H. P. BLAVATSKY
COLLECTED WRITINGS

VOLUME I

1874-1878

THE THEOSOPHICAL PUBLISHING HOUSE
WHEATON, ILL., U.S.A.
MADRAS, INDIA / LONDON, ENGLAND

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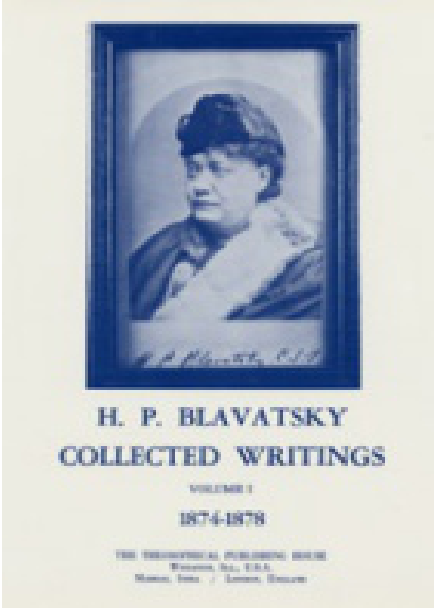

VOLUME I

1874-1878

FOREWORD TO VOLUME ONE

Most of the material in the present Volume appeared in print in collected form for the first time in 1933, when it was published by Rider & Co. in London, under the title of the The Complete Works of H. P. Blavatsky. A considerable portion of the stock of that Volume perished in the London "blitz" during the second World War. As a result of this, these earlier Volumes have been unobtainable for many years.

The material originally published in Volume I has been thoroughly revised; the text has been checked in almost every instance wit the original sources of publication, and most of the quoted matter compared with the originals and corrected whenever necessary. Substantial additions have been incorporated in the present Volume, such as H.P.B.'s characteristic marginal pen-and-ink Notes and Comments in her Scrapbooks now in the Archives at Adyar, her Travel-Impressions of 1867 jotted down in one of her Notebooks, her revealing entries in Col. Olcott's Diaries of 1878, and a few articles and brief items from her pen discovered during the last few years. Many explanatory notes and comments have been added by the Compiler to clarify points of Theosophical history. A comprehensive yet succinct outline of H.P.B.'s family background and early life and travels has been prepared especially for this Volume. Biographical and Bibliographical information has been collected in the Appendix with regard to a number of individuals associated with H.P.B. in the formative years of the Theosophical Movement, especially the Co-founders of the Society, and other personalities she refers to or quotes from.

All in all, the present Volume, far from being merely a second edition of the earlier one, is de facto an entirely new Volume, and is intended to set the stage and sound the key-note for the entire Series of the Collected Writings.

The Compiler wishes to express his gratitude to all those who have helped in the preparation of this Volume, especially the following friends and associates:

Irene R. Ponsonby who checked all the editorial material and read the page proofs, and whose thorough knowledge of literary style and methods was of inestimable help; Zoltán de álgya-Pap, of the Adyar Archives, whose willing assitance and painstaking checking of original sources provided a major contribution to the completeness of this Volume; Dara R. Eklund who was responsible for the checking of innumerable quotations in various out of the way publications; Frances Ziegenmeyer who helped with the transcription of microfilm; and Margaret Chamberlain Rathbun who proofread the text of the entire Volume in manuscript.

BORIS DE ZIRKOFF,

Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.

JANUARY 4TH, 1966.

HELENA PETROVNA BLAVATSKY

GENERAL OUTLINE OF HER LIFE PRIOR TO HER PUBLIC WORK.

A definitive edition of the Collected Writings of H. P. Blavatsky calls for a brief survey of her early life and her family background, in order to acquaint the reader with the many vicissitudes during that early period when, as far as we know at present, H.P.B. had not yet embarked upon her literary career.

The source material with regard to that period is very fragmentary and uncertain. Her own statements are often contradictory and therefore unreliable, and those of her friends and relatives are often equally confused, with the exception of her sister Vera Petrovna de Zhelihovsky who kept a Diary and was a particularly careful writer.

For some curious reason, many of the uncertainties which could have been at least partially eliminated during the lifetime of various contemporaries, were allowed to remain unchallenged, until too late to do so, owing to the passing of these individuals, or the destruction of documents known to have existed at one time.

All in all, the best that any modern writer can do is to present a fragmentary account with a number of obvious lacunae or a choice of possible alternatives, supported by references to early sources of information, leaving the reader to draw his own conclusions as to the most probable course of events.

This, perhaps, is not a unique situation, especially when the occult nature of H. P. Blavatsky's career is taken into account. The lives of genuine Occultists throughout the ages are for the most part but little known, and their various moves are, as a rule, uncertain. No complete biographical sketch of any degree of authenticity can be produced in the case of Count de Saint-Germain or Count de Cagliostro, except for certain brief periods in their careers; nor would a biographer fare any better in the case of Apollonius of Tyana, Samkarâchârya, Simon Magus, Zoroaster or Pythagoras.

As time passes, and the constant shifting of scenery on the karmic stage takes its usual course, details are forgotten, individuals vanish into the distant background of historical perspective, and witnesses depart from their former scenes of action, until much is left to mere conjecture and speculation, against the backdrop of a rapidly receding era. It is even more so in the case of those strange and mysterious characters whose lives are woven on a unique pattern, whose mission is devoted to the liberation of men from the thraldom of the senses, and who appear in our midst from time to time as symbols of spiritual freedom, and as living witnesses to the hidden powers of man.

For the “initiates are as hard to catch as the sun-sparkle which flecks the dancing wave on a summer-day. One generation of man may know them under one name in a certain country, and the next, or a succeeding one, see them as someone else in a remote land.

“They live in each place as long as they are needed and then—pass away ‘like a breath’ leaving no trace behind.”

Helena Petrovna Blavatsky was born at Ekaterinoslav, a town on the river Dnieper, in Southern Russia, on the 31st of July, 1831, according to the Julian or so-called “Old Style” Calendar, then current in Russia. According to the Gregorian Calendar the date would have been August 12th. Although no official record has ever been produced of the exact time of her birth, it has been determined with sufficient accuracy by astrological rectification, based on various important events in H.P.B.’s life, to have been 1:42 A.M., local time, which, equated for Greenwich, would be 11:22 P.M., on August 11th, 1831.1

The year 1831 was a very bad one in Russia; a widespread epidemic of cholera raged and several members of her parents’ household had been victims of the disease. As Helena was born prematurely, and there was fear for the infant’s life, an immediate baptism took place. A child who held a candle in the first row behind the officiating priest, set fire to his robes during the ceremony.2

Helena’s mother was Helena Andreyevna (1814-42), eldest daughter of Andrey Mihailovich de Fadeyev (Dec. 31, 1789-Aug. 28, 1867 o.s.) and Helena Pavlovna, née Princess Dolgorukova (Oct. 11, 1789-Aug. 12, 1860 o.s.).

A. M. de Fadeyev, Helena’s maternal grandfather, a Privy Councillor, was at one time Civil Governor of the Province of Saratov and later, for many years (1846-67), Director of the Department of State Lands in the Caucasus, and member of the Council of the Viceroy of the Caucasus, Count Mihail Semyonovich Vorontzov. His

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1 The Theosophist, Vol. XV, October, 1893, pp. 12-17.

2 Ibid., Vol. XXX, April, 1909, p. 85.

Reminiscences, 1790-18673 is an extremely valuable work giving the entire family background of the de Fadeyevs and much information concerning the various sojourns of H.P.B.'s mother and father, and Helena as a child. The work is also of great importance as a description of Russian life and of many historical personalities of the 19th century.

Helena Pavlovna, Helena's maternal grandmother, whom A. M. de Fadeyev had married in 1813, was the daughter of Prince Paul Vassilyevich Dolgorukov (1755-1837) and Henrietta Adolfovna de Bandré-du-Plessis (d. 1812) who was of French descent.4 She had married against the wishes of her parents, who objected to her marriage with a commoner, even though he was known to be of great probity. Helena Pavlovna was a very unusual individual, a noted botanist, a woman of scholarly attainments and of great culture, rare endowments for a woman of that period in Russia.

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3 Vospominaniya, 1790-1867 (Russian text), in two parts bound in one volume. Odessa: South-Russian Society for Printing, 1897. Enlarged and supplemented from essays originally published in the Russkiy Arhiv (Russian Archive).

4 The family du Plessis belonged to the old French nobility with the title of Marquis, and was divided into two branches: Mornay-du-Plessis and Bandré-du-Plessis. One of the members of the latter, being a Huguenot, had to leave France and settle in Saxony. Adolph Franzovich de Bandré-du-Plessis, grandfather of H.P.B.'s grandmother, served first in Saxony but later accepted an invitation to go to Russia, and as a Captain, entered military service there in the beginning of Catherine the Great's reign. He commanded an Army Corps in the Crimean War, became Lieutenant-General, and was a favorite of Field Marshal Suvorov. He also saw diplomatic service in Poland and the Crimea, and was a protégé of the Chancellor, Count Nikita Ivanovich Panin. A highly intelligent and cultured man, he retired in 1790 because of ill health, and resided on his estate of Nizki, in the Province of Mogilev, where he died in 1793.

From his marriage to Helena Ivanovna Briseman-von-Nettig, of the Province of Lifland, he had one daughter, Henrietta Adolfovna. Henrietta was a very beautiful woman but somewhat peculiar and flighty. She married Prince Paul V. Dolgorukov in 1787, she was separated from him after a few years, but rejoined him again some three years before his death. Besides their daughter, Helena Pavlovna, they had a second daughter, Anastassiya Pavlovna (d. 1828) who married Alexander Vassilyevich Sushkov.

These details are from A. M. de Fadeyev's Reminiscences, 1, 20-22.

She was proficient in history, natural science, archaeology and numismatics, and had some valuable books and collections on these subjects. For many years she corresponded with a number of foreign and Russian scientists, among them Baron F. H. Alexander von Humboldt (1769-1859); Sir Roderick Impey Murchison (1792-1871), British geologist and one of the Founders of the Royal Geographical Society, who went on an extensive expedition to Russia, Christian Steven (1781-1864), the Swedish botanist who engaged in a comprehensive study of Crimean flora and worked in the silk industry of the Caucasus; Otto Wilhelm Hermann von Abich (1806-86), the well-known geologist and explorer; and G. S. Karelin (1801-72), traveller, geographer, ethnologist and explorer of natural science. Helena Pavlovna spoke five languages fluently and was an excellent artist.

Hommaire-de-Hell, traveller and geologist, who spent some seven years in Russia, speaks of Mme. de Fadeyev's hospitality and scholarly attainments in one of his works.5

Lady Hester Lucy Stanhope (1776-1839), the famous English traveller who had circled the entire world dressed as a man, says in her book on Russia:

"In that barbarian land I met an outstanding woman-scientist, who would have been famous in Europe, but who is completely underestimated due to her misfortune of being born on the shores of the Volga river, where there was none to recognize her scientific value."

Helena Pavlovna's extensive herbarium was presented after her death to the University of St. Petersburg.6

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5 Cf. Ignace-Xavier Morand Hommaire-de-Hell (1812-48), Les steppes de la Mer Caspienne, la Crimée et la Russie méridionale, etc., Paris, Strassburg, 1843-45, 3 vols. The descriptive part is by his wife Adèle who was a poet and writer in her own right. Chapters XXI and XXII of the French original, and pp. 165-77 of the English translation (Travels in the Steppes, etc.; London: Chapman and Hall, 1847), deal with their visit to the Kalmuk prince Tumen'; therein they speak of Madame de Fadeyev and describe the Kalmuk setting and festivities in which H.P.B. herself, as a small girl, took part, as she later recounts in Isis Unveiled, II, 600, footnote.

6 Vide "Helena Pavlovna Fadeyeva," by her daughter, Nadezhda A. de Fadeyev, in Russkaya Starina (Russian Old Days), Vol. 52, December, 1886, pp. 749-51.

The other children of the de Fadeyevs were: Rostislav Andreyevich(1824-84), Major-General in Artillery, Joint Secretary of State at the Ministry of the Interior, and a noted writer on subjects of military strategy: Nadyezhda Andreyevna (1828-1919), the much beloved aunt of H.P.B., who was only three years her senior, never married and was for some years a member of the Council of The Theosophical Society; Katherine Andreyevna (b. 1819) who married Yuliy F. de Witte and was the mother of the famous statesman, Count Serguey Yulyevich de Witte; and Eudoxia Andreyevna who died in infancy.

Considering the general cultural background, it is not unnatural that Helena Andreyevna, daughter of the Fadeyevs, and mother of H.P.B., should herself have been a very remarkable woman. She was born Jan. 11/23, 1814, near the village of Rzhishchevo, in the Province of Kiev, where the estate of the Dolgorukovs was located. Nurtured in an atmosphere of culture and scholarship, she became a noted novelist, her first work, called The Ideal, being published when she was 23. Her marriage, in 1830, at the early age of 16, to a man almost twice her age, Col. Peter Alexeyevich von Hahn,7 was an unhappy one, owing to incompatibility and the inability on her part to fit into the narrow groove of her husband's military life. Her delicate sensitivity and high ideals made it impossible for her to enjoy the society of people whose ideas and sentiments remained on a very commonplace level. In her novels, she pictured the wretched position of women, their lack of opportunity and education, and voiced the question of their ultimate emancipation. She was the first woman in Russia to do so in literature. Her unhappiness must have contributed to the undermining of her health, and she died from tuberculosis when only 28 years of age.8

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7 Written and pronounced in Russian as Gan.

8 Her literary output was large. Her published works include the following: The Ideal; Utballa, Jelalu'd-din; Theophania Abbiadjio; Medallion; Lubonka; Lozha v Odesskoy opere (A Box at the Odessa Opera); Sud svyeta (The World's Judgement); and Naprasniy Dar (A Fruitless Gift). She wrote under the pseudonym of Zeneida R—va, and was hailed by the greatest Russian literary critic Byelinsky as a "Russian George Sand." Her Complete Works were published in four volumes at St. Petersburg in 1843, a second edition being issued by N. F. Mertz in the same city in 1905.

Vide the comprehensive biographical sketch by Catherine S. Nekrassova entitled "Yelena Andreyevna Gan," in Russkaya Starina (Russian

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Helena's father, Captain of Artillery Peter Alexeyevich von Hahn (Gan)—1798-1873—was the son of Lieutenant-General Alexis Gustavovich von Hahn (d. before 1830) and Countess Elizabeth Maksimovna von Pröbsen.9 The family was descended from an old Mecklenburg family, the Counts Hahn von Rottenstern-Hahn, one branch of which had emigrated to Russia a century or so before. Alexis G. von Hahn was a famous General in the Army of Field Marshal Suvorov and won a decisive battle in the St. Gothard Alps, at a spot named Devil's Bridge, on the River Reuss. He was named Commander of the city of Zürich in Switzerland, during the period of occupation. Not much is known about his wife, H.P.B.'s paternal grandmother, but Vera P. de Zhelihovsky, H.P.B.'s sister, says that it was from her that H.P.B. inherited her "curly hair" and her vivaciousness.10

When Helena was born—she was the couple's first child—her father was absent in Poland, at the Russo-Polish war which lasted until September, 1831.

The first ten years of Helena's life were spent in frequent changes from one place of residence to another, partly due to the fact that her father's battery of Horse-Artillery was being transferred from place to place, and partly because of the precarious health of her mother.11

In the summer of 1832, her father returned from Poland and they went to live in a small community called Romankovo, in the Province of Ekaterinoslav.12 Towards the end of 1833, or the beginning of 1834, they moved to Oposhnya, a small place in the Province of Kiev.13

Old Days), Vol. LI, August and September, 1886, pp. 335-54, 553-74. A brief account by Lydia P. Bobritsky entitled "Helena Andreevna Hahn," in The Theosophical Forum, Vol. XXVI, August, 1948, based primarily upon the Preface to the 2nd edition of her Complete Works, St. Petersburg, 1905.

9 H.P.B.'s father, Peter Alexeyevich, had at least seven brothers and sisters. Among them, Ivan Alexeyevich who was Postmaster-General at St. Petersburg.

10 Vera P. de Zhelihovsky, Kak ya bila malen'koy (When I was Small), 2nd rev. and enl. edition, St. Petersburg, A. F. Devrient, 1894, p. 243.

11 A. P. Sinnett, The Letters of H. P. Blavatsky to A. P. Sinnett, New York, Frederick A. Stokes, 1924, p. 150.

12 C. S. Nekrassova, "Helena Andreyevna Gan," in Russkaya Starina, Vol. LI, August and September, 1886, p. 344.

13 V. P. de Zhelihovsky, Moyo otrochestvo (My Adolescence), St. Petersburg, A. F. Devrient, 3rd ed., p. 76.

After other frequent changes of location, they returned to Romankovo for a time.14

During this period, Helena's brother Alexander (Sasha) was born; however, he soon became ill and died at Romankovo, where he was buried.15

In the same year of 1834, Helena's grandfather, Andrey Mihailovich de Fadeyev became a member of the Board of Trustees for the Colonizers, and moved with his wife to Odessa. Helena went with her mother to stay with them.16 While there, Helena's sister, Vera, was born on April 17/29, 1835.17

Sometime during 1835, Helena and her parents travelled in the Ukraine and in the Provinces of Tula and Kursk.18 In the Spring of 1836, the family went to St. Petersburg, where the father's battery had been recently transferred.19 At about this time, A. M. de Fadeyev (Helena's grandfather) was appointed Trustee for the nomadic Kalmuk tribes in the Province of Astrakhan.20 After a business trip to St. Petersburg, on which his daughter Nadyezhda accompanied him, he left for Astrakhan in May, 1836, or early Summer. Helena, with her mother and sister Vera, went with them, while her father returned to the Ukraine. They remained in Astrakhan for about a year.21

In May, 1837, the grandparents, accompanied by Helena, her mother and her sister Vera, went to Zheleznovodsk in the Caucasus, for treatment in the hot water springs.22

Later in the same year, Helena, with her mother and sister, resumed their nomadic life, going first to Poltava. It is here that her mother met Miss Antonya Christianovna Kühlwein, who became governess and friend of the family.23

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14 Nekrassova, op. cit., pp. 346-47.

15 V. P. de Zhelihovsky, "Helena Andreyevna Gan," in Russkaya Starina, Vol. LIII, March, 1887, p. 734; Nekrassova, op. cit., p. 348.

16 A. M. de Fadeyev, Vospominaniya.

17 Nekrassova, op. cit., pp. 347-48.

18 Nekrassova, op. cit., pp. 349, 353.

19 Ibid., pp. 349-50.

20 Sinnett, op. cit., p. 150; Nekrassova, op. cit., p. 353.

21 Zhelihovsky, Ruskaya Starina, March, 1887, pp. 751-52; de Fadeyev, Vospominaniya; Nekrassova, op. cit., p. 354; H.P.B.'s Letter to P. C. Mitra, April 10, 1878; H.P.B. Speaks, Vol. 1, p. 109.

22 Nekrassova, op. cit., p. 556; Zhelihovsky, op. cit., p. 752.

23 Ibid., p. 500; Zhelihovsky, op. cit., pp. 752-54.

In the Spring of 1838, Helena's mother's condition became more serious, and they moved to Odessa, for mineral water treatments.24 In June of 1839, the family secured the additional services of an English governess, Miss Augusta Sophia Jeffers, who came from Yorkshire.25

In early December of the same year, Helena's grandparents moved to Saratov on the Volga, where A. M. de Fadeyev had become Governor of the Province. Helena, her mother and her sister, Vera, joined them in that city.26

In June, 1840, Helena's brother Leonid was born in Saratov (he died Oct. 27/Nov. 9, 1885, at Stavropol').27 In the Spring of 1841, Helena went with her family to join her father in the Ukraine.28 In the early Spring of 1842, they moved to Odessa again, together with the two governesses and Dr. Vassiliy Nikolayevich Benzengr, who attended Helena's mother. In May of the same year, the grandparents de Fadeyev came to Odessa to visit them.29

On June 24/July 6, 1842, Helena's mother, Helena Andreyevna von Hahn, died at Odessa, as a result of her protracted illness, and in the Fall of the same year the children went to live with their grandparents in Saratov.30 They stayed there until the end of 1845, living in the city during the Winter months, and in the neighboring countryside in Summer.31

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24 Zhelihovsky, Russkaya Starina, March, 1887, p. 754.

25 Sinnett, op. cit., pp. 149-50; Sinnett, Incidents in the Life of H. P. Blavatsky, London, George Redway, 1886, p. 24; Zhelihovsky, op. cit., p. 756; Nekrassova, op. cit., pp. 562-63.

26 de Fadeyev, op. cit.; Zhelihovsky, op. cit., pp. 762-63; Nekrassova, op. cit., p. 565.

27 Nekrassova, op. cit., p. 565; Zhelihovsky, op. cit., p. 766.

28 Nekrassova, op. cit., p. 567.

29 Zhelihovsky, op. cit., p. 766; Nekrassova, op. cit., p. 573. The period of 1837-42 is described in a very entertaining manner by Vera Petrovna de Zhelihovsky, H.P.B.'s sister, in her book for children entitled Kak ya bila malen'koy (When I was Small), 2nd rev. and enl. ed., St. Petersburg, A. F. Devrient, 1894; 269 pp., fig., plates.

30 Zhelihovsky, Moyo otrochestvo, pp. 4-15, 76; Nekrassova, op. cit., p. 573; Sinnett, Letters, etc., pp. 159-60; Sinnett, Incidents, etc., pp. 24-25; Zhelihovsky, Russkaya Starina, March, 1887, p. 766; Blavatsky, Isis Unveiled, II, 600.

31 Zhelihovsky, Moyo otrochestvo, pp. 15-61, 69-160; Zhelihovsky, Kak ya bila malen'koy, chapters x and xi.

H. P. BLAVATSKY IN HER EARLY YOUTH

HELENA PAVLOVNA DE FADEYEV
1789-1860H.P.B.’s maternal grandmother

ANDREY MIHAILOVICH DE FADEYEV
1789-1867H.P.B.’s maternal grandfather

HELENA ANDREYEVNA VON HAHN

1814-1842H.P.B.’s mother

VERA PETROVNA DE ZHELIHOVSKY

1835-1896H.P.B.’s sister.

(Consult the Bio-Bibliographical Index)

It must have been towards the end of this period that H.P.B., then 13, rode a horse which became frightened and bolted—with her foot caught in the stirrup. She felt someone's arms around her body supporting her until the horse was stopped.32

On the authority of Helena's sister Vera,33 it would appear that their father, then living far away and quite alone, and knowing that his children would soon be going to live in the Caucasus with their grandparents, came to see them at Saratov during the Summer of 1845, spending a month there. The family had not seen him for three years and had some difficulty recognizing him, as he had aged and changed greatly. The time of this visit is rather well determined by the fact that Vera says she was then in her "eleventh year."34

Sometime before the end of 1845, Helena apparently visited the Ural Mountains and Semipalatinsk with an uncle who had property in Siberia, on the boundary of Mongolia, and made numerous excursions beyond the frontiers.35

In January, 1846, Helena's grandfather, A. M. de Fadeyev, was appointed by the Viceroy of the Caucasus, Prince Mihail Semyonovich Vorontzov, to the post of Director of the Department of State Lands in Trans-Caucasia.36 The last part of the 1845-1846 Winter season, and the Summer of 1846, were spent in and around Saratov.37

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32 Madame Pissareva's account in The Theosophist, Vol. XXXIV, January, 1913, p. 503.

33 Zhelihovsky, Moyo otrochestvo, pp. 165-68.

34 Writing to Sinnett (Letters, etc., 150) who was importuning her for data regarding her early life, H.P.B. said that she was on a visit to London and France with her father in 1844. It is then that she is supposed to have taken music lessons from Moscheles, and to have lived with her father at Bath. There is no confirmation whatever of any such trip at that time. It should be borne in mind that such a trip would have started from Saratov on the Volga where the family then lived. We have just seen that in the Summer of 1845, in Vera's "eleventh year," they had a visit from their father, who spent only one month with them, and had not seen them for three years. Any trip abroad, which in those days took considerable time, does not seem to fit into the picture at all.

35 Blavatsky, Collected Writings, Vol. VI, pp. 293-94.

36 Zhelihovsky, Moyo otrochestvo, p. 171.

37 Ibid., pp. 160-73.

In the middle of August, 1846, the grandparents and one of the aunts, Miss Nadyezhda A. de Fadeyev, moved to Tiflis in Georgia (Caucasus), while Helena, Vera, Leonid, their married aunt, Catherine A. de Witte, with her husband and two children, and the two teachers, Mme. Pecqœur and Monsieur Tutardo, moved to a country place on the other side of the Volga, near the village of Pokrovskoye.38 They returned to Saratov in the middle of December for the rest of the Winter of 1846-47.39

In the beginning of May, 1847, the children, accompanied by Catherine A. de Witte and Antonya Kühlwein started on their journey to Tiflis, to rejoin their grandparents. With no railways or paved roads, such a journey was a very serious venture. They first went down the Volga on the SS. St. Nicholas, stopping for two days at Astrakhan. From there they sailed on the SS. Teheran along the coast of the Caspian Sea as far as Baku, where they arrived on May 21st o.s., and the very next day started for Tiflis in horse-drawn carriages.40 On the 23rd they reached Shemaha and remained there for about a month with their grandparents and aunt Nadyezhda, who had come to meet them.41 In the middle of June the journey to Tiflis was resumed, via Ah-su, the Shemaha pass, and across the river Kura which they forded at Minguichaur, staying a day at Elizabethpol'. They reached Tiflis towards the end of June.42

Late in the Summer of the same year the family went to Borzhom, a resort on the estate of Grand Duke Mihail Nikolayevich, and then to the hot baths of Abbas-Tuman, staying at Ahaltzih on their way.43 They returned to Tiflis at the end of August, and occupied the old Sumbatov mansion through the Winter season of 1847-48.44

In the beginning of May, 1848, Helena went with both of her aunts and her uncle Yuliy F. de Witte, to Pyatigorsk and Kislovodsk for "water cures," narrowly escaping disaster from an avalanche between Koyshaur and Kobi.45 At the end of August they left Pyatigorsk for the German Colony of Elizabethal' to join the rest of the family there, going later to Ekatarinenfeld, a water resort.46

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38 Ibid., pp. 173 et seq., 198; de Fadeyev, op. Cit.

39 Zhelihovsky, op. cit., p. 213.

40 Zhelihovsky, Moyo otrochestvo, pp. 228-46.

41 Ibid., pp. 249-51.

42 Ibid., pp. 251-58.

43 Ibid., pp. 263-66.

44 Ibid., pp. 269-77.

45 Ibid., p. 277.

46 Ibid., pp. 290-92.

The Winter season of 1848-49 was spent at Tiflis in the mansion of the old Princes Chavchavadze. During that Winter Helena became betrothed to Nikifor Vassilyevich Blavatsky.47

In the Spring or early Summer of 1849, Helena appears to have run away from home, possibly following a certain Prince Golitzin, a student of the occult, regarding whom very little information is available. According to Madame M. G. Yermolova, this escapade had some connection with the prospective marriage plans, but the truth about it is not known.48

At the end of June, the whole family, including uncle Rostislav, went to Gerger, in the vicinity of Yerivan', and thence to the settlement of Dzhelal-ogli (Kamenka) for the marriage ceremony.49

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47 Zhelihovsky, Moyo otrochestvo, pp. 293-96.

48 E. F. Pissareva, H. P. Blavatsky. A Biographical Sketch (Russian text), 2nd rev. ed., Geneva, Editorial Offices of Vestnik, 1937, pp. 36-38; Madame Pogosky, The Theosophist, Vol. XXXIV, July, 1913.

49 Zhelihovsky, op. cit., pp. 296-98; de Fadeyev, op. cit., II, 113.

50 Nikifor Vassilyevich Blavatsky was born in 1809, and belonged to the landed gentry of the Province of Poltava in the Ukraine. He attended the Poltava Gymnasium for the Gentry, and became at the end of 1823 a clerk in the Office of the Civil Governor of Poltava. In 1829 he was transferred to Georgia, Caucasus, in the same capacity. In 1830 he served for some months on the Staff of the Commander in Chief, Field Marshal Count Paskevich-Yerivansky, and until 1835 was Assistant Journalist in that Office. He was then temporarily attached to the Office of the Commissary of the Active Army, and in 1839 was transferred to the Office of the Civil Government of Trans-Caucasia. In 1840 he became Inspector of the Police at Shemaha. In 1842-43 he was Head of various uyezds in the Caucasus. After a short residence in Persia, he was appointed Nov. 27, 1849, Vice-Governor of the newly formed Province of Yerivan', and governed it during the absence of the Military Governor. In 1857 he was temporarily appointed to an International Committee to investigate controversial issues concerning the frontiers.

In the Summer of 1860 he was given a two months leave of absence and went to Berlin for treatments. This he repeated the following Summer. He resigned as Vice-Governor Nov. 19, 1860, and was assigned to the Central Administration Office of the Viceroy. His resignation from all positions was accepted in Dec., 1864. At that time he had a small estate in the Province of Poltava, and stated in a contemporary document that he was still married. (Cf. Service Record

It was there that Helena married N. V. Blavatsky,50 July 7, 1849, leaving with her husband the same day for Darachichag (meaning “valley of flowers”), a mountain resort near Yerivan’.51 The actual date is given by Sinnett,52 and may be “old style.” She tried to escape during this trip.53 The months of July and August must have been spent in that resort, where the newly-weds were visited at the end of August by Helena’s aunts and grandparents. After a brief visit, they all went to Yerivan’, visiting on their way the ancient monastery of Echmiadzin.54

The stories of Helena’s horseback rides around Mount Ararat and the neighboring countryside probably belong to this period, when she was accompanied by a Kurd tribal chief named Safar Ali Bek Ibrahim Bek Ogli, who was detailed as her personal escort, and who once saved her life.

It is improbable that the real reason or purpose underlying Helena’s early and rather strange marriage will ever definitely be known, and it is certainly unwise to accept too readily certain alleged reasons that have been advanced to explain it. According to Madame Pissareva,55 this marriage to a middle-aged and unloved man, with whom she could have nothing in common, can be explained by a keen desire to gain more freedom.

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drawn up in 1864, and which is on file in the Central State Historical Archives of the U.S.S.R.) Throughout his career, N. V. Blavatsky served in civilian capacities, and his civilian rank was no higher than that of Civil Councillor (statsky sovyetnik), which was granted to him Dec. 9, 1856.

All efforts to ascertain the year of N. V. Blavatsky’s death have proved fruitless. It is known, however, from a letter written by Nadyezhda A. de Fadeyev to H.P.B. and dated October 1/13, 1877, that he was alive then and living in Poltava.

51 Zhelihovsky, op. cit., pp. 298-99.

52 Although the year of Helena’s marriage has been stated by various writers to have been 1848, and even she herself wrote to Prince Dondukov-Korsakov that it took place “during the Spring of 1848” (H.P.B. Speaks, II, 64), nevertheless, a careful month-by-month account of events written by her own sister, Vera Petrovna de Zhelihovsky (My Adolescence), establishes, the date as 1849. Vera specifically states that when the family went to Gerger for the Summer—and this was prior to Helena’s marriage—her cousin, Serguey Yulyevich de Witte (the future Prime Minister), had just been born, and this event occured June 17/29, 1849.

53 Incidents, etc., pp. 56-57.

54 Zhelihovsky, op. cit., p. 303; Col. Henry S. Olcott, People from the Other World, Hartford, Conn., American Publ. Co., 1875, p. 320.

55 The Theosophist, Vol. XXXIV, January, 1913.

According to the account of her aunt, Nadyezhda A. de Fadeyev,56 Helena had been defied one day by her governess to find any man who would be her husband, in view of her temper and disposition. The governess, to emphasize her taunt, said that even the old man she had found so ugly and had laughed at so much, calling him a "plumeless raven," would refuse her as a wife. That was too much for Helena, and three days later she made him propose. This version seems to be somewhat corroborated by H.P.B. herself,57 although it would appear that she was under the impression she could "disengage" herself just as easily as she had become "engaged."

However, a completely false judgment could result on this subject, unless special attention is given to a letter written by H.P.B. to her friend, Prince Dondukov-Korsakov, in which somewhat obscure but nevertheless half transparent occult hints are given in connection with this marriage. The student must be left to his own intuition to unravel the nature of these hints, which H.P.B. very likely did not wish to explain with any degree of detail.58 Whatever may have been the real reason and purpose, superficial judgment based primarily upon printed or written statements, or the speculations of others, is bound to lead one astray in this matter.

In October 1849, Helena left her husband and started on horseback for Tiflis to rejoin her relatives. The family decided to send her to her father who at the time was apparently in the vicinity of St. Petersburg, having recently remarried.59 He was to meet her at Odessa. Accompanied by two servants, she was sent by land to catch the steamer at Poti on the Black Sea coast of the Caucasus. Helena contrived in some way or other to miss the boat. Instead, she boarded the English vessel SS. Commodore, then in the harbor, and through a liberal outlay of money persuaded the skipper to fall in with her plans. Accompanied by her servants, she took passage for Kerch in the Crimea. The steamer was due to proceed from there to Taganrog, on the Sea of Azov, and thence to Constantinople.

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56 Sinnett, Incidents, etc., p. 54.

57 Sinnett, Letters, etc., p. 157.

58 H.P.B. Speaks, II, 61-65.

59 Zhelihovsky, Moyo otrochestvo, p. 299. He had married Baroness von Lange (d. 1851).

Arriving at Kerch, Helena sent her servants ashore to procure apartments and prepare for her landing the following morning. In the night, however, she sailed on the SS. Commodore for Taganrog and Constantinople.60 At this point began a long period of wandering all over the world extremely difficult to trace in any coherent manner.

On arrival at Constantinople, Helena seems to have run into some trouble with the skipper and had to go ashore in a caique with the connivance of the steward. In the city she met an old family friend, a Countess K—(most likely Kisselev).61

It would seem that the rest of the year 1849 and part of 1850 were spent by Helena travelling in Greece, various parts of Eastern Europe, Egypt and Asia Minor, probably in the company of Countess Kisselev, at least part of the time.62 It is possible that during this period she met at Cairo the Copt occultist, Paulos Metamon. Helena's own statement that her life was saved in Greece by an Irishman named Johnny O'Brien may refer to this period also, even though she places this event in 1851.63

The period of 1850-51 presents many uncertainties. Helena must have been in Paris sometime during this period; also in London where she met a friend of the family, Princess Bagration-Muhransky;64 she may have made some short tours on the Continent;65 she speaks66 of being alone in London in the early part of 1851, and living in Cecil St. in furnished rooms, then at the Mivart's (now Claridge's) Hotel with the Princess. After the latter had left, she continued to stay there with her demoiselle de compagnie; she also speaks of having lived in a large hotel somewhere between the City and the Strand.67

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60 Sinnett, Incidents, etc., pp. 57-58

61 Sinnett, op. cit., pp. 58-59.

62 Ibid., pp. 58-60; Olcott, Old Diary Leaves, I, p. 432; Scrapbook, Vol. I, p. 48; The Theosophist, Vol. V, April, 1884, pp. 167-68; Olcott, People from the Other World, pp. 328-32; Isis Unveiled, Vol. I, pp. 382, 474.

63 H.P.B. to Georgina Johnston, undated but written from London in 1887.

64 Sinnett, op.cit., p. 61.

65 lbid., p. 62.

66 Sinnett, Letters, etc., p. 150.

67 Sinnett, Letters, etc., p. 150; H.P.B. Speaks, Vol. II, Adyar, The Theos. Publ. House, 1951, pp. 66-67.

H.P.B. told Countess Constance Wachtmeister that she met her Teacher, Master M., in the physical body for the first time in London, and that this took place in Hyde Park,68 “in the year of the first Nepal Embassy,” as she told Sinnett.69 The embassy of the Nepal Prime Minister, Prince Jung Bahâdur Koonwar Rânajee, took place in 1850; his party left Calcutta April 7, 1850, and sailed from Marseilles to Calcutta December 19th of the same year. The approximate time when H.P.B. met her Master would therefore be in the Summer of 1850. However, in her Sketchbook, now in the Adyar Archives, H.P.B. says that she met her Teacher at Ramsgate, on her twentieth birthday, August 12, 1851. She informed Countess Wachtmeister, however, that “Ramsgate” was a blind.70 In connection with both of these dates we run into several difficulties. According to the Countess, H.P.B.’s father was in London at the time, and H.P.B. consulted him about the Master’s offer to co-operate “in a work which he was about to undertake.” From H.P.B.’s sister’s account of their youthful years, however, one gathers the impression that their father, who became a widower for a second time in 1851, was then in Russia. Writing to Sinnett,71 H.P.B. herself says that she was alone in London in 1851, and not with her father. Moreover, the Countess states that, after meeting the Master, H.P.B. soon left London for India.72 This, however, could refer to the year 1854 when she met her Teacher in London once again.

It is fairly certain or at least probable that H.P.B. went to Canada sometime in the Fall of 1851, to study the Indians, and stayed at Quebec.73 From there she went to New Orleans, to study the practice of Voodoo; she was warned in a vision of the dangers connected with Voodooism. She then proceeded through Texas to Mexico; she speaks of a Père Jacques, an old Canadian she met in Texas, who saw her through some perils to which she was then exposed. During this period she seems to have received a legacy of some 80,000 rubles from “one of her godmothers.”74

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68 Countess Constance Wachtmeister, Reminiscences of H. P. Blavatsky and “The Secret Doctrine,” London, Theos. Publ. Society, 1893, pp. 56-58.

69 Sinnett, op. cit., p. 150.

70 Wachtmeister, op. cit., p. 58, footnote.

71 Sinnett, Letters, etc., p. 150

72 Wachtmeister, op. cit., p. 57.

73 Sinnett, Incidents, etc., p. 62.

74 According to the tradition of the Greek Orthodox Church, it was permitted to have more than one “godmother” or “godfather,” but ordinarily there was only one of each.

She bought some land in America, but did not remember where and lost all papers connected therewith.75

Her travels continued during the year 1852. On her way to South America, H.P.B. met a Hindu chela at Copán, Honduras. She must have travelled extensively through both Central and South America, visiting ancient ruins. She speaks of having "business relations" with an old native priest of Peru, and to have travelled with him or another Peruvian in the interior of the land.76

Sometime during 1852 she went to the West Indies; she had written to "a certain Englishman" whom she had met in Germany two years before, and whom she knew to be on the same quest as hers, to join her in the West Indies, in order to go to the Orient together. Both the Englishman and the Hindu chela apparently joined her there, and all three went via the Cape to Ceylon, and thence in a sailing boat to Bombay.77

After their arrival at Bombay, the party dispersed. H.P.B. was bent on an attempt to get into Tibet through Nepal alone. This first attempt failed through what she believed to be the opposition of the British Resident. When she tried to cross the Rangit river, she was reported by a guard to Captain C. Murray, who went after her and brought her back. She stayed with Captain and Mrs. Murray for about a month, then left and was heard from as far as Dinâjpur.78 She says that she stayed in India "nearly two years, receiving money each month from an unknown source."79

H.P.B. appears to have gone to Southern India, and thence to Java and Singapore, apparently on her way back to England.80 From a certain statement of hers, it would appear that she took passage on the SS. Gwalior "which was wrecked near the Cape," and was saved with about twenty others.81

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75 Sinnett, op.cit., pp. 62-65; Letter from H.P.B. to Sydney and Herbert Coryn, November 2, 1889.

76 Sinnett, op.cit., p. 66; Blavatsky, Isis Unveiled, I, 546-48, 595-99.

77 Sinnett, Incidents, etc., pp. 65-66; Sinnett, Letters, etc., p. 157.

78 Sinnett, Incidents, etc., p. 66; Olcott, Old Diary Leaves, I, 265; The Theosophist, Vol. XIV, April, 1893, pp. 429-31: "Traces of H.P.B.," by Col. H. S. Olcott.

79 H.P.B. Speaks, Vol. II, p. 20.

80 Sinnett, Incidents, etc., p. 66.

81 H.P.B. Speaks, Vol. II, p. 20. This steamship, however, could not be identified in the records of Lloyds of London.

Her sister Vera speaks of her musical talents and of the fact that she was a member of the Philharmonic Society in London. This could have occurred at this period, sometime in 1853.82

On September 14/26, 1853, Turkey declared war on Russia, and the English and French Fleets entered the Black Sea in late December. According to the testimony of her sister, H.P.B. was detained in England by a contract, and this was during the Crimean War.83 Nevertheless, it was not until April 11/23, 1854, that Emperor Nicholas I issued a public Manifesto regarding a declaration of war against England and France. The Allies decided upon an expedition to the Crimea on August 14th, 1854.

It is almost certain that H.P.B. was in London in the Summer of 1854, because she says that she met her Master "in the house of a stranger in England, where he had come in the company of a dethroned native prince." This was undoubtedly Prince Dhuleep Singh, Mahârâja of Lahore.84 The latter, a son of the famed Ranjît Singh, sailed from India April 19, 1854, accompanied by his guardian, Sir John Login. They arrived at Southampton on the SS. Colombo, Sunday, June 18, 1854, and the Prince was presented to the Queen July 1st. If H.P.B.'s statement is not a blind, we have here a fairly accurate date in an otherwise very uncertain period in her travels.

Somewhat later in the Summer or Fall of 1854, H.P.B. set out for America again, landing in New York. She went to Chicago and across the Rockies to San Francisco, with a caravan of emigrants, probably in a covered wagon.85 It is not clear whether she went to South America on this trip, but it is likely that she remained on the American Continent until the Fall of 1855.

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82 Rebus, St. Petersburg, No. 40, 1883, p. 357.

83 Ibid.

84 "From the Caves and Jungles of Hindostan," Chapter XXI, first published in Moskovskiya Vedomosty (Moscow Chronicle), April 29, 1880; Sir John Login and Dhuleep Singh, by Lady Login; Illustrated London News, Sat., June 24, 1854: "A Distinguished Foreigner"; also issue of July 8, 1854; The Morning Chronicle, Monday, June 19, 1854.

85 Sinnett, Incidents, etc., pp. 66-67. It was probably during this trip West that H.P.B. stayed overnight with Mrs. Emmeline Blanche (Woodward) Wells, Editor and Publisher of The Woman's Exponent, in Salt Lake City, Utah. Mrs. E. B. Wells (1828-1921) belonged to a Mormon family. We have from her pen a volume of poems, Musings and Memories (Salt Lake City: C. Q. Cannon & Sons Co., 1896; 2nd ed., publ. by "The Desert News," 1915). Mrs. Daisie Woods Allen, who was Mrs. Wells' granddaughter, was told about H.P.B.'s visit by her grandmother who also mentioned the fact that H.P.B. was at the time wearing heavy men's shoes as she intended to travel over rugged country. On the testimony of "old-timers," H.P.B. resided also for a while in Santa Fe. New Mexico, though this may have been during a previous trip.

She then left for India via Japan and the Straits, landing at Calcutta.86

H.P.B. engaged in widespread travel throughout India. At Lahore she met a German ex-Lutheran minister by the name of Kühlwein, known to her father (possibly a relative of their governess), and his two companions, the Brothers N——, all of whom had formed the plan to penetrate Tibet under various disguises. They went together through Kashmîr to Leh, the chief city of Ladak, at least part of the time accompanied by a Tartar Shaman who was on his way home to Siberia. According to Sinnett, H.P.B. crossed into Tibetan territory, with the help of this Shaman, while the others were prevented from carrying out their plan.87 Finding herself in a critical situation, she was rescued by some Lamaist horsemen apprized of the situation by the Shaman's thought.88

These adventures have been connected by A. P. Sinnett and other writers with those described in Isis Unveiled.89 The latter narrative concerns the exhibition of psychological powers by a Shaman. This description mentions the neighorhood of Islamâbâd (Anantnag) which is considerably West of Leh, in the Kashmîr Valley, or away from Tibetan territory, and curiously enough, the sandy deserts of Mongolia, which geographically are thousands of miles away. Moreover Ladak is spoken of as Central Tibet. All this gives rise to much confusion so that no definite picture can be outlined.

Moreover, we are confronted by various additional difficulties, some of them geographical. Ladak (or Ladakh) and Baltistan are provinces of Kashmîr, and the name of Ladak belongs primarily to the broad valley of the upper Indus, but includes also several surrounding districts in political connection with it. It is bounded North by the Kuenlun range and the slopes of the Karakorum, North-West and West by Baltistan which has been known as Little Tibet, South-West by Kashmîr proper, South by what used to be British Himâlayan territory, and East by the Tibetan provinces of Ngari and Rudog.

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86 Sinnett, Incidents, etc., p. 67.

87 Sinnett, Incidents, etc., pp. 67-69.

88 Ibid., pp. 67-72.

89 Vol. II, pp. 598-602, 626-28.

The entire region is very high, the valleys of Rupshu and the South-East being 15,000 feet, and the Indus near Leh some 11,000 feet, while the average height of the surrounding ranges is some 20,000 feet.

Leh (11,550 feet) is the capital of Ladak, and the road to Leh from Srinagar lies up the lovely Sind valley to the sources of the river at the Pass of Zoji La (11,580 ft.) in the Zaskar range. From Leh there are several routes into Tibet, the best known being that from the Indus valley to the Tibetan plateau, by the Chang La, to Lake and Pangong and Rudog (14,900 ft.).

The extremes of altitudes with their corresponding harsh climatic conditions as well as the barrenness of the land must be taken into account.

H.P.B. seems to have travelled also in Burma, Siam and Assam,90 and must have contracted a “fearful fever” near Rangoon, “after a flood of the Irrawaddy River,” but was cured by a native who used an herb.91

On May 10, 1857, the Sepoy Mutiny erupted in a revolt at Meerut, but H.P.B. seems to have left India by then; she went in a Dutch vessel from Madras to Java, going there on orders from her Teacher, “for a certain business,” as she said.92

H.P.B. must have returned to Europe sometime in 1858, possibly in the early part of the year, and travelled through France and Germany, before returning to Russia.93 In February, 1858, her sister’s first husband, Nikolay Nikolayevich de Yahontov, died, and the widow went with her two infant sons to live temporarily with her father-in-law, General N. A. de Yahontov, prior to moving to her own estate. While her sister gives an account of H.P.B.’s unexpected arrival at Pskov on Christmas Night, 1858, it is known from another source94 that she must have returned to Russian soil somewhat earlier, perhaps in the late Fall of 1858.

This concludes a major cycle in H.P.B.’s career.

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90 The Theosophist, Vol. XXXI, July, 1910.

91 Blavatsky, Isis Unveiled, II, 621.

92 Sinnett, Letters, etc., p. 151; Sinnett, Incidents, etc., p. 72.

93 Sinnett, Incidents, etc., pp. 72, 74.

94 A letter written by Nikifor V. Blavatsky to Nadyezhda A. de Fadeyev, and dated Nov. 13 (o.s.), 1858. The original is in the Adyar Archives; text was published in The Theosophist, Vol. 80, August, 1959.

After a fairly short stay at Pskov, during which H.P.B.'s psychological powers became widely known throughout the neighborhood, and produced quite a stir among the people, she went with her father, and her half-sister Liza,95 to St. Petersburg, staying at the Hôtel de Paris. This must have been in the Spring of 1859. From there they all went to Rugodevo, in the Novorzhevsky uyezd, in the Province of Pskov, where the estate which her sister had recently inherited from her late husband was located.96

While at Rugodevo, H.P.B. became very ill. due to the re-opening of a wound near her heart, received some years before. This illness seems to have been periodic, lasting from three to four days, during which she was often in a deathlike trance. After these attacks she experienced strange and sudden cures.97

In the Spring or Summer of 1860, H.P.B. left with her sister Vera for Tiflis, to visit their grandparents; they travelled for about three weeks in a coach drawn by post horses.98 On their way, they stopped at Zadonsk, Province of Voronezh, in the territory of the Don Cossacks, a place of pilgrimage where the relies of St. Tihon are preserved. They had an interview with Isidore, then Metropolitan of Kiev, whom H.P.B. had known some years earlier when he was Exarch of Georgia. Becoming aware of her psychological powers the nature of which he seemed to understand. Isidore told her prophetically that she would do a great deal of good to her fellowmen if she used these powers with discrimination.99

It is known that, while at Tiflis, in the Caucasus, H.P.B. lived for about a year in the house of her grandparents, the old Chavchavadze mansion.

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95 H.P.B.'s father, Col. Peter A. von Hahn, had married a second time, a Baroness von Lange, by whom he had a daughter, Elizabeth Petrovna (1850-1908); she married Kiril Ivanovich Beliy (d. 1908).

96 Sinnett, Incidents etc., pp. 91, 115-116; Rebus No. 4, 1885, p. 41; No. 41, 1883, p. 367; No. 44, 1883, p. 397; Letter of H.P.B. to Sydney and Herbert Coryn, Nov. 2. 1889.

97 Sinnett, op. cit., p. 134: Rebus. No. 44, 1883 pp. 399-400.

98 Sinnett, op. cit., p. 135; Sinnett, Letters etc., p. 151; V. P. Zhelihovsky, Biographical Sketch of H.P.B. in Lucifer. London, Vol. XV, November, 1894, p. 206: Rebus, No. 46, 1883, p. 418.

99 Sinnett, Incidents etc., pp. 137-38; Lucifer. Vol. XV, November, 1894, p. 207; Rebus, No. 46, 1883, p. 418.

On August 12/24, 1860, her grandmother, Helena Pavlovna de Fadeyev, passed away.100

From some sources it would be easy to get the impression that H.P.B.'s marriage to N. V. Blavatsky had been annulled, or at least that steps had been taken to do so. However, in a letter to Prince Dondukov-Korsakov, she states that after returning to Tiflis, she was reconciled with Blavatsky and, after staying with her grandfather, lived with Blavatsky for about a year, on Golovinsky Avenue, in the house of Dobrzhansky.101

It would appear from her own statements,102 that she left Tiflis in 1863, and went for a while to Zugdidi and Kutais, returning thence to Tiflis again, to live for another year with her grandfather.

During these years in the Caucasus, H.P.B. travelled and lived at one time or another in Imeretia, Guriya and Mingreliya, in the virgin forests of Abhasia, and along the Black Sea Coast. She seems to have studied with native kudyani, or magicians, and to have become widely known for her healing powers. At one time she was at Zugdidy and Kutais.103 For a while she was in the military settlement of Ozurgety, in Mingrelia, and even bought a house there.104 She engaged in commercial enterprises, such as the floating of lumber and the export of nut-tree-spunk.105 Sometime during this stay in the Caucasus she was thrown from a horse, sustaining a fracture of the spine. It is during this period in her life that her psychological powers became much stronger and she brought them under the complete control of her will.106 While at Ozurgety, she had a severe illness; on orders of the local physician, she was taken in a native boat down the river Rion to Kutais.

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100 Sinnett, op.cit., pp. 140-143; Gen. P. S. Nikolayev in Istorichesky Vestnik, St. Petersburg, Vol. VI, December, 1885, pp. 623-24; Rebus, No. 6, 1885, p. 61.

101 H.P.B. Speaks, Vol. II, pp. 152, 156.

102 Ibid., p. 156.

103 H.P.B. Speaks, Vol. II, p. 156.

104 Sinnett, Incidents, etc., pp. 143-148; Sinnett, Letters, etc., p. 156; Lucifer, Vol. XV, December, 1894, p. 273.

105 Rebus, No. 46, 1883, p. 418.

106 Sinnett, Incidents, etc., p. 146; Rebus, loc. Cit.

She was then transported in a carriage to Tiflis, apparently near death; soon after, however, she had another of her sudden cures, but remained convalescent for some time.107 For a while her uncle, Gen. Rostislav A. de Fadeyev, was gravely concerned about her condition.108 The seriousness and probable occult nature of her illness is clearly hinted at when she states that “between the Blavatsky of 1845-65 and the Blavatsky of the years 1865-82 there is an unbridgeable gulf.”109

Just exactly how and under what circumstances H.P.B. acquired a ward by the name of Yury remains wrapped in mystery, except for the fact that she states this was done to protect the honor of another. That this coincided at least approximately with the period in her life now under consideration, is evidenced by a Passport issued to her on August 23(o.s.), 1862, in the city of Tiflis, signed by Orlovsky, Civil Governor. It states that this document was given “in pursuance of a petition presented by her husband, to the effect that she, Mme. Blavatsky, accompanied by their infant ward Yury, proceeds to the provinces of Tauris, Cherson and Pskoff for the term of one year.”110 It is not known whether such a trip was ever undertaken. On the other hand, H.P.B. wrote111 that during the Summer of 1865 she was at Petrovsk, in the Daghestan region of the Caucasus, where she witnessed one of the ghastly rituals of a native sect. From this we may infer that she was in the Caucasus at least until the Summer of 1865, especially as she definitely states that she “left for Italy in 1865 and never returned again to the Caucasus.”112

After leaving Russia she began to travel again; no comprehensive account of this period is possible, however, because of contradictory data and often complete lack of definite information.

She may have spent some time travelling in various parts of the Balkans, Servia and the Karpat Mountains, going later to Greece and Egypt.113 It is probable that she also went to Syria, the Lebanon, and possibly Persia.

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107 Sinnett, ibid., pp. 148-50; The Path, New York, Vol. X, May, 1895, pp. 34-35.

108 The Path, Vol. X, May, 1895, p. 33.

109 H.P.B. Speaks, Vol. II, p. 58.

110 The original of this Passport was in the Archives of the Point Loma Theosophical Society; a copy of it exists in the Archives at Adyar.

111 Isis Unveiled, Vol. II, p. 568, footnote.

112 H.P.B. Speaks, Vol. II, p. 156. H.P.B.’s sister, however, gives the date of 1864, as appears from H.P.B.’s manuscript translation of her sister’s account, “The Truth about H. P. Blavatsky.”

113 Sinnett, Letters, etc., p. 151; Lucifer, Vol. XV. December, 1894, p. 273.

It may be that it was during this period that she became a member of the Druzes and possibly of other mystic orders of Asia Minor. She indicated that she had also been in Italy around that time, “studying with a witch,” whatever that may mean.114

To this period belong her travel-notes written in French and contained in a small Notebook now in the Adyar Archives. Although these notes are undated, H.P.B. mentions one or two historical facts which provide a key to the dating of the trip she describes. It appears that she was at Belgrade when the Turkish garrison yielded the Fort and the commander, Al Rezi Pasha, withdrew from the territory. This was April 13, 1867. H.P.B. travelled by boat on the Danube, and by coach between various towns of Hungary and Transylvania; she visited, among others, Brassó, Szeben, Fehérvár, Kolozsvár, Nagyvárad, Temesvár, Belgrade, Neusatz, Eszék, etc. These travel-notes are the only definite information concerning her whereabouts during a period which presents a great deal of uncertainty.

Later in 1867, H.P.B. apparently went to Bologna, Italy, still having her care Yury to whom she was greatly attached; he was in poor health and she was trying to save his life.115 He died, however, and H.P.B. returned to Southern Russia for a very short visit for the purpose of burying her ward, but did not notify her relatives about being in her homeland. She then returned to Italy on the same passport.116

After her travels in the Balkan states, she went to Venice,117 and was definitely present at the battle of Mentana, November 2, 1867, where she was wounded five times; her left arm was broken in two places by a saber stroke, and she had a musket bullet imbedded in her right shoulder and another in her leg.118

In the beginning of the year 1868, H.P.B. was in Florence, on her way to India through Constantinople.119 She went from Florence to Antivari and towards Belgrade, where she waited, on order of her Teacher, in the mountains, before proceeding to Constantinople; she may have been in the Karpat Mountains and Servia once again.120

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114 Sinnett, ibid., p. 154.

115 Sinnett, Letters, etc., p. 144; Sinnett, Incidents, etc., p. 150.

116 Sinnett, Letters, etc., p. 144.

117 Ibid., p. 144; The Mahatma Letters to A. P. Sinnett, p. 478.

118 Olcott, Old Diary Leaves, Vol. I, pp. 9, 263, 264; Scrapbook, Vol. I, p. 17; Sinnett, Letters, etc., pp. 144, 151, 152, 153. The Theosophist, Vol. XV, October, 1893, p. 16.

119 Sinnett, op. cit., pp. 151-52.

120 Ibid., p. 152.

She says she was at Belgrade some three months before the murder of the Hospodar, Prince Mihailo Obrenovi of Serbia, which took place June 10, 1868.121

It is presumed that H.P.B. went via India to some parts of Tibet, and that this was sometime in 1868; mention has been made of her crossing the Kuenlun Mountains and going via Lake Palti (Yamdok-Tso),122 although geographically this is inconsistent. It is on this journey to Tibet that she met Master K. H. for the first time, and lived in the house of his sister at Shigadze.123 This may have been the period when she spent some seven weeks in the forests not far from the Karakorum Mountains.124

The subject of H.P.B.'s stay in Tibet is wrapped—conceivably for good and sufficient reasons of her own—in considerable mystery. It is probable that we will never know just exactly when and how many times she penetrated this territory. However, to counter any unfriendly critic who may attempt to deny the fact that she was ever in Tibet, we have from her own pen a very specific statement when she wrote:

". . . I have lived at different periods in Little Tibet as in Great Tibet, and . . . these combined periods form more than seven years . . . What I have said, and repeat now, is, that I have stopped in Lamaistic convents; that I have visited Tzi-gadze, the Tashi-Lhünpo territory and its neighbourhood, and that I have been further in, and in such places of Tibet as have never been visited by any other European, and that he can ever hope to visit."125

It is important to bear in mind, that while H.P.B. penetrated far into Tibet proper, it does not mean that every time she mentions being in Tibet, she necessarily means Tibet proper, as Ladakh used to be known as Little Tibet, and the term Tibet was used in a very general manner.

Towards the end of 1870, namely, on November 11th, her aunt, Miss Nadyezhda Andreyevna de Fadeyev, received the first known letter from Master K. H. stating that H.P.B. was well and would be back in the family before "18 moons" shall have risen.

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121 Ibid., pp. 151-53; Collected Writings, Vol. I, "A Story of the Mystical."

122 Sinnett, Letters, etc., p. 215.

123 Ibid., pp. 153, 215.

124 The Path, Vol. IX, January, 1895, p. 299.

125 Light, London, Vol. IV, No. 188, August 9, 1884, pp. 323-24. Cf. Collected Writings, Vol. VI. p. 272.

H. P. BLAVATSKY ABOUT 1865-1868

NADYEZHDA ANDREYEVNA DE FADEYEV

1829-1919 H.P.B.’s favorite aunt with whom she kept a steady correspondence through the years, and who visited her many times abroad. This portrait is preserved in the Adyar Archives.

H.P.B. returned to Europe via the Suez Canal which was opened for travel on November 17, 1869, and passed through it sometime towards the end of 1870, possibly in December.126 She vent to Cyprus and Greece and saw Master Hillarion there.127 She embarked for Egypt at the port of Piraeus, on the SS Eunomia, plying between the Piraeus and Nauplia. Ships were provided in those days with guns and gunpowder as a protection against pirates. Between the islands of Dokos and Hydra, in the sight of the island of Spetsai, in the Gulf of Nauplia. the ship's powder magazine blew up, July 4, 1871, with a considerable loss of life; H.P.B., however, was uninjured. The Greek Government provided the survivors passage to their destination, and so H.P.B. finally reached Alexandria, with hardly any means at all. She seems to have won some money, however, on what she calls "No. 27" and went to Cairo sometime in October or November, 1871. She stayed at the Hôtel d'Orient where she met Miss Emma Cutting (later Mme. Alexis Coulomb) who was able to loan her some money for the time being.128

H.P.B. remained in Cairo until about April, 1872. During her stay there, she organized what she calls a Société Spirite, for the investigation of phenomena; it would appear that this was done against the advice of Paulos Metamon, a well-known Coptic mystic and occultist with whom she was in touch at the time.129 The society proved a dismal failure within a fortnight, and H.P.B. was nearly shot by an insane Greek who was obseseed.130 At one time or another, she lived in Bulak, near the Museum.

She then went to Syria, Palestine and Constantinople; she seems to have been at Palmyra; between Baalbek and the river Orontes, she met Countess Lydia Alexandrovna de Pashkov, and went with her to Dair Mar Maroon between the Lebanon and the Anti Lebanon Mountains.131

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126 The Theosophist, Vol. XXXIV, July, 1913, p. 476.

127 Sinnett, Letters, etc., p. 153.

128 Sinnett, op. cit., pp. 153, 215; Incidents, etc., p. 157. Also Greek newspapers of the time.

129Dr. A. L. Rawson, "Madame Blavatsky: A Theosophical Occult Apology," Frank Leslie's Popular Monthly, XXXIII, Feb., 1892.

130 Sinnett, Incidents, etc., pp. 158-69; The Theosophist, Vol. XV, Supplement, November, 1883, p. ix; Olcott, Old Diary Leaves, I, 23; J. M. Peebles, Around the World, 1874, p. 272.

131 Sinnett, Incidents, etc., pp. 167-68; Olcott, op. cit., I, 334-35.

She reached Odessa and her family sometime in July, 1872, which would be some “18 moons” after the receipt of K.H.’s letter. It is difficult to say whether we can credit Witte’s statement to the effect that she opened an ink factory and an artificial flower shop at Odessa during her stay there.132

There is some inconclusive information to the effect that H.P.B. made a musical tour in Russia and Europe, as “Madame Laura” during 1872-73, but this cannot be considered reliable.133

Her stay in Odessa was short, and she left sometime in April of 1873, going first to Bucharest to visit her friend, Mme. Popesco.134 From there she proceeded to Paris, presumably on orders from her Teacher.135 She stayed there with her cousin, Nikolay Gustavovich von Hahn, son of her paternal uncle Gustav Alexeyevich, at rue de l’Université 11, and seems to have intended to settle there for some time.136 According to Dr. L. M. Marquette,137 she spent her time in painting and writing, and established close ties of friendship with Monsieur and Mme. Leymarie.

One day, very soon after her arrival in Paris, H.P.B. received “orders” from the “Brothers” to go to New York, and sailed the very next day; this must have been towards the end of June, 1873, as she arrived in New York July 7th.138

H.P.B. was very short of money, and the Russian Consul refused to loan her any money. She took quarters in a new tenement house, at 222 Madison St., New York, which was a small experiment in cooperative living launched by some forty women workers.

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132 Sinnett, Incidents, etc., p. 168; Letters, etc., pp. 153, 215; H.P.B. Speaks, Vol. I, p. 193.

133 Olcott, op.cit., I, 458 footnote.

134 Sinnett, Letters, etc., pp. 152-54; Incidents, etc., p. 169; H.P.B. Speaks, Vol. II, p. 23.

135 H.P.B. Speaks, loc. Cit.

136 Sinnett, Letters, etc., p. 154; Olcott, op. cit., I, p. 20.

137 Olcott, op. cit., I, pp. 27-28.

138 Sinnett, Letters, etc., p. 154; Olcott, op.cit., I, p. 20; Sinnett, Incidents, etc., p. 175; The Path, Vol. IX, February, 1895, p. 385.

The owner of the house, a Mr. Rinaldo, introduced her to two young Jewish friends of his, and these gave her work designing illustrated advertising-cards; she also seems to have tried some ornamental leather work, but soon abandoned that and is said to have made artificial flowers and cravats.139

Some time later, a widow (possibly Mme. Magnon), offered to share her home in Henry Street with H.P.B. until her financial difficulties ended. She accepted, and together they inaugurated Sunday meetings at this address.140

It was on July 15/27, 1873, that H.P.B.'s father, Col. Peter A. von hahn, passed away after only three days of illness. From a letter written to H.P.B. by her half-sister Liza (dated October 18th, o.s., 1873) her whereabouts were not definitely known to her family at the time, and so the news about the passing of her father reached her after a three months' delay. She also received at the sane time some money, as part of her portion of the estate. She then moved to the North-East corner of 14th Street and Fourth Avenue, in a furnished top floor room, where she seems to have had a small fire.141 She also lived on Union Square and on East 16th Street.142

It would seem that H.P.B. went for a time to Saugus and lived somewhere near the woods; she also visited Buffalo.143

On June 22, 1874, H.P.B. entered a partnership agreement, purchasing land near the villages of Newport and Huntington, in Suffolk County, Long Island, in the State of New York. This was to be a partnership with a French lady by the name of Clementine Gerebko, and in July, 1874, H.P.B. moved to the farm.144 Inevitably, this affair ended in a row and a lawsuit, which, by the way, H.P.B. won when the case was tried by jury, April 26, 1875. Judgment was filed on June 15, 1875, in the Office of the Clerk of Suffolk County.

It was in July of 1874 that Col. Henry Steel Olcott, while working in his New York law office, had an urge to find out what was then going on in contemporary Spiritualism; he bought a copy of the Banner of Light edited in Boston, Mass., and read in it the account of the phenomena that were taking place at the Eddy farmhouse in the township of Chittenden, Vermont. He decided to go and see for himself.

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139 Olcott, op. cit., I, pp. 20, 472; The Word, Vol. XXII, p. 139: Holt, "A Reminiscence of H. P. Blavatsky in 1873," The Theosophist, Vol. LIII, December, 1931.

140 Holt, loc.cit.

141 Holt, op.cit.

142 Olcott, Old Diary Leaves, 1, p. 30.

143 Olcott, op. cit., I, p. 440; H.P.B. .Speaks, Vol. 1, p. 193.

144 Olcott, op. cit., I, pp. 30-31

After staying there three or four days, he returned to New York and wrote sometime in August an account for the New York Sun.145 Then he received a proposal from the N.Y. Daily Graphic to return to Chittenden to investigate the whole affair thoroughly. He accepted this proposal,146 and returned to the Eddy farmhouse September 17, 1874.

It was on October 14th that H.P.B., acting on instructions received by her,147 and having read Col. Olcott's accounts in the papers, went to Chittenden, and thus took place the significant meeting of two of the future Co-Founders of The Theosophical Society.

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145 Ibid., I, p. 113.

146 Ibid., I, pp. 1-5.

147 Letter from H.P.B. to Dr. F. Hartmann, dated April 13, 1886.

H. P. BLAVATSKY'S LITERARY CAREER

THE EARLIEST KNOWN WRITINGS

[There exists no definite evidence that H.P.B. had ever published any articles, essays or letters to Editors prior to October, 1874. Still the probability of her having written is considerable, as various statements have been made by herself and others which seem to indicate that her literary work began much earlier in life than the year 1874. We may never obtain, however, any conclusive evidence concerning this.

There is, for instance, her own reported statement in an interview given by her to the Daily Graphic of New York, and published November 13, 1874, to the effect that she was a contributor to the Revue des Deux Mondes of Paris, and acted as correspondent of the Indépendence Belge and several Parisian Journals. No record of this exists, however, in the Editorial Offices of these well known periodicals, though it is possible that she may have written under some pseudonym, or merely as "correspondent" from one or another part of the world. The text of this interview is of a rather sensational kind, and embodies a number of errors and misstatements as to names and events. So it cannot be relied upon.

Then there is a statement made around 1956-57 by a very old gentleman, Adolphe de Castro, of Los Angeles, California, who had met H.P.B. in Berlin about 1873, to the effect that she was then reading galley-proofs of some articles she had written in Russian, that he was able to be of help to her with some old Hebrew terms, and that what she was writing was intended either for a Russian paper or for a local Jewish Journal, the most likely one being Das Zeitung des Judenthums. The old files of this Journal have been investigated, as far as this could be done in the holdings of the British Museum, but no positive result was obtained.

There is also a statement of hers made to her friend, Alexander Nikolayevich Aksakov, in a letter dated October 28, 1874, to the effect that she translated into Russian a manuscript by a medium named James, and which was supposed to have been the second part of Dickens' unfinished novel, Edwin Drood.

She would have liked to have had it published in Russian.*

Wm. M. Ivins, H.P.B.'s lawyer in her lawsuit of 1874-75, said that H.P.B. was translating Darwin'Origin of Species and H. T. Buckle's History of Civilization in England, while the suit was pending.†

All of these various statements may or may not be based on fact. No supporting evidence for them, however, has ever been found.

In the same letter to A. N. Aksakov mentioned above, H.P.B., having just returned to New York from a visit to the farmhouse of the Eddy Brothers, at Chittenden, Vt., says that she has been translating Col. Olcott's articles on the mediumistic phenomena of the Eddy Brothers, which he was then contributing to the pages of the New York Daily Graphic; she says that she could send them to Aksakov regularly, together with their accompanying illustrations.‡

It is quite probable that H.P.B. did actually translate all of Col. Olcott's articles as they appeared, because Aksakov wrote to him on April 4/16, 1875, that he had finished reading them. It is these articles of Col. Olcott that were eventually published in book-form, under the title of People from the Other World (Hartford, Conn.: American Publishing Co., 1875).††

It is not definitely known what became of H.P.B.'s Russian translation of Col. Olcott's original articles, and there is no evidence that they were ever published in any Russian Journal.]

H.P.B.'S SKETCHBOOK.

[There is in the Archives of The Theosophical Society at Adyar a small booklet, seven by eleven inches, of not more than twenty-six pages, three leaves at least having been torn out. For purposes of identification, we may call it H.P.B.'s Sketchbook, as it contains mostly drawings and sketches in both ink and pencil, also mere scrawls and scribbles, with here and there some writing between them.

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* Vide Vsevolod S. Solovyov, A Modern Priestess of Isis, Engl. transl., London, 1895, p. 227; Russian orig., St. Petersburg, 1904, p. 256.

† Unpublished MS. of Mrs. Laura Holloway-Langford, now destroyed.

‡ V. S. Solovyov, op. cit., Engl. tr., pp. 226-27; Russ. orig., p. 256.

†† Old Diary Leaves, First Series, p. 80. The Colonel speaks of H.P.B.'s translation of his "book." He most likely means his Series of articles as such, because these did not appear in book-form until March, 1875.

The first page of the booklet, partly reproduced in facsimile, shows in the middle a pen drawing of a seaside view, most likely Ramsgate, England, and a pen-and-ink sketch of a coat of arms, not definitely identified but evidently belonging to one or another branch of the von Hahn Family, as it shows a cock as one of its symbols.

The rest of the page is covered by two columns of two poems in Russian script whose authorship is unknown. At the top of the page H.P.B. has written in Russian: “Indistinct Reminiscences.”

The most interesting item on this page is H.P.B.’s French comment written under the seaside sketch and as a footnote. It is as follows:

“Nuit mémorable! Certaine nuit, par un clair de lune qui se couchait à Ramsgate 12 Août, 1851,* lorsque je rencontrais [symbol] le Maître de mes rêves!!”

* “Le 12 août—c’est juillet 31 style russe jour de ma naissance —Vingt ans!”

[The English equivalent of this is:]

“Memorable night! On a certain night by the light of the moon that was setting at Ramsgate on August 12, 1851,* when I met [symbol] the Master of my dreams!!

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* “August 12 is July 31 in Russian style, the day of my birth—Twenty years!”

[This inscription fixes with a considerable degree of probability the time when this particular booklet was started.

In her Reminiscences of H. P. Blavatsky and “The Secret Doctrine” (pp. 57-58) Countess Constance Wachtmeister relates an incident that occurred while H.P.B. was at Würzburg, Germany. It appears that Madame N. A. de Fadeyev, H.P.B.’s aunt, sent her from Russia a box containing various mementoes. Among these was the above-mentioned booklet which the Countess calls a “scrapbook.” H.P.B., on seeing the seaside sketch, gave an exclamation of delight and said: “Come and look at this which I wrote in the year 1851, the day I saw my blessed Master.” The Countess then quotes the exact French text written by H.P.B. under the sketch. She also adds in a footnote: “On seeing the manuscript I asked why she had written ‘Ramsgate’ instead of ‘London,’ and H.P.B. told me that it was a blind, so that anyone casually taking up her book would not know where she had met her Master, and that her first interview with him had been in London as she had previously told me.”

The second page of the booklet contains the following brief piece of writing in French:]

. . . Toutes les magnificences de la Nature,—le silence imposant de la nuit, les odeurs des fleurs,—les rayons pâles de la lune à travers les panaches verts des arbres, —les étoiles, fleurs de feu semées dans le ciel, les lucioles, fleurs de feu semées dans l’herbe,—tout cela a été créé pour rendre l’Adepte digne de la NATURE, au moment où, pour la première fois, elle dit à l’Homme, je t’appartiens,—mot formé d’un céleste parfum de l’âme, qui s’exale et monte au ciel avec les parfums des fleurs,—moment, le seul de sa vie,—où il est roi, où il est Dieu, moment qu’il paye et qu’il expie par toute une existence de regrets amers.

« Ce moment; c’est le prix de toutes nos misères».

[This text has been altered by H.P.B. at one time or another.

The words “l’Adepte digne de la NATURE” are in red ink and are superimposed over the original words “le monde digne de l’homme” written in black ink. The words “elle dit à l’Homme, je t’appartiens” are also in red ink and superimposed over the original words “il dit à une femme—je t’aime” written in black ink.]

[English translation of the above:]

. . . . All the glories of Nature—the imposing silence of the night; the aroma of the flowers; the pale rays of the moon rough the green tufts of the trees; the stars, flowers of fire strewn over the sky; the glow-worms, flowers of fire strewn over the grass—all these have been created to render the Adept worthy of NATURE, at that moment when for the first time she exclaims to Man, “I am yours,”—words formed of a divine perfume from the soul, which, breathed forth ascends to heaven together with the perfume of the flowers—the one moment of his life when he is king, when he is God; the moment which he expiates and pays for with a whole life of bitter regrets.

“That moment—it is the price of all our miseries.”

[Page 3 of the booklet, aside from meaningless scrawls, contains the following few words also in French:]

La femme trouve son bonheur dans l’acquisition des pouvoirs surnaturels—l’amour—c’est un vilain rêve, un cauchemar.

[English translation of the above:]

Woman finds her happiness in the acquisition of supernatural powers—love is a vile dream, a nightmare.

[Page 4 has more scrawls and the address of a Captain Miller, 1, Dragoon-guards, Aldershot. Page 5 has a pencil drawing of a man’s head with his grotesque shadow on the wall, and a poodle sitting upright on his haunches on a table. Page 6 is blank, and pages 7 and 8 contain the beautiful “Légende sur la Belle de Nuit” which is the most important item in this booklet. The text of this Legend written in French is as follows:]

LÉGENDE SUR LA BELLE DE NUIT

TRADITION DES STEPPES.

Tout au commencement de la création du Monde et bien avant le péché qui perdit Ève, un frais buisson vert étendait ses larges feuilles sur le bord d'un ruisseau. Le soleil, jeune à cette époque, fatigué de ses débuts, se couchait lentement, et tirant sur lui ses rideaux de brouillards, enveloppait la terre d'ombres profondes et noires; alors on vit s'épanouir sur une des branches du buisson une modeste fleur; elle n'avait ni la fraîche beauté de la rose; ni l'orgueil superbe et majestueux du beau lys. Humble et modeste elle ouvrit ses pétales, et jeta un regard craintif sur le monde du grand Bouddha. Tout était froid et sombre autour d'elle! Ses compagnes sommeillaient tout autour courbées sur leurs tiges flexibles; ses camarades, mêmes filles du même buisson, se détournaient de son regard; les papillons de nuit, amants volages des fleurs, se reposaient bien un moment sur son sein, puis s'envolaient vers de plus belles. Un gros scarabé faillit la couper en deux en grimpant sans cérémonie sur elle à la recherche d'un gîte nocturne, et la pauvre fleur effrayée de son isolement, et de son abandon au milieu de cette foule indifférente, baissa la tête tristement et laissa tomber une goute de rosée amère. Mais voilà qu'une petite étoile s'alluma dans le ciel sombre; ses brillants rayons vifs et doux perçèrent les flots des ténèbres, et soudain la fleur orpheline se sentit vivifiée et rafraîchie comme par une rosée bienfaisante . . . toute ranimée elle leva sa corolle et aperçut l'étoile bienveillante. Aussi reçut-elle ses rayons dans son sein, toute palpitante d'amour et de reconnaissance Ils l'avaient fait renaître à l'existence.

L'aurore au sourire rose chassa peu à peu les ténèbres et l'étoile fut noyée dans l'océan de lumière que répandit l'astre du jour; des milliers de fleurs courtisanes le saluèrent, se baignant avidement dans ses rayons d'or. Il les versait aussi sur la petite fleur; le grand astre daignait l'envelopper, elle aussi, dans ses baisers de flammes . . . . mais pleine de souvenir de l'etoile du soir, et de son scintillement argentin, la fleur reçut froidement les démonstrations du fier soleil.

Elle avait encore devant les yeux la lueur douce et affectueuse de l’étoile; elle sentait encore dans son cœur la goute de rosée bienfaisante et, se détournant des rayons aveuglants du soleil, elle serra ses pétales et se coucha dans le feuillage tout épais du buisson paternel. Depuis lors, le jour devint la nuit pour la pauvre fleur, et la nuit le jour; dès que le soleil apparait, et embrasse de ses flots d’or le ciel et la terre,—la fleur est invisible; mais une fois le soleil couché, et que, perçant un coin de l’horizon obscurci, la petite étoile apparait, la fleur la salue joyeusement, joue avec ses rayons argentins, respire à larges traits sa douce lueur.

Tel est aussi le cœur de beaucoup de femmes. Le premier mot bienveillant, la première caresse affectueuse, tombant sur son cœur endolori s’y enracinent profondément; et se sentant toute émue à une parole amicale, elle reste indifférente aux démonstrations passionnées de l’univers entier. Que le premier soit comme tant d’autres, qu’il se perde dans des milliers d’astres semblables à lui; le cœur de la femme saura le découvrir, de près comme de loin, elle suivra avec amour et intérêt son cours modeste et enverra des bénédictions sur son passage. Elle pourra saluer le fier soleil, admirer son éclat, mais fidèle et reconnaissante, son cœur appartiendra pour toujours à une seule étoile.

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[English translation of the foregoing French text.]

LEGEND OF THE NIGHT-FLOWER*

TRADITION OF THE STEPPES.

At the very beginning of the creation of the World, and long before the sin which became the downfall of Eve, a fresh green shrub spread its broad leaves on the banks of a rivulet. The sun, still young at that time and tired of its initial efforts, was setting slowly, and drawing its veils of mists around him, enveloped the earth in deep and dark shadows.

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* [This more descriptive name has been chosen for our flower, instead of the very unromantic names of four-o’clock and marvel-of-Peru, by which it is known.]

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Then a modest flower blossomed forth upon a branch of the shrub. She had neither the fresh beauty of the rose, nor the superb and majestic pride of the beautiful lily. Humble and modest, she opened her petals and cast an anxious glance on the world of the great Buddha. All was cold and dark about her! Her companions slept all around bent on their flexible stems; her comrades, daughters of the same shrub, turned away from her look; the moths, winged lovers of the flowers, rested but for a moment on her breast, but soon flew away to more beautiful ones. A large beetle almost cut her in two as it climbed without ceremony over her, in search for nocturnal quarters. And the poor flower, frightened by its isolation and its loneliness in the midst of this indifferent crowd, hung its head mournfully and shed a bitter dewdrop for a tear. But lo, a little star was kindled in the sombre sky. Its brilliant rays, quick and tender, pierced the waves of gloom. Suddenly the orphaned flower felt vivified and refreshed as by some beneficent dew. Fully restored, she lifted her face and saw the friendly star. She received its rays into her breast, quivering with love and gratitude. They had brought about her rebirth into a new life.

Dawn with its rosy smile gradually dispelled the darkness, and the star was submerged in an ocean of light which streamed forth from the star of day. Thousands of flowers hailed it their paramour, bathing greedily in his golden rays. These he shed also on the little flower; the great star deigned to cover her too with its flaming kisses. But full of the memory of the evening star, and of its silvery twinkling, the flower responded but coldly to the demonstrations of the haughty sun. She still saw before her mind’s eye the soft and affectionate glow of the star; she still felt in her heart the beneficent dewdrop, and turning away from the blinding rays of the sun, she closed her petals and went to sleep nestled in the thick foliage of the parent-shrub. From that time on, day became night for the lowly flower, and night became day. As soon as the sun rises and engulfs heaven and earth in its golden rays, the flower becomes invisible; but hardly does the sun set, and the star, piercing a corner of the dark horizon, makes its appearance, than the flower hails it with joy, plays with its silvery rays, and absorbs with long breaths its mellow glow.

Such is the heart of many a woman. The first gracious word, the first affectionate caress, falling on her aching heart, takes root there deeply. Profoundly moved by a friendly word, she remains indifferent to the passionate demonstrations of the whole universe. The first may not differ from many others; it may be lost among thousands of other stars similar to that one, yet the heart of woman knows where to find him, near by or far away; she will follow with love and interest his humble course, and will send her blessings on his journey. She may greet the haughty sun, and admire its glory, but, loyal and grateful, her love will always belong to one lone star.

[Page 9 has two heads in pencil, one en profile, the other en face, and some numbers and scrawls. Page 10 is blank. Pages 11-14 have faded photographs stuck on them: first a lady with some likeness to H.P.B., possibly her sister Vera Petrovna; then the portraits of H.P.B.'s maternal grandfather and grandmother, Andrey Mihailovich and Helena Pavlovna de Fadeyev, the latter with the date Tiflis, 1855; the last one is of an unidentified younger lady. Page 15 has a hasty pen-and-ink outline of a man; page 16, childish scrawls; page 17, the Greek alphabet with the names of the letters written in Russian script; pages 18 and 19 are occupied with a woman's head in ink and two studies of seemingly Napoleon's head; page 20 is blank; page 21 has some decorative letters; page 22 is blank also; on top of page 23 a Russian sentence written in pencil says: "Thy old copy-book. 1862." It is in the handwriting of H.P.B.'s aunt Nadyezhda.

Page 24—reproduced herewith in facsimile—is occupied with pen drawings of Marguerite praying before a crucifix, with hands folded on her breast, and Mephistopheles whispering seductions in her ear, with a caption in pencil:

Teresina Signora Mitrovich. (Faust)

Tiflis 7 Avril, 1862.

The name is that of a Russian singer's wife, herself a singer also. Her husband, Agardi Mitrovich or Metrovich, acquired a notorious fame in H.P.B.'s life through people's slanderous gossip. H.P.B. once saved his life in 1850.

Writing to H.P.B. from Odessa, on November 23 (old style), 1884, Madame Nadyezhda A. de Fadeyev, her aunt. says:

". . . . I can tell him [Col. Olcott] that Mr. Agardi Mitrovich, whom all of us have known so well in Tiflis and at Odessa, and who was a friend to us all, could never have been either your husband or your lover, because he adored his wife who died two years before his own death, poor man, at Cairo; that she is buried in the cemetery of Tiflis, and that your mutual friendship dates from the year when he married his wife. Finally, everybody knows that it is we ourselves who had asked him to go and find you at Cairo, in order to accompany you to Odessa (in the year 1871), and that he died without bringing you back, after which you came back alone . . . ."

These sentences and a few others on other subjects were written in French, with the intention that Col. Olcott could read them and understand their contents.* Madame de Fadeyev's letter quoted above is in the Adyar Archives, together with a large number of other letters from her pen.

Various facts about Mitrovich may be gathered by consulting The Letters of H. P. Blavatsky to A. P. Sinnett (pp. 143-44, 147, 148, 189-91). On page 144 of this work, H.P.B. states that she met him "in Tiflis in 1861, again with his wife, who died after I had left in 1865 I believe." This date is of course relevant to the one we find in our Sketchbook.

Page 25 contains six strophes, of eight lines each, of a burlesque and somewhat vulgar song in French about the eleven sons of Jacob. Page 26 and last contains only meaningless scrawls.

From the above description of the contents of this Sketchbook, it is evident that it belongs to a very early period in H.P.B.'s life, many years prior to the beginning of her literary career.]

H.P.B.'S NOTEBOOK OF TRAVEL IMPRESSIONS.

[We have seen from the Chronological Survey of H.P.B.'s early life how little information is available about her moves and whereabouts immediately after leaving the Caucasus in 1865. There is, however, in the Adyar Archives a document which throws some light upon this period of H.P.B.'s endless wanderings. It is a special Notebook only two-and-a-half by four inches in size, in which she made rather copious notes in black pencil about her impressions while travelling in Eastern Europe. She wrote in French, inserting here and there a few names in Russian. Some parts of the text are faded, a few words are illegible, and the punctuation is somewhat uncertain, but on the whole these notes have been rather well-preserved and are of special interest.

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* The original French text of the above quoted passage is as follows:

«. . . . Je puis lui dire que Mr. Agardi Mitrovich que nous avons si bien connu tous à Tiflis et à Odessa, et qui était l'ami à nous tous, n'a jamais pu être ni ton mari, ni ton amant, car il adorait sa femme morte deux ans avant sa mort à lui, pauvre homme, au Caire; qu'elle est enterrée à Tiflis, au cimetière, et que Votre amitié mutuelle date de l'année où il a épousé sa femme. Enfin tout le monde sait que c'est nous qui l'avons prié d'aller te chercher au Caire pour t'accompagner à Odessa (l'année 1871) et qu'il est mort sans te ramener, après quoi tu t'es retournée seule . . . »

In the pocket attached to the back cover of this Notebook there is a Roman Catholic Church Calendar of the year 1851, printed in French. and a small piece of paper bearing the following name written by H.P.B. in Russian:

Alexa Berbitz from Belgrade, Serbia.

Pasted on the inner side of the front cover is a red seal made of paper. In the center of it we see the Coat of Arms of Hungary. The inscription around it is in Hungarian: Cs. K. Kizárólagos szabadalmazott fogpapir, Fáczányi Ármin gyógyszerésztöl Pesten (Imperial and Royal Exclusive Patent Paper Seal. From Armin Fáczányi, Chemist, Budapest).

From the presence of an 1851 Calendar, one could easily infer that these notes belong to the early fifties of last century; but it appears from the context itself that they must have been made during the year 1867, as will be shown in the transcript published below.]

[The superior numbers in the following pages refer to Compiler’s Notes appended at the end of the English translation of H. P. B’s text.]

Kronstadt. Brassó—Transylvania. Hôtel Grüner Baum. Comfortable et bon marché. M. et Mme. Burcheg—professeur de Gymnase. Jeune suisse un peu pédant. Elle joua de la flûte et [est] hongroise. La vieille Mme. Kántor aveugle.—Kronstadt est une des plus jolies petites villes d l’Europe par sa position, sa propreté, et de son élégance. Mais tout près, l’Eau de Borszék y est fameuse.—Venant de Bucarest les Zlapari vous demandent vos passeports et vous font payer le droit de ne pas examiner vos malles en les bouleversant de leurs mains sales. Population fort mixte des valaques, hongrois et souabes. L’architecture des maisons de villes est entièrement changée. Chaque maison porte la date de la construction sur le toit.1

Hermannstadt (Szeben)

Hôtel de Römischer Kaiser. Voleur hongrois. H. Couronne de Hongrie allemand et plus voleur encore. La ville bien moins jolie que Kronstadt est inondée d’officiers autrichiens—Polonais pour la plupart. Régiment Hartmann. Tütch Kapelmeister—Czech. Le soldat violoniste virtuose français. Discussion eternelle sur Mouravieff et Haynau.2 Le conseiller Traposta co-Carbonari ayant déjà reçu un coup de poigne d’une main inconnue. Sa femme compositeur de musique László Anna. Le commissaire de police polonais partant pour épouser à Bucarest le monstre des foires Flora.

Blagueur, menteur et voleur comme polonais et employé autrichien. Église Luthérienne toute sculptée. Beauté unique. Statue St. Nepomucène. 8 h. de Krons.

Karlsburg. Fehérvár (Alba Julia). Ancien camp Romain. Restes et ruines, pour le moment ville juive et forteresse autrichienne. Hôtel de Ung. Krone, Adolf Benedict, juif hongrois. Prétendant être le premier bariton du monde. Bon marché. Le maudit Kántor! La société Neeman. Le juif Lion Emmanuel Mendl. Violon de dentiste Peterka. 8 h. de diligence.

Klausenburg—(Kolozsvár). Nous gelons en route. Grande ville assez belle. Vieille cathédrale de 700 ans. Beau théâtre. Hôtel Biasini. Cher et mal. Directeur Fehérváry. Szephédy. (Mlle Schönberg) juive de Temesvár. Mme. Nagy Hubert, Fekete. Philipovich M. Le bariton sifflé Heksh.

La baron Bánffy et le Comte Esterházy—grande fureur du pianiste Litolff—le dernier jour de la Terreur de Robespierre.3 Orchestre. La Comtesse Mikes. Le gouverneur général français le Comte Crenneville. Fêtes de la Constitution.4 Canons autrichiens bloqués sur la place. 10 h. de diligence de Karlsburg.

Grosswardein (Nagyvárad). Énorme ville juive. Beaucoup d'hôtels, beaucoup d'églises. Chemin de fer. 24 h. de diligence de Kolozsvár.

Debreczen. 6 heures de chemin de fer de G. Ward. Jolie ville. Le plus beau théâtre de Hongrie, plus beau qu'à Pesth. Le cœur de la Hongrie. Tous Hongrois, peu d'allemands. Bal des ouvriers maçons. Bal de Tzigan.

Arad. 6 h. de Debreczen par chemin de fer à Szolnok. On y couche. De Szolnok autres 6 h. ch. de fer à Arad. Très grande ville. Tous Hongrois. Beaucoup d'aristocratie. Le pont près de la forteresse, où l'on a fusillé et pendu en 1849 13 généraux Hongrois. Fêtes de la Constitution. Drapeaux tricolores partout. Les autrichiens s'y cachaient. Petit théâtre infect. M. et Mme. Folinus. Le maestro Caldy. M. et Mme.

Marzel. Szép Heléna.5 Dalfy, Dalnoly et Mlle Visconti. Mme. Lukács. Braves gens.

Temesvár. 8 h. diligence. Charmante ville mais allemande et triste. Hôtels magnifiques. La ville forteresse est entourée des 4 côtés par 4 faubourgs communicant à la forteresse par le parc. Le parc Coronini est le plus beau. Énorme distance si l'on compte les faubourgs. M. et Mme. Reiman. Mme. Kirchberger prima donna admirable Lucretia. Bariton Malechevsky. Rossi ténor. Opéra allemand. Murad effendi.—Beaucoup de Serbes.

Belgrade. 6 h. ch. fer jusqu'à Bazias, de là bateau par Danube jusqu'à Belgrade 7 heures. Rencontre avec Mr. Vizkelety. Horrible ville sale, turque, laide, mal pavée mais pleine de ducats. Mme. Anka Obrenovich, le Comte Campo. Shishkin, Consul russe. Ignaccio, Consul d'Italie, Société philharmonique. — M. Feodorovich, Voulatch. Milovouk des Stojan, Svetozar Vadim Radevoy en masse. Les turcs étaient entrain de vider la forteresse. Rezi Pacha s'en allait par ordre de Sultan et les serbes fêtaient leur libertê. Obrenovich Michael partait pour Constantinople remercier le Sultan.6 101 coups de canon tirés. Chanson Serbe dédiée au Prince. L'infâme Joanovich intendant au Prince. Le métropolite de 28 ans, élevé à Moscou. Hôtel infecte et sale. Bateaux à vapeur allant 2 fois par jour à Semlin qui est vis-à-vis.

Pancsova, Autriche. 3 h. de bateau par Danube. Jolie ville propre, population mixte serbes et allemands. Beaucoup d'hôtels et beaux magasins.

Semlin. 3 h. bateau de Pancsova, un trou allemand et serbe. 4 jours à s'embêter à l'hôtel de Venise—attendant le bateau pour Neusatz. Jolie vue sur Belgrade de l'autre côté du Danube. Beaucoup de capitaines de marine, officiers autrichiens faisant l'amour sous les fenêtres — à chaque maison.

Neusatz, Novosad. Ville tout à fait serbe, peu d'hongrois (7 heures de Semlin Danube). Hôtel Grüner Kranz infecte et voleur.

Hôtel Elisabeth très beau. Popovich rédacteur de journal. Sa femme actrice serbe, beauté splendide. Lue parlant russe et français. Mr. Vizkelety et sa femme 2 filles, Irma et— Braves hongrois. Café de Teremeich Demovladeko. Sa fille Maria. Les frères pravoslavny. Joanovich, Stojanovich et autres. Mr. Isau ex-précepteur des enfants du G. D. Michel (Mr. Vermily).

Betchkerek. 2 h. de bateau jusqu'à Titel, petit endroit infect sur Theiss et à 2h. du Danube, de là 3 heures par diligence jusqu'à Betchkerek. La ville est sale et laide. Beaucoup de serbes et d'hongrois surtout des juifs. Les derniers veulent les droits égaux aux chrétiens. Députation juive envoyée au ministre hongrois de Pesth. Refus du Cte. Andrássy. Théâtre national serbe, le Tchizmar.

Eszek (Slavonie) de Betchkerek à Titel (Wagen). Bateau à vapeur pour Neusatz, jour et coucher la nuit au bateau jusqu'à l'embouchure de Drava. On change de bateau et on va par Drava 3 h. jusqu'à Eszek, composée de 3 villes qui entourent la fortresse qui est énorme. Oberstadt, Neustadt et Unterstadt. Population serbes presque tous, catholiques allemands et hongrois. De 500 à 1000 prisonniers tant politiques que pour autres crimes. Ville très jolie mais fort ennuyeuse. On voit la journée entière des détachements de prisonniers dont les jambes sont enchaînées et suivis de soldats avec leurs fusils—passer par les rues. Il n'y a qu'un mois que les prisonniers politiques italiens 800 en tout furent libérés par réclamation du Gouvt. Italien. Le théâtre dans l'Oberstadt est un vrai bijou, mais tous les directeurs se ruinent car ici la majorité du public sont des officiers qui ne payent que 20 Kr. l'entrée comme partout.7 Il y a quelques années quand il y eut famine en Serbie et Slavonie que les Auts. proposèrent au peuple pravoslavny, de travailler aux grandes routes, moyennant 1 fl. par jour toute l'année—mais à condition—de prendre la religion catholique—autrement on les laissait mourir de faim.

Dans la forteresse le meilleur hôtel est Weisen Wolf, bon marché. Ici comme dans d'autres villes de la Serbie, Slavonie et Autriche, tous les passants, hommes, femmes, aristocrates ou plèbes vous saluent dans la rue sans vous, connaître et les enfants à la vue des personnes de bas étage ajoutent même infailliblement Küss die Hand!—Ce qui m'a fort étonné. O, [nous] subirons toute la journée.

Verchetz, grande ville fort sale—population serbe toute. Grand commerce de vin. Obradovich Kosta—tous Russophiles. 2 h. p. équipage la route Weisskirchen. Petite ville charmante toute enterrée dans les vignes. 1 quart d'heure chemin de fer de Verchetz et à 1 quart d'heure de Bu . . . . . serbes et allemands detestant les uns les autres. Hôtel de Soleil bon marché et bon. Breton, Bouletich le bâfrent. Environs magnifiques.

Horowitz. Demi village, demi ville, fabriques et ouvriers. La ville est enfouie dans les montagnes (bas Banat) mines d'or mais le gouvernement ayant acheté aux hongrois le terrain n'a plus le moyen d'avoir des ouvriers et on ne trouve que 4-5. . . . . d'or par semaine. Ressemble à Borzhom.8 Sign. Scoffa. Mr. Veuv, Bach. Population valaque et allemande. 6 h. de voiture de Weisskirchen.

Rechitza, grande et belle ville à 5 ou 6 énormes fabriques contenant 5 mille ouvriers presque tous prussiens et anglais. Énormes mines de fer. Compagnie française du Crédit Mobilier. Le plus beau pays du monde, une Suisse . . . . . Mme. Borz virtuose de piano. Ses sœurs. La famille Mack. 8 h. de voiture de Horowitz. Limite du haut Banat, la plus pittoresque route de l'univers. 14 h. de voiture de Temesvár.

Temesvár — X.

Kikinda. 2 h. de chemin de fer de Temesvár, grande bourgade. Mme. Stoikovich et ses neuf filles. Mr. Stefanovich, le colonel Anneti-Monti.

Hazfeld. 1 heure de Kik. chemin de fer.

Mehadia. Bains minéraux, seule et unique rue toute composée d'hôtels splendides et énormes, Hercules Bad, Röber Hôtel. La caverne des brigands dont le souterrain va de Mehadia jusqu'à Orsova. Fameuse légende de Ludwig le chef des brigands qui a donné son nom aux bains. Environs splendides.

Körös-Maros Sebes. Ville de frontière, petite, sale et ennuyeuse.

Lugos, jolie ville hongroise.

[The following four items, written in Russian, are very likely the amounts paid by H.P.B. for her tickets.]

From Vienna to Graz—8-25

From Vienna to Trieste—21-35

From T. to Venice—5-27

From Graz to Laibach—7-20

[On the remaining pages of the Notebook we find H.P.B.'s notes of various travelling expenses, most likely both transportation and food; these are written in Russian. She also lists certain monies received by her, but does not indicate their source. On one of the middle pages of the Notebook we find a sketch made by H.P.B. showing the geographical position on the map of some of the places she visited during this journey.]

[Translation of the foregoing French text.]

Kronstadt. Brassó — Transylvania. Hotel Grüner Baum. Comfortable and cheap. Mr. and Mad. Burcheg—teacher in the Gymnasium. Young Swiss, a bit pedantic. She is Hungarian and plays the flute. Old, blind Mad. Kántor. Kronstadt is one of the nicest small towns in Europe owing to its location, cleanliness and elegance. Quite near to it are the famous mineral waters of Borszék.—Coming from Bucharest, the Zlaparis ask for your passport, and make you pay for not examining your trunks by turning them inside out with their dirty hands. Very mixed population of Wallachians, Hungarians and Swabians. The architecture of the houses is entirely different. Each house has the date of its construction on the roof.1

Hermannstadt (Szeben)

Hotel Römischer Kaiser. A Hungarian thief. Hotel of the Hungarian Crown, German and a still greater thief.

The town is far from being as nice as Kronstadt, and is flooded with Austrian officers, mainly Poles. Regiment Hartmann. The Conductor of the band is Tütch, a Czech. The soldier violinist is a French virtuoso. Eternal discussion about Muraviov and Haynau.2 Councilman Traposta, co-Carbonari, has already been stabbed by an unknown hand. His wife László Anna, is a composer of music. The Chief of Police, a Pole, was about to leave for Bucharest, to marry the monster of the fairs, Flora. Being a Pole and an Austrian employee, he is a humbug, a liar, and a thief. Lutheran church, all full of sculptures. Unique beauty. Statue of St. Nepomuk. 8 hours from Kronstadt.

Karlsburg. Fehérvár (Alba Julia). Ancient Roman camp. Remains and ruins. At present a Jewish town and an Austrian Fort. Hotel Ung. Krone. Adolf Benedict, Hungarian Jew, pretending to be the foremost baritone of the world. Cheap. Damned Kántor! The Neeman Society. The Jew Lion Emmanuel Mendl. Violin of the dentist Peterka. 8 hours by coach.

Klausenburg—(Kolozsvár). We are freezing on our way. A large and rather beautiful town. A 700 years old Cathedral. Nice theatre. Hotel Biasini. Expensive and bad. Director Fehérváry. Szephédy. (Miss Schönberg), a Jewess from Temesvár. Mme. Nagy Hubert, Fekete. Philipovich M. Heksh, the hissed baritone.

The Baron Bánffy and the Count Esterházy — Great success of the pianist Litolff—the last day of the Terreur of Robespierre.3 Orchestra. The Countess Mikes. The French Governor-General Count Crenneville. Festival of the Constitution.4 Austrian cannons jammed on the square. 10 hours by coach from Karlsburg.

Grosswardein (Nagyvárad). Large Jewish town. Many hotels and churches. Railway. 24 hours by coach from Kolozsvár.

Debreczen. 6 hours by train from G. Ward. Nice town. The most beautiful theatre in Hungary, more beautiful than in Pesth. The heart of Hungary. All Hungarians, few Germans.

Ball of the Masons. Ball of the Tzigans.

Arad. 6 hours by train from Debreczen to Szolnok. Spent the night there. From there another 6 hours by train to Arad. A very large town. Entirely Hungarian. Many aristocrats. The bridge near the fortress where 13 Hungarian Generals were shot and hanged in 1849. Festival of the Constitution. Tricoloured [Hungarian] flags everywhere. The Austrians hide themselves. A small and unpleasant theatre. Mr. and Mad. Folinus. The maestro Cáldy. Mr. and Mme. Marzel. Szép Helena.5 Dalfy, Dalnoly and Mlle. Visconti. Mme. Lukács. Decent people.

Temesvár. 8 hours by coach. A charming place, but German and doleful. Magnificent hotels. The Fort is surrounded on all four sides by four suburbs communicating with the Fort through the park. The Coronini park is the most beautiful. Enormous distances if one reckons the suburbs. Mr. and Mme. Reiman. Mme. Kirchberger, prima donna and admirable Lucretia. Baritone Malechevsky. Tenor Rossi. German Opera. Murad effendi. Many Serbians.

Belgrade. 6 hours by train to Bazias; thence 7 hours by steamer on the Danube to Belgrade. Meeting with Mr. Vizkelety. Horrible, dirty city, Turkish, ugly, badly paved but full of ducats. Mme. Anka Obrenoviæ, the Count Campo. Shishkin, the Russian Consul. Ignaccio, the Italian Consul. Philharmonic Society—M. Feodorovich, Voulatch. Milovouk of the Stoyans, Svetozar Vadim Radevoy en masse. The Turks were busy evacuating the fortress. Rezi Pasha was about to leave by order of the Sultan, and the Serbs celebrated their freedom. Michael Obrenoviæ was going to Constantinople to thank the Sultan.6 Cannons were fired 101 times. Serbian song dedicated to the Prince. Joanovich, the wretched superintendent of the Prince. The twenty-eight years old Metropolitan, educated in Moscow. Dirty and disgusting hotel. Steamers twice a day to Semlin on the opposite side.

Pancsova, Austria. 3 hours by steamer on the Danube.

Nice, clean town, mixed population of Serbs and Germans. Many hotels and beautiful stores.

Semlin, 3 hours by steamer from Pancsova, a German and Serbian hole. Four days of boredom in the Hotel Venice, awaiting the steamer for Neusatz. Nice view of Belgrade on the opposite bank of the Danube. Many Captains of the Navy. Austrian officers flirting at the windows—in every house.

Neusatz, Novosad. Altogether Serbian town, few Hungarians (7 hours from Semlin along the Danube). Hotel Grüner Kranz, disgusting and thievish. Very nice Hotel Elizabeth. Popovich, newspaper editor. His wife—a Serbian actress of outstanding beauty. He speaks Russian and French. Mr. Vizkelety, his wife and two daughters, Irma and—decent Hungarians. Coffee Shop of Teremeich Domovladeko. His daughter Maria. The brothers are Orthodox. Joanovich, Stoyanovich and others. Mr. Isau, ex-tutor of the children of Grand Duke Michael (Mr. Vermily).

Becskerek. 2 hours by steamer to Titel, a dirty little place on the Theiss and 2 hours from the Danube. From there 3 hours by coach to Becskerek. The town is dirty and unsightly. Many Serbs and Hungarians, mainly Jews. The latter want the same rights as the Christians. Jewish delegation sent to the Hungarian Minister at Pesth. Count Andrássy refused. National Serbian theatre—the Tchizmar.

Eszék (Slavonia). From Becskerek to Titel (coach). Steamer to Neusatz, day and night on the steamer down to the mouth of the river Drava. Change of steamer and 3 hours upstream on the Drava to Eszék, consisting of three parts surrounding the Fort which is enormous. Oberstadt, Neustadt and Unterstadt. Almost entirely Serbian population. The Austrians and Hungarians are Catholics. Between 500 and 1,000 prisoners, both political and for other crimes. A very beautiful town, but very boring. One sees the whole day long groups of prisoners in chains marching along the streets, escorted by soldiers armed with rifles. Just a month ago 800 Italian political prisoners were released on demand from the Italian Government.

The theatre in Oberstadt is a real gem, but the managers are ruined because the majority of the public here are officers who pay only 20 Kr. for admission, as everywhere else.7 Some years ago, when there was a famine in Serbia and Slavonia, the Austrians offered to the Orthodox people work, building roads, at the rate of 1 florin per day throughout the year, but on condition of embracing the Catholic faith; otherwise they would be left to starve. In the Fort the best hotel is Weisen Wolf, cheap. Here as in other cities Serbia, Slavonia and Austria, all the passers-by in the streets, men, women, aristocrats and commoners alike, greet you without knowing you; and the children add unfailingly: Küss die Hand—which was a great surprise to me. Well, we'll submit to it all day long.

Verchetz, a very dirty large town, population entirely Serbian. Great trade in wine. Obradovich Kosta—all Russophiles. 2 hours by coach to Weisskirchen. A charming little town surrounded by vineyards. A quarter of an hour from Verchetz by train and the same from Bu . . . . . Serbians and Austrians detesting each other. Hôtel de Soleil, cheap and good. Breton, Bouletich and gluttony. Magnificent surroundings.

Horowitz. Half village, half town. Factories and working people. The place is buried in the mountains (Lower Banat); gold mines. The Government, however, having bought the ground from the Hungarians, is unable to get labourers, and one finds but 4 or 5 . . . . . of gold per week. It resembles Borzhom.8 Sigr. Scoffa. Mr. Veuv. Bach. Wallachian and German population. 6 hours by coach from Weisskirchen.

Rechitza. Large and beautiful city with 5 or 6 factories employing five thousand workers, nearly all Prussians and English. Enormous iron ore mines. The French Company of Crédit Mobilier. The most beautiful country in the world, another Switzerland . . . . . Mme. Borz, piano virtuoso. Her sisters. The Mack family. 8 hours by coach from Horowitz.

Boundary of the High Banat, the most picturesque route in the universe. 14 hours by coach from Temesvár.

Temesvár — X.

Kikinda. Two hours by train from Temesvár; large village. Mme. Stoykovich and her nine daughters. Mr. Stefanovich, Colonel Anneti-Monti.

Hatzfeld. One hour by train from Kikinda.

Mehadia. Mineral baths. Only one street consisting of enormous and splendid hotels. Hercules Bad. Röber Hotel. The cave of the brigands with a tunnel reaching from Mehadia to Orsova. Famous legend about Ludwig, the chief of the brigands, who has given his name to the Spa. Splendid surroundings.

Körös-Maros Sebes. Frontier town, small, dirty and boring.

Lugos, nice Hungarian town.

[The following four items, written in Russian, are very likely the amounts paid by H.P.B. for her tickets:]

From Vienna to Gratz—8-25

From Vienna to Trieste—21-35

From T. to Venice—5-27

From Gratz to Laibach—7-20

———————

[The following Notes may be of interest in connection with H.P.B.'s Travel-Impressions:

1 These dates are laid out in tiles of a different color.

2 Julius Jacob Haynau (1786-1853), Austrian General, the natural son of the landgrave—afterwards elector—of Hesse-Cassel, William IX. Of violent temper and fanatical hatred of revolutionary movements, he was the most cruel oppressor of the Hungarians after the National Uprising against Austria in 1848-49.

3 Henri (Charles) Litolff, French pianist and composer, born in London Feb. 6, 1818; died at Bois-le-Combes, near Paris, Aug. 6, 1891.

His father was an Alsatian soldier taken prisoner by the English in the Peninsular War, who had settled in London and had married an English woman. In 1831, Litolff was brought to Moscheles and taken gratis as pupil, on account of great ability. He appeared in Covent Garden Theatre, July 24, 1832. Married when seventeen and settled for a while in France, he led a wandering life for a number of years, marrying later for a second time. In 1861, he started the "Collection Litolff," a cheap and accurate edition of classical music. He married once again, this time Countess de la Rochefoucault. There are about 115 works attributed to him, among them the Operas "Die Braut von Kynast" and "Les Templiers." His overtures "Robespierre" and "Girondisten" were composed for Wolfgang Robert Griepenkerl's (1810-1868) dramas bearing these titles. "Robespierre" dates from sometime between 1849 and 1853.

4 The first Hungarian responsible Ministry was formed on February 17, 1867; as a consequence of this, the Office of the Governor-General in Transylvania ceased to function. The last Governor-General was Folliol-Crenwille (or Crenneville). This explains what H.P.B. meant by the "festival of the Constitution."

5 The operetta Helen of Troy.

6 Prince Michael Obrenoviæ III (1838-68), the youngest son of Prince Milon Obrenoviæ I, received the keys of the Fortress in Belgrade on April 13, 1867, from Al Rezi Pasha. Before this actually took place, Prince Michael had been to Constantinople to thank the Sultan.

The above information has been verified in the Hungarian State Archives, so that there can be no doubt that H.P.B. was in Belgrade at this specific time. Consult also Jenö Horváth, History of Diplomacy, Vol. 1, p. 188, in connection with these political events.

7 One hundred Kreutzers make 1 Florin.

8 Small settlement in the former Tiflis Province of the Caucasus, about 2600 feet above sea level; it is famous for its hot mineral waters and has been frequented for many years by tubercular people.]

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[Many of the towns and localities visited by H.P.B. in the course of her travels have changed their names since. In order to help the student in identifying them on the map, the following Table has been prepared which shows the earlier and the present day names of the various places:

GERMAN	HUNGARIAN	RUMANIAN (*today*)	SERBO-CROATIAN (*today*)
Kronstadt	Brassó	Braşov	
	Borszék	Borsec	
Hermannstadt	Szeben	Sibiu	
(on river Zibin)	(Nagyszeben)		
Karlsburg	Gyulafehérvár	Alba Julia	
(formerly			
Weissenburg)			
Klausenburg	Kolozsvár	Cluj	
(on Little Szamos)			
Grosswardein	Nagyvárad	Oradea	
(on river Körös)		(or Oradea Mare)	
Debrezin	Debrecen		
	Szolnok (on		
	confluence of Tisza		
	and Zagyva		
	Arad	Arad	
	Temesvár	Timişoara	
Semlin	(on Béga Canal)	Bazias	Pančevo
Neusatz	Báziás		
(Novosad)	(on Danube)		Novi Sad
	Pancsova		
	(on mouth of Temes		Zrenyanin
	into Danube)		
	Zimony (on Danube)		
	Ujvidék		
	Titel (on Tisza)		
	Becskerek		
	Nagybecskerek		
	(on Béga Canal)		

Esseg (on Drava)	Eszék		Osijek
Werschitz (on Theresien Canal)	Versecz		Vršac
Weisskirchen	Fehértemplom	Oravitsa	Bela Crkva
Orawitza	Oravicabánya	Reşitsa Montana	
Reschitza	Resicabánya		
	Nagykikinda	Jimbolia	Veliki-Kikinda
Hatzfeld	Zsombolya		
	Mehadia (on Bela)		
Kreuz	Körös	Lugoj	Križevci
	Lugos (on Temes)		
	Sebes		
	Badara		
Fünfkirchen	Pécs		
Agram (on river Medveščak)	Zágráb		Zagreb
Carlo Karlstadt (on Kulpa)	Károlyváros		Karlovac
Fiume			Rijeka-Sušak
Jägerhorn	Zombor		Sombor

—Compiler.]

[There are also in the Adyar Archives eight small Notebooks, numbered 1 to 8, in which H.P.B. made various notations, copied quotations from various writings and references to works she had apparently consulted. Here and there appears some original material from her own pen, mainly on the subject of occult teachings, such as the lokas and the states of consciousness. There are also some translated passages from French and other books. Much of this material belongs to the period when she was working on Isis Unveiled; some of it refers to The Secret Doctrine; and one of the Notebooks has reference to The Key to Theosophy. It is obvious, therefore, that none of this material belongs to her early years, and whatever there is from her own pen in these Notebooks will be found in later volumes of the present Series.]

1874

H.P.B.'S SCRAPBOOKS

[Beginning in 1874, and for about ten years, H.P.B. pasted a wide variety of cuttings from newspapers and magazines into Scrapbooks. There are twenty-four of them in the Archives of The Theosophical Society at Adyar, India. Every newspaper reference to the T.S. and its work, and any account thought to be of consequence for historical purposes, was pasted in these Scrapbooks. This included also cuttings of H.P.B.'s own articles and letters to Editors which had been published, and some of Col. Olcott's contributions to various Journals of the day.

H.P.B. appended pen-and-ink and pencil remarks and comments to various statements in the text of these articles; many of these comments are humorous and are enhanced by cartoons, either drawn by herself or pasted in from some other magazine or paper, frequently with her own additions. Here and there appears some important statement of her own, not to be found anywhere else in her writings.

In the pages that follow, the reader will find all pertinent comments by H.P.B. introduced in their approximate chronological sequence, which at times is not easy to determine; some of H.P.B.'s annotations may have been added later than the time when any given article was published.—Compiler.]

[The first article definitely known to be from the pen of H.P.B. is the one in the New York Daily Graphic, entitled "Marvellous Spirit Manifestations," with which the present Volume opens:]

MARVELLOUS SPIRIT MANIFESTATIONS

A SECOND IDA PFEIFFER WITH THE EDDYS — APPARITIONS OF GEORGIANS, PERSIANS, KURDS, CIRCASSIANS, AFRICANS, AND RUSSIANS — WHAT A RUSSIAN LADY THINKS OF DR. BEARD.

[The Daily Graphic, New York, Vol. V, October 30, 1874, p. 873]

The following letter was addressed to a contemporary journal by Mme. Blavatsky, and was handed to us for publication in The Daily Graphic, as we have been taking the lead in the discussion of the curious subject of Spiritualism.

EDITOR, The Daily Graphic.

Aware in the past of your love of justice and fair play, I most earnestly solicit the use of your columns to reply to an article of Dr. G. M. Beard in relation to the Eddy family in Vermont. He, in denouncing them and their spiritual manifestations in a most sweeping declaration, would aim a blow at the entire spiritual world of today. His letter appeared this morning (October 27th). Dr. George M. Beard has for the last few weeks assumed the part of the “roaring lion” seeking for a medium “to devour.” It appears that today the learned gentleman is more hungry than ever. No wonder, after the failure he has experienced with Mr. Brown, the “mind-reader,” at New Haven.

I do not know Dr. Beard personally, nor do I care to know how far he is entitled to wear the laurels of his profession as an M.D.; but what I do know is that he may never hope to equal, much less to surpass, such men and savants as Crookes, Wallace, or even Flammarion, the French astronomer, all of whom have devoted years to the investigation of Spiritualism. All of them came to the conclusion that, supposing even the well-known phenomenon of materialization of spirits did not prove the identity of the persons whom they purported to represent, it was not, at all events, the work of mortal hands; still less was it a fraud.

Now to the Eddys. Dozens of visitors have remained there for weeks and even for months; not a single séance has taken place but some of them realized the personal presence of a friend, a relative, a mother, father, or dear departed child.

But lo! here comes Dr. Beard, stops less than two days, applies his powerful electrical battery, under which the spirit does not even wink or flinch, closely examines the cabinet (in which he finds nothing), and then turns his back and declares most emphatically “that he wishes it to be perfectly understood that if his scientific name ever appears in connection with the Eddy family, it must be only to expose them as the greatest frauds who cannot do even good trickery.” Consummatum est! Spiritualism is defunct. Requiescat in pace! Dr. Beard has killed it with one word. Scatter ashes over your venerable but silly heads, oh Crookes, Wallace and Varley! Henceforth you must be considered as demented, psychologized, and lunatics, and so must it be with the many thousands of Spiritualists who have seen and talked with their friends and relatives departed, recognizing them at Moravia, at the Eddys’, and elsewhere throughout the length and breadth of this continent. But is there no escape from the horns of this dilemma? Yea, verily, Dr. Beard writes thus: “When your correspondent returns to New York I will teach him on any convenient evening to do all that the Eddys do.” Pray why should a Daily Graphic reporter be the only one selected by G. M. Beard, M.D., for initiation into the knowledge of so clever a “trick”? In such a case why not publicly denounce this universal trickery, and so benefit the whole world? But Dr. Beard seems to be as partial in his selections as he is clever in detecting said tricks. Didn’t the learned doctor say to Colonel Olcott while at the Eddys’ that three dollars’ worth of second-hand drapery would be enough for him to show how to materialize all the spirits that visit the Eddy homestead?

To this I reply, backed as I am by the testimony of hundreds of reliable witnesses that all the wardrobe of Niblo’s Theatre would not suffice to attire the number of spirits that emerge night after night from an empty little closet.

Let Dr. Beard rise and explain the following fact if he can: I remained fourteen days at the Eddys’. In that short period of time I saw and recognized fully out of 119 apparitions seven spirits.

I admit that I was the only one to recognize them, the rest of the audience not having been with me in my numerous travels throughout the East, but their various dresses and costumes were plainly seen and closely examined by all.

The first was a Georgian boy, dressed in the historical Caucasian attire, the picture of whom will shortly appear in The Daily Graphic.* I recognized and questioned him in Georgian upon circumstances known only to myself. I was understood and answered. Requested by me in his mother tongue (upon the whispered suggestion of Colonel Olcott) to play the “Lezguinka,” a Circassian dance, he did so immediately upon the guitar.

Second. A little old man appears. He is dressed as Persian merchants generally are. His dress is perfect as a national costume. Everything is in its right place, down to the “babouches” that are off his feet, he stepping out in his stockings. He speaks his name in a loud whisper. It is “Hassan Aga,” an old man whom I and my family have known for twenty years at Tiflis. He says, half in Georgian and half in Persian, that he has got a “big secret to tell me,” and comes at three different times, vainly seeking to finish his sentence.

Third. A man of gigantic stature emerges forth, dressed in the picturesque attire of the warriors of Kurdistan. He does not speak, but bows in the Oriental fashion, and lifts up his spear ornamented with bright-coloured feathers, shaking it in token of welcome. I recognize him immediately as Saffar Ali Bek, a young chief of a tribe of Kurds, who used to accompany me in my trips around Ararat in Armenia on horseback, and who on one occasion saved my life.† More, he bends to the ground as though picking up a handful of mould and scattering it around, presses his hand to his bosom—a gesture familiar only to the tribes of the Kurdistan.

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* [This boy was Michalko Guegidze, of Kutais, Georgia, who was a servant in the household of Katherine de Witte. See in connection with this subject Col. H. S. Olcott’s work, People from the Other World, Hartford, Conn., 1875, pp. 298 et seq.—Compiler.]

† [Safar Ali Bek Ibrahim Bek Ogli, mentioned by Col. Olcott in his People from the Other World, p. 320.—Compiler.]

PORTION OF A PAGE OF H.P.B.'S SCRAPBOOK I

(See page 34 of the present volume for transcription of her pen-and-ink remarks.)

ALEXANDER NIKOLAYEVICH AKSAKOV

1823-1903

(Consult the Bio-Bibliographical Index for biographical sketch.)

Fourth. A Circassian comes out. I can imagine myself at Tiflis, so perfect is his costume of “nouker” (a man who either runs before or behind one on horseback). This one speaks. More, he corrects his name, which I pronounced wrongly on recognizing him, and when I repeat it he bows, smiling, and says in the purest guttural Tartar, which sounds so familiar to my ear, “Tchoch yachtchi” (all right), and goes away.

Fifth. An old woman appears with a Russian headgear. She comes out and addresses me in Russian, calling me by an endearing term that she used in my childhood. I recognize an old servant of my family, a nurse of my sister.

Sixth. A large powerful negro next appears on the platform. His head is ornamented with a wonderful coiffure, something like horns wound about with white and gold. His looks are familiar to me, but I do not at first recollect where I have seen him. Very soon he begins to make some vivacious gestures, and his mimicry helps me to recognize him at a glance. It is a conjurer from Central Africa. He grins and disappears.

Seventh and last. A large grey-haired gentleman comes out attired in the conventional suit of black. The Russian decoration of Saint Ann hangs suspended by a large red moiré ribbon with two black stripes—a ribbon, as every Russian will know, belonging to said decoration. This ribbon is worn around his neck. I feel faint, for I think of recognizing my father. But the latter was a great deal taller. In my excitement I address him in English, and ask him: “Are you my father?” He shakes his head in the negative, and answers as plainly as any mortal man can speak, and in Russian, “No; I am your uncle.” The word “diadia” has been heard and remembered by all the audience. It means “uncle.”

But what of that? Dr. Beard knows it to be but a pitiful trick, and we must submit in silence. People that know me know that I am far from being credulous. Though a Spiritualist of many years' standing,* I am more sceptical in receiving evidence from paid mediums than many unbelievers. But when I receive such evidence as I received at the Eddys', I feel bound on my honour, and under the penalty of confessing myself a moral coward, to defend the mediums as well as the thousands of my brother and sister Spiritualists, against the conceit and slander of one man who has nothing and no one to back him in his assertions. I now hereby finally and publicly challenge Dr. Beard to the amount of $500 to produce before a public audience and under the same conditions the manifestations herein attested, or, failing this, to bear the ignominious consequences of his proposed exposé.

—H. P. BLAVATSKY.

124 East Sixteenth Street, October 27.

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[In H.P.B.'s Scrapbook, Vol. I, the above article is pasted on page 5, in three separate columns, together with the Press Cutting mentioning her arrival at the Eddy Homestead on Oct. 14, 1874, as may be seen on the accompanying illustration. H.P.B.'s comment at the top of the page reads:]

The curtain is raised. — H.S.O.'s acquaintance on October 14, 1874, with H.P.B. at Chittenden. H. S. Olcott is a — Rabid Spiritualist, and H. P. Blavatsky is an occultist — one who laughs at the supposed agency of Spirits! (but all the same pretends to be one herself).

[To the date of the article H.P.B. added in pen and ink: 1874; and she also wrote the following footnote under column 3:]

#They may be the portraits of the dead people then repro . . . . . (they certainly are not Spirits or Souls) yet a real . . . . . nomenon produced by the Elementaries. H.P.B.

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* [When H.P.B. pasted the cutting of this article in her Scrapbook. Vol. I, p. 5, she rubbed out the words "a Spiritualist," substituted for them the words "an Occultist," and underlined in blue the entire sentence.—Compiler.]

———————

[The sign introducing the footnote is missing in the actual article; there are, however, blue underlinings and quotation marks in connection with the word “spirits,” in the 4th and 5th paragraphs of the text, made by H.P.B., and to which her footnote may refer.]

[In A. P. Sinnett’s well-known work, Incidents in the Life of H. P. Blavatsky (New York: J. W. Bouton, 1886), pp. 131-33, there occurs a rather important statement, as well as a direct quote of H.P.B.’s own words, bearing upon the séances at the Eddy Brothers. Mr. Sinnett says that H.P.B.

“. . . . has tried with the most famous mediums to evoke and communicate with those dearest to her, and whose loss she had deplored, but could never succeed. ‘Communications and messages’ she certainly did receive, and got their signatures, and on two occasions their materialized forms, but the communications were couched in a vague and gushing language quite unlike the style she knew so well. Their signatures, as she has ascertained, were obtained from her own brain; and on no occasion, when the presence of a relation was announced and the form described by the medium, who was ignorant of the fact that Mme. Blavatsky could see as well as any of them, has she recognized the ‘spirit’ of the alleged relative in the host of spooks and elementaries that surrounded them (when the medium was a genuine one of course). Quite the reverse. For she often saw, to her disgust, how her own recollections and brain-images were drawn from her memory and disfigured in the confused amalgamation that took place between their reflection in the medium’s brain which instantly sent them out, and the shells which sucked them in like a sponge and objectivized them—‘a hideous shape with a mask on in my sight,’ she tells us.”

H.P.B. herself goes on to say:]

Even the materialized form of my uncle at the Eddy’s was the picture; it was I who sent it out from my own mind, as I had come out to make experiments without telling it to any one. It was like an empty outer envelope of my uncle that I seemed to throw on the medium’s astral body. I saw and followed the process. I knew Will Eddy was a genuine medium, and the phenomenon as real as it could be, and, therefore, when days of trouble came for him, I defended him in the papers. In short, for all the years of experience in America I never succeeded in identifying, in one single instance, those I wanted to see.

It is only in my dreams and personal visions that I was brought in direct contact with my own blood relatives and friends, those between whom and myself there had been a strong mutual spiritual love. . . . . For certain psycho-magnetic reasons, too long to be explained here, the shells of those spirits who loved us best will not, with a very few exceptions, approach us. They have no need of it since, unless they were irretrievably wicked, they have us with them in Devachan, that state of bliss in which the monads are surrounded with all those, and that, which they have loved—objects of spiritual aspirations as well as human entities. "Shells" once separated from their higher principles have nought in common with the latter. They are not drawn to their relatives and friends, but rather to those with whom their terrestrial, sensuous affinities are the strongest. Thus the shell of a drunkard will be drawn to one who is either a drunkard already or has a germ of this passion in him, in which case it will develop it by using his organs to satisfy the craving; one who died full of sexual passion for a still living partner will have its shell drawn to him or her, etc. We Theosophists, and especially occultists, must never lose sight of the profound axiom of the Esoteric Doctrine which teaches us that it is we, the living, who are drawn toward the spirits—but that the latter can never, even though they would, descend to us, or rather into our sphere.

ABOUT SPIRITUALISM*

[The Daily Graphic, New York, Vol. VI, November 13, 1874, pp. 90-91]

To the Editor of The Daily Graphic:

As Dr. Beard has scorned (in his scientific grandeur) to answer the challenge sent to him by your humble servant in the number of The Daily Graphic for the 30th of October last, and preferred instructing the public in general rather than one "credulous fool" in particular, let her come from Circassia or Africa, I fully trust you will permit me to use your paper once more, in order that by pointing out some very spicy peculiarities of this amazingly scientific exposure, the public might better judge to whose door the aforesaid elegant epithet could be more appropriately laid.

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* [In her Scrapbook, Vol. I, p. 6, where this article is pasted in, H.P.B. wrote across the top of the page:

My 2nd letter to N. Y. Graphic, November 14, 1874. —Compiler.]

For a week or so an immense excitement, a thrill of sacrilegious fear, if I am allowed this expression, ran through the psychologized frames of the Spiritualists of New York. It was rumored in ominous whispers that G. Beard, M.D., the Tyndall of America, was coming out with his peremptory exposure of the Eddys' ghosts, and—the Spiritualists trembled for their gods!

The dreaded day has come; the number of The Daily Graphic for November the 9th is before us. We have read it carefully, with respectful awe—for true science has always been an authority for us (weak-minded fool though we may be), and so we handled the dangerous exposure with a feeling somewhat akin to the one of a fanatic Christian opening a volume of "Büchner." We perused it to the last; we turned the page over and over again, vainly straining our eyes and brain to detect therein one word of scientific proof or a solitary atom of overwhelming evidence that would thrust into our spiritualistic bosom the venomous fangs of doubt. But no; not a particle of reasonable explanation or a scientific evidence that what we have all seen, heard, and felt at the Eddys' was but delusion. In our feminine modesty, still allowing the said article the benefit of the doubt, we disbelieved our own senses, and so devoted a whole day to the picking up of sundry bits of criticism from judges that we believed more competent than ourselves, and at last came collectively to the following conclusion:

The Daily Graphic has allowed Dr. Beard in its magnanimity nine columns of its precious pages to prove—what? Why, the following: First, that he, Dr. Beard, according to his own modest assertions (see columns second and third), is more entitled to occupy the position of an actor entrusted with characters of simpletons (Molière's Tartuffe might fit him perhaps as naturally) than to undertake the difficult part of a Prof. Faraday vis-à-vis the Chittenden D. D. Home.

Secondly, that notwithstanding the learned doctor was “overwhelmed already with professional labours” (a nice and cheap réclame, by the way) and scientific researches, he gave the latter another direction, and so went to the Eddys’. That arrived there he played with Horatio Eddy, for the glory of science and the benefit of humanity, the difficult character of a “dishevelled simpleton,” and was rewarded in his scientific research by finding on the said suspicious premises a professor of bumps, “a poor harmless fool”! Galileo, of famous memory, when he detected the sun in its involuntary imposture, chuckled certainly less over his triumph than does Dr. Beard over the discovery of this “poor fool” No. 1. Here we modestly suggest that perhaps the learned doctor had no business to go so far as Chittenden for that.

Further, the doctor, forgetting entirely the wise motto “non bis in idem,” discovers and asserts throughout the length of his article that all the past, present, and future generations of pilgrims to the “Eddy homestead” are collectively fools, and that every solitary member of this numerous body of Spiritualistic pilgrims is likewise “a weak-minded, credulous fool”! Query—The proof of it, if you please, Dr. Beard? Answer—Dr. Beard has said so, and Echo responds, Fool!

Truly miraculous are thy doings indeed, O Mother Nature! The cow is black and its milk is white! But then, you see, those ill-bred, ignorant Eddy brothers have allowed their credulous guests to eat up all the “trout” caught by Dr. Beard and paid by him seventy-five cents per pound as a penalty; and that fact alone might have turned him a little—how shall we say, sour, prejudiced? No; erroneous in his statement will answer better.

For erroneous he is, not to say more. When, assuming an air of scientific authority, he affirms that the séance-room is generally so dark that one cannot recognize at three feet distance his own mother, he says what is not true.

When he tells us further that he saw through a hole in one of the shawls and the space between them all the manoeuvres of Horatio's arm, he risks to find himself belied by thousands who, weak-minded though they may be, are not blind for all that, neither are they confederates of the Eddys, but far more reliable witnesses in their simple-minded honesty than Dr. Beard is in his would-be scientific and unscrupulous testimony. The same when he says that no one is allowed to approach the spirits nearer than twelve feet distance, still less to touch them, except the "two simple-minded, ignorant idiots" who generally sit on both ends of the platform. To my knowledge many other persons have sat there besides those two.

Dr. Beard ought to know this better than anyone else, as he has sat there himself. A sad story is in circulation, by the way, at the Eddys'. The records of the spiritual séances at Chittenden have devoted a whole page to the account of a terrible danger that has threatened for a moment to deprive America of one of her brightest scientific stars. Dr. Beard, admitting a portion of the story himself, perverts the rest of it, as he does everything else in his article. The doctor admits that he has been badly struck by the guitar, and, not being able to bear the pain, "jumped up" and broke the circle. Now it clearly appears that the learned gentleman has neglected to add to the immense stock of his knowledge the first rudiments of "logic." He boasts himself of having completely blinded Horatio and others as to the real object of his visit. What should then Horatio pummel his head for? The spirits were never known before to be as rude as that. But then Dr. B. does not believe in their existence and so puts the whole thing to Horatio's door. He forgets to state, though, that a whole shower of missiles were thrown at his head, and that, "pale as a ghost"—so says the tale-telling record—the poor scientist surpassed for a moment the "fleet-footed Achilles" himself in the celerity with which he took to his heels.

How strange if Horatio, not suspecting him still, left him standing at two feet distance from the shawl? How very logical?

It becomes evident that the said neglected logic was keeping company at the time with old mother Truth at the bottom of her well, not being wanted, none of them, by Dr. Beard. I myself have sat upon the upper step of the platform for fourteen nights by the side of Mrs. Cleveland. I got up every time “Honto” approached me to an inch of my face in order to see her the better. I have touched her hands repeatedly as other spirits have been touched, and even embraced her nearly every night. Therefore, when I read Dr. Beard’s preposterous and cool assertion that “a very low order of genius is required to obtain command of a few words in different languages and so to mutter them to credulous Spiritualists,” I feel every right in the world to say in my turn that such a scientific exposure as Dr. Beard has come out with in his article does not require any genius at all; per contra, it requires the most ridiculous faith on the part of the writer in his own infallibility, as well as a positive confidence in finding in all his readers what he elegantly terms “weak-minded fools.” Every word of his statement, when it is not a most evident untruth, is a wicked and malicious insinuation, built on the very equivocal authority of one witness against the evidence of thousands.

Says Dr. Beard, “I have proved that the life of the Eddys is one long lie; the details need no further discussion.” The writer of the above lines forgets, by saying these imprudent words, that some people might think that “like attracts the like.” He went to Chittenden with deceit in his heart and falsehood on his lips, and so, judging his neighbour by the character he assumed himself, he takes everyone for a knave when he does not put him down as a fool. Declaring so positively that he has proved it, the doctor forgets one trifling circumstance, namely, that he has proved nothing whatever.

Where are his boasted proofs?

When we contradict him by saying that the séance-room is far from being as dark as he pretends it to be, and that the spirits have repeatedly called out themselves through Mrs. Eaton's voice for more light, we only say what we can prove before any jury. When Dr. Beard says that all the spirits are personated by W. Eddy, he advances what would prove to be a greater conundrum for solution than the apparition of spirits themselves. There he falls right away into the domain of Cagliostro: for if Dr. B. has seen five or six spirits in all, other persons, myself included, have seen one hundred and nineteen in less than a fortnight, nearly all of whom were differently dressed. Besides, the accusation of Dr. Beard implies the idea to the public that the artist of The Daily Graphic who made the sketches of so many of those apparitions, and who is not a "credulous Spiritualist" himself, is likewise a humbug, propagating to the world what he did not see, and so thrusting at large the most preposterous. and outrageous lie.

When the learned doctor will have explained to us how any man in his shirt-sleeves and a pair of tight pants for an attire can possibly conceal on his person (the cabinet having been previously found empty) a whole bundle of clothes, women's robes, hats, caps, headgears, and entire suits of evening dress, white waistcoats and neckties included, then he will be entitled to more belief than he is at present. That would be a proof indeed, for, with all due respect to his scientific mind, Dr. Beard is not the first Oedipus that had thought of catching the Sphinx by its tail and so unriddle the mystery. We have known more than one "weak-minded fool," ourselves included, that has laboured under a similar delusion for more than one night, but all of us were finally obliged to repeat the words of the great Galileo, Eppur si muove! and give it up.

But Dr. Beard, he does not give it up. Preferring to keep a scornful silence as to any reasonable explanation, he hides the secret of the above mystery in the depths of his profoundly scientific mind. "His life is given to scientific researches," you see; "his physiological knowledge and neuro-physiological learning are immense," for he says so, and skilled as he is in combating fraud by still greater fraud (see column the eighth), spiritualistic humbug has no more mysteries for him.

In five minutes this scientist has done more towards science than all the rest of the scientists put together have done in years of labour, and “would feel ashamed if he had not.” (See same column.) In the overpowering modesty of his learning he takes no credit upon himself for having done so, though he has discovered the astounding, novel fact of the “cold benumbing sensation.” How Wallace, Crookes, and Varley, the naturalist-anthropologist, the chemist and electrician, will blush with envy in their old country! America alone is able to produce on her fertile soil such quick and miraculous intellects. Veni, vidi, vici! was the motto of a great conqueror. Why would not Dr. Beard select for his crest the same? And then, not unlike the Alexanders and the Caesars of the antiquity (in the primitive simplicity of his manners), he abuses people so elegantly, calling them “fools” when he cannot find a better argument.

A far more wise mind than Dr. Beard (shall he dispute the fact?) has suggested, centuries ago, that the tree was to be judged according to its fruits. Spiritualism, notwithstanding the desperate efforts of more scientific men than himself, stands its ground without flinching for more than a quarter of a century. Where are the fruits of the tree of science that blossoms on the soil of Dr. Beard’s mind? If we are to judge of them by his article, then, verily, the said tree needs more than usual care. As for the fruits, it would appear that they are as yet in the realms of “sweet delusive hope.” But then, perhaps, the doctor was afraid to crush his readers under the weight of his learning (true merit has been in all days modest and unassuming), and that accounts for the learned doctor withholding from us any scientific proof of the fraud that he pretends exposing, except the above-mentioned fact of the “cold benumbing sensation.” But how Horatio can keep his hand and arm ice-cold under a warm shawl for half an hour at a time, in summer as well as in any other season, and that without having some ice concealed about his person, or how he can prevent it from thawing—all the above is a mystery that Dr. Beard doesn’t reveal for the present.

Maybe he will tell us something of it in his book that he advertises in the article. Well, we only hope that the former will be more satisfactory than the latter.

I will add but a few words before ending my debate with Dr. Beard for ever. All that he says about the lamp concealed in a bandbox, the strong confederates, etc., exists but in his imagination, for the mere sake of argument, we suppose. “False in one, false in all,” says Dr. Beard on column the sixth. These words are a just verdict to his own article.

Here I will briefly state what I reluctantly withheld up to the present moment from the knowledge of all such as Dr. Beard. The fact was too sacred in my eyes to allow it to be trifled with in newspaper gossiping. But now, in order to settle the question at once, I deem it my duty as a Spiritualist to surrender it to the opinion of the public.

On the last night that I spent with the Eddys, I was presented by George Dix and Mayflower with a silver decoration, the upper part of a medal with which I was but too familiar. I quote the precise words of the spirit: “We bring you this decoration, for we think you will value it more highly than anything else. You shall recognize it, for it is the badge of honour that was presented to your father by his Government for the campaign of 1828, between Russia and Turkey. We got it through the influence of your uncle, who appeared to you here this evening. We brought it from your father’s grave at Stavropol. You shall identify it by a certain sign known to yourself.” These words were spoken in the presence of forty witnesses. Colonel Olcott will describe the fact and give the design of the decoration.*

I have the said decoration in my possession. I know it as having belonged to my father. More, I have identified it by a portion that, through carelessness, I broke myself many years ago, and, to settle all doubt in relation to it, I possess the photograph of my father (a picture that has never been at the Eddys’, and could never possibly have been seen by any of them) on which this medal is plainly visible.

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* [See H.P.B.’s explanation on pp. 203-04 of the present Volume. On page 357 of Col. Olcott’s work People from the Other World may be found the drawing of both the buckle and the decoration itself. —Compiler.]

Query for Dr. Beard: How could the Eddys know that my father was buried at Stavropol; that he was ever presented with such a medal, or that he had been present and in actual service at the time of the war of 1828?

Willing as we are to give every one his due, we feel compelled to say on behalf of Dr. Beard that he has not boasted of more than he can do, advising the Eddys to take a few private lessons of him in the trickery of mediumship. The learned doctor must be expert in all such trickeries. We are likewise ready to admit that in saying as he did that "his article would only confirm the more the Spiritualists in their belief" (and he ought to have added, "convince no one else"), Dr. Beard has proved himself to be a greater "prophetic medium" than any other in this country!

H. P. BLAVATSKY.

23 Irving Place.

[In H.P.B.'s Scrapbook, Vol. I, pp. 6-7, where the above article is pasted, H.P.B. added in pen and ink under her signature:]

So much in defence of phenomena, as to whether these Spirits are ghosts is another question.

H.P.B.

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[In H.P.B.'s Scrapbook, Vol. I, pp. 7-8, there is a cutting from The Daily Graphic of November 1874, which deals with the visit of a Mr. Brown, the "mind reader," to the Eddys' Homestead. Mr. Brown relates how one of the "spirits" brought to H.P.B. one of the decorations which had belonged to her father, and says that "Madame was overwhelmed with gratitude."

H.P.B. underlined the word overwhelmed and added at the end of the article in pen and ink:]

Overwhelmed—be switched! . . . . not my father's pet, if you please. H. P. Blavatsky is never "overwhelmed."

[In Scrapbook, Vol. I, p. 8, the account of Mr. Brown is followed immediately by an article entitled “Unpractical Spirits,” presumably also from The Daily Graphic. It is signed with the initials “I.F.F.” which obviously stand for Irvin Francis Fern. H.P.B. added the following remarks in pen and ink:]

Bravo! Irvin Francis Fern—a great Occultist. He IS RIGHT but we have to defend phenomena & prove it too before we teach them philosophy.

[ELBRIDGE GERRY BROWN]

[It is interesting and significant to bear in mind that at the earliest stage of the modern Theosophical effort, in addition to H. P. Blavatsky and Col. Henry S. Olcott, a third individual had been selected by the Teachers to play an important part in the initial work. This individual was Elbridge Gerry Brown, a young American who was Editor of the Spiritual Scientist of Boston, Mass.

A careful perusal of letters received by Col. Olcott from the Adept-Brother who signed himself Serapis throws a good deal of light on this early plan. The Egyptian Section of the Brotherhood, under whose special care the earliest stage of the Movement had been placed, appears to have intended a broadening and deepening of contemporary Spiritualism, to be achieved by the introduction into its midst of a larger philosophy. Fraudulent phenomena had to be sifted from genuine ones, and the true occult explanation of the latter was to be attempted. In the beginning, E. Gerry Brown evidently responded to these ideals and plans.

The day after H.P.B. had published her letter to the Editor of The Daily Graphic, in its issue of November 13, 1874, E. Gerry Brown wrote her a letter, the original of which is pasted in H.P.B.’s Scrapbook, Vol. III, p. 259. It runs as follows:

“Mme. H. P. Blavatsky.

“I have read your article in the Daily Graphic and am so much pleased with the statements therein, and the powerful refutations of Dr. Beard’s so-called ‘arguments,’ that I hasten to acknowledge to you, as editor of the Scientist, my gratitude for the service you have done Spiritualism in re-opening the eyes of the skeptical world.

“Should you ever be in Boston, I beg that you will grant me permission, to call on you that I may learn more of the Eddy Family from one who has had so wonderful an experience and presents it in so interesting and attractive style.

“I have taken the liberty, to send you a copy of the Scientist.

"Hoping you will pardon my enthusiasm, which thus seeks expression, I have the honor to subscribe myself,

with respect, truly yours

Gerry Brown."

9 Bromfield Street, Boston.

No further developments seem to have taken place for some time. According to Col. Olcott's account, in his Old Diary Leaves, Vol. I, pp. 72-73, it was not until the first quarter of 1875 that he and H.P.B. became seriously interested in E. Gerry Brown's journal. H.P.B. herself, in an undated letter written to Prof. Hiram Corson in the Spring of 1875 calls the efforts of Brown to his attention, speaks of the persecution he had been subjected to, and voices her intention to help Brown with his Journal and to secure his collaboration. She also suggests to Prof. Corson to write for the Spiritual Scientist.*]

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[The following excerpt from a letter is the first item from H.P.B.'s pen in the pages of the Spiritual Scientist:]

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* Cf. E. R. Corson, Some Unpublished Letters of H. P. Blavatsky, letter No. 8.

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MADAME BLAVATSKY

HER EXPERIENCE—HER OPINION OF AMERICAN SPIRITUALISM AND AMERICAN SOCIETY.

[Spiritual Scientist, Boston, Vol. I, December 3, 1874, pp. 148-9]

From a letter received from Mme. Blavatsky last week we make the following extracts, want of space alone preventing us from publishing it entire. It is written in her usual lively and entertaining style, and her opinions expressed are worthy of careful study, many of them being fully consistent with the true state of affairs. She says:

As it is, I have only done my duty: first, towards Spiritualism, that I have defended as well as I could from the attacks of imposture under its too transparent mask of science; then, towards two helpless, slandered “mediums”—the last word becoming fast in our days the synonym of “martyr”; secondly, I have contributed my mite in opening the eyes of an indifferent public to the real, intrinsic value of such a man as Dr. Beard. But I am obliged to confess that I really do not believe in having done any good—at least, any practical good—to Spiritualism itself; and I never hope to perform such a feat as that were I to keep on bombarding for an eternity all the newspapers of America with my challenges and refutations of the lies told by the so-called “scientific exposers.”

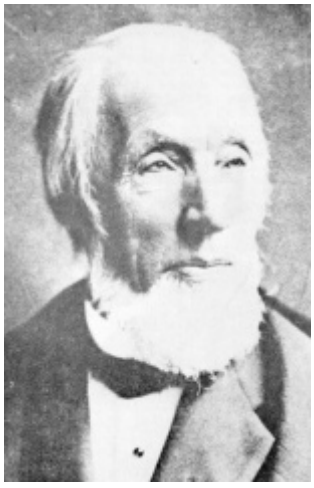
It is with a profound sadness in my heart that I acknowledge this fact, for I begin to think there is no help for it. For over fifteen years have I fought my battle for the blessed truth; I have travelled and preached it—though I never was born for a lecturer—from the snow-covered tops of the Caucasian Mountains, as well as from the sandy valleys of the Nile. I have proved the truth of it practically and by persuasion. For the sake of Spiritualism I have left my home, an easy life amongst a civilized society, and have become a wanderer upon the face of this earth. I had already seen my hopes realized, beyond the most sanguinary [sic] expectations, when, in my restless desire for more knowledge, my unlucky star brought me to America.

Knowing this country to be the cradle of modern Spiritualism, I came over here from France with feelings not unlike those of a Mohammedan approaching the birthplace of his prophet. I had forgotten that “no prophet is without honor save in his own country.” In the less than fourteen months that I am here, sad experience has but too well sustained the never-dying evidence of this immortal truth!

What little I have done towards defending my belief, I am ever ready to do it over and over again, as long as I have a breath of life left in me. But what good will it ever do? We have a popular and wise Russian saying that “one Cossack on the battlefield is no warrior.” Such is my case, together with many other poor, struggling wretches, every one of whom, like a solitary watch, sent far ahead in advance of the army, has to fight his own battle, and defend the entrusted post, unaided by no one but himself. There is no union between Spiritualists, no “entente cordiale,” as the French say. Judge Edmonds said, some years ago, that they numbered in their ranks over eleven million in this country alone; and I believe it to be true, in which case it is but to be the more deplored.When one man—as Dr. Beard did and will do it yet—dares to defy such a formidable body as that, there must be some cause for it. His insults, gross and vulgar as they are, are too fearless to leave one particle of doubt that if he does it, it is but because he knows too well that he can do so with impunity and perfect ease.

Year after year the American Spiritualists have allowed themselves to be ridiculed and slighted by everyone who had a mind to do so, protesting so feebly as to give their opponents the most erroneous idea of their weakness. Am I wrong, then, in saying that our Spiritualists are more to be blamed than Dr. Beard himself in all this ridiculous polemic? Moral cowardice breeds more contempt than the “familiarity” of the old motto. How can we expect such a scientific sleight-of-hand as he is to respect a body that does not respect itself? We ourselves brought upon our heads that shower of abuse lavished by his hand with the dexterity and ability of a drunken London cockney.

My humble opinion is, that the majority of our Spiritualists are too much afraid for their “respectability” when called upon to confess and acknowledge their “belief.” Will you agree with me, if I say that the dread of the social Areopagus is so deeply rooted in the hearts of your American people, that to endeavour to tear it out of them would be undertaking to shake the whole system of society from top to bottom? “Respectability” and “fashion” have brought more than one utter materialist to select (for mere show) the Episcopalian and other wealthy churches. But Spiritualism is not “fashionable,” as yet, and that’s where the trouble is. Notwithstanding its immense and daily increasing numbers, it has not won, till now, the right of citizenship. Its chief leaders are not clothed in gold and purple and fine raiments; for not unlike Christianity in the beginning of its era, Spiritualism numbers in its ranks more of the humble and afflicted ones, than of the powerful and wealthy of this earth.



ROBERT DALE OWEN
1801-1877
(From W.G. Langworthy Taylor’s Katie Fox, New York, 1933.
Consult the Bio-Bibliographical Index for biographical sketch.)

ANDREW JACKSON DAVIS
1826-1910
(From Sir A. Conan Doyle's History of Spiritualism, London, 1926.
Consult the Bio-Bibliographical Index for biographical sketch.)

Spiritualists belonging to the latter class will seldom dare to step out on the arena of publicity boldly proclaim their belief in the face of the whole world; that hybridous monster, called "public opinion," is too much for them; and what does a Dr. Beard care for the opinion of the poor and the humble ones? He knows but too well, that his insulting terms of "fools" and "weak-minded idiots," as his accusations for credulousness, will never be applied to themselves by any of the proud castes of modern "Pharisees"; Spiritualists, as they know themselves to be, and have perhaps been for years, if they deign to notice the insult at all, it will be but to answer him as the cowardly apostle did before them, "Man, I tell thee, I know him not!"

St. Peter was the only one of the remaining eleven that denied his Christ thrice before the Pharisees, that is just the reason why, of all the apostles, he is the most revered by the Catholics, and has been selected to rule over the most wealthy as the most proud, greedy and hypocritical of all the churches in Christendom! And so, half Christians and half believers in the new dispensation, the majority of those eleven millions of Spiritualists stand with one foot on the threshold of Spiritualism, pressing firmly with the other one the steps leading to the altars of their "fashionable" places of worship, ever ready to leap over under the protection of the latter in hours of danger. They know that under the cover of such immense "respectability" they are perfectly safe. Who would presume or dare to accuse of "credulous stupidity" a member belonging to certain "fashionable congregations"? Under the powerful and holy shade of any of those "pillars of truth" every heinous crime is liable to become immediately transformed into but a slight and petty deviation from strict Christian virtue. Jupiter, for all his numberless "Don Juan"-like frolics, was not the less considered for it by his worshippers as the "Father of Gods"!

1875

[H.P.B.'S ROLE AT THE EDDYS' HOMESTEAD]

[In H.P.B.'s Scrapbook, Vol. I, pp. 11-12, a cutting is pasted from The Spiritualist of January 1, 1875. It is entitled "Materialized Spirit Forms" and is an article written by Benjamin Coleman who deals with Robert Dale Owen's opinion on the genuineness of the phenomena of materialization. The following parts were commented upon by H.P.B.:

"The Countess' presence at several of the Eddy séances led to most surprising manifestations, including the appearance of several spirits of persons known to her in foreign countries."

H.P.B. marked this sentence with blue pencil and added at the side in pen and ink:]

Yes; for I have called them out MYSELF.

H.P.B.

[The last sentence of the article: "These American facts, coupled with our own, should have an important bearing in correcting the errors of both science and theology"—w as continued by H.P.B. who added in pen and ink:]

—and—Spiritualism please add. Belief in the agency of "Spirits" or disembodied souls in these phenomena is as foolish & irrational as belief in the agency of the Holy Ghost in the fabrication of Jesus if the latter ever lived.

H. P. Blavatsky.

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[The following two items. entitled "Heroic Women" and "A Card from the Countess Blavatsky," appear as cuttings from a newspaper in H.P.B.'s Scrapbook, Vol. I, p. 17. The name and date of the newspaper do not appear in print, but H.P.B. wrote in ink above the first cutting: "From the N. Y. Mercury, Jan. 18, 1875."

It is probable that these two items appeared one week apart from each other, but the actual dates have remained somewhat uncertain, as the files of both the New York Mercury and Sunday Mercury have not been located, and therefore could not be verified.

Words that are underlined have been underscored by H.P.B. herself in her Scrapbook. Her various comments at the side of the cuttings appear as footnotes.]

HEROIC WOMEN

A PETTICOATED STAFF OFFICER OF GARIBALDI—STRANGE AND STRIKING CAREER—A FORMER COMPANION WHOSE HISTORY READS LIKE ROMANCE.

It is not often that two heroines appear at the same time before the public, yet Helen P. Blavatsky and Clementine Gerebko have entered the legal arena in order to have a slight business misunderstanding settled by Judge Pratt of the Supreme Court, Brooklyn. Both of these ladies possess a romantic and remarkable record.

Helena P. Blavatsky, who is about forty years [of] age,* at the age of seventeen married a Russian nobleman then in his seventy-third year. For many years† they resided together at Odessa, and finally a legal separation‡ was affected. The husband died recently in his ninety-seventh year. The widow is now a resident of the City of New York, and is highly accomplished. She converses and writes fluently in Russian, Polish, Romaic, Low Dutch, German, French, Spanish, Italian, Portuguese and English. She has translated the works of Darwin and the Treatise of Buckle on Civilization in England into the Russian language. She is thoroughly versed in Darwinian theory, is a firm believer in Wallace’s scientific spiritualism, and is a member of the Order of Rosicrucians.

Her life has been one of many vicissitudes, and the area of her experiences is bounded only by the world. It is said that she visited this country with a party of tourists. On her return to Europe she married†† and in the struggle for liberty fought under the victorious standard of Garibaldi. She won renown for unflinching bravery in many hard-fought battles, and was elevated to a high position on the staff of the great general. She still bears the scars of many wounds she received in the conflict.

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* a fib.

† a lie—was with him but for three weeks.

‡ legal, because he died.

†† whom? when!! how!?

Twice her horse was shot under her, and she escaped hasty death only by her coolness and matchless skill.*

Altogether Madame Blavatsky is

AN ASTONISHING WOMAN

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* Every word is a lie. Never was on "Garibaldi's staff." Went with friends to Mentana to help shooting the Papists and got shot myself. Nobody's business—least of any a d — d reporter's.

A CARD FROM THE COUNTESS† BLAVATSKY‡

To the Editors of the N. Y. Sunday Mercury.

In last Sunday's issue I read an article headed "Heroic Women," and find that I figure therein as the primary heroine. My name is H. P. Blavatsky. I decline the honor of a comparison with "the latter heroine" C. Gerebko, and proceed to explain some of the statements of the said article. If I married a Russian "nobleman" I never resided with him anywhere; for three weeks after the sacrifice I left him for reasons plausible enough in my eyes, as in those of the "puritan" world. I do not know if he died at the advanced age of ninety-seven as for the last twelve years†† this noble patriarch has entirely vanished out of my sight and memory. But I beg leave to say that I never was married again, for this one solitary case of "conjugal love" has proved too much for me. I did not get acquainted with Mrs. Gerebko at the residence of the Russian consul; I never had the honr of visiting this gentleman, but upon business in his office. I know Mr. G.'s family in Odessa, and he never rose above the rank of a captain of a private steamer belonging to Prince Worontzoff. I was residing at Tiflis when Mrs. Gerebko came there in 1866 from Teheran (Persia), and heard of her as well as others did daily for about two months.

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† ["the Countess" scored out in ink by H.P.B.]

‡ Answered a long letter but they inserted but this paragraph and added LIES.—H.P.B.

†† ["for the last twelve years" scored out and substituted for it at the side: since then.]

She married Gerebko at Kutais. When they arrived in this country, a year ago, they did not purchase a beautiful residence, but simply bought a farm of six acres of land at Northport for the modest sum of $1,000. My unlucky star brought me in contact with her about the latter part of June last. She represented to me her farm as giving a revenue of nearly $2,000 yearly, and induced me to go into partnership with her on the following terms: I had to give her $1,000 and pay half of the expenses that might occur, for which sum I bought of her the right on the half of the yearly profit of everything. We made the contract for three years, and it was recorded. I paid the money, and went to live with them. The first month I spent nearly $500 for buildings and otherwise; at the expiration of which month she prayed to be released of the contract, as she was ready to pay me my money back. I consented, and gave her permission to sell at auction all we had except the farm land and buildings, and we both came to New York in view of settlement. She was to give me a promissory note or a mortgage on the property to the amount of the sum due by her, and that immediately after our coming to New York. Alas! three days after we had taken lodging in common, on one fine afternoon, upon my returning home, I found that the fair countess had left the place, neglecting to pay me back her little bill of $1,000. I am now waiting patiently for the opinion of an American Jury.

H. P. BLAVATSKY,

124 East Sixteenth Street.

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THE PHILADELPHIA “FIASCO,” OR WHO IS WHO?

[Banner of Light. Boston, Vol. XXXVI, January 30, 1875. pp. 2-3]

A few weeks ago, in a letter, extracts from which have appeared in the Spiritual Scientist of December 3rd, I alluded to the deplorable lack of accord between American Spiritualists, and the consequences of the same.

At that time I had just fought out my useless battle with a foe who, though beneath my own personal notice, had insulted all the Spiritualists of this country, as a body, in a caricature of a so-called scientific exposé. In dealing with him I dealt but with one of the numerous “bravos” enlisted in the army of the bitter opponents of our belief, and my task was, comparatively speaking, an easy one, if we take it for granted that falsehood can hardly withstand truth, as the latter will ever speak for itself. Since that day the scales have turned; prompted now as then, by the same love of justice and fair play, I feel compelled to throw [down] my glove once more in our defence, seeing that so few of the adherents to our cause are bold enough to accept that duty, and so many of them show the white feather of pusillanimity

I indicated in my letter that such a state of things, such a complete lack of harmony, and such cowardice, I may add, among our ranks, subjected the Spiritualists and the cause to constant attacks from a compact, aggressive public opinion, based upon ignorance and wicked prejudice, intolerant, remorseless and thoroughly dishonest in the employment of its methods. As a vast army, amply equipped, may be cut to pieces by an inferior force well trained and handled, so Spiritualism, numbering its hosts by millions, and able to vanquish every reactionary theology by a little directed effort, is constantly harassed, weakened, impeded by the convergent attacks of pulpit and press, and by the treachery and cowardice of its trusted leaders. It is one of these professed leaders that I propose to question today, as closely as my rights, not only as a widely known Spiritualist, but a resident of the United States, will allow me. When I see the numbers of believers in this country, the broad basis of their belief, the impregnability of their position, and the talent that is embraced within their ranks, I am disgusted at the spectacle that they manifest at this very moment, after the Katie King—how shall we say—fraud? By no means, since the last word of this sensational comedy is far from being spoken.

There is not a country on the face of our planet, with a jury attached to its courts of justice, but gives the benefit of the doubt to every criminal brought within the law, and a chance to be heard and tell his story.

Is such the case between the pretended “spirit-performer,” the alleged bogus Katie King, and the Holmes mediums? I answer most decidedly no, and mean to prove it, if no one else does.

I deny the right of any man or woman to wrench from our hands all possible means of finding out the truth. I deny the right of any editor of a daily newspaper to accuse and publish accusations, refusing at the same time to hear one word of justification from the defendants, and so, instead of helping people to clear up the matter, leaving them more than ever to grope their way in the dark.

The biography of “Katie King” has come out at last; a sworn certificate, if you please, equally endorsed (under oath?) by Dr. Child,* who throughout the whole of this “burlesque” epilogue has ever appeared in it, like some inevitable deus ex machina. The whole of this made-up elegy (by whom? evidently not by Mrs. White) is redolent with the perfume of erring innocence, of Magdalene-like tales of woe and sorrow, and tardy repentance and the like, giving us the abnormal idea of a pickpocket in the act of robbing our soul of its most precious, thrilling sensations; the carefully-prepared explanations on some points that appear now and then as so many stumbling-blocks in the way of a seemingly fair exposé, do not preclude, nevertheless, through the whole of it, the possibility of doubt, for many awkward semblances of truth, partly taken from the confessions of that fallen angel, Mrs. White, and partly—most of them we should say—copied from the private notebook of her “amanuensis,” give you a fair idea of the veracity of this sworn certificate.

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* [In her Scrapbook, Vol. I, p. 19, where the cutting of this article is pasted, H.P.B. added the following remark in pen and ink:

Child was a confederate. He took money . . . . . 1mes’ séance. He is a ra . . .l.

The last word may be rascal.—Compiler.]

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For instance, according to her own statement and the evidence furnished by the habitués of the Holmeses, Mrs. White having never been present at any of the dark circles (her alleged acting as Katie King excluding all possibility, on her part, of such a public exhibition of flesh and bones), how comes she to know so well, in every particular, about the tricks of the mediums, the programme of their performances, etc.? Then, again, Mrs. White, who remembers so well—by rote we may say every word exchanged between Katie King and Mr. Owen, the spirit and Dr. Child, has evidently forgotten all that was ever said by her in her bogus personation to Dr. Fellger;* she does not even remember a very important secret communicated by her to the latter gentleman! What an extraordinary combination of memory and absence of mind at the same time! May not a certain memorandum book, with its carefully noted contents, account for it, perhaps? The document is signed, under oath, with the name of a non-existing spirit, Katie King. . . . Very clever!

All protestations of innocence or explanations sent in by Mr. or Mrs. Holmes, written or verbal, are peremptorily refused publication by the press. No respectable paper dares take upon itself the responsibility of such an unpopular cause.

The public feels triumphant; the clergy, forgetting, in the excitement of their victory, the Brooklyn scandal, rub their hands and chuckle; a certain exposer of materialized spirits and mind-reading, like some monstrous anti-spiritual mitrailleuse, shoots forth a volley of missiles, and sends a condoling letter to Mr. Owen; Spiritualists, crestfallen, ridiculed and defeated, feel crushed for ever under the pretended exposure and that overwhelming, pseudonymous evidence. . . . The day of Waterloo has come for us, and sweeping [away] the last remnants of the defeated army, it remains for us to ring our own death-knell. . . . Spirits, beware! Henceforth, if you lack prudence, your materialized forms will have to stop at the cabinet doors, and in perfect tremor melt away from sight, singing in chorus Poe’s Nevermore!

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* [A well-known and highly respected Philadelphia physician—Dr. Adolphus Fellger.—Compiler.]

One would really suppose that the whole belief of us Spiritualists hung at the girdles of the Holmeses, and that in case they should be unmasked as tricksters, we might as well vote our immortality an old woman's delusion.

Is the scraping off of a barnacle the destruction of a ship? But, moreover, we are not sufficiently furnished with any plausible proofs at all.

Colonel Olcott is here, and has begun investigations. His first tests with Mrs. Holmes alone, for Mr. Holmes is lying sick at Vineland, have proved satisfactory enough in his eyes, to induce Mr. Owen to return to the spot of his first love, namely, the Holmes' cabinet. He began by tying Mrs. Holmes up in a bag, the string drawn tightly round her neck, knotted and sealed in the presence of Mr. Owen, Col. Olcott and a third gentleman. After that the medium was placed in the empty cabinet, which was rolled away into the middle of the room, and it was made a perfect impossibility for her to use her hands. The door being closed, hands appeared in the aperture, then the outlines of a face came, which gradually formed into the classical head of John King, turban, beard and all. He kindly allowed the investigators to stroke his beard, touch his warm face, and patted their hands with his. After the séance was over, Mrs. Holmes, with many tears of gratitude, in the presence of the three gentlemen, assured Mr. Owen most solemnly that she had spoken many a time to Dr. Child about "Katie" leaving her presents in the house and dropping them about the place, and that she—Mrs. Holmes—wanted Mr. Owen to know it; but that the Doctor had given her most peremptory orders to the contrary, forbidding her to let the former know it, his precise words being; "Don't do it; it's useless; he must not know it!" I leave the question of Mrs. Holmes' veracity as to this fact for Dr. Child to settle with her.

On the other hand, we have the woman, Eliza White, exposer and accuser of the Holmeses, who remains up to the present day a riddle and an Egyptian mystery to every man and woman of this city, except to the clever and equally invisible party—a sort of protecting deity—who took the team in hand, and drove the whole concern of "Katie's" materialization to destruction, and at what he considered such a first-rate way.

She is not to be met, or seen, or interviewed, or even spoken to by anyone, least of all by the ex-admirers of “Katie King” herself, so anxious to get a peep at the modest, blushing beauty who deemed herself worthy of personating the fair spirit. Maybe it’s rather dangerous to allow them the chance of comparing for themselves the features of both? But the most perplexing fact of this most perplexing imbroglio is that Mr. R. D. Owen, by his own confession to me, has never, not even on the day of the exposure, seen Mrs. White, or talked to her, or had otherwise the least chance to scan her features close enough for him to identify her. He caught a glimpse of her general outline but once, viz., at the mock séance of the 5th of December, referred to in her biography, when she appeared to half a dozen witnesses (invited to testify and identify the fraud) emerging de novo from the cabinet, with her face closely covered with a double veil (!), after which the sweet vision vanished and appeared no more! Mr. Owen adds that he is not prepared to swear to the identity of Mrs. White and Katie King.

May I be allowed to inquire as to the necessity of such a profound mystery, after the promise of a public exposure of all the fraud? It seems to me that the said exposure would have been far more satisfactory if conducted otherwise. Why not give the fairest chance to R. D. Owen, the party who has suffered the most on account of this disgusting swindle—if swindle there is—to compare Mrs. White with his Katie? May I suggest again that it is perhaps because the spirit’s features are but too well impressed on his memory, poor, noble, confiding gentleman! Gauze dresses and moonshine, coronets and stars can possibly be counterfeited, in a half-darkened room, while features, answering line for line to the “spirit Katie’s” face, are not so easily made up; the latter require very clever preparations A lie may be easy enough for a smooth tongue, but no pug nose can lie itself into a classical one.

A very honorable gentleman of my acquaintance, a fervent admirer of the “spirit Katie’s” beauty, who has seen and addressed her at two feet distance about fifty times, tells me that on a certain evening, when Dr. Child begged the spirit to let him see her tongue (did the honourable doctor want to compare it with Mrs. White’s tongue—the lady having been his patient?), she did so, and upon her opening her mouth, the gentleman in question assures me that he plainly saw, what in his admiring phraseology he terms “the most beautiful set of teeth—two rows of pearls.” He remarked* most particularly those teeth. Now there are some wicked, slandering gossips, who happen to have cultivated most intimately Mrs. White’s acquaintance in the happy days of her innocence, before her fall and subsequent exposé, and they tell us very bluntly (we beg the penitent angel’s pardon, we repeat but a hearsay), that this lady can hardly number among her other natural charms, the rare beauty of pearly teeth, or a perfect, most beautifully formed hand and arm. Why not show her teeth at once to the said admirer, and so shame the slanders? Why shun “Katie’s” best friends? If we were so anxious as she seems to be to prove “who is who,” we would surely submit with pleasure to the operation of showing our teeth, yea, even in a court of justice. The above fact, trifling as it may seem at first sight, would be considered as a very important one by any intelligent juryman in a question of personal identification.

Mr. Owen’s statement to us is corroborated by “Katie King” herself in her biography, a sworn document, remember, in the following words:

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* [H.P.B. uses on many occasions the word “remarked” when she actually means “noticed.” It is an unconscious translation of the French word “remarquer” which means “to notice.”—Compiler.]

“She consented to have an interview with some gentlemen who had seen her personating the spirit, on condition that she would be allowed to keep a veil over her face all the time she was conversing with them.”*

Now pray why should these “too credulous, weak-minded gentlemen,” as the immortal Dr. Beard would say, be subjected again to such an extra strain on their blind faith? We should say that that was just the proper time to come out and prove to them what was the nature of the mental aberration they were labouring under for so many months. Well, if they do swallow this new veiled proof they are welcome to it. Vulgus vult decipi—decipiatur! But I expect something more substantial before submitting in guilty silence to be laughed at. As it is, the case stands thus:

According to the same biography (same column) the mock séance was prepared and carried out—to everyone’s heart’s content—through the endeavours of the amateur detective, who by the way, if any one wants to know, is a Mr. W. O. Leslie, a contractor or agent for the Baltimore, Philadelphia and New York Railroad, residing in this city. If the Press, and several of the most celebrated victims of the fraud, are under bond of secrecy with him, I am not, and mean to say what I know. And so the said séance took place on the 5th of December last, which fact appearing in a sworn evidence, implies that Mr. Leslie had wrested from Mrs. White the confession of her guilt at least several days previous to that date, though the precise day of the “amateur’s” triumph is very cleverly withheld in the sworn certificate. Now comes a new conundrum.

On the evening of the 2nd and 3rd of December, at two séances held at the Holmeses’, I, myself, in the presence of Robert Dale Owen and Dr. Child (chief manager of those performances, from whom I got on the same morning an admission card), together with twenty more witnesses, saw the spirit of Katie step out of the cabinet twice, in full form and beauty; and I can swear in any court of justice that she did not bear the least resemblance to Mrs. White’s portrait. As I am unwilling to base my argument upon any other testimony than my own, I will not dwell upon the alleged apparition of Katie King at the Holmeses’ on the 5th of December, to Mr. Roberts and fifteen others, among whom was Mr. W. H. Clarke, a reporter for The Daily Graphic, for I happened to be out of town, though, if this fact is demonstrated, it will go far against Mrs. White, for on that precise evening, and at the same hour, she was exhibiting herself as the bogus Katie at the mock séance.

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* Philadelphia Inquirer, January 11, 1875, 4th column, “Katie King’s Biography.”

Something still more worthy of consideration is found in the most positive assertion of a gentleman, a Mr. Westcott, who on that evening of the 5th, on his way home from the real séance, met in the car Mr. Owen, Dr. Child and his wife, all three returning from the mock séance. Now it so happened that this gentleman mentioned to them about having just seen the spirit Katie come out of the cabinet, adding “he thought she never looked better”; upon hearing which Mr. Robert Dale Owen stared at him in amazement, and all the three looked greatly perplexed.

And so I here but insist on the apparition of the spirit at the medium’s house on the evenings [of] the 2nd and 3rd of December, when I witnessed the phenomenon, together with Robert Dale Owen and other parties. It would be worse than useless to offer or accept the poor excuse that the confession of the woman White, her exposure of the fraud, the delivery to Mr. Leslie of all her dresses and presents received by her in the name of Katie King, the disclosure of the sad news by this devoted gentleman to Mr. Owen, and the preparation of the mock séance cabinet and other important matters, had all of them taken place on the 4th; the more so, as we are furnished with most positive proofs that Dr. Child at least, if not Mr. Owen knew all about Mr. Leslie’s success with Mrs. White several days beforehand. Knowing then of the fraud, how could Mr. Leslie allow it to be still carried on, as the fact of Katie’s apparition at the Holmeses’ on the 2nd and 3rd of December proves it to have been the case? Any gentleman, even with a very moderate degree of honour about him, would never allow the public to be fooled and defrauded any longer, unless he had the firm resolution of catching the bogus spirit on the spot and proving the imposition.

THE EDDY HOMESTEAD, CHITTENDEN, VERMONT

Here H.P.B. and Col. H.S. Olcott met each other, October 14, 1874.

(From Col. H. S. Olcott’s People from the Other World, Hartford, Conn., 1875.)

GENERAL FRANCIS J. LIPPITT

1812-1902

(From his Reminiscences, Providence, R.I., 1902. Consult the Bio-Bibliographical Index for biographical data.)

But no such thing occurred; quite the contrary; for Dr. Child, who had constituted himself from the first not only chief superintendent of the séances, cabinet and materialization business, but also cashier and ticket-holder (paying the mediums at first ten dollars per séance, as he did, and subsequently fifteen dollars, and pocketing the rest of the proceeds), on that same evening of the 3rd took the admission money from every visitor as quietly as he ever did. I will add furthermore, that I, in propria persona, handed him on that very night a five-dollar bill, and that he (Dr. Child) kept the whole of it, remarking that the balance could be made good to us by future séances.

Will Dr. Child presume to say that getting ready, as he then was, in company with Mr. Leslie, to produce the bogus Katie King on the 5th of December, he knew nothing, as yet, of the fraud on the 3rd?

Further; in the same biography (Chapter viii, Column the 1st), it is stated that, immediately upon Mrs. White's return from Blissfield, Mich., she called on Dr. Child, and offered to expose the whole humbug she had been engaged in, but that he would not listen to her. Upon that occasion she was not veiled, as indeed there was no necessity for her to be, since by Dr. Child's own admission she had been a patient of his, and under his medical treatment. In a letter from Holmes to Dr. Child, dated Blissfield, August 28th, 1874, the former writes:

"Mrs. White says you and the friends were very rude, 'wanted to look into all our boxes and trunks, and break open locks. What were you looking for, or expecting to find?'"

All these several circumstances show in the clearest possible manner that Dr. Child and Mrs. White were on terms much more intimate then than that of casual acquaintance, and it is the height of absurdity to assert that if Mrs. White and Katie King were identical, the fraud was not perfectly well known to the “Father Confessor” [see narrative of John and Katie King, p. 45]. But a sidelight is thrown upon this comedy from the pretended biography of John King and his daughter Katie, written at their dictation in his own office by Dr. Child himself. This book was given out to the world as an authentic revelation from these two spirits. It tells us that they stepped in and stepped out of his office, day after day, as any mortal being might, and after holding brief conversations, followed by long narratives, they fully endorsed the genuineness of their own apparitions in the Holmes’ cabinet. Moreover, the spirits appearing at the public séances, corroborated the statements which they made to their amanuensis in his office; the two dovetailing together, and making a consistent story. Now, if the Holmes’ Kings were Mrs. White, who were the spirits visiting the Doctor’s office? and if the spirits visiting him were genuine, who were those that appeared at the public séances? In which particular has the “Father Confessor” defrauded the public? In selling a book containing false biographies or exposing bogus spirits at the Holmeses? Which or both? Let the Doctor choose.

If his conscience is so tender as to force him into print with his certificate and affidavits, why does it not sink deep enough to reach his pocket, and compel him to refund to us the money obtained by him under false pretenses? According to his own confession, the Holmeses received from him, up to the time they left town, about $1,200, for four months of daily séances. That he admitted every night as many visitors as he could possibly find room for—sometimes as many as thirty-five—is a fact that will be corroborated by every person who has seen the phenomena more than once. Furthermore, some six or seven reliable witnesses have told us that the modest fee of $1 was only for the habitués; too curious or over-anxious visitors having to pay sometimes as much as $5, and in one instance $10. This last fact I give under all reserve, not having had to pay so much as that myself.

Now let an impartial investigator of this Philadelphia imbroglio take a pencil and cast up the profit left after paying the mediums in this nightly spirit speculation lasting many months. The result would be to show that the business of a spirit “Father Confessor” is, on the whole, a very lucrative one.

Ladies and Gentlemen of the spiritual belief, methinks we are all of us between the horns of a very wonderful dilemma. If you happen to find your position comfortable, I do not, and so will try to extricate myself.

Let it be perfectly understood, though, that I do not intend in the least to undertake at present the defense of the Holmeses. They may be the greatest frauds for what I know or care. My only purpose is to know for a certainty to whom I am indebted for my share of ridicule—small as it may be, luckily for me. If we Spiritualists are to be laughed at, and scoffed, and ridiculed, and sneered at, we ought to know at least the reason why. Either there was a fraud or there was none. If the fraud is a sad reality, and Dr. Child by some mysterious combination of his personal cruel fate has fallen the first victim to it, after having proved himself so anxious for the sake of his honour and character to stop at once the further progress of such a deceit on a public that had hitherto looked on him alone as the party responsible for the perfect integrity and genuineness of a phenomenon so fully endorsed by him, in all particulars, why does not the Doctor come out the first and help us to the clue of all this mystery? Well aware of the fact that the swindled and defrauded parties can at any day assert their rights to the restitution of moneys laid out by them solely on the ground of their entire faith in him they had trusted, why does he not sue the Holmeses, and so prove his own innocence? He cannot but admit, that in the eyes of some initiated parties, his case looks far more ugly as it now stands, than the accusation under which the Holmeses vainly struggle. Or, if there was no fraud, or if it is not fully proved, as it cannot well be on the shallow testimony of a nameless woman, signing documents with pseudonyms, why then all this comedy on the part of the principal partner in the “Katie materialization” business? Was not Dr. Child the institutor, the promulgator, and we may say the creator of what proves to have been but a bogus phenomenon, after all?

Was not he the advertising agent of this incarnated humbug—the Barnum of this spiritual show? And now, that he has helped to fool not only Spiritualists but the world at large, whether as a confederate himself or one of the weak-minded fools—no matter, as long as it is demonstrated that it was he that helped us to this scrape—he imagines that by helping to accuse the mediums, and expose the fraud, by fortifying with his endorsement all manner of bogus affidavits and illegal certificates from non-existing parties, he hopes to find himself henceforth perfectly clear of responsibility to the persons he has dragged after him into this infamous swamp!

We must demand a legal investigation. We have the right to insist upon it, for we Spiritualists have bought this right at a dear price: with the lifelong reputation of Mr. Owen as an able and reliable writer and trustworthy witness of the phenomena, who may henceforth become a doubted and ever-ridiculed visionary by skeptical wiseacres. We have bought this right with the prospect that all of us, whom Dr. Child has unwillingly or otherwise (time will prove it) fooled into belief in his Katie King, will become for a time the butts for endless raillery, satires and jokes from the press and ignorant masses. We regret to feel obliged to contradict on this point such an authority in all matters as The Daily Graphic, but if orthodox laymen rather decline to see this fraud thoroughly investigated in a court of justice, for fear of the Holmeses becoming entitled to the crown of martyrs, we have no such fear as that, and repeat with Mr. Hudson Tuttle that “better perish the cause with the impostors, than live such a life of eternal ostracism, with no chance for justice or redress.”

Why in the name of all that is wonderful, should Dr. Child have all the laurels of this unfought battle, in which the attacked army seems forever doomed to be defeated without so much as a struggle? Why should he have all the material benefit of this materialized humbug, and R. D. Owen, an honest Spiritualist, whose name is universally respected, have all the kicks and thumps of the skeptical press?

Is this fair and just? How long shall we Spiritualists be turned over like so many scapegoats to the unbelievers, by cheating mediums and speculating prophets? Like some modern shepherd Paris, Mr. Owen fell a victim to the snares of this pernicious, newly materialized Helen; and on him falls heaviest the present reaction that threatens to produce a new Trojan war. But the Homer of the Philadelphia Iliad—the one who has appeared in the past as the elegiac poet and biographer of that same Helen, and who appears in the present kindling up the spark of doubt against the Holmeses, till, if not speedily quenched, it might become a roaring ocean of flames—he that plays at this present hour the unparalleled part of a chief justice presiding at his own trial and deciding in his own case—Dr. Child, we say, turning back on the spirit-daughter of his own creation, and backing the mortal, illegitimate offspring furnished by somebody, is left unmolested! Only fancy, while R. D. Owen is fairly crushed under the ridicule of the exposure, Dr. Child, who has endorsed false spirits, now turns state's evidence and endorses as fervently spirit-certificates, swearing to the same in a Court of Justice!

If ever I may hope to get a chance of having my advice accepted by some one anxious to clear up all this sickening story, I would insist that the whole matter be forced into a real Court of Justice and unriddled before a jury. If Dr. Child is, after all, an honest man whose trusting nature was imposed upon, he must be the first to offer us all the chances that lay in his power of getting at the bottom of all these endless "whys" and "hows." " If he does not, in such a case, we will try for ourselves to solve the following mysteries:

First. Judge Allen, of Vineland, now in Philadelphia, testifies to the fact that when the cabinet, made up under the direct supervision and instructions of Dr. Child, was brought home to the Holmeses, the doctor worked at it himself unaided, one whole day, and with his own tools, Judge Allen being at the time at the medium's, whom he was visiting. If there was a trapdoor or "two cut boards" connected with it, who did the work?

Who can doubt that such a clever machinery, filed in a way and so as to baffle frequent and close examinations on the part of the sceptics, requires an experienced mechanic, of more than ordinary ability? Further, unless well paid, he could hardly be bound to secrecy Who paid him? Is it Holmes out of his ten-dollar nightly fee? We ought to ascertain it.

Second. If it is true — as two persons are ready to swear — that the party, calling herself Eliza White, alias “Frank,” alias Katie King, and so forth, is no widow at all, having a well-materialized husband, who is living, and who keeps a drinking saloon in a Connecticut town; for in such case the fair widow has perjured herself and Dr. Child has endorsed the perjury. We regret that he should endorse the statements of the former as rashly as he accepted the fact of her materialization.

Third. Affidavits and witnesses (five in all) are ready to prove that on a certain night, when Mrs. White was visibly in her living body, refreshing her penitent stomach in company with impenitent associates in a lager beer saloon, having no claims to patrician “patronage,” Katie King, in her spirit-form, was as visibly seen at the door of her cabinet.

Fourth. On one occasion, when Dr. Child (in consequence of some prophetic vision, maybe) invited Mrs. White to his own house, where he locked her up with the inmates, who entertained her the whole of the evening, for the sole purpose of convincing (he always seems anxious to convince somebody of something) some doubting skeptics of the reality of the spirit-form, the latter appeared in the séance-room and talked with R. D. Owen in the presence of all the company. The Spiritualists were jubilant that night, and the Doctor the most triumphant of them all. Many are the witnesses ready to testify to the fact, but Dr. Child, when questioned, seems to have entirely forgotten this important occurrence.

Fifth. Who is the party whom she claims to have engaged to personate General Rawlins? Let him come out and swear to it, so that we will all see his great resemblance to the defunct warrior.

Sixth. Let her name the friends from whom she borrowed the costumes to personate “Sauntee” and “Richard.” They must prove it under oath. Let them produce the dresses. Can she tell us where she got the shining robes of the second and third spheres?

Seventh. Only some portions of Holmes’ letters to “Frank” are published in the biography: some of them for the purpose of proving their co-partnership in the fraud at Blissfield. Can she name the house and parties with whom she lodged and boarded at Blissfield, Michigan?

When all of the above questions are answered and demonstrated to our satisfaction, then, and only then, shall we believe that the Holmeses are the only guilty parties to a fraud, which, for its consummate rascality and brazenness, is unprecedented in the annals of Spiritualism.

I have read some of Mr. Holmes’ letters, whether original or forged, no matter; and blessed as I am with good memory, I well remember certain sentences that have been, very luckily for the poetic creature, suppressed by the blushing editor as being too vile for publication. One of the most modest of the paragraphs runs thus:

“Now, my advice to you, Frank, don’t crook your elbow too often; no use doubling up and squaring your fists again,” etc., etc. Oh, Katie King!

Remember, the above is addressed to the woman who pretends to have personated the spirit of whom R. D. Owen wrote thus: “I particularly noticed this evening the ease and harmony of her motions. In Naples, during five years, I frequented a circle famed for courtly demeanour; but never in the best-bred lady of rank accosting her visitors, have I seen Katie out-rivalled.” And further: “A well-known artist of Philadelphia, after examining Katie, said to me that he had seldom seen features exhibiting more classic beauty. ‘Her movements and bearing,’ he added, ‘are the very ideal of grace!’“

Compare for one moment this admiring description withthe quotation from Holmes' letter. Fancy an ideal of classic beauty and grace crooking her elbow in a lager beer saloon, and—judge for yourselves!

H.P. BLAVATSKY.

1111 Girard Street, Philadelphia.

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[In H.P.B.'s Scrapbook, Vol. I, p. 21, there is pasted a short printed announcement concerning the visit of Col. H. S. Olcott to Boston. H.P.B. added to it in her handwriting, the date of January 20, 1875.

To the sentence which states that "Dr. Gardiner announced that Col. Olcott's subjects next Sunday would be 'Human and Elementary Spirits' in the afternoon, and in the evening 'Ancient Magic and Modern Spiritualism.'" H.P.B. added in pen and ink the following remarks:]

The "Spirits" wrote anonymous letters to Dr. Gardiner and threatened to kill—Col. Olcott if he lectured against them. They did not kill him though, — guess didn't know how, the sweet "angels"! . . .

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[In H.P.B.'s Scrapbook, Vol. I, between pages 20 and 21, may be found the manuscript of the following "Important Note" in H.P.B.'s own handwriting. It is undated, but its last paragraph places it as being prior to the formation of The Theosophical Society. The accompanying illustration reproduces this "Note" just as it appears on two small separate sheets of paper in H.P.B.'s Scrapbook.

Her words show better than anything else the pathos of her situation, and the complex psychological and spiritual difficulties she was working under even at that early period in the history of the Movement. On what specific purpose she was sent to America is stated here beyond any doubt.]

IMPORTANT NOTE

Yes. I am sorry to say that I had to identify myself during, that shameful exposure of the mediums Holmes with the Spiritualists. I had to save the situation, for I was sent from Paris on purpose to America to prove the phenomena and their reality and—show the fallacy of the Spiritualistic theories of "Spirits." But how could I do it best? I did not want people at large to know that I could produce the same thing at will. I had received ORDERS to the contrary, and yet, I had to keep alive the reality, the genuineness and possibility of such phenomena in the hearts of those who from Materialists had turned Spiritualists and now, owing to the exposure of several mediums fell back again, returned to their skepticism. This is why, selecting a few of the faithful, I went to the Holmeses and helped by M . . . and his power, brought out the face of John King and Katie King in the astral light, produced the phenomena of materialization and—allowed the Spiritualists at large to believe it was done thro' the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that this once the apparition was real. Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Sciences—let them assure themselves first of all that there are beings in an invisible world, whether "Spirits" of the dead or Elementals; and that there are hidden powers in man, which are capable of making a God of him on earth.

When I am dead and gone people will, perhaps, appreciate my disinterested motives. I have pledged my word to help people on to Truth while living and—will keep my word. Let them abuse and revile me. Let some call me a MEDIUM and a Spiritualist, and others an impostor. The day will come when posterity will learn to know me better.

Oh poor, foolish, credulous, wicked world!

M . . . brings orders to form a Society — a secret Society like the Rosicrucian Lodge. He promises to help.

H.P.B.

WHO FABRICATES?

SOME LIGHT ON THE KATIE KING MYSTERY—MORE EVIDENCE—A STATEMENT, AT LAST, WHICH SEEMS CONSISTENT WITH CIRCUMSTANCES—A LETTER FROM MADAME BLAVATSKY.*

[Spiritual Scientist, Boston, Vol. II, April, 1875, pp. 44-5]

In the last Religio-Philosophical Journal (for February 27th), in the Philadelphia department, edited by Dr. Child, under the most poetical heading of "After the Storm comes the Sunshine," we read the following:

"I have been waiting patiently for the excitement in reference to the Holmes fraud to subside a little. I will now make some further statements and answer some questions."

Further:

"The stories of my acquaintance with Mrs. White are all fabrications."

Further still:

"I shall not notice the various reports put forth about my pecuniary relations, farther than to say, there is a balance due to me for money loaned to the Holmeses."

I claim the right to answer the above three quotations, the more so, that the second one consigns me most unceremoniously to the ranks of the liars. Now, if there is, in my humble judgment, anything more contemptible than a cheat, it is certainly a liar. The rest of this letter—editorial—or whatever it may be, is unanswerable, for reasons that will be easily understood by whoever reads it. When the petulant Mr. Pancks [in Little Dorrit] spanked the benevolent Christopher Casby, this venerable patriarch only mildly lifted up his blue eyes heavenward, and smiled more benignly than ever. Dr. Child, tossed about and as badly spanked by public opinion, smiles as sweetly as Mr. Casby, talks of "sunshine," and quiets his urgent accusers by assuring them that "it is all fabrications."

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* [In her Scrapbook, Vol. I, p. 23, H.P.B. appended a footnote to the cutting of this article, stating:]

Ordered to expose Dr. Child. I did so. The D' is a hypocrite, a liar & a fraud.

H.P.B.

———————

I don’t know whence Dr. Child takes his “sunshine” unless he draws it from the very bottom of his innocent heart.

For my part, since I came to Philadelphia, I have seen little but slush and dirt, slush in the streets, and dirt in this exasperating Katie King mystery.

I would strongly advise Dr. Child not to accuse me of “fabrication,” whatever else he may be inclined to ornament me with. What I say I can prove, and am ever willing to do so at any day. If he is innocent of all participation in this criminal fraud, let him “rise and explain.” If he succeeds in clearing his record, I will be the first to rejoice and promise to offer him publicly my most sincere apology, for the “erroneous suspicions” I labor under respecting his part in the affair; but he must first prove that he is thoroughly innocent. Hard words prove nothing and he cannot hope to achieve such a victory by simply accusing people of “fabrications.” If he does not abstain [from] applying epithets unsupported by substantial proofs, he risks, as in the game of shuttlecock and battledore, the chance of receiving the missile back, and maybe that it will hurt him worse than he expects.

In the article in question he says:

“The stories of my acquaintance with Mrs. White are all fabrications. I did let her in two or three times, but the entry and hall were so dark that it was impossible to recognize her or anyone. I have seen her several times and knew that she looked more like Katie King than Mr. (?) or Mrs. Holmes . . .”

Mirabile dictu! This beats our learned friend, Dr. Beard! The latter denies, point-blank, not only “materialization,” which is not yet actually proved to the world, but also every spiritual phenomenon. But Dr. Child denies being acquainted with a woman, whom he confesses himself to have seen “several times,” received in his office, where she was seen repeatedly by others, and yet at the same time admits that he “knew she looked like Katie King,” etc.

By the way, we have all laboured under the impression that Dr. Child admitted in The Inquirer that he saw Mrs. White for the first time, and recognized her as Katie King, only on that morning when she made her affidavit at the office of the justice of [the] peace. A “fabrication” most likely. In the R.-P. Journal for October 27th, 1874, Dr. Child wrote thus:

“Your report does not for a moment shake my confidence in our Katie King, as she comes to me every day and talks to me. On several occasions Katie had come to me and requested Mr. Owen and myself to go there (meaning to the Holmes) and she would come and tell us just what she had told me alone.”

Did Dr. Child ascertain where Mrs. White was at the time of the spirits’ visits to him?

“As to Mrs. White, I know her well. I have on many occasions let her into the house. I saw her here at the time the manifestations were going on in Blissfield. She has since gone to Massachusetts.”

And still the Doctor assures us he was not acquainted with Mrs. White. What signification does he give to the word “acquaintance” in such a case? Did he not go in the absence of the Holmeses to their house and talk with her and even quarrel with the woman? Another fabricated story, no doubt. I defy Dr. Child to print again, if he dare, such a word as fabrication in relation to myself, after he has read a certainstatement that I reserve for the last.

In all this pitiful, humbugging romance of an “exposure” by a too material she-spirit, there has not been given us a single reasonable explanation of even so much as one solitary fact. It began with a bogus biography, and threatens to end in a bogus fight, since every single duel requires, at least, two participants, and Dr. Child prefers extracting sunshine from the cucumbers of his soul and letting the storm subside, to fighting like a man for his own fair name. He says that “he shall not notice” what people say about his little speculative transactions with the Holmeses. He assures us that they owe him money. Very likely, but it does not alter the alleged fact of his having paid $10 for every séance and pocketing the balance. Dare he say that he did not do it? The Holmeses say otherwise; and the statements in writing of various witnesses corroborate them.

The Holmeses may be scamps in the eyes of certain persons, and the only ones in the eyes of the more prejudiced; but as long as their statements have not been proven false, their word is as good as the word of Dr. Child; aye, in a court of justice even, the “Mediums Holmes” would stand just on the same level as any spiritual prophet or clairvoyant who might have been visited by any same identical spirits that visited the former. So long as Dr. Child does not legally prove them to be cheats and himself innocent, why should not they be as well entitled to belief as himself?

From the first hour of the Katie King mystery, if people have accused them, no one so far as I know—not even Dr. Child himself—has proved, or even undertaken to prove the innocence of their ex-cashier and recorder. The fact that every word of the ex-leader and president of the Philadelphian Spiritualists would be published by every spiritual paper (and here we must confess to our wonder, that he does not hasten much to avail himself of this opportunity) while any statement coming from the Holmeses would be pretty sure of rejection, would not necessarily imply the fact that they alone are guilty; it would only go towards showing, that notwithstanding the divine truth of our faith and the teachings of our invisible guardians, some Spiritualists have not profited by them, to learn impartiality and justice.

These “mediums” are persecuted; so far, it is but justice, since they themselves admitted their guilt about the photography fraud, and unless it can be shown that they were thereunto controlled by lying spirits, their own mouths condemn them; but what is less just, is, that they are slandered and abused on all points and made to bear alone, all the weight of a crime, where confederacy peeps out from every page of the story. No one seems willing to befriend them—these two helpless uninfluential creatures, who, if they sinned at all, perhaps sinned through weakness and ignorance —to take their case in hand and by doing justice to them, do justice at the same time to the cause of truth. If their guilt should be as evident as the daylight at noon.

Is it not ridiculous that their partner Dr. Child should show surprise at being so much as suspected! History records but one person, the legitimate spouse of the great Caesar—whose name has to remain enforced by law [as] above suspicion; methinks, that if Dr. Child possesses some natural claims to his self-assumed title of Katie King's "Father Confessor," he can have none whatever to share the infallibility of Madame Caesar's virtue. Being pretty sure as to this myself, and feeling, moreover, somewhat anxious to swell the list of pertinent questions, which are called by our disingenuous friend "fabrications," with at least ONE FACT, I will now proceed to furnish your readers with the following:

"Katie's" picture has been, let us say, proved a fraud, an imposition on the credulous world, and is Mrs. White's portrait. This counterfeit has been proved by the beauty of the "crooking elbow," in her bogus autobiography (the proof sheets of which Dr. Child was seen correcting) by the written confession of the Holmeses and —lastly by Dr. Child himself.

Out of the several bogus portraits of the supposed spirit, the most spurious one, has been declared—mostly on the testimony endorsed by Dr. Child and "over his signature"—to be the one where the pernicious and false Katie King is standing behind her medium.

The operation of this delicate piece of imposture, proved so difficult as to oblige the Holmeses to take into the secret of the conspiracy the photographer.

Now Dr. Child denies having anything whatever to do with the sittings for those pictures. He denies it most emphatically, and goes so far as to say (we have many witnesses and proofs to that), that he was out of town, four hundred miles away, when the said pictures were taken. And so he was, bless his dear prophetic soul! Meditating and chatting with the nymphs and goblins of Niagara Falls, so that, when he pleads an alibi, it's no "fabrication" but the truth for once.

Unfortunately for the veracious Dr. Child, "whose character and reputation for truthfulness and moral integrity no one doubts."

(Here we quote the words of “Honesty” and “Truth,” transparent pseudonyms of an “amateur” for detecting, exposing and writing under the cover of secrecy, who tried to give a friendly push to the doctor in two articles—but failed in both.)—

Unfortunately for H. T. Child, we say, he got inspired in some evil hour to write a certain article, and forgetting the wise motto, Verba volant, scripta manent, to publish it in The Daily Graphic on the 16th of November last, together with the portraits of John and Katie King.

Now for this bouquet of the endorsement of a fact by a truthful man, “whose moral integrity no one can doubt.”

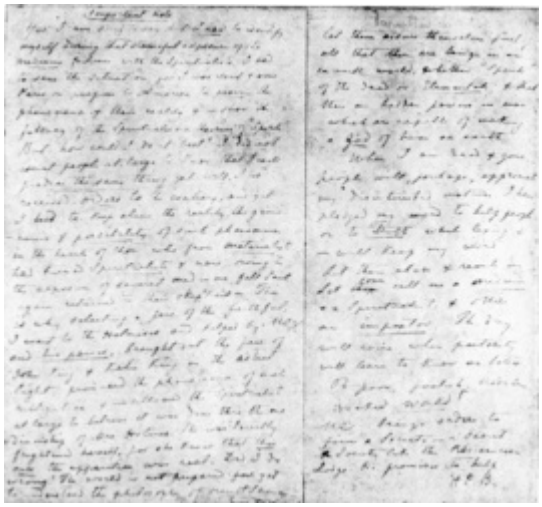
To the Editor of The Daily Graphic.

On the evening of July 20th, after a large and successful séance, in which Katie had walked out into the room in the presence of thirty persons and had disappeared and reappeared in full view, she remarked to Mr. Leslie and myself that if we, with four others whom she named, would remain after the séance, she would like to try for her photograph. We did so, and there were present six persons besides the photographer. I had procured two dozen magnesium spirals and when all was ready, she opened the door of the cabinet and stood in it, while Mr. Holmes on one side, and I upon the other, burned these, making a brilliant light. We tried two plates, but neither of them were satisfactory.

Another effort was made on the 23rd of July, which was successful. We asked her if she would try to have it taken by daylight. She said she would. We sat with shutters open at four o’clock p.m. In a few moments, Katie appeared at the aperture and said she was ready. She asked to have one of the windows closed, and that we should hold a shawl to screen her. As soon as the camera was ready she came out and walked behind the shawl to the middle of the room, a distance of six or eight feet, where she stood in front of the camera. She remained in that position until the first picture was taken, when she retired to the cabinet.

Mr. Holmes proposed that she should permit him to sit in front of the camera, and should come out and place her hand upon his shoulder. To this she assented and desired all present to avoid looking into her eyes, as this disturbed the conditions very much. . . .

The second picture was then taken in which she stands behind Mr. Holmes. When the camera was closed, she showed great signs of weakness, and it was necessary to assist her back to the cabinet, and when she got to the door she appeared ready to sink to the floor and disappeared (?). The cabinet door was opened, but she was not to be seen.



“IMPORTANT NOTE”

Pasted by H.P.B. in her Scrapbook, Vol. I, pp. 20-21.

(See page 73 of the present volume for transcription.)

H. P. BLAVATSKY IN 1875

Photograph by Beardsley, Ithaca N.Y.

In a few minutes she appeared again, and remarked that she had not been sufficiently materialized and said she would like to try again, if we could wait a little while. We waited about fifteen minutes, when she rapped on the cabinet, signifying that she was ready to come out. She did so, and we obtained the third negative.

(Signed) Dr. H. T. Child.

And so, Dr. Child, we have obtained this, we did that, and we did many other things. Did you? Now, besides Dr. Child's truthful assertions about his being out of town, especially at the time this third negative was obtained, we have the testimony of the photographer, Dr. Selger, and other witnesses to corroborate the fact. At the same time, I suppose that Dr. Child will not risk a denial of his own article. I have it in my possession and keep it, together with many others as curious, printed like it, and written in black and white. Who fabricates stories? Can the doctor answer?

How will he creep out of this dilemma? What rays of his spiritual "sunshine" will be able to dematerialize such a contradictory fact as this one? Here we have an article taking up two spacious columns of The Daily Graphic, in which he asserts as plainly as possible, that he was present himself at the sittings of Katie King for her portrait; that the spirit came out boldly, in full daylight, that she disappeared on the threshold of the cabinet, and that he, Dr. Child, helping her back to it on account of her great weakness, saw that there was no one in the said cabinet, for the door remained opened. Who did he help? Whose fluttering heart beat against his paternal arm and waistcoat? Was it the bonny Eliza? Of course, backed by such reliable testimony, of such a truly trustworthy witness, the pictures sold like wildfire. Who got the proceeds? Who kept them? If Dr. Child was not in town when the pictures were taken, then this article is an "evident fabrication." On the other hand, if what he says in it is truth, and he was present at all, at the attempt of this bogus picture taking, then he certainly must have known "who was who, in 1874," as the photographer knew it, and as surely it did not require Argus-eyes to recognize in full daylight, with only one shutter partially closed, a materialized, ethereal spirit, from a common, "elbow-crooking" mortal woman, whom, though not acquainted with her, the doctor still "knew her well."

If our self-constituted leaders, our prominent recorders of the phenomena, will humbug and delude the public with such reliable statements as this one, how can we Spiritualists wonder at the masses of incredulous scoffers that keep on politely taking us for “lunatics” when they do not very rudely call us “liars and charlatans” to our faces? It is not the occasionally cheating “mediums” that have impeded or can impede the progress of our cause; it’s the exalted exaggerations of some fanatics on one hand and the deliberate, unscrupulous statements of those, who delight [in] dealing in “wholesale fabrications” and “pious frauds” that have arrested the unusually rapid spreading of Spiritualism in 1874, and brought it to a dead stop in 1875. For how many years to come yet, who can tell?

In his “After the Storm the Sunshine,” the Doctor makes the following melancholy reflection:

“It has been suggested that going into an atmosphere of fraud, such as surrounds these mediums (the Holmeses) and being sensitive [O, poor Yorick!] I was more liable to be deceived than others.”

We shudder indeed at the thought of the exposure of so much sensitiveness to so much pollution! Alas, soiled dove! How very sensitive must a person be who picks up such evil influences that they actually force him into the grossest of fabrications, and which make him invent stories and endorse facts that he has not and could not have seen. If Dr. Child, victim to his too sensitive nature, is liable to fall so easily as that under the control of wicked “Diakka” our friendly advice to him is, to give up Spiritualism as soon as possible, and join the Young Men’s Christian Association; for then, under the protecting wing of the true Orthodox Church, he can begin a regular fight, like a second St. Anthony, with the Orthodox Devil. Such Diakka, as he fell in with at the Holmeses, must beat Old Nick by long odds, and if he could not withstand them by the unaided strength of his own pure soul, he may with “bell, book and candle,” and the use of holy water, be more fortunate in a tug with Satan; crying as other “Father Confessors” have heretofore, “Exorciso vos in nomine Lucis!” and signifying his triumph, with a robust “Laus Deo!”

H. P. BLAVATSKY.

Philadelphia, March, 1875.*

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* [In her Scrapbook, Vol. I, p. 23, H.P.B. made a notation on top of the page indicating that this article was written March 16, 1875. —Compiler.]

[H.P.B.'S LAWSUIT IN AMERICA]

[When H.P.B. lived for a time in Brooklyn, N. Y. with the French people who came to the United States when she did, she was induced to invest in two parcels of land at the East end of Long Island. One of these tracts was in the North part of Huntington, and the other in the neighborhood of the village of Northport, near Huntington, both in the Suffolk County.

From the existing Court Records, it appears that this land had been purchased by a certain Clementine Gerebko, the deed of conveyance being dated June 2nd, 1873, in other words prior to H.P.B.'s arrival in the United States, July 7, 1873.

On June 15/27, 1873, H.P.B.'s father, Col. Peter Alexeyevich von Hahn, died at Stavropol' in the Caucasus, and sometime in the Fall of the same year H.P.B. received a sum of money as part of her inheritance. It is apparently that sum of money that H.P.B. was induced to invest in the above-mentioned land. On June 22nd, 1874, she entered into co-partnership with Clementine Gerebko for the purpose of working the land and farm at Northport. The co-partnership was to commence on July 1, 1874, and continue for the period of three years. Clause 3 of the Articles states that Clementine Gerebko put the use of the farm into the co-partnership as off-set against the sum of one thousand dollars paid by H.P.B., and Clause 4 states that "all proceeds for crops, poultry, produce, and other products raised on the said farm shall be divided equally, and all expenses" equally shared. The title of the land was reserved to Clementine Gerebko.†

H.P.B. went to live on the farm, but very soon found herself in litigation with Clementine Gerebko as to the validity of the agreement of the defendant to execute a mortgage to the plaintiff, and returned to New York.

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† Cf. H. S. Olcott, Old Diary Leaves, Vol. I, pp. 30-31.

The law firm of Bergen, Jacobs and Ivins of Brooklyn, N.Y. represented H.P.B. Her case was tried by a jury on Monday, April 26, 1875, before Judge Calvin E. Pratt, in the Supreme Court of Suffolk County, at Riverhead. She won the suit and recovered the sum of $1146 and costs of the action. The Judgment, dated June 1, 1875, was filed on June 15 in the Office of the Clerk of Suffolk County, N.Y.

From the recollections of William M. Ivins, Attorney at Law, who became a very good friend of H.P.B.'s, we learn some of the circumstances of this curious trial. He wrote:

"Long Island in those days was a long ways from Brooklyn, for travelling facilities were limited. The calendar of this particular term was very slow, and all the parties were kept there waiting their turn to be heard. As many of the documents and witnesses were French, and there was no interpreter to the court" William S. Fales, a student in the law firm of General Benjamin Tracy, was made special interpreter, and he reported H.P.B.'s testimony which was given in French. For two weeks the Judge, the lawyers, clerks, clients and interpreter were guests in a dull country hotel. . . ."*

Ivins, in addition to being a brilliant lawyer, was a bookworm with a phenomenal memory. More as a joke than in earnest, he deluged his client with Occultism, Gnosticism, Cabalism and white and black magic. Fales, taking his key from Ivins, gave long dissertations on mystical arithmetic, astrology, alchemy, mediaeval symbolism, Neo-Platonism, Rosicrucianism and quaternions. It is a great pity that none of this was apparently recorded, and therefore cannot be recovered from the Court Records.

Another sidelight on this interesting episode may be derived from a passage in a work of Charles R. Flint entitled Memories of an Active Life. He writes:

"The circumstances of the trial were interesting, for Madame, who was her own principal witness, testified quite contrary to the way in which her attorneys assumed she would testify. Ivins had associated with him in the trial Fales, who was then a law student. As cautious lawyers, they had gone over the testimony with Madame before the trial, and had advised her as to what points she should emphasize; but, to their great discomfiture, on the witness stand she took the bit in her teeth and galloped along lines of evidence quite opposed to their instructions, giving as a reason, when they complained of her testimony, that her 'familiar,' whom she called Tom [John] King, stood at her side (invisible to everyone but her), and prompted her in her testimony.

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* Recorded by Mrs. Laura Holloway-Langford in a handwritten manuscript now unfortunately destroyed.

After the court had taken the matter under advisement, Madame left the city, but wrote several letters to Ivins asking him as to the progress of the suit, and finally astonished him by a letter giving an outline of an opinion which she said the court would render in the course of a few days, in connection with a decision in her favor. In accordance with her prediction, the court handed down a decision sustaining her claim upon grounds similar to those which she had outlined in her letter."*

—Compiler.]

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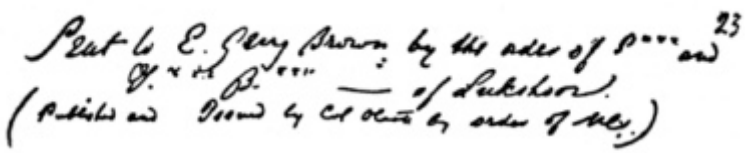
* Charles R. Flint, Memories of an Active Life. New York and London: G. P. Putnam's Sons, 1923. xviii, pp. 349. This excerpt is from Chapter IX entitled "A Society for Testing Human Credulity," pp. 115-32.

IMPORTANT TO SPIRITUALISTS

[In the issue of April 29, 1875, there was published in the Spiritual Scientist a Circular entitled "Important to Spiritualists" facsimile of which is reproduced herewith. In an Editorial which appears in the same issue, E. Gerry Brown, writing under the heading "A Message from Luxor," had the following to say:

"The readers of the Scientist will be no more surprised to read the circular which appears on our front page than we were to receive the same by post . . . . . Who may be our unknown friends of the 'Committee of Seven,' we do not know, nor who the 'Brotherhood of Luxor'; but we do know that we are most thankful for this proof of their interest, and shall try to deserve its continuance. Can anyone tell us of such a fraternity as the above? And what Luxor is meant? . . . It is time that some 'Power,' terrestrial or supernal, came to our aid, for after twenty-seven years of spiritual manifestations, we know nothing about the laws of their occurrence . . . . We cannot help regarding this as an evil of magnitude, and if we could only be satisfied that the appearance of this mysterious circular is an indication that the Eastern Spiritualistic Fraternity is about to lift the veil that has so long hid the Temple from our view, we in common with all other friends of the cause, would hail the event with joy. It will he a blessed day for us when the order shall be, SIT LUX."



IMPORTANT TO SPIRITUALISTS.

THE spiritual movement resembles every other in this respect: that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

UNTIL the present time these advanced thinkers have had no special organ for the Interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communication of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the London Spiritualist, and in France the Revue Spirite, present to us examples of the kind of paper that should have been established in this country long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of private and public circles.

IT is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man’s attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability.

THE best thoughts of our best minds have heretofore been confined to volumes whose price has, is most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely count to lead us in our fight with old superstitions and mouldy creeds, a few earnest spiritualists have now united.

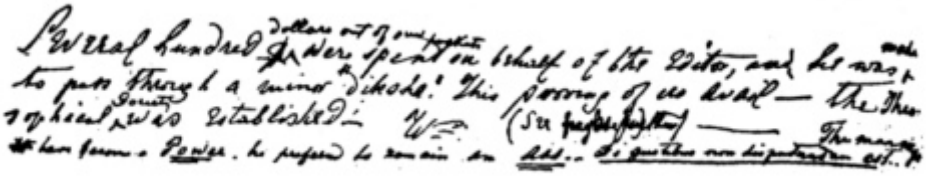
INSTEAD of undertaking the doubtful and costly experiment of starting a new paper, they have selected the Spiritual Scientist, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. GERRY BROWN, and the commendable tone that he has given to its columns, make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success.

Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper, and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

THE price of the Spiritual Scientist is $2.50 per annum, postage included. A person sending five yearly subscription, is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor, E. GERRY BROWN, No. 18 Exchange Street, Boston, Mass.

For the Committee of Seven,

BROTHERHOOD OF LUXOR ***



Writing about this Circular in his Old Diary Leaves, Vol. 1, pp. 74-76, Col. Olcott says:

“I wrote every word of this circular myself, alone corrected the printer’s proofs, and paid for the printing. That is to say, nobody dictated a word that I should say, nor interpolated any words or sentences, nor controlled my action in any visible way. I wrote it to carry out the expressed wishes of the Masters that we — H.P.B. and I — should help the Editor of the [Spiritual] Scientist at what was to him, a difficult crisis, and used my best judgment as to the language most suitable for the purpose. When the circular was in type at the printer’s and I had corrected the proofs, and changed the arrangement of the matter into its final paragraphs, I enquired of H.P.B. (by letter) if she thought I had better issue it anonymously or append my name. She replied that it was the wish of the Masters that it should be signed thus: ‘For the Committee of Seven, BROTHERHOOD OF LUXOR.’ And so it was signed and published. She subsequently explained that our work, and much more of the same kind, was being supervised by a Committee of seven Adepts belonging to the Egyptian group of the Universal Mystic Brotherhood. Up to this time she had not even seen the circular, but now I took one to her myself and she began to read it attentively. Presently she laughed, and told me to read the acrostic made by the initials of the six paragraphs.

To my amazement, I found that they spelt the name under which I knew the (Egyptian) adept under whose orders I was then studying and working.* Later, I received a certificate, written in gold ink, on a thick green paper, to the effect that I was attached to this ‘Observatory,’ and that three (named) Masters had me under scrutiny. This title, Brotherhood of Luxor, was pilfered by the schemers who started, several years later, the gudgeon-trap called ‘The H. B. of L.’ The existence of the real lodge is mentioned in Kenneth Mackenzie’s Royal Masonic Cyclopaedia (p. 461).

“Nothing in my early occult experience during this H.P.B. epoch, made a deeper impression on my mind than the above acrostic . . .”

When H.P.B. pasted a copy of this Circular in her Scrapbook, Vol. I, p. 29 (originally 23), she wrote above the title:]

Sent to E. Gerry Brown by the order of S*** and T*** B*** — of Lukshoor. (Published and Issued by Col. Olcott by order of M . . .)

———————

* [Tuitit, or Tuitit Bey. See Letters from the Masters of the Wisdom. Second Series. Letter No. 3.—Compiler.]

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A BUDGET OF GOOD NEWS

The organization of Col. Olcott’s ‘Miracle Club’ is progressing satisfactorily. Applications are daily received from those wishing to join, but few selections have been positively made; as it is desired that the Club should be composed of men of such standing, and scientific, and other attainments, as shall afford to the public a perfect guarantee of the trustworthiness of any conclusions they may reach. The medium who is to sit with the investigators, being actively interested in certain business operations, has been temporarily called from New York. Meanwhile in anticipation of the commencement of his report of the séances of the Miracle Club, Col. Olcott authorises the announcement that he will contribute to the Scientist some of the results of his winter’s reading, in the form of a series of articles entitled “What the Ancients knew, and what the Moderns think they know.” This popular author in addition to what he gleaned in his researches among the splendid collections of the “Watkinson Library of Reference,” in Hartford, has recently had access to some ancient manuscripts, furnished him by “one who knows when and how,” as the phrase goes; and our readers may count upon

both entertainment and instruction in the papers which will appear in this Journal.

We shall also begin at once the publication of a most important paper contributed by N. Wagner, Professor of Zoology in the University of St. Petersburg, and the Huxley of Russia; it gives the results of recent séances held with a French medium, named Brédif, by Prof. Wagner and two other professors of equal eminence. The document, which will appear in three successive chapters, has been translated from the Russian language for this paper by Madame Blavatsky, the accomplished lady, to whose trenchant pen several American journals are indebted for recent contributions which have elicited the highest praise for the elegance of their style and the vigour of their argument.

At the end of this cutting, H.P.B. wrote the following in pen and ink:]

An attempt in consequence of orders received from T*** B*** through P*** personating J.K. [symbol]. Ordered to begin telling the public the truth about the phenomena & their mediums.

And now my martyrdom will begin! I will have all the Spiritualists against me in addition to the Christians & the Skeptics! Thy Will, oh M . . . be done!

H.P.B.

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In H.P.B.'s Scrapbook, Vol. I, p. 36, may be found another cutting from the Spiritual Scientist of May 27, 1875, the text of which is as follows:

"It is rumoured that one or more Oriental Spiritualists of high rank have just arrived in this country. They are said to possess a profound knowledge of the mysteries of illumination, and it is not impossible that they will establish relations with those whom we are accustomed to regard as the leaders in Spiritualistic affairs. If the report be true, their coming may be regarded as a great blessing; for after a quarter century of phenomena, we are almost without a philosophy to account for them or control their occurrence. Welcome to the Wise Men of the East, if they have really come to worship at the cradle of our new Truth."

H.P.B. underlined in red pencil the word "Spiritualist," and wrote on the margin, lengthwise up the page, also in red pencil:]

At . . . & Ill. . . . passed thro' New York & Boston; thence thro' California & Japan back. M . . . appearing in Kama-Rupa daily.

[The abbreviations most likely stand for Atrya and Illarion (or Hilarion), two of the Adept-Brothers.]

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COMPILER'S NOTE

[To this period belongs chronologically H.P.B.'s English translation of a Report issued by Professor Nikolay Petrovich Wagner (1829-1907) of the Universities of Moscow and St. Petersburg, concerning séances with the medium Brédif. This Report was originally published in the Vestnik Yevropy (European Herald). H.P.B.'s translation appeared in the Spiritual Scientist of Boston, Mass., Vol. II, June 3, 10 and 17, 1875, pp. 145-47, 157-59. and 169-71 respectively. It was entitled: "Another Eminent Convert.—The Report of Prof. Wagner of the Imperial University of St. Petersburg, Russia.—The Results of Recent Séances."—Compiler.]

TO THE SPIRITUALISTS OF BOSTON

[Spiritual Scientist, Boston, Vol. II, June 24, 1875, p. 183]

The following, just received, explains itself. As will be seen by the editorial columns full particulars will be published next week.

E. GERRY BROWN, ESQ., Editor, Spiritual Scientist, Boston.

In a private letter received by me from A. N. Aksakoff, Counselor of State in the private Chancellery of the Emperor of Russia, at St. Petersburg, and a circular —"Appeal to Mediums"—both sent by me to the Consul-General of Russia in New York for verification and certification, I, the undersigned, am entrusted by A. N. Aksakoff to select several of the best American mediums for physical manifestations and other phenomena, and invite them to St. Petersburg, with the object to have the Spiritual Phenomena investigated by a special committee of scientists, appointed by the Imperial University of St. Petersburg, under the presidency of the Chief Professor of the said University, D. I. Mendeleyeff. The investigations are to take place twice a week and during no less a period than six months.

All the expenses of the mediums who will accept the invitation are to be defrayed by the said committee, and terms by those of the mediums, who will be selected here and accepted as genuine, to be sent to St. Petersburg, to the President of Committee, Professor Mendeleyeff.

Therefore, I appoint and name as my sole deputy at Boston, for the selection of such mediums, E. Gerry Brown, Esq., Editor of the Spiritual Scientist, and beg of him to take the necessary steps for it immediately.

H.P. BLAVATSKY.

Philadelphia, June 22nd, 1875.

A WORD OF ADVICE TO THE SINGING MEDIUM, MR. JESSE SHEPPARD

[Spiritual Scientist, Boston, Vol. II, July 8,1875, p. 209]

I am truly sorry that a spiritualist paper like the Religio-Philosophical Journal, which claims to instruct and enlighten its readers, should suffer such trash as Mr. Jesse Sheppard is contributing to its columns to appear without review. I will not dwell upon the previous letter of this very gifted personage, although everything he has said concerning Russia and life at St. Petersburg might be picked to pieces by any one having merely a superficial acquaintance with the place and the people; nor will I stop to sniff at his nosegays of high-sounding names—his Princess Bulkoffs and Princes This and That—which are as preposterously fictitious as though, in speaking of Americans, some Russian singing medium were to mention his friends Prince Jones or Duke Smith, or Earl Brown—for if he chooses to manufacture noble patrons from the oversloppings of his poetic imagination, and it amuses him or his readers, no great harm is done. But when it comes to his saying the things he does in the letter of July 3rd, in that paper, it puts quite a different face upon the matter. Here he pretends to give historical facts but which never existed. He tells us of things he saw clairvoyantly, and his story is such a tissue of ridiculous, gross anachronisms that they not only show his utter ignorance of Russian history, but are calculated to injure the Cause of Spiritualism by throwing doubt upon all clairvoyant descriptions. Secondarily in importance they destroy his own reputation for veracity, stamp him as a trickster, and a false writer, and bring the gravest suspicion upon his claim to possess any mediumship whatever.

What faith can anyone, acquainted with the rudiments of history, have in a medium who sees a mother (Catherine II) giving orders to strangle her son (Paul I) when we all know that the Emperor Paul ascended the throne upon the decease of the very mother whom the inventive genius of this musical prodigy makes guilty of infanticide.

Permit me, O! young seer, as a Spiritualist and a Russian somewhat read in the history of my country, to refresh your memory. Spiritualism has been laughed at quite enough recently in consequence of such pious frauds as yours, and as Russian savants are about to investigate the subject, we may as well go to them with clean hands. The journal which gives you its hospitality goes to my country, and its interests will certainly suffer if you are allowed to go on with your embroidery and spangle-work without rebuke. Remember, young poetico-historian, that the Emperor Paul was the paternal grandfather of the present Tsar,* and every one who has been at St. Petersburg knows that the "old palace," which to your spiritual eye, wears such "an appearance of dilapidation and decay, worthy of a castle of the Middle Ages," and the one where your Paul was strangled, is an everyday, modern-looking, respectable building, the successor of one which was pulled down early in the reign of the late Emperor Nicholas, and known from the beginning until now as the Pavlovsky Military College for the "Cadets." And the two assassins, begotten in your clairvoyant loins—PETRESKI and KOFSKI! Really now, Mr. Sheppard, the gentlemanly assassins ought to be very much obliged to you for these pretty aliases!

It is fortunate for you, dear Sir, that it did not occur to you to discuss these questions in St. Petersburg, and that you evolved your history from the depths of your own consciousness, for in our autocratical country one is not permitted to discuss the little unpleasant verses of the Imperial family history, and the rule would not be relaxed for a Spanish Grandee, or even that more considerable personage, an American singing medium. An attempt on your part to do so would assuredly have interfered with your grand concert, under imperial patronage, and might have led to your journeying to the borders of Russia under an armed escort befitting your exalted rank.

H. P. BLAVATSKY.

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* [Alexander II.]

A CARD TO THE AMERICAN PUBLIC

[Spiritual Scientist, Boston, Vol. II, July 8,1875, p. 211]

In compliance with the request of the Honourable Alexander Aksakoff, Counselor of State in the Imperial Chancellery at St. Petersburg, the undersigned hereby gives notice that they are prepared to receive applications from physical mediums who may be willing to go to Russia, for examination before the Committee of the Imperial University.

To avoid disappointment, it may be well to state, that the undersigned will recommend no mediums whose personal good character is not satisfactorily shown; nor any who will not submit themselves to a thorough scientific test of their mediumistic powers, in the city of New York, prior to sailing; nor any who cannot exhibit most of their phenomena in a lighted room, to be designated by the undersigned, and with such ordinary furniture as may be found therein.

Approved applications will be immediately forwarded to St. Petersburg, and upon receipt of orders thereon from the Scientific Commission or its representative, Mr. Aksakoff, proper certificates and instructions will be given to accepted applicants, and arrangements made for defraying expenses.

Address the undersigned, in care of E. Gerry Brown, Editor of the Spiritual Scientist, 18 Exchange Street, Boston, Mass, who is hereby authorized to receive personal applications from mediums in the New England States.

HENRY S. OLCOTT.

HELENA P. BLAVATSKY.

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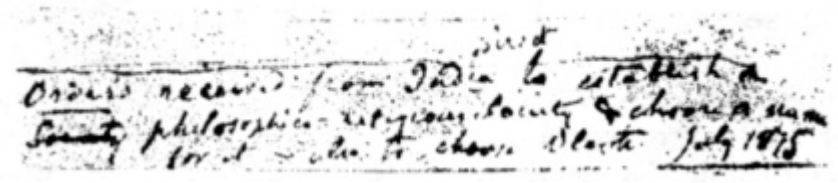
[In H.P.B.'s Scrapbook, Vol. I, p. 58, may be found at the bottom of the page the following important note written by H.P.B. in pen and ink:]

Orders received from India direct to establish a philosophico-religious Society and choose a name for it—also to choose Olcott. July 1875.



[In H.P.B.'s Scrapbook, Vol. I, p. 39, several cuttings are pasted consisting of articles by Col. H. S. Olcott written for the Spiritual Scientist about July 15, 1875. One of these, entitled "Mutterings of a Storm," deals with the crisis of Spiritualism, and Col. Olcott ends it with the following remarks concerning the Journal:

"Already some of the best and brightest minds among our psychologists have come to our assistance, and no paper in the world has a more talented corps of contributors. Already friends gather around us, send us money, exert themselves, without our solicitation, to get subscribers, and our young enterprise stands upon 'rock bottom'."

Along the side of this article, H.P.B. wrote in pen and ink:]

The Editor and Medium Gerry Brown has thanked us for our help. Between Col. Olcott & myself, H.P.B., we have spent over a 1000 dollars given him to pay his debts & support his paper. Six months later he became our mortal enemy, because only we declared our unbelief in Spirits. Oh grateful mankind . .

H.P.B.

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[THE "HIRAF" CLUB AND ITS HISTORICAL BACKGROUND]

[Mention has already been made of the names of William M. Ivins and William S. Fales, two attorneys at law who represented H.P.B. in her court-case at Riverhead, Long Island, N. Y. As these two individuals, together with several of their friends, played an important part in H.P.B.'s literary activity at its very inception, the following excerpt from the work of Charles R. Flint, Memories of an Active Life, from which we already had occasion to quote, will be of interest to the reader. Mr. Flint writes:

“For several years I was a member of the Philologian Debating Society of the Brooklyn Polytechnic, and out of this organization grew what was probably the most extraordinary secret body the world has ever known. Among the members of the Philologian were Dr. Henry Van Dyke, the famous author; Charles F. Chichester, who became Treasurer of the Century Company; Frederick W. Hinrichs, the political reformer; and William E. S. Fales, who was regarded by everyone as a man of genius.

“None of his friends can ever forget Fales, the many-sided, with his massive head and his blond curls, his high, broad forehead and square jaw, deep chest and steel muscles. Six feet of splendid physical manhood, he loved to display his powers and often exhibited his mountainous biceps. But though he might have excelled as an athlete, his herculean strength was more than equalled by his wonderful mental equipment. Books had been his friends from childhood, and he loved to ‘ponder over many a quaint and curious volume of forgotten lore.’ Research, a natural flow of language, a brilliant fancy, and a glowing imagination, led him naturally to literary composition.

“Like champagne, he was often effervescent, sparkling, and overflowing. Much that he emitted was like froth, but much, too, was substantial and weighty. He even had his periods of gloom. He would deliver a talk on the history of Satan, and follow it with a paper on the origin of obscene words. This, in turn, would be succeeded by a lugubrious poem on death, or on the final ‘wreck of matter and the crash of worlds.’ While in addition to exercising his skill in the realm of the imagination, he was addicted to mathematics and scientific research.

“But despite his gifts, Fales lacked purpose and the will for sustained effort. He was conscious that he could surpass most men if he cared to exert himself. This circumstance, as in the case of the hare and the tortoise, frequently caused his failure, a duller competitor securing the victory.

“He often said that life was a joke and he generally appeared to make this epigram the maxim of his career. Thus, while he was recognized by his fellows in the Columbia School of Mines, as the most brilliant mathematician that school had ever had, and as a student who in less time than any other could accomplish a given task, after leading his class in the first year he fell to the middle in the second year, and failed of graduation in the third. An enraged father sent him to Brazil to follow a business career. Tiring of that after a year’s absence, he returned to New York and to Columbia, where he passed his examinations and received his degree after a very brief period of study.

FREDERICK W. HINRICHS

WILLIAM E. S. FALES

WILLIAM M. IVINS
1851-1915

(The two upper photographs are from Charles R. Flint's Memories of an Active Life, New York and London, 1923. The portrait of W. M. Ivins is from The National Cyclopaedia of American Biography, Vol. XXX. Consult pp. 95-100, and the Bio-Bibliographical Index for biographical data.)

H. P. BLAVATSKY IN NEW YORK DAYS

From the School of Mines he went to the School of Law. Indeed, there is little that he did not attempt.

“For a while he taught 8 class of small boys at a Sunday School, and he filled their pockets with—cigars. He challenged a missionary to compete with him in a petition to Heaven. He lacked reverence, absolutely.

“He was a great debater; but quite conscienceless, for he would volunteer on either side of a controversy, whatever his opinion as to the real merits of the question. There seemed to be no subject upon which he was unprepared to speak interestingly and with effect.

“It seemed to his associates in the Milton Literary Association that there was no height to which he might not have climbed, had he been governed by a high purpose. Hinrichs has preserved many of Fales’ letters. These two men were different in their ideals, but each had the warmest affection for the other. Fales had a big heart, and much is pardoned one who is generous.

“In 1868 the Milton Literary Association was organized and with this association the Philologian Society was merged. Its incorporators were A. Augustus Healy—for many years President of the Brooklyn Institute of Arts and Sciences—myself, and other members of the Philologian Society.

“For six years the Milton Association met weekly in the rooms of the Hamilton Literary Society, of which Seth Low was the most prominent member, and which subsequently became the Hamilton Club. The Milton was an exclusive society, no one being admitted until he had been pronounced intellectually fit by an unanimous vote of the members. In its conceit, it black-balled no less a personage than Hon. William M. Ivins who was afterwards generally regarded as one of the most brilliant men in the city of New York, and who, at a later period, was admitted to the membership of the Milton. We debated all questions concerning the heavens above, the earth beneath, and the waters under the earth.

“After six years the Miltonians became engrossed in professional and business affairs and the meetings of the Association were discontinued, but reunion dinners were held every few years. At one of these reunions Ivins arose, and to the surprise of all, disclosed the existence of an organization named ‘Hiraf,’ which, he said, had been created more than thirty-five years before, ‘for the purpose of testing human credulity!’ The name ‘Hiraf’ was an acrostic made up of the first letters of the names of five Miltonians.

“H stood for Frederick W. Hinrichs, the man who probably ran for more important public offices, without being elected, than any man in the United States.

In 1896 he ran for Lieutenant-Governor of New York on the Gold Democratic ticket; in 1897 for President of the Borough of Brooklyn, on the Seth Low Fusion ticket; in 1898 for Attorney-General of the State of New York, on a Citizens' ticket which was to have been headed by Theodore Roosevelt; in 1903 for Comptroller of the City of New York, on a Fusion ticket, headed by Seth Low for mayor. In 1904, he was nominated for Governor of New York by a faction of the Democratic Party, and the nomination was seconded by his brother Miltonian, A. Augustus Healy. He is generally known for his independent speech and his consistent opposition to political machines.

"I stood for William M. Ivins, who was one of the ablest lawyers in New York. He became City Chamberlain, and was one of the leaders who brought about the adoption of the secret ballot. Governor Charles T. Hughes appointed him chairman of a charter commission, and he was most active in drawing a proposed new charter for Greater New York—which a prominent politician told me was 'the best charter that could have been drawn for the people, but the worst for the politicians, and, therefore, would never be adopted.' At the request of Governor Hughes, Ivins drew the laws under which the public utilities commissions have been appointed. On behalf of the City he acted as counsel in the investigations of Tammany Hall; and he also ran for Mayor of New York City.

"R stood for James C. Robinson, whose part in the activities of the 'Hiraf' is evidenced by a letter which I will quote on a succeeding page.

"A stood for Charles Frederick Adams, an able and learned lawyer practicing in New York.

"F stood for William E. S. Fales.

"That evening we learned from Ivins that the 'Hiraf' in its efforts to test human credulity and to contribute to behavioristic psychology, conceived the idea of sending an article to a Boston magazine, the Spiritual Scientist, which was one of the most important spiritistic publications in the United States. The article was prepared by four members of the 'Hiraf,' who without consultation with one another, wrote psychic and esoteric sentences which were transmitted to Fales, who was known as the 'conjunctor,' and whose duty it was to combine into a more or less consistent whole the efforts of the various contributors . . . . . .

"Although the 'Hiraf ' article was written by young men upon the threshold of their careers, partly as an exercise in mental gymnastics, or even as a literary hoax, nevertheless we must be struck by the fact that recent advances in science and some of the arts make us believe that the time is not far distant when some of the dreams and visions which have been entertained by theologians, philosophers, and prophets in the past may be realized.

". . . . . parties interested in the theosophic movement have insisted that whatever the origin of the 'Hiraf' utterances may have been, the authors were, without their knowledge, inspired, by a power over and beyond them, to utter words of weight and possibly prophecy.

"Whatever adverse opinion may still be entertained as to Madame Blavatsky and her cult, it cannot be denied that her teachings contain much that is interesting, even elevating, and that she has managed to affect many, many thousands, from India in the east to California in the west."*

Further details concerning this matter may be gathered from a letter written by Frederick W. Hinrichs to C. Jinarâjadâsa, dated from 140 Liberty Street, Manhattan, New York, May 2, 1923, and which is now in the Adyar Archives. Mr. Hinrichs says:

". . . . The writers of the 'Hiraf' article are William M. Ivins, William E. S. Fales and myself. There were two others of our number who took a lively interest in our philosophic and theological discussions,—but they contributed little or nothing to the production. One was Charles F. Adams,—the other James Robinson. Of the group of five, all are dead but myself. The name 'Hiraf' was made up of the initial letters of our five names. I always thought that Adams had contributed some portion of the essay,—but, shortly before his death, in reading over the article with me, he said that he could not recognize that any part of it was his. All of us were young lawyers at the time, or students of the law, with exception of Robinson, who was a clerk in a commercial concern. Fales received the fragments prepared by Ivins and myself and, together with his own contribution, welded the three into one. Fales, Ivins and I wrote without consultation with one another on such topics as suggested themselves to us, after we separated one evening. We five often met at the house of Fales (a many-sided genius) to read, to discuss literature, especially philosophic literature, and cognate matters . . . .

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* C. R. Flint, Memories of an Active Life, pp. 115-32.

". . . . We young men had little reverence, some learning and some power of expression, and, at the meeting referred to, jocularly suggested to one another the writing of a mystic article on Theosophy, esoteric science and what not. I had been reading Zanoni, a book on Rosicrucianism, and the life of Paracelsus,—so that I wrote, especially, along those lines. The Madame [H.P.B.] claimed to be a Rosicrucian and, when Fales received my contribution and Ivins' contribution (this latter on recent phases of philosophical thought), he (Fales), without any consultation with either Ivins or myself, dubbed the article, which he compounded out of our three or four separate unrelated contributions—'Rosicrucianism.' Fales also created the acrostic 'Hiraf' out of our initials, and added five stars, probably suggested by three stars appended to an article which has previously appeared in the Madame's paper. We all laughed heartily over the compounded article and sent it to the Madame in Boston. She published it in two numbers of her periodical, as I recall it, and wrote two very flattering editorials on 'Hiraf.' Our production provoked considerable comment, and called forth some correspondence from different widely separated quarters, some of which correspondence appeared in the Madame's paper.

"I have been told by Theosophists here, that we young men had written better than we knew, and that we were probably inspired by higher powers. Of this, I know nothing, although this may be so. Certain it is, that 'Hiraf' has been quite extensively quoted as authority in various printed publications . . . ."

Such were the curious circumstances which provided the background to the publication of the article entitled "Rosicrucianism" in the Spiritual Scientist, Vol. II, July 1 and 8, 1875, pp. 202 and 212-13 respectively.

A brief item from the pen of Colonel Olcott introduced the "young author" to the reading public in rather laudable terms, and promised a reply from "a most competent hand."

The article drew from H.P.B. an immediate reply which was her first major contribution on the subject of Occultism, a literary production which she herself called "My first Occult Shot." The text of this reply, in the words of Col. Olcott (Old Diary Leaves. I, 103), "laid open the whole field of thought since ploughed up by the members, friends, and adversaries of the Theosophical Society."—Compiler.]

A FEW QUESTIONS TO “HIRAF*** ”

AUTHOR OF THE ARTICLE “ROSICRUCIANISM”

BY MADAME H. P. BLAVATSKY

[Spiritual Scientist, Boston, July 15 and 22, 1875, pp. 217-18, 224, 236-7]*

Among the numerous sciences pursued by the well-disciplined army of earnest students of the present century, none has had less honors or more scoffing than the oldest of them—the science of sciences, the venerable mother-parent of all our modern pigmies. Anxious, in their petty vanity, to throw the veil of oblivion over their undoubted origin, the self-styled, positive scientists, ever on the alert, present to the courageous scholar who tries to deviate from the beaten highway traced out for him by his dogmatic predecessors, a formidable range of serious obstacles.

As a rule, Occultism is a dangerous, double-edged weapon for one to handle, who is unprepared to devote his whole life to it. The theory of it, unaided by serious practice, will ever remain in the eyes of those prejudiced against such an unpopular cause, an idle, crazy speculation, fit only to charm the ears of ignorant old women. When we cast a look behind us, and see how, for the last thirty years, modern Spiritualism has been dealt with, notwithstanding the occurrence of daily, hourly proofs which speak to all our senses, stare us in the eyes, and utter their voices from “beyond the great gulf,” how can we hope that Occultism, or Magic, which stands in relation to Spiritualism as the Infinite to the Finite, as the cause to the effect, or as unity to multifariousness, how can we hope, I say, that it will easily gain ground where Spiritualism is scoffed at?

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* [Along the side of this title, in H.P.B.’s Scrapbook, Vol. I, p. 41, where the cutting is pasted, may be found H.P.B.’s remark in pen and ink:

My first Occult Shot

H.P.B.

—Compiler.]

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One who rejects a priori, or even doubts, the immortality of man's soul can never believe in its Creator, and blind to what is heterogeneous in his eyes, will remain still more blind to the proceeding of the latter from Homogeneity. In relation to the Cabala, or the compound mystic textbook of all the great secrets of Nature, we do not know of anyone in the present century who could have commanded a sufficient dose of that moral courage which fires the heart of the true adept with the sacred flame of propagandism—to force him into defying public opinion, by displaying familiarity with that sublime work. Ridicule is the deadliest weapon of the age, and while we read in the records of history of thousands of martyrs who joyfully braved flames and faggots in support of their mystic doctrines in the past centuries, we would scarcely be likely to find one individual in the present times, who would be brave enough even to defy ridicule by seriously undertaking to prove the great truths embraced in the traditions of the Past.

As an instance of the above, I will mention the article on Rosicrucianism, signed "Hiraf." This ably-written essay, notwithstanding some fundamental errors, which, though they are such would be hardly noticed except by those who had devoted their lives to the study of Occultism in its various branches of practical teaching, indicates with certainty to the practical reader that, for theoretical knowledge, at least, the author need fear few rivals, still less superiors. His modesty, which I cannot too much appreciate in his case—though he is safe enough behind the mask of his fancy pseudonym—need not give him any apprehensions. There are few critics in this country of Positivism who would willingly risk themselves in an encounter with such a powerful disputant, on his own ground. The weapons he seems to hold in reserve, in the arsenal of his wonderful memory, his learning, and his readiness to give any further information that enquirers may wish for, will undoubtedly scare off every theorist, unless he is perfectly sure of himself, which few are.

But book learning—and here I refer only to the subject of Occultism—vast as it may be, will always prove insufficient even to the analytical mind, the most accustomed to extract the quintessence of truth, disseminated throughout thousands of contradictory statements, unless supported by personal experience and practice. Hence, Hiraf can only expect an encounter with some one who may hope to find a chance to refute some of his bold assertions on the plea of having just such a slight practical experience. Still, it must not be understood that these present lines are intended to criticize our too modest essayist. Far from poor, ignorant me be such a presumptuous thought. My desire is simply to help him in his scientific but, as I said before, rather hypothetical researches, by telling a little of the little I picked up in my long travels throughout the length and breadth of the East—that cradle of Occultism—in the hope of correcting certain erroneous notions he seems to be labouring under, and which are calculated to confuse uninitiated sincere enquirers, who might desire to drink at his own source of knowledge.

In the first place, Hiraf doubts whether there are in existence, in England or elsewhere, what we term regular colleges for the neophytes of this Secret Science. I will say from personal knowledge that such places there are in the East—in India, Asia Minor, and other countries, As in the primitive days of Socrates and other sages of antiquity, so now, those who are willing to learn the Great Truth will find the chance if they only “try” to meet someone to lead them to the door of one “who knows when and how.” If Hiraf is right about the seventh rule of the Brotherhood of the Rosy Cross which says that “the Rose-crux becomes and is not made,” he may err as to the exceptions which have ever existed among other Brotherhoods devoted to the pursuit of the same secret knowledge.

Then again, when he asserts, as he does, that Rosicrucianism is almost forgotten, we may answer him that we do not wonder at it, and add, by way of parenthesis, that, strictly speaking, the Rosicrucians do not now even exist, the last of that Fraternity having departed in the person of Cagliostro.*

Hiraf ought to add to the word Rosicrucianism “that particular sect,” at least, for it was but a sect after all, one of many branches of the same tree.

By forgetting to specify that particular denomination, and by including under the name of Rosicrucians all those who, devoting their lives to Occultism, congregated together in Brotherhoods, Hiraf commits an error by which he may unwittingly lead people to believe that the Rosicrucians having disappeared, there are no more Cabalists practicing Occultism on the face of the earth. He also becomes thereby guilty of an anachronism,† attributing to the Rosicrucians the building of the Pyramids and other majestic monuments, which indelibly exhibit in their architecture the symbols of the grand religions of the Past. For it is not so. If the main object in view was and still is alike with all the great family of the ancient and modern Cabalists, the dogmas and formulae of certain sects differ greatly. Springing one after the other from the great Oriental mother-root, they scattered broadcast all over the world, and each of them desiring to outrival the other by plunging deeper and deeper into the secrets jealously guarded by Nature, some of them became guilty of the greatest heresies against the primitive Oriental Cabala.

While the first followers of the secret sciences, taught to the Chaldaeans by nations whose very name was never breathed in history, remained stationary in their studies, having arrived at the maximum, the Omega of the knowledge permitted to man, many of the subsequent sects separated from them, and, in their uncontrollable thirst for more knowledge, trespassed the boundaries of truth, and fell into fictions.

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* Knowing but little about Occultism in Europe I may be mistaken; if so, any one who knows to the contrary will oblige me by correcting my error.

† The same mistake pervades the whole of that able book, The Rosicrucians, by Hargrave Jennings.

In consequence of Pythagoras so says Iamblichus—having by sheer force of energy and daring penetrated into the mysteries of the Temple of Thebes, and obtained therein his initiation, and afterwards studied the sacred sciences in Egypt for twenty-two years, many foreigners were subsequently admitted to share the knowledge of the wise men of the East, who, as a consequence, had many of their secrets divulged. Later still, unable to preserve them in their purity, these mysteries were so mixed up with fictions and fables of the Grecian mythology that truth was wholly distorted.

As the primitive Christian religion divided, in course of time, into numerous sects, so the science of Occultism gave birth to a variety of doctrines and various brotherhoods. So the Egyptian Ophites became the Christian Gnostics, shooting forth the Basilideans of the second century, and the original Rosicrucians created subsequently the Paracelsists, or Fire-Philosophers, the European Alchemists, and other physical branches of their sect. (See Hargrave Jennings' The Rosicrucians.) To call indifferently every Cabalist a Rosicrucian, is to commit the same error as if we were to call every Christian a Baptist on the ground that the latter are also Christians.

The Brotherhood of the Rosy Cross was not founded until the middle of the thirteenth century, and notwithstanding the assertions of the learned Mosheim, it derives its name, neither from the Latin word Ros (dew), nor from a cross, the symbol of Lux. The origin of the Brotherhood can be ascertained by any earnest, genuine student of Occultism, who happens to travel in Asia Minor, if he chooses to fall in with some of the Brotherhood, and if he is willing to devote himself to the head-tiring work of deciphering a Rosicrucian manuscript—the hardest thing in the world, for it is carefully preserved in the archives of the very Lodge which was founded by the first Cabalist of that name, but which now goes by another name. The founder of it, a German Reuter [Knight], by the name of Rosencranz, was a man who, after acquiring a very suspicious reputation through the practice of the Black Art, in his native place, reformed in consequence of a vision. Giving up his evil practices, he made a solemn vow, and went on foot to Palestine, in order to make his amende honorable at the Holy Sepulchre.

Once there, the Christian God, the meek, but well-informed Nazarene—trained as he was in the high school of the Essenes, those virtuous descendants of the botanical as well as astrological and magical Chaldaeans—appeared to Rosencranz, a Christian would say, in a vision, but I would suggest, in the shape of a materialized spirit. The purport of this visitation, as well as the subject of their conversation, remained forever a mystery to many of the Brethren; but immediately after that, the ex-sorcerer and Reuter disappeared, and was heard of no more till the mysterious sect of Rosicrucians was added to the family of Cabalists, and their powers aroused popular attention, even among the Eastern populations, indolent, and accustomed as they are to live among wonders. The Rosicrucians strove to combine together the most various branches of Occultism, and they soon became renowned for the extreme purity of their lives and their extraordinary powers, as well as for their thorough knowledge of the secret of the secrets.

As alchemists and conjurers they became proverbial. Later (I need not inform Hiraf precisely when, as we drink at two different sources of knowledge), they gave birth to the more modern Theosophists, at whose head was Paracelsus, and to the Alchemists, one of the most celebrated of whom was Thomas Vaughan (seventeenth century) who wrote the most practical things on Occultism, under the name of Eugenius Philalethes. I know and can prove that Vaughan was, most positively, “made before he became.”

The Rosicrucian Cabala is but an epitome of the Jewish and the Oriental ones combined, the latter being the most secret of all. The Oriental Cabala, the practical, full, and only existing copy, is carefully preserved at the headquarters of this Brotherhood in the East, and, I may safely vouch, will never come out of its possession. Its very existence has been doubted by many of the European Rosicrucians. One who wants “to become” has to hunt for his knowledge through thousands of scattered volumes, and pick up facts and lessons, bit by bit.

Unless he takes the nearest way and consents “to be made,” he will never become a practical Cabalist, and with all his learning will remain at the threshold the “mysterious gate.” The Cabala may be used and its truths imparted on a smaller scale now than it was in antiquity, and the existence of the mysterious Lodge, on account of its secrecy, doubted; but it does exist and has lost none of the primitive secret powers of the ancient Chaldaeans.* The lodges, few in number, are divided into sections and known but to the Adepts; no one would be likely to find them out, unless the sages themselves found the neophyte worthy of initiation. Unlike the European Rosicrucians, who, in order “to become and not be made,” have constantly put into practice the words of St. John, who says, “Heaven suffereth violence, and the violent take it by force,” and who have struggled alone, violently robbing Nature of her secrets, the Oriental Rosicrucians (for such we will call them, being denied the right to pronounce their true name), in the serene beatitude of their divine knowledge, are ever ready to help the earnest student struggling “to become” with practical knowledge, which dissipates, like a heavenly breeze, the blackest clouds of sceptical doubt.

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* For those who are able to understand intuitionally what I am about to say, my words will be but the echo of their own thoughts. I draw the attention of such only, to a long series of inexplicable events which have taken place in our present century; to the mysterious influence directing political cataclysms; the doing and undoing of crowned heads; the tumbling down of thrones; the thorough metamorphosis of nearly the whole of the European map, beginning with the French Revolution of ’93, predicted in every detail by the Count de St.-Germain, in an autograph MS., now in possession of the descendants of the Russian nobleman to whom he gave it, and coming down to the Franco-Prussian War of the latter days. This mysterious influence called “chance” by the skeptic and Providence by Christians, may have a right to some other name. Of all these degenerated children of Chaldaean Occultism, including the numerous societies of Freemasons, only one of them in the present century is worth mentioning in relation to Occultism, namely, the “Carbonari.” Let some one study all he can of that secret society, let him think, combine, deduce. If Raymond Lully, a Rosicrucian, a Cabalist, could so easily supply King Edward I of England with six millions sterling to carry on war with the Turks in that distant epoch, why could not some secret lodge in our day furnish, as well, nearly the same amount of millions to France, to pay their national debt—this same France, which was so wonderfully, quickly defeated, and as wonderfully set on her legs again. Idle talk!—people will say. Very well, but even an hypothesis may be worth the trouble to consider sometimes.

Hiraf is right again when he says that “knowing that their mysteries, if divulged,” in the present chaotic state of society, “would produce mere confusion and death,” they shut up that knowledge within themselves Heirs to the early heavenly wisdom of their first forefathers, they keep the keys which unlock the most guarded of Nature’s secrets, and impart them only gradually and with the greatest caution But still they do impart sometimes! Once in such a cercle vicieux, Hiraf sins likewise in a certain comparison he makes between Christ, Buddha, and Khong-foo-tse, or Confucius. A comparison can hardly be made between the two former wise and spiritual Illuminati, and the Chinese philosopher. The higher aspirations and views of the two Christs can have nothing to do with the cold, practical philosophy of the latter; brilliant anomaly as he was among a naturally dull and materialistic people, peaceful and devoted to agriculture from the earliest ages of their history Confucius can never bear the slightest comparison with the two great Reformers. Whereas the principles and doctrines of Christ and Buddha were calculated to embrace the whole of humanity, Confucius confined his attention solely to his own country; trying to apply his profound wisdom and philosophy to the wants of his countrymen, and little troubling his head about the rest of mankind. Intensely Chinese in patriotism and views, his philosophical doctrines are as much devoid of the purely poetic element, which characterizes the teachings of Christ and Buddha, the two divine types, as the religious tendencies of his people lack in that spiritual exaltation which we find, for instance, in India Khong-foo-tse has not even the depth of feeling and the slight spiritual striving of his contemporary, Lao-tse. Says the learned Ennemoser: “The spirits of Christ and Buddha have left indelible, eternal traces all over the face of the world.

The doctrines of Confucius can be mentioned only as the most brilliant proceedings of cold human reasoning." C. F. Haug, in his Allgemeine Geschichte,* has depicted the Chinese nation perfectly, in a few words: their "heavy, childish, cold, sensual nature explains the peculiarities of their history." Hence any comparison between the first two reformers and Confucius, in an essay on Rosicrucianism, in which Hiraf treats of the Science of Sciences and invites the thirsty for knowledge to drink at her inexhaustible source, seems inadmissible.

Further, when our learned author asserts so dogmatically that the Rosicrucian learns, though he never uses, the secret of immortality in earthly life, he asserts only what he himself, in his practical inexperience, thinks impossible. The words "never" and "impossible" ought to be erased from the dictionary of humanity, until the time at least when the great Cabala shall all be solved, and so rejected or accepted. The "Count de Saint-Germain" is, until this very time, a living mystery, and the Rosicrucian Thomas Vaughan another one. The countless authorities we have in literature, as well as in oral tradition (which sometimes is the more trustworthy) about this wonderful Count's having been met and recognized in different centuries, is no myth. Anyone who admits one of the practical truths of the Occult Sciences taught by the Cabala, tacitly admits them all. It must be Hamlet's "to be or not to be," and if the Cabala is true, then Saint-Germain need be no myth.

But I am digressing from my object, which is, firstly, to show the slight differences between the two Cabalas—that of the Rosicrucians and the Oriental one; and, secondly, to say that the hope expressed by Hiraf to see the subject better appreciated at some future day than it has been till now, may perhaps become more than a hope. Time will show many things; till then, let us heartily thank Hiraf for this first well-aimed shot at those stubborn scientific runaways, who, once before the Truth, avoid looking her in the face, and dare not even throw a glance behind them, lest they should be forced to see that which would greatly lessen their self-sufficiency.

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* [Stuttgart, 1841, p.127.]

As a practical follower of Eastern Spiritualism, I can confidently wait for the time when, with the timely help of those “who know,” American Spiritualism, which even in its present shape has proved such a sore in the side of the materialists, will become a science and a thing of mathematical certitude, instead of being regarded only as the crazy delusion of epileptic monomaniacs.

The first Cabala in which a mortal man ever dared to explain the greatest mysteries of the universe, and show the keys to “those masked doors in the ramparts of Nature through which no mortal can ever pass without rousing dread sentries never seen upon this side of her wall,” was compiled by a certain Shimon Ben Yochai, who lived at the time of the second Temple’s destruction. Only about thirty years after the death of this renowned Cabalist, his MSS. and written explanations, which had till then remained in his possession as a most precious secret, were used by his son Rabbi Eleazar and other learned men. Making a compilation of the whole, they so produced the famous work called Zohar (God’s splendour). This book proved an inexhaustible mine for all the subsequent Cabalists their source of information and knowledge, and all more recent and genuine Cabalas were more or less carefully copied from the former. Before that, all the mysterious doctrines had come down in an unbroken line of merely oral traditions as far back as man could trace himself on earth. They were scrupulously and jealously guarded by the Wise Men of Chaldaea, India, Persia and Egypt, and passed from one initiate to another, in the same purity of form as when handed down to the first man by the angels, students of God’s great Theosophic Seminary. For the first time since the world’s creation, the secret doctrines, passing through Moses who was initiated in Egypt, underwent some slight alterations. In consequence of the personal ambition of this great prophet-medium, he succeeded in passing off his familiar spirit, the wrathful “Jehovah,” for the spirit of God himself, and so won undeserved laurels and honors. The same influence prompted him to alter some of the principles of the great oral Cabala in order to make them the more secret.

These principles were laid out in symbols by him in the first four books of the Pentateuch, but for some mysterious reasons he withheld them from Deuteronomy. Having initiated his seventy Elders in his own way, the latter could give but what they had received themselves, and so was prepared the first opportunity for heresy, and the erroneous interpretations of the symbols. While the Oriental Cabala remained in its pure primitive shape, the Mosaic or Jewish one was full of drawbacks, and the keys to many of the secrets—forbidden by the Mosaic law—purposely misinterpreted. The powers conferred by it on the initiates were formidable still, and of all the most renowned Cabalists, King Solomon and his bigoted parent, David, notwithstanding his penitential psalms, were the most powerful. But still the doctrine remained secret and purely oral, until, as I have said before, the days of the second Temple's destruction. Philologically speaking, the very word Cabala is formed from two Hebrew words, meaning to receive, as in former times the initiate received it orally and directly from his Master, and the very Book of the Zohar was written out on received information, which was handed down as an unvarying stereotyped tradition by the Orientals, and altered through the ambition of Moses, by the Jews.

If the primitive Rosicrucians learned their first lessons of wisdom from Oriental masters, not so with their direct descendants, the fire-philosophers or Paracelsists; for in many things the Cabala of the latter Illuminati proves to be degenerated into a twin sister of the Jewish. Let us compare. Besides admitting the "Shedim," or intermediate spirits of the Jews—the elementary ones, which they divide into four classes, those of the air, of the water, the fire, and of minerals—the Christian Cabalist believes like the Jewish, in Asmodeus, the Ever-accursed One, or our good friend the orthodox Satan. Asmodeus, or Asmodi, is the chief of the elementary goblins. This doctrine alone differs considerably from the Oriental philosophy, which denies that the great Ain-soph (the Endless or Boundless) who made his existence known through the medium of the spiritual

substance sent forth from his Infinite Light—the eldest of the ten Intelligences or Emanations—the first Sephira—could ever create an endless, macrocosmal evil. It (Oriental philosophy) teaches us that, though the first three spheres out of seven—taking it for granted that our planet comes in fourth—are inhabited by elementary or future men (this might account for the modern doctrine of Re-incarnation perhaps) and, though until they become such men they are beings without immortal souls in them and but the "grossest purgations of the celestial fire," still they do not belong to Eternal Evil. Every one of them has the chance in store of having its matter reborn on this "fourth sphere," which is our planet, and so have "the gross purgation" purified by the Immortal Breath of the Aged of the Aged, who endows every human being with a portion of his boundless self. Here, on our planet, commences the first spiritual transition, from the Infinite to the Finite, of the elementary matter which first proceeded from the pure Intelligence, or God, and also the operation of that pure Principle upon this material purgation. Thus begins the immortal man to prepare for Eternity.

In their primitive shape, the elementary spirits, so often mistaken in modern Spiritualism for the undeveloped or unprogressed spirits of our dead, stand in relation to our planet as we stand in relation to the Summer Land. When we use the term "disembodied spirit," we only repeat what the elementary ones most certainly think or say of us human beings, and if they are as yet devoid of immortal souls, they are, nevertheless, gifted with instinct and craft, and we appear as little material to them as the spirits of the fifth sphere appear to us. With our passage into each subsequent sphere, we throw off something of our primitive grossness. Hence, there is eternal progress—physical and spiritual—for every living being. The transcendental knowledge and philosophy of the greatest Oriental Cabalists never penetrated beyond a certain mark, and the Hermetist, or rather Rosicrucian, if we would be precise, never went farther than to solve the majestic, but more limited problems of the Jewish Cabala, which we can divide thus:

PROFESSOR HIRAM CORSON

1828-1911

(From W. T. Hewett’s Cornell University: A History, New York, 1905.

Consult the Bio-Bibliographical Index, for biographical sketch.)

THE RICHARDSON COTTAGE

Temporarily occupied by the Corsons in 1875, when H.P.B. visited them.

Part of Isis Unveiled was written here.

(From E.R. Corson’s Some Unpublished Letters of Helena Petrovna Blavatsky, London, 1929.)

1. The nature of the Supreme Being:

2. The origin, creation, and generation of the Universe, the Macrocosmos;

3. The creation, or generation, of outflowing of angels and man;

4. The ultimate destiny of angels, man, and the Universe; or the inflowing;

5. To point out to humanity the real meaning of the whole of the Hebrew Scriptures.

As it is, the real, the complete Cabala of the first ages of humanity is in possession, as I said before, of but a few Oriental philosophers; where they are, who they are, is more than is given me to reveal. Perhaps I do not know it myself, and have only dreamed it. Thousands will say it is all imagination; so be it. Time will show. The only thing I can say is that such a body exists, and that the location of their Brotherhoods will never be revealed to other countries, until the day when Humanity shall awake in a mass from its spiritual lethargy, and open its blind eyes to the dazzling light of Truth. A too premature discovery might blind them, perhaps forever. Until then, the speculative theory of their existence, will be supported by what people erroneously believe to be supernal facts. Notwithstanding the selfish, sinful opposition of science to Spiritualism in general, and that of the scientists in particular, who, forgetting that their first duty is to enlighten Humanity, instead of that, allow millions of people to lose themselves and drift about like so many disabled ships, without pilot or compass, among the sandbanks of superstition; notwithstanding the toy-thunderbolts and harmless anathemas hurled around by the ambitious and crafty clergy, who, above all men, ought to believe in spiritual truths; notwithstanding the apathetic indifference of that class of people who prefer believing in nothing, pretending the while to believe in the teachings of their churches, which they select according to their best notions of respectability and fashion; notwithstanding all these things, Spiritualism will rise above all, and its progress can be as little helped as the dawn of the morning or the rising of the sun. Like the former, will the glorious Truth arise among all these black clouds gathered in the East; like the latter, will its brilliant light pour forth upon awakening humanity its dazzling rays.

These rays will dissipate these clouds and the unhealthy mists of a thousand religious sects which disgrace the present century. They will warm up and recall into new life the millions of wretched souls who shiver and are half frozen under the icy hand of killing skepticism. Truth will prevail at last, and Spiritualism, the new world's conqueror, reviving, like the fabulous Phoenix out of the ashes of its first parent, Occultism, will unite for ever in one Immortal Brotherhood all antagonistic races; for this new St. Michael will crush for ever the dragon's head—of Death!

I have but a few words more to say before I close. To admit the possibility of anyone becoming a practical Cabalist (or a Rosicrucian, we will call him, as the names seem to have become synonymous) who simply has the firm determination to "become" one, and hopes to get the secret knowledge through studying the Jewish Cabala, or every other one that may come into existence, without actually being initiated by another, and so being "made" such by someone who "knows," is as foolish as to hope to thread the famous labyrinth without the clue, or to open the secret locks of the ingenious inventors of the mediaeval ages, without having possession of the keys. If the Christian New Testament, the easiest and youngest of all the Cabalas known to us, has presented such immense difficulties to those who would interpret its mysteries and secret meanings (which, were they only once studied with the key of modern Spiritualism, would open as simply as the casket in Aesop's fable), what hope can there be for a modern Occultist, learned only in theoretical knowledge, to ever attain his object? Occultism without practice will ever be like the statue of Pygmalion, and no one can animate it without infusing into it a spark of the sacred Divine Fire. The Jewish Cabala, the only authority of the European Occultist, is all based on the secret meanings of the Hebrew scriptures, which, in their turn, indicate the keys to them, by signs hidden and unintelligible to the uninitiated.

They afford no hope for the adepts to solve them practically. The Seventh Rule of the Rosicrucian “who became, but was not made” has its secret meaning, like every other phrase left by the Cabalists to posterity, in writing. The words: “The dead letter killeth,” which Hiraf quotes, can be applied in this case with still more justice than to the Christian teachings of the first apostles. A Rosicrucian had to struggle ALONE, and toil long years to find some of the preliminary secrets—the A B C of the great Cabala—only on account of his ordeal, during which were to be tried all his mental and physical energies. After that, if found worthy, the word “Try” was repeated to him for the last time before the final ceremony of the ordeal. When the High Priests of the Temple of Osiris, of Serapis, and others, brought the neophyte before the dreaded Goddess Isis, the word “Try” was pronounced for the last time; and then, if the neophyte could withstand that final mystery, the most dreaded as well as the most trying of all horrors for him who knew not what was in store for him; if he bravely “lifted the veil of Isis,” he became an initiate, and had naught to fear more. He had passed the last ordeal, and no longer dreaded to meet face to face the inhabitants from “over the dark river.”

The only cause for the horror and dread we feel in the presence of death, lies in its unsolved mystery. A Christian will always fear it, more or less; an initiate of the secret science, or a true Spiritualist, never; for both of the latter have lifted the veil of Isis, and the great problem is solved by both, in theory and in practice.

Many thousand years ago the wise King Solomon declared that “There is nothing new under the Sun,” and the words of this very wise man ought to be repeated till the farthest ends of time. There is not a science, nor a modern discovery in any section of it, but was known to the Cabalists thousands of years since. This will appear a bold and ridiculous assertion, I know; and one apparently unconfirmed by any authority.

But I will answer that where truth stares one in the face, there can be no other authority than one's senses. The only authority I know of, lies scattered throughout the East. Besides, who would ever dare, in the ever-changing, ever-discovering Europe, or adolescent America, to risk proclaiming himself as an authority? The scientist, who was an authority yesterday, becomes by the mere lucky chance a contemporary discoverer, a worn-out hypothesist. How easily the astronomer of today forgets that all his science is but the picking up of crumbs left by the Chaldaean astrologists. What would not modern physicians, practitioners of their blind and lame science of medicine, give for a part of the knowledge of botany and plants—I won't say of the Chaldaeans—but even of the more modern Essenians. The simple history of the Eastern people, their habits and customs, ought to be a sure guarantee that what they once knew, they cannot have totally forgotten. While Europe has changed twenty times its appearance, and been turned upside down by religious and political revolutions and social cataclysms, Asia has remained stationary. What was, two thousand years ago, exists now with very little variation. Such practical knowledge as was possessed by the ancients could not die out so soon with such a people. The hope of finding remnants even of such wisdom as Ancient Asia possessed, ought to tempt our conceited modern science to explore her territory.

And thus is it that all we know of what we profess and live upon, comes to us from the scorned, despised Occultism of the East. Religion and sciences, laws and customs—all of these, are closely related to Occultism, and are but its result, its direct products, disguised by the hand of time, and palmed upon us under new pseudonyms. If people ask me for the proof, I will answer that it does not enter my province to teach others what they can learn themselves with very little difficulty, provided they give themselves the trouble to read and think over what they read. Besides, the time is near when all the old superstitions and the errors of centuries must be swept away by the hurricane of Truth.

As the prophet Mohammed, when he perceived that the mountain would not come to him, went himself towards the mountain, so Modern Spiritualism made its unexpected appearance from the East, before a skeptical world, to terminate in a very near future the oblivion into which the ancient secret wisdom had fallen.

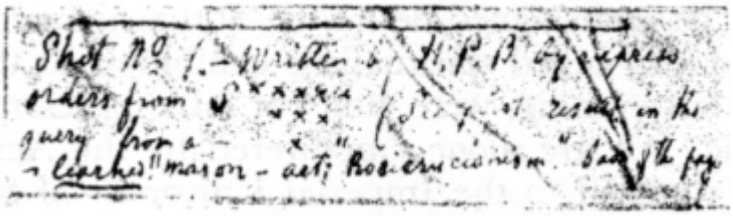
Spiritualism is but a baby now, an unwelcome stranger, whom public opinion, like an unnatural foster mother, tries to crush out of existence. But it is growing, and this same East may one day send some experienced, clever nurses to take care of it. The immediate danger of Salem tragedies has passed away. The Rochester knockings, tiny as they were, awoke some vigilant friends, who, in their turn, aroused thousands and millions of jealous defenders for the true Cause. The most difficult part is done; the door stands ajar; it remains for such minds as Hiraf invites to help earnest truth-seekers to the key which will open for them the gates, and aid them to pass the threshold dividing this world from the next, "without rousing the dread sentries never seen upon this side of her wall." It belongs to the exact knowledge of the Occultist to explain and alter much of what seems "repulsive" in Spiritualism, to some of the too delicate Orthodox souls. The latter may object the more to Spiritualistic phenomena, on the ground that Cabalism is mixed up with it. They will begin to prove that Occultism, if it does exist, is the forbidden "Black Art," the sorcery for which people were burnt, not so long ago. In such a case I will humbly reply, that there is nothing in nature but has two sides to it. Occultism is certainly no exception to the rule, and is composed of White and Black magic. But so is Orthodox religion, likewise. When an Occultist is a real Rosicrucian, he is a thousand times purer and nobler, and more divine, than any of the holiest Orthodox priests; but when one of the latter gives himself up to the turbulent demon of his own vile passions, and so rouses all the fiends, they shout with joy at the sight of such a perversity. In what, pray, is this Orthodox priest better than the blackest of all the sorcerers' dealings with the Elementary "Dweller," or with the "Diakka" of A. J. Davis? Verily, we have White and Black Christianity, as well as White and Black magic.

O, you very Orthodox priests and clergymen of various creeds and denominations, you who are so intolerant towards Spiritualism, this purest of the Children of Ancient Magic, can you tell me why, in such a case, you practice daily yourselves, all the most prominent rites of magic in your churches, and follow the antetypes of the very ceremonies of Occultism? Can you light a taper, or illuminate your altars with circles of wax lights, for instance, and not repeat the rites of magic? What is your altar with the vertical burning candles, but the modern mimicry of the original magic monolith with the Baal fires upon it? Don't you know that by doing so you are following right in the steps of the ancient fire-worshippers, the Persian Heathen Ghebers? And your Pope's sparkling mitre, what is it but the direct descendant of the Mithraic Sacrifice, symbolical covering invented for the heads of the high priests of this very Occultism in Chaldaea? Having passed through numerous transformations it now rests in its last (?) Orthodox shape, upon the venerable head of your successor of St. Peter. Little do the devout worshippers of the Vatican suspect, when they lift up their eyes in mute adoration upon the head of their God on Earth, the Pope, that what they admire, is after all, but the caricatured head-dress, the Amazon-like helmet of Pallas Athene, the heathen goddess Minerva! In fact, there is scarcely a rite or ceremony of the Christian Church that does not descend from Occultism.

But say or think what you will, you cannot help that which was, is, and ever will be, namely, the direct communication between the two worlds. We term this intercourse modern Spiritualism, with the same right and logic as when we say the "New World," in speaking of America.

I will close by startling, perhaps, even Orthodox Spiritualists by reaffirming that all who have ever witnessed our modern materializations of genuine spirit-forms, have, unwittingly, become the initiated neophytes of the Ancient Mystery; for each and all of them have solved the problem of Death, have "lifted the veil of Isis."

[At the end of this article, in her Scrapbook, Vol. I, p. 45, where the cutting was pasted, H.P.B. wrote in pen and ink the following:]



Shot No. 1—Written by H.P.B. by express orders from S *** (See first result in the query from a learned!! Mason—art: “Rosicrucianism,” back of the page.

[The parenthesis is not closed in the original.]

[In her Scrapbook, Vol. III, H.P.B. pasted the cuttings of this long article again. It occupies pages 241-245 therein. She signed the article in pen and ink: H. P. Blavatsky, June 1875.]

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“WHAT ARE YOU GOING TO DO ABOUT IT?”

[Spiritual Scientist, Boston, Vol. II, July 22, 1875, p. 235]

A most outrageous swindle was perpetrated upon the public last Sunday evening, at the Boston Theatre. Some persons with no higher aspirations in the world, than a lust for a few dollars to fill their pockets depleted by unsuccessful cheap shows, advertised a “Séance” and engaged as “Mediums” some of the most impudent impostors with which the world is cursed. They furthermore abused public confidence by causing it to be understood that these people were to appear before the Scientific Commission at St. Petersburg.

Is it not about time that some Society in Boston should be sufficiently strong financially, and have members who will have the requisite energy TO ACT, in an emergency like this? Common sense would dictate what might be done, and a determined WILL would overcome all obstacles. Spiritualism needs a Vigilance Committee. Public opinion will justify any measures that will tend to check this trifling. “Up, and At Them” should be the watchword, until we have rid Society of these pests and their supporters.

The Press of Boston are disposed to be fair towards Spiritualists. But if Spiritualists do not care enough for Spiritualism to defend it from tricksters who have not sufficient skill to merit them the title of jugglers, how can they expect any different treatment than that it is receiving?

As a proof of the sincerity of the Boston Press, and also in support and further explanation of the above, we might mention that the following card sent to all the Morning Dailies, was accepted and printed in Tuesday's edition.

BOSTON, July 19th, 1875.

Sir,—The undersigned desire to say that the persons who advertised a so-called spiritualistic exhibition, at the Boston Theatre, last evening, were guilty of false representations to the public. We are alone empowered by the Academy of Sciences attached to the Imperial University of St. Petersburg, Russia, to select the mediums who shall be invited by that body to display their powers during the forthcoming scientific investigation of Spiritualism, and Mr. E. Gerry Brown, editor Spiritual Scientist of this city, is our only authorized Deputy.

Neither "F. Warren," "Prof. J. T. Bates," "Miss Suydam," "Mrs. S. Gould," nor "Miss Lillie Darling," has been selected, or are at all likely to be selected for that honor.

As this swindle may be again attempted, we desire to say, once for all, that no medium accepted by us will be obliged to exhibit his powers to earn money to defray his expenses, nor will any such exhibition be tolerated. The Imperial University of St. Petersburg makes this investigation in the interest of science; not to assist charlatans to give juggling performances in theatres, upon the strength of our certificates.

HENRY S. OLCOTT.

H. P. BLAVATSKY.

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[FORMATION OF THE THEOSOPHICAL SOCIETY]

[In H.P.B.'s Scrapbook Vol. I, pp. 54-55, there is a cutting from a weekly journal. The Liberal Christian, of Saturday, September 4, 1875, which consists of an article entitled "Rosicrucianism" in New York." It is unsigned but is known to have been written by the Rev. Dr. J. H. Wiggin, the Editor of that Journal. Starting with a superficial survey of Rosicrucian ideas, Dr. Wiggin goes on to relate the circumstances under which he had recently met H. P. Blavatsky. He says:

"It was just after Col. Olcott's astounding stories in the Sun about the floral gifts received from the spirits through a Boston medium, that I was kindly bidden by my friend Mr. Sotheran, of the American Bibliopolist, to meet both Madame and the Colonel the following evening in Irving Place; with permission to bring some friends . . ."

According to Dr. Wiggin's account, there were present at this gathering: Col. Olcott. Il Conte, "the secretary once of Mazzini," Charles Sotheran, Judge M. of New Jersey, his wife, Mr. M., a Boston gentleman, and H. P. Blavatsky, who, he says, was "the centre of the group."

To the cutting in her Scrapbook, H.P.B. appended the following remarks in pen and ink:]

Written by Rev. Dr. Wiggin. This article provoked the wrath of Rev. Dr. Bellows; hence he wrote another one, on "Sorcery and Necromancy" and pitched into us.

[H.P.B. then drew a blue line from the title along the cutting to the bottom on the right edge of page 55 and added in pen and ink the following significant remark:]

On that evening the first idea of the Theos. Society was discussed.

[To this, Col. Olcott added the following note, possibly at a later date:]

For a much better account see a quotation on p. 296 of E. H. Britten's Nineteenth Century Miracles, London 1883.

[Unfortunately, Col. Olcott's remark confuses the issue. What he has in mind is a report of the gathering that took place in H.P.B.'s quarters, at 46 Irving Place, on Tuesday, September 7, 1875, which was published in one of the New York Dailies and reprinted in The Spiritual Scientist a year later. Some seventeen people were present at this meeting, and George H. Felt, an engineer and architect, gave a lecture on "The Lost Canon of Proportion of the Egyptians." It is this account that was included in Mrs. Emma Hardinge-Britten's work, and it is obvious, of course, that Dr. Wiggin could not have reported it in the September 4th issue of his Journal.

We have seen that Dr. Wiggin specifically mentions Col. Olcott's stories in the New York Sun. This has reference to his article entitled "Ghosts That Are Ghosts," published in the Sun of Wednesday, August 18, 1875, in which he outlines at considerable length the remarkable mediumship of Mrs. Mary Baker Thayer of Boston, whose phenomena consisted mainly of apports of flowers and birds. Somewhat prior to the above-mentioned date, Col. Olcott had occasion personally to investigate the genuineness of her powers and remained thoroughly convinced of their bona fides.

From Dr. Wiggin's words it would appear that the gathering he describes took place fairly soon after Col. Olcott's published account of Mrs. Thayer's phenomena. As no mention of any such gathering occurs in The Liberal Christian of Saturday, August 28th, it is likely that it took place sometime between August 28th and September 4th.

In mentioning this earlier gathering, but giving no date, Col. Olcott (Old Diary Leaves, I, 114-15) speaks of it as having taken place "during the previous week," and identifies one of the persons present as Signor Bruzzesi, who may have been the same personage as "Il Conte" of Dr. Wiggin. By "previous week" he means the period between August 29th and September 4th.

There seems to be no reason, however, to doubt the fact that the actual formation of the Theosophical Society took place on September 7th, 1875, even though, in Col. Olcott's own words "no official memorandum exists of the persons actually present on that particular evening," and "no official record by the Secretary of the attendance at this first meeting survives" (op. cit., pp. 114, 118).

In a book which belonged to H.P.B. and is now in the Library at Adyar, entitled A Guide to Theosophy—a Collection of Select Articles which was published by Tukaram Tatya in Bombay in 1887, we find on page 51 the Objects and Rules of the T.S., as revised in 1886. Among other things, the account states that the Society was formed at New York, U.S. of America, 17 November, 1875. To this H.P.B. appended a footnote in pen and ink:]

Formally; Yet in truth it was founded on 7th Sept. 1875 at my house in 46 Irving Place New York.

[On page 79 of Vol. I of H.P.B.'s Scrapbook, there is another cutting from The Liberal Christian of September 25, 1875. It is a report of the Meeting of September 7, 1875, entitled "The Cabala." It describes Mr. Felt's lecture and mentions the formation of the Theosophical "Club." It speaks of Dr. Pancoast of Philadelphia as a very wise occultist, and refers to his statement to the effect that ancient occultists "could summon long departed 'spirits from the vasty deep,' and compel them to answer questions." To this H.P.B. appended the following remark in pen and ink:]

Not "departed Spirits or souls" but the "Elementals" the beings living in the Elements.

[We must bear in mind that Col. Olcott, when writing the First Series of his Old Diary Leaves, did so from memory, as his actual Diaries of the period 1874-78 had mysteriously disappeared. Speaking of the gathering on September 7th, he says that during the animated discussion which followed Felt's lecture,

". . . the idea occurred to me [Olcott] that it would be a good thing to form a society to pursue and promote such occult research, and, after turning it over in my mind, I wrote on a scrap of paper the following:

'Would it not be a good thing to form a Society for this kind of study?'

—and gave it to Judge, at the moment standing between me and H.P.B., sitting opposite, to pass over to her. She read it and nodded assent . . . ."

On the other hand, Annie Besant, writing in Lucifer (Vol. XII, April, 1893, p. 105) about the formation of the T.S., says that

". . . she [H.P.B.] has told me herself how her Master bade her found it, and how at His bidding she wrote the suggestion of starting it on a slip of paper and gave it to W. Q. Judge to pass to Colonel Olcott; and then the Society had its first beginning . . ."

While these two contradictory accounts are somewhat perplexing to the historian, we must bear in mind that neither of them is based on any actual document or written contemporary account. What is of particular importance and interest, however, is the fact that H.P.B. herself, as we have seen earlier in the present Volume, concluded her "Important Note" pasted in her Scrapbook, I, pp. 20-21, with the statement that ". . . M ... brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises to help." In addition to that, she specifically states having received orders from India "to establish a philosophico-religious Society" and to "choose Olcott," and dates this notation "July 1875."

It is evident, therefore, that the impending formation of such a Society was already "in the air," so to say, a considerable time prior to the gathering at which it was first broached.]

[In addition to H.P.B., Col. Olcott and W. Q. Judge, the other "formers" of the Theosophical Society, to use Col. Olcott's own expression, were: Charles Sotheran, Dr. Charles E. Simmons, Herbert D. Monachesi, Charles C. Massey, W. L. Alden, George H. Felt, D. E. de Lara, Dr. W. Britten, Mrs. Emma Hardinge-Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, and H. M. Stevens.

The reader should consult the BIO-BIOGRAPHICAL INDEX at the end of the present Volume, under the respective names. A special effort has been made to collect as much information as was possible to obtain concerning at least some of these individuals. A few of them have remained untraced.—Compiler.]

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[In H.P.B.'s Scrapbook, Vol. I, p. 57, an article by Col. Olcott is pasted in, entitled "Spiritualism Rampant." It is dated September 7, 1875, and deals with the Elementary Spirits and their personations. H.P.B. pasted at the side of this article three small coloured cartoons: a very fat man with an enormous head; three bottles of whiskey with faces on corks; and the head of a clown with squinting eyes. Under them, H.P.B. wrote in pen and ink:]

The present generation of men gradually evolving from—plants, vegetables, fish and becoming finally Whiskey bottles,—the "Embryonic man" or ancestor of the present race.

Meeting held at
No 46 Irving Place
on
Wednesday Evening, September 8th. 1875.

In consequence of a proposal of Col. Henry S. Olcott, that a society be formed for the study and elucidation of occultism, the Cabala &c, the ladies and gentlemen then and there present resolved themselves into a meeting, and upon motion of Mr. W. Q. Judge it was

Resolved, that Col. H. S. Olcott take the chair.

Upon motion it was also

Resolved, that Mr. W. Q. Judge act as secretary.

The Chair then called for the names of those persons present, who would agree to found and belong to a Society such as had been mentioned. The following persons handed their names to the secretary:

Col. Olcott, Hon. H. P. Blavatsky, Chas. Sotheran, Dr. Chas. E. Simmons, H. D. Manasseh, C. C. Massey of London, W. L. Alden, G. H. Felt, D. E. DeLara, Dr. Britten, Hon. E. N. Britten, Henry J. Newton, John Lowe Cobb, J. Hoyt, W. Q. Judge, H. M. Stevens

Upon motion of Herbert D. Manasseh it was

Resolved, that a committee of three be appointed by the chair, to draft a constitution and by-laws, and to report the same at the next meeting.

Upon motion it was

Resolved, that the chair be added to the committee.

The Chair then appointed Messrs. H. J. Newton, H. M. Stevens, and C. Sotheran to the said committee.

Upon motion it was

Resolved, that we now adjourn until Monday Sept. 13th. at the same place, 8 P. M.

H. S. Olcott Chairman.
William Q. Judge Secretary.

FROM MADAME H. P. BLAVATSKY TO HER CORRESPONDENTS

AN OPEN LETTER SUCH AS FEW CAN WRITE

[Spiritual Scientist, Boston, Vol. III, September 23, 1875, pp. 25-7]

Being daily in receipt of numerous letters—written with the view of obtaining advice as to the best method of receiving information respecting Occultism, and the direct relation it bears to modern Spiritualism, and not having sufficient time at my disposal to answer these requests, I now propose to facilitate the mutual labor of myself and correspondents, by naming herein a few of the principal works treating upon magiism, and the mysteries of such modern Hermetists.

To this I feel bound to add, respecting what I have stated before, to wit: that would-be aspirants must not lure themselves with the idea of any possibility of their becoming practical Occultists by mere book-knowledge. The works of the Hermetic Philosophers were never intended for the masses, as Mr. Charles Sotheran,* one of the most learned members of the Society Rosae Crucis, in a late essay, thus observes: “Gabriele Rossetti in his Disquisitions on the Antipapal spirit, which produced the Reformation, shows that the art of speaking and writing in a language which bears a double interpretation, is of very great antiquity; that it was in practice among the priests of Egypt, brought from thence by the Manichees, whence it passed to the Templars and Albigenses, spread over Europe, and brought about the Reformation.”

The ablest book that was ever written on Symbols and Mystic Orders, is most certainly Hargrave Jennings’ The Rosicrucians, and yet it has been repeatedly called “obscure trash” in my presence, and that too, by individuals who were most decidedly well-versed in the rites and mysteries of modern Freemasonry.

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* [See the Bio-Bibliographical Index for information concerning him.—Compiler.]

Persons who lack even the latter knowledge, can easily infer from this, what would be the amount of information they might derive from still more obscure and mystical works than the latter; for if we compare Hargrave Jennings' book with some of the mediaeval treatises and ancient works of the most noted Alchemists and Magi, we might find the latter as much more obscure than the former—as regards language—as a pupil in celestial Philosophy would the Book of the Heavens, if he should examine a far distant star with the naked eye, rather than with the help of a powerful telescope.

Far from me, though, the idea of disparaging in anyone the laudable impulse to search ardently after Truth, however arid and ungrateful the task may appear at first sight; for my own principle has ever been to make the Light of Truth, the beacon of my life. The words uttered by Christ eighteen centuries ago: "Believe and you will understand," can be applied in the present case, and repeating them with but a slight modification, I may well say: "Study and you will believe."

But to particularize one or another Book on Occultism, to those who are anxious to begin their studies in the hidden mysteries of nature is something, the responsibility of which, I am not prepared to assume. What may be clear to one who is intuitional, if read in the same book by another person, might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of Occult Sciences will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses, loaded with ridicule and chaff, against. Besides this, it is in more than one way dangerous to select this science as a mere pastime. One must bear forever in mind the impressive fable of Oedipus, and beware of the same consequences. Oedipus unriddled but one-half of the enigma offered him by the Sphinx, and caused its death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair, rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgotten God—the idea.

If a man would follow in the steps of Hermetic Philosophers, he must prepare himself beforehand for martyrdom.

He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation. The two hitherto irreconcilable foes, science and theology—the Montecchi and Capuletti of the nineteenth century—will ally themselves with the ignorant masses, against the modern Occultist. If we have outgrown the age of stakes, we are in the heyday, per contra, of slander, the venom of the press, and all these mephitic venticelli of calumny, so vividly expressed by the immortal Don Basilio.* To Science, it will be the duty, arid and sterile as a matter of course—of the Cabalist to prove that from the beginning of time there was but one positive Science—Occultism; that it was the mysterious lever of all intellectual forces, the Tree of Knowledge of good and evil of the Allegorical Paradise, from whose gigantic trunk sprang in every direction boughs, branches and twigs, the former shooting forth straight enough at first, the latter, deviating with every inch of growth, assuming more and more fantastical appearances, till at last one after the other, lost its vital juice, got deformed, and, drying up, finally broke off, scattering the ground afar with heaps of rubbish. To Theology, the Occultist of the future will have to demonstrate, that the Gods of the Mythologies, the Elohim of Israel as well as the religious, theological mysteries of Christianity, to begin with the Trinity, sprang from the sanctuaries of Memphis and Thebes; that their mother Eve is but the spiritualized Psyche of old, both of them paying a like penalty for their curiosity, descending to Hades or Hell, the latter to bring back to earth the famous Pandora’s box—the former, to search out and crush the head of the serpent—symbol of time and evil; the crime of both expiated by the Pagan Prometheus and the Christian Lucifer; the first, delivered by Hercules—the second conquered by the Saviour.

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* [A calumniating niggardly bigot in de Beaumarchais’ Barber of Seville and Marriage of Figaro.—Compiler.]

Furthermore, the Occultist will have to prove to the Christian Theology, publicly, what many of its priesthood are well aware of in secret—namely, that their God on earth was a Cabalist, the meek representative of a tremendous Power, which, if misapplied, might shake the world to its foundations; and that, of all their evangelical symbols, there is not one but can be traced up to its parent fount. For instance, their Incarnated Verbum or Logos was worshipped at His birth by the three Magi, led on by the star, and received from them the gold, the frankincense and myrrh, the whole of which is simply an excerpt from the Cabala our modern theologians despise, and the representation of another and still more mysterious "Ternary,"* embodying allegorically in its emblems, the highest secrets of the Cabala.

A clergy, whose main object ever has been to make of their Divine Cross the gallows of Truth, and Freedom, could not do otherwise than try and bury in oblivion the origin of that same cross, which, in the most primitive symbols of the Egyptians' magic, represents the key to Heaven. Their anathemas are powerless in our days, the multitude is wiser; but the greatest danger awaits us just in that latter direction, if we do not succeed in making the masses remain at least neutral—till they come to know better—in this forthcoming conflict between Truth, Superstition and Presumption; or, to express it in other terms, Occult Spiritualism, Theology and Science. We have to fear neither the miniature thunderbolts of the clergy, nor the unwarranted negations of Science. But Public Opinion, this invisible, intangible, omnipresent, despotic tyrant; this thousand-headed Hydra—the more dangerous for being composed of individual mediocrities—is not an enemy to be scorned by any would-be Occultist, courageous as he may be.

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* The Ternarius or Ternary, the Symbol of perfection in antiquity, and the Star, the Cabalistic sign of the Microcosm.

Many of the far more innocent Spiritualists have left their sheepskins in the clutches of this ever-hungry, roaring lion—for he is the most dangerous of our three classes of enemies. What will be the fate, in such a case, of an unfortunate Occultist, if he once succeeds in demonstrating the close relationship existing between the two? The masses of people, though they do not generally appreciate the science of truth, or have real knowledge, on the other hand are unerringly directed by mere instinct; they have intuitionally—if I may be allowed to express myself—the sense of what is formidable in its genuine strength. People will never conspire except against real Power. In their blind ignorance, the Mysteries and the Unknown have been, and ever will be, objects of terror for them. Civilization may progress, human nature will remain the same throughout all ages. Occultists, beware!

Let it be understood, then, that I address myself but to the truly courageous and persevering. Besides the danger expressed above, the difficulties to becoming a practical Occultist in this country, are next to insurmountable. Barrier upon barrier, obstacles in every form and shape will present themselves to the student; for the Keys of the Golden Gate leading to the Infinite Truth, lie buried deep, and the gate itself is enclosed in a mist which clears up only before the ardent rays of implicit Faith. Faith alone, one grain of which as large as a mustard-seed, according to the words of Christ, can lift a mountain, is able to find out how simple becomes the Cabala to the initiate, once that he has succeeded in conquering the first abstruse difficulties. The dogma of it is logical, easy and absolute. The necessary union of ideas and signs; the trinity of words, letters, numbers, and theorems; the religion of it can be compressed into a few words: “It is the Infinite condensed in the hand of an infant,” says Éliphas Lévi. Ten ciphers, 22 alphabetical letters, one triangle, a square and a circle. Such are the elements of the Cabala, from whose mysterious bosom sprang all the religions of the past and present; which endowed all the Free Masonic associations with their symbols and secrets, which alone can reconcile human reason with God and Faith, Power with Freedom, Science with Mystery, and which has alone the keys of the present, past and future.

The first difficulty for the aspirant lies in the utter impossibility of his comprehending, as I said before, the meaning of the best books written by Hermetic Philosophers. The latter who mainly lived in the mediaeval ages, prompted on the one hand by their duty towards their brethren, and by their desire to impart to them and their successors only, the glorious truths, and on the other very naturally desirous to avoid the clutches of the blood-thirsty Christian Inquisition, enveloped themselves more than ever in mystery. They invented new signs and hieroglyphs, renovated the ancient symbolical language of the high-priests of antiquity, who had used it as a sacred barrier between their holy rites and the ignorance of the profane and created a veritable Cabalistic slang. This latter, which continually blinded the false neophyte, attracted towards the science only by his greediness for wealth and power which he would have surely misused were he to succeed, is a living, eloquent, clear language; but it is and can become such, only to the true disciple of Hermes.

But were it even otherwise, and could books on Occultism, written in a plain and precise language, be obtained, in order to get initiated in the Cabala, it would not be sufficient to understand and meditate on certain authors. Galatinus and Pico della Mirandola, Paracelsus and Robertus de Fluctibus do not furnish one with the key to the practical mysteries. They simply state what can be done and why it is done; but they do not tell one how to do it. More than one philosopher who has by heart the whole of the Hermetic literature, and who has devoted to the study of it upwards of thirty or forty years of his life, fails when he believes he is about reaching the final result.

One must understand the Hebrew authors, such as Sepher Yetzîrah, for instance; learn by heart the great book of the Zohar in its original tongue; master the Kabbalah Denudata, from the Collection of 1684 (Paris);* follow up the Cabalistic Pneumatics at first, and then throw oneself headlong into the turbid waters of that mysterious unintelligible ocean, called the Talmud,† this compilation of "absurd monstrosities" according to some blind profanes, the final key to all the Hermetists in its dogmatic and allegorical signs.

Were I to name two of the books, which contain the most of the occult information which was derived and utilized by the greatest Cabalists of the mediaeval ages—Paracelsus was one of them—I might astonish many of my correspondents "craving for knowledge," and they might let it pass unnoticed. Adepts more learned than I will nevertheless endorse the truths of my assertion. For prudence sake I prefer quoting from a book, written by one of our greatest modern Occultists.

"Among the sacred books of the Christians," says Éliphas Lévi, "there exist two works, which, strange to say, the Infallible Church does not even pretend to understand and never tried to explain: the Prophecy of Ezekiel and the Apocalypse; two Cabalistic treatises, reserved, without doubt, for the commentaries of the Magi Kings; books closed with the seven seals to the faithful Christian; but perfectly clear to the Infidel initiated in the Occult Sciences."

Thus, the works on Occultism were not, I repeat, written for the masses, but for those of the Brethren who make the solution of the mysteries of the Cabala the principal object of their lives, and who are supposed to have conquered the first abstruse difficulties of the Alpha of Hermetic Philosophy.

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* [This is the work of Baron Christian Knorr von Rosenroth (1636-89), the first volume of which was published at Sulzbach, 1677-78, and the second at Frankfurt, 1684. It contains several treatises of the Zohar translated into Latin and published together with the Hebrew text.—Compiler.]

† Immanuel Deutsch found it otherwise, and in his celebrated Quarterly Review Essay eulogizes the Talmud as the repository of vast stores of information for the philosophical student, placing it in certain respects above even the Old Testament itself.—ED., Spiritual Scientist.

To fervent and persevering candidates for the above science, I have to offer but one word of advice, “Try and become.” One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveller, may quite as likely as not throw wide open to the zealous student, the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with the help of a fervent will, is sure to produce more rapid, better, and far more practical results, than the most diligent study of Occultism in books—even though one were to devote to it dozens of years. In the name of Truth,

Yours,

H. P. BLAVATSKY.

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[Herbert D. Monachesi, one of the original Founders of the T.S., had written an article entitled “Proselyters from India” which was published in The Sunday Mercury of New York, October 3rd, 1875, acc. to H.P.B.’s pen and ink notation. In it he praised the religions of India and China. The article was unsigned, but H.P.B. identified the author by inserting his name at the end of the cutting pasted in her Scrapbook, Vol. I, p. 63. She also wrote the following remarks in pen and ink between the two columns of the article:]

Our original programme is here clearly defined by Herbert Monachesi, F.T.S., one of the Founders. The Christian and Scientists must be made to respect their Indian betters. The Wisdom of India, her philosophy and achievement must be made known in Europe & America & the English be made to respect the natives of India & Tibet more than they do.

H. P. B.

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THE SCIENCE OF MAGIC

PROOFS OF ITS EXISTENCE—MEDIUMS IN

ANCIENT TIMES, ETC., ETC.

BY MME. H. P. BLAVATSKY.*

[Spiritual Scientist, Boston, Vol. III, October 14, 1875, pp. 64-65]

Happening to be on a visit to Ithaca, where spiritual papers in general, and the Banner of Light in particular, are very little read, but where, luckily, the Scientist has found hospitality in several houses, I learned through your paper of the intensely interesting, and very erudite attack in an editorial of the Banner, on “Magic”; or rather on those who had the absurdity to believe in Magic. As hints concerning myself—at least in the fragment I see—are very decently veiled, and, as it appears, Col. Olcott alone, just now, is offered by way of a pious Holocaust on the altar erected to the angel-world by some Spiritualists, who seem to be terribly in earnest, I will—leaving the said gentleman to take care of himself, provided he thinks it worth his trouble—proceed to say a few words only, in reference to the alleged non-existence of Magic.

Were I to give anything on my own authority, and base my defence of Magic only on what I have seen myself, and know to be true in relation to that science, as a resident of many years’ standing in India and Africa, I might, perhaps, risk to be called by Mr. Colby—with that unprejudiced, spiritualized politeness, which so distinguishes the venerable editor of the Banner of Light—“an irresponsible woman”; and that would not be for the first time either. Therefore, to his astonishing assertion that no magic whatever either exists or has existed in this world, I will try to find as good authorities as himself, and maybe, better ones, and thus politely proceed to contradict him on that particular point.

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* [This article was written by H.P.B. as a reply to Mr. Colby who denied in the Banner of Light the existence of Magic. After the cutting had been pasted in her Scrapbook, Vol. I, pp. 70-71, H.P.B. made some pen and ink remarks and additions, which are shown herewith in footnotes appended as indicated by H.P.B. herself.—Compiler.]

Heterodox Spiritualists, like myself, must be cautious in our days and proceed with prudence, if they do not wish to be persecuted with all the untiring vengeance of that mighty army of “Indian Controls” and “Miscellaneous Guides” of our bright Summer Land.

When the writer of the editorial says, that “he does not think it at all improbable that there are humbugging spirits who try to fool certain aspirants to Occult knowledge, with the notion that there is such a thing as magic”(?) then, on the other hand, I can answer him that I, for one, not only think it probable, but I am perfectly sure, and can take my oath to the certainty, that more than once, spirits, who were either elementary or very unprogressed ones, calling themselves Theodore Parker, have been most decidedly fooling and disrespectfully humbugging our most esteemed Editor of the Banner of Light into the notion that the Apennines were in Spain, for instance.

Furthermore, supported in my assertions by thousands of intelligent Spiritualists, generally known for their integrity and truthfulness, I could furnish numberless proofs and instances where the Elementary Diakka, Esprits malins et farfadets, and other such-like unreliable and ignorant denizens of the spirit-world, arraying themselves in pompous, world-known and famous names, suddenly gave the bewildered witnesses such deplorable, unheard-of, slip-slop trash, and betimes something worse, that more than one person who, previous to that, was an earnest believer in the spiritual philosophy, has either silently taken to his heels; or, if he happened to have been formerly a Roman Catholic, has devoutly tried to recall to memory with which hand he used to cross himself, and then cleared out with the most fervent exclamation of Vade retro, Satanas! Such is the opinion of every educated Spiritualist.

If that indomitable Attila, the persecutor of modern Spiritualism, and mediums, Dr. G. Beard, had offered such a remark against Magic, I would not wonder, as a too profound devotion to blue pill and black draught is generally considered the best antidote against mystic and spiritual speculations; but for a firm Spiritualist, a believer in invisible, mysterious worlds, swarming with beings, the true nature of which is still an unriddled mystery to everyone—to step in and then sarcastically reject that which has been proved to exist and believed in for countless ages by millions of persons, wiser than himself, is too audacious!

And that skeptic is the editor of a leading Spiritual paper! A man, whose first duty should be, to help his readers to seek—untiringly and perseveringly—for the TRUTH in whatever form it might present itself; but who takes the risk of dragging thousands of people into error, by pinning them to his personal rose-water faith and credulity. Every serious, earnest-minded Spiritualist must agree with me, in saying, that if modern Spiritualism remains, for a few years only, in its present condition of chaotic anarchy, or still worse, if it is allowed to run its mad course, shooting forth on all sides, idle hypotheses based on superstitious, groundless ideas, then will the Dr. Beards, Dr. Marvins, and others, known as scientific (?) skeptics, triumph indeed.

Really, it seems to be a waste of time to answer such ridiculous, ignorant assertions as the one which forced me to take up my pen. Any well-read Spiritualist, who finds the statement “that there ever was such a science as magic, has never been proved, nor ever will be,” will need no answer from myself, nor anyone else, to cause him to shrug his shoulders and smile, as he probably has smiled, at the wonderful attempt of Mr. Colby’s spirits to reorganize geography by placing the Apennines in Spain.

Why, man alive, did you never open a book in your life, besides your own records of Tom, Dick and Harry descending from upper spheres to remind their Uncle Sam that he had torn his gaiters or broken his pipe in the Far West?

Did you suppose that Magic is confined to witches riding astride broomsticks and then turning themselves into black cats? Even the latter superstitious trash, though it was never called Magic, but Sorcery, does not appear so great an absurdity for one to accept, who firmly believes in the transfiguration of Mrs. Compton* into Katie Brinks. The laws of nature are unchangeable.

The conditions under which a medium can be transformed, entirely absorbed in the process by the spirit, into the semblance of another person, will hold good whenever that spirit or rather force should have a fancy to take the form of a cat.

The exercise of magical power is the exercise of natural powers, but SUPERIOR to the ordinary functions of Nature. A miracle is not a violation of the laws of Nature, except for ignorant people. Magic is but a science, a profound knowledge of the Occult forces in Nature, and of the laws governing the visible or the invisible world. Spiritualism in the hands of an adept becomes Magic, for he is learned in the art of blending together the laws of the Universe, without breaking any of them and thereby violating Nature. In the hands of an experienced medium, Spiritualism becomes UNCONSCIOUS SORCERY; for, by allowing himself to become the helpless tool of a variety of spirits, of whom he knows nothing save what the latter permit him to know, he opens, unknown to himself, a door of communication between the two worlds, through which emerge the blind forces of Nature lurking in the astral light, as well as good and bad spirits.

A powerful mesmerizer, profoundly learned in his science, such as Baron Du Potet, Regazzoni, Pietro d'Amicis of Bologna, are magicians, for they have become the adepts, the initiated ones, into the great mystery of our Mother Nature. Such men as the above-mentioned—and such were Mesmer and Cagliostro—control the spirits instead of allowing their subjects or themselves to be controlled by them; and Spiritualism is safe in their hands. In the absence of experienced Adepts though, it is always safer for a naturally clairvoyant medium to trust to good luck and chance, and try to judge of the tree by its fruits. Bad spirits will seldom communicate through a pure, naturally good and virtuous person; and it is still more seldom that pure spirits will choose impure channels. Like attracts like.

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* [In her Scrapbook, Vol. I, p. 32, H.P.B. added the following remarks to a cutting describing séances with Mrs. Compton:

This Mrs. Compton is a real wonderful medium. She is a true electric battery worked by the Elementals.—Compiler.]

But to return to Magic. Such men as Albertus Magnus, Raymond Lully, Cornelius Agrippa, Paracelsus, Robert Fludd, Eugenius Philalethes, Khunrath, Roger Bacon and others of similar character, in our skeptical century, are generally taken for visionaries; but so, too, are Modern Spiritualists and mediums—nay worse, for charlatans and poltroons; but never were the Hermetic Philosophers taken by anyone for fools and idiots, as, unfortunately for ourselves and the Cause, every unbeliever takes ALL of us believers in Spiritualism to be. Those Hermeticists and philosophers may be disbelieved and doubted now, as everything else is doubted, but very few doubted their knowledge and power during their lifetime, for they always could prove what they claimed, having command over those forces which now command helpless mediums. They had their science and demonstrated philosophy to help them to throw down ridiculous negations, while we sentimental Spiritualists, rocking ourselves to sleep with our "Sweet By-and-By," are unable to recognize a spurious phenomenon from a genuine one, and are daily deceived by vile charlatans. Even though doubted then, as Spiritualism is in our day, still these philosophers were held in awe and reverence, even by those who did not implicitly believe in their Occult potency, for they were giants of intellect. Profound knowledge, as well as cultured intellectual powers, will always be respected and revered; but our mediums and their adherents are laughed and scorned at, and we are all made to suffer, because the phenomena are left to the whims and pranks of self-willed and other mischievous spirits, and we are utterly powerless in controlling them.

To doubt Magic is to reject History itself as well as the testimony of ocular witnesses thereof, during a period embracing over 4,000 years. Beginning with Homer, Moses, Hermes, Herodotus, Cicero, Plutarch, Pythagoras, Apollonius of Tyana, Simon the Magician, Plato, Pausanias, Iamblichus, and following this endless string of great men, historians and philosophers, who all of them either believed in magic or were magicians themselves, and ending with our modern authors, such as W. Howitt, Ennemoser, H. R. Gougenot des Mousseaux, Marquis de Mirville and the late Éliphas Lévi, who was a magician himself—among all these great names and authors, we find but the solitary Mr. Colby, Editor of the Banner of Light, who ignores that there ever was such a science as Magic.

He innocently believes the whole of the sacred army of Bible prophets, commencing with Father Abraham, including Christ, to be merely mediums; in the eyes of Mr. Colby they were all of them acting under control! Fancy Christ, Moses, or an Apollonius of Tyana, controlled by an Indian guide!! The venerable editor ignores, perhaps, that spiritual mediums were better known in those days to the ancients, than they are now to us, and he seems to be equally unaware of the fact that the inspired Sibyls, Pythonesses, and other mediums, were entirely guided by their High Priest and those who were initiated into the Esoteric Theurgy and mysteries of the Temples. Theurgy was magic; as in modern times, the Sibyls and Pythonesses WERE MEDIUMS; but their High Priests were magicians. All the secrets of their theology, which included magic, or the art of invoking ministering spirits, were in their hands. They possessed the science of DISCERNING SPIRITS; a science which Mr. Colby does not possess at all—to his great regret no doubt. By this power they controlled the spirits at will, allowing but the good ones to absorb their mediums. Such is the explanation of magic—the real, existing, White or sacred magic, which ought to be in the hands of science now, and would be, if science had profited by the lessons which Spiritualism has inductively taught for these last twenty-seven years.

That is the reason why no trash was allowed to be given by unprogressed spirits in the days of old. The oracles of the sibyls and inspired priestesses could never have affirmed Athens to be a town in India, or jumped Mount Ararat from its native place down to Egypt.

If the skeptical writer of the editorial had, moreover, devoted less time to little prattling Indian spirits and more to profitable lectures, he might have learned perhaps at the same time, that the ancients had their illegal mediums—I mean those who belonged to no special Temple, and thus the spirits controlling them, unchecked by the expert hand of the magician, were left to themselves, and had all the opportunity possible to perform their capers on their helpless tools; that such mediums were generally considered obsessed and possessed, which they were in fact; in other words, and according to the Bible phraseology, "they had the seven devils in them." Furthermore, these mediums were ordered to be put to death, for the intolerant Moses, the magician, who was learned in the wisdom of Egypt, had said, "Thou shalt not suffer a witch to live."* Alone, the Egyptians and Greeks, even more humane and just than Moses, took such into their Temples, and when found unfit for sacred duties of prophecy [they] were cured, in the same way as Jesus Christ cured Mary of Magdala and many others, by "casting out the seven devils." Either Mr. Colby and Co. must completely deny the miracles of Christ,† the Apostles, Prophets, Thaumaturgists, and Magicians, and so deny point-blank every bit of the sacred and profane histories, or he must confess that there is a POWER in this world which can command spirits, at least the bad and unprogressed ones, the elementary and Diakka. The pure ones, the disembodied, will never descend to our sphere, unless attracted by a current of powerful sympathy and love, or on some useful mission.

Far from me the thought of casting odium and ridicule on our‡ medium. I am†† myself a Spiritualist, if, as says Colonel Olcott, a firm belief in our souls‡‡ immortality and the knowledge of a constant possibility for us to communicate with the spirits of our departed and loved ones, either through honest, pure mediums, or by means of the Secret Science, constitutes a Spiritualist. But§ I am not of those fanatical Spiritualists,

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* [Exodus, 5. xxii. 18.]

† if he ever lived—which is more than doubtful.

‡ [Corrected to "all."]

†† [Corr. to "am not."]

‡‡ [Corrected to "spirits."]

§ [Corrected to "And."]

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to be found in every country, who blindly accept the claims of every spirit,* for I have seen too much of various phenomena, undreamed of in America. I know that MAGIC does exist, and 10,000 editors of Spiritual papers cannot change my belief in what I know. There is a white and a black magic; and no one who has ever travelled in the East, can doubt it, if he has taken the trouble to investigate. My faith being firm I am, therefore, ever ready to support and protect any honest medium—aye, and even occasionally one who appears dishonest; for I know but too well, what helpless tools and victims such mediums are in the hands of unprogressed, invisible beings. I am furthermore aware of the malice and wickedness of the elementary, and how far they can inspire not only a sensitive medium, but any other person as well. Though I may be an "irresponsible woman" in the eyes of those who are but "too responsible" for the harm they do to EARNEST Spiritualists by their unfairness, one-sidedness, and spiritual sentimentalism, I feel safe to say, that generally I am quick enough to detect whenever a medium is cheating under control, or cheating consciously.

Thus magic exists and has existed ever since prehistoric ages. Begun in history with the Samathracian mysteries, it followed its course uninterruptedly, and ended for a time with the expiring theurgic rites and ceremonies of christianized Greece; then reappeared for a time again with the Neo-Platonic, Alexandrian school, and passing, by initiation, to sundry solitary students and philosophers, safely crossed the mediaeval ages, and notwithstanding the furious persecutions of the Church, resumed its fame in the hands of such adepts as Paracelsus and several others, and finally died out in Europe with the Count de St.-Germain and Cagliostro, to seek refuge from the frozen-hearted skepticism in its native country of the East.

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* [Enclosed in quotes: "spirit."]

In India, magic has never died out, and blossoms there as well as ever. Practised, as in ancient Egypt, only within the secret enclosure of the Temples, it was, and still is, called the "sacred science." For it is a science, based on natural occult forces of Nature; and not merely a blind belief in the poll-parrot talking of crafty, elementary ones, ready to forcibly prevent real, disembodied spirits from communicating with their loved ones whenever they can do so.

Some time since, a Mr. Mendenhall devoted several columns in the Religio-Philosophical Journal, to questioning, cross-examining, and criticizing the mysterious Brotherhood of Luxor. He made a fruitless attempt at forcing the said Brotherhood to answer him, and thus unveil the sphinx. I can satisfy Mr. Mendenhall. The BROTHERHOOD OF LUXOR is one of the sections of the Grand Lodge of which I am a member. If this gentleman entertains any doubt as to my statement—which I have no doubt he will—he can, if he chooses, write to Lahore for information. If perchance, the Seven of the Committee were so rude as not to answer him, and would refuse to give him the desired information, I can then offer him a little business transaction. Mr. Mendenhall, as far as I remember, has two wives in the spirit world. Both of these ladies materialize at M. Mott's, and often hold very long conversations with their husband, as the latter told us of several times, and over his own signature; adding, moreover, that he had no doubt whatever of the identity of the said spirits. If so, let one of the departed ladies tell Mr. Mendenhall the name of that section of the Grand Lodge I belong to. For real, genuine, disembodied spirits, if both are what they claim to be, the matter is more than easy; they have but to enquire of other spirits, look into my thoughts, and so on; for a disembodied entity, an immortal spirit, it is the easiest thing in the world to do. Then, if the gentleman I challenge, though I am deprived of the pleasure of his acquaintance, tells me the true name of the section—which name three gentlemen in New York, who are accepted neophytes of our Lodge, know well—I pledge myself to give to Mr. Mendenhall the true statement concerning the Brotherhood, which is not composed of spirits, as he may think, but of living mortals, and I will,

moreover, if he desires to, put him in direct communication with the Lodge as I have done for others. *Methinks, Mr. Mendenhall will answer that no such name can be given correctly by the spirits, for no such Lodge or either Section exists at all, and thus close the discussion.

[In H.P.B.'s Scrapbook, Vol. I, p. 67, there is a cutting from the Spiritual Scientist of October 21, 1875, which deals with remarks made by a certain Dr. G. Bloede, who went to the trouble of warning people against the newly-formed Theosophical Society and the work of Mrs. Emma Hardinge-Britten entitled Art Magic, as enemies of Spiritualism. H.P.B. appended in pen and ink the following side-remark :]

And now I am accused by Dr. Bloede, an ardent Spiritualist, of being the paid tool of the Jesuits to pull down Spiritualism!!!

A LETTER FROM MADAME BLAVATSKY

[Spiritual Scientist, Boston, Vol. III, November 4, 1875, p. 104]

To the Editor of the Spiritual Scientist:

Sir,—In my country, and in every other recognized as civilized, except America, a man who defames and slanders a woman innocent of crime, however humble she may be, is condemned as a coward. What should European gentle, men think of American manhood, when they read in the Spiritualist journals of the United States, such false, cowardly and unmannerly assaults upon a foreign-born lady, a life-long Spiritualist, and NOT A PROFESSIONAL MEDIUM, as those against myself, which have recently appeared?

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* [H.P.B. added on the margin:

And so he did and—abused me in a vile way in the papers for my offer. The Spirits proved to be ignoramuses!!

It is most likely, however, that this refers to the last sentence of the article.—Compiler.]

My great offences are, that I have told the truth, but not all the truth, about certain dishonourable persons, who taint the name of American Spiritualism, by association with it; and given a very imperfect glimpse of the wonders of Magic, which, in common with a hundred other travellers, I have been made acquainted with in the course of extended travels through the East. These malicious assaults upon my reputation, harm only those who have attacked me; for my antecedents are too well known to require a formal defence at my hands. But I blush as a Spiritualist for the impression which they must inevitably produce, as to the ribaldry and licence permissible in American journalism towards a woman. If it can bear the opprobrium I have nothing to say.

Meanwhile, as answer to numerous questions and criticisms, I send you the following translation of a chapter from one of Lévi's books.

H. P. BLAVATSKY.

THE MAGICAL EVOCATION OF APOLLONIUS OF TYANA

A CHAPTER FROM ÉLIPHAS LÉVI.*

TRANSLATED BY MME. H. P. BLAVATSKY.

[Spiritual Scientist, Boston, Vol. III, November 4,1875, pp. 104-5]

We have already said that in the Astral Light the images of persons and things are preserved. It is also in this light that can be evoked the forms of those who are no longer in our world, and it is by its means that are effected the mysteries of necromancy which are as real as they are denied.

The Cabalists, who have spoken of the spirit-world, have simply related what they have seen in their evocations.

Eliphas Lévi Zahed (these Hebrew names translated are: Alphonse-Louis Constant), who writes this book, has evoked and he has seen.

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* [Chapter XIII in his Dogme et Rituel de la Haute Magie, pp. 276-92 in the 6th edition. Paris. 1920.—Compiler.]

Let us first tell what the masters have written of their visions or intuitions in what they call the light of glory.

We read in the Hebrew book, The Revolution of the Souls,* that there are souls of three kinds: the daughters of Adam, the daughters of the angels, and the daughters of sin. There are also, according to the same book, three kinds of spirits: captive spirits, wandering spirits, and free spirits. Souls are sent in couples. There are, however, souls of men which are born single, and whose mates are held captive by Lilith and Naemah, the queens of Strygis;† these are the souls which have to make future expiations for their rashness, in assuming a vow of celibacy. For example, when a man renounces from childhood the love of woman, he makes the spouse who was destined for him the slave of the demons of lust. Souls grow and multiply in heaven as well as bodies upon earth. The immaculate souls are the offspring of the union of the angels.

Nothing can enter into Heaven, except that which is of Heaven. After death, then, the divine spirit which animated the man, returns alone to Heaven, and leaves upon earth and in the atmosphere two corpses. One, terrestrial and elementary; the other, aerial and sidereal; the one lifeless already, the other still animated by the universal movement of the soul of the world (Astral light), but destined to die gradually, absorbed by the astral powers which produced it. The earthly corpse is visible: the other is invisible to the eyes of the terrestrial and living body, and cannot be perceived except by the influences of the astral or translucid light, which communicates its impressions to the nervous system, and thus affects the organ of sight, so as to make it see the forms which are preserved, and the words which are written in the book of vital life.

When a man has lived well, the astral corpse or spirit evaporates like a pure incense, as it mounts towards the higher regions; but if a man has lived in crime, his astral body, which holds him prisoner, seeks again the objects of passions, and desires to resume its course of life. It torments the dreams of young girls, bathes in the steam of spilt blood, and hovers about the places where the pleasures of its life flitted by; it watches continually over the treasures which it possessed and concealed; it exhausts itself in unhappy efforts to make for itself material organs and live evermore. But the stars attract and absorb it; it feels its intelligence weakening, its memory is gradually lost, all its being dissolves . . . its old vices appear to it as incarnations,

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* [Reference here is to Isaac ben Solomon Loria's Commentarius in librum Zeniutha. Tractatus de revolutionibus animarum, which may be found in the second volume of Knorr von Rosenroth's Kabbala Denudata, etc.; the first volume of this work appeared at Sulzbach in 1677-78, and the second at Frankfurt a. M. in 1684.—Compiler.]

† A word applied by the Valaginians and Orientals to a certain kind of unprogressed elementary spirits.—Ed. [H.P.B.]

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and pursue it under monstrous shapes; they attack and devour. . . . The unhappy wretch thus loses successively all the members which served its sinful appetites; then it dies a second time and for ever, because it then loses its personality and its memory. Souls, which are destined to live, but which are not yet entirely purified, remain for a longer or shorter time captives in the Astral body, where they are refined by the odic light which seeks to assimilate them to itself and dissolve. It is to rid themselves of this body that suffering souls sometimes enter the bodies of living persons, and remain there for a while in a state which the Cabalists call Embryonic.

These are the aerial phantoms evoked by necromancy. These are the larvae, substances dead or dying, with which one places himself en rapport; ordinarily they cannot speak except by the ringing in our ears, produced by the nervous quivering of which I have spoken, and usually reasoning only as they reflect upon our thoughts or dreams.

But to see these strange forms one must put himself in an exceptional condition, partaking at once of sleep and death; that is to say, one must magnetize himself and reach a kind of lucid and wakeful somnambulism. Necromancy, then, obtains real results, and the evocations of magic are capable of producing veritable apparitions. We have said that in the great magical agent, which is the Astral light, are preserved all the impressions of things, all the images formed, either by their rays or by their reflections; it is in this light that our dreams appear to us, it is this light which intoxicates the insane and sweeps away their enfeebled judgment into the pursuit of the most fantastic phantoms. To see without illusions in this light it is necessary to push aside the reflections by a powerful effort of the will, and draw to oneself only the rays. To dream waking is to see in the Astral light; and the orgies of the witches' Sabbath, described by so many sorcerers upon their criminal trials, do not present themselves to them in any other manner. Often the preparations and the substances employed to arrive at this result were horrible, as we have seen in the chapters devoted to the ritual; but the results were never doubtful. Things of the most abominable, fantastic, and impossible description were seen, heard, and touched. . . .

In the Spring of the year 1854, I went to London to escape from certain family troubles and give myself up, without interruption, to science. I had introductory letters to eminent persons interested in supernatural manifestations. I saw several, and found in them, combined with much politeness, a great deal of indifference or frivolity. Immediately they demanded of me miracles, as they would of a charlatan. I was a little discouraged, for to tell the truth, far from being disposed to initiate others into the mysteries of ceremonial magic, I had always dreaded for myself the illusions and fatigues thereof; besides, these ceremonies demand materials at once expensive and hard to collect together. I, therefore, buried myself in the study of the High Cabala, and thought no more of the English adepts until one day, upon entering my lodging, I found a note with my address.

This note contained the half of a card, cut in two, and upon which I recognized, at once, the character of Solomon's Seal and a very small bit of paper I upon which was written in pencil: "Tomorrow, at three o'clock, before Westminster Abbey, the other half of this card will be presented you." I went to this singular rendezvous. A carriage was standing at the place. I held in my hand, with seeming indifference, my half of the card; a servant approached, and opening the carriage door, made me a sign. In the carriage was a lady in black whose bonnet was covered with a very thick veil; she beckoned to me to take a seat beside her, at the same time showing me the other half of the card which I had received. The footman closed the door, the carriage rolled away; and the lady having raised her veil I perceived a person whose eyes were sparkling and extremely piercing in expression. "Sir," said she to me, with a very strong English accent, "I know that the law of secrecy is very rigorous among adepts; a friend of Sir Bulwer Lytton, who has seen you, knows that experiments have been requested of you, and that you have refused to satisfy their curiosity. Perhaps you have not the necessary things: I wish to show you a complete magic cabinet; but I demand of you in advance the most inviolable secrecy. If you do not give this promise upon your honor I shall order the coachman to reconduct you to your house." I promised what was required, and I show my fidelity in mentioning neither the name the quality, nor the residence of this lady, whom I soon recognized as an initiate, not precisely of the first degree, but of a very high one. We had several long conversations, in the course of which she constantly insisted upon the necessity of practical experiments to complete initiation. She showed me a collection of magical robes and instruments, even lent me some curious books that I needed; in short, she decided to try at her house the experiment of a complete evocation, for which I prepared myself during twenty-one days, by scrupulously observing the practices indicated in the XIIIth chapter of the "Ritual."

All was ready by the 24th of July; our purpose was to evoke the phantom of the Divine Apollonius and interrogate him as to two secrets, of which one concerned myself, and the other interested this lady. She had at first intended to assist at the evocation, with an intimate friend; but at the last moment, this lady's courage failed, and, as three persons, or one, are strictly required for magical rites, I was left alone. The cabinet prepared for the evocation was arranged in the small tower, four concave mirrors were properly disposed, and there was a sort of altar, whose white marble top was surrounded by a chain of magnetized iron. Upon the white marble was chiselled and gilded the sign of the pentagram; and the same sign was traced in different colors upon a fresh white lambskin, which was spread under the altar. In the centre of the marble slab, there was a little brazier of copper, containing charcoal of elm and laurel wood;

another brazier was placed before me, on a tripod. I was clothed in a white robe, something like those used by our Catholic priests, but longer and more full, and I wore upon my head a crown of verbena leaves interwoven in a golden chain. In one hand I held a naked sword, and in another the Ritual. I lighted the two fires, with the substances requisite and prepared, and I began at first in a low voice, then louder by degrees, the invocations of the Ritual. The smoke spread, the flame flickered and made to dance all the objects it lighted, then went out. The smoke rose white and slow from the marble altar. It seemed as if I had detected a slight shock of earthquake, my ears rang and my heart beat rapidly. I added some twigs and perfumes to the braziers, and when the flame rose, I saw distinctly, before the altar, a human figure, larger than life size, which decomposed and melted away. I recommenced the evocations, and placed myself in a circle which I had traced in advance of the ceremony between the altar and the tripod; I saw then the disc of the mirror facing me, and which was behind the altar becoming illuminated by degrees, and a whitish form there developed itself, enlarging and seeming to approach, little by little. I called three times upon Apollonius, at the same time closing my eyes; and, when I re-opened them a man was before me, completely enveloped in a shroud, which seemed to me rather gray than white; his face was thin, sad and beardless, which did not seem to convey to me the idea which I had previously formed of Apollonius. I experienced a sensation of extraordinary cold, and when I opened my mouth to question the phantom, it was impossible for me to articulate a sound. I then put my hand upon the sign of the Pentagram, and I directed towards him the point of the sword, commanding him mentally by that sign, not to frighten me but to obey. Then the form became confused, and suddenly disappeared. I commanded it to reappear; upon which I felt it pass near me, like a breath, and something having touched the hand which touched the sword, I felt my arm instantly stiffened, as far as the shoulder. I thought I understood that this sword offended the spirit, and I planted it by the point in the circle near me. The human figure then re-appeared, but I felt such a weakness in my limbs, and such exhaustion seize hold of me, that I took a couple of steps to seat myself. As soon as I was in my chair, I fell into a profound slumber, accompanied by dreams, of which, upon returning to myself, I had only a vague and confused remembrance. For several days my arm was stiff and painful. The apparition had not spoken to me, but it seemed that the questions which I wished to ask it, answered themselves in my mind. To that of the lady, an interior voice replied in me, “Dead!” (it concerned a man of whom she wished to have some intelligence). As to myself I wished to know, if reconciliation and pardon would be possible between two persons, of whom I thought, and the same interior echo pitilessly answered, “Dead!”

I relate these facts exactly as they happened, not forcing them upon the faith of any one. The effect of this first experiment upon me, was something inexplicable. I was no longer the same man. . . .

I twice repeated in the course of a few days, the same experiment. The result of these two other evocations, was to reveal to me two cabalistic secrets, which might, if they were known by everyone, change in a short time the foundations and laws of the whole society. . . . I will not explain by what physiological laws, I saw and touched; I simply assert, that I did see and touch, that I saw clearly and distinctly, without dreaming, and that is enough to prove the efficacy of magic ceremonies. . . .

I will not close this chapter without noticing the curious belief of certain Cabalists, who distinguish apparent from real death, and think that they seldom occur simultaneously. According to their story, the greatest part of persons buried are alive, and many others, whom we think living, are, in fact, dead. Incurable insanity, for instance, would be, according to them, an incomplete but real death, which leaves the earthly body under the exclusive instinctive control of the astral or sidereal body. When the human soul experiences a shock too violent for it to bear, it would separate itself from the body and leave in its place the animal soul, or in other words, the astral body, which makes of human wreck something in one sense less living than even an animal. Dead persons of this kind can be easily recognized by the complete extinction of the affectional and moral senses; they are not bad, they are not good; they are dead. These beings, who are the poisonous mushrooms of the human species, absorb as much as they can the vitality of the living; that is why their approach paralyzes the soul, and sends a chill to the heart. These corpse-like beings prove all that has ever been said of the vampires, those dreadful creatures who rise at night and suck the blood from the healthy bodies of sleeping persons. Are there not some beings in whose presence one feels less intelligent, less good, often even less honest? Does not their approach quench all faith and enthusiasm, and do they not bind you to them by your weaknesses, and slave you by your evil inclinations, and make you gradually lose all moral sense in a constant torture?

These are the dead whom we take for the living persons; these are the vampires whom we mistake for friends!

EXPLANATORY REMARKS

So little is known in modern times of Ancient Magic, its meaning, history, capabilities, literature, adepts and results, that I cannot allow what precedes to go out, without a few words of explanation. The ceremonies and paraphernalia so minutely described by Lévi, are calculated and were intended to deceive the superficial reader.

Forced by an irresistible impulse to write what he knew, but fearing to be dangerously explicit, in this instance, as everywhere throughout his works, he magnifies unimportant details and slurs over things of greater moment. True, Oriental Cabalists need no preparation, no costumes, apparatus, coronets or war-like weapons: these appertain to the Jewish Cabala, which bears the same relation to its simple Chaldaean prototype as the ceremonious observances of the Romish Church to the simple worship of Christ and his apostles. In the hands of the true adept of the East, a simple wand of bamboo with seven joints, supplemented by their ineffable wisdom and indomitable will-power, suffices to evoke spirits and produce the miracles authenticated by the testimony of a cloud of unprejudiced witnesses. At this séance of Lévi's, upon the reappearance of the phantom, the daring investigator saw and heard things, which in his account of the first trial, are wholly suppressed, and in that of the others merely hinted at. I know this from authorities which cannot be questioned.

Suppose that the criticasters of the "Banner" and the "ir-Religio," who, every week, occupy themselves with shooting off their little pop-guns at the Elementary Spirits evoked in their literature by Colonel Olcott and myself, should try their hand at some of the simplest ceremonies given to neophytes, to sharpen their wisdom-teeth upon, before undertaking to amuse and instruct the world with their wit and wisdom. Shoot away, good friends, you amuse yourselves and hurt nobody else.

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[A copy of the Preamble and By-Laws of The Theosophical Society is pasted in H.P.B.'s Scrapbook, Vol. I, pp. 77-79. On top of the first column, above the title, H.P.B. wrote in blue pencil :]

The Child is

born!

Hosannah!

AN UNSOLVED MYSTERY

[Spiritual Scientist, Vol. III, November 25, 1875, pp. 133-35]

The circumstances attending the sudden death of M. Delessert, inspector of the Police de Sûreté, seems to have made such an impression upon the Parisian authorities that they were recorded in unusual detail. Omitting all particulars except what are necessary to explain matters, we reproduce here the undoubtedly strange history.

In the fall of 1861 there came to Paris a man who called himself Vic de Lassa, and was so inscribed upon his passport. He came from Vienna, and said he was a Hungarian, who owned estates on the borders of the Banat, not far from Zenta. He was a small man, aged thirty-five, with pale and mysterious face, long blonde hair, a vague, wandering blue eye, and a mouth of singular firmness. He dressed carelessly and ineffectively, and spoke and talked without much empressement. His companion, presumably his wife, on the other hand, ten years younger than himself, was a strikingly beautiful woman, of that dark, rich, velvety, luscious, pure Hungarian type which is so nigh akin to the gipsy blood. At the theatres, on the Bois, at the cafés, on the boulevards, and everywhere that idle Paris disports itself, Madame Aimée de Lassa attracted great attention and made a sensation.

They lodged in luxurious apartments on the Rue Richelieu, frequented the best places, received good company, entertained handsomely, and acted in every way as if possessed of considerable wealth. Lassa had always a good balance chez Schneider, Reuter et Cie., the Austrian Bankers in Rue de Rivoli, and wore diamonds of conspicuous lustre.

How did it happen then, that the Prefect of Police saw fit to suspect Monsieur and Madame de Lassa, and detailed Paul Delessert, one of the most rusé inspectors of the force, to “pipe” him? The fact is, the insignificant man with the splendid wife was a very mysterious personage, and it is the habit of the police to imagine that mystery always hides either the conspirator, the adventurer, or the charlatan.

The conclusion to which the Prefect had come in regard to M. de Lassa was that he was an adventurer and charlatan too. Certainly a successful one, then, for he was singularly unobtrusive and had in no way trumpeted the wonders which it was his mission to perform, yet in a few weeks after he had established himself in Paris the salon of M. de Lassa was the rage, and the number of persons who paid the fee of 100 francs for a single peep into his magic crystal, and a single message by his spiritual telegraph, was really astonishing. The secret of this was that M. de Lassa was a conjurer and diviner, whose pretensions were omniscient and whose predictions always came true.

Delessert did not find it very difficult to get an introduction and admission to de Lassa's salon. The receptions occurred every other day—two hours in the forenoon, three hours in the evening. It was evening when Inspector Delessert called in his assumed character of M. Flabry, virtuoso in jewels and a convert to Spiritualism. He found the handsome parlors brilliantly lighted, and a charming assemblage gathered of well-pleased guests, who did not at all seem to have come to learn their fortunes or fates, while contributing to the income of their host, but rather to be there out of complaisance to his virtues and gifts.

Mme. de Lassa performed upon the piano or conversed from group to group in a way that seemed to be delightful, while M. de Lassa walked about or sat in his insignificant, unconcerned way, saying a word now and then, but seeming to shun everything that was conspicuous. Servants handed about refreshments, ices, cordials, wines, etc., and Delessert could have fancied himself [to have] dropped in upon a quite modest evening entertainment, altogether en règle, but for one or two noticeable circumstances which his observant eyes quickly took in.

Except when their host or hostess was within hearing, the guests conversed together in low tones, rather mysteriously, and with not quite so much laughter as is usual on such occasions. At intervals a very tall and dignified footman would come to a guest, and, with a profound bow, present him a card on a silver salver.

The guest would then go out, preceded by the solemn servant, but when he or she returned to the salon—some did not return at all—they invariably wore a dazed or puzzled look, were confused, astonished, frightened, or amused. All this was so unmistakably genuine, and de Lassa and his wife seemed so unconcerned amidst it all, not to say distinct from it all, that Delessert could not avoid being forcibly struck and considerably puzzled.

Two or three little incidents, which came under Delessert's own immediate observation, will suffice to make plain the character of the impressions made upon those present. A couple of gentlemen, both young, both of good social condition, and evidently very intimate friends, were conversing together and tutoying one another at a great rate, when the dignified footman summoned Alphonse. He laughed gaily. "Tarry a moment, cher Auguste," said he, "and thou shalt know all the particulars of this wonderful fortune!" "Eh bien!" responded Auguste, "may the oracle's mood be propitious!" A minute had scarcely elapsed when Alphonse returned to the salon. His face was white and bore an appearance of concentrated rage that was frightful to witness. He came straight to Auguste, his eyes flashing, and bending his face toward his friend, who changed colour and recoiled, he hissed out, "Monsieur Lefébure, vous êtes un lâche!" "Very well, Monsieur Meunier," responded Auguste, in the same low tone, "to-morrow morning at six o'clock!" "It is settled, false friend, execrable traitor! À la mort!" rejoined Alphonse, walking off. "Cela va sans dire!" muttered Auguste, going towards the hat-room.

A diplomatist of distinction, representative at Paris of a neighboring state, an elderly gentleman of superb aplomb and most commanding appearance, was summoned to the oracle by the bowing footman. After being absent about five minutes he returned, and immediately made his way through the press to M. de Lassa, who was standing not far from the fireplace, with his hands in his pockets, and a look of utmost indifference upon his face. Delessert standing near, watched the interview with eager interest.

“I am exceedingly sorry,” said General Von—,“to have to absent myself so soon from your interesting salon, M. de Lassa, but the result of my séance convinces me that my dispatches have been tampered with.” “I am sorry,” responded M. de Lassa, with an air of languid but courteous interest, “I hope you may be able to discover which of your servants has been unfaithful.” “I am going to do that now,” said the General, adding, in significant tones, “I shall see that both he and his accomplices do not escape severe punishment.” “That is the only course to pursue, Monsieur le Comte.” The ambassador stared, bowed, and took his leave with a bewilderment on his face that was beyond the power of his tact to control.

In the course of the evening M. de Lassa went carelessly to the piano, and, after some indifferent vague preluding, played a remarkably effective piece of music, in which the turbulent life and buoyancy of bacchanalian strains melted gently, almost imperceptibly away, into a sobbing wail of regret and languor, and weariness and despair. It was beautifully rendered, and made a great impression upon the guests, one of whom, a lady, cried, “How lovely, how sad! Did you compose that yourself, M. de Lassa?” He looked towards her absently for an instant, then replied: “I? Oh, no! That is merely a reminiscence, madame.” “Do you know who did compose it, M. de Lassa?” enquired a virtuoso present. “I believe it was originally written by Ptolemy Auletes, the father of Cleopatra,” said M. de Lassa, in his indifferent, musing way, “but not in its present form. It has been twice re-written to my knowledge; still, the air is substantially the same.” “From whom did you get it, M. de Lassa, if I may ask?” persisted the gentleman. “Certainly! certainly! The last time I heard it played was by Sebastian Bach; but that was Palestrina’s—the present—version. I think I prefer that of Guido of Arezzo—it is ruder, but has more force. I got the air from Guido himself.” “You—from—Guido!” cried the astonished gentleman, “Yes, monsieur,” answered de Lassa, rising from the piano with his usual indifferent air. “Mon Dieu!” cried the virtuoso, putting his hand to his head after the manner of Mr. Twemlow, “Mon Dieu! that was in Anno Domini 1022!” “A little later than that—July 1031, if I remember rightly,” courteously corrected M. de Lassa.

At this moment the tall footman bowed before M. Delessert, and presented the salver containing the card. Delessert took it and read: “On vous accorde trente-cinq secondes, M. Flabry, tout au plus!” Delessert followed the footman from the salon across the corridor. The footman opened the door of another room and bowed again, signifying that Delessert was to enter. “Ask no questions,” he said briefly; “Sidi is mute.” Delessert entered the room and the door closed behind him. It was a small room, with a strong smell of frankincense pervading it. The walls were covered completely with red hangings that concealed the windows, and the floor was felted with a thick carpet. Opposite the door, at the upper end of the room near the ceiling, was the face of a large clock; under it, each lighted by tall wax candles, were two small tables containing, the one an apparatus very like the common registering telegraph instrument, the other a crystal globe about twenty inches in diameter, set upon an exquisitely wrought tripod of gold and bronze intermingled. By the door stood Sidi, a man jet black in colour, wearing a white turban and burnous, and having a sort of wand of silver in one hand. With the other, he took Delessert by the right arm above the elbow, and led him quickly up the room. He pointed to the clock, and it struck an alarm; he pointed to the crystal. Delessert bent over, looked into it and saw—a facsimile of his own sleeping-room, everything photographed exactly. Sidi did not give him time to exclaim, but still holding him by the arm, took him to the other table. The telegraph-like instrument began to click-click. Sidi opened the drawer, drew out a slip of paper, crammed it into Delessert’s hand, and pointed to the clock, which struck again. The thirty-five seconds were expired. Sidi, still retaining hold of Delessert’s arm, pointed to the door and led him towards it. The door opened, Sidi pushed him out, the door closed, the tall footman stood there bowing, the interview with the oracle was over. Delessert glanced at the piece of paper in his hand.

It was a printed scrap, capital letters, and read simply: “To M. Paul Delessert: The policeman is always welcome; the spy is always in danger!

Delessert was dumbfounded a moment to find his disguise detected; but the words of the tall footman, “This way, if you please, M. Flabry,” brought him to his senses. Setting his lips, he returned to the salon, and without delay sought M. de Lassa. “Do you know the contents of this?” asked he, showing the message. “I know everything, M. Delessert,” answered de Lassa, in his careless way. “Then perhaps you are aware that I mean to expose a charlatan, and unmask a hypocrite, or perish in the attempt?” said Delessert. “Cela m’est égal, monsieur,” replied de Lassa. “You accept my challenge, then?” “Oh! it is a defiance, then?” replied de Lassa, letting his eye rest a moment upon Delessert, “mais oui, je l’accepte!” And thereupon Delessert departed.

Delessert now set to work, aided by all the forces the Prefect of Police could bring to bear, to detect and expose this consummate sorcerer, whom the ruder processes of our ancestors would easily have disposed of—by combustion. Persistent enquiry satisfied Delessert that the man was neither a Hungarian nor named de Lassa; that no matter how far back his power of “reminiscence” might extend, in his present and immediate form he had been born in this unregenerate world in the toy-making city of Nuremberg; that he was noted in boyhood for his great turn for ingenious manufactures, but was very wild, and a mauvais sujet. In his sixteenth year he had escaped to Geneva and apprenticed himself to a maker of watches and instruments. Here he had been seen by the celebrated Robert Houdin, the prestidigitateur. Houdin, recognizing the lad’s talents, and being himself a maker of ingenious automata, had taken him off to Paris and employed him in his own workshops, as well as an assistant in the public performances of his amusing and curious diablerie. After staying with Houdin some years, Pflock Haslich (which was de Lassa’s right name) had gone East in the suite of a Turkish Pasha, and after many years’ roving, in lands where he could not be traced under a cloud of pseudonyms, had finally turned up in Venice, and come thence to Paris.

Delessert next turned his attention to Mme. de Lassa. It was more difficult to get a clue by means of which to know her past life; but it was necessary in order to understand enough about Haslich. At last, through an accident, it became probable that Mme. Aimée was identical with a certain Mme. Schlaff, who had been rather conspicuous among the demi-monde of Buda. Delessert posted off to that ancient city, and thence went into the wilds of Transylvania to Medgyes. On his return, as soon as he reached the telegraph and civilization, he telegraphed the Prefect from Karcag: “Don’t lose sight of my man, nor let him leave Paris. I will run him in for you two days after I get back.”

It happened that on the day of Delessert’s return to Paris the Prefect was absent, being with the Emperor at Cherbourg. He came back on the fourth day, just twenty-four hours after the announcement of Delessert’s death. That happened, as near as could be gathered, in this wise: the night after Delessert’s return he was present at de Lassa’s salon with a ticket of admittance to a séance. He was very completely disguised as a decrepit old man, and fancied that it was impossible for any one to detect him. Nevertheless, when he was taken into the room, and looked into the crystal, he was actually horror-stricken to see there a picture of himself, lying face down and senseless upon the side-walk of a street; and the message he received read thus: “What you have seen will be Delessert, in three days. Prepare!” The detective, unspeakably shocked, retired from the house at once, and sought his own lodgings.

In the morning he came to the office in a state of extreme dejection. He was completely unnerved. In relating to a brother inspector what had occurred, he said: “That man can do what he promises, I am doomed!”

He said that he thought he could make a complete case out against Haslich alias de Lassa, but could not do so w without seeing the Prefect, and getting instructions.

He would tell nothing in regard to his discoveries in Buda and in Transylvania—said that he was not at liberty to do so—and repeatedly exclaimed: “Oh! if M. le Préfet were only here!” He was told to go to the Prefect at Cherbourg, but refused, upon the ground that his presence was needed in Paris. He time and again averred his conviction that he was a doomed man, and showed himself both vacillating and irresolute in his conduct, and extremely nervous. He was told that he was perfectly safe, since de Lassa and all his household were under constant surveillance; to which he replied; “You do not know the man.” An inspector was detailed to accompany Delessert, never lose sight of him night and day, and guard him carefully; and proper precautions were taken in regard to his food and drink, while the guards watching de Lassa were doubled.

On the morning of the third day, Delessert, who had been staying chiefly indoors, avowed his determination to go at once and telegraph to M. le Préfet to return immediately. With this intention he and his brother-officer started out. Just as they got to the corner of the Rue de Lancry and the Boulevard, Delessert stopped suddenly and put his hand to his forehead.

“My God!” he cried, “the crystal! the picture!” and he fell prone upon his face, insensible. He was taken at once to a hospital, but only lingered a few hours, never regaining his consciousness. Under express instructions from the authorities, a most careful, minute, and thorough autopsy was made of Delessert’s body by several distinguished surgeons, whose unanimous opinion was, that the cause of his death was apoplexy, due to fatigue and nervous excitement.

As soon as Delessert was sent to the hospital, his brother-inspector hurried to the Central Office, and de Lassa, together with his wife and every one connected with the establishment, were at once arrested. De Lassa smiled contemptuously as they took him away. “I knew you were coming; I prepared for it. You will be glad to release me again.”

It was quite true that de Lassa had prepared for them.

When the house was searched, it was found that every paper had been burned, the crystal globe was destroyed, and in the room of the séances was a great heap of delicate machinery broken into indistinguishable bits. “That cost me 200,000 francs,” said de Lassa, pointing to the pile, “but it has been a good investment.” The walls and floors were ripped out in several places, and the damage to the property was considerable. In prison neither de Lassa nor his associates made any revelations. The notion that they had something to do with Delessert’s death was quickly dispelled, in a legal point of view, and all the party but de Lassa were released. He was still detained in prison, upon one pretext or another, when one morning he was found hanging by a silk sash to the cornice of the room where he was confined—dead. The night before, it was afterwards discovered, “Madame” de Lassa had eloped with a tall footman, taking the Nubian Sidi with them.

De Lassa’s secrets died with him.

———————

[In the next issue of the Spiritual Scientist, namely, December 2, 1875, p. 151, the following Editorial Note was published:]

“AN UNSOLVED MYSTERY”

“It is an interesting story,—that article of yours in today’s Scientist. But is it a record of facts, or a tissue of the imagination? If true, why not state the source of it; in other words, specify your authority for it?”

The above is not signed, but we would take the opportunity to say, that the story, “An Unsolved Mystery,” was published because we considered the main points of the narrative,—the prophecies, and the singular death of the officer—to be psychic phenomena, that have been, and can be again produced. Why quote “authorities”? The Scriptures tell us of the death of Ananias, under the stern rebuke from Peter; here we have a phenomenon of a similar nature. Ananias is supposed to have suffered instant death from fear. Few can realize this power, governed by spiritual laws; but those who have trod the boundary line, and KNOW some few of the things that CAN be done, will see no great mystery in this, or the story published last week. We are not speaking in mystical tones. Ask the powerful mesmerist if there is danger that the subject may pass out from his control?

If he could will the spirit out, never to return? It is capable of demonstration, that the mesmerist can act on a subject at a distance of many miles; and it is no less certain that the majority of mesmerists know little or nothing of the laws that govern their powers.

It may be a pleasant dream to attempt to conceive of the beauties of the spirit-world; but the time can be spent more profitably in a study of the spirit itself, and it is not necessary that the subject for study should be in the spirit-world.

———————

[In the same issue of the Spiritual Scientist, on page 147, there appeared the following letter to the Editor which throws further light upon this remarkable story:]

"AN UNSOLVED MYSTERY"

To the Editor of the Spiritual Scientist.

Sir:—

I am quite well aware of the source from whence originated the facts woven into the highly interesting story entitled "An Unsolved Mystery," which appeared in No. 12, Vol. III, of your paper. I was myself at Paris at the time of the occurrences described, and personally witnessed the marvellous effects produced by the personage who figures in the anecdote as M. de Lasa. The attention you are giving to the subject of Occultism meets with the hearty approbation of all initiates—among which class it is idle for me to say whether I am or am not included.

You have opened to the American public a volume crammed, from cover to cover, with accounts of psychic phenomena surpassing in romantic interest the more wonderful experiences of the present day Spiritualism; and before long your paper will be quoted all over the world as their chief repository. Before long, too, the numerous writers in your contemporary journals, who have been gloating over the supposed discomfiture of your Russian friends, Mme. Blavatsky and the President of the Philosophical Académie, will have the laugh turned upon them, and wish they had not been so hasty in committing themselves to print. The same number which contains de Lassa's story, has, in an article on "Occult Philosophy," a suggestion that the supposed materialized spirit-forms, recently seen, may be only the simulacra of deceased people, resembling those individuals, but who are no more the real spirits than is the "photograph in your album" the sitter.

Among the notable personages I met in Paris at the time specified, was the venerable Count d'Ourches, then a hale, old gentleman nearly ninety years of age.

His noble parents perished on the scaffold in the Reign of Terror, and the events of that bloody epoch were stamped indelibly upon his memory. He had known Cagliostro and his wife, and had a portrait of that lady, whose beauty dazzled the courts of Europe. One day he hurried breathlessly into the apartment of a certain nobleman, residing on the Champs Élysées, holding this miniature in his hand and exclaiming, in great excitement: “Mon Dieu!—she has returned—it is she!—Madame Cagliostro is here!” I smiled at seeing the old Count’s excitement, knowing well what he was about to say. Upon quieting himself he told us he had just attended a séance of M. de Lasa, and had recognized in his wife the original of the miniature, which he exhibited, adding that it had come into his possession with other effects left by his martyred father. Some of the facts concerning the de Lasa are detailed very erroneously, but I shall not correct the errors.

I am aware that the first impulse of the facetious critics of Occultism will be to smile at my hardihood in endorsing, by implication, the possibility that the beautiful Madame de Lasa, of 1861, was none other than the equally beautiful Madame Cagliostro of 1786; at the further suggestion that it is not at all impossible that the proprietor of the crystal globe and clicking telegraph, which so upset the nerves of Delessert, the police spy, was the same person, who, under the name of Alessandro di Cagliostro, is reported by his lying biographers to have been found dead in the prison of Sant’ Angelo.

These same humorous scribblers will have additional provocation to merriment when I tell you that it is not only probable, but likely, that this same couple may be seen in this country before the end of the Centennial Exhibition, astounding alike professors, editors, and Spiritualists.

The initiates are as hard to catch as the sun-sparkle which flecks the dancing wave on a summer day. One generation of men may know them under one name in a certain country, and the nest, or a succeeding one, see them as someone else in a remote land.

They live in each place as long as they are needed and then—pass away “like a breath” leaving no trace behind.

ENDREINEK AGARDI, of Koloswar.

[In H.P.B.’s Scrapbook, Vol. I, p. 83, where the above Letter to the Editor of the Spiritual Scientist is pasted as a clipping, the author of it is identified as a pupil of Master M. The town formerly known as Kolozsvár was at that time within the boundaries of Hungary; it is now known as Cluj and is in the Transylvanian District of Rumania; its German equivalent was Klausenburg.

H.P.B. also says that the story, “An Unsolved Mystery” was written from the narrative of the Adept known as Hillarion, who sometimes signed himself Hillarion Smerdis, though the Greek original has only one “l” in it, as a rule. H.P.B. drops the initialmark of an aspirate and uses merely the initial letter “I” as would be the case in Slavonic languages.

The facsimile of H.P.B.’s pen-and-ink notation in her Scrapbook is appended herewith.

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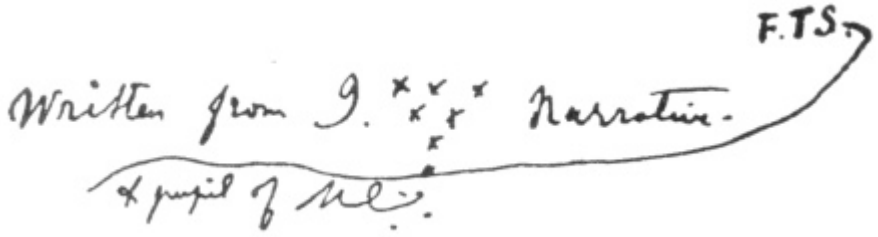

It is a curious fact that when Peter Davidson, F.T.S., published in The Theosophist (Vol. III, Feb. and March, 1882) an Old Tale about the Mysterious Brothers, which he transcribed from an eighteenth century work, he concluded his account with the following words:

“. . . . those mysterious ‘beings’ termed Brothers, Rosicrucians, etc., have been met with in every clime, from the crowded streets of ‘Civilized’ (!) London, to the silent crypts of crumbling temples in the ‘uncivilized’ desert; in short, wherever a mighty and beneficent purpose may call them or where genuine merit may attract them from their hermetic reticence, for one generation may recognize them by one name in a certain country, and the succeeding, or another generation meet them as someone else in a foreign land.” —Compiler.]

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[Professor Hiram Corson of Ithaca, N.Y., in an article dated December 26, 1875, and published in the Banner of Light under the title of “The Theosophical Society and its President’s Inaugural Address,” sharply criticizes Col. Olcott’s Presidential Address of November 17, 1875, especially those portions of it which refer to Spiritualism. To the cutting of this article, as pasted in her Scrapbook, Vol. I, pp. 98-99, H.P.B. appended the following remarks:]

Oh, poor Yorick—we know him well! Aye even to having frequently seen him go to bed with his silk hat and dirty boots on. Hiram Yorick must have been drunk when he wrote this article.

See H. S. Olcott’s answer on page 112.

A STORY OF THE MYSTICAL

TOLD BY A MEMBER OF THE THEOSOPHICAL SOCIETY.*

A DREAD SCENE IN EASTERN NECROMANCY — VENGEANCE MARVELLOUSLY WROUGHT BY OCCULT METHODS— MYSTERIES—THE SCÎN-LÂC.

[The Sun, New York, Vol. XLIII, No. 104, December 26, 1875]

To the Editor of The Sun.

Sir,—

One morning in 1868 Eastern Europe was startled by news of the most horrifying description.

———————

* [This story was republished by H.P.B. in The Theosophist, Vol. IV, January, 1883, pp. 99-101, under the title of “Can the ‘Double’ Murder?” She prefaced it with the following Editorial Note: “The story which follows was written by the editor of this magazine some years ago at the request of a literary friend in America, and published in a leading journal of New York. It is reprinted because the events actually occurred, and they possess a very deep interest for the student of psychological science. They show in a marked degree the enormous potentiality of the human will upon mesmeric subjects whose whole being may be so imbued with an imparted intellectual preconception that the ‘double,’ or mayavi-rupa, when projected transcorporeally, will carry out the mesmerizer’s mandate with helpless subserviency. The fact that a mortal wound may be inflicted upon the inner man without puncturing the epidermis will be a novelty only to such readers as have not closely examined the records and noted the many proofs that death may result from many psychical causes besides the emotions whose lethal power is universally conceded.”

—Compiler.]

———————

Michael Obrenovitch, reigning Prince of Serbia, his aunt, the Princess Catherine, or Katinka, and her daughter, had been murdered in broad daylight, near Belgrade, in their own garden, the assassin or assassins remaining unknown.* The Prince had received several bullet shots and stabs, and his body was actually butchered; the Princess was killed on the spot, her head smashed, and her young daughter, though still alive, was not expected to survive. The circumstances are too recent to have been forgotten, but in that part of the world, at that time, the case created a delirium of excitement.

In the Austrian dominions and in those under the doubtful protectorate of Turkey, from Bucharest down to Trieste, no high family felt secure. In those half-oriental countries every Montecchi has its Capuletti, and it was rumored that the bloody deed was perpetrated by the Prince Kara-Georgevitch, an old pretender to the modest throne of Serbia, whose father had been wronged by the first Obrenovitch. The Jaggos of this family were known to nourish the bitterest hatred toward one whom they called a usurper, and "the shepherd's grandson." For a time, the official papers of Austria were filled with indignant denials of the charge that the treacherous deed had been done or procured by Kara-Georgevitch, or "Czerno-Georgiy," as he is usually called in those parts. Several persons, innocent of the act, were, as is usual in such cases, imprisoned, and the real murderers escaped justice.

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* [Mihailo Obrenoviæ (1823-68) was the youngest son of Prince Milon Obrenoviæ (1780-1860). After the abdication of his father in 1839, and the death of his elder brother, Milan Obrenoviæ, the same year, he ascended the throne of Serbia. His ambitious program of self-assertion abroad and reforms within, alienated Turkey and Austria. Heavy taxation imposed upon the people strengthened the party which had forced his father to abdicate. In August, 1842, Vucic the leader of the malcontents, forced him to leave Serbia, and Alexander Karageorgevic was elected in his place. In 1858 Alexander was dethroned in his turn, and Milos Obrenovic recalled to the throne. On his death in 1860, Mihailo succeeded him. His policy was wise and moderate; he entertained plans for a union of various Slavonic tribes in South-East Europe, and obtained the withdrawal of the last Turkish garrisons from Serbia April 18, 1867. On May 29/June 10, 1868, he was assassinated in the park of Koshutnyak, at Topcider, near Belgrade.—Compiler.]

A young relative of the victim, greatly beloved by his people, a mere child, taken for the purpose from a school in Paris, was brought over in ceremony to Belgrade and proclaimed Hospodar of Serbia.* In the turmoil of political excitement the tragedy of Belgrade was forgotten by all but an old Serbian matron, who had been attached to the Obrenovitch family, and who, like Rachel, would not be consoled for the death of her children. After the proclamation of the young Obrenovitch, the nephew of the murdered man, she had sold out her property and disappeared; but not before taking a solemn vow on the tombs of the victims to avenge their deaths.

A VAMPIRE

The writer of this truthful narrative had passed a few days at Belgrade, about three months before the horrid deed was perpetrated, and knew the Princess Katinka. She was a kind, gentle and lazy creature at home; abroad she seemed a Parisian in manners and education. As nearly all the personages who will figure in this true story are still living, it is but decent that I should withhold their names, and give only initials.

The old Serbian lady seldom left her house, going out but to see the Princess occasionally. Crouched on a pile of pillows and carpeting, clad in the picturesque national dress, she looked like the Cumaean Sibyl in her days of calm repose. Strange stories were whispered about her occult knowledge, and thrilling accounts circulated sometimes among the guests assembled round the fireside of my modest inn. Our fat landlord’s maiden aunt’s cousin had been troubled for some time past by a wandering vampire, and had been bled nearly to death by the nocturnal visitor; and while the efforts and exorcisms of the parish pope had been of no avail, the victim was luckily delivered by Gospoja P—, who had put to flight the disturbing ghost by merely shaking her fist at him, and shaming him in his own language. It was in Belgrade that I learned for the first time this highly interesting fact for philology, namely, that spooks have a language of their own.

[This was Milan Obrenoviæ (1854-1901), son of Milos Jevremovie Obrenovie (1829-1861), the nephew of Prince Milos (1780-1860), and by his cousin Mihailo, educated at Bucharest and Paris, and placed on the throne under a regency in 1868.—Compiler.]

The old lady, whom I will call Gospoja P—, was generally attended by another personage destined to be the principal actress in our tale of horror. It was a young gypsy girl, from some part of Rumania, about fourteen years of age. Where she was born, and who she was, she seemed to know as little as anyone else. I was told she had been brought one day by a party of strolling gypsies, and left in the yard of the old lady; from which moment she became an inmate of the house. She was nicknamed “the sleeping girl,” as she was said to be gifted with the faculty of apparently dropping asleep wherever she stood, and speaking her dreams aloud. The girl’s heathen name was Frosya.

About eighteen months after the news of the murder had reached Italy, where I was at the time, I was travelling over the Banat, in a small wagon of my own, hiring a horse whenever I needed it, after the fashion of this primitive, trusting country. I met on my way an old Frenchman, a scientist, travelling alone after my own fashion, but with the difference that while he was a pedestrian I dominated the road from the eminence of a throne of dry hay, in a jolting wagon. I discovered him one fine morning, slumbering in a wilderness of shrubs and flowers, and had nearly passed over him, absorbed as I was, in the contemplation of the surrounding glorious scenery. The acquaintance was soon made, no great ceremony of mutual introduction being needed. I had heard his name mentioned in circles interested in mesmerism, and knew him to be a powerful adept of the school of Du Potet.

THE QUEEN OF CLAIRVOYANTS

“I have found,” he remarked in the course of the conversation, after I had made him share my seat of hay, “one of the most wonderful subjects in this lovely Thebaide.

I have an appointment to-night with the family. They are seeking to unravel the mystery of a murder by means of the clairvoyance of the girl. . . . She is wonderful; very, very wonderful!”

“Who is she?” I asked.

“A Rumanian gypsy. She was brought up, it appears, in the family of the Serbian reigning Prince, who reigns no more, for he was very mysteriously mur——. Holoah, take care! Diable, you will upset us over the precipice!” he hurriedly exclaimed, unceremoniously snatching from me the reins, and giving the horse a violent pull.

“You do not mean Prince Obrenovitch?” I asked, aghast.

“Yes, I do; and him precisely. To-night I have to be there, hoping to close a series of séances by finally developing a most marvellous manifestation of the hidden power of human spirit, and you may come with me. I will introduce you; and, besides, you can help me as an interpreter, for they do not speak French.”

As I was pretty sure that if the somnambule was Frosya, the rest of the family must be Gospoja P——, I readily accepted. At sunset we were at the foot of the mountain, leading to the old castle, as the Frenchman called the place. It fully deserved the poetical name given it. There was a rough bench in the depths of one of the shadowy retreats, and as we stopped at the entrance of this poetical place, and the Frenchman was gallantly busying himself with my horse on the suspicious-looking bridge which led across the water to the entrance gate, I saw a tall figure slowly rise from the bench and come toward us. It was my old friend, Gospoja P——, looking more pale and more mysterious than ever. She exhibited no surprise at seeing me, but simply greeting me after the Serbian fashion, with a triple kiss on both cheeks, she took hold of my hand and led me straight to the nest of ivy. Half reclining on a small carpet spread on the tall grass with her back leaning against the wall, I recognized our Frosya.

THE ENTRANCEMENT

She was dressed in the national costume of the Valachian women, a sort of gauze turban intermingled with various gilt medals and bands on her head, white shirt with opened sleeves, and petticoats of variegated colours. Her face looked deadly pale, her eyes were closed, and her countenance presented that stony, sphinx-like look which characterizes in such a peculiar way the entranced clairvoyant somnambule. If it were not for the heaving motion of her chest and bosom, ornamented by rows of medals and bead necklaces which feebly tinkled at every breath, one might have thought her dead, so lifeless and corpse-like was her face. The Frenchman informed me that he had sent her to sleep just as we were approaching the house, and that she now was as he had left her the previous night: he then began busying himself with the sujet, as he called Frosya. Paying no further attention to us, he shook her by the hand, and then making a few rapid passes, stretched out her arm and stiffened it. The arm, as rigid as iron, remained in that position. He then closed all her fingers but one—the middle finger—which he caused to point at the evening star, which twinkled in the deep blue sky. Then he turned round and went over from right to left, throwing on some of his fluids here, again discharging them at another place; busying himself with his invisible but potent fluids, like a painter with his brush when giving the last touches to a picture.

The old lady, who had silently watched him, with her chin in her hand the while, put out her thin, skeleton-looking hand on his arm and arrested it, as he was preparing himself to begin the regular mesmeric passes.

“Wait,” she whispered, “till the star is set, and the ninth hour completed. The Vourdalaki* are hovering around; they may spoil the influence.”

“What does she say?” inquired the mesmerizer, annoyed at her interference.

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* [Also known as vlukolak and vukodlak among Slavonian people. —Compiler.]

I explained to him that the old lady feared the pernicious influences of the Vourdalaki.

“Vourdalaki? What’s that, the Vourdalaki?” exclaimed the Frenchman. “Let us be satisfied with Christian spirits, if they honor us to-night with a visit, and lose no time for the Vourdalaki.”

I glanced at the Gospoja. She had become deathly pale, and her brow was sternly knitted over her flashing black eyes.

“Tell him not to jest at this hour of the night!” she cried. “He does not know the country. Even the Holy Church may fail to protect us, once the Vourdalaki aroused. What’s this?” pushing with her foot a bundle of herbs the botanizing mesmerizer had laid near on the grass. She bent over the collection and anxiously examined the contents of the bundle, after which she flung the whole in the water.

“It must not be left here,” she firmly added; “these are the St. John’s plants, and they might attract the wandering ones.”

Meanwhile the night had come, and the moon illuminated the landscape with a pale, ghostly light. The nights in the Banat are nearly as beautiful as in the East, and the Frenchman had to go on with his experiments in the open air as the “pope” of the Church had prohibited such in his tower, which was used as the parsonage, for fear of filling the holy precincts with the heretical devils of the mesmerizer, which, he remarked, he would be unable to exorcise on account of their being foreigners.

OCCULT DETECTIVE WORK

The old gentleman had thrown off his travelling blouse, rolled up his shirt sleeves, and now striking a theatrical attitude began a regular process of mesmerization. Under his quivering fingers the odile fluid actually seemed to flash in the twilight. Frosya was placed with her figure facing the moon, and every motion of the entranced girl was discernible as in daylight. In a few minutes large drops of perspiration appeared on her brow and slowly rolled down her pale face, glittering in the moonbeams.

Then she moved uneasily about and began chanting a low melody, to the words of which the Gospoja, anxiously bent over the unconscious girl, was listening with avidity and trying to catch every syllable. With her thin finger on her lips her eyes nearly starting from their sockets, her frame motionless, the old lady seemed herself transfixed into a statue of attention. The group was a remarkable one, and I regretted that I was not a painter. What followed was a scene worthy to figure in “Macbeth.” At one side the slender girl, pale and corpse-like, writhing under the invisible fluid of him who for the hour was her omnipotent master; at the other the old matron, who, burning with her unquenched desire of revenge, stood like the picture of Nemesis, waiting for the long-expected name of the Prince’s murderer to be at last pronounced. The Frenchman himself seemed transfigured, his gray hair standing on end; his bulky, clumsy form seemed to have grown in a few minutes. All theatrical pretence was now gone; there remained but the mesmerizer, aware of his responsibility, unconscious himself of the possible results, studying and anxiously expecting. Suddenly Frosya, as if lifted by some supernatural force, rose from her reclining posture and stood erect before us, motionless and still again, waiting for the magnetic fluid to direct her. The Frenchman, silently taking the old lady’s hand, placed it in that of the somnambulist, and ordered her to put herself en rapport with the Gospoja.

“What seest thou, my daughter? “ softly murmured the Serbian lady. “Can your spirit seek out the murderers?”

“Search and behold!” sternly commanded the mesmerizer, fixing his gaze upon the face of the subject.

“I am—on my way—I go,” faintly whispered Frosya, her voice seeming not to come from herself, but from the surrounding atmosphere.

THE MYSTIC DOUBLE

At this moment something so extraordinary took place that I doubt my ability to describe it. A luminous shadow, vapor-like, appeared closely surrounding the girl’s body.

At first about an inch in thickness, it gradually expanded, and, gathering itself, suddenly seemed to break off from the I body altogether, and condense itself into a kind of semi-solid vapor, which very soon assumed the likeness of the somnambule herself. Flickering about the surface of the earth, the form vacillated for two or three seconds, then glided noiselessly toward the river. It disappeared like a mist dissolved in the moonbeams, which seemed to absorb and imbibe it altogether.

I had followed the scene with intense attention The mysterious operation, known in the East as the evocation of the scîn-lâc* was taking place before my own eyes To doubt was impossible, and Du Potet was right in saying that mesmerism is the conscious magic of the ancients, and spiritualism the unconscious effect of the same magic upon certain organisms.

As soon as the vaporous double had soaked itself through the pores of the girl, the Gospoja had, by a rapid motion of the hand which was left free, drawn from under her pelisse something which looked to us suspiciously like a small stiletto, and placed it as rapidly in the girl's bosom. The action was so quick that the mesmerizer, absorbed in his work, had not remarked it,† as he afterwards told me. A few minutes elapsed in a dead silence. We seemed a group of petrified persons. Suddenly a thrilling and transpiercing cry burst from the entranced girl's lips. She bent forward, and snatching the stiletto from her bosom, plunged it furiously around her in the air, as if pursuing imaginary foes.

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* [H.P.B. seems to imply that this is an Eastern term, while in reality it is an Anglo-Saxon one. Scîn-lâc means magic, necromancy and sorcery, as well as a magical appearance, a spectral form, a deceptive appearance or a phantom (phantasma). Scîn-lâeca is a magician or sorcerer, and scîn-lâece, a sorceress. The art by means of which illusory appearances are produced was known as scînn-craeft. From the Anglo-Saxon scînan, to shine, was also derived the term scîn-fold used for the idea of the Elysian fields.—Compiler.]

† [H.P.B. must have often thought in French, even when writing English. This is a case in point. She means "had not noticed it," but uses the equivalent of the French word "remarquer" which carries a different meaning in English.—Compiler.]

Her mouth foamed, and incoherent, wild exclamations broke from her lips, among which discordant sounds I discerned several times two familiar Christian names of men. The mesmerizer was so terrified that he lost all control over himself, and instead of withdrawing the fluid, he loaded the girl with it still more.

“Take care!” exclaimed I. “Stop! You will kill her or she will kill you!”

But the Frenchman had unwittingly raised subtle potencies of nature, over which he had no control. Furiously turning round, the girl struck at him a blow which would have killed him, had he not avoided it by jumping aside, receiving but a severe scratch on the right arm. The poor man was panic-stricken. Climbing with an extraordinary agility for a man of his bulky form on the wall over her, he fixed himself on it astride, and gathering the remnants of his will power, sent in her direction a series of passes. At the second, the girl dropped the weapon and remained motionless.

“What are you about?” hoarsely shouted the mesmerizer in French, seated like some monstrous night goblin on the wall. “Answer me: I command you!”

“I did—but what she—whom you ordered me to obey— commanded me do,” answered the girl in French, to my amazement.

“What did the old witch command you?” irreverently asked he.

VENGEANCE SATISFIED

“To find them—who murdered—kill them—I did so—and they are no more!—avenged—avenged! They are—”

An exclamation of triumph, a loud shout of infernal joy rang loud in the air, and awakening the dogs of the neighboring villages a responsive howl of barking began from that moment like a ceaseless echo of the Gospoja’s cry.

“I am avenged. I feel it, I know it. My warning heart tells me that the fiends are no more.” And she fell panting on the ground, dragging down in her fall the girl, who allowed herself to be pulled down as if she were a bag of wool.

"I hope my subject did no further mischief to-night. She is a dangerous as well as a very wonderful subject!" said the Frenchman.

We parted. Three days after that I was at T——, and as I was sitting in the dining-room of a restaurant waiting for my lunch I happened to pick up a newspaper, and the first lines I read ran thus:

VIENNA, 186—. TWO MYSTERIOUS DEATHS. Last evening, at 9:45, as P —— was about to retire, two of the gentlemen in waiting suddenly exhibited great terror, as though they had seen a dreadful apparition. They screamed, staggered, and ran about the room holding up their hands as if to ward off the blows of an unseen weapon. They paid no attention to the eager questions of the Prince and suite, but presently fell writhing upon the floor, and expired in great agony. Their bodies exhibited no appearance of apoplexy, nor any external marks of wounds; but wonderful to relate, there were numerous dark spots and long marks upon the skin, as though they were stabs and slashes made without puncturing the cuticle. The autopsy revealed the fact that beneath each of these mysterious discolorations there was a deposit of coagulated blood. The greatest excitement prevails, and the faculty are unable to solve the mystery."

HADJI MORA.*

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* [In her Scrapbook, Vol. I, p. 118, H.P.B. pasted a cutting of this story and signed her name under this pseudonym. Concerning the veracity of the facts outlined by H.P.B., and other data relevant to this story, the student is referred to H.P.B.'s letter written to A. P. Sinnett in the early part of 1886 and numbered Letter No. LXI, in the volume entitled The Letters of H. P. Blavatsky to A. P. Sinnett, published in 1924.

Some years later, when this story was republished in The Theosophist, Vol. IV, January, 1883, John Yarker, the well-known Mason, wrote a brief account of similar experiences he had had with sensitives (ibid., March, 1883, pp. 149-50). To his inquiry as to the genuineness of the narrative, H.P.B. added in a footnote: "We assure our learned correspondent that every word of our narrative is true." —Compiler.]

1876

THE LUMINOUS CIRCLE*

WONDERFUL POWERS OF THE DIVINING GIRL OF DAMASCUS.

A THEOSOPHICAL TALE TOLD BY AN OLD TRAVELLER IN THE FAR EAST. — A MAGIC MOON. — WHAT WAS SEEN THEREIN. — THE DERVISHES OF CONSTANTINOPLE. — A DWARF'S TRANSFORMATION.

[The Sun, New York, Vol. XLIII, No. 111, January 2, 1876]

We were a small party of merry travellers. We had arrived at Constantinople a week before from Greece, and had devoted fourteen hours a day to running up and down the steep hills of Pera, visiting bazaars, climbing to the tops of minarets, and fighting our way through armies of hungry dogs, traditional masters of the streets of Stamboul. Nomadic life is infectious, they say, and no civilization is strong enough to destroy the charm of unrestrained freedom when it has once been tasted. For the first three days my spaniel, Ralph, had kept at my heels, and behaved like a tolerably well-educated quadruped. He was a fine fellow, my travelling companion and most cherished friend; I was afraid to lose him, and so kept a good watch over his incomings and outgoings. At every impudent attack by his Mohammedan fellow creatures, whether demonstrations of friendship or hostility, he would merely draw in his tail between his legs, and seek in a dignified and modest manner protection under one or the other wing of our little party. He had shown from the first a decided aversion to bad company, and so, having become assured of his discretion, by the end of the third day I relinquished my vigilance. This neglect was speedily followed by punishment. In an unguarded moment he listened to the voice of some canine siren, and the last I saw of him was his bushy tail vanishing around the corner of a dirty, crooked street.

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* [In her Scrapbook, Vol. I, p. 118, H.P.B. made a notation in blue pencil above this title to the effect that this was her "2nd story."—Compiler.]

Greatly annoyed, and determined to recover him at all hazards, I passed the remainder of the day in a vain search. I offered twenty, thirty, forty francs reward for him. About as many vagabond Maltese began a regular chase, and toward night we were assailed in our hotel by the whole troop, every man of them with a mangy cur in his arms, which he tried his best to convince me was the dog I had lost. The more I denied, the more solemnly they insisted, one of them actually going down upon his knees, snatching from his bosom an old corroded image of the Virgin, and swearing with a solemn oath that the Queen of Heaven herself had appeared to him and kindly shown him which dog was mine. The tumult had increased so as to threaten a riot, when finally our landlord had to send for a couple of kavasches from the nearest police station, who expelled the army of bipeds and quadrupeds by main force. I was the more in despair, as the headwaiter, a semi-respectable old brigand, who, judging by appearances, had not passed more than a half-dozen years in the galleys, gravely assured me that my pains were all useless, as my spaniel was undoubtedly devoured and half digested by this time, the Turkish dogs being very fond of their toothsome Christian brothers.

The discussion was held in the street, at the door of the hotel, and I was about to give up the search for that night, when an old Greek lady, a Phanariote, who had listened attentively to the fracas from the steps of a neighboring house, approached our disconsolate group and suggested to Miss H., one of our party, that we should inquire of the Dervishes concerning the fate of Ralph. “And what can the Dervishes know about my dog?” inquired I, in no mood to joke.

THE “HOLY MEN”

“The holy men know all, Kyrea (madam)!” answered she, somewhat mysteriously. “Last week I was robbed of my new satin pelisse, which my son had brought me from Brusa, and, as you all see, there I have it on my back again.”

“Indeed? Then the holy men have also metamorphosed your new pelisse into an old one, I should say,” remarked a gentleman of our company, pointing to a large rent in the back, which had been clumsily mended with pins.

“And it is precisely that which is most wonderful,” quietly answered the Phanariote, not in the least disconcerted. “They showed me in the luminous circle the quarter of the town, the house, and even the room in which the Jew who stole it was preparing to rip and cut my garment into pieces. My son and I had barely the time to run over to the Kalindjikoulosek quarter and save my property. We caught the thief in the very act, and both instantly recognized him as the man shown us by the Dervishes in the magic moon. He confessed, and is in prison now.”

Not understanding what she meant by the luminous circle and magic moon, but not a little mystified by her account of the divining powers of the “holy men,” we felt so satisfied that the story was not wholly a fabrication that we decided to go and see for ourselves on the following morning.

The monotonous cry of the Muezzin from the top of a minaret had just proclaimed the noon of the day as we, descending from the heights of Pera to the port of Galata, with difficulty elbowed our way through the unsavory crowds of the commercial quarter of the town. Before we reached the docks we had been half deafened by the shouts and incessant, ear-piercing noises, and the Babel-like confusion of tongues. In this part of the city it is useless to expect to be guided by either house numbers or names of streets. The location of any desired place is indicated by its relative proximity to some other conspicuous building, such as a Mosque, bath or European storehouse; for the rest one has to put his faith in Allah and his prophet.

DERVISHES AT HOME

It was with the greatest difficulty, therefore, that we finally found the British shipchandler’s store in the rear of which we were to look for the place of our destination.

Our hotel guide knew about the Dervishes as little as ourselves; but at last a Greek urchin, in all the simplicity of primitive undress, consented for a modest copper bakshish, to lead us to the dancers.

We arrived at last, and were shown into a gloomy and vast hall, which appeared to me like a vacated stable. It was long and narrow, the floor was thickly strewn with sand, as in a manège, and it was lighted only through small windows under the cornices of the ceiling. The Dervishes had finished their morning performances, and were evidently resting from their exhausting labors. They looked completely prostrated, some lying about in corners, others sitting on their heels, staring vacantly, in mute contemplation of the Invisible Divinity, as we were informed. They appeared to have lost all power of speech and hearing, for none of them responded to our questions until a gaunt giant-limbed fellow, in a tall pointed cap, which made him appear over seven feet high, emerged from an obscure nook. Informing us that he was the chief, he remarked that the holy brethren, being in the act of receiving orders for further ceremonies of the day from Allah himself, must not be disturbed. But when the interpreter had explained to him the object of our visit, which concerned himself alone, he being the sole proprietor of the “divining rod,” his objections vanished, and he extended his hand for the alms. Upon being gratified, he beckoned two of our party, signifying that he could not accommodate more at once, and led the way.

THE SIBYL’S RETREAT

Plunging after him into the darkness of what seemed a half-subterranean passage, we were led to the foot of a tall ladder reaching to a chamber under the roof. We scrambled up after our guide and found ourselves in a wretched garret, of moderate size, destitute of all furniture. The floor, however, was carpeted with a thick layer of dust, and cobwebs festooned the walls in profusion. In one corner we perceived something which I mistook, at first, for a bundle of old rags; but the heap presently moved, got on its legs, advanced to the middle of the room, and stood before us, the most extraordinary-looking creature that I ever beheld. Its sex was female, but it was impossible to decide whether she was a woman or a child.

She was a hideous-looking dwarf, with a head so monstrously developed that it would have been too big for a giant; the shoulders of a grenadier; the bosom of a Normandy wet nurse; and the whole supported on two short, lean, spider-looking legs, which trembled under the disproportionate size of the trunk as she advanced. She had a grinning countenance, like the face of a satyr, and it was ornamented with letters and signs from the Koran, painted in bright yellow. On her forehead was a blood-red crescent; her head was crowned with a dusty tarboosh; the lower extremities covered with large Turkish trousers; the upper portion of the body wrapped in dirty white muslin, barely sufficient to conceal one-half of its deformities. This creature rather let herself drop than sat down, in the middle of the floor, and as her weight came upon the rickety boards it sent up a thick cloud of dust, which invaded our throats and set us to coughing and sneezing. This was the famous Tatmos, known as the Damascus Oracle!

THE MAGICIAN AT WORK

Without losing time in idle talk, the Dervish produced a piece of chalk, and traced round the girl a circle about six feet in diameter. Fetching from behind the door twelve small copper lamps, and filling them with a dark liquid contained in a vial which he drew from his bosom, he placed them symmetrically around the magic circle. He then broke a chip of wood from the half-ruined panel of the door, which bore evident marks of many a similar depredation, and, holding the chip between his thumb and finger, began blowing on it at regular intervals, alternating with mutterings of weird incantation; suddenly, and to all appearance without any apparent cause for its ignition, there appeared a spark on the chip, and it blazed up like a dry match. He lit the twelve lamps at this self-generated flame. During this process, Tatmos, who until then had sat altogether unconcerned and motionless, removed her yellow babouches off from her naked feet, and throwing them into a corner, disclosed, as an additional beauty, a sixth toe on each deformed foot.

The Dervish then reached over into the circle, and, seizing the dwarf’s ankles, gave a jerk as if he had been lifting a bag of corn, raised her clear off the ground, and stepping back, held her head downward. He shook her as one might a sack to pack its contents, the motion being regular and easy. He then swung her to and fro like a pendulum until the necessary momentum was acquired, when, letting go one foot and seizing the other with both hands, he made a powerful, muscular effort and whirled her round in the air as if she had been an Indian club.

My companion had shrunk back into a corner in fear. Round and round the Dervish swung his living burden, she remaining perfectly passive. The motion increased in rapidity, until the eye could hardly follow her body in its circuit. This continued perhaps for two or three minutes, until gradually slackening the motion, he stopped it, and in an instant had landed the girl upon her knees in the middle of the lamp-lit circle. Such was the Eastern method of mesmerization as practised among the Dervishes.

IN A TRANCE

And now the dwarf seemed entirely oblivious of external objects, and in a deep trance. Her head and jaw dropped upon her chest, her eyes were glazed and staring, and altogether her appearance was hideous. The Dervish then carefully closed the wooden shutters of the only window, and we would have been in total obscurity but that there was a hole bored in it, through which entered a bright ray of sunlight, which shot through the darkened room and shone upon the girl. He arranged her drooping head so that the ray should fall directly upon the crown, after which, motioning us to remain silent, he folded his arms upon his bosom, and fixing his gaze upon the bright spot, became as motionless as an image of stone. I, too, riveted my eyes upon the same spot, and followed the proceeding with intense interest, for I had seen something similar before, and knew what beautiful phenomena to expect.

By degrees the bright patch, as if it had drawn through the sunbeam a greater splendor from without and condensed it within its own area, shaped itself into a brilliant star, which from its focus sent out rays in every direction.

A curious optical effect then occurred. The room, which previously had been partially lighted by the sunbeam, grew darker and darker as the star increased in radiance, until we found ourselves in an Egyptian gloom. The star twinkled, trembled, and turned, at first with a slow, gyratory motion, then faster and faster, expanding and increasing its circumference at every rotation until it formed a brilliant disc, and we lost sight of the dwarf as if she herself had been absorbed into its light. Having gradually attained a vertiginous velocity, as the girl had when whirled by the Dervish, the motion began decreasing, and finally merged into a feeble vibration, like the shimmer of moonbeams on rippling water.

Then it flickered for a moment longer, emitted a few last flashes, and assuming the density and irridescence of an immense opal, it remained motionless. The disc now radiated a moon-like lustre, soft and silvery, but instead of illuminating the garret, this seemed only to intensify the darkness. Its edge was not penumbrous, but, on the contrary, sharply defined like that of a silver shield.

THE MAGICAL SHIELD

All being now ready the Dervish without uttering a word, or removing his gaze from the disc, stretched out a hand and taking hold of mine, he drew me to his side and pointed to the illuminated shield. Looking at the place indicated, we saw dark patches appear like those upon the moon. These gradually formed themselves into figures, which began moving about till they came out in high relief in their natural colors. They neither appeared like a photograph nor an engraving; still less like reflection of images on a mirror; but as if the disc were a cameo and they were raised above its surface and then endowed with life and motion. To my astonishment and my friend’s consternation we recognized the bridge leading from Galata to Stamboul, spanning the Golden Horn from the new to the old city.

There were the people hurrying to and fro, steamers and gay caiks gliding on the blue Bosphorus; the many-colored buildings, villas and palaces reflected in the water; and the whole picture illuminated by the noonday sun.

It passed like a panorama; but so vivid was the impression that we could not tell whether it or ourselves were in motion. All was bustle and life, but not a sound broke the oppressive stillness. It was noiseless as a dream. It was a phantom picture. Street after street and quarter after quarter succeeded each other; there was the Bazaar, with its narrow, roofed passages, the small shops on each side, the coffee house, with gravely-smoking Turks; and as either they or we glided past them, one of the smokers upset the narghile and coffee of another, and a volley of soundless invectives caused us great amusement. So we travelled with the picture until we came to a large building, which I recognized as the Palace of the Minister of Finance. In a ditch behind the house and close by to a Mosque, lying in a pool of mud, with his silken coat all bedraggled, lay my poor Ralph! Panting and crouching down as if exhausted, he seemed dying; and near him were gathered some sorry-looking curs who lay blinking in the sun and snapping at the flies!

I had seen all that I desired, although I had not breathed a word about the dog to the Dervish, and had come more out of curiosity than with the idea of any success. I was impatient to leave at once to recover Ralph; but as my companion besought me to remain a little while longer, I reluctantly consented.

THINKING OF HIM

The scene faded away, and Miss H—— placed herself in her turn nearer by the side of the gigantic Dervish. “I will think of him,” whispered she into my ear, with that sentimental tone which young ladies generally assume when referring to a “him.” A long stretch of sand; a blue sea, with white caps dancing in the sun; a great steamer, ploughing her way along past a desolate shore, and leaving a milky track behind her.

The deck is full of life; then men busy forward; the cook, with his white cap and apron, coming out of his galley; uniformed officers moving about; passengers on the quarter deck flirting, lounging, or reading; and a young man we both recognize comes forward and leans over the taffrail. It is—him!

Miss H—— gives a little gasp, blushes and smiles, and concentrates her thoughts again. The picture of the steamer fades away in its turn; the magic moon remains for a few seconds pictureless. But new spots appear on its luminous face; we see a library slowly emerging from its depths a library with green carpet and hangings, and book-shelves around three sides of the room. Seated in an armchair by the table, under the chandelier, is an old gentleman writing. His grey hair is brushed back from his forehead, his face is smooth-shaven, and his countenance has an expression of benignity. “Father!” joyfully exclaims Miss H——.

The Dervish makes a hasty motion to enjoin silence. The light on the disc quivers, but resumes its steady brilliancy once more.

WONDERFUL

We are back in Constantinople now; and out of the pearly depths of the shield forms our own apartment in the hotel. There are our papers and books lying upon the bureau, my friend’s travelling-hat in a comer, her ribbons hanging on the glass, and on the bed the very dress which she had exchanged when we started out on our memorable expedition. No detail was lacking to make the identification complete; and, to prove that we were not seeing something conjured up in our own imaginations, there lay upon the dressing case two sealed letters, the very handwriting upon which my friend recognizes. They were from a very dear relative of hers, from whom she had expected to hear at Athens, but had been disappointed. The scene faded away, and we now see her brother’s room, with himself lying upon the lounge, and the servant bathing his head, which, to our horror, we see bleeding!

We had left the boy perfectly well one hour before; but upon seeing his picture my companion uttered a cry of alarm, and seizing me by the hand dragged me towards the door. Down below we rejoined our guide, and hurried back to our hotel.

The boy had fallen downstairs and cut himself badly on the forehead; in the room, on the writing desk were the two letters which had been forwarded from Athens, letters she had seen in the disc and recognized, and the arrival of which had been so impatiently expected. Ordering the carriage, I drove hurriedly to the Minister of Finance, and alighting with the guide went right to the ditch I had never seen but in the magic room. In the middle of the pool, badly mangled, half famished, but still alive, lay my beautiful spaniel, Ralph! HADJI MORA.

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MADAME BLAVATSKY EXPLAINS

A RAP AT THE “LUTHER”-ANS—HER OPINION OF THE EDDYS—MEDIUMS CRITICIZED.

[Spiritual Scientist, Boston, Vol. III, January 6, 1876, pp. 208-9]

To the Editor of the Spiritual Scientist: Dear Sir,—For the last three months one has hardly been able to open a number of the Banner, or the other papers, without finding one or more proofs of the fecundity of the human imagination in the condition of hallucination. The Spiritualist camp is in an uproar, and the clans are gathering to fight imaginary foes. The toxin is sounded; danger signals shoot, like flaming rockets, across the hitherto serene sky, and warning cries are uttered by vigilant sentries posted at the four corners of the “angel-girt world.” The reverberations of this din resound even in the daily press.

One would think that the last day of judgment had come for American Spiritualism.

Why all this disturbance? Simply because two humble individuals have spoken a few wholesome truths. If the grand beast of the Apocalypse with its seven heads, and the word "Blasphemy" written upon each, had appeared in heaven, there would hardly have been so much commotion there, as this; and there seems to be a concerted effort to pitch Colonel Olcott and myself, coupled like a pair of Hermetic Siamese twins, into the school of the Diakka.* Occultism seems to the superstitious, as ominous as a comet with fiery tail, and the precursor of war, plagues and other calamities. They seem to think that if they do not crush us, we will destroy Spiritualism.

I have no time to waste, and what I now write is not intended for the benefit of such persons as these, whose soap-bubbles, however pretty, are sure to burst of themselves, but to set myself right with many most estimable Spiritualists for whom I feel a sincere regard.

If the spiritual press of America were conducted upon a principle of doing even justice to all, I would send your contemporaries copies of this letter, but their course in the past has made me, whether rightly or not, feel as if no redress could be had outside of your columns. I shall be only too glad if their treatment in this case gives me cause to change my opinion that they and their slandering theorists are inspired by the biblical devils who left Mary Magdalene and returned to the land of the "Sweet By-and-By."†

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* [When the cutting of this article was pasted in H.P.B.'s Scrapbook, Vol. I, p. 108, she corrected the word "school" to read "Scheol" and added the following footnote in pen and ink: Scheol—the hell of the Jews—you donkey printer. —Compiler.]

† [A hymn by Ira David Sankey (1840-1908), in which occur the following lines: "In the sweet by-and-by, We shall meet on that beautiful shore." —Compiler.]

To begin, I wish to unhook my name from that of Col. Olcott, if you please, and declare that as he is not responsible for my views or actions, neither am I for his. He is bold enough and strong enough to defend himself under all circumstances, and has never allowed his adversaries to strike without knocking out two teeth to their one. If our views on Spiritualism are in some degree identical, and our work in the Theosophical Society pursued in common, we are, notwithstanding, two very distinct entities and mean to remain such. I highly esteem Colonel Olcott, as every one does who knows him. He is a gentleman; but what is more in my eyes, he is an honest and true man, and an unselfish Spiritualist, in the proper sense of that word. If he now sees Spiritualism in another light than Orthodox Spiritualists would prefer, they themselves are only to blame. He strikes at the rotten places of their philosophy, and they do all they can to cover up the ulcers, instead of trying to cure them. He is one of the truest and most unselfish friends that the cause has today in America, and yet he is treated with an intolerance that could hardly be expected of anybody above the level of the rabid Moodys and Sankeys. Surely, facts speak for themselves, and a faith so pure, angelic and unadulterated as American Spiritualism is claimed to be, can have nothing to fear from Heresiarchs. A house built on the rock stands unshaken by any storm. If the New Luther-an Church can prove all its “controls, guides and visitors from behind the Shining River,” to be disembodied spirits, why all this row? That’s just where the trouble lies; they cannot prove it. They have tasted these fruits of Paradise, and while finding some of them sweet and refreshing because gathered and brought by real angel friends, so many others have proved sour and rotten to the core, that to escape an uncurable dyspepsia, many of the best and most sincere Spiritualists have left the communion without asking for a letter of dismissal. This is not Spiritualism; it is as I say, a New Luther-an Church, and really, though the late Oracle of the Banner of Light was evidently a pure and true woman—for the breath of calumny, this raging demon of America, has never been able to soil her reputation, and though certainly she was a wonderful medium—still I don’t see why a Spiritualist should be ostracized, only, because after having given up St. Paul, he or she does not strictly adhere to the doctrines of St. Conant.

The last number of the Banner contained a letter from a Mr. Saxon, criticizing some expressions in a recent letter of Colonel Olcott, to the New York Sun, in defence of the Eddys. The only part which concerned me is this:

Surely, some magician with his or her Cabalistic Presto! Change! has worked sudden and singular revolutions in the mind of this disciple of Occultism, this gentleman who “is” and “is not” a Spiritualist. As I am the only she-Cabalist in America, I cannot be mistaken as to the author’s meaning; so I cheerfully pick up the glove. While I am not responsible for the changes in the barometer of Col. Olcott’s spirituality (which, I notice, usually presage a storm), I am for the following facts: Since I left Chittenden, I have constantly and fearlessly maintained against every one, beginning with Dr. Beard, that their apparitions are genuine and powerful. Whether they are “spirits of hell or goblins damned,” is a question quite separate from that of their mediumship. Col. Olcott will not deny that when we met at Chittenden for the first time, and afterwards—and that more than once—when he expressed suspicions about the genuineness of May-Flower and George Dix, the spirits of Horatio’s dark séances, I insisted that so far as I could judge, they were genuine spirits.* He will also no doubt admit, since he is an eminently truthful man, that when the ungrateful behaviour of the Eddys, towards whom every visitor at the Homestead will testify that he was kinder than a brother—had made him ready to express his indignation, I interfered in their behalf, and begged that he would never confound mediums with other people as to their responsibility. Mediums have tried to shake my opinions of the Eddy boys, offering in two cases that I can recall, to go to Chittenden with me and expose the fraud. I acted the same with them that I did with the Colonel.

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* [In her Scrapbook, Vol. I, p. 108, H.P.B. corrected the word “spirits” to read “phenomena.”—Compiler.]

Mediums have tried likewise to convince me that Mr. Crookes' Katie King was but Miss F. Cook walking about, while a wax-bust, fabricated in her likeness and covered with her clothes, lay in the cabinet, representing her as entranced. Other mediums, regarding me as a fanatical Spiritualist, who would even be ready to connive at fraud rather than see the cause hurt by an exposure, have let, or pretended to let, me into the secrets of the mediumship of their fellow mediums, and sometimes incautiously into their own. My experience shows that the worst enemies of mediums are mediums. Not content with slandering each other, they assail and traduce their warmest and most unselfish friends.

Whatever objection any one may have to me on account of country, religion, occult study, rudeness of speech, cigarette smoking, or any other peculiarity, my record in connection with Spiritualism for long years does not show me as making money by it, or gaining any other advantage direct or indirect. On the contrary: those who have met me in all parts of the world (which I have circumnavigated three times) will testify that I have given thousands of dollars, imperilled my life, defied the Catholic Church, where it required more courage to do so than the Spiritualists seem to show about encountering Elementaries, and in camp and court, on the sea, in the desert, in civilized and savage countries, I have been, from first to last, the friend and champion of the mediums. I have done more: I have often taken the last dollar out of my pocket and even necessary clothes off my back to relieve their necessities. And how do you think I have been rewarded? BY honors, emoluments, and social position? Have I charged a fee for imparting to the public or individuals what little knowledge I have gathered in my travels and studies? Let those who have patronized our principal mediums answer. I have been slandered in the most shameful way, and the most unblushing lies circulated about my character and antecedents by the very mediums whom I have been defending at the risk of being taken for their confederate when their tricks have been detected.

What has happened in American cities is no worse nor different from what has befallen me in Europe, Asia, and Africa. I have been injured temporarily in the eyes of good and pure men and women, by the libels of mediums whom I never saw, and who never were in the same city with me at the same time. Of mediums who made me the heroine of shameful histories whose action was alleged to have occurred when I was in another part of the world, far away from the face of a white man. Ingratitude and injustice have been my portion since I had first to do with spiritual mediums. I have met here with [a] few exceptions, but very, very few.

Now, what do you suppose has sustained me throughout? Do you imagine that I could not see the disgusting frauds mixed up with the most divine genuine manifestations? Could I, having nothing to gain in money, power, or any other consideration, have been content to pass through all these dangers, suffer all this abuse, and receive all these injurious insults, if I saw nothing in Spiritualism but what these critics of Col. Olcott and myself can see? Would the prospect of an eternity passed in the angel-girt world, in company with unwashed Indian guides and military controls, with Aunt Salleys and Professor Websters, have been inducement enough? No, I would prefer annihilation to such a prospect! It was because I knew that through the same golden gates which swung open to admit the elementary and those unprogressed human spirits who are worse if anything than they, have often passed the real and purified forms of the departed and blessed ones. Because, knowing the nature of these spirits and the laws of mediumistic control, I have never been willing to hold my calumniators responsible for the great evil they did, when they were often simply the unfortunate victims of obsession by unprogressed spirits. Who can blame me for not wishing to associate with or receive instruction from spirits who, if not far worse, were no better nor wiser than I? Is a man entitled to respect and veneration simply because his body is rotting under ground, like that of a dog? To me the grand object of my life was attained and the immortality of our spirit demonstrated.

Why should I turn necromancer and evoke the dead, who could neither teach me nor make me better than I was? It is a more dangerous thing to play with the mysteries of life and death than most Spiritualists imagine. Let them thank God for the great proof of immortality afforded them in this century of unbelief and materialism; and if divine Providence has put them on the right path, let them pursue it by all means, but not stop to pass their time in dangerous talk indiscriminately with every one from the other side. The land of spirits, the Summer Land as they call it here, is a terra incognita—no believer will deny it; it is vastly more unknown to every Spiritualist, as regards its various inhabitants, than a trackless virgin forest of Central Africa; and who can blame the pioneer settler if he hesitates to open his door to a knock, before assuring himself whether the visitor be man or beast?

Thus, just because of all that I have said above I proclaim myself a true Spiritualist; because my belief is built upon a firm ground, and that no exposure of mediums, no social scandal affecting them or others, no materialistic deductions of exact science, or sneers and denunciations of scientists can shake it. The truth is coming slowly to light, and I shall do my best to hasten its advent. I will breast the current of popular prejudice and ignorance. I am prepared to endure slander, foul insinuations, and insult in the future as I have in the past. Already, one spiritual editor, to most effectually demonstrate his spirituality, has called me a witch. I have survived, and hope to do so if two or two score more should do the same; but whether I ride the air to attend my Sabbath or not, one thing is certain: I will not ruin myself to buy broomsticks upon which to chase after every lie set afloat by editors or mediums. H. P. BLAVATSKY.

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[In H.P.B.’s Scrapbook, Vol. I, p. 111, may be found a cutting from the Banner of Light of January 15, 1876. The author, F.H.C., announces Col. Olcott’s lecture in Boston on Jan. 30th, and deals with the subject of Col. Olcott and the Elementaries.

He quotes from his Inaugural Address the statement concerning Mr. Felt who had promised, by simple chemical means, to exhibit the race of beings which people the elements. At the side of the cutting, H.P.B. remarked in pen and ink:]

And Mr. Felt has done it in the presence of nine persons in all.

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[In H.P.B.'s Scrapbook, Vol. I, p. 112, there is pasted a cutting from the Banner of Light, of January 15, 1876, which is a Letter of Charles Sotheran to the Editor, in which he explains the reasons for his resignation from the Theosophical Society and indulges in some very uncomplimentary remarks about H.P.B. On the left margin of this article, H.P.B. wrote in pen and ink:]

This did not prevent Mr. Sotheran to come 6 months after that and beg my pardon, and beg on his knees to be taken into the Society again as will be proved further.

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[Col. H. S. Olcott replied in the pages of the Spiritual Scientist to the very outspoken criticism of Prof. Hiram Corson in regard to his Inaugural Address of November 17, 1875. He protested against the rather rude and unfair remarks of Prof. Corson. The last paragraph of his reply is quoted below, and the italicized words in it are those which have been underlined by H.P.B. when she pasted the cutting of this reply in her Scrapbook, Vol. I, p. 113:]

"As for the Theosophical Society, our present experience with a certain person, who shall be nameless since his conduct has been such as to forfeit his right to recognition, has been a lesson that we mean to profit by. We are considering a proposition to organize ourselves into a secret society* so that we may pursue our studies uninterrupted by the falsehoods and inpertinences of outside parties. When we have secured the proof palpable of the Unseen Universe and its laws, we may publish it to the world, unless we should then be satisfied that some other critic as courteous and fair as Mr. Corson would denounce us as guilty of 'assumption,' 'pretention,' or 'brag."'

[On the right margin of the column, H.P.B. inserted the following note in pen and ink which refers to the asterisk she inserted in Olcott's text:]

Till the row with Sotheran the Society was not a secret one, as will be seen by this. But he began to revile our experiments & denounce us to Spiritualists & impede the Society's progress & it was found necessary to make it secret.

[Below the signature of Col. Olcott, H.P.B. pasted a small colored picture, showing a big monkey sitting and searching diligently for parasites on the neck of a little monkey child. Above the head of the big monkey, just under the signature, she pasted the six-pointed star with an open eye in the center of it, and wrote the following explanation in pen and ink:]

Prest Moloney in his future capacity of the Hindu Hanuman tenderly searching for and delivering his younger Brothers of the Enemy- parasite.

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[In the Banner of Light of February 12, 1876, Louisa Andrews wrote an article entitled "Professor Crookes still Faithful to his Conviction," in which she said that "it is especially gratifying to know that this gentleman is still firmly grounded in the faith." To this H.P.B. appended the following footnote when she pasted the cutting into her Scrapbook, Vol. I, p. 116:]

Firmly "grounded" in his faith in the phenomena—perfectly sceptical as to their being produced by disembodied "Spirits"! Nei!—O, sweet sugar-plum Louisa. . . . .

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A CRISIS FOR SPIRITUALISM

THE JESUITS BEGINNING TO SHOW THEIR HANDS—WHAT

THE MEDIUM HOME IS DOING FOR MOTHER CHURCH.

[Spiritual Scientist, Boston, Vol. IV, March 23, 1876, pp. 32-34]

To the Editor of the Spiritual Scientist:

The crisis which thoughtful minds have long anticipated for Spiritualism is approaching at last. The Cause is being mortally wounded in the house of its friends. To what a pass things have come may be inferred from the fact that an occultist, upon whose back all the sins of the community have been piled, is left to denounce the behavior of one of its greatest mediums. Home endorses the greatest outrage of modern times—the imprisonment of the poor martyr of Mazas.

He does more; he charges felony—which could not be proved even by the prosecutors—upon an innocent man who lies in jail. Wolves will not tear a wounded comrade until life is extinct; but this medium, par excellence, who, in contradiction to everyone else, tells of himself that he is “very truthful” (see Boston Herald, March 12th) cannot even show the moderation of these animals. Hardly have the prison gates closed behind Leymarie, that unfortunate victim of Jesuitism and ecclesiastical vengeance; hardly has the sincere petition of thousands of the most respected of Spiritualists for the clemency of MacMahon been sent on its way to Paris, when a brother medium, gloating over his misfortune, assails his reputation, and clasps hands with the devilish persecutors of Spiritualism.

Let whoever doubts the innocence of the poor editor of the Revue Spirite, read the “Procès” against the Spiritists. Let him assure himself that, notwithstanding the best efforts of his detractors, and the French police, not one ‘single accusation could be maintained against him, of either dishonesty or double dealing. Every locality of Paris where Leymarie had lived with his family was searched in vain for damaging information against him; abundant testimony in favor of his perfect integrity of character were the only responses gathered by the spies. This is what J. Mace, the commissary of Police, handed to M. Lachaud, the counsel for Leymarie, and the following words closed the testimony of that official, read publicly in the Court of Justice:

Leymarie left only good remembrances in the Rue de Provence and the Rue Vivienne. . . . The Leymarie couple had always taken care of their old and invalid parents; their life was throughout simple and modest. . . . They have a boy and a girl, and bring up their children very decently. . . . If Leymarie was a bad business man, on the other hand he is an excellent father to his family, and his morality is above suspicion. He behaves well and works untiringly; and the sole object of his life is to rehabilitate himself.

(Signed) Commissary of Police, J. MACE.

The “rehabilitation” consisted in paying off the debts he had contracted in consequence of business misfortunes culminating in his failure, some years ago.

And this poor father of a family, this most ardent apostle of Spiritual faith, who now suffers in prison for the fraudulent dealings of a knave, is coolly and publicly stigmatized by D. D. Home as “no better than Buguet”—who is condemned by every honest person as a swindler, a liar, and a tool of the persecuting party. One of the shrewdest detectives of Paris is forced to testify that “his morality is above suspicion,” but a brother medium, a man who boasts of a faith purer and higher than Christianity itself, traduces him. He spits in the face of unmerited misfortune; he covers with mud a reputation left unpolluted even by the Roman Catholic persecution; and delights in kicking a man prostrated by injustice. A man felled to the ground by the powerful enemies of that very faith of which Home constitutes himself the immaculate champion !

True, we must not forget that years ago D. D. Home became a renegade to our spiritual faith; that he besought on his knees Father Ventura di Raulica, of Rome, to receive him into the Holy Mother Church. True again, the Prelate spurned him, saying:

I wish to have nothing to do with M. Home, he is thoroughly demonized. . . . Let him remain where he is, under the care of Father de Ravignan; he can be in no better hands than those of this priest. . . .*

And our great medium did remain in the hands of the Catholic Priests, until purged of his mediumship, he became a Papist himself—after having confessed his “guides” to be devils. Home repudiates this fact in his truthful memoirs† — more crowded with phenomena unauthenticated by witnesses, than of the other kind—he particularly insists that he could not have promised to renounce spiritual manifestations and did not do so.

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* Gougenot des Mousseaux, La magie au dix-neuvième siècle, etc., new ed., Paris, 1864, p. 23.

† [D. D. Home, Incidents in My Life, Fifth edition, 1864. pp. 137-38.]

He narrates very poetically his loss of powers, his longing for spiritual consolation when life seemed to him “a blank,” and tells us why he became a Roman Catholic. But I am prepared to prove that he could not have been baptized and received into the Latin Church without renouncing first his “spirits” as demons. Every Parish Priest can prove it as well.

The present is a categorical proposition, not a mere hypothetical assertion. For him less than for any other heretic, would the Church have changed her time-honored rites and ceremonies? No Spiritualist—let alone a world-famous medium like him—could be accepted into the bosom of the Holy Mother Church without First, renouncing Satan and all his works; Second, passing through the ceremony of exorcism; Third, spitting upon these spirits who had controlled him without possessing diplomas from the Holy See. Therefore, the only logical deduction from these facts is that Home became first a renegade to his Mother’s Faith; then to Spiritualism; after that he backed out of Catholicism; and now, true to his antecedents, he becomes naturally a Judas to his brothers. Moreover, by working so evidently in the interest of the Roman Catholic Church, he cannot escape being identified with her champions whether open or secret. Others besides himself have a “wonderful memory” and have been in Rome. But fortunately we are not left solely to conjecture, to prove the falsity of his negations. In one of the ablest magazines issued by the Roman Catholic clergy we find it stated:

The Church has declared the practice of Spiritism, evocation of spirits, consulting them, or holding communication with them—that is, necromancy—to be unlawful, and she prohibits it to all her children in the most positive manner, as may be seen in the case of the American, or rather Scotchman, Daniel Home, the most famous of modern mediums, and the most dangerous.*

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* Catholic World, Vol. IX, p. 290.

And this is the man who tells us that when he started out on his “glorious mission” his spirit mother hailed him with these words:

My child . . . be truthful and truth-loving. . . . Yours is a glorious mission—you will convince the infidel, cure the sick, and console the weeping.*

If the glorious mission of consoling the weeping consists in smashing the reputation of every brother medium; in backbiting a man hardly escaped from prison, like poor, young Firman; in cruelly turning the knife in the bleeding wounds of Leymarie; in safely defaming the grave of Éliphas Lévi—a dead man who cannot defend himself; in slandering and vilifying a woman, Firman’s mother, who is also said to have passed away, and whom he calls a “drunken, low, vile wretch,” then, verily, the mission of a spiritual medium proves itself a “glorious one”!

To those who may think that these words of mine are dictated by a personal malevolence for a man, who for these last six months has been dragging my name in all the ditches of calumny, I will answer, that if I alone was the sufferer I never would have paid the slightest attention either to his verbal or published calumnies. Not a word has been uttered by me in print, since he began throwing slurs upon me, for being called by Colonel Olcott a “wonderful medium”; a title to which I never laid the slightest claim. If people, ignorant of the psychological laws, were hallucinated enough to take me for a “wonderful medium” I am not responsible for it. I, at least, neither practised mediumship nor pretended to it. But I would ask the general question: what, supposing that I had been a medium, or an occultist, or a magician, or a witch, has that fact to do with either my family, my adventures, or my reputation for morality? If by destroying the character of mediums Mr. Home could wipe out their powers, I can understand that he might do some good to the cause by driving out all mediums less pure, truthful, and magnanimous than himself.

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* Home, op. cit., pp. 25-26.

But as it is, I can only see, in common with other sensible people, that his course is dictated by his obligations to a POWER hostile to all mediums, and approved by a petty vanity only to be appeased by the immolation of a fresh victim each day.

If it would have added to his malicious happiness he might have accused me, for what I care, of an intrigue with Anti-Christ himself, and insinuated, in[to] the bargain, that the latter "knew me to his sorrow." I would never have gone to the trouble of answering him. But, upon reading the second part of his letter published by his accommodating friend Dr. Bloede, my spirit revolted in me against such inhumanity. Any amount of wrong done by him to me, who until now, have always defended him, would have been venial, in comparison with his parricidal, fratricidal and sacrilegious attacks upon the suffering mediums, and dead as well as living persons. What is my individual reputation, my personal happiness, when compared to our great cause? This Cause of Truth, for the acceptance of which, by Science and the Christian World, I am ready to lay down my life without a moment's hesitation. Those who know me, well know I speak sincerely and say but what I feel. Because I study Occultism, or Ancient Spiritualism, I am thought an enemy to the cause pure and simple. Never was there a more erroneous impression. My only object is to demonstrate Spiritualism mathematically, to force it upon Science; and how can we expect the world to receive its grand truths, while it is left in the hands of those who, through ignorance of its philosophy based on scientific principles, do it more wrong than good by their blind fanaticism, and who stone its most ardent supporters besides?

Every day sees a reinforcement of our doctrine that mediums are controlled by spirits of more than one kind. All metaphysical Occultism aside, it rests upon strictly logical conclusions drawn from well-established syllogisms. To use an expression of Victor Hugo, God is demonstrated to us mathematically; God, therefore, is the Great Unit—the Monad, the Alpha and Omega, the Symbol of Universal Harmony which represents Divinity. According to Pythagoras, this Unit implies "Peace, Order, Justice and Harmony, and is Indivisible." Such is true Spiritualism.

As soon as the Unit becomes Two or the Duad, it is the “origin of Contrast, Diversity, Inequality, Divisibility, Separation.” Such Modern Spiritualism threatens to become. Two, taken by itself, is, in Occultism, the Evil Principle—a number of bad augury, characterizing Disorder, Confusion and Dissension; nevertheless, two are indispensable in Nature, but they must be maintained in equilibrium, by keeping to the geometrical straight line—symbolical of impartiality. Daemon est Deus inversus.

Let us now trace the imaginary line and make it the beam of a scale, in the two pans of which are placed equal units, respectively representing good and evil, light and shadow, spirit and matter, God and Devil. So long as these opposite forces act only upon their internal segments, and do not trespass upon their external ones; so long as we keep on the strict line between the two, we will be in the right path. For the Law of Compensation is strict and impartial justice, and justice means punishment of transgression, as well as the reward of welldoing. If an offence should go unpunished, it would be as unjust as for a good deed to go unrewarded. Mercy without justice would imply weakness, and to suffer even goodness to be carried to extremes without check, would suggest an idea incompatible with a mathematically demonstrated and Harmonious Deity.

If we can believe in a God at all, it is in one who is the embodiment of Harmony; and, as we see, harmony can only exist where there is a just equilibrium. Such a God the Egyptians symbolized in a cubical stone with a true and square surface at each of its sides. Theoretically, it represented good as well as evil, and thus the union of God-Spirit and God-matter was indicated in this admirably concrete Image. If either side had protruded the fraction of an inch, nay, a hair’s breadth, beyond the exact square, there would be no symmetry, and the stone could not have represented Deity. So, too, if either pan of our imaginary scale goes down, the descending unit becomes Evil; and Unity, or God, is conquered by the Duad, or Devil.

Now for our conclusions: if Home had confined his abuse to myself, who claims to be neither infallible nor immaculate, but have ever furnished, on the contrary, the choicest tit-bits of scandal, to palates like his, by my manner of life, no one could complain. Even I might have conceded that this great medium had been given to act as the scourge of the Law of Compensation, and humbly accepted my punishment. But, he now includes me among a number of victims, two of whom—Leymarie and Firman—have already been victimized by human "Justice," upon the testimony of a self-confessed perjurer. Thus, by stepping into the shoes of another executioner, he makes the already unbalanced scales to kick the beam. Harmony is destroyed, but the occult theorem is demonstrated. To paraphrase in the form of a syllogism our three propositions, we may say:

Major Premise: Like attracts like; good and pure spirits are only attracted by harmony. Bad ones by discord.

Minor Premise: Mr. Home is in antagonism with his brother mediums, and moved by feelings, the reverse of good.

Conclusion: Ergo, Mr. Home's "guides" can only be dark spirits; or, as his Mother Church would call them—Devils.

To state it more mathematically still; Mr. Home, by his malevolence, destroys the perfect square of Harmony, and draws evil to himself. He disfigures the former into a right-angled triangle, and, thus becoming a monstrous mediumistic hypotenuse, subtends the right angle of dissension, and forcing it through all the mediums who come in his way, impales them unmercifully upon its sharp point.

This is what w e call testing spirits and mediums by the Occult Pythagorean and the Euclidean-mathematical method!

I was accused in the Banner, by our sagacious Dr. Bloede, of being a secret emissary of the Jesuits; and now, this poor, deluded, but sincere Spiritualist, walks right into the snare set by the very agent and pupil of Father de Ravignan! The tree is known by its fruits. The world of Spiritualists cannot content itself until worshipping D. D. Home as the only spiritual medium, the immaculate agent of the Invisible Spirit-Land.

Rumor whispers that he has lost his powers. We have his own confession in his book (Incidents in My Life) what mental consolation he resorts to when the loss of power leaves in his life “a blank.” Who will dare say that his letters and publications do not tend towards helping the Catholic clergy in their foul, secret conspiracy against Spiritism and Spiritualism? Leymarie was sentenced against all justice, either human or divine. His sentence, and the mode of administering justice will remain for ever a stain on the French Magistrature, and just at the moment when hundreds of honest hearts beat in expectation of the poor man’s pardon—just when Firman, escaping from the clutches of a prejudiced law, tries his best to rehabilitate himself, there comes a denunciation from an authority on mediumship. A book which the Catholic organ significantly calls “the most dangerous,” exposing dark séance-ism, rope-tying-ism, and every ism except Home-ism, is suspended over our doomed heads, like the sword of Damocles. The moment for its appearance is calculated with a wonderful precision. It comes just in time after the trial of the French Spiritists. It will force thousands to shrink from investigating that which is proved to be 80 per cent a fraud by Mr. Home himself, and thousands of others to break off every connection with such a “low, shameful ism.” Finally, if we may judge the future from the past and present, this book will be the cruelest blow at the character of the poor mediums that they have ever been called to suffer from.

Would to God that D. D. Home, the immaculate medium, purified as he is now by the Catholic baptism, would fill up his book with all the disreputable rumors, either truthful or lying, about myself alone, that he can collect. It is my fervent prayer that he would cast his venomous slime solely upon my selected person; for, verily, I have a broad back, and can stand any amount of abuse from such world-famous scandal-mongers as he is known to be. But if he is yet worthy the name of a human being; if all charity and compassion has not died out of that heart which seems to be in full possession of the wickedest fiends; if he does not wish to disgust the world with Spiritualism, then—let him abstain from slandering his brother mediums.

For, I prophesy that the forthcoming book, to use the words of one of the most respected correspondents of spiritual papers, will prove an “ASSASSINATION,” not a warfare.*

H. P. BLAVATSKY.

[In H.P.B.’s Scrapbook, Vol. I, p. 124, there is a cutting from the Boston Sunday Herald of March, 1876. It is a letter from Dr. G. Bloede to the Editor of the paper. Under the subtitle of “Home’s Doubts of the Mediumship of Mme. Blavatsky,” the writer quotes from Col. Olcott’s People from the Other World in which he speaks of H.P.B. as “one of the most remarkable mediums in the world,” but adds that “at the sam e time her mediumship is totally different from that of any person I ever met, for, instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding.” Dr. Bloede comments on this by saying: “If we find that Mr. Home’s opinion of that eminent foreigner essentially differs from that of Col. Olcott, in regard to her supposed mediumship as well as otherwise, we must not disregard the fact that he knew her as early as 1858.” To this H.P.B. appended the following remarks in pen and ink:]

Home doubting my mediumship proved that he is a genuine and even a reliable medium. H. P. Blavatsky was NEVER a medium except, perhaps, in her earliest youth.

[The next paragraph of the same article deals with the burying of Russian dignitaries (in this case H.P.B.’s father) with their decorations, Dr. Bloede quoting Col. Olcott again on this subject. He also quotes D. D. Home who provides the testimony that no such custom exists in Russia. The decorations are carried as far as the tomb, and are later returned to the Government. At this point, H.P.B. added the following in pen and ink :]

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* [Consult the Bio-Bibliographical Index, s. v. HOME, for further data about this medium.—Compiler.]

And who ever thought or said they were! It is not a decoration but a buckle, you Spiritualistic fool. It ought tobe remembered also, that Mr. D. D. Home who was twice tried for swindling (Mrs. Lyon once) never—knew or even saw me in his whole life, but, has certainly gathered most carefully the dirtiest gossip possible about Nathalie Blavatsky. Home is a liar and poor Dr. Bloede was turned into a cat by this mediumistic monkey to draw the chestnuts for him out of the fire, as the Sp. Scientist says.

[In connection with another cutting on the subject of D. D Home and his relation to Spiritualism, H.P.B. makes the following brief remark in her Scrapbook:] and Mr. Home is an irresponsible medium.

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THE RUSSIAN INVESTIGATION

ANOTHER DISGRACE FOR SCIENCE.—THE ST. PETERSBURG

PROFESSORS IMITATE THOSE OF HARVARD AND LONDON. — A. N. AKSAKOFF'S NOBLE PROTEST.

[Spiritual Scientist, Boston, Vol. IV, April 27, 1876, pp. 85-7]

To the Editor of the Spiritual Scientist:

Dear Sir,—In advices just received from St. Petersburg, I am requested to translate and forward to the Scientist for publication, the protest of the Honorable Alexander Aksakoff, Imperial Counsellor of State, against the course of the professors of the university respecting the spiritualistic investigation. The document appears, in Russian, in the Vedomosty, the official journal of St. Petersburg. This generous, high-minded, courageous gentleman has done the possible, and even the impossible, in order to open the spiritual eyes of those incurable moles who fear the daylight of truth as the burglar fears the policeman's "bull's eye."

The heartfelt thanks and gratitude of every Spiritualist ought to be forwarded to this noble defender of the cause, who regretted neither his time, trouble nor money to help the propagation of the truth.

H. P. BLAVATSKY.

New York, April 19th, 1876.

THE COMMISSION APPOINTED BY THE SOCIETY OF PHYSICAL SCIENCES OF THE ST. PETERSBURG UNIVERSITY, FOR THE INVESTIGATION OF MEDIUMISTIC MANIFESTATIONS.

According to my promise to the Commission to help them in extending their invitations to mediums, I have neglected no effort to the accomplishment of the said purpose. Nevertheless but few mediums have shown any desire to come to Russia, and those who did were unsuitable for a preliminary examination, as their mediumistical powers were not of a nature to afford any chance to investigate physical phenomena. Finally, and for reasons previously detailed to the commission, I concluded to bring with me from England the two Petty boys. The mediumistic powers of these boys proved too weak, not only for them to be tested by a committee but even at private séances in my own house. Having obtained no manifestations worthy of any attention at all—as already published by me—at the committee's investigation, after four séances I declined to waste any more of its time in investigating the Petty boys.

Immediately after that, on the 15th of December last, Professor Mendeleyeff delivered his lecture on Spiritism. The haste exhibited by him on this occasion, the precipitancy with which the failures of the four séances were reviewed, when the Scientific Commission had just adopted a resolution to make not less than forty experimental examinations, did not agree, in my opinion, with the impartial and serious character which we have the right to expect in a truly scientific investigation. This lecture did not appear in print, and it was therefore impossible to either reply to its errors or to point out its one-sidedness. But in what was declared by Mr. Mendeleyeff, the attitude of the commission toward the object of their examination was very clearly defined. Prof. Mendeleyeff—at whose suggestion the commission was organized, and under whose direction it acted—openly avowed himself an enemy of Spiritualism. The commission, acting in unity with Mr. Mendeleyeff, was evidently anxious that the results of its further investigations should prove as fruitless as the results of the first four séances with the Petty boys. The difficulties in the way of obtaining an impartial examination multiplied tenfold; and for my part I felt fully that it would be useless for me to attempt any further assistance to the commission. But as I had already taken steps to invite here other mediums, and had succeeded in inducing a lady to come—she is possessed of remarkable mediumistic powers, and perfectly answers the requirements of the commission's investigation—I decided upon proceeding further. I hoped that I might be mistaken as to the predispositions of the commission. Furthermore, I desired to ascertain how it would conduct its investigations when it had to do with a true medium in the full acceptation of this word, and one moreover who was not professional.

This lady was totally independent as to her social and financial position, and had consented to take part in such an unpopular position merely for the sake of promoting the scientific object ostensibly in view.

I had the honor of introducing this medium to the commission in the person of Mrs. C. From the very beginning of the séances, the physical manifestations which characterize this lady's mediumship—namely, loud raps, movements and levitations of the table—occurred with great strength. Of the experimental séances, we had in this second series of four—on the 11th, 25th, 27th and 29th of January. The séance at which the medium, by reason of sickness, could not attend was, although the commission had been notified twenty-four hours beforehand, counted by its members as one of the forty which it had bound itself to hold.

During the experiments of this second member series, we learned the following:

1. The commission failed to act up to its resolution of May the 9th, 1875, that immediately after each séance a report should be written out and signed by the witnesses on both sides. Instead of that, the reports were filed several days later, and not in the presence of witnesses, but were presented to them for signature when already prepared by the commission, and when they could not be altered in any particular.

2. The plan itself of these reports underwent a thorough change. The commission saw fit to accept the private testimony of persons not belonging to the commission, but who may be said to have been present at the séances, since they had been eavesdropping and peeping through the keyholes. Such uncalled-for and personal testimony, based on subjective impressions, either amounts to nothing at a scientific investigation and therefore is inadmissible, or if the contrary, then the commission itself was useless, for it was organized, we must suppose, for the very reason of replacing such personal and subjective evidence with unanimous and impersonal experiment.

3. Having found room for personal evidence of its own choosing, the commission nevertheless rejected my offer to select a lady of their acquaintance for the purpose of examining the feet of the lady medium, under the pretext that personal testimony was not convincing.

4. The reports of the experimental commission were drawn carelessly and inaccurately. It is impossible to gather any definite idea in these reports either of the manifestations which took place or of the condition under which they occurred. Some of the narrative does not coincide with what happened, while some manifestations that transpired are not even mentioned. All this is demonstrated in the individual reports made by myself and other witnesses.

5. As to the reports for publication, the commission resolved neither to allow them to be carried to the private domiciles of the witnesses for signature, nor to furnish copies, nor to allow such to be taken by the witnesses who were present. Such an order of procedure compelled the witnesses who were appointed to watch the interests of the medium, to present their own private reports, and was as strange as it was embarrassing.

In view of such a state of affairs, in my report of February the 5th, I had the honor to explain to the commission that before we could proceed with the experiments at all, the witnesses for the medium must be permitted to acquaint themselves previously with the general reports, which had not been as vet presented to us for signature, as well as with the private reports of the outside members of the commission.

After that, on the 13th of February, I read in the rooms of the Physical Society the protocol (or report) of the third séance of January the 27th. As to the report of the fourth séance, I learned that it was not yet even filled up. Concerning the private reports, Mr. Mendeleyeff informed me that the committee had neither assigned any particular time nor order for their presentation. Thus, it remained for us witnesses to advance without knowing what lay in wait for us. At the same time the little of which we had assured ourselves was of a nature to make it very difficult for us to proceed. Of all the reports which had appeared, the most prominent were two extended ones by Mr. Mendeleyeff. They embodied a long series of undemonstrated affirmations which tended to convey to every reader the impression that all the manifestations mentioned in the reports were simply tricks consciously performed by the hands and feet of the medium. And in the report of Mr. Bobileff, who, as well as Mr. Mendeleyeff, attended but two séances, we see indicated a full conviction of the spuriousness of the phenomena, and that the medium produced them herself at will by muscular contraction. Moreover, the observations upon which both of these gentlemen try to base their conclusions as to what took place at the séances were not communicated by them to the other witnesses present, thus making it impossible for them to either verify or correct that which was suspicious. I am quite ready to admit that what took place was very far from being surrounded with such conditions as to warrant the commission after only four seances to come to a final conclusion favorable to the genuineness of mediumistic phenomena. If, after the forty séances agreed upon, an unfavorable report had been made upon the basis that the experiments had been unsatisfactory, then the decision might have been respected by every one. But in view of the methods to which the commission has now stooped, all further investigation, at least with the present medium, is impossible. I have no right to leave Mrs. C. in ignorance of what people write about her, and these writings consist of dishonorable attempts to prove that she is an impostor.

Under the circumstances I do not feel myself warranted in any longer subjecting a private person, and especially a lady, to such uncalled-for accusations, which to anyone who feels himself to be innocent of intended fraud are highly insulting.

Thus, this series of investigations, with an undoubtedly good medium, has shown me very clearly, that the conclusion to which I arrived after hearing Mr. Mendeleyeff's lecture as to the preconceived intentions of our commission was correct.

But, apart from the above reason, there are two more which preclude the possibility of my having anything more to do with the Scientific Commission.

So far back as on the 10th of November last, I reported to the committee that the term fixed by them—namely, May 1876—was too short to enable us to bring mediums to St. Petersburg, and therefore begged to be informed whether I ought to continue corresponding with foreign mediums who might consent to come here after this term. In consequence of this, the committee discussed the matter in my presence, and decided to change the term of investigation into a definite number of séances. I was then notified that the commission had decided upon having not less than forty séances, excluding the months of vacations. Professor Butleroff then left with me the commission, both of us believing that there had been established a clear understanding between the members and ourselves that these forty séances were exclusive of the May term.

Under this impression l proceeded with my arrangements with mediums, and succeeded in engaging the services of one of the greatest and most famous American mediums, Dr. H. Slade, who agreed to reach here towards the fall.

To my amazement I learned that on the 15th of January the commission had met again, to discuss the subject of the term, and had decided that the forty séances must be confined to the month of May, 1876.

Upon what grounds the committee came to such a conclusion, clearly contrary to the interest of the investigation itself, is more than I can tell; but the fact is that we have no mediums in readiness for them. Mrs. C. only promised to remain until the 1st of March. Moreover, neither myself nor anyone else could have guaranteed to the commission for May, the forty séances to which they had consented to sacrifice themselves.

The second reason is, that after the séance with Mrs. C., the commission, at the meeting of January the 15th, had resolved that "with a view to save time with mediums, they would experiment only with apparatus prepared by themselves." And after séance No. 3, the commission categorically demanded that they should immediately proceed to crucial tests, with the appliance of their own various apparatuses. Such a resolution and demand on their part upset everything.

Every investigation in the domain of Nature must be divided into two definite periods: the preliminary period of the authentication of every manifestation by means of observation, and the final period of investigation. It is an easy matter to note a fact; it is very difficult to investigate and verify it. Thousands of people testify that the mediumistic phenomena exist; it is the duty of the commission, if they once undertook such a social question, to stoop to the level of the crowd, and first see that which the crowd sees, and in the same manner as it sees it; and only when familiar with the superficial aspect of the question to apply the apparatus which the case seems to suggest. No one prevented the committee—even had they followed the method of the crowd—from arriving at an unfavorable conclusion. But the demand—after holding but three séances, and when the manifestations had hardly begun—for crucial tests with apparatuses, when the members of the commission themselves could not be aware what set of complete apparatus might be required—was something which it was impossible not to regard as diametrically opposed to the idea of a regular course of determined experiments.

In the present most deplorable state of affairs, a negative result of the investigation, obtained through the apparatus furnished by the commission, would not stand as a proof of the uselessness of the said apparatus itself, but be taken as a demonstration of the non-existence of the mediumistic force. Therefore, every step which might be conceded by those who defend the reality of the mediumistic manifestations would only compromise our affair.

It is unwarranted on the part of Professor Mendeleyeff to reproach us, witnesses, that “in our writings we lay a great stress on the value of scientific experiments, and when they are offered to us, we obstinately refuse them and demand an adherence to the valueless testimony of the school of the crowd.” To clear away, once for all, every misunderstanding, I deem it a duty to say that we do not in the least reject the scientific, that is, experimental and instrumental methods of investigation for the manifestations. We only assert that such a method is liable to bring to no great result until after a sufficient acquaintance with the phenomena, by way of ordinary observation. I am fully authorized to believe, that if the committee had continued their ordinary séances with Mrs. C., accepting such conditions as are generally adopted by the “crowd” for the prevention of fraud, the several kinds of phenomena, such as raps, movements and levitation of the table, might have been displayed to such a satisfactory degree as to force the commission to see in them “manifestations worthy of investigation.” The happiest issue of the promised forty séances could not have been greater than this; but this alone might have forced the commission to undertake further experiments.

In consideration of all the foregoing facts, any further interference on my part becomes, as I have said, impossible.

But as it is more than evident that the investigation undertaken by the commission did not primarily depend on my personal help, therefore I may be left to hope that it will find means to select the help of other persons in order to bring their experiments to a fuller and more satisfactory result. My personal trouble I certainly do not regret, for I considered it my duty to comply with the invitation of the Society of Physical Sciences. So far as I could, and my knowledge went, I have fulfilled my promise; and at the same time a very important object—at least for myself—has been obtained: the attitude of our commission towards the subject, and the object of their investigation has been made clear.

In conclusion I beg leave to add that so long as the commission hold to the policy of flatly denying the phenomena, and see in them only charlatanry, they will neither attain to the object of their researches which was sketched in the first offer made by Mr. Mendeleyeff, nor will they satisfy those who certify to the existence of such manifestations. The committee forgets that the mediumistic power has its origin, force and support in domestic circles and in their own experiments against which the policy of negation and fraud is powerless. Such questions which have attained a social importance, cannot be solved by negation and an ignorance of them. Let Science and knowledge be on the side of the negators and skeptics, but upon the other side we have the conviction in the reality of facts; which conviction we have obtained by the evidence of our senses and by reason.

A. AKSAKOFF.

St. Petersburg, March 4th, 1876.

Translated and prepared with the notes and explanations, for the Spiritual Scientist, by “BUDDHA.”

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“PSYCHOPHOBIA” IN RUSSIA

[Banner of Light, Boston, Vol. XXXIX, No. 5, April 29, 1876, p. 8]

To the Editor of the Banner of Light:

Dear Sir,—I have received from St. Petersburg the protests of Professor Butleroff and the Honorable Alexander Aksakoff, with a request from the latter gentleman that I will translate for our spiritual papers their just criticisms upon the action of the University Commission for the investigation of spiritual phenomena. I forward you the Butleroff paper.

The Commission has acted so unfairly at the preliminary séances, that these two gentlemen have declined to have anything more to do with it. Dr. Slade was about to sail for Europe under a contract to place himself at the disposal of the Commission (God help him!) but by the last mail instructions have been received by us to terminate this contract and make a new one. Dr. Slade having consented to the terms, will visit St. Petersburg, but will not have anything to do with the Commission.

I deeply regret that Russian men of science should have shown themselves as narrow-minded and unfair as the Willis persecutors of 1857, and the lofty souls of the Royal Society, who declined the invitation of the Dialectical Society.

The documents appear in Russian, in the official journals of St. Petersburg. The evidence seems to show that the epidemic which, for the lack of another name, I propose to call PSYCHOPHOBIA, has attacked the scientists of my country as soon as the investigation of phenomenal Spiritualism and mediumism threatened to turn successful.

Respectfully yours,

H. P. BLAVATSKY.

New York, April 21st, 1876.

[This article is followed by H.P.B.’s translation of Prof. Butleroff’s Paper addressed to the Commission appointed by the Society of Physical Sciences of the St. Petersburg University for the investigation of the spiritual phenomena. At one point, H.P.B. appended the following outspoken footnote:]

If I did not have it from Mr. Aksakoff himself, I would have been disposed to indignantly deny the charge that Russian scientists could stoop to the dirty methods of the police-spy. They had so little confidence, it appears, in their own experience and their ingenious apparatus, that they posted persons not officially connected with the Commission to peep through cracks and key holes!

MEDIUMS, BEWARE!

[Banner of Light, Boston, Vol. XXXIX, No. 7, May 13, 1876, p. 8]

To the Editor of the Banner of Light:

Dear Sir,—I take the earliest opportunity to warn mediums generally—but particularly American mediums—that a plot against the cause has been hatched in St. Petersburg. The particulars have just been received by me from one of my foreign correspondents, and may be relied upon as authentic.

It is now commonly known that Professor Wagner, the geologist, has boldly come out as a champion for mediumistic phenomena. Since he witnessed the wonderful manifestations of Brédif, the French medium, he has issued several pamphlets, reviewed at great length Colonel Olcott's People from the Other World, and excited and defied the anger of all the Scientific Psychophobists of the Imperial University. Fancy a herd of mad bulls rushing at the red flag of a picador, and you will have some idea of the effect of Wagner's Olcott pamphlet upon his colleagues!

Chief among them is the Chairman of the Scientific Commission which has just exploded with a report of what they did not see, at séances never held! Goaded to fury by the defense of Spiritualism, which they had intended to quietly butcher, this individual suddenly took the determination to come to America, and is now probably on his way. Like a Samson of science, he expects to tie our foxes of mediums together by the tails, set fire to them and turn them into the corn of those Philistines, Wagner and Butleroff.

Let me give mediums a bit of friendly caution. If this Russian Professor should turn up at a séance, keep a sharp eye upon him, and let everyone do the same; give him no private séances at which there is not present at least one truthful and impartial Spiritualist. Some scientists are not to be trusted. My correspondent writes that the Professor "goes to America to create a great scandal, burst up Spiritualism and turn the laugh on Prof. Wagner, Messrs. Aksakoff and Butleroff."

The plot is very ingeniously contrived: he is coming here under the pretext of the Centennial, and will attract as little attention as possible among the mediums.

But, Mr. Editor, what if he should meet the fate of Hare and become a Spiritualist! What a wailing would there not be in the Society of Physical Sciences! I shudder at the mortification which should await my poor countrymen.

But another distinguished Russian scientist is also coming, for whom I bespeak a very different reception. Professor Kittara, the greatest technologist of Russia, and a member of the Emperor's Privy Council, is really sent by the government to the Centennial. He is deeply interested in Spiritualism, very anxious to investigate it, and will bring the proper credentials from Mr. Aksakoff. The latter gentleman writes me that every civility and attention will be shown Professor Kittara, as his report, if favorable, will have a tremendous influence upon public opinion.

The unfairness of the University Commission has, it seems, produced a reaction. I translate the following from a paper which Mr. Aksakoff has sent me:

FROM THE ST. PETERSBURG "BIRZHEVIYA VEDOMOSTY"

We hear that the Commission for the investigation of mediumism, which was formed by the Society of Physical Sciences attached to the University, is preparing to issue a report of its labors [?!]. It will appear as an appendix to the monthly periodical of the Chemical and Physical Societies. Meanwhile, another Commission is being formed, but this time its members will not be supplied from the "Physical Science Society," but from the Medical Society. Nevertheless, several members of the former will be invited to join, as well as the friends of mediumism, and others who would be able to offer important suggestions pro or con. We hear that the formation of this new Commission is warmly advocated, its necessity having been shown in the breach of faith by the "Physical Science Society," its failure to hold the promised forty séances, its premature adoption of unfair conclusions, and the strong prejudices of the members.

Let us hope that this new organization may prove more honorable than its predecessor (peace to its ashes!).

H.P. BLAVATSKY.

[In H.P.B.'s Scrapbook, Vol. I, pp. 143-154, there are a number of cuttings from various papers in connection with the burial of Baron de Palm which took place May 28, 1876. This ceremony and the subsequent cremation of the body are fully described by Col. Olcott in his Old Diary Leaves, Vol. I, pp. 147-184.

There is in the Scrapbook, Vol. I, p. 154, a much faded photograph of the Baron; on both sides of the picture, H.P.B. wrote in pen and ink as follows:]

	Joseph Louis
Baron Henry de Palm "Principally famous as a corpse" Buried May 28, 1876	Member and Fellow of theTheos. Society Cremated December 6, 76

[In connection with an exaggerated newspaper account of the Baron's alleged estate, H.P.B. marked certain passages in blue pencil and wrote:]

The Society paid for the funeral.

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[In her Scrapbook, Vol. I, pp. 155-56, H.P.B. pasted a cutting from the Newark Daily Journal of June 2, 1876. The Editor calls the special attention of the readers to an exposition of Spiritualism by Frederic Thomas of the Theosophical Society of New York. He says that "it will be found full of interest," to which H.P.B. added in pen and ink:]

and of prejudiced statements, unverified hypotheses and deliberate lies. Mr. Fred Thomas, once a member of the Theosophical Society, was made to resign after this article. Sergeant Cox of London to whom he sent it, treated its author with the utmost contempt.

THE RUSSIAN SCIENTISTS

EXCITEMENT IN ST. PETERSBURG.—A PROTEST BY THE HIGHEST NOBILITY OF THE EMPIRE.—THE SEVEREST REBUKE A SCIENTIFIC BODY EVER HAD.

[Banner of Light, Boston, Vol. XXXIX, June 24,1876, p. 8]

Special Correspondence of the Banner of Light.

NEW YORK, June 15th, 1876.

Dear Sir,—By the last Russian mail I received the highly important document which I enclose. It is the sharpest rebuke that a scientific body ever had within my remembrance. The Commission for the investigation of the spiritual phenomena was composed of our most eminent scientists, and when they agreed to devote forty séances to the investigation of what they term “mediumistic manifestations,” every one expected them to make good their promise. The country was as sure that the bottom of the thing would be reached as they would have been if Wagner had undertaken to report on zoology, Butleroff on chemistry, Mendeleyeff himself on physics. But when, after four miserable sittings, Mendeleyeff prostituted his great reputation to pander to ignorant prejudice, the whole influential class of the Empire rose in indignation. The best papers in the country—which had not a shade of sympathy with or knowledge of Spiritualism—agreed as to the insufficiency of his arguments and the injustice of his conclusions upon the facts stated. One of them declares that Mohammed did not have half as good a basis for Mohammedanism as the Spiritists for Spiritualism, and that the matter must be investigated thoroughly and impartially. A universal laugh was raised at the Commission’s assertion that all the mediumistic phenomena can be explained by mechanical contrivances hid beneath the medium’s petticoats!

The names attached to this protest represent the best blood of Russia. It is the most influentially signed document, probably, that ever appeared in an official journal of my country.

It represents a large part of our wealth, intellect and family influence. Some of the names will be recognized by your readers as historical, and as having shed lustre upon the Russian name the wide world over. Its effect upon the scientists, as I learn from private letters, has been amusing and wholesome. Mendeleyeff has been forced into a corner, like a fugitive rat, and is now preparing his defense in the shape of a book, we are told! Professor Wagner's favorable review of Colonel Olcott's People from the Other World has contributed largely toward creating the excitement in the ranks of our enemies.

The Russians are waiting eagerly to see Dr. Slade's phenomena. A contract has been signed today, which binds him to report in St. Petersburg on the 1st of November next, and remain there three months. The Theosophical Society, as you are aware, has made a very careful and patient investigation. Two out of three skeptics on the Committee were converted beyond backsliding, and the manifestations were found genuine. A copy of the official report was duly forwarded to St. Petersburg, as a sedative for the Russian psychophobists .

H. P. BLAVATSKY.

The following document was sent to the office of the St. Petersburg Vedomosty, accompanied by this letter:

Mr. Editor,—On the 25th of March last, the Scientific Commission organized for the investigation of the mediumistic phenomena published its report; and a month later, namely, on the 24th and 25th of April, Professor Mendeleyeff delivered two lectures about Spiritualism. In the absence of popular appreciation of the Commission, Mr. Mendeleyeff undertook the trouble of himself pronouncing a panegyric upon its activity! At his last lecture, he expressed the idea that in the reports of the Commission, Truth asserted itself with resistless force, and society, suddenly dazzled by its light, involuntarily bowed its head before the verdict of science. The following protest, signed by over one hundred and thirty persons, testifies to the fact that in our society, notwithstanding the opinion of Mr. Mendeleyeff, there are persons who can distinguish a difference between Science and his Commission.

The insufficiency of the verbal reports of the latter has become evident even to our public papers. What follows is a new evidence of this fact.

In its April number, the Otechestveniya Zapisky, with a bearing of quite an Olympic pride toward Spiritism (very amusing, by the way), confesses, nevertheless, that the Commission of the Physical Society, which had undertaken to expose and crush out of existence spiritual phenomena, did not at all attain its object. According to a very just remark of the said Review, the Commission vainly endeavors to conceal its true character of a police-detective agency, and surrounds itself with a scientific lustre. Its evident object was to condemn "a heresy," and not to make a scientific investigation: that it plainly never had in view. Therefore, the Otechestveniya Zapisky calls the members of the Commission "the modern fathers of orthodox science," who, zealous for the welfare of true science, determined to convene an Ecumenical Council of orthodox scientists, to sit in judgment on the "heretical doctrine," with the full assurance that no one will dare to dispute the infallibility of its predetermined and oral verdict.

We believe that the above opinion, which issues from the very stronghold of the avowed enemies of Spiritism, reflects in a manner which cannot be improved, the general opinion respecting the pretended "investigations" of the Commission.

V. MARKOFF.

PROTEST AGAINST THE CONCLUSIONS OF THE COMMISSION FOR INVESTIGATING MEDIUMISM.

The learned Commission organized for the examination of mediumistic phenomena, had for its object—if we may credit the assertion of Mr. Mendeleyeff which appeared in the Golos (No. 137, 1875)—to carefully investigate "these manifestations," and thereby "render a great and universal public service."

From the public lecture of Mr. Mendeleyeff we learned that the principal object of the Commission's labour was to be the following mediumistic phenomena: Movements of inanimate objects, with and without contact of hands; levitation of various objects; the alteration of their weight; movements of objects and percussive sounds therein, indicating an intelligent producing cause, by conversations or responses—a phenomenon which the Commission termed dialogistic; writing produced by inanimate objects, or psychographical phenomena; and finally, the formation and apparition of detached members of the human frame, and of full forms, named by the Commission mediumo-plastic phenomena. To the investigation of these manifestations the Commission pledged itself to devote not less than forty séances.

It now announces in its Report of March 21st (Golos, No. 85 1876) that it has finished its labors, that "its object is attained," and that its unanimous verdict is that "mediumistic phenomena are produced either by unconscious movements or conscious fraud," and that the "Spiritist doctrine is nothing but superstition."

This verdict of the Commission is based, according to its own declaration, upon eight séances, at the first four of which there were no mediumistic phenomena at all, and at the last four, the Commission only saw a few movements of the table and heard a few raps!

But where are the promised experiments of the Commission with movements of objects without contact, the alteration of weight of bodies, the dialogistic, psychographic and mediumo-plastic wonders? Of the limited programme of investigation which the Commission prescribed for itself, it appears that it did not carry out even the fourth part. But on the other hand, without the slightest warrant, it busied itself with the doctrine of Spiritism, which did not enter in its programme at all.

Therefore, we, the undersigned, deem it our duty to declare that by such a superficial and hasty treatment of the grave subject under investigation, the Commission has by no means solved the problem which it undertook to demonstrate. It evidently did not gather data enough to warrant it in either accepting or rejecting the occurrence of mediumistic phenomena.

Having confined itself to but eight séances, the Commission had no reasonable warrant to declare its labors finished; still less had it the right, after only eight séances, to pronounce an authoritative opinion either pro or con. Having undertaken this investigation in the interest of a certain portion of society, the Commission has not satisfied this interest; it has left society in its former state of uncertainty as to phenomena whose reality has been vouched by so many witnesses worthy of credit and the highest esteem.

Therefore, we, the undersigned, feel compelled to express a hope, that this investigation of spiritual phenomena promised in the name of science may be pushed to its legitimate conclusion, in a manner commensurate with the dignity and exactness of true science, if not by the same persons who have already pronounced their verdict, even as to things that they did not see, then by others who are prepared to make a more patient and careful investigation. Only such an one can render “a great and universal public service.”

V. S. AVDAKOFF
PRINCE BAGRATION
N. BAHMETYEFF
J. BALASHOFF
A. BARDSKY
A. BARIKOVA
B. BARTENEVA
P.N. BASHMAKOVA
L. BONVEY
M. BORISSOVA
D. BUNYAKOVSKAYA
E. CHELISHCHEFF
M. CHELISHCHEFF
N. CHUYKO
VLADIMIR CHUYKO
J. DANILOFF
L. DANILOFF
Z. DUROVA

N. DJOGA
E. EVREINOVA
M. P. GEDEONOFF
M. GENZO
PRINCESS GOLITZINA-PROZOROFSKAYA
U. GRAN
N. GREDYAKIN
M. GREDYAKOVA
D. GRIGOROVICH
G. IGNATYEFF
E. IVANOFF
BARON A. JOMINI
F. KALININA
F. KALINOFF
V. KISHKIN
S. KISLINSKY
F. KLIMOFF
COUNT KOMAROVSKY
COUNT A. KOMAROVSKY
E. KONSTANTIN
V. KRESSENKO
V. KRUSEY
PRINCE A. KURAKIN
PRINCE B. KURAKIN
PRINCE M. KURTZEVICH
E. LANSSEREY
J. LAPSHIN
E. LAVROVA
N. LESKOFF
F. LEVSHIN
N. LVOFF
N. S. MAKAREVSKAYA
A. MAKAREVSKY
E. MALOHOVETZ
F. MALOHOVETZ
S. MANUHIN
P. MARCHENKO
V. MARKOFF
N. MATVEYEFF
P. MAY
BARON N. MEYENDORFF
G. MEYER
A. MILLER
P. P. MILLER
A. A. MOISEYEFF
G. MONTANDRE
S. N. MOSKALEFF
V. NICKSENSTEIN
A. OBER
PRINCESS N. OBOLENSKAYA
PRINCE O. OBOLENSKY
P. ORLOFF
PRINCE PASKEVICH
PRINCESS PASKEVICH
T. PASSEK
P. PELSHOFF
J. K. PELTZER
F. F. PRITVITZ
K. F. PRITVITZ
E. A. PIROGOFF
A. B. POLOVTZEFF
A. U. POLUBINSKY
J. B. PREJENTZOFF
V. PRIBITKOFF
E. PRIBITKOVA
W. PRIBITKOVA
V. ROSSOLOVKY
J. RUMIN
V. I. SAFONOFF
J. O. SCHMIDT
K. A. SEMENOFF
A. W. SEMENOVA
A. SEREBRYAKOFF
PRINCE A. SHAHOVSKOY
V. SHCHAGO
A. SHCHENOVKY
N. SHCHERBACHEFF
PRINCE A. SHCHERBATOFF
N. SKORODUMOFF
E. SKROPOTOVA
U. SMOLENSKY
A. P. SOLOTON
A. STAROJEVSKY
A. STEPANOFF
E. STOLETOFF
COUNT GRÉGOIRE S. STROGANOFF
COUNTESS MARY STROGANOFF
PRINCE SUVOROFF
PRINCE K. SUVOROFF
COUNT TATISHCHEFF
E. TEMINSKAYA
A. TOKMACHEFF
COUNTESS A. TOLSTAYA

F. TOMAN
S. TORNEUS
PRINCE A. TROUBETZKOY
A. TUTKOVSKY
L. UNGER
PRINCE UROUSSOFF
PRINCESS A. VASSILCHIKOVA
E. VLASSOVA
PRINCESS VORONTZOVA
P. WEIMARN
K. WITT
PRINCE E. WITTGENSTEIN
E. ZAGRAFO
A. ZINOVIEFF
D. ZINOVIEFF
A. ZINOVIEVA

[The Spiritual Scientist published "A Letter from D. D. Home" in its issue of July 6, 1876. The letter was written in self-defence against an anonymous "Comte" who attacked Home because he insulted a lady. In the first paragraph of this letter, Home writes as follows:

"I have ever striven to be an honest man, and I never condescended to write an anonymous letter, or to make charges sotto voce against anyone. What I say I can prove:* I sign my name. Sign yours!"

H.P.B. pasted the cutting in her Scrapbook, Vol. I, pp. 164-65, underlined as shown above, added an asterisk, and wrote in pen and ink the following remarks:]

Except in the case of anonymous and infamous letters sent to a poor lady at Geneva, traced to him (D. D. Home) and for which an English officer, a friend of Prince Wittgenstein went to flog him. His behaviour was so cowardly that the officer left in disgust, "without even whipping him a little" adds the Prince who wrote the facts to Col. Olcott.

———————

[In H.P.B.'s Scrapbook, Vol. I, p. 185, there is a cutting which gives an account most likely from the Boston Herald of October, 1876, of various "materializations" produced by Mrs. Bennett, a medium, and of how she was finally exposed as a trickster. To this H.P.B. added the following in pen and ink:]

This is the same Mrs. Bennett whose mediumship was so strongly believed in by Epes Sargent. He wrote me a letter and sent a picture made in the dark by this cheat of the departed daughter of one of his friends. The picture was unanimously recognized. "The best test that was ever given" wrote poor Epes Sargent to his correspondents.

———————

(NEW) YORK AGAINST LANKESTER

A NEW WAR OF THE ROSES — DEGENERATION OF SPECIES —

A THEOSOPHIST COMES TO THE DEFENSE OF A MEDIUM.

[Banner of Light, Boston, Vol. XL, No. 3, October 14, 1876]

To the Editor of the Banner of Light:

Sir,—Despite the constant recurrence of new discoveries by modern men of science, an exaggerated respect for authority and an established routine among the educated class retards the progress of true knowledge. Facts, which, if observed, tested, classified and appreciated would be of inestimable importance to science, are summarily cast into the despised limbo of supernaturalism. To these conservatives the experience of the past serves neither as an example nor a warning. The overturning of a thousand cherished theories finds our modern philosopher as unprepared for each new scientific revelation as though his predecessors had been infallible from time immemorial.

The protoplasmist should at least, in modesty, remember that his past is one vast cemetery of dead theories; a desolate Potter's Field wherein exploded hypotheses lie in ignoble oblivion like so many executed malefactors, whose names cannot be pronounced by the next of kin without a blush.

The nineteenth century is essentially the age of demolition. True, science takes just pride in many revolutionary discoveries, and claims to have immortalized the epoch by forcing from Dame Nature some of her most important secrets. But for every inch she illumines of the narrow and circular path within whose limits she has hitherto trodden what boundless stretches have been left behind unexplored? Worst is that science has not simply withheld her light from these regions that seem dark (but are not), but her votaries try their best to quench the light of other people under the pretext that they are not authorities, and their friendly beacons are but "will-o'-the-wisps."

Prejudice and preconceived ideas have entered the public brain, and, cancer-like, are eating it to the core. Spiritualism—or, if some for whom the word has become so unpopular prefer it, the universe of spirit—is left to fight out its battle with the world of matter, and the crisis is at hand.

Half-thinkers, and aping, would-be philosophers, in short, that class which is unable to penetrate events any deeper than their crust, and which measures every day's occurrence by its present aspect, unmindful of the past and careless of the future, heartily rejoice over the latest rebuff given to phenomenalism in the Lankester-Donkin offensive and defensive alliance, and the pretended exposure of Slade. In this hour of would-be Lancastrian triumph, a change should be made in English heraldic crests. The Lancasters were always given to creating dissensions and provoking strife among peaceable folk. From ancient York the War of Roses is now transferred to Middlesex; and Lankester (whose name is a corruption) instead of uniting himself with the hereditary foe, has joined his idols with those of Donkin (whose name is evidently also a corruption). As the hero of the hour is not a knight, but a zoologist, deeply versed in the science to which he devotes his talents, why not compliment his ally by quartering the red rose of Lancaster with the downy thistle so delicately appreciated by a certain prophetic quadruped who seeks for it by the wayside? Really, Mr. Editor, when Mr. Lankester tells us that all those who believe in Dr. Slade's phenomena "are lost to reason," we must accord to biblical animals a decided precedence over modern ones. The ass of Balaam had at least the faculty of perceiving spirits, while some of those who bray in our academies and hospitals show no evidence of its possession. Sad degeneration of species!

Such persons as these bound all spiritual phenomena in nature by the fortunes and mishaps of mediums—each new favorite, they think, must of necessity pull down in his fall an unscientific hypothetical "unseen universe," as the tumbling red Dragon of the Apocalypse drew with his tail the third part of the stars of heaven.

Poor blind moles! They perceive not that by inveighing against the “craze” of such phenomenalists as Wallace, Crookes, Wagner and Thury, they only help the spread of true Spiritualism. We millions of lunatics really ought to address a vote of thanks to the “dishevelled” Beards who make supererogatory efforts to appear as stupid clodpoles to deceive the Eddys and Lankesters simulating “astonishment and intense interest” the better to cheat Dr. Slade. More than any advocates of phenomenalism, they bring its marvels into public notice by their pyrotechnic exposures.

As one entrusted by the Russian Committee with the delicate task of selecting a medium for the coming St. Petersburg experiments, and as an officer of the Theosophical Society, which put Dr. Slade’s powers to the test in a long series of séances, I pronounce him not only a genuine medium, but one of the best and least fraudulent mediums ever developed. From personal experience, I can not only testify to the genuineness of his slate-writing, but also to that of the materializations which occur in his presence. A shawl thrown over a chair (which I was invited to place wherever I chose) is all the cabinet he exacts, and his apparitions immediately appear, and that in gaslight.

No one will charge me with a superfluous confidence in the personality of materializing apparitions, or superabundance of love for them; but honour and truth compel me to affirm that those who appeared to me in Slade’s presence were real phantoms, and not “made up” confederates or dolls. They were evanescent and filmy, and the only ones I have seen in America which have reminded me of those which the adepts of India evoke. Like the latter, they formed and dissolved before my eyes, their substance rising mist-like from the floor, and gradually condensing. Their eyes moved and their lips smiled; but as they stood near me their forms were so transparent that I could see through them the objects in the room. These I call genuine spiritual substances, whereas the opaque ones that I have seen elsewhere were nothing but animated forms of matter—whatever they be—with sweating hands and a peculiar odour which I am not called upon to define at this time.

Everyone knows that Dr. Slade is not acquainted with foreign languages, and yet at our first séance, three years ago, on the day after my arrival in New York, where no one knew me, I received upon his slate a long communication in Russian.* I had purposely avoided giving either to Dr. Slade, or his partner, Mr. Simmons, any clue to my nationality, and while, from my accent, they would of course have detected that I was not an American they could not possibly have known from what country I came. I fancy that if Dr. Lankester had allowed Slade to write on both knees and both elbows successively or simultaneously, the poor man would not have been able to turn out a Russian message by trick and device.

In reading the accounts in the London papers it has struck me as very remarkable that this "vagrant" medium, after baffling such a host of savants, should have fallen so easy a victim to the zoologico-osteological brace of scientific detectives. Fraud, that neither the "psychic" Serjeant Cox; nor the "unconsciously cerebrating" Carpenter; nor the wise Wallace; nor the experienced M. A. (Oxon.); nor the cautious Lord Rayleigh, who, mistrusting his own acuteness, employed a professional juggler to attend the séance with him; nor Professor Carter-Blake; nor a host of other competent observers could detect, was seen by the eagle eyes of the Lankester-Donkin gemini at a single glance. There has been nothing like it since Beard of electro-hay-fever and Eddy fame, denounced the faculty of Yale for a set of asses, because they would not accept his divinely inspired revelation of the secret of mind-reading, and pitied the imbecility of that "amiable idiot," Colonel Olcott, for trusting his own two-months' observation of the Eddy phenomena in preference to the electric doctor's single séance of an hour.

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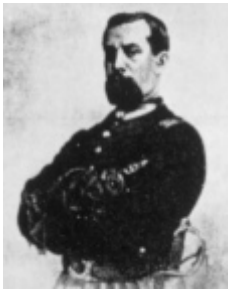
* [The actual date of H.P.B.'s arrival in New York, namely, July 7, 1873, is given in A. P. Sinnett's Incidents in the Life of H. P. Blavatsky, p. 175. It is also implied by H.P.B. herself in a letter to her aunt, Nadyezhda A. de Fadeyev (The Path, New York, Vol. IX, February, 1895, p. 385), written the day she became a citizen of the United States, July 8, 1878, "five years and one day since I came to America," as she says therein.—Compiler.]

EDWARD WIMBRIDGE
See Bio-Bibliographical Index for data.



GEORGE H. FELT
See Bio-Bibliographical Index for data.

HENRY JOTHAM NEWTON
1823-1895
See Bio-Bibliographical Index for biographical sketch.
(The above three portraits are from the Adyar Archives.

PRINCE EMIL-KARL-LUDWIG VON SAYN-WITTGENSTEIN
1824-1878
(From Emma Hardinge-Britten's Nineteenth Century Miracles, London, 1883. Consult the Bio-Bibliographical Index for biographical data

I am an American citizen in embryo, Mr. Editor, and I cannot hope that the English magistrates of Bow Street will listen to a voice that comes from a city proverbially held in small esteem by British scientists. When Professor Tyndall asks Professor Youmans if the New York carpenters could make him a screen ten feet long for his Cooper Institute lectures, and whether it would be necessary to send to Boston for a cake of ice that he wished to use in the experiments; and when Huxley evinces grateful surprise that a "foreigner could express himself in your [our] language, in such a way as to be so readily intelligible, to all appearance," by a New York audience, and that those clever chaps—the New York reporters—could report him despite his accent, neither New York witnesses nor New York "spooks" can hope for a standing in a London court, when the defendant is prosecuted by English scientists. But fortunately for Dr. Slade, British tribunals are not inspired by the Jesuits, and so Slade may escape the fate of Leymarie. He certainly will, if he is allowed to summon to the witness stand his Owasso and other devoted "controls," to write their testimony inside a double slate, furnished and held by the magistrate himself. This is Dr. Slade's golden hour: he will never have so good a chance to demonstrate the reality of phenomenal manifestations and make Spiritualism triumph over skepticism; and we who know the doctor's wonderful powers, are confident that he can do it, if he is assisted by those who in the past have accomplished so much through his instrumentality.*

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

New York, October 8th, 1876.

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* [Consult the Bio-Bibliographical Index of the present volume for other data concerning Dr. Slade. —Compiler.]

HUXLEY AND SLADE: WHO IS MORE

GUILTY OF “FALSE PRETENCES”?

[Banner of Light, Boston, Vol. XL No. 5, October 28,1876, p. 1]

To the Editor of the Banner of Light:

Sir,—As I see the issue that has been raised by Dr. Hallock with Mr. Huxley, it suggests to me the comparison of two men looking at the same distant object through a telescope. The Doctor, having taken the usual precautions, brings the object within close range where it can be studied at one’s leisure; but the naturalist, having forgotten to remove the cap, sees only the reflection of his own image.

Though the materialists may find it hard to answer even the brief criticisms of the Doctor, yet it appears that Mr. Huxley’s New York lectures- as they present themselves to me in their naked desolation—suggest one paramount idea which Dr. Hallock has not touched upon. I need scarcely say to you, who must have read the report of these would-be iconoclastic lectures, that this idea is one of the “false pretenses” of modern science. After all the flourish which attended his coming, all the expectations that had been aroused, all the secret apprehensions of the church and the anticipated triumph of the materialists, what did he teach us that was really new or so extremely suggestive? Nothing, positively nothing. Exclude a sight of his personality, the sound of his well-trained voice, the reflection of his scientific glory, and the result may be summed up thus: “Cr.: Thomas H. Huxley, £1,000.”

Of him it may be said, as it has of other teachers before, that what he said that was new was not true; and that which was true was not new. Without going into details, for the moment it suffices to say that the materialistic theory of evolution is far from being demonstrated, while the thought that Mr. Huxley does not grasp—i.e., the double evolution of spirit and matter—is imparted under the form of various legends in the oldest parts of the Rig-Veda (the Aitareya-Brâhmana). Only the benighted Hindus, it seems, made the trifling improvement over modern science, of hooking a First Cause on the further end of the chain of evolution.

In the Chaturhôtri Mantra (Book V, ch. iv, § 23, of the Aitareya-Brâhmana) the Goddess Earth (iyam), who is termed the Queen of the Serpents (sarpa-râjñî), for she is the mother of everything that moves (sarpat), was in the beginning of time completely bald. She was nothing but one round head, which was soft to the touch (i.e., a “gelatinous mass”). Being distressed at her baldness, she called for help to the great Vâyu, the Lord of the airy regions; she prayed him to teach her the Mantra (invocation or sacrificial prayer, a certain part of the Veda), which would confer on her the magical power of creating things (generation). He complied, and then as soon as the Mantra was pronounced by her “in the proper metre” she found herself covered with hair (vegetation). She was now hard to the touch, for the Lord of the air had breathed upon her—(the globe had cooled) . She had become of a variegated or motley appearance, and suddenly acquired the power to produce out of herself every animate and inanimate form, and to change one form to another. “Therefore in like manner,” says the sacred book, “the man who has such a knowledge [of the Mantras]* obtains the faculty of assuming any shape or form he likes.”

It will scarcely be said that this allegory is capable of more than one interpretation, viz.: that the ancient Hindus many centuries before the Christian era taught the doctrine of evolution. Martin Haug, the Sanskrit scholar, asserts that the Vedas were already in existence from 2,000 to 2,200 B.C.

Thus, while the theory of evolution is nothing new, and may be considered a proven fact, the new ideas forced upon the public by Mr. Huxley are only undemonstrated hypotheses; and as such, liable to be exploded the first fine day upon the discovery of some new fact. We find no admission of this, however, in Mr. Huxley’s communications to the public, but the unproved theories are enunciated with as much boldness as though they were established scientific facts corroborated by unerring laws of nature.

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* [Square brackets are H.P.B.’s.—Compiler.]

Notwithstanding that, the world is asked to revere the great Evolutionist, only because he stands under the shadow of a great name.

What is this but one of the many false pretences of the Sciolists? And yet Huxley and his admirers charge the believers in the evolution of spirit with the same crime of false pretences, because, forsooth, our theories are as yet undemonstrated. Those who believe in Slade's spirits are "lost to reason," while those who can see embryonic man in Huxley's "gelatinous mass," are accepted as the progressive minds of the age. Slade is arraigned before the magistrate for taking $5 from Lankester, while Huxley triumphantly walks away with $5,000 of American gold in his pockets, which was paid him for imparting to us the mirific fact that man evolved from the hind toe of a pedactyl horse!

Now, arguing from the standpoint of strict justice, in what respect is a Materialistic theorist any better than a Spiritualistic one? And in what degree is the evolution of man—independent of Divine and Spiritual interference—better proven by the toe-bone of an extinct horse, than the evolution and survival of the human spirit by the writing upon a screwed-up slate by some unseen power or powers? And yet again, the soulless Huxley sails away laden with flowers like a fashionable corpse, conquering and to conquer in fresh fields of glory, while the poor medium is haled before a police magistrate as a "vagrant and a swindler," without proof enough to sustain the charge before an unprejudiced tribunal.

There is good authority for the statement that psychological science is a debatable land upon which the modern physiologist hardly dares to venture. I deeply sympathize with the embarrassed student of the physical side of nature. We all can readily understand how disagreeable it must be to a learned theorist ever aspiring for the elevation of his hobby to the dignity of an accepted scientific truth, constantly to receive the lie direct from his remorseless and untiring antagonist—psychology.

To see his cherished materialistic theories become every day more untenable, until they are reduced to the condition of mummies swathed in shrouds, self-woven and inscribed with a farrago of pet sophistries, is indeed—hard.

And yet in their self-satisfying logic these Sons of Matter reject every testimony but their own; the divine entity of the Socratic daïmonion, the ghost of Caesar, and Cicero's divinum quiddam, they explain by epilepsy; and the prophetic oracles of the Jewish Bath-Kol are set down as hereditary hysteria!

And now, supposing the great protoplasmist to have proved to the general satisfaction that the present horse is an effect of gradual development from the Orohippus, or four-toed horse of the Eocene formation, which, passing further through the Miocene and Pliocene periods, has become the modern honest Equus, does Huxley thereby prove that man has also developed from a one-toed human being? For nothing short of that could demonstrate his theory. To be consistent he must show that while the horse was losing at each successive period a toe, man has in reversed order acquired an additional one at each new formation; and, unless we are shown the fossilized remains of man in a series of one-, two-, three-, and four-toed anthropoid apelike beings antecedent to the present perfected Homo, what does Huxley's theory amount to? Nobody doubts that everything has evolved out of something prior to itself. But, as it is, he leaves us hopelessly in doubt whether it is man who is a hipparionic or equine evolution, or the antediluvian Equus that evolved from the primitive genus Homo!

Thus, to apply the argument to Slade's case, we may say that, whether the messages on his slate indicate an authorship among the returning spirits of antediluvian monkeys, or the Bravos and Lankestrian ancestors of our day, he is no more guilty of false pretences than the $5,000 Evolutionist. Hypothesis, whether of scientist or medium, is no false pretence; but unsupported assertion is, when people are charged money for it.

If, satisfied with the osseous fragments of a Hellenized or Latinized skeleton, we admit that there is a physical evolution, by what logic can we refuse to credit the possibility of an evolution of spirit? That there are two sides to the question, no one but an utter Psychophobist will deny. It may be argued that even if the Spiritualists have demonstrated their bare facts, their philosophy is incomplete, since it has missing links. But no more have the Evolutionists. They have fossil remains which prove that once upon a time the ancestors of the modern horse were blessed with three and even four toes and fingers, the fourth answering “to the little finger of the human hand,” and that the protohippus rejoiced in “a fore-arm.” Spiritualists in their turn exhibit entire hands, arms and even bodies in support of their theory that the dead still live and revisit us. For my part I cannot see that the osteologists have the better of them. Both follow the inductive or purely scientific method, proceeding from particulars to universals; thus Cuvier, upon finding a small bone, traced around it imaginary lines until he had built up from his prolific fancy a whole mammoth. The data of scientists are no more certain than those of Spiritualists; and while the former have but their modern discoveries upon which to build their theories, Spiritualists may cite the evidence of a succession of ages, which began long prior to the advent of modern science.

An inductive hypothesis, we are told, is demonstrated when the facts are shown to be in an entire accordance with it. Thus, if Huxley possesses conclusive evidence of the evolution of man in the genealogy of the horse, Spiritualists can equally claim that proof of the evolution of spirit out of the body is furnished in the materialized, more or less substantial, limbs that float in the dark shadows of the cabinet, and often in full light; a phenomenon which has been recognized and attested by numberless generations of wise men of every country. As to the pretended superiority of modern over ancient science, we have only the word of the former for it. This is also an hypothesis; better evidence is required to prove the fact.

We have but to turn to Wendell Phillips' lecture on the Lost Arts* to have a certain right to doubt the assurance of modern science.

Speaking of evidence, it is strange what different and arbitrary values may be placed upon the testimony of different men equally trustworthy and well-meaning. Says the parent of protoplasm:

It is impossible that one's practical life should not be more or less influenced by the views which we may hold as to what has been the past history of things. One of them is human testimony in its various shapes—all testimony of eye-witnesses, traditional testimony from the lips of those who have been eye-witnesses, and the testimony of those who have put their impressions into writing or into print.

On just such testimony, amply furnished in the Bible (evidence which Mr. Huxley rejects), and in many other less problematical authors than Moses, among whom may be reckoned generations of great philosophers, theurgists, and laymen, Spiritualists have a right to base their fundamental doctrines. Speaking further of the broad distinction to be drawn between the different kinds of evidence, some being more valuable than others, because given upon grounds not clear, upon grounds illogically stated, and upon such as do not bear thorough and careful inspection, the same gelatinist remarks:

For example, if I read in your history of Tennessee [Ramsay's], that one hundred years ago this country was peopled by wandering savages, my belief in this statement rests upon the conviction that Mr. Ramsay was actuated by the same sort of motives that men are now; . . . that he himself was, like ourselves, not inclined to make false statements. . . . If you read Caesar's Commentaries, wherever he gives an account of his battles with the Gauls, you place a certain amount of confidence in his statements. You take his testimony upon this. You feel that Caesar would not have made these statements unless he had believed them to be true.

Profound philosophy! precious thoughts! gems of condensed, gelatinous truth! long may it stick to the American mind.

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* [Lecture of about 1838-39 which was delivered by this great orator and writer about two thousand times under various circumstances. It was published in booklet form by Lee and Shepherd, Boston, Mass., and T. Dillingham. New York, in 1884. 23 pages.—Compiler.]

Mr. Huxley ought to devote the rest of his days to writing primers for the feeble-minded adults of the United States. But why select Caesar as the type of the trustworthy witness of ancient times? And, if we must implicitly credit his reports of battles, why not his profession of faith in augurs, diviners and apparitions? For, in common with his wife, Calphurnia, he believed in them as firmly as any Modern Spiritualist in his mediums and phenomena.

We also feel that no more than Caesar would such men as Cicero and Herodotus and Livy and a host of others “have made these false statements” or reported such things “unless they believed them to be true.”

It has already been shown that the doctrine of evolution, as a whole, was taught in the Rig-Veda, and I may also add that it can be found in the most ancient of the Books of Hermes. This is bad enough for the claim to originality set up by our modern scientists; but what shall be said when we recall the fact that the very pedactyl horse, the finding of whose footprints has so overjoyed Mr. Huxley, was mentioned by ancient writers (Herodotus and Pliny, if I mistake not), and was once outrageously laughed at by the French Academicians? Let those who wish to verify the fact read Salverte’s Des Sciences Occultes, translated by Anthony Todd Thomson.*

Some day, proofs as conclusive will be discovered of the reliability of the ancient writers as to their evidence on psychological matters. What Niebuhr, the German materialist did with Livy’s History, from which he eliminated every one of the multitude of facts there given of phenomenal “Supernaturalism,” scientists now seem to have tacitly agreed to do with all the ancient, mediaeval and modern authors. What they narrate, that can be used to bolster up the physical part of science, scientists accept and sometimes cooly appropriate without credit; what supports the spiritualistic philosophy, they incontinently reject as mythical and contrary to the order of nature. In such cases “evidence” and the testimony of “eye-witnesses” count for nothing.

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* [Entitled The Philosophy of Magic. New York: Harper and Brothers, 1847. 2 vols.—-Compiler.]

They adopt the contrary course to Lord Verulam, who, arguing on the properties of amulets and charms, remarks that, “we should not reject all this kind, because it is not known how far those contributing to superstition depend on natural causes.”

There can be no real enfranchisement of human thought, nor expansion of scientific discovery, until the existence of spirit is recognized, and the double evolution accepted as a fact. Until then, false theories will always find favour with those who, having forsaken “the God of their fathers,” vainly strive to find substitutes in nucleated masses of matter. And of all the sad things to be seen in this era of “shams,” none is more deplorable—though its futility is often ludicrous—than the conspiracy of certain scientists to stamp out spirit by their one-sided theory of evolution, and destroy Spiritualism by arraigning its mediums upon the charge of “false pretences.”

H.P. BLAVATSKY.

———————

[In H.P.B.’s Scrapbook Vol. III, p. 119, there is an undated cutting from the Spiritual Scientist which treats of opinions on spirit return among the ancients. H.P.B. wrote a footnote in pen and ink which says:]

Mind is the quintessence of the Soul—and having joined its divine Spirit Nous—can return no more on earth—IMPOSSIBLE.

———————

[In H.P.B.’s Scrapbook, Vol. IV, p. 35. there is pasted a cutting from the New York Sun of December 17, 1876. It is a brief communication from Col. H. S. Olcott who repudiates the charge of having received $8,000 from Baron de Palm, and proves that the expenses of the funeral and the cremation were paid by him and Mr. Henry J. Newton; he says that “not a Dollar has been, nor ever will be realized from the Baron’s estate.” H.P.B. marked this article and wrote on the margin in blue pencil:]

Letter proving how much the Baron left us.

———————

1877

CONCERNING GODS AND INTERVIEWS

[The World, New York, January 24, 1877]

To the Editor of The World:

Sir,—In my benighted country such a thing as an “interview” is unknown. Had I been aware of its dangers, I would have tried to use magic enough to impress my words upon the intelligent young gentleman who called upon me yesterday in your behalf. As it is, I find in his “report” a little error that is calculated to give my very esteemed antagonists, the theologians, a poor opinion of my Biblical scholarship. He makes me put into the mouth of Jehovah the injunction, “Fear the gods.” What I did say was that in Exodus, xxii, 28, Jehovah commands, “Thou shalt not revile the gods”; and that, attempting to break its force, some commentators interpret the word to mean the “rulers.”

As I have had the opportunity of knowing many rulers, in many different countries, and never knew one to be “a god,” I made so bold as to express my wonder at such an elastic interpretation.

The theologians do not imitate the moderation of the “Lord God,” but “revile the gods” of other people without stint, especially the “gods” (spirits) of the Spiritualists. As none of their writers have thought of availing themselves of this weapon of defense, I thought it no more than fair to introduce it in my “Veil of Isis,”* for their benefit as well as that of the “heathen” to whom you are so kindly sending missionaries to convert them.

———————

* [The Veil of Isis was to be the original title of H.P.B.’s first large work, but on May 8, 1877, J. W. Bouton, the Publisher, wrote to H.P.B. saying that another work had already been published with this title. He and Charles Sotheran suggested a change of title to Isis Unveiled. The suggestion was accepted by H.P.B. By that time, however, the running head of Volume I had already been printed, and it stands as “Veil of Isis” throughout the first Volume, as it would have cost too much to alter it. The introductory section “Before the Veil” retained its original title also.

The work to which Bouton referred is: The Veil of Isis. The Mysteries of the Druids. By W. Winwood Reade. London: Chas. J. Skeet, 1861, 250 pp.—Compiler.]

———————

Hoping that I am not trespassing upon the hospitality of your columns in asking the insertion of these few lines,

I am, Sir, your obedient servant,

H. P. BLAVATSKY,

A benighted Buddhist, and the Corresponding Secretary of the Theosophical Society.

New York, January 23rd.

———————

[In H.P.B.'s Scrapbook, Vol. IV, p. 54, there is pasted a cutting from the Banner of Light, dated by H.P.B. herself as of March, 1887. It bears the title: "Art Magic—Explanation Desired!" The writer. William Emmette Coleman, of Leavenworth, Kansas, asks for an explanation concerning the difference between the original price of Mrs. Emma Hardinge-Britten's Art Magic for subscribers ($5.00), and the price advertised then ($3.00) for sale to the general public.

H.P.B. wrote in blue pencil at the left side of the cutting:]

Actually Emma H. Britten surreptitiously published 1,500 copies (through Wheat & Comette, N.Y.).

[and at the right side of the cutting:]

I was an original subscriber for two copies.

———————

MADAME BLAVATSKY PROTESTS

[The World, New York, April 6,1877]

To the Editor of The World:

Sir,—There was a time when the geocentric theory was universally accepted by Christian nations, and if you and I had been carrying on our little philological and psychological controversy, I should have bowed in humility to the dictum of an authority so "particularly at home" in "the mysticism of the Orient." But despite all modifications of our astronomical system, I am no heliolater, though I do subscribe for the Sun as well as The World. I feel no more bound to "cajole" or "conciliate" the one than to suffer my feeble taper to be extinguished by the draught made by the other in its diurnal rush through journalistic space.

As near as I can judge from your writing there is this difference between us, that I write from personal experience and you upon information and belief. My authorities are my eyes and ears, yours obsolete works of reference and the pernicious advice of a spontaneously-generated “lampsakano,” who learned his mysticism from the detached head of one Dummkopf. (See the Sun of March 25th.) My assertions may be corroborated by any traveller, as they have been by the first authorities. Elphinstone’s Kingdom of Kabul, etc., was published sixty-two years ago (1815) ;* his The History of India thirty-six years ago. If the latter is the “standard text book” for British civil servants it certainly is not for native Hindoos, who perhaps know as much of their philosophy and religion as he. In fact, a pretty wide reading of European “authorities” has given me a very poor opinion of them, since no two agree. Sir William Jones, whose shoestrings few Orientalists are worthy to untie, made, himself, very grave mistakes, which are now being corrected by Max Müller and others. He knew nothing of the Vedas (see Max Müller’s Chips, Vol. I, p. 183), and even expressed his belief that Buddha was the same as the Teutonic deity Wodan or Odin, and Sâkya—another name of Buddha—the same as Shishac, a king of Egypt! Why, therefore, could not Elphinstone make a mess of such subtle religious distinctions as the innumerable sects of Hindoo mystics present?

I am charged with such ignorance that I imagine the fakirs to be “holy mendicants of the religion of Brahmâ,” while you “say they are not of the religion of Brahmâ at all, but Mahometans.” Does this precious piece of information come also from Elphinstone? Then I give you a Roland for your Oliver.

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* [The original title of this work by Mounstuart Elphinstone was: An Account of the Kingdom of Caubul, and its Dependencies in Persia, Tartary, and India, etc., London, 1815.—Compiler.]

I refer you to James Mill's The History of British India (Vol. I, p. 283; London, 1858). You say "those seeking ready-made information can find our statements corroborated in any encyclopaedia." Perhaps you refer to Appleton's? Very well. In the article on James Mill (Vol. II, p. 501)* you will find it saying that his India was the first complete work on the subject. "It was without a rival as a source of information, and the justice of its views appeared in the subsequent measures for the government of that country." Now, Mill says that the fakirs are a sect of Brahmanism; and that their penances are prescribed by the Laws of Manu. Will your Lamp-sickener, or whatever the English of that Greek may be, say that Manu was a Mahometan? And yet that would be no worse than your clothing the fakirs—who belong, as a rule, to the Brahman pagodas—in yellow, the color exclusively worn by Buddhist lamas,† and breeches which form part of the costume of the Mahometan dervishes. Perhaps it is a natural mistake for you Lampsakanoi, who rely upon Elphinstone for your facts and have not visited India, to confound the Persian dervishes with the Hindoo fakirs. But "while the lamp holds out to burn," read Louis Jacolliot's Bible in India, just out, and learn from a man who has passed twenty years in India that your correspondent is neither a fool nor a liar.

You charge me with saying that a fakir is a "worshipper of God." I say I did not, as the expression I used, "fakir is a loose word," well proves. It was a natural mistake of the reporter, who did not employ stenography at our interview.

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* [Reference is probably to the Appleton's Cyclopaedia of Biography. It is not known what edition H.P.B. had in mind. In the 1872 edition although the above wording does not occur, the ideas expressed about Mill's work are equally laudable.—Compiler.]

† [This must be a lapsus calami on the part of H.P.B. Yellow is worn by Buddhist monks of the Southern School but not by Tibetan Lamas. The Bhikkus of the Theravâda School have, since the foundation of the Order by the Buddha, worn three robes of various shades of orange or yellow. Members of the Gelug-pa Order of Tibetan Buddhism, founded in the fourteenth century by Tsong-kha-pa, wear on special occasions yellow hats as distinct from the red hats worn by other sects, and on certain festive occasions yellow silk over their maroon robes.—Compiler.]

GENERAL ABNER DOUBLEDAY

1819-1893

(Consult the Bio-Bibliographical Index, for biographical sketch.)

H. P. BLAVATSKY IN 1875

Photograph by Beardsley, Ithaca, N.Y.

I said, “A Svâmi is one who devotes himself entirely to the service of God.” All Svâmis of the Nir-Narrain sect are fakirs, but all fakirs are not necessarily Svâmis. I refer you to Coleman’s The Mythology of the Hindus (p. 244), and to the Asiatic Journal. Coleman says precisely what Louis Jacolliot says, and both corroborate me. You very obligingly give me a lesson in Hindustani and the Devanagari, and teach me the etymology of “guru,” “Fakir,” “Gosain,” etc. For answer I refer you to John Shakespear’s large Hindustani-English Dictionary. I may know less English than you Lampsakanoi, but I do know of Sanskrit and Hindustani more than can be learned on Park Row.

As I have said in another communication, I did not invite the visits of reporters, nor seek the notoriety which has suddenly been thrust upon me. If I reply to your criticisms—rhetorically brilliant, but wholly unwarranted by the facts—it is because I value your good opinion (without caring to cajole you), and at the same time cannot sit quiet and be made to appear alike devoid of experience, knowledge and truthfulness.

Respectfully, but still rebelliously, yours,

H. P. BLAVATSKY.

Monday, April 2nd, 1877.

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MADAME BLAVATSKY ON FAKIRS

[Banner of Light, Boston, Vol. XLI, April 21, 1877, p. 8]

To the Editor of The Sun:

Sir,—However ignorant I may be of the laws of the solar system, I am, at all events, so firm a believer in heliocentric journalism that I subscribe for The Sun. I have, therefore, seen your remarks in to-day’s Sun upon my “iconoclasm.”

No doubt it is a great honor for an unpretentious foreigner to be thus crucified between the two greatest celebrities of your chivalrous country—the truly good Deacon Richard Smith, of the blue gauze trousers, and the nightingale of the willow and the cypress, G. Washington Childs, A.M. But I am not a Hindu fakir, and therefore cannot say that I enjoy crucifixion, especially when unmerited.

I would not even fancy being swung round the “tall tower” with the steel hooks of your satire metaphorically thrust through my back. I have not invited the reporters to a show. I have not sought notoriety. I have only taken up a quiet corner in your free country, and, as a woman who has travelled much, shall try to tell a Western public what strange things I have seen among Eastern peoples. If I could have enjoyed this privilege at home, I should not be here. Being here, I shall, as your old English proverb expresses it, “Tell the truth and shame the devil.”

The World reporter who visited me wrote an article which mingled his souvenirs of my stuffed apes and my canaries, my tiger-heads and palms, with aerial music and the flitting doppelgängers of adepts. It was a very interesting article, and certainly intended to be very impartial. If he made me appear to deny the immutability of natural law, and inferentially to affirm the possibility of miracle, it is due to my faulty English or to the carelessness of the reader.

There are no such uncompromising believers in the immutability and universality of the laws of nature as students of occultism. Let us then, with your permission, leave the shade of the great Newton to rest in peace. It is not the principle of the law of gravitation, or the necessity of a central force acting toward the sun, that is denied, but the assumption that behind the law which draws bodies toward the earth’s centre, and which is our most familiar example of gravitation, there is not another law, equally immutable, that under certain conditions appears to counteract it. If but once in a hundred years a table or a fakir is seen to rise in the air, without a visible mechanical cause, then that rising is a manifestation of a natural law of which our scientists are yet ignorant. Christians believe in miracles; occultists credit them even less than pious scientists—Sir David Brewster, for instance. Show an occultist an unfamiliar phenomenon, and he will never affirm a priori that it is either a trick or a miracle.

He will search for the cause in the region of causes.

There was an anecdote about Babinet, the astronomer, current in Paris in 1854, when the great war was raging between the Academy and the “waltzing tables.” This skeptical man of science had proclaimed in the Revue des Deux Mondes (January 15, 1854, p. 414) that the levitation of furniture without contact “was simply as impossible as perpetual motion.” A few days later, during an experimental séance, a table was levitated, without contact, in his presence. The result was that Babinet went straight to a dentist to have a molar tooth extracted, which the iconoclastic table, in its aerial flight, had seriously damaged. But it was too late to recall his article.

I suppose nine men out of ten, including editors, would maintain that the undulatory theory of light is one of the most firmly established. And yet, if you will turn to page 22 of The New Chemistry (New York, 1876), by Professor Josiah P. Cooke, Jr., of Harvard University, you will find him saying: “I cannot agree with those who regard the wave theory of light as an established principle of science. . . . [it] requires a combination of qualities in the ether of space, which I find it difficult to believe are actually realized.” What is this but iconoclasm?

Let us bear in mind that Newton himself received the corpuscular theory of Pythagoras and his predecessors, from whom he learned it, and that it was only en désespoir de cause that later scientists accepted the wave theory of Descartes and Huyghens. Kepler maintained the magnetic nature of the sun. Leibnitz ascribed the planetary motions to agitations of an ether. Borelli anticipated Newton in his discovery, although he failed to demonstrate it as triumphantly. Huyghens and Boyle, Horrocks and Hooke, Halley and Wren, all had ideas of a central force acting toward the sun, and of the true principle of diminution of action of the force in the ratio of the inverse square of the distance.

The last word has not yet been spoken with respect to gravitation; its limitations can never be known until the nature of the sun is better understood.

They are just beginning to recognize (see Professor Balfour Stewart's lecture at Manchester, entitled The Sun and the Earth, and Professor A. M. Mayer's lecture, The Earth a Great Magnet) the intimate connection between the sun's spots and the position of the heavenly bodies. The interplanetary magnetic attractions are but just being demonstrated. Until gravitation is understood to be simply magnetic attraction and repulsion, and the part played by magnetism itself in the endless correlations of forces in the ether of space—that "hypothetical medium," as Webster terms it, I maintain that it is neither fair nor wise to deny the levitation of either fakir or table. Bodies oppositely electrified attract each other; similarly electrified, repulse each other. Admit, therefore, that any body having weight, whether man or inanimate object, can by any cause whatever, external or internal, be given the same polarity as the spot on which it stands, and what is to prevent its rising?

Before charging me with falsehood when I affirm that I have seen both men and objects levitated, you must first dispose of the abundant testimony of persons far better known than my humble self. Mr. Crookes, Professor Thury of Geneva, Louis Jacolliot, your own Dr. Gray and Dr. Warner, and hundreds of others, have, first and last, certified to the fact of levitation.

I am surprised to find how little even the editors of your erudite contemporary, The World, are acquainted with Oriental metaphysics in general, and the trousers of Hindu fakirs in particular. It was bad enough to make those holy mendicants of the religion of Brahmâ graduate from the Buddhist Lamaseries of Tibet; but it is unpardonable to make them wear baggy breeches in the exercise of their religious functions. This is as bad as if a Hindu journalist had represented the Rev. Mr. Beecher entering his pulpit in the scant costume of the fakir—the dhoti, a cloth about the loins; "only that and nothing more." To account, therefore, for the oft-witnessed, open-air levitations of the Svâmis and Gurus upon the theory of an iron frame concealed beneath the clothing, is as reasonable as Monsieur Babinet's explanation of the table-tipping and tapping as "unconscious ventriloquism."

You may object to the act of disembowelling, which I am compelled to affirm I have seen performed. It is, as you say, “remarkable”; but still not miraculous. Your suggestion that Dr. Hammond should go and see it is a good one. Science would be the gainer, and your humble correspondent be justified. Are you, however, in a position to guarantee that he would furnish the world of skeptics with an example of “veracious reporting,” if his observation should tend to overthrow the pet theories of what we loosely call science?

Yours very respectfully,

H. P. BLAVATSKY.

New York, March 28th, 1877.

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TO THE PUBLIC

[Banner of Light, Vol. XLI, No. 4, April 21, 1877, p. 8]

At a meeting of the Theosophical Society, held this day, the statement having been read from a London journal that D. D. Home, the medium, will devote some portion of his forthcoming work to “The Theosophical Society; its vain quest for sylphs and gnomes,” and other matters pertaining to the organization, a committee was appointed to make known the following facts:

1. The Theosophical Society has been from the first a secret organization.

2. The communication of any particulars as to its affairs, except by direct authority, would be a dishonorable act.

3. The medium in question cannot possibly have any knowledge of these matters, except from persons who have long ceased to be members, and have violated their obligations, or persons discredited and disgraced at a very early period in the history of the Society. Therefore, whatever statements he may publish cannot be relied upon or verified.

Whether this Society, or sections, or individual members have seen “Elementary” or other spirits at its meetings, concerns themselves alone. They will act as judges themselves when any phenomena have occurred that are suitable to give to the public. That magical phenomena do sometimes happen in presence of members of the Society when strangers can witness them, may be inferred from the editorial description which appeared in the New York World of Monday last.

The Theosophical Society is quietly prosecuting those subjects which interest the members, careful to neither infringe upon any person’s rights nor to transcend its own legitimate field. In advance, therefore, of an authoritative report of its own doings, it is unprofitable to pass judgement upon biased inferences made by third parties upon the allegations either of those who do not know the truth, or such as by an act of treachery have proved themselves incapable of speaking it.

- H. S. OLCOTT, President.
- R. B. WESTBROOK, D.D., Vice Pres.
- PROF. ALEX. WILDER, M.D., Vice Pres.
- H. P. BLAVATSKY, Cor. Sec.
- EMMA HARDINGE-BRITTEN.
- G. L. DITSON, M.D.
- H. J. BILLING,
- M.D. L. M. MARQUETTE, M.D.
- W. Q. JUDGE (Counsel).
- H. D. MONACHESI.
- MORTIMER MARBLE.
- SOLON J. VLASTO.
- J. F. OLIVER.

} Committee of the Theosophical Society

[Official Copy]

A. GUSTAM, Secretary.

New York, March 30th, 1877.

A CARD FROM MADAME BLAVATSKY

[The World , New York, May 6, 1877]*

To the Editor of The World:

Sir,—Since the first month of my arrival in America I began, for reasons mysterious but perhaps intelligible, to provoke hatred among those who pretend to be on good terms with me, if not the best of friends. Slanderous reports, vile insinuations, innuendo, have rained about me. For more than three years I have kept silent, although the least of the offenses attributed to me was calculated to excite the loathing of a person of my disposition. I have rid myself of a number of these retailers of slander, but finding that I was actually suffering in the estimation of friends whose good opinion I valued, I adopted a policy of seclusion. For two years my world has been in my apartments, and for an average of at least seventeen hours a day I have sat at my desk with my books and manuscripts as my companions. During this time many highly valued acquaintances have been formed with ladies and gentlemen who have sought me out without expecting me to return their visits. I am an old woman, and I feel the need of fresh air as well as any one, but my disgust for the lying, slanderous world that we find outside of “heathen” countries has been such that in seven months I believe I have been out but three times.

But no retreat is secure against the anonymous slanderer who uses the United States mail. Letters have been received by my trusted friends containing the foulest aspersions upon myself. At various times I have been charged with (1) drunkenness; (2) forgery; (3) being a Russian spy; (4) with being an anti-Russian spy; (5) with being no Russian at all, but a French adventuress; (6) of having been in jail for theft; (7) of being the mistress of a Polish count in Union Square; (8) with murdering seven husbands; (9) with bigamy; (10) of being the mistress of Colonel Olcott; (11) also of an acrobat. Other things might be mentioned, but decency forbids.

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* [Also published in the New York Sun, under the title “Various Slanders Refuted,” as appears from H.P.B.’s Scrapbook, Vol. IV, p. 61.—Compiler.]

Since the arrival of Wong Chin Foo the game has recommenced with double activity. I have received anonymous letters and others, and newspaper slips, telling infamous stories about him; on his part he has received communications about us, one of which I beg you to insert:

May 4th

Does the disciple of Buddha know the character of the people with whom he is at present residing? The surroundings of a teacher of morality and religion should be moral. Are his so? On the contrary, they are people of very doubtful reputation, as he can ascertain by applying at the nearest police station.

A FRIEND.

Of Wong Chin Foo's merits or shortcomings I know nothing except that since his arrival his conversation and behavior have impressed me favorably. He appears to me a very earnest and enthusiastic student. However, he is a man, and is able to take care of himself, although, like me, a foreigner. But I wish to say for myself just this: that I defy any person in America to come forward and prove a single charge against my honor. I invite everyone possessed of such proofs as will vindicate them in a court of justice to publish them over their own signatures in the newspapers. I will furnish to everyone a list of my several residences, and contribute towards paying detectives to trace my every step. But I hereby give notice that if any more unverifiable slanders can be traced to responsible sources, I will invoke the protection of the law, which, on the theory of your national Constitution, was made for heathen as well as Christian denizens. And I further notify slanderers of a speculative turn that no blackmail is paid at No. 302 West Forty-seventh Street.

Respectfully,

H. P. BLAVATSKY.*

May 5th, 1877.

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* [In her Scrapbook, Vol. IV, p. 61, H.P.B. marked in red pencil most of this paragraph and also added the words:
What I am
—Compiler.]

BUDDHISM IN AMERICA

SOME PHILOLOGICAL AND THEOLOGICAL REMARKS FROM MME. BLAVATSKY.

[The Sun, New York, Vol. XLIV, No. 255, May 13, 1877]

To the Editor of The Sun:

Sir,—As, in your leading article of May 6th, I am at one moment given credit for knowing something about the religion of the Brahmans and Buddhists, and, anon, of being a pretender of the class of Jacolliot, and even his plagiarist, you will not wonder at my again knocking at your doors for hospitality. This time I write over my own signature, and am responsible, as I am not under other circumstances.

No wonder that the “learned friend” at your elbow was reminded “of the utterances of one Louis Jacolliot.” The paragraphs in the very able account of your representative’s interview, which relate to “Adhima and Heva” and “Jezeus Christna,” were translated bodily, in his presence, from the French edition of the Bible in India. They were read, moreover, from the chapter entitled, “Bagaveda-Gita,” which, doubtless, most American scholars have read. Jacolliot spells the name Bagaveda instead of Bhagavad as you put it, kindly correcting me. In so doing, in my humble opinion, he is right, and the others are wrong; were it but for the reason that the Hindus themselves so pronounced it—at least those of Southern India, who speak either the Tamil language or other dialects.

Since we seek in vain among Sanskrit philologists for any two who agree as to the spelling or meaning of important Hindu words, and scarcely two as to the orthography of this very title, I respectfully submit that neither “the French fraud” nor I are chargeable with any grave offense in the premises.

For instance, Professor Whitney, your greatest American Orientalist, and one of the most eminent living, spells it Bagavata; while his equally great opponent, Max Müller, prefers Bagavadgita, and half a dozen others spell it in as many different ways, as naturally, each scholar, in rendering the Indian words into his own vernacular, follows the national rule of pronunciation; and so, you will see, that Professor Müller in writing the syllable ad with an A does precisely what Jacolliot does in spelling it ed, the French E having the same sound as the English A, before a consonant. The same holds good with the name of the Hindu Saviour, which by different authorities is spelled Krishna, Crisna, Khristna and Krisna; everything, in short, but the right way—Christna. Perhaps you may say that this is mere hypothesis. But since every Indianist follows his own fancy, in his phonetic transcriptions, I do not know why I may not exercise my best judgment, especially as I can give good reasons to support it.

You affirm that there “never was a Hindu reformer named Jezeus Christna”; and, although I confined my affirmation of his existence to the authority of Jacolliot at the interview in question, I now assert on my own responsibility that there was, and is, a personage of that name recognized and worshipped in India, and that he is not Jesus Christ. Christna is a Brahmanical deity, and, except by the Brahmans, is recognized by several sects of the Jainas. When Jacolliot says Jezeus Christna he only shows a little clumsiness in phonetic rendering, and is nearer right than many of his critics. I have been at the festivals of Janmotsar, in commemoration of the birth of Christna (which is their Christmas), and have heard thousands of voices shouting:

“Jas-i-Christna! Jasas-wi-Christna!” Translated, they are: Jas-i—renowned, famous; and Jasas-wi—celebrated, or divinely renowned, powerful; and Christna, sacred. To avoid being again contradicted, I refer the reader to any Hindostanee dictionary. All the Brahmans with whom I have talked on the subject spoke of Christna either as Jas-i-Christna, or Jadar-Christna, or again used the term, Jadupati, Lord of Yadavas, descendant of Yadu, one of the many titles of Christna in India. You see, therefore, that it is but a question of spelling.

That Christna is preferable to Krishna can be clearly shown under the rules laid down by Burnouf and others upon the authority of the pundits. True, the initial of the name in Sanskrit is generally written K; but the Sanskrit k is strongly aspirated; it is a guttural expiration whose only representation is the Greek Chi. In English, therefore, the k instead of having the sound of k as in King would be even more aspirated than the h in heaven. AS in English the Greek word is written Christos in preference to H’ristos, which would be nearer the mark, so with the Hindu deity; his name under the same rule should be written Christna, notwithstanding the possible unwelcomeness of the resemblance.

Mr. Textor de Ravisi, a French Catholic Orientalist, and for ten years Governor of Karikal (India), Jacolliot’s bitterest opponent in religious conclusions, fully appreciated the situation. He would have the name spelt Krishna, because (1) most of the statues of this god are black, and Krishna means black; and (2) because the real name of Christna “was Kaneya, or Caneya.” Very well; but black is Krishna. And if not only Jacolliot, but the Brahmans themselves, are not to be allowed to know as much as their European critics, we will call in the aid of Volney and other Orientalists, who show that the Hindu deity’s name is formed from the radical Chris, meaning sacred, as Jacolliot shows it. Moreover, for the Brahmans to call their God the “black one” would be unnatural and absurd; while to style him the sacred, or pure essence, would be perfectly appropriate to their notions. As to the name being Caneya, Mr. Textor de Ravisi, in suggesting it, completes his own discomfiture.

In escaping Scylla he falls into Charybdis. I suppose no one will deny that the Sanskrit Canya means Virgin; for even in modern Hindostanee the Zodiacal sign of Virgo is called Kaniya. Christna is styled Caneya, as having been born of a virgin. Begging pardon, then, of the "learned friend" at your elbow, I reaffirm that if there "never was a Hindu reformer named Jezeus Christna," there was a Hindu Saviour, who is worshipped unto this day as Jas-i-Christna, or, if it better accords with his pious preferences, Jas-i-Kristna.*

When the 84,000 volumes of the Dharma-Khanda, or sacred books of the Buddhists, and the thousands upon thousands of ollas of Vedic and Brahmanical literature, now known by their titles only to European scholars, or even a tithe of those actually in their possession are translated, and comprehended, and agreed upon, I will be happy to measure swords again with the solar pundit who has prompted your severe reflections upon your humble subscriber.

Though, in common with various authorities, you stigmatize Jacolliot as a "French fraud," I must really do him the justice to say that his Catholic opponent, de Ravisi, said of his Bible in India, in a report made at the request of the Société Académique de St. Quentin, that it is written "with good faith, of absorbing interest, a learned work on known facts and with familiar arguments."

Ten years' residence and studies in India were enough to fit him to give an opinion. Unfortunately, however, in America it is but too easy to gain the reputation of "a fraud" in much less time.

Respectfully,

H. P. BLAVATSKY.

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* [Owing to the fact that the Slavonic pronunciation of "J" is equivalent to "Y," H.P.B. sometimes uses "J" for the Devanâgarî character "Ya," as is the case in this article where the terms should be Yaś-i-Krishna, Yaśas-vin, etc.—Compiler.]

CROQUET AT WINDSOR

[In H.P.B.'s Scrapbook, Vol. IV, pp. 67-68 (old numbering Vol. II, pp. 49-50) may be found a cutting from The Illustrated Weekly, Saturday, June 2, 1877, an American journal published in New York in 1875-77. The cutting contains a rather celebrated poem of Ivan Sergueyevich Turguenyev entitled "Croquet at Windsor," translated by H.P.B. into English, at the special request of her aunt, Nadyezhda A. de Fadeyev, as appears from one of her letters to H.P.B. now in the Adyar Archives. This poem, in its original Russian, acquired a wide notoriety during the Russo-Turkish War of 1877-78.]

The proud Queen sits stately on Windsor's green lawn,
Her ladies at croquet are playing;
She watches their game as the evening creeps on,
And smiles as the balls go a-straying.

They roll through the wickets; the arches are passed,
The strokes are so bold and so steady—
There's scarcely a miss . . . stop! the Queen, all aghast,
As though stricken with death seems already.

She sees, as in vision, the balls disappear,
And corpse-heads, all ghastly and bleeding,
Roll toward her, where speechless and palid with fear,
She shudders, and watches their speeding.

Heads frosted, and heads of the young and the fair;
Heads of children, whose innocent prattle
Was drowned in the hell-storm that swept through the air
When their village was sacked in the battle.

And lo! the Queen`s daughter—youngest fairest of all,
Instead of the red ball, is throwing
A babe’s gory head, which comes rolling, to fall
At her feet, with its lifeblood still flowing!

The head of a babe, pinched with torture and white—
And its golden locks dabbled with gore;
The lips speak reproach, though the eyes lack their sight—
Till the Queen shrieks: “Torment me no more!”

She calls her physician to come to her aid,
“Quick, quick!” she cries, “quick to my cure!”
He quietly answers: “You may well be afraid,
You’ve been reading the papers, I’m sure.

“THE TIMES with Bulgarian horrors is filled—
Tells of Servian martyrs and Christian despair;
No wonder your majesty dreams of the killed;
Take these drops, and come in from the chill of the air.”

She’s housed: but as plunged in a revery still,
She sits with her eyes cast reflectively down,
O horror! her heart with new terror grows chill,
For she sees to her knees the blood spread on her gown!

“Quick! Wash it away, for I fain would forget,
Wash! Wash, British rivers and waters, this gore!”
No, no, haughty Queen, though that stain is still wet,
’Tis of innocent blood, and will fade never more!

New York, May 25, 1877.

TURKISH BARBARITIES

WHAT MME. BLAVATSKY HAS HEARD DIRECTLY

FROM THE FRONT.

[The World, New York, August 13, 1877]

To the Editor of The World.

Sir: The Sublime Porte has had the sublime effrontery to ask the American people to execrate Russian barbarity. It appeals for sympathy on behalf of helpless Turkish subjects at the seat of war. With the memories of Bulgaria and Servia still fresh, this seems the climax of daring hypocrisy. Barely a few months ago the reports of Mr. Schuyler and other impartial observers of the atrocities of Bashi-Bazouks sent a thrill of horror through the world. Perpetrated under official sanction, they aroused the indignation of all who had hearts to feel. In today's paper I read another account of pretended Russian cruelties, and your able and just editorial comments upon the same. Permit one who is, perhaps, in a better position than any other private person here to know what is taking place at the front, to inform you of certain facts derived from authentic sources. Besides receiving daily papers from St. Petersburg, Moscow, Tiflis and Odessa, I have an uncle, a cousin and a nephew in active service,* and nearly every steamer brings me accounts of military movements from eyewitnesses. My cousin and nephew have taken part in all the bloody engagements in Turkish Armenia up to the present time, and were at the siege and capture of Ardahan. Newspapers may suppress, color or exaggerate facts; the private letters of brave soldiers to their families rarely do.

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* [These were General Rostislav Andreyevich de Fadeyev, brother of H.P.B.'s mother; Alexander Yulyevich de Witte, son of H.P.B.'s aunt, Katherine Andreyevna de Witte; and Rostislav Nikolayevich de Yahontov, son of H.P.B.'s sister, Vera Petrovna, by her first marriage.—Compiler.]

Let me say then that during this campaign the Turkish troops have been guilty of such fiendish acts as make me pray that my relatives may be killed rather than fall into their hands. In a letter from the Danube, corroborated by several correspondents of German and Austrian papers, the writer says: “On June 20th we entered Kozlovetz, a Bulgarian town of about two hundred houses, which lies three or four hours distant from Sistova. The sight which met our eyes made the blood of every Russian soldier run cold, hardened though he is to such scenes. On the principal street of the deserted town were placed in rows 140 beheaded bodies of men, women and children. The heads of these unfortunates were tastefully piled in a pyramid in the middle of the street. Among the smoking ruins of every house we found half-burned corpses, fearfully mutilated. We caught a Turkish soldier, and to our questions he reluctantly confessed that their chiefs had given orders not to leave a Christian place, however small, before burning it and putting to death every man, woman and child.”

On the first day that the Danube was crossed some foreign correspondents, among them that of the Cologne Gazette, saw several bodies of Russian soldiers whose noses, ears, hands, etc., had been cut off, while the genital organs had been stuffed into the mouths of the corpses. Later three bodies of Christian women were found—a mother and two daughters—whose condition makes one almost drop the pen in horror at the thought. Entirely nude, split open from below to the navel, their heads cut off; the wrists of each corpse were tied together with strips of skin and flesh flayed from the shoulder down, and the corpses of the three martyrs were similarly bound to each other by long ribbons of flesh dissected from their thighs.

A correspondent writes from Sistovo: “The Emperor continues his daily visits to the hospitals and passes whole hours with the wounded. A few days ago His Majesty, accompanied by Colonel Wellesley, the British military attaché, visited two unfortunate Bulgarians who died on the night following. The skull of one of them was split open both laterally and vertically, by two sword-cuts, an eye was torn out, and he was otherwise mutilated.

He explained, as well as he could, that several Turks seizing him, demanded his money. As he had none, four of the party held him fast while the fifth, brandishing his sword, and repeating all the time, ‘There, you Christian dog, there’s your cross for you!’ first split his skull from the forehead to the back of the head, and then crosswise, from ear to ear. While the Emperor was listening to these details the greatest agony was depicted upon his face. Taking Colonel Wellesley by the arm, and pointing to the Bulgarian, he said to him in French, ‘See the work of your protégés!’ The British officer blushed and was much confused.”

The special correspondent of the London Standard, describing his audience with the Grand Duke Nicholas, Commander-in-Chief, on the 7th of July, says that the Grand Duke communicated to him the most horrifying details about the cruelties committed at Dobruja. A Christian, whose hands were tied with strips of his own skin cut from the length of both his arms, and his tongue cut out from the root, was laid at the feet of the Emperor, and died there before the eyes of the Czar and the British agent, the same Colonel Wellesley, who was in attendance. Turning to the latter, His Majesty, with a stern expression, asked him to inform his Government of what he had just seen for himself. “From the beginning of the war,” says the correspondent, “I have heard of quite a number of such cases, but never witnessed one myself. After the personal assurances given to me by the Grand Duke, it is no longer possible to doubt that the Turkish officers are unable to control their irregular troops.”

The correspondent of the Syeverniy Vestnik had gone the rounds of the hospitals to question the wounded soldiers. Four of them, belonging to the Second Battalion of Minsk Rifles, testified with the most solemn asseverations that they had seen the Turks approach the wounded, rob them, mutilate their bodies in the most cruel way and finish them with the bayonet. They themselves have avoided this fate only by feigning death.

It is a common thing for wounded Turks to allure Russian soldiers and members of the sanitary corps to their assistance and, as they bend over them, to kill with a revolver or dagger those who would relieve them.

A case like this occurred under the eye of one of my correspondents in Turkish Armenia and was in all the Russian papers. A sergeant's assistant (a sanitar) was dispatched under such circumstances; thereupon a soldier standing by killed the assassin.

My cousin, Major Alexander Y. Witte, of the Sixteenth Nizhegorodsky Dragoons, one of the most gallant soldiers in the army of Loris-Melikoff, and who has just been decorated by the Grand Duke, under the authority of the Emperor, with a golden sword inscribed "For Bravery," says that it is becoming positively dangerous to relieve a wounded Turk.* The people who robbed and killed the wounded in the hospital at Ardahan upon the entry of the Russian troops were the Karapapahs, Mussulmans and the supposed allies of the Turks. During the siege they prudently awaited the issue from a safe distance. As soon as the Russians conquered, the Karapapahs flew like so many tigers into the town, slaying the wounded Turks, robbing the dead, pillaging houses, bringing the horses and mules of the fleeing enemy into the Russian camp, and swearing allegiance to the Commander-in-Chief. The Cossacks had all the trouble in the world to prevent their new allies from continuing the greatest excesses. To charge, therefore, upon the Russians the atrocities of these cowardly jackals (a nomadic tribe of brigands) is an impudent lie of Mukhtar Pasha, whose falsifications have become so notorious that some Parisian papers have nicknamed him "Blageur Pasha."

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* [Alexander Yulyevich de Witte (1846-1877) was the second son of Yuliy Feodorovich de Witte and Katherine Andreyevna de Fadeyev, sister of H.P.B.'s mother. He was a younger brother of Serguey Yulyevich de Witte who became Prime Minister of Russia. According to Vera P. de Zhelihovsky, in her brief biographical account of H.P.B.'s life (See Preface to the Russian edition of H.P.B.'s "Enigmatical Tribes of the Blue Hills," p. xv), he was at the time a Major in the Nizhegorodsky Dragoons and suffered a painful contusion in an engagement on Oct. 2, 1877. This developed into heavy migraines, and he died in 1884 from the aftereffects of the injuries.—Compiler.]

His dispatches are only matched in mendacity by those of the Spanish commanders in Cuba.

The stupidity of charging such excesses upon the Russian army becomes apparent when we remember that the policy of the Government from the first has been to pay liberally for supplies, and win the goodwill of the people of the invaded provinces by kindness. So marked and successful has this policy proved in General Loris-Melikoff's field of operations, that the anti-Russian papers of England, Austria and other countries have denounced it as Russian "craft."

With the Danubian forces is the Emperor in person—liberator of millions of serfs, and the mildest and most just sovereign who has ever occupied the throne of any country. As he won the love of his whole people and the adoration of his army, by his sense of justice and benevolent regard, I ask you, if he is likely to countenance any cruel excesses? While the cowardly Abdul-Hamid hides in the alcoves of his harem, and of the Imperial Princes none have taken the field, the Czar follows his army step by step, submits to comparatively severe and unaccustomed hardships, and exposes his health and life against all the remonstrances and prayers of Prince Gortchakoff. His four sons are all in active service, and the son of the Grand Duke Nicholas was decorated at the crossing of the Danube for personal courage, having exposed his life for hours under a shower of bullets.

I only ask the American people to do justice to their long-tried and unfaltering friends, the Russians. However politicians may have planned, the Russian people have entered this war as a holy crusade to rescue millions of helpless Slavonians—their brothers—of the Danube from Turkish cruelty. The people have dragged the Government to the field. Russia is surrounded by false neutrals, who but watch the opportunity to fly at her throat; and, shameful fact! the blessing of the Pope rests upon the Moslem standards, and his curse against his fellow Christians has been read in all the Catholic churches. For my part, I care a great deal less even than my countrymen for his blessings or curses, for, besides other reasons, I regard this war not as one of Christian against Moslem, but as one of humanity and civilization against barbarism.

This is the view of the Catholic Czechs of Bohemia. So great was their indignation at what they rightly considered the dishonor of the Roman Catholic Church, that on the 4th of July—anniversary of the martyrdom of John Huss*—notwithstanding the efforts of the police, they repaired in multitudes to the heights of Smichovo, Beraun and other hills around Prague and burnt at the stake the portraits and wax effigies of the Pope and the Prince Archbishop Schwartzenberg, and the Papal discourse against the Russian Emperor and army, singing the while Slavonian national songs, and shouting, “Down with the Pope!” “Death to the Ultramontanes!’ ‘‘Hurrah for the Czar-Liberator!”

All of which shows that there are good Catholics among the Slavonians, at least, who rightly hold in higher estimation the principles of national solidarity than foolish dogmas of the Vatican, even though backed by pretended infallibility.

Respectfully,

H.P. BLAVATSKY.

August 9.

[In H.P.B.’s Scrapbook, Vol. IV, p. 79, there is a cutting from the Banner of Light of September 8, 1877. It is a very appreciative review by Dr. G. Bloede of some advance sheets of Isis Unveiled. H.P.B. wrote at the bottom of the first column:]

This is the same Dr. Bloede who a year before abused us & Theosophy & then made my acquaintance, begged my pardon &—joined us, and ever remained a friend.

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* [In 1415.—Compiler.]

WASHING THE DISCIPLES' FEET

[The Sun, New York, Vol. XLIV, No. 350, August 16, 1877]

To the Editor of The Sun:

Sir: At the ceremony of "feet-washing" which occurred at Limwood Camp ground, August 8th, and is described in The Sun of today, Elder Jones, of Mechanicsburg, Pa., professed to give the history of this ancient custom. The report says:

He claimed that its origin did not date anterior to the coming of Christ; neither was the matter of cleanliness to be thought of in this connection. Its observance was due exclusively to the fact that it was a scriptural injunction; it originated in Christ's example, and it devolved upon his hearers to follow this example. Numerous scriptural passages were quoted in support of this argument.

The reverend gentleman is in error. The ceremony was first performed by the Hindoo Christna (or Krishna), who washed the feet of the Brahmins, as an example of humility, many thousand years anterior to the Christian era. Chapter and verse will be given, if required, from the Brahmanical books. Meanwhile, the reader is referred to the Rev. John P. Lundy's Monumental Christianity, p. 154.

H. P. BLAVATSKY.

New York, August 12th.

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THE JEWS IN RUSSIA

[The World, New York, September 25, 1877]

It is to be regretted that your incandescent contemporary, The Sun, should have no better sources of information. It stated on Saturday last that “in Russia the persecution of the Israelites is continued, with nearly all its ancient cruelty. They are not permitted to reside in many of the greatest cities. Kief and Novgorod, as well as Moscow, are forbidden to them, and even in the rural districts they are burdened with multiform exactions.”

This is the reverse of correct, as is the further statement that “they have been robbed and oppressed in Bulgaria by the Russians.” The murdering and plundering at the seat of war, it is now pretty well settled, has been done by the Turks exclusively, and, notwithstanding that the English and other Turkophile organs have diligently cast the blame upon the Russians, the plot of the Ottoman Government, thanks to the honest old Emperor of Germany, is now discovered. The Turks are convicted of systematic lying, and nearly every country, including England herself, has sent its protest to the Sublime Porte against her atrocities. As to the condition of Israelites in Russia, it has immensely improved since the accession of Alexander II to the throne of his father. For more than ten years they have been placed on jury duty, admitted to the bar and otherwise accorded civil rights and privileges. If social disabilities still linger, we are scarcely the ones to chide, in view of our Saratoga and Long Branch custom, and the recent little unpleasantness between Mr. Hilton and the descendants of the “chosen people.”

If your neighbor would take the trouble to ask any traveller or Russian Israelite now in America it would learn that Kief, as well as other “greatest cities” are full of Jews; that in fact there are more Jews than Gentiles in the first named of those cities.

Pretty much all trade is in their hands, and they furnish even all the olive oil that is permanently burnt at the rakas (shrines) of the 700 orthodox saints whose beatified mummies fill up the Catacombs of Kief, and the wax for the candles on all the altars; and it is again the Jews who keep the dram-shops, or kabak, where the faithful congregate after service to give a last filip to their devotional ardor. It is barely four months since the chief Rabbi of Moscow published in the official Vedomosty an earnest address to his co-religionists throughout the empire to remind them that they were Russians by nativity, and called upon them to display their patriotism in subscriptions for the wounded, prayers in the synagogues for the success of the Russian arms and all other practical ways. In 1870, during the émeute in Odessa, which was caused by some Jewish children throwing dirt into the church on Easter night, and which lasted more than a week, the Russian soldiers shot and bayonetted twelve Christian Russians and not a single Jew; while—and I speak as an eyewitness — over two hundred rioters were publicly whipped by order of the Governor-General, Kotzebue,* of whom none were Israelites. That there is a hatred between them and the more fanatical Christians is true, but the Russian Government can be no more blamed for this than the British and American Governments because Orangemen and Catholics mutually hate, beat, and occasionally kill each other.

H. P. BLAVATSKY.

New York, September 24th.

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* [Count Paul Kotzebue, Governor-General of Odessa and later of Warsaw.—Compiler.]

[ISIS UNVEILED]

[It is here chronologically that the two volumes of H.P.B.'s first great work, Isis Unveiled, belong. In a letter addressed to her friend, Alexander Nikolayevich Aksakov, and dated October 2, 1877, she says: ". . . My work has appeared. It was born, the dear thing, last Saturday, September 29 . . ."* She also says that the first edition—most likely the first printing or "run" —consisted of 1,000 copies, and these were sold in two days, so that some of the subscribers had to wait a week or more until another "run" could be made ready.

Isis Unveiled was published in Two Volumes by J. W. Bouton, 706 Broadway, New York, and also bears the imprint of Bernard Quaritch, London. Its subtitle is: "A Master Key to the Mysteries of Ancient and Modern Science and Theology." The original edition has a dark red binding with the title, author's name and a symbolic figure of Isis on the spine in gold.

Consult Col. Olcott's Old Diary Leaves, First Series, for his interesting account of the manner in which this work was written. And the more comprehensive outline appended to the edition of Isis Unveiled as part of the present Series.—Compiler.]

[In H.P.B.'s Scrapbook, Vol. IV, p. 83, there is a cutting concerning Dr. J. M. Peeble's travels in India and Africa. He looks upon Buddhists as being Spiritualists, and suggests that millions of Spiritualistic tracts be distributed among them to enlighten them on the subject of "angel ministry."

To this H.P.B. added the following remarks in pen and ink:]

Heaven save the mark! It is not enough for the poor Hindus to be pestered with Christian missionaries, but they must have the affliction of being bombarded with tracts and lectures of modern Spiritualism. Of Spiritualism of which they and their forefathers were just masters and professors for the last several millenniums.

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* Translated from the Russian original in the work of Vsevolod S. Solovyov, Sovremennaya Zhritsa Isidi (Modern Priestess of Isis), St. Petersburg, 1904, p. 287. Cf. English transl. by Walter Leaf, London, 1895, p. 276.

“ELEMENTARIES”

A LETTER FROM THE CORRESPONDING SECRETARY OF THE THEOSOPHICAL SOCIETY.

[Religio-Philosophical Journal, Chicago, Vol. XXIII, Nov. 17, 1877]

Editor, Journal:

Dear Sir,—I perceive that of late the ostracized subject of the Kabalistic “elementaries,” is beginning to appear in the orthodox spiritual papers, pretty often. No wonder; Spiritualism and its philosophy are progressing, and they will progress, despite the opposition of some very learned ignoramuses who imagine the cosmos rotates within the academic brain. But if a new term is once admitted for discussion the least we can do is to first clearly ascertain what that term means; we students of the Oriental philosophy count it a clear gain that Spiritualist journals on both sides of the Atlantic are beginning to discuss the subject of subhuman and earth-bound beings, even though they ridicule the idea. Only do those who ridicule it know what they are talking about? Having never studied the Kabalist writers, it becomes evident to me that they confound the “elementaries”—disembodied, vicious, and earth-bound, yet human spirits, with the “elementals,” or nature-spirits.

With your permission, then, I will answer an article by Dr. Woldrich, which appeared in your Journal of the 27th inst., and to which the author gives the title of “Elementaries.” I freely admit that owing to my imperfect knowledge of English at the time I first wrote upon the elementaries, I may have myself contributed to the present confusion, and thus brought upon my doomed head the wrath of Spiritualists, mediums, and their “guides” into the bargain. But now I will attempt to make my meaning clear. Éliphas Lévi applies equally the term “elementary” to earthbound human spirits and to the creatures of the elements.

This carelessness on his part is due to the fact that as the human elementaries are considered by the Kabalists as having irretrievably lost every chance of immortality, they therefore, after a certain period of time, become no better than the elementals who never had any soul at all. To disentangle the subject, I have, in my Isis Unveiled, shown that the former should alone be called “elementaries,” and the latter “elementals” (Before the Veil, Vol. I, pp. Xxix-xxx).

Dr. Woldrich, in imitation of Herbert Spencer, attempts to explain the existence of a popular belief in nature-spirits, demons and mythological deities, as the effect of an imagination untutored by science, and wrought upon by misunderstood natural phenomena. He attributes the legendary sylphs, undines, salamanders and gnomes, four great families, which include numberless subdivisions, to mere fancy; going, however, to the extreme of affirming that by long practice one can acquire “that power which disembodied spirits have of materializing apparitions by his will.” Granted that “disembodied spirits” have sometimes that power, but if disembodied, why not embodied spirit also, i.e., a yet living person who has become an adept in occultism through study? According to Dr. Woldrich’s theory an embodied spirit or magician can create only subjectively, or to quote his words—“he is in the habit of summoning, that is, bringing up to his imagination his familiar spirits, which, having responded to his will, he will consider as real existences.”

I will not stop to inquire for the proofs of this assertion, for it would only lead to an endless discussion. If many thousands of Spiritualists in Europe and America have seen materialized objective forms which assure them they were the spirits of once living persons, millions of Eastern people throughout the past ages have seen the Hierophants of the temples, and even now see them in India, also evoking, without being in the least mediums, objective and tangible forms, which display no pretensions to being the souls of disembodied men. But I will only remark that, as Dr. Woldrich tells us that, though subjective and invisible to others, these forms are palpable, hence objective to the clairvoyant, no scientist has yet mastered the mysteries of even the physical sciences sufficiently to enable him to contradict, with anything like plausible or incontrovertible proofs, the assumption that because a clairvoyant sees a form remaining subjective to others, this form is nevertheless neither a hallucination nor a fiction of the imagination.

Were the persons present endowed with the same clairvoyant faculty, they would everyone of them see this “creature of hallucination” as well; hence there would be sufficient proof that it had an objective existence. And this is how the experiments are conducted in certain psychological training schools, as I call such establishments in the East. One clairvoyant is never trusted. The person may be honest, truthful, and have the greatest desire to learn only that which is real, and yet mix the truth unconsciously and accept an elemental for a disembodied spirit, and vice versa. For instance, what guarantee can Dr. Woldrich give us that “Hoki” and “Thalla,” the guides of Miss May Shaw, were not simply creatures produced by the power of imagination? This gentleman may have the word of his clairvoyant for this; he may implicitly and very deservedly trust her honesty when in her normal state; but the fact alone that a medium is a passive and docile instrument in the hands of some invisible and mysterious powers, ought to make her irresponsible in the eyes of every serious investigator. It is the spirit, or these invisible powers, he has to test, not the clairvoyant’s; and what proof has he of their trustworthiness that he should think himself warranted in coming out as the exponent of a philosophy based on thousands of years of practical experience, the iconoclast of experiments performed by whole generations of learned Egyptian Hierophants, Guru-Brahmans, adepts of the sanctuaries, and a whole host of more or less learned Kabalists, who were all trained Seers? Such an accusation, moreover, is dangerous ground for the Spiritualists themselves. Admit once that a magician creates his forms only in fancy, and as a result of hallucination, and what becomes of all the guides, spirit friends, and the tutti quanti from the sweet Summerland crowding around the trance medium and seers? Why these would-be disembodied entities should be considered more identified than the elementals, or as Dr. Woldrich terms them, “elementaries”—of the magician, is something which could scarcely bear investigation.

From the standpoint of certain Buddhist schools, your correspondent may be right. Their philosophy teaches that even our visible universe assumed an objective form as a result of the fancy followed by the volition or the will of the unknown and supreme adept, differing from Christian theology, however, inasmuch as they teach that instead of calling out our universe from nothingness, he had to exercise this will upon pre-existing matter, eternal and indestructible as to invisible substance, though temporary and ever-changing as to forms. Some higher and still more subtle metaphysical schools of Nepal even go so far as to affirm—on very reasonable grounds too—that this pre-existing and self-existent substance or matter (Svabhavat) is itself without any other creator or ruler; when in the state of activity it is Pravritti, a universal creating principle; when latent and passive, they call this force Nivritti. As for something eternal and infinite, for that which had neither beginning nor end, there can be neither past nor future, but everything that was and will be, IS, therefore there never was an action or even thought, however simple, that is not impressed in imperishable records on this substance called by the Buddhists Svabhavat, by the Kabalists astral light. As in a faithful mirror this light reflects every image, and no human imagination could see anything outside that which exists impressed somewhere on the eternal substance. To imagine that a human brain can conceive of anything that was never conceived of before by the "universal brain," is a fallacy, and a conceited presumption. At best, the former can catch now and then stray glimpses of the "eternal thought" after these have assumed some objective form, either in the world of the invisible or visible universe. Hence the unanimous testimony of trained seers goes to prove that there are such creatures as the elementals; and that though the elementaries have been at some time human spirits, they, having lost every connection with the purer immortal world, must be recognized by some special term which would draw a distinct line of demarcation between them and the true and genuine disembodied souls which have henceforth to remain immortal.

To the Kabalists and the adepts, especially in India, the difference between the two is all important, and their tutored minds will never allow them to mistake the one for the other; to the untutored medium they are all one.

Spiritualists have never accepted the suggestions and sound advice of certain of their seers and mediums. They have regarded Mr. Peebles' "Gadarenes" with indifference; they have shrugged their shoulders at the "Rosicrucian" fantasies of P. B. Randolph, and his "Ravalette" has made none of them the wiser; they have frowned and grumbled at A. Jackson Davis' "Diakka"; and finally lifting high the banner have declared a murderous war of extermination to the Theosophists and Kabalists. What are now the results?

A series of exposures of fraudulent mediums that have brought mortification to their endorsers and dishonor upon the cause; identification by genuine seers and mediums of pretended spirit-forms that were afterwards found to be mere personations by living cheats—which goes to prove that in such instances at least, outside of clear cases of confederacy the identifications were due to illusion on the part of the said seers: spirit-babes discovered to be battered masks and bundles of rags; obsessed mediums driven by their guides to drunkenness and immorality of conduct—the practices of free love endorsed and even prompted by alleged immortal spirits; sensitive believers forced to the commission of murder, suicide, forgery, embezzlement and other crimes; the overcredulous led to waste their substance in foolish investments and the search after hidden treasures; mediums fostering ruinous speculations in stocks; free loveites parted from their wives in search of other female affinities; two continents flooded with the vilest slanders, spoken and sometimes printed by mediums against other mediums; incubi and succubi entertained as returning angel-husbands or wives; mountebanks and jugglers protected by scientists and the clergy and gathering large audiences to witness imitations of the phenomena of cabinets, the reality of which genuine mediums themselves and spirits are powerless to vindicate by giving the necessary test-conditions; séances still held in Stygian darkness where even genuine phenomena can readily be mistaken for the false and false for the real;

mediums left helpless by their angel guides, tried, convicted and sent to prison and no attempt made to save them from their fate by those, who, if they are spirits having the power of controlling mortal affairs, ought to have enlisted the sympathy of the heavenly hosts in behalf of their mediums in the face of such crying injustice; other faithful Spiritualist lecturers and mediums broken down in health and left unsupported by those calling themselves their patrons and protectors. Such are some of the features of the present situation, the black spots of what ought to become the grandest and noblest of all religious philosophies—freely thrown by the unbelievers and materialists into the teeth of every Spiritualist; no intelligent person of the latter class need go outside of his own personal experience to find examples like the above. Spiritualism has not progressed and is not progressing, and will not progress until its facts are viewed in the light of the Oriental philosophy.

Thus, Mr. Editor, your esteemed correspondent, Dr. Woldrich, may be found guilty of two erroneous propositions. In the concluding sentence of his article he says:

I know not whether I have succeeded in proving the “elementary” a myth, but at least I hope that I have thrown some more light upon the subject to some of the readers of the Journal.

To this I would answer: (1) He has not proved at all the “elementary a myth,” since the elementaries are with a few exceptions the earth-bound guides and spirits in which he believes together with every other Spiritualist; (2) Instead of throwing light upon the subject the Doctor has but darkened it the more; (3) Such explanations and careless exposures do the greatest harm to the future of Spiritualism and greatly serve to retard its progress, by teaching its adherents that they have nothing more to learn.

Sincerely hoping that I have not trespassed too much on the columns of your esteemed Journal, allow me to sign myself, dear Sir, yours respectfully,

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

New York.

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[In H.P.B.'s Scrapbook, Vol. IV, p. 95, there is a cutting from the Religio-Philosophical Journal with an article by E. Gerry Brown on Elementaries and Elementals. It is Brown's reaction to H.P.B.'s own article entitled "Elementaries" in the same Journal, and he is defending the Spiritualistic viewpoint. H.P.B. wrote the following remarks in pen and ink :]

Bravo Gerry Brown! Good and noble from a friend who not long ago called us his benefactors!! E. G. Brown a medium, a sensitive, c'est tout dire.

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[In her Scrapbook, Vol. I, p. 70, H.P.B. pasted the last portion of an article by Emily Kislingbury entitled "Spiritualism in America," published in The Spiritualist of London, December 14, 1877. Above the cutting, H.P.B. wrote in ink:]

Address delivered by our friend and Brahmabodhini—Emily Kislingbury before the B. N. Asson of Spiritualists in London December 1877.

Complimentary bits from it—to poor H.P.B. (poor Violet!)

[The last parenthetical remark is in blue pencil and might have been added by Col. Olcott.]

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[In her Scrapbook, Vol. VII, p. 46, H.P.B. pasted another article by the same writer and wrote the following remarks on a small card decorated with coloured flowers:]

Emily Kislingbury, one of the few redeeming features of Humanity.

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DR. CARPENTER ON “TREE-TRICKERY” AND

H. P. BLAVATSKY ON FAKIR-”JUGGLERY”

[Religio-Philosophical Journal, Chicago, Vol. XXIII, December 22, 1877, p. 8]

A wise saying that which affirms that he who seeks to prove too much, in the end proves nothing. Professor W. B. Carpenter, F.R.S. (and otherwise alphabetically adorned), furnishes a conspicuous example in his strife with men better than himself. His assaults accumulate bitterness with every new periodical he makes his organ; and in proportion with the increase of his abuse his arguments lose force and cogency. And, forsooth, he nevertheless lectures his antagonists for their lack of “calm discussion,” as though he were not the very type of controversial nitroglycerine! Rushing at them with his proofs, which are “incontrovertible” only in his own estimation, he commits himself more than once. By one of such committals I mean to profit today, by citing some curious experience of my own.

My object in writing the present is far from that of taking any part in this onslaught upon reputations. Messrs. Wallace and Crookes are well able to take care of themselves. Each has contributed in his own specialty towards real progress in useful knowledge more than Dr. Carpenter in his. Both have been honored for valuable original researches and discoveries, while their accuser has been often charged of being no better than a very clever compiler of other men’s ideas. After reading the able rejoinders of the “defendants,” and the scathing review of the Mace-swinging Professor Buchanan, everyone—except his friends, the psychophobists—can see that Dr. Carpenter is completely floored. He is as dead as the traditional doornail.

In the December Supplement of the Popular Science Monthly, I find (p. 116) the interesting admission that a poor Hindu juggler can perform a feat that quite takes the great Professor’s breath away! In comparison, the mediumistic phenomena of Miss Nichol (Mrs. Guppy) are of no account.

“The celebrated ‘tree-trick,’” says Dr. Carpenter, “which most people who have been long in India have seen, as described by several of our most distinguished civilians and scientific officers, is simply the greatest marvel I [he] ever heard of. That a mango tree should first shoot up to a height of six inches, from a grassplot to which the conjurers had no previous access, beneath an inverted cylindrical basket, whose emptiness has been previously demonstrated, and that this tree should appear to grow in the course of half an hour from six inches to six feet, under a succession of taller and yet taller baskets, quite beats Miss Nichol.”

Well, I should think it did. At any rate it beats anything that any F.R.S. can show by daylight or dark, in the Royal Institution or elsewhere. Would not one think that such a phenomenon so attested and occurring under circumstances that preclude trickery, would provoke scientific investigation? If not, what would? But observe the knot hole through which an F.R.S. can creep out. “Does Mr. Wallace,” ironically asks the Professor, “attribute this to a spiritual agency? or, like the world in general [of course meaning the world that science created and Carpenter energizes] and the performers of the ‘tree-trick’ in particular, does he regard it as a piece of clever jugglery?”

Leaving Mr. Wallace—if he survives this Jovian thunderbolt—to answer for himself, I have to say for the “performers,” that they would respond with an emphatic “No” to both interrogatories. The Hindu jugglers neither claim for their performance a “spiritual agency,” nor admit it to be a “trick of clever jugglery.” The ground they take is that the tricks are produced by certain powers inherent in man himself, which may be used for a good or bad purpose. And the ground that I, humbly following after those whose opinion is based on really exact psychological experiments and knowledge take, is that neither Dr. Carpenter nor his bodyguard of scientists, though their titles stream after their names like the tail after a kite, have as vet the slightest conception of these powers. To acquire even a superficial knowledge of them, they must change their scientific and philosophical methods. Following after Wallace and Crookes they must begin with the A B C of Spiritualism, which, meaning to be very scornful, Dr. Carpenter terms “the centre of enlightenment and progress.”

They must take their lessons not alone from the true but as well from spurious phenomena, from what his (Carpenter's) chief authority, the "arch priest of the new religion," properly classifies as "Delusions, Absurdities and Trickeries." After wading through all this, as every intelligent investigator has had to do, he may get some glimpses of truth. It is as useful to learn what the phenomena are not, as to find out what they are.

Dr. Carpenter has two patent keys warranted to unlock every secret door of the mediumistic cabinet. They are labelled "expectancy" and "prepossession." Most scientists have some picklock like this. But to the "tree-trick" they scarcely apply; for neither his "distinguished civilians" nor "scientific officers," could have expected to see a stark naked Hindu, on a strange grassplot, in full daylight make a mango grow six feet from the seed in half an hour; their "prepossessions" would be all against it. It can't be a "spiritual agency," it must be "jugglery." Now, Maskelyne and Cooke, two clever English jugglers, have been keeping the mouths and eyes of all London wide open with their exposures of Spiritualism. They are admired by all the scientists, and at Slade's trial figured as expert witnesses for the prosecution. They are at Dr. Carpenter's elbow. Why does he not call them to explain this clever jugglery, and make Messrs. Wallace and Crookes blush with shame at their own idiocy? All the tricks of the trade are familiar to them; where can science find better allies? But we must insist upon identical conditions. The "tree-trick" must not be performed by gaslight on the platform of any Egyptian Hall, nor with the performers in full evening dress. It must be in broad daylight, on a strange grassplot to which the conjurers had no previous access. There must be no machinery, no confederates. White cravats and swallow-tailed coats must be laid aside and the English champions appear in the primitive apparel of Adam and Eve—a tight-fitting "coat of skin," and with the single addition of a dhoti, or a breech cloth seven inches wide. The Hindus do all this, and we only ask fair play.

If they raise a mango sapling under these circumstances, Dr. Carpenter will be at perfect liberty to beat with it the last remnant of brains out of the head of any “crazy Spiritualist” he may encounter. But until then, the less he says about Hindu jugglery the better for his scientific reputation.

It is not to be denied that in India, China and elsewhere in the East there are veritable jugglers who exhibit tricks. Equally true is it that some of these performances surpass any with which Western people are acquainted. But these are neither “fakirs” nor the performers of the “mango tree” marvel, as described by Dr. Carpenter. Even this is sometimes imitated both by Indian and European adepts in sleight-of-hand, but under totally different conditions. Modestly following in the rear of the “distinguished civilians” and “scientific officers,” I will now narrate something which I have seen with my own eyes.

While at Cawnpoor, en route to Benares, the holy city, a lady, my travelling companion, was robbed of the entire contents of a small trunk. Jewellery, dresses, and even her notebook, containing a diary which she had been carefully compiling for over three months, had mysteriously disappeared, without the lock of the valise having been disturbed. Several hours, perhaps a night and a day had passed since the robbery, as we had started at daybreak to explore some neighboring ruins, yet freshly allied with the Nana Sahib’s reprisals on the English. My companion’s first thought was to call upon the local police—mine for the help of some native gosâîn (a holy man supposed to be informed of everything) or at least a “jâdûgar” or conjurer. But the ideas of civilization prevailed, and a whole week was wasted in fruitless visits to the “chabutara” (police house) and interviews with the “kotwal”—its chief. In despair, my expedient was at last resorted to, and a gosâîn procured. We occupied a small bungalow at the extreme end of one of the suburbs, on the right bank of the Ganges, and from the verandah a full view of the river was had, which at that place was very narrow.

Our experiment was made on that verandah, m the presence of the family of the landlord—a half-caste Portuguese from the South—my friend and myself, and two freshly imported Frenchmen, who laughed outrageously at our superstition. Time, three o'clock in the afternoon. The heat was suffocating, but notwithstanding, the holy man—a coffee-colored, living skeleton—demanded that the motion of the punkah (hanging fan worked by a cord) should be stopped. He gave no reason, but it was because the agitation of the air interferes with all delicate magnetic experiments. We had all heard of the "rolling-pot," as an agency for the detection of theft in India, a common iron pot being made under the influence of a Hindu conjurer, to roll of its own impulse, without any hand touching it, to the very spot where the stolen goods are concealed. The gosâîn proceeded otherwise. He first of all demanded some article that had been latest in contact with the contents of the valise; a pair of gloves was handed him. He pressed them between his thin palms, and rolling them over and over again; then dropped them on the floor, and proceeded to turn himself slowly around, with arms outstretched and fingers expanded, as though he were seeking the direction in which the property lay. Suddenly, he stopped with a jerk, sank gradually to the floor and remained motionless, sitting cross-legged and with his arms still outstretched in the same direction, as though plunged in a cataleptic trance. This lasted for over an hour, which in that suffocating atmosphere, was to us one long torture. Suddenly the landlord sprang from his seat to the balustrade, and began instantly looking towards the river, in which direction our eyes also turned. Coming from whence, or how, we could not tell; but out there, over the water, and near its surface, was a dark object approaching. What it was we could not make out; but the mass seemed impelled by some interior force to revolve, at first slowly, but then faster and faster as it drew near. It was as though supported on an invisible pavement, and its course was in a direct line as the bee flies. It reached the bank, disappeared again among the high vegetation, and anon, rebounding with force as it leaped over the low garden wall, flew rather than rolled on the verandah and dropped with a heavy thud under the extended palms of the gosâîn.

A violent, convulsive tremor shook the frame of the old man, as with a deep sigh he opened his half-closed eyes. All were astounded, but the Frenchmen stared at the bundle with an expression of idiotic terror in their eyes! Rising from the ground the holy man opened the tarred canvas envelope and within were found all the stolen articles down to the least thing. Without a word, or waiting for thanks, he salaamed low to the company and disappeared through the doorway before we recovered from our surprise. We had to run after him a long way before we could press upon him a dozen rupees, which blessings he received in his wooden bowl.

This may appear a very surprising and incredible story to Europeans and Americans who have never been in India. But we have Dr. Carpenter's authority for it, that even his "distinguished civilian" friends and "scientific officers," who are as little likely to sniff out anything mystical there, with their aristocratic noses, as Dr. Carpenter to see it with his telescopic, microscopic, double-magnifying scientific eyes in England, have witnessed the mango "tree-trick," which is still more wonderful. If the latter is "clever jugglery" the other—must be, too. Will the white-cravated and swallow-tailed gentlemen of Egyptian Hall please show the Royal Society how either is done?

H. P. BLAVATSKY.

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[Sometime in December, 1877, W. J. Colville, a trance medium, was giving trance-addresses in London. A cutting pasted in H. P. B's Scrapbook. Vol. IV, p. 108, tells that his guides lectured the Sunday before against the views of the Theosophists, as laid down by Col. Olcott. Under this statement, H.P.B. wrote in pencil:]

Oh poor miserable Moloney! We must be disreputable and wrong in our views indeed to have thus lecturing against the latter the sweet denizens of the Sugary Spheeeres!!!. . .

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[In her Scrapbook, Vol. IV, p. 125, H.P.B. pasted a cutting from the New York World of April 4, 1874, entitled “Incremation.” It is most likely that the following remarks written by her in red pencil (much faded) were made at a later period, probably about the end of 1877:]

A PAGE FAR BACK—H. S. Olcott’s idea on “Cremation” so far back as 1874; which proves that the cremation of the Baron was not due to theosophical ideas alone.

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[In the same Scrapbook, Vol. IV, p. 140, H.P.B. pasted a cutting concerning the exposure of the medium James M. Choate whose alleged phenomenal flowers were hidden in his handkerchief. It appears that the medium, “without making any explanation,” departed “by the back entrance.” H.P.B. added the following suggestion in pen and ink:]

Insist upon thoroughly searching every “Medium,” and thus two-thirds of them will do likewise—and disappear through the back door . . .

———————

1878

[H.P.B. AND HER MASONIC DIPLOMA]

[In connection with an article by George Corbyn entitled “Rosicrucianism” and published in the Spiritual Scientist, criticising the article by “Hiraf” as well as H.P.B.’s reply thereto, H.P.B. wrote in her Scrapbook, Vol. III, p. 256, as follows:]

I am sorry Mr. Corbyn is so ignorant of Masonry. Since his was written I have received from the Sovereign Grand Master General of the A. and P. Rite of England and Wales a diploma of 32nd Degree.

H.P.B.

N. Y. Jan.

1878

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[H.P.B. CORRECTS AN ERROR ABOUT ELEMENTALS]

[In her Scrapbook, Vol. IV, p. 152, H.P.B, pasted a cutting from the London Spiritualist of January 18, 1878, which contains “Some Personal Experiences in Mediumship” from the pen of Baroness Adelma von Vay (Countess Wurmbrand). Although the writer expresses her admiration for H.P.B. in connection with Isis Unveiled, she says, however: “While our elementaries are spirits doing penance for past sin, and preparing themselves for a better state of existence, her elementals are souls which have already lost their spirits, and will themselves, in process of time, become annihilated.”

Underlining the sentence italicized above, H.P.B. wrote in pen and ink as follows:]

Quite the reverse. Never said such a thing and the “Isis” is there to show the mistake. Either the fair Baroness has not read it (with) attention, or she did not understand it.

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[In H.P.B.'s Scrapbook, Vol. IV, p. 163, there isa cutting from the London Spiritualist of January 25, 1878. It is a Letter to the Editor from Dr. J. M. Peebles, who is attempting to prove that there are Hindu Spiritualists by quoting the words of Peary Chand Mittra who used the expression "the nobleness of Spiritualism." To this H.P.B. appended the following remarks in pen and ink:]

Yes, the nobleness of Spiritualism—not of modern Phenomenalism, great difference. Ask Peary Chand Mittra whether he would accept "materialized" spooks with sweating and corpse-stinking bodies for his dear "departed ones"? and see what he will answer . . . That our friend Peebles has always had a tendency to confer the name of Spiritualist on every one he met, the following is a proof.

[Here H.P.B. drew a line to a cutting on the same page entitled "Is Longfellow a Spiritualist?" in which Longfellow declines to be considered as such. H.P.B. then continues her remark thus :]

(See what Peary Chand Mittra writes on the subject of materialization. February 8, 1878.)

[Underneath H.P.B. pasted a printed picture showing the enormous figure of a native woman. The title is: "Cuzco Costumes—Woman of the Lower Order," to which picture H.P.B. added the comment:]

at some future date—a "materialized" Angel.

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KABALISTIC VIEWS ON "SPIRITS" AS PROPAGATED BY THE THEOSOPHICAL SOCIETY

[Religio-Philosophical Journal, Chicago, Vol. XXIII, January 26, 1878,p.2]

Editor, Journal:

Dear Sir,—I must beg you to again allow me a little space for the further elucidation of a very important question—that of the "Elementals" and the "Elementaries." It is a misfortune that our European languages do not contain a nomenclature expressive of the various grades and conditions of spiritual beings. But surely I cannot be blamed for either the above linguistic deficiency, or because some people do not choose or are unable to understand my meaning! I cannot too often repeat that in this matter I claim no originality. My teachings are but the substance of what many kabalists have said before me, which, today, I mean to prove with your kind permission.

I am accused (1) of "turning somersaults" and jumping from one idea to another. The defendant pleads not guilty. (2) Of coining not only words, but philosophies out of the depths of my consciousness: defendant enters the same plea. (3) Of having repeatedly asserted that "intelligent spirits other than those who have passed through an earth experience in a human body were concerned in the manifestations known as the phenomena of Spiritualism:" true, and defendant repeats the assertion. (4) Of having advanced, in my bold and unwarranted theories, "beyond the great Eliphas Lévi himself." Indeed? Were I to go even as far as he (see his La Science des Esprits), I would deny that a single so-called spiritual manifestation is more than hallucination, produced by soulless Elementals, whom he calls "Elementary." (See Dogme et Rituel de la Haute Magie.)

I am asked, "What proof is there of the existence of the elementals?" In my turn, I will inquire, what proof is there of "diakkas," "guides," "bands," and "controls"? And yet these terms are all current among Spiritualists.

The unanimous testimony of innumerable observers and competent experimenters furnishes the proof. If Spiritualists cannot or will not go to those countries where they are living, and these proofs are accessible, they, at least, have no right to give the lie direct to those who have seen both the adepts and the proofs. My witnesses are living men, teaching and, exemplifying the philosophy of hoary ages; theirs, these very "guides" and "controls" who, up to the present time, are at best hypothetical, and whose assertions have been repeatedly found, by Spiritualists themselves, contradictory and false.

If my present critics insist that since the discussion of this matter began a disembodied soul has never been described as an "elementary," I merely point to the number of the London Spiritualist for February 18th, 1876, published nearly two years ago, in which a correspondent, who has certainly studied occult sciences, says: "Is it not probable that some of the elementary spirits of an evil type are those spirit-bodies which, only recently disembodied, are on the eve of an eternal dissolution, and which continue their temporary existence only by vampirizing those still in the flesh? They had existence; they never attained to being." Note two things: that human elementaries are recognized as existing, apart from the gnomes, sylphs, undines and salamanders—beings purely elemental; and that annihilation of the soul is regarded as potential.

Says Paracelsus, in his Philosophia Sagax: "The current of astral light with its peculiar inhabitants, gnomes, sylphs, etc., is transformed into human light at the moment of the conception, and it becomes the first envelope of the soul—its grosser portion; combined with the most subtle fluids, it forms the sidereal (astral, or ethereal) phantom—the inner man."* And Éliphas Lévi: "The astral light is saturated with souls which it discharges in the incessant generation of beings . . .

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* [Reference is to the work entitled: Astronomia magna: oder die gantze Philosophia sagax der grossen und kleinen Welt, Frankfurt, Hieronymus Feyerabends, 1571. British Museum: 531.n.23, 1st ed.—Compiler.]

At the birth of a child, they influence the four temperaments of the latter—the element of the gnomes predominates in melancholy persons; of the salamanders in the sanguine; of the undines, in the phlegmatic; of the sylphs, in the giddy and bilious. . . . These are the spirits which we designate under the term of occult elements." (Dogme et Rituel de la Haute Magie, Vol. II, chapter on the conjuration of the four classes of elementaries.) "Yes, yes," he remarks (in Vol. I, op. cit., p. 164), "these spirits of the elements do exist. Some wandering in their spheres, others trying to incarnate themselves, others again already incarnated and living on earth. These are vicious and imperfect men."

Note that we have here described to us more or less "intelligent spirits other than those who have passed through an earth experience in a human body." If not intelligent, they would not know how to make the attempt to incarnate themselves. Vicious elementals, or elementaries, are attracted to vicious parents; they bask in their atmosphere, and are thus afforded the chance by the vices of the parents to perpetuate in the child the paternal wickedness. The unintellectual "elementals" are draw in unconsciously to themselves; and in the order of nature, as component parts of the grosser astral body or soul, determine the temperament. They can as little resist as the animalcules can avoid entering into our bodies in the water we swallow.

Of a third class, out of hundreds that the Eastern philosophers and kabalists are acquainted with, Éliphas Lévi, discussing spiritistic phenomena, says: "They are neither the souls of the damned nor guilty; the elementary spirits are like children curious and harmless, and torment people in proportion as attention is paid to them." These he regards as the sole agents in all the meaningless and useless physical phenomena at séances. Such phenomena will be produced unless they be dominated "by wills more powerful than their own." Such a will may be that of a living adept, or as there are none such at Western spiritual séances, these ready agents are at the disposal of every strong, vicious, earth-bound, human elementary who has been attracted to the place.

By such they can be used in combination with the astral emanations of the circle and medium, as stuff out of which to make materialized spirits.

So little does Lévi concede the possibility of spirit-return in objective form, that he says: “The good deceased come back in our dreams; the state of mediumism is an extension of dream, it is somnambulism in all its variety and ecstasies. Fathom the phenomenon of sleep and you will understand the phenomena of the spirits”; and again: “According to one of the great dogmas of the kabala, the spirit despoils itself in order to ascend, and thus would have to reclothe itself to descend. There is but one way for a spirit already liberated to manifest itself again on earth—it must get back into its body and resurrect. This is quite another thing from hiding under a table or a hat. That is why necromancy is horrible. It constitutes a crime against nature. . . . We have admitted in our former works the possibility of vampirism, and even tried to explain it. The phenomena now actually occurring in America and Europe unquestionably belong to this fearful malady. . . The mediums do not, it is true, eat the flesh of corpses [like one Sergeant Bertrand], but they breathe in throughout their whole nervous organism the phosphoric emanations of putrefied corpses, or spectral light. They are not vampires, but they evoke vampires. For this reason, they are nearly all debilitated and sick.”*

Do those in Europe and America, who have heretofore described the cadaverous odor that, in some cases, they have noticed as attending materialized spirits, appreciate the revolting significance of the above explanation?

Henry Khunrath was a most learned kabalist, and the greatest authority among mediaeval occultists. He gives, in one of the clavicles of his Amphitheatrum Sapientiae Aeternae, illustrative engravings of the four great classes of elementary spirits, as they presented themselves during an evocation of ceremonial magic, before the eyes of the magus, when, after passing the threshold, he lifts the “Veil of Isis.”

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* [La Science des esprits, pp. 241-42, 253-54 in ed. of 1909.]

In describing them, Khunrath corroborates Éliphas Lévi. He tells us they are disembodied, vicious men, who have parted with their divine spirits and become elementary. They are so termed, “because attracted by the earthly atmosphere, and are surrounded by the earth’s elements.” Here Khunrath applies the term “elementary” to human doomed souls, while Lévi uses it, as we have seen, to designate another class of the same great family—gnomes, sylphs, undines, etc.—sub-human entities.

I have before me a manuscript, intended originally for publication but withheld for various reasons. The author signs himself “Zeus,” and is a kabalist of more than twenty-five years’ standing. This experienced occultist, a zealous devotee of Khunrath, expounding the doctrine of the latter, also says that the kabalists divided the spirits of the elements into four classes corresponding to the four temperaments in man.

It is charged against me as a heinous offense that I aver that some men lose their souls and are annihilated. But this last-named authority, “Zeus,” is equally culpable, for he says, “They (the kabalists) taught that man’s spirit descended from the great ocean of spirit, and is therefore, per se, pure and divine; but its soul or capsule, through the (allegorical) fall of Adam, became contaminated with the world of darkness, or the world of Satan (evil), of which it must be purified, before it could ascend again to celestial happiness. Suppose a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole, the drop of water remains isolated: break the envelope, and the drop becomes a part of the ocean, its individual existence has ceased. So it is with the spirit, so long as its ray is enclosed in its plastic mediator or soul, it has an individual existence. Destroy this capsule (the astral man, who then becomes an elementary), which destruction may occur from the consequences of sin, in the most depraved and vicious, and the spirit returns back to its original abode—the individualization of man has ceased.” “This militates,” he adds, “with the idea of progression, that Spiritualists generally entertain.

If they understood the law of harmony, they would see their error. It is only by this law that individual life can be sustained; and the farther we deviate from harmony the more difficult it is to regain it." To return to Lévi, he remarks (Dogme et Rituel de la Haute Magic, Vol. I, p. 319), "When we die, our interior light (the soul) ascends, agreeably to the attraction of its star (the spirit), but it must first of all get rid of the coils of the serpent (earthly evil—sin); that is to say, of the unpurified astral light, which surrounds and holds it captive, unless, by the force of will, it frees and elevates itself. This immersion of the living soul in the dead light (the emanations of everything that is evil, which pollute the earth's magnetic atmosphere, as the exhalation of a swamp does the air) is a dreadful torture; the soul freezes and burns therein, at the same time."

The kabalists represent Adam as the Tree of Life, of which the trunk is humanity; the various races, the branches; and individual men, the leaves. Every leaf has its individual life, and is fed by the one sap; but it can live through the branch, as the branch itself draws its life through the trunk. "The wicked," says the Kabala, "are the dead leaves and the dead bark of the tree. They fall, die, are corrupted, and changed into manure, which returns to the tree through the root."

My friend, Miss Emily Kislingbury, of London, Secretary of the British National Association of Spiritualists, who is honored, trusted and beloved by all who know her, sends me a spirit-communication obtained, in April, 1877, through a young lady, who is one of the purest and most truthful of her sex. The following extracts are singularly à propos to the subject under discussion: "Friend, you are right. Keep our Spiritualism pure and high, for there are those who would abase its uses. But it is because they know not the power of Spiritualism. It is true, in a sense, that the spirit can overcome the flesh, but there are those to whom the fleshly life is dearer than the life of the spirit; they tread on dangerous ground. For the flesh may so outgrow the spirit, as to withdraw from it all spirituality, and man become as a beast of the field, with no saving power left.

These are they whom the Church has termed “reprobate,” eternally lost, but they suffer not, as the Church has taught—in conscious hells. They merely die, and are not; their light goes out, and has no conscious being.” (Question): “But is this not annihilation?” (Answer): “It amounts to annihilation; they lose their individual entities, and return to the great reservoir of spirit—unconscious spirit.”

Finally, I am asked: “Who are the trained seers?” They are those, I answer, who have been trained from their childhood in the pagodas, to use their spiritual sight; those whose accumulated testimony has not varied for thousands of years as to the fundamental facts of Eastern philosophy; the testimony of each generation corroborating that of each preceding one. Are these to be trusted more, or less, than the “communications of “bands,” each of whom contradicts the other as completely as the various religious sects, which are ready to cut each other’s throats, and of mediums, even the best of whom are ignorant of their own nature, and unsubjected to the wise direction and restraint of an adept in psychological science?

No comprehensive idea of nature can be obtained except by applying the law of harmony and analogy in the spiritual as well as in the physical world. “As above, so below,” is the old Hermetic axiom. If Spiritualists would apply this to the subject of their own researches, they would see the philosophical necessity of there being in the world of spirit as well as in the world of matter, a law of the survival of the fittest.

Respectfully,

H. P. BLAVATSKY.

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[In H.P.B.’s Scrapbook, Vol. IV, pp. 164-65, there is a cutting from the Banner of Light of February 2, 1878, being an article by Charles Sotheran entitled “Honours to Madame Blavatsky.” The writer defends H.P.B., her work Isis Unveiled, and the Masonic Diploma which she received from John Yarker. To this H.P.B. appended the following remark in pen and ink:]

Mr. C. Sotheran who so abused me and the Society has now returned to it again confessing his mistake and making Puja to me again—Oh humanity!!

H.P.B.

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[In her Scrapbook, Vol. IV, pp. 169-72, H.P.B. pasted a cutting from the Banner of Light of February 2, 1878, in which Dr. J. M. Peebles speaks again of the Buddhists and remarks that "as all English speaking nations are nominally Christians, so in a broad, general sense all Buddhists are Spiritualists." H.P.B. marked the quoted sentence and wrote in blue pencil a side-remark:]

How can they be Spiritualists you goose when they do not believe in the existence of the "Soul"? Three lies for you!

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MADAME BLAVATSKY ON THE VIEWS OF THE THEOSOPHISTS

[The Spiritualist, London, February 8, 1878, pp. 68-69] *

Sir,

Permit an humble Theosophist to appear for the first time in your columns, to say a few words in defence of our beliefs. I see in your issue of December 21st ultimo, one of your correspondents, Mr. J. Croucher, makes the following very bold assertions:

Had the Theosophists thoroughly comprehended the nature of the soul and spirit, and its relation to the body, they would have known that if the soul once left the body, it could not return. The spirit can leave, but if the soul once leaves, it leaves for ever.

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* [In her Scrapbook, Vol. III, p. 197, H.P.B. wrote the following remarks in blue pencil, in connection with a tribute to W.H. Harrison, the Editor of The Spiritualist:

Very true. The best, most scientific and impartial of all Spiritual papers.

—Compiler.]

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This is so ambiguous that, unless he uses the term “soul” to designate only the vital principle, I can only suppose that he falls into the common error of calling the astral body, spirit, and the immortal essence, “soul.” We, Theosophists, as Colonel Olcott has told you, do vice versa.

Besides the unwarranted imputation to us of ignorance, Mr. Croucher has an idea (peculiar to himself) that the problem which has heretofore taxed the powers of the metaphysicians in all ages has been solved in our own. It is hardly to be supposed that Theosophists or any others “thoroughly” comprehend the nature of the soul and spirit, and their relation to the body. Such an achievement is for Omniscience; and we Theosophists, treading the path worn by the footsteps of the old sages in the moving sands of exoteric philosophy, can only hope to approximate the absolute truth. It is really more than doubtful whether Mr. Croucher can do better, even though an “inspirational medium,” and experienced “through constant sittings with one of the best trance mediums” in your country. I may well leave to time and Spiritual philosophy to entirely vindicate us in the far hereafter. When any Oedipus of this or the next century shall have solved this eternal enigma of the Sphinx-man, every modern dogma, not excepting some pets of the Spiritualists, will be swept away, as the Theban monster, according to the legend, leaped from his promontory into the sea, and was seen no more.

As early as February 18th, 1876, your learned correspondent, “M. A. (Oxon.),” took occasion, in an article entitled “Soul and Spirit,” to point out the frequent confusion of the terms by other writers. As things are no better now, I will take the opportunity to show how sorely Mr. Croucher, and many other Spiritualists of whom he may be taken as the spokesman, misapprehended Colonel Olcott’s meaning, and the views of the New York Theosophists. Colonel Olcott neither affirmed nor dreamed of implying that the immortal spirit leaves the body to produce the medial displays. And yet Mr. Croucher evidently thinks he did, for the word “spirit” to him means the inner astral man or double.

Here is what Colonel Olcott did say, double commas and all:

That mediumistic physical phenomena are not produced by pure spirits, but by “souls” embodied or disembodied, and usually with the help of elementals.

Any intelligent reader must perceive that, in placing the word “souls” in quotation marks, the writer indicated that he was using it in a sense not his own. As a Theosophist, he would more properly and philosophically have said for himself “astral spirits,” or “astral men,” or doubles. Hence, the criticism is wholly without even a foundation of plausibility. I wonder that a man could be found who, on so frail a basis, would have attempted so sweeping a denunciation. As it is, our President only propounded the trine of man, like the ancient and Oriental philosophers and their worthy imitator Paul, who held that the physical corporeity, the flesh and blood, was permeated and so kept alive by the psychê, the soul or astral body. This doctrine, that man is trine—spirit, or Nous, soul and body—was taught by the Apostle of the Gentiles more broadly and clearly than it has been by any of his Christian successors (see 1 Thess., v, 23). But having evidently forgotten or neglected to “thoroughly” study the transcendental opinions of the ancient philosophers and the Christian Apostles upon the subject, Mr. Croucher views the soul (psychê) as spirit (Nous) and vice versa.

The Buddhists, who separate the three entities in man (though viewing them as one when on the path to Nirvana), yet divide the soul into several parts, and have names for each of these and their functions. Thus confusion is unknown among them. The old Greeks did likewise, holding that psychê was bios, or physical life, and it was thumos, or passional nature, the animals being accorded but a lower faculty of the soul-instinct. The soul or psychê is itself a combination, consensus or unity of the bios, or physical vitality, the epithumia or concupiscible nature, and the phren, mens, or mind. Perhaps the animus ought to be included.

It is constituted of ethereal substance, which pervades the whole universe, and is derived wholly from the soul of the world—Anima Mundi or the Buddhist Svabhavat—which is not spirit; though intangible and impalpable, it is yet, by comparison with spirit or pure abstraction—objective matter. By its complex nature, the soul may descend and ally itself so closely to the corporeal nature as to exclude a higher life from exerting any moral influence upon it. On the other hand, it can so closely attach to the nous or spirit, as to share its potency, in which case its vehicle, physical man, will appear as a God even during his terrestrial life. Unless such union of soul and spirit does occur, either during this life or after physical death, the individual man is not immortal as an entity. The psychê is sooner or later disintegrated. Though the man may have gained "the whole world," he has lost his "soul." Paul, when teaching the anastasis, or continuation of individual spiritual life after death, set forth that there was a physical body which was raised in incorruptible substance. The spiritual body is most assuredly not one of the bodies, or visible or tangible larvae, which form in circle-rooms, and are so improperly termed "materialized spirits." When once the metanoia, the full developing of spiritual life, has lifted the spiritual body out of the psychical (the disembodied, corruptible astral man, what Colonel Olcott calls "soul"), it becomes, in strict ratio with its progress, more and more an abstraction for the corporeal senses. It can influence, inspire, and even communicate with men subjectively; it can make itself felt, and even, in those rare instances, when the clairvoyant is perfectly pure and perfectly lucid, seen by the inner eye (which is the eye of the purified psychê—soul). But how can it ever manifest objectively?

It will be seen, then, that to apply the term "spirit" to the materialized eidola of your "form-manifestations," is grossly improper, and something ought to be done to change the practice, since scholars have begun to discuss the subject. At best, when not what the Greeks termed phantasma, they are but phasma, or apparitions.

In scholars, speculators, and especially in our modern savants, the psychical principle is more or less pervaded by the corporeal, and "the things of the spirit are foolishness and impossible to be known" (1 Cor., ii, 14).

Plato was then right, in his way, in despising land-measuring, geometry, and arithmetic, for all these overlooked all high ideas. Plutarch taught that at death Proserpine separated the body and the soul entirely, after which the latter became a free and independent demon (daïmon). Afterward, the good underwent a second dissolution: Demeter divided the psychê from the nous or pneuma. The former was dissolved after a time into ethereal particles hence the inevitable dissolution and subsequent annihilation of the man who at death is purely psychical; the latter, the nous, ascended to its higher Divine power and became gradually a pure, Divine spirit. Kapila, in common with all Eastern philosophers, despised the purely psychical nature. It is this agglomeration of the grosser particles of the soul, the mesmeric exhalations of human nature imbued with all its terrestrial desires and propensities, its vices, imperfections, and weakness, forming the astral body—which can become objective under certain circumstances which the Buddhists call skandhas (the groups), and Colonel Olcott has for convenience termed the “soul.” The Buddhists and Brahmanists teach that the man’s individuality is not secured until he has passed through and become disembarrassed of the last of these groups, the final vestige of earthly taint. Hence their doctrine of the metempsychosis, so ridiculed and so utterly misunderstood by our greatest Orientalists. Even the physicists teach us that the particles composing physical man are, by evolution, reworked by nature into every variety of inferior physical form. Why, then, are the Buddhists unphilosophical or even unscientific, in affirming that the semi-material skandhas of the astral man (his very ego, up to the point of final purification) are appropriated to the evolution of minor astral forms (which, of course, enter into the purely physical bodies of animals) as fast as he throws them off in his progress toward Nirvâna? Therefore, we may correctly say, that so long as the disembodied man is throwing off a single particle of these skandhas, a portion of him is being reincarnated in the bodies of plants and animals.

And if he, the disembodied astral man, be so material that “Demeter” cannot find even one spark of the pneuma to carry up to the “divine power,” then the individual, so to speak, is dissolved, piece by piece, into the crucible of evolution, or, as the Hindus allegorically illustrate it, he passes thousands of years in the bodies of impure animals. Here we see how completely the ancient Greek and Hindu philosophers, the modern Oriental schools, and the Theosophists, are ranged on one side, in perfect accord; and the bright array of “inspirational mediums” and “spirit guides” stand in perfect discord on the other. Though no two of the latter, unfortunately, agree as to what is and what is not truth, yet they do agree with unanimity to antagonize whatever of the teachings of the philosophers we may repeat!

Let it not be inferred, though, from all this, that I, or any other real Theosophist, undervalue true Spiritual phenomena or philosophy, or that we do not believe in the communication between pure mortals and pure spirits, any less than we do in communication between bad men and bad spirits, or even of good men with bad spirits under bad conditions. Occultism is the essence of Spiritualism, while modern or popular Spiritualism I cannot better characterize than as adulterated, unconscious magic. We go so far as to say that all the great and noble characters, all the grand geniuses—the poets, painters, sculptors, musicians—all who have worked at any time for the realization of their highest ideal, irrespective of selfish ends—have been Spiritually inspired; not mediums, as many Spiritualists call them—passive tools in the hands of controlling guides—but incarnate, illuminated souls, working consciously in collaboration with the pure disembodied human and newly-embodied high Planetary Spirits, for the elevation and spiritualization of mankind. We believe that everything in material life is most intimately associated with Spiritual agencies. As regards psychical phenomena and mediumship, we believe that it is only when the passive medium has given place, or rather grown into, the conscious mediator, that he can discern between spirits good and bad.

And we do believe, and know also, that while the incarnate man (though the highest adept) cannot vie in potency with the pure disembodied spirits, who, freed of all their skandhas, have become subjective to the physical senses, yet he can perfectly equal, and can far surpass in the way of phenomena, mental or physical, the average “spirit” of modern mediumship. Believing this, you will perceive that we are better Spiritualists, in the true acceptation of the word, than so-called Spiritualists, who, instead of showing the reverence we do to true spirits—gods—debase the name of spirit, by applying it to the impure, or, at best, imperfect beings who produce the majority of the phenomena.

The two objections urged by Mr. Croucher against the claim of the Theosophists, that a child is but a duality at birth, “and perhaps until the sixth or seventh year,” and that some depraved persons are annihilated at some time after death, are (1) that mediums have described to him his three children, “who passed away at the respective ages of two, four, and six years”; and (2) that he has known persons who were “very depraved” on earth come back. He says:

These statements have been afterwards confirmed by glorious beings who come after, and who have proved by their mastery of the laws which are governing the universe, that they are worthy of being believed.

I am really happy to learn that Mr. Croucher is competent to sit in judgment upon these “glorious beings,” and give them the palm over Kapila, Manu, Plato, and even Paul. It is worth something, after all, to be an “inspirational medium.” We have no such “glorious beings” in the Theosophical Society to learn from; but it is evident that while Mr. Croucher sees and judges things through his emotional nature, the philosophers whom we study took nothing from any glorious being that did not perfectly accord with the universal harmony, justice, and equilibrium of the manifest plan of the universe. The Hermetic axiom, “as below, so above,” is the only rule of evidence accepted by the Theosophists. Believing in a spiritual and invisible universe, we cannot conceive of it in any other way than as completely dovetailing and corresponding with the material, objective universe; for logic and observation alike teach us that the latter is the outcome and visible manifestation of the former, and that the laws governing both are immutable.

In his letter of December 7th, Colonel Olcott very appropriately illustrates his subject of potential immortality by citing the admitted physical law of the survival of the fittest. The rule applies to the greatest as to the smallest things—to the planet equally with the plant. It applies to man. And the imperfectly developed man-child can no more exist under the conditions prepared for the perfected types of its species, than can an imperfect plant or animal. In infantile life, the higher faculties are not developed, but, as everyone knows, are only in the germ, or rudimentary. The babe is an animal, however "angelic" he may, and naturally enough, ought to appear to his parents. Be it ever so beautifully molded, the infant body is but the jewel-casket preparing for the jewel. It is bestial, selfish, and, as a babe, nothing more. Little of even the soul, Psychê, can be perceived except as vitality is concerned; hunger, terror, pain, and pleasure appear to be the principal of its conceptions. A kitten is its superior in everything but possibilities. The grey neurine of the brain is equally unformed. After a time mental qualities begin to appear, but they relate chiefly to external matters. The cultivation of the mind of the child by teachers can only affect this part of the nature—what Paul calls natural or psychical, and James and Jude sensual or psychical. Hence the words of Jude [verse 19], "psychical, having not the spirit," and of Paul:

The psychical man receiveth not the things of the spirit, for to him they are foolishness; the spiritual man discerneth [1 Cor., ii, 14].

It is only the man of full age, with his faculties disciplined to discern good and evil, whom we can denominate spiritual, noetic, intuitive. Children developed in such respects would be precocious, abnormal—abortives.

Why, then, should a child who has never lived other than an animal life; who never discerned right from wrong; who never cared whether he lived or died—since he could not understand either of life or death—become individually immortal?

Man’s cycle is not complete until he has passed through the earthlife. No one stage of probation and experience can be skipped over. He must be a man before he can become a spirit. A dead child is a failure of nature—he must live again; and the same psychê re-enters the physical plane through another birth. Such cases, together with those of congenital idiots, are, as stated in Isis Unveiled,* the only instances of human reincarnation. If every child-duality were to be immortal, why deny a like individual immortality to the duality of the animal? Those who believe in the trinity of man know the babe to be but a duality—body and soul; and the individuality which resides only in the psychical is, as we have seen proved by the philosophers, perishable. The completed trinity only survives. Trinity, I say, for at death the astral form becomes the outward body, and inside a still finer one evolves, which takes the place of the psychê on earth, and the whole is more or less overshadowed by the nous. Space prevented Colonel Olcott from developing the doctrine more fully, or he would have added that not even all of the elementaries (human) are annihilated. There is still a chance for some. By a supreme struggle these may retain their third and higher principle, and so, though slowly and painfully, yet ascend sphere after sphere, casting off at each transition the previous heavier garment, and clothing themselves in more radiant spiritual envelopes, until, rid of every finite particle, the trinity merges into the final Nirvana, and becomes a unity—a God.

A volume would scarce suffice to enumerate all the varieties of elementaries and elementals; the former being so called by some Kabalists (Henry Khunrath, for instance) to indicate their entanglement in the terrestrial elements which hold them captive, and the latter designated by that name to avoid confusion, and equally applying to those which go to form the astral body of the infant, and to the stationary nature-spirits proper.

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* [Vol. I, p. 351.]

Éliphas Lévi, however, indifferently calls them all “Elementary,” and “souls.” I repeat again, it is but the wholly psychical, disembodied astral man, which ultimately disappears as an individual entity. As to the component parts of his psychê. they are as indestructible as the atoms of any other body composed of matter.

That man must indeed be a true animal who has not after death, a spark of the divine ruach or nous left in him to allow him a chance of self-salvation. Yet there are such lamentable exceptions; not alone among the depraved, but also among those who, during life, by stifling every idea of an after-existence, have killed in themselves the last desire to achieve immortality. It is the will of man, his all-potent will, that weaves his destiny, and if a man is determined in the notion that death means annihilation, he will find it so. It is among our commonest experiences that the determination of physical life or death depends upon the will. Some people snatch themselves by force of determination from the very jaws of death; while others succumb to insignificant maladies. What man does with his body he can do with his disembodied psychê.

Nothing in this militates against the images of Mr. Croucher’s children being seen in the Astral Light by the medium, either as actually left by the children themselves, or as imagined by the father to look when grown. The impression in the latter case would be but a phasma, while in the former it is a phantasma, or the apparition of the indestructible impress of what once really was.

In days of old the “mediators” of humanity were men like Krishna, Gautama Buddha, Jesus, Paul, Apollonius of Tyana, Plotinus, Porphyry, and the like of them. They were adepts, philosophers—men who, by struggling their whole lives in purity, study, and self-sacrifice, through trials, privations, and self-discipline, attained divine illumination and seemingly superhuman powers. They could not only produce all the phenomena seen in our times, but regarded it as a sacred duty to cast out “evil spirits” or demons, from the unfortunate who were obsessed. In other words, to rid the medium of their days of the “elementaries.”

But in our time of improved psychology every hysterical sensitive blooms into a seer, and behold! there are mediums by the thousand! Without any previous study, self-denial, or the least limitation of their physical nature, they assume, in the capacity of mouthpieces of unidentified and unidentifiable intelligences, to outrival Socrates in wisdom, Paul in eloquence, and Tertullian himself in fiery and authoritative dogmatism. The Theosophists are the last to assume infallibility for themselves, or recognize it in others; as they judge others, so they are willing to be judged.

In the name, then, of logic and common sense, before bandying epithets, let us submit our differences to the arbitrament of reason. Let us compare all things, and, putting aside emotionalism and prejudice as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis.

H.P.BLAVATSKY.

New York, January 14th, 1878.

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[In connection with the above article, a sentence from a letter of Master K. H. written to A. P. Sinnett in the Fall of 1882, may be of interest (The Mahatma Letters, etc., p. 289):

“It was H.P.B. who, acting under the orders of Atrya (one whom you do not know) was the first to explain in the Spiritualist the difference there was between psychê and nous, nefesh and ruach—Soul and Spirit. She had to bring the whole arsenal of proofs with her, quotations from Paul and Plato, from Plutarch and James, etc. before the Spiritualists admitted that the theosophists were right . . .”

—Compiler.]

A SOCIETY WITHOUT A DOGMA

[The Spiritualist, London, February 8th, 1878, pp. 62-63] *

Times have greatly changed since the winter of 1875-6, when the establishment of the Theosophical Society caused the grand army of American Spiritualists to wave banners, clang steel, and set up a great shouting. How well we all remember the putting forth of "Danger Signals," the oracular warnings and denunciations of numberless mediums! How fresh in memory the threats of ''angel-friends'' to Dr. Gardiner, of Boston, that they would kill Colonel Olcott if he dared call them "Elementaries" in the lectures he was about delivering!† The worst of the storm has passed. The hail of imprecations no longer batters around our devoted heads; it is but raining now, and we can almost see the rainbow of promised peace spanning the sky.

Beyond doubt, much of this subsidence of the disturbed elements is clue to our armed neutrality. But still, I judge that the gradual spread of a desire to learn something more as to the cause of the phenomena must be taken into account. And yet the time has not quite come when the lion (Spiritualism) and the lamb (Theosophy are ready to lie down together—unless the lamb is willing to lie inside the lion. While we held our tongues we were asked to speak, and when we spoke—or rather our President spoke—the hue and cry was raised once more. Though the popgun fusillade and the dropping shots of musketry have mostly ceased, the defiles of your Spiritual Balkans are defended by your heaviest Krupp guns. If the fire were directed only against Colonel Olcott there would be no occasion for me to bring up the reserves. But fragments from both of the bombs which your able gunner and our mutual friend, "M. A. (Oxon.)," has exploded, in his two letters of January 4th and 11th, have given me contusions—under the velvet paw of his rhetoric I have felt the scratch of challenge!

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* [Square brackets in this article are H.P.B.'s own.—Compiler.]

† [See p. 72 in the present Volume.]

At the very beginning of what must be a long struggle, it is imperatively demanded that the Theosophical position shall be unequivocally defined. In the last of the above two communications, it is stated that Colonel Olcott transmits “the teaching of the learned author of Isis Unveiled, the master key to all problems [?].” Who has ever claimed that the book was that, or anything like it? Not the author, certainly. The title? A misnomer for which the publisher is unpremeditatedly responsible; and, if I am not mistaken, “M. A. (Oxon.)” knows it. My title was the Veil of Isis, and that headline runs through the entire first volume. Not until that volume was stereotyped did any one recollect that a book of the same name was before the public. Then, as a dernière ressource, the publisher selected the present title.

“If he [Olcott] be not the rose, at any rate he has lived near it,” says your learned correspondent. Had I seen this sentence apart from the context, I would never have imagined that the unattractive old party, superficially known as H. P. Blavatsky, was designated under this poetical Persian simile. If he had compared me to a bramble-bush, I might have complimented him upon his artistic realism. “Colonel Olcott,” he says, “of himself would command attention; he commands it still more on account of the store of knowledge to which he has had access.” True, he has had such access, but by no means is it confined to my humble self. Though I may have taught him a few of the things that I had learned in other countries (and corroborated the theory in every case by practical illustration), yet a far abler teacher than I could not in three brief years have given him more than the alphabet of what there is to learn before a man can become wise in spiritual and psycho-physiological things. The very limitations of modern languages prevent any rapid communication of ideas about Eastern philosophy. I defy the great Max Müller himself to translate Kapila’s Sûtras so as to give their real meaning. We have seen what the best European authorities can do with the Hindu metaphysics and what a mess they have made of it, to be sure! The Colonel corresponds directly with Hindu scholars, and has from them a good deal more than he can get from so clumsy a preceptor as myself.

Our friend, “M. A. (Oxon.),” says that Colonel Olcott “comes forward to enlighten us”—than which scarce anything could be more inaccurate. He neither comes forward nor pretends to enlighten anyone. The public wanted to know the views of the Theosophists, and our president attempted to give, as succinctly as possible in the limits of a single article, some little glimpse of so much of the truth as he had learned. That the result would not be wholly satisfactory was inevitable.

Volumes would not suffice to answer all the questions naturally presenting themselves to an enquiring mind; a library of quartos would barely obliterate the prejudices of those who ride at the anchor of centuries of metaphysical and theological misconceptions perhaps even errors. But, though our president is not guilty of the conceit of pretending to “enlighten” Spiritualists, I think he has certainly thrown out some hints worthy of the thoughtful consideration of the unprejudiced.

I am sorry that “M. A. (Oxon.)” is not content with mere suggestions. Nothing but the whole naked truth will satisfy him. We must “square” our theories with his facts, we must lay our theory down “on exact lines of demonstration.” We are asked, “Where are the seers? What are their records? and (far more important), how do they verify them to us?” I answer, the seers are where “Schools of the Prophets” are still extant, and they have their records with them. Though Spiritualists are not able to go in search of them, yet the philosophy they teach commends itself to logic, and its principles are mathematically demonstrable. If this be not so, let it be shown.

But, in their turn, Theosophists may ask, and do ask, where are the proofs that the medial phenomena are exclusively attributable to the agency of departed “spirits”? Who are the “seers” among mediums blessed with an infallible lucidity? What “tests” are given that admit of no alternative explanation?

Though Swedenborg was one of the greatest of seers, and churches are erected in his name, yet except to his adherents what proof is there that the “spirits” objective to his vision—including Paul—promenading in hats, were anything but the creatures of his imagination? Are the spiritual potentialities of the living man so well comprehended that mediums can tell when their own agency ceases, and that of outside influences begins? No, but for all answer to our suggestions that the subject is opened to debate, “M. A. (Oxon.)” shudderingly charges us with attempting to upset what he designates as “a cardinal dogma of our faith”—i.e., the faith of the Spiritualists.

Dogma? Faith? These are the right and left pillars of every soul-crushing theology. Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions; let Spiritualists do the same. Dogmas are the toys that amuse and can satisfy but unreasoning children. They are the offspring of human speculation and prejudiced fancy. In the eye of true philosophy it seems an insult to common sense that we should break loose from the idols and dogmas of either Christian or heathen exoteric faith to catch those of a church of ,Spiritualism. Spiritualism must either be a true philosophy, amenable to the tests of the recognized criterion of logic, or be set up in its niche beside the broken idols of hundreds of antecedent Christian sects.

Realizing as they do the boundlessness of the absolute truth, Theosophists repudiate all claims to infallibility. The most cherished preconceptions, the most “pious hope,” the strongest “master passion,” they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate the truth; that they have succeeded in going a few steps beyond the Spiritualists, they think proved in their conviction that they know nothing in comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of Fact; and in their absolute and unqualified repudiation of everything that smacks of “dogma.”

HENRY STEEL OLCOTT

1832-1907

The portrait shows him in the days of his military service. It is preserved in the Adyar Archives.

(Consult the Bio-Bibliographical Index, for a comprehensive biographical outline.)

H.P.B.’s MASONIC DIPLOMA

(Reproduced from H.P.B. Speaks, Vol. II, published by The Theosophical Publishing House, Adyar, Madras, India, 1951.)

With great rhetorical elaboration “M. A. (Oxon.)” paints the result of the supersedure of Spiritualistic by Theosophic ideas. In brief, he shows Spiritualism a lifeless corpse—“a body from which the soul has been wrenched, and for which most men will care nothing.” We submit that the reverse is true. Spiritualists wrench the soul from true Spiritualism by their degradation of spirit. Of the infinite they make the finite; of the divine subjective they make the human and limited objective. Are Theosophists materialists? Do not their hearts warm with the same “pure and holy love” for their “loved ones” as those of Spiritualists? Have not many of us sought long years “through the gate of mediumship to have access to the world of spirit”—and vainly sought? The comfort and assurance modern Spiritualism could not give us we found in Theosophy. As a result we believe far more firmly than many Spiritualists for our belief is based on knowledge—in the communion of our beloved ones with us; but not as materialized spirits with beating hearts and sweating brows.

Holding such views as we do as to logic and fact, you perceive that when a Spiritualist pronounces to us the words dogma and facts, debate is impossible, for there is no common ground upon which we can meet. We decline to break our heads against shadows. If fact and logic were given the consideration they should have, there would be no more temples in this world for exoteric worship, whether Christian or heathen, and the method of the Theosophists would be welcomed as the only one insuring action and progress—a progress that cannot be arrested, since each advance shows yet greater advances to be made.

As to our producing our “Seers” and “their records”—one word. In The Spiritualist of January 11th, I find Dr. Peebles saying that in due time he “will publish such facts about the Dravida Brâhmans as I am [he is] permitted. I say permitted because some of these occurred under the promise and seal of secrecy.” If ever the casual wayfarer is put under an obligation of secrecy, before he is shown some of the less important psycho-physiological phenomena, is it not barely possible that the Brotherhood to which some Theosophists belong, has also doctrines, records, and phenomena, that cannot be revealed to the profane and the indifferent, without any imputation lying against their reality and authoritativeness? This, at least, I believe, “M. A. (Oxon.)” knows.

As we do not offensively obtrude ourselves upon an unwilling public, but only answer under compulsion, we can hardly be denounced as contumacious if we produce to a promiscuous public, neither our “Seers” nor “their records.” When Mahomet is ready to go to the mountain it will be found standing in its place.

And that no one that makes this search may suppose that we Theosophists send him to a place where there are no pitfalls for the unwary, I quote from the famous Commentary on the Bhagavad-Gîtâ of our brother Hurrychund Chintamon, the unqualified admission that “In Hindostan, as in England, there are doctrines for the learned and dogmas for the unlearned; strong meat for men, and milk for babes; facts for the few, and fictions for the many; realities for the wise, and romances for the simple; esoteric truth for the philosopher, and exoteric fable for the fool.” Like the philosophy taught by this author in the work in question, the object of the Theosophical Society “is the cleansing of Spiritual truth.”

H. P. BLAVATSKY.

New York, January 20th, 1877.*

[Page 176 of H.P.B.’s Scrapbook, Vol. IV, is occupied with various cuttings dealing with the Masonic Diploma granted to H.P.B. The Providence Journal announces on Feb. 4, 1878, that the Franklin Register will have a discussion of the genuineness of being a Freemason. To this H.P.B. remarks in pen and ink:]

From the Providence Daily Journal, the best daily paper in New England. Its editor is Senator Anthony. U. S. Senator.

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* [An obvious error for 1878.—Compiler.]

THE AUTHOR OF ISIS UNVEILED DEFENDS THE VALIDITY OF HER MASONIC PATENT

[Franklin Register, Franklin, Mass., February 8, 1878] *

EDITORIAL.—We are gratified to be able to present to the readers of the Register this week, the following highly-characteristic letter, prepared expressly for our Paper by Madame M. P. Blavatsky, the authoress of Isis Unveiled. In this letter the lady defends the validity of her diploma as a Mason reference to which was had in our issue of January 18th. The immediate cause of the letter from Madame B. was the multiplication of attacks upon her claim to that distinguished honour both before and since the publication mentioned.

The field is open for a rejoinder; and we trust that a champion will appear, to defend that which she so vigorously and bravely assails.

That the subject-matter in controversy may be seen at a glance by those who may not be regular readers of our paper, we again print the text of her diploma.

[See the Facsimile appended herewith]

To the Editor of The Franklin Register.

Dear Sir,

I am obliged to correct certain errors in your highly complimentary editorial in The Register of January 18th. You say that I have taken “the regular degrees in Masonic Lodges” and attained high dignity in the order, and further add: “Upon Madame B. has recently been conferred the diploma of the thirty-third Masonic Degree, from the oldest Masonic body in the world.”

If you will kindly refer to my Isis Unveiled (Vol. II, p. 394), you will find me saying: “We are under neither promise, obligation, nor oath, and therefore violate no confidence”—reference being made to Western Masonry, to the criticism of which the chapter is devoted; and full assurance is given that I have never taken “the regular degrees” in any Western Masonic Lodge.

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* [The full name of this paper was Franklin Register and Norfolk County Journal and as far as is known, it was a weekly. Its Editor and Publisher in 1878 was James M. Stewart. Apart from a few copies. no complete files of it have ever been located, and the text of H.P.B.’s article has been copied from a cutting pasted by her in her Scrapbook, Vol. IV, pp. 174-75 (old numbering, Vol. II, 96-97).—Compiler.]

Of course, therefore, having taken no such degree, I am not a thirty-third degree Mason. In a private note, also in your most recent editorial, you state that you find yourself taken to task by various Masons, among them one who has taken thirty-three degrees—which include the “Ineffable”—for what you said about me. My Masonic experience—if you will so term membership in several Eastern Masonic Fraternities and Esoteric Brotherhoods—is confined to the Orient. But, nevertheless, this neither prevents my knowing, in common with all Eastern “Masons,” everything connected with Western Masonry (including the numberless humbugs that have been imposed upon the Craft during the last half century) nor, since the receipt of the diploma from the “Sovereign Grand Master,” of which you publish the text, my being entitled to call myself a Mason. Claiming nothing, therefore, in Western Masonry but what is expressed in the above diploma, you will perceive that your Masonic mentors must transfer their quarrel to John Yarker, jun., P.M., P.Mk.M., P.Z., P.G.C. and M.W.S—K.T. and R.C., K.T.P., K.H., and K.A.R.S., P.M.W., P.S.G.C., and P.S.Dai., A. and P. Rite, to the man, in short, who is recognized in England and Wales and the whole world, as a member of the Masonic Archaeological Institute; as Honorary Fellow of the London Literary Union; of Lodge No. 227, Dublin; of the Bristol College of Rosicrucians; who is Past Grand Maréchal of the Temple; Member of the Royal Grand Council of Ancient Rites—time immemorial; Keeper of the Ancient Royal Secrets; Grand Commander of Mizraim, Ark Mariners, Red Cross of Constantine, Babylon, and Palestine; R. Grand Superintendent for Lancashire; Sovereign Grand Conservator of the Ancient and Primitive Rite of Masonry, thirty-third and last degree, etc., from whom the Patent issued.

Your “Ineffable” friend must have cultivated his spiritual perceptions to small purpose in the investigation and contemplation of the “Ineffable Name,” from the fourth to the fourteenth degrees of that gilded humbug, the A. and A. Rite, if he could say that there is “no authority for a derivation through the charter of the Sovereign Sanctuary of America, to issue this patent.”

He lives in a veritable Crystal Palace of Masonic glass, and must look out for falling stones. Brother Yarker says, in his Notes on the Scientific and Religious Mysteries of Antiquity (p. 149), that the “Grand Orient, derived from the Craft Grand Lodge of England, in 1725, and latterly, works and recognizes the following Rites, appointing representatives with Chapters in America and elsewhere: 1. French Rite. 2. Rite of Heredom. 3. A. and A. Rite. 4. Rite of Kilwinning. 5. Philosophical Rite. 6. Rite du Régime rectif. 7. Rite of Memphis. 8. Rite of Mizraim. All under a Grand College of Rites.”

The A. and P. Rite was originally chartered in America, November 9th, 1856, with David McClellan as G. M. [see Kenneth Mackenzie’s The Royal Masonic Cyclopaedia, p. 43], and in 1862 submitted entirely to the Grand Orient of France. In 1862 the Grand Orient vised and sealed the American Patent of Seymour as G.M., and mutual representatives were appointed, down to 1866, when the relations of the G.O. with America were ruptured, and the American Sovereign Sanctuary took up its position, “in the bosom” of the Ancient Cerneau Council of the “Scottish Rite” of 33 degrees, as John Yarker says, in the above quoted work. In 1872 a Sovereign Sanctuary of the Rite was established in England, by the American Grand Body, with John Yarker as Grand Master. Down to the present time the legality of Seymour’s Sanctuary has never been disputed by the Grand Orient of France, and reference to it is found in Marconis de Nègres books.

It sounds very grand, no doubt, to be a thirty-second degreeist, and an “Ineffable” one into the bargain; but read what Robert B. Folger, M. D., Past Master thirty-third, says himself in his The Ancient and Accepted Scottish Rite, in Thirty-Three Degrees: “In reference to the other degrees, five or six in number, which are additional, those (with the exception of the Thirty-third, which was manufactured at Charleston) were all in the possession of the Grand Orient before, but were termed, like a great many others, ‘obsolete’.”

And further, he asks: “Who were the persons who formed this Supreme Council of the Thirty-third degree? And where did they get that degree, or the power to confer it? . . . Their Patents have never been produced nor has any evidence ever yet been given, that they came in possession of the Thirty-third degree in a regular and lawful manner” (pp. 92, 95, 96).

That an American Rite, thus spuriously organized, declines to acknowledge the Patent of an English Sovereign Sanctuary, duly recognized by the Grand Orient of France, does not at all invalidate my claim to Masonic honours. As well might Protestants refuse to call the Dominicans Christians, because they—the Protestants—broke away from the Catholic Church and set up for themselves, as for A. and A. Masons of America to deny the validity of a Patent from an English A. and P. Rite body. Though I have nothing to do with American modern Masonry, and do not expect to have, yet, feeling highly honoured by the distinction conferred upon me by Brother Yarker, I mean to stand for my chartered rights, and to recognize no other authority than that of the high Masons of England, who have pleased to send me this unsolicited and unexpected testimonial of their approval of my humble labours.

Of a piece with the above is the ignorant rudeness of certain critics who pronounce Cagliostro an “impostor” and his desire of engrafting Eastern Philosophy upon Western Masonry “charlatanism.” Without such a union Western Masonry is a corpse without a soul. As Yarker observes, in his Notes on the Scientific and Religious Mysteries of Antiquity [p. 157]:

“. . . As the Masonic fraternity is now governed, the Craft is fast becoming the paradise of the bon vivant . . . the manufacturer of paltry masonic tinsel . . . and the masonic ‘Emperor’ and other charlatans who make power or money out of the aristocratic pretensions which they have tacked on to our institutions—ad captandum vulgus . . .”

Respectfully,

H. P. BLAVATSKY.

[The above article from the pen of H.P.B. was preceded by articles written by others in the January 18 and February 1 issues of The Franklin Register. Unfortunately, they have not been preserved, and so cannot be consulted.

The circumstances under which H.P.B. received her Masonic Patent are described as follows by John Yarker who issued it:

“In the year 1872 I printed, at my own cost, a small book entitled, Notes on the Scientific and Religious Mysteries of Antiquity; the Gnosis and Secret Schools of the Middle Ages; Modern Rosicrucianism; and the various Rites and Degrees of Free and Accepted Masonry. At this time, I was Grand Master of the Ancient and Primitive Rite of Memphis, 95°; and before that of the combined Scottish Rite of 33°, and Mizraim of 90°; and among our initiates, 32°-94°, was Brother Charles Sotheran who left England and settled at New York. This brother lent a copy of the book just named to Madame Blavatsky, and she was good enough to refer to it in her Isis Unveiled, with some complimentary remarks . . .

“However, at the request of Bro. Sotheran I sent Madame Blavatsky the certificate of the female branch of the Sat Bhai (Seven Brothers, or seven birds of a species, which always fly by sevens); it was a system organized at Benares in India by the Pundit of the 43rd Rifles, and brought to England by Major J. H. Lawrence-Archer, 32°-94°. This led to a letter from Col. H. S. Olcott, setting forth the very superior qualities of Madame to the certificate sent, and vouching that she was proficient in all masonic sciences. On the 20th of August, 1877, the, then newly established Theosophical Society of New York sent me by the hands of Col. Cobb a certificate of Honorary membership accompanied by a pretty gold Jewel of the Crux Ansata of Egypt entwined with a serpent in green enamel.

“Both the Rites of Memphis and Mizraim as well as the Grand Orient of France possessed a branch of Adoptive Masonry, popular in France in the eighteenth and nineteenth centuries, and of which, in later years, the Duchess of Bourbon held the rank of Grand Mistress. We accordingly sent H.P.B. on the 24th of November, 1877, a certificate of the highest rank, that of a Crowned Princess 12°, said to have been instituted at Saxe, in the last quarter of the eighteenth century.

The publication of this certificate led to newspaper questions and attack. The Franklin Register of 1st of February, 1878, contained an article by Bro. Leon Hynemann vouching for the reality of my signature, and another by Bro. Charles Sotheran who vouched for the possession by H.P.B. of Masonic initiation, and this was followed the next week (8th of February) by a slashing article from the pen of Madame herself against her calumniators. . . .”*

The facsimile of the Diploma shows it to be the standard ornate form of the Ancient and Primitive Rite, the name and degrees being filled in pen and ink. The Diploma states, however, that the degrees and titles conferred upon H.P.B. are those of the Rite of Adoption. The various Rites of Adoption were not recognized as being Masonry by the Masonic bodies of France, Great Britain, and America. Guillemain de Saint-Victor, French Masonic writer, author of Handbook of the Women Freemasons or the True Freemasonry of Adoption, is quoted in Mackey’s Encyclopaedia of Freemasonry as follows:

“It is a virtuous amusement by which we recall a part of the mysteries of our religion; and the better to reconcile humanity with the knowledge of its Creator, after we have inculcated the duties of virtue, we deliver ourselves up to the sentiments of a pure and delightful friendship by enjoying in our Lodges the pleasure of society—pleasure which among us is always founded on reason, honor, and innocence.”

A full discussion of Adoptive Masonry and the other Rites mentioned in the article may be found in the Encyclopaedia of Freemasonry by Albert G. Mackey, ed. by Robert I. Clegg. Chicago: The Masonic History Co., 1929.—Compiler.]

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* Universal Masonry, Vol. 1, No. 4, October, 1910.

[H.P.B.'S WRITINGS IN RUSSIAN]

[As far as could be ascertained, as a result of long and far-reaching search, the first of a series of Letters written by H.P.B. in her native Russian language was published in the Odessa newspaper Pravda (Truth), No. 45, February 23 (March 7), 1803. It was entitled: "From Across the Sea, from Beyond the Blue Ocean." As appears, however, from H.P.B.'s own entry in Col. H. S. Olcott's Diary on February 7, 1878, she must have written at least four other articles or Letters to the Editor, as she states that four of them had been definitely lost, according to word received by her from Madame N. A. de Fadeyev. Thus, it is most likely that her Russian literary contributions were started sometime in the later part of 1877. Early in 1878, she also began to write for the Tiflisskiy Vestnik (Tiflis Messenger). There is evidence to show that H.P.B. contributed some of her remuneration to the cause of the Russian soldiers wounded in the Russo-Turkish War of 1877-78, and that she also relinquished some of it to the benefit of her sister Vera Petrovna who must have been in need at the time.

All of H.P.B.'s Russian writings in English translation may be found in a separate volume of the present Series.—Compiler.]

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* [In H.P.B.'s Scrapbook, Vol. IV, p. 243, there is pasted a cutting from The Spiritualist of March 8, 1878.1tis a very biased and hostile criticism from a lady Spiritualist entitled "Mrs. Showers on Isis Unveiled." Above the title H.P.B. wrote in ink:]

This is the abuse I receive for defending the philosophy of India and the East in Isis.

DR. SLADE'S FINAL TRIUMPH

[Banner of Light, Boston, Vol. XLII, March 9, 1878, p. 4]

To the Editor of the Banner of Light:

I have just received from the Hon. Alexander Aksakoff, of St. Petersburg, a letter dated February 7th, the substance of which he desires me to make known to the readers of the Banner of Light. This generous and brave gentleman begins with a cry of triumph: "I hasten to send you," he says, "most welcome, most consoling news! That unfortunate medium (Slade), our martyr, has finally received a full verdict of acquittal at the University of Leipzig. Three professors have had a whole series of most remarkable séances with him. Their experiments and investigations were crowned with striking success!"

It appears that Professor Zöllner, the great "astrophysicist"—as he is called in Germany—after numerous experiments to test his theory about what he calls "the fourth dimension of space" (whatever he may mean by that—I have not read his book), came to the conclusion that some of the mediumistic phenomena are possible. As I understand it, he assigns certain beings to each of four divisions of space, and holds that, "such beings, to whom the fourth division is accessible, could, for instance, make knots in an endless rope by a certain natural process and without a break of the continuity." Mr. Aksakoff says that these conclusions were published by Zöllner in August, 1877. Considering his high scientific rank, Spiritualists and Theosophists ought to feel thankful for even such small favors: the former, because he admits the possibility of any phenomena; the latter because his Vierdimmensionale Wesen—literally translated, "four-dimensional beings"—bear a very strong family resemblance to the now famous Elementaries and Elementals of the Theosophical Society.

What the Professor inferred upon theory in August last, he saw demonstrated in practice on the 17th of December. On a simple rope which he brought to the séance, and the ends of which were tied together and sealed by him, four knots were tied in a few minutes by “beings of some kind, while he, Zöllner, held the rope in his own hand.” “Thus a fact a priori,” says Mr. Aksakoff, “which rested on a previously unsupported hypothesis, was practically proved and demonstrated. It is useless for me to enter into lengthy arguments,” he adds, “as to the enormous benefit which these Leipzig experiments will assuredly confer upon Spiritualism: it is the first purely scientific hypothesis for the explanation of some of its phenomena, and it will undoubtedly fling wide open for them the portals of science.”

This experiment is fully described, with engraved illustrations, in a volume just issued by Professor Zöllner, Wissenschaftliche Abhandlungen, I, Leipzig, 1878. He had subsequently extremely interesting experiments, which doubtless will be fully illustrated in a second volume. Mr. Aksakoff says that “all this was kept a profound secret from the public, until the appearance of the book . . . but I knew of the success of the experiment some time ago.” The obligation of secrecy, under which our friend Mr. Simmons, as well as Dr. Slade himself, was placed, is now made plain.

Although Slade had been in St. Petersburg but a few days, lengthy reports of his wonderful phenomena had appeared in two of the most skeptical of the daily papers —the Novoye Vremya of January 17th, and the St. Petersburg News of January 20th. Both writers declined to attribute the phenomena they had seen to jugglery. We do not believe in spirits, they say, but we feel incompetent to explain the manifestations, therefore give them merely as facts, occurring in full daylight, at a table chosen at random by ourselves, in the hotel where the Doctor lives, and as facts admitting of no explanation upon any known hypothesis. One of the writers was lifted up perpendicularly, chair and all, until his knees came in contact with the lower edge of the table.

Writing was produced under the hand of the investigator; ghostly hands were felt while the hands of everyone were on the table; an old harmonicon, brought by Mr. Aksakoff, was played upon—once without contact—and then, when Dr. Slade's hands and feet were in full view, it leaped on the knees of a skeptic, or rather was gently laid upon them, with precautions against hurting him. One of the writers was pinched, as he says, "very painfully."

Of course the Doctor's Owasso, Brédif's Jacko, the China-woman spirit, and even Katie King, all got a scratch from these editors. They do not like the explanations given them; they would prefer not to hear such "made-up stories" as the biography of Slade, as told by Mr. Simmons and himself—it appears "too artificial." And yet, both writers confess their amazement, and are at a loss what to think. We may expect a lively time in St. Petersburg. The war between Russia and Turkey being over, there loom up the portents of a great strife between the invisible "four dimensional beings" and the skeptics who inhabit this muddy sphere of the lowest dimension.

The News reports an interesting episode of Slade's experience at Berlin, which is of quite a political and religious character. "Allie" and "Owasso" were the indirect (or shall we say direct?) means of disturbing Prince Bismarck's equanimity, and even getting him into trouble. I will give the story as nearly in the language of the paper as the necessity for condensation permits. In Berlin there are more "Spiritists than in St. Petersburg, and no wonder, as the arrival of Slade, who is considered the greatest medium after Home (?), stirred up the liveliest interest." As usual, parties were formed for and against Slade. The opponents of Spiritism felt indignant, and—again as usual—began exposing him. Hermann, the well-known Berlin juggler, promised through the press to show the public how it was all done.

Another Berlin juggler, Bellachini,* still more famous than Hermann, then stepped in and began investigating, with the determination "to expose the fraud." The inquiry of the latter was quite protracted, after which he published in the daily papers, over his own signature, the fact that the phenomena which take place in Slade's presence can by no means be included among the tricks of jugglery.

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* [Samuel Bellachini, Court Conjurer to the Emperor of Germany.—Compiler.]

The leader may well imagine the scandal which this confession created. Bellachini was abused from every side, and charged with having been “fooled” by a Yankee, who could not even speak German.

The fight raged fiercely, passions were excited, and finally the affair was transplanted into the domain of politics. It must be known that the defenders of Dr. Slade and Spiritualism had found hospitality in the columns of the clerical party, while their opponents bombarded them from within the stronghold of the national liberal press. Prince Bismarck, who was quietly resting at Varzin, and felt quite innocent of having any leaning towards mediumism, was dragged into the fight and had to pay the damages. The clerical party pestered the great Chancellor by reviving a long forgotten story. Thus the matter assumed a political character, and was carried into the Landtag. The clergy had profited by the appearance of the new and incontestably genuine phenomena to claim recognition for their old miracle of the appearance of the Virgin Mary in the Marringen Community. It appears that the devout believers in this “miracle” had come in crowds to pray at the spot where the apparition had been seen, and had been badly treated by the local police. The old complaints were now revived. Minister Friedenthal, in the Landtag, defending the police pronounced both the clerical “Miracle” and the mediumistic phenomena dangerous frauds. The clericalist deputy Boehm demanded the punishment of the police and damages for the insulted community. Windthorst, the well-known orator, of the church party, claimed recognition for both miracle and phenomena, pointing out that even such men as Schopenhauer, Fichte and others, did not deny their possibility. The fight was lively for a time. Bismarck was annoyed and the public scandalized by this clerical impudence which was provoked by Dr. Slade’s spirits.

All this led to Professor Virchow himself coming out with an offer to investigate Slade’s phenomena.

But the celebrated medium felt, most probably, if anything, still more annoyed to play a part which, though political, was at best a thankless one. He refused point-blank, remarking that he did not feel justified in trusting a scientist who belonged to that party of progressionists which had so bitterly attacked him. Then it was that the American medium was advised to leave Berlin.

And no wonder! A man who had encountered Science (?) in the persons of a Lankester and his Donkin had good reasons for avoiding any more such intimacies. And now he is reaping laurels in St. Petersburg. If Spiritualism should be the gainer by his present demonstrations of his marvelous powers before Mr. Aksakoff's committee, its friends will at least have to put this fact to the credit of the Theosophical Society as a counterpoise against the thousand-and-one sins that have been laid at its door, that it knew how to select among American mediums the one best of all fitted to convince the most hard-headed of European skeptics.

H. P. BLAVATSKY.

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[W. Emmette Coleman rather violently attacked both H.P.B. and Col. Olcott, in the pages of the Religio-Philosophical Journal of February 16, 1878, writing under the title of "Sclavonic Theosophy Versus American Spiritualism." Among other things, he made the following statement:

"The turning point of Col. Olcott's destiny occurred when he was at Chittenden. Meeting there the masculine-feminine Sclavonic Theosoph from Crim-Tartary, the erudite collaborator of Isis Unveiled (which work, as Youmans and other able critics affirm, unveils nothing), he soon became a willing victim to her intense psychological power, and from that day to this he has been the mouthpiece for her utterances, the obsequious tool and slave of Her Occultic Highness."

At the end of the cutting pasted in her Scrapbook, Vol. IV, pp. 184-85, H.P.B. wrote in pen and ink:]

This prominent “Spiritualist” is not content, as it seems, of being thought a good natured though irascible ass.—Out he must show himself in print a LIAR and a BLACKGUARD! Oh—unhappy Spiritualism!

[She also added in pencil:]

(See for my answer on page 133, The Knout)

[H.P.B.’s Answer, printed below, may be found pasted in her Scrapbook, Vol. IV, p. 235.]

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THE KNOUT

AS WIELDED BY THE GREAT RUSSIAN THEOSOPHIST.

[Religio-Philosophical Journal, Chicago, Vol. XXIV, March 16, 1878, p. 8]

Mr. Editor:

I have read some of the assaults upon Colonel Olcott and myself, that have appeared in the Journal. Some have amused me, others I have passed by unread; but I was quite unprepared for the good fortune that lay in store for me in the embryo of the paper of February 16th. The “Protest” of Mr. W. Emmette Coleman, entitled “Sclavonic Theosophy versus American Spiritualism,” is the musky rose in an odoriferous bouquet. Its pungent fragrance would give the nose-bleed to a sensitive whose olfactories would withstand the perfume of a garden full of the Malayan flower-queen—the tuberose; and yet, my tough, pug, Mongolian nose, which has smelled carrion in all parts of the world, proved itself equal even to this emergency.

“From the sublime to the ridiculous,” says the French proverb, “there is but a single step.” From sparkling wit to dull absurdity, there is no more. An attack, to be effective, must have an antagonist to strike, for to kick against something that exists only in one’s imagination, wrenches man or beast.

Don Quixote fighting the “air-drawn” foes in his windmill, stands for ever the laughingstock of all generations, and the type of a certain class of disputants, that, for the moment, Mr. Coleman represents.

The pretext for two columns of abuse—suggesting, I am sorry to say, parallel sewers—is that Miss Emily Kislingbury, in an address before the B.N.A. of Spiritualists, mentioned Colonel Olcott’s name in connection with a leadership of Spiritualism. I have the report of her remarks before me, and find that she neither proposed Colonel Olcott to American Spiritualists as a leader, nor said that he had wanted “leadership,” wanted it now, or could ever be persuaded to take it. “It is seriously proposed,” says Mr. Coleman, “by our trans-atlantic sister, Miss Kislingbury, that American Spiritualists should select as their guardian guide—Col. H. S. Olcott!!” If anyone is entitled to this wealth of exclamation points it is Miss K., for the charge against her from beginning to end is simply an unmitigated falsehood. Miss K. merely expressed the personal opinion that a certain gentleman for whom she had a deserved friendship, would have been capable, at one time, of acting as a leader. This was her private opinion, to which she had as good a right as either of her defamers—who, in a cowardly way, try to use Colonel Olcott and myself as sticks to break her head with—have to their opinions. It may or may not have been warranted by the facts—that is immaterial. The main point is, that Miss K. has not said one word that gives the slightest pretext for Mr. Coleman attacking her on this question of leadership. And yet, I am not surprised at his course; for this brave, noble-hearted, truthful and spotless lady occupies too impregnable a position to be assailed, except by indirection. Some one had to pay for her plain speaking about American Spiritualism. What better scapegoat than Olcott and Blavatsky, the twin “theosophical gorgons”!

What a hullabaloo is raised, to be sure, about Spiritualists declining to follow our “leadership.” In my “Buddhistico-Tartaric” ignorance, I have always supposed that some thing must be offered before it can either be indignantly spurned or even respectfully declined.

H.P.B. ABOUT 1875-1876

WILLIAM STAINTON MOSES

1839-1892

(From Sir A. Conan Doyle’s History of Spiritualism, London, 1926.

Consult the Bio-Bibliographical Index for biographical sketch.)

Have we offered to lead Spiritualists by the nose or other portions of their anatomy? Have we ever proclaimed ourselves as “teachers,” or set ourselves up as infallible “guides”? Let the hundreds of unanswered letters that we have received from Spiritualists be our witness. Let us even include two letters from Mr. W. Emmette Coleman, Fort Leavenworth, Kansas, calling attention to his published articles of January 13th, 20th, 27th, and February 3rd (four papers), inviting controversy. He says, in his communication of January 23rd, 1877, to Colonel Olcott, “I am in search of truth”—therefore he has not all the truth. He asks him to answer certain “interrogatories”—therefore, our opinions are admitted to have some weight. He says: “This address”—the one he wants us to read and express our opinion upon —”was delivered some time since; if of more recent date, I [he] might modify somewhat.”

Now, Olcott’s People from the Other World was published January, 1875;* Mr. Coleman’s letter to the Colonel was written in January, 1877; and his present “protest” to the Journal appeared February, 1878. It puzzles me to know how a man “in search of truth” could lower himself so far AS to hunt for it in the coat pockets of an author whose work is “dearly demonstrative of the utterly unscientific character of his researches, full of exaggerations, inaccuracies, marvelous statements recorded at second hand without the slightest confirmation, lackadaisical sentimentalities, egotistical rhodomontade and grammatical inelegancies and solecisms.” To go to a man for “truth,” who is characterized by “the most fervid imagination and brilliant powers of invention,” according to Mr. Emmette Coleman, shows Mr. Coleman in a sorry light indeed! His only excuse can be that in January, 1877, when he invited Colonel Olcott to discuss with him—despite the fact that the Theosophical Society had been established in 1875, and all our “heresies” were already in print—his estimation of his intellectual powers was different from what it is now, that Mr. Coleman’s “address” has been left two years unread and unnoticed.

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* [More likely about March 11th, 1875.—Compiler.]

Does this look like our offering ourselves as “leaders”? We address the great body of intelligent American Spiritualists. They have as much a right to their opinions as we to ours; they have no more right than we to falsely state the positions of their antagonists. But their would-be champion, Mr. Coleman, for the sake of having an excuse to abuse me, pretends to quote (see column 2, paragraph 1) from something I have published, a whole sentence that I defy him to prove I ever made use of. This is downright literary fraud and dishonesty. A man who is in “search of truth” does not usually employ a falsehood as a weapon.

Good friends, whose inquiries we have occasionally but rarely answered, bear us witness that we have always disclaimed anything like “leadership”; that we have invariably referred you to the same standard authors whom we have read, the same old philosophers which we have studied. We call on you to testify that we have repudiated dogmas and dogmatists, whether living men or disembodied spirits. As opposed to materialists, theosophists are Spiritualists, but it would be as absurd for us to claim the leadership of Spiritualism as for a Protestant priest to speak for the Romish Church, or a Romish cardinal to lead the great body of Protestants, though both claim to be Christians! Recrimination seems to be the life and soul of American journalism, but I really thought that a Spiritualistic organ had more congenial matter for its columns than such materialistic abuse as the present “Fort Leavenworth” criticism!

One chief aim of the writer seems to be to abuse Isis Unveiled. My publisher will doubtless feel under great obligation for giving it such a notoriety just now, when the fourth edition* is ready to go to press. That the fossilized reviewers of the Tribune and Popular Science Monthly—both admitted advocates of materialistic science, and unsparingly contemptuous denunciators of Spiritualism—should, without either having read my book, brand it as Spiritualistic moonshine, was perfectly natural.

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* [Rather the fourth printing of the same original edition; the word “edition” has been often used in a rather loose manner.—Compiler.]

I should have thought that I had written my first volume, holding up modern science to public contempt for its unfair treatment of psychological phenomena, to small purpose, if they had complimented me. Nor was I at all surprised that the critic of the New York Sun permitted himself the coarse language of a partisan and betrayed his ignorance of the contents of my book by terming me a "Spiritualist." But I am sorry that a critic like Mr. Coleman, who professes to speak for the Spiritualists and against the materialists, should range himself by the side of the flunkeys of the latter, when at least twenty of the first critics of Europe and America, not Spiritualists, but well-read scholars, should have praised it even more unstintedly than he has bespattered it. If such men as the author of The Great Dionysiak Myth and Poseidon,* writing a private letter to a fellow archeologist and scholar, which he thought I would never see, says the design of my book is "simply colossal," and that the book "is really a marvelous production" and has his "entire concurrence" in its views about: "(1) The wisdom of the ancient sages; (2) The folly of the merely material philosopher [the Emmette Colemans, Huxleys and Tyndalls]; (3) The doctrine of Nirvana; (4) Archaic monotheism," etc.; and when the London Public Opinion calls it "one of the most extraordinary works of the Nineteenth Century," in an elaborate criticism; and when Alfred R. Wallace says, "I am amazed at the vast amount of erudition displayed in the chapters, and the great interest of the topics on which they treat—your book will open up to many Spiritualists a whole world of new ideas, and cannot fail to be of the greatest value in the inquiry which is now being so earnestly carried on," Mr. Coleman really appears in the sorry light of one who abuses for the mere sake of abusing.

What a curious psychological power I must have! All the Journal writers, from the talented editor down to Mr. Coleman, pretend to account for the blind devotion of Colonel Olcott for Theosophy, the over-partial panegyric of Miss Kislingbury, the friendly recantation of Dr. G. Bloede, and the surprisingly vigorous defense of myself by Mr. C. Sotheran, and other recent events, on the ground of my having psychologized them all into the passive servitude of hoodwinked dupes!

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* [Robert Brown, Jr.]

I can only say that such psychology is next door to a miracle. That I could influence men and women of such acknowledged independence of character and intellectual capacity, would be at least more than any of your lecturing mesmerizers or "spirit controls" have been able to accomplish. Do you not see, my noble enemies, the logical consequences of such a doctrine? Admit that I can do that, and you admit the reality of magic, and my powers as an adept. I never claimed that magic was anything but psychology practically applied. That one of your mesmerizers can make a cabbage appear a rose, is only a lower form of the power you all endow me with. You give an old woman—whether forty, fifty, sixty, or ninety years old (some swear I am the latter, some the former), it matters not; an old woman whose "Kalmuco-Buddhisto-Tartaric features," even in youth, never made her appear pretty; a woman, whose ungainly garb, uncouth manners and masculine habits are enough to frighten any bustled and corseted fine lady of fashionable society out of her wits you give [her] such powers of fascination as to draw fine ladies and gentlemen, scholars and artists, doctors and clergymen, to her house by the scores, to not only talk philosophy with her, not merely to stare at her as though she were a monkey in red flannel breeches, as some of them do, but to honor her in many cases with their fast and sincere friendship and grateful kindness! Psychology! If that is the name you give it, then, although I have never offered myself as a teacher, you had better come, my friends, and be taught at once the "trick" (gratis, for unlike other psychologizers, I never yet took money for teaching anybody anything), so that hereafter you may not be deceived into recognizing as— what Mr. Coleman so graphically calls "the sainted dead of earth"—those pimple-nosed and garlic-breathing beings who climb ladders through trap-doors and carry tow wigs and battered masks in the penetralia of their underclothing.

H. P. BLAVATSKY.

“The masculino-feminine Sclavonic Theosoph, from Crim-Tartary” — a title which does more credit to Mr. Coleman's vituperative ingenuity than to his literary accomplishments.

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MADAME BLAVATSKY ON INDIAN METAPHYSICS

[The Spiritualist, London, March 22, 1878, pp. 140-41]*

Sir,

Two peas in the same pod are the traditional symbol of mutual resemblance, and the time-honoured simile forced itself upon me when I read the twin letters of our two masked assailants in your paper of February 22nd. In substance they are so identical that one would suppose the same person had written them simultaneously with his two hands, as Paul Morphy will play you two games of chess, or Kossuth dictate two letters at once. The only difference between these two letters—lying beside each other on the same page, like two babes in one crib—is, that “M. A. (Cantab.)’s” is brief and courteous, while “Scrutator’s” is prolix and uncivil.

By a strange coincidence both these sharp-shooters fire from behind their secure ramparts a shot at a certain “learned occultist” over the head of Mr. C. C. Massey, who quoted some of that personage’s views, in a letter published May 10th, 1876. Whether in irony or otherwise, they hurl the views of this “learned occultist” at the heads of Colonel Olcott and myself, as though they were missiles that would floor us completely.

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* [Square brackets in the body of this article are H.P.B.’s own. —Compiler.]

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Now, the “learned occultist” in question is not a whit more, or less, learned than your humble servant, for the very simple reason that we are identical. The extracts published by Mr. Massey, by permission, were contained in a letter from myself to him. Moreover, it is now before me, and, save one misprint of no consequence, I do not find in it a word that I would wish changed. What is said there I repeat now over my own signature—the theories of 1876 do not contradict those of 1878 in any respect, as I shall endeavour to prove, after pointing out to the impartial reader the quaking ground upon which our two critics stand. Their arguments against Theosophy—certainly “Scrutator’s”—are like a verdant moss, which displays a velvety carpet of green, without roots, and with a deep bog below.

When a person enters a controversy over a fictitious signature, he should be doubly cautious, if he would avoid the accusation of abusing the opportunity of the mask to insult his opponents with impunity. Who or what is “Scrutator”? A clergyman, a medium, a lawyer, a philosopher, a physician (certainly not a metaphysician), or what? Quien sabe? He seems to partake of the flavour of all, and yet to grace neither. Though his arguments are all interwoven with sentences quoted from our letters, yet in no case does he criticize merely what is written by us, but what he thinks we may have meant, or what the sentences might imply. Drawing his deductions, then, from what existed only in the depths of his own consciousness, he invents phrases, and forces constructions upon which he proceeds to pour out his wrath. Without meaning to be in the least personal—for, though propagating “absurdities” with “utmost effrontery,” I would feel sorry and ashamed to be as impertinent with “Scrutator” as he is with us—yet, hereafter, when I see a dog chasing the shadow of his own tail, I will think of his letter.

In my doubts as to what this assailant might be, I invoked the help of Webster to give me a possible clue in the pseudonym. “Scrutator,” says the great lexicographer, “is one who scrutinizes,” and “scrutiny” he derives from the Latin scrutari, “to search even to the rags”; which scrutari itself he traces back to a Greek root, meaning “trash, trumpery.” In this ultimate analysis, therefore, we must regard the nom de plume, while very applicable to his letter of February 22nd, very unfortunate for himself; for at best it makes him a sort of literary chiffonnier, probing in the dust-heap of the language for bits of hard adjectives to fling at us. I repeat that, when an anonymous critic accuses two persons of “slanderous imputations” (the mere reflex of his own imagination), and of “unfathomable absurdities,” he ought, at least, to make sure (1) that he has thoroughly grasped what he is pleased to call the “teachings” of his adversaries; and (2) that his own philosophy is infallible. I may add, furthermore, that when that critic permits himself to call the views of other people—not yet half-digested by himself—”unfathomable absurdities,” he ought to be mighty careful about introducing as arguments into the discussion sectarian absurdities far more “unfathomable” and which have nothing to do with either science or philosophy.

I suppose [gravely argues “Scrutator”] a babe’s brain is soft, and a quite unfit tool for intelligence, otherwise Jesus could not have lost His intelligence when He took upon Himself the body and the brain of a babe [!!?].

The very opposite of Oliver Johnson evidently, this Jesus-babe of “Scrutator’s.”

Such an argument might come with a certain force in a discussion between two conflicting dogmatic sects, but if picked “even to rags,” it seems but “utmost effrontery”—to use “Scrutator’s” own complimentary expression—to employ it in a philosophical debate, as if it were either a scientific or historically proved fact! If I refused, at the very start, to argue with our friend “M. A. (Oxon.),” a man whom I esteem and respect as I do few in this world, only because he put forward a “cardinal dogma,” I shall certainly lose no time in debating Theosophy with a tattering Christian, whose “scrutinizing” faculties have not helped him beyond the acceptance of the latest of the world’s Avatars, in all its unphilosophical dead letter meaning, without even suspecting its symbolical significance.

To parade in a would-be philosophical debate the exploded dogmas of any church, is most ineffectual, and shows, at best, a great poverty of resource. Why does not "Scrutator" address his refined abuse, ex cathedra, to the Royal Society, whose Fellows doom to annihilation every human being, Theosophist or Spiritualist, pure or impure?

With crushing irony he speaks of us as "our teachers." Now, I remember having distinctly stated in a previous letter that we have not offered ourselves as teachers, but, on the contrary, decline any such office—whatever may be the superlative panegyric of my esteemed friend, Mr. O'Sullivan, who not only sees in me "a Buddhist priestess" (!), but, without a shadow of warrant of fact, credits me with the foundation of the Theosophical Society and its Branches! Had Colonel Olcott been half as "psychologised" by me as a certain American Spiritualist paper will have it, he would have followed my advice and refused to make public our "views," even though so much and so often importuned in different quarters. With characteristic stubbornness, however, he had his own way, and now reaps the consequence of having thrown his bomb into a hornet's nest. Instead of being afforded opportunity for a calm debate, we get but abuse, pure and simple—the only weapon of partisans. Well, let us make the best of it, and join our opponents in picking the question "to rags." Mr. C. C. Massey comes in for his share, too, and, though fit to be a leader himself, is given by "Scrutator" a chief!

Neither of our critics seems to understand our views (or his own) so little as "Scrutator." He misapprehends the meaning of Elementary, and makes a sad mess of spirit and matter. Hear him say that elementary is a new-fangled and ill-defined term . . . not yet two years old!

This sentence alone proves that he forces himself into the discussion, without any comprehension of the subject at issue.

Evidently, he has neither read the mediaeval nor modern Kabalists. Henry Khunrath is as unfamiliar to him as the Abbé Constant. Let him go to the British Museum, and ask for the Amphitheatrum Sapientiae Aeternae of Khunrath. He will find in it illustrative engravings of the four great classes of elementary spirits, as seen during an evocation of ceremonial magic by the Magus who lifts the Veil of Isis. The author explains that these are disembodied vicious men, who have parted with their divine spirits, and become as beasts. After reading this volume, “Scrutator” may profitably consult Éliphas Lévi, whom he will find using the words “Elementary Spirits” throughout his Dogme et Rituel de la Haute Magie, in both senses in which we have employed it. This is especially the case where (Vol. I, p. 262 et seq.) he speaks of the evocation of Apollonius of Tyana by himself. Quoting from the greatest Kabalistic authorities, he says:

When a man has lived well, the astral cadaver evaporates like a pure incense, as it mounts towards the higher regions; but if a man has lived in crime, his astral cadaver, which holds him prisoner, seeks again the objects of his passions and desires to resume its earthly life. It torments the dreams of young girls, bathes in the vapour of spilt blood, and wallows about the places where the pleasures of his life flitted by; it watches without ceasing over the treasures which it possessed and buried: it wastes itself in painful efforts to make for itself material organs [materialize itself] and live again. But the stars attract and absorb it; its memory is gradually lost, its intelligence weakens, all its being dissolves . . . The unhappy wretch loses thus in succession all the organs which served its sinful appetites Then it [this astral body, this “soul,” this all that is left of the once living man] dies a second time and for ever, for it then loses its personality and its memory. Souls which are destined to live, but which are not yet entirely purified, remain for a longer or shorter time captive in the astral cadaver, where they are refined by the odic light, which seeks to assimilate them to itself and dissolve. It is to rid themselves of this cadaver that suffering souls sometimes enter the bodies of living persons, and remain there for a time in a state which the Kabalists call embryonic [embryonat]. These are the aerial phantoms evoked by necromancy [and I may add, the “materialized Spirits” evoked by the unconscious necromancy of incautious mediums, in eases where the forms are not transformations of their own doubles]; these are larvae, substances dead or dying with which one places himself en rapport.

Further Lévi says (op. cit., p. 164):

The astral light is saturated with elementary souls . . . Yes, yes, these spirits of the elements do exist. Some wandering in their spheres, others trying to incarnate themselves, others, again, already incarnated and living on earth; these are vicious and imperfect men.

And in the face of this testimony (which he can find in the British Museum, two steps from the office of The Spiritualist!) that since the Middle Ages the Kabalists have been writing about elementaries, and their potential annihilation, “Scrutator” permits himself to arraign Theosophists for their “effrontery” in foisting upon Spiritualists a “new-fangled and ill-defined term” which is “not yet two years old”!!

In truth, we may say that the idea is older than Christianity, for it is found in the ancient Kabalistic books of the Jews. In the olden time they defined three kinds of “souls”—the daughters of Adam, the daughters of the angels, and those of sin; and in the book of The Revolution of the Souls three kinds of “spirits” (as distinct from material bodies) are shown—the captive, the wandering and the free spirits. If “Scrutator” were acquainted with the literature of Kabalism, he would know that the term elementary applies not only to one principle or constituent part, to an elementary primary substance, but also embodies the idea which we express by the term elemental—that which pertains to the four elements of the material world, the first principles or primary ingredients. The word “elemental,” as defined by Webster, was not current at the time of Khunrath, but the idea was perfectly understood. The distinction has been made, and the term adopted by Theosophists for the sake of avoiding confusion. The thanks we get are that we are charged with propounding, in 1878, a different theory of the “elementaries” from that of 1876!

Does anything herein stated, either as from ourselves, or Khunrath, or Lévi, contradict the statement of the “learned occultist” that:

Each atom, no matter where found, is imbued with that vital principle called spirit . . . Each grain of sand, equally with each minutest atom of the human body, has its inherent latent spark of the divine light?

Not in the least. “M. A. (Cantab.)” asks, “How then, can a man lose this divine light, in part or in whole, as a rule before death, if each minutest atom of the human body has its inherent latent spark of the divine light?” Italicizing some words, as above, but omitting to emphasize the one important word of the sentence, i.e., “latent,” which contains the key to the whole mystery. In the grain of sand, and each atom of the human material body, the spirit is latent, not active; hence, being but a correlation of the highest light, something concrete as compared with the purely abstract, the atom is vitalized and energized by spirit, without being endowed with distinct consciousness. A “grain of sand, as every minutest atom, is certainly “imbued with that vital principle called spirit.” So is every atom of the human body, whether physical or astral, and thus every atom of both, following the law of evolution, whether of objective or semi-concrete astral matter, will have to remain eternal throughout the endless cycles, indestructible in their primary, elementary constituents. But will “M. A. (Cantab.)” for all that, call a grain of sand, or a human nail-paring, consciously immortal? Does he mean us to understand him as believing that a fractional part, as a fraction, has the same attributes, capabilities, and limitations as the whole? Does he say that because the atoms in a nail-paring are indestructible as atoms, therefore the body, of which the nail formed a part, is of necessity, as a conscious whole, indestructible and immortal?

Our opponents repeat the words Trinity, Body, Soul, Spirit, as they might say the cat, the house, and the Irishman inhabitating it—three perfectly dissimilar things. They do not see that, dissimilar as the three parts of the human trinity may seem, they are in truth but correlations of the one eternal essence—which is no essence; but unfortunately the English language is barren of adequate expression, and, though they do not see it, the house, the physical Irishman and the cat are, in their last analysis, one. I verily begin to suspect that they imagine that spirit and matter are two, instead of one!

Truly says Vishnu Bawa Brahmachâri, in one of his essays in Marathi (1869), that the opinion of the Europeans that matter is “Padârtha” (an equivalent for the “pada,” or word “Abháva,” i.e., Ahey, composed of two letters, “Ahe,” meaning is, and “nahin,” not), whereas “Abhâva” is no “Padârtha,” is foolishly erroneous!”

Kant, Schopenhauer and Hartmann seem to have written to little effect, and Kapila will be soon pronounced an antiquated ignoramus. Without at all ranging myself under Schopenhauer’s banner, who maintains that in reality there is neither spirit nor matter, yet I must say that if ever he were studied, Theosophy would be better understood.

But can one really discuss metaphysical ideas in an European language? I doubt it. We say “spirit,” and behold, what confusion it leads to! Europeans give the name spirit to that something which they conceive as apart from physical organization, independent of corporeal, objective existence; and they call spirit also the airy, vaporous essence, alcohol. Therefore, the New York reporter who defined a materialized Spirit as “frozen whiskey,” was right, in his way. A copious vocabulary, indeed, that has but one term for God and for alcohol! With all their libraries of metaphysics, European nations have not even gone to the trouble of inventing appropriate words to elucidate metaphysical ideas. If they had, perhaps one book in every thousand would have sufficed to really instruct the public, instead of there being the present confusion of words, obscuring intelligence, and utterly hampering the Orientalist, who would expound his philosophy in English. Whereas, in the latter language, I find but one word to express, perhaps, twenty different ideas, in the Eastern tongues, especially Sanskrit, there are twenty words or more to render one idea in its various shades of meaning.

We are accused of propagating ideas that would surprise the “average” Buddhist. Granted, and I will liberally add that the average Brahminist might be equally astonished. We never said that we were either Buddhists or Brahminists in the sense of their popular exoteric theologies.

Buddha, sitting on his lotus, or Brahmâ, with any number of teratological arms, appeal to us as little as the Catholic Madonna, or the Christian personal God, which stare at us from cathedral walls and ceilings. But neither Buddha nor Brahmâ represent to their respective worshippers the same ideas as these Catholic icons, which we regard as blasphemous. In this particular, who dares say that Christendom, with its boasted civilization, has outgrown the fetishism of the Fijians? When we see Christians and Spiritualists speaking so flippantly and confidently about God and the materialization of "spirit," we wish they might be made to share a little in the reverential ideas of the old Aryas.

We do not write for "average" Buddhists, or average people of any sort. But I am quite willing to match any tolerably educated Buddhist or Brahman against the best metaphysicians of Europe, to compare views on God and on man's immortality.

The ultimate abstract definition of this—call it God, force. Principle, as you will—will ever remain a mystery to Humanity, though it attain to its highest intellectual development. The anthropomorphic ideas of Spiritualists concerning spirit are a direct consequence of the anthropomorphic conceptions of Christians as to the Deity. So directly is the one the outflow of the other, that "Scrutator's" handiest argument against the duality of a child and potential immortality is to cite "Jesus who increased in wisdom as his brain increased."

Christians call God an Infinite Being, and then endow Him with every finite attribute, such as love, anger, benevolence, mercy! They call Him All-Merciful, and preach eternal damnation for three-fourths of humanity in every church; All-Just, and the sins of this brief span of life may not be expiated by even an eternity of conscious agony. Now, by some miracle of oversight, among thousands of mistranslations in the "Holy" Writ, the word "destruction," the synonym of annihilation, was rendered correctly in the King James' version, and no dictionary can make it read either damnation, or eternal torment.

Though the Church consistently put down the “destructionists,” yet the impartial will scarcely deny that they come nearer than their persecutors to believing what Jesus taught and what is consistent with justice, in teaching the final annihilation of the wicked.

To conclude, then, we believe that there is but one indefinable principle in the whole universe, which being utterly incomprehensible by our finite intellects, we prefer rather to leave undebated, than to blaspheme its majesty with our anthropomorphic speculations. We believe that all else which has being, whether material or spiritual, and all that may have existence, actually or potentially in our idealism, emanates from this principle. That everything is a correlation in one shape or another of this Will and Force; and hence, judging of the unseen by the visible, we base our speculations upon the teachings of the generations of sages who preceded Christianity, fortified by our own reason.

I have already illustrated the incapacity of some of our critics to separate abstract ideas from complex objects, by instancing the grain of sand and the nail-paring. They refuse to comprehend that a philosophical doctrine can teach that an atom imbued with divine light, or a portion of the great Spirit, in its latent stage of correlation, may, notwithstanding its reciprocal or corresponding similarity and relations to the one indivisible whole, be yet utterly deficient in self-consciousness. That it is only when this atom, magnetically drawn to its fellow atoms, which had served in a previous state to form with it some lower complex object, is transformed at last, after endless cycles of evolution, into MAN—the apex of perfected being, intellectually and physically, on our planet—in conjunction with them becomes, as a whole, a living soul, and reaches the state of intellectual self-consciousness. “A stone becomes a plant, a plant an animal, an animal a man, and man a spirit,” say the Kabalists. And here again, is the wretched necessity of translating by the word “spirit” an expression which means a celestial, or rather ethereal, transparent man—something diametrically opposite to the man of matter, yet a man. But if man is the crown of evolution on earth, what is he in the initiatory stages of the next existences—that man who, at his best, even when he is pretended to have served as a habitation for the Christian God, Jesus, is said by Paul to have been “made a little lower than the angels”?

But now we have every astral spook transformed into an “angel”! I cannot believe that the scholars who write for your paper—and there are some of great intelligence and erudition who think for themselves; and whom exact science has taught that ex nihilo nihil fit; who know that every atom of man’s body has been evolving by imperceptible gradations, from lower into higher forms, through the cycles— accept the unscientific and illogical doctrine that the simple unshelling of an astral man transforms him into a celestial spirit and “angel” guide.

In Theosophical opinion a spirit is a ray, a fraction of the whole; and the Whole being Omniscient and Infinite, its fraction must partake, in degree, of the same abstract attributes. Man’s “spirit” must become the drop of the ocean, called “Iśvara-Bhava”—the “I am one body, together with the universe itself” (I am in my Father, and my Father is in me), instead of remaining but the “Jiva-Bhava,” the body only. He must feel himself not only a part of the Creator, Preserver and Destroyer, but of the soul of the three, the Parabrahma, who is above these, and is the vitalizing, energizing, and ever-presiding Spirit. He must fully realize the sense of the word “Sahajânanda,” that state of perfect bliss in Nirvâna, which can only exist for the It, which has become co-existent with the “formless and actionless present time.” This is the state called “Vartamana,” or the “Ever Still Present,” in which there is neither past nor future, but one infinite eternity of present. Which of the controlling “spirits,” materialized or invisible, have shown any signs that they belong to the kind of real spirits known as the “Sons of Eternity”? Has the highest of them been able to tell even as much as our own Divine Nous can whisper to us in moments when there comes the flash of sudden prevision? Honest communicating “intelligences” often answer to many questions: “We do not know; this has not been revealed to us.” This very admission proves that, while in many cases on their way to knowledge and perfection, yet they are but embryonic, undeveloped “spirits”; they are inferior even to some living Yogis who, through abstract meditation, have united themselves with their personal individual Brahmâ, their Âtman, and hence have overcome the “Ajñâna,” or lack of that knowledge as to the intrinsic value of one’s “self,” the Ego, or self-being, so recommended by Socrates and the Delphic commandment.

London has been often visited by highly intellectual, educated Hindus. I have not heard of any one professing a belief in “materialized spirits”—as spirits. When not tainted with Materialism, through demoralizing association with Europeans, and when free from superstitious sectarianism, how would one of them, versed in the Vedânta, regard these apparitions of the circle? The chances are that, after going the rounds of the mediums, he would say: “Some of these may be survivals of disembodied men’s intelligences, but they are no more spiritual than the average man. They lack the knowledge of ‘Dhyânânta,’ and evidently find themselves in a chronic state of ‘Mâyâ,’ i.e., possessed of the idea that ‘they are that which they are not.’ The ‘Vartamana’ has no significance for them, as they are cognizant but of the ‘Vishama’ [that which, like the concrete numbers in mixed mathematics, applies to that which can be numbered]. Like simple, ignorant mortals, they regard the shadow of things as the reality, and vice versa, mixing up the true light of the ‘Vyatireka’ with the false light or deceitful appearance—the ‘Anvaya.’ . . . In what respect, then, are they higher than the average mortal? No; they are not spirits, not ‘Devas,’ . . . they are astral ‘Dasyus.”

Of course, all this will appear to “Scrutator” “unfathomable absurdities,” for, unfortunately, few metaphysicians shower down from Western skies. Therefore, so long as our English opponents will remain in their semi-Christian ideas, and not only ignore the old philosophy, but the very terms it employs to render abstract ideas; so long as we are forced to transmit these ideas in a general way—particularly being impracticable without the invention of special words—it will be unprofitable to push discussion to any great length. We would only make ourselves obnoxious to the general reader, and receive from other anonymous writers such unconvincing compliments as “Scrutator” has favoured us with.

H. P. BLAVATSKY.

New York, March 7th, 1877.*

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* [An obvious error for 1878.—Compiler.]

[In H.P.B.'s Scrapbook, Vol. VII, pp. 56-57, there is pasted a cutting from The Spiritualist of London, dated March 29, 1878. It is an article by G. Damiani regarding "The Manifestations in Naples of the Alleged Spirit of Nana Sahib." H.P.B. wrote the following remarks at the end of this article:]

How interesting—were it not for the fact that there is every reason to believe that Nana Sahib is still alive.

———————

THE CAVE OF THE ECHOES*

AN APPALLING TALE OF RETRIBUTIVE JUSTICEINFLICTED

BY AN EARTHBOUND "SPIRIT."

BY H. P. BLAVATSKY.

[Banner of Light, Boston, Vol. XLII, March 30, 1873, p. 2]

In the older countries of Europe and Asia there frequently occur examples of interference by the dead with the living, to which American Spiritualists are as yet comparative strangers. The experience of many generations has taught the higher, equally with the lower classes, to accept this! intervention as a fixed fact. With this difference, however, that as a rule, the former acknowledging the reality of the phenomena, find, to escape ridicule, a convenient loophole by attributing them to strange coincidences, while the latter, with less learning but more intuition, have no difficulty in divining the real cause. Tales calculated to freeze the blood with horror circulate in many of the lands I have visited, and more than once, instances of the reward and punishment of good or evil deeds by occult agency have come under my own observation.

The story I am about to relate has the merit of being perfectly true. The family is well-known in that portion of the Russian dominions where the scene is located. The circumstance was witnessed by one of my relatives, upon whom it made an impression that he carried to his grave.

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* [In her Scrapbook, Vol. I, p. 119, where the cuttings of this story are pasted. H.P.B. wrote in pen and ink:

3d story (Killed on account of being too horrible . . .)

She most likely means by this that the New York Sun refused to publish it at the time her 1st and 2nd stories appeared therein.

This story was republished by H.P.B. in The Theosophist, Vol. IV, April, 1883, pp. 164-66, and later appeared in a Russian version—most likely from H.P.B.'s own pen—in Rebus (Riddle), Vol. V, January 5, 12 and 19, 1886. The latter version is somewhat fuller, even though it lacks some of the paragraphs of the English text.—Compiler.]

My object in telling it is to illustrate one of the many phases of psychological science studied by Theosophists, and which i must be studied by whoever would inform himself thoroughly upon the relations of living man with the silent world of shadows—that bourne from which . . . some travellers do return....

It may be taken as a case of mediumship of a most striking kind—in short, a transfiguration. It differs only in degree from that of Mrs. Markee—formerly Compton—witnessed and described by Colonel Olcott in his work, and one of the most astounding ones on record.* The physical body of Mrs. Compton was transformed alternately into the shapes of a dwarfish girl and a tall Indian chief. In the present instance the haunting soul of an old man enters a child's body, and temporarily re-incarnating itself, becomes the agent of inexorable destiny. The intelligent reader will need no further hint to enable him to trace the lesson which my veracious narrative conveys.†

In one of the distant governments of Russia, in a small town on the very borders of Siberia, a mysterious tragedy occurred some twenty years ago—a tragedy which haunts the memory of the older inhabitants of the district to this very day, and is recounted but in whispers to the inquisitive traveller.

About six versts from the little town of P——, famous for the wild beauty of its scenery, and for the wealth of its inhabitants—generally proprietors of mines and iron foundries —stood an old and aristocratic mansion. Its household consisted of the master, a rich old bachelor, and his brother, a widower and the father of two sons and three daughters. It was known that the proprietor, Mr. Izvertzoff, had adopted his brother's children, and, having formed an especial attachment for his eldest nephew, Nicholas, had made him the sole heir to his numerous estates.

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* [Vide Col. H. S. Olcott, People from the Other World, Hartford, Conn., 1875, pp. 479 et seq.—Compiler.]

† [The opening paragraphs, up to here, .10 not occur in the Russian version of this story.—Compiler.]

Time rolled on. The uncle was getting old, the nephew coming of age. Days and years had passed in monotonous serenity, when, on the hitherto clear horizon of the quiet family appeared a cloud. On an unlucky day one of the nieces took it into her head to study the zither. The instrument being of purely Teutonic origin, and no teacher for that specialty residing in the neighborhood, the indulgent uncle sent to St. Petersburg for both. After diligent search only one such professor could be found willing to trust himself in such close proximity to Siberia. It was an old German artist, who, sharing equally his earthly affections between his instrument and a pretty blonde daughter, would part with neither. And thus it came to pass that, one fine morning, the old professor arrived at the mansion with his zither-case under one arm, and his fair Minchen leaning on the other.

From that day the little cloud began growing rapidly; for every vibration of the melodious instrument found a responsive echo in the old bachelor’s heart. Music awakens love, they say, and the work begun by the zither was completed by Minchen’s blue eyes. At the expiration of six months the niece had become an expert zitherplayer and the uncle was desparately in love. One morning, gathering his adopted family around him, he embraced them all very tenderly, promised to remember them in his will, and wound up by declaring his unalterable resolution to marry the blue-eyed Minchen. After which he fell upon their necks and wept in silent rapture. The family also wept: but it was for another cause. Having paid this tribute to self-interest, they tried their best to rejoice, for the old gentleman was sincerely beloved. Not all of them rejoiced, though. Nicholas, who had equally felt himself heart-smitten by the pretty Germain maid, and who found himself at once defrauded of his belle and his uncle’s money, neither rejoiced nor consoled himself, but disappeared for the v hole day.

STARTING ON A LONG JOURNEY.

Meanwhile Mr. Izvertzoff gave orders to prepare his travelling carriage for the following morning. It was whispered that he was going to the government town at some distance from here, with the intention of altering his will.

Though very wealthy he had no superintendent on his estate, but kept his books himself. The same evening, after supper, he was heard in his room scolding angrily at his body-servant who had been in his service for over thirty years. This man, Ivan, was a native of Northern Asia, from Kamchatka. Brought up by the family in the Christian religion, he was thought very much attached to his master. But when the tragic circumstances I am about to relate had brought all the police force to the spot, it was remembered that Ivan was drunk on that night; that his master, who had a horror of this vice, had paternally thrashed him and turned him out of the room; and that Ivan had been seen reeling out of the door and heard to mutter threats.

There was on the estate of the Izvertzoffs a great cavern, which excited (and still excites) the curiosity of all who visited it. A pine forest, which began nearly at the garden gate, climbed by steep terraces a long range of rocky hills, which it covered with a belt of impenetrable verdure. The grotto leading to the place which people called the “Cave of the Echoes,” was situated about half a mile from the mansion, from which it appeared as a small excavation in the hillside, almost hidden by luxuriant plants. Still it was not so masked as to prevent any person entering it from being readily seen from the terrace of the house. Inside the grotto, the explorer finds at the rear of an ante-chamber a narrow cleft, having passed which he emerges into a lofty cavern, feebly lighted through fissures in a ceiling fifty feet high. The cavern itself is immense, capable of easily holding two or three thousand people. A part of it was, at the time of my story, paved with flags, and often used in the summer by picnic parties as a ball-room. Of an irregular oval shape, it gradually narrows into a broad corridor, which runs several miles underground, intercepted here and there by other chambers as large and lofty as the ballroom, but, unlike that, inaccessible except by boat, as they are full of water. These natural basins have the reputation of being unfathomable.

On the margin of the first of these was a small platform, with several mossy rustic seats arranged on it, and it is from this spot that the phenomenal echoes were heard in all their weirdness. A word pronounced in a whisper or a sigh seemed caught up by endless, mocking voices, and instead of diminishing in volume, as honest echoes generally do, the sound grew louder at every successive repetition, until at last it burst forth like the repercussion of a pistol shot, and receded in a plaintive wail down the corridor.

On the evening in question, Mr. Izvertzoff had mentioned his intention of having a dancing party in the cave on his wedding day, which he had fixed for an early date. On the following morning, while preparing for his departure, he was seen by his family entering the grotto, accompanied only by the Siberian. Half an hour later Ivan returned to the mansion for a snuffbox which his master had forgotten in his room, and went back with it to the cave. An hour later the whole household was startled with his loud cries. Pale, and dripping with water, Ivan rushed in like a madman and declared that Mr. Izvertzoff was nowhere to be found in the grotto. Thinking he had fallen into one of the lakes, he had dived into the first basin in search of him, and got nearly drowned himself.

The day passed in vain attempts to find the body. The police filled the house, and louder than the rest in his despair seemed Nicholas, the nephew, who had returned home only in time to hear the sad tidings.

A dark suspicion fell upon Ivan, the Siberian. He had been struck by his master the night before, and had been heard to swear revenge. He had accompanied him alone to the cave, and when his room was searched a casket full of rich family jewelry, known to have been carefully kept in old Izvertzoff’s apartment, was found under Ivan’s bedding. Vainly did the man call God to witness that the casket had been handed to him in charge by his master himself, just before they proceeded to the cave; that it was the latter’s purpose to have the jewelry reset, as he intended it for a wedding present for his bride, and that he, Ivan, would willingly give his own life to recall that of his benefactor, if he knew him to be dead.

No heed was paid to him, however, and he was arrested upon the charge of foul murder, though no definite sentence could be passed on him, as, under the old Russian law, a criminal cannot be sentenced for any crime, however conclusive the evidence, unless he confesses his guilt; yet the poor man had the prospect of prison for the whole of his life, unless he did confess.

A MARRIAGE.

After a week spent in useless search the family arrayed themselves in deep mourning, and, as the will as originally drawn remained without a codicil, the whole of the estate passed into the hands of the nephew. The old teacher and his fair daughter bore this sudden reverse of fortune with true Germanic phlegm, and prepared to depart Taking again his zither under one arm, the father was about to lead his Minchen by the other, when the nephew stopped him by offering himself as groom instead of his departed uncle The change was found an agreeable one, and, without much ado, the young couple were married.

Ten years roll away again, and we find the happy family at the beginning of 1855 The fair, blue-eyed Minchen had become fat and vulgar. From the day of the old man’s disappearance Nicholas had been morose and retired in his habits. Many wondered at the change in him, for now he was never seen to smile. It seemed as if his only aim in life, since the catastrophe, was to find out his uncle’s murderer or rather to bring Ivan to confess his guilt. But the man still persisted that he was innocent.

An only son had been born to the young couple, and it was hoped that this would have brought a ray of sunshine to the father’s heart. But it was such a weak and puny little creature that it seemed scarce able to catch its breath; and so, according to the Russian custom in such cases, the family priest was called to christen it the same evening, lest, dying, it might go to the place prepared for unbaptized infants by Christian theology.

The family and servants were gathered at the ceremony in the large reception room of the house, and the priest was about to dip the babe thrice in the water, when he was seen to stop abruptly, turn deadly pale, and stare into vacancy, while his hands shook so violently that he almost dropped the child into the baptismal font. At the same time, the nurse, who stood at the end of the first row of spectators, gave a wild shriek, and pointing to the direction of the library room used by the old Izvertzoff, ran away in terror. No one could understand the panic of these two personages, for, except them, no one had seen anything extraordinary. Some had remarked the library door swing slowly open, but it must have been caused by the wind, which was now wailing all through the old mansion. After the ceremony, the priest, corroborated by the hysterically sobbing maid, solemnly averred that he had seen, for one moment, the apparition of the deceased master upon the threshold of his library, then swiftly glide toward the font, and instantly disappear. Both witnesses described the spectre as having on its features an expression of menace. The priest, after crossing himself and muttering prayers, insisted that the whole family should have Masses said for the space of seven weeks for the repose of the “troubled soul.”*

It was a strange child, this babe of Nicholas and Minchen, and seemed to have an uncanny atmosphere about it. Small, delicate, and ever ailing, his frail life appeared to hang by a thread as he grew. When his features were in repose, his resemblance to his grand uncle was so striking that the members of the family often shrank from him in terror. It was the pale, shrivelled face of a man of sixty upon the shoulders of a child of nine years. He was never seen to either laugh or play; but, perched in his high chair, gravely sat, folding his arms in a way peculiar to the late Izvertzoff. He would remain so for hours, motionless and drowsy. His nurse was often seen furtively crossing herself, at night upon approaching him; and not one of his attendants would consent to sleep alone with him in the nursery. His father’s behaviour toward him was still more strange.

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* [This entire scene is lacking in the Russian version of the story. —Compiler.]

He seemed to love him passionately, and yet to hate him bitterly at moments. He never embraced or caressed the boy, but would pass long hours watching him, with livid cheek and staring eye, as he sat quietly in a corner, in his goblin-like, old-fashioned way. The child had never left the estate, and few outside the family knew him.

A MYSTERIOUS TRAVELLER.

About the middle of July, a tall Hungarian traveller, preceded by a great reputation for eccentricity, wealth, and most extraordinary mesmeric powers, arrived at P— from Kamchatka, where, as was rumoured, he had resided for some time, surrounded by Shamans. He settled in the little town, with one of this sect, and was said to experiment in mesmerism on this North Siberian "sorcerer," as he was called by the inhabitants. He gave dinners and parties, and during such receptions, invariably exhibited his Shaman of whom he felt very proud. One day, the notables of P——made an unexpected invasion of the domain of Nicholas Izvertzoff, and requested of him the loan of his “Cave” for an evening entertainment. Nicholas consented with great reluctance, and with still greater hesitancy was he prevailed upon to join the party, among whom was my own relative.

The first cavern and the platform beside the bottomless lake glittered that evening with lights. Hundreds of flickering torches and lamps, stuck in the clefts of the rocks, illuminated the place, and drove the shadows from the mossy nooks and corners, where they had been undisturbed for many years. The stalactites on the walls sparkled brightly, and the sleeping echoes were suddenly awakened by a confusion of joyous laughter and conversation. The Shaman, who was never lost sight of by his friend and patron, sat in a corner, half entranced as usual. Crouched on a projecting rock, about midway between the entrance and the water, with his orange-yellow wrinkled face, flat nose, and thin beard, he looked more like an ugly stone idol than a human being. Many of the company pressed round him and received correct answers from the oracle to their questions, the Hungarian cheerfully submitting his mesmerized “subject” to cross examination.

A LOVING NEPHEW.

Suddenly one of the party, a lady, thoughtlessly remarked that it was in that very cave that old Mr. Izvertzoff had so unaccountably disappeared ten years before. The foreigner appeared interested, and desired to learn more of the mysterious circumstances. Nicholas was sought in the crowd, and led before the eager group. He was the host, and he found it impossible to refuse the narrative demanded by a sympathizing guest. He repeated the sad tale in a trembling voice, with a pallid cheek, and a tear was seen to glitter in his feverish eye. The company was greatly affected, and encomiums upon the behaviour of the loving nephew, who so honoured the memory of his uncle and benefactor, freely circulated in sympathetic whispers. Suddenly the voice of Nicholas became choked, his eyes started from their sockets, and, with a suppressed groan, he staggered back. Every eye in the crowd followed with curiosity his haggard look, as it remained riveted upon a weazened little face that peeped from behind the back of the Shaman.

“Where do you come from? Who brought you here, child?” lisped out Nicholas, as pale as death itself.

“I was in bed, papa; this man came to me and brought me here in his arms,” simply answered the boy, pointing to the Shaman, beside whom he stood on the rock, and who, with his eyes closed, kept swaying himself to and fro like a living pendulum.

“That is very strange,” remarked one of the guests; “why, the man has never moved from his place!”

“Good God! What an extraordinary resemblance!” muttered an old resident of the town, a friend of the dead man.

“You lie, boy!” fiercely exclaimed the father. “Return to your bed; this is no place for you. . . “

“Come, come,” interposed the Hungarian, with a strange expression of authority on his face, and encircling with his arm, as if in protection, the slender, childish figure. “The little fellow has seen my Shaman’s double, which roams sometimes far away from his body, and has mistaken the astral man for the outward phantom itself. Let the child remain with us awhile.”

At these strange words the guests stared at each other in mute surprise, and some of them looked upon the speaker with real terror.

UNRAVELING THE MYSTERY AT LAST.

“By the bye,” continued the Hungarian, with a very peculiar firmness of accent, and addressing the public rather than any one in particular, “why should we not try to unravel the mystery hanging over that tragedy, with the help of the clairvoyant powers of my Shaman? Is the suspected party still lying in prison? . What? . . . not confessed till now? This is indeed strange. But now we will learn the truth in a few minutes. . . . My Shaman’s second sight, when properly directed, never errs. Let all keep silent!”

He then approached the Tehuktchene, and making as though drawing an imaginary circle with his hand around himself, the Shaman, and boy, immediately began his operations over the subject without so much as asking the consent of the master of the place. The latter stood rooted to the spot as if petrified with horror, and unable to articulate a sound. Except by him, the suggestion was met with general approbation, and the “Police-Master,” Colonel S——, was the first to approve the idea.

“Ladies and gentlemen,” then said the mesmerizer in amiable tone, “allow me for this once to proceed otherwise than I generally do. I will employ the method of native magic. It is more appropriate to this wild place, and, I dare say, we will find it far more effective than our European mode of mesmerization.”

Without waiting for an answer he drew from a bag that, as he explained, never left his person, first, a small drum, and then two little vials—one full of liquid, the other empty. With the contents of the former he sprinkled the Shaman, who fell to trembling and nodding more violently than ever. The air was filled with the perfumes of spicy odors, and the atmosphere itself seemed to become clearer.

Then, to the horror of those present, he approached the Shaman, and taking a miniature, antiquated-looking knife from his bosom, quietly plunged the sharp steel into the man's forearm and, drew blood from it, which he caught in the empty vial. When it was half-filled he pressed the orifice of the wound with his thumb, and stopped the flow as easily as if he had corked a bottle; after which he sprinkled the blood over the little boy's head. He then suspended the drum from his neck, and with two ivory drumsticks which were covered with strange carved letters and signs, be began beating a sort of reveille——he said to drum up the Shaman's "spirits."

MAGICAL WONDERS.

The bystanders, half shocked and half terrified at these extraordinary proceedings, eagerly, yet half timidly, crowded around him, and for a few moments a dead silence reigned throughout the lofty cavern. Nicholas, with his face livid and corpse-like, stood speechless as before.

And now the mesmerizer magician had placed himself between the Shaman and the platform, and continued slowly drumming. The first notes were muffled, and vibrating so softly in the air that they awakened no echo; only the Shaman quickened still more his pendulum-like motion, and the child became restless. The mysterious drummer then began a low chant, slow, impressive and solemn.

As the unknown words issued from his lips, the flames of the torches, lamps and candles wavered and flickered, until they began dancing in rhythm with the chant. A cold wind came wheezing from the dark corridors beyond the water, leaving a plaintive echo in its trail. Then a sort of nebulous vapor, which seemed to ooze from the rocky ground and walls, gathered about the Shaman and the boy. Around the latter the aura was silvery and transparent, but the cloud which enveloped the former was red and sinister. Approaching nearer the platform, the adept beat a louder call on his drum, and this time the echo caught it up with terrific effect. It reverberated near and far in incessant peals; one wail followed another, louder and louder, until the thundering roar seemed the chorus of a thousand demon voices rising from the fathomless depths of the dark lake.

The water itself, whose tranquil surface, illuminated by many lights, had previously been smooth as a sheet of glass, became suddenly agitated, as if a powerful gust of wind had swept over its face.

Another chant and a roll of the drum, and the mountain trembled to its foundation with the cannon-like peals which rolled through the dark and distant corridors. The Shaman's body rose two yards in the air, and, nodding and swaying, he sat, self-suspended, like a hideous apparition. But the transformation which now occurred in the boy chilled everyone with fear as they speechlessly watched the scene. The silvery cloud about the child now seemed to lift him, too, into the air; but, unlike the Shaman, his feet never left the ground. The little boy began to grow as if the work of years was to be miraculously accomplished in a few seconds. He became tall and large, and his senile features grew older, in harmony with the body. A few more seconds and the youthful form had entirely disappeared: it was totally absorbed in another individuality! and, to the horror of those present who had been familiar with his appearance, this individuality was old Izvertzoff! . . .

THE PHANTOM.

On his left temple was a large, gaping wound from which trickled great drops of blood. The phantom now moved directly in front of Nicholas, who, with his hair standing erect, gazed at his own son, transformed into his uncle, with the look of a raving madman. This sepulchral silence was broken by the Hungarian, who, addressing the child phantom, asked him in solemn voice: "In the name of Them who have all powers, answer the truth, and nothing but the truth. Restless soul, was thy body lost by accident, or foully murdered?"

The spectre's lips moved, but it was the echo from afar which answered in lugubrious shouts:

"Murdered! Murde-red! Mur-de-red!"

"Where? How? By whom?" asked the adept.

The apparition pointed a finger at Nicholas, and without removing its gaze or lowering its arm, retreated backward slowly towards the lake.

At every step it took, the young Izvertzoff, as if compelled by some irresistible fascination, advanced a step toward it, until the phantom reached the edge of the water, and the next moment was seen gliding on its surface. It was a fearful, ghostly scene!

When Nicholas had come to within two steps of the brink of the watery abyss, a violent convulsion ran through the frame of the guilty man. Flinging himself upon his knees, he clung to one of the rustic seats with a desperate clutch, and, staring wildly, uttered one long, piercing cry of agony, which rang through the ears of the crowd, but was unable to arouse even one of them from the lethargy into which they seemed all plunged. Like one in the clutches of a nightmare, they saw, heard, and remembered all, but were unable to stir a finger. The phantom now remained motionless on the water, and, bending its extended hand, slowly beckoned the assassin to come. Crouched in abject terror, the wretched man shrieked until the cavern rang again:

"I did not . . . no, I did not murder you! . . ."

Then came a splash, and now there was the boy in the dark water, struggling for his life in the middle of the lake, with the same motionless, stern apparition brooding over him, from whose very substance the child seemed to have dropped out.

"Papa! papa! save me!—I am drowning!" cried the piteous little voice amid the uproar of the echoes.

"My boy!" shrieked Nicholas in the accents of a maniac, springing to his feet, "My boy! save, oh, save him! . . . Yes, I confess—I am the murderer! . . . I killed him!"

"Killed . . . him . . . killed . . . killed! . . ." repeated hundreds of echoes like peals of laughter from a legion of infuriated demons.

Another splash, and the phantom suddenly disappeared. With one cry of unutterable terror the company, released from the spell which had hitherto paralyzed them, rushed toward the platform to the rescue of both father and child. But their feet were rooted to the ground anew as they beheld amid the swirling eddies a whitish, shapeless mass, an elongated mist, wrapping the murderer in tight embrace, and slowly sinking into the bottomless lake! . . .

On the morning after these occurrences, when, after a sleepless night, some of the party went to the residence of the Hungarian gentleman, they found it closed and deserted. He and the Shaman had disappeared. To add to the general consternation, the Izvertzoff mansion took fire on that same night, and was completely destroyed. The archbishop himself performed the ceremony of exorcism, but the locality is considered accursed to this day.

The government investigated the facts, and—ordered silence.

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And now a few words in conclusion.* I hope that, whoever else may be disposed to question the possibility of an occurrence like the above, it will not be the intelligent Spiritualist. Not a feature in my narrative but finds in the records of mediumship its parallel. The apparition of the astral form like that of old Izvertzoff at the baptism is an everyday affair with clairvoyants. If the child was transformed into a man, in the sight of a crowd of people, so has a child-apparition been seen to emerge from Dr. Monck's side and many children to step out of William Eddy's cabinet. If elongation of the body occurred in the boy's case, the same thing is alleged of various mediums. If a "spirit"—according to the accepted phraseology, an "astral man" as we term it—crowding out the undeveloped soul of the newly-born dual creature, took possession of his body, so have hundreds of other earth-bound souls obsessed the bodies of mediums. Interchange of "souls" has been noticed in living men unacquainted with each other, and even residing at opposite points of the globe. This may happen either from disease, which generally loosens the bonds between the astral and the physical man, or in consequence of some other occult condition.

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* [These concluding remarks do not appear in the Russian version of the story.—Compiler.]

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The levitation of the Shaman is no more a matter of wonder; and if his “double” wandered from his entranced body, so has the same phenomenon been oft reported in Spiritualistic papers as happening under our own observation. This Russian episode but confirms what investigators of modern phenomena have experienced. In it, throughout a period of ten years, the whole plot is developed by a real disembodied “spirit.” Earth-bound, he burned for a just but fiendish revenge, the planning and execution of which constituted certainly an insurmountable impediment to the progress and purification of the troubled soul. The “Elementals” play no part in my story, except when thrown into violent perturbation by the sounds of the magical drum and the incantations of the adept. The action of these creatures was limited to the flickering of the flames, the disturbance of the water in the lake, and the intensification of the awakened echoes. The phenomena at P—— were produced and controlled by an adept-psychologist, working for, with, and through a disembodied soul, upon a deliberate plan for the accomplishment of a cruel vengeance, which, though charged to the account of the unhappy, restless astral man, yet accomplished the ends of the unerring law of Retribution in punishing the guilty and rescuing the innocent.

Let the Spiritualist who would pronounce magic an exploded superstition, compare the methods of the “magician” with those of the “circle.” The latter derives its very name from the most common arrangement of the sitters. required by the “spirits” themselves. This is found philosophical and necessary by the Spiritualists. To ensure the formation of a circular magnetic current, the sitters are obliged to take hold of hands. Most generally the medium will complain of being affected if this magnetic chain is broken. Instances are known where instruments floating in the air have fallen upon the breaking of this current. The “magician” either draws with chalk a circle around the spot where the occult forces are to be concentrated to produce phenomena, as Baron Du Potet is known by all France to do—or forms one in thought, by will power; and this cannot be broken unless his WILL gives way.

The rhythmic drum beats of the “magician” and his incantations are but another and more perfected form of the singing and music-playing of modern circles. In a word, the modern séance could be and should be made a school of magic, or philosophical, controllable Spiritualism. Verb. sap.

New York, 1878.

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ISIS UNVEILED AND THE TODAS

[The Spiritualist, London, April 5,1878, pp. 161-62]

To the Editor of The Spiritualist.

Sir,

I have read the communications of “H.M.” in your paper of the 8th inst. I would not have mentioned the “Todas” at all in my book, if I had not read a very elaborate octavo work in 271 pages, by William E. Marshall, Lieut.-Col. of Her Majesty’s Bengal Staff Corps, entitled, A Phrenologist Among the Todas, copiously illustrated with photographs of the squalid and filthy beings to whom “H.M.” refers. Though written by a staff officer, assisted “by the Rev. Friedrich Metz, of the Basel Missionary Society, who had spent upwards of twenty years of labours” among them, and “the only European able to speak the obscure Toda tongue,” the book is so full of misrepresentations—though both writers appear to be sincere—that I wrote what I did.

What I said I knew to be true, and I do not retract a single word. If neither “H.M.” nor Lieut.-Col. Marshall, nor the Rev. Mr. Metz have penetrated the secret that lies behind the dirty huts of the aborigines they have seen, that is their misfortune, not my fault.

H. P. BLAVATSKY.

New York, March 18th, 1878.

THE TODAS

[The Spiritualist, London, April 12, 1878]

Sir,

For my answer to the sneer of your correspondent “H.M.” about my opinion of the Todas (The Spiritualist, March 8), a few lines sufficed. I only cared to say that what I have written in Isis Unveiled was written after reading Colonel Wm. E. Marshall’s A Phrenologist among the Todas, and in consequence of what, whether justly or not, I believe to be the erroneous statements of that author. Writing about Oriental psychology, its phenomena and practitioners, as I did, I would have been ludicrously wanting in common sense if I had not anticipated such denials and contradictions as those of “H.M.” from every side. How would it profit the seeker after this Occult knowledge to face danger, privations, and obstacles of every kind to gain it, if, after attaining his end, he should not have facts to relate of which the profane were ignorant? A pretty set of critics the ordinary travellers or observers, even though what Dr. Carpenter euphemistically calls a “scientific officer,” or “distinguished civilian,” when, confessedly every European unfurnished with some mystical passport, is debarred from entering any orthodox Brahman’s house, or the inner precincts of a pagoda. How we poor Theosophists should tremble before the scorn of those modern Daniels when the cleverest of them has never been able to explain the commonest “tricks” of Hindu jugglers, to say nothing of the phenomena of the Fakirs! These very savants answer the testimony of Spiritualists with an equally lofty scorn, and resent as a personal affront the invitation to even attend a séance.

I should therefore have let the “Todas” question pass, but for the letter of “Late Madras C.S.” in your paper of the 15th. I feel bound to answer it, for the writer plainly makes me out to be a liar. He threatens me, more over, with the thunderbolts that a certain other officer has concealed in his library closet.

It is quite remarkable how a man who resorts to an alias, sometimes forgets that he is a gentleman. Perhaps such is the custom in your civilized England, where manners and education are said to be carried to a superlative elegance; but not so in poor, barbarous Russia, which a good portion of your countrymen are just now preparing to strangle (if they can). In my country of Tartaric Cossacks and Kalmucks, a man who sets out to insult another, does not usually hide himself behind a shield. I am sorry to have to say this much, but you have allowed me, without the least provocation, and upon several occasions, to be unstintedly reviled by correspondents, and I am sure that you are too much of a man of honour to refuse me the benefit of an answer.

"Late Madras C.S." sides with Mrs. Showers in the insinuation that I never was in India at all. This reminds me of a calumny of last year, originating with "spirits" speaking through a celebrated medium at Boston, and finding credit in many quarters. It was, that I was not a Russian, did not even speak that language, but was merely a French adventuress. So much for the infallibility of some of the sweet "angels"! Surely, I will neither go to the trouble of exhibiting to any of my masked detractors, of this or the other world, my passports viséed by the Russian embassies half a dozen times, on my way to India and back. Nor will I demean myself to show the stamped envelopes of letters received by me in different parts of India. Such an accusation makes me simply laugh, for my word is, surely, as good as that of anybody else. I will only say that more's the pity that an English officer, who was "fifteen years in the district," knows less of the Todas than I, who, he pretends, never was in India at all. He calls gopura a "tower" of the pagoda. Why not the roof, or anything else, as well? Gopura is the sacred pylon, the pyramidal gateway by which the pagoda is entered; and yet I have repeatedly heard the people of Southern India call the pagoda itself a gopura. It may be a careless mode of expression employed among the vulgar; but when we come to consult the authority of the best Indian lexicographers we find it accepted. In John Shakespear's Hindustani-English Dictionary (edition of 1849, p. 1727) the word gopura is rendered as "an idol temple of the Hindus."

Has “Late Madras C.S.,” or any of his friends, ever climbed up into the interior, so as to know who or what is concealed there? If not, then perhaps his fling at me was a trifle premature. I am sorry to have shocked the sensitiveness of such a philological purist, but, really, I do not see why, when speaking of the temples of the Todas—whether they exist or not—even a Brahman Guru might not say that they had their gopuras. Perhaps he, or some other brilliant authority in Sanskrit and other Indian languages, will favour us with the etymology of the word? Does the first syllable, go or gu, relate to the roundness of these “towers,” as my critic calls them (for the word go does mean something round), or to gopa, a cowherd, which gave its name to a Hindu caste, and was one of the names of Krishna, go-pâla, meaning the cowherd? Let these critics carefully read Colonel Marshall’s work, and see whether the pastoral tribe, whom he saw so much, and discovered so little about, whose worship (exoteric, of course) is all embraced in the care of the sacred cows and buffaloes; the distribution of the “divine fluid”—milk; and whose seeming adoration, as the missionaries tell us, is so great for their buffaloes, that they call them the “gift of God,” could not be said to have their gopuras, though the latter were but a cattle-pen, a tiriêri, the mand, in short, into which the phrenological explorer crawled alone by night with infinite pains and—neither saw nor found anything! And because he found nothing he concludes they have no religion, no idea of God, no worship. About as reasonable an inference as Dr. W. B. Carpenter might come to if he had crawled into Mrs. Showers’ séance-room some night when all the “angels” and their guests had fled, and straightway reported that among Spiritualists there are neither mediums nor phenomena.

Colonel Marshall I find far less dogmatic than his admirers. Such cautious phrases as “I believe,” “I could not ascertain,” “I believe it to be true,” and the like, show his desire to find out the truth, but scarcely prove conclusively that he has found it.

At best it only comes to this, that Colonel Marshall believes one thing to be true, and I look upon it differently. He credits his friend the missionary, and I believe my friend the Brahman, who told me what I have written. Besides, I explicitly state in my book (see Isis Unveiled, Vol. II, pp. 614, 615):

. . as soon as their [the Todas]* solitude was profaned by the avalanche of civilization . . . the Todas began moving away to other parts as unknown and more inaccessible than the Nîlgiri hills had formerly been.

The Todas, therefore, of whom my Brahman friend spoke, and whom Captain W. L. D. O'Grady, late manager of the Madras Branch Bank at Ootacamund, tells me he has seen specimens of, are not the degenerate remnants of the tribe whose phrenological bumps were measured by Colonel Marshall. And yet, even what the latter writes of these, I, from personal knowledge, affirm to be in many particulars inaccurate. I may be regarded by my critics as over-credulous, but this is surely no reason why I should be treated as a liar, whether by late or living Madras authorities of the "C.S." Neither Captain O'Grady, who was born at Madras and was for a time stationed on the Nîlgiri Hills, nor I, recognized the individuals photographed in Colonel Marshall's book as Todas. Those we saw wore their dark brown hair very long, and were much fairer than the Badagas, or any other Hindus, in neither of which particulars do they resemble Colonel Marshall's types. "H.M." says:

The Todas are brown, coffee-eoloured, like most other natives.

But turning to Appleton's New American Cyclopaedia (Vol. XII, p. 173), we read:

These people are of a light complexion, having strongly-marked Jewish features, and have been supposed by many to be one of the lost tribes.

"H.M." assures us that the places inhabited by the Todas are not infested by venomous serpents or tigers; but the same Cyclopaedia remarks that:

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* [Square brackets in this article are H.P.B.'s own.—Compiler.]

The base of these mountains . . . is clothed with a dense forest swarming with wild animals of all descriptions, among which elephants and tigers are numerous.

But the “Late” (defunct?—is your correspondent a disembodied angel?) “Madras C.S.” attains to the sublimity of the ridiculous when, with biting irony in winding up, he says:

All good spirits, of whatever degree, astral or elementary, . . . prevent his [Captain R. F. Burton’s] ever meeting with lsis—rough might be the unveiling!

Surely—unless that military Nemesis should tax the hospitality of some American newspaper, conducted by politicians—he could never be rougher than this Madras Grandison! And then, the idea of suggesting that, after having contradicted and made sport of the greatest authorities of Europe and America, to begin with Max Müller and end with the Positivists, in both my volumes, I should be appalled by Captain Burton, or the whole lot of captains in Her Majesty’s service—though each carried an Armstrong gun on his shoulder and a mitrailleuse in his pocket—is positively superb! Let them reserve their threats and terrors for my Christian countrymen.

Any moderately equipped sciolist (and the more empty-headed, the easier) might tear Isis to shreds, in the estimation of the vulgar, with his sophisms and presumably authoritative analysis, but would that prove him to be right, and me wrong? Let all the records of medial phenomena, rejected, falsified, slandered, and ridiculed, and of mediums terrorized, for thirty years past, answer for me. I, at least, am not of the kind to be bullied into silence by such tactics, as “Late Madras” may in time discover; nor will he ever find me skulking behind a nom de plume when I have insults to offer. I always have had, as I now have, and trust ever to retain the courage of my opinions, however unpopular or erroneous they may be considered; and there are not showers enough in Great Britain to quench the ardour with which I stand by my convictions.

There is but one way to account for the tempest which, for four months, has raged in The Spiritualist against Colonel Olcott and myself, and that is expressed in the familiar French proverb—"Quand on veut tuer son chien, on dit qu'il est enragé."

H. P. BLAVATSKY.

New York, March 24th, 1878.

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FOOTNOTES TO "THE SCIENTIFIC HYPOTHESIS RESPECTING MEDIUMISTIC PHENOMENA"

[Banner of Light, Boston, Vol. XLII, April 20,1878]

[In compliance with his request. H.P.B. translated from the Russian A. N. Aksakoff's article entitled "The Scientific Hypothesis Respecting Mediumistic Phenomena" and published in the St. Petersburg Vedomosti. She added two footnotes of her own to the translation; we include below portions of Aksakoff's article to which these footnotes refer.]

. . . Geometrical figures not distinguishable by our thought (similar in form, size, and the mutual relation of their parts) should not be distinguishable by our sensuous perception either; they must be brought into such relations with us as would make them identical in the effects they produce upon us. This condition is satisfied by planes (or figures of two dimensions), symmetrical figures, but it is not satisfied by equally regular solids (figures which embrace the three dimensions). Two equal triangles can always be made to perfectly fit each other by turning over one of them, i.e., through a process accomplished which involves the aid of the third dimension; but if we move these triangles in a plane only, that is to say, using but two dimensions, we would never succeed in making them fit each other, so that one of these would completely occupy the place of the other.

I think that perhaps I can make Mr. Aksakoff's meaning a little clearer by stating the proposition in the following terms: in the case of plane figures, i.e., of two dimensions only (length and breadth) when they are of perfect equivalence, we can verify that equivalence to sensuous perception by the aid of the third dimension of thickness; or otherwise expressing it, by the simple act of superposition whereby our senses verify the equivalence; but in the case of solid bodies of perfect equivalence, these possessing the third dimension already, it is obvious that there is no position of superposition which will enable our sensuous perception to verify the equivalence.

This experiment in the domain of mediumship [to establish Zöllner's hypothesis of the existence of a fourth dimension of space] has nothing substantially new in it; it belongs to a long series of phenomena which exhibit what is generally described as the passage of matter through matter.

The employment of the term "dimension" to express this "passage of matter through matter," appears to me as likely to lead to a great confusion of ideas. It would be made much more comprehensible to the general reader if Zollner were to apply the term quality equally to length, breadth, thickness and permeability. But at best, the present discussion affords one more example of the fact I have repeatedly pointed out, that the European languages are wretchedly poor in words to express metaphysical and psychological ideas in comparison with the Oriental tongues. The property which we have here clumsily designated as a "fourth" dimension of space is known throughout the whole East by appropriate and specific terms, among not only scholars but the very "jugglers" who make boys disappear from beneath baskets. If Western scientists would familiarize themselves a little more with the Pythagorean Tetraktys, or even with the algebraical "unknown quantity" in its transcendental meaning, all difficulties in the way of accepting Zollner's hypothesis would disappear.

FRAGMENTS DE MADAME BLAVATSKY

[La Revue Spirite, Paris. avril, 1878]

Les Spiritualistes Saxons font assez confusion entre l`esprit et le périsprit. Peut-être ne distinguent-ils pas l`un de l'autre, désignant le premier par le mot âme, le second par celui d'esprit. Les T`héosophes font le contraire; pour eux, I'esprit proprement dit, le Nous, est l'esprit. Le périsprit ou Psyché, l'âme.

Les Théosophes n'admettent point de dogmes, c`est-à-dire d'idées, de principes préconçus, auxquels tout doive être subordonné. Ils cherchent la vérité avec sagesse et bonne foi, et sont disposés à l'accepter d'où qu'elle vienne, fut-ce au prix du sacrifice de ce qu'ils ont jusqui'ici admis. Quoiqu'ils disent en ce moment, ils sont loin de penser avoir tout résolu. Une telle prétention serait de l'omniscience, elle serait absurde. Le jour où un nouvel Oedipe aura trouvé l'entière solution de cette énigme des siècles: "Qu'est-ce l'homme?" ce jour là, dogmes anciens et modernes, approximations spiritualistes elles-mêmes, comme le Sphinx antique, se precipiteront dans l'Océan de l'oubli.

Les Théosophes, de même que les philosophes anciens et leur élève Paul, qui disait que le corps physique était pénétré, tenu vivant par le Psyché, périsprits pensent que l'homme est une trinite: corps, périsprit, esprit.

Les Bouddhistes qui distinguent ces trois entités, divisent encore le périsprit en plusieurs parties. Toutefois, sur le point d'arriver à la perfection nirvana—ils n'admettent plus guère qu'une de ces parties: l'Esprit.

Les Grecs faisaient de même, divisant le périsprit en vie et en nature passionelle, ou Thumos. Le périsprit est donc lui-même une combinaison: la vitalite physiologique, Bios; la nature concupiscible, Epithumia; et l'idéalité, Phren. Le périsprit est constitué de la substance éthérée qui emplit l'univers, il dérive donc du fluide astral cosmique, qui n'est point l'esprit; car bien qu'intangible, impalpable, ce fluide astral est matière objective, comparativement à l'esprit.

Par sa nature complexe, le périsprit peut s’allier assez intimement à la nature corporelle pour échapper à l’influence morale d’une vie plus haute. De même, il peut s’unir assez étroitement à l’esprit pour partager sa puissance, auquel cas 1 son véhicule, l’homme physique, peut paraître un Dieu, même pendant sa vie terrestre. Si une telle union de l’esprit et du périsprit n’existe pas, l’homme n’est point immortel comme entité: le périsprit est tôt ou tard dissocié.

Plutarque dit qu’à la mort, Proserpine sépare le corps de l’âme (périsprit), après quoi cette dernière devient un génie ou Daïmon, libre et indépendant. Uue seconde dissolution est à intervenir, sous l’action du bien. Démètre sépare le périsprit de l’esprit. Le premier se résoud, avec le temps, en particules éthérées; le second monte, accède aux pouvoirs divins, devient graduellement un pur esprit divin.

Kapila, ainsi que tous les philosophes de l’Orient, faisait peu de cas de la nature périspritale. C’est cette agglomération de particules grossières, émanations humaines douées des imperfections, des faiblesses, des passions, des appétits même humains, et pouvant, dans certaines conditions, de venir objective, que les Bouddhistes appellent Skandhas, groupes, les Théosophes, âme, Allan Kardec, le périsprit.

Les Brahmanes et les Bouddhistes disent que l’individualité humaine n’est pas assurée tant que l’homme n’a point quitté, avec le dernier de ces groupes, le dernier vestige de teinte terrestre. De là leur doctrine de la métempsycose, si ridiculisée, mais si peu comprise de nos Orientalistes eux-mêmes. La science enseigne, en effet, que les molécules matérielles composant le corps physique de l’homme sont, par le fait de l’évolution, replacées par la nature dans les formes physiques inférieures. Eh bien, les Bouddhistes ne disent pas autre chose des particules du corps astral; ils prétendent que les groupes semi-materiels du périsprit sont appropriés à l’évolution des formes astrales inférieures, et y accèdent suivant leul degré d’épuration. Par conséquent, tant qu’un homme désincarné contient une seule particule de ces skandhas, des portions de son périsprit entrent ultérieurement dans le corps astral des plantes et des animaux.

Et si l’homme astral est tellement matériel que Démètre ne puisse trouver une parcelle d’esprit, alors l’individu est dissous, piece à pièce, dans le creuset de l’évolution. C’est ce que les Hindous figurent par un passage de 1000 années de durée dans le corps impur des animaux. Les Théosophes sont d’accord, pour le fond, avec ces données.

Pour les Théosophes, les grands caractères, les génies, les poètes, artistes véritables, sont inspirés spirituellement, et ne sont pas—en général du moins—de simples Médiums, instruments passifs dans les mains de leurs guides. Ce sont, au contraire, des âmes (périsprits) richement illuminées, c’est-a-dire possédant l’élément esprit à un haut degré, et pouvant dès lors collaborer avec les Esprits purs, à la spiritualisation, à l’élévation de l’humanité.

En ce qui concerne les phénomènes du périsprit et de la médiumité, nous pensons que le Médium purement passif ne peut discerner les bons esprits des mauvais, qu’il lui faut pour cela devenir médiateur conscient. Nous savons aussi que, si l’homme incarné, fut-il adepte éminent, ne peut lutter en puissance avec les purs Esprits qui, étant libérés de leurs skandhas, sont devenus subjectifs aux sens physiques, il peut du moins égaler et même surpasser en matière de phénoménalité, ce que produisent les Médiums ordinaires.

L’enfant, c’est-à-dire un homme non entièrement développé, qui vient à passer dans l’autre monde, peut-il plus y exister, dans des conditions préparées pour les types perfectionnés de son espèce, que la plante ou l’animal?

L’enfant ne possède pour ainsi dire pas encore d’esprit; il n’est qu’âme, et l’éducation n’affecte que sa nature astrales n’a trait qu’aux choses externes.

Le Cycle de l’homme n’est pas complet tant qu’il n’a point passé par la vie terrestre. Aucun stage d’épreuve ni d’expérience ne peut être sauté: il faut avoir été homme avant que d’arriver Esprit pur.

L’enfant mort est donc une faillite de la nature; il doit revivre de nouveau; le même périsprit subit alors l’épreuve interrompue, à l’aide d’une autre naissance. De même pour un idiot de naissance.

Ce sont les seuls cas de réincarnation humaine.*

Si l'enfant, en effet, qui n'est qu'une dualite, était immortel, pourquois les animaux ne le seraient-ils pas? La trinité seule survit.

A la mort, le périsprit devient le corps extrême, au-dedans se forme un corps plus éthére, et l'ensemble est plus ou moins ombragé par l'Esprit.

Cependant, les Elémentaires du corps humain ne sont pas toujours dissociés, à la mort corporelle; il se peut que, par un suprême effort, ils puissent retenir du 3-ème élement, et de la sorte, lentement, avec peine, monter de sphère en sphère, rejetant à chaque passage le plus lourd de leur vêtements, revêtant de plus radieuses enveloppes, et débarrassés de toutes particules materielles arriver enfin à la perfection devenir des unités, des Dieux.

Nous avons dit que l'Homme qui n'a pas une étincelle d'esprit divin pour le sauver, apres sa mort, ne se distingue guere des animaux.

Il y a de tristes cas de ce genre, non seulement parmi les dépravés, mais aussi parmi les aveugles ou les négateurs quand même. C'est, en effet, la volonté humaine, son pouvoir souverain qui règle en partie la destinée, et si un homme s'obstine à croire à l'annihilation après la mort, elle a lieu. La détermination de la vie physique, du genre de la mort, dépend bien souvent de la volonté. Il est des gens qui échappent, par la seule énergie de leur résolution aux étreintes de la mort, tandis que d'autres succombent à d'insignifiantes maladies. Or, ce qu'un homme fait de son corps, il peut le faire de son corps astral, c'est-à-dire de son périsprit désincarné.

H. P. BLAVATSKY.

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* [Consult in this connection Isis Unveiled, Vol. I, pp. 346, 347, 351. —Compiler.]

FRAGMENTS FROM MADAME BLAVATSKY

[La Revue Spirite, Paris, April, 1878]

[Translation of the foregoing original French text]

The Saxon Spiritualists are rather confused between the spirit and the périsprit. Perhaps they do not distinguish the one from the other, describing the first by the word soul, the second by spirit. Theosophists do the opposite; for them the spirit properly is Nous, the spirit. The périsprit or Psychê, is the soul.

Theosophists accept no dogmas, i.e., preconceived ideas or principles, to which everything must be subordinated. They seek truth with wisdom and in good faith, and are willing to accept it from whatever source, even at the cost of the sacrifice of what they have hitherto accepted. Whatever they may teach at the present moment, they are far from thinking that they have settled everything. Such a claim would be that of omniscience; it would he ridiculous. On the day when a new Oedipus shall have found d the complete solution of that riddle of the ages: “What is man?" on that day the ancient and modern doctrines, the approximations of the Spiritualists themselves, will, like the ancient Sphinx, be flung into the ocean of oblivion.

Theosophists, like the ancient philosophers and their pupil Paul, who said that the physical body was penetrated and kept alive by the périsprit, Psychê, consider man as a trinity: body, périsprit, spirit.

The Buddhists, who distinguish these three entities, divide the périsprit still further into several parts. Nevertheless, on the point of approaching perfection—Nirvâna—they hardly admit more than one of these parts: the Spirit.

The Greeks did the same, dividing the périsprit into life and the passional nature, or Thumos. The périsprit is thus itself a combination: the physiological vitality, Bios; the concupiscible nature, Epithumia; and the ideality, Phren.

The périsprit is constituted of the ethereal substance that fills the universe, hence it is derived from the cosmic astral fluid, which is not spirit at all, because although intangible, impalpable, this astral fluid is objective matter as compared with spirit. Owing to its complex nature, the périsprit can ally itself intimately enough with the corporeal nature, to escape the moral influence of a higher life. In the same way it can unite closely enough with the spirit to partake of its potency, in which case its vehicle, the physical man, can appear as a God, even during his terrestrial lifetime. If such a union, of the spirit and the périsprit, does not take place, a man does not become immortal as an entity: the périsprit is sooner or later dissociated.

Plutarch says that at death, Proserpine separates the body from the soul (périsprit), after which the latter becomes a genius or Daïmon, free and independent. A second dissolution has to occur, under the action of the Good. Demeter separates the périsprit from the spirit. The first in time is resolved into ethereal particles; the second ascends, assimilates with the divine powers, and gradually becomes a pure divine spirit.

Kapila, like all the Oriental philosophers, made little of the perisprital nature. It is this agglomeration of gross particles, of human emanations teeming with imperfections, weaknesses, passions, the very human appetites, able, under certain conditions, to become objective, that the Buddhists call Skandhas, groups, the Theosophists, soul, Allan Kardec, the périsprit.

The Brâhmanas and the Buddhists say that the human individuality is not secure so long as man has not left behind with the last of these groups, the remaining vestige of terrestrial coloring. Hence their doctrine of metempsychosis, so much ridiculed but so little understood by our Orientalists themselves. Science teaches, indeed, that the material molecules that compose the physical body of man are, by the process of evolution, replaced by Nature into lower physical forms. Well, the Buddhists say the very same in regard to the particles of the astral body; they assert that the semi-material groups of the périsprit are appropriated to the evolution of lower astral forms and unite with them according to their degree of refinement.

Consequently, so long as a discarnate man contains a single particle of these skandhas, some parts of his périsprit will have to enter the astral bodies of plants or animals. So if the astral man is composed of such material that Demeter cannot find a particle of spirit, the individual is dissolved, bit by bit, in the crucible of evolution. This is what the Hindus typify by a period of a thousand years spent in the impure bodies of animals. Theosophists are in essential agreement with this idea. To Theosophists, the great characters, the geniuses, the poets, the true artists, are spiritually inspired, and are not —at least in general—simply mediums, passive instruments in the hands of their guides. They are, on the contrary, souls (périsprits) richly illuminated, i.e., possessing the spiritual element in a high degree, and therefore able to collaborate with pure Spirits for the spiritualization and elevation of mankind.

In what relates to the phenomena of the périsprit and of mediumship, we believe that the purely passive medium cannot discern good spirits from bad, that to do so he must become a conscious mediator. We also know that though the incarnated man, even if a high adept, cannot compete in power with pure Spirits, who, being liberated from their skandhas have become subjective to the physical senses, they can at least equal and even surpass in the matter of phenomenalism what is produced by ordinary mediums.

Can a child, i.e., a not completely developed man, who passes into the other world, exist there in the conditions prepared for the perfected types of his species, any more than a plant or an animal?

The child does not yet possess a spirit, so to speak; he is merely a soul, and his education has only affected his astral nature, has only dealt with externals.

The cycle of man is not complete so long as he has not passed through terrestrial life. Not one stage of trial or experience can be skipped; he must have been a man before he reaches the state of pure Spirit.

A dead child then is a failure of nature; it must be born again; the same périsprit must in such a case pass through the interrupted trial by means of another birth. The same for the congenital idiot. These are the only cases of human reincarnation.

If the child, indeed, who is only a duality, were immortal, why not the animals also? The triad alone survives.

At death, the périsprit becomes the outermost body; within it is formed a more ethereal body, and the whole is more or less overshadowed by the Spirit.

The elementaries of the human body are, however, not always dissociated at bodily death; it may happen that by a supreme effort they are able to retain some of the third element, and in that way, slowly and with trouble, to ascend from sphere to sphere, throwing off at each step the heavier garment, and becoming clothed in more radiant vestures; finally arriving at perfection, disencumbered of every material particle, and becoming unities, Gods.

We said that the man who has not one spark of the divine spirit to save him after death can scarcely he distinguished from the animals.

There are some sad cases of this kind, not alone among the depraved but also among the willfully blind and the out-and-out deniers. It is, indeed, the will of man, his sovereign power, that partly rules his destiny, and if a man persists in believing in annihilation after death, it will take place. The conditions of the physical life, the kind of death, very often depend on the will.

There are some persons who merely by the force of their resolution, escape the embrace of death, while others yield to trifling maladies. Now, what a man can do with his body, he can also do with his astral body, i.e., with his discarnated perisprit.

H. P. BLAVATSKY.

THE AKHUND OF SWAT

THE FOUNDER OF MANY MYSTICAL SOCIETIES.*

MADAME BLAVATSKY'S DRAMATIC WORD-PAINTING AND GRAPHIC DESCRIPTION OF ABDUL GHAFUR'S REMARKABLE AND EVENTFUL CAREER — ANTAGONISM OF THE SIKHS TO THE MODERN HIEROPHANT —— ALMOST SIMULTANEOUS DEATHS OF THE POPES OF ROME AND SAIDU.

Of the many remarkable characters of this century, Ghafur was one of the most conspicuously so.†

If there be truth in the Eastern doctrine that souls, powerful whether for good or bad, who had not time in one existence to work out their plans, are reincarnated, the fierceness of their yearnings to continue on earth thrusting them back into the current of their attractions, then Ghafur was a re-birth of that Felice Peretti, who is known in history as Pope Sixtus V, of crafty and odious memory. Both were born in the lowest class of society, being ignorant peasant boys and beginning life as herdsmen. Both reached the apex of power through craft and stealth and by imposing upon the superstitions of the masses. Sixtus, author of mystical books and himself a practitioner of the forbidden sciences to satisfy his lust for power and ensure impunity, became Inquisitor-General.

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* [This article appeared most likely in the first issue of the New York Echo which was started by Charles Sotheran. The cutting of it is pasted in H.P.B.'s Scrapbook, Vol. Vll, pp. 101-102. An introductory note written by the Editor is dated April 30, 1878, which is the only clue as to the date of the article, although Col. Olcott states in his Diaries that the first issue of the Echo came out May 3rd. The journal is described as "The Only Secret Society Paper in the World. ' It was short lived and its files have never been located.]

† [The inhabitants of Swat—a tract on the Peshawâr border of the North-West Frontier Province of India—are a clan of Yusafzai Pathâns. They are Suni Mohammedans. As their religious leader, the Akhund of Swat, Abdul Ghafur, born in 1794, ruled the tribe for the last thirty years of his life, and died in 1877. He was succeeded by his son Mian Gul, who, however, never possessed the same influence as his father. —Compiler.]

Made Pope, he hurled his anathemas alike against Elizabeth of England, the King of Navarre, and other important personages. Abdul Ghafur, endowed with an iron will, had educated himself without colleges or professors except through association with the "wise men" of Cuttack. He was as well versed in the Arabic and Persian literature of alchemy and astrology as Sixtus was in Aristotle, and like him knew how to fabricate mesmerized talismans and amulets containing either life or death for those to whom they were presented. Each held millions of devotees under the subjection of their psychological influence, though both were more dreaded than beloved.

Ghafur had been a warrior and an ambitious leader of fanatics, but becoming a dervish and finally a Pope, so to say, his blessing or curse made him as effectually the master of the Amîrs and other Mussulmans as Sixtus was of the Catholic potentates of Europe.

Only the salient features of his career are known to Christendom. Watched, as he may have been, his private life, ambitions, aspirations for temporal as well as religious power, are almost a sealed book. But the one certain thing is, that he was the founder and chief of nearly every secret society worth speaking of among Mussulmans, and the dominant spirit in all the rest. His apparent antagonism to the Wahhabees was but a mask, and the murderous hand that struck Lord Mayo was certainly guided by the old Abdul. The Biktashee Dervishes* and the howling, dancing, and other Moslem religious mendicants recognize his supremacy as far above that of the Sheikh-ul-Islam of the faithful. Hardly a political order of any importance issued from Constantinople or Teheran—heretics though the Persians are —without his having a finger in the pie directly or indirectly. As fanatical as Sixtus, but more cunning yet, if possible, instead of giving direct orders for the extermination of the Huguenots of Islam, the Wahhabees, he directed his curses and pointed his finger only at those among them whom he found in his way, keeping on the best, though secret, terms with the rest.

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* To this day no Biktashee would be recognized as such unless he could claim possession of a certain medal with the seal of this "high-pontiff" of all the Dervishes, whether they belong to one sect or the other.

The title of Nasr-ed-Dîn (defender of the faith) he impartially applied to both the Sultan and the Shah, though one is a Sunnite and the other a Shiah. He sweetened the stronger religious intolerance of the Osman dynasty by adding to the old title of Nasr-ed-Dîn those of Saif-ed-Dîn (Scimitar of Faith) and Amîr-al-mu'minîn (Prince of the Faithful). Every Amîr-al-Sûrî, or leader of the sacred caravan of pilgrims to Mecca, brought or sent messages to, and received advice and instructions from, Abdul, the latter in the shape of mysterious oracles, for which was left the full equivalent in money, presents and other offerings, as the Catholic pilgrims have recently done at Rome.

In 1847-48 the Prince Mirza, uncle of the young Shah and ex-governor of a great province in Persia, appeared in Tiflis, seeking Russian protection at the hands of Prince Vorontzov, Viceroy of the Caucasus.* Having helped himself to the crown jewels and ready money in the treasury he had run away from the jurisdiction of his loving nephew, who was anxious to put out his eyes. Popular rumour asserted that his reason for what he had done was that the great dervish, Akhund, had thrice appeared to him in dreams, prompting him to take what he had and share his booty with the protectors of the faith of his principal wife (he brought twelve with him to Tiflis), a native of Kabul. The secret, though, perhaps, indirect influence he exercised on the Begum of Bhopal, during the Sepoy rebellion of 1857, was a mystery only to the English, whom the old schemer knew so well how to hoodwink. During his long career of Machiavellism friendly with the British, and yet striking them constantly in secret; venerated as a new prophet by millions of orthodox, as well as heretic Mussulmans; managing to preserve his influence over friend and foe, the old "Teacher" had one enemy whom he feared, for he knew that no amount of craft would ever win it over to his side.

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* [Prince Mihail Semyonovich Vorontzov (1782-1856). Viceroy of the Caucasus, 1844-56.—Compiler.]

This enemy was the once mighty nation of the Sikhs, ex-sovereign rulers of the Punjab and masters of the Peshawar Valley. Reduced from their high estate, this warrior people are now under the rule of a single Mahârâja—of Patiala—who is himself the helpless vassal of the British. From the beginning the Akhund had continually encountered the Sikhs in his path. Scarce would he feel himself conqueror over one obstacle, before his hereditary enemy would appear between him and the realization of his hopes. If the Sikhs remained faithful to the British in 1875, it was not through hearty loyalty or political convictions, so much as through sheer opposition to the Mohammedans, whom they knew to be secretly prompted by the Akhund.

Since the days of the great Nanak, of the Kshatriya caste, founder of the Sikh Brotherhood in the second half of the fifteenth century, these brave and warlike tribes have ever been the thorn in the side of the Mogul dynasty, the terror of the Moslems of India. Originating, as we may say, in a religious Brotherhood, whose object was to make away alike with Islamism, Brâhmanism, and other isms, including later Christianity, this sect evolved a pure monotheism in the abstract idea of an ever-unknown Principle, and elaborated it into the doctrine of the “Brotherhood of Man.” In their view, we have but one Father-Mother Principle, with “neither form, shape, nor colour,” and we ought all to be, if we are not, brothers irrespective of distinctions of race or colour. The sacerdotal Brâhman, fanatical in his observance of dead-letter forms, thus became in the opinion of the Sikh as much the enemy of truth as the Mussulman wallowing in a sensual heaven with his houris, the joss-worshipping Buddhist grinding out prayers at his wheel, or yet the Roman Catholic adoring his jewelled Madonnas, whose complexion the priests change from white to brown and black to suit climates and prejudices. Later on, Arjan, son of Ramdas, the fourth in the succession after Nanak, gathering together the doctrines of the founder and his successor Angad, brought out a sacred volume, called Adi-Granth, and largely supplemented it with selections from forty-five Sûtras of the Jainas.

While adopting equally the religious figures of the Vedas and Koran, after sifting them and explaining their symbolism, the Adi-Granth yet presents a greater similarity of ideas respecting the most elaborate metaphysical conceptions with those of the Jaina school of Gurus. The notions of Astrology, or the influence of the starry spheres upon ourselves, were evidently adopted from that most prominent school of antiquity. This will be readily ascertained by comparing the commentaries of Abhâyâdeva Sûrî upon the original forty-five Sûtras in the Magadhi or Balabasha language* with the Adi-Granth. An old Jaina Guru, who is said to have drawn the horoscope of Ranjit Singh, at the time of his greatest power, had foretold the downfall of the kingdom of Lahore. It was the learned Arjan who retired into Amritsar, changed the sect into a politico-religious community, and instituted within the same another and more esoteric body of Gurus, scholars and metaphysicians, of which he became sole chief. He died in prison, under torture, by the order of Aurungzeb, into whose hands he had fallen, at the beginning of the seventeenth century. His son Govinda, a Guru (religious teacher) of great renown, vowed revenge against the race of his father's murderers, and after various changes of fortune the Afghans were finally driven from the Puñjab by the Sikhs in 1767. This triumph only made their hatred more bitter still, and from that moment until the death of Ranjit Singh, in 1839, we find them constantly aiming their blows at the Moslems. Mahan Singh, the father of Ranjit, had set off the Sikhs into twelve misls or divisions, each having its own chief (Sirdar), whose secret Council of State consisted of learned Gurus. Among these were Masters in spiritual Science, and they might, if they had had a mind, have exhibited as astonishing "miracles" and divine legerdemain as the old Mussulman Akhund.

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* This valuable work is now being republished by Ookerdhaboy Shewjee, and has been received by the Theosophical Society from the Editor through the President of the Bombay branch. When finished it will be the first edition of the Jaina Bible. Sûtra-Sangraha or Vihiva Pûnnûttee Sûtra, in existence, as all their sacred books are kept in secret by the Jainas.

He knew it well, and for this reason dreaded them even more than he hated them for his defeat and that of his Amîr by Ranjit Singh.

One highly dramatic incident in the life of the "Pope of Saidu" is the following well-authenticated case, which was much commented upon in his part of India about twenty years ago. One day, in 1858, when the Akhund, squatting on his carpet, was distributing amulets, blessings and prophecies among his pious congregation of pilgrims, a tall Hindu, who had silently approached and mingled in the crowd without having been noticed, suddenly addressed him thus: "Tell me, prophet, thou who prophesiest so well for others, whether thou knowest what will be thine own fate, and that of the 'Defender of the Faith,' thy Sultan of Stamboul, twenty years hence?"

The old Ghafur, overcome with violent surprise, stared at his interlocutor, but no answer came. In recognizing the Sikh he seemed to have lost all power of speech, and the crowd was under a spell.

"If not," continued the intruder, "then I will tell thee. Twenty years more and your 'Prince of the Faithful' will fall by the hand of an assassin of his own house. Two old men, one the Dalai Lama of the Christians, the other the great prophet of the Moslems—thyself—will be simultaneously crushed under the heel of death. Then, the first hour will strike of the downfall of those twin foes of truth—Christianity and Islam. The first, as the more powerful, will survive the second, but both will soon crumble into fragmentary sects, which will mutually exterminate each other's faith. See, thy followers are powerless, and I might kill thee now, but thou art in the hands of Destiny, and that knows its own hour."

Before a hand could be lifted the speaker had disappeared. This incident of itself sufficiently proves that the Sikhs might have assassinated Abdul Ghafur at any time had they chosen so to do, and it may be that The Mayfair Gazette, which in June 1877, prophetically observed that the rival pontiffs of Rome and Swat might die simultaneously, had heard from some "old Indian" this story, which the writer also heard from an informant at Lahore.

H. P. BLAVATSKY.

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THE THEOSOPHICAL SOCIETY
ITS ORIGIN, PLAN AND AIMS

[Printed for the Information of Correspondents] *

I. The Society was founded at the City of New York, in the year 1875.

II. Its officers are a President; two Vice-Presidents; a Corresponding Secretary; a Recording Secretary; a Treasurer; a Librarian; and Councillors.

III. At first it was an open body, but, later, it was reorganized on the principle of secrecy, experience having demonstrated the advisability of such a change.

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* [This is the New York Circular drafted mainly by Colonel H. S. Olcott and which was ready for distribution on May 3rd, 1878. A packet of these was given to Dr. H. J. Billing to take to London, and another to Countess Lydia de Pashkoff to take to Japan. As Col. Olcott points out himself (Old Diary Leaves, I, 399-400): “In drafting the New York circular it occurred to me that the membership of, and supervising entities behind, the Society would be naturally grouped in three divisions, viz., new members not detached from worldly interests; pupils, like myself, who had withdrawn from the same or were ready to do so; and the adepts themselves, who, without being actually members, were at least connected with us and concerned in our work as a potential agency for the doing of spiritual good to the world. With H.P.B.’s concurrence I defined these three groups, calling them sections, and sub-dividing each into three degrees. This, of course, was in the hope and expectation that we should have more practical guidance in adjusting the several grades of members than we had had-— or have since had, I may add.”

Col. Olcott specifically states that the passage beginning: “As the highest development . . .” and ending with “unseen universes” was written by H.P.B. The important words: “the Brotherhood of Humanity” were here used for the first time, and the Circular!ar is devoid of any mention of Spiritualism or phenomena.

There can he very little doubt of the fact that the inspiring guidance of the Adepts was back of the actual wording of this Circular. It is a document of primary importance in the history of the Theosophical Movement.—Compiler.]

IV. Its Fellows are known as Active, Corresponding and Honorary. Only those are admitted who are in sympathy with its objects, and sincerely desire to aid in the promotion of the same.

V. Its Fellowship is divided into three Sections, and each Section into three Degrees. All candidates for active fellowship are required to enter as probationers, in the Third Degree of the Third Section, and no fixed time is specified in which the new Fellow can advance from any lower to a higher degree; all depends upon merit. To be admitted into the highest degree, of the first section, the Theosophist must have become freed of every leaning toward any one form of religion in preference to another. He must be free from all exacting obligations to society, politics and family. He must be ready to lay down his life, if necessary, for the good of Humanity, and of a brother Fellow of whatever race, color or ostensible creed. He must renounce wine, and every other description of intoxicating beverages, and adopt a life of strict chastity. Those who have not yet wholly disenthralled themselves from religious prejudice, and other forms of selfishness, but have made a certain progress towards self-mastery and enlightenment, belong in the Second Section. The Third Section is probationary: its members can leave the Society at will, although the obligation assumed at entrance will continually bind them to absolute secrecy as to what may have been communicated under restrictions.

VI. The objects of the Society are various. It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations.

As the highest development, physically and spiritually, on earth, of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species, physically, and having inherited the nature of the unknown but palpable Cause of his own creation, must possess in his inner, psychical self, this creative power in lesser degree. He should, therefore, study to develop his latent powers, and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes. The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspiration; to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; to make known among Western nations the long-suppressed facts about Oriental religious philosophies, their ethics, chronology, esoterism, symbolism; to counteract, as far as possible, the efforts of missionaries to delude the so-called “Heathen” and “Pagans” as to the real origin and dogmas of Christianity and the practical effects of the latter upon public and private character in so-called civilized countries; to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period, which are mirrored in the oldest Vedas, and in the philosophy of Gautama Buddha, Zoroaster and Confucius; finally, and chiefly, to aid in the institution of a Brotherhood of Humanity, wherein all good and pure men, of every race, shall recognize each other as the equal effects (upon this planet)* of one Uncreate Universal, Infinite, and Everlasting Cause.

VII. Persons of either sex are eligible.

VIII. There are branches of the parent .Society in several countries of the East and West.

IX. No fees are exacted, but those who choose may contribute towards the Society’s expenses. No applicant is received because of his wealth or influence, nor rejected because of his poverty or obscurity.

Correspondence with the parent body may be addressed to “The Theosophical Society, New York.”

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* [This parenthesis was written in by H.P.B., according to Col. Olcott’s statement.—Compiler.]

[In H.P.B.'s Scrapbook, Vol. VII, pp. 113-14, there is a cutting of three columns from the New York Herald of May 13, 1878. It is an article written, according to H.P.B's own notation, by Col. H. S. Olcott, and entitled "Muzzling the Indian Press." Its subtitle is: "The Vernacular Press Act for the Suppression of Native Newspapers—Passed at a Single Sitting of the Viceregal Legislative Council, March 14, 1878."

At the end of this cutting, H.P.B. pasted the colored picture of a lion caught in a net, and a mouse gnawing away the net, and wrote the following:]

The despised MOUSE is not always either on hand or willing to save the Lion—especially when the beast has too been for so long weaving himself the nets in which he got caught at last.

THE ÂRYA SAMÂJ

ALLIANCE OF THEOSOPHY WITH A VEDIC SOCIETY IN THE FAR ORIENT.*

MADAME BLAVATSKY NARRATES THE HISTORY OF THE BRAHMO-SAMAJ AND THE ÂRYA-SAMÂJ.—THE CONFLICT OF FAITHS IN INDIA.—WHY THE THEOSOPHISTS NOW RECEIVE THEIR INSTRUCTIONS FROM A HINDU SECRET SOCIETY.

Christendom sends its missionaries to Heathendom at an expense of millions drained from the pockets of would-be pious folks, who court respectability. Thousands of homeless and penniless old men, women and children are allowed to starve for lack of funds, for the sake, perhaps, of one converted “heathen.” All the spare money of the charitable is absorbed by these dead-head travelling agents of the Christian Church. What is the result? Visit the prison cells of so-called Christian lands, crammed with delinquents who have been led on to felony by the weary path of starvation, and you will have the answer. Read in the daily papers the numerous accounts of executions, and you will find that modern Christianity offers, perhaps unintentionally but none the less surely, a premium for murder and other heinous crimes. Is anyone prepared to deny the assertion? Remember that, while many a respectable unbeliever dies in his bed with the comfortable assurance from his next of kin, and good friends in general, that he is going to hell, the red-handed criminal has but to believe at his eleventh hour that the blood of the Saviour can and will save him, to receive the guarantee of his spiritual adviser that he will find himself when launched into eternity in the bosom of Christ, in heaven, and playing upon the traditional harp.

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* [This article was written by H.P.B. for the New York Echo, onJune 2, 1878, as appears from Col. Olcott’s entry of that date in his Diaries. The Echo was a short lived publication started by Charles Sotheran, one of the original Founders of the T.S., and the files of which do not seem to be accessible, in spite of a wide-spread search. Col. Olcott’s Diaries also mention the fact that the first issue of this Journal came out May 3, 1878, or at least was received by him on that date. The actual date on which the present article appeared in print is snot definitely known, although it must have been sometime in June of 1878. Its text is copied from the cutting pasted in H.P.B.’s Scrapbook, Vol. VIII, pp. 143-44, now in the Adyar Archives.—Compiler.]

Why, then, should any Christian deny himself the pleasure and profit of robbing, or even murdering, his richer neighbor? And such a doctrine is being promulgated among the heathen at the cost of an annual expenditure of millions.

But, in her eternal wisdom, Nature provides antidotes against moral as well as against mineral and vegetable poisons. There are people who do not content themselves with preaching grandiloquent discourses, they act. If such books as Higgins' Anacalypsis, Inman's Ancient and Pagan Christian Symbolism, and that extraordinary work of an anonymous English author—a Bishop, it is whispered—entitled Supernatural Religion,* cannot awaken responsive echoes among the ignorant masses, who do not read books, other means can be, and are resorted to—means more effectual and which will bring fruit in the future, if hitherto prevented by the crushing hand of ecclesiastical and monarchical despotism. Those whom the written proofs of the fictitious character of Biblical authority cannot reach, may be saved by the spoken word. And this work of disseminating the truth among the more ignorant classes is being evidently prosecuted by an army of devoted scholars and teachers, simultaneously in India and America.

The Theosophical Society has been of late so much spoken about; such idle tales have been circulated about it—its members being sworn to secrecy and hitherto unable, even if willing, to proclaim the truth about it—that the public may be gratified to know, at least, about one portion of its work. This much, we are now permitted to do, and we embrace the opportunity with alacrity, for, unlike our antagonists, the Christians, we are disposed to declare open war and not resort to forgery, intrigue and Machiavellism to accomplish our ends.

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* [Walter Richard Cassels, 1826 1907. Vide Vol. VI, pp. 430-31.]

The Theosophical Society means, if it cannot rescue Christians from modern Christianity, at least to aid in saving the “heathen” from its influence. It is now in organized affiliation with the Ârya Samâj of India, its Western representative, and, so to say, under the order of its chiefs. A younger Society than the Brâhmo Samâj, it was instituted to save the Hindus from exoteric idolatries, Brahmanism and Christian missionaries.

The purely Theistic movement connected with the Brâhmo Samâj had its origin in the same idea. It began early in the present century, but spasmodically and with interruption, and only took concrete shape under the leadership of Babu Keshub Chunder Sen in 1858. Rammohun Roy, who may be termed the combined Fénelon and Thomas Paine of Hindustan, was its parent, his first church having been organized shortly before his death in 1833. One of the greatest and most acute of controversial writers that our century has produced, his works ought to be translated and circulated in every civilized land. At his death, the work of the Brahmo Samâj was interrupted. As Miss Collett says, in her Brâhmo Year Book for 1878, it was only in October, 1839, that Debendra Nath Tagore founded the Tattvabodhini-Sabhâ (or Society for the Knowledge of Truth), which lasted for twenty years, and did much to arouse the energies and form the principles of the young church of the Brâhmo Samâj. But, exoteric or open religion as it is now, it must have been conducted at first much on the principles of the Secret Societies, as we are informed that Keshub Chunder Sen, a resident of Calcutta and a pupil of the Presidency College, who had long before quit the orthodox Brâhmanical Church and was searching for a purely Theistic religion, “had never heard of the Brâhmo Samâj before 1858” (see The Theistic Annual, 1878, p. 45). Since then the Brâhmo Samâj, which he then joined, has flourished and become more popular every day. We now find it with Samâjes established in many provinces and cities. At least, we learn that in May 1877, “fifty Samâjes have notified their adhesion to the Society and eight of them have appointed their representatives. Native missionaries of the Theistic religion oppose the Christian missionaries and the Orthodox Brâhmans, and the work is going on lively. So much for the Brâhmo movement.”

And now, with regard to the Arya Samâj, The Indian; Tribune of Allahabad uses the following language in speaking of its founder:

The first quarter of the sixteenth century was no more an age of reformation in Europe than the last of the 19th is in India. Similar causes to those which had operated to bring about a mighty reformation in Europe are, at this moment, working, in India. From amongst its own "Benedictines," Swami Dyanand Saraswati has arisen, who, unlike other reformers, does not wish to set up a new religion of his own, but asks his countrymen to go back to the pristine purity and Theism of their Vedic religion. After preaching his views in Bombay, Poona, Calcutta, and the N.W. Provinces, he came to the Punjab, last year, and here it is that he found the most congenial soil. It was in the land of the five rivers, on the banks of the Indus, that the Vedas were first compiled. It was the Punjab that gave birth to a Nanak. And it is the Punjab that is making such efforts for a revival of Vedic learning and its doctrines. And wherever Swami Dyanand goes, his splendid physique, his manly bearing, his erudite discourses, his thundering eloquence, and his incisive logic bear down all opposition. People rise up and say: We shall remain no longer in this state of ignorance, we shall think and act for ourselves, we have had enough of a crafty priesthood and a demoralizing idolatry, and we shall tolerate them no longer. We shall wipe off the ugliness of ages, and try to shine forth in the original radiance and effulgence of our Aryan ancestors.

The Swami is a most highly honoured Fellow of the Theosophical Society, takes a deep interest in its proceedings, and The Indian Spectator of Bombay, April 14th, 1878, spoke by the book when it said that the work of Pandit Dyanand "bears intimate relation to the work of the Theosophical Society."

While the members of the Brâhmo Samâj may be designated as the Lutheran Protestants of orthodox Brâhmanism, the disciples of the Swami Dyanand should be compared to those learned mystics, the Gnostics, who had the key to those earlier writings which, later, were worked over into the Christian gospels and various patristic literature. As the above-named pre-Christian sects understood the true esoteric meaning of the Chrêstos allegory, which is now materialized into the Jesus of flesh, so the disciples of the learned and Holy Swami are taught to discriminate between the written form and the spirit of the word preached in the Vedas.

And this is the principal point of difference between the Ârya Samâj and the Brâhmos who, as it would seem, believe in a personal God and repudiate the Vedas, while the Âryas see an everlasting Principle, an impersonal Cause in the great "Soul of the universe" rather than a personal Being, and accept the Vedas as the supreme authority, though not of divine origin. But we may better quote in elucidation of the subject what the President of the Bombay Ârya Samâj, also a Fellow of the Theosophical Society, Mr. Hurrychund Chintamon, says in a recent letter to our Society:

Pandit Dyanand maintains that as it is now universally acknowledged that the Vedas are the oldest books of antiquity, if they contain the truth and nothing but the truth in an unmutilated state, and nothing new can be found in other works of later date, why should we not accept the Vedas as a guide for Humanity? . . . A revealed book or revelation is understood to mean one of two things, viz: (1) a book already written by some invisible hand and thrown into the world; or (2) a work written by one or more men while they were in their highest state of mental lucidity, acquired by profound meditation upon the problems of who man is, whence he came, whither he must go, and by what means he may emancipate himself from worldly delusions and sufferings. The latter hypothesis may be regarded as the more rational and correct.

Our Brother Hurrychund here describes those superior men whom we know as Adepts. He adds:

The ancient inhabitants of a place near Thibet, and adjoining a lake called Mansovara*, were first called Devneggury (Devanagari) or godlike people. Their written characters were also called Devneggury or Balbadha letters. A portion of them migrated to the North and settled there, and afterwards spread towards the South, while others went to the West. All these emigrants styled themselves Aryans, or noble, pure, and good men, as they considered that a pure gift had been made to humanity from the "Pure Alone." These lofty souls were the authors of the Vedas."

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* [Actually Mânasa-sarovara.—Compiler.]

What more reasonable than the claim that such Scriptures, emanating from such authors, should contain, for those who are able to penetrate the meaning that lies half concealed under the dead letter, all the wisdom which it is allowed to men to acquire on earth? The Chiefs of the Arya Samâj discredit “miracles,” discountenance superstition and all violation of natural law, and teach the purest form of Vedic Philosophy. Such are the allies of the Theosophical Society. They have said to us: “Let us work together for the good of mankind,” and—we will.

H. P. BLAVATSKY.

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SCIENCE

[The cutting of this article is pasted in H.P.B.’s Scrapbook, Vol. VII, p. 140, and the text is printed in a lay-out similar to an article by S. Watson, dated May 28, 1878, and published in the Voice of Truth, of Memphis, Saturday, June 1st. There is no further identification of its actual source or date.]

As it is claimed to be unphilosophical to enquire into first causes, scientists now occupy themselves with considering their physical effects. The field of scientific investigation is therefore bounded by physical nature. When once its limits are reached, enquiry must stop, and their work be recommenced. With all due respect to our learned men, they are like the squirrel upon its revolving wheel, for they are doomed to turn their “matter” over and over again. Science is a mighty potency, and it is not for us pigmies to question her. But the “scientists” are not themselves science embodied any more than the men of our planet are the planet itself. We have neither the right to demand, nor the power to compel, our “modern-day philosopher” to accept without challenge a geographical description of the dark side of the moon. But, if in some lunar cataclysm one of her inhabitants should be hurled thence into the attraction of our atmosphere, and land, safe and sound, at Dr. Carpenter’s door, he would be indictable as recreant to professional duty if he should fail to set the physical problem at rest.

For a man of science to refuse an opportunity to investigate any new phenomenon, whether it comes to him in the shape of a man from the moon, or a ghost from the Eddy homestead, is alike reprehensible.

H. P. BLAVATSKY.

LETTER TO THE EDITOR OF THE "TIFLIS MESSENGER"

[Translated from the original Russian text.] *

Dear Sir:

In New York, where many people, who hearing the name of Tiflis, will face the serious problem of placing this city in their geographical conceptions—whether at the South Pole or on the White Sea—the newspaper Obzor [Review] is not read. This, of course, is their bad luck, and does not cast the slightest reflection on the highly unprejudiced and scholarly organ of Mr. Nikoladze. But I, as a Russian, was fortunate to receive a clipping of an editorial in No. 20 of the Obzor and to read therein some extremely interesting reminiscences about my unworthy self. The mere fact that such an aesthetical, philological and critical compendium of everything that is elegant in the literature of our era, as is the newspaper Obzor, has deigned to pay me for this flattering attention, honors me and gives pleasure to the readers in Tiflis.

Allow me, therefore, a distant half-compatriot of yours, to express in your respected journal a few words of gratitude, and to make a few remarks directed to your talented confrère . . . Having carefully pondered over this little page, as it were, torn from the book of my distant past, which represents me in the clear mirror of honest criticism (in my real appearance, and not a fancied one), and then, having fathomed the surprisingly profound review of my work Isis Unveiled, upon which neither Russia, nor Tiflis, nor even the thoughtful editor of the Obzor himself, have ever set eyes I became pensive, I must confess . . .

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* [This cutting from the Russian newspaper is preserved in one of H.P.B.'s Scrapbooks in the Adyar Archives.—Compiler.]

It is not the numerous and laudable terms which riveted my attention; others might have been hurt by them, but not I. Oh no! Having lived so many years in America, I have long since become used to newspaper mud-slinging. Here they bark louder yet, and even the respected editor of the young Obzor—such a valiant expert in this branch of literary art, it would seem cannot outdo the American press. It made me ponder because, being inclined in my old age to hold to the wise precepts of pagan antiquity, I was reminded of the pronouncement of the Delphic Oracle: “To know yourself (man) as you are—in the present, know yourself as you were—in the past.” Thus I am even grateful to the kind editor who has, in such a timely manner, become the priest of the Delphic Oracle in print. However, as a citizen of the United States, I was hurt for America, which until now has been given priority in the case of new discoveries and practical inventions. The editorial in the Obzor has ruined that reputation. All our telephones, phonographs and even “electrical” men, have faded before the new and useful discovery of Mr. Nikoladze, namely, the ability to write reviews of books, not on the basis of their actual worth and as a result of honest analysis of the author’s ideas, but simply on a practical application of the science of Lavater and Galen,—i.e., by means of physiognomy or facial fortunetelling, and phrenology, according to the calendar of Martin Zadeki and Co., at Kiev. This great discovery belongs by rights to the Editor of the Obzor, who, as a result of facial recollections, has unveiled with one stroke of his pen both the unfortunate Isis and its no less unfortunate author. Who is unaware of the remarkable ability of Lavater faultlessly to divine and unveil the character, talents, vices, and the most intimate traits of anyone he met, for instance, on the street? Lavater, unfortunately, was killed in the days of the French Directorate by the soldiers of Masséna at Zurich; fate, however, showed its mercy for silly humanity in general, and the victims of the mercenary American press in particular, and did not permit the soldiers of Mukhtar Pasha and the Crescent to kill Mr. Nikoladze on the bloody fields of Armenia.

It preserved him for the Obzor, and so that the great science of “facial fortunetelling” should not perish for lack of a worthy representative. From now on, Russia has found its own Lavater and . . . a new day has dawned in Russian literature. Henceforth, Mssrs. the critics may demand, not the actual published works, but merely the photographs of their authors. In this way the books may be subjected to the careful analysis of the reviewers, by means of their facial recollections alone. That will be cheaper and real fine. Clever was old Socrates not to have left any manuscripts; how bald and pug-nosed they would have appeared to the Editor of the Obzor, can be judged from the editorial in No. 20 of his Journal.

One might suppose that if the eyes of the author of Isis “were shifting in all directions, carefully avoiding meeting ones own”—it was because of a psychic foreboding of the dangerous Lavaterian abilities of Mr. Nikoladze. Unfortunately I do not remember him personally, and must confess that I never heard about such an unpleasant habit of my “eyes” from anyone else, and have never noticed it myself. It would appear I should ponder more deeply the Socratic precept: “Man, know thyself!”

Further, in the same editorial I learn that, while residing at Kutais, I “fooled local scribblers and cadets.” This is very flattering for me personally, but hardly so for the ex-scribblers. Considering that in those peaceful and flourishing days (the sixties) the numerous direct descendants of the reigning princes of Guriya and Imeretia rarely advanced beyond the ranks of cadets and writing clerks, preferring to rush straight from the lower grade benches in the local schools into the embraces of Hymen, and to begin their careers when already bearded, though youthful fathers of families; and furthermore, recollecting that in those distant days I was a mature and rather voluminous lady, and “in addition, with manners which produced a highly unpleasant impression upon the onlooker,” it is impossible not to be genuinely sorry for these innocent “fools.” With what cold-blooded and merciless satire does Mr. Nikoladze scoff at his compatriots—the illustrious “scribblers and cadets,” of the local aristocracy of Kutais.

In conclusion I will permit myself to observe that everything points to the fact that the talented critic, even if he has studied Lavater especially, has nevertheless neglected to acquaint himself with human nature in general. “Artificiality and charlatanry” are weapons only of those who aim at some honor or monetary benefit. Would Mr. Nikoladze dare to say that I or anyone else could possibly have expected anything of that kind in a circle of starving “scribblers and cadets” of Imeretia?

Let us hasten to complete the mystification of the poor Tiflis Messenger that was unable to detect the fact that the 64 newspapers and magazines in America which have so far published, and continue to publish, more or less lengthy reviews of Isis Unveiled, possibly too laudable, have all, to the very last, been bribed by me. That there are sixty-four of them, and those only the ones I have read myself, is easy for me to prove by means of the Scrapbook into which I have pasted them. With such an enormous influence upon the press as I exercise in America, it wouldn’t be a bad thing for the Russian government to flirt with me a little, as I might have some influence upon the forthcoming Russian-American progressive and defensive alliance. The press, it would appear is under my thumb in London also. As proof of this I send you a review of Isis Unveiled from the London Public Opinion of the 29th of December. This journal could also be called Obzor [Review]—but of the public opinion of Europe, and not the private and prejudiced opinions of its editor. Its specialty is to publish and to hold merely the opinions expressed by the voice of the majority in all matters of criticism, politics, literature and the arts. Would not Mr. Nikoladze like to acquaint himself with the standing of the Public Opinion of London, where all writers and artists fear it, as they would fire, on account of its impartiality and severity? Its reviewer, apparently, has so little concern with the personality of the writer, confining his entire attention to the production itself, that he has more than once called the author of Isis, Mr. Blavatsky. I am sending to the editor of the Tiflis Messenger the English original for comparison, and ask to be permitted to translate a few lines from the section on English Literature in that London review.

[Here follows the Russian translation of the review published in the London Public Opinion of December 29, 1877.]

Such is the opinion of one of the most serious among English literary organs concerning my Isis and its author, Mr. Blavatsky. Many people will of course think that praise of myself is out of place here. But in Tiflis, where many knew me, English is not understood, while everyone sees the Russian Obzor of Mr. Nikoladze. Probably he has overlooked the fact that it is quite possible to be the embodiment of all vices, and physical as well as moral deformity, and yet to be at the same time a good, and even an outstanding writer. The editor of Obzor has challenged me with an insulting public declaration, probably because I am located 8,000 miles from him—and I have answered. Will he not favor us now with his estimate of how much, for instance, I had to pay the scholarly journal, Public Opinion of London, for its flattering testimonial?

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[In H.P.B.'s Scrapbook, Vol. VIII, p. 252, there is pasted a cutting from The Bombay Gazette of June 18, 1878, entitled "A Wonderful Discovery." It is an account of Dr. Rotura's method of temporarily suspending animal life. At the end of this article H.P.B. added the following remarks:]

NOTE. On the 26th of March 1877 the N. Y. World printed [see Scrapbook, IV, pp. 49-51] an account of an interview of its reporter with H.P.B., in which she said that the shepherds of Thibet understand how to cause life to be suspended in their domestic animals by manipulating a certain artery in the neck. After a desired time has passed they bring the animals to life again without harm. She used the words,asitappears: "I prophesy to you (the Reporter) that within a year from now scientists will discover how this is done in the case of the lower animals."

[See in this connection H.P.B.’s Letter to the Editor of La Revue Spirite of Paris coneerning the discovery of Dr. Rotura, published in its issue of December 1879. Vide Vol. II of the present Series.]

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LETTER TO THE EDITOR OF L’OPINIONE NAZIONALE

[L’Opinione Nazionale. Firenze, 22 Giugno,1878]

Nostra Corrispondenza. Nouva York

Carissimo Direttore,

Vi spedisco l’Eco di Nuova York—nostro Organo locale delle Società secrete—Vi sarà, credo, di speciale interesse che il nostro Presidente come rappresentante le opinioni della nostra Società prende una prominentissima parte coi Repubblicani della Colonia italiana in questo nostro paese nell’ inaugurare un monumento a Mazzini.

La cerimonia dello scoprimento avrà luogo al 29 Maggio nel Parco Centrale, e copia de’ varii documenti riguardanti codesta funzione vi sarà spedita. La Commissione vorrebbe che io facessi un discorso in lingua russa; ma con tutto l’amore e l’ammirazione che professo per Mazzini ho dovuto rifiutarmi. Detesto far mostra di me sentendomi più atto a vivere nelle selve indiane tra le tigri ed i serpenti che in mezzo a persone in bianchi guanto e con abiti a coda di rondine:

Il giornale italiano Fanfulla mi venne assicurato che censurava gl’italiani di America formanti parte di questa Commissione, dichiarandoli una massa di comunisti ed individui di pessima riputazione. Quest’è una bugia infamante. Questi sono repubblicani in cuore, animo e corpo, e quando il nome del Console generale d’Italia cavaliere de Luca è stato proposto ad unanimità, fu fischiato. Cio si deve attribuire in parte perchè rappresentante un Governo monarchico, al quale Mazzini non si è mai sottoposto; ma principalmente si deve al perchè questo Console era principalmente interessato al nefando traffico d’importare dei ragazzi italiani vendendoli ad una vera schiavitù, a suonatori d’organi tedeschi che li facevano morire di fame e di bastone facendo dormire quelle povere creature l’uno presso l’altro incatenato!

Il fratello H. D. Monachesi, membro della nostra società, americano, di derivazione italiana, forma parte di questa Commissione, fu uno dei più attivi a far crollare il sopradetto traffico, e diverse volte è stato in procinto d'essere ucciso da persone comprate dal Console. Il presidente dissemi che tutti gli associati erano d'accordo con la opinione del signor Monachesi circa il Console de Luca.

La Commissione Mazzini viene presieduta dal Dott. G. Ceccarini e tutti gli altri membri sono rispettabilissimi. È una vera infamia da parte del Console de Luca lo spargere tale calunnia, e cio non per altro che per dispetto. Come teosofista venite pregato di communicare ciò a quanta onesta gente odia la menzogna e la calunnia, e se è possible d'inserire in più giornali italiani che potete questi fatti, per lo che vi ho spedito l'Eco—Non c'è tempo da perdere: agite.

BLAVATSKY .

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LETTER TO THE EDITOR OF L'OPINIONE

NAZIONALE

[L'Opinione Nazionale, Florence, June 22, 1878]

[Translation of the foregoing original Italian text]

Our Correspondence. New York.

My dear Editor,

I am sending to you the New York Echo—our local Organ for Secret Societies. It will be, I believe, of special interest to you that our President, as representing the opinions of our Society, is taking a very prominent part with the Republicans of the Italian Colony in this our country in inaugurating a monument to Mazzini.

The ceremony of the unveiling will take place on May 29th in Central Park, and a copy of the various documents regarding this function will be sent to you.

The Commission would like me to make an address in the Russian language; but with all the love and admiration that 1 avow for Mazzini I have had to refuse. I detest making a show of myself, feeling myself more fit to live in the forests of India among tigers and serpents than among persons in white gloves and swallow-tailed coats.

I have been informed that the Italian journal Fanfulla has censured the Italians of America forming part of this Commission, declaring them to be a lot of communists and individuals of the worst reputation. This is an infamous lie. They are republicans in heart, soul and body, and when the name of the Italian Consul general, de Luca, was proposed for unanimity, it was hissed. That must be attributed partly to the fact that he represents a monarchial Government, to which Mazzini has never subjected himself; but principally it is due to the reason that the said Consul was principally interested in the nefarious traffic of importing Italian boys and selling them to a veritable slavery to players of German organs that made them die of hunger and by the cudgel, making those poor creatures sleep chained one to the other! Our brother H. C. Monachesi, a member of our Society, an American of Italian origin, who belongs to this Commission, was one of the most active in overthrowing the above-mentioned traffic, and has been several times on the verge of being killed by persons hired by the Consul. The president told me that all the associates were in agreement with the opinion of Mr. Monachesi concerning Consul de Luca.

The Mazzini Commission is presided over by Dr. G. Ceccarini and all the other members are highly respectable. It is a true infamy on the part of Consul de Luca to spread such a calumny, and for no other reason than spite. As a Theosophist you are asked to communicate this to all those who hate falsehood and calumny, and, if possible, to insert these facts in as many Italian newspapers as you can, for which I have sent you The Echo. There is no time to lose: act.

BLAVATSKY.

PARTING WORDS FROM MADAME BLAVATSKY

[Religio-Philosophical Journal. Chicago, Vol. XXIV, July 6. 1878, p. 2]

DEAR SIR,—

So far, as I can at present foresee, this will be the last time I shall ask you to print anything over my—to many Spiritualists—loathed signature, as I intend to start for India very soon. But I have once more to correct inaccurate statements. If I had had my choice, I would have preferred almost any other person than my very esteemed friend, Dr. Bloede, to have last words with. Once an antagonist—a bitter and unjust one to me, as he himself admits—he has since made all the amends I could have asked of a scholar and a gentleman, and now, as all who read your valuable paper see, he does me the honor to call me friend. Honest in intent he always is, I am sure, but still a little prejudiced. Who of us but is [not] so, more or less? Duty, therefore, compels me to correct the erroneous impression which his letter on "Secret Societies" (Journal of June 15th) is calculated to give about the Theosophical Society. How many "Fellows" we have, how the society is flourishing, what are its operations or how conducted, no one knows or can know, save the presidents of its various branches and their secretaries. Therefore, Dr. G. Bloede, in saying that it has "failed in America, and will fail in Europe," speaks of that of which neither he nor any other outsider has knowledge. If the Society's only object were the study of the phenomena called Spiritual, his strictures would be perfectly warranted; for it is not secrecy but privacy and exclusiveness that are demanded in the management of circles and mediums. It would have been absurd to make [a] secret society expressly for that purpose. At its beginning the Theosophical Society was started for that sole study, and therefore, was, as you all know, open to any respectable person, who wished to join it. We discussed "Spiritual" topics freely, and were willing to impart to the public the results of all our experiments, and what ever some of us might have learned of the subject in the course of long studies.

How our views and philosophy were received—no need to recall the old story again. The storm has hardly subsided; and the total of billingsgate poured upon our devoted heads is preserved in three gigantic scrapbooks whose contents I mean to immortalize some day. When, through the writing and noble efforts of the Journal and other spiritual papers, the secret of these varied and vexing phenomena indiscriminately called spiritual will be snatched at last, when the faithful of the Orthodox church of Spiritualism will be forced to give up—partially at least —their many bigoted and preconceived notions, then the time will have come again for Theosophists to claim a hearing. Till then, its members retire from the arena of discussion and devote their whole leisure to the fulfillment of other and more important objects of the Society.

You perceive, then, that it is only when experience showed the necessity for its work to be enlarged, and its objects became various, that the T.S. thought fit to protect itself by secrecy. Since then, none but perjured witnesses, and we know of none, can have told about what we were doing, except as permitted by official sanction and announced from time to time. One of such objects of our society, we are willing to publicly announce.

It is universally known that this most important object is to antagonize Christianity and especially Jesuitism. One of our most esteemed and valued members —once an ardent Spiritualist, but who must for the present be nameless—has but recently fallen a victim to the snares of this hateful body. The nefarious designs of Jesuitism are plotted in secret and carried out through secret agencies. What more reasonable and lawful, therefore, than that those who wish to fight it should keep their own secret, likewise, as to their agencies and plans? We have among us persons in high positions—political, military, financial and social—who regard Christianity as the greatest evil to humanity and are willing to help pull it down. But for them to be able to do much and well, they must do it anonymously. The church—”Triple-headed Snake,” as a well-known writer calls it—can no longer burn its enemies, but it can blast their social influence; can no longer roast their bodies, but can ruin their fortunes.

We have no right to give our enemy, the church, the names of our “Fellows” who are not ripe for martyrdom, and so we keep them secret. If we have an agent to send to India, or to Japan, or China, or any other heathen country, to do something or confer with somebody in connection with the Society’s general plans against missionaries, it would be foolish, nay, criminal, to expose our agent to imprisonment under some malicious pretext, if not death, and even the latter is possible in the faraway East, and our scheme is liable to miscarry by announcing it to the dishonorable company of Jesus.

So, Sir, to sum up in a word, Dr. Bloede has made a great mistake in supposing the Theosophical Society a “failure” in this or any other country. When the society counted three years ago its members by the dozens, it now counts them by the hundreds and thousands. And so far from its threatening in any respect the stability of society or the advancement of spiritual knowledge, the Theosophical Institution which now bears the name of the “Theosophical Society of the Ârya Samâj of India,” being regularly chartered by and affiliated with that great body in the land of the Âryas, will be found some day, by the Spiritualists, and all others who claim the right of thinking for themselves, to have been the true friend of intellectual and spiritual liberty—if not in America, at least in France and other countries, where an infernal priesthood thrusts innocent Spiritualists into prison by the help of a subservient judiciary and the use of perjured testimony. Its name will be respected as a pioneer of free thought and an uncompromising enemy of priestly and monkish fraud and despotism.

H. P. BLAVATSKY.

New York, June 17th, 1878.

LA VÉRITABLE MADAME; H. P. BLAVATSKY

[La Revue Spirite, Paris, octobre, 1878]

L'un de nos amis, homme de lettres et publiciste distingué, avait reçu de l'un de ses confrères de l'Amérique (États-Unis), une lettre concernant les Théosophes; cette lettre nous l'avons inséré, sans nous figurer qu'elle renfermait des erreurs et un récit tant soit peu fantaisiste; une lettre de Madame H. P. Blavatsky nous permet de rectifier ce que nous avons inséré de bonne foi, ce que nous nous empressons de faire comme un devoir et avec plaisir; notre amie nous paraissait surfaite par qui la connait à peine, nous en avons la preuve certaine. Notre religion a été surprise.

Voici, textuellement, la lettre de Madame Blavatsky:

A peine revenue d'un voyage, je trouve dans le numéro de juin dernier de la Revue Spirite, un article intitulé «Les Théosophes—Madame Blavatsky». Traduction à peu près fidèle d'une nouvelle publiée l'année dernière dans le World de New-York, cet article répète—fort innocemment sans doute—les hallucinations de M. Ie Reporter Américain.

Il existe une race de bipèdes—production à peu près récente de notre siècle à vapeur et iconoclaste par excellence,—que les Académies des Sciences ont jusqu'ici negligé de classifier sous la rubrique de «Tératologie», ou science traitant des monstres humains. Les monstres ou lusus naturae s'appellent reporters ici—comme partout ailleurs—avec cette différence, cependant, que celui du pays de Christophe Colomb et du général Tom-Pouce se distingue de son cousin trans-atlantique, autant que le buffle sauvage des forêts vierges du taureau domestique. Si ce dernier se rend parfois coupable de dégâts commis sur la haie d'un voisin, le premier détruit des forêts entières sur son passage furieux; il rue aveuglément, tue et écrase tout ce qui lui fait obstacle. Avec Messieurs les reporters Américans, je ne sais vraiment pourquoi les bons citoyens des États-Unis se donnent seulement la peine de fermer les portes; il n'existe ni serrures assez brevetées, ni secret de famille assez sacré pour les empécher de se faufiler partout, de fureter, se mêler de tout, et surtout de remplacer la vérité toute nue par la fiction la plus singulièrement habillée dans leurs publications quotidiennes.

Il y a cinq ans que je suis la victime de ces chercheurs de sensations littéraires. Lorsque j'essaye de fermer ma porte au nez de l'un de ces Argus de la presse, il entre par la fenêtre. Balayé de son poste d'observation, il remplace ce qu'il aurait pu voir, par ce qu'il n'avait jamais vu, et ce qui n'avait jamais existé! Aussi, ne puis-je, cependant, consentir de gaîté de cœur, à passer aux yeux de vos estimables lecteurs de la Revue Spirite pour une complice de ces efforts d'imagination? Quoiqu'en substance l'article traitant de ce que le reporter et plusieurs autres personnes ont vu chez moi, un soir, soit assez exacte vers la fin; les détails qui précèdent l'apparition des deux ombres ne le sont guère.

Et d'abords pour commencer, je ne suis pas comtesse, que je sache. Sans oublier qu'il serait plus que ridicule—ce serait anti-constitutionnel—à un citoyen ou citoyenne de la République des États-Unis—qui abjure lors de sa naturalisation tout titre de noblesse—de s'en arroger un, surtout lorsqu'il ne lui a jamais apparteml; je suis trop démocrate et j'aime et je respecte assez le peuple, pour que lui ayant voué toutes mes sympathies et cela, sans distinction de race ou de couleur, j'aille m'affubler d'un titre quelconque! J'ai toujours protesté publiquement contre cette tendance si ridicule dans une République comme la nôtre de donner à toute personne étrangère des titres plus ou moins sonores.

Néanmoins—et quoique je ne sois pas comtesse, je n'ai jamais eu l'habitude d'offrir des pipes à mes visiteurs.—On peut etre démocrate, veuve de tout titre, et nc pas accepter cependant—surtout à mon âge—un rôle ridicule et inconvenant.

En parlant d'âge et quoique les journaux du pays m'eussent voté respectivement et à diverses époques l'âge de 25, 60, 86, 92 et—de 103 ans, je me vois obligée d'assurer à vos lecteurs que je n'ai pas «passé plus de trente ans dans l'Inde» C'est justement mon âge—quoique fort respectable tel qu'il est—qui s'oppose violemment à cette chronologie de fantaisie. Je n'ai pas plus embrassé la «foi Bouddhique» soit «par conviction» ou par autre chose.

Il est vrai que je regarde la philosophie de Gautama Bouddha, comme le système le plus sublime; le plus pur et surtout le plus logique entre tout autre. Mais ce système défiguré pendant des siècles par l'ambition et le fanatisme des prêtres est devenu une religion vulgaire: les formes et le culte exotérique ou populaire découlés de ce système ressemblent trop à celui de l'église romaine qui en a fait le plagiat servilement pour que je puisse jamais m'y convertir. Ainsi que dans tout système pur et primitif introduit par les grands réformateurs religieux du monde ancien, ses rayons ont trop divergé de leur centre commun—les Védas des Aryas; et quoiqu'entre toutes les croyances modernes l'Eglise Bouddhique soit l'unique qui encourage ses membres à questionner ses dogmes et à rechercher le fin mot de tout mystère qui y est enseigné—j'aime mieux m'en tenir à la source mère que de me fier à un des nombreux ruisseaux qui en découlent. «Ne croyez pas`ce que je vous dis, rien que pour la raison que c'est moi, votre Bouddha qui vous le dis—mais seulement lorsque votre raison ne s'oppose pas à la vérité de mon assertion»—a dit Gautama dans ses Sûtras ou aphorismes. Or, et quoique j'admire de toute mon âme la philosophie si élevée de Siddhârtha, ou Sakya-Mouni, je m'incline tout autant devant la grandeur morale et la forte logique du Kapila Indou, le grand Achârya, qui fut cependant l'ennemi le plus acharné du Bouddha. Tandis que ce demier tenait les Védas comme autorité suprême—les Bouddhistes les ont rejeté après coup, lorsqu'il est pourtant prouvé que Gautama, dans sa réforme et protestation contre les abus des rusés Brahmanes, s'est basé entièrement sur le sens ésotérique des grandes Écritures primitives. Donc, si le reporter—auteur de l'article en question—eut dit simplement que j'appartenais à la religion qui a inspiré Bouddha, au lieu de me présenter au public comme une Bouddhiste tournant la Roue de la Loi—il n'eut dit que la vérité. On peut être Platonicien, sans être nécessairement paien ou idolâtre pour cela; comme on peut rester chrétien sans appartenir à aucune des églises qui se battent depuis dix huit cents ans au nom de l'Homme-Dieu.

Si nos frères d'outre-mer s'intéressent à savoir quelle est la religion, ou plutôt le système auquel noue les Théosophes (de la section intérieure)—adhérons, je suis chargée par le Conseil Administratif de la «Société Théosophique de l'Arya Samaj des Indes» de vous le dire—aussitôt que vous nous l'aurez demandé. Nous n'en faisons pas un secret.

Seulement —ne nous appelez plus Bouddhistes, car vous commettriez une grave erreur.

Pour en finir je vous assure que je n’ai pas dit la moitié des sottises que l’on m’attribue dans l’article en question. Je n’ai jamais assuré, par «emple, avoir fait moi-même l’opération délicate avec les moutons et chèvres du Thibet, pour la simple raison que je ne suis jamais allée dans les endroits montagneux et presque inaccessibles où l’on prétend que ce phénomène de léthargie forcée a lieu. Je n’ai répété que ce qui m’a été assuré, mais personnellement je crois à la possibilité de ce fait—sous certaines réserves cependant. Les possibilités du magnétisme animale sont infinies, et, je crois au Magnétisme et vous aussi je pense. La dessus, donnons fraternellement la main à travers l’Atlantique, et—ne vous fiez pas trop dorénavant aux articles d’origine américaine.

H. P. BLAVATSKY.

NOTA. Nous acceptons avec empressement, l’exposition du système que les Théosophes préconisent, et nous insérerons ce que notre correspondant voudra bien nous donner; nous aurons tout intérêt à le lire.

THE REAL MADAME, H. P. BLAVATSKY

[La Revue SpirParis, October, 1878]

[Translation of the foregoing original French text]

One of our many friends, a distinguished writer and publicist, received a letter about the Theosophists from one of his confrères in America (United States); we inserted it without imagining that it contained errors and a somewhat fantastic story; a letter from Madame H. P. Blavatsky enables us to rectify what we inserted in good faith, and we hasten to do so as a duty, and with pleasure: our friend seems to us to have been misinterpreted by someone who hardly knows her; we have absolute proof of it. This is rather a surprise to us.

Here is, textually, Madame Blavatsky's letter:

Hardly had I returned from a journey when I found in the June number of La Revue Spirite an article entitled "Les Théosophes—Madame Blavatsky," a fairly accurate translation of a story published last year in the New York World; this article repeats—quite innocently no doubt—the hallucinations of Mr. American Reporter.

There exists a race of bipeds—the rather recent production of our century of steam and iconoclasm par excellence —that the Academies of Science have hitherto neglected to classify under the heading of "Teratology," or the Science treating of human monsters. The monsters or lusus naturae, are called reporters here—as they are everywhere—but there is this difference, however, that the one of the land of Christopher Columbus and Generaite, l Tom Thumb differs from his trans-atlantic cousin as much as the wild buffalo of the virgin forest does from the domestic bull. If the latter sometimes becomes guilty of havoc committed on the fence of a neighbor, the former destroys whole forests in his furious career; he rushes blindly and kills and crushes everything that stands in his way. As to Messrs. the American reporters I really do not know why the good citizens of the United States take the trouble to fasten their doors; there is neither a lock sufficiently patented, nor a family secret sacred enough to prevent them from intruding, from ferreting out, from meddling in everything, and above all from substituting in their daily publication the most strangely dressed-up fiction for the bare truth.

For five years I have been the victim of these hunters for literary sensations. When I try to shut my door in the face of one of these Arguses of the press, he comes in by the window. Swept from his observation post, he substitutes what he might have seen by what he never saw at all, and by what never existed; how can I, then, good-naturedly consent to pass in the eyes of the worthy readers of La Revue Spirite for an accomplice in these efforts of the imagination? Although in substance the article which treats of what the reporter and several other persons saw in my house one evening, may be accurate enough towards the end, the details that precede the apparition of the two Shades are hardly so.

To begin with I am not a Countess so far as I know. Without overlooking the fact that it would be more than ridiculous—it would be unconstitutional—in a citizen or citizeness of the Republic of the United States—who abjures all titles of nobility upon being naturalized—to claim one, above all one which never belonged to him or her—I am too democratic, and I love and respect the people sufficiently, having devoted all my sympathy to them, and this without distinction of race or color, to trick myself out in any kind of title! I have always publicly protested against this ridiculous inclination in a Republic like ours of giving every foreigner a more or less high-sounding title.

However—and although I may not be a Countess—I have never been in the habit of offering pipes to my guests. One may be a democrat, bereft of every title, and yet not accept—above all at my age—a ridiculous and unseemly rôle.

Speaking of age, and although the newspapers of the country may have voted me respectively and at various times, the ages of 25, 60, 86, 92 and—103 years, I must assure your readers that I have not “passed more than thirty years in India.” It is precisely my age—however respectable it may be—that is radically opposed to that fantastic chronology. Neither have I embraced the “Buddhist faith” either “from conviction” or for any other reason.

It is true that I regard the philosophy of Gautama Buddha as the most sublime system; the purest, and, above all, the most logical of all. But the system has been distorted during the centuries by the ambition and fanaticism of the priests and has become a popular religion; the forms and the exoteric or popular cult proceeding from that system, too closely resemble those of the Roman church which has slavishly plagiarized from it, for me ever to be converted to it. Just as in every pure and primitive system, introduced by the great religious reformers of the ancient world, its rays have diverged too far from their common centre—the Vedas of the Âryans; and although among all modern beliefs the Buddhist Church may be the only one to encourage its members to question its dogmas and to seek the last word of every mystery which is taught therein—I much prefer to hold to the mother source rather than to depend upon any of the numerous streams that flow from it.

"Do not believe what I tell you just because it is I, your Buddha, who says it—but only because your judgment is not opposed to the truth of my assertion"—says Gautama in his Sûtras or aphorisms. Now although I admire with all my soul the lofty philosophy of Siddhârtha, or Sâkya-Muni, I bow quite as much before the moral grandeur and the powerful logic of the Hindu Kapila, the great Âchârya, who was, however, the most implacable enemy of the Buddha. While the latter looked on the Vedas as the supreme authority—the Buddhists rejected them after all, though it was proved, nevertheless, that Gautama in his reform and protest against the abuses of the wily Brâhmanas, based himself entirely upon the esoteric meaning of the grand primitive Scriptures. Then, if the reporter—the author of the article in question—had simply said that I belonged to the religion that had inspired the Buddha, instead of presenting me to the public as a Buddhist turning the Wheel of the Law—he would have spoken nothing but the truth. One can be a Platonist without necessarily being a pagan or an idolater at that, as one may remain a Christian without belonging to any of the Churches which have been fighting one another for eighteen hundred years in the name of the Man-God.

If our trans-atlantic brothers are interested in knowing what is the religion, or rather the system to which we—Theosophists (of the inner section)—adhere, I am ordered by the administrative Council of the "Theosophical Society of the Ârya Samâj of India" to tell you about it immediately on receipt of your request. We make no secret of it. Only—do not call us Buddhists any more, because you would make a very serious mistake.

In concluding, I assure you that I have not mentioned half the absurdities attributed to me in the article in question. I never asserted, for example, that I myself did the delicate operation with the sheep and goats of Tibet, for the simple reason that I never went to the mountainous and almost inaccessible places where the phenomenon of artificial trance takes place, it is said. I only repeated what has been told to me, but personally I believe in the possibility of that act—with certain reservations however. The possibilities of animal magnetism are infinite, and I believe in Magnetism—and you also, I think. On that subject, we fraternally shake hands across the Atlantic, and . . . do not trust too much in future to articles of American origin.

H. P. BLAVATSKY.

NOTE.—We hasten to accept the promised exposition of the system promulgated by Theosophists, and we shall insert whatever our correspondent will kindly send us; we shall be greatly interested in reading it.

[In H.P.B.'s Scrapbook, Vol. VII, p. 258, there is pasted a brief cutting entitled "Extreme Measures Advocated." Neither the source, the date, nor the author are stated. It speaks of Charles Sotheran who, declaring himself a labor Socialist, spoke at a mass meeting of strikers and urged them to take extreme measures against the Capitalist exploiters. To this H.P.B. remarked:]

A Theosophist becoming a rioter, encouraging revolution and MURDER, a friend of Communists is no fit member of our Society.

HE HAS TO GO.

———————

[In H.P.B.'s Scrapbook, Vol. VII, p. 306, there is pasted the printed copy of the Petition of Bankruptcy against E. Gerry Brown, the former Editor of The Spiritual Scientist. In the list of Creditors we find Col. Olcott with $590, and H.P.B. with $150. H.P.B. marked these sums and wrote in red pencil (much faded now) as follows:]

Several hundred more given without asking for a note. H.P.B.

A constant shower of abuse and sneering in his paper against [one word illegible] and in their paper too, and bankruptcy to end the whole without a single acknowledgement, excuse or regret.

Such is Elbridge Brown the Spiritualist!!

———————

[In H.P.B.'s Scrapbook, Vol. V, pp. 77-79, there is pasted a cutting entitled "Our Sketches from India," the source and the date of which are unknown. It contains the description of the investiture of several Indian Princes with the Order of the Star of India. At the end of this article H.P.B. wrote in pencil some remarks in Russian. Translated, they read as follows:]

Is it not the remembrance of the year 1857 that compels you to affect such tenderness to the Indian Princes, oh kind men of Albion? In vain . . . When the HOUR STRIKES . . . nothing will stay the hand of Fate!

. . .

[These remarks are significantly signed with three dots.]

———————

[In H.P.B.'s Scrapbook, Vol. V, p. 81, there is pasted a short cutting of eight lines, the source and the date of which are unknown. It has to do with a certain Dr. Scudder who said that the Oriental nations will never become converted to Christianity until their women first become Christians, and that women can be converted only by the personal agency of women who would go there from Christian countries. Hindu women, it would appear, will not listen to male missionaries. Under this H.P.B. wrote in ink:]

I wish the Rev. may get it . . . Anyhow, the Reverend fraud may go to his Christian Hell first. Hindu women will no more listen to female flapdoodle humbugs thanks to the male cheats, who like Scudder go about deceiving the "heathen"—far less heathen than themselves.

THE DIARIES OF H. P. BLAVATSKY

[The superior numbers occurring in the text of the Diaries refer to

Compiler's Notes appended at the end of them.]

[Among the most valuable documents in the Adyar Archives are the many volumes of Colonel H. S. Olcott's Diaries. He was in the habit of writing down daily the occurrences of the day, to mention those whom he met and to recount briefly various events that were taking place at the time. He kept such Diaries at least from 1875 on, and almost to the time of his death in 1907. The Diaries of 1875-77 mysteriously disappeared years ago, and the Colonel had no idea what could have become of them. For this reason, the Diaries for the year 1878 are the first ones available. They are especially interesting because they are the only ones in which H.P.B. wrote. In those days, Col. Olcott had to absent himself on business rather frequently, and during his absences, H.P.B. made all kinds of entries in his Diary. When he returned, he resumed writing himself. The 1878 Diary gives a vivid picture of the life of H.P.B. and Col. Olcott in the last year of their stay in America, before embarking for India.

Col. Olcott's entries are printed in small type, and only those from October 23rd are included. It has been thought advisable to preserve as much as possible the original punctuation which at times is very ambiguous. No alterations have been made in H.P.B.'s often peculiar abbreviations.]

1878

February 6. Visitors—Hyneman.—Shut up in the room H.P.B. and Isab. Mitchell.1 Sotheran2 brings Richard Harte of the N.Y. Echo—insists upon H.P.B. writing an Editorial for Wednesday following. Entrance and visits forbidden. H.P.B. writes her corresp. for Russia.

Letters received: From E.K.3—to Moloney4—sends back the astral letter. Dr. Bloede, acknowledges his error as to his pitching into H.P.B. for accepting diploma and Sotheran writing his letter to the "Banner."

February 7. H.P.B. writes letters the whole day. At four comes Dr. Bloede,—to dinner Paris, Wimbridge5 and John Marshall the engraver. Letter from M... Jun.6 from Boston. Announces return home early on Friday morning. Wimbridge brings the London Illustrated News.—Holkar's and Some One's portraits among others.

2 Letters from N. A. Fadeew7—Odessa. H.P.B. 4 feuilletons definitely lost. Asks to write others. Letter from Bundy. Conciliatory and stupid. Package of Sat B'hai8 from Yarker.

Pope dead.—Panic in England. Russians at Constantinople. Gortchakof hoodwinks Disraeli.—I...9 ! ! !

February 8. Mol. home, brings grips from Boston.—Evening—Sotheran. Miss Cowle. [H.S.O.'s entry after H.P.B.'s: Miss S. Emma Cowell, 227 East 20th St.] Letter from Davey,—Spirit of Times, excusing himself on account of his rheumatism. Holkar's first visit. Mol's indignation at the profanation of the Elephanta caves.

February 9. H.P.B. added P.S. to the letter sent to Hurrychund Chintamon.10 Enquiry about Holkar and Bhurtpur, Letter from Franklin Register. Today St.11 send 50 copies!! of H.P.B.'s answer to masons. Rel. Ph.12 full of letters which pitch into O.

February 11. Letters from E. Kislingbury to H.P.B. Letter to Moloney from M. A. Oxon13—(reply to his last). Providence Journal sent by Steward (Franklin) with parag. about Masonry. Delivered to W. Mitchell. 2 newsp. to be sent Bombay, Hurrychund. 3 Feuilletons for "Pravda,"14 Letter and portrait to N. A. Fadeev,—the whole insured.

D. Curtis called at 6—had dinner at 4.—Rosetta working the whole day.—Answered Emily—and N. A. Fadeev. Curtis and Mrs. Mitchell.—Harrisse brought his portrait.15 Went away at ten—and Dr. Wilder16 came in.—Remained the whole night. Mr. Mitchell came down sick.—1st day of seamstress.

February 12. Letters—from Franklin—sent in clips from papers—and advertisement for H.P.B.'s fight with M—.

1 February “Spiritualist” no 25 January Spiritualist. 2d day of seamstress.

Visits evening—Sotheran, Mrs. Winchester.—Mrs. Ames, Mrs. Oliver.—Wimbridge and—Miss Bates. Stopped till 3.—Olcott arrived.—

February 13. Olcott arrived at 8 in the morning. Bothered H.P.B. with fixing bells. Letter from O’Donovan, announces visits. Letter from Wimbridge about l’Inde des Rajahs.17 H.P.B. went out with I.B.M.

July 8. Went at 10 to Madame Marquette,18 Spring St. Order to supply her as a witness for H.P.B. Went from there to the City Hall. Presented our naturalization claims. and demanded to be made immediately a “citizen.” H.P.B. was made to swear eternal affection, devotion and defence to and of the U. S. Constitution; forswore every particle of allegiance to the Russian Emperor and—was made a “Citizen” of the U. S. of America. Received her naturalization papers and went home happy. Wrote an article for “Vyestnik.”19 H.S.O. came home to dinner and then to Albany by railway on a mutual speculation with Hartmann. Will return—so he says—the day after tomorrow. General Doubleday20 came just before his departure and remained till 1/2 9. Jenny returned to sleep at 10 with her sister.

July 9. “Press,” “World,” “Times,” etc., speak of H.P.B.’s citizenship. Reporter sent by “Graphic,” at 12 to interview the old party. Mrs. and Mr. Shevitch21 to dinner, also Marble and Wimbridge. Evening,—Clark from Washington and O’Sullivan. Telegraph from H.S.O. notifying of his return from Albany. H.P.B. yielding to O’Sullivan’s botherations took a lock of black hair from her head and gave it to him.

July 10. H.S.O. turned in at 9. Passport sent from Washington with mistake in the spelling of the name. H.S.O. took it back to the city. Tropical heat, 89 d. at 11 a.m.

August 4. Went to bathe. H.S.O., E. W. Macgrath and H.P.B.

The latter provoked a last farewell admiration from the pious Xtians on the beach by her smoking. Passed the evening with Jennings and Mrs. Cos…. [?] at Gardiner's Hotel. H.P.B. was given "Cooney's" portrait. Went to bed at 1. Wimbridge wrote his letter to Hurrychund.

August 5. Got up at 4 in the morning. H.S.O., H.P.B., Wimbridge and Macgrath took train to New York. A letter from E. K. showing pretensions and being offended with Olcott for what he wrote to her about C. C. Blake.22 H.S.O. received a letter from Prof. Wyld.23 Evening to dinner, W. Q. Judge according to orders and Wimbridge. "Indu Prakash" received from India and pamphlet "Answer of Dya Nand Swamee24 to his critics." An Italian paper from Otho Alexander25 from Corfu with article on Mazzini's festival and a thrust to the "Fanfulla," by Menelao.26

August 6. Olcott gone to Albany. Dictionary received from Odessa. Letters received from Mooljee Thackersey27 to H.P.B. from Hurrychund Chintamon and Shamajee Chrishnavarma.28 H. C. sends a whole package of books of the 6 philosophies.—Letter from H.S.O. to H.C. including Wimbridge's letter sent by the latter also. Answer to Mooljee by H.P.B. Evening—Curtis came and began an article on the Swamee and the Arya Samaj. Wimbridge, then Macgrath, and finally Judge who remained to sleep. Macgrath thinks seriously of joining us and going to India.

H.S.O. rec'd from H.C.C. pamphlet on Bhuts and letter.

August 7. Wimbridge to dinner. Evening, Paris and Mr. Tows.

September 11. Wimb. prepared H.P.B.'s portrait for engraving.—Marble dined with us. Then after dinner, McCarthy, Samuels, who wants to join us, Mrs. Morell and Stone (the stony spiritual idiot). Pamphlet received from Hurry C. by a Southern lady—an "old friend" of his. She —a Christian.

October 9. All day ringing of the bell. Mrs. C. Daniels came and remained two hours bothering. O'Donovan went on with the sculpting.

Mrs. D. made love to O'D. and the latter returned. He dined here. She went away sighing that her husband dies not. Evening. O'D. and W. and H.P.B. alone. Letters to H.S.O. and H.P.B. with portraits and official letter from Lippitt.29 Consents to accept Fellowship. Write letter the Revd. Ayton, Oxford, Vicarage.—Letter from Stainton Moses. Flapdoodle.

Neuralgia ! ! ! Will frighten it off to-night.

October 10. H.P.B. wrote article for Petersburg.—O'Donovan whole day. Mrs. O'Grady came to dinner.— Letter from Rochelle, from van der Linden.30 Enthusiastic and prepares to send his mite of $1.25 every month to the Arya Samaj. Asks whether he ought not to learn Sanskrit or Pali. Saw Rev. Hoysington the blind lecturer. Agreed with him to preach and stir up the Brahma in the West. Letter from Evans (Philadelph) want to order a Society pin (badge) for himself but is too stingy. Asks how much. Answered, and sent him off to H.S.O.—

Evening. O'Donovan, O'Grady, Wm., Macgrath, Mrs. Daniels and Ayre. Kept them all in the dining room. Wrote article. Mrs. D. brought her picture. Sent a Theos. Circular to Revd. Scudder, Brooklyn, and wrote a greeting in Tamil at a corner of the envelope.

October 11. Article.—O'Donovan and plastering. Made a bunion on H.P.B.'s nose on the plaster. Dined here. After dinner Curtis came to finish article on the disposal of Palm's ashes. Wrote in the closet room. Finished article. Began another.

No letter from H.S.O. to W.'s great surprise. Told him that H.P.B. saw one coming, which had an orange and golden atmosphere around it. O'Donovan finished his bas-relief and took it home.31

Neuralgia!! Damn it. All on account of the premature withdrawing and selling off of the carpet. Damn D—.

H.P.B. wrote to Mrs. Corson.32 No use introducing her to Madame von Vay, as poor Wittgenstein33 is dead and she is with his family.

October 12. Letter from one who is impudent enough to sign himself M... Junior!!! What next? Prophecy fulfilled. Letter from E.K. sends a circular from Constant in Smyrna and recommends him for a Theosophist. All right. Captain Burton34 elected Fellow of the T.S. of Great Britain. Judge turned up.

Evening: Wilder came and dined. Went away at 9. H.P.B. talked with W. alone till 2 after midnight. He confessed he saw three distinct individualities in her. He knows it. Does not wish to say so to Olcott for fear H.S.O. will make fun of him!!!!!

October 13. Jenny went off at 7 leaving to Wim. a parting note. “Called away upon important business. Will be back tomorrow.” No breakfast—Wim. boiled two eggs and made coffee. Tom[35] came at 10. Went off at 1 with Wim.—Wimb. came back at 3. Marble. Prepared cold dinner. At 8 Wim. went away to join Tom at theatre to hear Wilhelmj, the violinist. Louis came. Then Mr., Mrs. and Miss Lackey. H.P.B. wrote answer to the Sun, on the infamous editorial which can hurt H.S.O., make Kali[36] pounce on him and Xtians refuse him their money.

Evening. Batchelor, Maynard, Wing. Mrs. Parker[37] brought three Spts. Dr. Pike, —W. H. Pruden and Mrs. E. Hallet from Boston. Pike looking at H.P.B. several times, started and said that no one in the whole world impressed him as much. Once saw in H.P.B. a girl of 16, at another an old woman of 100,—and again a man with a beard!! Wim. and Tom returned at 11 from theatre. Tom is here yet with W. and O’Donovan in the dining room chatting and it is ¼ to 4 after midnight. O’Don. brought plaster cast, and it is the portrait of Mrs. Winchester!!! Will correct it tomorrow. Afraid for H.S.O. and his business.

Lackey drunk evidently.

October 14. Magnificent news! Letters from Massey38 and Billing.39 C. C. Blake at the last Theosophical meeting accused us of N. Y. and the Arya Samaj of practicing Siva worship—performing the Linga and Sakti Puja!!! What next? Wrote to C. C. M. and Wim. wrote also expressing disgust. Wrote to H.S.O. to come home. H.P.B. wrote to E.K.—and this letter will be the last.

If H.S.O. not ready, I have to go.

O'Donovan dined and demanded beer.

Evening. Macgrath and his clairvoyant Doctor—a good looking female. Miss Lackey called. H.P.B. wrote to Hurry C. C. and sent copy of Massey's letter. Let him answer.

October 15. H.P.B. wrote to Billing and Thomas—denying the calumny, and calling Carter Blake an "infamous liar." Aired H.P.B. along the streets for two hours.

H.S.O. succeeded in writing a French postal-card. First wrote mille, very correctly, then crossed it out and put mil, which is not. His first inspiration always better. Sent to H.S.O. Massey's and Billing's letters. ORDERS received for him to create an indignation meeting whether in reality or fancy. On his obeying depends much. H.S.O. expects to get $5,000.

Evening. Curtis and Weisse. Looks ill. H.P.B. is afraid he won't last long. Finished his book and mentions in it three times H.P.B.'s Isis; calls it one of the grandest productions of the 19th century.

H.P.B. sent a telegram to Massey, Athenaeum Club, London "Infernal lie"!! and paid 5 dollars in gold. Money furnished by M ...

October 16. Letter from H.S.O. Did not yet receive the registered letter with Massey and Billing's letters. Ordered to write to him. M ... came and raved. Well, I do not wonder.

Wrote the letter to H.S.O. and Ditton.

Tom came and dined before going to theatre.

Evening. Wrote letter of profession of faith to H.C.C. Mrs. Esther Hallet, Dr. Pike, Dr. W. H. Pruden and Miss ———?, a friend of Miss Monachesi. Want to join the T.S.

Took in the afternoon Isis to Dunlop's Express Co. with introduction letter from Curtis to Dunlop. Visited W. Q. Judge. Went with him and not having found Dunlop left the Isis to his care. Expressage to Paris only $2.—?? Got an aerial drive there and back. Saw Townsend.

October 17. Letter from Bouton demanding portrait. All ready. Letter from Hoisington and—Hurrychund to Olcott. Marble brought his portrait and dined. Curtis came before and is going to stay all night. Writes article for the Star on cremation. No letters from H.S.O. Found a postal card in French from—H.S.O. received apparently on Monday, and which Jenny forgot to hand to me. Wimb. found it in the kitchen. O America, oh, servants of America! H.P.B. received a newspaper from Australia Avoca Mail with her article translated from Aksakoff on Zöllner and Slade.40 Sent by Litoner or some such thing.

If H.S.O. does not write we will kill him—the heartless wretch!

October 18. H.P.B.'s article in the Sun with stupid editorial. Letters from H.S.O. to Massey and C. C. Blake. Telegraphed for Judge, he came half an hour after that.—Mrs. Daniels came and forced to send a blank application to Hayden the editor in Providence. I wrote to him for $5. Always main chance first. Tom came and upset my rest. Dined. Went away. Paid the $ initiation.

Evening passed with Wimbridge. Blues and crisles for India. Letter from Bloede, congratulating for article in the Sun.

October 19. Letter from E.K. and from H.S.O. to Swamee. H.P.B. wrote her explanation to Massey. A Miss Potter, tall, young, intellectual, daughter of a millionaire came with a card of introduction from E.K., London. Insisted upon seeing me. Lived half her life in Herbert Spencer's family. Knows Huxley and Tyndall. Interested in theosophy, doubts Spiritualism. She and her EIGHT sisters all Materialists. Herbert Spencer read Isis and found some beautiful pages and new original ideas. She is going to write to him about H.P.B. Says that E.K. is completely under C.C.B.'s influence. Colby and a Spiritualistic idiot, both sat three hours. Colby as spoony as sugar. Wants to send us paper to India.

Dinner. Tom and O'Donovan. H.P.B. bad humour. Townsend brought letters from Judge. Sent after Maynard, then they sit till 1 a.m. Saddarshana Chintanika came via Bombay and Hong Kong!! for H.S.O. and H.P.B. Time we should send them subscription money I should say.

October 20. Article in the Sun on the “Baron’s Ashes” by Curtis. Sent Hurry C.C., Revd Mohottivati,41 Otho Alexander, etc. Sent copies of official letters to Hurry C.C., and to Massey our protests. Gave all to Maynard to mail. Good Fellow.—Marble before dinner. After dinner Mr. and Mrs. Evans from Philadelphia, Mrs. Parker,—Linda Dietz,—Curtis, O’Donovan, Maynard and Tom. Tom bought owl and paid for it. Evans said that H.S.O.’s business proceeded very fairly. He dined at Mathews and has prospect of work for $200. Good job. Linda Dietz wants to join Theosophy. Sent Tom’s $5 to Hurry C. by Maynard. Couldn’t help telling Wimb. that I felt H.S.O. coming home—his atmosphere very close. He ought to be very near coming. 2 a.m. now, therefore my prophecy is not for Sunday. Well we will see tomorrow. Wimb. thinks not.

October 21. No letter from Mr. Olcott. Spiritualist announcing death of Prince E. Wittgenstein, and copying our Rules of the Arya Samaj in full, without commentaries.

The Sun gives a short thrust to the Baron’s ashes but speaks rather flatteringly than otherwise.

Telegram from Moloney.—Means to sleep at home tonight. Therefore I was right to feel the old boy near. Atmosphere does not agree with ME. As for H.P.B. Splendid.

Letters from India, from H.C.C. to H.P.B., to Wimb. and H.S.O. Letter from Mooljee to H.P.B. and papers. Dear H.C.C. is he not bamboozled. Books safe. H.S.O. returned from Philadelphia. Has good hopes.

October 22. Instead of going to business at 9—H.S.O. went at 12. Visits came—Mrs. Hallet and Mr. Somebody.—None received. Won’t have them. O’Donovan came and had dinner with us. After dinner Harrisse.—H.P.B. left them all in the dining room and retired with H.S.O. in the library to write letters. H.S.O. wrote to Hurrychund and Miss E. Kislingbury. Narayan42 left watch—and in came Sahib.43

The latter with orders from Serapis44 to complete all by first days of December. Not to change one particle of Blodget's plans, etc. Well,—H.S.O. is just playing his great final stake.

October 23. And playing it successfully so far. Got names of 13 of best men in N. Y. to a carefully drawn paper which is to be used to help form the Syndicate and to secure the appointment from the alleged President. Sent papers to Blodget for his approval.

Tom Cowell dined with us and was seen to the theatre by Wimb. who went then to the Tile Club.45

Evening. Came Mr., Mrs. and Miss Lakey, and a Lieutenant Harkins, 2nd Infantry, U.S.A., who has read Isis and seems a decent sort of fellow.

October 24. Waiting to hear Blodget's decision about change of Syndicate paper.

Went to see Belle and found her poorly. She moves to Orange to live next Tuesday.

Curtis dined with us and worked on article on Mme. Shevitch.

Evening. Received Pall Mall Gazette on Oct. 9 and 11 with C. C. Blake's Jesuitical insult to the Arya Samaj and C. C. Massey's defence of that Society.

H.P.B. wrote H.C.C. about this, enclosing copies of the two paragraphs and of letter today received from Blake accepting Diploma of T.S. of A.S.! !

She also wrote Blake a stinging letter in reply to same, and sent copy to H.C.C.

I wrote H.C.C. to send Donald Kennedy's Saddarshana Chintanika to care Baring Bros. and Co., London, and postal card to Massey to send Spst of Apr. 12 (fakir portrait) to H.C.C.

Friday October 25. The Syndicate slowly germinates.

O'Donovan, Wimb., H.P.B. and I were at dinner when Jenny brought in a letter from Massey, left at the moment by the postman. Before it came, H.P.B. announced its coming and nature, and when I received it and before the seal was broken she said it contained a letter from Dr. Wyld, and read that too, without looking at it. Massey's 1st page contained a message to me from the Divine Brother,46 so I returned that page to Massey with a narration of particulars and Wimb's certificate added.

H.P.B. wrote letter to Wyld, and others to Carter Blake and C.C.M.

Visitors. Mrs. Barranco and Mr. Thompson—the latter a big, two-fisted medium.

October 26. Germination continues.

Received two letters from C.C.M. about Blake matter, one enclosing a letter of B.'s as Jesuitical as possible, and also B.'s second paragraph in P.M. Gazette of 13th.

Evening. Visitors. G. V. Maynard, D. L. Pike (healer), Capt. David Dey, Mrs. Bacon (of Boston), Mrs. Gridley an ex-professional medium, Mrs. Hallett of Boston, and Mons. Frank Daulte, Private Secretary to Chief Justice Daly of the Court of Common Pleas. M. Daulte made application and was initiated into T.S.

October 27. The Sabbath! The Lord's (not Lord Beaconfield's) Day.

"This is the Day the Lord has made.

He calls the hours His own."

Worked like the devil all day at cooking, setting the table, washing dishes, etc.

Wrote H.C.C. more about Blake case, sending him extracts from correspondence bet. Massey and Blake, and C.C.M.'s comments on "the little Brown Man."

H.P.B. wrote Massey and sent copies of the Sun, containing my reply to the Pall Mall Gazette article on the A.S., as well as the Sun's own Editorial of the previous day, to H.C.C. and others.

Evening. Mrs. Daniels, Marble, O'Donovan, Tom, Mr. Shinn. Delivered to Mrs. Daniels her Diploma and also that of D. F. Hayden, Editor of the Providence Press, Prov., R.I. Gave her a paper empowering her to initiate Mr. Hayden.

Shinn and others looked over all the photo. albums.

October 28. Canvassing for Syndicate continued. Good prospects.

Evening. O'Donovan. Wimb., Ranee and I went to Broadway Theatre to see Miss Von Stamwitz in "Messalina. Empress of Rome." Comical.

Afterwards. Wrote letter to Ed., Pall Mall Gazette threatening to publish the story of the little Brown Man if he didn't do the square thing. Also to C.C.M. forwarding the above and requesting him to hand it personally to Greenwood.

October 29. Canvassing continued. Brewster and Co., join Syndicate. Frank Daulle called.

Evening. Went to Union Sq. Theatre to see "Mother and Son." Saw Tom for the first time on the stage. Looked her part well.

Sent photo No. 2 of group to Mohottiwatte Gunananda and Otho Alexander.

October 30. Judge in the morning. All day alone.

Dinner. Tom and Linda Dietz, O'Donovan.

Evening. H.S.O. gone to Philadelphia. H.P.B. remained alone with Charles 47 who purred all the evening near the fire. Wimb. went Tile Club and returned at 1 a.m.

October 31. Ditson—letter and photo sent from Albany.—Judge writes to Dear —wants to know whether his vision of a party come to bribe him into betraying the T.S. was a reality. And whether Poodi's bell, who rang his chimes on his upper lip was sent by any of us. Answered both. Went to see Macgrath and Wimb. Came back and found A. Wilder and Prof. Woodward of the Medical College. Latter got enchanted by H.P.B.'s unsophisticated graces and both remained to dinner. Then after dinner came Marquette and took her diploma. Went away. Wimb. sick—got the chills. Daulte came and passed evening, then Batchelor and Tomlinson. No letters.

November 1. A postal card from H.S.O.—When can I get Curtis to write about Sosiosh.48 No one whole day. Wimb. bad cold, remained at home. Dined alone with him, thank goodness! Evening five double bells and no one,—mistake, except another card from H.S.O.; wants his black leather portfolio with certificates. Sent with Wimb. by express. H.P.B. finished her article for Pravda.

November 2. H.S.O. writes to say he comes back.—Thus his black portfolio need not be sent to Philadelphia. H.P.B. went to 60th St. 23 to see Mrs. Rhine but found her not for she went to try and get brother to 18th Street at Mr. Pollock—her brother-in-law. Talked with Mrs. Barnett an hour or so, and then H.P.B. returned home on foot through the Park. Lovely day. Sat under the trees near the pond and caught chill.

Came home at 3 and found Belle Mitchell—poor, dear soul! Miss Bates came home. Letter from Hurrychund. Thinks we are going directly and writes but two words. Well . . . Vediamo!

H.S.O. turned up at 7 and reports good progress. A friend of Wim's, Mr. Gus Petri, came. He is a kind-hearted psychological fellow. Has gift of prophecy and vision. Foretold H.P.B.'s death at sea suddenly. Doubted that she would reach Bombay. Hinted shipwreck for us all, in which Wim and I would be saved and H.P.B. lost! Goak!

November 3. Wrote business letters to further Syndicate affair.

Evening. Tom, Batchelor, O'Donovan, Marble and the Bombay quartette.

November 4. Secured subscriptions of Brewster & Co., and Valentine & Co., T. C. Howell & Co., leather, offered me a consignment of $500 worth of leather. Or that if I got them one order from Bombay or Calcutta they would subscribe.

Evening. Batchelor, Curtis and the Bombay 4.

Today received Curtis's article on Dyanand Saraswati in Rev. Dr. Deems' "Sunday Magazine."

November 5. Silence. Letter from Evans, wants to come on Monday and be initiated. Answered.

Evening.—Dr. Pike.

November 6. Mrs. Thompson came. Sniffled. H.P.B. "guessed" wouldn't buy anything more.

Evening. Wim. went to Tile Club. Alone with Miss Bates.

November 7. Worked all day. Letter from Otho Alexander. Letters from Hurry Ch. Sends portraits of various princes and "Fellows." Holkar's also. Says he grows with every day fonder of H.P.B. Curtis dinner; writes article for Herald on the four Saviours.

Evening. Curtis, Harrisse—Daulte brings portrait and self-writing pen.—Jack Passit, gave diploma to him and made him pay $5. Promised to bring rich man to give toward fund of the Arya Samaj.

No letters from Junior.

November 8. Letter from Junior—not a damned thing in it. Curtis came at 12 and wrote his article on the 4 Saviours for Herald. Lunch: Letters from Massey—E. K.—declares she will stick by C.C.B. and asks mercy for him!! She be damned. Massey dissatisfied because the Billings, Wyld and Thomas won't have C.C.B. for a Fellow. Letter from Thomas; a good and honest one. Sent both to Hurrychund. Wrote to him—answer.

Evening.—All alone—only Maynard. Worked.

November 9. Body sick and no hot water to bathe it. Nice caboose. Worked all day. Belle Mitchell came and kept company with us for three hours—dear and pure soul.

Letter from Junior. Becomes a lecturer. Aye. Returns Monday. It’s time; and leaves half-things undone in Boston. So says—Senior.49

Evening. The sad Gay lord, from Brooklyn. Assembly of women. Mrs. Haskell with Mrs. Longstreet—a literary lady,—Dr. Pike with Mrs. Mary Don and Mrs. L. L. Denny from Georgia South. Then Mrs. Hallet. Miss Bates saved me by entertaining them.

November 10. Morning.—Maynard called and brought his little girl. Dinner 3.

After dinner Marble,—Curtis,—Pike,—Blackmore, Mrs. Hallet,—Tom.

Evening ditto. Pike fell into a trance and gave flapdoodle. Curtis played at Manfred. No Peck. Botheration of a cold.

Pike asked Miss B. whether H.P.B. had money; then whether Wim. could lend him some. Having received negative answers to all his questions he departed disgusted.

November 11. Very big cold.—Afternoon at 5 p.m. a man came; would not allow Jenny to announce him and gave no name; forced himself after her, and introduced himself—very strangely. An old, respectable white-haired party. As soon as seated, he mildly declared that he had come to subpoena H.P.B. in the Vanderbilt case!! H.P.B. told him she did not know the Commodore, never saw him. Yet, the old party served her with a paper in which the “people of New York State” commanded the new citizen to appear in the court of the Surrogate and say all she knew; after which he delivered to her on behalf of “the people” a silver dollar, gave hell to Beecher, and said the old Commodore was no better, paid compliments, said that Mr. Lord had charged him to tell H.P.B. that they would give her “plenty of money” if she helped them to win the case and—departed.

Evans of Washington did not come.

November 12. Fearful sleepless night on account of the cold and coughing. Got up at 8, sent for a carriage and went 258 Broadway to Lord’s office; was received politely and cuddled; declared (H.P.B.) she knew nothing; but was asked to remember, and try to think of something!! Was asked to go to court, and promised money again.

H.P.B. went to court and produced sensation being seated on witness's chair. William Vanderbilt and lawyers stared at her all the time. Would not swear on the Bible and declared herself a—heathen. Disgusted went away. Vanderbilt's lawyer ran after her, and tried to make friends; was sent to Hell. Her carriage was followed by another carriage. Will wait developments. Judge at dinner.

Evening Mr. and Mrs. O'Sullivan. Theological and anti-Christian conversation. H.P.B. played a trick on them by suddenly fainting to the great dismay of Bates and Wim. Used the greatest willpower to put up the body on its legs.

Letter from C. Daniels. Wants biography for a series of Boston Index or something else of articles on H.P.B.

November 13. Moloney back.

Brought letters from H.C.C. and Shyamjee.—Sick. Answered letters. Miss Bates posted letter to Vera Jelihovsky50 and H. C. Chintamon. Marble took off the canopy and made himself generally useful.

November 14. Same.

Curtis at dinner.

Evening. Dr. Pike and Mrs. Hallet. Gaylord came in for a moment. Naray decamped and Morya walked in—broken finger and all. Came with definite orders from Serapis. Have to go; the latest from 15 to 20th Dec. Wimb. bothered by lawsuit, very gloomy.

Declared intentions to Bates and Wim. Taffy—Bates going to London before us. On the 1st probably.

O God, O Indra of the golden face! Is this really the beginning and the end!

November 15. Cobb spent the evening with me in the dining-room, but would not see H.P.B.

November 16. Curtis to dine and got points for Sun article on the auction.

Maynard and Dr. Baruch, a mystical Hebrew physician. A strange, very strange man.

Has a prescience as to visitors' death and a spiritual insight as to disease. Old, thin, stooped; his thin, fine, grizzled hair stands out every way from his noble head. Rouges his cheeks to relieve their natural pallor. Has a habit of throwing his head far back and looking up into space, as he listens or converses. His complexion waxen, skin transparent and as thin as tissue paper. Wears thin Summer clothes in the depth of winter, Peculiar habit to say, when answering: "Vell, see he-ere, tee-ar!"

November 17. Visitors evening. Curtis, Dr. Pike, Mrs. Hallet, Mr. Dye (Nibs—the Infant Prodigy), Tom Cowell, Linda Dietz, O'Donovan, M... read the girls' fortunes in cards (?) to their considerable astonishment.

November 18. Letters today from C.C.M., Carter Blake (2), Palmer Thomas, Dr. Wyld (with his photo), O. Alexander, and others.

November 19. To dinner Paris (just back from Colorado) and Marble besides our quartette.

Evening. Mr. and Mrs. Maynard, Mrs. Dr. Edward Bradley, escorted by Batchelor, Curtis and Marble.

Dad pulled out and gave Taffy a lock of hair—the kind that looks to the missionaries like the edge of a thundercloud! Major Poud-hi rang his bell for the first time in months.

November 20. Letter from Mr. Blodget encouraging me about Syndicate and promising that the papers shall be forthcoming from Washington.

H.P.B. received from Revd. W. Ayton, Vicar of Chacombe, Eng., the MSS of his translation of J. Trithemius's prophecies.

Evening: Held the Vedic ceremony of casting the Baron de Palm's ashes into the sea. A highly interesting episode. Our mysterious Hindoo Brother ... was present with his helper [. . .]51 H.S.O. cast the ashes into the waters of N. Y. Bay at exactly 7:45 p.m.

November 21. Wim. in trouble from a blackmailing lawyer in the matter of the Photo Plate Co.

In Sun, Curtis's description of the ash ceremony of last evening. Evening Telegram copies it and pretends it is its own enterprise that secured it! Taffy52 all astral tears from dread of Wim.'s being arrested. Orders from Headquarters to sail on December 7th or 17th, and to pack up at once.

Evening. Mr. Daulte and Batchelor here. The former put $3 silver into Arya Samaj fund.

November 22. Wim. dodging the sheriff's writ and baffling the blackguards who want to lock him up. Curtis dined and worked on his article on the auction at the Lamasery.

Two spiritualists called but were turned off. No other visitors.

Bought Taffy's ticket to Liverpool by the Wisconsin Tuesday next—Price $30.

November 23. Sent third and last photograph to Mohottiwatte Gunananda and Otho Alexander. Mrs. Fowler-Wells called in the evening and confided to us certain designs of old Joe Buchanan which make me laugh. His game is so transparent.

November 24. All hands packing trunks preparatory to Taffy's departure tomorrow evening.

Evening. Mr., Mrs. and Miss Lakey, Batchelor, Mrs. Hallett, Mr. Shinn, Macgrath, 3 Italians (one the friend of Chaille Long).

November 25. Skirmishers to the front! Taffy went aboard ship this evening, and Wim. and I in parting left her in tears. Mr. A. H. Underhill, Freight Manager of the Guion Line was aboard and kindly interfered with the ship's officers to have Taffy well looked after. Two trunks of H.P.B.53 went by same vessel to L'pool to await our arrival.

O'Donovan and A. Gustam dined with us, and after dinner they two and Wim. and I measured heights of body sitting on the floor backs against wall. I never saw this curious experiment before, and was amused and surprised at the result. Wim's legs were 5 or 6 inches longer than Gustam's and mine, while his body was more than half a head shorter.

November 26. Had a delightful interview with Mrs. Willcox, who feels the same as ever and will be a most useful ally in a certain quarter.

News from Hartmann that Westbook has decided the Albany case in favour of the Receiver. Thus two card prophecies made last evening of Taffy are already fulfilled.

Wrote Mooljee to receive samples of goods shipped by the Syndicate to his care.

November 27. Bright prospects for Syndicate. Had a very valuable talk with Henry Lewis about Reading R. Rd contribution and at his request wrote him a letter to lay before the Reading Board.

Evening. Call from James R. Heenan of the National Assd Press, 145 Broadway, on behalf of the Boston Globe, and gave him the points about the Holmes mediums (?). Batchelor also called. Wim. at Tile Club.

November 28. Thanksgiving Day—and my last in the U.S.

I dined with Emmet R. Olcott54 at 2 and took the 4½ p.m. boat for Fall River.

Wim. brought Pietri and Macgrath to dinner. H.P.B. had dinner at 3.

Marble turned in, and as Jenny55 went away made himself as useful as he is ornamental.

Evening. Pietri laid out cards for H.P.B. Prognosticated delay for departure but safe arrival to Bombay. Also death through murder for H.P.B. in 8 years, at the age of 90 (!!). Nothing like clairvoyance.

Mrs. Haskell—and daughter, a Mrs. Parsons, and Dr. Pike. Talked H.P.B. todeath.

From 10½ alone with Wim. Go to bed directly.

Paid Jenny 5.

November 29. Morning.—Letters from Mrs. Daniels, a Mr. J. D. Dr. Buck, Cincinnati, 305 Rose St.—wants to join Society (answered and circular sent), and Wilder.

Had seven letters to write and no money and no stamps. Had to call Sahib.—Got fearfully mad.—Well, it is no fault of mine. Alas! poor "Junior"—if he only knew what he does not know. If he reads this—let him remember—à bon entendeur salut. M... gave 50 cents for stamps.

Answered the Russian aunt; Buck, Wilder, Daniels—wrote for portraits to Hayden and Brown. Wrote Judge likewise.

Dinner. Enlivened by a telegram from Judge to Wimb. Tells him "to wait for him early in the morning, important news";—perhaps arrest! If so, Wimb. will have to clear out before us to London. Let him go to France.

Evening. Blues—crisles and other piggish feelings.—

Our solitary Curtis—rang dumb-waiter bell at nearly 11. Told that Dana was opposed to having a new article about "the Madam"—and so Curtis took his article on the "Lottery in the Lamasery" to the World.

November 30. Belle Mitchell came at 12, and took away the Sahib for a walk and drive. Went to Macy's. Had to materialize rupees. H.P.B. came home at 4. No one at dinner but Paris.

After dinner. Paris signed an application and went off with his violin to a party. Wim. also went off and returned at 2 p.m.

Evening. Maynard—helped the orphlin to pass time and made himself generally useful. Mrs. Wells came and brought a heap of Phrenol. Journals.

A letter brought from Judge by Wimbridge from office. H. C. Chintamon writes a declaration of love and sends official letter to the Council through H.P.B. Snubs them all very politely.

Letter from E. Kislingbury with resignation in it. Too Christian! Too Blakian I should say. Oh this villainous brood! When shall we be rid of it!

December 1. About—from 17 to 23 days left. We will see how the Junior will be ready!

HIS FATE DEPENDS ON THAT56

Morning, H.P.B. in bath, heard H.S.O.'s melodious voice—the Junior had returned from Providence. Got "Tool Company" to sign for $500. Saw Hayden, the latter coming here Saturday.

Furniture and rest must be sold or disposed of before the 12th. ORDERS.

Dinner. The faithful Marble turned in. Now O'Donovan and Batchelor. Who next? H.P.B. answered H.C.C. Bombay. He will receive the letter a fortnight before her arrival. All right.

Evening. Mr. and Mrs. Maynard, "Tom," Marble, Batchelor, O'Donovan, Curtis, Col. Chaille Long.

December 2. Letters from H. J. Billing,—Palmer Thomas, and a fool from Chicago—Stanley Sexton, 2 Park Row.—The latter demands to join the T.S. and to take "three times three" degrees from the first. Enquires whether H.P.B. saw or felt this magnetic subject's double five months ago. The ass! Answered all the letters.

Fearful rain. Wimb. did not go to the office but lounged in the arm chair by H.P.B.'s side and slept soundly. H.S.O. gone this morning to Philadelphia. His last and conclusive trip he says. Well—may I.—speed him.57 Paris at dinner.

Evening. A Mr. Thompson from Montreal, Ex-clergyman whose eyes were opened to the fraud of Xtianity; who read Isis, "learned much in it," and was bound to see its author.

Harrisse came, disgusted at Thompson's serious talk, walked off into dining-room and retired early. Found the Rosy Cross Jewel58 missing from the bureau drawer. Know who took it. It will come back.59 Daulte came in late and put $3 into Arya Samaj fund. Noble man!

December 3. Letters from Evans (Wash.) gushes—flap-doodles and winds up by saying that it is his kismet fate to join us in India.

Went for Sahib's errand today.

Marble brought album, and fixed day for auction sale on Tuesday next Dec. 10. Judge at dinner.

Evening. Letter postal card from Miss Ellen Burr—sends 10 copies with Mrs. D's article in. Profession of regret at departure. Curtis, Judge, Wimb., and H.P.B. produces a charm.—Mrs. Wells comes for her talisman; receives it; makes a present of a new book with H.P.B.'s portrait in it as a Lama. Wimb. decorates it with moustache and beard. H.P.B. gives to Mrs. Wells the two vases.

December 4. 10 copies of Hartford Daily Times at hand. Gushing and flattering article. Sent copies to Bombay, London—(Massey and Thomas), Corfu and Washington to disconsolate Evans. Postal card from Ammi Brown. Will send photo, —if not ready—to India.—Postal card from H.S.O., writes of great success—went last night to Washington. Vediamo. Last night Judge slept here. H.P.B. went out for postage stamps—another third row with Sahib.

Cheek swollen again. A row with Jenny. Claims $9 owed her by H.S.O. from Wim. and H.P.B. Neither could satisfy her. W. gave her $2, and she swore that her landlord would put her on sidewalk. Can't help it. Somewhat able to get money for "body" and our needs—for Jenny—no orders.

Wrote to Miss F. E. Burr asking for portrait and thanking for papers.

Dinner. Telegram from W. Q. Judge to Wimb. "Motion denied," etc. W. in despair and prison crisles again. Time to clear out.

Evening. Mrs. Haskell of 116 West 29th St. with daughter, a young girl studying medicine; brought a Mrs. Elizabeth K. Churchill from Providence, editorial writer—going to write us up, and Miss Alice C. Fletcher, and Dr. Bennett, a psychic Doctor (whatever it means). Mrs. Haskell invites H.P.B. after breaking up home to come and sleep at her home and pass a few days with her.—Letters from Hurrychund.

December 5. Judge came early. The only thing he asks Wimb. to do is to keep quiet till his departure; but our Don Quixote cannot promise it. Well, if he gets into jail it will be his own fault, and then—good-bye. No waiting. Letter from Junior to M. Has good hopes of making his entrée into Bombay with the Govt. seal stamped upon his back side.60 Vediamo. Got samples of ore for M...—so much the less trouble for [. . .]61

Letter from Mrs. Ames. Supplicates to come and see her. Says her Ned is overjoyed at the idea. Don't feel like it— don't feel at all!

Taffy in Liverpool, we suppose.—12 days more! Marble came. Carpentering over the broken chair to make it look respectable at the auction sale.

Sale Tuesday next. He passed the whole afternoon preparing all, hanging picture frames and taking notes. Good and honest soul. Wimb. went away after dinner to pack up. H.P.B. remained alone with Marble, then came Daulte and remained till 12.

December 6. A letter from Richard and Boag informing of the arrival from Russia of a parcel. Went down town with Wimb.

Just come from Rich. and Boag. Received Mme. Jelihovsky's book and papers; also letter stating in despair that no parcel had arrived yet from America! And this on the 29th of October, five months after it was sent!! Olcott has to see, or get insurance money back.

We got cold again, I think. Oh, unfortunate, empty, rotten old body!

After dinner Wimb. was sorely surprised by the arrival of Sinclair and Moses.

Thought they were going to arrest him. They came for a compromise. If he does not make a fool of himself he will be free of all trouble tomorrow.—He plays his last card.

Evening. Pike and Hallet. Wimb. went to his office. When at 12 they wanted to go home, the door downstairs could not be opened! Latch and knob were broken. They returned and sat till 2. At last H.P.B. suggested that a policeman should be called through kitchen window, and he broke door and so liberated them. Wimb. came home half past two.

December 7. No letters from H.S.O. A letter from Miss Ellen F. Burr, with a dollar enclosed in it for my portrait. Cannot give hers as it always represents her as if drunk. Wants me to write for their paper from India. Have to go and have some made today.

Letter from Billing—says a voice was heard in their drawing-room which told them there were but four theosoph. in London who should be taught by him theosophy,—when asked who he was answered: “One of the Brothers from India.” Thomas was present.

Judge came this morning. Last night went to Tiflis, and learnt that parcel was just received finally, and that Mme. Jelihovsky had sold her bird for 30 roubles! She must have been starving.

Wimb. wound up matters—all safe now. Sold monkey and brought money. H.P.B. with Marble the whole day preparing for auction. Bought a stateroom trunk, 4 doll. Had photos taken $3 a dozen.

Evening. Letters from Otho Alexander, Nicolaides and three for Olcott. Marble, Batchelor and Thompson from Montreal.

December 8. Miss Potter came and she, H.P.B. and Wimb. went all to photographer. H.P.B. was taken with Wim., a group!! Miss Potter will call on Tuesday again.

We write from the closet room, anciently occupied by H.S.O. where Marble drove us in under the pretext of auction. Sent Stars with Curtis’ article on H.P.B.’s lottery to Hurrychund, Mooljee, Thomas and Otho Alexander, also letter to Vera Jelihovsky.

Pike was first to make his appearance—and welcome; for Jenny went away at three, and Marble drove me nearly crazy fidgeting.

Evening Visitors. Blackmore and Clough—latter wants his diploma. Then Curtis, Maynard with a Captain Hommons (a mystic and seer and a Rosicrucian). Then Tom, with Wimb. and O'Donovan, finally Paris broke gas lamp and carried off lots of rubbish—Marble went to sleep on four chairs with no mattress in dining room.

Tomorrow good-bye all. But—will H.S.O. be ready? That's the question. One, only one week more! God help him if he fails . . . . [. . . . .]62

December 9. Went to bed at four and was aroused at 6—thanks to Marble, who locked the door and Jennie could not get in. Got up breakfasted and went off to meet [. . . .]63—Battery. Came home at 2. Most infernal row and hullaballoo at auction. All went for a song, as they say in America. If Marble surpassed himself in kindness he did the same in zeal. He sold at auction Levi's,—the landlord's three window shades for 50 cents ! ! !

Curtis came to look out for an article on the sale. Levi the landlord came and demanded his money believing H.P.B. was going away with the furniture. The grocer insulted Jenny and saying that over $100 being due to him he would not trust for one penny more. Elegant.—

Auctioneer took big clock—promised to sell for 60 dollars.

Capt. Hommons came with Maynard,—gave N: 64 the grip and password of the Madagascar [. . . .]65 and therefore was accepted as a Fellow, signed the obligation, paid Maynard $5 initiation to be sent to Hurrychund and went off.

5 o'clock—Everything gone. Baron de Palm—adieu.

Evening. Curtis came to write article. Marble prostrated. Wimb. gone office.—Evans from Philadelphia turns up to fetch me! Impossible. Suddenly H.S.O. makes his appearance.

Bosses and patronises Wimb. at night until the latter becomes raving mad! H.S.O. calls the [. . . .] 66 “old horse.”

December 10. We breakfast on a board three inches wide. Letter from Daniels and Evans. Article in Herald “Mad. Blavatsky” appears. A reporter from the Graphic comes to interview H.P.B. Is respectfully begged to go to the devil.

H.P.B. writes to Buck, Cincinnati,—to Ellen Burr, Hartford,—and to Hyde and sends him back his diploma. Two rich Jewesses, Mrs. and Miss Hoymen, produce a sudden siege and force themselves in. She wants to join the Society and signs application.

Evening. H.S.O. lends M ... 100 dollars.

December 11. Letters from Miss Burr. Marble flap-doodling all day.

Visitors, visitors, visitors.

H.S.O. lends Morya $100.

Went out on a jamboree with Judge.

December 12. Letters,—from everywhere. H.S.O. goes Orange to Belle. and H.P.B. has teeth extracted and does not go. Send replies and buy things.

Evening.—Curtis comes and invites to Fulton’s theatre. Tom at dinner, and brings album. Marble flapdoodles and fidgets—sets me mad. Harrisse after dinner. Dr. Weisse brings his new book on philology and we remain at home. Doulton Fulton and the son of Stephen Pearl Andrews!

H.S.O. does not go to sleep at all and

December 13. [H.S.O.] goes to Menloe Park to Edison67 about phonograph. H.P.B. sick; telegraphs to Belle Mitchell who comes from Orange and passes day with her.

Visitors, visitors. Articles in all papers. Mrs. Wells is initiated. Mrs. Ames comes with daughter and is also initiated. Curtis. Our photographs brought. Sent to Miss Burr to Thomas and Wyld, England.

Orders—go from Philadelphia. Kali suspects departure and thinks of arresting H.S.O. He receives his regular nomination from the Govt. and appointed commissioner with special passport.

He has to go to Phil. on Monday or Tuesday too.

Never return to New York.

Judge and Wim. and H.S.O. and Morya in consultation till 4 a.m.

December 14. H.S.O. gone off early. Wimb. and Judge trying to help H.P.B. Today the trunks must go.—They do go—care of Hur. Chund, Bombay. So much the less. Tales feeling a sudden love for H.P.B. sends carriage and boy after her. Positive refusal.—Miss Potter came and wants to join Theosophical. Promises to send $5. Vediamo. Marble comes and—H.P.B. falls asleep.

H.S.O. returns with phonograph weighing 100 pounds. General Doubleday came.—Went away as he came. Wimb. on a jamboree with tile club men again. He takes it easy. Poor H.S.O. had barely the time to swallow three spoonfuls of soup and went off. H.P.B. dines alone with Charles purring and Marble jabbering. H.S.O. will have to go to Philadelphia. We send trunks by train on Monday night; and go—when H.S.O. writes he is ready. Wise determination of “old Horse.”

Marble—fidgeted and sent telegram to A. C. Wilder. Tile Club gave Wimb. a dinner at Monico’s Hotel. Wimb. DRANK.

Olcott back at 10—and passed evening writing letters. Sent Edison’s photo to Constant [inople], Corfu and London. Phonograph whistles.68

December 15. Whole day packing up.

Dinner. Paris, Wimb., Tom, Marbles and Gustam.

Evening. Two Judges—Wm. and John.—The latter initiated. Wilder,—Dr. Weisse, Shin and Ferris, Two brothers Langham, Clough,—Curtis. Griggs came from Connect. to be initiated. O’Sullivan and Johnston of the phonograph. All sent speeches to the Brothers in India. Mrs. Wells, Mrs. Ames and daughter, Maynard, O’Donovan and a painter who came with Mrs. Ames.

Edison was represented by E. H. Johnson.

December 16. Packing up. H.P.B. went to O.'s office and destroyed papers. Changed money into English bank notes. Met at office Maynard, Marble, Griggs. Olcott came home after. Wimb. disappeared till 2 p.m.

Evening. Brosnan, brought presents to Olcott, Wilder, Dr. Gunn and Dr. Campbell, O'Sullivan and wife, Tomlinson, Maynard and wife.

Letters from Massey, Taffy and Billing.

December 17. Great day! Olcott packed up. At 10 he thought going to Phil. At 12 [. . . .]69 stepped in and— as he [H.S.O.] would have no more money coming, and received his last $500 from Reading Co.—he concluded to send him off from New York tomorrow or the day after. Bouton came and gave three copies.—Dr. Weisse brought two copies also for the Bombay and Calcutta papers.

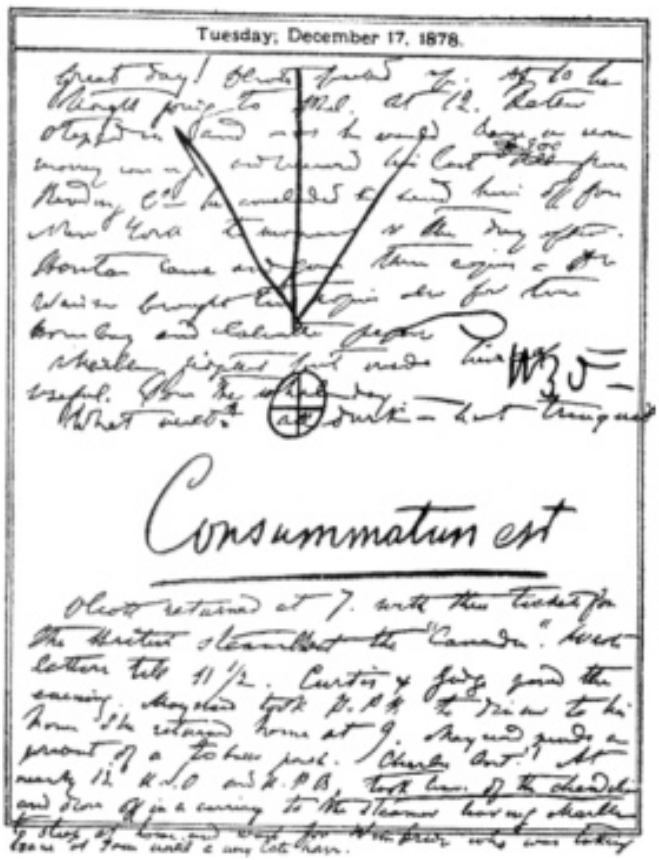
Marble fidgeted but made himself useful. Tom the whole day.

What next? All dark—but tranquil.

CONSUMMATUM EST 70

Olcott returned at 7 with three tickets for the British steamboat the "Canada." Wrote letters till 11½. Curtis and Judge passed the evening. Maynard took H.P.B. to dinner to his home. She returned home at 9. Maynard made a present of a tobacco pouch. Charles lost ! !71 At nearly 12 H.S.O. and H.P.B. took leave of the chandelier72 and drove off in a carriage to the steamer, leaving Marble to sleep at home and wait for Wimbridge who was taking leave of Tom until a very late hour.

December 18. Passed last night on the "Canada." Got frozen, sleeping in wet blankets and passed a sleepless night, but S———— 73 had the best of us and we did leave the American soil on the 17th. H.P.B. in trances of fear for H.S.O. (Kali) and Wimb. (Sinclair) who both had a right to prevent their leaving America—till the moment of departure. Instead of leaving at 11 the steamer left at 2½. Both Judges came on board. Curtis, Paris, O'Donovan,


Tuesday; December 17, 1878.

Consummatum est

FACSIMILE REPRODUCTION OF ONE OF THE PAGES OF H.P.B.'S DIARY

Mac Grath, Tom. Maynard brought H.P.B. a silver tankard with the initials—Good fellow. Tom remained with O'Donovan till the last moment. Touching scene. He on deck she waiting on wharf. Poor girl, she really felt for us. At last we sailed off at 3,—ran three or four miles and— dropped anchor off Coney Island waiting for tide. H.P.B. who had begun breathing collapsed in fear again for Kali might hearing of H.S.O. departure on the 19th send after him, etc., etc. No real fear, but great exhaustion in order to ward off danger from H.S.O.

Evening. Made acquaintance with a Mrs. Wise, Capt. and Mrs. Payton, a Revd. and a young Mr. Wansborough. After tea theological dispute with the Rev.

December 19. Magnificent day. Clear, blue cloudless but—devilish cold. Fits of fear lasted till 11 (the body is difficult to manage—Spirit strong but flesh very weak). At last at 121/2 the pilot took the steamer across the Sandy Hook bar. Fortunately we did not get stuck in the sand.

(No danger of that. O.)

All day eating—at 8, 12, 4 and 7. H.P.B. eats like three hogs. Wrote letters to Judge, Billing—London and Brosnan. Wimb. wrote to Tom. Yesterday morning Judge brought to me on the steamer Hurrychund's letter of Nov. 18, the last I will receive from him in America. (How very wise!)

December 20. Still splendid weather, wind abaft, and sea very quiet. Slight motion to ship, but not enough to speak of. Yet H.P.B. the only woman at table. Last eve after tea had my first set-to with the Revd. Sturge (who has a mouth like a sturgeon). He's an eloquent, oily chap but apparently an easy antagonist to handle. The debate drew from Capt. Payton the admission that missionaries were an unmitigated nuisance. He believed they caused the Sepoy Mutiny.

December 21. Good weather. Little motion. Monotonous and stupid. Several tugs with the Revd. Sturge. Eating all day.

December 22. Weather changed. Wind and gale. Rain and fog. Came pouring into the saloon skylarks [? sky- lights]. Everyone seasick except Mrs. Wise and H.P.B. Captain Payton and the Revd played piano and Moloney sang songs.

December 23. The same. Only Moloney and Wimb. sick and flapdoodle all day. Weather cleared up.

Evening. After a beautiful day, a fearful gale. Captain telling fearful stories of shipwreck and drowning the whole evening. Mrs. Wise and Mrs. Payton frightened out of their wits.

December 24. Night of tossing and rolling. H.S.O. sick in bed.—Monotonous, stupid, wearisome. Oh for the land —oh for India and home!

COMPILER'S NOTES

[These Notes correspond with the superior numbers in

the text of H.P.B.'s Diaries.]

1 Mrs. Isabel B. Mitchell (Isabella Buloid), born Feb. 23, 1835, married in May, 1860, to Wm. H. Mitchell. She was Col. H. S. Olcott's oldest sister for whom he had a deep affection all his life.

2 Charles Sotheran, one of the original "formers" of the T.S. He was a relative of the London booksellers of the same name. He was also with Sabin & Sons, booksellers in New York, and connected in a literary way with their journal The American Bibliopolist. Sotheran had a peculiar temperament. Three mouths after the Society was founded, trouble arose, as Sotheran made inflammatory speeches at a political street meeting and wrote bitterly in the newspapers against H.P.B. and the Society. His resignation was accepted, and, for the sake of protection, the Society was made into a secret body, with signs and passwords. Later on, Sotheran apologized and was taken back into membership. He gave useful help to H.P.B. during the writing of Isis Unveiled, and published a small short-lived journal called The Echo, in which H.P.B. wrote a couple of articles. After the Founders' departure for India, his name was not again mentioned. See Bio-Bibliogr. Index for further data.

3 Emily Kislingbury.

4 Nickname which H.P.B. gave to Col. Olcott.

5 Edward Wimbridge. See Bio-Bibliogr. Index for data.

6 A manner in which Col. Olcott used to refer to himself.

7 Miss Nadyezhda Andreyevna de Fadeyev (1829-1919), H.P.B.'s favorite aunt, her mother's sister who was only two years her senior.

Many of her letters to H.P.B. are in the Adyar Archives. For a time she was on the Council of the T.S. She remained unmarried and died in Prague, Czechoslovakia.

8 The “Seven Brothers,” a secret organization then existing in India, having as a Ritual something akin to Masonry. John Yarker who issued to H.P.B. her Masonic certificate in the “Rite of Adoption” had evidently a copy of the Sat B’hai ritual and sent it to H.P.B At the time a ceremony of admission for members of the T.S. was planned, but nothing further was done in this matter.

9 The Adept-Brother known as Hilarion, Ilarion, and Hillarion Smerdis, who, among other things, collaborated with H.P.B. in the writing of her occult stories.

10 Hurrichund (or Harichandra) Chintamon was the representative in Bombay of Swâmi Dayânanda Sarasvatî, the head of the Ârya Samâja, founded in 1875. The T.S. in New York joined hands with this organization and for a while diplomas were issued with the words: “The Theosophical Society of the Ârya Samâj of Âryavarta.” Later on acute differences occurred, which are outlined in the Supplements to The Theosophist of this period, and all association with the Ârya Samâja was severed. A good deal may be found on this subject in Col. Olcott’s Old Diary Leaves, Volume I.

11 James M. Stewart, Editor of the Franklin Register, Franklin, Mass.

12 Religio-Philosophical Journal published in Chicago, Ill.

13 “M. A. (Oxon.)” was the pseudonym of Rev. William Stainton Moses (or Moseyn) (1840-92), at one time Editor of the Spiritualistic magazine Light, and a very good friend of the Founders. Consult Col. Olcott’s Old Diary Leaves, Vol. I on this subject. See also the B.-B. Index, s. v. MOSES.

14 Pravda (Truth) was a daily newspaper published at Odessa, Russia, 1877-80. Its Editors-Publishers were Joseph Dolivo-Dobrovolsky and K. E. Rosen. Starting in early 1878, H.P.B. wrote for it a number of “Letters,” under the general title “From Across the Sea, from Beyond the Blue Ocean.”

15 Monsieur Harrisse was a Frenchman in New York with whom the Founders were on friendly terms. He was an amateur artist. One evening H.P.B. asked him to draw the head of a Hindu chieftain, as he should conceive one to look. Evidently with the unspoken help of H.P.B. who sat near him, Harrisse produced in black and white crayons the first portrait of Master M. ever drawn. After the portrait was finished, the cryptograph signature of the Master was precipitated upon it. Vide Col. Olcott’s Old Diary Leaves, I, 370-72, for a full account of the circumstances involved.

16 Dr. Alexander Wilder (1823-1908), well-known physician and a deep scholar of Classical languages and philosophies. Collaborated in the production of Isis Unveiled. See the Bio-Bibliographical Index for comprehensive sketch of his life and work.

17 Most likely the then recently published work by Louis Rousselet entitled l'lnde des Rajahs. Voyage dans l'lnde Centrale, Paris, 1875.

18 Dr. L. M. Marquette, a woman-physician, who met H.P.B. in Paris in 1873, when she stayed with her cousin Nicholas von Hahn and his friend M. Lequeux, and who knew her intimately. Vide Col. Olcott's Old Diary Leaves, I, 27-28, for Dr. Marquette's testimonial in regard to H.P.B.'s character.

19 Russkiy Vestnik (Russian Messenger), very well-known Russian monthly Journal published in Moscow. It was founded by the outstanding journalist and political leader M. N. Katkov, in 1856. It was in this journal that appeared for many years H.P.B.'s Series "From the Caves and Jungles of Hindostan," "The Enigmatical Tribes of the Azure-Blue Hills," and "The Durbâr in Lahore."

20 Gen. Abner Doubleday (1819-93), a prominent figure in the Civil war days and founder of baseball. He was Vice-President of The Theosophical Society and a close friend of H.P.B., Col. Olcott and W. Q. Judge. See Bio-Bibliographical Index for further data.

21 Mrs. Helene von Schewitsch was an early friend of H.P.B.'s. She was an author and socialite, born at Munich, March 21, 1845, as the daughter of Baron von Dönniges (also spelt Tönniges); her mother was a cultured Jewish lady. Helene was first married to a Rumanian Boyar, Janko von Racowitza who died soon; then to the actor Siegwart Friedman from whom she was divorced; then to Serge von Schewitsch, a Russian; this was about 1875. Unfortunately, Helene committed suicide at Munich, October 3, 1911. She also seems to have been the cause of Lasalle's duel and death. In spite of being a very erratic and temperamental individual, she was deeply interested in Theosophy and wrote about her experiences with H.P.B. in a most friendly and understanding way. See her work entitled Wie Ich Mein Selbst Fand (C. H. Schwetschke und Sohn, Berlin, 1901; 2nd ed., M. Altmann, Leipzig, 1911) published under her name of von Schewitsch. An English translation by Cecil Mar was published by Constable & Co., London, 1910, under the title of Princess Helene von Racowitza. An Autobiography. Pages 349-355, and 391 concern H.P.B. Excerpts from the original German work have been published in translation in The Theosophical Review, Vol. XXIX, January, 1902, pp. 386-88, 470-71.

22 Dr. C. Carter Blake seemed for a time to be devoted to Theosophical work, but was a member of the Jesuit order when he joined the T.S. He was expelled from the Society at a later date. See The Mahatma Letters, etc., Letter No. LIV, in this connection.

23 Dr. George Wyld of Edinburgh.

24 Swâmi Dayânanda Sarasvatî of the Ârya Samâja in India.

25 Otho Alexander, an early member of the T.S. resident in Corfu, Greece.

26 Pasquale Menelao, President of the Corfu Lodge of the T.S. which was founded in 1877.

27 Mooljee Thackersey. Col. Olcott mentions meeting him on one of his early travels before he had met H.P.B. The Founders started corresponding with him in 1877.

28 Pandit Shamji Krishnavarma was a man of stirling worth and great integrity of character. He was born in 1857 and was at one time connected with the Ârya Samâja. It was he who sent to the Founders in New York an English translation of the Samâja's Rules, which led them to rescind the Resolutions of the Council to amalgamate the T.S. with Swâmi Dayânanda's Society. Shortly after the Founders settled in Bombay, Krishnavarma left India for Oxford, England, accepting the position of Oriental Lecturer of Balliol College. Before taking this decision, he had a serious consultation with H.P.B. and Col. Olcott. Within an incredibly short time, he had mastered Greek and Latin and passed difficult examinations in Law and Political Economy. He was appointed Lecturer in Sanskrit, Marâthî and Gujarâtî and assisted Prof. Sir Monier Monier-Williams who had originally sponsored his arrival. Upon his return to India, he was appointed to the Dewanship of the State of Junagadh. (See The Theos., IV, Nov., 1882, p. 27 and Supplement to June, 1883, p. 12; V, Suppl. to Oct., 1883, p. 14; and XVI, March, 1895, pp. 403-04).

29 General Francis J. Lippitt (1812-1902), a distinguished American military man and Lecturer on Law. Was a friend of Lafayette and of De Toqueville whom he assisted in the preparation of his works. He was an ardent Spiritualist and a great friend of the Founders. See the B.-B. Index, s. v. LIPPITT.

30 C H. Van der Linden and Peter van der Linden, father and son, who joined together and remained loyal members of the T.S. in America to the time of their death.

31 A reproduction of this plaque appears as frontispiece in Col. Olcott's Old Diary Leaves, Vol. I, but this illustration is of a copy in bronze now at Adyar, evidently copied from the original plaster. H.P.B.'s name in Tamil was most likely added when this copy was made in India.

32 Caroline Rollins Corson, wife of Prof. Hiram Corson of Cornell University, Ithaca, N. Y., both of whom were close friends of H.P.B.'s in the early days. She was born in France and educated in her native country and in Germany. Aside from translation work, she also wrote some valuable articles on Faust, Machiavelli, Victor Hugo and others.

33 Prince Emil-Karl-Ludvigovich von Sayn-Wittgenstein. See Bio-Bibliogr. Index for data.

34 Captain Sir Richard Francis Burton (1821-90), British explorer and Orientalist, celebrated translator of the so-called "Arabian Nights."

35 “Tom” was Miss Sarah Cowell of New York, an actress.

36 Nickname for Col. Olcott’s wife. She was Mary Epplee Morgan, daughter of the Rev. Richard U. Morgan, D. D., rector of Trinity parish, New Rochelle, N. Y., whom the Colonel married April 26, 1860.

37 Described by Col. Olcott in his Diary as “the Irish Lady who agitates for Women’s Rights, etc.”

38 Charles Carleton Massey was an English Barrister-at-Law and literateur keenly interested in Spiritualism. He was one of the ablest metaphysicians in England and a lucid and scholarly writer on psychic subjects. He visited the U.S.A. in 1875, and went to Chittenden, Vt. to verify for himself Col. Olcott’s accounts of the Eddy phenomena Massey became one of the original “formers” of the T.S. However, after several years of friendship, differences arose between him and the Founders. He resigned when the Society for Psychical Research at tacked H.P.B. and gave allegedly damaging evidence against her. He died in 1905. See Bio-Bibliogr. Index for further data.

39 Dr. Harry J. Billing.

40 This is A. N. Aksakov’s article entitled “The Scientific Hypothesis Respecting Mediumistic Phenomena,” translated by H.P.B. and published in the Avoca Mail and Pyrenees District Advertiser of Australia August 27, 1878.

41 Rev. Mohottiwatte Gunânanda, Buddhist Chief Priest of Dipaduttama Vihâra, at Colombo, Ceylon, and a member of the General Council of the T.S.

42 An Adept-Brother spoken of by H.P.B. as “the Old Gentleman.” He contributed a great deal of material during the production of Isis Unveiled. There exists only one letter from him preserved in the Adyar Archives. It is written in red pencil and its facsimile may be found in Letters from the Masters of the Wisdom, Second Series, No. 24, as well as in C. Jinarâjadâsa’s booklet, Did Madame Blavatsky Forge the Mahatma Letters, Adyar, 1934, p. 43. This Adept was living near Arcot, not far from Madras, when H.P.B. and Col. Olcott saw him about April 30, 1882. A letter to The Theosophist from him, refuting the accusations of Swâmi Dayânanda Sarasvatî against the Founders, appears in the June, 1882, Supplement, pp. 6-8. It is dated “Tiruvallam Hills, May 17,” and signed “One of the Hindu Founders of the Parent Theosophical Society.”

43 Most likely Master M. H.P.B.’s entry hints very plainly at the little understood fact of the overshadowing of her consciousness by the higher consciousness of Initiates.

44 The Adept-Brother known by the name of “Serapis” belonged to the Egyptian Section of the Brotherhood and was very active in the initial stage of the Theosophical Movement. A considerable number of original letters from him to Col. Olcott have been preserved.

45 The members of the Tile Club were artists who met monthly at each other's studios and painted designs on tiles supplied by the host, whose property they became.

46 This phrase does not occur anywhere else, and it is not known what particular Adept is referred to.

47 H.P.B.'s cat. In a later entry the disappearance of Charles is alluded to with consternation.

48 More correctly Saoshyant, one of the Saviours to come, according to the Zoroastrian religion, the other two being Oshêdar Bâmî and Oshêdar Mâh.

49 Most likely Master M.

50 Madame Vera Petrovna de Zhelihovsky, H.P.B.'s sister. She was born in 1835 and died 1896. She was a very well-known authoress in Russia specializing in children's stories.

51 Apparently the cryptograph of an initiate; very similar to the one which appears in H.P.B.'s letter to A. P. Sinnett, No. XI, p. 20, of the well-known volume of letters.

52 Nickname for Miss Rosa Bates.

53 One of these trunks is now at Adyar, still in good condition.

54 Emmet Robinson Olcott, one of Col. Olcott's brothers, who was born October 12, 1846.

55 Jenny was the maid.

56 These words are written in red pencil, in large letters, and in a handwriting which C. Jinarâjadâsa thought to be that of Master Serapis. There is by their side a short sentence in red also and signed by the symbols of which H.P.B. says in a letter "the Old Gentleman your Narayan."

57 The "I.—" most likely stands for Master Ilarion.

58 There is some evidence that this jewel had originally belonged to Cagliostro.

59 There is a short letter from Master Serapis in which he says that "the lost one is restored in its proper place. The gueburs made it invisible out of malice." Vide Letter No. 22 in Letters from the Masters of the Wisdom, Second Series.

60 Colonel Olcott arrived at Bombay bearing official credentials from the U.S. Government as a Commercial Commissioner.

61 Symbol for Master Narayan.

62 Words in a script that has not been identified.

63 Symbol for an Adept whom H.P.B. went to meet at “The Battery,” a point in New York harbor.

64 Word illegible.

65 Symbol for either an Adept or a Lodge.

66 Symbol for Master Narayan. The incident about calling him “old horse” is related by Col. Olcott in Old Diary Leaves, Vol. I, pp. 247-48.

67 Thomas Alva Edison (1847-1931), the famous inventor and scientist, who became a member of the T.S.

68 As far as is known, this photograph must have been brought to Bombay when the Founders went to India.

69 Name undecipherable.

70 As the facsimile shows, there is over this entry a large symbol in red pencil, an arrow pointing down to a circle containing a cross, and the signature of Master Narayan at the side. “Consummatum est” (It is finished, or accomplished) is written in large letters, in blue pencil, and underlined. It is not certain whether these two words are in H.P.B.’s handwriting or not.

71 A reporter writing in the New York Sun of December 19, 1878, had this to say: “Charles in the meantime had been sent to a good Theosophist’s house, but had disappeared from the basket in transitu, and has not been seen since. ‘I don’t know where he is,’ said the Hierophant [H. S. Olcott], ‘but I presume we will find him in Bombay when we get there’.”

72 The words “took leave of the chandelier” are underlined in blue.

73 Most likely Master Serapis.

H. P. BLAVATSKY
COLLECTED WRITINGS

VOLUME II

1879—1880

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WHEATON, ILL., U.S.A.
MADRAS, INDIA / LONDON, ENGLAND

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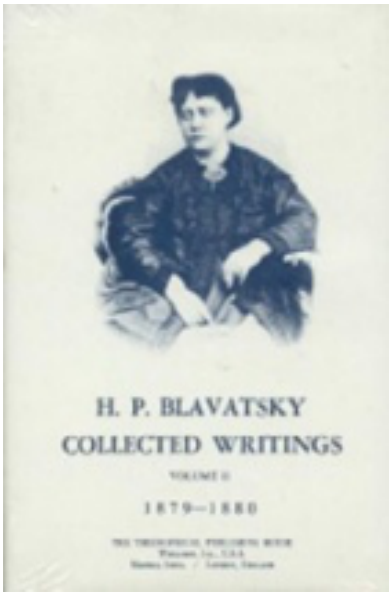
COLLECTED WRITINGS



VOLUME II

1874-1878

FOREWORD TO VOLUME TWO

Most of the material in the present Volume appeared in print in collected form for the first time in 1933, when it was published by Rider & Co. in London, under the title of The Complete Works of H.P. Blavastky. As was the case with original Volume I of the Series, a considerable portion of the stock of Volume II perished in the London “blitz” during the second World War. As a result of this, these earlier Volumes have been unobtainable for many years.

Discovery of hitherto unknown writings from H.P.B.’s pen required that the material be somewhat differently distributed, as far as the four original Volumes are concerned. The present Volume is made up of H.P.B.’s writings during the years of 1879 and 1880. It contains therefore some of the material of the original Volume I, and about two-thirds of the original Volume II.

The text contained now in Volume II has been checked with the original sources of publication, and most of the quoted matter compared with the originals and corrected whenever necessary. Some new material has been incorporated from the Archives at Adyar. A number of explanatory notes and comments have been added by the Compiler to clarify points of Theosophical history. Biographical and Bibliographical information has been collected in the Appendix, as is the case with all the Volumes of this Series, and a copious Index has been prepared.

The Compiler wishes to express his gratitude to all those who have helped in the preparation of this Volume, especially the following friends and associates.

Irene R. Ponsonby who checked all the editorial material and painstakingly read the page proof, and whose thorough knowledge of literary style and methods was of inestimable help; Zoltán de Álgya-Pap, of the Adyar Archives, whose willing assistance and readiness to help have been of such great value in the last few years; Dara R. Eklund who was responsible for the checking of a great many quoted passages in out of the way publications; Frances Ziegenmeyer who helped with the transcription of microfilm; and Margaret Chamberlain Rathbun whose careful proofreading of the galleys was a welcome contribution towards the accurate production of this Volume.

Boris de Zirkoff

Compiler.

Los Angeles, California, U.S.A.

January 26, 1967

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND

COL. HENRY S. OLCOTT,

FROM JANUARY, 1879, TO DECEMBER, 1880 INCLUSIVE.

(the period to which the material in the present volume belongs)

1 8 7 9

January 1—Steamer, with the Founders on board, enters British Channel; pilot taken on at 2:30 p.m.; anchored off Deal, 5:30 p.m. (ODL, II, 3) .

January 2—Still in the Channel; have to anchor a second night; reach Gravesend morning of the 3rd, and take train to London (ODL, II, 4).

January 3—Arrive in London at the Fenchurch St. Station. Stop at the suburban home of Dr. and Mrs. D. H. J. Billing at Norwood Park (ODL, II, 4; Ransom, 123).

January 5—The Founders attend a meeting of the British Theosophical Society in London (ED, 12; ODL,II, 4).

January 6—H.P.B. and Mrs. Billing visit the British Museum (ODL, II, 7) .

January 17—Order No. 1 from Col. Olcott appointing General Abner Doubleday as Acting President of the Theos. Soc. ad interim. Covering letter from Wm. Q. Judge dated Jan. 31st (ODL, II, 8; Ransom, 124-25 for text).

January 17—The Founders, Miss Rosa Bates and E. Wimbridge leave from Euston for Liverpool, at about 9:40 p.m. (ODL, II, 8; Ransom, 125) .

January 18—The party is at Liverpool and at 5 p.m. embark on the SS Speke Hall (ODL, II, 8).

January 19—After lying at anchor in the Mersey River the night of the 18th, sail at dawn (ODL, II, 9).

January 23—Round Cape Finisterre (ODL, II, 10-11).

January 28—Anchor at Malta; party goes ashore; leaves again next morning (ODL, II, 10-11).

February 2—Reach Port Said; enter the Suez Canal at 10:30 a.m; tie up that night opposite the Arab village of Khandara; tie up the following night five miles from Suez (ODL, II, 9, 11) .

February 12—Flue bursts on steamer; they stop for repairs (ODL, II, 12).

February 16—Enter the Bombay harbor in the early morning. Met by Mûlji Thackersey, Pandit Shamji Krishnavarma and Mr. Ballaji; the Founders are taken to Harichandra Chintamon's own house on Girgaum Back Road (ODL, II, 12-13, 16) .

February 17—Reception held at the photographic studio of Harichandra Chintamon; about 300 invited guests (ODL, II, 18).

February 17—Probable date of the famous phenomenon of the transport of a glove to London on behalf of C. C. Massey (Vania, 41-42; Bombay Gazette, Mch. 31, 1879) .

February 18—First disappointment with Harichandra; he renders large bill for expenses incurred (ODL, II, 20).

February 25—First letter from Alfred Percy Sinnett, Editor of The Pioneer, to Col. 01cott, expressing desire to become acquainted with the Founders; answered by 0lcott on the 27th (ODL, II, 28; C. W. Leadbeater in Theos., XXX, July, 1909, p. 488) .

March 2—The Indian Spectator publishes H.P.B.'s first article written in India and entitled “Not a Christian.” She wrote it Feb. 25, in reply to an annoying article publ. on Feb. 22 in The Bombay Review (Ransom, 127).

March 2—Mûlji finds a servant for H.P.B., a Gujarâti boy named Babula, 15 years old, speaking several languages (ODL, II, 21) .

March 7—The Founders take up residence in a lodging house at 108 Girgaum Back Road, Bombay (ODL, II, 21) .

March 18—Shamji Krishnavarma sails for England to join Prof. Monier-Williams at Oxford (ODL, II, 22-23).

March 23—Col. Olcott delivers his first public address at the Framji Cowasji Hall in Bombay, on “The Theosophical Society and its Aims” (ODL, II, 38-40; TROS, 49 et seq.).

March 24—CoL Olcott begins framing and discussing with others new Rules for the Theos. Soc., and arranging new council, because of great distance of other early members (Ransom, 128).

March 29—Date of the curious incident when the Founders drove in company with Mûlji Thackersey to a house in the vicinity of Bombay, to see an Adept. The house could not be found on any later occasion (ODL, II, 42-46).

March 30—Col. Olcott's first article in Indian papers is written for The Bombay Gazette, on the subject of “Theosophical Thaumaturgy.” (Ransom, 129).

March—Beginning of a collection of books for a Library; Shankar Pandurang presents a copy of his translation of the Rig-Veda to the Society (Ransom, 129).

April 4—H.P.B. goes by train with Col. Olcott, Mûlji and Babula to see the Caves of Kârli, and receives orders from her Teacher to go to Râjputâna; returns from Kârli about the 8th. On the return trip, H.P.B. flings from railway coach a handwritten note addressed to her Teacher, and Col. Olcott receives in Bombay a telegram from him in reply thereto. This is one of the earliest written communications from the Master (signing himself Goolâb Singh) on record, and is still in the Adyar Archives (ODL, II, 46-61; HPB to Alex. Wilder,. Apr. 28, 1879; Ransom, 129).

April 11—The Founders leave for Râjputâna, together with Mûlji and Babula (ODL, II, 62). Visit Allâhâbâd, Benares, Cawnpore (14th), Jâjmau (15th), Bharatpur, by way of Âgra, and the ancient palace at Digh. Thence to Jeypore (20th) and Sahâranpur. Visit Amber. After a visit to Meerut, start May 7 back to Bombay, via Jubbulpore (May 9th), returning to Bombay in the morning of May 10th (ODL, II, 63-81; Diaries; HPB to Alex. Wilder, April 28, 1879, in Theos. Forum, XIX, July, 1941).

May 13—General Council meets and expells Harichandra Chintamon, on recommendation of Dayânanda Saraswatî (Ransom, 131) .

May 20—Approximate time when the Founders went with Miss Bates to visit the Sardâr of Dekkan (ODL, II, 90-91).

May 19—Col. Olcott publishes in The Bombay Gazette a Letter concerning the police surveillance to which the Founders were subjected, entitled “Chops and Tomato Sauce.” (Vania, 44-47 for text).

May 23—Entry in Col. Olcott's Diaries stating that H.P.B. “broke ground” for the writing of “her new book on Theosophy.” On the 24th he “gave her, by request, the skeleton outline of a book embodying such crude ideas as suggested themselves to one who did not intend to be the writer of it.” On the 25th the Colonel “helped in preparing the Preface”; on June 4th they finished it, and “that seed lay in the mummy's hand five or six years before it sprouted as The Secret Doctrine, for which the only thing I then did was to invent the title and write the original Prospectus . . .” (ODL, II, 89-90) .

June 5—Ceylon Times publishes a brief defence of H.P.B. by Emma Coulomb (ODL, II, 97; Vania, 51, for text).

June 10—Letter from Emma Coulomb to H.P.B. written from Ceylon, and begging for a loan (Report, App. VIII, 6; Hastings, II, 18; ODL, II, 96, where date of Aug. 11 is given).

June 11—Letter from Master M. to Col. Olcott (LMW, II, No. 27). As far as can be ascertained, this seems to be the earliest letter from him that has been preserved.

June 23—The following curious entry was made by Col. Olcott in his Diaries: “At 10:30 p.m. went to H.P.B.'s room and worked with her until 2:30 a.m. on the idea of an Antetypion, or machine to rescue from Space the pictures and voices of the Past." Nothing else seems to be known about it (ODL, II, 89).

July 4—Consultation held which decided the Founders to publish a magazine of their own (Diaries).

July 6—Prospectus for the magazine The Theosophist is written (Diaries).

July 9—The Founders correct first proofs of the Journal (Diaries).

July 15—Master M. comes in his physical body. H.P.B. sends Babula to Col. Olcott to tell him to come over to her bungalow; “a most important private interview” follows (Diaries).

July 31—Wimbridge designs the cover of The Theosophist (Diaries).

August 3—Col. Olcott issues Fellowship papers to Dâmodar K. Mâvalankar (ODL, II, 95).

August 6—Fellowship in the Society given to Lt.-Col. Wm. Gordon and Mrs. Alice Gordon (ODL, II, 96).

August 22—The Founders are busy revising articles for the forth-coming Journal (Diaries).

September 2—Wimbridge begins engraving the heading of the Journal (Diaries).

September 11—Workmen fitting up The Theosophist Office in the new Compound (Diaries).

September 20—First form of 8 pages of The Theosophist, is run off (Diaries). The last foam is made up on the 27th.

September 28—Col. Olcott goes to printer at 5:30 a.m. to make certain changes ordered by the “revered Old Gentleman,” late the night before (Diaries). This might he Master Nârâyana.

September 30—400 copies of The Theosophist (32 pages, royal 4to) are delivered (Diaries).

Sept.-October—Approximate time when Dr. Anna Bonus Kingsford and Mr. E. Maitland first read Isis Unveiled; it was before they left Paris to return to England (Life, II, 15-16) .

October 1—First issue of The Theosophist is out. “All hands busy pasting and directing wrappers . . .” (Diaries).

October 3—Letter received from Master Serapis ordering the Founders to assert their rights to the Journal which was established for them (LMW, II, No. 29).

October 4—Durbâr held for the Founders and party by Sand Saga Achârya, Jaina priest in Bombay (ODL, II, 98).

October 30—The Theosophist has by now 381 subscribers, and it is decided to print 750 copies for second issue (Ransom, 135).

November 29—The Founders celebrate the 4th anniversary of the Theosophical Society, the first public function of the kind. The Library is opened (ODL, II, 111-13; Ransom, 135-36).

December 2—The Founders leave Bombay by train, with Dâmodar and Babula, on their way to Allâhâbâd to visit the Sinnetts (ODL, II, 113; Dâmodar, 32-33, letter to Judge, Jan. 24, 1880) .

December 4—The party arrives at Allâhâbâd by early morning train; they stay with the Sinnetts until the 15th (ED, 23-26; ODL, II, 114-18; OW, 42; Autobiogr.). Meet Allan Octavian Hume also, during same period. Dâmodar goes to Benares alone to see Dayânanda Saraswatî on Ritual business (Dâmodar, 33).

December 15—The Founders go to Benares with the Sinnetts and Mrs. Alice Gordon; stay at house provided by the Mahârâjâ of Vizianagram; spend some time with Dayânanda Saraswatî. The Sinnetts return home after two days (ODL, II, 118; OW, 51; Autobiogr.).

December 16—The Founders visit Majji, the female ascetic; she returns the visit (ODL, II, 120-21, 123; Dâmodar, 35-39) .

December 17—Meeting of the Small General Council held at the Palace of the Mahârâja; Dayânanda present; the Rules are revised (Ransom, 137).

December 22—The Founders leave Benares, and go back to Allahabad, staying with the Sinnetts again (ODL, II, 136; Ransom, 138; Autobiogr.).

December 23—Reception given the Founders by Hindûs at the Allâhâbâd Institute. Col. Olcott delivers an address on the “Ancient Âryâvarta and Modern India,” and H.P.B. makes one of her very infrequent discourses (ODL, II, 136) .

December 26—The Sinnetts are taken into Fellowship. At about the same time Prof. Adityarâm Bba˜˜âchârya, orthodox Brâhmana and famous Sanskritist, joins the T.S. (ODL, II, 136-37; Ransom, 138).

December 30—The Founders leave for Bombay, and arrive there on New Year's Day, 1880 (ODL, II, 137; Autobiogr.).

1 8 8 0

Jan. 4—First formal meeting of the T.S., as a body, in India, in the Library at Bombay (ODL, II, 137).

January—H. S. Olcott undertakes weekly lectures at the Bombay Library, on Mesmerism, Psychometry, Crystal—reading, etc., with experimental illustrations (ODL, II, 138).

Feb. 26 and 28—Revised Rules for the T.S. considered and ratified by the Council (Ransom, 140).

March—H. S. Olcott proposes institution of Medal of Honor (ODL, II, 142; Theos., I, Mch., 1880, p. 134).

March 9—Khân Bahâdur N. D. Khandalavala admitted into T.S. at a special meeting (ODL, II, 143).

March 15—H.P.B. disappears in the evening of the 14th and turns up the next day at Thana Station. H.S.O. speaks of the whole experience as a “chapter out of `Arabian Nights’.” (Diaries).

March 18—“Severe and scornful” letter from Swâmi Dayânanda Saraswatî, returning his diploma (Ransom, 141) .

March (middle)—Approximate time when H.S.O. asks Laymarie to form a Branch in France (Ransom, 141).

March 25 (evening) —H.P.B., H.S.O. and Dâmodar, while on a drive out during a thunderstorm, to the Warli Bridge at the farther end of causeway, meet one of the Teachers (not identified by name) whose portrait H.P.B. wore later “in a large gold locket.” (ODL, II, 144-46) .

March 28—Alexis and Emma Coulomb arrive in the evening at Bombay Headquarters, from Galle, Ceylon (Diaries; ODL, II, 146) .

April 9—Tookaram Tatya, then a cotton commission merchant, calls for the first time (ODL, II, 149).

April 25—Organization of the Bombay T.S. Branch, the pioneer of all Indian Branches, and the third in the whole Society (ODL, II, 152).

April 17—Date of a letter written by H.P.B. to General Abner Doubleday in New York, notifying him of his election as Vice-President of the T.S. (Theos. Forum, XV, Nov., 1939).

April—A silver badge with gold center made for H.P.B.; later worn by Annie Besant (ODL, II, 151).

May 7—H.P.B. and H.S.O. embark for Ceylon on the British India coasting steamer SS Ellora (Captain Wickes); accompanied by E. Wimbridge, Ddmodar, Purshotam, Panachand Anandji, Sorabji J. Padshah, Ferozshah D. Schroff, Mrs. Purshotam and Babula. Leave Headquarters in charge of Miss Rosa Bates and Emma Coulomb (ODL, II, 152, 153; Theos., I, June, 1880, p. 240). It is on this trip to Ceylon that the Founders met for the first time young D. H. Hewavitarne, sixteen years of age at the time, who later became the world—renowned Anâgârika Dharmapâla, the great Buddhist reformer.

May 16—Drop anchor in Colombo harbor. Met by Meggetuwatte Gunananda and others (ODL, II, 156).

May 17—Arrive at Galle and land, staying at the house of Mrs. Wijeratne (ODL, II, 158).

May 26—The party starts in carriages from Galle northward; first to Dodanduwa (ODL, II, 169-70).

May 27-29—The party is at Piyâgale, Kalutara, Pânadure (where H.P.B. makes one of her infrequent speeches); they leave by rail for Colombo (ODL, II, 170-71, 177).

June 8—Colombo T.S. organized (ODL, II, 179).

June 9—The party leaves by train for Kandy (ODL, II, 179).

June 11—H.S.O. delivers an address at the Town Hall in Kandy on “The Life of Buddha and its Lessons” (ODL, II, 181) .

June 13—A visit to Gompola, returning to Kandy (ODL, II, 182).

June 25—The party is at Galle, and at Mâtara on the 26th (ODL, II, 198).

July 13—The party embarks at Colombo on SS. Chanda, on their return trip to Bombay; accompanied by the Pereras and others; sail on the 14th, at 7:07 p.m. One evening, while on board, Master M. and two other high occultists visit Dâmodar and leave with him a letter for H.P.B. to be read by him also (ODL, II, 205; Diaries; Dâmodar, 57-58, letter to Judge, June 21, 1881) .

July 15—Party arrives at Tuticorin (Diaries).

July 24, 9:37 a.m.—Party reaches Bombay, after brief stops at Alleppey (18th), Cochin and Calicut (19th), Tellicherry (20th), Canmore (21st), and Karwar (22nd). (Diaries.)

July 24—Situation at Headquarters colorfully described by H.S.O. in his Diaries: “Arriving house found a hell of a row on the carpet between Dame Coulomb and Spin. Bates.”

July 28—H.S.O. obliges the quarreling Coulomb and Bates to consent to an “armed neutrality” (Diaries).

July—Emma Coulomb offers to sell H.P.B.'s “secrets” to the Rev. Bowen of the Bombay Guardian. Begins to build her plan of treachery soon after her arrival in Bombay (LBS, No. XLVI, p. 110).

Aug. 4—One of the Teachers visits the Founders and dictates a long and important letter to an influential friend of theirs in Paris. Whereabouts of this letter is unknown (ODL, II, 208).

Aug. 6—Differences between Rosa Bates and the Founders come to a head; H.S.O. immortalizes the event in most telling language: “Hell of an explosion between Rosa and us , : . This settles her hash: she must go” (Diaries)

Aug. 12—Approximate time when the original foursome finally split; E. Wimbridge moves to another part of Bombay and, helped. by Olcott's connections, sets up an art-furniture and art-decoration business (ODL, II, 210) .

Aug. 15—Date on which Henry Kiddle delivers his address on “The Present Outlook of Spiritualism,” at Lake Pleasant Camp Meeting; this gives rise later to the so-called “Kiddle Incident.” (Light, Sept. 1, 1883; OW, Amer. ed., Appendix, 209; consult also ML, Index).

Aug. 23—While H.P.B., H.S.O. and Dâmodar are conversing in the office at Bombay, the portrait of the Yogin of “Tiruvalla”-phenomenally produced for Judge and H.S.O. in New York, and which had disappeared from its frame in the latter's bedroom just before he left New York-falls through the air on the desk; also a photo of Dayânanda Saraswatî Swâmi (ODL, II, 214) .

Aug. 27—H.P.B., H.S.O. and Babula leave Bombay by evening mail train for the North. Halt briefly at Allâhâbâd (ODL, II, 215) .

Aug. 30—The party reaches Meerut; have a debate on Yoga with Dayânanda Saraswatî, whose attitude has temporarily changed for the better (ODL, II, 215-23; Ransom, 145; Diaries; Theos., II, Dec., 1880, p. 46) .

Sept. 7—While at Meerut H.S.O. writes for the Times of India a Circular regarding the incident with Miss R. Bates, etc. Brief introd. note by Dâmodar; countersigned by H.P.B. It was published Sept. 13th (Vania, 60-62, for text).

Sept. 7, 4:14 p.m.—Party leaves Meerut for Simla. After a halt at Umballa until 11 p.m., they drive all night up the mountain road in a dâk-gârî. At daybreak on the 8th, they stop for some five hours at Kalka; then resume their trip to Simla up the military road (ODL, II, 225; Diaries).

Sept. 8, at sunset—Arrive at Simla to visit with the Sinnetts who live at the time in a house called “Brightlands” just over the Mall (ODL, II, 225; Diaries; ED., 26; Autobiogr.; OW., 56; consult also Marion Crawford's Mr. Isaacs, London, 1882, for visit to Simla).

Sept. 27—Date of a letter from H. S. Olcott to the Secretary to the Government in the Foreign Department, requesting abrogation of measures taken by the Government to spy on the various moves of the Founders. After some back and forth correspondence, measures are rescinded October 20, 1880 (ODL, II, 229-31, 245-48).

Sept. 29—H.P.B., H.S.O. and Mrs. Patience Sinnett go to the top of Prospect Hill at Simla; Mrs. Sinnett gets a note on pink paper from one of the Teachers. It was left in a tree and read: “I believe I was asked to leave a note here. What can I do for you?” Original of this “pink slip” is in the British Museum (ODL, II, 231-32; OW, 61-63; Vania, 81-82 for text of Times of India account).

Oct. 3—Sinnetts give at Simla a picnic-breakfast, at which the cup and saucer phenomenon occurs (ODL, II, 232-34; OW., 66-71; Letter of Oct. 4, from H.S.O. to Dâmodar, in Vania, 65-67; ODL, II, 237). Same evening a dinner party takes place at the Humes, where the phenomenon in connection with Mrs. Hume's brooch occurs (ODL, II, 237-41; OW, 77-85; Vania, 70-71) .

Oct. 7—H.S.O. lectures at Simla, at the United Service Institution, on “Spiritualism and Theosophy.” Attends Lord Ripon’s ball at Government House in the evening (ODL, II, 242).

October (middle)—Approximate time when Sinnett and Hume begin to consider the formation of an Anglo-Indian Theosophical Society (Ransom, 147).

October (most likely somewhat before 15th)—Sinnett sends through H.P.B. his first letter to the Master, addressing him as “Unknown Brother.” Asks about the production of the London Times phenomenon (OW., 93; Autobiogr.; Hastings, I, 14, where approximate date is suggested). Sinnett writes his second letter without waiting for reply to the first one (OW., 94).

Oct. 16—Mrs. Alice Gordon invites the Founders, the Sinnetts and Major S. to a picnic at her home; phenomenon of duplicating a handkerchief occurs; A. O. Hume sends over to H.P.B. his first letter for transmission to the Teachers (ODL, II, 242-43; OW, 59-60, 102; Diaries).

Oct. 18—Most likely date for the receipt at Simla of the first letter from Master K.H. to A. P. Sinnett (ML., No. 1, pp. 1.6; OW., 95-100, excerpts; Hastings, I, 14) .

Oct. 19—Second letter from K.H. to Sinnett received at Simla (ML., No. II, pp. 6-10; OW., 100-108, excerpts; Diaries).

Oct. 20—Pillow phenomenon at Simla, while picnicking again on Prospect Hill. Mrs. Sinnett's brooch No. 2 is brought and letter from K.H. found inside the pillow (ML., No. IIIB; ODL; II, 244-45; OW., 109-113, 115) .

Oct. 21—The Founders leave Simla a little before noon, and reach Kalka at 8 p.m., staying at Laurie's Hotel (ODL, II, 248; Ransom, 148; Diaries).

Oct. 22—They leave Kalka for Umballa at 3 p.m. by dâk-gârî; dine there and then take the 9:51 train for Amritsar (Diaries).

Oct. 23, 7 a.m.—They reach Amritsar. H.S.O. lectures twice, 27th and 29th). They stay there for the Divâlî festival on November 2nd. Meet one of the Teachers around the Temple. H.P.B. writes (Oct. 25th) her “Occult Phenomena” article, publ. in the Bombay Gazette, Oct. 29th (ODL, II, 248, 255, 256-58; Diaries).

While at Amritsar, the Founders receive news that the Galle, Ceylon, T.S. has opened the first Buddhist Theosophical School with 300 pupils, most of them from Christian schools (Ransom, 149).

Oct. 24—Just before leaving Simla for Allâhâbâd, Sinnett writes a letter to Master K.H. and sends it to H.P.B. who is then in Amritsar (OW., 117, 121; ML., No. IV, p. 13).

Oct. 27—Sinnett reaches Allâhâbâd (OW., 116).

Oct. 27, 2 p.m.—Sinnett's letter addressed to Master K.H., and sent to H.P.B., reaches her at Amritsar. It reaches Master K.H. some five minutes later about thirty miles beyond Rawalpindi (ML., No. IV, p. 13; OW., 121).

Oct. 27—Telegram sent by Koothoomi Lalsingh from Jhelum, to A. P. Sinnett at Allâhâbâd, at about 4 p.m., and received by him the same day (original in the British Museum; OW., 116-18).

Oct. 29—Letter from K.H., then at Amritsar, to Sinnett, replying to his of Oct. 27 (ML., No. IV, pp. 11-17; OW., 119-24, excerpts).

Nov. 1—Reply of Master K.H. to A. O. Hume's first letter of Oct. 16th (not incl. in the Mah. Lttrs.; copy only in the British Museum; see also OW., 125-39; ML., p. 17; Vania, 102; Diaries).

Nov. 3—H.P.B. and H.S.O. leave Amritsar for Lahore on the 4:45 p.m. train; reach destination at 7 p.m. (Diaries). H.S.O. lectures there on the 7th (ODL, II, 258-60) . Lord Ripon holds a Durbâr described by H.P.B. as “The Durbâr in Lahore,” in the Russkiy Vestnik, Vol. 153, May, June, and Vol. 154, July, 1881 (ODL, II, 263-65) .

Nov. 15—Headquarters in Bombay moved to the so-called “Crow's Nest,” Breach Candy, in the absence of the Founders.

Nov. 17—H.S.O. leaves H.P.B. at Lahore, and goes to Multân (ODL, II, 265) .

Nov. 20—H.S.O. returns to Lahore and finds H.P.B. laid up with Pañjâb fever, nursed by Babula; her condition is quite serious (ODL, II, 266; Diaries; IBS, No. V, pp. 6-7) .

Nov. 25—H.P.B. and H.S.O. take train from Lahore to Umballa (ODL, II, 268; Ransom, 149; Diaries) Reach destination the next morning.

Nov. 28—Tbey take the morning train for Cawnpore and get there the following morning (Diaries).

Dec. 1-11—The Founders are visiting the Sinnetts at Allâhâbâd (ML, p. 11, A.P.S.'s Note to Letter No. IV; Autobiogr.; ED., 29; Diaries).

Dec. 3—H.S.O. leaves H.P.B. with the Sinnetts arid goes himself to Benares, as guest of the Mahârâja; sees Majji while there (ML., p. 11, Sinnett's Note; ODL, II, 268-74) .

Dec. 10—Approximate time when Sinnett received an important letter from K.H., discussing the “Kiddle Incident” and giving a pro. phetic outline of future developments in science, etc. (ML:, No. VI, 22-24; No. XCIII, 420-29; OW., 144, 148-50, excerpts).

Dec. 11—H.P.B. arrives at Benares at about 4 p.m. and joins H.S.O. there; plans to stay about eight days (ODL, II, 274, 275; ML., p. 11; Ransom, 150; Diaries).

Dec. 14—Meeting between H. S. Olcott and a number of scholars and Pandits at P. D. Mittra's residence. Important resolution drawn up with regard to a friendly union between T.S. and the Sanskrit Sâmaja (ODL, II, 277-79; Ransom, 150).

Family motto of the Mahârâja of Benares was at about this time adopted by the T.S. It is a somewhat modified passage from the Mahâbhârata, Sântiparvan, chap. 160, stanza 24 (ODL, II, 280-83; Theos., II, May, 1881, p. 178; Ransom, 151 & (note).

Dec. 20—The Founders leave by train for Allâhâbâd again, staying at the Sinnetts. H.P.B. suffers for several days with Dengue fever; nursed by Dr. Avinas Chandra Banerji. They spend Christmas with the Sinnetts (ODL, II, 286, 287; Ransom, 151; Diaries; ML., p. 11).

Dec. 28—They take train for Bombay (ODL, II, 287-88; ML., p. 11) .

KEY TO ABBREVIATIONS

Autobiogr.—An Autobiography of A. P. Sinnett, dated June 3rd, 1912, with additions dated May 1916, and Jan. 2, 1920, which exists in the form of a typewritten MSS. in the Archives of the Mahâtma Letters Trust in London. ,

Dâmodar—Dâmodar and the Pioneers of The Theosophical Movement. Compiled and Annotated by Sven Eek. Adyar, Madras: The Theosophical Publishing House, 1965; xvi, 720 pp.; Ill., Index.

Diaries—Col. H. S. Olcott's Diaries, in the Adyar Archives.

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

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

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

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

LMW—Letters from the Masters o f the Wisdom. Transcribed and Annotated by C. Jinarâjadâsa. With a Foreword by Annie Besant. IInd Series. Adyar, Madras: Theos. Publishing House, 1925; Chicago: Theosophical Press, 1926. 205 pp.; Ill.

ML—The Mahatma Letters to A. P. Sinnett (from the Mahatmas M. and K.H.). Transcribed, Compiled and with an Introd. by A. T. Barker. London: T. Fisher Unwin, December, 1923; New York: Frederick A. Stokes Co., 1923. xxxv, 492 pp.; 2nd rev. ed., London: Rider & Co., 1926; 3rd ed., Adyar, Madras: Theos. Publ. House, 1962.

ODL—Old Diary Leaves, by Henry Steel Olcott. Second Series, 1878-83. Adyar: Theos. Publ. House, 1900. The original ed. contains nine illustrations, all of them being views of the Theos. Society's Estate at Adyar, Being too faded for further reproduction, eight of these have been eliminated from the 2nd ed. of 1928.

OW—The Occult World, by A. P. Sinnett. London: Trübner & Co., 1881. 172 pp. 8vo; first Amer. ed., with special Appendix regarding the “Kiddle Incident.” New York and Boston: Houghton Mifflin Co., 1885.

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

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

Theos. Forum—The Theosophical Forum. New Series. Publ. under the authority of the Theosophical Society, Point Loma, Calif. Editor, G. de Purucker. Vols. I-XXIX, September, 1929 - March 1951 incl. Later edited by Arthur L. Conger.

Theos.—The Theosophist. A Monthly Journal Devoted to Oriental Philosophy, Art, Literature and Occultism. Conducted by H. P. Blavatsky, under the Auspices of The Theosophical Society. Bombay (later Madras) : The Theos. Soc., October 1879 —, in progress, (Volumes run from October to September incl.)

TROS—Henry S. Olcott, Theosophy, Religion and Occult Science. New edition, rev. and enl. London: George Redway, 1885. xiii, 384 pp.; Glossary; Index.

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

1879

IDÉES INCORRECTES SUR LES DOCTRINES DES THÉOSOPHES*

[La Revue Spirite, janvier, 1879]

Nous insérons cette réponse à M. Rossi de Justiniani, mais en nous réservant quant à la doctrine qui y est émise; notre frère de Smyrne pourra répondre à Mme. H. P. Blavatsky. [Editor.]

“La critique est aisée, et l’art est difficile! . . .”

—Destouches, Philinte, I D, Acte II, sc. 5.

La Société Théosophique de New York, fondée en 1875, et depuis, d’après les ordres de ses chefs aux Indes, entièrement reconstruite, est établie sur la base de toute société. Il est donc évident que ses doctrines ne peuvent courir les rues. Malgré cela, la presse américaine—les journaux spiritualistes surtout—les ont sans relâche, disséquées, critiquées et tournées, en ridicule, érigeant invariablement ce qui n’était que conjecture de leur part, en dogmes des Théosophes. Le peu, cependant, qu’il leur fut accordé de révéler, ils le firent aussi clairement que leur permit la langue anglaise d’ailleurs peu adaptée à l’expression des idées métaphysiques.

Mirabile dictu! Non seulement fit-on la sourde oreille à nos explications, mais sitôt que les critiques de nos adversaires commencèrent à avoir le dessous, on nous ferma poliment au nex la porte des journaux!

Il est bien temps, dans cette polémique de cache-cache, de jeter un peu de jour sur ces ténèbres cimmériennes où la lumière se trouve souvent éteinte — on dirait presqu’à dessein.

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* [According to Col. Olcott, Old Diary Leaves, I, p. 283, this article was written a few days before the party left for India on December 17, 1878.—Compiler.]

Une critique, sur «les Élémentaires et les Élémentaux», publiée dans le No. d'août de la Revue Spirite, nous en fournit l'occassion.

Oui, «pour les Théosophes de New York, l'homme est une trinité et non une dualité». Il est plus que cela cependant: en y ajoutant le corps physique, l'homme est une Tetraktys, ou maternité.* Mais, aussi soutenus que nous fussions dans cette doctrine particulière par les plus grands philosophes de la Grèce antique—comme le remarque l'auteur de l'article—ce n'est ni à Pythagore, ni à Platon, ni encore aux célèbres Theodidaktoi de l'école d'Alexandrie, dont nous la tenons. Nous parlerons de nos maîtres plus loin. Prouvons d'abord que le critique de la Revue Spirite fait fausse route dans son article, sous tous les rapports quant aux doctrines historiques de l'antiquité, et que—fort innocemment sans doute, et n'en jugeant que d'après les traductions abrégées—il défigure les nôtres.

Il se trompe, d'abord—selon nous—lorsque, croyant corriger nos idées, et ayant, un moment avant, traité sur les «âmes incarnées» (p. 291), il parle (p. 292) d'un «médiateur plastique et inconscient, ou le fluide périsprital qui sert d'enveloppe à l'esprit». Il pense donc que l'esprit et l'âme sont identiques, ou que le premier puisse être incarné ainsi que l'âme? Étrange erreur à nos yeux! Et si ce médiateur plastique est «inconscient» selon l'auteur, dans ce cas, l'âme aussi, qu'il croit immortelle, et même l'esprit doivent l'être, car, plus loin, nous le trouvons, établissant la même identité entre l'esprit et l'âme. «L'âme isolée est pour nous le périsprit», dit-il. Nous demanderions, d'abord, comment il se peut que quelque chose «d'inconscient»—donc, d'irresponsable—puisse, dans la vie future, être, soit récompensé, soit puni, pour des actes commis durant un état d'inconscience? Ensuite, vers la fin de l'article, l'auteur nous apprend que chez l'être imparfait, le troisième élément ou l'Esprit, peut non s'annihiler, mais perdre pour un temps indéfini la conscience de sa grandeur et s'abaisser au niveau de la brute!

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* [A misprint for "quaternité," though the ordinary word would be "quaternaire." Cf. H. S. Olcott, Old Diary Leaves, I, 283, where the correction is noted.—Compiler.]

Ici—nous ne comprenons plus du tout! Nous ne savons si ces idées sont personnelles à l'auteur ou bien l'expression de la doctrine des spirites orthodoxes en général.* N'importe, pour nous, elles sont monstrueuses et incompréhensibles. Comment l'esprit, la suprême essence primordiale, la monade incréée et éternelle, l'étincelle directe du «Soleil central» des kabalistes, n'est plus qu'un troisième élément, aussi faillible que le périsprit? Il peut, ainsi que l'âme vitale—affligée, elle, d'une inconscience chronique, à ce qu'il paraît—devenir inconscient aussi, ne fût-ce que temporairement? L'Esprit immortel «s'abaisser au niveau d'une brute»? Allons donc! L'auteur ne peut avoir eu la moindre idée sur nos doctrines; ou il ignore ce que nous appelons «Esprit», car pour lui, l'Esprit et l'âme sont synonymes—ou bien, il est encore plus inconoclaste que nous. Nous nous empressons de répudier ces idées. Jamais nous n'avons professé rien de semblable.

On nous cite Platon, et on oublie en même temps ce que Platon enseignait. Selon le «divin» philosophe l'âme est binaire; elle est composée de deux parties constituantes primitives, l'une—mortelle, et l'autre éternelle; la première, façonnée par les dieux créés (les forces créatrices et intelligentes de la nature), l'autre—une émanation de l'Esprit suprême. Il nous dit que l'âme mortelle en prenant possession de son corps devient «irrationelle»; mais entre la déraison et l'inconscience il y a une différence profonde. Platon, enfin, n'a jamais confondu le périsprit, avec l'âme ni l'esprit. En commun, avec tous les autres philosophes, il ne l'appelait ni le nous ni ψυχή, mais lui donnait le nom d' εἴδωλον, quelque fois celui d'imago ou de simulacrum.

Essayons cependant, de rétablir un peu d'ordre dans ce désordre. Donnons à toute chose son vrai non, et établissons exactement la différence entre les opinions de notre érudit critique et les nôtres.

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* Il n'y a pas de spirites orthodoxes, mais de simples chercheurs, des investigateurs qui acceptent toute vérité démontrée [Editor].

Pour tous ceux qui ont étudié les philosophes grecs, il est évident que l'auteur confond les termes. Sa question (p. 292) «la séparation de l'espirt, ψυχή, avec l'âme, nous ou périsprit . . . peut-elle être jamais cause d'une complète destruction . . . » nous fournit la clef du mésentendu. Il traduit les mots «espirt» et «âme» simplement vice versa.

Nous ne savons si les Grecs modernes traduisent ces deux substantifs ainsi, mais nous sommes à même de prouver qu'aucun des anciens philosophes, ne les ont jamais définis de cette manière. Nous nous permettons de ne citer que deux noms, mais ceux-si suffiront. Notre autorité païenne est —Plutarque; notre autorité chrétienne,— ni plus, ni maoins que saint Jacques, «le frère du Seigneur». Plutarque traitant sur l'âme nous dit que, tandis, que ψυχή est emprisonnée dans le corps, le nous ou l'intelligence divine plane audessus des mortels, en versant sur sa tête un rayon qui s'illumine plus ou moins, selon le mérite personnel de l'homme; il ajoute que le nous ne descend jamais, mais reste stationnaire. Saint Jacques est plus explicite encore. Parlant de la sagesse d'ici-bas (vide texte grec, Èpître générale, ch. iii, 15), il la traite de «terrestre, sensuelle, psychique . .», ce dernier adjectif étant traduit dans les textes anglais par le mot «diabolique». Et il ajoute (iii, 17), que ce n'est que la sagresse d'en haut qui soit divine et «noétque» (adj. Du sub.nous). Donc l élément psychique ne semble jamais avoir été en odeur de sainteté, ni avec les saints du christianisme, ni avec les philosophes du paganisme. Puisque saint Jacques traite ψυχή de diabolique, et Platon en fait quelque chose d'irrationnel, peut-elle être immortelle per se?

Qu'on nous permette une comparaison, la meilleure que nous puissions trouver entre le concret et l'abstrait; entre ce que notre critique appelle «la triple hypostase», et nous «la tetraktys». Nous comparerions done ce quaternaire philosophique, composé du corps, du périsprit, de l'âme et de l'esprit—à l'éther—si bien pressenti par la science, jamais défine—et, ses corrélations subséquentes, L'éther nous repreésentera l'esprit; la vapeur morte qui s'y formera—l'âme; l'eau—le périsprit; la glace—le corps.

La glace dégèle et perd pour toujours sa forme; l'eau s'évapore et se disperse dans l'espace; la vapeur, se débarrassant de ses particules grossières, atteint enfin cet état où la science ne peut plus la suivre. Purifiée de ses dernières souillures, elle s’absorbe tout entiére dans sa cause première, et devient cause à son tour. Excepté le nous immortel—l’âme, le périsprit et le corps, ayant été tous créés, et eu un commencement, ils doivent avoir tous une fin.

Est-ce à dire, que l’individualité est perdue dans cette absorption? Du tout. Mais entre l’Ego humain, et l’Ego tout divin, il y a un abîme que nos critiques comblent sans le savoir. Quant au périsprit, il n’est pass plus l’âme, que la peau délicate, qui enveloppe le fruit de l’amande, n’est le noyau, ou encore son écorce provisoire. Le périsprit n’est que le simulacre de l’homme.

Il s’ensuit, que les Théosophes comprennent l’hypostase, selon les vieilles philosophies, et d’une manière toute différente de Spirites. Pour nous, l’Esprit est le dieu personnel de chaque mortel, et son seul élément divin. L’âme, binaire, par contre, n’est que semi-divine. Émanation directe du nous, tout ce qu’elle a d’essence immortelle, son cycle sur terre une fois achevé, doit nécessairement retourner à sa source-mére et—aussi pure qu’elle s’en est détachée—c’est dans cette essence toute spirituelle, que l’Église primitive, aussi fidéle que rebelle aux traditions néo-platoniciennes, crut reconnaître le bon daïmon et en fit un ange gardien; en même temps, flétrissant justement l’âme «irrationnelle» et faillible, le vrai Ego humain (d’où le mot Ego-isme), elle l’appela l’ange de ténèbres, et en fit plus tard un diable personnel. Son seul tort fut de l’anthropomorphiser, et d’en faire un monstre à queue et à cornes. Autrement, toute abstraction qu’il soit, ce diable est personnel, en effet, puis-qu’il est identique avec notre Ego. C’est lui, cette personnalité insaisissable et inaccessible, que les ascètes de tous les pays croient punir en mortifiant leur chair. L’Ego donc, à qui nous ne concédons qu’une immortalité conditionnelle, est l’individualité purement humaine.

Moitié force vitale, moitié agrégation de qualités et d'attributs personnels, nécessaires à la formation de tout être humain, distinct de son prochain, l'Ego n'est que le «souffle de la vie», que Jehovah, un des Elohim, ou dieux créateurs, souffle dans les narines d'Adam; et comme tel, et à part son intelligence supérieure, il n'est que l'élément d'individualité possédé par l'homme, en commun avec toute créature; depuis le moucheron qui se joue dans un rayon de soleil, jusqu'à l'éléphant, roi de forêts. Ce n'est qu'en s'identifiant avec cette intelligence divine, que l'Ego tout souillé d'impuretés terrestres peut gagner son immortalité.

Afin de rendre notre pensée plus clairement, nous procéderons par une question. La matière tout indestructible qu'elle soit dans ses atomes primitifs—indestructible, car, selon nous, elle est l'ombre éternelle de la Lumière éternelle, et coexite avec [elle]—cette matière, peut-elle rester immuable dans une seule de ses formes ou corrélations temporaires? Ne la voyons-nous pas, dans ses modifications incessantes, détruire aujourd'hui ce qu'elle a créé hier? Toute forme, qu'elle appartienne au monde objectif, ou à celui que notre intelligence peut seule percevoir, ayant eu un commencement, doit avoir une fin. Il fut un temps où elle n'existait pas; il arrivera un jour ou elle aura cessé d'être. Or, la science moderne nous déclare que, même, notre pensée est matérielle. Que toute fugitive que soit une idéé, sa conception et ses évolutions subséquentes, nécessitent une certaine consommation d'énergie; que le moindre mouvement cérébral réverbère dans l'éther de l'espace et y produit une perturbation à l'infini. Donc, c'est une force matérielle, quoiqu'invisible.

Et, s'il en est ainsi, qui oserait affirmer que l'homme, dont l'individualité est toute composée de pensées, de désirs et de passions égoistes, qui ne sont particulières, qu'à lui, et en font un individu sui generis, puisse vivre dans l'éternité avec tous ses traits distinctifs, sans changer?

Et s'il change durant des cycles infinis, qu'en reste-t-il? Que devient cette individualité distinctive si prisée?

Il n’est que logique de croire qu’une personne qui, déjà sur terre, oubliant son moi précieux, fut toujours prête à se sacrifier pour le bien d’autrui; qui, dans son amour pour l’humanité, s’est rendu utile dans le présent, nécessaire dans la vie future, au grand œuvre incessant de la Création, de la Préservation et de la Régénération; et qui, enfin, aspirant à l’infini, et tâchant de progresser moralement, s’est individualisée avec l’essence de son Intelligence divine, et s’est, ainsi, forcée sur le courant de l’immortalité—il n’est que logique, disons-nous, de croire qu’elle vivra en esprit éternellement. Mais qu’une autre personne qui, durant son exil de probation sur la terre, n’a envisagé la vie que comme une longue série d’actes égoïstes; qui fut inutile à elle-même comme aux autres et pernicieuse comme exemple—soit immortelle ainsi que la première—nous nous refusons de le croire! Rien n’est stationnaire dans la nature; tout doit ou avancer ou reculer, et un ivrogne incurable, un débauché tout alourdi de matérialité, n’ayant jamais fait le moindre effort vers le bien, mort ou vivant, ne progressera jamais! Il aura à subir son sort, sans que son âme divine, elle-même, puisse le sauver. L’Ego, ou psyché terrestre, a le libre arbitre; en plus, les mystérieux avis de sa gardienne ici-bas, qui lui parle par la voie de sa conscience. Ne pouvant suivre l’homme abruti, dans sa descente rapide vers l’abîme de la matérialité, et l’homme devenu sourd à sa conscience, aveuglé à la lumière, et ayant perdu le pouvoir de s’élever vers elle, l’Essence divine, comme l’ange gardien dans les vignettes naïves de notre enfance, déploie ses blanches ailes et, laissant le dernier lien se briser entre eux, remonte vers sa patrie. L’individualité purement matérielle, peut-elle vivre dans le monde des esprits, abandonnée aux lois de la matière seulement? Nous disons non; pas plus que le poisson ne peut vivre hors de son élément naturel. Les lois sont universelles et immuables.*

«Ce qui est au-dessus, est comme ce qui est au-dessous», dit le grand Hermès. L’enfant à naître, ne peut vivre s’il manque de forces vitales, et meurt, avant de voir le jour; l’ego, entièrement destitué de forces spirituelles, n’aura pas, non plus, la force soit de naître ou d’exister dans les régions des esprits.

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* Ceci doit étre médité et discuté [Editor].

S’il n’est que faible et étiolé—il pourra survivre, «ainsi que cela a lieu, soit sur la terre, soit au ciel.»

Mais, nous dira-t-on, les âmes méchantes ne restent pas impunies. Des siècles, des milliers de siècles, peut-être, de souffrances, sont certes une punition suffisante. Nous disons, nous, qu’une telle punition serait à la fois quelque chose de trop, et de trop peu. Elle est disproportionnée aux plus grands crimes, commis durant toute une longue vie humaine; elle serait diabolique et injuste. D’un autre côté, avec l’éternité devant l’âme souffrante, et une éternité certaine, une punition semblable serait une mauvaise plaisanterie. Que sont des milliers de siècles dans l’infini! Moins qu’un clin d’œil.

Il se peut que cette doctrine—comme toute autre dure vérité—semble répulsive à beaucoup de monde. Quant à nous, nous y croyons. Le sentimentalisme n’a rien à faire dans nos rangs; celui qui ne se sent pas prêt à sacrifier ses plus chères espérances personnelles à la vérité éternelle, peut devenir membre de la Société Théosophique, mais n’appartiendra jamais à notre cercle ésotérique. N’imposant à personne nos opinions, nous respectons celles des autres sans les partager. Et cependant notre Société compte des milliers d’Européens et d’Américains dans ses rangs.

On assure que cette doctrine d’immortalité conditionnelle n’a été répandue parmi les masses que «pour effrayer les âmes basses et viles». Encore une erreur. Elle n’a jamais été un dogme populaire: ni aux Indes, ni en Grèce, ni en Égypte. On n’en offrait les preuves au novice, que durant les grands mystères, lorsqu’une boisson sacrée le mettait en état de quitter son corps et, planant dans l’infinité des mondes, lui permettait d’observer et de juger par lui-même. Divulguer ce qu’il avait vu était une mort certaine, et les serments qu’on exigeait de lui, à l’Epopteïa suprême, lorsque le grand Hiérophante lui présentait le Pétroma, ou tablettes de pierres où étaient gravés les secrets de l’initiation, étaient terribles. Seul Platon en parle en termes couverts, mais toujours il en parle. Si dans un sens il dit que l’âme est immortelle, dans un autre il nie positivement que chaque âme individuelle soit pré-existée, ou qu’elle existera par la suite et pour l’éternité.

La même chose a été enseignée dans tous les sanctuaires. Les égyptologues modernes en ont toutes les preuves. Mariette-Bey traduit plusieurs passages du Livre des Morts, et des inscriptions sur les sarcophages, où l'immortalité conditionelle, et une annihilation complète sont en réserve pour les méchants. Une hymne à Osiris dit du mort: «Il voit par toi, vit en toi, et ce n'est que par toi qu'il peut échapper à l'annihilation». Les Égyptiens enseignaient aux multitudes que l'âme animale, appartenant au corps et étant indépendante de l'âme immortelle, ne les rejoignait qu'après un certain laps de temps passé dans la momie. Mais aux initiés, ils disaient qu'une annihilation complète attendait l'âme dépravée qui n'avait su devenir osirienne, ou divine. M. F. Lenormant l'affirme, ainsi que Mariette-Bey. Gotama, le philosophe indou, dit dans sa Nyâya-Sûtra (Tarkalamkara): «Le siège de la connaissance du soi (ou individualité) est dans l'âme humaine (jîvâtman), qui est binaire, mais l'âme suprême (paramâtman) est la seule qui soit omnisciente, infinie et éternelle».

Pour en finir, on nous objecte, que ceux qui ont foi dans l'immortalité, comme loi générale, regardent nos opinions comme «contraires sous tous les rapports à la justice divine». Nous répondons: Qu'en savez-vous de cette justice? Sur quoi basez-vous vos idées en supposant que les lois du monde invisible soient tout autres que celles d'ici-bas, tout en laissant de coté la loi, bien constatée par la science, de la survivance du plus apte, loi, qui certe ne serait pas de mince valeur dans notre argument? Nous ne demandons que des preuves valables à l'appui du contraire. On peut nous faire remarquer, qu'il nous serait peut-être aussi difficile qu'à nos critiques de prouver la vérité sur nos doctrines, à nous? D'accord, nous confessons de suite que, tout en y croyant, nous n'en savons que ce qui nous en a été enseigné. Mais notre doctrine à nous est appuyée du moins sur la philosophie et sur la psychologie expérimentale (comme celle du système des Yoga indous), fruits des recherches de long siècles. Nos maîtres sont Patañjali, Kapila, Kanada, tous ces systèmes et écoles de l'Aryâvarta (l'Inde antique) qui servirent de mines inépuisables pour les philosophes grecs, depuis Pythagore jusqu'à Proclus.

Elle est basée sur la sagesse ésotérique de la vieille Égypte, où Moïse comme Platon sont allés se faire instruire par ses hiérophantes et adeptes; elle s'est développée enfin, sur la méthode si sûre qui ne procède qu'inférentiellement, ne juge que par la stricte analogie et qui, se basant sur l'immuabilité des lois universelles, ne déduit que par induction. Nous sera-t-il permis de demander à nos adversaires, de nous montrer quelles sont leurs autorités à eux? Est-ce la science moderne? Mais la science docte se moque de vous comme de nous. Est-ce la Bible mosaïque? Nous en doutons, car elle n'en souffle pas un mot, et toutes les tortures appliquées à son texte pendant de longs siècles de recherche, et malgré toutes ses éditions revues et corrigées, elle reste muette à ce sujet. Mais dans plusieurs endroits touchant la survivance de l'âme, elle nous coupe l'herbe sous les pieds. Dans les Ecclésiastes (chap. iii, 19) la Bible n'accorde à l'homme aucune prééminence sur la brute; comme l'une meurt, ditelle, ainsi meurt l'autre, car le souffle qui les anime tous deux est le même. Quant à Job, cet illustre affligé nous affirme que l'homme, une fois mort, «s'enfuit comme une ombre, et — ne continue pas» (Job, xiv, 2).* Est-ce le Nouveau Testament? Ce livre nous offre le choix, entre un paradis philharmonique, et un enfer — qui est loin de l'être. Il ne nous donne aucune preuve irrécusable, nous defend de raisonner, et nous enjoint une foi aveugle. Est-ce les phénomènes du spiritisme? Nous y voici. Ici nous sommes sur un terrain solide, car les preuves sont palpables, et ce sont les «esprits» qui sont nos maîtres. Les Théosophes croient aux manifestations et aux «esprits» autant que les spiritualistes. Mais—lorsque vous aurez fini par prouver au monde entier, la science sceptique y incluse, que nos phénomènes sont produits par les âmes des décédés — qu'aurez-vous prouvé? La survivance de l'homme tout au plus; son immortalité vous ne la prouverez jamais: pas plus comme loi générale, «que comme une récompense conditionelle».

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* [In Ostervald's French Bible, the wording is: ". . . . .et il ne s'arrête point».—Compiler.]

Trente ans d’expérience avec les «esprits» ne nous ont pas impressionnés en faveur de leur véracité comme «loi générale», non plus donc, vous n’avez à nous opposer que votre foi aveugle, vos émotions et l’instinct d’une minorité de l’humanité. Qui, une minorité, car, lorsque vous auriez mis de côté les 450 millions de Bouddhistes, qui ne croient pas à l’immortalité et redoutent comme une calamité terrible, même la survivance de l’âme, et les 200 millions d’Indous, de toutes les sectes, qui croient à l’absorption, dans l’essence primordiale, qu’en restera-t-il de cette doctrine universelle?

«Notre doctrine», dites-vous, «est inventée pour les âmes basses et viles». Nous sommes à même de vous prouver, les statistiques à la main, que ces âmes «basses et viles» prédominent dans les pays civilisés et chrétiens où l’immortalité est promise à tout le monde. Nous vous renvoyons à l’Amérique, puritaine et pieuse, qui promet à chaque criminel qu’elle pend, un paradis éternel, s’il croit; et cela, immédiatement, car, selon les protestants, du pied du gibet au pied de l’Éternel, il y a moins qu’un pas. Ouvrez un journal de New York; vous y trouverez la première page tout couverte des nouvelles de crimes les plus atroces, les plus inouîs, commis par douzaine, tous les jours, et depuis un bout de l’année à l’autre. Nous défions de trouver rien de semblable dans les pays païens, où l’on ne s’occupe même pas de l’immortalité, et où l’on ne demande qu’à être absorbé pour toujours. L’immortalité comme «loi générale» est donc plutôt un stimulant qu’un préventif contre le crime pour toute âme «basse et vile»?

Nous finissons, croyant avoir répondu à toutes les accusations de l’auter de l’article sur «les Elémentaires».

Si nos doctrines intéressent le lecteur, dans un prochain numéro nous tâcherons d’être plus explicite.

H. P. BLAVATSKY.

ERRONEOUS IDEAS CONCERNING THE DOCTRINES OF THE THEOSOPHISTS

[La Revue Spirite, Paris, January, 1879]

[Translation of the foregoing original French text]

We insert this reply to Monsieur Rossi de Justiniani, but we express no opinion upon the doctrines expounded therein; our Smyrna brother may reply to Mme. H. P. Blavatsky. [Editor.]

“Criticism is easy; art is difficult!”

—Destouches, Philinte, I D, Act II, sc. 5.

The Theosophical Society of New York, founded in 1875, and later, according to the orders of its heads in India, entirely reconstructed, is established on the plan of every secret society. It is plain, then, that its doctrines cannot be common property. In spite of that, the American Press—above all the Spiritualistic papers—have incessantly dissected, criticized and turned them into ridicule, invariably setting up as doctrines of the Theosophists what are nothing but conjectures on their own part. The little that it was permissible to reveal to them, however, was done as clearly as is possible in the English language, which is rather poorly adapted to the expression of metaphysical ideas.

Mirabile dictu! Not only did they turn a deaf ear to our explanations, but as soon as the criticisms of our opponents began to be crushed, the doors of the papers were politely shut in our faces!

It is indeed time, in this blindman’s buff polemic, to throw a little daylight into this Cimmerian darkness where the light often has been extinguished—one would almost say by design. A criticism on “The Elementaries and the Elementals,” published in the August number of La Revue Spirite, offers us an opportunity.

Yes, “for the New York Theosophists, man is a trinity and not a duality.” But he is more than that, however; by adding the physical body, man is a Tetraktys, or maternity.* But, supported as we are in this particular doctrine by the greatest philosophers of ancient Greece—as the author of the article remarks—it is neither to Pythagoras, nor Plato, nor the famous Theodidaktoi of the Alexandrian School, that we owe it. We will speak of our own teachers later on. We will first prove that the critic in La Revue Spirite strays from the facts in his article, concerning all that relates to the historical doctrines of antiquity, and that—quite innocently no doubt, and, as the result of judging only from abridged translations he disfigures ours.

First of all, he is deceived—according to us—when, believing himself to be correcting our notions, and having a moment before treated of “incarnated souls” (p. 291), he speaks (p. 292) of a “plastic and unconscious mediator, or the perisprital fluid that serves to envelope the spirit.” Does he consider then, that the spirit and the soul are identical, or that the former can be incarnated like the soul? A strange mistake in our eyes! And if that plastic mediator is “unconscious,” according to the writer, in that case, the soul also, which he thinks immortal, and even the spirit, must be so, because further on we find him establishing the exact identity of the spirit and the soul. “The soul, isolated, is for us the périsprit,” he says. We will ask, first, how can it be that anything “unconscious”—hence, irresponsible—can be, in a future life, either rewarded or punished for acts committed during an unconscious state? Later on, towards the close of the article, the author tells us that, in an imperfect being, the third element, or the Spirit, cannot be annihilated, but for an indefinite period loses the consciousness of its greatness and may be degraded to the level of the brute. Here we completely fail to understand him!

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* [A misprint for “quaternity.”—Compiler.]

We do not know if these ideas are personal to the author or rather the expression of the teaching of the orthodox spiritists in general.* No matter; for us they are monstrous and incomprehensible. How can the spirit, the supreme primordial essence, the uncreated and eternal monad, the direct spark from the “central Sun” of the Kabalists, be no more than a third element, as fallible as the périsprit? Can it, like the vital soul—afflicted with a chronic unconsciousness, it would appear—become unconscious also, be it but temporarily? Can the immortal Spirit “be degraded to the level of a beast”? Nonsense! the author cannot have the least notion of our teachings; either he is ignorant of what we call “spirit,” because for him the spirit and the soul are synonymous—or rather, he is still more iconoclastic than ourselves. We hasten to repudiate those ideas. We have never professed anything like them.

Plato is quoted to us and, at the same time, what Plato taught is forgotten. According to the “divine” philosopher the soul is dual; it is composed of two primitive constituent parts: one—mortal, the other eternal; the former, fashioned by the created gods (the creative and intelligent forces in nature), the other, an emanation from the supreme Spirit. He tells us that the mortal soul, in taking possession of its body, becomes “irrational”; but between irrationality and unconsciousness there is a profound difference. Plato, finally, never confused the périsprit with the soul or the spirit. In common with every other philosopher, he called it neither the nous nor ψυχή, but gave it the name εἴδωλον, sometimes that of imago or simulacrum.

Let us try, then, to re-establish a little order in this confusion. Let us give everything its true name, and state precisely the difference between the opinions of our learned critic and our own. For all who have studied the Greek philosophers, it is clear that the author confuses terms. His question (p. 292), “Can the separation of the spirit, ψυχή, from the soul, nous or périsprit, ever be the cause of a complete destruction . . .?” provides us with the key to the misunderstanding.

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* There are no orthodox spiritists but simply researchers, investigators who accept every demonstrated truth [Editor].

He translates the words “spirit” and “soul” simply vice versa.

We do not know if the modern Greeks so translate those two nouns, but we are able to prove that none of the ancient philosophers have ever defined them in that way. We will allow ourselves to quote two names, but those will suffice. Our pagan authority is—Plutarch; our Christian authority is no more and no less than Saint James, “the brother of the Lord.” In treating of the soul Plutarch tells us that while ψυχή is imprisoned in the body, the nous or the divine intelligence soars above mortal man, shedding upon him a ray that is more or less luminous according to the personal merit of the man; he adds that the nous never descends but remains stationary. Saint James is still more explicit. Speaking of the wisdom from below (vide the Greek text, General Epistle, iii, 15) he treats it as “terrestrial, sensual, psychic,” this last adjective being translated in the English text by the word “diabolical,” and (iii, 17) he adds that it is only the wisdom from above that is divine and “noetic” (adj. of the sub. nous).* So the psychic element never seems to have been in the odor of sanctity, either with the Saints of Christianity or with the Philosophers of Paganism. Since Saint James treats ψυχή as diabolical and Plato makes something irrational of it, can it be immortal per se?

May we be allowed a comparison, the best we can find, between the concrete and the abstract; between what our critic calls “the triple hypostasis” and we “the tetraktys”? Let us compare this philosophic quaternary, composed of the body, the périsprit, the soul and the spirit—to the ether—so well foreseen by science, but never defined—and its subsequent correlations. The ether will represent the spirit for us; the dead vapor that is formed therein—the soul; water—the périsprit; ice—the body.

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* [This sentence and explanation are somewhat confused. King James’ version gives the following text for chapter iii, verse 15: “This wisdom descendeth not from above, but is earthly, sensual, devilish.” The Greek text shows the words: epigeios, psychikê, and daimoniôdês, which are translated as “earthly, soulical, demoniacal” in a literal translation of the Greek text.—Compiler.]

The ice melts and for ever loses its shape, water evaporates and is dispersed in space; the vapor is liberated from its grosser particles and finally reaches that condition in which science cannot follow it. Purified from its last defilements, it is entirely absorbed into its first cause, and becomes a cause in its turn. With the exception of the immortal nous—the soul, the périsprit and the body, all having been created and having had a beginning, must all have an end.

Does that mean that the individuality is lost in that absorption? Not at all. But between the human Ego and the wholly divine Ego, there is an abyss that our critics fill in without knowing it. As to the périsprit, it is no more the soul than the delicate skin that surrounds the almond is the kernel itself or even its temporary husk. The périsprit is but the simulacrum of the man.

It follows that Theosophists understand the hypostasis, according to the old philosophers, in a very different way from the Spiritualists. For us, the Spirit is the personal god of each mortal, and his only divine element. The dual soul, on the contrary, is only semidivine. Being a direct emanation from the nous, everything it has of immortal essence, once its earthly cycle is accomplished, must necessarily return to its mother-source, and as pure as when it was detached; it is that purely spiritual essence which the primitive church, as faithful as it was rebellious to the Neo-Platonic traditions, thought it recognized in the good daïmon and made into a guardian angel; at the same time justly blighting the “irrational” and fallible soul, the real human Ego (from which we get the word Egoism), she called it the angel of darkness, and afterwards made it into a personal devil. The only error was in anthropomorphizing it and in making it a monster with tail and horns. Otherwise, abstraction as it may be, this devil is truly personal because it is identical with our Ego. It is this, the elusive and inaccessible personality, that ascetics of every country think they chastise by mortifying the flesh. The Ego then, to which we concede only a conditional immortality, is the purely human individuality.

Half vital energy, half an aggregation of personal qualities and attributes, necessary to the constitution of every human being as distinct from his neighbor, the Ego is only the “breath of life” that Jehovah, one of the Elohim or creative gods, breathed into the nostrils of Adam; and, as such, and apart from its higher intelligence, it is but the element of individuality possessed by man in common with every creature, from the gnat that dances in the rays of the sun to the elephant, the king of the forest. It is only by identifying itself with that divine intelligence that the Ego, soiled with earthly impurities, can win its immortality.

In order to express our thought more clearly, we will proceed by a question. Though matter may be quite indestructible in its primitive atoms—indestructible, because, as we say, it is the eternal shadow of the eternal Light and co-exists with it—can this matter remain unchangeable in its temporary forms or correlations? Do we not see it, during its ceaseless modifications, destroy today what it created yesterday? Every form, whether it belongs to the objective world or to that which our intelligence alone can perceive, having had a beginning, must have an end. There was a time when it did not exist; there will come a day when it will cease to be. Now, modern science tells us that even our thought is material. However fleeting an idea may be, its conception and its subsequent evolutions require a certain consumption of energy; let the least cerebral motion reverberate in the ether of space and it will produce a disturbance reaching to infinity. Hence, it is a material force, although invisible.

And, if that is so, who would dare to affirm that man, whose individuality is composed of thoughts, of desires and selfish passions, which are peculiar to him, and which make him an individual sui generis, can live in eternity with all his distinctive traits, without changing?

And if he changes during infinite cycles, what remains of him? What becomes of that separate individuality that is so much prized?

It is only logical to believe that a person who already on earth, forgetting his precious self, was ever ready to sacrifice himself for the welfare of others; who, in his love for humanity, has made himself useful in the present life and necessary in the future life, for the great and ceaseless work of Creation, of Preservation and of Regeneration; and who finally, aspiring to the infinite and striving to progress morally, individualizes himself with the essence of his divine intelligence, and is, thus, forced into the current of immortality—it is but logical, we say, to believe that he will live in spirit eternally. But that another person who, during his probationary exile on earth envisaged life but as a long series of selfish actions, who was as useless to himself as to others, and pernicious as an example —should be immortal like the former—is impossible for us to believe! Nothing is stationary in nature; everything must advance or fall back, and an incurable drunkard, a debauchee wholly immersed in materiality, having never made the least effort towards the good, dead or living, will never make progress! He will have to submit to his fate, even his divine soul not being able to save him. The Ego, or terrestrial psychê, has free will, and, moreover, the mysterious counsel of its guardian here on earth, which speaks through the voice of conscience. Being unable to follow the brutalized man in his rapid descent toward the abyss of materiality—the man who is deaf to his conscience, blind to the light, and who has lost the power of raising himself towards it—the Divine Essence, like the guardian angel of the naïve woodcuts of our childhood, spreads its white wings and, breaking the last link between them, re-ascends towards its own realms. Can the purely material individuality live in the world of spirits if abandoned to the laws of matter alone? We say no; no more than a fish can live outside its natural element. Laws are universal and immutable.*

"That which is above is like that which is below," said the great Hermes. The newborn child cannot live if it lacks vital force, and dies without having seen the light; neither will the ego, entirely deprived of spiritual force, have the strength to be born or to exist in the region of spirits. If it is only weak and withered—it may survive— "as it is on earth, so it is in heaven."

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* This should be meditated upon and discussed [Editor].

But, it will be said, the evil souls do not remain unpunished. Ages, thousands of ages, perhaps, of suffering are surely a sufficient punishment. We say that such a punishment would be at the same time too much and hardly enough. It would be disproportionate even to the greatest crimes committed throughout the whole of a long human life; it would be diabolical and unjust. On the other hand, with eternity before the suffering soul, and an absolutely certain eternity, such a punishment would be merely a bad joke. What are thousands of ages in infinity! Less than the wink of the eye.

It may be that this teaching—like every other plain truth—seems repulsive to many people. As for us, we believe it. Sentimentality has no place in our ranks; he who does not feel ready to sacrifice his dearest personal hopes to the eternal truth may become a member of the Theosophical Society, but will never belong to our Esoteric Circle. Without forcing our opinions on anyone, we respect those of others without sharing them. And yet our Society reckons thousands of Europeans and Americans in its ranks.

It is said that this doctrine of conditional immortality was circulated among the masses only “to terrify low and depraved souls.” Still another error. It has never been a popular doctrine; either in India, Greece or Egypt. Its proofs were given only to the neophyte, during the great Mysteries, when a sacred beverage enabled him to leave his body and, soaring in the infinity of worlds, observe and judge for himself. To divulge what he then saw was certain death; and terrible were the oaths that were demanded of him, at the supreme Epopteïa when the grand Hierophant offered him the Petroma, or stone tablets on which were engraved the secrets of initiation. Plato alone spoke of it, in veiled terms, but he did speak of it. If in one sense he said that the soul is immortal, in another he positively denied that each individual soul had pre-existed or that it will exist afterwards and for eternity. The same thing was taught in every sanctuary. Modern Egyptologists have all the proofs of it. Mariette-Bey translated several passages in the Book of the Dead and from inscriptions in sarcophagi where conditional immortality and complete annihilation are in store for the wicked.

One hymn to Osiris says of the defunct: “He sees by Thee, he lives in Thee and it is only by Thee that he can escape annihilation.” The Egyptians taught the masses that the animal soul, belonging to the body and independent of the immortal soul, would not rejoin it until after a certain lapse of time passed in the mummy. But to the initiate, they said that complete annihilation awaited the depraved souls which had not succeeded in becoming Osirified or Divine. F. Lenormant declares this, as also does Mariette-Bey. Gotama, the Hindu philosopher, says in his Nyâya-Sûtra (Tarkalamkara): “The seat of the knowledge of the self (or individuality) is in the human soul (jîvâtman), which is dual, but the supreme soul (paramâtman) is the only one that is omniscient, infinite and eternal.”

To finish with the question, the objection is brought against us that those who have faith in immortality as a general law, regard our opinions as “in every respect contrary to divine justice.” We answer: “What do you know of that justice? Upon what do you base your ideas in supposing that the laws of the invisible world are any different from those of this world, entirely laying aside the well-established scientific law of the survival of the fittest, which would certainly be of no small consequence in our argument?” We ask only for valid proofs in support of the contrary. Possibly we may be told that it would perhaps, be as difficult for us to prove the truth of our doctrines as for our critics to prove theirs. Agreed! We instantly confess that, in believing them, we know only what we have been taught. But our teaching rests at least on philosophy and on experimental psychology (such as that of the system of the Hindu Yogis), results of long ages of research. Our Masters are Patañjali, Kapila, Kanâda, all the systems and schools of Âryâvarta (archaic India) which served as inexhaustible mines for the Greek philosophers, from Pythagoras to Proclus.

It is based on the esoteric wisdom of ancient Egypt, where Moses, like Plato, went to learn from the Hierophants and Adepts; it was therefore developed by sure methods that do not proceed by inference, but decide by strict analogy alone, are based on the immutability of universal laws, and proceed by induction. May we be allowed to ask our opponents to show us their authority? Is it modern science? But learned science laughs at you as it does at us. Is it the Mosaic Bible? We doubt it because it does not breathe a word of it, and in spite of all the tortures applied to its text during long centuries of research, and notwithstanding all its revised and corrected editions, remains mute on the subject. But in several places, touching upon the survival of the soul, it cuts the ground under our feet. In Ecclesiastes (iii, 19) the Bible gives man no preeminence at all over the brute; as the one perishes, so does the other, for the breath that animates them both is the same. As to Job, that illustrious sufferer declares to us that man, once dead “disappears like a shadow, and—continues no more” (Job, xiv, 2). Is it the New Testament? That book offers the choice between a philharmonic paradise and a hell which is far from being a real one. It gives us no irrefutable proof, it prohibits us from reasoning, and insists upon blind faith. Is it the phenomena of Spiritualism? Here we are! Now we are on firm ground, for the proofs are palpable, and it is “spirits” who are our teachers. Theosophists believe in the manifestations and in the “spirits” as much as the Spiritualists. But—when you have finished demonstrating to the whole world, including sceptical science, that our phenomena are produced by the souls of the departed—what will you have proved? The survival of man at the utmost; his immortality you will never prove; neither as a general law nor “as a conditional reward.” Thirty years of experience with the “spirits” have not given us an impression in favor of their veracity as a “general law”; you have nothing more, then, to confute us than your blind faith, your emotions, and the instinct of a minority of humanity. Yes, a minority, for when you have set aside the 450 millions of Buddhists, who do not believe in immortality and dread as a terrible calamity even the survival of the soul; and the 200 millions of Hindus of all sects, who believe in absorption into the primordial essence, what remains of this universal doctrine?

Our doctrine, you say, “was invented for low and vulgar souls.” We are in a position to prove to you, statistics in hand, that these “low and vulgar” souls predominate in the civilized and Christian countries where immortality is promised to everyone. We refer you to America, puritanic and pious, which promises every criminal it hangs an eternal Paradise, if he will believe; and that immediately, because, according to the Protestants, there is less than one step from the foot of the scaffold to the foot of the Eternal. Open a New York paper; you will find the first page entirely covered with news of the most atrocious, the most unheard-of crimes committed by the dozen, every day, and from one end of the year to the other. We challenge anyone to find anything like it in pagan countries, where people do not trouble themselves at all about immortality, and where they ask only to be absorbed forever. Is immortality then, as a “general law,” rather a stimulant to, than a preventive against, crime for every “low and vulgar” soul?

We close believing that we have answered all the accusations of the author of the article on “The Elementaries.”

If our teachings interest the reader we will try to be more explicit in a future number.

H.P. BLAVATSKY.

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THE INDIAN “PUBLIC” AND THEOSOPHY

[The Indian Spectator, Bombay, March 2, 1879]

To the Editor of The Indian Spectator.

Before entering upon the main question that compels me to ask you kindly to accord me space in your esteemed paper, will you inform me as to the nature of that newly-born infant prodigy which calls itself The Bombay Review? Is it a bigoted, sectarian organ of the Christians, or an impartial journal, fair to all, and unprejudiced as every respectable paper styling itself “Review” ought to be, especially in a place like Bombay, where such a diversity of religious opinions is to be found?

The two paragraphs in the number of February 22nd, which so honour the Theosophical Society by a double notice of its American members, would force me to incline towards the former opinion. Both the editorial which attacks my esteemed friend, Miss Bates, and the apocalyptic vision of the modern Ezekiel, alias "Anthroposophist," who shoots his rather blunt arrows at Colonel Olcott, require an answer, if it were but to show the advisability of using sharper darts against Theosophists. Leaving the seer to his prophetic dream of langooty and cowdung, I will simply review the editorial of this Review which tries to be at the same time satirical and severe and succeeds only in being nonsensical. Quoting from another paper a sentence relating to Miss Bates, which describes her as "not a Christian," it remarks in that bitter and selfish spirit of arrogance and would-be superiority, which so characterizes Christian sectarianism: "The public might have been spared the sight of the italicized personal explanations."

What "public" may I ask? The majority of the intelligent and reading public—especially of native papers—in Bombay as throughout India is, we believe, composed of non-Christians—of Pârsîs, Hindus, etc. And this public instead of resenting such "wanton aggressiveness," as the writer pleases to call it, can but rejoice to find at least one European lady, who, at the same time that she is not a Christian, is quite ready, as a Theosophist, to call any respectable "heathen" her brother, and regard him with at least as much sympathy as she does a Christian. But this unfortunate thrust at Theosophy is explained by what follows:

"In the young lady's own interest the insult ought not to have been flung into the teeth of the Christian public."

Without taking into consideration the old wise axiom, that honesty is the best policy, we can only regret for our Christian opponents that they should so soon "unveil" their cunning policy.

While in the eyes of every honest “heathen” Theosophist, there can be no higher recommendation for a person than to have the reputation of being truthful even at the expense of his or her “interest,” our Christian Review unwittingly exposes the concealed rope of the mission machinery, by admitting that it is in the interest of every person here, at least—to appear a Christian or a possible convert, if he is not one de facto. We feel really very, very grateful to the Review for such a timely and generous confession. The writer’s defense of the “public” for which it speaks as one having authority is no less vague and unsatisfactory, as we all know that among the 240,000,000 of native population in India, Christians count but as a drop in an ocean. Or is it possible that no other public but the Christian is held worthy of the name or even of consideration? Had converted Brâhmans arrived here instead of Theosophists, and one of these announced his profession of faith by italicizing the words, not a heathen, we doubt whether the fear of hurting the feelings of many millions of Hindus would have ever entered the mind of our caustic paragraphist!

Nor do we find the sentence, “India owes too much to Christianity,” anything but arrogant and presumptuous talk. India owes much and everything to the British Government which protects its heathen subjects equally with those of English birth, and would no more allow the one class to insult the other than it would revive the Inquisition. India owes to Great Britain its educational system, its slow but sure progress, and its security from the aggression of other nations; to Christianity it owes nothing. And yet perhaps I am mistaken, and ought to have made one exception. India owes to Christianity its mutiny of 1857, which threw it back for a century. This we assert on the authority of general opinion and of Sir John Kaye, who declares, in his History of the Sepoy War,* that the mutiny resulted from the intolerance of the crusading missions and the silly talk of the Friend of India.

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* [Vol. I, pp. 248, 472-73.]

In the last quarter of the nineteenth century, when the latest international revision of the Bible—that infallible and revealed Word of God!—reveals 64,000 mistranslations and other mistakes, it is not the Theosophists—a large number of whose members are English patriots and men of learning—but rather the Christians who ought to beware of “wanton aggressiveness” against people of other creeds. Their boomerangs may fly back from some unexpected parabola and hit the throwers.

H. P. BLAVATSKY.

Bombay, February 25th, 1879.

THE RETORT COURTEOUS

[The Indian Spectator, Bombay, March 16, 1879]

There is a story current among the Yankees of a small schoolboy, who, having been thrashed by a bigger fellow and being unable to hit him back, consoled himself by making faces at his enemy’s sister. Such is the position of my opponent of the world-famed Bombay Review. Realizing the impossibility of injuring the Theosophical Society, he “makes faces” at its Corresponding Secretary, flinging at her personal abuse.

Unfortunately for my masked enemies and fortunately for myself, I have five years’ experience in fighting American newspapers, any one of which, notwithstanding the grandiloquent style of the “Anthroposophists,” “B’s,” and “Onesimuses” is any day more than a match in humour, and especially in wit, for a swarm of such pseudonymous wasps as work on the Review. If I go to the trouble of noticing their last Saturday’s curry of weak arguments and impertinent personalities at all, it is simply with the object of proving once more that it requires more wit than seems to be at their command to compel my silence. Abuse is no argument; moreover, if applied indiscriminately, it may prove dangerous sometimes.

Hence, I intend noticing but one particular point. As to their conceit, it is very delightful to behold! What a benevolent tone of patronage combined with modesty is theirs! How refreshing in hot weather to hear them saying of oneself:

We have been more charitable to her than she seems subsequently to deserve [!!].

Could dictatorial magnanimity be carried further? And this dithyrambic, which forces one's recognition of the worth of the mighty ones "of broad and catholic views," who control the fates of The Bombay Review, and have done in various ways so much "for the races of India"! One might fancy he heard the "spirits" of Lord Mayo and Sir William Jones themselves blowing through the pipes of this earth-shaking organ.

Has it acquired its reverberant diapason from the patronage of all the native princes whose favours it so eagerly sought a while ago?

I have neither leisure nor desire to banter penny-a-line wit with such gold-medal experts, especially when I honestly write above my own signature and they hide themselves behind secure pseudonyms. Therefore, I will leave their claptrap about "weeds and Madame Sophy" to be digested by themselves and notice but the insinuation about "Russian spies." I agree with the Review editor when he says that it is the business of Sir Richard Temple and Sir Frank Souter to take care of such "spies." And I will further add that it is these two gentlemen alone who have the right or the authority to denounce such people.

No other person, were he even the noblest of the lords instead of an anonymous writer, can or will be allowed to throw out such a malicious and mischievous hint about a woman and a citizen of the United States. He who does it risks being brought to the bar of that most just of all tribunals—a British Court. And if either of my ambuscaders wishes to test the question, pray let him put his calumny in some tangible shape.

Such a vile innuendo—even when shaped into the sham-denial of a bazaar rumour, becomes something more serious than whole folios of the “flap-doodle” (the stuff—as sailors say—upon which fools are fed) which the Review’s Christian Sâstris serve up against Theosophy and Theosophists. In the interest of that youthful and boisterous paper itself, we hope that henceforth it will get its information from a more reliable source than the Bombay market places.

H. P. BLAVATSKY.

Bombay, March 14th, 1879.

[Writing about the Founders’ trip in Northern India, in April, 1879, Col. H. S. Olcott says (Old Diary Leaves, II, 77): “At Saharanpore the Ârya Samâjists welcomed us most cordially and brought us gifts of fruits and sweets. The only drawback to our pleasure was the presence of the Police spy and his servant, who watched our movements, intercepted our notes, read our telegrams, and made us feel as if we had stumbled within reach of the Russian Third Section by mistake.” Col. Olcott protested vigorously to the Bombay Government through the United States Consul against this spying. Eventually the Viceregal authorities put a stop to it, as related by H.P.B. herself on pp. 140-43 of the present volume.—Compiler.]

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MADAME BLAVATSKY

[The Spiritualist, London, March 21, 1879, p. 141]

Sir,

If my memory has not altogether evaporated under the combined influences of this blazing Indian sun, and the frequent misconstructions of your correspondents, there occurred, in March, 1878, an epistolary skirmish between one who prudently conceals his face behind the two masks of “Scrutator” and “M.A. (Cantab),” and your humble servant. He again attacks me in the character of my London Nemesis. Again he lets fly a Parthian shaft from behind the fence of one of his pseudonyms. Again he has found a mare’s nest in my garden—a chronological, instead of a metaphysical, one this time. He is exercised about my age, as though the value of my statements would be in the least affected by either rejuvenating me to infancy, or aging me into a double centenarian.

He has read in the Revue Spirite for October last a sentence in which, discussing this very point, I say that I have not passed thirty years in India, and that: «C’est justement mon âge—quoique fort respectable tel qu’il est—qui s’oppose violemment à cette chronologie, etc.» I reproduce the sentence exactly as it appears, with the sole exception of restoring the period after “l’Inde” in place of the comma, which is simply a typographical mistake. The capital C which immediately follows would have conveyed to anyone except a “Scrutator” my exact meaning, viz., that my age itself, however respectable, is opposed to the idea that I had passed thirty years in India.

I do hope that my ever-masked assailant will devote some leisure to the study of French as well as of punctuation before he attacks again.

H. P. BLAVATSKY.

Bombay, February, 1879.

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MAGIC

[The Dekkan Star, Poona, March 30, 1879]

In The Indian Tribune of March 15th appears a letter upon the relations of the Theosophical Society with the Ârya Samâj. The writer seems neither an enemy of our cause, nor hostile to the Society; therefore I will try in a gentle spirit to correct certain misapprehensions under which he labours. As he signs himself "A Member," he must, therefore, be regarded by us as a Brother. And yet he seems moved by an unwarranted fear to a hasty repudiation of too close a connection between our Society and his Samâj, lest the fair name of the latter be compromised before the public by some strange notions of ours! He says:

I have been surprised to hear that the Society embraces people who believe in magic . . . Should this, however, be the belief of the Theosophical Society, I could only assure your readers that the Ârya Samâj is not in common with them in this respect. . . . Only as far as Vedic learning and Vedic philosophy is concerned, their objects may be said to be similar.

It is these very points I now mean to answer. The gist of the whole question is as to the correct definition of the word "magic," and understanding of what Vedic "learning and philosophy" are. If by magic is meant the popular superstitious belief in sorcery, witchcraft and ghosts in general; if it involves the admission that supernatural feats may be performed; if it requires faith in miracles, that is to say, phenomena outside natural law; then, on behalf of every Theosophist, whether a sceptic yet unconverted, a believer in, and student of phenomena pure and simple, or even a modern Spiritualist so-called—i.e., one who believes mediumistic phenomena to be necessarily caused by returning human spirits—we emphatically repudiate the accusation.

We did not see The Civil and Military Gazette, which seems so well acquainted with our doctrines; but if it meant to accuse any Theosophists of any such belief, then like many other Gazettes and Reviews it talked of that which it knew nothing about.

Our Society believes in no miracle, divine, diabolical or human, nor in anything which eludes the grasp of either philosophical and logical induction, or the syllogistic method of deduction. But if the corrupted and comparatively modern term of "magic" is understood to mean the higher study and knowledge of nature and deep research into her hidden powers—those occult and mysterious laws which constitute the ultimate essence of every element, whether with the ancients we recognize but four or five, or with the moderns over sixty; or, again, if by magic is meant that ancient study within the sanctuaries known as the "worship of the Light," or divine and spiritual wisdom as distinct from the worship of darkness or ignorance, which led the initiated High-priests of antiquity among the Âryans, Chaldaeans, Medes and Egyptians to be called Maha, Magi or Maginsi, and by the Zoroastrians Meghistom (from the root Meh'al, great, learned, wise)—then, we Theosophists "plead guilty."

We do study that "Science of Sciences," extolled by the Eclectics and Platonists of the Alexandrian Schools, and practised by the theurgists and the mystics of every age. If, magic gradually fell into disrepute, it was not because of its intrinsic worthlessness, but through misconception and ignorance of its primitive meaning, and especially the cunning policy of Christian theologians, who feared lest many of the phenomena produced by and through natural (though occult) law should give the direct lie to, and thus cheapen "Divine biblical miracle," and so forced the people to attribute every manifestation that they could not comprehend, or explain—to the direct agency of a personal devil.

As well accuse the renowned Magi of old, of having had no better knowledge of divine truth and the hidden powers and possibilities of physical law than their successors, the uneducated Pârsî Mobeds, or the Hindu Mahârâjas of that shameless sect known as the Vallabhâchâryas, both of whom yet derive their appellation from the Persian word Mog or Mag, and the Sanskrit Mahâ. More than one glorious truth has thus tumbled down through human ignorance from the sublime into the ridiculous. Plato, and even the sceptical Lucian, both recognized the high wisdom and profound learning of the Magi; and Cicero, speaking of those who inhabited Persia of his times, calls them “sapientium et doctorum genus majorum.” And if so, we must evidently believe that these Magi or “Magicians” stood somewhat higher than the modern Maskelyns and Cooks — the style of magicians that were not such as London sees at a shilling a seat—or yet certain fraudulent Spiritual mediums. The science of such theurgists and philosophers as Pythagoras, Plotinus, Porphyry, Proclus, Bruno, Paracelsus and a host of other great men, has now fallen into disrepute. But, had our Brother Theosophist—Thomas Alva Edison, the inventor of the telephone and the phonograph, lived in the days of Galileo, he would have surely expiated on the rack or at the stake his sin of having found the means to fix on a soft surface of metal, and preserve for long years the sounds of human voice; for his talent would have been pronounced the gift of Hell. And yet, such an abuse of brute power to suppress truth would not have changed a scientific discovery into a foolish and disreputable superstition.

But our friend “A member” consenting to descend to our level in one point at least admits himself that in “Vedic learning and philosophy” the Ârya Samâj and the Theosophical Society are upon a common ground. Then, I have something to appeal to as an authority which will be better still than the so-much-derided Magic, theurgy and Alchemy. It is the Vedas themselves: for “Magic” is brought in every line of the sacred books of the Âryans. Magic is indispensable for the comprehension of either of the six great schools of Âryan philosophy.

And, it is precisely to understand them and thus enable ourselves to bring to light the hidden summum bonum of that mother of all Eastern philosophies known as the Vedas, and the later Brâhmanical literature, that we study it. Neglect this study, and we, in common with all Europe, would have to set Max Müller's interpretations of the Vedas far above those of Svami Dayânanda Sarasvatî, as given in his Veda-Bhâshya. And we would have to let the Anglo-German Sanskritist go uncontradicted, when he says that with the exception of the Rig, none other of the four sacred books is deserving of the name of Veda, especially Atharva Veda which is absurd magical nonsense, composed of sacrificial formulas, charms and incantations (see his "Lecture on the Vedas").* This is, therefore, why, disregarding every misconception, we humbly beg to be allowed to follow the analytical method of such students and practitioners of "magic" as Kapila mentioned in the Svetâsvatara Upanishad† as "the Rishi nourished with knowledge by the God himself"; Patañjali, the great authority of the Yogis, Śamkarâchârya of theurgic memory, and—even Zoroaster who certainly learned his wisdom from the initiated Brâhmans of Âryavarta. And we do not see why, for that, we should be held up to the world's scorn, as either superstitious fools or hallucinated enthusiasts, by our own brother of the Ârya Samâj. I will say more: while the latter is, perhaps, in common with other "members" of the same Samâj, unable and perfectly helpless to defend Svami Dayânanda against the sophistry of such partial scoffers as a certain Pandit Mahesa Chandra Nyayaratna, of Calcutta, who would have us believe the Veda-Bhâshya a futile attempt at interpretation, we. Theosophists, do not shrink from assuming the burden. When the Svami affirms that Agni and Îvara are identical, the Calcutta Pandit calls it "stuff." To him Agni means the coarse, visible fire, with which one melts his ghee and cooks his rice cakes. Apparently he does not know, as he might, if he had studied "magic," that is to say, had familiarized himself with the views about the divine fire or light, "whose external body is flame," held by the mediaeval Rosicrucians (the fire-philosophers) and all their initiated predecessors, and successors, that the Vedic Agni is in fact Îvara and nothing else.

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* [In his Chips from a German Workshop, Vol. I.—Compiler.]

† [Chapter V, verse 2.]

The Svami makes no mistake when he says:

For Agni is all the deities and Vishnu is all the deities. For these two (divine) bodies, Agni and Vishnu, are the two ends of the sacrifice.

At one end of the ladder which stretches from heaven to earth is Îvara—Spirit, Supreme Being, subjective, invisible and incomprehensible; at the other his visible manifestation, "sacrificial fire."

So well has this been comprehended by every religious philosophy of antiquity that the enlightened Pârsî worships not gross flame but the divine Spirit within, of which it is the visible type; and even in the Jewish Bible there is the unapproachable Jehovah and his down-rushing fire which consumes the wood upon the altar and licks up the water in the trench about it (I Kings, xviii, 38). There also is the visible manifestation of God in the burning bush of Moses, and the Holy Ghost in the Gospels of Christians, descending like tongues of flame upon the heads of the assembled disciples on the day of Pentecost. There is not an esoteric philosophy or rather theosophy, which did not apprehend this deep spiritual idea, and each and all are traceable to the Vedic sacred books. Says the author of The Rosicrucians in his chapter on "The Nature of Fire," and quoting R. Fludd, the mediaeval Theosophist and Alchemist:

Wonder no longer then, if [in the religions of the Aryans, Medes and Zoroastrians], rejected so long as an idolatry, the ancient Persians and their masters the Magi—concluding that they saw "All" in this supernaturally magnificent element [fire]—fell down and worshipped it; making of it the visible representation of the very truest, but yet, in man's speculation, and in his philosophies—nay, in his commonest reason—impossible God; God being everywhere, and in us, and, indeed, us, in the God-lighted man; and impossible to be contemplated or known outside—being All!*

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* [H. Jennings, op. cit., chapter X, p. 81, in 5th rev. ed., 1870.]

This is the teaching of the mediaeval Fire-Philosophers known as the Brothers of the Rosie-Cross, such as Paracelsus, Khunrath, Van Helmont, and that of all the Illuminati and Alchemists who succeeded these, and who claimed to have discovered the eternal Fire, or to have “found out God in the Immortal Light”—that Light whose radiance shone through the Yogis. The same author remarks of them:

Already, in their determined climbing unto the heights of thought, had these Titans of mind achieved, past the cosmical, through the shadowy borders of Real and Unreal, into Magic. For, is Magic wholly false?

—he goes on to ask. No; certainly not, when by magic is understood the higher study of divine, and yet not supernatural law, though the latter be, as yet, undiscovered by exact and materialistic science.

No more are the so-called Spiritualistic phenomena which are believed in by nearly twenty millions of well-educated, often highly enlightened and learned persons in Europe and America, but mere hallucinations of a diseased brain. They are as real, and as well authenticated by the testimony of thousands of unimpeached witnesses, and as scientifically and mathematically proved as the latest discoveries of our Brother T. A. Edison. If the term “fool” is applicable to such men of science and giants of intellect of the two hemispheres, as W. Crookes, F.R.S., and Alfred Russel Wallace, F.R.S., the greatest naturalist of Europe and a successful rival of Darwin, and as Flammarion, the French Astronomer, Member of the Academy of Sciences of France, and Professor Zöllner, the celebrated Leipzig Astronomer and Physicist, and Professor Hare, the great chemist of America and many another no less eminent scientist, unquestioned authorities upon any other question but the so-called spiritual phenomena, and all firm spiritualists themselves, often converted only after years of careful investigation, then, indeed, we Theosophists would not find ourselves in bad company, and would deem it an honour to be called “fools” were we even firm orthodox spiritualists ourselves—i.e., believers in perambulating ghosts and materialized bhûts—which we are not.

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* [H. Jennings, op. cit., 1870, p. 83].

But we are believers in the phenomena of the Spiritualists (even if we do doubt their “spirits”), for we happen to know them to be actual facts. It is one thing to reject unproved theory and quite another to battle against well-established facts. Everyone has a right to doubt until further and stronger evidence whether these modern phenomena which are inundating the Western countries, are all produced by disembodied “spirits,” for it happens to be hitherto a mere speculative doctrine raised up by enthusiasts; but no one is authorized—unless he can bring to contradict the fact, something better and weightier than the mere negations of sceptics, to deny that such phenomena do occur. If we, Theosophists (and a very small minority of us), disclaim the agency of “spirits” in such manifestations, it is because we can prove in most instances to the spiritualists, that many of their phenomena whether of physical or psychological nature, can be reproduced by some of our adepts at will, and without any aid of “spirits” or resort to either divine or diabolical miracle, but simply by developing the occult powers of the man’s Inner Self and studying the mysteries of nature. That European and American sceptics should deny such interference by spirits, and, as a consequence discredit the phenomena themselves, is no cause for wonder. Scarcely liberated from the clutches of the Church, whose terrible policy, barely a century ago, was to torture and put to death, every person who either doubted biblical, “divine” miracle, or endorsed one which theology declared diabolical, it is but the natural force of reaction which makes them revel in their new-found liberty of thought and action. One who denies the Supreme and the existence of his own soul is not likely to believe in either spirits or phenomena without abundant proof. But that Eastern people, Hindus especially of any sect, should disbelieve, is indeed an anomaly, considering that they all are taught the transmigration of souls, and spiritual as well as physical evolution. The sixteenth chapter of the Mahâbhârata, Harivanśa Parva, is full of spiritual phenomena and the raising of spirits.

And if, ashamed of the now termed “superstitions” of their forefathers, young India turns, sunflower-like, but to the great Luminaries of the West, this is what one of the most renowned men of Science of England, A. R. Wallace—a Fellow of the Royal as well as a member of the Theosophical Society—says of the phenomena in his Contributions to the Theory of Natural Selection, and On Miracles and Modern Spiritualism, thus confirming the belief of old India:

Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical sceptic . . . I was so thorough and confirmed a materialist, that I could not at that time find a place in my mind for the conception of spiritual existence, or for any other agencies in the universe than matter and force. Facts, however, are stubborn things.

Having explained how he came to become a Spiritualist, he considers the spiritual theory and shows its compatibility with natural selection. Having, he says:

. . . been led, by a strict induction from facts, to a belief—firstly, in the existence of a number of preter-human intelligences of various grades; and secondly, that some of these intelligences, although usually invisible and intangible to us, can and do act on matter, and do influence our minds—I am surely following a strictly logical and scientific course, in seeing how far this doctrine will enable us to account for some of those residual phenomena which Natural Selection alone will not explain. In the tenth chapter of my Contributions to the Theory of Natural Selection I have pointed out what I consider to be some of these residual phenomena; and I have suggested that they may be due to the action of some of the various intelligences above referred to. I maintained, and still maintain, that this view is one which is logically tenable, and is in no way inconsistent with a thorough acceptance of the grand doctrine of evolution through Natural Selection.

Would not one think he hears in the above the voices of Manu, Kapila and many other philosophers of old India, in their teachings about the creation, evolution and growth of our planet and its living world of animal as well as human species? Does the great modern scientist speak less of “spirits” and spiritual beings than Manu, the antediluvian scientist and prehistoric legislator?

Let young and sceptical India read and compare the old Âryan ideas with those of modern mystics, theosophists, spiritualists, and a few great scientists, and then laugh at the superstitious theories of both.

For four years we have been fighting out our great battle against tremendous odds. We have been abused and called traitors by the spiritualists, for believing in other beings in the invisible world besides their departed spirits; we were cursed and sentenced to eternal damnation, with free passports to hell, by the Christians and their clergy; ridiculed by sceptics, looked upon as audacious lunatics by society, and tabooed by the conservative Press. We thought we had drunk to the dregs the bitter cup of gall. We had hoped that at least in India, the country par excellence of psychological and metaphysical science, we would find firm ground for our weary feet. But lo! here comes a brother of ours who, without even taking the trouble to ascertain whether or not the rumours about us were true, makes haste to repudiate us in case we do believe in either Magic or Spiritualism! Well. We impose ourselves upon no one. For more than four years we lived and waxed in power if not in wisdom —which latter our humble deputation of Theosophists was sent to search for here, so that we might impart “Vedic learning and philosophy” to the millions of famished souls in the West, who are familiar with phenomena, but wrongly suffer themselves to be misled through their mistaken notions about Ghosts and Bhûts. But if we are to be repulsed at the outset by any considerable party of Ârya Samâjists, who share the views of “A Member,” then will the Theosophical Society, with its 45,000 or so of Western Spiritualists, have to become again a distinct and independent body, and do as well as it can without a single “member” to enlighten it on the absurdity of Spiritualism and Magic.

H. P. BLAVATSKY.

Bombay, March, 1879.

MADAME BLAVATSKY

[Bombay Gazette, Bombay, May 13, 1879]

To the Editor of the Bombay Gazette:

Sir,

On the very day of my return from a month's travel, I am shown by the American Consul two paragraphs, viz., one in your paper of the 10th inst., which mentions me as the "Russian 'Baroness'," and one in the Times of India of the 8th, whose author had tried hard to be witty but only succeeded in being impertinent and calumnious. In this last paragraph I am referred to as a woman who called herself a "Russian Princess."

With the original and selected matter in your contemporary you, of course, have nothing to do. If the editor can find "amusing" such slanderous tomfooleries as the extract in question from the Colonial Gazette and Star of India, and risk a suit for libel for circulating defamations of a respectable scientific Society, and vilifying its honoured President, by calling him a "secret detective"—an outrageous lie, by the way—that is not your affair. My present business is to take the Gazette to task for thrusting upon my unwilling republican head the Baronial coronet. Know please, once for all, that I am neither "Countess," "Princess," nor even a modest "Baroness," whatever I may have been before last July. At that time I became a plain citizen of the U.S. of America—a title I value far more than any that could be conferred on me by King or Emperor. Being this I could be nothing else, if I wished; for, as everyone knows, had I been even a princess of the royal blood before, once that my oath of allegiance was pronounced, I forfeited every claim to titles of nobility.

Apart from this notorious fact, my experience of things in general, and peacocks' feathers in particular, has led me to acquire a positive contempt for titles, since it appears that outside the boundaries of their own Fatherlands, Russian princes, Polish counts, Italian marquises, and German barons are far more plentiful inside than outside the police precincts. Permit me further to state—if only for the edification of the Times of India and a brood of snarling little papers, searching around after the garbage of journalism— that I have never styled myself aught but what I can prove myself to be—namely, an honest woman, now a citizen of America, my adopted country, and the only land of true freedom in the whole world.

H. P. BLAVATSKY.

Bombay, May 12.

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HARICHANDRA CHINTAMON

[Native Opinion, May 25, 1879. Copied from H. P. B.'s Scrapbook,

Vol. III, pp. 235-36; formerly IV, p. 101]

Sir,—In compliance with your request of April 2nd to inform you of the total amount of money sent by order of the Council, from New York, by our Society to the Ârya Samaj, I beg leave to inform you of the following:

Since August 1878 Mr. Harichandra Chintamon, then President of the Ârya Samaj of Bombay, has acknowledged the receipt of Rs. 609-3-4 in a bill and receipts which I hold at your disposal.

Moreover, as you will find in the copies (herewith enclosed) from his original accounts, when called by me to either deliver the said sum to the Samaj or return it to myself, who, as Secretary of the Theosophical Society and Treasurer, since my departure from America, of the funds of the Society, was the responsible party in all such accounts.

Mr. Harichandra Chintamon deducted from the said sum of Rs. 609-3-4, 53 rupees and 12 annas for the following expenditures to Ârya Samaj:

	Rs	a
Postage per letters written by him to America	15	0
Telegram to New York addressed by him to me	26	4
Hire of chairs for the meeting of the Samaj after our arrival in Bombay	12	8
Total	53	12

As to the list of things, that were given by the New York Theosophists to Mr. Harichandra Chintamon as President of the Samaj, they desired to join, I can only satisfy you as to those things that I handed to him personally. There were photographic portraits of fellows both of America and England who had sent their likeness to their brothers of the Ârya Samaj and had all written on the back of the cards to that effect, professing their faith and signing their names. If I mistake not, there were five or six of these, namely D. H. J. Billing, Mrs. Billing, C. C. Massey, President of the London Branch, Rev. Dr. Ayton, Palmer Thomas, W. Q. Judge and a few others which were sent from America. Also, a large gold and turquoise cover with five musical pieces, to place therein the photographic cards of all the fellows of the Ârya Samaj was brought by one from America and presented to Mr. Harichandra Chintamon for the Samaj. But, as I had the imprudence never dreaming that his name would be struck off so soon, as president and then member of our Samaj—to have engraved upon the plate of the Album not the name of the Ârya Samaj but that of its president as follows:

“Harichandra Chintamon

from

H. P. B.”

Legally he has the right to keep it, notwithstanding that when delivering it to him on the first day of our arrival, in the presence of Colonel Olcott and others I distinctly stated that the Album was for the Samaj to place in it the likenesses of its Western Members, some of whom had already forwarded with me their portraits and greetings to their Eastern Brothers.

I have no doubt thought, that if called upon to deliver the Album to those for whom it was originally intended, Mr. Harichandra Chintamon will give it up, unless he desires to furnish an additional proof to the world how right was the Samaj to expel him from the midst of its members. I cannot yet believe, that for the sake of getting final possession of an object hardly worth 75 dollars, anyone calling himself a gentleman would ever condescend to do such a thing legally. I repeat it again—he has a right to it; but, if he avails himself of this right, then it will remain with us American Theosophists to regret the more, that we should ever have placed our confidence and given our brotherly affection to one so little worthy of it.

Believe in the meanwhile,

Yours respectfully,

H. P. BLAVATSKY.

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BUDDHIST PRIESTS AND THE TITLE

"REVEREND"

[The Madras Times, May 28, 1879. Copied from H.P.B.'s Scrapbook, Vol. III, pp. 234-35; formerly, Vol. IV, p. 100a.]

TO THE EDITOR,

Sir,—My writing is prompted by the legitimate curiosity of a foreigner, who is studying the value of English words and their relative meaning in more ancient languages. It was aroused in me upon reading in your influential paper of May 2nd the notice of our President Olcott's recent address in Framjee Cowasjee Hall, Bombay, upon the Theosophical Society and its Rules. Will you then kindly help me out of my present difficulty, and, unlike your Anglo-Indian police, which would perversely see in this great thirst for learning only a coming search after forbidden information in the interests of Russia—relieve my perplexity by explaining what follows?

The writer of the learned notice—or shall I rather say criticism?—in which his first mistake is calling Theosophy a religion, whereas it is but an analytical science—becomes rather facetious over the application of the title “Reverend” to the names of our two respected Sinhalese members of the general council, the Rev. H. Sumangala and the Rev. Mohottiwatte Gunananda. “They look queer,” he remarks, “to say the least, when decked in Christian prefixes” (the italics are mine). He wants to know what his “right reverendship,” the Bishop of Lincoln, “would say to the yellow-robed, shaven-headed, and bare-shouldered priests of Gautama Buddha being so described.”

I do sincerely hope that his “Right Reverendship,” unless he has quite forgotten his Johnson, and never consulted Webster, would have very little, if anything, to say about it. Unless the world at large, and the two great lexicographers in particular, have all this time been labouring under a delusion, the title of Reverend is derived from the Latin reverere, “to regard one with fear mingled with respect and affection” (Webster); or, perhaps Coleridge comes nearer to the mark in saying that “reverence” is “the synthesis of love and fear.” However this may be, I want to be informed whether this title is, in fact, purely a “Christian prefix” and why the yellow-robed, shaven-headed, and bare-shouldered priests of Śakya Muni have not as legitimate a right to it, whether in their own language or in English, as the black-robed, tonsured and surpliced “Lamas of Jehovah” (see Abbé Huc’s Travels in Thibet)* and other padris of the multitudinous sects of Christendom. The Jews—to quote the immortal rejoinder of a Californian John Chinaman—“killed the joss of the Christians,” and yet no bigoted newspaper, clergyman or layman has ever questioned the right of Jewish rabbis to the title of “Reverend.”

The etymological side of the question being thus disposed of, it then appears to me that the priest of any religion, whether Buddhist, Hindoo, Mussulman or any other, may, with equal propriety be given this prefix, provided, always, he inspires and deserves the synthetic feeling of reverential awe and affection.

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* Souvenirs d’un voyage dans la Tartarie, le Thibet, et la Chine pendant les années 1844, 1845, et 1846. Paris, 1850; 2 vols.—Engl. tr by W. Hazlitt, 1851.—Compiler.]

Vice versa no cassocked or white-cravated priest or padri can be made “reverend” by simply affixing the title, if his secret life is one that shames morality and outrages common decency. Therefore, as we have yet to learn that our Brothers in Theosophy, Messrs. Sumangala and M. Gunananda, are less worthily styled “reverend” than the highest among the Christian clergy, we beg leave to protest against this insult. Let our critic, if he can, prove by the statistics of Ceylon, that that “spicy” isle has ever been the theatre of such disgraceful clerical crimes among the “heathen” and such shameful trials as have of late years rung throughout Christian America, not to say all Christendom. I need not go outside the law courts for statistics. Liar, embezzler, adulterer, poisoner, forger, seducer, incendiary, hypocrite—these are the “affixes” which the law has branded upon foreheads of many Christian clergymen. I have made a collection of newspaper cuttings, the last three years, and speak by the book.

I would like to know, therefore, if you will kindly ask the Bishop of Lincoln, whose feelings you seem so afraid of hurting, whether by the test of any morality whatever, New Testament included, our two Sinhalese exemplars of the noble ethics of Śakya Muni, are, in the opinion of his “right reverendship,” less worthy of reverence than, for instance—the American Rev. H. W. Beecher, who was proved adulterer and perjurer, and only saved from prison by a disagreement of the jury, under the pressure of the cleverest counsel in America. Or than the “right reverend” Samuel MacCroskey, Episcopal Bishop of Michigan, who last year seduced his thirteen-year old adopted daughter. Or, again, the “reverend” Mr. Hayden, who tried to conceal his crime of seduction and adultery, by cutting the throat of his paramour and disembowelling her. Or, as perhaps the noble Bishop takes exception to methodist and other nonconformist clergymen being called “reverend,” I had better submit for his decision the most recent case of the “Very Right Reverend” Roman Catholic Archbishop Purcell, who, in league with his brother Edward, also a “reverend”—has just stolen six million dollars (Rs. 1,20,00,000) from the poor fund of his diocese?

Last week's mail, also, brings us word that the "reverend" T. de Witt Talmage, of Brooklyn—long recognized by the majority of the American press as the rankest blasphemer and most catch-penny montebank that ever trod pulpit (and yet lately the honored host of the poet Martin Farquhar Tupper)—is now on trial before the Presbytery for alleged "lying, stealing, forgery, and deceiving his congregation." But enough; the Bishop ought not to ask for more excerpts from my scrapbooks.

So, gently, if you please, our critic. Come outside your own crystal palace before throwing the hard rocks of your wit at "yellow-robed, shaven-headed, bare-shouldered 'reverends,' " or even heathen Theosophists.

H. P. BLAVATSKY.

Corresponding Secretary of the Theosophical Society.

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[ON THE INFALLIBILITY OF THE JEWISH SCRIPTURES]

[The second sentence in the following fragment in H.P.B.'s handwriting found in the Adyar Archives, is evidence that it belongs to the material which was eventually to become The Secret Doctrine. The year 1879 is mentioned somewhat later in this fragment. Although H.P.B.'s magnum opus did not see the light until 1888, she actually "broke ground" for it on May 23rd, 1879, as appears from Col. Olcott's Diaries also in the Adyar Archives. Between May 25 and June 4, 1879, some work was done on preparing a Preface to the new work which, at the time, was to be a "recasting" of Isis Unveiled. For these reasons, the following fragment has been placed in this particular chronological sequence.—Compiler.]

"To everything there is a season, and a time to every purpose under the heaven," once said a great philosopher. If my first work Isis appeared "half a century too early" according to a benevolent critic, everything warrants the belief that this one will prove timely. Ours is no century of impregnable religious strongholds, of immovable idols, or of infallibility beyond appeal.

Hardly born, it witnessed the downfall of that celestial slaughter house—the "Holy Inquisition," abolished in 1808, and which had terrorised Christendom for nearly seven hundred years; and now, in its 79th period, the authority of the hitherto infallible "Word of God" undermined at its very foundation, and by the hand of its own Anglican Sanhedrin, is tottering toward annihilation.* The Divine Revelation is made subservient to [MS. breaks off here].

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* The public judgment cannot be blinded by any amount of sophistry like the following.

"To readers . . . who dread the consequences of the slightest relaxation of the absolute verbal infallibility of the Old Testament . . . we hope that we may without presumption address a few words to allay their alarm. Most earnestly would we urge them to remember, that the questions answered by the 'Commentary' in a sense which is obnoxious to them, lie entirely within the boundaries of the Christian faith, and touch not an article of the Creed, nor a doctrine of Christianity, nor a formulary of our Church. Decide them whichever way we will, the whole fabric of divine truth remains exactly as it was, unimpaired and complete." (Quarterly Review, supra, p. 334.)

So we are asked to believe, that after destroying the miraculous character of the Egyptian works of Moses; the verbatim accuracy of his pretended commands from God; the predictive significance of the utterances of the prophets as concerns the coming of Christ, all which have for centuries been paraded as the very foundations upon which Christian theology rests, still remains "unimpaired and complete." It will go hard with these apologists of a supernumerary faith to satisfy the unbiased critic that when so much hitherto declared divine revelation is tossed to the winds a shred of infallibility or divinity is left. All can see, that with them as with Hamlet "To be or not to be—that is the question." Fancy the upper portion of a house sustaining itself in mid-air, after the lower story and foundation have been taken away!

[In H.P.B.'s Scrapbook, Vol. VIII, p. 278, there is pasted an "Important Notice" dated June, 1879, and signed by Swâmi Dayânanda Saraswatî. In the last portion of it he gives information concerning Harichand Chintaman (Harichandra Chintamon), who received large sums of money and disappeared. H.P.B. appended to this the following comments:]

Expelled publicly from the T.S. for embezzling Rs. 600 of the money sent by us from America and England for the Arya Samaj. Ran away to England secretly after thus carrying away Rs. 4,000 of Dya Nand Saraswati.

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THE THEOSOPHISTS AND THEIR OPPONENTS

[The Amrita Bazaar Patrika, Calcutta, June 13, 1879]

Sir,

I pray you to give me, in your Calcutta paper, space enough to reply to the mendacious comments of one of your religious neighbours upon the Theosophical Society. The Indian Christian Herald, in the number of April 4th (which unhappily has just now reached my eye), with a generosity peculiar to religious papers, filled two pages with pious abuse of our Society as a body. I gather from it, moreover, that the Friend of India had previously gone out of its way to vilify the Society, since the former paper observes that "the Theosophical Society has merited the epithets employed about it by the Friend of India."

To my everlasting confusion be it said, that I am guilty of the crime of not only never reading, but even so much as laying my eyes upon that last named veteran organ. Nor can any of our Theosophists be charged with abusing the precious privilege of reading the missionary journals, a considerable time having elapsed since each of us was weaned, and relinquished milk and water pap. Not that we shirk the somniferous task under the spur of necessity. Were not the proof of our present writing itself sufficient, I need only cite the case of the Bombay missionary organ, the Dnyanodaya, which, on the 17th ultimo, infamously libelled us, and on the 25th was forced by Col. Olcott's solicitor, Mr. Turner, to write an ample apology in order to avoid a criminal prosecution for defamation of character.

We regret now to see that while the truly good and pious writer of the Herald was able to rise to the level of Billingsgate, he would not (or dared not?) climb to the height of actionable slander. Truly prudence is a great virtue!

Confronted, as we all have so often been, with the intolerant bigotry—religious "zeal" they call it—and puerile anathemas of the clerical "followers of the meek and lowly Jesus," no Theosophist is surprised to find the peas from the Herald shooter rattling against his armour. It adds to the clatter, but no one is mortally hurt. And, after all, how natural, that the poor fellows who try to administer spiritual food to the benighted heathen much after the fashion of the Strassburg goose-fatteners, who thrust balls of meal down the throats of the captive birds, unmasticated, to swell their livers, should shake at the intrusion of Europeans who are ready to analyse for the heathen these scripture-balls they are asked to grease with blind faith and swallow without chewing! People like us, who would have the effrontery to claim for the "heathen" the same right to analyse the Bible, as the Christian clergy claim to analyse and even revile the sacred scriptures of other people, must of course be put down. And the very Christian Herald tries his hand. "Let us," it says "without any bias or prejudice reflect . . . about the Theosophical Society." To profess "such a mortal hatred[?] for Christianity and its divine Founder, bespeaks of a moral degradation . . . scarcely equalled. . . ." The Theosophists "stultify and disgrace themselves by their unnatural pretentions and blasphemous statements. . . ." No one "can undertake to describe the moral degradation of persons [the Buddhist, Âryan, Jain, Pârsî, Hebrew and Mussulman Theosophists, included?] who can see nothing good in the Bible . . . " and who "ought to remember that the Bible is not only a blessed book, but our book"!!

The latter piece of presumptuous conceit cannot be allowed to pass unnoticed. Before I answer the preceding invectives I mean to demand a clear definition of this last sentence, "our Book."

Whose Book? The Herald's? "Our" must mean that; for the seven thick volumes of the Speaker's Commentary on the Old Testament* show, that the possessive pronoun and the singular noun in question can no longer be used by Christians when speaking of the Bible. So numerous and glaring have been the mistakes and mistranslations detected by the forty divines of the Anglican Church, during their seven years' revision of the Old Testament, that the London Quarterly Review (No. 294, April, 1879), the organ of the most extreme orthodoxy, is driven in despair to say: "The time has certainly passed when the whole Bible could be practically esteemed a single book, miraculously communicated in successive portions from heaven, put into writing no doubt by human hands, but at the dictation of the divine spirit."

So we see beyond question that if it is anybody's "Book" it must be the Indian Christian Herald's; for, in fact, its editors add: "We feel it to be no more a collection of books, but the book."

But here is another bitter pill for your contemporary. "The words," it says in a pious gush, "which had come from the prophets of the despised Israel have been the life-blood of the world's devotion"; but the inexorable Quarterly reviewer, after reluctantly abandoning to the analytical scalpels of Canon Cook and Bishop Harold Browne the Mosaic miracles whose supernatural character is no longer affirmed, but allowed to be "natural phenomena," turns to the pretended Old Testament prophecies of Christ, and sadly says: "in the poetical (Psalms and Songs) and the prophetical books especially the number of corrections is enormous"; and shows how the commentators upon Isaiah and the other so-called prophets have reluctantly admitted that the timeworn verses which have been made to serve as predictive of Christ have in truth no such meaning!

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* The Bible, according to the authorized version (A.D. 1611) with an explanatory and critical commentary and a revision of the translation, by bishops and other clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter, Preacher at Lincoln's Inn, Chaplain in Ordinary to the Queen. Vols. I—VI. The Old Testament. London, 1871—1876.

"It requires," he says, "an effort to break the association, and to realize how much less they (the prophecies) must have meant at first, to the writers themselves. But it is just this that the critical expositor is bound to do . . . for this, some courage is required, for the result is apt to seem like a disenchantment for the worse, a descent to an inferior level, a profanation of the paradise in which ardent souls have found spiritual sustenance and delight." (Such "souls" as the Herald editor's?) What wonder, then, that the explosion of these seven theological torpedoes—as the seven volumes of the Speaker's Commentary may truly be called—should force the reviewer into saying: "To us, we confess, every attempt to place the older Scriptures on the same supreme pinnacle on which the New Testament stands, leads inevitably to a disparagement of the later Revelation"?

The Herald is welcome to what is left of its "Book."

How childishly absurd it was then of the Herald to make a whole Society the scapegoat for the sins of one individual! It is now universally known that the Society comprises fellows of many nationalities and many different religious faiths; and that its Council is made up of the representatives of these faiths. Yet the Herald endorses the falsehood that the Society's principles are "a strange compound of Paganism and Atheism," and its creed, "a creed as comprehensive as it is incomprehensible." What other answer does this calumny require than the fact that our president has publicly declared that it had "no creed to offer for the world's acceptance," and that in the VIIIth Article of the Society's Rules—appended to the printed Address—in an enumeration of the plans of the Society, the first paragraph says that it aims "to keep alive in man his belief that he has a soul, and the Universe a God." If this is a "compound of Paganism and Atheism," then let the Herald make the most of it.

But the Society is not the real offender; the clerical stones are thrown into my garden. The Herald's quotation of an expression used by me in commenting upon a passage of Sir John Kaye's History of the Sepoy War, making the Friend of India and Co. primarily responsible for that bloody tragedy, shows the whole animus.

It was I who said (see Indian Spectator, March 2nd), that “India owes everything to the British Government and not to Christianity”—i.e., to missionaries. I may have lost my “senses outright,” as the Indian Christian Herald politely remarks, but I think I have enough left to see through the inane sophistries which they make do duty for arguments.

We have only to say to the Herald the following: (1) It is just because we do live in “an age of enlightenment and progress,” in which there is or should be room for every form of belief, that such Augustinian tirades as the Herald’s are out of place. (2) We have not a “mortal hatred for Christianity and its Divine Founder”;—for the tendency of the Society is to emancipate its fellows from all hatred or preference for any one exoteric form of religion, i.e., with more of the human than divine element in it—over another (see rules); neither can we hate a “Founder” whom the majority of us do not believe to have ever existed. (3) To “retain” a “reverence for the Bible” one must at some time have had it; and if our own investigations had not long since convinced us that the Bible was no more the “Word of God” than half a dozen other holy Books, the present conclusions of the Anglican divines—at least as far as the Old Testament is concerned—would have removed the last vestige of doubt upon that point. And besides sundry American clergymen and Bishops, we have among our Fellows a vicar of the Church of England, who is one of its most learned antiquarians. (4) The assertion that the “pure monotheism of the Vedas is a pure myth”—is a pure falsehood—besides being an insult to Max Müller and other Western Orientalists who have proved the fact, to say nothing of that great Âryan scholar, preacher and reformer, Svâmi Dyanand Sarasvati.

“Degraded humanity” that we are, there must be indeed “something radically wrong and corrupt” in our “moral nature,” for, we confess to a joy at seeing our Society constantly growing from accessions of some of the most influential laymen of different countries.

And it moreover delights us to think that when we reach the bottom of the ditch we will have as bed-fellows half the Christian clergy, if the Speaker's Commentary makes as sad havoc with the divinity of the New Testament as it has with that of the Old. "How" exclaims our Indian Christian Pecksniff in righteous indignation, "how they managed to sink so low in the scale of moral and spiritual being must be a sadly interesting study for metaphysicians?"

Sad indeed; but sadder still to reflect that unless the editors of the Indian Christian Herald are protected by post-mortem fire insurance policies, they are in danger themselves of eternal torment. . . .

"Whosoever shall say to his brother, Thou fool, shall be in danger of hell fire," says Lord Jesus, "the Desire of nations," in Matthew, v, 22, unless—dreadful thought! —this verse should be also found a mistranslation.

H. P. BLAVATSKY.

Corresponding Secretary of the Theosophical Society.

N.B.—We insert the above letter with great reluctance. The subject matter of the letter is not fit for our columns and we have no sympathy with those who attack the religious creed of other men. The matter of fact is, a Calcutta paper attacks a body of men, and the latter are thrown at a great disadvantage if they are not allowed an opportunity by another paper of replying to the attack. It is from that feeling alone that we have given place to the above letter.—Ed. Amrita Bazaar Patrika.

LETTER TO THE EDITOR OF THE INDU PRAKASH

[Reprinted in The Pioneer, Allahabad, June 28, 1879]

MADAME H. P. BLAVATSKY writes as follows to the editor of the Indu Prakash:

"Ever since my arrival here, in February, with an hospitality and persistence worthy of a better cause, I have been hailed by every class of society as a secret emissary of the Russian government—a 'spy,' to call things by their proper names. And yet, so poorly informed am I by the authorities of my native country of the ways and doings of the Russian police, that, in my ardent curiosity, I have now to apply to you for help. Will you kindly put your head together with mine to try and 'guess' who may possibly be a certain mysterious individual who has recently appeared in Russia? He calls himself a 'prince of India,' and provoking the greatest curiosity in the general public is, at the same time, received as an honoured guest by the St. Petersburg 'court' —though, as I am informed, secretly. This is what one of the numerous papers I received says of him, mentioning his arrival. I translate verbatim: . . . 'A few days ago, arrived at Moscow, on his way from Petersburg to Samara, the Hindustani Prince Ramchander Balajee of Bhottor. Colonel and Aide-de-Camp on the general staff the Count N. Y. Rostovtzeff has been placed at the orders of the prince, and now forms a part of his numerous suite.' Who is this prince? He evidently belongs to the native place, if he is not actually of kin to the famous Nana Sahib, of course. Though news for your readers, this piece of information will be stale for the omniscient police of India, who, for instance, have discovered in a twinkling of the eye that I was a dangerous Russian spy. They must certainly know all about this mirific prince. How provoking, then, that they will not tell!"

MADAME BLAVATSKY

[The Spiritualist, London, July 11, 1879, p. 24]

SIR,—Be so kind as to make room in your next issue for this indignant protest of mine. Speaking of me in your leading article of May 23rd, and entitled "Theosophic Thaumaturgy," I am mentioned as the "Countess" Blavatsky. Allow me to state, once for ever, that such is not my title, nor can I concede the right to include in the long list of vices I may be possibly endowed with that of a parvenu's vanity. My family, on both sides, is quite ancient enough and noble enough to have transmitted to me too much pride to leave room for any petty feeling of vanity. I had to protest against this title while I was in America; have protested against it at another time in La Revue Spirite of Paris; and have just published in the Bombay Gazette of May 13th a third protest, stating that, for reasons sufficiently specified, and not wholly disconnected with American citizenship, my name is simply

H. P. BLAVATSKY.

Bombay, June 12th.

[The expression "Countess Blavatsky" was taken from the Indian newspapers.—ED.]

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RÉPONSE DÉFINITIVE D'UNE THÉOSOPHE À M. ROSSI DE JUSTINIANI

[La Revue Spirite, Paris, Septembre 1879]

L'article intitulé: «Dernières Réflexions d'un Oriental», qui m'est adressé dans le numéro de juin de La Revue Spirite, exige une réponse. Secrétaire correspondant de la Société Théosophique, il est de mon devoir, pour les raisons ci-dessous mentionnées, de relever le gant jeté à notre Société; surtout, lorsque l'une de nos doctrines est qualifiée «d'erreur grave, triste et funeste dans ses conséquences».

Notre Société s'est fait connaître d'un bout du monde à l'autre, mais ses statuts et articles de foi sont totalement inconnus au public.

J'en cite deux, que je traduis à peu près verbatim.

«1. Toute personne désirant de se faire accepter comme membre, doit, avant son initiation, signer un document (a pledge of secrecy), par lequel elle s'oblige, sur sa parole d'honneur, de garder le silence sur les expériences scientifiques de conseil, qu'elles soient du domaine physique ou psychologique, de ne les révéler à personne en dehors de la Société, à moins que la permission ne lui en soit donnée par le conseil suprême. 2. Tout membre jurera de défendre l'honneur de la Fraternité, ainsi que celui du plus pauvre et insignifiant de ses membres, aussi longtemps que ce dernier le méritera, et-cela, en cas de nécessité, au risque de la fortune et même de la vie du défenseur».

C'est au nom de notre Société entière que je réponds aux réflexions de M. de Justiniani, ce n'est pas à lui que nous répondons, mais bien au parti qu'il semble représenter, et qui, à en juger par les susdites «Réflexions» serait, si nous n'avions la preuve du contraire, extrême dans son intolérance et—qu'on nous pardonne l'expression—fanatique dans ses croyances.

Envisageant la Société Théosophique à son point de vue, il juge notre philosophie, celle des Védas, par les renseignements qu'il a pu obtenir de l'occultisme traditionnel et oriental des «Mages et des Derviches» de son pays islamisé depuis des siècles; je ne m'étonne pas de voir M. de Justiniani traiter «Kapila, Patañjali, Kanâda, et tous les hiérophantes réunis» de l'Inde antique et moderne, avec un dédain aussi suprême. Celui qui n'a pas dans le cœur l'amour de l'humanité entière, amour qui n'a pas à considérer les différences de religions et de races, ne sympathisera jamais avec nous; s'il fait partie d'un corps social religieux, ou philosophique, et ne s'occupe que des seuls intérêts de la propagation de ses doctrines à lui; s'il les place au-dessus de toutes les autres et cherche toujours à convertir l'univers entier à ses croyances spéciales, il ne peut rendre justice aux croyances d'autrui; tel est le Christianisme qui, se figeant dans le dogme, arrêta tout progrès scientifique pendant de longs siècles; ainsi encore, procéda l'Islamisme. Si le Spiritisme avait, parmi ses défenseurs, une majorité qui pensât comme l'auteur des «Dernières Réflexions»—il pourrait agir de même.

M. R. de Justiniani ne fait pas exception à cette règle, cela est évident; tout en confessant ne rien connaître «aux système de l'Aryâvarta», il tient néanmoins à prouver qu'ils ne valent rien. La Science des magiciens (?) anciens et modernes, s'éclipse devant une seule expérience spiritualiste de l'éminent M. Crookes! Sait-il seulement que cet illustre savant, tout en croyant aux phénomènes de la matérialisation, autant que les théosophes qui comptent dans leurs rangs des hommes de mérites placés plus haut dans la hiérarchie de la Société Royale de Londres, qui ont vu des «Katie Kings» se matérialiser par douzaines, sait-il que cette grande autorité des Spiritualistes doute que ce soient les «Esprits» qui président au phénomènes de la matérialisation? . . . il faut de longs siècles à une vérité demontrée pour être acceptée et devenir le patrimoine commun si elle heurte les préjugés et contredit les superstitions populaires; par contre, tout paradoxal que soit un sophisme, il sera toujours reçu à bras ouverts, s'il flatte les idées préconçues et l'idole chérie des masses.

M. de Justiniani connaît-il seulement le modus operandi employé par les théosophes lorsqu'il s'agit de phénomènes et d'investigations suivies? Est-il bien renseigné sur ce que nous acceptons et sur ce que nous rejetons? Nos idées sur la valeur du témoignage collectif et corroboratif, en fait de phénomènes, lui sont-elles familières? Il nous sera bien permis d'en douter, puisqu'il cherche à impressionner le lecteur avec cette idée que les théosophes n'ont qu'une «philosophie spéculative qui a fait son temps», et que, ne pouvant fournir des faits, nous les remplaçons par un système; il a cette idée originale qu'on peut «croire à Dieu, aux Esprits, à la vie future, sans cesser pour cela d'être positiviste»(?), «qu'un fait quel qu'il soit doit, avant tout, être mis dans la balance de l'expérience, pesé, touché, obtenu plusieurs fois pour être admis sans conteste». — Ces réflexions nous font supposer que M. R. de Justiniani a trouvé quelque part les règlements de la Société Théosophique, puisqu'il cite deux de ses articles.

Sans contredire ces axiomes, que nous prêchons depuis quatre ans, nous ferons observer à notre contradicteur qu'il se place sur un terrain dangereux, autant pour lui-même, que pour le parti qu'il veut représenter. «Mutato nomine, de te fabula narratur». Les théosophes n'ont que faire de ces reproches, et certains spirites et spiritualistes crédules peuvent se les appliquer.

Commentons ses dernières réflexions: Il est un peu difficile, de concilier l'idée du «Positivisme» avec la croyance «en Dieu, aux Esprits» et «à la vie future». À l'exception du fameux Catéchisme positiviste d'Auguste Comte, nulle part nous n'avons trouvé rien d'aussi paradoxal. Un illustre savant Anglais surnomma un jour la nouvelle religion des positivistes le «Catholicisme romain moins—le Christianisme»; et voilà, qu'on nous prêche maintenant, une vie future, que les savants pourront analyser au creuset, et un «Dieu» qu'ils dissoudraient et cristalliseraient ad gustum!

Le Positivisme étant diamétralement l'opposé du Spiritualisme, n'admet rien en dehors des sciences physiques et positives, il n'accepte que les faits constatés; je ne pense pas que, parmi les spirites, ceux qui ont des croyances poétiques, une doctrine abstraite et mystérieuse, consentent à dégrader leur consolante philosophie, en la plaçant au nombre des sciences physiques et positives. Toute philosophie, qu'elle s'appelle Spiritisme, Christianisme, Bouddhisme, ou Occultisme, doit nécessairement contenir des idées qui dépassent le domaine des faits physiquement demontrés, théories, qui, toutes logiques qu'elles soient, sont encore composées d'hypothèses et même de généralisations, en elles-mêmes plus que suffisantes pour les exclure à jamais du domaine des sciences positives. Notre estimable contradicteur oublie que ce sont précisément les sciences exactes, la géologie entre autres, qui ont donné le coup de grâce au Christianisme surnaturel avec tous ses miracles, et ce n'était point, je pense, pour tendre les bras grands ouverts au Spiritualisme.

Donc, théorie pour théorie, système pour système, les idées des théosophes ont autant de droit à une place au soleil que celles des spirites et des spiritualistes. La seule différence qui existe entre nous, c'est que les spirites tels que M. de Justiniani se font esclaves de dogmes et d'idées préconçues et peuvent arrêter tout progrès possible dans les sciences psychologiques.

Les théosophes qui «n'ont ni dogmes ni doctrines nouvelles à offrir» (statuts et lois de la Société) aident à ce progrès autant qu'il est en leur pouvoir, «ce sont de simples chercheurs, des investigateurs qui acceptent toute vérité démontrée».

Les «réflexions» de notre adversaire n'encouragent guère les théosophes, dont quelques uns ont eu l'honneur dernièrement, d'être admis par la «Société scientifique d'Études psychologiques» au nombre de ses membres honoraires—à aider leur F.E.C. dans leurs recherches. M. de Justiniani qui ne connait pas les «sublimes conceptions de Kapila . . . et Gautama . . . philosophes indous», accuse, néanmoins, leurs descendants modernes, nos chefs indiens, «de faire fausse route en voulant imiter, en plain dix-neuvième siècle, les mystères de Cérès, d'Éleusines ou ceux de l'antre de Trophonius», les théosophes n'ont pas l'habitude de discuter, de nier ou de critiquer soit un système, un fait, ou une organisation scientifique qu'il n'ont pas étudié à fond.

Ne croyant à rien a priori, mais en même temps admettant la possibilité des faits les plus merveilleux dans la nature; étudiant, cherchant, comparant tous les systèmes toutes les philosophies, comme toutes les opinions, sans jamais en rejeter aucune avant de l'avoir parfaitement comprise et analysée, ils n'acceptent rien au nom de la foi, pas même les assertions de «l'éminent M. Crookes, de la Société Royale»; ils ne se rendent à l'évidence, que quand la science expérimentale leur a expliqué un phénomène rationnellement. Cependant, comme la science positive ne peut jamais aller au-delà de son domaine limité par nos sens physiques, elle se trouve condamnée à tourner éternellement à l'instar de l'écureuil sur sa roue, autour du fait physiquement démontré, tout en ayant réussi à prouver à l'aide de batteries électriques et autres apparats scientifiques, la réalité palpable du corps temporairement matériel de Miss Katie King. M. Crookes, malgré toute son éminence, a été, jusqu'ici, incapable de nous prouver d'une manière concluante que l'âme de cette belle fille de l'Air appartenait à la classe des Esprits des incarnés plutôt qu'à celle des sylphes sublunaires; aux «anges» des spiritualistes et non aux «diables» de M. de Mirville; la question reste «adhuc sub judice lis est» comme on le dit en cour.*

Nous nous proposons de prouver dans notre prochain article que les oracles sortis de «l'antre de Trophonius» moderne sont capable parfois de rivaliser avec ceux des médiums, et même les surpasser à l'occasion. Pour le moment il est temps de clore cette épitre par trop longue déjà; c'est ce que nous faisons, en ajoutant ces quelques mots. Sûrs que nous sommes de trouver la grande majorité de nos lecteurs spirites moins intolérants, et surtout moins enclins à critiquer ce dont ils ne savent pas le premier mot, nous nous empresserons de leur faire part du résultat de nos dernières études et recherches aux Indes.

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* [Meaning: "the dispute is still with the judge; it is not yet decided." It occurs in Horace, Ars Poetica, 78.—Compiler.]

Les merveilles que l'on y voit, ne sont que faiblement dessinées par L.J.* dans ses expériences avec le fakir Govindasami. Quant à votre aimable correspondant de Smyrne, après avoir lu ses «Réflexions» et rêvé sur sa déclaration finale, inéquivoque et formelle, il est clair que toute polémique avec lui devenant impossible, les débats sont clos; après nous avoir invité, avec une générosité—dont nous sommes tout à fait indignes—d'ouvrir pour lui, toute grande, la porte de notre sanctuaire, et de dévoiler une à une toutes nos doctrines, il nous prévient avec franchise que toutes preuves que nous pourrions lui donner seraient inutiles. Il rejetterait «tout ce qui n'est pas d'accord avec la raison (sa raison à lui), et répugnerait à la conscience humaine». Les théosophes croyant à ce que la conscience de M. de Justiniani rejette, il est évident, qu'on peut leur retirer le privilège d'en avoir une.

«Si même ils [les théosophes] parviennent un jour à nous faire assister à l'annihilation du moi dans la nature la plus perverse, ils peuvent être sûrs que nous n'y croirons pas», ajoute notre correspondant de Smyrne qui peut se tranquilliser. Nous sommes discrets et—nous tâcherons de lui éviter la triste nécessité de nous donner le démenti.

H. P. BLAVATSKY.

Bombay, 28 juin.

Nota.—La Revue Spirite, toujours impartiale, a inséré les articles provenant de Madame Blavatsky et ceux de M. Rossi de Justiniani. Les deux adversaires sont remplis de bonne foi, également estimable; seulement au point de vue de leurs études, ils ont des opinions différentes. À ce sujet, le mois prochain, la rédaction indiquera ce qu'elle pense et la ligne de conduite qu'elle s'est tracée.

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* [Louis Jacolliot.]

FINAL REPLY OF A THEOSOPHIST TO MR. ROSSI DE JUSTINIANI

[La Revue Spirite, Paris, September, 1879]

[Translation of the foregoing original French text]

The article entitled: “Final Reflexions of an Oriental,” which is addressed to me in the June number of La Revue Spirite, demands a reply. As Corresponding Secretary of the Theosophical Society, it is my duty, for reasons mentioned below, to pick up the gauntlet thrown at our Society; above all, when one of our teachings is qualified as “a grave error, deplorable and disastrous in its consequences.”

Our Society is known from one end of the earth to the other, but its statutes and articles of belief are quite unknown to the public.

I will quote two of these, translated almost verbatim:

“(1) . Every person desiring to be accepted as a member, must before his initiation sign a document (a pledge of secrecy), by which he is obliged, on his word of honor, to preserve silence on the scientific experiments of the Council, whether in the physical or the psychological domain, and not to reveal them to anyone outside the Society without permission being given to him by the Supreme Council. (2) . Every member will pledge himself to defend the honor of the Brotherhood and that of the poorest and most humble of its members so long as they deserve it, and that, in case of need, at the risk of the fortune and even of the life of the defender.”

It is in the name of our whole Society that I reply to the reflexions of Mr. de Justiniani; we do not answer him but rather the party which he appears to represent and which, to judge by the above-mentioned “Reflexions,” would be, if we had no proof to the contrary, extreme in its intolerance and—if we may be pardoned the expression—fanatical in its beliefs. Envisaging the Theosophical Society from his point of view, he judges our philosophy, that of the Vedas, by the information he has been able to get of traditional and Oriental occultism from the “Magi and Dervishes” of his country which has been Islamic for centuries. I am not surprised to see Mr. de Justiniani treat “Kapila, Patañjali, Kanâda, and all the hierophants put together” of ancient and modern India with such supreme contempt. He who has no love in his heart for the whole of humanity, a love that pays no attention to the differences between religions and races, will never sympathize with us; if he makes a part of a social, religious or philosophic body and is interested only in the propagation of its own doctrines; if he puts them above all others, and ever seeks to convert the whole universe to his special beliefs, he cannot do justice to the beliefs of others; such is Christianity which, fixed in dogma, arrested all scientific progress for long centuries —Islam acting the same way! If Spiritualism had among its defenders a majority which thought like the author of “Final Reflexions” it might act in a similar way also.

Mr. R. de Justiniani makes no exception to this rule, it is evident; while fully confessing that he knows nothing “of the systems of Âryâvarta,” he nevertheless tries to prove that they are worth nothing. The Science of the Magicians (?), ancient and modern, is eclipsed by a single Spiritualistic experience of the eminent Crookes! Does he even know that this illustrious scientist, believing in the phenomena of materialization as fully as the Theosophists who reckon in their ranks men of distinction standing higher in the hierarchies of the London Royal Society, who have seen “Katie Kings” materialize by the dozen, does he know that this great authority of the Spiritualists doubts that “Spirits” preside over the phenomena of materialization? . . . Long ages are needed for a demonstrated truth to be accepted and become the common patrimony, if it wounds prejudices and contradicts popular superstitions; on the contrary, paradoxical as a sophism may be, it will always be received with open arms if it flatters the preconceived ideas and cherished idols of the masses.

Does Mr. de Justiniani know even the modus operandi employed by Theosophists when phenomena and their investigations are concerned? Is he well informed as to what we accept and what we reject? Are our ideas about the value of collective and corroborative evidence in the matter of phenomena familiar to him? We must really be allowed to doubt it, since he tries to impress the reader with the idea that Theosophists have only a "speculative philosophy which has had its day," and that, not being able to supply facts, we substitute them by a system; he has the curious notion that one can "believe in God, in Spirits, in the future life, without ceasing for all that to be a Positivist"(?), "that a fact, whatever it may be, must first of all be placed in the balance of experience, weighed, calculated, touched, repeated several times, before being accepted without dispute"—these reflexions make us imagine that Mr. R. de Justiniani has discovered somewhere the Rules of the Theosophical Society, since he quotes two of their articles.

Without contradicting these axioms, which we have been preaching for four years, we would mention to our opponent that he is standing on dangerous ground, as much for himself as for the party he would represent. "Mutato nomine, de te fabula narratur." Theosophists are not concerned with these accusations but certain credulous Spiritists and Spiritualists might well apply them to themselves.

Let us comment upon his last reflexions. It is rather difficult to harmonize the idea of "Positivism" with the belief "in God, in Spirits," and "in the future life." With the exception of the famous Catéchisme positiviste of Auguste Comte, nowhere have we found anything so paradoxical. An illustrious English scientist once surnamed the new religion of the Positivists "Roman Catholicism minus—Christianity"; and now they preach to us a future life that the scientists can analyze in their crucibles, and a "God" that they would dissolve and crystallize ad gustum!

Positivism being diametrically opposed to Spiritualism admits nothing beyond the physical and positive sciences, it only accepts established facts and demonstrated laws; I do not think that, among the Spiritists, those who have poetical beliefs, and hold to an abstract and mysterious doctrine, would agree to the degradation of their consoling philosophy by letting it be placed among the physical and positive sciences. Every philosophy, be it called Spiritism, Christianity, Buddhism or Occultism, must necessarily contain ideas that extend beyond the domain of facts demonstrated physically; theories, which logical though they be, are yet composed of hypotheses, and even of generalisations, in themselves more than sufficient to exclude them for ever from the domain of the positive sciences. Our estimable contradictor forgets that it is precisely the exact sciences—geology among others—that have given the death-blow to supernatural Christianity with all its miracles, and I fancy this was not done in order to welcome Spiritualism with open arms.

Thus, theory for theory, system for system, the ideas of the Theosophists have as much right to a place in the sun as those of the Spiritists and the Spiritualists. The only difference that exists between us is that Spiritists such as Mr. de Justiniani are enslaved by dogmas and preconceived ideas and are able to arrest all possible progress in psychological sciences.

The Theosophists who “have neither dogmas nor doctrines to offer” (statutes and rules of the Society), help this progress along, as much as they are able to; “they are merely seekers, investigators who accept any demonstrated truth.”

The “reflexions” of our adversary hardly encourage Theosophists, of whom some have lately had the honour of being admitted by the “Scientific Society of Psychological Studies” to the number of its honorary members—to help their F.E.C. in their researches. Mr. de Justiniani, who does not know the “sublime conceptions of Kapila . . . and Gautama . . . Hindu philosophers,” nevertheless accuses their modern representatives, our Indian Chiefs, “of taking the wrong direction in wishing to imitate, in this Nineteenth Century, the mysteries of Ceres, of Eleusis, or those of the Cave of Trophonius.”

Theosophists are not in the habit of discussing, denying, or criticizing either a system, a fact, or a scientific organization that they have not studied to its foundations. Not believing anything a priori, but at the same time admitting the possibility of the most marvelous facts in nature, studying, seeking, comparing all systems, all philosophies, as well as all opinions, never rejecting one before having perfectly understood and analyzed it, they accept nothing in the name of faith, not even the statements of the eminent Mr. Crookes of the Royal Society; they do not yield to evidence except when experimental science has explained a phenomenon rationally to them. However, as positive science can never go beyond its domain, which is limited by our physical senses, it finds itself condemned to turn for ever, like the squirrel on its wheel, around the physically demonstrated fact, although it has succeeded in proving the palpable reality of the temporarily material body of Miss Katie King by means of electric batteries and other scientific apparatus. Mr. Crookes, in spite of all his eminence, has been, so far, incapable of proving to us in a conclusive manner that the soul of that charming daughter of the Air belongs to the class of the spirits of the incarnated, rather than to that of the sublunary sylphs; to the “angels” of the Spiritualists and not to the devils of Mr. de Mirville; the question remains “adhuc sub judice lis est” as they say in court.*

We propose to prove in our next article that the oracles that came from the modern “Cave of Trophonius” are everywhere capable of rivalling those of the mediums, and even surpassing them on occasion. For the present it is time to close this epistle which is already too long, and we will do so by adding these few words. Certain as we are to find the great majority of our Spiritist readers less intolerant and above all less inclined to criticize that of which they do not know the first word, we will hasten to let them know the results of our latest studies and researches in India. The marvels that one can see there are but feebly delineated by Mr. L. J. [Louis Jacolliot] in his experiences with the fakir Govindasami.

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* [See page 60, Compiler’s footnote].

As to your amiable correspondent from Smyrna, after having read his “Reflexions” and pondered over his final, unequivocal, and formal declaration, it is clear that all argument with him becoming impossible, the debate is closed; after having invited us with a generosity—of which we are quite unworthy—to open the gates of our sanctuary as widely as possible to him, and to unveil all our teachings by degrees, he warns us frankly that every proof we could offer him would be useless. He would reject “everything that is not in harmony with reason (his own reason) and is contrary to human conscience.” It is obvious that Theosophists, in believing what Mr. de Justiniani’s conscience rejects, may be denied the privilege of having one.

“If they [the Theosophists] even succeed some day in making us witness the annihilation of the self in the most depraved nature, they can be sure that we will not believe it,” adds our Smyrna correspondent, who may remain calm. We are discreet, and—we will try to save him from the sad necessity of giving us the lie.

H. P. BLAVATSKY.

Bombay, 28th June.

NOTE.—La Revue Spirite, always impartial, has inserted the articles contributed by Madame Blavatsky and those of Mr. Rossi de Justiniani. The two adversaries are fraught with good faith and equally estimable; but from the point of view of their studies they are of different opinions. Next month the management will indicate its opinion on that subject and the line of conduct it will follow.

ECHOES FROM INDIA

WHAT IS HINDU SPIRITUALISM?

[Banner of Light, Boston, Vol. XLVI, No. 4, October 18, 1879, p. 7]

To the Editor of the Banner of Light.

Phenomena in India—beside the undoubted interest they offer in themselves, and apart from their great variety and in most instances utter dissimilarity from those we are accustomed to hear of in Europe and America—possess another feature which makes them worthy of the most serious attention of the investigator of psychology.

Whether Eastern phenomena are to be accounted for by the immediate and sole interference and help of the spirits of the departed, or attributed to some other and hitherto unknown cause, is a question which, for the present, we will leave aside. It can be discussed, with some degree of confidence, only after many instances have been carefully noted and submitted, in all their truthful and unexaggerated details, to an impartial and unprejudiced public. One thing I beg to reaffirm, and this is, that instead of exacting the usual “conditions” of darkness, harmonious circles, and nevertheless leaving the witnesses uncertain as to the expected results, Indian phenomena, if we except the independent apparitions of bhûts (ghosts of the dead), are never sporadic and spontaneous, but seem to depend entirely upon the will of the operator, whether he be a holy Hindu Yogi, a Mussulman Sâdhu, fakir, or yet a juggling Jadugar (sorcerer).

In this series of letters I mean to present numerous examples of what I here say; for, whether we read of the seemingly supernatural feats produced by the Rishis, the Aryan patriarchs of Archaic antiquity, or by the Achâryas of the Puranic days, or hear of them from popular traditions, or again see them repeated in our modern times, we always find such phenomena of the most varied character. Besides covering the whole range of those known to us through modern mediumistic agency, as well as repeating the mediaeval pranks of the nuns of Loudun and other historical posédées in cases of "bhût" obsession, we often recognize in them the exact counterparts—as once upon a time they must have been the originals—of Biblical miracles. With the exception of two—those over which the world of piety goes most in raptures while glorifying the Lord, and the world of scepticism grins most sardonically—to wit, the anti-heliocentric crime performed by Joshua, and Jonah's unpleasant excursion into the slimy cavern of the whale's belly—we have to record nearly everyone of the feats which are said to have so distinguished Moses and other "friends of God," as occasionally taking place in India.

But alas, for those venerable jugglers of Judaea! And alas for those pious souls who have hitherto exalted these alleged prophets of the forthcoming Christ to such a towering eminence! The idols have just been all but knocked off their pedestals by the parricidal hands of the forty divines of the Anglican Church, who now are known to have sorely disparaged the Jewish Scriptures. The despairing cry raised by the reviewer of the just issued Commentary on the "Holy" Bible, in the most extreme organ of orthodoxy (the London Quarterly Review for April, 1879), is only matched by his meek submission to the inevitable. The fact I am alluding to is one already known to you, for I speak of the decision and final conclusive opinions upon the worth of the Bible by the conclave of learned Bishops who have been engaged for the last dozen of years on a thorough revision of the Old Testament. The results of this labour of love may be summarized thus:

1. The shrinkage of the Mosaic and other "miracles" into mere natural phenomena. (See decisions of Canon Cook, the Queen's Chaplain, and Bishop Harold Browne.)

2. The rejection of most of the alleged prophecies of Christ as such; the said prophecies now turning out to have related simply to contemporaneous events in the Jewish national history.

3. Resolution to place no more the Old Testament on the same eminence as the Gospels, as it would inevitably lead to the "disparagement" of the new one.

4. The sad confession that the Mosaic Books do not contain one word about a future life, and the just complaint that: "Moses under divine direction [?] should have abstained from any recognition of man's destiny beyond the grave, while the belief was prominent in all the religions around Israel," . . . is "confessed to be one of those enigmas which are the trial of our faith."

And it is the "trial" of our American missionaries here also. Educated natives all read the English papers and magazines, and it now becomes harder than ever to convince these "heathen" matriculates of the "sublime truths" of Christianity. But this by the way of a small parenthesis; for I mention these newly evolved facts only as having an important bearing upon Spiritualism in general, and its phenomena especially. Spiritualists have always taken such pains to identify their manifestations with the Bible miracles, that such a decision, coming from witnesses certainly more prejudiced in favour of, than opposed to, "miracles" and divine supernal phenomena, is rather a new and unexpected difficulty in our way. Let us hope that in view of these new religious developments, our esteemed friend, Dr. Peebles, before committing himself too far to the establishment of "independent Christian churches," will wait for further ecclesiastical verdicts, and see how the iconoclastic English divines will overhaul the phenomena of the New Testament. Maybe, if their consistency does not evaporate, they will have to attribute all the miracles worked by Jesus also to "natural phenomena"! Very happily for Spiritualists, and for Theosophists likewise, the phenomena of the nineteenth century cannot be as easily disposed of as those of the Bible. We have had to take the latter for nearly two thousand years on mere blind faith, though but too often they transcended every possible law of nature, while quite the reverse is our case, and we can offer facts.

But to return. If manifestations of occult nature of the most various character may be said to abound in India, on the other hand, the frequent statements of Dr. Peebles to the effect that this country is full of native Spiritualists, are —how shall I say it?—a little too hasty, and exaggerated. Disputing this point in the London Spiritualist of January 18th, 1878, with a Madras gentleman, now residing in New York, he maintained his position in the following words: “I have met not only Sinhalese and Chinese Spiritualists, but hundreds of Hindu Spiritualists, gifted with the powers of conscious mediumship. And yet Mr. W. L. D. O’Grady, of New York, informs the readers of The Spiritualist (see issue November 23rd) that there are no Hindu Spiritualists. These are his words—‘No Hindu is a Spiritualist’.” And, as an offset to this assertion, Dr. Peebles quotes from the letter of an esteemed Hindu gentleman, Mr. Peary Chand Mitra, of Calcutta, a few words to the effect that he blesses God that his “inner vision is being more and more developed,” and he talks “with spirits.” We all know that Mr. Mitra is a Spiritualist, but what does it prove? Would Dr. Peebles be justified in stating that because H. P. Blavatsky and half a dozen of other Russians have become Buddhists and Vedantists, Russia is full of Buddhists and Vedantists? There may be, in India, a few Spiritualists among the educated reading classes, scattered far and wide over the country, but I seriously doubt whether our esteemed opponent could easily find a dozen of such among this population numbering 240,000,000. There are solitary exceptions, but exceptions only go to strengthen a rule, as everyone knows.

Owing to the rapid spread of Spiritualistic doctrines the world over, and to my having left India several years before, at the time I was in America I abstained from contradicting in print the great Spiritualistic “pilgrim” and philosopher, surprising as such statements seemed to me, who thought myself pretty well acquainted with this country.

India, unprogressive as it is, I thought might have changed, and I was not sure of my facts. But now that I have returned for the fourth time to this country, and have had over five months' residence in it, a careful investigation into the phenomena, and especially into the opinions held by the people on this subject, and seven weeks of travelling all over the country, mainly for the purpose of seeing and investigating every kind of manifestations, I must be allowed to know what I am talking about, as I speak by the book. Mr. O'Grady was right: "No Hindu is a Spiritualist" in the sense in which we all understand the term. And I am now ready to prove, if need be, by dozens of letters from the most trustworthy natives, who are educated by Brahmans, and know the religious and superstitious views of their countrymen better than any one of us, that whatever else Hindus may be termed, it is not Spiritualists. "What constitutes a Spiritualist?" very pertinently inquires, in a London Spiritual organ, a correspondent with "a passion for definition" (see Spiritualist, June 13th, 1879), and then, after asking, "Is Mr. Crookes a Spiritualist, who, like my humble self, does not believe in spirits of the dead as agents in the phenomena?" he brings forward several definitions, "from the most latitudinarian to the most restricted definitions," as he expresses it.

Let us see to which of these "definitions" the "Spiritualism" of the Hindus—I will not say of the mass, but even of a majority—would answer. Since Dr. Peebles, during his two short visits to India, and while on his way from Madras, crossing it in its diameter from Calcutta to Bombay, could meet "hundreds of Spiritualists," then these must indeed form, if not the majority, at least a considerable percentage of the 240,000,000, of India. I will now quote the definitions from the letter of the inquirer, who signs himself "A Spiritualist" (?), and [add] my own remarks thereupon:

A. “Every one is a Spiritualist who believes in the immortality of the soul.” I guess not; otherwise the whole of Christian Europe and America would be Spiritualists; nor does this definition, A, answer to the religious views of the Hindus of any sect, for, while the ignorant masses believe [in] and aspire to Moksha, i.e., literal absorption of the spirit of man in that of Brahma, or loss of individual immortality, as means of avoiding the punishment and horrors of transmigration, the philosophers, adepts, and learned Yogis, such as our venerated master, Swami Dayanand Saraswati, the great Hindu reformer, Sanskrit scholar, and Supreme Chief of the Vedic Section of the Eastern Division of the Theosophical Society, explain the future state of man’s spirit, its progress and evolution, in terms diametrically opposite to the views of the Spiritualists. These views, if agreeable, I will give in some future letter.

B. “Any one who believes that the continued conscious existence of deceased persons has been demonstrated by communication is a Spiritualist.” A Hindu, whether an erudite scholar and philosopher or an ignorant idolater, does not believe in “continued conscious existence,” though the former assigns for the holy, sinless soul, which has reached Svarga (heaven) and Moksha, a period of many millions and quadrillions of years, extending from one Pralaya* to the next. The Hindu believes in cyclic transmigrations of the soul, during which there must be periods when the soul loses its recollections as well as the consciousness of its individuality, since, if it were otherwise, every person would distinctly remember all his previous existences, which is not the case. Hindu philosophies are likewise consistent with logic. They at least will not allow an endless eternity of either reward or punishment for a few dozens of years of earthly life, be this life wholly blameless or yet wholly sinful.

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* For the meaning of the word Pralaya see Vol. II, p. 424, of Isis Unveiled. I am happy to say, that notwithstanding the satirical criticisms upon its Vedic and Buddhistic portions by some American “would-be” Orientalists, Swami Dayânand and the Rev. Sumangala of Ceylon, respectively the representatives of Vedic and Buddhistic scholarship and literature in India—the first, the best Sanskrit, and the other, the most eminent Pâli scholar, both expressed their entire satisfaction with the correctness of my esoteric explanations of their respective religions. Isis Unveiled is now being translated into Marâthî and Hindi in India, and into Pâli in Ceylon.

C. “Anyone is a Spiritualist who believes in any of the alleged objective phenomena, whatever theory he may favour about them, or even if he have none at all.” This definition is a totally wrong one. Such persons are “Phenomenalists,” not Spiritualists, and in this sense it answers to Hindu beliefs. All of them, even those who, aping the modern school of Atheism, declare themselves materialists, are yet phenomenalists in their hearts, if one only sounds them.

(D.) E. “Does not allow of Spiritualism without spirits, but the spirits need not be human.” At this rate Theosophists and Occultists generally may also be called Spiritualists, though the latter regard them as enemies; and in this sense only all Hindus are Spiritualists, though their ideas about human spirits are diametrically opposed to those of the Spiritualists. They regard “bhûts”—which are the spirits of those who died with unsatisfied desires, and who, on account of their sins and earthly attractions, are earth-bound and kept back from Svarga (the “Elementaries” of the Theosophists)—as having become wicked devils, liable to be annihilated any day under the potent curses of the Brahman exorciser. The “spiritual control” so much sought for and appreciated in mediums, the Hindu regards as the greatest curse a person can be afflicted with—possession and obsession by a bhût, and the most loving couples often part if the wife is attacked by the bhût of a relative, who, it seems, seldom or never attacks any but women.

(F.) G. “Consider that no one has a right to call himself a Spiritualist who has any new-fangled notions about ‘elementaries,’ ‘spirit of the medium,’ and so forth; or does not believe that departed human spirits, high and low, account for all the phenomena of every description.” This one is the most proper and correct of all the above given “definitions,” from the standpoint of orthodox Spiritualism, and settles our dispute with Dr. Peebles. No Hindu, were it even possible to bring him to regard bhûts as low, suffering spirits on their way to progress and final pardon(?), could, even if he would, account for all the phenomena on this true Spiritualistic theory. His religious and philosophical traditions are all opposed to such a limited idea.

A Hindu is, first of all, a born metaphysician and logician. If he believes at all, and in whatever he believes, he will admit of no special laws called into existence for men of this planet alone, but will apply these laws throughout the universe; for he is a Pantheist before being anything else, and notwithstanding his possible adherence to some special sect. Thus Dr. Peebles has well defined the situation himself, in the following happy paradox, in his Spiritualist letter above quoted, and in which he says: "Some of the best mediums that it has been my good fortune to know, I met in Ceylon and India. And these were not mediums; for, indeed, they held converse with the 'Pays and Piśachas, having their habitations in the air, the water, the fire, in rocks and trees, in the clouds, the rain, the dew, in mines and caverns'."

Thus these "mediums" who were not mediums, were no more Spiritualists than they were mediums, and—the house (Dr. Peebles' house) is divided against itself and —must fall. So far we agree, and I will now proceed further on with my proofs.

As I mentioned before, Colonel Olcott and myself, accompanied by a Hindu gentleman, Mr. Mulji Thackersing, a member of our Council, started on our seven weeks' journey early in April. Our object was two-fold: (1) To pay a visit to and remain for some time with our ally and teacher, Swami Dayanand, with whom we had corresponded so long from America, and thus consolidate the alliance of our Society with the Ârya Samâjes of India (of which there are now over fifty); and (2) see as much of the phenomena as we possibly could; and, through the help of our Swami—a Yogi himself and an Initiate into the mysteries of the Vidya (or secret sciences)—settle certain vexed questions as to the agencies and powers at work, at first hand. Certainly no one could find a better opportunity to do so than we had.

There we were, on friendly relations of master and pupils with Pandit Dayanand, the most learned man in India, a Brahman of high caste, and one who had for seven long years undergone the usual and dreary probations of Yogism in a mountainous and wild region, in solitude, in a state of complete nudity, and constant battle with elements and wild beasts—the battle of divine human Spirit and imperial WILL of man against gross and blind matter in the shape of tigers, leopards, rhinoceroses and bears, without mentioning venomous snakes and scorpions. The inhabitants of the village nearest to that mountain are there to certify that sometimes for weeks no one would venture to take a little food—a handful of rice —to our Swami; and yet, whenever they came, they always found him in the same posture and on the same spot—an open, sandy hillock, surrounded by thick jungle full of beasts of prey—and apparently as well without food and water for whole weeks, as if he were made of stone instead of human flesh and bones.*

He has explained to us this mysterious secret which enables man to suffer and conquer at last the most cruel privations; which permits him to go without food or drink for days and weeks; to become utterly insensible to the extremes of either heat or cold, and, finally, to live for days outside instead of within his body . . .

During this voyage we visited the very cradle of Indian mysticism, the hot-bed of ascetics, where the remembrance of the wondrous phenomena performed by the Rishis of old is now as fresh as it ever was during those days when the School of Patañjali—the reputed founder of Yogism—was filled, and where his Yog-Sânkhya is still studied with as much fervour, if not with the same powers of comprehension.

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* Yogis and ascetics are not the only examples of such protracted fastings; for if these can be doubted and sometimes utterly rejected by sceptical science as void of any conclusive proof—for the phenomenon takes place in remote and inaccessible places—we have many of the Jainas, inhabitants of populated towns, to bring forward as exemplars of the same. Many of them fast, abstaining even from one drop of water for forty days at a time—and survive always.

To Upper India and the North-Western Provinces we went; to Allahabad and Cawnpore, with the shores of their sacred “Gangâ” (Ganges) all studded with devotees; whither the latter, when disgusted with life, proceed to pass the remainder of their days in meditation and seclusion, and become Sannyâsis, Gosains, Sâdhus. Thence to Agra, with its Taj Mahal, “the poem in marble,” as Bishop Heber happily called it; and the tomb of its founder, the great Emperor-Adept, Akbar, at Sikandra; to Agra, with its temples crowded with Sakti-worshippers, and to that spot, famous in the history of Indian occultism, where the Jumna mixes its blue waters with the patriarchal Ganges, and which is chosen by the Sâktas (worshippers of the female power) for the performance of their pujas; during which ceremonies the famous black crystals or mirrors mentioned by P. B. Randolph, are fabricated by the hands of young virgins. From there, again, to Saharanpore and Meerut, the birthplace of the mutiny of 1857. During our sojourn at the former town, it happened to be the central railway point to which, on their return from the Hardwar pilgrimmage, flocked nearly twenty-five thousand Sannyâsis and Gosains, to numbers of whom Colonel Olcott put close interrogatories, and with whom he conversed for hours. Then to Rajputana, the land inhabited by the bravest of all races in India, as well as the most mystically inclined —the Solar Race, whose Râjas trace their descent from the sun itself. We penetrated as far as Jeypore, the Paris, and at the same time the Rome of the Rajput land. We searched through plains and mountains, and all along the sacred groves covered with pagodas and devotees, among whom we found some very holy men, endowed with genuine wondrous powers, but the majority unmitigated frauds. And we got into the favour of more than one Brahman, guardian and keeper of his god’s secrets and the mysteries of his temple; but got no more evidence out of these hereditary dead beats,” as Colonel Olcott graphically dubbed them, than out of the Sannyâsis and exorcisers of evil spirits, as to the similarity of their views with those of the Spiritualists. Neither have we ever failed, whenever coming across any educated Hindu, to pump him as to the ideas and views of his countrymen about phenomena in general, and Spiritualism especially.

And to all our questions, who it was in the case of holy Yogis, endowed “with miraculous powers,” that produced the manifestations, the astonished answer was invariably the same: “He (the Yogi) himself having become one with Brahm, produces them”; and more than once our interlocutors got thoroughly disgusted and extremely offended at Colonel Olcott’s irreverent question, whether the “bhûts” might not have been at work helping the thaumaturgist. For nearly two months uninterruptedly our premises at Bombay—garden, verandahs and halls—were crammed from early morning till late at night with native visitors of the most various sects, races and religious opinions; averaging from twenty to a hundred and more a day, coming to see us with the object of exchanging views upon metaphysical questions, and to discuss upon the relative worth of Eastern and Western philosophies—occult sciences and mysticism included. During our journey we had to receive our brothers of the Arya Samajes, which sent their deputations wherever we went to welcome us, and wherever there was a Samaj established. Thus we became intimate with the previous views of hundreds and thousands of the followers of Swami Dayanand, every one of whom had been converted by him from one idolatrous sect or another. Many of these were educated men, and as thoroughly versed in Vedic philosophy as in the tenets of the sect from which they had separated. Our chances, then, of getting acquainted with Hindu views, philosophies and traditions, were greater than those of any previous European traveller; nay, greater even than those of any officials who had resided for years in India; but who, neither belonging to the Hindu faith, nor on such friendly terms with them as ourselves, were neither trusted by the natives, nor regarded as and called by them “brothers,” as we are.

It is, then, after constant researches and cross-questioning, extending over a period of several months, that we have come to the following conclusions, which are those of Mr. O’Grady: No Hindu is a Spiritualist, and, with the exception of extremely rare instances, none of them has ever heard of Spiritualism or its movements in Europe, least of all in America, with which country many of them are as little acquainted as with the North Pole. It is but now, when Swami Dayanand, in his learned researches, has found out that America must have been known to the early Aryans—as Arjuna, one of the five Pandavas, the friend and disciple of Krishna, is shown in Puranic history to have gone to Patal(a) in search of a wife, and married in that country Ulûpî, the widow-daughter of NÂGA, the king of Patal(a), an antipodal country answering perfectly in its description to America, and unknown in those early days to any but the Aryans—that an interest for this country is being felt among the members of the Samajes.

But, as we explained the origin, development and doctrines of the spiritual philosophy to our friends, and especially the modus operandi of the medium, i.e., the communion of the Spirits of the departed with living men and women, whose organisms the former use as modes of communication, the horror of our listeners was unequalled and undisguised in each case. “Communion with bhûts!” they exclaimed. “Communion with souls that have become wicked demons, to whom we are ready to offer sacrifices in food and drink to pacify them and make them leave us quiet, but who never come but to disturb the peace of families; whose presence is a pollution! What pleasure or comfort can the bellati (white foreigners) find in communicating with them?” Thus I repeat most emphatically that not only are there, so to say, no Spiritualists in India, as we understand the term, but affirm and declare that the very suggestion of our so-called “spirit intercourse” is obnoxious to most of them—that is to say, to the oldest people in the world, people who have known all about the phenomena thousands upon thousands of years. Is this fact nothing to us, who have just begun to see the wonders of mediumship? Ought we to estimate our cleverness at so high a figure as to make us refuse to take instruction from these Orientals, who have seen their holy men—nay, even their gods and demons and the spirits of the elements — performing “miracles” since the remotest antiquity? Have we so perfected a philosophy of our own that we can compare it with that of India, which explains every mystery and triumphantly demonstrates the nature of every phenomenon?

It would be worth our while—believe me—to ask Hindu help, if it were but to prove, better than we can now, to the materialist and sceptical science, that, whatever may be the true theory as to the agencies, the phenomena, whether Biblical or Vedic, Christian or heathen, are in the natural order of this world, and have a first claim to scientific investigation. Let us first prove the existence of the sphinx to the profane, and afterwards we may try to unriddle its mysteries. Spiritualists will always have time enough to refute "antiquated" notions by the logic of their new theories, and spirits to measure their strength with the mystical "elementals" of old. Truth is eternal, and however long trampled down will always come out the brighter in the expiring twilight of superstition. But in one sense we are perfectly warranted to apply the name of Spiritualists to the Hindus. Opposed as they are to physical phenomena as produced by the bhûts, or unsatisfied souls of the departed, and to the possession by them of mediumistic persons, they still accept with joy those consoling evidences of the continued interest in themselves of a departed father or mother. In the subjective phenomena of dreams, in visions of clairvoyance or trance, brought on by the powers of holy men, they welcome the spirits of their beloved ones, and often receive from them important directions and advice. . . .

If agreeable to your readers, I will devote a series of letters to the phenomena taking place in India, explaining them as I proceed.* I sincerely hope that the old experience of American Spiritualists, massing in threatening force against iconoclastic Theosophists and their "superannuated" ideas, will not be repeated; for my offer is perfectly impartial and friendly. It is with no desire to either teach new doctrines or carry on an unwelcome Hindu propaganda that I make it; but simply to supply material for comparison and study to the Spiritualists who think.

H.P. BLAVATSKY.

Bombay, July, 1879.

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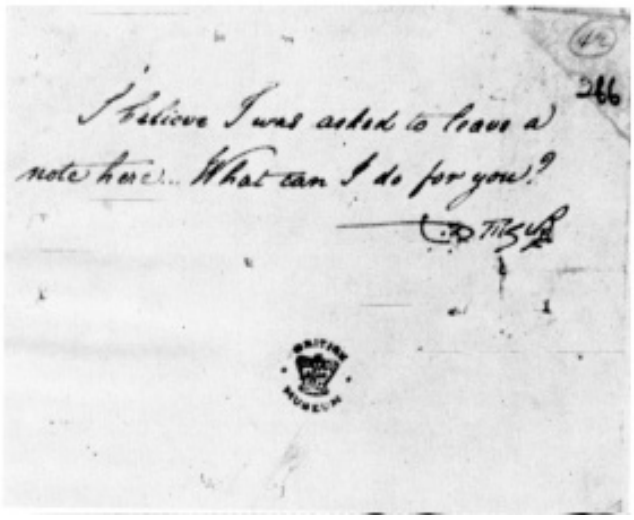
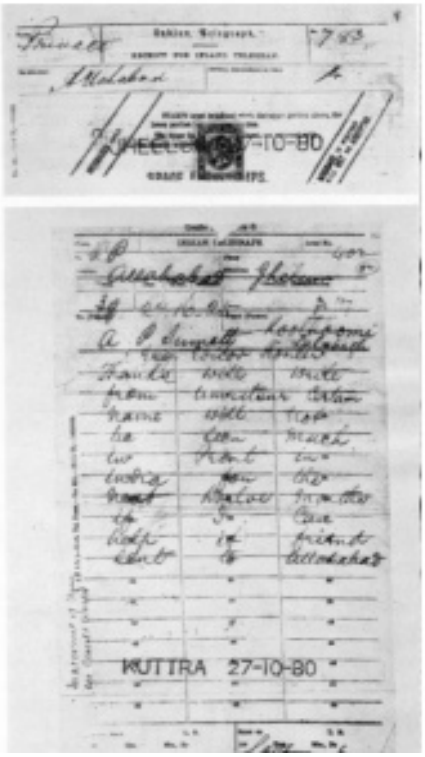
* [As far as could be ascertained, such letters were never written by H.P.B., and nothing similar to them has ever been found.—Comp.]



FACSIMILE OF THE FAMOUS “PINK SLIP”
Note written by one of the Teachers on pink paper and left in a
tree on Prospect Hill, Simla, India, for the benefit of Mrs. Patience Sinnett.
Original is in the British Museum.
Consult for an account of this phenomenon, Col. H. S. Olcott’s
Old Diary Leaves, II, 231-32; and A. P. Sinnett’s The Occult World,
American edition, New York, 1885, pp. 61-63.



FACSIMILE OF THE JHELUM TELEGRAM
Telegram sent by Koothoomi Lalsingh from Jhelum
To A. P. Sinnett at Allâhâbâd. Original in the British Museum
Consult for details and references p. xxxiv of the
Chronological Survey in the present Volume.

[H. P. B. ON THE MONSOON]

[The following is reprinted verbatim et literatim from a clipping in one of General Abner Doubleday's scrapbooks in the archives of the former Point Loma Theosophical Society. It is clear from the heading 'Banner Correspondence' that it was originally published in The Banner of Light. No date is attached to the clipping, but from other clippings pasted in the same scrapbook the date is undoubtedly 1879.]

Banner Correspondence

India

BOMBAY.—[From a private letter forwarded us by Mad. Helen P. Blavatsky we take the liberty of extracting the following graphic description of matters climatic in this land of the sun—prefacing our action with the announcement that we have on file a lengthy letter from this talented lady, which we propose to publish at our earliest opportunity:] "Do you know what the monsoon is? And if aware of its nature, are you prepared to say that you are as well acquainted with all its peculiarities, progress, development and results upon humanity in general, and lymphatic, slow-blooded folks in particular? My private and archaeological opinion is that it is one of such monsoons that Father Noah—whom I suspect of having been a low-caste Hindu—mistook, in some fit of intoxication, for the universal deluge, and thus was allowed to impose upon credulous Christo-Judaiac humanity, and perplex geology for many ages. Well, the monsoon begins about the 15th of June, and ends about the 15th of October. In the previous long interval of eight months not a drop of rain ever falls on the blistered noses of the sweating millions of 'mild' Hindus, to solace their parched souls. But as, in their character of 'benighted heathen,' they have to prepare for Christian hell anyhow, it does not much matter. But when it does come it is a caution, I tell you! It can no more be called a rain than the Niagara Falls a shower.

The streets and yards and gardens and compounds and even the rooms in the houses are flooded. Bombay is changed for days, sometimes weeks, into a semblance of Venice la Bella. Hindus do not care; for, naked to the waist, they promenade about in the dry season, and, naked to a completer degree, they paddle about in water during the monsoon. It's all one for them. But for unfortunate visitors from other and drier spheres, like our 'Theosophical mission,' as we are called here, it is a matter of more than a serious consideration. Everything from roof to floor in the houses; from furniture to wearing apparel; hats, boots, brushes, etc., etc., becomes damp as a soaked rag, moulds and finally rots away, if neglected. I have to dry every one of my several hundred books over a brazier every second or third day; and our party, I was going to say, has almost to sit under an umbrella half the time in our drawing-room! But this is not all. The fields, jungles, and the crevices in the rocks being overflooded, the cobra-capellas, scorpions, centipedes, lizards, and in some places tigers, begin running a race for salvation, and take refuge in the houses, most of which, like our own bungalow, have no sashes to the windows, but simply a few wooden bars. It is the real Darwinian season, in which the law of the 'survival of the fittest' is most apparent. Every night I have to make the round in my solitary bungalow, which is nestled under a canopy of coconut trees, and surrounded by bananas and large shrubs, and I feel particularly happy whenever I have succeeded in committing any amount of cruel murders. I become a bloodthirsty Nimrod, and kill cockroaches as big as small mice, spiders which could be mistaken for moderate-sized crabs, and crush to death about a thousand or so of various smaller insects nightly. Alas! I can never hope for a snug place in the calendar of either Jain or Buddhist saints. But, as I said to you, it is the survival of the fittest; and if we would survive we have to give fits to our brothers of the animal kingdom. We all have our share in this world of sorrow."

[THE FOUNDING OF THE THEOSOPHIST]

[According to Col. H. S. Olcott's Diaries, now in the Adyar Archives, the Prospectus for the first Theosophical magazine, The Theosophist, was written on July 6, 1879. On July 15, Master M. visited the Founders in his physical body, and "a most important private interview" took place, possibly on the question of the forthcoming magazine. On July 31, E. Wimbridge designed the cover for The Theosophist, and, on September 2nd began engraving it. On Sept. 11th workmen began to prepare an Editorial Office for the magazine. On Sept. 20th, the first form (eight pages) of The Theosophist was printed, and on the 27th the last form was struck off. On Sept. 28th, Col. Olcott arose and went to see the printer at 5:30 A.M., to make some changes ordered by the "revered Old Gentleman" the night before. This title was applied to Master Narayan. On Sept. 30th, the first four hundred copies of the magazine were received, and on October 1st the initial issue of The Theosophist was out, "all hands busy pasting and directing wrappers," to quote from Col. Olcott's Diaries.

On October 3rd, a letter was received by the Colonel from Master Serapis, which apparently was the "first word from him in some time," as Col. Olcott says. That letter instructs the Colonel on certain points in connection with The Theosophist. It says, among other things:

"Assert your rights to the paper—it was established for you, none but you two have a right over it as directed by—*

. . . . Whenever convenient explain that the paper is neither your nor H.P.B.'s but belongs to and is under the control of certain persons no one knows anything about except your two selves. . . "†

By the end of October, there were 381 registered subscribers to the magazine, and it was decided to print 750 copies for the second issue.

It is interesting to note that it was during this period, namely on August 2nd, 1879, that Dâmodar was admitted to membership by the Founders.]

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* [Here appears a symbol often used by Master Serapis.]

† [Letters from the Masters of the Wisdom, Second Series, Letter No. 29.]

[In her Scrapbook, Vol. X, p. 9, H. P. B. pasted a proof of the cover for the forthcoming Theosophists, and wrote under it as follows:]

First proof of the cover—printed in relief because we could find in India neither a woodblock to cut it on, nor an engraver to cut it properly nor a lithographer to print it in colours from the stone. Wimbridge had to invent a new process to etch it on the zinc.

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NAMASTE

[The Theosophist, Vol. I, No. 1, October, 1879, pp. 1-2]

The foundation of this journal is due to causes which, having been enumerated in the Prospectus, need only be glanced at in this connection. They are—the rapid expansion of the Theosophical Society from America to various European and Asiatic countries; the increasing difficulty and expense in maintaining correspondence by letter with members so widely scattered; the necessity for an organ through which the native scholars of the East could communicate their learning to the Western world, and, especially, through which the sublimity of the Aryan, Buddhistic, Parsi, and other religions might be expounded by their own priest or pandits, the only competent interpreters; and finally, to the need of a repository for the facts—especially such as relate to Occultism—gathered by the Society's Fellows among different nations. Elsewhere we have clearly explained the nature of Theosophy, and the platform of the Society; it remains for us to say a few words as to the policy of our paper.

It has been shown that the individual members of our Society have their own private opinions upon all matters of a religious, as of every other, nature. They are protected in the enjoyment and expression of the same; and, as individuals, have an equal right to state them in The Theosophist, over their own signatures.

Some of us prefer to be known as Arya Samajists, some as Buddhists, some as idolaters, some as something else. What each is, will appear from his or her signed communications. But neither Aryan, Buddhist, nor any other representative of a particular religion, whether an editor or a contributor, can, under the Society's rules, be allowed to use these editorial columns exclusively in the interest of the same, or unreservedly commit the paper to its propaganda. It is designed that a strict impartiality shall be observed in the editorial utterances; the paper representing the whole Theosophical Society, or Universal Brotherhood, and not any single section. The Society being neither a church nor a sect in any sense, we mean to give the same cordial welcome to communications from one class of religionists as to those from another; insisting only, that courtesy of language shall be used towards opponents. And the policy of the Society is also a full pledge and guarantee that there will be no suppression of fact nor tampering with writings, to serve the ends of any established or dissenting church of any country.

Articles and correspondence upon either of the topics included in the plan of The Theosophist are invited; and while, of course, we prefer them to be in the English language, yet if sent in Hindi, Marathi, Bengali, or Gujarati, or in French, Italian, Spanish or Russian, they will be carefully translated and edited for publication. Where it is necessary to print names and words in Hebrew, Greek, and other characters (except Sanskrit and the Indian vernaculars) unlike the Roman, authors will kindly write also their phonetic equivalents in English, as the resources of our printer's office do not appear great in this direction. Manuscripts must be written legibly, upon one side of the sheet only, and authors should always keep copies at home as we will not be responsible for their loss, nor can we obligate ourselves to return rejected articles. Statements of fact will not be accepted from unknown parties without due authentication.

It is designed that our journal shall be read with as much interest by those who are not deep philosophers as by those who are.

Some will delight to follow the pandits through the mazes of metaphysical subtleties and the translations of ancient manuscripts, others to be instructed through the medium of legends and tales of mystical import. Our pages will be like the many viands at a feast, where each appetite may be satisfied and none are sent away hungry. The practical wants of life are to many readers more urgent than the spiritual, and that it is not our purpose to neglect them our pages will amply show.

One more word at the threshold before we bid our guests to enter. The first number of The Theosophist has been brought out under mechanical difficulties which would not have been encountered either at New York or London, and which we hope to escape in future issues. For instance: We first tried to have Mr. Edward Wimbridge's excellent design for the cover engraved on wood, but there was no wood to be had of the right sizes to compose the block, nor any clamps to fasten them together; nor was there an engraver competent to do justice to the subject. In lithography we fared no better; there was not a pressman who could be trusted to print artistic work in colours, and the proprietor of one of the best job offices in India advised us to send the order to London. As a last resort we determined to print the design in relief, and then scoured the metal markets of Bombay and Calcutta for rolled metal plate. Having finally secured an old piece, the artist was forced to invent an entirely novel process to etch on it, and to execute the work himself. We mention these facts in the hope that our unemployed young Indian brothers may recall the old adage, "where there is a will, there is a way" and apply the lesson to their own case. And now, friends and enemies, all—Namastae!

WHAT IS THEOSOPHY?

[The Theosophist, Vol. I, No. 1, October, 1879, pp. 2-5]

This question has been so often asked, and misconception so widely prevails, that the editors of a journal devoted to an exposition of the world's Theosophy would be remiss were its first number issued without coming to a full understanding with their readers. But our heading involves two further queries: What is the Theosophical Society; and what are the Theosophists? To each an answer will be given.

According to lexicographers, the term theosophia is composed of two Greek words—theos, "god," and sophos, "wise." So far, correct. But the explanations that follow are far from giving a clear idea of Theosophy. Webster defines it most originally as "a supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge, by physical processes, as by the theurgic operations of some ancient Platonists, or by the chemical processes of the German fire-philosophers."

This, to say the least, is a poor and flippant explanation. To attribute such ideas to men like Ammonius Saccas, Plotinus, Iamblichus, Porphyry, Proclus—shows either intentional misrepresentation, or Mr. Webster's ignorance of the philosophy and motives of the greatest geniuses of the later Alexandrian School. To impute to those whom their contemporaries as well as posterity styled "theodidaktoi," god-taught—a purpose to develop their psychological, spiritual perceptions by "physical processes," is to describe them as materialists.

As to the concluding fling at the fire-philosophers, it rebounds from them to fall home among our most eminent modern men of science; those, in whose mouths the Rev. James Martineau places the following boast: “matter is all we want; give us atoms alone, and we will explain the universe.”

Vaughan offers a far better, more philosophical definition. “A Theosophist,” he says—“is one who gives you a theory of God or the works of God, which has not revelation, but an inspiration of his own for its basis.” In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect, is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system, to the early part of the third century of their Era. Diogenes Laërtius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves “Philaletheians”—lovers of the truth; while others termed them the “Analogists,” on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme, Eternal, Unknown, and Unnamed Power, governing the Universe by immutable and eternal laws.

His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries; to induce all men to lay aside their strives and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Buddhistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic Theosophical School along with all the philosophies of Greece. Hence also, that pre-eminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria, of due reverence for parents and aged persons; a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries; to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonius melody, which would find response in every truth-loving heart.

Theosophy is, then, the archaic Wisdom-Religion, the esoteric doctrine once known in every ancient country having claims to civilization. This “Wisdom” all the old writings show us as an emanation of the divine Principle; and the clear comprehension of it is typified in such names as the Indian Budha, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appelations, also, of some goddesses—Metis, Neitha, Athena, the Gnostic Sophia, and finally—the Vedas, from the word “to know.” Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt, the Rishis of Aryavarta, the Theodidaktoi of Greece, included all knowledge of things occult and essentially divine. The Mercavah of the Hebrew Rabbis, the secular and popular series, were thus designated as only the vehicle, the outward shell which contained the higher esoteric knowledge. The Magi of Zoroaster received instruction and were initiated in the caves and secret lodges of Bactria; the Egyptian and Grecian hierophants had their aporrhêta, or secret discourses, during which the Mystês became an Epoptês—a Seer.

The central idea of the Eclectic Theosophy was that of a single Supreme Essence, Unknown and Unknowable—for—"How could one know the knower?" as enquires Brihadaranyaka Upanishad. Their system was characterized by three distinct features: the theory of the above-named Essence; the doctrine of the human soul—an emanation from the latter, hence of the same nature; and its theurgy. It is this last science which has led the Neo-Platonists to be so misrepresented in our era of materialistic science. Theurgy being essentially the art of applying the divine powers of man to the subordination of the blind forces of nature, its votaries were first termed magicians—a corruption of the word "Magh," signifying a wise, or learned man, and —derided. Skeptics of a century ago would have been as wide of the mark if they had laughed at the idea of a phonograph or a telegraph. The ridiculed and the "infidels" of one generation generally become the wise men and saints of the next.

As regards the Divine Essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular Diu of the Aryan nations was identical with the Iao of the Chaldeans, and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the Jahve of the Samaritans, the Tiu or "Tuisto" of the Northmen, the Duw of the Britons, and the Zeus of the Thracians. As to the Absolute Essence, the One and All —whether we accept the Greek Pythagorean, the Chaldean Kabalistic, or the Aryan philosophy in regard to it, it will all lead to one and the same result. The Primeval Monad of the Pythagorean system, which retires into darkness and is itself Darkness (for human intellect) was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabala which, speaking of En-Soph, propounds the query: "Who, then, can comprehend It, since It is formless, and Non-Existent?"—or, remembering that magnificent hymn from the Rig-Veda (Hymn 129th, Book 10th)—enquires:

"Who knows from whence this great creation sprang?

Whether his will created or was mute.

He knows it—or perchance even He knows not."

Or, again, accepts the Vedantic conception of Brahma, who in the Upanishads is represented as "without life, without mind, pure," unconscious, for—Brahma is "Absolute Consciousness." Or, even finally, siding with the Svâbhâvikas of Nepal, maintains that nothing exists but "Svabhavat" (substance or nature) which exists by itself without any creator—any one of the above conceptions can lead but to pure and absolute Theosophy. That Theosophy which prompted such men as Hegel, Fichte and Spinoza to take up the labours of the old Grecian philosophers and speculate upon the One Substance—the Deity, the Divine All proceeding from the Divine Wisdom—incomprehensible, unknown, and unnamed—by any ancient or modern religious philosophy, with the exception of Christianity and Mohammedanism. Every Theosophist, then, holding to a theory of the Deity "which has not revelation, but an inspiration of his own for its basis," may accept any of the above definitions or belong to any of these religions, and yet remain strictly within the boundaries of Theosophy. For the latter is belief in the Deity as the ALL, the source of all existence, the infinite that cannot be either comprehended or known, the universe alone revealing It, or, as some prefer it, Him, thus giving a sex to that, to anthropomorphize which is blasphemy. True, Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the Spirit of the Deity neither wills nor creates; but that, from the infinite effulgency everywhere going forth from the Great Centre, that which produces all visible and invisible things is but a Ray containing in itself the generative and conceptive power, which, in its turn produces that which the Greeks called Macrocosm, the Kabalists Tikkun or Adam Kadmon—the archetypal man, and the Aryans Purusha, the manifested Brahm, or the Divine Male.

Theosophy believes also in the Anastasis or continued existence, and in transmigration (evolution) or a series of changes in the soul* which can be defended and explained on strict philosophical principles; and only by making a distinction between Paramâtma (transcendental, supreme soul) and Jivâtma (animal, or conscious soul) of the Vedantins.

To fully define Theosophy, we must consider it under all its aspects. The interior world has not been hidden from all by impenetrable darkness. By that higher intuition acquired by Theosophia—or God-knowledge, which carries the mind from the world of form into that of formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world. Hence, the "Samadhi," or Dyan Yog Samadhi, of the Hindu ascetics; the "Daïmonion-photi," or spiritual illumination, of the Neo-Platonists; the "Sidereal confabulation of souls," of the Rosicrucians or Fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are identical in nature, though various as to manifestation. The search after man's diviner "self," so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coëval with the genesis of humanity—each people giving it another name. Thus Plato and Plotinus call "Noëtic work" that which the Yogis and the Srotriya term Vidya. "By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and beauty —that is, to the Vision of God—this is the epopteia," said the Greeks.

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*In a series of articles entitled "The World's Great Theosophists," we intend showing that from Pythagoras, who got his wisdom in India, down to our best known modern philosophers, and theosophists—David Hume, and Shelley, the English poet the Spiritists of France included—many believed and yet believe in metempsychosis or reincarnation of the soul; however unelaborated the system of the Spiritists may fairly be regarded.

[Such a series of articles was never written by H.P.B., although some of the material in The Theosophical Glossary, published posthumously in 1892, has similarity to the general aim H.P.B. may have had in view.—Compiler.]

“To unite one’s soul to the Universal Soul,” says Porphyry, “requires but a perfectly pure mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight.” And Swami Dayânund Saraswati, who has read neither Porphyry nor other Greek authors, but who is a thorough Vedic scholar, says in his Veda-Bhâshya (upâsanâ prakara ank. 9)—“To obtain Diksha (highest initiations) and Yog, one has to practice according to the rules . . . The soul in human body can perform the greatest wonders by knowing the Universal Spirit (or God) and acquainting itself with the properties and qualities (occult) of all the things in the universe. A human being (a Dikshita or initiate) can thus acquire a power of seeing and hearing at great distances.” Finally, Alfred R. Wallace, F.R.S., a spiritualist and yet a confessedly great naturalist, says, with brave candour: “It is ‘spirit’ that alone feels, and perceives, and thinks—that acquires knowledge, and reasons and aspires . . . there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can, perhaps, wholly or partially, quit the body for a time and return to it again . . . the spirit . . . communicates with spirit easier than with matter.” We can now see how, after thousands of years have intervened between the age of the Gymnosophists* and our own highly civilized era, notwithstanding, or, perhaps, just because of, such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of nature, over twenty millions of people today believe, under a different form, in those same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago.

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*The reality of Yoga-powers was affirmed by many Greek and Roman writers, who call the Yogins Indian Gymnosophists; by Strabo, Lucan, Plutarch, Cicero (Tuscul. Disp.), Pliny (Nat. Hist., VII, ii, 22), etc.

Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the Atman—"self," or "soul"; and the old Greeks went in search of Atmu—the Hidden one, or the God-Soul of man, with the symbolical mirror of the Thesmophorian mysteries;—so the spiritualists of today believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogis, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit—the real self—are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities; as in the boundless expanse of the universe there can be no limitation. And that when this difference is once removed—according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned Soul; and according to Spiritualists, through mediumship— such an union between embodied and disembodied spirits becomes possible. Thus was it that Patañjali's Yogis and, following in their steps, Plotinus, Porphyry, and other Neo-Platonists, maintained that in their hours of ecstasy, they had been united to, or rather become as one with, God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, claimed by too many great philosophers to be put aside as entirely chimerical. In the case of the Theodidaktoi, the only controvertible point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illumination, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Iśwara "face to face," this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek followers, for a long array of Christian ecstatics, and, finally, for the last two claimants to "God-seeing" within these last hundred years—Jacob Böhme and Swedenborg—this pretension would and should have been philosophically and logically questioned, if a few of our great men of science who are Spiritualists had had more interest in the philosophy than in the mere phenomenalism of Spiritualism.

The Alexandrian Theosophists were divided into neophytes, initiates, and masters, or hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obligated his disciples by oath not to divulge his higher doctrines, except to those who were proved thoroughly worthy and initiated, and who had learned to regard the gods, the angels, and the demons of other peoples, according to the esoteric hyponoia, or under-meaning. “The gods exist, but they are not what the hoi polloi, the uneducated multitude, suppose them to be,” says Epicurus. “He is not an atheist who denies the existence of the gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude.” In his turn, Aristotle declares that of the “Divine Essence pervading the whole world of nature, what are styled the gods are simply the first principles.”*

Plotinus, the pupil of the “God-taught” Ammonius, tells us, that the secret gnosis or the knowledge of Theosophy, has three degrees—opinion, science, and illumination. “The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is absolute knowledge, founded on the identification of the mind with the object known.” Theosophy is the exact science of psychology, so to say; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in man a direct beholding; that which Schelling denominates “a realization of the identity of subject and object in the individual”; so that under the influence and knowledge of hyponoia man thinks divine thoughts, views all things as they really are, and, finally, “becomes recipient of the Soul of the World,” to use one of the finest expressions of Emerson. “I, the imperfect, adore my own Perfect”—he says in his superb Essay on The Over-Soul.

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* [Vide Diogenes Laertius, Lives, X, 123, where the Greek word acebês means impious, irreverent, ungodly, rather than “atheist”; and Aristotle, Metaphysics, Bk. XII, viii, p. 1074b.—Compiler.]

Besides this psychological, or soul-state, Theosophy cultivated every branch of sciences and arts. It was thoroughly familiar with what is now commonly known as mesmerism. Practical theurgy or “ceremonial magic,” so often resorted to in their exorcisms by the Roman Catholic clergy—was discarded by the Theosophists. It is but Iamblichus alone who, transcending the other Eclectics, added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity—the undying, grim creations of human crimes and vices—and thus fall from theurgia (white magic) into goëtia (or black magic, sorcery). Yet, neither white, nor black magic are what popular superstition understands by the terms. The possibility of “raising spirits” according to the key of Solomon, is the height of superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse “with the gods” and attain for us the goal we desire. Alchemy, believed by so many to have been a spiritual philosophy as well as a physical science, belonged to the teachings of the theosophical school.

It is a noticeable fact that neither Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates, nor Ammonius Saccas, committed anything to writing. The reason for it is obvious. Theosophy is a double-edged weapon and unfit for the ignorant or the selfish. Like every ancient philosophy it has its votaries among the moderns; but, until late in our own days, its disciples were few in numbers, and of the most various sects and opinions.

"Entirely speculative, and founding no schools, they have still exercised a silent influence upon philosophy; and, no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought"—remarks Mr. Kenneth R. H. MacKenzie IX°. . . himself a mystic and a Theosophist, in his large and valuable work, The Royal Masonic Cyclopaedia (articles "Theosophical Society of New York" and "Theosophy," p. 731).* Since the days of the fire-philosophers, they had never formed themselves into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death warrant. The statistics show that, during a period of 150 years, no less than 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain only, from A.D. 1640 to 1660, but twenty years, 3,000 persons were put to death for compact with the "Devil." It was but late in the present century—in 1875—that some progressed mystics and spiritualists, unsatisfied with the theories and explanations of Spiritualism, started by its votaries, and finding that they were far from covering the whole ground of the wide range of phenomena, formed at New York, America, an association which is now widely known as the Theosophical Society. And now, having explained what is Theosophy, we will, in a separate article, explain what is the nature of our society, which is also called the "Universal Brotherhood of Humanity."

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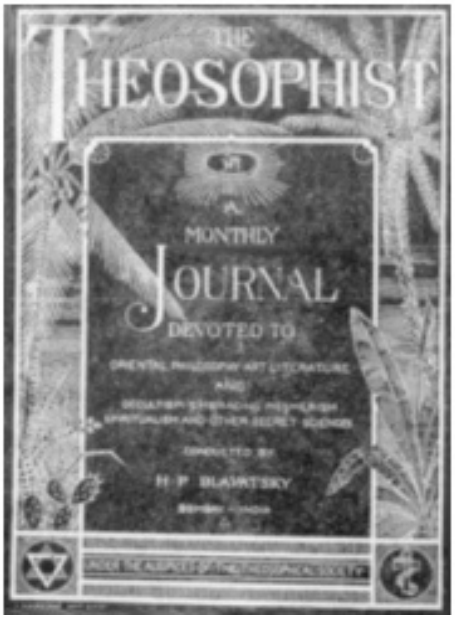
* The Royal Masonic Cyclopaedia of History, Rites, Symbolism and Biography. Edited by Kenneth R. H. MacKenzie IX° (Cryptonymus), Hon. Member of the Canongate Kilwinning Lodge, No. 2, Scotland. New York, J. W. Bouton, 706 Broadway, 1877.



ORIGINAL COVER OF THE THEOSOPHIST

ENTRANCE TO CROW'S NEST, BREACH CANDY, BOMBAY
The Founders moved into this residence at the end of 1880.

WHAT ARE THE THEOSOPHISTS?

[The Theosophist, Vol. I, No. 1, October, 1879, pp. 5-7]

Are they what they claim to be—students of natural law, of ancient and modern philosophy, and even of exact science? Are they Deists, Atheists, Socialists, Materialists, or Idealists; or are they but a schism of modern Spiritualism—mere visionaries? Are they entitled to any consideration, as capable of discussing philosophy and promoting real science; or should they be treated with the compassionate toleration which one gives to "harmless enthusiasts"? The Theosophical Society has been variously charged with a belief in "miracles," and "miracle-working"; with a secret political object—like the Carbonari; with being spies of an autocratic Czar; with preaching socialistic and nihilistic doctrines; and, mirabile dictu, with having a covert understanding with the French Jesuits, to disrupt modern Spiritualism for a pecuniary consideration! With equal violence they have been denounced as dreamers, by the American Positivists; as fetish-worshippers, by some of the New York press; as revivalists of "mouldy superstitions," by the Spiritualists; as infidel emissaries of Satan, by the Christian Church; as the very types of "gobe-mouche," by Professor W. B. Carpenter, F.R.S.; and finally, and most absurdly, some Hindu opponents, with a view to lessening their influence, have flatly charged them with the employment of demons to perform certain phenomena. Out of all this potter of opinions, one fact stands conspicuous—the Society, its members, and their views, are deemed of enough importance to be discussed and denounced: Men slander only those whom they hate—or fear.

But, if the Society has had its enemies and traducers, it has also had its friends and advocates. For every word of censure, there has been a word of praise. Beginning with a party of about a dozen earnest men and women, a month later its numbers had so increased as to necessitate the hiring of a public hall for its meetings; within two years, it had working branches in European countries. Still later, it found itself in alliance with the Indian Arya Samaj, headed by the learned Pandit Dayânund Saraswati Swâmi, and the Ceylonese Buddhists, under the erudite H. Sumangala, High Priest of Adam's Peak and President of the Widyodaya College, Colombo.

He who would seriously attempt to fathom the psychological sciences, must come to the sacred land of ancient Âryâvarta. None is older than she in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India. Holding this country, as we do, for the fruitful hot-bed whence proceeded all subsequent philosophical systems, to this source of all psychology and philosophy a portion of our Society has come to learn its ancient wisdom and ask for the impartation of its weird secrets. Philology has made too much progress to require at this late day a demonstration of this fact of the primogenitive nationality of Âryâvarta. The unproved and prejudiced hypothesis of modern Chronology is not worthy of a moment's thought, and it will vanish in time like so many other unproved hypotheses. The line of philosophical heredity, from Kapila through Epicurus to James Mill; from Patañjali through Plotinus to Jacob Böhme, can be traced like the course of a river through a landscape. One of the objects of the Society's organization was to examine the too transcendent views of the Spiritualists in regard to the powers of disembodied spirits; and, having told them what, in our opinion at least, a portion of their phenomena are not, it will become incumbent upon us now to show what they are. So apparent is it that it is in the East, and especially in India, that the key to the alleged "supernatural" phenomena of the Spiritualists must be sought, that it has recently been conceded in the Allahabad Pioneer (August 11th, 1879), an Anglo-Indian daily journal which has not the reputation of saying what it does not mean.

Blaming the men of science who “intent upon physical discovery, for some generations have been too prone to neglect super-physical investigation,” it mentions “the new wave of doubt” (Spiritualism) which has “latterly disturbed this conviction.” To a large number of persons, including many of high culture and intelligence, it adds, “the supernatural has again asserted itself as a fit subject of inquiry and research. And there are plausible hypotheses in favour of the idea that among the ‘sages’ of the East . . . there may be found in a higher degree than among the more modernized inhabitants of the West traces of those personal peculiarities, whatever they may be, which are required as a condition precedent to the occurrence of supernatural phenomena.” And then, unaware that the cause he pleads is one of the chief aims and objects of our Society, the editorial writer remarks that it is “the only direction in which, it seems to us, the efforts of the Theosophists in India might possibly be useful. The leading members of the Theosophical Society in India are known to be very advanced students of occult phenomena, already, and we cannot but hope that their professions of interest in Oriental philosophy . . . may cover a reserved intention of carrying out explorations of the kind we indicate.”

While, as observed, one of our objects, it yet is but one of many; the most important of which is to revive the work of Ammonius Saccas, and make various nations remember that they are the children “of one mother.” As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should explain. With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is:—with it all. But if asked what it believes in, the reply will be:—“as a body—Nothing.” The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry.

Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation, in which so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made.

But, when we come to consider ourselves individually, it is quite another thing. The Society's members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions. Some of them believe in one thing, others in another. Some incline toward the ancient magic, or secret wisdom that was taught in the sanctuaries, which was the very opposite of supernaturalism or diabolism; others in modern spiritualism, or intercourse with the spirits of the dead; still others in mesmerism or animal magnetism, or only an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy; and there are even those who call themselves materialists, in a certain sense. Of atheists and bigoted sectarians of any religion, there are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things. If there be such a thing as a speculative atheist, which philosophers may deny, he would have to reject both cause and effect, whether in this world of matter, or in that of spirit. There may be members who, like the poet Shelley, have let their imagination soar from cause to prior cause ad infinitum, as each in its turn became logically transformed into a result necessitating a prior cause, until they have thinned the Eternal into a mere mist.

But even they are not atheists in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise; for once that they cannot free themselves from the conception of the abstract ideal of power, cause, necessity, and effect, they can be considered as atheists only in respect to a personal God, and not to the Universal Soul of the Pantheist. On the other hand, the bigoted sectarian, fenced in, as he is, with a creed upon every paling of which is written the warning “No Thoroughfare,” can neither come out of his enclosure to join the Theosophical Society, nor, if he could, has it room for one whose very religion forbids examination. The very root idea of the Society is free and fearless investigation.

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists those who find matter “the promise and potency of all terrestrial life,” or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that Presence, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with “an inspiration of his own” to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for exact, physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

And it is also the ally of every honest religion—to wit: a religion willing to be judged by the same tests as it applies to the others. Those books, which contain the most self-evident truth, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even this mind be claiming a direct revelation. And, as this Society which allows the widest sweep in the realms of the pure ideal, is no less firm in the sphere of facts, its deference to modern science and its just representatives is sincere. Despite all their lack of a higher spiritual intuition, the world's debt to the representatives of modern physical science is immense; hence, the Society endorses heartily the noble and indignant protest of that gifted and eloquent preacher, the Rev. O. B. Frothingham, against those who try to undervalue the services of our great naturalists. "Talk of Science as being irreligious, atheistic," he exclaimed in a recent lecture, delivered at New York, "Science is creating a new idea of God. It is due to Science that we have any conception at all of a living God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to Science, because it is disabusing us of hideous illusions that tease and embarrass us, and putting us in the way of knowing how to reason about the things we see . . ."

And it is also due to the unremitting labours of such Orientalists as Sir W. Jones, Max Müller, Burnouf, Colebrooke, Haug, de Saint-Hilaire, and so many others, that the Society, as a body, feels equal respect and veneration for Vedic, Buddhist, Zoroastrian, and other old religions of the world; and, a like brotherly feeling towards its Hindu, Sinhalese, Parsi, Jain, Hebrew, and Christian members as individual students of "self," of nature, and of the divine in nature.

Born in the United States of America, the Society was constituted on the model of its Motherland. The latter omitting the name of God from its Constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the State. The Society, modelled upon this Constitution, may fairly be termed a "Republic of Conscience.

We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others. In this respect the Rules of the Society are very strict. It tries to act upon the wisdom of the old Buddhistic axiom, "Honour thine own faith, and do not slander that of others"; echoed back in our present century, in the "Declaration of Principles" of the Brahmo Samaj, which so nobly states that: "no sect shall be vilified, ridiculed, or hated." In Section VI of the Revised Rules of the Theosophical Society, recently adopted in General Council, at Bombay, is this mandate: "It is not lawful for any officer of the Parent Society to express, by word or act, any hostility to, or preference for, any one section (sectarian division, or group within the Society) more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world." In their individual capacity, members may, when attacked, occasionally break this Rule, but, nevertheless, as officers they are restrained, and the Rule is strictly enforced during the meetings.

For, above all human sects stands Theosophy in its abstract sense; Theosophy which is too wide for any of them to contain but which easily contains them. In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has plus science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion in that it makes no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.

Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labour; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed toward the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the inner man.

Such is, then, the Theosophical Society, and such its principles, its multifarious aims, and its objects. Need we wonder at the past misconceptions of the general public, and the easy hold the enemy has been able to find to lower it in the public estimation? The true student has ever been a recluse, a man of silence and meditation. With the busy world his habits and tastes are so little in common that, while he is studying, his enemies and slanderers have undisturbed opportunities. But time cures all and lies are but ephemera. Truth alone is eternal.

About a few of the Fellows of the Society who have made great scientific discoveries, and some others to whom the psychologist and the biologist are indebted for the new light thrown upon the darker problems of the inner man, we will speak later on.

Our object now was but to prove to the reader that Theosophy is neither “a newfangled doctrine,” a political cabal, nor one of those societies of enthusiasts which are born today but to die tomorrow. That not all of its members can think alike, is proved by the Society having organized into two great Divisions—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views. One man’s thought, infinitely various as are its manifestations, is not all-embracing. Denied ubiquity, it must necessarily speculate but in one direction; and once transcending the boundaries of exact human knowledge, it has to err and wander, for the ramifications of the one Central and Absolute Truth are infinite. Hence, we occasionally find even the greater philosophers losing themselves in the labyrinths of speculations, thereby provoking the criticism of posterity. But as all work for one and the same object, namely, the disenthrallment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each—the great ones as well as small—have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favour can lay at least his mite upon the one altar of Truth.

THE DRIFT OF WESTERN SPIRITUALISM

[The Theosophist, Vol. I, No. 1, October, 1879, pp. 7-8]

Late advices from various parts of the world seem to indicate that, while there is an increasing interest in the phenomena of Spiritualism, especially among eminent men of science, there is also a growing desire to learn the views of the Theosophists. The first impulse of hostility has nearly spent itself, and the moment approaches when a patient hearing will be given to our arguments. This was foreseen by us from the beginning. The founders of our Society were mainly veteran Spiritualists, who had outgrown their first amazement at the strange phenomena, and felt the necessity to investigate the laws of mediumship to the very bottom. Their reading of mediaeval and ancient works upon the occult sciences had shown them that our modern phenomena were but repetitions of what had been seen, studied, and comprehended in former epochs. In the biographies of ascetics, mystics, theurgists, prophets, ecstatics; of astrologers, “diviners,” “magicians,” “sorcerers,” and other students, subjects, or practitioners of the Occult Power in its many branches, they found ample evidence that Western Spiritualism could only be comprehended by the creation of a science of Comparative Psychology. By a like synthetic method the philologists, under the lead of Eugène Burnouf, had unlocked the secrets of religious and philological heredity, and exploded Western theological theories and dogmas until then deemed impregnable.

Proceeding in this spirit, the Theosophists thought they discovered some reasons to doubt the correctness of the spiritualistic theory that all the phenomena of the circles must of necessity be attributed solely to the action of spirits of our deceased friends.

The ancients knew and classified other supercorporeal entities that are capable of moving objects, floating the bodies of mediums through the air, giving apparent tests of the identity of dead persons, and controlling sensitives to write and speak strange languages, paint pictures, and play upon unfamiliar musical instruments. And not only knew them, but showed how these invisible powers might be controlled by man, and made to work these wonders at his bidding. They found, moreover, that there were two sides of Occultism—a good and an evil side; and that it was a dangerous and fearful thing for the inexperienced to meddle with the latter—dangerous to our moral as to our physical nature. The conviction forced itself upon their minds, then, that while the weird wonders of Spiritualism were among the most important of all that could be studied, mediumship, without the most careful attention to every condition, was fraught with peril.

Thus thinking, and impressed with the great importance of a thorough knowledge of mesmerism and all other branches of Occultism, these founders established the Theosophical Society, to read, enquire, compare, study, experiment and expound, the mysteries of Psychology. This range of enquiry, of course, included an investigation of Vedic, Brahmanical and other ancient Oriental literature; for in that—especially the former, the grandest repository of wisdom ever accessible to humanity—lay the entire mystery of nature and of man. To comprehend modern mediumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Patañjali are even more essential than the “Divine Revelations” of Andrew Jackson Davis. We can never know how much of the mediumistic phenomena we must attribute to the disembodied until it is settled how much can be done by the embodied, human soul, and the blind but active powers at work within those regions which are yet unexplored by science. Not even proof of an existence beyond the grave, if it must come to us in a phenomenal shape. This will be conceded without qualification, we think, provided that the records of history be admitted as corroborating the statements we have made.

The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediumistic phenomena is that the Theosophists say the phenomena may be produced by more agencies than one, and the latter that but one agency can be conceded, namely—the disembodied souls. There are other differences—as, for instance, that there can be such a thing as the obliteration of the human individuality as the result of very evil environment; that good spirits seldom, if ever, cause physical "manifestations," etc. But the first point to settle is the one here first stated; and we have shown how and in what directions the Theosophists maintain that the investigations should be pushed.

Our East Indian readers, unlike those of Western countries who may see these lines, do not know how warmly and stoutly these issues have been debated, these past three or four years. Suffice it to say that, a point having been reached where argument seemed no longer profitable, the controversy ceased; and that the present visit of the New York Theosophists, and their establishment of the Bombay Headquarters, with the library, lectures, and this journal, are its tangible results. That this step must have a very great influence upon Western psychological science is apparent. Whether our Committee are themselves fully competent to observe and properly expound Eastern Psychology or not, no one will deny that Western Science must inevitably be enriched by the contributions of the Indian, Sinhalese, and other mystics who will now find in The Theosophist a channel by which to reach European and American students of Occultism, such as was never imagined, not to say seen, before. It is our earnest hope and belief that after the broad principles of our Society, its earnestness, and exceptional facilities for gathering Oriental wisdom, are well understood, it will be better thought of than now by Spiritualists, and attract into its fellowship many more of their brightest and best intellects.

Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology.

In this wondrous outburst of phenomena that the Western world has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists only urge that these phenomena shall be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of sciolism, the dogmatism of theology, or the prejudice of any other class, should be swept aside as something hostile to the public interest. Theosophy, with its design to search back into historic records for proof, may be regarded as the natural outcome of phenomenalistic Spiritualism, or as a touchstone to show the value of its pure gold. One must know both to comprehend what is Man.

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ANTIQUITY OF THE VEDAS

[The Theosophist, Vol. I, No. 1, October, 1879, pp. 8-9]

A Journal interested like The Theosophist in the explorations of archaeology and archaic religions, as well as the study of the occult in nature, has to be doubly prudent and discreet. To bring the two conflicting elements—exact science and metaphysics—into direct contact, might create as great a disturbance as to throw a piece of potassium into a basin of water. The very fact that we are predestined and pledged to prove that some of the wisest of Western scholars have been misled by the dead letter of appearances and that they are unable to discover the hidden spirit in the relics of old, places us under the ban from the start. With those sciolists who are neither broad enough, nor sufficiently modest to allow their decisions to be reviewed, we are necessarily in antagonism. Therefore, it is essential that our position in relation to certain scientific hypotheses, perhaps tentative and only sanctioned for want of better ones—should be clearly defined at the outset.

An infinitude of study has been bestowed by the archaeologists and the Orientalists upon the question of chronology—especially in regard to Comparative Theology. So far, their affirmations as to the relative antiquity of the great religions of the pre-Christian era are little more than plausible hypotheses. How far back the national and religious Vedic period, so-called, extends— "it is impossible to tell," confesses Professor Max Müller; nevertheless, he traces it "to a period anterior to 1000 B.C.," and brings us "to 1100 or 1200 B.C., as the earliest time when we may suppose the collection of the Vedic hymns to have been finished." Nor do any other of our leading scholars claim to have finally settled the vexed question, especially delicate as it is in its bearing upon the chronology of the book of Genesis. Christianity, the direct outflow of Judaism and in most cases the State religion of their respective countries, has unfortunately stood in their way. Hence, scarcely two scholars agree; and each assigns a different date to the Vedas and the Mosaic books, taking care in every case to give the latter the benefit of the doubt. Even that leader of the leaders in philological and chronological questions—Professor Müller, hardly twenty years ago, allowed himself a prudent margin by stating that it will be difficult to settle "whether the Veda is 'the oldest of the books,' and whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Vedas." The Theosophist is, therefore, quite warranted in either adopting or rejecting as it pleases the so-called authoritative chronology of science. Do we err then, in confessing that we rather incline to accept the chronology of that renowned Vedic scholar, Swami Dayânanda Saraswati, who unquestionably knows what he is talking about, has the four Vedas by heart, is perfectly familiar with all Sanskrit literature, has no such scruples as the Western Orientalists in regard to public feelings, nor desire to humour the superstitious notions of the majority, nor has any object to gain in suppressing facts?

We are only too conscious of the risk in withholding our adulation from scientific authorities. Yet, with the common temerity of the heterodox we must take our course, even though, like the Tarpeia of old, we be smothered under a heap of shields—a shower of learned quotations from these “authorities.”

We are far from feeling ready to adopt the absurd chronology of a Berosus or even Syncellus—though in truth they appear “absurd” only in the light of our preconceptions. But, between the extreme claims of the Brahmins and the ridiculously short periods conceded by our Orientalists for the development and full growth of that gigantic literature of the ante-Mahâbhâratan period, there ought to be a just mean. While Swami Dayânanda Saraswati asserts that “The Vedas have now ceased to be objects of study for nearly 5,000 years,” and places the first appearance of the four Vedas at an immense antiquity, Professor Müller, assigning for the composition of even the earliest among the Brâhmanas, the years from about 1000 to 800 B.C., hardly dares, as we have seen, to place the collection and the original composition of the Sanhitâ, of Rig-Vedic hymns, earlier than 1200 to 1500 before our era!* Whom ought we to believe; and which of the two is the better informed? Cannot this gap of several thousand years be closed, or would it be equally difficult for either of the two cited authorities to give data which would be regarded by science as thoroughly convincing? It is as easy to reach a false conclusion by the modern inductive method as to assume false premises from which to make deductions. Doubtless Professor Max Müller has good reasons for arriving at his chronological conclusions. But so has Dayânanda Saraswati Pandit. The gradual modifications, development and growth of the Sanskrit language are sure guides enough for an expert philologist. But, that there is a possibility of his having been led into error would seem to suggest itself upon considering a certain argument brought forward by Swami Dayânanda.

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* Lecture on the Vedas. [in Chips, etc., Vol. I.]

Our respected friend and teacher maintains that both Professor Müller and Dr. Wilson have been solely guided in their researches and conclusion by the inaccurate and untrustworthy commentaries of Sayana, Mahîdhara, and Uvata; commentaries which differ diametrically from those of a far earlier period as used by himself in connection with his great work, the Veda-Bhâshya. A cry was raised at the outset of this publication that Swami's commentary is calculated to refute Sayana and the English interpreters. "For this," very justly remarks Pandit Dayânanda, "I cannot be blamed; if Sayana has erred, and English interpreters have chosen to take him for their guide, the delusion cannot be long maintained. Truth alone can stand, and Falsehood before growing civilization must fall."* And if, as he claims, his Veda-Bhâshya is entirely founded on the old commentaries of the ante-Mahâbhâratan period to which the Western scholars have had no access, then, since his were the surest guides of the two classes, we cannot hesitate to follow him, rather than the best of our European Orientalists.

But, apart from such prima facie evidence, we would respectfully request Professor Max Müller to solve us a riddle. Propounded by himself, it has puzzled us for over twenty years, and pertains as much to simple logic as to the chronology in question. Clear and undeviating, like the Rhone through the Geneva lake, the idea runs through the course of his lectures, from the first volume of Chips down to his last discourse. We will try to explain.

All who have followed his lectures as attentively as ourselves will remember that Professor Max Müller attributes the wealth of myths, symbols and religious allegories in the Vedic hymns, as in Grecian mythology, to the early worship of nature by man. "In the hymns of the Vedas" to quote his words, "we see man left to himself to solve the riddle of this world . . . He is awakened from darkness and slumber by the light of the sun" . . . and he calls it—"his life, his breath, his brilliant Lord and Protector.

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* Answer to the Objections to the Veda-Bhâshya.

He gives names to all the powers of nature, and after he has called the fire ‘Agni,’ the sunlight ‘Indra,’ the storms ‘Maruts,’ and the dawn ‘Usha,’ they all seem to grow naturally into beings like himself, nay, greater than himself.”* This definition of the mental state of primitive man, in the days of the very infancy of humanity, and when hardly out of its cradle—is perfect. The period to which he attributes these effusions of an infantile mind, is the Vedic period, and the time which separates us from it is, as claimed above, 3,000 years. So much impressed seems the great philologist with this idea of the mental feebleness of mankind at the time when these hymns were composed by the four venerable Rishis, that in his Introduction to the Science of Religion (p. 278) we find the Professor saying: “Do you still wonder at polytheism or at mythology? Why, they are inevitable. They are, if you like, a parler enfantin of religion. But the world has its childhood, and when it was a child it spoke as a child [nota bene, 3,000 years ago], it understood as a child, it thought as a child . . . The fault rests with us, if we insist on taking the language of children for the language of men . . . The language of antiquity is the language of childhood . . . The parler enfantin in religion is not extinct . . . as, for instance, the religion of India . . .”

Having read thus far, we pause and think. At the very close of this able explanation, we meet with a tremendous difficulty, the idea of which must have never occurred to the able advocate of the ancient faiths. To one familiar with the writings and ideas of this Oriental scholar, it would seem the height of absurdity to suspect him of accepting the Biblical chronology of 6,000 years since the appearance of the first man upon earth as the basis of his calculations. And yet the recognition of such chronology is inevitable if we have to accept Professor Müller’s reasons at all; for here we run against a purely arithmetical and mathematical obstacle, a gigantic miscalculation of proportion . . .

No one can deny that the growth and development of mankind—mental as well as physical—must be analogically measured by the growth and development of man.

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* Chips from a German Workshop, Vol. I, p. 68.

An anthropologist, if he cares to go beyond the simple consideration of the relations of man to other members of the animal kingdom, has to be in a certain way a physiologist as well as an anatomist; for, as much as ethnology, it is a progressive science which can be well treated but by those who are able to follow up retrospectively the regular unfolding of human faculties and powers, assigning to each a certain period of life. Thus, no one would regard a skull in which the wisdom tooth, so-called, would be apparent, the skull of an infant. Now, according to geology, recent researches "give good reasons to believe that under low and base grades the existence of man can be traced back into the tertiary times." In the old glacial drift of Scotland—says Professor W. Draper—"the relics of man are found along with those of the fossil elephant"; and the best calculations so far assign a period of two hundred and forty thousand years since the beginning of the last glacial period. Making a proportion between 240,000 years—the least age we can accord to the human race—and twenty-four years of a man's life, we find that three thousand years ago, or the period of the composition of Vedic hymns, mankind would be just twenty-one—the legal age of majority, and certainly a period at which man ceases using, if he ever will, the parler enfantin or childish lisping. But, according to the views of the Lecturer, it follows that man was, three thousand years ago, at twenty-one, a foolish and undeveloped—though a very promising—infant, and at twenty-four, has become the brilliant, acute, learned, highly analytical and philosophical man of the nineteenth century. Or, still keeping our equation in view, in other words, the Professor might as well say, that an individual who was a nursing baby at 12 noon on a certain day, would at 12:20 p.m., on the same day, have become an adult speaking high wisdom instead of his parler enfantin!

It really seems the duty of the eminent Sanskritist and Lecturer on Comparative Theology to get out of this dilemma. Either the Rig-Veda hymns were composed but 3,000 years ago, and, therefore, cannot be expressed in the "language of childhood"—man having lived in the glacial period —but the generation which composed them must have been composed of adults, presumably as philosophical and scientific in the knowledge of their day, as we are in our own; or, we have to ascribe to them an immense antiquity in order to carry them back to the days of human mental infancy.

And, in this latter case, Professor Max Müller will have to withdraw a previous remark, expressing the doubt “whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Vedas.”

FOOTNOTES TO “THE AUTOBIOGRAPHY OF DAYANANDA SARASWATI SWAMI”

[The Theosophist, Vol. I, Nos. 1, 3, October and December, 1879,

pp. 9-13, 66-68, respectively.]

No Swami or Sannyâsi can touch money, or personally transact any monetary business.

Rudrâdhyâya is a chapter about Rudra (a name of Siva).

The office of “Jamâdâr” answers to that of a town Revenue Collector, combining that of a Magistrate, at the same time.

Parthiwa Puja is the ceremony connected with the worship of a lingam of clay —the emblem of Siva.

[“. . . the great day of gloom and fasting—called Sivarâtri . . .”]. The Vishnavites, or worshippers of Vishnu—the greatest enemies of the Sivaïtes or worshippers of Siva—hold on this day a festival, in derision of their religious opponents.

[“. . . this day following on the 13th of Vadya of Mâgh . . .”]. The eleventh month of the Hindu year.

[Kailâsa]. A mountain peak of the Himâlayas where Siva’s heaven is believed to be situated.

[Nighanta]. A medical work. There is a treatise entitled Nighanta in the Vedas.

[Nirukta]. Another Vedic treatise.

[Purvamimânsa]. First mimânsa.

[nautch]. Singing and dancing by professional women.

[four ghatkas]. About half-an-hour.

[Mukti]. The final bliss of a liberated soul; absorption into Brahma.

Astronomy includes Astrology in India, and it is in Benares that the subtlest of metaphysics and so-called occult sciences are taught.

Mella is a religious gathering, numbering at times hundreds of thousands of pilgrims.

[tumbâ]. A vessel to hold water, made of a dried gourd.

[Sannyâsis]. Sannyâs. There are different conditions and orders prescribed in the Shâstras. (1) Brahmachâri—one who leads simply a life of celibacy, maintaining himself by begging while prosecuting his studies; (2) Grihasthâśrama—one who leads a married but a holy life; (3) Vânaprastha—who lives the life of a hermit; (4) Sannyâs or Chaturthâśrama. This is the highest of the four; in which the members of either of the other three may enter, the necessary conditions for it being the renunciation of all worldly considerations. Following are the four different successive stages of this life: (a) Kutichaka—living in a hut, or in a desolate place and wearing a red-ochre coloured garment, carrying a three-knotted bamboo rod, and wearing the hair in the centre of the crown of the head, having the sacred thread, and devoting oneself to the contemplation of Parabrahma; (b) Bahudaka—one who lives quite apart from his family and the world, maintains himself on alms collected at seven houses, and wears the same kind of reddish garment; (c) Hansa—the same as in the preceding case, except the carrying of only a one-knotted bamboo; (d) Paramahansa —the same as the others; but the ascetic wears the sacred thread, and his hair and beard are quite long. This is the highest of all these orders. A Paramahansa who shows himself worthy is on the very threshold of becoming a Dikshita.

[Dand]. The three and seven-knotted bamboo of Sannyâsis given to them as a sign of power, after their initiation.

[". . . a man thoroughly versed in Yog . . ."]. A religious "magician," practically. One who can embrace the past and the future in one present; a man who has reached the most perfect state of clairvoyance, and has a thorough knowledge of what is now known as mesmerism, and the occult properties of nature, which sciences help the student to perform the greatest phenomena; such phenomena must not be confounded with miracles, which are an absurdity.

One may be a Yogi, and yet not a Dikshita, i.e., not have received his final initiation into the mysteries of Yoga Vidya.

["Spirituous liquors, fish, and all kind of animal food, and Mudra (exhibition of indecent images) . . . were allowed . . ."]. The word Mudra has been variously understood and interpreted. It means the signet of a royal as well as of a religious personage; a ring seal with initials engraved upon it. But it is also understood in another sense—the pristine and esoteric.

Bhûcharî, Chachurî, Khecharî, Charâcharî, and Agocharî — these five were the Mudras practiced by the Aryas to qualify themselves for Yoga. They are the initiative stages to the difficult system of RÂJA-YOGA, and the preliminaries of Dhotipoti, the early discipline of HATHA-YOGA. The Mudra is a quite distinct and independent course of Yoga training, the completion of which helps the candidate to attain Anima, Laghima and Garima. (For the meaning of these Siddhis, see article on Yog-Vidya in the November number of The Theosophist.) The sense of this holy word once perverted, the ignorant Brahmins debased it to imply the pictorial representation of the emblems of their deities, and to signify the marks of those sexual emblems daubed upon their bodies with Gopichand made of the whitish clay of rivers held sacred. The Vaishnavas debase the mark and the word less than the Shaivas; but the Shaktas by applying it to the obscene gestures and the indecent exposures of their filthy Ritual, have entirely degraded its Aryan meaning.

The following are the five nasals in Sanskrit;

(1) ś (2) ñ; (3) n; (4) n; (5) m

["I . . . reached Gupta Kâśî (the secret Benares) . . ."]. Gupta Kâśî —Gupta, secret, hidden; Kâsî, the ancient name of Benares—is a holy place enshrouded in mystery. It is about fifty miles from Badrinâth. Outwardly there is seen only a temple with columns; but a firm belief prevails among pilgrims to the effect that this shrine only serves as a landmark to indicate the locality of the sacred hidden Benares—a whole city, in fact, underground. This holy place, they believe, will be revealed at the proper time, to the world. The Mahâtmas alone can now reach it, and some inhabit it. A learned Swâmi friend, and a native of Badrinâth, highly respected at Bombay, has just told us that there is a prophecy that in twenty-five years from this time Benares will begin to decline in every respect as it has long done in holiness, and, owing to the wickedness of men, will finally fall. Then, the mystery of Gupta Kâśî will be disclosed and the truth begin to dawn upon men. Swâmi P—— solemnly avers that, having often visited this very shrine, he has several times observed, with his own eyes, as it were, shadowy forms disappearing at the entrance—as though half visible men, or the wraiths of men were entering.

[Triyugee]. Three Yugis, or the three Epochs.

[". . . those true ascetics I have heard of but as yet had never met—the Mahâtmas . . ."].

The Mahâtmas, or literally great souls, from the words—Mahâ, great, and âtma, soul—are those mysterious adepts whom the popular fancy views as "magicians," and of whom every child knows in India, but who are met with so rarely, especially in this age of degeneration.

With the exception of some Swâmis and ascetics of a perfectly holy life, there are few who know positively that they do exist, and are no myths created by superstitious fancy. It will be given, perhaps, to Swâmi Dayânanda, the great and holy man, to disabuse the skeptical minds of his degenerating countrymen; especially of this young decorated generation, the Jeunesse Dorée of India, the LL.B., and M.A. aristocracy—who, fed upon Western materialism, and inspired by the cold negation of the age, despise the traditions, as well as the religion of their forefathers, calling all that was held sacred by the latter, a "rotten superstition." Alas! they hardly remark themselves that from idolatry they have fallen into fetishism. They have but changed their idols for poorer ones, and remain the same.

[". . . I then ascended the Tunganâth Peak"].

At Badrinâth (Northern India), on the right bank of the Bishangangâ, where the celebrated temple of Vishnu, with hot mineral springs in it, annually attracts numerous pilgrims, there is a strange tradition among the inhabitants. They believe that holy Mahâtmas (anchorites) have lived [on] the inaccessible mountain peaks, in caves of the greatest beauty for several thousand years. Their residence is approachable only through a cavern perpetually choked with snow, which forbids the approach of the curious and the skeptical. The Badrinâth peaks in this neighbourhood are above 22,000 feet high.

Since the above was written one of our most respected and learned Fellows has informed us that his Guru (Preceptor) told him that while stopping at the temple of Nârâyan, on the Himâlayas, where he had passed some months, he saw therein a copper plate bearing date, with an inscription, said to have been made by Sankarâchârya, that that temple was the extreme limit where one should go in ascending the Himâlayas. The Guru also said that farther up the heights, and beyond apparently insurmountable walls of snow and ice, he several times saw men of a most venerable appearance, such as the Aryan Rishis are represented, wearing hair so long as to hang below their waist.

There is reason to know that he saw correctly, and that the current belief is not without foundation that the place is inhabited by adepts and no one who is not an adept will ever succeed in getting an entrance.

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PERSIAN ZOROASTRIANISM AND RUSSIAN VANDALISM

[The Theosophist, Vol. I, No. 1, October, 1879, pp. 19-21]

Few persons are capable of appreciating the truly beautiful and esthetic; fewer still of revering those monumental relics of bygone ages, which prove that even in the remotest epochs mankind worshipped a Supreme Power, and people were moved to express their abstract conceptions in works which should defy the ravages of Time. The Vandals—whether Slavic Wends, or some barbarous nation of Germanic race—came at all events from the North. A recent occurrence is calculated to make us regret that Justinian did not destroy them all; for it appears that there are still in the North worthy scions left of those terrible destroyers of monuments of arts and sciences, in the persons of certain Russian merchants who have just perpetrated an act of inexcusable vandalism. According to the late Russian papers, the Moscow archmillionaire, Kokoreff, with his Tiflis partner the Armenian Croesus, Mirzoeff, is desecrating and apparently about to totally destroy perhaps the oldest relic in the world of Zoroastrianism—the “Attesh-Gag” of Baku.*

Few foreigners, and perhaps as few Russians, know anything of this venerable sanctuary of the Fire-worshippers around the Caspian Sea. About twenty versts from the small town of Baku in the valley of Absharon in Russian Georgia, and among the barren, desolated steppes of the shores of the Caspian, there stands—alas! rather stood, but a few months ago—a strange structure, something between a mediaeval Cathedral and a fortified castle. It was built in unknown ages, and by builders as unknown.

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* Attesh-Kudda also.

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Over an area of somewhat more than a square mile, a tract known as the “Fiery Field,” upon which the structure stands, if one but digs from two to three inches into the sandy earth, and applies a lighted match, a jet of fire will stream up, as if from a spout.* The “Gheber Temple,” as the building is sometimes termed, is carved out of one solid rock. It comprises an enormous square enclosed by crenelated walls, and at the centre of the square, a high tower also rectangular resting upon four gigantic pillars. The latter were pierced vertically down to the bed-rock and the cavities were continued up to the battlements where they opened out into the atmosphere; thus forming continuous tubes through which the inflammable gas stored up in the heart of the mother-rock was conducted to the top of the tower. This tower has been for centuries a shrine of the fire-worshippers and bears the symbolical representation of the trident—called teersoot. All around the interior face of the external wall, are excavated the cells, about twenty in number, which served as habitations for past generations of Zoroastrian recluses. Under the supervision of a High Mobed, here, in the silence of their isolated cloisters, they studied the Avesta, the Vendidad, the Yasna —especially the latter, it seems, as the rocky walls of the cells are inscribed with a greater number of quotations from the sacred songs. Under the tower-altar, three huge bells were hung. A legend says that they were miraculously produced by a holy traveller, in the tenth century during the Mussulman persecution, to warn the faithful of the approach of the enemy. But a few weeks ago, the tall tower-altar was yet ablaze with the same flame that local tradition affirms had been kindled thirty centuries ago. At the horizontal orifices in the four hollow pillars burned four perpetual fires, fed uninterruptedly from the inexhaustible subterranean reservoir.

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* A bluish flame is seen to arise there, but “this fire does not consume; and if a person finds himself in the middle of it, no warmth is felt.” See Kinneir, A Geographical Memoir of the Persian Empire, p. 360.

From every merlon on the walls, as well as from every embrasure flashed forth a radiant light, like so many tongues of fire; and even the large porch overhanging the main entrance was encircled by a garland of fiery stars, the lambent lights shooting forth from smaller and narrower orifices. It was amid these impressive surroundings, that the Gheber recluses used to send up their daily prayers, meeting under the open tower-altar; every face reverentially turned toward the setting sun, as they united their voices in a parting evening hymn. And as the luminary—the "Eye of Ahura-Mazda"—sank lower and lower down the horizon, their voices grew lower and softer, until the chant sounded like a plaintive and subdued murmur . . . A last flash—and the sun is gone; and, as darkness follows daylight almost suddenly in these regions, the departure of the Deity's symbol was the signal for a general illumination, unrivalled even by the greatest fireworks at regal festivals. The whole field seemed nightly like one blazing prairie . . .

Till about 1840, "Attesh-Gag" was the chief rendezvous for all the Fire-worshippers of Persia. Thousands of pilgrims came and went; for no true Gheber could die happy unless he had performed the sacred pilgrimage at least once during his life-time. A traveller—Koch—who visited the cloister about that time, found in it but five Zoroastrians, with their pupils. In 1878, about fourteen months ago, a lady of Tiflis, who visited the Attesh-Gag, mentioned in a private letter that she found there but one solitary hermit, who emerges from his cell but to meet the rising and salute the departing sun. And now, hardly a year later, we find in the papers that Messrs. Kokoreff and Co., are busy erecting on the Fiery Field enormous buildings for the refining of petroleum! All the cells but the one occupied by the poor old hermit, half-ruined and dirty beyond all expression, are inhabited by the firm's workmen; the altar over which blazed the sacred flame, is now piled high with rubbish, mortar and mud, and the flame itself turned off in another direction. The bells are now, during the periodical visits of a Russian priest, taken down and suspended in the porch of the superintendent's house; heathen relics being as usual used—though abused—by the religion which supplants the previous worship.

And, all looks like the abomination of desolation . . . “It is a matter of surprise to me,” writes a Baku correspondent in the St. Petersburg Vyedomosti, who was the first to send the unwelcome news, “that the trident, the sacred teersoot itself, has not as yet been put to some appropriate use in the new firm’s kitchen . . . ! Is it then so absolutely necessary that the millionaire Kokoreff should desecrate the Zoroastrian cloister, which occupies such a trifling compound in comparison to the space allotted to his manufactories and stores? And shall such a remarkable relic of antiquity be sacrificed to commercial greediness which can after all neither lose nor gain one single rouble by destroying it?”

It must apparently, since Messrs. Kokoreff and Co. have leased the whole field from the Government, and the latter seems to feel quite indifferent over this idiotic and useless Vandalism. It is now more than twenty years since the writer visited for the last time Attesh-Gag. In those days besides a small group of recluses it had the visits of many pilgrims. And since it is more than likely that ten years hence, people will hear no more of it, I may just as well give a few more details of its history. Our Parsee friends will, I am sure, feel an interest in a few legends gathered by me on the spot.

There seems to be indeed a veil drawn over the origin of Attesh-Gag. Historical data are scarce and contradictory. With the exception of some old Armenian Chronicles which mention it incidentally as having existed before Christianity was brought into the country by Saint Nina during the third century,* there is no other mention of it anywhere else so far as I know.

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* Though Saint Nina appeared in Georgia in the third, it is not before the fifth century that the idolatrous Grouzines [Georgians] were converted to Christianity by the thirteen Syrian Fathers. They came under the leadership of both St. Anthony and St. John of Zedadzene—so called, because he is alleged to have travelled to the Caucasian regions on purpose to fight and conquer the chief idol Zeda! And thus, while—as incontrovertible proof of the existence of both—the opulent tresses of the black hair of St. Nina are being preserved to this day as relics, in Zion Cathedral at Tiflis—the thaumaturgic John has immortalized his name still more. Zeda, who was the Baal of the Trans-Caucasus, had children sacrificed to him, as the legend tells us, on the top of the Zedadzene mount, about 18 versts from Tiflis. It is there that the Saint defied the idol, or rather Satan under the guise of a stone statue—to single combat, and miraculously conquered him; i.e., threw down, and trampled upon the idol.

Tradition informs us—how far correctly is not for me to decide—that long before Zarathushtra, the people, who now are called in contempt, by the Mussulmans and Christians, “Ghebers,” and who term themselves “Behedin” (followers of the true faith), recognized Mithra, the Mediator, as their sole and highest God—who included within himself all the good as well as the bad gods. Mithra, representing the two natures of Ormazd and Ahriman combined, the people feared him, whereas, they would have had no need of fearing, but only of loving and reverencing him as Ahura-Mazda, were Mithra without the Ahriman element in him.

But he did not stop there in the exhibition of his powers. The mountain peak is of an immense height, and being only a barren rock at its top, spring water is nowhere to be found on its summit. But in commemoration of his triumph, the Saint had a spring appear at the very bottom of the deep, and—as people assert—a fathomless well, dug down into the very bowels of the mountain, and the gaping mouth of which was situated near the altar of the god Zeda, just in the centre of his temple. It was into this opening that the limbs of the murdered infants were cast down after the sacrifice. The miraculous spring, however, was soon dried up, and for many centuries there appeared no water. But, when Christianity was firmly established, the water began re-appearing on the 7th day of every May, and continues to do so till the present time. Strange to say, this fact does not pertain to the domain of legend, but is one that has provoked an intense curiosity even among men of science, such as the eminent geologist, Dr. Otto W. von Abich, who resided for years at Tiflis. Thousands upon thousands proceed yearly upon pilgrimage to Zedadzene on the seventh of May; and all witness the “miracle.” From early morning, water is heard bubbling down at the rocky bottom of the well; and, as noon approaches, the parched-up walls of the mouth become moist, and clear cold sparkling water seems to come out from every porosity of the rock; it rises higher and higher, bubbles, increases, until at last having reached to the very brim, it suddenly stops, and a prolonged shout of triumphant joy bursts from the fanatical crowd. This cry seems to shake like a sudden discharge of artillery the very depths of the mountain and awaken the echo for miles around. Everyone hurries to fill a vessel with the miraculous water. There are necks wrung and heads broken on that day at Zedadzene, but everyone who survives carries home a provision of the crystal fluid. Toward evening the water begins decreasing as mysteriously as it had appeared, and at midnight the well is again perfectly dry. Not a drop of water, nor a trace of any spring, could be found by the engineers and geologists bent upon discovering the “trick.” For a whole year, the sanctuary remains deserted, and there is not even a janitor to watch the poor shrine. The geologists have declared that the soil of the mountain precludes the possibility of having springs concealed in it. Who will explain the puzzle?

One day as the god, disguised as a shepherd, was wandering about the earth, he came to Baku, then a dreary, deserted seashore, and found an old devotee of his quarrelling with his wife. Upon this barren spot wood was scarce, and she would not give up a certain portion of her stock of cooking fuel to be burned upon the altar. So the Ahriman element was aroused in the god and, striking the stingy old woman, he changed her into a gigantic rock. Then, the Ahura-Mazda element prevailing, he, to console the bereaved widower, promised that neither he, nor his descendants, should ever need fuel any more, for he would provide such a supply as should last till the end of time. So he struck the rock again and then struck the ground for miles around, and the earth and the calcareous soil of the Caspian shores were filled up to the brim with naphtha. To commemorate the happy event, the old devotee assembled all the youths of the neighbourhood and set himself to excavating the rock—which was all that remained of his ex-wife. He cut the battlemented walls, and fashioned the altar and the four pillars, hollowing them all to allow the gases to rise up and escape through the top of the merlons. The god Mithra upon seeing the work ended, sent a lightning flash, which set ablaze the fire upon the altar, and lit up every merlon upon the walls. Then, in order that it should burn the brighter, he called forth the four winds and ordered them to blow the flame in every direction. To this day, Baku is known under its primitive name of “Badlube,” which means literally the gathering of winds.*

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* [Cf. Isis Unveiled, Vol. II, p. 632 footnote.—Compiler.]

The other legend, which is but a continuation of the above, runs thus: For countless ages, the devotees of Mithra worshipped at his shrines, until Zarathushtra, descending from heaven in the shape of a “Golden Star,” transformed himself into a man, and began teaching a new doctrine. He sang the praises of the One but Triple god—the supreme Eternal, the incomprehensible essence “Zervana-Akerene,” which emanating from itself “Primeval Light,” the latter in its turn produced Ahura-Mazda. But this process required that the “Primeval One” should previously absorb in itself all the light from the fiery Mithra, and thus left the poor god despoiled of all his brightness. Losing his right of undivided supremacy, Mithra, in despair, and instigated by his Ahrimanian nature, annihilated himself for the time being, leaving Ahriman alone, to fight out his quarrel with Ormazd, the best way he could. Hence, the prevailing Duality in nature since that time until Mithra returns; for he promised to his faithful devotees to come back some day. Only since then, a series of calamities fell upon the Fire-worshippers. The last of these was the invasion of their country by the Moslems in the 7th century, when these fanatics commenced most cruel persecutions against the Behedin. Driven away from every quarter, the Ghebers found refuge but in the province of Kerman, and in the city of Yezd. Then followed heresies. Many of the Zoroastrians abandoning the faith of their forefathers, became Moslems; others, in their unquenchable hatred for the new rulers, joined the ferocious Koords and became devil, as well as fire-worshippers. These are the Yezidis. The whole religion of these strange sectarians—with the exception of a few who have more weird rites, which are a secret to all but to themselves—consists in the following. As soon as the morning sun appears, they place their two thumbs crosswise one upon the other, kiss the symbol, and touch with them their brow in reverential silence. Then they salute the sun and turn back into their tents. They believe in the power of the Devil, dread it, and propitiate the “fallen angel” by every means; getting very angry whenever they hear him spoken of disrespectfully by either a Mussulman or a Christian.

Murders have been committed by them on account of such irreverent talk, but people have become more prudent of late.

With the exception of the Bombay community of Parsees, Fire-worshippers are, then, to be found but in the two places before mentioned, and scattered around Baku. In Persia some years ago, according to statistics they numbered about 100,000 men;* I doubt, though, whether their religion has been preserved as pure as even that of the Gujerati Parsees, adulterated as is the latter by the errors and carelessness of generations of uneducated Mobeds. And yet, as is the case of their Bombay brethren, who are considered by all the travellers as well as Anglo-Indians, as the most intelligent, industrious and well-behaved community of the native races, the fire-worshippers of Kerman and Yezd bear a very high character among the Persians, as well as among the Russians of Baku. Uncouth and crafty some of them have become, owing to long centuries of persecution and spoliation; but the unanimous testimony is in their favour and they are spoken of as a virtuous, highly moral, and industrious population. “As good as the word of a Gheber” is a common saying among the Kurds, who repeat it without being in the least conscious of the self-condemnation contained in it.

I cannot close without expressing my astonishment at the utter ignorance as to their religions, which seems to prevail in Russia even among the journalists. One of them speaks of the Ghebers in the article of the St. Petersburg Vyedomosti, above referred to, as a sect of Hindu idolaters, in whose prayers the name of Brahma is constantly invoked. To add to the importance of this historical item Alexandre Dumas (senior) is quoted, as mentioning in his work Travels in the Caucasus that during his visit to Attesh-Gag, he found in one of the cells of the Zoroastrian cloister “two Hindu idols”!!

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* Mr. Grattan Geary in his recent highly valuable and interesting work Through Asiatic Turkey (London, Sampson Low and Co.) remarks of the Ghebers of Yezd—“it is said that there are only 5,000 of them all told.” But as his information was gleaned while travelling rapidly through the country, he was apparently misinformed in this instance. Perhaps it was meant to convey the idea to him that there were but 5,000 in and about Yezd at the time of his visit. It is the habit of this people to scatter themselves all over the country in the commencement of the summer season in search of work.

Without forgetting the charitable dictum: De mortuis nil nisi bonum, we cannot refrain from reminding the correspondent of our esteemed contemporary of a fact which no reader of the novels of the brilliant French writer ought to be ignorant of; namely, that for the variety and inexhaustible stock of historical facts, evolved out of the abysmal depths of his own consciousness, even the immortal Baron Munchausen was hardly his equal. The sensational narrative of his tiger-hunting in Mingrelia, where, since the days of Noah, there never was a tiger, is yet fresh in the memory of his readers.

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"THE LIGHT OF ASIA"*

AS TOLD IN VERSE BY AN INDIAN BUDDHIST.

[The Theosophist, Vol. I, No. 1, October, 1879, pp. 20-25]

A timely work in poetical form, and one whose subject—perfect though the outward clothing be—is sure to provoke discussion and bitter criticisms, has just made its appearance. It is inscribed to "The Sovereign, Grand Master and Companions of the Most Exalted Order of the Star of India," and the author, Mr. Edwin Arnold, C.S.I., late Principal of the Deccan College at Poona, having passed some years in India, has evidently studied his theme con amore. In his Preface he expresses the hope that the present work and his "Indian Song of Songs will preserve the memory of one who loved India and the Indian peoples."

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* The Light of Asia: or the Great Renunciation (Mahâbhinishkramana). Being the Life and Teachings of Gautamas Prince of India and Founder of Buddhism. As told in verse by an Indian Buddhist. By Edwin Arnold, M.A., K.C.I.E., C.S.I. Formerly Principal of the Deccan College, Poona, and Fellow of the University of Bombay. London: Trübner & Co., 1879.

[A small portion of the Manuscript of this article in the Adyar Archives is signed by H.P.B.'s initials, thus identifying her as its author.—Compiler.]

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The hope is well grounded, for if any Western poet has earned the right to grateful remembrance by Asiatic nations and is destined to live in their memory, it is the author of the Light of Asia.

The novelty, and, from a Christian standpoint, the distastefulness of the mode of treatment of the subject seems to have already taken one reviewer's breath away. Describing the volume as "gorgeous in yellow and gold" he thinks the book "chiefly valuable as . . . coming from one who during a long residence in India imbued his mind with Buddhistic philosophy." This, he adds, "is no criticism of a religion supposed to be false, but the sympathetic presentment of a religion so much of which is true as from the mouth of a votary [sic]." By many, Mr. Arnold's "imaginary Buddhist votary" of the Preface, is identified with the author himself; who now—to quote again his critic—"comes out in his true colours." We are glad of it; it is a rare compliment to pay to any writer of this generation, whose peremptory instincts lead but too many to sail under any colours but their own. For our part, we regard the poem as a really remarkable specimen of literary talent, replete with philosophical thought and religious feeling—just the book, in short, we needed in our period of Science of Religion—and the general toppling of ancient gods.

The Miltonic verse of the poem is rich, simple, yet powerful, without any of those metaphysical innuendoes at the expense of clear meaning which the subject might seem to beg, and which is so much favored by some of our modern English poets. There is a singular beauty and a force in the whole narrative, that hardly characterizes other recent poems—Mr. Browning's idyl, the Pheidippides, for one, which in its uncouth hero—the Arcadian goat-god, offers such a sad contrast to the gentle Hindu Saviour.

Jar as it may on Christian ears, the theme chosen by Mr. Arnold is one of the grandest possible. It is as worthy of his pen, as the poet has showed himself worthy of the subject. There is a unity of Oriental colouring in the descriptive portion of the work, a truthfulness of motive evinced in the masterly handling of Buddha's character, which are as precious as unique; inasmuch as they present this character for the first time in the history of Western literature, in the totality of its unadulterated beauty. The moral grandeur of the hero, that Prince of royal blood, who might have been the "Lord of Lords," yet

". . . . . let the rich world slip

Out if his grasp, to hold a beggar's bowl,"

and the development of his philosophy, the fruit of years of solitary meditation and struggle with the mortal "Self," are exquisitely portrayed. Toward the end the poem culminates in a triumphant cry of all nature; a universal hymn at the sight of the World-liberating soul

"The Scripture of the Saviour of the World,

Lord Buddha—Prince Siddhârtha styled on earth—

In Earth and Heavens and Hells Incomparable,

All-honoured, Wisest, Best, most Pitiful;

The Teacher of Nirvana and the Law."*

Whatever the subsequent fate of all the world's religions and their founders, the name of Gautama Buddha, or Sâkya Muni,† can never be forgotten; it must always live in the hearts of millions of votaries. His touching history—that of a daily and hourly self-abnegation during a period of nearly eighty years, has found favor with everyone who has studied his history.

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* [This, however, is the opening of Book the First in the poem.—Compiler.]

† He belonged to the family of the Sâkyas, who were descendants of Ikshvâku and formed one of the numerous branches of the Solar dynasty; the race which entered India about 2,300 years B.C. "according to the epic poems of India. Muni means a saint or ascetic, hence—Sâkyamuni."

When one searches the world's records for the purest, the highest ideal of a religious reformer, he seeks no further after reading this Buddha's life. In wisdom, zeal, humility, purity of life and thought; in ardor for the good of mankind; in provocation to good deeds, to toleration, charity and gentleness, Buddha excels other men as the Himâlayas excel other peaks in height. Alone among the founders of religions, he had no word of malediction nor even reproach for those who differed with his views. His doctrines are the embodiment of universal love. Not only our philologists—cold anatomists of time-honoured creeds who scientifically dissect the victims of their critical analysis—but even those who are prepossessed against his faith, have ever found but words of praise for Gautama. Nothing can be higher or purer than his social and moral code. "That moral code," says Max Müller, "taken by itself is one of the most perfect which the world has ever known."* In his work Le Bouddha et sa religion (p. 5) Barthélemy Saint-Hilaire reaches the climax of reverential praise. He does not "hesitate to say" that "among the founders of religions there is no figure more pure or more touching than that of Buddha. His life has not a stain upon it. His constant heroism equals his convictions . . . He is the perfect model of all the virtues he preaches; his abnegation and charity, his inalterable gentleness, never forsake him for an instant . . ." And, when his end approaches, it is in the arms of his disciples that he dies, "with the serenity of a sage who practiced good during his whole life, and who is sure to have found—the truth." So true is it, that even the early Roman Catholic saint-makers, with a flippant unconcern for detection by posterity characteristic of the early periods of Christianity, claimed him as one of their converts, and, under the pseudonym of St. Josaphat, registered him in their Golden Legend and Martyrology as an orthodox, beatified Catholic saint.

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* "Buddhism," in Chips from a German Workshop, Vol. I, p. 217.

At this very day, there stands at Palermo, a church dedicated to Buddha under the name of Divo Josaphat.* It is to the discovery of the Buddhist canon, and the Sacred Historical Books of Ceylon—partially translated from the ancient Pâli by the Hon. J. Turnour; and especially to the able translation of Lalitavistara by the learned Babu Râjendrâlala Mitra—that we owe nearly all we know of the true life of this wonderful being, so aptly named by our present author, "The Light of Asia." And now, poetry wreathes his grave with asphodels.

Mr. Arnold, as he tells us himself in the Preface, has taken his citations from Spence Hardy's work, and has also modified more than one passage in the received narrative. He has sought, he says, "to depict the life and character and indicate the philosophy of that noble hero and reformer, Prince Gautama of India," and reminds his readers that a generation ago "little or nothing was known in Europe of this great faith of Asia, which had nevertheless existed during twenty-four centuries, and at this day surpasses, in the number of its followers and the area of its prevalence, any other form of creed. Four hundred and seventy millions of our race live and die in the tenets of Gautama . . ." whose "sublime teaching is stamped ineffaceably upon modern Brahmanism . . . More than a third of mankind, therefore, owe their moral and religious ideas to this illustrious prince; whose personality . . . cannot but appear the highest, gentlest, holiest, and most beneficent . . . in the history of Thought . . . no single act or word . . . mars the perfect purity and tenderness of this Indian teacher . . ." We will now explain some of the sacred legends as we proceed to quote them.

[Here follows a lengthy summary of the poem interspersed with quoted passages.]

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* See Speculum historiale, by Vincent de Beauvais, XIIIth century. Max Müller affirms the story of this transformation of the great founder of Buddhism into one of the numberless Popish Saints. (See Contemporary Review, July, 1870, p. 588.) Colonel Yule tells us (Book of Ser Marco Polo, 1875, Vol. II, p. 308) that this story of Barlaam and Josaphat is recognized by Baronius and is to be! found at p. 348 of "The Roman Martyrology set forth by command of Pope Gregory XIII, and revised by the authority of Pope Urban VIII, translated out of Latin into English by G.K. of the Society of Jesus . . ."

THE MAGNETIC CHAIN

[The Theosophist, Vol. I, No. 1, October, 1879, pp. 29-30]

We have read with great interest the first number of a new French journal devoted to the science of Mesmerism, or, as it is called, Animal Magnetism, which has been kindly sent us by that venerable and most illustrious practitioner of that science, the Baron Du Potet, of Paris. Its title is La Châine Magnétique (The Magnetic Chain). After long years of comparative indifference, caused by the encroachments of sceptical science, this fascinating subject is again absorbing a large share of the attention of Western students of Psychology. Mesmerism is the very key to the mystery of man's interior nature; and enables one familiar with its laws to understand not only the phenomena of Western Spiritualism, but also that vast subject —so vast as to embrace every branch of Occultism within itself—of Eastern Magic. The whole object of the Hindu Yoga is to bring into activity his interior power, to make himself ruler over physical self and over everything else besides. That the developed Yogi can influence, sometimes control, the operations of vegetable and animal life, proves that the soul within his body has an intimate relationship with the soul of all other things. Mesmerism goes far toward teaching us how to read this occult secret, and Baron Reichenbach's great discovery of Odyle or Od force, together with Professor Buchanan's Psychometry, and the recent advances in electrical and magnetic science complete the demonstration. The Theosophist will give great attention to all these—Mesmerism, the laws of Od, Psychometry, etc. In this connection we give translated extracts from La Châine Magnétique that will repay perusal. There is a great truth in what Baron Du Potet says about the Mesmeric fluid:

It is no utopian theory, but a universal Force, ever the same; which we will irrefutably prove. . . . A law of nature as positive as electricity, yet different from it; as real as night and day. A law of which physicians, notwithstanding all their learning and science, have hitherto been ignorant. Only with a knowledge of magnetism does it become possible to prolong life and heal the sick. Physicians must study it some day or—cease to be regarded as physicians.

Though now almost a nonogenarian, the Baron's intellect is as clear and his courageous devotion to his favourite Science, as ardent as when, in the year 1826, he appeared before the French Academy of Medicine and experimentally demonstrated the reality of animal magnetism. France, the mother of so many great men of science, has produced few greater than Du Potet.

A disciple of the Baron's—a Mr. Saladin of Tarasconsur-Rhône—reporting to him the results of recent magnetic experiments for the cure of disease, says:

Once, while magnetizing my wife, I made a powerful effort of my will to project the magnetic fluid, when I felt streaming from each of my finger-tips as it were little threads of cool breeze, such as might come from the mouth of an opened air-bag. My wife distinctly felt this singular breeze, and, what is still more strange, the servant girl, when told to interpose her hand between my own hand and my wife's body, and asked what she felt, replied that "it seemed as though something were blowing from the tips of my fingers."

The peculiar phenomenon here indicated has often been noticed in therapeutic magnetization; it is the vital force, intensely concentrated by the magnetizer's will, pouring out of his system into the patient's. The blowing of a cool breeze over the hands and faces of persons present, is also frequently observed at spiritualistic "circles."

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SPIRITUALISM AT SIMLA

[The Theosophist, Vol. I, No. 1, October, 1879, p. 31]

[Under the above title, introducing three short narratives of occult experiences based on actual facts, H.P.B. made the following remarks.]

An esteemed young English lady of Simla, interested in Occultism, sends us some interesting narratives of psychological experiences which may safely be copied by our Western contemporaries. Our correspondent is perfectly trustworthy and has a place in the highest social circle. We hope to give from time to time many examples of similar mystical adventure by Europeans in Eastern countries.

Among other papers promised for The Theosophist is one by a British officer, upon a curious phase of bhûta worship among a very primitive Indian tribe; and another upon the same custom, in another locality, by a well-known native scholar. The value of such articles as these latter is that they afford to the psychologist material for comparison with the current Western mediumistic phenomena. Heretofore, there have been, we may say, very few observations upon East Indian spiritualism, of any scientific value. The observers have mainly been incompetent by either bigotry, moral cowardice, or skeptical bias. The exceptions have but proved the rule. Few, indeed, are they who, seeing psychical phenomena, have the moral courage to tell the whole truth about them.

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BUDDHISTIC EXEGESIS

[The Theosophist, Vol. I, No. 2, November, 1879, p. 34]

We feel honored in being able to lay before Western thinkers, preliminary contributions from two of the most eminent priests of the religion of Buddha, now living. They are H. Sumangala, High Priest of Adam's Peak, Ceylon, the most venerated of Buddhistic monasteries; and Mohottiwatte Gunananda, superior of the Vihâra Dipadattama, at Colombo, Ceylon. The former is recognized by European philologists as the most learned of all the representatives of his faith; in fact, Dr. Muir of Edinburgh recently called him a polyglot, so extensive and accurate is his knowledge of languages and philosophies. His eminence as an instructor is also shown in his occupancy of the position of President of the Elu, Pali, and Sanskrit, College Vidyodaya. As a preacher and expositor of doctrine he is no less distinguished, while his personal character is so pure and winsome that even the bigoted enemies of his religion vie with each other in praising him. In the year 1867 a synod of the Buddhist clergy, called to fix the text of the Sûtras and Pitakas, was presided over by him. When it was decided to reorganize the Theosophical Society upon the basis of a Universal Brotherhood of humanity, uniting men of all creeds in an effort to spread throughout the world the basic principles of a true religion, he cheerfully gave his adhesion to the movement, and accepted a place in the General Council; thus dignifying the Society and securing it the good-will of Buddhists, the world over. Far from asking that it should be given a sectarian character and made a propaganda of Buddhism, he sent his "respectful and fraternal salutation to our brethren in Bombay" in his letter of acceptance, and has shown from first to last the disposition to assist unreservedly and cordially our labours.

Who our other contributor is, the Christian world, or at any rate that portion of it with which the Missionaries in Ceylon have relations, very well knows. For years he has been the bravest, subtlest, wisest, and most renowned champion of Buddha's Doctrine, in Ceylon. Six or more times he has met the chosen debaters of the Missionaries before vast assemblages of natives, to discuss the respective merits of the two religions, and was never yet worsted. In fact, it is only too evident in the admissions of Christian papers that he silenced his adversaries by his searching analysis of Bible history and doctrines, and his exposition of the Law of Buddha. A pamphlet edition of the report of one of these great debates was published at London and Boston, two years ago, under the title Buddhism and Christianity Face to Face, which should be read by all for whom the subject has an interest. We are promised a translation of another similar debate from the careful report made at the time in the Sinhalese language. In all, Priest Mohottiwatte—or, as he is popularly termed in Ceylon, Megittuwatte—has preached over 5,000 discourses upon the Buddhistic religion, and devoted the whole strength of his noble heart to his sacred mission. His interest in our Society is as sincere as Sumangala's, and his ardor in promoting its influence characteristic of all he does. He has no reluctance whatever to co-operate with our Aryan, Brahmanic, Parsi, Jain, and Hebrew members in carrying on our work. "We feel happier than can be described," he writes, "to learn about the cordial receptions given you by the brothers in London and by the natives of India. I am sorry that, without putting my congregation and myself to great inconvenience, I cannot be present in person at the meeting with Swami Dayânanda. But I enclose a letter signed by the Rev. Sumangala, the High Priest, and myself, recording our unqualified approbation of your kind suggestion to place us as representatives of our faith in your Oriental Council." In another letter to Colonel Olcott, he says, "We are rejoiced to know that such a learned, good and influential gentleman as Dayânanda Saraswati Swami, is every way favourably disposed towards you." Such men as these two worthily exemplify the divine doctrines of Sâkya Muni.

In the whole experience of the officers of the Theosophical Society, no incident has been more cheering and delightful, than the friendliness with which their advances have been met by the Buddhists. If we had been brothers long separated, our greeting could not have been warmer. Says the venerable Chief Priest, Sumana Tissa, of the Paramananda Vihâra, near Point de Galle—now in his sixty-sixth year —"To use an Oriental simile, I and my many disciples anxiously wait your arrival, as a swarm of peacocks joyously long for the downpour of a shower." We trust that our duties will permit us before long to meet all our Sinhalese brothers in person, and exchange congratulations over the encouraging prospects of our peaceful humanitarian mission.

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A THUNDER CLOUD WITH SILVER LINING

[The Theosophist, Vol. I, No. 2, November, 1879, pp. 34-35]

"All comes in good time to him who knows to wait," says the proverb. The small party of New York Theosophists, who arrived at Bombay eight months ago, had scarcely enjoyed the friendly greeting of the natives when they received the most unmerited and bitter insult of an accusation of political intrigue, followed by a shower of abuse and slander! We had come with the best and purest of intentions—however utopian, exaggerated, and even ill-timed, they may have seemed to the indifferent. But lo! who hath "believed our report"? Like Israel, the allegorical man of sorrow of Isaiah, we saw ourselves for no fault of ours "numbered with the transgressors," and "bruised for the iniquities" of one for whose race we had come to offer our mite of work, and were ready to devote our time and our very lives.

This one, whose name must never pollute the columns of this journal, showed us his gratitude by warning the police that we were come with some dark political purpose, and accusing us of being spies—that is to say, the vile of the vile—the mangs* of the social system. But now, as the last thunder-clap of the monsoon is dying away, our horizon too is cleared of its dark clouds. Thanks to the noble and unselfish exertions of an English friend at Simla, the matter has been brought before His Excellency, the Viceroy. The sequel is told in the Allahabad Pioneer, of October 11th, as follows:

. . . It will be remembered that in the beginning of this year, their feelings were deeply hurt on the occasion of a trip they made up-country by an insulting espionage set on foot against them by the police. It appears that some groundless calumny had preceded them to this country, and that the police put a very clumsy construction upon certain orders they received from Government respecting the new arrivals. However, since then the subject has been brought especially to the Viceroy's notice, and, satisfied that the Theosophists were misrepresented in the first instance, he has given formal orders, through the Political Department, to the effect that they are not to be any longer subject to interference.

From the bottom of our hearts we thank his Lordship for having with one single word rubbed the vile stain off our reputations. We thank Lord Lytton rather than the Viceroy, the gentleman, who hastened to redress a wrong that the Viceroy might have overlooked. The high official has but done an act of justice, and would not have been wholly blameable if, under the temporary pressure of political work of the highest importance, he had put it off to the Greek kalends.

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* [Mâng—Skt. Mâtaüga—a very low aboriginal tribe in India. They make ropes, mats; baskets, and muzzles for bullocks, and, when settled in the outskirts of villages, they act as village watchmen, guides, scavengers, and as executioners.—Compiler.]

We love to feel that we owe this debt of gratitude to the son of one whose memory will ever be dear and sacred to the heart of every true Theosophist; to the son of the author of Zanoni, A Strange Story, The Coming Race, and The House and the Brain; one who ranked higher than any other in the small number of genuine mystical writers, for he knew what he was talking about, which is more than can be said of other writers in this department of literature.* Once more we thank Lord Lytton for having prompted the Viceroy.

And now, for the last time in these columns, as we hope, we will say a few words more in reference to this sad page in the history of our Society. We first wish to thank those many outside friends, as well as Fellows of the Theosophical Society, who, regardless of the danger of associating with strangers so much ostracized, kept true to us throughout the long trial, scorning to abandon us even at the risk of loss of employment, or of personal disgrace. Honour to them; most gladly would we, were it permitted, write their names for the information of our Western Fellows. But we can never forget, on the other hand, the two or three instances of shameful, cowardly desertion, that have occurred. They were among those who had talked the most, who had most loudly protested their changeless and eternal devotion to us; who called us “brothers” near and dear to their hearts; had offered us their houses, their carriages, and the contents of their purses—if we would only accept them—which we did not. At the first apprehension that idle rumour might become a reality, these were the swiftest to desert us. One, especially, whose name we will refrain from mentioning, though we would have a perfect right to do so, acted towards us in the most disgraceful way. At the first hint from an official superior, cowering like a whipped hound before a danger more imaginary than real, he hastened to repudiate not only his “brothers,” but even to pointedly disclaim the remotest connection with the Theosophical Society, and conspicuously published this repudiation in an Anglo-Vernacular paper!

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* [Edward George Earle Lytton, Bulwer-Lytton, 1st Baron Lytton (1803-73), the famous English novelist, was the father of Edward Robert Bulwer-Lytton, 1st Earl of Lytton (1831-91), who became Viceroy of India in 1875.—Compiler.]

To him, we have no word to say, but as a lesson for such others as in the future may feel like imitating him, we will quote these words of an English gentleman (not the lowest among Government officials) who has since joined our Society, who writes us in reference to this personage:

. . . If I were you, I would bless my stars that such a sneak left our Society of his own accord before he put us to the trouble of expelling him. Falsus in uno, falsus in omnibus. A Fellow who, after pledging his word of honour* to protect the interest of his Society, "also the honour of a Brother Fellow," even "at the peril of his life" (Rules, Art. II), breaks it and turns traitor without any other cause than his own shameful cowardice, offers but a poor guarantee for his loyalty even to the Government that he has sworn allegiance to. . . .

In all their search after strong words to fling at it, our enemies never once thought of charging the Theosophical Society with harboring and honoring poltroons.

CROSS AND FIRE

[The Theosophist, Vol. I, No. 2, November, 1879, pp. 35-36]

Perhaps the most widespread and universal among the symbols in the old astronomical systems, which have passed down the stream of time to our century, and have left traces everywhere in the Christian religion as elsewhere—are the Cross and the Fire—the latter, the emblem of the Sun. The ancient Aryans had them both as the symbols of Agni. Whenever the ancient Hindu devotee desired to worship Agni—says É. Burnouf†—he arranged two pieces of wood in the form of a cross, and, by a peculiar whirling and friction obtained fire for his sacrifice. As a symbol, it is called Svastika, and, as an instrument manufactured out of a sacred tree and in possession of every Brahmin, it is known as Arani.

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*The Theosophical Society requires no oaths, as it deems no pledge more binding than the word of honour.

† La Science des Religions, chap. XIII, pp. 187-88.

The Scandinavians had the same sign and called it Thor's Hammer, as bearing a mysterious magneto-electric relation to Thor, the god of thunder, who, like Jupiter armed with his thunderbolts, holds likewise in his hand this ensign of power, over not only mortals but also the mischievous spirits of the elements, over which he presides. In Masonry it appears in the form of the Grand Master's mallet; at Allahabad it may be seen on the Fort as the Jaina Cross, or the Talisman of the Jaina Kings; and the gavel of the modern judge is no more than this crux dissimulata—as de Rossi, the archaeologist calls it; for the gavel is the sign of power and strength, as the hammer represented the might of Thor, who, in the Norse legends splits a rock with it, and kills the Midgard snake. Schliemann found it in terra cotta disks, on the site, as he believes, of ancient Troy, in the lowest stratum of his excavations; which indicated, according to Dr. Lundy, "an Aryan civilization long anterior to the Greek—say from two to three thousand years B.C." Burnouf calls it the oldest form of the cross known, and affirms that it is found personified in the ancient religion of the Greeks under the figure of Prometheus "the fire-bearer," crucified on Mount Caucasus, while the celestial bird—the Syena of the Vedic hymns—daily devours his entrails. Boldetti* gives a copy from the painting in the cemetery of St. Sebastian, representing a Christian convert and grave-digger, named Diogenes, who wears on both his legs and right arm the signs of the Svastika.† The Mexicans and the Peruvians had it, and it is found as the sacred Tau in the oldest tombs of Egypt.

It is, to say the least, a strange coincidence, remarked even by some Christian clergymen, that Agnus Dei, the Lamb of God, should have the symbols, identical with the Hindu God Agni.

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* M. A. Boldetti, Osservazioni sopra i cimiterj de 'santi martiri, ed antichi cristiani di Roma, etc., Rome, 1720, Part. I, 15, p. 60.

† [See J. P. Lundy, Monumental Christianity, p. 17.—Compiler.]

While Agnus Dei expiates and takes away the sins of the world, in one religion, the God Agni, in the other, likewise expiates sins against the gods, man, the manes, the soul, and repeated sins; as shown in the six prayers accompanied by six oblations.*

If, then, we find these two—the Cross and the Fire—so closely associated in the esoteric symbolism of nearly every nation, it is because on the combined powers of the two rests the whole plan of the universal laws. In astronomy physics, chemistry, in the whole range of natural philosophy, in short, they always come out as the invisible cause and the visible result; and only metaphysics and alchemy—or shall we say Metachemistry, since we prefer coining a new word to shocking sceptical ears?—can fully and conclusively solve the mysterious meaning. An instance or two will suffice for those who are willing to think over hints.

The Central Point, or the great central sun of the Kosmos, as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers—the centripetal and centrifugal forces, which drive the planets into their elliptical orbits, that make them trace a cross in their paths through the Zodiac. These two terrible, though as yet hypothetical and imaginary powers, preserve harmony and keep the Universe in steady, unceasing motion; and the four bent points of the Svastika typify the revolution of the Earth upon its axis. Plato calls the Universe a "blessed god" which was made in a circle and decussated in the form of the letter X.† So much for astronomy. In Masonry the Royal Arch degree retains the cross as the triple Egyptian Tau. It is the mundane circle with the astronomical cross upon it rapidly revolving; the perfect square of the Pythagorean mathematics in the scale of numbers, as its occult meaning is interpreted by Cornelius Agrippa. Fire is heat—the central point; the perpendicular ray represents the male element or spirit; and the horizontal one the female element—or matter. Spirit vivifies and fructifies the matter, and everything proceeds from the central Point, the focus of Life, and Light, and Heat, represented by the terrestrial fire.

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* H. T. Colebrooke, Essays on the Religion and Philosophy of the Hindus, London, 1837, Vol. I, p. 190.

[In the one-volume ed. of 1858, this occurs on p. 119. It is an essay originally published in the Asiatic Researches, Calcutta, 1801, Vol. VII, pp. 232-85.—Compiler.]

† [Cf. Thomas Taylor, The Works of Plato, Vol. II, pp. 483, 487.]

So much, again, for physics and chemistry, for the field of analogies is boundless, and Universal Laws are immutable and identical in their outward and inward applications. Without intending to be disrespectful to anyone, or to wander far away from truth, we think we may say that there are strong reasons to believe that in their original sense the Christian Cross, as the cause, and Eternal torment by Hell Fire—as the direct effect of negation of the former—have more to do with these two ancient symbols than our Western theologians are prepared to admit. If Fire is the Deity with some heathens, so in the Bible, God is likewise the Life and the Light of the World; if the Holy Ghost and Fire cleanse and purify the Christian, on the other hand Lucifer is also Light, and called the "Son of the morning star."*

Turn wherever we will, we are sure to find these conjoint relics of ancient worship with almost every nation and people. From the Aryans, the Chaldaeans, the Zoroastrians, Peruvians, Mexicans, Scandinavians, Celts, and ancient Greeks and Latins, it has descended in its completeness to the modern Parsi. The Phoenician Cabiri and the Greek Dioscuri are partially revived in every temple, cathedral, and village church; while, as will now be shown, the Christian Bulgarians have even preserved the sun worship in full.

It is more than a thousand years since this people, who, emerging from obscurity, suddenly became famous through the late Russo-Turkish war, were converted to Christianity. And yet they appear none the less pagans than they were before, for this is how they meet Christmas and the New Year's day. To this time they call this festival Survaki, as it falls in with the festival in honour of the ancient Slavonian god Surva. In the Slavonian mythology this deity—Surva evidently identical with the Aryan Surya, the sun, is the god of heat, fertility, and abundance.

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* [Most likely a misprint for either "son of the morning," or "morning star." Cf. Revelation, xxii, 16.—Compiler.]

The celebration of this festival is of an immense antiquity, as, far before the days of Christianity, the Bulgarians worshipped Surva, and consecrated New Year's day to this god, praying him to bless their fields with fertility, and send them happiness and prosperity. This custom has remained among them in all its primitive heathenism, and though it varies according to localities, yet the rites and ceremonies are essentially the same.

On the eve of New Year's day the Bulgarians do no work, and are obliged to fast. Young betrothed maidens are busy preparing a large platiy (cake) in which they place roots and young shoots of various forms, to each of which a name is given according to the shape of the root. Thus, one means the "house," and another represents the "garden"; others again, the mill, the vineyard, the horse, a cat, a hen, and so on, according to the landed property and worldly possessions of the family. Even articles of value such as jewelry and bags of money are represented in this emblem of the horn of abundance. Besides all these, a large and ancient silver coin is placed inside the cake; it is called babka and is tied two ways with a red thread, which forms a cross. This coin is regarded as the symbol of fortune.

After sunset, and other ceremonies, including prayers addressed in the direction of the departing luminary, the whole family assemble about a large round table called paralya, on which are placed the above-mentioned cake, dry vegetables, corn, wax taper, and, finally, a large censer containing incense of the best quality to perfume the god. The head of the household, usually the oldest in the family either the grandfather, or the father himself—taking up the censer with the greatest veneration, in one hand, and the wax taper in the other, begins walking about the premises, incensing the four corners, beginning and ending with the East, and reads various invocations, which close with the Christian "Our Father who art in Heaven," addressed to Surva. The taper is then laid away to be preserved throughout the whole year, till the next festival. It is thought to have acquired marvelous healing properties, and is lighted only upon occasions of family sickness, in which case it is expected to cure the patient.

After this ceremony, the old man takes his knife and cuts the cake into as many slices as there are members of the household present. Each person, upon receiving his or her share, makes haste to open and search the piece. The happiest of the lot, for the ensuing year, is he or she who gets the part containing the old coin crossed with the scarlet thread; he is considered the elect of Surva, and every one envies the fortunate possessor. Then in order of importance come the emblems of the house, the vineyard, and so on; and according to his findings, the finder reads his horoscope for the coming year. Most unlucky he who gets the cat; he turns pale and trembles. Woe to him and misery, for he is surrounded by enemies, and has to prepare for great trials.

At the same time, a large log which represents a flaming altar, is set up in the chimney place, and fire is applied to it. This log burns in honour of Surva, and is intended as an oracle for the whole house. If it burns the whole night through till morning without the flame dying out, it is a good sign; otherwise, the family prepares to see death that year, and deep lamentations end the festival.

Neither the momche (young bachelor), nor the moma (the maiden), sleep that night. At midnight begins a series of soothsaying, magic, and various rites, in which the burning logs plays the part of the oracle. A young bud thrown into the fire and bursting with a loud snap, is a sign of happy and speedy marriage, and vice versa. Long after midnight, the young couples leave their respective homes, and begin visiting their acquaintances, from house to house, offering and receiving congratulations, and rendering thanks to the deity. These deputy couples are called the Survakari, and each male carries a large branch ornamented with red ribbons, old coins, and the image of Surva, and as they wend along sing in chorus. Their chant is as original as it is peculiar and merits translation, though, of course, it must lose in being rendered into a foreign language.

The following stanzas are addressed by them to those they visit:

Surva, Surva, Lord of the Season,
Happy New Year mayest thou send;
Health and fortune on this household,
Success and blessings till next year.

With good crops and full ears,
With gold and silk, and grapes and fruits;
With barrels full of wine, and stomachs full,
You and your house be blessed by the God . . .
His blessing on you all.—Amen! Amen! Amen!

The singing Survakari, recompensed for their good wishes with a present at every house, go home at early dawn . . . And this is how the symbolical exoteric Cross and Fire worship of old Aryavarta go hand in hand in Christian Bulgaria . . .

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WAR IN OLYMPUS

BY H. P. BLAVATSKY.

[The Theosophist, Vol. I, No. 2, November, 1879, pp. 40-42]

Dark clouds are gathering over the hitherto cold and serene horizon of exact science, which forebode a squall. Already two camps are forming among the votaries of scientific research. One wages war on the other, and hard words are occasionally exchanged. The apple of discord in this case is—Spiritualism. Fresh and illustrious victims are yearly decoyed away from the impregnable strongholds of materialistic negation, and ensnared into examining and testing the alleged spiritual phenomena.

And we all know that when a true scientist examines them without prejudice . . . well, he generally ends like professor Hare, Mr. William Crookes, F.R.S., the great Alfred Russel Wallace, another F.R.S., and so many other eminent men of science—he passes over to the enemy . . .

We are really curious to know what will be the new theory advanced in the present crisis by the skeptics, and how they will account for such an apostasy of several of their luminaries, as has just occurred. The venerable accusations of non compos mentis, and "dotage" will not bear another refurbishing: the eminent perverts are increasing numerically so fast, that if mental incapacity is charged upon all of them who experimentally satisfy themselves that tables can talk sense, and mediums float through the air, it might augur ill for science; there might soon be none but weakened brains in the learned societies. They may, possibly, for a time find some consolation in accounting for the lodgement of the extraordinary "delusion" in very scholarly heads, upon the theory of atavism—the mysterious law of latent transmission, so much favoured by the modern schools of Darwinian evolutionism especially in Germany, as represented by that thorough-going apostle of "modern struggle for culture," Ernst Haeckel, professor at Jena. They may attribute the belief of their colleagues in the phenomena, to certain molecular movements of the cell in the ganglia of their once powerful brains, hereditarily transmitted to them by their ignorant mediaeval ancestors. Or, again, they may split their ranks, and establishing an imperium in imperio "divide and conquer" still. All this is possible; but time alone will show which of the parties will come off best.

We have been led to these reflections by a row now going on between German and Russian professors—all eminent and illustrious savants. The Teutons and Slavs in the case under observation, are not fighting according to their nationality but conformably to their respective beliefs and unbeliefs. Having concluded, for the occasion, an offensive as well as a defensive alliance, regardless of race—they have broken up in two camps, one representing the spiritualists, and the other the skeptics.

And now war to the knife is declared. Leading one party, are Professors Zöllner, Ulrici, and Fichte, Butleroff and Wagner, of the Leipzig, Halle and St. Petersburg Universities; the other follows Professors Wundt, Mendeleyeff, and a host of other German and Russian celebrities. Hardly has Zöllner—a most renowned astronomer and physicist—printed his confession of faith in Dr. Slade's mediumistic phenomena and set his learned colleagues aghast, when Professor Ulrici of the Halle University arouses the wrath of the Olympus of science by publishing a pamphlet entitled The so-called Spiritualism, a Scientific Question,* intended as a complete refutation of the arguments of Professor Wundt, of the Leipzig University, against the modern belief, and contained in another pamphlet called by its author Spiritualism—the so-called Scientific Question.† And now steps in another active combatant, Mr. Butleroff, Professor of Chemistry and Natural Sciences, of St. Petersburg, who narrates his experiments in London, with the medium Williams, and thus rouses up a most ferocious polemic. The humoristical illustrated paper Kladderadatch executes a war-dance, and shouts with joy, while the more serious conservative papers are indignant. Pressed behind their last entrenchments by the cool and uncontrovertible assertions of a most distinguished naturalist, the critics led forward by the St. Petersburg star—Mr. Burenin,‡ seem desperate, and evidently short of ammunition, since they are reduced to the expedient of trying to rout the enemy with the most remarkable paradoxes.

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*[Reference is here to Dr. H. Ulrici's pamphlet entitled: Über den Spiritismus als Wissenschaftliche Frage. Antwortschreiben auf den offenen Brief des Herrn Professor Dr. W. Wundt. Halle, 1879.—Compiler.]

† Der Spiritismus. Offenen Brief an Herrn Prof. Dr. H. Ulrici im Halle.]

‡ [Reference is to Victor Petrovich Burenin (b. 1841), a native of Moscow, Russia, a poet and journalist, specializing in satirical and humorous poems. From 1865, he was engaged mainly in newspaper activity, being on the staff of the St. Petersburg Vyedomosti (Chronicle), and from 1876, on the editorial staff of the famous Novoye Vremya (New Time). He acquired considerable fame with his novels, articles and reviews of current literature.—Compiler.]

The pro and con of the dispute are too interesting, and our posterity might complain were the incidents suffered to be left beyond the reach of English and American readers interested in Spiritualism, by remaining confined to the German and Russian newspapers. So, Homer-like, we follow the combatants and condense this modern Iliad for the benefit of our friends.

After several years of diligent research and investigation of the phenomena, Messrs. Wagner and Butleroff, both distinguished savants and professors in St. Petersburg University, became thoroughly convinced of the reality of the weird manifestations. As a result, both wrote numerous and strong articles in the leading periodicals in defense of the "mischievous epidemic"—as in his moments of "unconscious cerebration" and "prepossession" in favour of his own hobby Dr. Carpenter calls spiritualism. Both of the above eminent gentlemen are endowed with those precious qualities which are the more to be respected as they are so seldom met with among our men of science. These qualities, admitted by their critic himself—Mr. Burenin, are: (1) a serious and profound conviction that what they defend is true; (2) an unwavering courage in stating at every hazard, before a prejudiced and inimical public that such is their conviction; (3) clearness and consecutiveness in their statements; (4) the serene calmness and impartiality with which they treat the opinions of their opponents; (5) a full and profound acquaintance with the subject under discussion. The combination of the qualities enumerated, adds their critic,

. . . leads us to regard the recent article by Professor Butleroff, "Empericism and Dogmatism in the Domain of Mediumship," as one of those essays whose commanding significance cannot be denied, and which are sure to strongly impress the readers. Such articles are positively rare in our periodicals; rare because of the originality of the author's conclusions, and because of the clear, precise, and serious presentation of facts. . . .

The article so eulogized may be summed up in a few words. We will not stop to enumerate the marvels of spiritual phenomena witnessed by Professor Zöllner with Dr. Slade and defended by Professor Butleroff, since they are no more marvellous than the latter gentleman's personal experience in this direction with Mr. Williams, a medium of London, in 1876.

The séances took place in a London hotel in the room occupied by the Honorable Alexander Aksakoff, Russian Imperial Councillor, in which, with the exception of this gentleman, there were but two other persons—Professor Butleroff and the medium. Confederacy was thus utterly impossible. And now, what took place under these conditions, which so impressed one of the first scientists of Russia? Simply this: Mr. Williams, the medium, was made to sit with his hands, feet, and even his person tightly bound with cords to his chair, which was placed in a dead-wall corner of the room, behind Mr. Butleroff's plaid hung across so as to form a screen. Williams soon fell into a kind of lethargic stupor, known among Spiritualists as the trance condition, and "spirits" began to appear before the eyes of the investigators. Various voices were heard, and loud sentences, pronounced by the "invisibles," from every part of the room; things—toilet appurtenances and so forth, began flying in every direction through the air; and finally "John King"—a sort of king of the spooks, who has been famous for years—made his appearance bodily. But we must allow Professor Butleroff to tell his phenomenal story himself.

. . . We first saw moving [he writes] several bright lights in the air, and immediately after that appeared the full figure of "John King." His apparition is generally preceded by a greenish phosphoric light which, gradually becoming brighter, illuminates, more and more, the whole bust of John King. Then it is that those present perceive that the light emanates from some kind of a luminous object held by the "spirit." The face of a man with a thick black beard becomes clearly distinguishable; the head is enveloped in a white turban. The figure appears outside the cabinet (that is to say, the screened corner where the medium sat), and finally approaches us. We saw it each time for a few seconds; then rapidly waning, the light was extinguished and the figure became invisible to reappear again in a moment or two; then from the surrounding darkness, "John's" voice is heard proceeding from the spot on which he had appeared mostly, though not always, when he had already disappeared. "John" asked us "what can I do for you?" and Mr. Aksakoff requested him to rise up to the ceiling and from there speak to us. In accordance with the wish expressed, the figure suddenly appeared above the table and towered majestically above our heads to the ceiling which became all illuminated, with the luminous object held in the spirit's hand; when "John" was quite under the ceiling he shouted down to us: "Will that do?"

During another séance M. Butleroff asked “John” to approach him quite near, which the “spirit” did, and so gave him the opportunity of seeing clearly “the sparkling, clear eyes of John.” Another spirit, “Peter,” though he never put in a visible appearance during the séances, yet conversed with Messrs. Butleroff and Aksakoff, wrote for them on paper furnished by them, and so forth.

Though the learned professor minutely enumerates all the precautions he had taken against possible fraud, the critic is not yet satisfied, and asks, pertinently enough:

. . . Why did not the respectable savant catch “John” in his arms, when the spirit was but at a foot’s distance from him? Again, why did not both Messrs. Aksakoff and Butleroff try to get hold of “John’s” legs, when he was mounting to the ceiling? Indeed they ought to have done all this, if they are really so anxious to learn the truth for their own sake, as for that of science, which they struggle to lead on toward the domains of the “other world.” And, had they complied with such a simple and, at the same time, very little scientific test, there would be no more need for them, perhaps, to . . . further explain the scientific importance of the spiritual manifestations.

That this importance is not exaggerated, and has as much significance for the world of science, as for that of religious thought, is proved by so many philosophical minds speculating upon the modern “delusion.” This is what Fichte, the learned German savant, says of it.

. . . Modern spiritualism chiefly proves the existence of that which, in common parlance, is very vaguely and inaptly termed “apparition of spirits.” If we concede the reality of such apparitions, then they become an undeniable, practical proof of the continuation of our personal, conscious existence (beyond the portals of death). And such a tangible, fully demonstrated fact cannot be otherwise but beneficent in this epoch, which, having fallen into a dreary denial of immortality, thinks, in the proud self-sufficiency of its vast intellect, that it has already happily left behind it every superstition of the kind.”

If such a tangible evidence could be really found, and demonstrated to us, beyond any doubt or cavil, reasons Fichte further on—

. . . if the reality of the continuation of our lives after death were furnished us upon positive proof, in strict accordance with the logical elements of experimental natural sciences, then it would be, indeed, a result with which, owing to its nature and peculiar signification for humanity, no other result to be met with in all the history of civilization could be compared.

The old problem about man's destination upon earth would be thus solved, and consciousness in humanity would be elevated one step. That which, hitherto, could be revealed to man but in the domain of blind faith, presentiment, and passionate hope, would become to him—positive knowledge; he would have acquired the certainty that he was a member of an eternal, a spiritual world, in which he would continue living, and that his temporary existence upon this earth forms but a fractional portion of a future eternal life, and that it is only there that he would be enabled to perceive, and fully comprehend his real destination. Having acquired this profound conviction, mankind would be thoroughly impressed with a new and animating comprehension of life, and its intellectual perceptions opened to an idealism strong with incontrovertible facts. This would prove tantamount to a complete reconstruction of man in relation to his existence as an entity and mission upon earth; it would be, so to say, a "new birth." Whoever has lost all inner convictions as to his eternal destination, his faith in eternal life, whether the case be that of an isolated individuality, a whole nation, or the representative of a certain epoch, he or it may be regarded as having had uprooted, and to the very core, all sense of that invigorating force which alone lends itself to self-devotion and to progress. Such a man becomes what was inevitable —an egotistical, selfish, sensual being, concerned wholly for his self-preservation. His culture, his enlightenment, and civilization, can serve him but as a help and ornamentation toward that life of sensualism, or at best, to guard him from all that can harm it.

Such is the enormous importance attributed by Professor Fichte and Professor Butleroff of Germany and Russia to the spiritual phenomena; and we may say the feeling is more than sincerely echoed in England by Mr. A. R. Wallace, F.R.S. (See his Miracles and Modern Spiritualism.)

An influential American scientific journal uses an equally strong language when speaking of the value that a scientific demonstration of the survival of the human soul would have for the world. If Spiritualism prove true, it says,

. . . it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the Nineteenth Century. Its discoverer will have no rival in renown, and his name will be written high above any other. . . .

If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of Science than their verification.*

And now we will see what the stubborn Russian critic (who seems to be but the mouthpiece of European materialistic science) has to say in response to the unanswerable arguments and logic of Messrs. Fichte and Butleroff. If scepticism has no stronger arguments to oppose to Spiritualism but the following original paradox, then we will have to declare it worsted in the dispute. Instead of the beneficial results foretold by Fichte in the case of the final triumph of Spiritualism, the critic forecasts quite a different state of things.

. . . As soon [he says] as such scientific methods shall have demonstrated, beyond doubt or cavil, to the general satisfaction that our world is crammed with souls of men who have preceded us, and whom we will all join in turn; as soon as it shall be proven that these "souls of the deceased" can communicate with mortals, all the earthly physical science of the eminent scholars will vanish like a soap-bubble, and will have lost all its interest for us living men. Why should people care for their proportionately short life upon earth, once that they have the positive assurance and conviction of another life to come after the bodily death; a death which does not in the least preclude conscious relations with the world of the living, or even their post-mortem participation in all its interests? Once, that with the help of science, based on mediumistic experiments and the discoveries of Spiritualism, such relations shall have been firmly established, they will naturally become with every day more and more intimate; an extraordinary friendship will ensue between this and the "other" worlds; that other world will begin divulging to this one the most occult mysteries of life and death, and the hitherto most inaccessible laws of the universe—those which now exact the greatest efforts of man's mental powers. Finally, nothing will remain for us in this temporary world to either do or desire, but to pass away as soon as possible into the world of eternity. No inventions, no observations, no sciences, will be any more needed!! Why should people exercise their brains, for instance, in perfecting the telegraphs, when nothing else will be required but to be on good terms with spirits in order to avail of their services for the instantaneous transmission of thoughts and objects, not only from Europe to America, but even to the moon, if so desired? The following are a few of the results which a communion de facto between this world and the "other," that certain men of science are hoping to establish by the help of Spiritualism, will inevitably lead us to: to the complete extinction of all science, and even of the human race, which will be ever rushing onward to a better life.

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* Scientific American, 1874, as quoted in Olcott's People from the Other World, Preface, p. v.

The learned and scholarly phantasists who are so anxious to promote the science of Spiritualism, i.e., of a close communication between the two worlds, ought to bear the above in mind.

To which, the "scholarly phantasists" would be quite warranted in answering that one would have to bring his own mind to the exact measure of microscopic capacity required to elaborate such a theory as this, before he could take it into consideration at all. Is the above meant to be offered as an objection for serious consideration? Strange logic! We are asked to believe that, because these men of science, who now believe in naught but matter, and thus try to fit every phenomenon —even of a mental, and spiritual character—within the Procrustean bed of their own preconceived hobbies, would find themselves, by the mere strength of circumstances forced, in their turn, to fit these cherished hobbies to truth, however unwelcome, and to facts wherever found—that because of that, science will lose all its charm for humanity. Nay—life itself will become a burden! There are millions upon millions of people who, without believing in Spiritualism at all, yet have faith in another and a better world. And were that blind faith to become positive knowledge indeed, it could but better humanity.

Before closing his scathing criticism upon the "credulous men of science," our reviewer sends one more bomb in their direction, which unfortunately like many other explosive shells misses the culprits and wounds the whole group of their learned colleagues. We translate the missile verbatim this time for the benefit of all the European and American academicians.

. . . The eminent professor [he adds, speaking of Butleroff, and his article] among other things, makes the most of the strange fact that Spiritualism gains with every day more and more converts within the corporation of our great scientists. He enumerates a long list of English and German names among illustrious men of science, who have more or less confessed themselves in favor of the spiritual doctrines. Among these names we find such as are quite authoritative, those of the greatest luminaries of science. Such a fact is, to say the least, very striking, and in any case, lends a great weight to Spiritualism.

But we have only to ponder coolly over it, to come very easily to the conclusion that it is just among such great men of science that Spiritualism is most likely to spread and find ready converts. With all their powerful intellects and gigantic knowledge, our great scholars are firstly, men of sedentary habits, and, secondly, they are, with scarcely an exception, men with diseased and shattered nerves, inclined toward an abnormal development of an overstrained brain. Such sedentary men are the easiest to hoodwink; a clever charlatan will make an easier prey of, and bamboozle with far more facility a scholar than an unlearned but practical man. Hallucination will far sooner get hold of persons inclined to nervous receptivity, especially if they once concentrate themselves upon some peculiar ideas, or a favourite hobby. This, I believe, will explain the fact that we see so many men of science enrolling themselves in the army of Spiritualists.

We need not stop to enquire how Messrs. Tyndall, Huxley, Darwin, Herbert Spencer, Lewes, and other eminent scientific and philosophical sceptics, will like such a prospect of rickety ganglionic centres, collective softening of the brain, and the resulting “hallucinations.” The argument is not impertinent naïvete, but a literary monstrosity.

We are far from agreeing entirely with the views of Professor Butleroff, or even Mr. Wallace, as to the agencies at work behind the modern phenomena; yet between the extremes of spiritual negation and affirmation, there ought to be a middle ground; only pure philosophy can establish truth upon firm principles; and no philosophy can be complete unless it embraces both physics and metaphysics. Mr. Tyndall, who declares (Science and Man) that “Metaphysics will be welcomed when it abandons its pretensions to scientific discovery, and consents to be ranked as a kind of poetry,” opens himself to the criticism of posterity. Meanwhile, he must not regard it as an impertinence if his spiritualistic opponents retort with the answer that “physics will always be welcomed, when it abandons its pretension to psychological discovery.” The physicists will have to consent to be regarded in a near future as no more than supervisors and analysts of physical results, who have to leave the spiritual causes to those who believe in them. Whatever the issue of the present quarrel, we fear, though, that Spiritualism has made its appearance a century too late.

Our age is pre-eminently one of extremes. The earnest and philosophical, yet reverent doubters are few, and the name for those who rush to the opposite extreme is Legion. We are the children of our century. Thanks to that same law of atavism, it seems to have inherited from its parent—the eighteenth—the century of both Voltaire and Jonathan Edwards—all its extreme scepticism, and, at the same time, religious credulity and bigoted intolerance. Spiritualism is an abnormal and premature outgrowth, standing between the two; and, though it stands right on the highway to truth, its ill-defined beliefs make it wander on through by-paths which lead to anything but philosophy. Its future depends wholly upon the timely help it can receive from honest science—that science which scorns no truth. It was, perhaps, when thinking of the opponents of the latter, that Alfred de Musset wrote the following magnificent apostrophe:

> “Sleepest thou content, Voltaire;
> And thy dread smile hovers it still above
> Thy fleshless bones . . . ?
> Thine age they call too young to understand thee,
> This one should suit thee better—
> Thy men are born!
> And the huge edifice that, day and night, thy great hands undermined,
> Is fallen upon us. . . .”*

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* [This passage is from de Musset’s poem Rolla, section IV, the original French text being as follows:

«Dors-tu content, Voltaire, et ton hideux sourire
Voltige-t-il encore sur tes os décharnés?
Ton siècle était, dit-on, trop jeune pour te lire,
Le nôtre doit te plaire, et tes hommes sont nés.
Il est tombé sur nous, cet édifice immense
Que de tes larges mains tu sapais nuit et jour».

—Compiler.]

FOOTNOTES TO “THE BRAHMACHÂRI BÂWÂ”

[The Theosophist, Vol. I, No. 2, November, 1879, pp. 51-52]

[These footnotes are appended by H.P.B. to a translation of the Brahmachâri’s own account of his life.]

[“. . . relying fully on the protection and omniscience of the omnipotent Master (Iśwar).”]

See Bulwer’s Zanoni—the scene where Zanoni sees and meets with his “Adonai.”

[“. . . the omnipotence of the Lord (the divine I, or Spirit, the personal God of every individual) .”]

By Iśwar and Master is not meant the personal God, whom the believers in such God suppose to be the creator of the universe, and outside the universe—Brahmachâri Bâwâ does not recognize such a god in relation to the universe. His god is Brahma, the eternal and universal essence which pervades everything and everywhere and which in man is the divine essence which is his moral guide, is recognized in the instincts of conscience, makes him aspire to immortality and leads him to it. This divine spirit in man is designated Iśwar and corresponds to the name Adonai— Lord, of the Kabalists, i.e., the Lord within man.

[“Dattâtraya, the universal Lord.”] In the popular sense, Dattâtraya is the Trinity of Brahmâ, Vishnu, and Siva, incarnate in an Avatâra—of course as a triple essence. The esoteric, and true meaning is the adept’s own trinity of body, soul, and spirit; the three being all realized by him as real, existent, and potential. By Yoga training, the body becomes pure as a crystal casket, the soul purged of all its grossness, and the spirit which, before the beginning of his course of self-purification and development, was to him but a dream, has now become a reality—the man has become a demi-god.

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[FROM THE CAVES AND JUNGLES OF INDIA]

[It is at this time that H.P.B.’s interesting Series entitled “From the Caves and Jungles of India,” began to be published in the pages of the Moskovskiya Vedomosty (Moscow Chronicle), the first installment appearing in the issue No. 305, of November 30, 1879. It was later republished and continued in the Russkiy Vestnik (Russian Messenger) of 1885. This complete Series may be found in English translation in a separate Volume of the Collected Writings.—Compiler.]

CHRISTMAS THEN AND CHRISTMAS NOW

[The Theosophist, Vol. I, No. 3, December, 1879, pp. 58-59]

We are reaching the time of the year when the whole Christian world is preparing to celebrate the most noted of its solemnities—the birth of the Founder of its religion. When this paper reaches its Western subscribers there will be festivity and rejoicing in every house. In North-Western Europe and in America the holly and ivy will decorate each home, and the churches be decked with evergreens; a custom derived from the ancient practices of the pagan Druids "that sylvan spirits might flock to the evergreens, and remain unnipped by frost till a milder season." In Roman Catholic countries large crowds flock during the whole evening and night of "Christmas Eve" to the churches, to salute waxen images of the divine Infant and his Virgin mother, in her garb of "Queen of Heaven." To an analytical mind, this bravery of rich gold and lace, pearl-embroidered satin and velvet, and the bejewelled cradle do seem rather paradoxical. When one thinks of the poor, worm-eaten, dirty manger of the Jewish country-inn, in which, if we must credit the Gospel, the future "Redeemer" was placed at his birth for lack of a better shelter, we cannot help suspecting that before the dazzled eyes of the unsophisticated devotee the Bethlehem stable vanishes altogether. To put it in the mildest terms, this gaudy display tallies ill with the democratic feelings and the truly divine contempt for riches of the "Son of Man," who had "not where to lay his head." It makes it all the harder for the average Christian to regard the explicit statement that—"it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven," as anything more than a rhetorical threat.

The Roman Church acted wisely in severely forbidding her parishioners to either read or interpret the Gospels for themselves, and leaving the Book, as long as it was possible, to proclaim its truths in Latin—"the voice of one crying in the wilderness." In that, she but followed the wisdom of the ages the wisdom of the old Aryans, which is also "justified of her children"; for, as neither the modern Hindu devotee understands a word of Sanskrit, nor the modern Parsi one syllable of the Zend, so for the average Roman Catholic the Latin is no better than Hieroglyphics. The result is that all the three— Brahmanical High Priest, Zoroastrian Mobed, and Roman Catholic Pontiff, are allowed unlimited opportunities for evolving new religious dogmas out of the depths of their own fancy, for the benefit of their respective churches.

To usher in this great day the bells are set merrily ringing at midnight, throughout England and the Continent. In France and Italy, after the celebration of the Mass in churches magnificently decorated, "it is usual for the revellers to partake of a collation (réveillon) that they may be better able to sustain the fatigues of the night," saith a book treating upon Popish church ceremonials. This night of Christian fasting reminds one of the Sivarâtri of the followers of the god Siva,—the great day of gloom and fasting, in the eleventh month of the Hindu year. Only, with the latter, the night's long vigil is preceded and followed by a strict and rigid fasting. No réveillons or compromises for them. True, they are but wicked "heathens," and therefore their way to salvation must be tenfold harder.

Though now universally observed by Christian nations as the anniversary of the birth of Jesus, the 25th of December was not originally so accepted. The most movable of the Christian feast days, during the early centuries, Christmas was often confounded with the Epiphany, and celebrated in the months of April and May. As there never was any authentic record, or proof of its identification, whether in secular or ecclesiastical history, the selection of that day long remained optional; and it was only during the fourth century that, urged by Cyril of Jerusalem, the Pope (Julius I) ordered the bishops to make an investigation and come finally to some agreement as to the presumable date of the nativity of Christ.

Their choice fell upon the 25th day of December—and a most unfortunate choice it has since proved! It was Dupuis, followed by Volney, who aimed the first shots at this natal anniversary. They proved that for incalculable periods before our era, upon very clear astronomical data, nearly all the ancient peoples had celebrated the births of their sun-gods on that very day. “Dupuis says, that the celestial sign of the VIRGIN AND CHILD was in existence several thousand years before the birth of Christ”—remarks Higgins in his Anacalypsis.* As Dupuis, Volney, and Higgins have all been passed over to posterity as infidels, and enemies of Christianity, it may be as well to quote, in this relation, the confessions of the Christian Bishop of Ratisbone, “the most learned man that the Middle Ages produced”—the Dominican, Albertus Magnus. “The sign of the celestial virgin rises above the horizon at the moment in which we fix the birth of the Lord Jesus Christ,” he says.† So Adonis, Bacchus, Osiris, Apollo, etc., were all born on the 25th of December. Christmas comes just at the time of the winter solstice; the days then are shortest, and Darkness is more upon the face of the earth than ever. All the sun-gods were believed to be annually born at that epoch; for from this time its Light dispels more and more darkness with each succeeding day, and the power of the Sun begins to increase.

However it may be, the Christmas festivities that were held by the Christians for nearly fifteen centuries, were of a particularly pagan character. Nay, we are afraid that even the present ceremonies of the Church can hardly escape the reproach of being almost literally copied from the mysteries of Egypt and Greece, held in honour of Osiris and Horus, Apollo and Bacchus. Both Isis and Ceres were called “Holy Virgins,” and a DIVINE BABE may be found in every “heathen” religion. We will now draw two pictures of the Merry Christmas; one portraying the “good old times,” and the other the present state of Christian worship.

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* [Vol. I, p. 313.]

† [This passage is from Godfrey Higgins’ Anacalypsis, Vol. I, p. 314, where he ascribes these words to Albertus Magnus and gives as reference “Lib. de Univers.”—Compiler.]

From the first days of its establishment as Christmas, the day was regarded in the double light of a holy commemoration and a most cheerful festivity: it was equally given up to devotion and insane merriment. “Among the revels of the Christmas season were the so-called feasts of fools and of asses, grotesque saturnalia, which were termed ‘December liberties,’ in which everything serious was burlesqued, the order of society reversed, and its decencies ridiculed”—says one compiler of old chronicles. “During the Middle Ages, it was celebrated by the gay fantastic spectacle of dramatic mysteries, performed by personages in grotesque masks and singular costumes. The show usually represented an infant in a cradle, surrounded by the Virgin Mary and St. Joseph, by bulls’ heads, cherubs, Eastern Magi (the Mobeds of old), and manifold ornaments.” The custom of singing canticles at Christmas, called Carols, was to recall the songs of the shepherds at the Nativity. “The bishops and the clergy often joined with the populace in carolling, and the songs were enlivened by dances, and by the music of tambours, guitars, violins and organs. . . .” We may add that down to the present times, during the days preceding Christmas, such mysteries are being enacted, with marionettes and dolls, in Southern Russia, Poland, and Galicia; and known as the Koliadovki. In Italy Calabrian minstrels descend from their mountains to Naples and Rome, and crowd the shrines of the Virgin-Mother, cheering her with their wild music.

In England, the revels used to begin on Christmas Eve, and continue often till Candlemas (Feb. 2) every day being a holiday till Twelfth-night (Jan. 6). In the houses of great nobles a “lord of misrule,” or “abbot of unreason” was appointed, whose duty it was to play the part of a buffoon. “The larder was filled with capons, hens, turkeys, geese, ducks, beef, mutton, pork, pies, puddings, nuts, plums, sugar and honey.” . . . “A glowing fire, made of great logs, the principal of which was termed the ‘Yule log,’ or Christmas block, which might be burnt till Candlemas eve, kept out the cold; and the abundance was shared by the lord’s tenants amid music, conjuring, riddles, hot-cockles, fool-plough, snapdragon, jokes, laughter, repartee, forfeits and dances.”

In our modern times, the bishops and the clergy join no more with the populace in open carolling and dancing; and feasts of “fools and asses” are enacted more in sacred privacy than under the eyes of the dangerous, argus-eyed reporter. Yet the eating and drinking festivities are preserved throughout the Christian world; and, more sudden deaths are doubtless caused by gluttony and intemperance during the Christmas and Easter holidays, than at any other time of the year. Yet, Christian worship becomes every year more and more a false pretence. The heartlessness of this lip-service has been denounced innumerable times, but never, we think, with a more affecting touch of realism than in a charming dream-tale, which appeared in the New York Herald about last Christmas. An aged man, presiding at a public meeting, said he would avail himself of the opportunity to relate a vision he had witnessed on the previous night.

. . . He thought he was standing in the pulpit of the most gorgeous and magnificent cathedral he had ever seen. Before him was the priest or pastor of the church, and beside him stood an angel with a tablet and pencil in hand, whose mission it was to make record of every act of worship or prayer that transpired in his presence and ascended as an acceptable offering to the throne of God. Every pew was filled with richly-attired worshippers of either sex. The most sublime music that ever fell on his enraptured ear filled the air with melody. All the beautiful ritualistic Church services, including a surpassingly eloquent sermon from the gifted minister, had in turn transpired, and yet the recording angel made no entry in his tablet! The congregation were at length dismissed by the pastor with a lengthy and beautifully-worded prayer, followed by a benediction, and yet the angel made no sign!

. . . Attended still by the angel, the speaker left the door of the church in rear of the richly-attired congregation. A poor, tattered castaway stood in the gutter beside the curbstone, with her pale, famished hand extended, silently pleading for alms. As the richly-attired worshippers from the church passed by, they shrank from the poor Magdalen, the ladies withdrawing aside their silken, jewel-bedecked robes, lest they should be polluted by her touch.

. . . Just then an intoxicated sailor came reeling down the side-walk on the other side. When he got opposite the poor forsaken girl, he staggered across the street to where she stood, and, taking a few pennies from his pocket, he thrust them into her hand, accompanied with the adjuration, “Here, your poor forsaken cuss, take this!” A celestial radiance now lighted up the face of the recording angel, who instantly entered the sailor’s act of sympathy and charity in his tablet, and departed with it as a sweat sacrifice to God.

A concretion, one might say, of the Biblical story of the judgment upon the woman taken in adultery. Be it so; yet it portrays with a master hand the state of our Christian society.

According to tradition, on Christmas Eve the oxen may always be found on their knees, as though in prayer and devotion; and “there was a famous hawthorn in the church-yard of Glastonbury Abbey, which always budded on the 24th, and blossomed on the 25th of December”; which, considering that the day was chosen by the Fathers of the church at random, and that the calendar has been changed from the old to the new style, shows a remarkable perspicacity in both the animal and the vegetable! There is also a tradition of the church, preserved to us by Olaus, archbishop of Upsala, that, at the festival of Christmas, “the men living in the cold Northern parts, are suddenly and strangely metamorphosed into wolves; and that a huge multitude of them meet together at an appointed place and rage so fiercely against mankind, that it suffers more from their attacks than ever they do from the natural wolves.”* Metaphorically viewed, this would seem to be more than ever the case with men, and particularly with Christian nations, now. There seems no need to wait for Christmas Eve to see whole nations changed into “wild beasts”—especially in time of war.

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* [Olaus Magnus, A Compendious History of the Goths, Swedes and Vandals, and other Northern Nations. Transl. from the Latin orig., London, 1653.—Compiler.]

THE POPULAR IDEA OF SOUL-SURVIVAL

[The Theosophist, Vol. I, No. 3, December, 1879, pp. 60-62]

At what epoch the dawning intellect of man first accepted the idea of future life, none can tell. But we know that, from the very first, its roots struck so deeply, so entwined about human instincts, that the belief has endured through all generations, and is embedded in the consciousness of every nation and tribe, civilized, semi-civilized or savage. The greatest minds have speculated upon it; and the rudest savages, though having no name for the Deity, have yet believed in the existence of spirits and worshipped them. If, in Christian Russia, Wallachia, Bulgaria and Greece, the Oriental Church enjoins that upon All-Saints day offerings of rice and drink shall be placed upon the graves; and in "heathen" India, the same propitiatory gifts of rice are made to the departed; so, likewise, the poor savage of New Caledonia makes his sacrifice of food to the skulls of his beloved dead.

According to Herbert Spencer, the worship of souls and relics is to be attributed to "the primitive idea that any property characterizing an aggregate, inheres in all parts of it. . . . The soul, present in the body of the dead man preserved entire, is also present in the preserved parts of his body. Hence, the faith in relics." This definition, though in logic equally applicable to the gold-enshrined and bejewelled relic of the cultured Roman Catholic devotee, and to the dusty, timeworn skull of the fetish-worshipper, might yet be excepted to by the former, since he would say that he does not believe the soul to be present in either the whole cadaver, skeleton, or part, nor does he, strictly speaking, worship it.

He but honours the relic as something which, having belonged to one whom he deems saintly, has by the contact acquired a sort of miraculous virtue. Mr. Spencer's definition, therefore, does not seem to cover the whole ground. So also Professor Max Müller, in his Introduction to the Science of Religion, after having shown to us, by citing numerous instances, that the human mind had, from the beginning, a "vague hope of a future life," explains no more than Herbert Spencer whence or how came originally such a hope; but merely points to an inherent faculty in uncultivated nations of changing the forces of nature into gods and demons. He closes his lecture upon the Turanian legends and the universality of this belief in ghosts and spirits, by simply remarking that "the worship of the spirits of the departed is perhaps the most widely spread form of natural superstition all over the world." [p. 211.]

Thus, whichever way we turn for a philosophical solution of the mystery; whether we expect an answer from theology which is itself bound to believe in miracles, and teach supernaturalism; or ask it from the now dominant schools of modern thought—the greatest opponents of the miraculous in nature; or, again, turn for an explanation to that philosophy of extreme positivism which, from the days of Epicurus down to the modern school of James Mill, adopting for its device the glaring sciolism "nihil in intellectu, quod non ante fuerit in sensu," makes intellect subservient to matter—we receive a satisfactory reply from none!

If this article were intended merely for a simple collation of facts, authenticated by travellers on the spot, and concerning but "superstitions" born in the mind of the primitive man, and now lingering only among the savage tribes of humanity, then the combined works of such philosophers as Herbert Spencer might solve our difficulties. We might remain content with his explanation that in the absence of hypothesis "foreign to thought in its earliest stage . . . primitive ideas, arising out of various experiences, derived from the inorganic world"—such as the actions of wind, the echo, and man's own shadow—proving to the uneducated mind that there was "an invisible form of existence which manifests power," were all sufficient to have created a like "inevitable belief" (see Spencer's "Genesis of Superstition," Popular Science Monthly, March, 1875).

But we are now concerned with something nearer to us, and higher than the primitive man of the Stone Age; the man who totally ignored “those conceptions of physical causation which have arisen only as experiences, and have been slowly organized during civilization.” We are now dealing with the beliefs of twenty millions of modern Spiritualists; our own fellow men, living in the full blaze of the enlightened 19th century. These men ignore none of the discoveries of modern science; nay, many among them are themselves ranked high among the highest of such scientific discoverers. Notwithstanding all this, are they any the less addicted to the same “form of superstition,” if superstition it be, than the primitive man? At least their interpretations of the physical phenomena, whenever accompanied by those coincidences which carry to their minds the conviction of an intelligence behind the physical Force—are often precisely the same as those which presented themselves to the apprehension of the man of the early and undeveloped ages.

What is a shadow? asks Herbert Spencer. By a child and a savage “a shadow is thought of as an entity.” Bastian says of the Benin negroes, that “they regard men’s shadows as their souls” . . . thinking “that they . . . watch all their actions, and bear witness against them.”* According to Crantz, among the Greenlanders a man’s shadow “is one of his two souls—the one which goes away from his body at night.” By the Fijians, the shadow is called “the dark spirit, as distinguished from another which each man possesses.”

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* [Dr. Adolf Bastian, Zur Mythologie und Psychologie der Nigritier in Guinea, etc., Berlin, 1894, p. 41.—Compiler.]

And the celebrated author of the Principles of Psychology explains that “the community of meaning, hereafter to be noted more fully, which various unallied languages betray between shade and spirit, show us the same thing.*

What all this shows us the most clearly however, is that, wrong and contradicting as the conclusions may be, yet the premises on which they are based are no fictions. A thing must be, before the human mind can think or conceive of it. The very capacity to imagine the existence of something usually invisible and intangible, is itself evidence that it must have manifested itself at some time. Sketching in his usual artistic way the gradual development of the soul-idea, and pointing out at the same time how “mythology not only pervades the sphere of religion . . . but . . . infects more or less the whole realm of thought,” Professor Müller in his turn tells us that, when man wished for the first time to express

. . . a distinction between the body and something else within him distinct from the body, an easy name that suggested itself was breath . . . chosen to express at first the principle of life, as distinguished from the decaying body, afterwards the incorporeal . . . immortal part of man—his soul, his mind, his Self . . . When a person dies, we too say that he has given up the ghost, and ghost, too, meant originally spirit, and spirit meant breath. [pp. 359-61.]

As instances of this, narratives by various missionaries and travellers are quoted. Questioned by Father F. de Bobadilla, soon after the Spanish conquest, as to their ideas concerning death, the Indians of Nicaragua told him that “when men die, there comes forth from their mouth something which resembles a person, and is called julio (Aztec yuli—‘to live’) explains M. Müller. “This being is like a person, but does not die and the corpse remains here. . . .” In one of his numerous works, Andrew Jackson Davis, whom considered the greatest American clairvoyant and known as the “Poughkeepsie Seer,” gives us what is a perfect illustration of the belief of the Nicaragua Indians. This book (Death and the After-Life) contains an engraved frontispiece, representing the death-bed of an old woman. It is called the “Formation of the Spiritual Body.”

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* [The Principles of Sociology, London, 1876, pp. 129, 131.]

Out of the head of the defunct, there issues a luminous appearance—her own rejuvenated form.*

Among some Hindus the spirit is supposed to remain for ten days seated on the eaves of the house where it parted from the body. That it may bathe and drink, two plantain leaf-cups are placed on the eaves, one full of milk and the other of water. “On the first day the dead is supposed to get his head; on the second day his ears, eyes, and nose; on the third, his hands, breast, and neck; on the fourth, his middle parts; on the fifth, his legs and feet; on the sixth, his vitals; on the seventh, his bones, marrow, veins, and arteries; on the eighth, his nails, hair, and teeth; on the ninth, all the remaining limbs, organs, and manly strength; and, on the tenth, hunger and thirst for the renewed body.” (“The Pâthâri Prabhus,” by Krishnanâth Raghunathji; in the Government Bombay Gazetteer, 1879.)

Mr. Davis’ theory is accepted by all the Spiritualists, and it is on this model that the clairvoyants now describe the separation of the “incorruptible from the corruptible.”

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* “Suppose a person is dying,” says the Poughkeepsie Seer, “the clairvoyant sees right over the head what may be called a magnetic halo—an ethereal emanation, in appearance golden, and throbbing as though conscious. . . . The person has ceased to breathe, the pulse is still, and the emanation is elongated and fashioned in the outline of the human form! Beneath it, is connected the brain . . . owing to the brain’s momentum. I have seen a dying person, even at the last feeble pulse-beat, rouse impulsively and rise up in bed to converse, but the next instant he was gone—his brain being the last to yield up the life-principles. The golden emanation . . . is connected with the brain by a very fine life-thread. When it ascends, there appears something white and shining like a human head; next, a faint outline of the face divine; then the fair neck and beautiful shoulders; then, in rapid succession come all parts of the new body, down to the feet—bright shining image, a little smaller than the physical body, but a perfect prototype . . . in all except its disfigurements. The fine life-thread continues attached to the old brain. The next thing is the withdrawal of the electric principle. When this thread snaps, the spiritual body is free (!) and prepared to accompany its guardian to the Summer Land.”

But here, Spiritualists and the Aztecs branch off into two paths; for, while the former maintain that the soul is in every case immortal and preserves its individuality through-out eternity, the Aztecs say that “when the deceased has lived well, the julio goes up on high with our gods; but when he has lived ill, the julio perishes with the body, and there is an end of it.”*

Some persons might perchance find the “primitive” Aztecs more consistent in their logic than our modern Spiritualists. The Lapponians and Finns also maintain that while the body decays, a new one is given to the dead, which the Shaman can alone see.

. . . Though breath, or spirit, or ghost [says further on Professor Müller] are the most common names . . . we speak . . . of the shades of the departed, which meant originally their shadows. Those who first introduced this expression—and we find it in the most distant parts of the world—evidently took the shadow as the nearest approach to what they wished to express; something that should be incorporeal, yet closely connected with the body. The Greek εἴδωλον, too, is not much more than the Little Ones, the Small Folk. But the curious part . . . is this . . . that people who speak of the life or soul as the shadow of the body, have brought themselves to believe that a dead body casts no shadow, because the shadow has departed from it; that it becomes, in fact, a kind of Peter Schlemihl.†

Do the Amazulu and other tribes of South Africa only thus believe? By no means; it is a popular idea among Slavonian Christians. A corpse which is noticed to cast a shadow in the sun is deemed a sinful soul rejected by heaven itself. It is doomed henceforth to expiate its sins as an earth-bound spirit, till the Day of the Resurrection.

Both Lander and Catlin describe the savage Mandans as placing the skulls of their dead in a circle. “Each wife knows the skull of her former husband or child, ‘and there seldom passes a day that she does not visit it, with a dish of the best cooked food . . .

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* [Müller, Introduction, etc., p. 361.]

† [Op. cit., p. 365.]

There is scarcely an hour in a pleasant day, but more or less of these women may be seen sitting or lying by the skull of their child or husband—talking to it in the most pleasant and endearing language that they can use (as they were wont to do in former days) and seemingly getting an answer back.’”*

What these poor, savage Mandan mothers and wives do, is performed daily by millions of civilized Spiritualists, and but the more proves the universality of the conviction that our dead hear and can answer us. From a theosophical, magnetic—hence in a certain sense a scientific—standpoint, the former have, moreover, far better reasons to offer than the latter. The skull of the departed person, so interrogated, has surely closer magnetical affinities and relations to the defunct, than a table through the tippings of which the dead ones answer the living; a table, in most cases, which the spirit while embodied had never seen nor touched. But the Spiritualists are not the only ones to vie with the Mandans. In every part of Russia, whether mourning over the yet fresh corpse, or accompanying it to the burying ground, or during the six weeks following the death, the peasant women as well as those of the rich mercantile classes, go on the grave to shout, or in Biblican phraseology to “lift up their voices.” Once there, they wail in rhythm, addressing the defunct by name, asking of him questions, pausing as if for an answer.

Not only the ancient and idolatrous Egyptians and Peruvians had the curious notion that the ghost or soul of the dead man was either present in the mummy, or that the corpse was itself conscious, but there is a similar belief now among the orthodox Christians of the Greek and the Roman churches. We reproach the Egyptians with placing their embalmed dead at the table; and the heathen Peruvians with having carried around the fields the dried-up corpse of a parent, that it might see and judge of the state of the crops. But what of the Christian Mexican of today, who under the guidance of his priest, dresses up his corpses in finery; bedecks them with flowers, and in case of the defunct happening to be a female—even paints its cheeks with rouge.

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* Quoted from Catlin by H. Spencer in The Principles of Sociology, London, 1876, Chap. xxi, pp. 326-27.

Then seating the body in a chair placed on a large table, from which the ghastly carrion presides, as it were, over the mourners seated around the table, who eat and drink the whole night, and play various games of cards and dice, consult the defunct as to their chances. On the other hand, in Russia, it is a universal custom to crown the deceased person's brow with a long slip of gilt and ornamented paper, called Ventchik (the crown), upon which a prayer is printed in gaudy letters. This prayer is a kind of a letter of introduction with which the parish priest furnishes the corpse to his patron Saint, recommending the defunct to the Saint's protection.* The Roman Catholic Basques write letters to their deceased friends and relatives, addressing them to either Paradise, Purgatory or—Hell, according to the instructions given by the Father confessor of the late addressees and, placing them in the coffins of the newly departed, ask the latter to safely deliver them in the other world, promising as a fee to the messenger, more or less masses for the repose of his soul.

At a recent séance, held by a well known medium in America,—(see Banner of Light, Boston, June 14th, 1879).

. . . Mercedes, late Queen of Spain, announced herself, and came forth in full bridal array—a magnificent profusion of lace and jewels, and spoke in several different tongues with a linguist present. Her sister, the Princess Christina, came also just after in much plainer costume, and with a timid school-girl air.

Thus, we see that not only can the dead people deliver letters, but, even returning from their celestial homes, bring back with them their "lace and jewels." As the ancient pagan Greek peopled his Olympian heaven with feasting and flirting deities; and the American Red Indian has his happy hunting-grounds where the spirits of brave chiefs bestride their ghostly steeds, and chase their phantom game; and the Hindu his many superior lokas, where their numerous gods live in golden palaces, surrounded with all manner of sensual delights; and the Christian his New Jerusalem with streets of "pure gold, as it were transparent glass,"

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* It runs in this wise: "St. Nicholas (or St. Mary so-and-so), holy patron of — (follow defunct's full name and title), receive the soul of God's servant, and intercede for remission of his (or her) sins."

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and the foundations of the wall of the city “garnished . . . with precious stones”; where bodiless chirping cherubs and the elect, with golden harps, sing praises to Jehovah; so the modern Spiritualist has his “Summer Land Zone within the Milky Way,”* though somewhat higher than the celestial territories of other people.† There, amid cities and villages abounding in palaces, museums, villas, colleges and temples, an eternity is passed. The young are nurtured and taught, the undeveloped of the earth matured, the old rejuvenated, and every individual taste and desire gratified; spirits flirt, get married, and have families of children.‡

Verily, verily we can exclaim with Paul, “O death, where is thy sting; O grave, where is thy victory!” Belief in the survival of the ancestors is the oldest and most time-honoured of all beliefs.

Travellers tell us that all the Mongolian, Tatar, Finnish, and Tungusic tribes, besides the spirits of nature, deify also their ancestral spirits. The Chinese historians, treating of the Turanians, the Huns and the Tukui—the forefathers of the modern Turks—show them as worshipping “the spirits of the sky, of the earth, and the spirits of the departed.” Medhurst enumerates the various classes of the Chinese spirits thus: The principal are the celestial spirits (tien shin); the terrestrial (ti-ki); and the ancestral or wandering spirits (jin kwei).

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* See Stellar Key to the Summer Land, by Andrew Jackson Davis.

† In the same author’s work—The Spiritual Congress, Galen says through the clairvoyant seer: “Between the Spirit Home and the earth, there are, strewn along the intervening distance . . . more than four hundred thousand planets, and fifteen thousand solar bodies of lesser magnitude.”

‡ The latest intelligence from America is that of the marriage of a spirit daughter of Colonel Eaton, of Leavenworth, Kansas, a prominent member of the National Democratic Committee. This daughter, who died at the age of three weeks, grew in some twenty-odd years in the Summer-Land, to be a fine young lady and now is wedded to the spirit son of Franklin Pierce, late President of the U.S. The wedding, witnessed by a famous clairvoyant of New York, was gorgeous. The “spirit bride” was “arrayed in a dress of mild green.” A wedding supper was spread by the spirit’s order, with lights and bouquets, and plates placed for the happy couple. The guests assembled, and the wedded ghosts fully “materialized” themselves and sat at table with them. (New York Times, June 29th, 1879.)

Among these, the spirits of the late Emperors, great philosophers, and sages, are revered the most. They are the public property of the whole nation, and are a part of the state religion, “while each family has its own manes which are treated with special reverence and honoured by many superstitious rites.”*

But if all nations equally believe in, and many worship, their dead, their views as to the desirability of a direct intercourse with these late citizens differ widely. In fact, among the educated, only the modern Spiritualists seek to communicate constantly with them. We will take a few instances from the most widely separated peoples. The Hindus, as a rule, hold that no pure spirit of a man who died reconciled to his fate, will ever come back bodily to trouble mortals. They maintain that it is only the bhûtas —the souls of those who depart this life, unsatisfied and having their terrestrial desires unquenched, in short, bad, sinful men and women—who become “earth-bound.” Unable to ascend at once to Moksha, they have to linger upon earth until either their next transmigration or complete annihilation, and thus take every opportunity to obsess people, especially weak women. So undesirable is to them the return or apparition of such ghosts, that they use every means to prevent it. Even in the case of the most holy feeling—the mother’s love for her infant—they adopt measures to prevent her return to it. There is a belief among some of them that whenever a woman dies in childbirth, she will return to see and watch over her child. Therefore, on their way back from the ghât, after the burning of the body—the mourners thickly strew mustard seeds all along the road leading from the funeral pile to the defunct’s home. For some inconceivable reason they think that the ghost will feel obliged to pick up, on its way back, every one of these seeds. And, as the labour is slow and tedious, the poor mother can never reach her home before the cock crows, when she is obliged—in accordance with the ghostly laws—to vanish, till the following night, dropping back all her harvest.

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* [Quoted by M. Müller, in Introduction, etc., p. 208—Compiler.]

Among the Tchuvashes, a tribe inhabiting Russian domains, a son, whenever offering sacrifice to the spirit of his father, uses the following exorcism: “We honour thee with a feast; look, here is bread for thee, and different kinds of meat; thou hast all thou canst desire: but do not trouble us, do not come back near us.”* Among the Lapps and Finns, those departed spirits which make their presence visible and tangible, are supposed to be very mischievous and “the most mischievous are the spirits of the priests.” Everything is done to keep them away from the living. The agreement we find between this blind popular instinct and the wise conclusions of some of the greatest philosophers, and even modern specialists, is very remarkable. “Respect the spirits and—keep them at a distance”—said Confucius, six centuries B.C. Nine centuries later, Porphyry, the famous anti-theurgist, writing upon the nature of various spirits, expressed his opinion upon the spirits of the departed by saying that he knew of no evil which these pestilent demons would not be ready to do. And, in our own century, a kabalist, the greatest magnetizer living, Baron Du Potet, in his La Magie Dévoilée, warns the spiritists not to trouble the rest of the dead. For “the evoked shadow can fasten itself upon, follow, and for ever afterwards influence you; and we can appease it but through a pact which will bind us to it—till death!”

But all this is a matter of individual opinion; what we are concerned with now is merely to learn how the basic fact of belief in soul-survival could have so engrafted itself upon every succeeding age—despite the extravagances woven into it—if it be but a shadowy and unreal intellectual conception originating with “primitive man.” Of all modern men of science, although he does his best in the body of the work to present the belief alluded to as a mere “superstition”—the only satisfactory answer is given by Prof. Max Müller, in his Introduction to the Science of Religion. And by his solution we have to abide for want of a better one.

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* M. A. Castrén, Vorlesungen über die Finnische Mythologie, p. 122. [Quoted by Max Müller in Introduction, etc., p. 213.]

He can only do it, however, by overstepping the boundaries of comparative philology, and boldly invading the domain of pure metaphysics; by following, in short, a path forbidden by exact science. At one blow he cuts the Gordian knot which Herbert Spencer and his school have tied under the chariot of the "Unknowable." He shows us that: "there is a philosophical discipline which examines into the conditions of sensuous or intuitional knowledge," and "another philosophical discipline which examines into the conditions of rational or conceptual knowledge"; and then defines for us a third faculty. . .

. . . the faculty of apprehending the Infinite, not only in religion but in all things; a power independent of sense and reason, a power in a certain sense contradicted by sense and reason, but yet a very real power, which has held its own from the beginning of the world, neither sense nor reason being able to overcome it, while it alone is able to overcome both reason and sense."*

The faculty of Intuition—that which lies entirely beyond the scope of our modern biologists—could hardly be better defined. And yet, when closing his lecture upon the superstitious rites of the Chinese, and their temples devoted to the worship of the departed ancestors, our great philologist remarks: "All this takes place by slow degrees; it begins with placing a flower on the tomb; it ends with worshipping the spirits . . ."†

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* [Müller, op. cit., p. 18.]

† [Op. cit., p. 214]

“LIEUTENANT-COLONEL ST. ANTHONY”

[The Theosophist, Vol. I, No. 3, December, 1879, pp. 62-63]

In 1808 Juan VI, then Prince-Regent of Portugal, fearing Napoleon I, made his escape to Brazil; and in 1815, was crowned monarch of the United Kingdom of Portugal, Brazil, and Algarve. Recalled to his country by the Cortes of Portugal, he sailed back to Lisbon in 1821. And now, a very interesting document, containing neither more nor less than the appointment of long-dead St. Anthony to the rank of Lieutenant-Colonel in the Portuguese army, by this Prince, is just published in the Lisbon paper Revista Militar. The following is a verbatim translation from the Portuguese of this unique proclamation:

. . . Don Juan, by the will of God, Prince-Regent of Portugal and both Algarve, of the two seas on both sides of Africa, Ruler of Guinea, and master of navigation and commerce in Ethiopia, Arabia, Persia and India, etc., etc., etc. By the present we declare to all whom it may concern that, in consideration of our special devotion to the very glorious St. Anthony, who, moreover is constantly addressed in all their needs and in full faith by the inhabitants of this capital, and likewise for the reason that the belligerent powers of our armies are evidently under the protection and enjoying the blessing of God, and that thus the peace of Portugal is ensured—a propitious result which, we are firmly persuaded, is solely due to the powerful intercession of the said Saint—we have resolved: to confer upon him the rank of Lieutenant-Colonel, and an adequate salary, which will be received by him in the shape of our royal decorations and orders (forma das minhas reaes ordens), through the office of Field-marshal Xaviers Cabra da Cunhá, who in his capacity of General-Adjutant, is now temporarily holding the office of Commander-in-Chief of our armies. So be it. The said salary to be entered in the official books, and to be paid regularly at each term. In assurance of the authenticity of the present we herewith sign it with our name, and stamp it with the large seal bearing our arms. Given in the city of Rio de Janeiro, August 31st, A.D. 1814.

We may add that this is not the first time that deceased saints have been appointed to high military positions. Saint Yago, in his capacity of Captain-General, received for years his salary from the Spanish Treasury, it being turned over by him (?) to the Church bearing his name.

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FOOTNOTE TO “A STRANGE REVERY”

[The Theosophist, Vol. I, No. 3, December, 1879, p. 76]

[The writer, having contributed some remarks on the ancient glory of Aryavarta, expresses his hope of seeing it soon restored through the efforts of the Theosophical Society and the help of The Theosophist.]

Our welcome contributor is a Rajput and imbued, apparently, with that chivalrous ardour which ever characterized that warrior race. While disclaiming for our journal or Society, all pretense of assuming the leadership, or aspiring to anything more than a very humble part in the great work of Indian national reform, we nevertheless affirm the sincerity of our motives, and publish without emendation our brother’s words, in the hope and belief that his noble patriotism will awaken responsive echoes all over the land. For the regeneration of India must be effected by the efforts of her own children.

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AN OLD BOOK AND A NEW ONE

[The Theosophist, Vol. I, No. 3, December, 1879, pp. 77-79]

The nineteenth century is the century of struggle and strife, par excellence; of religious, political, social, and philosophical conflict. The biologists could and would not remain silent witnesses of this memorable crisis. Clad from head to foot in the panoply of exact sciences; hardened in battles against ignorance, superstition and falsehood, they rushed to their places in the ranks of the fighters and, as those having authority, began the work of demolition.

But who destroys ought to rebuild; and exact science does nothing of the kind, at least so far as the question of the highest psychological aspirations of humanity is concerned. Strange to say, yet nevertheless an incontrovertible fact, the duty has fallen upon the daily augmenting body of Spiritualists, to sweep away the mangled débris of the warfare, and rebuild from the ruins of the past something more tangible, more unassailable than the dreamy doctrines of theology. From the first, Spiritualism has fortified its positions by ocular demonstrations, slowly but surely replacing fanciful hypothesis and blind faith with a series of phenomena which, when genuine, invite the crucial tests of the most exacting experimentalists.

It is one of the most curious features of the day, to see science in her double rôle of the aggressor and [the] attacked. And it is a sight, indeed, to follow the steady advance of the columns of “infidelity” against the strongholds of the Church, simultaneously with the pushing back of materialism towards its last entrenchments by the Spiritualists. Both the fundamental doctrines of theology, and the cold negations of science, have of late been successfully assailed by learned and skillful writers. And, it can hardly be denied, that there are strong indications of wavering on the part of both the attacked parties, with an evident disposition to capitulate.

The Speaker’s Commentary, followed by the new edition of the revised Bible, giving up as it despairingly does, the hitherto treasured Mosaic miracles, and the recent additions to the party of the Spiritualists of more than one great man of science, are impressive facts. Canon Farrar, of Westminster Abbey, destroys the old-fashioned belief in the eternity of hell, and the veteran and learned philosopher, Dr. Fichte of Germany, dying, all but confesses his belief in the philosophy of Spiritualism! Alas, for the Philistines of Biology; this Goliath whom they but put forth as their champion was slain by a single medium, and the spear which seemed as big and strong “as a weaver’s beam,” has pierced their own sides!

The most recent development of this double conflict is a work which comes just at a time to palliate the evil effects of another one which preceded it. We refer to The Mechanism of Man, by Mr. Serjeant Cox, the Anthropogenie of Professor Haeckel. The latter had sown wind and reaped the whirlwind; and a furious hurricane it was at one time. The public had begun to look up to the Jena professor as to a new saviour from the “dark superstitions” of the forefathers. Reaction had come. Between the dying infallibility of the Churches, the not over-satisfactory results of Spiritualism, and, for the average masses, far too deep and philosophical researches of Herbert Spencer, Bain, and the great lights of exact Science, the public was hesitating and perplexed. On the one hand, it had a strong, and ever growing desire to follow a progress that went hand in hand with science; but, notwithstanding its late conquests, science finds missing links at every step, dreary blanks in its knowledge, “chasms” on whose brinks its votaries shudder, fearing to cross. On the other hand, the absurdly unjust ridicule cast upon the believers in phenomena, held back the general public from personal investigation. True, the Church or rather the “schoolmen’s philosophy,” miscalled Christianity, as Huxley has it, was daily offering to compromise, and with but a slight effort of diplomacy one might remain within the fold, while disbelieving even in a personal devil, without risking to “smell of the faggott.”

But the spell was broken and the prestige quite gone. For faith there is no middle ground. It must be either completely blind, or it will see too much. Like water, it ceases to be pure as soon as the smallest foreign ingredient is introduced.

The public is a big child; cunning yet trusting, diffident and yet credulous. Is it cause for wonder then, that while it hesitated between the conflicting parties, a man like Haeckel, vain and presumptuous, notwithstanding his great learning, ever ready to dogmatize upon problems for the solution of which humanity has thirsted for ages, and which no true philosophical mind will dare presume to answer conclusively—secured at one time the greatest attention for his Anthropogeny? Between men like Balfour Stewart, Du Bois-Reymond, and other honest scientists, who confess their ignorance, and one who proclaims that he has solved every riddle of life, and that nature has disclosed to him her last mystery, the public will rarely hesitate. As one of Haeckel's critics remarks, a street quack, with his panacea medicine, will often secure a far more liberal and numerous audience than an honest and cautious physician. Anthropogeny has plunged more minds into a profound materialism than any other book of which we have knowledge. Even the great Huxley was at one time inclined (see "Darwin and Haeckel," Popular Science Monthly for March, 1875), more than was needed, to support Haeckel's views, and laud his book, which he called "a milestone indicating the progress of the theory of evolution," a "real life book, full of power and genius, and based upon a foundation of practical, original work, to which few living men can offer a parallel." Whether the father of Protoplasm continues to think so to this day, is a matter of little consequence, though we doubt it. The public, at least, was speedily disabused by the combined efforts of the greatest minds of Europe.

In this famous work of Haeckel's, not only is man refused a soul, but an ancestor is forced upon him, in the shape of a formless, gelatinous Bathybius Haeckelii—the protoplasmic root of man—which dwelt in the slime at the bottom of the seas "before the oldest of the fossiliferous rocks were deposited."

Having transformed himself, in good time, into a series of interesting animals—some consisting of but one bowel, and others of a single nose (Monorhinae), all evolved out of Professor Haeckel's fathomless ingenuity, our genealogical line is led up to, and stops abruptly at the soulless man!

We have nothing whatever against the physical side of the theory of evolution, the general theory of which we thoroughly accept ourselves; neither against Haeckel's worms, fishes, mammals, nor, finally, the tailless anthropoid—all of which he introduces to fill up the hiatus between ape and man—as our forefathers. No more do we object to his inventing names for them and coupling them with his own. What we object to is the utter unconcern of the Jena professor as to the other side of the theory of evolution: to the evolution of spirit, silently developing and asserting itself more and more with every newly perfected form.

What we again object to is that the ingenious evolutionist not only purposely neglects, but in several places actually sneers at the idea of a spiritual evolution, progressing hand in hand with the physical, though he might have done it as scientifically as he did the rest and—more honestly. He would thereby have missed, perhaps, the untimely praises of the protoplasmic Huxley, but won for his Anthropogeny the thanks of the public. Per se, the theory of evolution is not new, for every cosmogony—even the Jewish Genesis, for him who understands it—has it. And Manu who places special creation with periodical revolutions or Pralayas, followed, many thousands of years ago, the chain of transformation from the lowest animal to the highest—man, even more comprehensively if less scientifically (in the modern sense of the word) than Haeckel. Had the latter held more to the spirit of the modern discoveries of biology and physiology than to their dead-letter and his own theories, he would have led, perhaps, a new hegira of science separating itself violently from the cold materialism of the age.

No one—not even the staunchest apostle of Positivism—will deny that the more we study the organisms of the animal world, and assure ourselves that the organ of all psychical manifestation is the nervous system, the more we find the necessity of plunging deeper into the metaphysical world of psychology, beyond the boundary line hitherto marked for us by the materialists. The line of demarcation between the two modes of life of the vegetable and animal worlds is yet terra incognita for every naturalist. And no more will anyone protest against the scientifically established truism that intelligence manifests itself in direct proportion with the cerebral development, in the consecutive series of the animal world. Following then, the development of this system alone—from the automatic motions produced by the simple process of what is called the reflex action of the ascidian mollusk, for instance, the instinctive motions of the bee, up to the highest order of mammalians and ending, finally, with man—if we invariably find an unbroken ratio of steady increase in cerebral development, hence—a corresponding increase of reasoning powers, of intelligence—the deduction becomes irresistible that there must be a spiritual as well as a physical evolution.

This is the A.B.C. of physiology. And are we to be told that there is no further development, no future evolution for man? That there is a prospect on earth for the caterpillar to become a butterfly, for the tadpole to develop into a higher form, and for every bird to live after it has rid itself of its shell, while for man, who has evoluted from the lowest to the highest point of physical and mental development on this earth, all further conscious, sentient development is to be arrested by the dissolution of his material organization? That, just as he has reached the culminating point, and the world of soul begins unfolding before his mind; just as the assurance of another and a better life begins dawning upon him; his memory, reason, feeling, consciousness, intelligence, and all his highest aspirations are to desert him in one brief moment, and go out into eternal darkness? Were it so, knowledge, science, life, and all nature itself, would be the most idiotic of farces?

If we are told that such a research does not pertain to the province of positive sciences, that no exact and accurate deductions are to be made out of purely metaphysical premises, then we will inquire, why should then deductions, as hypothetical deductions, from purely imaginary data, as in the case of Haeckel's Bathybius and tailless anthropoid, be accepted as scientific truths, as no such missing link has ever yet been found, any more than it has been proved that the invertebrated moner, the grandparent of the lovely amphioxus, or that philosophical recluse—the Bathybius, ever existed?

But now, peace to the ashes of our direct ancestor! The venerable Professor Virchow, backed by an army of infuriated naturalists, passing like the powerful khamsin, the wind of the desert, over the plains of hypothetical speculations, destroyed all our best hopes for a closer acquaintance with our noble relatives of the slimy ooze. Beginning with Bathybius, whom he dragged out of his sea-mud—to show he was not there—the Berlin savant evinced no more respect for the Simiae Catarrhinae (our tail-blessed ancestor) whom he hurled back into non-being. He went further and crushed out of existence even the beautiful tailless ape—the missing link! So strong was the reaction of thought as to the merits of Haeckel's work, that it well-nigh knocked off his legs even the innocent though first cause of Anthropogeny—the great Charles Darwin, himself.

But the mischief is done, and it requires mighty powerful restoratives to bring the ex-admirers of Haeckel back to a belief in the human soul. Serjeant Cox's The Mechanism of Man: An answer to the Question: What Am I? now in its third edition, will remain as one of the most powerful answers to the soul-destroying sophistry of Heackel and his like. It is quite refreshing to find that a work upon such an unwelcome subject—to the men of science—a book which treats of psychology and its phenomena, is so eagerly welcomed by the educated public. In reviewing it, a London weekly very truly remarks that:

. . . The Scientists have had a capital time of it lately; they have been able to raise a cloud of doubts about the most serious questions of life; but they have not been able to solve one of the difficulties they raised.

Into the arena which they occupied few men dared to enter and withstand them, so that the boastful cry the Scientists raised has gone echoing far and wide, that the old foundations of belief in Immortality were myths, fit for weak-minded people. In Serjeant Cox, however, the timid believers have found [a] champion able to fight the Scientists with their own weapons; able to pursue the theories raised by them to their ultimate conclusions; able to unmask the pretentious arrogance of men who would destroy simply because they cannot appreciate; men who would pull down, but cannot build up anything to take the place of the wrecked structure.

But we will now let the author speak for himself:

. . . The Scientists began by denial of the facts and phenomena, not by disproof of them; by argument a priori that they cannot be and therefore are not. That failing, the next step was to discredit the witnesses. They were not honest; if honest, they were not competent; if competent by general intelligence and experience, in the particular instances they were the victims of illusion or delusion. That is the present position of the controversy. The assertion is still repeated here, with entire confidence, that the Mechanism of Man is directed and determined by some intelligent force within itself; that the existence of that force is proved by the facts and phenomena attendant upon the motions of that mechanism in its normal and its abnormal conditions; that this force is by the same evidence proved to be the product of something other than the molecular mechanism of the body; that this something is an entity distinct from that molecular structure, capable of action beyond and apart from it; that this Something is what is called SOUL, and that this soul lives after it has parted from the body.

This subject, that man has a soul—which so many men of science, especially physicians and psychologists deny—is treated in the work under notice with the utmost ability. Numberless new avenues—as the result of such a knowledge when proved—are opened to us by this able pioneer; and under his skillful treatment that hope which was blighted for the moment by the brutal hand of Positivism, is rekindled in the reader’s breast, and death is made to lose its terrors. So confident is the author that upon the solution of this enigma—which is one but to those who will not see—depend the most important questions to humanity, such as disease, old age, chronic and nervous sufferings, many of which are now considered as beyond human help, that he thinks that a perfect acquaintance with psychology will be of the utmost help in treating even the most obstinate diseases. He pointedly reminds his readers that:

. . . It seems scarcely credible, but it is literally true that the most learned physician cannot tell us by what process any one medicine he administers performs its cures! He can say only that experience has shown certain effects as often found to follow the exhibition of certain drugs. But he certainly does not know how those drugs produce those effects. It is strange and distressing to observe what irrational prejudices still prevail in all matters connected with the physiology of body and mind, and their mutual relationship and influences, even among persons otherwise well informed and who deem themselves educated. It is still more strange that not the least prejudiced nor the least instructed in these subjects are to be found in the profession whose business it is to keep the human machine in sound working condition.

Serjeant Cox need scarcely hope to count the practising physicians among his admirers. His last remark is more applicable to Chinese medicine, whose practitioners are paid by their patients only so long as they preserve their health, and have their pay stopped at the first symptoms of disease in their patrons—than in Europe. It seems rather the "business" of the European doctor to keep the human machine in an unsound condition. Human suffering is for European physicians, as the torments of purgatory for the priest—a perennial source of income.

But the author suggests that "the cause of this ignorance of the laws of life, of Mental Physiology and of Psychology" is that "they are not studied as we study the structure which that Life moves and that Intelligence directs." He asks whether it has

. . . never occurred to the Physician and the Mental Philosopher that possibly in the laws of life, in the physiology of mind, in the relationship of the conscious Self and the body, more even than in the structure itself, are to be found the causes of many of the maladies to which that structure is subject. Therefore, that in the investigation of these laws, the secret is to be sought of the operation of remedies, rather than in the molecular structure where for centuries the Doctors have been exclusively hunting for them with so little success?

Dr. Wm. A. Hammond, of New York, the famous professor of diseases of the mind and nervous system, experimented for years with the celebrated "Perkins' tractors," metal discs, whose fame at one time nearly came to grief, through the cunning fraud of an English speculator.

This man, who was making a specialty of the metallic treatment, was detected in imitating the expensive gold, silver, copper, and nickel rings, with rings of wood painted or gilded. But the results were not changed; patients were cured! Now this is a clear case of psychological and mesmeric power. And Dr. Hammond himself calls it "nothing more than the power of one mind over another." This noted materialist is thoroughly convinced that if one person suggests an idea to another who has complete faith in that person's power, the one acted upon will experience all the sensations the operator may suggest to him. He has made a number of experiments and even published presumably learned papers upon the subject. And yet Mesmerism, Spiritualism, and occult psychological phenomena in general, upon the investigation of which Serjeant Cox lays the greatest stress, have no bitterer enemy or more active opponent than the New York celebrity. We need only recall his dogmatic attitude in the case of Miss Mollie Fancher, of Brooklyn, a respectable young girl, who, according to the statement of Dr. Charles E. West, has lived without any food for over nine years. This extraordinary girl never sleeps—her frequent trances being the only rest she obtains; she reads sealed letters as though they were open; describes distant friends; though completely blind, perfectly discriminates colours; and finally, though her right hand is rigidly drawn up behind her head, by a permanent paralysis, makes embroidery upon canvas, and produces in wax, without having taken a lesson in the art, and with neither a knowledge of botany nor even models to copy, flowers of a most marvellously natural appearance. In the case of this phenomenal patient, there are numbers of thoroughly reliable and well educated witnesses to testify for the genuineness of the phenomena. The joint testimony of several respectable clergymen, of Professor West, of Mr. H. Parkhurst, the astronomer, and of such physicians as Drs. Speir, Ormiston, Kissam and Mitchell, is on record. With all this examined and proved, Dr. Hammond, notwithstanding his personal experience of the "power of mind over matter," had not a jot to give the reporter in explanation of the phenomenon, but the words "humbug!—a clear case of deception! . . . Simply the deception of a hysterical girl, Sir.". . . "But has she deceived all these clergymen and physicians, and for years?" inquired the reporter.

"Oh, that's nothing. Clergymen are the most gullible men in the world, and physicians who have not made a study of nervous diseases are apt to be imposed upon by these girls." . . . (The N.Y. Sun, of Nov. 25Th, 1878).

We doubt whether even Serjeant Cox's able book, though he is President of the Psychological Society of Great Britain and ought to be a competent witness, will make any more impression upon such a mind as that of the physician Hammond than a ball of snow upon the rock. And since the multitude suffers itself to be led by such sciolists as he, this able book may have to wait another generation before receiving that need of appreciation which it merits. And yet, no author treating on psychology has ever built up with more scientific precision or force of argument his proofs of the existence of a soul in man, and its manifestation in the "mechanism of man." He concludes the work with the following remarks:

. . . Scientists may sneer at Psychology as being visionary science, based upon mere assumption and dealing with that whose very existence is problematical. But its subject matter is as real as that with which they deal. Even were it not so, the more important it would be that the study of it should be pursued, with an honest endeavour to ascertain if the foundation on which it is erected be sound or baseless—that if, after due investigation, it be found to be false, the world may cease from a vain labour; but that, if it be proved a truth, Man may have the blessed assurance that, as a fact and not merely as a faith, he has a Soul and inherits an Immortality.

We wish all such learned authors completest success in their noble efforts to bring back humanity to the Light of Truth—but we have but little hope for the nineteenth century.

NOCTURNAL THOUGHTS ON NEWSPAPER CLIPPINGS

[The Theosophist, Vol. I, No. 3, December, 1879, pp. 79-81]

We begin with a strange story from the Gainesville Eagle—an American journal: —

. . . Some time ago Dr. Stephenson was prospecting the vast hornblende and chloritic slate formation between Gainesville and Jefferson, and found a singular rock on the land of Mr. Frank Harrison, which he considers one of the most interesting and inexplicable productions of the laws of chemical affinity. The boulder of hornblende weighs nearly a ton, is black, and crystallized through it in seams about one-eighth of an inch thick of white quartz are the figures 1791. They are about four inches long and placed at equal distances from each other. It is common in all plutonic rock to see seams of quartz traverse the granite, gneiss, hornblende and other classes of rocks in various directions, from one-eighth of an inch to a foot or more, which sometimes cross each other, but never with the regularity and symmetry of this. It has not been one thousand years since the Arab invented our numerals, from 1 to 10, and we find here in perfect form the same figures, made by the laws of chemical affinity on the oldest rocks, which formed the crust of the earth countless millions of years before there was a vegetable or animal in existence.

It may be a meaningless freak of nature, and it may be the freak of a sensational and not over scrupulous reporter: either is possible, and a great caution is certainly required, before we credit such an extraordinary piece of news. But what is a freak of nature? The effect of a natural cause; not even a “freak” can happen otherwise. And yet, when this cause is evident who ever presumes to go any deeper into its origination? Not the scientists; for these generally leave the prior causes to take care of themselves.

H. P. BLAVATSKY AROUND 1870

NORENDRONÂTH SEN
Proprietor and Editor of The Indian Mirror of Calcutta,
and personal pupil of Masker K. H.

Some superstitious souls and the Christians might attribute the mysterious figures to some occult and even a most intelligent cause. Some may see a connection between them and the French Revolution; others with the finger of God Himself, who traced them for some unfathomable reason, to seek to penetrate which would be a sacrilege. But now, times and men are changed. The strong-backed, convenient, maid-of-all-work called “Will of God” and “Providence,” upon which these amiable and unconscious blasphemers (regarded as very pious Christians) pile all the garbage and evils of imperfect nature—has a time of rest. The All-Perfect is no more held responsible for every calamity and inexplicable event, except by a few of the above-named pious souls. Least of all by the men of science. The Christian “Will of God” in company with the Mohammedan Kismet are handed over to the emotional Methodist and the irrepressible Mullah.

Hence, the cause of the figures—if figures there are—comes within the category of scientific research. Only, in this case, the latter must be taken in its broadest sense, that which embraces within the area of natural sciences psychology, and even metaphysics. Consequently, if this story of the marvellous boulder should prove something more than a newspaper hoax, originating with an idle reporter, we will have, perhaps, some comments to offer. We may then, strengthen our arguments by giving a few sentences from a curious manuscript belonging to a Fellow of the Theosophical Society in Germany, a learned mystic, who tells us that the document is already on its way to India. It is a sort of diary, written in those mystical characters, half ciphers, half alphabet, adopted by the Rosicrucians during the previous two centuries, and the key to which, is now possessed by only a very few mystics. Its author is the famous and mysterious Count de Saint-Germain; he, who before and during the French Revolution puzzled and almost terrified every capital of Europe, and some crowned Heads; and of whom such a number of weird stories are told. All comment now would be premature.

The bare suggestion of there being anything more mysterious than a blind “freak” of nature in this particular find, is calculated to raise a scornful laugh from every quarter, with the exception, perhaps, of some Spiritualists and their natural allies, the Theosophists.

Our space is scant, so we will make room for another, and far more extraordinary story, endorsed by no less a personage than Marshal MacMahon, ex-President of the Republic of France, and credited—as in religious duty bound—by some hundred millions of Roman Catholics. We admit it the more willingly since, had any such story originated with either the Theosophists or the Spiritualists, it would have been straightway ridiculed and set down as a cock-and-bull fable. But circumstances alter cases—with the Catholics; none, however sceptical at heart, will dare laugh (above his breath) at a story of supernatural “miracles” worked by the Madonna and her Saints, or by Satan and his imps. For such “miracles” the Church holds a patent. The fact tacitly conceded, if not always secretly believed, by such a tremendous body of Christians, for anyone to discredit the power of the devil, even in this age of free thought, makes him ranked at once with the despised infidels. Only the Spiritualists and Theosophists have made themselves culpable in the eyes of the panegyrists of reason, and deserve to be called “lunatics” for believing in phenomena produced by natural causes. Even Protestants are warned against pooh-poohing the story we here quote; for they too are bound by their Calvanistic and other dogmas to believe in the power of Satan—a power accorded the Enemy of Man by the ever inscrutable—“Will of God.”

[Follows the narrative from the Catholic Mirror of Baltimore regarding a remarkable experience with a native sorcerer, which Marshal MacMahon had while in Algiers.]

Unlike the Marshal, we have something to say. The Spiritualists would advance a very easy and well-known theory to “account” for it, and the Theosophists—though, perhaps, slightly modifying it, would follow suit. But then, they would have the great body of Roman Catholics against them. Their theory, or, shall we say, “infallible dogma”?— is, if the story be true, that the Arab corporal had sold his soul to the Father of Evil.

But, though presumably all-powerful for mischief, old Nick found his match in the leaden charm, or medal of the Virgin; and, gnashing his teeth, had to take to his heels before the presence of the image of the Queen of Heaven. Well, one theory is as good as any other when we come to hypotheses. But then,—the infidels might ask—why not give a slight extra stretch to that divine power, and rid humanity at once and for ever of that eternal mischief-maker, who, "as a roaring lion, walketh about, seeking whom he may devour"? Weak is humanity and faltering the steps of man! Why not, at one clip, save it from the snares of the devil; the more so as humanity, if incapable of resisting such a power, is weak through no fault of its own, but again because it so pleased kind Providence? Surely, if a simple leaden amulet has such a virtue of putting to flight the devil, how much more ought the blessed Virgin herself do. Especially, since of late she has taken to visiting in person and so often the famous grotto at Lourdes.

But then—dreadful thought!—how could the wicked be sentenced to eternal perdition? Whither could the sinner direct his trembling steps, when once that kingdom "where the worm dieth not, and the fire is never quenched" is annexed by the Romish Imperial Raj of Heaven? Impassable chasm, sharp horns of a dilemma! So long as it bears its name, Christianity cannot get rid of the devil, without, so to say, committing a most dreadful, unthinkable suicide. Some years ago the pious and holy Cardinal, Father Ventura di Raulica, expressed his opinion upon the subject. "To demonstrate," he says, "the existence of Satan, is to reestablish one of the fundamental dogmas of the Church, which serve as a basis for Christianity, and without which it would be but a name. . . ." And, the very Catholic Chevalier Gougenot des Mousseaux adds,—Satan is "the Chief Pillar of Faith. . . . But for him, the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense" (Moeurs et Pratiques des Démons, p. x).

Thus we see that the next and most logical move of the infallible Church would be to institute a yearly vote of thanks—a Te Deum—to the Devil. This happy thought is not copyrighted, and His Holiness is welcome to it.

The more so, as it seems that again, for some inscrutable and providential reasons better known in heaven than comprehended upon earth, not only the Devil, but even simple mortals are allowed to do the deeds of darkness. In the following horrifying trick, played lately at the above-mentioned miracle-working grotto of Lourdes, we find the “Protectress” utterly incapable of protecting even herself. We copy this sad tale of human infamy also from our pious contemporary—The Catholic Mirror:

. . . DESECRATION AT LOURDES.—A very strange story comes to us from France—a story difficult to credit, but our authority is trustworthy. All who have been at the miraculous shrine at Lourdes must have been struck by the number of trophies that are the offerings of pious pilgrims, or that the quick recurring miracles have collected in the place. There is a touching appropriateness in the devotion that makes the grateful pilgrim offer at the shrine the mementoes of his disease which the mercy of heaven has rendered useless. All the walls at Lourdes were hung with crutches, and wooden legs, and wooden arms, to which scrolls were attached with dates and names authenticating the miracles. These trophies, it appears, excited the malignity of the unbelievers. It was a hard thing to scoff at the miracles with such visible testimony of their truth before the eyes of the world. Therefore it was resolved that the testimony must be destroyed. In the dead of the night some miscreants penetrated to the shrine, the religious trophies were collected in a heap and set in flames. They were reduced to ashes. A beautiful rose tree that sprang from a cleft in the rocks was destroyed by the fire, and the face of the statue of the Virgin was scorched and blackened by the smoke. It would be difficult in all history to find a parallel for this dastardly and disgraceful outrage by these “apostles of reason and liberty.”

The “apostles of reason and liberty” are criminals, and ought to be punished—as incendiaries. But the majesty of the Law once vindicated, ought they not, as “apostles of reason” to be allowed to respectfully put a few questions to their judges? As, for instance: how is it that “our blessed Lady of Lourdes,” so prompt at producing “miracles” of the most astounding character, passively suffered such an appalling personal outrage? That was just the moment to show her power, confound the “infidels,” and vindicate her “miracles.”

A better opportunity was never lost. As it is, the criminals scorch and blacken the face of the statue and—get away unscorched, even by the fire of (the Catholic) heaven. Really, it was very indiscreet in our contemporary to publish this story! Perhaps these "apostles" were the disciples and followers of the Zouave Jacob, whose fame as a healer is not inferior to that of our Lady of Lourdes and the miraculous water.* Or, it may be, they had known J. R. Newton, the celebrated American mesmeric "healer," whose large reception rooms are always hung, and no less than the walls of the grotto, with "trophies" of his mesmeric power, "with crutches, wooden legs, and wooden . . . arms" (?)—no! not with wooden arms, for this implies previous amputations of natural arms. And almost magical as are the healing powers of our respected friend Dr. Newton, we doubt whether he has ever claimed the gift of endowing human beings with the extraordinary peculiarity of a cray-fish—i.e., of having a new arm to grow out of an amputated stump, as seems to have been the case at Lourdes according to the Catholic Mirror.

But it is not alone the wondrous "grotto" that proved powerless before the destructive element. The lightning (of God?) showed itself no more a respecter of the house of God and holy shrines than those firebolts, the "apostles of reason and liberty." The number of churches, camp meeting tents, tabernacles and altars destroyed, during these last two years, by hurricane and lightning, in Europe and America, is appalling. And now:—

. . . The famous sanctuary of Madonna de Valmala, situated in the valley of the same name in Switzerland, was struck by lightning on Sunday, August 24th, while the priest was saying Mass at the altar. Six people were struck down by the fatal fluid, one of whom, a little girl was kneeling near her parents, was killed on the spot, and the others are injured beyond hope of recovery. Several persons who were near the door had the soles of their shoes torn off. (Catholic Mirror, Sept. 13th)

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* [Henri-Auguste Jacob was born at Saint-Martin-des-Champs (Seine & Oise), France, March 6, 1828, and died at Paris, October 13, 1913. He was a musician in the Zouave Guard, and started his remarkable healings in 1866. He became widely known for his many beneficent actions, published several curious books and edited the Revue théurgique (May, 1888—April, 1889.—Compiler.]

Dear, dear! The little girl killed while kneeling in prayer, must have been a very wicked child—perhaps the daughter of an “apostle of reason,”—and all the rest “sinners.” Truly inscrutable are thy ways, O kind Providence! Not understanding, we have but to submit. Moreover, to fully satisfy our doubts, and tranquillize our unrestful brains, we have but to bear in mind that which the good and pious Jesuit padris of St. Xavier’s College, Bombay—known throughout Christendom as the most acute of logicians—teach us: namely, that it is but in the wicked logic of men that 2 and 2 necessarily make 4; God, for whom everything is possible, is not so circumscribed; if it pleases Him to command that by a miracle 2 x 2 should become 5, why, even Sir Isaac Newton would have to put up with the new formula.

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MISCELLANEOUS NOTES

[The Theosophist, Vol. I, No. 3, December, 1879, pp. 57-58, 70]

Our revered brother, the Swami Dayânand Saraswati, continues in this number his autobiographical narrative, which the whole Indian press has declared the most interesting portion of our journal. We hope the lesson of his self-sacrificing quest after divine knowledge—that true wisdom which teaches man the nature of his inner Self its source and destiny—will not be thrown away upon the youth of his country. Happy, indeed, would we feel if we could see the bright young men who are flocking into his Arya Samajes, emulating his conduct as well as reverencing his person. No Western reader need be at a loss to understand the interest that attends every movement in his preaching pilgrimage throughout India. And, object as our pandits may to his constructions of Vedic texts, not even the most orthodox can fail in respect for one who joins to a profound knowledge of Sanskrit literature an absolute purity of motive and of life, and a fervid sense of duty never surpassed by reformers.

For Theosophists of every nationality the account of his adventures among adepts of the secret (and sacred) science will have a peculiar charm.

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Dr. Pandurang Gopal, G.G.M.C., a well-known surgeon-oculist and botanist, of Bombay, gives in the present number of our journal the first of a proposed series of articles upon the Indian Materia Medica. As little, or, indeed, we may say less, is known by Western science of this highly important subject than of other questions relating to the motherland of our race. With them all researches practically begin with the period of Greek learning; if we except the very recent data which the Egyptologists and Assyriologists have supplied from their excavations. Though common sense would teach them that men fell sick and were cured before the times of the Asclepiadae, the Pythagoreans, or the Galenites, the absence of translations from the Sanskrit has compelled modern medical writers to say, with the learned author of the article on “Medicine,” in Appleton’s New American Cyclopaedia: “In what beyond this consisted the medicine of the Egyptians, the Hindus, etc., is a matter of conjecture only.” To remove this necessity for blind guess-work, and show modern science what the Aryas knew of the infirmities to which mankind is liable, is the aim of our contributor and fellow Theosophist, Dr. Pandurang.

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A WELL-PLACED PIETY.—The Charivari, deploring the growing infidelity of the day, gives as an instance of mediaeval piety the following letter, from the collection of autographs of Baron Girardot, which was recently advertised to be sold at auction. The mother of Cardinal Richelieu writes to a young married lady:—

“For years I was fervently praying God to send to my son a mistress like you; one that has all the desired qualities.

I now find that God Almighty was pleased to accept my humble prayer, since you have allowed my dear son to be your humble servant."

Charming picture, forsooth, of mother, son, priest, church, and God!

———————

Swâmi Dayânand Saraswati — the newest Reformer—likewise rejects direct divine revelation as an impossibility but claims inspiration for his primitive four Rishis.

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A LETTER TO THE EDITOR OF THE BANNER OF LIGHT

[Banner of Light, Boston, Vol. XLVI, No. 14, December 27, 1879]

Bombay, India.

To the Editor of The Banner of Light:

In your issue of Oct. 4th, in the "London Spiritual Notes" from your special correspondent, "Fidelity," I find the following:

. . . Mme. Blavatsky appears in a new rôle, namely, as the editor of a paper printed in the interest of the Theosophists. It is a neat little monthly, but will scarcely be appreciated by Spiritualists generally.

And now, we must really take you to task. You, so eager usually to introduce to your readers every new and reliable medium appearing on the horizon, you have actually neglected to introduce to the public notice this phenomenal clairvoyant correspondent of yours! Verily he ("Fidelity") must be endowed with a fidelity of second sight which beats hollow "Petticoat Bishop," with Zadkiel's Astrological Almanac to boot. Judge for yourself: At the time you were composing this reliable news from London—i.e., October 4th, "the neat little monthly that will scarcely be appreciated by Spiritualists," had appeared in Bombay but two days before. It was born and made its first appearance before the public on the 1st of October last, and, at the time your "special correspondent" was writing to you about it in London, the "little monthly" had not even yet been set up in type!

That the journal is “appreciated” by somebody is pretty clear, since the subscription list has quadrupled since the first number appeared. In this, “Fidelity” failed. But on the other hand, what a combined gift of second sight, clairvoyance, and prophetic vision! If cultivated, it will place your correspondent on the highest pinnacle among seers. It was on the four-page Prospectus that he evidently based his prognostication. Describing—psychometrically— that which had not yet appeared, he thus adds one page more to the wonderful discovery of our esteemed and mutual friend, Dr. J. R. Buchanan, the Father of Psychometry.

And yet the “neat little monthly” would “scarcely appreciate” such a correspondent for itself, though the latter does sign himself — by paraphrase, we must suppose — “Fidelity.”

Your fraternally,

H. P. BLAVATSKY.

November 12th, 1879.

LETTRE DE MADAME BLAVATSKY
DÉCOUVERTE DU DOCTEUR ROTURA

[La Revue Spirite, Paris, décembre, 1879]

Vous ne nous écrivez donc plus? Et pour varier vos plaisirs parisiens, vous me démolissez dans la Revue! C'est bien; je vous ai envoyé ma réponse. Que signifie donc cette histoire de mes «30 ans»? Vous auriez du comprendre que c'était une erreur d'imprimerie, tandis que votre journal prend mon parti de la manière la plus charmante, tout en laissant cependant ses lecteurs dans l'idée que j'ai cherché à me rajeunir! Mes amis, je puis être originale, avoir mes défauts, mais je n'ai jamais eu de vanités ridicules; je suis une vieille femme depuis bien des années, et l'idée de m'accuser d'une pareille sottise est vraiment un peu forte. J'ai passé 30 ans dans l'Inde; j'ai l'âge que je parais, le visage basané sillonné de rides profondes, et mes 30 ans dorment depuis nombre d'années aux antipodes de ma vie flétrie. J'offre mon portrait d'après nature à qui veut l'accepter comme preuve à l'appui, et ne veux point passer pour une sotte.

Avez-vous lu dans les journaux de France le récit de la dernière grande découverte en Australie, faite par le professeur Rotura? Il plonge les animaux dans une transe—la mort en apparence—qu'il laisse durer pendant vingt jours, deux mois, dix mois et plus, autant qu'il veut, il les fait revivre de suite à son gré, bien portants et joyeux; le tout s'accomplit par une manipulation de l'une des artères du cou, où il fait une légère piqûre avec une aiguille trempée dans le jus d'une plante, il les anesthétise. Le journal qui annonce cette «Découverte Merveilleuse», qui peut révolutionner les marchés du bétail, jette des cris de triomphe et de joie, car, dit-il, on pourra maintenant envoyer à Londres et ailleurs des transports entiers de bétail vivant sans que la nourriture coûte rien, ils feront la traversée empaquetés comme des corps morts.

Ce journal, dis-je, a publié la chose au premier janvier. Le Brisham-Courier, le Pall Mall [Gazette], et d'autres journaux en Angleterre en ont parlé à satiété; cette découverte a eu lieu quelques six mois avant sa publicité, en mai ou juin 1878. Veuillez chercher La Revue Spirite, juillet 1878, et celle d'octobre 1878, où vous avez traduit mon entrevue avec un reporter du World, à New-York, et comparez ce que j'ai dit au reporter à propos du dégagement de l'âme et du corps astral chez les animaux, par les bergers de Thibet, qui en ont le secret depuis des siècles. Et j'ajoutais: «Je prédis que, avant une année, la science aura découvert ce procédé sur les animaux inférieurs». Juste, un an après, Rotura le découvrait. Suisje médium? Non. Ce n'était pas une prophétie, car dans une lettre reçue de l'Inde, de l'un de nos frères et chefs ici, on m'ordonnait de l'annoncer au monde et je l'ai fait. J'ai contredit le reporter, dans mon article d'octobre, parce que je ne lui ai jamais dit avoir assisté moi-même à l'opération faite par les bergers de Thibet, qui habitent dans les Himalayas, a 28,000 pieds au-dessus du niveau de la mer, ni l'avoir fait moi-même. Mais, comme c'était jusqu'à ce jour l'un des secrets de nos adeptes, je ne me croyais pas le droit d'en parler plus qu'il ne fallait.

J'ai vu faire cette opération par nos «Frères», cinquante fois, sur des êtres humains. Ils ont opéré sur moi-même, et j'ai dormi une fois pendant onze semaines, croyant tout le temps être réveillée, et me promenant partout comme un revenant de Pontoise, sans pouvoir comprendre pourquoi les personnes n'avaient pas l'air de m'apercevoir et ne me répondaient pas. J'ignorais entièrement que j'étais débarrassée de ma vieille carcasse, qui, à cette époque-là, était un peu plus jeune d'ailleurs. C'était au commencement de mes études. Pour les animaux, la science saura le secret; pour les personnes, non, elle peut attendre encore la matérialiste. C'est le grand secret connu des fakirs, qui se laissent enterrer pour des mois et ressuscitent après un certain temps.

À notre dernier voyage, à Jeypoor (Radjpoutana), le pays des «Enfant de la Race Solaire», il y a trois mois, nous vimes ce phénomène s'accomplir: un fakir, ou plutôt un yogi (car les fakirs sont musulmans en général), un yogi Indou se mit en transe, se fit murer dans une chambre et y resta 28 jours, devant une foule énorme et en présence de gens bien élevés, et sceptiques comme toujours; les officiers du gouvernement du Maharajah firent démurer la porte et on en sortit le cadavre. Au bout d'un quart d'heure, l'homme revint à lui, et saluant le public, il s'en alla. Il avait accompli cet acte de phénoménalité comme pénitence.

Nous n'avons pas de systèmes, mais des «faits» et par centaines, bien attestés, qui s'appuient sur une philosophie connue depuis des milliers d'années, qui explique tous ces faits scientifiquement et prouvant ce qu'elle dit.

Ce ne sont ni les Anglais ni les autres peuples qui mettront jamais la main sur les vieux manuscripts qui expliquent ces phénomènes; ni Brahmans, ni Bouddhistes, qui en ont le secret, ne les livreront aux Max Müller et Cie. Mais notre Swamy Dyananda Saraswati, savant de première classe, homme qui connait son sanscrit comme personne ici, un yogi qui a passé sept ans dans les jungles (forêts de broussailles vierges, déserts couverts de végétations tropicales, où ne vivent que les bêtes féroces et les yogis qui n'en ont aucune peur), qui est profondément versé dans les sciences occultes et les secrets de pagodes, un Brahman lui-même, fournira n'importe quel manuscrit, car nous sommes de la Société appartenant à l'Arya-Samaj de l'Aryavarta; puisqu'il est chef suprême de la section des Védistas (ceux qui étudient et reconnaissent les Védas pure et simples), de la Société Théosophique, vous comprenez que nous avons des facilités d'accès naturels auprès de ces vieux trésors de l'ancienne littérature Védique des Aryas, comme personne autre. À Ceylan, une branche de notre Société vient d'être formée sous la direction du Grand-Prêtre du Pic d'Adam, le linguiste le plus distingué de Ceylan, sachant son pali sur le bout des doigts. Eux aussi, les Bouddhistes, nous offrent leurs manuscripts et offrent de nous traduire tout ce que nous voudrons, car ils nous considèrent comme leurs frères et soeurs.

A Lhasa au Thibet, une autre branche se forme sous la direction des lâmas initiés. Vous verrez dans quelques années combien notre société sera respectée et recherchée.

H. P. BLAVATSKY.

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LETTER OF MADAME BLAVATSKY
DR. ROTURA'S DISCOVERY

[La Revue Spirite, Paris, December, 1879]

[Translation of the foregoing original French text]

You do not write to us any more then? And to diversify your Parisian amusements you demolish me in the Revue. Very good, I have sent you my answer. What, then, does this story of my "thirty years" mean? You ought to have understood that it was a printer's error; but your paper took my part in the most charming way, though leaving its readers with the notion that I have tried to rejuvenate myself! My friends, I may be eccentric, and have my faults, but I have never had any ridiculous vanity; I have been an old woman for many years, and the idea of charging me with such folly is really a little strong. I have spent thirty years in India; I am as old as I look, with a face furrowed with deep wrinkles, and my thirty years have slept for a long time at the antipodes of my faded life. I present my portrait from Nature to whoever will take it as proof; I do not wish to pass as a fool.

Have you read in the French papers the account of the recent great discovery in Australia, made by Professor Rotura? He plunges animals into a trance—deathly to all appearance—which lasts for about twenty days, two months, ten months, or more, as he wishes, and then he makes them revive at his will, perfectly well and happy; the whole thing is done by the manipulation of one of the arteries in the neck, in which he makes a tiny puncture with a needle dipped in the juice of a plant; it anaesthetises them.

The paper which announces this “Marvellous Discovery” which may revolutionize the marketing of cattle, shouts with triumph and delight because, it says, we shall now be able to send to London and elsewhere entire cargoes of living cattle at no cost for feeding; they will make the journey packed like dead carcasses. This paper, I say, published this matter on January the first. The Brisham-Courier, the Pall Mall [Gazette], and other English papers have spoken of it to satiety; this discovery was made some six months before the publication, in May or June, 1878. Please look in La Revue Spirite for July, 1878, and for October, 1878, where you have translated my interview with a reporter from the New York World, and compare it with what I told the reporter in regard to the liberation of the soul and of the astral body in animals by the Tibetan shepherds, who have possessed the secret for ages. And I added, “I predict that, within a year, science will have discovered that method with the lower animals.” Exactly a year afterwards Rotura discovered it. Am I a medium? No. It was not a prophecy, for in a letter from India from one of our Brothers and Chiefs there, they directed me to announce it to the world and I did so. I contradicted the reporter in my article in October, because I never said I had myself helped in the operation done by the Tibetan shepherds, who live in the Himâlayas at 28,000 feet above sea level, nor have I done it myself. But, as, until this day, it was one of the secrets of our Adepts I did not think I had the right to speak about it more than was necessary.

I have seen that operation done by our “Brothers” fifty times, on human beings. They have operated on me, and I once slept for eleven weeks, believing myself to be awake the whole time, and walking around like a ghost of Pontoise, without being able to understand why no one appeared to see me and to answer me. I was entirely unaware that I was liberated from my old carcass which, at that time, however, was a little younger. That was at the beginning of my studies.

As far as the animals are concerned, science will learn the secret—for human beings it will have to wait, materialistic as it is. It is the great secret known to fakirs, who bury themselves for months and revive after a certain time. During our latest journey, three months ago, we saw this phenomenon at Jeypoor (Râjputâna), the land of the "Children of the Solar Race:" a fakir, or rather a Hindu yogi (for the fakirs are usually Mussulmans), put himself in a trance, and in the presence of a great crowd, including well educated, but as usual skeptical, persons, allowed himself to be immured in a chamber, and remained therein for twenty days; the officials of the Mahârâja's Government opened the chamber and brought out the cadaver. At the end of a quarter of an hour the man came to himself and, greeting the public, went away. He accomplished this act of phenomenalism as a penitence.

We have no systems, but we have facts and hundreds of them, well authenticated and which are based on a philosophy known for thousands of years, which explains all these facts scientifically, bringing proof to support what it teaches.

It is not the English nor any other people who will ever lay their hands on the old manuscripts which explain these phenomena; neither the Brâhmanas nor the Buddhists, who have access to them, will hand them over to Max Müller and Co., but our Swâmi Dayânanda Saraswatî, first-class scholar, a man who knows his Sanskrit as no one else here, a Yogi who has spent seven years in the jungles (a brush forest, a dense virgin growth, deserts covered with tropical vegetation where live but ferocious beasts and Yogis who have no fear of them), who is deeply versed in the occult sciences and the secrets of the pagodas, a Brâhmana himself, would furnish us any manuscript, for we belong to the Society which is an integral part of the Ârya Samâj of Âryâvarta; as he is the Supreme Chief of the Vedist Section (those who study and recognize the Vedas pure and simple) of the Theosophical Society, you must understand that we have facilities for natural access to those old treasures of the ancient Vedic literature of the Âryas such as no one else has. In Ceylon, a branch of our Society is being formed under the direction of the High Priest of Adam's Peak, the most distinguished linguist in Ceylon, who has his Pâli at his fingertips.

The Buddhists also place their manuscripts at our disposal and are glad to translate any of them we may wish, because they regard us as their brothers and sisters.

At Lhasa, in Tibet, another branch is being formed under the direction of initiated Lâmas. Within a few years you will see how our Society will be honored and sought after.

H. P. BLAVATSKY.

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THEOSOPHY—THE ESSENCE OF PHILOSOPHY AND SCIENCE

[The original of the following fragment is in the Adyar Archives, namely, four odd sheets in H.P.B.'s handwriting; the above title was written by her on the back of the last sheet. The last paragraph gives an approximate clue to the date of this piece of writing, sometime in 1879.—Compiler.]

To obtain a glimpse of the first Theosophists, we will have to retrace the footsteps of hundreds of generations. To return for a moment to the dim traditions of "our abysmal past" as Mr. Tyndall would eloquently say—and name the four primitive Rishis—Agni, Vâyu, Aditya and Angiras, who, under the inspiration of the Omnipresent Spirit (Sarva Vipayas) gave utterance [to] the four Vedas.* It is such men as these who knew of no other Deity but that which dwelt in them as they felt themselves inseparable from It, that Emerson must have had in his mind when writing his Essay on the Oversoul.

Alone Emerson, one of the most transcendental idealists of our century, in his Essay on the Oversoul gives in a few words the most superb definition of the psychological states above referred to. Speaking of the commingling of the individual with the Universal Soul, he describes it by saying: "I, the imperfect, adore my own Perfect." Among those who come right under Vaughan's definition of Theosophists, Emerson stands conspicuous.

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* See Swâmi Dayânanda Saraswati's Veda-Bhâshya.

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H. SUMANGALA
High Priest of Adam's Peak; President of the
Widyodaya College, Colombo, Ceylon; Vice-President
of The Theosophical Society in 1880.

JUDGE KHÂN BAHÂDUR N. D. KHANDALAVALA
Valuable Supporter of the Founders.

His writings, remarks a pious critic, would have been at once welcomed. . .” had it not been for some startling paradoxes and audacious statements, which, while they were in direct conflict with the theological beliefs of the people, were supported neither by facts nor arguments, but rested on the simple testimony of the author’s individual consciousness.” Rapidly passing by the uninterrupted series of subsequent mystics and Seers, we will stop to record but the founders of the six great schools of Indian Philosophy; then noting down Sankarâchârya, Kabir and a few others, pass onward to return to our starting point. And here, in the present century, we will find ourselves face to face with, and recognize as Brother Theosophists, such original thinkers as Swami Narayan, Ram Mohun Roy, Brahmachârya Bâwâ, Keshub Chunder Sen, and finally, last, though by far not least on our catalogue—Swami Dayananda Saraswati, the learned Pandit, eminent Vedic scholar and elocutionist, and the founder of the Aryan Reformation.

We could now retrace our steps once more, and begin a new nomenclature with the earliest Theosophists of the Aryan Greece. Whether the separation of the nations took place after the final establishment of the Aryan tribes who migrating southward possessed themselves of the “Seven Rivers,” or earlier, at that time, when the ancestors of the modern nationalities were all living together in more northern regions, it matters little; we still find in the oldest theosophies of the emigrants who now form the principal nations of Northwestern Asia and Europe the same metaphysical conceptions, hopes and aspirations—less dreamy, perhaps, but in some cases carried out as far as the speculations of the Indian Aryans. Professor Max Müller assigning to the migration of the latter, across the Himalayas, a period which he terms “the first dawn of traditional history,”* it is but fair to leave the question an open one, until further and stronger proofs are adduced to contradict the chronology of the ancient as well as of some modern Hindu scholars.

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* See “The Vedas,” in Chips from a German Workshop.

It is sufficient for us to know, that all these nations had once lived together, thought together, and struggled in their attempts to solve the eternal problems, perceive the Unseen, and fathom the Incomprehensible. And as, according to the same great philologist, “there never was a nation believing so firmly in another world, and so little concerned about this . . . and, nowhere have religious and metaphysical ideas struck root so deep in the mind of a nation as in India.” Such ideas must have . . . [break in the MS.] . . . great flood of oblivion bits and scraps of the earliest records of contemporaneous writers to see that thus it ever was, and thus it ever must be. That each age furnishes the one and same characteristic in humanity, showing that, as nature itself—whether in its abstract or concrete sense—has its opposite poles, so Societies must ever be composed of two conflicting elements, subdivided into an infinity of smaller ones, which yet for that very law of opposite polarity, attract each other, thus equilibrizing and helping its onward and progressive motion. And that thus, men—especially philosophers—seem to be born only to disagree. As far back as history can reach, gods were constantly created and worshipped by one part, while pulled down and desecrated by the other. And, though Satire is more cruel than Medusa and as blind as blindfolded Themis, yet it has never proved its self-sufficiency as an argument, any more than a blow from a stronger hand has proved its right to stand to reason. Both, unless they kill on the spot, have to recoil some day before logic and reason. At Lucian’s Sale of Philosophers, the great Pythagoras is made to elbow the cynical Diogenes in his rags; and though one fetches ten minae and the other but two oboli, yet both—the immortal philosopher and the filthy Athenian mountebank are made to serve as the same target for the arrows of the iconoclastic Syrian humorist. Nevertheless, some historians, if not history, have dealt impartially with both and given in subsequent ages each its due. Often those, who have grappled the most fiercely with the superstitions and bigotry of their own age, find themselves reviled by a more fortunate successor in the following.

Socrates was called for generations an infidel; Suidas, for pulling down the popular gods and endeavouring to unmask the pseudo-prophet of Paphlagonia, calls Lucian a “Blasphemer” . . .

“Union is strength” says the Wisdom of the ages. Having such a variety of enemies to contend with, a few scattered mystics and independent thinkers have joined four years ago into a small body. At the end of the year they had become a small army and their ranks are ever and continually increasing.

H.P.B.

1880

INTRODUCTORY NOTE TO "YOGA PHILOSOPHY"

[The Theosophist, Vol. I, No. 4, January, 1880, p. 86]

[The writer who signs himself "Truth Seeker" quotes a lengthy passage from The Dream of Ravan: A Mystery. This remarkable piece of writing was published anonymously in the pages of The Dublin University Magazine, appearing in installments in the issues of October, November and December, 1853, and January 1854. There is every likelihood that the author of this series was a most profound student of genuine occultism, but his identity has never been ascertained. The text of this story was republished in book form by The Theosophical Publishing Society, London, in 1895. A more recent reprint, with an Introduction by Sophia Wadia, has been issued by the International Book House, Ltd., Bombay, India.

The writer asks for more information of a definite kind "as to all the best modes of soul-emancipation and will-culture." The highly mystical subject treated upon in the quoted passages is introduced by H.P.B. with the following remarks:]

The following communication, from a European Theosophist, will be read with attention and interest by Hindu students of Yoga. The references to "vital air," "wind," "tubular vessels," "moon fluid of immortality," "chambers of the body," and such like, may be incomprehensible to the materialist unfamiliar with the figurative nomenclature of mystics; but he who has advanced even a single pace along the road of self-development towards spirituality, will comprehend easily enough what is meant by these terms.

EDITOR'S CLOSING NOTE TO "BRAHMA, ISWARA AND MAYA"

[The Theosophist, Vol. I, No. 4, January, 1880, p. 88]

[Advertising to an article of identical title, published by Prof. Pramada Dasa Mittra in The Theosophist, Vol. I, October, 1879, the author, Vara Guru, makes a number of observations from the standpoint of a Vedântist, and closes by saying that "before . . . the Theosophists extend their researches to one and all of the above specified Bhashyas, and discover by which of them these mighty problems are clearly solved, it is too premature to up hold the doctrine laid down by Pramada Dasa Mittra."

Commenting on this and introducing a reply by Prof. Mittra himself, H.P.B. says:]

The Theosophists not having as yet studied all these Bhashyas, have no intention to uphold any particular sectarian school. They leave this to the pandits, for whose especial benefit, among others, this journal was founded. A great American quarterly—the North American Review—adopts the plan of submitting some famous contributor's manuscript to one or more equally famous writers of very antagonistic views, and then printing all of the criticisms together. By this wise device, the reader of the magazine is able to see what can be said of a given subject from every point of view. We will do likewise; and, as a beginning, here is Professor Pramada Dasa Mittra's criticism upon his critic, after reading the above. "Du choc des opinions jaillit la vérité,"—said a great French philosopher.

FOOTNOTES TO “THE LIFE OF SANKARACHARYA, PHILOSOPHER AND MYSTIC”

[The Theosophist, Vol. I, No. 4, January, 1880, p. 89; No. 8, May, 1880, p. 203]

[In the second installment of this article, the writer, Kashinath Trimbak Telang, M.A., LL.B., recounted how on a certain occasion the sage “caused his soul to enter the corpse” of King Amâraka. The following is a footnote appended by H.P.B.]

This incident is too important to pass by without editorial comment. The power of the Yogi to quit his own body and enter and animate that of another person, though affirmed by Patañjali and included among the Siddhis of Krishna, is discredited by Europeanized young Indians. Naturally enough, since, as Western biologists deny a soul to man, it is an unthinkable proposition to them that the Yogi’s soul should be able to enter another’s body. That such an unreasoning infidelity should prevail among the pupils of European schools, is quite reason enough why an effort should be made to revive in India those schools of Psychology in which the Aryan youth were theoretically and practically taught the occult laws of Man and Nature. We, who have at least some trifling acquaintance with modern science, do not hesitate to affirm our belief that this temporary transmigration of souls is possible. We may even go so far as to say that the phenomenon has been experimentally proven to us in New York, among other places. And, since we would be among the last to require so marvelous a statement to be accepted upon any one’s unsupported testimony, we urge our readers to first study Aryan literature, and then get from personal experience the corroborative evidence. The result must inevitably be to satisfy every honest inquirer that Patañjali and Sankaracharya did, and Tyndall, Carpenter and Huxley do not, know the secrets of our being.

[Further on, K. T. Telang says that “Sankara, learning in some supernatural way of his mother’s being at the point of death, hastened to her side, and at her request for spiritual counsel, instructed her, or rather attempted to instruct her, in the formless Brahma.” To this H.P.B. remarks:]

We must take issue with our distinguished contributor upon this point. We do not believe in “supernatural ways,” and we do believe and know that it was not at all difficult for an initiate like Sankara to learn by his interior faculties, of his mother’s state. We have seen too many proofs of this faculty to doubt it.

[In the third installment of the same article, K. T. Telang writes: “Sankara suddenly caught the disease, called Bhagandara, which had been sent upon him by the necromantic spells of Abhinavagupta, who had performed a special sacrifice to accomplish his malicious plot. The greatest physicians attended on Sankara, but in vain. Meanwhile the patient himself behaved stoically . . . but at last, when the disease could not be cured, he prayed to Mahadeva . . . the anger of Padmapada once more came to the relief of the Vedantism of Sankara. For, though dissuaded by Sankara himself, he muttered some mystic incantations which transferred the disease to Abhinavagupta himself, who died of it.” On this, H.P.B. comments as follows:]

[Bhagandara]—a terrible form of ulcerated sore, or fistula.

An important point for the student of occult science is here made and should not be overlooked. The law of physics that action and reaction tend to equilibrate each other holds in the realm of the occult. This has been fully explained in Isis Unveiled* and other works of the kind. A current of Akasa directed by a sorcerer at a given object with an evil intent, must either be propelled by such intensity of will as to break through every obstacle and overpower the resistant will of the selected victim, or it will rebound against the sender, and afflict him or her in the same way as it was intended the other should be hurt.

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* [For instance in Vol. I, pp. 142-45.—Compiler.]

So well is this law understood that it has been preserved to us in many popular proverbs, such as the English ones, “curses come home to roost,” “the biter’s bit,” etc., the Italian one, “la bestemia gira e gira e gira e torna adosso a chi la tira,” etc. This reversal of a maleficent current upon the sender may be greatly facilitated by the friendly interference of another person who knows the secret of controlling the Akashic currents—if it is permissible for us to coin a new word that will soon be wanted in the Western parlance.

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THE ENSOULED VIOLIN*

(By Hillarion Smerdis, F.T.S.)

[The Theosophist, Vol. I, No. 4, January, 1880, pp. 95-97]

The almost supernatural or magic art of Nicolo Paganini—the greatest violin player that the world has ever produced—was often speculated upon, never understood. The sensation he produced upon his audience was marvellous, overpowering. The great Rossini wept like a sentimental German maiden, upon hearing him play for the first time. The Princess Eliza of Lucca, sister of the great Napoleon, though he was in her service as the director of her private orchestra, was for a long time unable to hear him play without fainting. In women he produced nervous fits and hysterics at his will; stout-hearted men he drove to frenzy. He changed cowards into heroes, and made the bravest soldiers become as nervous girls.

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* [To judge by the name of the writer of this story, which appears immediately under the title, it is either from the pen of Master Hillarion, or was written by H.P.B. in collaboration with him, as is hinted at in Letter No. 20 in the Letters from the Masters of the Wisdom, 1st Series.

This is the first and shorter version of this story. Much later, not long before her passing, H.P.B. rewrote it, making of it a very much longer story. It is this longer version which was published in 1892 in the collection of stories known as Nightmare Tales. The longer version appeared also in Lucifer, Vol. X, March and April, 1892. For the sake of historical accuracy and completeness, we publish both versions.—Compiler.]

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Thousands of dreary tales circulated about this mysterious Genoese, the modern Orpheus of Italy. For besides his remarkable appearance—termed by his friends eccentric, and by his victims diabolical—he had experienced great difficulties in refuting certain rumours of his having murdered his wife, and after her, his mistress, both of whom loved him passionately. Their unquiet souls, it was whispered, had been made through his magic art to pass into his violin—the famous "Cremona:" superstition not utterly ungrounded in view of his extraordinary facility in drawing out of his instrument the most unearthly sounds, and positively human voices. These effects well-nigh startled his audiences into terror; and, if we add to it the impenetrable mystery connected with a certain period of his youth, we will find the wild tales told of him in a measure excusable; especially among a people whose ancestors knew the Borgias and Medici of black art fame.

We will now give a fact—a page from his biography—connected with, and based upon, such a tale. The press got hold of it at the time of its occurrence, and the annals of the literature of Italy preserve the record of it until now, though in many and various other forms.

It was in 1831. The great, the "diabolical" Paganini was creating at the house of the Paris Opera an enthusiasm unsurpassed by any triumph he had previously gleaned. After hearing him, several of the leading musicians of the noblest orchestra in the Western world, broke their instruments . . .

At that time, there lived at Paris another violinist gifted with an extraordinary talent, but poor and unknown, a German, whose name was Franz Stenio. He was young and a philosopher, imbued with all the mysticism of Hoffmann's Chant d'Antonia, and nursed in the atmosphere of the old haunted castles on the Rhine. He had studied the occult arts and dabbled in alchemy, but otherwise was interested but little in the matters of this world. The whole of his aspirations mounted, incense-like, together with the wave of heavenly harmony which he drew forth from his four-stringed instrument, to a higher and a nobler sphere.

His mother, his only love on earth and whom he had never left, died when he was thirty. It was then that he found he had been left poor indeed; poor in purse, still poorer in earthly affections.

His old violin teacher, Samuel Klaus, one of those grotesque figures which look as if they had just stepped out of some old mediaeval panel, with the speaking and piercing voice of a “show Punch,” and the fantastic allures of a night goblin, then took him by the hand, and, leading him to his violin, simply said:—“Make yourself famous. I am old and childless, I will be your father, and we will live together.” And they went to Paris.

Franz had never heard Paganini. He swore he would either eclipse all the violinists of those days, or break his instrument and at the same time put an end to his own life. Old Klaus rejoiced, and jumping on one leg like an old satyr, flattered and incensed him, believing himself all the while to be performing a sacred duty for the holy cause of art.

Franz was making himself reads for his first appearance before the public, when Paganini’s arrival in the great capital of fashion was loudly heralded by his fame. The German violinist resolved to postpone his début, and at first smiled at the enthusiastic mentions of the Italian’s name. But soon this name became a fiery thorn in the heart of Franz, a threatening phantom in the mind of old Samuel. Both shuddered at the very mention of Paganini’s successes.

At last the Italian’s first concert was announced, and the prices of admission made enormous. The master and the pupil both pawned their watches and got two modest seats. Who can describe the enthusiasm, the triumphs of this famous, and at the same time, fatal night? At the first touch of Paganini’s magic bow, both Franz and Samuel felt as if the icy hand of death had touched them. Carried away by an irresistible enthusiasm which turned into a violent, unearthly, mental torture, they dared neither look into each other’s faces, nor exchange one word during the whole performance.

At midnight, while the chosen delegates of the Musical Society of Paris, unhitching the horses, were dragging in triumph Paganini home in his carriage, the two Germans having returned to their obscure apartment, were sitting mournful and desperate in their usual places at the fire-corner. “Samuel!” exclaimed Franz, pale as death itself,—“Samuel,—it remains for us now but to die! . . . Do you hear me? . . . We are worthless . . . worthless! We were two mad men to have hoped that anyone in this world would ever rival . . . him!—“The name of Paganini stuck in his throat as in utter despair he fell into his arm-chair.

The old professor’s wrinkles suddenly became purple; and his little greenish eyes gleamed phosphorescently as, bending toward his pupil, he whispered to him in a hoarse and broken voice—“Thou art wrong, my Franz! I have taught thee, and thou hast learned all of the great art that one simple mortal and a good Christian can learn from another and as simple a mortal as himself. Am I to be blamed because these accursed Italians, in order to reign unequalled in the domain of art, have recourse to Satan and the diabolical effects of black magic?”

Franz turned his eyes upon his old master. There was a sinister light burning in those glittering orbs; a light telling plainly that to secure such a power, he too, would not scruple to sell himself, body and soul, to the Evil One.

Samuel understood the cruel thought, but yet went on with feigned calmness —“You have heard the unfortunate tale rumoured about the famous Tartini? He died on one Sabbath night, strangled by his familiar demon, who had taught him the way, by means of incantations, to animate his violin, with a human soul, by shutting up in it the soul of a young Virgin . . . Paganini did more; in order to endow his instrument with the faculty of emitting human sobs, despairing cries, in short the most heart-rending notes of the human voice, Paganini became the murderer of a friend, who was more tenderly attached to him than any other on this earth. He then made out of the intestines of his victim the four cords of his magic violin. This is the secret of his enchanting talent, of that overpowering melody, and that combination of sounds, which you will never be able to master, unless. . .”

The old man could not finish the sentence. He staggered before the fiendish look of his pupil, and covered his face with his hands. “And, . . . you really believe . . . that had I the means of obtaining human intestines for strings, I could rival Paganini?” asked Franz, after a moment’s pause, and casting down his eyes.

The old German unveiled his face, and, with a strange look of determination upon it, softly answered. “Human intestines only are not sufficient for the purpose: these must have belonged to one that has loved us well, and with an unselfish, holy love. Tartini endowed his violin with the life of a virgin; but that virgin had died of unrequited love for him . . . The fiendish artist had prepared beforehand a tube in which he managed to catch her last breath as she expired in pronouncing his beloved name, and then transferred this breath into his violin.* As to Paganini—I have just told you his tale. It was with the consent of his victim though, that he murdered him to get possession of his intestines . . . Oh for the power of the human voice!” Samuel went on, after a brief pause: “What can equal the eloquence, the magic spell, of the human voice! Do you think, my poor boy, I would not have taught you this great, this final secret, were it not, that it throws one right into the clutches of him . . . who must remain unnamed at night?”

Franz did not answer. With a calm, awful to behold, he left his place, took down his violin from the wall where it was hanging, and with one powerful grasp of the cords tore them out and flung them into the fire.

The old Samuel suppressed a cry of horror. The cords were hissing upon the coals, where, among the blazing logs, they wriggled and curled like so many living snakes.

Weeks and months passed away. This conversation was never resumed between the master and the pupil.

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*Giuseppe Tartini, the great Italian composer and violinist of the XVIIth century, produced such an impression by his inspired performance that he was commonly styled the “Master of Nations.” He eloped with a high-born young lady of great beauty. His most marvellous composition was the Sonate du diable, or Tartini’s Dream which he confessed to have written “on awakening from a dream, in which he had heard it performed by the devil, in consequence of a bargain struck with him.”

But a profound melancholy had taken possession of Franz, and the two hardly exchanged a word together. The violin hung mute, cordless, and full of dust, upon its habitual place. It was like the presence of a soulless corpse between them.

One night, as Franz sat, looking particularly pale and gloomy, old Samuel, suddenly jumped from his seat, and after hopping about the room in a magpie fashion approached his pupil, imprinted a fond kiss upon the young man's brow, and then squeaked at the top of his voice, "It is time to put an end to all this!" . . . Whereupon starting from his usual lethargy, Franz echoed, as in a dream:—"Yes, it is time to put an end to this." Upon which the two separated and went to bed.

On the following morning, when Franz awoke, he was astonished at not seeing his old teacher at his usual place to give him his first greeting. "Samuel! My good, my dear . . . Samuel!" exclaimed Franz, as he hurriedly jumped from his bed to go into his master's chamber. He staggered back frightened at the sound of his own voice, so changed and hoarse it seemed to him at this moment. No answer came in response to his call. Naught followed but a dead silence . . . There exists in the domain of sounds, a silence which usually denotes death. In the presence of a corpse, as in the lugubrious stillness of a tomb, silence acquires a mysterious power, which strikes the sensitive soul with a nameless terror . . .

Samuel was lying on his bed, cold, stiff and lifeless . . . At the sight of him, who had loved him so well, and had been more than a father, Franz experienced a dreadful shock. But the passion of the fanatical artist got the better of the despair of the man, and smothered the feelings of the latter.

A note addressed with his own name was conspicuously placed upon a table near the corpse. With a trembling hand, the violinist tore open the envelope, and read the following:—

MY BELOVED FRANZ,

When you read this, I will have made the greatest sacrifice your best and only friend and professor could have accomplished, for your fame.

He, who loved you most, is now but an inanimate body; of your old teacher there now remains but a clod of cold organic matter. I need not prompt you as to what you have to do with it. Fear not stupid prejudices. It is for your future fame that I have made an offering of my body, and you would become guilty of the blackest ingratitude, were you now to render this sacrifice useless. When you shall have replaced the cords upon your violin and these cords—a portion of my own self,—will acquire under your touch my voice, my groans, my song of welcome, and the sobs of my infinite love for you, my boy,—then, oh, Franz, fear nobody! Take your instrument along with you, and follow the steps of him who filled our lives with bitterness and despair. . . . Appear on the arena, where, hitherto, he has reigned without a rival, and bravely throw the gauntlet of defiance into his face. Oh, Franz! then only wilt thou hear with what a magic power the full note of love will issue forth from thy violin; as with a last caressing touch of its cords, thou wilt, perhaps, remember that they have once formed a portion of thine old teacher, who now embraces and blesses thee for the last time.—

SAMUEL.

Two burning tears sparkled in the eyes of Franz, but they dried up instantly under the fiery rush of passionate hope and pride. The eyes of the future magician-artist, riveted to the ghastly face of the corpse, shone like the eyes of the church owl.

Our pen refuses to describe what took place later on that day, in the death room, after the legal autopsy was over. Suffice to say, that, after a fortnight had passed, the violin was dusted and four new stout cords had been stretched upon it. Franz dared not look at them. He tried to play, but the bow trembled in his hand like a dagger in the grasp of a novice-brigand. He made a vow not to try again until the portentous night when he should have a chance to rival—nay, surpass Paganini.

But the famous violinist had left Paris and was now giving a series of triumphant concerts at an old Flemish town in Belgium.

One night, as Paganini sat in the bar room of the hotel at which he stopped, surrounded by a crowd of admirers, a visiting-card was handed to him which had a few words written in pencil upon its back, by a young man with wild and staring eyes.

Fixing upon the intruder a look which few persons could bear, but receiving back a glance as determined and calm as his own, Paganini slightly bowed and then dryly said:—“Sir, it will be as you desire . . . name the night . . . I am at your service . . .”

On the following morning the whole town was startled at the sight of numerous bills posted at the corner of every street. The strange notice ran thus:—

Tonight at the Grand Theatre of, and for the first time, will appear before the public, Franz Stenio, a German Violinist, arrived purposely to throw the gauntlet at, and challenge the world-famous Paganini to a duel—upon their violins. He purposes to compete with the great “virtuoso” in the execution of the most difficult of his compositions. The famous Paganini has accepted the challenge. Franz Stenio will have to play in competition with the unrivalled violinist the celebrated “Fantaisie caprice” of the latter, known as “The Witches.”

The effect of the notice proved magical. Paganini, who amid his greatest triumphs, never lost sight of a profitable speculation, doubled the usual price of admission. But still the theatre could not hold the crowds that flocked to it on that memorable night.

At the terrible hour of the forthcoming struggle, Franz was at his post, calm, resolute, almost smiling. It was arranged that Paganini should begin. When he appeared upon the stage, the thick walls of the theatre shook to their foundation with the applause that greeted him. He began and ended his famous composition The Witches amid uninterrupted bravos. The cries of public enthusiasm lasted so long that Franz began to think that his turn would never come. When at last, Paganini, amid the roaring applause of a frantic public, was allowed to retire behind the scenes, and his eye fell upon Stenio, who was tuning his violin, he felt amazed at the serene calmness, and the air of assurance of the unknown German artist.

When Franz approached the footlights, he was received with an icy coldness. But for all that he did not feel in the least disconcerted: he only scornfully smiled, for he was sure of his triumph.

At the first notes of the Prelude of “The Witches” the audience became dumb struck with astonishment.

It was Paganini's touch, and—it was something else besides. Some—and that some the majority—thought that never, in his best moments of inspiration had the Italian artist himself, while executing this diabolical composition of his, exhibited such an equally diabolical power. Under the pressure of the long muscular fingers, the cords wriggled like the palpitating intestines of a disembowelled victim, the Satanic eye of the artist fixed upon the soundboard, called forth hell itself out of the mysterious depths of his instrument. Sounds transformed themselves into shapes, and gathering thickly, at the evocation of the mighty magician, whirled around him, like a host of fantastic, infernal figures, dancing the witches' "goat dance." In the emptiness of the stage background behind him, a nameless phantasmagoria produced by the concussion of unearthly vibrations, seemed to draw pictures of shameless orgies, and the voluptuous hymens, of the witches' Sabbath . . . A collective hallucination got hold of the public. Panting for breath, ghastly, and trickling with the icy perspiration of an inexpressible terror, they sat spellbound, and unable to break the charm of the music by the slightest motion. They experienced all the illicit enervating delights of the paradise of Mohammed that come into the discorded fancy of an opium-eating Mussulman, and felt at the same time the abject terror, the agony of one who struggles against an attack of delirium tremens . . . Many ladies fainted, and strong men gnashed their teeth in a state of utter helplessness! . . .

Then came the finale . . . The magic bow was just drawing forth its last quivering sounds—imitating the precipitate flight of the witches saturated with the fumes of their night's Saturnalia, when the notes suddenly changed in their melodious ascension into the squeaking, disagreeable tones of a street punchinello,* screaming at the top of his senile voice: "Art thou satisfied, Franz, my boy? . . . Have I well kept my promise, eh" . . . And then, the slender graceful figure of the violinist suddenly appeared to the public as entirely enveloped in a semi-transparent form, which clearly defined the outlines of a grotesque and grinning but terribly awful-looking old man, whose bowels were protruding and ended where they were stretched on the violin!

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* Punch and Judy show—an old and very popular street amusement among Western nations.

Within this hazy, quivering veil, the violinist was then seen driving furiously his bow upon the human cords with the contortions of a demoniac, as represented on a mediaeval Cathedral painting!

An indescribable panic swept over the audience, and, breaking through the spell which had bound them for so long motionless in their seats, every living creature in the theatre made one mad rush to the door. It was like the sudden outburst of a dam; a human torrent, roaring amid a shower of discordant notes, idiotic squeaking, prolonged and whining moans, and cacophonous cries of frenzy, above which, like the detonations of pistol shots, was heard the consecutive bursting of the four cords upon the bewitched violin . . .

. . . . . .

When the theatre was emptied of its last occupant, the terrified manager rushed on the stage in search of the unfortunate performer. They found him dead and stiff, behind the footlights, twisted up in the most unnatural of postures, and his violin shattered into a thousand fragments . . .

Cyprus, October 1st, 1879.

THE ENSOULED VIOLIN

[Longer version]

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I

In the year 1828, an old German, a music teacher, came to Paris with his pupil and settled unostentatiously in one of the quiet faubourgs of the metropolis. The first rejoiced in the name of Samuel Klaus; the second answered to the more poetical appellation of Franz Stenio. The younger man was a violinist, gifted, as rumor went, with extraordinary, almost miraculous talent. Yet as he was poor and had not hitherto made a name for himself in Europe, he remained for several years in the capital of France—the heart and pulse of capricious continental fashion—unknown and unappreciated. Franz was a Styrian by birth, and, at the time of the event to be presently described, he was a young man considerably under thirty. A philosopher and a dreamer by nature, imbued with all the mystic oddities of true genius, he reminded one of some of the heroes in Hoffmann’s Contes Fantastiques.

His earlier existence had been a very unusual, in fact, quite an eccentric one, and its history must be briefly told—for the better understanding of the present story. Born of very pious country people, in a quiet burg among the Styrian Alps; nursed "by the native gnomes who watched over his cradle"; growing up in the weird atmosphere of the ghouls and vampires who play such a prominent part in the household of every Styrian and Slavonian in Southern Austria; educated later, as a student, in the shadow of the old Rhenish castles of Germany; Franz from his childhood had passed through every emotional stage on the plane of the so-called "supernatural." He had also studied at one time the "occult arts" with an enthusiastic disciple of Paracelsus and Khunrath; alchemy had few theoretical secrets for him; and he had dabbled in "ceremonial magic" and "sorcery" with some Hungarian Tziganes. Yet he loved above all else music, and above music—his violin.

At the age of twenty-two he suddenly gave up his practical studies in the occult, and from that day, though as devoted as ever in thought to the beautiful Grecian Gods, he surrendered himself entirely to his art. Of his classic studies he had retained only that which related to the muses—Euterpe especially, at whose altar he worshipped—and Orpheus whose magic lyre he tried to emulate with his violin. Except his dreamy belief in the nymphs and the sirens, on account probably of the double relationship of the latter to the muses through Calliope and Orpheus, he was interested but little in the matters of this sublunary world. All his aspirations mounted, like incense, with the wave of the heavenly harmony that he drew from his instrument, to a higher and nobler sphere. He dreamed awake, and lived a real though an enchanted life only during those hours when his magic bow carried him along the wave of sound to the Pagan Olympus, to the feet of Euterpe. A strange child he had ever been in his own home, where tales of magic and witchcraft grow out of every inch of the soil; a still stranger boy he had become, until finally he had blossomed into manhood, without one single characteristic of youth. Never had a fair face attracted his attention; not for one moment had his thoughts turned from his solitary studies to a life beyond that of a mystic Bohemian. Content with his own company, he had thus passed the best years of his youth and manhood with his violin for his chief idol and with the Gods and Goddesses of old Greece for his audience, in perfect ignorance of practical life.

His whole existence had been one long day of dreams, of melody and sunlight, and he had never felt any other aspirations.

How useless, but oh, how glorious those dreams! how vivid! and why should he desire any better fate? Was he not all that he wanted to be, transformed in a second of thought into one or another hero; from Orpheus, who held all nature breathless, to the urchin who piped away under the plane tree to the naiads of Callirrhoë's crystal fountain? Did not the swift-footed nymphs frolic at his beck and call to the sound of the magic flute of the Arcadian shepherd—who was himself? Behold, the Goddess of Love and Beauty herself descending from on high, attracted by the sweet-voiced notes of his violin! . . . Yet there came a time when he preferred Syrinx to Aphrodite —not as the fair nymph pursued by Pan, but after her transformation by the merciful Gods into the reed out of which the frustrated God of the Shepherds had made his magic pipe. For also, with time, ambition grows and is rarely satisfied. When he tried to emulate on his violin the enchanting sounds that resounded in his mind, the whole of Parnassus kept silent under the spell, or joined in heavenly chorus; but the audience he finally craved was composed of more than the Gods sung by Hesiod, verily of the most appreciative mélomanes of European capitals. He felt jealous of the magic pipe, and would faint have had it at his command.

"Oh! that I could allure a nymph into my beloved violin!"—he often cried, after awakening from one of his daydreams. "Oh, that I could only span in spirit-flight the abyss of Time! Oh, that I could find myself for one short day a partaker of the secret arts of the Gods, a God myself, in the sight and hearing of enraptured humanity; and, having learned the mystery of the lyre of Orpheus, or secured within my violin a siren, thereby benefit mortals to my own glory!"

Thus, having for long years dreamed in the company of the Gods of his fancy, he now took to dreaming of the transitory glories of fame upon this earth. But at this time he was suddenly called home by his widowed mother from one of the German universities where he had lived for the last year or two.

This was an event which brought his plans to an end, at least so far as the immediate future was concerned, for he had hitherto drawn upon her alone for his meagre pittance, and his means were not sufficient for an independent life outside his native place.

His return had a very unexpected result. His mother, whose only love he was on earth, died soon after she had welcomed her Benjamin back; and the good wives of the burg exercised their swift tongues for many a month after as to the real causes of that death.

Frau Stenio, before Franz's return, was a healthy, buxom, middle-aged body, strong and hearty. She was a pious and a God-fearing soul too, who had never failed in saying her prayers, nor had missed an early mass for years during his absence. On the first Sunday after her son had settled at home—a day that she had been longing for and had anticipated for months in joyous visions, in which she saw him kneeling by her side in the little church on the hill—she called him from the foot of the stairs. The hour had come when her pious dream was to be realized, and she was waiting for him, carefully wiping the dust from the prayer-book he had used in his boyhood. But instead of Franz, it was his violin that responded to her call, mixing its sonorous voice with the rather cracked tones of the peal of the merry Sunday bells. The fond mother was somewhat shocked at hearing the prayer-inspiring sounds drowned by the weird, fantastic notes of the "Dance of the Witches"; they seemed to her so unearthly and mocking. But she almost fainted upon hearing the definite refusal of her well-beloved son to go to church. He never went to church, he coolly remarked. It was loss of time; besides which, the loud peals of the old church organ jarred on his nerves. Nothing should induce him to submit to the torture of listening to that cracked organ. He was firm, and nothing could move him. To her supplications and remonstrances he put an end by offering to play for her a "Hymn to the Sun" he had just composed.

From that memorable Sunday morning, Frau Stenio lost her usual serenity of mind.

She hastened to lay her sorrows and seek for consolation at the foot of the confessional; but that which she heard in response from the stern priest filled her gentle and unsophisticated soul with dismay and almost with despair. A feeling of fear, a sense of profound terror, which soon became a chronic state with her, pursued her from that moment; her nights became disturbed and sleepless, her days passed in prayer and lamentations. In her maternal anxiety for the salvation of her beloved son's soul, and for his post-mortem welfare, she made a series of rash vows. Finding that neither the Latin petition to the Mother of God written for her by her spiritual adviser, nor yet the humble supplications in German, addressed by herself to every saint she had reason to believe was residing in Paradise, worked the desired effect, she took to pilgrimages to distant shrines. During one of these journeys to a holy chapel situated high up in the mountains, she caught cold, amidst the glaciers of the Tyrol, and redescended only to take to a sick bed, from which she arose no more. Frau Stenio's vow had led her, in one sense, to the desired result. The poor woman was now given an opportunity of seeking out in propria persona the saints she had believed in so well, and of pleading face to face for the recreant son, who refused adherence to them and to the Church, scoffed at monk and confessional, and held the organ in such horror.

Franz sincerely lamented his mother's death. Unaware of being the indirect cause of it, he felt no remorse; but selling the modest household goods and chattels, light in purse and heart, he resolved to travel on foot for a year or two, before settling down to any definite profession.

A hazy desire to see the great cities of Europe, and to try his luck in France, lurked at the bottom of this travelling project, but his Bohemian habits of life were too strong to be abruptly abandoned. He placed his small capital with a banker for a rainy day, and started on his pedestrian journey via Germany and Austria. His violin paid for his board and lodging in the inns and farms on his way, and he passed his days in the green fields and in the solemn silent woods, face to face with Nature, dreaming all the time as usual with his eyes open.

During the three months of his pleasant travels to and fro, he never descended for one moment from Parnassus; but, as an alchemist transmutes lead into gold, so he transformed everything on his way into a song of Hesiod or Anacreon. Every evening, while fiddling for his supper and bed, whether on a green lawn or in the hall of a rustic inn, his fancy changed the whole scene for him. Village swains and maidens became transfigured into Arcadian shepherds and nymphs. The sand-covered floor was now a green sward; the uncouth couples spinning round in a measured waltz with the wild grace of tamed bears became priests and priestesses of Terpsichore; the bulky, cherry-cheeked and blue-eyed daughters of rural Germany were the Hesperides circling around the trees laden with the golden apples. Nor did the melodious strains of the Arcadian demigods piping on their syrinxes, and audible but to his own enchanted ear, vanish with the dawn. For no sooner was the curtain of sleep raised from his eyes than he would sally forth into a new magic realm of day-dreams. On his way to some dark and solemn pine forest, he played incessantly, to himself and to everything else. He fiddled to the green hill, and forthwith the mountain and the moss-covered rocks moved forward to hear him the better, as they had done at the sound of the Orphean lyre. He fiddled to the merry-voiced brook, to the hurrying river, and both slackened their speed and stopped their waves, and, becoming silent, seemed to listen to him in an entranced rapture. Even the long-legged stork who stood meditatively on one leg on the thatched top of the rustic mill, gravely resolving unto himself the problem of his too-long existence, sent out after him a long and strident cry, screeching, “Art thou Orpheus himself, O Stenio?” It was a period of full bliss, of a daily and almost hourly exaltation. The last words of his dying mother, whispering to him of the horrors of eternal condemnation, had left him unaffected, and the only vision her warning evoked in him was that of Pluto. By a ready association of ideas, he saw the lord of the dark nether kingdom greeting him as he had greeted the husband of Eurydice before him.

Charmed with the magic sounds of his violin, the wheel of Ixion was at a standstill once more, thus affording relief to the wretched seducer of Juno, and giving the lie to those who claim eternity for the duration of the punishment of condemned sinners. He perceived Tantalus forgetting his never-ceasing thirst, and smacking his lips as he drank in the heaven-born melody; the stone of Sisyphus becoming motionless, the Furies themselves smiling on him, and the sovereign of the gloomy regions delighted, and awarding preference to his violin over the lyre of Orpheus. Taken au sérieux, mythology thus seems a decided antidote to fear, in the face of theological threats, especially when strengthened with an insane and passionate love of music; with Franz, Euterpe proved always victorious in every contest, aye, even with Hell itself!

But there is an end to everything, and very soon Franz had to give up uninterrupted dreaming. He had reached the university town where dwelt his old violin teacher, Samuel Klaus. When this antiquated musician found that his beloved and favourite pupil, Franz, had been left poor in purse and still poorer in earthly affections, he felt his strong attachment to the boy awaken with tenfold force. He took Franz to his heart, and forthwith adopted him as his son.

The old teacher reminded people of one of those grotesque figures which look as if they had just stepped out of some mediaeval panel. And yet Klaus, with his fantastic allures of a night-goblin, had the most loving heart, as tender as that of a woman, and the self-sacrificing nature of an old Christian martyr. When Franz had briefly narrated to him the history of his last few years, the professor took him by the hand, and leading him into his study simply said:

“Stop with me, and put an end to your Bohemian life. Make yourself famous. I am old and childless and will be your father. Let us live together and forget all save fame.”

And forthwith he offered to proceed with Franz to Paris, via several large German cities, where they would stop to give concerts.

In a few days Klaus succeeded in making Franz forget his vagrant life and its artistic independence, and reawakened in his pupil his now dormant ambition and desire for worldly fame.

Hitherto, since his mother’s death, he had been content to receive applause only from the Gods and Goddesses who inhabited his vivid fancy; now he began to crave once more for the admiration of mortals. Under the clever and careful training of old Klaus his remarkable talent gained in strength and powerful charm with every day, and his reputation grew and expanded with every city and town wherein he made himself heard. His ambition was being rapidly realized; the presiding genii of various musical centres to whose patronage his talent was submitted soon proclaimed him the one violinist of the day, and the public declared loudly that he stood unrivalled by any one whom they had ever heard. These laudations very soon made both master and pupil completely lose their heads. But Paris was less ready with such appreciation. Paris makes reputations for itself, and will take none on faith. They had been living in it for almost three years, and were still climbing with difficulty the artist’s Calvary, when an event occurred which put an end even to their most modest expectations. The first arrival of Nicolo Paganini was suddenly heralded, and threw Lutetia into a convulsion of expectation. The unparalled artist arrived, and—all Paris fell at once at his feet.

II

Now it is a well-known fact that a superstition born in the dark days of mediaeval superstition, and surviving almost to the middle of the present century, attributed all such abnormal, out-of-the-way talent as that of Paganini to “supernatural” agency. Every great and marvellous artist had been accused in his day of dealings with the devil. A few instances will suffice to refresh the reader’s memory.

Tartini, the great composer and violinist of the XVIIth century, was denounced as one who got his best inspirations from the Evil One, with whom he was, it was said, in regular league. This accusation was, of course, due to the almost magical impression he produced upon his audiences.

His inspired performance on the violin secured for him in his native country the title of “Master of Nations.” The Sonate du Diable, also called “Tartini’s Dream”—as every one who has heard it will be ready to testify—is the most weird melody ever heard or invented: hence, the marvellous composition has become the source of endless legends. Nor were they entirely baseless, since it was he, himself, who was shown to have originated them. Tartini confessed to having written it on awakening from a dream, in which he had heard his sonata performed by Satan, for his benefit, and in consequence of a bargain made with his infernal majesty.

Several famous singers, even, whose exceptional voices struck the hearers with superstitious admiration, have not escaped a like accusation. Pasta’s splendid voice was attributed in her day to the fact that, three months before her birth, the diva’s mother was carried during a trance to heaven, and there treated to a vocal concert of seraphs. Malibran was indebted for her voice to St. Cecilia, while others said she owed it to a demon who watched over her cradle and sang the baby to sleep. Finally, Paganini—the unrivalled performer, the mean Italian, who like Dryden’s Jubal striking on the “chorded shell” forced the throngs that followed him to worship the divine sounds produced, and made people say that “less than a God could not dwell within the hollow of his violin”—Paganini left a legend too.

The almost supernatural art of the greatest violin-player that the world has ever known was often speculated upon, never understood. The effect produced by him on his audience was literally marvellous, overpowering. The great Rossini is said to have wept like a sentimental German maiden on hearing him play for the first time. The Princess Elisa of Lucca, a sister of the great Napoleon, in whose service Paganini was, as director of her private orchestra, for a long time was unable to hear him play without fainting. In women he produced nervous fits and hysterics at his will; stout-hearted men he drove to frenzy. He changed cowards into heroes and made the bravest soldiers feel like so many nervous schoolgirls. Is it to be wondered at, then, that hundreds of weird tales circulated for long years about and around the mysterious Genoese, that modern Orpheus of Europe?

One of these was especially ghastly. It was rumoured, and was believed by more people than would probably like to confess it, that the strings of his violin were made of human intestines, according to all the rules and requirements of the Black Art.

Exaggerated as this idea may seem to some, it has nothing impossible in it; and it is more than probable that it was this legend that led to the extraordinary events which we are about to narrate. Human organs are often used by the Eastern Black Magician, so-called, and it is an averred fact that some Bengâlî Tântrikas (reciters of tantras, or “invocations to the demon,” as a reverend writer has described them) use human corpses, and certain internal and external organs pertaining to them, as powerful magical agents for bad purposes.

However this may be, now that the magnetic and mesmeric potencies of hypnotism are recognized as facts by most physicians, it may be suggested with less danger than heretofore that the extraordinary effects of Paganini’s violin-playing were not, perhaps, entirely due to his talent and genius. The wonder and awe he so easily excited were as much caused by his external appearance, “which had something weird and demoniacal in it,” according to certain of his biographers, as by the inexpressible charm of his execution and his remarkable mechanical skill. The latter is demonstrated by his perfect imitation of the flageolet, and his performance of long and magnificent melodies on the G string alone. In this performance, which many an artist has tried to copy without success, he remains unrivalled to this day.

It is owing to this remarkable appearance of his—termed by his friends eccentric, and by his too nervous victims, diabolical—that he experienced great difficulties in refuting certain ugly rumours. These were credited far more easily in his day than they would be now. It was whispered throughout Italy, and even in his own native town, that Paganini had murdered his wife, and, later on, a mistress, both of whom he had loved passionately, and both of whom he had not hesitated to sacrifice to his fiendish ambition.

He had made himself proficient in magic arts, it was asserted, and had succeeded thereby in imprisoning the souls of his two victims in his violin—his famous Cremona.

It is maintained by the immediate friends of Ernest T. W. Hoffmann, the celebrated author of Die Elixire des Teufels, Meister Martin, and other charming and mystical tales, that Councillor Crespel, in the Violin of Cremona, was taken from the legend about Paganini. It is, as all who have read it know, the history of a celebrated violin, into which the voice and the soul of a famous diva, a woman whom Crespel had loved and killed, had passed, and to which was added the voice of his beloved daughter, Antonia.

Nor was this superstition utterly ungrounded, nor was Hoffmann to be blamed for adopting it, after he had heard Paganini's playing. The extraordinary facility with which the artist drew out of his instrument, not only the most unearthly sounds, but positively human voices, justified the suspicion. Such effects might well have startled an audience and thrown terror into many a nervous heart. Add to this the impenetrable mystery connected with a certain period of Paganini's youth, and the most wild tales about him must be found in a measure justifiable, and even excusable; especially among a nation whose ancestors knew the Borgias and the Medicis of Black Art fame.

III

In those pre-telegraphic days, newspapers were limited, and the wings of fame had a heavier flight than they have now.

Franz had hardly heard of Paganini; and when he did, he swore he would rival, if not eclipse, the Genoese magician. Yes, he would either become the most famous of all living violinists, or he would break his instrument and put an end to his life at the same time.

Old Klaus rejoiced at such a determination. He rubbed his hands in glee, and jumping about on his lame leg like a crippled satyr, he flattered and incensed his pupil, believing himself all the while to be performing a sacred duty to the holy and majestic cause of art.

Upon first setting foot in Paris, three years before, Franz had all but failed. Musical critics pronounced him a rising star, but had all agreed that he required a few more years' practice, before he could hope to carry his audiences by storm. Therefore, after a desperate study of over two years and uninterrupted preparations, the Styrian artist had finally made himself ready for his first serious appearance in the great Opera House where a public concert before the most exacting critics of the old world was to be held; at this critical moment Paganini's arrival in the European metropolis placed an obstacle in the way of the realization of his hopes, and the old German professor wisely postponed his pupil's début. At first he had simply smiled at the wild enthusiasm, the laudatory hymns sung about the Genoese violinist, and the almost superstitious awe with which his name was pronounced. But very soon Paganini's name became a burning iron in the hearts of both the artists, and a threatening phantom in the mind of Klaus. A few days more, and they shuddered at the very mention of their great rival, whose success became with every night more unprecedented.

The first series of concerts was over, but neither Klaus nor Franz had as yet had an opportunity of hearing him and of judging for themselves. So great and so beyond their means was the charge for admission, and so small the hope of getting a free pass from a brother artist justly regarded as the meanest of men in monetary transactions that they had to wait for a chance, as did so many others. But the day came when neither master nor pupil could control their impatience any longer; so they pawned their watches, and with the proceeds bought two modest seats.

Who can describe the enthusiasm, the triumphs, of this famous, and at the same time fatal night! The audience was frantic; men wept and women screamed and fainted; while both Klaus and Stenio sat looking paler than two ghosts. At the first touch of Paganini's magic bow, both Franz and Samuel felt as if the icy hand of death had touched them.

Carried away by an irresistible enthusiasm, which turned into a violent, unearthly mental torture, they dared neither look into each other's faces, nor exchange one word during the whole performance.

At midnight, while the chosen delegates of the Musical Societies and the Conservatory of Paris unhitched the horses, and dragged the carriage of the grand artist home in triumph, the two Germans returned to their modest lodging, and it was a pitiful sight to see them. Mournful and desperate, they placed themselves in their usual seats at the fire corner, and neither for a while opened his mouth.

"Samuel!" at last exclaimed Franz, pale as death itself. "Samuel—it remains for us now but to die! . . . Do you hear me? . . . We are worthless! We were two madmen to have ever hoped that any one in this world would ever rival . . . him!"

The name of Paganini stuck in his throat, as in utter despair he fell into his arm chair.

The old professor's wrinkles suddenly became purple. His little greenish eyes gleamed phosphorescently as, bending toward his pupil, he whispered to him in hoarse and broken tones:

"Nein, nein! Thou art wrong, my Franz! I have taught thee, and thou hast learned all of the great art that a simple mortal, and a Christian by baptism, can learn from another simple mortal. Am I to blame because these accursed Italians, in order to reign unequalled in the domain of art, have recourse to Satan and the diabolical effects of Black Magic?"

Franz turned his eyes upon his old master. There was a sinister light burning in those glittering orbs; a light telling plainly, that, to secure such a power, he, too, would not scruple to sell himself, body and soul, to the Evil One.

But he said not a word, and, turning his eyes from his old master's face, he gazed dreamily at the dying embers.

The same long-forgotten incoherent dreams, which, after seeming such realities to him in his younger days, had been given up entirely, and had gradually faded from his mind, now crowded back into it with the same force and vividness as of old.

The grimacing shades of Ixion, Sisyphus and Tantalus resurrected and stood before him, saying:

“What matters hell—in which thou believest not. And even if hell there be, it is the hell described by the old Greeks, not that of the modern bigots—a locality full of conscious shadows, to whom thou canst be a second Orpheus.”

Franz felt that he was going mad, and, turning instinctively, he looked his old master once more right in the face. Then his bloodshot eye evaded the gaze of Klaus.

Whether Samuel understood the terrible state of mind of his pupil, or whether he wanted to draw him out, to make him speak, and thus to divert his thoughts, must remain as hypothetical to the reader as it is to the writer. Whatever may have been in his mind, the German enthusiast went on, speaking with a feigned calmness:

“Franz, my dear boy, I tell you that the art of the accursed Italian is not natural; that it is due neither to study nor to genius. It never was acquired in the usual, natural way. You need not stare at me in that wild manner, for what I say is in the mouth of millions of people. Listen to what I now tell you, and try to understand. You have heard the strange tale whispered about the famous Tartini? He died one fine Sabbath night, strangled by his familiar demon, who had taught him how to endow his violin with a human voice, by shutting up in it, by means of incantations, the soul of a young virgin. Paganini did more. In order to endow his instrument with the faculty of emitting human sounds, such as sobs, despairing cries, supplications, moans of love and fury—in short, the most heart-rending notes of the human voice—Paganini became the murderer not only of his wife and his mistress, but also of a friend, who was more tenderly attached to him than any other being on this earth. He then made the four chords of his magic violin out of the intestines of his last victim. This is the secret of his enchanting talent, of that overpowering melody, that combination of sounds, which you will never be able to master, unless . . .”

The old man could not finish the sentence. He staggered back before the fiendish look of his pupil, and covered his face with his hands.

Franz was breathing heavily, and his eyes had an expression which reminded Klaus of those of a hyena. His pallor was cadaverous. For some time he could not speak, but only gasped for breath. At last he slowly muttered:

“Are you in earnest?”

“I am, as I hope to help you.”

“And . . . and do you really believe that had I only the means of obtaining human intestines for strings, I could rival Paganini?” asked Franz, after a moment’s pause, and casting down his eyes.

The old German unveiled his face, and, with a strange look of determination upon it, softly answered:

“Human intestines alone are not sufficient for our purpose; they must have belonged to some one who had loved us well, with an unselfish holy love. Tartini endowed his violin with the life of a virgin; but that virgin had died of unrequited love for him. The fiendish artist had prepared beforehand a tube, in which he managed to catch her last breath as she expired, pronouncing his beloved name, and he then transferred this breath to his violin. As to Paganini, I have just told you his tale. It was with the consent of his victim, though, that he murdered him to get possession of his intestines.

“Oh, for the power of the human voice!” Samuel went on, after a brief pause. “What can equal the eloquence, the magic spell of the human voice? Do you think, my poor boy, I would not have taught you this great, this final secret, were it not that it throws one right into the clutches of him . . . who must remain unnamed at night?” he added, with a sudden return to the superstitions of his youth.

Franz did not answer; but with a calmness awful to behold, he left his place, took down his violin from the wall where it was hanging, and, with one powerful grasp of the chords, he tore them out and flung them into the fire.

Samuel suppressed a cry of horror. The chords were hissing upon the coals, where, among the blazing logs, they wriggled and curled like so many living snakes.

“By the witches of Thessaly and the dark arts of Circe!” he exclaimed, with foaming mouth and his eyes burning like coals; “by the Furies of Hell and Pluto himself, I now swear, in thy presence, O Samuel, my master, never to touch a violin again until I can string it with four human chords. May I be accursed for ever and ever if I do!”

He fell senseless on the floor, with a deep sob, that ended like a funeral wail; old Samuel lifted him up as he would have lifted a child, and carried him to his bed. Then he sallied forth in search of a physician.

IV

For several days after this painful scene Franz was very ill, ill almost beyond recovery. The physician declared him to be suffering from brain fever and said that the worst was to be feared. For nine long days the patient remained delirious; and Klaus, who was nursing him night and day with the solicitude of the tenderest mother, was horrified at the work of his own hands. For the first time since their acquaintance began, the old teacher, owing to the wild ravings of his pupil, was able to penetrate into the darkest corners of that weird, superstitious, cold, and, at the same time, passionate nature; and—he trembled at what he discovered. For he saw that which he had failed to perceive before Franz as he was in reality, and not as he seemed to superficial observers. Music was the life of the young man, and adulation was the air he breathed, without which that life became a burden; from the chords of his violin alone, Stenio drew his life and being, but the applause of men and even of Gods was necessary to its support. He saw unveiled before his eyes a genuine, artistic, earthly soul, with its divine counterpart totally absent, a son of the Muses, all fancy and brain poetry, but without a heart. While listening to the ravings of that delirious and unhinged fancy Klaus felt as if he were for the first time in his long life exploring a marvellous and untravelled region, a human nature not of this world but of some incomplete planet.

He saw all this and shuddered. More than once he asked himself whether it would not be doing a kindness to his “boy” to let him die before he returned to consciousness.

But he loved his pupil too well to dwell for long on such an idea. Franz had bewitched his truly artistic nature, and now old Klaus felt as though their two lives were inseparably linked together. That he could thus feel was a revelation to the old man; so he decided to save Franz, even at the expense of his own old, and, as he thought, useless life.

The seventh day of the illness brought on a most terrible. crisis. For twenty-four hours the patient never closed his eyes, nor remained for a moment silent; he raved continuously during the whole time. His visions were peculiar, and he minutely described each. Fantastic, ghastly figures kept slowly swimming out of the penumbra of his small, dark room, in regular and uninterrupted procession, and he greeted each by name as he might greet old acquaintances. He referred to himself as Prometheus, bound to the rock by four bands made of human intestines. At the foot of the Caucasian Mount the black waters of the river Styx were running . . . They had deserted Arcadia, and were now endeavouring to encircle within a sevenfold embrace the rock upon which he was suffering . . .

“Wouldst thou know the name of the Promethean rock, old man?’’ he roared into his adopted father’s ear . . . “Listen then . . . its name is . . . called . . . Samuel Klaus . . .”

“Yes, yes! . . .” the German murmured disconsolately. “It is I who killed him, while seeking to console. The news of Paganini’s magic arts struck his fancy too vividly . . . Oh, my poor, poor boy!”

“Ha, ha, ha, ha!” The patient broke into a loud and discordant laugh. “Aye, poor old man, sayest thou? . . . So, so, thou art of poor stuff, anyhow, and wouldst look well only when stretched upon a fine Cremona violin! . . .”

Klaus shuddered, but said nothing. He only bent over the poor maniac, and with a kiss upon his brow, a caress as tender and as gentle as that of a doting mother, he left the sickroom for a few instants, to seek relief in his own garret.

When he returned, the ravings were following another channel. Franz was singing, trying to imitate the sounds of a violin.

Toward the evening of that day, the delirium of the sick man became perfectly ghastly. He saw spirits of fire clutching at his violin. Their skeleton hands, from each finger of which grew a flaming claw, beckoned to old Samuel . . . They approached and surrounded the old master, and were preparing to rip him open . . . him, “the only man on this earth who loves me with an unselfish, holy love, and . . . whose intestines can be of any good at all!” he went on whispering, with glaring eyes and demon laugh . . .

By the next morning, however, the fever had disappeared, and by the end of the ninth day Stenio had left his bed, having no recollection of his illness, and no suspicion that he had allowed Klaus to read his inner thought. Nay; had he himself any knowledge that such a horrible idea as the sacrifice of his old master to his ambition had ever entered his mind? Hardly. The only immediate result of his fatal illness was, that as, by reason of his vow, his artistic passion could find no issue, another passion awoke, which might avail to feed his ambition and his insatiable fancy. He plunged headlong into the study of the Occult Arts, of Alchemy and of Magic. In the practice of Magic the young dreamer sought to stifle the voice of his passionate longing for his, as he thought, forever lost violin . . .

Weeks and months passed away, and the conversation about Paganini was never resumed between the master and the pupil. But a profound melancholy had taken possession of Franz, the two hardly exchanged a word, the violin hung mute, chordless, full of dust, in its habitual place. It was as the presence of a soulless corpse between them.

The young man had become gloomy and sarcastic, even avoiding the mention of music. Once, as his old professor, after long hesitation, took out his own violin from its dust-covered case and prepared to play, Franz gave a convulsive shudder, but said nothing. At the first notes of the bow, however, he glared like a madman, and rushing out of the house, remained for hours, wandering in the streets.

Then old Samuel in his turn threw his instrument down, and locked himself up in his room till the following morning.

One night as Franz sat, looking particularly pale and gloomy, old Samuel suddenly jumped from his seat, and after hopping about the room in a magpie fashion, approached his pupil, imprinted a fond kiss upon the young man's brow, and squeaked at the top of his shrill voice:

"Is it not time to put an end to all this?" . . .

Whereupon, starting from his usual lethargy, Franz echoed, as in a dream:

"Yes, it is time to put an end to this."

Upon which the two separated, and went to bed.

On the following morning, when Franz awoke, he was astonished not to see his old teacher in his usual place to greet him. But he had greatly altered during the last few months, and he at first paid no attention to his absence, unusual as it was. He dressed and went into the adjoining room, a little parlour where they had their meals, and which separated their two bedrooms. The fire had not been lighted since the embers had died out on the previous night, and no sign was anywhere visible of the professor's busy hand in his usual housekeeping duties. Greatly puzzled, but in no way dismayed, Franz took his usual place at the corner of the now cold fire-place, and fell into an aimless reverie. As he stretched himself in his old arm-chair, raising both his hands to clasp them behind his head in a favourite posture of his, his hand came into contact with something on a shelf at his back; he knocked against a case, and brought it violently on the ground.

It was old Klaus' violin-case that came down to the floor with such a sudden crash that the case opened and the violin fell out of it, rolling to the feet of Franz. And then the chords, striking against the brass fender emitted a sound, prolonged, sad and mournful as the sigh of an unrestful soul; it seemed to fill the whole room, and reverberated in the head and the very heart of the young man. The effect of that broken violin-string was magical.

“Samuel!” cried Stenio, with his eyes starting from their sockets, and an unknown terror suddenly taking possession of his whole being. “Samuel! what has happened? . . . My good, my dear old master!” he called out, hastening to the professor’s little room, and throwing the door violently open. No one answered, all was silent within.

He staggered back, frightened at the sound of his own voice, so changed and hoarse it seemed to him at this moment. No reply came in response to his call. Naught followed but a dead silence . . . that stillness which, in the domain of sounds, usually denotes death. In the presence of a corpse, as in the lugubrious stillness of a tomb, such silence acquires a mysterious power, which strikes the sensitive soul with a nameless terror . . . The little room was dark, and Franz hastened to open the shutters.

Samuel was lying on his bed, cold, stiff, and lifeless . . . At the sight of the corpse of him who had loved him so well, and had been to him more than a father, Franz experienced a dreadful revulsion of feeling, a terrible shock. But the ambition of the fanatical artist got the better of the despair of the man, and smothered the feelings of the latter in a few seconds.

A note bearing his own name was conspicuously placed upon a table near the corpse. With trembling hand, the violinist tore open the envelope, and read the following:

MY BELOVED SON, FRANZ,

When you read this, I shall have made the greatest sacrifice, that your best and only friend and teacher could have accomplished for your fame. He, who loved you most, is now but an inanimate lump of clay. Of your old teacher there now remains but a clod of cold organic matter. I need not prompt you as to what you have to do with it. Fear not stupid prejudices. It is for your future fame that I have made an offering of my body, and you would be guilty of the blackest ingratitude were you now to render useless this sacrifice. When you shall have replaced the chords upon your violin, and these chords a portion of my own self, under your touch it will acquire the power of that accursed sorcerer, all the magic voices of Paganini’s instrument. You will find therein my voice, my sighs and groans, my song of welcome, the prayerful sobs of my infinite and sorrowful sympathy, my love for you. And now, my Franz, fear nobody! Take your instrument with you, and dog the steps of him who filled our lives with bitterness and despair! . . .

Appear in every arena, where, hitherto, he has reigned without a rival, and bravely throw the gauntlet of defiance in his face. O Franz! then only wilt thou hear with what a magic power the full notes of unselfish love will issue forth from thy violin. Perchance, with a last caressing touch of its chords, thou wilt remember that they once formed a portion of thine old teacher, who now embraces and blesses thee for the last time.

SAMUEL.

Two burning tears sparkled in the eyes of Franz, but they dried up instantly. Under the fiery rush of passionate hope and pride, the two orbs of the future magician-artist, riveted to the ghastly face of the dead man, shone like the eyes of a demon.

Our pen refuses to describe that which took place on that day, after the legal inquiry was over. As another note, written with the view of satisfying the authorities, had been prudently provided by the loving care of the old teacher, the verdict was, “Suicide from causes unknown”; after this the coroner and the police retired, leaving the bereaved heir alone in the death room, with the remains of that which had once been a living man.

Scarcely a fortnight had elapsed from that day, ere the violin had been dusted, and four new, stout strings had been stretched upon it. Franz dared not look at them. He tried to play, but the bow trembled in his hand like a dagger in the grasp of a novice-brigand. He then determined not to try again, until the portentous night should arrive, when he should have a chance of rivalling, nay, of surpassing, Paganini.

The famous violinist had meanwhile left Paris, and was giving a series of triumphant concerts at an old Flemish town in Belgium.

V

One night, as Paganini, surrounded by a crowd of admirers, was sitting in the dining-room of the hotel at which he was staying, a visiting card, with a few words written on it in pencil, was handed to him by a young man with wild and staring eyes.

Fixing upon the intruder a look which few persons could bear, but receiving back a glance as calm and determined as his own, Paganini slightly bowed, and then dryly said:

"Sir, it shall be as you desire. Name the night. I am at your service."

On the following morning the whole town was startled by the appearance of bills posted at the corner of every street, and bearing the strange notice:

On the night of . . . , at the Grand Theatre of . . ., and for the first time, will appear before the public, Franz Stenio, a German violinist, arrived purposely to throw down the gauntlet to the world-famous Paganini and to challenge him to a duel—upon their violins. He purposes to compete with the great "virtuoso" in the execution of the most difficult of his compositions. The famous Paganini has accepted the challenge. Franz Stenio will play, in competition with the unrivalled violinist, the celebrated "Fantaisie Caprice" of the latter, known as "The Witches."

The effect of the notice was magical. Paganini, who, amid his greatest triumphs, never lost sight of a profitable speculation, doubled the usual price of admission, but still the theatre could not hold the crowds that flocked to secure tickets for that memorable performance.

At last the morning of the concert day dawned, and the "duel" was in everyone's mouth. Franz Stenio, who, instead of sleeping, had passed the whole long hours of the preceding midnight in walking up and down his room like an encased panther, had, toward morning, fallen on his bed from mere physical exhaustion. Gradually he passed into a deathlike and dreamless slumber. At the gloomy winter dawn he awoke, but finding it too early to rise he fell asleep again. And then he had a vivid dream—so vivid indeed, so lifelike, that from its terrible realism he felt sure that it was a vision rather than a dream.

He had left his violin on a table by his bedside, locked in its case, the key of which never left him. Since he had strung it with those terrible chords he never let it out of his sight for a moment.

In accordance with his resolution he had not touched it since his first trial, and his bow had never but once touched the human strings, for he had since always practised on another instrument. But now in his sleep he saw himself looking at the locked case. Something in it was attracting his attention, and he found himself incapable of detaching his eyes from it. Suddenly he saw the upper part of the case slowly rising, and, within the chink thus produced, he perceived two small, phosphorescent green eyes—eyes but too familiar to him—fixing themselves on his, lovingly, almost beseechingly. Then a thin, shrill voice, as if issuing from these ghastly orbs—the voice and orbs of Samuel Klaus himself—resounded in Stenio's horrified ear, and he heard it say:

"Franz, my beloved boy . . . Franz, I cannot, no I cannot separate myself from . . . them!"

And "they" twanged piteously inside the case.

Franz stood speechless, horror-bound. He felt his blood actually freezing, and his hair moving and standing erect on his head . . .

"It's but a dream, an empty dream!" he attempted to formulate in his mind.

"I have tried my best, Franzchen . . . I have tried my best to sever myself from these accursed strings, without pulling them to pieces . . ." pleaded the same shrill, familiar voice. "Wilt thou help me to do so? . . ."

Another twang, still more prolonged and dismal, resounded within the case, now dragged about the table in every direction, by some interior power, like some living, wriggling thing, the twangs becoming sharper and more jerky with every new pull.

It was not for the first time that Stenio heard those sounds. He had often remarked them before—indeed, ever since he had used his master's viscera as a footstool for his own ambition. But on every occasion a feeling of creeping horror had prevented him from investigating their cause, and he had tried to assure himself that the sounds were only a hallucination.

But now he stood face to face with the terrible fact, whether in dream or in reality he knew not, nor did he care, since the hallucination—if hallucination it were—was far more real and vivid than any reality.

He tried to speak, to take a step forward; but, as often happens in nightmares, he could neither utter a word nor move a finger . . . He felt hopelessly paralyzed.

The pulls and jerks were becoming more desperate with each moment, and at last something inside the case snapped violently. The vision of his Stradivarius, devoid of its magical strings, flashed before his eyes throwing him into a cold sweat of mute and unspeakable terror.

He made a superhuman effort to rid himself of the incubus that held him spell-bound. But as the last supplicating whisper of the invisible Presence repeated:

“Do, oh, do . . . help me to cut myself off—”

Franz sprang to the case with one bound, like an enraged tiger defending its prey, and with one frantic effort breaking the spell.

“Leave the violin alone, you old fiend from hell!” he cried, in hoarse and trembling tones.

He violently shut down the self-raising lid, and while firmly pressing his left hand on it, he seized with the right a piece of rosin from the table and drew on the leather-covered top the sign of the six-pointed star—the seal used by King Solomon to bottle up the rebellious djins inside their prisons.

A wail, like the howl of a she-wolf moaning over her dead little ones, came out of the violin-case:

“Thou art ungrateful . . . very ungrateful, my Franz!” sobbed the blubbering “spirit-voice.” “But I forgive . . . for I still love thee well. Yet thou canst not shut me in . . . boy. Behold!”

And instantly a grayish mist spread over and covered case and table, and rising upward formed itself first into an indistinct shape. Then it began growing, and as it grew, Franz felt himself gradually enfolded in cold and damp coils, slimy as those of a huge snake. He gave a terrible cry and—awoke; but, strangely enough, not on his bed, but near the table, just as he had dreamed, pressing the violin case desperately with both his hands.

“It was but a dream . . . after all,” he muttered, still terrified, but relieved of the load on his heaving breast.

With a tremendous effort he composed himself, and unlocked the case to inspect the violin. He found it covered with dust, but otherwise sound and in order, and he suddenly felt himself as cool and as determined as ever. Having dusted the instrument he carefully rosined the bow, tightened the strings and tuned them. He even went so far as to try upon it the first notes of the “Witches”; first cautiously and timidly, then using his bow boldly and with full force.

The sound of that loud, solitary note—defiant as the war trumpet of a conqueror, sweet and majestic as the touch of a seraph on his golden harp in the fancy of the faithful—thrilled through the very soul of Franz. It revealed to him a hitherto unsuspected potency in his bow, which ran on in strains that filled the room with the richest swell of melody, unheard by the artist until that night. Commencing in uninterrupted legato tones, his bow sang to him of sun-bright hope and beauty, of moonlit nights, when the soft and balmy stillness endowed every blade of grass and all things animate and inanimate with a voice and a song of love. For a few brief moments it was a torrent of melody, the harmony of which, “tuned to soft woe,” was calculated to make mountains weep, had there been any in the room, and to soothe

. . . even th’ inexorable powers of hell,

the presence of which was undeniably felt in this modest hotel room. Suddenly, the solemn legato chant, contrary to all laws of harmony, quivered, became arpeggios, and ended in shrill staccatos, like the notes of a hyena laugh. The same creeping sensation of terror, as he had before felt, came over him, and Franz threw the bow away. He had recognized the familiar laugh, and would have no more of it. Dressing, he locked the bedevilled violin securely in its case, and, taking it with him to the dining-room, determined to await quietly the hour of trial.

VI

The terrible hour of the struggle had come, and Stenio was at his post calm, resolute, almost smiling.

The theatre was crowded to suffocation, and there was not even standing room to be got for any amount of hard cash or favouritism. The singular challenge had reached every quarter to which the post could carry it, and gold flowed freely into Paganini's unfathomable pockets, to an extent almost satisfying even to his insatiate and venal soul.

It was arranged that Paganini should begin. When he appeared upon the stage, the thick walls of the theatre shook to their foundations with the applause that greeted him. He began and ended his famous composition "The Witches" amid a storm of cheers. The shouts of public enthusiasm lasted so long that Franz began to think his turn would never come. When, at last, Paganini, amid the roaring applause of a frantic public, was allowed to retire behind the scenes, his eye fell upon Stenio, who was tuning his violin, and he felt amazed at the serene calmness, the air of assurance, of the unknown German artist.

When Franz approached the footlights, he was received with icy coldness. But for all that, he did not feel in the least disconcerted. He looked very pale, but his thin white lips wore a scornful smile as response to this dumb unwelcome. He was sure of his triumph.

At the first notes of the prelude of "The Witches" a thrill of astonishment passed over the audience. It was Paganini's touch, and—it was something more. Some—and they were the majority—thought that never, in his best moments of inspiration, had the Italian artist himself, in executing that diabolical composition of his, exhibited such an extraordinary diabolical power. Under the pressure of the long muscular fingers of Franz, the chords shivered like the palpitating intestines of a disembowelled victim under the vivisector's knife. They moaned melodiously, like a dying child. The large blue eye of the artist, fixed with a satanic expression upon the sounding-board, seemed to summon forth Orpheus himself from the infernal regions, rather than the musical notes supposed to be generated in the depths of the violin.

Sounds seemed to transform themselves into objective shapes, thickly and precipitately gathering as at the evocation of a mighty magician, and to be whirling around him, like a host of fantastic, infernal figures, dancing the witches' "goat dance." In the empty depths of the shadowy background of the stage, behind the artist, a nameless phantasmagoria, produced by the concussion of unearthly vibrations, seemed to form pictures of shameless orgies, of the voluptuous hymens of a real witches' Sabbath . . . A collective hallucination took hold of the public. Panting for breath, ghastly, and trickling with the icy perspiration of an inexpressible horror, they sat spellbound, and unable to break the spell of the music by the slightest motion. They experienced all the illicit enervating delights of the paradise of Mahommed, that come into the disordered fancy of an opium-eating Mussulman, and felt at the same time the abject terror, the agony of one who struggles against an attack of delirium tremens . . . Many ladies shrieked aloud, others fainted, and strong men gnashed their teeth in a state of utter helplessness . . .

Then came the finale. Thundering uninterrupted applause delayed its beginning, expanding the momentary pause to a duration of almost a quarter of an hour. The bravos were furious, almost hysterical. At last, when after a profound and last bow, Stenio, whose smile was as sardonic as it was triumphant, lifted his bow to attack the famous finale, his eye fell upon Paganini, who, calmly seated in the manager's box, had been behind none in zealous applause. The small and piercing black eyes of the Genoese artist were riveted to the Stradivarius in the hands of Franz, but otherwise he seemed quite cool and unconcerned. His rival's face troubled him for one short instant, but he regained his self-possession and, lifting once more his bow, drew the first note.

Then the public enthusiasm reached its acme, and soon knew no bounds. The listeners heard and saw indeed.

The witches’ voices resounded in the air, and beyond all the other voices, one voice was heard—

Discordant, and unlike to human sounds;

It seem’d of dogs the bark, of wolves the howl;

The doleful screechings of the midnight owl;

The hiss of snakes, the hungry lion’s roar;

The sounds of billows beating on the shore;

The groan of winds among the leafy wood,

And burst of thunder from the rending cloud;—

’Twas these, all these in one . . .

The magic bow was drawing forth its last quivering sounds—famous among prodigious musical feats—imitating the precipitate flight of the witches before bright dawn; of the unholy women saturated with the fumes of their nocturnal Saturnalia, when—a strange thing came to pass on the stage. Without the slightest transition, the notes suddenly changed. In their aerial flight of ascension and descent, their melody was unexpectedly altered in character. The sounds became confused, scattered, disconnected . . . and then—it seemed from the sounding-board of the violin—came out squeaking jarring tones, like those of a street Punch, screaming at the top of a senile voice:

“Art thou satisfied, Franz, my boy? . . . Have not I gloriously kept my promise, eh?”

The spell was broken. Though still unable to realize the whole situation, those who heard the voice and the Punchinello-like tones, were freed, as by enchantment, from the terrible charm under which they had been held. Loud roars of laughter, mocking exclamations of half-anger and half-irritation were now heard from every corner of the vast theatre. The musicians in the orchestra, with faces still blanched from weird emotion, were now seen shaking with laughter, and the whole audience rose, like one man, from their seats, unable yet to solve the enigma; they felt, nevertheless, too disgusted, too disposed to laugh to remain one moment longer in the building.

But suddenly the sea of moving heads in the stalls and the pit became once more motionless, and stood petrified as though struck by lightning. What all saw was terrible enough—the handsome though wild face of the young artist suddenly aged, and his graceful, erect figure bent down, as though under the weight of years; but this was nothing to that which some of the most sensitive clearly perceived. Franz Stenio's person was now entirely enveloped in a semi-transparent mist, cloud-like, creeping with serpentine motion and gradually tightening round the living form, as though ready to engulf him. And there were those also who discerned in this tall and ominous pillar of smoke a clearly-defined figure, a form showing the unmistakable outlines of a grotesque and grinning, but terribly awful-looking old man, whose viscera were protruding and the ends of the intestines stretched on the violin.

Within this hazy, quivering veil, the violinist was then seen, driving his bow furiously across the human chords, with the contortions of a demoniac, as we see them represented on mediaeval cathedral paintings!

An indescribable panic swept over the audience, and breaking now, for the last time, through the spell which had again bound them motionless, every living creature in the theatre made one mad rush towards the door. It was like the sudden outburst of a dam, a human torrent, roaring amid a shower of discordant notes, idiotic squeakings, prolonged and whining moans, cacophonous cries of frenzy, above which, like the detonations of pistol shots, was heard the consecutive bursting of the four strings stretched upon the sound-board of that bewitched violin.

When the theatre was emptied of the last man of the audience, the terrified manager rushed on the stage in search of the unfortunate performer. He was found dead and already stiff, behind the footlights, twisted up into the most unnatural of postures, with the "catguts" wound curiously around his neck, and his violin shattered into a thousand fragments . . .

When it became publicly known that the unfortunate would-be rival of Nicolo Paganini had not left a cent to pay for his funeral or his hotel bill, the Genoese, his proverbial meanness notwithstanding, settled the hotel-bill and had poor Stenio buried at his own expense.

He claimed, however, in exchange, the fragments of the Stradivarius—as a memento of the strange event.

EDITOR'S NOTE TO "SWAMI VERSUS MISSIONARY"

[The Theosophist, Vol. I, No. 4, January, 1880, p. 100]

[Munshi Samarthadan, having given an authentic report of a debate which took place at Ajmere, on November 28th, 1878, between Pandit Dayânanda Saraswatî and the Rev. Dr. Gray, H. P. B. commented upon it as follows:]

The above affords a fair example of Missionary tactics in India. Open debate with learned natives before audiences is avoided whenever practicable, and their work, as a rule, confined to the lowest and most ignorant castes. Teachers in mission schools and sectarian colleges even avoid discussing theological questions put by bright native youths, before the classes, bidding them come to them privately and have their interrogatories answered. The fact forces itself upon the attention of every unprejudiced visitor to India that the Oriental missionary scheme is a wretched failure, and the millions contributed to it by the benevolent are virtually wasted. This appears to be the opinion of most old Anglo-Indians of all ranks. It is intended to publish testimony upon this very important subject in these pages and communications are invited.

EDITOR'S NOTE TO "NATURE-WORSHIP"

[The Theosophist, Vol. I, No. 4, January, 1880, p. 106]

[In the above-mentioned article, the author, who signs himself "H. H. D.—B. A.," traces "the birth and growth of the idea among the Aryans of India, as viewed from Rig-Vedic poetry, etc., and a further Transition to Science, as observed historically." H. P. B. comments on the article as follows:]

We have not been willing to interrupt the rhythmic flow of our correspondent's language with any commentaries of our own, but must add a word of supplement. The outward phase of the idea of nature-worship he has succinctly and eloquently traced. But he, in common with most modern scholars, completely ignores one chief factor. We allude to the experience, once so common among men, now so comparatively rare, of a world of real beings, whose abode is in the four elements, beings with probable though as yet ill-defined powers, and a perceptible existence. We are sorry for those who will pity us for making this admission; but fact is fact, science or no science. The realization of this inner world of the Elementals dates back to the beginning of our race, and has been embalmed in the verse of poets and preserved in the religious and historical records of the world. Granted that the perception of phenomena developed nature-worship, yet, unless our materialistic friends admit that the range of these phenomena included experiences with the spirits of the elements and the higher and noble realities of Psychology, it would trouble them to account for the universality of belief in the various races of the Unseen Universe.

Why should but one of the elements, namely, earth, be so densely populated, and fire, water, air, etc., be deemed empty voids, uninhabited by their own beings—the "viewless races," as the great Bulwer-Lytton called them?

Is this partiality of nature a logical hypothesis of science? Who that observes the marvellous adaptations of the organs of sense and the natures of beings to their environment, dares say that these elementals do not exist, until he is well assured that the perceptive faculties of our bodies are capable of apprehending all the secret things of this and other worlds? Why may not the spirits of the kingdoms of earth, air, fire and water be non-existent to us—and we to them—only because neither has the organs to see or feel the other? Another aspect of this subject was treated in our December issue.

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MISCELLANEOUS NOTES

[The Theosophist, Vol. I, No. 4, January, 1880, pp. 83, 84, 92]

Most opportunely there comes a communication upon the missionary question, which will be found elsewhere. The writer, one of the most estimable ladies in India, is wife of Lt.-Col. William Gordon, F.T.S., Staff Corps, District Superintendent of Police, Mânbhûm, Bengal. A recent letter of hers to The Pioneer, upon the subject of Spiritualism, occasioned a very active discussion; and since she now expresses the opinion of all Anglo-Indians as regards missionary work in India, it is probable that the public will be favored with a much needed ventilation of a gross abuse of long standing. A false delicacy has hitherto prevented this matter from being gone into as its importance deserves. It is a pity to see so many sacrifices made by good people in the West merely to support a party of inefficients in the profitless because hopeless occupation of trying to persuade the people of India and other Asiatic countries to relinquish their ancestral faith for one which the missionaries are utterly unable to defend when questioned by even tolerably educated “heathen.” The money is sorely needed at home to feed the hungry, clothe the naked, and rescue the vicious from their state of lawlessness and degradation. It does no good here—except to the missionary.

An interesting archaeological discovery has just been made in the Government of Poltava (Russia). The Kievlyanin announces that the well-known antiquarian, Mr. Kibaltchitch, has just excavated an enormous settlement of the primitive man, on the shores of the river Trubezh, near the village Selishtoch, in the district of Pereyaslavl. So far there have been found 2 stone implements, used to break bones with; 372 specimen pieces of stone arrows and knives; 2 clay, rudely fashioned “boulinas”; 26 pieces of fossil bones of men and animals; 8 pieces of charred wood; 17 pieces of broken pottery, ornamented with vertical lines and holes; 5 bronze arrow heads (or tips); 2 glass (?) “boulinas”; and an iron link from a chain-mail [sic]. “As far as we know,” says a St. Petersburg paper, “this is the only spot in southern Russia which has given such rich scientific results in relation to the Stone Age of the men who inhabited that place.”

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Paris is undoubtedly one of the best places in the world for the study of that Protean malady, hysteria; two years ago the “Charité” could display a fasting girl who might have held her own against any of the female saints of the Middle Ages, and who thrived on the diet that proved fatal to her Welsh sister. Now Monsieur Dujardin-Beaumetz has discovered a “femme lithographique” in whom the lightest contact gives rise to an urticarious eruption. Upon tracing his name upon her flesh, the letters immediately appear in red relief, and this is accompanied by a local rise of temperature of from 1° to 2°.

There is a complete anaesthesia of the whole body. Those who have studied the occult sciences know that this last symptom used to be a mark of demoniacal possession, and it will be remembered that the mother superior of the bewitched convent of Loudun could produce on her arms the raised names of the devils who infested her body. A few years ago the spiritualists of Toronto used to converse with their departed friends by the same means through the arms of a servant girl of that city; and a similar phenomenon is observed with “mediums.”

It will be well, therefore, to weigh thoroughly the claims of the supernatural before giving a scientific explanation of the phenomenon, and it would perhaps be better to look on the “femme lithographique” as an embryonic St. Catherine, rather than run the risk of being considered an atheist by explaining away stigmatisation by a theory of periodic urticaria.

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[Speaking of sacred places in India, such as Badrînâth, for instance, and of the holy men who are said to inhabit them, a writer says that “none but those who are Dhyânis succeed in having their company.” To this H. P. B. remarks:]

One who has succeeded in obtaining “Dhyâna” is called “Dhyâni.” By the word “Dhyâna” is not here meant any knowledge but the knowledge of the mysterious laws of nature and consequently what is obtained by Yoga training. Until therefore a person reaches a certain degree of the knowledge of Yoga philosophy, he cannot see these Mahâtmas.

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[From H.P.B.’s Scrapbook, Vol. X, Part I, p. 148]

[In connection with an article in The Pioneer of Dec. 30, 1879, concerning the action of Mr. Wall, the Collector of Benares, prohibiting a speech by Swâmi Dayânanda Saraswatî on Vedântic philosophy, H.P.B. quotes the following sentence from a private letter of Babu Shishir Ghose, Editor of the Amrita Bazar Patrika, to Col. Olcott: “The miracle is not in that you converted the Editor of The Pioneer to Theosophy . . . But it would be a miracle indeed, were you to convert The Pioneer itself to speak against an Englishman and in defence of a native.” Below this, with a hand pointing to it, H.P.B. has written in pen and ink:]

Effect of Theosophy, and our answer. The “miracle” accomplished.

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[From H.P.B.'s Scrapbook, Vol. X, Part I, p. 207]

[In connection with an article from The Medium and Daybreak, London, Jan. 2, 1880, entitled "The Philosophy of Spirit," by William Oxley, in which appears a picture of "Busiris the Ancient, Author of the Mahabarat," H.P.B. places several exclamation and question marks in blue and red, and writes the following in blue pencil:]

Oh shades of the great Rishis, forgive these credulous idiots—the Spiritualists!

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ARMENIANS

[The Pioneer, Allahabad, January 20, 1880]

TO THE EDITOR.

Sir,—The London Economist of a recent date, in an article headed "What England has inflicted upon India," and copied in most of the local papers, has the following:— "The salt of life is taken out of the mass, and an ambitious Indian lad, full of half-developed power, is in a more hopeless position than an Armenian under St. Petersburg, or an Algerian under Paris." Having on general principles, but little love for politics, perhaps because physiologically unfit to understand, and therefore appreciate, the wonderful scheme which goes under the name—I have nothing to say as to the remark about the "Algerian under Paris." My ideas of the "Algerian" being vaguely associated with the pastilles de Sérial, sold by these free sons of the boundless deserts, in the Parisian street corners, the protest may be taken up by a Frenchman, if he chooses.

But, though an American citizen, and entirely divorced from Russia's paternal sway over my own person, besides being a born Russian, I am yet one of those who, by the very combativeness of their nature, feel compelled to give even "the devil his due," though the devil be the Muscovite Government, whenever unjustly attacked. And the imputation of the Economist as to the hopeless position of the "Armenian under St. Petersburg" is as unjust as it is foolish, liable, as it is, to such an easy refutation. Surely the Editor of the London Magazine, who has allowed this remark to be published, must either have forgotten, or never knew, the fact that the late Commander-in-Chief of the expeditionary army now in Central Asia was an "Armenian"; that General Tergukasoff, one of the heroes of the late war in Asiatic Turkey, and who has just replaced the defunct Lazareff, is an "Armenian"; that General Loris-Melikoff, just created a "count" for valiant service in Kars and elsewhere, is another "Armenian," without one drop of European blood in any of them; that the army, as well as the Civil Service in the Caucasus, have been from the first days of Russia's sway over the country full of Armenian, Georgian, and even Mussulman colonels, generals, commanders, and other high Government officials; that the greatest Caucasian heroes were nearly all either Armenians, Georgians, or Tatars, such as the Prince Bebutoff (who acted during the Crimean War as Viceroy in the Caucasus), the several Melikoffs, the Tarhanoffs, the Orbeliani, the Bagrations, the Chan Adil'-Guirey, and so many others, that finally, in the "Mohammedan regiments," out of which the splendid body of men known as the "Czar's Mussulman Bodyguard" is chosen, from the lowest soldier up to the highest General, they are all Mohammedans. Doubtless the recent suffix of the "off" in Tergukasoffs and some other Armenian names led the Economist into such an unconscious blunder. In view of the present development it will not be without a certain interest to your readers to learn, as something worthy of note, that among the "Guy Fawkes" band of Nihilists and their sentenced criminals, we have not hitherto met with a single Armenian, Georgian, or Mussulman name.

The “Asiastics” have, in fact, proved the most loyal among the subjects of the Czar.*

H. P. BLAVATSKY.

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* [Some information concerning the various individuals referred to by H.P.B. may be of interest to the reader.

Lieutenant-General Arzas Artelyevich Tergukasoff (1819-81) was in 1859 Commander of the Apsheron Infantry Regiment; he took part in the storming of Gunib; in 1868, he administered the Province of Tersk; in 1869, he commanded the 38th Infantry Division. At the start of the Turkish war, he was appointed Commander of the Erivan’ contingent; in 1877, he occupied Bajaset and Alashkert, and in 1879 was appointed Commander of the 2nd Caucasian Corps.

The Bebutoffs were a Princely family descended from Ashhar-Bek, an Armenian who was melik or city-commandant of Tiflis in the reign of the Georgian King Teymuraz II. Prince Vassiliy Ossipovich Bebutoff (1791-1858) was General of Infantry, Member of the State Council and a well-known military and civil figure.

The Princes Tarhanoff-Muravyeff were an Armenian family descended from a certain Saakadze (meaning “son of Isaac”). The Shah of Persia granted George Saakadze a princely title and a hereditary tarhanship; the latter is a Mongolian word which means free from taxation, of noble birth, as well as, artist and man skilled in some trade. One of the members of this family was Ivan Romanovich Tarhanoff, a well-known Russian physiologist of the 19th century.

The Princes Orbeliani, or Djambakurian-Orbelian, were of a princely family which, according to tradition, came from China and settled in Georgia some 600 years B.C. They became hereditary commanders-in-chief of the Georgian armed forces, and placed the crown on the head of the Kings during coronation ceremonies. Prince George Dimitriyevich Orbeliani (1800-83) was a General-of-Infantry and member of the State Council.

The Princes Bagration were one of the oldest and most renowned families of Georgia, which produced through the centuries several of the Armenian and Georgian Kings. It originated from Athanasius Bagratid, whose son, Ashod Kuropalat (d. 826), was King of Georgia.

Adil’-Guirey ruled over the tribe of the Kumiks and became in 1718 a subject of Russia. When he had become Shamhal of Tarkov, he transferred his possessions to Russia. Later on, however, urged by the Turks to do so, he attacked Russia in 1725; he was annihilated by Kropotoff, and died in prison at Kola.

The Lazareff mentioned by H.P.B. is most likely Lieutenant-General Ivan Danilovich (1821-79), a descendant from the beks of Karabag; he was very active during the Turkish war of 1877-78.

Count Michael Tarielovich Loris-Melikoff (1826-88) was the son of an Armenian merchant; he was born at Tiflis, Caucasus, on Jan. 1st, 1826, and educated in St. Petersburg, first in the Lazareff School of Oriental Languages, and later in the Guard's Cadet Institute. After joining a Hussar regiment, he was sent in 1847 to the Caucasus, where he stayed for twenty years. From 1855 to 1876, he was Governor of the Terek district, endeavoring to educate the people, so as to make possible the transition from military to civil government. During the Turkish war of 1877-78, he commanded a separate army corps in Asia Minor. He took the fortresses of Ardahan and Kars, and laid seige to Erzerum. He was granted the title of Count for these services. In 1879 he was appointed temporary governor-general of the Lower Volga region, to combat an outbreak of the plague. He was later transferred to the provinces of Central Russia to combat the Nihilists and Anarchists, who had assassinated the governor of Kharkov. Loris-Melikoff advocated removing the causes of the growing popular discontent, and for this purpose recommended to Emperor Alexander II a large scheme of administrative and economic reforms. The Emperor appointed him minister of the interior with exceptional powers. The proposed scheme of reforms was, however, never carried out. On the very day, March 13, 1881, when the Emperor signed an ukaz creating the necessary commissions, he was assassinated, and his successor, Alexander III, adopted a reactionary policy. Loris-Melikoff resigned, and lived in retirement at Nice, France, where he died Dec. 22, 1888.—Compiler.]

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LO! THE “POOR MISSIONARY”

BY MELMOTH, THE WANDERER.

[The Theosophist, Vol. I, No. 5, February, 1880, pp. 112-113]

Decidedly the year A.D. 1880 begins as unpropitious and gloomy for that long-suffering, self-sacrificing class, known in Europe as Protestant Missionaries, but in India as padris—as was the now departed year 1879! The free-thinkers and infidels, like a swarm of wicked mosquitoes buzzing around, worry them worse than ever. Their Roman Catholic brothers played, and are still preparing to play, all manner of unholy tricks upon them, and though the abuse lavished upon the heads of these pious and meek Christians, was mutual—especially when brought under the public notice in the shape of pamphlets issued by the Bible Society—yet it was anything but edifying and offered some impediments to future conversions. For years they have drawn, we may say, no other converts in India but those who go more for ready cash or money’s worth, than holy grace; and they feel, do these good men of God, that for the average Christian to stand by and see these “heathen brands plucked from the burning,” flying from the Catholic sanctuary unto the tabernacle of the Protestant Lord, and vice versa, according to the fluctuations of the market, was as good as a game of shuttlecock and battledore.

And now the rumblings of 1880 are beginning to be heard. Amanda Smith, the mother pilgrim from the land of the Pilgrim Fathers, proved, outside the small community of the true believers—a failure. Even their best, and, as I believe, their only undeteriorated specimen of native preacher, the hitherto indefatigable Parsee convert, begins to show unmistakable signs of weariness and the blackest melancholy.

This illustrious Zoroastrian, who used, with the punctuality of a timepiece and—as if in derision of his former god—just before sunset, to daily squeeze himself among the bas-reliefs of the Dhobi Talav fountain, was missed at his usual place for several afternoons. The spot from which he lifted up his voice—as one conscious of crying in the wilderness—was actually deserted for several days! Wicked tongues report him becoming hoarse; he looks ill, they say, hence, perhaps his slackening zeal. And yet, if he loses it altogether—the voice, I mean, not his zeal—perchance his always scant now absent audiences may return all the sooner. Indeed he has more chances, the ex-pious son of Zoroaster, of attracting the multitude by placing himself to be stared at and even listened to as a speechless caryatid, in all the motionless solemnity of a stone idol than ever before, when after narrating the touching story of his miraculous conversion, he drew a flood of briny tears from his black eyes and let it trickle down the steps prepared for the sweet rippling waters of the ever-dry fountain. True, his fine baritone was never calculated to enhance the charm of the Methodist hymn and like a new Orpheus charm Heathen man and beast. His was not the voice to make the water-buffalo to desist from grazing, or the buggy-wallah cease plying the persuasive stick. It was evidently a neglected organ and the padris might do worse than insist upon his taking a few lessons in singing—were it but from the ebony-browed nightingale newly landed from America—before further compromising their cause by allowing him to sing the average heathen to the verge of suicide.

No less inimical than the unregenerate infidels, the Roman Catholic rivals, and the unmusical convert, becomes public opinion as regards the padris. The tide recedes, and the milk of kindness hitherto so freely drawn by them from the full udder of the nursing mother church of the “innocents at home,” is evidently curdling and turning sour.

Traditions are current of well-meaning, God-fearing Christians who, with their minds full of heart-rending tales about the hardships and privations of the “poor missionary” in the land of the gentiles, and their pockets swelling with religious tracts forced upon them on board the P. and O. were suddenly brought to a cruel disenchantment. Their first, and as yet tottering steps upon treading the shores of the land of the sacred cow and the starving bullock, were crossed by “poor” missionaries driving in fashionable dogcarts, or reclining in elegant victorias with a red-garbed and skeleton-legged heathen sais or two hanging on behind, like two large clots of blood. . . . Then came several violent raps upon the “poor missionary’s” knuckles from earnest correspondents, writing in respectable orthodox London papers, besides daily attacks published by a hundred freethinking, though not less respectable daily journals throughout Christendom as well as in Heathendom. So, for instance, there appeared some time ago a savage attack upon these inoffensive, and well-meaning men, which requires notice. They were asked to first turn their attention to other and more needy directions than the lands of the “heathen.” Speaking of the enormous sums annually spent on foreign missions, a writer, signing himself Pilot, in a letter addressed to the Weekly Times (London, Aug. 31st, 1879), is struck with “the anomaly which continually presents itself to the most casual observer. . . . While the Kaffir, the Heathen Chinese, the mild Hindu, the poor African, and the Australian aboriginal” come in, every one of them, for their due share of physical and religious attention, “there comes case upon case before public tribunals, showing the lamentable ignorance of the dregs of our own population” . . . We quote the rest of the letter:

In one recent instance, a girl of fourteen was questioned by the magistrate as to the Bible, a book which she declared she had never before heard mentioned. She was in an equal condition of ignorance as to the words God and Church, which conveyed no more meaning to this denizen of London than they would to a Hottentot. A few days after, an almost exactly similar state of mental darkness was displayed before another Police court, and yet we are engaged in sending cargoes of tracts to the uttermost parts of the earth. This condition of things is nothing less than a public disgrace to us as a country.

Suppose we institute some system of home missions to remove the beam out of our own eye before we attempt to eradicate the mote of Buddhism, and other equally harmless forms of belief. With the passing of an Education Act some people fancy that such things as I have described are impossible; but it will be years before the seething mass of ignorance and vice underlying the whited sepulchre of our social system can be visibly affected by the efforts of the State. The metropolis is no startling exception in these matters, for the same unfortunate ignorance is prevalent in most large cities, and some parts of the black country and the brick-making districts are even worse than the towns. How long, then, shall we go on subscribing hundreds of thousands of pounds to disseminate a civilization which is wanted at home? It is nothing less than a hypocritical farce to spend money on proselytizing cannibals, when we have brother and sister heathen at our very doors. Charity should begin at home; but there evidently is not the same glory to be won rescuing an English waif in the purlieus of Ratcliff-highway as there is in converting a stray nigger in the wilds of Africa.

And now, as the last coup de grâce after this impertinence from home, comes in a stern rebuke in a highly respectable and strictly orthodox organ. This once it is neither an “infidel pigmy” like The Theosophist (the latest epithet bestowed upon it by a missionary organ, which, though famous for our great kindness, we must abstain from advertising) nor a second-class paper of London, which “goes for” the padris, but that great authoritative organ of India and, as we are told, true barometer of the Indian press, which—to use a French expression—“makes the rain and the sunshine,” and tunes the violins of all minor papers—The Pioneer, in short. The rebuke, though indirect, and aimed rather at the collective body of missions than at the Indian in particular, must be very hard to bear. We sympathise heartily with the padris; and were not The Pioneer such a Goliath of the journalistic Gath, perchance the Quixotic spirit of our suckling David, this “infidel pigmy,” might even be aroused in defence of the poor missionary. As it is, we are obliged to eat the leek and we advise our friendly and esteemed padristic contemporaries to do the same. But what a fuss to be sure, for an infidel Turkish Mullah, whom the kind padris, trying to save him from eternal damnation, had bribed into translating the Bible! And such an irreverent language too.

I reproduce it with the minute exactness of a sincere sympathiser. Let your readers judge, verifying our quotation by reference to The Pioneer for Jan. 5th, 1880. The italics in the quotation are mine:

The quarrel at Constantinople has been healed somehow or other, and England is spared the ridicule that would have attached to her government if a regular rupture of diplomatic relations had been the consequence of the absurd incident of the mullah. As far as one can understand the case yet, Sir Henry Layard's interference in that matter was altogether unwarrantable. The people whom he might properly have interfered with, would have been the troublesome fanatics who engaged the mullah, in the first instance, to help them in their Bible translation.

Our relations with Turkey are far too delicate at present to be imperilled by the escapades of foolish missionaries. There is a time for all things, and this is not the time for letting ignorant enthusiasts bring the good faith of Great Britian into disrepute in the East, by pecking, in an absurd way, at the religious sentiment of Islam. Englishmen are not Mohammedans and they need not pretend to think Mohammedanism a nice religion; but it is an essential condition of success for Great Britain in the large political undertakings that she has in hand that she should conscientiously act up to the principles of perfect toleration she professes. It is repugnant to British sentiment to interfere with private liberty, and thus missionaries wander where they will,—bringing about some hypothetical conversions and a good deal of disturbance. None the less is it clear that missionary work ought to be under some intelligent regulation where its indiscretions are liable to compromise the peace of Europe. How Sir Henry Layard can have failed to see that the treatment of the Turkish mullah by the Turkish Government was a matter with which he had absolutely no concern, is as yet a mystery. But, at any rate, it is most important for Mohammedans all over the world to understand that the British Government is incapable of importing religious bigotry into its political action.

The pen drops from my hand in horror. . . . Decidedly Sir H. Layard is here but a transparent pretext, and The Pioneer editor has become a rank infidel!

FOOTNOTE TO “AN INDIAN AETHROBAT”

[The Theosophist, Vol. I. No. 5, February, 1880, p. 120]

[The writer, Babu Krishna Indra Sandyal, speaking of the various Siddhis, says that “it is quite clear that the Siddhis Anima and Mahima pertain to the conditions of even the physical body as was manifest in virat rupa darshana” (Gîtâ, ch. XI). To this H.P.B. remarks as follows:]

Babu Krishna is wrong. It is impossible to so inflate the extremities of the human body with simple air as to cause it to float in air. A body floats in water because it displaces an equal bulk with its own of that denser element. If he will but figure to himself a vessel of any material as dense as human flesh and bone, filled ever so compactly with common air and left lying on the ground, he will see that his theory of aethrobacy is untenable; for, just as the vessel in question would lie on the ground where placed an indefinite time without showing the slightest tendency to rise, so would the ascetic’s body, though pumped full of air from crown to toes. No, there is another cause for this aethrobacy and it is the one described by F.T.S. ...* as “altered polarity.” The system of inhalations and exhalations practiced in Yoga effect the polaric change by alterations produced, of both a physiological and psychological character.

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* [This refers to a lengthy essay on “Yoga Vidya” which was published serially in the Oct., Nov., 1879, and Jan., 1880, issues of The Theosophist, Vol. I. The author of this series was never revealed, but the three dots following the initials might indicate a man of certain spiritual attainment.—Compiler.]

The Babu is also mistaken in supposing that this body of flesh can be separated into atoms and made to fill the whole void of space, or compressed into one infinitesimal atomic point like a diamond-grain. Let him reflect but one instant upon the nature of bioplastic matter and he will see the fact as it is. It is the inner self which, by virtue of its ethereal nature and its relationship to the all-pervading "Anima Mundi" or World-Soul, is capable of exhibiting the properties of Anima and Mahima. Anything in Aryan literature seeming to convey a contrary idea may be at once taken as figurative language intended to be understood only by the wise. The sages who wrote these books were adepts in psychological science, and we must not take them to have been ignorant of its plainest laws.

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FOOTNOTES TO "INDRA"

[The Theosophist, Vol. I, No. 5, February, 1880, p. 121]

[Indra] Derived from the Sanskrit Ind, which probably meant "to see, to discover," hence literally, "he who sees or discovers," scil. the doings of the world.

[The writer describes the attributes of Indra and some of the deeds which were ascribed to him by his worshippers. To this H.P.B. remarks:]

The attentive reader of the Christian Bible is constantly impressed with its strong resemblance to the Aryan sacred writings, and since the Hebrews are a far younger nation than the Aryas, it is a fair inference that if their literature was not copied from, it was at least inspired by, the primitive sublime model. Compare the Vedic conception of Indra, for instance, as alike the protector of his worshippers and the destroyer of cities, with these passages from the Psalms of David.

[H.P.B. then quotes from Ps. xxxviii, xvii, xxix, xviii, lxviii, 1xxviii, lxxxix, xcvi, and cxxxv, and closes by saying:]

Scores of similar passages might be quoted to show that for thunder-hurling, the martial tutelar deity of the Hebrews, JAH or JAHVE, who was adopted by the Christians as the chief personage of their Trinity and made the putative father of their second personage, Jesus, was almost if not quite a reminiscence of the Aryan Indra.

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A GREAT LIGHT UNDER A BUSHEL

[The Theosophist, Vol. I, No. 5, February, 1880, pp. 125-129]

If, according to the ironical definition of a French writer, language were not given to man “that he might the better dissimulate his thought,” at some future day, in a catechism of sciences, we might hope to see the following answer under the heading of Physiology.

Ques.—What is Physiology?

Ans.—The art of denying all that its specialists have not yet come to know, and, of unconsciously disfiguring that which they do know.

The relevancy of this answer posterity will fully recognize and appreciate; especially when mesmerism, or animal magnetism, shall have become a recognized science, and generations of stubborn physicians shall have been publicly accused by history, of having sacrificed generations of their contemporary suffering millions to their ferocious conceit and obstinacy.

For those of our readers who may know but little of this most ancient science, practiced since prehistoric times in India, Egypt and Chaldaea; and, who have never heard that it was the basis of the wonderful “magic art” of the Phrygian Dactyls and of the initiated priests of Memphis, we will briefly sketch its history, and show what —as now confessed by the greatest men of modern science—it is able to perform.

“ANIMAL MAGNETISM, called also mesmerism, [is] a force or fluid by means of which a peculiar influence may be exerted on the animal system,” says the New American Cyclopaedia. Since the destruction of the pagan temples and after an interval of several centuries, it was practiced and taught by Paracelsus, the great mystic and one of the sect of the “fire-philosophers.” Among these this force was known under the various names of “living fire,” the “Spirit of light,” etc.; the Pythagoreans called it the “Soul of the world” (anima mundi), and the Alchemists, “magnes,” and the “Celestial Virgin.” About the middle of the 18th century, Max Hell, Professor of Astronomy at Vienna, and a friend of Dr. F. Anthony Mesmer, advised him to try whether, like another Paracelsus and Kircher, he could not cure diseases with the magnet. Mesmer improved upon the idea and ended in performing the most miraculous cures—no more by mineral, but, as he claimed, by animal magnetism. In 1778 Mesmer went to Paris; caused in this city the greatest excitement, and from the first, firmly mastered public opinion. He would not, however, give his secret to the government, but instead of that formed a class, and nearly 4,000 persons studied under his directions at various times; Lafayette, the Marquis de Puységur, and the famous Dr. Charles d’Eslon being his pupils. His methods were not those of the present day, but he treated his patients by placing magnets on various parts of their bodies, or by having them sit round a covered tub from the cover of which an iron rod went out to each person, the whole party thus being connected by touching hands. He also made passes with his hands over their bodies. While Mesmer, provoking in the body and limbs of the sick persons a cold prickling sensation, nervous twitchings, drowsiness, sleep, and procuring thereby an alleviation and often a total cure, did not go further than to cure nervous diseases, it was the Marquis de Puységur, his pupil, who discovered somnambulism—the most important result of animal magnetism.

And it was Deleuze, the famous naturalist of the Jardin des Plantes, a man greatly respected for his probity and as an author, who published in 1813 a Critical History of Animal Magnetism.* At this time, notwithstanding its evident success and benefit, mesmerism had nearly lost ground. In 1784, the French Government had ordered the Medical Faculty of Paris to make an enquiry into Mesmer's practices and theory, and report. A commission was appointed of such men as the American Philosopher Franklin, Lavoisier, Bailly, and others. But, as Mesmer refused to deliver his secret and make it public, the result was that having carefully investigated the mode of treatment, the report admitted that a great influence was wrought upon the subjects, but this influence was ascribed by them chiefly to imagination! The impression left thereby on the public mind was that Mesmer was a charlatan, and his pupils—dupes.

Notwithstanding the general prejudice, magnetism throve and got known over the whole world. It had made an invasion upon the grounds of medical routine and fought its way step by step. It appealed from the stubborn hostility of the Academy and the old traditions of its members to the judgment of the multitude, promising to abide by the decree of the majority. "It was in vain that its friends were treated as charlatans by the medical faculty and the majority of the learned," writes Deleuze; "the man, who had witnessed mesmeric experiments among his friends, would believe despite all the authority which could be brought to bear upon him." At last, in 1825, owing to the efforts of Dr. P. F. Foissac, a young physician of note and an enthusiastic admirer of Mesmer, the Royal Academy of Medicine in Paris appointed another learned commission and had a serious investigation made. Would anyone believe it? Owing to numerous intrigues, the opinion of the learned investigators was withheld for over five years; and it was only in 1831, that the report was rendered, and then found to the great discomfiture of the old academical and mouldy brains to contain a unanimous decision to the following effect:

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* [The work which is meant here is Histoire critique du megnétisme animal, by Jean Philippe François Deleuze (Paris: Mame, 1813. 2 Vols. 8vo.).—Compiler.]

It was reported that—

(1) Mesmerism is a force capable of exercising a powerful influence on the human system; (2) that this influence does not depend upon imagination; (3) that it does not act with equal force on all persons, and upon some is entirely powerless; (4) that it produces somnambulic sleep; (5) that in this sleep injury to the nerves of sensation does not cause the slightest sense of pain; (6) that the sleeper can hear no sound save the voice of the magnetizer; (7) that the sleeper's nerves of touch and smell carry no sensation to the brain, unless excited by the magnetizer; (8) that some sleepers can see with their eyes closed, can foretell accurately, even months in advance (as was amply proved) various events, and especially the time of the return of epileptic fits, their cure, and discover the diseases of persons with whom they are placed in magnetic connection; and that persons suffering with weakness, pains, epilepsy, and paralysis, were partially or entirely cured by magnetic treatment.

The report created the greatest sensation. Mesmerism extended all over the world. Students of the new science became more numerous than ever, the ablest writers kept track of its progress and high among all others as a mesmerizer and a writer stood Baron J. D. Du Potet.* About the year 1840, Baron Karl von Reichenbach, an eminent German chemist, and the discoverer of creosote, discovered a new force, fluid, or principle—which we regard rather as one of the correlations of the Anima Mundi—which he called od or odyle.

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* Besides many modern and very able periodicals such as the Chaîne Magnétique conducted under the patronage of the venerable Baron Du Potet, Honorary Fellow of our Society, at Paris, and the Revue Magnétique, by Donato, among the best works upon magnetism are those of H. G. Atkinson, Dr. Elliotson, and Professor William Gregory, of Edinburgh.

This agent, according to his theory, “is not confined to the animal kingdom, but pervades the universe, is perceived in various ways by sensitives, has the greatest influence upon life and health, and like electricity and galvanism, has two opposite poles, and may be accumulated in, or conducted away from, animal bodies.”* Then came the discovery of Dr. Braid of Manchester, who found that he could produce sleep in patients by ordering them to look steadily at some small and brilliant object, about a foot from their eyes and above their level. He called the process hypnotism and gave to his theory the graceful name of neurypnology, setting it down as a mesmeric antidote.

Such is, in brief, the history of this wonderful principle in nature; a principle, as little understood as were electricity and galvanism in days of old. And yet while the latter, as soon as demonstrated, were unanimously accepted and even greeted, the former, however great its claims for alleviating the pains of suffering humanity, however much demonstrated, is today as bitterly denied and decried as it was in the days of Mesmer. Shall we say why? Because, while electricity and galvanism in their practical application by, and meaning in, science are the gross manifestations of the universal Proteus, the great Anima Mundi—Magnetism, in its broadest and most mysterious sense, discovers beyond mere physical results horizons so mysterious and vast, that the matter of fact and sceptical scientists stagger and repulse its spiritual possibilities with all the might of their narrow-minded materialism. Once that they admit its existence and give it rights of citizenship, the whole of their schools will have to be remodelled. On the other hand, the clergy are as bitter against it, for its results, in their beneficent effects, upset every necessity for believing in divine “miracles,” or fearing the diabolical, and give the lie direct to their old slanders.

We will now show the progress of magnetism under its various modern names of mesmerism, magnetism, hypnotism, and other isms, among the men of science, and mesmerizers who explain it, each in his own way.

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* [Reichenbach, Researches on Magnetism. See mainly the “Conclusions” at the end of the Seventh Treatise.—Compiler.]

MESMERISM AND HYPNOTISM IN FRANCE

As we propose to deal with that dangerous bugbear of physical science — mesmerism — we will have to examine these apples of discord freshly plucked by us in the garden of the scientists, with due caution and respect. We mean to cut off every possible retreat for the enemy, and will, therefore, strictly hold but to the personal experiments and explanations of some of the recognized leaders of medicine.

One such is Monsieur Naquet, deputy of Vaucluse, Professor of the Faculty of Medicine at Paris, and author of Ancient and Modern Revelations.* This gentleman, who is a hard-shelled materialist, to whom the mere idea of soul in man is as unwelcome as the smell of incense used to be to the traditional devil, is just now giving a series of scientific lectures in Paris, the main object of which seems to be to admit the phenomena of mesmerism (at last!) and—fight against the theory of the human soul having anything to do with them. Having successfully pulled out the props from under the ancient revelation, i.e., the Bible—and demonstrated the absurdity of belief in the modern Catholic "miracles" of Lourdes and Salette—against which position we will not protest—he tries his hand at Spiritualism and Mesmerism. Unfortunately for the able lecturer he seems to labour under the impression that the votaries of both spirit intercourse and Mesmer must necessarily believe in Supernaturalism—hence miracles. Of course, he makes a mess of it. We quote, translating portions of his lectures verbatim:

Hand in hand with these persons (the spiritualists) who bring forward such weak arguments, we find moving, nevertheless, a few others (mesmerizers) whose ideas deserve to be taken into consideration and discussed. These pretend [?] to produce at will in some human beings a peculiar kind of sleep, called the magnetic. They affirm their ability to communicate to certain subjects the faculty of seeing through opaque bodies, and they maintain that such facts remain inexplainable unless we admit the existence of a soul in man.

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* Révélation Antique et Révélation Moderne.

To begin with: are the facts from which these men draw their conclusions at all certain?* Admitting that they are, cannot they be explained upon any other hypothesis than the existence of this Soul?

The facts under consideration are affirmed by enlightened and honourable men; thus, in this case, they do not offer that startling character of imbecility and imposture which constitutes the fundamental feature of Spiritualism.† Therefore, I will not immediately pronounce upon the unreality of all they tell us of magnetism; but, at the same time I propose to show that these facts, however real, do not in the least prove any necessity for the intervention of a soul to account for them.

Magnetic sleep can be explained quite naturally. The phenomena of electric attraction daily produced before our very eyes, and which no one ever attempted to attribute to a supernatural cause, are at least as extraordinary as the mesmeric influence of one man upon another man. For the last several years, sleep, followed by complete insensibility and identical in all points with the magnetic sleep, is produced by purely mechanical means. To obtain it, one has but to approach a light to the patient’s nose. The fixing of his eyes upon the luminous point produces a cerebral fatigue which results in sleep. At this day, it is no longer to be doubted that magnetism belongs to a phenomenon of the same kind, light being replaced by other agents and expedients which bring on the same cerebral fatigue, and finally sleep.

Lucidity seems more doubtful than simple magnetic sleep, and it becomes still more difficult to give it credence. Admitting it to be demonstrated, however, we could again explain it without meddling with the Spirit.

We will know that light and heat are but vibratory motions; that light and heat differ but in the length of their undulations; that these undulations which are perceptible to our eye, are of various lengths, producing in us the sensation of various colours; that moreover among the undulatory motions, which we recognize as heat, there are waves of different lengths; that there exists, in short, such a thing as a real calorific spectrum.

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*At the time of this lecture the eminent physician believed but little in the mesmeric phenomena. Since then, having repeatedly witnessed experiments of animal magnetism by Professor Charcot, he doubts no longer; nay—he believes, and yet, while finding it impossible to doubt, he tries to explain the whole upon his own materialistic hypothesis.—Ed., Theos.

† More than one spiritualist might return the compliment to materialism and with usury.—Ed., Theos.

On the other hand, as, beyond the red ray, there are motions which remain unperceivable by the eye, but which become sensible to the touch as heat, so there are others beyond the violet ray, which develop in us neither impressions of heat nor those of luminosity, but which we can make manifest by the chemical influence which they exercise upon certain substances. Finally, experiment shows to us that there are bodies permeable to heat, yet perfectly impermeable to light, and vice versa.

Thus, we can admit the production of vibrations or waves of various lengths and infinitely variable. But of all such possible motions there is but a certain number only, within very restricted limits, that are perceived by us as light, heat, or chemical rays. All greater and smaller motions escape our senses, as would the luminous motions, had we no organ of sight. They escape us simply because we have no organs fit to perceive them.

Let us now suppose that, owing to a nervous sur-excitement, our organs may become impressionable to the extra-calorific or extra-luminous rays. THE FACTS OF MAGNETIC LUCIDITY WOULD BE PERFECTLY EXPLAINED.

We thank modern Science for teaching us such truths and explaining such a profoundly involved problem. But we can hardly refrain from reminding the erudite lecturer that he but repeats that which was explained by nearly every ancient philosopher and repeated by many a modern writer, who has treated upon clairvoyance.
The Neo-Platonists explained clairvoyance on the same principle; Baptiste van Helmont in his Opera Omnia, A.D. 1652 (p. 720), treats this second sight in the realm of the occult universe most elaborately. The Hindu Yogi reaches clairvoyance by purely physiological processes, which does not prevent him from often discerning things real, not imaginary.

“Light, heat, and chemical rays,” our wise lecturer goes on to say, “are propagated by means of vibrations, and according to the same law; thus, must it be for the rays which remain imperceptible to our senses. Let only our eyes become fit for perceiving them, and the ‘double sight’ has nothing in it to surprise us. . . . The day when these facts (of mesmerism) shall be sufficiently proved, our hypothesis will become more acceptable than that of the soul. It will allow of every explanation, without trespassing beyond the laws which govern the universe.”

We make haste to deny and emphatically protest against the imputation of believing in the supernatural.

The hypothesis of Monsieur Naquet, the physiologist, if ever accepted, beyond the small minority of his colleagues, will never prove “acceptable.” As to accusing, as he does, the vast body of Spiritualists, Spiritists, and Mesmerists of trespassing in their explanation beyond the laws which govern the universe, it is as false as it is ridiculous. Once more it shows how apt are our opponents, and especially physiologists, to disfigure facts whenever these clash with their ideas. Their arguments were unique. If, said they, artificial sleep can be produced by purely mechanical means (hypnotism), what use is there in calling spirit and soul to our help to explain this phenomenon? No use whatever, indeed. But neither did we ever pretend to explain this preliminary stage to clairvoyance-sleep whether natural, hypnotic, or mesmeric, by any soul or spirit theory. This imputation lies only in the case of uneducated Spiritualists, who attribute all such phenomena to “disembodied spirits.” But can they themselves—these high priests of intellect—the agency of the spiritual ego being put aside—any more rationally explain the phenomenon of somnambulism, clairvoyance (which some of them as we see are forced to admit) or even sleep and simple dreams, than we, not “scientifically trained” mortals? Even ordinary sleep with its infinite modifications is as good as unknown to physiology. Admitting even that the will of man is not the direct cause of magnetic effects, it yet, as Monsieur Donato, the celebrated magnetizer of Paris, remarks, “plays upon and guides many a mysterious force in nature, the mere existence of which is totally unknown to science.”

DR. CHARCOT OF PARIS

(The Illustrious Discoverer of the “Hysterical Cock”)

Meanwhile science fishes in the same water with the mesmerizers and for the same fish—only inventing for it, when caught, a new, and as it thinks, a more scientific name. The above accusation is easily demonstrated. As a proof, we may cite the case of Dr. Charcot.

It is the same great Parisian professor who, having proved to his own satisfaction that no mesmeric effects can be obtained with a subject unless this subject be naturally hysterical, mesmerized a rooster and thus became the original discoverer of the “Hysterical Cock.”* Professor Charcot is an authority upon all manner of nervous diseases, a high rival of Broca, Vulpian, Luys, etc., and besides being the celebrated physician of the hospitals of Paris, is a member of the Academy of Medicine. Like the less scientific but equally famous Dr. W. A. Hammond, of New York, he believes in the efficacy of the metallic discs of Dr. Bürck for curing more than one incurable disease, but unlike that neurologist, does not attribute any of either the cures or other phenomena to imagination; for catalepsy can be practiced upon animals, according to his own experiments. He also gives credit in his own way to the genuineness of somnambulism and the freaks of catalepsy, attributing to the latter all mediumistic phenomena. On the authority of a correspondent of Mr. Ragazzi, the Editor of the Journal du Magnétisme of Geneva, he proceeds in the following fashion:

Dr. Charcot first introduces to his audience at the hospital of La Salpêtrière (Paris) a sick girl in a state of perfect insensibility. Pins and needles are stuck in her head and body without the least effect. An application of a collar of zinc discs for five minutes returns life into the regions of the throat. Then the two poles of a horseshoe magnet are applied to her left arm and that spot exhibits sensibility, while the rest of the body remains in its previous state. The same magnet, placed in contact with the leg, instead of bringing the limb back to life, produces a violent contraction of the foot, drawing the toes to the heel; it ceases but upon an application of electricity.

“These experiments of metallotherapia and mineral magnetism remind one of the gropings of Mesmer in 1774, and of his applications of magnetized pieces in the case of nervous diseases,” says Mr. Pony, the medical student, in his letter to the Journal du Magnétisme, and an eye-witness.

Another subject is brought. She is hysterical like the first one, and appears in a state of complete anaesthesia.

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* See Revue Magnétique for February, 1879, edited by Donato at Paris.

A strong ray of electric light is directed on her, and the patient is instantaneously cataleptized. She is made to assume the most unnatural positions; and, according to the attitude commanded, have her countenance “by suggestion,” says Dr. Charcot, “express that which her gestures imply. Thus her hands, crossed on her bosom, are followed by an expression of ecstasy on her face; her arms, stretched forward, produce in her features an air of supplication. . . .”

If, while the subject is in this state, the luminous ray is abruptly withdrawn, the patient collapses and falls again into somnambulism—a word which shocks Professor Charcot beyond description. At the command of the physician, and while he proves her utter insensibility by sticking pins in every portion of her body, the patient is made to obey the doctor at every word of command. He forces her to rise, to walk, to write, etc.

In a letter from Mr. Aksakoff, which is published further on, it will be seen that Donato, the professional magnetizer produces by will power all that is produced by the sceptical savant by electricity and mechanical means. Does the latter experiment prove that mesmerism is but a name? Can we not, rather, see in both a mutual corroboration; a proof, moreover, of the presence in man’s system of all those subtle powers of nature, the grosser manifestations of which are only known to us as electricity and magnetism, and the finer escaping entirely the scrutiny of physical science?

But one of the most curious features of the phenomenon, brought on by Dr. Charcot’s experiments, is to be found in the effect produced on his patients by vibrations like those felt on a railway train. Upon perceiving it, the illustrious professor had a huge diapason, 40 centimeters high, placed upon a large chest. As soon as this instrument is made to vibrate, the patients at once fall into catalepsy; and whenever the vibrations are abruptly stopped, the patients sink into complete somnambulism.

It would seem, then, that Dr. Charcot, in order to produce the above described effects, uses but two agents—sound and light.

Thus, this assurance may become of an immense importance to all the Aryan students of Theosophy, especially to those who study the Sanskrit, and who, thanks to Swami Dayanand, are now enabled to learn the real and spiritual meaning of certain disputed words. Those of our Fellows who have mastered the occult significance of the words Vach and Hiranyagarbha* in their application to “sound” and “light” will have in the above an additional proof of the great wisdom of their forefathers, and the profound and spiritual knowledge contained in the Vedas, and even in other sacred Brahmanical books, when properly interpreted.

In considering the phenomena produced by Dr. Charcot, the cold materialist and man of science, it is highly interesting to read a letter on his own personal experiences in magnetism, with the famous magnetizer, Mr. Donato, of Paris, by Alexandre Aksakoff, F.T.S., Russian Imperial Councillor, which was recently addressed by him to a French journal. The results obtained are all the more worthy of notice from the fact that Mr. Donato had not previously attempted the so-called “transmission of thought” from one person to another by the mere will of the magnetizer and felt and expressed considerable doubt as to the success of his efforts in that direction.

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* Translated by Professor Max Müller as “gold,” whereas it really means “divine light,” in the exact sense understood by the mediaeval alchemists. In his Sanskrit work, Sâhitya Grantha, the learned philologist, on the ground that the word “gold”, हिरण्य Hiranya. is found in the Mantra Agnihi Poorvebhihi, takes the opportunity of going against the antiquity of the Vedas, and to prove that they are not as old as commonly thought, since the exploration of gold-mines is of comparatively modern date. In his turn, Swami Dayanand Saraswati shows in his Rig-vedâdi-Bhâshya Bhûmika, Book IV. p. 76, that the Professor is entirely wrong. The word Hiranya does not mean “gold” but the golden light of divine knowledge, the first principle in whose womb is contained the light of the eternal truth which illuminates the liberated soul when it has reached its highest abode. It is, in short, the “Philosopher’s Stone” of the alchemist, and the Eternal Light of the Fire Philosopher.—Ed., Theos.

[Agnih pûrvebhih are the first two words from the second verse of the Hymn to Agni, Rigveda, I, 1. In pronouncing, h carries over vowel preceding it. The Sanskrit work referred to is the Hindi Introduction to Swâmi Dayânanda’s Rigveda-bhâshya.—Compiler.]

Two French papers, the Rappel and the Voltaire, have borne flattering testimony to the character and attainments of Mr. Donato, and he is generally known as one of those men who have dared to quit the ruts traced by habit and tradition, and investigate, to quote his own words, “the occult motor which animates us, the mysterious forces which create life, the bonds that unite us to one another, our mutual affinities, and our connection with the supreme power, the eternal lever of the world.”

So much for Mr. Donato. As to Aksakoff, he is a highly intelligent and truthful gentleman; reputed to be, in his earnest researches in the domain of magnetism and psychology not only a cautious investigator, but rather of a too distrustful nature. We here give the verbatim translation of his article published by him in La Revue Magnétique, of February, 1879.

MONSIEUR DONATO AND MLLE. LUCILE: EXPERIENCES IN “THOUGHT TRANSMISSION.”

Having had the pleasure of making, at Paris, the acquaintance of Mr. Donato and of his amiable and excellent pupil, I did not wish to lose the opportunity of attempting an experiment, under my own direction, to ascertain the possibility of transmitting thought from one human being to another by the vehicle of the will alone. It is known that one of the most ordinary aphorisms of modern psychology is: “Psychological activity cannot go beyond the periphery of the nerves.” If then it can be proved that human thought is not limited to the domain of the body, but that it can act at a distance upon another human body, transmit itself to another brain without visible and recognised communication, and be reproduced by word, movement, or any other means, we obtain an immense fact before which material physiology should bow down, and which should be seized by psychology and philosophy to give a new support and a new development to their metaphysical speculations. This fact has in many ways and under many forms been proved by animal magnetism; but in the experiments which I planned, I wished to see it presented in a form at once convincing and easy to reproduce by any person acquainted with magnetism.

When I asked Mr. Donato if he would accord me a private interview for certain experiments which I had in view, he consented willingly and promised to hold himself at my service for the day and hour I should indicate. So, having announced myself by a telegram, I went to his house on the 17th of November at two o'clock, and after a few minutes' conversation, we began our work.

First experiment.—I begged Mr. Donato to commence by putting to sleep his subject, Mlle. Lucile, and he at once placed an armchair between the two windows of the room and a few paces from the wall; in it Mlle. Lucile seated herself, and slept (magnetically) in a few moments. We took our places at the other end of the room, opposite the sleeper, and I then drew from my pocket a card-case from which I took a card and handed it to Mr. Donato, begging him, simply by looking at Mlle. Lucile, to induce her to make the movement indicated on the card. On it was written "Extend the left arm." Mr. Donato rose, remained motionless near me, and looked at Mlle. Lucile; after an instant her left arm began to move, slowly extended itself, and remained in that position until Mr. Donato replaced it by her side.

Second experiment.—I passed to Mr. Donato a white handkerchief which I had brought with me, and begged him to cover with it the face and head of Mlle. Lucile. This being done, and the edges of the handkerchief falling on her shoulders, we took our places again, and in silence I gave to Mr. Donato a second card on which was written, "Raise the right arm vertically." Mr. Donato fixed his eyes on the motionless body of Mlle. Lucile and soon her right arm, obedient to the thought which directed it, executed the movement indicated—slowly, gently, stopping always when Mr. Donato turned his head to look at me. I felicitated him on his success and begged him that all danger of overfatigue might be avoided, to remove the handkerchief and awake Mlle. Lucile.

Third experiment.—After ten minutes of conversation, Mlle. Lucile is again asleep, and her head covered by the handkerchief; we resume our places, and I pass to Mr. Donato a third card bearing the words, "Put both hands upon your head," and I asked Mr. Donato to stand this time behind Mlle. Lucile. He expresses some doubt as to the possibility of success in this position, but makes the attempt and fails; a fact which did not surprise me, as the polaric connection between the operator and his subject was reversed. At this moment I approached Mr. Donato and a remarkable phenomenon was produced. As I wished to ask the magnetizer to concentrate his will on the occiput of the sleeper, my hand made an involuntary movement towards her back to indicate the place named, and while it was still some inches distant, Mlle. Lucile moved suddenly forward. Thus I obtained in an unexpected and conclusive manner the confirmation of the phenomenon of polarity, or of attraction and repulsion, which I had already observed at the public representations, and which proves very clearly that the sleep of Mlle.

TEOTIHUACÁN, MEXICO—PYRAMID OF THE SUN

(From Eugen Kusch, Mexiko im Bild, 1967. Courtesy
Hans Carl, Publisher, Nürnberg, Germany.)

PALENQUE, CHIAPAS, MEXICO—TEMPLE OF INSCRIPTIONS

(From Eugen Kusch, Mexiko im Bild, 1967. Courtesy
Hans Carl, Publisher, Nürnberg, Germany.)

Lucile was neither natural nor feigned. “If you will allow me to use my hands,” said Mr. Donato, “I am sure to succeed.” “Use them,” I said, and, still behind Mlle. Lucile, he made a few passes from the shoulders to the elbows, when the hands of the subject rising slowly placed themselves upon her head.

Fourth experiment.—Mlle. Lucile still remaining asleep with her head under the handkerchief, I give to Mr. Donato a card on which was written, “Join the hands as if praying,” and I place myself on a sofa to the left of Mlle. Lucile, the better to observe the movements of Mr. Donato. He remains motionless at five or six paces from her and looks at her fixedly; her hands take the desired position and retain it until Mr. Donato removes the handkerchief and awakes her.

Fifth experiment.—After ten minutes’ rest, Mlle. Lucile goes back to the arm-chair and is again put to sleep. The fifth card orders her to make a knot with the handkerchief, and Mr. Donato, placing himself behind Mlle. Lucile, extends his hand over her head without touching her. She rises and he directs her by his thought towards the table on which the handkerchief has, unknown to her, been placed. Obeying the attraction of the hand, she reaches the table, Mr. Donato still keeping the same position behind her, and I standing near him. With growing interest we watch her movements, and see her hand seize the handkerchief, draw out one of its ends, and tie a knot. Mr. Donato himself was astonished, for this time it was no longer a simple exercise of will, but a thought transmitted and executed!

Sixth and last experiment.—It was almost useless to continue, but as Mr. Donato insisted, I handed him another card with the following inscription, “Touch your left car with your right hand.” Mlle. Lucile still asleep was already back in her arm-chair; Mr. Donato stood in front of her, and I occupied my former place on the sofa. Motionless and silent, the magnetizer looked at his subject, whose right arm soon executed the order given, by three successive movements, the hand approaching the breast, and then the ear, which it finally touched.

These experiments were for me perfectly conclusive; Mlle. Lucile executed the movements desired without the least hesitation. The thoughts that Mr. Donato was to transmit to her were indicated to him by me only by cards prepared in advance, and in most cases he acted on her from a distance which rendered any conventional sign or signal difficult, even if her face had not been covered with a handkerchief, which I had ascertained was thick enough to hide from her any slight sign given by the hands or face of Mr. Donato; besides which it would have required a very complicated system of minute telegraphy to indicate the movements required.

I asked Mr. Donato if he had ever attempted to produce anything of the kind in public, and he answered that these experiments exacted very harmonious conditions, difficult to obtain in large assemblies, and that he did not like to risk a failure.

I think if Mr. Donato would exercise his pupil oftener in this direction, he would finish by producing a series of public phenomena of this kind with the same ease with which he produces the others. It would be well worth the trouble, for none can deny that these experiments illustrate especially the phenomena of lucidity and clairvoyance, and present them in their simplest and clearest form.

As I left Paris the day after our interview, I could only express my satisfaction to Mr. Donato by a little note which was printed in No. 16 of La Revue. It is with great pleasure that I now fulfil my promise to publish all the details of our experiments, and I profit by this opportunity to signify publicly to Mr. Donato my high appreciation of the zeal, knowledge, and loyalty with which he devotes himself to the defence and promulgation of the most interesting science of human magnetism.

ALEXANDER AKSAKOFF.*

15th January, 1879.

St. Petersburg, Nevsky Prospect, No. 6.

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*Russian translator of the Magnétisme et magnétothérapie of the Count Franz von Szapary, St. Petersburg, 1860; editor of the German Review, Psychische Studien.

[Vide the Bio-Bibliographical Index of Vol. I, for comprehensive data concerning Alexander Nikolayevich Aksakoff.—Compiled.]

EDITOR'S NOTE TO "A MUSSULMAN ABDAL (YOGI)"

[The Theosophist, Vol. I, No. 5, February, 1880, p. 131]

[The contributor, Syed Mahmood, having referred to a narrative in Ch. iii of the Bûstân* concerning a Dervish who crossed a river on a small carpet which he spread on the water, asks: "Why do the opponents not believe that abdals can go into water and fire?"]

This anecdote, kindly furnished by the accomplished Mr. Mahmood, has a real interest and value; in that it reminds the student of psychological science that a certain range of psycho-physiological powers may be developed, irrespective of creed or race, by whoever will undergo a certain system of training, or, as Mr. Mahmood expresses it in his note to his translation, who lead holy lives and so overcome the ordinary, that is, the more familiar, laws of matter. Mohammedan literature teems with authentic accounts of psychical phenomena performed by devotees and ascetics of that faith, and it is to be hoped that a portion, at least, may find their way into these columns through the friendly aid of Persian and Arabic scholars.

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* [The Bûstân or "Fruit Garden" is a poem of Sa'di (1184-1291), the greatest didactic poet and the most popular writer of Persia, and was dedicated to the reigning atâbeg Abû Bekr.—Compiler.]

MISCELLANEOUS NOTES

[The Theosophist, Vol. I, No. 5, February, 1880, pp. 107-108]

A respectable Anglo-Indian journal, reviewing our January number, hinted that the feast of good things spread for our readers would not be quite complete until contributions from Parsi and Mussulman writers were secured. The present number, at least, must satisfy our critic, since it will be found to contain articles of merit from able representatives of those two faiths. Did any magazine ever before exhibit a more perfect and fraternal “Evangelical Alliance” than this?

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The work we have to do in India might be so much impeded by foolish misconceptions that we heartily welcome any additional evidence showing that the public authorities are now alive to the true character of our undertaking. It has already been announced in these columns that the Political Department of the Government of India, from which the order to place our party under Police surveillance first originated, some time ago rescinded that order and announced that the Theosophists were no longer to be molested. This was all the amende honorable that could be made in a matter which pertained to the confidential branch of the service and had never found a place in the Gazette. It is pleasant to feel that the groundless, and in view of our antecedents absurd, notion that some political designs lay hidden under our intimacy with the natives and our desire to give a new impulse to the study of Oriental philosophy, has already been dissipated by the progress of time. Our friends will be additionally glad to hear that without the necessity for the slightest sacrifice of self-respect on our part, the last shade of misunderstanding on the part of Government has been cleared away.

Those who know us at all need not be told that there is no association in the world which builds its hope of success on Government favour, less than the Theosophical Society. Our business is with truth and philosophy, not with politics or administration. But the conditions of life in India are such that the modicum of Government favour which consists of freedom from the blighting effects of active disfavor, is essential to the success of even a purely intellectual movement. It is satisfactory to realize that we now receive—as we are certainly entitled to receive—that much support from the rulers of this country to whose spiritual interests we have devoted our lives. And now that this support has been liberally granted, we cannot be misunderstood if we add that there is no organization in this land on which the British Government in India could look kindly with better reason than our own. As an independent link between two races which the Government expresses a wish to see united in closer intimacy, as a society which is sternly intolerant of seditious efforts of any kind among its members — we have already done better service to the cause of public order in this country, than its rulers are aware of having received at our hands. But so the fact stands, and thus it is that we receive, with the full satisfaction attending a conviction that we deserve it, the kindly though cautious greeting conveyed in the following letter from the Personal Assistant of the Viceroy, in acknowledgement of the receipt of the first three numbers of The Theosophist, forwarded by the conductor of this journal for his Excellency's perusal:

CALCUTTA, 1st January, 1880.

DEAR MADAM,

I submitted to His Excellency the Viceroy the letter which you addressed to me and the numbers of The Theosophist which you were good enough to send.

His Excellency desires me to say that he is glad to find a Society of Western origin devoting itself with such zeal to the pursuit of Indian philosophy.

Yours truly,

TO MME. BLAVATSKY. (Sd.) G. H. M. BATTEN.

Our party should feel deeply grateful to the London Spiritualist for the suggestion that Theosophy may be regarded as a "subordinate branch of Spiritualism"; meaning thereby not the general antithesis of materialism, but the Western phenomenalistic movement of our days. This is extremely liberal; about as much so as for a Manchester man to concede that the British Empire is an auxiliary branch of the county of Lancashire. When it can be shown that a part of anything can contain its whole, that the tail can wag the dog, or that the ocean can be put into a gallon measure, then it will be time to seriously debate the novel proposition put forth by the respectable metropolitan organ of the Spiritualists. Especially as it is by no means clear that it is not personal rather than public opinion which the paragraph in question reflects.

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LETTER FROM INDIA

[Russkiy Vestnik (Russian Messenger), Vol. 147, May, 1880, pp. 447-55]

(Translated from the original Russian text)

POONA, 18 February, 1880.

Some twenty years ago, as a warning, there was exhibited in triumphant procession all over India, Nâna-Sâhib, locked in an iron cage, delivered for that purpose by his cousin, the Mahârâja of Gwalior. Very proud of this acquisition they showed him almost continuously for all of six weeks, and they only stopped doing so when inquiries proved that the captive was not the bloodthirsty avenger, but merely a pseudo Nâna-Sâhib, some unfortunate shepherd. What they did with this miserable man remains unknown. It is said that in order to clear their conscience, they killed him so that he could not talk.

How the Mahârâja extricated himself from this predicament and what sort of an explanation he gave for this clever hoax is hidden to this day in obscurity. It is said, however, that he justified himself by stating he had never seen the captive himself, but relying on the word of his subordinates, sent the captive straight to the English.

At present, there is in Madras a new exhibit of a rebel but not a live one. The curious populace can see, pickled in alcohol, the head of Chendry—the famous rebel leader of Rumla.

For over a year, without any material resources, and with a handful of men armed with obsolete weapons, this Chendry successfully fought the armed forces of one of the most powerful nations of the globe. He entered a very dangerous arena, declaring in advance that if necessary he was determined to sacrifice his own life and that of his family, and he kept his word. The Daily Amrita-Bazaar-Patrika, representing the native opposition party in Calcutta and all the malcontents of India, declares Chendry a hero, placing him incomparably higher than Phadke, another leader of the rebels, recently exiled from Poona. “While the latter,” says the paper, “never rose in the estimation of the government higher than the chieftain of the Dakoits, Chendry, from the beginning of his career was promoted by the government to the high rank of a rebel.”

The beginning of the mutiny at Rumla was caused by the inhuman treatment accorded its inhabitants by the police. The law of Abkari,* which did not apply in their district and to which they were not subject, suddenly, and without warning, was enforced, as a result of an arbitrary step taken by the police. From time immemorial, the inhabitants of Rumla drank their toddy without paying a tax for the coconut palms on their own land. The police demanded the payment of a tax on every bush and tree and not only did they beat all those who opposed them, but they also brutally raped the wives and daughters while helping the tax collectors.

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* An old law dug up by Sir John Strachey and by him put into effect as an excuse for new taxes on the toddy—a coconut drink.

The Rumla people killed a police official. They were declared rebels and an armed force was sent to suppress them. At this time, Chendry, known for his prowess, who was hiding in the mountains of Narasapatnam, rushed to the rescue of his countrymen in Rumla, and was unanimously chosen as their leader.

Chendry's first move was to go to the hills of Vizagapatam, where he burned several police stations, beat several policemen and having confiscated their uniforms, ammunition and fire-arms, disguised his men in the uniforms of the unfortunate Sepoys he had killed. A large contingent of police, sent to capture him and his band, was dispersed by the people of Rumla, as it was impossible to distinguish them from the Sepoys, because they were wearing identical uniforms. Following this, Chendry fought a hand to hand encounter with Captain Blaland until the latter turned tail and fled. Mr. Millett, chief inspector of the district of Godâvarî, then came to avenge the captain, but Chendry not only gave his detachment a thorough trouncing, but chased the fugitives for seven miles after which he besieged them for three days at Chodavaram. The detachment was saved only by the timely arrival of the garrison of Godâvarî. It is remarkable that, not only did Chendry refrain from attacking anyone else, but he also protected those natives and Englishmen who did not belong to the police. All his energy and mad vengeance appeared to be directed exclusively against the police and those who had dealings with them. He hacked police Sepoys and agents to pieces, with calculated cruelty. Having caught his victim, he took him to a nearby Pagoda and once there, forced him to circle three times around the idol and then, with one stroke of a sharp sword, beheaded him. Fanatically believing in his idols, he thought that there could be no more pleasant gift to the gods than the heads and the blood of police inspectors and Sepoys. Until recently, the mere name of Chendry made the latter tremble and turn pale.

Finally his daring rose to such a point that he sent an offer direct to the government, as if from one warring faction to another. He asked the English to release his mother, wife and brother from prison and to recognize him as the leader and commander of the Rumla people.

In which case, he would promise not to disturb them further and to grant life even to the hated police. In the last year Chendry had exasperated the English regime to distraction.

And now that Chendry's head has fallen from his shoulders, the Rumla people are not discouraged; an hour after his death they chose another leader who likewise will stop at nothing and who is ready for the most fanatical exploits. On the day that Chendry's head was sent to Madras, four hundred rebels attacked a strong police garrison, but this is not all. The government expects a sequel to the mutiny at Rumla in the district of Mysore, where there has appeared a band of from 400 to 500 Dakoits. Again the leader of the band is "a young and daring Brâhmana"—after the type of Phadke—but more clever and courageous than the latter, to judge from the remarks of Amrita and of other papers, which are advising the authorities who don't know what to do with the head of Chendry, to send it to the "Brâhmana"—for timely cogitation.

"The head of Chendry"—remarks the same paper, making fun of the government—"very evidently contained very little arithmetical capacity. The computations that went on therein were so poor that it didn't take pains to figure out what awaited it in this fruitless struggle with the government. But if the head did not possess the gift of arithmetical deductions, it was however, replete with logic—that special kind of logic which alone can bring to reason a stubborn government. The logic of Chendry must convince the government, sooner or later, of the fact which its well-wishers have tried to make it see for such a long time, namely, that there is a straw which will break the back of even the most patient and long-suffering camel. The logic of Chendry opened the eyes of the government and proved that there are limits alike to the constantly increasing taxes and to the arbitrary persecution of the police."

"This head," propounds another paper, "could have been sent from one police station to another, where the officials, while looking at it, could have drawn from their own reminiscences some most philosophical deductions.

Later it could have been converted, with great usefulness for India, into a paperweight and placed in the study of Sir John Strachey, where he is wont to squeeze from the bottomless depths of his creative imagination new taxation laws; in this manner, the severed head, reminding the noble gentleman of the limits of human patience regarding taxes, could have served as a yardstick for his future speculations; it could have whispered in his ear that there is a limit beyond which even the most patient of people refuse to be driven even by him, a limit where even the most peaceful and dependable of her majesty's subjects lose not only all their patience, but even, all joking aside, their heads. With equal success, our rulers could send 'the head' to those of their clique who first conceived and formulated as a law, the universal disarmament of the country (Arms Act). This severed head alone can solve the problem as to the extent the above-mentioned law became a serious obstacle to the plans and armed maneuvers against the government, at least in the case of the 'Dakoit' Chendry. And only when we arrive at a categorical solution of the problem of disarmament, and consequently that of India's 'helplessness' in case of a newly-conceived mutiny, only then, we say, will the government have a perfect right to exhibit such heads in the squares, loudly proclaiming to the whole world: 'look and tremble; thus perish in the lands conquered by us, those who dare to take up arms against the power of Great Britain!' . . ."

Local newspaper expressions of discontent, of course, do not carry much weight with the British administration in India. But an outside observer might naturally ask how is it that 60,000 Europeans can be the rulers of a discontented mass of nearly 240,000,000 people, even if that mass is lawfully disarmed. It is not arms or courage that is lacking in the Hindus, but harmony and unanimity of purpose. Century-long hatred between various sects as well as the caste system—that is the plank of salvation for Great Britain in her Indian Empire, and more particularly, the moribund patriotism and the lack of the feeling of self-respect.

The Brâhmana whose naked foot rubs the S ûdra into the dirt, in turn, cowers in the dust before every European. Only yesterday, while saying goodbye to a friend on the platform of the railroad station, one of the most distinguished princely descendants of Poona received a deadly insult, and he suffered it in absolute submission. For no reason, a half-drunk Englishman, who was passing by, loudly shouted, “Here is one of those traitors and intrigants—a Poona Brâhmana,” and with one fell swoop knocked his turban under the wheels of the train. A great many native policemen were around and the Brâhmana, who is personally known to the Governor-General of Bombay, with whom Sir Richard Temin often dines, just blanched and helplessly looked around with amazement. The law does not permit a native policeman to arrest an Englishman, even if the latter were to commit a murder before his eyes, and there did not happen to be on the platform at the time, any European constables. And even if there had been, it would have been ten to one, he would not have arrested his countryman at the request of a native and he might even have appeared in court as a witness for the former. The drunken Englishman seated himself in the train and went away laughing . . . I am describing this scene as an eyewitness.

Native princes in their turn have every reason in the world to be dissatisfied with the English administration and have no reason whatsoever to love the Englishmen and to nourish feelings of loyalty.

It is true that the Prince of Wales, as well as the Duke of Edinborough, were received with honor by these same princes and have been praised and wined and dined and assured of loyalty. It seems that these Princes live in perfect harmony and friendship with Lord Lytton; they constantly send through their political Residents their assurances of perfect adherence and loyalty to the administration. When the Prince of Wales fell dangerously ill and the doctors feared for his life, the Hindu Princes ordered the Brâhmanas to conduct public services for his recovery, fed the poor, spent big sums of money on idols and priests and sent telegrams every day to London.

When the Prince recovered, the Mahârâjas almost went broke on public festivities. Many of them were the first to offer help in the war with Abyssinia and finally, when the Afghân war was declared, all of them, to the last one, offered help and money. In spite of all this, it is hardly possible for the British government to rely upon this seemingly sincere loyalty. The Examiner, summing up things, comes to the conclusion that it is utterly impossible for the Hindu Princes, if they are men and not blockheads, to love the Englishman. This paper reminds us that when the government took India from the East India Company, a solemn proclamation was sent all over the country, in which the Queen gave her royal promise to the native princes that as long as they remained loyal, nobody would interfere at any time with their internal affairs. The inviolability of their rights and privileges, of the customs of their land, their religion and their laws were especially guaranteed and the honor and dignity of their rank—the proclamation assured—were from now jealously guarded by the government of the mother-country. Well, what then? The British government in India did not abide by a single one of the promises expressed in the royal proclamation; it circumvented each one of them, one after the other; and while the Princes carried out every one of the clauses, they were persecuted and insulted on every possible occasion; there were interferences, not only in the affairs of state, but also in their local administrations and their every step was under the strict supervision of the Residents. The Princes are being pushed about like pawns; they are being deprived of their legal heritage, they are being shoved about and denied their thrones. The Mahârâja of Rewah who, more than any other, helped the English crush the rebellion of 1857 and whose services were so great that the Queen herself ordered him elevated to the illustrious rank of Grand Commander of the Star of India—this Mahârâja was ordered either to abdicate and receive a pension or to expect a shameful dethroning—and all this without any reason other than that of suspicion without evidence. What can we expect from Sindhia, the most important of the independent Hindu princes?

“During the rebellion,” says the Examiner, “he stood by us all through the difficult times, and since then proved more than once, his loyalty and goodwill, while we—we did not carry out a single one of the promises we gave him. We interfered with his public and private affairs, insulted him by false denunciations and treated him with the greatest distrust. We declare without the slightest hesitation that the most solemn guarantees of three Viceroys have turned out to be false . . . while Sindhia has also been raised to a Grand Commander of the Star of India for his loyalty in the years 1857-1858, our armies are occupying his capital and fortress and our guns point to his palace . . . at this very moment there is in England a Râjâ who has been denied his lawful rights by the British Administration of India; the throne to which he had a lawful right became vacant, but the rulers of India, contrary to laws, customs and proclamation and everything else, refused him the right of succession. They put in his place a bastard relative, whose behavior became so shameful that they were forced to remove him in less than a year . . . after his removal they undertook the administration of the state and its revenues themselves. As we have pointed out, the rightful heir is in London, living almost as a beggar. There are no obstacles whatsoever to his succession. He is a trustworthy and able man and, most important of all, he is the direct heir. And now, you see, while he is starving in London, trying to find justice, the British Resident receives 6,000 pounds sterling from his revenues, for peacefully ruling in his stead.”

The voice of the “alarmists” such as the Examiner doesn’t have much importance after all. The British government is quite secure in its domination over India. Whom could the Englishman fear in this land of conquered and weakened slaves—could be asked by the native press (in India there are published more than 3000 daily, weekly and monthly papers and journals in English and in more than fifty vernaculars)? Surely it wouldn’t be the alliance of native princes, whose every step is being watched by the English Residents, who hold them on a leash and do not let them out of their sight, even in their own bedrooms.

These princes divided among themselves by mutual distrust and envy, demoralized by English education, are not to be feared by England. There remain the people as a whole. But can such a people be dangerous? These teeming millions are timorous, patient beasts of burden, despised by the higher castes, spat upon by their own people and by strangers, ready to sell for a mere pittance or for a piece of bread, their own gods, fathers, mothers and children, accustomed to centuries of slavery and utterly indifferent to who rules the country, if only they could be less beaten and fed a little more; and who vaguely sense that were the English to retire tomorrow, they would be more badly treated by their own. A general rebellion is unthinkable in India; and local uprisings are quite familiar to Englishmen and they will always be able to crush them.

Nevertheless, this domination is bought for a high price. India has cost England in the last years more than all her colonies put together, from the time of their acquisition. England neither sleeps nor eats, but that she is thinking of how to safeguard not only the highway to India, but every nook and cranny around it as well. Gibraltar, Malta, Aden, all these places serve as outposts and require soldiers and money. For the sake of India alone, England has bought up all the shares of the Suez Canal, taken Cyprus from the helpless Turks and Hongkong from the Chinese. On account of India, England gets constantly entangled with China, Burma, Persia, Afghânistân and especially with Russia. Her main concern at present is to watch every move of Russia. Local papers assure us that all these difficulties would vanish if the British authorities would decide to transfer the administration to the hands of the natives, giving them the right to choose and establish their own laws and to administer the country according to their best discretion. For the purpose of conducting foreign affairs, the papers favor an English governor, appointed from England. The collection of taxes must remain in the hands of the natives, who would assume the responsibilities of paying out of these, sums for the upkeep of a certain number of British troops in India. It is permissible to have grave doubts as to whether such a plan would meet with approval from the English government and the English people . . .

COMMENTS ON "SWAMI VERSUS MISSIONARY"

[The Theosophist, Vol. I, No. 6, March, 1880, p. 142]

[The above-mentioned article is a reply of the Rev. J. Gray to the remarks of Munshi Samarthadan on the debate at Ajmere, in which the reverend gentleman attempts to correct a few "inaccuracies." H. P. B. has the following to say on this subject:]

A Hindu translation of the above having been sent to Swamiji, he writes, under date of Benares, 10th February:

When the meeting was held at Ajmere by me, I asked the Padri to come forward the next day and discuss, but his answer was that he would not come. Therefore, I now reply to him that it does not suit me to carry on the discussion he now proposes. If any well-educated bishop should be ready to conduct a discussion of this kind in your journal, there need be no doubt but that I would accept a proposal similar to the one now made.

Though our columns might be occupied to better advantage than with debates upon Christianity, which is moribund in its own strongholds and never was a vital issue in India, yet, that there may be no appearance of partiality in our management, The Theosophist will print the discussion suggested by our Brother if any bishop should be willing to expose his head to the thundering blows of a "Heathen" mace of logic. Meanwhile it might not be a bad idea for some Padri Sahib to read the following editorial from a recent issue of the New York Sun:—

[Here follows an article which attempts to find the real cause of the decline in the number of theological students in the divinity schools of some of the most important Protestant denominations. —Compiler.]

A LAND OF MYSTERY BY H. P. B.

[The Theosophist, Vol. I, No. 6, March, 1880, pp. 159-161]

Whether one surveys the imposing ruins of Memphis or Palmyra; stands at the foot of the great pyramid of Gizeh; wanders along the shores of the Nile; or ponders amid the desolate fastnesses of the long-lost and mysterious Petra; however clouded and misty the origin of these prehistoric relics may appear, one nevertheless finds at least certain fragments of firm ground upon which to build conjecture. Thick as may be the curtain behind which the history of these antiquities is hidden, still there are rents here and there through which one may catch glimpses of light. We are acquainted with the descendants of the builders. And, however superficially, we also know the story of the nations whose vestiges are scattered around us. Not so with the antiquities of the New World of the two Americas. There, all along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and, especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet underground, from the day of their discovery until now they have ever remained a riddle to science, baffling all inquiry, and they have been muter than the Egyptian Sphinx herself. We know nothing of America prior to the Conquest—positively nothing. No chronicles, not even comparatively modern ones survive; there are no traditions, even among the aboriginal tribes, as to its past events.

We are as ignorant of the races that built these cyclopean structures, as of the strange worship that inspired the antediluvian sculptors, who carved upon hundreds of miles of walls, of monuments, monoliths and altars, these weird hieroglyphics, these groups of animals and men, pictures of an unknown life and lost arts—scenes so fantastic and wild, at times, that they involuntarily suggest the idea of a feverish dream, whose phantasmagoria at the wave of some mighty magician's hand suddenly crystallized into granite, to bewilder the coming generations for ever and ever. So late as the beginning of the present century, the very existence of such a wealth of antiquities was unknown. The petty, suspicious jealousy of the Spaniards had, from the first, created a sort of Chinese wall between their American possessions and the too curious traveller; and the ignorance and fanaticism of the conquerors, and their carelessness as to all but the satisfaction of their insatiable greediness, had precluded scientific research. Even the enthusiastic accounts of Cortez and his army of brigands and priests, and of Pizarro and his robbers and monks, as to the splendour of the temples, palaces, and cities of Mexico and Peru, were long discredited. In his The History of America, Dr. Wm. Robertson goes so far as to inform his reader that the houses of the ancient Mexicans were "mere huts, built with turf, or mud, or the branches of trees, like those of the rudest Indians";* and, upon the testimony of some Spaniards he even risked the assertion that "in all the extent of that vast empire," there was not "a single monument or vestige of any building more ancient than the conquest"! It was reserved to the great Alexander Humboldt to vindicate the truth. In 1803 a new flood of light was poured into the world of archaeology by this eminent and learned traveller. In this he luckily proved but the pioneer of future discoverers. He then described but Mitla, or the Vale of the Dead. Xochicalco, and the great pyramidal Temple of Cholula.

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* See J. L. Stephens' Incidents of Travels in Central America, Chiapas and Yucatan, 12th ed., London 1846, Vol. I, p. 97.

CHICHÉN ITZÁ, YUCATÁN, MEXICO—PYRAMID OF QUETZALCÓATL-KUKULKAN
(From Eugen Kusch, Mexiko, im Bild, 1967. Courtesy
Hans Carl, Publisher, Nürnberg, Germany.)

CUZCO, PERU
TWELVE ANGLES STONE,
IN THE HOUSE OF THE VIRGINS OF THE SUN
(From Gonzalo de Reparaz, Peru, 1960. Courtesy
Editiones de Arte Rep, Lima, Peru.)

But, after him came John L. Stephens, F. C. Catherwood, and Squier; and, in Peru, d'Orbigny and Dr. Tschudi. Since then, numerous travellers have visited and given us accurate details of many of the antiquities. But, how many more yet remain not only unexplored, but even unknown, no one can tell. As regards prehistoric buildings, both Peru and Mexico are rivals of Egypt. Equalling the latter in the immensity of her cyclopean structures, Peru surpasses her in their number; while Cholula exceeds the grand pyramid of Cheops in breadth, if not in height. Works of public utility, such as walls, fortifications, terraces, watercourses, aqueducts, bridges, temples, burial-grounds, whole cities, and exquisitely paved roads, hundreds of miles in length, stretch in an unbroken line, almost covering the land as with a net. On the coast, they are built of sun-dried bricks; in the mountains, of porphyritic lime, granite, and silicated sandstone. Of the long generations of peoples who built them, history knows nothing, and even tradition is silent. As a matter of course, most of these lithic remains are covered with a dense vegetation. Whole forests have grown out of the broken hearts of the cities, and, with a few exceptions, everything is in ruin. But one may judge of what once was by that which yet remains.

With a most flippant unconcern, the Spanish historians refer nearly every ruin to Incal times. No greater mistake can be made. The hieroglyphics which sometimes cover from top to bottom whole walls and monoliths are, as the were from the first, a dead letter to modern science. But they were equally a dead letter to the Incas, though the history of the latter can be traced to the eleventh century. They had no clue to the meaning of these inscriptions. but attributed all such to their unknown predecessors; thus barring the presumption of their own descent from the first civilizers of their country. Briefly, the Incal history runs thus:—

Inca is the Quichua title for chief or emperor, and the name of the ruling and most aristocratic race or rather caste of the land, which was governed by them for an unknown period, prior to, and until, the Spanish Conquest.

Some place their first appearance in Peru from regions unknown in 1021; others, also; or conjecture, at five centuries after the Biblical “flood,” and according to the modest notions of Christian theology. Still the latter theory is undoubtedly nearer truth than the former. The Incas, judged by their exclusive privileges, power, and “infallibility,” are the antipodal counterpart of the Brahmanical caste of India. Like the latter, the Incas claimed direct descent from Deity, which, as in the case of the Sûryavanśa dynasty of India, was the Sun. According to the sole but general tradition, there was a time when the whole of the population of the now New World was broken up into independent, warring, and barbarian tribes. At last, the “Highest” deity—the Sun—took pity upon them, and, in order to rescue the people from ignorance, sent down upon earth, to teach them, his two children Manco Capac and his sister and wife, Mama Oella Huaca—the counterparts, again, of the Egyptian Osiris, and his sister and wife, Isis, as well as of the several Hindu gods and demi-gods and their wives. These two made their appearance on a beautiful island in Lake Titicaca—of which we will speak further on—and thence proceeded northward to Cuzco, later on the capital of the Incas, where they at once began to disseminate civilization. Collecting together the various races from all parts of Peru, the divine couple then divided their labour. Manco Capac taught men agriculture, legislation, architecture, and arts; while Mama Oella instructed the women in weaving, spinning, embroidery, and housekeeping. It is from this celestial pair that the Incas claimed their descent; and yet, they were utterly ignorant of the people who built the stupendous and now ruined cities which cover the whole area of their empire, and which then extended from the Equator to over 37 degrees of [South] Latitude, and included not only the western slope of the Andes, but the whole mountain chain with its eastern declivities to the Amazon and Orinoco. As the direct descendants of the Sun, they were exclusively the high priests of the state religion, and at the same time emperors and the highest statesmen in the land; in virtue of which, they, again like the Brahmans, arrogated to themselves a divine superiority over the ordinary mortals, thus founding like the “twice-born” an exclusive and aristocratic caste—the Inca race.

Considered as the son of the Sun, every reigning Inca was the high priest, the oracle, chief captain in war, and absolute sovereign; thus realizing the double office of Pope and King, and so long anticipating the dream of the Roman Pontiffs. To his command the blindest obedience was exacted; his person was sacred; and he was the object of divine honours. The highest officers of the land could not appear shod in his presence; this mark of respect pointing again to an Oriental origin; while the custom of boring the ears of the youths of royal blood and inserting in them golden rings "which were increased in size as they advanced in rank, until the distention of the cartilage became a positive deformity," suggests a strange resemblance between the sculptured portraits of many of them that we find in the more modern ruins, and the images of Buddha and of some Hindu deities, not to mention our contemporary dandies of Siam, Burma, and Southern India. In that, once more like in India, in the palmy days of the Brahmin power, no one had the right to either receive an education or study religion except the young men of the privileged Inca caste. And, when the reigning Inca died, or as it was termed, "was called home to the mansion of his father," a very large number of his attendants and his wives were made to die with him, during the ceremony of his obsequies, just as we find in the old annals of Râjasthân, and down to the but just abolished custom of Suttee. Taking all this into consideration, the archaeologist cannot remain satisfied with the brief remark of certain historians that "in this tradition we trace only another version of the story of the civilization common to all primitive nations, and that imposture of a celestial relationship whereby designing rulers and cunning priests have sought to secure their ascendancy among men." No more is it an explanation to say that "Manco Capac is the almost exact counterpart of the Chinese Fohi, the Hindu Buddha, the terrestrial Osiris of Egypt, the Quetzalcohuatl of Mexico, and Votan of Central America"; for all this is but too evident.

What we want to learn is, how came these nations, so antipodal to each other as India, Egypt, and America, to offer such extraordinary points of resemblance, not only in their general religious, political, and social views, but sometimes in the minutest details. The much-needed task is to find out which one of them preceded the other; to explain how these people came to plant at the four corners of the earth nearly identical architecture and arts, unless there was a time when, as assured by Plato and believed in by more than one modern archaeologist, no ships were needed for such a transit, as the two worlds formed but one continent.

According to the most recent researches, there are five distinct styles of architecture in the Andes alone, of which the Temple of the Sun at Cuzco was the latest. And this one, perhaps, is the only structure of importance which, according to modern travellers, can be safely attributed to the Incas, whose imperial glories are believed to have been the last gleam of a civilization dating back for untold ages. Dr. E. R. Heath, of Kansas (U.S.A.), thinks that

. . . long before Manco Capac, the Andes had been the dwelling-place of races, whose beginnings must have been coëval with the savages of Western Europe. The gigantic architecture points to the Cyclopean family, the founders of the Temple of Babel, and the Egyptian pyramids. The Grecian scroll found in many places is borrowed [?] from the Egyptians; the mode of burial and embalming their dead points to Egypt . . . .*

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* [Heath, “Peruvian Antiquities,” Kansas City Review of Science and Industry, Nov., 1878, p. 467. —Compiler.]

Further on, this learned traveller finds that the skulls taken from the burial-grounds, according to craniologists, represent three distinct races: the Chinchas, who occupied the western part of Peru from the Andes to the Pacific; the Aymaras, dwellers of the elevated plains of Peru and Bolivia, on the southern shore of Lake Titicaca; and the Huancas, who "occupied the plateau between the chains of Andes north of Lake Titicaca to the 9th degree of south latitude."* To confound the buildings of the epoch of the Incas in Peru, and of Montezuma and his Caciques, in Mexico, with the aboriginal monuments, is fatal to archaeology. While Cholula, Uxmal, Quiché, Pachacamac, and Chichen were all perfectly preserved and occupied at the time of the invasion of the Spanish banditti, there are hundreds of ruined cities and works which were in the same state of ruin even then; whose origin was unknown to the conquered Incas and Caciques as it is to us; and which are undoubtedly the remains of unknown and now extinct peoples. The strange shapes of the heads, and profiles of the human figures upon the monoliths of Copán are a warrant for the correctness of the hypothesis. The pronounced difference between the skulls of these races and the Indo-European skulls was at first attributed to mechanical means, used by the mothers for giving a peculiar conformation to the head of their children during infancy, as is often done by other tribes and peoples. But, as the same author tells us, the finding in "a mummy of a foetus of seven or eight months having the same conformation of skull, has placed a doubt as to the certainty of this fact." And besides hypothesis, we have a scientific and an unimpeachable proof of a civilization that must have existed in Peru ages ago. Were we to give the number of thousands of years that have probably elapsed since then, without first showing good reasons for the assumption, the reader might feel like holding his breath. So let us try.

The Peruvian guano (huano), that precious fertilizer, composed of the excrement of sea-fowl, intermixed with their decaying bodies, eggs, remains of seal, and so on, which has accumulated upon the isles of the Pacific and the coast of South America, and its formation are now well known. It was Humboldt who first discovered and drew the world's attention to it in 1804. And, while describing the deposits as covering the granite rocks of the Chinchas and other islands to the depth of 50 or 60 feet, he states that the accumulation of the preceding 300 years, since the Conquest, had formed only a few lines in thickness.

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* [Ibid., p. 468.]

How many thousands of years, then, it required to form this deposit 60 feet deep, is a matter of simple calculation. In this connection we may now quote something of a discovery spoken of in the “Peruvian Antiquities.”*

Buried 62 feet under the ground, on the Chincha islands, stone idols and water pots were found, while 35 and 33 feet below the surface were wooden idols. Beneath the guano on the Guañape islands, just south of Truxillo, and Macabi just north, mummies, birds, and birds’ eggs, gold and silver ornaments were taken. On the Macabi the laborers found some large valuable golden vases, which they broke up and divided among themselves, even though offered weight for weight in gold coin, and thus have relics of greatest interest to the scientist been for ever lost. He who can determine the centuries necessary to deposit thirty and sixty feet of guano on these islands, remembering that, since the conquest three hundred years ago, no appreciable increase in depth has been noted, can give you an idea of the antiquity of these relics.†

If we confine ourselves to a strictly arithmetical calculation, then, allowing 12 lines to an inch, and 12 inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 864,000 years ago! Leave an ample margin for errors, and give two lines to a century —say an inch to every 100 years—and we will yet have 72,000 years back a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings—equalled, and in some things certainly surpassed, our own.

Having well defined ideas as to the periodicity of cycles, for the world as well as for nations, empires, and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an innumerable number of times upon this planet. It may not be exact science, but it is both inductive and deductive logic, based upon theories far less hypothetical and more palpable than many another theory, held as strictly scientific.

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* A paper published by Mr. E. R. Heath in the Kansas City Review of Science and Industry, November 1878.

† [Op. cit., p. 463.]

To express it in the words of Professor F. E. Nipher of St. Louis, “we are not the friends of theory, but of truth,” and until truth is found, we welcome every new theory, however unpopular at first, for fear of rejecting in our ignorance the stone which may in time become the very corner-stone of the truth. “The errors of scientific men are well-nigh countless, not because they are men of science, but because they are men,” says the same scientist; and further quotes the noble words of Faraday —“occasionally, and frequently the exercise of the judgment ought to end in absolute reservation. It may be very distasteful and a great fatigue to suspend a conclusion, but as we are not infallible, so we ought to be cautious.” (Experimental Researches, 24th Series.)

It is doubtful whether, with the exception of a few of the most prominent ruins, there ever was attempted a detailed account of the so-called American antiquities. Yet, in order to bring out the more prominently a point of comparison, such a work would be absolutely necessary. If the history of religion and of mythology and—far more important—the origin, developing and final grouping, of the human species are ever to be unravelled, we have to trust to archaeological research, rather than to the hypothetical deductions of philology. We must begin by massing together the concrete imagery of the early thought, more eloquent in its stationary form than the verbal expression of the same, the latter being but too liable, in its manifold interpretations, to be distorted in a thousand ways. This would afford us an easier and more trustworthy clue. Archaeological Societies ought to have a whole cyclopaedia of the world’s remains, with a collation of the most important of the speculations as to each locality. For, however fantastic and wild some of these hypotheses may seem at first glance, yet each has a chance of proving useful at some time. It is often more beneficial to know what a thing is not than to know what it is, as Max Müller truly tells us.

It is not within the limits of an article in our paper that any such object could be achieved.

Availing ourselves, though, of the reports of the Government surveyors, trustworthy travellers, men of science, and even our own limited experience, we will try in future issues to give to our Hindu readers, who possibly may never have heard of these antiquities, a general idea of them. Our latest information is drawn from every reliable source; the survey of the Peruvian antiquities being mostly due to Dr. Heath's able paper, above mentioned.

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[The Theosophist, Vol. I, No. 7, April, 1880, pp. 170-173]

Evidently, we, Theosophists, are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles and, opposing the Biblical chronology, lean towards those opinions which secretly are shared by so many, but publicly avowed by so few. We, Europeans, are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics Hindus especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide. But that there must have been an intimate connection at some time between the old Aryans, the prehistoric inhabitants of America—whatever might have been their name—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connection, it must have taken place at a time when the Atlantic did not yet divide the two hemispheres as it does now.

In his "Peruvian Antiquities" (see The Theosophist for March) Dr. Heath, of Kansas City—rara avis among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words:

Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man's life would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, seventy thousand years must have elapsed before they reached their present altitude.

Who knows, then, but that Jules Verne's fanciful idea* regarding the lost continent Atlanta may be near the truth? Who can say, that where now is the Atlantic Ocean, formerly did not exist a continent, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired, part east and part west, populating thus the two new hemispheres? This would explain the similarity of their archæological structures and races and their differences, modified by and adapted to the character of their respective climates and countries. Thus could the llama and the camel differ, although of the same species; thus the algoraba and espino trees; thus the Iroquois Indians of North America and the most ancient Arabs call the constellation of the "Great Bear" by the same name; thus various nations, cut off from all intercourse or knowledge of each other, divide the zodiac in twelve constellations, apply to them the same names, and the Northern Hindoos apply the name Andes to their Himalayan mountains, as did the South Americans to their principal chain.† Must we fall in the old rut and suppose no other means of populating the Western Hemisphere except "by way of Behring's Strait"? Must we still locate a geographical Eden in the East, and suppose a land equally adapted to man and as old geologically, must wait the aimless wanderings of the "lost tribe of Israel" to become populated?‡

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* This idea is plainly expressed and asserted as a fact by Plato in his Banquet; and was taken up by Lord Bacon in his New Atlantis. [H.P.B.]

† "The name America," said I, in Isis Unveiled (Vol. I, p. 591) three years ago, "may one day be found more closely related to Meru, the sacred mount in the centre of the seven continents." When first discovered America was found to bear among some native tribes the name of Atlanta. In the States of Central America we find the name Amerih, signifying, like Meru, a great mountain. The origin of the Kamas Indians of America is also unknown. [H.P.B.]

‡ [Heath, op. cit., pp. 468-69.]

Go where we may, to explore the antiquities of America—whether of Northern, Central, or Southern America—we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, of Egypt, and even of some parts of Europe. Whoever has seen one of these mounds has seen all. Whoever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only be it said—we know still less of the age of the antiquities of America than even of those in the Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia—near St. Louis (Missouri)—which measures 700 feet long by 500 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents, and the mound on the banks of Brush Creek, Ohio, so accurately described by Squier and Davis, one knows not whether to admire more the geometrical precision, prescribed by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolism they evidently sought to express. The Ohio mound represents a serpent, upwards of 1,000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail. “The embankment constituting the effigy, is upwards of five feet in height, by thirty feet base at the centre of the body, diminishing somewhat toward the head and tail.”* The neck is stretched out and its mouth wide opened, holding within its jaws an oval figure. “This oval is formed by an embankment four feet in height, and is perfectly regular in outline, its transverse and conjugate diameters being 160 and 80 feet respectively,” say the surveyors. The whole represents the universal cosmological idea of the serpent and the egg.

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* [New American Cyclopaedia, 1873-76, art. on “American Antiquities”; same ref. in the case of the quotation immediately following.—Compiler.]

This is easy to surmise. But how came this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio and elsewhere, these squares, circles, octagons, and other geometrical figures, in which one recognizes so easily the prevailing idea of the Pythagorean sacred numerals, seem copied from the Book of Numbers? Apart from the complete silence as to their origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archaeologists of America have generously assigned them 2,000 years. But by whom built, and whether their authors migrated, or disappeared beneath victorious arms, or were swept out of existence by some direful epidemic, or a universal famine, are questions, "probably beyond the power of human investigations to answer," they say.* The earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are supposed to have come from the North and believed to have entered Anahuac in the 7th century A.D. They are also credited with having constructed in Central America, where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copán, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? Even among the hieroglyphical systems of Mexico, there were some which the foreign interpreters were precluded the possibility of studying.

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* [New Amer. Cyclop., as above.—Compiler.]

These were the so-called schemes of judicial astrology “given but not explained in Lord Kingsborough’s published collection,”* and set down as purely figurative and symbolical, “intended only for the use of the priests and diviners and possessed of an esoteric significance.” Many of the hieroglyphics on the monoliths of Palenque and Copán are of the same character. The “priests and diviners” were all killed off by the Catholic fanatics—the secret died with them.

Nearly all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal or truncated, but in all respects similar to the teocallis of Mexico, and to the topes of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, so the cyclopean monuments and monoliths on the shores of Lake Titicaca, in the republic of Bolivia, are ascribed to giants, the five exiled brothers “from beyond the mounts.” They worshipped the moon as their progenitor and lived before the time of the “Sons and Virgins of the Sun.” Here, the similarity of the Aryan with the South American tradition is again but too obvious, and the Solar and Lunar races—Sûrya-Vanśa and the Chandra-Vanśa—reappear in America.

This Lake Titicaca, which occupies the centre of one of the most remarkable terrestrial basins on the whole globe, is “160 miles long and from 50 to 80 broad, and discharges through the valley of El Desaguadero, to the south-east into another lake called Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of water of similar size in the world.”† As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanaco.

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* [This has reference to Agostino Àglio’s Antiquities of Mexico, edited with copious notes by E. King, Viscount Kingsborough, London, 1830-48, 9 vols., fol.—Compiler.]

† [New Amer. Cyclop., art. on “Titicaca”—Compiler.]

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Incal period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the traditions of the Incas maintain that the great lawgiver and teacher of the Peruvians, Manco Capac—the Manu of South America—diffused his knowledge and influence from this centre, yet the statement is unsupported by facts. If the original seat of the Aymara, or "Inca race" was there, as claimed by some, how is it that neither the Incas, nor the Aymaras, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells us of "giants" having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt whether the Incas are of the Aymara race at all. The Incas claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet, neither the Incas of the Spanish period could prove the one, nor the Aymaras the other. The language of the latter is quite distinct from the Inichua—the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars, and stone-idols, so elaborately carved, are "sculptured in a style wholly different from any other remains of art yet found in America."* D'Orbigny speaks of the ruins in the most enthusiastic manner.

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* [Op. cit., art. on "Tiahuanaco."—Compiler.]

These monuments [he says] consist of a mound raised nearly 100 feet, surrounded with pillars—of temples from 600 to 1,200 feet in length, opening precisely toward the east, and adorned with colossal angular columns—of porticoes of a single stone, covered with reliefs of skilful execution though of rude design, displaying symbolical representations of the Sun, and the condor his messenger—of basaltic statues loaded with bas-reliefs, in which the design of the carved head is half Egyptian—and lastly, of the interior of a palace formed of enormous blocks of rock completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses of which they are composed, surpass in beauty and grandeur all that were afterward built by the sovereigns of Cuzco.*

Like the rest of his fellow-explorers, d'Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the Island of Coati, for instance, bear every feature in common with the ruins of Tiahuanaco; so do the vast blocks of stone elaborately sculptured, some of which, according to the report of the surveyors, in 1846, measure: "3 feet in length by 18 feet in width, and 6 feet in thickness"; while on some of the islands of the Lake Titicaca there are monuments of great extent, "but of true Peruvian type, apparently the remains of temples destroyed on the arrival of the Spaniards." The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. "Its east front has a cornice, in the centre of which is a human figure of strange form, crowned with rays, interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design . . ." Were this temple in India, it would undoubtedly be attributed to Siva; but it is at the antipodes, where neither the foot of a Shaiva nor one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their Nagual, or chief sorcerer and serpent worshipper. "The ruins stand on an eminence, which, from the watermarks around it, seems to have been formerly an island in Lake Titicaca; but the level of the lake is now 135 feet lower, and its shores 12 miles distant.

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* [New Amer. Cyclop., art. on "American Antiquities."—Compiler.]

This fact, in conjunction with others, warrants the belief that these remains antedate any others known in America."* Hence, all these relics are unanimously ascribed to the same "unknown and mysterious people who preceded the Peruvians, as the Tulhuatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most ancient civilization of South America and of a people who have left the most gigantic monuments of their power and skill." And these monuments are all either Dracontias—temples sacred to the Snake, or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copán. The former are some eight leagues from the city of Mexico on the plain of Otumla, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1,400 feet square at the base, covers an area of 45 acres!

It is interesting to hear what the earliest writers—the historians who saw them during the first conquest—say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area "surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone figures in the form of serpents," says one. Cortez shows that 500 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth, that "the horses of the Spaniards could not move over them without slipping," writes Bernal Díaz del Castillo. In connection with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their horses.

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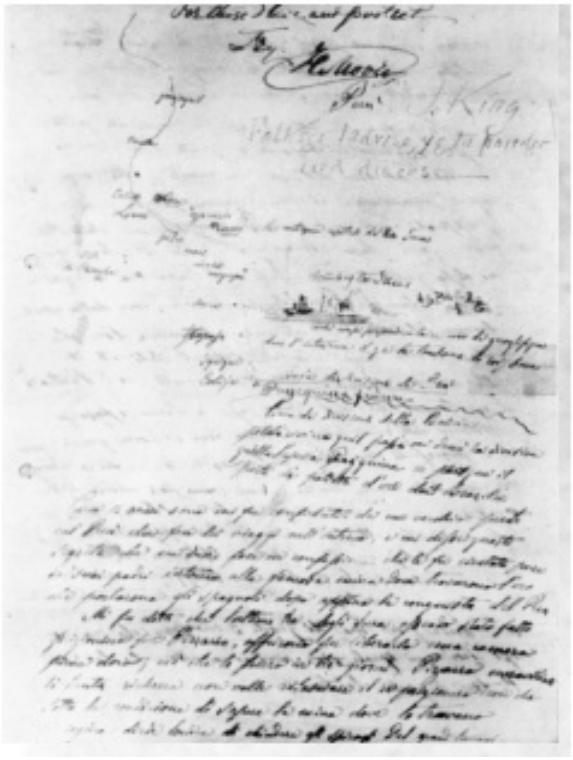
* New American Cyclopaedia, art. on "Tiahuanaco." [This applies to all the passages quoted in the above paragraph.—Compiler.]

As there never was a horse seen before by this people in America, until the Europeans landed it on the coast, the natives, though excessively brave, “were so awestruck at the sight of horses and the roar of the artillery,” that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

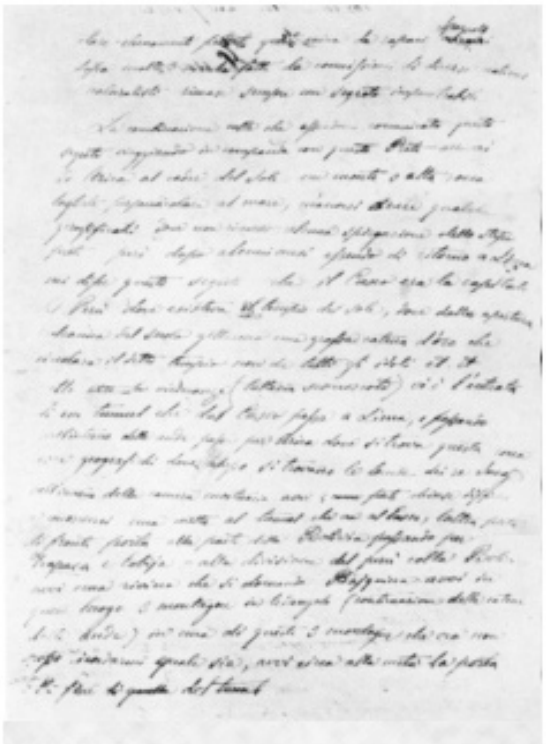
According to F. López de Gómara, the four walls of the enclosure of the temple corresponded with the cardinal points. “In the centre of this gigantic area arose the great temple, an immense pyramidal structure of 5 stages, faced with stone, 300 feet square at the base and 120 feet in height, truncated, with a level summit, upon which were situated two towers, the shrines of the divinities to whom it was consecrated”—Tezcatlipoca and Huitzilopochtli. It was here that the sacrifices were performed, and the eternal fire maintained. F. J. Clavijero tells us, that “besides this great pyramid . . . there were forty other similar structures of smaller size, consecrated to separate divinities. One was called Tezcacalli, ‘House of the Shining Mirrors,’ . . . sacred to Tezcatlipoca, the God of Light, the Soul of the World, the Vivifier, the Spiritual Sun.” The dwellings of priests, who, according to Zarate, amounted to 5,000, were near by, as well as the seminaries and the schools.

“Ponds and fountains, groves and gardens, in which flowers and ‘sweet smelling herbs’ were cultivated for use in certain sacred rites, and for the decoration of altars,” were in abundance; and, so large was the inner yard, that “8,000 or 10,000 persons had sufficient room to dance in it, upon their solemn festivals”—says de Solís. Torquemada estimates the number of such temples in the Mexican empire at 40,000, but Clavijero, speaking of the majestic Teocallis (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise.



FACSIMILE OF A DOCUMENT IN THE ARCHIVES OF THE THEOSOPHICAL SOCIETY, ADYAR
(Page One of the Document)
Consult Appendix by the Compiler, pp. 339-43 in this Volume.



FACSIMILE OF A DOCUMENT IN THE ARCHIVES OF THE THEOSOPHICAL SOCIETY, ADYAR
(Page Two of the Document)

"What striking analogies exist between the monuments of the old continents and those of the Toltecs who . . . built several of these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?"—he exclaims.*

The eminent naturalist might have also enquired where the Mexicans got all their Christian virtues from, being but poor pagans. The code of the Aztecs, says Prescott "evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations." Some of these are very curious inasmuch as they show such a similarity to some of the Gospel ethics, "He, who looks too curiously on a woman, commits adultery with his eyes," says one of them. "Keep peace with all; bear injuries with humility; God, who sees, will avenge you," declares another. Recognizing but one Supreme Power in Nature, they addressed it as the deity "by whom we live, Omnipresent, that knoweth all thoughts, and giveth all gifts, without whom man is as nothing; invisible, incorporeal . . . of perfect perfection and purity, under whose wings we find repose and a sure defence." And, in naming their children, says Lord Kingsborough, they used a ceremony strongly resembling the Christian rite of baptism, "the lips and bosom of the infant were sprinkled with water, and the Lord was implored to permit the holy drops to wash away the sin that was given to it before the foundation of the world; so that the child might be born anew."†

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* [Quoted passages associated with the names of Bernal Díaz del Castillo, López de Gómara, F. J. Clavijero, Zarate, de Solís and Humboldt, are from the article on "American Antiquities," in the New American Cyclopaedia (1873-76). Humboldt's remarks are from his Researches concerning the Institutions and Monuments of the Ancient Inhabitants of America, tr. from the French by H. M. Williams, London, 1814.—Compiler.]

† [The quoted passages in this paragraph are from Wm. H. Prescott's History of the Conquest of Mexico, etc. (chap. III, pp. 19-21), wherein they are quoted from Bernardino de Sahagun's Historia General de las cosas de Nueva España (lib. vi, cap. 37), published by Lord Kingsborough, which explains the mention of his name in the test.—Compiler.]

“Their laws were perfect; justice, contentment and peace reigned in the kingdom of these benighted heathens,” when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion, were sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. And he, who ever went to Mexico, knows what that means. The country is full of bloodthirsty Christian fanatics, thieves, rogues, drunkards, debauchees, murderers, and the greatest liars the world has ever produced! Peace and glory to your ashes, O Cortez and Torquemada! In this case at least, will you never be permitted to boast of the enlightenment your Christianity has poured out on the poor, and once virtuous heathens!

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[The Theosophist, Vol. I, No. 9, June, 1880, pp. 224-227]

The ruins of Central America are no less imposing. Massively built, with walls of a great thickness, they are usually marked by broad stairways, leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either made of stone or stuccoed, are covered with elaborately carved, symbolical figures; and the interior divided into corridors and dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones, “constituting a pointed arch, corresponding in type with the earliest monuments of the old world.” Within several chambers at Palenque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copán, a whole city—temples, houses and grand monoliths intricately carved—was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copán are unique, and no such style or even anything approaching it has been found anywhere else, except at Quirigua, and in the islands of Lake Nicaragua.

No one can decipher the weird hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of uncut stone, “to Copán we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted,” says the New American Cyclopaedia. At the period of the Spanish conquest, Copán was already a forgotten ruin, concerning which existed only the vaguest traditions.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the deprecating hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquerors themselves, they found it, on their arrival, a kind of a fairy-tale castle. With its enormous circular stone wall completely encompassing the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveller. “Aqueducts opened within this sacred enclosure; and within it were gardens, and walks among shrubs and flowers of gold and silver, made in imitation of the productions of nature. It was attended by 4,000 priests.” “The ground,” says La Vega, “for 200 paces around the temple, was considered holy, and no one was allowed to pass within this boundary but with naked feet.” Besides this great temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty, was the celebrated temple of Pachacamac. Still another great temple of the Sun is mentioned by Humboldt; and, “at the base of the hill of Cannar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock.” Roman tells us that “the temples of Peru were built upon high grounds or the tops of hills, and were surrounded by four circular embankments of earth, one within the other.” Other remains seen by myself—especially mounds—are surrounded by two, three, and four circles of stones.

Near the town of Cayambe, on the very spot on which A. de Ulloa saw and described an ancient Peruvian temple "perfectly circular in form and open at the top," there are several such cromlechs.* Quoting from an article in the Madras Times of 1876, Mr. J. H. Rivett-Carnac gives, in his Archaeological Notes, the following information upon some curious mounds in the neighbourhood of Bangalore:

Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones around it, and is called by the natives, 'Pandavara Gudi' or the temples of the Pandas. . . . This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a by-gone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stone round them.†

In the 35th degree of latitude, the Arizona Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Alfred R. Calhoun, F.G.S., of the United States Army Survey Commission, is surrounded with the same symbolical wall of stones, as is found in Stonehenge and elsewhere.

By far the most interesting and full account we have read for a long time upon the Peruvian antiquities is that from the pen of Mr. Heath of Kansas, already mentioned. Condensing the general picture of these remains into the limited space of a few pages in a periodical,‡ he yet manages to present a masterly and vivid picture of the wealth of these remains. More than one speculator has grown rich in a few days through his desecrations of the "huacas." The remains of countless generations of unknown races, who had slept there undisturbed—who knows for how many ages—are now left by the sacrilegious treasure-hunter to crumble into dust under the tropical sun.

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* [Quoted passages up to this point in this new section are from the article on "American Antiquities," in the New American Cyclopaedia.—Compiler.]

† Archaeological Notes on Ancient Sculpturings on Rocks in Kumaon, India, similar to those found on Monoliths and Rocks in Europe, with other papers. By J. H. Rivett-Carnac, Esquire, Bengal Civil Service, C.I.E., F.S.A., M.R.A.S., F.G.S., etc. [Calcutta, 1879].

‡ See Kansas City Review of Science and Industry, November, 1878.

Mr. Heath's conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions:—

Take for instance the Jequetepeque valley. In 7° 24' south latitude you will find on recent maps the port of Pacasmayo. Four miles north, separated from it by a barren waste, the river Jequetepeque empties into the sea. . . . Beside the southern shore as it empties into the sea, is an elevated platform one-fourth of a mile square and forty feet high, all of adobes. A wall fifty feet wide connects it with another, a few hundred yards east and south, that is 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of room ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds—temples, to worship the sun, or fortresses, as they may be—have on the north side an incline for an entrance or means of access. Treasure-seekers have cut into this one about half way, and it is said $150,000 worth of gold and silver ornaments were found. In the sand, banked up behind the wall and mound, many were buried. . . . Besides these were many ornaments of gold, silver, copper, coral and shell beads and cloths. On the north side of the river, on the top of the bluff, are the extensive ruins of a walled city, two miles wide by six long . . . .

Follow the river to the mountains. All along you pass ruin after ruin and huaca after huaca. At Tolon, a town at the base of the mountain [there is another ruined city] . . . . Five miles from Tolon, up the river, there is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphics. Fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more than fifty feet with the same class of hieroglyphics: birds, fishes, snakes, cats, monkeys, men, sun, moon and many odd and now unintelligible forms. The rock on which these are cut is a silicated sandstone, and many of the lines are an eighth of an inch deep. In one large stone there are three holes, twenty to thirty inches deep, six inches in diameter at the orifice and two at the apex. . . . . .

At Anchi, on the Rimac river, upon the face of a perpendicular wall two hundred feet above the river bed, there are two hieroglyphics, representing an imperfect B and a perfect D. In a crevice below them, near the river, were found buried twenty-five thousand dollars worth of gold and silver. When the Incas learned of the murder of their chief, what did they do with the gold they were bringing for his ransom? Rumour says they buried it. . . . May not these markings at Yonan tell something, since they are on the road and near to the Incal city? . . . .*

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* [Heath, op. cit., pp. 455-56.]

The above was published in November, 1878. When in October, 1877, in my work Isis Unveiled (Vol. I, pp. 595-98), I gave a legend, which, for circumstances too long to explain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Inca's ransom, a journal more satirical than polite classed it with the tales of Baron Munchausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock, which tradition points to as the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can see curious hieroglyphics inscribed upon it. These characters form one of the landmarks that show how to get at the immense treasures buried in subterranean corridors. The details are given in Isis, and I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work; and the statement may be less pooh-poohed now than it was then.

. . . . . Eleven miles beyond Yonan, on a ridge of mountain seven hundred feet above the river, are the walls of a city of 2,000 inhabitants. . . . Six and twelve miles further are extensive walls and terraces. . . . .

Leaving the valley at seventy-eight miles from the coast, you zigzag up the mountain side 7,000 feet, then descend 2,000, to arrive at Cajamarca, or Cojamalca of Pizarro's time. . . . In a yard off one of the main streets, and near the center of the city, is still standing the house made famous as the prison of Atahualpa. . . . [pp. 456-57].

It is the house which the Inca "promised to fill with gold as high as he could reach, in exchange for his liberty" in 1532; he did fill it with 17,500,000 dollars' worth of gold, and so kept his promise. But Pizarro, the ancient swineherd of Spain and the worthy acolyte of the priest Hernando de Lugues, murdered him, notwithstanding his pledge of honour.

. . . . Three miles distant, and across the valley, are the hot springs, where the Inca was encamped when Pizarro took possession of Cajamarca. Part of the wall is of unknown make . . . . . cemented, the cement is harder than the stone itself . . . . . At Chepén . . . is a mountain with a wall in many places twenty feet high, the summit being almost entirely artificial. . . .

Fifty miles south of Pacasmayo, between the seaport of Huanchaco and Truxillo, nine miles distant, are the ruins of “Chan-Chan,” the capital city of the Chimu kingdom. . . . The road from the port to the city crosses these ruins, entering by a causeway about four feet from the ground, and leading from one great mass of ruins to another; beneath this is a tunnel. Be they forts, castles, palaces, or burial mounds called “huacas,” all bear the name “huaca.” Hours of wandering on horseback among these ruins give only a confused idea of them, nor can old explorers there point out what were palaces and what were not. . . .The highest enclosures. . . .must have cost an immense amount of labor. . . . .*

To give an idea of the wealth found in the country by the Spaniards, we copy the following, taken from the records of the municipality in the city of Truxillo by Mr. Heath. It is a copy of the accounts that are found in the book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the “Huaca of Toledo” by one man alone.

FIRST.—In Truxillo, Peru, on the 22nd of July, 1577, Don Garcia Gutierrez de Toledo presented himself at the royal treasury, to give into the royal chest a fifth. He brought a bar of gold nineteen carats ley and weighing two thousand four hundred Spanish dollars, of which the fifth, being seven hundred and eight dollars, together with one and a half per cent. to the chief assayer, were deposited in the royal box.

SECOND.—On the 12th of December he presented himself with five bars of gold, fifteen and nineteen carats ley, weighing eight thousand nine hundred and eighteen dollars.

THIRD.—On the 7th of January, 1578, he came with his fifth of large bars and plates of gold, one hundred and fifteen in number, fifteen to twenty carats ley, weighing one hundred and fifty-three thousand two hundred and eighty dollars.

FOURTH.—On the 8th of March he brought sixteen bars of gold, fourteen to twenty-one carats ley, weighing twenty-one thousand one hundred and eighteen dollars.

FIFTH.—On the 5th of April he brought different ornaments of gold, being little bells of gold and patterns of corn-heads and other things, of fourteen carats ley, weighing six thousand two hundred and seventy two dollars.

SIXTH.—On the 20th of April he brought three small bars of gold, twenty carats ley, weighing four thousand one hundred and seventy dollars.

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* [op. cit., pp. 457-58.]

SEVENTH.—On the 12th of July he came with forty-seven bars, fourteen to twenty-one carats ley, weighing seventy-seven thousand, three hundred and twelve dollars.

EIGHTH.—On the same day he came back with another portion of gold and ornaments of cornheads and pieces of effigies of animals, weighing four thousand seven hundred and four dollars.

The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives $4,450,784 silver dollars. Deducting the royal fifth—$985,953.75—left $3,464,830.25 as Toledo's portion.

Even after this great haul, effigies of different animals of gold were found from time to time. Mantles also, adorned with square pieces of gold, as well as robes made with feathers of divers colors, were dug up. There is a tradition that in the huaca of Toledo there were two treasures, known as the great and little fish. The smaller only has been found.

Between Huacho and Supe, the latter being 120 miles north of Callao, near a point called Atahuanqui, there are two enormous mounds, resembling the Campana and San Miguel, of the Huatica valley, soon to be described. About five miles from Patavilca (south and near Supe) is a place called "Paramonga," or the fortress. The ruins of a fortress of great extent are here visible; the walls are of tempered clay, about six feet thick. The principal building stood on an eminence, but the walls were continued to the foot of it, like regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles, which probably served as outworks to defend the place. In this neighbourhood much treasure has been excavated, all of which must have been concealed by the pre-historic Indian, as we have no evidence of the Incas ever having occupied this part of Peru after they had subdued it.

. . . . . Just before reaching Ancón, the railroad runs through an immense burying-ground or "huaca." Make a circuit of six to eight miles, and on every side you see skulls, legs, arms, and the whole skeleton of the human body, lying about in the sand. . . . .

At Pasamayo, 14 miles further "down north," on the seashore, is another great burying ground. Thousands of skeletons lie about, thrown out by the treasure-seekers. It has more than a half mile of cutting through it for the Ancón & Chankay R.R. It extends up the face of the hill from the seashore to the height of about 800 feet. . . . . Whence came these hundreds and thousands of peoples who are buried at Ancón? . . . Time and time again the archaeologist finds himself face to face with such questions, to which he can only shrug his shoulders and say with the natives, "Quién sabe?" Who knows? . . . .

Dr. Hutchinson writes, under date of Oct. 30th, 1872, in an article to the Callao and Lima Gazette, now the South Pacific Times: “I am come to the conclusion that Chankay is a great city of the dead, or has been an immense usury of Peru; for go where you will, on mountain top or level plain, or by the sea-side, you meet at every turn, skulls and boner, of all descriptions.”*

In the Huatica Valley, which is an extensive ruin, there are seventeen mounds, called “huacas,” although, remarks the writer, “they present more the form of fortresses, residences or castles, than burying-grounds.” A triple wall surrounded the city. These walls are often three yards in thickness and from fifteen to twenty feet high.

To the east of these is the enormous mound called Huaca of Pando; and to the west, with the distance of about half a mile intervening, are the great ruins of fortresses, which natives entitle Huaca of the Bell. La Campana, the Huacas of Pando, consisting of a series of large and small mounds, and extending over a stretch of ground incalculable without being measured, form a colossal accumulation. The principal large ones are three in number; that holding the name of the “Bell” is calculated to be 108 to 110 feet in height. At the western side, looking towards Callao, there is a square plateau . . . . At the summit it is 276 to 278 yards, long, and 95 to 96 across. On the top there are eight gradations of declivity, each from one to two yards lower than its neighbor . . . making the total of about 278 yards. For these measurements of the Huatica ruins I am indebted to the notes of J. B. Steere, Professor of Natural History and Curator of the Museum at Ann Arbor, Michigan. The square plateau first mentioned, at the base, consists of two divisions . . . each measuring a perfect square 47 to 48 yards; the two joining, form the square of 96 yards. Besides this . . . . is another square of 47 to 48 yards. On the top, returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a fact for the curious. Was it by accident or design? . . . The mound is a truncated pyramidal form, and is calculated to contain a mass of 14,641,820 cubic feet of material . . . The “Fortress” is a huge structure, 80 feet high, 148 to 150 yards in measurement. Great large square rooms show their outlines on the top, but are filled with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself. . . . Two miles south . . . we find another similar structure . . . more spacious and with a greater number of apartments. . . .

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* [Heath, op. cit., pp. 458-60.]

It is nearly 170 yards in length, and 168 in breadth, and 98 feet high. The whole of these ruins . . . were enclosed by high walls of adobones . . . large mud-bricks, some from 1 to 2 yards in thickness, length, and breadth. The huaca of the “Bell” contains about 20,220,840 cubic feet of material, while that of “San Miguel” has 25,650,800. These two buildings were constructed in the same style—having traces of terraces, parapets, and bastions, with a large number of rooms and squares—all now filled up with earth.

About a mile beyond, in the direction of “Mira Flores,” is Ocharan—the largest burial mound in the Huatica valley . . . It has 95 feet of elevation and a width of 55 yards on the summit, and a total length of 428 yards, or 1,284 feet, another multiple of twelve. It is enclosed by a double wall 816 yards in length by 700 across, thus enclosing 117 acres. Between Ocharan and the ocean are from 15 to 20 masses of ruins, like those already described. . . .

. . . . the Inca temple of the Sun, like the temple of Cholula on the plains of Mexico . . . . is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi-lunar shape that is beyond a half mile in extent. Its top measures about 10 acres square. Much of the walls are washed over with red paint, probably ochre, and are as fresh and bright as when centuries ago it was first put on . . . In the Cañete valley, opposite the Chincha Guano Islands, are extensive ruins [described by Squier]. . . . From the hill called “Hill of Gold,” copper and silver pins were taken like those used by ladies to pin their shawls; also tweezers for pulling out the hair of the eyebrows, eyelids and whiskers, as well as silver cups.*

The coast of Peru [says Mr. Heath], extends from Tumbes to the river Loa on the south, a distance of 1,235 miles. Scattered here and there over this whole extent, there are thousands of ruins beside those just mentioned . . . while nearly every hill and spur of the mountains have upon them or about them some relic of the past; and in every ravine, from the coast to the central plateau, there are ruins of walls, fortresses, cities, burial-vaults, and miles and miles of terraces and water-courses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown, impenetrable forest, still you find them. . . . In the mountains, however, where storms of rain and snow with terrific thunder and lightning are nearly constant a number of months each year, the ruins are different. Of granitic, porphyritic, lime and silicated sandstone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformations, earthquakes, and the sacrilegious, destructive hand of the warrior and treasure-seeker.

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* [Heath, op. cit., pp. 461-63.]

The masonry composing these walls, temples, houses, towers, fortresses, or sepulchres, is uncemented, held in place by the incline of the walls from the perpendicular, and adaptation of each stone to the place destined for it, the stones having from six to many sides, each dressed, and smoothed to fit another or others, with such exactness that the blade of a small penknife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden, or on the internal or external surfaces. These stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1,500 cubic feet solid contents, and if, in the many, many millions of stones you could find one that would fit in the place of another, it would be purely accidental. In “Triumph Street,” in the city of Cuzco, in a part of the wall of the ancient house of the Virgins of the Sun, is a very large stone, known as “the stone of the twelve corners,” since it joins with those that surround it, by twelve faces, each having a different angle. Beside these twelve faces it has its external one, and no one knows how many it has on its back that is hidden in the masonry. In the wall of the centre of the Cuzco fortress there are stones 13 feet high, 15 feet long, and 8 feet thick, and all having been quarried miles away. Near this city there is an oblong smooth boulder 18 feet in its longer axis, and 12 in its lesser. On one side are large niches cut out, in which a man can stand, and by swaying his body cause the stone to rock. These niches apparently were made solely for this purpose. One of the most wonderful and extensive of these works in stone, is that called Ollantaytambo, a ruin situated 30 miles north of Cuzco, in a narrow ravine on the bank of the river Urubamba. It consists of a fortress constructed on the top of a sloping, craggy eminence. Extending from it to the plain below, is a stony stairway. At the top of the stairway are six large slabs, 12 feet high, 5 feet wide, and 3 feet thick, side by side, having between them and on top narrow strips of stone about 6 inches wide, framed as it were to the slabs, and all being of dressed stone. At the bottom of the hill, part of which was made by hand, and at the foot of the stairs, a stone wall 10 feet wide and 12 feet high extends some distance into the plain. In it are many niches, all facing the south.

The ruins on the islands in Lake Titicaca, where Incal history begins, have often been described.

At Tiahuanaco, a few miles south of the lake, there are stones in the form of columns, partly dressed, placed in line at certain distances from each other, and having an elevation above the ground of from 18 to 20 feet. In this same line there is a monolithic doorway, now broken, 10 feet high by 13 wide. The space cut out for the door is 7 feet 4 inches high, by 3 feet 2 inches wide. The whole face of the stone above the door is engraved. Another, similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock, hence, we infer they must have been brought from elsewhere.

At “Chavin de Huanta,” a town in the province of Huari, there are some ruins worthy of note. The entrance to them is by an alleyway 6 feet wide and 9 feet high, roofed over with sandstone partly dressed, of more than 12 feet in length. On each side there are rooms 12 feet wide, roofed by large pieces of sandstones, 1½ feet thick and from 6 to 9 feet wide. The walls of the rooms are 6 feet thick, and have some loopholes in them, probably for ventilation. In the floor of this passage there is a very narrow entrance to a subterranean passage that passes beneath the river to the other side. From this many huacas, stone drinking-vessels, instruments of copper and silver, and a skeleton of an Indian sitting, were taken. The greater part of these ruins are situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, 24 feet long, 2 feet wide by 1½ thick. Some of the granite stones are covered with hieroglyphics.

At Corralones, 24 miles from Arequipa, there are hieroglyphics engraved on masses of granite, which appear as if painted with chalk. There are figures of men, llamas, circles, parallelograms, letters as an R and an O and even remains of a system of astronomy.

At Huaitará, in the province of Castrovirreina, there is an edifice with the same engravings.
At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, four to five feet high and 3 feet wide, very straight, double-walled, of unfinished stone, flagged on top.

At Quelap, not far from Chochapayas, there have lately been examined some extensive works. A wall of dressed stone 560 feet wide, 3,660 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 500 width, and the same elevation of 150 feet. There are niches over both walls, three feet long, one-and-a-half wide and thick, containing the remains of those ancient inhabitants, some naked, others enveloped in shawls of cotton of distinct colours and well embroidered. . . .

Following the entrances of the second and highest wall, there are other sepulchres like small ovens, six feet high and twenty-four in circumference; in their base are flags, upon which some cadavers reposed. On the north side there is, on the perpendicular rocky side of the mountain, a brick wall, having small windows 600 feet from the bottom. No reason for this, nor means of approach, can now be found. The skillful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone, made it, also, probably of pre-Incal date. . . . Estimating five hundred ravines in the 1,200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine, which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high—enough to encircle this globe ten times.

Surprising as these estimates may seem, I am fully convinced that an actual measurement would more than double them, for these ravines vary from 30 to 100 miles in length, and ten miles to each is a low estimate. While at San Mateo, a town in the valley of the river Rimac . . . where the mountains rise to a height of 1,500 or 2,000 feet above the river bed, I counted two hundred tiers, none of which were less than four and many more than six miles long . . . .

Who, then [very pertinently enquires Mr. Heath] were these people, cutting through sixty miles of granite, transporting blocks of hard porphyry, of Baalbec dimensions, miles from the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people [said to be] ignorant of the use of iron, with the feeble llama their only beast of burden; who, after having brought these stones together and dressed them, fitted them into walls with mosaic precision; terracing thousands of miles of mountain side; building hills of adobes and earth, and huge cities; leaving works in clay, stone, copper, silver, gold and embroidery, many of which cannot be duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy and the ant and bee in industry?

Callao was submerged in 1746 and entirely destroyed. Lima was ruined in 1678 —in 1746 only twenty houses out of three thousand were left standing . . . . while the ancient cities in the Huatica and Lurín valleys still remain in a comparatively good state of preservation. San Miguel de Piura, founded by Pizarro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Arequipa was thrown down in August, 1868, but the ruins near show no change.*

In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

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[The Theosophist, Vol. I, No. 11, August, 1880, pp. 277-78]

To refer all these cyclopean constructions then to the days of the Incas is, as we have shown before, more inconsistent yet, and seems even a greater fallacy than that too common one of attributing every rock-temple of India to Buddhist excavators. As many authorities show—Dr. Heath among the rest—Incal history only dates back to the eleventh century A.D., and the period, from that time to the Conquest, is utterly insufficient to account for such grandiose and innumerable works; nor do the Spanish historians know much of them.

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* [Heath, op. cit., pp. 463 67] .

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Nor again, must we forget that the temples of heathendom were odious to the narrow bigotry of the Roman Catholic fanatics of those days; and that, whenever the chance offered, they either converted them into Christian churches or razed them to the ground. Another strong objection to the idea lies in the fact that the Incas were destitute of a written language, and that these antique relics of bygone ages are covered with hieroglyphics. “It is granted that the Temple of the Sun, at Cuzco, was of Incal make, but that is the latest of the five styles of architecture visible in the Andes, each probably representing an age of human progress.”*

The hieroglyphics of Peru and Central America have been, are, and will most probably remain for ever as dead a letter to our cryptographers as they were to the Incas. The latter, like the barbarous ancient Chinese and Mexicans, kept their records by means of a quipus (or knot in Peruvian)—a cord, several feet long, composed of different coloured threads, from which a multicoloured fringe was suspended; each colour denoting a sensible object, and knots serving as ciphers. “The mysterious science of the quipus,” says Prescott, “supplied the Peruvians with the means of communicating their ideas to one another, and of transmitting them to future generations . . . † Each locality, however, had its own method of interpreting these elaborate records, hence a quipus was only intelligible in the place where it was kept. “Many quipus have been taken from the graves, in excellent state of preservation in colour and texture,” writes Dr. Heath; “but the lips that alone could pronounce the verbal key, have for ever ceased their function, and the relic-seeker has failed to note the exact spot each was found, so that the records which could tell so much we want to know, will remain sealed till all is revealed at the last day,‡ . . . if anything at all is revealed then.

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* [Heath, op. cit., p. 467.]

† [Hist. of the Conquest of Peru, Chap. IV, p. 792.]

‡ [Heath, op. cit., p. 467.]

But what is certainly as good as a revelation now, while our brains are in function, and our mind is acutely alive to some pre-eminently suggestive facts, is the incessant discoveries of archaeology, geology, ethnology, and other sciences. It is the almost irrepressible conviction that man having existed upon earth millions of years —for all we know—the theory of cycles is the only plausible theory to solve the great problems of humanity, the rise and fall of numberless nations and races, and the ethnological differences among the latter. This difference—which, though as marked as the one between a handsome and intellectual European and a digger Indian of Australia, yet makes the ignorant shudder and raise a great outcry at the thought of destroying the imaginary "great gulf between man and brute creation"—might thus be well accounted for. The digger Indian, then in company with many other savage, though to him superior nations, which evidently are dying out to afford room to men and races of a superior kind, would have to be regarded in the same light as so many dying-out specimens of animals—and no more. Who can tell but that the forefathers of this flat-headed savage—forefathers who may have lived and prospered amidst the highest civilization before the glacial period—were in the arts and sciences far beyond those of the present civilization—though it may be in quite another direction? That man has lived in America, at least 50,000 years ago, is now proved scientifically and remains a fact beyond doubt or cavil. In a lecture delivered at Manchester, in June last, by Mr. H. A. All-butt, Honorary Fellow of the Royal Anthropological Society, the lecturer stated the following:—

Near New Orleans, in one part of the modern delta, in excavating for gas works, a series of beds, almost wholly made up of vegetable matter, were dug through. In the excavation, at a depth of 16 feet from the upper surface, and beneath four buried forests, one on the top of the other, the labourers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed an antiquity of some 50,000 years.

The irrepressible cycle in the course of time brought down the descendants of the contemporaries of the late inhabitant of this skeleton, and intellectually as well as physically they have degenerated, as the present elephant has degenerated from his proud and monstrous forefather, the antediluvian Sivatherium whose fossil remains are still found in the Himalayas; or, as the lizard has from the plesiosaurus. Why should man be the only specimen upon earth which has never changed in form since the first day of his appearance upon this planet? The fancied superiority of every generation of mankind over the preceding one is not yet so well established as to make it impossible for us to learn some day that, as in everything else, the theory is a two-sided question—incessant progress on the one side and an as irresistible decadence on the other of the cycle. "Even as regards knowledge and power, the advance which some claim as a characteristic feature of humanity is effected by exceptional individuals who arise in certain races under favourable circumstances only, and is quite compatible with long intervals of immobility, and even of decline," says a modern man of science.* This point is corroborated by what we see in the modern degenerate descendants of the great and powerful races of ancient America—the Peruvians and the Mexicans.

How changed! How fallen from their greatness must have been the Incas when a little band of one hundred and sixty men could penetrate uninjured to their mountain homes, murder their worshipped Icings and thousands of their warriors, and carry away their riches, and that, too, in a country where a few men with stones could resist successfully an army! Who could recognize in the present Inichua and Aymara Indians their noble ancestry?†

Thus writes Dr. Heath, and his conviction that America was once united with Europe, Asia, Africa and Australia, seems as firm as our own. There must exist geological and physical cycles as well as intellectual and spiritual; globes and planets, as well as races and nations, are born to grow, progress, decline and—die. Great nations split, scatter into small tribes, lose all remembrance of their integrity, gradually fall into their primitive state and—disappear, one after the other, from the face of the earth.

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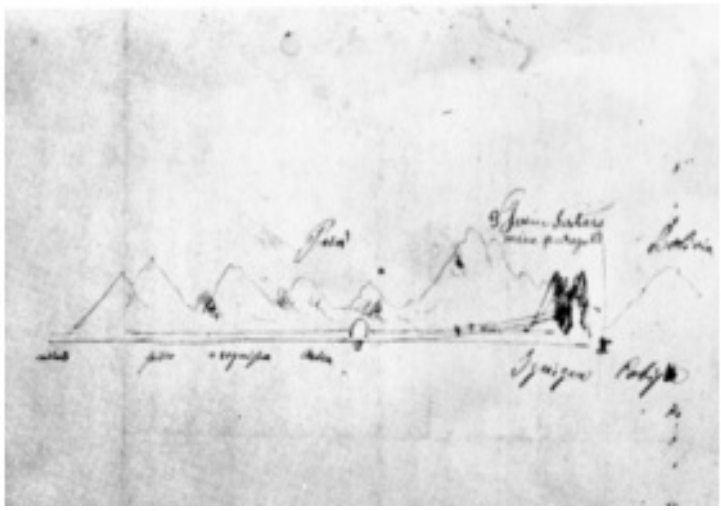
* Journal of Science, Vol. I, 3rd Series, February, 1879, pp. 148-49, articles—"Progress. The Alleged distinction between Man and Brute."

† [Heath, op. cit., p. 468]



FACSIMILE OF A DOCUMENT IN THE ARCHIVES OF THE
THEOSOPHICAL SOCIETY, ADYAR
(Page Four of the Document, page Three being blank)

So do great continents. Ceylon must have formed, once upon a time, part of the Indian continent. So, to all appearances, was Spain once joined to Africa, the narrow channel between Gibraltar and the latter continent having been once upon a time dry land. Gibraltar is full of large apes of the same kind as those which are found in great numbers on the opposite side on the African coast, whereas nowhere in Spain is either a monkey or ape to be found at any place whatever. And the caves of Gibraltar are also full of gigantic human bones, supporting the theory that they belong to an antediluvian race of men. The same Dr. Heath mentions the town of Eten in 7° S. Latitude of America, in which the inhabitants of an unknown tribe of men speak a monosyllabic language that imported Chinese labourers understood from the first day of their arrival. They have their own laws, customs and dress, neither holding nor permitting communication with the outside world. No one can tell whence they came or when; whether it was before or after the Spanish Conquest. They are a living mystery to all who chance to visit them . . .

With such facts before us to puzzle exact science herself, and show our entire ignorance of the past, verily, we recognize no right of any man on earth—whether in geography or ethnology, in exact or abstract sciences to tell his neighbour—“so far shalt thou go, and no further!”

But, recognizing our debt of gratitude to Dr. Heath of Kansas, whose able and interesting paper has furnished us with such a number of facts and suggested such possibilities, we can do no better than quote his concluding reflections. Thirteen thousand years ago [he writes] Vega or α Lyrae was the north polar star. Since then how many changes has she seen in our planet? How many nations and races spring into life, rise to their zenith splendour and then decay; and when we shall have been gone thirteen thousand years, and once more she resumes her post at the north, completing a "Platonic or Great Year," think you that those who shall fill our places on the earth at that time will be more conversant with our history than we are of those that have passed? Verily might we exclaim in terms almost Psalmistic, "Great God, Creator and Director of the Universe, what is man that Thou art mindful of him!"

Amen! ought to be the response of such as yet believe in a God who is "the Creator and Director of the Universe."

APPENDIX BY THE COMPILER

The passage in Isis Unveiled to which H. P. B. refers, in connection with the Incas gold and the mysterious hieroglyphics upon a certain rock, is as follows:

“The ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlanteans. As well as the hierophants of the old world, which in the days of Atlantis was almost connected with the new one by land, the magicians of the new submerged country had a network of subterranean passages running in all directions. In connection with those mysterious catacombs, we will now give a curious story told to us by a Peruvian, long since dead, as we were travelling together in the interior of his country. There must be truth in it; as it was afterward confirmed to us by an Italian gentleman who had seen the place and who, but for lack of means and time, would have verified the tale himself, at least partially. The informant of the Italian was an old priest, who had had the secret divulged to him, at confession, by a Peruvian Indian. We may add, moreover, that the priest was compelled to make the revelation, being at the time completely under the mesmeric influence of the traveller.

“The story concerns the famous treasures of the last of the Incas. The Peruvian asserted that since the well-known and miserable murder of the latter by Pizarro, the secret had been known to all the Indians, except the Mestizos who could not be trusted. It runs thus: The Inca was made prisoner, and his wife offered for his liberation a room full of gold, ‘from the floor up to the ceiling, as high up as his conqueror could reach,’ before the sun would set on the third day. She kept her promise, but Pizarro broke his word, according to Spanish practice. Marvelling at the exhibition of such treasures, the conqueror declared that he would not release the prisoner, but would murder him, unless the Queen revealed the place whence the treasure came. He had heard that the Incas had somewhere an inexhaustible mine; a subterranean road or tunnel running many miles underground, where were kept the accumulated riches of the country. The unfortunate Queen begged for delay, and went to consult the oracles.

During the sacrifice, the chief-priest showed her in the consecrated ‘black mirror’ the unavoidable murder of her husband, whether she delivered the treasures of the crown to Pizarro or not. Then the Queen gave the order to close the entrance, which was a door cut in the rocky wall of a chasm. Under the direction of the priest and magicians, the chasm was accordingly filled to the top with huge masses of rock, and the surface covered over so as to conceal the work. The Inca was murdered by the Spaniards and his unhappy Queen committed suicide. Spanish greed overreached itself and the secret of the buried treasures was locked in the breasts of a few faithful Peruvians.

“Our Peruvian informant added that in consequence of certain indiscretions at various times, persons had been sent by different governments to search for the treasure under the pretext of scientific exploration. They had rummaged the country through, but without realizing their object. So far this tradition is corroborated by the reports of Dr. Tschudi and other historians of Peru. But there are certain additional details which we are not aware have been made public before now.

“Several years after hearing the story, and its corroboration by the Italian gentleman, we again visited Peru. Going southward from Lima, by water, we reached a point near Arica at sunset, and were struck by the appearance of an enormous rock, nearly perpendicular, which stood in mournful solitude on the shore, apart from the range of the Andes. It was the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can make out, with an ordinary opera-glass, some curious hieroglyphics inscribed on the volcanic surface.

“When Cuzco was the capital of Peru, it contained a temple of the sun, famed far and near for its magnificence. It was roofed with thick plates of gold, and the walls were covered with the same precious metal; the eave-troughs were also of solid gold. In the west wall the architects had contrived an aperture in such a way that when the sunbeams reached it, it focused them inside the building. Stretching like a golden chain from one sparkling point to another, they encircled the walls, illuminating the grim idols, and disclosing certain mystic signs at other times invisible. It was only by understanding these hieroglyphics—identical with those which may be seen to this day on the tomb of the Incas—that one could learn the secret of the tunnel and its approaches. Among the latter was one in the neighborhood of Cuzco, now masked beyond discovery. This leads directly into an immense tunnel which runs from Cuzco to Lima, and then, turning southward, extends into Bolivia.

At a certain point it is intersected by a royal tomb. Inside this sepulchral chamber are cunningly arranged two doors; or rather, two enormous slabs which turn upon pivots, and close so tightly as to be only distinguishable from the other portions of the sculptured walls by the secret signs, whose key is in the possession of the faithful custodians. One of these turning slabs covers the southern mouth of the Liman tunnel—the other, the northern one of the Bolivian corridor. The latter, running southward, passes through Tarapaca and Cobija, for Arica is not far away from the little river called Pay'quina,* which is the boundary between Peru and Bolivia.

"Not far from this spot stand three separate peaks which form a curious triangle; they are included in the chain of the Andes. According to tradition the only practicable entrance to the corridor leading northward is in one of these peaks; but without the secret of its landmarks, a regiment of Titans might rend the rocks in vain in the attempt to find it. But even were someone to gain an entrance and find his way as far as the turning slab in the wall of the sepulchre, and attempt to blast it out, the superincumbent rocks are so disposed as to bury the tomb, its treasures, and—as the mysterious Peruvian expressed it to us—'a thousand warriors' in one common ruin. There is no other access to the Arica chamber but through the door in the mountain near Pay'quina. Along the entire length of the corridor, from Bolivia to Lima and Cuzco, are smaller hiding-places filled with treasures of gold and precious stones, the accumulation of many generations of Incas, the aggregate value of which is incalculable.

"We have in our possession an accurate plan of the tunnel, the sepulchre, and the doors, given to us at the time by the old Peruvian. If we had ever thought of profiting by the secret, it would have required the co-operation of the Peruvian and Bolivian governments on an extensive scale. To say nothing of physical obstacles, no one individual or small party could undertake such an exploration without encountering the army of smugglers and brigands with which the coast is infested; and which, in fact, includes nearly the whole population. The mere task of purifying the mephitic air of the tunnel, which had not been entered for centuries, would also be a serious one. There, however, the treasure lies, and there the tradition says it will lie till the last vestige of Spanish rule disappears from the whole of North and South America" (Vol. I, pp. 595-98).

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* Pay'quina or Payaquina, so called because its waves used to drift particles of gold from Brazil. We found a few specks of genuine metal in a handful of sand that we brought back to Europe.

While no “accurate plan of the tunnel, the sepulchre, and the doors” mentioned by H. P. B. has ever been found among her papers, there is nevertheless a curious document in the Archives of The Theosophical Society at Adyar, which it has been thought advisable to include in the present Volume.

This document consists of a folded sheet of foolscap containing drawings and writings on three of its four pages. At the top of the front page appear two separate inscriptions. One of them reads: “For those I love and protect. Try.” It is signed by H. Moore. This, in spite of the spelling, could very well be Henry More (1614-1687), the famous English Platonist of the Cambridge school, whose collaboration in the writing of Isis Unveiled is described by Col. Olcott (see Old Diary Leaves, I, 237-39). It might be tempting to think of this signature as being that of an initiate who signed himself as Robert More on a letter addressed to Col. Olcott by the Brotherhood of Luxor (see Letters from the Masters of the Wisdom, Second Series, Letter No. 3), were it not again for the different spelling of the name and for the fact that the initial looks more like a capital H. The other short sentence is in the old-fashioned script-type used by John King and is signed by him, advising “to ponder and discuss.”

On the side of these brief sentences and somewhat below them is a drawing of the West Coast of South America, showing a number of coastal and inland towns, as well as the former boundary line between Peru and Bolivia. At the side of the map and below it are explanatory notes and a sketch. Some have thought the notes to be in H. P. B.’s handwriting, but this is hardly so, especially as they are in a rather peculiar and ungrammatical mixture of French and Italian which would be most unlikely in H. P. B.’s case, as she spoke both languages fluently. One short line is in English, and one other in some script which might be Oriental.

The towns and other geographical localities on the map are: Guayaquil, Trujillo, Callao, Lima, Ayacucho, Cuzco (“ancient capital of the Incas”), Pisco, the Island of Chincha, Aucari, Caraveli, Arequipa, Arica; and farther down Tarapaca, Iquique and Cobija The Payequina (or Pay’quina) river is said to cross the dividing line between Bolivia and Peru, and to carry particles of gold from Brazil. Under the sketch, the explanatory note says that this is a rock cut perpendicularly with hieroglyphics, and in the interior of which is the tomb of the Inca Kings.

The last third of the front page and the whole of the second are occupied with a text in a peculiar Italian, the approximate translation of which is given below:

“This was confided to me about fifteen years ago by an old priest in Peru who makes journeys into the interior, and who told me this secret, which had been disclosed to him by an Indian at confession, who said it had been revealed to him by his parents. It concerned the famous mine where they found the gold which the Spaniards carried off soon after the conquest of Peru.

“I was told that the last King of the Incas having been taken prisoner by Pizarro, there was offered for his ransom a room full of gold, which they got in three days. Pizarro, astounded by so much treasure, would only release the imprisoned King on condition that they would tell from what mine the treasure came. The Queen gave the order to close the ventilating shafts of the great tunnel, so that the mine should be for ever lost to the rapacious Spaniards. After much search by commissions from various nations and by naturalists, it still remains an impenetrable secret.

“By a strange coincidence it happened that, after this secret had been communicated to me while travelling with the priest, I arrived, as the sun was setting, at Arica; a hill or high rock perpendicular on the side facing the sea showed that it had on it some hieroglyphics, of which I could get no explanation from the same priest. But some months later, when we were back at Lima, he told me the following secret: that Cuzco was the capital of Peru, where the Temple of the Sun used to be, and from a volcanic aperture in the ground a great gold chain was thrown which encircled the Temple with all its idols, etc., etc.

“In the neighborhood (still undiscovered) is the entrance to a tunnel which extends from Cuzco to Lima, passing through the Andes and past Arica, where the rock bearing the hieroglyphics is, and at the foot of which are to be found the tombs of the Inca kings. Inside the mortuary chambers are said to be two closed doors, difficult to discover; one opens into the tunnel that goes to Cuzco, and the door opposite leads towards Bolivia, passing through Tarapaca and Cobija. On the boundary between Peru and Bolivia there is a river which is called Pay’quina, and in this area there are three hills in a triangle (a continuation of the chain of the Andes). In one of these three hills—I cannot now remember which—about half way up, is the door to the end of the tunnel.”

On the fourth page of the document a range of mountains is shown as seen from the sea, giving the location of various coastal towns and the line of the tunnels mentioned in the text.

WHICH FIRST—THE EGG OR THE BIRD?

[The Theosophist, Vol. I, No. 6, March, 1880, pp. 162-163]

I beg to present my warmest thanks to Mr. William Simpson, F.R.G.S., the distinguished artist and antiquary, who extended last year his researches to Peshawar valley and elsewhere, and thereby so enriched the Lahore Museum, for kindly presenting me with a copy of his very valuable paper, Buddhist Architecture—Jellalabad, enriched with seven illustrations.* Our thanks are none the less due to Mr. Simpson, that in one point, and a very important one too, it is impossible for either our Society or myself to agree with his conclusions. The feature of Mr. Simpson's interesting and learned paper is, to quote the words of Mr. James Fergusson, F.R.S., Past Vice-President, that every "form of art was imported into India, and nothing ever came out of it" (the italics are mine). Mr. Simpson builds his hasty conclusions upon the fact that most of the capitals of the pillars and pilasters in the ruins of the valley of the Kabul River, are Corinthian, and "the bases and moulding generally are such as are most unmistakably derived from the far West," and finally that "a number of bell-shaped capitals, surmounted by double animals which look like a reminiscence of the pillars of Persepolis," are also found in the caves of Karli, and other caves of India, as well as in the valley of Peshawar.

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* [Buddhist Architecture in the Jellalabad Valley, by William Simpson. London, 1880; 27 pp., with sketches and plans. In the Transactions of the Royal Institute of British Architects, Session 1879-80. —Compiler.]

I will not limit my protest in this case, to merely point to the words of Mr. Fergusson, who cautiously remarks that “the similarity is, however, so remote that it is hardly sufficient to sustain Mr. Simpson’s assertion that every form of art was imported into India, and nothing ever came out of it.” But I will humbly suggest that in a country like India, whose past history is a total blank, every attempt to decide the age of the monuments, or whether their style was original or borrowed, is now pretty much as open a question as it was a century ago. A new discovery may any day annihilate the theory of the day before. Lack of space forbids me to enter upon the discussion more elaborately. Therefore, I will permit myself only to say that Mr. Simpson’s present “assertion” remains as hypothetical as before. Otherwise, we would have to decide a priori, whether India or Greece borrowed from the other in other important cases now pending. Besides “Corinthian pillars” and “double animals,” once so dear to the Persepolitans, we have, here, the solar race of the Hari-Kula (Sun family) whose deeds must have been a copy of, or the model for, the labours and the very name of the Grecian Sun-God Hercules. No less is it a matter for the consideration of philologists and archaeologists which of the two—the Egyptian Sphinx, called by them Hari-Mukh, or Har-M-Kho (the Sun in his resting place) or the lofty Himâlaya peak, also called Harimukh (the mouth of the Sun) in the range to the north of Kashmir, owes its name to the other.

CUP-MARK INSCRIPTIONS*

[The Theosophist, Vol. I, No. 6, March, 1880, p. 163]

H. Rivett-Carnac, Esquire, of the Bengal Civil Service, C.I.E., F.S.A., M.R.A.S., F.G.S., etc., has placed us under obligations by sending us copies of his paper, Archaeological Notes on Ancient Sculpturings on Rocks in Kumaon, India, etc., and other recent monographs which embody the latest fruits of his indefatigable antiquarian researches. An eloquent and famous American preacher once said, in an address upon the Fine Arts, that he never could see an Italian image vendor enter a poor man's cabin without feeling that he ought to lift his hat to him as to a real missionary of Art. For, rude and coarse as might be the images he carried, they still embodied at least a rudimentary idea of sculpture, and that lay latent in the mind of the poor man's son. This was a great truth that the preacher uttered, and recalls the old familiar proverb, "Despise not the day of small things." Some of the world's greatest discoveries have resulted from the chance observation of some trifling fact that had previously been passed over with ignorant indifference. Who knows, for instance, what a flood of light may not be thrown upon the history of mankind by a recent discovery announced by Mr. Rivett-Carnac—a discovery hitherto not sufficiently appreciated; certainly not as it ought to be. The description given by Sir James Simpson, Bart., of the cup-like markings on stones and rocks in Scotland, England, and other countries of the West struck him as offering an "extraordinary resemblance" to the marks on the trap boulders which encircled the Barrows near Nagpur . . .

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* [The same subject is discussed in a long footnote in The Secret Doctrine, Vol. II, p. 346.—Compiler.]

The identity between the shape and construction of the tumuli, and between the remains found in the tumuli of the two countries had already been noticed, and now here was a third, and still more remarkable point, the discovery on these tumuli of markings which correspond exactly with the markings found in the same class of tumuli in Europe.

He abstained from putting forward any theories founded upon this striking resemblance, but affirmed that the cup-marks formed

another and very extraordinary addition to the mass of evidence which already existed in favour of the view, that a branch of the nomadic tribes who swept, at an early date, over Europe, penetrated into India also.

There is so much more involved in Mr. Rivett-Carnac's discovery and the theory he propounds than could possibly be discussed in the space that is at our present disposal that we refrain. The world's history is yet to be written, and it rests with scholars like Mr. Rivett-Carnac to furnish the alphabet in which its pages are to be traced. We must first scuttle Noah's Ark and drown those fabulous sons who have served so useful a purpose to the pious ethnographers in search of progenitors for the races of mankind, and then the ground will be cleared for the real historian to build upon. There can be no true archaeology among Christian nations until the last remnant of superstitious reliance upon Biblical chronology and history is swept away. These two have composed a mephitic theological atmosphere in which truth has been asphyxiated.

The cup-marks noticed by Sir James Simpson and Mr. Rivett-Carnac are by the latter described as

holes scooped out on the face of the rock [or monument] . . . . They are of different sizes, varying from six inches to an inch and a half in diameter, and in depth from one inch to half an inch, and are generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups. [p. 2.]

The Agham writing consists of combinations of long and short strokes cut on sandstone. On sandstone it would be easier to cut lines with the grain, so to speak, of the stone. To attempt to make a cup-mark would be to risk splitting the slab.

On the other hand to cut a line on hard trap would be difficult, whereas to work an iron instrument round and round 80 as to make a “cup-mark” would be comparatively easy . . . . in the American invention by which a record of the message sent by the Electric Telegraph is made by the instrument itself, the most primitive style of marking, or writing on the paper was necessarily adopted. And letters in the Morse Code are consequently composed of numerous combinations of long and short strokes. [p. 9.]

Mr. Rivett-Carnac’s attention is called to the fact that stones inscribed with similar cup-marks are found in the Caucasian steppes, and it may be that by a friendly collaboration among archaeologists in various countries, it will soon be practicable to trace the progress from the East to the West of the conquering nomads whose lithic monuments in the British Isles Sir James Simpson has described, and which, we doubt not, that eminent explorer of the Colorado Canyon, Major Powell, has encountered in the North American Continent. Such a co-operation might be hastened if the assiduous observers now in India would accept the suggestion of Colonel Garrick Mallery of the Ethnographic Bureau of the Smithsonian Institution to make The Theosophist the vehicle for the mutual exchange of Indian, European, and American notes of discovery.

The undersigned is also under great personal obligation to Mr. Rivett-Carnac for the present of seven extremely valuable old coins recently found in the Bareilly District. This is, indeed, a rare and well appreciated gift; the more so, as our great Indian archaeologist tells me in his letter of February 9:

They are coins of Surya or Mitra Dynasty (vide Prinsep., Vol. II);

Bhumi Mitra, Agni Mitra	}	have been found before, but are rare.
Phaguni Mitra, Bhudra Ghosa, Bhami Mitra and Suyd or Suzyd Mitra,	}	are not only new coins, but new names in the lists of Indian kings.

As soon as a description of these coins shall appear in the Asiatic Society’s Journal, we will give our readers extracts from it.

Every true son of the great Aryavarta of old should watch with interest all such new finds, as they are constantly adding material for India's archaic history, and affirming our right to regard her as the oldest, most venerable, and, at the same time, most interesting relic of the prehistoric days. Meanwhile, I again personally reiterate my best thanks to Mr. Rivett-Carnac.

H. P. BLAVATSKY,

Editor of The Theosophist.

Bombay, February 25, 1880.

Miscellaneous Notes

[The Theosophist, Vol. I, No. 6, March, 1880, pp. 134,144]

Several most ludicrous printer's mistakes have occurred lately within our experience. The Deccan Star, noticing a book written by the Conductor of this magazine, called it "Ices Unveiled"; in printing, last month, the Viceroy's letter to us, the compositor made Mr. Batten say he had submitted three of our members, instead of numbers, to His Excellency; and, instead of allowing one of our metaphysical contributors to write about developing the inner or spiritual Ego, compelled the unhappy man to appear anxious to develop the spiritual eggs. Finally, the sober Oriental Miscellany of Calcutta, for February, comes pirating to us about the true spiritual philosopher uniting himself to the Scul of the Universe! If anything more dearly justifying compositorcide than these can be shown, let us know it by all means.

Another error, not at all ludicrous but very annoying was the conversion of the Hon. George H. M. Batten's official title from Personal Assistant into Personal Attendant of His Excellency the Viceroy. We trust that the stupid blunder may be excused.

That witty and epigrammatic journal, the Bombay Review, has favoured us with several friendly notices, for which it merits, and will kindly accept, our best thanks. But one remark upon our February number must not pass without rejoinder. It says "The Theosophist's ghost stories we have noted once and forever—they make very uncanny reading." They do, if taken only in one sense; and the less one has of ghost stories in general, judging from that point of view, the better. If they were only meant to feed the morbid fancies of sentimental novel readers, their room might well be thought better than their company. But, since they appear in a magazine professedly devoted to a serious enquiry into questions of science and religion, it is not unreasonable to presume that the editors have a definite purpose to show their connection with one or both of these departments of research. Such, at any rate, is the fact. Before we have done with our readers, it will be made very clear that every story of ghost, goblin, and bhûta, admitted into our columns, has the value of an illustration of some one phase of that misconceived but most important science, Psychology. Our friend of the Bombay Review is hasty in jumping at the conclusion that he has had his last say about our Phantom Dogs,* Ensouled Violins, and stalking shades of the departed.

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The government of Erivan was always known for the wealth of its monuments and relics of antiquity. And now, a Russian daily paper, Kavkaz, announces recent discoveries invaluable to archaeology, in the shape of inscriptions upon solid rocks and isolated stones. They are all in cuneiform characters. The earliest of them having attracted the attention of the eminent archaeologist and Armenian scholar, Professor Norman, with the help of the photograph forwarded to him from Etchmiadzine (the oldest Armenian monastery), he first discovered the key to these characters, and has proved their historical importance.

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* [Reference is here to a story of a "Phantom Dog" contributed by a Russian Captain to the pages of the Messenger of Odessa, and translated for The Theosophist, possibly by H. P. B. herself, who vouches for the veracity of the author. It was published in Vol. I, December, 1879.—Compiler.]

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Besides this, the Professor has demonstrated by his discovery that, previous to the invention of the now existing alphabet, by Mesrob, the Armenians had cuneiform or arrow-headed characters, especially remarkable in that all have a similar form of rectangular triangles; the significance of each character, i.e., of the triangle, depending upon the mutual conjunction and position of these triangular forms.

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THE HISTORY OF A "BOOK"

[The Pioneer, Allahabad, March 12, 1880]*

As the indications in the press all point towards a Russian reign of terror, either before or at the death of the Czar—a bird's-eye view of the constitution of Russian society will enable us to better understand events as they transpire.

Three distinct elements compose what is now known as the Russian aristocracy. These may be broadly said to represent the primitive Slavonian, the primitive Tatar, and the composite Russianized immigrants from other countries, and subjects of conquered states, such as the Baltic provinces. The flower of the haute noblesse, those whose hereditary descent places them beyond challenge in the very first rank, are the Rurikovich, or descendants of the Grand Duke Rurik and the aforetime separate principalities of Novgorod, Pskov, etc., which were welded together into the Muscovite empire. Such are the Princes Bariatinsky, Dolgoruky, Shuysky (now extinct, we believe), Shcherbatov, Urussov, Viazemsky, etc.†

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* [This article was published the day before the assassination of Emperor Alexander II, which took place March 1st, according to the so-called "old style" or Julian Calendar current in Russia at the time.—Compiler.]

† [Some additional information about these families may be of interest to the student.

The Princes Baryatinsky are descendants of St. Mihail, Prince of Chernigov (ca. 1179-1246), having originated from Prince Alexander

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Moscow has been the centre of the greater part of this princely class since the days of Catherine the Great; and though, in most cases, ruined in fortune, they are yet as proud and exclusive as the blue-blooded French families of the Quartier St. Germain. The names of some of the highest of these are virtually unknown outside of the limits of the Empire. For dissatisfied with the reforms of Peter and Catherine, and unable to make as fine a figure at the court as those whom they delighted to call parvenus, it has been their proud boast that they have never served in any subordinate capacity, and have not been brought in contact with Western Europe and its politics. Living only upon their remembrances, they have made a class apart and dwell on a sort of high social table-land, whence they look down upon commoner mortals. Many of the old families are extinct, and many of those that remain entirely reduced to genteel poverty.

Andreyevich Mezetsky, surnamed Baryatinsky, on account of the lands bearing that name, which he owned on the river Kletoma in the uyezd of Meshchevsk (in the present-day Province of Kaluga). One of the later representatives of this Family was Prince Alexander Ivanovich Baryatinsky (1814-79), Field Marshal and Viceroy of the Caucasus, 1856-62.

The Princes Shuysky originated from the Princes of Suzdal', and descended from Prince Yuriy Vasilyevich Shuysky in the 14th century. They became extinct in the middle of the 17th century.

The Princes Shcherbatov are related to the Princes of Chernigov, and are descended from the great-grandson of Prince Constantine Yuryevich Obolensky, named Vassiliy Andreyevich Shcherbaty, who lived in the 15th century. Among other well-known men, to this family belonged also the renowned historian, Prince Mihail Mihaylovich Shcherbatov (1733-90), whose work entitled Russian History from the Earliest Times (7 Vols. in 15 books) is a vast compendium of heretofore unknown archive material, up to the year 1610.

The Princes Urussov are of Tatar origin and descend from the well-known Yediguey Mangit, a favorite army leader of Tamerlane. who played a considerable role in the Golden Horde and was later a ruling prince of Nogaisk. In the middle of the 14th and the beginning of the 15th centuries, one of his descendants was Uruss-han, the founder of the Urussov Family. The Princes Yussupov stem also from the main trunk of the Urussov line.

The Princes Vyazemsky descend from Prince Rostislav Mihail Mstislavovich Smolensky (d. 1166), grandson of Vladimir Monomah. The great grandson of the latter, Prince Andrey Vladimirovich (killed in 1224 on the river Kalka), surnamed "Dolgaya Ruka," which means "long hand" (not to be confounded with the Dolgorukov Family), ruled at Vyazma, and was the originator of this princely family.—Compiler.]

TRAPEZIUM GATE IN A WALL ON
OLLANTAYTAMBO HILL, PERU
(From Heinrich Ubbelohde-Doering, The Art of Ancient Peru,
1952. Courtesy Ernst Wasmuth, Publisher, Tübingen, Germany.)

MACHU PICCHU, PERU—HOUSE OF THE THREE WINDOWS
(From Heinrich Ubbelohde-Doering, The Art of Ancient
Peru, 1952. Courtesy Ernst Wasmuth, Publisher,
Tübingen, Germany.)

Rurik as it is well known, was not a Slav by birth, but a Varago-Rooss, though his nationality, as well as that of his people who came with him to Russia, has been a matter of scientific dispute for several years between the two well-known professors at St. Petersburg, Kostomaroff and Pogodin—the latter now dead. Implored by the Slavs to come and reign over their country, Rurik is reported to have been addressed by the delegates in these ominous words: “Come with us, great prince, . . . for vast is our motherland; but there is little order in it”—words which their descendants might well repeat with as much, if not more, propriety now as then. Accepting the invitation, Rurik came in A.D. 861 to Novgorod, with his two brothers, and laid the foundation of Russian nationality. The “Rurikovitch,” then, are the descendants of this prince, his two brothers and his son, Igor, the line running through a long succession of princes and chiefs of principalities. The reigning house of Rurik became extinct at the death of Fedor, the son of Ivan the Terrible. After a period of anarchy, the Romanoffs, a family of petty nobles, came into power. But, as this was only in 1613, it was not without reason that the Prince P. Dolgoruky, a modern historian of Catherine II (a book prohibited in Russia), when smarting under the sense of a personal wrong, taunted the present Emperor with the remark:

Alexander II must not forget that it is little more than two centuries since the Romanoffs held the stirrups of the Princes Dolgorouky.

And this, despite the marriage of Mary, Princess Dolgoruky,* with Michael Romanoff after he became Czar.

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* [The first Emperor of the House of Romanov was Michael Fyodorovich (1596-1645). He married in 1624 Princess Maria Vladimirovna Dolgorukova, the daughter of Prince Vladimir Timofeyevich Dolgorukov (d. 1633), who was a “boyar” and a judge. She died four months after the wedding, and may have been poisoned. There was no issue from this marriage.—Compiler.]

The Tatar princely families descend from the Tatar Khans and Magnates of the "Zolotaya Orda" (Golden Horde) and Kazan, who so long held Russia in subjection, but who were made tributary by Ivan III, father of Ivan the Terrible, in 1523-1530. Of the families of this blood which survive, the Princes Dondukov, whose head was formerly Governor-General of Kiev, and more recently served in Bulgaria in a similar capacity, may be mentioned.* These are, more or less, looked down upon by the "Rurikovich," as well as by old Lithuanian and Polish princely families, who hate the Russian descendants of Rurik, as these hate their Roman Catholic rivals. Then comes in the third element, the old Livonian and Esthonian Barons and Counts, the Courland nobles and freiherrs, who boast of descending from the first crusaders and look down upon the Slav aristocracy; and various foreign families invited into the country by successive sovereigns, a western element engrafted upon the Russian stock.

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* [The Princes Dondukov-Korsakov originated from the Kalmik Han Ho-Urlyuk of the 16th century. His great grandson, Han Ayuk-Taydzhi (1646-1724) brought his Torgutsk Kalmik tribes under Peter the Great, and was a favorite of the latter. The grandson of Ayuk was Han Donduk-Ombo (d. 1741). His widow, Dzhan, from Kabardinia, went to St. Petersburg and was baptized with the name of Vera Don. dukova. Her son, Yona Dondukovich, was granted an estate in the Province of Mogilev. His daughter, Vera, married Col. Nikita Ivanovich Korsakov. The latter became Prince Dondukov-Korsakov, by order of Emperor Alexander I (July 15, 1802). Their only daughter, Princess Mary Nikitishna, married Col. Michael Alexandrovich Korsakov, who, by ukaz of Alexander I (Sept. 10, 1820), took the title and name of Prince Dondukov-Korsakov. He was Vice-President of the Academy of Sciences. One of his sons, Prince Alexander Mihaylovich (1820-93) was a close friend of H. P. B. and her family, He was first aide-de-camp to Prince Michael Semyenovich Vorontzov (17821856), viceroy of the Caucasus. In 1869, he became Governor-General of the Provinces of Kiev, Podol' and Volin'; in 1878, Imperial Russian Commissar in Bulgaria; in 1882-90, he was Director of Civil Authorities in the Caucasus, and in command of the military armed forces of the Caucasian military district. His highest rank was General-of-Cavalry. He was a distinguished administrator and a man of great courage and technical knowledge in his chosen field.

Quite a number of letters written to him by H. P. B. from India may be found in the volume entitled H. P. B. Speaks. Vol. II (Adyar Madras: Theos. Publ. House, 1851).—Compiler.]

The names of the latter immigrés have been Russianized in some cases beyond recognition; as, for instance, the English Hamiltons, who have now become the “Homutoff ”!*

We have not the data which would enable us to give the numerical strength of either of the above classes; but an enumeration, made in the year 1842, showed a total of 551,970 noblemen of hereditary, and 257,346 of personal rank. This comprised all in the empire of different degrees of noble ranks, including the princely families and the under-stratum of nobility. There is an untitled nobility, the descendants of the old Boyars of Russia, often prouder of their family record than those who are known as princes. The Demidoff family, for instance, and the Narishkine, though frequently offered the rank of prince and count, have always haughtily rejected the honour, maintaining that the Czar could make a prince any day, but never a Demidoff or a Narishkin.†

Peter the Great, having abolished the princely privileges of the Boyars, and made the offices of the empire accessible to all, created the chin, or a caste of municipal employés and government officials, divided into fourteen classes, the first eight of which confer hereditary nobility upon the person holding one of them, and the six latter give but a personal nobility to the incumbent, and do not transmit gentility to the children.

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* [There were at least three noble families of the name of Homutov. One of them, according to tradition, stems from a Thomas Hamilton of Scotland who emigrated to Russia in 1542, with his son Peter.—Compiler.]

† [The Demidovs originated from David Antufyev who was a master-smith at the armament factory at Tula. His son, Nikita Demidovich Demidov (1656-1725) was the founder of the great wealth of this family.

The Narishkins descend, according to tradition. from a Crimean Tartar named Narishka, who arrived at Moscow in 1463. Emperor Alexey Mihaylovich Romanov chose for his second wife Natalya Kirillovna Narishkin (1651-94), daughter of Kiril Poluektovich Narishkin; the marriage took place in 1671, and from it was born Peter the Great. This family produced a number of renowned statesmen through the centuries.—Compiler.]

Office does not increase the nobility of incumbents already noble, but does lift the ignoble into a higher social rank (chinovnik, government employé, was for years a term of scorn in the mouth of the nobles). It is only since Alexander came to the throne that an old edict was done away with, which deprived of noble rank and reduced to the peasantry any family which, for three successive generations, had not taken service under the Government. Those were called Odnodvortzi, and among them some of the oldest families found themselves included in 1845, when the Emperor Nicholas ordered the examination of the titles of nobles. The nice distinctions among the above fourteen classes are as puzzling to a foreigner as the relative precedence of the various buttons of Chinese mandarins, or the tails of the Pashas.

Besides these conflicting elements of high and low nobility, the direct descendants of the Boyars of old—the Slavonian peers in the palmy days of Russia, divided in petty sovereignties, who chose for themselves the prince they wanted to serve and left him at will, who were vassals, not the subjects, had their own military retinue, and without whose approval no grand-ducal “ukase” could be of any avail—and the ennobled chinovniks, sons of priests and petty traders, there are yet to be considered 79,000,000 of other people. These may be divided into the millions of liberated serfs (22,000,000), of crown peasants (16,000,000), and of town peasants (about 10,000,000), who inhabit cities, preferring various trades and menial service to agriculture. The rest comprise (1) the meshtchanis, or petty bourgeois, one step higher than the peasant; (2) the enormous body of merchants and traders divided into three guilds; (3) the hereditary citizens, who have nothing to do with nobility; (4) the black clergy or the monks and nuns; and the secular clergy, or married priest—a caste apart and hereditary; and (5) the military class.

We will not include in our classification the 3,000,000 of Mohammedans, the 2,000,000 of Jews, the 250,000 Buddhists, the pagan Izors, the Savakots, and the Karels, who seem perfectly well satisfied with the Russian rule, thoroughly tolerant to their various worships.* These, with the exception of the higher educated Jews and some fanatical Mohammedans, care little as to the hand that rules them. But we will remind the reader of the fact that there are over one hundred different nations and tribes, who speak more than forty different languages, and are scattered over an area of 8,331,884 English square miles;† that the population of all Russia, European and Asiatic, is not above ten to the square mile; that the railroads are very few and easily controlled, and other means of transport scanty. How far it would be possible to effect a complete revolution throughout the Russian Empire, may well be a subject of conjecture. With so little to bind the many nationalities into one movement, it would seem to a foreigner an undertaking so hopeless as to discourage even an Internationalist or a Nihilist. Add to this the unquestionable devotion of the liberated serfs and peasantry to the Czar, in whom they see alike the benefactor of the oppressed, and the vicegerent of God, the head of their Church, and the case seems yet more problematical. At the same time, we must not forget the lessons of history, which has more than once shown us how the very vastness of an empire, and lack of a common unity among its subjects have proved at some supreme crisis the most potent elements of its disruption. The heart of Russia beats at Moscow, though the brain plots at St. Petersburg; and any movement to be successful must carry these two centres.

St. Petersburg is in reality the aristocratic Parc aux Cerfs, a place of shameless profligacy and riotous excesses, with so little that is national in it that its very name is German. It is the natural port of entry for all the Continental vices, as well as for the loose ideas about morality, religion and social duty, which are becoming so widely prevalent.

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* By the last statistics, the Mohammedans have 4,189 mosques and 7,940 muftis and mullahs in the Empire of Russia; the Buddhists 389 places of worship and 4,400 priests, the Jews 445 synagogues and 4,935 rabbis, etc.

† According to the calculation made in 1856 by G. Schweitzer, Director of the Observatory of Moscow.

The same corrupting influence that Paris has upon France, St. Petersburg has upon Russia. An influential Russian magazine, Russkaya Ryetch, gave us only the other day the following picture of St. Petersburg society:

Russian society slumbers [it says] or rather it feels heavy and somnolent. It lazily nods, only now and then opening its lifeless eyes, as might one, who, after a heavy dinner, forced to sit in an unnatural position, cannot resist a lethargic drowsiness, and feels that he must either unbutton his uniform and draw a full breath, or—suffocate. But the dinner is an official one, and his body pinched in a State uniform too tight for him The man is overcome with an irresistible somnolence; he feels the blood rushing to his head, his legs tremble and his hand mechanically fumbles the buttons of his uniform to get one gasp of breath that would interrupt the unendurable torture. Such is the present condition of our society.

But while it is nodding under its threatened apoplexy, from a surfeit of indigestible food, those carnivorous jackals, who are always ready to eat and drink, and can digest whatever they pick up, do not sleep. The violation of the seventh commandment, intellectually as well as physically, having debased body, mind, and soul, is nestling in the very heart of the public. Adulterers of body, adulterers of thought, adulterers of knowledge and science, adulterers of labour—reign in our midst, are creeping out from every side as the representatives of society and the public, boasting of their brazen hardihood, successful wherever they go, having flung away all shame, cast aside to at least conceal the nakedness of their deeds, even from the eyes of those upon whom they speculate, from whom they squeeze all that can be squeezed, only from such a fool as—man. Government and treasury pilferers; embezzlers of public and private properties; blacklegs and swindlers subsidized by numberless bubble companies, by stock companies and fraudulent enterprises; thimble-riggers and violators of women and children whom they debauch and ruin; contractors, money-lenders, bribed judges and venal counsel, bucket-shop keepers and sharpers of all nationalities, every religion, every social class— this is our modern social force. Like beasts of prey, hunting in packs, this force, gloating over its quarry, satiating itself, noisily crunching its restless, tireless jaws, imposing itself upon everyone, dares to offer itself as the patron of everything—science, literature, arts, and even thought itself. There it is, the kingdom of this world, flesh of the flesh, blood of the blood, made in the image of the animal from which the first germ of man evoluted.

Such are the social ethics of our contemporary Russia, on Russian testimony.

If so, then it must have reached that culminating point from which it must either fall into the mire of dissolution, like old Rome, or gravitate towards regeneration through all the horrors and chaos of a “Reign of Terror.” The press teems with guarded complaints of “prostration of forces” among its representatives, the chronic signs of fast-impending social dissolution, and the profound apathy into which the whole Russian people seem to have fallen. The only beings full of life and activity, amid this lethargy of satiety, seem to be the omnipresent and ever-invisible Nihilists. Clearly there must be a change.

From all this social rottenness, the black fungus of Nihilism has sprung. Its hot-bed has been preparing for years, by the gradual sapping of moral tone and self-respect and the debauchery of the higher class, who always give the impulse to those below them for good or evil. All that lacked was the occasion and the man. Under the passport system of Nicholas, the chances for becoming polluted by Paris life were confined to a mere handful of rich nobles, whom the caprice of the Czar allowed to travel. Even they, the privileged of favour and fortune, had to apply for permission six months in advance, and pay a thousand roubles for their passport, with a heavy fine for each day in excess of the time granted, and the prospect of confiscation of their entire property should the foreign stay exceed three years. But with Alexander everything was changed; the emancipation of the Serfs was followed by numberless reforms—the unmuzzling of the press, trial by jury, equalizing the rights of citizenship, free passports, etc. Though good in themselves, these reforms came with such a rush upon a people unaccustomed to the least of these privileges, as to throw them into a high fever. The patient, escaping from his strait jacket, ran wildly about the streets. Then came the Polish Revolution of 1863, in which a number of Russian students participated. Reaction followed and repressive measures were readopted one by one; but it was too late. The caged animal had tasted liberty, though ever so brief, and thenceforward could not be docile as before. Where there had been but one Russian traveller to Paris, Vienna and Berlin under the old reign, now there were thousands and tens of thousands; just so many more agencies were at work to import fashionable vice and scientific scepticism.

The names of John Stuart Mill, Darwin, and Büchner, were upon the lip of every beardless boy and heedless girl at the universities and colleges. The former were preaching Nihilism, the latter Women's Rights and Free Love. The one let their hair grow like muzhiks, and donned the red national shirt and kaftan of the peasantry; the other clipped their hair short and affected blue spectacles. Trade unions, infected with the notions of the International, sprang up like mushrooms; and demagogues ranted to social clubs upon the conflict between labour and capital. The cauldron began to seethe. At last the man came.

The history of Nihilism can be summed up in two words. For their name they are indebted to the great novelist Turgenyev, who created Bazaroff, and stamped the type with the name of Nihilist. Little did the famous author of Fathers and Sons imagine at that time into what national degradation his hero would lead the Russian people twenty-five years later. Only "Bazaroff"—in whom the novelist painted with satirical fidelity the characteristics of certain "Bohemian" negationists, then just glimmering on the horizon of student life—had little in common, except the name and materialistic tendency, with the masked revolutionists and terrorists of today. Shallow, bilious, and nervous, this studiosus medicinae is simply an unquiet spirit of sweeping negation; of that sad, yet scientific scepticism reigning now supreme in the ranks of the highest intellect; a spirit of materialism, sincerely believed in, and as honestly preached; the outcome of long reflections over the rotten remnants of man and frog in the dissecting-room, where the dead man suggested to his mind no more than the dead frog. Outside of animal life everything to him is nihil; "a thistle," growing out of a lump of mud, is all that man can look forward to after death. And thus this type—Bazaroff—was caught up as their highest ideal by the university students. The "Sons" began destroying what the "Fathers" had built . . . And now Turgenyev is forced to taste of the bitter fruits of the tree of his planting.

Like Frankenstein, who could not control the mechanical monster that his ingenuity had constructed out of the putrefactions of the churchyard, he now finds his “type”—which was from the first hateful and terrible to him—grown into the ranting spectre of the Nihilist delirium, the red-handed socialist. The press, at the initiative of the Moskovskiya Vedomosty—a centenarian paper—takes up the question and openly accuses the most brilliant literary talent of Russia—one whose sympathies are, and always have been, on the side of the “Fathers,” with having been the first to plant the poisonous weed.

Owing to the peculiar transitional state of Russian society between 1850 and 1860, the name was hailed and adopted and the Nihilists began springing up on every side. They captured the national literature, and their new doctrines were fast disseminated throughout the whole empire. And now Nihilism has grown into a power—an imperium in imperio. It is no more with Nihilism with which Russia struggles, but with the terrible consequences of the ideas of 1850. Fathers and Sons must henceforth occupy a prominent place, not only in literature, as quite above the ordinary level of authorship, but also as the creator of a new page in Russian political history, the end of which no man can foretell.

MISSIONARIES MILITANT

[The Pioneer, Allahabad, March 22, 1880]

We have just read the two dreary columns in The Pioneer of March 15th, “The Theosophists in Council,” by Mr. T. G. Scott. The Council of the Society having nothing more to say to the reverend polemic, who, in rejoinder to a brief card, treats the world to two columns of what Coleridge would call “a juggle of sophistry,” I, myself, would ask you to favour me with a brief space.

A few points of Mr. Scott’s most glaring misconceptions (?) about our Society may be noticed. We are said to have declared, at New York, that the Theosophical Society was hostile to the “Christian Church”; while at Mayo Hall, Allahabad, our President affirmed that his Society was not organized to fight “Christianity.” This is assumed to be a contradiction and a “change of base.” Now if there were enough “Christianity” in the “Christian Church” to be spoken of, the gentleman’s point of view might be deemed well taken. But, in my humble opinion, this is not at all the case. Hence—though not at all hostile to “Christianity,” i.e., the ethics alleged to have been preached by Jesus of Nazareth, I, in common with many Theosophists, am very much so to the so-called “Church of Christ.” Collectively, this Church includes three great rival religions and some hundreds of minor sects, for the most part bitterly recriminative, and, mutually, far more hostile to each other than we are to all. To accuse, therefore, the Theosophist—who may dislike the Methodist, Presbyterian, Jesuit, Baptist, or any other alleged “Christian” sect, of bitter hatred of “Christianity” in the abstract—is like accusing one of hating light because he opposes the use of either or all of the many new-fangled inventions of kerosene lamps, which, under the pretext of preserving the sight, injure it!

The Christianity of Jesus, dragged by its numberless sects around the arena of our century, appears like that car in the Slavonian fable (a version of one by Aesop) to which were harnessed all manner of creeping, swimming, and flying things. Each of these, following its own instinct, attempted to draw the car after its own fashion. Result—between the birds, animals, reptiles, and fishes, the unfortunate vehicle was torn into fragments.

The reverend missionaries are hard to please in this country. When left unnoticed, they complain of the Theosophists ignoring the brave “six hundred”; and when we do notice them—which, indeed, happens only under compulsion—they begin abusing us in the most un-Christian and often, I am sorry to say, ungentlemanly way. Thus, for instance, we had to call the strong hand of the law to our help in the case of The Dnyanodaya—a diminutive and sorry, but quite a fighting, little missionary weekly of Bombay, which called our Society names, and had to apologize in print for it. Now comes The Bengal Magazine of January. Its Editor—by-the-by, a Christian reverend, but, nevertheless, very rude Babu—is advised to look out, and consult law, before he charges Colonel Olcott or anyone else with “hocus-pocus tricks” again; as the “gushing Colonel” may prove as little gushing and as active in his case as he was in that of the abusive little Dnyanodaya. And now Mr. T. G. Scott calls an article on “Missions in India” (The Theosophist, January) a bold, but exceedingly ignorant attempt at making it appear that missions are a failure in India

Ignorant as we new-comers may be about Indian missionary questions, I must remind Mr. Scott that the person whom he stigmatizes with ignorance is a lady who has passed many years in India and has had ample opportunities for observation. Most military or civil employés of experience in India whom I have met take the same view of the matter that she does.

I cannot imagine why Darwin and Tyndall should have been selected by Mr. Scott, out of thousands of scientific and educated men now pulling Christianity to pieces, as “noisy characters”; nor why he should cite, in an issue created by modern biblical research, Newton, Kepler, Herschel, or any one else who lived before the recent advances of science in this direction, and in days when, to deny not merely Christianity, but some minor dogma of the state religion was equal to a self-condemnation to an auto-da-fé. As for the Christianity of Max Müller, Dr. Carpenter (a prince among materialists), and the late Louis Agassiz, the less said, the better. Might not his long string of high-sounding names have been profitably enlarged by the addition of those of the late Viscount Amberley and Lord Queensborough, of the “church” of Moncure Conway, in which is preached the great Religion of Humanity free from every “religion” and church? “Science is our guide, and truth is the spirit that we worship,” says the noble Lord Queensborough in his letter recently published in The Statesman! Mr. Scott assures his readers that “never since the Apostles has it (Christianity) been so vigorous as now,” “the tendency is anything else than to ‘infidelity’ and ‘atheism’.” And Lord Queensborough, in his letter to “E. C. H.,” challenges the latter, and with him the whole world of Christians in these remarkable words:

Call us atheists and infidels if you will; . . . and I maintain, and will maintain, that the time has arrived for us to proclaim ourselves and to claim to be respected, as other religious bodies are; but as we never shall be, unless we stand forward and openly declare what our religion is . . . I am only acting as the mouthpiece of thousands, perhaps millions, with whom I have faith in common . . . Churches of our religion already exist. I will name one in London, always as full as it can hold on Sundays—South Place Chapel, Finsbury, where Mr. Moncure Conway lectures.

Moncure Conway, I will remind Mr. Scott, instead of the Bible and Christianity, preaches every Sunday from the Sacred Anthology, extracts from the Vedas, the Buddhist Sutras, the Koran, and so on. Many of his parishioners are fellows of the Theosophical Society. And now it is my turn to ask, “How does this tally with the utterances of” Mr. Scott, the missionary?

Equally ill-timed was Mr. Scott's quotation from the New Testament of the passage: "Jesus said, Other sheep I have, not of this fold." For in the very mouth of Jesus are also put the words: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned " (Mark, xvi, 16).

To this Mr. Scott may, perhaps, repeat what he says in his two-column letter:

The whole question of the nature and extent of future punishment is a matter of interpretation.

Exactly. So we, Theosophists and other heathen and "infidels," who live in a century of free thought and in a country of religious freedom, avail ourselves of it.

And now all his points being answered, the reverend gentleman is at liberty to ventilate his ideas and pour his wrath upon the Theosophists wherever he likes. Yet, unless he can get his satisfaction from following the good example of other missionaries, and indulge in monologues of abuse, he can reckon but little upon us to answer him. It takes two for a dialogue; and whether as a Society or as individuals, we decline any further controversy on the subject with one who gives so few facts and so many words.

H. P. BLAVATSKY.

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THE SILENT BROTHER

BY COUNT E…….A……., F.T.S.

[The Theosophist, Vol. I, Nos. 7 & 8, April and May, 1880,

pp. 166-68 and 200-201]

[The authorship of this remarkable story is uncertain, but it bears a great similarity to other stories written by H. P. B. in collaboration with the Adept known as Hillarion Smerdis, such as, for instance. “The Ensouled Violin,” or “An Unsolved Mystery.”
The initials E. A. could very easily stand for Endreinek Agardi, a pupil of Master M., and an F.T.S., on the strength of H. P. B.’s own explanation. See in this connection the Compiler’s Notes at the end of the story, “An Unsolved Mystery,” in Volume I of the present Series.—Compiler.]

The strange story I am about to say was given to me by one of its principal heroes. Its authenticity cannot be doubted, however sceptical one may feel as to the details of the narrative—and this for three good reasons: (a) the circumstances are well known at Palermo, and the incidents still remembered by a few of the oldest inhabitants; (b) the shock produced by the dreadful occurrence on the narrator was so violent as to turn his hair—the hair of a young man of 26—as white as snow in one night, and make him a raving lunatic for the next six months; (c) there is an official record of the death-bed confession of the criminal, and it can be found in the family chronicles of the Prince di R……..V……..For myself at least, no doubt remains as to the veracity of the story.

Glaüerbach was a passionate lover of the occult sciences. For a time, his only object was to become a pupil of the famous Cagliostro, then living at Paris, where he attracted universal attention; but the mysterious Count from the first refused to have anything to do with him.

Why he declined to accept as pupil a young man of a good family and very intelligent, was a secret which Glaüerbach—the ,narrator of the tale—could never penetrate. Suffice it to say that all he could prevail upon the “Grand Copt” to do for him, was to teach him in a certain degree how to learn the secret thoughts of the persons he associated with, by making them speak such thoughts audibly without knowing that their lips were uttering any sound. And even this comparatively easy magnetic phase of occult science he could not master practically.

In those days, Cagliostro and his mysterious powers were on all tongues. Paris was in a state of high fever about him. At Court, in society, in the Parliament , in the Academy, they spoke but of Cagliostro. The most extraordinary stories were told of him, and the more they were extraordinary the more willingly people believed them. They said that Cagliostro had shown pictures of future events in his magic mirrors to some of the most illustrious statesmen of France, and that these events had all come to pass. The king and the royal family had been of the number of those who were allowed to peer into the unknown. The “magician" had evoked the shades of Cleopatra and Julius Caesar, of Mohammed and Nero. Ghengis Khan and Charles the Fifth had held a conversazione with the minister of the police; and an outwardly pious, but secretly sceptical Christian Archbishop having shown a desire to have his doubts cleared, one of the gods was summoned—but did not come, for he had never existed in flesh. Marmontel having expressed the desire to meet Belisarius, he, upon seeing the great warrior emerging from the ground, fell senseless.* Young, daring and passionate Glaüerbach, feeling that Cagliostro would never share with him more than a few crumbs of his great learning, turned in another direction, and at last found an unfrocked abbot, who for a consideration took upon himself to teach him all he knew. In a few months (?) he had learned the weird secrets of black and white magic, i.e., the art of cleverly bamboozling fools.

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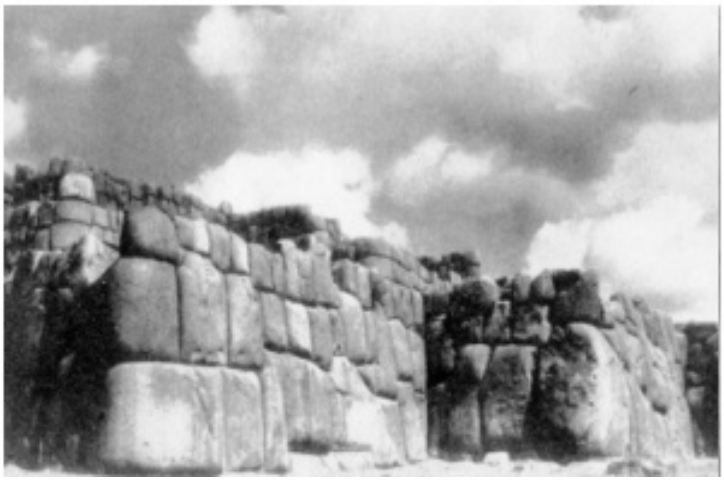
* [Reference is here to Jean Franvois Mannontel (1723.99), French writer, historiographer of France and secretary to the Academy. He published in 1767 a romance, Bélisaire, which incurred the censure of the Sorbonne and the archbishop of Pads for a chapter on religious toleration. —.Compiler.]

He also visited Mesmer and his clairvoyants, whose number had become very large at that period. The ill-fated French society of 1785 felt its doom approaching; it suffered from spleen and greedily seized upon anything that brought it a change in its killing satiety and lethargic monotony. It had become so sceptical that, at last, from believing in nothing, it ended by believing anything. Glaüerbach, under the experienced direction of his abbot, began practicing upon human credulity. But he had not been more than eight months at Paris, when the police paternally advised him to go abroad—for his health. There was no appeal from such advice. However convenient the capital of France for old hands at charlatanry, it is less so for beginners. He left Paris and went, via Marseilles, to Palermo.

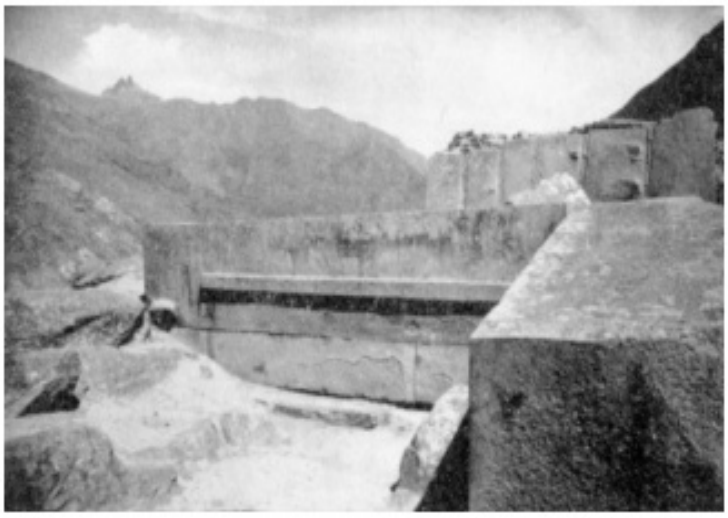
In that city the intelligent pupil of the abbot got acquainted with, and contracted a friendship with Marquis Hector, youngest son of the Prince R…… V……., one of the most wealthy and noble families of Sicily. Three years earlier, a great calamity had befallen that house. Hector's eldest brother, Duke Alfonso, had disappeared without leaving any clue; and the old prince, half-killed with despair, had left the world for the retirement of his magnificent villa in the suburbs of Palermo, where he led the life of a recluse.

The young Marquis was dying with ennui. Not knowing what better to do with himself, under the directions of Glaüerbach he began studying magic, or at least, that which passed under that name with the clever German. The professor and pupil became inseparable.

As Hector was the Prince's second son, he had, during the life of his elder brother, no choice left him, but to join either the army or the church. All the wealth of the family passed into the hands of the Duke Alfonso R…… V……., who was betrothed, moreover, to Bianca Alfieri, a rich orphan, left, at the age of ten, heiress to an immense fortune.



ZIGZAG WALLS AT SACSAYHUAMAN, NEAR CUZCO, PERU
(From Heinrich Ubbelohde-Doering, The Art of Ancient Peru,
1952. Courtesy Ernst Wasmuth, Publisher, Tübingen, Germany.)



MONOLITHS ON OLLANTAYTAMBO HILL, PERU
(From Heinrich Ubbelohde-Doering, The Art of Ancient Peru,
1952. Courtesy Ernst Wasmuth, Publisher, Tübingen, Germany.)

This marriage united the wealth of both the houses of R…… V……and Alfieri, and it had all been settled when both Alfonso and Bianca were mere children, without even a thought as to whether they would ever come to like each other. Fate, however, decided it should be so, and the young people formed a mutual and passionate attachment.

As Alfonso was too young to be married, he was sent travelling, and remained absent for over four years. Upon his return, preparations were being made for the celebration of the nuptials, which the old Prince had decided should form one of the future epopees of Sicily. They were planned upon the most magnificent scale. The wealthiest and noblest of the land had assembled two months beforehand and were being royally entertained in the family mansion, which occupied a whole square of the old city, as all were more or less related to either the R……V…… or the Alfieri families in the second, fourth, twentieth or sixtieth degree. A host of hungry poets and improvisatori had arrived, uninvited, to sing, according to the local custom of those days, the beauty and virtues of the newly-married couple. Livorno sent a ship-load of sonnets, and Rome the Pope’s blessing. Crowds of people curious to witness the procession had come to Palermo from afar; and whole regiments of the light-fingered gentry prepared to practice their profession at the first opportunity.

The marriage ceremony had been fixed for a Wednesday. On Tuesday the bridegroom disappeared without leaving the slightest trace. The police of the whole land was set afoot. Uselessly, alas! Alfonso had for several days been going from town to Monte Cavalli—a lovely villa of his—to superintend in person the preparations for the reception of his lovely bride, with whom he was to pass his honey-moon in that charming village. On Tuesday evening he had repaired there alone and on horseback as usual, to return home early on the following morning. About ten in the evening two contadini had met and saluted him. That was the last any one saw of the young Duke.

Later, it was ascertained that on that night a pirate vessel had been cruising in the waters of Palermo; that the corsairs had been ashore, and carried away several Sicilian women.

In the latter part of the last century, Sicilian ladies were considered as very valuable goods: there was a large demand for the commodity in the markets of Smyrna, Constantinople, and the Barbary Coast; the rich pashas paying for them enormous sums. Besides pretty Sicilian women, the pirates used to smuggle away rich people for the sake of the ransom. The poor men, when caught, shared the fate of the working-cattle, and fed on flogging. Everyone at Palermo firmly believed that young Alfonso had been carried away by the pirates; and it was far from being improbable. The High Admiral of the Sicilian navy immediately dispatched after the pirates four swift vessels, renowned above all others for their speed. The old Prince promised mountains of gold to him who would give him back his son and heir. The little squadron being ready, it spread its sails and disappeared on the horizon. On one of the vessels was Hector R.……. V.……...

At nightfall, the watchers on the deck had as yet seen nothing. Then the breeze freshened, and about midnight it was blowing a hurricane. One of the vessels returned to port immediately, the two others were driven away before the gale and were never heard of more, and the one, on which was young Hector, returned two days after, dismantled and a wreck, to Trapani.

The night before, the watchers, in one of the beacon towers along the shore, saw a brig far off, which, without mast, sails or flag, was being furiously carried along on the crest of the angry sea. They concluded it must be the pirates' brig. It went down in full sight, and the report spread that every soul on board, to the very last man, had perished.

Notwithstanding all this, emissaries were sent by the old Prince in every direction—to Algiers, Tunis, Morocco, Tripoli, and Constantinople. But they found nothing; and when Glaüerbach arrived at Palermo, three years had passed since the event.

The Prince, though having lost a son, did not relish the idea of losing the wealth of the Alfieris in the bargain. He concluded to marry Bianca to his second son, Hector.

But the fair Bianca wept, and would not be consoled. She refused point-blank, and declared she would remain faithful to her Alfonso.

Hector behaved like a true knight. “Why make poor Bianca still more miserable, by worrying her with prayers? Perhaps my brother is yet alive”—he said. “How could I, then, in view of such an uncertainty, deprive Alfonso, in case he should return, of his best treasure, and the one dearer to him than life itself!”

Touched with the exhibition of such noble feelings, Bianca began to relax her indifference for her Alfonso’s brother. The old man did not lose all hopes. Besides, Bianca was a woman; and with women in Sicily, as elsewhere, the absent are always in the wrong. She finally promised, if she should ever have a positive assurance of Alfonso’s death, to marry his brother, or—no one. Such was the state of affairs when Glaüerbach—he who boasted of the power of raising the shadows of the dead—appeared at the princely and now mournful and deserted country villa of the R. ……. V.…….. He had not been there a fortnight before he captivated the affections and admirations of everyone. The mysterious and the occult, and especially dealings with a world unknown, the “silent land,” have a charm for everyone in general and for the afflicted especially. The old Prince took courage one day and asked the crafty German to solve their cruel doubts. Was Alfonso dead or alive? That was the question. Taking a few minutes to reflect, Glaüerbach answered in this wise: —“Prince, what you ask me to do for you is very important . . . Yes, it is quite true. If your unfortunate son is no more, I may be enabled to call forth his shadow; but will not the shock be too violent for you? Will your son and your pupil—the charming Countess Bianca—consent to it?”

“Anything rather than cruel uncertainty,” the old Prince answered. And so the evocation was decided upon, to take place a week from that day. When Bianca heard of it, she fainted. Recalled to her senses by an abundance of restoratives, curiosity got the better of her scruples. She was a daughter of Eve, as women all are.

Hector began by setting himself with all his might against what he regarded as a sacrilege. He did not wish to trouble the rest of the dear departed; he at first said, if his beloved brother was really dead, he preferred not to know it. But at last his growing love for Bianca and the desire to satisfy his father prevailed, and he too consented.

The week demanded by Glaüerbach for preparation and purification, seemed a century to the impatience of all three. Had it been a day longer, they must have all gone mad. Meanwhile, the necromancer had not been losing his time. Suspecting that the demand in this direction would come one day, he had from the first quietly gathered the minutest particulars about the deceased Alfonso, and most carefully studied his life-size portrait which hung in the old Prince's bedroom. This was enough for his purpose. To add to the solemnity, he had enjoined upon the family a strict fast and prayers, day and night, during the whole week. At last the longed-for hour arrived, and the Prince, accompanied by his son and Bianca, entered the necromancer's apartment. Glaüerbach was pale and solemn, but composed. Bianca trembled from head to foot and kept her bottle of aromatic salts in constant use. The Prince and Hector looked like two criminals led to execution. The large room was lighted by only a single lamp, and even this dim light was suddenly extinguished. Amid the thick darkness, the lugubrious voice of the conjuror was heard to pronounce a short cabalistic formula in Latin, and finally, to command the shadow of Alfonso to appear—if it was, indeed, in the land of the shadows.

Suddenly the darkness of the furthest recess in the room became illuminated with a feeble bluish light, which, by slow degrees, brought before the sight of the audience a large magic mirror, which seemed to be covered with a thick mist. In its turn, this mist was gradually dissipated, and finally, the prostrate form of a man appeared to the eyes of those present. It was Alfonso! His body had on the identical dress he wore on the evening of his disappearance; heavy chains clasped his hands, and he lay dead on the sea-shore.

Water dripped from his long hair and blood-stained and torn clothes; then a huge wave crept on and, engulfing him, all suddenly disappeared.

A dead silence had reigned during the whole progress of this fearful vision. The persons present trembling violently tried to keep their breath; then all relapsed into darkness, and Bianca, uttering a feeble moan, fell senseless into the arms of her guardian.

The shock had proved too much. The young girl had a brain fever which held her between life and death for weeks. The Prince felt little better; and Hector never left his room for a fortnight. No more doubts—Alfonso was dead, he was drowned. The walls of the palace were hung with black cloth, strewn all over with silver tears. For three days, the bells of many churches at Palermo tolled for the unfortunate victim of the pirates and the sea. The inside of the great cathedral was also draped from floor to dome in black velvet. Two thousand and five-hundred gigantic tapers flickered around the catafalque; and Cardinal Ottoboni, assisted by five bishops, daily performed the service for the dead for six long weeks. Four thousand ducats were distributed in charity to the poor at the portal of the cathedral, and Glaüerbach, clad in a sable mantle like one of the family, represented its absent members, during the funeral obsequies. His eyes were red, and when he covered them with his scented pocket-handkerchief, those near him heard his convulsive sobs. Never had a secrilegious comedy been better performed.

Soon after, a magnificent monument of pure Carrara marble, sculptured with two allegorical figures, was raised in Alfonso’s memory in St. Rosalia’s church. On the sarcophagus grandiloquent inscriptions in Greek and Latin were cut by order of the old Prince.

Three months later, the news spread that Bianca was wedded to Hector. Glaüerbach, who had meanwhile gone to travel all over Italy, returned to Monte Cavalli on the eve of the marriage. He exhibited his wonderful necromantic powers elsewhere, and had the “holy” Inquisition upon his heels. He felt full security only in the bosom of the family which adored and looked upon him as a demi-god.

On the following morn, the numerous guests proceeded to the chapel, which was resplendent with gold and silver and decorated as for a royal wedding. How happy looked the bridegroom! How lovely the bride! The old Prince wept for joy, and Glaüerbach had the honor of being Hector’s best man.

In the garden were spread enormous banquet tables at which were entertained the vassals of both the families. The feasts of Gargantua were less rich than such a festival. Fifty fountains spouted wine instead of water; but towards sunset, no one could drink any more, for unfortunately—for some people—human thirst is not infinite. Roasted pheasants and partridges were thrown by the dozens to the neighboring dogs, which they too left untouched, for even they were gorged to the throat.

Suddenly, among the gay and showy crowd, there appeared a new guest, who attracted general attention. It was a man, thin as a skeleton, very tall, and clad in the dress of the penitent monks or “Silent Brothers,” as they are popularly called. This dress consists of a long, flowing, gray, woollen garment, girded with a rope at the two ends of which hang human bones, and a pointed hood which entirely covers the face, except two holes for the eyes. Among many orders of penitent monks in Italy—the black, gray, red, and white penitents—none inspire such an instinctive terror as these. Besides, no one has the right to address a penitent brother, while his hood is pulled down over his face; the penitent has not only the full right but the obligation to remain unknown to all.

Thus, this mysterious brother, who so unexpectedly appeared at the wedding feast, was addressed by none, though he seemed to follow the newly-married couple, as if he were their shadow. Both Hector and Bianca shuddered every time they turned to look at him.

The sun was setting, and the old Prince, accompanied by his children, was for the last time going the round of the banquet tables in the gardens. Stopping at one of these, he took a goblet of wine and exclaimed: “My friends, let us drink to the health of Hector and his wife Bianca!”

But, at this very moment, someone seized his arm and stopped it. It was the gray-frocked “Silent Brother.” Quietly emerging from the crowd, he had approached the table and also taken up a goblet.

“And is there no one, old man, besides Hector and Bianca whose health thou couldst propose?”—he asked in deep, guttural tones—“Where is thy son Alfonso?”

“Knowest thou not he is dead?”—sadly answered the Prince.

“Yes! . . . dead—dead!” echoed the penitent. “But were he only to hear again the voice he heard at the moment of his cruel death, methinks he might respond . . . aye . . . from his very grave . . . Old man, summon here thy son Hector! . . .

“Good God! What do you . . . what can you mean!” be more easily imagined than described. In one moment—exclaimed the Prince, pallid with unnameable terror.

Bianca was ready to faint. Hector, more livid than his father, was hardly standing on his legs, and would have fallen, had not Glaüerbach supported him.

“To the memory of Alfonso!” slowly pronounced the same lugubrious voice. —“Let everyone repeat the words after me! Hector, Duke of R……. V…….. . . . I invite you to pronounce them! . . .”

Hector made a violent effort and, wiping his trembling lips, tried to open them. But his tongue cleaved to the roof of his mouth and he failed to utter a sound. Every eye was riveted upon the young man. He was pallid as death and his mouth foamed. At last, after a superhuman struggle with his weakness, he stammered out, “To the memory of Alfonso! . . .”

“The voice of my mur-de-rer! . . ,” ejaculated the penitent in a deep but distinct tone.

With these words, throwing back his hood, he tore open his robe, and before the sight of the horrified guests there appeared the dead form of Alfonso, with four deep gaping wounds on his breast, from which trickled four streams of blood!

The cries of terror and the fright of the spectators can the garden became empty; the whole crowd upsetting the tables and flying as if for life . . . But, more strange than all, was the fact that it was Glaüerbach who, notwithstanding his intimate acquaintance with the dead, was the most panic-stricken. Upon seeing a real ghost, the necromancer, who had raised the dead at will, hearing him talk as would a living being, fell senseless upon a bed of flowers, and was picked up, late that night, a stark lunatic, which he remained for months.

It was only half a year later that he learned what had taken place after the terrific arraignment. After uttering it, the penitent disappeared from the eyes of all, and Hector was carried into his room in violent convulsions, where, an hour later, after summoning his confessor to his bedside, he made him write down his deposition, and after signing it, drank, before he could be stopped, the poisonous contents of a hollow seal-ring, and expired almost immediately. The old Prince followed him to the grave a fortnight later, leaving all his fortune to Bianca. But the unfortunate girl, whose early life had been doomed to two such tragedies, sought refuge in a convent, and her immense wealth passed into the hands of the Jesuits. Guided by a dream, she had selected a distant and unfrequented corner in the large garden of Monte Cavalli, as the site for a magnificent chapel, which she had erected as an expiatory monument of the fearful crime which put an end to the ancient family of the Princes of R……. V…….. While digging the foundations, the workmen discovered an old dry well, and in it, the skeleton of Alfonso, with four stabs in his half-decayed breast, and the wedding ring of Bianca upon his finger.

Such a scene as the one on the wedding-day, is sufficient to shake the most hardened scepticist. Upon recovering, Glaüerbach left Italy forever, and returned to Vienna, where none of his friends was at first able to recognize the young man of hardly twenty-six in his old decrepit form with his hair as white as snow. He renounced the evocation of spirits and charlatanry forever, but became from that time a firm believer in the survival of the human soul and in its occult powers.

He died in 1841, an honest and reformed man, scarcely opening his mouth upon this weird history. It was but during the last years of his life that a certain person, who won his full confidence through a service he was enabled to render him, learned from him the details of the mock vision and the real tragedy of the family of the R.……. V.……...

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NOTE TO "RADIANT MATTER"

[The Theosophist, Vol. I, No. 7, April, 1880, p. 174]

[In this article, Camille Flammarion comments on Wm. Crooke's discoveries in Physics. He says: "Spiritism feels too grateful to the great scientist William Crookes to let anything to his greater glory remain unnoticed. Suffice, then, that he is the author of the admirable Researches on Radiant Matter, . . . to make it our duty to our readers to welcome the discoveries of the great chemist who did not shrink from the study of spiritist Phenomena." H. P. B. remarks on this:]

The twenty millions of Western believers in the modern phenomena and those who attribute them to the agency of departed spirits or souls (bhûtas) are divided into two great sects—the Spiritualists and the Spiritists. The latter are "Re-incarnationists," or believers in the successive reincarnations or transmigrations of the human soul.

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THE STATE OF CHRISTIANITY

[The Theosophist, Vol. I, No. 7, April, 1880, p. 181]

The entire space in a monthly magazine as large as this might be filled with extracts from the journals of Europe and America showing the misbehaviour of Christian clergymen and influential lay representatives of the Christian religion. Our purpose in alluding to the fact is neither to gratify the prejudices of "Heathen," nor strengthen the scepticism of "Infidels"—ourselves included in either class. In what little has been said, and the more that is to appear in these columns, we are merely performing a plain and imperative duty to the great Eastern public into which we have become incorporated.

Experience now supplements the information previously derived from reading, and we see the missionary emissaries of Christendom withholding the truth, and by specious stories labouring to entice our people to desert their noble Aryan faiths and become converts. If this would make them better, wiser, and happier; if the new religion were more conducive to public or private good; the chapters of Western history showed that the lofty ethical code arbitrarily ascribed to Jesus had elevated the nations professing it; if in Great Britain, Russia, France Spain, Germany, Italy, the United States of America, or any other "Christian" country, there were fewer crimes, and those of a more venial character, than in lands where—

"The Heathen, in his blindness,

Bows down to wood and stone;"

—then we might at least hold our peace. But it is exactly the reverse in nearly every one of these particulars.

From one end of Christendom to the other there prevails neither real peace, brotherhood, contentment, firm religious faith, nor a preponderating tone of morality in official or private life. The press bristles with the proofs that Christianity has no right to be considered as an active purificatory force. More may be added. The gradual liberation of thought by the progress of scientific research has undermined the very foundations of the Christian religion, and the edifice, erected during eighteen centuries with so much difficulty and at such appalling sacrifices of human life and national morality, is tottering like a tree that sways to its fall. The picture of social morals that one finds in the journals of every Christian country would so shock the Hindu mind, that it would be no wonder if a general rising should drive out of the country, between two days, every missionary, bishop, priest, deacon, or lay teacher calling himself a Christian. For, bad as India may have become in these degenerate days, and forgotten as may be the pure religion of the Veda, there is not a community throughout the Peninsula, which would not be able to show among Natives a better average of morality, of sincere religious fervour, and of security for life than either of the communities from which these proselyters come. Last month, an editorial of that powerful American newspaper, the New York Sun, transferred to these pages, showed us that despite the large worldly advantages offered, there was a marked and significant decrease in the proportion of young collegians who were preparing for the priestly calling. This month we reprint the following brief but pointed remarks of Puck, a satirical weekly journal of New York, which were called forth by the most recent clerical scandal:—

OUR SPIRITUAL GUARDIANS

What is the matter with all the ministers of the Gospel? The example set by Plymouth Church's great preacher has not merely been followed by smaller fry, but often improved on and varied, according to the taste and fancy of the holy individual.

It is not a pleasant picture for the conscientious Christian who believes in going to church regularly and listening to the word of God as expounded by the clerical gentlemen who may happen to have the floor of the pulpit.

We scarcely know where to begin—the list of these eccentric pastors is such an appalling one.

The special weaknesses of the Rev. H. W. B. are pretty well under stood; he has, however, found humble imitators in the Rev. Mr. Hafermann, of the Hoboken Lutheran Evangelical Church who kisses his cook for “pure” Christian motives, and for her spiritual welfare, and the Rev. Mr. Trumbrower, pastor of the Porter Methodist Episcopal Church, also in Hoboken, who is getting himself talked about for his osculatory practices with one Mrs. Boh, a member of his flock, and a married woman, by the way.

But while Hoboken, with its Hafermann and Trumbrower, may eventually prove a worthy and formidable rival to Brooklyn and its notorious pastors, it is not going to carry off all the honours in clerical misdoings. Connecticut, represented by the Rev. Mr. Hayden, will not permit it. It goes in for something a trifle stronger than mere kissing. It goes for higher game—betrayal and murder; true, not proven according to the opinion of an intelligent jury, but unpleasantly probable.

New York has of late been a little behindhand in crooked clergymen, although, as becomes a patriotic citizen, the Reverend Mr. Cowley will not allow it to be left altogether out in the cold.

The story of the saintly Mr. Cowley’s executive ability in his management of the Shepherd’s Fold, and dieting its little inmates, is already familiar to everybody, and we fondly hope that Mr. Cowley will soon become familiar with the interior of a cell in some respectable jail.

There are many more of these saintly sinners, who have distinguished themselves in a greater or lesser degree, but we forebear mentioning their names. The subject is not an inviting one, but yet it must not be shirked; on the contrary, it must be vigorously handled, for the protection of our wives, our daughters, our children, and for everything that is dear to us in our domestic life.

These men—these pastors—to whom practically the care of our families is confided, are constantly disgracing themselves.

It is not a question of the misfortune of any one denomination, disgraced by these unworthy guardians. Protestant, Catholic, Atheist, and Jew are alike interested in the exposure and punishment of the public teacher who betrays his trust and misuses his privileges.

The above editorial is accompanied by one of the cleverest cartoons we have ever seen. In sarcasm and disdain it matches the most famous caricatures of Gilray or Hogarth.

Catholic and Protestant clergymen are depicted in their proven characters of voluptuaries, peculators, and sensationalists; each picture being inscribed with proper names, extracted from the records of the law-courts. No wonder that decent young graduates should prefer any other profession than one which is so rapidly falling into disrepute. Who can be surprised at the growing scepticism throughout Christendom? We are approaching the crisis of the Western religion, and none but a bold and enthusiastic apologist dares deny that its doom is sealed. Without the revival of Aryan philosophy, for which we are labouring, the West will tend towards the grossest materialism; but with the opening of that long-sealed fountain of spiritual refreshment, we may hope that there will arise, upon the ruins of the bad new faith, the superstructure of the good old one, for the salvation of a world given over to vice and folly.

A few weeks ago, an audience of nearly 4,000 persons of the better class gathered at Chicago, to listen to a defense of the memory of Thomas Paine by that splendid American orator, Colonel Robert G. Ingersoll. Paine was one of the purest, wisest, and bravest apostles of Free Thought that the Anglo-Saxon race has produced. He wrote The Age of Reason—a book which. if the missionaries were governed by the spirit of fair-play, would be on the shelf of every mission library in India, so that their “Heathen” pupils might read both sides of the Christian question. For this crime, the noble author was persecuted in the most malicious way by Christians. His name was made the synonym of all that is vile and malevolent. His enemies, not satisfied with lying about him while alive, desecrated his grave, and we have ourselves seen his monument at New Rochelle, New York, bespattered with dung and battered with sticks and stones. But time heals all injustice, and now, seventy years after Thomas Paine’s death, his memory is vindicated. He died almost solitary and alone, deserted by friends, and his services to American liberty all forgotten. But now, thousands and hundreds of thousands of the most intelligent and influential ladies and gentlemen of America have cheered to the echo Colonel Ingersoll’s glowing periods.

In the address above alluded to, for a verbatim report of which we are indebted to the Religio-Philosophical Journal, the Spiritualist organ to which an allusion was made by us last month, occur the following passages:—

[Here follows a lengthy extract from Colonel Robert G. Ingersoll's address.]

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FOOTNOTE TO "KALIYA MARDANA"

[The Theosophist, Vol. I, No. 7, April, 1880, p. 184]

[In this article, the author, Rao Bahadur Dadoba Pandurang, gives the account from the Srîmad-Bhágavata of how Krishna overcame the fury of the great Hydra, named Káliyá, and attempts an interpretation of this myth. He says in closing:

"Krishna . . . permits Káliyá when completely overpowered . . . to change his quarters somewhere else, in the wide ocean, never to annoy and disturb the peace and happiness of his own people . . . ; showing thereby, that God only protects them from evil who devote themselves to Him, and not the wide world abroad, which is astray and alienated from Him." H. P. B. remarks on this:]

Or again, does not the permission granted to the serpent to betake himself to the fathomless depths of the sea, indicate that, though we may purge our individual natures of evil, it can never be extirpated but must still linger in the whole expanse of the Kosmos, as the opposing power to active goodness which maintains the equilibrium in Nature—in short, the equal balancing of the scales, the perfect harmony of discords?

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“A PERSONAL STATEMENT OF RELIGIOUS BELIEF”

[The Theosophist, Vol. I, No. 7, April, 1880, pp. 189-190]

A Personal Statement of Religious Belief is the title of a pamphlet now just appearing at Bombay. It is an unexpected, and very unusual piece of literature; and the subject is treated in a way to startle the whole of the Protestant Church, call out an inward chuckle of satisfaction from the Jesuits, and provoke extreme dissatisfaction among the Conservative, church-going Anglo-Indian officials. Yet it is an honest and sincere profession of faith. Simple and dignified, without one word of recrimination against those who will be the first to throw stones at him, entirely heedless of possible consequences, the author—a District Judge, we believe—Mr. G. C. Whitworth, comes out bravely and without ostentation, to tell the truth to the world about himself. He has “come to the conclusion that it is better that every man’s opinions, whether right or wrong, should be known”; and feeling that he “will never reach that state of straightforwardness and simplicity of conversation and conduct” after which he is striving, he does not wish to remain any longer “in a false position,” and hence renounces Christianity publicly and in print.

All honour to the man who is brave and honest in this century of sham beliefs and shameful hypocrisy!—who, regardless of all dangers—and such an act entails more than one—throws off the mask of false pretence that stifles him, with the sole motive of doing what he deems his duty to himself and those who know him.

Mr. Whitworth not only tells us what he believes no more in, but also makes a statement of the personal belief that has superseded the Christianity he now repudiates.

Before he was as certain as he is now of what his duty in this question was, he used to wonder what orthodox churchmen would advise him to do.

I have heard [he says] of such a thing as, stamping out, or trying to stamp out, unbelief from the mind. I suppose the process is to set before yourself the idea that it would be a good thing if you could believe, and then to determine to act on all occasions as though you did, until at length it comes to seem to be a matter of course that you do believe. Now such a course of conduct seems to me to be wrong. I cannot see how a man is justified in trying to settle by resolution what he will believe, and in stifling instead of fairly examining doubts which may arise as to his past belief. Nor does anyone recommend this course to persons of a different creed to his own . . . And though [he says further on] I would not willingly suggest doubt to the mind of any person happily free from it, and worthily occupied in this world, I can in no degree concur in the opinion that it is necessary to keep up artificial religions for the sake of the unenlightened masses. “Government by illusion” is an expression I have lately heard. I cannot but think that the bare truth is better. More particularly if you think that a God of infinite power created and governs the world, does it seem unreasonable to suppose that He means those of His creatures that are comparatively wise to invent erroneous notions about Him for their ignorant fellows to believe. We have been so long accustomed to associate such things as worship, prayer, sacraments, and holy offices with religion, that some men seem to fear that, if all these were got rid of, nothing would remain. That is not my experience. It should be remembered that all immoral and dangerous persons are either already without religion—in which case they could lose none if the doctrine of government by illusion were given up—or else that the religion they have has been useless to them [pp. 4-5.]

After that Mr. Whitworth states his present religious belief and says:—

I believe that it is every man’s duty to do what he can to make the world better and happier. That is the whole of my creed. I aim at no precision of language. Many other formulas would do as well. So to live that the world may be better for my having lived in it is the one most familiar to my thoughts. The meaning is plain, and there is nothing new in it . . .

To me it seems absurd to attempt to devise a creed, or even to take, with any fixed resolution of keeping it, a ready-made one.

What a man finds in the actual experience of his life to be good, that is what he must believe . . . [p. 7.]

Now, before I attempt to explain how I find the simple creed I have enunciated better than all the dogmas I once believed, I will refer to certain points on which (though they do not belong to my religion) I shall no doubt be expected, in such a publication as this, to express distinct opinions.

Such a question is, Do you believe in God? Now I wish to be perfectly frank, but it is beyond my power to answer this question clearly. I certainly did until within a few years believe in God, but then I had a particular conception of him—namely, the being known as God the Father in the Church of England. Now, I am sure we are not warranted in holding that conception and I have formed no other distinct conception of God. I cannot say I believe in God when the word conveys no distinct meaning to me; I cannot say I do not believe in Him when my thoughts seem sometimes to require the use of the name. Perhaps that impression is due only to old habit. We hear it said that the existence of God is proved by the manifest design of the universe. But what sort of God? Surely one of finite, not of infinite power. The world is very wonderful; but how can we call it a perfect work? There are some terrible things in it. Perhaps it will be perfect, but time cannot be necessary to infinite power. I heard a preacher once expatiate on God's power and love as shown in the structure of an animal. He took the mole as an example, and explained how its every part was perfectly adapted to the peculiar manner of its life. But what if a ploughman kills the mole? Carefully provided as all its properties were, they have all failed. Then the preacher spoke of the wonderful providence by which some plants are made to purify pestilential air. But we in India know that other plants by their natural decay poison instead of purifying the air. So, what do such examples prove?

I am not dismayed or distressed at such puzzles, or because I cannot say whether or not I believe in God . . . The world teaches us plainly that there are countless things which I cannot know . . .

My attempt to answer the above question is sufficient to show that I do not believe in the divinity of Christ, or of any other supposed incarnation of God. I add that it is between twelve and fifteen years since I had any such belief [pp. 8-10.]

As to a future life, the author neither affirms belief nor disbelief. He hopes we may live after death but he personally feels no conviction of it.

My religion then [he goes on to say] it may perhaps be said by those who find comfort in any of the recognized religions of the day, leaves we without any God, without prayer or worship of any kind, leaves me a weak mortal struggling alone with the difficulties of this life . . .

Well, if I hear such things said of my religion, I shall bear it patiently . . . While I am writing this in the saloon of the Venetia, this 23rd of November, I can hear the passengers at service, overhead, singing—

“Leave, ah leave me not alone,

Still support and strengthen me.”

If some of them are less alone than I, it should not make me discontented, for I know that I am better with my religion than I, the same person, was with theirs. But, notwithstanding . . . those objections which many persons will make, I do deliberately put forward this religion of mine as something better for humanity than any other . . . I believe that most, or at least very many, men of business, working men, are as I am . . . If, as a fact, men do not already hold the creed that I do, I do not expect that by anything I can say they will come to do so. But there are two things which I can still hope I hope that those of my readers who really believe no more than l do, but who in a half-hearted way cling to dogmas, which indeed to them are dead and ineffective, will examine and see what they really do believe and what they do not, distinguishing between those articles of belief which they give effect to in their lives and those they hold merely for want of energy to throw away. And I hope that those who find their actual belief to be less than or different from what their neighbours have been led to suppose it to be, will ask themselves the question whether they ought not in some way or other to remove the misapprehension and make their lives speak truly to all who behold them. [pp. 11-12.]

But there are two classes of persons to whom I can hardly hope to make intelligible the step I am taking in publishing this statement. The first class is the clergy and all persons engaged in teaching or propagating any religion; the second, all idle persons. These two very different classes seem to me to be less likely than other persons to discover that the religions they observe are false, if they are false. Rather are they likely, as I conceive, to find them, whatever they are, to be sufficient and satisfactory. In the case of the first, because religion is the business of their lives; and in the case of idle persons, because what they have of religion is better than the rest of their lives . . . A man’s life and his religion should be one and the same thing. That which is not a part of what his life ought to be, ought not to be a part of his religion. And it seems to me quite intelligible that a man whose business is religious teaching should make his life and religion one and the same, though much of the religion be false, without ever finding that test of true and untrue. If a man’s duty is to explain or teach a certain doctrine, he may find it very difficult to make people believe or understand it; but he will not be in a position to say, well, this doctrine may be true or false, but it has nothing to do with my life. It has to do with his life. [pp. 12-13.]

The author, explaining how his creed is a better religion for the world at large than any other, says:—

In the first place, this religion seems to me to have the property of being constantly present in a way which other religions are usually not. I do not think it is sufficient to devote an hour, or two hours, or twelve hours a day to religion. I think the whole day should be so devoted. But, in order for that to be, religion must consist of daily life, and there must be no distinction of spiritual and temporal, of religious and secular, of Sunday and week-day, or of priest and people. The fact that one day is to be kept holy, means that others are distinctly recognized as being something less than holy; and the fact that a holier and purer manner of life and conversation is expected in one particular class of men, means that such high attainment, though practicable, is not expected of the bulk of mankind. Of course all men require time, apart from their proper business, for patient meditation and reflection on the tendency of their lives; all men require the advice of others of different experience to themselves; all men should have time for the fun and the pleasure that life affords. But why should some of these things be called religious, and others non-religious or secular? Is the thing good or bad? is the question that my religion asks; and it asks it equally whether the thing be an act of charity or a game of tennis. If religion and daily life are not one and the same, it will happen that the first is sometimes made to give place to the second. If a church catches fire at the time of public worship, the priest and the people must run out. Their religious service is interrupted but they obey the dictate of a truer religion which bids them save their lives. That which need never be interrupted is the true religion—namely, always to do what is best to be done. [pp. 14-15.]

I next claim for my religion that as a fact it has created in me a greater love of the human race than I had when a Christian. When I thought there was virtue in prayer and religious services, and that my first duty was to save my own soul, my sense of the duty of rendering service to men, and my sense of pleasure at the thought of particular services done to particular persons, whether friends or strangers, were certainly less than they are now. If it be said that the difference in me is due not to the change of religion but only to the improved perception and knowledge that years bring, I can only reply that the two causes seem to me to be identical. My religion I have neither invented nor selected: it is what my life has taught me.

This religion has again this advantage, that it allows you no rest or permanent happiness except with a sense of duty done. It knows nothing of idle “drawing near to God.” [p. 15.]

You must not speak of “leaving with meekness your sins to your Saviour.” Your sins are your own, and you cannot leave them to anyone. The best you can do is to outweigh them with good, but get rid of them you cannot.

There is no absolution. Think of that when you are disposed to do a bad deed again. If you do it, it will remain forever. The balance of good, if even you get a balance of good, will be finally less by reason of that bad debt. [p. 16.]

We verily believe that, though Mr. Whitworth gives no name to his deity, and simplifies his religion, so as to make it appear to be hardly a religion at all, yet he is a truer religionist than any church-going dogmatist. His religion recognizes and worships but the latent divinity indwelling in himself. Like Elijah, he sought for the Lord in the strong wind—but the Lord was not in the wind; nor was he in the earthquake, nor yet in the fire. But he found Him in the "still small voice"—the voice of his own CONSCIENCE, the true tabernacle of man. The author without belonging to our Society is yet a true-born Theosophist—a God-seeker.

And yet the Rev. T. G. Scott, assailing us in a long letter to The Pioneer, says Christianity never had such sweetness, sympathy, life, and power, as now!

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COCK-AND-BULL

[The Theosophist, Vol. I, No. 7, April, 1880, p. 191]

Some months ago, The Theosophist was taken to task by certain Christian Roman Catholic friends, for crediting "supernatural" cock-and-bull "inventions" about spirits and mediums, as told in spiritual organs, while never quoting one such fact from the "far more trustworthy Catholic organs." Whereupon, as the policy of our paper is one of strict impartiality, we yielded to the demand of one who was both an esteemed friend and a subscriber, and promised to ransack the Roman Catholic papers sent us for trustworthy, demoniacal or ghostly literature. We did so, and fell upon Marshal MacMahon's strange adventure with the devil in Algiers. (See The Theosophist for December, 1879.)

We were assured by the same friend that Marshal MacMahon being alive, and, moreover, a very pious Catholic, and the paper which printed the Story being itself a highly respected, trustworthy organ of the American Roman Catholic bishops, it was impossible to doubt its veracity. It was “absurdly incongruous” in us to think for one moment, that side by side with the “best authenticated miracles of our Lady of Lourdes,” and other places as noteworthy, the Catholic Mirror (of Baltimore, U.S.A.) would publish, at the risk of its literary and Christian reputation, a flim-flam fabrication, a canard. So we copied the adventure, word for word, as we found it in the Mirror of Sept. 13, 1879, prefacing it with this remark of equivocal confidence in its exactness, as everyone can see: “We admit it the more willingly since, had any such story originated with either the Theosophists or the Spiritualists, it would have been straight way ridiculed and set down as a cock-and-bull fable. But circumstances alter the case—with the Catholics; none, however sceptical at heart, will dare laugh (above his breath) at a story of supernatural ‘miracles’ worked by the Madonna and her Saints, or by Satan and his imps . . . Only Spiritiualists and Theosophists . . . deserve to be called ‘lunatics’ for believing in phenomena produced by natural causes.”

The Marshal’s alleged adventure was reprinted in the London Spiritualist. Let the editor of that paper now speak:—

We recently asked that the truth of some alleged supernatural experiences of Marshal MacMahon, which had been quoted by The Theosophist (Bombay) from a Roman Catholic newspaper, should be inquired into by some of our readers. The following letter from Miss Douglas is the result:

“Dear Mr. Harrison,—I sent my sister, Mrs. Douglas Bayley, now in Paris, the No. of The Spiritualist in which appeared the marvellous adventure of Marshal MacMahon, said to have been related by himself, begging her to inquire if there was any degree of truth in it.

"She writes that there is none. Being well acquainted with the Marshal's aide-de-camp, the Baron de Langsdorff, she spoke to him on the subject; he said he could not believe there was any truth in the story, or he would have heard of it; however, he took The Spiritualist containing it to the Marshal, who declared there was not the slightest foundation for it. Very truly yours,

J. H. DOUGLAS."

We thank Miss Douglas and Mr. Harrison for the trouble they have taken, and hope the lesson, which the case teaches, may not be lost upon those who stand up so stoutly for the infallibility of the Roman Catholic Church. For, it would appear, they indulge in "cock-and-bull stories," as much as other mortals do, while pretending to a greater trustworthiness.

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MISCELLANEOUS NOTES

[The Theosophist, Vol. I, No. 7, April, 1880, pp. 169, 174]

It is a rather singular fact, which hitherto seems to have escaped the notice alike of Ireland's friends and foes, and to have been left to the acute observation of Puck, to discover that many—if not all—of the sources of that country's distress and troubles may be indexed under the letter P. Thus we have Poverty, Pigs, and Potatoes; Priests and Popery; Protestants, Peelers, and Population; Potheen, Politics, and Pugnacity; Patriotism, Parnell and St. Patrick, and finally Pat himself. Even to America their fatal P. follows the sons of Erin, but there turns up as the initial of the genial and laughter-loving—Puck.

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A most interesting and instructive letter has been addressed to the Society by a respectable physician in England, in which advice is asked for the treatment of a gentleman who, since attending some Spiritualistic "circles" to witness the strange phenomenon of "Materialization," has been obsessed by an evil influence or "bad spirit," despite his efforts to throw it off. The case is so important that it will be specially described in next month's Theosophist.

COMPILER'S NOTE

[To this period belongs chronologically H. P. B.'s English translation of the Russian work of Col. Nikolay Ivanovich Grodelcoff, entitled in the original Russian Cherez Afganistan (Through Afghânistan), which she contributed to the columns of The Pioneer of Allâhâbâd, at the request of its Editor, A. P. Sinnett, as has been definitely stated by him.*

This translation appeared serially under the title of "The Travels of Colonel Grodekoff," and ran from April 8 through July 9, 1880. It was unsigned.

Grodekoff, then a Colonel, later a Lieutenant-General of the Russian Imperial Army, was born at Elizavetgrad in 1943. He graduated from the Nicholas Academy of the General Staff and served on the General Staff in the Caucasus and in Turkestan. He took part in five expeditions in Hiva and Turkmenia, and was decorated with the medal of St. George, 4th degree, for the capture of Geok-Tepe. In 1883 he was Military Governor of the Sir-Darya District. It was in 1878 that Grodekoff made a very interesting journey from Samarkand through Mazir-i-Sherif, Meymene, Herat and Meshed, into Astrabad, which he described in his work mentioned above, and which was published in 1880.†

Grodekoff wrote two other works: Hivinskiy pohod 1873 goda (The Hiva Expedition of 1873) which was published in 1883 (2nd, enl. ed., St. Petersburg: V. S. Balashev, 1888. 343 pp.), and Voyna v Turkmenii (The War in Turkmenia) which appeared in four volumes in 1883-84 (St. Petersburg: V. S. Balashev).

Grodekoff also wrote on military, political and geographical subjects in several Russian periodicals.—Compiler.]

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* Vide his pamphlet, The "Occult World Phenomena" and the Society for Psychical Research. London: George Redway, 1886.

† Cherez Afganistan. Putyeviye zapiski Generalnago Shtaba polkovnika N. I. Grodekova (Through Afghanistan. Travel Diaries of Colonel of General Staff, N. I. Grodekoff). It was published by the Novoye Vremya Publishers in St. Petersburg, and is a work of some 130 pages. The same year an English translation of it by C. Marvin (London: W. H. Allen & Co., pp. xx, 224) was published under the title of Colonel Grodekoff's Ride from Samarkand to Herat, etc.

JOURNALIST VERSUS MISSIONARY

[The Theosophist, Vol. I, No. 8, May, 1880, p. 202]

Some weeks ago, the Times of India, in a moment of rancorous spite towards the Invalide Russe,* which it had caught, mirabile dictu!, in a political fib, denounced the Russian nation as "all born liars." The insult was, no doubt, more than Russia—Gortchakoff,† Nihilists, and Gendarmes included—could bear. The Times having "set a mark" upon the Northern Cain, henceforth every Russian ought to feel himself like one branded and estimate death, nay, even the unpleasantness of being blown up by the Nihilists, as less terrible than such a public blowing up by the Times of India. One thing may, however, assuage their woe, and offer a kind of consolation, and this is that they have been most unexpectedly thrown into a most saintly company of "liars."

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* [Russkiy lnvalid (Russian Invalid), a daily Newspaper published at St. Petersburg, Russia, from 1813 to 1917. It was founded by P. P. Pezarovius, and its proceeds were earmarked for helping invalid-soldiers, widows and orphans. It was one of the most influential papers in pre-revolutionary Russia.—Compiler.]

† [Reference is to Prince Alexander Mihailovich Gortchakoff (or Gorchakoff), famous Russian statesman (1798-1883). On leaving the Lyceum at Tsarskoye Selo, he entered the foreign office under Count Nesselrode. When the German confederation was re-established in 1850, he was appointed Russian minister to the Diet and formed close ties of friendship with Bismarck. Alexander II appointed him minister of foreign affairs to replace Nesselrode, after the Crimean War. He then became Chancellor and was, for a time, the most powerful minister in Europe. At the Congress of Berlin in 1878, the aged Chancellor held nominally the post of first plenipotentiary, but left to Count Shuvaloff the odium for the concessions which Russia had to make to Great Britain and Austria.—Compiler.]

This is what the world-famous Archibald Forbes writes of the Christian missionaries, in his letter to the Scotsman:—

I regard missionary enterprise as simply a gross impertinence; and, did I chance to be a straightforward and self-respecting heathen, I would kick the interloping missionary who should come canting around me, seeking to pervert me from the faith of my fathers.

Not content with the expressed desire of “kicking” the holy payees, Mr. Forbes seeks to prove—and justice forces us to admit, with no mean success—the position of the missionary as “inherently false and illogical,” and clinches his argument with the rather irreverent remark—“my experience of missionaries is, that they are mostly LIARS.”

In a letter to The Pioneer, intended to pulverize the Theosophical Society and its General Council, the Rev. Mr. Scott, bitterly recriminating against Mrs. A. Gordon’s article —“Missions in India”—published in the January number of The Theosophist, spoke of it as “an ignorant attempt at making it appear that missions are a failure.” We wait with interest to learn what the reverend polemic will have to say now. Prone as they are to fly into the Theosophists’ faces for every quiet and polite remark in their organ, what will they answer to this bitter denunciation by the “light of newspaper correspondents,” as some journalists call their fiery confrère, who has encountered the missionary in every land? And to think that this Armstrong shell should have been fired from that heavy gun, the Scotsman, which is mounted in the very citadel of the bluest Presbyterianism!

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FOOTNOTE TO “PUZZLES FOR THE PHILOLOGISTS”

[The Theosophist, Vol. I, No. 8, May, 1880, p. 207]

[The author, Mr. Gracias, discusses the problem of the great emigrations of people from their primeval seats in the table-land of Central Asia, and, in closing, says that “the exact period of these emigrations . . . is not ascertainable; but if we may accept the Biblical statement, the period would seem distinctly to refer to that immediately following the Noachian deluge, which by Scriptural chronologists is said to have occurred about 2,343 years before the Christian era; and the separation of three sons of Noah with their children and families would appear to explain the several emigrations in question, viz., that Cham went to Africa, and Japhet to Europe, Sem remaining at home in Asia.” H. P. B. remarks:]

The able young writer acts prudently in prefacing his Biblical reference with the conjunction “if.” That there never was nor could have been a “universal deluge” in 2,343 B.C. is proved beyond any doubt or cavil by geology. Baron Bunsen in Egypt’s Place in Universal History allows a partial deluge more than 10,000 years B.C. “Cham” or Ham is now shown by anthropology to have had nothing to do with the Egyptian race, the skulls of whose mummies have been proved Indo-Caucasian and whose high civilization antedated the Noachian deluge as the waters of the Red Sea antedate the Suez Canal.

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A CASE OF OBSESSION

[The Theosophist, Vol. I No. 8, May, 1880, pp. 207-208]

The particulars of the case of "obsession," alluded to in the April number of this magazine, are given in the following letter from a respectable English medical man who is in attendance upon the victim:—

I take the liberty of addressing you in the cause of humanity, with the intention of exciting your sympathies and obtaining all the aid in your power to afford, in a case of "control." You will understand that the gentleman is being made a medium against his wish, through having attended a few séances for the purpose of witnessing "materialization."

Ever since he has been more or less subject to a series of persecutions by the "controlling" spirit and, in spite of every effort of his to throw off the influence, he has been made to suffer most shamefully and painfully in very many ways and under most trying and aggravating circumstances, especially by his thoughts being forced into forbidden channels without external causes being present—the bodily functions overruled, even being caused to bite his tongue and cheeks severely whilst eating, etc., and subjected to every species of petty annoyances which will serve as a means for the "control" (unknown) to sustain and establish the connection. The details are in their most painful features not such as I can write to you; but if there be any means known to you whereby the influence can be diverted, and it is thought necessary to be more particular in my description of this case, I will send you all the information I possess.

So little is known in India of the latest and most startling phase of Western mediumistic phenomena—"materialization"—that a few words of explanation are needed to make this case understood. Briefly, then, for several years, in the presence of certain mediums in America and Europe, there have been seen, often under good test conditions, apparitions of the dead, which in every respect seem like living human beings.

They walk about, write messages to present and absent friends, speak audibly in the languages familiar to them in life, even though the medium may be unacquainted with them, and are dressed in the garb they wore when alive. Many cases of fraudulent personation of the dead have been detected, pretended mediums have sometimes gone on for years deceiving the credulous, and real ones, whose psychical powers have been apparently proved beyond doubt, have been caught playing tricks in some evil hour when they have yielded to either the love of money or notoriety. Still, making every allowance for all these, there is a residuum of veritable cases of the materialization, or the making visible, tangible, and audible of portrait-figures of dead people. These wonderful phenomena have been variously regarded by investigators. Most Spiritualists have looked upon them as the most precious proofs of the soul-survival; while Theosophists, acquainted with the views of the ancient Theurgists, and the still more ancient Aryan philosophers, have viewed them as at best misleading deceptions of the senses, fraught with danger to the physical and moral natures of both medium and spectator—if the latter chances to be susceptible to certain psychical influences. These students of Occultism have noticed that the mediums for materializations have too often been ruined in health by the drain upon their systems, and wrecked in morals. They have over and again warned the Spiritualistic public that mediumship was a most dangerous gift, one only to be tolerated under great precautions. And for this they have received much abuse and few thanks. Still one’s duty must be done at every cost, and the case now before us affords a valuable text for one more bit of friendly counsel.

We need not stop to discuss the question whether the so-called materialized forms above described are or are not those of the deceased they look like. That may be held in reserve until the bottom facts of Oriental psychical science are better understood. Nor need we argue as to whether there has ever been an authentic materialization. The London experiences of Mr. William Crookes, F.R.S., and the American ones of Colonel Olcott, both so widely known and of so convincing a character, give us a sufficient basis of fact to argue upon.

We assume the reality of materializations, and shall take the instance cited by the English physician as a subject for diagnosis.

The patient then is described as having been “controlled” since attending “circles” where there were materializations, and as having become the bond-slave of some evil powers which force him to say and do painful and even disgusting things, despite his resistance. Why is this? How can a man be compelled to so act against his will? What is Obsession? Three brief questions these are, but most difficult to explain to an uninitiated public. The laws of Obsession can only be well understood by him who has sounded the depths of Indian philosophy. The only clue to the secret, which the West possesses, is contained in that most beneficent science, Magnetism or Mesmerism. That does teach the existence of a vital fluid within and about the human being; the fact of different human polarities; and the possibility of one person projecting this fluid or force at will, to and upon another person differently polarized. Baron Reichenbach’s theory of Odyle or Odic force shows us the existence of this same fluid in the mineral and vegetable as well as the animal kingdoms. To complete the chain of evidence, Buchanan’s discovery of the psychometrical faculty in man enables us to prove, by the help of this faculty, that a subtle influence is exerted by people upon the houses and even the localities they live in, the paper they write upon, the clothing they wear, the portion of the Universal Ether (the Aryan Akâśa) they exist in—and that this is a permanent influence, perceptible even at the most distant epochs from the time when the individual lived and exerted this influence. In one word, we may say that the discoveries of Western science corroborate most fully the hints thrown out by Greek sages and the more defined theories of certain Indian philosophers.

Indians and Buddhists believe alike that thought and deed are both material, that they survive, that the evil desires and the good ones of a man environ him in a world of his own making, that these desires and thoughts take on shapes that become real to him after death, and that Moksha, in the one case, and Nirvana, in the other, cannot be attained until the disembodied soul has passed quite through this shadow-world of the haunting thoughts, and become divested of the last spot of its earthly taint.

The progress of Western discovery in this direction has been and must ever be very gradual. From the phenomena of gross to those of more sublimated matter, and thence on towards the mysteries of spirit is the hard road made necessary by the precepts of Aristotle. Western Science first ascertained that our outcoming breath is charged with carbonic acid and, in excess, becomes fatal to human life; then, that certain dangerous diseases are passed from person to person in the sporules thrown off into the air from the sick body; then, that man projects upon everybody and everything he encounters a magnetic aura, peculiar to himself; and finally, the physical disturbance set up in the Ether in the process of thought-evolution is now postulated. Another step in advance will be to realize the magical creative power of the human mind, and the fact that moral taint is just as transmissible as physical. The "influence" of bad companions will then be understood to imply a degrading personal magnetism, more subtle than the impressions conveyed to the eye or the ear by the sights and sounds of a vicious company. The latter may be repelled by resolutely avoiding to see or hear what is bad; but the former enwraps the sensitive and penetrates his very being if he but stop where the moral poison is floating in the air. Gregory's Animal Magnetism, Reichenbach's Researches, and Denton's The Soul of Things will make much of this plain to the Western inquirer, though neither of those authors traces the connection of his favourite branch of science with the parent-stock —Indian Psychology.

Keeping the present case in view, we see a man highly susceptible to magnetic impressions, ignorant of the nature of the "materializations" and, therefore, unable to protect himself against bad influences, brought in contact with promiscuous circles where the impressionable medium has long been the unwitting nucleus of evil magnetisms, his system saturated with the emanations of the surviving thoughts and desires of those who are living and those who are dead.

The reader is referred to an interesting paper by Judge Gadgil of Baroda (see our December number) on “Hindu Ideas about Communion with the Dead,” for a plain exposition of this question of earth-tied souls, or Piśachas. “It is considered,” says that writer, “that in this state the soul being deprived of the means of enjoyment [of sensual pleasures] through its own physical body, is perpetually tormented by hunger, appetite and other bodily desires, and can have only vicarious enjoyment by entering into the living physical bodies of others, or by absorbing the subtlest essences of libations and oblations offered for their own sake.” What is there to surprise us in the fact that a negatively polarized man, a man of a susceptible temperament, being suddenly brought into a current of foul emanations from some vicious person, perhaps still living or perhaps dead, absorbs the insidious poison as rapidly as quicklime does moisture, until he is saturated with it? Thus, a susceptible body will absorb the virus of smallpox, or cholera, or typhus, and we need only recall this to draw the analogy which Occult Science affirms to be warranted.

Near the Earth’s surface there hangs over us—to use a convenient simile—a steamy moral fog, composed of the undispersed exhalations of human vice and passion. This fog penetrates the sensitive to the very soul’s core; his psychic self absorbs it as the sponge does water or as fresh milk effluvia. It benumbs his moral sense, spurs his baser instincts into activity, overpowers his good resolutions. As the fumes of a wine-vault make the brain reel, or as the choke-damp stifles one’s breath in a mine, so this heavy cloud of immoral influences carries away the sensitive beyond the limits of self-control, and he becomes “obsessed.” like our English patient.

What remedy is there to suggest? Does not our very diagnosis indicate that? The sensitive must have his sensitiveness destroyed; the negative polarity must be changed to a positive; he must become active instead of passive.

He can be helped by a magnetiser who understands the nature of obsession, and who is morally pure and physically healthy; it must be a powerful magnetiser, a man of commanding will-force. But the fight for freedom will, after all, have to be fought by the patient himself. His will-power must be aroused. He must expel the poison from his system. Inch by inch he must win back the lost ground. He must realize that it is a question of life or death, salvation or ruin, and strive for victory, like one who makes a last and heroic effort to save his life. His diet must be of the simplest, he must neither eat animal food, nor touch any stimulant, nor put himself in any company where there is the smallest chance for unclean thoughts to be provoked. He should be alone as little as possible, but his companions should be carefully chosen. He should take exercise and be much in the open air; use wood-fire, instead of coals. Every indication that the bad influence was still working within him should be taken as a challenge to control his thoughts and compel them to dwell upon pure, elevating, spiritual things, at every hazard and with a determination to suffer anything rather than give way. If this man can have such a spirit infused into him, and his physician can secure the benevolent help of a strong, healthy magnetiser, of pure character, he may be saved. A case almost exactly like this one, except that the patient was a lady, came under our notice in America; the same advice as the above was given and followed, and the obsessing “devil” was driven out and has been kept out ever since.

H. P. BLAVATSKY IN 1880
(From the Archives, The Theosophical Society, Adyar.)

ANÂGÂRIKA DHARMAPÂLA
(1864-1933)
Renowned Buddhist Reformer and Teacher, whose actual name was D. H. Hewavitarne. Founder of the Mahâ Bodhi Society in 1891. Became dedicated to the cause of Buddhism as a result of meeting H. P. B. in 1880.

MR. WHITWORTH'S GAUNTLET

[The Theosophist, Vol. I, No. 8, May, 1880, p. 214]

To such as do not know the reluctance of the Christian church and its bullies to attack a strong and manly foe (except by innuendo), the silence in which Mr. G. C. Whitworth's Personal Statement of Religious Belief has been received, must seem strange. This brave pamphlet deserves the thoughtful attention of not only every Christian, but every man of any faith who cares for the approval of conscience. It is a clarion call to honest speech and useful living. Most unfortunately, our extended notice of the work (see p. 189 of The Theosophist for April) was so cramped in between the article on "Cremation in America" and the crowded matter in the last page, that it may have escaped the notice of many; which the printer's aggravating omission of its title from the Table of Contents makes more probable still. If any have passed it over, let them read it and take its lesson to heart.

MADAME BLAVATSKY AND HER OPINIONS

[The Ceylon Observer, May 31, 1880]*

Mme. H. P. Blavatsky, who "professes to be a Buddhist," and who—thinks the Observer—had better explain the outrageous deception of professing to have willed one glove of a pair, from Bombay to London, presents her compliments to the Editor of the Ceylon Observer who professes to be a Christian. At the same time she begs to remind the pious gentleman that the benignant English law deals impartial justice alike to Heathen and Christian; especially now that public opinion has so changed that rank atheists like Bradlaugh are chosen to Parliament. She therefore suggests that her critic of the Observer should moderate his fiery gush lest he find himself in the unpleasant predicament of being made defendant in an action for defamation of character. Such expressions as "outrageous deception" when applied to a private individual, a lady who is neither a medium by profession, nor a juggler, and can therefore have no object in "deceiving" the public, are insults for which British law provides a remedy.

Since the forty learned bishops and clergy of Protestant England who have just completed their work of revising the Old Testament (edited by the Queen's Chaplain) degraded the latter from its prior eminence to the simple character of a Jewish National Record (see article "Speaker's Commentary" in the January number of Quarterly Review), pious gush becomes quite an anachronism, and can find room but in such far away places as Ceylon.

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* [This article has been transcribed from H. P. B.'s Scrapbook, Vol. X, Pt. II, p. 362 (formerly Vol. V, p. 172), by courtesy of The Theosophical Society, Adyar.—Compiler.]

No doubt that the propagation of such a religion (as Buddhism) “shows equal impertinence and stupidity” in the eyes of bigoted Christians. But the Buddhists and Theosophists may return the compliment, and find it equally impertinent and stupid on the part of the Christians, in this century of enlightenment and scientific research, to come and preach a religion claimed to be founded on “miracles” and blind faith to Buddhists, who have their own, to say the least, as noble a code of ethics and far stricter principles than the Christians.

The ignorant may perhaps ascribe to Mme. Blavatsky “the power of working miracles”; but “miracles” we, Theosophists, leave to fools and believers in a personal god. We reject with the contempt of admirers of science everything “supernatural.” It is also to be regretted that the Right Honorable Lord Lindsay,* F.R.S., and President of the Royal Astronomical Society of London, who has had the great misfortune to fall under the ban of the influential and world-famed Ceylon Observer, should thus have had all his prospects in life blighted, and his “once honoured name” pronounced with prudent compassion by the pious Colombo Editor for having joined the Theosophical Society. But the fact of His Lordship’s being in the good company of a number of English and other European aristocrats and men of science and high Indian officials—Generals, Colonels, Deputy Collectors, Magistrates, English Editors (many of them with their wives), who have also joined our Society, may afford some little consolation to the unhappy nobleman.

The “Occult Sciences” based on a knowledge of the natural forces in the universe may be “of the devil” only in the opinion of the Ceylon Observer, and a few well-meaning but ignorant padris; and if “the devil is not an idiot” we may perhaps account for the fact, by inferring that this much maligned, mysterious gentleman in black has generously ceded his full share of idiocy to some Editors, who despite the conclusions of the 19th century still believe in this interesting though grim Christian myth.

H. P. BLAVATSKY,

Corresponding Secretary, Theosophical Society.

PANADURE,

May 29th, 1880.

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* [See the Bio-Biblìographical Index for information.—Compiler.]

A PEOPLE'S MONTHLY

[The Theosophist, Vol. I, No. 9, June, 1880, p. 229]

The tone of our private correspondence encourages us to think that our magazine is satisfying the wants of the Indian public, and that it may lay some claim at least to be called the Asiatic People's Magazine. Our contributions have been as varied in literary merit as the writers have differed in race and creed. Some have reflected the hopes and aspirations of undergraduates, while others, by ripe Eastern scholars, have won the admiring praise of the greatest authorities of European science. The subjects have been infinitely various, it having been the aim of the Editors to fulfill the promises of the Prospectus and make a free platform, from which the advocates of all the old religions might bespeak the attention of a patient public. It appears that our plan was a good one. Despite the ominous warnings of timid friends, the failure of many previous literary ventures, the prejudice arrayed against us, the malicious obstructiveness of the enemies of Theosophy, the unprofitably cheap rate of subscription, and every other obstacle, our magazine is a financial success; owing no man a pice and paying its way. The table of subscribers' post-offices, copied last month from our mailing-registers, shows that it is a regular visitor at some hundreds of towns and cities situated in the four quarters of the globe. This means that our advocacy of the study of ancient lore has a world-wide evidence, and that in the remotest countries people are being taught to revere the wisdom of India.

The most gratifying fact in connection with our journalistic enterprise is that our subscribers are of every sect and caste, and not preponderatingly of any particular one. Most of those who write to us say that the magazine has been recommended by friends, and many, of every rank and every degree of education, express their gratification with what has appeared in these pages.

What precedes will prepare the reader to understand that if, now and then, place has been given to articles of somewhat inferior calibre, the fact must be attributed to design rather than to accident. Not that it would not have been more agreeable to print none but essays of a higher quality; that goes without saying. But we are publishing our magazine for the general public, not alone for the literary critics or antiquarians, and so we always welcome the representatives of popular thought to say their say in the best way they can. To whom shall we look for the revival of Aryan wisdom, the resuscitation of Aryan nationality, the beginning of a reformation of modern abuses? Not to the middle-aged or the old, for their tendency is towards conservatism and reaction. Much as such persons may intellectually revere the sages of old, it is worse than useless to look to them to set an example of putting away prejudices, customs and notions which those very sages would have abhorred and many of which they actually denounced. The hope of the century is in the young, the ardent, the susceptible, the energetic, who are just stepping upon the stage. It is worth more to fire the heart of one such lad than to rekindle among the ashes of their elders' hopes the flickering semblance of a flame. So let us give the young men a chance to explore old records, question and counsel with their parents and teachers, and then publish the results to the great public. They may not always say very profound things, nor use the most elegant phrases, but at least they are sincere and, if encouraged, will be stimulated to study more, take further counsel, and try to write better next time. And their example will be followed by others.

Most Western men who have attempted to teach the Eastern reading public seem to have the idea that what pleases and satisfies their own countrymen, will equally please and satisfy the Orientals. There could be no greater mistake. The Eastern and Western minds are as unlike as day and night. What pleases the one is not at all likely to meet the requirements of the other, for their respective developments are the result of totally dissimilar environments. The true teachers for the East are Asiatic men, and one of these fledgling Native undergraduates will have a keener sense of Indian intellectual wants than most of our learned professors. The now-confessed total failure of the Cambridge mission to convert the high-class Natives is an example in point. We have more men of the kind they were fishing after in our Bombay Branch alone than were ever converted to Christianity since missions were first established in India. The object of our Society will be completely realized when the hundreds of young men who are reading our magazine and becoming imbued with the theosophical spirit, shall be labouring, with patriotic, religious zeal, in the several localities, for the revival of ancient wisdom and their general study of the records of that far-gone era when their ancestors boasted with sparkling eyes that they were Aryas.

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THE CHRISTIAN ART OF WAR

[The Theosophist, Vol. I, No. 9, June, 1880, p. 230]

Will some reverend preacher, devoted to the work of propagating Christianity among the “poor Heathens,” generously read at his next Bible-class, Sunday-school, or open-air meeting the following extract from a great London journal, as a practical illustration of how a Christian army wages war upon naked savages: it will make a deep impression. Says the Cape Town correspondent of the Daily News:—

Sad accounts are being brought to light of the atrocities committed by our allies the Amaswazi in the Secocoeni expedition. They are reported to have spared neither man, woman, nor child in their course; and the dreadful particulars are enough to freeze one’s blood. These things will possibly never come to light. Had they been done under any other flag, they would have called down a world of just indignation; but the name of civilization is supposed to throw a cloak over such atrocities. It is a deep stain on our national honour that, in order to avenge a doubtful quarrel with a man who at least seemed to be capable of understanding the rudiments of civilization, we let loose upon him 10,000 of the greatest barbarians in South Africa and, according to more than one report, absolutely stamped out his clan. Nothing can justify the employment of the Amaswazi in the Secocoeni campaign—certainly not success or cheapness, which seem to be the great merits of the operation. It is enough to make one despair of Christianity to think that in the nineteenth century its professors are able to justify such deeds, and to take credit for adopting towards the natives of this continent the same measures by which the Spaniards of the sixteenth century converted the Indians of the Spanish Main. Slavery may be a bad thing, but between that and extermination there is mighty little to choose and the employment of such ruffians as the Amaswazi means extermination, or it means nothing. That such deeds should take place at all, is sad enough.

That they should take place under the British flag is enough to make every right-minded Englishman demand a searching inquiry, and to insist that no official verbiage shall gloss over deeds which, if committed by Boers or colonists, would be subjected to a storm of righteous indignation. The following telegram has been received this morning by the Volksblad, a Dutch organ, which certainly cannot be accused of undue philanthropy:—"Fearful atrocities by Swazis at Secocoeni's come to light. Volkterm mentions few, such as cutting off women's breasts, burning infants, cutting throats, and flaying children of five and six years." It is enough to add that these deeds were said to be done by our allies, or rather by our auxiliaries under the British flag.

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THE NUMBER SEVEN

[The Theosophist, Vol. I, No. 9, June, 1880, pp. 232-233]

A deep significance was attached to numbers in hoary antiquity. There was not a people with anything like philosophy, but gave great prominence to numbers in their application to religious observances, the establishment of festival days, symbols, dogmas, and even the geographical distribution of empires. The mysterious numerical system of Pythagoras was nothing novel when it appeared far earlier than 600 years B.C. The occult meaning of figures and their combinations entered into the meditations of the sages of every people; and the day is not far off when, compelled by the eternal cyclic rotation of events, our now sceptical unbelieving West will have to admit that in that regular periodicity of ever-recurring events there is something more than a mere blind chance. Already our Western savants begin to notice it. Of late, they have pricked up their ears and begun speculating upon cycles, numbers and all that which, but a few years ago, they had relegated to oblivion in the old closets of memory, never to be unlocked but for the purpose of grinning at the uncouth and idiotic superstitions of our unscientific forefathers.

As one of such novelties, the old, and matter-of-fact German journal Die Gegenwart has a serious and learned article upon “the significance of the number seven” introduced to the readers as a “Culture-historical Essay.” After quoting from it a few extracts, we will have something to add to it perhaps. The author says:

The number seven was considered sacred not only by all the cultured nations of antiquity and the East, but was held in the greatest reverence even by the later nations of the West. The astronomical origin of this number is established beyond any doubt. Man, feeling himself time out of mind dependent upon the heavenly powers, ever and everywhere made earth subject to heaven. The largest and brightest of the luminaries thus became in his sight the most important and highest of powers; such were the planets which the whole antiquity numbered as seven. In course of time these were transformed into seven deities. The Egyptians had seven original and higher gods; the Phoenicians seven kabiris; the Persians, seven sacred horses of Mithra; the Parsees, seven angels opposed by seven demons, and seven celestial abodes paralleled by seven lower regions. To represent the more clearly this idea in its concrete form, the seven gods were often represented as one seven-headed deity. The whole heaven was subjected to the seven planets; hence, in nearly all the religious systems we find seven heavens.

The belief in the sapta lokas of the Brahmanical religion has remained faithful to the archaic philosophy; and — who knows? — but the idea itself was originated in Aryavarta, this cradle of all philosophies and mother of all subsequent religions! If the Egyptian dogma of the metempsychosis or the transmigration of soul taught that there were seven states of purification and progressive perfection, it is also true that the Buddhists took from the Aryans of India, not from Egypt, their idea of seven stages of progressive development of the disembodied soul, allegorized by the seven stories and umbrellas, gradually diminishing towards the top on their pagodas.

In the mysterious worship of Mithra there were “seven gates,” seven altars, seven mysteries. The priests of many Oriental nations were subdivided into seven degrees; seven steps led to the altars and in the temples burnt candles in seven-branched candlesticks. Several of the Masonic Lodges have to this day seven and fourteen steps.

The seven planetary spheres served as a model for state divisions and organizations. China was divided into seven provinces; ancient Persia into seven satrapies. According to the Arabian legend seven angels cool the sun with ice and snow, lest it should burn the earth to cinders; and seven thousand angels wind up and set the sun in motion every morning. The two oldest rivers of the East—the Ganges and the Nile—had each seven mouths. The East had in antiquity seven principal rivers (the Nile, the Tigris, the Euphrates, the Oxus, the Jaxartes, the Arax, and the Indus); seven famous treasures; seven cities full of gold; seven marvels of the world, etc. Equally did the number seven play a prominent part in the architecture of temples and palaces. The famous pagoda of Churingham is surrounded by seven square walls, painted in seven different colours, and in the middle of each wall is a seven-storied pyramid; just as in the antediluvian days the temple of Borsippa, now the Birs-Nimrud, had seven stages, symbolical of the seven concentric circles of the seven spheres, each built of tiles and metals to correspond with the colour of the ruling planet of the sphere typified.

These are all “remnants of paganism” we are told—traces “of the superstitions of old, which, like the owls and bats in a dark subterranean [cave], flew away to return no more before the glorious light of Christianity”—a statement but too easy of refutation. If the author of the article in question has collected hundreds of instances to show that not only the Christians of old but even the modern Christians have preserved the number seven, and as sacredly as it ever was before, there might be found in reality thousands. To begin with the astronomical and religious calculation of old of the pagan Romans, who divided the week into seven days, and held the seventh day as the most sacred, the Sol or Sun-day of Jupiter, and to which all the Christian nations—especially the Protestants—make puja to this day. If, perchance, we are answered that it is not from the pagan Romans but from the monotheistic Jews that we have it, then why is not the Saturday or the real “Sabbath” kept instead of the Sunday, or Sol’s day?

If in the Râmâyana seven yards are mentioned in the residences of the Indian kings; and seven gates generally led to the famous temples and cities of old, then why should the Frieslanders have in the tenth century of the Christian era strictly adhered to the number seven in dividing their provinces, and insisted upon paying seven “pfennigs” of contribution? The Holy Roman and Christian Empire had seven Kurfürsts or Electors. The Hungarians emigrated under the leadership of seven dukes and founded seven towns, now called Semigradye (now Transylvania) . If pagan Rome was built on seven hills, Constantinople had seven names Byzantium, Antonia, New Rome, the town of Constantine, The Separator of the World’s Parts, The Treasure of Islam, Stamboul—and was also called the city on the seven Hills, and the city of seven Towers as an adjunct to others. With the Mussulmans “it was besieged seven times and taken after seven weeks by the seventh of the Osman Sultans.” In the ideas of the Eastern peoples, the seven planetary spheres are represented by the seven rings worn by the women on seven parts of the body—the head, the neck, the hands the feet, in the ears, in the nose, around the waist—and these seven rings or circles are presented to this time by the Eastern suitors to their brides; the beauty of the woman consisting in the Persian songs of seven charms.

The seven planets ever remaining at an equal distance from each other, and rotating in the same path, hence, the idea suggested by this motion, of the eternal harmony of the universe. In this connection the number seven became especially sacred with them, and ever preserved its importance with the astrologers. The Pythagoreans considered the figure seven as the image and model of the divine order and harmony in nature. It was the number containing twice the sacred number three or the “triad,” to which the “one” or the divine monad was added: 3 + 1 + 3. As the harmony of nature sounds on the key-board of space, between the seven planets, so the harmony of audible sound takes place on a smaller plan within the musical scale of the ever-recurring seven tones. Hence, seven pipes in the syrinx of the god Pan (or Nature), their gradually diminishing proportion of shape representing the distance between the planets and between the latter and the earth—and, the seven-stringed lyre of Apollo.

Consisting of a union between the number three (the symbol of the divine triad with all and every people, Christian as well as pagans) and of four (the symbol of the cosmic forces or elements), the number seven points out symbolically to the union of the Deity with the universe; this Pythagorean idea was applied by the Christians especially during the Middle Ages—who largely used the number seven in the symbolism of their sacred architecture. So, for instance, the famous Cathedral of Cologne and the Dominican Church at Regensburg display this number in the smallest architectural details.

No less an importance has this mystical number in the world of intellect and philosophy. Greece had seven sages, the Christian Middle Ages seven free arts (grammar, rhetoric, dialectics, arithmetic, geometry, music, astronomy). The (Mohammedan) Sheikh-ul-Islam calls in for every important meeting seven "ulemas." In the Middle Ages an oath had to be taken before seven witnesses, and the one to whom it was administered was sprinkled seven times with blood. The processions around the temples went seven times, and the devotees had to kneel seven times before uttering a vow. The Mohammedan pilgrims turn around Kaaba seven times, at their arrival. The sacred vessels were made of gold and silver purified seven times. The localities of the old German tribunals were designated by seven trees, under which were placed seven "Schoffers" (judges) who required seven witnesses. The criminal was threatened with a seven-fold punishment, and a seven-fold purification was required as a seven-fold reward was promised to the virtuous. Everyone knows the great importance placed in the West on the seventh son of a seventh son. All the mythic personages are generally endowed with seven sons. In Germany, the king and now the emperor cannot refuse to stand as god-father to a seventh son, if he be even a beggar. In the East in making up for a quarrel or signing a treaty of peace, the rulers exchange either seven or forty-nine (7 x 7) presents.

To attempt to cite all the things included in this mystical number would require a library. We will close by quoting but a few more from the region of the demoniacal. According to authorities in those matters—the Christian clergy of old—a contract with the devil had to contain seven paragraphs, was concluded for seven years and signed by the contractor seven times; all the magical drinks prepared with the help of the enemy of man consisted of seven herbs; that lottery ticket wins, which is drawn out by a seven-year-old child. Legendary wars lasted seven years, seven months and seven days; and the combatant heroes number seven, seventy, seven hundred, seven thousand, and seventy thousand. The princesses in the fairy tales remained seven years under a spell, and the boots of the famous cat—the Marquis de Carabas—were seven-leagued. The ancients divided the human frame into seven parts; the head, the chest, the stomach, two hands and two feet; and man's life was divided into seven periods. A baby begins teething in the seventh month; a child begins to sit after fourteen months (2 x 7); begins to walk after twenty-one months (3 x 7); to speak after twenty-eight months (4 x 7); leaves off sucking after thirty-five (5 x 7); at fourteen years (2 x 7) he begins to finally form himself; at twenty-one (3 x 7) he ceases growing. The average height of a man, before mankind degenerated, was seven feet; hence the old Western laws ordering the garden walls to be seven feet high. The education of the boys began with the Spartans and the old Persians at the age of seven. And in the Christian religions—with the Roman Catholics and the Greeks—the child is not held responsible for any crime till he is seven, and it is the proper age for him to go to confession.

If the Hindus will think of their Manu and recall what the old Sastras contain, beyond doubt they will find the origin of all this symbolism. Nowhere did the number seven play so prominent a part as with the old Aryas in India.

We have but to think of the seven sages—the Sapta-Rishis; the Sapta-Lokas — the seven worlds; the Sapta-Puras — the seven holy cities; the Sapta-Dvipas — the seven holy islands; the Sapta-Samudras — the seven holy seas; the Sapta-Parvatas — the seven holy mountains; the Sapta-Aranyas — the seven deserts; the Sapta-Vrikshas — the seven sacred trees; and so on, to see the probability of the hypothesis. The Aryas never borrowed anything, nor did the Brahmans, who were too proud and exclusive for that. Whence, then, the mystery and sacredness of the number seven.

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MISCELLANEOUS NOTES

[The Theosophist, Vol. I, No. 9, June, 1880, pp. 217, 222]

The editorial notice of the proposed visit of our Theosophical Delegation to the island of Ceylon, which is transferred to our columns from those of the Pioneer, will be read with pleasure and interest by every Fellow of our Society, Western and Eastern. Its tone is so kind, frank and honourable, that we are all placed under lasting obligations to the Editor. It will be taken as a most encouraging fact that within a single twelve month the objects of our visit to India have become so apparent, despite the strenuous efforts that interested opponents have made to place us in a false position. A year ago, the Government was spending large sums to track our steps; now the case is somewhat different!

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In J. G. Lemaistre’s Travels we read that over the gate of a church of La Chartreuse, near Milan, is the following inscription: “Marie Virgini, matri, filie, sponse Dei,” which in English is:

"To the Virgin Mary, the Mother, the Daughter, the Wife of God." This adds another to "the mysteries of Godliness," for, according to this, Jesus was his own father and the son of his own daughter.*

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[From H. P. B.'s Scrapbook, Vol. X, Part II, p. 357]

[In connection with a cutting from The Ceylon Observer of May 22, 1880, H.P.B. draws in pen and ink a large bold heading: THE CEYLON MISSION OF MAY-JULY 1880; refers to The Pioneer's Preliminary Announcement three pages back, and writes:

THE FIRST WAR-TRUMPET BLAST.

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[In connection with an article in The Ceylon Observer of June 23, 1880, which spoke of Col. Olcott being "caught tripping" on two occasions, in replying to questions, H. P. B. was particularly incensed by the following expressions: "This did not at all please Madame Blavatsky, who spoke her mind rather freely"; and: "The Theosophical Society is not likely to make such progress in Ceylon as its 'president-founders' desire." H. P. B. writes on page 374 of the same Scrapbook:]

A lie and pious falsification from beginning to end. See H. P. Blavatsky's article on the following page.

[This refers to her article "The Theosophists at Maligawa."]

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* [This inscription, preserved in its original orthography, which uses no diphthongs, may be found in Letter XII, Vol. I, page 241, of J. G. Lemaistre's Travels after the Peace of Amiens, through Parts of France, Switzerland, Italy, and Germany, London, 1806, in 3 Vols. —Compiler.]

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THE THEOSOPHISTS AT MALIGAWA

[The Ceylon Times, June 30, 1880.] *

Sir,—May I hope to be allowed the same number of lines in the columns of your valuable paper, for the refutation of a mis-statement—misled no doubt by an untruthful correspondent—you have devoted to the affirmation of the same? The paragraph published in your issue of June 22, under the title of "The Theosophists at Maligawa," must have been originally intended for the columns of the Observer, where experience has warned us to expect neither decency nor impartiality, and we are surprised at nothing But to find in a respectable paper like the Times an odiously malicious reflection upon myself [is] quite another affair. I appeal to you as a gentleman to remove the wrong impression made by it upon the public mind.

Colonel Olcott lost nothing at the Dalada Maligawa, neither "rosette" nor anything else. In the surging crowd a hand suddenly snatched from the breast of Mr. Padshah, one of the Parsee gentlemen accompanying us, the silver and gold badge of the Theosophical Society. It was so quick that he could not distinguish the hand, and as the object was worth not above a few rupees, his first thought shared subsequently by all of us was that it was an act of pure malice. This suspicion was in a measure warranted by the disgraceful behaviour of the native Christian party on the preceding evening at the Town Hall, where Colonel Olcott lectured to an audience which we believed was to have been composed only of gentlemen. (Parenthetically I will now notice one of the twenty-three fibs of the Observer.

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* [Transcribed from H. P. B.'s Scrapbook, Vol. IV, P. 100, by courtesy of The Theosophical Society, Adyar.—Compiler.]

TUKARAM TATYA
Outstanding Writer and Publisher of Theosophical Literature; Organizer of The Theosophical Society Publication Fund, Bombay

H. S. OLCOTT AND BUDDHIST PRIESTS AT MÂLIGÂKANDA TEMPLE, COLOMBO
+ the High Priest H. Sumangala.
(From The Theosophist, Vol. LIII, August, 1932)

Not only was the lecturer on that occasion not asked why he had “for the last hour been abusing Christianity,” but—as the printed lecture will show—he had not even so much as mentioned either Christianity or Christians. Nevertheless, at the close of the evening’s proceedings a clique of these obstreperous zealots made such a row, and hissed so, that the indignation of even the European Christian gentlemen present, including a high official, was provoked, and they came forward and apologized to us.) So, when I heard the episode of the badge, I most certainly regarded it as an insult offered by either some native Christian convert or Burgher, and I said so. But I neither addressed myself to the Dewa Nilame nor were we near the relic. I had the arm of Mr. Wimbridge and was leaving the temple by the main entrance when we met the European Manager of the European Kandy Club, and told him the story. There were some young Englishmen standing by; but to say that I even indirectly indicated either of them as the culprit, is simply falsehood. Should they read these lines, I appeal to their sense of honour and justice to corroborate me.

The fact is, that from the moment we set foot on the Island of Ceylon—six weeks ago—we have been preached against by the Missionaries and attacked by their organs, with the Observer at their head. They have shrunk from neither calumny, falsehood, slander, nor vile innuendo; not once has either of these journals given a truthful account of what we have done or said. And so, as regards the Maligawa story, in the concluding words of the Times’ paragraph which I so emphatically protest against—“the motive is not difficult to guess.”

H. P. BLAVATSKY.

Galle, June 25.

THE THEORY OF CYCLES

[The Theosophist, Vol. I, No. 10, July, 1880, pp. 242-244]

It is now some time since this theory, which was first propounded in the oldest religion of the world, Vedaism, then taught by various Greek philosophers, and afterwards defended by the Theosophists of the Middle Ages, but which came to be flatly denied by the wise men of the West, like everything else, in this world of negation, has been gradually coming into prominence again. This once, contrary to the rule, it is the men of science themselves who take it up. Statistics of events of the most varied nature are fast being collected and collated with the seriousness demanded by important scientific questions. Statistics of wars and of the periods (or cycles) of the appearance of great men—at least those as have been recognized as such by their contemporaries and irrespective of later opinions; statistics of the periods of development and progress at large commercial centres; of the rise and fall of arts and sciences of cataclysms, such as earthquakes, epidemics; periods of extraordinary cold and heat; cycles of revolutions, and of the rise and fall of empires, etc.; all these are subjected in turn to the analysis of the minutest mathematical calculations. Finally, even the occult significance of numbers in names of persons and names of cities, in events, and like matters, receives unwonted attention. If, on the one hand, a great portion of the educated public is running into atheism and scepticism, on the other hand, we find an evident current of mysticism forcing its way into science. It is the sign of an irrepressible need in humanity to assure itself that there is a Power Paramount over matter; an occult and mysterious law which governs the world, and which we should rather study and closely watch, trying to adapt ourselves to it, than blindly deny, and break our heads against the rock of destiny.

More than one thoughtful mind, while studying the fortunes and reverses of nations and great empires, has been deeply struck by one identical feature in their history, namely, the inevitable recurrence of similar historical events reaching in turn every one of them, and after the same lapse of time. This analogy is found between the events to be substantially the same on the whole, though there may be more or less difference as to the outward form of details. Thus, the belief of the ancients in their astrologers, soothsayers, and prophets might have been warranted by the verification of many of their most important predictions, without these prognostications of future events implying of necessity anything very miraculous in themselves. The soothsayers and augurs having occupied in days of the old civilizations the very same position now occupied by our historians, astronomers, and meteorologists, there was nothing more wonderful in the fact of the former predicting the downfall of an empire or the loss of a battle, than in the latter predicting the return of a comet, a change of temperature, or, perhaps, the final conquest of Afghanistan. The necessity for both these classes being acute observers apart, there was the study of certain sciences to be pursued then as well as they are now. The science of today will have become an “ancient” science a thousand years hence. Free and open, scientific study now is to all, whereas it was then confined but to the few. Yet, whether ancient or modern, both may be called exact sciences; for, if the astronomer of today draws his observations from mathematical calculations, the astrologer of old also based his prognostications upon no less acute and mathematically correct observations of the ever-recurring cycles. And, because the secret of this science is now being lost, does that give any warrant to say that it never existed, or that, to believe in it, one must be ready to swallow “magic,” “miracles,” and the like stuff?

"If, in view of the eminence to which modern science has reached, the claim to prophesy future events must be regarded as either a child's play or a deliberate deception," says a writer in the Novoye Vremya, the best daily paper of literature and politics of St. Petersburg, "then we can point at science which, in its turn, has now taken up and placed on record the question, in its relation to past events, whether there is or is not in the constant repetition of events a certain periodicity; in other words, whether these events recur after a fixed and determined period of years with every nation; and if a periodicity there be, whether this periodicity is due to blind chance or depends on the same natural laws, on which are more or less dependent many of the phenomena of human life." Undoubtedly the latter. And the writer has the best mathematical proof of it in the timely appearance of such works as that of Dr. E. Zasse, under review, and of a few others. Several learned works, treating upon this mystical subject, have appeared of late, and of some of these works and calculation, we will now treat; the more readily as they are in most cases from the pens of men of eminent learning. Having already in the June number of The Theosophist noticed an article by Dr. Blochvitz, "On the Significance of the Number Seven," with every nation and people—a learned paper which appeared lately in the German journal Die Gegenwart—we will now summarize the opinions of the press in general, on a more suggestive work by a well-known German scientist, E. Zasse, with certain reflections of our own. It has just appeared in the Prussian Journal of Statistics, and powerfully corroborates the ancient theory of Cycles. These periods which bring around ever-recurring events, begin from the infinitesimally small—say of ten years—rotation and reach to cycles which require 250, 500 700, and 1000 years, to effect their revolution around themselves, and within one another. All are contained within the Mahâ-Yuga, the "Great Age" or Cycle of the Manu calculation, which itself revolves between two eternities—the "Pralayas" or Nights of Brahmâ. As, in the objective world of matter, or the system of effects, the minor constellations and planets gravitate each and all around the sun, so in the world of the subjective, or the system of causes, these innumerable cycles all gravitate between that which the finite intellect of the ordinary mortal regards as eternity, and the still finite, but more profound, intuition of the sage and philosopher views as but an eternity within THE ETERNITY.

“As above, so it is below, runs the old Hermetic maxim. As an experiment in this direction, Dr. Zasse selected the statistical investigations of all the wars, the occurrence of which has been recorded in history, as a subject which lends itself more easily to scientific verification than any other. To illustrate his subject in the simplest and most easily comprehensible way, Dr. Zasse represents the periods of war and the periods of peace in the shape of small and large wave-lines running over the area of the old world. The idea is not a new one, for the image was used for similar illustrations by more than one ancient and mediaeval mystic, whether in words or picture—by Henry Khunrath, for example. But it serves well its purpose and gives us the facts we now want. Before he treats, however, of the cycles of wars, the author brings in the record of the rise and fall of the world’s great empires, and shows the degree of activity they have played in the Universal History. He points out the fact that if we divide the map of the Old World into five parts—into Eastern, Central and Western Asia, Eastern and Western Europe, and Egypt—then we will easily perceive that every 250 years, an enormous wave passes over these areas, bringing into each in its turn the events it has brought to the one next preceding. This wave we may call “the historical wave” of the 250 years’ cycle. The reader will please follow this mystical number of years.

The first of these waves began in China, 2,000 years B.C.—the “golden age” of this Empire, the age of philosophy; of discoveries and reforms.

In 1750 B.C., the Mongolians of Central Asia established a powerful empire. In 1500, Egypt rises from its temporary degradation and carries its sway over many parts of Europe and Asia; and about 1250, the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic expedition, and dies out in 1000 B.C. at the siege of Troy.

A second historical wave appears about that time in Central Asia.

The Scythians leave her steppes, and inundate towards the year 750 B.C. the adjoining countries, directing themselves towards the South and West; about the year 500 in Western Asia begins an epoch of splendour for ancient Persia; and the wave moves on to the east of Europe, where about 250 B.C. Greece reaches her highest state of culture and civilization—and further on to the West, where, at the birth of Christ, the Roman Empire finds itself at its apogee of power and greatness.

Again, at this period we find the rising of a third historical wave at the far East. After prolonged revolutions, about this time, China forms once more a powerful empire, and its arts, sciences, and commerce flourish again. Then 250 years later, we find the Huns appearing from the depths of Central Asia; in the year 500 A.D. a new and powerful Persian kingdom is formed; in 750—in Eastern Europe—the Byzantine empire; and, in the year 1,000—on its Western side springs up the second Roman Power, the Empire of the Papacy, which soon reaches an extraordinary development of wealth and brilliancy.

At the same time, the fourth wave approaches from the Orient. China is again flourishing; in 1250, the Mongolian wave from Central Asia has overflowed and covered an enormous area of land, including with it Russia. About 1500, in Western Asia, the Ottoman Empire rises in all its might and conquers the Balkan peninsula; but at the same time in Eastern Europe, Russia throws off the Tatar yoke, and about 1750, during the reign of Empress Catherine, rises to an unexpected grandeur and covers itself with glory. The wave ceaselessly moves further on to the West, and beginning with the middle of the past century, Europe is living over an epoch of revolutions and reforms, and, according to the author, “if it is permissible to prophetize, then, about the year 2,000 Western Europe will have lived one of those periods of culture and progress so rare in history.” The Russian press, taking the cue believes that “towards those days the Eastern Question will be finally settled, the national dissensions of the European peoples will come to an end, and the dawn of the new millennium will witness the abolishment of armies and an alliance between all the European empires.”

The signs of regeneration are also fast multiplying in Japan and China, as if pointing to the approach of a new historical wave at the extreme East. If from the cycle of two-and-a-half-century duration, we descend to those which leave their impress every century, and grouping together the events of ancient history, will mark the development and rise of empires, then we will assure ourselves that, beginning from the year 700 B.C., the centennial wave pushes forward, bringing into prominence the following nations—each in its turn—the Assyrians, the Medes, the Babylonians, the Persians, the Greeks, the Macedonians, the Carthaginians, the Romans, and the Germanians.

The striking periodicity of the wars in Europe is also noticed by Dr. E. Zasse. Beginning with 1700 A.D., every ten years have been signalized by either a war or a revolution. The periods of the strengthening and weakening of the warlike excitement of the European nations represent a wave strikingly regular in its periodicity, flowing incessantly, as if propelled onward by some invisible fixed law. This same mysterious law seems at the same time to make these events coincide with [the] astronomical wave or cycle, which, at every new revolution, is accompanied by the very marked appearance of spots in the sun. The periods, when the European powers have shown the most destructive energy, are marked by a cycle of 50 years' duration. It would be too long and tedious to enumerate them from the beginning of History. We may, therefore, limit our study to the cycle beginning with the year 1712, when all the European nations were fighting at the same time—the Northern, and the Turkish Wars, and the war for the throne of Spain. About 1761, the "Seven Years' War"; in 1810 the wars of Napoleon I. Towards 1861, the wave has a little deflected from its regular course, but, as if to compensate for it, or, propelled, perhaps, with unusual force, the years directly preceding, as well as those which followed it, left in history the records of the most fierce and bloody war—the Crimean War—in the former period, and the American Rebellion in the latter one.

The periodicity in the wars between Russia and Turkey appears peculiarly striking and represents a very characteristic wave. At first the intervals between the cycles, returning upon themselves, are of thirty years' duration—1710, 1740, 1770; then these intervals diminish, and we have a cycle of twenty years—1790, 1810, 1829-30; then the intervals widen again—1853 and 1878. But, if we take note of the whole duration of the in-flowing tide of the warlike cycle, then we will have at the centre of it—from 1768 to 1812—three wars of seven years' duration each, and, at both ends, wars of two years.

Finally, the author comes to the conclusion that, in view of facts, it becomes thoroughly impossible to deny the presence of a regular periodicity in the excitement of both mental and physical forces in the nations of the world. He proves that in the history of all the peoples and empires of the Old World, the cycles marking the millenniums, the centennials as well as the minor ones of 50 and 10 years' duration, are the most important, inasmuch as neither of them has ever yet failed to bring in its rear some more or less marked event in the history of the nation swept over by these historical waves.

The history of India is one which, of all histories, is the most vague and least satisfactory. Yet, were its consecutive great events noted down, and its annals well searched, the law of cycles would be found to have asserted itself here as plainly as in every other country in respect of its wars, famines, political exigencies, and other matters.

In France, a meteorologist of Paris went to the trouble of compiling the statistics of the coldest seasons, and discovered, at the same time, that those years, which had the figure 9 in them, had been marked by the severest winters. His figures run thus: in 859 A.D., the northern part of the Adriatic Sea was frozen and was covered for three months with ice. In 1179, in the most moderate zones, the earth was covered with several feet of snow. In 1209, in France, the depth of snow and the bitter cold caused such a scarcity of fodder that most of the cattle perished in that country.

In 1249, the Baltic Sea, between Russia, Norway, and Sweden, remained frozen for many months and communication was held by sleighs. In 1339, there was such a terrific winter in England, that vast numbers of people died of starvation and exposure. In 1409, the River Danube was frozen from its sources to its mouth in the Black Sea. In 1469, all the vineyards and orchards perished in consequence of the frost. In 1609, in France, Switzerland, and Upper Italy, people had to thaw their bread and provisions before they could use them. In 1639, the harbour of Marseilles was covered with ice to a great distance. In 1659, all the rivers in Italy were frozen. In 1699, the winter in France and Italy proved the severest and longest of all. The prices for articles of food were so much raised that half of the population died of starvation. In 1709, the winter was no less terrible. The ground was frozen in France, Italy, and Switzerland, to the depth of several feet, and the sea, south as well as north, was covered with one compact and thick crust of ice, many feet deep, and for a considerable space of miles, in the usually open sea. Masses of wild beasts, driven out by the cold from their dens in the forest, sought refuge in villages and even cities; and the birds fell dead to the ground by hundreds. In 1729, 1749, and 1769 (cycles of 20-years' duration), all the rivers and streams were icebound all over France for many weeks, and all the fruit trees perished. In 1789, France was again visited by a very severe winter. In Paris, the thermometer stood at 19 degrees of frost. But the severest of all winters proved that of 1829. For fifty-four consecutive days, all the roads in France were covered with snow several feet deep, and all the rivers were frozen. Famine and misery reached their climax in the country in that year. In 1839, there was again in France a most terrific and trying cold season. And now the winter of 1879 has asserted its statistical rights and proved true to the fatal influence of the figure 9. The meteorologists of other countries are invited to follow suit and make their investigations likewise, for the subject is certainly one of the most fascinating as well as instructive kind.

Enough has been shown, however, to prove that neither the ideas of Pythagoras on the mysterious influence of numbers, nor the theories of ancient world-religions and philosophies are as shallow and meaningless as some too forward free-thinkers would have had the world to believe.

OUR SECOND YEAR

[The Theosophist, Vol. I, No. 11, August, 1880, pp. 261-262]

Like all other pleasant things, our first year's relations with The Theosophist's subscribers are about to terminate. The present is the eleventh number, that has been issued under the contract, and the September one will be the twelfth and last. Thus every engagement assumed by the proprietors of the magazine has been honourably and literally fulfilled. It would seem as though they were entitled to the acknowledgement of this much even from those croakers who prophesied the total, probably speedy, collapse of the enterprise, both before and after the first number appeared.

The case of The Theosophist calls for a word or two of particular comment. Even in any large city of Europe or America, it is a very rare thing for a periodical of this stamp to survive the natural indifference or hostility of the public for a whole year. Out of scores of attempts made within our own recollection, the successes are so few as to be scarcely worth mentioning. As a rule their term of existence has been in exact ratio with the lump sum their projectors have been ready to spend upon them. In India the prospect was far worse; for the people are poor, cut up into innumerable castes, not accustomed to take in periodicals, and certainly not to patronize those put forth by foreigners. Besides, and especially, the custom has always been to give two, three, and even more years' credit to subscribers, and every Indian publication advertises its respective cash and credit terms of subscription.

All this we knew, and both Anglo-Indian and Native journalists of the largest experience warned us to anticipate failure; under no circumstances, they thought, would it be possible for us to make succeed among so apathetic a people so strange a magazine, even though we should give unlimited credit. But as our object was not profit, and as the Society badly needed such an organ, we decided to make the venture. A sum large enough to pay the entire cost of the magazine for one year was set aside, and the first number appeared promptly on the day announced—October 1st, 1879. Believing that the credit system was absolutely pernicious, and having seen the universal adoption in America of the plan of cash payment in advance and its unmixed advantages, we announced that the latter would be the rule of this office. The results are already known to our readers: in the fourth month the magazine reached, and before the half year was gone, passed that ticklish point where income and expenses balance each other, and its success was an assured fact. Many subscribers have been so anxious to have us succeed that they have sent us their money to pay for the magazine two years in advance, and others have told us we may count upon their patronage as long as they may live.

It goes without saying that the projectors of The Theosophist have been inexpressibly delighted with the affectionate response to their appeal to the Asiatic people for support in an attempt to snatch from the dust of oblivion the treasures of Aryan wisdom. What heart that was not made of stone could be untouched by so much devotion as has been shown us and our sacred cause of human brotherhood? And it is our pride and joy to realize that all these friends have clustered around us, even when we were under the heavy burden of the suspicions of the Indian Government, because they have believed us to be sincere and true, the friends and brothers of the ardent sons of Asia. If our first year began in uncertainty, it doses all bright and full of promise. Where our magazine had one well-wisher then, now it has twenty, and by the beginning of the third year will have fifty.

It has become a necessity to hundreds of young Aryan patriots, who love to know what their ancestors were, so that they may at least dream of emulating them. It has won a place in the regard of even Anglo-Indians, of which class many in influential positions take it. Its merits as an Oriental magazine have been acknowledged by a number of the first Orientalists of Europe, who have been by it introduced for the first time to some of the most learned of Asiatic priests, pandits and Shastris. In another place, in this number, will be found a few of the kind words that have been said to and about us, at this and the other side of the world. As to our present standing with the Government of India, the letter from the ex-Viceroy, Lord Lytton, and the leading article of The Pioneer (printed respectively in the February and June numbers), as well as the appeal from the Director of Agriculture, N.-W.P. for help, which appeared in June, make all plain. In short, the Theosophical Society, and its organ, The Theosophist, are now so firmly established that—entirely apart from the splendid results of the mission to Ceylon, treated elsewhere in a separate article—every lover of truth may well rejoice.

Were we inclined to boasting we might hold out very attractive inducements to subscribers for the second volume. We prefer to let our past performance stand as guarantee of what we will do in the future. We have engaged so many valuable articles by the best writers of Asia, Europe, and America that we have no hesitancy in promising that The Theosophist of 1880-81 will be still more interesting and instructive than it has been for 1879-80. Naturally, the Ceylon voyage, and the taking into the Theosophical Society of every Buddhist priest in the Island of any reputation for ability or learning, will lead to such a complete exposition of Buddhism in these columns, by the men best qualified to speak, as must arrest universal attention. No Oriental magazine in the world could ever point to such an array of learned contributors as The Theosophist may already pride itself upon.

There will be no change in the terms of subscription, as we wish to make it possible for even the poorest clerk to take the magazine.

Our friends must not forget that the American plan embraces two features, viz., the subscription-money must be in the manager's hands before any copy is sent; and the journal is discontinued at the expiration of the term subscribed for. These two rules are invariable, and they have been announced on the first page in every issue, as may be seen upon referring to the Publisher's notices. The September number is, therefore, the last that will be sent to our present subscribers, except to such as have paid for a further term. And as it takes time both to remit money and to open a new set of books, we advise all who wish to receive the November number at the usual time, to forward their subscriptions at once. We must again request that all cheques, hundis, money-orders, registered letters, and other remittances on account of the magazine may be made to the order of "the Proprietors of The Theosophist," and to no one else.

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"SPIRIT" PRANKS INTRA CAUCASUS

[The Theosophist, Vol. I, No 11, August, 1880, p. 271]

[The following is an introductory note by H. P. B. to a letter dealing with spiritualistic manifestations:]

Verily . . . Truth is often stranger than fiction!

Some three months ago, the Yankee-Irish editor of a unimportant, third-class Anglo-Indian paper, in a fit, apparently of delirium tremens, with abuse and low slander, called us a "Spiritualist." The epithet was thrown into our teeth under the evident impression that, in the eyes of the scepticaI public, at least, it would overwhelm us. The mark was missed that time. If, to believe in the reality of numberless phenomena, produced for long years under our own eyes, in almost every country, and under the most satisfactory test conditions, precluding all possibility of trickery, constitutes one a "Spiritualist," then in company with a host of the most eminent men of learning, we plead guilty.

But if, on the other hand, we take Webster's definition that a Spiritualist is "one who believes in direct intercourse with departed spirits, through the agency of persons called mediums," then it was a stupid blunder that the editor committed. Whether rightly or wrongly, we do not attribute the phenomena we believe in to the agency of "spirits" that are the souls of the departed. This is not the occasion to expound our personal theory. For, to begin, there are but few Spiritualists who are unacquainted with it; and our present object being to draw the attention of every sensible person to just such phenomena as the orthodox Spiritualists attribute to spirits, it matters little to whatever cause we personally may attribute them. Earnest and indomitable searchers after truth, and wanting only the TRUTH, none of us, Theosophists, claim infallibility or set ourselves to dogmatizing. We are no sectarians, and most of us, if not all are honestly open to conviction. Let anyone prove to us an alleged fact to be really one, and we are willing to accept it as a dogma any day. Having said so much, we may add, with the permission of the person vouchsafing for the strange phenomena hereinafter described, that the writer is our own sister, Madame V. P. de Zhelihovsky, of Tiflis (Russian Caucasus), one of the most truthful women we have ever known, and a great sceptic upon such matters for long years. But the weird experience being her own, and all the facts but one having happened under her very eyes, she did not hesitate to state them. She is a Spiritualist. Had they been stated to us by any other person, we would, to say the least, have accepted them with the greatest hesitancy, and ten to one would have "killed" the letter. As it is, we publish it in full.

NOTES ON "A LAND OF MYSTERY"

[The Theosophist, Vol. I, No. 11, August, 1880, pp. 278-279]

To the Editor of The Theosophist:—I have read with much pleasure your excellent article on "A Land of Mystery." In it you show a spirit of inquiry and love of truth which are truly commendable in you and cannot fail to command the approbation and praise of all unbiased readers. But there are certain points in it, in which I cannot but join issue with you. In order to account for the most striking resemblances that existed in the manners, customs, social habits and traditions of the primitive peoples of the two worlds, you have recourse to the old Platonic theory of a land-connection between them. But the recent researches in the Novemyra* have once for all exploded that theory. They prove that, with the exception of the severance of Australia from Asia, there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean, that, ever since their formation, the seas have never changed their ancient basins on any very large scale. Professor Geikie, in his physical geography, holds that the continents have always occupied the positions they do now, except that, for a few miles, their coasts have sometimes advanced into and receded from the sea.

You would not have fallen into any error. had you accepted M. de Quatrefages' theory of migrations by sea. The plains of Central Asia are accepted by all monogenists as the centre of appearance of the human race. From this place successive waves of emigrants radiated to the utmost verge of the world. It is no wonder that the ancient Chinese, Hindus, Egyptians, Peruvians, and Mexicans—men who once inhabited the same place—should show the strong resemblances in certain points of their life. The proximity of the two continents at Behring Straits enabled immigrants to pass from Asia to America. A little to the south is the current of Tassen, the Kouro-sivo or black stream of the Japanese, which opens a great route for Asiatic navigators.

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* [It is not certain what particular journal or newspaper is meant here. The nearest name to this spelling would be Novy Mir (New World), but no such magazine was in existence then. The other possibility is that the St. Petersburg daily Novoye Vremya is meant.—Compiler.]

The Chinese have been a maritime nation from remote antiquity and it is not impossible that their barges might have been like those of the Portuguese navigator P. A. Cabral, in modern times, driven by accident to the coast of America. But, leaving all questions of possibilities and accidents aside, we know that the Chinese had discovered the magnetic needle even so early as B.C. 2,000. With its aid and that of the current of Tassen, they had no very considerable difficulty to cross to America. They established, as M. F. Paz Soldan informs us in his Geografía del Perú, a little colony there; and Buddhist missionaries "towards the close of the fifth century sent religious missions to carry to Fou-Sang (America) the doctrines of Buddha." This will no doubt be unpleasant to many European readers. They are averse to crediting a statement that takes the honour of the discovery of America from them and assigns it to what they are graciously pleased to call "a semi-barbarous Asiatic nation." Nevertheless, it is an unquestionable truth. Chapter XVIII of The Human Species, by A. de Quatrefages will be an interesting reading to any one who may be eager to know something of the Chinese discovery of America, but the space at his command being small, he gives a very meagre account of it in his book. I earnestly hope you will complete your interesting article by adverting to this and giving as full particulars of all that is known about it. The shedding of light on a point which has hitherto been involved in mysterious darkness, will not be unworthy of the pen of one, the be-all and end-all of whose life is the search of truth and. when found. to abide by it. be it at whatever cost it may be.

AMRITA LAL BISVAS

Calcutta, 11th July.

Scant leisure this month prevents our making any detailed answer to the objections to the Atlantean hypothesis intelligently put forth by our subscriber. But let us see whether—even though based upon "recent researches" which "have once for all exploded that theory"—they are as formidable as at first sight they may appear.

Without entering into the subject too deeply, we may limit ourselves to but one brief remark. More than one scientific question, which at one time has seemingly been put at rest forever, has exploded at a subsequent one over the heads of theorists who had forgotten the danger of trying to elevate a simple theory into an infallible dogma. We have not questioned the assertion that "there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean," for we never pretended to suggest new theories for the formation of oceans.

The latter may have been where they now are since the time of their first appearance, and yet whole continents been broken into fragments partially engulfed, and left innumerable islands, as seems the case with the submerged Atlantis. What we meant was that, at some pre-historic time and long after the globe teemed with civilized nations, Asia, America, and perhaps Europe were parts of one vast continental formation, whether united by such narrow strips of land as evidently once existed where now is Behring Strait (which connects the North Pacific and Arctic Oceans and has a depth of hardly more than twenty to twenty-five fathoms), or by larger stretches of land. Nor shall we fight the monogenists who claim Central Asia as the one cradle place of humanity—but leave the task to the polygenists who are able to do it far more successfully than ourselves. But, in any case, before we can accept the theory of monogenesis, its advocates must offer us some unanswerable hypothesis to account for the observed differences in human types better than that of "divarication caused by difference of climate, habits, and religious culture." Mr. de Ouatrefages may remain, as ever, indisputably a most distinguished naturalist—physician, chemist, and zoologist—yet we fail to understand why we should accept his theories in preference to all others. Mr. Amrita Lal Bisvas evidently refers to a narrative of some scientific travels along the shores of the Atlantic and the Mediterranean, by this eminent Frenchman, entitled Souvenirs d'un Naturaliste. He seems to regard Mr. de Quatrefages in the light of an infallible Pope upon all scientific questions: we do not, though he was a member of the French Academy and a professor of ethnology. His theory about the migrations by sea, may be offset by about an hundred others which directly oppose it. It is just because we have devoted our whole life to the research of truth—for which complimentary admission we thank our critic—that we never accept on faith any authority upon any question whatsoever; nor, pursuing, as we do, TRUTH and progress through a full and fearless enquiry, untrammelled by any consideration, would we advise any of our friends to do otherwise.

Having said so much, we may now give a few of our reasons for believing in the alleged “fable” of the submerged Atlantis—though we explained ourselves at length upon the subject in Isis Unveiled (Vol. I, pp. 590, et seq.).

1. We have as evidence the most ancient traditions of various and widely-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as those of both Americas. Among savages, as in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying that, ages ago, there existed in the Pacific Ocean, a large continent which, by a geological upheaval, was engulfed by the sea. And it is our firm belief—held, of course, subject to correction—that most, if not all of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged continent. Both Malacca and Polynesia, which lie at the two extremities of the Ocean and which, since the memory of man, never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition, common to all the islands and islets, that their respective countries extended far, far out into the sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the ocean, by command of the gods and to punish them for their incessant quarrelling, swallowed them up.

2. Notwithstanding the geographical fact that New Zealand, and Sandwich, and Easter Islands, are at a distance, from each other, of between 800 and 1,000 leagues; and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Fijian, Tahitian, Samoan, and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet, they, one and all, maintain that their respective countries extended far toward the West, on the Asian side.

Moreover, with very small differences, they all speak dialects evidently of the same language and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone.

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[THE BEWITCHED MIRROR]

[The Theosophist, Vol. I, No. 11, August, 1880, p. 284]

[In The Theosophist of June, 1880, p. 230, there appeared an account of an experiment made by A. Tzeretelef. He had heard that "to stand alone at midnight before a mirror, with two lighted candles in one's hands, and to repeat three times loudly and slowly one's own name," was a most terrifying experience. He proceeded to do exactly as he had been told. After twice calling his name, meanwhile gazing firmly at his reflection in the mirror, he became suddenly filled with terror upon realizing that his reflection had disappeared, while all the other objects were faithfully reflected. He tried desperately to utter his name for the third time, but failed. After that, he knew no more until next morning when he became conscious that he was in his own bed with a servant standing at his side. The same experiment was tried by Babu Asu Tosh Mittra, who proceeded exactly according to the same method, but without results. He repeated the experiment on three subsequent nights, but in vain. He expresses his wish to know if anyone else has tried it and thinks that "it might be that the effects described happen only with certain persons."

To this H. P. B. remarks:]

The experimental plan, followed in this instance by the Babu, is the only one by which it may be discovered how much truth there is in the time-honoured legends, traditions, and superstitious observances of modern nations.

If his and his friend's tests prove nothing else, they certainly show that not everyone, who invokes himself in a mirror at midnight by the light of two candles, will, of necessity, be appalled by ghostly apparitions. But his own common sense has probably suggested what is no doubt the fact of the case, viz., that the phenomena described by Prince Tzeretelef, in our June number, are observable only by persons of a peculiar temperament. This is certainly the rule in every other department of psychic phenomena. As regards the "Bewitched Mirror" tale, we printed it as an illustration of one of the oldest of Slavic beliefs, leaving it to the reader to put [it to] the test or not as pleases him best.

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SOBS, SODS AND POSIES

[The Theosophist, Vol. I, No. 11, August, 1880, p. 284]

A few weeks ago, one George Nairns, a British sailor, brutally murdered at Calcutta a poor police sepoy who was quietly standing on his beat, and with whom he had never spoken or even exchanged a word before. The miscreant knocked down his victim, and then cut his throat with a knife which he had brought ashore purposely to kill some one with. He was tried and convicted, but recommended to mercy by the jury. But the Court, reprimanding the jurors for a recommendation so utterly uncalled for under the circumstances, gave sentence; and the Government of India, upon being appealed to, very sensibly and justly affirmed the decision of the Court. Well, this red-handed murderer was hung, the other day, and his body interred at the Scotch Burial Ground, Calcutta. The Indian Daily News says:

There were present at the cemetery, some time before the funeral cortège arrived, about fifty ladies and gentlemen.

On the arrival of the hearse, the coffin, which bore the inscription of “George Nairns, executed July 23rd, 1880, aged 29 years,” was covered by an Union Jack, and was shouldered by six of Nairns’ shipmates, and carried to the foot of the grave. The Rev. Mr. Gillan officiated, and in the first instance read out those portions of scripture which Nairns was most fond of hearing read to him after his condemnation. He then referred in general to the terms of the statement made by Nairns on the scaffold, and more particularly addressing the sailors present, he warned them to take example from the fate which had befallen Nairns, and earnestly advised them to avoid the low Native liquor shops. The usual prayers were then offered up. On the coffin being lowered into the grave, many a sod was thrown in pityingly, and many a merciful womanly hand flung in a bunch of flowers, and many a head was turned aside to wipe away a tear for the shameful end of a young man whose career had promised much better things. At the conclusion, the Rev. Mr. Godwin, assisted by several ladies who were present, sang the hymn, Safe in the Arms of Jesus.

Who would not be a murderer of sepoys, after that! Fifty gushing ladies and gentleman; the Union Jack to enwrap one’s coffin; consoling texts read from the Bible, his favourites after his condemnation (cheap country liquor was his specialty before); sods thrown “pityingly” in—for good luck, doubtless, as slippers are thrown at weddings; sweet nosegays; and pearly tears raining down fair cheeks—what more could any respectable assassin demand? What, indeed, but to know that, like poor Rip Van Winkle’s drink, this murder should not count against him? And even this comfort was not withheld by the Church; for, to top off all, the winsome Reverend Godwin and his fair slobberers launched out with Safe in the Arms of Jesus. Happy George! It is to be regretted, however, that our Calcutta contemporary omitted one important fact, without knowing which the reader cannot fully appreciate the beauties of the Christian Atonement. In whose arms, let us ask, is the murdered sepoy “safe”?

INTRODUCTORY NOTE TO “RAHATSHIP”

[The Theosophist, Vol. I, No. 11, August, 1880, p. 289]

[A series of extracts on Rahatship, gleaned from various Buddhist Scriptures, is introduced by H. P. B. with the following remarks:]

It highly gratified our Delegates to Ceylon to find that not only every educated priest and layman, but the uneducated people of that Island also, knew the possibility of man’s acquiring the exalted psychical powers of adeptship, and the fact that they had often been acquired. At Bentota we were taken to a temple where a community of 500 of these Rahats, or adepts, had formerly resided. Nay, we even met those who had quite recently encountered such holy men; and a certain eminent priest, who joined our Society, was shortly after permitted to see and exchange some of our signs of recognition with one. It is true that, as in India and Egypt, there is a prevalent idea that the term for the manifestation of the highest grades of rahatship (Rahat or Arahat is the Pali equivalent of the Sanskrit Rishi—one who has developed his psychical powers to their fullest extent) has expired, but this comes from a mistaken notion that Buddha himself had limited the period of such development to one millennium after his death. To set this matter at rest we here give a translation by Mr. Frederic Dias, Pandit of the Galle Theosophical Society, of passages which may be regarded as absolutely authoritative. They were kindly collected for us by the chief assistant priest of the Paramananda Vihara, at Galle.

COMMENT ON “THE THEOSOPHISTS IN CEYLON”

[The Theosophist, Vol. I, No. 11, August, 1880, p. 292]

[To a correspondent’s account in the Allahabad Pioneer, of July 31, 1880, of H. P. B.’s and Col. Olcott’s visit to Ceylon, H. P. B. appends the following note:]

The Pioneer’s correspondent appears to have entirely overlooked one of the most important events of our Ceylon visits. On the 4th of July the Convention of Buddhist priests elsewhere alluded to by us, met at Galle, and listened to an address from Colonel Olcott upon the necessity of reviving Pali literature, and the special duty that rested upon them as its sole custodians. Thereupon they unanimously adopted a resolution to permanently organize as an Ecclesiastical Council under the auspices of the Theosophical Society, and every priest present, not previously initiated, applied for and was duly received into our Parent Society. This Convention was entirely composed of picked men—of such as were recognized to be leaders in their respective sects; hence by this one meeting the Society enormously increased its strength and prestige in all Buddhistic countries.

The profound agitation, caused in Ceylon society by the visit of our Delegates, may be gauged by a single fact:—While we were there, three Christians of Galle were made insane by brooding over our arguments against the sufficiency of the basis of their religion. Poor things! their belief was evidently founded upon faith rather than logic.

On the 10th of July we went by invitation to Welitara, a village between Galle and Colombo, to organize our seventh, and last, Buddhistic branch.

As an illustration of the thoughtful kindness shown us everywhere, we may mention that, though we were only to spend a few hours of daylight at Welitara, we found ready a large bungalow completely furnished, every article of furniture in which had been specially sent down from Colombo by the millionaire Mudalayar Mr. Sampson Rajapaksa. At this village, are the temples of two eminent priests, the Revs. Wimelasara and Dhammalankara, of the Amarapura sect. Besides founding the Welitara Theosophical Society—with Mr. Baltasar M. Weerasinghe, Interpreter Mudelyar, as President,—we admitted thirty priests of the two viharas above mentioned. Thus was gathered into the Parent Society the last of the cliques, or schools among the Buddhist priests, and the last obstacle to a practical exposition of Buddhism before the world, removed.

The permanent organization of the Galle Branch, on the evening of July 11, was the last important business transacted. On the morning of the 13th—the fifty-seventh day since we put foot upon Ceylon soil—we embarked on the B.I.Co.'s steamship Chanda for Bombay, which we reached on the 24th after a stormy buffeting of eleven days by the S. W. monsoon. Again the Number Seven asserted itself, the 24th of July being the seventy-seventh day since we sailed from Bombay for Ceylon! In fact, the part which the Number Seven played in every essential detail of this Ceylon visit, is so striking and mysterious that we reserve the facts for a separate article.

MISCELLANEOUS NOTES

[The Theosophist, Vol. I, No. 11, August, 1880, p. 279]

"A MISSIONARY WHIP."—Mr. Andrew Chermside, a recent traveller in Central Africa, has placed in the hands of Dr. Cameron, M.P., a whip, with which he states that the missionaries, at a mission station, established near Lake Nyassa, are in the habit of flogging their refractory converts. The whip consists of several very thick thongs, and is a more formidable weapon of punishment than the navy cat which was exhibited at the House of Commons last year. The subject is, we hear, likely to undergo official investigation.—Daily News.

What heathen could resist such persuasive arguments?

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[Ibid., p. 283]

The voyage from Bombay to Point de Galle during the dry months, by one of the fine steamers of the British India S. N. Co., touching at all the Coast ports, is charming. With an agreeable captain, good company, and reasonable immunity from sea-sickness, it is so like a yachting excursion that one is sorry when the journey is ended. Such, at any rate, was our case. To come back in the S. W. monsoon, as we did, is quite another affair.

CLOSING NOTE TO "ADDRESS OF THE PRESIDENT OF THE IONIAN THEOSOPHICAL BRANCH AT CORFU"

[The Theosophist, Vol. I, No. 12, September. 1880, p. 298]

[The President of the Ionian Theosophical Branch, Signor Pasquale Menelao, D.L., having delivered an inaugural address, upon presenting the Charter of Constitution to the Fellows. H. P. B. made the following comments:]

The inaugural addresses of the respective presiding officers of the Ionian and Bombay Branches of the Theosophical Society, which appear side by side in the present number so well illustrate its policy of mutual tolerance and confraternity, that we bespeak for each a careful reading Here we see the Italian thinker moved by the same lofty aspirations for individual perfection and the happiness and enlightenment of mankind, as the Parsi thinker of Bombay. And though the one conceives of the First Cause, or Deity, quite differently from the other, whose ancestors from time immemorial have worshipped the Sun as a visible type of Ormazd, yet a common religious feeling moves the heart of each, and a common instinct makes him see the way upward towards the truth brighter and clearer by the light of Theosophy. Ours is not an atheistical society, though it does contain atheists; nor is it a Christian one, even though our brother Dr. Wyld, President of the British Theosophical Society, would have us accept Jesus as the most divine personage that ever appeared among men. Our Fellows are of the most varied opinions and each has a right to claim respect for his ideas as he is bound to respect those of his brothers.

We have presidents who are severally Christian, Deist, Buddhist, Hindu, and Atheist; none dogmatizers, none claiming to be wiser or more infallible than the other, yet each taking the other by the hand, calling him brother, and helping him and being helped in the divine quest after knowledge. Nor are all, or even a large minority, students of occult sciences, for rarely is the true mystic born. Few, alas! have they ever been, who so yearned after the discovery of Nature's secrets as to be willing to pursue that hard and unselfish course of study: and our own century can show fewer than any of its predecessors. As to the secrets of the Theosophical Society, when we mention the masonic-like signs of recognition, and the privacy secured for the handful who do make their experiments in psychological science. all has been said. The Parent Society is, in one word, a Republic of Conscience, a brotherhood of men in search of the Absolute Truth. As was sufficiently explained in our opening October number, every one of us professes to be ready to help the other whatever the branch of science or religion to which his personal predilections may lead him.

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FOOTNOTE TO "NANGA BÂBÂ OF GWALIOR"

[The Theosophist, Vol. I, No. 12, September, 1880, p. 304]

[In this valuable narrative, the author, "M. B. V.," gives an instance of the appearance of the Mayâvi-Rûpa, but not being able to understand the rationale of the phenomenon, asks in closing: "What was the person or form that appeared. . . . By what name may we call this wonderful phenomenon?" To this H.P.B. answers:]

By the name Kama-Rupa or Mayâvi-Rupa. An Aryan ought not to need ask that. We know of a case in Europe, related to us by the gentleman himself, where a man was in a trance or semi-trance state for thirty-six hours—one day and two nights. During this interval he appeared—or seemed to appear—at College as usual and continued a lecture he had begun the previous day; taking up the thread exactly where it had been dropped.

The gentleman would not believe his pupils' assurances of this fact until they showed him the note-books in which as customary, they had preserved memoranda of the College lectures to which they listened. Who can tell whether the teacher, who lectured while the gentleman was unconscious, was his physical body, animated by another intelligence, or his Mayâvi-Rupa, or "double," acting independently of the consciousness of his physical brain? And this very gentleman, to whom this number will be sent, will, we promise, be mightily interested in the guard-mounting story of Sobha Singh.

RUSSIAN SUPERSTITIONS

[The Theosophist. Vol. I, No. 12, September, 1880, pp. 308-309]

In the article entitled "War in Olympus" (The Theosophist for November, 1879), an allusion was made to a great row then raging in Russia, between the defenders and adversaries of the modern mediumistic phenomena. One of the most rabid assailants of the spiritists has long been Mr. Eugene Markoff*, a well-known contemporary Russian critic.

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* [Yevgueniy Lvovich Markoff (1835-1903 or 1904) was a well-known writer in Russia. He belonged to an old family of landowners in the Shchigrovskiy uyezd of the Province of Kursk. His mother, Elizabeth Alexeyevna, née von Hahn, a very talented woman, was the daughter of Lt.-Gen. Alexey Gustavovich von Hahn of Suvorov's Army—H.P.B.'s own paternal grandfather. Y. L. Markoff, together with his sisters and brothers—one of whom, Vladislav, was a novelist—were therefore first cousins of H.P.B.

The writings of Y. L. Markoff include: Barchuki: kartini proshlago (Barchuki: pictures from the past), St. Petersburg, 1875, which are autobiographical memories of childhood; and Uchebniye godi barchuka (Schooldays of Barchuk), in the Journal Nov', Vol. II, 1885, pp. 228-39. His Collected Writings were published in two volumes in 1877 at St. Petersburg.—Compiler.]

No one was ever more bitingly sarcastic or combative against what he called the “modern superstition.” The Russian press is now having a laugh at his expense. In an incautious moment, he suffered himself to be betrayed into an admission of some wonderful phenomena that had come under his personal knowledge some years ago. Treating, in the Golos, of the various superstitions of the Russian peasantry, he says that to them the “house-spook” (domovoi) or “house-keeper” (hozyain)—as this familiar spirit is also called—“has as perfect an objective reality, as the living persons about him. In it the peasant puts his trust, and takes it into consideration in every domestic affair.”—Then comes this confession:—

I well remember that in my early manhood there was a learned old man, Stepan Andreyevich, celebrated far and wide in all our neighbourhood, and even far beyond its boundaries. Before the magical achievements and occult powers of this son of the village deacon, before his weird knowledge and prophecies, our people literally prostrated themselves. He was not regarded as a practitioner of black art, but as a benevolent magician; he was simply credited with the performance of the most astounding miracles. He would see and describe to others events transpiring many miles off: he prophesied the day of his own death, and that of various well-known land-owners in our neighbourhood; at a single word from him, a whole pack of wild dogs, that were tearing after a carriage, fell dead in their tracks: at Orel, he evoked, at her prayer, the shade of a widow’s deceased husband, and discovered where he had hidden some important family papers. As for all manner of illnesses, it was as though he drove them away with a wave of his hand. It was positively said that one lady had paid him 17,000 rubles for curing a case of lunacy; and it was alleged with like positiveness that he had been taken more than once to Moscow and other towns, to cure wealthy invalids. Hysterical diseases yielded to a single touch or even glance of his. In our own house, he relieved an obsessed woman by simply causing her to drink twelve bottles of some infusion of herbs. The obsessed creature would feel beforehand the approach of Stepan Andreyevich; she would be thrown into terrible convulsions and scream loud enough to be heard in the village—‘he comes. he comes! . . .’

As if the above were not wonderful enough, Mr. Markoff cites an instance which has quite recently come under his own observation, and in which he places a faith quite refreshing to behold in so uncompromising an opponent of everything smacking of “superstition.”

This is what he tells us:—

In my cattle-yard, there is a superb young bull, purchased by me from a very wealthy breeder. This bull had no progeny, strange to say, and I, believing it to be the keeper's fault, rated him soundly for it. The intelligent muzhik would only doff his cap and, without replying. shake his head with an air of total disagreement with my opinion.
"Eh! Master, master!" he once exclaimed, with an expression of deep conviction, "Did you not purchase the brute from a wealthy peasant? How then can you ever expect that he should breed?"

The fact is that a popular superstition in Russia assures that no rich breeder trading in fine cattle, will ever sell a beast unless it has been made previously barren by the magic means of the "word" (a spell, or mantram). And Mr. Markoff, the great opponent of spiritualism, evidently shares in the superstition, since he adds the following profound reflection:—

There are sufficiently strong reasons to believe that such exorcisms and spells are not merely limited to a "word" but too evidently in many a case become "a deed."

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THE DECADENCE OF PROTESTANT CHRISTIANITY

[The Theosophist, Vol. I, No. 12, September, 1880, p. 309]

Doubts have been expressed by Asiatic friends as to the truth of our assertion that Protestantism was fast approaching the crisis of its fate. Yet it needs only to visit any Protestant country to satisfy oneself of this fact. We find copied with approval into one of the most rabid organs of the Roman Church—the Catholic Mirror—an editorial article from the New York Times, a leading American newspaper peculiarly devoted to the interests of an orthodox Protestant public, containing the following significant warning:

The Protestant clergy do not seem to be aware of the formidable warfare which is now waging against revealed religion. The defences. which were effective against the noisy artillery of Paine, are useless against the noiseless and ceaseless sapping and mining with which Rationalism attacks them. Orthodox Protestantism shuts its eyes to the fact that science and literature are in the hands of its enemies. It refuses to perceive that the ground on which it stands is slipping from under its feet; that Germany, which, at the call of Luther, accepted the infallible Book in place of the self-styled infallible Church, has now rejected the Book, and that the new reformation, which reforms Christianity out of existence, is spreading all over the Protestant world.

The result will, according to the Times, accrue to the profit of the Romish Church. It foresees. in fact, that the latter may become “far stronger than she has been at any time since the Reformation.” Certainly the sudden outbreak of bigoted fervour over the pretended “miracles” in France and, more recently. Ireland, and the growing perversions of Anglican priests and laity show a decided drift in the direction indicated Men in the mass do not think but feel, are emotional rather than rational and go by flocks and swarms to that religion which most appeals to the emotions and imagination and least to the reason. That the whole area of Protestantdom is now ready to embrace some new faith which seems more consoling than Protestantism and more reasonable than Romanism, is so palpable and undeniable that no well-informed, disinterested observer will gainsay the statement. This conviction induced the founders of our Society to organize for the quest after primitive truth. And it makes some of us believe that the auspicious hour has come for the Buddhists to begin preparing for a new propaganda of Buddhism.

STONE-THROWING BY “SPIRITS”

[The Theosophist, Vol. I, No. 12, September, 1880, p. 310]

In the July number we reprinted from the Daily Chronicle an account of recent stone-throwings at Plumstead, England, by some mysterious agency. Among other cases reported in the English papers is one at Cookstown, near Belfast, Ireland, vouched for by the Daily Telegraph and the Belfast News Letter. The missiles in this instance, fell under the very eyes of the police without their obtaining the least clue. The Spiritualist cites another similar incident as having happened at Peckham in broad daylight, despite every precaution of the police to entrap any trickster. The editor says that Mr. William Howitt once collected a whole bookful of instances. The thing is well known in India, and that our friends in Europe may have the data for making comparisons, we will be glad if our readers will report to us cases that can be authenticated by respectable witnesses.

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THE NUMBER SEVEN AND OUR SOCIETY

[The Theosophist, Vol. I, No. 12, September, 1880, pp. 311-312]

The thoughtful reader must have pondered well over the mysterious import that the number Seven seems to have always had among the ancients, as succinctly epitomized in our June number, as well as the theory of cycles, discussed in the July issue. It was there stated that the German scientists are now giving attention to this manifestation of the numerical harmony and periodicity of the operations of Nature.

A series of statistical observations, embracing some centuries of historical events, tend to show that the ancients must have been perfectly aware of this law when constructing their systems of philosophy. In fact, when statistical science shall have been fully perfected, as it seems likely to be, there will be constantly increasing proofs that the evolution of heroes, poets, military chieftains, philosophers, theologians, great merchants, and all other remarkable personages, is as capable of mathematical estimate upon the basis of the potentiality of numbers, as the return of a comet by the rules of astronomical calculations. The comparatively modern system of life insurance rests upon the calculated expectancy of life on the average at certain ages; and, while nothing is so uncertain as the probable longevity of any single individual in a community, nothing is more certain than that the probable life-chance of any one person, in the mass of population, can be known on the basis of the general average of human life. In fact, as M. de Cazeneuve, in the Journal du Magnétisme, justly observes, the law of numerical proportions is verified in every department of the physical sciences. We see it in chemistry as the law of definite proportions and multiple proportions; in physics, as the law of optics, acoustics, electricity, etc.; in mineralogy, in the wonderful phenomena of crystallization; in astronomy, in the celestial mechanics. Well may the writer, above-quoted, remark: “Physical and moral laws have so infinitely numerous points of contact, that, if we have not as yet reached the point where we can demonstrate their identity, it is none the less certain that there exists between them a very great analogy.”

We have attempted to show how, by a sort of common instinct, a peculiar solemnity and mystical significance has been given the Number Seven among all people, at all times. It now remains for us to cite, from the experience of the Theosophical Society, some facts which indicate how its power has manifested itself with us. Continually our experiences have been associated with Seven or some combination or multiple of it.

And it must be remembered that, in not a single instance, was there any intention that the number should play a part in our affairs; but, on the contrary, what happened was in many cases exactly the reverse of what we desired. It was only the other day that we began to take any note of the striking chain of circumstances, and some have only been recalled now at the moment of writing.

The two chief founders of our Society were the President, Colonel Olcott, and the Conductor of this Magazine. When they made each other's acquaintance (in 1874), the office number of the former was seven, the house number of the latter seventeen. The President's Inaugural Address before the Society was delivered November 17, 1875; the Headquarters were established in the 47th street (the uptown streets in New York are all designated by numbers), and Colonel Olcott's office was removed to 71 Broadway. On the 17th December, 1878, our delegates to India sailed for London; the voyage, owing to storms and fogs, lasted seventeen days; on the 17th January, 1879, we left London for Liverpool to take the steamer for Bombay, got on board the next day, but lay all night in the Mersey, and on the 19th—the seventeenth day from our landing in England, we got to sea. On March 2—seventeen days after reaching Bombay—we removed to the bungalows where we have ever since been living.* On the 23rd March, thirty-five (7 x 5) days after landing, Colonel Olcott delivered his first public oration on Theosophy, at Framji Cowasji Institute, Bombay. July 7, the first Prospectus, announcing the intended foundation of The Theosophist was written; on the 27th September, the first† "form" was made up at the printing-office, and on October 1—our 227th in India—the magazine appeared.

But we anticipate events. In the beginning of April, last year, Colonel Olcott and the Conductor of this Magazine went to the N.W. Provinces to meet Swami Dayânand, and were absent from the Headquarters thirty-seven days, and visited seven different cities during the trip.

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* [Col. Olcott says that this took place on March 7th. See Old Diary Leaves, II, 21.—Compiler.]

† [Col. Olcott's Diaries say that this was the last "form."—Compiler.]

In December of that year we again went northward, and on the 21st (7x3) of that month, a special meeting of the Society of Benares Pandits was held to greet Colonel Olcott and elect him an Honorary Member in token of the friendliness of the orthodox Hindu pandits for our Society—a most important event.

Coming down to the Ceylon trip, we find, on consulting the diary, that our party sailed from Bombay May 7, the steamer starting her engines at 7:7 A.M. We reached Point de Galle on the 17th. At the first meeting in Ceylon of candidates for initiation, a group of seven persons presented themselves. At Panadure, seven were also initiated first, the evening proving so boisterous and stormy that the rest could not leave their houses. At Colombo, fourteen (7 x 2) were initiated the first night, while, at the preliminary meeting to organize the local branch temporarily, there were twenty-seven. At Kandy, seventeen comprised the first body of candidates. Returning to Colombo, we organized the "Lanka Theosophical Society," a scientific branch, on the 17th of the month, and on the evening when the Panadure branch was formed, thirty-five (7 x 5) names were registered as fellows. Seven priests were initiated here during this second visit, and at Bentota, where we tarried to organize a branch, there were again seven priests admitted. Thirty-five (7 x 5) members organized the Matara branch; and here again the priests taken into fellowship numbered seven. So, too, at Galle, twenty-seven persons were present on the night of the organization—the rest being unavoidably absent; and at Welitara the number was twenty-one, or three times seven. Upon counting up the entire number of lay Buddhists included in our seven Ceylon branches, that are devoted to the interests of that faith, we find our mystical number seven occupying the place of units, and what adds to the singularity of the fact is that the same is the case with the sum-total of priests who joined our Parent Society.

Our septenary fatality followed us all throughout the return voyage to Bombay. Of the Delegation, two members, having urgent business, took an earlier steamer from Colombo, thus reducing our number to seven.

Two more fully intended to come home from Galle by the vessel of the 7th July, but, as it turned out, she did not touch there and so, perforce, our band of seven came together on the 12th—the fifty-seventh day after our landing. The sea voyage from Ceylon to Bombay may be said to begin upon leaving Colombo, since the run from Galle to that port is in Ceylonese waters. From friends—five laymen and two priests —again seven—who came aboard at Colombo to bid us farewell, we learned that the July Theosophist had reached there, and being naturally anxious to see a copy, urgently requested that one should be sent us to look at, if possible, before 5 o'clock P.M., the hour at which it was thought we would leave port. This was promised us, and, after our friends left, we watched every craft that came from shore. Five o'clock came, then six and half-past six, but no messenger or magazine for us. At last, precisely, at seven, one little canoe was seen tossing in the heavy sea that was running; she approached, was alongside; on her bows, painted on a white ground was the Number Seven; a man climbed over the ship's rail, and in his hand was the paper we were waiting for! When the anchor was up and the pilot's bell rang for starting the engines, two of our party ran to look at the ship's clock: it stood at seven minutes past 7 P.M.

At Tuticorin, Mr. Padshah, one of our party, went ashore as his desire was to return by rail to Bombay, so as to see Southern India; the little boat in which he went ashore we noticed, after she had got clear from the crowd of craft alongside, bore the number forty-seven. Going down the coast on our outward voyage, our steamer touched at fourteen (7 x 2) ports; coming home, our vessel, owing to the monsoon weather and the heavy surf along the Malabar Coast, visited only seven. And, finally, as though to show us that our septenate destiny was not to be evaded, it was exactly seven o'clock—as the log of the S.S. Chanda shows — when we sighted the pilot off Bombay harbour, at 7.27 the bell rang to slow down the engines, at 7.47 the pilot stepped on the "bridge" and took command of the ship, and, at 9.37, our anchor was dropped off the Apollo Bunder, and our voyage was thus ended on the 24th of July, the seventy-seventh day after the one on which we had sailed for Ceylon.

To ascribe to mere coincidence this strange, if not altogether unprecedented, concatenation of events, in which the Number Seven was, as the astrologers might call it "in the ascendant," would be an absurdity. The most superficial examination of the doctrine of chance will suffice to show that. And, if, indeed, we must admit that some mysterious law of numerical potentialities is asserting itself in shaping the fortunes of The Theosophical Society, whither shall we turn for an explanation but to those ancient Asiatic philosophies which were built upon the bed-rock of Occult Science?

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COMMENTS ON A TREATISE ON THE YOGA PHILOSOPHY*

[The Theosophist, Vol. I, No. 12, September, 1880, pp. 312-315]

When, in America and Europe, we affirmed upon the authority of the testimony of eye-witnesses the quasi-miraculous physical endurance of certain ascetics in India, our statements were invariably received by the general public with incredulity; and sometimes by physicians, and men of science, with contemptuous sneers. Some of the most humoristic articles, ever printed in the New York newspapers, were written at our expense upon this text. When we mentioned that we had personally known, not only professional fakirs and sannyasis, but private Jains, who, under the inspiration of fanaticism, would abstain from breathing for over twenty-two minutes, till they brought on a dead trance, while others would fast for over forty days and yet survive, our evidence was regarded as little better than that of a hopeless lunatic.

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*[By Dr. N. C. Paul, G.B.M.C., Assistant Surgeon. The original edition of 1850 is very rare; a 2nd ed. was published by the Indian Echo Press, Calcutta, 1883, 8vo., pp. ii, 52, and is available in the British Museum. A 3rd ed. was published by the Bombay Theos. Publ. Fund of Tukaram Tatya, in 1888, 56 pp.—Compiler.]

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Naturally, therefore, such an experience made us very guarded, and at last we came to speak with great diffidence upon the subject at all, except with good and trusted friends. Knowing what gigantic strides biological science was making, we thought it could not be long before some scientific experiment would turn up, which would prove the possibility of such phenomena and wrest from sceptical science the confession of its previous ignorance. It now seems that we were not to he disappointed.

A Reuter's telegram from New York, dated August 7, apprised the world of the following stupendous event:

Dr. Tanner, who announced his disbelief regarding medical theories about starvation, declaring he could live for forty days without food, and who began here his self-imposed task on the 28th June, completed it today, but is emaciated and exhausted.

At once the idea occurred to us that the time had at last arrived to make the world acquainted with certain facts which, before Dr. Tanner's courageous experiment, would have been most assuredly classed by the ignorant as fictions along with other facts that have heretofore appeared in our journal, but, although supported by trustworthy evidence, been ranked by the sceptics as incredible. These facts are discussed in a small pamphlet, published at Benares thirty years ago by an Anglo-Indian doctor, which, on account of its subject being so distasteful to the incredulous, failed to attract the attention of men of science at that time. It is through the obliging kindness of the venerable Pandit Lakshmi Narain Vyasa, of Allahabad, that we are enabled to reproduce for the instruction and gratification of our readers, from the copy in his possession, this, Dr. Paul's excellent monograph on the Yoga Philosophy. Though written so long ago, and, of course containing none of the more recent speculations of science, yet this work has a distinct value as an honest attempt to explain, from the standpoint of a medical man, the reason for this, that, or the other of the Yogi's stages of discipline; which, as we have shown, have been repudiated as "scientifically" impossible.

But, as we cannot say that in every case the author has succeeded in making himself or his facts clearly understood, we venture to accompany the text with commentaries. And this with the double object in view of silencing at once the malicious accusation that our Society is no better than a school of “magic,” the word being used to signify ridiculous superstition and belief in supernaturalism and of preventing our readers from receiving wrong impressions in general.

We are glad to say that the eighteen months passed by us in this country, and the twelve month existence of our journal, have not been fruitless in experience. For, during this period, we have learned at least one most important feature pertaining to the actual state of Hindu society. We find that the latter comprises two distinct parties, one, that of the free-thinkers, all-denying, sceptical, and wholly materialistic, whether of the Bradlaugh party, or the “modern school of thought”; the other, orthodox, bigoted, full of the unreasoning superstitions of the Brahmanical schools, and believing in anything if it only tallies with one or the other of the Puranas. Both the ne plus ultra of exaggeration and, as the saying goes, “each more Catholic than the Pope,” whether the latter is represented by Bradlaugh or the Caste Almighty, the most inflexible of gods. The few honourable exceptions go but to enforce the general rule.

The Theosophical Society—whatever any inimical paper may say—knew why it was wanted in India, and came just in time to place itself between the above-named parties. Our journal, its organ, has from the beginning pursued the distinct policy of lending a friendly ear to both these parties, and biding its time to have its full say. By doing so it has puzzled many, given offense to a few—through no malice or fault of ours, though—but afforded instruction, we hope, to such as have had the wit to understand its policy. And now that the end of the year is reached, we mean to commence our intended series of explanations by reprinting Dr. Paul’s treatise, from month to month, with a commentary upon the text as before stated.

At the same time the criticisms of all persons, learned in the Yoga, upon either Dr. Paul's views or our own, are invited.

This Treatise mainly relates to the practices of the Hatha, not the Raja, Yoga—though the author has devoted to each a distinct chapter. We will notice the great difference between the two, later on.

[In the introductory part of this series of articles, the author, Dr. N. C. Paul, explains that by the practice of certain postures, and the subjection of the body to certain processes, the Hindu ecstatic acquires the power of abstaining from eating and breathing for long periods of time; the final objective being a state of self-induced trance during which the ecstatic experiences clairvoyant visions and a state of bliss. The successful practice of this form of Yoga is dependent upon the expiration and retention of carbonic acid within the body. Thus by the observance of every means of regulating the outflow of carbonic acid the ecstatic accomplishes his purpose. This outflow can be regulated in every normal function of the human organism and in every environment, according to Dr. Paul. He says, among other things: "The use of alcoholic liquor causes a considerable diminution in the amount of carbonic acid given out. The Aghoras, a sect of Hindu fakirs, consume a large quantity of alcoholic liquor in the course of the 24 hours."]

The Aghoras, or Aghora Panthas, can hardly be fairly compared with or even be said to follow any Yoga system at all, not even the Hatha Yoga. They are notorious for their filthy habits; eat carrion of various kinds, and, in days of old, were even accused of devouring human flesh! These persons certainly made spirituous liquors their habitual drink, and, unlike real Yogis, extorted alms and used their system as a mere pretext for making money. Reduced to a few miserable and disgusting wretches, they were finally suppressed, and have now disappeared.

[One of the most profitable means of reducing the outflow of carbonic acid is the abstention from food to the fullest extent consistent with the maintenance of life. Abstinence from food diminishes the number of respirations, thus diminishing the waste of carbon. We are told that: "The suppression of expiration . . . is the daily practice of the Brahman mendicants who aspire to human hibernation or Yoga."]

Human hibernation belongs to the Yoga system and may be termed one of its many results, but it cannot be called “Yoga.”

[The prolongation of the interval between expiration and inspiration is another important means of regulating the outflow of carbonic acid. “The absolute quantity of carbonic acid evolved from the lungs in a given time, is less in retarded than in normal expiration.”]

Thus we find, in this portion of the Treatise, a full vindication of the habits of the Hindu ascetics—nay those even of the Christian saints of every period, from the first century down to our own days, as we will prove. And hence the laugh of the ignorant, the sceptic and the materialist, at what seems to them the most absurd of practices, is turned against the jokers. For we now see that—if an ascetic prefers a subterranean cave to the open fresh air, takes (apparently) the vow of silence and meditation, refuses to touch money or anything metallic, and, lastly, passes his days in what appears the most ludicrous occupation of all that of concentrating his whole thoughts on the tip of his nose,—he does this, neither for the sake of playing an aimless comedy nor yet out of mere unreasoned superstition, but as a physical discipline, based on strictly scientific principles. Most of the thousands of fakirs, gosâîns, bairâgîs and others of the mendicant order, who throng the villages and religious fairs of India in our present age, may be and undoubtedly are worthless and idle vagabonds, modern clowns, imitating the great students of the philosophic ages of the past. And, there is but little doubt that, though they ape the postures and servilely copy the traditional customs of their nobler brethren, they understand no more why they do it than the sceptic who laughs at them. But, if we look closer at the origin of their school and study Patañjali’s Yoga-Vidya*—we will be better able to understand and hence appreciate their seemingly ridiculous practices.

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* [Descriptive name of Patañjali’s Sûtras.—Compiler.]

If the ancients were not as well versed in the details of physiology as are our physicians of the Carpenterian modern school—a question still sub judice—they may perhaps be proved, on the other hand, to have fathomed this science in another direction by other methods far deeper than the former; in short, to have made themselves better acquainted with its occult and exceptional laws than we are. That the ancients of all countries were intimately acquainted with what is termed in our days "hypnotism" or self-mesmerisation, the production, in a word, of voluntary trance—cannot be denied. One of many proofs is found in the fact that the same method, described here, is known as a tradition and practiced by the Christian monks at Mount Athos even to this very day. These, to induce "divine visions," concentrate their thoughts and fix their eyes on the navel for hours together. A number of Russian travellers testify to such an occupation in the Greek convents, and writers of other nationalities, who have visited this celebrated hermitage, will bear out our assertion . . .

Having made clear this first point and vindicated the Hindu Yogi's in the name and upon the authority of modern science, we will now leave the further consideration on the subject to our next number.

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[The Theosophist, Vol. II, No. 1, October, 1880, pp. 4-6]

[By abstention from food, water, and air, except in well defined and restricted quantities, the Yogi acquires the power of hibernation.]

Dr. Tanner of New York, who has set himself to prove "that it is possible to do without any food—sustaining the body on water and air only for forty days and forty nights," is said by the American papers to have been suggested through a reference to the duration of Christ's temptation in the wilderness. But this special number of "forty days" is older than Christianity, and was practiced by more than one pre-Christian ascetic, on the strength of ancient pathology which knew the limit of man's endurance and had well calculated the powers of the vital organs. Beyond—no man, unless he is in a complete state of hibernation, can go.

Thus, is the extreme limit to the Jain fast prescribed as “forty days”; and we hope to furnish an unimpeachable proof in some future number that there are here, in Bombay, men who practice and carry out this forty days’ fast successfully. We know personally two such fanatics. A month earlier our statement would have been not only questioned but positively denied, “as the opposite of Dr. Tanner’s theory has been stoutly maintained by the orthodox American physicians.”

[The normal number of respiratory movements differs in the various animals and man, and according to the scale of differences, so is the longevity of the animals. The greater the number of respiratory movements per minute the shorter is the life-period. The tortoise has the least respiration, its normal rate being 3 respirations per minute. “It lives to a great age; one instance is recorded of a tortoise having lived 110 years.”]

We believe this period underrated. At Colombo, Ceylon, we were shown in a garden a gigantic land turtle, about five feet long and three-and-a-half wide, which—if we have to believe the inhabitants—has lived in that place and known the Dutch in its palmy days. But this is not yet scientifically proved to us.

[The tortoise is notorious for its long abstinence. It can refrain from eating and breathing for a great part of the year, its usual period of hibernation being 5 months, during which it neither breathes nor eats, and is insensible to severe wounds.]

When Dr. Tanner had fasted for over twelve days, some interesting experiments were made by the physicians to determine whether or not his sensibility was diminished. Says the New York Tribune of July 8:

The aesthesiometer was employed, an instrument consisting of two sharp points which are arranged at right angles to a graduated scale upon which they can be moved backward and forward. This was applied to Dr. Tanner’s feet, legs, hands, and arms. He was almost invariably able to tell whether one point or two had been applied, even when they were very near together. He distinguished distances as small as three-eighths of an inch, and the opinion of the physicians was that his sensibility had not diminished.

Had the physicians gone on with these experiments, they would have probably ascertained that he gradually became quite insensible to physical pain.

[Abstinence from food induces the loss of animal heat, which in turn produces sleep and favours hibernation. “Fasting is a common practice among the Hindus . . . more especially at Benares, the focus of Hindu superstition.”]

Simple justice compels us to remind the reader that rigid fasts do not pertain merely to “Hindu superstition.” The Roman Catholics have as many, and more than one community of monks—especially in the East—in their incessant endeavour to “subdue flesh,” adds to such fastings self-torture in the way of hair cloth, and constant flagellation. In India, Native Christians and Roman Catholic converts are made, as a penance after confession, to whip themselves in the presence of their priests till “the blood trickles in torrents,” according to the expression of an eyewitness who saw the scene but a short time ago.

[The Yogi, when about to assume the trance-condition, seeks a cave or subterranean retreat where there is neither ventilation nor intrusion of light or sound, and where there is the greatest possibility of repose and the retention of animal heat. He prepares his bed of kua grass, cotton, and the wool of sheep.]

The well-known peculiarity of the serpent to live for months together without food, and to cast off its skin, or to rejuvenate; and, its extreme longevity having suggested to the ancient naturalists and philosophers the idea that the secret and instinctive habits of the ophidians might be tried upon the human system, they set to watching, and found that invariably before retiring for the cold season into its hole, the serpent rolled itself in the juice of a certain plant which it did by crushing the leaves. This plant—its name being a secret among the Râja-Yogis—brings on without any elaborate preparation or training for the occasion as in the case of the Hatha-Yogis—a dead coma, during which all the vital functions are paralyzed and the processes of life suspended. The Yogis have learned to regulate the duration of this trance. As, while this state lasts, no wear and tear of the organs can possibly take place, and hence they cannot “wear out” as they slowly do even during the natural sleep of the body, every hour of such a state generally produced towards night and to replace the hours of rest, is an hour gained for the duration of human life itself.

Thus the Râja-Yogis have been sometimes known to live the double and triple amount of years of an average human life, and occasionally, to have preserved a youthful appearance for an unusual period of time and when they were known to be old men—in years. Such at least is their explanation of the apparent phenomenon. For one who has seen such cases and assured himself that the assertion was an unimpeachable fact, and who, at the same time, utterly disbelieves in the possibility of magic, whether divine or infernal, unless the existence of its wondrous phenomena can be accounted for on the principles of exact science and shown as due to natural forces, cannot well refuse to listen to any such explanation. It may be but little plausible, and the probabilities against the advanced theory seem great. Yet—it is not one utterly impossible; and this, till we have a better reason to reject it, than our simple ignorance of the existence of such a plant—must be considered sufficient. How often exact science is led astray by its dogmatism is once more proved in the following defeat of the orthodox “regular” physicians, as noted by the New York Tribune and in the same case of Dr. Tanner.

Another account, issued on the 7th July states:

Dr. Tanner claims that the crisis is past. No severe craving for food was experienced this morning. Should none make itself felt the test will hereafter devolve entirely upon the ability of the vital organs to maintain their functions without food. One physician expresses the opinion that Dr. Tanner will suddenly become delirious after the twelfth or thirteenth day. Following that event he may die at any moment from lock-jaw or convulsions of the muscles. He might be resuscitated if his condition were discovered in time, but the chances would be against this owing to his excessive weakened condition. The principal change today in his condition is a decline in temperature, it being 98.25 at 6 P.M. If it falls five degrees more the result will be fatal. The doctor is still resolute and hopeful.

And yet the telegram from New York given in our last number announcing that Dr. Tanner has gone without any food for forty days and has survived—is there!

[Ibid. No. 2, November, 1880, pp. 29-32]

[Human hibernation is prolonged sleep, the repose of the organs of sense and motion. There are instances on record of individuals sleeping for months, even for years.]

We have ourselves known a Russian lady—Madame Kashereninoff—whose sister, then an unmarried lady, about 27, slept regularly for six weeks at a time. After that period she would awake, weak but not very exhausted and ask for some milk—her habitual food. At the end of a fortnight, sometimes three weeks, she would begin to show unmistakable signs of somnolence, and at the end of a month fall into her trance again. Thus it lasted for seven years, she being considered by the populace as a great saint. It was in 1841. What became of her after that, we are unable to say.

["By Yoga I understand the act of suspending the circulation and respiration. Yoga is chiefly divided into Râja-Yoga and Hatha-Yoga."]

Here the author falls into an unmistakable error. He confounds the Raja with the Hatha-Yogins, whereas the former have nothing to do with the physical training of the Hatha or with any other of the innumerable sects who have now adopted the name and emblems of Yogins. Wilson in his Essays . . . on the Religion of the Hindus falls into the same confusion and knows very little, if anything at all, of the true Raja-Yogins who have no more to do with Siva than with Vishnu or any other deity. Alone, the most learned among the Sankara's Dandis of Northern India, especially those who are settled in Rajputana who would be able if they would—to give some correct notions about the Raja-Yogins; for these men, who have adopted the philosophical tenets of Sankara's Vedanta, are, moreover, profoundly versed in the doctrines of the Tantras—termed devilish by those who either do not understand them or reject their tenets with some preconceived object. If, in speaking of the Dandis, we have used above the phrase beginning with the conjunction "if," it is because we happen to know how carefully the secrets of the real Yogins— nay even their existence itself—are denied within this fraternity.

It is comparatively but lately that the usual excuse adopted by them, in support of which they bring their strongest authorities, who affirm that the Yogi state is unattainable in the present or Kali age—has been set afloat by them. “From the unsteadiness of the senses, the prevalence of sin in the Kali, and the shortness of life, how can exaltation by the Yoga be obtained?” enquires Kaśikhanda. But this declaration can be refuted in two words and with their own weapons. The duration of the present Kali-Yuga is 432,000 years of which 4,979 have already expired. It is at the very beginning of Kali-Yuga that Krishna and Arjuna were born. It is since Vishnu’s eighth incarnation that the country had all its historical Yogins, for as to the prehistoric ones, or claimed as such, we do not find ourselves entitled to force them upon public notice. Are we then to understand that none of these numerous saints, philosophers, and ascetics from Krishna down to the late Vishnu Brahmachari Bawa of Bombay had ever reached the “exaltation by Yoga”? To repeat this assertion is simply suicidal in their own interests.

It is not that among the Hatha-Yogins—men who at times had reached through a physical and well-organized system of training the highest powers as “wonder-workers”—there has never been a man worthy of being considered as a true Yogin. What we say, is simply this: the Raja-Yogin trains but his mental and intellectual powers, leaving the physical alone, and making but little of the exercise of phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real Yogi boasting of being one, or willing to exhibit such powers—though he does acquire them as well as the one practicing Hatha Yoga, but through another and far more intellectual system. Generally, they deny these powers point blank, for reasons but too well-grounded. The latter need not even belong to any apparent order of ascetics, and are oftener known as private individuals than members of a religious fraternity, nor need they necessarily be Hindus. Kabir, who was one of them, fulminates against most of the later sects of mendicants who occasionally become warriors when not simply brigands, and sketches them with a masterly hand:

I never beheld such a Yogi, Oh brother! who forgetting his doctrine roves about in negligence. He follows professedly the faith of MAHADEVA and calls himself an eminent teacher; the scene of his abstraction is the fair or market. MAYA is the mistress of the false saint. When did DATTATREYA demolish a dwelling? When did SUKHADEVA collect an armed host? When did NARADA mount a matchlock? When did VYASADEVA blow a trumpet? Etc.

Therefore, whenever the author—Dr. Paul—speaks of Raja-Yoga—the Hatha simply is to be understood.

[When a Yogi by practice can maintain himself in certain postures and live upon restricted quantities of food, he proceeds to solitude, invoking the state of hibernation by means of suspension of the respiratory movements and the pronunciation of mantras.]

All the above are, as we said before, the practices of Hatha Yoga, and conducive but of the production of physical phenomena—affording very rarely flashes of real clairvoyance unless it be a kind of feverish state of artificial ecstasy. If we publish them, it is merely for the great value we set upon this information as liable to afford a glimpse of truth to sceptics, by showing them that even in the case of the Hatha Yogins the cause for the production of the phenomena as well as the results obtained can be all explained scientifically: and that, therefore, there is no need to either reject the phenomena a priori and without investigation or to attribute them to any but natural though occult powers. more or less latent in every man and woman.

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[Ibid., January, 1881, pp. 72-75]

[The Yogi, by artificial means, confines the inspired air within his system, and by this practice is supposedly able to overcome death. “He becomes a pure soul, and can penetrate the secrets of the past, the present, and the future. Without it he can never be absorbed into God.”]

As the science and study of Yoga Philosophy pertains to Buddhist, Lamaic and other religions supposed to be atheistical, i.e., rejecting belief in a personal deity, and as a Vedantin would by no means use such an expression, we must understand the term “absorption into God” in the sense of union with the Universal Soul, or Parama-Purusha—the Primal or One Spirit.

H. P. BLAVATSKY IN 1880 AT GALLE, CEYLON

GENERAL-OF-THE-ARMY
DMITRIY KARLOVICH VON HAHN
(1831-1907)
Founder and Commander of the Frontier Guards
Corps of the Russian Empire; first cousin of H.P.B.’s father.

[Mulabandha is a process by the practice of which an old man becomes a youth. It is attained by posture.]

This posture will hardly have the desired effect unless its philosophy is well understood and it is practiced from youth. The appearance of old age, when the skin has wrinkled and the tissues have relaxed, can be restored but temporarily and with the help of Maya. The Mulabandha is simply a process to throw oneself in sleep (thus gaining the regular hours of sleep).

[By the practice of certain postures, together with particular modes of respiration, the Yogi is enabled to overcome corryza, cephalalgia, worms in the frontal sinuses and other diseases.]

And if any one feels inclined to sneer at the novel remedy employed by the Yogis to cure "corryza," "worms" and other diseases—which is only a certain mode of inhalation—his attention is invited to the fact that these illiterate and superstitious ascetics seem to have only anticipated the discoveries of modern science. One of the latest is reported in the last number of the New York Medical Record (Sept., 1880), under the title of "A new and curious Plan for deadening Pain." The experiments were made by Dr. Bonwill, a well-known physician of Philadelphia, in 1872, and have been since successfully applied as an anaesthetic. We quote it from the Dubuque Daily Telegraph.

[The method is that of causing the patient to breathe rapidly—100 respirations per minute—for from two to five minutes at the end of which an "entire or partial absence of pain results for half a minute or more." Several minor operations were made by this method, and it is claimed that it may supplant the common anaesthetics.]

And if it be well proved that about 100 respirations per minute ending in rapid puffing expirations can successfully deaden pain, then why should not a varied mode of inhaling oxygen be productive of other and still more extraordinary results, yet unknown to science but awaiting her future discoveries?

["How the Puñjabi fakir, by suspending his breath, lived 40 days without food and drink, is a question which has puzzled a great many learned men of Europe."]

But Dr. Tanner's successful experiment of fasting 40 days that has just been completed, verifies the Puñjabi phenomenon which otherwise would be disbelieved altogether by scientists.

[". . . . I have treated of the various branches of Raja-Yoga by which a Yogi analyses the various corporeal, intellectual, moral, sensual, and religious principles of which man is composed. . . . I will now give a succinct account of Hatha Yoga."]

This system, evolved by long ages of practice until it was brought to bear the above-described results, was not practiced in India alone in the days of antiquity. The greatest philosophers of all countries sought to acquire these powers; and certainly, behind the external ridiculous postures of the Yogis of today, lies concealed the profound wisdom of the archaic ages; one that included among other things a perfect knowledge of what are now termed physiology and psychology. Ammonius Saccas, Porphyry, Proclus and others practiced it in Egypt; and Greece and Rome did not shrink at all even in their time of philosophical glory to follow suit. Pythagoras speaks of the celestial music of the spheres that one hears in hours of ecstasy; Zeno finds a wise man who having conquered all passions, feels happiness and emotion, but in the midst of torture; Plato advocates the man of meditation and likens his powers to those of the divinity; and we see the Christian ascetics themselves through a mere life of contemplation and self-torture acquire powers of levitation or aethrobacy, which, though attributed to the miraculous intervention of a personal God, are nevertheless real and the result of physiological changes in the human body. "The Yogi," says Patañjali, "will hear celestial sounds, the songs and conversations of celestial choirs. He will have the perception of their touch in their passage through the air,"—which translated into a more sober language means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the Unseen Universe.

“The Yogi is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own.” The “path of the senses”—our physical senses supposed to originate in the astral body, the ethereal counterpart of man, or the jiv-atma, which dies with the body—the senses are here meant in their spiritual sense —volition of the higher principle in man. The true Raja-Yogi is a Stoic; and Kapila, who deals but with the latter—utterly rejecting the claim of the Hatha-Yogis to converse during Samadhi with the Infinite Iśwar—describes their state in the following words:

To a Yogi, in whose mind all things are identified as spirit, what is infatuation? What is grief? He sees all things as one; he is destitute of affections; he neither rejoices in good, nor is offended with evil. A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust . . . He who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he flatters none, he honours none, he is not worshipped, he worships none; whether he practices and follows the customs of his fellow men or not, this is his character.

And a selfish and disgustingly misanthropical one this character would be, were it that for which the TRUE ADEPT would be striving. But, it must not be understood literally, and we will have something more to say upon the subject in the following article which will conclude Dr. Paul’s Essay on Yoga Philosophy.

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[Ibid., No. 3, April, 1881, pp. 144-147]

[“The Hatha-Yogi, like the Râja-Yogi . . . lives in a gumpha or subterranean cell, and avoids the society of men.” He practices six processes. One is that of “swallowing a bandage of linen moistened with water, measuring 3 inches in breadth and 15 cubits in length. This is rather a difficult process.”]

And a happy thing it is, that the process is so difficult, as we do not know of anything half so disgusting. No true Raja-Yogi will ever condescend to practice it. Besides, as every physician can easily tell, the process, if repeated, becomes a very dangerous one for the experimenter. The following “processes” are still more hideous and as useless for psychological purposes.

[A Hatha Yogi also practices the mudras or immovable postures.]

It is needless to remind the constant readers of this magazine of our comments upon the vital difference between the Raja and Hatha-Yogis. But it may be of some use to the general reader, ignorant of what has been written, to turn to page 31 of this volume (November, 1880), and see for themselves.* Many are those who have in our days adopted the name of Yogis, with as little idea of true "Yogism" as a poor Chinaman has of the ceremonials and etiquette of the Queen's Drawing-room.

[An authentic case of human hibernation is that of the Punjabi fakir who upon arriving in Lahore engaged to bury himself for any length of time, without food or drink. He was entombed and the strictest watch kept for 40 days and 40 nights. He was then disinterred by the Mahârâja. The body was warm and restoration was quickly accomplished.]

While in Lahore, we had this identical story from an eyewitness, a native gentleman, who was clerk to Sir Claude Wade at the time of the occurrence. His interesting narrative will be found at page 94 of this volume (Feb., 1881).†

[One Hatha-Yoga fakir is famous for the cessation of the growth of hair during hibernation.]

In reference to the arrest of the growth of the hair, some adepts in the secret science, which is generally known in India under the name of Yoga, claim to know something more than this. They prove their ability to completely suspend the functions of life each night during the hours intended for sleep. Life then is, so to say, held in total abeyance.

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* [Vide the November, 1880, installment of this serial essay.—Compiler.]

†[The Theosophist, Vol. II, Feb., 1881, pp. 94-95, an account en titled "The Sadhoo's Burial Alive at Lahore: Important New Testimony."—Compiler.]

The wear and tear of the inner as well as the outer organism being thus artificially arrested, and there being no possibility of waste, these men accumulate as much vital energy for use in their waking state as they would have lost in sleep during which state, if natural, the process of energy and expanse of force is still mechanically going on in the human body. In the induced state described, as in that of a deep swoon, the brain no more dreams than if it were dead. One century, if passed, would appear no longer than one second, for all perception of time is lost for him who is subjected to it. Nor do the hairs or nails grow under such circumstances, though they do for a certain time in a body actually dead, which proves if anything can, that the atoms and tissues of the physical body are held under conditions quite different from those of the state we call death. For, to use a physiological paradox, life in a dead animal organism is even more intensely active than it ever is in a living one, which as we see, does not hold good in the case under notice. Though the average sceptic may regard this statement as sheer nonsense, those who have experienced this in themselves know it is an undoubted fact. Two certain fakirs from Nepal once agreed to try the experiment. One of them, previous to attempting the hibernation, underwent all the ceremonies of preparation as above described by Dr. Paul, and took all the necessary precautions; the other, simply threw himself by a process known to himself and others into that temporary state of complete paralysis, which imposes no limits of time, may last months as well as hours, and which is known in certain Tibet lamaseries as . . . The result was that while the hair, beard, and nails of the former had grown at the end of six weeks, though feebly yet perceptibly, the cells of the latter had remained as closed and inactive as if he had been transformed for that lapse of time into a marble statue. Not having personally seen either of the two men, or the experiment, we can vouch only in a general way for the possibility of the phenomenon, not for the details of this peculiar case, though we would as soon doubt our existence as the truthfulness of those from whom we have the story.

We only hope that among the sceptical and materialistic who may scoff, we may not find either people who nevertheless accept with a firm and pious conviction the story of the resurrection of the half-decayed Lazarus and other like miracles, or yet those who, while ready to crush a theosophist for his beliefs would never dare scoff at that of a Christian.

[The Yogi who practices the Unumani Mudra is said to be able to recall the soul, to awaken it, and enjoy heavenly felicity.]

This is more like the real Raja-Yoga, and is the true scientific one.

["A Yogi acquires an increase of specific gravity (garima) by swallowing great draughts of air, and compressing the same within his system."]

This is what, three years ago, in describing the phenomenon in Isis Unveiled, we called "interpolarisation." (See Vol. I, pp. xxiii and xxiv; paragraphs on AETHROBACY.)

["A Yogi, in a state of self-trance, acquires the power of predicting future events,* of understanding unknown languages (a), of curing divers diseases (b), of divining the unexpressed thoughts of others (c), of hearing distant sounds, of seeing distant objects, of smelling mystical fragrant odors . . . and of understanding the language of beasts and birds (d)."]

a. As a deaf and dumb person learns to understand the exact meaning of what is said simply from the motion of the lips and face of the speaker and without understanding any language phonetically, other and extra senses can be developed in the soul as well as in the physical mind of a mute; a sixth and as phenomenal a sense is developed as a result of practice, which supplies for him the lack of the other two.

b. Magnetic and mesmeric aura or "fluid" can be generated and intensified in every man to an almost miraculous extent, unless he be by nature utterly passive.

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*In the eternity there is neither Past nor Future; hence—for the disenthralled Soul (or Inner Ego) the three tenses merge into one, the PRESENT. [H. P. B.]

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c. We have known of such a faculty to exist in individuals who were far from being adepts or Yogis, and had never heard of the latter. It can be easily developed by intense will, perseverance and practice, especially in persons who are born with natural analytical powers, intuitive perceptions, and a certain aptness for observation and penetration. These may, if they only preserve perfect the faculty of divining people's thoughts to a degree which seems almost supernatural. Some very clear but quite uneducated detectives in London and Paris, develop it in themselves to almost a faultless perfection. It can be also helped by mathematical study and practice. If then such is found to be the case with simple individuals, why not in men who have devoted to it a whole life, helped on by a study of the accumulated experience of many a generation of mystics and under the tuition of real adepts?

d. The bi-part Soul is no fancy and may be one day explained in scientific language, when the psycho-physiological faculties of man shall be better studied, when the possibility of many a now-doubted phenomenon is discovered, and when truth will be no longer sacrificed to conceit, vanity, and routine. Our physical senses have nothing to do with the spiritual or psychological faculties. The latter begin their action where the former stop, owing to that Chinese wall about the Soul Empire, called—MATTER.

["By Prakâmya is meant the power of casting the old skin and maintaining a youth-like appearance for an unusual period of time. By some writers it is defined to be the property of entering into the system of another (e)."]

e. Perhaps the Hobilgans and the Shaberons of Tibet might have something to tell us if they chose. The great secret which enwraps the mystery of the reincarnations of their great Dalai-Lamas, their Supreme Hobilgans, and others who as well as the former are supposed, a few days after their Enlightened Souls have laid aside their mortal clothing, to reincarnate themselves in young and always previously to that very weak bodies of children, has never yet been told.

These children who are invariably on the point of death when designated to have their bodies become the tabernacles of the Souls of deceased Buddhas, recover immediately after the ceremony, and barring accident, live long years, exhibiting trait for trait the same peculiarities of temper, characteristics, and predilections as the dead man's. But of this no more for the present.

["Pythagoras, who visited India, is said to have tamed, by the influence of his will or word, a furious bear, prevented an oxen from eating beans, and stopped an eagle in its flight (f) . . ."]

f. These are mesmeric feats and it is only by (in)exact scientists that mesmerism is denied in our days. It is largely treated of in Isis; and the power of Pythagoras is explained in Vol. I, pp. 283 et seq.

["When the passions are restrained from their desires, the mind becomes tranquil and the soul is awakened. The Yogi becomes full of Brahma (the Supreme Soul) (g) . . . A Yogi who acquires this power, can restore the dead to life (h)."]

g. In which case it means that the Soul being liberated from the yoke of the body through certain practices, discipline, and purity of life, during the life-time of the latter, acquires powers identical with its primitive element, the universal Soul. It has overpowered its material custodian; the terrestrial gross appetites and passions of the latter, from being its despotic masters have become its Slaves, hence the Soul has become free henceforth to exercise its transcendental powers untrammelled by any fetters.

h. Life once extinct can never be recalled. But another life and another Soul can sometimes reanimate the abandoned frame if we may believe learned men who were never known to utter an untruth.

Wherever the word "Soul" has occurred in the course of the above comments, the reader must bear in mind that we do not use it in the sense of an immortal principle in man, but in that of the group of personal qualities which are but a congeries of material particles whose term of survival is limited, this survival of the physical, or material, personality being for a longer or shorter period, proportionately with the grossness or refinement of the individual.

Various correspondents have asked whether the Siddhis of Yoga can only be acquired by the rude training of Hatha-Yoga; and the Journal of Science (London) assuming that they cannot, launched out in the violent expressions which were recently quoted in these pages. But the fact is that there is another, an unobjectionable and rational process, the particulars of which cannot be given to the idle inquirer, and which must not even be touched upon at the latter end of a commentary like the present one. The subject may be reverted to at a more favourable time.

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MISCELLANEOUS NOTES

[The Theosophist, Vol. I, No. 12, September, 1880, pp. 303, 310]

Noticing the sad fact of the impending dissolution of the "Sanskrit Text Society," founded at London in 1865, through the exertions of the late Professor Goldstücker, Professor Albrecht Weber, the learned Sanskrit Professor at the University of Berlin, mournfully asks the Editor of the Times:

Can it be possible that, among the hundreds and thousands of English gentlemen who have spent a large part of their lives in India, in what one often hears called "the most splendid service in the world," a sufficient number cannot be induced to support a society, founded for the purpose of making available to European scholars the authentic documents for Indian literary research . . . ?

A moment's reflection would have induced Professor Weber to spare himself the trouble of asking such a question. What proportion of the English gentlemen, who take up an Indian career, care one rap about Indian history or authentic documents? How many real scholars have developed in the Indian branches of service since John Company's first ship arrived?*

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*[A curious way of referring to what seems to be the East India Company and Sir William Jones.—Compiler.]

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Great names, doubtless, there are to be recalled; but, when the entire list is written, what percentage does it embrace of the educated, even highly educated men who have been to India? If the Professor were to poll the civil and military branches of the public service today, he would find that not one per cent even of the lusty young chaps fresh from the scholastic forcing-houses, would trouble themselves, whether or not the Sanskrit language itself, to say nothing of the Sanskrit Text Society, were extinguished tomorrow. Badminton, lawn-tennis, flirtation, racing, pig-sticking, billiards, and the bubbling peg, interest them, and there is always plenty of money to support clubs and that sort of thing. But Asiatic literature, Aryan religion or philosophy—these are not their "fad"; and, out of all these thousands upon thousands who have passed across the Indian stage, few have turned their backs upon fashionable pleasures and sought their happiness in study. At Kandy, Ceylon, for instance, in the English library which stands just opposite the Dalada Maligawa temple, among the collection of some 7,000 volumes there is, or was a few weeks ago, just one book on the Buddhists or their religion—Schlagintweit's observations in Tibet. That tells the story; and Professor Weber need not waste time in wondering that such societies as the one he names enjoys so precarious a tenure of life. If European scholars would show a more respectful and fraternal disposition towards their native Asiatic contemporaries, the case might be different. And if the "enlightened Indian princes and gentlemen" whom he mentions in the same letter to the Times, could see that their patronage of such learned bodies would secure them as much consideration with the ruling race as do their subscriptions to monuments and giving of entertainments, no doubt their aid would be generously afforded.

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A brother Theosophist suggests one of the tersest and most satisfying definitions of the word miracle, that we have seen.

"Would it not be worthwhile," he asks, "to explain that 'miraculous' only means our ignorance of causes, and that in denying miracles we only intend to deny phenomena incapable of any rational explanation whatever; not phenomena far transcending explanation according to commonly known and admitted laws and agencies of nature?" For lack of understanding, the broad distinction we draw between the Impossible and the Unfamiliar in physics, we have often been bitterly criticised by opponents. These have even charged us with inconsistency in denying the possibility of miracles, while at the same time affirming the reality of occult phenomena of an identical character. Our quarrel is with the assumption that whatever phenomenon is strange and unfamiliar, must, ipso facto, be ascribed to supernatural agency, hence be miraculous. The world is too old now to be driven or cajoled into the belief that anything whatever can happen or ever did happen outside natural law.

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MADAME BLAVATSKY ON THE THEOSOPHICAL SOCIETY AT BOMBAY

[The Indian Mirror, Calcutta, September 18, 1880]

To the Editor of the Indu-Prakash.

SIR,—

In your issue of August 30th, I find you commenting on certain "strange reports" about the Theosophical Society, and regarding the facts which have led to the rupture and the withdrawal of Mr. Wimbridge* and Miss Bates as "of a very important character."

Allow me to correct this impression, which for one who has any true idea of our Society, is really too ludicrously erroneous.

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* [Vide Vol. I, p. 533, of the present Series for biographical data about Edward Wimbridge.—Compiler.]

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If the “strange reports” reached your ears through “Native Members” themselves, and thus were made to appear to you “to come from most reliable sources,” so much the worse for those Members; for, having taken, upon entering the Society, a solemn pledge upon their honour to keep sacred and inviolable within their own breasts “the private affairs of this body, whether good, bad, or indifferent, so long as they are not unlawful,” the fact of their revealing anything—would stamp them as dishonourable men. Such is the opinion of every English and Native Member here and of every gentleman having a just appreciation of the sacredness of a promise upon one’s honour. But were these “Native Members” to reveal even all they knew, it would not yet in the least affect the Society as a body. The “philanthropic profession” of our Society would be as ardent as ever; and surely can never be affected by any row between two women like the present one. If you are really anxious to know the substance of the story, then you are welcome to an outline. While Colonel Olcott, Mr. Wimbridge, and myself were at Ceylon, Miss Bates quarrelled with Mdme. Coulomb and her husband, both as much members of our Society as she was herself. Moreover, Mdme. Coulomb was an old friend of mine, whom I had known ten years ago at Cairo, and who was invited by me to live in my house and take care of it during my absence. The disagreement—a tragic-comedy from the first—degenerated into a storm; and when we returned to Bombay, we found the head-quarters, like ancient Troy, in the full blaze of war. Miss Bates had contrived to win over to her side several of the members, and Mdme. Coulomb had no supporters. The former wanted the Bombay Society (which is not the Theosophical Society, but simply one of its branches) to expel Monsieur and Madame Coulomb from Membership, and Colonel Olcott and myself to turn them out of the house; and we protested. Our humble opinion was that if Mdme. Coulomb was blameable, Miss Bates was not innocent. Mr. Wimbridge sided with his old friend, Miss Bates, I sided with my old friend, Mdme. Coulomb; then came the split. What took place after can more easily be imagined than described—a purely personal and domestic variance having no bearing whatever upon the question of Theosophy and of no importance to the public.

But if Mr. Wimbridge and Miss Bates so desire it, and especially the friends of these “two English Members” will go on throwing the blame upon the “Founders” of the Society, then I will make these matters public from the first to the last detail—we, at least, are ready with every proof in hand to exonerate us. Our only fault was in declining to commit that which, whether rightly or wrongly, we regarded as an act of injustice. Let the “Native Members” remember, if they will, that of the Founders of the Society there are but two in India—Colonel Olcott and myself. Mr. Wimbridge enlisted himself as a simple member, three years after the Theosophical Society was founded, and but shortly before we sailed for Bombay, and he brought Miss Bates with him. Whatever my personal regard for this gentleman may have been, I am yet bound to state that he never has done anything material for the Society either as regards its progress or management beyond serving for a time upon its council. As for Miss Bates, she has been from the first a merely “ornamental,” never an active member.*

You say that you “hear almost all the Native Members of the Society have given up their connection with it.” Then our Society must have hardly merited the name of one, as to my knowledge, and up to the present moment I know only of four who have done so—exclusive of the two “English Members.” But, if there are any more members in it, who realize no more than these “four,” that in such a Society as ours, individuals are as nothing, and that by entering it, they pledge themselves to serve a universal and grand idea of Brotherhood and justice, and not merely to follow one of its English members, or even its Founders in particular, and so unhappily become partisans then, the sooner they break their connection with it, the better for the Society.

I have but little to add. To spread reports for the most part based upon no better testimony than servants’ gossip, and entangling oneself in kitchen rows is neither the part of a man of honour or a Theosophist.

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* [A more complete account of this embroglio may be found in Col. Olcott’s Old Diary Leaves, Vol. II, pp. 206 et seq.—Compiler.]

But human nature is everywhere the same, and it is no more to be expected that all the members of our great Universal Brotherhood should be angels than that its Founders should be infallible. But the breaking of a word of honour and the violation of a pledge have ever been regarded, whether within or without a Society, as highly dishonourable. A shock has certainly been given to the Bombay Branch of the Theosophical Society by this row, but it is far more insignificant than reported, and even that is but temporary. As for the usefulness of our Society proper or even that of its humble and devoted “Founders” being impaired by the hasty action of a handful of malcontents in one city—the idea is too absurd! As well prophesy the downfall of Christianity as the result of a row in some one Methodist Chapel. The grand doctrines which the Theosophical Society represents—that of the Brotherhood of man—and its effort to resuscitate the long-buried ancient literary glories of Aryavarta, have touched the public heart, and the response is coming from the four quarters of the globe. Colonel Olcott and I are pledged to this cause, and we only ask that those who are so ready to impute to us evil motives and actions will outdo us in visible efforts to promote it. As to this present petty scandal we have said all we intend to upon the subject.

H. P. BLAVATSKY.

[H. P. BLAVATSKY AND EDWARD WIMBRIDGE]

[From H. P. B.’s Scrapbook, Vol. X, Part II, p. 453.]

[The above article drew a reply from Edward Wimbridge which was published in the same paper on September 20, 1880. A number of pen-and-ink annotations in H. P. B.’s handwriting appear on the side of the clipping as pasted in her Scrapbook. The sentences within square brackets which are published below are excerpts from Wimbridge’s article, to which H. P. B.’s comments apply.—Compiler.]

[I am compelled to ask for a little space in your valuable journal in which to answer the letter of Madame Blavatsky printed in your last issue.]

Mr. Edward Wimbridge—in a New Light—that of a false witness!!

[It cannot surely be necessary for Madame Blavatsky to assure your readers that she will be as ardent as ever in her “Philanthropic Professions” since all who know Madame Blavatsky and Col. Olcott must be perfectly aware that philanthropic professions cost them nothing. It would have been far better if she had pointed to one small deed accomplished for charity’s sake or for the real good of India.]

Mad. Blavatsky is not in the habit of bragging of her charities—the greatest, though, and certainly the one which told the most on her pocket—being that of boarding, lodging, washing, and in many instances CLOTHING Mr. Wimbridge and Miss Bates for over 18 months, in India.

[. . . Brotherhood and justice are mere ideas in the Theosophical Society . . .]

“Ideas” in Mr. Wimbridge’s brain but realities and facts for us.

[Madame Blavatsky's threat to disclose what she is pleased to term "all the facts in the case" is even ludicrous. I should have imagined that the effect produced on the Members of the Bombay Branch of the Theosophical Society by the endeavor to make them swallow an ex parte statement as a true exposition of the facts can hardly have faded from Madame Blavatsky's memory.]

The effect of the documentary evidence read at the last meeting was such, that Miss Bates was expelled, Mr. W. resigned and was followed by four members, Mr. Seervai being the only one of any consequence. It is because the "ex parte statement" contained truth and nothing but the TRUTH that they tried to misrepresent it and that we are always to publish it with the facts contained.

[It is misleading to call the disagreement a woman's quarrel, seeing that the husband of one lady and the friends of the other took part in it from the first, and if, as Madame Blavatsky takes pains to point out "Madame Coulomb had no supporters" it was probably because lookers-on concluded that she did not deserve support.]

Either that, or that justice and fairness are not always on the right side.

[Until now the Theosophical Society comprised about 8 divisions, now, with the Ceylon Branches, it may number 19 or 17, but the Bombay Branch is by far the most numerous and important of these divisions. It is even whispered that some of the branches number only 5 or 6 members.]

Whispers feel [sic] the space. It is also whispered that Mr. W. though a Councillor, never knew anything of the true state of the Th. Society. There are five times as many branches as Mr. W. shows and none of 5 or 6, as any branch has to have 21 members before it can be chartered.

[As to the statement that only four Native Members have resigned from the Society, I will place that under no heading, as I do not wish to be either inaccurate or discourteous. More than 4 persons have resigned and others would no doubt have done so had they not been prevented by the hasty flight to Simla.]

EDWIN ARNOLD
(1832-1904)
Author of The Light of Asia.

DÂMODAR K. MÂVALANKAR
(1857- ?)
Bust unveiled in Headquarters Hall at Adyar,
December 24, 1956.

Three lies in six lines.—Only four native members have resigned and two English, Mr. W. and Bates (expelled). Our “hasty flight to Simla” is the biggest fib. But for this row we would have gone to Simla a few days after our return from Ceylon. Mr. Sinnett can testify that he invited me to come three weeks before we came. And so we had to postpone day after day.

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A LETTER TO THE EDITOR OF THE BOMBAY REVIEW

[The Pioneer, Allahabad, September 20, 1880.]

To the Editor,

SIR,—

Would you oblige me by giving a wider publicity than it would otherwise receive to the following reply which I have addressed to one of the Bombay papers, in reference to certain misrepresentations that have been circulated concerning the Theosophical Society in the local press.

H. P. BLAVATSKY.

To the Editor of the Bombay Review.

SIR,—

Since my arrival here on a visit to friends, I have received an extract from the Bombay Review concerning the Theosophical Society generally and myself in particular. You say that very many of its most influential members have lately withdrawn from the Society. In reality six members only have withdrawn—they being among the least influential—from what after all is but one of the many branches of a society, the importance of which is quite independent of our efforts at Bombay. The withdrawal of these members has nothing to do with matters of opinion, nor with the aims and objects of the Society, and merely arose from private disagreements, occurring during our absence in Ceylon, between a lady guest of mine and another lady, who though she certainly came with Colonel Olcott and myself from America in the first instance, has taken no part whatever, as matters have turned out, either in forwarding our enterprise or in sharing any of its expenses.

The incident is quite unimportant in itself, but misapprehensions injurious to our Cause may spring from the Press comments on the transaction. The Review says that our association thrives financially; that the initiation fees from our members must yield a considerable sum; and that The Theosophist must be “a remunerative branch of theosophy.” Permit me to explain that the initiation fees of new members in India —about 50 members only have paid—amount to Rs. 500 in the course of the last 18 months. This would, on your hypothesis, which is groundless in itself I may add, have yielded us an income of about Rs. 28 a month, on which to support the Society, ourselves, and our late friends, Mr. Wimbridge and Miss Bates. As for The Theosophist, the 900 paying subscribers require 900 copies of the publication, and as they only pay 8 annas a month each, the margin of profit would hardly tempt ordinary newspaper proprietors. If The Theosophist succeeds in always paying its way, I am amply satisfied. I may add that Colonel Olcott and I have spent from our own private sources for the support of the Society and its representatives, since we left America for Bombay, some Rs. 20,000, without counting considerable sums expended by Colonel Olcott during the three years previous to our leaving and since the Society’s foundation.

One other point: my attention has been drawn to the fact that Colonel Olcott’s name appears as attached to the designation of a Hindu firm concerned with some trading enterprise. The easy answer is that Colonel Olcott has never derived one rupee of benefit from it. As a Commissioner from the American Department of State, charged with the promotion of trade between India and the United States, he merely hoped to advance, by permitting the use of his name, the success in America, where his name might be a recommendation, of a business of international traffic carried on here by a member of the Theosophical Society in whom he was interested. As the arrangement has been understood, Colonel Olcott will, on his return to Bombay, rectify the matter.

H. P. BLAVATSKY.

[On Sept. 27, 1880, a Letter to the Editor appeared in the Indu-Prakash signed by "A Native Member." It dealt with pledges and secrecy required of members of the T. S. In her Scrapbook, Vol. X, Part II, pp. 481-82, H. P. B. wrote on the side of this clipping: "An infamous calumny written by Miss Bates."]

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THE PRALAYA OF MODERN SCIENCE

[The Theosophist, Vol. II, No. 1, October, 1880, pp. 11-12]

If Science is right then the future of our Solar System—hence of what we call the Universe—offers but little of hope or consolation for our descendants. Two of her votaries, Messrs. Thomson and Clausius,* have simultaneously reached the conclusive opinion that the Universe is doomed, at some future and not so very remote period, to utter destruction. Such is also the theory of several other astronomers, one and all describing the gradual cooling off and the final dissolution of our planet in terms nearly identical with those used by the greatest Hindu, and even some of the Greek sages. One might almost think he were reading over again Manu, Kanâda, Kapila and others. The following are some of the newest theories of our Western pandits.

"All the ponderable masses which must have separated themselves at the evolution or first appearance upon the earth from the primeval mass of matter, will reunite themselves again into one gigantic and boundless heavenly body, every visible movement in this mass will be arrested, and alone the molecular motion will remain, which will equally spread throughout this ponderous body under the form of heat . . ," say our scientists. Kanâda, the atomist, the old Hindu sage, said as much . . . "In creation," he remarks, "two atoms begin to be agitated, till at length they become separated from their former union, and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose."

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*[Most likely James Thomson (1822-92) and Rudolf Julius Emmanuel Clausius (1822 88) .—Compiler.]

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Lohschmidt, the Austrian professor of mathematics and astronomy, and the English astronomer, Proctor, treating of the same subject, have both arrived at another and different view of the cause from which will come the future dissolution of the world. They attribute it to the gradual and slow cooling off of the sun, which must result in the final extinction of this planet some day. All the planets will then, following the law of gravitation, tumble in upon the inanimate, cold luminary, and coalesce with it into one huge body. If this thing should happen, says the German savant, and such a period begins, then it is impossible that it should last forever, for such a state would not be one of absolute equilibrium. During a wonderful period of time, the sun, gradually hardening, will go on absorbing the radiant heat from the universal space, and concentrating it around itself.

But let us listen to Professor Tay upon this question. According to his opinion, the total cooling off of our planet will bring with it unavoidable death. Animal and vegetable life, which will have, previous to that event, shifted its quarters from the northern and already frozen regions to the equator, will then finally and forever disappear from the surface of the globe, without leaving behind any trace of its existence. The earth will be wrapped in dense cold and darkness; the now ceaseless atmospheric motion will have changed into complete rest and silence; the last clouds will have poured upon the earth their last rain; the course of the streams and rivers, bereaved of their vivifier and motor—the sun—will be arrested; and the seas frozen into a mass. Our globe will have no other light than the occasional glimmering of the shooting stars, which will not yet have ceased to penetrate into and become inflamed in our atmosphere. Perhaps, too, the sun, under the influence of the cataclysm of the solar mass, will yet exhibit for a time some signs of vitality; and thus heat and light will re-enter it for a short space of time, but the reaction will not fail to re-assert itself; the sun, powerless and dying, will again become extinct and this time forever.

Such a change was remarked and actually took place in the now extinct constellations of the Swan, the Crown, and the Ophiuchus in the first period of their cooling. And the same fate will reach all the other planets, which, meanwhile, obeying the law of inertia, will go on revolving around the extinct sun . . . Further on, the learned astronomer depicts the last year of the expiring globe in the very words of a Hindu philosopher depicting the Pralaya:—"Cold and death blow from the northern pole, and spread along the entire face of the earth, nine-tenths of which have already expired. Life, hardly perceptible, is all concentrated at her heart—the equator, in the few remaining regions which are yet inhabited, and where reigns a complete confusion of tongues and nationalities. The surviving representatives of the human race are soon joined by the largest specimen of animals which are also driven there by the intense cold. One object, one aspiration huddles together all this varied mass of beings—the struggle for life. Groups of animals, without distinction of kind, crowd together into one herd in the hope of finding some heat in the rapidly freezing bodies; snakes threaten no more with their poisonous fangs, nor lions and tigers with their sharp claws; all that each of them begs for is—life, nothing but life, life to the last minute! At last comes that last day, and the pale and expiring rays of the sun illuminate the following gloomy scene; the frozen bodies of the last of the human family, dead from cold and lack of air, on the shores of a likewise rapidly freezing, motionless sea"! . . .*

The words may not be precisely those of the learned professor, for they are utilized from notes taken in a foreign language; but the ideas are literally his.

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* [This quoted passage has not been located and is therefore unchecked.—Compiler.]

The picture is indeed gloomy. But the ideas, based upon scientific, mathematical deductions are not new, and we have read in a Hindu author of the pre-Christian era a description of the same catastrophe as given by Manu in a language far superior to this one. The general reader is invited to compare, and the Hindu reader to see in this, one more corroboration of the great wisdom and knowledge of his forefathers, who anticipated the modern researches in almost everything.

"Strange noises are heard, proceeding from every point . . . These are the precursors of the Night of Brahmâ. Dusk rises at the horizon and the sun passes away . . . Gradually light pales, heat diminishes, uninhabitable spots multiply on the earth, the air becomes more and more rarefied; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom, and plants die . . . Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one . . . Sûrya (the Sun) flickers and goes out; matter falls into dissolution; and Brahmâ (the creative force) merges back into Dyaus, the unrevealed, and his task being accomplished, he falls asleep . . . Night for the Universe has come! . . ." (By Vamadeva).*

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* [In Isis Unveiled, Vol. II, pp. 273-74, and also in The Secret Doctrine, Vol. I, pp. 376-77, this passage is considerably longer and more complete. It is attributed to Vâmadeva-Modelyar, and ref. is given to L. Jacolliot's Les Fils de Dieu, pp. 229-30.—Compiler.]

[ON RAHATSHIP]

[The Theosophist, Vol. II, No. 1, October, 1880, p. 19]

A sentence in the article on “Rahatship” in the August number, has been caught up by the adversaries of our cause and made much sport of. We wish them joy of their mare’s nest. The expression was this: “We even met [in Ceylon] those who had quite recently encountered such holy men [that is, men who had acquired ‘the exalted psychical powers of adeptship’]; and a certain eminent priest who joined our Society, was shortly after permitted to see and exchange some of our signs of recognition with one.” We expressly explained in the article in question that by the term Rahat we meant an adept, or one who “has developed his psychical powers to their fullest extent.” Such a person is known in India as a Rishi or a Yogi, and there are many stages and degrees of development before the pinnacle of spiritual perfectibility is reached. Thus a Rahat may be of a lower or higher degree of development. The four degrees or stages are Sukkha-vipassaka (lowest), Tevijja (third), Shad Abhiñña (second), and Siwupilidimbiapat (first) the highest. We affirmed and repeat that neither in India, Egypt, nor Ceylon, has this ancient wisdom died out, and if we believe that there still survive its adepts and initiates, it is because we speak from personal knowledge and not by hearsay. A Ceylon Christian journal charges us with childish credulity in believing in the so-called eminent priest, and giving publicity to an imposition and a myth.” The less our adversary says about impositions and myths the better: his house is of glass, and he had better not throw stones in our garden.

Whether the priest did or did not see and exchange signs with a stranger who is acquainted with the occult sciences, and hence what the Buddhists call a rahat of some one of the degrees, is immaterial: we believe he did, inasmuch as two of our party of Delegates also had a similar experience at two different places on the Island —to say nothing of the experience of the Editor of this magazine, or that of a certain other person, not of our Society, who both saw and conversed with such an individual. If the priest did see him, he saw a living man, not a ghost, or a god, or a spirit. A few weeks after landing in India, and when none but half a dozen of Bombay gentlemen knew our Society signals, Colonel Olcott, being at the Karli Caves, in the Mofussil, was accosted by a Hindu sannyâsi, who first gave him the most important of our signs and then all the rest. When asked where he had learned them, he answered that his guru (teacher) had sent him from ——— to Karli, ordering him to arrive there at precisely that hour and meet a white man to whom he should give these signs and a message which he then delivered. The point for both enemies and friends to realize is that Buddha declares that the state of Rahat, or adept, may always be attained by those who will follow his precepts.

OCCULT PHENOMENA

[Bombay Gazette, Bombay, October 29, 1880]

Sir,

In the issue of the 19th instant of your worthy contemporary, I find over two columns devoted to the doubtful glorification, but mostly to the abuse, of my humble individuality. There is a long confidential letter from Colonel Olcott to an officer of our Society, obtained surreptitiously by somebody, and marked "private"—a word showing in itself that the document was never meant for the public eye—and an editorial, principally filled with cheap abuse, and venomous, though common-place, suggestions.* The latter was to be expected, but I would like information upon the following points: (1) How did the editor come into possession of a document stolen from the desk of the President of the Bombay Branch of the Theosophical Society? and (2) having got it, what right had he to publish it at all, without first obtaining consent from the writer or addressee—a consent which he could never have obtained? and (3) how is such an action to be characterized? If the law affords no redress for a wrong like this I am content, at least, to abide the verdict of every well-bred man or woman who shall read the letter and comments thereon.

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*[Reference is made here to certain extracts from a private letter of Col. Olcott addressed to Dâmodar K. Mâvalankar, then Assistant Corresponding Secretary, dated Simla, October 4, 1880, which were published in The Times of India of October 19th, under the title of "One Day with Madame Blavatsky." Text of this may be found in K. F. Vania, Madame H. P. Blavatsky, etc., pp. 65-67, and in Sven Eek's Dâmodar and the Pioneers of The Theosophical Movement, pp. 156-59.

This private letter having been written about, but not by me, I abandon this special question to be settled between the offended and the offender, and touch but upon the one which concerns me directly.

I have lived long enough in this world of incessant strife, in which the "survival of the fittest" seems to mean the triumph of the most unprincipled, to have learned that when I have once allowed my name to appear in the light of a benevolent genius, for the production of "cups," "saucers" and "brooches," I must bear the penalty; especially when the people are so foolish as to take the word "Magic" either in its popular superstitious sense—that of the work of the devil—or in that of jugglery. Therefore and precisely because I am an "elderly lady from Russia via America," that the latter country of unlimited freedom especially in newspaper personal abuse—has toughened me to the extent of being indifferent as to the sneering and jeering of newspapers upon questions they do not understand at all; provided they are witty and remain in the limits of propriety and do no harm but to myself. Being neither a professional medium nor a professional anything, and making my experiments in "Occult phenomena" but in the presence of a few friends—rarely before anyone who is not a member of our Society—I have a right to claim from the public a little more fairness and politeness than are usually accorded to paid jugglers and even alleged Thaumaturgists. And if my friends will insist upon publishing about "Occult phenomena" taking place in their presence, they should at least preface their narratives with the following warning: Pukka Theosophy believes in no miracle, whether divine or devilish; recognizes nothing as supernatural; believes only in facts and Science; studies the laws of Nature, both Occult and patent; and gives attention particularly to the former, just because exact Science will have nothing to do with them. Such laws are those of Magnetism in all its branches. Mesmerism, Psychology, etc. More than once in the history of its past has Science been made the victim of its own delusions as to its professed infallibility; and the time must come when the perfection of Asiatic Psychology and its knowledge of the forces of the invisible world will be recognized, as were the circulation of the blood, electricity, and so forth, after the first sneers and lampoons died away.

The “silly attempts to hoodwink individuals” will then be viewed as honest attempts at proving to this generation of Spiritualists and believers in past “miracle-mongers,” that there is naught miraculous in this world of Matter and Spirit, of visible results and invisible causes; naught—but the great wickedness of a world of Christians and Pagans, alike ridiculously superstitious in one direction, that of their respective religions, and malicious whenever a purely disinterested and philanthropic effort is made to open their eyes to the truth. I beg leave to further remark that personally I never bragged of anything I might have done, nor do I offer any explanation of the phenomena, except to utterly disclaim the possession of any miraculous or supernatural powers, or the performing of anything by jugglery—i.e., with the usual help of confederates and machinery. That’s all. And surely, if there is anything like a sense of justice left in society, I am amenable to neither statutory nor social laws for gratifying the interest of members of our Society, and the wishes of my personal friends, by exhibiting to them in privacy various phenomena, in which I believe far more firmly than any of them, since I know the laws by which they are produced, and am ready to stand any amount of personal newspaper abuse whenever these results are told to the public. The “official circles at Simla” was an incorrect and foolish phrase to use. I never produced anything in the “official circles”; but I certainly hope to have impressed a few persons belonging to such “official circles” with the sense that I was neither an impostor nor “a hoodwinker of official personages,” for whom, moreover, so long as I live up to the law of the country, and respect it (especially considering my natural democratic feelings, strengthened by my American naturalization), I am not bound to have any more respect than each of them personally deserves in his individual capacity. I must add, for the personal gratification of the Editor of your contemporary, and in the hope that this will soothe his irate feelings, that of the five eye-witnesses to the “cup” production, three (two of these of the “official circle”) utterly disbelieve the genuineness of the phenomenon, though I would be pleased to know how, with all their scepticism, they would be able to account for it.

I do not imitate the indiscretion of the Editor and mention names, but leave the public to draw such inferences as they please.

I am a private individual, and no one has a right to call upon me to rise and explain. Therefore, by causing Colonel Olcott's stolen letter to be followed by a paragraph entitled "The way they treat 'occult phenomena' in England," giving an account of the arrest of Miss Houghton, a medium who obtained money under false pretenses, the Editor, by the implied innuendo which likens my case to hers, became guilty of one more unprovoked and ungentlemanly insult towards me, who obtains neither money nor favours of any sort for my "phenomena," and lays himself open to very hard reprisals. The only benefit I have ever derived from my experiments, when made public, is newspaper abuse and more or less unfavourable comments upon my unfortunate self all over the country. This, unless my convictions were strong indeed, would amount to obtaining Billingsgate and martyrdom under false pretenses, and begging a reputation for insanity. The game would hardly be worth the candle, I think.

H. P. BLAVATSKY.

AMRITSAR.

October 25th, 1880.

[The above article has to do with the occult phenomena produced by H. P. B. while at Simla in October, 1880. Consult: Vania, op. cit., Chap. VIII; Olcott, Old Diary Leaves, II, 232-41; and the several accounts published in The Theosophist, Vol. II, November and December, 1880; also Sinnett's The Occult World, pp. 66-85.—Compiler.]

QU’EST-CE QUE LA THÉOSOPHIE?

[La Revue Spirite, Paris, novembre, 1880]

BOMBAY, 5 août, 1880.

À MONSIEUR CHARLES FAUVETY, PRÉSIDENT DE LA SOCIÉTÉ DES ÉTUDES PSYCHOLOGIQUES, À PARIS,

Très-honoré Monsieur et Président,

Votre estimée lettre du 25 juin est tellement sérieuse et importante qu’après mure délibération, le conseil suprême de la Société Théosophique m’a chargée de vous répondre aussi sérieusement, et sur tous les points.

Vous nous dites que, ce qui vous a forcé à décliner l’honneur de vous joindre à nous—avec plusieurs autres personnes de votre savante société,—c’est «I’esoterisme erige en principe» dans nos statuts?

Permettez-moi de vous faire remarquer que vous faites erreur.

Il est vrai qu’il existe dans notre société une section tout à fait ésotérique. Mais ce n’est qu’une section, très minime portion de la société qui serait peut-être mieux définie si je la nommais de suite—non seulement le tronc de l’arbre théosophique, ou sa semence—car c’est à cette section que toute notre société doit son origine,—mais la sève vivifiante qui le fait vivre et fleurir. Sans cette section, composée uniquement des adeptes de l’Orient, la Société Théosophique, dont les ramifications commencent à couvrir les cinq parties du globe, ne serait qu’un corps mort et improductif, un corps sans âme. Et cependant, les théosophes qui s’y sont fait admettre jusqu’ici, pourraient être comptés sur les doigts de la main. N’y est pas admis qui veut.

Quant au reste des théosophes, à l’exception des mots de passe et des mots d’ordre que l’on change à chaque expulsion d’un mauvais et faux frère—ils n’ont aucun secret à garder,—rien à cacher.

Voici ce que les statuts disent à ce sujet.

«XI.—La Société compte trois sections. La première est composée exclusivement des initiés aux sciences occultes ou philosophie ésotérique. Prenant un intérêt profond dans les affaires de l’administration de notre société, ils sont constamment en rapport avec le président-fondateur, mais—restent toujours inconnus à la masse des membres. Ce n’est que ceux qu’ils choisissent eux-mêmes* qui reçoivent le droit de les connaître et de communiquer avec eux.

«(g) Mais aucun des ces membres (ainsi favorisés) n’aura le droit de divulguer les secrets en sciences occultes qui pourraient lui être communiqués. Et avant qu’il soit mis en rapports directs ou indirects, avec les adeptes de la première section, il devra prêter le serment le plus solennel de ne jamais révéler ce qu’il aura su ou vu; ou user de ses connaissances pour des motifs personnels et egoïstes, ou même y faire allusion, a moins qu’il ne reçoive permission à cet effet, de son maître lui-même».

Tout le reste est fait au grand jour. Certes, il est vrai que nos membres ont des privilèges autres que ceux qui n’appartiennent pas à notre société. Chaque branche de la société (et il y en a cinquante-trois) a sa bibliothèque contenant des livres plus ou moins rares, des manuscrits inédits, auxquels le public n’a pas accès. Ils ont des meetings chaque semaine et ne publient pas leurs affaires en les proclamant sur les toits. Mais en ceci ils n’agissent pas avec plus d’exclusion ou de mystère que n’importe quelle autre société scientifique—où se tiennent des débats scientifiques, où des expériences sont faites.

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*Jusqu’à ce jour, il n’y a que cinq membres ou Fellows de la troisième section qui les ont vus, causé avec quelques-uns d’entre eux; et rien que deux qui aient reçu des avis et quelques instructions en sciences occultes; et nous sommes 45,000! Vous pouvez juger comme nos «Frères» de la première section sont faciles à connaître ou à approcher!

Si nous n’admettons pas des visiteurs a nos assemblées hebdomadaires, ce n’est pas que nous ayons quelque chose à cacher, mais simplement pour ne pas être déranges dans nos travaux, et puis, pour éviter les sots propos et les commentaires prématurés des sceptiques. Chaque fois qu’après avoir expérimenté, nous faisons une découverte dans les forces occultes, et que nous réussissons, le fait est publié et plus d’une fois vous pourrez lire, dans le Theosophist, le récit de tel ou tel phénomène que nous pouvons reproduire à volonté, que ce soit dans les sciences physiques, physiologiques ou psychologiques.

A part cette branche toute speciale d’etudes esoteriques, notre societe, comme son nom l’indique, n’est autre chose que la «Fraternite universelle; the Brotherhood of Humanity».

Notre Société accomplit ce que les sociétés des Francs-Maçons promettent, mais ne tiennent jamais. Tous les Frères, sans distinction de position sociale, race ou couleur, se donnent la main. Un lord hautain, riche et de grande naissance et qui, s’il n’était théosophe, ne laisserait souvent pas un pauvre hindou ou chinois passer le seuil de son antichambre, traite son pauvre et plus humble frère comme son égal.

Jour et nuit, nous travaillons en commun, à la régénération spirituelle des individus moralement aveugles, comme à l’élévation des nations tombées.

Voici un programme auquel vous ne croirez qu’avec peine, peut être, un programme, que vous serez enclin de considérer comme purement utopique, et cependant les preuves sont là. Lisez le Theosophist et les comptes-rendus de la Société, et vous y trouverez maintes lettres écrites par des Hindous, des Ceylanais (ou Singalais), des Mahométans, pour nous remercier de nos efforts et nous donner des nouvelles des résultats obtenus. Un jeune Anglais, un juge qui est en ce moment aux provinces centrales, M. Scott, Esq., nous confesse que depuis qu’il est devenu membre de notre Société, il écoute les plaintes des indigènes avec bien plus d’attention qu’il ne l’a fait jusqu’alors.

Il ne pense plus comme il le faisait depuis des années, que, dans chaque procès ou querelle entre un Européen et un Hindou, c'est toujours l'Hindou qui doit avoir tort, il est enchanté de trouver tant d'éducation et d'intelligence parmi les indigènes. Il les considère comme des hommes maintenant, comme des «Frères», tandis qu'avant, ils n'étaient à ses yeux que des chiens ou des nègres. La femme d'un général, Mrs. Murray, qui vit aux Indes depuis dix-huit ans, après son initiation, s'est mis à causer amicalement avec des Brâhmanes instruits de notre Société, et leur serra la main en partant. «C'était la première fois de sa vie, disait-elle—qu'elle touchait à des Hindous, ou échangeait quelques paroles avec eux»!!! Elle n'avait jamais parlé à un homme de cette race pendant les dix-huit années qu'elle avait passées dans ce milieu; elle était enchantée de trouver tant de personnes bien élevées parmi ces gens! Voilà les fruits de la Théosophie comme «Fraternité universelle». Nous comptons parmi nous des Anglais en nombre considérable; tous sont des employés du gouvernement. Pensez-vous, monsieur. que dans une dizaine d'années, les résultats de nos principes théosophiques n'auront pas fait du bien à ce peuple, jusqu'ici si injustement méprisé, opprimé et méconnu?

Croyez-moi, la Société théosophique est une harpe à plus d'une corde; et pas une de ces cordes qui n'ait fini par vibrer sympathiquement, en réponse à nos efforts incessants. Nous avons de la place pour tout le monde, et pour chaque aspiration. Tout dépend de ce que l'on veut faire. Êtes-vous chrétien, bouddhiste, brâhmaniste, juif ou zoroastrien? Vous n'avez qu'à vous faire affilier à la branche composée des sectateurs de la religion que vous professez. Etes-vous spiritualiste? Joignez-vous à la branche des spiritualistes. Librepenseur? Devenez un membre de la Société théosophique de Lanka, etc. N'êtes-vous de tout cela, mais seulement un penseur, un travailleur à la recherche de la vérité, et rien que la vérité; un historien, un ethnologue, un savant dévoué aux sciences physiques, un archéologue, un philologue, un antiquaire? Vous trouverez parmi nous les noms les plus savants, les plus illustres.

Vous ne travaillerez plus seul et isolé; membre d'une académie, d'une des Sociétés royales et reconnues «savantes», vous n'aurez plus besoin de trembler en y apportant une découverte à vous, dans l'une des sciences ridiculisées et regardées comme émanant de rêves et d'hallucinations impossibles, car vous n'aurez plus besoin d'y recourir pour prouver cette découverte. Là, où une «Royal Society» vous mettrait à la porte, ou voudrait vous faire passer pour un fou ou un charlatan (comme dans le cas de M. Crookes), vous trouverez une dizaine d'autres collègues et de vrais savants, qui vous soutiendront et vous aideront, parce qu'ils sont membres de la Société Théosophique comme vous, qu'ils ont juré de s'aider mutuellement et de s'enseigner les uns les autres. (Voyez votre Religion laïque; ne s'est-elle pas éteinte sous la conspiration du silence?)

Pour en finir, notre Société est tout l'opposé de toutes les autres sociétés qui existent. Nous n'y permettons pas l'ombre de dogmatisme, soit en religion, soit en science. Chacun dans sa branche à lui,—fait et agit comme bon lui semble, mais nul ne s'avise d'imposer ses idées aux autres dans nos réunions générales. Un membre qui dirait à sons «Frère» d'une autre religion: «Crois comme je le fais, ou tu es damné» ou qui tâcherait de lui faire croire que lui seul possède la vérité, ou qui insulterait à ses croyances, serait immédiatement exclu de la Société. La Société centrale protège toute croyance, toute opinion privée, comme elle protégerait la bourse de l'un de ses membres. Nul n'a droit de toucher à la relique ou à la propriété d'un de ses Frères, autrement qu'avec respect et avec l'autorisation de ce dernier. Violà pourquoi notre Société travaille en harmonie, et que, dernièrement encore, une délégation composée de neuf membres, dont deux bouddhistes, deux libres-penseurs, un chrétien, deux adorateurs du soleil (des Parsis), et deux brâhmanistes, ont été envoyés en mission à Ceylan pour defendre les droits des bouddhistes (jadis leurs ennemis acharnés et qui se haissaient mutuellement), pour fonder des Sociétés théosophiques bouddhistes, et faire des conférences et des discours en faveur de la religion de ces derniers.

Je vous envoie le Theosophist, des son premier numéro, et nous vous l'enverrons régulièrement, en priant vous et votre société de l'accepter avec nos sincères et fraternels compliments.

Lisez-y, je vous prie, dans le numéro d’aoûtt* un article ou deux que j’ai marqués: Vous y verrez ce que le Ceylon Examiner, un journal chrétien, y dit de notre Société, de ses plans, et du bien pratique qu’elle fait dans le monde. Nous sommes tous humains et faciles à faire erreur, et avons tous nos opinions et nos prédilections, comme nos goûts et une manière différente de voir les choses. Aidonsnous donc de nos lumières mutuelles, et ne dogmatisons jamais sur rien, à moins que l’hypothèse ne devienne un fait incontestable aux yeux de l’univers entier,—tel que l’existence du Soleil ou des océans. Pourquoi nous embarrasser des opinions personnelles de nos membres en matière de religion! Pourvu qu’une personne soit en sympathie avec nous, en général, sur les points principaux des statuts de notre Fraternité, qu’elle soit honnête, pure, sincère et prête à aider son prochain, que nous importe que cette personne le fasse au nom du Christ ou de Bouddha! Vous n’avez qu’à relire les belles paroles de Spinoza, que vous citez dans la Religion laïque, pour comprendre cette tolérance mutuelle, cette indifférence aux noms et objets secondaires: «Il n’est pas du tout nécessaire de connaître Christ . . . [Nous ajouterons—ou Bouddha, ou Zoroastre, on Parabrahm] selon la chair, mais bien le Christ idéal, c’est-à-dire ce fils éternel de Dieu, cette Divine sagesse qui s’est manifestée en toute chose . . . car c’est elle seule qui peut nous faire parvenir à l’état parfait, en nous enseignant ce qui est vrai et faux, bon ou mauvais». La Société Théosophique, donc, ne doit pas son nom au mot grec Theosophia, composée des deux mots «Dieu» et «sagesse» pris comme lettre morte, mais bien plutôt au sens spirituel de ce terme. C’est la Société à la recherche de la Divine sagesse, de la sagesse occulte ou spirituelle qui, tout en ne se prêtant guère, ni au creuset de la science toute physique, ni à l’investigation du matérialiste, gît cependant au fond de toute chose matérielle, car elle est l’omega ou dernier mot de la création, ou, de l’évolution plutôt de toute forme, de toute idée, même la plus abstraite.

“Veuillez voir les numéros 9, 10, et 11 du Theosophist. Les articles à lire sont marqués avec un crayon rouge.

Cette Divine sagesse, M. Edison, le théosophe, l'a découverte dans l'éternité du son, qui ne disparait jamais, pas même lorsque son organe, la feuille de plomb, disparaît; et Robert Fludd, le grand Rose-Croix, l'a interceptée et interrogée dans la flamme, et le feu, dont ni l'essence, ni l'origine, ne sont encore connus de la science officielle et ne lui seront jamais connue, à moins qu'elle ne condescende à marcher dans la voie tracée par les Fire-Philosophers du moyen-âge, ces «rêveurs» et ces «idiots», selon M. Littré. Mais cette Divine sagesse ne se trouve-t-elle pas aussi dans l'harmonie des sphères, comme dans l'harmonie entre les races et les hommes? Comme membres de la grande Fraternité Universelle, la fraternité des sciences, religions et idées, nous n'avons rien à cacher; nous faisons tout au grand jour, car, l'harmonie ne peut jamais devenir nuisible, et on ne pourrait trop en abuser.

Les quelques favorisés d'entre nous, qui ont, ou pourraient franchir le seuil des sciences occultes (cette épée à double tranchant, qui sauve, mais qui tue aussi), n'ont pas le droit de les prostituer au grand jour, ces vérités, ni de trahir le grand secret. Ce secret n'est pas à nous, Monsieur, il n'appartient pas à notre siècle; c'est l'heritage des martyrs, des philosophes et des saints du grand Passé. Si, pour une raison ou pour une autre, les dépositaires de ces secrets, qui seuls les possèdent, trouvent bon qu'ils soient bien gardes et ne risquent jamais de tomber dans les mains des profanes, des gens qui se complaisent dans la discorde et mépriseraient toute idée d'harmonie entre les races soi-disant «supérieures» et celles qu'ils traitent «d'inférieures», c'est à nous qu'il appartient de rejeter leurs conditions ou de les accepter, de défendre ces secrets «avec notre vie».

Vous voyez bien, alors, que l'Ésotérisme n'est «érigé en principe» parmi nous, que, si l'on veut se faire admettre comme néophyte dans la branche des Yoguis, des Sannyasis.

Comme j'ai eu l'honneur de vous le dire, cette branche ne compte que cinq membres. Leurs noms même sont inconnu au reste des Thêosophes, qui, à l'exception des signes et des mots d'ordre, n'ont rien à cacher, ni rien à révéler, qui ne soit publié dans notre journal.

Et maintenant, Monsieur, tout en vous priant d'excuser ma longue lettre, ainsi que mon mauvais français, langue que j'oublie ici, entièrement—j'ai fini. Je vous ai expliqué tout, et vous prierai de l'expliquer à votre tour à vos estimables membres, et de faire de cette lettre tout ce vous voudrez.

Agréez, Monsieur le Président, l'expression de mes respectueux hommages.

H. P. BLAVATSKY.

Secretaire correspondent de la Sociétté Théosophique de New York.

WHAT IS THEOSOPHY?

[La Revue Spirite, Paris, November, 1880]

[Translation of the foregoing original French text.]

TO MONSIEUR CHARLES FAUVETY, PRESIDENT OF THE SOCIETY FOR PSYCHOLOGICAL STUDIES, PARIS.

BOMBAY, August 5, 1880.

VERY HONORED SIR AND PRESIDENT,

Your esteemed letter of June 25 is so serious and important that after mature deliberation, the Supreme Council of the Theosophical Society has directed me to answer you equally seriously, and upon all the points.

You tell us that the reason compelling you to decline the honor of joining us—with several other persons of your learned society—is "Esotericism set up as a principle" in our statutes?

Allow me to say that you are making a mistake.

It is true that a wholly esoteric section exists in our Society; but it is only a section, a very tiny part of the society which would perhaps be best defined if I call it at the outset—not only the trunk of the Theosophical tree or its seed—because it is to that section that our whole Society owes its origin—but the vivifying sap that makes it live and flourish.

Without this section, composed solely of Oriental adepts, the Theosophical Society, whose ramifications are beginning to cover the five regions of the globe, would be nothing but a dead and sterile body, a corpse without a soul. And yet the Theosophists who have been admitted therein up to this time could be reckoned on the fingers of one hand. Admission is not by asking. As for the rest of the Theosophists, with the exception of the passwords and signs that are changed at every expulsion of a bad and false brother—there are no secrets to preserve and nothing to conceal.

The following is what the Rules say on this subject:—

"XI. The Society includes three sections. The first is exclusively composed of initiates in occult sciences or esoteric philosophy. Taking a profound interest in the business of the administration of our society, they are constantly in touch with the President-Founder, but—they remain unknown to the mass of the members. It is only those they themselves choose who receive the right to know them and to communicate with them.*

(g) But none of these members (thus favored) shall have the right to divulge the secrets of Occult Science which may be communicated to them. And before one can be put in touch, direct or indirect, with the adepts of the first section, he must take a most solemn pledge never to reveal what he shall learn or see; or employ his knowledge for personal and selfish motives, or even to refer to it, unless he receives permission to that effect from his Master himself."

All the rest is open to the day. But it is indeed true that our members have more privileges than persons who do not belong to our society.

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* Up to the present there are only five members or Fellows of the Third Section who have seen them or spoken with any of them; and no more than two who have received advice and some instruction in occult sciences; and we are 45,000! You may judge how easy it is to know or approach our "Brothers" of the First Section!

Every Branch of the society (and there are fifty-three) has its library containing books more or less rare, unpublished manuscripts, to which the public has no access. They hold weekly meetings and do not publish their business by shouting it from the house tops. But in this they do not show any greater feeling of exclusiveness or mystery than any other scientific society—in which scientific discussions are held or experiments made. If we do not admit visitors to our weekly assemblies, it is not because we have anything to hide, but simply in order not to be disturbed in our labors, and also to avoid the foolish talk and the premature comments of the sceptics. Every time we have made an experiment and have succeeded in making a discovery in the occult forces, the fact is published, and more than once you will have read, in The Theosophist, the account of such or another phenomenon that we can reproduce at will, whether in physical, physiological, or psychological science.

Aside from that special branch of esoteric studies, our society, as its name indicates, is nothing but the “Universal Brotherhood; the Brotherhood of Humanity!”

Our Society accomplishes what the Masonic societies promise, but never perform. All Brothers, without distinction of social position, race, or color, offer the hand of friendship to one another. The nobly born, proud, and wealthy Lord who, if he were not a Theosophist, would hardly permit a poor Hindu or Chinese to pass the threshold of his antechamber, treats his poor and more humble brother as his equal.

Day and night, we work in common for the spiritual regeneration of morally blind individuals, as well as for the elevation of the fallen nations.

This is a program which you will perhaps hardly believe without reluctance, and will be inclined to consider purely Utopian, yet the proofs are there. Read The Theosophist and the Reports of the Society and you will find many a letter written by Hindûs, Ceylonese (or Singhalese), and Mohammedans to thank us for our efforts and to give us news of results obtained.

A young Englishman, a magistrate, who is at present in the Central Provinces, R. Scott, Esq., admits to us that since he became a member of our Society, he listens to the pleadings of the natives with much more attention than he had done till then. He no longer thinks, as formerly for some years, that, in every case or dispute between a European and a Hindû it is always the Hindû who must be wrong; he is delighted to find so much education and intelligence among the natives. He regards them now as men, as "Brothers," while before they were merely dogs or niggers in his eyes. The wife of a general, Mrs. Murray, who has lived in India for eighteen years, after her initiation, began to converse amiably with some educated Brâhmanas of our Society and shook hands on leaving. "It was the first time in her life," she said, "that she had touched any Hindûs or exchanged a word with them"!!! She had never spoken to a man of that race during the eighteen years she had passed in those surroundings; she was delighted to find so many highly cultured persons among these people! That is one of the fruits of Theosophy as "Universal Brotherhood." We include many English people among us, all of them employed by the Government. Do you think, Monsieur, that in a dozen years the effects of our Theosophical principles will not have brought some good to this people, hitherto so unjustly despised, suppressed, and ignored? Believe me, the Theosophical Society is a harp with more than one string; and there is not one of them that will not finish by vibrating sympathetically in response to our constant efforts. We have a place for everyone and for every aspiration. All depends on what you want to do. Are you Christian, Buddhist Brahman, Jew, or Zoroastrian? You have only to affiliate with the Branch composed of the followers of the religion you profess. Are you a Spiritualist? Join the Spiritualistic branch. Freethinker? Become a member of the Lankâ Theosophical Society, etc. Are you none of these, but only a thinker, a laborer in search of Truth, and nothing but the Truth; a historian, an ethnologist, a savant devoted to the physical sciences, an archaeologist, a philologist, an antiquary? You will find among us most learned, most illustrious names. You will not work alone or isolated any longer.

If a member of an Academy, of one of the Royal Societies recognized as “learned,” you will have no further need to tremble in bringing to it any of your discoveries in the ridiculed sciences which are regarded as emanating from dreams and impossible hallucinations, because you will no longer need to appeal to it in order to prove that discovery. Where one “Royal Society” would show you the door, or make you look like a fool or a charlatan (as in the Crookes’ case), you would find a dozen colleagues and true scientists who would support and help you, because they are members of the Theosophical Society like yourself, and have sworn to mutually help and teach one another. (Compare your Religion laïque; is it not extinguished under the conspiracy of silence?)

To conclude this subject, our Society is entirely the opposite of every other society that exists. We do not permit in it the shadow of dogmatism, whether of religion or of science. Each in his own particular branch does and acts as it seems good to him, but no one thinks of imposing his ideas on others in our general meetings. A member who would say to his “Brother,” of another religion: “Believe as I do or you will be damned,” or who would try to make him believe that he alone possessed truth, or who should insult his beliefs, would be immediately expelled from the Society. The Parent Society protects every belief, every private opinion, as it would protect the purse of one of its members. No one has the right to touch the sacred or private property of one of his Brothers, except with respect and with the authorization of the latter. This is why our Society works in harmony, and why, even quite recently, a delegation of nine members of whom two are Buddhists, two Freethinkers, one Christian, two Sun-worshippers (Pârsîs), and two Brâhmanas, has been sent on a mission to Ceylon to defend the rights of the Buddhists (hitherto their implacable bitter enemies, mutually hating one another) to establish Buddhist Theosophical Societies, and to hold meetings and give addresses in favor of the religion of the latter.

I am sending you The Theosophist, from its first issues, and we will send it to you regularly, requesting you and your society to accept it with our sincere and fraternal compliments.

Read, I beg you, in the August number* an article or two which I have marked. You will see therein what the Ceylon Examiner, a Christian paper, says of our Society, of its plans, and of the practical good it has done in the world. We are all human and can easily make mistakes, and we have our opinions and our preferences as well as our tastes and different ways of seeing things. Let us then help each other mutually with the light we may have, and never dogmatize about anything, at least until a hypothesis has become an undeniable fact to the whole universe—such as the existence of the sun or the oceans. Why should we worry about the personal opinions of our members on the question of religion? Provided that a person is in sympathy with us, in general, on the principal points of the rules of our Brotherhood, that he is honest, pure, sincere, and ready to help his neighbor, what is it to us whether that person does it in the name of Christ or of Buddha! You have merely to re-read the fine saying of Spinoza that you quote in Religion laïque to understand that mutual tolerance, that indifference to secondary names and objects: “It is not at all necessary to know Christ . . . [we will add—nor Buddha, nor Zoroaster, nor Parabrahman] according to the flesh, but rather the ideal Christ, that is to say the eternal son of God, that Divine Wisdom which manifests itself in everything . . . because it is that alone which can carry us to the perfect state, by teaching us what is true and false, good or bad.” The Theosophical Society, then, does not derive its name from the Greek word Theosophia, composed of the two words “God” and “wisdom” taken in the dead letter, but rather in the spiritual sense of the term. It is the Society for searching into Divine Wisdom, occult or spiritual wisdom which, while hardly yielding itself either to the crucible of an entirely physical science, or to the investigation of the materialist, lies, however, at the foundation of everything, material or immaterial, because it is the omega or last word of creation, or rather of the evolution of every form, of every idea, even the most abstract.

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*Please see numbers 9, 10, and 11 of The Theosophist. The articles to read are marked in red pencil.

This Divine Wisdom has been discovered by Mr. Edison, the Theosophist, in the eternity of sound, which never disappears, not even when its organ, the sheet of lead, disappears; and Robert Fludd, the great Rosicrucian, intercepted and interrogated it in the flame, in the fire, of which neither the essence nor the origin are yet known to official science, and which will never be known, at least unless it condescends to walk in the way traced by the Fire-Philosophers of the Middle Ages, those "dreamers" and those "idiots," according to Mr. Littré. But is not that Divine Wisdom also found in the harmony of the spheres as well as in the harmony of races and men? As members of the great Universal Fraternity, the fraternity of sciences, religions, and ideas, we have nothing to hide: we do everything in the open, because harmony can never become harmful, and it cannot be abused.

The few favored persons among us who have or could have crossed the threshold of the occult sciences (that double-edged sword which saves, but also kills), have no right to expose these truths in open day nor to betray the great secret. That secret is not for us, Monsieur, it does not belong to our century; it is the heritage of the martyrs, of the philosophers and the saints of the great Past. If for one reason or another, the custodians of those secrets, who alone possess them, find it right that they should be well protected and never exposed to the risk of falling into the hands of the profane, the people who indulge themselves in discord and who despise every idea of harmony between the so-called "superior" races and those they treat as "inferior," to us belongs the choice of rejecting their conditions, or accepting them and defending those secrets "with our life."

You see clearly, then, that Esotericism is "erected as a principle" among us only for the purpose of gaining admission as neophytes in the Branch of the Yogins, the Sannyâsins.

As I have had the honor of informing you, that Branch only reckons five members. Their names even are unknown to the rest of the Theosophists, who, with the exception of the signs and passwords, have nothing to hide, nothing to reveal, which may not be made public in our magazine.

And now, Monsieur, begging to be excused for my long letter, as well as for my bad French, a language that I am completely forgetting here—I have finished. I have explained everything to you, and I will request you to explain everything in your turn to your esteemed members, and to do with this letter whatever you wish. Accept, Monsieur le Président, the expression of my respectful compliments.

H. P. BLAVATSKY.

Corresponding Secretary of the New York

Theosophical Society.

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[SIR RICHARD TEMPLE AND OUR SOCIETY]

[The Theosophist, Vol. II, No. 3, December, 1880, pp. 45-46]

Sir Richard has done our Society the great honour of misrepresenting its character and objects to an English audience. A pamphlet edition of "A Speech delivered in the Sheldonian Theatre, Oxford, on Monday, May 10, 1880, by Sir Richard Temple, Bart., G.C.S.I., C.I.E., late Governor of Bombay, in furtherance of the Oxford Mission to Calcutta," just sent us from England, informs the Oxonians that "modern education is shaking the Hindu faith to its very foundation"; and "among the consequences of such a change in the minds of the people is the formation of several important sects." He, however, bethought him of only three—the Brahmo Samaj, the Prârthana Samaj, and—the sect of Theosophists! "There is another sect," says Sir Richard, "called the Prârthana Samaj, which is now being established in Poona; and in the city of Bombay itself, there is another sect, called the Theosophists." The religious opinions of two of these three important sects are kindly explained.

The Brahmos “are almost, though not entirely, Christians. You may attend one of their lectures, and you will hear the speaker begin with a text from the New Testament, and he will proceed for many minutes before you will find out that he is not a Christian. In fact, these men are lingering upon the very threshold of Christianity, ‘almost persuaded,’ to be Christians.” The Prârthana Samajists are passed over without notice, though their handsome white edifice is one of the conspicuous ornaments of the Girgaum quarter of Bombay. But he knows all about us at any rate: possibly from the reports of his secret police. “The Theosophists of Bombay are, I believe,” remarks the eminent lecturer, “being instructed by persons, not natives, but of European descent, who have, after abandoning Christianity, proceeded to India to discover in the Vedas, the ancient writings of that country, the true source of wisdom.” And he most kindly suggests that the one thing which “the upper educated classes of the people of India” need is “to send out to them men of greater culture than their own.” Stopping only to remark that neither Oxford nor any other European university ever turned out a scholar, the equal of any one of fifty Indian philosophers who might be named, we will say that greater ignorance of the objects and principles of the Theosophical Society could not have been shown. It is not led by persons who abandoned Christianity, since they never accepted it; nor is it a religious sect, nor does it profess to be, but, on the contrary, it distinctly affirms that as a society it has no creed, and takes in members of all creeds upon equal terms. While so far from our helping or encouraging Hindus to “throw off the faith of their fathers,” we have been doing our best for the past two years to make them respect that faith more than ever, and to realize that their ancestors taught a better religion, better philosophy, and better science than any other nation of Europe ever heard of. If Sir Richard means to discourse again at Oxford upon Indian religious opinion and “sects” he would do well to study his subject a little deeper.

He might then even ascertain that there is a Hindu sect-leader with some three lakhs of followers, named Pandit Dayânand Saraswati Swami, whose Arya Samaj has fifty branches throughout India—one at Bombay, with a member of the Governor's Council as President—and the avowed object of which is to promote the study of the Vedas.

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PRANKS OF "SPIRITS" AMONG LAYMEN

[The Theosophist, Vol. II, No. 3, December, 1880, p. 54.]

[The following introductory note by H. P. B. was appended to a ghost story which she quotes from the Cincinnati Enquirer.]

By "laymen," in this case, we mean that class of society and humanity in general, who are not "orthodox spiritualists"; neither are they prepared to declare themselves as believers in the "New Dispensation" theory. We include among this number all ordinary mortals—Christians, sceptics, and "half and halfs"—if we may be pardoned this unusual expression. Whenever, therefore, we hear of well-authenticated phenomena, alleged to be produced by some invisible agency—the "souls of the departed" as the spiritualists have it, and outside their temples of orthodoxy—the "circle rooms" where mediums as high priests and priestesses lead the service—we give them far more consideration than we would otherwise. Such weird phenomena cannot be easily doubted, nor, if the personal experience and the testimony of millions of people from the remotest ages is worth anything, can they be as little disproved as accounted for. No; not even by the most rabid freethinkers of Bradlaugh's school, unless they are determined to be illogical and go against the very spirit of their own teaching—"Believe but in that which your own eyes see, your own ears hear, and your own hands touch," and whatever the agency sceptics may attribute such phenomena to. In regard to spiritualists, we would only remind them, that in all such strange events showing a malicious, wicked intelligence underlying them, our theory of the elementaries, or earth-bound incarnated thoughts of evil men who have passed away, holds as good as ever.

Such phenomena pin all believers in the “angel world” more firmly than ever between the horns of a very disagreeable dilemma. They have either to admit with the Christians the existence of the devil, or with the Kabalists that of the “elementaries.” To speak frankly, and in all sincerity, we fail to perceive any substantial difference between a Christian devil—originally a “fallen angel”—and a bad, wicked “spirit”—or a departed soul—each of which the spiritualists hold as being of angelic divine origin.

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MISCELLANEOUS NOTES

[The Theosophist, Vol. II, No. 3, December, 1880, pp. 47, 49, 59, 60]

[Moksha]—The abstract condition of pure spirit, almost identical with the nirvâna of the Buddhists.

[Footnote appended to Joseph Pollock’s article “Is Man only a Machine?”]

Mr. Pollock has as ably presented both sides of the case as anyone could without the help to be drawn from experimental Psychology. The materialistic argument is perfect so far as concerns the mechanical aspect of the human being; but here steps in the practitioner of Asiatic Yoga, and, displaying a group of phenomena of the possibility of which the materialist never so much as dreamed, shows us that man can only be comprehended by those who have studied him in both sides of his nature. The old maxim experientia docet, should be ever borne in mind by our modern philosophers.

[Kâma-rupa]—An illusionary form, one whose apparent solidity is a deception of the senses. Observers of “form manifestations” should ponder.

[In his article “Satgoor Swami,” Lalla Maikoolal speaks of the Yogi whose motive power is his own will, and of the Tantras which contain several systems treating of the practical application of magnetic power. He says: “However useful, practically, this hidden power may be . . . the point should not be lost sight of, that the Siddhis of Yoga and the Tantras are only of secondary importance.” To this H. P. B. remarks:]

For phenomenalistic purposes, yes—most assuredly. But our Indian brother must remember that the West knows nothing of the existence of such a power in man; and until it does know it there can be no truly scientific researches, especially in the department of Psychology.

[The following concluding note is appended by H. P. B. to Dr. Batukram S. Mehta’s description of “A Physiological Test for Thief-Catching.”]

Dr. Batukram is quite correct in his diagnosis, and it would be well if all pretended “miracles” were examined with like common sense. But there is another method of thief-catching practiced in India in which the thief’s physiology plays no part. We refer to the “rolling-pot.” In this case the thief-finder causes without human contact a brass-pot to oscillate and finally roll over and over on its side, like a wagon-wheel, until it comes to the place where the thief or his plunder is, and there stops. Will some friend who has witnessed this experiment kindly describe the details and results of it very carefully for the benefit of our readers?

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[From H. P. B.’s Scrapbook, Vol. X, Part II, p. 511]

[The Times of India, in an article published Dee. 13, 1880, quotes a Dr. Prime, Editor of the New York Observer, stating that he does not believe that the T.S. has fifty members in the whole of the U.S.A., and that “no person of any distinction, minister or layman, is known as a member.” To this H. P. B. adds the following annotation:]

A pretty fib. The T.S. had from the beginning more than a dozen clergymen or ministers and—was not at all proud of the acquisition.

A FRENCH VIEW OF WOMEN'S RIGHTS

[The Pioneer, Allahabad, December 2,1880]

With a little book entitled Les Femmes qui Tuent et les Femmes qui Votent, Alexandre Dumas, fils, has just entered the arena of social and political reform. The novelist, who began by picking up his Beatrices and Lauras in the social gutter, the author of La Dame aux Camélias and La Dame aux Perles, is regarded in France as the finest known analyst of the female heart. He now comes out in a new light; as a defender of Women's Rights in general, and of those women especially whom English people generally talk about as little as possible. If this gifted son of a still more gifted father never sank before to the miry depths of that modern French realistic school now in such vogue, the school headed by the author of l'Assommoir and Nana, and so fittingly nicknamed l'École Ordurialiste, it is because he is a born poet, and follows the paths traced out for him by the Marquis de Sade, rather than those of Zola. He is too refined to be the rival of writers like those who call themselves auteurs-naturalistes and romanciers-expérimentalistes, who use their pen as the student in surgery his scalpel, plunging it into the depths of all the social cancers they can find. Until now he idealized and beautified vice. In the work under review, he defends not only its right to exist under certain conditions, but claims for it a recognized place in the broad sunlight of social and political life.

His brochure of 216 pages, which has lately been published in the shape of a letter to J. Clarétie, is now having an immense success. By the end of September, hardly a week after its appearance, it had already reached its sixth edition.

It treats of two great social difficulties—the question of divorce, and the right of women to participate in elections. Dumas begins by assuming the defense of the several women who have recently played an important part in murder cases, in which their victims were their husbands and lovers.

All these women, he says, are the embodiment of the idea which for some time past has been fermenting in the world. It is that of the entire disenthralment of the woman from her old condition of slavery, created for her by the Bible, and enforced by tyrannical society. All these murders and this public vice, as well as the increasing mental labour of women, Mr. Dumas takes to be so many signs of one and the same aspiration—that of mastering man, getting the best of him, and competing with him in everything. What men will not give them willingly, women of a certain class endeavour to obtain by cunning. As a result of such a policy, he says, we see “those young ladies” acquiring enormous influence over men in all social affairs and even in politics. Having amassed large fortunes, when older, they appear as lady-patronesses of girls’ schools and of charitable institutions, and take a part in provincial administration. Their past is lost sight of; they succeed in establishing, so to say, an imperium in imperio, where they enforce their own laws, and manage to have them respected. This state of things is attributed by Dumas directly to the restriction of Woman’s Rights, to the state of legal slavery women have been subjected to for centuries, and especially to the marriage and anti-divorce laws. Answering the favourite objection of those who oppose divorce on the ground that its establishment would promote too much freedom in love, the author of Le Demi-Monde bravely pushes forward his last batteries and throws off the mask.

Why not promote such freedom? What appears a danger to some, a dishonour and shame to others,

will become an independent and recognized profession in life—une carrière à part—a fact, a world of its own, with which all the other corporations and classes of society will have to reckon. It will not be long before everyone will have ceased to protest against its right to an independent and legal existence.

Very shortly it will form itself into an integral, compact body; and the time will come when, between this world and the others, relations will be established as friendly as between two equally powerful and recognized empires.

With every year women free themselves more and more from empty formalism, and Mr. Dumas hopes there will never again be a reaction. If a woman is unable to give up the idea of love altogether, let her prefer unions binding neither party to anything, and let her be guided in this only by her own free will and honesty. Of course it is rather to review an important current of feeling in an important community than to discuss au fond the delicate questions with which Mr. Dumas deals, that we are taking notice of his book. We may thus leave the reader to his own reflections on this proposed reform, as also in reference to most of the points raised.

A certain Hubertine Auclaire, in France, has lately refused to pay her taxes on the plea that political rights belonging to man are denied to her as a woman; and Dumas, with this incident as a text, devotes the last part of this brochure to a defense of Woman's Rights, as eloquent, impressive, and original as other portions which will less bear discussion. He writes:

In 1847 political reformers thought it necessary to lower the electoral franchise and distribute the right of vote according to capacity.

That is, to limit it to intelligent men. The government refused, and this led to the Revolution of 1848. Scared, it gave the people the right of universal suffrage, extending the right to all, whether capable or incapable, provided the voters were only men. At present this right holds good, and nothing can abolish it. But women come, in their turn, and ask: "How about us? We claim the same privileges."

What [asks Dumas] can be more natural, reasonable and just? There is no reason why woman should not have equal rights with man. What difference do you find between the two which warrants your refusing her such a privilege? None at all. Sex? Her sex has no more to do with it than the sex of man. As to all other dissimilarities between us, they go far more to her credit than to ours. If one argues that woman is by nature a weaker creature than man, and that it is his duty to take care of and defend her, we will answer that hitherto we have, it seems, so badly defended her that she had to pick up a revolver and take that defense into her own hands; and to remain consequent [consistent] with ourselves we have to enter the verdict of "Not guilty" whenever she is caught in that act of self-defense.

To the plea that woman is intellectually weaker than man, and is shown to be so by sacred writings, the author sets off against the biblical Adam and Eve, Jacolliot's translation of the Hindu legend in his Bible dans l'lnde, and contends that it was man, not woman, who became the first sinner and was turned out of Paradise. If man is endowed with stronger muscles, woman's nerves surpass his in capacity for endurance. The biggest brain ever found—in weight and size—is now proved to have belonged to a woman. It weighed 2,200 grammes—400 more than that of Cuvier. But brain has nothing to do with the electoral question. To drop a ballot into the urn no one is required to have invented powder, or to be able to lift 500 kilogrammes.

Dumas has an answer for every objection. Are illustrious women exceptions? He cites a brilliant array of great female names, and contends that the sex in which such exceptions are to be met has acquired a legal right to take part in the nomination of the village maires and municipal officers. The sex which claims a Blanche de Castile, an Elizabeth of England. another of Hungary, a Catherine II and a Maria Theresa has won every right.

If so many women were found good enough to reign and govern nations, they surely must have been fit to vote. To the remark that women can neither go to war nor defend their country, the reader is reminded of such names as Joan of Arc, and the three other Joans, of Flanders, of Blois, and Joan Hachette. It was in memory of the brilliant defense and salvation of her native town, Beauvais, by the latter Joan, at the head of all the women of that city, besieged by Charles le Téméraire, that Louis XI decreed that henceforth and forever the place of honour in all the national and public processions should belong to women. Had woman no other rights in France, the fact alone that she was called upon to sacrifice 1,800,000 of her sons to Napoleon the Great, ought to ensure to her every right.

The example of Hubertine Auclaire will be soon followed by every woman in France. Law was ever unjust to woman; and instead of protecting her, it seeks but to strengthen her chains. In case of crimes committed, does law ever think of bringing forward as an extenuating circumstance, her weakness? On the contrary it always takes advantage of it. The illegitimate child is given by it the right to find out who its mother was, but not its father. The husband can go anywhere, do whatever he pleases, abandon his family, change his citizenship, and even emigrate, without the consent or even knowledge of his wife.

She can do nothing of the kind. In case of a suspicion of her faith, he can deprive her of her marriage portion; and in case of guilt may even kill her. It is his right. Debarred from the benefits of a divorce, she has to suffer all, and finds no redress. She is fined, judged, sentenced, imprisoned, put to death, and suffers all the penalties of the law just as much and under the same circumstances as he does, but no magistrate has ever thought of saying yet:

“Poor weak little creature! . . Let us forgive her, for she is irresponsible, and so much lower than man!”

The whole eloquent, if sometimes rhapsodical plea in favour of women’s suffrage is concluded with the following suggestions:

First, the situation will appear absurd; but gradually people will become accustomed to the idea, and soon every protest will die out. No doubt at first the idea of woman in this new rôle will have to become the subject of bitter criticism and satire. Ladies will be accused of ordering their hats à l’urne, their bodices au suffrage universel, and their skirts au scrutin secret. But what then? After having served for a time as an object of amazement, then become a fashion and habit, the new system will be finally looked upon as a duty. At all events it has now become a claimed right. A few grandes dames in cities, some wealthy female land-owners in provincial districts, and leaseholders in villages, will set the example, and it will soon be followed by the rest of the female population.

The book winds up with this question and answer:

I may, perhaps, be asked by some pious and disciplined lady, some fervent believer in the idea that humanity can only be rescued from perdition by codes and gospels, by the Roman law and Roman Church:

“Pray, tell me, sir, where are we driving to with all these ideas?” “Hé, madame! . . . we go where we were going to from the first, to that which must be, that is, the inevitable. We move slowly onward, because we can spare time, having some millions of years yet before us, and because we have to leave some work to do for those who are following us. For the present we are occupied in enfranchising women; when this is done we will try to enfranchise God. And as soon as full harmony will have been established between these three eternal principles—God, man, and woman—our way will appear to us less dark before us, and we will journey on the quicker.”

Certainly the advocates of Woman’s Rights in England have never vet approached their subject from this point of view. Is the new method of attack likely to prove more effective than the familiar declamation of the British platform, or the earnest prosing of our one great woman’s champion, John Stuart Mill? This remains to be seen; but certainly for the most part the English ladies who fight this battle will be puzzled how to accept an ally whose sympathy is due to principles so frightfully indecorous as those of our present author.

H. P. BLAVATSKY.

H. P. BLAVATSKY
COLLECTED WRITINGS

VOLUME III

1881–1882

THE THEOSOPHICAL PUBLISHING HOUSE
WHEATON, ILL., U.S.A.
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FOREWORD TO VOLUME THREE

Most of the material in the present Volume appeared in print in collected form for the first time in 1935, when it was published by Rider & Co. in London, under the title of The Complete Works of H. P. Blavatsky. As was the case with the original Volumes I and II of the Series, a considerable portion of the stock of Volume III perished in the London “blitz” during the second World War. As a result of this, these earlier Volumes have been unobtainable for many years.

Discovery of hitherto unknown writings from H. P. B.’s pen required that the material be somewhat differently distributed, as far as the four original Volumes are concerned. The present Volume is made up of H. P. B.’s writings during the years of 1881 and 1882. It contains therefore some of the material of the original Volume II and most of the material of the original Volume III.

The text contained now in Volume III has been checked with the original sources of publication, and most of the quoted matter compared with the originals and corrected whenever necessary. Some new material has been incorporated from the Archives at Adyar. A number of explanatory notes and comments have been added by the Compiler to clarify points of Theosophical history. Biographical and Bibliographical information has been collected in the Appendix, as is the case with all the Volumes of this Series, and a copious Index has been prepared.

The Compiler wishes to express his gratitude to all those who have helped in the preparation of this Volume. Their continued interest and helpful assistance are gratefully acknowledged. Their names, as given in the Foreword to Vol. II, apply to the present Volume as well.

BORIS DE ZIRKOFF.

Compiler.

Los ANGELES, CALIFORNIA, U.S.A.

May 8, 1968.

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND

COL. HENRY S. OLCOTT,

FROM JANUARY, 1881, TO MARCH, 1882, INCLUSIVE.

(the period to which the material in the present volume belongs)

1 8 8 1

January 1—Date of Charter of the Prayâg Theosophical Society, Allâhâbâd (Gen. Report of the 31st Anniversary and Convention of the T.S., p. 100), although the Charter was not actually forwarded until July 27 (Theos., II, Suppl. to Sept., 1881) . Bâbû Benee Madhab Bhattachârya has already bought a plot of ground to build a Theosophical Hall. The Branch is to be composed exclusively of the natives of India.

January 4—A. O. Hume is working on the last pages of his forthcoming pamphlet, Hints on Esoteric Theosophy, No. 1 (LBS., p. 305).

January 20—Mirza Murad Ali Beg (Godolphin Mitford) comes to see the Founders (ODL., II, 289).

February (approx.)—Damodar's relatives withdraw their support of the T.S. (ODL., II, 291-93; Ransom, 156).

February 17—General Council meeting is held: Rules are revised and simplified; decided by unanimous vote that the President and the Corresponding Secretary will hold office for life; Dâmodar appointed Joint Recording Secretary (Ransom, 155-56) .

February 19—The Adept known as Hillarion Smerdis visits the Founders "en route for Tibet and has been looking over, in and through the whole situation . . . He gave his views on India, Bombay, The Theosophical Society in Bombay, Ceylon, England and Europe, Christianity and other subjects, highly interesting" (Diaries). Leaves as a memento a much-worn gold-embroidered head-covering (ODL., II, 294) .

February 25—H.S.O. has a long consultation with H.P.B., resulting, apparently as a consequence of Hillarion's visit, in agreement to reconstruct the T.S. on a different basis, "putting the Brotherhood idea more prominently forward and keeping the occultism more under cover—in short to have a secret society for it . . ." (Diaries; ODL., II, 294).

February 27—H. S. O. delivers lecture on "Theosophy: Its Friends and Enemies," at Framji Cowasji Hall, Bombay. Circulars slandering the Founders are distributed by Krishnarao (Damodar's brother), Miss Rose Bates and E. Wimbridge (Ransom, 156).

March 13 (1st o.s.)—Assassination of Emperor Alexander II of Russia; this results in grave shock to H.P.B.; she is ill. (Vera P. de Zhelihovsky in Lucifer, XV, Feb., 1894, p. 474) .

March 17—H. S. O. receives order to go to Ceylon in April (Ransom, 155).

March—The Sinnetts go to England for a holiday, via Calcutta and Ceylon. A. P. Sinnett works on his Occult World which was "mainly written at sea" (Autobiogr.; ED., 29; Vania, 105).

April 22—H. S. O. sails for Ceylon, in company with Aeneas Bruce of Scotland; reach Galle on the 26th. This trip was mainly for the purpose of raising an Educational Fund to start schools with (ODL., II, 295; Ransom, 158; Theos., II, May, 1881, p. 184).

May 5—H. S. O. finishes the first draft of his Buddhist Catechism, which he compiled on this trip to Ceylon (ODL., II, 299) .

June—First edition of Sinnett's Occult World published by Trübner & Co., London (Theos., II, Suppl. to July, 1881).

June—Approximate time when Mrs. Marie Gebhard makes her first contact with the Theosophical Center in London (ED., 30) .

July 4—A. P. Sinnett returns to India alone, having left his wife in England on account of health. Arrives in Bombay on the P. & O. Company's mail steamer and stays for a short time with H.P.B.; then goes to Allâhâbâd (OW., 176; Autobiogr.; Theos., II, Suppl. to Aug., 1881, p. 1; ED., 33-34, where June is wrongly mentioned).

July 5—Date on which Sinnett receives his first letter from Master K. H. upon returning to India, in reply to one he sent via H.P.B. shortly before leaving London. Beginning of the vast correspondence which ultimately enabled him to write Esoteric Buddhism. (ML., No. IX, pp. 38-51; OW., 176, Amer. ed.; Theos., II, Suppl. to Aug. 1881, "The Bombay T.S."; Autobiogr.).

July 13—Date of the Document published in The Spiritualist of August 19, 1881 and signed by a number of natives, among them Dâmodar, concerning the fact of seeing the Brothers and knowing them. Coulombs' signatures affixed also.

July 14—Mrs. Patience Sinnett gives birth in England to second child, still-born (Autobiogr.).

July 22—H.P.B. leaves Bombay for Allâhâbâd and Simla to stay for some time with the Humes at Rothnay Castle. It must have been on this visit that Sinnett escorted H.P.B. up the Tonga Road. Hume's gradual discontent seems to date from approximately that time (Theos., II, Suppl. to Aug., 1881, last page, 2nd col. bottom; Ransom, 162; Autobiogr.).

July 24—H. S. Olcott's Buddhist Catechism published both in English and Sinhalese. Means for this supplied by Mrs. Ilangakoon of Mâtara. A third edition became necessary before the end of August (ODL., I, 284; II, 301-02; Ransom, 159).

August 21—Formation of the "Anglo-Indian Branch" of The Theosophical Society at Simla, during H.P.B.'s visit there; it became later known as the Simla Eclectic T.S., with A. O. Hume, President, A. P. Sinnett, Vice-President, and Ross Scott, Secretary (The Pioneer, Aug. 26, 1881; Theos., II, Suppl. to Sept., 1881, p. 1; Ransom, 162).

September—H.P.B. is at Simla most of the month, as evidenced by several of her letters dated from there.

September—William Q. Judge is in the West Indies on business.

September 27—Most likely date when Master K. H. entered into Samâdhi, in search of "supreme knowledge." He had asked Master M. to continue corresponding with A. P. Sinnett during his absence (ML., Letter XXIX, end; Hints, I, 115, 1909 ed.; H.P.B. to Mrs. Hopis-Billings, Oct. 2, in Theos. Forum, VIII, May, 1936) .

September 30 (18th old style)—Date of the French letter written by General Rostislav Andreyevich de Fadeyev, H.P.B.'s uncle, to A. P. Sinnett, enclosing affidavit concerning H.P.B.'s family background and antecedants, intended to counteract inimical attacks on her (Theos., III, Suppl. to Jan., 1882; Collected Writings, Vol. III).

October—Wm. Q. Judge is at Carupano, Venezuela, on mining business.

October—H.P.B. is still at Simla.

October—First installment of "Fragments of Occult Truth" written by A. O. Hume is published in The Theosophist (Vol. III, pp. 17-22).

October 21—Party made up of Col. H. S. Olcott and several Ceylonese workers embark at Colombo and make a trip to Tinnevelly to form a Branch there. Return to Ceylon the 27th (ODL., II, 309-14; Them., III, Suppl. to Nov., 1881, p. 2).

October (last week)—Most likely time when H.P.B. went to Lahore and saw Master M. (LBS., VII, p. 9). She starts on an extensive tour in Northern India, apparently on order of her Teacher.

November 1—H.P.B. arrives at Sahâranpur; dines with Mr. and Mrs. Fisher, staying, late at their house (LBS., No. VII).

November 2—H.P.B. spends most of the day with Williams (ditto).

November 3—H.P.B. starts for Dehra Dûn, North of Hardvâr, with Ross Scott who had come from Multân to join her (LBS., No. VII, p. 9) . Arrives late same day (ML., 461) .

November 4 (Friday)—H.P.B. writes from Dehra Dûn a letter to A. P. Sinnett which embodies the so-called “Prayâg Message” (ML., No. CXXXIV, p. 461) .

November 6—Changes effected in the Prayâg Theosophical Society: the word “Psychic” is added to its name and Rules are established; any F. T. S. is eligible to membership in it, and not only natives, as originally conceived. S. J. Padshah assists in this, being on his way from Bombay to Lucknow (Theos., III, Suppl. to Dec., 1881, p. 1; ibid., IV, Suppl. to Feb. 1883, p. 3).

November 6-9—This seems to be the most likely period when H.P.B., being quite ill, receives orders “to, leave the railways and other highways,” and to let herself be guided, by a man sent to her for the purpose, into the jungles of the sacred forest of Deobund; she is to meet there a certain Lama Debodurgai who would heal her. Her illness is greatly relieved on this trip (H.P.B.’s letters to her relatives in Lucifer, XV, Feb., 1895, pp. 473-74; Path, X, April, 1895, pp. 6-7) .

November 10—H.P.B. is back at Debra Dûn; receives orders to proceed to Meerut on the 12th (LBS., VIII, p. 10) .

November 13—H.P.B. is at Meerut; receives Nov. 14th a telegram from Sinnett, sent by order of Master M., to come to Allâhâbâd (ML., CXIV, p. 449; LBS., IX, p. 12). She stays at Meerut until the evening of the 15th.

November 16—H.P.B. goes to Bareilly, capital of Rohilkhand; meets there S. J. Padshah by pre-arrangement, on his way from Lucknow. Rohilkhand Theosophical Society formed at Bareilly on the 17th (LBS., IX, p. 12; Theos., III, Suppl. to Dec., 1881, p. 1).

Nov. 18 or 19—H.P.B. goes to Allâhâbâd (LBS., p. 13; Ransom, p. 162).

November 29—H.P.B. returns to Bombay Headquarters (Theos., III, December, 1881, p. 86) .

December, 13—H. S. O. sails home from Ceylon, after a very strenous sojourn there, conventions, trips to many towns, etc., Reaches Bombay on the 19th. Receives a kind message from the Master about his success in Ceylon (ODL., Il, 325-26).

December 25—General Council meets to discuss the policy of shifting Headquarters. Founders decide to spend part of each year at Calcutta, Bombay and Ceylon. This was not carried out, however (Ransom, 162-63; Theos., III, Suppl. to Dec., 1881. p. 8 fnote).

December 28—Marriage of Ross Scott, Bengal Civil Service, to Maria Jane Burnby Hume, only daughter of Allan Octavian Hume., C.B., late Secretary to the Government of India; at Rothnay Castle, Simla LBS., p. 5; Theos., III, Suppl. to Feb. 1882, p. 16).

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January (early)—Ross Scott and his wife are in Bombay on their honeymoon; spend most of their time at Crow’s Nest, the Theos. Hdqrts. (Ransom, 165).

January 10—Mrs. Patience Sinnett returns to India. Brief visit of A. P. Sinnett to Bombay to meet his wife (ED., 37; Ransom, 165; Autobiogr.). D. M. Bennett, Editor of the Truthseeker, arrives by the same boat; met by H. S. O., Dâmodar and Schroff (ODL., II, 327; Ransom, 165).

January 12—6th Anniversary of the Theos. Soc. celebrated at the Framji Cowasji Hall, Bombay (ODL., II, 331-32; Theos., III, Suppl. to Feb., 1882, pp. 2-12) .

January 17 and 19—Rev. Joseph Cook derides Theosophy and Bennett to a large audience in Bombay; H.P.B., H.S.O., Bennett and Capt. Banon present on the 19th (Ransom, 167; Theos., III, Suppl. to Feb., 1882, pp. 12-16) .

January 20—The T. S. arranges a large meeting at the Framji Cowasji Hall to answer the charges of Rev. Cook; Capt. Banon presides; Cook escapes to Poona (Ransom, 167; Theos., III, Suppl. to Feb., 1882, pp. 15-16) .

January 21—H.P.B., H. S. O. and Capt. Banon go to Poona in pursuit of Rev. Cook. Poona Branch is formed; they stay there four days (ODL., II, 331; Ransom, 168) .

Jan. 28—Parker Pillsbury and 13 others apply for the formation of a Branch at Rochester, N. Y. (Theos., III, Suppl. to April, 1882. p. 1) .

Jan. 31—Prof. John Smith returns to Crow's Nest, Bombay, after a tour of Northern India (Neff, 13).

February—Sinnett receives his first letter from Master K. H, after the latter returns from his initiatory trials (ML., No. XLV, pp. 264-68).

February 14—H. S. O. delivers at Bombay his lecture on "The Spirit of the Zoroastrian Religion." MSS in H.P.B.'s handwriting in the Adyar Archives shows that he had special help given him in preparing its text. Pârsîs print it in English and Gujarâti, distributing some twenty thousand copies (ODL., II, 333-34; Ransom, 168).

February 17—H. S. O. leaves Bombay with Bhavâni Shankar on a tour of the North. Visits Jeypore (19th), Delhi (22nd), Meerut (24th), Bareilly (28th), Lucknow (Mch. 7th), Cawnpore (8th), Allâhâbâd 13th), Berhampur (17), whence he proceeds to Calcutta (ODL., II, 334-39; Ransom, 168-69; Theos., III, Supplements to Mch., April and May, 1882).

KEY TO ABBREVIATIONS

Autobiogr.—An Autobiography of A. P. Sinnett, dated June 3rd, 1912, with additions dated May, 1916, and Jan. 2, 1920, which exists in the form of a typewritten MSS. in the Archives of the Mahatma Letters Trust in London.

Diaries—Colonel Henry S. Olcott's original Diaries in the Adyar Archives.

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

Hints—Hints on Esoteric Theosophy, No. 1, by A. O. Hume (though publ. anonymously). Issued under the Authority of The Theosophical Society in 1882. Benares and London: Theos. Publ. Society; Adyar, Madras: The Theosophist Office, 1882: 131 pp.—No. 2 was published about a year later. 2nd ed. of both appeared in 1909. Paging differs.

Inc.—Incidents in the Life o f Madame Blavatsky, by A. P. Sinnett. London: George Redway; New York: J. W. Bouton, 1886. xxii, 324 pp.

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

Lucifer—Monthly magazine started by H.P.B. in London, September, 1887.

ML—The Mahatma Letters to A. P. Sinnett (from the Mahatmas M. and K. H.). Transcribed, Compiled and with an Introd. by A. T. Barker. London: T. Fisher Unwin, December, 1923; New York: Frederick A. Stokes Co., 1923. xxxv, 492 pp.; 2nd rev. ed., London: Rider & Co., 1926; 8th impression, Rider & Co., 1948; 3rd. rev. ed., Adyar: Theos. Publ. House, 1962.

Neff—How Theosophy Came to Australia and New Zealand, by Mary K. Neff. Sydney, Austr.: Austr. Section T. S., 1943. xi, 99 pp. Illus.

ODL—Old Diary Leaves, by Henry Steel Olcott. Second Series, 1878-83. Adyar: Theosophical Publishing House, 1900; 2nd ed., Adyar, 1928. The original edition contains nine illustrations, all of them being views of the Theos. Society's Estate at Adyar. Being too faded for further reproductions, eight of these have been eliminated from the 2nd ed. of 1928.

Path—The Path. Published and Edited in New York by W. Q. Judge. Vols. I-X, April, 1886—March, 1896 incl.

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

Theos. Forum—The Theosophical Forum. New Series. Publ. under the Authority of the Theosophical Society, Point Loma, Calif. Editor, G. de Purucker. Vols. I-XXIX, Sept., 1929-March, 1951 incl. Later edited by Arthur L. Conger.

Theos.—The Theosophist. Conducted by H. P. Blavatsky. Bombay (later Madras): The Theos. Society, October, 1879—, in progress (Volumes run from October to September incl.).

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

1881

A YEAR OF THEOSOPHY

[The Theosophist, Vol. II, No. 4, January, 1881, pp. 85-86]

The Dial of Time marks off another of the world's Hours. . . . . And, as the Old Year passes into Eternity, like a raindrop falling into the ocean, its vacant place on the calendar is occupied by a successor which—if one may credit the ancient prophetic warnings of Mother Shipton and other seers—is to bring woe and disaster to some portions of the world. Let it go, with its joys and triumphs, its badness and bitterness, if it but leave behind for our instruction the memory of our experience and the lesson of our mistakes. Wise is he who lets "the dead Past bury its dead," and turns with courage to meet the fresher duties of the New Year; only the weak and foolish bemoan the irrevocable. It will be well to take a brief retrospect of those incidents of the year 1880 (A.D.) which possess an interest for members of the Theosophical Society. The more so since, in consequence of the absence from Bombay of the President and Corresponding Secretary, the anniversary day of the Society was not publicly celebrated.

It will not be necessary to enter minutely into those details of administration which, however important in themselves as links, weak or strong, in the general chain of progress, and however they may have taxed the patience, nerve, or other resources of the chief officers, do not at all interest the public. It is not so much explanation as results that are demanded and these, in our case, abound. Even our worst enemy would be forced to admit, were he to look closely into our transactions, that the Society is immeasurably stronger, morally, numerically, and as regards a capacity for future usefulness, than it was a year ago.

Its name has become most widely known; its fellowship has been enriched by the accession of some very distinguished men; it has planted new branch societies in India, Ceylon, and elsewhere; applications are now pending for the organization of still other branches, in New South Wales, Sydney, California, India and Australia; its magazine has successfully entered the second volume; its local issues with the Government of India have been finally and creditably settled; a mischievous attempt by a handful of malcontents at Bombay to disrupt it has miserably failed.* It has made official alliances with the Sanskrit Samaj of Benares, that is to say, with the most distinguished body of orthodox Sanskrit pandits in the world, with the other Sabha of which Pandit Rama Misra Shastri is Manager, and with the Hindu Sabha, of Cochin State; while, at the same time, strengthening its fraternal relations with the Arya Samajes of the Puñjab and North-Western Provinces. Besides all this, we can point with joy and pride to the results of the late mission to Ceylon where, within the space of fifty-seven days, seven branch societies of Buddhist laymen, one Ecclesiastical Council of Buddhist priests, and one scientific society were organized, and some hundreds of new fellows were added to our list.

All this work could not be accomplished without great labour, mental anxiety, and physical discomfort. If to this be added the burden of a correspondence with many different countries, and the time required for making two journeys to Northern India and one to Ceylon, our friends at a distance will see that whatever other blame may properly attach to the Founders, who have never claimed infallibility of any sort, that of laziness assuredly is not to be cast in their teeth.

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* Secret letters by former members denouncing its Founders, sent to Paris and other Theosophists and pretending that the Bombay Society was virtually extinct (its best members having resigned), were sent back to us with new protestations of friendship and loyalty and expressions of scorn for the conspirators.—Editor, Theosophist.

Nor, when they learn that the work done since leaving America, the travelling expenses and the fitting and maintenance of the Headquarters establishment has cost some twenty thousand rupees, while the cash receipts of the Treasurer (exclusive of those from Ceylon, Rs. 2,440, which sum is set aside as a special fund to be used in the interest of Buddhism) have been only one thousand two hundred and forty rupees, all told, including one donation of two hundred from the universally respected Maharanee Surnomoyee, and another of twenty rupees, from a well-wisher in Bengal —will those who direct the Society's affairs be regarded by them as making money out of their offices? And these figures, which may most readily be verified, are our only answer to the calumnies which have been maliciously circulated by some who did not, and others who did, know the truth.

The trip to Ceylon occupied seventy-seven days in all, the second one to Northern India one hundred and twenty-five days. Thus, the Founders have been absent from Bombay on duty twenty-nine weeks out of the fifty-two; their travels extending through twenty-five degrees of latitude, from Lahore at the extreme north of India, to Matara, the southernmost point of ancient Lanka. Each of the Indian Presidencies has contributed a quota of new members; and at the former capital of the late lionhearted Runjeet Singh, a branch was recently organized by Sikhs and Puñjabis under the title of the "Puñjab Theosophical Society." During the twelvemonth President Olcott delivered seventy-nine lectures and addresses, a majority of which were interpreted in the Hindi, Urdu, Gujerati, and Sinhalese languages.

Many misconceptions prevail as to the nature and objects of the Theosophical Society. Some—Sir Richard Temple in the number—fancy it is a religious sect; many believe it is composed of atheists; a third party are convinced that its sole object is the study of occult science and the initiation of green hands into the Sacred Mysteries. If we have had one we certainly have had an hundred intimations from strangers that they were ready to join at once if they could be sure that they would shortly be endowed with siddhis, or the power to work occult phenomena.

The beginning of a new year is a suitable time to make one more attempt—we wish it could be the last—to set these errors right. So then, let us again say: —(1) The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and, distinctly and emphatically, is not a sect, nor ever was one. It admits worthy people of any religion to membership, on the condition of mutual tolerance and mutual help to discover truth. The Founders have never consented to be taken as religious leaders, they repudiate any such idea, and they have not taken and will not take disciples. (2) The Society is not composed of atheists, nor is it any more conducted in the interests of atheism than in that of deism or polytheism. It has members of almost every religion, and is on equally fraternal terms with each and all. (3) Not a majority, nor even a respectable minority, numerically speaking, of its fellows are students of occult science or ever expect to become adepts. All who cared for the information have been told what sacrifices are necessary in order to gain the higher knowledge, and few are in a position to make one tenth of them. He who joins our Society gains no siddhis by that act, nor is there any certainty that he will even see the phenomena, let alone meet with an adept. Some have enjoyed both those opportunities and so the possibility of the phenomena and the existence of “Siddhas” do not rest upon our unverified assertions. Those who have seen things have perhaps been allowed to do so on account of some personal merit detected by those who showed them the siddhis, or for other reasons known to themselves and over which we have no control.

For thousands of years these things have, whether rightly or wrongly, been guarded as sacred mysteries, and Asiatics at least need not be reminded that often even after months or years of the most faithful and assiduous personal service, the disciples of a Yogi have not been shown “miracles” or endowed with powers. What folly, therefore, to imagine that by entering any society one might make a short cut to adeptship! The weary traveller along a strange road is grateful even to find a guidepost that shows him his way to his place of destination.

Our Society, if it does naught else, performs this kindly office for the searcher after Truth. And it is much.

Before closing, one word must be said in correction of an unfortunate impression that has got abroad. Because our pamphlet of Rules mentions a relationship between our Society and certain proficients in Occult Science, or "Mahatmas," many persons fancy that these great men are personally engaged in the practical direction of its affairs; and that, in such a case, being primarily responsible for the several mistakes that have occurred in the admission of unworthy members and in other matters, they can neither be so wise, so prudent, nor so farseeing as is claimed for them. It is also imagined that the President and Corresponding Secretary (especially the latter) are, if not actually Yogis and Mahatmas themselves, at least persons of ascetic habits, who assume superior moral excellence. Neither of these suppositions is correct, and both are positively absurd. The administration of the Society is, unless in exceptionally important crises, left to the recognized officials, and they are wholly responsible for all the errors that are made. Many may doubtless have been made and our management may be very faulty, but the wonder is that no more have occurred, if the multiplicity of duties necessarily imposed upon the two chief officers and the world-wide range of activity be taken into account. Colonel Olcott and Madame Blavatsky do not pretend to asceticism, nor would it be possible for them to practice it while in the thick of the struggle to win a permanent foothold for the Society in the face of every possible obstacle that a selfish, sensuality-loving world puts in the way. What either of them has heretofore been, or either or both may in the future become, is quite a different affair. At present they only claim to be trying honestly and earnestly, so far as their natural infirmities of character permit, to enforce by example and precept the ideas which are embodied in the platform and Rules of the Theosophical Society. Once or twice ill-wishers have publicly taunted us with not having given practical proofs of our alleged affection for India.

Our final vindication must be left to posterity, which always renders that justice that the present too often denies. But even now—if we may judge by the tone of our correspondence, as well as by the enthusiasm which has everywhere greeted us in the course of our journeyings—a palpably good effect has been produced by our appeals to the educated Indian public. The moral regeneration of India and the revival of her ancient spiritual glories must exclusively be the work of her own sons. All we can do is to apply the match to the train, to fan the smouldering embers into a genial warmth. And this we are trying to do. One step in the right direction, it will doubtless be conceded, is the alliance effected with the Benares pandits and attested in the subjoined document:—

Articles of Union between the Sanskrit Sabha, of Benares, and the Theosophical Society, in the interest of Sanskrit Literature and Vedic Philosophy.

At a special meeting held this day—the President, Pandit Bapu-Deva Shastri, in the chair—the Sanskrit Samaj, after listening to an address from Col. H. S. Olcott, President of the Theosophical Society, in which a proposal was made for co-operation between the two societies, unanimously adopted the following preambles and resolution:—

1. Whereas the interests of Sanskrit Literature and Vedic Philosophy and Science will be eminently promoted by a brotherly union of all friends of Aryan learning throughout the world; and

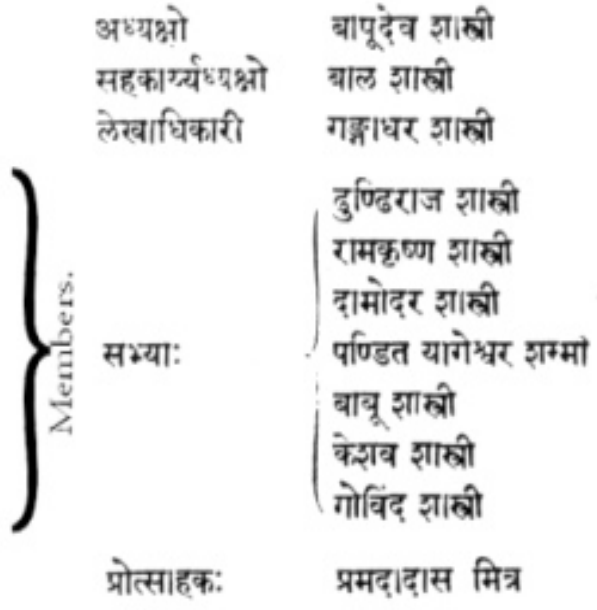
2. Whereas it is evident that the Theosophical Society is sincerely devoted to the accomplishment of this most worthy object, and possesses facilities which it is desirable to secure; therefore,

3. Resolved that this Samaj accepts the offer made on behalf of the Theosophical Society and hereby declares itself in friendly union with the said Society, for the purpose specified, and offers to render whatever assistance it can for the carrying out of such plans as may be agreed upon between the governing officers of the two Samajas.

Provided, nevertheless, that this act of union shall not be understood as making either of the two societies subordinate to the rule or jurisdiction of the other.

Benares, Margashirsha Shuddha, 13th Samvat 1937, corresponding to 30th November, 1880, Tuesday.

(Sd.) Bapu Deva Shastri, President
" Bal Shastri, Vice-President
" Gangadhar Shastri, Secretary
" Dhundiraja Shastri
" Rama-Krishna Shastri
" Damodar Shastri
" Pandi Yageshwar Shad
" Babu Shastri
" Keshava Shastri
" Govind Shastri
" Pramada Dasa Mitra,
Hon. Member.



Headquarters of the Theosophical Society, Bombay, December 25, 1880. Ratified by unanimous vote by the General Council, and signed and sealed on its behalf by the President-Founder, under a Rosolution this day adopted.

H. S. OLCOTT,

President, Theosophical Society.

These custodians of Sanskrit learning have promised to put in writing the precious treasures of Aryan philosophy, and to co-operate with us to give the facts a world-wide circulation.

The London Spiritualist remarked, the other day, that we were doing much for Spiritualism in India. It might rather be said we are doing much to make known the importance of mesmeric science, for wherever we have been we have spared no pains to show the close and intimate relationship that exists between our modern discoveries in mesmerism, psychometry, and odic force, and the ancient Indian Science of Yoga-Vidya.

We look forward with confidence to a day when the thorough demonstration of thisconnection will give to both Asia and Europe the basis for a perfect, because experimentally demonstrable, science of Psychology.

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MISCELLANEOUS NOTES

[The Theosophist, Vol. II, No. 4, January, 1881, pp. 89, 92]

Our long absence from Bombay has prevented our reviewing Mr. C. C. Massey's excellent translation of Professor Zöllner's great work, Transcendental Physics, in which are described his experiments with Dr. Slade, the American medium. Dr. Zöllner's contribution to the science of spiritualistic phenomena is one of the most valuable that has ever appeared. Next month it will be properly noticed; as will also Dr. George Wyld's smaller work on the higher aspects of Theosophy and Spiritualism.

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The conductor of this Magazine, returning to Bombay late in December, and after the first two forms had been printed off, finds with regret that a description of certain recent phenomena at Simla has been copied from The Pioneer. Apart from the questionable taste of reprinting complimentary personal notices into one's own journal—a fault not conspicuously ours—we would have preferred omitting the present article since it has already been widely copied from The Pioneer and come back to us from almost the four quarters of the world, and in several different languages. In common with all who have made any study of Occult Science, we have the greatest repugnance to the fame of a worker of wonders or "miracles."

Since the discussion of the Simla occurrences began, some two months ago, we have been flooded with all manner of absurd requests that we would find missing persons and property of sorts: as though no nobler use could be made of one's time and occult knowledge than the turning of one's self into an "occult retriever"—to use The Pioneer's happy expression. Once, and for all, let it be understood that Madame Blavatsky pays no attention to such idle requests, and that she deserves no credit for the Simla phenomena, which—as a careful reading of The Pioneer letter will plainly show—were understood to have been done by quite a different person.

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[From H.P.B.'s Scrapbook, Vol. XI, Part I, p. 31]

[In the Sunday Mirror, in an issue merely identified as of "January, 1881," Sir Richard Temple's words are quoted: "They call themselves Brahmos or Adi-Brahmos, members of the Brahmo-Somaj, and quite recently they have sometimes adopted the name of Theosophists . . . " To this the Editor of the paper says: "The reference to the Theosophists is a mistake. . . "

H.P.B. makes the following comment in blue pencil:]

It is, it is— a "mistake"— a wicked slur, moreover—upon the Theosophists; and which every one of them repudiates most indignantly.

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[From H.P.B.'s Scrapbook, Vol. XI, Part I, p.32]

[H.P.B.'s blue pencil annotation against articles of an hostile nature published in the New York Times and World of Jan. 4 and 8, 1881, respectively:]

Lies and in addition—a good Libel. Where is the prophet that finds honour in his own country?

A WORD WITH OUR FRIENDS

[The Theosophist, Vol. II, No. 4, Supplement to January, 1881, pp. 1-2]

That cause must be weak and desperate indeed, that has to resort to the arts of the slanderer to prop it up and injure its chosen victims. And it is truly lamentable to see people adopting these tactics against the Theosophical Society and its Founders. Soon after we reached India we were obliged to begin legal proceedings against a missionary organ, to compel its Editor to apologize for some base slanders he had indulged in; and the readers of The Theosophist are aware of the conduct of the Christian party in Ceylon, and their utter discomfiture at Panadure. However great our efforts to avoid any conflict with them, some strange fatality seems to be forever urging these good people to adopt questionable measures to hasten their own ultimate ruin. Our Society has been their favourite mark. The most recent shot was fired at Benares by a well-known convert to the Christian faith, who, unable to lay hold upon anything disreputable in our Indian career, did his best to injure us in a certain important direction by sneeringly suggesting to a very high personage that Colonel Olcott was a man of no position in his own country, and had doubtless come to India as an adventurer, to make money out of the people. Happily his venom was poured into unsympathetic ears. Yet, as he is a man of a certain influence, and others of our friends have also been similarly approached by him and other enemies of ours, such calumnies as these cannot be well overlooked. We are quite aware that a document of such a nature as the present, if launched on the public without a word of explanation, would give rise to criticism, and perhaps be thought in bad taste, unless very serious and important reasons can be shown for its appearance.

Such reasons unquestionably exist, even were no account to be taken of the malicious plot of our Benares opponent. When, in addition to this, we reflect that ever since we landed in this country, impelled by motives, sincere and honest—though, perhaps, as we now find it ourselves, too enthusiastic, too unusual in foreigners to be readily believed in by natives without some more substantial proof than our simple word—we have been surrounded by more enemies and opponents than by friends and sympathizers; and that we are two strangers to rulers as well as the ruled—we believe that no available proof should be withheld that will show that, at least, we are honest and peaceful people, if not actually that which we know ourselves to be—most sincere friends of India and her sons. Our personal honour, as well as the honour of the whole Society is at stake at the present moment. “Tell me what your friends were and I will tell you what you are,” is a wise saying. A man at Colonel Olcott’s time of life is not likely to so change in character as to abandon his country where he has such an honourable past and where his income was so large as it was, to come to India and turn “adventurer.” Therefore, we have concluded, with Colonel Olcott’s permission, to circulate the following documents. They are but a few out of many now lying before us, that show his honourable, efficient and faithful career, both as a member of the Bar, a private gentleman, and a public official, from the year 1853 down to the very moment of his departure from the United States for India. As Colonel Olcott is not a man to sound his own praises, the writer, his colleague, may state that his name has been widely known in America for nearly thirty years as a promoter of various public reforms. It was he who founded (in 1856) the first scientific agricultural school there upon the Swiss model; it was he again who aided in introducing a new crop now universally cultivated; addressed three state legislatures upon the subject by invitation; wrote three works upon agriculture, of which one passed through seven editions, and was introduced into the school libraries; was offered by Government a botanical mission to Caffraria, and, later, the Chief Commissionership of Agriculture; and was offered by M. Evangelides, of Greece, the Professorship of Agriculture in the University of Athens.

He was at one time Agricultural Editor of Horace Greeley's great journal, The Tribune, and also American Correspondent of The Mark Lane Express. For his public services in connection with agricultural reform he was voted two Medals of Honour by the National (U.S.) Agricultural Society, and a silver goblet by the American Institute.

The breaking out of the fearful civil war in America called every man to serve his country. Colonel Olcott after passing through four battles and one siege (the capture of Fort Macon), and after recovering from a severe illness contracted in the field, was offered by the late Secretary of War the highly honorable and responsible appointment of Special Commissioner of the War Department; and two years later, was, at the request of the late Secretary of the Navy, ordered on special duty in connection with that branch of the service, additional to his regular duties in the War Department. His services were most conspicuous, as his papers—which include a complimentary report to the U.S. Senate, by the Secretary of the Navy—prove, and as the reader of the following documents will easily infer.

At the close of the war the national army of one million men was quietly disbanded, and was re-absorbed back into the nation as though nothing had happened. Colonel Olcott resumed his profession, and was shortly invited to take the secretaryship and practical direction of the National Insurance Convention—a conference or league of the officials of the various State governments for the purpose of codifying and simplifying the laws affecting insurance companies. Accepting, he was thus for two years or more in the closest contact with, and the trusted adviser of, some of the leading State public functionaries of the Union; and a statute drafted by him, in connection with another well-known legal gentleman (Mr. Abbott), was passed by ten state legislatures and became law.

What his public services were in this connection, and how he was thanked and honoured for them, may readily be seen by consulting the two large volumes of the Convention's Transactions, which are in the Library of the Theosophical Society, at Bombay.*

This brings us down to the year 1872. In 1876 he was deputed by His Honour the Mayor of New York City to collect a public subscription in aid of a charitable object. In 1877 he was one of an International Committee chosen by the Italian residents of New York to erect a monument to Mazzini, in Central Park. The same year he was Honorary Secretary of a National Committee—one member of which was the just elected President of the United States, General Garfield—formed to secure a worthy representation of American arts and industries at the Paris Exposition Universelle, of 1878. In the following year he left New York for India, and just before sailing received from the President and the Secretary of State (whose office corresponds with that held by Mr. Gladstone, in England) a diplomatic passport, such as is only issued to the most eminent American citizens, and circular autograph letters recommending him to the particular favour of all U.S. Ministers and Consuls, as a gentleman who had been requested to promote in every practicable and proper way the mutual commercial relations of the United States and India. And now if the enemies of the Theosophical Society can produce an "adventurer" with such a record and such testimonials of integrity and capacity, by all means let them name their man.†

H. P. BLAVATSKY.

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* [These two volumes are now in the Adyar Library. They contain the Official Report of the Proceedings of the National Insurance Convention held at New York, May 24 to June 2, and Oct. 18 to 30, 1871. They were compiled by Col. H. S. Olcott who was Secretary to the Convention, and contain Prefaces from his pen. On page 124 of Volume I, the Colonel has penciled the words: "They gave me $5,000."—Compiler.]

† [Pertinent information concerning Col. Henry S. Olcott may be found in the Olcott Centenary Number of The Theosophist, Vol. LIII, No. 11, August, 1932, and in a small but very worthwhile pamphlet by Kewal Motwani, entitled Colonel H. S. Olcott. A Forgotten Page of American History. Madras, India: Ganesh & Co., 1955. 16 pp.— Compiler.]

TRANSCENDENTAL PHYSICS*

[The Theosophist, Vol. II, No. 5, February, 1881, pp. 95-97]

As was remarked last month, the now world-known work of Professor Zöllner,† on his experimental inquiry into the theory of a fourth dimension of space, with the aid of Dr. Henry Slade, the American spiritual medium, is one of the most valuable that have ever appeared in connection with the mediumistic phenomena. Modern spiritualism has spawned almost as many books as a female herring does eggs; and out of the number all but a few might as well have never appeared. But now and again the enquiry into this subject has begotten some work that is a permanent contribution to the progress of science. And Professor Zöllner's is of that class. It is the record of a series of sittings, or séances, with one of the most strangely endowed "psychics" of our times. Slade is a man who seems to be surrounded with an aura, or magnetic atmosphere, capable of so saturating the objects about him as to make them subject to disintegration and reintegration at the caprice of some intelligent power which hears, consents, wills, and executes. He fancies it is the hovering soul of his deceased wife which, however, is believed to yield its place momentarily to other "spirits" to write their own messages to their own (surviving) friends, in their own languages—languages which neither Slade nor she ever knew.

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* Transcendental Physics. An account of experimental Investigations, from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipzig; Mem. Royal Saxon Soc. of Sciences, etc., etc., translated from German, with a Preface and Appendices, by Charles Carleton Massey, of Lincoln's Inn, Barrister-at-Law (Vice-President of the Theosophical Society).

† [For a comprehensive biographical sketch of this remarkable scientist, vide Vol V, pp. 265-67, in the present series.—Compiler.]

Most mediums have some one or two forms of phenomena peculiar to themselves. Thus, William Eddy produces walking, and sometimes talking, figures of dead people; Mesdames Thayer,* of America, and Guppy-Volckmann, of England, have showers of flowers; the Davenports showed detached hands from their cabinet window, and musical instruments flying through the air; Foster has names in blood-writing ooze up under the skin of his arm, and picks the same names out of a lot of written ballots strewn on the table; and so on. Slade's chief specialty is to get automatic writing upon slates under perfect test conditions; but he is also, sometimes, clairvoyant, has vaporous figures appear in the room, and under Professor Zöllner's observation, he produced a series of novel and astounding phenomena illustrating the passage of matter through matter. This Leipzig savant, it must be noted, is one of the most eminent among astronomers and physicists. He is also a profound metaphysician, the friend and compeer of the brightest contemporary intellects of Germany. He had long surmised that besides length, breadth, and thickness, there might be a fourth dimension of space, and that if this were so then that would imply another world of being, distinct from our three-dimensional world, with its own inhabitants fitted to its four-dimensional laws and conditions, as we are to ours of three dimensions. He was not the originator of this theory; Kant, and, later Gauss, the metaphysical geometer, had forecast its conceptibility. But, the experimental demonstration lacking, it remained as a mere intellectual speculation until Zöllner was enabled to solve the problem, and to convince his great colleagues Weber, Fechner, and Scheiber. The publication of these experiments has created an intense interest throughout the world of science, and the discussion between the parties of progressive and conservative thinkers is actively and even angrily proceeding.

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* [Mrs. Mary Baker Thayer of Boston, Mass., to the examination of whose phenomena Col. Olcott devoted some five weeks in the Summer of 1875. Consult his account in Old Diary Leaves, Vol. I, pp. 88-100-Compiler]

Our space does not permit a very exhaustive review of Prof. Zöllner's book, and as it should be in the library of everyone who pretends to hold intelligent opinions upon the subjects of Force, Matter, and Spirit, the reader must be left to seek in its pages the major part of its wonderful contents.

Briefly, then, the facts are these: Zöllner started with the proposition that, granting, for argument's sake, the existence of a world of four dimensions with four-dimensional inhabitants, these latter ought to be able to perform the simple experiment of tying hard knots in an endless cord. For the fourth dimension of space —or, shall we say, the fourth property of matter—must be permeability. So, when he knew that the medium Slade was coming to Leipzig he took a cord, tied the two ends together, and sealed them with wax which he stamped with his own signet. Slade came and the Professor sat with him at a table, in broad daylight, their four hands laid upon the table, Slade's feet in sight, and the endless cord with the sealed end lying on the table under the Professor's thumbs, and the loop hanging down and resting upon his lap. It was the first time Slade had heard of that kind of an experiment, and no one had tried it with any medium. In a few seconds the Professor felt a slight motion of the cord—which no one was touching—and upon looking, found to his surprise and joy that his wish had been gratified. Only, instead of one knot, four had been tied in his string. To a scientific mind like his, this result, though infinitely less sensational than hundreds of mediumistic phenomena, was as conclusive and important a proof of the theory of four dimensions, as was the falling of a single apple to Newton in corroborating his immortal theory of gravity. Here was clearly an instance of the passage of matter through matter, in short, the cornerstone of a whole system of cosmic philosophy. This experiment he frequently, and in the presence of several witnesses, had repeated. As a further test he be-thought him of having turned two rings out of solid pieces of wood of different species—one of oak, the other of alder wood—which he strung on a cord of catgut.

He also put on the string an endless band, which he had cut from a bladder. He then sealed the ends of his cord as in the previous experiment, and as before, held the seal on the table under his two thumbs, letting the loop with the two wooden rings and the endless band or ring of bladder, hang down between his knees. Slade and he sat—again in full daylight—at two sides of the table, with all their hands in view, and the medium's feet where the Professor could see them. Just near the farther end of the table stood a small, round-topped stand, or teapoy, with one stout pillar to which the top was permanently attached, and three branching feet. After a few minutes had elapsed a rattling sound was heard at the small stand, as of wood knocking against wood, and this sound was thrice repeated. They left their seats and looked around; the wooden rings had disappeared from the endless catgut cord; the cord itself was found tied in two loose knots, through which the endless bladder band was hanging uninjured. The two solid wooden rings were—where? Encircling the pillar of the small stand, without the slightest solution of the continuity of their fibres or those of the pillar! Here was a permanent, most undeniable proof that matter could be passed through matter; in short, to the vulgar a "miracle."

Numerous other like phenomena were obtained during the thirty sittings which Professor Zöllner had with Slade. Among them the abstraction of coins from a hermetically-sealed box, and their passage through the table onto a slate held flat against the underside of the tabletop; while simultaneously two fragments of slate pencil laid on the slate at the commencement of the experiment, were at the close found to have passed into the sealed box. Again, two separate endless bands of leather laid loosely under the hands of Professor Zöllner on the table, were under his very hands, made to interlock, one with the other, without the breaking of the seals or any injury to the fibre of the material. A work, taken from the library shelf and laid upon a slate which Slade held partly under the edge of the table, disappeared, and after the sitters had vainly searched for it for the space of five minutes all over the room, and then reseated themselves at the table, it presently fell straight from the ceiling of the room onto the table with violence.

The room was light, the séance was at eight in the morning, and the book fell from the direction opposite to that in which Slade was sitting; so no human hand could have thrown it. The small table, or stand previously referred to, on one occasion, no one touching it, began to slowly oscillate. What further happened we will let Dr. Zöllner himself describe:—

The motions very soon became greater, and the whole table approaching the card-table laid itself under the latter, with its three feet turned towards me. Neither I nor, as it seemed, Mr. Slade, knew how the phenomenon would further develop,* since during the space of a minute which now elapsed nothing whatever occurred. Slade was about to take slate and pencil to ask his "spirits" whether we had anything still to expect, when I wished to take a nearer view of the position of the round table lying, as I supposed, under the card-table. To my and Slade's great astonishment we found the space beneath the card-table completely empty, nor were we able to find in all the rest of the room that table which only a minute before was present to our senses. In the expectation of its reappearance we sat again at the card-table, Slade close to me, at the same angle of the table opposite that near which the round table had stood before. We might have sat about five or six minutes in intense expectation of what should come, when suddenly Slade again asserted that he saw lights in the air. Although I, as usual, could perceive nothing whatever of the kind, I yet followed involuntarily with my gaze the directions to which Slade turned his head, during all which time our hands remained constantly on the table, linked together (über-einander liegend); under the table, my left leg was almost continually touching Slade's right in its whole extent, which was quite without design, and owing to our proximity at the same corner of the table. Looking up in the air, eagerly and astonished, in different directions, Slade asked me if I did not perceive the great lights. I answered decidedly in the negative; but as I turned my head, following Slade's gaze up to the ceiling of the room behind my back, I suddenly observed, at a height of about five feet, the hitherto invisible table with its legs turned upwards, very quickly floating down in the air upon the top of the card-table.

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* The movement of heavy objects without any possible contact by Slade was so common that we looked on the movement of the table as only the beginning of a further succession of phenomena. [Footnote by Zöllner.]

Although we involuntarily drew back our heads sideways, Slade to the left and I to the right, to avoid injury from the falling table, yet we were both, before the round table had laid itself down on the top of the card-table, so violently struck on the side of the head, that I felt the pain on the left of mine fully four hours after this occurrence, which took place at about half-past eleven.*

The English-reading public is under many obligations to Mr. Massey for his translation and synopsis of the German edition of Dr. Zöllner's work. His self-imposed and entirely disinterested (he reaps no pecuniary profit from it) task was the more difficult inasmuch as he was almost entirely self-taught in German, and his satisfactory rendering of his author is all the more to be admired. In a preface of some forty pages, Mr. Massey introduces us to the several personages concerned in the ever-memorable Leipzig experiments, and shows their evident good faith and credibility; while in an appendix of twenty more, he handles with able lucidity the question of the two sides of the proposition that evidence, to command assent, should be proportioned to the probability or improbability of the fact to be proved.

It will interest our readers, and perhaps the public, to learn the circumstances which led to Mr. Slade's visit to Europe in 1877, from which such startling results have happened. In the Winter of 1876-7 the professors at the Imperial University of St. Petersburg, Russia, determined—under the pressure of very august authority—to form a committee for the scientific investigation of the mediumistic phenomena. The Hon. Alexandre N. Aksakoff, Russian Imperial Councillor, and now an officer of the Theosophical Society, having long studied the subject, was invited to lend his help. He, therefore, asked Colonel Olcott and the Conductor of this Magazine, both then in America, to select out of the best American mediums one whom they could recommend to the Committee.

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* [Op. cit., pp. 90-92.]

A careful search was accordingly made and Mr. Slade fixed upon for the following reasons: (1) His phenomena all occurred in full light; (2) They were of a character to convince scientific men of the real presence of a force and the absence of charlatanry and sleight of hand; (3) Slade was willing to be placed under any reasonable test conditions and assist in trying scientific experiments—the importance of which he was intelligent enough to appreciate. So, after he had submitted himself for three months to an enquiry by a Special Committee of our fellows, expressly chosen by President Olcott, out of the skeptics in our Society; and the Committee had favourably reported, Mr. Aksakoff was recommended to engage him. In due time the choice was ratified, the necessary mopaney to pay Slade's passage was sent to us, and the medium sailed from New York for Russia, via England. His subsequent adventures, including his arrest and trial at London upon a malicious charge of attempted fraud, release, and triumphant vindication of his psychic powers at Leipzig and other European capitals—are all well known. It is not too much to say that in this one case the agency of the Theosophical Society was productive of an effect upon the relations of exact science with psychological research the importance of which must be felt for long years to come. Not only was Slade originally chosen by Theosophists for the European experiment and sent abroad, but at his London trial he was defended by a Theosophist barrister, Mr. Massey; at St. Petersburg another Theosophist, Mr. Aksakoff, had him in charge; and now Mr. Massey has bequeathed to future generations of English readers the full story of his wondrous psychical gifts.

ELECTRIC AND MAGNETIC AFFINITIES BETWEEN MAN AND NATURE

[The Theosophist, Vol. II, No. 5, February, 1881, pp. 98-99]

Without going too deeply into certain vexed questions based upon what the orthodox men of science please to term the “hypothetical” conclusions of the Psychological School, whenever we meet with discoveries made by the former, coinciding perfectly with the teachings of the latter, we think ourselves entitled to make them known to the world of skeptics. For instance, this psychological, or spiritual, school holds that “every being and naturally-formed object is, in its beginning, a spiritual or monadial entity” which, having its origin in the spiritual or monadial plane of existence, must necessarily have as many relations with the latter as it has with the material or sensuous plane in which it physically develops itself. That “each, according to species, etc., evolves from its monadial centre an essential aura, which has positive and negative megnetoid relations with the essential aura of every other Mesmeric attraction and repulsion exhibiting a strong analogy with magnetic attraction and repulsion. Analogous attraction and repulsion obtains not only between individuals of the same, but of different species, not only in animate, but in inanimate nature.” (Hygienic Clairvoyance, by Jacob Dixon, L.S.A., pp. 20-21.)

Thus if we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research, which may lead us to understand more easily the production of certain phenomena.

The modification of the peripheral extremities of nerves by which electricity is generated and discharged in certain genera of fishes, is of the most wonderful character, and yet, to this very day its nature remains a mystery to exact science. For when it has told us that the electric organs of the fish generate the electricity which is rendered active by nervous influence, it has given us an explanation as hypothetical as that of the psychologists whose theories it rejects in toto. The horse has nerves and muscles as well as a fish, and even more so; the existence of animal electricity is a well-established fact, and the presence of muscular currents has been found in the undivided as well as in the divided muscles of all the animals, and even in those of man. And yet by the simple lashing of its feeble tail a small electrical fish prostrates a strong horse! Whence this electric power, and what is the ultimate nature and essence of the electric fluid? Whether as a cause or effect, a primary agent or a correlation, the reason for each of its manifestations is yet hypothetical. How much, or how little has it to do with vital power? Such are the ever-recurring and always unanswerable queries. One thing we know, though, and that is, that the phenomena of electricity as well as those of heat and phosphorescence, within the animal body, depend on chemical actions; and that these take place in the system just as they would in a chemist’s laboratory; ever modified by and subjected to this same mysterious Proteus —the Vital Principle, of which science can tell us nothing.

The quarrel between Galvani and Volta is well known. One was backed by no less an authority than Alexander Humboldt, the other by the subsequent discoveries of Matteucci, Du Bois-Reymond, Brown-Séquard, and others. By their combined efforts, it was positively established that a production of electricity was constantly going on in all the tissues of the living animal economy; that each elementary bundle of fibrils in a muscle was like a couple in a galvanic battery; and that the longitudinal surface of a muscle acts like the positive pole of a pile, or galvanic battery, while the transverse surface acts like the negative pole.

The latter was discovered by one of the greatest physiologists of our century—Du Bois-Reymond, who, nevertheless, was the greatest opponent of Baron Reichenbach, the discoverer of the Od Force, and ever showed himself the most fierce and irreconcilable enemy of transcendental speculation, or what is best known as the study of the occult, i.e., the yet undiscovered forces in nature.

Every newly-discovered power, each hitherto unknown correlation of that great and unknown Force or the Primal Cause of all, which is no less hypothetical to skeptical science than to the common credulous mortals; was, previous to its disocevery, an occult power of nature. Once on the track of a new phenomenon science gives an exposition of the facts—first independent of any hypothesis as to the causes of this manifestation; then—finding their account incomplete and unsatisfactory to the public, its votaries begin to invent generalizations, to present hypotheses based upon a certain knowledge of principles alleged to be at work by reasserting the laws of their mutual connection and dependence. They have not explained the phenomenon; they have but suggested how it might be produced, and offered more or less valid reasons to show how it could not be produced, and yet a hypothesis from their opponents' camp, that of the Transcendentalists, the Spiritualists and Psychologists, is generally laughed down by them before almost these latter have opened their mouths. We will notice a few of the newly discovered electro-magnetic phenomena which are still awaiting an explanation.

In the systems of certain people the accumulation and secretion of electricity, reach under certain conditions to a very high degree. This phenomenon is especially observed in cold and dry climates, like Canada, for instance; as well as in hot, but at the same time, dry countries. Thus—on the authority of that well-known medical journal, The Lancet—one can frequently meet with people who have but to approach their index fingers to a gas beak from which a stream of gas is issuing, to light the gas as if a burning match had been applied to it.

The noted American physiologist, Dr. J. H. Hammond, possesses this abnormal faculty upon which he discourses at length in his scientific articles. The African explorer and traveller Mitchison informs us of a still more marvellous fact. While in the western part of Central Africa, he happened at various times in a fit of passion and exasperation at the natives, to deal with his whip a heavy blow to a negro. To his intense astonishment the blow brought out a shower of sparks from the body of the victim; the traveller's amazement being intensified by his remarking that the phenomenon provoked no comments, nor seemed to excite any surprise among the other natives who witnessed the fact. They appeared to look upon it as something quite usual and in the ordinary run of things. It was by a series of experiments that he ascertained at last, that under certain atmospheric conditions and especially during the slightest mental excitement it was possible to extract from the ebony-black body of nearly every negro of these regions a mass of electric sparks; in order to achieve the phenomenon it sufficed to gently stroke his skin, or even to touch it with the hand. When the negroes remained calm and quiet no sparks could be obtained from their bodies.

In the American Journal of Science, Professor Loomis shows that

. . . persons, especially children, wearing dry slippers with thin soles, and a silk or woolen dress, in a warm room heated to at least 70 degrees, and covered with a thick velvet carpet, often become so electrically excited by skipping across the room with a shuffling motion, and rubbing the shoes across the carpet, that sparks are produced on their coming in contact with other bodies, and on their presenting a finger to a gas burner, the gas may be ignited. Sulphuric ether has been thus inflamed, and in dry, cold weather sparks, half an inch in length, have been given forth by young ladies who had been dancing, and pulverized resin has been thus inflamed.

So much for electricity generated by human beings. But this force is ever at work throughout all nature; and we are told by Livingstone in his Travels and Researches in South Africa, that the hot wind which blows during the dry seasons over the desert from north to south:

. . . is in such an electric state that a bunch of ostrich feathers, held a few seconds against it, becomes as strongly charged as if attached to a powerful electric machine, and clasps the advancing hand with a sharp crackling sound . . . By a little friction the fur of the mantles worn by the natives gives out a luminous appearance. It is produced even by the motion communicated in riding; and a rubbing with the hand causes sparks and distinct crepitations to be emitted.

From some facts elicited by Mr. J. Jones, of Peckham, we find them analogous to the experiments of Dr. Reichenbach. We observe that “a magnetoid relation subsists between subjects of a nervous temperament and shells—the outgrowth of living entities, and which, of course, determined the dynamical qualities of their natural coverings.” The experimenter verified the results upon four different sensitive subjects. He says that he

. . . was first drawn to the inquiry by the circumstance of a female, to whom his son was showing his collection, complaining of pain while holding one of the shells. His method of experimenting was simply to place a shell in the subject’s hand: the purpura chocolatum, in about four minutes, produced contraction of the fingers, and painful rigidity of the arm, which effects were removed by quick passes, without contact, from the shoulder off at the fingers.

Again, he experimented with about thirty shells, of which he tried twelve, on May 9, 1853; one of these causing acute pain in the arm and head followed by insensibility.

He then removed the patient to a sofa, and the shells to a sideboard. “In a short time,” says Mr. Dixon, from whose book we quote the experiment,

To his astonishment, the patient, while still insensible, gradually raised her clasped hands, turning them towards the shells on the sideboard, stretching the arms out at full length, and pointing to them. He put down her hands; she raised them again, her head and body gradually following. He had her removed to another room, separated from that containing the shells by a nine-inch wall, a passage, and a lath and plaster wall; yet, strange to say, the phenomenon of raising the hands and bending the body in the direction of the shells was repeated. He then had them removed into a back room, and subsequently into three other places, one of which was out of the house. At each removal the position of the hands altered to each new position of the shells. The patient continued insensible. . . for four days. On the third of these days the arm of the hand that had held the shells was swollen, spotted, and dark-coloured.

On the morning of the fourth day these appearances had gone, and a yellow tinge only remained on the hand. The effluence which had acted most potently, in this experiment, proceeded from the cinder murex and the chama macrophylla, which was the most powerful; the others of the twelve were the purpurata cookia, cerethinum orth., pyrula ficordis sea urchin (Australia), voluta castanea, voluta musica, purpura chocolatum, purpura hyppocastanum, melanatria fluminea, and monodonta declives.

In a volume entitled The Natural and the Supernatural, Mr. Jones reports having tested the magnetoid action of various stones and wood with analogous results; but, as we have not seen the work we can say nothing of the experiment. In the next number we will endeavour to give some more facts and then proceed to compare the "hypotheses" of both the exact and the psychological sciences as to the causes of this interaction between man and nature, the Microcosm and the Macrocosm.

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QUESTIONS ANSWERED ABOUT YOGA-VIDYA

[The Theosophist, Vol. II, No. 5, February, 1881, pp. 103-104]

A Hindu gentleman of the Madras Presidency propounds a number of questions about Occult Science which we answer in these columns, as the information is often demanded of us and we can reach all at once in this way.

Q.—Do you or Colonel Olcott undertake to teach this wondeful Vidya to anyone who may be anxious to learn it?

A.—No; the correspondent is referred to our January number for remarks upon this point.

Q.—Would you like to give proofs of the existence of occult powers in man to anyone who may be sceptically inclined, or who may desire to have his faith strengthened, as you have given to Mr. and Mrs. ——and the editor of The Amrita Bazaar Patrika?

A.—We would “like” that everyone should have such proofs who needs them, but, as the world is rather full of people—some twenty-four crores being in India alone—the thing is impracticable. Still such proofs have always been found by those who sought them in earnest, from the beginning of time until now. We found them—in India. But then we spared neither time, trouble, nor expense in journeying round the world.

Q.—Can you give such proofs to one like myself, who is at a great distance; or must I come to Bombay?

A.—Answered above. We would not undertake to do this thing, even if we could, for we would be run down with thousands of curiosity seekers, and our life become a burden.

Q.—Can a married man acquire the Vidya?

A.—No, not while a Grihastha. You know the invariable rule was that a boy was placed at a tender age under his guru for this training; he stopped with him until he was twenty-five to thirty; then lived as a married man fifteen to twenty years; finally retired to the forest to resume his spiritual studies. The use of liquors, of beef, and certain other meats and certain vegetables, and the relations of marriage prevent spiritual development.

Q.—Does God reveal himself by inspiration to a Yogi?

A.—Every man has his own ideas about “God.” So far as we have learned, the Yogi discovers his God in his inner self, his ATMA. When he reaches that point he is inspired—by the union of himself with the Universal, Divine Principle—Parabrahman. With a personal God—a God who thinks, plots, rewards, punishes, and repents — we are not acquainted. Nor do we think any Yogi ever saw such a one—unless it be true, as a missionary affirmed the other day, at the close of Colonel Olcott’s lecture at Lahore that Moses who had murdered a man in Egypt and the adulterous murderer (David), were Christian Yogis!

Q.—If any Adept has power to do anything he likes, as Colonel Olcott said in his lecture at Simla,* can he make me, who am hungering and thirsting after the Vidya, a thorough Adept like himself?

A.—Colonel Olcott is no Adept and never boasted of being one. Does our friend suppose any Adept ever became such without making himself one, without breaking through every impediment through sheer force of WILL and SOUL-POWER? Such adeptship would be a mere farce."AN ADEPT BECOMES, HE IS NOT MADE," was the motto of the ancient Rosicrucians.

Q.—How is it that in the presence of such clear proof the most civilized nations still continue to be sceptical?

A.—The peoples referred to are Christian, and although Jesus declared that all who believed in him should have the power to do all manner of wonders (see Mark, xxvi, 17, 18), like a Hindu Yogi, Christendom has been waiting in vain some eighteen centuries to see them. And now, having become total disbelievers in the possibility of such Siddhis, they must come to India to get their proofs, if they care for them at all.

Q.—Why does Colonel Olcott fix the year 1848 as the time from which occult phenomena have occurred?

A.—Our friend should read more carefully and not put us to the trouble to answer questions that are quite useless. What Colonel Olcott did say was that Modern Spiritualism dates from 1848.

Q.—Are there any such mediums in India as William Eddy, in whose presence materialized forms can be seen?

A.—We do not know, but suspect there are. We heard of a case at Calcutta where a dead girl revisited her parents' house in broad daylight, and sat and conversed with her mother on various occasions. Mediumship can be easily developed anywhere, but we think it a dangerous thing and decline to give instructions for its development. Those who think otherwise can find what they want in any current number of the London Spiritualist, the Medium and Daybreak, the Melbourne Harbinger of Light, the American Banner of Light, or any other respectable Spiritualistic organ.

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* Colonel Olcott never said anything of the kind. Ed., Theosophist.

Q.—How do these mediums get their powers; by a course of training, or as the result of an accident of their constitution?

A.—Mediums are mainly so from birth; theirs is a peculiar psycho-physiological constitution. But some of the most noted mediums of our times have been made so by sittings in circles. There is in many persons a latent mediumistic faculty, which can be developed by effort and the right conditions. The same remark applies to adeptship. We all have the latent germs of adeptship in us, but in the case of some individuals it is infinitely easier to bring them into activity than in others.

Q.—Colonel Olcott repudiates the idea of spirit agency as necessary to account for the production of phenomena, yet I have read that a certain scientist sent spirits to visit the planets and report what they saw there.

A.—Perhaps reference is made to Professor William Denton, the American geologist, author of that interesting work, The Soul of Things. His explorations were made through psychometry, his wife—a very intellectual lady though a great sceptic as to spirits—being the psychometer. Our correspondent should read the book.

Q.—What becomes of the spirits of the departed?

A.—There is but one “Spirit”—Parabrahma, or by whatever other name one chooses to call the Eternal Principle. The “souls” of the departed pass through many other stages of existence after leaving this earth-body, just as they were in many others anterior to their birth as men and women here. The exact truth about this mystery is known only to the highest Adepts; but it may be said even by the lowest of the neophytes that each of us controls his future rebirths, making each next succeeding one better or worse according to his present efforts and deserts.

Q.—Is asceticism necessary for Yoga?

A.—Yoga exacts certain conditions which will be found described at p. 47 of our December number.* One of these conditions is seclusion in a place where the Yogi is free from all impurities—whether physical or moral. In short, he must get away from the immoral atmosphere of the world. If anyone has by such study gained powers, he cannot remain long in the world without losing the greater part of his powers—and that the higher and nobler part. So that, if any such person is seen for many consecutive years labouring in public, and neither for money nor fame, it should be known that he is sacrificing himself for the good of his fellowmen. Some day such men seem to suddenly die, and their supposed remains are disposed of; but yet they may not be dead. “Appearances are deceitful”— the proverb says.

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* [In the article entitled “Swami Dayanand’s Views About Yoga” which is signed with the initial O, and might be from the pen of Col. H. S. Olcott.—Compiler.]

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NOTHER DISTINGUISHED FELLOW

[The Theosophist, Vol. II, No. 5, February, 1881, pp. 104-106]

A short time since we had the pleasure of announcing that the aged Baron du Potet de Sennevoy had accepted the diploma of Honorary Fellow of our Society, and we published his most encouraging and complimentary letter. There is one more name attached to the splendid career of Magnetic Science in France during the last half century, which the historian of Modern Psychology will not permit to be forgotten. It is that of Alphonse Cahagnet, who charmed the public in 1848 with his Celestial Telegraph, a record of his experiences with certain singularly lucid clairvoyantes, and who is now living, a septuagenarian philosopher, honoured and beloved by all who know him, especially by students of magnetism. He, too, now gives us the right to inscribe his name on our list.

In all, he has published eleven works, in twenty-one volumes, his latest, Cosmogonie et Anthropologie, having accompanied his letter accepting the Honorary Fellowship diploma of our Society, of which a translation is appended. It is our ardent desire that a close and intimate relationship should be developed between the Theosophical Society and the French school of Magnetists, for their work runs in parallel lines. If the Western psychologists can throw light upon our Asiatic Yoga-Vidya, so can the latter send its brilliant rays into every corner of the modern field of exploration, to make the shadows disappear and enlighten the path towards the Hidden Truth. Some of our eminent new confréres have promised to come to India one day, in which case they would do good and receive good in return. With a close union between all classes of students of Occult Science—spiritists, spiritualists, magnetists, Indian mystics, and the theosophists—a great advantage would inevitably result to the cause of truth, and the mocking laugh of the sceptic, the ignoramus and the fool would be answered by irrefutable

FACTS.

Our Society for the first time in history offers a broad and easy bridge by which to cross the chasm.

M. CAHAGNET'S LETTER

ARGENTEUIL,

October 25, 1880.

TO THE SECRETARY OF THE THEOSOPHICAL SOCIETY.

Esteemed Madame and Fellow-Student,

I beg you to be so kind as to thank for me the General Council of the Theosophical Society for the honour it has done me in admitting me as an Honorary Fellow, upon the nomination of Monsieur Leymarie, of the Psychological Society of Paris.

Deign, dear Madame, to say to the Council—of which you are not one of the least active members—that the foundation of such a society has been the dream of my whole life. To bring together all men without subjecting them to any other burden than that they should group together to offer their homage, in full personal liberty of conscience, to the Universal Parent; to form but one family linked together by fraternal love; to know but devotion and especially justice for each and all: that is an aim, indeed, to strive after, that is worthy of every heart free from egoism and pride!

Alas, is not this aim placed at the very extreme end of our individual education, at the last stage of our painful journey, and perhaps even at that of our successive existences? No matter, it is always good to raise our thoughts towards it, and never to lose sight of it by the way. Roman Catholicism attempts something of this sort; but it does not seem willing to leave each man to take the path of his choice. It offers but a single gate of entrance to the sanctuary that hides the secrets of life; and of it, it claims to hold the only key. Those who would enter must profess but one creed, one faith, and blindly accept its teaching—a teaching which leaves too much to desire to be regarded as unique.

Coquerel the Younger, a Protestant divine, better grasped the religious question when he would have avoided making it obligatory upon the aspirant for a seat at the fraternal board of their churches to believe any more in the divinity of Christ than in that of any other. He regarded the temple as a holy place, which each man entered to pray to the Deity of his own studies and choice. The clergy, assembled to decide upon this modification in dogmatic belief taught by them, remained uncompromising pastors; and poor Coquerel has now gone to submit his proposition in the spheres of thinkers released from the sad necessity of always maintaining their point. Will the theosophists of our time be wiser and more fortunate? Assuredly yes, if their teachings, religious and social, are kept within the following limits. Let us love one another, protect one another, and instruct each other, by example as well as precept. Let us not demand in religion only that which we ourselves believe. Let the same rule apply in questions of politics and social aspirations. Let us not play the tyrant. Let us not dispute, nor quarrel, nor, above all, speculate upon each other. Love, much love; and JUSTICE, to which one and all, without a single exception, shall be subordinated. Help, assistance, without counting which is most needy, him who gives or him who receives; since he who gives with the one hand receives by the other. Who, then, can possess without its having been given to him? Let us desire that the Hottentot and the Parisian may be two men who will take each other by the hand without noticing whether either lacks or has the conventional education or the fashionable dress.

Therein is the law of life, its administration, its preservation, and, let us add, its immortality.

Accept, good Madame and Sister in Theosophy, my fraternal greetings.

ALP. CAHAGNET.

P.S.—Kindly salute for me our brothers of the Society, Col. Olcott especially. This letter is accompanied with a copy of the latest work I have published, under the title of Cosmogony and Anthropology: or God, the Earth, and Man, studied by Analogy. I beg your acceptance of it as a mark of my great personal esteem.

An apology is due to Mr. Cahagnet for the non-appearance of this benevolent communication in an earlier issue. In fact it was translated and posted at Benares in time for the December number, but unfortunately the parcel of MSS. was lost in the mails before reaching Bombay.

And now, that we have attentively read his recent work he so kindly sent us, we must add a few words as much respecting the author as his intensely interesting little volume. Cosmogony and Anthropology: or God, the Earth, and Man, studied by Analogy is, as above stated, the title of the latest of his long series of works upon the most transcendental subjects. Our respected Brother, Mr. Alphonse Cahagnet, is now in his 73rd year, and one of the earliest, as at present most widely known, spiritists of France. From his youth he has been known as a seer and philosopher. In fact, he is the modern Jacob Boehme of France, humble and unknown at the beginning of his career, like the theosophist of Silesia, his early education was as deficient if we may judge from his own confessions. And as he went on with his writings, self-taught and self-inspired, more than once perhaps, his friends the Reincarnationists might have had good reasons to suspect that the soul of the German mystic had descended once more upon earth, and accepted a new trial under the very same circumstances as before. As in Boehme, so in him the highly contemplative mind, the same rare powers of intuition, and an identical and most exuberant fertility of imagination; while his deep-rooted love of the mysterious workings of nature is the counterpart of that of the poor shoemaker of Goerlitz. The only substantial difference between the two—a decided improvement, though, in the modern mystic—is a total absence in Mr. Cahagnet of anything like a pretension of being divinely inspired. While Boehme ended his too short career (he died hardly forty) by seriously imagining himself in direct communication and conversation with the Divinity, the French seer claims for himself but the faculty of perceiving things spiritually. Instead of grovelling in the formalistic path of modern science, which leaves no margin for the intuitional perceptions, and yet forces upon the world hypotheses which can hardly claim any firmer footing than like hypothetical speculations based upon pure intuition, he prefers to learn as much truth as he can find about all things in the domain of metaphysical philosophy.

Yet both Boehme and Cahagnet have sought “to light a torch for all who are longing for truth.” But while the works of the former, such as Aurora, or the Rising of the Sun, are full of ideas largely speculated upon by thinkers, such as Hegel, whose fundamental doctrines of speculative philosophy bear a striking resemblance to those of Boehme, the works of Mr. Cahagnet, from the Celestial Telegraph to the work under notice, are absolutely original. They have nothing of the crude, enthusiastic and figurative language of the German theosophist, but startling and bold as are the flights of his imagination into the hazy regions of speculative science, his language is always sober, clear, and intelligible. In short, our venerable brother is as much the child of, and the outgrowth of, his century, as Boehme was of the mediaeval ages. Both rebelled against the dead letter of scholasticism and dogmatism, and both view the Divinity not as a personal being, but as an eternal unit, the Universal Substance undefined by any human qualification, the unfathomable, as incomprehensible to human understanding as the “absolute nothing.”

The last work of Mr. Cahagnet as a diametrical deviation from the general hypotheses of Modern Science is so original, and so full of novel ideas—which the author is far from claiming to be infallible—that to take only a short notice of it would be to do an injustice to our readers, especially theosophists. We have, therefore, concluded to give adequate space for a proper presentation of the views of one of our most eminent French theosophists in this “Journal of the Theosophists.” Some of his ideas, moreover, so strangely coincide with those taught in the occult, or esoteric schools of the East, that we will try to point out, as we proceed, all such similarities of thought, as well as those which clash with the said philosophy. As the mystic speculations of Boehme—“abstruse and chaotic lucubrations,” a they may appear to many—have been seriously studied and analysed by the greatest thinkers of every century since his days, so the profoundly original teachings of Mr. Cahagnet have already attracted attention and found many an admirer and disciple among the wisest philosophers and mystics of France.

Shunning dogmatism, true and sincere as truth itself, instead of imposing his own views upon the reader, he always modestly acknowledges his ignorance, and liability to err in his “analytical impressions.” He begs that the reader will not allow himself to be influenced by his propositions. “Study, and either accept or reject them”—are his first words; for “these propositions emanate neither from Hermes Trismegistus, nor Zoroaster, nor from Mount Sinai, nor yet from Confucius, nor Socrates, nor Jesus, nor least of all from Ignatius Loyola. . . . They are no more the result of conscious revelations than that of vast and profound meditations, though they do descend on me from the Unknown. Accept them as they are, and think of them what you will, but I would advise you before rejecting them to try and grasp them by analogy, by more closely studying chemistry and physics. . . . I dare not ask you to withdraw within your own self, in order that, acquiring a better knowledge of your ego you might, perchance, discover in yourself such superior faculties as would enable you to become the most skilful of philosophical locksmiths by furnishing you with keys which alone such faculties can give you.” So honest a guide as this, one feels he may safely follow through the devious paths that lead through the mistland of speculation up to the light of truth. We will begin our selection from his work next month.

HINDUSTANI DOMESTIC REMEDIES

[The Theosophist, Vol. II, No. 5, February, 1881, p. 106]

[The following introductory note is appended by H.P.B. to an article on Hindustani domestic remedies and methods of cure, by Pandit Jaswant Roy Bhojapatra, a native surgeon.]

The contribution of Pandit Prananath on the efficacy the charm-cure, or the writing of a quinque-angular figure on the extreme or proximal end of the limb bitten by a scorpion, has, we are glad to find, induced the trial of similar experiments elsewhere; among others, by a surgeon of Jaulna, whose evidence was published in the January number, and with unvarying success.* It, therefore, affords us gratification to notice by way of comment that the occult power of an impression, tactile or mental, has in no small number of authenticated cases, proved a blessing to the suffering. The sequence of a cure following a poison-bite, or, to say the least, the relief of agonising pain suddenly caused by the sting of a venomous insect, through mental, or rather psychological, agency, is in itself no small gain to humanity. And if it could be established by experiments conducted elsewhere by faithful and unprejudiced practitioners, in all cases of scorpion bites, we might by and by test the influence of psychological methods of cure in cases of stronger and more venenate poisons, like that of the snake.

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* [Article entitled “The Star-Charm for Scorpion-Bite,” signed “J.M., Surgeon,” in The Theosophist, Vol. II, January, 1881, p. 92—Compiler.]

The apparently real efficacy of the method of treatment attested to by three of our contributors naturally leads us to examine more closely the relations of the symptoms caused by scorpion poisoning to the probable pathological condition temporarily induced by the poison; and to attempt the solution of a question which suggests itself regarding its intimate nature and action on man. We have first to determine whether it is a local irritant, spending its action on the nerves of the part, or a blood poison which produces the symptoms developed by the bite through the blood vessels of the bitten part.

To approach the solution of this problem, it is necessary to analyse the symptoms observed after the bite. Let us, therefore, see what they are. They are found to be an instantaneous feeling of severe burning in the part attacked, as if a live coal were placed on it; an aura proceeding from the part through the limb up to its further extremity, or as far as the junction of the limb with the trunk of the body; this further limit being the armpit if the bite was in the hand or the forearm, and the groin, if it was in the foot or the leg. Then a general stunning of the system followed by cold perspiration all over the body, and a feeling of exhaustion or prostration, due to a shock to the nervous system as well as the mind. The above represents, indeed, the whole train of immediate symptoms following the bite. We need not here refer to the aftereffects, for they are nil in many cases. Most of them are indicative of local inflammation involving the absorbents where the bite is caused by a mature scorpion.

It suffices our present purpose to state that the influence of the poison does not travel beyond the nearest large plexus of lymphatics; and it is also probable that the poison is not immediately absorbed by the blood vessels, for if it were, graver and even fatal symptoms would have more frequently ensued. It is true that no direct experiments have yet been made with the scorpion poison, isolated like the snake poison, on the lower animals; and its venenosity and the mode of death have not been determined. But nevertheless we assume that its operation is that of an irritant and caustic attacking one or two of the tactile Pacenian corpuscles of the rete mucosum, or the true skin, which are highly endowed with sensitive nerves.

The sudden shock caused by the injection of the poison in the intimate structure of the skin becomes intensified, it is probable, from these circumstances, viz., first, in the absence apparently of any visible cause, and secondly, under the wonted fear when the animal is observed, which popular knowledge connects with the action of a scorpion bite. It is, therefore, apparent that any method which will divert the mind from such a notion will mitigate fear, and that that which also combines with it an opposite influence on the nervous currents, must for a time check the aura, neutralize the tendency to congestions, and allay the morbid muscular irritability, which shows itself in the temporary cramps accompanying the aura. Both these effects can be controlled by a strong, positive current artificially thrown over the part from the nearest nerve centre downwards to the part attacked; hence it is probable that a healthy man with a strong will and determination to throw a current of his own vital magnetism on the bitten part must succeed in relieving pain and helping the absorbents to take an increased action and decompose the poison. The poison itself becomes in time chemically disintegrated and carried away through the system by absorbents. But this is an assumption which experiments conducted with the poison will alone separately determine, Relief from suffering, in the meanwhile, can therefore be most certainly derived by the help of the psychological tricks described by our contributors.

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THE MISSING LINK

[The Theosophist, Vol. II, No. 5, February, 1881, p. 111]

A good many of the Western papers are terribly excited over a bit of news just arrived in Europe from Saigon. The most radical and freethinking of them crow over the fact, as well they may, in the interest of truth—as though thickest, and hitherto most impenetrable of the veils covering Mother Nature’s doings had been removed forever, and anthropology had no more secrets to learn.

The excitement is due to a little monster, a seven year old boy, now on exhibition at Saigon. The child is a native of Cambodia, quite robust and healthy, yet exhibiting in his anatomy the most precious and rare of physical endowments—a real tail, ten inches long and 1½ thick at its root!

The original little sample of humanity—unique, we believe, of his kind—is now made out by the disciples of Darwin and Haeckel to be the bona (bony?) fide Missing Link. Let us suppose, for argument's sake, that the evolutionists (whose colours we certainly wear) are right in their hypothesis, and that the cherished theory of having baboons for our ancestors turns out true. Will every difficulty in our way be then removed? By no means: for, then, more than ever will we have to try to solve the hitherto insolvable problem, which comes first, the Man or the Ape? It will be the Aristotelian egg and chicken problem of creation over again. We can never know the truth until some streak of good chance shall enable science to witness at different periods and under various climates either women giving birth to apes, graced with a caudal appendix or female orangoutangs becoming mothers of tailless and, moreover, semihuman children, endowed with a capacity for speech at least as great as that of a moderately clever parrot or mina.

Science is but a broken reed for us in this respect, for science is just as perplexed, if not more so, than the rest of us, common mortals. So little is it able to enlighten us upon the mystery, that the men of most learning are those who confuse us the most in some respects. As in regard to the heliocentric system, which, after it had been left an undisputed fact more than three centuries, found in the later part of our own a most serious opponent in Dr. Schroepfer, Professor of Astronomy at the University of Berlin, so the Darwinian theory of the evolution of man from an anthropoid, has among its learned opponents one, who, though an evolutionist himself, is eager to oppose Darwin, and seeks to establish a school of his own.

This new “perfectionist” is a professor in the Hungarian town of Fünfkirchen, who is delivering just now a series lectures throughout Germany. “Man,” says he, “whose origin must be placed in the Silurian mud, whence he began evoluting from a frog, must necessarily some day re-evolute into the same animal!” So far well and good. But the explanations going to prove this hypothesis which Professor Charles Deezy accepts as a perfectly established fact, are rather too vague to enable us to build anything like an impregnable theory upon them. “In the primitive days of the first period of evolution,” he tells us, “there lived a huge, froglike, mammalian animal, inhabiting the seas, but which, being of the amphibious kind, lived likewise on land, breathing in the air as easily as it did in water; its chief habitat, though, was in the salt sea water. This froglike creature is now what we call—man [!] and his marine origin is proved by the fact that he cannot live without salt.” There are other signs about man, almost as impressive as the above by which this origin can be established, if we may believe this new prophet of science. For instance, “a well-defined remnant of fins, to be seen between his thumbs and fingers, as also his insurmountable tendency towards the element of water:” a tendency, we remark passim, more noticeable in the Hindu than the Highlander!

No less does the Hungarian scientist set himself against Darwin’s theory of man descending from the ape. According to his new teaching, “It is not the anthropoid which begot man, but the latter who is the progenitor of the monkey. The ape is merely a man returned once more to its primitive, savage state.” Our Professor’s views as to geology, and the ultimate destruction of our globe, coupled with his notions regarding the future state of mankind, are no less original and are the very sweetest fruit of his Tree of Scientific Knowledge. Provoking though they do general hilarity, they are nevertheless given out by the “learned” lecturer in quite a serious spirit, and his works are considered among the textbooks for colleges. If we have to credit his statement, then we must believe that “the moon is slowly but surely approaching the earth.”

The result of such an indiscretion on the part of our fair Diana, is to be most certainly the following! “The sea waves will, some day, immerse our globe and gradually submerge all the continents. Then man, unable to live any longer on dry land, will have but to return to his primitive form, i.e., he will re-become an aquatic animal—a man-frog.” And the life insurance companies will have to shut up their shops and become bankrupts—he might have added. Daring speculators are advised to take their precautions in advance.

Having permitted ourselves this bit of irreverence about Science—those, rather, who abuse their connection with it—we may as well give here some of the more acceptable theories respecting the missing link. These are by no means so scarce as bigots would like to make us believe. Schweinfurth and other great African travellers vouchsafe for the truth of these assertions and believe they have found races which may, after all, be the missing links—between man and ape. Such are the Akkas of Africa; those whom Herodotus calls the Pigmies (History, II, 32) and the account of whom—notwithstanding it came from the very pen of the Father of History—was until very recently believed to be erroneous and they themselves myths of a fabled nation. But, since the public has had the most trustworthy narratives of European travellers, we have learned to know better, and no one any longer thinks that Herodotus has confounded in his account men and the cynocephaloid apes of Africa.

We have but to read the description of the orangoutang and of the chimpanzee to find that these animals—all but the hairy surface—answer in nearly every respect to these Akkas. They are said to have large cylindrical heads on a thin neck; and a body about four feet high; very long arms, perfectly disproportionate, as they reach far lower than their knees; a chest narrow at the shoulders and widening tremendously toward the stomach which is always enormous; knees thick, and hands of an extraordinary beauty of design (a characteristic of monkey’s hands, which with the exception of their short thumbs have wonderfully neat and slender fingers tapering to the ends, and always prettily shaped finger nails) . The Akka’s walk is vacillating, which is due to the abnormal size of their stomachs, as in the chimpanzee and the orangoutang.

Their cranium is large, profoundly depressed at the root of the nose, and surmounted by a contracting forehead sloping directly backward; a projecting mouth with very thin lips, and a beardless chin—or rather no chin at all. The hair on their heads does not grow, and though less noisy than the orangoutang they are enormously so when compared with other men. On account of the long grass which often grows twice their own size in the regions they inhabit, they are said to jump like so many grasshoppers, to make enormous strides, and, to have all the outward motions of big anthropoids.

Some scientists think—this time with pretty good reason—that the Akkas, more even than the Matimbas of which d'Escayrac de Lauture gives such interesting accounts—the Kimosas, and the Bushin, of austral Africa, are all remnants of the missing link.

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HYPNOTISM

[The Theosophist, Vol. II, No. 5, February, 1881, p. 112]

The views of medical men in regard to Hypnotism or self-mesmerization have been greatly strengthened of late. This is evident from the report by Dr. Grishhorn, of St. Petersburg, at the latest meeting of the Society of the St. Petersburg Physicians, on November 18th (December 1st), a report which is full of interest. Until recently, the phenomena of hypnotism have been only accepted under a protest, while mesmerism and clairvoyance were regarded and denounced by the best authorities in Science as pure charlatanism. The greatest physicians remained sceptical as to the reality of the phenomena, until one after the other came to learn better; and these were those, of course, who had the patience to devote some time and labour to personal experiment in this direction.

Still many have thus acquired the profound conviction that there exists in man a faculty—mysterious and yet unexplained—which causes him under a certain degree of self-concentration to become as rigid as a statue and lose more or less his consciousness. That once in such a nervous state, at times his spiritual and mental faculties will seem paralysed, and the mechanical action of the body alone remain; while at others it will be quite the contrary: his physical senses becoming benumbed, his mental and spiritual faculties will acquire a most wonderful degree of acuteness.

Last summer, Dr. Grishhorn made, with Professor Berger, a series of hypnotic experiments and observations in the Breslau Hospital for Nervous Diseases. One of the first patients experimented upon was a young girl of about twenty, who suffered acutely from rheumatic pain. Professor Berger, applying to the tip of her nose a small hammer used for auscultations, directed her to concentrate all her attention upon the spot touched. Hardly a few minutes had elapsed, when, to his utmost astonishment, the girl became quite rigid. A bronze statue could not be more motionless and stiff. Then Dr. Grishhorn tried every kind of experiment in order to ascertain that the girl did not play a part. A lighted candle was closely approached to her eyes and it was found that the pupil did not contract; the eyes remaining opened and glassy, as if the person had been dead. He then passed a long needle through her lip and moved it in every direction; but the two doctors remarked neither the slightest sign of pain, nor, what was most strange, was there a single drop of blood. He called her by her name; there came no answer. But when, taking her by the hand, he began to converse with her, the young girl answered all his questions, though feebly at first and as if compelled by an irresistible power.

The second experiment proved more wonderful yet. It was made with a young soldier, who had just been brought into the hospital, and who proved “what the Spiritualists call a medium”—says the official report. This last experiment finally convinced Drs. Gnishhorn and Berger of the reality of the doubted phenomena.

The soldier, a German, ignorant of a single word of Russian, spoke in his trance with the doctor in that language, pronouncing the most difficult words most perfectly, without the slightest foreign accent. Suffering from a paralysis of both legs, during his hypnotic sleep he used them freely, walking with entire ease, and repeating every movement and gesture made by Dr. Grishhorn with absolute precision. The Russian sentences he pronounced very rapidly, while his own tongue he spoke very slowly. He even went so far as to write, at the doctor's dictation, a few words in that language, quite unknown to him, and in the Russian characters.

The debates upon this most important report by a well-known physician, were announced to take place at the next meeting of the Society of the St. Petersburg Medical Practitioners. As soon as the official report of the proceedings is published, we will give it to our readers. It is really interesting to witness how the men of science are gradually being led to acknowledge facts which they have hitherto so bitterly denounced.

Hypnotism, we may add, is nought but the Trataka of the Yogi, the act of concentrating his mind on the tip of the nose, or on the spot between the eyebrows. It was known and practiced by the ascetics in order to produce the final Samadhi, or temporary deliverance of the soul from the body; a complete disenthralment of the spiritual man from the slavery of the physical with its gross senses. It is being practiced unto the present day.

MISCELLANEOUS NOTES

[The Theosophist, Vol. II, No. 5, February, 1881, pp. 101, 104]

[Reference having been made to Moses “when he wrote the well-known verse in Genesis, which says: ‘And the Spirit of God moved upon the face of the waters’,” H. P. B. remarks:]

Rather, is alleged to have written.

[The following note is appended by H. P. B. to an extract from The Pioneer, treating of the fact that astronomers begin to suspect “some connection, not unlike that dreamed of by the old astrologers, between the position of the planets and the fortunes of our earth.”]

The next step will be for the modern astronomers to discover that no mere change in atmospheric temperature accompanying the conjunction of planets affects human destinies, but a far more important and occult power, the magnetic sympathy between the various planetary orbs. Astrology may have fallen into contempt under the influence of improved modern science, but undoubtedly the time is coming when it will again have the attention it deserves and recover its ancient dignity as a sublime science. Perhaps the following paragraph from The Banner of Light may serve as a help to those who would understand the occult forces that pervade our globe, and make it sensitive to solar magnetism.

[Follows a short extract referring to recent investigations regarding magnetic currents in the earth and the invention of a wireless telephone.]

THE STUDY OF RUSSIAN BY INDIAN OFFICERS

[Bombay Gazette, Bombay, February 21, 1881]

To the Editor of the Bombay Gazette.

SIR:—

In The Pioneer of February 19th, there is a letter from Mr. Walter T. Lyall, H.B.M.'s Consul at Tiflis, Caucasus, which has filled me with delight. This gentleman suggests and even urges, the expediency of the Russian language being studied "by Indian officers and others." He recommends, that the Anglo-Indian Government "should offer a premium of Rs. 2000 or Rs. 3000 for passing, and that the aspirant should reside a year in some part of Russia," the Caucasus preferred, as being the most "proper spot to select, as the aspirant while studying Russian could also ground himself in Turki (or Tartar)." This amiable official closes his liberal and timely suggestion as to the Caucasus (Russia's India) by repeating once more that "It would be better for students to (first) ground themselves thoroughly in these languages by study in India (Lahore) and then to spend a year in the Caucasus by way of finish."

Now this is really a most charming and happy thought! What a sweet picture of reciprocal bliss and welcome, of noble trust—if carried out! The Russian Consul at Bombay ought not to lose time, but issue at once like invitations to officers in the Russian army to "ground themselves thoroughly," and as fast as they can, in the Hindustani, Urdu, and Marathi languages at St. Petersburg and then spend a year at Poona, and in Cawnpore and Kashmir, "by way of finish"; for once Mr. Lyall's suggestion is accepted, I do not believe the Anglo-Indian Government will be so ill-mannered as to remain behindhand in extending a like invitation and offering the same hospitality to Russian officers in India.

H.B.M.’s Consul at Tiflis must have been quite sure of their welcome since he writes so positively and invites them to the Caucasus. That the Russians can never be accused of a lack of hospitality, a feature they have in common with all semi-barbarous Asiatic nations, I am ready to vouch. Nor would be military gentlemen at India find a scarcity of “grass widows” in Tiflis (owing to their heroic husbands being on their Tchengis Khan expedition to Central Asia) to “bow-wow” with, in their quiet intervals of leisure. Nor yet would there be the remotest fear of their being mistaken for “British spies”; for once the nascent linguists were allowed to cross the frontiers of the Empire, such danger would become quite ephemeral. Unblessed with a constitution which would force her, in cases of emergency, to concealed double-dealing and suspicion, and notions of refined étiquette having never troubled her dreams, in this respect at least, she is as frankly dishonourable as any British heart might desire her to be. She is a Tartar to her sons, but was ever hospitable and generous to foreigners. Let the Indian officers go to the Caucasus by all means. Russia, with all her large share of “unprincipled dealings” in reference to politics, holds yet to the principle of “honour among thieves.” She will never think of visiting upon isolated and well-meaning individuals who trusted themselves within her territory for the purpose of study, the wrath she may nourish against their country, with which she is at political loggerheads.

Thus the picture of the future, in its dovelike character, is positively arcadian, and its soothing effect upon all other nations will be priceless.

Only fancy General Roberts, with Major Butler, the Honourable George Napier, and Captain Gill on his staff, studying Russian on the ruins of Gunib and Daghestan, while General Skobeleff, flanked by Colonels. Grodekoff, Kuropatkine, and perhaps Prjevalsky,* like Jupiter with his satellites, after preparing themselves under capable munshis at the Russian Foreign Office,

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* [Mihail Dimitriyevich Skobeleff (1843-82) was a famous Russia General. After graduating as a staff officer at St. Petersburg, he was sent to Turkestan in 1868, remaining in Central Asia most of the period until 1877. He took a prominent part in the capture of Khiva in 1874. Next year he was given a command in the expedition again Khokand under General Kaufmann. He was soon promoted to be Major-General and appointed the first governor of Fergana. He distinguished himself on several occasions in the Russo-Turkish. War of 1877, mainly at Plevna and at the surrender of Osman Pasha with Army. In January, 1878, he crossed the Balkans and defeated the Turks at Senova. His personal magnetism produced a tremendous effect upon his soldiers. After the war, he returned to Turkestan and distinguished himself in the capture of Geok-Tepe. In the midst of military action, he was suddenly disavowed and recalled, as the result of intrigues, and given the command at Minsk. For a short time he engaged in political action, in the cause of Panslavism, but was recalled to St. Petersburg. On July 7, 1882, he suddenly died of heart disease. Considering his short life of only thirty-nine years, his record is rather remarkable.

With regard to Colonel Grodekoff, see p. 391 of Volume II for biographical information concerning him.

Alexey Nikolayevich Kuropatkin (1848-1921) was also a famous Russian General who entered the army in 1864. After some diplomatic work in Kashgaria, he took part in military operations in Turkestan and Samarkand. During the Russo-Turkish war he earned considerable reputation as chief of staff to Gen. Skobeleff, and wrote a critical history of the operations. After the war he served again in Turkestan and became Major-General at the age of thirty-four. In 1903 he was placed in command of the Russian army gathering in Manchuria. His actions in the 1904-05 conflict with Japan met with failure, and he frankly admitted his mistakes, although much of it was due to friction between other generals. After the Mukden defeat he resigned the command to Gen. Linievich. In the First World War, Kuropatkin fought on the Western Front, and in 1916 became Governor-General of Turkestan. After the Revolution, he was teaching in a village school.

Nikolay Mihaylovich Prjevalsky (or Przhevalsky) (1839-88) was a famous military man, traveller, explorer and geographer. From 1864 to 1866 he taught geography at the military school at Warsaw, having graduated from the Academy of the General Staff. In 1867 he was sent to Irkutsk where he explored the highlands on the banks of the Usuri until 1869. In 1870, accompanied by only three men, he crossed the Gobi Desert, reached Peking, explored the upper part of the Yangtsze-kiang and penetrated into Tibet. Returning home in 1873, he started on his second expedition in 1877.

mastering the difficulties of the Bagh-o-Bahar and Baital Pachisi* in the land of Wasudew Bulwant Phadke, or translating the exercise from Hindi into Russian in the "legitimate heir-loom" of the "Prince Ramchandra," the hapless hero of the Russian Golos—in the North-Western Provinces! Will you kindly inform us whether Mr. Walter T. Lyall's advice is to be immediately carried out, or must we wait till the Kali Yuga is over?

H. P. BLAVATSKY.

Feb. 21st, 1881.

While trying to reach Lhassa through East Turkestan, he discovered Lake Lob-Nor. On his third expedition, 1879-80, he penetrated the Tsai-dam and the valley of the Tibetan river Kara-su, as far as Napchu, 170 miles from Lhasa, where he was turned back by order of the Talay-Lama. He made a fourth expedition in 1883-85. All through his explorations, he made valuable collections of plants and animals. Prjevalsky died at Karakol (renamed for him) on Lake Issyk-kul, while attempting a fifth expedition.

There are two English translations of the accounts of his trips: Mongolia, the Tangul Country, and the Solitudes of Northern Tibet (1876) was edited by Sir Henry Yule; and From Kulja, across the Tian-Shan to Lob-nor, London, 1879.—Compiler.]

* [This last term which occurs also in Isis Unveiled, II, 639, may be a dialectical corruption of Vetâla-panchavimśati, or "Twenty-five Tales of the Vetâla," a collection of fairy tales about a demon, known as Vetâla, who is supposed to occupy corpses. These stories are known to English readers under the title of Vikram and the Vampire, translated by Sir R. Burton in 1870.—Compiler.]

THE LEAVEN OF THEOSOPHY

[The Theosophist, Vol. II, No. 6, March, 1881, pp. 117-118]

Those of us whose duty it is to watch the Theosophical movement and aid its progress, can afford to be amused the ignorant conceit displayed by certain journals in their criticisms upon our Society and its officers. Some seem to think that when they have flung their handful of dirt we must certainly be overwhelmed. One or two have even gone so far as with mock sympathy to pronounce us already hopelessly disrupted. It is a pity we cannot oblige them, but so it is, and they must make the best of the situation. Our Society as a body might certainly be wrecked by mismanagement or the death of its founders, but the IDEA which it represents and which has gained so wide a currency, will run on like a crested wave of thought until it dashes upon the hard beach where materialism is picking and sorting its pebbles. Of the thirteen persons who composed our first board of officers, in 1875, nine were spiritualists of greater or less experience. It goes without saying, then, that the aim of the Society was not to destroy but to better and purify spiritualism. The phenomena we knew to be real, and we believed them to be the most important of all current subjects for investigation. For, whether they should finally prove to be traceable to the agency of the departed, or but manifestations of occult natural forces acting in concert with latent psycho-physiological human powers, they opened up a great field of research, the outcome of which must be enlightenment upon the master problem of life, Man and his Relations. We had seen phenomenalism running riot and twenty millions of believers clutching at one drifting theory after another in the hope to gain the truth.

We had reason to know that the whole truth could only be found in one quarter, the Asiatic schools of philosophy, and we felt convinced that the truth could never be discovered until men of all races and creeds should join like brothers in the search. So, taking our stand upon that ground, we began to point the way eastward.

Our first step was to lay down the proposition that even admitting the phenomena to be real, they need not of necessity be ascribed to departed souls. We showed that there was ample historical evidence that such phenomena had, from the remotest times, been exhibited by men who were not mediums, who repudiated the passivity exacted of mediums, and who simply claimed to produce them by cultivating inherent powers in their living selves. Hence the burden of proving that these wonders were and could only be done by the dead with the agency of passive medial agents, lay with spiritualists.

To deny our proposition involved either the repudiation of the testimony of the most trustworthy authorities in many countries and in different epochs, or the wholesale ascription of mediumship to every wonder-worker mentioned in history. The latter horn of the dilemma had been taken. Reference to the works of the most noted spiritualistic writers, as well as to the newspaper organs of the movement, will show that the thaums, or “miracles” of every “magician,” saint, religious leader, and ascetic, from the Chaldaean Magusti, the ancient Hindu saint, the Egyptian Jannes and Jambres,* the Hebrew Moses and Jesus, and the Mussulman Prophet, down to the Benares Sannyasi of Mr. Jacolliot, and the common fakir of today, who has made Anglo-Indian mouths gape with wonder, have each and all been spoken of as true mediumistic marvels. This was the best that could be done with a difficult subject, but it could not prevent spiritualists from thinking. The more they have thought, read, and compared notes, during the past five years, with those who have travelled in Asia and studied psychological science as a science, the more has the first acrid feeling against our Society abated.

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* [Cf. 2 Tim., iii, 8.—Compiler.]

We noticed this change in the first issue of this magazine. After only five years of agitation, without abuse from us or any aggressive propagandism on our part, the leaven of this great truth has begun to work. It can be seen on every side. We are now kindly asked to show Europe and America experimental proofs of the correctness of our assertions. Little by little, a body of persons, including some of the best minds in the movement, has come over to our side, and many now cordially endorse our position that there can be no spiritual intercourse, either with the souls of the living or the dead, unless it is preceded by self-spiritualization, the conquest of the meaner self, the education of the nobler powers within us. The serious dangers as well as the more evident gratifications of mediumship, are becoming gradually appreciated Phenomenalism, thanks to the splendid works of Professor Zöllner, Mr. Crookes, Mr. Varley, and other able experimentalists is tending towards its proper limits of a problem of science. There is a thoughtful and more and more earnest study of spiritual philosophy. We see this not alone among the Spiritualists of Great Britain, Australasia, and the United States, but also among the intellectual and numerous classes of the Continental spiritists and the magnetists. Should nothing occur to break the present harmony and impede the progress of ideas, we may well expect within another five years to see the entire body of investigators of the phenomena of mesmerism and mediumism more or less imbued with a conviction that the greatest psychological truth, in its most unadulterated form, can be found in the Indian philosophies. And, let it be remembered, we ascribe this great result not to anything we few may personally have done or said, but to the gradual growth of a conviction that the experience of mankind and the lessons of the past can no longer be ignored.

It would be easy to fill many pages with extracts from the journalism of today that sustain the above views, but we forbear. Wherever these lines are read—and that will be by subscribers in almost every quarter of the globe—their truth will not be denied by impartial observers.

Merely to show the tendency of things, let us take the following excerpts from the Spiritual Notes and La Revue Spirite, organs respectively of the spiritualist and the spiritist parties. The first says:—

From certain delicate yet well-defined signs of the times we are led to believe that a great change is gradually passing over the spirit of that system which, for the last thirty years, has been called by the not altogether happy title of Modern Spiritualism. This change is observable, not perhaps, so much in the popular aspect of the subject, which will, doubtless, always remain, more or less, one of sign and wonder. It is probably necessary that such should be the case. It is very likely a sine qua non that there should always be a fringe of the purely marvellous to attract the criers of "Lo here!" "Lo there!" from whose numbers the higher and inner circle of initiates may be from time to time recruited. It is here we discern the great value, with all their possible abuses, of physical manifestations, materializations, and the like. These form the alphabet of the neophyte. But the change which strikes us at the present moment is what we may call the rapid growth of the initiate class as opposed to the neophytes: the class of those who have quite grown out of the need of these sensible wonders (a need through which, however, they have duly passed) and who are prepared to pass to the sublimest heights of the Spiritual philosophy. We cannot but regard this as an eminently happy sign, because it is the evidence of normal growth. We have had first the blade, then the ear, but now we have the full corn in the ear. Among the many evidences of this change we note two especially, each of which has been mentioned already in these columns in its single aspect. One is the publication of Dr. Wyld's book on Christian Theosophy, the other the formation and development of the secret society, called the Guild of the Holy Spirit. We are not prepared to commit ourselves to all the doctrines of Dr. Wyld's book.* The Guild would be very probably too ecclesiastical in its structure for many of our readers—it is founded, we may mention, by a clergyman of the Church of England—but in each case we notice what is called a "levelling up."

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* [The book that is most likely meant here is Dr. George Wyld's Theosophy and the Higher Life, London, 1880, 138 pp.; a second ed. was published by Elliott & Co., London, 1894, under the title of Theosophy, or Spiritual Dynamics and the Divine and Miraculous Man (vi, 264 pp.). This 2nd ed. contains a Prefatory Note by Dr. Wyld, stating that he resigned from the T.S. after realizing that H.P.B. did not recognize any personal God.—Compiler.]

We perceive that the paramount idea is not to call spirits from the vasty deep—not to force the hand of the Spirit world, so to say, and to compel its denizens to come "down" (or "up") to us, but so to regulate life as to open up the dormant sense on our side, and enable us to see those who are not in a land that is very far off, from which they have to come up or down to us. This, we happen to know, is pre-eminently the case with the Guild, which, beginning by being regulative of life and worship, includes a margin for any amount of the thaumaturgical element. We may not say more, but we may also point to every page of Dr. Wyld's book as an indication of a similar method; and we notice the supervention of that method with much satisfaction. It will never be the popular method, but its presence, however secret, in our midst, will work like leaven, and affect the whole mass of Modern Spiritualism.

[For the views of La Revue Spirite, see pp. 72-74 in the present volume.]

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CLOSING NOTE TO "SPIRITUAL MIRACLES"

[The Theosophist, Vol. II, No. 6, March, 1881, p. 129]

[Laurence Oliphant's book The Land of Gilead describes "miracles" he witnessed at the home of Sheik Ruslan Abutu, in Damascus. "Miracles" were performed by the Sheik upon himself and Dervish subjects who appeared quite unconscious of pain when pierced with knives and fed with burning charcoal. No blood was drawn and only slight cicatrices remained as evidence of the incisions. The London Spiritualist in reviewing L. Oliphant's book says: "There are secret circles in India in which, it is whispered, such miracles may be witnessed and very likely Madame Blavatsky could, if she chose, have something to say upon the subject."]

• * * * Most undoubtedly she would have much to say; and to begin with, that she never saw "miracles"—the very name of which she rejects with scorn—either in such "circles" or in any other. But she has witnessed most wondrous "phenomena," and far more wonderful than any she has seen in Europe and America.*

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* [It is not known whether the three stars which stand at the opening of this Note have any special meaning. We have left them exactly as they occur in the original—Compiler.]

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THE BRAHMO SAMAJ

[The Theosophist, Vol. II, No. 6, March, 1881, pp. 131-132]

Ever since we came to India friends in Europe and America have been asking us to tell them something about the Brahmo Samaj. For their sake the following particulars are given: This new Theistic Church, whose foundations were laid by the banks of the Hooghly and which has been for fifty years spreading its doctrine by press and missionary, has just celebrated its anniversary at Calcutta. Among the religious movements in which our century has been so fertile this is one of the most interesting. We only regret that its salient features could not have been described in these columns by one of its several gifted and eloquent leaders, as the theory of our Society is that no stranger can do full justice to another's faith. We have been promised such an exposition of Brahmoism more than once by Brahmo friends, but until now have received none. We must, therefore, while waiting, make the best of the meagre data supplied in the Official report of the late anniversary, as found in the Samaj's organ, the Sunday Mirror, of January 30. A splendid lecture, by the Rev. Protap Chunder Mozumdar, one of the chief Brahmo apostles, which we were so fortunate as to hear at Lahore, helps us in a degree to understand the real character of the movement. His subject was "The Relations of the Brahmo Samaj with Hinduism and Christianity," and his discourse was fluent and eloquent in a high degree. He is a quiet, self-restraining man, with a pleasant voice, and an almost perfect command of English. Not yet having visited Calcutta, we have not had the good fortune to meet the "minister," or chief apostle, of the "New Dispensation," as it is now styled.

The Brahmo Samaj, as is well known, was founded by the late Raja Ram Mohun Roy, a Rarhee Brahmin, son of Ram Khant Roy of Burdwan, and one of the purest, most philanthropic, and enlightened men India ever produced. He was born about 1774, was given a thorough education in the vernacular, Persian, Arabic and Sanskrit, and, later, mastered English thoroughly, acquired a knowledge of Hebrew, Greek, and Latin, and studied French. His intellectual power was confessedly very great, while his manners were most refined and charming, and his moral character without a stain. Add to this a dauntless moral courage, perfect modesty, warm humanitarian bias, patriotism, and a fervid religious feeling, and we have before us the picture of a man of the noblest type. Such a person was the ideal of a religious reformer. Had his constitution been more rugged, and his sensitiveness less acute, he might have lived to see far greater fruits of his self-sacrificing labours than he did. One searches the record of his life and work in vain for any evidence of personal conceit, or a disposition to make himself figure as a heaven-sent messenger. He thought he found in the elements of Christianity the highest moral code ever given to man; but from first to last he rejected as unphilosophical and absurd the Trinitarian doctrine of the Christians. The missionaries, instead of hailing him as an ally to win the Hindus from polytheism, and bring them three-fourths of the way towards their own standing ground, bitterly attacked his unitarian views, and obliged him to publish sundry pamphlets showing the weakness of their cause and the logical strength of his own. He died in England, September 27, 1833, and was buried on the 18th of October, leaving behind him a circle of sorrowing acquaintances that included some of the best people of that country. It is said by Miss Martineau that his death was hastened by the anguish he felt to see the awful living lie that practical Christianity was in its stronghold. Miss Mary Carpenter does not touch upon this point in her Memoir of his last days in England, but she prints among other sermons that were preached after his decease one by the Rev. J. Scott Porter, a Presbyterian clergyman of Belfast, Ireland, in which he says that “Offences against the laws of morality, which are too often passed over as trivial transgressions in European society, excited the deepest horror in him.”

And this is quite enough to give the colour of truth to Miss Martineau's assertion, for we all know what the morals of Christendom are.

These particulars about the founder of the Theistic Church of India, are necessary if we would understand what Brahmoism was meant to be, in seeing what it now seems—we speak guardedly from a desire to avoid doing any injustice—from its reflection in its organ, the Mirror. We have said that Ram Mohun Roy never proclaimed himself as an apostle or redeemer; the whole tone of the evidence in Miss Carpenter's book shows him to have been humility personified. And now let us turn to the official report of the Brahmo anniversary of January 14 and 27, ultimo.

The address of Babu Keshub Chunder Sen was delivered at the Town Hall on the 22nd to some three thousand people, and all accounts agree in saying that it was a masterly display of eloquence. The next morning an utsab, or prayer and conference meeting, was held in the Brahmo Mandir, or house of worship. The vedi, or preaching place, was decorated with plantain trees and evergreens, and "the smell of incense was felt everywhere"—reminding us, one would say, of a Catholic church. The service began at 9 and ended at half-past twelve, when there was intermission of half an hour for refreshments, "puris and sweetmeats." At 1 there was a service in Bengali, at 2 one in Hindustani; then followed the reading of essays on the New Dispensation, hymns, and then for an hour Yoga, or silent contemplation. Then came an hour and a half of chanting (sankirtan) and arati, praise giving. At 7 P.M., the event of the day, and apparently one that almost overshadowed the lecture of Mr. Sen, came off. It was the consecration of the "Flag of the New Dispensation," a crimson silken banner mounted upon a silver pole, and for the occasion "fixed on the open space of marble pavement in front of the pulpit." At sunset the ceremony of unfurling this flag began; we will let the Mirror tell us what this was.

A new form of evening worship called Arati, was first gone through. . . . The Brahmos had composed a grand hymn for the occasion glorifying the many attributes of the Supreme Mother in profound language and sentiment. The worshippers held each a lighted candle in his hand, creating a brilliant and picturesque effect. Dozens of musical instruments, from the English bugle and gong to the traditional conchshell, were loudly and simultaneously performed upon. The varied and deafening peals issuing from these instruments, combined with the voices of scores of men, who stood up and went around in a circle with the burning tapers in their hands, heartily chanting the arati hymn, produced upon the immense crowd present an effect which must be felt to be described.

It will occur to everyone acquainted with Hindu national customs to compare the crimson banner of the Brahmos with the one of similar colour and material which is hoisted on the golden flagstaff of the temple of Patmanabhan at Trivandrum at the beginning of Ârati, or bathing festival. If the latter is an appendage of the idol worship which the Founder of the Brahmo Church so abhorred, is not the latter?* And is a festival of lights less heathenish in a Brahmo Mandir than in a Hindu temple? These things may be innocent enough in themselves, for surely many will see only aesthetic taste in the waving palms, the burning incense, the chanting worshippers marching around the silver-mounted crimson banner, with their lighted tapers. But are there not some well-wishers to the spread of pure theistic religion who will perceive in these the sure signs of the approach of a pompous ritualism, which in the progress of time will stifle what there is of spirit in the new church and leave only a gorgeous formalism in its place? This is exactly what has happened to Christianity and to Buddhism; as one may at once see by contrasting the pontifical pageantry of the Romish and Greek churches with the alleged primitive simplicity of the apostolic age, and the ornate ceremonial of modern exoteric Lamaism with the rigid asceticism and self-restraint of the primitive Buddhistic practice which many of the most learned Lamas now try to restore.

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* It is more likely that the last word of the sentence should be “former.”—Compiler.]

It is to be hoped that the leaders of the new departure will keep in mind the sensible precept of Ram Mohun Roy (see Monthly Repository [Calcutta] for 1823, Vol. XVIII, p. 430): “If a body of men attempt to upset a system of doctrines generally established in a country and to introduce another system, they are, in my humble opinion, in duty bound, to prove the truth, or at least, the superiority of their own.” In his anniversary lecture Mr. Sen protested against being taken as a prophet or mediator between God and Man, yet at the same time he announced himself and certain of his associates as the Apostles of a New Dispensation, chosen and commissioned to usher it on its conquering career. Calling these colleagues about him in the sight of the congregation, he, as one having the superior authority, imparted to them their divine mission. “You are chosen,” said he, “by the Lord of Heaven to preach his saving truth to the world. Behold the flag of the New Dispensation before you, under the shadow of which is the reconciliation of all things. . . . Go, preach, spread the spirit of universal union which this flag before you represents. . . . In token of your vow of allegiance touch the banner, and bow down to God to give you strength and the light of faith.” Whereupon, says the Mirror, “The apostles then each and all touched the banner, and bowed their heads to God.” Here, besides the contradictions which we have italicized a few lines back, all the dramatic elements of a super-structure of divine inspiration, apostolic commission, infallible teaching, and a dogmatic creed; to arise, perhaps, even before the present “Minister’s” death. In fact, Mr. Sen appears to forecast this already for, answering to the self-formulated question whether the Brahmo Samaj is “simply a new system of religion, which human understanding has evolved,” he clearly something far higher for it. “I say it stands upon the same level with the Jewish dispensation, the Christian dispensation, and the Vaishnava dispensation through Chaitanya. It is a Divine Dispensation fully entitled to a place among the various dispensations and revelations of the world. But is it equally divine, equally authoritative?” he asks; and answers, “Christ’s Dispensation is said to be divine. I say that this Dispensation is equally divine. Assuredly the Lord of Heaven has sent this New Gospel unto the world.”

And, again, “Here you see God’s special Providence working out the redemption of the land through the instrumentality of a complete dispensation with its full complement of apostles, scripture, and inspiration.” It is too much to say this is but a poetic figure of speech. Mr. Sen is a master of English and should certainly know the value of these words. The public is therefore fully warranted in recognizing in him one more bidder for the honours and distinction of an inspired apostle and messenger of God upon earth, in short, an avatara. Should his church endorse this claim, future generations of Brahmos may be laying their heads and their gifts at the feet of descendants of the Raja of Kutch-Behar, as true Mussulmans now do in the cases of lineal descendants of the Prophet’s family, and as do the Sikhs in that of Baba Kheim Singh Vedi, of Rawalpindi District, sixteenth living representative of the line of Guru Nanak.

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THE BRAHMO LEADER AND YOGINISM

[The Theosophist, Vol. II, No. 6, March, 1881, p. 132]

A correspondent asks what we have to say with respect to the following paragraph, which he professes to have copied from the Indian Mirror, the organ of the Brahmo Samaj, of January 23, 1881:—

the Theosophists who are now in India profess to bring back those days of Yoga in which holiness was combined with the power of doing supernatural things. We were a little amused to hear the other day of their strong belief that the leader of our movement, whether he will confess it or not, does really possess the occult powers, being a man of Yoga himself. Fortunately for India, those days are past recall. The world will survive supernaturalism of all sorts, and the only miracles which will be believed in are those which result from the extraordinary moral forces and strong resolves of the human will directed by injunctions from the divine spirit above.

We have only to say that some one has apparently imposed upon the good nature of our Brahmo friends. Such an idea as that of Mr. Sen's being a Yogi never entered the head of any theosophist whom we have heard express an opinion about that gifted Bengali orator. If he is responsible for the reflections indulged in by the writer of the paragraph upon the general subject of supernaturalism, à propos of miracles and the Theosophical Society, we deeply regret that one of such talents should so grossly misconceive us and our beliefs. The more so, since he claims direct inspiration from God, and presumably should be able to get at the truth. If there is one thing more than another that our Society's Founders do not believe in it is a miracle, whether as a disturbing effect in the laws of matter, or a special divine commission to any individual. There never was a time, in our opinion, when holiness or sinfulness "was combined with the power of doing supernatural things."

FOOTNOTES TO "COSMOGONY AND ANTHROPOLOGY"*

[The Theosophist, Vol. II, No. 6, March, 1881, pp. 133-134.]

"What are we to understand by the name God? . . . Methinks that it would be far more rational to believe that this fictitious personage is a compound of what we would call mother thoughts; of harmonious ideas forming a center of actions and a center of propulsion, a focus of all the other thoughts of which the universe is composed. . . ."

We may be doubtful whether our Brother Cahagnet means by his "Mother Thoughts" the spiritual transcendental essences which Aristotle calls privations and Plato calls forms, species improperly understood and known as ideas; those eternal, immutable essences removed altogether from the sphere of sense, and cognizable more by intuition than reason.

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* [The quoted passages are translations from the original French work by Alphonse Cahagnet, entitled Cosmogonie et Anthropologie.—Compiler.]

But whether or not he means that substance of which the world is but the shadow and which gives the latter the little of partial reality it possesses, his definition of the abstract Deity is undoubtedly that of the Vedantins, who define Parabrahm, absolute Intelligence and Force Itself, and hence devoid of either intelligence or force. In such a case his “Mother Thoughts” would under another name take the place of Îśvara, as defined by the modern school of Benares Vedantins, though we doubt that Mr. Cahagnet has the remotest idea of the existence, let alone the philosophy, of Vedantism.

“. . . the great sympathetic law of attractions and aggregations—law divided into a succession of states, forms and different actions, i.e., causing things to succeed, precede, and follow each other.”

This idea besides being the basic principle of the modern Law of Evolution which all the Hindu, Buddhist, and European Theosophists accept in its fundamental teaching, is that of the Heraclitan doctrine in regard to the phenomenal world, that of the “perpetual flow of all things.”

“. . . as a series of thoughts resulting in various modes of appreciating or viewing things are born from one first . . . thought, so the first aggregative potency must have acted in the same manner, and that it could create the material universe, or rather the material state, but in this wise, viz., by unconsciously imposing on it the task to be . . . by a succession of various ways of appreciating or viewing it.”

We do not feel quite sure whether the author adheres to the Aryan doctrine of the negation of the reality of matter, which was also that of Plato, but it does seem as if this conception of the Deity reminds one of the Platonic doctrines of the Cosmos being but “the shadow of The Shadow”; and of the deity of the Eleatics, whose Absolute was not a mere abstraction, a creature of pure fancy, but the totality of the objective universe as discerned by the soul, which itself, as compared with the body, is but a subtler species of matter.

[The author having referred again to what he terms “mother thoughts,” H. P. B. comments as follows:]

Would we not be warranted in thinking that the authors of the Vedas which mention such a legion of deities inferior to, and dependent on, Parabrahm, had also some such “Mother Thoughts” in their spiritual clairvoyance? Hence polytheism or the plurality of gods becomes comprehensible. The anthropomorphisation of these abstract principles is an afterthought; human conception generally dragging down to the level of its own terrestrial, gross perception, every idea, however philosophical and sublime.

“It has been revealed to us . . .”

The author is a spiritist as well as a magnetizer. The revelation must have come either from a clairvoyante, somnambule, or “spirit.” (See Révélations d’Outre-Tombe, Vol. I.)

“. . . the only existing God to be found, as we believe, a deity formed of all, without, therefore being of necessity a pantheistic god.”

We do not see how the inference can be well avoided, though, once we admit of a Deity, the God of the pantheists seems the only reasonable one. True pantheists do not say that everything is God—for they would be fetish-worshippers then; but that God is in everything and the whole in God.

“At the ninth [incarnation] Vishnu becomes more reasonable. He assumes the shape and name of Buddha, a god who had four arms and a divine intelligence.”

It is quite evident that Mr. Cahagnet knows nothing of the Hindu religions, less yet of Aryan philosophy. We have omitted translating a page or two as they are full of inaccuracies.

The venerable author having derived his information upon the religions of India from an old book called Religious ceremonies and customs of all the peoples on the globe, by a society of men of Science, and dated 1723,* it becomes clear how he came to mix up the avataras and endow “the Light of Asia”—Gautama Buddha—with four arms. The “men of science,” even in the days of Sir John Williams,† often confounded the son of the king of Kapilavastu with the Scandinavian Odin and many other myths.

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* [Cérémonies et coutumes religieuses de tous les peuples du monde, etc. Edited by J.-Fr. Bernard and others. Amsterdam: J.-Fr. Bernard, 1723-43, 11 vols. fol. New ed., Paris: Prudhomme, 1807-09, 12 vols. fol. Consists of essays by a large number of scholars.—Compiler.]

† [This is most likely a misprint for Sir William Jones.—Compiler.]

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THE SIGNS OF THE TIME

[The Theosophist, Vol. II, No. 6, March, 1881, pp. 135-136]

How rapidly the salutary leaven of Freethought is working its way into every class of society throughout Europe and America, may be seen in the rapidly succeeding events of the day.

FREETHOUGHT

The great goddess of intellectual Freedom is destined to become the final saviour, the last avatara, to countless millions of bright intellects. Hitherto enslaved, chained by the shackles of enforced and degrading dogmas to the doorsill of the Temple of Superstition, such freed minds are joyously proclaiming the “good tidings,” causing others to welcome that noble, inspiring genius, and each day multiplying their conquests. Many a theological fortress until now believed impregnable, has been shaken to its very foundations by the repeated blasts of the magic-working trumpet of the Joshuas of the day; and its walls like those of old Jericho in the Old Testament fable, have crumbled to the dust. The domain, held for ages by the “Lord’s Elect,” is now invaded from all sides, and no Jehovah appears to wither the sacrilegious hand and say in voice of thunder “touch not mine anointed.”

This domain is now reclaimed and soon will be torn forever from the daily weakening grasp of theology. The multi-coloured monks and Jesuits are being driven out of France in crowds. They who have poisoned for ages the young plastic minds of children, tying them for life to the arid path of one narrow belief, a path hemmed in as by two granite walls by the double belief in a personal national deity and a personal national devil—are gone, and with them their pernicious influence. According to the returns published by the French Government, and which we copy from The Pioneer, the religious orders which were dissolved during the past year comprised 2,464 Jesuits 409 Franciscans, 406 Capuchins, 294 Dominicans, 240 Oblates, 239 Benedictines, 176 Carmelites, 170 Fathers of the Company of Mary, 168 Brothers of St. Jean de Dieu, 153 Eudists, 126 Redemptorists, 91 Fathers of St. Bertin, 80 Basilians, 75 Carthusians, 68 Fathers of the Assumption, 53 Missionary Fathers, 53 Fathers of the Missions Almshouses, 51 Priests of the Immaculate Conception, 45 Fathers of the Enfant de Marie, 41 Brothers of St. Peter-in-Vinculis, 32 Barnabites, 31 Passionists, 30 Fathers of St. Joseph's Refuge, 28 Fathers of St. Sauveur, 27 Canons of the Lateran, 25 Monks of St. Eden, 20 Fathers of the Company of Mary, 20 Marists, 20 Fathers of Our Lady of Sion, 20 Fathers of the Company of St. Irenae, 18 Bernardins, 14 Somasque Fathers, 12 Fathers of the Congregation of St. Thomas, 11 Trinitarians, 10 Camelians, 9 Fathers of the Christian Doctrine, 8 Missionaries of St. François-de-Sales, 4 Pères Minimes, 4 Camuldians, and 3 Priests of "the Holy Countenance"; or 5,339 in all. In addition, the Decrees apply to 1,450 Trappists who have not yet been expelled. What Bradlaugh has for years been doing in England by elevating the standard of Freethought among the working classes; and the fearless, indomitable Colonel Robert Ingersoll has done for America, now a whole party does in the hitherto bigoted Papist France. The latest news is about their doings among the young, and it may be seen in the following extract from The Pioneer:

INFANTILE FREETHOUGHT

The group of Freethinkers of the Nineteenth Arrondissement convoked their adherents on the 23rd January to a festival, in the shape of a distribution of New Year's gifts to the children of the members of the association, and some 1,500 people responded to the appeal, assembling at the Salle Favier at Belleville.

Before the proceedings, commenced, the children present feasted their eyes on several tables covered with presents, consisting of playthings, books, and bonbons. The chair was taken by M. Rochefort, who was surrounded by several shining lights of the party, including Trinquet and the Laureate, Clovis Hugues. The President's opening speech was short and characteristic. It ran as follows:—"Citoyennes, Citoyens—Until now the words 'childhood and freethought' have appeared incompatible. The Catholic Church understands childhood to mean the transfer of an infant from the arms of the nurse into the hands of the priest. Their playthings are replaced by holy Virgins of wax, while instead of the wolf they are frightened with the devil. With such an education children, prepared for servility, by means of superstition, are ready on entering life to become clericals. It is because you have wished to free yourselves from all stupid traditions that you also wish to keep your children from entering any church. Priests of every sect all row in the same boat—their one doctrine is rascality." When the applause which greeted these words had subsided, M. Rochefort read a letter from Mdlle. Louise Michel, and a speech was delivered by Madame Rousade, a Socialist, and a clever speaker, whose tirades against religion were received with enthusiasm. The children, for whose benefit the fête was got up, and who had anxiously awaited the end of the speechifying, were then called to the platform, where a present was handed to each by M. Rochefort, the poorest in appearance receiving also tickets for clothes and boots.

In view of such an agitation and change in the drift of religious thought, we cannot but wonder at the tenacity, with which some Protestant Christians cling to the dead letter of the Bible, blind to the fact that, however sophistical and clever their arguments, it is impossible for anyone who does not wilfully shut his eyes to truth, not to see that the revised New Testament has thoroughly upset the most important theological strongholds. Even the just remark of the Brahmo Sunday Mirror—"If a book which is revelation and is considered infallible at the same time, is capable of revision, including significant omissions and changes, how can the world have faith in any book revelation, and how can Englishmen contentedly stick to the English Bible as an infallible authority on all things?"—has called out two earnest and lengthy protests from well-educated English gentlemen.

There is one ominous fact, though. While the critical onslaught on the Old Testament has destroyed such pet theories as the “miracles” of Moses (opinion of Canon Cook), the prophecies of the coming of Christ in Psalms (Dean Johnson’s opinion) and others, it has reinforced, so to say, and legalized belief in the Devil. In the Lord’s Prayer the words “. . . and deliver us from evil,” are now made to read “. . . deliver us from the evil one” standing now in the Anglican as they stand in the Greek Church. The whole Christian world is now bound to believe in his Satanic Majesty more than ever! The Fiend has been legitimatised.

True, the Scriptures have been cut, added to, and revised since the days of Ezra, times innumerable. And so in a century or two they may be revised once more, until —if themselves are not wholly obliterated—the Devil at least may be made to retire to the cerebral solitudes of theological terrorists whence he ought never to have been conjured up to plague mankind.

CHRISTIAN “BLESSINGS”

It is amusing to find, how those who evidently must be young recruits in journalism, perhaps but of a few years’ standing, shrink horrified before the imprecations frothed at them by certain religious bigots! We almost expected to hear the classical ejaculation of: Monstrum horrendum, informe, ingens, cui lumen ademptum!* at the end of the article signed “P.R.” in the Philosophic Inquirer, of Feb. 20. After treating his readers to thirty-two Billingsgate words (occuring in fifty-five lines) that had been lavished upon him by the editor of the Catholic Review, who proceeds to curse him with bell, book, and candle, P.R. gives up “the controversy in despair.” There certainly is but little hope that any “heathen Chinee,” Hindu, or, in fact, heathen of any sort could ever compete in vile abuse on equal terms with such a literary Polyphemus as this pious opponent seems to be.

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* [Virgil, Aeneid, Book III, 658: “A monster awful, shapeless, huge, bereft of light,” said of Polyphemus.—Compiler.]

Yet, Mr. P.R., and the editor of that clever and highly honest little Madras weekly—the Philosophic Inquirer—ought not to be so selfish as to deprive their readers at once of such highly entertaining polemics. They must certainly see as clearly as they that any mere filth-throwing opponent is not formidable. He makes it only too plain that being utterly unable to offer a single good argument in defence of his cause, in hurling thirty-two fisherwomen's objurgations instead, he must feel the ground very shaky under his feet. The shouter and curser is always in the wrong, and his noise is in proportion to his hurt. No amount of textual criticism upon the Bible or exposures of that most cunning of all human schemes—Theology—can disgust so many people perhaps ready to listen to the professed "Word of God," as the frequent publication of such a defence of religious dogmas as the one under notice. Let then our esteemed colleague of Madras sacrifice himself by all means, for the instruction and good of humanity. For six years have we been collecting in six huge volumes the printed vituperations against us personally and the Theosophical Society by religious bigots.* Were we but to compare notes, the epithets of "wretch," "blockhead," "fool," "stupid, pedantic fool," "incarnate devil," "imp of iniquity," and "offspring of the father of lies" that have stung P.R., would be found only weights, if into the other pan of the scale we were to throw the clerical and other 'blessings' bestowed upon us by the charitable Christians. Some years ago Mr. Gladstone took the trouble of collecting into a neat pamphlet under the title of the Speeches of Pope Pius IX,† the "flowers of speech" as he calls the choice compliments showered on heretics by the late Vicegerent of God, in his Papal Discourses. The vituperations employed by the editor of the Catholic Review against P.R., as quoted in the Philosophic Inquirer, seem like the love whispers of a fair maiden by comparison with what His Holiness managed to get off.

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* [H.P.B. means here her famous Scrapbooks preserved in the Archives of The Theosophical Society, at Adyar.—Compiler.]

† [Published together with two other Tracts under the title: Rome and the Newest Fashions in Religion. Collected and Edited by the R. Hon. W.E. Gladstone, with Preface. London, 1875.—Compiler.]

We recommend Mr. Gladstone's pamphlet to the perusal of our colleague if he has not seen it. Let our Madrassee Brother take a veteran's word and experience for it that unmerited abuse by an enemy is the best of advertisements for a paper.

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THE ALLEGED REAL MEANING OF EDUCATIONAL MISSIONS IN INDIA

[The Theosophist, Vol. II, No. 6, March, 1881, pp. 136-137]

We confess to having read with great surprise an authoritative explanation that the real object in view in the establishment of the Christian Vernacular Education Society was—Revenge! In the Wisbeach Advertiser, an English journal of wide circulation—of November 20, 1880, is the report of a public meeting to collect funds for the above-named society. Col. S. D. Young, an old Indian officer, appeared as a delegate from the society in London, the Revs. Littlewood, Bellman, and Hollins attended, and the chair was occupied by the Rev. Canon Scott. Col. Young went on to describe the dark and dreadful heathenism of the Hindus, and said that the Mutiny of 1857 "although a dreadful affair and a time of mourning for England, was the beginning of good for India," for it was the immediate cause of the organization of the Vernacular Education Society.

Up to 1858 the missionaries had to do all kinds of work, and they were thus burthened and hindered in their efforts to christianize the people. They had had up to that time to sit down and compile the school books, translate them into native languages, etc., which caused them to lose half their time. This state of things caused Dr. Venn and Henry Carr Tucker to originate the Christian Vernacular Education Society as a memorial of the mutiny, a thank offering to God for his goodness to them during that dark period and A CHRISTIAN RETALIATION upon the natives.

Now this is charmingly frank, and we ought to be grateful to the Vernacular Education Society's official delegate, Col. Young, for so liberally showing us the Society's little game. Doubtless, now that the poor blind Hindu heathens know why their dear friends are sending them so many teachers, they will appreciate the delicacy of motive which has begotten such zeal. Pity that Col. Young forgot to mention this before he left India !

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THE NEW VIMÂNA

[The Theosophist, Vol. II, No. 6, March, 1881, pp. 138-39]

A plan has just been submitted for the consideration of the Odessa Branch of the Imperial Technological Society for an aerial ship, which does not require a gas balloon for the purposes of flight. The inventors of the new apparatus, Messrs. Henrizzi and Von Offen, allege that they have discovered a force which can be made to counteract the force of gravitation. The aërostat is of the following dimensions: 40 feet long, 24 feet broad, and 16 feet high. Its general form is conical, it being of the same construction as the ship Boogshprit. It is set in motion by two screws of the machine, the principle of which is still a secret of the discoverers. The whole weight of the apparatus, the engine included, is about 400 lbs. The material for its construction is prepared by Henrizzi and Von Offen, and is also as yet a close secret, and the most important of all the secrets. The engine and the compartment for luggage are situated in the lower part of the ship. The engine is a two-forced one and moves and is claimed to propel the vessel at the rate of 40 feet a second. The greatest advantage of the new air-machine over all others which have been submitted until now, consists in its moving not only with but against the wind; and also that in case of any breakage in the machinery, it does not involve any danger to the passengers, as it never could drop suddenly to the earth, but would, in case of accident, gradually descend, or be made to support itself for a certain time in the air, and even continue moving for a short distance either forward or backward.

The apparatus, it is affirmed, can be raised at will and to any height one likes, and the amount of luggage it takes depends only upon the stowage capacity.

The Odessa Branch of the Technological Society found the idea of the new aerial vehicle very feasible, and, given the above designated force and weight, to promise certain success. The Society confirmed and endorsed the assertions of the discoverers that no injury to the machinery could compromise the safety of the passengers or the principles above enunciated. At the suggestion of the Society, the inventors submitted their project to the Minister of War, the new airship being intended solely for military operations. A considerable sum of money was awarded to the two inventors to enable them to begin the work of construction immediately.

This example of the incessant progress of modern scientific discovery will be all the more interesting to the reader since it comes as a timely supplement to Col. Olcott's lecture on India and emphasises the fact that the Aryans were, indeed, our progenitors in most of the useful arts.

The Russian war authorities in devoting a large sum for the construction of the new war aërostat, show what great importance they give to the invention. But by turning to the Indian lecture and noticing what the Brahmachari Bâwâ says about the Vimâna Vidyâ of the Aryans,* it will be observed that Messrs. Henrizzi and Von Offen have yet a deal to learn before they can supply airships in which contending armies can fight battles in the air, like so many war eagles contending for the dominion of the clouds. And the art of war must be far more perfected than now before an army can be annihilated by artificially induced poisonous mists.

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* [In the article: "Some Things the Aryans Knew," in The Theosophist, Vol. I, June, 1880, pp. 236-37.—Compiler.]

MISCELLANEOUS NOTES

[The Theosophist, Vol. II, No. 6, March, 1881, pp. 118,139]

The Revue Spirite, edited by that honoured and thoughtful French spiritist, our friend, Mr. Leymarie, F.T.S., has devoted many pages to Theosophy during the past three years, and commended our Society's plans and principles to public notice. In a recent issue appears a review of our progress from the beginning to the present time. "We may say," it remarks, "that even now this Society is on the highroad towards a grand success. Its birth seems likely to be the beginning of a most important philosophical and religious movement in both hemispheres; while at the same time contributing to a moral regeneration among the Hindus, so sadly degenerated by centuries of different oppressions. . . . In our opinion the Theosophical Society is a great centre of research, and its magazine, The Theosophist, the channel through which we (Europeans) may to a certain extent share in the same."

For the magnetists none, of course, are so well authorized to speak as Baron Du Potet and Mr. Alphonse Cahagnet. The former wrote us (see Vol. I, 117): "Receive me, then, as one closely identified with your labours, and rest assured that the remainder of my life will be consecrated to the researches that your great Indian sages have opened out for us." The latter said: "The foundation of such a Society as yours has always been the dream of my life."

History teems with examples of the foundation of sects, churches, and parties by persons who, like ourselves, have launched new ideas. Let those who would be apostles and write infallible revelations do so, we have no new church but only an old truth to commend to the world.

Ours is no such ambition. On the contrary, we set our faces like flint against any such misuse of our Society. If we can only set a good example and stimulate to a better way of living, it is enough. Man's best guide, religious, moral, and philosophical, is his own inner, divine sense. Instead of clinging to the skirts of any leader in passive inertia he should lean upon that better self—his own prophet, apostle, priest, king, and saviour. No matter what his religion, he will find within his own nature the holiest of temples, the divinest of revelations.

In the Sunday Mirror of February 20, we find a paragraph in which Sir Richard Temple's opinion on the Brahmo Samaj is quoted from his India in 1880 to the effect that "quite recently they (the Brahmos) have adopted the name of Theosophists." This, one of the many inaccurate statements made in his book by Sir Richard Temple upon India in general and Indian religions especially, seems to have spurred the Brahmos to a quick repudiation of any connection whatever with the Theosophists. The able organ of the New Dispensation says:—"The reference to the Theosophists is a mistake. The Brahmos have never identified themselves with the Theosophists."

Amen. Nor have the Theosophists identified themselves with them. But whether either the one or the other have acted the most wisely in this, is another question. The Theosophical Society includes members of nearly every known religion, sect, and philosophy, none of them clashing or interfering with the other, but each trying to live in peace with his neighbour. The universal tolerance preached by us is but the active protest against mental slavery. We have as is known, purely Buddhistic, purely Christian, and purely orthodox Hindu branches, and societies allied with us; and union is strength. But of this anon. For the present we would be glad to learn from our esteemed friends and Brothers—if unhappily not allies—the Brahmos, why, while hastening to repudiate Sir Richard's connection of them with us, they have allowed to pass unnoticed another still more serious "mistake" made by the ex-Governor of Bombay?

Speaking of them in his lecture (in furtherance of the Oxford mission to Calcutta) he said that the Brahmos “are almost, though not entirely,Christians”. . . “lingering upon the very threshold of Christianity” . . . “almost persuaded to be Christians.” Unless there has been a like repudiation of the uncalled-for charge which has escaped our notice, is it possible that the latter should have been passed over only because Christianity is popular among the British rulers and Theosophy—is not?

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THE ROYAL SOCIETY AND SPIRITUALISTIC LITERATURE.—Our esteemed contemporary, The Spiritualist (London), notes the fact that the Royal Society has actually condescended to express its thanks for a presentation copy of Zöllner’s Transcendental Physics. Until now its practice was to take all such donations, insert their titles in the library catalogue, but never say “Thank you,” for fear of compromising its dignity! Mr. Harrison, the editor, who is fond of a good joke, recalls an anecdote about Sir John Lubbock, which is to the point. Once Sir John exhibited in the theatre of the Royal Institution, a picture of an African savage, armed to the teeth, cowering behind his shield, lest in defiance of popular superstition he should cast eyes upon his passing mother-in-law. Mr. Harrison dryly adds: —“Some Englishmen, it may be remarked in passing, are in a similar state of demoralisation on better grounds. Superstition dies hard, but it is pleasing to see, now that the ground has long been broken by great men, that others are beginning to peep out from behind their shields, and we hope that spiritualists will do nothing to frighten them off again, by suddenly presenting more proved facts of nature than timid creatures are able to bear.”

A RUSSIAN "SYMPOSIUM"

[The Pioneer, Allahabad, March 1, 1881]

[In H.P.B.'s Scrapbook, Vol. XI, p. 51, now in the Adyar Archives, the authorship of this article is indicated by the initials "H.P.B." written in pen-and-ink at the end of it.]

An important triad of Russian writers has lately been engaged on a discussion of British and Russian relations. One of these, Mr. Martens, Professor in the St. Petersburg University, whose article in the Revue du Droit International, entitled "The Russians and the Chinese," was quoted at some length in the Pioneer of January the 20th, has now brought out another and more interesting pamphlet which has attracted considerable attention. This time the learned Professor discusses the whole subject of "Russia and England in Central Asia," and tries to find in the situation a "solidarity of Anglo-Russian interests." "No well-educated Russian," he says, "would ever dream of the conquest of India." At the same time it does not appear to Mr. Martens absurd to contemplate an attempt of the kind as possibly arising from the development of bad feeling between the two countries. And whatever might be the issue, he fancies that English prestige would suffer; because, in the event of a Russian invasion, the English army would of necessity in the main consist of Indians. All the Indian princes and independent states would be called upon to unite for the defence of their country. Should the invaders be defeated, then the Asiatic allies of Great Britain would ascribe to themselves the whole glory of victory. The larger their numbers, the stronger, of course, their convictions that without their help the British army would have been defeated; hence the spread of a general belief in the weakness of the English Government and of its military power.

“Such a belief is pregnant with danger to the English, for it can but lead to a general rising in India.”

There is a comical mixture in all this of intelligent reasoning applied to a misconception of fundamental facts. When our Russian critic talks about the Indian princes and independent states being called upon to join in the defence of their country, one can realize the extent to which foreigners fail to understand the real condition of India and the relations of the independent states to the paramount power. But Mr. Martens’ opponents, those of his own nationality, are equally unable to understand the true character of the facts. Mr. Danevsky, Professor and Principal of the University of Kharkoff, publishes his views in London in a small pamphlet in French. Quite agreeing with Mr. Martens’ views as above described, this author is at variance with him as regards the supposed common interests of the two rival powers. In his capacity of Professor of International Rights, having, perhaps, found it monotonous to be always preaching about the harmony and solidarity of international interests, Mr. Danevsky sets himself the special task of proving that “there are no common interests between England and Russia, and that no such interests can ever exist.” “May it be the will of God,” he piously exclaims, “that no such war between the two nations should ever take place,” but none the less he thinks that, “according to all the portents and signs, the chances for peace are very slight,” so he threatens England with the certainty of a Russian campaign to India. Commenting in detail upon the irreconcilability of Russian interests with the Eastern Question, as it now stands, Mr. Danevsky actually rests a part of his case on the commercial interests of Great Britain in Turkey!

After him a third champion enters the arena. The London correspondent of the St. Petersburg Novoye Vremya treats the other two writers with contempt, falling heavily upon Mr. Danevsky’s disquisitions regarding English commerce in Turkey. “Had the author merely glanced at the British commercial statistics,” he remarks, “he might have seen that for the present, the Turkish markets play a comparatively insignificant part in English export trade.”

What the English do not probably see is how much, on the contrary, their interests are interwoven in those parts with Russian success, hence with Russian interests. “With the liberation of the Balkan populations, and the increase of their prosperity, under a free national Government, the British exports and trade in general can but increase.” Further, the correspondent is angry with the Kharkoff Professor, for certain portions of his pamphlet. “Mr. Danevsky confesses,” he says, “that the good understanding and perfect entente cordiale in the Eastern Question between Russia and England is sure to last, and to be strongly supported by the British Government so long as the Gladstone Ministry shall last. But Mr. Danevsky also adds that as Mr. Gladstone cannot himself last forever, this cabinet, too, may one day fall, and then will the implacable British interests again raise their voices, and an English war upon Russia become almost a certainty, if not an accomplished fact. Hence, according to Mr. Danevsky,” concludes the correspondent, “Mr. Gladstone, in order to keep on good terms with Russia, is made out by the author to sacrifice British interests”! The critic of course conceives that, in saying this, he has accomplished a reductio ad absurdum. Perhaps English readers will not see the argument in quite the same light.

We need hardly explain that, in giving an account of this controversy, we aim merely at showing on what inaccurate pictures of the whole situation the public opinion of Russia is nourished—not at reproducing views which have any substantial claims to attention.

MADAME BLAVATSKY

[The Amrita Bazaar Patrika, March 3, 1881] *

SIR.—It appears that the Editor (or Editors?) of that scurrilous English paper at Lahore, the (un) Civil and (more cowardly than) Military Gazette—inasmuch as it is ever ready to attack defenceless women—has again been at its little game. I do not read it, but friends at Lahore tell us that upon the strength of an article published in the New York World by a member of the Theosophical Society, and which quoted from a private joking letter of Col. Olcott's to a most intimate friend (the Recording Secretary of the Theosophical Society of New York) the words: "I have not one cent, neither has Blavatsky," the bullying paper pretending to accept the sentence literally has uttered a column of slanderous insinuations to warn the natives that we are no better than penniless adventurers. These friends implore us to answer the attack in the paper which published it. My answer is: the Gazette seems ever ready—whether the calumnies and idiotic misrepresentations against us come from its Editor (or Editors) or from outsiders—to open its columns to filthy abuse, as though they were so many Indian sewers to carry off the public literary garbage. Such an ambition is quite worthy of the paper. But I appeal to every gentleman and honest man in India, whether Native or British, to decide what name should be given to Editors who will attack in such a cowardly way a woman they do not know, and merely upon the testimony of malicious rumours set afloat by enemies?

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* [Transcribed from H.P.B.'s Scrapbook, Vol. VI, p. 24a, by courtesy of The Theosophical Society, Adyar.—Compiler.]

There is not a gentleman who would not say, under these circumstances, that it would demean me to ask them to insert my reply. For six months running, we of the Theosophical Society and especially I have been attacked without the slightest provocation, by dozens of papers, good, bad, and indifferent. The small curs have barked at us, in imitation of the large dogs. Yet, neither Col. Olcott nor I, have become deaf nor struck dumb by this canine cacophony, and their malice never being equal to our contempt for them, we have never answered one single word to their vituperations. Were Col. Olcott and I an Englishman and an English woman, no Editor in India would have dared to say the tenth part of what was said about us. He being an American, and I a Russian, we have to pay the penalty of being born in our respective countries. If the Theosophical Society, on account of its professed views, is collectively slandered and hated by all good Christians, and especially padris (as bound by that alleged religion of mercy and charity) still our "heathenish" views have nothing to do at all with the rest of the people. With the exception of a few of wide circulation, whose Editors being gentlemen have never, even when opposed to our views, insulted us; the Anglo-Indian papers abuse me—because I am a born Russian, and Col. Olcott because, in their eyes, he is guilty of the double crime of being an American and—associated in his work with a daughter of my, to them, hateful country. As to the native papers, few of any standing have ever overstepped the bounds of propriety. Those which have, show that their editors have either totally misunderstood us, or are but sycophants to the opinions of the "Sahibs." I leave Col. Olcott to do as he likes in this particular case. But shall I honour one of such papers and demean myself by answering it directly? Shall I pay attention to the husky voice of every Scottish Editor, who chooses to black-guard me within the too extended boundaries of the law of libels? Never.

To the friends, who are anxious that I should show the truth, prove who I am and whether I am penniless, I have but to point out to my American passport and my Russian papers; send my enemies for information to the St. Petersburg “Book of Heraldry and Nobility”;* refer them to various bankers, and other respectable English and native gentlemen who can prove that my income, derived from perfectly legitimate and private sources, has been ample enough to cover all personal expenses and a large share of the Society’s. Moreover, that not a rupee of it has been given by any Native or Anglo-Indian. These witnesses, as well as the books of the Society, will prove that while the income of the latter, from “Initiation fees” and small donations for the Library, was during these two whole years in India but Rs. 1,560 (one thousand five hundred and sixty), Col. Olcott and I spent up to the 31st of December, 1880, the sum of Rs. 24,951 (twenty-four thousand nine hundred and fifty-one).

No one has a right to put his hand into my pocket and count my money; yet to give my friends a brilliant chance for refutation, a sure weapon against the vile insinuations of the C. and M. Gazette, I advise them to invite the Editors to go to the “Alliance Bank of Simla” and make enquiries at Allahabad. Just before Col. Olcott wrote that joke to his friend, showing “Blavatsky” penniless, out of Rs. 3,200 I had taken with me from Bombay, I placed Rs. 2,100 in the bank I have noticed; and a month later received nearly Rs. 2,000 more from home, the cheque being changed for me by a well-known English gentleman at Allahabad. I will not speak of other monies received—certainly not from natives, but legitimate sums through English hands—for the sum of Rs. 5,000 suffices to show the falseness of the lying charges brought against us by our enemies.

To conclude, I invite the Editor of the C. M. Gazette to leave his cowardly, half-veiled hints and come out boldly with a dishonourable imputation that the law of libel covers—if he dares. Until then, I have a perfect right to abstain from noticing him as not being a gentleman.

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* [Most likely what was known in Russia as the Gerbovnik, containing the coat of arms of the Nobility and their description. It was published in 1789-99 by the Department of Heraldry.—Compiler.]

And if he goes too far, I yet have confidence enough in the abstract principle of British justice, to believe that it will protect even a Russian domiciled under the shadow of its flag.

Yours fraternally,

Bombay, Feb., 1881. H. P. BLAVATSKY.

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A BERLIN MARE'S NEST

[Bombay Gazette, Bombay, March 5, 1881]

To the Editor of the Bombay Gazette.

SIR—

All Europe and America were set laughing over the honest indignation of an Italian critic, who reviewing Mark Twain's The Innocents Abroad, burst out in vehement protests against the besotted ignorance of that famous humorist.

He actually inquired of his guide "Fergusson" at Genoa whether the illustrious Columbus was dead or not! A pretty author to pretend to write a book of travels forsooth! Remembering this, I would now like to verify a suspicion begotten in my mind by a paragraph in today's Gazette that this Italian critic must have changed domicile and be now telegraphing news to the Standard from Berlin. The telegram comes too late alas! The story of the case "unknown to the English people" was told to some of the Anglo-Indian rulers at a public dinner, at Simla, by "the imperious Russo-Hindoo lady" herself. Nor is the pseudonym of "Raddha-Bai" any more a mystery to the Indian Foreign Department than her belief, or rather knowledge, of such "mysterious subterranean passages" (the existence of which she still affirms), for she never made a secret of either.

As to the “Indian letters” if “intensely hostile to the British Government,” the hostility must be passed to the account of Thornton’s Gazetteer of India and sundry “Guide Books” which, as can most easily be proved, supply their author with all the needed political information, except perhaps, occasional clippings from the London and English Indian papers, required as historical ballast to her purely fictitious tales.* Raddha-Bai” does not pretend to write either history or political news. So long as her geographical, ethnological, psychological facts are correct, she has as perfect a right to evolve heroes and heroines out of her fancy as any other author. They are no more than gilt upholstery nails to hold her descriptive tapestry together. But the Anglo-Indian public will be enabled to judge of the degree of “hostility” exhibited in these Indian letters, as they are being translated by the author into English, and will in due time be issued by an American publisher, simultaneously with a London edition.† The poor correspondent was wise to “give the story for what it is worth,” since the letter about the Cawnpore caves, with an invitation to the Russian public by the “Thakur” to view them and himself, was but a study after Baron Munchausen.

“Raddha-Bai” the author was at Cawnpore in the Summer of 1879, and with a Hindoo gentleman, among others, named Thackersey (since deceased to our regret). The party visiting Jajmow included besides the latter, two English friends, an Assistant Magistrate, a Collector of the N.W.P. and his brother, an Anglo-Indian Engineer: the Political Department detectives, or police (I could never make out which) following us in those days of blessed Conservative trust like hawks poised for a swoop which was never made.

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* [“Indian Letters” or “Letters from India” was the sub-title of H.P.B.’s serial stories concerning her travels in India, which had been running for some time in the columns of the Moskovskiya Vedomosty (Moscow Gazette), though their actual title was “From the Caves and Jungles of Hindostan.” This series was begun with the November 30 (old style), 1879, issue (No. 305) of this newspaper. This serial was later reprinted, and continued with new material, in the pages of the Russkiy Vestnik (Russian Messenger), beginning with the issue of January, 1883.—Compiler.]

† [No information is available concerning this English translation of H.P.B.’s Russian stories, apparently undertaken or at least contemplated by her at the time. The first translation of the “Caves and Jungles”—an incomplete one of Part I only—was made by Vera Vladimirovna Johnston and published in 1892.—Compiler.]

That it was not, was significant in itself, since, whatever “hostility” I may ever have had was in those days, when I felt that it was considered almost a crime for a Russian to visit India, however innocent the purpose.

Unhappy Editor of the Standard who has to pay for such important telegrams! Why, I would write for him an original chapter with fresh revelations for half the money! Let us hope that under the new Government, notwithstanding the “Russian-Afghan intrigues” (also stale news, by the way) a repetition of such proceedings—natural enough in Russia, but shameful under a constitutional rule—will not be so easily repeated. The most piquant trait of the situation is, that while being viewed by some pessimistic alarmists in India, as a “Russian Spy” the hapless “Raddha-Bai* was also suspected by her countrymen of Anglican leanings! She sent to the St. Petersburg papers a long article by the advice of some British friends, to correct some erroneous impressions, and inviting the Russians not to make fools of themselves by believing the stories of every little humbug from India, who chose to call himself an “exiled Prince.” The article was rejected as “evidently written under the pressure of the Anglo-Indian officials”! To conclude, though feeling no passionate love for any monarchical Government, and a positive disgust and hatred for the politics of every one of them, I never felt half the hostility for the most despotical as I feel for those sensational mischief-breeding “correspondents” who having no news of importance to send, try to implicate individuals innocent of any guilt toward the country which affords them hospitality, if not any actual protection, by cooking up messes of gossip and conjecture in which the ingredient of common sense furnishes none of the seasoning.

H. P. BLAVATSKY.

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* [As has been pointed out before, it is uncertain whether H.P.B.’s Russian pseudonym was to be the equivalent of the Sanskrit term râdhâ, “prosperity,” “success,” or of the term râddha which means “accomplished,” “prepared,” and even “perfect in magical power.”—Compiler.]

THE YEAR 1881

[Bombay Gazette, Bombay, March 30,1881]

To the Editor of the Bombay Gazette.

SIR,

I believe very few of the millions who began three months since to date their letters “1881” ever gave a thought to the strangeness of this new grouping of figures. Yet, another such combination will not happen in the Christian Chronology before the year 11811 just 9930 years hence. Besides the well-known prophecy of Mother Shipton—which may have a more occult meaning than is generally supposed—our year 1881 offers that strange fact hitherto unnoticed that from whichever of four sides you look at its figures—from right or left if written horizontally, or from top or bottom, if arranged vertically—you will always have before you the same mysterious and kabalistic number of 1881. And truly kabalistic it is, being the correct number of the three figures which have most perplexed mystics and Christians for no less than sixteen or seventeen centuries. Among the rest the great Newton, who worked over the problem a considerable number of years. The year 1881, in short, is the number of the Great Beast, of the Revelation, the number 666 of St. John’s Apocalypsis—that Kabalistic Book, par excellence.

See for yourself 1+8+8+1 makes 18:18 divided thrice gives three time six, or, placed in a row, 666, “the number of a man: and his number is six hundred three score and six.”

And now “Here is wisdom. . . . Let him who hath understanding” then find out the relation that “Mystery, Babylon the Great, the Mother . . .”—of all sorts of ugly things—has with A.D. 1881.

Those who carry Revelation in their pockets know as little as the “heathen” since they could never tell us what the puzzle meant? And yet the Hebrew Kabalists understood the “Patmos Yogi.” They knew well what he meant by his 666. Rabbi Gorodek who, so far back as 1791, asserted the Apocalypse to be far older than Christianity, and endeavoured to prove John to be no other than Oannes—the Chaldean Dagon or Man-Fish—promised us the solution for this year.

H. P. BLAVATSKY.

Bombay, March 29.

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COMMENT ON “YAKSHNI”

[The Theosophist, Vol. II, No. 7, April, 1881, p. 144]

[The writer, Thakur Ganesh Singh, tells the story of a fakir who had for some time frequented the neighborhood of Jahanobad, and owed certain sums of money to the shopkeepers for food supplied to him. He was finally taken into custody by order of the Tehsildar. In order to obtain his release, he commenced to perform such feats as the changing of water into wine or syrup, the materialisation of fresh fruits and flowers, etc. He further promised to cause the appearance of a tiger, whereupon he was threatened that if he continued such performances he would be beheaded. He produced no other phenomena after that. The writer says that he was told such phenomena could be done by obtaining control over Yakshni, and requests an explanation of what this power is, and “whether it is worth aspiring to.”]

It certainly is not worth the while of any sensible man to spend time in learning such puerilities as are above described. These are the baser branches of occultism. A Yogi who gets frightened at any threat is no Yogi, but one of those who learn to produce effects without knowing or having learnt what are the causes. Such men, if not tricksters, are simply passive mediums—not adepts !

A COLUMNAR METEOR

[The Theosophist, Vol. II, No. 7, April, 1881, p. 147]

Not far from Warsaw (Poland) on January 14, occurred a most extraordinary natural phenomenon. As a matter of religious routine, it was forthwith attributed, even by the higher classes of bigots, to a divine portent—a "sign," specially sent by Heaven to warn good Catholics (Russian schismatics, of course, excluded) of some extraordinary coming event. Of what nature the latter was to be, has, however, not yet transpired. So, opinions being too divided as to the solution of this riddle of Providence, we may limit ourselves to simply placing the facts on record. At about 2½ P.M. on the day in question, the Sun was hidden by a dark mass of clouds in the western heavens, and two perfectly defined and seemingly solid gigantic pillars, brilliantly iridescent, formed at the same instant at either side of the sombre mass. The distance of each from the Sun was about 35 degrees. The more the luminary descended [to] the west, the more they became polychromatic and opalescent, while a third pillar of a golden hue began projecting itself over the Sun, thus forming a perfect triangle. At 4 o'clock the phenomenon reached its full development and radiancy. It was impossible to fix it for more than a few seconds. The sky was clear, and the breeze gentle. The thermometer marked 14 degrees of frost by Réaumur's thermometer. Many women flung themselves on their knees before the three fire-pillars and remained for the hour and a half that the phenomenon lasted, in prayer, loudly confessing their sins, beating their breasts, in the full conviction that they saw before them the actual glory of the Holy Trinity!

RAILWAY AND OTHER VANDALS

[The Theosophist, Vol. II, No. 7, April, 1881, p. 148]

We learn from an Italian journal that hardly two years ago “nothing but the intervention of the most distinguished influence prevented a railway company from destroying the venerable remains of the old city wall built by Servius Tullius.”

This is real Vandal work, and every archaeologist will feel deeply grateful to the “distinguished influence”—whatever it was—for the timely intervention. Ethnology, philology, archaeology, as also every other branch of science concerned with the past history of mankind, ought to protest against such ruthless destructiveness. But we feel less inclined to sympathise with the Diritto newspaper when it tells us that the Municipal Council of Rome “has just decreed the demolition of the Ghetto—a quarter of the town which is still inhabited for the most part by Jews.” True, the Diritto gives some good reasons why it should not be done; but it does not tell us how the municipality of any large city could without causing every municipal nose to rise in rebellion against it, have any longer left intact a pest-breeding stench hole noted throughout the world as being the most malodorous that any city can boast of. We confess that the projected demolition has some rights, though to the world’s regrets, not because as the same paper puts it, “it is probably the oldest ‘Jewry’ in the world”; or, that “it was recognised as a Jewish quarter before the Roman Empire arose on the ruins of the old Republic.” But, simply, for the reason that, “King Herod the Great built a palace there, and the Apostles, St. Peter and St. Paul, lived within it during their visit to the capital of the empire.”

The Diritto remarks that “modern, utilitarianism has little respect for historic souvenirs.” True, but how can the Diritto say that the Municipality regards St. Peter and St. Paul as historical personages? Many do not.

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NEW YORK BUDDHISTS

[The Theosophist, Vol. II, No. 7, April, 1881, pp. 152-153]

About two years ago, the question of Buddhism was greatly discussed in the American, especially the New York, papers. Many an unbeliever in Christianity had turned to the noble philosophy of the Kapilavastu sage, and had declared himself a Buddhist, inasmuch as his own philosophical and scientific convictions responded far easier to the logical, though for many an unintelligent mind too abstruse, metaphysical conceptions of the Tripitaka. What, and who are they who are seeking the Nirvana? Is the Nirvana preferable to the modern Hell? What have the orthodox Christian people to say? These were the questions asked among many other answers appeared one from the pen of an ex-Christian gentleman. The article is not quite free from errors, but there is one idea running clearly through it, and that is that it is high time that the idea of Hell should be given up by the Churches. Unless they want to live to see the day when, without accepting, or even understanding what the religion of Gautama Buddha is, almost every intelligent man—especially since the publication of Mr. Edwin Arnold’s splendid Light of Asia—which has run through any number of editions in America—will declare himself a Buddhist simply in the hope that no belief in hell shall be exacted from him in spite of the recent revision of the Bible and the achievements of the nineteenth century.

That the Nirvana—even as the misconceived doctrine of total annihilation—is preferable to the Christian hell in the eyes of every sensible man, may be seen from the article above referred to which appeared in the New York Telegram. The writer said:—

The followers of Buddha are supposed to occupy a large portion of their time in thinking about the Nirvana—that state of nothingness to which they shall return after their long pilgrimage and multitudinous metamorphoses in the flesh are over. It would occupy too large a space to explain what are all the peculiar tenets of these singular religionists, and we only refer to them here in order to point a moral at which we shall arrive further on. To quote the language of an accomplished writer upon this subject of Buddhism, when an individual dies, the body is broken, the soul is extinguished, leaving merely its deeds with their consequences as a germ of a new individual. According to the germinating power (which is determined by the morality of the actions) the result is an animal, a man, a demon, or a god, and identity of souls is thus replaced by their continuity.

SAMSARA AND NIRVANA

The true Buddhist, therefore, thinks that he ought to act well, not merely on behalf of his own selfish weal, but for the benefit of the new “I” which is to follow him. The final goal of Buddhist salvation is the uprooting of sin, by exhausting existence, that is, impeding its continuance. This life is called the Samsara. By the Nirvana, into which we pass after we have gone through all the metamorphoses of being of which we are capable here, is meant “highest enfranchisement,” and by this vague term is meant what theists would call “absorption into God,” and what atheists would call “nothingness.” It signifies the enfranchisement from existence without any new birth, the cessation from all misery. It is described as the “beyond” of the Samsara, its contradiction; without time, space, or force. Life is considered the summum malum, and annihilation therefore as the summum bonum. Those who accept this faith believe that even in this world a man may rise for a few moments into the Nirvana, provided he cultivates divine meditation and unselfishness. Multitudes of human beings derive comfort from this singular belief. One sometimes loses sight of this fact when dwelling constantly in a Christian country.

THE HELL QUESTION

We have introduced this allusion to the Buddhists, because it seems as though in some respects their belief is happier and more rational than that of many of the extremists among orthodox theologians. The pleasing subject of hell as a region or condition of eternal punishment has now agitated the public for some months, and as much interest seems to be taken in it now as ever. If its existence or its non-existence could be demonstrated it would be the most important theme that could possibly solicit the attention of mankind. But this existence or nonexistence cannot be demonstrated, and consequently, though thousands of people are interested in the subject, comparatively few feel any exceedingly deep and vital concern. Especially since Colonel Ingersoll has been lecturing on the question have millions made it a jest, and the coming essay on the matter by the Count Joannes will probably stimulate jocularity still more. The small class who really feel a vital interest in the matter are the orthodox believers in the various churches.

HELL AND NIRVANA

Of course, the entire body of orthodox clergymen would listen with anger to any attempt to deprive them of the satisfaction of believing in a hot and permanent hell. What this satisfaction consists in we have in vain attempted to analyse and understand. It would seem as though a future which precluded the possibility of unnumbered beings burning in agony forever were preferable to one in which that anguish was a sine qua non. The religion of the Buddhists precludes any such belief as this and therefore recommends itself, so far as that goes, to the religious world in general. When a man cannot exist in happiness, forever, there is nothing unpleasing in the prospect of consciousness being destroyed or only existing in a mild and gentle manner, into which no pain can enter. We are not by any means advocating the religion of the Buddhists, but while so many sects are disputing the question of hell or no hell it is interesting to know that a religion that is embraced by millions of people dispenses with the idea altogether.

Notwithstanding the arguments that time will never come when the Church will be able to dispense with hell, it is idle and hypocritical to argue as we have heard so many persons do, upon this point. “I am a Christian,” says one.—“Then you believe in Hell and the Devil?”—“Oh, no, indeed; for this doctrine is ridiculous and long since exploded.”—“Then you are not a Christian, and your Christianity is but a false pretence”—is our answer.—“But, indeed, I am one, for I believe in Christ.”—“In a Christ god or a Christ man?” “If you believe in him in this latter capacity, then you are no more a Christian than a Jew or a Mohammedan; for both believe in their own way that such a man lived from the year 1 to the year 33; the one holding him as an impostor, and the other condescending to see in Jesus a prophet though far lower than Mohammed. Yet for all that neither of these call themselves Christians—nay, they loathe the very name! And if, agreeing with your Church, you see in the crucified ‘Man of Sorrow’ your saviour, the very God himself, then are you compelled by this very fact to believe in Hell.” . . . “But why?”—we will be asked. We answer by quoting the words of the Chevalier des Mousseaux, in his Moeurs et pratiques des démons, a book which has received the approbation of the late Pope and several cardinals. “THE DEVIL IS THE CHIEF PILLAR OF FAITH, he says. He is one of the grand personages whose life is closely allied to that of the Church; and without his speech which issued so triumphantly from the mouth of the Serpent, his medium, the fall of man could not have taken place. Thus, if it were not for him [the Devil], the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense! For—from whom, would this Redeemer have redeemed and saved you, if not from the Devil, the ‘Bottomless pit’—Hell” (p. x).

"To demonstrate the existence of Satan, is to re-establish one of the fundamental dogmas of the Church, which serve as a basis for Christianity, and, without which, Satan would be but a name"—says Father Ventura di Raulica of Rome, the Examiner of Bishops, etc.* This, if you are a Roman Catholic. And if a Protestant Christian, then why should you ask God in the "Lord's Prayer" to deliver you from "the evil one"—unless there be an evil one inhabiting his hereditary domain of Hell? Surely, you would not presume to mystify the eternal in asking Him to deliver you from something or someone in the existence of which or whom you do not believe!

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* [These words of Cardinal di Raulica may be found on p.v. of the Preface to des Mousseaux's Les hauts phénomènes de la magie.—Compiler.]

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NATURE'S HUMAN MAGNETS

[The Theosophist, Vol. II, No. 7, April, 1881, pp. 154-156]

If anyone of us nowadays ventures to relate some weird experience or seemingly incomprehensible phenomenon, two classes of objectors try to stop his mouth with the same gag. The scientist cries—"I have unravelled all Nature's skein, and the thing is impossible; this is no age for miracles!" The Hindu bigot says—"This is the Kali-Yuga, the spiritual nighttime of humanity; miracles are no longer possible." Thus the one from conceit, the other from ignorance reaches the same conclusion, viz., that nothing that smacks of the supernatural is possible in these latter days. The Hindu, however, believes that miracles did once occur, while the scientist does not. As for the bigoted Christians, this is not a Kali-Yuga, but—if one might judge by what they say—a golden era of light, in which the splendour of the Gospel is illuminating humanity and pushing it onward towards greater intellectual triumphs. And as they base all their faith upon miracles, they pretend that miracles are being wrought now by God and the Virgin—principally the latter—just as in ancient times.

Our own views are well known—we do not believe a “miracle” ever did occur or ever will; we do believe that strange phenomena, falsely styled miraculous, always did occur, are occurring now, and will to the end of time; that these are natural; and that when this fact filters into the consciousness of materialistic sceptics, science will go at leaps and bounds towards that ultimate Truth she has so long been groping after. It is a wearisome and disheartening experience to tell anyone about the phenomena of the less familiar side of nature. The smile of incredulity is too often followed by the insulting challenge of one’s veracity or the attempted impugnment of one’s character. An hundred impossible theories will be broached to escape accepting the only right one. Your brain must have been over-excited, your nerves are hallucinated, a “glamour,” has been cast over you. If the phenomenon has left behind it positive, tangible, undeniable proof, then comes the sceptic’s last resource—confederacy, involving an amount of expenditure, time, and trouble totally incommensurate with the result to be hoped for, and despite the absence of the least possible evil motive.

If we lay down the proposition that everything is the result of combined force and matter, science will approve; but when we move on and say that we have seen phenomena and account for them under this very law, this presumptuous science having never seen your phenomenon denies both your premise and conclusion, and falls to calling you harsh names. So it all comes back to the question of personal credibility as a witness, and the man of science until some happy accident forces the new fact upon his attention, is like the child who screams at the veiled figure he takes for a ghost, but which is only his nurse after all. If we but wait with patience we shall see some day a majority of the professors coming over to the side where Hare, De Morgan, Flammarion, Crookes, Wallace, Zöllner, Weber, Wagner, and Butleroff have ranged themselves, and then though “miracles” will be considered as much an absurdity as now, yet occult phenomena will be duly taken inside the domain of exact science and men will be wiser. These circumscribing barriers are being vigorously assaulted just now at St. Petersburg. A young girl medium is “shocking” all the wiseacres of the University.

For years mediumship seemed to be represented in the Russian metropolis but by American, English, and French mediums on flying visits, with great pecuniary pretensions and, except Dr. Slade, the New York medium, with powers already waning. Very naturally the representatives of science found a good pretext to decline. But now all excuses are futile. Not far from Petersburg, in a small hamlet inhabited by three families of German colonists, a few years ago a widow, named Margaret Beetch, took a little girl from the House of Foundlings into her service. The little Pelagueya was liked in the family from the first for her sweet disposition, her hard-working zeal, and her great truthfulness. She found herself exceedingly happy in her new home, and for several years no one ever had a cross word for her. Pelagueya finally became a good-looking lass of seventeen, but her temper never changed. She loved her masters fondly and was beloved in the house. Notwithstanding her good looks and sympathetic person, no village lad ever thought of offering himself as a husband. The young men said she “awed” them. They looked upon her as people look in those regions upon the image of a saint. So at least say the Russian papers and the Police Gazette from which we quote the report of the District Police Officer sent to investigate certain facts of diablerie. For this innocent young creature has just become the victim of “the weird doings of some incomprehensible, invisible agency,” says the report.

November 3, 1880, accompanied by a farm servant, she descended into the cellar under the house to get some potatoes. Hardly had they opened the heavy door, when they found themselves pelted with the vegetable. Believing some neighbour’s boy must have hidden himself on the wide shelf on which the potatoes were heaped, Pelagueya, placing the basket upon her head laughingly remarked, “Whoever you are, fill it with potatoes and so help me!” In an instant the basket was filled to the brim. Then the other girl tried the same, but the potatoes remained motionless. Climbing upon the shelf, to their amazement the girls found no one there. Having notified the widow Beetch of the strange occurrence, the latter went herself, and unlocking the cellar which had been securely locked by the two maids on leaving, found no one concealed in it.

This event was but the precursor of a series of others. During a period of three weeks they succeeded each other with such a rapidity that if we were to translate the entire official Report it might fill this whole issue of The Theosophist. We will cite but a few.

From the moment she left the cellar the invisible “power” which had filled her basket with potatoes, began to assert its presence incessantly, and in the most varied ways. Does Pelagueya Nikolaeff prepare to lay wood in the oven—the billets rise in the air and like living things jump upon the fireplace; hardly does she apply a match to them when they blaze already as if fanned by an invisible hand. When she approaches the well, the water begins rising, and soon overflowing the sides of the cistern runs in torrents to her feet; does she happen to pass near a bucket of water—the same thing happens. Hardly does the girl stretch out her hand to reach from the shelf some needed piece of crockery, than the whole of the earthenware, cups, tureens, and plates, as if snatched from their places by a whirlwind, begin to jump and tremble, and then fall with a crash at her feet. No sooner does an invalid neighbour place herself for a moment’s rest on the girl’s bed than the heavy bedstead is seen levitating towards the very ceiling, then turns upside down and tosses off the impertinent intruder; after which it quietly resumes its former position. One day Pelagueya having gone to the shed to do her usual evening work of feeding the cattle, and after performing her duty was preparing to leave it with two other servants, when the most extraordinary scene took place. All the cows and pigs seemed to become suddenly possessed. The former, frightening the whole village with the most infuriated bellowing, tried to climb up the mangers, while the latter knocked their heads against the walls, running round as if pursued by some wild animal. Pitchforks, shovels, benches and feeding trough, snatching away from their places, pursued the terrified girls, who escaped within an inch of their lives by violently shutting and locking the door of the stables.

But, as soon as this was done every noise ceased inside as if by magic.

All such phenomena took place not in darkness or during night, but in the daytime, and in the full view of the inhabitants of the little hamlet; moreover, they were always preceded by an extraordinary noise, as if of a howling wind, a cracking in the walls, and raps in the window frames and glass. A real panic got hold of the household and the inhabitants of the hamlet, which went on increasing at every new manifestation. A priest was called of course—as though priests knew anything of magnetism!—but with no good results: a couple of pots danced a jig on the shelf, an oven fork went stamping and jumping on the floor, and a heavy sewing machine followed suit. The news about the young witch and her struggle with the invisible imps ran round the whole district. Men and women from neighbouring villages flocked to see the marvels. The same phenomena, often intensified, took place in their presence. Once when a crowd of men upon entering, placed their caps upon the table, every one of these jumped from it to the floor, and a heavy leather glove, circling round struck its owner a pretty sound thump on his face and rejoined the fallen caps. Finally, notwithstanding the real affection the widow Beetch felt for the poor orphan, towards the beginning of December, Pelagueya and her boxes were placed upon a cart, and after many a tear and warm expression of regret, she was sent off to the Superintendent of the Foundling Hospital—the Institution in which she was brought up. This gentleman returning with the girl on the following day, was made a witness to the pranks of the same force, and calling in the Police, after a careful inquest had a procès verbal signed by the authorities, and departed.

This case having been narrated to a spiritist, a rich nobleman residing at St. Petersburg, the latter betook himself immediately after the young girl and carried her away with him to town.

The above officially noted facts are being reprinted in every Russian daily organ of note.

The prologue finished, we are put in a position to follow the subsequent development of the power in this wonderful medium, as we find them commented upon in all the serious and arch-official papers of the metropolis.

“A new star on the horizon of spiritism has suddenly appeared at St. Petersburg —one Mlle. Pelagueya”—thus speaketh an editorial in the Novoye Vremya, January 1, 1881. “The manifestations which have taken place in her presence are so extraordinary and powerful that more than one devout spiritualist seems to have been upset by them—literally and by the agency of a heavy table.” “But,” adds the paper, “the spiritual victims do not seem to have felt in the least annoyed by such striking proofs. On the contrary, hardly had they picked themselves up from the floor (one of them before being able to resume his perpendicular position had to crawl out from beneath a sofa whither he had been launched by a heavy table) that, forgetting their bruises, they proceeded to embrace each other in rapturous joy, and with eyes overflowing with tears, congratulate each other upon this new manifestation of the mysterious force.”

In the St. Petersburg Gazette, a merry reporter gives the following details:

Miss Pelagueya is a young girl of about nineteen, the daughter of poor but dishonest parents (who had thrust her in the Foundling Hospital, as given above), not very pretty, but with a sympathetic face, very uneducated but intelligent, small in stature but kind at heart, well-proportioned—but nervous. Miss Pelagueya has suddenly manifested most wonderful mediumistic faculties. She is a “first-class Spiritistic Star” as they call her. And, indeed, the young lady seems to have concentrated in her extremities a phenomenal abundance of magnetic aura; thanks to which, she communicates instantaneously to the objects surrounding her hitherto unheard and unseen phenomenal motions. About five days ago, at a séance at which were present the most noted spiritualists and mediums of the St. Petersburg grand monde,* occurred the following. Having placed themselves with Pelagueya around a table, they (the spiritists) had barely time to sit down, when each of them received what seemed an electric shock.

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* We seriously doubt whether there ever will be more than there are now believers in Spiritualism a among the middle and lower classes of Russia. These are too sincerely devout, and believe too fervently in the devil to have any faith in “spirits.”

Suddenly, the table violently upset chairs and all, scattering the enthusiastic company to quite a respectable distance. The medium found herself on the floor with the rest, and her chair began to perform a series of such wonderful aerial jumps that the terrified spiritists had to take to their heels and left the room in a hurry.

Most opportunely, while the above case is under consideration, there comes from America the account of a lad whose system appears to be also abnormally charged with vital magnetism. The report, which is from the Catholic Mirror, says that the boy is the son of a Mr. and Mrs. John C. Collins, of St. Paul, in the State of Minnesota. His age is ten years and it is only recently that the magnetic condition has developed itself—a curious circumstance to be noted. Intellectually he is bright, his health is perfect, and he enters with zest into all boyish sports. His left hand has become a wonderfully strong magnet. Metal articles of light weight attach themselves to his hand so that considerable force is required to remove them. Knives, pins, needles, buttons, etc., enough to cover his hand, will thus attach themselves so firmly that they cannot be shaken off. Still more, the attraction is so strong that a common coalscuttle can be lifted by it, and heavier implements have been lifted by stronger persons taking hold of his arm. With heavy articles, however, the boy complains of sharp pains darting along his arm. In a lesser degree his left arm and the whole left side of his body exerts the same power, but it is not at all manifest on his right side.

The only man who has thrown any great light upon the natural and abnormal magnetic conditions of the human body is the late Baron von Reichenbach of Vienna, a renowned chemist and the discoverer of a new force which he called Odyle. His experiments lasted more than five years, and neither expense, time nor trouble were grudged to make them conclusive. Physiologists had long observed, especially among hospital patients, that a large proportion of human beings can sensibly feel a peculiar influence, or aura, proceeding from the magnet when downward passes are made along their persons but without touching them. And it was also observed that in such diseases as St. Vitus’ dance (chorea), various forms of paralysis, hysteria, etc., the patients showed this sensitiveness in a peculiar degree.

But though the great Berzelius and other authorities in science had urged that men of science should investigate it, yet this most important field of research had been left almost untrodden until Baron von Reichenbach undertook his great task. His discoveries were so important that they can only be fully appreciated by a careful reading of his book, Researches on Magnetism, Electricity, Heat, Light, Crystallization, and Chemical Attraction, in their Relations to the Vital Force:—unfortunately out of print, but of which copies may be occasionally procured in London, second hand.

For the immediate purpose in view, it need only be said that he proves that the body of man is filled with an aura, “dynamide,” “fluid,” vapour, influence, or whatever we may choose to call it; that it is alike in both sexes; that it is specially given off at the head, hands, and feet; that, like the aura from the magnet, it is polar; that the whole left side is positive, and imparts a sensation of warmth to a sensitive to whom we may apply our left hand, while the whole right side of the body is negative, and imparts a feeling of coolness. In some individuals this vital magnetic (or, as he calls it, Odylic) force is intensely strong. Thus, we may fearlessly consider and believe any phenomenal case such as the two above-quoted without fear of outstepping the limits of exact science, or of being open to the charge of superstition or credulity. It must at the same time be noted that Baron von Reichenbach did not find one patient whose aura either deflected a suspended magnetic needle, or attracted iron objects like lodestone. His researches, therefore, do not cover the whole ground; and of this he was himself fully aware. Persons magnetically surcharged, like the Russian girl and the American boy, are now and then encountered, and among the class of mediums there have been a few famous ones. Thus, the medium Slade’s finger, when passed either way over a compass, will attract the needle after it to any extent. The experiment was tried by Professors Zöllner and W. Weber (Professor of Physics, founder of the doctrine of Vibration of Forces) at Leipzig. Professor Weber “placed on the table a compass, enclosed in glass, the needle of which we could all observe very distinctly by the bright candlelight, while we had our hands joined with those of Slade” which were over a foot distant from the compass.

So great was the magnetic aura discharging from Slade's hands, however, that "after about five minutes the needle began to swing violently in arcs of from 40° to 60° till at length it several times turned completely round." At a subsequent trial, Professor Weber succeeded in having a common knitting needle, tested with the compass just before the experiment and found wholly unmagnetized, converted into a permanent magnet.

Slade laid this needle upon a slate, held the latter under the table . . . and in about four minutes, when the slate with the knitting needle was laid again upon the table, the needle was so strongly magnetized at one end (and only at one end) that iron shavings and sewing needles stuck to this end; the needle of the compass could be easily drawn round in a circle. The originated pole was a south pole, inasmuch as the north pole of the (compass) needle was attracted, the south pole repelled.*

Baron von Reichenbach's first branch of inquiry was that of the effect of the magnet upon animal nerve; after which he proceeded to observe the effect upon the latter of a similar aura or power found by him to exist in crystals. Not to enter into details—all of which, however, should be read by every one pretending to investigate Aryan science—his conclusion he sums up as follows—". . . with the magnetic force, as we are acquainted with it in the lodestone and the magnetic needle, that force ['Odyle'—the new force he discovered] is associated, with which, in crystals, we have become acquainted." Hence: ". . . the force of the magnet is not, as has been hitherto taken for granted, one single force, but consists of two, since, to that long known, a new, hitherto unknown, and decidely distinct one, must be added, the force, namely, which resides in crystals."† One of his patients was a Mlle. Nowotny, and her sensitiveness to the auras of the magnet and crystal was phenomenally acute.

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* Transcendental Physics, p. 47.

† Reichenbach, op. cit., p. 25 [46 in 2nd ed.].

When a magnet was held near her hand it was irresistibly attracted to follow the magnet wherever the Baron moved it. The effect upon her hand “was the same as if someone had seized her hand, and by means of this drawn or bent her body towards her feet.” (She was lying in bed, sick, and the magnet was moved in that direction.) When approached close to her hand “the hand adhered so firmly to it, that when the magnet was raised, or moved sidewards, backwards, or in any direction whatever, her hands stuck to it, as if attached in the way in which a piece of iron would have been.” This, we see, is the exact reverse of the phenomenon in the American boy Collins’ case, for, instead of his hand being attracted to anything, iron objects, light and heavy, seem attracted irresistibly to his hand, and only his left hand. Reichenbach naturally thought of testing Mlle. Nowotny’s magnetic condition. He says:—“To try this, I took filings of iron, and brought her finger over them. Not the smallest particle adhered to the finger, even when it had just been in contact with the magnet . . . A magnetic needle finely suspended, to the poles of which I caused her to approach her finger alternately, and in different positions, did not exhibit the slightest tendency to deviation or oscillation.”

Did space permit, this most interesting analysis of the accumulated facts respecting the occasional abnormal magnetic surcharge of human beings might be greatly prolonged without fatiguing the intelligent reader. But we may at once say that since von Reichenbach proves magnetism to be a compound instead of a simple force, and that every human being is charged with one of these forces, Odyle; and since the Slade experiments, and the phenomena of Russia and St. Paul, show that the human body does also at times discharge the true magnetic aura, such as is found in the lodestone; therefore the explanation is that in these latter abnormal cases the individual has simply evolved an excess of the one instead of the other of the forces which together form what is commonly known as magnetism. There is, therefore, nothing whatever of supernatural in the cases. Why this happens is, we conceive, quite capable of explanation, but as this would take us too far afield in the less commonly known region of occult science it had better be passed over for the present.

AN ARCHAEOLOGICAL DRINK

[The Theosophist, Vol. II, No. 7, April, 1881, p. 156]

Recently, during the progress of some excavations at Marseilles (France), a vast Roman necropolis was found. The tomb of the Consul Caius Septimus proved to be the most interesting among the many opened monuments. Besides weapons and old precious coins, an amphora or vase, covered with half-defaced inscriptions and filled to abut one-third of its capacity with a thick darkened fluid, was found. The learned archaeologists directing the work of the excavations, proceeded immediately to make out the inscriptions. It was then ascertained that the red fluid was real Falernian wine —that famous wine of Falerno which was so often celebrated by Horace. Decidedly the Consul Caius Septimus must have been a great epicurean. Fond, during life, of good cheer, an amphora, full of the Falernian, had been placed thoughtfully thus beside his body in the tomb. The wine, old as it was, must be excellent! Hence a Professor P—— carrying the amphora and contents to Paris, proceeded to summon friends, the daintiest gourmands of the metropolis, to a regular Gargantuan feast. Speeches were pronounced during the repast in honour of the Roman Consul, and the Falernian wine was drunk to his manes with great enthusiasm. Notwithstanding its rather queer taste, it was found delicious, especially when sipped between mouthfuls of the most rotten of Limburger cheeses—one of the chief délicatesses in gastronomy. The guests had hardly swallowed the last drop of Falernian, when a telegram was received from Marseilles running thus:—“Do not drink the wine.

Other inscriptions have been deciphered. The Falernian in the amphora contains the entrails of the embalmed Consul."

Alas! too late. The miserable archaeologists and gourmets had already quaffed off the deceased Roman in solution. For one moment at least, they must have deeply regretted not to have pledged themselves in a Temperance Society.

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NOTES TO "RADIANT HEAT, MUSICAL VAPOURS, AND FAIRY BELLS"

[The Theosophist, Vol. II, No. 7, April, 1881, pp. 157-158]

An intelligent and ingenious friend in Europe has sent to Col. Olcott a letter of which portions are by permission given below. The paper upon the "Action of an Intermittent Beam of Radiant Heat upon Gaseous Matter," read by Professor Tyndall, F.R.S., at the Royal Society on the 13th of January, was duly published in Nature, for February 17, 1881, and should be read in this connection. It seems as though Mr. Crookes, in the department of Radiant Matter, and Professor Tyndall, in that of the action of Radiant Heat upon Vapours, were running, hand-in-hand, right towards the territory of arcane science. They have not far now to go before coming to where we stand and wait.

[The writer of the letter to which H. P. B. refers, calls attention to a paper read by Prof. Tyndall, on "the production of musical notes in the vapours of various acids, of water and other substances, by a beam of radiant heat." Prof. Tyndall found that the passage of beams or pulses of heat through the particles of atmospheric vapour produces sound. The writer continues: "Is it, therefore, too violent a stretch of fancy to suppose that Mme. Blavatsky having learned the exact nature of these atmospheric constituents . . . their relation to the ether or akaśa and their responsiveness to impulses of the human vital magnetism . . . produces her air bells by a process analogous in principle, with that employed by Prof. Tyndall?. . ."]

It is not for us to say just how near Col. Olcott's correspondent is treading to the limits of exact truth; but he is on the right path and not very far away from his goal. If we were permitted, we might be more explicit.

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A HINDU PROFESSOR'S VIEWS ON INDIAN YOGA

[The Theosophist, Vol. II., No. 7, April, 1881, pp. 158-159]

We lay aside other matter already in type to give place to the essential portions of an "Introduction to Indian Yoga" which is found in the January number of Professor M. M. Kunte's Saddarshana-Chintanika. In this period of almost total spiritual eclipse in India, it is well worth the while of every student of Aryan Science to cull corroborative testimony from every source. We are (spiritually speaking) passing once more through the Stone Age of thought. As our cave-dwelling ancestors were physically perfect, if not even gigantic, while at the same time intellectually undeveloped, so this our generation seems to evince but a very rudimentary spiritual grasp while apparently developed in intellect to the utmost extent possible. It is, indeed, a hard, materialistic age: a fragment of sparkling quartz is its appropriate symbol. And yet of what "age" and "generation" do we speak? Not of that of the masses, for they change but little from generation to generation: no, but of the educated class, the leaders of thought, the controllers or stimulators of the opinions of that great middle social group lying between the highly cultured and the brutishly ignorant. They are the sceptics of today who are as incapable of rising to the sublimity of Vedantic or Buddhistic philosophy as a tortoise to soar like the eagle. This is the class which has derided the founders of the Theosophical Society as imbeciles, or tried to brand them as falsificators and impostors as they have also done with their greatest men of science.

For six years now, we have been publicly asserting that Indian Yoga was and is a true science, endorsed and confirmed by thousands of experimental proofs; and that, though few in number, the true Indian Yogis may still be found when the right person seeks in the right way. That these affirmations should be challenged by Europeans was only to be expected, inasmuch as neither modern Europe nor America had so much as heard of the one thing or the other until the Theosophists began to write and speak. But that Hindus—Hindus, the descendants of the Aryas, the heirs of the ancient philosophers, the posterity of whole generations that had practically and personally learnt spiritual truth—should also deny and scoff, was a bitter draught to swallow. Nevertheless, we uttered our message, and not in a whisper, but boldy. Our voice came back to us almost echoless from the great Indian void. Hardly a brave soul stood up to say we were right, that Yoga was true, and that the real Yogis still existed. We were told that India was dead; that all spiritual light had long since flickered out of her torch; that modern Science had proved antiquity fools; and, since we could hardly be considered fools, we were virtually asked if we were not knaves to come here and spread such foolish lies! But when it was seen that we were not to be silenced by counter-proof, and that no such proof could be given, the first signs appeared of a change of the current of opinion. The old Hindu philosophies acquired fresh attractiveness, their mythological figures were infused with a vital spirit which, like the light within a lantern, shone out through their many-coloured fantasies. One of the best known Bengalis in India writes (March 3):—“You are now universally known and respected by our people, and you have performed a miracle! Why, the other day, in a company of friends, the question was raised how it was that the educated Babus generally should now be showing so strong an inclination towards Hinduism. I said it was owing to the Theosophists, and it was so admitted by all present.” Let us say that this is but the partiality of a friend—though, indeed, the writer is one of the leading publicists among the Hindus—it matters not.

We care nothing for the credit, we only care for the fact. If this Aryanistic drift continues it will end in a thorough revival of ennobling Hindu philosophy and science. And that implies the collapse of dogmatic, degraded forms of religions, in India and everywhere else.

Some time ago our friend Sabhapathy Swami, the "Madras Yogi," publicly endorsed the truth of all that the Theosophists had said about Yoga and Yogis. Recently, the practical Treatise on the Yoga Philosophy by Dr. N. C. Paul, in which the scientific basis of Patañjali's Sutras was shown, has been republished in these columns. Today we add the testimony of one of the most learned of living Hindus to the reality of the science and the existence of real Yogis among us. According to Prof. Kunte "the Vedic polity culminated, and the Buddhistic polity originated in the Yoga system of Patañjali—a system at once practical and philosophical." He observes that "disgusted with objective nature and his environment, the Arya in the Middle Ages of Indian History—that is, about 1,500 years B.C.—began to look in on himself, to contemplate the inner man, and to practice self-abnegation." This is a terse summary of the facts, and a just one. "All religions," he continues,

declare that God is omnipresent. Some mysterious spiritual power pervades the universe. Well—this the Yoga-philosophy calls Chaitanya. All religions declare that God is Spirit, and is allied to that in man which can commune with Him; yes, that which the Holy Ghost influences—the Holy Ghost or God dwelling in the Spirit of man. Well—these the Yoga philosophy characterizes as the Supreme Spirit and the human spirit—the Paramâtmâ and Jîvâtmâ. The relationship between the Supreme Spirit and the human spirit varies according to the Vedic creed and Yoga-philosophy. And because of this variance, the standpoint and the outlook of each is distinct. The standpoint and the outlook are, however, the outcome of historical conditions and environment. Hence the Yoga system of philosophy, on the interpretation and explanation of which we are about to enter, has two sides—historical and philosophical, and we will carefully point out the bearings of both.

Unhappily Prof. Kunte has had no practical experience with modern Spiritualism and, therefore, totally fails to give his readers any proper idea of its wonderful phenomena.

It would also seem as if he were equally unfamiliar with what the Theosophists have written upon the subject, for he could scarcely have failed, otherwise, to note that gentlemen not merely of “some scientific reputation” but of the very greatest scientific rank, have experimentally proved the actual occurrence of mediumistic phenomena. We take and have always taken the same position as himself, that the phenomena are not attributable to “spirits of the dead,” and in so far as they pretend otherwise are a delusion. But it will need more than the few passing words he flings at spiritualists to “sap the foundations” of the broad fact upon which his “rhapsodists” have raised their superstructure. “Is Yoga modern spiritualism?”—he quite superfluously asks, since no one ever said it was—and answers “No, no.”

What is it then? Modern spiritualism imagines strange sights which it dignifies by the name of phenomena, and by calling in the aid of the spirits of the dead, attempts to explain them. The rhapsodies of girls, whose brains are diseased, have often amused us. But what has astonished us is that gentlemen of some scientific reputation have lent their aid to the propagation of strange stories. Reader, an Indian Yogi knows for certain that this sort of spiritualism is positive deceit, let American spiritualists write and preach what they like. The spirits of the dead do not visit the living, nor do they concern themselves in our affairs. When the foundations of American and European Spiritualism are thus sapped, the superstructure raised by mere rhapsodists is of course demolished. But Indian Yoga speaks of spiritual powers acquired by the Yogis. Yes, it does and does so reasonably. Indian Yoga is occult transcendentalism which has a history of its own.

A sad truth he utters in saying:—

At present Yoga is known by name only, except in the presence of some Yogis, who inherit the warmth, the depth, and grasp, and aspirations of the Upanishads.

In concluding the portion of his introduction that is contained in the present issue of his serial, he gives us the credentials upon which he claims attention as a competent analyst of the Patañjali Sutras. It must be noted that he affirms not only to have personally met and studied with a real living Yogi who, “when due preparation [of the public mind] is made, will reveal himself,” but also concedes that an identical faith in the reality of the Yoga siddhis—presumably based upon observed facts—survives among Hindus, Christians, Sikhs, and Mussulmans.

The following passages will be read with interest in Europe and America:—

The reader has a right to enquire, as to what preparation we have made for interpreting and explaining the occult transcendentalism of the Indian Yoga system. Our answer to this query is simple and short. We sit first in the presence of one who knows Indian Yoga, has practised its principles, and whose spirit is imbued with its realities, and then we note down his utterances. We have traveled through India and Ceylon in quest of the knowledge of Yoga, have met with Yogis, have gleaned with care truths from them, have sat at the feet of eminent Buddhists in remote Ceylon, have admired their aspirations and have obtained some insight into their standpoint. We have actually served some eminent Sufis for some time, and obtained glimpses of their doctrines on the bank of the Jumna. We have prostrated ourselves before the Yogis and, by a series of entreaties and humiliations, have succeeded in securing the means of interpreting and explaining the Yoga-sutras of Patañjali. At present we cannot directly mention the name of the Yogi to whom we have referred. When due preparation is made, he will reveal himself.

But for what purpose is all this labour? Quo bono? The reply is—pro bono publico. Whether we sit down on the bank of the tank in Amritsar, listening to the Sikhs, as they talk gravely of Brahma; or mix with the Palavur Roman Catholic Christians near Cape Comorin as they speak of the miraculous powers of their saints; whether we see a Moslem saint in one of the hundreds of tombs of Delhi, or a mendicant devotee in Madura in the South, we find that the Indian population has supreme faith in the Yoga-philosophy. . . .

LOGIC VERSUS PERIPATETIC

[The Theosophist, Vol. II, No. 7, April, 1881, pp. 159-160]

It is hardly the province of our journal to notice the fugitive vagaries of occasional correspondents in daily papers, unless by chance some article happens to contain some useful or very interesting and quite impersonal information. We have held to the good rule till now, and hope to continue. On this principle we would have hardly given any attention to a certain paragraph in the Bombay Gazette (March 16, 1881) signed “your Peripatetic,” and headed “Current Philosophy,” were it not for the strong illustration it affords us of that perverse spirit, called “respectable deference to public opinion,” but which “for short” we call hypocrisy. The writer in question throws stones into our garden and, but for our having by this time grown somewhat indifferent to that sort of thing, we might well find in his personality alone abundant excuse for retorting upon him. But we have a far more serious object in view, and this once the speculative lucubrations of the “current” philosopher will do us better service than his party have perhaps, bargained for. For, for us, “Peripatetic” decidedly represents a party. He is the mouthpiece of that majority in our modern-day society which has worked itself out an elaborate policy full of sophistry and paradox, behind which every member clumsily hides his own personal views. The words of their Revelation, “I would thou wert cold or hot” apply to our modern society far better than to the church of the Laodiceans; and knowing their works and that they are “neither cold nor hot,” but like a faithful thermometer follow the changing moral temperature of the day, we will now analyse some of the desultory rhapsodies of the writer on “Current Philosophy.”

When we have done that, he is at liberty to go on chuckling over his pen which traced his rather stale denunciation of the “simplicity” of Mr.—— and the Simla “Occultists”! The “simplicity” of the gentleman whom the “Peripatetic” names in the Gazette in full—an example of bad breeding we shall surely not follow—being an adjective applied by him to a man of the most acute and remarkable intellect, and one whose ability and talents are universally recognized throughout India and Europe, speaks ill, by the by, for his own powers of discrimination. When one presumes to sign himself a “Peripatetic,” he ought to honour his classical pseudonym by at least borrowing some logic for the occasion if he has none himself to spare. Having thus cursorily noticed the poor fling at the Simla “simpletons,” we will now lay before our readers a sample of the logic of that alleged pupil of Aristotle, which “Peripatetic” so paradoxically assumes to be.

Quoting Carlyle’s famous proposition (who may have had such “Peripatetics” in mind) that the population of Great Britian consists of “thirty millions mostly fools,” and having offered by way of self-incense on the altar of patriotism his own postulate that “the intellect of the average Briton is, however, certainly higher than the average intellect of general humanity,” the critic proceeds—if we may be forgiven the Americanism—to scalp believers in phenomena. The simplicity of the “Simla occultists,” however, he confesses, “is outdone by the innocence of some ‘titled people’ who, according to the evidence of a witness in the Fletcher trial, ‘will believe anything’—a statement which appears strictly accurate.”

Fletcher and Company, together with two-thirds of the trading professional mediums, we may leave to his tender mercies. Having denounced these for the last six years, we even heartily agree in some respects with the writer; as, for instance, when he deprecates those who “would believe anything.” No one of the overcredulous who recognize so readily in dark séances, in every shadow on the wall or in the medium’s pocket handkerchief, their “aunt, or uncle, or somebody” has any right to complain if they are regarded as “fools” though even in such cases, it is far more honourable to be found out to be an honest fool, than a cheating medium.

Nor do we blame the writer for laughing at those who so trustingly believe ". . . that when it pleased the medium to wind up the music box, one of this intellectual audience asserted that he felt that virtue had gone out of him, and that this magnetism was winding up the box"; uncharitable though it be, it is yet natural. And were "Peripatetic" to stop his philosophical disquisitions with the just remark . . . "And yet probably these 'titled fools' would be ready enough to talk of the dark superstitions of the benighted Hindoo, or indeed, if they happened to be fervent Protestants, of the superstitions of their Catholic neighbours, while doubtless believing that they themselves were making a scientific investigation," this review of his "Current Philosophy" need never have seen print. We would not have even noticed the ridiculous blunder he falls into, with so many other critics, in confusing phenomena for which the agency of "disembodied spirits" is claimed, with natural phenomena for which every tithe of supernaturalism is rejected. We might have overlooked his ignorance, as he was, perhaps, never told that natural are the only phenomena Theosophists accept, and the only way they are trying to fathom the mystery; and that their object is precisely to put down every element of superstition or belief in the miraculous or the supernatural, instead of countenancing it as he believes. But what are we to think of a philosopher, an alleged Peripatetic, who after exercising his acute reasoning upon the "folly" of the superstitious beliefs of the spiritualists and the occultists, winds up his arguments with the most unexpected rhetorical somersault ever made. The proposition which he emits in the same breath seems so preposterously illogical and monstrous, that we can characterize it but in the felicitous words of Southey, viz., as "one of the most untenable that ever was advanced by a perverse, paradoxical intellect." Listen to him and judge ye, logicians and true disciples of Aristotle: "No, no!" exclaims our philosopher.

". . . Religious beliefs which are imbibed with our mother's milk, and which most around us accept, cannot be regarded as superstitions. It is natural to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural. Earnest belief of this nature may not always command our respect, but it must invariably attract our sympathy. The superstitious follies of 'table-turners' and 'spiritists' of all sorts can only command our hearty contempt. How much exposure will be necessary to teach persons of this sort that secrets of nature which have been hidden from investigators like Newton, Davy, Faraday, and Tyndall are not likely to be opened to them?" And we beg leave to tell him, that he, who does not believe in Spiritualism cannot believe in Christianity, for the very foundation of that faith is the materialization of their Saviour. A Christian if he has any right at all to attack spiritual phenomena, can do so but on the ground of the dogmas of his religion. He can say—"Such manifestations are of the devil"—he dare not say "they are impossible, and do not exist." For, if spiritualism and occultism are a superstition and a falsehood, then is Christianity, the same Christianity with its Mosaic miracles and witches of Endor, its resurrections and materialization of angels, and hundreds of other spiritual and occult phenomena.

Does "Peripatetic" forget, that while there are many real inquirers among well-known men of science, like Messrs. Wallace, Crookes, Wagner, Butleroff, Zöllner, Hare, Fichte and Camille Flammarion, who have thoroughly investigated and hence thoroughly believe in the phenomena called "spiritual" till a better name is found, and in some cases are even spiritualists themselves; no Tyndall, no Huxley, no Faraday, no investigator yet since the world was created, has ever been able to prove, let alone one of the religious human dogmas but even the existence of a God or of the soul? We are not "Spiritualists," and, therefore, speak impartially. If religious "earnest belief invariably attracts our sympathy even without commanding our respect," why should not as earnest a belief in spiritual phenomena—that most consoling, most sacred of all beliefs, hope in the survival of those whom we most loved while on earth—"attract our sympathy" as well?

Is it because it is unscientific and that exact science fails to always prove it? But religion is far more unscientific yet. Is belief in the Holy Ghost, we ask, less blind than belief in the "ghosts" of our departed fathers and mothers? Is faith in an abstract and never-to-be-scientifically-proven principle any more "respectable" or worthy of sympathy than that other faith of believers as earnest as Christians are—that the spirits of those whom they loved best on earth, their mothers, children, friends, are ever near them, though their bodies may be gone? Surely we "imbibe with our mother's milk" as much love for her as for a mythical "Mother of God." And if one is not to be regarded as a superstition then how far less the other! We think that if Professor Tyndall or Mr. Huxley were forced to choose between belief in the materialization of the Virgin Mary at Lourdes or Knocke, and that of their own mothers in a séance-room, they would rather risk to pass for "fools" in the latter locality. For phenomena, however rarely, have yet more than once been proved real and so announced by men of undoubted authority in science. Phenomena are based upon scientific grounds; on facts pertaining to exact science—upon physiology, pathology, magnetism, all correlating into psychological manifestations. Physical as well as psychological phenomena court experiment and the investigations of science; whereas, supernatural religion dreads and avoids such. The former claims no miracles, no supernaturalism to hang its faith upon, while religion imperatively demands them, and invariably collapses whenever such belief is withdrawn. Personally, as we said before, we do not believe in the agency of "disembodied spirits" in the physical mediumistic phenomena, but it gives us no right for all that, to dogmatise and try to force others to reject their belief. All that we can say now is, that the last word has not yet been told of these phenomena; and that as theosophists, i.e., searchers after truth who claim no infallibility, we say that the Spiritualists after all may be as right in their way as we think we are right in ours. That no spiritualist has ever believed in "miracles" or supernatural interferences, their immense literature well proves.

Can “Peripatetic” say as much of Christian belief? Hear the Bishop of Bombay proclaim publicly his professions of faith: “We,” he says to his clergy, “who by professional honour are bound to maintain and to set forth the supremacy of the supernatural over the natural . . . have staked our very social existence on the reality and the claims of the supernatural. Our dress, our status, our work, the whole of our daily surroundings, are a standing protest to the world of the importance of spiritual things; that they surpass, in our eyes at least, the more aggressive pretensions of what is temporal. We are bound then for our own self-respect to justify what we daily proclaim.” And so is every believer bound to do in whatsoever he may believe, if he be but honest. But the whole status of modern faith is reflected in these jesuitical words of “Peripatetic.” Belief in the “supernatural” may not command his respect, but he feels obliged to sympathize with it; for it is that of those around him, and considered respectable; in short, it is the bread-and-cheese State religion, and perchance—that of his principals and superiors. And yet for as honest and earnest a belief as spiritualism, he has “but contempt.” Why? Because it is unpopular; because his society people who were forced into such a belief by the evidence of facts hide it from the others, and Nicodemus-like they run to its professors but under the cover of night. It is not fashionable. Religion and spiritualism are in society relatively like peg-drinking and cigarette-smoking. A lady who will not blush to empty in the view of all a tumbler of stiff brandy and soda, will stare, in shocked amazement, at another of her sex smoking an innocent cigarette! Therefore, is it too that the writer in the Gazette who ought to have called himself a “Sophist,” signs himself a “Peripatetic.” He is certainly not a Christian, for were he one, he would never have ventured upon the lapsus calami which makes him confess that Christianity “may not always command our respect”; but still he would pass for one. Such is the tendency of our nineteenth century that a man of the educated, civilized world, will rather utter the most illogical, absurd sophism than honestly confess his belief either one way or the other!

"It is natural," he finds "to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural." If this be so, we invite all the Peripatetics, past, present and future, to point out to us a doctrine half as tenacious of life, or more universally believed in by countless "bygone generations," in every corner of the world, than the faith in "ghosts" and "spirits." Really and indeed, we prefer a thousand times an honest, abusive, uncompromising bigot to a mild-spoken, sneering hypocrite.

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THE MOST ANCIENT OF CHRISTIAN ORDERS

[The Theosophist, Vol. II, No. 7, April, 1881, pp. 160-161]

Bent upon searching for the origin of all things, the etymology of names included, and giving every religious and philosophical system, without prejudice, stint, or partiality its due, we are happy to inform the world of a new discovery just made in that direction by a young Christian subscriber of ours. Evidently a biblical scholar of no meagre merit—an ex-pupil of St. Xavier's College, Bombay, his gratitude to the "good Jesuit Fathers" led him, as it appears, to devote his time and labour to discover means, the most conducive to the greater glorification of his late professors. He collects "as many historical and unimpeachable facts" as he can possibly find; facts destined to form, as he says "at some distant future [when money is less scarce in India, and the rupee more appreciated in Europe?] the requisite materials for a new and more ample biographical and genealogical sketch of that most remarkable body of clever men than has been hitherto possessed by their admirers." Meanwhile, having discovered one "of the utmost importance," he kindly sends it to us for insertion in our "estimated journal."

We hasten to comply with his innocent and just desire; the more so, as the subject runs parallel with the line of study we pursue most devotedly, i.e., the glorification and recognition of everything pertaining to, and respected by hoary antiquity, but now rejected, vilified, and persecuted by the ingrate humanity of our own materialistic age. He finds, then, on the authority of the Holy Bible, that the Societas Jesu, that most famous and influential of all the religious orders, was not founded, as now generally but wrongfully supposed, by Ignatius Loyola, but only "revived and restored under the same name" by that saint, and then "confirmed by Pope Paul III, in 1540." This promising young etymologist, vindicating the antiquity of the order, hence its right to our respect and to universal authority, shows it looming up through the mists of what he calls the "first historical census," made at the command of the Lord God himself, in consequence of "Israel's whoredom and idolatry." We beg our readers' pardon, but we are quoting from the letter which quotes in its turn from the Holy Scriptures (Numbers, xxv). Our pious young friend must not take offence if, out of regard for the reader we sift the simple facts from his long communication.

It appears then, that the Lord God having said to Moses, "Take all the heads of the people, and hang them up before the LORD against the Sun [?], that the fierce anger of the LORD may be turned away from Israel," then Phinehas (the grandson of Aaron, the priest) taking a javelin, thrust it, agreeably to the Lord's desire, through "the man of Israel" and the Midianitish woman "through her belly"; and the plague which had carried away 24,000 people was immediately "stayed from the children of Israel." This direct interference of the hand of Providence had the happiest results, and we commend the javelin plan of sanitation to the Board of Health. By this meritorious act of thrusting the weapon through the woman's body (whose guilt, we understand, was in being born a Midianite), having made "an atonement for the children of Israel," Phinehas, besides "the covenant of peace" received on the spot "even the covenant of an everlasting priesthood; because he was zealous for his God." And this led to further historical and politico-economical developments.

The Lord God commanding Moses “to vex the Midianites, and smite them,” as they were so disagreeable as to “vex” the chosen people, “with their wiles . . . in the matter of Cosbi,” the slain woman and—“daughter of a prince of Midian, their sister”—forthwith ordains a census.

Now there is nothing very extraordinary in a census except that it is more or less a nuisance to the enumerated. We have just safely passed through one at Bombay, ordered by a less divine, yet equally imperative authority. Nor would it be safe to prophesy that it will not furnish as startling developments as its Hebraic prototype. The discovery which our correspondent has lighted upon will doubtless afford to Dr. Farr, who, we believe, is the Registrar-General of Great Britain and Ireland, a fresh proof of the importance of statistical science, since it enables us at once to afford needed help to our archaeologists, and prove the vast antiquity of the Jesuit maxim that “the end justifies the means.” But what is for real importance in the Mosaic census is the undoubted service it has enabled our young scholar to render to the Roman Catholic world, and the old French marchionesses of the Faubourg St.-Germain, in Paris—those pious aristocrats, who have so recently been submitted to the inconvenience of a lock-up at the station for having propria manu knocked down and furnished with a black eye or two the policemen who were expropriating the reticent sons of Loyola from their fortified domiciles.

To furnish the Jesuit religious world with such a proof of ancient descent is to give them the strongest weapons against the infidels, and deserve all the blessings of the Holy See. And that our friend has done—this no sceptic will dare deny in the face of the following evidence:

When Moses and Eleazar, the son of Aaron, proceeded to number the children of Israel, all that were “able to go to war,” they took “the sum of the people,” including all the descendants of those “which went forth out of the land of Egypt.” After enumerating 502,930 men, we find them (Numbers, xxvi) counting up the sons of “Asher” (verse 44); “of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the JESUITES”!!

These numbered 53,400 men, and are included in the “six hundred thousand and a thousand seven hundred and thirty” (verse 51) that “were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho” (verse 63).

The inference from the above is simply crushing—to the Protestants, the good Jesuit Fathers’ natural-born enemies. Not only do we see that the holy order of the Jesuits had the honour of originating, on the authority of the Revealed Book, near and coming from Jericho, while the fatherland of the reformed faith can boast but of a Baron Munchausen, but the text gives a fatal blow to the work of Protestant proselytism likewise. No lover of antiquity, or respecter of ancient and noble lineage will care to link his fate with a denomination which has only the quasi-modern Luther or Calvin for its founder, when he can espouse the cause of the sole surviving descendants of one of the “lost tribes,” which “went forth out of the land of Egypt.” Nor can they recover this irreparably lost ground unless—we hardly dare suggest it—they make friends and ally themselves with some of the theosophical archaeologists. For, then, indeed, in our well-known impartiality to, not to say utter indifference for, both Catholics and Protestants, we might give them the friendly hint to claim kinship for their revered Bishop Heber with the family of the “Heberites,” the descendants of “Heber, the son of Beriah” (verse 45), whose reckoning follows just after that of Jesui and the “Jesuites”; and in case the noble bishop of Transvaal should refuse to have his ancestors summed up in such motley company, our friends, the Protestant Padris, can always claim that the dissector of the Pentateuch has pulled to pieces this chapter in the Numbers along with the rest, which—we verily believe he has.

NOTE TO “THE BISHOP’S MANIFESTO”

[The Theosophist, Vol. II, No. 7, April, 1881, p. 163]

[In a letter to the Editor the writer who signs himself P.A.P., draws attention to an alleged danger which hangs over The Theosophist. He says: “While His Excellency, our liberal Viceroy . . . was receiving lately the Mussulman deputation at Calcutta, and reiterated to them the assurances of ‘strict religious neutrality’ guaranteed to the people of India, by the Queen’s Proclamation of 1858 . . . ., the Christian priesthood through one of its Bishops openly preaches the necessity of religious aggression against ‘the false religions’ of India.”

The Bishop of Bombay to whom the writer refers, is quoted as having said: “whatever adumbrations of positive truth may have been vouchsafed to other religions, they are so far diabolic and pernicious as they keep men from believing in Christianity. . . .”

The writer, himself a Hindu, says: “We as a class neither think nor persecute our brothers of another faith, nor do our priesthood urge us to aggression. ‘Live and let live’ is our motto. . . . I finish this letter by suggesting to the Christians the expediency of keeping what they have, before they direct their efforts and thoughts to those which they may never get. A religion which has not enough vitality in it to keep true to itself its best-educated sons . . . can hardly in decency ask us to prefer it to our veteran religions.”]

The above temperate and logical argument from one of the least bigoted Hindus of our acquaintance should be thoughtfully considered by all Asiatics. In fact, it reflects the common sense of both Eastern and Western observers. The promised “strict neutrality” seems to amount to this—“You Heathen fellows shall not ask us to favour either of your religions, nor shall you say a word when we take the money, all you have paid into the Treasury to support our priests—that few of us either care to hear—and build our Churches—that as few of us care to worship in.

As for your devilish and pernicious faiths, if you don't see what they really are, the Bishop of Bombay does, and we pay him with your money to abuse you and your religions. What are you going to do about it?"

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THE YEAR 1881

[Bombay Gazette, Bombay, April 7, 1881]

To the Editor of the Bombay Gazette.

SIR,

The Methodist organs are very fond of me. So foolishly fond, I am afraid, that rarely a month passes away but my Scytho-Sarmatian heathen name appears on their columns like a fly in a communion cup. This time again my letter in your Gazette upon the year 1881, has called forth in the Bombay Guardian of April 2, a Biblo-arithmetical and critical review. I am called in it, "another candidate for the honour of interpreting the number of the name of the Beast spoken of in Revelation, xiii." Unfortunately, for the Guardian, it shot at a pigeon, and killed but a stray crow, I feel really ashamed at such an easy victory. I blush, yet must beg you to permit me to proclaim my triumph over the veteran Methodist organ. Misunderstanding entirely my meaning, and saying that "there are many other things said about the Beast in the Revelation," it demands that "Madame Blavatsky should see that these all have their fulfillment in the number 1881." Having never bargained for the office of interpreter of dreams, I must decline the offer. What I said was:—"our year 1881 offers that strange fact that from whichever of four sides you look at its figures—from right or left if written horizontally, or from top or bottom if arranged vertically, you will always have before you the same mysterious number of 1881.

”To this the Guardian rejoins: “Well, take 2772: has it not identical proportion here ascribed to 1881?”

I am afraid not. The year 2772 will legibly present the same number but from three instead of four sides. And while our year 1881 will remain the same (fancy type excluded) even were one to look at it from the back by holding the paper up to the light, the figures 2772, when the paper is turned upside down will appear to the eyes thus 2772!

The Guardian has, no doubt, come very near catching more than one heathen during its long existence. This time though it “caught a Tartar.”

It has not squared the circle, and I repeat that such another combination of figures will not happen in the Christian Chronology before the year 11811.

H. P. BLAVATSKY.

BOMBAY, April 3.

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THE ASSASSINATION OF THE CZAR

(FROM A CORRESPONDENT)

[The Pioneer, Allâhâbâd, April 9, 1881]

[This article is pasted in H.P.B.’s Scrapbook, Vol. XI, p. 67, now in the Adyar Archives. Though unsigned, it is most likely from her own pen.]

The great voice of the Giant Bell of the Kremlin at Moscow, called “Ivan Velikiy,” whose heavy tongue has uttered no sound for the last twenty-six years, was heard once more on the morning of March 2nd (14th).

It appears from the Moscow Gazette and other papers that the masses of the people had heard of the attempted assassination, but were not yet aware of the Emperor's death. They were accordingly thrown into great panic upon hearing the first of the bell's three long and solemn peals; and thick crowds at once began to gather round the eminence, in the heart of the ancient metropolis where the Kremlin stands. Before the third and last stroke—immediately echoed by the four hundred gold-domed churches of the "holy, white-walled mother city," as Moscow is called by the patriots—had died out in the air, there had collected a compact mass of bareheaded, haggard, "black people," as the peasants and poorer classes are called, which surged to and fro, completely blocking the adjacent streets and squares. The voice of Ivan Velikiy (the great) had resounded three times, and it meant the death of the Emperor. The Czar-kolokol (Czarbell) speaks only to announce imperial deaths and coronations.

It is in the midst of such large and spontaneous popular gatherings that the national pulse of Russia can be best felt. Here, there is no premeditation, no organized loyalty, no forcible assembling by the police. A crowd of fifty thousand men can never act a part. The descriptions given below are not taken from official papers, but are extracts from letters written by private individuals and very moderate patriots as regards the Imperial family, as almost all the ruined Russian nobility now are. One of these writers says: "Never did I witness such a sincere, unanimous grief. Never did I think that a ragged crowd, 50,000 men strong, composed mostly of our working factory heads, peasants, and beggars, vicious and half-starved as the Moscow populace now are, could stand for two long hours, suffocating each other around the many Kremlin churches and weep, as I have seen them weep today. . . . It seemed as if their hearts were breaking. . . . It was a terrible strain upon one's nerves. 'We are orphans, orphans! . . . Our father has left us!' were the exclamations most heard. 'To whom hast thou abandoned us!' was the cry of a thousand voices in simple forgetfulness of their traditional duty to shout le Roi est mort—vive le Roi! . . .

COUNT DE SAINT-GERMAIN
From a copper-engraving by N. Thomas, Paris, 1783, made from an oil painting attributed to Count Pietro dei Rotari (1707-1762), in the collection of the Marquise d'Urfé. The engraving is now in the Cabinet des Estampes of the Bibliothèque Nationale in Paris.

WILLIAM EGLINTON
1857-1933
Reproduced from J.S. Farmer, Twixt Two Worlds.

There was hardly a street beggar in Moscow today while the solemn Liturgy for the Dead was chanting but dragged out a long-hidden copper to buy a wax taper with, and placed it lighted with tearful prayers before the image of St. Alexander Nevsky, the patron saint of the dead Emperor—'for the eternal rest of Father Czar's soul.' . . ."

Whatever, then, the secret feelings of the better classes—and the sympathy of even those, we are sure, was in most cases sincere—the grief of the millions of serfs liberated by the late unhappy reformer was profoundly sincere. It is already evident that Alexander II is destined to figure in the calendar of Russian Saints. The elements are not wanting. He is certainly followed to the tomb by a loving popular adoration, which will speedily make his weaknesses of character to be forgotten. The term "martyr" is already applied to him. He has fallen a victim to his kindness of heart. Instead of seeking safety in the shelter of his closed carriage as supplicated, his chief thought was for the mangled guards and other victims that strewed the pavement. An officer of the guards, who was an eyewitness, reports the following conversation with Count Gendrikoff, who was in attendance on the Emperor. After the explosion of the first bomb, the Count rushed to the Czar, and finding upon inquiry that he was uninjured, he exclaimed, "Sire, Sire! don't leave the carriage!" The Emperor replied, "Don't disturb yourself about me. I am safe. I must get out to see the wounded: it is my duty!"

A sinister fate seems to have pursued the Romanoffs, of whom not one, as alleged, has met a natural death, since Peter the Great. Peter II died in youth, poisoned. Anna, his successor, died under very suspicious circumstances. Ivan VII, a child of only a few months, was dethroned by Elizabeth and—disappeared. Elizabeth Petrovna, Peter the Great's daughter, died very suddenly, and was succeeded by Peter III, her sister's son, who, after a reign of only a few months, lost his life by a court revolution headed by his own daughter Catherine II. That Empress, as public rumour —always restrained in Russia—gives it, though not altogether a Romanoff by blood, died of slow poison. Her son, the Emperor Paul, was strangled in his bed.

Alexander I died poisoned, in 1825, at Taganrog.* Nicholas I forced his confidential physician, Dr. Mandt, to give him the poison he needed, and committed suicide, sacrificing his life to Russia, that his son and heir might end the disastrous Crimean war, which his sense of dignity and pride prevented him from doing himself. And now the tragic event of March 1st (13th) closes the dreary list of Imperial catastrophes. There is a superstition in Russia that none of the family can survive his sixty-fifth year. The late Czar, it is known, lived under perpetual apprehension from this idea—one now seen to be too well-founded.

Among the sympathetic telegrams that came pouring in, from all parts of the world, was one, couched in very eloquent terms, from Mr. Blaine, the present American Secretary of State.

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* [This is most unlikely. It is not at all certain that Alexander I did actually die at Taganrog on November 30, 1825, as has been alleged. Did he die or did he disappear, with the connivance of his wife and a few close friends, after arranging that some other body should be placed in his alleged coffin and buried as his? Was he the hermit Feodor Kusmitch, who died in Siberia in 1864, as many persons, including several members of the Imperial Family, believed? When the Soviet Government opened the sarcophagus in the Cathedral of the Peter and Paul Fortress in St. Petersburg, where the Emperors lay buried, it was found that the coffin was empty. Rumor has it that Alexander III had had the previous coffin removed (with whatever body was in it), and another coffin substituted.

As to Feodor Kusmitch, after some years of wandering in various localities, like the Province of Perm, for instance, he later settled in the vicinity of Tomsk, and was visited on many occasions by very influential people with whom he is reported to have talked in some foreign language.

There exists considerable evidence to the effect that Alexander I was very tired of his responsibilities and greatly discouraged; he also experienced deep-seated remorse for having indirectly contributed to the assassination of his own father, Emperor Paul I, an event which he could have forestalled. It would appear that he had decided to withdraw from the outer world and devote the rest of his life to religious contemplation and self-study. See in this connection the following works: Le Mystère d'Alexandre I, by Prince Vladimir Baryatinsky (Paris, 1925; 2nd ed., 1929; there exist also two Russian editions: St. Petersburg, 1912 and 1913); and Emperor and Mystic, by Francis Gribble (New York E. P. Dutton, 1931).—Compiler.]

With good taste and tact, Mr. Blaine made it a condolence from “the millions of free American citizens to the Russian millions made free, in their great bereavement for the loss of their liberator.” Those who love to study coincidences must be deeply impressed by the fact that both Lincoln and Alexander, the liberators of the enslaved, died the same wretched death at the hands of assassins.

COUNT DE SAINT-GERMAIN

[The Theosophist, Vol. II, No. 8, May, 1881, pp. 168-170]

At long intervals have appeared in Europe certain men, whose rare intellectual endowments, brilliant conversation, and mysterious modes of life have astounded and dazzled the public mind. The article now copied from All the Year Round* relates to one of these men—the Count de Saint-Germain. In Hargrave Jennings’ curious work, The Rosicrusians, is described another, a certain Signor Gualdi, who was once the talk of Venetian society. A third was the historical personage known as Alessandro di Cagliostro, whose name has been made the synonym of infamy by a forged Catholic biography. It is not now intended to compare these three individuals with each other or with the common run of men. We copy the article of our London contemporary for quite another object. We wish to show how basely personal character is traduced without the slightest provocation, unless the fact of one’s being brighter in mind, and more versed in the secrets of natural law can be construed as a sufficient provocation to set the slanderer’s pen and the gossip’s tongue in motion. Let the reader attentively note what follows:—

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* [Vol. XIV, June 5, 1875, pp. 228-34. New Series. This journal was conducted by Charles Dickens, and published in London by Chapman Hall from 1859 to 1895.—Compiler.]

“This famous adventurer,” says the writer in All the Year Round, meaning the Count de Saint-Germain, is supposed to have been an Hungarian by birth, but the early part of his life was by himself carefully wrapped in mystery. His person and his title alike stimulated curiosity. His age was unknown, and his parentage equally obscure. We catch the first glimpse of him in Paris, a century and a quarter ago, filling the court and the town with his renown. Amazed Paris saw a man—apparently of middle age—a man who lived in magnificent style, who went to dinner parties, where he ate nothing, but talked incessantly, and with exceeding brilliancy, on every imaginable topic. His tone was, perhaps, over-trenchant—the tone of a man who knows perfectly what he is talking about. Learned, speaking every civilised language admirably, a great musician, an excellent chemist, he played the part of a prodigy, and played it to perfection. Endowed with extraordinary confidence, or consummate impudence, he not only laid down the law magisterially concerning the present, but spoke without hesitation of events two hundred years old. His anecdotes of remote occurrences were related with extraordinary minuteness. He spoke of scenes at the Court of Francis the First as if he had seen them, describing exactly the appearance of the king, imitating his voice, manner, and language—affecting throughout the character of an eyewitness. In like style he edified his audience with pleasant stories of Louis the Fourteenth, and regaled them with vivid descriptions of places and persons. Hardly saying in so many words that he was actually present when the events happened, he yet contrived, by his great graphic power, to convey that impression. Intending to astonish, he succeeded completely. Wild stories were current concerning him. He was reported to be three hundred years old, and to have prolonged his life by the use of a famous elixir. Paris went mad about him. He was questioned constantly about his secret of longevity, and was marvellously adroit in his replies, denying all power to make old folks young again, but quietly asserting his possession of the secret of arresting decay in the human frame. Diet, he protested, was, with his marvellous elixir, the true secret of long life, and he resolutely refused to eat any food but such as had been specially prepared for him—oatmeal, groats, and the white meat of chickens. On great occasions he drank a little wine, sat up as late as anybody would listen to him, but took extraordinary precautions against the cold. To ladies he gave mysterious cosmetics, to preserve their beauty unimpaired; to men he talked openly of his method of transmuting metals, and of a certain process for melting down a dozen little diamonds into one large stone. These astounding assertions were backed by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty. . . .

From time to time this strange being appeared in various European capitals, under various names—as Marquis de Montferrat; Count Bellamare, at Venice; Chevalier Schoening, at Pisa; Chevalier Weldon, at Milan; Count Saltikoff, at Genoa; Count Tzarogy, at Schwabach; and, finally, as Count de Saint-Germain, at Paris; but, after his disaster at the Hague, no longer seems so wealthy as before, and has at times the appearance of seeking his fortune.

At Tournay he is “interviewed” by the renowned Chevalier de Seingalt, who finds him in an Armenian robe and pointed cap, with a long beard descending to his waist, and ivory wand in hand—the complete make-up of a necromancer. Saint-Germain is surrounded by a legion of bottles, and is occupied in developing the manufacture of hats upon chemical principles. Seingalt being indisposed, the Count offers to physic him gratis, and offers to dose him with an elixir which appears to have been ether; but the other refuses, with many polite speeches. It is the scene of the two augurs. Not being allowed to act as a physician, Saint-Germain determines to show his power as an alchemist; takes a twelve-sous piece from the other augur, puts it on red-hot charcoal, and works with the blowpipe. The piece of money is fused and allowed to cool. “Now,” says Saint-Germain, “take your money again.” —“But it is gold.”—“Of the purest.” Augur number two does not believe in the transmutation, and looks on the whole operation as a trick, but he pockets the piece nevertheless, and finally presents it to the celebrated Marshal Keith, then governor of Neuchâtel.

Again in pursuit of dyeing and other manufacturing schemes, Saint-Germain turned up at St. Petersburg, Dresden, and Milan. Once he got into trouble, and was arrested in a petty town of Piedmont on a protested bill of exchange; but he pulled out a hundred thousand crowns’ worth of jewels, paid on the spot, bullied the governor of the town like a pickpocket, and was released with the most respectful excuses.

Very little doubt exists that during one of his residences in Russia, he played an important part in the revolution which placed Catherine the Second on the throne. In support of this view, Baron Gleichen cites the extraordinary attention bestowed on Saint-Germain at Leghorn in 1770, by Count Alexis Orloff, and a remark made by Prince Gregory Orloff to the Margrave of Anspach during his stay at Nuremberg.

After all, who was he?—the son of a Portuguese king, or of a Portuguese Jew? Or did he, in his old age, tell the truth to his protector and enthusiastic admirer, Prince Charles of Hesse-Cassel? According to the story told his last friend, he was the son of a Prince Rakoczy, of Transylvania, and his first wife a Tékély. He was placed, when an infant, under the protection of the last of the Medici. When he grew up, and heard that his two brothers, sons of the Princess Hesse-Rheinfels, or Rothenburg, had received the names of Saint-Charles and Saint-Elizabeth, he determined to take the name of their holy brother, Sanctus Germanus. What was the truth? One thing alone is certain, that he was a protégé of the last Medici.

Prince Charles, who appears to have regretted his death, which happened in 1783, very sincerely, tells us that he fell sick, while pursuing his experiments in colours, at Eckernförde, and died shortly after, despite the innumerable medicaments prepared by his own private apothecary. Frederick the Great, who, despite his scepticism, took a queer interest in astrologers, said of him, “This is a man who does not die.” Mirabeau adds, epigrammatically, “He was always a careless fellow, and at last, unlike his predecessors, forgot not to die.”*

And now we ask what shadow of proof is herein afforded either that Saint-Germain was an “adventurer,” that he meant to “play the part of a prodigy,” or that he sought to make money out of dupes? Not one single sign is there of his being other than what he seemed, viz., a gentleman of magnificent talents and education, and the possessor of ample means to honestly support his standing in society. He claimed to know how to fuse small diamonds into large ones, and to transmute metals, and backed his assertions “by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty.” Are “adventurers” like this? Do charlatans enjoy the confidence and admiration of the cleverest statemen and nobles of Europe for long years and not even at their deaths show in one thing that they were undeserving? Some encyclopedists (see New Amer. Cyclop., Vol. XIV, p. 267) say:—“He is supposed to have been employed during the greater part of his life as a spy at the courts at which he resided!” But upon what evidence is this supposition based? Has any one found it in any of the state papers in the secret archives of either of these courts? Not one word, not one fraction or shred of fact to build this base calumny upon, has ever been found. It is simply a malicious lie. The treatment that the memory of this great man, this pupil of Indian and Egyptian hierophants, this proficient in the secret wisdom of the East, has had from Western writers is a stigma upon human nature. And so has the stupid world behaved towards every other person who like Saint-Germain, has revisited it after long seclusion devoted to study, with his stores of accumulated esoteric wisdom, in the hope of bettering it and making it wiser and happier.

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* [This article ends with the following words: “What was this man? An eccentric prince, or a successful scoundrel? A devotee of science, a mere schemer, or a strange mixture of all?—a problem, even to himself.”—Compiler.]

One other point should be noticed. The above account gives no particulars of the last hours of the mysterious Count or of his funeral. Is it not absurd to suppose that if he really died at the time and place mentioned, he would have been laid in the ground without the pomp and ceremony, the official supervision, the police registration which attend the funerals of men of his rank and notoriety? Where are these data? He passed out of public sight more than a century ago, yet no memoir contains them. A man who so lived in the full blaze of publicity could not have vanished, if he really died then and there, and left no trace behind. Moreover, to this negative we have the alleged positive proof that he was living several years after 1784. He is said to have had a most important private conference with the Empress of Russia in 1785 or 1786, and to have appeared to the Princesse de Lamballe when she stood before the tribunal, a few moments before she was struck down with a bullet, and a butcher-boy cut off her head; and to Jeanne du Barry, the mistress of Louis XV, as she waited on her scaffold at Paris the stroke of the guillotine in the Days of Terror, of 1793. A respected member of our Society, residing in Russia, possesses some highly important documents about the Count de Saint-Germain, and for the vindication of the memory of one of the grandest characters of modern times, it is hoped that the long-needed but missing links in the chain of his chequered history, may speedily be given to the world through these columns.*

[After reading the above, the student should consult the Bio-Bibliographical Appendix in the present Volume, s.v. SAINT-GERMAIN, for pertinent information concerning this remarkable personage, the correction of some errors and a selective bibliography of the subject.—Compiler.]

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* [The individual hinted at by H.P.B. was most likely her aunt, Miss Nadyezhda Andreyevna de Fadeyev. No information is available at this time as to what became of these documents.—Compiler.]

AN IMPORTANT BIBLICAL ERROR

[The Theosophist, Vol. II, No. 8, May, 1881, p. 170]

An important Biblical error is alleged to have been discovered by Mr. Charles T. Bake, the learned author of a well-known work called Origines Biblicae, and exposed in a new pamphlet of his bearing the title of The Idol in Horeb. He proves therein that the "golden calf" made by Aaron and worshipped by the Israelites was, in fact, no calf at all but a globe. This would be a curious yet trifling error in a book which is now proved to be more full of errors and contradictions than any other work in the whole world; but in this instance, we are afraid, the mistake is rather that of the author himself. We have not yet seen the pamphlet, and therefore, judge but by the reviews of it. The mistaken use of the word "calf" for "globe" is due, he says, to the incorrect translation of the Hebrew word "agel" or "egel." The Israelites despairing of the return of Moses from Mount Sinai, made and worshipped not a "molten calf"* but a globe or disc of molten gold which was in those days a universal symbol of power. Later on, the word "egel" was translated "calf," because both terms "calf" and "globe" are synonymous and pronounced alike in the Hebrew language. We do not question the correctness of the author's philological demonstration as to the word itself, but rather whether he is right in calling it a mistake in its symbological rendering. For if both "calf" and "globe" are synonymous words, so also the symbology of the globe and the ox was identical.

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* [Exodus, xxxii, 4, 8; Neh., ix, 18.—Comp.]

The winged globe of the Egyptians, the Scarabaeus, or “stellar disc”; the circle or globe of the Phoenician Astarte; the Crescent of Minerva; the disc or globe between the two cow’s horns, on the brow of Isis; the winged disc, with pendant-crowned Uraei, carrying the cross of life; the solar globe or disc, resting upon the outspread horns of the goddess Hathor; and the horns of the Egyptian Amon; the deifying of the ox—all have the same meaning. The globe and the horns of the ox speak the same story: they are the emblem of the eternal divine power. Was not Amon or “the hidden one,” the greatest and highest of the Egyptian gods, the “husband of his mother, his own father, and his own son,” the One in Three (i.e., identical with the Christian trinity), according to the interpretation of the best Egyptologists, including the piously Christian George Ebers and Brugsch-Bey—represented with a ram’s head as Amon-Chnemu?* Before, therefore, the Biblical scholars lay such stress upon the dead letter meaning of the Biblical words, they should in all fairness turn their attention to more serious questions. They ought, for instance, to prove to the satisfaction of all—Christians and infidels alike—the reason why in ancient Hebrew coins and elsewhere, Moses is likewise represented with horns; and why such “horns” should be also found on the monotheistical Levitical altar. . . .

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* [Also Khnemu, Khnum, and Chnum.—Compiler.]

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A FALSE “WITNESS”

[The Theosophist, Vol. II, No. 8, May, 1881, pp. 174-176]

The Lucknow Witness, it appears, indulged some time since in a bit of casuistical morality at the expense of the “Theosophists.” The term used by that organ of piety is very vague, for “Theosophists” are many and various, and as many and various are their opinions and creeds. Still, as the hit seems suspiciously like others that have been made at us, we assume the unpleasant duty of rejoinder, though the bolts have not reached the mark.

Says the Witness (the italics being ours):—

The Theosophists complain, in the last number of their periodical, that “ever since we landed in this country, impelled by motives, sincere and honest—though perhaps, as we now find it ourselves, too enthusiastic, too unusual in foreigners to be readily believed in by natives without some more substantial proof than our simple word—we have been surrounded by more enemies and opponents than by friends and sympathizers.” They have themselves chiefly to blame for the opposition they have met. What their motives may be, we do not feel called upon to pronounce, but their actions have been in many respects discreditable. They began by setting forth the most scrupulous and untruthful charges against the missionaries, and by exhibiting such a rabid hatred of Christianity as to make their subsequent pretentions to universal love and brotherhood ridiculous. Their professions have been high and their practice low, and it is no wonder that a large part of their adherents have fallen away disappointed and disgusted. Their occult performances [?], whether due to sleight of hand or to some special gifts in the line of animal magnetism, have not been of character to raise them in the estimation of thoughtful people or to show that they could accomplish any important or useful ends. We shall not be surprised to hear before long that they have left the shores of India not to return, sadder and somewhat wiser than when they came. Meanwhile the foundation of God standeth sure, and His Church advances [sic] in its triumphant march to certain victory.

Now really, this is kind! There is then “balm in Gilead” even for “theosophists,” who will vanish from these shores “sadder and somewhat wiser”? So inexcusably ignorant are we of the names of the numerous Christian sects and subsects that labour in India, that we really do not know by what particular sect the Lucknow paper’s editor is paid to witness for. The name of these sects is Legion. For, disregarding the direct command—“Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown . . . be defiled” (Deut., xxii, 9), they one and all seek to transform palm-covered Aryavarta into their “Lord’s Vineyard,” make the Brahman who drinks of their wine, like Noah, “drunken,” and so cause their fruit to be “defiled.” But we love to think it is a Methodist organ. It is but these philanthropic dissenters who have the generosity to offer a “possible salvation for the whole human race.”

Only whether the Witness be a primitive Methodist, a New Connection Methodist, a Church Methodist, a Calvinistic Methodist, a United Free Church Methodist, a Wesleyan Reformer, a Bible Christian Episcopalian, Presbyterian, Baptist, or any other sectarian, we are sorry that we are compelled to refuse its Editors the gift—let alone—of divine prophecy, but even that of simple mediumistic soothsaying. The "theosophists", i.e., the founders of the Theosophical Society, do not intend to leave "the shores of India, not to return." They are truly sorry, but really find themselves unable to oblige their good friends of Lucknow and other missionary stations.

And now a "word to the wise." Indulging in his broad and catholic criticisms, our censor (whoever he may be) evidently "forgot to take counsel of his own pillow" as the saying goes. He jumps, therefore, at conclusions, which to say the least, are dangerous for himself and brethren, as the weapon is a two-edged one. Of no other class, the world over, are the "professions (so) high" and the "practice (so) low," as of our benevolent friends, the padris—with, of course, honourable exceptions. Because we have said that we were "surrounded by more enemies and opponents than by friends and sympathizers," he declares that "a large part" of our adherents "have fallen away disappointed and disgusted." To begin with, if we include a modest half-a-dozen of "adherents" at Bombay who left us for motives purely personal and selfish, and with which "theosophy" had nothing to do whatever, just nine in all left the Society in the year 1881—all its branches inclusive. Then our critic psychologizes himself into the belief that if we have met "opposition" it is on account of (1) our actions having been "in many respects discreditable"; (2) of our "most scrupulous [?] and untruthful charges against the missionaries"; and (3) of our "exhibiting such a rabid hatred of Christianity as to make their (our) subsequent pretensions to universal love and brotherhood ridiculous:"—three charges, the first of which is a malevolent, wicked, and uncalled-for slander, which we would ask the writer to substantiate by some unimpeachable fact; the second, an untruthful and sweeping assertion; the third, a most impudent identification of what we would call a confusion of "centre with circumference," Christianity being one, and Christians quite another, thing. "Many are called but few are chosen,"—the axiom applies to missionaries and the clergy with far more truth than to theosophy.

Must we repeat for the hundredth time that whether we do or do not believe in Christ as God, we have no more “hatred of Christianity” than we have of any other religion in which we do not believe? And we blindly believe—in none. It is not against the teachings of Christ—pure and wise and good, on the whole, as any—that we contend, but against dogmas and their arbitrary interpretations by the hundreds of conflicting and utterly contradictory sects, calling themselves “Christians,” but which are all but power-seeking, ambitious, human institutions, at best. That the “foundation of God”—if by God, Truth is here meant—“standeth sure,” is perfectly true. Truth is one, and no amount of misinterpretations of it, even by the Lucknow Witness or The Theosophist, will ever be able to prevail against the One Truth. But, before our very virtuous contemporary indulges in further brag that the “Church advances in its triumphant march to certain victory” (church meaning with them their own only, of course), we must insist that it proves that its sect and none other of the hundreds of others is right; for all cannot be. To make good our words and show that the “Church,” instead of advancing to “certain victory” has in this century come not only to a dead stop, but is more and more vanishing out of sight, we will quote here the confession of a Christian clergyman. Let the Lucknow Witness contradict it, if it can.

The following is an extract from a speech recently delivered in Paisley, Scotland, by the Rev. David Watson, a minister of the Presbyterian Church, and which can be found in Mr. Tyerman’s Freethought Vindicated.

The great, and the wise, and the mighty, are not with us. That I fear we must all own to, however much we may grieve to say so; and the more we read of the history, the poetry, the biography, and the literature of the age, the more we think so. The best thought, the widest knowledge, and the deepest philosophy have discarded our Church.

Not that they have taken up a hostile attitude towards us—some have, but not all—but they have turned their backs upon us with a quiet dislike, unspoken disapproval, and a practical renunciation, greatly more conclusive than a wordy man would be. I do not mention names, it would be unfair to do so, for there is still a social stigma thrown at the man who ventures to disconnect himself from the common creed. But that does not alter the case one whit—the great, the wise, and the mighty are not with us. . . . They are not even nominally with us. They look not for our heaven; they fear not our hell. They detest what they call the inhumanities of our creed, and scorn the systematized Spiritualism we believe in. They step out into speculative Atheism, for they can breathe freer there. . . . But, mark you, they do not pass over into practical Atheism, for however they hate the name of orthodoxy and everything theological, their hearts are too large and their souls are too religious—instinctively religious—to forget that reverence that is due, that is meet and fit. Some become practical philanthropists and philosophic friends of man by helping industry, extending knowledge, advocating temperance, inaugurating institutions that incarnate Christianity, furthering society, in a thousand ways, reforming the manners, and making the men of time and clime. . . . They are all big with a faith in the ultimate salvation of man—a faith that inspires them to toil and shames our whining cant. And yet these men—the master minds and imperial leaders amongst men—the Comtes, the Carlyles, the Goethes, the Emersons, the Humboldts, the Tyndalls, and Huxleys if you will, are called by us Atheists; are outside our most Christian Church; pilloried in our Presbyterian orthodoxy, as “heretics” before God and man. Why are these and such like men without the pale of the Christian Church? Not that they are unfit—we own that; not that they are too great—we know that; but that we are unworthy of them, and by the mob force of our ignorant numbers, have driven them out. They shun us because of our ignorant misconceptions and persistent misrepresentations of heaven, man, and God. They feel our evil communications corrupting their good manners; they feel our limited vision narrowing the infinitude of the horizon, and, therefore, as an indispensable condition to the very existence of their souls, they separate themselves from us, and forsake—and greatly unwilling are many of them to do so—the worship with us of our common God.

This is the confession of an honest and a noble-hearted man—of one who is alike fearless in his speech and sincere in his faith and religion. For him this religion represents truth, but he does not confound it with the personality of its clergy. Heaven forbid that we should ever go against such a truthful man, however little we personally may believe in his God! But until our dying day will we loudly protest against the Moodys and Sankys, and their like.

"We were all guilty of high treason to Christ, and we should all go to him with ropes around our necks, knowing that we were deserving of hell-fire," is the remark, as reported by one of the Sydney daily papers, of Mr. Thomas Spurgeon, in an address given by him in the Protestant Hall, under the auspices of the Y.M.C.A.

These are the men and missionaries we go against. As to "scrupulous [?] and untruthful charges against" the latter, it is an unscrupulously untruthful charge of the Lucknow Witness against us. We never publish anything against our friends, the padris, without giving authorities. Can our reverend critic give the proofs of one of our "discreditable actions"? If he cannot—as in fact, he cannot—then how shall we call his action?

The Lucknow Witness—a false "witness" in our case—says that our "occult performances . . . have not been of a character to raise them [us] in the estimation of thoughtful people, or to show that they [we] could accomplish any important or useful ends." Having never made "occult performances," but only experiments in occult forces before a few personal friends and in private houses, and the Lucknow Witness knowing no more of them than it has seen in newspaper heavy jokes—we might decline altogether to notice the remark. But we may as well remind the editors that in experimental science there are no phenomena of a high or a low character; all discoveries of natural law are honourable and dignified. The Witness refers so grandiloquently, we suppose, to our experiments with the "cigarette papers" and others, of which he has heard. Well; the duplication of a bit of paper, or a "cup," or anything else is as scientific and of no lower character, at any rate, than the instantaneous transformation "of the dust of the land" into "lice" or "frogs," which dying, "the land stank"; and more useful and certainly less dangerous or conducive to evil than the transformation of water into wine. Ours were but inoffensive, and scientific experiments, without the slightest claim to either divine or satanic origin, but on the contrary, having a determined object to dispel any belief in "miracle" or "supernaturalism"—which is shameful in our century of science.

But the occult performances “of Moses in lice” and such like “miracles” besides their intrinsically low character have resulted in fifty millions of persons being put to death by sword and fire, during a period of eighteen centuries, for either not believing in the genuineness of the alleged “miracle” or desiring to repeat the same on more scientific principles. But then, of course, our “performances,” being neither public nor yet “miracles” at all, but being scientifically possible, if not yet “probable” in the opinion of sceptics, are not calculated to raise us “in the estimation of thoughtful people”—meaning, doubtless, those who edit and the few who read the Lucknow missionary paper. Very well, so be it. Our “pretensions to universal love and brotherhood” are “ridiculous” because we denounce some ignorant, bigoted missionaries, who would far better stay at home and till the ground, than live upon the labour earnings of poor foolish servant girls whom they frighten into fits with their stories about hell. One thing at least not even the Lucknow Witness can gainsay. We do not live upon extorted or voluntary charity; but work for our personal support and preach theosophy gratis. Nor have we accepted or asked for one penny from those who do believe in and have seen our “occult performances”; nor do we claim infallibility for our teachings or ourselves. Can the Christian missionaries say as much?

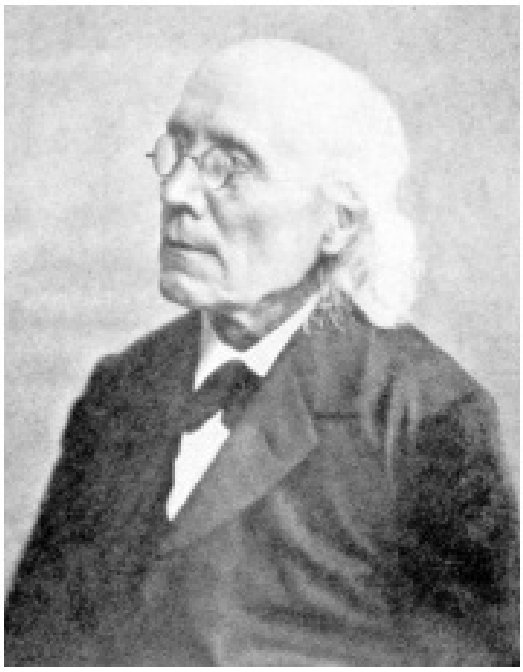
Far wiser would it be for the would-be Christianizers of India, were they to follow the example of some of their more intelligent brethren in America and England! Were the Padris to confess the truth as Rev. David Watson did in the above-quoted extract, or treat their opponents in religious belief as the Rev. Henry Ward Beecher does that most mortal enemy of Christianity—Colonel Robert G. Ingersoll—then would the “theosophists” be their friends and show for their opinions and Christian views no more animosity than they now do to the orthodox Brahmans, whose dogmas and views they also reject, but whose Vedas as the oldest philosophy and book on the globe, they profoundly respect. The field for human conceptions, philosophical and religious, is vast, and there is room for all without our taking to breaking each other’s heads and noses. The following is characteristic of the age.

We copy it from our esteemed Australian contemporary, the Harbinger of Light, whose learned editor is a representative of our Theosophical Society at Melbourne:—

Henry Ward Beecher and Ingersoll, “the American Demosthenes,” have, it appears, been fraternising in a manner calculated to shock many religious souls and to astound others. Says the New York Herald:—“The sensation created by the speech of the Rev. H. W. Beecher at the Academy of Music in Brooklyn, when he uttered a brilliant eulogy on Colonel Robert G. Ingersoll and publicly shook hands with him, has not yet subsided.” Subsequently, both gentlemen were independently interviewed by a Herald reporter anxious to elicit the opinion entertained by each of the other. “I regard Mr. Beecher,” the Colonel is described as saying, “as the greatest man in any pulpit in the world. . . . I told him that night that I congratulated the world it had a minister with an intellectual horizon broad enough, and a mental sky studded with stars of genius enough, to hold all creeds in scorn that shocked the heart of man. . . . Mr. Beecher holds to many things that I most passionately deny, but in common we believe in the liberty of thought. My principal objections to orthodox religion are two —slavery here and hell hereafter. I do not believe that Mr. Beecher on these points can disagree with me. The real difference between us is—he says God, I say Nature. The real agreement between us is—we both say Liberty. . . . He is a great thinker, a marvellous orator, and in my judgment, greater and grander than any creed of any Church. Manhood is his greatest forte, and I expect to live and die his friend.”

Mr. Beecher’s estimate of Ingersoll may be gathered from the following remarks: “I regard him as one of the greatest men of this age. I am an ordained clergyman and believe in revealed religion. I am therefore bound to regard all persons who do not believe in revealed religion as in error. But on the broad platform of human liberty and progress I was bound to give him the right hand of fellowship. I would do it a thousand times over. I do not know Colonel Ingersoll’s religious views precisely, but I have a general knowledge of them. He has the same right to free thought and free speech that I have. . . . I admire Ingersoll because he is not afraid to speak what he honestly thinks, and I am only sorry that he does not think as I do. I never heard so much brilliancy and pith put into a two hours’ speech as I did on that night. I wish my whole congregation had been there to hear it.”

Bravo, Atheist and Clergyman! That is what we might call the wolf and the lamb lying down together.



GUSTAV THEODOR FECHNER
1801-1887
Founder of modern Experimental Psychology.
Reproduced from Max Wentscher, Fechner und Lotze, München, 1925.

RANGAMPALLI JAGANNATHIAH (seated)
AND T.S. SWAMINATHA AIYAR
Two devoted workers in the early days of the Movement in India.

COMMENT ON "A HINDU STORY OF REINCARNATION"

[The Theosophist, Vol. II, No. 8, May, 1881, p. 177]

[According to this story, told by a Kshatriya lady, Tej Râm, son of a Brâhmana, was bitten by a snake and died. Near the home of the Brâhmana was a pipal tree which became shortly after the death of the young man the scene of the death of two birds; first a crow that was shot, and second a cock sparrow which struck with its bill the forehead of a woman of low caste, and immediately thereafter fell dead. Nine months later the woman gave birth to a son who upon reaching the age of four years, declared himself to be a Brâhmana and not a man of low caste. One day, upon seeing his former home, he said he was Tej Râm and related the story of his death and that of the two birds.

The writer asks, in closing, whether "the above case is an example of the transmigration of soul—a case in which it has retained its individuality."]

We have the above pretty tale from a gentleman of character and credibility who certainly tells it in good faith. Upon reflection he will no doubt see, however, that he could not seriously expect us to answer his concluding question, as the narrative comes to us fourth-hand and facts of this kind ever lose by circulation. For one thing, it does not seem to have occurred to the respected Kshatriya lady to enquire how it was that Tej Râm reincarnate had not proved his identity, even with the money-findings, the circumstantial accounts of his death and transmigrations, and the snake-bite scar—that had accompanied him through the episodes of his crow and cock sparrow lives—so clearly as to induce his Brahman castemen to recognize and adopt him. Was a screw loose somewhere, after all?

HUMAN LIFE AT HIGH ALTITUDES

[The Theosophist, Vol. II, No. 8, May, 1881, p. 180]

Doubt has been expressed of the correctness of the statement that Indian Yogis have lived and still reside at extreme altitudes in the Himalayas. It has been averred that the rarefication of the atmosphere is so great at the high plateaux of 15,000 and more feet above sea level that no human beings could exist there for any length of time. Still in the Sabhapati Swami's little treatise on Raja-Yoga* he declares that he was permitted to visit some of these holy recluses in the snowy peaks, and at p. 92 of our Vol. I [The Theosophist], another Swami, known to us as a man of credibility, states (see article on "Badrinâth, the Mysterious") that from that sacred temple may sometimes be seen far up the icy and inaccessible heights men of venerable presence who are permanently engaged there in "sacred pursuits . . . quite unknown to the world." Science has now happily determined that life can be supported there without serious discomfort after a course of preparative training. In Nature for March 17, 1881, a recent lecture of Mr. Edward Whymper, the daring explorer of Chimborazo and Cotapaxi, is reported. He says that he spent twenty-one nights above 14,000 feet above the level of the sea; eight more above 15,000 feet; thirteen more above 16,000 feet; and one more at 19,450 feet. At first he experienced "mountain sickness," an extreme physical lassitude, feverishness, intense thirst, difficulty of swallowing, an impediment in breathing.

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* [Entitled: Om. The Philosophy and Science of Vedânta and Râja-Yoga. 3rd ed. by Sirsh Chanda Vasu, Lahore, 1895.—Compiler.]

But by the exercise of dogged pluck (will power) these symptoms were eventually overcome, and he and his party finished their memorable explorations in safety.* These facts are not cited because they were needed to fortify the belief of students of Indian Yoga science, but to show the Asiatic public in general that modern physical discovery is daily bringing to light fresh proofs that the assertions of Aryan philosophers respecting the reserved powers of man were not loosely and ignorantly made. Let us only wait patiently and we will all see these bold infidels of the West confessing that their grandest discoveries were anticipated many ages ago by these ancients whom they now dare to stigmatise as ignorant theorists.

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* [This account may be found in Vol. XXIII of the English Journal Nature, under date given above, entitled "On the Practicability of Living at Great Elevations above the Level of the Sea," being excerpts from E. Whymper's lecture to the Society of Arts, in the Theatre at So. Kensington, March 9, 1881.—Compiler.]

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FOOTNOTES TO "TRUE RELIGION DEFINED"

[The Theosophist, Vol. II, No. 8, May, 1881, pp. 181-182]

[In this article, the writer, Vishnu Bawa, says, among other things, that "the Sanskrit word dharma radically implies Duty and Nature. Dharma is the Duty and Nature co-existent with the very living or existence of a being in the universe." To this H.P.B. remarks:]

"Duty" is an incorrect and unhappy expression. "Property" would be the better word. "Duty" is that which a person is bound by any natural, moral, or legal obligation to do or refrain from doing and cannot be applied but to intelligent and reasoning beings. Fire will burn and cannot "refrain" from doing it.

[". . . the highest, the best, the most beneficial . . . and omnipresent Religion or dharma of a rational being . . . is not only to know, but also to experience . . . personally, i.e., to feel this . . . unconscious immateriality, or Paramatma—the Infinity and Eternity of Existence and Happiness."]

This teaching is the highest stage of Philosophical ultra-Spiritual Pantheism and Buddhism. It is the very spirit of the doctrines contained in the Upanishads wherein we would vainly seek for Iśvara—the afterthought of the modern Vedantins.

["This state of unconscious immateriality . . . is the true or eternal state of every being, for saving it there can be found no other true existence; therefore, every rational being's dharma or natural duty and Religion is first to acquire the dhyana (knowledge) or vidya of its real Self, the Paramatma, and then by the annihilation of its atma, or worldly self or soul to experience the infinity of Happiness prevalent in its unconscious Immateriality."]

We draw the attention of the theoristic and dogmatic Spiritualists to the passage. The late Vishnu Bawa was, perhaps, the greatest Philosopher and most acute metaphysician and seer of India in our present century.

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A "MEDIUM" WANTED

[The Theosophist, Vol. II, No. 8, May, 1881, pp. 182-183]

We extract the following from a letter, dated April 7—from an esteemed friend of ours, a native gentleman and a Fellow of our Society at Allahabad:—

An idea has recently sprung up in my mind which I state for your kind consideration. In India there are no regular mediums, hence people anxious to satisfy themselves of the truth of spiritual phenomena or any other occult manifestations cannot do so except by reading books. Cannot some such medium as Dr. Slade or anyone in Europe be induced to pay India a visit, if the expenses of his journey are paid? If so, persons interested may raise a sum for the purpose. If you approve of the plan it might be notified in the next issue of The Theosophist. I am willing to subscribe to the extent of Rs. 100 toward this fund.

Once before, while in America, we were entrusted with the selection of a reliable medium for physical manifestations and had but to congratulate ourselves with the success obtained. The St. Petersburg Committee of Spiritualists had asked us to choose one who would be willing to undertake the voyage, and our choice fell upon Dr. Henry Slade, the best medium we had ever met. It was he whose wonderful phenomena made a proselyte of one of the greatest men of science in Germany—Professor Zöllner. We are willing to do the same for our Indian and Anglo-Indian friends, provided we are promised not to be held responsible for any possible failure, nor asked to have anything to do with any funds that may be collected. We can answer personally for but two mediums in the world—Mrs. Mary Hollis-Billing, a Fellow of our Society in America, and Dr. Slade. There may be others as good, but we do not know them. There is one though, who has just gone to America. He comes as a third candidate with recommendations from some of our most esteemed Fellows and Brothers of England who have subjected him personally to the most crucial tests and found in him everything that is desirable. We speak of Mr. William Eglinton, a young gentleman well known in London, and who has been frequently invited to the houses of the most respectable and eminent among the English Spiritualists. We read of a most satisfactory séance with that medium at the British National Association of Spiritualists when wonderful “test materialisations,” it seems, have taken place in his presence.

The Spiritualist (London) for March 3, 1876, records that an interesting séance took place at the residence of Mrs. Macdougall Gregory, whereat Sir Garnet Wolseley (commander of the Ashantee expedition), the Hon. Mrs. Cowper Temple, Gen. Brewster, Algernon Joy, Esq., J. M. Gully, M.D., and others, were present. The same issue gives the following testimony from Miss E. Kislingbury, the then Secretary of the British National Association.

A most satisfactory test séance, with Mr. Eglinton as medium, was held at 38 Great Russell Street, on the 12th instant. It was attended by Mr. Alexander Tod, of Peebles; Mr. Robert S. Wyld, LL.D., Edin.; Mr. Gustave de Veh, of Paris; Mr. Collingwood; Mrs. Fitzgerald, and Mrs. D. G. Fitzgerald; Mrs. Potts and Mrs. Michael; Miss Kislingbury on behalf of the Séance Committee of the British National Association of Spiritualists.

As preliminaries, the cabinet was duly scrutinized, the medium enclosed therein, and instructions in the direct voice were obtained from Joey—the intelligent and practical spirit “control”—to the effect that he (the medium) should be secured and seated as on the last occasion when he gave a séance at these rooms. Accordingly Dr. Wyld and Mr. Collingwood, being investigators, were requested to constitute “a tying committee.” These gentlemen performed their duty in a very thorough manner; first tying the medium’s wrists together behind him with tape; then seeing that his coat sleeves were securely sewn together with white cotton; then tying his wrists to the back of the chair within the cabinet; then tying his neck to the chair; and lastly passing the free end of the tape used for the last mentioned purpose through an aperture in the cabinet, so that Dr. Wyld might hold it in his hand whilst he was seated in the “circle.” When the tying was completed the medium was requested to place his feet upon a hassock; the curtains of the cabinet were drawn so as to leave his feet and knees in view, and a stringed musical instrument was placed in his lap, constituting a kind of table on which were placed a book and a hand bell.

In about half an hour the book was distinctly and repeatedly seen to open and close again. Then a finger was seen in proximity to the book; and in a short time afterwards a hand was several times protruded between the curtains. Joey now requested that someone should come forward and ascertain, immediately after a hand had been shown, whether the medium was still secured as at first. This challenge was taken up by Dr. Wyld and Mr. Collingwood and these gentlemen, at the conclusion of the séance, gave their individual testimony as to the result.

On two occasions, immediately after seeing the “spirit” hand protruded from the cabinet, I examined Mr. Eglinton’s bonds and found them perfectly secure.

(Signed) R. S. WYLD.*

I also, on one occasion, did the same.

(Signed) J. FRED COLLINGWOOD.

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* Dr. R. S. Wyld is a brother to George Wyld, M.D., now re-elected President of the British Theosophical Society of London for another year. Miss Kislingbury is a highly esteemed lady, whose truthfulness no one who knew her would ever doubt; then also a Fellow of our Society.

Miss Kislingbury then asked Joey whether Dr. Wyld could be to stand behind the medium, inside the cabinet, while the materialized hand was shown to the sitters outside. This enquiry was answered in the affirmative; and accordingly, Dr. Wyld entered the cabinet and took up a position behind the medium, who moaned and shivered as though "power" were being drawn from him to an unusual extent. In relation to this test, I obtained the following very brief but sufficient testimony, bearing in mind the value of evidence on the spot and at that time:

"We saw that hand whilst Dr. Wyld was in the cabinet.

G. DE VEH,	E. KISLINGBURY,
ELLEN POTTS,	E. FITZ-GERALD."

Dr. Wyld also expressed himself as being perfectly satisfied with the test.

Were Mr. Eglinton to accept the invitation and come to India, the native Mussulman gentlemen may be gratified, perhaps, upon seeing the "spirit" of one of their own co-religionists appear through that medium. The following is over the signature of no less a man of science than Mr. Alfred Russel Wallace, F.R.S., who vouches for the reality of the "materialized spirit."

The sitting took place in the first-floor front room. Across one corner of this room there was hung a curtain of black calico, which one of us (Mr. Tebb) helped to put up, while we all examined the enclosed corner and found that it was absolutely free from any means of concealing anything. About twelve ladies and gentlemen were present, who sat in a curve opposite the curtain, and about eight or ten feet from it. . . .

Shortly afterwards the fine figure of "Abdullah" appeared, and after several entrances and exits, came out into the circle close up to where Mr. Wallace was sitting under the gas light, turned down low, but sufficient to allow of the features being distinctly seen by him. The appearance was that of a tall man draped in pure white robes which trailed on the ground, and with a white turban on the front of which sparkled a jewel-like diamond. His face was dark, with fine features and prominent nose, and an enormous black moustache mingling with a comparatively scanty beard gave it a striking individuality. He resembled some of the Mahometans of Northern India. . . .

After "Abdullah" had retired, a female figure also draped in white, came out, but was indistinctly seen.

Then appeared another male figure, not so tall as "Abdullah." He was similarly dressed, but had no moustache, and his features were of a more European cast.

Unlike “Abdullah” who glided about with a graceful, noiseless motion, this figure came out suddenly, with a loud, stamping noise, yet the long robes which flowed two or three feet on the ground about his feet, seemed never to impede his motion.

The white drapery which covered “Abdullah’s” tall figure from head to foot, and trailed amply on the floor, and which, from the way in which it hung and waved, must have been of stout and heavy material, together with his turban and the quantity of fine material exhibited by “Joey,” would have formed a parcel of considerable bulk, which a far less rigid search than ours could have easily detected. We may add that we examined the walls, which were papered, the carpet, which was securely nailed down, and the chair on which the medium sat, and are satisfied that nothing was or could be concealed in or about them.

(Signed)

ALFRED R. WALLACE.

WILLIAM TEBB.

WILLIAM WILLIAMS CLARK.

We quote the above from Mr. Eglinton’s credentials as published by The Banner of Light of Boston (March 19, 1881). Should a sufficient number of volunteers be found, in India, who would subscribe for the proposed fund, we believe that the best plan would be to place the sum as well as the management of the transaction in the hands of Mrs. A. Gordon, F.T.S., now at Simla, or some other prominent Spiritualist. We can only promise co-operation and help as regards writing to America and other preliminary arrangements. As far as the manifestations are concerned we again repeat that we firmly believe in their occurrence and reality from our personal knowledge; and we should be glad to prove their existence to the sceptics and thereby turn the laugh at many a scoffer we know. But beyond expressing our firm and unwavering belief in the genuineness of most of the mediumistic phenomena and the frequent occurrence of such, independently of any medium whatever, we venture to say no more. Let everyone build his own theory as to the agency at work, and then we may be able to compare notes with better success than heretofore.

ANCIENT DOCTRINES VINDICATED BY MODERN PROPHECY

[The Theosophist, Vol. II, No. 8, May, 1881, pp. 183-184]

The German press has recently attempted in numerous editorials to solve what seems a mystery to the ordinary and sceptical public. They feel that they are evidently betrayed by one of their own camp—a materialist of exact science. Treating at length of the new theories of Dr. Rudolph Falb—the editor of the Leipzig "popular astronomical journal," the Sirius—they are struck with the faultless accuracy of his scientific prognostications, or rather to be plain, his meteorological and cosmological predictions. The fact is, that the latter have been shown by the sequence of events, to be less scientific conjectures than infallible prophecies. Basing himself upon some peculiar combinations and upon a method of his own, which, as he says, he has worked out after long years of researches and labour, Dr. Falb is now enabled to foretell months and even years in advance every earthquake, remarkable storm, or inundation. Thus, for example, he foretold last year's earthquake at Zagreb. At the beginning of 1868, he prophesied that an earthquake would occur on August 13, in Peru, and it did take place on that very day. In May, 1869, he published a scientific work entitled The Elementary Theory of Earthquakes and Volcanic Eruptions,* in which, among other prophecies, he foretold violent earthquakes at Marseilles, at Utach, along the shores of the Austrian possessions in the Adriatic Sea, in Colombia and the Crimea, which five months later—in October—actually took place.

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* [Grundzüge zu einer Theorie der Erdbeben und Vulcanausbrüche, etc., Graz, 1869-71. 8vo.—Comp.]

In 1873, he predicted the earthquake in Northern Italy, at Belluno, which event occurred in the very presence of Dr. Falb, who had gone there to witness it himself, so sure was he of its taking place. In 1874, he notified to the world the then unforeseen and quite unexpected eruptions of Etna; and notwithstanding the chaff of his colleagues in science, who told him there was no reason to expect such a geological disturbance, he went to Sicily and was able to take his desired notes on the spot, when it did happen. He also prognosticated the violent storms and winds between the 23rd and the 26th of February, 1877, in Italy, and that prediction was also corroborated by fact. Soon after that, Dr. Falb went to Chili, to observe the volcanic eruptions in the Andes which he had expected and predicted two years before and—he did observe them. Immediately upon his return, in 1875, appeared his most remarkable work known as Thoughts on, and Investigations of, the Causes of Volcanic Eruptions*—and which was immediately translated into Spanish and published at Valparaiso in 1877. After the predicted event at Zagreb had taken place, Dr. Falb was immediately invited to lecture in that city, where he delivered several remarkable discourses in which he once more warned the inhabitants of other forthcoming smaller earthquakes which, as is well known, did take place. The fact is that as was recently remarked by the Novoye Vremya, he has really “worked out something, knows something additional to what other people know, and is better acquainted with these mysterious phenomena of our globe than any other specialist the world over.”

What is then his wonderful theory and new combinations? To give an adequate idea of them would require a volume of comments and explanations. All we can add is, that Falb has said all he could say upon the subject in a huge work of his, called Von den Umwälzungen im Weltall, in three volumes.

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* [Gedanken und Studien über das Vulcanismus, etc., Graz, 1875. 8vo.—Comp.]

In Vol. I, he treats of the revolutions in the stellar world; in Vol. II, of the revolutions in the regions of clouds, or of the meteorological phenomena; and in Vol. III, of the revolutions in the bosom of the earth, or earthquakes. According to Dr. Falb's theory our Universum is neither limitless nor eternal, but is limited to a certain time and circumscribed within a certain space. He views the mechanical construction of our planetary system and its phenomena in quite a different light than the rest of the men of science. "He is very original, and very interesting (eccentric) in some respects, though we cannot trust him in everything"—seems the unanimous opinion of the press. Evidently, the doctor is too much of a man of science to be treated as a "visionary" or a "hallucinated enthusiast"; and so he is cautiously chaffed. Another less learned mortal would surely be, were he to expound the undeniably occult and cabalistic notions upon the Cosmos that he does. Therefore, while passing over his theories in silence as if to avoid being compromised in the propagation of his "heretical" views, the papers generally add:—"We send the reader who may be curious to fathom the doctrines of Dr. Rudolph Falb to the latest work of this remarkable man and prophet." Some add to the information given the fact that Dr. Falb's theory carries back the "Universal" deluge to 4000 years B.C., and presages another one for about the year 6,500 of the Christian era.

It appears that the theories and teaching of Dr. Falb are no new thing in this department of science, as two hundred years ago, the theory was propounded by a Peruvian named Jorie Baliri, and about a century ago by an Italian called Toaldo. We have, therefore, a certain right to infer that Dr. Falb's views are cabalistic, or rather those of the mediaeval Christian mystics and fire-philosophers, both Baliri and Toaldo having been practitioners of the "secret sciences." At the same time—though we have not yet been so fortunate as to have read his work—that calculation of his, in reference to the Noachian deluge and the period of 6,500 A.D. allotted for its recurrence, shows to us as plain as figures can speak that the learned doctor accepts for our globe the "Heliacal" Great Year, or cycle of six saros, at the close and turning point of which our planet is always subjected to a thorough physical revolution.

This teaching has been propounded from time immemorial and comes to us from Chaldea through Berosus, an astrologer at the temple of Belus at Babylon. Chaldea, as is well known, was the one universal centre of magic, from which radiated the rays of occult learning into every other country where the mysteries were enacted and taught. According to this teaching—believed in by Aristotle if we may credit Censorinus—the "great year" consists of 21,000 odd years (the latter varying) or six Chaldean saros consisting of 3,500 years each. These two decimillenniums are naturally halved, the first period of 10,500 years bringing us to the top of the cycle and a minor cataclysm; the latter decimillennium to a terrible and universal geological convulsion. During these 21,000 years the polar and equatorial climates gradually exchange places, "the former moving slowly towards the Line, and the tropical zone. . . . replacing the forbidden wastes of the icy poles. This change of climate is necessarily attended by cataclysms, earthquakes, and other cosmical throes. As the beds of the ocean are displaced, at the end of every decimillennium and about one neros [600 years], a semi-universal deluge like the legendary Noachiam flood is brought about" (see Isis Unveiled, Vol. I, pp. 30-31) .

It now remains to be seen how far Dr. Falb's theory and the old antediluvian teaching mentioned by the author of Isis Unveiled agree. At all events, as the latter work antedated by three years, his Von den Umwälzungen im Weltall which was published in 1881 (but two months ago), the theory was not borrowed from the Leipzig astronomer's work. We may add that the constant verification of such geological and meteorological predictions besides its scientific value is of the utmost philosophical importance to the student of theosophy. For it shows: (a) that there are few secrets in nature absolutely inaccessible to man's endeavours to snatch them from her bosom; and (b) that Nature's workshop is one vast clockwork guided by immutable laws in which there is no room for the caprices of special providence.

Yet he, who has fathomed the ultimate secrets of the Proteus-nature—which changes but is ever the same—can, without disturbing the LAW, avail himself of the yet unknown correlations of natural Force to produce effects which would seem miraculous and impossible, but to those who are unacquainted with their causes. “The law which moulds the tear also rounds the planet.” There exists a wealth of chemical force—in heat, light, electricity, and magnetism—the possibilities of whose mechanical motions are far from being all understood. Why then should the theosophist who believes in natural (though occult) law be regarded as either a charlatan or a credulous fool in his endeavours to fathom its secrets? Is it only because following the traditions of ancient men of science the methods he has chosen differ from those of modern learning?

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MISCELLANEOUS NOTES

[The Theosophist, Vol. II, No. 8, May, 1881, pp. 180,184]

The Bombay Guardian, an organ of the Methodist sect, recently expressed in strong terms the decided opinion that the Government of India should “demand of the Native Governments that they shall cease from the injustice” of interfering with men’s “convictions in the matter of religion”; affirming that the former did not do so. Its strictures were in this instance specially directed against the action of H.H. the Holkar, in banishing from Indore all Christian colporteurs and converts. If this is not an appeal for the protection of Christian propagandism by armed intervention—for the interference of the Paramount Power, even by remonstrance, is simply that—then we must be very obtuse in perception. The Guardian virtually begs that the Viceroy shall hold the Maharaja vi et armis, while the missionaries run through Indore and lead into apostacy as many as they can.

No wonder His Highness should wish to keep Christianity out of his territory as long as possible, when he can see how it has demoralized its converts in the Presidencies; causing brothels and drinking shops to spring up like mushrooms, and making the name of Native Christian in many places synonymous with all that is bad. What, we wonder, would the Guardian say if the shoe were on the other foot and Europeans were being converted "by trick and device" to idolatry? Does it recollect how one such "convert"—an English Captain, was treated some years back; how he was bundled off twice home as a lunatic so as to destroy, if possible, the effect of his example?* The mission house, gentlemen, men, is a glass house, and the fewer stones its occupants throw while still in India, the better.

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* [This has reference to a Captain Seymour, regarding whom H.P.B. gives the following account in her serial story "From the Caves and Jungles of Hindostan" (Chapter xxii in the original installments as published in the Russkiy Vestnik in 1883):

". . . Some twenty-five years ago, this Captain gave rise in India, and more particularly in the army, to an unprecedented scandal. Captain Seymour, a wealthy and well-educated man, took up the Brahmanical creed and became a yogin! He was of course declared to be insane and, having been caught, was sent back to England. Seymour escaped and returned to India dressed as a sannyâsin. He was caught once more, placed on a steamer, taken to London and locked in a lunatic asylum. Three days later, in spite of bolts and watchmen, he had disappeared from the institution. Some time later he was seen by his acquaintances in Benares, and the Governor received from him a letter from the Himâlayas. He declared in it that he had never been insane, in spite of having been placed in a hospital. He advised the Governor not to meddle in his private affairs any longer, and stated he would never return again to civilized society. "I am a yogin," he wrote, and expect to obtain before I die what has been the aim of my life, namely, to become a râja-yogin." The Governor did not understand, but dropped the matter. After that no European ever saw him except Dr. N. C. Paul, who, it is reported, was in communication with him until his last days, and even went twice into the Himâlayas, ostensibly for botanical excursions. . . ."

Dr. N. C. Paul was the author of a rare pamphlet entitled A Treatise on the Yoga Philosophy spoken of elsewhere in the present volume.

It is quite possible that Captain Seymour may have been one of the three Englishmen who, according to Master Koot Hoomi's statement (The Mahatma Letters, p. 19) had been "brought across the threshold" during the nineteenth century, one of them being a Captain Remington.—Compiler.]

You had better leave the Holkar alone—unless you court troubles. You are here only on sufferance. The Government has not yet forgotten what share of the Mutiny it owes to the missionary editors of the Friend of India, who also clamoured for protection to missionary interests. The later instance of the Zulu War is fresh, and the goings-on of the flogging missionaries of Blantyre fresher still in the public mind. The Editor of the Guardian is a respected, good, and devoted man, though a missionary; like ourselves he is, we believe, an alien. If he would but reflect a moment he would see that if he is a well-wisher of the Government of India, and would avoid throwing any heavier burdens upon its already over-burdened hands, he ought to abstain from such expressions as those above cited, which plainly tend to stir up discontent and breed perhaps bloody disturbances among a naturally docile and loyal people, passionately devoted to their ancestral religions and intolerant of Governmental interference with the same.

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The learned principal of Benares college—Dr. G. Thibaut—has laid us under obligations by the presentation of a copy of the paper “On the Sûryaprajñapti”, which he contributed to the journal of the Asiatic Society of Bengal (Vol. XLIX, part I). Dr. Thibaut’s essay upon the curious Jaina cosmological and astronomical system displays all that painstaking elaboration of the details of a subject under study, which is the characteristic of a true man of science, and—a marked trait of German scholars. It is probably within the truth to say that so careful a paper as the present can find but a very small number of appreciative readers in India, where officialism seems to destroy in a great measure the inclination for serious research. If such ripe minds as his would have sympathetic approval and aid they must seek them at home. Here, Badminton holds sway.

Complying with the pressing invitations of our Buddhist brothers, our President, Colonel Olcott, is again on his way to Ceylon. He sailed on April 22, by the steamer Khiva, accompanied by Mr. H. Bruce. F.T.S. (late of Shanghai), a Scotch gentleman connected with the educational line, who will inspect the several Theosophical Buddhist schools, and, perhaps, be induced to remain on the island as Educational Superintendent. The thorough acquaintance of that estimable gentleman with school systems makes it desirable that our Buddhist brethren should not lose such an opportunity; the more so as Mr. Bruce—a freethinker of forty years' standing—is very much opposed to padri proselytism, which in this country is rarely, if ever achieved, through sincere conviction. In Ceylon, converts bribed over to Christ, whether by the prospect of employment, ready cash, or any other worldly boon, are pertinently called "belly Christians." We doubt whether the confiding victims "at home" who are made to swell the "poor missionary" fund would be much gratified to find out that instead of helping the heathen convert to "Jesus" they helped him to "Mammon." Out of the two fresh and educated catechumen, we hear, one was coaxed over to "Salvation" by the means it afforded him to cast off his non-Christian wife and marry again, and the other by the prospect of becoming the happy possessor of the few rupees of his padri baptizer by taking his daughter in the bargain. Being a thoroughly honourable man, we trust Mr. Bruce will help to expose such evil practices. We may give some account of the joint work of both the travellers in our next.

THE STATE OF RUSSIA

(From a Correspondent)

[The Pioneer, Allâhâbâd, May 4, 1881]

[In H.P.B.'s Scrapbook, Vol. XI, pp. 81-83, now in the Adyar Archives, there is a pen-and-ink notation at the end of this article which says: "H.P.B.'s article."]

"Heaven save us from beholding a Russian insurrection, senseless and merciless. Those who in our country would bring about all manner of violent revolutions, are either very young men who do not know our people, or they are hardhearted men who value their own necks at a grosh (pie), and other people's at less"; so wrote the great poet Alexander Pushkin fifty years ago, though the words are new, being taken from a fragment of a novel, lately discovered among his unpublished papers.

Letters from the most widely separated regions of Russia, dated during the last days of March, show that a period of three weeks had done but little towards even blunting the impression of March 1st (13th). The national wound gapes as wide, and the feelings of horror and consternation are as acute as on the very day of the crime. If public opinion as to the socialists was divided before, it has now become unanimous, and the Nihilists are doomed by their own people. Thus one correspondent writes:—

Russia is hit to the very depths of her soul. To this day we are unable to familiarize ourselves with the terrible reality! The Czar is killed!! and by whom, great God! By the lowest and the meanest of his empire, by the most dishonourable set of ruffians that ever trod the earth, and in comparison with whom the bloodthirsty Robespierre and Marat appear as the noblest knights, the souls of honour. . . .

Never before did Russia groan under such opprobrium and infamy. There have been “palace regicides” before now—as in the case Peter III and Paul—committed secretly and within the four walls. But the killing of a Czar in full daylight, in his own metropolis, amidst his guards and under the very eyes of a population entirely devoted to him, is a crime hitherto unknown in the annals of Russian history—a crime which covers the whole land with disgrace. Had he died his natural death, then perhaps but few would have sincerely regretted him; for immense as were his benefactions to Russia, great also were his wrongs before his people. . . . It is to his weakness and misplaced indulgence that Russia owes the origin and development of that band of madmen. . . . Instead of destroying them as venomous reptiles, he encouraged them, and forgave them as if they were so many mischievous schoolboys, who had to be brought to repentance by kindness and caresses instead of by severe punishment. And when these favoured children began to murder right and left and ended by stealthily approaching his own person then, hoping that the example of a few would prove a sufficient and a salutary warning to all others, these few were hanged, and every one around the Emperor rested on his laurels. Even those of the Nihilists who had been sentenced to Siberia, were nearly all pardoned and allowed to return, for which act of mercy Europe sent us her high approval. Well, it is they who have now thanked the Czar. Grinevitsky, who threw the second bomb which killed him, and Zhelyabov are both ex-convicts, who, upon being pardoned, had returned but recently from Siberia. Luckily for him the Emperor did not suffer. The nervous system was entirely killed by the shock of the explosion, and he bled to death before they had even reached the palace. But if so happily saved from physical torture, what must have been his mental agony, if but for a few seconds! . . . Two witnesses are there to tell the story. One, Colonel Dvorzhitzky, who was at his heels when he approached Rissakoff, and one of the cadets who lifted up his shattered body into the sleigh. Looking the murderer between the eyes, the Emperor was heard to pronounce in a half-audible whisper . . . “A Russian. . . . Oh God! Again a Russian!” . . . And repeated the words to the Grand Duke Michael when expressing his desire to be taken to die in his own palace.*

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* [The individuals referred to in this excerpt are: Nikolay Ivanovich Rissakov (1861-81) who threw the first bomb; I. I. Grinevizky (1856-1881), who threw the second bomb; and Andrey Ivanovich Zhelyabov (1850-81). The latter and Rissakov were executed, while Grinevizky died as a result of the explosion.—Compiler.]

Did the poor victim think at that moment of the terrible secret divulged during the last trial of the sixteen Nihilists—Nov. 6th (Oct. 25th, 1880), known as the Kropotkine murder trial? There was a Pole, one Kobilyansky, among the young criminals; and he had been baffled by his brother conspirators in his ambition to be chosen as the one who would lay low the exalted Imperial head—his nationality alone having been judged a sufficient objection, as the Nihilists did not wish the crime to be attributed to national animosity. And there was the Jew—Goldenberg—Kropotkine's murderer, who had vainly offered himself as a substitute for Solovioff. But they would not have him on account of his Hebrew nationality and religion. They feared that so desperate a deed might throw too great an odium upon his whole race, which had been held by Christians but too often responsible for crimes committed by individual members belonging to it. "None but a Russian hand should be raised against the head of the Russian people, that the world, well aware how deeply the almost religious feeling of loyalty is rooted in every Russian heart, might, from the enormity of the deed, judge of the magnitude of the provocation and the deadliness of the resolve". . . . And so he who so loved his people perished by the hand of one of his children.

The other letter is from a high military official attached to the Emperor's staff. He writes:—

Dreadful and ignominious for all Russia was the end of the defunct Sovereign, yet it seems like one marked by destiny itself, and bears evident signs of fatality upon its face. Those near the late Czar have been quite struck by it, as it is one of those events which impresses a forcible conviction on one's mind, that each of us has his last hour marked out beforehand, and that come it will, whatever we may do to avert it. . . . Three days previous to the tragic event, the chief leaders of all the previous conspiracies—those who had guided the recent attempts in the mining works and explosions on the Moscow railway and other places—had been discovered and secured, at the same time the plan of a new attempt was divulged. The arrests had led to the fear that the runaway "servant-executioners," as they are termed, deprived of their chiefs and already armed with dynamite, might hurry on to the achievement of their nefarious object upon their own responsibility: hence it was considered absolutely necessary that the police should be allowed a few more days for the apprehension of the last criminals.

Loris-Melikoff supplicated the Emperor to refrain from quitting the palace for four or five days; he represented the great danger to the Princess Yurievsky (Dolgoroukov), and she in her turn conjured the Czar not to risk his life. Strange to say, even the prayers of the latter were rejected: the Emperor refused. Besides the general sketch of the danger, minute details of the Nihilists' plan were reported by Count Loris-Melikoff to the Czar as already divulged by one of the chiefs. He learnt that it had been decided to stop his carriage by bringing on some accident which would compel him to alight from it, and then to make the last attempt to murder the Czar, the regicide giving up his own life in it of course. All that and much more he knew before leaving the palace. Aware of these details, and warned as he was, how easy, it now seems, to have avoided the catastrophe and frustrated the plot partially, if not wholly. But it so happened that the Emperor went of his own free will to meet, as it were, every step in the premeditated murderous programme; hence his fate. Not only did he drive to the Riding School, but when the first bomb exploded, injuring the carriage, though not disabling it from proceeding further, notwithstanding the supplications of the coachman and the Police Master, who had received beforehand their instructions from Loris-Melikoff to drive, in case of any accident, at full speed to the Palace, and disregarding their remarks that the conspirators were probably numerous, not only did the Czar alight, but he actually walked the distance of about 25 steps from the carriage, mixing with the crowd which had apprehended and surrounded Rissakoff. It was then that the second conspirator, who had already offered his own life in sacrifice to the terrible deed, had a chance of approaching him, and threw the second bomb at his feet. The only neglect that Loris is charged with is, that upon finding the Emperor inexorable in his determination to drive out, he should have insisted upon His Majesty taking not six, but no less than fifty Cossacks in his escort, so as to prevent anyone from approaching the carriage too close, these bombs having to be thrown at a very small distance on account of their weight. But who knew then anything of their nature? And fate does seem unavoidable. The greatest pressure is now being brought on the new Emperor to induce him to shift his headquarters for next Summer, if not for ever, to one of the Moscow suburb palaces. During that time, and when once the new Czar's safety is ensured, Loris-Melikoff hopes to completely rid Russia of that troop of murderous beasts.

It is significant that the people of Moscow and the adjoining provinces, having sent through their representatives their humble supplications to Alexander III to place himself under their protection, are now thronging the churches of "Moscow the Holy," and, blessed and led by the priests, come by thousands to pledge their solemn vows before the holy ikons of their patron saints never to rest so long as there will remain in the Empire one Socialist. And that means an inexorable chase to everyone suspected—death and immediate "Lynch Law" at the hands of the infuriated crowd.

Yet the professed object of the Russian Nihilists, as constantly brought forward by the arrested leaders of the deadly secret organization called “the terrorizing faction,” is the salvation of the Russian people. “The idol we sacrifice to is not self, not personal passion, nor profit,” says Goldenberg in his confessions, alleged to have been written prior to his committing suicide in the Petropavlovskaya Fortress (November 1880), but “the good of society in our beloved Russia.” Often, and unjustly indeed, has the Russian populace been suspected of secret sympathy with their would-be benefactors and redeemers; whereas the truth is that these modern Sardanapali, who, prior to perishing themselves, never fail to destroy dozens of innocent victims, were ever abhorred by the lower classes. For long years have many of these educated young men and women, masqueraded in the garb of working people or peasants, and adopting the ways and language of the working classes of Russia, mixed with their “younger brethren.” By sowing dissatisfaction and filling their heads with revolutionary ideas, they hoped to bring about the much desired result—a revival of the days of terror in our own century—but with no effect. That they have signally failed to convert to, or even impress the lower classes with, their own ideas, is no fault of theirs, but is owing to reasons which Europe does not seem to have well realized yet. The mutual relations between the Czars of Russia and the people are unparalleled in history French Bretagne alone, in its undeviating loyalty and devotion to the Bourbon family throughout the great revolution—nay, even now, amidst Republican France—can afford us a point of comparison. But in neither country does that loyalty rest on the individual merits of the sovereign or the personal affection he inspires. Its cause is to be sought for in their religious fanaticism with which that feeling of loyalty is so deeply intermingled, that to weaken the one is to kill the other. Coronation was in France, and is still in Russia, one of the chief Church Sacraments, and the Czar in the people’s sight is more even than any of the Kings of France ever was—“a Lord’s Elect and His Anointed:” he is thrice sacred.

Religion is the Czar's chief stronghold, without which he would have but a poor chance of security. And that perhaps is the secret of so much outward piety, but too often combined with the greatest moral depravity in the Imperial families. The Russian people were as devoted to Ivan the Terrible, the Russian Nero, and to the half-insane and cruel Paul, as they were to Alexander II, the "Blessed." The infuriated masses sought after and demanded the life of Dr. Mandt, who, as they erroneously supposed, had poisoned Nicholas I; and in the same manner, if only permitted, they will seek now, and pitilessly take the life of every man or woman suspected of Socialism. Only, in the present case, their fury against the sacrilegious regicides is tenfold intensified by the sincere devotion and personal gratitude they feel for him who was their liberator and benefactor. There have been, Russian enthusiasts who, though shuddering at the thought of crime, have not hesitated to regard the criminals as great heroes.

Russia, says Mme. Z. Ragozhin, "has been visited by a virulent paroxysm of that form of political aberration which made so great a patriot and so pure a man as Mazzini an advocate of political murder, and armed the gentle hand of the romantic, tender-souled boy, Sand, with the political dagger." (The last trial of the Nihilists.) The comparison is not a happy one. The murder of Kotzebue involved the death but of one isolated victim, and that of the murderer. But the Russian Nihilists with their last bomb have thrown the spark into the very heart of Russia. They have aroused the sleeping monster—the blind vengeance of the unreasoning masses, and thousands of innocent victims may perish yet. Already two men have been beaten to death in the streets of Moscow for tearing the Emperor's photograph; and the house of Rissakoff's father, in a small provincial town near Moscow, has to be surrounded night and day by a battalion of armed soldiers to protect it from being razed to the ground, and his parents and household from being killed, though the poor old man is on the verge of insanity, and has several times attempted to commit suicide.

The following scene from the preliminary examination of Sophia Perovsky (Hartman's paramour and confederate at the railway attempt at Moscow and the chief conspirator now involved), taken from the St. Petersburg Official Gazette, will illustrate both the national feeling and the broken hopes of the Nihilists.* Owing to the unprecedented nature of the case, the judges appointed are armed with unlimited powers.

The young lady [says the Gazette] showed herself extremely insolent and daring before her judges. Their attempts to elucidate from her some details of the crime with which she is connected, proved utterly useless. Looking them fearlessly in the face, she burst out laughing. When pressed to explain the cause of her hilarity, she exclaimed, "I laugh at your tribunal! You will remain as blind now as your police, before whose very nose I waved my pocket handkerchief while giving the signal to my friends to throw the bomb on the day of Emperor's execution. . . . Having done my work, I quietly retired, and went home without their ever remarking my participation in the final scene. . . . I laugh at you and your police." . . .

"But think of what lies in prospect before you!" . . .

"Gallows? I know that well, and am prepared for it from the first. I laugh at your gallows as I do at you! "

"But think of God. . . . He. . . ."

"I laugh at your God likewise . . . I do not believe in God."

"Woman"!—sternly remarked the Judge—"hold you nothing sacred in the world! What is there, then, you do not laugh at?"

She became suddenly serious. "My people"—she said—"The Russian people—is the only object I do not laugh at; it is my sole divinity and idol!"

* * * * * *

The judges after consulting returned—"Prisoner! We will now act according to your own desires. We will put an end to your examination and will not sentence you to any punishment—neither gallows nor even simple exile. We will exempt you altogether from our tribunal; but, taking you to the Palace Square, we will deliver you into the hands and justice of your idol—the Russian people. Let it be your only judge. . . . Gendarmes! Lead the prisoner away."

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* [Sophia Lvovna Perovsky (1853-81) was the daughter of the Governor of the St. Petersburg Province. She was executed as a result of the trial of the Nihilists.

Official Gazette, later spoken of as Government Gazette, was the Pravitelstvennaya Gazeta which was the official Journal of the Government at the time.—Compiler.]

A quarter of an hour later, Sophia Perovsky was writhing at the feet of the Imperial Procureur. Outside, near the gates of the Tribunal, the agitated masses of populace were howling, cursing, and threatening, at the prison van which brought the political prisoners for their examination, the soldiers vainly trying to keep the threatening crowds at a distance. “Yes! Yes!” she cried ringing her hands—“I will tell you all, all. . . . Sentence me to whatever torture and death you will. . . . But do, oh, do not deliver me unto the people! . . .”

“What a fearful irony in that popular fury directed against their would-be saviours”—remarks the Gazette. “What a mockery in the presence of these unasked-for, self-constituted patriots and leaders of the people. What a depth of Satanic lying in their high ringing phrases about the people being their only ‘idol,’ and of idiotic credulity in those who believe in such like phrases!”

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THE STATE OF RUSSIA

(From a Correspondent)

[The Pioneer, Allâhâbâd, May 18, 1881]

[In H.P.B.’s Scrapbook, Vol. XI, pp. 85-86, now in the Adyar Archives, there is a pen-and-ink notation at the end of this article which says: “H.P.B.’s article.”]

The trial of the regicides is over, and four men, from the scum of Russian society, and one woman belonging to the nobility, have paid the penalty of death. But has the mystery of the tragedy of March 1st (13th) been cleared up by their execution? There is reason to seriously doubt whether anything beyond the personality of the murderers is known to Europe. The Russian Press reporter has to lock up his hard-earned information, with little chance of producing it unless he would bring down disgrace upon himself and his journal; and the foreign “special correspondents,” the most hopeless and easiest misled individuals in the Russian metropolis, were permitted to know of the great trial just as much as the Senate would suffer them to learn and no more.

They were only allowed admission on certain days in all the preceding trials, and they found themselves especially unfortunate at the last one. They were forewarned to abstain from publishing reports from their shorthand notes, and had to limit themselves to reproducing the official report of the daily numbers of Pravitelstvennaya (Government Gazette). No further back than the last foreign mail, among the numbers of the Moscow Gazette for the first week in April (old style)—a paper supposed to contain the fullest and best reports of the trial—we find a copy with two out of its four pages entirely white. Page 3 begins with a word from the middle of a sentence, the preceding columns having been obliterated by the censor. Great and unusual were the precautions taken to ensure secrecy and an undisturbed course of action to the judicial authorities; and though favoured persons, duly warned and furnished with tickets, were admitted in numbers sufficient to fill the vast hall, they were all military and civil officials. Nor should we lose sight of the fact that all the preliminary and most important examinations of criminals and witnesses had been taken secretly, and within the impenetrable precincts of the Chief Justice’s office.

Under these circumstances we can never be sure that the news received today will not be fully contradicted tomorrow. Hence, one feels more ready to give credence to information gathered from private letters than to the contradictory, foggy reports we find in most of the papers. The following comes from an eyewitness of the daily events rapidly accumulating and succeeding each other in the “Imperial Chamber of Horrors,” as the correspondent expresses it. Strange and incredible as the news may appear, it will not take students of Russian history by surprise, as it is but the continuation of a rumour spread fifteen years back, which has never entirely died out. Owing to new and ugly facts, that rumour now comes out stronger and louder than ever.

It is simply this:—the secret and wealthy hand, one which has constantly eluded grasp and which was always supposed to hold and guide the strings of the miserable and generally foredoomed marionettes known as the “executive agents of the Terrorizing Faction of the Russian Socialists,” is at last recognized. The various gangs of boys and girls—and they are hardly anything else, since out of the sixteen prisoners tried for the Kropotkine murder all were under thirty years, and eight of them under twenty-five—whenever arrested, were found to consist chiefly of penniless students, burghers, and working men; and yet, further investigation discovered invariably that these lads were possessed of very large sums of money. People can hardly be supposed to carry on secret publications on a large scale, to prepare costly mining works in various parts of the country, bombs and infernal machines pronounced by the specialists as expressing “the last word of science,” to journey from end to end of so vast an empire, to foreign countries and back, to buy houses wherein to conspire and prepare their destructive engines, and finally to maintain a host of subaltern agents—all this cannot be done, without having a banker of the Rothschild kind at their backs. The cost of the several chief mining works had been roughly calculated and found enormous. The problem, where could all that money, all these funds which seemed inexhaustible, come from, became lately very perplexing. When once a million of roubles was discovered in the portmanteau of a prisoner, the problem occupied an important place in police investigations, and became the most important one of the day. And now that the question seems answered, there is more than ever a probability that Europe will never know of it; for:

—That unanimous, persistent rumour names unhesitatingly the Grand-Duke Constantine, the late Emperor’s own brother, as the direct and chief conspirator of the regicide. . . .* What object he had in view, or what could be his personal hopes, is hard to tell. The same vox populi assures us that at the bottom of that unrelenting, cruel persecution of which the defunct Czar had been chosen the victim, there lay the hope of somehow provoking a general rise, bringing things to a revolution, during which the Grand Duke would first proclaim himself a dictator and then—well, Napoleon the III’s coup d’état was as good a model as any.

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* [Grand Duke Konstantin Nikolayevich (1827-1892), second son of Emperor Nicholas I, married to Alexandra Iossifovna, daughter of Prince Saxen-Altenburg.—Compiler.]

And if—adds the same rumour—the ever-watchful, seemingly never discouraged Hydra of Russian Socialism had ever an extra head to raise as soon as the previous one was crushed, it is because of the untold generosity of the man who furnished the funds. Enormous sums of money have been secretly capitalized of late in foreign markets and traced to the Grand Duke, and even the priceless stones from the family ikons in his private chapel, a theft but just discovered, were taken out by no hand of a common thief, but by that of their owner.

It is hard to believe, or even to realize, the dreadful accusation, but such is the unanimous and persistent rumour. And fratricide is no uncommon stepping stone to power in Russian history; ugly facts of the most crushing character have lately transpired which would seem to preclude even the possibility of any further doubt. In the middle of April the circulation of the St. Petersburg Vedomosty was stopped, and its office pounced upon and sealed by the police, only because it had significantly advised these police “instead of making useless perquisitions in small grocery shops and the metropolis dens, to carefully examine and search the cottage on the Millionnaya,” the latter appellation being a nickname for the Grand Duke Constantine’s palace in that locality. It is positively known, too, that General Trepoff, the would-be victim of Vera Zassulitch,* acting on what he considered unimpeachable testimony, had repeatedly insisted that the late Emperor should grant him permission to make a secret search in his brother’s palace, but that the Czar had most emphatically refused, telling Trepoff that he was mad. At last, the latter managed to procure and bring the Emperor’s letter, in which the Grand Duke was so seriously compromised that upon reading it the unfortunate sovereign granted him the long-sought-for permission. But it came too late. Evidently there were spies on the Emperor’s premises; for, when General Trepoff went to the suspected palace in the dead of the night, and but a few hours after the permission had been granted, he found that the inner portions of a large cupboard and of an iron safe inside it, in which the Grand Duke kept his private correspondence, had been in some mysterious way, burnt to ashes.

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* [Vera Ivanovna Zassulich (1851-1919) who was acquitted in connection with the attempted assassination of General D.Th. Trepov (1855-1906).—Compiler.]

When in the presence of his select agents Trepoff opened it, there was nothing to be seen but a thick cloud of smoke, and the seekers merely burnt their fingers with the heated metal of the safe. This manoeuvre served to obliterate every vestige of damaging proof; and the episode had to be hushed up. Another no less significant, though not a direct proof, is furnished by the Grand Duke's son. When he had robbed his mother of her diamonds, and had fought a fist duel in which he successfully thrashed his father—for which double feat of valour he was banished and remains to this day in exile—he wrote to the Emperor pleading for mercy, which was refused. Since then he wrote several letters to the late Czar, his uncle, as well as to his cousin, the present Emperor. They were read by Princess Dolgoroukov; and, as she never was distinguished for either tact or discretion, their contents were blurted out by her in a family broil, and thus became the joint property of the court gossip. The young Grand Duke, while pleading guilty of the theft, said that he had only saved the diamonds from worse hands than his—those of the Nihilists. He declared that he personally was and would ever remain His Majesty's most faithful and loyal subject, while his father and mother were but two traitors who conspired against the Czar's life. It is now proved for a certainty that on the day of regicide the Emperor, yielding to the entreaties of both Loris-Melikoff and Dolgoroukov, would probably have remained at home, had not the Grand Duke Constantine's wife suddenly thwarted Loris-Melikoff's plans. The Grand Duchess Alexandra Iossifovna, or "Madame Constantine" as she is called, touched the Czar's pride to the quick by remarking that "were he to abstain from showing himself on that day, the people might suspect His Majesty of being a coward." That was enough, and the Emperor drove to his doom. It is a well-known fact that ever since March 5th (17th) she has been kept a prisoner in her palace, no one being allowed to see her but in the presence of a high official, who is said to sleep in a room next to her own bed chamber.

Then there is the fact of their eldest son, the Grand Duke Nikolay Constantinovitch being publicly arrested on the open accusation of being implicated with the Nihilists. Moreover the high office of the Amiralen-Chef held by the Grand Duke Constantine since his very childhood has been suddenly abolished, and the official Government paper has notified all Russia of it. Again, at the time when the dining room in the Winter Palace was blown up, the whole of the Imperial family was present during the catastrophe except the Grand Duke Constantine; who had, on the pretext of some business two hours before, left for Cronstadt. Nor was he at St. Petersburg on March the 1st (13th), having most unexpectedly gone again to the same place on the previous night, returning to the metropolis but three days later, pretending as an excuse a sudden and serious attack of illness upon hearing of the fearful event. Lastly, Zhelyabov is said to have made at the last hour, and hoping thereby to save his own life, a most positive and unequivocal revelation that the funds of the Russian Socialists were furnished to them by the Grand Duke.

Among other erroneous information given out by the St. Petersburg Press is the statement that Princess Yurievsky (Dolgoroukov), the late Czar's wife, had been banished.*

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* [Princess Katherine Mihailovna Dolgorukova was born November 14/26, 1847. She was the daughter of Prince Mihail Mihailovich Dolgorukov and his wife Vera Gavrilovna, née Vishnevitzky, being therefore a direct descendant of Prince Rurik through the canonized Princes Vladimir (d. 1015) and Mihail of Chernigov (c. 1179-1246); she belonged to the same Elder Line of the Dolgorukov Family as H.P.B.'s own grandmother, Princess Helena Pavlovna Dolgorukov. Princess Katherine was therefore a distant relative of H.P.B.

Emperor Alexander II had known her since she was a child of only ten years. After the death of her parents, Katherine and her sister Marie were educated in the famous Smolny Institute at St. Petersburg at the expense of the Emperor himself, who had taken personal charge of the welfare of the entire family (the girls had four brothers). Very soon after her graduation, the strong tie which had existed between the Emperor and Katherine from the very first ripened into love. The story of this rather remarkable union is quite unique.

The story told in the letters we quote is quite different. Half insane with terror after the announced death of the Emperor, ordering her winter carriage, she rushed into it alone, unperceived in the great tumult, and commanded the coachmen to drive her “across the frontier”—anywhere but near the palaces. After hours of aimless driving the old and faithful coachman, perceiving that she had fallen from exhaustion and weeping into a kind of stupor, quietly drove her back to the Winter Palace and delivered her safely to her affrighted ladies-of-honour, who knew not where she had gone. An hour later the young Emperor, who had heard of her attempt to escape, came to her room and begged for admission. The poor woman was terribly frightened, but soon found out her mistake.

It withstood all criticism, enmity and even scandal. Princess Katherine gave birth to three children, one son and two daughters, by the Emperor, and acted for many years as his counsellor and refuge in times of stress and trials. Hardly a month after the death of his legitimate wife, the Empress Marie Alexandrovna, in June of 1880, the Emperor married Princess Katherine and by Imperial Ukaz secured for her the name of Princess Yuryevsky which was to be the name of their descendants as well. There is ample historical and documentary evidence to support the belief that the Emperor was about to crown Katherine as an Empress, when he fell the victim of a terrorist’s bomb.

Eventually, Princess Yuryevsky and her three children went to Paris where she was completely absorbed in their education. In later years she lived a great deal of her time at Nice, France, where she died February 15, 1922, hardly noticed at all.

The role which Princess Katherine played in the enlightened and liberal policies and plans of Emperor Alexander II was far-reaching and constructive, and it is obvious that her influence upon him was of a nature which smoothed many an asperity in his life and provided a haven from the outrageous accusations and enmity which were piled upon a ruler who was at heart humane and idealistic, often the victim of those whose utter selfishness could not be dispelled by either ideals or generous action.

While very little has ever been written about Princess Yuryevsky attention should be drawn to the following two works: Le Roman tragique de l’Empereur Alevandre II, by Maurice Paléologue, French Ambassador to Russia (Paris: Librairie Plon, 1923; 154 pp., illus.) and Katia, by Princess Marthe Bibesco (transl. by Priscilla Bibesco. New York: Doubleday, Doran & Co., 1939; xix, 256 pp., illus.).—Compiler.]

When the old Czar, sinning against all social and religious laws, had married her on the fortieth day after the death of the Empress, great had been the public indignation. His children felt terribly annoyed, though it is now urged that the poor man must have been feeling there was no time to lose; and the prospect of the Princess being soon publicly recognized and crowned, she having prevailed upon the Emperor to fix the ceremony for next May—a determination declared by the Czar himself—was not likely to smooth the ill-feeling between the parties. But now, when the terrible blow had fallen alike upon the guilty and the innocent and Alexander III had nothing more to fear, his feelings underwent a total change. In the sincerity of his filial grief he determined to honour the memory of the martyred Czar, by showing respectful and friendly feelings to his widow, the woman his father had so devotedly loved. And so, no sooner had he entered the room than he went to the hysterically-screaming Princess, and tenderly embracing her he pledged his word of honour to forget the past and love and honour her as his father's widow. "I solemnly promise to you to do all I can for you and your children—my brothers," he added. The young Empress was also summoned, and a full reconciliation ensued on that day. And now the morganatic Empress is installed in the Winter Palace for ever, and made sole mistress of it; the Emperor deciding to remain in "Anitchkoff," while the Imperial abode is to be used only on the great Court ceremonies and festival days.

Meanwhile the state of Russia is as bad, and its future as black and uncertain as ever. That neither the Nihilists, nor the people they are supposed to work for, will benefit by the murder may be inferred from the words pronounced by Alexander III a short time before the catastrophe:—"I will not follow in the steps of my father when I become the Czar, but rather in those of my grand-father," he was heard to say.

"And now the public is in ceaseless agony," concludes the correspondent, "lest they should also kill our new Emperor.

The death of the late Czar—monstrous infamy, a dishonour and an eternal disgrace as it was for Russia—cannot yet be looked upon as a national misfortune. But if his son is murdered the crime is sure to fall as a most terrible calamity upon the whole land. For the present Czarevitch being but a boy, we would have as Regent the Grand Duke Vladimir; and regency in Russia is historically known to have never brought aught else but public disasters. . . . Our Emperor is frightfully changed. . . . Last night I saw him coming down from his apartments. Pale, thin, and careworn, he already looks more like his shadow than the hale strong fellow he used to look two months ago, and the young Empress looks still worse. A regular panic has seized even upon the little children. One night the little Grand Duke George, late in the evening, escaped from his nurses and came running all in tears to his father, loudly screaming, 'Papa, papa, let us go away! Oh! do let us run away to England and to aunt Alexandra; but not by rail—or we shall be blown up in the air as grandfather was. . . . Let us escape in a balloon, and they will not reach us.' The nurses and ladies-in-waiting were all silently weeping around the child. And such scenes occur daily!"

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COMPILER'S NOTE

[It is to this period that belongs chronologically H.P.B.'s Russian story, "Durbar v Lahore" (Durbâr in Lahore) which was published in the Moscow journal Russkiy Vestnik (Russian Messenger).

The first installment of this serial story was published in Vol. 153, May, 1881, pp. 5-38. The publication was continued in the June issue of the same Volume, pp. 584-613, and concluded in Vol. 154, July, 1881, pp. 171-218.

The complete English translation of this story may be found, together with the translation of other Russian stories from the pen of H.P.B., in separate volumes of the present Series.—Compiler.]

ALEXANDER II, EMPEROR OF RUSSIA
1818-1881
Reproduced from Velikaya Reforma, Moscow, 1911, Vol. V.

PRINCESS KATHERINE MIHAILOVNA DOLGORUKOV
1847-1922
Given by Imperial Decree the name of Princess Yuryevsky.

A PSYCHIC WARNING

[The Theosophist, Vol. II, No. 9, June, 1881, pp. 187-188]

[Mr. A. Constantine of Agra wrote to the Editor asking for enlightenment as to the following psychic phenomenon: he and a very close and intimate friend were employed in the same Government office. They had arranged to go together during the next holiday for a visit to Meerut; but at the last moment the friend backed out on the ground that he had, for health reasons, to take his family to Rambagh (a sanitarium on the other side of Agra). On parting the friend shook hands with Mr. Constantine and again expressed his regret, saying that though absent in body, he would be present with him in thought and spirit. Mr. Constantine duly went to Meerut; but on the morning of the third day of his stay there, a curious sensation came suddenly over him; he felt dull and melancholy, and told his brother-in-law, at whose house he was staying, that he must return to Agra immediately. In spite of the remonstrances of his relatives, his urge to return made him insist on going straight home, to find on arriving at Agra that his friend had died suddenly at Rambagh that very morning, about the time when the impulse to return had first seized him.]

Note by the Editor.—No need of attributing the above “warning” to anything supernatural. Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied “spirits” or entirely and intentionally ignored. By saying this we do not intend at all depriving the spiritual theory of its raison d’être. But beside that theory there exist other manifestations of the same psychic force in man’s daily life, which are generally disregarded or erroneously looked upon as a result of simple chance or coincidence for the only reason that we are unable to forthwith assign for them a logical and comprehensive cause, though the manifestations undoubtedly bear the impress of a scientific character, evidently belonging, as they do, to that class of psycho-physiological phenomena which even men of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with.

The cause for this particular phenomenon is to be sought in the occult (yet no less undeniable for it) influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of presentiments. Were every person to pay close attention—in an experimental and scientific spirit, of course—to his daily action and watch his thoughts, conversation and resultant acts, and carefully analyse these, omitting no details, trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding reasons based upon mutual psychic influence between the embodied intelligences.

Several instances, more or less familiar to everyone through personal experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them—he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long forgotten image sweeping through the silent corridors of MEMORY brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps, that absent person pays the other an unexpected visit. Another instance—A lends to B a book. B having read and laid it aside thinks no more of it, though A requested him to return the work immediately after perusal. Days, perhaps months after that, B’s thought occupied with important business, suddenly reverts to the book, and he remembers his neglect. Mechanically he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment, the door opens, A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence?

Not at all. In the first case it was the thought of the traveller, which, as he had decided upon visiting an old friend or acquaintance, was concentrated upon the other man, and that thought by its very activity proved energetic enough to overpower the then passive thought of the other. The same explanation stands good in the case of A and B. But Mr. Constantine may argue, “my late friend’s thought could not influence mine since he was already dead, when I was being irresistibly drawn to Agra.” Our answer is ready. Did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in “thought and spirit”? And that leads to the positive inference that his thought was strongly preoccupied before his death, with him whom he had unintentionally disappointed. Sudden as may have been that death, thought is instantaneous and more rapid still. Nay, it surely was a hundredfold intensified at the moment of death. Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, became, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine, subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead, and the instrument lay shattered for ever. But its last sound lived, and could not have completely died out, in the waves of ether. Science says, the vibration of one single note of music will linger on in motion through the corridors of all eternity; and theosophy, the last thought of the dying man changes into the man himself; it becomes his eidôlon. Mr. Constantine would not have surprised us, nor would he have indeed deserved being accused by the skeptical of either superstition or of having labored under a hallucination had he even seen the image, or the so-called “ghost” of his deceased friend before him. For that “ghost” would have been neither the conscious spirit nor the soul of the dead man; but simply his short—for one instant—materialized thought projected unconsciously and by the sole power of its own intensity in the direction of him who occupied that THOUGHT.

APOLLONIUS TYANAEUS

[The Theosophist, Vol. II, No. 9, June, 1881, pp. 188-189]

In the History of the Christian Religion to the Year Two Hundred, by Charles B. Waite, A.M., announced and reviewed in the Banner of Light (Boston), we find portions of the work relating to the great thaumaturgist of the second century A.D.—Apollonius of Tyana, the rival of whom had never appeared in the Roman Empire.

["Apollonius Tyanaeus was the most remarkable character of that period. . . . Before his birth, Proteus, an Egyptian god, appeared to his mother and announced that he was to be incarnated in the coming child."]*

This is a legend which, in days of old, made of every remarkable character a "son of God" miraculously born of a virgin. And what follows is history.

[In his youth, Apollonius was famous for his personal beauty, his mental powers and his ascetic life. When nearly 100 years old, he was brought before the Emperor at Rome, accused of being an enchanter; he was thrown into prison from which he vanished, and was met that same day by his friends at Puteoli, three days' journey from Rome.]

Some writers tried to make Apollonius appear a legendary character, while pious Christians will persist in calling him an impostor. Were the existence of Jesus of Nazareth as well attested by history and he himself half as well known to classical writers as was Apollonius, no sceptic could doubt today the very being of such a man as the Son of Mary and Joseph.

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* [pp. 90, 92.]

Apollonius of Tyana was the friend and correspondent of a Roman Empress and several Emperors, while of Jesus no more remained on the pages of history than as if his life had been written on the desert sands. His letter to Abgarus, the prince of Edessa, the authenticity of which is vouchsafed for by Eusebius alone—the Baron Munchausen of the patristic hierarchy—is called in A View of the Evidences of Christianity "an attempt at forgery" even by Paley himself, whose robust faith accepts the most incredible stories. Apollonius, then, is a historical personage; while many even of the Apostolic Fathers themselves, placed before the scrutinizing eye of historical criticism, begin to flicker and many of them fade out and disappear like the "will o'-the-wisp" or the ignis fatuus.*

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* [The most impartial and friendly account of the life and work of Apollonius of Tyana is the one by G.R.S. Mead, H.P.B.'s helper and renowned scholar, whose work is entitled Apollonius of Tyana. The Philosopher of the First Century A.D. (London and Benares: Theos. Publ. Society, 1901, 160 pp. 8vo.; 2nd ed., New York: University Books, 1966, xxii, 168 pp., with a valuable Foreword by Leslie Shepard.) Mead's work analyses the value of Philostratus' Life of Apollonius; summarizes the worth of the various accounts that have come down to us from ancient days, and gives all pertinent bibliographical data on the subject. It is well documented, written in an easy style, and presents a well-rounded picture of the epoch in which Apollonius lived.

The reference to Eusebius is to his Ecclesiastical History, I, 13, where the spurious exchange of letters between Jesus and Abgarus is mentioned.—Compiler.]

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LAMAS AND DRUSES

[The Theosophist, Vol. II, No. 9, June, 1881, pp. 193-196]

Mr. L. Oliphant's new work Land of Gilead attracts considerable attention. Reviews appeared some time since, but we had to lay the subject aside until now for lack of space. We will now have something to say, not of the work itself—though justice can hardly be sufficiently done to the writings of that clever author—but of what he tells us respecting the Druses—those mystics of Mount Lebanon of whom so little is known. We may, perchance, shed some new light on the subject.

The Druse [Mr. Oliphant thinks] has a firm conviction that the end of the world is at hand. Recent events have so far tallied with the enigmatical prophecies of his sacred books, that he looks forward to the speedy resurrection of al-Hakim, the founder and divine personage of the sect. In order to comprehend this, the connection between China and Druse theology has to be remembered. The souls of all pious Druses are supposed to be occupying in large numbers certain cities in the west of China. The end of the world will be signalized by the approach of a mighty army from the East against the contending powers of Islam and Christianity. This army will be under the command of the Universal Mind, and will consist of millions of Chinese Unitarians. To it Christians and Mohammedans will surrender and march before it to Mecca. Al-Hakim will then appear, at his command the Kaaba will be demolished by fire from Heaven, and the resurrection of the dead will take place. Now that Russia has come into collision with China, the Druses see the fulfilment of their sacred prophecies, and are eagerly waiting for an Armageddon in which they believe themselves destined to play a prominent part.—The Pioneer

Mr. Lawrence Oliphant is, in our opinion, one of England’s best writers. He is also more deeply acquainted with the inner life of the East than most of the authors and travellers who have written upon the subject—not even excepting Captain and Mrs. Burton. But even his acute and observing intellect could hardly fathom the secret of the profoundly mystical beliefs of the Druses. To begin with al-Hakim is not the founder of their sect. Their ritual and dogmas were never made known, but to those who have been admitted into their brotherhood. Their origin is next to unknown. As to their external religion, or rather what has transpired of it, that can be told in a few words. The Druses are believed to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. We humbly maintain that they are the descendants of, and a mixture of, mystics of all nations—mystics, who, in the face of cruel and unrelenting persecution by the orthodox Christian Church and orthodox Islamism, have ever since the first centuries of the Mohammedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastnesses of Syria and Mount Lebanon, where they had from the first found refuge.

Since then, they have preserved the strictest silence upon their beliefs and truly occult rites. Later on, their warlike character, great bravery, and unity of purpose which made their foes, whether Mussulmans or Christians, equally fear them, helped them toward forming an independent community, or, as we may term it, an imperium in imperio. They are the Sikhs of Asia Minor, and their polity offers many points of similarity with the late "common wealth" of the followers of Guru Nanak—even extending to their mysticism and indomitable bravery. But the two are still more closely related to a third and still more mysterious Community of religionists, of which nothing, or next to nothing, is known by outsiders: we mean that fraternity of Tibetan Lamaists, known as the Brotherhood of Khelang,* who mix but little with the rest. Even Csoma de Körös, who passed several years with the Lamas, learned hardly more of the religion of these Chakravartins (wheel-turners) than what they chose to let him know of their exoteric rites; and of the Khelangs he learned positively nothing.

The mystery that hangs over the scriptures and religion of the Druses is far more impenetrable than that connected with the Amritsar and Lahore "Disciples," whose Granth is well known, and has been translated into European languages more than once. Of the alleged forty-five sacred books† of the Lebanon mystics, none were ever seen, let alone examined, by any European scholar.

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* [This Brotherhood has not been identified, in spite of considerable research. It is not definitely known what H.P.B. meant by this term, which she uses in several places, among them in Isis Unveiled, Vol. I, p. 618.—Compiler.]

† The work presented by Nasr-Allah to the French King as a portion of the Druse Scriptures, and translated by Pétis de la Croix in 1701—is pronounced a forgery. Not one of the copies now in the possession of the Bodleian, Vienna, or Vatican Libraries is genuine, and besides, each of them is a copy from the other. Great was always the curiosity of the travellers and greater yet the efforts of the indomitable and ever-prying missionary, to penetrate behind the veil of Druse worship, but all have resulted in failure. The strictest secrecy as to the nature of their beliefs, the peculiar rites practiced in their subterranean Khalwehs, and the contents of their canonical books was enjoined upon their followers by H'amza and Boha-eddin, the chief and first disciple of the former.

Many manuscripts have never left the underground Khalwehs (place of religious meeting) invariably built under the meeting-room on the ground floor, and the public Thursday assemblies of the Druses are simply blinds intended for overcurious travellers and neighbours.

Verily a strange sect are the “Disciples of H’amza,” as they call themselves. Their ‘Uqqâls or spiritual teachers besides having, like the Sikh Akâli, the duty of defending the visible place of worship, which is merely a large, unfurnished room, are also the guardians of the Mystical Temple, and the “wise men,” or the initiates of their mysteries, as their name of ‘Uqqâl implies; Aql being in Arabic” intelligence” or “wisdom.” It is improper to call them Druses, as they regard it as an insult; nor are they in reality the followers of Darazi, a heretical pupil of H’amza, but the true disciples of the latter. The origin of that personage who appeared among them in the eleventh century, coming from Central Asia, and whose secret or “mystery” name is “al-Hamma,” is quite unknown to our European scholars. His spiritual titles are “Universal Source, or Mind,” “Ocean of Light,” and “Absolute or Divine Intelligence.” They are, in short, repetitions of those of the Tibetan Taley-Lama, whose appellation “Path to the Ocean,”* means, Path or “Way to the Ocean of Light” (Intelligence) or Divine Wisdom—both titles being identically the same. It is curious that the Hebrew word Lamad should also mean “the God-taught.”

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* “Lama” means path or road in the vulgar Tibetan language, but in that figurative sense it conveys the meaning of way; as the “way to wisdom or salvation.” Strangely enough it also means “cross.” It is the Roman figure X or ten, the emblem of perfection or perfect number, and stood for ten with the Egyptians, Chinese, Phoenicians, Romans, etc. It is also found in the Mexican secular calendars. The Tatars call it lama from the Scytho-Turanian word lamh, hand (from the number of fingers on both hands), and it is synonymous with the Yod of the Chaldees, “and thus it became the name of a cross and of the high priest of the Tatars, and of the Lamaic Messenger of God,” says the author [E.V.H. Kenealy] of The Book of God: An Introduction to the Apocalypse [p. 458]. With the Irish, luam signifies the head of the Church, a spiritual chief.

An English Orientalist recently found that the religion of Nanak had a good deal of Buddhism in it. (Art. “Diwali” in Calcutta Review.) This would be only natural since the Empire of Hindostan is the land of Buddhas and Bodhisattvas. But that the religion of the Druses, between whose geographical and ethnological position and that of the Hindus there is an abyss, should be so, is far more incomprehensible and strange. Yet it is a fact. They are more Lamaists in their beliefs and certain rites, than any other people upon the face of the globe. The fact may be contradicted, but it will be only because Europe knows next to nothing of either. Their system of government is set down as feudal and patriarchal, while it is as theocratic as that of the Lamaists —or as that of the Sikhs—as it used to be. The mysterious representation of the Deity appears in H’amza, whose spirit is said to guide them, and periodically reincarnate itself in the person of the chief ‘Uqqâl of the Druses, as it does in the Guru-Kings of the Sikhs, some of whom, like Guru Govind, claimed to be the reincarnations of Nanak, while the Taley-Lamas of Tibet claim to be those of Buddha. The latter, by the way, are loosely called Shaberons and Hubilgans (both in various degrees reincarnations, not of Buddha, the MAN, but of his Buddha-like divine spirit) by Abbé Huc and others without any regard to the difference in the appellation: al-Hamma or H’amza came from the “Land of the Word of God.” Where was that land? Swedenborg, the Northern seer, advised his followers to search for the LOST WORD, among the hierophants of Tartary, Tibet and China. To this we may add a few explanatory and corroborative facts. Lhasa, the theocratic metropolis of Tibet, is commonly translated as “God-land,” that is to say, this is the only English equivalent that we can find.*

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* And a most unsatisfactory term it is, as the Lamaists have no conception of the anthropomorphic deity which the English word “God” represents. Fo or Buddha (the latter name being quite unknown to the common people) is their equivalent expression for that All-embracing, Superior Good, or Wisdom from which all proceeds, as does the light from the sun, the cause being nothing personal, but simply an Abstract Principle. And it is this that in all our theosophical writing, for the want of a better word, we have to term “God-like” and “Divine.”

Though separated by the Karakorum range and little Tibet, the great Tibet is on the same Asiatic plateau in which our Biblical scholars designate the tableland of Pamir* as the cradle of the human race, the birthplace of the mythical Adam. Tibet or Ti-Boutta, will yield, etymologically, the words Ti, which is the equivalent for God in Chinese, and Buddha, or wisdom: the land, then, of the Wisdom-Deity, or of the incarnations of Wisdom. It is also called "Bod-Yid." Now "Yid" and "Yod" are synonymous apocalyptic and phallic names for the Deity—YOD being the Hebrew name for God. G. Higgins shows in his Celtic Druids the Welsh Druids altering the name of Bod-Yid into Budd-ud which with them meant the "wisdom of Yid" or what people now call "god."†

The religion of the Druses is said to be a compound of Judaism, Mohammedanism and Christianity, strongly tinged with Gnosticism and the Magian system of Persia. Were people to call things by their right names, sacrificing all self-conceit to truth, they might confess things otherwise. They could say, for instance, that Mohammedanism, being a compound of Chaldeism, Christianity and Judaism; Christianity, a mixture of Judaism, Gnosticism and Paganism; and Judaism a wholesale Egypto-Chaldean Kabalism, masquerading under invented names and fables, made to fit the bits and scraps of the real history of the Israelite tribes—the religious system of the Druses would then be found one of the last survivals of the archaic Wisdom-Religion. It is entirely based on that element of practical mysticism of which branches have from time to time sprung into existence.

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* There are several Pamirs in Central Asia. There is the Alichur Pamir which lies more north than either—the Great Pamir with Victoria Lake in its vicinity, Taghdumbash Pamir and the Little Pamir, more south; and eastward another chain of Pamir dividing Muztagh Pass and Little Guhjal. We would like to know on which of these we have to look for the garden of Eden?

† The name in Hebrew for sanctuary is Thebah, which also means a "vessel," the "ark" of Noah and the floating cradle of Moses.

[As to the derivation of the term Tibet, it should be borne in mind that the land is known to the natives as Bod or Bod-yul. In colloquial pronunciation the word is aspirated into Bhöd or Bhöt. The term Tö-bhöt means "high plateau-land.—Compiler.]

They pass under the unpopular names of Kabalism, Theosophy and Occultism. Except Christianity which, owing to the importance it gives to the principal prop of its doctrine of Salvation (we mean the dogma of Satan), had to anathematize the practice of theurgy—every religion, including Judaism and Mohammedanism, credits these above-named branches. Civilization having touched with its materialistic, all-levelling, and all-destroying hand even India and Turkey, amid the din and chaos of crumbling faiths and old sciences, the reminiscence of archaic truths is now fast dying out. It has become popular and fashionable to denounce "the old and mouldy superstitions of our forefathers"; verily even among the most natural allies of the students of theurgy or occultism—the Spiritualists. Among the many creeds and faiths striving to follow the cyclic tide, and helping it themselves to sweep away the knowledge of old, strangely blind to the fact, that the same powerful wave of materialism and modern science also sweeps away their own foundations—the only religions which have remained as alive as ever to these forgotten truths of old, are those which from the first have kept strictly aloof from the rest. The Druses, while outwardly mixing with Moslems and Christians alike, ever ready to read the Koran as well as the Gospels in their Thursday public meetings, have never allowed an uninitiated stranger to penetrate the mysteries of their own doctrines. Intelligence* alone communicates to the soul (which with them is mortal, though it survives the body) the enlivening and divine spark of the Supreme Wisdom or al-Tamîmî—they say—but it must be screened from all non-believers in H'amza. The work of the soul is to seek wisdom, and the substance of earthly wisdom is to know Universal Wisdom, or "God," as other religionists call that principle.

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* The Druses divide man into three principles: body, soul and intelligence—the "Divine Spark," which Theosophists call "spirit."

This is the doctrine of the Buddhists and Lamaists who say “Buddha” where the Druses say “Wisdom”—one word being the translation of the other.* “In spite of their external adoption of the religious customs of the Moslems, of their readiness to educate their children in Christian schools, their use of the Arabic language, and of their free intercourse with strangers, the Druses remain even more than the Jews a peculiar people”—says a writer. They are very rarely if ever converted; they marry within their own race; and adhere most tenaciously to their traditions, baffling all efforts to discover their cherished secrets. Yet they are neither fanatical, nor do they covet proselytes.

In his Travels in Tartary, Thibet and China, Huc speaks with great surprise of the extreme tolerance and even outward respect shown by the Tibetans to other religions. A grand Lama, or a “Living Buddha,” as he calls him, whom the two missionaries met at Choang-Long, near Kumbum, certainly had the best of them in good breeding as well as tact and deference to their feelings. The two Frenchmen, however, neither understood nor appreciated the act, since they seemed quite proud of the insult offered by them to the Hubilgan. “We were waiting for him . . . seated on the kang . . . and purposely did not rise to receive him, but merely made him a slight salutation”—boasts Huc (Vol. I ch. xii). The Grand Lama “did not appear disconcerted” though; upon seeing that they as “purposely” withheld from him “an invitation to sit down,” he only looked at them “surprised,” as well he might. A breviary of theirs having attracted his attention, he demanded “permission to examine it”; and then, carrying it “solemnly to his brow,” he said: “It is your book of prayer; we must always honour and reverence other people’s prayers.” It was a good lesson, yet they understood it not. We would like to see that Christian missionary who would reverently carry to his brow the Vedas, the Tripitaka, or the Granth, and publicly honour other people’s prayers!

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* [This statement is apt to lead to some confusion. The verbal root budh means to enlighten, to know; Budha means a wise man. Buddha the past participle-form of budh, means “enlightened.” The term bodha means innate understanding and intelligence, the capacity of spiritual perception, and is derived from the verb-root budh which also means “to awaken.” It is the term bodhi, derived from the same root, which means “illumination” or “perfect wisdom.”—Compiler.]

While the Tibetan “savage,” the heathen Hubilgan, was all affability and politeness, the two French “Lamas of Jehovah,” as Abbé Huc called his companion and himself, behaved like two uneducated bullies. And to think that they even boast of it in print!

No more than the Druses do the Lamaists seek to make proselytes. Both people have their “schools of magic”—those Tibet being attached to some la-khang (lamasery), and those among the Druses in the closely guarded crypts of initiation, no stranger being even allowed inside the buildings. As the Tibetan Hubilgans are the incarnations of Buddha’s spirit, so the Druse ‘Uqqâls—erroneously called “Spiritualists” by some writers—are the incarnations of H’amza. Both peoples have a regular system of passwords and signs of recognition among the neophytes, and we know them to be nearly identical since they are partially those of the Theosophists.

In the mystical system of the Druses there are five “messengers” or interpreters of the “Word of the Supreme Wisdom,” who occupy the same position as the five chief Bodhisattvas, or Hubilgans of Tibet, each of whom is the bodily temple of the spirit of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druse “messengers,” or rather their titles—as these names are generic, in both the Druse and Tibetan hierarchies, and the title passes at the death of each to his successor—are:

(1) H’amza,* or al-Hamma,” (spiritual wisdom) considered as the Messiah, through whom speaks Incarnate Wisdom.

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* Very curiously the Druses identify their H’amza with Hemsa, the Prophet Mohammed’s uncle, who, they say, tired of the world and its deceitful temptations, simulated death at the battle of Ohod, A.D. 625, and retired to the fastnesses of a great mountain in Central Asia where he became a saint. He never died in spirit. When several centuries after that he appeared among them it was in his second spiritual body, and when their Messiah had, after founding the brotherhood, disappeared, Salâma and Boha-eddin were the only ones to know the retreat of their Master. They alone knew the bodies into which he went on, successively reincarnating himself—as he is not permitted to die until the return of the Highest Messenger, the last one of the ten avataras. He alone—the now invisible but expected one—stands higher than H’amza But, it is not, as erroneously believed, “al-Hakim,” the Fatimite Khalif of bad name.

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(2) Ismail—al-Tamîmî—(the universal soul). He prepares the Druses before their initiation to receive “wisdom.”

(3) Mohammed—(the Word). His duty is to watch over the behaviour and necessities of the brethren—a kind of Bishop.

(4) Salâma, (the “Preceding”) called the “Right Wing”

(5) Mokshatana Boha-eddin, (the “Following”) named the “Left Wing.”

These last are both messengers between H’amza and the Brotherhood. Above these living mediators who remain ever unknown to all but the chief ‘Uqqâls stand the ten Incarnates of the “Supreme Wisdom,” the last of whom is to return at the end of the cycle, which is fast approaching—though no one but al-Hamma knows the day—that last “messenger” in accordance with the cyclic recurrences of events being also the first who came with H’amza, hence Boha-eddin. The names of the Druse Incarnations are Ali A-llal who appeared in India (Kabir we believe); Albar in Persia; Alya in Yemen; Moill and Kahim, in Eastern Africa; Moessa and Had-di in Central Asia; Albou and Manssour in China; and Buddea, that is, Boha-eddin* in Tartary, whence he came and whither he returned. This last one, some say, was dual-sexed on earth. Having entered into al-Hakim—the Khalif, a monster of wickedness—he brought him to be assassinated, and then sent H’amza to preach and to found the Brotherhood of Lebanon. Al-Hakim then is but a mask. It is Buddea, i.e., Boha-eddin they expect.†

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* One of the names of Minerva, Goddess of Wisdom, was Budea.

† In the Druse system there is no room for a personal deity, unless a portion of the divine impersonal and abstract wisdom incarnates itself in a mortal man. The deific principle with them is the essence of Life, the All, and as impersonal as the Parabrahm of the Vedântins or the Nirvana State of the Buddhists, ever invisible, all-pervading and incomprehensible, to be known but through occasional incarnations of its spirit in human form. These ten incarnations or human avataras, as above specified, are called the “Temples of al-Tamîmî” (Universal Spirit).

And now for the Lamaic hierarchy. Of the living or incarnate Buddhas there are five also, the chief of whom is Taley-Lama—from Tale, “Ocean” or Sea; he being called the “Ocean of Wisdom.” Above him, as above H’amza, there is but the “SUPREME WISDOM”—the abstract principle from which emanated the five Buddhas—Maïtreya Buddha (the last Bodhisattva, or Vishnu in the Kalki avatara), the tenth “messenger” expected on earth—included. But this will be the One Wisdom and will incarnate itself into the whole humanity collectively, not in a single individual. But of this mystery—no more at present.

These five “Hubilgans” are distributed in the following order:

(1) Taley-Lama, of Lhasa, the incarnation of the “Spiritual passive wisdom,”—which proceeds from Gautama or Siddhartha Buddha, or Fo.

(2) Ban-dhe-chan Rim-po-che, at Tashi Lhünpo. He is “the active earthly wisdom.”

(3) Sa-Dcha-Fo, or the “Mouthpiece of Buddha,” otherwise the “word” at Ssamboo.

(4) Guison-Tamba—the “Precursor” (of Budda) at the Grand Kuren.

(5) Tchang-Zya-Fo-Lang, in the Altai mountains. He is called the “Successor” (of Buddha).

The “Shaberons” are one degree lower. They, like the chief ‘Uqqâls of the Druses, are the initiates of the great wisdom or Bodhi, esoteric religion. This double list of the “Five” shows great similarity at least between the polity of the two systems. The reader must bear in mind that they have sprung into their present visible conditions nearly at the same time. It was from the ninth to the fifteenth centuries that modern Lamaism evolved its ritual and popular religion, which serves the Hubilgans and Shaberons as a blind, even against the curiosity of the average Chinaman and Tibetan. It was in the eleventh century that H’amza founded the Brotherhood of Lebanon; and till now no one has acquired its secrets!

It is supremely strange that both the Lamas and Druses should have the same mystical statistics.

They reckon the bulk of the human race at 1,332 millions. When good and evil, they say, shall come to an equilibrium in the scales of human actions (now evil is far the heavier), then the breath of “Wisdom” will annihilate in a wink of the eye just 666 millions of men. The surviving 666 millions will have “Supreme Wisdom” incarnated in them.* This may have, and probably has, an allegorical meaning. But what relation might it possibly bear to the number of the “great Beast” of John’s Revelation?

If more were known than really is of the religions of Tibet and the Druses, then would scholars see that there is more affinity, between Turanian Lamaists and the Semitic “al-Hammites,” or Druses, than was ever suspected. But all is darkness, conjecture, and mere guesswork whenever the writers speak of either the one or the other. The little that has transpired of their beliefs is generally so disfigured by prejudice and ignorance that no learned Lama or Druse would ever recognize a glimpse of likeness to his faith in these speculative fantasies. Even the profoundly suggestive conclusion to which came Godfrey Higgins (Celtic Druids, Part I, 101), however true, is but half so. “It is evident,” he writes, “that there was a secret science possessed somewhere (by the ancients) which must have been guarded by the most solemn oaths . . . and I cannot help suspecting that there is still a secret doctrine known only in the deep recesses of the crypts of Tibet. . . .”

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* The Hindus have the same belief. In the “Deva-Yuga” they will all be devas or gods. See Lam-rim-chin-po, or “Great Road to perfection”; a work of the fifteenth century. The author of this book is the Great Reformer of Lamaism, the famous Tsong-Kha-pa, from whose hair sprang up the famous Kumbum letter tree—a tree whose leaves all bear sacred Tibetan inscriptions, according to the tradition. This tree was seen by Abbé Huc some forty years ago, and was seen last year by the Hungarian traveller Count Széchenyi; who, however, begging his pardon, could not, under its physical surroundings, have carried away a branch of it, as he pretends to have done.

H. P. BLAVATSKY AROUND 1877-78
Photo by Sarony, New York.

DÂMODAR K. MÂVALANKAR
1857—?

To conclude with the Druses: As Salâma and Boha-eddin—two names more than suggestive of the words “Lama” and “Buddha”—are the only ones entrusted with the secret of H’amza’s retreat; and having the means of consulting with their master, they produce from time to time his directions and commands to the Brotherhood, so, even to this day do the ‘Uqqâls of that name travel every seventh year through Bussora and Persia into Tartary and Tibet to the very west of China and return at the expiration of the eleventh year, bringing them fresh orders from al-Hamma.” Owing to the expectation of war between China and Russia, only last year a Druse messenger passed through Bombay on his way to Tibet and Tartary. This would explain the “superstitious” belief that “the souls of all pious Druses are supposed to be occupying in large numbers certain cities in China.” It is around the plateau of the Pamirs—they say with the Biblical scholars—that the cradle of the true race must be located: but the cradle of initiated humanity only; of those who have for the first time tasted of the fruit of knowledge, and these are in Tibet, Mongolia, Tartary, China and India, where also the souls of their pious and initiated brethren transmigrate, and re-become “sons of God.” What this language means every Theosophist ought to know. They discredit the fable of Adam and Eve, and say that they who ate first of he forbidden fruit and thus became “Elohim” were Enoch or Hermes (the supposed father of Masonry), and Seth or Sat-an, the father of secret wisdom and learning, whose abode, they say, is now in the planet Mercury,* and whom the Christians were kind enough to convert into a chief devil, the “fallen Angel.” Their evil one is an abstract principle, and called the “Rival.”

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* Buddha is son of Maya; and (according to Brahmanic notion) of Vishnu; “Maia” is mother of Mercury by Jupiter. Budha means the “wise” and Mercury is God of Wisdom (Hermes); and the planet sacred to Gautama Buddha is Mercury. Venus and Isis presided over navigation, as Mary or Maria, the Madonna, presides now. Is not the latter hymned to this day by the Church:

“Ave Maris Stella. . . .

Dei Mater Alma,”

or “Hail. Star of the Sea, Mother of God,” thus identified with Venus?

The “millions of Chinese Unitarians” may mean Tibetan Lamas, Hindus, and others of the East, as well as Chinamen. It is true that the Druses believe in and expect their resurrection day in Armageddon, which, however, they pronounce otherwise. As the phrase occurs in the Apocalypse it may seem to some that they got the idea in St. John’s Revelation. It is nothing of the kind. That day which, according to the Druse teaching “will consummate the great spiritual plan—the bodies of the wise and faithful will be absorbed into the absolute essence, and transformed from the many, into the ONE.” This is pre-eminently the Buddhist idea of Nirvana, and that of the Vedantin final absorption into Parabrahm. Their “Persian Magianism and Gnosticism” make them regard St. John as Oannes, the Chaldean Man-Fish, hence connect their belief at once with the Indian Vishnu and the Lamaic Symbology. Their “Armageddon” is simply “Ramdagon,”* and this is how it is explained.

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* Rama, of the Solar race, is an incarnation of Vishnu—a Sun-God. In “Matsya,” or the first Avatara, in order to save humanity from final destruction (see Vishnu-Purana), that God appears to King Satyavrata and the seven saints who accompany him on the vessel to escape Universal Deluge, as an enormous fish with one stupendous horn. To this horn the King is commanded by Hari to tie the ship with a serpent (the emblem of eternity) instead of a cable. The Taley-Lama, besides his name of “Ocean,” is also called Sha-ru, which in Tibetan means the “unicorn,” or one-horned. He wears on his headgear a prominent horn, set over a Yung-dang, or mystic cross; which is the Jaina and Hindu Swastika. The “fish” and the sea, or water, are the most archaic emblems of the Messiahs, or incarnations of divine wisdom, among all the ancient people. Fishes play prominently a figure on old Christian medals; and in the catacombs of Rome the “Mystic Cross” or “Anchor” stands between two fishes as supporters. “Daghdae”—the name of Zarathushtra’s mother, means the “Divine Fish” or Holy Wisdom. The “Mover on the Waters,” whether we call him “Narayan” or Abathur (the Kabalistic Superior Father and “Ancient of the World”), or “Holy Spirit,” is all one. According to the Codex Nazaraeus, Kabalah and Genesis, the Holy Spirit when moving on the waters mirrored himself—and “Adam Kadmon was born.” Mare in Latin is the sea. Water is associated with every creed. Mary and Venus are both patronesses of the sea and of sailors—and both mothers of Gods of Love, whether Divine or Earthly.

The sentence in Revelation is no better interpreted than many other things by Christians, while even the non-Kabalistic Jews know nothing of its real meaning. Armageddon is mistaken for a geographical locality, viz., the elevated tableland of Esdraelon or Armageddon, "the mountain of Megiddo," where Gideon triumphed over the Medianites.* It is an erroneous notion, for the name in the Revelation refers to a mythical place mentioned in one of the most archaic traditions of the heathen East, especially among the Turanian and Semitic races. It is simply a kind of purgatorial Elysium, in which departed spirits are collected, to await the day of final judgment. That it is so is proved by the verse in Revelation. "And he gathered them together into a place called. . . . Armageddon. And the seventh angel poured out his vial into the air" (xvi, 16-17). The Druses pronounce the name of that mystical locality "Ramdagon." It is, then, highly probable that the word is an anagram, as shown by the author [E.V.H. Kenealy] of An Introduction to the Apocalypse. It means "Rama-Dagon,"† the first signifying [the] Sun-God of that name, and the second, "Dagon" or the Chaldean Holy Wisdom incarnated in their "Messenger," Oannes—the Man-Fish, and descending on the "Sons of God" or the Initiates of whatever country; those, in short, through whom Deific Wisdom occasionally reveals itself to the world.

The mother of Jesus is called Mary or Mariah—the word meaning in Hebrew mirror, that in which we find but the reflection instead of a reality, and 600 years before Christianity there was Maya, Buddha's mother, whose name means illusion—identically the same. Another curious "coincidence" is found in the selections of new Taley-Lamas in Tibet. The new incarnation of Buddha is ascertained by a curious ichthyomancy with three goldfishes. Shutting themselves up in the Buddha-La (Temple), the Hubilgans place three goldfishes in an urn, and on one of these ancient emblems of Supreme Wisdom shortly appears the name of the child into whom the soul of the late Taley-Lama is supposed to have transmigrated.

* It is not the "Valley of Megiddo," for there is no such valley known. Dr. Robinson's topographical and Biblical notions being no better than hypotheses.

† Ram is also womb, and valley; and in Tibetan "goat." "Dag" is fish; from Dagon, the man-fish, or perfect wisdom.

NATIVE ASTROLOGERS

[The Theosophist, Vol. II, No. 9, June, 1881, pp. 198-199]

[Mr. K. D. Dosabhoy wrote to The Theosophist, saying that his faith in astrology had been destroyed as the result of the failure of the astrologers he had consulted to make correct predictions. H. P. Blavatsky's editorial comment on this was as follows:]

Our esteemed Brother and correspondent was unlucky in his astrological researches, and that is all he can say. Because half-educated astronomers in one country may fail to correctly predict an eclipse, is it a reason why its inhabitants should decry astronomy and call it a visionary science? Besides the great neglect into which astrology has fallen during the last two centuries, it is a science far more difficult to master than the highest of mathematics; yet, notwithstanding all, we assert again that, whenever studied conscientiously, it proves the claims of its proficients correct. No more than Mr. Darasha Dosabhoy do we believe astrology capable of predicting every trifling event in our life, any accidental illness, joy or sorrow. It never claimed as much. The stars can predict (?) no more unforeseen events than a physician a broken leg to a patient who never stirs from his house. They show a lucky or unlucky life, but in general features, and no more. If our friend was unsuccessful with every astrologer he met, we know at least a dozen of well-educated men who were forced to believe in astrology as its predictions came to pass in every case. A large volume would be necessary to explain in detail the understanding of this ancient science, yet a few words may serve to correct one of the most glaring errors concerning it, not only current among the masses, but even among many who understand and practice astrology, namely, that the planets make us what we are, their good and evil aspects causing fortunate and unfortunate periods.

Says a Professor of Astrology, W. H. Chaney: “Take to the unphilosophical astrologer the horoscope of a boy born with Sagittarius rising, Jupiter in the same, on the ascendant, in exact trine to the Sun and Leo, with other favourable configurations, and instantly he would declare that the boy would become a great man, a Prince, a President—and so would I. But the astrologer might insist that all this good fortune was caused by the boy having been born under such fortunate aspects, whereas I should look beyond the birth for the cause, and should probably discover, that, before his conception, his parents had been away from each other for weeks or months, during which both lived a life of perfect chastity; that they were very harmonious, in excellent bodily health, their intellects clear, their minds cheerful, and their moral natures strong.”

The Egyptian episcope (“overseer”; our English word “episcopal” is derived from the name of this ancient pagan stargazer) discovered that in the morning, shortly before sunrise, in June, he could see in the east the brightest fixed star in the heavens, and immediately after thus seeing the star the Nile would overflow. Having witnessed the phenomenon for many successive years, he laid it down as an axiom that this star indicated the overflow of the Nile, no one thinking of disputing him; for the cause should be traced to the melting of the snow in the mountains of Africa. Now, suppose someone—a sceptic—had heard of this idea of a star causing the Nile to overflow, what an opportunity it would have afforded for heaping scorn and ridicule upon the poor episcope! Yet the episcope would have continued to observe the same phenomena year after year; and being called “moon-struck,” a “fool,” etc., would not have changed his opinion in the least. Now all the hubbub on this point would arise from ignorance on the part of the sceptic just as nine-tenths of all the disputes and quarrels arise. Teach the man that the appearance of that star at a particular time and place in the heavens indicated, not caused the overflow of the Nile, and he would have ceased to call the episcope an idiot and liar.

The intelligent reader must now see the point at which we aim—namely, that in astrology the stars do not cause our good or bad luck, but simply indicate the same. A man must be a psychologist and a philosopher before he can become a perfect astrologer, and understand correctly the great Law of Universal Sympathy. Not only astrology but magnetism, theosophy and every occult science, especially that of attraction and repulsion, depend upon this law for their existence. Without having thoroughly studied the latter, astrology becomes a superstition.

The article “Stars and Numbers” which follows was written before we received the above letter. We draw our esteemed correspondent’s attention to it.

STARS AND NUMBERS

[The Theosophist, Vol. II, No. 9, June, 1881, pp. 199-201]

Ancient civilization saw nothing absurd in the claims of astrology, no more than many an educated and thoroughly scientific man sees in it today. Judicial astrology, by which the fate and acts of men and nations might be foreknown, appeared, nor does it even now appear, any more unphilosophical or unscientific than does natural astrology or astronomy—by which the events of so-called brute and inanimate nature (changes of weather, etc.) might be predicted. For it was not even prophetic insight that was claimed by the votaries of that abstruse and really grand science, but simply a great proficiency in that method of procedure which allows the astrologer to foresee certain events in the life of a man by the position of the planets at the time of his birth.

Once the probability, or even the simple possibility, of an occult influence exercised by the stars upon the destiny of man admitted—and why should the fact appear more improbable in the case of stars and man than in that of the sunspots and potatoes?—and astrology becomes no less an exact science than astronomy.

The earth, Prof. Balfour Stewart, F.R.S., tells us—“is very seriously affected by what takes place in the sun” . . . a connection is strongly suspected “between epidemics and the appearance of the sun’s surface.”*

And if, as that man of science tells us, “a connection of some mysterious kinds between the sun and the earth is more than suspected” . . . and the problem is a most important one “to solve,” how much more important the solution of that other mystery—the undoubted affinity between man and the stars—an affinity believed in for countless ages and by the most learned among men! Surely the destiny of man deserves as much consideration as that of a turnip or a potato. . . . And if a disease of the latter may be scientifically foretold whenever that vegetable crops out during a “sunspot period,” why should not a life of disease, or health, of natural or violent death be as scientifically prognosticated by the position and appearance of the constellation with which man is as directly connected and which bears the same relation to him as the sun bears to the earth?

In its day, astrology was greatly honoured, for when in able hands it was often shown to be as precise and trustworthy in its predictions as astronomical predictions are in our own age. Omens were studied by all imperial Rome, as much, if not more than they are now in India. Tiberius practiced the science; and the Saracens in Spain held star divination in the greatest reverence, astrology passing into Western Europe through these, our first civilizers.

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* “One of the best known vegetable epidemics is that of the potato disease. The years 1846, 1860, and 1872 were bad years for the potato disease. Now, those years are not very far from the years of maximum sunspots . . . [there is a] curious connection between these diseases affecting plants and the state of the sun. . . . The disease that took place about three centuries since, of a periodical and very violent character, called the ‘sweating sickness’ . . . took place about the end of the fifteenth and the beginning of the sixteenth century. It took place in the following years: 1485, 1506, 1517, 1528, and 1551, about a period of eleven years intervening between the outbreaks. Now, this is exactly the sunspot period . . .” (The Sun and the Earth. Lecture by Prof. Balfour Stewart).

Alphonso, the wise king of Castile and Leon, made himself famous in the thirteenth century by his “Astrological Tables” (called Alphonsine),* and his code of Las Siete Partidas; and the great astronomer Kepler in the seventeenth, the discoverer of the three great laws of planetary motions (known as Kepler’s laws), believed in and proclaimed astrology a true science. Kepler, the Emperor Rudolph’s mathematician, he to whom Newton is indebted for all his subsequent discoveries, is the author of The Principles of Astrology,† in which he proves the power of certain harmonious configurations of suitable planets to control human impulses. In his official capacity of Imperial astronomer, he is historically known to have predicted to Wallenstein, from the position of the stars, the issue of the war in which that unfortunate general was then engaged. No less than himself, his friend, protector and instructor, the great astronomer Tycho Brahe, believed in, and expanded the astrological system. He was forced, moreover, to admit the influence of the constellations on terrestrial life and actions quite against his will or wish, and merely because of the constant verification of facts.

Closely related to astrology is the Kabala and its system of numerals. The secret wisdom of the ancient Chaldees left by them as an inheritance to the Jews relates primarily to the mythological science of the heavens and contains the doctrines of the hidden or occult wisdom concerning the cycles of time. In the ancient philosophy, the sacredness of numbers began with the great FIRST, the ONE, and ended with the naught or Zero, the symbol of the infinite and boundless circle, which represents the universe.

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* [Strictly speaking, they are astronomical tables produced at Toledo, Spain, in 1252 by fifty astronomers under the patronage of Alphonso X (1252-84), known as El Sabio, “the Learned.” Vide the Bio-Bibliographical Index, s.v. ALPHONSO.—Compiler.]

† [Reference is most likely to Kepler’s De Fundamentis Astrologiae. In the Charles Frisch edition of his Opera Omnia, published in 1858 by Heyden and Zimmer at Frankfurt a. M., it may be found in Vol. I, pp. 417-438.—Compiler.]

All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas relating either to a moral or a physical fact in nature. They are the key to the archean views on cosmogony, in its broad sense, including man and beings, and relate to the human race and individuals spiritually as well as physically. “The numerals of Pythagoras,” says Porphyry, “were hieroglyphical symbols, by means whereof he explained all ideas concerning the nature of all things.”* In the symbolical kabala—the most ancient system left to us by the Chaldeans—the modes of examining letters, words and sentences for hidden meaning were numerical. The gematria (one of the three modes) is purely arithmetical and mathematical, and consists in applying to the letters of a word the sense they bear as numbers—letters being used also for figures in the Hebrew as in Greek. Figurative Gematria deduces mysterious interpretations from the shapes of letters used in occult manuscripts and the Bible.

Thus, as shown by Cornelius Agrippa, in Numbers (x, 35), the letter Beth means the reversal of enemies. The sacred anagrams known as Zeruph yield their mysterious sense by the second mode named Themura, and consist in displacing the letters and substituting them one for another and then arranging them in rows according to their numerical value. If, of all operations in the occult sciences, there is not one that is not rooted in astrology, arithmetic and especially geometry are a part of the first principles of magic. The most recondite mysteries and powers in nature are made to yield to the power of numbers. And let this not be regarded as a fallacy. He who knows the relative and respective numbers or the so-called correspondence between causes and effects will alone be able to obtain of a certainty the desired result. A small mistake, a trifling difference in an astronomical calculation and—no correct prediction of a heavenly phenomenon becomes possible.

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* [Porphyry, Pythagorae vita, Amsterdam, 1707. Cf. H. Jennings, The Rosicrucians, 1870, p. 49 (p. 35, 3rd ed.).—Compiler.]

As Severinus Boethius puts it, it is by the proportion of certain numbers that all things were formed. “God geometrizes,” saith Plato, meaning creative nature. If there are so many occult virtues in natural things, “what marvel if in numbers, which are pure and commixed only with ideas, there should be found virtues greater and more occult?” asks Agrippa. Even Time must contain the mystery number; so also does motion, or action, and so, therefore, must all things that move, act, or are subjected to time. But “the mystery is in the abstract power of number, in its rational and formal state, not in the expression of it by the voice, as among people who buy and sell” (De Occulta Philos., cap. iii, p. cii). The Pythagoreans claimed to discern many things in the numbers of names. And if those who having understanding were invited to “compute the number and name of the beast” by the author of St. John’s Revelation it is because that author was a Kabalist.

The wiseacres of our generation raise daily the cry that science and metaphysics are irreconcilable; and facts prove as daily that it is but one more fallacy among the many that are uttered. The reign of exact science is proclaimed on every housetop, and Plato, who is said to have trusted to his imagination, is sneered at, while Aristotle’s method built on pure reason is the one accepted by Science. Why? Because “the philosophic method of Plato was the inverse of that of Aristotle. Its starting point was universals. the very existence of which was a matter of faith,” says Dr. Draper, “and from these it descended to particulars, or details. Aristotle, on the contrary, rose from particulars to universals, advancing to them by inductions” (History of the Conflict between Religion and Science, p. 26). We humbly answer to this, that mathematics, the only exact and infallible science in the world of sciences proceeds from UNIVERSALS.

It is this year especially, the year 1881, which seems to defy and challenge sober, matter-of-fact science, and by its extraordinary events above as below, in heaven as upon earth, to invite criticism upon its strange “coincidences.” Its freaks in the domains of meteorology and geology were prognosticated by the astronomers, and these everyone is bound to respect.

There is a certain triangle seen this year on the horizon formed of the most brilliant stars which was predicted by them, but none the less left unexplained. It is a simple geometrical combination of heavenly bodies, they say. As to that triangle, formed of the three large planets—Venus, Jupiter and Saturn—having aught to do with the destinies of either men or nations—why, that is pure superstition. “The mantle of the astrologers is burnt and the predictions of some of them, whenever verified, must be attributed to simple and blind chance.”

We are not so sure of that; and, if permitted, will further on tell why—meanwhile, we must remind the reader of the fact that Venus, the most intensely brilliant of the three above-named planets, as was remarked in Europe and for all we know in India also—suddenly parted company with its two companions and, slowly moving onward, stopped above them, whence it goes on dazzling the inhabitants of the earth with an almost preternatural brilliancy.

The conjunction of two planets happens but rarely; that of three is still more rare; while the conjunction of four and five planets becomes an event. The latter phenomenon took place in historical times but once, 2449 years B.C., when it was observed by the Chinese astronomers and has not recurred since then. That extraordinary meeting of five large planets forebode all kinds of evils to the Celestial Empire and its peoples, and the panic then created by the predictions of the Chinese astrologers was not in vain. During the following 500 years, a series of internal broils, revolutions, wars, and changes of dynasty marked the end of the golden age of national felicity in the Empire founded by the great Fu-hi.

Another conjunction is known to have happened just before the beginning of the Christian era. In that year, three large planets had approached so closely together as to be mistaken by many for one single star of an immense size. Biblical scholars were more than once inclined to identify these “three in one” with the Trinity, and at the same [time] with the “Star of the wise men of the East.”

But they saw themselves thwarted in such pious desires by their hereditary enemies—the irreverent men of science, who proved that the astronomical conjunction took place a year before the period claimed for the alleged birth of Jesus. Whether the phenomenon forebode good or evil is best answered by the subsequent history and development of Christianity, than which, no other religion cost so many human victims, shed such torrents of blood, nor brought the greater portion of humanity to suffer from what is now termed the "blessings of Christianity and civilization."

A third conjunction took place in A.D. 1563. It appeared near the great nebula in the constellation of Cancer. There were three great planets and—according to the astronomers of those days—the most nefarious: Mars, Jupiter and Saturn. The constellation of Cancer has always had a bad reputation; that year the mere fact of its having in its neighbourhood a triune conjunction of evil stars, caused the astrologers to predict great and speedy disasters. These did come to pass. A terrible plague broke out and raged in all Europe, carrying off thousands upon thousands of victims.

And now, in 1881, we have again a visit of three other "Wanderers." What do they forebode? Nothing good, and it would seem, as if of the great evils they are likely to pour on the devoted heads of hapless humanity, the fatal prelude is already being played. Let us enumerate and see how far we are from the truth. The nearly simultaneous and certainly in some cases unexpected death of the great and most remarkable men of our age. In the region of politics, we find the Emperor of Russia, Lord Beaconsfield, and Aga Khan;* in that of literature, Carlyle and George Eliot; in the world of art, Rubinstein, the greatest musical genius. In the domain of geology—earthquakes which have already destroyed the town of Casamicciola on the Island of Ischia, a village in California and the Island of Chios which was laid entirely waste by the terrible catastrophe—one, moreover, predicted for that very day by the astrologer Raphael.

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* H. H. Aga Khan was one of the most remarkable men of the century. Of all the Mussulmans, Shiahs or Soonis, who rejoice in the green turban, the Aga's claims to a direct descent from Mahomet through Ali rested on undeniable proofs. He again represented the historical "Assassins" of the Old Man of the Mountain. He had married a daughter of the late Shah of Persia; but political broils forced him to leave his native land and seek refuge with the British Government in India. In Bombay he had a numerous religious following. He was a high-spirited, generous man and a hero. The most noticeable feature of his life was that he was born in 1800—and died in 1881, at the age of 81. In his case too the occult influence of the year 1881 has asserted itself.

In the domain of wars, the hitherto invincible Great Britain was worsted at the Cape by a handful of Boers; Ireland is convulsed and threatens; a plague now rages in Mesopotamia; another war is preparing between Turkey and Greece; armies of Socialists and red-handed Nihilists obscure the sun of the political horizon in Europe; and the latter thrown into a violent perturbation is breathlessly awaiting the most unexpected events [in the] future—defying the perspicacity of the most acute of her political men. In the religious spheres the heavenly triangle pointed its double horn at the monastic congregations and—a general exodus of monks and nuns—headed by the children of Loyola, followed in France. There is a revival of infidelity and mental rebellion, and with it a proportionate increase of missionary labourers (not labour), who like the hordes of Attila destroy much and build but little. Shall we add to the list of signs of these nefasti dies, the birth of the New Dispensation at Calcutta? The latter, though having but a small and quite a local importance, shows yet a direct bearing upon our subject, i.e., the astrological meaning of the planetary conjunction. Like Christianity with Jesus and his Apostles the New Dispensation can henceforth boast of having had a forerunner in starry heaven—the present triune conjunction of planets. It proves, moreover, our kabalistic theory of periodical cyclic recurrences of events. As the Roman sceptical world of 1881 years ago, we are startled by a fresh revival of mendicant Ebionites, fasting Essenes and Apostles upon whom descend “cloven tongues like as of fire,” and of whom we cannot even say as of the Jerusalem twelve, “that these men are full of new wine,” since their inspiration is entirely due to water, we are told.

The year 1881, then, of which we have lived but one-third, promises, as predicted by astrologers and astronomers, a long and gloomy list of disasters on land, as on the seas. We have shown elsewhere (Bombay Gazette, March 30, 1881) how strange in every respect was the grouping of the figures of our present year, adding that another such combination will not happen in the Christian chronology before the year 11811, just 9930 years hence, when—there will be no more a "Christian" chronology we are afraid, but something else. We said: "Our year 1881 offers that strange fact, that from whichever of four sides you look at its figures—from right or left, from top or bottom, from the back, by holding the paper up to the light—or even upside down, you will always have before you the same mysterious and kabalistic numbers of 1881. It is the correct number of the three figures which have most perplexed mystics for over eighteen centuries. The year 1881, in short, is the number of the Great Beast of the Revelation, the number 666 of St. John's Apocalypsis [xiii, 17-18]—that Kabalistic Book par excellence. See for yourselves: 1 + 8 + 8 + 1 make eighteen; eighteen divided thrice gives three times six, or placed in a row, 666, 'the number of man.'"*

This number has been for centuries the puzzle of Christendom and was interpreted in a thousand different ways. Newton himself worked for years over the problem, but ignorant of the secret Kabala, failed. Before the Reformation it was generally supposed in the Church to have reference to the coming Antichrist. Since then the Protestants began to apply it, in that spirit of Christian charity which so characterizes Calvinism, to the Latin Popish Church, which they call the "Harlot," the "great Beast" and the "scarlet woman," and forthwith the latter returned the compliment in the same brotherly and friendly spirit. The supposition that it refers to the Roman nation—the Greek letters of the word Latinus as numerals, amounting to exactly 666—is absurd.

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* [See "The Year 1881" in the present Volume.—Compiler.]

There are beliefs and traditions among the people which spring no one knows from whence and pass from one generation to the other, as an oral prophecy, and an unavoidable fact to come. One of such traditions, a correspondent of the Moscow Gazette happened to hear in 1874 from the mountaineers of the Tyrolian Alps, and subsequently from old people in Bohemia. “From the first day of 1876,” says that tradition, “a sad, heavy period will begin for the whole world and will last for seven consecutive years. The most unfortunate and fatal year for all will be 1881. He who will survive it has an iron head.”

An interesting new combination, meanwhile, of the year 1881, in reference to the life of the murdered Czar, may be found in the following dates, every one of which marks a more or less important period in his life. It proves at all events what important and mysterious a part, the figures 1 and 8 played in his life. 1 and 8 make 18; and the Emperor was born April 17th (1 + 7 = 8) in 1818. He died in 1881—the figures of the years of his birth and death being identical, and coinciding, moreover, with the date of his birth 17 (1+ 7 = 8). The figures of the years of the birth and death being thus the same, as four times 18 can be formed out of them, and the sum total of each year’s numerals is 18. The arrival at Petersburg of the late Empress—the Czar’s bride—took place on September 8th; their marriage April 16th—(8 + 8 = 16); their eldest daughter, the Grand Duchess Alexandra, was born August 18th; the late Czarevitch Nicolas Alexandrovitch, on September the 8th, 1843 (1 + 8 + 4 + 3 = 16, i.e., twice 8) . The present Czar, Alexander III, was born February 26th (2 + 6 = 8); the proclamation of the ascension to the throne of the late Emperor was signed February 18; the public proclamation about the coronation day took place April 17th (1 + 7 = 8). His entrance into Moscow for the coronation was on August 17th (1 + 7 = 8); the coronation itself being performed August 26th (2 + 6 = 8);

the year of the liberation of the Serfs, 1861, whose numerals sum up to 16—i.e., twice 8!*

To conclude, we may mention here a far more curious discovery made in relation, and as a supplement, to the above calculation, by a Jewish Rabbi in Russia—a Kabalist, evidently, from the use he makes of the Gematria reckoning. It was just published in a St. Petersburg paper. The Hebrew letters as stated have all their numerical value or correspondence in arithmetical figures. The number 18 in the Hebrew Alphabet is represented by the letters—"HETH" = 8, and "YOD" = 10, i.e., 18. United together Heth and Yod form the word "khaî," or "haî," which literally translated means the imperative—live and alive. Every orthodox Jew during his fast and holy days is bound to donate for some pious purpose a sum of money consisting of, and containing the number 18 in it. So, for instance, he will give 18 copecks, or 18 ten-copeck bits, 18 rubles or 18 times 18 copecks or rubles—according to his means and degree of religious fervour. Hence, the year 1818—that of the Emperor's birth—meant, if read in Hebrew—"khaï, khaï" or live, live—pronounced emphatically twice; while the year 1881—that of his death read in the same way, yields the fatal words "Khai-tze" rendered in English, "thou living one depart"; or in other words, "life is ended." . . .

Of course, those sceptically inclined will remark that it is all due to blind chance and "coincidence." Nor would we much insist upon the contrary, were such an observation to proceed but from uncompromising atheists, and materialists, who, denying the above, remain only logical in their disbelief, and have as much right to their opinion as we have to our own. But we cannot promise the same degree of indulgence whenever attacked by orthodox religionists. For, that class of persons while pooh-poohing speculative metaphysics, and even astrology—a system based upon strictly mathematical calculations, pertaining as much to exact science as biology or physiology, and open to experiment and verification—will,

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* [All the dates given in this paragraph are according to the Julian Calendar or "Old Style" to which 12 days should be added (in the nineteenth century to obtain the correct dates, according to the Gregorian Calendar.—Compiler.]

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at the same time, firmly believe that potato disease, cholera, railway accidents, earthquakes and the like are all of Divine origin and, proceeding directly of God, have a meaning and a bearing on human life in its highest aspects. It is to the latter class of theists that we say: prove to us the existence of a personal God either outside or inside physical nature, demonstrate him to us as the external agent, the Ruler of the Universe; show him concerned in human affairs and destiny and exercising on them an influence, at least as great and reasonably probable as that exercised by the sunspots upon the destiny of vegetables and then—laugh at us. Until then, and so long as no one is prepared with such a proof and solution, in the words of Tyndall —"Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all."

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"PRAISE HIM WITH THE TIMBREL AND DANCE"

[The Theosophist, Vol. II, No. 9, June, 1881, pp. 201-202]

. . . "Let the children of Zion . . . praise the Lord's name in the dance. . . with the timbrel and harp" (Psalms, cxlix, 3).

The Brahmo body (the Sadharan) publishes in its organ odds-and-ends called "Musings on the New Dispensation," which are witty but cruel hits against its venerable Parent, the Brahmo Samaj that was, and the New Apostolic Church that is —of Babu K. C. Sen. There is a paragraph on a NEW INVENTION which speaks of the:

"Mode of chastising apostacy with love, persecution with prayer, and scoffing with solemn hymns." Weapon? "Artillery of forgiving love and prayer" as personified in the following lovely and dignified epithets: "deluded renegade," "wanton blasphemy," "irreverent scoffing," "weak-minded brother," "misguided brother," etc.

Our esteemed colleague of the Brahmo Public Opinion, is somewhat unjust. He should bear in mind that these “lovely and dignified epithets” are not at all original with the Aryan apostles of the New Dispensation. They are but mild echoes of those so profusely lavished upon each other, in days of old, by their Semitic predecessors, the Apostles Peter and Paul (with whom, we are told, Mr. Sen is on friendly terms and even occasional communication), and which have been of late years so strongly revived by our valued friends, the Padri-Editors of Dissenterism.

And there is another bit quite as liable to mislead the uninitiated reader and make him regard the venerable New Dispensation Church as a branch of the whirling and dancing dervishes of the Mussulmans of Turkey.

PHILOSOPHY OF DANCING—“The minister” asked the Lord s help, “perpetually to dance and smile.” Believing that a response had been given, he shaved his head, took the vow of poverty, put on dore kopin, tied a bass ghoongoor round his ankles, and began to dance. This is the religion of the New Dispensation!

We are sorry to see our witty colleague cast a slur upon one of the oldest and most venerable rites of antiquity. Mystical dancing is a practice hoary with age and pregnant with occult philosophy, and the “Minister” of the New Dispensation has done wisely to adopt it. It can bring him but into closer affinity with, and make him resemble the more, the “man after God’s own heart.” The sweet psalm-singing King David, “danced before the Lord with all his might,” uncovered himself “in the eyes of the handmaids of his servants,” promised “to be more vile than this,” to be base even in his “own sight,” and apparently succeeded. It is at this moment, we love to think, that the clairvoyant eye of the Prophet of the New Dispensation, after the fashion of Professor Denton’s psychometers, caught sight of the King Psalmist in a retrospective image, performing the circle dance of the Amazons around a priapic image, and thus moved, gave birth to the sweet hymn of the “Mystic Dance.”

. . . Jesus dances, Moses dances. . . . Old King David dances, . . . And with him Janak and Yudhistir. . . .

And why not? The mystics and devotees of nearly every religion and sect have at some time adopted the salutary exercise. There was the “Dance of the Daughters of Shiloh” ing the Jewish Mysteries (Judges, xxi, 21, 23 et passim) and the “Leaping of the prophets of Baal” (I Kings, xviii, 26). From the Sabaean dance—denoting the motion of the planets round the sun—down to the American Shakers of Mother Lee, the truly religious bodies found themselves occasionally possessed with Bacchic frenzy. During their religious meetings the Shakers first sing a hymn, then form wide circle around a band of male and female singers, to the music of whom they dance in a solemn rhythm, until “moved by the spirit” they begin prophesying and speak with tongues. Dancing was established as a rite, together with the kiss of charity, by the Agapaeists, the venerable members of that primitive Christian institution called the “Agapae” which counted St. Augustine among its influential members. Of these, the too plain-spoken Tertullian, who had belonged to the sect and spoke from experience, said after he had joined the Montanists: . . . “In the Agapae, the young men lay with their sisters, and wallowed in wantonness and luxury”* Prominent among the modern and highly philosophical dancing sects we may also place that of the Methodist Negro “jumpers” of the United States. The piety and zeal of these humble “descendants of Ham,” during religious service, baffles description and puts the infidel to shame. They have been even known to make frantic efforts to catch at the legs of Jesus, whom they affirm having seen above their heads in all His glory, and so to forcibly bring their Redeemer down to land in their midst; their fury of zeal endowing them with the agility of a Hanuman and making them jump in dancing higher than the benches. Then, again, we have the Russian dissenters called Molokans and the Dukhobors, two jumping sects, whose elders bring promiscuously together persons of both sexes to dance and pray—disrobed and in utter darkness; who choose their own “Mother Virgin”—the community representing collectively the “Spirit of God”; and who recognize her subsequent first male progeny as Christ, and set aside the female issue as material for future “virgins.”

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* [De jejunio (On Fasting), cap. Xvii.]

Verily dancing with, before, and for “the Lord” is an old institution, and must have been adopted by the Christian sect-founders to avoid the accusation contained in Matthew and Luke: “We have piped unto you, and ye have not danced.”* Babu Keshub’s New Dispensation containing, as we hear, “pipings” from every religion, especially from those of Mohammedanism, and Christianity, whose vow of poverty and sacrament it has adopted, did not, of course, wish to be outdone by Dervishes, Shakers and Negro-Methodists. Let the Grihastha-Bairagis of the Calcutta Church, by all means “go forth in the dances of them that make merry.” They have our Theosophical blessing.

Following is the text unabridged of the New Dispensation’s Hymn of the “Mystic Dance,” as we find it in the organ of that sect, and which we will venture to call—A COTILLION OF SAINTS.

[These verses have been omitted.]

In short, the whole company of the apostles and martyrs in the various “heavenly mansions” seem to have been bitten by the tarantula. Our European and American members will perhaps sigh to think that in so promiscuous a quadrille of saints and sinners—there should have been no room for the “atheistic Theosophical Society.” Is it, we wonder, because the Bengal Psalmist thought it would be straining metaphor too far to picture such thoughtful and sedate persons as moving in “the mazy” and “tripping it on the light fantastic toe”?

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* [Matt., xi, 17; Luke, vii, 32.—Compiler.]

MISCELLANEOUS NOTES

[The Theosophist, Vol. II, No. 9, June, 1881, p. 205]

[Concerning the assassination of Alexander II] No Czar of Russia—aye, no other sovereign in the whole world, perhaps—was so much beloved by his people as that Imperial victim of the savagest production of this, our most savage and cruel century—the Nihilist-Socialists.

The "All-Annihilating" Nihilists have laboured but to build a number of new churches, and to add one more martyr to the host of other publicly and synodically recognized great martyrs of Russia . . . .

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A POSTHUMOUS PUBLICATION

[The Theosophist, Vol. II, No. 10, July, 1881, pp. 211-212]

We are glad to lay before our readers the first of a series of unpublished writings of the late Éliphas Lévi (Abbé Louis Constant), one of the great masters of occult sciences of the present century in the West. An ex-Catholic priest, he was unfrocked by the ecclesiastical authorities at Rome, who tolerate no belief in God, Devil, or Science outside the narrow circle of their circumscribed dogma, and who anathematize every creed-crushed soul that succeeds in breaking its mental bondage. "Just in the ratio that knowledge increases, faith diminishes; consequently, those that know the most, always believe the least . . ." said Carlyle.

Éliphas Lévi knew much; far more than the privileged few even among the greatest mystics of modern Europe; hence, he was traduced by the ignorant many. He had written these ominous words: . . . “The discovery of the great secrets of true religion and of the primitive science of the Magi, revealing to the world the unity of the universal dogma, annihilates fanaticism by scientifically explaining and giving the reason for every miracle,” and these words sealed his doom. Religious bigotry persecuted him for disbelieving in “divine” miracle; bigoted materialism for using the word “miracle” and “prodigy”; dogmatic science, for attempting to explain that which she could not yet explain herself, and in which, therefore, she disbelieved. The author of The Dogma and Ritual of High Magic, of the Science of Spirits and of The Key to the Great Mysteries,* died, as his famous predecessors in the occult arts, Cornelius Agrippa, Paracelsus and many others did—a pauper. Of all the parts of the world, Europe is the one which stones her true prophets the most cruelly, while being led by the nose by the false ones the most successfully. Europe will prostrate herself before any idol, provided it flatters her preconceived hobbies and loudly appeals to, and proclaims her superior intelligence. Christian Europe will believe in divine and demoniacal miracles and in the infallibility of a book condemned out of its own mouth, and consisting of old exploded legends. Spiritualistic Europe will fall into ecstasies before the eidôlon of a medium—when it is not a sheet and a clumsy mask—and remain firmly convinced of the reality of the apparitions of ghosts and the spirits of the dead. Scientific Europe will laugh Christians and Spiritualists to scorn, destroy all and build nothing, limiting herself to preparing arsenals of materials which she knows not in most cases what to do with, and whose inner nature is still a mystery for her. And then all the three agreeing in everything else to disagree, will combine their efforts to put down a science hoary with age and ancient wisdom, the only science which is capable of making religion—scientific, science—religious, and of ridding human Intelligence of the thick cobwebs of CONCEIT and SUPERSTITION.

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* [The original French titles of these works being: Dogme et Rituel de la haute magie; La Science des Esprits; and La Clef des Grands Mystères.—Compiler.]

The article that follows is furnished to us by an esteemed Fellow of the Theosophical Society, and a pupil of Éliphas Lévi. Having lost a dear friend who committed suicide, the great master of the occult science was desired by our correspondent and his pupil to give his views upon the state of the soul of the felo-de-se. He did so; and it is with the kind permission of his pupil, that we now translate and publish his manuscript. Though personally we are far from agreeing with all his opinions—for having been a priest, Éliphas Lévi could never rid himself to his last day of a certain theological bias—we are yet prepared to always lend a respectful ear to the teachings of so learned a Kabalist. Like Agrippa and, to a certain extent, Paracelsus himself, Abbé Constant may be termed a Biblical or Christian Kabalist, though Christ was in his sight more of an ideal than a living Man-God or an historical personage. Moses and Christ, if real entities, were human initiates into the arcane mysteries in his opinion; Jesus was the type of regenerated humanity, the deific principle being shown under a human form but to prove humanity alone divine. The mysticism of the official church which seeks to absorb the human in the divine nature of Christ, is strongly criticized by her ex-representative. More than anything else Éliphas Lévi is then a Jewish Kabalist. But were we even so much disposed to alter or amend the teachings of so great a master in Occultism, it would be more than improper to do so now, since he is no longer alive to defend and expound his positions. We leave the unenviable task of kicking dead and dying lions to the jackasses—voluntary undertakers of all attacked reputations. Thence, though we do not personally agree with all his views, we do concur in the verdict of the world of letters that Éliphas Lévi was one of the cleverest, most learned, and interesting of writers upon all such abstruse subjects.

FOOTNOTES TO “A SUICIDE’S AFTER-STATE”

[The Theosophist, Vol. II, No. 10, July, 1881, p. 212]

[Describing the state of suicides after death, the writer, Éliphas Lévi, says among other things: “You may help the poor deserter of life, with ‘prayer’—but that prayer must be one of action, not words. See whether he has not left something undone, . . . and then try to accomplish the deed for him, and in his name.” To this H. P. B. remarks:]

The Kabalistic theory is, that a man having so many years, days and hours to live upon earth and not one minute less than the period allotted to him by fate, whenever the Ego gets consciously and deliberately rid of its body before the hour marked, it must still live even as a disembodied suffering soul. The Ego, or the sentient individual soul is unable to free itself from the attraction of the earth and has to vegetate and suffer all the torments of the mythical hell in it. It becomes an Elementary Spirit; and when the hour of deliverance strikes, the soul having learned nothing, and in its mental torture lost the remembrance of the little it knew on earth, it is violently ejected out of the earth’s atmosphere and carried adrift, a prey to the blind current which forces it into some new reincarnation which the soul itself is unable to select as it otherwise might with the help of its good actions. . . .

[“The souls disenthralled from their earthly fetters elevate our own to themselves; and in our turn our souls can attract them down, through a power similar to that of the magnet.”]

It would be an error to infer from the above that Éliphas Lévi believed in the so-called Spiritualism.

He derided both the Spiritualistic and the Spiritist theory of the return of the disembodied souls or spirits in an objective or materialized form on earth. Teaching the Kabalistic doctrine of the subjective intercommunication between the embodied and the disembodied spirits, and the mutual influence exercised by those souls, that influence is limited by him to purely psychological and moral effects, and lasts but so long as the pure soul slumbers in its transitory state in the ether, or the sinful one (the Elementary Spirit) is kept in bondage in the earthly regions.

["But the sinful souls suffer two kinds of torture. One is the result of their imperfect disenthrallment from the terrestrial bonds which keep them down chained to our planet; the other is owing to a lack of 'celestial magnet'."]

Celestial magnet means here that spiritual buoyancy (the absence of sinful deeds and thoughts supposed to be possessed of a material heaviness) which alone is enabled to carry the disembodied soul to higher or rather purer regions.

A LETTER FROM SURB OHANNES

[This excerpt from a long letter signed "X . . . F.T.S." was originally published in The Theosophist, Vol. II, July, 1881, pp. 213-15, and its authorship has remained unknown through the intervening years. However, when a Manuscript on the subject of Zoroastrianism, in H.P.B.'s own handwriting and held in the Archives at Adyar, was transcribed and published in The Theosophist (Vol. 80, October and November, 1958), the name of the author of this letter suddenly came to light. It appears that it was written by the Adept known under the name of Hillarion (or Ilarion), also Hillarion Smerdis, who at one time resided on the Island of Cyprus. H.P.B. mentions this letter and definitely identifies its author. From other sources, it is known that Hillarion Smerdis collaborated with H.P.B. in the writing of her occult stories, such, for instance, as "The Ensouled Violin" which is actually signed with his name in The Theosophist (Vol. I, Jan., 1880). It has been stated both by H.P.B. (Light, Aug. 9, 1884) and by Col. H. S. Olcott (Diaries, entry of Feb. 19, 1881) that this Adept has "gone for his final initiation, passing through and visiting us [the Founders] in his physical body on his way, at Bombay.

” To the same Brother is attributed the authorship of the first part of Light on the Path, recorded by Mabel Collins. Surb Ohannes is the name of the oldest Christian monastery in Armenia. It has been thought advisable to publish the entire text together with the footnotes appended to it by H.P.B.—Compiler.]

. . . . Our Zoroastrian Fellows would fain hear a page of their history torn out of the book of popular memory and woven into legends. That book, so full of the glories of their forefathers, in that hoary past when they formed not only a proud and independent nation, but many linked together by one religion, one polity and civilization—is rapidly fading out. Its fate was like that of some precious manuscripts of the pre-Christian ages, which are sometimes found mouldering in the libraries of old monasteries. First its broad margins were used for monkish dissertations, and later on, its contents themselves began being rubbed out by vandal hands to make way for polemical discussions on some Arian heresy. . . . Strange to say, even the few traditions that have remained intact, did not find refuge among the Behedin—that small remnant of “the followers of the true faith,” who, clinging to their old religion are now scattered all over the province of Kerman—but, are all centered, on the contrary, around the mountain chain of Great or Major Armenia, and of the Lake Van, among the semi-Christian Armenian population. To extricate them whole and undisfigured from the entangled skein of Mohammedan, Christian and pagan traditions, demands a more dexterous hand than that of the enchanted Princess in the fairy tale of “Bluebeard.” Very luckily, some of the principal records are saved and preserved in the shape of a whole library of cylinders. They may serve one day to strongly damage the wild theories and interpretations of the Anquetil-Duperrons, the Spiegels and Haugs. Vox populi, vox dei. Popular rumour, always alive to the marvellous, has spun out an intricate cobweb of fancies around the central speck of fact: it will have a stately figure —which it persists in identifying with Mathan, the last of the great Magian High Priests, gathered unto his fathers for the last Sixteen centuries—appear daily at sunset at the entrance of an inaccessible cave at the top of one of the peaks of Ala-Dag, with a book of records under his arm. . . .

With the exception of the “Guebers”—the Behedin of Kerman—now, all the millions of the ancient Fire-worshippers have turned Mussulmans and Christians.

Of the human blood spilt during the forcible conversions to Christ and Mohammed, the national traditions are full. The tears of the Recording Angel, wept throughout the whole duration of the two ages allotted to humanity from the period of Gayo-Maratan, would hardly suffice to wash away the entries made in his book of the ferocious and cruel deeds committed by Christians and Moslems against the followers of Zarathushtra. Of the works of ages in the shape of Fire-temples and monuments destroyed by the zeal of the proselytizing “Saints”—the “men of honest repute” recorded in the Ecclesiastical fables called the History of the Church—the ruins are plentiful and each of them has its tale of woe to relate. I have just visited one of such historical spots built in the undated period of an antiquity, more remote from us than would be willingly conceded to us by the Europeans. I write to you on a fire-altar, 4,000 years old, which has escaped destruction by some miracle, having turned it into a very comfortable pupitre.

Leaving Dyadin the day before yesterday early in the morning, I made my way to the foot of Ala-Dag through snow and ice and arrived at the cave 36 hours later. . . . Ala-Dag, geographically speaking, is the modern name for the whole range of the mountainous chain south of Bayazid and Dyadin; Nepat, Shushik-Dag, Tchir-Geruk and Kumbeg-Dag being all independent peaks, though included in the same denomination of Ala-Dag or “God’s Mountain.” They are not to be compared with the Himalayas, their loftiest peak measuring but 11,600 feet above the sea level, but they are interesting for the traditions clinging to them. It would be premature and even useless to give out what may be known of the truth. Your archaeologists and ethnologists are yet bound hand and foot by the Biblical weeds which, for a century or so, will still prevent the Plant of True Knowledge from taking firm root on the Western soil. . . . But, I may tell you of a popular tradition the nucleus of which is built upon fact. Upon hearing of my intention to start on exploration of the mountain fastnesses, a venerable Armenian patriarch of Dyadin, on the decline of life, and who tries to put to the best use the only and solitary organ left in him intact by the Kurds, namely, his tongue, let it loose upon that occasion. He tried his best to frighten me out of my intention. No mortal man, he said, could ever visit that particular place and live.

Besides every cave being the private property of “Mathan,” he would cause the sacred fire to appear under the traveller’s foot and burn him to death for his sacrilegious attempt; and then Noah’s Ark is preserved in the highest cave . . . “And what do you make of the Arc on Mount Ararat then?” I inquired of him. Forthwith I was appraised of the novel geological discovery that Ararat had formed once upon a time part and parcel of Ala-Dag, but falling into the hands of the Persians it broke away from the latter and placed itself on Christian territory, leaving in its precipitate flight the “sacred” ark in the safe keeping of Ala-Dag. Since then “Mathan” refuses to give it up.* Another tradition—among the Behedin, and in the oasis of Yezd—tells us of the initiated Magi who in times prehistoric had become through their knowledge and wisdom—“gods.” These lived in the Armenian mountains, and were astrologers. Having learned from the star-gods that the world was going to be flooded, they caused the mountain on which they lived to breathe fire and lava, which covered with bitumen all the outward surface of the mountain; and this made the great cave in it secure against the water. After that they placed all the good people with their cattle and goods inside the mountain, leaving the wicked ones to perish. A still simpler version might be found, and one which would come nearer to the historical facts. But of that, no more at present.

You know, of course, that the Armenians, who, until the fourth and even seventh centuries of the Christian era were Parsees in religion, call themselves Haigs, the descendants of Haig, a contemporary of Bilu (Belus), a king of the Babylonians† who deified and worshipped him after death as a Sun and Moon God. Haig is made to have flourished 2200 B.C. according to accepted date, and more than 7,000 agreeably to truth.

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* In George Smith’s The History of Babylonia, the author expresses an opinion to the effect that the Biblical Ararat “does not mean the mountain now called Ararat, but a mountainous country south of this and near the lake Van” (pp. 49-50). The great Assyriologist can hardly have heard of that popular tradition and must have been prompted to say this on some knowledge grounded upon weightier reasons than popular tradition. But one corroborates the other.—Ed. Theos. [H.P.B.]

† Not to be confounded with the Sun-God Belus and Baal—two far more ancient deities.—Ed. Theos. [H.P.B.]

Their legend states that Haig and his clan were compelled to emigrate from Babylonia to Armenia on account of the religious persecutions to which they were subjected from Bilu who sought to pervert them from pure Parseeism to Sabaeanism by including the moon in sun worship. Twenty-six centuries later, (accepted date) their King Tiridates the last of the Arsacidae began to force then into Christianity (fourth century) and the new faith had spread its own versions of cosmogony from Genesis, that Haig had the honour of finding himself transformed into a descendant of Japhet, the son of Noah—that virtuous old man who had performed every achievement but that of being born. But even in their forgotten traditions we find that they claimed to have remained true to the teachings of Zoroaster. These they had accepted ever since Musarus Oannes or Annêdotus—the Heaven or Sun-sent (the first Odakôn Ano-Daphos, the man-fish) arising daily from the sea at sunrise to plunge back into it at every sunset, taught them the good doctrine, their arts and civilization. That was during the reign of Amenon the Chaldean, 68 sari, or 244,800 years before the Deluge. Since then (as demonstrated by the Assyriologists, according to the cylinder records), several other Odakôns had ascended from the sea, the last coming during the days* of the Chaldean King Ubara-Tutu—"the glow of sunset,"—the last but one of the antediluvian kings of Berosus. Each and all of these aquarian teachers came from his habitat, in lands unknown ascending from the Persian Gulf.† If we study the account given of the Annêdotus by Apollodorus and then amplify it with the old pre-Christian traditions of Armenia, which say that he made them know the seeds of the earth, taught them to worship their mother Earth and their father the Sun and showed them how to help the two to bring forth fruit, i.e., taught them the arts of agriculture, we will not wonder at discovering that the Chaldean Oannes and Zoroaster are one in their reminiscences.

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* During the millenniums rather, since, according to the chronology left to us by Berosus, the reign of that king lasted 8 sari or 28,800 years.

† One of the cylinders states that this sea was part of the great chaotic deep out of which our world was formed; the celestial region where the "gods and spirits" (the initiated Magi, or Sons of God) dwelt was in their neighbourhood, but not in their country.—Ed. Theos. [H.P.B.]

The Chaldean Annêdotus was called the “Son of the Fish,” and the latter was the name of Zoroaster’s mother. Wonder, what your Zend scholars, Parsees and Europeans, will say to this? They will not feel a little surprised, perhaps, when told, that it was the Hellenized name of their Zoroaster—Annêdotus, whom the Greeks called Oannes that led the old Armenians more easily into accepting Christianity than they otherwise might—as I am now prepared to show.

From Ala-Dag I proceeded west of Dyadin and halted at the Monastery of Surb-Ohannes—“John the Precursor” (the name Ohannes being identical with the Greek Iôannês or John). Now Surb-Ohannes is the oldest Christian monastery in Armenia. It is built on the site of an antediluvian Fire-temple, and situated on the left bank of the, Euphrates, at the foot of the majestic Nepat. Centuries before the Christian era there was a town here, called by some Bhagvan and by others Ditza-van consecrated to Ahura-mazda or Ormuzd. The country is alive with traditions, and even the convent libraries have preserved many fully authenticated records of these pre-Christian centuries. There is one thick manuscript, among others, which contains the Chronicles of all the festivals of the fire-worshipping Armenians, written upon parchment. Their New Year, which began with them in August, was celebrated with extraordinary pomp. Armenian civilization wrought out by the Zoroastrian philosophy, seems to have been ignorant of but few of our modern comforts. These chronicles (fourth century of the Christian era) contain an account of the death and burial of the High Priest Mathan (with whose ghost I am daily threatened by the inhabitants), a brother of the King Tigranes III. When he died his royal relative had a gorgeous fire-temple built to his memory. There were several inns attached to it, offering free lodging and board to every traveller and relief to pilgrims of whatever nationality. Alas! these were the last sunny days of the faith. . . . In 302 King Tiridates with his nobles and army was receiving baptism on this same spot in the waters of the Euphrates from Gregory the Illuminated. There is no doubt but that the venerable saint could claim to have found himself illuminated with a most brilliant idea; since, had it not occurred to him at the time, the many millions of the baptized Armenians might have remained fire-worshippers to this day. Though the king and a portion of his nobles had accepted baptism, the people resisted, and had to be forced with great trouble to accept the new faith.

To overcome their reluctance, the king was advised in the same year by Gregory to pull down and rase the Bhagvan fire-temple to the ground and replace it with a Christian church, wherein relics (a thigh bone and two finger bones) alleged as those of St. John the Baptist, or the "Precursor," were placed. The Armenians, during a century and a half of subjection to Macedonia (from 325 B.C.) had accepted the name of Ohannes for their Chaldean man-fish Annêdotus. They were easily made to believe that "Ohannes the Baptist" who led them into the water, was identical with Ohannes or Oannes, who had instructed their forefathers arising out, setting in, and replunging back into the water before, during, and after the preaching. The identity of the name and the element, in short, proved useful allies in the plan devised by the diplomatic Saint. Before the end of the eleventh century all Armenia was baptised.* The moral to be inferred from the tale is, that old men die and new arise in their place, but that the same partisan and sectarian spirit which animates the missionary and the priest of today animated the missionary and the priest of old—the priestly caste being the toughest of all. This tradition about, and belief in the Chaldean Oannes was the only additional feature to that of modern Parseeism in the Armenians of old. And yet I am not prepared to say that the Parseeism of the pre-Sassanian period did not include the same belief, at least in a legendary form. At the time when the last sparks of Persian nationality were quenched by the downfall of the Sassanidae, nearly all their books and records spared by Alexander were lost.

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* "Iôannês, the Baptist who is usually associated with Waters, is but a Petro-Paulite name and symbol of the Hebrew Ionah [the Jonah swallowed by the whale] and the First Messenger, Assyrian Oannes . . . The fishermen and fishers of men in the Gospels are based on this mythos." (Enoch, the Book of God, Vol. II, p. 80.) This appears the more probable as the Mohammedan inhabitants of Mosul, near the ruins of Nineveh have assumed for centuries that the mound called by them —"Nebbi Yunus"—contained the tomb or sepulchre of the prophet Jonah, on its summit; while the excavations of Layard brought to light on the neighbouring mount Kuyunjik a colossal image of the Fish-God Oannes—the cause most probably of the later legend.—Ed. Theos. [H.P.B.]

The Sassanian dynasty, I know, had restored the Magian religion in all its primitive splendor; and the ancient Chaldean Magi were believers in Oannes the man-fish, the messenger sent to them by Belus, the Sun-God, to instruct humanity, as Berosus a priest of the Temple of Belus tells us. To accept Zoroaster as the reformer of the Magian religion is to move the period in which he flourished to the very threshold of the Christian era, in which case there could never exist such a discrepancy about the age he lived in, as there is now, and as we find among the Greek historians.

Now to bring my letter to a close. In the years 634-639 the Byzantine Emperor Irakliy (Herakleios) returning from his campaign to Persia, and finding the church too mean to contain such a treasure, as the relics of the "Precursor," had the edifice pulled down and a monastery of gigantic size built in its place. Its outward majestic and most grandiose proportions strike the traveller with astonishment up to this day. It is the largest building in Armenia. But—inside it is all darkness and emptiness. The wall bearing the deeply cut inscription which tells of the meritorious deed of the Byzantine Emperor is perforated with Mussulman bullets. . . . The cupola rests on four massive granite pillars, inside which are excavated a number of rooms, several stories high, one above the other, with spiral staircases winding round them and leading to each of the cells, and secret passages managed in the wall leading the inmates in hours of danger to the top of the cupola, and from thence into the heart of the mountain and its many natural caves. Owing to the recent invasions of the Kurds the last ornaments of the church and altar have disappeared—the holy thigh and two fingers having failed to protect the place. Alone the library, composed of books and old manuscripts heaped up as waste paper in every corner of the pillar-cells tempting no Kurd are scattered over the rooms. Out of the three monks who were here in 1877 there remains but one. For the consideration of a dagger and a few silver abazes I got several precious manuscripts from him. . . .

X. . . .F.T.S.

April.

FOOTNOTES TO “THE FIVE-POINTED STAR”

[The Theosophist, Vol. II, No. 10, July, 1881, pp. 216-217]

[In a letter to H. P. Blavatsky, C. H. Van der Linden seeks an explanation of certain unusual experiences that had befallen him and encloses a letter written by him to Col. Bundy of the Religio-Philosophical Journal, on the same subject. He says in part: Some will call me insane, others a dreamer, the majority of humanity an impostor.” To this H. P. B. replies:]

Most undoubtedly they will; and every member of the Theosophical Society—unless he keeps all such occult and psychological personal experience to himself and strictly secret—must be prepared for it. A public (including the best society)—ready at any day to turn round upon its idols and authorities and, dashing them to pieces, to pelt them with stones and trample into the mud such eminent men of science as Professors Hare and Zöllner, Messrs. Wallace and Crookes, for no better reason than that they found themselves compelled to recognize certain phenomena as facts and to honestly proclaim them as such—is not likely to show itself more lenient towards such humble individuals as we are.

[In telling of his experiences he says: “A few days ago my wife had agonizing cramps in the abdomen. I magnetized her, making unintentionally in my motions, the figure of the five-pointed star over the suffering parts and lo! the cramp disappeared as by enchantment. . . . Has this sign anything to do with it?”

His letter to Col. Bundy tells of his lying at midnight “dozing but conscious. . . .” He noticed near his bed a “person in ancient garb” who spoke to him saying: “Unknowingly you used a secret to relieve your wife’s pains a few days ago, which secret, when generally known, would change the practice of medicine to a very great extent. . . .

I will teach you how to apply it personally . . . only one promise I demand in return . . . never reveal the secret of it to anyone outside your own family. . . .” In conclusion the writer says: “Science itself becomes corrupt for it refuses to either accept or investigate facts.” To this H. P. B. remarks:]

Many men of science do, on the contrary. But it requires a man of no ordinary moral courage to face the storm of criticism which the avowal of such investigations —especially when successful—brings upon the experimenter. See Professor Zöllner’s Transcendental Physics, and Researches in the Phenomena of Spiritualism, by Wm. Crookes, F.R.S., and Judge for yourself.

[Editor’s Closing Note.]

Such visitations by “Orientals” as the one with which our Brother, Mr. Van der Linden was favoured, become rather frequent in our days. We have several letters to the same effect. No explanation, however, we venture to say, would do any good, unless preceded by a long study and a thorough understanding of the occult laws of “magnetic correspondences” so-called. First let us see whether by the accumulation of testimony for identical results, we have a right to include this mysterious influence among facts. It is premature for us to speak of such things when even the scientific hypothesis of Professor Zöllner’s fourth dimension of space finds so little favour in the eyes of the materialist. Meanwhile, we append to this contribution another letter upon the same subject from a Parsee gentleman, an F.T.S., a full-blown sceptic but yesterday, but whose scepticism was a little staggered by the same results.

[The letter appended to the above is from Darasha Doshabhoy. Besides relating an experience similar to the one of C. H. Van der Linden, with regard to the effects of the pentagram, he writes of having been much impressed by a story of Reincarnation written by a Kshatriya lady, and published in The Theosophist, (Vol. II, May, 1881).

He says: “I now find that the lady’s story confirms my suspicions as it stands to reason that as nothing increases or decreases in this perishable world of matter, the atma of one as soon as it leaves the frame or body enters into another. . . I am still half sceptical about what it is or what it should be. . . .”]

What it is or “should be” is incapable of scientific demonstration. What it is not and cannot be is pretty well verified though. It is neither “harp” nor “wings” on a bodiless head with nothing but its ears to sit upon—and that alone is a comfort.

A REPLY TO OUR CRITICS

(Our final answer to several objections.)

[The Theosophist, Vol. II, No. 10, July, 1881, pp. 217-218]

In the ordinary run of daily life speech may be silver, while “silence is golden.” With the editors of periodicals devoted to some special object “silence” in certain cases amounts to cowardice and false pretences. Such shall not be our case.

We are perfectly aware of the fact that the simple presence of the word “Spiritualism” on the title page of our journal, “causes it to lose in the eyes of materialist and sceptic fifty per cent of its value”—for we are repeatedly told so by many of our best friends, some of whom promise us more popularity, hence—an increase of subscribers, would we but take out the “contemptible” term and replace it by some other, synonymous in meaning, but less obnoxious phonetically to the general public. That would be acting under false pretences. The undisturbed presence of the unpopular word will indicate our reply.

That we did not include “Spiritualism” among the other subjects to which our journal is devoted “in the hopes that it should do us good service among the Spiritualists” is proved by the following fact: From the first issue of our Prospectus to the present day, subscribers from “Spiritual” quarters have not amounted to four per cent on our subscription list.

Yet, to our merriment, we are repeatedly spoken of as “Spiritualists” by the Press and—our opponents. Whether really ignorant of, or purposely ignoring our views, they tax us with belief in Spirits. Not that we would at all object to the appellation—too many far worthier and wiser persons than we, firmly believing in “Spirits”—but that would be acting under “false pretences” again. And so, we are called a “Spiritualist” by persons who foolishly regard the term as a “brand,” while the orthodox Spiritualists, who are well aware that we attribute their phenomena to quite another agency than Spirits, resent our peculiar opinions as an insult to their belief, and in their turn ridicule and oppose us.

This fact alone ought to prove, if anything ever will, that our journal pursues an honest policy. That, established for the one and sole object, namely, for the elucidation of truth, however unpopular, it has remained throughout true to its first principle—that of absolute impartiality. And that as fully answers another charge, viz., that of publishing views of our correspondents with which we often do not concur ourselves. “Your journal teems with articles upholding ridiculous superstitions and absurd ghost stories,” is the complaint in one letter. “You neglect laying a sufficient stress in your editorials upon the necessity of discrimination between facts and error, and in the selection of the matter furnished by your contributors,” says another. A third one accuses us of not sufficiently rising “from supposed facts, to principles, which would prove to our readers in every case the former no better than fictions.” In other words—as we understand it—we are accused of neglecting scientific induction. Our critics may be right, but neither are we altogether wrong. In the face of the many crucial and strictly scientific experiments made by our most eminent savants,* it would take a wiser sage than King Solomon himself, to decide now between fact and fiction. The query, “What is truth?” is more difficult to answer in the nineteenth than in the first century of our era.

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* See the article following this: “Science, Phenomena and the Press.”—Editor, The Theosophist.

The appearance of his “evil genius” to Brutus in the shape of a monstrous human form, which, entering his tent in the darkness and silence of night, promised to meet him in the plains of Philippi—was a fact to the Roman tyrannicide; it was but a dream to his slaves who neither saw nor heard anything on that night. The existence of an antipodal continent and the heliocentric system were facts to Columbus and Galileo years before they could actually demonstrate them; yet the existence of America, as that of our present solar system, was as fiercely denied several centuries back as the phenomena of Spiritualism are now. Facts existed in the “pre-scientific past,” and errors are as thick as berries in our scientific present. With whom then, is the criterion of truth to be left? Are we to abandon it to the mercy and judgment of a prejudiced society constantly caught trying to subvert that which it does not understand; ever seeking to transform sham and hypocrisy into synonyms of “propriety” and “respectability”? Or shall we blindly leave it to modern exact Science, so-called? But Science has neither said her last word, nor can her various branches of knowledge rejoice in their qualification of exact, but so long as the hypotheses of yesterday are not upset by the discoveries of today. “Science is atheistic, phantasmagorical, and always in labour with conjecture. It can never become knowledge per se. Not to know is its climax,” says Prof. A. Wilder, our New York Vice-President, certainly more of a man of Science himself than many a scientist better known than he is to the world. Moreover, the learned representatives of the Royal Society have as many cherished hobbies, and are as little free of prejudice and preconception as any other mortals. It is perhaps, to religion and her handmaid theology, with her “seventy-times seven” sects, each claiming and none proving its right to the claim of truth, that, in our search for it, we ought to humbly turn? One of our severe Christian Areopagites actually expresses the fear that “even some of the absurd stories of the Puranas have found favour with The Theosophist.” But let him tell us, has the Bible any less of “absurd ghost stories” and “ridiculous miracles” in it than the Hindu Puranas, the Buddhist Maha-Jataka, or even one of the most “shamefully superstitious publications” of the Spiritualists?

(We quote from his letter.) We are afraid in all and one it is but:

Faith, fanatic faith, once wedded fast

To some dear falsehood, hugs it to the last. . . and—we decline accepting anything on faith. In common with most of the periodicals we remind our readers in every number of The Theosophist that its "Editors disclaim responsibility for opinions expressed by contributors," with some of which they (we) do not agree. And that is all we can do. We never started out in our paper as Teachers, but rather as humble and faithful recorders of the innumerable beliefs, creeds, scientific hypotheses, and—even "superstitions" current in the past ages and now more than lingering yet in our own. Never having been a sectarian—i.e., an interested party—we maintain that in the face of the present situation, during that incessant warfare, in which old creeds and new doctrines, conflicting schools and authorities, revivals of blind faith and incessant scientific discoveries running a race as though for the survival of the fittest, swallow up and mutually destroy and annihilate each other—daring, indeed, were that man who would assume the task of deciding between them! Who, we ask, in the presence of those most wonderful and most unexpected achievements of our great physicists and chemists would risk to draw the line of demarcation between the possible and the impossible? Where is the honest man who conversant at all with the latest conclusions of archaeology, philology, palaeography, and especially Assyriology, would undertake to prove the superiority of the religious "superstitions" of the civilized Europeans over those of the "heathen," and even of the fetish-worshipping savages?

Having said so much, we have made clear, we hope, the reason why, believing no mortal man infallible, nor claiming that privilege for ourselves, we open our columns to the discussion of every view and opinion, provided it is not proved absolutely supernatural. Besides, whenever we make room for "unscientific" contributions it is when these treat upon subjects which lie entirely out of the province of physical science—generally upon questions that the average and dogmatic scientist rejects a priori and without examination; but which the real man of science finds not only possible, but after investigation very often fearlessly proclaims the disputed question as an undeniable fact. In respect to most transcendental subjects the sceptic can no more disprove than the believer prove his point.

FACT is the only tribunal we submit to and recognize it without appeal. And before that tribunal a Tyndall and an ignoramus stand on a perfect par. Alive to the truism that every path may eventually lead to the highway as every river to the ocean, we never reject a contribution simply because we do not believe in the subject it treats upon, or disagree with its conclusions. Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision. Dum vitant stulti vitia, in contraria currunt*—is our motto; and we seek to prudently walk between the many ditches without rushing into either. For one man to demand from another that he shall believe like himself, whether in a question of religion or science is supremely unjust and despotic. Besides, it is absurd. For it amounts to exacting that the brains of the convert, his organs of perception, his whole organization, in short, be reconstructed precisely on the model of that of his teacher, and that he shall have the same temperament and mental faculties as the other has. And why not his nose and eyes, in such a case? Mental slavery is the worst of all slaveries. It is a state which, as brutal force has no real power, always denotes either an abject cowardice or a great intellectual weakness.

Among many other charges, we are accused of not sufficiently exercising our editorial right of selection. We beg to differ and contradict the imputation. As every other person blessed with brains instead of calves'-foot jelly in his head, we certainly have our opinions upon things in general, and things occult especially, to some of which we hold very firmly. But these being our personal views, and though we have as good a right to them as any, we have none whatever to force them for recognition upon others.

[From Horace, Satires, I, 2, 24: "while striving to shun one vice, fools run into its opposite."—Compiler.]

We do not believe in the activity of “departed spirits”—others and among these, many of the Fellows of the Theosophical Society do—and we are bound to respect their opinions, so long as they respect ours. To follow every article from a contributor with an Editor’s Note correcting “his erroneous ideas” would amount to turning our strictly impartial journal into a sectarian organ. We decline such an office of “Sir Oracle.”

The Theosophist is a journal of our Society. Each of its Fellows being left absolutely untrammelled in his opinions, and the body representing collectively nearly every creed, nationality and school of philosophy, every member has a right to claim room in the organ of his Society for the defence of his own particular creed and views. Our Society being an absolute and uncompromising Republic of Conscience, preconception and narrow-mindedness in science and philosophy have no room in it. They are as hateful and as much denounced by us as dogmatism and bigotry in theology; and this we have repeated usque ad nauseam.

Having explained our position, we will close with the following parting words to our sectarian friends and critics. The materialists and sceptics who upbraid us in the name of modern Science—the Dame who always shakes her head and finger in scorn at everything she has not yet fathomed—we would remind of the suggestive but too mild words of the great Arago: “He is a rash man, who outside of pure mathematics pronounces the word ‘impossible.’ ” And to theology, which under her many orthodox masks throws mud at us from behind every secure corner, we retort by Victor Hugo’s celebrated paradox: “In the name of RELIGION we protest against all and every religion!”

SCIENCE, PHENOMENA AND THE PRESS

[The Theosophist, Vol. II, No. 10, July, 1881, pp. 218-220]

Fiat Justitia, ruat coelum is not the motto of our century. Nothing is so amusing as to watch at every fresh exposure of some tricky medium—of whom there are a good many—the attitude of the Press in general, and those time-serving editors of pseudo first-class papers—of whom there are still more—especially. In order to flatter the sympathies, and bow to the prejudices of their subscribers, they, who speak in terms of the utmost veneration of a church they often do not believe in, will, at the same time, denounce, in the most objurgatory and vituperative language, spiritualism in which they occasionally themselves believe, and Theosophy of whose tenets they know next to nothing.

Such is the present attitude of some Anglo-Indian papers in relation to the Fletcher case. The trial and sentence to hard labour of Mrs. Fletcher—who was punished for fraudulently obtaining valuables and not at all for being, or rather not being a medium—seems to have thrown some of them into ecstasies of joy. Two of them especially—one a Lahore and the other an Allahabad paper—have got quite off their balance and gone beating about the bush after those “impostors calling themselves Theosophists and Spiritualists.” (!?) We seriously doubt whether the respective editors of the two above-mentioned papers could ever hope for the high honour of being received into the company of even the flunkeys of some of our titled “Spiritualists and Theosophists” of England, whom they include in the category of “impostors.” But, as there is every probability, in the case in hand, of a certain professional envy on their part against spiritual mediums, their irritation may have its raison d’être.

The mediums “produce” while these editors “absorb” spirits. Hence—with an eye to their incurable and well-known bibacity we have to be charitable. One, who is generally as drunk as David’s sow, can hardly be made responsible for what he says. The phenomena of obsession and possession assuming most varied forms, one medium will be obsessed by “an imaginary goblin,” while another one will be possessed—by the seven fiends of drink. Hence we accuse the two “medium-editors” of gross inconsistency. For, if the public is made to credit the witty definition of that American reporter who notified the world of his discovery that “materialized spirits are but frozen whiskey,” they ought certainly to show themselves a little more grateful toward their brother mediums than they do. Leaving, however, English and Yankee-Irish editors to the tender mercies of delirium tremens and the spiritual snakes in their boots, we will broach our subject at once.

That spiritualism has made itself unpopular, is an undeniable fact. That its phenomena have become so, chiefly owing to claims of supernatural intervention for them, to the agency of spirits in the production of the manifestations, is as incontrovertible. But when the sceptic has once pronounced in tones of contempt the tabooed word “Spiritualism,” is there one man in ten thousand who fully realizes the meaning of that which he so abuses? Is it Spiritualism proper that is denounced? Or, that faith which professes blind belief in the communication of the living men with the spirits of their departed friends, through mediums? Or, is it only belief in the occurrence of occult phenomena that the average public so strongly objects to? Which?

And now, we are inclined to demonstrate, that were Society—Christians and materialists included—ever capable of acting with anything like impartiality, and of reasoning its antipathies before it became entirely blinded by its prejudices, spiritualism could never have become its bête noire as it now has.

At all events, whether judged from its social, or examined from its philosophical standard, it stands certainly higher than any of the sects of the “revivalists”—against which Society has nevertheless not a word to say. Since its ranks are composed chiefly of the well-educated classes, and that spiritualism was never half as aggressive offensive as we find most of the sects of dissenters, the public has no right to taboo it, as it does.

However it may be, as the policy of our paper is to present all things in their true light, we mean now to seriously analyse spiritualism. Owing to long years of study, we believe we are more competent to judge of it than those who really know nothing of it—as the native and the Anglo-Indian press for instance. On the other hand, our own theories as to the agency producing most of the phenomena being diametrically antagonistic to those of the Spiritualists—the accusation of partiality in our case can but fall to the ground. We will now show the inconsistency of the anti-Spiritualists of all classes.

If it is against “Spiritualism” proper that the public wrath waxes so hot, then every Christian who abuses it is untrue to his creed. He plays into the hands of Infidelity. Besides having been used for ages in contradistinction to that of materialism, the word spiritualism served no farther back than the first half of our century to designate the doctrines and religious life of that class of Christian mystics who believed themselves to be under the guidance of the Divine Spirit; the adjective “Spiritualist” having been always applied to those persons who spiritualized the Jewish Scriptures. In the past centuries such was the appellation given to Jacob Böhme, Madame Guyon, Miguel de Molinos and other Quietists and Mystics. In our present age it belongs by right to the Shakers of America, and even more so to the “Apostles” of the Calcutta New Dispensation, than to the lay believers in mediumistic phenomena, who—we are sorry to say, instead of spiritualizing matter, materialize Spirit. . . . As the notion stands though, the most that could be brought by orthodox Christians against modern Spiritualism is the accusation of being one of the many heretical Christian sects of the day.

Not only have the majority of Spiritualists retained their belief in the Bible and Christianity, but even the most infidel among them do no worse than the Unitarians—who assert the simple humanity of Christ, contending that he was no more than a divinely illuminated prophet—a medium, say the Spiritualists. Hence Spiritualism as a sect has as much a right for recognition and at least outward respect, as any other Christian sect. But it is perhaps their peculiar belief that is so hateful to the unbelievers? Another and still grosser inconsistency! For how can belief in spirits, the surviving souls of departed men—quite an orthodox Christian dogma—be held disreputable by a Christian public? We do not mean to be disrespectful but only fair, in asking the following question: Were a sane person placed under the necessity of choosing, but had yet the privilege of a free choice, which of the two stories, think ye, he would accept as the most likely to have occurred: that of a materialized angel and the she-ass whose mouth was opened by the Lord to speak to Balaam in a human voice,* or that of Mr. Crookes' materialized Katie King? It really would not be generous in us to insist upon a direct answer. But we will do this: placing the Spiritualists on one side, and the Christian Adventists or Millenarians on the other, we will offer our reader a bird's-eye view of both. The former, in company with more than one eminent man of science, will be represented by us at his greatest disadvantage; namely, in a spiritual circle, in a half-darkened room singing in chorus a spiritual melody, and anxiously waiting for the apparition of a materialized relative. . . . The Millenarian—surrounded by his family and household gods roosting on the top of a tree, or the roof of his house, singing Christian psalms and waiting as anxiously for his Christ to appear and carry them all away into heaven over a crumbling universe! . . . We insist that our readers should not misunderstand us.

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* [Numbers, xxii, 28; 2 Peter, ii, 16.—Compiler.]

We laugh no more at the faith of the Millenarian who, notwithstanding many such days of failure when instead of catching hold of his Saviour, he found himself drenched to the bones, caught a bad cold and was occasionally killed by lightning,* than we deride that of the believer in the materializations. We simply ask why should the press and the public permit themselves to despise and laugh to scorn the Spiritualist, while hardly daring to mention, let alone laugh, at the beliefs of the former? Learned divines meet and seriously discuss and devise means "to be caught up together in the clouds to meet the Lord in the air." Dr. Tyng, one of the best educated clergymen of New York, actually pronounces these words: "Yes; we firmly believe in the coming advent. A conference was held in London in February last, and the result was gratifying. . . . At this coming the dead that have died in Christ will rise first, and then those of his children who are alive will be caught up into the clouds with them, and their bodies will undergo a change, and they will dwell in heavenly places for a season"!!

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* Hardly a few years since such a case happened in America to some unlucky Millenarians, the elders of whose churches had prophesied the day and the hour of the second advent of Christ. They had sold their properties and given it away; settled their worldly affairs after which most of them climbed on that solemn day to the highest trees and hills. A shower, accompanied by a terrible thunderstorm and lightning brought two of the Adventist families together with their trees down to the ground instead of taking them Elijah-like to heaven. And that the belief of a physical advent of Christ is not confined to the ignorant classes alone is proved by the following clip from an American newspaper of 1878.

"A circular has been issued signed by the Rev. Dr. James H. Brookes of the Presbyterian Church, St. Louis; the Rev. Dr. Stephen H. Tyng, Jr., of this city; Bishop W. R. Nicholson of the Reformed Episcopal Church, Philadelphia; W. Y. Morehead; the Revd. A. J. Gordon of the Clarendon Street Baptist Church, Boston; Maurice Baldwin; the Rev. H. M. Parsons of the Presbyterian Church, Buffalo; and the Rev. Dr. Rufus W. Clarke of the Dutch Reformed Church, Albany, inviting those who believe in the personal pre-millennial advent of Jesus Christ to meet at the Church of the Holy Trinity in this city, on the 30th and 31st of October and the 1st of November, to listen to a series of papers on the pre-millennial advent of Jesus Christ, and to join in such discussion as the topics may suggest. A large number of professors, ministers, and laymen have endorsed the call. Among them are the older Tyng, Bishop Vail of Kansas, Professor Kellogg of Alleghany Presbyterian Seminary, the Rev. Dr. Imbrie of Jersey City, George T. Pentecost, the Boston Evangelist, and other well-known men."—New York Sun.

Hence—the logical induction: So long as the Christian public professes belief in, and veneration for its ancestral faith, it behoves them little to throw the accusation of "degrading superstitions and credulity" into the teeth of spiritualism. They are no better than the hypocrites denounced in Luke; those who are commanded by Jesus to cast out first the beam of their own eye, and then offer to pull out the mote that is in their brother's organ of sight. As for those gentlemen of the press, who, lacking the courage to denounce the superstitions of the strong and the mighty, fall back upon those, whose unpopularity has made them weak and helpless, they act more than in a cowardly way. They are the "Bashi-Boozooks*' of Mrs. Grundy's army—those, who under the cover of darkness and in perfect safety to themselves spoil and finish the wounded. The Theosophists and Spiritualists have at least the courage of their opinions They openly and fearlessly proclaim their heterodox and unpopular beliefs and face the enemy's fire without flinching. How many of our colleagues of the press will dare to follow our example? Verily, the ugly cancer of sham and hypocrisy has gnawed down to the very bone of educated Society! We find truthfulness and moral courage now, but in a few atheists, who, like Bradlaugh and Colonel Ingersoll bravely defy the whole world. Even great and independent men like Tyndall, cower down before public wrath. He who did not blush to speak of Spiritualism as of "an intellectual whoredom" was made before the storm of indignation raised by him in the English clergy to half recant his publicly expressed scientific opinion of the absolute "potency of matter." But he never thought of offering an apology for his insult to those of his scientific colleagues who believed in Spiritual phenomena. . . .

And now dropping off the adjective of "Spiritual" from the word phenomena—let us see how far sceptics are justified in throwing a slur upon the latter and to reject the testimony of the greatest men of modern Science in favour of their genuineness. And that, whenever a scientist went to the trouble of seriously investigating the phenomena, he was forced to admit the objective reality of these weird manifestations, is henceforth an historical fact. And it is precisely that which we purpose to prove in the next article.

THE EVIDENCE OF SCIENCE

[The Theosophist, Vol. II, No. 10, July, 1881, pp. 220-221]

From Professor Hare, the great American chemist, a world-wide celebrity, a quarter of a century ago, down to Professor Zöllner, the Leipzig astronomer in 1878, each and all of the men of Science who, undertaking to expose the so-called Spiritual phenomena in the name of science, went yet to work honestly at their investigation—found themselves baffled and finally completely beaten by facts.

So, in 1853, Professor Hare publicly expressed the following determination: “I feel called upon as an act of duty to my fellow creatures, to bring whatever influence I possess to the attempt to stem the tide of popular madness, which, in defiance of reason and science is fast setting in favour of the gross delusion called “Spiritualism.” (History of Spiritualism, p. 115.) Two years later, and after that man of science had brought his keenest acumen to bear upon the phenomena, and had invented all kinds of machinery through which he hoped to detect tricky mediums, but to no avail, Professor Hare became a Spiritualist. The Harvard professors by whom the learned doctor had been regarded for forty years as an authority upon all scientific subjects, now denounced his “insane adherence to the gigantic humbug.” But the phenomena were found facts and had the best of him as they had of many more of learned professors at various times.

In 1869 the Committee of the Dialectical Society of London,* composed of twenty-eight persons of education and good public repute (among whom we find the names of Mr. Grattan Geary, the present editor of the Bombay Gazette, of Mr. H. G. Atkinson, and of Mr. Charles Bradlaugh—see Report on Spiritualism, of the Committee of the London Dialectical Society, London, 1871), after sittings with mediums for months, and having applied to them the most crucial tests, was compelled to acknowledge: 1st—That the phenomena that they had witnessed were genuine, and impossible to simulate; 2nd—That the most extraordinary manifestations thoroughly upsetting many preconceived theories as to natural laws, did happen, and were undeniable. Some had occurred in their own families.

In 1870 Mr. Crookes, F.R.S., had expressed his opinion in print that he believed "the whole affair was a superstition, or at least an unexplained trick . . . a delusion of the senses." In 1875, in his letter upon Katie King, the young lady "Spirit" who visited him for three years during séances held in the presence of a number of men of science, we find Mr. Crookes confessing as follows:—"To imagine . . . the Katie King of the last three years to be the result of imposture does more violence to one's reason and commonsense than to believe her to be what she herself affirms. . . ." (a "spirit"). With that man of science, the discoverer of Radiant Matter, that Force he had so derided after a long course of honest and scientific investigations had . . . "become not a matter of opinion but of absolute knowledge."†

Mr. Alfred Russel Wallace, the great English naturalist, writes in his preface to Miracles and Modern Spiritualism:

Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical sceptic. . . . I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence. . . .

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* "At a Meeting of the Council of the London Dialectical Society, held on the 26th January, 1869, on the motion of Dr. Edmunds, a committee was appointed to investigate the phenomena alleged to be spiritual manifestations and to report thereon." (Copy of the Minutes of the Council.)

† Researches in the Phenomena of Spiritualism, pp. 7, 112.

Facts, however, are stubborn things. . . . The facts beat me. They compelled me to accept them as facts . . . [and] led me to accept Spiritualism. (p. 7.)

Mr. Nicholas Wagner, Professor of Zoology at the St. Petersburg University, writes at the beginning of his investigations:—"I accepted Professor Butleroff's invitation to witness the phenomena produced by the medium Home who lived in his house, with the greatest mistrust and even aversion." At the end of about twenty séances he closes a narrative full of the most inexplicable phenomena upsetting every scientific hypothesis with the following admission:—

I have presented a truthful account of facts witnessed by myself. I desire that all those who will not believe me, may prove to me that I am wrong; but in such a case they will have to support their case with facts as positive and as undeniable as those that forced me to my present conviction, that the mediumistic phenomena ARE REAL EXISTING FACTS. *

Nor has Professor Wagner given up to this day his firm belief in the objective reality of such manifestations; for only a few months ago he closes another article upon phenomena obtained, which are the repetition of Professor Zöllner's experiments with Dr. Slade only with non-professional mediums (ladies of high society) with these words: "Again, these facts convince us of the necessity of widening the domain of recognized science and its methods and means for the exploration of the invisible and unknown world. . . ."†

Professor Butleroff of St. Petersburg, a chemist of the greatest eminence and a member of the Academy of Sciences—one of the few men of learning who, seeking in Science truth alone, feared not to pass into the minority—has been investigating the phenomena for many years. In the April number of the Russkiy Vyestnik, an orthodox journal of the greatest respectability, we find him beginning a long and scientific article upon "Empiricism and Dogmatism in the Domain of Mediumship" with an unequivocal confession of faith:

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* Yevropeyskiy Vestnik (Messenger of Europe), 1876.

† See Transcendental Physics, p. 148, translation by Charles Carleton Massey, Barrister-at-Law (Vice-President of the British Theosophical Society).

—“Firmly and fully convinced of the objective reality of mediumistic phenomena, I find necessary to point out in print the first attempts made to connect some of these phenomena with scientific hypotheses,” he writes. And then he proceeds to enumerate several great names of men of science who struck “rock bottom” in Germany, in the shifting sands of phenomena, which had hitherto eluded all scientific grasp. These are Dr. Zöllner, Professor of Physics and Astronomy in the University of Leipzig, who stands in the front ranks of the scientific men of Europe; Dr. Fichte, the son of the celebrated German philosopher, for years Professor of Philosophy at the University of Tübingen,* and who was at first the greatest sceptic and opponent of the theory which upheld the reality of the phenomena; Dr. Wilhelm Weber, Professor of Physics—the founder of the doctrine of the Vibration of Forces. “No scientific reputation stands higher in Germany than that of Weber.”† Professor Perty of Geneva; Professor Scheibner, of Leipzig University, “a well-known and highly distinguished mathematician”; Dr. Gustav T. Fechner, an eminent natural philosopher, another Professor of Physics at Leipzig, and von Hoffmann; Baron von Hellenbach of Vienna, etc., etc. Many of these, namely, Professors Weber, Scheibner, Fechner and others, have been witnesses to Mr. Zöllner’s scientific experiments with Dr. Slade, the medium, and have taken a part in them. Speaking of the physical phenomena which had taken place in that medium’s presence, Professor Zöllner says as follows:

I reserve to later publication in my own treatises the description of further experiments, obtained by me in twelve séances with Mr. Slade, and as I am expressly authorized to mention, in the presence of my friends and colleagues, Professor Fechner, Professor Wilhelm Weber, the celebrated electrician from Göttingen, and Herr Scheibner, Professor of Mathematics . . . who are perfectly convinced of the reality of the observed facts, altogether excluding imposture or prestidigitation.”‡

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* In contradistinction to the Hegelian pantheism Fichte established a system of his own which he called—“Concrete Theism.”

† Transcendental Physics, p. 18.

‡ Ibid., p. 18.

These descriptions of the experiments in the most extraordinary phenomena may be found in that most interesting volume translated and published by Mr. C. C. Massey from the third volume of Zöllner's scientific treatises, called Transcendental Physics. Space in our journal absolutely precludes the possibility of our mentioning them. But in order to answer beforehand the well-known and trite objection that "any clever prestidigitator can do the same," we will append extracts from two letters here, from the same volume. These are the published confessions of two jugglers of wide-known fame—Messrs. Maskelyne of London, and Samuel Bellachini, Court conjurer at Berlin—who repeat that which the celebrated Robert-Houdin, the French conjurer, had already stated before; namely, that "levitations without contact as produced in the presence of mediums were feats utterly beyond the power of the professional juggler"; that it was "the work of no human agency, whatever else that agency might be."

On the 1st July, 1873, Mr. Maskelyne writes in answer to a challenge from a spiritualist who offered him £1000 if he could reproduce certain mediumistic phenomena, as follows:

In accepting this challenge, I wish you distinctly to understand that I do not presume to prove that such manifestations as those stated in the Report of the Dialectical Society are produced by trickery—I have never denied that such manifestations are genuine, but I contend that in them there is not one iota of evidence which proves that departed spirits have no better occupation than lifting furniture about. . . . I have never stated that you cannot produce some phenomena in a genuine manner. . . . [And in a third letter Mr. Maskelyne adds:] How genuine phenomena can be produced by trickery I am at a loss to know.*

There we have juggler No. 1, confessing that there is such a thing as genuine phenomena.

In an official document, Samuel Bellachini, the prestidigitator and Court conjurer to His Majesty the Emperor William I of Germany, certifies over his signature and those of two witnesses to the following:

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* Given in the Appendices of Transcendental Physics, pp. 263, 264, 265.

. . . . I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, to be absolutely impossible.

It must rest with . . . men of Science . . . to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

(Signed) SAMUEL BELLACHINI.*

Berlin, 6th December, 1877.

And that makes juggler No. 2.

These two documents, added to the testimony of the several eminent men of science, ought to settle the "to be, or not to be" of the reality of the phenomena whatever the agency which produces them. If we cannot yet sufficiently prove what it is, there is some consolation to know what it is not: it is neither supernatural, divine nor diabolic. And if it is neither and the evidence in favour of its objective reality rests on such a scientific testimony, then the sooner the public and its âme damnée—the press—cease to sneer at and hiss it, the better for both—in future. Until then, to those who oppose and point the finger of scorn at the Spiritualists and Theosophists we will remark that they are quite welcome to call us names in words and even in print. In the words of a spiritualist—a very dear lady friend of ours—addressed to a sneering sceptic last year, at Simla: There is real comfort in the thought that while you only believe us—we know you to be FOOLS.

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* Op. cit., pp. 260-61.

THE SCIENTIFIC BASIS OF SPIRITUALISM

[The Theosophist, Vol. II, No. 10, July, 1881, p. 225]

Having already (p. 139, Vol. II) borne testimony to the admirable moral qualities and intellectual endowments of our lamented friend, the late Epes Sargent, it would almost suffice for us to announce the appearance of his crowning psychological work, The Scientific Basis of Spiritualism, to give our readers an idea of its merits. From the beginning to the close of Mr. Sargent's busy literary life, whatever he did was well done. Though a man of strong convictions, he yet showed throughout an earnest determination to state his case fairly and without offensive combativeness—a talent we honestly envy. He became a Spiritualist only under the pressure of hard facts that he could not explain away, and since then has been jotting down for reference instead of merely seeing and forgetting like many others, the proofs that Spiritualism offers to the man of science, that it is worth investigating. The fruits of this methodical industry have, as we stated in our recent notice of his death, been given to the world in the form of three of the most useful books upon the subject. Mr. Sargent had no feeling of antagonism to Theosophy. With many enlightened Spiritualists he expressed his entire readiness to join us when he should be convinced of the Theosophical theory of the mediumistic phenomena by as unanswerable proofs as those which had made him what he was. And, as from the nature of things, these proofs were not available outside the closed circle of Asiatic mystics whom he could not visit, he took up an attitude of friendly yet neutral good will, maintaining correspondence to the last with his Theosophic friends.

In his Scientific Basis, Mr. Sargent makes such an array of both logic and phenomena as to silence, if not convince, the sceptical man of science who would sneer mediumism down as a sort of child's play for servant girls and schoolboys. It is a book to be thought over as well as read by every real student of Psychology. We commend it most heartily to such, notwithstanding that, from having been more favoured than the lamented author with opportunities to learn the real cause of the mediumistic phenomena, we differ with him as to the necessary agency therein of the spirits of the dead. Messrs. Colby and Rich, the publishers, will accept our thanks for the copy of the work we have received.*

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* [See the Bio-Bibliogr. Index for additional information regarding Epes Sargent.—Compiler.]

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FOOTNOTES TO "THE WORK OF THE THEOSOPHICAL SOCIETIES"

[The Theosophist, Vol. II, No. 10, Supplement, July, 1881]

[While on a visit to Ceylon, Col. Olcott visited Colombo. He wrote in part: "I lectured at the College last evening to an audience of about five hundred. . . . I had in my hand a paper on which the High Priest, the Rev. Sumangala, had entered all the lies about the Theosophical Society I was to refute. . . . I defied everybody, Christian or otherwise, that had anything to say either about the Theosophical Society or ourselves, to come on the platform like men and say it to my face . . . . But . . . . not a soul dared open his mouth."]

And the Missionary organs, like the Lucknow Witness and others, denounce us yet for our lack of sympathy for the padris and Christian converts! For six years we have to fight step by step, falsehoods, slanders and vilification invented with the sole object of making the public lose every confidence in the Theosophical Society. And all that in the name of the Bible, which commands—"Thou shalt not bear false witness," and in that of Christ, of Him, who, represented as the meekest and the most forgiving of all men, is said to have died for humanity to save the world from sin!

Verily more crimes are perpetrated, and false evidence daily given in the name of the “meek Nazarene” by His followers, than there ever was among those Jews and heathens He called—a “generation of vipers”! Can TRUTH ever need such weapons?

[The Ceylon Times reports in detail the incidents mentioned by Col. Olcott, including his answers to questions during his lecture at Galle. To the question whether the Society is Buddhistic or not, Col. Olcott is alleged to have answered that the “parent society may be said to be Buddhist.”]

The Reporter must have misunderstood our President. The Parent Society cannot be said to be “Buddhist” since (a) it is more unsectarian than any of its branches, and (b) its numerous body being composed of members professing the most widely separated creeds—many of them are liberal Christians, Mohammedans, Hindus, Parsees, etc., while others, and the greater number, are materialists and spiritualists. The “Parent Society” is not composed only of the two Founders (now in India) and the Recording Secretary, these three alone being openly Buddhists, but of other original Founders who are scattered about America and Europe, and of members, half a dozen or so of whom also profess that faith and “take refuge in Buddha.” But even the fact of the two Founders being Buddhists does not make them respect any the less for it the Vedas and especially the Vedanta. After as much study as we could give to it, we came to the firm conviction that Vedantism and Buddhism were two synonymous, nearly identical philosophies, in spirit, if not in practice and interpretation. The Vedanta system is but transcendental or so to say spiritualized Buddhism, while the latter is rational or even radical Vedantism. Between the two stands Sankhya philosophy.

[The Harbinger of Light, Melbourne, (Australia), reports “the receipt of a photograph of the Theosophical Society’s Buddhist School at Point de Galle, where a reform in the right direction was initiated and is now in active operation, viz., the redemption from blind Christianity to rational Buddhism of the Singhalese ‘rising generation.’” . . .

“Buddhism is, pure Theism.” To this H. P. B. remarks:]

Our esteemed friend is mistaken. Buddhism is no “Theism,” since Buddhists do not believe in a “personal god,” and reject altogether Revelation. They “take refuge in Buddha” and call him “Saviour” not because they regard him as a god but, on account of the “Enlightened Teacher” having saved humanity from the great darkness of superstition, from blind faith in the teachings of fallible men and belief in their authority. Siddhârtha Buddha is a saviour indeed, for, taking us by the hand he was the first to show us the way to true salvation—deliverance from the miseries of human life; future everlasting misery and eternal bliss depending but upon our own personal merits. We are our own Saviours.

EDITOR’S NOTE TO “THE HINDU SABHA”

[The Theosophist, Vol. II, No. 10, Supplement, July, 1881]

[The President of the Hindu Sabha, A. Sankariah, published in his Journal an appeal to its members to give special attention to the objects of the Association. He says in part: “Our definition of Hindu is one who respects the Rishis of India and loves the nation devoted to them . . . every educated Hindu should acquire as much proficiency as is possible for him in the Vyasiyam. . . . Yet still after publication of eight numbers of the Journal, we have to confront the anomaly of Hindus wishing to know what is the Vyasiyam and who is a Hindu.”]

Our esteemed Brother seems to wonder that “after the publication of eight numbers of the journal he, the Editor, has “to confront the anomaly of Hindus wishing to know what is the Vyasiyam and who is a Hindu.” His surprise may cool, perhaps, when we have told him, that after six years of the Theosophical Society’s existence, and after the publication of twenty-one numbers of The Theosophist journal, full of the objects and aims of its Society, we encounter nearly daily the “anomaly” of its Members and Fellows wishing to know “what is Theosophy” and “who or what is a Theosophist”!

Some of them, we find, laboured under the extraordinary impression that no sooner were they initiated than they would find themselves able to cross the astride on a cloud, converse with the “UNKNOWABLE” face to face, or—secure at once an appointment for High Court Judgeship! . . .

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CANONIZATION OF A NEW SAINT

[The Pioneer, Allâhâbâd, July 20, 1881]

The last mail from Europe informs us of the canonization of a new Saint who, if he takes his mundane habits to heaven, will be no savoury companion to the good souls under St. Peter’s guardianship. Just one hundred years ago, a Frenchman, named Benoit Labre, left La Trappe for Rome, making his way on foot, and certainly having no peas in his shoes for the good reason that he made the weary way all barefooted. In the capital of Christianity he adopted the modest calling of a mendicant. But, then, he was no mean and selfish beggarman. Benoit Labre took his daily post at the gates of the great churches. The alms or gifts he got, whether in cash or clothes or bread, he gave at once to the poor; though not to those poorer than himself, for none could be so. How then did he live? His food was the garbage of the Roman dust heaps. His clothing was the unpatched shreds of the miserable raiment he had brought from France. As to his intimate companionship it was awful: it was confined to the crawling vermin on his person, some of these are still preserved (not in life let us hope) at Rome, and are carried to sickbeds in emergencies, when recovery may be esteemed a miracle. The good Saint Anthony enjoyed the companionship of a pig. Pelisson relieved his solitude with a spider.

Why should not the pious mendicant, now Saint Benoit Labre in heaven, comfort himself with the society of more minute fellow creatures in the ruins of Colosseum, where he slept every night? One day he was found dead at the gate of the church of Our Lady of the Mount, half devoured by the companions he encouraged about his person. He is credited with having performed miracles in his lifetime, and a solemn conclave of the church adjudged him divine honours. Last month the enlightened Leo XIII confirmed the canonization. Without grudging Saintship to any good man who may have made sacrifices for humanity, one may still feel a little surprised that a Pope from whom much was expected should have made out his first free pass for Paradise in favour of a personage representing a kind of virtue which the Nineteenth Century certainly cannot be expected to regard as best worth encouragement.

STONE-SHOWERS

[The Theosophist, Vol. II, No. 11, August, 1881, pp. 231-233]

The writer of the letter to which H. P. B. appends an explanatory note, A. J. Riko, of The Hague, Holland, presents interesting details, including an official report from the Dutch East Indies, signed by Major W. Michiels, concerning the phenomenon of falling stones, singly or in showers. Riko cites several instances in all of which the stones appear to have been guided by unseen hands, as no one was ever hurt, though the stones were sometimes the size of an egg, and continued falling near certain individuals for periods of two weeks. Riko concludes his letter by inquiring of H. P. B. as to the nature of the invisible beings who cause such showers of stones to come down.

Some of the geographical names in Riko’s letter are obviously misspelt, and H.P.B., having corrected them, adds in a footnote:]

Unless the blame for the incorrect rendering of the names of these localities is to be laid at the door of the printers we have to beg Mr. Riko’s pardon for the liberty we take in correcting them.

The cases related by him are most incredible for the general reader, though, having witnessed far more extraordinary phenomena personally, we believe in them thoroughly. But The Theosophist is sent throughout the world. Some persons might read this account in Java, or, finding themselves there, desire to ascertain how far the statements are true. It is absolutely necessary that in every case the names of the localities, where the phenomena took place, and their geographical position, should be rendered as carefully as possible. The Theosophists and Spiritualists have too many enemies to allow the latter triumphs which might be easily avoided by exercising some little care. And neither of us—Spiritists or Theosophists—can be too careful.

[The letter is followed by H. P. B.'s comment:]

Meanwhile, Mr. Riko will perhaps permit us a word. The last sentence of his letter proves clearly that even he, a spiritist, is unable to trace such a uniformly senseless, idiotic phenomenon—one that periodically occurs in every part of the world and without the slightest cause for it, as without the least moral effect upon those present—to the agency of disembodied human spirits. We will know that, while most of the spiritists will attribute it to the esprits malins (malicious disembodied spirits), the Roman Catholic world and most of the pious Protestants at least those who may have convinced themselves of the facts—will lay it at the door of the devil. Now for argument's sake, and allowing the idea of such creatures as the "malicious human souls" of the spiritist and the "demons" of the Christian theology to exist elsewhere than in imagination, how can both these classes of believers account for the contradictions involved? Here are beings which or who—whether devils, or malicious ex-human imps—are evidently wicked. Their object—if they have any at all—must be to derive cruel pleasure from tormenting mortals? They cannot be less bent upon mischief or more careful of possible results than ordinary mischievous schoolboys. Yet we see the stones, or whatever the missiles may be, carefully avoiding contract with those present.

They fall all around without “even grazing” the little Javanese girl—evidently the medium in the case observed by General Michiels. They fall thick among the ranks of the soldiers at “Fort Victoria”; and pass incessantly for several days before the very noses of the police agents at Paris and The Hague, without ever touching, let alone hurting, anyone! What does this mean? Malicious human spirits, to say nothing of devils, would certainly have no such delicate care for those they were bent upon tormenting. What are they then, these invisible persecutors? Ordinary human “spirits”? In such a case human intelligence would be but a name; a word devoid of meaning as soon as it gets separated from its physical organs. It would become a blind force, a remnant of intellectual energy that was, and we would have to credit every liberated soul with insanity!

Having disposed of the theory of “spirits,” “imps” and “devils,” on the score of the idiocy and total absence of malevolence in the proceedings, once that the genuineness of the phenomenon is proved, to what else can it be attributed in its causation or origin, but to a blind though living force; one subjected to an intransgressible law of attraction and repulsion—in its course and effects—a law which exact science has yet to discover; for it is one of innumerable correlations due to magnetic conditions which are supplied only when both animal and terrestrial magnetism are present; meanwhile the former has to fight its way step by step for recognition, for science will not recognize it in its psychological effects—do what its advocates may. The Spiritualists regard the phenomena of the stone-showers as irregular. We, Theosophists, answer that although their occurrence at a given place may appear to be very irregular, yet from a comparison of those in all parts of the world it might be found, if carefully recorded, that hitherto they have been uniform or nearly so. Perhaps they may be aptly compared with the terrestrial magnetic perturbations called by Science “fitful,” and distinctly separated by her, at one time, from that other class she named “periodical”; the “fitful” now being found to recur at as regular periods as the former.

The cause of these variations of the magnetic needle is as entirely unknown to physical science as are the phenomena of stone-showers to those who study psychological Science; yet both are closely connected. If we are asked what we mean by the comparison—and indignant may be the question on the part of both Science and Spiritualism—we will humbly answer that such is the teaching of Occult Science. Both classes of our opponents have yet much to learn, and the Spiritualists—to first unlearn much in addition. Did our friends the believers in "spirits" ever go to the trouble of first studying "mediumship" and only then turning their attention to the phenomena occurring through the sensitives? We, at least, never heard that such is the case, not even during the most scientific investigations of mediumistic powers that ever took place—Professor Hare's and Mr. Crookes' experiments. And yet, had they done so, they might have found how closely related to and dependent on the variations of terrestrial magnetism are those of the mediumistic or animal magnetic state. Whenever a true medium fails to get phenomena it is immediately attributed by the Spiritualists, and oftener by the "Spirits" themselves, to "unfavourable conditions." The latter are lumped together in a single phrase; but never did we hear the real scientific and chief cause for it given: the unfavourable variations of the terrestrial magnetism. The lack of harmony in the "circle" of investigators; various and conflicting magnetisms of the "sitters" are all of secondary importance. The power of a real, strongly charged medium* will always prevail against the animal magnetism which may be adverse to it: but it cannot produce effects unless it receives a fresh supply of molecular force, an impress from the invisible body of those we call blind "Elementals" or Forces of Nature, and which the Spiritualists in every case regard as the "spirits of the dead.

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* We hold that a "physical medium," so-called, is but an organism more sensitive than most others to the terrestrial electro-magnetic induction. That the powers of a medium for the production of phenomena fluctuate from one hour to another is a fact proven by Mr. Crookes' experiments and, believing though we do in the existence of innumerable other so-called Spiritual Forces besides and quite independent of human spirits, we yet firmly maintain that physical mediums have very little, if anything, to do with the latter. Their powers are purely physical and conditional; i.e., these powers depend almost entirely on the degree of receptivity, and chance polarization of the body of the medium by the electro-magnetic and atmospheric currents. Purely psychological manifestations are quite a different thing.

” Showers of stones have been known to take place where there was not a living soul—consequently no medium. The medium charged by the atmospheric legion of “correlations” (we prefer calling them by the new scientific term) will attract stones within the periphery of his force, but will at the same time repel them, the polaric condition of his body preventing the missiles from touching it. And his own molecular condition will temporarily induct with its properties all the other human and even non-sensitive bodies around it. Sometimes there may be an exception to the rule produced by some chance condition.

This explanatory postscript may be closed with the remark to Mr. Riko that we do not regard the Elementals of the Kabalists as properly “beings.” They are the active Forces and correlations of Fire, Water, Earth and Air, and their shape is like the hues of the chameleon which has no permanent colour of its own. Through the interplanetary and interstellar spaces, the vision of almost every clairvoyant can reach. But it is only the trained eye of the proficient in Eastern Occultism, that can fix the flitting shadows and give them a shape and a name.

SPOTLESS MURDERERS

[The Theosophist, Vol. II, No. 11, August, 1881, p. 238]

Some time ago we noted the cheering fact (for murderers) that George Nairns, a drunken beast who killed a poor Hindu at Calcutta, and subsequently was “converted” in prison was “safe in the arms of Jesus”—if the padri who attended at his burial is to be believed. Other blessed rescues of these erring sheep claim a moment’s attention from all who are restrained from murder only by the fear of punishment after death.

The latest instance comes from America. A married woman plots with a brutal paramour to kill her husband so that they may freely indulge in their filthy desires. Under circumstances of ferocity the deed is done, and the wife helps the lover to hang the corpse by the neck to a beam to give the impression that the poor man had committed suicide. They are, however, detected, tried, convicted and executed. Both leave written confessions. The man says:—

Friends, I feel that I am going home. Lord, for Jesus' sake, take my soul to Thee in heaven, where my dear wife is. Lord, have mercy on me. If I had read the Bible as much, before I came here, as I have since, I would not be here. I advise all persons, especially young persons, to read the Bible.

The advice is good. There is no such comforting book as the Bible for murderers. Moses killed an Egyptian, David killed the husband of Bathsheba whom he wanted for a mistress, and Jehovah expressly ordered murder by wholesale of peoples guilty only of defending their country, and had their virgin daughters turned over to the Jewish army to do what they pleased with. The woman assassin was also blessed. She said:

I die in the assurance of peace with God and the knowledge of sins forgiven.

So everything turned out just as it should, except—except that the law was not quite as forgiving as the Lord, and the repentant converts were hung. The saints in heaven are welcome to their new friends.

THE FIVE-POINTED STAR

[The Theosophist, Vol. II, No. 11, August, 1881, pp. 240-241]

[The following comment was written by H. P. Blavatsky on letter by Mr. S. T. Venkatapaty, who claimed to have successfully used the five-pointed star, drawn on paper with the name of a Hindu god written in the spaces, for healing or mitigating the effect of scorpion bites.]

Of late numerous letters have been received in The Theosophist office concerning the efficacy of the mysterious Pentagram. Our Eastern readers are perhaps unaware of the great importance given by the Western Kabalists to that sign, and, therefore, it may be found expedient to say a few words about it just now, when it is coming so prominently before the notice of our readers. Like the six-pointed star which is the figure of the macrocosm, the five-pointed star has its own deep symbolic significance, for it represents the microcosm. The former—the "double triangle" composed of two triangles respectively white and black—crossed and interlaced (our Society's symbol)—known as "Solomon's Seal" in Europe—and as the "Sign of Vishnu" in India—is made to represent the universal spirit and matter, one white point which symbolizes the former ascending heavenward, and the two points* of its black triangle inclining earthward.†

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* [Should read: "the lower point," as corrected by H. P B. herself. Vide footnote on page 315 of the present Volume.—Compiler.]

† The double triangle on the right corner of The Theosophist was by a mistake of the engraver reversed, i.e., placed upside down. So is the Egyptian Tau with the snake coiled round it, in the opposite corner of the title-page cover. The latter double sign when drawn correctly represents the anagram of the Society—a T. S.—and the head of the snake ought to turn the opposite way.

The Pentagram also represents spirit and matter but only as manifested upon earth. Emblem of the microcosm (or the “little universe”) faithfully mirroring in itself the macrocosm (or the great cosmos), it is the sign of the supremacy of human intellect or spirit over brutal matter.

Most of the mysteries of Kabalistic or ceremonial magic, the gnostical symbols and all the Kabalistic keys of prophecy are summed up in that flamboyant Pentagram, considered by the practitioners of the Chaldeo-Jewish Kabala as the most potent magical instrument. In magical evocation during which the slightest hesitation, mistake or omission, becomes fatal to the operator, the star is always on the altar bearing the incense and other offerings, and under the tripod of invocation. According to the position of its points, it “calls forth good or bad spirits, and expels, retains or captures them”—the Kabalists inform us. “Occult qualities are due to the agency of elemental spirits,” says the New American Cyclopaedia in article “Magic,” thus making use of the adjective “Elemental” for certain spirits—a word which, by the by, the spiritualists accused the Theosophists of having coined, whereas the N. A. Cyclopaedia was published twenty years before the birth of the Theosophical Society. “This mysterious figure [the five-pointed star] must be consecrated by the four elements, breathed upon, sprinkled with water, and dried in the smoke of precious perfumes; and then the names of great spirits, as Gabriel, Raphael, Oriphiel, and the letters of the sacred tetragram and other Kabalistic words, are whispered to it, and are fantastically inscribed upon it”—adds the Cyclopaedia, copying its information from the books of old Mediaeval Kabalists, and the more modern work of Éliphas Lévi—Dogme et Rituel de la Haute Magie.

A modern London Kabalist, styling himself an “Adept,”—a correspondent in a London Spiritual paper, derides Eastern Theosophy and would—if he could—make it subservient to the Jewish Kabala with its Chaldeo-Phoenician Angelology and Demonology. That new Cagliostro would probably explain the power and efficacy of the “five-pointed star” by the interference of the good “genii,” evoked by him; those jinns which Solomon-like he has apparently bottled up by sealing the mouth of the vessel with King “Solomon’s Seal” servilely copied by that mythical potentate from the Indian Vaishnava sign, together with other things brought out by him from the no-less mythical Ophir if his vessels ever went there. But the explanation given by the Theosophists for the occasional success obtained in relieving pain (such as scorpion bites) by the application of the Pentagram—a success, by the by, which with the knowledge of the cause producing it might with some persons become permanent and sure—is a little less supernatural, and rejects every theory of “Spirit” agency accomplishing it whether these spirits be claimed human or elemental. True, the five-pointed shape of the star has something to do with it, as will now be explained, but it depends on, and is fully subservient to, the chief agent in the operation, the alpha and the omega of the “magical” force—HUMAN WILL. All the paraphernalia of ceremonial magic—perfumes, vestments, inscribed hieroglyphics and mummeries, are good but for the beginner; the neophyte whose powers have to be developed, his mental attitude during the operations defined, and his WILL educated by concentrating it on such symbols. The Kabalistic axiom that the magician can become the master of the Elemental Spirits only by surpassing them in courage and audacity in their own elements, has an allegorical meaning. It was but to test the moral strength and daring of the candidate that the terrible trials of initiation into ancient mysteries were invented by the hierophants; and hence the neophyte who had proved fearless in water, fire, air and in the terrors of a Cimmerian darkness, was recognized as having become the master of the Undines, the Salamanders, Sylphs and Gnomes.

He had “forced them into obedience,” and “could evoke the spirits” for, having studied and acquainted himself with the ultimate essence of the occult or hidden nature and the respective properties of the Elements, he could produce at will the most wonderful manifestations or “occult” phenomena by the combination of such properties, combinations hitherto unknown to the profane, as progressive and exoteric science, which proceeds slowly and cautiously, can marshal its discoveries but one by one and in their successive order, for hitherto it has scorned to learn from those who had grasped all the mysteries of nature for long ages before. Many are the occult secrets ferreted out by her and wrung from the old magic, and yet it will not give it credit even for that which has been proved to have been known by the ancient esoteric scientists or “Adepts.” But our subject must not be digressed from, and we now turn to the mysterious influence of the Pentagram.

“What is in a sign?” will our readers ask. “No more than in a name” we shall reply—nothing except that, as said above, it helps to concentrate the attention, hence to nail the WILL of the operator to a certain spot. It is the magnetic or mesmeric fluid flowing out of the fingers’ ends of the hand tracing the figure which cures or at least stops the acute pain in benumbing the nerves and not the figure per se. And yet there are some proficients who are able to demonstrate that the five-pointed star, whose points represent the five cordial [sic] limbs or those channels of man—the head, the two arms and the two legs—from whence the mesmeric currents issue the strongest, the simplest tracing of that figure (a tracing produced with far more efficacy with the finger ends than with ink, chalk or pencil), helped by a strong desire to alleviate pain, will very often force out unconsciously the healing fluid from all these extremities, with far more force than it otherwise would. Faith in the figure is transformed into intense will, and the latter into energy; and energy from whatsoever feeling or cause it may proceed, is sure to rebound somewhere and strike the place with more or less force; and naturally enough that place will be the locality upon which the attention of the operator is at that moment concentrated; and hence—the cure attributed by the self-ignorant mesmeriser to the PENTAGRAM.

Truly remarks Schelling that “though magic has generally ceased to be an object of serious attention . . . it has had a history which links it on the one hand with the highest themes of symbolism, theosophy, and early science, as well as on the other with the ridiculous or tragical delusions of the many forms of demonomania. . . . In the Greek mythology the ruins of a superior intelligence and even of a perfect system were to be found, which would reach far beyond the horizon which the most ancient written records present to us . . . and portions of the same system may be discovered in the Jewish cabala. . . .”* That “perfect system” is now in the hands of a few proficients in the East. The legitimacy of “Magic” may be disputed by the bigots, its reality as an art, and especially as a science, can scarcely be doubted. Nor is it at all doubted by the whole Roman Catholic Clergy, though their fear of its becoming a terrific witness against the legitimacy of their own ascendancy forces them to support the argument that its marvels are due to malignant spirits or “fallen angels.” In Europe it has still “a few learned and respectable professors and adepts,” admits the same Cyclopaedia. And, throughout the “Pagan” world, we may add, its reality is almost universally admitted and its proficients are numerous, though they try to avoid the attention of the sceptical world.

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* [Quoted in the New Amer. Cycl., art. on “Magic.”—Comp.]

MISCELLANEOUS NOTES

[The Theosophist, Vol. II, No. 11, August, 1881, pp. 246-248]

The nefarious influence of the year 1881 is still asserting itself. The assassination of the President of the United States, General Garfield, follows the murder of the Emperor of Russia. The death of Rubinstein, the great pianist, but preceded that of Henry Vieuxtemps, the Belgian, the greatest violoncellist and composer of our century. And now comes that of Littré, one of the most brilliant scientific lights of France, and it is to him that we will now devote a few lines. But who next?

Maximilien Paul Émile Littré, the Academician, and Senator, the great French Lexicographer, born in the first year of our century, has just died in his eighty-first year. The eminent philologist (he knew Sanskrit, Hebrew, Greek and Latin to perfection) was a professed atheist all his life, and a warm friend of August Comte, as well as a prominent promoter of his doctrines of which he gives an excellent synopsis in his great work, La Philosophie Positive, and upon which he expounded, while defending them in a series of pamphlets. For years, owing to the intrigues of the Archbishop Dupanloup, the "fiery Bishop of Orleans," and notwithstanding the eminent scientific achievements of the infidel savant, the doors of the Academy of Sciences were shut to him. The forty "Immortals" fearing to admit such a rank atheist lest the aristocratic Faubourg St.-Germain, and the Fish Market, in the face of their respective representatives of the fair sex—those ladies from the two opposite ends of the social ladder, having now remained the chief if not the only pillars of the Roman Catholic clergy in Republican France—should stone them.

In 1871, however, M. Dupanloup notwithstanding, the “Immortals” feeling themselves suffused with blushes for their cowardice, unanimously elected M. Littré to the Academical chair. We may add en passant, that they were rewarded for it by a fearful scandal created by the Archbishop, who cursed and anathematized his colleagues there and then and—withdrew, breaking forever with the Academy. To the last moment of his conscious life, the late Positivist remained true to his principles of negation. And now—he died . . . as the clerical papers triumphantly assert—a Christian!

According to the unanimous testimony of the Paris press, as soon as the octogenarian atheist had fallen in articulo mortis, and the agony had begun, the ever vigilant Jesuit Fathers, who had secured to their cause his wife and daughter, proclaimed the news that the atheist had just before that repented; and, without losing time, administered to him the rites of baptism and the viaticum. According to the Gaulois the friends and supporters of the dead philosopher were enraged beyond description at such proceedings, and the burial ceremony culminated in a public scandal. The clericals had endeavoured to make the entourage of the funeral as solemn and as theatrical as it was possible for them. Since early morning a priest was seen prostrated before the coffin which was surrounded by a whole army of the clergy who tried to crowd off from the church every infidel they could. They had no trouble to succeed, as none of Littré’s associates in atheism would enter it during the service, and M. Renan, the free-thinking author of the Vie de Jésus, Barthélemy Saint-Hilaire and a host of others stood outside. In the cemetery, when Mr. Viruboff, the intimate friend and literary partner of the defunct, desired to make a speech by his tomb, the clericals interrupted him with cries—“Respect to the bereaved family.” In answer, the Positivists, who numbered about two-thirds of the crowd—3,000 men strong—shouted “Vive la libre pensée! Vive la liberté!” (Long live Free Thought! Hurrah, for Liberty!), and regardless of the protest, Mr. Viruboff pronounced his speech excusing the defunct before the Positivists on the grounds given above.

The République Française vociferates against the clergy and tells its readers that it is they “of the long coats” who shouted “Down with the Republicans!” receiving in reply: “Down with the Jesuits! The church has committed a ravishment upon a dying man. . . . It is guilty of kidnapping!” etc. The presence of the President of the Republic of France served but to throw oil upon the fire. As a matter of course, the clergy who have before now tried their hand at claiming as their prize Thomas Paine and even Voltaire, will now sing victory more than ever. Thus the memory of an honest and a great man, who remained true to his convictions for over three score and ten [years]—will descend to posterity as that of a MORAL COWARD!

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Under the heading of “Forgiveness and Chastisement” the New Dispensation, comparing its members to Jesus when whipping out the money-changers from the temple, takes into its confidence, and proceeds to enumerate its painful but unavoidable duties to the world in general, and the infidels and sceptics especially. “To remove,” it says, “the plague” of infidelity and scepticism with which it feels “bound to remonstrate, JESUS-LIKE”(!)—

however painful the task, is a bounden duty, which no believer can shirk. The sharp knife of the surgeon must cut open the festering sore. The New Dispensation must chastise and heal all its enemies, of whatever class, and by administering strong medicines make them clean. This is not personal resentment, but healing and correction (!). He who does not ply his healing art, under God, is one of the worst foes of society and an opponent of the New Dispensation. Burn up every paper that breathes resentment as so much anti-Dispensation trash. Destroy also the entire literature of spurious toleration which flirts with infidelity and corruption, for it too is an enemy of God and . . . of the present Dispensation!!

The italics are ours—of course. But, oh, Cerulean Powers! . . . Has Calcutta established then—not even an internuncial see, for that would be only modest—but another R.C. Pontificality, with its Pontifex Maximus, the infallible Pope, with its Index Expurgatorius, its In Coena Domini, its Ipse dixit and the whole lugubrious cortège of Papal appurtenances, for their women Hapless Babus, and still more unfortunate Brahmos, who gave up Sutti, but to accept auto-da-fé for themselves at some future day?

It really would be worth learning though, how the Dispensationists come to such an infallibility and power. “Burn up every paper that breathes . . . anti-Dispensation trash”; “Destroy the entire literature . . . that flirts with infidelity” . . . “which is an enemy of the present Dispensation”! Forsooth, we have to be prudent, it seems, with these modern “Princes of Peace and Apostles of Forgiveness,” of “GOD’S DISPENSATION”! We know, for we are told so by themselves, that they have “no vindictiveness”; and being full of “forgiveness and love,” and rice and water, if they chastise at all, it is not out of “malice” but with the sole object of destroying “God’s enemies.” This is the language of the late Holy Inquisition—happily defunct. Our Dispensationists being prevented by law to burn their heretics, they proceed—always in a spirit of charity, of course—to chastise the “enemies of God” through little, vile and slanderous attacks upon the enemies’ private characters and even those of their daughters, attacks epitomized in “filthy and obscene correspondences,” in organs “under the distinguished patronage of the Prophet of the New Dispensation”—if we have to believe the Brahmo Public Opinion (July 7th). The magistrates who may or may not be anti-Dispensationists recognize the libel and chastise in their turn the weapon, the hand remaining prudently invisible. Thus acted the Consiglio dei Dieci —the terrible “Council of Ten” of the Venetian Doges of old, whose members remained ever invisible behind their masks in the presence of the accused to be “chastised,” brought before them in the secret hall of the Dogal palace, and who unveiled their faces, but when praying and glorifying God—publicly. . . .

The cycle is running down and brings back to us in its vortex the things that were—by faithfully reproducing them. So we had the Mosaic Dispensation, the tables of stone “written with the finger of God,” a charter signed and sealed by Jehovah himself. Then came the Christian Dispensation, written by authors unknown, and chartered by Constantine.

But our century presents us with two New Dispensations at once: the "Spiritual"—chartered by the "Angels," and the "Babu-Keshubians," also claiming a charter as the rest. Only our Dispensation, No. 4, is an evident improvement upon its predecessors, as its "Apostles" inform us; and a kind of Re-Revised Bible, with Renan's Jesus in it, lined with Chaitanya and propped by Mohammed and Socrates. It is written on something as durable as the "tables of stones"—and as transcendental, namely, on the overheated tables of the grey matter of the "Minister's" cerebellum. The sensory ganglia being abnormally excited at the expense of the hemispheres of the brain, hence—the delusion of a Missio in partes infidelium; that Mission to the unbelievers, the clear perception of which makes our Calcutta Prophet assume an authority and issue Bulls as if he had a whole host of celestial Sipahis with flaming swords behind his back to enforce them. Indeed, his newly established rite, that of baptism in a Calcutta "Jordantank" was a brilliant idea. Nothing can prove more beneficent to the members of the "New Church" than daily and full immersions in ice-cold water. The Arlington Co. ought to enter into immediate negotiations with the "Apostles" for furnishing them with pneumatic ice machines.

THE BRITISH THEOSOPHICAL SOCIETY

[The Theosophist, Vol. II, No. 11, Supplement, August, 1881, p. 2]

We have received no official report as yet from those quarters though we hope to publish the Secretary's Report next month. But we gather from a semi-official correspondence that the number of the Fellows is increasing, though our London Brothers are very careful in admitting new members into their Society, and it is on the whole difficult to be admitted into that body. Its esteemed President, Dr. G. Wyld, informs us of an extraordinary opinion held by one of its Members—one who lived in India, and is personally acquainted, as it seems, with a Society of Initiates in Tibet—that "those who live there in the snow[?] are not adepts but under training, and that a true adept can defy all magnetisms and live in society if he chooses." Most undoubtedly he can. So can a man, gradually having accustomed himself to an ever-increasing heat, pass days—if not altogether live—in a furnace without dying, as recent scientific experiments have proved. So can also a person pass years in the utter darkness of a subterranean cavern and thereby so weaken his sight as to lose it entirely when suddenly emerging into light again. The question is not "could the Eastern initiates" so live or not, but will they, and why should they consent to do so, having no better reason for it than the satisfaction of the curiosity of—to them—an alien race, five-sixths of which would regard them as clever impostors and charlatans, and the other sixth—the best disposed to believe in their psychological powers, regard them as wonderful physical mediums controlled by "spirits." Mr. Sinnett's The Occult World is a good feeler in that direction.

MISCELLANEOUS NOTES

[The Theosophist, Vol. II, No. 11, Supplement, August, 1881, p.3]

[In connection with the words of a padri in Ceylon who was trying to misrepresent some of Col. Olcott's expressions. It appears that he said that each of the Christians had a work to do, namely, to make known the name of Jesus Christ to others, and that it was a work that is especially given to men to do, though God could have given it to angels, who would be very glad to do it.]

And a great pity it is that "God" did not do so. It is an administrative mistake of his, as such an act would have proved conducive to more than one beneficent result for us poor mortals, namely: (a) to proving that there were such things as Biblical angels, and (b)—demonstrating to us the existence of their Creator himself—that "personal God" whose being has hitherto remained not only an open question, but an absolutely unprovable tenet. As the matter stands though, such a "hide and seek" policy leads every reasonable and thinking man unprepared to accept assertions upon blind faith to respectfully question the correctness of affirmations as blind when emanating from the well-meaning, but not always impartial, padris. What is true religion for them may be a false one for others. We claim freedom of conscience as the unassailable right of every freeborn man. In the words of d'Holbach:—"If the Christian must have his chimeras, let him at least learn to permit others to form theirs after their fashion."

MADAME BLAVATSKY ON “THE HIMALAYAN BROTHERS”

[The Spiritualist, London, August, 12, 1881]

SIR,

“On the authority of an adept” (?) “they [the Theosophists and Madame Blavatsky] are all mediums under the influence of the lower spirits.” Such is the sentence used by you in an editorial review of Mr. Sinnett’s Occult World (Spiritualist, June 17th). Doubtful as its pertinency might appear, I personally found nothing very objectionable in it, the more so, as elsewhere you do me the honour to express your conviction that (whether controlled by good or bad spirits) I am yet a “strong physical medium”—that term precluding at least the suspicion of my being a regular impostor. This letter then is not directed against you, but rather against the pretensions of a would-be “adept.” Another point should be also attended to before I proceed, in order that the situation may be as clearly defined as possible.

Finding myself for the period of nearly seven years one of the best abused individuals under the sun, I rather got accustomed to that sort of thing. Hence, I would hardly take up the pen now to defend my own character. If people, besides forgetting that I am a woman, and an old woman, are dull enough to fail to perceive that had I declared myself anything in creation, save a Theosophist and one of the founders of our Society, I would have been in every respect—materially as well as socially—better off in the world’s consideration, and that therefore, since, notwithstanding all the persecution and opposition encountered, I persist in remaining and declaring myself one, I cannot well be that charlatan and pretender some people would see in me—I really cannot help it.

Fools are unable, and the wise unwilling to see the absurdity of such an accusation, for, as Shakespeare puts it:

"Folly in fools bears not so strong a note

As foolery in the wise, when wit doth dote. . . ."*

It is not then to defend myself that I claim space in your columns, but to answer one whose ex-cathedra utterances have revolted the sense of justice of more than one of our Theosophists in India, and to defend them—who have a claim on all the reverential feeling that my nature is capable of.

A new correspondent, one of those dangerous, quasi-anonymous individuals who abuse their literary privilege of hiding their true personality, and thus shirk responsibility behind an initial or two, has lately won a prominent place in the columns of your journal. He calls himself an "adept"; that is easy enough, but does or rather can he prove it? To begin with, in the sight of the Spiritualists, as much as in that of sceptics in general, an "adept," whether he hails from Tibet, India, or London, is all one. The latter will persist in calling him an impostor; and the former, were he even to prove his powers, in seeing in him either a medium or a juggler. Now your "J.K.," when he states in the Spiritualist of June 24th, that "the phenomena attendant upon real adeptship are on an entirely different plane from Spiritualism" risks, nay is sure, to have every one of the above expletives flung in his face by both the above-mentioned classes.

Could he but prove what he claims, namely, the powers conferring upon a person the title of an initiate, such epithets might well be scorned by him. Aye, but I ask again, is he ready to make good his claim? The language used by him, to begin with, is not that which a true adept would ever use. It is dogmatic and authoritative throughout, and too full of insulting aspersions against those who are not yet proved to be worse or lower than himself; and fails entirely to carry conviction to the minds of the profane as of those who do know something of adepts and initiates—that it is one of such proficients who now addresses them.

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* [Love's Labour's Lost, Act V, Sc. 2.]

Styling himself an adept, whose “Hierophant is a western gentleman,” but a few lines further on he confesses his utter ignorance of the existence of a body which cannot possibly be ignored by any true adept! I say “cannot” for there is no accepted neophyte on the whole globe but at least knows of the Himalayan Fraternity. The sanction to receive the last and supreme initiation, the real “word at low breath,” can come but through those Fraternities in Egypt, India and Tibet, to one of which belongs “Koot Hoomi Lal Singh.” True, there is “adept” and adept, and they differ, as there are adepts in more than one art and science. I, for one, know in America of a shoemaker, who advertised himself as “an adept in the high art of manufacturing Parisian cothurns.” J. K. speaks of Brothers “on the soul plane,” of “divine Kabbalah culminating in God,” of “slave magic,” and so on, a phraseology which proves to me most conclusively that he is but one of those dabblers in Western occultism which were so well represented some years ago, by Frenchborn “Egyptians” and “Algerians,” who told people their fortunes by the Tarot, and placed their visitors within enchanted circles with a Tetragrammaton inscribed in the centre. I do not say J. K. is one of the latter, I beg him to understand. Though quite unknown to me and hiding behind his two initials, I will not follow his rude example and insult him for all that. But I say and repeat that his language sadly betrays him. If a Kabbalist at all, then himself and his “Hierophant” are but the humble self-taught pupils of the mediaeval, and so-called “Christian” Kabbalists; of adepts, who, like Agrippa, Khunrath, Paracelsus, Vaughan, Robert Fludd, and several others, revealed their knowledge to the world but to better conceal it, and who never gave the key to it in their writings. He bombastically asserts his own knowledge and power, and proceeds to pass judgment on people of whom he knows and can know nothing.

Of the “Brothers” he says: “if they are true adepts, they have not shown much worldly wisdom, and the organization which is to inculcate their doctrine is a complete failure, for even the very first psychical and physical principles of true Theosophy and occult science are quite unknown to and unpractised by the members of that organization—the Theosophical Society.”

How does he know? Did the Theosophists take him into their confidence? And if he knows something of the British Theosophical Society, what can he know of those in India? If he belongs to any of them, then does he play false to the whole body and is a traitor? And if he does not, what has he to say of its practitioners, since the Society in general, and especially its esoteric sections that count but a very few “chosen ones”—are secret bodies?

The more attentively I read his article the more am I inclined to laugh at the dogmatic tone prevailing in it. Were I a Spiritualist, I would be inclined to suspect in it a good “goak” of John King, whose initials are represented in the signature of J. K. Let him first learn, that mirific Brother of the “Western Hermetic Circle in the soul-plane,” a few facts about the adepts in general, before he renders himself any more ridiculous.

(1) No true adept will on any consideration whatever reveal himself as one to the profane. Nor would he ever speak in such terms of contempt of people, who are certainly no more silly, and, in many an instance, far wiser than himself. But were even the Theosophists the poor misled creatures he would represent them to be, a true adept would rather help than deride them.

(2) There never was a true Initiate but knew of the secret Fraternities in the East. It is not Éliphas Lévi who would ever deny their existence, since we have his authentic signature to the contrary. Even P. B. Randolph, that wondrous, though erratic, genius of America, that half-initiated seer, who got his knowledge in the East, had good reasons to know of their actual existence, as his writings can prove.

(3) One who ever perorates upon his occult knowledge and speaks of practising his powers in the name of some particular prophet, deity, or Avatara, is but a sectarian mystic at best. He cannot be an adept in the Eastern sense—a Mahatma, for his judgment will always be biassed and prejudiced by the colouring of his own special and dogmatic religion.

(4) The great science, called by the vulgar "magic," and by its Eastern proficients Gupta-Vidya, embracing as it does each and every science, since it is the acme of knowledge, and constitutes the perfection of philosophy, is universal; hence —as very truly remarked cannot be confined to one particular nation or geographical locality. But, as Truth is one, the method for the attainment of its highest proficiency must necessarily be also one. It cannot be subdivided, for, once reduced to parts, each of them, left to itself, will, like rays of light, diverge from, instead of converging to, its centre, the ultimate goal of knowledge; and these parts can re-become the Whole only by collecting them together again, or each fraction will remain but a fraction. This truism, which may be termed elementary mathematics for little boys, has to be recalled in order to refresh the memory of such "adepts" as are too apt to forget that "Christian Kabbalism" is but a fraction of Universal Occult Science. And, if they believe that they have nothing more to learn, then the less they turn to "Eastern Adepts" for information, the better and the less trouble for both. There is but one royal road to "Divine Magic"; neglect and abandon it to devote yourself specially to one of the paths diverging from it, and like a lonely wanderer you will find yourself lost in an inextricable labyrinth. Magic, I suppose, existed millenniums before the Christian era; and, if so, are we to think then, with our too-learned friends, the modern "Western Kabbalists," that it was all Black Magic, practiced by the "old firm of Devil & Co."? But, together with every other person who knows something of what he or she talks about, I say that it is nothing of the kind; that J. K. seems to be superbly ignorant even of the enormous difference which exists between a Kabbalist and an Occultist. Is he aware, or not, that the Kabbalist stands, in relation to the Occultist, as a little detached hill at the foot of the Himalayas to Mount Everest?

That what is known as the Jewish Kabbala of Shimon Ben Yochai, is already the disfigured version of its primitive source, the great Chaldaean Book of Numbers. That as the former, with its adaptation to the Jewish Dispensation, its mixed international Angelology and Demonology, its Oriphiels and Raphaels, and Greek Tetragrams, is a pale copy of the Chaldaean, so the Kabbala of the Christian Alchemists and Rosicrucians is nought in its turn but a tortured edition of the Jewish. By centralizing the Occult Power and his course of actions in some one national God or Avatara, whether in Jehovah or Christ, Brahmâ or Mohammed, the Kabbalist diverges the more from the one central Truth. It is but the Occultist, the Eastern Adept, who stands a Free Man, omnipotent through his own Divine Spirit as much as man can be on earth. He has rid himself of all human conceptions and religious side issues. He is at one and the same time a Chaldaean Sage, a Persian Magi, a Greek Theurgist, an Egyptian Hermetist, a Buddhist Rahat, and an Indian Yogi. He has collected into one bundle all the separate fractions of Truth widely scattered over the nations, and holds in his hands the One Truth, a torch of light which no adverse wind can bend, blow out or even cause to waver. Not he the Prometheus who robs but a portion of the Sacred Fire, and therefore finds himself chained to Mount Caucasus for his intestines to be devoured by vultures, for he has secured God within himself, and depends no more on the whim and caprice of either or evil deities. True, “Koot Hoomi” mentions Buddha. But it is not because the Brothers hold him in the light of God or even of “a God,” but simply because he is the Patron of the Tibetan Occultists, the greatest of the Illuminati and Adepts, self-initiated by his own Divine Spirit, or “God-Self,” into all the mysteries of the invisible universe. Therefore to speak of imitating “the life of Christ,” or that of Buddha, or Zoroaster, or any other man on earth, chosen accepted by any one special nation for its God and leader, is to show oneself a Sectarian even in Kabbalism, that fraction of the one “Universal Science”—Occultism.

The latter is prehistoric and is coeval with intelligence. The Sun shines for the heathen Asiatic as well as for the Christian European, and for the former still more gloriously, I am glad to say.

To conclude, it is enough to glance at that sentence of more than questionable propriety, and more fit to emanate from the pen of a Jesuit than that of a Kabbalist, which allows of the supposition that the "Brothers" are only a branch of the old established firm of "Devil & Co.," to feel convinced that, beyond some "Abracadabra" dug out from an old mouldy MS. of Christian Kabbalism, J. K. knows nothing. It is but on the unsophisticated profane, or a very innocent Spiritualist, that his bombastic sentences, all savouring of the anch' io son' pittore,* that he may produce some sensation. True, there is no need of going absolutely to Tibet or India to find some knowledge and power "which are latent in every human soul"; but the acquisition of the highest knowledge and power requires not only many years of the severest study enlightened by a superior intelligence and an audacity bent by no peril; but also as many years of retreat in comparative solitude, and association with but students pursuing the same object, in a locality where nature itself preserves like the neophyte an absolute and unbroken stillness if not silence! Where the air is free for hundreds of miles around of all mephitic influence; the atmosphere and human magnetism absolutely pure and—no animal blood is spilt. Is it in London, or even the most hidden country village of England, that such conditions can be found?

Bombay, July 20th, 1881.

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* ["I too am a painter"—an expression attributed to Corregio on seeing a painting of Raphael.—Compiler.]

FOOTNOTES TO "IAMBLICHOS: A TREATISE ON THE MYSTERIES"*

[The Theosophist, Vol. II, No. 12, September, 1881, pp. 252-253]

[Iamblichos says: "I have the same thing to say to you in regard to the superior orders which came next after the deities. I am speaking of the tutelary spirits or demons (1), of heroes or half-gods, and of souls that have not been tainted by the conditions of life on the earth (2)."]

(1) Called by the mediaeval Kabalists—Planetary Spirits, and in the Hindu philosophy—Devas.

(2) "By the conditions of life" on our Earth, and only so far as they have not reached it. No Planetary Spirit (and each human "Soul"—rather Spirit at the beginning of new Pralaya† or the periodical resurrection to objective and subjective life of our universe—limited, of course, to our planetary System—is a planetary pure and formless Spirit) can avoid the "Cycle of Necessity." Descending from, and re-ascending to the first starting point, that junction in the Infinity where Spirit or Purusha first falls into Prakriti (plastic matter) or that primordial and yet formless cosmic matter which is the first out-breathing of the Infinite and Changeless Universal Soul (the Parabrahm of the Vedantins), the Planetary Spirit has to take shape and form and live successively in each of the spheres—our own earth included—which compose the great Maha-Yuga, or the Circle of Existences, before he can lead a conscious EGO-life.

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* [This translation of Iamblichus' work was made by Dr. Alexander Wilder, F.T.S.; a portion of it was originally published in The Platonist and The Theosophist, later, however, the complete text was published by The Metaphysical Publ. Co., New York, 1911. 283 pp. This translation is rather scarce, and appeared under the title of Theurgia or the Ancient Mysteries.—Compiler.]

† [This is unquestionably a slip of the pen; the term should have been Manvantara instead of Pralaya, the word "resurrection" gives the clue; Pralaya means "dissolution."—Compiler.]

Alone the “Elementals”—those half-blind Forces of Nature—say the Kabalists—which are the coruscations of matter and of the rudimentary minds of the descending “spirits” who have failed on their downward way—have not yet lived but will live some day on earth. The esoteric philosophies of both the eastern and western initiates, whether Greek or Hindu, Egyptian or Hebrew, agree on the whole. Whenever they seem to clash, it will be always found due rather to the difference of terms and mode of expression than to any essential difference in the systems themselves.

[Iamblichos continues: “What are the peculiarities of the higher Orders, by which they are distinguished from each other? . . . These peculiarities, having been evolved entirely from entities always existing, will be in all particulars distinct and simple.”]

The Maha-Pralaya or the Universal Dissolution occurring at the end of every “Day of Brahmâ” is followed by a Universal Rebirth at the end of the “Night of Brahmâ” which corresponds in length of period to the “Day.” It is the beginning of such a rebirth that is considered by the vulgar minds as the “creation” of the world, whereas it is but one of the number of successive existences in an infinite series of re-evolutions in the Eternity. Therefore, as Spirit and Matter are one and eternal, the one being thrown into objectivity by the other, and neither capable of asserting itself per se to our sensual perceptions unless linked together, these “Entities” have “always” existed.

“THE CLAIMS OF OCCULTISM”

By H.P.B.

[The Theosophist, Vol. II, No. 12, September, 1881, pp. 258-260]

This is the heading of an article I find in a London publication, a new weekly called Light and described as a “JOURNAL DEVOTED TO THE HIGHEST INTERESTS OF HUMANITY, BOTH HERE AND HEREAFTER. It is a good and useful journal; and, if I may judge by the only two numbers I have ever seen, one, whose dignified tone will prove far more persuasive with the public than the passionate and often rude remarks passed on their opponents and sceptics by its “spiritual” contemporaries. The article to which I wish to call attention, is signed by a familiar name, nom de plume—“M. A. (Oxon),” that of a profoundly sympathetic writer, of a personal and esteemed friend; of one, in short, who, I trust, whether he remains friendly or antagonistic to our views, would never confound the doctrine with its adherents, or, putting it more plainly, visit the sins of the occultists upon occultism and—vice versa.

It is with considerable interest and attention then, that the present writer has read “The Claims of Occultism.” As everything else coming from M. A. (Oxon)’s pen, it bears a peculiar stamp, not only of originality, but of that intense individuality, that quiet but determined resolution to bring every new phase, every discovery in psychological sciences back to its (to him) first principles—Spiriutalism.

And when writing the word, I do not mean by it the vulgar “séance-room” spiritualism which M. A. (Oxon) has from the very first outgrown; but that primitive idea, which underlies all the subsequent theories; the old parent root from which have sprung the modern weeds, namely—belief in a guardian angel, or a tutelary spirit, who, whether his charge is conscious of it or not—i.e., mediumistic or non-mediumistic—is placed by a still higher power over every (baptized?) mortal to watch over his actions during life. And this, if not the correct outline of M. A. (Oxon)’s faith, is undoubtedly the main idea of all the Christian born Spiritualists, past, present and future. The doctrine, Christian as it now may be—and pre-eminently Roman Catholic it is—has not originated, as we all know, with the Christian but with the Pagan world. Besides, being represented in the tutelary Daimon of Socrates, that ancient “guide” of whom our Spiritualists make the most they can—it is the doctrine of the Alexandrian Greek theurgists, of the Zoroastrians, and of the later Babylonian Jews, one, moreover, sadly disfigured by the successors of all these—the Christians. It matters little though, for we are now concerned but with the personal views of M. A. (Oxon) which he sets in opposition to those of some Theosophists.

His doctrine then seems to us more than ever to centre in, and gyrate around, that main idea that the spirit of the living man is incapable of acting outside of its body independently and per se; but that it must needs be like a tottering baby guided by his mother or nurse—led on by some kind of spiritual strings by a disembodied spirit, an individuality entirely distinct from, and, at some time even foreign to himself, as such a spirit can only be a human soul, having at some period or other, lived on this planet of ours. I trust that I have now correctly stated my friend’s belief which is that of most of the intellectual, progressive and liberal Spiritualists of our day, one, moreover, shared by all those Theosophists who have joined our movement by deserting the ranks of the hoi polloi of Spiritualism. Nevertheless, and bound though we be to respect the private opinions of those of our Brother-Fellows who have started out at the research of truth by the same path as M. A. (Oxon), however widely they may have diverged from the one we ourselves follow—yet we will always say that such is not the belief of all the Theosophists—the writer included.

For all that, we shall not follow the nefarious example set to us by most of the Spiritualists and their papers, which are as bitter against us as most of the missionary sectarian papers are against each other and the infidel Theosophists. We will not quarrel, but simply argue, for “Light! More Light!” is the rallying cry of both, progressive Spiritualists and Theosophists. Having thus far explained myself, M. A. (Oxon) will take, I am sure, en bon Seigneur every remark that I may make on his article in Light which I here quote verbatim. I will not break his flowing narrative, but limit my answers to modest footnotes.

[“M. A. (Oxon)” gives his impressions of Isis Unveiled and the statements contained therein about the adepts of Tibet. He refers also to A. P. Sinnett’s The Occult World, and the “glimpses revealed of this silent Brotherhood.” He says in part:

“The material sadly needed reducing to order and many of the statements required elucidation.”]

It is not the first time that the just reproach is unjustly laid at my door. It is but too true, that “the material sadly needed reducing to order,” but it never was my province to do so, as I gave out one detached chapter after the other and was quite ignorant, as Mr. Sinnett correctly states in The Occult World, whether I had started upon a series of articles, one book or two books. Neither did I much care. It was my duty to give out some hints, to point to the dangerous phases of modern Spiritualism, and to bring to bear upon that question all the assertions and testimony of the ancient world and its sages that I could find—as an evidence to corroborate my conclusions. I did the best I could and knew how. If the critics of Isis Unveiled but consider that (1) its author had never studied the English language, and after learning it in her childhood colloquially had not spoken it before coming to America half a dozen of times during a period of many years; (2) that most of the doctrines (or shall we say hypotheses?) given, had to be translated from an Asiatic language; and

(3) that most, if not all of the quotations from, and references to, other works—some of these out of print, and many inaccessible but to the few—and which the author personally had never read or seen, though the passages quoted were proved in each instance minutely correct, then my friends would perhaps feel less critically inclined.* However, Isis Unveiled is but a natural entrée en matière in the above article, and I must not lose time over its merits or demerits.

[". . . the mysterious Brotherhood for whom the author made such tremendous claims."]

Indeed, the claims made for a "Brotherhood" of living men, were never half as pretentious as those which are daily made by the Spiritualists on behalf of the disembodied souls of dead people!

["The Brothers . . . sought no one, they promised to receive none.]

No more do they now.

["The Theosophical Society, which has been the accepted, though not the prescribed organization of the Occult Brotherhood."]

We beg to draw to this sentence the attention of all those of our fellows and friends in the West as in India, who felt inclined to either disbelieve in, or accuse the "Brothers of the 1st Section" on account of the administrative mistakes and shortcomings of the Theosophical Society. From the first the Fellows were notified that the first Section might issue occasionally orders to those who knew them personally, yet had never promised to guide, or even protect, either the Body or its members.

["We have Mr. Sinnett coming forward . . . to give us his correspondence with Koot Hoomi, an adept and member of the Brotherhood, who had entered into closer relations . . . with him than had been vouchsafed to other men."]

With Mr. Sinnett—and only so far. His relations with a few other fellows have been as personal as they might desire.

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* [This sentence is correctly copied from the original. It seems to be lacking the verb.—Compiler.]

["Madame Blavatsky . . . possessed certain occult powers that seemed to the Spiritualist strangely like those of mediumship."]

Medium—in the sense of the postman who brings a letter from one living person to another; in the sense of an assistant electrician whose master tells him how to turn this screw and arrange that wire in the battery; never in the sense of a Spiritual medium. "Madame Blavatsky" neither needed nor did she ever make use of either dark séance-rooms, cabinets, "trance-state," "harmony" nor any of the hundreds of conditions required by the passive mediums who know not what is going to occur. She always knew beforehand, and could state what was going to happen save infallibly answering each time for complete success.

MIRACLES

[The Theosophist, Vol. II, No. 12, September, 1881, pp. 266-268]

That golden treasury of arcane knowledge—the Catholic Mirror—reports a "magnificent lecture" upon miracles by Archbishop Seguers. It is a "fascinating discourse" on the "manifestations of supernatural powers of evil spirits," and—"how the demons take possession of human beings." The most reverend lecturer by selecting the Masonic Hall of Portland (Oregon) showed much judiciousness. A "Jadookhana" is the most appropriate place for discussion on such thrilling subjects. Those of our pious readers who have grumbled at us for giving room to ghastly stories from the pen of infidels, will give more credit, we hope, to the present one as it emanates from the divinely authorized and sanctified lips of an orthodox Bishop.

Remarking by way of introduction that the extraordinary manifestations of a "supernatural and mysterious power at Knocke and Lourdes have attracted the attention of the world" the lecturer said he took this opportunity "to elucidate a subject essentially mysterious and obscure with which comparatively few persons are familiar."

He, the reverend lecturer, believed in such powers. “I intend,” he said, “to treat the subject of miracles, under the four following heads: 1st. The essence and nature of a miracle; 2nd. The possibility of miracles; 3rd. The authority of miracles; 4th. The means to ascertain them, or criterion of miracles.”

Space forbidding, we regret our inability to give the whole of the strictly Catholic philosophy upon this interesting topic. We will cull but the most exotic of rhetorical flowers and plants. The learned Bishop after criticising Hume’s definition of miracles offered in lieu of his own.

I introduce, [he said] my definition of a miracle, taking it in a broad, or rather in its broadest sense. We will call miracle, a wonderful fact or event produced in the visible world by a cause which is not natural. This definition comprises both miracles, as I said, in their restricted meaning, and miracles in their widest or broadest signification. If the cause, that produces the effect under consideration, is God himself or a spirit acting by God’s positive and direct order, that effect is a miracle in the strict sense of the word; if that cause is a created spirit, good or evil, acting spontaneously and without positive instructions received from the Almighty, its effect is a miracle in a broad sense.*

The tendency of our epoch has been called rightfully naturalism. It is against that tendency that we must vindicate the existence of the “supernatural.” Many people deny the “supernatural”; they think that every fact can be explained and ought to be explained by natural reasons and causes; the position they take is a very weak one and can easily be taken by storm; they maintain that God, angels and evil spirits never produce an effect, never meet a visible phenomenon in the sphere of nature; now, if we can prove one fact, only one fact, which has a spirit either created or uncreated for cause, this position is taken, naturalism is exploded and the supernatural is vindicated. And what have we to do in order to show and prove a fact to be caused by a spirit? We must show that the agent of the fact under consideration is endowed with intelligence and free will.

With regard to this we will permit ourselves a remark.

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* Truly wise are they, who are enabled to distinguish by the effect the true nature of the Cause! As a matter of course this class of divinely appointed technologists of black art and white magic can only be found within the holy orthodox Church, as no layman, least of all a heretic, is competent to judge. [H.P.B.]

If, in this passage, by “naturalism” is meant the denial of a supernatural agency in the miracles and revelations contained in the Bible, a disbelief which leads invariably to a thorough rejection of the very occurrence of the latter, the Bishop is right. But the proof of “such an agent endowed with intelligence and free will” would far sooner lead to belief in Spiritism and Spiritualism than in Christianity. The former, irrational as it may seem, is yet far more logical than the latter, and belief in “Spirits” does not at all necessitate belief in God, i.e., monotheism; our argument being proved by the twenty million spiritualists and the eight hundred million Buddhists, Brahmins and many more belonging to other non-Christian religions who are either atheists, polytheists or pantheists. Naturalism, properly defined, is simply another form of pantheism, that theory which resolves all phenomena into forces in nature—forces either blind or intelligent—but ever in accordance with fixed and immutable laws, and independent of any direction by one intelligent force called God. And such “naturalists” believe in invisible beings endowed with will and various gradations of intelligence. Therefore, we must again protest against the learned lecturer’s assumption when he says: “I believe that very few will be found to disagree with me if I assert that a wonderful event is miraculous, not only it evinces intelligence and free will in the unknown agent that enacts it, but also as soon as it surpasses the known forces of nature.”

No real man of science has ever asserted yet that he knew all the forces of nature; that, therefore, which only “surpasses the known” may be entirely within the existing natural law though that law be yet unknown. Why should we call the effect “miraculous” for all that? Enumerating the causes of miracles, the Bishop speaks of “three agents, mysterious agents, who must be considered as the causes of any phenomenon which is either supernatural or preternatural—evil spirits, angels, God.”

He blames those who disbelieve in a “personal devil.” No man can be a Christian, he says, and refuse to believe in Satan.

The existence of the devil and his evil influence over man is the very foundation of Christianity; if there is no Satan, there is no Redeemer; if there is no Redeemer, Christianity is a lie.* No, no, we ought not to consider this matter as devoid of importance; it is of the greatest importance, as the whole structure of Christianity rests upon the actions of Satan as on its foundations; the extreme of evil necessitates the extreme bounty of a bountiful Saviour.

After this theological manifesto, the sine qua non of both Catholicism and Protestantism, the lecturer spoke on objective and subjective phases of phenomena, which, he said, were of two kinds. There was “obsession and possession.”

If we consult medical men, they will be called by them “hallucinations,” corresponding to obsession, and “mysterious neuropathy, demonopathy, mania,” and several other medical terms corresponding to possession.

Socrates—he thinks—was “obsessed.”

Every one that has, in his classical studies, read a few lines of Xenophon or Plato, remembers undoubtedly the daimon, the god (Theos) of Socrates, wherein there is no mention of his god [sic]. Sometimes, while walking with his disciples, Socrates would suddenly stop and listen to the interior voice of his god. “Everybody knows,” says Xenophon, “that Socrates was frequently warned by a daimon. . . . He said what he thought, and he maintained that a god (daimon) gave him secret warnings; and he warned his disciples to do or not to do certain things, according to the dictates of his genius. Those that followed his directions did well, and those that neglected them had to repent of their folly. Everybody knows that his disciples did not consider him to be an impostor or a fool; now, he would have been both if, pretending to announce hidden things through the inspiration of his god, he had been found a liar.” Thus writes Xenophon, himself one of his disciples; thus speaks Plato, thus testifies Aristophanes. Now, there is a question here, not of any superiority of Socrates’ intellectual powers, but of the real inspirations of a god sent to him by the god at Delphi; it is Socrates himself that says so, his disciples understand him to say so; the general public know that he says so.

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* This sentence we are sorry to see is plagiarized word for word by the noble lecturer from Des Mousseaux’s work—Moeurs et Pratiques des Démons, p. 10, and Les Hauts Phénomènes de la Magie. Preface, p. xii. Yet it is eminently orthodox.
[The idea rather than the actual wording occurs in the works referred to.—Compiler.]

There is question of mysterious manifestations of unknown events at the time that they were taking place at great distances; for instance, when he announced the defeat and death of Sannion, when the latter was marching against Ephesus, there is question of warnings, of presentiments, of predictions, which found accurate and exact fulfilment. To maintain that Socrates was a fraudulent knave, is preposterous; to assert that he was a fool, is absurd; he was the wisest, the most virtuous and most modest of philosophers, the glory of Greece, and the master of the most illustrious disciples. What, then, shall we say of this hallucination? Simply that it is

A HISTORICAL CASE OF OBSESSION

one which cannot be called in question without shaking the foundations of the authority of history. Let us conclude this part of our remarks with one fact borrowed from Plato's Theages, and then we may dismiss Socrates. "Clitomachus," said the latter's brother, Timarchus, "I die for neglecting to listen to Socrates!" What did he mean? When he rose from the table with Philemon, to go and kill Nicias, their object not being known to any mortal man, Socrates stood up and said: "Do not go out; I receive the usual warning." Timarchus stopped; but a moment later he rose and said: "Socrates, I go." Socrates heard his god's voice once more, and stopped him a second time. Finally, the third time, Timarchus stood up and left, without saying a word, while Socrates' attention was engaged by something else: and he did that which led him to his death.*

And it leads, moreover, every reasonable man—once that he accepts the reality of the "Daimon"—to firmly maintain that the latter if it was a "Spirit," independent from Socrates, could not be a bad or evil spirit—least of all a devil, for the fallen angels were never known to be "guardian angels" and hence—the Bishop is preaching Spiritualism pure and simple. He is, however, right in remarking that "some people affect to disbelieve them (the devils), because, they say, they are never afraid of them. But not to believe and not to be afraid are two different things. I read about an English unbeliever, who gloried in his unbounded incredulity, and who would never sleep alone in a room without a burning lamp," he added. Nor, as a true son of the Catholic Church, does the lecturer forget the usual hit at his brother Christians—the Protestants. "It is under this class of phenomena (obsession)," he says, "that we must rank spirit-rappers, apparitions of ghosts, temptations of visible spirits under a visible form. Samuel Wesley has left us a conscientious account of the spirit-rappers that obsessed his father, the famous founder of Methodism, and especially his sister." . . .

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* [Theages, 129 A-C.]

Having done with obsession, the Bishop gives his verdict upon

. . . possession called by medical men mysterious neuropathy, demonopathy, monomania, etc., and the difference between possession and obsession is that the latter exhibits the action of spirits vexing, tormenting, persecuting a person, whereas possession implies the presence of spirits in a person, the union of a spirit with the body, the limbs, the senses of a person, so that in the case of a possession, the movements, the words of a person are no more under that person's control, but under the control of another spiritual agent, who has taken possession of that person's organism.

After this, the venerable prelate passes on to the symptoms of possession. "What are those symptoms that prove and demonstrate the presence and the action of spirits?" he asks, and he answers

. . . the Ritual enumerates the following: 1st, the speaking and understanding by the patient of a foreign language unknown to him, as was noticeable in the case of that Chinese Christian of Cochin-China; 2nd, the revelation of hidden things or of distant things which cannot naturally be known by the patient, as was the case with a most remarkable diabolical possession at Loudun in France, as we read in Dr. Calmeil's book on Insanity; * 3rd, the exertion of irresistible power, far above the forces of the patient, as we saw in the case of that hallucinated girl, described by Dr. Delpit; 4th, the subversion of all the laws of nature, for instance, suspension in the air, flight through the air, as we saw in the life of St. Crescentia, the hanging from the ceiling of a church with the head down, as we heard from Father Lacour, the vomiting of hair, needles, pins, thimbles, rags, pieces of glass and crockery-ware, as was the case with some girls at Amsterdam, described by Dr. de Weir and accepted by Dr. Calmeil. I am aware that legerdemain and sleight-of-hand can accomplish many wonderful things. I saw myself a man suspended from the ceiling of a room with his head downward, by means of iron shoes and a load-stone during two or three minutes; but such practices are performed with and after due preparation, and no one is deceived by them, because all know that those tricks had been prepared and are performed for the sake of lucre.

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* [J.-L Calmeil, De la Folie considérée sous le point de vue pathologique, Paris, 1845, 2 vols.]

There is no similarity between the facts of these so-called wizards and the facts of which I have been speaking: the former show ingenuity of mind and nimbleness of hands, the latter demonstrate the presence and action of spiritual and powerful beings, invisible and consequently strangers to this natural and visible world.

And here we will close our quotations, giving but one more opinion thereon. The learned Bishop has brilliantly and once more proved the occurrence of various most weird phenomena, the existence of which no sane man who has seen them would ever think of denying. But no more than the long line of his predecessors of the infallible Church or the unanimous verdict of materialistic science (as infallible in the opinion of its representatives) has he explained, or even helped to elucidate the cause of these supposed miracles. His “three agents—evil spirits, angels and god”—are on a par with the “human spirits” of the spiritualists. He who is neither a believer in the Church’s infallibility nor in the doctrines of the spiritists will never be satisfied with their respective explanations, for the contradiction between cause and effect is too palpable, and the theories both one-sided and unphilosophical. Hence even that “magnificent lecture” leaves the question as it stood before—both sub judice and sub rosa.

COMMENTS ON “STRANGE APPARITIONS”

[The Theosophist, Vol. II, No. 12, September, 1881, pp. 273-274]

[“ N. D. K.” in reviewing the memoirs of Colonel Meadows Taylor gives two authentic instances of apparitions, as related by the Colonel. One of these was the figure of a lady in England whom he dearly loved; it appeared one evening at the door of his tent imploring him: “Do not let me go.” He subsequently received word from his father that the lady had married on the day of the apparition. The second instance relates to a young soldier whose figure, in hospital dress, presented itself to the Captain of his company and requested that his pay be forwarded to his mother, giving her address. The Captain made a note of the request, whereupon the man disappeared. Upon inquiry the Captain found that the soldier had died on the previous day.
Concerning the first apparition, “N. D. K.” asks: “May it not be that her astral body streamed forth and made itself visible?” To this H. P. B. remarks:]

We believe such is the case. Intense thought creates and becomes objective, and there is no appreciable distance in the Infinite Space.

[Regarding the second instance, “N. D. K.” says: “It were profitable . . . to know what hermetic philosophy has to say about the kind of remembrance of, or connection with, our earth that the Astral Soul continues to enjoy.” H. P. B. gives the following explanation:]

“Nature never proceeds in her work of either creation or destruction by jumps and starts,” says the late Éliphas Lévi, the greatest hermetic philosopher in Europe of the present century. The “Astral Soul” may remain with the body for days after the dissolution of the latter, but separates itself entirely from it but on its complete disintegration.

Such was the belief of the ancient Egyptians in reference to their mummies, such is the general belief of the Hindus who say that the souls of their dead sit upon the roof of the house in which the body breathed its last for ten days and, therefore, the survivors offer rice-balls to them by throwing them on the roof. Our belief is that the intense thought and anxiety felt by the soldier in his dying moments for his mother could very easily create what the Hindus call a “Kama-rupa” (a form born of and generated by the powerful desire of the still living man), to achieve a certain object, in this case a form of himself in his hospital dress; as the “astral soul” per se is the exact ethereal likeness of the body, but certainly not of its temporary garments. The soldier realized the necessity of being recognized by his superior who might not have done so had the astral form appeared to him disrobed, and whose attention, moreover, attracted by the unusual sight, would have been distracted from the chief purpose which was that of bringing him naturally to listen and pay due regard to the desire of the dead man. The soldier must have most certainly made several rehearsals, so to say, in his imagination, and while yet alive, of the way he would like to appear before that officer and give him his mother’s address; and very naturally saw himself in his fancy as he then was—namely, in his hospital dress. That desire (Kama) faithfully reproduced the scene planned beforehand, and strongly impressed upon the THOUGHT before the party involved in it and with apparently an objective reality . . . .

The opinion of hermetic philosophy is unanimous in rejecting the theory of the modern Spiritualists. Whenever years after the death of a person his spirit is claimed to have “wandered back to earth” to give advice to those it loved, it is always in a subjective vision, in dream or in trance, and in that case it is the soul of the living seer that is drawn to the disembodied spirit, and not the latter which wanders back to our spheres. Nature—say the Kabalists—opens to life all its doors, and closes them as carefully behind, to prevent life from ever receding. Look at the sap in the plants, writes upon that subject Éliphas Lévi, in his Science of Spirits; examine the gastric juice in the crucible of human bowels, or the blood in our veins; a regular motion pushes them ever onward, and once the blood expelled, the veins, auricles and ventricles contract and will not let it flow backward.

"The living souls of a superior sphere," tells us Louis Lucas, "can no more return to ours, than a babe already born re-enter its mother's bosom." We think as he and the other hermetic philosophers do, and, therefore, the story of Samuel coming down once more on earth to curse Saul, though believed in by the Christian Kabalists, is explained in quite a different wise. For them the witch of Endor was an ecstatic seer who through somnambulism and other occult means placed herself in direct communication with the mournful and sur-excited soul of the Israelite king and drew forth out of it the ever-present form of Samuel whose image preyed on his mind. It is from the depths of the tormented conscience of the murderer of priests and prophets, and not from the earth's bowels, that arose the bleeding spectre of Samuel; and, when apparently his voice was vociferating anathemas and threats, it was her own lips and those of the pythoness—half medium and half magician—who, drawing down from space the ever-living vibrations and notes of the prophet's voice, assimilated them to hers and reading clairvoyantly in the culprit's mind, repeated but what she saw engraved by the remorse in the thoughts of Saul. "Chaos magnum firmatum est," says Robert Fludd, the great mediaeval Rosicrucian and Hermetic philosopher of England. "The great chaos consolidates and closes, and those who are above can no more come down." In a future number we will give the translation of Éliphas Lévi's chapter on the "Transition of Spirits or the Mystery of Death."* His views are those of all the Kabalists and adepts.

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* [This is the title of Chapter II in Part I of Lévi's La Science des esprits.—Compiler.]

MISCELLANEOUS NOTES

[The Theosophist, Vol. II, No. 12, September, 1881, p. 275]

INSANE BY ELECTRICITY

A young man, twenty-four years of age, named George Odette, has just been adjudged insane and committed to an asylum for lunatics, in Illinois (U.S.A.). His case is very interesting from a scientific point of view. His madness was caused by an overwhelming shock of electricity given to him as a practical joke by some ignorant companions. The American journal from which the above facts are taken very sensibly remarks upon the extreme danger there is in suddenly pouring through the delicate nerve-matter of the brain and spinal cord a strong current of electricity, and suggests that the best if not the only remedy in such a case is the application of the vital magnetic current of some powerful mesmerizer or “healer.” It might have added that it is equally dangerous to saturate a nervous patient’s brain with mesmeric fluid, as is too often done by thoughtless tyros in magnetism. The human vital force is the most potent of all known agencies, and health of body or mind is only possible when there is a perfect magnetic equilibrium in one’s system. The “healer” heals simply by restoring that balance in his patient by the force of his benevolent desire and will.

FOOTNOTES TO "THE NEW DISPENSATION DISSECTED"

[The Theosophist, Vol. III, No. I, October, 1881, pp. 5-6]

[The writer, Babu T. Banerji, discusses the merits of the newly-formed religious sect known as the New Dispensation, whose leader and inspirer, Babu Keshub Chunder Sen, claims inspiration and the power of directly communing with God and the Prophets, and purposes to "purify the religions of India." The writer finds a resemblance between the policy of the new Prophet and that of Mohammed, and says that many a time his religion has been mistaken for Christianity in disguise. Speaking of Babu Keshub C. Sen, H.P.B. says:]

We believe, that however great the moral mischief produced by Babu K. C. Sen at present, it will be limited to the small nucleus of his followers. On the other hand, the world at large may yet be benefited by the practical instance he affords the modern historian of pointing out to our immediate successors the correct picture of the conception, germination, the growth and development of all the religions founded upon avatarism. We see in it the true retrospective representation of what were the beginnings and results of Vishnu, and Christ-worship. We discern in it the possible repetition of the Mosaic Law, whose cruel dogmatism, crystalized under the influence of dry, heartless bigotry and intolerance, led finally the most civilized nations of the world to accepting, the one—Mariolatry as a faithful copy of Isis and Venus worship, the others—Bible worship with its suicidal thirty-nine articles as a result, its brain-murdering theological casuistry, landing into the worst kind of sophistry, its incomprehensible dogmas, and intellect-killing mysteries.

We may yet see Babu K. C. Sen's mother become a successor to Isis, Devaki and Mary. Read the New Dispensation and even the more cautious Sunday Mirror and behold there all the germs of the Inquisition, Calvinism and the Blue Laws of Massachusetts combined.

The very name of the "New Dispensation" is an old one. It was first coined by the Quakers, the followers of old mother Ann Lee, and is now universally used by the Spiritualists, American Spiritualists especially never using another term to designate their belief. See Banner of Light and other spiritualistic papers.

[Fatherhood and Motherhood of God.] This idea is again bodily taken from the Spiritualists. All the invocations to the Deity by their trance or "inspirational" mediums begin with, "O Thou Great Father and Mother God." See the trance lectures delivered by Mrs. Cora Tappan-Richmond—the best, at least the most verbose of the American Spiritual trance-lecturers. See Banner of Light and other spiritualistic papers. Who knows but after all the Spiritualists of both hemispheres are right in maintaining that Babu Keshubis but a Medium!

STRAY THOUGHTS ON DEATH AND SATAN

[The Theosophist, Vol. III, No. 1, October, 1881, pp. 12-15]

[As appears from a letter of Master K.H. to A.P. Sinnett, received February 2, 1883 (The Mahatma Letters to A.P. Sinnett, p. 196), at one time or another after the publication of this article the Master precipitated some remarks and comments on a couple of pages of The Theosophist which contain Éliphas Lévi's articles on "Death" and "Satan." He also underlined certain passages in Lévi's text. In his Letter to Sinnett, the Master suggests that he reflect upon certain words used, such, for instance, as drones, etc. These pages from The Theosophist are among the so-called "Mahatma Papers" in the holdings of the British Museum, and we have incorporated the Master's comments in the present reproduction of this article.

TO THE EDITOR OF The Theosophist.

Madam,—Since you have published a posthumous letter of my Master and beloved friend, the late Éliphas Lévi, I think it would be agreeable to you to publish, if judged suitable, a few extracts of the many manuscripts in my possession, written expressly for, and given to, me by my ever-regretted MASTER.

To begin, I send you—"Stray Thoughts on Death and Satan" from his pen.

I cannot close this letter without expressing the deep indignation aroused in me by the base diatribes published in the London Spiritualist against your Society and its members. Every honest heart is irritated at such unfair treatment, especially when proceeding from a man of honour as Mr. Harrison (Editor of The Spiritualist) who admits in his journal anonymous contributions that are tantamount to libels.

With the utmost respect,

I remain, Madam,

Yours devotedly,

BARON J. SPEDALIERI.

Marseilles, July 29, 1881.

Editor's Note.—It is with feelings of sincere gratitude that we thank Baron Spedalieri for his most valuable contribution. The late Éliphas Lévi was the most learned Kabalist and Occultist of our age in Europe, and everything from his pen is precious to us, in so far as it helps us to compare notes with the Eastern Occult doctrines and, by the light thrown upon both, to prove to the world of Spiritualists and Mystics, that the two systems, the Eastern-Aryan, and the Western or the Chaldeo-Jewish Kabala—are one in their principal metaphysical tenets. Only, while the Eastern Occultists have never lost the key to their esoterism, and are daily verifying and elaborating their doctrines by personal experiments, and by the additional light of modern science, the Western or Jewish Kabalists, besides having been misled for centuries by the introduction of foreign elements in it, such as Christian dogmas, dead letter interpretations of the Bible, etc., have most undeniably lost the true key to the esoteric meaning of Shimon Ben Yochai's Kabala, and are trying to make up for the loss, by interpretations emanating from the depths of their imagination and inner consciousness.

Such is evidently the case with J. K., the self-styled London “Adept,” whose anonymous and powerless vilifications of the Theosophical Society and its members are pertinently regarded by Baron Spedalieri as “tantamount to libels.” But we have to be charitable. That poor descendant of the Biblical Levites—as we know him to be—in his pigmy efforts to upset the Theosophists, has most evidently fractured his brain against one of his own “occult” sentences. There is one especially in The Spiritualist (July 22), to which the attention of the mystically inclined is drawn further down, as this paragraph is most probably the cause of the sad accident which befell so handsome a head. Be it as it may, but it now disables the illustrious J.K. from communicating “scientifically his knowledge” and forces him at the same time to remain, as he expresses it “in an incommunicable ecstatic state.” For it is in no other “state” that our great modern adept, the literary man of such a “calibre”* that to suspect him of “ignorance” becomes equal, in audacity, to throwing suspicion upon the virtue of Caesar’s wife—could possibly have written the following lines, intended by him, we believe, as a lucid and clear exposition of his own psycho-Kabalistic lore as juxtaposed to the “hard words,” “outlandish verbiage,” “moral and philosophical platitudes,” and “jawbreakers” of “the learned Theosophists.”

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* “To accuse a literary man of my calibre of ignorance, is as amusing a mistake as it would have been to charge Porson of ignorance of Greek,” he writes in The Spiritualist of July 8. . . . “The occult is my special subject, and . . . there is but little . . . that I do not know,” he adds. Now, the above sentence sets the question at rest with us. Not only an “adept” but no layman or profane of the most widely recognized intellect and ability, would have ever dared, under the penalty of being henceforth and forever regarded as the most ridiculously conceited of Aesop’s heroes—to use such a sentence when speaking of himself! So stupidly arrogant, and cowardly impertinent has he shown himself behind the shield of his initials to far better and more worthy men than himself, in his transparent attacks upon them in the above-named Spiritualist—that it is the first and certainly the last time that we do him the honour of noticing him in these columns. Our journal has a nobler task, we trust, than to be polemizing with those, whom in vulgar parlance the world generally terms—bullies.

These are the “gems of occult wisdom” of the illustrious Jewish Kabalist who, like a bashful violet, hides his occult learning under two modest initials.

In every human creature there lies latent in the involitional part of the being a sufficient quantity of the omniscient, the absolute. To induce the latent absolute, which is the involitional part of our volitional conscious being, to become manifest, it is essential that the volitional part of our being should become latent. After the preparatory purification from acquired depravities, a kind of introversion has to take place; the involitional has to become volitional, by the volitional becoming involitional. When the conscious becomes semi-unconscious, the, to us, formerly unconscious becomes fully conscious. The particle of the omniscient that is within us, the vital and growing, sleepless, involitional, occult or female principle being allowed to express itself in the volitional, mental, manifest, or masculine part of the human being, while the latter remains in a state of perfect passivity, the two formerly dissevered parts become re-united as one holy (wholly) perfect being, and then the divine manifestation is inevitable.

Very luckily, J. K. gives us himself the key to this grandiloquent gush:

. . . necessarily [he adds] this is only safely practicable while living in uncompromisingly firm purity, for otherwise there is danger of unbalancement—insanity, or a questionable form of mediumship.

The italics are ours. Evidently with our immaculate “adept” the “involitional, occult or female principle” was not allowed to “express itself in the volitional, mental, manifest, or masculine part” of his being, and—behold the results!!

For the edification of our Hindu readers, who are unprogressive enough to refuse reading the lucubrations of “J. K.” or follow the mental “grand trapeze” performed by this remarkable “Adept” in the columns of The Spiritualist, we may add that in the same article he informs his English readers that it is “Hindu mystification acting on Western credulity” which “brought out the Theosophical Society.” “Hindu philosophy,” according to that great light of the nineteenth century is no “philosophy” but “rather mysticism.”

. . . Following the track of the mystifying and mystified Hindus they (the Theosophists) consider the four above faculties (Siddhis of Krishna) Anima, Mahima, Laghima and Garima to be the power they (we) have to strive for. . . . Indeed, what a ludicrous confusion of effect with cause!

The fracture of the brain must have been serious indeed. Let us hope that timely and repeated lotions of "witch hazel" or "the Universal Magic Balm" will have its good effects. Meanwhile, we turn the attention of our Hindu readers and students of Occultism to the identity of the doctrines taught by Éliphas Lévi (who, too, is contemptuously sneered at, and sent by the "Adept" to keep company with "Brothers," Yogis, and "Fakirs") in every essential and vital point with those of our Eastern initiates.

[In the two Essays of Éliphas Lévi which follow, the Comments of Master K.H. are printed in bold type, parallel with the text itself. They are numbered to correspond with similar numbers inserted in square brackets within the body of the essays. Words and sentences which are underlined have been underscored by K. H. himself. The footnotes signed Ed. Theosophist, as well as the long Editorial Note, are by H.P.B. herself.—Compiler.]

I

DEATH

BY (THE LATE) ÉLIPHAS LÉVI

Death is the necessary dissolution of imperfect combinations. [1] It is the re-absorption of the rough outline of individual [2] life into the great work of universal life; only the perfect [3] is immortal.It is a bath in oblivion. [4] It is the fountain of youth where on one side plunges old age, and whence on the other issues infancy.*Death is the transfiguration of the living; corpses are but the dead leaves of the Tree of Life which will still have all its leaves in the spring. [5] The resurrection [6] of men resembles eternally these leaves. Perishable forms are conditioned by immortal types.

[1] Of the 1, 2, 3d, 4, 5th.

[2] The personality of the personal Ego.

[3] The 6th and 7th Prles.

[4] Until the hour of remembrance.

[5] In the language of the Kabalist “Spring” means the beginning of that state when the Ego reaches its omniscience.

[6] The Chaldean “resurrection in life eternal” borrowed by the Xtians means resurrection in Nirvâna.

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* Rebirth of the Ego after death. The Eastern, and especially Buddhistic doctrine of the evolution of the new, out of the old Ego.—Ed. Theosophist.

All who have lived upon earth, live there still in new exemplars of their types, but the souls which have surpassed their type receive elsewhere a new form based upon a more perfect type, as they mount ever on the ladder of worlds;* the bad exemplars are broken, and their matter returned into the general mass. †

Our souls are as it were a music, of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary; [8] the immaterial can neither be conceived nor grasped.Man in his present existence only retains certain predispositions from his past existences. [9]

Evocations of the dead are but condensations of memory, the imaginary coloration of the shades. To evoke those who are no longer there, is but to cause their types to re-issue from the imagination of nature.‡

[8] Hence Spirit cannot communicate.

[9] Karma.

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* From one loka to the other; from a positive world of causes and activity, to a negative world of effects and passivity.—Ed. Theosophist.

† Into Cosmic matter, when they necessarily lose their self-consciousness or individuality, [7] or are annihilated, as the Eastern Kabalists say.—Ed. Theosophist.

[7] Their Monad 6th and 7th Principles.

‡ To ardently desire to see a dead person is to evoke the image of that person, to call it forth from the astral light or ether wherein rest photographed the images of the Past. That is what is being partially done in the seance rooms. The Spiritualists are unconscious NECROMANCERS. — Ed. Theosophist.

To be in direct communication with the imagination of nature, one must be either asleep, intoxicated, in an ecstasy, cataleptic, or mad. [10]

The eternal memory preserves only the imperishable; all that passes in Time belongs of right to oblivion.The preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction. Preserving corpses is to create phantoms in the imagination of the earth;* [11] the spectres of the nightmare, of hallucination, and fear, are but the wandering photographs of preserved corpses. [12]

It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life.† Death is exhaled by death. The cemetaries poison the atmosphere of towns, and the miasma of corpses blight the children even in the bosoms of their mothers.

Near Jerusalem in the Valley of Gehenna a perpetual fire was maintained for the combustion of filth and the carcasses of animals, and it is to this eternal fire that Jesus alluded when he says that the wicked shall be cast into Gehenna;

[10] And to be in direct communication with the intelligence of Nature one must become an Adept.

[11] We never bury our dead. They are burnt or left above the earth.

[12] Their reflections in the astral light.

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* To intensify these images in the astral or sidereal light. —Ed. Theosophist.

† People begin intuitionally to realize the great truth, and societies for burning bodies and crematories are now started in many places in Europe.—Ed. Theosophist.

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signifying that dead souls will be treated as corpses.

The Talmud says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives personal immortality; * [13] science and reason can only affirm the general immortality.

The mortal sin is the suicide of the soul. This suicide would occur if the man devoted himself to evil with the full strength of his mind, with a perfect knowledge of good and evil, and an entire liberty of action which seems impossible in practice, but which is possible in theory, because the essence of an independent personality is an unconditioned liberty. The divinity imposes nothing upon man, not even existence. Man has a right to withdraw himself even from the divine goodness, and the dogma of eternal Hell is only the assertion of eternal free will.

God precipitates no one into Hell. It is men who can go there freely, definitely and by their own choice.Those who are in Hell,

[13] In the Deva-Chan the Ego sees and feels but that which he longed for. He who cares not for a continuation of sentient personal life after physical death will not have it. He will be reborn remaining unconscious of the transition.

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* Faith and will power. Immortality is conditional, as we have ever stated. It is the reward of the pure and good. The wicked man, the material sensualist, only survives. He who appreciates but physical pleasures will not and cannot live in the hereafter as a self-conscious Entity.—Ed. Theosophist.

that is to say, amid the gloom of evil* and the sufferings of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This Hell is for them only a purgatory. The damned completely, absolutely and without respite, is Satan who is not a rational existence, but a necessary hypothesis.

N.I. †**Satan is the last word of the creation. He is the end infinitely emancipated. He willed to be like God of which he is the opposite. God is the hypothesis necessary to *II*.† reason, Satan the hypothesis necessary to unreason asserting itself as free will. [14]**

To be **immortal** [15] in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.

[14] That which I have marked with red pencil are all seeming contradictions but they are not.

[15] As a rule the Hermetists, when using the word "immortality," limit its duration from the beginning to the end of the minor cycle. The deficiencies of their respective languages cannot be visited upon them. One could not well say a semi-immortality. The ancients called it "panaeonic eternity" from the words, πᾶν —all or nature, and αἰών, a period of time which had no definite limit, except for the initiates. See Dictionaries —an aeon is the period of time during which a person lives, the period during which the universe endures, and also—eternity. It was a "mystery word" and was purposely veiled.

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* That is to say, they are reborn in a "lower world" which is neither "hell" nor any theological purgatory, but a world of nearly absolute matter and one preceding the last one in the "circle of necessity" from which "there is no redemption for there reigns absolute spiritual darkness" (Book of Khiu-ti).—Ed. Theosophist.

† [See corresponding marks in the second Essay, on "Satan," which follows.]

Editor’s Note.—This may seem into the average reader, for it is one of the most abstruse of the tenets of Occult [16] doctrine. Nature is dual; there is a physical and material side, as there is a spiritual and moral side to it; and, there both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths conscious individualities —says the Book of Khiu-ti, Volume XXXI, [17] one must become a co-worker with nature, either for good or for bad, in her work of creation and reproduction, or in that of destruction. [18] It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions [19] as self-conscious entities. [20] Thus, while the good and the pure strive to reach Nipang (Nirvana or that state of absolute existence and absolute consciousness—which, in the world of finite perceptions, is non-existence and non-consciousness)—the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice [21] rather than give up their lives as portions of the integral, universal whole.

[16] Western.

[17] Chap. III.

[18] This sentence refers to the two kinds of the initiates—the adepts and the sorcerers.

[19] One of her usual exaggerations.

[20] Two useless words.

[21] Karma.

Being well aware that they can never hope to reach the final rest in pure spirit, or nirvana, they cling to life in any form, [22] rather than give up that “desire for life,” or Tanha which causes a new aggregation of Skandhas or individuality to be reborn.* Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. [23] There are thoroughly wicked and depraved men, yet as highly intellectual and acutely spiritual for evil, as those who are spiritual for good. [24] The Egos of these may escape the law of final destruction or annihilation for ages to come. [25] That is what Éliphas Lévi means by becoming “immortal in evil,” through identification with Satan. “I would thou wert cold or hot,” says the vision of the Revelation to St. John (iii, 15-16). “So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” The Revelation is an absolutely Kabalistic book. Heat and cold are the two “poles,” i.e., good and evil, spirit and matter. Nature spues the “lukewarm” or “the useless portion of mankind” out of her mouth, i.e., annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns,

[22] Thro’ mediums who have existed everywhere in every age. *Read note on pages attached.

[23] Not during the aeon, if they but know how to force her. But it is a life of torture and eternal hatred. If you believe in us how can you disbelieve in them?

[24] The Brothers o the shadow.

[25] The majority have to go out of this planet into the 8th as she calls it. But the highest will live till the very threshold of the final nirvana.

but acorns of which under nominal [26] conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns failed to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.

[26] Normal

II

SATAN

Satan is merely a type, not a real personage.

II. It is the type opposed to the Divine type, the necessary foil to this in our imagination. It is the factitious shadow which renders visible to us the infinite light of the Divine.

If Satan was a real personage then would there be two Gods, and the creed of the Manicheans would be a truth.

Satan is the imaginary conception of the absolute in evil; a conception necessary to the complete affirmation of the liberty of the human will, which, by the help of this imaginary absolute seems able to equilibrate the entire power even of God. It is the boldest, and perhaps, the sublimest of the dreams of human pride.

“You shall be as Gods knowing good and evil,” saith the allegorical serpent in the Bible. Truly to make evil a science is to create a God of evil, and if any spirit can eternally resist God, there is no longer one Got but two Gods.

To resist the Infinite, infinite force is necessary, and two infinite forces opposed to each other must neutralize each other.*

If resistance on the part of Satan is possible the power of God no longer exists, God and the Devil destroy each other, and man remains alone;

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* And evil being infinite and eternal, for it is co-eval with matter, the logical deduction would be that there is neither God nor Devil—as personal Entities, only One Uncreated, Immutable and Absolute Principle or Law: Evil or DEVIL——the deeper it falls into matter, GOOD or GOD as soon as it is purified from the latter and re-becomes again pure unalloyed Spirit or the ABSOLUTE in its everlasting, immutable Subjectivity.[27]—Ed. Theosophist.

[27] True.

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he remains alone with the phantom of his Gods, the hybrid sphinx, the winged bull, which poises in its human hand a sword of which the wavering lightnings drive the human imagination from one error to the other, and from the despotism of the light, to the despotism of the darkness.

The history of mundane misery is but the romance of the war of the Gods, a war still unfinished, while the Christian world still adores God in the Devil, and a Devil in God.

The antagonism of powers is anarchy in Dogma. N.I. Thus to the Church which affirms that the Devil exists the world replies with terrifying logic: then God does not exist; and it is vain to seek escape from this argument to invent the supremacy of a God who would permit a Devil to bring about the damnation of men; such a permission would be a monstrosity, and would amount to complicity, and the god that could be an accomplice of the devil, cannot be God.

The Devil of Dogmas is a personification of Atheism. The Devil of Philosophy is the exaggerated ideal of human free will. The real or physical Devil is the magnetism of evil.

Raising the Devil is but realizing for an instant this imaginary personality. This involves the exaggeration in one's self beyond bounds o the perversity of madness by the most criminal and senseless acts.

The result of this operation is the death of the soul through madness, and often the death of the body even, lightning-struck, as it were, by a cerebral congestion.

The Devil ever importunes, but gives nothing in return.

St. John calls it "the Beast" (la Bête) because its essence is human folly (la Bêtise humaine).

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Éliphas Lévi's (Bonae Memoriae) creed, and that of his disciples. We believe in a God-Principle, the essence of all existence, of all good and of all justice, inseparable from nature which is its law and which reveals itself through intelligence and love.

We believe in Humanity, daughter of God, of which all the members are indissolubly connected one with the other so that all must co-operate in the salvation of each, and each in the salvation of all.

We believe that to serve the Divine essence it is necessary to serve Humanity.

We believe in the reparation of evil, and in the triumph of good in the life eternal.

FIAT.

MISCELLANEOUS NOTES

[The Theosophist, Vol. III, No. 1, October, 1881, p. 26]

Nothing promises to prove more dangerous to the Bible and to the Bible Christians—not even the new Revision of the sacred volume by the combined ecclesiastical talent of England, than that eminently Hindu funeral rite—cremation. The more this mode of disposing of the bodies of the dead comes into general practice the more it is calculated to strike terror into the hearts of the pious and God-fearing folk who look forward to death, because of the resurrection at the last joyful summons from the Angel's trumpet. But with cremation resurrection has become impossible. But since matters cannot be mended, and science has entered into a league with the heathens, even such a bigoted country as Italy, priest-ridden and Jesuit-ridden as it is, has taken the lead in cremation. Germany, according to a correspondent of the Pall Mall Gazette, has also its own Cremation Hall at Gotha, a handsome and spacious building, and artistically inferior to only that of Milan. It has been in existence about two years and a half, and was built by an association or Verein of some of the most thoughtful and learned men in Germany. The correspondent adds: "Fifty-two persons, five of whom were women, have in this space of time chosen such a form of burial [does not this sound like a bull?],* one body being sent from New York. The cost of the mere process of cremation is about five pounds sterling, and the religious ceremony can be first read over the body.

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* [Square brackets, are H.P.B.'s— Compiler.]

It is unnecessary to say that the Catholic priest refuses church burial to anyone electing to be cremated. Protestant pastors, on the contrary, willingly accord it. The cinerary urns bear the name of one or two Jews." It would be worth while determining as to who are the most consistent—the Catholic priests, the Protestant pastors, or the Jews? The correspondent thus concludes: "I think few visitors will visit this cremation hall without being duly impressed in favour of a system so advantageous to the living, and, it must be admitted—at least, of France and Germany —also advantageous to the dead. Here, as in France, the law compels such prompt interment that in many cases it has been known to take place before the breath has left the body. In Algeria I have known personally a victim of this misapprehension; and my German friends all speak to me in warm terms of the new system as, irrespective of other advantages, preventing premature burial."

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[Ibid., Supplement, October, 1881, p. 2]

[The following Note has reference to an article in defence of Col. Olcott which appeared in the Ceylon Times of September 22, 1881, intended to be a reply to attacks against him published in the Ceylon Observer of September 20th.]

The article of the Ceylon Observer to which the Times correspondent alludes was a most cowardly attempt to traduce a spotless, private character by innuendo. The testimonials to Col. Olcott's highly honourable record in America provoked the bigoted editor's spleen, and led him to such palpably mean and futile extremes as to win for his coveted victim the sympathy of this writer. The fact is that the Christian party are thoroughly alarmed at the effect already produced by our President upon the hitherto sluggish Buddhists of the Island. He is awakening in them so marked an interest in their religion as to forbode disastrous times for the Protestant missionaries.

Garbled reports of discussions in which he always gets worsted; absurd proposals to petition the Governor to order him away; silly stories of his certainty to be assassinated; foolish questions put to him in the papers by featherbrained fellows; prohibitions by bishops, priests and padris to their laity to hear his lectures; newspaper articles against him put into tract form and widely circulated—all these prove at once the greatness of his success and the anxiety of our enemies.

FOOTNOTES TO "WHO ARE THE ARYAS AND THE BUDDHISTS?"

[The Theosophist, Vol. III, No. 1, Supplement, October, 1881, pp. 2-3]

[This is an extract from the Journal of the Hindu Sabha, on the subject of initiations and initiates in ancient India. The writer says that "the gods were fully Emancipated Theosophists," to which H. P. B. remarks:]

Or the highest adepts. To this day in Tibet, the "perfect Lamas or Bodhisattvas" are called gods and Spirits—LHAS.

The writer continues: "We hold the ancient land of the Aryas with their gods and their Rishis to have been the Himalayan station which is even now Sacred to Hindu Theosophists and where Theosophical merit and learning still flourishes and whence the Brahmaputra still flows."]

We italicize these lines as they have a direct reference to our first section, doubted and ridiculed by blind scoffers— a reality nevertheless. We can only repeat with Galileo his historical and immortal words: Eppur si muove! Other scoffers and bigots as blind as our modern skeptics would not allow the earth to move, and yet it moved, moves and will move unto the last hour of the Pralaya.

And the Brahmaputra flows from Tibet.

"There is no reasonable doubt that the Tsampu of great Tibet and the Brahmaputra of the plains are one and the same river," says Markham in his recent work Tibet.* "Great Tibet embraces the region between the Northern and Southern chains of the Himalaya, the towns and principal monasteries . . . are chiefly in the valley of the Brahmaputra."

[The writer concludes saying: "The Founders of the Theosophical Society say that they are in communion with Yogis, the Editor of the Saddarshana Chintanika that his Yogi will reveal himself in time, and the Hindu Sabha exhorts everyone to invoke the Yogi within himself." To this H. P. B. appends the following note:]

And the Hindu Sabha is quite right, if, by "Yogi," it means Atma, the highest Spiritual Soul. But the writer uses an incorrect expression when saying that the Founders of the Theosophical Society claim communion with Yogis; Yogis can be but Hindus and in the Fraternity—with which we claim to have some acquaintance—the Hindus are in a minority. Even these cannot be strictly called "Yogis" since their modes of life, habits, religious worship and form of Initiation differ entirely from those of the Hindu Yogis as known to the general public. In one respect only are the adepts we know, like Yogis; namely, in their great purity of life, self-abnegation, and the practice of Dhyana and Samadhi.

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* [Reference is here to Sir Clements Roberts Markham who edited the Narratives of the Mission of Geo. Bogle to Tibet and of the Journey of Thomas Manning to Lhasa, London, 1876.—Compiler.]

CURRENT EVENTS

[The Theosophist, Vol. III, No. 1, Supplement, October, 1881, p. 4]

[Commenting on a letter from a correspondent who referred enthusiastically to the revival movement in Hinduism, congratulating the Theosophical Society on its work in this direction, and invoking the help of the "Divine Power" for "the advocates of the religion inculcated in the Aryan Shastras," H. P. B. wrote as follows:]

To avoid misunderstanding and especially "misrepresentations" on the part of our opponents, we must remark in connection with the above letter that we "advocate" no more the religion taught in the Aryan Shastras than we do any other faith. Our journal is absolutely unsectarian and equally open to every sincere and honest defender and advocate of his own faith—whatever the latter may be. We are devoted admirers of the Vedas, holding it in veneration as the oldest, and, as we believe, the wisest book of the world, although its mystical and allegorical language needs the interpretation of one who thoroughly understands its spirit. As we do not feel competent to decide which of the various and many interpreters is the right one, we try to be impartial to all and let every sect (with the exception of the "Maharaja sect," of course) advocate its own cause before the public. The Founders of the Theosophical Society and Proprietors of this Journal are the staunch allies and devoted friends of Swamijee Dayanand Saraswati, the founder of the Arya Samaj, and author of the Veda Bhashya; but though the recognized supreme chief of a number of our Theosophists who belong to the Arya Samaj, neither the President of the Parent Society, Colonel H. S. Olcott, nor yet its Corresponding Secretary, Mme. H. P. Blavatsky, can ever be his followers any more than those of any other Preacher, as the Rules of our Society strictly forbid its Founders and the Presidents of its many Branches to advocate either in our journal, or at mixed and general meetings, any one religion in preference to any other.

We are all upon neutral ground, and even our own personal religious leanings or preferences have nothing to do and must not interfere with the general work. We preach and advocate an incessant and untiring search for TRUTH, and are ever ready to receive and accept it from whatever quarter. We are all enquirers and never offered ourselves as teachers, except in so far as to teach mutual tolerance, kindness and reciprocal enlightenment and a firm resistance to bigotry and arrogant conceit whether in RELIGION or SCIENCE.

THE THEOSOPHIST AND PANDIT SHRADDHA RAM

[The Theosophist, Vol. III, No. 1, Supplement, October, 1881, pp. 4-5]

In the August number of The Theosophist there appeared a short paragraph announcing the death of Pandit Shraddha Ram of Jallunder, Puñjab. Several friends and Theosophists of Lahore, among others, writing to the Headquarters to express their deep regret, asked the Editor to devote to the death of the late Pandit a few lines of notice. As the President-Founder and the Editor had known the deceased gentleman personally, during their stay at Lahore, where, it appears, he was much beloved by all the orthodox Hindus, their just desire was complied with, and the short obituary appeared. It was a small courtesy to show to one who had been a warm defender and preacher of his views during life, a sincere and fearless champion of what was to him sacred truth—Hindu or Brahmanical religion. Yet it was found fault with and strongly upbraided and criticized by the last person we would have ever thought of, in such a connection —a Theosophist and an Arya-Samajist!! On n’est jamais trahi que par les siens becomes truer than ever. We leave to the impartial reader to judge and decide which, the Editor or the “Critic,” is “bringing discredit” upon himself.

The criticism appeared in the Tribune of Lahore, August 13, and we now give it to our readers as it stands:

THE THEOSOPHIST AND PANDIT SARDHA RAM

To the Editor of The Tribune:

Sir,—It is curious to see in The Theosophist for August 1881 (page 245) that Pandit Sardha Ram, deceased, is trumpeted to have been a leader of Hindu religion and to have disseminated his opinions so boldly and eloquently that neither Brahmo nor Arya-Samajists ever ventured to cross him.

This is anything but true, and the Editor of that journal is greatly misinformed, and no doubt brings discredit upon herself by giving publicity to such trash and utterly incorrect information in the editorial columns of her paper, for everybody who knew Pandit Sardha Ram full well that he was innocent of having ever engaged himself in discussion with an Arya-Samajist, though challenged to do so many a time by them.

Indeed, he organized a society giving it the name of Hari-Gyan-Sabha, which is composed of a dozen of persons overwise for the present age, who are disinterestedly devoted to the secret cause of idolatry and superstition, which the Arya-Samaj ruthlessly attempts to sweep away by its sacrilegious act of disseminating Vedic knowledge through the length and breadth of the country.

True the Pandit was a leader of the Hindu religion, but only so far as the members of Hari-Gyan-Sabha are concerned; for without the pale of that Sabha no one ever thought him guilty of deep Sanskrit learnings and it is an acknowledged fact that he was not encumbered with Vedic knowledge in the least.

As regards the Brahmos it would be unjust to omit to state here that once the deceased held a discussion with Babu Nobin Chander Roy and suffered the game to be won by the Babu as is apparent from a pamphlet in which that discussion has been published. We would fain have refrained from criticism upon a dead man, but truth compels us to disabuse the public of a wrong notion which a note in The Theosophist from the pen of its Editor is calculated to create, and I, therefore, beg to request you, Mr. Editor, to insert these few lines in the next issue of your paper and oblige,

Yours, etc.,

A THEOSOPHIST AND ARYA-SAMAJIST.

Aug. 11, 1881

THE THEOSOPHIST AND ARYA-SAMAJIST

To the Editor of The Tribune.

DEAR SIR,

A letter published in your issue of August 14th and signed "A Theosophist and Arya-Samajist" has unfortunately—for its writer—appeared in your columns and demands a prompt reply. Had it been signed by any other nom de plume I would never think of answering it, still less giving my reasons for publishing anything I choose in the journal conducted by me. As the matter stands, however, and the writer having publicly accused "the Editor of that journal' (The Theosophist) of being "greatly misinformed," and bringing "discredit upon herself by giving publicity to such trash" (sic)—viz., by inserting a few lines to express regret at the sudden death of Pandit Shraddha Ram (!)—I, the undersigned, the Editor of The Theosophist, and one of the Founders of the Society to which the writer himself belongs, will now, with your permission, answer his very flippant, untruthful, and, I regret to say—since he is a theosophist—transparently spiteful remarks.

(1) I could not be "greatly misinformed" since my information was derived (a) from a personal, though a very short acquaintance with the defunct, at Lahore; (b) from several trustworthy and impartial informants, such as a high English official, a Christian clergyman, and several respectable natives from that same city; and finally (c) from two members of our Society—one of whom is a greatly esteemed and very learned native of Lahore, a valued friend of ours and—a "theosophist of good standing."

(2) No Editor can possibly "bring discredit" upon himself —unless our critic and Brother (?) has yet to learn the real value of English words—merely for his speaking in a spirit of kindness of a defunct person, were the latter the greatest reprobate, which, even the detractors of the late Pandit would never dare to say of him. De mortuis nil nisi bonum is the motto of every honest man.

On the other hand, a “Theosophist”—the more so if in addition to being a Fellow of a Society, based upon the wisest principles of mutual tolerance and universal philanthropy, one, in short, striving to deserve the name of a practical Brotherhood of Humanity, he is a member of the Arya Samaj, a body known as opposing and being opposed by every orthodox Hindu—does “bring discredit,” and not only upon himself, but upon the Society he belongs to, by showing such a spirit of personal spite, narrow-mindedness and uncharitableness, as exhibited in his criticism in the Tribune. “It is far less a sin to speak kindly of and forgive ten sinners deserving punishment, than to slander or punish one who is innocent” is an old saying, especially—we may add—when the victim is dead and cannot defend himself.

(3) It is not true that Pandit Shraddha Ram “was innocent of any discussion with an Arya-Samajist” as I happen to know to the contrary; nor, that his “Hari-Gyana Mandir” (or Hari-Gyan Sabha, as the writer calls it) is composed but of “a dozen of persons”; nor yet that in his polemics with Babu Nobin Chunder Roy “he suffered the game to be won” by that Brahmo gentleman, as the Pandit was away, we are told, when his Bengali opponent had his last say, and that since then he published the Dharma Rakhsha in which he contradicted every word pronounced by his opponent. All his insinuations are exaggerated and greatly misrepresented. The late Pandit may have been little “guilty of deep Sanskrit learning” for all I can vouch for, but that is no reason why he should not be honoured after his death as a good and generally respected man. The whole letter under notice, breathing with that spiteful and bigoted spirit of partisanship which precludes the possibility on the part of its writer to show himself fair and impartial—his object falls short of its mark and his vilifications harm but their author.

While one “Theosophist” writes a quasi-libellous letter, and throws mud upon the memory of one, whose only crime seems to have been to oppose the teachings of the Arya-Samajists which he honestly, if erroneously, believed heretical—another Theosophist whom we personally know, as a most trustworthy and impartial witness, wrote to Colonel Olcott from Lahore, at the date of July 18, 1881, the following:

It is with deep regret that I inform you of the sudden death of Pandit Shraddha Ram of Phillour, in the District of Jullander in the Puñjab—who visited you at Lahore. He was the only preacher of orthodox Hinduism, who travelled far and wide on behalf of his religion at his own expenses, and spoke so eloquently and with such a force of argument that neither missionaries, Moulvies, nor Brahmos, ever dared to encounter him . . . (this informant, independently of informant number one, whose paragraph we published, gives the very same testimony as to what our critic contradicts). He was a great orator, and his argumentative powers were very remarkable indeed. In addition to his knowledge of Sanskrit he was well versed in Persian, knew medicine and knew the Nasht Patrika, a branch of astrology, to almost a miraculous perfection. He also knew music, was a good poet, and an admirable writer in Hindi. Religious hymns of his composition are much appreciated and sung in the Puñjab. His pleasing manners and marvellous abilities secured for him the friendship of many good-natured Christian missionaries and of several European officials of high position. . . . His loss is not only severely felt by all the orthodox Hindus, but is deeply regretted and sincerely lamented by all his Arya-Samaj and Brahmo-Samaj friends.

The italics are mine. Whom are we to believe? Evidently Theosophist No. 2 had not met “A Theosophist” No. 1, otherwise the—to put it very mildly—indiscreet remarks in his letter would have never appeared, perchance, in the Tribune. To conclude:

As the Editor of The Theosophist, I now publicly declare that being no sectarian, following no one’s lead, and feeling the profoundest contempt for narrow-minded bigotry under whatever form, the columns of our journal—so long as I edit it—will never be closed against any writer, only because he happens to differ with me on religious or philosophical opinions. Holding Gautama Buddha higher in my veneration than any other religious teacher the world over, I yet publicly, and notwithstanding Buddhist opposition to the Hindu Scriptures—profess a profound admiration for the Vedas and the Vedanta teaching, simply because I claim an undeniable right of thinking for myself, untrammelled by any divine or human teacher or teaching.

And were I to receive, at any day, a well-written article directed either against our Society, the Buddhist Saviour, or myself personally, I would surely publish it in the same spirit of tolerance and impartiality, and with the same readiness as I would give room to one against a declared enemy of ours. And, as the Corresponding Secretary of the Parent or Central Theosophical Society, I am compelled to warn "A Theosophist and Arya-Samajist." Let him avoid in future giving vent to such feelings as expressed by him in The Tribune as they are as discreditable to himself, as they are loathsome to the Society which honoured him by admitting him to the number of its Fellows. Unless he heeds this friendly advice our General Council might some day interfere, and he would suddenly find himself compelled to sign his future denunciations but as "An Arya-Samajist."

Fraternally yours,

H. P. BLAVATSKY.

Simla, August 24, 1881.

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[In H.P.B.'s Scrapbook, Vol. XI, Part II, pp. 410-12, there are several cuttings from the Ceylon Catholic Messenger of October 25 and 26, and November 1, 1881, entitled "Absurdities of 'A Buddhist Catechism' by Henry S. Olcott." It is a long and hostile attack on Buddhism in general and Col. Olcott in particular. The following passage has been marked by H.P.B. in blue pencil:

"If no other proof of our assertion could be had, Buddhists' scanty knowledge, not to say utter ignorance, of the earth, its physical and astronomical laws, would be quite sufficient; for even at the present day, the sphericity and the revolutions of the earth, are denied by those who profess to be the disciples of the 'All-Wise,' the 'Enlightened'! Buddhism, according to Col. Olcott, sometimes excels modern science."

To this H.P.B. appended the following remarks in ink:]

Some ignorant Buddhist priests may deny at present as ever the sphericity of the earth and its rotations. But so do the Roman Catholic bigots and monks to the day and more than ever since the days of Galileo.

Professor Schöpffer, an eminent astronomer of Berlin, denies the heliocentric system and Father Grégoire of Cairo did so. The Jesuits avoid speaking of that rotation which befools the infallible Bible and Joshua's "Miracle."

[She also appended the following final remark:]

Having done with Colonel Olcott and with the "Absurdities of Buddhism" it falls foul upon the "Absurdities of Protestantism"!! Oh Catholic Messenger, Consistency is Thy name!

[This is followed by an article from the same paper entitled "A Catechism About Protestantism and the Catholic Church," by John Perrone, S.J.]

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THE SIX-POINTED AND FIVE-POINTED STARS OUR ANSWER

[The Theosophist, Vol. III, No. 2, November, 1881, pp. 31-33]

["Our Answer" was written by way of reply to an article by K. Lalshankar entitled "The Six-Pointed and Five-Pointed Stars." It is quite complete and self-explanatory.]

Our authorities for representing the pentagram or the five-pointed star as the microcosm, and the six-pointed double triangle as the macrocosm, are all the best known Western Kabalists—mediaeval and modern. Éliphas Lévi (Abbé Constant) and, we believe, Khunrath, one of the greatest occultists of the past ages, give their reasons for it. In Hargrave Jennings' Rosicrucians the correct cut of the microcosm with man in the centre of the Pentagram is given. There is no objection whatever to publish their speculations save one—the lack of space in our journal, as it would necessitate an enormous amount of explanations to make their esoteric meaning clear.

But room will always be found to correct a few natural misconceptions which may arise in the minds of some of our readers, owing to the necessary brevity of our editorial notes. So long as the question raised provokes no discussion to show the interest taken in the subject, these notes touch but superficially upon every question. The excellence of the above-published paper, and the many valuable remarks contained in it, afford us now an opportunity for correcting such errors in the author's mind.

As understood in the West, Spirit and Matter have for the real Kabalists their chief symbolical meaning, in the respective colours of the two interlaced triangles and relate in no way to any of the lines which bind the figures themselves. To the Kabalist and Hermetic philosopher, everything in nature appears under a triune aspect; everything is a multiplicity and trinity in unity, and is represented by him so symbolically in various geometrical figures. "God geometrizes," says Plato. The "Three Kabalistic Faces" are the "Three Lights" and the "Three Lives" of EN-SOPH (the Parabrahma of the Westerns) also called the "Central Invisible Sun." The "Universe is his Spirit, Soul and Body," his "Three Emanations." This triune nature—the purely Spiritual, the purely Material and the Middle nature (or imponderable matter, of which is composed man's astral soul) are represented by the equilateral triangle whose three sides are equal, because these three principles are diffused throughout the universe in equal proportions; and the ONE LAW in nature being perfect EQUILIBRIUM—they are eternal and co-existent. The Western symbology then, with a trifling variation, is identically the same as that of the Aryans. Names may vary, and trifling details added, but the fundamental ideas are the same. The double triangle representing symbolically the MACROCOSM, or great universe, contains in itself besides the idea of the duality (as shown in the two colours, and two triangles—the universe of SPIRIT and that of MATTER)—those of the Unity, of the Trinity, of the Pythagorean TETRAKTYS — the perfect Square—and up to the Dodecagon and the Dodecahedron.

The ancient Chaldean Kabalists—the masters and inspirers of the Jewish Kabala —were not the Anthropomorphites of the Old Testament or those of the present day. Their EN-SOPH—the Endless and the Boundless—"has a form and then he has no form," says the Book of the Zohar* and forthwith explains the riddle by adding: "The Invisible assumed a form when he called the universe into existence," i.e., the Deity can only be seen and conceived of in objective nature—pure pantheism. The three sides of the triangles represent to the Occultists as to the Aryans—spirit, matter, and middle nature (the latter identical in its meaning with space); hence also—the creative, preservative, and destructive energies, typified in the "Three Lights." The first light infuses intelligent, conscious life throughout the universe, thus answering to the creative energy; the second light produces incessantly forms out of cosmic preexistent matter and within the cosmic circle, hence is the preservative energy; the third light produces the whole universe of gross physical matter; and, as the latter keeps gradually receding from the central spiritual light, its brightness wanes, and it becomes Darkness or EVIL leading to Death. Hence it becomes the destructive energy, which we find ever at work on forms and shapes—the temporary and the changing. The Three Kabalistic Faces of the "ANCIENT of the Ancient"—who "has no face" are the Aryan deities —respectively called Brahmâ, Vishnu, and Rudra or Siva. The double triangle of the Kabalists is enclosed within a circle represented by a serpent swallowing its own tail (Egyptian emblem of the eternity) and sometimes by a simple circle (see the Theosophical Seal). The only difference we can see between the Aryan and the Western symbology of the double triangle—judging by the author's explanation—lies in his omission to notice the profound and special meaning in that which he terms "the zenith and the zero" if we understand him rightly.

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* Zohar—Book of Splendour, written by Shimon ben Yochai, in the first century B.C.; according to others in the year A.D. 80.

[Rf. is to Zohar, III, p. 288, Amst. ed., 1714.—Compiler.]

ALLAN OCTAVIAN HUME
1829-1912
Reproduced from Life of Allan Octavian Hume,
By Sir Wm. Weddenburn, London, F. Fisher Unwin, 1913.

YEVGENIY FYODOROVICH VON HAHN
1807-1874
Presiding Senator. First cousin of H.P.B.’s father.

With the Western Kabalists—the apex of the white triangle loses itself (the meaning being the same in the Egyptian pyramid)* in the zenith, the world of pure immateriality or unalloyed spirit, while the lower angle of the black triangle† pointing downward towards the nadir shows—to use a very prosaic phrase of the mediaeval Hermetists—pure or rather "impure matter" as the "gross purgations of the celestial fire"—Spirit—drawn into the vortex of annihilation, that lower world, where forms and shapes and conscious life disappear to be dispersed and return to the mother fount—cosmic matter. So with the central point, and the central cavity, which according to the Puranic teaching "is considered to be the seat of the Avyaktabrahma —or the unmanifested Deity."

The Occultists who generally draw the figure thus, instead of a simple central, geometrical point (which, having neither length, breadth, nor thickness, represents the invisible "Central Sun," the light of the "unmanifested deity"), often place the crux ansata (the handled cross or the Egyptian TAU), at the zenith of which instead of a mere upright line they substitute a circle—symbol of limitless, uncreated Space, which cross thus modified has nearly the same significance as the "mundane cross" of the ancient Egyptian Hermetists, a cross within a circle.

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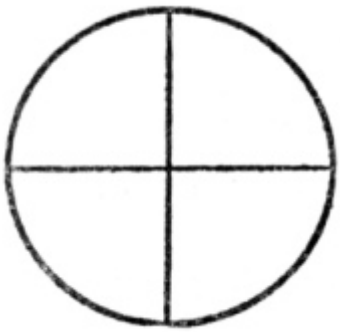
* A French archaeologist of some renown, Dr. E. Rebold, shows the great culture of the Egyptians 5000 B.C., by stating upon various authorities that there were at that time no less than "thirty or forty colleges of the initiated priests who studied occult sciences and practical magic." [Histoire générale de la Franc-Maçonnerie, Paris, 1851.]

† In the August Number (1881) of The Theosophist a mistake has crept in which has now to be corrected. On page 240 (second column, line 16th of the Editor's Note) it is said—"the two points of its black triangle inclining earthward," whereas it ought to read—the "lower point of its black triangle," since the black triangle has its two angles forming its base reversed.

Therefore, it is erroneous to say the Editorial note stated that the double triangle represented “Spirit and matter only” for it represents so many emblems that a volume would not suffice to explain them.



Says our critic: “If, as you say, the ‘double triangle’ is made to represent the universal spirit and matter only, the objection that two sides—or any two things—cannot form a triangle, or that a triangle cannot be made to represent one thing—a spirit alone or matter alone—as you appear to have done by the distinction of white and black, remains unexplained.” Believing that we have now sufficiently explained some of the difficulties, and shown that the Western Kabalists always regarded the “trinity in unity” and vice versa, we may add that the Pythagoreans have explained away the “objection” especially insisted upon by the writer of the above words, about 2500 years ago. The sacred numbers of that school—whose cardinal idea was that there existed a permanent principle of unity beneath all the forces and phenomenal changes of the universe—did not include the number two or the duad among the others. The Pythagoreans refused to recognize that number, even as an abstract idea, precisely on that ground that in geometry it was impossible to construct a figure with only two straight lines. It is obvious that for symbolical purposes the number cannot be identified with any circumscribed figure, whether a plane or a solid geometric figure; and thus as it could not be made to represent a unity in a multiplicity as aNy other polygonal figure can, it could not be regarded as a sacred number.

The number two represented in geometry by a double horizontal line == and in the Roman numerals by a double perpendicular line || and a line having length, but not breadth or thickness, it had to have another numeral added to it before it could be accepted. It is but in conjunction with number one that, becoming the equilateral triangle, it can be called a figure. It becomes, therefore, evident why, having to symbolize spirit and matter—the Alpha and the Omega in the Cosmos—the Hermetists had to use two triangles interlaced—both a “trinity in unity”—making the former to typify “spirit”—white, with chalk—and the later typifying “matter”—black, with charcoal.

To the question, what do the two other white points signify, if the one “white point ascending heavenward symbolizes spirit”—we answer that, according to the Kabalists, the two lower points signify “spirit falling into generation, ”i.e., the pure divine spark already mixed with the matter of the phenomenal world. The same explanation holds good for the two black angles of the horizontal line; both of the third points, showing one—the progressive purification of spirit, and the other—the progressive grossness of matter. Again, to say that “any thought of upward or downward” in “the sublime idea of the Cosmos” seems “not only revolting but unreal,” is to object to anything abstract being symbolized in a concrete image. Then why not make away with all the signs altogether, including that of Vishnu and with all the learned Puranic explanation thereof given by the writer? And why should the Kabalistic idea be more revolting than that of “Death—Devourer—Time,” the latter word being a synonym of Endless Eternity—represented by a circle surrounding the double triangle? Strange inconsistency and one, moreover, which clashes entirely with the rest of the article! If the writer has not met “anywhere with the idea of one triangle being white and the other black” it is simply because he has never studied, nor probably even seen the writings of the Western Kabalists and their illustrations.

The above explanations given by us contain the key to the Pythagorean general formula of unity in multiplicity, the ONE evolving the many, and pervading the many and the whole. Their mystic DECAD 1 + 2 + 3 + 4 ==10 expresses the entire idea; it is not only far from being "revolting" but it is positively sublime. The ONE is the Deity, the Two matter (the figure so despised by them as matter per se can never be a conscious unity),* the THREE (or Triangle) combining Monad and Duad, partaking of the nature of both, becomes the triad or the phenomenal world. The Tetrad or sacred TETRAKTYS, the form of perfection with the Pythagoreans, expresses at the same time the emptiness of all—MAYA; while the DECAD, or sum of all, involves the entire cosmos. "The universe is the combination of a thousand elements, and yet the expression of a single element—absolute harmony or spirit—a chaos to the sense, a perfect cosmos to reason"—we say in Isis Unveiled.† Pythagoras learned his philosophy in India. Hence, the similarity in the fundamental ideas of the ancient Brahmanical Initiates and the Pythagorists. And when defining the Shatkon, the writer says it "represents the great universe ब्रह्माण्ड (Brahmânda) — the whole endless महाकाश (Mahâkâśa)—with all the planetary and stellar worlds contained in it," he only repeats in other words the explanation given by Pythagoras and the Hermetic philosophers of the hexagonal star or the "Double Triangle" as shown above.

Nor de we find it very difficult to fill up the gap left in our brief note in the August number as to the "remaining three points of the two triangles" and the three sides of each of the "double triangles" or of the circle surrounding the figure.

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* See in Kapila's Sankhya—Purusha and Prakriti: only the two combined when forming a performing unity can manifest themselves in the world of senses.

[In Isis Unveiled, Vol. I, p. xvi, this sentence runs: "The universe is the combination of a thousand elements,, and yet the expression of a single spirit—a chaos to the sense, a cosmos to the reason." —Compiler.]

As the Hermetists symbolized everything visible and invisible they could not but do so for the macrocosm in its completeness. The Pythagorists who included in their DECAD the entire cosmos, held the number 12 in still higher reverence as it represented the sacred Tetraktys multiplied by three, which gave a trinity of perfect squares called Tetrads. The Hermetic philosophers or Occultists following in their steps represented this number 12 in the “Double Triangle”—the great universe or the Macrocosm as shown in this figure, and included in it the pentagram, or the microcosm—called by them—the little universe.

Dividing the twelve letters of the outer angles into four groups of triads, or three groups of Tetraktys, they obtained the dodecagon, the regular geometric polygon, bounded by twelve equal sides and containing twelve equal angles which symbolized with the ancient Chaldeans—the twelve “great gods”* and with the Hebrew Kabalists the ten Sephiroths, or creative powers of Nature, emanated from Sephira (Divine Light), herself the chief Sephiroth and emanation from Hokhmah, the Supreme Wisdom (the unmanifested wisdom), and EN-SOPH, the endless; viz., three groups of Triads of the Sephiroth and a fourth Triad, composed of Sephira, En-Soph, and “Hokhmah,” the Supreme Wisdom “that cannot be understood by reflection,” and which “lies concealed within and without the cranium of Long Face”;† the uppermost head of the upper triangle formed the “Three Kabalistic Faces,” making up the twelve.

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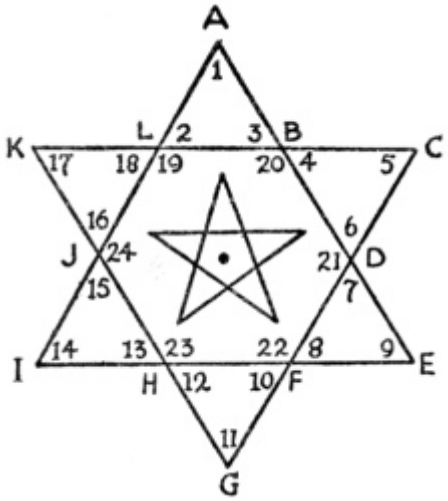
* According to Haug’s Aitareya Brâhmanam, the Hindu manas (mind) or Bhagavant creates no more than the Pythagorean monas. He enters the egg of the world and emanates from it as Brahm, as itself (Bhagavant) has no first cause (apûrva). Brahm as Prajâpati manifests himself as the androgyne Sephira first of all as the ten Sephiroths do—as twelve bodies or attributes which are represented by the twelve gods symbolizing: 1—Fire, 2—the Sun, 3—Soma, 4—all living Beings, 5—Vayu, 6—Death, Siva, 7—Earth, 8—Heaven, 9—Agni, 10—Aditya, 11—Mind, 12—the great Infinite Cycle which is not to be stopped. This, with a few variations is purely the Kabalistic idea of the Sephiroths.

† Idrah Rabbah (Greater Holy Assembly), vi § 58.

Moreover, the twelve figures give two squares or the double tetraktys representing in the Pythagorean symbology the two worlds—the spiritual and the physical, the 18 inner and 6 central angles yield, besides 24, twice the sacred macrocosmic number, or the 24 “divine unmanifested powers.” These it would be impossible to enumerate in so short a space.



Besides it is far more reasonable in our days of scepticism to follow the hint of Iamblichus, who says, that “the divine powers always felt indignant with those who rendered manifest the composition of the icosagonus” viz., who delivered the method of inscribing in a sphere the dodecahedron—one of the five solid figures in Geometry, contained under twelve equal and regular pentagons, the secret Kabalistic meaning of which our opponents would do well to study.*

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* [This difficult subject is greatly clarified and amplified in L. Gordon Plummer’s work entitled The Mathematics of the Cosmic Mind, privately published in 1966, wherein all geometrical solids are explained in terms of the Esoteric Philosophy.—Compiler.]

In addition to all that, as shown in the “Double Triangle” above, the pentagram in its centre gives the key to the meaning of the Hermetic philosophers and Kabalists. So well known and spread is that double sign that it may be found over the entrance door of the Lha-Khang (temple containing Buddhist images and statues) in every Gompa (lamasery) and often over the relic-cupboard, called in Tibet Doong-ting. The mediaeval Kabalists give us in their writings the key to its meaning. “Man is a little world inside the great universe,” teaches Paracelsus. “A microcosm, within the macrocosm, like a foetus, he is suspended by his three principal spirits in the matrix of the universe.” These three spirits are described as double: (1) the spirit of the Elements (terrestrial body and vital principle); (2) the spirit of the stars (sidereal or astral body and will governing it); (3) the spirit of the spiritual world (the animal and the spiritual souls)—the seventh principle being an almost immaterial spirit or the divine Augoeides, Atma, represented by the central point, which corresponds to the human navel. This seventh principle is the Personal God of every man, say the old Western and Eastern Occultists.

Therefore, the explanations given by our critic of the Shatkon and Pañchkon, rather corroborate than destroy our theory. Speaking of the five triangles composed of “five times five” or 25 points, he remarks of the pentagram that it is a “number otherwise corresponding with the twenty-five elements making a living human creature.” Now we suppose that by “elements” the writer means just what the Kabalists say when they teach that the emanations of the 24 divine “unmanifested powers,” the “unexisting” or “Central Point” being the 25th—make a perfect human being?

But in what other respect does the above sentence—without disputing upon the relative value of the words “element” and “emanation”—strengthened moreover as we find it by the author’s additional remark that “the entire figure of the microcosm . . . the inner world of individual living being . . . a figure which is the sign of Brahmâ, the deified creative energy”—in what respect, we ask, does it clash so much with our stating that some proficients (in Hermetic philosophy) and Kabalists regard the five points of the pentagram as representing the five cardinal limbs of the human body? We are no ardent disciple or follower of the Western Kabalists; yet, we maintain that in this they are right. If the twenty-five elements represented by the five-pointed star, make up “a living human creature” then these elements are all vital, whether mental or physical, and the figure symbolizing “creative energy” gives the more force to the Kabalistic idea. Every one of the five gross elements—earth, water, fire, air (or “wind”) and ether—enters into the composition of man; and whether we say, “five organs of action” or the “five limbs” or yet “the five senses,” it will always amount to splitting hairs, for it means all one and the same thing. Most undoubtedly the “proficients” could explain at least as satisfactorily their claim, as the writer controverts and denies it, by explaining his. In the Codex Nazaraeus—the most Kabalistic of books, the Supreme King of Light and the chief Aeon—MANO, emanates the five Aeons—he himself with the Lord Ferho (the “unknown formless life” of which he is an emanation) making up the seven which typify again the seven principles in Man—the five being purely material and semi-material, and the higher two almost immaterial and spiritual (see “Fragments of Occult Truth”).* Five refulgent rays of light proceed from each of the seven Aeons, five of these shooting through the head, the two extended hands, and the two feet of Man represented in the five-pointed star, one enveloping him as with a mist and the seventh settling like a bright star over his head.

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* [The first three installments of this Series were published in The Theosophist, Vol. III, Oct., 1881, March and Sept., 1882. They were written by A. O. Hume. Later installments of the Series were from the pen of A. P. Sinnett.—Compiler.]

The illustration may be seen in several old books upon the Codex Nazaraeus and the Kabala. What wonder, that electricity or animal magnetism passing most powerfully from the five cardinal limbs of man, and the phenomena of what is now called “mesmeric” force having been studied in the temples of ancient Egypt and Greece and mastered as it may never hope to be mastered in our age of idiotic and a priori denial, the old Kabalists and philosophers who symbolized every power in nature, should for reasons perfectly evident for those who know anything of the arcane sciences and the mysterious relations which exist between numbers, figures, and ideas, have chosen to represent “the five cardinal limbs of man”—the head, the two arms and the two legs—in the five points of the pentagram? Éliphas Lévi, the modern Kabalist, goes as far, if not further than his ancient and mediaeval brethren; for, he says in his Dogme et Rituel de la Haute Magie (p. 175): “The Kabalistic use of the pentagram can determine the countenance of unborn infants, and an initiated woman might give to her son the features of Nereus or Achilles, as those of Louis XIV, or Napoleon.”* The astral light of the Western occultists is the akaśa of the Hindus. Many of the latter will not study its mysterious correlations, neither under the guidance of initiated Kabalists nor that of their own initiated Brahmans, preferring to Prajña-Paramita—their own conceit. And yet both exist and are identical, the idiotic and ignorant denials of J. K., the London “Adept,” notwithstanding.

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* [Vol. I, p. 187, in 6th edition.—Compiler.]

THE GRAND INQUISITOR

[The Theosophist, Vol. III, No. 2, November, 1881, p. 38]

[In the November and December, 1881, issues of The Theosophist, H.P.B. published all English translation—apparently made by herself—of certain passages from the famous work of Dostoyevsky, The Brothers Karamazov, namely from chapter 5 of Book V. She introduced this translation with the following two separate Notes:]

Dedicated by the Translator to sceptics who clamour so loudly both in print and private letters: “Show us the wonder-working ‘Brothers,’ let them come out publicly and—we will believe in them!”

This is an extract from Dostoyevsky’s celebrated novel The Brothers Karamazov —the last publication from the pen of the great Russian novelist, who died a few months ago, and just as the concluding chapters appeared in print. Dostoyevsky now begins to be recognized as one of the ablest and profoundest among the Russian writers. His characters are invariably typical portraits, drawn from various classes of Russian society, strikingly lifelike and realistic to the- highest degree. The extract translated constitutes a great satire on modern theology generally and the Roman Catholic religion in particular. The idea is that Christ revisits earth, coming to Spain at the period of the Inquisition, and is at once arrested as a heretic by the Grand Inquisitor. One of the three brothers of the story, Ivan, a rank materialist and an atheist of the new school, is supposed to throw this conception into the form of a poem, which he describes to Alyosha (the youngest of the brothers), a young Christian mystic brought up by a “saint” in a monastery . . .

[It appears that the suggestion to translate this passage from Dostoyevsky came from H.P.B.'s superiors. In a letter received by A. P. Sinnett at Simla, in August, 1881, from Master K.H. (The Mahatma Letters, pp. 204-07), occurs the following sentence:
"The suggestion to translate the Grand Inquisitor is mine; for its author, on whom the hand of Death was already pressing when writing it, gave the most forcible and true description of the Society of Jesus that was ever given before. There is a mighty lesson contained in it for many and even you may profit by it." — Compiler.]

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FOOTNOTES TO"THE TWELVE SIGNS OF THE ZODIAC"

[The Theosophist, Vol. III, No. 2, November, 1881, pp. 41-44]

[This valuable and scholarly article by T. Subba Row is accompanied by a few footnotes appended by H.P.B. to various terms and statements of the author. They are as follows:]

[Concerning the Sign of Virgo;]

Virgo-Scorpio, when none but the initiates knew there were twelve signs. Virgo-Scorpio was then followed for the profane by Sagittarius. At the middle or junction-point where now stands Libra, and at the sign now [so] called which follows Virgo, two mystical signs were inserted which remained unintelligible to the profane.

[Of the zodiacal sign spoken of by Subba Row as the Crocodile:]

This constellation was never called Crocodile by the Western ancient astronomers who described it as a horned goat and called it so—Capricornus.

[Of the principle which Subba Row calls the Jivatma, and which he says is represented by the sign Sinha, or the Lion:]

In its lowest or most material state, as the life-principle which animates the material bodies of the animal and vegetable worlds, etc.

[Of Subba Row's statement that the sign Sinha, or the Lion, also represents "the real Christ, the anointed pure spirit, though the missionaries may frown at this interpretation":]

Nevertheless it is a true one. The Jivatma in the Microcosm (man) is the same spiritual essence which animates the Macrocosm (universe), the differentiation, or specific difference between the two Jivatmas presenting itself but in the two states or conditions of the same and one Force. Hence, "this son of Paramatma" is an eternal correlation of the Father-Cause, Purusha manifesting himself as Brahmâ of the "golden egg" and becoming Viraj—the universe. We are "all born of Aditi, from the water" (Rig-Veda, Hymns to the Maruts, Bk. X, Hymn 63, 2), and "Being was born from non-being" (ibid., Mandala I, Sukta 164, 6).

[Of the Astral light:]

Even the very name of Kanya (Virgin) shows how all the ancient esoteric systems agreed in all their fundamental doctrines. The Kabalists and the Hermetic philosophers call the Astral Light the "heavenly or celestial Virgin." The Astral Light in its unity is the 7th. Hence the seven principles diffused in every unity, or the 6 and ONE— two triangles and a crown.

[Of Subba Row's statement that "Jivatma differs from Paramatma, or to state the same thing in other words, 'Baddha' differs from 'Mukta,' in being encased as it were within these 36 Tattvas, while the other is free":]

As the Infinite differs from the Finite and the Unconditioned from the Conditioned.

[Of the 36 Tattvas:]

36 is three times 12, or 9 Tetraktys, or 12 Triads, the most sacred numbers in the Kabalistic and Pythagorean numerals.

[Of the sign Makara, or the Goat (Capricornus):]

See the article, in the August (1881) number, “The Five-Pointed Star,”* where we stated that the five-pointed star or pentagram represented the five limbs of man.

[Of the “nine Prajapatis—the assistants of the Demiurgus”:]

The nine Kabalistic Sephiroth, emanated from Sephira the 10th, and the head Sephiroth are identical. Three trinities or triads with their emanative principle form the Pythagorean mystic Decad, the sum of all which represents the whole Kosmos.

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* [Pages 250-54 in the present Volume.—Compiler.]

THE BRIGHT SPOT OF LIGHT

[The Theosophist, Vol. III, No. 2, November, 1881, pp. 45-46]

TO THE EDITOR OF THE THEOSOPHIST:

MADAME,—In the last issue of your valuable Journal, a member of the New York Theosophical Society seeks to be enlightened as to the cause of a bright spot of light which he has often seen. I am also equally curious to have an explanation. I attribute it to the highest concentration of the soul. As soon as I place myself in that prescribed attitude, suddenly a bright spot appears before me which fills my heart with delight—indeed, that being regarded as a special sign by the Indian devotee that he is in the right path, leading to ultimate success in the Yoga practice—that he is blessed by the special grace of the Almighty.

One evening, sitting on the ground cross-legged, in that state of innate concentration when the soul soars into the high regions, I was blessed with a shower of flowers—a most brilliant sight, and which I long to see again. I moved to catch at flowers so rare, but they eluded my grasp and suddenly disappeared, leaving me much disappointed. Finally two flowers fell on me, one touching my head and the other my right shoulder, but this time also the attempt to seize them was unsuccessful. What can it be, if not a response that God has been pleased with his worshipper, meditation being, I believe, the unique way of spiritual worship.

P.

September 18, 1881.

Editor's Note — It depends. Those of our orthodox native contributors, who worship some particular God—or, if they so prefer, the one ISVARA, under some particular name—are too apt to attribute every psychological effect brought on by mental concentration during the hours of religious meditation to their special deity, whereas, in 99 cases out of 100, such effects are due simply to purely psycho-physiological effects. We know a number of mystically-inclined people who see such "lights," and that as soon as they concentrate their thoughts. Spiritualists attribute them to the agency of their departed friends; Buddhists—who have no personal God—to a pre-nirvanic state; pantheists and Vedantins to Maya—illusion of senses; and Christians—to a foresight of the glories of Paradise. The modern Occultists say that, when not directly due to cerebral action whose normal functions are certainly impeded by such an artificial mode of deep concentration—these lights are glimpses of the Astral Light, or, to use a more scientific expression—of the "Universal Ether" firmly believed in by more than one man of science, as proved by Mr. Balfour Stewart's Unseen Universe. Like the pure blue sky closely shrouded by thick vapours on a misty day—is the Astral Light concealed from our physical senses, during the hours of our normal, daily life. But when concentrating all our spiritual faculties, we succeed, for the time being, to paralyse their enemy—the physical senses, and the inner man becomes, so to say, distinct from the man of matter, then, the action of the ever-living spirit, like a breeze that clears the sky from its obstructing clouds—sweeps away the mist which lies between our normal vision and the Astral Light, and we obtain glimpses into, and of, that light.

The days of "smoking furnaces" and "burning lamps" which form part of the Biblical visions are well gone by and—to return no more. But, whosoever, refusing natural explanations, prefers supernatural ones, is, of course, at liberty to imagine that an "Almighty God" amuses us with visions of flowers, and sends burning lights before making "covenants" with his worshippers.

MISCELLANEOUS NOTES

[The Theosophist, Vol. III, No. 2, November, 1881, pp. 48, 52]

[Commenting upon a statement in the article entitled “Advice from a Swami,” to the effect that certain high stages of meditation bring man face to face with “the Almighty, the Universal, the All-Knowing and the All-Glorious God,” H.P.B. says:]

Who, whenever seen, will always prove to be man’s own deific principle, his own luminous Atman, at best, and not God or Iśwara, who—as well proved by Kapila—if Impersonal and Infinite cannot be seen, and if Personal, hence finite, is not the “universal” spirit.

———————

[In connection with various fanatical religious utterances in the Sunday Mirror of the Brahmo-Samâja:]

To wind up, having declared in another editorial called “Dogma and Life” that the “Theists”—only by no means “Monotheists,” if you please—“of the New Dispensation believe in the doctrine of Trinity—they accept the Father, the Son and the Holy Spirit,”—without informing us this once, what becomes of our friend “Durga,” and whether it is she “the holy spirit”—the Mirror propounds a doctrine, which for its novelty, beats even Auguste Comte’s “feminine mystery” and “artificial fecundation.” Happily for itself the pious organ confesses that particular mystery connected with God and Christ working upon the Babus neither—“so much history, so much biography, so much metaphysics, or so much theology,” with which definition we fully concur.

For once the rhetorical blossoms which overshadow rather too thickly the roots of wisdom concealed in the fathomless depth of the editorial—are culled, the reader discovers it, as pertaining to pure physiology. Christ is viewed—“as a ball of fire carrying heaven and salvation into the sinner’s heart,” and—stomach. “When he (Christ) enters into the life of a Brahmo” explains the Sunday Mirror—“he enters as a living principle, a burning idea, a consuming fire that changes the entire life, and creates everything anew. He is swallowed, he is digested, and he is converted into life blood . . ." (!!), etc., etc., etc. . . . . Stop, oh Sunday Mirror, stop! This is pure Anthropophagy and threatens to trespass the bounds of even Oriental metaphor. What difference, then, would the Brahmos of the N.D. make between the “Lamb” of God and a lamb cutlet?

———————

[In connection with various fanatical activities on the part of the Salvation Army:]

And to this we may add our own prayer: “Oh Lord, how easy it would be for you to ‘smash’ the devil at once without any ‘Hall’ or ‘Army’ and so extirpate evil and misery for ever from this world of sorrow! Oh, Lord, it is because, alleged Omniscient, and Omnipotent and JUST (!!) you have nevertheless ever refused to do so, or even to give us a sign of your existence, and that you are now allowing instead, a whole ‘Army’ of fanatical zealots, who ought to be at home mending their shoes and stockings, and wiping their children’s noses, to roam about—an army of lunatics caricaturing their religion—that so many good people reject the devil and even doubt your own Being. Whose fault is it, Oh, Lord? Not ours, that is evident, but rather that of the brains you have furnished our heads and REASON you have endowed man with.”

WILLIAM QUAN JUDGE
April 23, 1951—March 21, 1896

DR. JIRAH DEWEY BUCK
1838-1916
(From The Path, New York, Vol. VII, January, 1893)

DAYANAND SARASWATI AND HIS FOLLOWERS

[The Theosophist, Vol. III, No. 2, Supplement, November, 1881, pp. 3-4]

TO THE EDITOR OF The Theosophist.

MADAM: The following is a very important notice received from Benares. Please publish it in your columns, and give your readers an opportunity of judging thereby for themselves.

Your very truly,

PANDIT GOPI NATH,

Editor, Mittra Vilasa.

“Being led away by the misleading reputation of Swami Daya Nanda Saraswatee, we, the undersigned, repaired to him to hear his Vedic lectures and act according to his dictates. But no sooner had we heard him than we became convinced that he was no true reformer. Our doubts now having been removed by our Vedic Guru Pandit Jugulkishore Pathak, a member of The Brahmamrit Varshini Sabha, we made penance, as commanded in our Shastras, for this mistake and sin of ours, and we hereby promise never to deviate from the true and just way taught by our Guru.

“Sita Rama, Babu Nand Pande, Krishna Rama Shukul and Rama Prasda Dube.

“Published by

“PANDIT JUGULKISHORE PATHAK,

Brahmamrit Varshini Sabha,

“Benares.”

Editor’s Note.—True to our policy of perfect impartiality, to the promise that every religion, sect, and school of philosophy will be given a chance of a fair hearing before the public, and the adherents permitted to defend their respective opinions in our journal, we are forced to make room for the above manifesto.

But we do so with regret, for this is no philosophical proof that the doctrines taught by the learned Pandit in whose favour it is issued, namely—Pandit Jugulkishore Pathak—are more philosophical, or in any way more true than those expounded by Swami Dayanand Saraswati. As it stands, the declaration is simply the confession of a short-lived apostasy, and, a public contrition in consequence of it. Tomorrow the disciples of Swami Dayanand may send us in their reply, and we would have to publish it in our next on the same principle. If ever any good is calculated to come out of such mutual denunciations, then, ought the two learned pandits to furnish us, at least with papers pro and contra their respective interpretations of the Vedas; and so leave the verdict to the opinion of the impartial readers. Otherwise such denunciations are calculated to do more harm than good.

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WESTERN "ADEPTS" AND EASTERN THEOSOPHISTS

[The Theosophist, Vol. III, No. 2, Supplement, November 1881, pp. 4-6]

Since the first appearance of The Occult World the London Spiritualist undertook a series of regular weekly attacks upon it. On the ground that Mr. Sinnett had never himself seen Koot Hoomi, the existence of the latter was doubted. This doubt was followed by the arbitrary hypothesis that no one else ever had seen him. Then, when seven Theosophists (four natives of India and three Europeans) had declared over their own signatures that they had seen our Brother, a pretext for invalidating their testimony was immediately invented. An objection, loosely grounded upon the fallacious and not very delicate insinuation, that as no one in England knew whether the lives and characters of the witnesses entitled their evidence to be accepted without protest, a very small degree of confidence could be placed upon it.

Besides that, it was urged that as neither Mrs. A. Gordon, nor Colonel Olcott had given their testimony—the latter, moreover, having never declared to have seen the "Brothers"—the claim would receive no attention. Both of the above-named persons have now sent in their evidence. It remains to be seen, whether in the first place their letters will be published; and if so, what attempt will be made to discredit them.

Meanwhile, for over a period of three months, and week after week, The Spiritualist never appeared without containing an attack or two of more or less doubtful literary refinement upon the Theosophists in general, the Founders of the Society in particular, and Koot Hoomi and Mme. Blavatsky—especially. At times, the epithets to their address, and the peculiar phraseology characterizing them, reached a degree of eminence that placed The Spiritualist—with its hitherto immaculate columns which ought to be solely devoted to the necrologies of distinguished disembodied angels—on a level with the cheapest political daily of America, during the Presidential elections. The editorial "passes" having been somewhat obstructed by the seven avalanches of the Theosophical witnesses, The Spiritualist bethought itself of another expedient. When Italy had fallen into impious doubt and infidelity, Pius IX resorted to the expedient of being protected by foreign hirelings, and a body of "Papal Zouaves" was duly organized. When the Editor of The Spiritualist saw himself in danger of being floored by the accumulated testimony to the existence of the "Brothers"—from India, he found out a "Kabalist," and formed with him an alliance —offensive only; as, so far no one went to the trouble of attacking him. That Spiritualist "Zouave" was J. K., the mirific "adept" and a "widow's son" to boot; a —"Hiram Abiff," reared up and raised by an illustrious grand master—a "Hierophant of Western origin" as J. K. himself introduced him.

So far, so good. The Kabalistic arrows directed by J. K. against the Theosophists, shooting over their heads, hurt no one but The Spiritualist, whose columns were, for a time, filled with the pompous self-glorifications of the Occult "Sir Oracle."

These articles provoking homeric fits of laughter among those of the Anglo-Indians who read them, were rather a treat than a nuisance. Had J. K. proceeded in that strain, no one would have ever paid the slightest attention to his harmless diatribes and, as stated in the October Theosophist, that would have been the first and the last time that we would have noticed him in our columns. But the alleged "adept" has now resorted to personalities. Forgetting that the "Theosophists" of Bombay are private and non-professional characters who neither sell quack medicines for a livelihood, nor advertise "Magnetism classes at one guinea for the course, or 5s. a lesson," he permits himself to speak of better people than himself in a deprecatory tone which, at best, might be assumed only by a regular proficient in the Occult art and knowledge, recognized as such the world over. To make use of such phrases as —"Madame Blavatsky—evidently knows nothing of our art [!?], I [!?] do not hesitate to state [of course, how should a Kabalist of his "calibre" hesitate at anything?] that the voluminous work [Isis Unveiled] is a thoroughly misleading one . . she has not grasped the right meaning". . . etc., etc.—the critic must have proved himself as great as Paracelsus or, at the least, as wise as the "Hierophant" who initiated him.

Instead of that, what do we find? Who is that J. K. who like his En-Soph is ever "speaking of himself, to himself, and through himself"? Since he did not hesitate to name Mme. Blavatsky and tried to show her so inferior to himself, we do not see why we should feel the slightest scruple to lift up the "brazen mask" which shrouds the face of the Kabalistic beau domino. We declare then in our turn, proofs in hand, that Mr. Julius Kohn is a very conceited, vain, young gentleman, who, hardly weaned from the A.B.C. of Occultism, puts on the airs of a mysterious grand adept—dextro tempore, writes pretentious articles under the safe cover of two initials, and so obtains a public hearing under false pretences. There is no Kabalistic organ, and even the third-class London Weeklies, but would throw his articles in the waste basket, had he offered them.

What better opportunity, then, taking advantage of the ill-feeling of the Spiritualists toward the Theosophists to get room in a journal wherein to ventilate his vagaries? Hence his articles in The Spiritualist, and the declarations that there are no spirits in nature other than human spirits; and the magisterial, ridiculous verdict "if the Theosophists study the elementals, they study only undeveloped human spirits."

"The disciple is not above his master . . . it is enough for the disciple that he be as his master, and the servant as his lord"; read verses 24-25, chap. x of Matthew. Hence Julius Kohn has either to abide by his "Lord and Master's" decision, or maintain that he is above his "hierophant," adding, moreover that his Initiator of "Western origin" (so designated by him, we suppose, in contradistinction to his own which is Eastern) does not know what he is talking about. Whatever our "adept" may say in his excuse in the future, that is the interesting information that the said Master (whose full name, if he would like to see it published, we are as ready to give, as we gave his own)—says of his disciple, of whom otherwise, Mr. W—seems to be very proud:—"Mr. Kohn," he tells a friend, "has been under my direct guidance for several years and went on reading in all languages every Kabalistical work to be purchased here and in Germany . . . but he does not go in for Astrology to any extent. He has not yet made his entrance into the adytum; but his intuitions are working up and he gets very lucid glimpses of things by times. His dreams are getting very interestingly spiritual. . . . But he eschews mediumship. Although he has not yet confronted the 'Red Elixir,' (i.e., made the perfect junction of the soul with the spirit) . . yet he is on the fair way of it, for 'of that day and hour knoweth no man'. . ."

Quite so. No one knoweth of it, no more the master than the disciple, we see. We have good reasons to believe that the former will not take the risk of denying his own words, so religiously quoted by us, as in the contrary case, we might add to it some other trifling particulars, which we will abstain from mentioning at present. We do not know that gentleman personally, and we might have perchance more respect for him, if we did have that honour, than we are likely to ever entertain for his pupil.

We have proved the essential points, and that suffices for our purposes. On the authority of the person, more likely to exaggerate the achievements of his disciple than to lower them in the world's estimation, we are informed, (1) that J. K. "has not yet made his entrance into the adytum,"—which amounts to confessing before anyone who knows anything of Hermetic phraseology, that his pupil knows NOTHING yet of the essential, final, and higher mysteries, evolving, meanwhile, his "involitional soul" out of the allegorical interpretations of his "interesting dreams," during the non-lucid interludes between his "intuitional" lucid glimpses of things; (2) that J. K. "eschews mediumship," having, as we were told in one of his articles, his own notions about "spirits," i.e., in every case as heretical as those of the theosophists, only perchance, less correct (N.B., the Editor of The Spiritualist thus seeming to be warming a viper in his bosom); and—(3) not having yet "confronted the Red Elixir," namely, having never succeeded so far, in uniting his spirit with his soul, which alone makes the adept for a time a divine being existing in the region of absolute wisdom, J. Kohn is but an humble chela* in the school of magic, and no "adept" at all, as he would like to have us believe.

It is this dabbler in occultism, who, in his pretentious, bombastic style, so full of audacious conceit, speaks of such adepts as were the old Indian Rishis, of the authors of such philosophies as the Vedas, the Vedanta and the Sankhya, of such men as our Brother Koot Hoomi, as if they knew nothing worth knowing! To show his own ignorance Oh, shadows of Kapila and Patañjali!—J. K. calls "Akaśa"—a FIGMENT!! If readers would only believe him: "Taking erronously some esoteric sentences from Paracelsus in their literal wording, the late Abbé Alphonse Louis Constant (Éliphas Lévi), or the man who wrote his books on Magic, invented [?!] out of the sideral influence of Paracelsus an objective astral light, and theorised thereon that the great work of adeptship is to subjugate and direct this force.

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* The disciple of a Yogi.

Combine therewith," he adds, "a practice of bullying the elementals in all the four kingdoms, and you are, according to Éliphas Lévi, an accomplished master magician."

Combine with ignorance, a practice of bullying all those who differ from you, especially those who refuse to recognize in Mr. Julius Kohn anything higher than a "figment-adept" and you are, according to J. K., "an accomplished master magician."

And now to the truthfulness and reliability of his criticisms upon Isis. "In Paracelsus," he says, "as in all other Kabalists, the letter is for the uninitiated, the spirit for the initiated. The mediaeval adepts were, by the age they lived in, compelled to hide their knowledge from the church." (What wondrous news. The first revelation of a truth which every school boy knows.) "They used, therefore, a veiled language, and physical symbols stood for purely spiritual things. The author of Isis seems to have overlooked this," adds our learned adversary. Well, the "author of Isis" did nothing of the kind, however. On the other hand, the author of "The Adeptship of Jesus Christ" must have never done more than skip Isis, if he overlooked the fact that both its volumes are full of references and explanations as to the "veiled language" of the Kabalists, Christian as well as Pagan—the former dreading to divulge their meaning on account of the persecution of the Church, the latter owing to the terror of the "initiation oath" pronounced during the "mysteries." That J. K. only pretends to have overlooked the fact is still more likely. However it may be, the whole work is an exposition of that which the London "adept" tries to teach, but makes a sad mess of. Nor was the author of Isis ever unaware of the well-known fact, that most (not all) of the physical symbols stand "for purely spiritual things." Whoever has read Isis will see how reliable are J. K.'s criticisms.

"Elemental spirits," goes on to perorate the critic, "are not creatures evolved in earth, air, fire or water. There are no doubt spirits who prefer to dwell in one of the said elements, but they are human [!].

The method ordinarily resorted to for entering into communication with Elementals by offering them some favourite food, shows that they are simply not very advanced human spirits." The last argument is charmingly logical, and worthy of the "literary calibre" of a great "adept." Just as if only human beings ate food, and men and their spirits alone could be offered "some favourite food"! The Elementals are all "human," he maintains. And what are the "Shedim" of his Jewish Kabalists? What of Robert Fludd—the grand master of the mediaeval "Fire" philosophers, who were the greatest Kabalists living—who says that as there are an infinity of visible human creatures, so there is an endless variety of non-human beings among the spirits of the elements? And what of the endless variety of the "Demons" of Proclus, Porphyry, Iamblichus, and of the "Nature Spirits"? . . . Verily, it requires a very small amount of intelligence in a critic to write—"let 'The Church,' so-called, go to the Devil of her own creation,"* or again—"Theosophy is Diabolosophy . . . which gets but the Sophistries of His Satanic Majesty"; but it requires a good deal of wisdom which cannot be imparted by any "Hierophant" to understand true Theosophy. It is as easy for a cabman as for Mr. Kohn, to utter words of abuse; and the former is as free to point out the Royal Society as a gin shop, adding that all its Fellows assemble there but to get drunk with liquor, as for the adept to call Theosophy "Diabolosophy." Both can do so with perfect impunity. For, no more than the said cabman will ever get admitted within the sacred precincts of learning, can a man using such a language hope of ever entering within the circle of true Theosophy, or—"confront the Red Elixir."

The real gist, the pith of the stuff of which all J. K.'s articles are made up, is explained by the following: Notwithstanding all his self-glorification of "adeptship" neither the "adept" nor even his "hierophant," whom we know better than both may imagine, would be able to produce the slightest phenomenon at will; even of that kind which incipient mediums and sensitive children often produce, say, raps upon the table without contact.

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* J. K.'s article, "The Adeptship of Jesus Christ," in Medium and Daybreak, September 2, 1881, p. 556.

Hence his diatribes against the phenomena described in The Occult World; his bombastic and long-winded prattle about the powers of adeptship being “only purely spiritual.” It is so easy and it offers such secure ground to assume “powers” which have to remain, on the said principle, for ever theoretical. But it becomes rather more dangerous for him to declare that “when Koot Hoomi is alleged to say repeatedly: ‘The adept is the rare efflorescence of a generation of enquirers,’ he ventilates this idea purely to bring recruits to the Theosophical Society.”

It is dangerous, we say, for besides being a glaring falsehood and a calumny, the disciples of Koot Hoomi might easily retort to Mr. Julius Kohn and ask: And what may be the secret meaning of this sentence of yours which directly follows the preceding? “Whoever attempts to arrive at Divine power by diabolic means labours in a most deplorable delusion. Anaesthetic and drugs should never be experimented with. Also with the practice of organic mesmerism must be united great care not to abuse the power, combined with an uncompromisingly pure life.”

If the “adept” refuses to inform the readers of the real occult meaning of the above, we will. Combined with other, very frequent allusions in his verbose articles —we may just call them sub rosa advertisements*—it is meant to call the attention of the reader to certain wonderful books on mesmerism, in close relation with professional “classes of magnetism” at 3 and 1 guinea the course.

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* Such advertisements, for instance, as this one we find inserted in his article upon “The Adeptship of Jesus Christ.” “The following extracts from the third edition of Miss Chandos Leigh Hunt’s excellent and most valuable Private Instructions on Organic Magnetism, will give a scientific description of the Soul-Power, and the means to attain thereto:”—Follows the “scientific description” in which Jesus Christ is honoured with the title of “Red magician.” Further on, J. K. recommends once more “the ACQUISITION OF THE INVALUABLE WORK just quoted, while those who are by locality favoured, should not fail to GET PERSONAL INSTRUCTION. Now this we call searching for “recruits” with an unparalleled zeal.

The said occult meaning is simply “to bring recruits” within the fold of the happy magneto-Kabalistic trimurti; that triad we mean well known to the Theosophists in London, which under three different names represents in reality but two, if not one, and ought to bear in any case the name of the “Hierophant” though it does sail under a triple compound name which is no longer its own. We are sorry to say, even so much, of persons with whom we are not in the least concerned. But we sincerely think it a kindness to Mr. W——, the “Hierophant,” [who] as we are told, is a man of sense and learning, [to let him know] that his pupil is sorely compromising him. Let him then use his occult powers to force upon his too indiscreet disciple— (a) that he who lives in a glass house ought never to throw stones at that of his neighbour; and (b) that he should not exhibit his ignorance in such a flagrant manner, by speaking of the doctrines of Gautama Buddha, as if he knew, or could know anything of HIS esoteric doctrines! Hear him jabbering about Sâkya-Muni, and dogmatizing right and left in the following strain: “Whatever the sapient critics and bookmakers do not understand, they label with a false name and think that thereby they have explained it.” Just Mr. J. Kohn’s position, who pretends to explain all that he knows nothing about. “If the books of Philo and John are productions of Neo-Platonists, then the teachings of Gautama Buddha, which contain the same doctrine, only in other wording, must also be Neo-Platonism.” (“The Adeptship of Jesus Christ.”)

So immeasurably arrogant and vain of his supposed learning is Mr. J. Kohn that he actually insinuates in the above his thorough knowledge of the secret meaning of the doctrines taught by Gautama Buddha! We advise him to limit his revelations to the Jewish Kabala, as his superficial comprehension of it may yet throw, with an appearance of some reason, glamour in the eyes of the too confiding reader innocent of any great proficiency in the Kabalistic lore. But will he have the additional effrontery of maintaining or even of insinuating that he understands better the Buddhistic “Rahat” doctrine than the most learned Buddhist priests, of whom we have such a number among the Fellows of the Theosophical Society at Ceylon, Burma and Tibet?

We would not wonder. The too Kabalistic “J. K.” winds up the article under review with the following words of wisdom:

The errors here set forth appear in the text-books of the Theosophists. If I have said hard things of the Theosophical Society, I mean the Society exclusive of the Western members who I believe are all INTELLIGENT and AMIABLE individuals; as such I esteem them, but not as Theosophists. . . .

How occult and pompous, yet how transparently clear. Let Mr. Julius Kohn give up, however, the sweet illusion that he, or any adept of his sort, is capable of saying “hard things” whether of the Theosophical Society or of its members. He has ventilated quite a number of “impertinent” things, but this affords rather merriment than inflicts pain upon those who know how far he deserves the self-imposed title of “adeptship.” By “the Society, exclusive of the Western members,” he means the Parent Society, now in India, of course; and, he is kind enough to believe our “Western members . . . intelligent and amiable individuals”—(read enthusiastic but amiable fools)—and thus closes his denunciatory article with another untruth. For, we happen also to know, how his “dreams” and occasional “glimpses of things” bring him to see intuitively through the fallacies of such writers as “one of the most prominent of the British Theosophists, who will remain unnamed.” And, we are also aware of the contempt with which he speaks of many of these “intelligent and amiable individuals.” If he flatters them in his article at all, it is because these individuals, living in London and some of them receiving him at their houses, he has sense enough to avoid irritating them too unnecessarily. At the same time the “Eastern” Theosophists are far away in India, and, as he thinks, can know nothing of him, his “spiritual dreams” having failed to reveal to him that they did know something—Mr. J. Kohn’s “adeptship” as will be seen, excluding neither cunning, nor yet an eye to business.

Nevertheless, we owe him a debt of gratitude, for enlightening us as to the various colours of the many various kinds of magicians.

"The White Magician," he writes, quoting enthusiastically from a "gifted Lady magnetist's" work (the legitimate wife, we are told, of his "Hierophant-Initiator," though we never heard yet of a practicing Hierophant Magician who was married) —"the white Magician is a high form of Adeptship, and few there are who reach it; fewer still who become Red Magicians. The difference between the former and the latter is, that the senses and the world possess certain temptations for the White Magician, which he sees and feels though he conquers. But nothing can tempt the Red Magician to evil any more than God can be tempted. The passive White Magician is to be found in the Religieuse" (? ! ! nuns?) . . . and "Black Magic is (in part) the art of applying the science of Magnetism to the obtaining of worldly riches, and to the influencing of persons to obey your Will, with results injurious to themselves. This part of the art I do not teach."

We should say not. Even in this our century of scepticism it would not be quite safe to advertise "classes" for imparting the Black Art. However, although modestly withholding from his reader's knowledge his own particular shade, we suggest the hypothesis of a colour that might be correctly termed—"chameleonic." His published lucubrations warranting, and his alleged abstinence from wine* forbidding us to accept the theory offered by one of our French Occultists who, writing about "J. K." says of him—"Le magicien est gris," we can find no better nuance for him than the indefinite iridescence of the chameleon, that pretty animal reflecting every colour it approaches.

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* It is not enough for a "hierophant" or an "adept" to abstain from wine and liquor; he must avoid leading others into temptation, if he cares to deserve the glorious name. We would then put the following question to those, who, denying our Eastern Brotherhood, accept as "hierophants" and "adepts" persons having no right to the appellation: what man, acquainted but with the A.B.C. of Occult sciences would dare maintain that even a simple pupil—let alone an adept in Occultism—would, while pursuing the divine science, at the same time obtain and hold a patent for the invention of a distilling apparatus for the manufacture of an improved whisky!! Imagine a modern Paracelsus or Jacob Boehme, proprietor of a dram shop and erecting distilleries in London and Ireland! Truly our age is an AGE OF BRASS.

And now to close. The Theosophists “exclusive of the Western members,” hope that their learned critic will henceforth direct his sole attention to the grand revelation he gives the world upon the “Adeptship of Jesus Christ”—the Red Magician, and leave the Theosophists—Western and Eastern—strictly alone. For, although the amount of incomprehensible metaphysical twaddle and quite unhistorical statements* contained in it, almost preclude the possibility of anything like an elaborate criticism upon it— yet they might find a word or two to say on the advertising portions of the mystical paper. Having, as mentioned elsewhere, in his powerful Kabalistic phraseology, sent the Christian “Church to the Devil” and Theosophists along with it, let Mr. Julius Kohn rest on his laurels, as it behoves a Christian Kabalist—the latter appellation being applied to him on the authority of his own words. “Whenever demanded,” he writes (Spiritualist, September 9), “whether I know a special process whereby to acquire magic power, whereto my reply ever is ‘beyond the Christ-life there is nothing . . .’”—this particular “Christ-life” nota bene to be studied according to his, Mr. J. Kohn’s interpretations, never as taught by “the Devil’s Official Church” (sic) as he elegantly puts it. We are, however, glad to learn from the above that this promising mystic is a convert to Christ, as that news is calculated to save his “adeptship of Jesus Christ” from more than one scathing criticism. For, viewing the production with a thoroughly unbiased eye, who should, or could ever know more about the “magical powers” of Christ than the direct lineal descendant of those who insulted Jesus in Jerusalem by saying: “He casteth out devils through the prince of devils?”

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* For instance, when he writes:—“And, down to the present time, official priests take fermented wine—which is an impure intoxicant, and from which Jesus abstained all His life,”—what is it but an arbitrary, foolish statement, founded on no authority, that the author could point out, except his own lucubrations?

[SPIRITUALISM AND THE CHRISTIAN CHURCHES]

[The Theosophist, Vol. III, No. 3, December, 1881, p. 55]

Magna est veritas et prevalebit. The reality of the phenomena has prevailed, and the Church is now forced to seek alliance with the Spiritualists against “materialism and infidelity.” How will the faithful Christian “skeptics” receive the news, and what effect it will produce on the churchgoing “scoffers of spiritual phenomena” is a question which time alone can answer.

For the first time, since the “raps” and “knockings” of an alleged disembodied pedlar, at Rochester, in 1848, inaugurated the era of Spiritualism, which has gradually led the people to accept the hypothesis of discarnated spirits communicating with the world of life, the divines have become alive to the danger of dogmatizing too strongly. For the first time, as the reader may see in the long account of the Congress we reprint further on, the divines seem ready for any concession—even to giving up their hitherto immovable and cherished dogma of eternal torments and damnation. And now they seek to compromise. While Dr. Thomas, the liberal-minded Wesleyan minister in America, is brought on his trial before a Conference of the Methodist Episcopal Church (as so many other clergymen have been of late before him), for the same heresy of denying endless torments in hell-fire, the English divines are seriously discussing the advisability of giving the doctrine up. They are ready, they say, to “thankfully acknowledge the truths of Spiritualist teaching, as weapons which we (they) are too glad to wield against Positivism, and Secularism, and all the anti-Christian ‘isms’ of this age of godless thought.”

(Revd. R. Thornton’s speech.) Mirabile dictu!—the reverend gentleman went so far as to say: “Let us lay to heart the hints given (by Spiritualists) as to our own shortcomings” ! !

The extracts from the reports of the Congress which we here republish from Light will give the reader a better idea of the position of the Protestant clergy in England. It is evidently very precarious. The divines seem to find themselves most uncomfortably situated between the horns of a dilemma. How they will emerge from it is one problem; whether many Spiritualists are likely to succumb to the unexpected coquetry of the Church they have parted company with is another one— and of a still more difficult solution. If, en désespoir de cause the reverends finally accept the theory of spirits—and we do not see how the reconciliation could be otherwise effected—then, acting upon the rule: “every spirit that confesseth not Jesus Christ is come in the flesh is not of God”—they will have with the exception of a handful of “spirits” acting through a handful of so-called “Christian Spiritualists,” or rather their mediums who accept Jesus Christ—to pronounce the enormous majority of the “angels” who do not, as—“of the Devil.” Then, they will have to encounter a still greater difficulty. Even the Christian Spiritualists have their own peculiar views upon Christ, which, according to the canons of the established Church are “heretical,” but which, we doubt, the Spiritualists will ever give up. Then again, how about —“Though an angel from Heaven preach unto us any other Gospel than that which has been preached unto us, let him be accursed”? Well, time will show, and time is the only and best inspirer of wise schemes and devices. Meanwhile, the Spiritualists —and so far the Theosophists with them—have won the day, for the reality of the phenomena has been admitted at the Church Congress; and we have as good hopes, that, whatever happens, it is neither the Spiritualists nor the Theosophists who will be the conquered in the long run.

For, divided as we may be in our conflicting beliefs as to the agency of the phenomena, we are at one as regards the reality of the manifestations, mediumship in all its various aspects,* and the highest phases of Spiritualism such as personal inspiration, clairvoyance, etc., and even the subjective intercourse between the living and the disembodied souls and spirits under conditions fully defined in Part I of "Fragments of Occult Truth." At all events, there is a far lesser abyss between the Spiritualists and the Theosophists than there is between the Protestants and the Roman Catholic clergy, their common Christianity notwithstanding. Their house is one and, divided against itself, it must finally fall; while our houses are two. And if we are wise and, instead of quarrelling, support each other, both will be found built on a rock, the foundation being the same though the architecture be different.

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* We never denied mediumship, we have only pointed out its great dangers and questioned the advisability of giving way to it and to the control of yet (to Spiritualists) unknown forces.

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THE BANNER OF LIGHT

[The Theosophist, Vol. III, No. 3, December, 1881, pp. 55-56]

We see that our old friend the Boston Banner of Light, the leading Spiritualist paper of America, begins its fiftieth Volume by enlarging its size with four additional pages. We heartily desire the veteran organ the success it so well deserves. For over a quarter of a century it has remained a staunch defender of its colours. It possesses qualities that many of us might well envy. The spirit it uniformly exhibits is that of tolerance, charity, and true brotherly feeling to all men. It always had on its staff the most excellent and learned writers. It strenuously avoids acrimonious polemics and wrangling, and seems to have tacitly adopted the noble motto: "Better give the accused the benefit of the doubt and even forgive ten culprits, than unjustly accuse one innocent."

We may and do differ with it in our views and opinions; nevertheless we most sincerely respect and admire it. All honour to our esteemed old friend, Mr. L. Colby, and may his Banner prosper and wave for long years to come—is the hearty wish of The Theosophist and its Editor.

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FOOTNOTE TO "THE CHURCH CONGRESS AND SPIRITUALISM"

[The Theosophist, Vol. III, No. 3, December, 1881, p. 59]

[In an account of certain Spiritualistic phenomena, there occurs the following passage: "The Spirit came up to him and declared most emphatically that it was his brother. Very happily he had not lost a brother. In pursuance of a little plot he had arranged, he squirted over the Spirit some liquid cochineal. . . . At the close of the séance they found that the medium was covered with liquid cochineal. This proved that the Spirit and the medium were one and the same person." H. P. B. says:]

It proves nothing of the kind; but simply, that the "animal soul" or the Kama-rupa, the living inner man of the medium, has more to do with the "materializations" than the spirits of "dead" men.

SUPERSTITION

[The Theosophist, Vol. III, No. 3 December 1881, pp. 60-62]

Owing to the fanciful reports of superficial and prejudiced travellers, to their entire ignorance of Asiatic religions and, very often, their own—Western nations generally are labouring under the strange impression that no people in the world are as stupidly superstitious as the non-Christian populations of India, China and other "heathen" countries. Unblessed with the light of the Gospel, they say, these poor pagans groping in the dark, attribute mysterious powers to the most unseemly objects: they will stake the future happiness or woe of their father's soul, upon the hopping crow's accepting or rejecting the rice-ball of the "Sraddha" ceremony; and will believe, as the now famous Kolhapur conspirators did, that "owl's eyes" worn as an amulet will make the bearer invulnerable. Agreed:—all such superstitions are as degrading as they are ridiculous and absurd . . .

But greatly mistaken, or as grossly unjust is he who affirms that such strange beliefs are limited to paganism, or that they are the direct result of the heathen religions alone. They are international; the cumulative production and necessary effect of countless generations of the arts of an unconscientious clergy of every religion and in every age. Adopted by the archaic priestly heirarchies, the policy of subjecting the ignorant masses, by working on their untutored imaginations and credulous fears, with the object of getting at their purse via the soul, was found effectual and was universally practiced by the priest upon the layman from the first dawn of history down to our own modern times.

Everything in nature, whether abstract or concrete, has two sides to it as every poison must have its antidote somewhere. Religion or belief in an invisible world being based upon a dual principle—God and Satan, or GOOD and EVIL, if PHILOSOPHY—the outflow of true religious feeling—may be likened to a filtered stream, on the other hand, SUPERSTITION is the cloaca of all dogmatic creeds that are based upon blind faith. Literally speaking, it is the sewer carrying off the putrid waters of the Chaldeo-Noachian deluge. Unstemmed, it ran in a straight course, through Paganism, Judaism and Christianism alike, catching up in its current all the garbage of human dead letter interpretations; while on its muddy banks have crowded the priesthood of all times and creeds and offered its unwholesome waters to the adoration of the credulous as the “holy stream,”—calling it now Ganges, anon the Nile or Jordan.

Why then should the Western people accuse the non-Christian nations alone of such beliefs? Little does the “truth of God” abound through such lies, and it is showing poor respect to one’s religion to introduce it to the stranger’s notice under false pretences. History shows us that, while seemingly occupied in destroying every trace of heathenism, and condemning belief in ancient folklore and the effects of “charms” as the work of the devil, the Christian proselytizers became the keepers of all such superstitions, and, adopting them gradually, let them loose again upon the people, but under other names. It is useless for us to repeat that which was said, and better said, and proved by the statistical records of crimes perpetrated through superstition, in every Christian country. Beliefs of the grossest, as most dangerous, character are rife in Catholic France, Spain, Italy and Ireland, in Protestant England, Germany and Scandinavia, as in Greek Russia, Bulgaria and other Slavonian lands, and they are as alive among the people now, as they were in the days of King Arthur, of the first Popes, or the Varyago-Russian Grand Dukes. If the higher and middle classes have civilized themselves out of such absurd fancies, the masses of rural populations have not.

The lower classes being left to the tender mercies of the rural priest—who, when he was not himself ignorant, was ever cunningly alive to the importance of his holding the parishioner in mental slavery—they believe in charms and incantations and the powers of the devil now, as much as they did then. And, so long as belief in Satan and his legion of fallen angels (now devils) remains a dogma of the Christian Church—and we do not see how it could be eliminated, since it is the cornerstone of the doctrine of (now devil) salvation—so long will there exist such degrading superstitions, for the whole superstructure of the latter is based upon this belief in the mighty rival of the Deity.

There hardly comes out one number of our Journal without containing some proof of what we say. Only last year from sixty to a hundred persons of both sexes were tried in Russia for arbitrarily burning alleged sorcerers and witches, who were supposed to have spoiled some hysterical women. The trial lasted for months and disclosed a ghastly list of crimes of the most revolting nature. Yet the peasants were acquitted for they were found irresponsible. For once justice had triumphed in Russia over the dead letter law. And now, there comes news of the effect of the same superstition of a still deadlier character. The following will read like a mediaeval tale during the days of the “Holy” Inquisition. The Russian Courier* contains an official report from Tchembar (Government of Penza) to the governor of the province, which we will summarize thus:

At the end of December last, during Christmas time, the village of Balkasheme became the theatre of a horrid and an unheard-of crime, caused by a superstitious belief. A landowner, N. M., inherited a very large property and went just before Christmas day to receive it at Penza. The inhabitants of the village—one of the many struck this year with famine—are generally poor; and two of the poorest and the hungriest of them resolved upon robbing the landowner during his absence.

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* [Russkiy Vestnik.]

Unwilling though to pay the penalty for their crime, they went first to a village Znaharka (literally “a knowing one,” a witch). In a Russian village where the witch is as indispensable as the smith and public house, or an astrologer in a village of India, these professions multiply in proportion to the wealth and demands of each locality. So our two future burglars consulted the “sorceress” as to the best way of effecting the robbery and avoiding detection at the same time. The witch advised them to kill a man, and cutting out the epiploon from under the stomach, to melt it, and preparing of it a candle, light the latter and, entering the house of the landlord, plunder it at their ease: by the enchanted light of the human candle they would remain invisible to all. Following out the advice literally, the two peasants sallied forth from their huts at 2 after midnight, and meeting on their way a half-drunken wretch, a neighbour of theirs, just leaving the public house, they killed him and cutting out his epiploon buried him in the snow near a cowshed. On the third day of the murder, the corpse was dug out by the dogs, and an inquest appointed. A large number of peasants was arrested, and, during the search of the village houses for proofs, a pot full of melted fat was discovered, an analysis of whose contents was made, and the substance proved to be human fat. The culprit confessed and giving out his accomplice, both confessed their object. They pleaded guilty, but said they had acted upon the advice of the witch, whose name, though, they would divulge upon no consideration, dreading the revenge of the sorceress far more than human justice. The fact is the more remarkable as both murderers had been hitherto regarded as two poor but steady, sober, and very honest young men. It seems next to impossible to find out which one of the neighbouring “witches”—for there are many and some are never known but to their “clients”—is guilty of the murderous advice. Nor is there any chance of getting at any clue from the villagers, as the most respectable among them would never consent to incur the displeasure of one of these devil’s familiars.

We believe, indeed, having a right to say, that the above superstition leaves far behind it, in criminality, the comparatively innocent belief of the Kolhâpur conspirators in the efficacy of the “owl’s eyes.”

Another recent case is that of an “enchanter.” During the month of the same December last, the village council of Alexandrovsk voted the expulsion from their midst and forcible exile to Siberia of a wealthy peasant named Rodinin. The accusation showing the defender guilty “of the great crime of being thoroughly versed in the science of enchantments and the art of causing people to be possessed by Satan,” having been read, the verdict of the jury was found unanimous. “As soon,” states the Accusation Act, “as the defendant Rodinin approaches one, especially if any person accepts a glass of brandy from him, he becomes possessed on the spot . . . Instantly the victim begins to howl, complaining that he feels like a river of liquid fire inside him, and piteously assures those present that Satan tears his bowels into shreds . . . From that moment he knows no rest, either by day or by night, and soon dies a death of terrific agony. Numerous are the victims of such wicked enchantments perpetrated by the defendant . . . In consequence of which, the local jury having found him ‘guilty,’ the authorities are respectfully requested to do their bounden duty.” The “bounden duty” was to parcel Rodinin off to Siberia, and so they did.

Everyone in the West knows of the popular and universal belief—prevailing both in Germany and Russia—about the miraculous power of a certain three-leaved fern when culled at midnight on St. John’s day in a solitary wood. Called out by an incantation to the evil one, the blade of grass begins growing at the end of the first verse and is grown by the time the last one is pronounced. If unappalled by the terrific sights taking place around him —and they are unsurpassed in horror—the experimenter heeds them not, but remains undismayed by the shoutings of the “forest imps” and their efforts to make him fail in his design, he is rewarded by getting possession of the plant which gives him power during his lifetime over the devil and forces the latter to serve him.

This is faith in Satan and his power.

Can we blame the ignorant or even the educated yet pious persons for such a belief? Does not the Church—whether Catholic, Protestant, or Greek—not only inculcate in us, from our earliest age, but actually demand such a belief? Is it not the sine qua non of Christianity? Aye, will people answer; but the Church condemns us for any such intercourse with the Father of Evil. The Church wants us to believe in the devil, but to despise and "renounce" him at the same time; and alone, through her legal representatives, she has a right to deal with his hoary majesty and enter into direct relations with him, thereby glorifying God and showing the laymen the great power she has received from the Deity of controlling the Devil in the name of Christ, which she never succeeds in doing, however. She fails to prove it; but it is not generally that which is the best proved that is the most believed in. The strongest proof the Church ever gave of the objectivity of Hell and Satan, was during the Middle Ages when the Holy Inquisition was appointed by Divine right, the agency for kindling hell-fire on earth and burning heretics in it. With laudable impartiality she burned alike those who disbelieved in hell and the devil, as those who believed too much in the power of the latter. Then the logic of these poor credulous people who believe in the possibility of "miracles" at all, is not quite faulty either. Made to believe in God and the Devil, and seeing that evil prevails on earth, they can hardly avoid thinking that it is good proof that Satan has the upper hand in his eternal struggle with the Deity. And if so—his power then and alliance are not to be scorned. Torments in hell are far off, and misery, suffering, and starvation are the doom of millions. Since God seems to neglect them, they will turn to the other power. If a "leaf" is endowed with miraculous powers by God in one instance, why should not a leaf be as useful when it is grown under the direct supervision of the Devil? And then do we not read of innumerable legends, where sinners, having made a pact with the Devil, have dishonestly cheated him out of their souls toward the end, by placing themselves under the protection of some Saint, repenting and calling upon "atonement" at the last moment?

The two murderers of Tchembar, while confessing their crime, distinctly stated that as soon as their families would have been provided for through their burglary, they meant to go into a monastery and taking the “holy orders, repent”!! And if, finally, we view as gross, degrading superstition, belief in the one leaf, why should the State, Society, and hardly a century ago—law, have punished for disbelieving in the Church miracles? Here is a fresh instance of a “miracle”-working leaf just clipped out of the Catholic Mirror. We commend it for comparison, and then perhaps our readers will be more merciful to the superstitions of the “poor heathen” unblessed with the knowledge of, and belief in, Christ.

A MIRACLE-WORKING LEAF

Father Ignatius, who is at present preaching a mission at Sheffield, furnishes the following account of a very remarkable “miracle” of healing, alleged to have been wrought on a Brighton lady by a leaf from the bush on which the Virgin Mary is said to have descended during the recent celestial manifestations she is alleged to have vouchsafed at Llanthony Abbey. After describing the apparitions, Father Ignatius goes on to say that God was confirming the truth of these apparitions by the most blessed signs possible. The leaves from the bush had been sent to many persons, and were being used by God to heal. He would mention one great miracle that had been wrought. An elderly lady who kept a ladies’ school in Brighton, and was, therefore, well known, had suffered the most excruciating suffering for thirty-eight years from a diseased hip-joint that would not allow her to lie or sit down with comfort. She was a complete cripple. In fact, he himself had seen her turn quite livid with the pain from the joint. He sent her a leaf, not that he thought it would cure her, but with the idea of giving her some memorial of the apparitions. When she went to bed that night she took his letter and the leaf with her, and the words, “According to thy faith be it unto thee,” which she had read in Hawker’s Morning and Evening Portion, were ringing in her ears. She prayed, and applied the leaf to the abscess, on her leg, and instantly the abscess, disappeared, instantly the discharge ceased, instantly the pain ceased, and instantly she was able to place her foot properly on the ground. Since then she could walk about like other people, and she had been delivered entirely from a life of terrible excruciating suffering. He would give the name and address of the lady to any one who wished to investigate the case, and the lady was quite willing to afford every information.

An “apparition” at Llanthony Abbey, or an “apparition” in the cabinet of a medium—we really do not see much difference in the two beliefs; and if God condescends to work through a leaf, why should not the devil, the “monkey of God,” do likewise?

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THE THEOSOPHIST AND HINDU PANTHEISM

[The Theosophist, Vol. III, No. 3, December, 1881, pp. 64-65]

It is upon the above subject that we find Mr. Henry Atkinson, of Boulogne, France, treating in the Philosophic Inquirer of Madras. This gentleman is an able and widely-known writer, generally perfectly clear and definite in his ideas. It, therefore, surprises us the more, to be unable to find out his motive for dragging the Theosophists into the above-named article. Having condensed from Professor Flint’s Anti-Theistic Theories, the author’s analysis of the Vedanta system, which led him to conclude that the negation of the reality of the worlds, along with the affirmation that Parabrahma is an impersonal deity—is a kind of Pantheism which is Acosmism, Mr. Atkinson confirms the remark by adding that “Pantheism is just as likely to issue in Atheism.” Not that we know of—is our answer. As taught by the ablest and most learned Vedantins of Benares, Pandits and Sanskrit scholars, their Pantheism has quite a contrary result. But we must not digress from the direct subject. Says the writer:

From this virtual atheism there is but a step to avowed atheism. The Sankhya philosophy and Buddhism are the Hindu exemplifications of this tendency of pantheistic speculation. “It takes for granted that material atoms existed from eternity. The reasoning by which the belief in creation is set aside by Hindu philosophers is ever substantially that which we find thus expressed in a Sutra of the Sankhya system: There cannot be the production of something out of nothing; that, which is not, cannot be developed into that which is: the production of what does not already exist potentially is impossible; be cause there must, of necessity, be a material out of which a product is developed, and because everything cannot occur everywhere at all times; and because anything possible must be produced from something competent to produce it.”

This quotation is immediately followed by the wholly unexpected—hence rather startling—question. “Now do the Theosophists ask us to return to such self-refuting, dreamy abstractions—such wilful wandering of an early unscientific age and country,”(?) and—that is the only reference we find to the THEOSOPHISTS in the whole letter.

We fail, therefore, to perceive the relevancy of the query in relation to anything in Mr. Atkinson’s article; nor do we see that the quotation from the Sutra has anything so “unscientific” in it; nor yet, the possible bearing upon theosophy the writer finds in the case in hand, in general. What have the “Theosophists” to do with Professor Flint’s speculations, with Vedantism, the Sankhya, or even with Buddhism in this application? The Theosophists study all the systems and—teach none, leaving everyone to think and seek out truth for himself. Our members but help each other in the common work, and everyone of us is open to conviction, wherever the probable truth of any given hypothesis is demonstrated to him by the light of modern science, logic, or reason. Less than all, does anyone of the Theosophists “ask anyone else to return to, remain in” or proceed in “self-refuting, dreamy abstractions” and “wilful wandering of an early unscientific age”—unless such “wandering” is necessitated by the far greater wandering, and many an unproved speculation of our own “scientific” age—modern science ever balancing on one leg at the brink of “impassable chasms.” If Science, to enable herself to put two and two together so as not to make of it five, had to return to the atomic theory of old Democritus and the heliocentric system of the far older Pythagoras—both of whom have lived in ages which are generally regarded as “unscientific”—we do not see why the Theosophists should not wander in such ages in quest of the solution of the most vital problems which, do what he may, no modern philosopher has yet succeeded in even approaching.

But what we do ask and most decidedly, is that people should study, compare and think for themselves before they definitely accept anything upon secondhand testimony. Hence we protest against more than one authoritative and as arbitrary assumption of this our so-called “enlightened and scientific age.” Till now, our daily accumulative and joint experience shows to us the adjective no better than a vain boast and a misnomer; and we feel quite ready to maintain our position, inviting and promising to feel grateful to Mr. Atkinson or anyone else who will disprove it.

Why should we, to begin with, call our age a “scientific” age, in preference to, or with any better claim to it than, the age of Alexander the Great, or even that of Sargon the Chaldean? Our century is a period which gave birth to many scientific men; to a still greater number of those who fancy themselves very scientific, but could hardly prove it in a crucial test; and—to teeming millions of “innocents” who are quite as ignorant, as superstitious, and as mentally weak and uneducated now as any of the citizens in the days of the Hyksos, of Pericles, or of Rama ever were—then. No one will deny that to every genuine man of science, there are, at least, one hundred sciolists—pretenders to learning—and ten millions of thorough ignoramuses throughout the world. Nor could anyone contradict the assertion that to every enlightened and thoroughly well-educated person in society, we have to throw in several hundreds of half-educated boobies, with no more than a superficial society-varnish to conceal their gross ignorance. Moreover Science, or rather Knowledge, and Ignorance are relative terms as all other contraries are in nature—antagonistic, yet rather proving than disproving each other. Thus, if the Scientist of today knows infinitely more in one direction than the Scientist who flourished in the days of the Pharaoh Tuthmosis, the latter knew probably immeasurably more in another direction than all our Tyndalls and Herbert Spencers know, proof of the above being shown in the “lost” arts and sciences.

If this age of ours is one of wonderful achievement in physical sciences, of steam and electricity, of railroads and telegraphs, of telephones and what not, it is also one in which the best minds find no better, no more secure or more reasonable refuge, than in Agnosticism, the modern variation on the very ancient theme of the Greek philosopher—"All I know is that I know nothing." With the exception of a handful of men of science and cultured people in general, it is also an age of compulsory obscurantism and wilful ignorance—as a direct result, and the bulk of the present population of the globe is no less "unscientific" and quite as grossly superstitious as it was 3,000 years back.

Is Mr. Atkinson or anyone else (but a Christian) prepared to deny the following very easily verified assertion—that one million of uneducated Buddhists chosen at random—those, who hold to the "good law" as taught in Ceylon, ever since it was brought there by King Aśoka's son Mahinda, in the "unscientific" age of 200 B.C. — are a hundred times less credulous, superstitious, and nearer to scientific truths in their belief, than a million of Christians, equally chosen at random and instructed in this "scientific" age? We would advise any person, before he undertakes to contradict what we say, to first get Colonel Olcott's Buddhist Catechism—intended for the poor, ignorant children of as ignorant and unscientific Sinhalese parents, and placing along with it the Roman Catholic Catechism, or the highly elaborate Westminster Confession of Faith, or yet the Church of England Thirty-nine Articles—compare notes. Let him read and take these notes by the light of science and then tell us which —the Buddhist or Christian dogmas—are nearer to the teachings of Modern Science? And let us bear in mind in this connection that Buddhism, as now taught, is identically the same as it was preached during the first centuries which followed Buddha's death, namely, from 550 B.C to A.D. 100 in the "early and unscientific age and country" of early Buddhism, while the above-named expositions of the Christian faith—especially the two Protestant works—are the elaborately revised and corrected editions, the joint productions of the most learned theologians and the greatest scholars of our "scientific" age.

That they are, moreover, the expression and the profession of a faith, deliberately accepted by the post cultured classes of Europe and America. Thus, while this kind of teaching remains in authority for the bulk of Western population—both for the learned as well as for the unlearned—we feel entirely justified in saying, that our age is not only "unscientific" on the whole, but that the Western religious world is very little ahead, indeed, of the fetish-worshipping savage.

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TRANCE MEDIUMS AND "HISTORICAL" VISIONS

SOPHIE PEROVSKY AS A "SPIRIT"

[The Theosophist, Vol. III, No. 3, December, 1881, pp. 65-67]

The reliability of the identification of returning spirits, may be inferred from this bit of fresh intelligence recently received through the Religio-Philosophical Journal, of July 23. A lady from Rochester, U.S.—a Mrs. Cornelia Gardner—writes to narrate a personal experience of her own clairvoyant powers. Treating of the "identity of spirits, and their messages," she says: "I usually take them for what they are worth, and if I get evidence of truth, I am more than glad; if not, I put it into the scales with much else that comes, and wait for evidence before deciding, for I believe the spirits need trying as well as their mediums."

Precisely; and a great pity it is, that the writer should have departed, in the present instance, from her wise policy. Having neglected to "wait for evidence," she now throws a considerable doubt upon the reliability and lucidity of her clairvoyance. This is the substance of what she tells us: Madame (?) Perovsky—the Nihilist executed for the foul murder of Czar Alexander II—hastened, as it seems, on the Saturday afternoon following the execution of the five Nihilists at St. Petersburg, to put in an ethereal appearance at Rochester before Mrs. Gardner who heard her exclaim "I am glad I did it!

It was the cause of freedom and of my countrymen. I had suffered with others of my family from the power of tyranny, and I felt a power impelling me onward that I could not resist. Now I know what that unseen influence was, and why I could not resist it. I acted in concert with the invisible forces of higher intelligences who are bringing about the great changes upon the earth that will prove that the people's hour has come."

To the clairvoyant's question "Who are you?" the voice replied: "I am Madame Sophie Perovsky. I was executed in St. Petersburg with the Nihilists for the assassination of the Czar."

The upper features of a face becoming visible, they showed "a clear cut, broad, high forehead," which forehead helped the clairvoyant to identify the face as that of Sophie Perovsky. On the following day, she found in a newspaper the account of the execution. "The most noticeable object," she writes, "in the conveyance that carried the prisoners to the scaffold, was the 'broad, high forehead' of Madame Perovsky, who rode to her execution bareheaded. This answered to the head I had seen clairvoyantly."

Very well. And now we will analyse this remarkable vision. To begin then. In hardly a dozen lines said to have been pronounced by the "spirit," we find about half a dozen posthumous fibs. Sophie Perovsky, who, by the way, never had "a broad, high forehead," but a very narrow and high forehead—we have her photograph—a brow enhancing but little her natural beauty—could not have—"rode to her execution, bareheaded." Besides the regulations demanding that all the prisoners should have their black caps on, her hands were tied. And with that cap she appears, at least in the photographed illustration of the ghastly procession and the official reports of the execution where, poetical fancy finding no room, the caps are mentioned. Nor would Sophie Perovsky have introduced herself after death as "Madame," no more than she would have done so during life, since she was unmarried and was always called "Mlle" Perovsky in the Russian, as in all the European papers.

Again—all “others of my (her) family” suffered but through the eternal disgrace brought by that wretched, heartless creature upon her family. That family, established for years in Crimea, is known to all the Odessa society, and to the writer personally as well; and we say, with little fear of being contradicted, that no Russian was ever more loyal or more devoted to the late Emperor than the unfortunate father of Sophie Perovsky—the father who, unable to survive the dishonour, has since died of a broken heart, or, as many suspect a suicide. The “cause of freedom” and of her countrymen! By the insane act of the regicides, unfortunate Russia was thrown forty years back, her political fetters being now made heavier and stronger than ever. But the most damaging part (damaging to the “angels”) in the Perovsky-Spook’s tirade is the concluding sentence of her short communication. If that cold-blooded murderess acted “in concert with the invisible forces of higher intelligences,” and those “higher intelligences” influenced her to perpetrate the most foul of crimes—that of killing an old man (the fact of his being the Emperor adding nothing to our indignation)—and the kindest, most patriotic, as the best-disposed man and ruler towards his people that Russia ever had, and who, if left alone instead of being daily threatened, and given time, would have brought about to a certainty every needed reform and so added to the great reforms already accomplished—then of what character, may we ask, must be the “lower” intelligences? And to think that such a “spiritual communication” was published just at the time when the U.S. President, General Garfield, was himself dying from the hand of a vile assassin and has actually died since . . .Is it also the “higher intelligences” that prompted Guiteau’s hand? If so, the sooner we mortals shut our doors against the intrusion of such dangerous visitors, the better it will be for the world’s morality.

This remarkable letter is wound up by other information of no less damaging a character. “Once since,” writes Mrs. Gardner, “at the house of a friend, she (Perovsky) came again, and with her the woman whom Russian justice took from childbed and cruelly tortured to death.”

How very remarkable! Now, had the clairvoyant but waited “for evidence,” she might have learned from the August papers, the official news that the “woman whom Russian justice . . . had cruelly tortured to death” (an ignoble invention of the Russian Nihilists at Paris), namely, the Jewess, Jessie Gelffman—has just been pardoned by the Emperor, and her death sentence commuted into deportation for life. It is in consequence of a petition sent by her to the Empress, begging for mercy in the name of the Imperial children and her own—the regicide’s—innocent babe, that her worthless life was spared. Would Mrs. Gardner expect the murderess to be made, in addition to the pardon, “lady-in-waiting” upon the Russian Empress? —We would advise her, in such a case, to use her psychological powers to move the U.S. Republicans to vote for the murderer Guiteau’s nomination as State-Secretary, if not President of the U.S. in lieu of his victim.

These two little psychological blunders remind us of another blunder of the same kind, which found room likewise in the Religio-Philosophical Journal, a few years back. In a series of letters, the reminiscences of a stay at St. Petersburg, a Mr. Jesse Sheppard—a really genuine, though rather erratic, medium, a “trance pianist” and singer of America, through whose marvellous windpipe, the late Mesdames Catalini, Malibran, Grisi, and the Signori Lablache, Ronconi and Co., with a host of other deceased operatic celebrities, give daily their posthumous performances—narrates some remarkable “visions” of his. These visions which we may term historical—were obtained by him in a state of clairvoyant trance, in Russia. The thrilling subject of one of them is the assassination of the Emperor Paul I. Mr. Jesse Sheppard was at that time visiting the palace in which the awful regicide had been perpetrated, and the trance and subsequent vision were induced, as he tells us, by the gloomy associations hanging like an invisible shroud over the palace.

How, in the world, that remarkable medium could have ever got into a palace which was razed to the ground more than eighty years back—in fact almost as soon as the crime had been committed, a military school now being erected on its emplacement—is something that has always puzzled us to explain. However, and nevertheless, Mr. J. Sheppard was there—since he himself so tells us—and there it was that he beheld, in an apocalyptic and well retrospective vision, the scene of the ghastly murder, with all its sickening yet historical details. He saw the Emperor Paul having his throat cut by two serfs rejoicing in Russo-Yankee names, the favourites of Catherine II—the "wife of Paul"—whom the medium saw quietly waiting for the finale of this little conjugal drama in her own chamber, etc., etc. . . . Now, taking into consideration the trifling and undeniably historical fact, which informs us that Catherine the Great was Paul's mother, and had died before Paul ever ascended the throne of Russia, and that, as a logical deduction, she could not be at the same time his wife, ergo had nothing to do with his unpleasant death; and thirdly—that the Emperor Paul having been strangled with his own regimental sash, to cut, therefore, his throat in addition to that, would only be most rashly adding insult to injury—for the life of us we could never, since we read and pondered over this remarkable vision, make out the rationale of such a "phenomenon"! Nor can we make head or tail of most of the modern mediumistic visions. Can anyone else?

As a matter of course, these remarks will bring upon our head a new tornado of abuse, which, during its whirling and progressive motion, will develop at each rotation a fresh column of most wonderful and unexpected vilification and abuse. So, we expect to be called again an "impostor"; a subsidized agent of living Jesuits, hired to ruin Spiritualism; and the "medium" of dead Jesuits, namely, "Jesuit Spirits" who use us with that object. We will be accused of bigamy, trigamy and polygamy; of having robbed the Bank of England and, perhaps, killed with our "psychological powers in combination with jugglery" a Pope and several British Premiers; of being one of the heroines of Émile Zola, and of speaking French argot (slang) like one of Eugène Sue's pickpockets in Les Mystères de Paris (rather a compliment to our linguistic capabilities, than otherwise, the more so as most of our own detractors can hardly speak even their own language grammatically).

To wind up the list of our ghastly iniquities, we will be placed under the direct accusation of pipe and “cigar-smoking” (!), “violent profanity (!!) and— “habitual INTEMPERANCE” (!!!). All that, because we question the veracity of “Spirits” who neglect to study history, and refuse to recognize the “ghosts” of persons, whom we know to be alive. Furor arma ministrat . . . Indeed, truth alone, and very unwelcome truth it must be—is capable of throwing people into such fits of absurd fury!

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In relation to the above we regret to find a hitherto respectable and “philosophical” paper descending to the level of the most scurrilous little journal—a certain crazy spiritual Weekly of Philadelphia. It is grievous that the conductors of a journal claiming to be devoted to religion and philosophy should permit unscrupulous correspondents to convert their columns into a vehicle for the dissemination of most ignoble slanders concocted together for the gratification of private malice. A disgraceful letter (disgraceful for the journal that printed it) for the appearance of which, we hope that Colonel Bundy, the Editor of the Religio-Philosophical Journal, then absent from the country, was not immediately responsible, directs a flood of foul calumny against the editors of The Theosophist. This tirade—which no gentleman, not even one with the weak instincts of a gentleman, could have ever written—is beneath notice as regards the details, as it is calculated to provoke, in a few, a sickening feeling of contempt for the writer and in all the rest—a homeric laugh. As it stands, however, it appears to be due to the revengeful hostility of a half-witted French woman, from the “far West,” a would-be medium for “spirit photographs,” who will never forgive the Theosophists for denying her the honour of being constantly surrounded by the late illustrious.

Bonaparte family in astral shape. The “facts in my possession” of which the writer so naïvely boasts, are mostly due to the secondhand information derived by him from that poor, deluded creature. The fact that he accuses us of intemperance and connivance with Jesuits will be enough in itself, in the eyes of everyone who knows us, to determine the character of an attack concerning which we need say no more.

“WE WILL NOT QUARREL BUT SIMPLY ARGUE”

[The Theosophist, Vol. III, No. 3, December, 1881, p. 70]

Our much respected contemporary Light has taken us quite unexpectedly to task. Turning a sentence of ours—the one which heads the present protest—into a weapon, it gives us a friendly rap of warning with it on the head, admonishing us in the following wise:

“WE WILL NOT QUARREL — BUT SIMPLY ARGUE,” says Madame Blavatsky in the September number of The Theosophist. Yet on another page of the same number we find the following strange announcement: —“The proprietors of The Theosophist are preparing to publish a large work, unique in its kind, save perhaps Wagner’s ‘Dictionary of faulty arguments and abuse, by his musical critics.’ They have been collecting for over six years materials for the publication of a Synopsis, arranged alphabetically, and which will contain all the rude and abusive expressions, all the slanderous and even libellous sentences, Billingsgate phraseology, pious fibs, malicious insinuations, and glaring untruths coupled with the term “Theosophy” in general, and directed against the two Founders of the Society especially, as found printed in missionary and other Christian organs, since January 1, 1876, till January, 1882. In each deprecatory sentence the name of the paper and the date will be scrupulously and correctly stated.” With all due deference to the proprietors of The Theosophist, we venture the suggestion that they are making a sad mistake—that the course they threaten to adopt is very much like “quarrelling” and very little like “simply arguing.”

It is, moreover, a great waste of energy which might be directed to a better purpose. And it is vulgar! In the pursuit of truth it is conscious rectitude, self-possession and dignity, that command attention and respect.

In our turn, “with all due deference and sincere esteem” for the opinions of the able conductors of Light, while admitting the justice of a portion of the remarks above quoted, we most emphatically protest against some of the remainder. It would, perhaps, be “a sad mistake” to carry out the publication of the “Synopsis” as proposed, le jeu ne valant pas la chandelle, so far as time and energy are concerned, and which, indeed, might be applied to better purpose. But we most strongly object to the course we proposed being called “vulgar,” or, if we did carry it out—that it would be “very much like quarrelling” and very little like “simply arguing.” It would be neither, as it takes two to quarrel. The publication of a Synopsis containing the abusive terms and slanderous statements that have been used about the Theosophists without any comment from them, would be no more “like quarrelling” than the compilation of a dictionary or glossary. Nor can the simple act of publishing an historic record of the opinions that have been circulated against us, in any sense be regarded as “vulgar,” howsoever “vulgar” may be found the contents of the record itself—“the rude and abusive expressions,” the “slanderous and libellous sentences,” the “malicious insinuations, pious fibs,” etc., etc. It might be characterized as “wicked,” “uncharitable,” “revengeful”—and we would have accepted any of these terms without protest—but as well might the publication of the Books of the Prophets —Hosea especially—or the Reverend Revisers of the Holy Bible be termed “vulgar” for publishing textually the old Pentateuch full, as it is, of sentences couched in the most indecent language. It is surprising that such an able and well-conducted paper as Light should be found tripping in its logic, even through its exaggerated ideas of charity and forgiveness.

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WHAT IS "A FACT"?

[The Theosophist, Vol. III, No. 3, December, 1881, pp. 70-71]

Once fairly started on a friendly discussion—not "quarrelling," we hope—with Light, we may just as well set matters right regarding another topic, about which, it seems to us to use a rather faulty argument. Remarking in another paragraph that it desires to treat its "friends, the Theosophists, perfectly fairly, and to give them the fullest credit for honesty and sincerity of purpose," it adds—"Spiritualism, we say, is a fact. Theosophy, we also say, may be a fact for aught we know, but at present we are without sufficient proof.

Now to this we must take exception. We find ourselves forced to reply as follows: Either both Spiritualism and Theosophy are "facts" or—neither. For how is either of them "a fact" except through its respective votaries? As an existing and, we may say, an effective organization, a society—Theosophy is as much of a "fact" as Spiritualism is, and certainly no less so than any of the established recognized bodies, and sects, whether they be in the domain of philosophy or religion. As regards phenomena produced—limited to a very small fraction of our Society—the manifestations stand, or fall along with those of the Spiritualists. We may suppose then, that, when asserting Spiritualism to be a "fact," the writer had in his mind the "Spiritual" manifestations or rather the agency, the disembodied intelligences claimed to be at work in their production? If so, then once again Light used an incorrect, or we should say, an incomplete expression.

For, if the theory of communicating “spirits” is an undeniable axiom for Spiritualists, it is yet an open question—or oftener—positive delusion in the eyes of the majority of non-Spiritualists, and skeptics. Moreover, the manifestations which even to the Theosophists are a truth, are considered illusory and impossible to a much larger portion of the people in the world. Again we, the Theosophists, though accepting the phenomena as a fact, refuse to accept it as a “fact” that such manifestations are produced only by the spirits of persons deceased. As with Spiritualism, so with the Occultism of Theosophists; to some persons it is a fact, and to others it is not. Spiritualism and Theosophy are both forms of belief, and nothing more; inasmuch as there are persons who believe in them, they are both facts. In the same way Christians, Brahmans and Mohammedans are an existing fact, while neither Christianity, nor Brahmanism, nor Mohammedanism are “facts” per se, or for those who are opposed to these creeds. The divine inspiration of Mohammed and his direct communion with Allah is an undeniable “fact,” for about 300 millions of the followers of the Prophet, but is rejected as the grossest error and imposture by as many Christians. The phenomena of the Spiritualists being a genuine, proven, incontrovertible reality—whether many or few believe in it—so far the “facts” of Spiritualism have a far better claim to acceptance than those of dogmatic Christianity or of any other creed, based exclusively on blind faith. Their personal views, however, the orthodox theories regarding “spirits,” being not a matter of fact but of opinion and simply a belief, they can no more claim to be regarded as a “fact” than any other emotional belief. If the physical senses, intellect and reason of the Spiritualists testify to them that “Spirits” are at work in their phenomena, the physical senses, intellect and reason of the Occultists testify to them, in their turn, that the subjective world outside and around us containing a great variety of non-human intelligences, and beings, more associated with humanity than Materialism, Positivism and even Spiritualism will ever consent to admit—most of these manifestations are produced by Forces and Powers quite outside and beyond the calculations of the orthodox Spiritualist. In so far as the existence of higher, pure Spirits outside of our sphere of physical senses is concerned, the Theosophists and Spiritualists agree.

But they entirely disagree in their respective theories regarding the nature and cause of the so-called “communicating intelligences.” Our friends, the Spiritualists, who are visited by them, are pleased to call the latter the spirits of deceased persons; and, notwithstanding their contradictory statements, they believe what these “spirits” tell them and regard it as a revelation and a “fact.” Our mystics are visited by what every one of them knows to be living men of flesh and blood, whose wisdom can scarcely be denied (even by those who disbelieve in their powers), and who tell us quite a different tale of the weird visitors of the Spiritualists from that given by the “spirits” themselves at their séances. The assertions of the “spirits” and “Brothers,” however, are, and can be accepted as “facts” by only their respective believers. No one would ever think of offering these assertions to the world as something mathematically demonstrated. Spiritualists and Theosophists may dispute interminably without convincing each other, and the facts of one will probably for ever continue a delusion in the eyes of the other. Alleged gods—Avataras and Incarnations—have descended from time to time on earth, and every word they uttered remained a fact and a gospel truth for those who believed in them. Yet these dogmatic utterances have made their respective votaries neither happier, better, nor wiser. Quite the contrary; for they have often proved conducive of strife and misery, of fratricidal wars, and of interminable crimes due to fanaticism and bigotry. Men naturally disagree on most subjects, and we cannot hope to force others to accept as facts the things that appear so to us. But what we can do is, to show more mutual tolerance and abstain from dogmatism and bigotry as there is too much of it already outside of our two unpopular and equally tabooed systems. One undeniable fact exists on earth; a sad, a tacitly and universally recognized yet as universally ignored “Fact,” namely—that MAN is man’s worst enemy.

Born helpless, ignorant, and doomed to a lifelong struggle through that ignorance, surrounded by intellectual darkness which no amount of scientific or spiritual research can entirely dispel, instead of helping each other in that life struggle, one half of humanity is ever striving to create obstacles, over which the other half may trip, stumble and even break its neck, if possible. Were we wise, instead of boasting of our partial knowledge, we ought to unite and act on the principle common to the Books of Wisdom of all nations; on the sublime precept taught by all sages; by Manu, Confucius and Buddha alike, and finally copied into the Christian Gospels: "as ye would that men should do to you, do ye also to them likewise."* Time alone will show who of us is right, and who wrong, in the matter of Spiritualism; or, perchance, the great problem might be doomed forever to remain unsolved for the majority, while the minority will go on explaining it, each according to its light, and understanding. Still, instead of abusing and endeavoring to annihilate each other. as Protestants and Roman Catholics do on account of their faiths, we ought to confine ourselves to a correct presentation of our facts and of the theories we found on them, allowing everyone to accept or reject what he pleases and quarrel with no one on that account. This is the position we, of the Theosophical Society, composed of so many different creeds and beliefs, have always desired to take. In our turn—firmly convinced of "the honesty and sincerity of purpose" of the Spiritualists, if The Theosophist has occasionally derided some of their too tricky mediums, it has ever, on the other hand, defended those it knew to be genuine; and the journal has never insulted or tabooed their whole body, as the Spiritualists have our Society. Some of our best and most devoted members are Spiritualists, and very prominent ones, who have ever been the best friends and supporters of the movement. This has not prevented the London Spiritualist (see every weekly number since the beginning of last July) from denouncing, mocking, laughing and allowing its contributors to revile us individually and collectively.

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* [Luke, vi, 31.]

We need not mention the American so-called “Spiritual” organs in this connection. They, with the single exception of the Banner of Light, have been throwing every impermissible missile at us for the last seven years. From its beginning The Theosophist, if it has not always advocated, has, at least, warmly defended Spiritualism, as a careful perusal of its back numbers will show. It has defended it from the attacks of Science, of Journalism, and against the denunciations of private individuals, while the Spiritualist has never lost an opportunity of caricaturing us. With Spiritualists as a body, we have never quarrelled, nor do we ever mean to quarrel. Let our esteemed contemporary Light give credit for so much at least to those who profess themselves the enemies but of BIGOTS, HYPOCRITES AND PHARISEES.

HAZY NOTIONS

[The Theosophist, Vol. III, No. 3, December, 1881, pp. 71-72]

Enter Ghost.

Hamlet:

Angels and ministers of grace, defend us!

Be thou a spirit of health, or goblin damn’d,

Bring with thee airs from heaven or blasts from hell,

Be thy intents wicked or charitable,

Thou com’st in such a questionable shape

That I will speak to thee: . . .*

The Sunday Mirror honours us with a direct notice. The Calcutta organ of piety, generally so contemptuous and reserved, actually begins to show signs of interest for its humble contemporary and—speaks to it. Our star is evidently in its ascendency. Let not pride overwhelm our better feelings, but may our prayers reach Saraswati, the sweet goddess of wisdom, to inspire us in the answers we shall have to give to our stern cross-examining critic.

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* [Shakespeare, Hamlet, Act I, Sc. 4.]

Our notions about the Theosophists are so hazy that we feel diffidence in pronouncing upon the merits of the system which they have come to preach

we read in the Mirror of November 20. To feel “a diffidence in pronouncing upon the merits” of a system, with notions about it confessedly “hazy” shows wisdom and betokens prudence. Nevertheless, the Mirror “notes” two facts about us. They believe—it says—(meaning the Theosophical culprits)

They believe in the Hindu yoga, and they proclaim themselves to be Buddhists. It is related that they gave themselves out as such be fore the Madras people who had mistaken them for Hindus.

Oh, foolish Madrassees! However, the Theosophists, who do “believe” in Yoga “must surely be ubiquitous.” To give one’s self out as one thing or the other, in a place where one has never been, is a feat of which even the Theosophists might well be proud. Let it be understood that when we say—“Theosophists,” we but answer the secret thought of the estimable Mirror painting to itself under that generic name the two humble founders of the Society, but for reasons best known to itself, avoiding to specify them by name. Well, if so, neither Colonel Olcott nor Madame Blavatsky ever graced yet by their presence Madras, the former having gone no further than Tinnevelly, and the latter having trod the shores of the Southern Coast for the last time some twenty-three years back.* There might have been in Madras hundreds of Theosophists for all we know, who “proclaimed” themselves—but what they were: natural-born Buddhists from Ceylon to Burma. So much the worse for Dravidian perspicacity if they were “mistaken for Hindus.” We are inclined though to regard the accusation as a wicked slur upon the Madrassees’ mental capacities, because, perhaps, of our Southern Brothers showing themselves rather slow in the appreciation of the New Dispensation missionaries.

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* [This must be a reference to H.P.B.’s travels in India somewhat prior to 1858, and most likely prior to the outbreak of the Sepoy Mutiny in 1857.—Compiler.]

However it may be, further on the Sunday Mirror is more explicit and even becomes authoritative.

Now what we wish to know about them is this [it declares]:

What is the creed which they profess? Buddhism is accepted in various ways by scholars. Its morality is admired by many, while its directly godless character is commended by agnostics. We contemplate the founder of Buddhism as the revealer of a particular idea to his countrymen, and in that way include him in the rolls of the world's great prophets. Now if the Theosophists are Buddhists in what sense are they such? They cannot be simply contented with the morality of Sakya-Muni, since the very same morality they have in the religion of their own countries." Nor are they probably inclined to view him in the way the New Dispensation does!† Are they then agnostics in an old Buddhist dress?‡ The Theological position of Buddhism is not yet clearly ascertained.†† Mr. Rhys Davids assigns, we think, in one of his latest works, a purely atheistic conception to the system. Do the theosophists belong to that class of thinkers?

A direct plainly-put question demands as direct and plain an answer. Unfortunately, with all our good will and sincere desire to satisfy our esteemed contemporary's curiosity (and very laudable it is) we are placed in a very awkward position. It is that of an inhabitant of the earth who would find himself suddenly apostrophized by—say a citizen of the moon meteorically fallen from that luminary. "Oh, child of a strange planet," might say the latter to the former, "a learned astronomer from our satellite tells us that there are living animals on your earth, which, notwithstanding their great variety, are called men and who deny an atmosphere to our planet. Do the like of you belong to that class of beings?" What could man answer to such a question? There would be no more use denying his being a "living animal" called man, than there is of our being "Theosophists"; while his ideas might be as diametrically opposed to those of his fellow beings who deny an atmosphere to fair Luna, as the views and creeds of some Theosophists are opposed to the views and creeds of other Theosophists.

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* Not quite "the very same" (morality).

† Oh, heavens—no!

‡ No; but some of us may be "agnostics in a new Theosophical dress."

†† Alas! as little ascertained and as "hazy" as the Sunday Mirror's notions about Theosophy.

The members of our Society may be reckoned by thousands and their respective religions, sects and various philosophies, by hundreds. When, therefore, any one desires to learn to what religion or system belongs this or that one of our Brotherhood, the least he could do would be to specify that particular individual by his or her name.

To afford, however, some slight consolation to our Calcutta contemporary we will take it into our confidence, and unbosom ourselves, of a great secret. Colonel Olcott is a thorough-going, genuine Buddhist—though not of the "prayer-wheel turning" kind; while his humble Corresponding Secretary, Madame Blavatsky, is—what she is: her religious—or if the Mirror so prefers it—irreligious views forming part of her private property, with which the public has not the slightest concern. As to the Society in general, or rather its members, they are bound to respect the religion of everybody; never to attack any system per se, nor yet any religionist who keeps his faith sacredly locked up within his own heart, abstaining from waving it into the public's face like a red flag before a bull, or flinging it into the teeth of all those he meets with; at the same time, it is our bounden duty and pleasure to oppose harsh-voiced bigotry, religious intolerance, sectarian prejudice and arrogance whenever and in whatever religion we find it; from the oldest "Dispensation"—downward.

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WEIRD PHENOMENA

[The Theosophist, Vol. III, No. 3, December, 1881, p. 75]

[The following stories related by Dr. Ram Das Sen are commented upon by H.P.B.]

I

The following story was related in the presence of a large assemblage of friends and acquaintances by the late Babu Abhoy Charan Newgy, an assistant surgeon in the employ of the Government of Bengal.

He had not long been in charge of a hospital at a certain station in the North-Western Provinces. Accustomed to sleep out of doors during the warm weather, he often slept on an open terrace adjoining the dispensary building. Once, on rather a sultry night, he had retired to bed and was composing himself to sleep. There were a few chairs left standing close to his couch. Suddenly a sound as that of the rustling of a person's dress or something like it, startled him. Opening his eyes he saw before him, sitting calmly in one of his chairs, his predecessor, the late assistant surgeon, who had died a month previous in the premises of that dispensary. Babu Abhoy was a stoutly-built man, and of a frame of mind quite proof to superstitious fears or anything like nervousness. As might be imagined, he was not in the least frightened. He simply ejaculated a low sound of surprise, when the apparition floating over a high wall gradually disappeared. The whole scene took place in a clear moonlight night.

II

Gobind Prasad Sukul was an inhabitant of Nattore, in the district of Rajshahy, Bengal. When we first saw him at Berhampore, in Murshedabad, he appeared to us a thin, wiry skeleton of a man, on the wrong side of 50, with sharp, angular features, a mysterious look about him, and who was constantly muttering something to himself. Admission into the house he resided in, was strictly denied by him to all visitors. He used to always dress in scarlet cotton stuffs and was a frequent visitor of ours.

When sitting in our presence, he would, if requested, take up a pinch of earth, and putting it into his left palm cover it with the other, and breathe into his joined hands; a minute or two after that, opening his palms just enough to let us have a glimpse, he would show us a gold coin, or a flower, the latter each time a different colour and variety. It is said he held converse with "Spirits." Many a person is known to have won lawsuits, and many a one to recover his health—though apparently hopelessly gone, through the mystic instrumentality of that strange personage.

Editor's Note.—We need not notice the subject of article II, as it is very clear that Gobind Prasad Sukul was a man who had possessed himself by some means of considerable occult powers. But we will say a few brief words about the "ghost" of the assistant surgeon. The apparition was that of a man, who had died a month previous—within the premises of the dispensary he appeared in, and where he had lived and breathed his last. The "Astral Light," or, if our readers prefer a more scientific term—the ether of Space—preserves the images of all beings and things on its sensitised waves; and under certain atmospheric and electric conditions, more often furnished and determined by the vital magnetism of "mediums," pictures and scenes subjective, hence invisible under ordinary normal conditions, will be thrown out into objectivity. The figure of the apparition may have been but an accidental and meaningless reflection on that "sultry," electric "moonlight night," of the image of one whose figure was, owing to a long residence and death of that person on the premises, strongly impressed upon the etheric waves; and it may also have been due to the roaming of the "animal soul," what the Hindus call Kama- and Mayavi-rupa, the "Illusionary Body" of the deceased person. At all events, it is but the Spiritualists who will insist that it was the spirit or the conscious "Ego of the dead Assistant Surgeon," the Occultists maintaining that it was at best the "shell" or the astral form of the disembodied man; and giving it as usual the name of an "Earth-bound Elementary."

IS CREATION POSSIBLE FOR MAN?

[The Theosophist, Vol. III, No. 3, December, 1881, pp. 79-80]

The Editor of The Theosophist.

Madame,—Talking the other day to a friend, who, like me, without being a Theosophist, takes a very great interest in the movements of your Society, I incidentally happened to remark that the "Brothers of the first section" were credited with such large powers, that even creation was not at times impossible to them. In support of my assertion, I instanced their own cup and saucer phenomenon, as narrated by Mr. Sinnett in his Occult World, which phenomenon appeared to me to be something more than the mere reproduction, transference or unearthing from its hiding-place of an article lost or stolen, like the brooch. My friend, however, warmly objected to my statement—remarking that creation was not possible to man, whatever else he may be able to accomplish.

Believing, as I then did, in Christianity as the most perfect heaven-descended code of ethics on earth, there was a time in the history of my chequered life (chequered, I mean, as regards the vast sea of doubt and unbelief on which I have been tossing for over twenty years), when I would have myself as warmly, even indignantly, repelled the idea of creation as a possibility to man; but the regular reading of your journal, and a careful perusal of Mr. Sinnett's book and of that marvel of learning and industry, your own Isis Unveiled, have effected quite a revolution (whether for good or bad has yet to be seen) in my thoughts, and it is now sometime since I have begun to believe in the possibility of phenomena beyond the range of my own narrow vision.

Will you kindly tell me which of us is right, my friend or I? Not having the honour of being personally known to you, I close this letter only with my initial.

H.

OUR ANSWER

The question to be dealt with is hardly whether our correspondent or his friend is right, for we understand him to take up the prudent attitude of a seeker after truth who shrinks from affirming dogmatically that creation is possible for man, even while unwilling to accept the dogmatic negative assertion of his friend that "it is impossible."

Before coming to the gist of the question raised, we have, therefore, to notice the illustrations which this letter affords of the ways in which such a question may be considered.

When our correspondent's friend denies that creation is possible for man, we can hardly assume that he does so from any conviction that he has sounded all the mysteries of Nature, and knowing all about the universe—being able to account for all its phenomena—has ascertained that the process, whatever that may be, which he conceives of as creation does not go on anywhere in obedience to the will or influence of man, and has further ascertained that there is something in man which makes it impossible that such a process should be accomplished. And yet without having done all that, it is bold of him to say that creation is impossible. Assuming that he is not a student of occult science—and the tone of the letter before us conveys the impression that he is not—our friend's friend when he makes his dogmatic statement, seems to be proceeding on the method but too commonly adopted by people of merely ordinary culture and even by a few men of science—the method which takes a large group of preconceived ideas as a standard to which any new idea must be applied. If the new idea fits in with, and seems to support the old ones, well and good; they smile upon it. If it clashes with some of these they frown at it, and excommunicate it without further ceremony.

Now the attitude of mind exhibited by our correspondent, who finds many old beliefs shattered by new ideas, the force of which he is constrained by moral honesty to recognize, and who, therefore, feels that in the presence of the vast possibilities of Nature he must advance very cautiously and be ever on his guard against false lights held out by time-honoured prejudices and hasty conclusions—seems to us an attitude of mind which is very much better entitled to respect than that of his overconfident friend.

And we are the more anxious to recognize its superiority in the most emphatic language, because when we approach the actual question to be discussed, the bearing of what we have to say will be rather in favour of the view which the “friend” takes of “creations,” if indeed we are all attaching the same significance to that somewhat over-driven word.

It is needless after what we have just said to point out that if we are now going to make some statements as to what is, and what is not the fact, as regards some of the conditions of the universe, we are not on that account infringing the rules of thought just laid down. We are simply giving an exposition of our little fragment of occult philosophy as taught by Masters who are in a position to make positive statements on the subject, and the credibility of which will never be in danger from any of these apparently inexplicable occurrences related in the books to which our correspondent refers, and likely enough, as he justly conceives, to disturb many of the orthodox beliefs which he has seen crumbling around him.

It would be a volume we should have to write and not a brief explanatory note, if we attempted to begin, by elucidating the conviction we entertain that the Masters of Occult Philosophy above referred to are entitled to say what is and what is not. Enough for the present to say what we believe would be said, in answer to the question before us, by those who know.

But we must have a clear understanding as to what is meant by creation. Probably the common idea on the subject is that when the world was “created,” the creator accorded himself or was somehow accorded a dispensation from the rule ex nihilo nihil fit and actually made the world out of nothing—if that is the idea of creation to be dealt with now, the reply of the philosophers would be not merely that such creation is impossible to man but that it is impossible to gods, or God; in short absolutely impossible. But a step in the direction of a philosophical conception is accomplished when people say the world was “created” (we say fashioned) out of Chaos. Perhaps, they have no very clear idea of what they mean by CHAOS, but it is a better word to use in this case than “nothing.”

For, suppose we endeavor to conceive chaos as the matter of the universe in an unmanifested state, it will be seen at once that though such matter is perfectly inappreciable to ordinary human senses, and to that extent equivalent to “nothing,” creation from such materials is not the production of something which did not exist before, but a change of state imposed upon a portion of universal matter which in its previous state was invisible, intangible and imponderable, but not on that account non-existent.* Theosophist-Occultists do not, however, use the word “creation,” at all, but replace it by that of EVOLUTION.

Here we approach a comprehension of what may have been the course of events as regards the production of the mysterious cup and saucer described in Mr. Sinnett’s book. It is in no way inconceivable that if the production of manifestation in matter is the act accomplished by what is ordinarily called creation, the power of the human will in some of its transcendent developments may be enabled to impose on unmanifested matter or chaos, the change which brings it within the cognisance of the ordinary human senses.

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* It is one of the many reasons why Buddhist philosophy refuses to admit the existence and interference in the production of the universe of a direct creator or god. For once admit, for argument’s sake, that the world was created by such a being, who, to have done so, must have been omnipotent, there remains the old difficulty to be dealt with—who then created that pre-existing matter, that eternal, invisible, intangible and imponderable something or chaos? If we are told that, being “eternal” and imperishable, it had no need of being “created,” then our answer will be that in such a case there are TWO “Eternals” and two “Omnipotents”; or if our opponents argue that it is the omnipotent No. 1 or God who created it, then we return from where we first started—to the creation of something out of nothing, which is such an absolute absurdity before science and logic that it does not even require the final unanswerable query resorted to by some precocious children “and who created God?”

EDITOR'S NOTE TO "THE THEOSOPHISTS"

[The Theosophist, Vol. III, No. 3, December, 1881, pp. 81-82]

[The following Note is H. P. Blavatsky's Editorial comment on an article contributed to Light by Gerald Massey and reprinted in The Theosophist, in which he raised various points about the elementals, and invited explanations from the Theosophist.]

Summed up in a few words, this article asks for further information about "elementals"; suggests that they may be what Spiritualists would call "the spirits" of deceased animals; offers this as a new idea for the consideration of Eastern philosophers; and points out that if the adepts of occult science had been privileged to read Darwin they might, with their peculiar powers of clairvoyance, have been able to detect in the elementals, shapes which would identify these as reliquiae of Man's imperfectly developed ancestors.

The comprehension of what occult science really is, has spread in Europe so very imperfectly as yet, that we must not be impatient even with this curiously entangled view of the subject. European mystics, when further advanced in the tedious study of unintelligible books, will often be hardest to persuade that they must go back some distance on the paths they have travelled, before they can strike into those which lead to the fully illuminated regions of Eastern knowledge. They are naturally loth to confess that much time has been wasted; they try to make the fragments of esoteric Eastern philosophy they may pick up here and there, fit into the vacant places in the scheme of things they have painfully constructed for themselves, and when the fragments will not fit, they are apt to think the corners want paring down here and there, and the hollows filling up.

The situation which the European mystic does not realize is this: The Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolical shapes. These hints and suggestions of mystic philosophy may be likened to the grains of gold in rivers, which early explorers used to think betokened somewhere in the mountains from which the rivers sprang, vast beds of the precious metal. The occult philosophy with which some people in India are privileged to be in contact, may be likened to the parent deposits. Students will be altogether on a wrong track as long as they check the statements of Eastern philosophy by reference to the teachings and conceptions of any other systems. In saying this we are not imitating the various religionists who claim that salvation can only be had within the pale of their own small church. We are not saying that Eastern philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world. That is the demonstrable position which we, occultists of the Theosophical Society, have firmly taken up, and all archaeological and literary research in matters connected with the earliest religions and philosophies of historical ages helps to fortify it. The casual growths of mystic knowledge in this or that country and period, may or may not be faithful reflections of the actual, central doctrines; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own.

Now the tone of such articles as that we have reprinted above is quite out of harmony with this general estimate of the position. Mr. Massey’s mental attitude is that of a power in treaty with a collateral power: “Give us this and this bit of information which you perhaps possess; we offer you in return some valuable hints derived from Western science.

Weld them into your own inquiries, and you will, perhaps, bring out some fresh conclusions." Such an attitude as this is absolutely ludicrous to any one who has had the means of realizing, even in a small degree, what the range and depth of Eastern occult philosophy really are. To say that offering knowledge or discoveries of any sort to the Masters of Occult Philosophy is carrying coals to Newcastle, is to say nothing. There may be some small details of modern science which occult philosophy has not anticipated (centuries ago), but if so, that can only be because the genius of occult philosophy leads it to deal with the main lines of principle and to care as a rule very little for details—as little as for the material advantage or comfort they may be designed to subserve. Such broad conceptions as the theory of evolution, for example, have not only been long ago known to Eastern occultists, but as developed in Europe, are now recognized by them as the first faltering step of modern science in the direction of certain grand principles with which they have been familiar—we will not venture to say since when . . .

"If the Theosophist were also an evolutionist," says Mr. Massey, "perhaps he would be able to fix the 'fleeting forms' of his vision, and perceive some of the Spirits of man's predecessors on the earth . . ."* If the European scientists whose fancy has for the first time been caught, within these last few years, by the crude outlines of an evolutionary theory, were less blankly ignorant of all that appertains to the mysteries of life, they would not be misled by some bits of knowledge concerning the evolution of the body, into entirely absurd conclusions concerning the other principles which enter into the constitution of Man.

But we are on the threshold of a far mightier subject than any reader in Europe who has not made considerable progress in real occult study, is likely to estimate in all its appalling magnitude.

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* [Vide in this connection Letter CXCVIII, p. 364, in The Letters of H. P. Blavatsky to A. P. Sinnett. —Compiler.]

Will any one who has perused with only some of the attention it really deserves the article we published but two months ago under the title “Fragments of Occult Truth,”* make an effort to account, in his own mind, even in the most shadowy and indistinct way, for the history of the six higher principles in any human creature, during the time when his body was being gradually perfected, so to speak, in the matrix of evolution. Where, and what were his higher spiritual principles when the body had worked into no more dignified shape than that of a baboon? Of course, the question is put with a full recognition of the collateral errors implied in the treatment of a single human being as the apex of a series of forms, but, even supposing that physical evolution were as simple a matter as that, how to account for the final presence in the perfected human body of a spiritual soul? Or, to go a step back in the process, how to account for the presence of the animal soul in the first creature with independent volition that emerges from the half vegetable condition of the earlier forms? Is it not obvious, if the blind materialist is not to be accepted as a sufficient guide to the mysteries of the universe—if there really are these higher principles in Man of which we speak, that there must be some vast process of spiritual evolution going on in the universe pair passu with the physical evolution?

For the present we merely throw out hints and endeavour to provoke thought and enquiry; to attempt in this casual manner a complete exposition of the conclusions of Eastern philosophy in this direction would be like starting on a journey to the South Pole à propos to a passing enquiry whether one thought there was land there or not.

But we have, perhaps, said enough to meet the somewhat imperfect suggestion in Mr. Gerald Massey’s article to the effect that elementals may perhaps be the spirits of animals or of “missing links” belonging to a former epoch of the world’s history.

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* [This series of articles was started in the October, 1881, issue of The Theosophist, the second installment appearing in March, 1882, and the third in September of the same year. From various statements in The Mahatma Letters to A. P. Sinnett and several of H.P.B.’s own letters, it can be conclusively demonstrated that these three installments were written by A. O. Hume, even though they exhibit here and there a few characteristics of H.P.B.’s style. Later installments under the same title are by A. P. Sinnett.—Compiler.]

The notion that in some immaterial shape—one may use an absurd expression to set forth an absurd conjecture—the spirits of any living creature can lead a perpetual existence as the stereotyped duplicates of the transitory material forms they inhabited while passing through the earthly stage of their pilgrimage, is to reckon entirely without the very doctrine which Mr. Massey so kindly offers for the consideration of Eastern philosophers. No more than any given material form is destined to infinite perpetuation, can the finer organisms which constitute the higher principles of living creatures be doomed to unchangeability. What has become of the particles of matter which composed the physical bodies of "man's predecessors on the earth"? They have long ago been ground over in the laboratory of Nature, and have entered into the composition of other forms. And the idea or design of the earlier forms has risen into superior idea or design which has impressed itself on later forms. So also, though the analogy may give us no more than a cloudy conception of the course of events, it is manifest that the higher principles, once united with the earlier forms must have developed in their turn also. Along what infinite spirals of gradual ascent the spiritual evolution has been accomplished, we will not stop now to consider. Enough to point out the direction in which thought should proceed, and some few considerations which may operate to check European thinkers from too readily regarding the realms of spirit as a mere phantasmagorial cemetery, where the shades of the Earth's buried inhabitants doze for ever in an aimless trance.*

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* [Consult in connection with this article, The Letters of H.P. Blavatsky to A.P. Sinnett, Letter CXCVIII, p. 364, where a precipitated message from Master M. may be found. —Compiler.]

MISCELLANEOUS NOTES

[The Theosophist, Vol. III, No. 3, December, 1881, p. 84]

[The following footnote is appended by H. P. B. toan account of crimes performed by Christian divines:]

We have been repeatedly and unjustly accused of bearing ill will to the Western Clergy, and while copying all the evil reports about them we can find, not to have taken notice of the good they do. We can copy but what we find in the news and—no more. We bear no ill will to any creed especially, and are ready to publish reports of the remarkable doings of any class of men whatever. Hence, we do not see why we should be more particularly careful not to hurt the feelings of the class of men under notice, than those of any other class of men. The subject has a distinct bearing upon the cause we advocate and represent, and it is our special object to find out which of the four great world religions is the more likely to promote morality among men.

“THE KNIGHT WITHOUT REPROACH OR FEAR”

[Bombay Gazette, Bombay, December—, 1881.]

To the Editor of the Bombay Gazette.

Sir,—Since you were kind enough to republish in your paper of the 6th instant an article from the Statesman headed “An Australian Blavatsky,” you will permit I hope to the Bombay individual of that name to make a few remarks thereon. I will only draw your attention to what I may term the most remarkable feature of that gentlemanly editorial, namely, the double-edged aspect of the weapon used against the object of that attack. It is not to be searched for in the outward aspect of the attack itself—one of the many brutal, uncalled for, and libellous articles directed against my name and reputation lately; not even in the abuse and impertinence of its too witty editor. Still less is the point at issue, for the present, in the question whether I am deservedly or undeservedly placed on a parallel with Mrs. Jackson, whom the Statesman pleases to represent as an adventuress, an impostor, and a thief, since she is accused of having obtained a large legacy by fraud and under false pretences. The latter point I may safely leave to the Calcutta courts to decide and pronounce upon. No: that wondrous feature is rather in the cool and serene cheek of the editor, whose mental attitude may be characterized by what the Frenchman unpoetically, but graphically represents as cracher en l’air pour le faire retomber sur le nez—to spit in the air, only to feel it fall back on the spitter’s nose—an attitude truly worthy of a “Bayard,” the “Knight without reproach or fear”! However the Statesman’s Editor claims, I believe, to be regarded as a staunch defender of the Indian people’s rights: as a redresser of their wrongs: one who breaks his chivalrous lance in honour of fair Aryavarta?

So does the Editor of The Theosophist—a journal founded for the benefit of and solely for the natives. While he defends their political rights, we Theosophists try our best to defend their religious rights, and to prove their claims to the most ancient civilization, literature, and wisdom, thus showing their superiority in many respects, to our Western civilization—a babe of yesterday. To this effect the political Statesman was started at Calcutta, and the "religio-philosophical" Theosophist at Bombay. How far and whether we have succeeded at all in our respective objects is a question which we must leave to time alone to decide. All I can say is, that we, at least, tried our best and according to our humble lights and means to achieve our task. But here all comparison between the Statesman and The Theosophist abruptly ceases. For that which for the latter was and is a labour of love and devotion to an idea—however Utopian it may seem to many—a labour rewarded by the majority of the natives (on whose behalf it was started) by the most foul abuse, suspicion, and ceaseless attacks upon the Theosophists, the Statesman expected and demanded that his work should be remunerated. We all remember its loud and pressing appeals for money in the Co-Regent of Hyderabad case to the peoples of India. Rajas and Ryots, Brahmin and Sudra, Prince and Mang, were all expected to lay their mite on the altar of national defense: thousands and lakhs of rupees were demanded in order that the Statesman might defend the combined interests of the people of India, and one Sabha alone is said to have sent to London between twenty and thirty thousand rupees. How much good the native contributors got for the worth of their money I do not know, for I have no interest or concern with political brawls. But I have a right to observe that this defense and alleged devotion of the Statesman to the natives of India is not, what one might view as wholly disinterested. On the other hand The Theosophist never made the slightest appeal, or ever laid any claim to the national pocket.

The Theosophist never asked for one pie, nor does it hope to be pecuniarily remunerated for its trouble and losses. I advise the Statesman to deny this, if it can.

Whence and what for then, this most sudden and unexpected series of attacks upon us, in which the Statesman has lately so largely indulged? May it not be that it fears possible competition as to remunerations received from the defended natives? Let its Editor, or Editors in such case, rest undisturbed on their laurels. Neither The Theosophist nor its Editor are likely to ever sell or prostitute their favours. The little they have to give, they give freely, expecting nothing but ingratitude in return, for they serve an idea, not individuals. True devotion to a cause is not to be bought or sold; and, for her money India might choose. Thus the Statesman's insolent parallel between "Blavatsky" and "Jackson" is utterly irrelevant, being a brutal libel. It is as if seeking to establish in The Theosophist a like comparison, we called the Editor of the Statesman "a British Robert Macaire."

To prove to you that I am no adventuress, and to show finally who I am, I send you two documents for your private perusal. One is from my uncle, General R. de Fadeyeff, Assistant Minister of the Interior at St. Petersburg, the other a private letter from Prince Dondukoff-Korsakoff, Governor-General of Southern Russia, with whom I am acquainted for the last thirty-five years. The official document testifying to my identity will be shortly published.*

H. P. BLAVATSKY.

Bombay, Breach Candy, December 9th, 1881.

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* [The private letter referred to was not published in the Bombay Gazette, on account of being too long. The statement by General Rostislav de Fadeyeff will be found in another article on pages 446-48 of the present Volume.—Compiler.]

A LETTER FROM MADAME BLAVATSKY

[The Statesman and Friend of India, Calcutta, December 27th, 1881]

To the Editor.

Sir,—In the course of your remarks you have made in your issue of the 17th, on the letter of my solicitors, Messrs. Sanderson and Company, you represent yourself as aggrieved by me in the course of an angry letter I wrote to the Bombay Gazette, when repeatedly and grossly insulted in your columns on various dates. Deeply as you have wronged me, and ungenerously imperfect as your retraction or apology seems to me to be, I have no hesitation whatever in expressing regret at having inaccurately connected the Statesman as it is now conducted with the acts of a former proprietor or editor. I am too deeply engaged in other pursuits to watch closely the ordinary current of affairs which do not concern me or my work, and was simply unaware of the change of proprietorship of which you speak. I wish you could see the propriety of dissociating yourself, as completely as the London Statesman, from all sympathy with the writer or inspirer of your recent articles—the person, who, while animated in attacking me by private malice (itself the result of a misapprehension of facts) has succeeded in leading you to regard him as writing down Theosophy on public grounds.

H. P. BLAVATSKY.

Bombay, December 21.

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1882

"IS IT IDLE TO ARGUE FURTHER?"

[The Theosophist, Vol. III, No. 4, January, 1882, pp. 90-92]

Says Light, in its "Notes by the Way," edited by M. A.

(Oxon):—

The current number of The Theosophist contains an important manifesto, which establishes and defines the ground finally taken up by that body. Shortly put, it is one of complete antagonism to Spiritualism. The Spiritualist believes that it is possible for Spirits of the departed to communicate with this earth. Whatever divergence of opinion there may be among us in respect of other matters, we are agreed on this, the cardinal article of our faith. Our daily experience affirms its truth. The consentient testimony of the most experienced among us agrees that, whether there be, or whether there be not, other agencies at work, the Spirits we know of are human Spirits who have once lived on this earth. To this The Theosophist returns the simple answer that we are mistaken. No Spirits communicate with earth for the sufficient reason that they cannot. It is idle to argue further. We can but go on our way with the assured conviction that, whatever may be the case in the East, we find that the departed Spirits of mankind are both able and willing to communicate with us in the West. And no metaphysical theorising as to what cannot be disposes in any degree of what is.

The Theosophist is forced to take exception to the form of statement of "facts" above used. As it now stands, it is but a short series of speculative deductions from the very superficially defined doctrines in our "Fragments of Occult Truth" which give a by-no-means complete idea of what is really taught in the doctrine, bits of which were explained in the article now most incorrectly styled a "manifesto." We regret the necessity to contradict once more our esteemed opponent, who seems to be giving up the Theosophists in despair.

But were we also to conclude it “idle to argue further,” then the position taken up by us would indeed, give rise again to endless misinterpretations. The question of man’s state after death, the future progress of his soul, spirit and other principles—whatever any one may call them—was hardly touched upon in the short article under our critic’s notice. In itself the subject embraces a field of boundless extent and of the most metaphysical intricacy, one which would demand volumes of commentaries and explanations to be thoroughly sifted and understood. Yet superficially sketched as our ideas may have been in the “Fragments”—which was but an answer to the direct questions, not to say, reproaches of our esteemed Brother, Mr. Terry (of Australia) — we nevertheless fail to detect in it such passages or ideas as justify M. A. (Oxon) in saying that our doctrine is “one of complete antagonism to Spiritualism.” It is not half so antagonistic as he believes it to be, as we will try to prove.

“The Spiritualist believes that it is possible for Spirits of the departed to communicate with this earth,” says the writer . . . “and to this The Theosophist returns the simple answer that we are mistaken.” In this sentence alone, as a kernel in a nutshell, lies hidden the reason of that partial antagonism. Had M. A. (Oxon), slightly modifying the construction of the above-quoted sentence—written instead that “it is possible for Spirits yet embodied on this earth to communicate with the Spirits of the departed”—then would there have been hardly any antagonism at all to deplore. What we have and do maintain is that all of the so-called “physical phenomena,” and the “materializations” especially, are produced by something, to which we refuse the name of “Spirit.” In the words of the President of our Berhampore Branch,* “we, Hindus”—(and along with them go the European disciples of Eastern philosophy,—“are trying to spiritualize our grosser material selves—while the American and European Spiritualists are endeavouring in their séance-rooms to materialize Spirits.”

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* Babu Nobin Krishna Banerjee, President of the Adhi Bhoutic Bhratru Theosophical Society.

These words of wisdom well show the opposite tendencies of the Eastern and the Western minds: namely, that while the former are trying to purify matter, the latter do their best to degrade Spirit. Therefore what we say, is, that 99 times out of 100, "materializations" so-called, when genuine (and whether they be partial or complete), are produced by what we call "shells," and [occasionally] perhaps by the living medium's astral body—but certainly never in our humble opinion, by the "disembodied" Spirits themselves.

While we sincerely regret this divergence of opinion with Light, we feel inclined to smile at the naïveté of some other Spiritualist opponents; as, for instance, at that of the editor of the London Spiritualist, who, in his leading editorial of November 18th, entitled "Speculation-Spinning,"* calls the bits of occult doctrine given in our "Fragments"—"unscientific"; reproaching the writer (than whom there is no abler metaphysician, nor closer or more acute and clever logician among Anglo-Indian writers) with a want of "scientific method" in the presentation of his facts! At the same time, the editorial informs us that by "facts" it does not "necessarily mean physical facts, for there are demonstrable truths outside the realms of physics." Precisely. And it is upon just such "facts," the existence of which is based for us upon evidence which we "have weighed and examined" for ourselves, that we maintain the demonstrability of the deductions and final conclusions at which we have arrived. These we preach but to those who really want to know them. As none, they say, are so blind as they who will not see, we abstain from offering our doctrines to such as find them offensive—among whom are some Spiritualists. But to the masses of impartial readers whose minds are not yet wedded to this or the other theory, we present our facts and tell them to see, hear, and judge for themselves; and, there have been some who did not find our theories merely a "speculation-spinning" based upon hypotheses and the crass sentimentalism of a faith—welcome, because of its implied promises of a life hereafter—but theories resting upon the logical and stern deduction from facts, which constitute in themselves a knowledge.

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* To be answered in our February Number.

Now, what are these facts, and what do they show and teach us? First of all, and as a rule—to which the rare exceptions but confirm it the more—we find, that the so-called "disembodied spirits," instead of having become the wiser for being rid of the physiological impediments and the restraints of their gross material senses, would seem to have become far more stupid, far less perspicacious and, in every respect, worse than they were during their earthly life. Secondly, we have to take note of the frequent contradictions, and absurd blunders; of the false information offered, and the remarkable vulgarity and commonplace exhibited during their interviews with mortals—in materializing séances their oral utterances being invariably vulgar commonplace, and their inspirational speeches or second-hand communication through trance and other mediums—frequently so. Adding to this the undeniable fact which shows their teachings reflecting most faithfully the special creed, views, and thoughts of the sensitive or medium used by them, or of a sitter or sitters, we have already sufficient proof to show that our theory that they are "shells" and no disembodied spirits at all, is far more logical and "scientific" than that of the Spiritualists.* Speaking here in general, we need not take into consideration exceptional cases, instances of undeniable spiritual identity with which we are sure to find our arguments met by our spiritual opponents.

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* We will not go to the trouble of showing how much or rather how little of "scientific method" is to be generally found in The Spiritualist. But while speaking of science and its methods, we may simply remark that though both our theories (theosophical and spiritualistic) are sure to be viewed by the men of science as "speculation-spinning" and metaphysical windmills, yet the hypotheses of Spiritualists—as broadly accepted and whether "scientifically" or unscientifically stated—are certain to be pronounced by the majority of men of real science, not merely unscientific, but very unphilosophical, and illogical as well.

No one ever thought of calling “Imperator+” a “shell”; but then the latter, whether a living or a disembodied spirit, neither materializes himself objectively, nor is it yet proved to the satisfaction of any one except M. A. (Oxon) himself that “he” descends to the medium, instead of the spirit of the latter ascending to meet his instructor.*

Thus, we maintain that “spirits” are no more what they claim to be, than the chrysalis shell is the butterfly which left it. That their personations of various individuals, whom they sometimes represent, are mostly due to the accidental contact of an “Elementary” or eidôlon (attracted by the medium and the intense magnetic desire of the circle present) with the personal aura of that or another individual. The thoughts of the latter, the various acts and scenes in his past life, the familiar and beloved faces of his departed ones, are then all drawn out of the all-containing depths of the Astral Light and utilized. At times this is done successfully, but frequently the thing proves a total failure. Only while the former are, as a rule, recorded, the mention of the latter is tacitly avoided—no spiritualistic journal having ever been edited with that special view. So much for materialization and physical phenomena. As for the rest, we are at one with the Spiritualists with but slight variances, more of form than of substance. What we believe in is pretty well defined in the editorial which precedes the article “Church Congress and Spiritualism,” and need not be again enumerated†

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* [Consult the Index to The Mahatma Letters to A. P. Sinnett, s.v. Imperator,+ for a great many references and hints concerning this personage. —Compiler.]

† [See pages 344-46 in the present Volume.—Compiler.]

ESOTERIC AXIOMS AND SPIRITUAL SPECULATIONS

[The Theosophist, Vol. III, No. 4, January, 1882, pp. 92-93]

In a lengthy review of A. Lillie's book, Buddha and Early Buddhism, by M. A. (Oxon), our esteemed friend, the critic, takes the opportunity for another quiet little fling at his well-wishers, the Theosophists. On the authority (?) of Mr. Lillie, who seems to know all about it, the reviewer contradicts and exposes the assertions made and theories enunciated by the Theosophists. We will now quote from his review "Buddhism and Western Thought," published in the October number of the Psychological Review:

It will be evident to any reader, who has followed me so far, that the Buddhist belief is permeated by what I have described as a distinctive, "a peculiar note of Modern Spiritualism—the presence and guardianship of departed spirits" [!?]* I confess that this struck me with some surprise, and, I may say, pleased surprise, for I had come to think that there was a marked antagonism between Eastern and Western modes of thought and belief on this point. We have heard much in disparagement of this special article of faith from some friends who have told us a great deal about the theosophical beliefs of the Hindus, and who have chanted the praises of the Buddhistic as against the Christian faith with vehement laudation of the one, and with abundant scorn of the other. . . . But be this as it may, we have keen told so often, that we have come to accept it as a lesson from those who know better than ourselves that our Western belief in the action of departed human spirits in this world of ours is a crazy fallacy. We have believed, at least, that such was the Eastern creed. For ourselves, we (some of us at least) prefer our own experience to the instructions of any whose dogmatic statements are so sweeping as those with which we are met from Eastern experts.

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* The italics and points of exclamation are ours. We would like to know what the learned priests of Ceylon, the lights of Buddhism, such as Sumangala Unnanse, would have to say to this? [H.P.B.]

The statements and claims made have seemed to us altogether too vast. It may be, we are driven to think, that departed spirits do not operate in the East, but at any rate we find that they do act in the West. And while we are far from declining to recognize the truth that pervades much of the Spiritualism of the East, and have tried our best to induce our friends to widen their view by adopting it in some degree, we have been sad to think that it should so absolutely contradict the experience of the West.

Mr. Lillie affords me some consolation. I find throughout his book not only most instructive variety of opinion, which I can correlate with my own beliefs and theories to benefit and advantage, but I find that the belief in the intervention of departed human spirits, which we had all of us imagined to be anathema maranatha in the East, is, in effect, a permeating principle of Buddhism in his estimation! —(Part II, p. 174.)

The writer, after that, proceeds to speak of "Buddhistic Spiritualism" . . . a "root-principle" of which is "a belief that the living may be brought en rapport with their departed friends"; of adepts being "highly developed mediums"; and quotes an interesting clause from a chapter of Mr. Lillie's book. Says the last-named authority:

I have dwelt somewhat at length on this supernaturalism, because it is of the highest importance to our theme. Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse, or a portion of the corpse of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would admit at once that a spirit that has not yet attained the Bodhi or spiritual awakenment cannot be a good spirit. It is still in the domains of Kâma (Death, Cupid, appetite).* It can do no good thing; more than that, it must do evil things. . . . The answer of Northern Buddhism, if we consult such books as the White Lotus of Dharma and the Lalita Vistara, is that the good spirits are the Buddhas, the dead prophets. They come from certain "fields of the Buddhas" . . . . †

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* We have not read Mr. Lillie's book; but if he teaches in it many other things no truer than his idea that Kama means "Death," his authority is likely to prove of a most fragile kind. Kama never meant death, but lust, desire; in this sense—a passionate desire to live again.

† [Buddha and Early Buddhism, pp. 47-48. The italics are H.P.B.'s.—Compiler.]

For all this M. A. (Oxon) rejoices, as he thinks it corroborates the Spiritual theories and is calculated to con found the Theosophists. We, however, are afraid that it will confound, in the end, but Mr. Lillie. “The life of Buddha is permeated,” says the reviewer, “with what seems to me uncompromising Spiritualism . . .”; and in triumph adds: “It is a significant fact that throughout this elucidation of Buddhistic Spiritualism we have not once come upon an Elemental or Elementary Spirit.”

No wonder since they have in Buddhistic and Brahmanical Esotericism their own special and technical names whose significance Mr. Lillie—if he understood their meaning as correctly as he did the word Kama—was just the person to overlook, or include in the generic name of “Spirits.” We will not try to personally argue out the vexed question with our friend, M. A. (Oxon), as our voice might have no more authority with him than Mr. Lillie’s has with us. But we will tell him what we have done. As soon as his able review reached us, we marked it throughout, and sent both the numbers of the magazine containing it, to be, in their turn, reviewed and corrected by two authorities. We have the weakness to believe that these Specialists in the matter of esoteric Buddhism may be regarded as far greater than Mr. Lillie or any other European authority is likely to ever be; for these two are: —(1) H. Sumangala Unnanse, Buddhist High Priest of Adam’s Peak, Ceylon, the teacher of Mr. Rhys Davids, a member of our General Council and the most learned expounder of Southern Buddhism; and (2) the Chohan-Lama of Rinch-cha-tze (Tibet), the Chief of the Archive-registrars of the secret Libraries of the Talay and Tashi-Lhünpo Lamas-Rimpoche—also a member of our Society. The latter, moreover, is a “Panchhen,” or great teacher, one of the most learned theologians of Northern Buddhism and esoteric Lamaism. From the latter we have already received the promise of showing how very erroneous are, in every case, the views of both, the author and his reviewer, the message being accompanied by a few remarks to the address of the former which would have hardly flattered his vanity as an author.

The High Priest Sumangala, we hope, will give his ideas upon “Buddhistic Spiritualism” as well, as soon as he finds leisure—no easy matter, by the way, considering his engagements. If the authority and learning of Mr. Lillie, after that, will still be placed higher than that of the two most learned Buddhist expounders of Southern and Northern Buddhism of our day, then we will have nothing more to say.

Meanwhile, none will deny that esoteric Buddhism and Brahmanism are one, for the former is derived from the latter. It is well known that the most important feature of [his] reform, perhaps, was that Buddha made adeptship or enlightenment (through the dhyana practices of Iddhi) open to all, whereas the Brahmans had been jealously excluding all men without the pale of their own haughty caste from this privilege of learning the perfect truth. Therefore, in the present connection we will give the ideas of a learned Brahman upon Spiritualism as viewed from the esoteric standpoint. The author of the article which follows, than who, no layman, perhaps, in India is better versed in the Brahmanical Occult Sciences* outside the inner conclave of the adepts —reviews in it the seven-fold principle in man, as given in “Fragments of Occult Truth,” and establishes for that purpose an exhaustive comparison between the two esoteric doctrines—the Brahmanical and Buddhistic—which he considers “substantially identical.” His letter was written at our personal request, with no view to polemics, the writer himself being probably very far from the thought while answering it that it would ever be published. Having obtained his permission, however, to that effect, we now gladly avail ourselves of the opportunity. Besides being the best review we are likely to ever obtain upon so abstruse a subject, it will show M.A. (Oxon), and our other friends, the Spiritualists, how far such authors as Mr. Lillie have seized the “root-principle” of the Asiatic religions and philosophy. At all events the readers will be enabled to judge, how much modern Spiritualism, as now expounded, is “a permeating principle” of Brahmanism, the elder sister of Buddhism.

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* [Reference is to the great scholar T. Subba Row Garu. —Compiler.]

THE ARYAN-ARHAT ESOTERIC TENETS ON THE SEVENFOLD PRINCIPLE IN MAN

T. Subba Row, B.A., B.L.*

[The Theosophist, Vol. III, No. 4, January, 1882, pp. 93-99]

[It has been thought advisable to publish here the entire text of this material by T. Subba Row, because H.P.B.'s numerous footnotes and Appendices might not be easily understood with. out the main text to which they are appended.]

. . . Probably the Aryan (we shall for the present call it by that name) and the Chaldeo-Tibetan esoteric doctrines are fundamentally identical and the secret doctrine of the Jewish Kabalists merely an offshoot of these. Nothing, perhaps, can be more interesting now to a student of occult philosophy than a comparison between the two principal doctrines above mentioned. Your letter seems to indicate two divisions in the Chaldeo-Tibetan doctrine: (1) that of the so-called Lamaists; and (2) that of the so-called Arhats (in Buddhism, Arahats, or Rahats) which has been adopted by the Himalayan or Tibetan Brotherhood. What is the distinction between these two systems? Some of our ancient Brahmanical writers have left us accounts of the main doctrines of Buddhism and the religion and philosophy of the Arhats--the two branches of the Tibetan esoteric doctrine being so called by them. As these accounts generally appear in treatises of a polemical character, I cannot place much reliance upon them.

It is now very difficult to say what was the real ancient Aryan doctrine. If an enquirer were to attempt to answer it by an analysis and comparison of all the various systems of esotericism prevailing in India, he will soon be lost in a maze of obscurity and uncertainty.

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* We give but extracts from the long letter of the above-named gentleman. ["We" stands for H.P.B. as Editor of The Theosophist.—Compiler.]

No comparison between our real Brahmanical and the Tibetan esoteric doctrines will be possible unless one ascertains the teachings of that so-called "Aryan doctrine," . . . and fully comprehends the whole range of the ancient Aryan philosophy. Kapila's "Sankhya," Patañjali's "Yoga philosophy," the different systems of "Sâktya" philosophy, the various Agamas and Tantras are but branches of it. There is a doctrine though, which is their real foundation and which is sufficient to explain the secrets of these various systems of philosophy and harmonize their teachings. It probably existed long before the Vedas were compiled, and it was studied by our ancient Rishis in connotation with the Hindu scriptures. It is attributed to one mysterious personage called Maha.* . . .

The Upanishads and such portions of the Vedas as are not chiefly devoted to the public ceremonials of the ancient Aryans are hardly intelligible without some knowledge of that doctrine. Even the real significance of the grand ceremonials referred to in the Vedas will not be perfectly apprehended without its light being thrown upon them. . . . The Vedas were perhaps compiled mainly for the use of the priests assisting at public ceremonies, but the grandest conclusions of our real secret doctrine are therein mentioned. I am informed by persons competent to judge of the matter, that the Vedas have a distinct dual meaning—one expressed by the literal sense of the words, the other indicated by the metre and the Svara which are, as it were, the life of the Vedas. . . . Learned Pundits and philologists, of course, deny that Svara has anything to do with philosophy or ancient esoteric doctrines. But the mysterious connection between Svara and light is one of its most profound secrets.

Now it is extremely difficult to show whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Bramans learned their occult science from the adepts of Tibet; or again whether the adepts of both countries professed originally the same doctrine and derived it from a common source.†

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* The very title of the present chief of the Esoteric Himalayan Brotherhood.

† See Appendix, Note I.

If you were to go the Śramana Balagula and question some of the Jaina Pundits there about the authorship of the Vedas and the origin of the Brahmanical esoteric doctrine, they would probably teal you that the Vedas were composed by Rakshasas* or Thytyas, and that the Brahmans had derived their secret knowledge from them.† Do these assertions mean that the Vedas and the Brahmanical esoteric teachings had their origin in the lost Atlantis—the continent that once occupied a considerable portion of the expanse of the Southern and the Pacific oceans? Your assertion in Isis Unveiled that Sanskrit was the language of the inhabitants of the said continent, may induce one to suppose that the Vedas had probably their origin there—wherever else might be the birthplace of the Aryan esotericism.‡ But the real esoteric doctrine as well as the mystic allegorical philosophy of the Vedas were derived from another source, again, whatever that source may be—perchance, from the divine inhabitants-gods of the sacred Island which, as you say, once existed in the sea that covered in days of old the sandy tract now called Gobi Desert. However that may be, the knowledge of the occult powers of nature possessed by the inhabitants of the lost Adantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island.†† The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine.

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* A kind of demon—Devil.

† And so would the Christian padris. But they would never admit that their “fallen angels” were borrowed from the Rakshasas; that their “Devil” is the illegitimate son of Dewel—the Singhalese female demon, or that the “War in Heaven” of the Apocalypse—the foundation of the Christian dogma of the “Fallen Angels”—was copied from the Hindu story about Siva hurling the Târakasurs who rebelled against Brahma into Andhakâra—the abode of Darkness, according to Brahmanical Shastras.

‡ Not necessarily. —See Appendix, Note II. From rare MSS. just received, we will shortly prove Sanskrit to have been spoken in Java and adjacent islands from remote antiquity.

†† A locality which is spoken of to this day by the Tibetans and called by them “Śambhala,” the Happy Land.—See Appendix, Note III.

[The statement referred to in Isis Unveiled is in Vol. I, p. 594 footnote, and is according to L. Jacolliot and not H.P.B.’s own.—Compiler.]

And, it is in this respect that one should expect to find a difference between the two doctrines.*

The Brahmanical occult doctrine probably contains everything that was taught about the powers of nature and their laws, either in the mysterious Island of the North, or in the equally mysterious continent of the South. And, if you mean to compare the Aryan and the Tibetan doctrines as regards their teachings about the occult powers of nature, you must beforehand examine all the classifications of these powers, their laws and manifestations and the real connotations of the various names assigned to them in the Aryan doctrine. Here are some of the classifications contained in the Brahmanical system:

I	Classification of the occult powers		as appertaining to Parabrahman and existing in the MACROCOSM.
II	do.	do.	as appertaining to man and existing in the MICROCOSM,
III	do.	do.	for the purposes of Târaka Yoga or Pranava Yoga
IV	do.	do.	for the purposes of Sankhya Yoga (where they are, as it were, the inherent attributes of Prakriti).
V	do.	do.	for the purposes of Hatha Yoga.
VI	do.	do.	for the purposes of Kula Agama.
VII	do.	do.	for the purposes of Sakta Agama.
VIII	do.	do.	for the purposes of Siva Agama.
IX	do.	do.	for the purposes of Srîchakra. (The Srîchakra you referred to in Isis Unveiled is not the real esoteric Srîchakra of the ancient adepts of Aryavarta)†
X	do.	do.	in Atharvana Veda, etc.

In all these classifications, subdivisions have been multiplied indefinitely by conceiving new combinations of the Primary Powers in different proportions.

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* To comprehend this passage fully, the reader must turn to Vol. I, pp. 589-594, of Isis Unveiled.

† Very true. But who would be allowed to give out the “real esoteric one”? [See Isis Unveiled, II, 265.]

But I must now drop this subject and proceed to consider the article headed “Fragments of Occult Truth,” in the October number of The Theosophist.

I have carefully examined it, and find that the results arrived at (in the Buddhist doctrine) do not seem to differ much from the conclusions of our Aryan philosophy, though our mode of stating the arguments may differ in form. I shall now discuss the question from my own standpoint, though following for facility of comparison and convenience of discussion the sequence of classification of the sevenfold entities or Principles constituting man which is adopted in your article. The questions raised for discussion are (1) whether the disembodied spirits of human beings (as they are called by Spiritualists) appear in the seance rooms and elsewhere; and (2) whether the manifestations taking place are produced wholly or partly through their agency.

It is hardly possible to answer these two questions satisfactorily unless the meaning intended to be conveyed by the expression “disembodied spirits of human beings” be accurately defined. The words Spiritualism and Spirit are very misleading. Unless English writers in general, and Spiritualists in particular, first ascertain clearly the connotation they mean to assign to the word spirit, there will be no end of confusion, and the real nature of these so-called spiritualistic phenomena and their modus occurrendi can never be clearly defined. Christian writers generally speak of only two entities in man—the body, and the soul or spirit (both seeming to mean the same thing to them). European philosophers generally speak of Body and Mind, and argue that soul or spirit cannot be anything else than mind. They are of opinion that any belief in Linga-śarira* is entirely unphilosophical. These views are certainly incorrect, and are based on unwarranted assumptions as to the possibilities of nature, and on an imperfect understanding of its laws. I shall now examine (from the standpoint of the Brahmanical esoteric doctrine) the Spiritual constitution of man, the various entities or principles existing in him, and ascertain whether either of those entities entering into his composition can appear on earth after his death; and, if so, what is it that so appears.

You have read some of Professor Tyndall’s excellent papers on what he calls “Germ Theory,” giving the facts ascertained by his experiments.

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* The Astral Body—so called.

His conclusions may be briefly stated thus:—Even in a very small volume of space there are myriads of protoplasmic germs floating in ether. If, for instance, say —water (clear water) is exposed to them and if they fall into it, some form of life or other will be evolved out of them. Now, what are the agencies for bringing of this life into existence? Evidently:-

I. The water, which is the field, 90 to say, for the growth of life.

II. The protoplasmic germ, out of which life or a living organism is to be evolved or developed. And, lastly—

III. The power, energy, force or tendency which springs into activity at the touch or combination of the protoplasmic germ and the water, and which evolves or develops life and its natural attributes.

Similarly, there are three primary causes which bring the human being into existence. I shall call them for the purpose of discussion by the following names:—

(1) Parabrahman—The Universal Spirit.

(2) Sakti (the crown of the astral light combining in itself all the powers of nature).

(3) Prakriti, which in its original or primary shape is represented by Akâśa (really, every form of matter is finally reducible to Akâśa.)*

It is ordinarily stated that Prakriti or Akâsa is the Kshatra or the basis which corresponds to water in the example we have taken; Brahman the germ, and Sakti the power or energy that comes into existence at their union or contact.†

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* The Tibetan esoteric Buddhist doctrine teaches that Prakriti is cosmic matter, out of which all visible forms are produced; and Akâsa that same cosmic matter—but still more imponderable, its spirit, as it were, “Prakriti” being the body or substance, and Akâsa-Sakti its soul or energy.

† Or, in other words, “Prakriti, Svabhavat or Akâśa is—SPACE as the Tibetans have it; Space filled with whatsoever substance or no substance at all; i.e., with substance so imponderable as to be only metaphysically conceivable. Brahmâ, then, would be the germ thrown into the soil of that field, and Sakti, that mysterious energy or force which develops it, and which is called by the Buddhist Arahats of Tibet—FO-HAT.

But this is not the view which the Upanishads take of the question. According to them, Brahman* is the Kshatra or basis, Akâśa or Prakriti, the germ or seed, and Sakti the power evolved by their union or contact. And this is the real scientific, philosophical mode of stating the case.

Now, according to the adepts of ancient Aryavarta, seven principles are evolved out of these three primary entities. Algebra teaches us that the number of combinations of n things taken one at a time, two at a time, three at a time and so forth= 2n—1.

Applying this formula to the present case, the number of entities evolved from different combinations of these three primary cause amounts to 23—1=8-1=7.

As a general rule, whenever seven entities are mentioned in the ancient occult science of India, in any connection whatsoever, you must suppose that those seven entities came into existence from three primary entities; and that these three entities again, are evolved out of a single entity or MONAD. To take a familiar example, the seven coloured rays in the solar ray are evolved out of three primary coloured rays; and the three primary colours co-exist with the four secondary colours in the solar rays.

"That which we call form (rupa) is not different from that which we call space (Śûnyatâ) . . . . Space is not different from Form. Form is the same as Space; Space is the same as Form. And so with the other skandhas, whether vedana, or sañjñâ, or samskara or vijñana, they are each the same as their opposite." . . . (Book of Sin-king or the Heart Sutra. Chinese translation of the Maha-Prajña-Paramita-Hridaya-Sutra. Chapter on the Avalokiteshwara, or the manifested Buddha.) So that, the Aryan and Tibetan or Arhat doctrines agree perfectly in substance, differing but in names given and the way of putting it, a distinction resulting from the fact that the Vedantin Brahmans believe in Parabrahman, a deific power, impersonal though it may be, while the Buddhists entirely reject it.

* See Appendix, Note IV.

Similarly, the three primary entities which brought man into existence co-exist in him with the four secondary entities which arose from different combinations of the three primary entities

Now these seven entities which in their totality constitute man, are as follows:— I shall enumerate them in the order adopted in your article, as far as the two orders (the Brahmanical and the Tibetan): —

		Corresponding names in your classification
I	Prakriti.	Sthûlaśarîra (Physical Body).
II	The entity evolved out of the combination of Prakriti and Sakti	Sûkshmamśarîra or Linga-śarîra (Astral Body)
III	Sakti.	Kâmarupa (the Périsprit)
IV	The entity evolved out of the combination of Brahman, Sakti and Prakriti.	Jivâtma (Life-Soul)
V	Do. Brahman and Prakriti.	Physical Intelligence (or animal soul)
VI	Do. Brahman and Sakti	Spiritual Intelligence (or Soul).
VII	Brahman.	The emanation from the ABSOLUTE, etc. (or pure spirit.)

Before proceeding to examine the nature of these seven entities, a few general explanations are indispensably necessary.

I. The secondary principles arising out of the combination of primary principles are quite different in their nature from the entities out of whose combination they came into existence. The combinations in question are not of the nature of mere mechanical juxtapositions, as it were. They do not even correspond to chemical combinations. Consequently no valid inferences as regards the nature of the combinations in question, can be drawn by analogy from the nature [variety?] of these combinations.

II. The general proposition that when once a cause is removed its effect vanishes, is not universally applicable. Take, for instance, the following example:—if you once communicate a certain amount of momentum to a ball, velocity of a particular degree in a particular direction is the result. Now, the cause of this motion ceases to exist when the instantaneous sudden impact or blow which conveyed the momentum is completed; but, according to the first Law of Motion, the ball will continue to move on for ever and ever with undiminished velocity in the same direction unless the said motion is altered, diminished, neutralized or counteracted by extraneous causes. Thus, if the ball stop, it will not be on account of the absence of the cause of its motion, but in consequence of the existence of extraneous causes which produce the said result.

Again, take the instance of subjective phenomena.

Now the presence of this inkbottle before me is producing in me or in my mind a mental representation of its form, colour and so forth. The bottle in question may be removed, but still its mental picture may continue to exist. Here, again, you see, the effect survives the cause. Moreover, the effect may at any subsequent time be called into conscious existence, whether the original cause be present or not.

Now, in case of the fifth principle above mentioned--the entity L that came into existence by the combination of Brahman and Prakriti,—if the general proposition (in the “Fragments of Occult Truth”) is correct, this principle which corresponds to the physical intelligence must cease to exist whenever the Brahman or the seventh principle should cease to exist for the particular individual; but the fact is certainly otherwise. You stated the general proposition under consideration in support of your assertion that whenever the seventh principle ceases to exist for any particular individual, the sixth principle also ceases to exist for him. The assertion is undoubtedly true though the mode of stating it and the reasons assigned for it are to my mind objectionable.

You said that in cases where tendencies of a man’s mind are entirely material, and all spiritual aspirations and thoughts were altogether absent from his mind, the seventh principle leaves him either before or at the time of death, and the sixth principle disappears with it. Here, the very proposition that the tendencies of the particular individual’s mind are entirely material, involves the assertion that there is no spiritual intelligence or spiritual Ego in him.

You should then have said that, whenever spiritual intelligence should cease to exist in any particular individual, the seventh principle ceases to exist for that particular individual for all purposes. Of course, it does not fly off anywhere. There can never be anything like a change of position in the case of Brahman.* The assertion merely means that there is no recognition whatever of Brahman, or spirit, or life, or spiritual consciousness, the seventh principle has ceased to exercise any influence or control over the individual's destinies.

I shall now state what is meant (in the Aryan doctrine) by the even principles above enumerated.

I. Prakriti.—This is the basis of Sthûlaarîra and represents it in the above-mentioned classification.

II. Prakriti and Sakti. —This is the Lingaśarira, or astral body.

III. Sakti. —This principle corresponds to your Kâmarupa. This power or force is placed by ancient occultists in the Nâbhichakra. This power can gather akâśa or prakriti and mould it into any desired shape. It has very great sympathy with the fifth principle, and can be made to act by its influence or control.

IV. Brahman, Sakti and Prakriti.—This again corresponds to your second principle, Jîvâtma. This power represents the universal life-principle which exists in nature. Its seat is the Anahatachakra (heart). It is a force or power which constitutes what is called Jîva, or life. It is, as you say, indestructible, and its activity is merely transferred at the time of death to another set of atoms, to form another organism. But it is not called Jîvâtma in our philosophy.

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* True—from the standpoint of Aryan Esotericism, and the Upanishads; not quite so in the case of the Arahat or Tibetan esoteric doctrine; and it is only on this one solitary point that the two teachings disagree, as far as we know. The difference is very trifling though, resting, as it does, solely upon the two various methods of viewing the one and the same thing from two different aspects.—See Appendix Note IV.

The term Jîvâtma is generally applied by our philosophers to the seventh principle when it is distinguished from Paramâtma or Parabrahman.*

V. Brahman and Prakriti.—This, in our Aryan philosophy, corresponds to your fifth principle, called the physical intelligence. According to our philosophers, this is the entity in which what is called Mind has its seat or basis. This is the most difficult principle of all to explain, and the present discussion entirely turns upon the view we take of it.

Now, what is mind? It is a mysterious something which is considered to be the seat of consciousness—of sensations, emotions, volitions and thoughts. Psychological analysis shows it to be apparently a congeries of mental states, and possibilities of mental states, connected by what is called memory, and considered to have a distinct existence apart from any of its particular mental states or ideas. Now in what entity has this mysterious something its potential or actual existence? Memory and expectation which form, as it were, the real foundation of what is called individuality, or Ahankâra, must have their seat of existence somewhere. Modern psychologists of Europe generally say that the material substance of Brain is the seat of mind; and that past subjective experiences, which can be recalled by memory, and which in their totality constitute what is called individuality, exist therein in the shape of certain unintelligible mysterious impressions and changes in the nerves and nerve centers of the cerebral hemispheres. Consequently, they say, the mind—the individual mind—is destroyed when the body is destroyed; so there is no possible existence after death.

But there are a few facts among those admitted by these philosophers which are sufficient for us to demolish their theory. In every portion of the human body, a constant change goes on without intermission. Every tissue, every muscular fibre and nerve tube, and every ganglionic centre in the brain is undergoing an incessant change.

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* The Impersonal Parabrahman thus being made to merge or separate itself into a personal "jîvâtma," or the personal god of every human creature. This is, again, a difference necessitated by the Brahmanical belief in a God whether personal or impersonal, while the Buddhist Arahats, rejecting this idea entirely, recognize no deity apart from man. See Appendix, Note V.

In the course of a man's lifetime there may be a series of complete transformations of the substance of his Brain. Nevertheless the memory of his past mental states remains unaltered. There may be additions of new subjective experiences and some mental states may be altogether forgotten, but no individual mental state is altered. The person's sense of individuality remains the same throughout these constant alterations in the brain substance. [This is also sound Buddhist philosophy, the transformation in question being known as the change of the skandhas.—Ed. Theos.] It is able to survive all these changes, and it can survive also the complete destruction of the material substance of the brain.

This individuality arising from mental consciousness has its seat of existence, according to our philosophers, in an occult power or force which keeps a registry, as it were, of all our mental impressions. The power itself is indestructible, though by the operation of certain antagonistic causes its impressions may in course of time be effaced, in part or wholly.

I may mention in this connection that our philosophers, have associated seven occult powers with the seven principles or entities above mentioned. These seven occult powers in the microcosm correspond with, or are the counterparts of, the occult powers in the macrocosm. The mental and spiritual consciousness of the individual becomes the general consciousness of Brahman when the barrier of individuality is wholly removed, and when the seven powers in the microcosm are placed en rapport with the seven powers in the macrocosm.

There is nothing very strange in a power or force, or Sakti carrying with it impressions of sensations, ideas, thoughts, or other subjective experiences. It is now a well-known fact, that an electric or magnetic current can convey in some mysterious manner impressions of sound or speech with all their individual peculiarities; similarly, you know very well that I can convey my thoughts to you by a transmission of energy or power.

Now this fifth principle represents in our philosophy the mind, or, to speak more correctly, the power or force above described, the impressions of the mental states therein, and the notion of individuality or Ahankâra generated by their collective operation. This principle is called merely physical intelligence in your article. I do not know what is really meant by this expression.

It may be taken to mean that intelligence which exists in a very low state of development in the lower animals. Mind may exist in different stages of development, from the very lowest forms of organic life, where the signs of its existence or operation can hardly be distinctly realized, up to man, in whom it reaches its highest state of development.

In fact, from the first appearance of life* up to Turiya Avastha, or the state of Nirvana, the progress is, as it were, continuous. We ascend from that principle up to the seventh by almost imperceptible gradations. But four stages are recognized in the progress where the change is of a peculiar kind, and is such as to arrest an observer's 11 attention. These four stages are as follows:—

(1) Where life (fourth principle) makes its appearance.

(2) Where the existence of mind becomes perceptible in conjunction with life.

(3) Where the highest state of mental abstraction ends, and spiritual consciousness commences.

(4) Where spiritual consciousness disappears, leaving the seventh principle in a complete state of Nirvana, or nakedness.

According to our philosophers, the fifth principle under consideration is intended to represent the mind in every possible state of development, from the second stage up to the third stage.

VI. Brahman and Sakti.—This principle corresponds to your "spiritual intelligence." It is, in fact, Buddhi (I use the word Buddhi not in the ordinary sense, but in the sense in which it is used by our ancient philosophers); in other words, it is the seat of Bodha or Atmabodha. One who has Atmabodha in its completeness is a Buddha. Buddhists know very well what this term signifies. This principle is described in your article as an entity coming into existence by the combination of Brahman and Prakriti. I do not again know in what particular sense the word Prakriti is used in this connection. According to our philosophers it is an entity arising from the union of Brahman and Sakti. I have already explained the connotation attached by our philosophers to the words Prakriti and Sakti.

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* In the Aryan doctrine which blends Brahman, Sakti, and Prakriti in one, it is the fourth principle, then; in the Buddhist esotericism the second in combination with the first.

I stated that Prakriti in its primary state is Akâśa.*

If Akâśa be considered to be Sakti or Power by Theosophists,† then my statement as regards the ultimate state of Prakriti is likely to give rise to confusion and misapprehension unless I explain the distinction between Akâsa and Sakti. Akâsa is not, properly speaking, the Crown of the Astral light, nor does it by itself constitute any of the six primary forces. But, generally speaking, whenever any phenomenal result is produced, Sakti acts in conjunction with Akâsa. And, moreover, Akâsa serves as a basis or Adhisthana for the transmission of force currents and for the formation of force or power correlations.‡

In Mantraśastra the letter "Ha" represents Akâśa, and you will find that this syllable enters into most of the sacred formulae intended to be used in producing phenomenal results. But by itself it does not represent any Sakti. You may, if you please, call Sakti an attribute of Akâsa.

I do not think that as regards the nature of this principle there can, in reality, exist any difference of opinion between the Buddhist and Brahmanical philosophers.

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* According to the Buddhists in Akâsa lies that eternal, potential energy whose function it is to evolve all visible things out of itself.

† It was never so considered, as we have shown it. But as the "Fragments" are written in English, a language lacking such an abundance of metaphysical terms to express every minute change of form, substance and state as found in the Sanskrit, it was deemed useless to confuse the Western reader untrained in the methods of Eastern expression-more than necessary, with a too nice distinction of proper technical terms. As "Prakriti in its primary state is Akâśa," and Sakti "is an attribute of AKÂSA," it becomes evident that for the uninitiated it is all one. Indeed, to speak of the "union of Brahman and Prakriti" instead of "Brahman and Sakti," is no worse than for a theist to write that "man has come into existence by the combination of spirit and matter," whereas, his words framed in an orthodox shape, ought to read "man as a living soul was created by the power (or breath) of God over matter."

‡ That is to say, the Aryan Akâśa is another word for Buddhist SPACE (in its metaphysical meaning).

Buddhist and Brahmanical initiates know very well that mysterious circular mirror composed of two hemispheres which reflects as it were the rays emanating from the "burning bush" and the blazing star—the, Spiritual sun shining in CHIDAKASA.

The spiritual impressions constituting this principle have their existence in an occult power associated with the entity in question. The successive incarnations of Buddha, in fact, mean the successive transfers of this mysterious power or the impressions thereon. The transfer is only possible when the Mahatma* who transfers it, has completely identified himself with his seventh principle, has annihilated his Ahankâra and reduced it to ashes in CHIDAGNIKUNDA and has succeeded in making his thoughts correspond with the eternal laws of nature and in becoming a co-worker with nature. Or to put the same thing in other words, when he has attained the state of Nirvana, the condition of final negation, negation of individual or separate existence.†

VII. Atma.—The emanation from the absolute, corresponding to the seventh principle. As regards this entity there exists positively no real difference of opinion between the Tibetan Buddhist adepts and our ancient Rishis.

We must now consider which of these entities can appear after the individual's death in séance rooms and produce the so-called spiritualistic phenomena.

Now, the assertion of the Spiritualists that the "disembodied spirits" of particular human beings appear in séance rooms necessarily implies that the entity that so appears bears the stamp of some particular individual's individuality?

So, we have to ascertain beforehand in what entity or entities individuality has its seat of existence. Apparently it exists in the person's particular formation of body, and in his subjective experiences (called his mind in their totality). On the death of the individual his body is destroyed; his lingaśarîra being decomposed, the power associated with it becomes mingled in the current of the corresponding powers in the macrocosm.

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* The highest adept.

† In the words of a gatha in the Mahâ-pari-nirvâna-Sûtra,

"We reach a condition of Rest

"Beyond the limit of any human knowledge."

Similarly, the third and fourth principles are mingled with their corresponding powers. These entities may again enter into the composition of other organisms. As these entities bear no impression of individuality, the Spiritualists have no right to say that the “disembodied spirit” of the human being has appeared in the séance room whenever any of these entities may appear there. In fact, they have no means of ascertaining that they belonged to any particular individual.

Therefore, we must only consider whether any of the last three entities appear in séance rooms to amuse or to instruct Spiritualists. Let us take three particular examples of individuals and see what becomes of these three principles after death.

1. One in whom spiritual attachments have greater force than terrestrial attachments.

II. One in whom spiritual aspirations do exist, but are merely of secondary importance to him, his terrestrial interests occupying the greater share of his attention.

III. One in whom there exist no spiritual aspirations whatsoever, one whose spiritual Ego is dead or non-existent to his apprehension.

We need not consider the case of a complete Adept in this connection. In the first two cases, according to our supposition, spiritual and mental experiences exist together; when spiritual consciousness exists, the existence of the seventh principle being recognized, it maintains its connection with the fifth and sixth principles. But the existence of terrestrial attachments creates the necessity of Punarjanman, the latter signifying the evolution of a new set of objective and subjective experiences, constituting a new combination of surrounding circumstances or, in other words, a new world. The period between death and the next subsequent birth is occupied with the preparation required for the evolution of these new experiences. During the period of incubation, as you call it, the spirit will never of its own accord appear in this world, nor can it so appear.

There is a great law in this universe which consists in the reduction of subjective experiences to objective phenomena and the evolution of the former from the latter. This is otherwise called “cyclic necessity.” Man is subjected to this law if he does not check and counterbalance the usual destiny or fate, and he can only escape its control by subduing all his terrestrial attachments completely.

The new combination of circumstances under which he will then be placed may be better or worse than the terrestrial conditions under which he lived. But in his progress to a new world, you may be sure he will never turn around to have a look at his spiritualistic friends.*

In the third of the above three cases there is by our supposition, no recognition of spiritual consciousness or of spirit. So they are non-existing so far as he is concerned. The case is similar to that of an organ of faculty which remains unused for a long time. It then practically ceases to exist.

These entities, as it were, remain his or in his possession, when they are stamped with the stamp of recognition. When such is not the ease, the whole of his individuality is centered in his fifth principle. And after death this fifth principle is the only representative of the individual in question.

By itself it cannot evolve for itself a new set of objective experiences, or to say the same thing in other words, it has no Punarjanman. It is such an entity that can appear in séance rooms; but it is absurd to call it a disembodied spirit† It is merely a power or force retaining the impressions of the thoughts or ideas of the individual into whose composition it originally entered. It sometimes summons to its aid the Kâmarûpa power, and creates for itself some particular ethereal form (not necessarily human).

Its tendencies of action will be similar to those of the individual's mind when he was living. This entity maintains its existence so long as the impressions on the power associated with the fifth principle remain intact. In course of time they are effaced, and the power in question is then mixed up in the current of its corresponding power in the MACROCOSM, as the river loses itself in the sea.

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* As M.A. (Oxon.) will see, the Spiritualists have still less chance of having their claims recognized by Brahmanical than by Buddhist occultists.

† It is especially on this point that the Aryan and Arhat doctrines quite agree. The teaching and argument that follow are, in every respect, those of the Buddhist Himalayan Brotherhood.

Entities like these may afford signs of there having been considerable intellectual power in the individuals to which they belonged; because very high intellectual power may co-exist with utter absence of spiritual consciousness. But from this circumstance it cannot be argued that either the spirits or the spiritual Egos of deceased individuals appear in séance rooms.

There are some people in India who have thoroughly studied the nature of such entities (called Piśacha). I do not know much about them experimentally, as I have never meddled with this disgusting, profitless, and dangerous branch of investigation.

Your Spiritualists do not know what they are really doing. Their investigations are likely to result in course of time either in wicked sorcery or in the utter spiritual ruin of thousands of men and women.*

The views I have herein expressed have been often illustrated by our ancient writers by comparing the course of a man's life or existence to the orbital motion of a planet round the sun. Centripetal force is spiritual attraction and centrifugal terrestrial attraction. As the centripetal force increases in power in comparison with the centrifugal force, the planet approaches the sun—the individual reaches a higher plane of existence. If, on the other hand, the centrifugal force becomes greater than the centripetal force, the planet is removed to a greater distance from the sun, and moves in a new orbit at that distance—the individual comes to a lower level of existence. These are illustrated in the first two instances I have noticed above.

We have only to consider the two extreme eases.

When the planet in its approach to the sun passes over the line where the centripetal and centrifugal forces completely neutralize each other and is only acted on by the centripetal force, it rushes towards the sun with a gradually increasing velocity and is finally mixed up with the mass of the sun's body. This is the ease of a complete adept.

Again, when the planet in its retreat from the sun reaches a point where the centrifugal force becomes all-powerful it flies off in a tangential direction from its orbit, and goes into the depths of void space. When it ceases to be under the control of the sun, it gradually gives up its generative heat and the creative energy that it originally derived from the sun and remains a cold mass of material wandering through space until the mass is completely decomposed into atoms.

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* We share entirely in this idea.

This cold mass is compared to the fifth principle under the conditions above noticed, and the heat, light, and energy that left it are compared to the sixth and seventh principles.

Either after assuming a new orbit or in its course of deviation from the old orbit to the new, the planet can never go back to any point in its old orbit, as the various orbits lying in different planes never intersect each other.

This figurative representation correctly explains the ancient Brahmanical theory on the subject. It is merely a branch of what is called the Great Law of the Universe by the ancient mystics . . .

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EDITORIAL APPENDIX TO THE ABOVE

NOTE I.

In this connection it will be well to draw the reader’s attention, to the fact that the country called “Si-dzang” by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fokien (the chief headquarters of the aborigines of China)—as the great seat of occult learning in the archaic ages. According to these records, it was inhabited by the “Teachers of Light,” the “Sons of Wisdom” and the “Brothers of the Sun.” The Emperor Yu the “Great” (2207 B.C.), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him—for he was the first one in China to unite ecclesiastical power with temporal authority—from Si-dzang. That system was the same as with the old Egyptians and the Chaldees; that which we know to have existed in the Brahmanical period in India, and to exist now in Tibet: namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste.

Who were the aborigines of Tibet is a question which no ethnographer is able to answer correctly at present. They practice the Bön religion, their sect is a pre- and anti-Buddhistic one, and they are to be found mostly in the province of Kham—that is all that is known of them. But even that would justify the supposition that they are the greatly degenerated descendents of mighty and wise forefathers. Their ethnical type shows that they are not pure Turanians, and their rites—now those of sorcery, incantations, and nature worship, remind one far more of the popular rites of the Babylonians, as found in the records preserved on the excavated cylinders, than of the religious practices of the Chinese sect of Tao-sse—(a religion based upon pure reason and spirituality)—as alleged by some. Generally, little or no difference is made even by the Khelang missionaries who mix greatly with these people on the borders of British Lahul—and ought to know better—between the Böns and the two rival Buddhist sects, the Yellow Caps and the Red Caps. The latter of these have opposed the reform of Tsong-Kha-pa from the first and have always adhered to old Buddhism so greatly mixed up now with the practices of the Böns. Were our Orientalists to know more of them, and compare the ancient Babylonian Bel or Baal worship with the rites of the Böns, they would find an undeniable connection between the two. To begin an argument here, proving the origin of the aborigines of Tibet as connected with one of the three great races which superseded each other in Babylonia, whether we call them the Akkadians (invented by F. Lenormant), or the primitive Turanians, Chaldees and Assyrians—is out of the question. Be it as it may, there is reason to call the trans-Himalayan esoteric doctrine, Chaldeo-Tibetan. And, when we remember that the Vedas came—agreeably to all traditions—from the Manasarowara Lake in Tibet, and the Brahmins themselves from the far North, we are justified in looking on the esoteric doctrines of every people who once had or still have it—as having proceeded from one and the same source; and, to thus call it the “Aryan-Chaldeo-Tibetan” doctrine, or Universal WISDOM—Religion.

"Seek for the LOST WORD among the hierophants of Tartary, China and Tibet," was the advice of Swedenborg, the seer.

NOTE II.

Not necessarily—we say. The Vedas, Brahmanism, and along with these, Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander; and Persia-Iran is called Western India in some ancient classics. The countries now named Tibet, Mongolia, and Great Tartary were considered by them as forming part of India. When we say, therefore, that India has civilized the world and was the Alma Mater of the civilizations, arts and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, pre-historic India, India of the time when the great Gobi was a sea, and the lost "Atlantis" formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, Java, to faraway Tasmania.

NOTE III.

To ascertain such disputed questions, one has to look into and study well the Chinese sacred and historical records—a people whose era begins nearly 4,600 years back (2697 B.C.). A people so accurate and by whom some of the most important inventions of modern Europe and its so much boasted modern science were anticipated—such as the compass, gunpowder, porcelain, paper, printing, etc., known, and practiced thousands of years before these were re-discovered by the Europeans—ought to receive some trust for their records. And from Lao-tze down to Hiuen-Tsang their literature is filled with allusions and references to that island and the wisdom of the Himalayan adepts.

In A Catena of Buddhist Scriptures from the Chinese, by the Rev. Samuel Beal, there is a chapter “On the Tian-Ta’i School of Buddhism” (pp. 244-258) which our opponents ought to read. Translating the rules of that most celebrated and holy school and sect in China founded by Chinche-K’hae, called Che-chay (the wise one) in the year 575 of our era, when coming to the sentence which reads: “That which relates to the one garment [seamless] worn by the GREAT TEACHERS OF THE SNOWY MOUNTAINS (the school of the Haimavatas)” (p. 256) the European translator places after the last sentence a sign of interrogation, as well he may. The statistics of the school of the “Haimavatas” or of our Himalayan Brotherhood, are not to be found in the General Census Records of India. Further, Mr. Beal translates a Rule relating to “the great professors of the higher order, who live in mountain depths remote from men,” the Aranyakas, or hermits.

So, with respect to the traditions concerning this island, and apart from the (to them) historical records of this preserved in the Chinese and Tibetan Sacred Books: the legend is alive to this day among the people of Tibet. The fair Island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the “great teachers of the snowy mountains,” however much convulsed and changed its topography by the awful cataclysm. Every seventh year, these teachers are believed to assemble in Sambhala, the “happy land.” According to the general belief it is situated in the North-West of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert, South and North, and the more populated regions of Kunduz and Kashmir, of the Gya-Pheling (British India), and China, West and East, which affords to the curious mind a pretty large latitude to locate it in.

Others still place it between Namur-Nor and the Kuen-Lun Mountains—but one and all firmly believe in Sambhala, and speak of it as a fertile, fairylike land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the godlike inhabitants of the legendary Island.*

In connection with the archaic legend of the Asian Sea and the Atlantic Continent, is it not profitable to note a fact known to all modern geologists—that the Himalayan slopes afford geological proof, that the substance of those lofty peaks was once a part of an ocean floor?

NOTE IV.

We have already pointed out that, in our opinion, the whole difference between Buddhistic and Vedantic philosophies was that the former was a kind of rationalistic Vedantism, while the latter might be regarded as transcendental Buddhism. If the Aryan esotericism applies the term jivatma to the seventh principle, the pure and per se unconscious spirit—it is because the Vedanta postulating three kinds of existence —(1) the pâramârthika (the true, the only real one), (2) the vyâvahârika (the practical), and (3) the pratibhâsika (the apparent or illusory life)—makes the first life or jiva, the only truly existent one. Brahma or the ONE SELF is its only representative in the universe, as it is the universal life in toto while the other two are but its "phenomenal appearances," imagined and created by ignorance, and complete illusions suggested to us by our blind senses.

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* [The Gangdisri Range is also known as Tisse-Gangrî and Kailas Range. It runs parallel to, and to the North of, the Himâlayas, and in its Eastern part blends into the Nyenchentanglha Range. Towards its Western portion, not far from the sources of the Indus River, rises the majestic pyramidal massif of Kailas (22,000 feet), called by the Tibetans Tisse. Some geographers consider this range to be merely the prolongation of the Karakorum Mountains. Kailas is not far from the sacred Lake of Manasa-sarovara.

Namur-Nor is a lake in the Northern part of the province of Gnari-Khorsum, at approximately the 34th degree of Northern Latitude.

It is obvious that H. P. B., in speaking of the geographical location of the land of Sambhala, hides more than she reveals, as the area which she mentions extends over enormous distances in all directions.—Compiler.]

The Buddhists, on the other hand, deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an ABSOLUTE Being. Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute consciousness, as in the words of Flint —"wherever there is consciousness there is relation, and wherever there is relation there is dualism." The ONE LIFE is either "MUKTA" (absolute and unconditioned) and can have no relation to anything nor to any one; or it is "BADDHA" (bound and conditioned), and then it cannot be called the ABSOLUTE; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world. Hence, the Arahat secret doctrine on cosmogony admits but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods or none; whether there is a universe or no universe; existing during the eternal cycles of Maha Yugas, during the Pralayas as during the periods of Manvantara: and this is SPACE, the field for the operation of the eternal Forces and natural Law, the basis (as our correspondent rightly calls it) upon which take place the eternal intercorrelations of Akâśa-Prakriti, guided by the unconscious regular pulsations of Sakti—the breath or power of a conscious deity, the theists would say—the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or Fan, Bar-nang (Mahâ-Sûnyatâ) or, as it is called by Lao-tze, the "Emptiness" is the nature of the Buddhist Absolute. (See Confucius' "Praise of the Abyss.") The word jiva then, could never be applied by the Arahats to the Seventh Principle, since it is only through its correlation or contact with matter that Fo-hat (the Buddhist active energy) can develop active conscious life; and that to the question "how can Unconsciousness generate consciousness?" the answer would be: "Was the seed which generated a Bacon or a Newton self-conscious?"

NOTE V.

To our European readers: Deceived by the phonetic similarity, it must not be thought that the name “Brahman” is identical in this connection with Brahmâ or Iśwara—the personal God. The Upanishads the Vedanta Scriptures—mention no such God and, one would vainly seek in them any allusions to a conscious deity. The Brahman, or Parabrahm, the ABSOLUTE of the Vedantins, is neuter and unconscious, and has no connection with the masculine Brahma of the Hindu Triad, or Trimûrti. Some Orientalists rightly believe the name derived from the verb “brih,” to grow or increase, and to be, in this sense, the universal expansive force of nature, the vivifying and spiritual principle, or power, spread throughout the universe and which in its collectivity is the one Absoluteness, the one Life and the only Reality.

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FOOTNOTES TO “LAKSHMIBAI”

[The Theosophist, Vol. III, No. 4, January, 1882, p. 100]

[This purports to be an authentic story of a bhûta. The narrator’s aunt became ill and rapidly grew worse until little hope of her recovery remained. On the day prior to her death she told her sister that she felt she would live only a day or two, and expressed her desire to be removed before her death to some other place, because, she said, “everyone who had died in the room became a bhût,” and she wanted to avoid such a terrible fate. On the next day she died in that room, no one having remembered the wish she had expressed. Six months later a sister-in-law of the narrator was seized with violent trembling and her body became burning hot. Conjecturing that an evil spirit had taken possession of her, her mother-in-law questioned her to ascertain who that spirit was; the ghost introduced itself as Lakshmibai, the aunt who had died.

The narrative concludes with the query whether the soul of Lakshmibai remained earthbound by her anxiety to be removed from the sick room which she believed to be a place where an escaping soul was apt to become a bhûta. H. P. B. makes the following comments:]

[Bhûta] A ghost, an earthbound spirit or “Elementary.” We give room to this interesting story, in order to show the Western Spiritualists, once more and again, that, while believing in the possibility of returning “spirits,” the Hindus fear and detest them, giving them the epithet of “devils” instead of “departed angels,” and considering such a return in each case as a curse to be avoided and removed as soon as possible.

The ghost’s assertions through her medium, prove nothing in this case. The lady so possessed knew as much of the deceased as the rest of the family. It might have been any spook for all the narrator knows, who personated Lakshmibai, and the correct answers were no test at all.

[“The ghost replied that she had to suffer in consequence of the idea of her not being removed from the sick room, forcibly striking her and preying on her mind at the time of death.”]

This again may lead one to suspect (and we now speak from the standpoint of Eastern Occultism) that it was the dying woman’s last thought, the idée fixe (the intensity of which makes of living people monomaniacs, and spreads for an indefinite time its magnetic unhealthy influence after the brain which generated it had long time ceased to exist)—that idea that had so long worried her dying mind, namely that she was going to become a bhûta unless removed—that infected also the mind of her relative. A man dies of a contagious disease; months after his death, aye, years a bit of clothing, an object touched by him during his sickness, may communicate the disease to a person more physiologically sensitive than the persons around him, and while having no effect upon the latter. And why should not an idea, a thought, exercise the same influence? Thought is no less material nor objective than the imponderable and mysterious germs of various infectious diseases the causes of which are such a puzzle for science. Since the mind of a living person can so influence another mind, that the former can force the latter to think and believe whatever it will—in short, to psychologize another mind, so can the thought of a person already dead.

Once generated and sent out, that thought will live upon its own energy. It has become independent of the brain and mind which gave it birth. So long as its concentrated energy remains undissipated, it can act as a potential influence when brought into contact with the living brain and nervous system of a person susceptibly predisposed. The unhealthy action thus provoked may lead the sensitive into a temporary insanity of self-delusion that quite clouds the sense of his own individuality. The morbid action thus once set up, the whole floating group of the dead man's thoughts rushes into the sensitive's brain, and he can give what seems test after test of the presence of the deceased and convince the predisposed investigator that the individuality of the control, "guide," or communicating intelligence is thoroughly established.

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THE UNIVERSE IN A NUTSHELL

[The Theosophist, Vol. III, No. 4, January, 1882, pp. 102-104]

The article on dreams alluded to in the following letter is reprinted with the desired explanatory notes for the information of our readers:

TO THE EDITOR.

The accompanying extract is from an article in a recent issue of Chambers' Journal. I hope you will reprint the same and kindly give full explanations upon the following subjects:—

(1) Are dreams always real? If so, what produces them; if not real, yet may they not have in themselves some deep significance?

(2) Tell us something about our ante-natal state of existence and the transmigration of soul?

(3) Give us anything that is worth knowing about Psychology as suggested by this article?

Your most fraternally and obediently,

JEHANGIR CURSETJI TARACHAND, F.T.S.

Bombay, November 10,1881.

Editor’s Answer.

To put our correspondent’s request more exactly, he desires The Theosophist to cull into the limits of a column or two the facts embraced within the whole range of all the sublunar mysteries with “full explanations.” These would embrace—

(1) The complete philosophy of dreams, as deduced from their physiological, biological, psychological and occult aspects.

(2) The Buddhist Jatakas (re-births and migrations of our Lord Sakya-Muni) with a philosophical essay upon the transmigrations of the 387,000 Buddhas who “turned the wheel of faith,” during the successive revelations to the world of the 125,000 other Buddhas, the Saints who can “overlook and unravel the thousandfold knotted threads of the moral chain of causation,” throwing in a treatise upon the Nidanas, the chain of twelve causes with a complete list of their two millions of results, and copious appendices by some Arahats, “who have attained the stream which floats into Nirvana.”

(3) The compounded reveries of the world-famous psychologists; from the Egyptian Hermes, and his Book of the Dead; Plato’s definition of the Soul, in Timaeus; and so on, down to the Drawing-Room Nocturnal Chats with a Disembodied Soul, by Rev. Adramelech Romeo Tiberius Toughskin from Cincinnatti.

Such is the modest task proposed. Suppose we first give the article which has provoked so great a thirst for philosophical information, and then try to do what we can. It is a curious case—if not altogether a literary fiction:

DREAM-LAND AND SOMNAMBULISM

The writer of this article has a brother-in-law who has felt some of his dreams to be of a remarkable and significant character; and his experience shows that there is a strange and inexplicable connection between such dreams and the state of somnambulism. Before giving in detail some instances of somnambulism as exhibited by him and also by his daughter, I will give an account of one of his dreams, which has been four times repeated in its striking and salient points at uncertain periods, during the past thirty years. He was in his active youth a practical agriculturist, but now lives retired. All his life he has been spare of flesh, active, cheerful, very companionable, and not in any sense what is called a bookworm. His dream was as follows:—He found himself alone, standing in front of a monument of very solid masonry, looking vacantly at the north side of it, when to his astonishment, the middle stones on the level of his sight gradually opened and slid down one on another, until an opening was made large enough to uphold a man. All of a sudden, a little man, dressed in black, with a large bald head, appeared inside the opening, seemingly fixed there by reason of his feet and legs being buried in the masonry. The expression of his face was mild and intelligent.

They looked at each other for what seemed a long time without either of them attempting to speak, and all the while my brother's astonishment increased. At length, as the dreamer expressed himself, "The little man in black with the bald head and serene countenance" said: "Don't you know me? I am the man whom you murdered in an ante-natal state of existence; and I am waiting until you come, and shall wait without sleeping. There is no evidence of the foul deed in your state of human existence, so you need not trouble yourself in your moral life—shut me again in darkness.

The dreamer began, as he thought, to put the stones in their original position, remarking as he expressed himself—to the little man:—"This is all a dream of yours, for there is no ante-natal state of existence." The little man who seemed to grow less and less, said: "Cover me over and begone." At this the dreamer awoke.

Years passed away, and the dream was forgotten in the common acceptation of the term, when behold! without any previous thought of the matter, he dreamed that he was standing in the sunshine, facing an ancient garden wall that belonged to a large unoccupied mansion, when the stones in front of it began to fall out with a gently sliding motion, and soon revealed the selfsame mysterious person, and everything pertaining to him, including his verbal utterances as on the first occasion, though an uncertain number of years had passed. The same identical dream has since occurred twice at irregular periods; but there was no change in the facial appearance of the little man in black.

Editor's Note.—We do not feel competent to pronounce upon the merits or demerits of this particular dream. The interpretation of it may be safely left with the Daniels of physiology who, like W. A. Hammond, M.D., of New York, explain dreams and somnambulism as due to an exalted condition of the spinal cord.* It may have been a meaningless, chance-dream, brought about by a concatenation of thoughts which occupy mechanically the mind during sleep—

"That dim twilight of the mind,

When Reason's beam, half hid behind

The clouds of sense, obscurely gilds

Each shadowy shape that fancy builds."—

—when our mental operations go on independently of our conscious volition.

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* [Most likely in his work: Sleep, and its derangements, Philadelphia, 1869.—Compiler.]

Our physical senses are the agents by means of which the astral spirit or "conscious something" within, is brought by contact with the external world to a knowledge of actual existence; while the spiritual senses of the astral man are the media, the telegraphic wires, by means of which he communicates with his higher principles, and obtains therefrom the faculties of clear perception of, and vision into, the realms of the invisible world.* The Buddhist philosopher holds that by the practice of the dhyanas one may reach "the enlightened condition of mind which exhibits itself by immediate recognition of sacred truth, so that on opening the Scriptures [or any books whatsoever?] their true meaning at once flashes into the heart . . ." [Beal's Catena, etc., p. 255.]† If the first time, however, the above dream was meaningless, the three following times it may have recurred by the suddenly awakening of that portion of the brain to which it was due—as in dreaming, or in somnambulism, the brain is asleep only in parts, and called into action through the agency of the external senses, owing to some peculiar cause: a word pronounced, a thought, or picture lingering dormant in one of the cells of memory, and awakened by a sudden noise, the fall of a stone, suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry, and so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream, a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after. Tartini, the famous Italian violinist, composed his "Devil's Sonata" under the inspiration of a dream.

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* See Editor's Note on the letter that follows this one, "Are Dreams but Idle Visions?"

† [Italics are H. P. B.'s.Compiler.]

During his sleep he thought the Devil appeared to him and challenged him to a trial of skill upon his own private violin, brought by him from the infernal regions, which challenge Tartini accepted. When he awoke, the melody of the “Devil’s Sonata” was so vividly impressed upon his mind that he there and then noted it down; but when arriving towards the finale all further recollection of it was suddenly obliterated, and he laid aside the incomplete piece of music. Two years later, he dreamt the very same thing and tried in his dream to make himself recollect the finale upon awaking. The dream was repeated owing to a blind street musician fiddling on his instrument under the artist’s window. Coleridge composed in a like manner his poem Kubla Khan, in a dream, which, on awaking, he found so vividly impressed upon his mind that he wrote down the famous lines which are still preserved. The dream was due to the poet falling asleep in his chair while reading in Purchas’ Pilgrimage the following words: “Here, the Khan Kublai commanded a palace to be built . . . enclosed within a wall.”

The popular belief that among the vast number of meaningless dreams there are some in which presages are frequently given of coming events is shared by many well-informed persons, but not at all by science. Yet there are numberless instances of well-attested dreams which were verified by subsequent events, and which, therefore, may be termed prophetic. The Greek and Latin classics teem with records of remarkable dreams, some of which have become historical. Faith in the spritual nature of dreaming was as widely disseminated among the pagan philosophers as among the Christian fathers of the church, nor is belief in soothsaying and interpretations of dreams (oneiromancy) limited to the heathen nations of Asia, since the Bible is full of them. This is what Éliphas Lévi, the great modern Kabalist, says of such divinations, visions and prophetic dreams.

Somnambulism, premonitions and second sight are but a disposition, whether accidental or habitual, to dream awake, or during a voluntary, self-induced, or yet natural sleep, i.e., to perceive [and guess by intuition] the analogical reflections of the Astral Light . . .

The paraphernalia and instruments of divinations are simply means for [magnetic] communications between the divinator and him who consults him: they serve to fix and concentrate two wills [bent in the same direction] upon the same sign or object; the vague, complicated, moving figures helping to collect the reflections of the Astral fluid. Thus one is enabled, at times, to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, etc., etc., fatidic forms having their existence but in the translucid, or the seer's imagination. Vision-seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the translucid, and calling forth a cerebral illusion, which makes to seem as real images the simple reflections of the astral light. Thus the fittest persons for this kind of divination are those of a nervous temperament whose sight is weak and imagination vivid, children being the best of all adapted for it. But let no one misinterpret the nature of the function attributed by us to imagination in the art of divination. We see through our imagination doubtless, and that is the natural aspect of the miracle; but we see actual and true things, and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the true adepts . . ."*

And now we give room to a second letter which relates to us a dream verified by undeniable events.

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*Dogme et Rituel de la Haute Magie, Vol. I, pp. 356-77 in 6th ed. [Italics are H. P. B.'s.]

ARE DREAMS BUT IDLE VISIONS?

[The Theosophist, Vol. III, No. 4, January, 1882, pp. 104-105]

[The letter referred to asked for an explanation of two dreams in which a Hindu gentleman, while away from home, saw his wife suffering from cholera, his visions being a few hours later confirmed by a letter. H. P. B. replied:]

"Dreams are but interludes which fancy makes,"* Dryden tells us; perhaps to show that even a poet will make occasionally his muse subservient to sciolistic prejudice.

The instance as above given is one of a series of what may be regarded as exceptional cases in dream-life, the generality of dreams, being indeed, but "interludes which fancy makes." And, it is the policy of materialistic, matter-of-fact science to superbly ignore such exceptions, on the ground, perchance, that the exception confirms the rule— we rather think, to avoid the embarrassing task of explaining such exceptions. Indeed, if one single instance stubbornly refuses classification with "strange coincidences"—so much in favour with sceptics—then, prophetic, or verified dreams would demand an entire remodeling of physiology. As in regard to phrenology, the recognition and acceptance by science of prophetic dreams—(hence the recognition of the claims of Theosophy and Spiritualism)—would, it is contended, "carry with it a new educational, social, political, and theological science." Result: Science will never recognize either dreams, spiritualism, or occultism.

Human nature is an abyss which physiology and human science, in general, has sounded less than some who have never heard the word physiology pronounced.

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* [Fables: The Cock and the Fox, p. 325.]

Never are the high censors of the Royal Society more perplexed than when brought face to face with that insolvable mystery—man's inner nature. The key to it is—man's dual being. It is that key that they refuse to use, well aware that if once the door of the adytum be flung open they will be forced to drop one by one their cherished theories and final conclusions—more than once proved to have been no better than hobbies, false as everything built upon, and starting from false or incomplete premises. If we must remain satisfied with the half explanations of physiology as regards meaningless dreams, how account, in such case, for the numerous facts of verified dreams? To say that man is a dual being; that in man—to use the words of Paul—"There is a natural body, and there is a spiritual body"—and that, therefore, he must, of necessity, have a double set of senses —is tantamount, in the opinion of the educated sceptic, to uttering an unpardonable, most unscientific fallacy. Yet it has to be uttered—science notwithstanding.

Man is undeniably endowed with a double set: with natural or physical senses—these to be safely left to physiology to deal with; and, with sub-natural or spiritual senses belonging entirely to the province of psychological science. The Latin word "sub," let it be well understood, is used here in a sense diametrically opposite to that given to it—in chemistry, for instance. In our case it is not a preposition, but a prefix as in "sub-tonic" or "sub-bass" in music. Indeed, as the aggregate sound of nature is shown to be a single definite tone, a keynote vibrating from and through eternity; having an undeniable existence per se yet possessing an appreciable pitch but for "the acutely fine ear"*—so the definite harmony or disharmony of man's external nature is seen by the observant to depend wholly on the character of the keynote struck for the outer by the inner man. It is the spiritual EGO or SELF that serves as the fundamental base, determining the tone of the whole life of man—that most capricious, uncertain and variable of all instruments, and which more than any other needs constant tuning; it is its voice alone, which like the sub-bass of an organ underlies the melody of his whole life—whether its tones are sweet or harsh, harmonious or wild, legato or pizzicato.

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* This tone is held by the specialists to be the middle F of the piano.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest principles,* or towards its physical shell, that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former—always in full inactivity and rest during the deep sleep of man, with the vivid picture of the subject so transferred. In a sensual, unspiritual man, in one whose mode of life and animal proclivities and passions have entirely disconnected his fifth principle or animal, astral Ego, from its higher "Spiritual Soul"; as also in him whose hard, physical labour has so worn out the material body as to render him temporarily insensible to the voice and touch of his Astral Soul—during sleep the brains of both these men remain in a complete state of anemia [sic] or full inactivity. Such persons rarely, if ever, will have any dreams at all, least of all "visions that come to pass."

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* The sixth principle, or spiritual soul, and the seventh—its purely spiritual principle, the "Spirit" or Parabrahm, the emanation from the unconscious ABSOLUTE. (See "Fragments of Occult Truth," No. 1.)

In the former, as the waking time approaches, and his sleep becomes lighter, the mental changes beginning to take place, they will constitute dreams in which intelligence will play no part; his half-awakened brain suggesting but pictures which are only the hazy grotesque reproductions of his wild habits in life; while in the latter —unless strongly preoccupied with some exceptional thought—his ever-present instinct of active habits will not permit him to remain in that state of semi-sleep during which, consciousness beginning to return, we see dreams of various kinds, but will arouse him at once, and without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, and the greater probability of his receiving in vision the correct impressions conveyed to him by his all-seeing, his ever-wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical senses, are in direct intimacy with his highest spiritual principle; and the latter, though per se quasi-unconscious—part of the utterly unconscious, because utterly immaterial Absolute*— yet has in itself inherent capabilities of Omniscience, Omnipresence and Omnipotence which, as soon as the pure essence comes in contact with pure sublimated and (to us) imponderable matters, imparts these attributes in a degree to the as pure Astral Ego.

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* To this teaching every kind of exception will be taken by the Theists and various objections raised by the Spiritualists. It is evident, that we cannot be expected to give within the narrow limits of a short article a full explanation of this highly abstruse and esoteric doctrine. To say that the ABSOLUTE CONSCIOUSNESS is Unconscious of its consciousness, hence to the limited intellect of man must be “ABSOLUTE UNCONSCIOUSNESS,” seems like speaking of a square triangle. We hope to develop the proposition more fully in one of the forthcoming numbers of “Fragments of Occult Truth” of which we may publish a series. We will then prove, perhaps, to the satisfaction of the non-prejudiced that the Absolute, or the Unconditioned, and (especially) the unrelated, is a mere fanciful abstraction, a fiction, unless we view it from the standpoint and in the light of the more educated pantheist. To do so, we will have to regard the “Absolute” merely as the aggregate of all intelligences, the totality of all existences, incapable of manifesting itself but through the interrelationship of its parts, as It is absolutely incognizable and non-existent outside its phenomena, and depends entirely on its ever-correlating Forces, dependent in their turn on the ONE GREAT LAW.

Hence highly spiritual persons, will see visions and dreams during sleep and even in their hours of wakefulness: these are the sensitives, the natural-born seers, now loosely termed “spiritual mediums,” there being no distinction made between a subjective seer, a neurypnological subject, and even an adept—one who has made himself independent of his physiological idiosyncrasies and has entirely subjected the outer to the inner man. Those less spiritually endowed will see such dreams but at rare intervals, the accuracy of the latter depending on the intensity of their feeling in regard to the perceived object.

Had Babu Jugut Chunder’s case been more seriously gone into, we would have learned that for one or several reasons, either he or his wife was intensely attached to the other; or that the question of her life or death was of the greatest importance to either one or both of them. “One soul sends a message to another soul”—is an old saying. Hence, premonitions, dreams, and visions. At all events, and in this dream at least, there were no “disembodied” spirits at work, the warning being solely due to either one or the other, or both of the two living and incarnated Egos.

Thus, in this question of verified dreams, as in so many others, Science stands before an unsolved problem, the insolvable nature of which has been created by her own materialistic stubbornness, and her time-cherished routine policy. For, either man is a dual being, with an inner Ego* in him, this Ego “the real” man, distinct from, and independent of the outer man proportionately to the prevalency or weakness of the material body; an Ego the scope of whose senses stretches far beyond the limit granted to the physical senses of man; an Ego which survives the decay of its external covering—at least for a time, even when an evil course of life has made him fail to achieve a perfect union with its spiritual higher Self, i.e., to blend its individuality with it (the personality gradually fading out in each case); or—the testimony of millions of men embracing several thousands of years; the evidence furnished in our own century by hundreds of the most educated men—often by the greatest lights of science—all this evidence, we say, goes to naught.

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* Whether with one solitary Ego, or Soul, as the Spiritualists affirm, or with several—i.e., composed of seven principles, as Eastern esotericism teaches, is not the question at issue for the present Let us first prove by bringing our joint experience to bear, that there is in man something beyond Büchner’s Force and Matter.

With the exception of a handful of scientific authorities, surrounded by an eager crowd of sceptics and sciolists, who having never seen anything, claim, therefore, the right of denying everything —the world stands condemned as a gigantic Lunatic Asylum! It has, however, a special department in it. It is reserved for those who, having proved the soundness of their minds, must, of necessity, be regarded as IMPOSTORS and LIARS . . .

Has then the phenomenon of dreams been so thoroughly studied by materialistic science, that she has nothing more to learn, since she speaks in such authoritative tones upon the subject? Not in the least. The phenomena of sensation and volition, of intellect and instinct, are, of course, all manifested through the channels of the nervous centres, the most important of which is the brain. Of the peculiar substance through which these actions take place—a substance the two forms of which are the vesicular and the fibrous, the latter is held to be simply the propagator of the impressions sent to or from the vesicular matter. Yet while this physiological office is distinguished, or divided by Science into three kinds — the motor, sensitive and connecting—the mysterious agency of intellect remains as mysterious and as perplexing to the great physiologists as it was in the days of Hippocrates. The scientific suggestion that there may be a fourth series associated with the operations of thought, has not helped towards solving the problem; it has failed to shed even the slightest ray of light on the unfathomable mystery. Nor will they ever fathom it unless our men of Science accept the hypothesis of DUAL MAN.

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ON “THEOSOPHISM” IN INDIA

[The Theosophist, Vol. III, No. 4, January, 1882, p. 106]

[H. P. B. comments on various slanderous remarks by a missionary organ with regard to India and the alleged mischief caused by “Theosophism.” The writer says that “there is straitness in Christian morality; there is little scope for audacious speculation in a system whose prime requisite is that the recipient should become as a little child . . .” To this H. P. B. remarks:]

A very little one we should say; one not old enough to question the moral regenerating influences of opium-eating and toddy-drinking, and all that follows suit hand in hand with civilization.

[Her closing Editorial Note is as follows:]

That will suffice for one pious and charitable article, the merely slanderous portions of which we have omitted, and some of whose sentences we have italicised. Let us hope that the “conceited,” “learnedly ignorant,” marvel-swallowing Hindus may now see, if they never did before, with what benevolent respect they are regarded in England by the Church Missionary Society. How could their “sceptical and unregenerate minds,” “demoralized by the secular training of Indian Universities,” do otherwise than turn from the proffered blessings of a religion which has sent to India such a host of exemplars of the “straitness in Christian morality”? Even the “charlatancy” of “Theosophism” is better than that; for the Theosophists neither drink, nor smoke opium, nor insult their feelings, nor make money out of them, nor baptize the starving babies of dead or dying parents and call them fancy names, such as “brands plucked from the burning,” etc. If the London Padris want to stop India from turning Theosophist they must adopt fairer measures than abuse and slander.

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A PERSONAL EXPLANATION

[The Theosophist, Vol. III, No. 4, Supplement to January, 1882, pp. 1-2]

It is impossible for the Founders of the Theosophical Society to answer more than a few of the attacks made upon them in the Anglo-Indian Press. They are naturally exposed to many such libellous accusations as the Theosophical movement excites the hostility of two great armies of bigots—the bigots of science, and the bigots of religion. But enemies who are honest enemies, who assail the teaching, or what they conceive to be the teaching of the Theosophical Society in a legitimate way by argument—even when the argument is intemperate and uncivil in tone— may be left to the influence of time and those tendencies in human thought which have generally defeated Bigotry in the long run. For the rudeness of antagonists who know nothing about the real nature of their pursuits, and will not take the trouble to enquire into these, the Founders of the Theosophical Society are fully compensated by the sympathy and regard of those who are better informed and more intelligent.

It happens sometimes, however, that occasional enemies who are not honest—people who have conceived a grudge against the Founders, or either of them on private grounds will take advantage of opportunities afforded by the hostility of the orthodox press to Theosophy, and will write articles ostensibly about Theosophy, but really for the purpose of insinuating some ignoble calumny about the foremost, though humble, representatives thereof. In this way an article, the authorship of which is as obvious to the undersigned, as that of a familiar handwriting would be, was lately contributed to the Statesman of Calcutta.

The writer had previously procured the insertion of similar slanderous attacks in the Civil and Military Gazette, but at length, refused further favours by that paper, he has apparently sought another opening for his contributions, finding this with the Statesman. On the 6th instant that journal published a long, leading article in vilification of the Theosophical Society, its Founders and its friends. The greater part of this is unworthy, either of quotation or reply, but one passage was not alone insulting and calumnious; it was libellous, even as libels are estimated by Courts of Law. Messrs. Sanderson and Co., solicitors of Calcutta, were, therefore, duly instructed on behalf of the undersigned to apply for legal redress, and they addressed to the editor of the Statesman the following letter:

THE THEOSOPHISTS.

To the Editor.

No. 10613, Calcutta, December 16,1881.

Sir,—In the Statesman of Tuesday, the 6th instant, there appears an article having reference, among other matters, to Madame Blavatsky and Colonel Olcott, the Founders of the Theosophical Society. In the course of that article, it is stated:—

“It is now asserted not only that the resources of both (Madame Blavatsky and Col. Olcott) are exhausted, but that they are largely in debt, on account, it is alleged, of the expenses of the Society. It is not difficult for anyone to arrive at the conclusion that it would be highly desirable and expedient for the Founders of the Theosophical Society to have these debts paid off. This is a simple and not unpraiseworthy instinct. The question that remains is, as regards the means by which this consummation is to be effected.”

The remainder of the article, which we need not quote at length, is an elaborate insinuation that Madame Blavatsky is endeavouring to procure from a gentleman named, by spurious representations, the pavement of her debts.

Now, the allegation about Madame Blavatsky being in debt is, we are instructed, absolutely false to begin with; nor is the Society which she helped to found in debt, unless, indeed, it be to herself.

The accounts of the Society, published in The Theosophist for last May, show that the outlay incurred on behalf of the Society up to that date had exceeded the receipts (consisting of “initiation fees” Rs. 3,900, and a few donations) by a sum of Rs. 19,846, but this deficit was supplied from the private resources of Madame Blavatsky and Colonel Olcott.

We may further explain that Madame Blavatsky is a Russian lady of high rank by birth (though since naturalized in the United States), and has never been in the penniless condition your article insultingly ascribes to her—whatever mistakes may have arisen from the improper publication of a private letter by Colonel Olcott to a friend in America, the careless exaggerations of which, designed merely for a correspondent familiar with the real state of the affairs to which these referred, have given you occasion for some offensive remarks.

We, therefore, duly instructed on behalf of Madame Blavatsky and Colonel Olcott, now require of you that you should publish this letter, together with an apology for the scandalous libel to which you have been misled into giving currency.

We also require that in further refutation of these and in general reply to the insulting language of your article, you should publish the enclosed explanations extracted from the Pioneer of the 10th instant

In the event of your failure forthwith to comply with our request, or to give up the name of the writer of the article in question, we are instructed to proceed against you in the High Court for recovery of damages for the libellous attack of which our clients complain.—

Yours faithfully,

SANDERSON & CO.

This letter was published by the editor of the Statesman in his issue of December 17, together with an article which, in a private letter to Messrs. Sanderson and Co., he refers to as his “apology.” This so-called apology, in the midst of a good deal of comment designed apparently to sound as offensive as it can be made compatible with safety for the writer as regards legal penalties, says:

. . . The statement that the Founders of the Theosophical Society were in debt, has already been contradicted by us, on the authority of the Pioneer, in our issue of Monday last, the 12th instant. As soon as we learned from the Pioneer that the deficit in the accounts of the Society had been paid off by Madame Blavatsky and Colonel Olcott out of their private resources, we took the earliest opportunity of giving publicity to the fact . . .

GENERAL ROSTISLAV ANDREYEVICH DE FADEYEV
1824-1884
H.P.B.’s maternal uncle.

H.P. BLAVATSKY AROUND 1876-77
Photo by Sarony, New York

Later on, the apology adds:

. . . We are, of course, delighted to hear that Madame Blavatsky has never been in the penniless condition in which she was represented to be, and that being so, we regret that the public should have been so misled, and that we should have been led to base a mistaken inference upon the statements that were before the public. We may add that we have much pleasure in publishing Messrs. Sanderson's repudiation (for unless it is so, their letter has no meaning) of any wish or intention on the part of the Founders of the Theosophical Society to obtain money from wealthy members of the Society. This, we should have thought, would be one of their great objects, as we do not see how otherwise the Society can go on and flourish; but we never said that they were likely to seek that object by dishonest means, and therefore, we do not see clearly wherein the scandalous libel consists . . .*

The Statesman then goes on to offer a gratuitous opinion on certain "apparently miraculous achievements attributed to Madame Blavatsky by the Pioneer." As the Statesman thus shows that it has not yet reached the stage of being able to define with accuracy the object of its disbelief, it is unnecessary to pay much attention to its conclusions as to who are "dupes" in this case—the open-minded students of Nature's mysteries who find help in Theosophy, or the orthodox professors of faith in the science of the Pentateuch, and the religion of Mr. Huxley.

To render the personal explanation complete, it seems desirable—distasteful as it is to Madame Blavatsky to advance any claims to public respect, except those which she confidently rests on her devotion to the noble intellectual revival on which the Theosophical Society is engaged—to republish in connection with it a certain article which was published on the appearance of the libellous article in the Statesman, in the Pioneer of December 10.

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* The innocent "simplicity" of the argument is truly remarkable! If accusing a person of seeking to obtain money under false pretenses (the latter being the "apparent miraculous achievements," and other alleged claims) be not a scandalous libel, then we do not know what the word "honesty" conveys to the mind of the editor of the Statesman? The excuse is certainly calculated to leave every reader under the impression that the editor of the journal in question has very strange notions of accuracy of language. What, we wonder, would he have done under like circumstances? [H. P. B.]

This was as follows:

MADAME BLAVATSKY AND “THE STATESMAN.”

Pending any further proceeding that may be taken by the lady concerned, in reference to a libellous attack on Madame Blavatsky in the Calcutta Statesman of Tuesday, we feel bound to publish a translation of a letter we have just received (by the mail which arrived yesterday morning) from Odessa. The establishment of Madame Blavatsky’s real identity by formal proofs of this nature has never been necessary for any person of culture or intelligence who knows her, but foolish or malevolent people, proceeding on vague and erroneous conjectures as to the nature of the work to which she has devoted herself in this country, have ventured to imply that she must be an impostor, aiming at commonplace ends — money, or social position. The absurdity of this contention is made evident by the following letter,* which shows to what rank in society she properly belongs:—

“Sir,—Having heard with astonishment that there exist somewhere about the world persons who have an interest in denying the personality of my niece, Mme. H. P. Blavatsky, pretending that she has appropriated to herself a name that does not belong to her, I hasten to send you these lines, begging you to make use of them to dissipate the very strange calumny. I say strange, but I might say senseless (insensée). For why should she choose (supposing she had really any necessity to change her name) a family which is not at all illustrious except by literary and scientific merits, which, indeed, would do honour to its name whatever that might be. What astonishes me especially is that anyone can make a mistake about the origin of a person so erudite and of so cultivated an education as that of my niece.

“However, as it is the burlesque fancy of her personal enemies to treat her as an impostor, will you receive my personal guarantee (given on my honour) that she is what she affirms herself to be, Madame Helen P. Blavatsky, widow of a Civil Councillor, late Vice-Governor of the Province of Erivan in the Caucasus, daughter of a Russian Colonel, Peter von Hahn (whose ancestors were allied with the Counts von Hahn of Germany, and whose mother was née Countess Pröbsting) and my niece by her own mother, my sister née de Fadeyeff, granddaughter of the Princess Dolgoroukov of the elder princely line.

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* [The Pioneer published an English translation of the original French text of this letter.—Compiler.]

"To establish her identity I enclose in this letter two of her portraits, one taken twenty years ago in my presence, the other sent from America four or five year ago. Furthermore, in order that sceptics may not conceive suspicions as to my personal identity, I take the liberty of returning your letter received through Prince Dondukoff-Korsakoff, Governor-General of Odessa. I hope that this` proof of authenticity is perfectly satisfactory. I believe, moreover, that you will have already received the certificate of the individuality of Madame Blavatsky that the Governor-General desired himself to send to Bombay.

"I ought also to mention a rather important fact, which is, that since the departure of my niece Helen Blavatsky from Odessa for America, in 1872, she has always been in continuous correspondence, not only with me, but all her relatives in Russia—a correspondence which has never been interrupted even for a month, and that all this time there has been no change whatever in her style, which is peculiar to herself, nor in her handwriting. This can be proved by all her letters to anyone who wishes to convince himself. This fact alone can leave no doubt except to idiots or evil-intentioned persons who have their own ends to serve. But with these there is no need to waste time.

"I cause my signature to be certified by the confirmation of a notary.

"On which I beg you to receive the expressions, etc. (Signed) Nadejda A. de Fadeyeff, member of the Council of the Theosophical Society, daughter of the late Russian Privy Councillor, formerly director of the Department of State Lands in the Caucasus, and member of the Council of the Viceroy of the Caucasus.

"Odessa, 3rd (15) November [1881]."

(The signature is formally authenticated by the Notary of the Bourse at Odessa, and the letter bears his official stamp.)

We must add, in explanation, that the enclosed portraits are undoubtedly portraits of Madame Blavatsky, and that we have seen the formal certificate* of her identity forwarded direct (for the better assurance of sceptics, to the care of a gentleman in high official position at Simla) by General Rostislav A. de Fadeyeff, at present Joint Secretary of State in the Home Department at St. Petersburg. We have also seen the letter addressed to Madame Blavatsky as to an intimate friend by Prince Dondukoff, expressing, besides warm sympathy no small measure of (well-deserved) contempt for persons who could misunderstand her true character.

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* No copy of this certificate is in our possession at this moment, or we would publish it herewith, but its tenor precisely corresponds with the explanation in the above letter.—Editor, The Pioneer.

The Statesman now argues at great length that Madame Blavatsky must have come to India in order to beguile any well-to-do persons she might be able to dupe, into giving her hospitality and possibly money. Of course, no one can escape beyond the limits of his own nature in estimating the motives of others; and the author of the article in the Statesman may be unable to imagine human creatures governed by any other motive but the desire to procure money or meals; but for most people it will be plain that if so, the imagination of the Statesman does not range over the whole subject in this case.

One element in the present libel is to the effect that in connection with the affairs of the Theosophical Society, Madame Blavatsky has incurred large indebtedness. This statement, which is entirely false, is a blundering misconception of the published fact that the receipts of the Theosophical Society have fallen short of its expenditure by Rs. 16,000 or more. But this deficit is not a debt by Madame Blavatsky; it would be a debt to her, if she cared to regard it in that light, she having supplied the money from her private resources supplemented by those of the other equally self-devoted apostle of Theosophy—Colonel Olcott.

The certificate sent by General R. de Fadeyeff and referred to in this statement runs as follows:*

I certify by the present that Madame Helen Petrovna Blavatsky now residing at Simla (British India) is on her father's side the daughter of Colonel Peter [von Hahn] and granddaughter of Lieutenant-General Alexis Hahn von Rottenstein-Hahn (a noble family of Mecklenburg, settled in Russia); that she is on her mother's side the daughter of Helen de Fadeyeff and granddaughter of Privy Councillor Andrew de Fadeyeff and of the Princess Helen P. Dolgorukov; and that she is the widow of the Civil Councillor Nikifor V. Blavatsky, late Vice-Governor of the Province of Yerivan' (Caucasus).
(Signed) MAJOR-GENERAL ROSTISLAV A. DE FADEYEFF,

Assistant to the Minister of the Interior, Count Ignatyeff,

Attaché of the General Staff of the Ministry of War.

St. Petersburg, 23 Little Morskaya St.

18/30 September, 1881.

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* [The original French letter, preserved in the Adyar Archives, is as follows:

«J'atteste par la présente que Madame Helène Petrovna Blavaci, demeurant actuellement à Simla (Indes britanniques) est du côté paternel fille du colonel Pierre et petite fille du Lieutenant Général Alexis Hahn de Rottenstein-Hahn (maison noble meklembourgeoise fixé en Russie), et du côté maternal fille de Helène Fadéeff et petite fille du Conseiller Privé André Fadéeff et de la Princesse Helène Dolgoruki; qu'elle est veuve du Conseiller d'État Nicéphore Blavacki ci-devant Vice-Gouverneur de la province d'Erivan (Caucase).

Taken in connection with the official documents published in the Supplement to The Theosophist of December, 1881, concerning the social status in America of Colonel Olcott, these explanations may, it is hoped, lay at rest once for all the wonderful question on which many people in India have wasted a good deal of speculation, whether the undersigned are or are not “adventurers.”

(Signed) Général Major Rostislaw Fadéeff,

Adjoint du Ministre de l’Intérieur Comte Ignatieff,

attaché à l’Etat-Major du Ministère de la Guerre

S. Petersbourg, Petite Morskaia No. 23,

18/30 Septembre, 1881.»

We have reproduced this certificate without altering the peculiar spelling of some of the names. It was accompanied by a covering letter, also preserved in the Adyar Archives, and the text of which is as follows:

«A. P. Sinnett, Esq.

c/o H. W. Primrose, Esq.

Governor-General Camp, India

S. Petersbourg, Petite Morskaia No. 23,

18/30 Septembre, 1881.

«Monsieur,

J’ai l’honneur de Vous expédier à Votre demande et à celle de Mme. Blavacki le certificat de son identité; et pour Vous rassurer plus complètement encore Vous, Monsieur, et les personnes qui s’y intéressent, je m’adresse à M. le Prince Dondoukoff-Korsakoff, Gouverneur Général d’Odessa et de la Nouvelle Russie, par l’entremise duquel Votre lettre m’est parvenue, pour Vous faire tenir une attestation gouvernementale en forme, qui Vous sera communiquée sous peu de jours.

«Je Vous prie Monsieur de vouloir bien agréer mes sentiments très distingués.

(Signed) Général Rostislaw Fadéeff.»

They were most unwilling in the beginning to make any fuss about their own personality, or the worldly sacrifices they have made in the hope of serving the principle of “Universal Brotherhood” and of contributing to revive the philosophical self-respect of the Indian people. But when malevolent antagonists—as short sighted as they are vindictive—attempt to impede the progress of Theosophy by trying to represent its Apostles in the country as self-seeking aspirants for contemptible worldly advantage, it is time to show once for all, by an exhibition of the worldly advantages they have chosen to surrender, the abject absurdity of this miserable accusation.

H. P. BLAVATSKY.

H. S. OLCOTT.

Bombay, December 31, 1881.

The English translation of the above being as follows:

“A. P. Sinnett, Esq.

c/o H. W. Primrose, Esq.,

Governor-General Camp, India

St. Petersburg, Little Morskaya 23,

18/30 September, 1881.

“Sir,
I have the honor of forwarding to you, at your own and Madame Blavatsky’s request, a certificate of her identity. In order to reassure you, and others interested in it, even more fully, I am asking Prince Dondukov Korsakov, Governor-General of Odessa and of New Russia, through whose intermediary your own letter reached me, to let you have an official Government affidavit which will be sent to you in a few days.

“I beg you, Sir, to accept my highest regards.

(Signed) General Rostislav de Fadeyeff.”

Consult Vol. I of this Series, pages xxvi-xxx, and page xxxv, footnote 50, for information concerning the various relatives of H. P. Blavatsky mentioned in the above documents.

Consult the Bio-Bibliographical Index in the present Volume for data concerning Major General Rostislav A. de Fadeyev.

The date of September 18th is old style. It would have been September 30th new style.—Compiler.]

ZOROASTER IN "HISTORY" AND ZARATHUSHTRA IN THE SECRET RECORDS

[The original manuscript of this incomplete essay in H. P. B.'s own handwriting exists in the Adyar Archives. It was transcribed for the first time in 1958, and published in the pages of The Theosophist in October and November 1958. By consulting Colonel Henry S. Olcott's remarkable lecture on "The Spirit of the Zoroastrian Religion," which he delivered at the Town Hall in Bombay on the 14th of February, 1882, it will be seen that portions of it are identical with H. P. B.'s manuscript. It is most likely that Colonel Olcott was given special help with his lecture, and H. P. B.'s text itself, though fragmentary and obviously unfinished, bears in more than one place the characteristics of a higher authority. This is perhaps especially the case in regard to a long footnote concerning Zoroaster which was appended to Colonel Olcott's lecture when it was published in book form, together with other lectures, under the title of Theosophy, Religion and Occult Science: (London: George Redway, 1885). On the authority of several of the early members, this footnote was supplied at the time by H. P. B. It is reprinted herewith also. The facts outlined above date H. P. B.'s manuscript as of the early part of 1882, or possibly even earlier. It is evident that it represents but a rough draft of an essay in preparation. Rather than to make any changes, we have left unaltered a number of peculiarities in style, uncertainties in the use of quotation marks, and occasional grammatical errors, which, however, are only of minor importance.—Compiler.]

Well-meaning blunders in history are often no better than willful misrepresentations in their effect, for they leave a false impression on the mind of the student difficult to efface. Thus some of our European philologists are unable to find a more philosophical meaning for Zend-A-Vesta, than that "it signifies a tinder box."

Speaking of the religion of the great Aryan Reformer, in Nineteenth Century, Professor Monier Williams, after making the just observation that "perhaps few more remarkable facts have been revealed by the critical examination of non-Christian systems than the highly spiritual character of the ancient creed which it is usual to call the religion of Zoroaster," makes it follow by some remarks, which, when analyzed*…….. false……*; as usual—with Christian professors—the whole truth is cleverly screened, and the spirit of partizanship—ever on the watch to make the best of the few meagre facts on hand—attempts, were it but inferentially, to glorify the Jewish Bible at the expense of all the other religions. So, for instance, he says:

Only within the last few years has the progress of Iranian studies made it possible to gain an insight into the true meaning of the text of the Avesta—popularly known as the Zend Avesta—which is to Zoroastrianism what the Veda is to Brâhminism. The knowledge thus obtained has made it clear that contemporaneously with Judaism an unidolatrous and monotheistic form of religion, containing a high moral code and many points of resemblance to Judaism itself, was developed by, at least, one branch of the Aryan race.

Nor does the certainty of this fact rest on the testimony of the Zoroastrian scriptures only. It is attested by numerous allusions in the writings of Greek and Latin authors. We know that the father of history himself, writing about 450 years before the Christian era, said of the Persians that "it is not customary among them to make idols, to build temples and erect altars; they even upbraid with folly those who do." The reason of this Herodotus declares to be that the Persians do not believe the gods to be like men, as the Hellenes do, but that they identify the whole celestial circle with the Supreme Being.

We know, too, that Cyrus the Great, who must have been 8 Zoroastrian, evinced great sympathy with the Jews; and was styled by Isaiah "the righteous one" (xli, 2), "the Shepherd of the Lord" (xliv, 28), "the Lord's Anointed" (xlv, 1), who was commissioned to "perform all God's pleasure" and carry out His decrees in regard to the rebuilding of the temple, and the restoration of the chosen people to their native land.†

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* [Manuscript damaged.]

† "The Religion of Zoroaster," Nineteenth Century, Vol. IX, January, 1881, p. 156.

Hundreds of students may read the above and yet not one of them notice the spirit of the inferences contained in those few lines. The Oxford professor would make his reader believe that the "nonidolatrous and monotheistic" Zoroastrianism was developed "contemporaneously with Judaism"; that is to say, if we understand the value of words at all, that the former system developed at the same period of history as the latter—than which statement nothing could be more erroneous or misleading. The religion of Zarathushtra is most undoubtedly attested by more than one well-known Greek and Latin author, in whose writings, by the way, one would vainly search for like reference to Judaism or the "chosen people," so little were they known before the return (?) from the Babylonian captivity. Aristotle affirms that Zoroaster lived 6,000 years before Plato.* Hermippus of Alexandria, who claims to have read the genuine books of the Zoroastrians, shows the great Reformer as a pupil of Agonaces (Agon-ach or the Agon-God) and having flourished 5,000 years before the fall of Troy, his statement thus corroborating that of Aristotle, as Troy fell 1194 before our era and, on the testimony of Clement, some think that the Er or Erus, the son of Armenius, whose vision is related by Plato in his Republic, Book X, 614 ff., means no other than Zardosht.† On the other hand, we find Alexander Polyhistor saying of Pythagoras (who lived about 600 years B.C.) that he was a disciple of the Assyrian Nazaratus;‡ Diogenes Laërtius†† affirming that the philosopher of Samos was initiated into the mysteries "by the Chaldeans and Magi"; and finally Apuleius maintaining that it was Zoroaster who instructed Pythagoras.

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* [Cf. Pliny, Nat. Hist., XXX, ii.]

† Clement Alex., Stromateis, V. xiv.]

‡ Zoroaster is often called by the Greek writers the Assyrian Nazaratus. [Cf. Clement, Strom., I, xv.] The term comes from the word Nazar and Nazir (set apart, separated), a sect of adepts very ancient and which existed ages before Christ. "They were physicians, healers of the sick by the imposition of hands, and initiated into the Mysteries"—See Mishnah Nazir in the Talmud, which has 9 chapters and gives statutes concerning Nazarenes.—I. M. Jost, Israelite Indeed, II, 238. They let their hair and beards grow long, drank no wine and pronounced vows of chastity. John the Baptist was a Nazarene, and Elijah of whom it is said in II Kings (i, 8) that "he was an hairy man."

†† [Lives: "Pythagoras," § 3.]

All those contradictions put together prove (1) that “Zoroaster” was a generic title and (2) that there were several prophets of that name. There was the primitive and pure Magianism, and one degraded later by priesthood, as is the case with every religion whose spirit is lost and the dead letter of it alone remains. Again we find the proof of it in Darius Hystaspes, shown in history to have crushed the Magi and introduced the pure religion of Zoroaster, that of Hormazd—he had, nevertheless, an inscription cut out on his tomb (recently found) stating that he, Darius, was “teacher and hierophant of Magianism.” But the greatest proof is found in the Zend-Avesta itself. Although not the oldest Zoroastrian Scripture, yet, like the Vedas in the case of the Deluge upon which they are completely silent*—these ancient writings do not show the slightest sign of its author having ever been acquainted with any of the nations that subsequently adopted his mode of worship, although there are several historical Zarathushtras: he who instituted sun worship among the Parsees; that other who appeared at the court of Gushtasp; and he, who was the instructor of Pythagoras . . .

Nor does the appellation bestowed by Isaiah upon Cyrus—”the Righteous One” and “the Shepherd of the Lord” prove much to any but those who believe in the divinity of Biblical prophecies;† for Isaiah lived 200 years earlier than Cyrus (from 760 to 710 B.C.) while the great Persian flourished and began his reign in 559.

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* A fact going to well prove that the Vedas were in existence before the deluge, or that cataclysm which changed the face of Central Asia about 10,000 years B.C. Baron Bunsen places Zoroaster at Bactria and the emigration of Bactrians to the Indus 3784 B.C. and the historical and geological deluge at the date first mentioned, about 10,555 years before our era (Egypt’s Place in Universal History, Vol. V, pp. 77-78, 88).

† Many critics (Christian) suppose the latter portion of the book of Isaiah (chap. xl to lxvi) to be by some author of the time of the captivity, whose name is unknown.

If Cyrus protected them after conquering Babylon, it is because they had long before become converted to his own religious system; and if he sent them back (and many a learned archaeologist strongly doubts today whether the Jews were ever in Palestine before the days of Cyrus) it was for the same reason. The Jews then upon their return were simply a Persian colony imbued with all the ideas of Magianism and Zoroastrianism. Most of their forefathers had once agreed with the Sabaeans, in the Bacchic-worship, the adoration of the Sun, Moon and Five Planets, the SABAOTH of the realm of light. In Babylon they had learned the worship of the Seven-Rayed god —hence the Septenary System running throughout the Bible and the Heptaktys of the Book of Revelation; and the sect of the Pharisees (150 B.C.)—whose name might with far more reason be derived from "Pharsi" or Parsi than from the Aramaic Perîshîn (separated)—whose greatest rabbi was Hillel the Babylonian, and whose "beliefs and observances by succession from their fathers . . . are not written in the law of Moses," says Josephus, a Pharisee himself (Antiquities, XIII, x, 5 and 6). By these the whole Angelology and Symbolism of the Persians or rather the Zoroastrians was adopted. And the Chaldean Kabala extensively read and studied by them at their secret Lodge, whose members were called the Kabirim from the Babylonian and Assyrian Kabeiri—the great mystery-gods, are good proofs of the above.* The present Jews are Talmudists holding to the later interpretations of the Mosaic Law,† and the few learned Rabbis-Kabalists remain alone to give the student an inkling into the true religion of the Jews of the two centuries preceding and the first century subsequent to Christ.

The true history of Zoroaster and his religion was yet never written. The Parsees themselves have lost the keys to their faith and it is not to their learned men that they are to look for any information upon the subject.

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* The Kabeiri were worshipped at Hebron, the city of Beri-Anak or Anakim.

† No Hebrew MS is known to be older than Kennicott's No. 154 which belongs to A.D. 1106 (Donaldson). "The Masorah was committed to writing in 506 A.D." (Elias Levita).

Whether we accept the time when Zarathushtra lived on the authority of Aristotle—6,000 years B.C.—or on the more modern ones of Naurozjî Farîdunjî of Bombay who fixes it in the 6th century B.C. (Tareekh-i-Zurtoshtee or "Discussion on the Era of Zoroaster")—all is darkness and contradiction and every statement conflicts with insurmountable facts. Nor was the Rahnuma-e Mazdayasnan Sabha, the Society organized in 1851 for the restoration of the creed of Zoroaster to its original purity—any happier in its investigations. Can we wonder then at the discrepancies, often nonsense, given by our modern scholars, when these have no other authority to base their researches upon, than a few classical but for all that unreliable writers, who are found to have mentioned what they had heard in their days, about that grand prehistoric figure.

Aristotle, Diogenes Laërtius, Strabo, Philo Judaeus, Tertullian and finally Clemens Alexandrinus with a few others are the only guides that our European scholars have at hand. And how trustworthy are the latter patristic fathers may be inferred from what the Rev. Dr. H. Prideaux, treating of the Sad-dar says of the teachings of Zoroaster. The prophet—he tells us—preached incest! Zaratusht teaches "that nothing of this nature is unlawful; but that a man may not only marry his sister, or his daughter, but his mother"!!* The "Sage of remote Antiquity"—as Plato calls Zoroaster, is transformed by Christian bigots into a "slave of Daniel," the very existence of the latter being now regarded by the men of science as a myth, and [they] accuse the "Prophet of the Persians" of having been "a false Prophet" and teaching "a doctrine stolen from the Jews"! (Dr. Prideaux.) Truly remarks Warburton in his Divine Legation that "the whole is a pure fable and contradicts all learned antiquity," one Christian writer making Zoroaster "contemporary with Darius Hystaspes and servant to one of the Jewish Prophets—yet in another fit of lying, they place him as early as Moses, they even say he was Abraham, nay stick not to make him one of the builders of Babel."

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* An Universal History from the Earliest Accounts of Time to the Present, London, 1747-54. Vol. V, p. 405, quoting Prideaux.

The Zoroaster of Dr. Prideaux, says Faber, “seems to have been a totally different character from the most ancient Zoroaster.” (On the Mysteries of the Cabiri, II, 154.)

In this jungle of contradictions the point at issue is whether (1) there remains any possibility of obtaining anything like a correct information on the last, if not on the original Zarathushtra;* and (2) by what means is the true religion preached in the Avesta (with the older Gâthâs included in it) to be interpreted from the allegorical dialogues of the Vendidad. We know beforehand the answer: “The most learned Orientalists—Haug, Müller, etc.—having failed, there is no help for it.” The Avesta has become and must remain a sealed book to the Parsees, and the teachings of Zoroaster—a dead letter to the future generations.

We believe the notion is a mistaken one—at least as regards question the 2nd. If everything regarding the personality of the Founder himself, however well authenticated by identical traditions and material proofs in the shape of his statues in various parts of the world and especially in Central Asia, has to be regarded as simple tradition (and what else is History?) his religion at least could be restored as faultlessly as exact Science restores the shapes of the antediluvian animals from bits of fossile bones collected in a hundred different places. Time, Patience and especially sincere zeal, are the only requisites. Our Orientalists have never bethought themselves of the only sediment of genuine Zoroastrianism now left among the old records. Nay—till very lately they despised it and laughed to scorn its very name. Hardly half a century ago it was not yet translated, and up to this day is understood but by the very, very few true Occultists We speak of the Chaldean KABALA, whose very name is unknown to hundreds of educated men.

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* It is said of Zarathushtra that he had a renewal of life. “I am he who lives and dies” is the inscription in the Avestan or old Bactrian language running around the waist of his gigantic statue which remains for ages in the circular cave in one of the Mountains of Bokhara. The cave is in a rock and consecrated to Mithr-Az—the invisible Deity produced from a cave hewn out of a rock . . .

Notwithstanding every denial of the ignorant, we say and repeat that the key to the right understanding of the Avesta and its subdivisions lies concealed at the bottom of the rightly interpreted books of the Kabala,* composed of the Zohar (Splendour) by Rabbi Shimon Ben Yohai; of Sepher Yetzirah or Book of the Creation† (attributed to the patriarch Abraham but written by a Chaldean priest); and of the Commentary of the Sephiroth—the latter being the creative Principles or powers identical with the Amshaspands. The whole of the Avesta is incorporated with the ethics and philosophy of Babylonia—hence must be sought for in the Chaldean Kabalistic lore, as the doctrines of Zoroaster spread through Zarathushtra the fifth Messenger (5,400 B.C.) from Bactria to Media and thence under the name of Magism (the Magavas or the "Mighty Ones") became at one time the universal religion of the whole Central Asia. It is now called "monotheistic" on the same principle that vulgarized Magianism became the monotheism of the later Israelites. If the attributes of Ahuramazda or Ormazd are said to strongly resemble those of the Jewish Jehovah (albeit far more practical), it is not because either of the two was the true Mystery Deity—the INCOMPREHENSIBLE ALL but simply because both are human ideals evolved from the same stock.

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* The Hebrew word Kabbalah comes from the root "to receive." It is then the record of doctrines received by the Chaldean Magi, and the initiated Jews (Daniel was chief of the Magi) from Zarathushtra, whose teachings on account of their profound philosophy were meant but for the few, while the exoteric rites of Magianism dwindled down to popular vulgar magic, Judaism, and other degraded anthropomorphic and ritualistic systems.

† Rather Evolution. The book is the demonstration of a System whereby the universe is mathematically viewed, showing from the systematic development of "creation" and from the harmony reigning in all its laws that it must have proceeded from One Cause EN-SOPH—the Endless NO-THING. That it never had a beginning nor will it ever have an end; from which dead letter rendering in Genesis—incomprehensible without the help of the Kabalistic . . . . . [Manuscript cut off]

As Ormazd springing from Primordial Light, which itself emanated from a Supreme incomprehensible essence called “Zeruane-Akerene,” the Eternal or Boundless Time, comes but third in the deistic evolution; so Jehovah is shown in the Zohar as the third Sephiroth (moreover a feminine passive potency) denominated “Intelligence” (Binah) and represented by the divine name Jehovah and Àralim. Hence none of the two ever were the ONE “Supreme” God. With Jehovah it is EN-SOPH, the Boundless, the ONE from which emanates AUR—”Primordial Light” or the “Primordial Point” which, containing the all of the Sephiroth, emanates them one after the other, the totality representing the Archetypal man, Adam Kadmon. Jehovah then is but the tenth portion (seventh Kabalistically, for the first three are ONE) of Adam or the Intellectual world; whereas Ormuzd is at the head of the seven Amshaspands or their Spiritual totality—hence higher than Jehovah, yet —not the SUPREME.

Let us confess at once that, gross and material in our conceptions, we have anthropomorphized and, so to say, animalized every grand religious idea which has descended to us from the antiquity. Physically and intellectually we progress and grow in strength and wisdom, but lose daily in Spirituality. We may “wax in strength”—never in Spirit. It is but by studying the relics of old; by comparing, free from every sectarian bias and personal prejudice, the religious ideals of all nations, that we finally acquire the conviction that they are all streams from one and the same source. Many and various are the lights and shadows which our dazzled eye can hardly follow on a sunlit valley. The fool will exclaim: “That shadow is mine—it is cast by my house! . . .” The sage will lift his eyes heavenward, and calmly remark: “it is but an effect and temporary!” [and] will rivet his attention to the One Cause—the Great “Spiritual Sun.”

———————

[An unfinished note in a handwriting different from H. P. B.'s, and obviously having to do with one of her footnotes in the above article.]

"I am he who lives and dies" is the inscription that runs around the waist-belt of his statue in the circular rock-temple of Bokhara. It was the old belief that Z renewed his life from time to time but whether or not in the same way as the Lamaists claim to return in the reincarnation of Buddha I cannot say. The brother who visited Armenia as I have told you, found near the Lake Van and the great mountain chain South of Bayazid, "a whole library of cylinders"—similar to the precious clay-cylinders exhumed by George Smith at Nineveh. And he says that these cylinders "may serve one day to strongly damage the wild theories and interpretations of the Anquetil-Duperrons, the Spiegels and Haugs."*

As the Hindu pilgrims affirm that on approaching the temple at Badrinath one sometimes sees far up amid the snow, etc., so in Armenia is there a similar tradition. The rumour is that daily at sunset there appears, etc.

[The second portion of H. P. B.'s manuscript is as follows It may have been intended at one time to be the continuation of the previous portion:]

Parsees justly complain that the Mobeds themselves have forgotten truth about their religion, and there are some learned scholars among them who try to unravel the mysteries of Zoroastrianism, but how? Not by reading and studying Zend MSS or exercising their own brain, but by giving forth to what the Western scholars tell them. How misrepresented is the religion of Zarathushtra can be inferred by a few instances.

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* [The "brother" referred to is the Adept known as Hillarion Smerdis. See Compiler's footnote appended to the second portion of this manuscript.—Compiler.]

PRINCE HARISINGHJI RUPSINGHJI OF BHAVNAGAR
Staunch Friend and Supporter of the Founders in the early days of the Movement in India.

GROUP AT CROW'S NEST, BOMBAY, 1881
Colonel H.S. Olcott seated in the center, and H.P.B. standing behind him; on Olcott's right is Dâmodar K. Mâvalankar; standing to the left of H.P.B., in white turban, is Tukaram Tatya.

The Rev. Dr. H. Prideaux, for instance, commenting upon Sad-dar assures his readers that Zaratusht taught his people incest! “Zaratusht,” he says, “teaches that nothing of this nature is unlawful; but that a man may not only marry his sister, or his daughter, but his mother.” Only in support of his argument he quotes no Zend work, nothing written by a Parsee, but such Christian and Jewish authorities as Philo Judaeus, Tertullian, Clemens Alexandrinus (See An Universal History, as quoted above). Eutychius, a priest and archimandrite of the 5th century, of a cloister at Constantinople, writes on Zoroastrianism as follows: “Nimrod beheld a fire rising out of the earth, and he worshipped it, and from that time forth the Magi worshipped fire. And he appointed a man named Ardeshan to be the priest and servant of the Fire. The Devil shortly after that spoke out of the midst of the fire [as Jehovah to Moses out of the burning bush?]—saying, no man can serve the Fire, or learn Truth in my religion, unless first he shall commit incest with his mother, sister and daughter as he was commanded, and from that time the priests of the Magians practiced incest, but Ardeshan was the first inventor of that doctrine.”

Now what does that mean? Simply a dead letter misconstruction. In the secret doctrine, portions of which are committed to writing in old Armenian MSS or so-called Mesrobian MSS (until the year 312 the Armenians were Parsees) preserved to this day at Etchmiadzin, the oldest monastery in Armenia, it is said of the Initiate or Magi:—”He who would penetrate the secrets of (sacred) Fire, and unite with it (as the yogi unites his soul to the Universal Soul) must first unite himself soul and body to Earth, his mother, humanity, his sister, and Science, his daughter.” No need of explaining the symbolic meaning of this. Everyone knows in what respect Zarathushtra held Earth, how he taught kindness to all; and Knowledge or Science will never become the daughter or progeny of man, never evolve out of his brain in its purity, unless he studies the secrets of Nature and man which beget Science or Knowledge.

ON THE TREES OF LIFE

As Yggdrasill is the Tree of Life of the Sandinavian Edda, so Haoma is the sacred Tree of Life of Zaratusht, which we may see represented in the Assyrian monuments (see Layard, Nineveh , p. 472). The Deity or God is Fire. The Rosicrucians understood it well and took it from the Magi, the successors of Zaratusht. There were several Zaratushts (a generic name). This is proved by himself in saying: “I am he who lives and dies”; but the Zoroaster of the Parsees appeared 5,400 B.C . and Persepolis (the City of Splendour) was founded according to the tradition of the secret records 5,000 B.C . by a Gian Jin, a priest of Oannes or Dagon (see Illarion's letter in Theosophist) . * Its ancient name was Ista-char, the place sacred to Ista, or Ashtar, or Esta, who finally became Vesta to whom the Romans burnt inextinguishable fire. Vesta was the divine anthropomorphic Divine Fire or Holy Spirit. Char means on the Assyrian monuments the Sun and Istar or Ista-Char the Vesta of the Sun and throne of the Sun translated by the Greeks Perse-polis . “Char-is” is the City of Fire . Ceres was also the Deity of Fire, of Heat fecundating Nature, and at Cnidus she was called Kura, a title of the Sun, her Roman name Keres, not Ceres (as Cicero — Kikero), originally the name of a city, Charis . In Arabic the meaning of the radical word Char-is is to preserve, and of haris, “guardian,” “preserver” (of the fire.) Hence the name of Cyrus which is the male name of Ceres, the female. But the name is Indian (for Heres is the same as Char-is) and Hara or Hari is a name of Hara-Deva, Hari meaning Saviour, I think. Koros is a name of Bacchus the son of Keres or Ceres, and Koros is Divine Wisdom or the Holy Spirit. In the first Vol. of Father Bernard de Montfaucon's Antiquity Explained, on a plate representing the Mother of Gods, one of her names is Suria, the Hindu name for Sun .

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* [This has reference to The Theosophist, Vol. II, July, 1881, pp. 213-15, where was published the greater part of a letter signed X. . . . F.T.S. It was entitled “A Letter from Surb Ohannes.” See pages 211-218 in the present Volume. — Compiler .]

On another plate she is called Mater Suriae, black with long hair (hence Syria the land). The red dress of the Roman Cardinals has the same origin as the bronze-red yellow dress of the Sannyasi and Buddhists, from Divine Fire—knowledge. As Zerah in Hebrew means rising of Light, so Surya means Sun and the name of Zarathushta is a combination of the Indian and Hebrew appellations. Sir William Drummond shows that Hyde has most erroneously placed Zoroaster as contemporary with Darius. Suidas fixes his era at 500 years before the Trojan war; Plutarch at 5,000 before that time and Pliny many thousands before Moses. All these contradictions show that there were several Zoroasters, one of which, he of the Parsees, was an historical personage, an Initiate, and Sir Wm. Drummond in his Oedipus Judaicus places Zoroaster many centuries before Moses. After calling him the greatest mathematician and the greatest philosopher of the age, Rev. H. Prideaux forthwith calls Zoroaster an “imposter and juggler” as the Christian newspapers call us.

Abul-Faraj [Bar-Hebraeus] in the Book of Dynasties (p. 54) states that Zaratusht taught the Persians the manifestation of the Wisdom (the Lord's anointed Son or Logos), “Honover” (the living manifested Word, or Deific Wisdom), and predicted that a Virgin should conceive (Saoshyant) immaculately and that at the birth of that Messenger a six-pointed star would appear which should shine in the noonday, in the center of which would appear the figure of a Virgin. In the Kabala the Virgin is Astral Light or Akasa and the six-pointed star the emblem of the Macrocosm. The Logos or Saoshyant born means the Secret Knowledge or Science which divulges the Wisdom of God. The prophecy of the Epiphany is in the Zend-Avesta .

Into the hand of the Messenger Prophet Zaratusht were delivered many gifts when filling the censer with fire from the sacred altar as the Parsee Mobed did in ancient times (and the Roman Catholic does now, only getting his burning coals and fire for his censer out of the kitchen grate)—the fire meant heavenly truth, and the smoke of incense waved into the faces of the worshippers— imparting the knowledge thereof : the everlasting Fire-Word of Zaratusht.

“The mortal who approaches Fire will receive a light from Divinity.” Krishna informs Arjuna in the Gita that God is in the fire of the altar. “I am the Fire; I am the Victim.” The Flamens (priests of the Etruscans) were so named because they were supposed to be illuminated by the tongues of Fire (Holy Ghost) and the Christians took the hat, the scarlet robes of the Cardinals symbolizing this Fire of Esoteric Divine Knowledge. “Pure and happy are they,” says Firdousi, the Persian poet, “who while worshipping One Supreme Wisdom, contemplate in sacred flame the symbol of Divine Light”—the Hiranyagarbha (ask Dâmodar for Sanskrit name) of the Vedas . “A mages,” says Pausanias, “when entering the temple performs an incantation and when finished, all the wood on the altar becomes enkindled without fire and emits a very splendid flame ” (Elis , I, xxvii, 6). Prometheus, or “Pra-Ma-Tha-Issa,” the divine Son of Issa in Sanskrit, brought fire from heaven . In an ancient Irish MSS Zaratusht is called Airgiod-Lamh, or the “Golden Hand,” the hand which received and scattered celestial fire (Sir Wm. Ouseley's Oriental Collections, I, p. 303). He is also called Mogh Nuedhat , the Magus of the New Ordinance or Dispensation. Zaratusht was one of the first reformers who revealed what he had obtained at his initiation, the six periods, or Gâhambârs, or the periodical evolution of the world. The first is Maidyôizaremaya in which the heavens or canopy were formed; the second, Maidyôisema in which the moisture from the clouds became the origin of the waters; the third, Paitishahya when the earth became consolidated out of primeval cosmic atoms; the fourth, Ayâthrima in which earth gave birth to vegetation; the fifth Maidyâirya when the earth slowly evoluted into animal life; the sixth, Hamaspathaêdaya when lower animals culminated in man; the seventh period comes after the end of a certain cycle, after which will appear the Persian Messiah, seated on a Horse —i . e . , the Sun of our Solar System will be snuffed out— PRALAYA.

He who would unravel the mysteries of the sacred Parsee books has to study alike the Scriptures of other people and especially of the Hindus. Then he will find the mystery of the Sun, Fire and Horse . As his own Saoshyant, the Saviour of mankind, has to appear seated upon a white horse and followed by an army of good genii mounting milk-white steeds, so John in Revelation beholds a white horse with the “faithful and true” upon it and the armies that follow him are seated upon white horses, so Vishnu as the Kalki Avatara will appear as a warrior seated upon a white horse, etc., etc. The white horse is the horse of the Sun . “And I saw an angel standing in the Sun,” says John (Rev ., xix , 17). “And he took away the horses that the kings of Judah had given to the Sun” (II Kings, xxiii, 11)—”the fiery source of Spirit-Life.” The sacrifice of the Horses and the Sun, Asvamedha . The horses of the Sun are famous in all religions (Phaeton the Greek, driving the Chariot). The high priest or Mobed riding every morning to meet and salute the rising Sun is typical as the Chariot represents the body, the Horse the animating Principle and the four legs of the Horse —the four races of the world—the Black, the Russet, the Yellow and White, or Negro, Indian, the Mongolian and Caucasian (the four castes of Manu come from that); and the Chinese show it in their four orders of priests clothed in black, red, yellow and white; John saw these very colours in the symbolic horses of the Revelation .

There exists among the Persian Parsees a volume older than the Zoroastrian present writings. The title is Javidan Kherad,* or Eternal Wisdom, a work on practical philosophy of magic with natural explanations Thos.

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* [In The Theosophist, Vol. III, April, 1882, pp. 180-81, there is an unsigned review of a work entitled The Javidan Kherad, or “ Eternal Wisdom, ” a Practical Manual of the Philosophy of Magic, a book written in Persian and presented to the Theosophical Society by the Editor, a learned Parsee gentleman of Teheran, Mr. Manekje Limji Hooshang Haturia.

Tradition says that the Javidan Kherad was written by King Hû-shang, one of the Peshdadian Kings of Persia; that it was buried in the Palace of King Nashirvan in Baghdad, and was dug up at the request of the philosopher Zouban, who received the permission to do so from Ma'mûn al-Rashîd, the son of Hârûn al-Rashîd.

Hyde speaks of it in his Preface to the Historia Religionis Veterum Persarum . The four Zoroastrian ages are the four races. Speaking of Zoroaster of whom he speaks as one possessed of an extensive knowledge of all the Science and philosophy then known in the world, Rev. George Oliver gives an account of the Cave-Temples of which much is said in the Zoroastrian doctrines.

[Zoroaster] retired to a circular cave or grotto in the mountains of Bokhara, which he ornamented with a profusion of symbolical and astronomical decorations, and solemnly consecrated it to the middle god or Mediator, Mithr-As, or as he was elsewhere denominated, the invisible deity, the parent of the universe, who was himself said to be born, or produced from a cave hewn out of a rock.

Zouban allowed only a small portion of this work to be read and translated by one of the scholars of the time. This is the fragment which has descended to us under the name of Javidan Kherad . It was first translated into Arabic, with the addition of various teachings from other ancient philosophers. The book presented to the T.S. is the Persian translation from this Arabic compilation.

At the end of the review giving the historical background of this work, there is a note which, to judge by its style, may have been written by H.P.B., although its authorship is not certain. To quote:

“As to the contents of this book, it would take a volume to comment even briefly upon them. In the first place, the hidden meaning of the original has been altogether neglected by the later translators. But even the outward meaning given to the words is full of precepts, moral and philosophical. In the whole compilation there is not a single sentence which can be pointed out as less important than the rest. If space would allow, we could quote passages after passages which may be read with benefit even by the most advanced moralists and theologians of the present day. This book alone is sufficient to show the learning and acquirements of the much-abused Ancients. If those, whom we are taught to look upon as primitive men in semibarbarity, could write such works on theology, morality, and even politics, as are hardly rivalled by any work of the present so-called age of Progress and Civilization, we must confess that we would like to follow in the steps of such semi-barbarous men, and leave the much. vaunted civilization to its own deluded followers.”

—Compiler .]

Here the Sun was represented by a splendid gem, which, with an insupportable lustre occupied a conspicuous situation in the centre of the roof ; the planets were displayed in order round him, in studs of gold glittering on a ground of azure; the zodiac was richly chased in embossed gold, in which the constellations Leo, and Taurus, with a Sun and Lunette emerging from their back in beaten gold, were peculiarly resplendent. The four ages of the world were represented by so many globes of gold, silver, brass, and iron.*

These “ages” were taught to the disciples as the 4 Races of men—the gold being the Mongolian, the silver the white or Caucasian; the brass—the Red Indian, and the iron the Negro. Minos received the laws from heaven in a Cavern on the Mount; Egeria gave his stabula to Numa in a grotto or cave on a hill; Moses receives on Sinai, etc.

Daghdai is the name of Zarathushtra's mother and Vallancey shows it with this spelling to mean Holy Spirit (or Wisdom); and Faber who writes it Day-dae says it is Divine Fish— so the Parsees accept it, I think. Ask why did Zoroaster consecrate during the sacred rites—wine (truth) extracted from vine (parable of Jesus?), a rose (a phallus), a cup (the womb) and the kernel of a pomegranate (the Messenger). The rose was sacred to the Sun. Zoroaster retired to a mountain of Armenia (Ariman) to speak with Hormuzd; and when the mountain burnt with fire he was unhurt. Then on the Gordian mountain he wrote the first Zend-a-vesta .

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[The following is H.P.B.'s footnote appended to the printed text of Colonel Olcott's lecture on “The Spirit of the Zoroastrian Religion.”]

In the oldest Iranian book called the Desatir— a collection of the teachings of the fourteen oldest Iranian prophets (to make the number fifteen and include, among them, Simkendesh, or “Secander,” is a grave error, as may be proved on the authority of Zaratusht himself in that book)—Zaratusht stands thirteenth in the list. The fact is significant.

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* The History of Initiation, London , 1841, pp. 94-95.

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Respecting the period of Zoroaster the First, or his personality, there is no trustworthy information given by Western scholars; their authorities conflict in the most perplexing manner. Indeed among the many discordant notices I find the earliest Greek classic writers, who tell us that Zaratusht lived from 600 to 5,000 years before the Trojan war, or 6,000 years before Plato. Again it is declared by Berosus, the Chaldean priest, that Zoroaster was the founder of an Indian dynasty in Babylon 2,200 B.C .; while the later native traditions inform us that he was the son of Purushaspa, and a contemporary of Gushtasp, the father of Darius, which would bring him within 600 B.C . Lastly, it is asserted by Bunsen that he was born at Bactria before the emigration of the Bactrians to the Indus, which took place, as the learned Egyptologist shows us, 3,784 B.C . Among this host of contradictions, what conclusion can one come to? Evidently, there is but one hypothesis left: and that is that they are all wrong, the reason for it being the one I find in the secret traditions of the esoteric doctrine—namely, that there were several teachers of that name. Neither Plato nor Aristotle, so accurate in their statements, is likely to have transformed 200 years into 6,000. As to the generally accepted native tradition, which makes the great prophet a contemporary of Darius' father, it is absurd on the very face of it. Though the error is too palpable to need any elaborate confutation, I may say a few words in regard to it. The latest researches show that the Persian inscriptions point to Vistasp as the last of the line of Kaianian princes who ruled in Bactria , while the Assyrian conquest of that country took place in 1,200 B.C . Now this alone would prove that Zoroaster lived twelve or thirteen hundred years B.C ., instead of the 600 assigned to him; and thus that he could not have been a contemporary of Darius Hystaspes, whose father was so carelessly and for such a length of time confounded in this connection with the Vistasp who flourished six centuries earlier.

If we add to this the historical discrepancy between the statement of Ammianus Marcellinus—which makes Darius crush the Magi and introduce the worship of Ahuramazda—and the inscription on the tomb of that king which states that he was "teacher and hierophant of Magianism"; and that other no less significant and very important fact that the Zoroastrian Avesta shows no signs of the knowledge by its writer or writers of either the Medes, the Persians, or the Assyrians, the ancient books of the Parsees remaining silent upon and showing no acquaintance with any of the nations that are known to have dwelt in or near the Western parts of Iran —the date, 600 B.C ., accepted as the period in which the prophet is alleged to have flourished, becomes absolutely impossible.

It is therefore safe to come to the following conclusions: (1) That there were several (in all seven, say the Secret Records) Ahuru-asters, or spiritual teachers, of Ahuramazda, an office corrupted later into Guru-asters and Zuru-asters from "Zera-Ishtar," the title of the Chaldean or Magian priests; and (2) that the last of them was Zaratusht of the Desatir, the thirteenth of the prophets, and the seventh of that name. It was he who was the contemporary of Vistasp, the last of the Kaianian princes, and the compiler of Vendidad, the Commentaries upon which are lost, there remaining now but the dead letter. Some of the facts given in the Secret Records, though to the exact scholar merely traditional, are very interesting. They are to the effect that there exists a certain hollow rock, full of tablets, in a gigantic cave bearing the name of Zarathushtra, under his Magian appellation, and that the tablets may yet be rescued some day. This cave, with its rock and tablets and its many inscriptions on the walls, is situated at the summit of one of the peaks of the Tien-Shan mountains far beyond their junction with the Belor Tagh, somewhere along their Eastern course. One of the half-pictorial and half-written prophecies and teachings attributed to Zaratusht himself, relates to that deluge which has transformed an inland sea into the dreary desert called Shamo or Gobi Desert. The esoteric key to the mysterious creeds flippantly called, at one time, the Sabaean or Planetary Religion, at another, the Solar or Fire Worship, "hangs in that cave," says the legend.

In it the great Prophet is represented with a golden star on his heart and as belonging to that race of Antediluvian giants mentioned in the sacred books of both the Chaldeans and the Jews. It matters little whether this hypothesis be accepted or rejected. Since the rejection of it would not make the other more trustworthy, it was as well to mention it.

SPIRITUALISM AND OCCULT TRUTH

[The Theosophist, Vol. III, No. 5, February, 1882, pp. 113-15]

The Spiritualist of November 18th takes notice of the article published in The Theosophist for October under the heading "Fragments of Occult Truth," but it does not quite appreciate the objects with which that article was put forward, and still less, the importance of its contents. To make further explanations intelligible to our own readers, however, we must first represent The Spiritualist's present remarks which under the heading of "Speculation-spinning" are as follows:

The much respected author of the best standard textbook on Chemistry in the English language, the late Professor W. Allen Miller in the course of a lecture at the Royal Institution set forth certain facts, but expressed an objection to make known a speculative hypothesis which apparently explained the causes of the facts. He said that tempting but inadequately proved hypotheses when once implanted in the mind, were most difficult to eradicate; they sometimes stood in the way of the discovery of truth, they often promoted experiments in a wrong direction, and were better out of the heads than in the heads of young students of science.

The man who prosecutes original research must have some speculation in his head as he tries each new experiment. Such experiments are questions put to Nature, and her replies commonly dash to the ground one such speculation after another, but gradually guide the investigator into the path, and reveal the previously unknown law, which can thenceforth be safely used in the service of mankind for all time.

Very different is the method of procedure among some classes of psychologists. With them a tempting and plausible hypothesis enters the mind, but instead of considering it to be mischievous to propagate it as possessing authority before it is verified, it is thought clever to do so the necessity for facts and proof is ignored, and it may be that a church or school of thought is set up, which people are requested to join in order that they may fight for the new dogma.

Thus unproved speculations are forced upon the world with trumpet tongues by one class of people, instead of being tested, and, in most cases, nipped in the bud according to the method of the man of science.*

The religious periodicals of the day abound with articles consisting of nothing but speculations advanced by the authors as truths and as things to be upheld and fought over. Rarely is the modest statement made, “This may explain some points which are perplexing us, but until the verity of the hypothesis has been firmly demonstrated by facts, you must be careful not to let it rest in your mind as truth.” By “facts” we do not necessarily mean physical facts, for there are demonstrable truths outside the realm of physics.

The foregoing ideas have often occurred to us while reading the pages of The Theosophist, and have been revived by an interesting editorial article in the last number of that journal, in which the nature of the body and spirit of man, is definitely mapped out in seven clauses.† There is not one word of attempt at proof, and the assertions can only carry weight with those who derive their opinions from the authoritative allegations of others, instead of upon evidence which they have weighed and examined for themselves; and the remarkable point is that the writer shows no signs of consciousness that any evidence is necessary. Had the scientific method been adopted, certain facts or truths would have been made to precede each of the seven clauses, coupled with the claim that those truths demonstrated the assertions in the clauses, and negatived all hypotheses at variance therewith.

Endless speculation spinning is a kind of mental dissipation, which does little good to the world or to the individuals who indulge there. in, and has sometimes had in Europe a slight tendency to impart to the latter signs of Pharisaical self-consciousness of their being advanced religionists and philosophers, living in a diviner air than those who work to base their opinions on well-verified truths. If the speculators recognized their responsibility and imitated the example set by the great and good Professor Allen Miller, nine-tenths of their time would be set at liberty for doing good work in the world, the wasting of oceans of printing ink would be avoided, and mental energy which might be devoted to high uses would no longer run to waste.

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* We do not want to be cruel: but where can one find “unproved speculations” more unproved, or that would be “nipped in the bud” by “the man of science” with a more ready hand than those that are weekly expressed in The Spiritualist? [H.P.B.]

† The Theosophist, Bombay, October, 1881, pp. 18-19.

The minds of habitual dreamers and speculators may be compared to windmills incessantly at work grinding nothing.*

Just at present there is far too much mental speculation afloat, and far too few people putting good ideas into practical form. Here in London, within the past year, grievous iniquities which might have been prevented, and grievous wrongs which might have been redressed, have abounded, and too few people have been at work ameliorating the sorrows and the sins immediately around them.

Now we do not want to discuss these questions with The Spiritualist in the way that rival religious sects might debate their differences. There can be no sectarianism in truth-seeking, and while we regard the Spiritualists as seriously mistaken in many of the most important of the conclusions to which they have come, they must certainly be recognized as truth-seekers—like ourselves. As a body, indeed, they a-c entitled to all possible honour for having boldly pursued their experiences to unpopular conclusions, caring more for what presented itself to them as the truth than for the good opinion of society at large. The world laughed at them for thinking their communications something beyond fraudulent tricks of impostors, for regarding the apparitions of their cabinets as visitors from another world. They knew quite well that the communications in a multitude of cases were no more frauds than they were baked potatoes, that people who called them such were talking utter folly, and in the same way whatever the materialized “spirits” were, they were not in all cases, even if they might be in some, anything like the pillows and nightgowns of a medium’s assistant. So they held on gallantly and reaped a reward which more than compensated them for the silly success of ignorant outsiders in the consciousness of being in contact with superhuman phenomena, and in the excitement of original exploration. Nothing that has ever been experienced in connection with such excitement by early navigators in unknown seas, can even have been comparable to the solemn interest which spiritual enquirers (of the cultivated kind) must have felt at first as they pushed off, in the frail bark of mediumship, out into the ocean of the unknown world.

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* Verily so. For over thirty years have the dreamers and speculators upon the rationale of “Spiritual” phenomena set their windmills to work night and day and yet hitherto mortals and helping Spirits have ground out for the world but . . . husks. [H.P.B.]

And if they had realized all its perils one might almost applaud the courage with which they set sail, as warmly as their indifference to ridicule. But the heretics of one age sometimes become the orthodox of the next, and, so apt is human nature to repeat its mistakes, that the heirs of the martyrs may sometimes develop into the persecutors of a new generation. This is the direction in which modern Spiritualism is tending, and that tendency, of all its characteristics, is the one we are chiefly concerned to protest against. The conclusions of Spiritualism, inaccurate and premature as they are, are settling into the shape of orthodox dogma—while the facts of the great inquiry, numerous as they are, are still chaotic and confused, their collectors insist on working them up into specific doctrines about the future state, and they are often as intolerant of any dissent from these doctrines as the old-fashioned religionists were of them.

In fact, they have done the very thing which The Spiritualist, with an inaptitude born of complete misapprehension of what Occult Science really is, now accuses us of having done: they have given themselves wholly over to “speculation-spinning.” It is fairly ludicrous to find this indictment laid at our door on account of our “Fragments.” The argument of that paper was to the effect that Spiritualists should not jump to conclusions, should not weave hasty theories, on the strength of séance-room experiments. Such and such appearances may present themselves: beware of misunderstanding them. You may see an apparition standing before you which you know to be perfectly genuine, that is to say, no trumpery imposture by a fraudulent medium, and it may wear the outward semblance of a departed friend, but do not on that account jump to the conclusion that it is this spirit of your departed friend, do not spin speculations from the filmy threads of any such delusive fabric. Listen first to the wisdom of the ancient philosophies in regard to such appearances and permit us to point out the grounds on which we deny what seems to be the plain and natural inference from the facts.

And then we will proceed to explain what we have reason to know is the accepted theory of profound students of the ancient philosophy. We were repeating doctrines as old as the pyramids, but The Spiritualist not having hitherto paid attention to them seems really to imagine that we have thrown them off on the spur of the moment as a hypothesis, as Figuier does with his conjectures in The Day after Death, or Jules Verne with his, in his Voyage round the Moon.* We cannot, it is true, quote any printed edition of the ancient philosophies and refer the reader to chapter and verse, for an article on the seven principles, but assuredly all profound students of mystic literature will recognize the exposition on which we ventured as supported, now in one way, now in another, by the cautiously obscure teaching of occult writers. Of course, the conditions of occult study are so peculiar that nothing is more difficult than to give one's "authorities" for any statement connected with it, but none the less it is really just as far from being "up in a balloon" as any study can be. It has been explained repeatedly that the continuity of occult knowledge amongst initiated adepts is the attribute about it which commends their explanations—absolutely to the acceptance of those who come to understand what initiation means and what kind of people adepts are. From Swedenborg onwards there have been many seers who profess to gather their knowledge of other worlds from actual observation, but such persons are isolated, and subject to the delusions of isolation. Any intelligent man will have an intuitive perception of this, expressing itself in a reluctance on his part to surrender himself entirely to the assurances of any such clairvoyants. But in the case of regularly-initiated seers it must be remembered that we are dealing with a long—an extraordinarily long—series of persons who, warned of the confusing circumstances into which they pass when their spiritual perceptions are trained to range beyond material limits, are so enabled to penetrate to the actual realities of things, and who constitute a vast organized body of seers, who check each other's conclusions, test each other's discoveries and formulate their visions into a science of spirit as precise and entirely trustworthy as, in their humble way, are the conclusions, as far as they go, of any branch of physical science.

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* [Original French titles being: Le Lendemain de la Mort and De la Terre à la Lune.—Compiler.]

Such initiates are in the position, as regards spiritual knowledge, that the regularly taught professor of a great university is in, as regards literary knowledge, and anyone can appreciate the superior claims of instruction which might be received from him, as compared with the crude and imperfect instruction which might be offered by the merely self-taught man. The initiate's speculations, in fact, are not spun at all; they are laid out before him by the accumulated wisdom of ages, and he has merely followed, verified and assimilated them.

But it may be argued, if our statement about the teachings of this absolutely trustworthy occult science claims to be something more than assertion and hypothesis, it is an assertion and, for the world at large, a hypothesis, that any such continuously-taught body of initiates is anywhere in existence. Now, in reference to this objection, there are two observations to be made, firstly, that there is a large mass of writings to be consulted on the subject, and just as Spiritualists say to the outer world "if you read the literature of Spiritualism, you will know how preposterous it is to continue denying or doubting the reality of spiritual phenomena," so we say to Spiritualists, if you will only read the literature of Occultism it will be very strange if you still doubt that the continuity of initiation has been preserved. Secondly, we may point out that you may put the question about the existence of initiates altogether aside, and yet find in the philosophy of Occultism, as expounded by those who do labour under the impression that they have received their teaching from competent instructors, such inherent claims to intellectual adoption that it will be strange if you do not begin to respect it as a hypothesis. We do not say that the "Fragments" given in our October number constitute a sufficiently complete scheme of things to command conviction, [in] this way, on their own intrinsic merits, but we do say that even taken by themselves they do not offend intuitive criticism in the way that the alternative spiritual theory does.

BY degrees as we are enabled to bring out more ore from the mine which yielded the “Fragments,” it will be found that every fresh idea presented for consideration fits in with what has gone before, fortifies it, and is fortified by this in turn. Thus, is it not worth notice that even some notes we published in our December number in answer to inquiries about Creation, help the mind to realize the way in which, and the materials with which, the Elementaries in the one case, in the other the automatically-acting Kama Rupa of the medium, may fashion the materialized apparition which the Spiritualist takes for the spirit of his departed friend? It sometimes happens that a materialized spirit will leave behind as a memento of his visit some little piece cut from his spiritual (?) drapery. Does the Spiritualist believe that the bit of muslin has come from the region of pure spirit from which the disembodied soul descends? Certainly no philosophically minded Spiritualist would, but if as regards the drapery such a person would admit that this is fashioned from the cosmic matter of the universe by the will of the spirit which makes this manifest (accepting our theory so far), does it not rationally follow that all the “material” of the materialized visitor must probably be also so fashioned? And in that case, if the will of a spirit without form can produce the particular form which the sitter recognizes as his dead friend, does he not do this by copying the features required from some records to which as a spirit he has access; and in that case again is it not clear that some other “spirit” would equally have that power? Mere reflection, in fact, on the principles of creation will lead one straight to a comprehension of the utter worthlessness of resemblances in a materialized spirit, as a proof of identity.

Again, the facts of spiritual experience itself fortify the explanation we have given.

Is it not the case that most Spiritualists of long experience—omitting the few circumstanced in the very peculiar way that M. A. (Oxon) is, who are not in pursuit of dead friends at all—are always reduced sooner or later to a state of absolute intellectual exasperation by the unprogressive character of their researches? How is it that [after] all these twenty years that Spiritualists have been conversing with their departed friends their knowledge of the conditions of life in the next world is either still as hazy as the rambling imagination of a pulpit orator, or, if precise at all, grotesquely materialistic in its so-called spirituality? If the spirits were what the Spiritualists think them, is it not obvious that they must have made the whole situation more intelligible than it is—for most people—whereas, if they are, what we affirm that they really are is it not obvious that all they could do is exactly what they have done?

But, to conclude for the present, surely there need be no hostility, as some Spiritual writers seem to have imagined, between the Spiritualists and ourselves, merely because we bring for the consideration a new stock of ideas—new, indeed, only as far as their application to modern controversies is concerned, old enough as measured by the ages that have passed over the earth since they were evolved. A gardener is not hostile to roses, because he prunes his bushes and proclaims the impropriety of letting bad shoots spring up from below the graft. With the Spiritualists, students of Occultism must always have bonds of sympathy which are unthought of in the blatant world of earth-bound materialism and superstitious credulity. Let them give us a hearing; let them recognize us as brother-worshippers of Truth, even though found in unexpected places. They cannot prove so oblivious of their own traditions as to refuse audience to any new plea, because it may disturb them in a faith they find comfortable. Surely it was not to be comfortable that they first refused to swim with the stream in matters of religious thought; and deserted the easy communion of respectable orthodoxy, happily trustful of the future state prescribed by the Archbishop of Canterbury, and in the safe arrival there, if anyone who takes a ticket for the right pew, as if it were a through carriage for Paradise without break of gauge.

Will Spiritualism only conquer incredulity to find itself already degraded into a new church, sinking, so to speak, into armchairs in its second childhood, and no longer entitled to belief or vigorous enough for further progress? It is not a promising sign about a religious philosophy when it looks too comfortable, when it promises too indulgent an asylum for our speckled souls with hooris of the Mohammedan Elysium, or the all too homelike society of the Spiritualist's "Summerland." We bring our friends and brethren in Spiritualism no mere feather-headed fancies, no light-spun speculation, when we offer them some toil-won fragments of the mighty mountain of Occult knowledge, at the base of whose hardly accessible heights we have learned to estimate their significance and appreciate their worth. Is it asked why we do not spread out the whole scroll of this much vaunted philosophy for their inspection, at once and so exhibit clearly its all-sufficing coherence? That question at least will hardly be asked by thoughtful men who realize what an all-sufficient philosophy of the Universe must be. As well might Columbus have been expected to bring back America in his ships to Spain. "Good friends, America, will not come," he might have said, "but it is across the waters and, if you voyage as I did and the waves do not smother you, mayhap you will find it too."

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"NATURE-SPIRITS AND ELEMENTALS"

[The Theosophist, Vol. III, No. 5, February, 1882, pp. 115-116]

A correspondent of Light having asked Mrs. Emma Hardinge-Britten, the famous Spiritualist speaker and author, to state her beliefs as regards the existence of sub-human orders of "spirits," our excellent friend has, in the number of that journal for 3rd December, given them without reserve. Before quoting them, we must inform our readers that Spiritualists have always opposed the allegations of Theosophists that such races of beings exist, and we have had to put up with no little hard scolding from them.

Mrs. Britten, incautiously, as we think, uses the word “Elementary,” to signify nature-spirits, or the forces of Nature. A clear distinction should be drawn between these nature-spirits, and the psychic shells of once living human beings, known in India as bhûtas. To mark this difference and, if possible, avoid confusion, we applied, in Isis, the name “Elementals” to the nature-spirits, and used the word “Elementary” to designate the bhûtas. Mrs. Britten says:—

Protesting in advance against being forced into the arena of literary warfare, the unspiritual character of which too often offends and disgusts the readers of our journals, I simply reply to the inquiry of “Student,” that I—as one who not only believes in Elementary Spirits, but claims to have seen them, and conversed with many others who have had similar experiences--am accustomed to classify all subhuman Spirits as elementary in organization, and I presume the term “Nature-Spirits” is simply applied to such existences from the position which they occupy in the realm of nature.

I have recently seen in one of the Spiritual journals, though I cannot at this moment recall which, a beautiful simile, used to represent the position of man in the scale of creation, namely, as standing midway upon the famous ladder whose foot is on earth and its highest round [rung] in Heaven. If this position represents a physical truth, of which material existence is the visible witness, is there no corresponding Spiritual ladder in which descending grades of being are as obvious and philosophical a necessity, as the ascending scale which Spiritualists so readily acknowledge? If the Darwinian chart of material progress presents features of absolute demonstration on so many points that its unsolved problems can afford to stand over, awaiting proofs which the future must yield up, can the Spiritualist be content to supplement Darwin’s merely materialistic footprints of being, with an advance into Spiritual realms beyond matter, yet utterly ignore the existence of Spiritual realms of being as the antecedents of matter?*

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* We do not know what the eminent author of Modern American Spiritualism really means by the words “beyond” and “antecedents of matter” in this application. Surely, she cannot mean that there exists any realm of “being” beyond or outside of matter? Such realm would be one of pure Spirit, i.e., of absolute immateriality in which it is hardly necessary to remind any one there can be no being; as a “being” of any description whatsoever implies something organized, and that something can never be formed out of nothing. [H.P.B.]

Are there no embryonic states for the soul, as well as for the body; no realms of gestation for Spiritual, as well as for material, forms .

. . . . . .

I will take up your space no further than to repeat that I have seen Elementary Spirits in many forms, and on many grades of the scale of being, and that I believe I have conversed or corresponded with many hundreds of intelligent persons who think with me, that they have as good evidence of the existence both of sub human and superhuman Spirits, as of simply human Spirits. That intercourse with these realms of being has been far more rare than with human Spirits I allow; hence those who have entered upon it shrink back with as much dislike and pain from the coarse denial and rude contempt of others who have not shared their experience as Spiritualists themselves feel when their belief is assailed by ignorance and bigotry. Hence it is also that little is said or written on this subject at present; and though I have reason to believe in the great unfoldments of Spiritual life and being, upon the mere threshold of which we are now standing, that far and wider and more astounding revelations from the Spiritual side of man's nature await us than the limited vistas we now gaze upon afford, I deem it in the best interests of truth that we should advance most cautiously; accepting only that which we can prove in ordinary experiences, and leaving extraordinary revealments to unfold themselves. . . .

I am, very faithfully yours,

EMMA HARDINGE-BRITTEN.

The Limes, Humphrey-street,

Cheetham Hill, Manchester.

In the same number of Light we learn from a correspondent signing himself "Ma"—that the "earliest Gods of Egypt, following the Mother of Gods, were the Eight who ruled in Am-Smen before the firmament of Ra was uplifted"; and that "they are known to all Egyptologists as the eight elementaries."

A new proof of the correctness of cyclic necessity: gods worshipped ninety centuries B.C., becoming candidates for the same in the nineteenth A.D.!

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IN DESPERATE STRAITS

[The Theosophist, Vol. III, No. 5, February, 1882, pp. 116-117]

The emotional letter to the Editor of a Christian journal of London, from a well-known native clergyman of Ceylon, which we copy below, is generously accorded the wide circulation of our magazine to show that we bear no malice even to such bitter and often truculent enemies as the missionaries have shown themselves to be. It does seem rather amusing, however, that this writer, himself a clergyman and presumably able to expound his religion, should be appealing for help to Dr. Sexton, once upon a time a well-known Spiritualist, and the editor of a Spiritualist paper, but at the same time not lifting his hand to stop the Buddhist revival in Ceylon. Mr. Spaar was one of the five Padris who were present at Panadure on the 22nd of June, 1881—the occasion, referred to in his letter, when a makeshift heterodox champion offered himself as an antagonist to Col. Olcott—but who did not open their mouths when that gentleman said: “If, either now or at any other time prior to my departure for India, the Christian party should put forward a champion whom I can without sacrificing self-respect meet in debate, their challenge will be accepted.” This year, again, the old game of putting up obscure laymen to challenge our President was repeated, but, of course, no notice was taken of them. Our mission is not one of aggression, but of defense. We defend, first, the principle of Universal Brotherhood and mutual tolerance, and then the right of all Asiatic peoples, to be left unmolested in the enjoyment of their ancient faiths.

Whatever we have ever done against missionaries in Asia has been done, because those propagandists are trying their utmost to stamp out and destroy religions far better suited to Asiatic moral needs than the one they would introduce, and taking advantage of the ignorance of youth to turn them into irreligious sceptics. As for the present editor of the Shield of Faith whose help is implored, he is a man of learning and eloquence, but may prove no more persistent in defending the "Holy Ghost," than he was in advocating the cause of the unholy ghosts in general.* A whilom Spiritualist who has turned his coat, though he be, yet, his argumentum ad crumenum —to "raise the funds"—the usual appeal to the pockets of the faithful on such occasions —in the editorial which we copy below ought to be responded to by the Sinhalese Christians at once, and the Rev. Spaar should head the list. To help the worthy gentleman in his distress, we now quote from his plaintive letter:—

Kalutara, Ceylon, August 4, 1881.

Rev. Sir,—. . . Never was there such a revival of unbelief as there is at present in Ceylon. The battle for the truth must ere long be fought, and God grant that some valiant David may arise to stand up against the Philistines of error and infidelity who stalk through the land.

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* The Medium and Daybreak (November 11) says:—

"Dr. Sexton continues to enlarge the profits of his ministry by condemning Spiritualism as "decidedly anti-Christian." 'A Humanitarian' replies to him at length in the South Shields Daily News, we make one extract: 'Could anything be more foolish than to censure a cause for doing the very work which it is sent into the world to perform, viz., to convert the sinner and unbeliever from the error of his ways? Does not everybody know that the worthy doctor was himself an Atheist for many years, and that it was through his association with Spiritualism that he became possessed of a belief in a future life, and in a Providence who rules wisely and well? The eloquence of Christendom was launched at him in vain: he remained a staunch Atheist; but—the Phenomena of Spiritualism being proved by him to be genuine—he now looks triumphantly over the grave, and gratefully advises his hearers to believe that it is all the work of evil spirits!'"

All this while we have had to deal with difficulties arising from the purely heathen Buddhist, but now there has sprung up in our midst, a "Theosophical Society," whose President and Founder in Ceylon is a professed American, [sic.] Col. H. S. Olcott. He first arrived in the island towards the end of last year in company with Madame Blavatsky, who professed to work miracles.* Both of them visited several towns and villages, lecturing against Christianity, indulging in horrible blasphemies. They declared themselves converted to Buddhism, and worshipped at its shrines.† After preaching or lecturing, Col. Olcott usually challenges any one to come forward and meet him in debate. At one place his challenge was accepted by a native Christian, quite sanguine that some Christian English missionary would joyfully come forward in defence of the faith; but the idea of the missionaries is to let well alone, and that all this will come to nought. Col. Olcott is believed to be quite a master of the sciences, having lectured on those of an occult character. This native Christian having failed in enlisting the sympathies of the missionaries, got a member of the "Christo-Brahmo-Samaj" to take up the gauntlet thrown down by Col. Olcott; but when the opponents met, Col. Olcott declined to hold any discussion with a man who was not a Christian, on the subject of the Divine Origin of Christianity. Having made collections in aid of what is now known as the "Sinhalese National Buddhist Fund," the Theosophists left for Bombay, where they endeavour to make us believe they are very strong, and where they issue a monthly magazine called The Theosophist. Whilst there, it appears from the papers that a split occurred, and several of Col. Olcott's followers left for America. The Colonel himself, encouraged perhaps by the welcome accorded to him here on his previous visit, when he was hailed as the "White Buddhist" has come back with one Mr. Bruce (this time without Madame Blavatsky) described as Inspector of Schools. The former is busily engaged in publishing pamphlets, catechisms, &c., lecturing and raising money, and opening schools with the avowed object of stopping heathen children from attending Christian schools. I send you a copy of this man's catechism. A pamphlet, by one Professor Woodrof, has been published and circulated widely. It treats of the so-called "discrepancies in the Gospels." If ever the "heathen rage and the people imagine a vain thing" it is now. The silence of the missionaries is construed into want of ability to meet this Goliath.

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* Who never professed anything of the kind; the statement is a padri-born, barefaced untruth. We leave the claim of working "miracles" to the "Generals" and "Captains" of the "Salvation Army." [H.P.B.]

† The latter never lectured in her life, and is a Buddhist for the last twenty years. [H.P.B.]

I am sure that there is more than one quite competent in the name of the Lord of Hosts to go out to battle; but as I said before, the convenient method of getting over it is by saying “Don’t be afraid, Col. O. won’t do much harm; it will all come to an end.” “There isn’t much good gained by controversy. It is not in my line.” “Let us preach the Gospel.” God only knows, however, the incalculable mischief that is done. A few native Christians have just formed themselves into an “Evangelical Union” for the purpose of doing something, but their efforts are sure to meet with the cold shoulder from those who are “the sent.”

I have just read that Rev. Joseph Cook purposes to visit India shortly. Oh! if it would please the Lord to send him or you among us for a season.

I must also mention that an English infidel paper is getting among us; the other day a railway traveller was giving away some, and I noticed copies on the library table of this town, where one of my friends also put in your Shield of Faith.

Yours in the Lord,

J. A. SPAAR.

P.S.—A supply of tracts, &c., against infidelity for circulation will be welcome.

Dr. Sexton editorially offers to not only visit Ceylon but make the tour around the globe if “the friends . . . in each of these countries form societies, raise funds, and make the preliminary arrangements.” Then he modestly adds, “they can, in their turn, challenge the Olcotts, the Blavatskys, et hoc genus omne.” Here is a chance for the Rev. Spaar that he should not let slip; and will not unless—as his behaviour at Panadure would seem to show—he too is disposed “to let well alone,” and not make himself appear ridiculous by playing the “David” when the theosophical “Goliath” is “to the front.” Since Dr. Sexton and his correspondent are fond of Latin may we not be permitted to remark that if the Theosophical movement for them is a—Deo dignus vindice nodus they ought to adopt more dignified means to get out of their difficulties than that of spreading false and slanderous reports against it in their Christian organs. Abusus non tollit usum; abuse and calumny are no arguments though certainly they do appear as the deliciae theologiae. At all events the time for arguing is past and they ought to resort to more effective means.

Let then Dr. Sexton or Rev. Joseph Cook hurry at once to Ceylon; and making a supreme effort to clear the korales of the fair island for ever of the “Philistines of error,” the “Olcotts and the Blavatskys”—have them slain by the American-London Samsons, in the name of the “Lord of Hosts,” and with the traditional biblical weapon —”the jaw of an ass”—which Mr. Cook handles in such a remarkably dexterous manner.

FOOTNOTE TO “THE PISACHA-DANCERS”

[The Theosophist, Vol. III, No. 5, February, 1882, pp. 119-120]

[A description is given by S. Râmaswamier* of the unfortunate victims of obsession and some of the methods of exorcising the pisâchas or evil spirits are enumerated. Mention is made of the fact that, after a person’s death, his kindred offer sacrifice in the shape of rice-balls, calling upon the name of the departed spirit. “No educated person would for a moment think that the spirit of the deceased hears him, or—less than all—can taste the food so offered. It is done simply as a duty to the memory of the dead . . . .” To this H. P. B. appends the following footnote:]

In Christian Russia the same custom of offering rice to the dead prevails throughout the Empire. For six weeks after the death of a person, dishes full of rice with a wax taper stuck in the middle of it are sent at regular periods to the parish church or laid on the tomb of the defunct. There, with the rice placed near, a mass is said for the rest of the departed soul in order that it should not become a bhûta, a restless wandering soul in the earth region—the latter being considered the greatest misfortune. In Roman Catholic countries it is the same thought or fear of the soul’s torments at being earth-bound that underlies the ceremony of the Feast of the Dead held throughout Christendom on the 2nd of November.

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* [A high-caste Brâhmana, whose strictly orthodox family was closely connected with the High Priest of Travancore. He was a chela of one of the Masters in the early days of the Movement.—Compiler.]

A BOOK OF THE BEGINNINGS

[The Theosophist, Vol. III, No. 5, February, 1882, pp. 127-28]

If one could summon to his aid the airy flippancy which seems so marked a characteristic of our literary critics as a class, he might dash off his column of remarks upon the strange book that lies before us,* without a thought of the consequences to its author. But one who has ever himself essayed authorship in a conscientious spirit of loyalty to truth, knows too well the pangs that torture the heart of a writer when he sees the monument of his research defiled alike by the fulsome praise or unmerited calumny of its reviewers. Since Mr. Gerald Massey's great work appeared, numerous criticisms of it have come under our notice. And of these scarcely one has indicated that the reviewer had closely studied the book, while most have shown but too plainly that its pages had been but skimmed over hurriedly and perfunctorily.

This is no paste-and-scissors compilation, made as a commercial speculation, but a conscientious compilation and analysis of all available material which bears upon the history of Egypt or throws light upon the beginnings of her people. That all this gigantic labour was undertaken by the author to support a theory that human speech, if not the human race itself, has sprung from the Nilotic Delta or primarily from the ancestors of the ancient Egyptians, in no way lessens his claim to our admiration for his learning and industry. If we mistake not, most of the world's knowledge has come from specialists and ideologists, for only such have sufficient impulse to carry them through all obstacles to the discovery of truth.

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* A Book of the Beginnings. By Gerald Massey. Two Vols. 4to. (London, Williams and Norgate, 1881).

This book is an encyclopaedia of Egyptology in itself; and though the reader disagree ever so much with Mr. Massey as to an African rather than an Asiatic or American origin of the race, yet he must, all the same, value it most highly as the best repository extant of the data that every student of history and ethnology needs for a comprehension of those subjects. One often feels happy to find in the average volume of the day one fact to remember or one good idea to appropriate: but in this Book of the Beginnings every page teems with the evidences of painstaking research. Mr. Massey's theory is that man has evolved from the anthropoid apes, and through the Negro races, to the present variety of colour and stage of development. He seeks to fortify his position that Egypt and not Central Asia is the cradle-land of languages by comparative vocabularies of Egyptian words and those in British, Maori, Akkadian, Gothic, Burmese, Sanskrit, and other tongues. Were our purpose to do more than to call attention to this encyclopaedic work and recommend it to Asiatic and Anglo-Indian buyers, we might challenge the accuracy of the author's philological deductions, as of his ethnic theory. So liberal a thinker as Mr. Gerald Massey will be most unlikely to deny our statement that the last word has not yet been said about the origin and distribution of the races of mankind. Possibly he may even concede to us the reasonableness of our belief that the mist will never be cleared away until the treasures of certain hidden libraries in the possession of a group of Asiatic recluses shall be given out to the world. But be that as it may, we feel too thankful to him for the present compendious contribution to Egyptological literature to attempt any criticism upon a single reading of his book in the hurry of editorial and official duties. One thing we may at least say, that he has traced with minute painstaking the Egyptian parentage of the whole array of Bible myths and miracles.

The “impotent attempts” of Bibliolaters to convert mythology into history, dignified with the astounding title of the “Book of God” provoke the full scorn of one who, like him, has industriously searched out the origines of Hebraic ideas. These attempts, he says, “have produced the most unmitigated muddle of matter ever presented to the mind of man. There has been no such fruitful source of misconception as this supposed source of all wisdom, designated the Book of God, ignorantly believed to have been communicated to man orally by an objective Deity . . . The myths of Egypt are the miracles of the Hebrew writings, and a true explanation of the one must inevitably explode the false pretensions of the other . . . The key of those (the Biblical) writings was lost, and it is found in Egypt.” This is unpalatable truth for our benevolent enemies, the Padris, but Mr. Massey makes out his case. They may revile but they cannot answer him.

But we have one valid complaint to make about the book: it has no General Index. The student unaided must pick out the facts he wishes out of this bewildering heap of facts. This involves great labour and loss of time, and largely impairs the value of the work.

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FOOTNOTE TO “A FLASH OF LIGHT UPON OCCULT FREEMASONRY”

[The Theosophist, Vol. III, No. 5, February, 1882, p. 135]

[To this article which deals with the dispute between the Râjâ of Travancore and the Râjâ of Cochin with regard to alleged rights of jurisdiction over the Masonic Temple of Kudalmanikkam, H. P. B. appends the following footnote:]

European and even Hindu students of Occultism are often deploring and even wondering, why all the “Initiates” or “adepts” seem to have died out in India. They have not “died” out, nor is their absence due to “Kali Yuga” as popularly yet erroneously supposed. The “adepts” have simply and gradually if not altogether forsaken India, at least retired from its public populated portions, keeping their knowledge and often their very existence as secret as they can. Many of them are gone beyond the Himalayas. Some yet remain—especially in Southern India, but few are the privileged ones who know of them; still fewer those who could point out their places of retreat.

———————

A CONJURER AMONG THE SPIRITUALISTS

[The Theosophist, Vol. III, No. 5, February, 1882, p. 137]

Following is an article* taken from the Bombay Gazette of January 30, in which we find a new and very important proof of the reality of the phenomena produced by some genuine mediums. The testimony of an eminent conjurer well versed in every professional and non-professional trick, and actually alive to the possibilities of legerdemain, carries more weight with it, we trust, than the denial of a thousand worldly sceptics educated in Greek and Latin, but utterly ignorant of the possibilities of nature and the limitations of legerdemain. We feel doubly happy for the opportunity offered us by adding the testimony of Mr. H. Kellar to those of Messrs. Maskelyne and Cook, Bellachini, and other eminent conjurers, to confound our detractors: happy for the Spiritualists who have found in Mr. Eglinton such a powerful and useful ally, and happy for those Theosophists who either believe in or themselves produce various phenomena. It matters comparatively little whether the latter are regarded as mediums or occultists, as being “controlled” and “guided” by “disembodied spirits” or inspired by living cis-or trans-Himalayan “Brothers.” Before the vexed question—“Do the BROTHERS exist?”—is settled, the reality and genuineness of the phenomena variously ascribed to both spirits and Brothers must be proved.

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* [The article referred to takes the form of a letter by Mr. Harry Kellar describing a séance with the famous medium Eglinton when phenomena took place which could not be accounted for as the result of trickery or sleight-of-hand.—Compiler.]

In our deadly strife with society, it is far more important to us to gain our chief point with them—namely, the right to take our critics publicly to task, and challenge them to prove which of us—the millions of Spiritualists and Theosophists, or the masses of sneering and insulting sceptics who deny that of which they know nothing —may best be described as deluded fools, impostors and bigots. We have reason to hope and believe that the time when our good friends, the psychophobists and materialists, may be invited to keep company with those fossils of old who voted to burn Galileo—is at hand. Meanwhile, cooly waving them off, we might ask these importunate and infatuated Alexanders "not to stand between us and the SUN."

MADAME BLAVATSKY'S REPLY TO MR. JOSEPH COOK

[The Theosophist, Vol. III, No. 5, Suppl. to February, 1882, p. 15]

Editor's Office of The Theosophist, Bombay,

20th January, 1882.

Madame Blavatsky, while sending her compliments to Mr. J. Cook, offers him many thanks for the free advertisement of the Theosophical Society—of which she is one of the Founders—and of her work Isis, in his highly dramatical and sensational performances called lectures. Mr. Cook had the means of ascertaining last evening what effect his denunciation of, and false statements about the Theosophical Society, on January 17, had upon the native public. The long and unexpected applause of greeting upon the appearance of the two Founders in the Hall shows better than any words the esteem in which Mr. Cook's denunciations are held.

Madame Blavatsky especially thanks Mr. Cook for the good taste and tact he exhibited in the opening sentence of his speech, so menacingly referring to four policemen—the mention of whom, as he thought, was capable of checking the expression of the good feeling of the natives towards those whom they know to love them unselfishly, and to have devoted their lives and means to defend them and their children from the demoralizing influence of those who would pervert them from their respective faiths into missionary Christianity. These influences are too well known to the rulers and the ruled to need detailed notice. The term “native Christian” in India is almost synonymous with a “drunken and lying rascal” in the mouth of the English themselves. Mr. Cook is welcome to try to tear down the Theosophical Society everywhere he goes—as he will always find Theosophists and Arya Samajists to answer him. At the same time Mr. Cook is warned—unless he would risk to have his triumphant progress through India checked by a disagreeable lawsuit—to beware what he says of Madame Blavatsky or Col. Olcott personally, as other and more influential persons than an American preacher—namely, Englishmen—have found that there are laws in this country to protect even American citizens from malicious calumny. As neither Col. Olcott nor Madame Blavatsky will ever return to America, Mr. Cook’s remark that they are trying to learn sorcery here to teach it to mediums in America is absurdly false and truculent—though little else could have been expected from such an exemplar of Christian meekness and charity. To show Mr. Cook who Madame Blavatsky is, a printed circular is enclosed. Mr. Cook’s aspersions will be fully answered and proved false tonight. If, instead of accepting the challenge, he runs away, all India will be notified of the cowardly act.

———

He did run away. As reports of the proceedings will be published in a separate pamphlet, and a copy sent gratis to each of our subscribers in the next number we need only notice, at this time, Mr. Cook’s cowardly rejoinder to the four challenges above noted, and append as the sequel a correspondence between Captain Banon and himself at Poona, in which his unfairness and moral obliquity are most clearly shown.

As men of his kind love to slander people behind their backs, but keep ever aloof and avoid to face those whom they denounce, Mr. Cook took care that his answer to the four challenges should reach the writers when he was already near Poona, and at a secure distance from the Theosophical audience. That answer was handed by a Mussulman to the President of the Framji Hall in the evening, and when he was already on the platform ready to open the meeting.

[This letter was followed by correspondence from Mr. Cook and others—Compiler.]

H. P. BLAVATSKY
COLLECTED WRITINGS

VOLUME IX

1882–1883

THE THEOSOPHICAL PUBLISHING HOUSE
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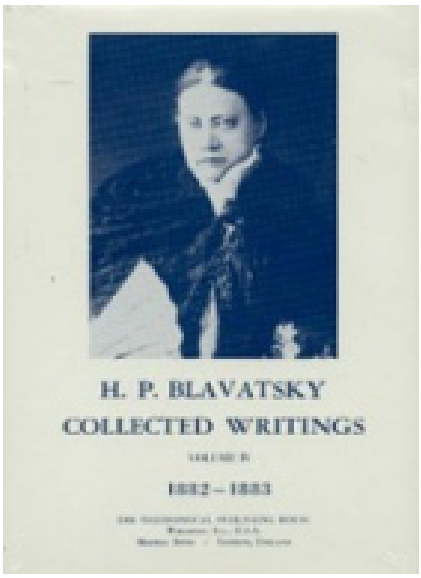
H.P. Blavatsky

COLLECTED WRITINGS



VOLUME IV

1882-1883

FOREWORD TO VOLUME FOUR

Most of the material in the present Volume appeared in print in collected form for the first time in 1936, when it was published by Rider & Co. in London, under the title of The Complete Works of H. P. Blavatsky. As was the case with the original Volumes I, II, and III of the Series, a considerable portion of the stock of Volume IV perished in the London "blitz" during the second World War. As a result of this, these earlier Volumes have been unobtainable for many years.

Discovery of hitherto unknown writings from H.P.B.'s pen required that the material be somewhat differently distributed, as far as the four original Volumes are concerned. The present Volume is made up of H.P.B.'s writings during the years of 1882 and 1883. It contains therefore some of the material of the original Volume III and most of the material of the original Volume IV.

The text contained now in Volume IV has been checked with the original sources of publication, and most of the quoted matter compared with the originals and corrected whenever necessary. A number of explanatory notes and comments have been added by the Compiler to clarify points of Theosophical history. Biographical and Bibliographical information has been collected in the Appendix, as is the case with all the Volumes of this Series, and a copious Index has been prepared.

The Compiler wishes to express his gratitude to all those who have helped in the preparation of this Volume. Their continued interest and helpful assistance are gratefully acknowledged. Their names, as given in the Foreword to Vol. II, apply to the present Volume as well.

BORIS DE ZIRKOFF.

Compiler.

LOS ANGELES CALIFORNIA, U.S.A.

May 8, 1969

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND
COL HENRY S. OLCOTT,
FROM MARCH, 1882, TO JUNE, 1883, INCLUSIVE.

(the period to which the material in the present volume belongs)

1 8 8 2

March (middle)—Approximate time when Wm. Q. Judge went to Carupano, South America, on mining business (HR, 20) .

March 22-24—Dates of the SS Vega incident, involving William Eglinton and Master K.H. (ODL, II, 340; LBS, Letters Nos. II, X-B, X-C; Hints, I, pp. 153-79, in 2nd ed.; Vania, 132).

March 26—Swâmi Dayânanda Sarasvatî lectures in Bombay and launches an attack denouncing the Founders and the T.S. (Ransom, 169).

March 31—H.P.B. indicates she is to leave on that date for Allahabad and Calcutta (LBS, pp. 13, 14).

April 5—Col. Olcott lectures in Calcutta on “Theosophy, the Scientific Basis of Religion,” with Baba Piari Chand Mitra in the Chair (Ransom, 169) .

April 6-H.P.B. arrives in Calcutta by the early mail train. Goes directly to Howrah to Col. and Mrs. Gordon, but transfers her residence the same day to the Mahârâjâ's palace at his express invitation. On the evening of the same day the Bengal Theosophical Society is organized at the palace, with Bâbû Piari Chand Mitra as President (ODL., II, 340-41; Ransom, 169; Theos., III, Suppl. to May, 1882) .

April 19-The Founders sail for Madras on board the SS India, arriving the 23rd. Meet for the first time T. Subba Row and G. Soobiah Chetty (ODL., II, 342-43; Ransom; 170; LBS, p. 142; Theos., III, Suppl, to June, 1882, p. 1; G. S. Chetty's recollections in Theos., Vol. XLVII, Meh., 1926, p. 741).

April 26—H.S.O. delivers his lecture on “The Common Foundation of All Religions,” at Pachiappas Hall, Madras. Ace. to H.P.B., parts of it had been dictated by one of the Teachers (ODL., II, 344; G. S. Chetty's recoll. as above).

April 27—Madras Theosophical Society founded, with Divân Bahâdur R. Ragunâth Râo as President, and T. Subba Row as Corr. Sec'y (ODL., II, 343-44; Theos., III, Suppl. to June, 1882, p. 2).

April 30—The Founders in company of some of the newly-admitted Fellows go by rail to Tiruvallam, near Arcot, to visit one of the oldest temples of Southern India. It is likely that H.P.B. saw somewhere in the vicinity one of the Adepts said to live there. Return to Madras next day (ODL., II, 344; Theos., III, Suppl. to June, 1882, p. 2; G. S. Chetty's recoll. as above, p. 742).

April—A. O. Hume publishes Hints on Esoteric Theosophy, No. 1 (Vania, 110).

April—The Sinnetts go to Simla and take up residence at a house called the Tendrills; they are joined after a time by the Gordons (Autobiogr.).

May 3—H.P.B. and H.S.O. start in the evening on their trip up Buckingham Canal in a houseboat, on their way to Nellore and Guntur. They are accompanied by several of the newly-initiated Fellows sailing in a second boat. They reach Nellore on the evening of the third day (ODL., II, 347; Ransom, 170; Theos., III, Suppl. to June, 1882, pp. 2-3; G. S. Chetty's recoll. as above, pp. 743-45) .

May 10—The Founders and their party, after organizing the Nellore Branch, re-embark on the same boats; they disembark at Padagangam, after an unusually fast trip due to favorable winds; from here they travel 5 5 miles to Guntur, carried in palanquins through some of the most difficult and dangerous terrain, fording streams and evading cobras in a temperature of 100° Fahrenheit. They reach destination at nightfall on the 15th. After an unprecedented reception on the part of the whole population, and the founding of a Branch, the Founders leave Guntur on the evening of the 18th and retrace their way to the Buckingham Canal and Nellore. After a stay of three days, they leave May 27th by bullock-carriages for Tirupati, the nearest railway station some seventy miles off, and return to Madras by rail on May 30th (Vivid description in ODL, II, 345-60, and Theos., III, Supplements to June and July, 1882).

May 31—Date on which the property of Huddlestone's Gardens was found, to be used as a new Headquarters for the Theosophical Society. The idea of moving the Headquarters from Bombay to Madras had been suggested by Soobiah Chetty and had already been discussed at a meeting of the Madras Branch (ODL., II, 360; G. S. Chetty in Theos., Vol. XLVII, Mch, 1926, pp. 745-46) . The Founders visit the property in company with S. Chetty and his brother. H.P.B. gets an intimation from her Teacher to secure the property (Ibid.; Theos., Vol. L, May, 1929, pp. 117-19).

June—Beginning of strained relations between Sinnett and his employer, Mr. Rattegan, of the Pioneer (Autobiogr.).

June—H.S.O. prepares the Defense Material against Swami Dayânanda's attack, and has it published as an Extra Supplement to the July Theosophist.

June 8—The Founders return to Bombay (ODL, II, 361).

June—The Founders accept an invitation to visit Baroda, the capital of H. H. the Gaekwar. They also visit their friend, the reigning Thakur Sahib of Wadhwan, and then return to Bombay (ODL., II, 363-68) .

July-Extra Supplement to The Theosophist, Vol. III, contains a full documentary account of the relations between the Founders and Swami Dayânanda Saraswatî

July—Rev. A. Theophilus reads before a Diocesan Clerical Conference at Madras a paper on “he Theosophical Society, its Objects and Creed, its Attitude towards Christ, and its Work in India” (Ransom, 172).

July 15—H.S.O. sails from Bombay to Ceylon (ODL., II, 368-69; Ransom, 172). It is on this trip that H.S.O., acting on the direct order of his Master, does his first healing by mesmeric power (Ransom, 172-73; H.P.R. in footnote in Theos., IV, April, 1883, p. 153) .

August—C. C. Massey elected President of the T.S. in England, succeeding Dr. George Wyld.

August—Dâmodar goes for a month or so to rest and recuperate at Poona, staying with A. D. Ezekiel who offered him the hospitality of his house; his health had become very delicate, owing to persecutions and overwork (Theos., III, Suppl. to Aug., 1882, p. 6) .

September—H.P.B.'s health takes a turn for the worse; she suffers from Bright's disease; she speaks of her blood being “transformed into water”; yearns to go and see the Masters (LBS., No. XVIII, p. 37; Path, X, Sept., 1895, p. 169) .

September—Third installment of “Fragments of Occult Truth” published in The Theosophist, Vol. III. Mildly critical remarks by Master M. concerning this essay result in great irritation on the part of A. 0. Hume, its author (ML., No. XLIII, p. 259)

September (end)—H.P.B. leaves Bombay for Sikkim. Goes through Benares; thence via Calcutta and Chandernagore to Cooch Behar, where she is laid up for three days with fever. She is accompanied by a dozen native Theosophists from Calcutta and four or five Buddhists from Ceylon and Burma. Most of them fell ill, and only the Buddhists followed her to Sikkim. The Foreign Office refuses to give her a pass to Sikkim. As it was too late in the season to go to Shigatse, though it seems to have been her intention to do so, H.P.B. decides to go to the "Lama Monastery" some four days from Darjeeling; she goes on foot accompanied by a few of her original travelling companions, and takes eight days to make the journey. At the frontier between Bhutan and Sikkim, which is a fast-flowing stream, some Englishmen and Indians were waiting for admission but were refused entry. The Chief Lama of the Monastery across the frontier, however, ordered H.P.B. together with three Sinhalese to be brought over, and they stayed there three days (H.P.B. to Prince Dondukov-Korsakov, in HPBS II, pp. 96-100).

October 1—H.P.B. is at Ghum, staying apparently at the monastery, some 23 miles from Darjeeling. It is on this trip that H.P.B. spent two or three days in Sikkim in the company of the Masters and was restored to much better health. She was told to go to Darjeeling and to stay there for two months (Path, X, Sept., 1895, pp. 169-70; Blech, 127-28; LBS., No. XIX, p. 38; ML., No. LIV, pp. 313-14; H.P.B. to Prince Dondukov-Korsakov, as above).

October 6—S. Ramaswamier meets Master M. in Sikkim (Theos., IV, December, 1882, pp. 67-69).

October—H.P.B. is at Tindharia, near Darjeeling, most of the month (ML., No. CX, p. 445; Path, X, Sept., 1895, p. 170; LBS., No. XIX, p. 38) .

October—Approximate time when two Chelas, Darbhagiri Nâth and Chandra Cusho, visit Sinnett at Simla (Autobiogr.; ML., No. CXI, p. 446) .

October (end)—The Sinnetts leave Simla for Allahabad (Autobiogr.).

November—Sinnett advised by Mr. Rattegan of The Pioneer that his services are no longer required (Autobiogr.; Ransom, 173).

Nov. 1—H.S.O. sails from Ceylon for Bombay; arrives three days later (ODL., II, 390) .

November (middle)—H.P.B. goes from Darjeeling to Allâhâbâd to stay with the Sinnetts (ED., 37-38; OW., 136-38; Autobiogr.).

Nov. 17—Balance of Rs. 7,000 paid by S. Chetty's father to secure the property of Huddlestone's Gardens and complete its purchase (S. Chetty's recollections in Theos., Vol. XLVII, Mch., 1926, pp. 746-47) .

Nov. 25—H.P.B. returns to Bombay with S. Ramaswamier and several others who come as delegates to the forthcoming Convention (ODL., II, 391; Ransom, 173-74; LMW., I, 121).

December—Approximate time when W. Q. Judge goes to Mexico on silver mining business (Theos., IV, Suppl. to Dec., 1882, p. 8).

Dec. 6—Large gathering at Headquarters in Bombay, at which S. Ramaswamier tells of his meeting with Master M., and H.S.O. speaks of his work in Ceylon and shows early portraits of M. and K.H. (Ransom, 174).

Dec. 7—Anniversary Celebration of the T.S. held at the Framji Cowasji Institute, Bombay; Sinnett in the Chair (Theos., IV, Suppl. to Jan., 1883; ODL., II, 391; Ransom, 174).

Dec. 17—The Founders leave by train for Adyar; accompanied by the Coulombs, Dâmodar, "Mr. Deb," Dora Swami Naidu, and five Hindû servants (Theos., IV, Suppl. to Jan., 1883, p. 6; Journal, I, Jan., 1884, p. 11; ODL., II, 391). Arrive on the 19th (Path, X, Sept., 1895, pp. 170-71) .1883

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January—H.P.B.'s serial story, From the Caves and Jungles of Hindostan originally running in the Moskovskiya Vedomosti (Moscow Chronicle), begins to be reprinted in the Russkiy Vestnik (Russian Messenger). It runs through August, 1883, before being temporarily interrupted.

Jan. 7—Annual election of officers at the London Branch T.S. Dr. Anna Bonus Kingsford elected President; Edward Maitland and Dr. Geo. Wyld (ex-president) elected Vice-Presidents. At the time, Dr. Kingsford is still in Paris (Theos., IV, Suppl. to Mch., 1883, pp. 4-5 ; AK., II, 106) .

January (first week)—The Founders settle the household at Adyar, buy furniture (ODL., II, 393).

Jan. 14—Circular issued by H.S.O. regarding how Adyar was bought and paid for (Theos., Vol. LXVII, Aug., 1946, p. 293, fnote; Theos., Vol. L, May, 1929, pp. 116-18) .

Jan. 16—Public reception given to the Founders by the Madras native public at Pachiappa's Hall. H.S.O. broaches the idea of organizing a Hindu Sunday School Union for regular religious instruction of children and as an impetus to the study of Sanskrit; he proposes that a series of Catechisms and reading books should be compiled, embodying the fundamental principles of Hindu moral and religious systems, and containing translations from Sanskrit classics. Proposal is unanimously carried (ODL., II, 395; Theos., IV, Suppl. to Feb., 1883, p. 1) .

Jan. 30-Feb. 8—H. H. Daji Râjâ Chandra Singhjee, the young reigning Thâkur of the Kâthiâwar State of Wadhwân, visits Adyar, having joined the T.S. some time before (ODL., II, 397; Theos., IV, Suppl. to Mch., 1883, p. 5).

January (?)—The so-called “Occult Room” is built, and a wooden cupboard later called the “Shrine” is hung in it (Vanaa, 153).

January (?)—W. Q. Judge meets Mrs. Laura Langford Holloway in New York, from which results her association with the T.S. (Holloway MSS destroyed some years ago).

February—The Theosophist (Vol. IV, No. 5) begins to appear from Madras instead of Bombay.

Feb. 1—Announcement in the Pioneer regarding A. P. Sinnett's retirement (Scrapbook IX).

Feb. 12—While H.S.O. and the Coulombs work in the “Occult Room,” there falls a note from Master K.H. with Rs. 150, and the plan of a sanctuary for a statue of the Buddha with orders to have it constructed (Ransom, 177; Diaries, entry of Feb. 14, 1883).

Feb. 15—Commandant D. A. Courmes arrives in Ceylon. Has an interview with the High Priest H. Sumangala and is present at the festival at Kotahena. He is translating the “Fragments of Occult Truth” into French (Theos., IV, Suppl. to May, 1883, p. 7).

Feb. 17—H.S.O. embarks for Calcutta on the French mail steamer SS Tibre, for a tour of Bengal. Reaches destination on the 20th, staying at the Palace as the guest of Mahârâjâ Sir Jotendro Mohun Tagore (ODL., II, 398; Theos., IV, Suppl. to Mch., 1883, p. 1).

February (late)—The Sinnetts leave Allâhâbâd for England. First to Madras (ED., 39) .

March 2—The Sinnetts arrive at Madras on the SS Verona and are welcomed on the pier by H.P.B. and others (Autobiogr.; ED., 39; Theos., IV, Suppl. to April, 1883, p. 7).

March—First traceable use of the “Shrine” for occult purposes, namely by Mrs. Sinnett during her stay at Adyar (ED., 39-40); Autobiogr.; Vania, 154).

March 9—While in Calcutta, H.S.O. is shown exceptional honors by Pandit Taranath Tarka Vachaspati, a Brahmana and Compiler of a famous Sanskrit Dictionary, who cooked food and gave it to H.S.O., and then initiated him into his own gotra and gave him the Brahmanical sacred thread and his mantram (ODL., II, 410) .

March 11—First religious Sunday School opened by H.S.O. in Calcutta, with Mohini Mohun Chatterji as chief teacher (ODL., II, 411; Theos., IV, Suppl. to April, 1883, p. 7).

March 12-30—H.S.O. travels in Bengal, heals the sick and lectures. Visits Krishnager, Dacca(16th), Darjeeling (22nd-24th), where he meets one of the senior disciples of the Masters, Jessore (28th-29th), Narail(30th). Has very large audiences everywhere (ODL., II, 411.-17; Theos., IV, Suppl. to May, 1883, pp. 1-3).

March—While at Adyar, Sinnett is engaged writing his Esoteric Buddhism; sends questions to the Teachers via H.P.B. and the "Shrine"; receives immediate reply. He is planning to return to India to publish a new Journal, The Phoenix, as soon as capital has been made available (Inc., 257; ED., 39-40; Ransom, 179).

March 30—The Sinnetts sail for Europe on the P. & O. steamer SS Peshawar (LMW., II, 149; Theos., IV, Suppl. to April, 1883, p. 7) .

March—In an article entitled "Under the Shadow of Great Names," published in The Theosophist (Vol. IV, p. 137), H.P.B. and H.S.O. declare that under no circumstances will they communicate with trance mediums after they pass on. H.S.O. repeats this some years later (Theos., Vol. XIV, Suppl. to Dec., 1892, p. xxiv).

March—The Ladies' Theosophical Society formed at Calcutta, with Mrs. Alice Gordon as President, and Mrs. Kumari Devi Ghosal, daughter of Devendro Nath Tagore, as Secretary. The outcome of this movement was the foundation of the newspaper Bhâratî (ODL., II, 411; Theos., IV, Suppl. to April, 1883, p. 6).

April 2—H.S.O. returns to Calcutta for a 3-day rest (ODL., II, 417).

April 4—H.S.O. resumes travelling. Visits Berhampur (5th), visiting the Nawab Nazim of the Lower Provinces in his Palace at Murshidâbâd, then Bhâgalpur (9th), Jamâlpur (11th), Dumraon (15th17th), Buddha Gayâ, Arrah, and Bânkipur (19th-20th). Lectures widely (ODL., II, 417-32; Theos., IV, Suppl. to May and June, 1883).

April 23-30—H.S.O. visits Darbhangâ, Rânîganj, Searsole and Bânkurâ (ODL., II, 432-35; Theos., Suppl. to June, 1883); he is at Burdwân, Chakdighi and Chinsura, May 2-6 (ibid.).

April 26—The Sinnetts reach England, after stopping at Venice, and going via Basel and Calais (ED., 41; Awtobiogr.).

May 8—H.S.O. returns to Calcutta, staying there until 14th; then goes to Midnapore (17th), Ulubâria and Bhâwânipur (20th). Does a good deal of healing (ODL., II, 435-36; Theos., IV, Suppl. to June, 1883, p. 6) .

May 17—Sinnett writes a letter to the London Times, entitled “Public Feeling in India” (publ. Sat., May 19th), which the Master considers most unfortunate (M.L., No. LXXXI, p. 385; LBS., No. XXV, p. 48) .

May 20—Dr. Anna B. Kingsford and Edward Maitland return to England, after a stay in Switzerland, to commence their duties in connection with the T.S. Mrs. K. Suggests that name of the Society be changed to “London Lodge of the Theos. Society” (AK., II, 119).

May 21—H.S.O. returns to Calcutta; celebrates the first anniversary of the Bengal Theos. Soc., with a large gathering at the Town Hall; lectures on Dr. James Esdaile (ODL., II, 436-38; Theos., IV, Suppl. to July, 1883, pp. 1-10) .

May 22—H.S.O. sails for Madras; arrives the 25th (ODL., II, 438; Theos., ibid., p. 12).

May 26—H.S.O. receives in the Occult Room two vases and a letter from the Master (ML., No. LXVII, p. 371; Vania, 157, 349).

May—Approximate time when was published A Collection of Lectures on Theosophy and Archaic Religions delivered in India and Ceylon, by H. S. Olcott. Madras: A. Theyaga Rajier, F.T.S., 1883 (Theos., IV, Suppl. to May, 1883, p. 1) . This was later expanded into Theosophy, Religion and Occult Science (London: Geo. Redway, 1885).

June 3—At a meeting held at 1, Albert Mansions, Victoria St., London, S.W., the English Fellows decide, at Dr. Anna Kinsford's wish, seconded by A. P. Sinnett, to change their name from the British Theos. Soc., to the London Lodge of the Theos. Society. Frederick Myers is elected Fellow (ED., 42; Theos., IV, Suppl. to Aug., 1883, p. 4) .

June 11 (approx.) —Esoteric Buddhism published by Trilbner & Co., London (ED., 42).

June 27—H.S.O. sails for Colombo, Ceylon, on the SS Dorunda, reaching destination on the 30th. While in Ceylon, sees the Governor and other Officials, and prepares Appeals for the Home Government and House of Commons, in the cause of defence of the Buddhists against Roman Catholics (ODL., II, 441-42; Theos., IV, Suppl. to July, 1883, p. 12).

June 28—La Société Théosophique d'Orient et d'Occident founded in Paris, with Lady Marie, Countess of Caithness, Duchesse de Pomar, as President (Blech, 143; Theos., IV, Suppl. to Aug., 1883; H.P.B. to Comm. Courmes, July 17, 1883, in Blech, 30-31) .

June-La Société des Occultistes de France chartered in Paris, with Dr. Fortin as President (as above).

KEY TO ABBREVIATIONS

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

Autobiogr.— An Autobiography of A. P. Sinnett, dated June 3rd, 1912, with additions dated May, 1916, and Jan. 2, 1920, which exists in the form of a typewritten MSS. in the Archives of the Mahatma Letters Trust in London.

Blech—Contribution à l'Histoire de la Société Théosophique en France, by Charles Blech. Paris: Editions Adyar, 1933.

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

ED—The Early Days o f Theosophy in Europe, by A. P. Sinnett. London: Theos. Publ. House, Ltd., 1922. 126 pp.

Hints—Hints on Esoteric Theosophy, No. I, Published Anonymously by Allan O. Hume in April, 1882; another edition is of 1909.

Hist. Retr.—A Historical Retrospect of The Theosophical Society, 1875-1896, by Col. H. S. Olcott, Madras, 1896.

HPBS II—H.P.B. Speaks, Vol. II. Edited by C. Jinarâjadâsa. Adyar, Madras: Theos. Publ. House, 1951. xvi, 181 pp.

Inc.— Incidents in the Life o f Madame Blavatsky, by A. P. Sinnett. London: George Redway; New York: J. W. Bouton, 1886.

Journal—Journal of The Theosophical Society, Madras, India. Title for the Supplement to The Theosophist, from January to December, 1884. Twelve issues, pp. 1-168.

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

LMW I—Letters from the Masters of the Wisdom, 1881-1888. Trancribed and Compiled by C. J. First Series. With a Foreword by Annie Besant. Adyar, Madras: Theos. Publ. House, 1919. 124 pp.; 2nd ed., 1923; 3rd ed., 1945; 4th ed., with new and additional Letters, cowering period 1870-1900, publ. in 1948.-Second Series. Adyar: Theos. Publ. House, 1925; Chicago: The Theos. Press, 1926. 205 pp., fats.

ML—The Mahatma Letters to A. P. Sinnett (from the Mahatmas M. and K.H.) . Transcribed, Compiled and with an Introd. by A. T. Barker. London: T. Fisher Unwin, December, 1923; New York: Frederick A. Stokes Co., 1923. xxxv, 492 pp.; 2nd rev. ed., London: Rider & Co., 1926; 3rd rev. ed., Adyar, Theos. Publ. House, 1962.

ODL—Old Diary Leaves, by Henry Steel Olcott. Second Series, 1878-83. Adyar: Theos. Publ. House, 1900. The original edition contains nine illustrations, all of them being views of the Theos. Society's Estate at Adyar. Being too faded for further reproductions, eight of these have been eliminated from the 2nd ed, of 1928.

Path—The Path. Published and Edited in New York by W. Q. Judge. Vols. I-X, April, 1886-March, 1896 incl.

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

Scrapbook—H.P.B.'s Scrapbooks in the Adyar Archives.

Theos— The Theosophist. Conducted by H. P. Blavatsky. Bombay (later Madras) : The Theos. Society, October, 1879—, in progress (Volumes run from October to September incl.) .

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

1882

A NEEDED EXPLANATION

[The Theosophist, Vol. III, No. 6, March, 1882, p. 139]

A valued friend and correspondent in Upper India writes:

We have not had the pleasure of hearing from you since your return to Bombay. We do not want to trespass upon your most valuable time, but we do earnestly pray that you will be pleased to write to us once a month, should you find leisure.

This is from the President of one of our Indian branch Societies, and we print the extract that we may thus answer many of like tenor that are received by the Founders. Since the Theosophical Society was established we two have had to do all its more important work; not because our colleagues have been at all unwilling to share the burden, but because enquirers have seemed, like the patients of a popular doctor, or the clients of a leading lawyer—reluctant to take advice or instructions from any one in the Society, but ourselves. This was well enough in the infancy of our movement, and by working late in the night, sometimes all night long, the year round, we managed for the first three years to keep up with our official duties. But our coming to India doubled, perhaps trebled, the calls upon our time. We were not relieved from our Western correspondence, while at the same time the whole volume of enquiries, naturally provoked among the people of Asia by our coming, poured in upon us besides. So our magazine was determined upon, and in the Prospectus issued at Bombay, in July 1879, it was stated that “the rapid growth of the Society and of the correspondence between the Executive and the Society’s branches in various European countries, and with the Aryan, Buddhist, Parsi and Jain scholars who take a deep interest in its work . . . has made necessary the publication of the present journal.”

There is a limit both to physical endurance and to the number of hours in a day. With the most benevolent wishes to oblige, the Founders cannot engage to regularly correspond with anybody, whether in or outside the Society. They will do their best, but our friends will kindly remember that neither Col. Olcott, with lecturing engagements enough to break down a man of less iron endurance, nor the Editor of The Theosophist with the cares of its management and her indispensable journeys about India for several months each year, can in fairness be reproached for failure to keep up private correspondence even with relatives or nearest personal friends. The more so, when they reflect that much of the guidance and instruction asked, can be found in the pages of our Magazine.

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THE HERMETIC BRETHREN*

[The Theosophist, Vol. III, No. 6, March, 1882, pp. 139-140]

". . . . We of the secret knowledge do wrap ourselves in mystery, to avoid the objurgation and importunity or violence of those who conceive that we cannot be philosophers unless we put our knowledge to some ordinary worldly use. There is scarcely one who thinks about us who does not believe that our society has no existence; because, as he truly declares, he never met any of us . . . We do not come, as he assuredly expects, to that conspicuous stage upon which, like himself, as he desires the gaze of the vulgar, every fool may enter; winning wonder, if the man's appetite be that empty way; and when he has obtained it, crying out: 'Lo, this is also vanity!' "

Dr. Edmund Dickinson, physician to King Charles the Second a professed seeker of the hermetic knowledge, produced a book entitled, De Quintessentia Philosophorum: which was printed at Oxford in 1686, and a second time in 1705. . . . In correspondence with a French adept, the latter explains the reasons why the Brothers of the Rosy Cross concealed themselves. As to the universal medicine, Elixir Vitae, or potable form of the preternatural menstruum, he positively asserts that it is in the hands of the "Illuminated," but that, by the time they discover it, they have ceased to desire its uses, being far above them; and as to life for centuries, being wishful for other things, they decline availing themselves of it. He adds, that the adepts are obliged to conceal themselves for the sake of safety, because they would be abandoned in the consolations of the intercourse of this world (if they were not, indeed, exposed to worse risks) supposing that their gifts were proven to the conviction of the bystanders as more than human; when they would become simply intolerable and abhorrent.

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* Extracted from The Rosicrucians by Hargrave Jennings, pp. 34-35 (John Camden Hotten, Piccadilly, W. London.) Further on, we give a review by this able writer of Mr. Sinnett's The Occult World. These passages, as the author tells us, "occur in a letter published by some anonymous members of the Rose-Croix, and are adduced in a translation from the Latin by one of the most famous men of the order, who addressed from the University of Oxford about the period of Oliver Cromwell; to which University the great English Rosicrucian, Robertus De Fluctibus (Robert Flood) also belonged, in the time of James the First and Charles the First."

Thus, there are excellent reasons for their conduct, they proceed with the utmost caution, and instead of making a display of their powers, as vainglory is the least distinguishing characteristic of these great men, they studiously evade the idea that they possess any extraordinary or separate knowledge. They live simply as mere spectators in the world, and they desire to make no disciples, converts, nor confidants. They submit to the obligations of life, and to relationships*—enjoying the fellowship of none, admiring none, following none, but themselves. They obey all codes, are excellent citizens, and only preserve silence in regard to their own private convictions, giving the world the benefit of their acquirements up to a certain point: seeking only sympathy at some angles of their multiform character, but shutting out curiosity wholly where they do not wish its imperative eyes.

This is the reason that the Rosicrucians pass through the world mostly unnoticed, and that people generally disbelieve that there ever were such persons or believe that, if there were, their pretensions are an imposition. It is easy to discredit things which we do not understand. . . .

We came across the above, the other day, in the course of reading, and copy it to show that the difficulty which our sceptical public feels in crediting the existence of the trans-Himalayan recluses is no new thing. The jeering pleasantry of Archdeacon Baly, who told the Church Missionary Convention that “Theosophy was a new religion based on juggling tricks” is but the echo of the sneers of the generations in which Thomas Vaughan, Robert Fludd, Count de Saint-Germain, Theophrastus Paracelsus and other “Hermetic” philosophers lived and studied. Our Theosophical Society pays the penalty of its reaffirmation of the Truth of Hermetic Science, not merely in receiving the world’s ridicule, but also in having it try to ignore a deal of honest work of the practical sort, which we have done, and are doing.

It is cheering, therefore, to find a bit of sound sense in, at least, one Indian paper. Says our excellent Amrita Bazaar Patrika:

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* Not at all in every instance: it depends upon the degree of their advancement, their earthly ties snapping one after the other as their new spiritual ones are formed. [H.P.B.]

We hail the appearance of the January number of The Theosophist with more than ordinary pleasure. It is as usual replete with interesting matter, but the chief interest of the number is centered in an account of the doings of Colonel Olcott in Ceylon published in the Supplement. We are sorry we have not space enough to record all that he has done there, but this we say, that the Colonel may fairly claim that, whether there be “Himalayan Brothers” or not, there is at least one white man who is acting like a brother to the Sinhalese and will, as occasion permits it, act similarly to the Hindus. If it be not asking too much, we would request the Colonel to come to the city of Palaces and enlighten the Calcutta public on subjects with which he is so familiar and which are calculated to do so much good to the Hindu nation—subjects of which most of our educated young men are so lamentably ignorant.

Let this be our sufficient answer to the silly though, as alleged, “mostly inspirational” article by the author of Life beyond the Grave (Spiritualist of Jan. 13) entitled “Spiritual Selfishness.” The writer affirms that the “Himalayan Brothers . . . wrap themselves in mystery and pretend to have a mission to perform, but they make no sign of accomplishing it” and further that “Madame Blavatsky . . . cannot show that any practical good comes of being a Theosophist. We have not heard that she has benefitted humanity by being a Theosophist.” . . . Perhaps, some members of our various Branches throughout India and Ceylon, who have participated in our practical work, may also feel “inspired” to correct the rather unfortunate “inspiration” of the author of Life beyond the Grave.

BUDDHIST MORALS

[The Theosophist, Vol. III, No. 6, March, 1882, p. 143]

In a recent issue of the China Mail appears an account of the destruction of the "Temple of Longevity," one of the richest and most famous Buddhist Viharas at Canton, China, by an infuriated mob of Buddhist laymen. For some time past complaints have been made of the immoral lives of the priests of this temple, but they appear to have neglected paying attention even to warnings from the Nam-hoi, Chief Magistrate. At last three women were seen to enter the building, an outcry was made, the populace rushed in, but the women had escaped by the back door. The mob, however, found "ladies' toilet-boxes, ornaments and embroidered shoes," and thereupon beat and drove out the priests, and tore the ancient building stone from stone until not a vestige remained. Even this did not satisfy their outraged sense of propriety, for, the Mail tells us, they set fire to the ruins and consumed the last stick of its roof timbers that lay in the wreck. It is said that the (Abbot) Chief Priest fell upon his knees before the Nam-hoi, and implored his help, but was made to feel the force of his Worship's toe after being reminded that "timely warnings had been disregarded." The Magistrate, on the 15th November last, issued an official proclamation beginning as follows: "Whereas the priests of the Ch'eung-Shau monastery have disobeyed the official proclamation by allowing women to enter the temple and detaining them there, and the people of the neighbourhood have suddenly surrounded and set fire to the building, the superior authorities have now ordered a detachment of over a thousand soldiers to be stationed along the streets to extinguish what fire there be still remaining," etc.

The proclamation contains not one word in censure of the act of retribution; from which it is to be inferred that it met with official approval.

Turning to Bishop Bigandet's excellent work on Burmese Buddhism, The Life, or Legend, of Gaudama, etc., we find (pp. 290, 291) that:

"Popular opinion [in Burma] is inflexible and inexorable on the point of celibacy, which is considered as essential to every one that has a pretension to be called a Rahan [in Ceylon termed Rahat, or Arahat]. The people can never be brought to look upon any person as a priest or minister of religion unless he lives in that state. Any infringement of this most essential regulation on the part of a Talapoin, is visited with an immediate punishment. The people of the place assemble at the Kiaong [Vihara, temple] of the offender, sometimes driving him out with stones. He is stripped of his clothes—and often public punishment, even that of death, is inflicted upon him by order of Government. The poor wretch is looked upon as an outcast, and the woman whom he has seduced shares in his shame, confusion, and disgrace. Such an extraordinary opinion, so deeply rooted in the mind of a people rather noted for the licentiousness of their manners, certainly deserves the attention of every diligent observer of human nature."*

The sociologist will be struck with the stern regard here seen to be felt both among the Chinese and Burmese Buddhists for the reputation of their priests. The same feeling prevails in Tibet, where one who is included in the sacerdotal order, whether as lama or ordained priest, is punished with death for breach of the rule of chastity. He and the woman are either bound together with ropes and flung into the nearest stream or pond to drown, or buried to the chin in the ground and left to die by inches. The lavish honour shown to the Buddhist priesthood in all Buddhistic countries, is the popular tribute to the supposed high moral excellence of a class of men who profess to imitate the character, and follow the precepts of Lord Buddha.

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* [Pages 265-66 in the Rangoon, 1858 ed. Square brackets are H.P.B.'s—Compiler.]

And candour will compel every fair man to say with the Romish Bishop of Rangoon, that their moral characters are, as a rule, blameless. Lazy they are beyond doubt and too often selfish and ignorant; but the cases of sexual indulgence among members of the Sangha are comparatively very rare. Col. Olcott's experience, in Ceylon, tallies with Bishop Bigandet's, in Burma. The vengeance taken upon recreant priests in China and Burma is the more impressive since we can recall no instance among Christians of religious houses having been demolished by mobs, because of the immoralities of clergymen or priests. And yet there has been provocation of that sort often enough given, unless rumour has belied some world-famous Reverends and some thousands more of their profession in Europe and America.

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REINCARNATIONS IN TIBET

[The Theosophist, Vol. III, No. 6, March, 1882, pp. 146-148]

So little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhutan, that an Anglo-Indian paper—one of those which pretend to know, and certainly discuss every blessed subject, whether they really know anything of it or not—actually came out with the following bit of valuable information:

It may not be generally known that the Deb Raja of Bhutan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 186-65. . . . . The Bhutan Government consists of a spiritual chief called the Dhurm Raja, an incarnation of Buddha [? ! !] who never dies—and a civil ruler called the Deb Raja in whom is supposed to centre all authority.

A more ignorant assertion could hardly have been made. It may be argued that "Christian" writers believe even less in Buddha's reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or not they are accurate in their statements. But, in such a case, why touch a subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Headquarters, we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly—some very learned lamas; secondly—a European gentleman and traveller, who prefers not to give his name; and thirdly—a highly educated young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter—our "Celestial" Brother, losing, moreover, no opportunity of corresponding with us. A message from him has been just received via Darjeeling.

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhutanese Dharma Raja being "an incarnation of Buddha," we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known—least of all in Tibet—that the spiritual chief of the Bhutanese was "an incarnation of Buddha, who never dies." The "Dug-pa* or Red Caps" belong to the old śingmapa sect, who resisted the religious reform introduced by Tsong-Kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries.

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* The term "Dug-pa" in Tibet is deprecatory. They themselves pronounce it "Dög-pa" from the root "to bind" (religious binders to the old faith); while the paramount sect—the Gelukpas (yellow caps)—and the people, use the word in the sense of Dug-pa mischief-makers, sorcerers. The Bhutanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India.

It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith—so strongly mixed up with the Bön practices of the aborigines—into the Shammar sect, that, in opposition to the reformed "Gelukpas," the Bhutanese set up a regular system of reincarnations. It is not Buddha though, or "Sang-gyas"—as he is called by the Tibetans—who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak later on.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? That, which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird's-eye view of the country. The missionaries, who introduced themselves in 1719 stealthily into Lhasa,* were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits, Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities.† Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read these letters to recognize in them that spirit or odium theologicum felt by every Christian, and especially Catholic missionary, for the "heathen" and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism and seclusion?

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* Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lhasa nine died shortly after, and only three returned home to tell the tale. (See Narratives of the Mission of George Bogle to Tibet, etc., by Clements R. Markham C.B., F.R.S.;London: Trübner & Co., 1876, pp. Lix-lx.)

† See Appendix to Narratives, etc., by C. R. Markham.

Beside these few prejudiced “historians,” but five more men of Europe ever stepped into Tibet. Of these, three—Bogle, Hamilton and Turner—penetrated no farther than its borderlands; Manning—the only European who is known to have set his foot into Lhasa*—died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew—a clergyman; and Csoma de Körös, who never went beyond Zanskar, and the lamasery of Phäg-dal.†

The regular system of the Lamaïc incarnations of “Sanggyas” (or Buddha) began with Tsong-Kha-pa. This reformer is not the incarnation of one of the five celestial Dhyanis, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of “Amita,” one of the Chinese names for Buddha. The records preserved in the Gompa (lamasery) of “Tashi-Lhünpo” (spelt by the English Teshu Lumbo) show that Sang-gyas incarnated himself in Tsong-Khapa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Bodhisattvas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last-named—there were, and now are in all but thirty incarnations—five Dhyanis and twenty-five Bodhisattvas.

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* We speak of the present century. It is very dubious whether the two missionaries Huc and Gabet ever entered Lhasa. The Lamas deny it.

† We are well aware that the name is generally written Pugdal, but it is erroneous to do so. “Pugdal” means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csoma de Körös spells it, but, as in the case of Pho-ta-la of Lhasa loosely spelt “Potala”—the lamasery of Phäg-dal derives its name from Phäg-pa (phäg—eminent in holiness, Buddha-like, spiritual; and pa—man, father), the title of “Avalokiteśvara,” the Bodhisattva who incarnates himself in the Taley-Lama of Lhasa. The valley of the Ganges where Buddha preached and lived is also called “Phäg-yul,” the holy, spiritual land; the word phäg coming from the one root —Phä or Phö being the corruption of Fo (or Buddha), as the Tibetan alphabet contains no letter F.

It was because, among many other reforms, Tsong-Kha-pa forbade necromancy (which is practiced to this day with the most disgusting rites, by the Böns—the aborigines of Tibet—with whom the Red Caps, or Shammars, had always fraternized), that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gelukpas, the Dugpas (Red Caps) —from the first in a great minority—settled in various parts of Tibet, chiefly its borderlands, and principally in Nepal and Bhutan. But, while they retained a sort of independence at the monastery of Sâkya-Jong, the Tibetan residence of their spiritual (?) chief Gong-sso Rinpoche, the Bhutanese have been from their beginning the tributaries and vassals of the Taley-Lamas. In his letter to Warren Hastings in 1774, the Tashi-Lama, who calls the Bhutanese "a rude and ignorant race," whose "Deb Raja is dependent upon the Taley-Lama," omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tashi-Lamas were always more powerful and more highly considered than the Taley-Lamas. The latter are the creation of the Tashi-Lama, Nabang-Lob Sang, the sixth incarnation of Tsong-Kha-pa—himself an incarnation of Amitabha, or Buddha.*

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* [The official lists of the Taley-Lamas and the Tashi-Lamas, printed and published by the Tashi-Lhünpo monastery in Tibet, record that the first Taley-Lama was instituted in 1419, following the passing of Tsong-Kha-pa. Furthermore, Nabang-Lob-Sang (in Tibetan spelling Nag-dbang-bLo-bSang; underlined letters not being pronounced) was the fifth Taley-Lama (he may be termed the sixth when Tsong-Kha-pa is included, although the latter is not included in the Tashi-Lhünpo printing). Moreover, it was the Taley-Lama Nabang-Lob-Sang who instituted his revered teacher, bLo-bsang ch'os-kyi rhyal-mts'an (1569-1662) as the first Grand Lama of Tashi-Lhünpo, thus establishing the Tashi-Lama Hierarchy, according to the official listing. Since both Grand Lamas had the name of Lob-Sang, the confusion is easily accounted for. (Cf. The Buddhism of Tibet, or Lamaism, L. A. Waddell, compiler, pp. 233-36.)

This hierarchy was regularly installed at Lhasa, but it originated only in the latter half of the seventeenth century.*

In Mr. C. R. Markham's highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to Europe about that terra incognita. It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially.

. . . It was, indeed, at about the period of Hiuen-Thsang's journey that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations, and new dogmas had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of a popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Aśoka, it had been revealed to the devout Buddhists of India that their Lord had created the five Dhyani or celestial Buddhas, and that each of these had created five Bodhisattwas, or beings in the course of attaining Buddha-hood. The Tibetans took firm hold of this phase of the Buddhistic creed, and their distinctive belief is that the Bodhisattwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave.

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* Says Mr. Markham in Tibet (Preface, p. xlvii): "Gedun-tubpa [Ganden Truppa], another great reformer, was contemporary with Tsong-Kha-pa, having been born in 1339, and dying in 1474 [having thus lived 135 years]. He built the monastery at Teshu Lumbo [Tashi-Lhunpo] in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Bodhisattva Padma Pani, and on his death he relinquished the attainment of Buddhahood that he might be born again and again for the benefit of mankind. When he died, his successor was found as an infant, by the possession of certain divine marks."

[Ganden Truppa was the grandnephew of Tsong-Kha-pa and the first Taley-Lama; the Official List of the Taley-Lamas state that his birth took place in 1391 and his death in 1475.—Compiler.]

This characteristic of their faith was gradually developed, and it was long before it received its present form;* but the succession of incarnate Bodhisattwas was the idea towards which the Tibetan mind tended from the first. At the same time, as Max Müller says: “The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known”; and it was this blessing that the introduction of Buddhism brought into Tibet. (Introduction, pp. xlv-xlvi.)

The “blessing” has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding.†

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* Its “present” is its earliest form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible—least of all Lamaism, or esoteric Buddhism as disfigured by the untutored imaginative fervour of the populace. There is a vaster difference between the “Lamaism” of the learned classes of the clergy and the ignorant masses of their parishioners, than there is between the Christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted but with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been followed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface to his Buddhist Catechism, for many years been taunting the Sinhalese with the “puerility and absurdity of their religion” when, in point of fact, what they make [fun] of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.

† The reader has but to compare in Mr. Markham’s Tibet the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Taley-Lama and his people, with the three letters of the three Jesuits in the Appendix, to enable himself to form a decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three “men of God” pick no better terms for the Taley-Lamas and the Tibetans than “their devilish God the Father” . . . “vindictive devils” “fiends who know how to dissemble,” who are “cowardly, arrogant, and proud” . . . “dirty and immoral,” etc., etc., etc., all in the same strain for the sake of truth and Christian charity!

But yet, for all that, the popular Lamaism, when compared with the real esoteric, or Arahat Buddhism of Tibet, offers a contrast as great as the snow trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high mountain peak.* A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

Before it can be clearly shown how the Bhutanese were forcibly brought into subjection, and their Dharma Raja made to accept the "incarnations" only after these had been examined into, and recognized at Lhasa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the reform. As said before, a Lama had come to Bhutan from Kham—that province which had always been the stronghold and the hot-bed of the "Shammar" or Bön rites†—between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Sakya Muni had already commenced degenerating into that Lamaism, or rather fetishism, against which four centuries later, Tsong-Kha-pa rose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammars and Böns), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Aśoka's Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely driving the new faith out of the country.

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* As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, "though many may know how to read their mysterious books, not one can explain them"—an observation by-the-by, which might be applied with as much justice to the Christian as to the Tibetan clergy. (See App., Tibet, p. 306.)

† The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism. but an offshoot of the Bön religion—itself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and sooth-saying. The introduction of Buddha's name in it means nothing.

The brotherhood or community of the ascetics known as the Byang-tsiub—the "Accomplished" and the "Perfect" existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the "great teachers of the snowy mountains."

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King,* who was converted by her from the Bön religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Aśoka had been nine centuries earlier in India. It was he who sent his minister—according to European Orientalists; his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned "with the great body of truth contained in the Buddhist canonical Scriptures, framed the Tibetan alphabet from the Devanagari of India, and commenced the translation of the canon from Sanskrit—it had previously been translated from Pali, the old language of Magadha into Sanskrit—into the language of the country." (See Markham's Tibet, p. xlvi.)†

Under the old rule and before the reformation, the high Lamas were often permitted to marry, so as to incarnate themselves in their own direct descendants—a custom which Tsong-Kha-pa abolished, strictly enjoining celibacy on the Lamas.

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* A widely spread tradition tells us that after ten years of married life, with her husband's consent, she renounced it, and in the garb of a nun—a Gelong-ma, or "Ani," she preached Buddhism all over the country, as, several centuries earlier, the Princess Sanghamitta, Aśoka's daughter, had preached it in India and Ceylon.

† But, what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim ani—precious nuns. Durjiay Pan-mo of whom Bogle speaks—his Tashi Lama's half-sister—and the superior of the nunnery on the Lake Yam dog-tso or Palti Lake, was one of such reincarnations.

The Lama Enlightener of Bhutan had a son whom he had brought with him. In this son's first male child born after his death the Lama had promised the people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhutanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuists, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama—the people were told—incarnated himself in all the three boys. One had his Om, the other his Han, the third—his Hoong. Or (Sanskrit): Buddha—divine mind, Dharma—matter or animal soul, and Sangha—the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhutanese clergy to serve the better their ends. Thus their first Lama became a triple incarnation, three Lamas, one of whom—they say—got his "body," the other, his "heart" and the third, his—word or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Dugpa Shab-tung, who had been defeated by the Gelukpas of Ganden Truppa,* invaded Bhutan at the head of his army of monks. Conquering the whole country, he proclaimed himself their first Dharma Raja, or Lama Rinpoche— thus starting a third "Gem" in opposition to the two Gelukpa "Gems." But this "Gem" never rose to the eminence of a Majesty, least of all was he ever considered a "Gem of Learning" or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhutan, provided he consented to reincarnate himself in Lhasa after his death, and make the law hold good for ever.

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* The builder and founder of Tashi-Lhünpo (Teshu-lumbo) in 1445; called the "Perfect Lama," or Panchhen—the precious jewel, from the words: Panchhen, great teacher, and "Rimpoche," precious jewel. While the Taley-Lama is only Gyalpo Rimpoche, or "gem of kingly majesty," the Tashi-Lama of Shigatse is Panchhen Rimpoche or the Gem of Wisdom and Learning.

No Dharma Raja since then was ever proclaimed or recognized, unless he was born either at Lhasa or on the Tashi-Lhünpo territory. Another clause was to the effect that the Dharma Rajas should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red Caps, and the converted Shammars should be instructed in the "Good Doctrine" of the Gelukpas. That the latter must have had some secret power over the Bhutanese, who are among the most inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Dugpa Shab-tung was reborn at Lhasa, and that to this day the reincamated Dharma Rajas are sent and installed at Bhutan by the Lhasa and Shigatse authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Raja and the four Pën-lobs, called in Indian official papers Penlows, who in their turn are under the immediate authority of the Lhasa officials.

From the above it will be easily understood that no "Dharma Raja" was ever considered as an incarnation of Buddha. The expression that the latter "never dies" applies but to the two great incarnations of equal rank—the Taley and the Tashi-Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteśwara, the highest celestial Dhyani. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteśwara and Buddha are one as Amita-pho* (pronounced Fo) or "saintly men" (adepts) teaches upon this subject, is not to be revealed to the world at large.

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* In Tibetan pho and pha—pronounced with a soft labial breath-like sound—means at the same time "man, father." So pha-yul is native land; pho-nya, angel, messenger of good news; pha-me, ancestors, etc.

Amita-Buddha is identical with the former. What the mystic doctrine of the initiated “Phäg-pa” or The little that can be given out will be found in a paper on the “Holy Lha” which we hope to publish in our next.*

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* [No such paper, essay or article has ever been identified or located, although there is a certain amount of information on the subject in various miscellaneous material from H. P. B.’s pen.—Compiler.]

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KOOT-HOOMI IN AUSTRALIA

[The Theosophist, Vol. III, No. 6, March, 1882, p. 149]

Our friend Mr. Terry, of Melbourne, is fortunate in having access to a clairvoyante of exceptionally good lucidity, as he informs us. Quite recently she claims to having seen in her trances the Kama-rupa (double) of a living man, who is thus described by Mr. Terry in a letter received by us by the last Australian mail.

An intelligence clothed in human form, wearing an Eastern costume, and having a dark complexion, but not so dark as the average Hindoo, professing to be Koot-Hoomi, presented himself to my clairvoyante, and I conversed with him. Though there was nothing in the conversation inconsistent with the character assumed, there were still no proofs of identity. I will experiment further. I must have evidence as a basis of belief.

The description is vague and may suit any one of some thousands of Kashmiris and Brahmins of various families Koot-Hoomi is, in fact, of a light complexion. Having asked his attention to the foregoing, we are authorized to say on his behalf that he will not yet affirm or deny the truth of this vision. Mr. Terry promises to make further experiments, the issue of which he will await. We will say however, that K. H. has before now both been seen by clairvoyants, and “controlled” a medium, as we are told.

WHICH THE TRUTH, AND WHICH A LIE?

[The Theosophist, Vol. III, No. 6, March, 1882, p. 160]

For if the truth of God hath more abounded through my lie unto his glory; yet am I also judged as a sinner?”

—Romans, iii, 7.

Mr. Joseph Cook, in one of his exquisite lectures at Bombay — namely, that of January 19 — devoted generally to the enlightenment of the benighted natives of this city, on the beatific truths of missionary Christianity, and especially to the demolition of Spiritualism and Theosophy—came down very hard upon the former. “That wretched movement,” he said (Spiritualism), which had supporters only “among the half-educated populations in the great American towns . . . had been doing immense mischief in the United States . . . Spiritualism was composed of seven-tenths of fraud; two-tenths of nervous delusion, and in the remaining one-tenth . . . nothing was in it, or Satan was in it . . .” Personally, he had not “the honour of a distant acquaintance with ten of the Spiritualists who deserved to be called men of any intellectual breadth and culture . . .”

It may, therefore, interest our readers to know that this great lecturer who thundered against the Spiritualists and ourselves, was at one time unintellectual enough to attend a Spiritualistic séance at Boston to test the veracity of Spiritualistic phenomena; and also truthful enough, for once, to put his name and autograph signature to the little letter we reproduce for the benefit of our readers. It is needless to say where all right-minded Indians have to seek for truth: whether in the present ranting speeches of Mr. Cook or in the modest letter which he has deigned to sign.

Now that Mr. Cook has put himself at a safe distance from the Theosophists, and has again taken to the pleasant task of slandering us in the city of Calcutta, we may as well show him in his true colours. We draw, therefore, the attention of those of our friends in the “City of Palaces” who may not have seen the Bombay Gazette of February 17, to a letter which appeared on that date in that paper. We quote it verbatim with a request to put it side by side with his lecture of January 19 and to judge for themselves of the reliability of the statements of the Rev. gentleman. We would say nothing further than this, that Mr. Cook seems to take scrupulously for his guidance in life the verse from the Romans placed as a motto at the head of our remarks.

(From the Bombay Gazette of the 17th February, 1882)

MR. JOSEPH COOK AND THE SPIRITUALISTS.

To the Editor of the Bombay Gazette.

Sir,—Mr. Joseph Cook, when recently lecturing here, expressed himself very scornfully of Spiritualism and all its works.

If you will refer to page 35 of a work, The Scientific Basis of Spiritualism published in Boston by Colby and Rich, 1881, you will see Mr. Joseph Cook’s signature to an account of certain phenomena which he vouches for as not explicable by any theory of fraud. Here is the whole extract:—

Report of the Observers of the Sargent experiment in Psychography in Boston, 13th March, 1880.

At the house of Epes Sargent, on the evening of Saturday, March 13, the undersigned saw two clean slates placed face to face, with a bit of slate pencil between them. We all held our hands clasped around the edges of the two slates. The hands of Mr. Watkins, the psychic, also clasped the slates. In this position we all distinctly heard the pencil moving, and, on opening the slates, found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.
Afterwards, two slates were clamped together with strong brass fixtures, and held at arm’s length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table!

After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas burners in the room at the time.

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact.

(Signed.) F. E. BUNDY, M.D.

Do. EPES SARGENT.

Do. JOHN C. KINNEY.

Do. HENRY G. WHITE.

Do. JOSEPH COOK.

Boston, March 13, 1880.

It is further mentioned in the book in question that “Mr. Cook was well abused by the religious journals for testifying to what he saw.” The abuse has evidently not been thrown away upon Mr. Cook; it has converted him from the error of his ways, and he now seeks to convert others by abusing them in his

[…part of this page is lost...]

CORRECT DEFINITIONS AND INCORRECT INSINUATIONS

[The Theosophist, Vol. III, No. 6, March, 1882, pp. 161-162]

A wise and just interpretation of the main objects of our Society was given by our esteemed contemporary the Mahratta of Poona in its issue of January 22. Says the editorial:

When we reduce the definition of Theosophy to the simplest form, we find that Theosophy is nothing but waking up natives to know and to feel that they are natives. If we are right, in defining Thesophy, and we hope we are Theosophy appears to approach nearer the future religion of India, than does Christianity or any other foreign religion. Theosophy, so far as we have been able to know, tries to create nothing new, casts no slur upon any religion of India, and above all, is intended to keep the fire of nationality alive in the breast of every native. One’s religion, caste and creed are ever dear to him, and, if any attempts are desirable to create anything like an Indian nation made of one people, professing the same caste, speaking the same language, fired by the same love of their country, hankering after the same goal of ambition, having the same likes and same dislikes, in short, it can only be done by infusing a feeling of Universal Brotherhood.

Theosophy, unlike Christianity, tries to bring about the consummation, devoutly to be wished, not by destroying but by constructing the materials at present existing in India. Colonel Olcott, Madame Blavatsky, and their brother Theosophists, naturally, therefore, resent any insult given to us, our ancient religions and institutions.

We heartily thank our colleagues of the Mahratta for these kind and profoundly true words. They are right; and that paper is thus one of the first, though we sincerely hope it will not be the last, to appreciate, at their correct value, our humble but unselfish and untiring efforts toward the realization (however partial) of that which has hitherto been always regarded by the pessimists as a vain [but] glorious utopia. That our labour—a labour of love though it be, yet one which had, since its very beginning, to be carried on by its pioneers through thorny and rocky paths—begins to be appreciated by the natives, is our best reward. Evidently our Aryan Brothers commence perceiving that our Society is not quite the dark plotting centre full of man-traps and threatening secret motives it is usually represented to be, by our cruelest enemies; nor is its work confined to, or solely bent upon, bringing the natives back to “degrading beliefs and superstitions in an anthropomorphic and now long exploded supernaturalism”—as some other less cruel, still uncompromising opponents of ours would maintain, ignorantly pronouncing both the Theosophical movement and our occult experiments (the latter indeed but a very small part of its work) no better than a delusion and a snare.

Then, there is another of our friendly and patriotic contemporaries, Amrita Bazaar Patrika, also noticing the Society and showing as kind an appreciation of our work as we can ever hope for, by saying that: “The society has done one great good, and we feel that even here, in Bengal. People have learnt to respect their forefathers, and their philosophy, their civilization and religion.” And “The anniversary ceremony of the Theosophical Society was a very successful one this year.

We wish our educated men would lay to heart the sage counsels of Colonel Olcott, the President-Founder of the Society."

Thus, to refute the ignorant and malevolent insinuations of the Materialists, and the no less ignorant, and perchance, still more malevolent accusations of some Spiritualists, we have but to refer them to some native papers in India and to the hundreds of letters we receive from all parts of the great Peninsula, thanking us—some enthusiastically—for the "great work of national regeneration" we have undertaken. So strong is the animus of the Spiritualists against us whom they ought to regard—were they wise—and treat as their Brothers, that seldom do we receive our weekly number of the Spiritualist without finding in it half a dozen malicious flings at the Theosophists. Thus the Spiritualist of January 13—a number nearly entirely devoted to Colonel Olcott and Madame Blavatsky, the former being taken to task for his "Elementaries," and the latter for her "spiritual selfishness"*—opens with an editorial "A Blot in Buddha's Life." We have rarely come across a column in which the subject treated was made so transparently subservient to the animus of the author, directed against the object of his attack. The great Buddha, and the alleged desertion of his young wife are used as a weapon to hit our President with. "Colonel Olcott, formerly a Spiritualist, afterwards a Theosophist, seems now to have turned a Buddhist, for he has been establishing Buddhist schools in Ceylon, and has written a Buddhist Catechism which is circulating extensively in India . . ." Hence—the fling at Buddha—"the great religious teacher of Eastern nations" from no admirer of whom—"have we ever heard any comment upon a dark feature of Buddha's life, assuming for the moment that he ever lived at all and that his supposed career is not a myth."

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* To make his point a little clearer, and our "Selfishness" the more apparent, the "inspired" writer ought to have used at least the word "Theosophical" instead of "Spiritual." The title of his article pays back the compliment in the same coin to the Spiritualists themselves.

Thus, rather assume utter ignorance of an historical fact* than miss an opportunity of hitting (as he hopes but fails to) Colonel Olcott, who from a Spiritualist and a Theosophist has "turned Buddhist." We pity the writer, capable of exhibiting such a spirit of narrow-minded vindictiveness, that it crowds out entirely, even to an appearance of logical reasoning in him. Just as though a Buddhist could not be at the same time a Theosophist and even a Spiritualist! The writer is cordially invited to add to the above three appellations those of a Brahmin and a Parsi, as Colonel Olcott, notwithstanding his Buddhist religion, works with as much fervour for the regeneration and purification of dying Brahminism and Zoroastrianism as he does for his co-religionists. Having laid the foundation of a national Buddhist Fund for the spread of education in Ceylon, he is preparing to do the same for the Hindus and Parsis. We are a "Universal Brotherhood," let it be remembered. Our Society represents no one faith or race, but every faith as every race; and each of those "heathen" who join us,† because of their mystical and religious inclinations, do so with an ardent object of understanding the hidden beauties of their ancient and respective creeds the better; with a hope of fathoming—by breaking through the thick crust of bigoted dogma—the depths of true religious and spiritual thought. And, as each of them dives into the apparently fathomless abyss of metaphysical abstractions and Eastern symbology, and clears away the accumulated rubbish of the ages, he discovers that one and the same TRUTH underlies them all. In what other religion of our day can be found the noble universal tolerance for all other faiths such as taught in Buddhism?

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* We advise the writer of the editorial to turn to Prof. Max Müller's Chips, Vol. I, p. 219, Art. "Buddhism," in which the learned Sanskritist established "the true historical character" of the Founder of Buddhism and takes to task even Sir W. Jones for his identifying Buddha with mythical heroes.

† Many are those who join for quite different and various objects. We speak here but of the mystics.

What other creed enforces such practical proofs of brotherly love and mutual toleration better or more effectually than does the godless faith preached by the Holy Master Sakya-Muni? Truly might we repeat with Professor Max Müller, that there are sentences in the inscriptions of King Aśoka “which might be read with advantage by our own missionaries, though they are now more than 2000 years old.” Such inscriptions on the rocks of Girnar, Dhauli and Kapurdigiri as—

“Piyadasi, the king beloved of the gods, desires that the ascetics of all creeds might reside in all places. All these ascetics profess alike the command which people should exercise over themselves and the purity of the soul. But people have different opinions and different inclinations.” And again:

“A man ought to honour his faith only; but he should never abuse the faith of others . . . There are even circumstances where *the religion of others ought to be honoured*. And in acting thus, *a man fortifies his own faith and assists the faith of others*.”*

Had our President found in Christianity and Spiritualism the same precepts practically exemplified, he might, perhaps, at this hour, have remained as he was. Having found in both, however, nought but dogmatism, bigotry and an unrelenting spirit of persecution, he turned to that which to him appears the consummation of the ideal of brotherly love and of freedom of thought for all.

We regret then to find the spirit of such dogmatic intolerance in a leading spiritual paper advocating a movement which professes to be an improvement upon sectarian Christianity. It throws no additional lustre upon the writer; but repeating his words: “Rather the reverse.”

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* [Italics are by H. P. B.—Compiler.]

STRANGE MANIFESTATIONS

[The Theosophist, Vol. III No. 6, March, 1882, pp. 162-163]

To the Editor of The Theosophist.

MADAME,

On the last page of No. 4 of Psychic Notes, a correspondent is made to state that he, together with a few friends, “out of mere curiosity and for the fun of the thing,” arranged a series of séances. The first was unsuccessful, but the remaining ones were productive of proofs innumerable. And yet none of the parties present was a “conjurer, mesmerist, medium or spiritualist”!

Is this possible? I always thought that the presence of a medium at seances was a necessary condition of manifestations. Or can it be that some one at the séances in question was—if that were possible—an unconscious medium?

Your opinion will be highly valued by

Yours obediently,

H.

The possible explanation of such manifestations can be found only in one of the following three hypotheses:

(1) The presence of a medium—either conscious or unconscious,

(2) The presence of an adept, or his influence; although no adept would trouble himself with such—(what to him are)—trifles. Or—which is the most probable—

(3) The combined result of the magnetic aura of the persons present, forming a strong battery. This would be very likely to produce such manifestations, whether there were a medium present or not.

No fourth hypothesis we can think of would answer.

WHIPPED INTO ADMISSION

[The Theosophist, Vol. III, No. 6, March, 1882, pp. 163-164]

When the Heliocentric system was finally and irretrievably established, and no escape from it was found possible, the Church, letting go the “Joshua stopping the sun” miracle, passed the word among the faithful, and the—“We have always said so”—policy was swiftly adopted. When, after denying pointblank occult phenomena, denouncing them from first to last as an out-and-out jugglery, and calling names all those who believed in them, the Civil and Military Gazette of Lahore found itself badly cornered by the determined testimony of a clever, professional conjurer, who, refusing to make his good faith subservient to public prejudice, confessed to Mr. Eglinton’s phenomena being “genuine,” it forthwith turned round and declared that it is all as it should be, and that the Gazette had never denied it. Like the “five foolish virgins” of the parable, who forgot their oil and fell asleep over their lamps, it now knocks at the door, and tries to assure the public that it has always kept “wide awake” over the subject, and that it has never been caught nodding or kicking in its beatific sleep of blank denial. Of course not: it was but collecting its thoughts. And now that the “Bridegroom” in the shape of an undeniable phenomenon is there, the outcome of the Gazette’s profound meditations may be found in the following ungraceful admission, and the still more clumsy attempt at an explanation.

Mr. Kellar, the conjurer [says the Gazette], is very much surprised by what he experienced at a spiritualist séance held recently at No. 1, Commercial Buildings, Calcutta. Mr. Kellar has himself been doing some very surprising things in the way of rivalling the spiritualist feats but what he saw on this occasion in the matter of flying, or floating, as he terms it, beats anything that could be achieved, he says, even by Messrs.

Maskelyne and Cook. Among other things, he describes how he held on to a Mr. Eglinton, who, rising into the air, actually lifted Mr. Kellar several inches off his feet! This case of the conjurer out-conjured, has occurred before in the ancient times, as no doubt our readers may remember having read, and when such a one finds himself beaten at his own weapons, we can understand his feeling surprised and overcrowded. As far as we can gather from his description of the séance in the Indian Daily News, the position of these floating gentlemen is not so safe as it might be. For instance, Mr. Eglinton, while high in air, “fell heavily on the table” owing to another gentleman who held Mr. Kellar’s left hand having let go. Nor, indeed, have the neophytes quite a pleasant time of it, for Mr. Kellar says that at one time his chair was jerked from under him with great force, a rude practical joke which shows that the spirits have not, at any rate, learned manners in their disembodied state. We cannot understand that, in the present stage of scientific progress, a man like Mr. Kellar, presumably familiar with all the actual and possible developments of hanky-panky, should be surprised at anything. He has probably seen and heard a good deal of mesmerism and electro-biology. He no doubt can himself practice that familiar feat of the power of will called forcing a card. He knows that we are at present in the A. B. C. of the science of Electricity and Magnetism, of which one of the less-known developments is called odyllic force. If the magnetic power of some men can be supposed to actually mould living beings to their will, and act at pleasure on all their nerves and senses, making them smell, taste, see feel, speak, move—actually think—at the fantasy of the operator, there should be nothing wonderful in another development of the same galvanic power, moving tables and chairs, carrying pianos through the air, or playing violins. When Mr. Eglinton has discovered the means of applying the magnetic current of many joined hands and many subdued wills to overcome the power of gravity on his own person, before many years are out, doubtless, this development of galvanic science will be applied to some useful purpose, instead of being merely an instrument of hankypanky. At present it is doubtless in the awkwardness of its extreme infancy, for it exposes the operator to the risk of breaking his neck, and it is applied in such an exhausting and inartistic way as to leave those who exercise it, utterly prostrate, at the end of an exhibition, like an exhausted Dufaure box. The human mind appears unable to realize that there are as good fish in the sea of nature as ever came out of it. One would have supposed that, at the present stage of scientific discovery, our minds would have been in a receptive state, ready to admit any wonder sufficiently proved by evidence— say by the same amount of evidence on which we would hang a man. But no. A says to B “I have never seen a sea serpent, have you?”

“No,” says B “and no more has C—”so the rest of the alphabet, all grave, discreet, respectable letters may swear to the sea serpent, of whose existence they have been eyewitnesses; but A and B “who would believe them in a matter of murder” will not believe them regarding the existence of a monster conger eel. We only say this by way of example. Far be it from us to assert the existence of this eel, though Major Senior, the Humane Society Medallist, saw, described, and drew it in the Gulf of Aden. But incredulity, be it remembered, existed in the case of the Kraken, till two fishermen one day cut off and brought to the Savants eighteen feet of one of that disagreeable Calamery’s tentacles. And so it is, and will be, in the matter of the floating and banjo-playing of Mr. Eglinton and his brother spiritualists, till some fine day one of the scientific electricians takes out a patent for charging human beings with galvanic power, after the same manner that a Dufaure box is charged with electricity.

This is what we should call “a turn-coat policy” effected with the dexterity of a “Davenport Brother.” To hear the Civil and Military Gazette reproaching other people for not keeping their minds “in a receptive state, ready to admit any wonder sufficiently proved on evidence” is as amusing as to read of the converted wolf in the Golden Legend preaching Christianity in the Desert. Not later back than in July last, the Gazette sweepingly proclaimed every experimenter in occult science and medium —an impostor and a juggler, as every Theosophist and Spiritualist—a deluded fool. And now it admits that the world is “in the A.B.C of the Science of Electricity and Magnetism”!— a fact enounced and repeated in our journal ad nauseam usque—and, falls back upon “the less-known developments of odyllic force”—we spell it odylic— with a readiness quite proportionate to its denial of that force but a few months back. In the cases of levitation, however, we suspect the Gazette’s scientifically trained mind would find itself at sea altogether; and our benevolent contemporary would have to seek, in its great perplexity, counsel with the Theosophical Society. The levitation phenomenon has nought to do with the odylic freaks of the electricity known to orthodox science, but everything with the mystery of the interchange of correlative forces. We published the key to it four years ago in Isis Unveiled (Vol. I, pp. xxiii-xxiv, Art. “Aethrobasy”).

Let any man's body be charged (whether consciously or otherwise) with the polarity of the spot which supports him (be it a natural soil, or a floor of whatever description) and the similar polarity will shoot his body off in the air like a child's balloon. It is no reason because the possibility of such a polaric assimilation has not yet come under the observation of the Royal Society, why some descendants of those whose forefathers have experimented for numberless ages upon the hidden powers of the human body—should not have cognizance of it. Naturally—the power manifests itself, but in extremely rare cases—in some nervous diseases of that kind which baffle science in all its phases; to produce it artificially, the person who guides it must be partially, if not wholly, acquainted with that which, in the Sanskrit works on Occultism, is called the "Nava Nidhi" or the nine jewels of Raja-Yoga.* The most perfect "Samadhi," the highest of the "Siddhis" of "Hatha-Yoga" can at best guide the subject to the threshold of the world of invisible matter, not to those of the world of spirit, where the hidden and subtler potencies of nature lie dormant until disturbed . . .

But as this will prove Greek to the Civil and Military Gazette, we have to speak to it in its own language. By saying that the day may come when human beings will be charged with galvanic power—"after the same manner that a Dufaure box is charged with Electricity,"—it enounces a piece of news which is one but to itself. Besides which, it sounds like prophesying the discovery of gunpowder during the middle ages. The "Scientific electricians" will come a cycle too late. The "charging of human beings" with a power of which the Civil and Military Gazette has not even dreamt of, was discovered ages ago, though the discoverers thereof have never claimed recognition at the "Patent Office."

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* The student of Yoga philosophy must not confound these nine degrees of Initiation with the "Ashta Siddhis" or the minor eight degrees of "Hatha-Yoga." In knowledge and powers, the latter stand in the same proportion to the former as rudiments of Arithmetic to the highest degrees of Mathematics.

MISCELLANEOUS NOTES

[The Theosophist, Vol. III, No. 6, March, 1882, pp. 156,166]

[In connection with a discovery by Dr. Vincent Richards that permanganate of potash was a good antidote against cobra poison.]

And should Dr. Richards be prevailed upon to discover as valuable an antidote to the far more virulent poison of the slander-tongued Anglo-Indian missionary, the Theosophists and the "heathen" would vote him a statue—at the top of "Crow's Nest."*

———————

[In connection with various emotional outbursts on the part of the Salvation Army in India, and the unsavory reputation of some of its fanatical missionaries.]

The correspondent laughs at this; we do not, for we have studied history and believe in cycles and recurring events. To buy the right of caricaturing the Jesuits, society had to spend the lives of fifty millions of human beings burnt alive, tortured to death, and otherwise killed during that period of Christianity when the Church reigned supreme.

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* [The name of the Founders' residence in Bombay.—Compiler.]

———————

The ancestors of “Don Basilio,” Rosina’s music teacher, have a bloody record, which oceans of witty jokes can hardly obliterate.* Cruelty is the child of fanaticism, and history is full of examples of the children of martyrs of one kind or another having become oppressors and tyrants. Nay, the very martyrs of a majority themselves, have often been known to turn around when the smart of their own sufferings had been forgotten in the flush of subsequent triumph, and to bully, wrong, or torture a new generation of heterodox. Of all cruel bigots, the Spanish Catholics have, perhaps, earned the most shameful reputation. Their savagery towards the Jews and heretics in Spain, and the wild Indians of their new-found Americas, makes a dark blot upon the history of the race.

[Pertinent quote from Major J. W. Powell, U.S.A., explorer of the Colorado River, regarding Spanish cruelty.]

How much less ready to do so, are they of the “Salvation Army?” Were not the strong hand of modern law efficient to repress these “red-hot, blood-and-fire soldiers,” they would not only menacingly hiss but might also burn.

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* [This is apparently a reference to “Basil” or “Basile,” and “Don Bazile,” in Beaumarchais' comedies, Le Barbier de Séville and Le Mariage de Figaro. In the former, Rosina is a Countess, and in the latter she is a young girl, the ward of don Bartolo. Don Bazile taught her singing in both plays. He is the personification of a calumniating, niggardly bigot, and a clerical humbug dealing largely in calumny and slander.—Compiler.]

THE RAST GOFTAR IN HOT WATER

[The Theosophist, Vol. III, No. 6, Supplement, March, 1882, p. 3]

[Commenting on a correspondent’s letter which called attention to a violent attack on Colonel Olcott in the Parsi Journal Rast Goftar, H. P. Blavatsky wrote:]

We feel deeply grateful to our correspondent for the expression of his good feelings on behalf of our President. But, as we suspect that in the long run it is the “dissatisfied” editor of the Rast Goftar who will find himself the best (as the most justly) abused of the two, we express beforehand our feeling of profound and sympathetic pity for him.

Our Great Master Sâkya Muni has bequeathed and commanded us to love and commiserate all animals. And Plato, by classifying biped MAN among the latter, forces us to include in their number the wrathful editor of the Rast Goftar; hence, to love and commiserate him also. May his powers of speech never diminish and good sense develop accordingly!

DOOMED !

[The Theosophist, Vol. III, No. 6, Supplement, March 1882, pp.3-5]

A letter signed by a Mr. R. Barnes Austin of Heathfield, England, addressed to the editor of The Theosophist, has been lying for two months, on our writing table, waiting for publication. We do not fancy any apology would be necessary, had we even thrown it under our table into the wastebasket and without giving it a second thought, as its language is as far from that of a drawing room, as the smells of Hungerford Market are from those of St. James' Palace. But the points taken by the writer in defense of the new Zanoni "J. K.," are too amusing not to be noticed. Thus, after gravely assuring us, that— "The enquiry into Occult Philosophy in England is far more extensive, although secretly, than is generally known"—that gentleman aggrieves us profoundly by declaring point-blank that neither "Madame Blavatsky nor Colonel Olcott, do what they will"—will ever be admitted into such company. "They" (we)—"must remain outsiders to all true occult societies, both in England and in India, as well as Tibet"!!!

The news would be stunning indeed, were it made less impressive by the fancy addition to it of the last sentence. We underline it as it would seem that our irate contributor knows all about the land of Bod Yul of which no one else in England knows one iota, beyond, perhaps, what he may have found in the very meagre accounts in Mr. Markham's Tibet.—(See supra, art. "Reincarnations in Tibet.")

So now, our fondest hopes are dashed for ever. Repelled by the ingrate Spiritualists—for whom we have ever entertained the tenderest feelings; denounced by Western Occultists—for presuming to know what they do not; scorned by the iconoclastic scientists—who generally break today the axiomatic idols they were worshipping but yesterday; reviled on general principles by the orthodox Christians of all shades—who yet are creeping with every hour that drops into eternity, nearer and nearer to us and the Spiritualists; loathed by the theists—who will mirror themselves in every passing rivulet, and on seeing their own figure exclaim—"'tis 'God'?" and straightway despise their godless Brethren; laughed at by Atheists—for our believing even in conditional immortality and in spirits of any shape or colour; stared at by the Agnostics and—contemptuously ignored by the Esthetics—what can the hapless Theosophists do! We had always believed and prayed that in Tibet we may find, at last, eternal Rest in the fatherly lap of our Koo-soongs, and merge into Nipang between a dish of salted tea and a Dugpa—(ten miles off) ripping open his own vile stomach . . . But lo! the knell of our doom rings out from—Heathfield, England, and —there is no more hope. "There are," sternly goes on our merciless judge—"as I know secret societies holding the study and practice of the Occult as the main object of their existence, in direct communication with the highest living adepts [with "J. K."?] into whose portals Madame Blavatsky and Colonel Olcott would in vain seek an entrance."

We can assure our respected correspondent (for we still hope that he may be both respectable and respected, albeit defending such a bad case) that neither the one nor the other of the above-named personages has the slightest desire whatever to knock at any such "portal"; least of all at one they are not invited to. But why should he not be satisfied with becoming the mouthpiece of only such societies, in England, and allow us to take our chances with those of India, and especially Tibet?

Why should he hunt us across the Himalayas? We suspect we will be able to take care of ourselves among our Hindu and Tibetan Brothers. And pray, why such a cruel edict? Because—as we are informed by Mr. Barnes Austin—we are hated by "Spiritualists and Occultists alike." Now that is indeed inexpressibly sad! We are not given the plain and direct reasons why, as our correspondent is too much of a gentleman to make use of abusive and insulting epithets; but we are allowed a suspicion of the terrible truth.

"It is well known," he tells us, "there is no society of true Occultists which would admit within its fold THESE TWO PRETENDERS.

The two "pretenders" (to what?) are, of course, Col. Olcott and Madame Blavatsky, who are yet expected to print all this in their journal conducted, according to Mr. Barnes Austin's further kind and wittily expressed opinion—on the principle of "Yankee Revolver journalism." Really our estimable correspondent must have a higher idea of our gentle and obliging kindness, than we can ever entertain of his, especially when he tries to add insult to injury by notifying us that "the so-called Theosophical Society whose obscure existence is barely acknowledged among us" (the Occultists?) draws upon itself "contempt" by such articles, as that in our November number. The article referred to is on "Western Adepts and Eastern Theosophists," in which no worse insult is offered to the great Occult I AM than that he is therein called by his own name; and that even was done by us—se defendendo. But—Veritas odium parit. Once more, we recognize the wisdom of the old saying.

But we expect Mr. Barnes Austin to recognize in his turn that he was not mistaken in his notions of our forgiving disposition. Now, that he sees that we have picked out the gems from his letter to us, and publish them, proving to him thereby that no amount of gratuitous impertinence can make us forget our duty to one, who seems to be on such intimate terms with our "Tibetan adepts"—we hope he will prove magnanimous, and abstain from making us lose our character entirely in their eyes?

And why should we not publish the aforesaid “gems,” and even have them followed au besoin by those of the “Adept” himself—gems far more precious and more refined. Only those who feel they have merited the castigation will turn round, snarling and attempting to bite like a cur on whose tail one has inadvertently stepped. Only those who have sores, fear the accidental touch. We are not so troubled. By this time our innocent “skeletons”—the few at least we may have had, and which like other people we preferred keeping in our “family closets”—have all been so completely dragged out before the public gaze—thanks to the slanders of world-famous mediums and the meek Christian missionary, the vindictive bigot and the sensation-hungry press—that clever would be that enemy who could frighten us by any new threat!

But Mr. Barnes Austin does not threaten, he but kindly warns. His strongest point against us—at least the one placed foremost—is to be found, as we understand, in his claim on behalf of the “Adept” to the intimate friendship of some occultists whose “social standing” is “quite equal, if not superior” to any to which (we two) “can ever lay claim.” We fail to understand the possible relations that titles and aristocracy can have to great or small occult knowledge. The greatest world-renowned philosophers and sages were no Earls or Princes, but often men who had sprung from the lowest grades of society—or, as our correspondent himself puts it —“Jesus was a carpenter, Ammonius Saccas a porter of sacks, Böhme a shoemaker, and Spinoza a spectacles-grinder.” True, Buddha was the son of a king, but he became the World-Saviour and the highest Initiate only after having, for forty years, begged his daily bread. Our opinion of “J. K.” was never founded upon the (to us) immaterial fact whether he be the direct descendant of King Louis the Saint, or of Shylock, or even that of the impenitent robber crucified on the left hand of Jesus. His fury at being called—as he imagines—a “Jew” is entirely gratuitous, for we never have called him one.

We said he was a “Pharisee” and that is quite a different thing. Let him learn—the omniscient initiate—that the first, the best, the dearest as the most revered of the friends of our youth, one with whom we corresponded to the day of his death, and whose portrait we treasure as a relic, the learned Rabbi, in short, with whom we studied the Kabala—was a Jew. Let him inquire, and he will find that we have a number of Jews in our Society, both in America, Europe and here; and that many of our valued and most intelligent friends are Jews. Hence, we have never found fault with, least of all reproached, him with being a Jew, but only a Pharisee, of which class there are as many among the Christians as among his own race. Nor do we doubt, in the least, his being an “Occultist”—as questioning the bravery and competency of a soldier, does not mean denial of the fact that he belongs to the army. And, we are ready to admit that theoretically he may have obtained a pretty fair (not thorough) “mastery of the occult system,” and is a very advanced Kabalist, in possession of genuine and sterling learning in the Jewish Kabalistic and Western alchemical lore. All this we are prepared to admit, as it is clearly shown in much of what is said in his “Adeptship of Jesus Christ,” however strongly it smacks of what others have said before him. Thickly interlarded with paragraphs utterly irrelevant to the main question; the whole breathing a spirit of vindictive narrow-mindedness—a kind of Kabalistic odium theologicum—peppered throughout with vulgar epithets to the address of all those who cross his path, and looking like patches of mud upon a white garment, yet, the essay is not devoid of a certain merit. But it is this strange mixture of lofty ideas with a most uncharitable and ungentlemanly abuse of language whenever attacking those he hates—especially the Theosophists, that gives us the right to deny him point-blank the title of an adept, and to maintain that a man of that sort cannot have been initiated into the true mysteries. A real adept will either conceal forever his adeptship from the world’s gaze, or, if forced to live among the common herd, will prove far above it, by his moral grandeur, the loftiness of his cultivated mind, his divine charity and his all-forgiveness of injury.

He will correct the faults of those who strive—as he himself has once striven—after initiation, with polite kindness, not by using Billingsgate language. A true adept is above any petty feeling of personal resentment—least of all of ridiculous vanity. He cares not whether he is physically handsome or plain, but ever shows the moral beauty of his spotless nature in every act of life. Finally we say, it is not enough to be a learned Kabalist, a successful mesmerizer, a great alchemist or even a commentator upon Occult Science—what one would call a "theoretical" occultist—to deserve the name of an Adept in the real sense of that word.* Though we have never claimed ourselves Adeptship or a "very high degree of Initiation," yet we claim to know something of real Adepts and Initiates, and are pretty certain of what they look like—the whole host of English Occultists notwithstanding. And we maintain that, at the present moment, and ever since the spring of 1881, there is no more in the membership of the Theosophical Societies, than among the whole conclave of "secret societies" of English and other Occultists—Mr. Barnes Austin speaks about—one single Adept, let alone "an advanced Initiate into the highest degrees." The true mysteries of the genuine Aryan and Chaldean lore, are receding with every day more from the Western candidates. There are yet in Europe and America some advanced students, some neophytes of the third and perchance of the second Section, and a few "natural-born seers."

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* The title of adept, messenger and Messiah has become a cheap commodity in our days—at least in London—we see. And, the claims even of a "J.K." become less extraordinary, when one finds in respectable Spiritual newspapers such letters as signed by Mr. Charles W. Hillyear. In this letter no less than twelve messengers, angels or Messiahs, are mentioned by the writer—the twelfth of whom is the late Mr. Kenealy, the author of Enoch and the Apocalypse! He is spoken of as "divine Messenger," and the sentence—"such Masters as Fo (Buddha), Jesus, and Dr. Kenealy" (who defended the Tichborne case) —is applied directly to that well-known, modern gentleman!! After this we better close forever our columns to the term—"Adept."

But like a gallant ship sinking under the weight of barnacles attached to it, even they lose ground daily, owing to the indiscretions of hundreds of self-deluded parasites, who would have people believe each of them brings to humanity a new Revelation from heaven! It is the adherents of the “adepts” of this latter class, who believe in and unwisely defend them, but who, deluding themselves, but delude others, who thus create all the mischief. And these, we say, are but an impediment to the progress of THE Science. They only prevent the few true adepts, that remain, to come out and publicly assert the survival of the ancient knowledge and—their own existence.

We will try to prove what we say some day. Meanwhile, having on hand an article— “The ‘Adept’ Revealed”—composed of choice paragraphs selected from a paper by J. K., headed “Under which ‘Adept’ Theosophist?” and sent to us by the above-named “Initiate” for publication, we proposed (had the Council of the Theosophical Society under whose auspices this Journal is issued, permitted it) to publish the immortal production in the Supplement of our next issue—there being no room in this one. Having devoted our labour and time to fathoming all kind of occult and psychological problems, we intended to present our readers with a sketch (drawn by his own hand) of a modern “Adept”; to point out to the uninitiated, the combination of qualities that seem to be required in our age, to make up the “highest adept” in Europe; and, to acquaint the Hindu reader, whose unsophisticated experience has hitherto permitted him to get acquainted but with the characteristics of his own unkempt and unwashed “Mela-Yogin,” also with those of a European Illuminated who hungers to be regarded as a “Zanoni,” linked with “Christ and Spinoza.” The extracts would have shown better than any criticism, to what a degree of forbearance, soul-grandeur and purity of heart, a modern “adept” can reach. Nevertheless, from the first of the “Answers to Correspondents” which follow, it will be shown that if Mr. Barnes Austin’s “client” whose “soul” is so large that he “carries the Himalayas always about him”—has ever followed in the footsteps of any “adept” at all, it must be in those of the alchemist Eugenius Philalethes (Thomas Vaughan).

Let him who doubts our statement turn to his Magia Adamica and read his low abuse of his contemporary, Dr. Henry More, the Platonic philosopher, than whom no Englishman ever left a nobler name. Not only we did not hesitate to publish the personal vilifications to our address by “J. K.,” if the Council of the Society had permitted it, but we felt proud to think that we shared the fate of Henry More, one of the saintliest characters of his period.

Owing to all the above considerations, we most emphatically deny the sacred title of “adept” to one who, while unblushingly declaring himself an “Initiate,” having reached the “Christ-state,” acts at the same time like a vulgar bully. As our magazine is not intended for the constant parading of our genealogical trees and the list of our family connections, we will, with Mr. Barnes Austin’s permission, refrain from again discussing either social standing, or high or low birth in connection with adeptship or “J. K.” Our answer to all the exceptions taken to what we said of him and others in our November article is found by whomsoever is interested in the quarrel, in our “Answers to Correspondents.” There being no room for ventilating discussions about the worth of our Society, its members and its founders—which never interest anyone but the parties concerned—we generally settle all such affairs in these extra pages which we added at our own expense for the accommodation of the various business of our Society. Hence, our correspondent’s fling that, as “J. K.” does not intrude his private affairs upon us (the English Occultists) why does the editor of The Theosophist presume to drag them out—is as gratuitous as it is vague. The above-named editor would never have presumed to give one moment’s thought to other people’s “private affairs” had she not to defend herself and her Society from weekly attacks and public insults offered them; attacks and insults as unprovoked as they were brutal, and which lasted for about seven months in both the London Spiritualist and the Medium and Daybreak. And if we occupied several columns, to our regret, in the uncovering of the enemy so securely hiding himself, as he thought, behind his J. and his K., it was only to show him in his true character and point out the evident motives for the slurs upon people, many of whom are far higher, intellectually as well as morally, than he ever will be himself.

As to the space for that exposure, it found room in our own Supplement—not in the columns which belong to our subscribers.

To conclude: If, as we suppose—notwithstanding the very rude tone of his letter, our stern judge who demeans us but to raise "J. K." the higher—is a gentleman, then we can assure him, his esteem for that individual will be put sorely to the test when he reads the reasons why his paper was rejected by the Council. Let him but read those few sentences copied verbatim from a paper the writer had requested us to publish in full (as though we had no more regard for our members and readers than to print more than we can help of such indecencies!). And if, after reading it, Mr. Barnes Austin still justifies "J. K." then we would have to reconsider our long held theory that an English gentleman is at heart chivalrous to a fault.

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ANSWERS TO CORRESPONDENTS*

[The Theosophist, Vol. III, No. 6, Supplement, March, 1882, pp. 6-8]

"J.K." — Your letter headed "Under which 'adept' Theosophist?" will not be published, for the following reasons:

(1) Personal abuse to the address of the editor, however amusing to the latter, does not interest the general reader.

(2) Our journal is not concerned with, and carefully avoids everything of a political character. Therefore, such vilifications as contained in the said article, namely, a low and vulgar abuse of Russia, its "barbarian moujik" and the "worthy countrywoman of Ignatieff"; and especially the mention of the "red cock" crowing over "the Jew's house"—cannot find room in its columns.

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* [In Letter XLVII, p. 273, of The Mahatma Letters to A. P. Sinnett, Master M. specifically states that these "Answers" were written by himself. They are reprinted here for the sake of completeness. —Compiler.]

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But such matter would be received, most likely, with cheerful welcome in those of a third-class Jewish, Russophobic organ in Germany.

(3) For that same reason we must decline to allow the author of “The Adeptship of Jesus Christ,” to soothe his ruffled feelings by expatiating upon “the political object” of the Theosophical Society; “which is to place the English under the Hindoos, and to bring the Hindoos under the Russian rule” (!!!), as the absurd accusation comes two years too late and would not interest even our Anglo-Indian readers.

(4) A lady medium respected and beloved by all who know her, is called in it our “spy,” and “general informant” which is a gratuitous calumny and a glaring untruth.

(5) British and American laws having provided against the violation of the postal enactments intended to secure the purity of the mails, the Journal would risk to pay the penalty for sending indecent matter by book post. The coarse paragraph in the said article, which relates to the proposed visit of the “handsome widow’s son” to the Indian “theosophical dovecot” and the supposed “flutter in it,” among the fair and dark sisters “whom the writer proposes to initiate” into the higher mysteries, etc., etc., comes directly under that law.

(6) The Theosophist devoted to Oriental Philosophy Art, Literature, Occultism, Mesmerism, Spiritualism and other sciences, has not pledged itself to reproduce burlesque parodies, or circus-clown poetry. Therefore, such grotesque bits of prose and poetry as:

“Stay your all answering horse laugh, ye natives and Anglo-Indians, remember he laughs best who laughs last !” [or]

“Then tremble, pretenders, in the midst of your glee,

For you have not seen the last of J. W. nor me.”*

—are not fit to appear in a serious article.

(7) The Theosophist publishes only articles written and sent by gentlemen.

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* J. W. is Mr. Wallace, whom we have the honour to answer further on.

MR. “JOSEPH WALLACE”

—No names—but one having been mentioned in the article “Western ‘Adepts’ and Eastern Theosophists”; and positively not one word of an insulting character directly relating to the “hierophant” or the “Lady Magnetist” having found room in it, or the writer’s thought—unless, indeed, to question the fitness of blending the study of divine mysteries, with a whiskey-distilling apparatus, and advertisements of a commercial character, becomes synonymous with defaming characters—we do not know that we ought to apologize to Mr. Wallace at all. Least of all to the extent of inflicting upon our subscribers and members nearly 3000 words or four columns of prose of an unexceptionably unrefined character, peppered, in addition to it, with glaring misconceptions and most ridiculously incorrect statements. That sentence alone in his letter which openly taxes us with being:

Glad indeed to exchange the commercial standing of your (our) Journal which does not even inculcate teetotalism for that of my still

—would be sufficient to call forth protests and indignant answers from a number of our members. Our correspondent, though a “hierophant” himself—one who develops seership and initiates others into the mysteries of spiritual clairvoyance —has failed, we see, to discover that the Founders of the Theosophical Society are strict and uncompromising teetotalers; and that, with the exception of a few Englishmen, all of its members are pledged to total abstinence from anything like wine or even beer, let alone liquor; and that they are most of them, strict vegetarians. We regret to find him committing such a serious blunder.

Another just as amusing a mistake, considering it comes to us from that part of London which professes itself, and pretends to be regarded as the very hot bed of clairvoyance, mysticism, intuitional perception and “Soul” and “Christ-States”—whatever the latter may mean—and which, nevertheless, shows clearly its professors failing to comprehend correctly the meaning of even that which any profane mortal would see, is discovered in the following passage of our correspondent’s letter:

. . . “J. K.” whom you charge in the Spiritualist—under the idea that he belonged to your own secret Fraternity [?!]—with being a traitor to his Theosophical Oath in writing so openly that which you till then considered was sacred and known only to the Theosophic sworn members [! ! !], was not accused then of knowing little on occult matters, but rather as knowing too much. There was evidence then of “Homeric laughter”; but now he is credited by you as knowing the A. B. C. of the subject, etc. etc.

Truly—rem acu tetigisti! Every word in the above is a misconceived and disfigured notion. We never, for one moment—since the appearance of “J. K.’s” first article, “An Adept on the Occult Brothers,” in the Spiritualist (June 24), and directed against our Society—mistook him for a member of our “secret Fraternity”; nor could we so mistake him, as the same mail that brought that article brought us letters from several Theosophists informing us what and who he was—that very “pretentious writer.” Let any man with a sufficiently clear head, on a forenoon, turning to our only letter in the Spiritualist in 1881 (namely, that of August 12), read the lines, which have now led Mr. Wallace into such a funny blunder, and then judge whether there is one word in it which could lead to such a supposition. Not only has “J. K.” ever failed to show to us any sign of “knowing too much” on Occult matters (with which we are concerned) but he has constantly proved to the whole of our Society that he knew nothing whatever of either its objects and aims, its organization or its studies. And it is precisely such an assurance on our part, that made us reply in answer to his ignorant assertion that “the very first psychical and physical principles of true Theosophy and Occult science are quite unknown to and unpracticed by its members,” the following:

"How does he know? Did the Theosophists take him into their confidence? And if he knows something of the British Theosophical Society (does this imply that he belongs to their Society?) what can he know of those in India? If he belongs to any of them, then does he play false to the whole body and is a traitor? And if he does not, what has he to say of its practitioners, since they (the Branch Societies) are secret bodies?"*

And it would be sufficient, we should say, to glance at the reasons given by us further on, in the same article, for our rejecting him absolutely as an initiated "adept," to prevent anyone, let alone a "Hierophant," from being led into such an absurd mistake. As to there being "no evidence then of Homeric laughter" at J. K.'s letters, Mr. Wallace errs very sorely again. From the first to the last, those articles provoked the greatest merriment among the Anglo-Indians. No one could read them—especially the one entitled "Information for Theosophists, from an adept" in which he so naïvely boasts of his "high calibre" as a "literary" man and mixes up in such an absurdly ridiculous way the Arya Samaj and the Theosophical Society (another proof of his clairvoyant powers)—without being seized with a fit of inextinguishable laughter. So much so, indeed, that during "the 'J. K.' period in the Spiritualist," (as somebody called it) a gentleman of Simla, of high official standing, and of as high and universally recognized ability, offered to bet that those letters of "J. K.'s" would turn out some day a mere "hoax," a purposely put-up humoristic joke, to find out whether any Theosophist would be fool enough to accept them seriously; for, he added, "it is absolutely incredible that any man in his right senses should so boast, or write about himself such absurdly panegyrical and bombastic eulogies."

The third mistake—and a very serious one—in Mr. Wallace's letter, is what he pleases to view as "an unfounded and unwarranted insinuation."

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* [See p. 265 in Volume III of the present series.—Compiler.]

The “insinuation” is alleged to be contained in the following sentence in our article “Western ‘Adepts’ and Eastern Theosophists” (November Theosophist) — “A gifted lady magnetist’s work — the legitimate wife, we are told, of his (J. K.’s) Hierophant-Initiator, though we never heard yet of a practising Hierophant-Magician who was married, etc.” This is all that we have “dared to pen.” Were we wrongly informed, or is it a crime to mention legitimate wives? Who, but a man capable of discovering filth where there is positively none, would ever imagine that anything but that which was clearly stated, was meant? To hint at any other implication or the least intention on our part to throw doubt on the legality of the said marriage, is to utter an outrageous lie. We doubted, and now doubt, and will doubt forever, and not only doubt, but positively deny, that one married and the father of a family, can ever be a practical adept, least of all a “Hierophant,” all the Flammels and Böhmes and Co., notwithstanding. Mr. Wallace believes in, practices to a certain point, and teaches Western occultism. We believe in, practice also to a certain point, and learn, never having pretended to “teach” Eastern Occultism. Our paths diverge widely and we need not be elbowing each other on our way to the ABSOLUTE. Let Western Adepts and Hierophants leave us strictly alone, and not pretend to speak of, and insult what they do not know, and we will never pronounce their names whether orally or in print.

Therefore, we refuse room to Mr. Wallace’s letter likewise. Although far more decent than that of his pupil, it is yet sufficiently rude to authorize us to refuse it space. The said gentleman is at liberty to publish his denunciations in a pamphlet form or otherwise and give them as wide a circulation as he thinks proper; or, better still, he might incorporate it within the forthcoming grand work by the modern “Adept” to be called A History of Mystic Philosophy, a book—as he modestly tells us —which is sure “to stand the criticism of ages.” As the author thereof is sure to use in it the same refined phraseology as we find in his language whenever directed against “Spiritual Snobbery,” and the “talking Theosophists,” Mr. Wallace’s article will find itself in good company. The more so, as we are threateningly promised in it by “J. K.” a chapter “specially provided” for our “non-total oblivion,” and that of our “unwashed Isis in rags.”

We part with Mr. Wallace, without the slightest ill-feeling on our part as he has evidently misconceived the situation from first to last. We only regret to find a gentleman apparently so full of sterling learning and knowledge so evidently destitute of good education and manners, as to have actually written the letter under review.

———————

To MISS CHANDOS LEIGH HUNT (Mrs. Wallace)".—We beg to convey our respectful regards to this lady and to acknowledge receipt of a voluminous paper from her pen, purporting to be a reply to "those sentences, which refer to her, contained in the article entitled 'Western "Adepts" and Eastern Theosophists'." We have read the reply with pleasure and found it as dignified, ladylike, good-natured and witty, as the three above noticed, are undignified, and vindictive, and in one case —indecent and silly. Therefore, and notwithstanding the rather misconceived attitude adopted by Mrs. Wallace, considering we have not named her in our article, and referred but to what was—in our mind and to the majority of our readers—a pure abstraction—we are ready, now that we do know her, to offer her our sincere apology and to express regret at having included in it "those sentences which refer to her" since they seem to have given her offense though none at all was meant to be offered by the writer, to either Miss Chandos Leigh Hunt, or Mrs. Wallace. We regret the more to find her unacquainted with the Mahayana philosophy. For, were she but as familiar with it as she seems to be with Epictetus—"after whom she has named her boy"—and had she made of the former as well as of the latter her "textbook," owing to the lucid exposition in that philosophy, of the close connection which exists between every cause and effect, she might apprehend our meaning at once.

As such is not the case though—(unless indeed the omniscient “J.K.” rushes into explaining and teaching the public this philosophy as well as he does esoteric Buddhism)—we will add a few words more just to explain to Mrs. Wallace why we do not give room to her reply.

Maintaining still, as we do, our undeniable right to have published our November article as an elucidation of the unprovoked and incessant attacks of her husband’s pupil upon us—though the said article may have contained unnecessary personalities provoked by indignation—we would yet be glad, in atonement for the latter, to publish her paper in extenso. It was already in the hands of the printer, when in addition to her husband’s and his “EPOPT’S” letters we received four more papers as lengthy and as explicit as her own. It would appear as if the tornado of indignation raised by our article was happily limited to—with one solitary exception, namely, Mr. Barnes Austin—and raged entirely within the family circle of the persons alluded to in our article. As if in answer to the threats and denunciations contained in Mr. Wallace’s and his pupil’s letters, both of whom expatiate in them upon the “various scandalous stories”—slanders and malicious inventions set afloat about us by numerous known and unknown enemies (whose utterances our correspondents show themselves but too ready to accept as gospel truths), we have before us no less than four lengthy papers from London approving our article, and full of quite the reverse of what one might be inclined to view as complimentary to either the “Hierophant,” or the “Adept.” Apparently there is a latet anguis in herba for every hapless occultist, not for the Theosophists alone. A far less charitable view is taken of, and worse slanders repeated in them about the above-named persons than were ever invented for the personal and special annihilation of our humble self. Hence, in justice to ourselves, were we to publish Mr. and Mrs. Wallace’s articles, we would have to publish side by side those of their detractors; and this is what we would never do. Whatever the indecent means other people may resort to, we at least, will never use such base weapons—not even against our enemies.

We may become guilty—we are not perfect—of a desire to wound them in their vanity, never in their honour; and, while freely using ridicule as our weapon to silence them, whenever they seek to destroy us with their insults and denunciations, we would blush to repeat even to a friend—let alone to threaten to publish them in a book or a journal—that which, so long as it is not positively proved to be the truth and nothing but the truth, we regard as a shameful and scandalous gossip, the venomous spittle of the "snake hidden in the grass . . ."

Thus reiterating our expressions of regret personally to Miss Chandos Leigh Hunt (Mrs. Wallace) of whom we have never heard the slightest evil report from any trustworthy quarters, but the reverse from our two friends, we close the subject altogether. We mean no more to allow our columns to be disgraced with such polemics. Our esteemed contemporary, the Psychological Review, recently protested against our prolonging the "castigation," as "there is more serious work to be done." We concur; and were but the insignificant individuals "J. K." and Madame Blavatsky alone concerned, it would be an impertinence to keep them at the front. But as the defense of our Society, which represents—however imperfectly—India, or rather the Orient, was and is a "serious work"; and as silence is often mistaken for weakness—we had to find room for the above "Answers to our Correspondents." They need trouble themselves no more: we have settled our accounts.

THE PRESENT GREAT NEED OF A METAPHYSICO-SPIRITUAL VOCABULARY

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 167-168]

In Light (of February 11) “C. C. M.,” in the article “Communicating Spirits,” says the following:

It will thus be seen (1) that only the first, or earth-bound class, and the third—[the third according to Böhme.—Ed.]—the perfected spirits, have power voluntarily to communicate with us and to interfere in human affairs, and this by reason of the body (though of very different sort) which serves as the medium of communication; and (2) that the “earth-bound” condition supposes the continuance of the “astral” body. This, according to occultist teaching, is in process of disintegration—the communication becoming more and more incoherent as that process advances. According to the recent teaching in The Theosophist, the Linga-Sarira is dissolved with the external body at the death of the latter. This is quite opposed to what we are told by Éliphas Lévi and many other authorities, and does not appear probable.

“C. C. M.” errs very seriously: (a) in accepting Böhme as an authority; (b) in taking no exception to his crude classification of souls—which makes him place the “perfected spirit” in the “third class”; (c) in rendering the term “heavenly Essentiality” by “divine embodiment”; (d) by terming the doctrine about the Linga-Sarira in The Theosophist “a recent teaching” and showing it “quite opposed to what we are told by Éliphas Lévi and many other authorities,” whereas, most of those “authorities” sin only in adopting a terminology, which, while sufficient for their generalisations, is utterly deficient as soon as they touch upon details; hence, sorely puzzling to the uninitiated reader.

With the permission of our friend “C. C. M.,” we will try to demonstrate wherein lie hidden his several mistakes.

We will not stop to prove Böhme the reverse of an authority: this is a question of personal opinion entirely depending upon the degree of faith that may be reposed in him by his admirers. But by noticing the (b) and (c) errors we will show in a few words how utterly unmetaphysical, hence illogical, from the occultist's standpoint, is Böhme's classification and definition of the "perfected spirit." Had the Görlitz seer said "soul" instead, there would be more probability of making his various teachings agree than there seems to be now. The term "spirit" coupled with the idea of "embodiment" becomes as incorrect, and as great a fallacy as to represent the non-conditioned, or the Infinite "ALL" (the one Reality) by a limited and conditioned portion of a finite object, one of the evanescent mirages ever flickering and disappearing in our phenomenal world. The "perfected" or rather "Perfect Spirit"—since the Absolute, or limitless UNITY and perfection can neither be divided, nor can it be invested with attributes and degrees involving gradual perfectibility—can become the Unity or Spirit but after having lost every form and shape—(hence body), which would necessarily make of it a DUALITY. It can have no relation to, or concern with, any object of consciousness in our illusionary world, as this alone would involve dualism, which must exist wherever there is any relation at all. Hence —if under the name of "Perfected Spirit"—ABSOLUTE consciousness is meant, then the latter, incapable of either internal or external cognition, must necessarily be viewed as incapable also of a voluntary communication with us mortals. And, since we undertake to divide "souls" or "spiritual entities" into classes and degrees, how can we presume, whatever be our authority, to limit those so flippantly but to three classes? Surely, the careful study of the doctrine of the seven principles of living mortal man, as taught by the Arahat esotericism, each of which principles is subdivided in its turn into seven more, would serve at least one useful purpose, namely, to bring something like order into this infinite chaos and confusion of terms and things.

As a proof of this, we now find our esteemed friend “C. C. M.” confusing the Sanskrit term “Linga-Sarira” with the Mayavi or Kama-Rupa—the “astral soul,” and calling the doctrine of its dissolution with the body—a “recent teaching.” If he but turns to the back volumes of The Theosophist he will find in the November issue of 1879 (Art. “Yoga Vidya”) a correct definition of the term in that sentence which says (p. 44, col. 2) that the Linga-Sarira “. . . is the subtile, ethereal element of the ego of an organism [whether human or animal or vegetable]; inseparably united to . . . the latter; it never leaves it but at death.” And if so, how could the “astral body” of man, if we call it Linga-Sarira, leave him during his lifetime and appear as his double, as we know, is repeatedly the case with mediums and other peculiarly endowed persons? The answer is simple: that which appears, or the “double,” is called Mayavi-Rupa (illusionary form) when acting blindly; and—Kama-Rupa, “will” or “desire-form” when compelled into an objective shape by the conscious will and desire of its possessor. The Jivatma (vital principle) and Linga-Sarira (Sex-body)* are inner principles; while the Mayavi-Rupa is the outside “soul” so to say: one which envelops the physical body, as in a filmy ethereal casing. It is a perfect counterpart of the man and even of the clothing which he happens to wear.† And this principle is liable to become condensed into opacity, compelled to it, either by the law of intermagnetic action, or by the potentiality of Yoga-ballu or “adept-power.”

Thus, the “Linga-Sarira” is “dissolved with the external body at the death of the latter.” It dissolves slowly and gradually, its adhesion to the body becoming weaker, as the particles disintegrate. During the process of decay, it may, on sultry nights, be sometimes seen over the grave. Owing to the dry and electric atmosphere it manifests itself and stands as a bluish flame, often as a luminous pillar, of “odyle,” bearing a more or less vague resemblance to the outward form of the body laid under the sod.

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* In this esoteric sense linga means neither “phallus” as translated by some, nor “knowledge,” as done by others; but rather “male” or “sex.” Bâdarayana, calls it in his Darśana (system of philosophy) kritsita Śarira,—the “contemptible body,” as it is but the turba-stirring principle within man resulting in animal emanations.

† See in this connection The Soul of Things by Prof. Denton.

Popular superstition, ignorant of the nature of these post-mortem gaseous emanations, mistakes them for the presence of the “suffering” soul, the personal spirit of the deceased, hovering over his body’s tomb. Yet, when the work of destruction has been completed, and nature has broken entirely the cohesion of corporeal particles, the Linga-Sarira is dispersed with the body of which it was but an emanation.

It is high time then, that we should think of making a “metaphysico-spiritual vocabulary.” If we adopt Eastern beliefs and accept their system of thought under whatever name—we must take care that they be not disfigured through our carelessness and misunderstanding of the real meaning of the terms. The sooner we do it, the better for the Spiritualists and ourselves; lest, as we see, it should lead our best friends—those who travel along a parallel, if not quite identical, path with us, and are pursuing the same and one knowledge—to a severe conflict of shadows. A battle, based upon a misconception of words elevated to the dignity of dogmas and an ignorance of synonyms for what is but one and the same thing, would be something to be extremely regretted. The more so as many of our enemies show themselves but too eager to convert such simple misconceptions of terms into irreconcilable heresies as to facts and axioms.

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A SAD LOOKOUT

[The Theosophist, Vol. III, No. 7, April, 1882, p. 174]

. . . An English gentleman, a Fellow of the British Theosophical Society, writing to a Hindu Brother Theosophist of Bombay, says the following:

“As to the absolutely shocking state at which Spiritualism has arrived in London, you can scarcely form a conception: it has degenerated, in many cases, into the grossest and most immoral forms of the BLACK MAGIC—this is a fact. Physical mediums, materialized spirits, and circles, are often descending to the very lowest depths of . . . moral depravity (we substitute a less offensive term).

Such a disgusting state of matters, that I even forbear from writing. . . . But you will be able to judge when they (mediums, Spirits, and Spiritualists) familiarly talk of their materialized ‘Spirit wives,’ and ‘husbands.’ . . . I can assure you this is no misstatement of the case.”

This is no news, though a sad confirmation of a state of things we have found growing among the American Spiritualists some years ago. Of course, it is needless to say that highly educated and refined Spiritualists will ever avoid such séance-rooms and circles. Yet we are afraid these are the small minority, while the majority will do everything in their power to attract the Western Piśachas. Surely no “spiritual” minded Spiritualist will ever take us to task for saying that neither the generic “John King,” who descends from “the spheres of light” to drink tea with brandy and eat toast in the medium’s cabinet, nor yet the disembodied clown “Peter,” cracking his vulgar and heavy jokes, can be viewed as “angels.” That both are male Piśachas, we have the assurance from an American lady medium’s own lips.

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MASONS AND JESUITS

[The Theosophist, Vol. III, No. 7, April, 1882, M. 174-175]

Our Masonic readers, of whom very respectable numbers are scattered throughout India, ought to be on the lookout for recent publications against their Fraternity. We find quite an interesting little libel upon their organization quietly running through the columns of the Roman Catholic Tablet in its November issue of 1881. The two Nestors of Patriotism, Giuseppe Mazzini and Garibaldi come in for a very fair share of venomous abuse in the said Epopée headed— “Rome as a Capital of Italy”; but fortunately they have to largely share their honours in the ecclesiastical vilification with the “Royal Sardinian usurpers.”

A few extracts from the short slander-peppered chapters, published in the columns of the Tablet and offered to us as an historical record, may prove of interest to some of our Hindu readers.

They are well calculated to enhance the importance of that respectable and quiet, yet withal mysterious-looking building to be met with in almost every town of India, the object of a superstitious awe to the unsophisticated coolie, who designates it as a “Jadukhana” (sorcery-house), while the guidebook introduces it to the traveller as a Masonic Lodge. How little does the well-meaning native, who, dying for the honour of admission into the craft, is ready to be laying out any amount of money yearly and monthly, if he can but get himself recognized as one more Masonic cipher in the numberless Chapters, Senates and Councils—suspect the true amount of iniquity fathered upon his Grand Masters and Fellow-apprentices! Well may, indeed, the uninitiated Babu, who so readily swallows the tales spread about the “Bara Sahibs” of Masonry, feel an extra thrill of horror creeping down his back, while reading the accusations fulminated against the “Illustrious” Brethren by their irreconcilable enemy—the Church of Rome. The widespread legend about the skeleton, stealthily quitting during Masonic meetings his hiding place—a secret tomb under the tessellated floor of the Jadukhana—and creeping from under the banquet table to appear in his ominously cluttering bones, and drink the health of the Grand Master—will receive an additional colour of verisimilitude, when it compares notes with these additional accusations. Indeed, the charges brought out in the Tablet against the “Freemason-poet” and “his hymn to SATAN,” published, as alleged in the “Bolletino of the Grand Orient of Italy,” is worthy of perusal. In this pre-eminently interesting exposé we are told, to begin with, that the unity of Italy “for which torrents of blood were shed, was but a pretext to destroy the Papacy, and especially Christian—Catholic Rome.” This design originated with the “Anti-Christian Sects,” (?) who thus promoted “the ambition of one particular State.”

It was a necessity for the sects to strive to eradicate certain principles out of Italy, and especially the Papacy. They needed Rome as a capital to destroy Catholic Rome. The State needed accomplices in order to carry out her old ambition of eating up the Italian artichoke leaf by leaf.

And so it happened, one fair day, that the sects offered a hand to the State to help her to eat up the artichoke. And the State ate it up, promising in return to lead the sects to Rome.

The above is but an entrée en matière, indispensable to throw sufficient light upon other and far darker passages that will follow. No need of reminding the reader that our attention was not turned to them on account of their political flavour. We are thinking more of the priest than of the politician. For—adds the writer:—

This is no parable. It is a true story, and not only true but undeniably proved by confessions.

During the first centuries of Christianity, a law was enacted—and we do not know it was ever abrogated—under which a priest who divulges the secrets of the confessional, even in a case of the greatest crime—is sentenced to have his tongue cut out. Since then, the apostles seem to have grown in wisdom; Christian religion has become the handmaid and the secret agent of worldly ambition, its mysteries being made subservient to political espionage. Such a public confession in print is really valuable, inasmuch as it contains a useful warning to those of our members who, having remained good Christians, though only nominal Roman Catholics, may have a mind of going some day to confession. It is unnecessary to remind the reader that by "Anti-Christian sects" the Tablet writer means the Freemasons. Thus—

Certain things which have been written lately by the more imprudent of those Sectarians in the praises which they have lavished on their Pietro Cossa, . . . the poet of this new Rome who ascribes every new glory to MARTIN LUTHER . . . the German foreigner and an apostate friar, . . . have revealed a good deal more than . . . they intended, of the real object they had in view in snatching Rome from the Pope . . . in ruining the Papacy and restoring Pagan Rome.

One of the principal writers "of these sects"— "JULIUS," is quoted, as he clearly proved the true object by saying:—

Rome, ancient Rome, civil and Pagan, Rome rises from the mortal lethargy in which Sacerdotalism had buried her. . . . Let us tear from the breast of civil Rome, Sacerdotal Rome. . . . GIUSEPPE MAZZINI . . . said openly: "A revolution may bring about the era of a new faith, a new free Church . . . for all this we must have Rome in our hands." And the "Bolletino" of the Great Orient of Italian Freemasonry, in its very first number writes—"as long as Italy permits the Papacy to continue . . . the world will groan under an intolerable yoke."

And still more clearly, later on, it says:— “The world at this moment begins to breathe, seeing Italy prepared to drive away the Roman Pontificate. . . . Foreign countries recognize the right of the Italians to exist as a nation now that they have confided to them the highest mission, i.e., that of freeing them from the yoke of Catholic Rome.”

Many good Christians of whom we know—and no friends of Freemasonry, nor of sectarian Protestantism either—may nourish, we suspect, a feeling of gratitude to the Masons, could they but seriously believe that the Italian craft is doing even so much toward the liberation of the world from the tyrannical, narrow-minded SACERDOTALISM. Moved by the sincerest philanthropic feelings, we fervently hope that the above will prove less of a calumny than the construction put in the said article upon one of the most honest, and certainly the most patriotic, of Italian popular poets, whose name closes the following paragraph:—

The work of the sects (Anti-Christian Masons) and the work of the propagators of Italian unity are one; and in vain do they try to deny this union when the names of their chiefs, their Ministers, their deputies, their senators, and the prefects who govern Italy, are all to be found in the registers of the sects, which anyone may see who has in his hand the Freemason Almanack. Their watchword is, to destroy the Catholic Church and Catholic Rome. This is the confession of the Journal of the Great Orient: é il fine che la Massoneria si propone. [This is the end which Freemasonry proposes to itself] and for which it has laboured “for centuries.” It was to carry out this intention that it occurred to the Freemasons to deprive the Pope of Rome; and Rome was, in consequence, torn from the Pope. And the Freemason poet in his hymn to SATAN, which was published in this same “Bolletino” of the Great Orient of Italy, writes:—

“Tu spiri, O Satana,

Nel verso mio,

Se dal sen rompemi

Sfidando il Dio

De’ rei pontefici.”*

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* “It is thou, O Satan, Who inspirest my verse, If it breaks forth from my breast Defying the God Of the Pontiff-Kings.” [From the poem entitled “A[From the poem entitled “Satana” by Giosuè Carducci. —Compiler.]

Ending the poem with this triumphant Masonic vow:—

“Salute, O Satana!

. . . . . .

Hai vinto il Geova

De i sacerdoti.”*

“War to the God of Catholics and to the Pope as Vicar of Jesus Christ, that war to promote which the Masonic journal has an apposite rubric, this is the true end and aim of Rome, Capital of Italy.”

Freemasonry has declared war on the Papacy; has profited by the ambitions, the passion, the vices of all parties, and made use of the arm of a Catholic State to complete its preparations, by making Rome the capital of the anti-Papal movement. In her official bulletin it is said, without any attempt at concealment, by a writer named STEFANO DI RORAI:—

“Freemasonry will have the glory, of subduing the terrible Hydra of the Papacy, planting on its ruins the secular standard, verita, amore.” (Truth and Love.)

FERARI had already said: “We cannot advance one step without striking down the Cross.”

SBARBARO, in his book on Liberty, confessed: “All Liberals are agreed that we never shall have national liberty till we have freed consciences from the slavery of Rome . . . which penetrates into families, schools, and all social life.” And elsewhere he said: “We are in the midst of a serious struggle, not only of social interests, but of religious principles, and he must be blind who does not perceive it.” Freemasonry, as SBARBARO has over and over again repeated, and as all its leaders have declared, “must take the place of the Church.” And for this reason alone she has stolen Rome from the Popes to make it her proper centre, under the plea of making her the capital of Italy. This was the real reason for the choice of Rome as a capital; which was not necessary or desirable, either historically or politically; neither for military nor for national reasons; and still less for the advantage of the Italian people.

But this end, this real scope of the whole movement, “It is premature to mention,” wrote GIUSEPPE MAZZINI, and must be only preached to a redeemed people.”

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* “All Hail; O Satan! Thou hast conquered the Jehovah of the priests.”

For, before this “redemption” of Italy, it was necessary to blind their eyes and ears with big words about nationality, and liberty, and the necessity of Rome for United Italy. Today Freemasonry, thinking it has sufficiently “redeemed” the unhappy Italian people, throws off the mask and cries without reserve what ALBERTO MARIO had said a short time before the coming of Italy to Rome:

“To disarm the Church is not to kill her.

We must decapitate her in Rome.”

Etc., Etc. We wonder whether the innocent Parsi and the “mild” Hindu of the native “Jadukhanas” have ever given one single thought to the above. Do they ever have their dreams disturbed by the uncomfortable thought that, notwithstanding their enforced rupture with the “Grand Orient” whose chapters wickedly refuse—do what their Brethren of the “Orthodox” Craft masonry may—to bow to the “Jehovah of the Priests,” but will have their “Principe Créateur”— that they, too, are part and parcel with that depraved Body known as the “Grand Orient of France and Italy”—that so unblushingly confesses to an inspiration “from Satan”?

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[SPIRIT-PHOTOGRAPHS]

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 179-180]

Chronicles of the Photographs of Spiritual Beings and

Phenomena Invisible to the Material Eye, by MISS G.

HOUGHTON. London: E. W. Allen, 1882.

A neat and curious volume, “Illustrated by six Plates containing fifty-four Miniature Reproductions from the Original Photographs.” The book is full of valuable testimony. It comes from some of the most eminent men of science and literature of the day, who all testify to the fact that photographs have been, and are, taken from “Spirit Beings,” their more or less shadowy forms appearing on the negative near or about the sitters in visible flesh and blood. “His Most Serene Highness, George, Prince de Solms,” is one of the witnesses to the phenomena. In a letter incorporated in the Preface he remarks:—

I have examined the various explanations which have been offered of imitating the spirit-photographs, but certainly none that I have seen are sufficient to account for the phenomena . . . I am not aware of any possible explanation of photographs of this description, of which the figure is displayed partly before and partly behind the person sitting. [p. vii.]

Another eminent witness, Mr. A. R. Wallace, the Naturalist, also gives his testimony. He says:—

If a person with a knowledge of photography takes his own glass plates, examines the camera used and all the accessories, and watches the whole process of taking a picture, then, if any definite form appears on the negative besides the sitter, it is a proof that some object was present capable of reflecting or emitting the actinic rays, although in. visible to those present . . . the fact that any figures so clear and unmistakably human in appearance as these should appear on plates taken in [a] private studio by an experienced optician and amateur photographer, who makes all his apparatus himself, and with no one present . . . is a real marvel. [pp. 205-07.]

Quite so; and the evidence is so strong in favour of the genuineness of the interesting phenomenon, that to doubt its possibility would be paramount to proclaiming oneself a bigoted ignoramus. Nor is it the fact of the phenomenon we doubt. We are thinking rather of the causes underlying it. The more we study the clear, perfectly logical and connected evidence of the eyewitnesses gathered in Miss Houghton’s interesting volume, the more we compare it with her own testimony, and then turn to the illustrations given in the book, the less we feel ready to recognize in the latter the direct work of Spirits, i.e., of disembodied Egos. This is no sophistical cavil of prejudice or predetermined negation, as some of our critics may think; but the sincere expression of honest truth. We do not even attribute the appearance of the figures, so mysteriously appearing without any seemingly physical cause for it, to the work of the elementary or the elementals—so odious to the orthodox Spiritualist. We simply venture to ask why such photographs, without being a fraudulent imitation—and even though one day recognized as phenomenal by the Royal Society—should be necessarily “Spirit pictures”—and not something else? Why should the forms so appearing—often no forms at all, but patches of formless light, in which it is as easy to detect figures and faces and likenesses, as it is in a passing cloud, or even in a spot of dirt upon a wall—why should they be rather taken for the pictures from original human or any other Spirits than for the reflection of what is already impressed as images of men and things photographed on the invisible space around us?

A more or less successful reproduction (the photographer remaining unconscious of it)—of a deceased person's features from an image already impressed in the aura of the living medium, or the persons present, would not be a dishonest attempt to impose upon the credulous, but a bona fide phenomenon. Let us once grant for the sake of argument this hypothesis, and it would account perfectly for the "figure displayed partly before and partly behind the person sitting." Moreover, the theory would cover the ground and explain every unsatisfactory feature in such photographs, features hitherto unaccountable but on the theory of fraud. The "daughter of Jairus" would not appear in the aura of a Hindu medium, not if he were to sit for a thousand years before a camera. But the said biblical personage is a very natural reproduction in the presence of a Protestant, an intensely pious medium, whose thoughts are wholly absorbed with the Bible; whose mind is full of the miracles of Jesus Christ; and who gives thanks, after every successful "spirit-photograph," to the "wisdom of God" by blessing and praising his name. A Hindu or a Buddhist medium would evoke no "spoon" emerging from a ray of celestial light above his head—but rather his fingers with which he eats his food. But the biblical interpretation given by the author (pp. 78 and 79) to explain the apparition of the spoon after she had placed a marker in the Bible (the passage referring to the twelve spoons of gold, the offering of the Princes of Israel), is just as we should expect it. Nor would an orthodox heathen cause to appear on the photograph, surrounded by a cluster of clouds, pictures "found to be a representation of the Holy Family"—for the simple reason that having never given a thought to the latter family, no such picture could be created by his mind, whether conscious or unconscious; hence none being found invisibly impressed around him, none could be caught in the focus. Were, on the other hand, a picture of a boar or a fish to appear instead, or that of a blue gentleman playing on the flute; and were a Hindu medium to recognize in the former the two Avatars of Vishnu, and in the latter Krishna, we doubt whether any Christian Spiritualist would be fair enough to admit of the correctness of the symbolical interpretation, or even of the genuineness of the "Spirits," since no Christian sensitive believes in either such Avatars, or in a cerulean-coloured god.

The most remarkable feature, in the book under review, is its illustrated plates. In their intrinsic value, the miniature photographs are perfect. They do the greatest honour to both the talent of the artist and the perseverance and patience of the author required of her, before she could achieve such fine results. As “Spirit” photographs, however, they allow a large margin for criticism, as they leave everything unexplained, and the figures are by no means satisfactory. From Plate I to Plate VI, with one or two exceptions, the figures of the Spirits exhibit a strange sameness and rigidness. Beginning with “Mamma extending her hand towards me” and ending with “Tommy’s grandmother” (Plate I), nine groups in nine different attitudes represent to our profane eye but two and the same persons in each picture: the author and a shrouded ghost—with features invisible. In each case, the Spirit is wrapped up in the traditional white shroud, very pertinently called by some correspondent in the work the “conventional white-sheeted ghost.” Why it should be so, is not sufficiently explained on the theory given (p. 207) that “the human form is more difficult to materialize than drapery.” If it is a “Spirit Power, . . . used in God’s Wisdom to promote the visible appearance of spirit forms,” as we are told (p. 21), then both the power and wisdom fall very wide of the mark that should be expected from them. And if not, then why such a servile copy of the conventional ghosts in theatricals?

There are many valuable, interesting and highly scientific attempts at explanation found scattered throughout the work, and evidence given by well-known writers of ability and learning. But the opinion we agree with the most, is contained in the extracts given from Mr. John Beattie’s paper—published in the Spiritual Magazine for January, 1873—on the “Philosophy of Spirit-Photography.” We will quote a few lines:—

All our most competent thinkers in the great schools of physical science . . . are forced to the conclusion that there exists an infinite ocean of ether, in which all material substance floats, and through which are transmitted all the forces in the physical universe. . . .

In photography we have to deal with purely physical conditions. Is there any proof that in the production of these pictures any other than physical conditions have had play? . . . In the spirit-photographs taken under my observation, I had considerable proof that spirit-substance was not photographed. The forms were vague, but as photographs extremely well defined . . . these forms are such, and are so singularly related to one another that, even to the superficial, it is impossible not to see that such a series of forms could never have been conceived of by any one who would have had a mind to deceive. . . . We daily hear of spirit-photographs being made, many of them said to be recognized as likenesses of friends. . . . Now are these photographs any other than material resemblances, moulded by spiritual beings, of substances capable, when so condensed, of throwing off energy very actively.... I have seen many of the photographs said to be likenesses. I have two before me now: the same gentleman in both. In one there is with him a sitting figure half under the carpet, clearly from an etching of a face with a profile type exactly like his own; in the other there is a standing figure extremely tall and ill-defined. In both cases it is said to be his mother . . . . No likeness could be discerned between the two. The sitting figure evidently had been taken from some drawing.

I mention all this to combat the notion that the actual spirit can be photographed. I have seen a large number of them which I believe to be genuine, but in no case have I seen them indicating the free play of true life. Besides, we cannot believe spiritual light to depend upon physical laws such as reflection, absorption, etc., but rather on states of the perceiving mind. If I am right, within the range of psychological phenomena, spirit-photography must take a high place in usefulness, if marked by suitable evidence without which all manifestations are worthless.

We heartily concur with all that is said above, but we disagree entirely with one of the conclusions and deductions drawn therefrom by Mr. Beattie. So far the genuineness of the phenomenon, called “spirit-photography,” is sufficiently proved. But before we dogmatize upon the agency or rather the causes producing the phenomenal effects, we have to consider three theories, and choose the one which not only covers most of the ground, but explains, in the most satisfactory way, the evident defects in the results so far obtained. Now the Spiritualists maintain that these pictures are the photographs of spirits. Men more cautious, those of Mr. Beattie’s turn of mind, would rather think that they are “Photographs by Spirits,” the form of the object having been given from plastic invisible substance “by intelligent beings outside of it and moulded into shape for their purpose.

” And we (the Occultists) say, that they are objective copies from subjective photographs impressed upon the ether of space, and constantly thrown out by our thoughts, words, and deeds. . . .

The final verdict as to who of us is right and who wrong, can be brought out by the jury of reason only after a better and more reliable evidence is obtained of the facts, and, upon a profounder acquaintance with the Invisible Universe and Psychology; both, moreover, have first to become entirely separated from, and independent of, anything like preconceived notions, or a sectarian colouring. So long as “Spirit-Photography,” instead of being regarded as a science, is presented to the public as a new Revelation from the God of Israel and Jacob, very few sober men of science, will care to submit to a microscopic inspection “Mary the Virgin, Mother of our Lord,” or even “St. John with a dove and three stars in the niche above him.”

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THE ARYA

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 181-182]

The Arya, “a Monthly Journal devoted to Aryan Philosophy, Art, Literature, Science, and Religion, as well as to Western Modern Philosophy” conducted by R. C. Bary, at Lahore. It is published in the interests of the Arya Samaj, founded by our friend and ally, Swami Dayanand Saraswati. The March number, the first of the new publication just started, is before us. Conducted by a Brother of ours, his ability, we doubt not, will guide it safely through the dangerous passes of literature, the Thermopylae, where so many new journals find an untimely death. The first number contains some very interesting information; among other matter, a learned and comprehensive article, “The Theory of Evolution from an Aryan Point of View,” by one F. T. S.

If the initials mean “Fellow, Theosophical Society,” then the latter ought to feel doubly proud; first, of the member who wrote it; and then of the laudable feeling of modesty which made him conceal a name of which, as a writer, he need never be ashamed. The article is so good, that we hope it will be continued. “A Choba and his Jujman,” by Lalla Sobha Ram, is a satirical Dialogue between an old orthodox Brahman and an Arya Samajist, who is kind enough to mention in it and thus give some prominence to the humble labours of the Founders of the Theosophical Society. “Infant’s Home Education,” by X., contains some excellent advice to native parents. “A Guide to Greek Nomenclature,” a learned article by Daya Rama Varma, of Mooltan, an old contributor of ours, who shows in a very satisfactory way that the Kings of Magadha, or the Magadanians, who were “lords paramount and emperors of India for above 2000 years,” and whose country was “the seat of learning, civilization and trade,” were the forefathers of the Greek Macedonians. This is a very ingenuous theory and the author’s nomenclature of ancient names deserves to be more widely known. Hymn First, of the Rig Veda Samhita, and the “Principles of the Arya Samaj,” with an explanation of the objects of that body, are also given. Having on the first page “deplored the fact” that the Arya Samajists are “talked of as the blind followers of Swami Dayanand Saraswati,” denounced by “self-styled Pandits . . . as Atheists,” and regarded by some of their best friends “as a religious sect,” the true position is explained further on, in an article signed R. C. We confess, we have ourselves always laboured under the impression that the Arya Samaj was a sect. Notwithstanding all denial, we could hardly be blamed for it, since the Arya Samaj is a Society answering perfectly to the definition of the word “sect” as given by Dictionaries. A sect is a body of persons who have separated from others in virtue of some special doctrine or doctrines; a religious or philosophical school, which has deserted the established church, or “which holds tenets different from those of the prevailing denomination in a Kingdom or State.”

The Arya Samaj then, since it is a body of men who follow the teachings of Swami Dayanand, whose school has separated itself from orthodox, or established Brahmanism and Hinduism, must be a sect as much as is the Brahmo Samaj, or any other body composed merely of coreligionists. Our Society is not a sect, for it is composed of men of all sects and religions, as of every school of thought. But we believe no Mohammedan or Buddhist would be received into the Samaj of our respected friend, the Swamijee, unless he gave up, one—his reverence for his prophet, the other—for Buddha. More over, he would have to renounce the tenets and dogmas of his religion, and accept those of the Vedas, as the only revealed books; and the interpretation of the latter by Swami Dayanand as the only infallible one, though, to interpret an infallible revelation, requires an infallible revealer. Let it not be understood that we take our friends, the Arya Samajists, to task for it; or, least of all, that we seek to undervalue, in any way whatsoever, the teachings of Pandit Dayanand. We only expect to call correct things by their correct names, as it would be beyond our power to quarrel with every well-established definition. But the objects as defined in the article signed “R. C.,” are excellent:—

The Arya Samaj is a society established with the object of dispelling from among humanity ignorance with all the superstitions which it has bred, and which unfortunately still bind in iron chains the people of India and, to some extent, the people of the West, as well as to reform all religious rites and ceremonies by the light of the doctrines of the Vedas. . . . A pious and righteous person who has correctly read and understood the Vedas and who never deviates from their teachings in his practice is a Brahman, be he or she the native of America, Europe or Aryavart itself. The Arya Samaj holds the Vedas as a Revelation vouchsafed to man at his introduction into the world, and this Revelation as having a counterpart in nature, viz., the whole creation. A religion that conflicts with science does not deserve that name. The laws of nature are universal and irrevocable and no man or woman can infringe any one of them with impunity, and so is the case with the doctrines of the Vedas which teach us that our thoughts, words and deeds are the authors of our fate and of our future state. There is no stern deity punishing innocents or an overmerciful one forgiving sinners.

This last doctrine is highly philosophical; and, having a true Buddhist ring about it, appears to us perfectly logical. Only in such a case what is the active part, if any, allotted to God in the Arya system?

Will our esteemed colleague and brother kindly enlighten us on this subject? This is no idle criticism, but an earnest enquiry which we would fain settle seriously with the Aryas. In the "Principles of the A. S.," we are told that, among many other things, God is "just and merciful." Now, if his justice and mercy are simply nominal attributes since there is no deity to punish or to forgive, why such attributes, or even such a deity at all? Science, common-sense and experience teach us that by the disuse of any organ, when the functions are suspended in it, the limb becomes atrophied, the same law holding good in the case of mental qualities. If the "All-wise, the Support and the Lord of all," the omniscient God, is no better than a constitutional sovereign, the supreme power being vested in him but nominally, while the real power remains in the hands of his Parliament (represented in our case by man's "thoughts, words, and deeds," or Karma), and that thus the "Lord of All" becomes simply ornamental, why have him at all? We hope the Arya will not refuse to enlighten us upon the subject. Meanwhile we wish it sincerely long life and success.

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A THEOLOGICAL SNOB

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 183-184]

A pretty story comes to us from Madras about the American lecturer, now starring in India. The Bombay Gazette once wittily remarked of him that "there is one thing greater than his ability, and that is his bumptiousness." To this adjective it might have pertinently added—had Mr. Joe Cook unveiled himself as fully here as he has done in Calcutta and Madras—those of his snobbishness and malice. In the last-named city—we are told in a letter—"his public vilifications of the celebrated infidels and heretics of the day, became so indecent, that even the Madras Mail—the only paper that noticed his lectures—had to prudently suppress them."

His Christian utterances must have been superb, indeed. We tender our congratulations to his Lordship, the Bishop of Madras, who, we are told, occupied the chair during Cook's pious deliveries. It behooved well the chief pastor of a flock entrusted to him by one who said, "Blessed are the meek," and the successor of that other, who declared that, "Being reviled, we bless" (I Cor., iv, 12), to preside over such an assembly. But perhaps, as the apostle assures us, that "no reviler shall inherit the kingdom of God"—his Lordship kindly intended to give Mr. Cook the benefit of his intercession and prayers?

Mr. Joseph Cook's policy seems to be well taken from a Loyolian point of view. He first reviles and slanders those whom he may well fear, and then, whenever challenged to substantiate his calumnies, basing himself on the slanders invented and circulated by himself, he refuses point-blank to meet them! This brave champion of "modern religious thought" acts prudently. His great intellect—which may well be likened to those brilliant toy balloons which burst at the first hard touch of a finger—could never resist the mighty palm of a Bradlaugh, or even that of a less intellectual person. Thus, when in London, he hastened to slander Mrs. Besant and Mr. Bradlaugh, and then refused to meet them on the ground of his own villainous calumnies. In Bombay he pursued the same policy with regard to Colonel Olcott and Mr. Bennett; in Poona he impertinently refused to have anything to say to Captain Banon for the same weighty reasons, etc., etc. And thus he acted now at Madras, only slightly varying his programme, as will be seen, and adding thereby to his immortal wreath of oratorical bumptiousness one more unfading leaf—that of snobbishness. We have the delightful story from the victim's own pen: he being a well-educated, respectable and highly cultivated, young man of Madras, the editor of the Philosophic Inquirer and a well-known Freethinker: Mr. P. Murugessa Mudaliar—in short.

There is not a man or woman in India, we presume, but knows that neither the social nor moral standing, nor yet the birth, education or intellect of a young native, can be ever measured by his salary or the official position he is made to occupy. And, we are not the only one to know that there are poor clerks at a most infinitesimal salary in this country who might give points to the best European metaphysician of the day and yet remain the victors in the wranglership. Mr. Cook had certainly time enough to be posted about this fact by his numerous padri-satellites. And so he was, we have no doubt; but that was the very reason why he had the vulgarity and bad taste to resort to a mean stratagem instead. Dreading to meet in public debate our correspondent—who is also employed in the Bank of Madras —he put openly forward the excuse that he was only an humble clerk on a very small salary! He had volunteered to answer publicly every question and objection put forward by educated non-Christians; and when the hour of the trial had come, he actually had the disgusting snobbery of answering from the platform: “I cannot deal with a man who is only a writing clerk in the Bank, on Rs. 20.”!!

This objection—as coming from a public lecturer of America, a country which hardly ever had a President but had begun life as a poor village stableboy, a farmer’s labourer, or had, before moving into the “White House,” to put away his tailor’s scissors with a pair of unfinished pants—is the most refreshingly ludicrous anecdote we have ever heard of. This fact of the people of America, electing for the highest honours men, according to their personal worth and merit, and regardless of their birth and social standing—which is the noblest and grandest feature in the American Republic and its Constitution—seems to have entirely escaped the memory of our aristocratic preacher. We would like to know who may possibly be the ancestors of Mr. Joseph Cook himself? And, we would be as glad to learn the name of that American—even of one, out of the forty millions of its citizens—who is able to boast of a genealogical table equal to that of the humblest native clerk in India.

Does this “orator” want us to believe he descends from William the Conqueror or perchance, like Pallas-Athena, from Jupiter’s brain, his wisdom being equal to his warlike propensities, if not to his bravery? An American going by the very plebeian name of Cook, refusing to lower his dignity by meeting in a discussion a clerk is curious news, indeed! It is really more than we expected even from that very high caste Brahmin of the city of Boston.

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ANOTHER “ORTHODOX” PROSECUTION!

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 184-186]

The Asiatic nations have often been accused of holding obstinately to their old routine and customs, and of being the least progressive individuals in the whole world. Gradual civilization alone, it is urged, has the needed potentiality in it, to destroy unreasoned prejudices. Education, only, can force upon the mind of a reviving nation, the conviction that the world and everything in it has to move on, lest that people which should fall asleep over its old ways and customs be outrun by its neighbours, and left in its motionless condition to die the death of stagnation.

All this and much more is preached by the moralists of Europe and America. Unfortunately, for the practical good of humanity, while imitating theoretically that German preacher, who making his naïve declaration to the parishioners, enjoined them to “Do as I tell you and not as I do,” most of those pioneers of progress themselves, the press and others, never fail to practically rap on the knuckles of those who follow out the second part of the wise advice. Neither law, nor educated society, nor yet the majority of the people, ever go apace with the progress of civilization; never at least, so far, as to prove its good results by helping to demonstrate the benefit of an innovation in its practical applications.

Old and mouldy laws are allowed to remain without revision or amendment; fetish worshipping society is permitted and even encouraged to fall foul of anyone who disregards those grim old idols of hers, called “Public Prejudice” and “Conventional Respectability”; while the common herd, the plebs, whose innate feature seems to be modelled by the law of atavism upon that of their forefathers the sheep, will follow servilely and blindly its leader—the majority—and try to hoot out of his life any innovator that society condemns as an iconoclast of their cherished routine.

Such thoughts naturally suggest themselves to one who reads the news of another recent prosecution and trial of an honest and a good man. The victim, this time, is one among the most worthy members of our Society: a true brother of the great “Brotherhood of Humanity”—Charles E. Taylor, M.D., a well-known bookseller and a very successful magnetic and homeopathic healer of St. Thomas, West Indies. A few years back, Dr. Henry Slade, a quiet unobtrusive man, a thorough gentleman in his ways and manners, and an honest and sincere Spiritualist, was prosecuted and barely escaped imprisonment with hard labour, for the sole crime of being a wonderful medium and for proving it most effectively to anyone who had a mind to investigate for himself the claim. An old law, which growing civilization had left in disuse to moulder in its archives for over a century, the law against soothsaying and palmistry, was dragged out from its hiding-place for the greater shame of the British code, and made to serve as a weapon to break the medium’s head with. Law is but too often made a convenient mantle, under the cover of which bigotry in all its protean forms revels and chuckles in its triumph over truth. In the case of Dr. Slade, it was the bigotry of dogmatic materialism, under the guise of orthodox science that floored for a short time fact; and Dr. Slade was sentenced under the provision of the wise old law. This once, it is the bigotry of professional rapacity, the envy of a mercenary apothecary that triumphs. In December last, our brother, Mr. Charles E. Taylor, was sentenced at the Town Court of St. Thomas, “for having practised animal magnetism and dispensed homeopathic medicine.”

True, he had practiced the former for years gratis; he had relieved and cured hundreds of poor patients, to whom, were they to die at the door of the drugstore of the said apothecary, the complainant would not have given his allopathic drugs and pills without being paid for them, while the defendant dispensed to rich and poor his homeopathic medicine free from any charge. His treatment, moreover, as was legally shown, had never proved detrimental to those treated by him. But what does it all matter! The apothecary is a legally licensed leech for bleeding men and their pockets, while Mr. Taylor is but an unselfish practical benefactor of his fellow creatures The apothecary relieves his clients of the weight of their species, while Mr. Taylor relieved them but of their pains and aches—if not as legally at least as effectually. But Law has to countenance licensed robbery, though it has no provision made to force "orthodox" physicians and druggists to refund their money to those whom they do not cure, let alone bring back to life those whom they may legally kill in the course of their legal practice. On the other hand, having once provided for the safety of its monopolists, it is forced to put a check on all those who may be in their way; even though, they do prove, as in the case in hand, that they have alleviated the sufferings of hundreds and thousands of men, rescued more than one life precious to a number of friends and relatives, and thereby as a natural result saved the latter from months and years of cruel mental torture. All this, of course, in the eyes of the all-wise law and social prejudice counts for nothing. Christian law and Christian societies in their pre-eminently Christian lands may conveniently forget in the nineteenth century that the practice of healing by "laying on of hands," and the "miracles" of mesmerism lie at the very bottom, and are the very cornerstone in the foundation of their faith—as it originated during the first century. Trained in, and accustomed to, as it is, to wallow in the mire of hypocrisy and false pretences, it would be useless to try and have society admit that, were there anything like logic and consistency in the laws of its respective countries, once that such a mode of healing is shown illegal, and mesmeric "miracles" proved no better than a moonshine, their creed, based upon such practices, would crumble down the first, like an edifice pulverized hollow by the white ants.

This glaring contradiction between their profession of faith and their bitter opposition, coupled with an insurmountable prejudice to that old mode of healing—hence to Spiritualism and Theosophy—as shown by Christian Society and Christian Law are the legitimate outcome of fifteen centuries of cant and hypocrisy. These facts alone, that while society finds it superlatively respectable to believe in, and accepts theoretically and upon blind faith that which it scoffs at and rejects when shown its possibilities practically; and that law—one of whose duties it is to enforce and protect its state religion—shows nevertheless the most superb contempt for, and practical disbelief in, the efficacy of that which constitutes the very basis of the "miracles" claimed to have been worked by their Christ—would be preposterously ludicrous, were not its daily results so sad and so hurtful to humanity. The pointed remark in a sermon preached by Henry Ward Beecher, that could Jesus come back and behave in the streets of New York, as he did in those of Jerusalem, he would find himself confined in a jail and forced by the city authorities to take a juggler's license—holds now as good as ever. Law and Society with their boasted civilization become with every day more "like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness."* The paradox that we now find practical Christians but among the atheists, the materialists and the infidel heretics, is rapidly becoming an indisputable theorem. Hence one more victim of disgraceful bigotry supported by the hand of Christian Law.

"Only allopaths, belonging to some recognized university are allowed to practice in these Islands" (of West Indies), writes to us Mr. Taylor. "Formerly not even an allopath was allowed here, unless he had passed an examination before the Board of Copenhagen.

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* [Matt., xxiii, 27.]

The Homeopathic Eclectic or magnetic physicians—not even when diplomaed—if I may use the term—are permitted to practice here; nor does the apothecary (the complainant) keep homeopathic medicines. Thus, the old fable of the ‘Dog in the Manger’ is repeated . . . I am not unkindly disposed towards him—but there is a limit . . .”

This proves that the laws of Copenhagen need as careful a revision as those of nearly every other country now; and, that Denmark, if it expects to keep apace with progress and civilization, may be as sorely in need of a new codification as it was in the days of its Prince Hamlet. Even Russia abolished the law forbidding the homeopathic physicians to prepare their own medicines, so far back as in 1843. In nearly every large town, the world over, there are homeopathic societies. In Europe alone in 1850 there were already over 3,000 practicing homeopathists, two-thirds of whom belonged to Germany, France and Great Britain; and there are numerous dispensaries, hospitals and wealthy curative establishments appropriated to this method of treatment in every large town, even in Copenhagen itself. At this very day, a revolution is taking place in science, owing to the proofs given by the famous Professor Jaeger of Stuttgart of the marvellous efficacy of the infinitesimal homeopathic doses. Homeopathy is on the eve of being demonstrated as the most potent of curative agents. Figures cannot lie. We send the St. Thomas fogies to the newly invented application by Professor Jaeger—a most eminent physiologist—of the instrument called chronoscope by which his neural-analyses are produced.

At the incipient stage of every useful innovation, its success only increases the enmity of the opponents. In 1813, when after the withdrawal of the allied armies the typhus patients became so numerous in Leipzig that it was found necessary to divide them among the physicians of that city, of the 73 allotted to Dr. Hahnemann, the founder of the homeopathic system of medicine, and by him treated on that method, all recovered except one, a very old man; while the patients under the care of the allopaths died in the proportion of 8 men in 10.

To show their appreciation of the services rendered, the authorities, at the instigation of the apothecaries, who conspired to make the former revive against Dr. Hahnemann an old law—exiled the doctor who was forced to seek refuge in Köthen in the dominions of the Duke of Anhalt. Let us hope that Dr. C. E. Taylor will find his reward for his invaluable and disinterested services in the end, even as Dr. Hahnemann did for his work. For, after having been the object of ceaseless attacks for over thirty years from those whose pecuniary interests were opposed to the beneficent innovation—as those of our modern allopaths are opposed now to mesmerism in addition to homeopathy—he lived to see Leipzig atoning for its sins and repairing the injury done to his reputation by erecting a statue to him in one of the city squares.

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"A FAITHFUL 'WITNESS' WILL NOT LIE"

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 187-188]

"Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous WITNESS" (Exodus, xxiii, I) .

The Indian Witness is our old Methodist friend—the Lucknow Witness—in disguise. Why the godly creature should have cast off its skin, is a problem to be set aside with the other ways of Providence quite as mysterious and puzzling to the God-fearing Christian as they are to the infidel Theosophist. Whether it suddenly felt the need of proving its ubiquity as one of the "Witnesses" to the God of Abraham and Jacob, and so volunteered its inestimable services; or, that it was subpoenaed, and, with the "people's dollar" in its pocket, had to enlarge its field of operation, in order to give evidence on a broader scale; or, again, that it found Bengal a fitter locality—from a climatic point of view—to threaten the obstinate heathen with damnation, are all delicate points which we need not raise at present, nor lose our time to discuss.

However it may be, it has quietly shifted its headquarters from provincial modest Lucknow, and we find it in the very centre of religious fermentation—the proud capital of Bengal—Calcutta. Our prying, psalm-croaking well-wisher and colleague was right. Its choice was certainly judicious, as it has now before its prophetic and inspired eye a far broader horizon, a far wider scope for religious reflection and critical observation than it could ever hope for in Mussulman Oudh. All the specialists agree in saying that the "City of Palaces" is the best manured spot with the theological guano of stray birds of prey of every feather, in all India. Hence, it is the most fertile land for missionary "plant" and for raising reformers and "Christian witnesses" on it, of every colour and species. Calcutta, as we all know, is the very hotbed of brilliant oratory and world-famous preachers, from the mellifluous Babu Keshub Chunder Sen—preaching Christ and Durga—down to the mealy-mouthed dissenters on the editorial staff of our Wesleyan contemporary, gushing over the departure and virtues of another "Christian Witness," as they call Major-General Crofton, whosoever that gallant warrior may be Anyhow, the Lucknow-Indian Witness, having placed itself in an excellent position, from whence to spy and encourage the variegated specimens of converted preachers running amuck for their heathen brothers' scalps, we had fondly hoped that, as an eyewitness, it might have now amended its evil ways; that it had become a trifle more truthful in its denunciations of the iniquities perpetrated by all the non-Christian sects and societies; and less exaggerated in the evidence brought to bear upon the moral beauty and sanctity of every stray Christian lecturer. Alas, we were once more disappointed! The Indian Witness is as false and untruthful, as slandering and gushing as was its Lucknow Sosia—no mean compliment, by the way, to the latter. Acting on a different policy than the missionary papers generally do, we mean to substantiate our charges.

In its issues of February 25th and March 4th, we find ourselves, very unexpectedly, receiving high honours, and a prominent place in the editorial paragraphs of that organ of deep Methodist thought. Its meek editors chuckle with suppressed delight; and their large, apostolic hearts seem overflowing with Christian love and charity—the very essence of Christism—as they couple our humble names with that of the "great" Lecturer, and still greater libeller and caviller, Mr. Joe Cook, of the backbiting Army of the Lord. It is no doubt, from that most trustworthy personage, that the no less trustworthy Methodist journal got the following bits of reliable information? Says the Indian Witness in its issue of March 4th:

Defections from the ranks of infidelity are becoming somewhat frequent of late. Colonel Olcott recently named D. M. Bennett, Colonel Ingersoll, and Mr. Bradlaugh, as the three most worthy "martyrs" of the age, and now the American papers tell us that Ingersoll begins to show signs of receding from his extreme positions. He no longer denies the existence of the soul after death, although he uses an "if" in speaking on the subject. Intimate friends say this is only one of many indications of a change that has been coming over him recently; meanwhile, Mr. Frothingham, the strongest, and perhaps the most influential, of the avowed disbelievers in America has confessed that his system of infidelity has proved a failure, while Mr. Abbott, a well-known leader of the extreme school, has just written a letter, saying that he had withdrawn from the Free Religious Association, because he could not induce the body with which he acted to say a single word in repudiation of the identical charges which Mr. Joseph Cook brought against Bennett and his friends in Bombay. (?) The same charges had been made by Mr. Cook in America, and Mr. Abbott, himself an avowed infidel, was the only man in the Association who was willing to wash his hands of the accusation. Truly, our Theosophists seem ready to open a cage of very unclean birds in our Indian cities.

We have italicized the five glaring misstatements composing the five sentences, contained in about two dozen of lines. They are all represented as facts, but, as the reader will see, consist of three skillful misrepresentations, of one clumsy falsehood, and of one calumny of the kind so be loved by, and so constantly resorted to, in the missionary organs, devoted to proving the superiority of the Christian morality over that of the false religions of the Hindu systems. We will enumerate the misstatements.

1. Colonel Olcott has never either published or named Mr. D. M. Bennett, Colonel Ingersoll, and Mr. Bradlaugh as “the three most worthy martyrs of the age.” Our President having nothing to do with the Western materialistic Free-thought, and being well acquainted with the lives of the three gentlemen above named, has respect and sympathy for them personally, but none whatever for their extreme views. Knowing, therefore, (a) Colonel Ingersoll, as a very happy, prosperous man, successful throughout his lecturing career, always coming out triumphant from his squabbles with the bigots who attack him, and one who probably never had one hour’s “martyrdom” in his life; and (b) Mr. Bradlaugh as rather the reverse of a martyr, inasmuch as he certainly gives more trouble to his persecutors than they can ever give to him—he could not have uttered such an absurdity. What he said and maintains is, that those three gentlemen had done more to upset dogmatic Christianity in England and America, and to arrest its progress even here, than any other three men living. And hence, that they had to suffer for it in their reputations torn to pieces by vile calumny and the efforts of untruthful and unprincipled Christian zealots.

As for Mr. Bennett, though this sentiment has never found room in Colonel Olcott’s public utterances, for there was no need for it, yet the editor of the Truth-Seeker may justly be regarded by all those who know him personally as a “martyr,” and the victim of a gigantic and the most shameful conspiracy ever resorted to, in order to get rid of a dangerous opponent. We, who know something of his private life, and believe in the impartial judgment of some of our best friends in America, who knew him for years, maintain that he was made a martyr to, and has suffered for, that cause of freedom for which every right-minded man in America will stand up and will die for, if necessary. We certainly do not include in the latter category the majority of American clergymen and missionaries, nor yet the fools and bigots who become their blind tools.

And knowing so much, notwithstanding, and to the face of Mr. Joseph Cook, and his pharisaical supporters, we proclaim Mr. Bennett a kind, truthful, quiet, right-minded man, imperfect and liable to err, as every other mortal, but, at the same time scrupulously honest, and as incapable of spreading false reports even against his bitterest enemies, as the latter are incapable of doing anything else. Impenetrable as they are to any decent feeling of justice, forgiveness or charity, most of them carry, under their black gowns and white ties, a bladder full of gall instead of a heart.

2. Colonel Ingersoll has not shown the slightest sign of recanting, or of "receding from his extreme positions." To our knowledge, and having heard him lecture years back, he has never denied the principle of immortality, but had only questioned the possibility for any man of obtaining any certainty to that effect. Is it his latest pamphlet, "What shall I DO to be saved?" or his sharp rejoinder to Judge Jere S. Black, on the subject of the Christian religion (see November number of the North American Review) that shows any such sign of "receding"?

3. The news spread by other American false WITNESSES to the effect that Mr. Frothingham "has confessed that his system of infidelity has proved a failure," is denied by that eminent gentleman himself, in the papers. This is what the Reverend M. J. Savage, the personal friend of Mr. Frothingham, said in his Discourse delivered "upon authority from Mr. Frothingham himself, to explain more fully the latter gentleman's present position, and remove certain misconceptions of that position made by the press, especially by the evangelical religious press of the country." The latter, of course, being as prompt as ever to catch at a straw, and to spread false reports in order to maintain its reputation for disseminating the truth of God. If the Indian Witness is eager to know the exact position of Mr. Frothingham, the most intellectual and broad-minded of those Freethinkers who are called the "Free Religionists," it may learn it now.

In a letter republished in the Boston Banner of Light, January 7, 1882, and other papers, Mr. Fred. L. H. Willis informs us that:

From Mr. Savage's explanation of Mr. Frothingham's position, if we may so term it, we learn that the representative of the press who interviewed the latter gentleman and elicited from him the statements that have called forth such wide spread comments, instead of taking notes of what was said, trusted to his memory, and consequently misstated . . . some of Mr. Frothingham's positions.

For example: Mr. F. does not think that "unbridled freethought leads to a dreary negation called materialism." "On the contrary," says Mr. Savage, "he holds that no science worthy the name of a science can possibly tend that way." Nor does he believe that revealed religion is stronger today than it was twenty years ago, as has been so triumphantly asserted. (By Mr. Cook for one.)

He would limit thought in no direction. He would go back to no past church statement or creed. He believes that the work of the iconoclast is not yet finished, and denies that he has any disposition to recall one word that he has spoken or published.

That settles the question. If this is "confessing that the system of infidelity (in the sense of the sectarians and dogmatists) has proved a failure, then we can expect the Indian Witness to say one of these days that we have confessed to the missionary papers as to the most truthful organs in the world. But what is Mr. Frothingham's real position? Mr. Savage tells us that in so many words:

"For many years," says Mr. Frothingham to his friends, "I have been inclined to try to prove that everything comes out of the earth below, that religion is purely earthly in its origin, something made by man in his effort to perfect himself, and I have not taken account enough of the working in the world of a divine power—a power above man working on and through him to lift and lead."

I hope that new light will break out, not of God's words in the sense of a book, but of God's universe through new manifestations, through natural methods in the human soul.

This is the expression of pure theosophy, and the very essence of it. Therefore, Mr. Frothingham is merging with every day more into Spiritualism and Theosophy; and rejecting the Bible, which he contemptuously styles a "book," he "would go back," he says "to no past church statement or creed." How does this tally with the Indian Witness' truthful statements?

4. We never knew a Mr. Abbott, nor do we know of any Mr. Abott, who knows us, least of all one, who would feel obliged to come out as our champion.

Nor has our Society, nor have we ourselves anything to do, or in common with the “Free Religious Association.” Therefore, the statement given out that a Mr. Abott withdraws from that Society, because he could not induce that body to repudiate “the identical charges which Mr. Cook brought against Bennett and his friends in Bombay” is a deliberate and impudent falsehood, whoever may be its author. For all we know, its first part (regarding Mr. Bennett) may be true; nevertheless, it is utterly false in its concluding words. To begin with, no one had (not even ourselves), nor was any one expected to repudiate any charge brought against us by J. Cook, since with the exception of the insane and ridiculous charge against the “THEOSOPHISTS”—i.e., Colonel Olcott and Madame Blavatsky—having come to India to learn sorcery and then to teach it in their turn, “to the mediums already exposed”—no charge was ever preferred There was plenty of direct and vulgar abuse, and, perhaps; hazy hints and suggestions which made people laugh more at the lecturer than at what he had said, and that is all. But so far neither the noisy Cook, nor its servile admirer—the Indian Witness—have ever substantiated any charge worthy of being noticed.

“Truly our Theosophists seem ready to open a cage of very unclean birds in our Indian cities” is the concluding strike of the little Methodist viper We do not know of any uncleaner birds in India than the crows and vultures, of the genus maleficus of the Theologus family; unless it be the American bustard, which began to emigrate here in masses of late. All such feed on the heathen refuse, and boast of it as of a dainty dish. As for the Theosophists, their “cage” has never yet contained an unclean bird, but it found itself immediately expelled and pecked out of the society as every other element that pollutes it. Let the Indian Witness read our Rules and Statutes carefully before it ventures on any more such calumnies as the one quoted; and let its editors beware of what they say, lest they find themselves one day compelled by law, to publish a full retractation and an apology to the Theosophists: as even were the editors of the Dnyanodaya and of the Calcutta Statesman.

Of course, in offering this salutary advice we bear in mind the wise proverb of Solomon, the King of the 700 wives and the 300 concubines, that saith: “An ungodly WITNESS scorneth judgment; and the mouth of the wicked devoureth iniquity.”* Yet, we derive some hope and consolation from the verse that directly follows, since it promises that—”Judgments are prepared for scorners and stripes for the back of fools.”

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* [Proverbs, xxix, 28.]

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MR. WILLIAM EGLINTON’S DEPARTURE FROM INDIA

[The Theosophist, Vol. III, No. 7, April, 1882, pp. 188-189]

The enemies of Spiritualism and Theosophy can rejoice and triumph, and the Calcutta bigoted and dyspeptic fogies—old or young—are invited to render thanks to their respective gods. Mr. Eglinton is gone having left for England on the S.S. Vega on the 16th ult. And now, for some time to come at least, they are allowed a respite and can draw a long breath of relief. Newspaper accounts of levitations, of materialization and direct writing, of instantaneous transfer of articles and letters through distances of thousands of miles, and many other weird and inexplicable phenomena may trouble their dreams no longer. The nightmare of a new religious belief—with its genuine, palpable, demonstrated “miracles” to support its claims; a belief arresting the progress, if not entirely superseding the religions based upon blind faith and unverifiable traditions no better than fairy tales, has vanished and dissolved behind the great ocean mists, like one of Macbeth’s unclean witches. . . .

Well, time alone will show which of the two now prevailing superstitions is calculated to survive. Whether it is occult phenomena—based upon actual, though yet undiscovered, correlations of natural forces; or—belief in Divine and Satanic "miracles." Methinks, faith in the "miracles" of an Infinite, personal NOBODY, and in those of his hereditary foe—the cloven-footed, horned, and caudated gentleman, the Lord of the hot regions—is more calculated to disgrace our age of agnosticism and blank denial, than belief in the spiritual agencies. Meanwhile, Mr. Eglinton is gone, and with him the best opportunity that was ever offered to India to investigate and vindicate the claims of her old world-renowned sages and philosophers—is also gone. Thus for some time at least, will the assertions of the Hindu Shastras, the Buddhist and Zoroastrian books of wisdom, to the effect that there exist occult powers in man as well as in nature— be still held as the unscientific vagaries of the ancient savages.

Since the appearance of the editorial, "A Medium Wanted" (The Theosophist, May, 1881), in which Mr. Eglinton was mentioned for the first time, and our readers shown that the wonderful phenomena produced through him were attested to over the signature of such witnesses as Mr. A. R. Wallace, Sir Garnet Wolseley, General Brewster, Mr. Robert S. Wyld, LL.D., Edin., M. Gustave von Vay, and a host of others—from that day to this one we never met him personally, nor even held a correspondence with him. We refused going to Calcutta to meet him, and felt obliged to deny ourselves and our numerous members the instructive pleasure of seeing him here, as was several times proposed. We have done so intentionally. Feeling that we had no right to subject him to insulting suspicions—such as we had ourselves to suffer from, and which once we were brought together would be sure to follow in our trail—we abstained from seeing him, and spoke even of his work but casually, once or twice in this journal and only for the purpose of giving publicity to some wonderful phenomena of his. Our cautious policy inspired by a natural feeling of delicacy—more for his sake than our own—was misunderstood and misinterpreted by our best friends, who attributed it to a spirit of opposition to everything connected with Spiritualism or its phenomena.

No greater mistake was ever made, no more erroneous misconception ever set afloat. For now that Mr. Eglinton is gone, and with him every danger from malicious slanders has disappeared, we give our reasons publicly for such a “policy of noninterference,” on our part, and gladly publish a full recognition of the good that gentleman has achieved in India. If he has failed to convince the general public and the masses, it is because, knowing of him, they yet knew nothing of his wonderful gifts, having never had an opportunity of witnessing his phenomena. The séances given were limited to a small fraction of the Anglo-Indian Society, to educated ladies and gentlemen—worth convincing. And so much Mr. Eglinton has most undoubtedly achieved with great success. During the several months he passed in Calcutta, and notwithstanding the determined and ferocious opposition coming from ingrained sceptics as much as from religious Zealots, no one who came to his séances ever went away with a shadow of doubt but that what he had seen was pakkâ genuine phenomena, which to whatsoever agency it might be attributable was no sleight of hand or clever conjuring. The life of a medium—especially that of a genuine and honest medium, born with the instincts of a gentleman—is a hard and a bitter one. It is one of daily mental tortures, of deep-felt and everlasting anxiety, lest through the brutal interference and precipitation of the first dissatisfied sceptic, who imagines he detects fraud where there is but the manifestation of a weird genuine phenomenon, his hard-won reputation for honesty should be ruined in a few moments. This is an agony that few of the investigators, even among the Spiritualists are able to fully realize. There are so few genuine, honest mediums among the professionals of that class, that accustomed to the feigned agitation—as easily soothed as exhibited—and to the feigned indifference, manifested at the first symptoms of suspicion by the mediums of the tricky crew, the Spiritualists themselves become insensible to the degree of mental suffering inflicted upon the true sensitive who feels he is unjustly suspected.

And such an insufferable state of mind, we suspect, must have fallen to the lot of Mr. Eglinton during his stay in India. Notwithstanding that he lived under the strong protection of devoted friends, we have reasons to believe that it was that, which made him hasten the day of his departure. At all events, it would have been in store for him had he remained much longer in Calcutta. While disgusting intrigues were set on foot by the public enemies of truth, who plotting secretly, as they always do, wrote unguarded letters to Bombay (which we have seen and read); in Calcutta, peremptory clamouring for séances more open to the public than was thought advisable, was becoming with every day louder, and all his watchful friends could do was to keep the curious mob at arm's length. They have done well; for that mob—which in many cases may include so-called ladies and gentlemen—would have surely brought in with the tide Calcutta Lankesters, Dr. Beards, and other like benefactors of "deluded" humanity. Therefore, for Mr. Eglinton's sake, we are glad he has left just at the right time. No greater misfortune could have befallen the Theosophical Society, and with it Spiritualism, in the present psychologically undeveloped state of mind of the Anglo-Indian Society, were its ignorant, but would-be all-wise areopagus to take it into its clever head that a medium was exposed, when de facto he would be perhaps only suspected, and very unjustly too. Sad experience has taught us in the past that it is not sufficient that a medium should be all that is honest and fair, but that he had yet to so appear. The supposed cheating of Dr. Slade owing to the undoubted one of Mr. Lankester and Co. has now crystalized itself in India into an axiomatic truth. The fact that the great American medium, has never yet been proved guilty on any incontrovertible testimony, disappears from the memory of the scoffer, the fool and the sceptic, to leave instead but the one vivid recollection—that of his unjust trial and disgraceful sentence in London.

Alive to the above, we would never advise a professional medium, unless he is a coarse-fibered charlatan, to bring to India his "angel-guides." No gentleman ought to ever run such a risk.

Yet we must say that in the case in hand the loss is decidedly India's, and not Mr. Eglinton's. Some hope to see him back in June, but we doubt whether it will be so. Many will be those who will regret his departure, and the opportunities lost unless he returns. But it is too late in the day for useless regrets. If his friends are really worthy of that name, and if they are anxious to show themselves above mere phenomena-hunters, who regard the medium in no better light than an instrument they have hired at so much per hour, let them now use their influence to get Mr. Eglinton into a position which would place him above every risk and peril of professional mediumship. Among his proselytes we have heard of many an Honourable, and of more than one official in high and influential position, for whom it would be an easy task to undertake.—It now remains to be seen whether any one of them will lift up a finger for the sake of SCIENCE, TRUTH and FACT.

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OBITUARY

[The Theosophist, Vol. III, NO. 7, Supplement to April, 1882, p. 4]

To M. ADELBERTH DE BOURBON, F.T.S.,

Secretary of the "Post Nubila Lux Theos. Soc'y."

DEAR SIR AND BROTHER,

It is with deep regret and a profound and respectful sympathy for the widow and children of our lamented Brother, Mr. Thomas von Stolk, that every member of our Society will hear of the sad news from The Hague. Meanwhile, the Parent Body and the Theosophical Society of Bombay beg to send, through me, the expression of their heartfelt regrets and warm sympathies for their respected Sister and Fellow-Member, Mrs. von Stolk. May she and her half-orphaned children gather strength and consolation in the conviction that the memory of the good husband and kind father they have lost, will never die in the grateful hearts of those who knew him.

Pray to convey to Mrs. von Stolk on behalf of our President, Colonel H. S. Olcott, and myself, the assurance of our personal condolence and regrets. To many of us, the late Mr. von Stolk is not dead, but only gone to a better and brighter existence.

Believe me, yours fraternally, and in profound sympathy,

H. P. BLAVATSKY,

Corresponding Sec'y, Parent Theos. Society.

Bombay, March 15,1882.

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MILK FOR BABES AND STRONG MEAT FOR MEN

[The Theosophist, Vol. III, No. 7, Supplement to April, 1882, p. 5]

When the great poet and writer, Coleridge, tried to establish his Watchman—a periodical in prose and verse, intended to advocate liberal opinions—owing partly to its too learned and philosophical contents, and partly to the fact that its views were not those which its supporters had expected, The Watchman was dropped at the tenth number. Without presuming to compare, in any way, our humble work and ability to those of the most versatile genius of England, we may yet remark that, luckier than the poet, inasmuch as we had not yet to drop our publication, nevertheless we are very often threatened to lose subscribers on the ground that the journal is too profound for them to understand, and its matter too abstruse for the general reader. The objection is an unreasonable one, since for one metaphysical article there are ten, which are quite understandable by any one of general knowledge, and we often publish papers, which, as far even as nonspecialists are concerned, are likely to awaken their interest, if not to entirely meet their approbation.

Thus, since the first appearance of The Theosophist, we had to labour under a variety of difficulties in order to please all our readers. Some wanted it less philosophical; others clamoured for more metaphysics; many took exception to the spiritualistic or phenomenal element in it; while still more complained of being unable to come to a definite conclusion in regard to the "beliefs" and "creed of the Theosophical Society," whose organ it was. All this is, as it should be; the various complaints being a perfect test that our journal has hitherto carried out faithfully its original programme: namely, an impartial hearing to all; no dogmatism or sectarianism; but a constant and patient work of investigation into, and comparing notes with all and every claim, which is held in common by either small or large bodies of our fellowmen. That these claims, once laid down, were not always followed by adequate explanations, and sometimes failed entirely in giving their raison d'être, is no fault of ours, and no one could reasonably take us to task for it. It certainly is not our province—even though we do defend the right of every man to hold to his particular view or views—to explain, least of all to support the views so expressed. In the first place, it would necessitate a universal knowledge of things—an omniscience we were never so foolish and conceited as to lay claim to; and secondly, even admitting the capability of the editor, in a few cases, to express her opinion thereon, the explanation would prove worthless, since passing but through one side of the lens of our personal opinion—it would naturally modify the whole aspect of the thing. Having first of all to satisfy the "thousand and one" creeds, beliefs and views of the members of the Society, who belong to the greatest variety of creeds, beliefs and views, The Theosophist has to make, as far as it can, room for all, and having done so, to remain as impartial as possible under the circumstances. So narrow-minded and bigoted is the majority of the public that the person, liberal enough to afford to his brother and fellowman the opportunity he loudly exacts for himself, is a rara avis indeed. Our Journal—we say so with a just pride—is the only one in the whole world, which offers such opportunities to the adherents of every religion and philosophical system, or even ideas.

It is for them to make the best of the chance so offered, and we can do no more.

. . . . . .

We draw the attention of our members to a new publication just out—a small pamphlet reprinted from the Missionary Dnyânodaya, and headed Review of a Report of the Public Anniversary of the Theosophical Society held in Bombay on January 12, 1882. That our friends, the padris, are anxious to spread this newly published misrepresentation of what was said during the Public Anniversary, is evident, since everyone is invited to get copies of this pamphlet on application to the Anglo-Vernacular Press in Bombay. We join our voice to that of our well-wishers; we cordially advise everyone who reads The Theosophist, and the Subodha Patrika (see December 4, 1881), to secure a copy of the precious pamphlet, as therein he will find once more how unreliable, cunning and shameless are some missionary organs, and their supporters. One of them, the Satthiavartamans starts a falsehood in October or so. It is to the effect that, when the cocoanut was planted by our President in the Sivite temple at Tinnevelly, “a few days after, when the native community began to take in the situation, the cocoanut had to be pulled up, and the temple had to be purified of Theosophy and Colonel Olcott”—a lie from first to last.—The statement was contradicted, disproved, and shown what it was—a gratuitous calumny—on December 4 in The Theosophist and yet, two months later, the editor of Dnyânodaya not only republishes and gives it a wide circulation, but actually enquires in it with a superb contempt for truthfulness, how it is that the President of our Society did not mention the fact, in his Lecture of January 12th! “He must have known the final act in that comedy, and it strikes us as exceedingly disingenuous that he should have spoken only of the first act and not of the finale”—the pamphlet remarks. How this observation will strike every honest reader—whether Christian or heathen—acquainted with the affair, need not be enlarged upon here. An epithet ready to characterize such a policy, will not fail to escape the reader’s lips as soon as he reads the above Jesuitical observation.

Again, the writer of the pamphlet catching at a straw, would make his readers believe that the Society, or rather "Theosophy," is trying to make real the doctrine of the Fatherhood of God (!!), the "sum of the religious opinion of the Society," and is, therefore, "but what Christianity itself teaches." Needless to say that the "Society," as a body, neither teaches, nor "tries to make real" anything of the kind. This expression, moreover, found no utterance during the meeting of the 12th of January; and neither Colonel Olcott, nor Mr. Mirza, having ever announced anything of the sort, it falls to the ground and discovers in itself another untruth. Nor is the substance of what Mr. Mirza said on that day in Framjee Hall, to be understood to mean "Anything—true or false—anything but Christianity." Speaking for the Mohammedan section of our Society, not for the whole Body, what he said was: "We decline to admit the second god which the Christians would force on us . . . We refuse to accept the Demiurge Jehovah, the tribal deity of an obscure Shemite tribe, in preference to the Mohammedan 'Allah,' the Primeval Deity . . . We refuse to accept semidarkness instead of such light, perfect or imperfect, as we may severally have . . ." We invite the readers of the Dnyânodaya pamphlet to read also the pamphlet (now being distributed gratis to the amount of 5,000 copies by our Bombay Society), "The Whole Truth about the Theosophical Society and its Founders," and the Report of the Society with Mr. Mirza's speech in it—and compare. Such a deliberate misstatement of facts and the assumption of that which is known to be false, by the writer, is utterly contemptible. The motto of the sons of Loyola to the effect that "the end justifies the means" has become that of the Protestant missionaries; and they have no more the right to thrust it into the teeth of the Jesuits. Applying to the truth and facts of the Dnyânodaya and other padris, the words which concluded Mr. Mirza's speech in reference to Christianity, we now say: "We will not have them back torn, twisted, and defiled. Take them away!"

THE PHILOSOPHIC INQUIRER

[The Theosophist, Vol. III, No. 7, April, 1882, Supplement , pp. 5-6]

The Philosophic Inquirer, of Madras, a weekly Anglo-Tamil Freethought Journal, has sent us its issue of March 19 with two editorials, and an article in it for republication. We think it but fair to our brave Madras colleague, to help him to circulate the truth about that most disagreeable person—the perstreperous and perspirative orator flung to us over the Atlantic by the Bostonians, who had enough of him. Unless we do so, and, by helping the fearless little Dravidian champion help truth to come to light, very soon all America and Europe would be deluged with missionary tracts spreading broadcast his shameless falsehoods, and still falser reports about his imaginary triumphs in India. It is not because we would avenge our own wrongs—as, on the whole, that poor J. Cook has done us more good than harm—but, as it is useless to expect the so-styled respectable secular Anglo-Indian papers the religious organs being out of question—to come out with a true account of anything that is likely to be distasteful to some of their subscribers, we range ourselves—as we always do—on the side of the minority and of the weakest. With the exception of the Pioneer and the Bombay Gazette, no other English paper in India we know of, however much itself “freethinking” (sub rosa, of course), has hitherto had the courage to pronounce Mr. Cook what he really is—a brutal, coarse, and vulgar lecturer. Therefore, we gladly make room in our Journal for the honest, though rather too outspoken editorials of our esteemed colleague of Madras. May his subscribers increase at the rate of his enemies.

THE THEOSOPHICAL SOCIETY AND SWAMI DAYANAND

[The Theosophist, Vol. III, No. 7, Supplement, April, 1882, p. 8]

Owing to misrepresentations and consequent misunderstandings caused by our mutual ignorance of each other's language, the learned Pandit Dayanand Saraswati was prevailed upon, by our enemies, to deliver a public lecture denouncing us personally and our Society collectively, without even giving us any notice of his intentions. In addition to this, he caused his statements to be printed, accusing us of having "sold" him and of having been unfaithful to our promises. He charges the Founders of the Theosophical Society with having first believed in the Iśvara preached by him; acknowledging him (the Pandit) as their spiritual guide; and with having subsequently become Buddhists and—finally Zoroastrians!!!

Such extraordinary accusations need no comment. The Founders never believed in Iśvara as a personal god; they are Buddhists for many years and were so long before they knew of Swami or even before his Arya Samaj had come into existence; and—he knew all this well We had accepted and formed an alliance with him, not for his religious doctrines, but, because—believing him able to teach our members what we thought he knew far better than we did (since he was a Brahmin Yogi for eight years), namely, Yoga-Vidya—we had hoped to secure for our Society perfect instruction in the ancient Brahminical esoteric doctrine. If any one was "sold," it was the Founders, not the esteemed Swami. For reasons best known to himself, however, while telling us privately that Yoga-Vidya must not be taught promiscuously as it was a sacred mystery, he laughed at the Spiritualists, denounced every spiritual and occult phenomenon as a tamasha, a juggling trick, and pooh-poohed publicly that which we all know to be undoubted and genuine facts, capable of demonstration and verification.

Thus we were laid under the necessity of accepting one of these two conclusions: either (1) he did not himself know practical Yoga; or (2) he had determined to keep it secret from the present generation. As we cannot persuade ourselves to believe the former, we shall submit to the latter alternative. Henceforth we will be content with our Arhat or Buddhist esotericism.

Well, things have now gone too far to be mended. We had been repeatedly warned by the orthodox Pandits as to the Swami's true character, but—did not heed them. Though we never agreed with his teachings from the very beginning, we have yet been faithful and true to him for three long years. We respected him as a great Sanskrit scholar and a useful Reformer; and, notwithstanding the difference in our religious opinions, we have supported him through thick and thin. We regret to be unable to record as much of him. As a consequence of all this, we declare the alliance between the Theosophical Society and the Arya Samaj broken. Not for all the alliances in the world shall we renounce what we consider to be THE TRUTH—or pretend belief in that which we know to be FALSE.

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WE STAND CORRECTED

[The Bombay Gazette, April 3, 1882, p. 2]

To the Editor of The Bombay Gazette:

Sir,—

Since you refuse publishing my long letter, will you kindly insert this one—merely to correct two grave mistakes I find in your today's editorial—unless it is indeed your determined object to make the "venerated" Swami turn still more fiercely upon us?

I never said that the Arya Samaj “became a branch of the Theosophical Society,” but only that, among several other branches of our Society, we had one established solely for those Theosophists who were already Arya-Samajists, or desired to recognize the Pandit as their Spiritual Guru. This branch we called the “Theosophical Society of the Arya-Samaj of Aryavarta.” Neither the Arya-Samaj nor the Theosophical Society, as a body, was ever a branch of the other. This incorrect notion that the Arya-Samaj may have been taken as a branch of the Theosophical Society, was the very thorn in Swami’s side Both the societies, as bodies, were perfectly independent of each other, the “Theosophical section of the Arya-Samaj” being a branch of both.

Still more do you err in saying that we have been Buddhists “for a good many months.” As a body we belong to no religion. I myself am a Buddhist for many years, and Colonel Olcott has also been for several years. The various members, as individuals, have a perfect right to keep to their own particular faiths and creeds, but, as theosophists, they belong to none.

Yours, etc.,

H. P. BLAVATSKY.

Bombay, March 31

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A “LIGHT” SHINING IN DARKNESS

[The Theosophist, Vol. III, No. 8, May, 1882, pp. 191-192]

Our respected contemporary, Light, catches at an expression in a recent letter, from one of the Secretaries of our Society, to its Editor, transmitting a copy of a Bombay paper for his information, and lectures us in a fatherly way upon our bitterness towards Christianity. In a circular letter, addressed, by order of our Society’s Council, to several Spiritualistic newspapers, a loose expression was used by the writer—a Hindu—namely, “Christianity,” instead of “dogmatic or exoteric Christianity,” which would have been better.

This omission of adjectives is made the occasion for a severe admonition. Well, had a Christian, in writing to Light, said that it seemed a pity that Western Spiritualists could not . . . realize that they (the Christians) are their natural allies against “orthodox Buddhism or Brahmanism, or any other heathenism”—we doubt whether the expression would have provoked such rebuke. Our severe critic dislikes the idea that men of the Rev. Cook stamp should be taken as representatives of that religion. “Men of this type,” he says, “do no injury except to the cause which they may elect for the moment to advocate. The only surprising thing is that so discerning a man as Epes Sargent should have taken any trouble about him. Colonel Olcott says that he is going to answer him, which, on the whole, is a pity. Such persons live and gain notoriety by misrepresenting the answers of those who are indiscreet enough to notice them.” This is very sensible as a generalization, but scarcely applies to the present case. Mr. Cook had been not only adopted as the champion of Christianity, but heralded as such throughout all India and Ceylon; his lectures were looked for as the long-expected death stroke to Hinduism and kindred superstitions; the Christian community turned out en masse to hear him; eminently respectable Anglo-Indian officials served as his Chairmen; and his coarse and false diatribes against the Theosophical Society and its Founders were applauded vociferously by his Christian friends. If we had kept silence, we should have done great injury to our standing throughout Asia, and the imploring appeal of the Rev. Spaar to God to send the roaring and plank-crushing Cook to shut our mouths would have been regarded as answered. Another reason why we could not treat this contemptible coward with the scornful silence he deserved, was that he laid his impious hand upon the religions of our Asiatic brothers, talked of having the Government force Christianity upon the pupils in the Government schools; and used the strongest expressions to signify his personal loathing for the Vedas and other Asiatic sacred books. This was so gross an insult to the feelings of people whose interests are our interests, whose cause is our cause, that we took up the challenge on their behalf quite as much as our own.

And now let this wretched agitator pass out into the oblivion he deserves.

One word in this connection must be said. We know quite as well as Light that, in point of fact, the Cooks and Talmadges of Christendom do not represent the sweet doctrine of the Master they audaciously pretend to follow. If our contemporary will honour us by reading the preface to the second volume of Isis Unveiled, he will see our real sentiment expressed upon this point. We know hundreds, no doubt, of men and women whose lovely lives reflect a charming beauty upon their professed faith. But these no more represent the average—or what may be called the practical, executive and real Christianity-—than an Averroes or a Jalâl al-dîn reflects the tone of executive and popular Mohammedanism. If our contemporary were to put his fingers in the missionary vice along with ours, he would know how it was himself, and perhaps not lecture us in so paternal a tone. The test of Philosophy is always best made under circumstances which “try men’s souls”; one can be charmingly serene when far away from the field of battle. Let anyone, who aspires to the martyr’s crown, come to India and Ceylon, and help us in trying to establish a society on the basis of Tolerance and Brotherhood. He would then find of what stuff the average Christian is made, and might well be pardoned if, in the rush of his righteous indignation, he should even talk as though a religion that had hatched such vermin and begotten a Torquemada, were itself an enemy of the whole human family. Certainly it is not that, and most assuredly it is far better than the general run of its professors. We do accept Christians as members of our Society, and, in fact, a Christian clergyman was one of its Founders. We do believe that a Christian is as much entitled—though no more entitled—to the undisturbed enjoyment of his belief, as any other; and, as Colonel Olcott very emphatically said in his address at our recent Anniversary Meeting at Bombay—“From the day when the Christians will live up to their so-called ‘Golden Rule . . .’ you will never hear a word spoken or see a line written by us against the missionaries or their religion.

” We do not need any prophet to tell us that we are getting no more than was in the contract; and that theoretically we have no right to even wince when the missionary party calls us adventurers, liars, and all that sort of thing. We try to be humble, but our humanity is volcanic and rebellious; still, we are not without hope that, in time, we may be able to rather enjoy a run through the “upper and nether millstones” of the Padris. Meanwhile, we implore our equanimous friend of Light, who holds the torch amid the London fogs, to remember that Shakespeare wrote:

“Let the galled jade wince, Our withers are unwrung”*

—and draw the obvious moral therefrom.

Our circular letter was written in the most friendly spirit. In our innocence, we had believed that we were doing our duty in warning the Spiritualists of the vilifications poured on their and our heads by a common enemy—the sophomoric Cook who was shouting through India as a Christian champion. We did not even dream that our letter would have provoked such a very unfriendly answer. To one portion of that answer particularly we must positively take exception. What we said seven years ago in regard to Spiritualism, we say now. We never described Spiritualism “in terms of almost unqualified reprobation,” nor, are we likely to modify our terms even temporarily on “remonstrance.” But we always regarded mediumship as a peril. Apart from this, it is all well and good. Our alliance and friendly overtures may not be needed, but why break chairs over our heads?

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* [Hamlet, Act III, Sc. ii, 256-57.]

FOOTNOTES TO “THE PHILOSOPHY OF SPIRIT”

[The Theosophist, Vol. III, No. 8, May, 1882, pp. 192-196]

[The article is a review by Subba Row of William Oxley’s work The Philosophy of Spirit, which the reviewer examines “from the Esoteric and Brahmanical Standpoint.” H. P. B. has appended footnotes to certain sentences or words of the text.]

[Manvantara] The period of Regeneration, or the active life of the universe between two Pralayas or universal Destructions: the former being called the “day” and the latter the “night” of Brahmâ.

[Yaksha] The earth-spirit or Gnome.

[Gandharva] Akin to the Christian cherub or singing seraph. There are, says Atharva Veda (Bk. XI, Hymn V, 2), 6333 Gandharvas in their Loka.

[Ordinary initiate] An initiate of the preliminary degrees.

[Ahamatma] The “I AM, THAT I AM” of the Biblical Jehovah, the “I AM WHO I AM,” or “Mazdao” of Ahuramazda in the Zend Avesta, etc. All these are names for the 7th principle in man.

[Krishna . . . speaks of “Adi-Buddha”—the state or condition represented by Pranava—in the succeeding verses.]

Hence, the great veneration of the Buddhists for Bhagavadgita.

[“. . . . he speaks of Adi-Buddha, as if it were merely a state or condition.”]

“Adi-Buddha” creates the four celestial Buddhas or “Dhyans,” in our esoteric philosophy.

It is but the gross misinterpretation of European Orientalists, entirely ignorant of the Arhat doctrine, that gave birth to the absurd idea that the Lord Gautama Buddha is alleged to have created the five Dhyanis or celestial Buddhas. Adi-Buddha, or, in one sense, Nirvana, "creating" the four Buddhas or degrees of perfection—is pregnant with meaning to him who has studied even the fundamental principles of the Brahmanical and Arhat esoteric doctrines.

["The ancient Rishis of Aryavarta have taken considerable pains to impress upon the minds of their followers that the human spirit (7th principle) has a dignity, power and sacredness which cannot be claimed by any other God, Deva or angel of the Hindu Pantheon."]

In view of this, Gautama Buddha, after his initiation into the mysteries by the old Brahman, His Guru, renouncing gods, Devas and personal deity, feeling that the path to salvation lay not in vainglorious dogmas, and the recognition of a deity outside of oneself, renounced every form of theism and—became Buddha, the one enlightened. "Aham eva param Brahma," I am myself a Brahma (a god), is the motto of every Initiate.

["Vyasa does not exactly mean a recorder; but . . . one who expands or amplifies."]

In no case can the term be translated as "Recorder," we should say. Rather a "Revealer," who explains the mysteries to the neophyte or candidate for initiation by expanding and amplifying to him the meaning.

["This term (Vyasa) was applied to the Highest Guru in India in ancient time; and the author will be able to find in the Linga Purana that the author of the Mahabharata was the 28th Vyasa in the order of succession. I shall not now attempt to explain the real meaning of the 28 incarnations therein mentioned. . . ."]

To one, who has even a vague notion how the mysteries of old were conducted, and of the present Arhat system in Tibet vaguely termed the "Reincarnation System" of the Taley-Lamas, the meaning will be clear. The chief Hierophant who imparted the "word" to his successor had to die bodily.

H.P. BLAVATSKY
Portrait taken by Edsall Photographic Studio in New York most
Likely about the time she went to India in 1878.

MAJOR-GENERAL HENRY RHODES MORGAN
1822-1909
He and his wife, Ellen Henrietta, were faithful friends of the
Founders and helped them in various ways during their early years in
India. They resided at Ootacamund, in the Nîlgiri Hills, where all
their ten children were born.

Even Moses dies after having laid his hands upon Joshua, who thus became “full of the spirit of wisdom of Moses,” and—it is the “Lord” who is said to have buried him. The reason why “no man knoweth of his sepulchre unto this day,” is plain to an Occultist who knows anything of the supreme initiation. There cannot be two “Highest” Gurus or Hierophants on earth, living at the same time.

[Mahatmas] “Grand Souls” in literal translation; a name given to the great adepts.

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FOOTNOTES TO “MEDIUMS AND YOGIS”

[The Theosophist, Vol. III, No. 8, May, 1882, pp. 197-198]

[The author of this article, identified only by three stars, in the course of his explanation of the difference between yogis and mediums, says: “As the magnetic power is directed to any particular faculty, so that faculty at once forms a direct line of communication with the spirit, which, receiving the impressions, conveys them back to the physical body.” To this H. P. Blavatsky remarks:]

Sixth principle—spiritual soul.

In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, i.e., from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite, hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one, to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body.

Hence, the faculties of some of the “bodies” (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started for the place of its destination faultless, and have been bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect—unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every “principle”—(from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2, to No. 1)—and that every “sieve” is in good order—the spiritual perception will always be imperfect. The Yogi, who, by a constant training and incessant watchfulness, keeps his septenary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralysing the functions of the four intermediate principles, communicate from body to spirit and vice versa—direct.

[The author says: “The Yogi forms a direct connection between his spiritual soul and any faculty, and, by the power of his trained will, that is by magnetic influence, concentrates all his powers in the soul, which enables him to grasp the subject of his enquiry and convey it back to the physical organs, through the various channels of communication.” H.P.B. adds:]

Or—direct, which is oftener the case, we believe.

[The author also says: “If he desires to traverse space in spirit, this is easily done by him by transferring the faculty of will. . . .” H.P.B. adds:]

From the physical to the Spiritual body and concentrating it there, as we understand it.

COMMENT ON“MORE ANECDOTES OF HASSAN KHAN JINNI”

[The Theosophist, Vol. III, No. 8, May, 1882, p. 199]

[Several accounts are given of the phenomenal feats of the remarkable Mohammedan sorcerer, Hassan Khan, nicknamed “Jinni” from his alleged power over some of the Elemental Spirits, which go under that name among the Mohammedans. These testimonies were collected by Colonel Olcott while on a visit to Lucknow. The stories recount various phenomena produced by Hassan Khan, such as the falling of bricks and sand-showers. To this H. P. B. remarks:]

This highly interesting particular should recall to the reader the article on “Stone-Showers” which appeared in The Theosophist for August, 1881. In that connection we protested against the theory of the Spiritualists that this class of phenomena is due to the agency of disembodied human spirits, and suggested that they went to prove the existence of prankish nature-elementals. The Jinnat or Jinn of the Oriental demonology are of this class, as the reader of the Arabian Nights will remember. They can be made subservient to one who has learned the secret of their subjugation by occult means. Only those who would believe that we consider them as beings of any sort—least of all intelligent beings—will be very much mistaken.

FOOTNOTE TO “THEOSOPHY DURING THE FIRST PHASE OF MODERN PHILOSOPHY”

[The Theosophist, Vol. III, No. 8, May, 1882, p. 203]

[Speaking of the triune nature of man, the writer explains the relation between spirit, soul, and body, and says that “man, too, has the trinity within himself.” To this H. P. B. remarks that:]

The seven-knotted bamboo-staff of the Yogi is also a “trinity,” since, like everything else, it has two poles or ends and one middle part, yet the stick is a unity, so is matter, whether we call its upper subjective end spirit or its lower end—crystallized spirit.

———————

PSYCHÊ

[The Theosophist, Vol. III, No. 8, May, 1882, p. 211]

Our old friend, The Spiritualist, died of inanition, but has resurrected under the Hellenic alias of Psychê. In short, it might be said that, out of the inanimate corpse of Mr. Harrison’s first love, has sprung a new soul to woo the fickle public back to its allegiance. The Spiritualist, on the whole, treated us harshly, too often laying the truncheon over our editorial head. We wanted to please it, but could not; and, just when things were seemingly at the worst, our censor died the journalistic death, and cut off forever our chance for a good place in its books.

We may now start afresh and, warned by experience, must deport ourselves so as to command the amity, if not the alliance, of Psychê. The new journal is handsomely printed on good paper, and, with its vermilion column-rules and initials, makes a gay, not to say jaunty, appearance for an organ of transcendental science. The contents of the first number are interesting, a paper on the Sphygmographic (pulse-measuring) Experiments of Dr. Purdon on “spiritual mediums” leading us decidedly in the right direction. Mediumship, in truth, lacks nothing so much as thorough scientific investigation; for, until the pathological and psychical conditions of the medium are perfectly known, Spiritualists will not be in a way to know what may or may not be ascribed to intracorporeal agency, in the phenomena of the séance room. Psychê starts with our good wishes for its prosperity.

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PERT QUESTIONS AND PLAIN ANSWERS

[The Theosophist, Vol. III, No. 8, Supplement, May, 1882, pp. 5-6]

How little the “beliefs and creeds” of the Theosophical Society—which has no belief or creed—are understood by the average public in India after three years of constant explanations, may be inferred by the letter that follows. Crude and childish as it is, yet, finding in it the echo of the public bigotry and blindness to facts and practical proofs, we give it room in our Supplement. Unless we are greatly mistaken, it was written under the direct inspiration—than which there is not a more bigoted or more intolerant one the world over—we mean that of a Protestant missionary.

[Then follows the letter above mentioned. The sentences to which H. P. B. replied in footnotes appear below in small type, immediately followed by her comments.]

Is “Theosophy” a religion, or a belief? Does the Theosophical Society propagate any kind of belief (directly or indirectly)?

Useless to repeat that which was asserted over and over again—namely, that the Theosophical Society, as a body, has no religion.

The Theosophical Society comprises three sections, and each section comprises three classes. I ask whether there is a single member recognized as of the first or second section who is permitted (according to the rules of those sections) to retain his orthodox religious views?

Most undoubtedly every one of them is allowed to do so if he likes; but whether, after learning the truth, he will do so and persist in his dogmatic views, is another question.

“Occultism” disproves the truth of miracles (superhuman powers).

Most undoubtedly it does. It rejects the very idea of there being anything supernatural (i.e., above, below, or outside of nature) in this infinite Universe—as a stupendous fallacy.

“Occultism,” then, affects all the popular faiths of this planet, which claim to be of divine origin (i.e., revealed by God to man miraculously through some prophet).

To “claim” is one thing, and “to be”—and prove it—is quite another.

In short “Occultism” teaches that Paul, Moses, Confucius, Mahomet, Zoroaster, and Buddha were liars and deceivers when they said that they received Divine inspirations.

We would advise our young friend to study a subject before he presumes to speak of it. Buddha never claimed to have received “Divine Inspiration,” since Buddha rejected the very idea of a god, whether personal or impersonal. Therefore, Occultism does not teach that he was a “liar,” nor does it give that abusive epithet—so generously bestowed by the Christian padris on all and every other prophet but their own—any more to Moses, than to Mahomet, or Zoroaster, least of all to Confucius, since, no more than Gautama Buddha, has that great sage ever claimed “divine” inspiration.

"Senex" goes on to say that "Theosophy" is a speculation of certain visionaries who pretend to be able to hold direct communication with the Deity and to direct and combat the influence of the Deity (the Supreme "Light") by the medium of Genii, (spirits), or demons, or by the agency of stars or fluids (as electricity).

If our correspondent is unable to appreciate journalistic humour and wit, and takes the definition copied out by "Senex" from Webster's Dictionary as Gospel Truth, we cannot help him to more intuitive perceptions than he is endowed with.

I see no difference between "Occultism" of the Theosophists and "Spiritualism" as professed by Zöllner, Mrs. Hauffe, Eglinton, Slade, and a score of other mediums in the United States.

This is to be deplored, but so long as our correspondent will rush into print to discuss subjects he knows nothing about, he is sure to commit such ridiculous blunders.

Bishop Sargent informs us that the king-cocoanut, planted by Colonel Olcott and the Tinnevelly Brothers in the temple-yard of the Great Pagoda of Tinnevelly, was soon after removed, and that the whole temple-yard had to be ceremonially purified of the contamination it had thus contracted by the intrusion of the foreigner.

Which only proves that Bishop Sargent also speaks of what he knows nothing about, or gladly repeats unproved missionary calumnies. (See the remarks under the heading "Milk for Babes and Strong Meat for Men.")*

Yet Colonel Olcott makes no mention of this in his address at the Framjee Cowasjee Institute.

Pleading "guilty" to never reading or paying attention to missionary and other pious organs, and not being endowed with omniscient clairvoyance to help him to follow the constant intrigues of their editors and their inventions against our Society and its Founders, Colonel Olcott could not "mention" that which he was not aware of, namely that, after the calumny had been well spread by our meek and humble missionaries and as effectively shown to be false, no less a personage than a "Bishop" would take it up, and circulate what he knew was a malicious falsehood.

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* [pp. 88-91 of the present Volume.—Compiler.]

HINDU THEISM

[The Theosophist, Vol. III, No. 9, June, 1882, pp. 215-216]

Old readers will recollect our desire, long ago expressed, that some respectable Brahmo would undertake, in these columns, a candid exposition of the views of his Samaj. Friends, in both Europe and America, have asked for some authoritative statement of Brahmoism, that the West might intelligently study the present drift of Asiatic thought in the channel opened, half a century ago (A.D. 1830), by the religious fervour and bright genius of Ram Mohun Roy. Their desire, and ours, is at last gratified. In the present number is printed the first instalment of a discourse upon "Hindu Theism," by a man whose spotless private character and pious sincerity have won the respect and confidence of multitudes of his countrymen, even of those who do not at all sympathize with his views, or his sect's, upon religious questions. The Brahmic Church of India was, as is known, founded by the late Raja Ram Mohun Roy on the lines of a pure Theism, though not announced as a sect. No country can boast a purer or holier son than was this Indian reformer. The Raja died in England in 1831, and, for the next few years, his movement languished under the leadership of a very noble-hearted man, Pandit Ramchandra Vidyabagish. In 1838, the leadership fell into the hands of Babu Debendra Nath Tagore, a Bengali gentleman of high family, and of a sweetness of character and loftiness of aim equal to that of the late Raja. In every respect he was worthy to wear the mantle of the Founder and able to take upon himself the chief burden of the Herculean work he had begun. Of the bright minds who clustered about them, the most conspicious and promising were Babus, Raj Narain Bose, Keshab Chander Sen, and Sivanath Shastri.

For years they worked together for the common cause without discord, and the Brahmic Church was a unit. But the infirmities of human nature by degrees opened breaches which resulted in the setting up of schismatic Samajis, and the primitive Brahmoism was first split into two and, later, into three churches. The first and, as claimed, original one is known as the Adi Brahmo Samaj, of which the now venerable and always equally revered Babu Debendra Nath Tagore is theoretically, but Babu Raj Narain Bose practically—owing to the retirement of the former to a life of religious seclusion at Mussooree—the chief. The latter gentleman may also be almost said to be in retirement, since he lives at Deoghur, Bengal, an almost exclusively contemplative life. The second Samaj comprises a small group which has followed the lead of Babu Keshab Chander Sen out of his "Brahmo Samaj of India"—as his first schism was called—down the slippery road to the quagmire of Infallibility, Direct Revelation, and Apostolic Succession, where he has planted the gaudy silken flag of his New Dispensation, beside the pontifical banner of the Pope of Rome. At Calcutta, we were told that of actual disciples he can scarcely count more than fifty-five, though his marvellous eloquence always commands large audiences of interested hearers. It was also the unanimous testimony to us of his friends, as well as foes, that Babu Keshab's influence is rapidly dying out, and that, after his death, not even the marked ability of his cousin and chief assistant, Babu Protab Chandra Mozumdar, is likely to hold the Samaj together. The third branch of the original Brahmo Samaj of Ram Mohun Roy is called the Sadharan Brahmo Samaj, and headed by Pandit Sivanath Shastri, who is a gentleman of unblemished character, modest disposition, a well-read Sanskritist, and a good, though not exceptional, orator.

We have had quite recently the great pleasure of reading a pamphlet by Pandit Sivanath Shastri, in which the history of the Brahmic movement is clearly and ably sketched, and which the reader would do well to procure from the author.

Our Western friends, especially who have such incorrect ideas of Babu Keshab's character and relationship with contemporary Brahmoism, will be startled and shocked to read Pandit Sivanath's judicially calm analysis of the career of his quondam colleague towards the worst abomination—from Ram Mohun Roy's point of view—of personal leadership and reckless egoism. And one thing, as bad as bad can be, is not given in this pamphlet, viz., that on the day of the last annual celebration of an idolatrous festival at Calcutta, Babu Keshab allowed his disciples to bathe his person, bedeck it with garlands, and put him in a swing as the Hindus put their idols, and swing him as though he were a divine being. Beyond this, there is scarcely any extravagance of childish vanity to be guilty of. The intelligent reader will easily deduce from it what fate is in store for this branch of a once noble tree.

The discourse of Babu Raj Narain Bose, now to be given in these columns, though delivered in Bengali in the year 1872, has never until now appeared in an English dress. The learned and most esteemed author has revised his translation and generously placed it at our disposal. As the portions successively appear, they will be put into type at the Samaj Press, in Bengal, and when our last instalment is printed, the author will publish the entire lecture in pamphlet form. The Adi Brahmo Samaj is nearest of the three to being orthodox, and least revolutionary as regards Hinduism. Its managers wisely keep a good deal of what is excellent in their national religion, instead of flinging, so to say, the family treasures out of the windows and clamouring for new lamps. They find Hinduism to be a pure and essential Theism, and have laid down their new church on that foundation. It is not our province to express an outside opinion upon a subject whose exegesis, we conceive, should be left to its own authorized teachers. The Theosophist was originally announced as a tribune from which all religions might be expounded by their best men; and so it will ever be.

In conclusion, we must note the coincidence that, upon the very heel of the Swami's defection, comes a most cordial greeting from Babu Raj Narain Bose, leader of another Hindu society, and a man whose approbation and friendship is worth having. In a letter (of date April 3rd) to Colonel Olcott, he says: "It is the marvel of marvels that a stranger should come to India from the far, far West to rouse her from the sleep of ages, and work as a Hindu with Hindus for the regeneration of the Hindu nation. Had the system of Purana writing been still in vogue this strange event would have been narrated in striking allegories!"

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"A FRIEND IN NEED, A FRIEND INDEED"

[The Theosophist, Vol. III, No. 9, June, 1882, p. 218]

We copy the following letter from the Bombay Gazette of April 4th, not for its bearing upon the recent "unpleasantness," but to preserve, in our record, the evidence of an act of true unselfish loyalty to the cause of Theosophy. The public position of the writer of the letter might well have been made a pretext to keep silence—if silence could, in any such case, be ever excusable. But chivalrous natures like this do what is right first, and then only think what expediency might have demanded. These are the men to make a good cause succeed: the strength of our Society lies in their allegiance.

On the day following the unexpected denunciation of us, at a public lecture, by our ex-friend and ally—whom we had always in America, England and India defended against his enemies—when, like Scapin in the play, he, so to say, rolled us up in a sack and laid on lustily, the Bombay Gazette, in a long editorial upon the unpleasant event, innocently remarked: "The assurance that the Theosophists [read "Colonel Olcott and Madame Blavatsky"] know nothing of occult science is depressing. What will Mr. Sinnett say? Was not his valuable work on the 'Occult World' founded wholly on the occult information he obtained from them?"

The gentleman, so unexpectedly dragged into the treacherous “play,” made at once the following answer:

[Follows Mr. A. P. Sinnett’s letter, in which he defends the Theosophical Society and its Founders, and vouches for the genuineness of the occult phenomena that he had witnessed.]

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THE MAGIC OF SCIENCE

[The Theosophist, Vol. III, No. 9, June, 1882, pp. 222-223]

An Anglo-Indian paper of Madras speaks thus of the telephone:

The wonders of science bid fair to grow more wonderful. The latest addition, to the marvels of electricity, is a telephone which makes a conversation distinctly audible even when it is not connected with any wire. All that is necessary is that this marvellous instrument should be held within a few feet of the end of a wire connected at its other end with a transmitter. Then, when the ear is applied to the telephone, the words, which are being spoken far away, instantly become audible, and, as if by magic, the silent room is filled with the sound of distant voices. The fact that the telephone can thus, without any immediate connection with the electric wire, bring to life again, as it were, the waves of sound which have died away into silence, is a remarkable one, and seems to suggest that we are merely at the beginning of the achievements of this marvellous little instrument. It ought certainly, we should think, be easy for a person provided with a telephone of this kind to hear a speaker at a much greater distance in any public room than is possible now.

Were we to remark to this that there are other and still less bulky and objective apparatuses in existence as yet unknown to science, which enable a person to hear any speaker he likes to choose and at any distance, and even to see him—the Madras Standard would scoff at the idea. And yet, hardly ten years back, the bare mention of the possibilities of the telephone and the phonograph—both bringing back to life again “the waves of sound which have died away into silence”—would have been regarded as the fiction of a lunatic!

FRIENDLY CHASTISEMENT

[The Theosophist, Vol. III, No. 9, June, 1882, pp. 223-224]

To the Editor of The Theosophist.

Madame,—From time to time I have been grieved to notice, in The Theosophist, notes, and even articles, that appeared to me quite inconsistent with the fundamental principles of our Society. But of late, in connection with Mr. Cook's idle strictures on us, passages have appeared, alike in The Theosophist and in other publications issued by the Society, so utterly at variance with that spirit of universal charity and brotherhood, which is the soul of Theosophy, that I feel constrained to draw your attention to the serious injury that such violations of our principles are inflicting on the best interests of our Society.

I joined the Society fully bent upon carrying out those principles in their integrity—determined to look henceforth upon all men as friends and brothers and to forgive, nay, to ignore all evil said of or done to me, and though I have had to mourn over lapses (for though the spirit be willing, the flesh is ever weak) still I have, on the whole, been enabled to live up to my aspirations.

In this calmer, purer life, I have found peace and happiness, and I have, of late, been anxiously endeavouring to extend to others the blessing I enjoy. But, alas! this affair of Mr. Cook, or rather the spirit in which it has been dealt with by the Founders of the Society and those acting with them, seems destined to prove an almost hopeless barrier to any attempts to proselytize. On all sides I am met by the reply—"Universal brotherhood, love and charity? Fiddlesticks! Is this" (pointing to a letter republished in a pamphlet issued by the Society) "breathing insult and violence, your vaunted Universal Brotherhood? Is this" (pointing to a long article reprinted in the Philosophic Inquirer in the April number of The Theosophist) "instinct with hatred, malice, and contempt, this tissue of Billingsgate, your idea of universal Love and Charity? Why man, I don't set up for a saint—I don't profess to forgive my enemies, but I do hope and believe that I could never disgrace myself by dealing in this strain, with any adversary, however unworthy, however bitter."

What can I reply? We all realize that, suddenly attacked, the best may, on the spur of the moment, stung by some shameful calumny, some biting falsehood, reply in angry terms. Such temporary departures from the golden rule, all can understand and forgive—Errare est humanum—and caught at a disadvantage thus, a momentary transgression will not affect any just man's belief in the general good intentions of the transgressor. But what defence can be offered for the deliberate publication, in cold blood, of expressions, nay sentences, nay entire articles, redolent with hatred, malice and all uncharitableness?*

Is it for us, who enjoy the blessed light, to imitate a poor unenlightened creature (whom we should pity and pray for) in the use of violent language? Are we, who profess to have sacrificed the demons of pride and self upon the Altar of Truth and Love, to turn and rave, and strive to rend every poor rudimentary who, unable to realize our views and aspirations, misrepresents these and vilifies us? Is this the lesson Theosophy teaches us? Are these the fruits her divine precepts are to bring forth?

Even though we, one and all, lived in all ways strictly in accordance with the principles of the Society, we should find it hard to win our brothers in the world to join us in the rugged path. But what hope is there of winning even one stray soul, if the very mouthpiece of the Society is to trumpet out a defiance of the cardinal tenet of the association?

It has only been by acting consistently up to his own teachings, by himself living the life he preached, that any of the world's great religious reformers has ever won the hearts of his fellows.

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* Our esteemed critic, in his desire to have us forgive our enemies, and so come up to the true Theosophic standard, unconsciously wrongs us, his friends and brothers. Most undeniably, there is great uncharitableness of spirit running through our defence of the Society and our private reputations against the aspersions of Mr. Cook. But we deny that there has been any inspiration in us from the evil demons of "hatred" and "malice." The most, that can be charged against us, is that we lost our tempers, and tried to retaliate upon our calumniator in his own language—and that is quite bad enough to make us deserve a part of our friend's castigation.—(See our reply to "Aletheia.")

Think, now, if the Blessed Buddha, assailed, as he passed, with a handful of dirt by some naughty little urchin wallowing in a gutter, had turned and cursed, or kicked the miserable little imp, where would have been the religion of Love and Peace? With such a demonstration of his precepts before them, Buddha might have preached, not through one, but through seventy times seven lives, and the world would have remained unmoved.

But this is the kind of demonstration of Buddha's precepts that the Founders of our Society persist in giving to the world. Let any poor creature, ignorant of the higher truths, blind to the brighter light, abuse or insult, nay, even find fault with them—and lo, in place of loving pity, in lieu of returning good for evil, straightway they fume and rage, and hurl back imprecations and anathemas, which even the majority of educated gentlemen, however worldly, however ignorant of spiritual truths, would shrink from employing.

That the message of Theosophy is a divine one, none realizes more fully than myself, but this message might as well have remained unspoken, if those, who bear it, so disregard its purport as to convince the world that they have no faith in it.

It is not by words, by sermons or lectures, that true conviction is to be brought home to our brothers' hearts around us, but by actions and lives in harmony with our precepts. If I, or other humble disciples, stumble at times, the cause may nevertheless prosper, but if the Society, which should sail under the Red-crossed snowy flag of those who succour the victims of the fray, is, on the slightest provocation, to run up at the masthead (and that is what The Theosophist is to us) the Black Flag with sanguine blazonry, Public Opinion, will, and rightly so, sink us with one broadside without further parley.

I enclose my card and remain

Yours obediently,

ALETHEIA.

April 27, 1882.

WE REPLY

We very willingly publish this epistle (though it most unceremoniously takes us to task and, while inculcating charity, scarcely takes a charitable view of our position), first, because, our desire is that every section of the Society should be represented, and there are other members of it, we know, who agree with our correspondent; and secondly, because, though we must hold his complaints to be greatly exaggerated, we are ready at once to own that there may have been, at times, very good grounds for ALETHEIA'S protest.

But he overdoes it. He takes the part not of judge, but of the counsel for the prosecution; and he puts everything in the worst light and ignores everything that can be advanced for the defence. We know that he is sincere—we know that to him Theosophy has become a sacred reality—but with “the fiery zeal that converts feel,” he takes an exaggerated view of the gravity of the situation. He seems to forget that as he himself says “to err is human,” and that we do not pretend to be wiser or better than other mortals. Overlooking all that has been well and wisely done, fixing his eyes solely (surely this is not charity) on every shadow of an error, he denounces us as if we were the worst enemies of that cause for which, be our shortcomings what they may, we have at least sacrificed everything.

Let it be conceded that we gave too much notice to Mr. Cook—that we admitted, to our columns, letters and articles, that we had better have suppressed. Well, he was aggravating, and we were angry—he made faces at us and we boxed his ears. Very shocking no doubt—we are not going to defend it—and we hope not to be taken unawares and off our guard again. But surely this does not involve “hatred, malice and uncharitableness.” We can truly say that, having let off the steam, we do not bear the poor deluded man any grudge—nay, we wish him all possible good in the future, and above all things, “more light.” If he will turn over a new leaf and be honest and truthful, we will admit him into our Society tomorrow and forget, in brotherly love, that he has ever been what he has been.

The fact is ALETHEIA takes trifles too much au sérieux, and is—doubtless with the best intentions—most unjust and uncharitable to us. Let us test a little his anathemas! He tells us that, if anyone even so much as finds fault with us, we straightway fume and rage, and hurl back imprecations and anathemas, etc.! Now, we put it to our readers whether ALETHEIA’S letter does not find fault with us—why we have never been so magisterially rebuked since we left the schoolroom, yet (it may be so without our knowing it), we do not think we are either fuming or raging, nor do we discover in ourselves the smallest inclination to hurl any thing, tangible or intangible, at our self-constituted father confessor, spiritual pastor and master!

DRAWING OF H.S. OLCOTT BY H.P.B.
Crayon drawing made by H.P.B. around 1877, the original of which is in the Adyar Archives. “Moloney” was H.P.B.’s nickname for Col. Olcott, while his nickname for her was “Mrs. Mulligan.” Reproduced from The Theosophist, Vol. LII, August, 1931.

MOHINI MOHUN CHATTERJEE
1858-1936
From a photograph taken in London about 1884.
(Consult Appendix for biographical sketch.)

We most of us remember Leech's charming picture—the old gentleman inside the omnibus, anxious to get on, saying mildly to the guard, "Mr. Conductor, I am so pressed for time—if you could kindly go on I should be so grateful," etc.—the conductor retailing this to the driver thus, "Go on, Bill, here's an old gent in here a'cussin' and swearin' like blazes." Really we think that, in his denunciations of our unfortunate infirmities of temper (and we don't altogether deny these), ALETHEIA has been taking a leaf out of that conductor's book.

However, we are quite sure that, like that conductor, ALETHEIA means well, his only fault being in the use of somewhat exaggerated and rather too forcible language, and as we hold that fas est et ab hoste doceri,* and a fortiori, that it is our bounden duty to profit by the advice of friends, we gladly publish his letter by way of penance for our transgressions and promise not to offend again similarly (at any rate not till next time), only entreating him to bear in mind the old proverb that "a slip of the tongue is no fault of the heart," and that the use of a little strong language, when one is exasperated, does not necessarily involve either hatred, malice or even uncharitableness.

To close this little unpleasantness, we would say that our most serious plea in extenuation is that a cause most dear, nay, most sacred to us—that of Theosophy—was being reviled all over India, and publicly denounced as "vile and contemptible" (see Cook's Calcutta Lecture and the Indian Witness of February 19) by one whom the missionary party has put forward as their champion, and so made his utterances official for them. We wish, with all our hearts, that Theosophy had worthier and more consistent champions.

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* ["It is right to be taught even by an enemy," Ovid, Metam., IV, 428.--Compiler.]

We confess, again, we know that our ill tempers are most unseemly from the standpoint of true Theosophy. Yet, while a Buddha-like—that is to say, truly Theosophical—character has the perfect right to chide us (and one, at least, of our "Brothers" has done so), other religionists have hardly such a right. Not Christians, at all events; for if though nominal, yet such must be our critics, the would-be converts referred to in ALETHEIA'S letter. They, at least, ought not to forget that, however great our shortcomings, their own Jesus—meekest and most forgiving of men, according to his own Apostles' records—in a righteous rage lashed and drove away those comparatively innocent traders who were defiling his temple; that he cursed a fig tree for no fault of its own; called Peter "Satan"; and cast daily, in his indignation, upon the Pharisees of his day, epithets even more opprobrious than those we plead guilty to. They (the critics) should not be "more catholic than the Pope." And if the language of even their "God-man" was scarcely free from abusive epithets, with such an example of human infirmity before them, they should scarcely demand such a superhuman, divine forbearance from us. Is it not positively absurd that we should be expected by Christians to even so much as equal, not to say surpass, in humility, such an ideal type of meekness and forgiveness as that of JESUS?

SEEMING “DISCREPANCIES”

[The Theosophist, Vol. III, No. 9, June, 1882, pp. 225-226.]

To the Editor of The Theosophist.

I have lately been engaged in devoting a few evenings’ study to your admirable article, “Fragments of Occult Truth,” which deserves far more attention than a mere casual reading. It is therein stated that the translated Ego cannot span the abyss separating its state from ours, or that it cannot descend into our atmosphere and reach us; that it attracts but cannot be attracted, or, in short, that no departed SPIRIT can visit us.

In Vol. I, page 67, of Isis, I find it said that many of the spirits, subjectively controlling mediums, are human disembodied spirits, that their being benevolent or wicked in quality largely depends upon the medium’s private morality, that they cannot materialize, but only “project their aetherial reflection on the atmospheric waves.” On page 69: “Not every one can attract human spirits, who likes. One of the most powerful attractions of our departed ones is their strong affection for those whom they have left on earth. It draws them irresistibly, by degrees, into the current of the Astral Light vibrating between the person sympathetic to them and the Universal Soul.” On page 325: “Sometimes, but rarely, the planetary spirits . . . produce them [subjective manifestations]; sometimes the spirits of our translated and beloved friends, etc.”

From the foregoing it would appear as if both teachings were not uniform, but it may be that souls, instead of spirits, are implied, or that I have misunderstood the meaning.

Such difficult subjects are rather puzzling to Western students, especially to one who, like myself, is a mere tyro, though always grateful to receive knowledge from those who are in a position to impart such.

Yours, etc.,

9th January, 1882.

CALEDONIAN THEOSOPHIST.

Editor’s Note.—It is to be feared that our valued Brother has both misunderstood our meaning in Isis and that of the “Fragments of Occult Truth.” Read in their correct sense, the statements in the latter do not offer the slightest discrepancy with the passages quoted from Isis but both teachings are uniform.

Our “Caledonian” Brother believes that, because it is stated in Isis,* that “many . . . among those who control the medium subjectively . . . are human, disembodied spirits,” and in the “Fragments,” in the words of our critic, that “the Ego cannot span the abyss separating its state from ours . . . cannot descend into our atmosphere, . . . or, in short, that no departed SPIRIT can visit us”— there is a contradiction between the two teachings. We answer—“None at all.” We reiterate both statements, and will defend the proposition. Throughout Isis—although an attempt was made in the Introductory Chapter to show the great difference that exists between the terms “soul” and “spirit”—one the reliquiae of the personal EGO, the other the pure essence of the spiritual INDIVIDUALITY—the term “spirit” had to be often used in the sense given to it by the Spiritualists, as well as other similar conventional terms, as, otherwise, a still greater confusion would have been caused. Therefore, the meaning of the three sentences, cited by our friend, should be thus understood:

On page sixty-seven wherein it is stated that many of the spirits, subjectively controlling mediums, are “human disembodied spirits,” etc., the word “controlling” must not be understood in the sense of a “spirit” possessing himself of the organism of a medium; nor that, in each case, it is a “spirit”; for often it is but a shell in its preliminary stage of dissolution, when most of the physical intelligence and faculties are yet fresh and have not begun to disintegrate, or fade out. A “spirit,” or the spiritual Ego, cannot descend to the medium, but it can attract the spirit of the latter to itself, and it can do this only during the two intervals—before and after its “gestation period.”

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* [Vol. I, p. 67.]

Interval the first is that period between the physical death and the merging of the spiritual Ego into that state which is known in the Arhat esoteric doctrine as “Bar-do.” We have translated this as the “gestation” period, and it lasts from a few days to several years, according to the evidence of the adepts. Interval the second lasts so long as the merits of the old Ego entitle the being to reap the fruit of its reward in its new regenerated Egoship. It occurs after the gestation period is over, and the new spiritual Ego is reborn—like the fabled Phœnix from its ashes—from the old one. The locality, which the former inhabits, is called by the northern Buddhist Occultists “Deva-chan,” the word answering, perhaps, to Paradise or the Kingdom of Heaven of the Christian elect. Having enjoyed a time of bliss, proportionate to his deserts, the new personal Ego gets reincarnated into a personality when the remembrance of his previous Egoship, of course, fades out, and he can “communicate” no longer with his fellowmen on the planet he has left forever, as the individual he was there known to be. After numberless reincarnations, and on numerous planets and in various spheres, a time will come, at the end of the Maha-Yug or great cycle, when each individuality will have become so spiritualized that, before its final absorption into the One All, its series of past personal existences will marshal themselves before him in a retrospective order like the many days of some period of a man’s existence.

The words—“their being benevolent or wicked in quality largely depends upon the medium’s private morality”—which conclude the first quoted sentence mean simply this: a pure medium’s Ego can be drawn to and made, for an instant, to unite in a magnetic (?) relation with a real disembodied spirit, whereas the soul of an impure medium can only confabulate with the astral soul, or “shell,” of the deceased. The former possibility explains those extremely rare cases of direct writing in recognized autographs, and of messages from the higher class of disembodied intelligences. We should say then that the personal morality of the medium would be a fair test of the genuineness of the manifestation.

As quoted by our friend, “affection to those whom they have left on earth” is “one of the most powerful attractions” between two loving spirits—the embodied and the disembodied one.

Whence the idea, then, that the two teachings are “not uniform”? We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in Isis and those of the later period, as both proceed from one and the same source—the ADEPT BROTHERS.

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TRANCE -SPEAKERS

[The Theosophist, Vol. III, No. 9, June, 1882, pp. 227-228]

No Hindu needs to be told the meaning of the term Angânta Yênê. It is the action of a bhûta, who enters into or possesses itself of the body of a sensitive, to act and speak through his organism. In India such a possession or obsession is as dreaded now as it was five thousand years back; and, like the Jews of old, the natives compassionately say of such a victim—“He hath a devil.” No Hindu, Tibetan, or Sinhalese, unless of the lowest caste and intelligence, can see, without a shudder of horror, the signs of “mediumship” manifest themselves in a member of his family. This “gift,” “blessing,” and “holy mission,” as it is variously styled in Europe and America is, among the older peoples, in the cradlelands of our race—where, presumably, longer experience than ours has taught them more wisdom—regarded as a direful misfortune, and this applies to both, what Westerns call physical and inspirational mediumship. Not so in the West. . . .

The extracts that follow are taken from an “inspirational discourse” of a very celebrated American lady-medium, delivered November 24, 1878. Those who are familiar with the literature of Spiritualism, will instantly recognize the style. The prophecy, uttered in this oration, purports to come from “An Ancient Astrologer,” who, returning to earth as a spirit, “controlled” the speaker. We republish these extracts to give our Asiatic friends a specimen of the weird eloquence that often marks the mediumistic utterances of this gifted lady. Other trance-speakers are also eloquent, but none of them so famous as this medium. Personally we have always admired that rare talent of hers to come almost night after night, for years successively, upon the rostrum, and hold her audience spellbound, some with reverential awe at hearing, as they believe, the voice of “controlling” angels, others by surprise. Too often this latter feeling first awakened by her wonderful fluency of language, has become confirmed by finding, after the flush of the first wonder had passed and the oration has been put into cold printer’s type, that hardly a sentence is there which could not have been uttered by her apart from any theory. Her personal idiosyncrasies of thought and language constantly obtrude themselves, whether the “controlling spirit” be the late Professor Mapes of New York, the lamented Osiris of Egypt, or any intermediate notability who may have flourished between their respective epochs. Those who have followed her trance-speeches, since her debut in 1852, as a girl orator of fourteen, until now, notice the striking sameness in them. The mode of delivery is always hers; the style is her style; and the flow of language, though sparkling as a pellucid mountain brook, seems yet to be always the same familiar flow, fed at the same source. The constant recurrence of familiar rhetorical figures, and flowers of speech in this intellectual current, recalls to mind the bubbling jet of clear crystalline water in a parlour-aquarium, which brings around, in the swirl of its eddy, always the same bits of detached moss and leaves. The Hindu will naturally ask, why the names of different “spirits” should be given to a series of orations, any twoof which resemble each other like two beads on the same string, when, intrinsically, they show so little evidence of separate authorship, and such constant marks of strong individuality?

Another lady orator, of deservedly great fame, both for eloquence and learning —the good Mrs. Annie Besant—without believing in controlling spirits, or, for that matter, in her own spirit, yet speaks and writes such sensible and wise things that we might almost say that one of her speeches or chapters contains more matter to benefit humanity, than would equip a modern trance-speaker for an entire oratorical career. There are, of course, great differences between these trance-speakers, and at least one —Mrs. Emma Hardinge-Britten, one of the founders of our Society—always speaks with power and to the point. But even in her case, is the trance-discourse above the capacity of her own large mind?

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FOOTNOTE TO BHAGAVAD-GITA

[The Theosophist, Vol. III, No. 9, June, 1882, p. 230]

[To this article treating of the teachings contained in the Gîtâ, and of the difference between these teachings and those of the Vedas, H. P. B. appends the following footnote:]

The idea that the Gita may after all be one of the ancient books of initiations—now most of them lost—has never occurred to them. Yet—like the Book of Job very wrongly incorporated into the Bible, since it is the allegorical and double record of (1) the Egyptian sacred mysteries in the temples and (2) of the disembodied Soul appearing before Osiris, and the Hall of Amenti, to be judged according to its Karma —the Gita is a record of the ancient teachings during the Mystery of Initiation.

FOOTNOTE TO “ANOTHER HINDU STONE-SHOWER MEDIUM”

[The Theosophist, Vol. III, No. 9, June, 1882, p. 232]

[The medium is described as a young woman who was terrified by a demon (Piśacha) which constantly haunted her. She would sometimes rush into the house in terror, “whereupon there would immediately come rattling against the sides and roof of the building a storm of bricks, stones and pebbles.” No one was ever struck. “The strangest fact was that we could not see the stone until it was within a couple of feet or so of the ground,” says the narrator. To this H. P. B. remarks:]

A most interesting fact. We have here a practical testimony going to support the theory—long since put forth by us—that, in the transport of inert substances, the atoms are disintegrated, and suddenly reformed at the point of deposit.

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COMMENTS ON “A FRIENDLY REMONSTRANCE”

[The Theosophist, Vol. III, No. 9, June, 1882, pp. 236-237]

[Mr. N. Chidambaram Iyer, B.A., having criticized certain words used by H. P. B. as favouring Buddhism at the expense of Hinduism, H. P. B. appended to his article the following footnote and comment. To the writer’s words: “. . . in a spirit of indignation . . . you say that, ‘for all the alliances in the world,’ you will not renounce what you ‘consider to be the truth,’ or pretend belief in that which you ‘know to be false’ . . . you would have done well if you had omitted the latter clause. . . .”—she says:]

A clear misconception, we regret to see. Our correspondent has evidently failed to comprehend our meaning. We referred to so-called “Spiritualism,” and never gave one thought to Buddhism! We were accused likewise by Pundit Dayanand of having turned “Zoroastrians.” Why, then, should our correspondent have understood us to mean only Buddhism as being “true,” and paid no attention to the religion of the Parsis? Read Editor’s Note which follows.

It is our intelligent correspondent, rather than ourselves, who has “overshot” his mark. He totally misconceives our meaning in the quoted sentences. We had in mind neither Hinduism nor Buddhism, but truth in general, and the truth of Asiatic psychology in particular. We maintain that the phenomena of Spiritualism are true; Swami Dayanand insists (though he knows better) that they are all false and “tamasha.” We defend the truth of man’s latent and—when developed—phenomenal powers to produce the most marvellous manifestations; the Swami tells his public that to insist that phenomena can be produced by will power alone “is to say a lie,” and forthwith derides very unphilosophically all phenomena; thus contradicting what he had maintained and admitted himself orally and in print, before he got “out of patience” with us for our eclecticism and universal religious toleration. That is what we meant by “true” and “false,” and nothing more.

If we were disposed to imitate the sectarian bigots of whatsoever creed, our advocacy of the superior merits of Buddhism would not have taken the form of a casual sentence or two in an article upon a totally different subject, but would have been boldly and openly made. Our friend is but just when he says that, since beginning our Indian work, we have never publicly preached our private religious views. It would be well if this fact were never lost sight of. Colonel Olcott, in addressing audiences of various religious faiths, has always tried to put himself, for the moment, in the mental attitude of a believer in that faith which his audience represented, and to bring prominently before their minds the highest standard of morals and attainable wisdom which it contains.

Thus, he has, to the Parsis, shown the magnificence of ancient Mazdasnianism; to the Hindus, the splendours of Aryan philosophy, etc. And this, not from a poor desire to indiscriminately please, but from the deep conviction, shared by us both, that there is truth in every religion, and that every sincere devotee of any faith should be respected in that devotion, and helped to see whatever of good his faith contains. The rupture of the Swami with us resulted, not because of our holding to one religion or the other, but because of the strict policy of eclectic tolerance for men of all creeds upon which the Theosophical Society was founded and has since been building itself up.

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[THE ARYA]

[The Theosophist, Vol. III, No. 9, Supplement, June, 1882, p. 8]

Our late friends of the Arya magazine have performed the difficult intellectual feat of jumping down their own journalistic throats. This was to be feared; and now, upon reading the complimentary notice of us in their April number in connection with the one of an opposite character in the one of May, we are left in doubt as to which expresses their real sentiments. However, their action must be left for their Karma to settle, which it will do all in good time. We should not think it worthwhile to take any further notice of the affair, but for the fact that they have badly misrepresented our relations with their Arya Samaj and its Eccentric Chief. At the Bombay Headquarters are all the necessary documents for our reply, and upon the return of the Founders, Colonel Olcott will prepare the brief statement, which the unwise course of the Arya has made necessary.

MADAME BLAVATSKY
ON HINDU WIDOW MARRIAGE

[Madras Times, Madras, June 9, 1882]

Dewan Bahadur Ragunath Row, F.T.S.

My Dear Sir,—I have not made a study of Hindu law, but I do know something of the principles of Hindu religions, or rather ethics, and of those of its glorious founders. I regard the former almost the embodiment of justice, and the latter as ideals of spiritual perfectibility. When then, anyone points out to me in the existing canon any text, line or word that violates one's sense of perfect justice, I instinctively know it must be a later perversion of the original Smriti. In my judgment, the Hindus are now patiently enduring many outrageous wrongs that were cunningly introduced into the canon as opportunity offered, by selfish and unscrupulous priests for their personal benefit, as it was in the case of suttee, the burning of widows. The marriage laws are another example. To marry a girl without her knowledge or consent, to enter the sacred state and then doom her to the awful, because unnatural fate of enforced celibacy, if the boy-child to whom she was betrothed should die (and one half of the human race do die before coming of age) is something actually brutal, devilish. It is the quintessence of injustice and cruelty, and I would sooner doubt the stars of heaven than believe that either one of those star-bright human souls called Rishis had ever consented to such a base and idiotic cruelty. If a female has entered a marital relation, she should, in my opinion, remain a chaste widow if her husband should die.

But if a betrothed boy-husband of a non-consenting and irresponsible child-wife should die, or if, upon coming to age, either of them should be averse from matrimony, and prefer to take up the religious life, to devote themselves to charitable occupation, to study, or for other good reason wish to remain celibate, then they ought to be allowed to do so. We personally know of several cases where the male or female are so bent upon becoming chelas that they prefer death rather than to enter or continue in—as the cases severally may be—the married state. My woman's instinct always told me that for such there was comfort and protection in Hindu Law—the only true Law—of the Rishis which was based upon their spiritual perceptions, hence upon the perfect law of harmony and justice which pervades all nature. And now, upon reading your excellent pamphlet, I perceive that my instincts had not deceived me.

Wishing every possible success, in your noble and highly philanthropical enterprise.

Believe me, dear Sir, with respect,

Yours fraternally,

H. P. BLAVATSKY

Mylapore, 3rd June, 1882.

THE NEW SOCIETY FOR PSYCHICAL RESEARCH

[The Theosophist, Vol. III, No. 10, July, 1882, p. 239]

It has been widely felt that the present is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic.

From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena, which are prima facie inexplicable on any generally recognized hypothesis, and which, if incontestably established, would be of the highest possible value.

The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organized on a sufficiently broad basis. As a preliminary step towards this end, a Conference was held in London, on January 6th, 1882, and a Society for Psychical Research was projected. The Society was definitely constituted on February 20th, 1882, and its Council, then appointed, have sketched out a programme for future work. The following subjects have been entrusted to special Committees:

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognized mode of perception.

2. The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance, and other allied phenomena.

3. A critical revision of Reichenbach’s researches with certain organizations called sensitive, and an inquiry whether such organizations possess any power of perception beyond a highly exalted sensibility of the recognized sensory organs.

4. A careful investigation of any reports, resting on strong testimony regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted.

5. An inquiry into the various physical phenomena commonly called Spiritualistic; with an attempt to discover their causes and general laws.

6. The collection and collation of existing materials bearing on the history of these subjects.

The aim of the Society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated. The founders of this Society fully recognize the exceptional difficulties which surround this branch of research; but they nevertheless hope that by patient and systematic effort some results of permanent value may be attained.

Letters of inquiry or application for membership may be addressed to the Hon. Secretary, Edward T. Bennett, The Mansion, Richmond Hill, near London.

It was intended, in founding the British Theosophical Society, our London Branch, to cover this exact ground, adding to it the hope of being able to work up to a direct personal intercourse with those “Great Masters of the Snowy Range of the Himavat,” whose existence has been amply proven to some of our Fellows, and, according to the Rev. Mr. Beale—“is known throughout all Tibet and China.” While something has, certainly, been done in that direction, yet for lack of the help of scientific men, like those who have joined to found this new Society, the progress has been relatively slow. In all our Branches there is more of a tendency to devote time to reading books and papers and propounding theories, than to experimental research in the departments of Mesmerism, Psychometry, Odyle (Reichenbach’s new Force), and Mediumism. This should be changed, for the subjects above-named are the keys to all the world’s Psychological Science from the remotest antiquity down to our time. The new Psychical Research Society, then, has our best wishes, and may count upon the assistance of our thirty-seven Asiatic Branches in carrying out their investigations, if our help is not disdained. We will be only too happy to enlist in this movement, which is for the world’s good, the friendly services of a body of Hindu, Parsi and Sinhalese gentlemen of education, who have access to the vernacular, Sanskrit, and Pali literature of their respective countries, and who were never yet brought, either by governmental or any private agency, into collaboration with European students of Psychology.

Let the London savants but tell us what they want done, and we will take care of the rest. In the same connection we would suggest that the Psychical Research Society and our London and Paris Branches should open relations with the Committee of the Academy of France, just formed, or forming, to make a serious study of these very subjects, as the result of the recent experiments of Drs. Charcot, Chevillard, Burq, and other French biologists. Let us, by all means, have an international, rather than a local, investigation of the most important of all subjects of human study—PSYCHOLOGY.

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COMING EVENTS FORETOLD

[The Theosophist, Vol. III, No. 10, July, 1882, pp. 243-244]

When, in answer to a direct challenge, the author of The Occult World wrote to the Bombay Gazette (April 4, 1882), he began his letter with the following profession of faith: “I was already sure, when I wrote The Occult World, that the Theosophical Society was connected, through Madame Blavatsky, with the great Brotherhood of Adepts I described. I now know this to be the case, with much greater amplitude of knowledge.” Little did our loyal friend fancy, when he was penning these lines, that his assertion would one day be capable of corroboration by the testimony of thousands. But such is now the state of the case. Sceptics and prejudiced or interested witnesses in general may scoff as they like, the fact cannot be gainsaid. Our friends—and we have some who regard us neither as lunatics nor impostors—will at least be glad to read the statement which follows.

While at Madras, we were told that a well-known Tamil scholar, a Pandit in the Presidency College, desired to have a private conversation with us. The interview occurred in the presence of Mr. Singaravelu, President of the Krishna Theosophical Society, and of another trustworthy Theosophist, Mr. C. Aravamudu Ayangar, a Sanskritist, of Nellore. We are no more at liberty to repeat here all the questions put to us by the interviewer than we are to divulge certain other facts which would still more strongly corroborate , our repeated assertions that (1) our Society was founded at the direct suggestion of Indian and Tibetan Adepts; and (2) that in coming to this country we but obeyed their wishes. But we shall leave our friends to draw their own inferences from all the facts. We are glad to know that the learned Pandit is now engaged in writing, in the Tamil and Telugu languages, a more amplified narrative than he has given here; and that he is taking steps to obtain certificates of respectable living witnesses who heard his Guru pre-figure the events which have had so complete a fulfilment.

STATEMENT OF THOLUVORE VELAYUDHAM MUDALIAR, SECOND TAMIL PANDIT OF THE PRESIDENCY COLLEGE, MADRAS.

To the Author* of Hints on Esoteric Theosophy:

Sir,—I beg to inform you that I was a Chela of the late “Arulprakasa Vallalare,” otherwise known as Chidambaram Ramalinga Pillai Avergal, the celebrated Yogi of Southern India. Having come to know that the English community, as well as some Hindus, entertained doubts as to the existence of the Mahatmas (adepts), and, as to the fact of the Theosophical Society having been formed under their special orders; and having heard, moreover, of your recent work, in which much pains are taken to present the evidence about these Mahatmas pro and con—I wish to make public certain facts in connection with my late revered Guru. My belief is, that they ought effectually to remove all such doubts, and prove that Theosophy is no empty delusion, nor the Society in question founded on an insecure basis.

Let me premise with a brief description of the personality of and the doctrines taught by the above-mentioned ascetic, Ramalingam Pillai.

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* [A. O. Hume.]

He was born at Maruthur, Chidambaram Taluq, South Arcot, Madras Presidency. He came to live at Madras at an early period of his career, and dwelt there for a long time. At the age of nine, without any reading, Ramalingam is certified by eyewitnesses to have been able to recite the contents of the works of Agastia and other Munis equally respected by Dravidians and Aryans. In 1849, I became his disciple, and, though no one ever knew where he had been initiated, some years after, he gathered a number of disciples around him. He was a great Alchemist. He had a strange faculty about him, witnessed very often, of changing a carnivorous person into a vegetarian; a mere glance from him seemed enough to destroy the desire for animal food. He had also the wonderful faculty of reading other men's minds. In the year 1855, he left Madras for Chidambaram, and thence to Vadulur and Karingooli, where he remained a number of years. Many a time, during his stay there, he used to leave his followers, disappearing to go no one knew whither, and remaining absent for more or less prolonged periods of time. In personal appearance, Ramalingam was a moderately tall, spare man—so spare, indeed, as to virtually appear a skeleton—yet withal a strong man, erect in stature, and walking very rapidly; with a face of a clear brown complexion, a straight, thin nose, very large fiery eyes, and with a look of constant sorrow on his face. Toward the end he let his hair grow long, and, what is rather unusual with Yogis, he wore shoes. His garments consisted but of two pieces of white cloth. His habits were excessively abstemious. He was known to hardly ever take any rest. A strict vegetarian, he ate but once in two or three days, and was then satisfied with a few mouthfuls of rice. But when fasting for a period of two or three months at a time, he literally ate nothing, living merely on warm water with a little sugar dissolved in it.

As he preached against caste, he was not very popular. But still people of all castes gathered in large numbers around him. They came not so much for his teachings, as in the hope of witnessing and learning phenomena, or "miracles." with the power of producing which he was generally credited; though he himself discredited the idea of anything supernatural, asserting constantly that his was a religion based on pure science. Among many other things he preached that:

(1) Though the Hindu people listened not to him, nor gave ear to his counsels, yet the esoteric meaning of the Vedas and other sacred books of the East would be revealed by the custodians of the secret—the Mahatmas—to foreigners, who would receive it with joy;

(2) That the fatal influence of the Kalipurusha Cycle, which now rules the world, will be neutralized in about ten years;

(3) That the use of animal food would be gradually relinquished;

(4) That the distinction between races and castes would eventually cease, and the principle of Universal Brotherhood be eventually accepted, and a Universal Brotherhood be established in India;

(5) That what men call “God” is, in fact, the principle of Universal Love—which produces and sustains perfect Harmony and Equilibrium throughout all nature;

(6) That men, once they have ascertained the divine power latent in them, would acquire such wonderful powers as to be able to change the ordinary operations of the law of gravity, etc., etc.

In the year 1867, he founded a Society, under the name of “Sumarasa Veda Sanmarga Sungham,” which means a society based on the principle of Universal Brotherhood, and for the propagation of the true Vedic doctrine. I need hardly remark that these principles are identically those of the Theosophical Society. Our Society was in existence but for five or six years, during which time a very large number of poor and infirm persons were fed at the expense of its members.

When he had attained his 54th year (1873), he began to prepare his disciples for his departure from the world. He announced his intention of going into Samadhi. During the first half of 1873 he preached most forcibly his views upon Human Brotherhood. But, during the last quarter of the year, he gave up lecturing entirely and maintained an almost unbroken silence. He resumed speech in the last days of January, 1874, and reiterated his prophecies—hereinafter narrated. On the 30th of that month, at Metucuppam, we saw our master for the last time. Selecting a small building, he entered its solitary room after taking an affectionate farewell of his Chelas, stretched himself on the carpet, and then, by his orders, the door was locked and the only opening walled up. But when, a year later, the place was opened and examined, there was nothing to be seen but a vacant room. He left with us a promise to reappear some day but would give us no intimation as to the time, place, or circumstances. Until then, however, he said that he would be working not in India alone, but also in Europe and America and all other countries, to influence the minds of the right men to assist in preparing for the regeneration of the world. Such, in short. is the history of this great man. The facts I have referred to above are within the knowledge of thousands of people. His whole occupation was the preaching of the sublime moral doctrines contained in the Hindu Shastras, and the instilling into the masses of the principles of Universal Brotherhood, benevolence and charity. But to his great disappointment he found among his large congregations but few who could appreciate his lofty ethics. During the latter part of his visible earthly career, he often expressed his bitter sorrow for this sad state of things, and repeatedly exclaimed:

“You are not fit to become members of this Society of Universal Brotherhood. The real members of that Brotherhood are living far away, towards the North of India. You do not listen to me.

You do not follow the principles of my teachings. You seem to be determined not to be convinced by me. YET THE TIME IS NOT FAR OFF, WHEN PERSONS FROM RUSSIA, AMERICA (these two countries were always named), and other foreign lands WILL COME TO INDIA AND PREACH TO YOU THIS SAME DOCTRINE OF UNIVERSAL BROTHERHOOD. Then only, will you know and appreciate the grand truths that I am now vainly trying to make you accept. You will soon find that THE BROTHERS WHO LIVE IN THE FAR NORTH will work a great many wonders in India, and thus confer incalculable benefits upon this our country."

This prophecy has, in my opinion, just been literally fulfilled. The fact, that the Mahatmas in the North exist, is no new idea to us, Hindus; and the strange fact that the advent of Madame Blavatsky and Colonel Olcott from Russia and America was foretold several years before they came to India, is an incontrovertible proof that my Guru was in communication with those Mahatmas under whose directions the Theosophical Society was subsequently founded.

THOLUVORE VELAYUDHAM MUDALIAR, F.T.S.

MUNJACUPPUM SINGARAVELU MUDALIAR,

President of the Krishna Theosophical Society.

Witnesses: {

COMBACONAM ARAVAMUDU AYANGAR,

Fellow of the Nellore Theosophical Society.

"The official position of Vellayu Pandit as one of the Pandits of the Presidency College-is an ample guarantee of his respectability and trustworthiness."

G. MUTTUSWAMY CHETTY,

Judge of the Small Cause Court, Madras,

Vice-President of the Madras Theosophical Socy.

This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith.

The honourable character of the witness, the wide publicity of his Guru's announcements, and the impossibility that he could have got from public rumour, or the journals of the day, any intimation that the Theosophical Society would be formed and would operate in India—all these conspire to support the inference that Ramalingam Yogi was verily in the counsels of those who ordered us to found the Society. In March, 1873, we were directed to proceed from Russia to Paris. In June, we were told to proceed to the United States, where we arrived July 6th.* This was the very time when Ramalingam was most forcibly prefiguring the events which should happen. In October, 1874, we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations—now so celebrated in the annals of Spiritualism—of the so-called "materialization of Spirits." November, 1875, the Theosophical Society was founded, and it was not until 1878, that the correspondence began with friends in India, which resulted in the transfer of the Society's Headquarters to Bombay in February, 1879.

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* [A. P. Sinnet in his Incidents in the Life of H. P. Blavatsky, p. 175, gives the date of July 7th, and this latter date is supported by H. P. B. herself in one of her letters to her Russian relatives (The Path, IX, Feb., 1895, p. 385). This uncertainty may never be fully cleared up.—Compiler.]

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IS BELIEF IN OMENS A SUPERSTITION?

[The Theosophist, Vol. III, No. 10, July, 1882, p. 249]

[In reply to a correspondent's questions about omens, H. P. B. wrote:]

It cannot be denied that there are correspondences, relationships, and mutual attractions and repulsions in Nature, the existence of which scientific research is constantly making more apparent. Nor can it be contradicted that, under this law, the theory of omens and portents has some basis of truth. But the credulity of the superstitious has carried the matter to absurd lengths. The subject is too vast to enter upon until we have exhausted the more important branches of Occultism.

A STORM IN A TEACUP

[The Theosophist, Vol. III, No. 10, July, 1882, pp. 249-250]

We print elsewhere letters from two estimable ladies—members of the British Theosophical Society—protesting against a short article—"A Sad Lookout"—printed in our April number. We make room for them most willingly to prove that we are ever ready to give a fair hearing to both sides of a question. As the testimony of two witnesses outweighs that of one, we might perhaps hang our harp on the willow, and say no more of it, only that the few lines of private opinion, quoted from a private letter (and this is the only indiscretion we plead guilty to) has raised such a pother as to necessitate a reply. A storm in a teacup we should have called it, but for the grave interference of no less a personage than our kind and esteemed friend, the President of the British Theosophical Society in his proper person and official capacity, and the indignant protests of several other prominent Theosophists and Spiritualists. And, now, what is the magnitude of our offence?

Indeed, Dr. Wyld, while condemning the opinion of the Fellow who expressed it, as a "gross exaggeration" and an "indiscriminate libel," repeats in substance the very allegation in our short editorial remark, not one word of which do we feel ready to retract. If we are quite prepared to regard the denunciation of our Brother Theosophist as a "gross exaggeration," we are not at all sure that it is a "libel." What he says is that "in many cases" Spiritualism has degenerated "into the grossest and most immoral forms of Black Magic."

Now, many cases are not “all” cases, and the educated and pure-minded Spiritualists, who have “out-grown” the crude incipient stage of phenomena-craving, can hardly be prepared to answer for what takes place in the homes and private circles of the masses of less advanced Spiriutalists. Having been personally acquainted in America with a number of nonprofessional mediums of all classes and stations in life, who have sought our advice and help to escape from obsession by “materialized Spirit-husbands and wives,” and others who were delighted with, and felt quite proud of such an intercourse, as regards America we speak—to our regret—avec connaissance de cause. Thus, while we may concede that, so far as the use of the word “majority” may be taken exception to as an exaggeration when applied to those who favour or tolerate immorality, yet it is nevertheless true that until the actual majority of recognized Spiritualists unite to drive out and show up those who are given over to the highly dangerous practices—positively identical with those of “Black Magic”—denounced by our British member, the taint must cover even the innocent. Pure minds such as those of the late Epes Sargent, of Dr. Wyld, and others, have felt this for years. So bad were things once in America—and our editorial remark, in its first sentence applied but to the American Spiritualists (please see April number of The Theosophist, p. 174, col. 1) *—that some of the best Spiritualists shrank from openly admitting their adherence to the movement, especially when the now happily dying out foul heresy of “Free Love” was in vogue. Our friends may pick and choose their circles as carefully as may be, yet except when a few trustworthy and highly pure and moral mediums are employed, they will never be safe from the invasion of “Western Piśachas.”†

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* [“A Sad Lookout,” April, 1882, in the present Volume. —Compiler.]

† [What are the lying “Spirits” described by J. P. T. in Light in “Uncertainties of Spirit Identity” but full blown Piśachas?

Nor can they protect themselves from the hearing of monstrous sentiments from or through the mediums, until a closer study has been made of intermundane intercourse.

Therefore, we refuse to plead guilty for saying, in The Theosophist, that which is repeated with very little variation by Dr. Wyld in Light. We ask any unprejudiced reader to decide whether we have said, or even implied, in our dozen of editorial lines, any more than what Dr. Wyld admits and confesses in the following:

I have always held that mediumship, and especially physical mediumship [and who ever spoke of subjective mediumship in the article that gave offence?—Ed. The Theosophist], was beset by such dangers to health and morals, that none except the most unselfish could practise it without injury to themselves and others.

Again:

I have also held that not only has much falsehood been spoken by mediums, but that no high spiritual truths have been for the first time revealed to us by modern mediums . . .

And again:

That many abominations have infected the selfish practitioners of Spiritualism is quite well known, but . . very many modern Spiritualists in London are and always have been examples of all which is good and true.

And who ever said to the contrary? Among other Spiritualists who have protested, M.A. (Oxon) hopes that “The Theosophist will disavow the stupid libel on honourable, reputable, and able persons, whose sole care is the search of truth.” We are sorry to be unable to “disavow” that to which we do not plead guilty. The Theosophist is ever ready to honestly disavow any false accusation imprudently published in its pages either with conscious intent or unconsciously. But, then, we must be shown that a libel has been uttered, and that is what in the present case we emphatically deny. Though no Spiritualist organ has ever yet retracted a single one of the many gratuitous and dishonouring calumnies, nor one of the vile and real libels so repeatedly published by their correspondents against the editor of The Theosophist

(not even Light, since in the lame excuse, called forth from its Editor by “C. C. M.’s” gentle reproof in its issue of May 13th, we certainly see no retraction whatever), the organ of the Theosophists would most assuredly have made every amende honorable, had it by intent or otherwise ever “libelled” any of the “honourable, reputable, and able persons” in London. And, since the words of our editorial article, viz.: “Of course, it is needless to say, that highly educated and refined Spiritualists will ever avoid such séance rooms,” etc.—cover entirely the ground, and thus disavow in anticipation any such implication as is made against us, it is useless to say any more. In remarking as we did that “the majority of Spiritualists will do everything in their power to attract the Western Piśachas,” i.e., the “John Kings” and the “Peters,” we have accused them of no immorality, but only of that, which no Spiritualist will ever deny, since their papers are full of tales of the prowess of these illustrious personages, whose generic names are but masks concealing some unmistakable Piśachas. To attract these it is sufficient to frequent the circles which the creatures grace with their presence.

Meanwhile, let those who would learn something about the doings of the Incubus and Succubus forms of Piśacha obsession, consult some of our Hindu Theosophists, and read the highly interesting works of the Chevalier Gougenot des Mousseaux (Mœurs et Pratiques des Démons; La Magie au Dix-neuvième Siècle, etc., etc.). Though a bigoted Catholic whose sole aim is to bolster up the devil theory of his Church, this author’s facts are none the less valuable to Spiritualists and others.

If “the search of truth” is the sole or main care of “honourable, reputable and able” Spiritualists, there are quite as honourable, reputable and able Theosophists who claim the same privilege. And, having found out that portion of it which identifies some (not all of course) of the Western “guides” and materialized “angels” with the “unclean spirits,” known for many centuries in India as the Piśachas, they fearlessly proclaim it and utter the word of warning, as in duty bound.

SPIRITUALISTIC MORALS IN LONDON

[The Theosophist, Vol. III, No. 10, July, 1882, p. 25l]

[Replying to a correspondent's letter on this subject H.P.B. wrote:]

It never, for one moment, entered our thoughts to imply that the "majority of London Spiritualists" were either depraved or immoral. We deny it. What we wrote in so many words was that this "majority" in their dangerous blindness and overconfidence in the powers controlling mediums, would be always attracting Piśachas, and that unconsciously, since they are ignorant of their true nature. Not all of these Piśachas are necessarily bad "Spirits," nor are they all Incubi and Succubi. But of what nature, we ask, can be, for instance, a "Spirit," who "emits such a cadaverous offensive smell" as to make every person present at the séance "sick at stomach"? We have it from Miss Emily Kislingbury (a lady whose veracity no one would ever doubt) who often told us about this London female Piśacha, materializing through a lady medium who must remain unnamed. We have never been present at a materializing séance in London; therefore, we know nothing of such; yet we have a right to judge by analogy, since we are thoroughly well acquainted with American mediums and their séance rooms, and that a great percentage of the most celebrated mediums in London are Americans.

What we have said in our leading editorial ["A Storm in a Teacup" above] is quite sufficient to define our position and exonerate us from any such vile thought in connection with the educated London Spiritualists. But as regards America hardly three years ago, it is quite another affair, and we maintain our denunciation at the risk of, and notwithstanding all the protests and filth that is sure to be poured on our heads for it, by some spiritual organs of that country.

We speak but the truth, and feel ready to suffer, and are prepared for it; aye, ready even for something more terrible than the cheap abuse and numerous libellous stories told about us by some amiable American contemporaries.

If, thereby, we can warn and save but one honest sincere Spiritualist, out of the alleged twenty millions or more of believers of Europe and America, that abuse will do us good. And that—as concerns the United States at least—we have said nothing but the truth, facts and history are there to support our statements. There were, and still are (unless we have been misinformed) communities in New York which bear fancy Greek names—as, for example, that of Stephen Pearl Andrews—the "Pantarch," whose members are mediums and whose moral code is based upon the filthy doctrine of Free Love. Of this school Mrs. Woodhull and Miss Claflin were chief female apostles; and it is not only a common rumour, but a fact—corroborated by numerous publications in the Woodhull and Claflin's Weekly, a journal conducted by these two famous sisters for several consecutive years—that their pernicious doctrines were derived, as alleged by themselves, from spiritual "controls." These had wide acceptance among, and were largely put into practice by the Spiritualists. And there were, as we were informed, secret lodges, or Agapae, where the genuine Black Magic of Asia was taught by the late P. B. Randolph, and sensuality was at least preached and advocated—as everyone can see by reading any one of the numerous works of this man of genius finally driven by his Piśachas—to suicide. Also there were and are male and female mediums—public and private who boasted publicly and in our hearing of marital relationships with materialized Spirits, and—in the case of the Rev. T. L. Harris, the great poet, mystic and Spiritualist—alleged parentage is claimed of children begotten by him in a revolting union with his "Spirit-wife." All this is History. If we knew as much about European Spiritualists, we would not shrink from saying so. But as we do not know it and never said so, we deny the imputation altogether.

COMMENTS ON EXPERIMENTAL STUDIES ON THE NERVOUS FLUID*

[The Theosophist, Vol. III, No. 10, July 1882, pp. 255-257]

[H. P. B. comments on a review of Dr. Chevillard's work on nervous phenomena and the rational of spiritistic manifestations in a brief introduction and some footnotes.]

The readers of this magazine, and especially the Fellows of our Society, will remember that we have always maintained that the mediumistic rapping is produced by a correlation of vital force, emitted from the person of the rapper, with the potential energy of the ether (akaśa). This theory seems to be fully corroborated by the discoveries of Professor Chevillard.

One of the best and most intelligent mediums in the world once told us that she never knew a medium, who could be called perfectly healthy, each usually having a scrofulous, phthisical, or other blood taint.

We only know Dr. Chevillard's work through Mr. Rouher's review, and so are not in a position to express an independent opinion as to its merits. But we see no mention in the above article about that most striking of all the mediumistic phenomena, "materialization"—the apparition of moving, and often speaking, forms believed to be those of dead persons.

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* [Dr. A. Chevillard, Études expérimentales sur le fluide nerveux et solution définitive du problème spirite. Paris: Corbeil, 1869. 8vo.]

Nor is there any indication that either author or reviewer has ever seen the projection of the "double" or Mayavi rupa, of a living man. A vast unexplored field invites the researches of the European men of science, and we trust that the announced intention of the great French Academy to take up the work, may not end in promises. Anyhow, our Asiatic readers now see that Occult Science is beginning to have from Western biologists the attention it deserves.

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THE FELLOW WORKER

[The Theosophist, Vol. III, No. 10, July, 1882, p. 257]

Among the pleasantest memories of our late visit to Bengal is the recollection of the number of delightful friends whom we were fortunate enough to make. Many of these joined our Society, and are now giving it their full sympathy and co-operation. We found among the Bengalis some whom we would be glad to introduce into European social circles as types of the true Hindu gentleman, and whom we would not be afraid to match with their best men for intelligence, graciousness of manner, and purity of character. Unhappily for India this side of native character is seldom seen by the governing class. Through distrust and class prejudice, they have fixed a social gulf between the two races which few have had the boldness to cross. We hear and read from them much about the defects of character in the Bengali Babu, but seldom see justice done to their sterling traits of character. "Babudom"—Babusthan would be the better word, perhaps, if they wanted to invent one—is to most Europeans a synonym of contempt for an Indian nation, which can probably boast among its fifty-five millions (51/2 kotis) as great a percentage of intellectual power as any nation of the West; and which, if deficient in the virile courage that makes the warrior, is nevertheless endowed in a large degree with those milder and higher traits which make the philosopher, the poet, and the religious devotee.

If these views should strike Anglo-Indians with some surprise they have only to realize that we have met the Bengalis on the footing of equality and fraternity, and have thus been given a deeper insight into their natures than they. But our present purpose is not to enter upon a subject so general, but to introduce to native notice a new magazine just started by a Bengali gentleman of the above type, a Fellow of our Society, for whom we have a sentiment of affectionate esteem. It is called the Fellow Worker, and is published as the English organ of the Adi-Brahmo Samaj. It is a well-printed magazine, and, if the contents of the succeeding numbers shall come up to the standard of the present one, it is likely to have a prosperous and useful career. We bespeak for it liberal patronage. Next month we will copy from the May number an article on Buddhism and Brahmanism, which will interest our friends in Ceylon.

A TRUTH-SEEKER AROUND THE WORLD*

[The Theosophist, Vol. III, No. 10, July, 1882, pp. 257-58]

At the time of Mr. Bennett's visit to Bombay it was made known that he was on a voyage around the world at the request of the subscribers to his journal, the Truth-Seeker, and at their expense. This latter fact at once attests the popularity of Mr. Bennett in America among the freethinking classes, and their probable numerical strength; for unless the number were large. no fund so considerable as this journey requires could have been raised by a popular subscription of five dollars from each contributor.

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* A Truth-Seeker Around the World: a Series of Letters written while making a Tour of the Globe. By D. M. Bennett. Vol. 1. From New York to Damascus. New York, 1881-82.

Mr. Bennett's observations of travel have been regularly published in his journal in the form of letters, and the portion of the trip between New York and Damascus has just appeared in a thick volume of 836 pages, profusely illustrated, and having a well-engraved portrait on steel of the author. Mr. Bennett is a type of a class very numerous in the United States, and which has recruited some of the ablest men in American public life—that of the self-made. By dint of strong natural endowments of mind, backed by a store of bodily vigour, they have forced their way into public notice and popular leadership, often despite obstacles fit to crush all hope out of weaker characters. A representative man of this class was the late distinguished American journalist and politician, Horace Greeley, founder and editor of the New York Tribune; and one cannot turn over a leaf of American history without seeing the traces of similar minds having been at work. Mr. Bennett's path to authorship and leaderhip in the Western Freethought movement did not run through the drowsy recitation rooms of the college, nor over the soft carpets of aristocratic drawing rooms. When his thoughts upon religion filled his head to overflowing, he dropped merchandising and evoluted into editorship with a cool self-confidence that is thoroughly characteristic of the American disposition, and scarcely ever looked for in any other race. "The Americans invented the monkey and shod the mosquito"—is a Russian proverb expressive of the popular idea in that country of the cleverness of their trans-Atlantic friends. One would naturally look, then, to find in a book by such a man rather strength than finish, many quaint original views of foreign people and countries without any pretence of that polish which marks the literary productions of the university graduate. And such, indeed, is what one sees in the volume under notice. The author's mission was the unique one of studying and reporting upon the religious state of the world from the freethinker's point of view. It may be described as an anti-missionary or anti-religious pilgrimage; a commission to discover not alone how little or much good the missionaries are doing to the "Heathen," nor how good or bad are the various other Christian nations, but also whether Christian America can draw any good lessons in morals or religion from the hoary civilizations of Asia.

This duty Mr. Bennett has performed to the extent possible within the brief time allowed him in each country to look over his ground. He makes many shrewd observations, more particularly in Europe and the Holy Land, where his long previous study of Christianity fitted him to grasp its relations with the state of things he witnessed. His is not a book to be read with either pleasure or patience by the professed Christian, but it is admirably adapted to his audience; and the popular receptions which, in the latest advices from America, are reported as being given to him by crowds of sympathizers all along the line of the Pacific Railway, show that he has largely added to his influence with that rapidly-growing party which is assailing Christian theology "from every coign of vantage." Three volumes are to complete the work, and the three are advertised at the remarkably low cost of five dollars, or about Rs. 13-2-0.*

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* [Consult the Appendix of the present Volume for biographical data about D. M. Bennett.—Compiler.]

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AN "HONEST" ENQUIRY INTO THE AIMS OF OUR SOCIETY

[The Theosophist, Vol. III, No. 10, July, 1882, p. 258]

(A Pamphlet published by a good and Holy Man.)

We have been kindly favoured with a copy of a little pamphlet entitled: "THE THEOSOPHICAL SOCIETY AND ITS FOUNDERS; an honest Enquiry into their Aims and Proceedings." MAGNA EST VERITAS (!!).

We have no doubt that the compiler is a good, simple man, very modest—since his compilation is published anonymously—and means well, as his production is sold by the Christian Tract Society, evidently under the auspices of the good missionaries.

But good intentions alone will not unfortunately suffice to produce a useful, or even a readable, pamphlet; some mental capacity is requisite to understand the points at issue, and some judgment to avoid reproducing, under the belief that they are facts, fictions, and forgeries, put forward by less well-intentioned persons than himself and patrons. That the compiler is well intentioned (to his own party) no one can doubt. He is well intentioned—for, he writes pro bono publico; that his character is saintly, may be inferred from the holy horror he shows at the undeniable deceit, perversity, and ungodliness of the heroes of his exposé—the Founders of the Theosophical Society; and that he is a man of culture—who can doubt—since he calls Madame Blavatsky "a liar"? She is a liar, he says, since she publicly denies in print that "the Theosophical Society was ever a Branch of the Arya Samaj." And yet her above-given statement is proved by documentary evidence over the signature of Swami Dayanand himself in the Extra Supplement to this issue (which please read). Among the many truthful statements in this "Honest Enquiry" into the proceedings of the leading Theosophists, we find such sensational news as the following: "Mr. Sinnett before bringing out his book, entitled The Occult World, had several private interviews with the Pandit (Dayanand) from whom he borrowed many ideas respecting 'Yog Vidya' (i.e. Occult Science). Accordingly, Mr. Sinnett cannot lay claim to the originality of the work"!! If the good compiler, who winds up by begging (vain prayer, we fear!) that the world may hear no more of Theosophy, could only realize the number and extent of the misstatements that he has succeeded in embodying in his little pamphlet, we fear that his remorse would prevent him from undertaking any such literary work in the future, which—would be a pity.

THE “POLITICAL” SIDE OF THEOSOPHY

[The Theosophist, Vol. III, No. 10, July, 1882, pp. 259-260]

For over two years ever since the now exploded craze of suspecting Madame Blavatsky of being a “Russian spy,” was blushingly consigned to the limbo of dead delusions by the gentlemen of the Foreign Office—public opinion has been as changeful as a monsoon sky regarding its duty to recognize the rights of Theosophy to a hearing. Yet hardly any have viewed it as anything worse than a mild lunacy of its two modern Founders and their devotees—an abnormal mental state which might make people stand on their heads, and gravely speculate whether the moon is, or is not made of green cheese. But the cry of “wolf” is raised once more, and, this time by an Editor who, metaphorically, shows his teeth. Colonel Olcott’s farewell lecture at Madras seems to have deprived the keen and far-seeing alarmist of the Indian Daily News of his sleep and appetite. In the laudable and philanthropic appeal of our President to the native graduates of the Universities of India to employ their talents and education for a holier and more patriotic object than that of aping European vices, or turning themselves into caricatures of Bradlaugh and Ingersoll; in the wise and well-meaning advice to form into societies for the elevation of public morals, the dissemination of knowledge throughout the land, the study of Sanskrit (thereby to dig out of their ancient works the inexhaustible lore of archaic Indian wisdom), the Jeremiah of Calcutta detects a black cloud of threatening political omen. He sees the rat in the air.

There is, for him, in Colonel Olcott's language, a mystic meaning, a kabalistic portent, a smell of blood. Indeed, blind must be that man who could fail to perceive that "the formation throughout India of affiliated (literary) societies, the members of which should recognize the necessity for the strictest discipline, and the most perfect subordination to their leaders," would become pregnant with potencies of political cataclysms! The implication—in the present case, however, being from premises spontaneously generated in the substrata of the editorial consciousness, with no colour whatever from anything Colonel Olcott has ever said—can have but one of two raisons d'être: (a) a rich exuberance of postprandial fancy; or (b) a determined purpose to harm a Society, which must inevitably do good to the future generations of Indians, if it fail to do as much for the present one. We wonder that the sagacious editor, in his hatred for Madame Blavatsky's nationality, has failed to pounce upon Colonel Olcott's lecture on "Zoroastrianism," at Bombay, since his appeal to the Parsees to form into a sacred and national league to save their Zend Avestas and Desatirs from utter oblivion, or desecration at the hands of the one-sided, prejudiced Orientalists, was as ardent [as] and far more clearly defined than the similar advice given to the B.A.'s and M.A.'s of Madras. What else than red revolution can such language mean as this, which he addressed to the University graduates, when urging them to form a "national union for the propagation and defence of Hindu nationality, if not Faith:" "If," said he, "you could but organize into one grand union throughout the three presidencies, first, for self-culture; and, then, for the improvement of Hindu morals and spirituality, and the revival of Aryan science and literature; if you would encourage the foundation of Sanskrit schools, etc., etc."; the other suggested objects being support of Pandits, printing vernacular translations from the Sanskrit, the writing and circulation of religious tracts, catechisms, etc., the setting their countrymen an example of virtue, and the suppression of vice. Clearly, all this cleansing of Hindu morals and revival of Aryan learning, needs looking after; and it would not surprise us to hear that Sir Frank Souter had been asked by the News editor to watch our Headquarters for dynamite done up in catechism covers!

But if the advent of two foreigners (a Russo-American and a full-blown American) to India “who preach up the love of learning” may, and ought to be construed into their “really preaching a political movement,” how is it that Indian Universities, left for years in the sole care of “foreigners,” of German and other Principals; Jesuit colleges, entirely in the hands of German Roman Catholics; and Mission Schools conducted by an army of American padris, provoke no such political fear? Where, we ask, is the “strictest discipline and the most perfect subordination to their leaders” more demanded and enforced than in such sectarian bodies? The farseeing editor is right in his pessimistic remarks upon Mr. A. O. Hume’s kind letter in answer to his cry of alarm. Neither the President of the Eclectic Theosophical Society, nor yet the “English section of the Theosophical Society,” can know from their Simla heights “the whole of the purposes of the two leaders”; for instance, their present determined purpose of proving, by their deeds and their walk in life, that some editors must be no better than “windbags.” And he is also as right in remarking that since the words of Colonel Olcott have been literally reported—scripta manet as he says—that will allow the public to acquaint themselves with the exact words of the lecturer, and so turn the laugh on the doughty editor. And since he started with the half of a Latin proverb —to his scripta manet (it is singular that he did not use the plural)—we retort the other half verba volent, and consign his words to the winds. Yet, not altogether; for we keep a special scrapbook where are gummed for the instruction of the coming race of Theosophists the records of fatuous attacks upon ourselves and our cause.

THE “VEDA OF THE BUDDHISTS”!

[The Theosophist, Vol. III, No. 10, July, 1882, p. 260]

Sceptics often taunt the Spiritualists with the fact that their mediums, though claiming to be inspired and “controlled” by the spirits of the great men of the past, including the most eminent philosophers, historians, scientists, and religious teachers, rarely tell us anything of any value. Worse still, that they utter too often the merest trash and try to father it upon some great man, who is not here to protest against such trickery. The point is but too well taken, as every candid Spiritualist is ready to confess, and, though there is an increasing disposition to look more to the matter uttered by the medium than the alleged source, yet there are still hosts of credulous devotees who swallow the dose for the sake of the label. We were personally acquainted, in America, with several worthy Spiritualists of both sexes, and have heard of others in Europe, who innocently claim to know and be personally guided by Jesus Christ; some going so far as to aver that he has appeared to them as a “materialized” form in mediumistic circles, and one—a well-known public lecturer on Spiritualism—having the hardihood to say that Jesus had thus stood before one of the lecturer’s audiences in a public hall, and “nodded approvingly” to indicate his concurrence.

These reminiscences are called up by a letter to the Herald of Progress, from a sensible correspondent, who shows up the stupid ignorance displayed by a “speaking medium”—a platform lecturer who pretends to be controlled or inspired by some spirit—at Manchester recently.

At a public meeting the audience was given permission to name the subjects of discourse. The one chosen was “Rig-Veda: what is it? how long has it existed? and in what form was it given to the world?” A good subject in any case, and an especially good one to let the “spirits” try their hand at. They tried; and—here is the result: The Vedas—the audience were told—is “the sacred book of the Buddhist; it was written on the banks of the Ganges; it dated back 700 years before the birth of Jesus!” Shades of Veda-Vyasa and all the glorious company of the Rishis and Munis! What next? And to think that Manchester is but a few miles comparatively from Oxford, where Professor Max Müller is at work on his Vedic translations, and Professor Monier Williams and his protégé Pandit Shamji Krishnavarma, F.T.S.,* are laying the foundations of the Indian Institute! Death is an ugly thing to face at best, but a tenfold pang is added to it when one thinks how humbugging “trance speakers” will be free to play ducks and drakes with one’s reputation and one’s writings, after one’s death if they choose; and how some will be sure so to choose.

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* [See Vol. I, p. 437, for pertinent data about this very remarkable scholar and his relation with the Founders.—Compiler.]

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SINGING ANIMALCULES

[The Theosophist, Vol. III, No. 10, July, 1882, p. 262]

The editor of the Religio-Philosophical Journal has microscopic intuitions, it seems. In a recent number he says: “There are animalcules, we have no doubt, that have a voice as sweet and melodious as the morning songsters as they welcome the opening day with their loud acclaims.” This is the farthest stretch of fancy within our recollection.

We have heard of singing mice, and only the other day science has discovered through the person of one of her learned German zoologists that the lizard, hitherto believed voiceless, was likewise a candidate for the opera, would that pretty “insect” but consent to open its larynx a little wider. But fancy a concert of animalculae in a drop of editorial ink! We can now well imagine, why some of our contemporaries write so sweetly about us. When the editor of the Religio-Philosophical Journal called us such sour names—as he often indulged in, and as he did but the other day in his paper—the animalcular orchestra must have been playing discords. Perhaps the conductor had gone to an adjacent globule to hear some new Zoophyte soprano, and the sweet songsters had no one to guide them?

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SYMPATHY FROM THE FOUNDERS OF THE THEOSOPHICAL SOCIETY

[The Philosophic Inquirer, Madras, July 23, 1882]

To the Editor, Philosophic Inquirer.

My dear Sir and Brother,—I send you the enclosed letter from Colonel Olcott—who has just left for Ceylon—to be inserted in your journal. It is addressed to “Theosophists,” and I hope sincerely may do you good, were it but by showing them the sympathy their President feels for you—the latest victim of the Expurgatorial Bull of the Freethought Union’s Pope. I also trust that our numerous Fellows of Madras and other parts of India, will not, after reading it, remain indifferent to the appeal, but will endeavour to show that our Society is a real, not a nominal “Union”; and that it stands on too high a moral platform for them to permit to any of its members expressions and acts so redolent of sectarian intolerance and wretched bigotry as those we find in the abortive little stranger, called Thinker, the organ of the Madras “Freethought Union.”

Yes, as free—I fear, as Roman Catholics are to join a Masonic Lodge or take communion in the Methodist Church. Enviable freedom indeed! Free to move, and think and have their being, within the narrow circle of that marvellous Union's By-Laws and Rules; but forthwith excommunicated, the moment they dare to step outside that circle, to think for themselves, or forget their slavish allegiance to these great champions of mental freedom. Oh, poor sheep of the Panurgean flock; docile animals, obediently trotting in the track of their leading ram! And now your benighted Madras can fairly claim to have made itself a rival to old proud Venice, for it also has its "Dravidian" Council of Ten. Fancy only, a Council of hardly bearded Inquisitors and Senators, of lads masquerading as stern judges, inexorable as Fate itself, sitting in midnight Council and refusing to accept "the resignation," but "removing"—like a cancer from a healthy body (?) —the resigners. Such delinquents as Mr. P. Murugesa Mudaliar, our Brother, who have profaned the sanctity of the Madras H.F.U. by adding to the appelation of Freethinkers that of F.T.S., i.e., who have become real, broad Catholic freethinkers, instead of remaining the humble "personal attendants"—a kind of secularistic javan—of a "V.V.N.," ought to feel more proud than grieved at such a "removing." The word removing is good, and really ought to be adopted by all the freethinking "B.A.'s" of the H.F.U. We have several real not bogus Freethinkers in our Society at Bombay—the most inexorable among whom, as regards "ghosts" and "spirits," is Dr. Dudley of America, now its Vice-President and for two years its President. Upon reading that we were "dubbed with the significant appellation of 'Pseudo-Mesmerists'"—"significant" in its insignificance, of course—they laughed over the H.F.U. to their heart's content; but doubted whether our American Freethinking F.T.S., some of the most prominent among whom have been Fellows of our Society from the beginning, would feel very proud of their Madras colleagues.

Thus, I hope, Mr. P. Murugesa Mudaliar will survive the shock, and console himself with the thought that there are even more “pseudo” freethinkers than pseudo-mesmerists in this world of Maya; for the true Secularist has never yet aped the ways of the Romish Church. And the Free-thinking editor of the Philosophic Inquirer may well take example from such noble-minded, liberal freethinkers as Mr. H. G. Atkinson, notwithstanding his utter disbelief in Ghosts, and spiritual communications —a disbelief in which the Founders of the T.S. follow suit, and concur entirely with him—this broad-minded gentleman, sent to Mr. W. H. Harrison, the editor of the London Spiritualist, who does believe in Ghosts—the following which we copy from Psychê, formerly the Spiritualist.

Mr. Atkinson, the author of Letters to Miss Martineau, writes for publication:

My dear Harrison,—You are quite welcome to use my name; it may indicate that non-spiritists are your friends, and appreciate your scientific purpose and philosophical freedom. I have always said that your conduct in editing The Spiritualist was almost fair, enlightened and praiseworthy. Wishing you all success.

Very truly yours,

HENRY G. ATKINSON.

Boulogne-sur-Mer, May, 1882.

Our firm belief is that Mrs. Annie Besant and Mr. Charles Bradlaugh, one—whose great intellect and remarkable steadfastness of purpose has made her respected even by her enemies, and the other—himself the victim of unprecedented bigotry—would rather side with Mr. Atkinson than the “V.V.N.’s” and his coadjutors of the H.F.U.

Yours fraternally,

H. P. BLAVATSKY

Corresponding Secretary, Theosophical Society.

Bombay, July 14th, 1882.

OUR FOURTH YEAR

[The Theosophist, Vol. III, No. 11, August, 1882, p. 263]

The end of the third year of publication has come (Volume III ends with the September number), and still The Theosophist exists and thrives, despite its enemies. A large number who subscribed for it at the beginning are still its patrons, and, better yet, its friends. Its healthy influence upon Asiatic thought is greater than at any previous time, as the responses from all parts of India to the President's Circular, which appeared in the July number, plainly show. Time, which has torn the masks from so many false friends, has but made more evident the fact that The Theosophist and its founders are the staunch champions of every man and every movement whose object is to improve the intellectual, moral, and spiritual condition of the Aryan and Iranian races. The broad eclectic policy, promised for the magazine, has been rigidly adhered to, and to the extent of our ability we have tried to lay the truth about the world's archaic religions before an impartial world. This has been done at the heavy cost of a series of public attacks upon our good faith, and ungenerous misrepresentations of our motives, which, foreseeing, we might have easily avoided if we had been false to our convictions. The Asiatic public has given us the proofs of its sympathy in a support of the magazine as generous as perhaps we could have expected under the circumstances. Far more might have been done if our warmest friends had exerted themselves as a body to get new subscribers; but still the publication has more than paid its way as it is, and the entire profits have been given by the Proprietors towards the expenses of the Theosophical Society, as they will be, no doubt, in future.

We never set ourselves up as teachers of Aryan philosophy and science, but promised to give out, for the benefit of this inquiring age, such facts of interest as might come under our notice. Our great desire has been to foster a school of native students of, and writers upon, those majestic themes, and to arouse into vital activity the latent talent which abounds in the Indian race especially. Such will continue to be our endeavour, and as time runs on, this development must of necessity take place. Already it is most apparent that the seed we have sown is germinating; Sanskrit schools are springing up, the long-needed Catechism of Hindu Ethics is being advertised for publication, the esoteric meaning of the ancient religious books and ceremonial rites is being enquired into, societies to promote national culture are being organized, both as Branches of our Parent Society and independently; translations and commentaries multiply, and there is a larger demand for works by native authors than there ever was before. There is also noted an improved moral tone among Indian youth, and a warm and unprecedented interest among University graduates in their ancestral literature. All this is most cheering to the projectors of this magazine, and they assume the publication of its Fourth Volume with the greatest pleasure, seeing the happy results of past labour.

The Proprietors of The Theosophist have never touted for it, nor adopted the usual commercial expedients to secure for it a large circulation. They will not do so now: the merits of the publication must serve as its sole recommendation. If its friends, and especially the Fellows of our Society, can reconcile with their sense of duty to abstain from helping it, we shall not reproach them. All that need be said is, that the wider its circulation, the more will be done for the moral regeneration of India, and the more liberal will be our donations to the Society of our creation and our love. It would also be a kindly act if journals, friendly to us, were to announce our new Volume.

FOOTNOTES TO “A CIS-TIBETAN RAMBLE”

[The Theosophist, Vol. III, No. 12, August, 1882, p. 264]

[Captain A. Banon gives an interesting account of his travels in the Gungotri Valley and his visit to Thuling, in Tibet, where there is a lamasery belonging to the red-cap monks. He says: “The Thuling Lamas are great sorcerers; and can kill people at a distance by simply willing it.” H. P. B. comments on this:]

That they are possessed of great mesmeric powers is a fact. A month passed in their edifying company is conducive neither to spiritual enlightenment, nor purification of morality.

[The writer’s reference to “miracles performed by the Lamas” is commented upon by H. P. B.:]

Not by the high Lamas, or “Yellow-Caps,” who will never perform anything before a promiscuous crowd. But there will be “religious mysteries” in every great and small Lamasery, and the “Panchhen Rimpoche” or the High Lama of Tashi-Lhünpo, with all his gen-dun (clergy), will be investing newly-initiated gelungs with ngo-dhüb, or spiritual powers: for this year marks the end of an important cycle. But this is never performed publicly, but only behind the impassable barrier of the private sanctuaries of the Lamaseries, the Lha-khang, or inner temple.

[“The people of Tibet are much oppressed, as the eldest son in every family is made a Lama.”]

Our friend and correspondent was misinformed. This custom is a religious one, and weighs upon the Tibetans less than that of the Hindus in the performance of their caste and religious duties. They would not give it up, if they could.

[The writer states that it is the habit of officials, while passing through the country, to loot the people.]

True; but only in regard to Chinese officials, not to Tibetans.

["In spite of the miraculous powers of the Lamas, the country is misgoverned, and they seem a helpless lot"]

How does our correspondent know? Is it by relying on the information of a few illiterate native traders he might have talked with?

["At the beginning of the present century, they could not prevent the Nepaulese army sacking and pillaging the great Lamasery of Tashi-Lhünpo."]

Again, an error based upon the European ignorance about the real state of affairs in Tibet. In the first place, the Gelukpas, or Yellow-Caps, would rather submit to any sacrifice than to kill people—even their greatest enemies; such brutality is left to the Dug-pa sorcerers. Then it was not "at the beginning of the present century," that the Nepaulese army sacked and pillaged the great Lamasery of Tashi-Lhünpo, but in 1792; and in that year the Tashi-Lama was a child hardly ten years old, and his Regent, Chan-tyu Kusho, the brother of the late Tashi-Lama, was no "miracle-producing" Lama, but a layman; and, in the presence of a "Reincarnation," or a reincarnated Bodhisattva (such as was the Tashi-Lama's successor), no subordinate Lama, however high may be his powers, can, under their laws, take the responsibility of any initiatory step in a difficult political medley, unless the Tashi-Lama gives personally his orders—and the little Lama did not give any. The details are well known. and the reasons plain.

["A year or two ago, three Chinese Lamas came to Nilang, and, after being well treated, commenced to kill and eat the cattle, and ended up by ravishing some Jad women."]

Again, these Lamas were probably of the Dug-pa sects and were not Tibetans, since they were Chinese, and our belief is that it would be difficult to find any "Yellow-Cap" guilty of such a crime. Therefore, this is no case in point.

FOOTNOTE TO "A TREATISE ON SUFISM"

[The Theosophist, Vol. III, No. 11, August, 1882 p. 266]

[In this paper, written in 1811 and treating of Mohammedan mysticism, the statement is made that "the Sufi has no religion." On this H. P. B. remarks:]

That is to say, no external, ritualistic, and dogmatic religion. The same may be said of every Mahatma, or any one who seriously strives to become one. He is a Theosophist and must strive after "divine," not human, wisdom.

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"THARANA," OR MESMERISM*

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 268 269]

In the June number of The Theosophist, Babu Purno Chandra Mukerjee enumerates certain processes resorted to by persons practicing Tharana, in their treatment of sick patients. I adopt a certain method of curing persons suffering from sprain, and I wish to know whether the cure thus effected can be regarded as effected by mesmerism.

I cause the patient to be seated at some distance before me, and on learning what part of his body is affected, I simply rub with my hand the corresponding part of my own body, pronouncing a mantram at the same time.

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* [This communication is from N. Chidambaram Iyer, B.A., and is followed by H. P. B.'s Editorial Comment.—Compiler.]

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This rubbing I continue for less than five minutes. The patient finds himself perfectly cured in less than six hours after he leaves me. It is now four years since l learned the mantram and, if I may trust my memory, I think I have successfully treated about twenty cases, having failed in only one instance, in which I have had reasons to suspect that there had been some serious injury to the part affected. Some of the cases treated by me have been rather acute ones, and, in some, the patients had suffered for over a fortnight before they came to me. In only two cases, have I had to treat the patients for two or three consecutive days.

If any credit is due to me for possessing any innate knowledge of mesmerism, the following will show that I never for a moment sat down to practice the art to become successful in it.

Four years ago, a Brahman offered to teach me the mantram if I would teach him in return a mantram for the cure of scorpion bite, in which I was considered an adept. I agreed to do so; but when the Brahman said that I should not expect to achieve anything like success if I did not, as a preliminary measure, repeat the mantram a hundred thousand times, I told him that I should like to learn it only if he would kindly make over to me the effect of a hundred thousand of his own repetitions. This he did by pouring into my hand a quantity of water—a process by which, according to the Hindus, gifts are effected. From this time forth I have been successful in curing persons suffering from sprains without touching or even approaching them.

Now two questions will naturally occur to the reader: firstly, whether I may be considered to have acquired any knowledge of mesmerism in the case stated above; and secondly, whether the effect or the power which one acquires by practicing mantras is really transferable.

All that I have stated is perfectly correct, and I make no secret of the affair, but am perfectly willing to teach the mantram to anyone wishing to learn it.

In one place you say that, when a cure is effected by a mantram, what really effects the cure is what you call the “will power.” I wish to know whether, in the described case, I exercise any “will power” unknown to me, and whether I can at all be considered to exercise such power, when it has not been acquired, but only transferred to me by another person. Will you kindly consider the subject and render some explanation as to what has taken place.

Before pronouncing an off-hand denunciation against the possibility, or conceivability, of a connection between cause and effect in cases like the above, sceptics will do well to give the matter a trial themselves by learning some mantram and observing its effect on patients.

Editor’s Note.—

It is extremely difficult to say, after hearing, for the first time, and so superficially, a case like the one in hand, whether it is, or is not, “mesmerism,” and “will power.” It is a well-ascertained fact that, by means of the former, hundreds of thousands have been cured, and by using the latter, people, given up for years by physicians as incurable, have gone on living, despite professional prognostications. As to the recitation of mantrams producing an immediate relief, this is quite a different thing. We cannot call their effect “mesmerism”—since the curative agency in that is an animal aura, force, or fluid in one person, by means of which a peculiar action is set up in the physical system of another—whether without or with direct contact. We confess, we do not see, how anything of that kind—we mean a nervous fluid or force—can be said to reside in a mantram, even as a potentiality, since a mantram is simply a recitation of certain verses held sacred among the Hindus. Yet, if repeated loudly and after a certain rule of phonetics, i.e., chanted in a peculiar way, we do not know why the resultant sound could not possess as curative a power in itself as a mesmeric “force.” The latter is neither more ponderable, nor more visible, than the former, and is certainly not audible, which sound is. If the dulcet tones of a flute have been known to soothe, and in many instances to arrest for a considerable time the throbbings of the nerves in fits of sciatica—why not the rhythmic sounds of a Sanskrit mantram? The forefathers of many Brahmans—if not the latter the themselves—must have certainly known more of the mystery of sound than Professor Tyndall, even though that learned gentleman has succeeded in drawing musical sounds from fire and imponderable gases. It is the God Śabda Brahmâ called also Kala Brahmâ Gouri—one of the mystic names for AKAŚA, which gives rise to occult sound—the initiates say. And the ancient Greek mystics, equally with the Western occultists and the adept Brahmans, all agreed in teaching that sound emanated from the Astral Light, or Akaśa, in its purest essence.

The Hindu occultist, or devotee, while practising Raja Yoga, hears the occult sounds as emanating from his own Mûlâdhâra—the first of the series of six centres of force in the human body (fed at the inexhaustible source of the seventh or the UNITY, as the sum total of all) and knows that it emanates from there, and from nowhere else. But, before our correspondent can realize fully our meaning, he will have to learn the important difference between Astral Fire and Astral Light. Does he know it? Has he assured himself personally of this difference? It is not sufficient to know a thing theoretically, as it will be only leading to eternal confusion, even "by learning some mantram, and trying its effects on patients," unless one knows the philosophy—so to say, the rationale of the cure. Even success is no proof that it may not turn out very injurious some day. Therefore, before one becomes a practitioner, he ought to become a student.

And now arises the question: Did the Brahman—who transferred the gift of curing by a certain mantram to our correspondent—know himself anything of the power he was so transferring, or did he simply do that mechanically?

If he was an initiate—well and good; but, in such case, how happened it that he asked one, who was not an adept, to teach him in return? Such are not the ways of initiates. An adept, acquainted with one CENTRE, knows them all, since there is but one centre, of Occult Force in nature. He knows that in the centre of the Astral Fire must he search in nature for the origin of every sound—and it is sound—the Vach—that is the curative agent in a mantram. Such a man knows that it is from this centre alone, never from the circumference of the SHATKONO CHAKRA,* that the sounds transmitted (even by the external currents of Astral Light or Ether) proceed, while the six diverging points (which represent the radiations of this central point) but convey and echo them from within without, and vice versa, in every occult process of nature.

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* The hexagonal wheel, or six-pointed star—the wheel of Vishnu with the Hindus; Solomon's seal—with the Western Kabalists. It is, in this ease, the representation of the Astral Fire, the seventh being represented by the central point. In this connection, one would do well to study the article on the five and six-pointed star in the 26th number of The Theosophist, November, 1881

[The article referred to may be found in Volume III of the present Series.—Compiler.]

It is within and from a given point in space (which must always be central, where-soever it is placed) that the force which is at the basis of any phenomena, in whatsoever element, proceeds; for this centre is the "seat" of the unmanifested deity —says the esoteric Brahmanical doctrine—of the "Avyaktabrahm," and stands for the seventh principle within the six points of the chakra. All the forces in nature, whether great or small, are trinities completed by quaternaries; all—except the ONE, the CROWN of the Astral Light. If we say that nature has in reality seven, not five or even four, elements, some of our readers may laugh at our ignorance, but an initiate would never do so, since he knows very well what we mean. He knows that, in the case in point (the power of a mantram), it is through occult sounds that the adept commands the elemental forces of nature. SABDA RBAHMÂ'S vehicle is called Shadja, and the latter is the basic tone in the Hindu musical scale. It is only after reaching the stage called Tribeni and passing through the study of preliminary sounds, that a Yogi begins to see Kala Brahmâ, i.e., perceives things in the Astral Light. When our correspondent will have mastered the nadis and niddhis of the Raja-Yoga, and reached at least the above-named stage, then will he comprehend what we mean in saying that a gradual development of the mental and physical occult faculties is the method used by the true adept in studying the Raja-Yoga. The practice of blindly "transferring" and "receiving"—is that of sorcerers, whether they are so consciously or unconsciously. Moreover, the ignorant practice of Hatha-Yoga leads one invariably into that undesirable acquisition. The Hatha-Yogi either becomes a sorcerer, or learns practically nothing; or more frequently yet, kills himself by such an injudicious practice. The mantram ignorantly employed may, and often has, proved a treacherous weapon, whose mystical power has caused it to turn and stab the user.

FOOTNOTE TO "PROF. L. BEALE, F.R.S., ON MODERN SCIENTIFIC THOUGHT"

[The Theosophist, Vol. III, No. 11, August, 1882, p. 270]

[Professor Lionel Beale, in an address before the members of the Victoria Philosophical Institute, London, referred to the opinions existing among scientific men as to the worth of the "physical doctrine of life." He said: "no form of the hypothesis which attributes the phenomena of the living world to mere matter and its properties has been, or can be, justified by reason. . . . I believe all materialistic doctrines . . . will be found to agree in accepting as a truth . . . the monstrous assumption that the living and the non-living are one. . . ." H. P. B. comments:]

The assumption is "monstrous" indeed, as presented to us by modern materialism which rejects with the idea of a personal creator, every other intelligent principle in nature. But is it more "monstrous" or less illogical to attribute the creation of a boundless universe out of nothing and to father the same upon a finite and conditioned personal deity? There is much to say on both sides; and very soon it will be said.

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COMMENT ON "THE MYSTERY OF LEVITATION"

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 271-272]

[The writer of the article, W. R. Frink, having been much interested in the accounts given in The Theosophist of the powers of the Hindu Yogis to assume at will a cataleptic condition, to project the astral, to walk upon the surface of water or levitate themselves, asks whether the flight of the birds and the swimming of the fishes is produced at will, as in the case of the Yogis. To this H. P. B. remarks:]

We would fain answer the friendly voice from the Mormon metropolis to the full satisfaction of the writer, did he but deal with problems demanding less elaborate explanation. In view of the fact that occult science explains the mysteries of bird-flying and fish-swimming on principles entirely opposed to the accepted scientific theory of the day, one might well hesitate before putting out the true explanation. However, since we already stand so low in the favour of the orthodox scientists, we will say a few words upon the subject; but they must be few indeed. “If,” writes our correspondent, “we take the position that birds have the power to make themselves light or heavy at will, the phenomenon of their flight becomes easy to comprehend.”

And why not take up such a position? Whether by instinct or will, whether an effect identical with another is produced consciously or unconsciously, by animal or man, the cause underlying that invariable and identical result must be one and the same, barring diversity of conditions and exceptions as to unimportant details. The action of certain fishes which, by swallowing large draughts of air, distend an internal bag and thereby, becoming specifically lighter, float above the surface of the water, does not militate against the scientific theory of swimming, when it concerns such fish, man or a bladder filled with air. But we are left as wise as ever when it is a question of rapid sinking, to the bottom, whether by man or whale. In the former case such sinking might be ascribed to volition. But man’s inability to sink as rapidly and to such a depth, even though a most experienced diver—who has to sink himself by a stone—proves that there must be something more than blind instinct or conscious volition. What is it? Occult science tells us the word: it is “a change of polarity and of normal gravity,” not yet admissible by science. With birds and animals—as instinctive a mechanical action as any other they execute: with man, when he thus defies the familiar conditions of gravity, it is something he can acquire, in his training as a Yogi. Though the former act unconsciously, and he changes his polarity at will, the same cause is made operative, and both produce an identical effect.

There are certainly alternating changes of polarity going on in the bird while ascending or dropping, and a maintenance of the same polarity while sailing at any given altitude.

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THEOSOPHY AND SPIRITUALISM

[The Theosophist, Vol. III, No. 11, August, 1882, p. 272]

A Calcutta correspondent asks:

(a) Is Occultism a science akin to Spiritualism?

(b) What are the principal points in which the Theosophists and the Spiritualists differ?

(c) Can a Spiritualist call himself a Theosophist without altering his faith? And vice versa?

(d) I understand you do not believe in Spiritualism—then how is it that a Spiritualist has been elected President for the Bengal Branch of the Theosophical Society?

To which we answer:

(a) That Theosophy is a very ancient science, while Spiritualism is a very modern manifestation of psychical phenomena. It has not yet passed the stage of experimental research.

(b) The difference is in our theories to account for the phenomena. We say they are mainly, though not always, due to the action of other influences than that of the disembodied conscious spirits of the dead. The Spiritualists affirm the contrary.

(c) Yes; many excellent persons are both, and none need alter his faith.

(d) We do believe in the phenomena, but not as to their cause—as above remarked.

There being no religious or other test other than that of good moral character and sympathy with the objects of our Society, applied by us to those who seek for admission, the election of the venerable Babu Peary Chund Mitra, as President of our Bengal Branch, was not only most proper, but very desirable. He is certainly the most spiritual Theosophist and most theosophic Spiritualist we have ever met.

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QUESTIONS ABOUT ESOTERIC THEOSOPHY ANSWERED

[The Theosophist, Vol. III, No. 11, August, 1882, p. 272]

[Replying to a correspondent's questions about the doctrines inculcated in the pamphlet Hints on Esoteric Theosophy, H. P. B. wrote:]

Our correspondent need not trouble himself as to what might be the consequences, if all the world should turn ascetics and chelas and train for adeptship. There are enough realities in this life for us to look into, without concocting such wild contingencies to vex ourselves withal. There was never a time yet, nor ever will be, while this human race lasts, when anything more than a small minority would devote themselves to the mighty task of self-conquest and spiritual evolution. The adept is as rare as the flower of the Vogay tree, which, the Tamil proverb says, is most difficult to see. So what our friend read in Hints on Esoteric Theosophy referred to the ideal man, the living—and most necessary—type of human perfectibility. The mere certainty that such rare powers—psychical and intellectual—and such moral grandeur, as he exemplifies, are within human reach, gives dignity to our common nature and a worthy model to look up to, and, in some degree, pattern after. The organs of our body were not "given" to us at all—if we may credit modern science; they developed themselves as occasion required; and, when disused, they gradually diminish and disappear: which they would not if "given."

"What man's mission upon earth would be if all were good," is more than we can say. To merely imagine such a state of things is beyond the limited range of our mental powers. But if they were not too good they might, perhaps, try to become better. There is no "Theosophical religion," and every member professes the one he prefers.

We regret our inability to concur in the suggestion to suppress discussion of the occult powers of nature, since that is the only thing most needed to extinguish superstition and sweep away false religions from the face of the earth. Our correspondent does well not to show to any persons who are "good Christians (not only professing, but behaving as such)" any copy of our magazine, which may contain an attack upon professed Christians, who do not at all behave as such: our strictures are not meant for the former, and it would only give them pain to see how the bad conduct of the others provokes reprisal, and brings disgrace upon the faith they misrepresent.

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THE PHILOSOPHIC INQUIRER

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 278-79]

The first numbers of our iconoclastic Madras contemporary in its new English garb are on our table. We confess with pleasure that it has greatly gained by the change. Not only has it improved in its external appearance, but also in the choice of the matter given. Especially interesting for us are the contents of its issue of July 16th. The editorial—a review of "Mrs. Annie Besant on the Theosophical Society"—is an able and dignified reply to a strange manifesto issued by that lady—we doubt not—while labouring under entirely misconceived notions about the real nature of our Society.

For one so highly intellectual and keen an observer as that renowned writer, to dogmatize and issue autocratic ukazes after she has herself suffered so cruelly and undeservedly at the hands of blind bigotry and social prejudice in her lifelong struggle for freedom of thought, seems, to say the least, absurdly inconsistent! That she must have been labouring under some strange mistake, is fully proved by her writing the following:

Judging by an address from the President of the Society, Colonel Olcott, it does hold to some strange theory of “apparitions” of the dead.... I trust that Hindu Freethinkers will not be led away by his (Colonel Olcott’s) appeal, for, while Secularists would have no right to refuse to enroll Theosophists, if they desired it, among their members . . . consistent members of our body cannot join a society which professes belief therein [i.e., in the apparitions].

Until proofs to the contrary, we prefer to believe that the above lines were dictated to Mrs. Besant by some crafty misrepresentations from Madras, inspired by a mean, personal revenge, rather than a desire to remain consistent with the principles of “the scientific materialism of Secularism.” We beg to assure the Radical editors of the National Reformer, that they were both very strangely misled by false reports about the as radical editors of The Theosophist. The term “Supernaturalists” can no more apply to the latter than to Mrs. A. Besant or Mr. C. Bradlaugh. Our Society is neither a sect of jumping Shakers who invite “the Spirit to move them,” nor a band of Spiritualists who long to hold communion with the “spirits” of the dead; and that is precisely why we are held in as poor esteem by the Spiritualists, as they too by the Christians. Most of our members decline to believe on second-hand testimony, even in the well-proven phenomena of mesmerism. Nor are they in any way bound so to believe, unless they find good cause for it. For that very reason we are now compelled to point out the several errors that the editor of the Philosophic Inquirer—though himself a “Fellow” of our Society—has constantly been falling into since he joined us. Some of those mistakes are very curious. For instance, he says:

It is a matter of fact that both Madame Blavatsky and Colonel Olcott are professed Buddhists, and as Buddhists consistently believe in a future state of existence, and advocate the doctrine of Karma, which is simply unmeaning to us, as material atheists, judging from our own rational conception, that qualities or characteristics apart from organizations cannot be generators of this or that birth, good or bad.

While willingly conceding that, as a “material atheist,” the editor of the Philosophic Inquirer cannot be reasonably expected to know much of any other “ism” but “materialism,” nevertheless, he ought to know enough of Buddhism to remember that “professed Buddhists” would “consistently (dis) believe and not believe in a future state of existence,” as the Spiritualists do. The Buddhist believes in a future rebirth, and rebirths innumerable in the “Cycle of Necessity”; but no Buddhist, whether southern or northern, believes in a “Soul” as a distinct self-existing entity. Hence he rejects the modern theory about the “spirits of the dead.” Least of all does he believe in God as a Creator. The heresies of “Attavada” (belief in soul or self) and that of Sakkayaditthi (the delusion of individuality or personality, i.e., belief in a “I am” apart from Universal Existence—together with the belief in the efficacy of rites and mummeries) are regarded by him as “primary delusions,” the direct result of ignorance or Maya. The Buddhist advocates Karma, because, while avoiding the superstitious extreme of Attavada of the theists, he is firmly confident of the existence of a law of universal Moral Justice, or Retribution. He knows that no exterior power can obliterate the result of a man’s deeds, and that they must work out to the end, since everything in nature is subject to the law of Cause and Effect, and that science herself is showing us how everything is constantly changing. We doubt whether the “scientific materialism of secularism” can ever hope to reach, let alone surpass, the “scientific materialism” of Buddhism. Only, while the former feeling diffident of its own powers of observation and investigation, cautiously prefers to take its ultimate facts of existence in the material visible universe, scientific Buddhism carries matter into the invisible, and makes it subject to the law of cause and effect in regions, so far, undreamt of by modern material science.

There are worlds besides our own—spiritual but in the sight of the short sighted; still material in that of the fearless pioneers of thought: worlds “where devas live and die, and are again reborn.” Thus, when the editor of the Philosophic Inquirer assures his readers that “Colonel Olcott proclaims his belief in the apparitions of the dead,” he errs, and leads others into error, since the Colonel proclaims nothing of the kind—only his belief in the existence of various phenomena, and in that of psycho-physiological Maya, the latter being with every day more corroborated by science. We hope our much persecuted colleague and Brother will fall no more into such misconceptions, but will remain for ever true and loyal to his principles of a Freethinker and—a Fellow of the Theosophical Society.

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STONE-SHOWERS

[The Theosophist, Vol. III, No. 11, August, 1882, p. 280]

In connection with the highly interesting narrative of T. Vijiaraghava Charlu (Theosophist for June) about the stone-droppings by Piśachas in the presence of Meenatche Ammal, the following memorandum, recently found by Colonel Olcott among his old American papers, will be valuable for comparison:

DEAR SIR,

Please add to what you have already published, the fact that, at a “circle” held in the sitting room of the Eddy Homestead, on the evening of August 27, 1873, the doors and windows being closed and sealed, a stone, weighing 64 lbs., was suddenly dropped at my feet. I had noticed the same stone lying outside the house during the day.

(Signed) GEORGE RALPH.

Apparently, no phenomenon is capable of more conclusive demonstration than that of the disintegrability of stones, and their re-integrability, by the power of certain forces clustering about the mediums, and in India called Piśachas and Bhuts. The new Committee of the Academy of France would do well to investigate it as an important fact in physical science.

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COMMENTS ON
"A LEARNED BRAHMAN SPIRIT!"

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 281-282]

Mr. Peter Davidson, F.T.S., of Scotland, has sent us the following official report of a "testing" of the world-famous spirit Hafed, the "control" or "guide" of Mr. David Duguid, of Glasgow, through whose mediumship the world has been presented with a book called Hafed, Prince of Persia; of "Jan Steen," the alleged spirit of the famous painter of that name; and of another intelligence which pretends to be a "learned Brahman.'' We will leave it to the judgment of our learned Hindu readers, acquainted with their religion, to decide how far he is learned and how much there is of the Brahman in him. From the joint replies to Mr. Davidson's questions, there would seem to be very little of either. One would think that a transfer of a Brahmarakshasa's activity to the cold Caledonian climate, is fatal to his memory and destructive to his learning upon even the most familiar Indian subjects. If our friends at Glasgow long for communication with a genuine Brahmarakshasa or Bhut, they should send their mediums here to "sit for development" by an abandoned well or under an umbrageous haunted tree!

[The substance of the report is a series of answers in response to questions put to the “spirits.” To the question: “What power is placed by Oriental occultists in the Nabhachakram region?” the “spirit” of Jan Steen is supposed to reply: “I take it that word has reference to one who has power over the body, power over spirits, and power also to leave the material body. (!!) But I will leave other questions to some of our Eastern friends. . . .” To this H. P. B. remarks:]

The sceptical public should, perhaps, also “take it” that Jan Steen, the “Jolly Dutch painter,” as he is called, was the last “of all the spirits” in the whole Summerland to dip into occult Yog philosophy. One, as addicted as he to good living, during his lifetime (he is even said to have opened a public tavern?) a boon companion, a drinker of deep potations; one solely interested—as his biography and pictures show—in card-playing and merrymaking, would hardly, even after 193 years of bleaching out in the “ambient ether,” have become so spiritually cleansed as to mix in a company of “spirits” who know anything of the “Nabhachakram regions”! Yet since the great painter, who, as the German critic, Kugler, has it in his Handbook of the History of Painting, had all the “elements of genuine low comedy” in him, he may have put on the philosopher’s robe in joke, as, in the jolly old days, he would have wrapped himself in a monk’s cowl just “for the fun of the thing!”

[To some mistaken notion of “Hafed” regarding Buddhist doctrines H. P. B. exclaims:]

Shadows of the great Arhats and Swabhavikas, pray do not feel disturbed! Hafed, an ancient Persian, may be very well acquainted with the old tenets of Zoroastrianism (Mr. P. Davidson ought to try him in that department), but what can the spirit of a “Prince of Persia” be expected to know about Nirvana and the “good Doctrine”?

[It is also said that some have believed the Brothers or high adepts to be able to transport themselves bodily from one place to another. They themselves, however, deny this. H. P. B. says:]

We should say, they did. It is given only to mediums to be transported from one part of London to another part instantaneously and without feeling the worse for it.

THE HARMONICS OF SMELL*

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 283-284]

The old proverb, that “Truth is stranger than fiction,” is again exemplified. An English scientist—Professor William Ramsay, of University College, Bristol—has just communicated to Nature (see number for June 22) a theory to account for the sense of smell which is likely to attract much attention. As the result of observation and experiment, he propounds the idea that smell is due to vibrations similar to, but of a lower period than those which give rise to the sense of light and heat. The sensation of smell, he explains, is provoked by the contact of substances with the terminal organs of the olfactory nerves, which are spread as a network over a mucous membrane lining the upper part of the nasal cavity. The proximate cause of smell is the minute hairlets of the nasal membrane which connect with the nerves through spindle-shaped cells. The sensation is not excited by contact with a liquid or solid, but always with a gas. Even in the case of smelling metals, such as brass, copper, tin, etc., there is a subtle gas or pungent vapour given off by them at ordinary atmospheric temperatures. The varying intensities of smells depend upon their relative molecular weight, the smell growing stronger as the gases rise in molecular weight.

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* [Consult The Mahatma Letters to A. P. Sinnett, p. 102, which seems to convey the meaning that Master K.H. contributed at least some ideas in connection with the writing of this article.—Compiler.]

As to the quality of smell, that he thinks may depend upon the harmonics of the vibration.

Thus, the quality of tone in a violin differs from that of a flute by the different harmonics or overtones, peculiar to each instrument. I would ascribe to harmonics the quality of smell possessed by different substances. . . . Smell, then, may resemble sound in having its quality influenced by harmonics. And just as a piccolo has the same quality as a flute, although some of its harmonics are so high as to be beyond the range of the ear, so smells owe their quality to harmonics, which, if occurring alone, would be beyond the sense.

Two sounds, heard simultaneously, he remarks, give a discord or a concord, yet the ear may distinguish them separately. Two colours, on the other hand, produce a single impression on the eye, and it is doubtful whether we can analyze them. “But smell resembles sound and not light in this particular. For in a mixture of smells, it is possible, by practice, to distinguish each ingredient,” and—in a laboratory experiment—”to match the sensation by a mixture of different ingredients.” Apparently astonished at his own audacity, he brings forward “the theory adduced with great diffidence.” Poor discoverer, the elephantine foot of the Royal Society may crush his toes! The problem, he says, is to be solved “by a careful measurement of the ‘lines’ in the spectrum of heat rays, and the calculation of the fundamentals, which this theory supposes to be the cause of smell.”

It may be a comfort to Professor Ramsay to know that he is not the first to travel the path he suddenly has found winding from his laboratory door up the hill of fame. Twenty or more years ago, a novel, entitled Kaloolah, was published in America by one Dr. Mayo, a well-known writer. It pretended, among other things, to describe a strange city, situate in the heart of Africa, where, in many respects, the people were more civilized and perfected than contemporary Europeans. As regards smell, for instance. The Prince of that country, for the entertainment of his visitors—the hero of the story and his party—seats himself at a large instrument like an organ, with tubes, stops, pedals and keys—and plays an intricate composition—of which the harmonics are in odours, instead of in sounds as with a musical instrument.

And he explains that his people have brought their olfactory sense, by practice, to such an exquisite point of sensitiveness as to afford them, by combinations and contrasts of smells, as high enjoyment as the European derives from a “concourse of sweet sounds.” It is but too plain, therefore, that Dr. Mayo had, if not a scientific, yet at least an intuitive cognition of this vibratory theory of odours, and that his smell harmonicon was not so much the baseless image of a romancer’s fancy as the novel-readers took it for when they laughed so heartily at the conceit. The fact is—as has been so often observed—the dream of one generation becomes the experience of the next. If our poor voice might without profanation invade so sacred a place as the laboratory of University College, Bristol, we would ask Mr. Ramsay to take a glance—just one furtive peep, with closed doors, and when he finds himself alone—at (it requires courage to say the word!) at . . . at . . . at Occult Science. (We scarcely dared speak the dreadful word, but it is out at last, and the Professor must hear it.) He will then find that his vibratory theory is older than even Dr. Mayo, since it was known to the Aryans and is included in their philosophy of the harmonics of nature. They taught that there is a perfect correspondence, or mutual compensation between all the vibrations of Nature, and a most intimate relation between the set of vibrations which give us the impression of sound, and that other set of vibrations which give us the impression of colour. This subject is treated at some length in Isis Unveiled.* The Oriental adept applies this very knowledge practically when he transforms any disagreeable odour into any delicious perfume he may think of; And thus modern science, after so long enjoying its joke over the puerile credulity of the Asiatics in believing such fairy stories about the powers of their Sadhus, is now ending by being forced to demonstrate the scientific possibility of those very powers by actual laboratory experimentation. “He laughs best who laughs last”;—an adage that the graduates of India would do well to remember.

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* [Vol. I, p. 514.]

VISIONS IN THE CRYSTAL

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 287-288]

At a number of his lectures Colonel Olcott has exhibited a crystal from the Gastein Mountains, which was kindly sent him by our very esteemed friend and fellow, the Baroness Adelma von Vay, which has curious properties. If a person, naturally endowed with a certain amount of clairvoyant power, gazes for a while into the crystal, he will see a succession of visions coming into its heart—landscapes, scenes by sea and land, faces of living and dead persons, and sometimes messages written on scrolls which unwind of themselves, or printed in books, that appear and then fade away. The experiment was tried with dozens of people, and in many cases succeeded. One Hindu gentleman saw, besides various scenes, the face of his deceased father and was deeply agitated by the vision. These sights cannot be seen by everyone, nor equally well by all who have the conscious clairvoyant power in some degree. There is quite an extensive literature on the subject of crystal and mirror visions, and some seers among whom the historical name of Dr. Dee will be recalled —have aroused great public interest by their real or pretended revelation. In this connection a letter received by Colonel Olcott from an old Indian officer of the army will be read with interest:

MY DEAR COLONEL,

After you left, I held the glass in my hand without any result for some time. At last it gradually became so heated, that I thought I should have to relinquish my hold of it. All this time I remarked very strange filmy appearances forming in the crystal. The temperature of the latter grew less, and as it did so, a nervous tremor affected my hand and arm. I still had the mirror (the crystal) in hand and perceived colours of varied hues, all very brilliant and seeming to mingle with one another in quick succession, and making the most beautiful phantasmagoria!

After the colours had died away, the same cloudy appearances affected the mirror, and its temperature again rose—this time, to such a degree that I had to drop it upon the table. After a few seconds I again took it in my hand and then, to my astonishment, I saw in it the image of a man whose face is quite familiar to me, but where I have seen him I cannot at present bring myself to recollect. After this had disappeared there came up the image of the little child which I had seen before you left, and, last of all, there came, as pale shadows, the heads of a woman and a child, both of which, I thought, I recognized. At this juncture my hand and arm were nervously affected again, and the crystal landed with a bounce upon the table.

With the recollection of these short, but striking, experiences of the magic crystal, with which you left me to pass away an hour, allow me to say, my dear Colonel, that there is more in its crystalline philosophy than I was prepared to credit; and if the devil is not in that glass, I am sadly mistaken.

I may add that, upon looking up from the table to resume my pipe, I perceived a figure standing close to the almirah. The figure was that of an old man, and bore a striking resemblance to the one I had seen in . . . three years before. He gazed intently upon me for some time, and as I rose from my chair, he waved his hand, and at the same moment I felt something apparently strike me, and I fell back in the chair. On recovering myself and looking around the room, I could discover nothing, but that I was alone with my own thoughts, and on the table the crystal, and the writing apparatus wherewith you asked me to jot down what I might see in the evidently spiritualized atmosphere of your chamber.

Yours very sincerely,

E. W. L.

This is something more than a mere case of clairvoyance: the element of mediumship is mingled with it. The visions that the officer saw in the crystal were subjective—the effects of imagination; while the figure of the old man was probably that of a Piśacha. It is not at all uncommon for those, who see such apparitions, to receive a blow: a case of the kind, in which several persons were hit, occurred only the other day at Bombay. We would not at all recommend persons of the sensitive temperament of our friend, the officer, to pursue researches with crystals or mirrors, or to sit with others for the spiritualistic phenomena. For they are natural mediums, and our opinion with respect to the dangers of mediumship practised without any knowledge of Eastern philosophy has been heretofore so fully set forth that it is unnecessary to repeat it in this instance.

ISIS UNVEILED AND THE THEOSOPHIST ON REINCARNATION*

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 288-289]

In Light (July 8) C. C. M. quotes from The Theosophist (June, 1882) a sentence which appeared in the Editor's Note at the foot of an article headed "Seeming Discrepancies." Then, turning to the review of The Perfect Way in the same number, he quotes at length from "an authoritative teaching of the later period," as he adds rather sarcastically. Then, again, a long paragraph from Isis. The three quotations and the remarks of our friend run thus:

. . . there never was, nor can there be, any radical discrepancy between the teachings in [Isis Unveiled] and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS. (Editor's Note in "Seeming Discrepancies.")

Having drawn the attention of his readers to the above assertion C. C. M. proceeds to show—as he thinks—its fallacy:

To begin with, reincarnation—if other worlds besides this are taken into account—is the regular routine of Nature. But reincarnation, in the next higher objective world, is one thing; reincarnation on this earth is another. Even that takes place over and over again till the highest condition of humanity, as known at present on this earth, is attained, but not afterwards, and here is the clue to the mystery. . . . But once let a man be as far perfected by successive reincarnations as the conditions of the present race will permit, and then his next reincarnation will be among the early growths of the next higher world—where the earliest growths are far higher than the highest here.

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* [Consult The Mahatma Letters to A. P. Sinnett, pp. 172-73, and The Letters of H. P. Blavatsky to A. P. Sinnett, p. 26, from which it is evident that this article was dictated to H.P.B. by Master K.H. — Compiler.]

The ghastly mistake, that the modern reincarnationists make, is in supposing that there can be a return on this earth to lower bodily forms. Not, therefore, that man is reincarnated as man again and again upon this earth, for that is laid down as truth in the above cited passages in the most positive and explicit form. (Review of The Perfect Way in The Theosophist.)

And now for Isis:

"We will now present a few fragments of this mysterious doctrine of reincarnation—as distinct from metempsychosis—which we have from an authority. Reincarnation, i.e., the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which has been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monal of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence.

"If reason has been so far developed as to become active and discriminative, there is no reincarnation on this earth,* for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it, has to reenter on the earthly plane, as it was frustrated in its first attempt. . . . Further, the same occult doctrine recognizes another possibility; albeit so rare and so vague that it is really useless to mention it. Even the modern Occidental occultists deny it, though it is universally accepted in Eastern countries." This is the occasional return of the terribly depraved human Spirits which have fallen to the eighth sphere—it is unnecessary to quote the passage at length. Exclusive of that rare and doubtful possibility, then, Isis—I have quoted from Volume I, pp. 351-2—allows only three cases—abortion, very early death, and idiocy—in which reincarnation on this earth occurs.

I am a long-suffering student of the mysterious, more apt to accuse my own stupidity than to make "seeming discrepancies" an occasion for scoffing.

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* [Italics are not H.P.B.'s.—Comp.]

But, after all, two and three will not make just four; black is not white, nor, in reference to plain and definite statements, is “Yes” equivalent to “No.” If there is one thing which I ardently desire to be taught, it is the truth about this same question of reincarnation. I hope I am not, as a dutiful Theosophist, expected to reconcile the statement of Isis with that of this authoritative Reviewer. But there is one consolation. The accomplished authoress of Isis cannot have totally forgotten the teaching on this subject therein contained. She, therefore, certainly did not dictate the statements of the Reviewer. If I may conjecture that Koot Hoomi stands close behind the latter, then assuredly Koot Hoomi is not, as has been maliciously suggested, an alias for Madame Blavatsky.

C. C. M.

We hope not—for Koot Hoomi’s sake. Mme B. would become too vain and too proud, could she but dream of such an honour. But how true the remark of the French classic: La critique est aisée, mais l’art est difficile—though we feel more inclined to hang our diminished head in sincere sorrow and exclaim: Et tu Brute!—than to quote old truisms. Only, where that (even) “seeming discrepancy” is to be found between the two passages except by those who are entirely ignorant of the occult doctrine—will be certainly a mystery to every Eastern Occultist who reads the above and who studies at the same school as the reviewer of The Perfect Way. Nevertheless the latter is chosen as the weapon to break our head with. It is sufficient to read No. I of the “Fragments of Occult Truth,” and ponder over the septenary constitution of man into which the triple human entity is divided by the occultists, to perceive that the “astral” monad is not the “Spiritual” monad and vice versa. That there is no discrepancy whatsoever between the two statements, may be easily shown, and we hope will be shown, by our friend the “reviewer.” The most that can be said of the passage quoted from Isis is, that it is incomplete, chaotic, vague perhaps—clumsy, as many more passages in that work, the first literary production of a foreigner, who even now can hardly boast of her knowledge of the English language. Therefore, in the face of the statement from the very correct and excellent review of The Perfect Way—we say again that “Reincarnation, i.e., the appearance of the same individual, or rather, of his astral monad [or the personality as claimed by the modern Reincarnationists], twice on the same planet, is not a rule in nature” and that “it is an exception.”

Let us try once more to explain our meaning. The reviewer speaks of the "Spiritual Individuality" or the Immortal Monad as it is called, i.e., the seventh and sixth Principles in the "Fragments." In Isis we refer to the personality or the finite astral monad, a compound of imponderable elements composed of the fifth and fourth principles. The former as an emanation of the ONE absolute is indestructible; the latter as an elementary compound is finite and doomed sooner or later to destruction with the exception of the more spiritualized portions of the fifth principle (the Manas or mind) which are assimilated by the sixth principle when it follows the seventh to its "gestation state" to be reborn or not reborn, as the case may be, in the Arupa Loka (the Formless World). The seven principles, forming, so to say, a triad and a quaternary, or, as some have it a "Compound Trinity," subdivided into a triad and two duads, may be better understood in the following groups of Principles:

GROUP I. 7. Atma— "Pure Spirit." 6. Buddhi— "Spiritual Soul or Intelligence."	SPIRIT. Spiritual Monad or "Individuality" — and its vehicle. Eternal and indestructible.
GROUP II. 5. Manas— "Mind or Animal Soul." 4. Kama-rupa— "Desire" or "Passion" Form.	SOUL. Astral Monad—or the personal Ego and its vehicle. Survives Group III. and is destroyed after a time, unless reincarnated, as said, under exceptional circumstances.
GROUP III. 3. Linga-śarira— "Astral or Vital Body." 2. Jiva— "Life Principle." 1. Sthula-śarira— "Body."	BODY . Compound Physical, or the "Earthly Ego." The three die together invariably.

And now we ask,—where is the “discrepancy” or contradiction? Whether man was good, bad, or indifferent, Group II has to become either a “shell,” or be once or several times more reincarnated under “exceptional circumstances.” There is a mighty difference in our Occult doctrine between an impersonal Individuality, and an individual Personality. C. C. M. will not be reincarnated; nor will he in his next rebirth be C. C. M., but quite a new being, born of the thoughts and deeds of C. C. M.: his own creation, the child and fruit of his present life, the effect of the causes he is now producing. Shall we say then with the Spiritists that C. C. M., the man we know, will be reborn again? No; but that his divine Monad will be clothed thousands of times yet before the end of the Grand Cycle, in various human forms, every one of them a new personality. Like a mighty tree that clothes itself every spring with a new foliage, to see it wither and die towards autumn, so the eternal Monad prevails through the series of smaller cycles, ever the same, yet ever changing and putting on, at each birth, a new garment. The bud, that failed to open one year, will reappear in the next; the leaf that reached its maturity and died a natural death—can never be reborn on the same tree again. While writing Isis, we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded.

And thus, it seems, after all, that “two and three” will “make just four,” if the “three” was only mistaken for that number. And, we have heard of cases when that, which was universally regarded and denounced as something very “black”—shockingly so—suddenly re-became “white,” as soon as an additional light was permitted to shine upon it. Well, the day may yet come when even the much misunderstood occultists will appear in such a light. Vaut mieux tard que jamais!

Meanwhile we will wait and see whether C. C. M. will quote again from our present answer—in Light.

THE SO-CALLED THEOSOPHICAL SOCIETY AT GHAZIPORE

[Indian Mirror, August 22, 1882]

SIR—Notwithstanding our protest that there is no Theosophical Society at Ghazipore, I am surprised to find that, in your issue of the 10th instant, you have, without a single comment, allowed the following paragraph in your Ghazipore correspondent's letter of the 17th ultimo, to appear:

"Monsieur H. Ropan, a Frenchman and a good German scholar, induced by the examples of Madame Blavatsky and Colonel Olcott, has founded a Theosophical Society at the premises of Babu L. N. Sen."

It has already been explained that no charter was granted, nor was any regular application for it received by us, for the formation of a Branch Society at Ghazipore. And no Society can assume the title which exclusively belongs to us. According to the laws of every civilized country, no one has a right to assume the title or name of any society of scientific or philosophical research, without the consent of the original promoters. A letter to this effect was sent to Mr. Ropan as soon as the protest was forwarded to you. The President and Secretary of the alleged Society have since sent a letter of apology begging for a charter, and the matter will formally be placed for consideration before the President-Founder in Council of our Society. But until we send you an intimation of the formation of a Branch Society at Ghazipore, we have to request you will be kind enough not to publish any such paragraphs, as the one above referred to, without first ascertaining whether the information contained therein is correct or not.

It was not, I believe, too much for us to expect that the Secretary of the Calcutta Theosophical Society, at least who does, if not the Editor of the Indian Mirror, who perhaps does not, know the facts of the case—should have protested against such an unceremonious intrusion of an unknown party of men into the privacy of our Society. Not only is its name usurped by them, but, as we find to our astonishment, our bye-laws, regulations, aims, objects, in fact, everything is copied verbally, to a comma, from our pamphlets, and—a notification is sent to our headquarters that, since a charter was not issued to them, they had, at the first opportunity, established a Theosophical Society, entirely independent of our Association!

Unless the President-Founder, who is now at Ceylon, consents to charter it, and the now bogus Theosophical Society waits patiently for legal admission, I am afraid we shall have to ask for the protection of the law. There is some consolation, however, to know that not one of the self-made Ghazipore Theosophists has ever been initiated, and that, since none of them knows either the grips, signs, or passwords of our Society, there is little chance for them to be ever recognized and accepted by a regular Theosophist.

Yours, etc.,

H. P. BLAVATSKY,

Corresponding Secretary, Parent Theosophical Society.

Bombay, 16th August, 1882.

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FOOTNOTE TO “LETTERS ON ESOTERIC THEOSOPHY”

[The Theosophist, Vol. III, No. 12, September, 1882, p. 295]

[The following footnote may have been written by H. P. B., although it is not signed by her as Editor of The Theosophist. The writer speaks of the Incubi and Succubi of mediaeval writings, and of elementaries, in connection with his description of the after-death states. The footnote is as follows:]

The variety of states after death is greater, if possible, than the variety of human lives upon this earth.

As remarked further on, not all, by any means, become piśachas, nor are they all Earth-walkers. The victims of accident are generally exempt from this curse, only those falling into the current of attraction who die full of some engrossing earthly passion; the SELFISH who have never given a thought to anyone but their own selves. Overtaken by death in the consummation—whether real or imaginary—of some master-passion of their life, the desire remaining unsatisfied even after a full realization, and they still craving after more, such can never pass beyond the earth's attraction to wait for the hour of deliverance in happy ignorance and full oblivion. Among the "suicides" those to whom the statement of the writer applies in full are that class who commit the act in consequence of a crime, to escape the penalty of human law, or of their own remorse. Natural law cannot be broken with impunity; the inexorable causal relation between action and result has its full sway, but in the world of effects—the Kama-loka; and every case is met there by an adequate punishment, and in a thousand ways which would require volumes to describe them even superficially. In one of the future numbers of this magazine will be given quotations from the Buddhist Scriptures, and the Hindu Shastras concerning this subject with volume, page, and verse for easier verification.

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THE PERFECT WAY

[The Theosophist, Vol. III, No. 12, September, 1882, p. 296]

[Replying to a review of their work, the authors of The Perfect Way raise certain objections to various statements by the reviewer, and conclude by saying: ". . . May it not well be that the issue of the work of the Theosophical Society in India may prove not only that which its respected Founders contemplated, but more—the sending forth of 'Eirenicon' to the religious world; and that by the union of the Eastern and Western minds effected through them, may be brought to birth a new and nobler Church than any before it— a Church having, indeed, 'Buddha' and Buddhist philosophy for its circumference, but 'Jesus' and Christian aspiration for its central point—the two essential to each other, and interpreting the whole nature of Man?" To this H. P. B. remarks:]

We must be permitted respectfully to suggest to the esteemed authors of The Perfect Way that the philosophy and the Arhat doctrine left to us by the Lord Tathagata Buddha is quite broad enough to cover both the circumference and the Central Point of whatever Church. The rays of light radiating from that Central Point stretch far enough to cover and illuminate the whole area of the inhabitable worlds. Such is the opinion of BUDDHISTS, at least.

IN RE "BUSIRIS"*

[The Theosophist, Vol. III, No. 12, September, 1882, p. 297]

We give room in this number to an interminably long paper—entitled "THE PHILOSOPHY OF SPIRIT—Hierosophy, Theosophy, and Psychosophy," from the pen of Mr. W. Oxley—solely out of personal regard for the author. Highly instructive and interesting though it may prove to many we feel nevertheless compelled to seriously ask our correspondents—if they would see their contributions in print—to be more brief in future. Indeed, it is simply impossible for us at least as regards those articles that will not yield either to abridgment or division—to make room for such endless discussions. We are ever ready to allow our opponents the chance of being heard, and to present their side of the question before the impartial public in our magazine, but we have neither space nor means to insert voluminous articles. The more so, as in the present case, it is quite evident that Mr. Oxley has entirely misconceived not only Mr. Subba Row's real position, but also based himself upon as mistaken a view of what he is pleased to term the "doctrines" and "teaching of the Theosophical Society."

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* [A name which W. Oxley used in his work in connection with a 'Spirit" who allegedly was the author of the Mahâbhârata. There is no historical evidence of this.—Compiler.]

He addresses his “Reviewer,” as though he were an “orthodox Brahmin,” an intolerant bigot quite unacquainted with his forefathers’ esoteric views. Whereas, the truth, is that our Brother, Mr. Subba Row, although undeniably a Brahmin, is a VEDANTIN ADVAITEE, of the esoteric Aryan school—one of the least favoured by orthodox bigoted Brahminism, a highly advanced Chela and one, whose thorough knowledge of the real esoteric significance of the sacred books of his country—especially of the BHAGAVAD-GITA—no one who knows him, or of him, can ever doubt. But we will leave Mr. Subba Row to answer for himself in our next number.

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FOOTNOTES TO THE PHILOSOPHY OF SPIRIT

[The Theosophist, Vol. III, No. 12, September, 1882, pp. 298-303]

[The article is a reply of William Oxley to Subba Row’s review of his work, The Philosophy of Spirit. W. Oxley says: “However this may be, as judged from the modern orthodox Brahminical standpoint, I venture to think that ‘enlightened’ Buddhists would hardly express so severe a judgment.” To this H. P. B. remarks:]

As already stated in our editorial, Mr. Subba Row is not an “orthodox” Brahmin in the sense Mr. Oxley uses the word as with him it means bigotry. And we are moreover obliged to declare that “enlightened Buddhists” will hardly ever disagree with such an enlightened Brahmin as Mr. Subba Row.

[Speaking of the authorship of the Vedas, the Mahâbhârata and the Bhagavad-Gîtâ, W. Oxley says: “I am not going beyond the truth in saying, no man living knows who were the authors of these Records, or writings, or when and where they were written, and first published.” H. P. B. comments on this:]

We believe Mr. Oxley is again mistaken in his denial. It does not at all stand to reason, that because Professor Monier Williams says so, no one in India should know anything on the subject. Many of the initiated Brahmans claim to, and we firmly believe, they do know, when the Vedas, the Mahabharata, and especially the Bhagavad-Gita, were written, and by whom.

[W. Oxley further writes: “Speaking of Occultism and Spiritualism: Theosophy seems anxious to impress upon Spiritualists, that the phenomena they witness are due to the ‘intervention of enlightened living men and not disembodied spirits’”]

We deny most emphatically to have ever said any such absurdity. Who are the “enlightened living men” masquerading in the guise of spirits, is really more than we can ever imagine!

[In the course of his article, William Oxley writes: “. . . I have had three visits by the astral form of the venerable Koot Hoomi through a sensitive, whose linguistic organism was used by the astral form to speak to me, first in Bengali, and afterwards in my own language . . . The statement may come that ‘this was the work of some vagrant spook, or elemental’; and even Koot Hoomi himself may, or may not, give a denial. . . .” To this statement H.P.B. has appended the following footnote;]

We feel extremely sorry to acknowledge that Mr. Oxley was right in his foreboding. Far from pretending to be informed of all the doings and actions of our venerated Brother Koot-Hoomi, and notwithstanding our surprise since the language given is certainly not that of the Koot-Hoomi we all know—we were preparing to allow the above extraordinary statement to be published without comment, when we received the following from our BROTHER’S favorite Chela:—

“I am commanded by my beloved Master, known in India and in the Western lands as Koot-Hoomi Lal Singh, to make in his name the following declaration, in answer to a certain statement made by Mr. W. Oxley, and sent by him for publication. It is claimed by the said gentleman that my Master Koot-Hoomi (a) has thrice visited him ‘by the astral form’; and (b) that he had a conversation with Mr. Oxley when, as alleged, he gave the latter certain explanations in reference to astral bodies in general, and the incompetency of his own Mayavi-rupa to preserve its consciousness simultaneously with the body ‘at both ends of the line.’ Therefore, my Master declares:

“1. Whomsoever Mr. Oxley may have seen and conversed with at the time described, it was not with Koot-Hoomi, the writer of the letters published in the Occult World.

"2. Notwithstanding that my Master knows the gentleman in question who once honoured him with an autograph letter, thereby giving him the means of making his (Mr. Oxley's) acquaintance, and of sincerely admiring his intuitional powers and Western learning—yet he has never approached him whether astrally or otherwise; nor has he ever had any conversation with Mr. Oxley; nor could he under any circumstances, even had there been any such conversation, have expressed himself in the terms now imputed to him.

"To guard against all possible misapprehension of this kind in the future, my Master will undertake to hold no communication henceforward with any medium or seer without authenticating that communication by means of three passwords which shall be made known to Messrs. A. O. Hume, President, and A. P. Sinnett, Vice-President, of the Simla "Eclectic Theosophical Society," so that they may be enabled to declare explicitly that my Master cannot be the author of any statement attributed to him in which they do not find these words."

By Order,

GJUAL-KHOOL M.***

[Consult The Mahatma Letters to A. P. Sinnett, Letter CXXV, where the text of this communication differs somewhat from the above and is longer. The original, either handwritten or precipitated, is actually signed as "Gjual-Khool," although the usual spelling is "Djual-Khool."—Compiler.]

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FOOTNOTES TO "PUZZLING QUERIES"

[The Theosophist, Vol. III, No. 12, September, 1882, p. 306]

[The author, B. R. Naidu, finds many contradictions among philosophers as to the causes of suffering and misery among men, and expresses his opinion that "this is a mystery to the most wise." Referring to the doctrine of Karma, as given in the Puranas, he says: "We are also taught that we are reborn in the forms of irrational beings and sometimes even of inanimate objects." H. P. B. comments:]

We confess here our ignorance. What is the religion which teaches such an absurdity as rebirth in an “inanimate form”?

[The writer continues. “If so, we will have to trace the causes for all these variations from the very beginning of the so-called creation . . . it is an absurdity to say that there were human or any other beings before the world’s creation.”]

We do not believe in creation, or that the universe had ever a beginning. All changes form in it—itself was ever and will never pass. Those who understand what they read will find an explanation even in the Hindu Scriptures. Nor is there any absurdity to say that there were “beings” before the world’s creation, since our world is certainly not the only one of its kind in the vast universe.

[“The Vedantists and some others are of this opinion, that the so-called Deity is diffused in and out of the universe; or, in other words, the universe itself is God, and God is the universe.”]

Less learned than our correspondent—who strongly insisted to have the above questions published—we confess again our ignorance. None of the Vedantin sects, as far as we are acquainted with them, have ever taught that God was diffused “in and out of the universe,” or that he pervaded it beyond its limits. First of all, the Vedantists cannot believe in an extra-cosmic deity, since they teach that the universe is limitless and Parabrahm—infinite. We invite Vedantin Pandits to answer these assertions.

[If such is the case, what other thing is there which can be regarded as quite distinct from that which is all in all in things animate and inanimate that can do good or bad, so as to create according to its deed a Karma.”]

Nothing, of course. The universe is not only the outward garment, the Maya, or illusionary clothing of the deity—which, nevertheless is present, as we understand it, in every atom of it—but the deity itself: Parabrahm plus Maya or Iśvara.

[“The doctrine of Karma is quite current among most of the Pandits; and this is another puzzle for many.”]

It is not the absolute that creates Karma, but the finite and sentient being evoluted out of it, or the visible projection of a finite portion of this absolute. In other words, it is man, or matter in its highest state of perfection on earth—matter plus Brahm or the absolute. If we are wrong we hope some learned Pandit will kindly correct us. Half-learned are not required.

[In connection with Karma, Naidu asks to be enlightened as to the mystery of the differences of treatment meted out to the animals and even to inanimate objects, and says: "Abandoned deserts and hilly places are for a time turned into populous cities with splendid palaces and temples, and then again abandoned and left to re-become deserts, forests and dunghills. What kind of good or bad actions these pieces of stones, etc., could have committed to be treated so differently by men. . . ."]

With our best wishes and desire to help our esteemed correspondent in his dire perplexity, we are utterly unable to understand what he is driving at. What have the "deserts" and "dunghills," "palaces," and "forests" to do with Karma, or the destiny of man except as necessary accessories? It is the eternal fitness or unfitness of things, we should say, that turns the desert into a city, and vice versa. If he objects to the idea that the deity is everywhere, i.e., omnipresent; and that, notwithstanding such a presence, men and things are not all alike honoured, happy, and miserable; then surely he cannot hope to receive an answer to such exhaustive a subject—the most abstruse and incomprehensible of puzzles for the philosophers of all and every age, namely, the origin of good and evil—in a few editorial lines? Let him study occult philosophy, and perhaps, he may be then satisfied. It is not the Puranas alone, when read in their dead-letter sense, that will yield nonsense. In the Bible we find the same incongruities. Jehovah curses the ground for the sake (sin) of Adam (Genesis, iii, 17) and the earth since then—suffers! And yet the Mosaic Bible yields out of its secret meaning the Kabala, the Occult Science of the Western Philosophers.

["Moreover we are taught to regard the so-called God as all good, all wise, omnipresent, etc. If so, why should some men be poor; others sickly . . . etc."]

The Western Kabalists call Devil "the God reversed," Demon est Deus inversus. The Eastern occultists do better: they reject such a god altogether.

REVIEWS

[The Theosophist, Vol. III, No. 12, September, 1882, pp. 315-318]

I

THE THEOSOPHICAL SOCIETY, its Objects and Creed; its Attitude towards Christianity and its Work in India: being a Paper in an enlarged form read before the Madras Diocesan Clerical Conference on July 4th, 1882; by the Rev. Arthur Theophilus.

As regular as the new moon, one or another pamphlet modestly clothed in grey, like our own Rules, and generally so deceptive in its appearance, as to be easily mistaken by any Theosophist for one of our own publications, makes periodically its appearance on the horizon of Anglo-Indian literature, to vanish and disappear as quietly as it came. The fortunes of such pamphlets are various and many. No less numerous and, we may add, cunning, are the ways and modes devised for their circulation among those classes that would invariably consign them to the wastebasket, were they not taken in by the outward appearances of the little shams. The one before us is a curious exception to the rule: it does not contain one single word of personal abuse. Nor does it bear any internal resemblance to its predecessors. It can hardly be viewed as a cobweb of misrepresentations thrown nervously and hastily from the pen of an unscrupulous and anonymous foe, but seems rather to be laboriously wrought, and only after a careful perusal of all the data calculated to incriminate the Founders of the Theosophical Society Evidently the Rev. Arthur Theophilus does not belong to the class of our opponents represented by the garrulous and gossiping American missionaries, who have about as much of the meekness of a servant of God in them, as the Hungerford-market dame when her fruit stall is upset by some gambling boy.

The author of the pamphlet is to all appearances an educated man, who tries to be accurate. Were he to write upon any other subject, his accuracy, no doubt, would hardly have to be disputed. Why is it then, that as soon as the question touches upon the Theosophical Society, its aims, work, and especially upon its much misrepresented Founders, the best regulated clerical brain seems to begin labouring under a mysterious obscuration, a regular eclipse of common sense? Here he is, the author of our pamphlet, uttering in a courteous and very guarded manner statements far more inaccurate and easy of refutation than any of those of which the heroine of the Hints on Esoteric Theosophy is being accused of, and over which "official testimony" the Rev. Theophilus rejoices so lustily in his own quiet way. He does not even stop to reflect that, if the accusation against one of the Founders of the Society was allowed to appear in a publication printed under the auspices of that same Society, it was probably due to some very good reasons. One of these may be that it did not much affect her in any way; and secondly, that if the charge was allowed to be published at all, it was just out of a feeling of respect (perhaps too exaggerated as we were told) for that something which will never trouble the dreams of a missionary: namely, the right of everyone to express freely his own private opinion, whether it concerns an individual or a religion. But the "obscuration," as regards this fact, is so manifest in the case of the Reverend lecturer that it passes our comprehension. It is no affectation of ignorance in him, no desire to wound the enemy by whatever weapon, but evidently proceeds from the very conformation of his mind, from the depths of a theologically distorted focus of intellectual perceptions. He cannot think in any different shape of the Theosophists, and his language follows the structure of his thoughts. What he says of Madame Blavatsky may be applied with far more justice to himself. He is evidently a gentleman of culture, but—"with a decidedly wrong mental (and purely clerical) moral twist."

He is prejudiced to the core and—is unable to see with his natural eye.

The lecturer limits the expression of his opinion to a very few facts, drawing his materials from the authentic reports of the Society and various articles in our magazine.

He hopes to overturn the movement if it can be shown that “Theosophy, viewed in the light of the public utterances of its Founders, is subversive of all Theistic faith,” in spite of their “reiterated professions of neutrality on religious matters”; and —he calls Theosophy—a creed! Starting from such wrong premises he sets to the task of quoting the public and published “utterances of its two Founders, and especially those of the Corresponding Secretary.” To prove how well his position is taken, and that she is an atheist from her own confessions, he quotes—attributing them all to Madame Blavatsky—from the following articles:

1. An editorial in the Arya.	A theistic journal.
2. Esoteric Theosophy, page 49 Esoteric Theosophy, page 50	By a deistic Theosophist, not an atheist certainly. (both)
3. The Elixir of Life, Vol. III page 171.	By G . . . M . . ., F.T.S. “The italics and capitals are Madame Blavatsky’s”—the Rev. lecturer coolly informs the public!)
4. The Theosophist, May, 1882, page 205.	By “O.”
5. The Theosophist, article “The Elixir of Life, April, 1882, page 169.	By G . . . M . . ., F.T.S. (This is called by the Rev. Theophilus “Mme. Blavatsky’s definition on meditation.”)
6. Esoteric Theosophy, page 79.	From Col. Olcott’s letter.
7. The Theosophist, article “Elixir of Life,” March, 1882, page 142.	By G . . . M . . ., F.T.S. (The quotation is preceded by the lecturer’s affirmation — “Madame Blavatsky teaches that,” etc.)
8. Esoteric Theosophy, page 45. 9. Esoteric Theosophy, page 67. 10. Esoteric Theosophy, page 57.	} By a deistic Theosophist.
11. Esoteric Theosophy, page 79. 12. Esoteric Theosophy, page 107.	} By Colonel Olcott.
13. Quotations from a letter from “Aletheia.” (Theosophist for June, 1882.)	Unfortunate reference, and a most sad blunder! “Aletheia” is identical with the author of Hints on Esoteric Theosophy.
14. Quotations from a letter, “TheBeef Question.” (Theosophist for July, 1882.) etc., etc., etc.	By A. Sankariah, F.T.S.“As there is no editorial comment on the article,” the lecturer concludes that it represents the “views of the Theosophical leaders”!!

The only two quotations belonging to Madame Blavatsky are (1) from an editorial in The Theosophist for May, 1882, page 191; and (2) from the same magazine in May. Quotation the first affirms that “we accept Christians as members of our Society, and, in fact, a Christian clergyman was one of its original Founders,” and may be now completed by our answering the lecturer’s sneer that the clergyman’s name is not given—when we tell him—that the name of that Founder is the Rev. J. H. Wiggin, of Boston, late Editor of the Liberal Christian. Quotation number two refers to a statement of ours about the Yogis, and has not the slightest bearing upon any religious questions. Thus to prove the atheism of Madame Blavatsky, the Reverend lecturer resorts to fourteen quotations from various articles by different—mostly theistic—writers, making her distinctly responsible for each of those, and fathering every one of them upon her, only, because he finds them either in The Theosophist or in Theosophical publications. When one remembers that every number of our magazine states on its first column that “its Editor disclaims responsibility for opinions expressed by contributors,” etc.—it becomes very difficult to refrain from exclaiming:

“He put an enemy into his mouth

Which stole away his brains.”

Now we desire the reader to properly understand that personally we do not at all deny the charge of atheism, the word being used in an orthodox theistic sense. Nor do we feel inclined to lose our time in disproving the numerous and very funny mistakes of the Reverend lecturer. What we aimed at was to show beyond any doubt or cavil that, when once upon the subject of the Theosophical Society, it is utterly impossible even for the best regulated and most tolerant of missionaries, or any other Reverend of the Christian persuasion, not only to be accurate in his statements, but even to keep within the broadest boundaries of fact and truth.

II

THE VACCINATION INQUIRER and Health Review, the Organ of the London Society for the Abolition of Compulsory Vaccination, published monthly at the Office of the Society, 114 Victoria Street, Westminster, S.W., etc.

The August number of this journal—which belongs to the same class of heterodox publications as the Homœopathic Journal—is on our table. The subject matter of this fearless little monthly which may be viewed if we could be brought to believe a bilious admirer of Vaccination— as “a direct incitement to a breach of the law,” is very interesting. It does its level best to upset the illusions of orthodox medicine, and to expose the legal quackery of its practitioners, and show “how Prestige is worked.” In its own words:

A favourite method of recommending fancies under the name of science is to canonize some noisy quack, and to have him represented in lands where he is indifferently known as an authority, whose words are to be accepted with pious subservience. Thus we have paraded before us a scientific saint in America, another in France, another in Germany, and so on. In London one starry quack appears to be well-nigh extinguished, whilst another is waning, although his beams still continue to dazzle the Continent. It will require much shouting of hosannas to succeed in canonizing the saint, who proposes to ‘vaccinate’ consumption into us. But if it is a praiseworthy thing to do, it ought to be done openly, and not under the disguise of cow or calf.

Would that our great innovators could succeed in “inocculating” some drops of common good sense into themselves, before proposing to “vaccinate” into the human system more diseases than it is already heir to!

An artificial permanent issue in the brain of some of them, whenceforth their bigotry, prejudice and malevolence to everything and everyone bold enough to oppose their papal bulls would freely run out—is a desirable experiment to make. We generously offer them our advice to that effect free of charge for its publication.

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III

"A LECTURE ON THE PECULIARITIES OF HINDU LITERATURE"—delivered at the Triplicane Hindu Literary Society of Madras, by C. T. Winfred, B.A.—is a very thoughtful and scientific pamphlet, and shows a great erudition and research on the part of its author. We believe the lecturer labours under a misconception though, when he seeks to show on the authority of Professor Max Müller, that "Nirvana, as conceived by Buddha, corresponds to the state of Iswara." Most of the ontological truths are common to the "Jewish Bible, the Hindu Veda, the Parsi Zend Avesta, and the Mohammedan Koran." But neither the Buddhist Pitaka nor Buddhism in its full presentation can be called religion; for Buddhism in its esoteric sense is the grandest world philosophy, while in its popular aspects it is but little higher than any other so-called religion—generally a cobweb of foolish and unscientific fables.

Therefore, Buddhism proper ought never to be classified with the groups of theistic religions, since it is a philosophy entirely apart from, and opposed to, other religious systems. It is an original idea in the able lecturer to refer to the Bible as the "Jewish Veda." The pith of the lecture may be summarized in its last sentence:

Methinks, we see a time when a race of intellectual giants, nourished with the solid pabulum of ontological experience, animated by the noble spirit of martyrdom for truth, deeply versed in and richly experienced in the classic lore of Hindu literature, will start out from the womb of modern Society and take a conspicuous part in the great struggle, raging from the birth of creation up to the present between this principle of Evil and Good, Oromasdes and Arimanes, Virtue and Vice, Light and Darkness, Grace and Ignorance, and tread in the footsteps of their great ancestors.

Those are noble words if they mean what they say. We had barely time to glance at the lecture, and do not pretend to give it the full review it would evidently merit.

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IV

"THE CHRISTIAN HERALD" and "SIGNS OF OUR TIMES" carry in their title-name the gist of their subject matter. It is an illustrated paper; and one of the engravings represents a wicked Chinese "Blacksmith burning his female child." It is a very impressive picture. It would hardly fail to prove to the infidels the evident superiority of the Christian over the "heathen" Buddhist and Confucian religions, had we not as an offset against it another engraving in some of the illustrated papers of America, representing a pious Christian father in Philadelphia moved by the example of the Patriarch Abraham sacrificing (in common parlance murdering) his own ten-year-old child for the glory of the Lord God of Israel.

We have had several such instances of frenzied piety among Christians lately. On the engraving of the Christian Herald (March 22nd, 1882) the newly born female infant shows undoubted signs of desperate terror at the sight of the burning oven; her eyes are widely open, and her two uplifted arms are giving the “sign of distress” of the Western Masons. Very happily though the picture does not seem to represent a fact, but only a hearsay. “We have even heard of an infant girl being burned to death,” writes the reverend reporter from China. We are sorry to be unable to give the same benefit of doubt to the Philadelphian modern Abraham, since he was tried, found guilty and sentenced last year in America for his pious Biblical imitation.

A long article is given by Rev. G. W. Waldon, on Spiritualism, which its author calls Modern Demonism. Having shown the public these “Signs of our Times,” the editor addresses a personal request to his subscribers the originality of which ought not to be lost on our own patrons. Hoping that the latter will not fail to comply with the modest request, we reproduce it verbatim.

The prayers of the readers of this journal are requested for the blessing of God upon its Editors and those whose sermons, articles, or labours for Christ are printed in it, and that its weekly circulation of more than 250,000 copies may be blessed by the Holy Spirit to the conversion of many sinners and the quickening of God’s people.

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V

“THE FREE CHURCH MONTHLY” of July 4th, shows us “Hindus Feeling After God.” The Rev. A. Andrew of Chingleput speaks very eloquently of three cases of “Brahmin seekers after salvation.” Unfortunately, the interesting case, No. 1 (who, we are told, is now studying at Madras in Patcheappah’s College) had hardly told his Rev. adviser “I am ready” when a meeting of his Brahman friends was convened and the proposed candidate for salvation was carried off by his unregenerate parents beyond the proselytizing clutches of the reverend gentleman.

The second case, also proved a failure. A Brahman boy of fifteen having been asked “to believe at once and witness well for Christ” asked before giving his heart to Jesus “if he will be compelled (when a Christian) to eat those things he dislikes.” Notwithstanding “a long letter in answer” the reverend has not heard from him, since. The third case is that of a non-caste. Being but a too easy prey for the missionary enterprise, the Rev. A. Andrew declines to baptize him, as he is “not yet satisfied with his knowledge of Christian truth.” His ignorance must be great indeed. Remembering the numbers of Hindu converts we have met at Madras and elsewhere, who continue to wear the topknot, to adorn their dusky brows with huge caste marks, to give their children in marriage in their infancy, to keep strictly to the widow non-remarriage law, and every other custom, and differing generally from their heathen brethren by no external, social, or for all we know, internal mark, we wonder at such an unusual discretion. Asked by us what he knew of Jesus Christ, one of the said natives, a very old convert, baptized in 1857, as he told us, answered that Yeshu was born and lived and died at the Nazareth Mission near Tinnevelly. Cross-examined further, as to who put the Man-God to death, the unsophisticated Madrassee innocently replied that he “did not know for certain, but that he had reasons to believe it was done by the order of an English Collector Sahib of that place!” We hope the Rev. A. Andrew will clear the doubts (as also the reputation of the British Anglo-Indian Officials) of his converts to that effect—before he baptizes any more of them.

IS ELECTRICITY MATTER OR FORCE?*

BY A THEOSOPHIST

[The Theosophist, Vol. III, No. 12, September, 1882, pp. 318-319]

In a very interesting and able address on “The Common Foundation of all Religions,” delivered at Madras, on April 26, 1882, by Colonel H. S. Olcott, President-Founder of the Theosophical Society, the learned President, while speaking of matter, has asserted that electricity is matter, like the air and water.

I will quote his own words here:

“Well then, to return, is it matter, or something else? I say matter plus something else. And here stop a moment to think what matter is. Loose thinkers—among whom we must class raw lads fresh from College, though they be ever so much titled—are apt to associate the idea of matter with the properties of density, visibility, and tangibility. But this is very inexcusable. The air we breathe is invisible, yet matter—its equivalents of oxygen, hydrogen (?), nitrogen, and carbonic acid, are each atomic, ponderable and demonstrable by analysis. Electricity cannot, except under prepared conditions, be seen, yet it is matter. The universal ether of science no one ever saw, yet it is matter in a state of extreme tenuity. Take the familiar example of forms of water, and see how they rapidly run up the scale of tenuity until they elude the clutch of science: stone-hard ice, melted ice, condensed steam, superheated and invisible steam, electricity(?) and—it is gone out of the world of effects into the world of causes!

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* [This article is reprinted here as it is directly related to the one which follows.—Compiler.]

The familiar examples of air, water, and the universal ether given by the learned Colonel to illustrate matter, are well known and cannot be disputed for a moment, but how he reconciles the idea of electricity, being also an example of matter, cannot be conceived. Taking his own definition of matter, “atomic, ponderable, and demonstrable,” I cannot understand how his material electricity will stand these tests. I will explain this further on when showing the difference between force and matter.

According to the latest theories, electricity is regarded as a force, and not matter. The best thinkers and best writers on physical science, as taught in Europe, are agreed on this point. Professor Tyndall, one of the best materialistic philosophers of the present century, while writing on “Matter and Force,” says:

“Long-thinking and experimenting has led philosophers to conclude that matter is composed of atoms, from which whether separate or in combination, the whole material world is built up. The air we breathe, for example, is mainly a mechanical mixture of the atoms of oxygen and nitrogen. The water we drink is also composed of oxygen and hydrogen. But it differs from the air in this particular, that in water the oxygen and hydrogen are not mechanically mixed, but chemically combined. The atoms of oxygen and those of hydrogen exert enormous attraction over each other; so that, when brought into sufficient proximity, they rush together with an almost incredible force to form a chemical compound. But powerful as is the force with which these atoms lock themselves together, we have the means of tearing them asunder, and the agent by which we accomplish this may here receive a few moments’ attention.”

Then he goes on describing the development of this force which he calls electricity. Here Professor Tyndall clearly shows that matter is different from force.

Again, in the chapter on Scientific Materialism, Professor Tyndall says:

“The forms of the minerals resulting from this play of polar forces are various, and exhibit different degrees of complexity. Men of science avail themselves of all means of exploring their molecular structure. For this purpose they employ in turn as agents of exploration, light, heat, magnetism, electricity, and sound.”

According to the latest researches of modern physical science, philosophers have recognized the existence of some agency, which they either call a force or energy, and they regard the several physical forces, viz., light, sound, heat, magnetism, and electricity as but different manifestations of the same.

Professor Balfour Stewart regards electricity as a manifestation of energy.

Professor Ganot defines electricity as a physical agent.

Professor Miller calls it a compound force.

Force, energy, and physical agent are simply different words to express the same idea. It will thus be seen that the modern men of science are agreed upon this point, that electricity is a force. Let us proceed a step farther, and see whether matter and force are interchangeable terms. That is whether matter is force, or force is matter.

From the quotations given above, it will be seen that Professor Tyndall says that matter is composed of atoms, and that which keeps these atoms together or tears them asunder is force. That is, matter is different from force. As matter is composed of atoms it must be ponderable; Colonel Olcott admits this. It can be proved by experiment that the air we breathe, and the water we drink, have each of them some weight. The universal ether of science, which exists in extreme tenuity, can be proved to possess some weight.*

Is this test applicable to force? In whatever form it may be manifest, as light, sound, heat, magnetism, or electricity, it can be experimentally proved that it has no weight.

Light, according to the latest theories in science, is the result of undulations or vibrations of an elastic medium or ether of inconceivable tenuity, filling all space. By any scientific apparatus, yet known, it is not practicable to weigh a ray of light. If we pass several rays of light through a lens or prism, it does not in any way gain in weight.

Heat is the vibration of the atom of a body. Can we weigh heat? I don’t think we can. The ball experiment is well known even to the beginners of science.

Magnetism or electricity are called polar forces.

A soft iron bar, after it is permanently magnetized, does not gain in weight.† So, also, a Leyden jar charged with electricity does not gain in weight; or a platinum wire attached to the two poles of a galvanic battery which will be red hot while electricity is passing through it, will not gain in weight. It may be urged by some that the present science has not the means to weigh these. The simple reply to this would be that if the chemical balance is now capable of weighing minute bodies, there is no reason why these agents, which are both demonstrable and appreciable, should not be weighed by it, if they had any weight.

It would seem that such an argument may be brought forward simply with a view to evading the point in question.

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* Science would feel thankful to our correspondent, we should say, if he could but prove his assertion. [H.P.B.]

† “Soft iron cannot be “permanently” magnetised. Our correspondent confounds it probably with steel. [H.P.B.]

Hence we may conclude that these several manifestations of force are imponderable. As matter is ponderable, they cannot be matter: that is, force is not matter. Electricity has been described above as a force; therefore, it is not matter. How is it then that electricity is called matter, and is mentioned as an illustration of matter along with air and water?

As a question of science, discussion on this subject seems desirable, and The Theosophist would assist the cause of science by giving publicity to this letter, and inviting replies to it from those including Colonel Olcott, who maintain that electricity is matter and not a force.

Baroda, July 19, 1882.

WHAT IS MATTER AND WHAT IS FORCE?

(A Reply.)

BY ANOTHER THEOSOPHIST.*

[The Theosophist, Vol. III, No. 12, September, 1882, pp. 319-324]

"As a question of science,"—which, as such, has to be strictly kept within the boundaries of modern materialistic science—all "discussion on this subject," however "desirable," would prove, on the whole, unprofitable. Firstly, because science confines herself only to the physical aspects of the conservation of energy or correlation of forces; and, secondly, because, notwithstanding her own frank admissions of helpless ignorance of the ultimate causes of things, judging by the tone of our critic's article, I doubt whether he would be willing to admit the utter unaptness of some of the scientific terms as approved by the Dvija, the "twice-born" of the Royal Society, and obediently accepted by their easily persuaded admirers. In our age of freedom of thought and cheap paradox, party spirit reigns supreme, and science has become more intolerant, if possible, than even theology.

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* [In Letters of H. P. Blavatsky to A. P. Sinnett, p. 8, H.P.B. states that this answer is from the pen of Master K.H. It is not known whether it was dictated to H.P.B., or received in some other manner. — Compiler.]

The only position, therefore, that could be safely assumed by a student of esoteric philosophy against (evidently) a champion of the exact science, in a discussion upon the appropriateness of certain modern scientific terms, would be to fight the latter with his own weapons, yet without stirring an inch from one's own ground. And this is just what I now propose to do.

At the first glance, there does not seem much to answer in the article—"Is Electricity Matter or Force?" A modest point of interrogation, parenthetically placed after the word "hydrogen," in an enumeration of the equivalents of "the air we breathe"; and, the question, as shown in the heading, and already seemingly settled by a series of quotations taken from scientific authorities who have been pleased to regard electricity as "a force,"—is all we find in it. But it is so only at the "first glance." One need not study our querist's article very profoundly, to perceive that it involves a question of a far more serious moment to the Theosophists, than there appears to be in it at first. It is neither more nor less than the following: "Is the President of a Society, which numbers among its adherents some of the most scientific minds and intellects of Europe and America, any better than an ignoramus who has not even studied, or, has forgotten, his school primers—or is he not?" The implication is a very grave one, and demands as serious a consideration.

Now, it could hardly be expected that any reasonable man personally acquainted with the President would lose his time over proving that Colonel Olcott cannot be ignorant of that which every schoolboy is taught and knows; to wit, that air, the gaseous fluid, in which we live and breathe, consists essentially of two gases: oxygen and nitrogen, in a state of mechanical mixture. Nor does anyone need a Professor Tyndall to assure him of the fact. Hence, while the sneer implied in the interrogation mark would seem quite natural if the paper emanated from an enemy, it naturally shocks a Theosophist to find it proceeding from a Brother member.

No Fellow can be ignorant of the fact, that “the President-Founder of the Theosophical Society” has never pretended to lecture upon any specific subject pertaining to physical sciences—which is the province of physicists and chemists; nor has “the learned President” pledged himself never to depart from the orthodox terminology of the Fellows of the Royal Society. An expounder and advocate of occult sciences, he may be permitted to use the peculiar phraseology of the ancient philosophers. It is simply absurd to have to point out that which is self-evident; namely, that the equivalents “of the air we breathe,” enumerated by the lecturer, did not relate to the atmospheric air pure and simple—for he would have probably said in such a case “chemical constituents,” or its “compound elements”—but to the whole atmosphere, one of the five primitive elements of occult philosophy composed of various and many gases.

To show the better the right we have to assume an attitude of opposition against certain arbitrary assumptions of modern science, and to hold to our own views, I must be permitted to make a short digression and to remind our critic of a few unanswerable points. The bare fact that modern science has been pleased to divide and subdivide the atmosphere into a whole host of elements, and to call them so for her own convenience, is no authoritative reason why the Occultists should accept that terminology. Science has never yet succeeded in decomposing a single one of the many simple bodies, miscalled “elementary substances,” for which failure, probably, the latter have been named by her “elementary.” And whether she may yet, or never may, succeed in that direction in time, and thus recognize her error, in the meanwhile we, Occultists, permit ourselves to maintain that the alleged “primordial” atoms would be better specified under any other name but that one. With all the respect due to the men of science, the terms “element” and “elementary” applied to the ultimate atoms and molecules of matter of which they know nothing, do not seem in the least justifiable. It is as though the Royal Society agreed to call every star a “Kosmos,” because each star is supposed to be a world like our own planet, and then would begin taunting the ancients with ignorance since they knew but of one Kosmos—the boundless infinite universe!

So far, however, science admits herself that the words “element” and “elementary,” unless applied to primordial principles, or self-existing essences out of which the universe was evoluted, are unfortunate terms; and remarks thereupon that “experimental science deals only with legitimate deductions from the facts of observation, and has nothing to do with any kind of essences except those which it can see, smell, or taste.” Professor J. P. Cooke tells us that “Science leaves all others to the metaphysicians” (New Chemistry, 1877). This stern pronunciamento, which shows the men of science refusing to take anything on faith, is immediately followed by a very curious admission made by the same author. “Our theory, I grant, may all be wrong,” he adds, “and there may be no such things as molecules(!) . . . The new chemistry assumes, as its fundamental postulate that the magnitudes we call molecules are realities; but this is the only postulate.”* We are thus made to suspect that the exact science of chemistry needs to take as well as transcendental metaphysics something on blind faith. Grant her the postulate—and her deductions make of her an exact science; deny it—and the “exact science” falls to pieces! Thus, in this respect, physical science does not stand higher than psychological science, and the Occultists need fear but very little of the thunderbolts of their most exact rivals. Both are, to say the least, on a par. The chemist, though carrying his subdivision of molecules further than the physicist, can no more than he experiment on individual molecules. One may even remind both that none of them has ever seen an individual molecule. Nevertheless, and while priding themselves upon taking nothing on faith, they admit that they cannot often follow the subdivision of molecules with the eye, but “can discern it with the intellect” [p. 89]. What more, then, do they do than the Occultists, the alchemists, the adepts?

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* [Italics are H.P.B.’s. The quotation is on p. 75 of Cooke’s work.— Compiler.]

While they discern with the “intellect,” the adept, as he maintains, can as easily discern the subdivisibility ad infinitum of that, which his rival of the exact methods pleases to call an “elementary body,” and he follows it—with the spiritual in addition to his physical intellect.

In view then of all that precedes, I maintain that the President of the Theosophical Society had a perfect right to use the language of the Occultists in preference to that of modern science. However, even were we to admit that the “equivalents” under review referred simply to the air we breathe, as specified by that science, I still fail to perceive why the lecturer should not have mentioned “hydrogen” along with the other gases. Though air consists properly but of two gases, yet with these are always present a certain proportion of carbonic acid gas and aqueous vapour. And with the presence of the latter, how can “hydrogen” be excluded? Is our learned Brother prepared to maintain that we never breathe anything but oxygen and nitrogen? The kind assurance we have from science that the presence of any gas in the atmosphere, besides oxygen and nitrogen, ought to be regarded simply as accidental impurities; and that the proportions of the two elements of the air hardly vary, whether taken from thickly populated cities or overcrowded hospitals, is one of those scientific fictions which is hardly borne out by facts. In every closely confined place, in every locality exposed to putrescent exhalations, in crowded suburbs and hospitals—as our critic ought to know—the proportion of oxygen diminishes to make room for mephitic gases.*

But we must pass to the more important question, now, and see, how far science is justified in regarding electricity as a force, and Colonel Olcott—with all the other Eastern Occultists—in maintaining that it is “still matter.”

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* In Paris—the centre of civilization—the air collected in one of its suburbs, was found, when analysed, a few years ago, to contain only 13.79 per cent [of oxygen] instead of 23, its usual proportion; nitrogen was present to the amount of 81.24 per cent, carbonic acid 2.01, and sulphuretted hydrogen 2.99 per cent.

Before we open the discussion, I must be allowed to remark, that since “a Theosophist” wants to be scientifically accurate, he ought to remember that science does not call electricity a force, but only one of the many manifestations of the same; a mode of action or motion. Her list of the various kinds of energy which occur in nature is long, and many are the names she uses to distinguish them. With all that, one of her most eminent adepts, Professor Balfour Stewart—one of the authorities he quotes against our President—warns his readers (see “The Forces and Energies of Nature”)* that their enumeration has nothing absolute, or complete about it, “representing, as it does, not so much the present state of our knowledge as of our want of knowledge, or rather profound ignorance of the ultimate constitution of matter.” So great is that ignorance, indeed, that treating upon heat, ; mode of motion far less mysterious and better understood than electricity, that scientist confesses that “if heat be not a species of motion, it must necessarily be a species of matter,” and adds that the men of science “have preferred to consider heat as a species of motion to the alternative of supposing the creation of a peculiar kind of matter.”

And if so, what is there to warrant us that science will not yet find out her mistake some day, and recognize and call electricity in agreement with the Occultists “a species of a peculiar kind of matter”?

Thus, before the too dogmatic admirers of modern science take the Occultists to task for viewing electricity under one of its aspects—and for maintaining that its basic principle—MATTER, they ought at first to demonstrate that science errs when she herself, through the mouthpiece of her recognized high priests, confesses her ignorance as to what is properly Force and what is Matter. For instance, the same Professor of Natural Philosophy, Mr. Balfour Stewart, LL.D., F.R.S., in his lectures on The Conservation of Energy, tells us as follows:

. . . we know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic, [and] . . . it is in truth, only a convenient classification, and nothing more. [pp. 2, 78.]

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* [3rd chapter of The Conservation of Energy, 1874.—Compiler.]

Furthermore, one and all, the men of science admit that, though they possess a definite knowledge of the general laws, yet they "have no knowledge of individuals in the domains of physical science." For example, they suspect "a large number of our diseases to be caused by organic germs," but they have to avow that their "ignorance about these germs is most complete." And in the chapter "What is Energy?" the same great naturalist staggers the too confiding profane by the following admission:

. . . if our knowledge of the nature and habits of organized molecules be so small, our knowledge of the ultimate molecules of inorganic matter is, if possible, still smaller. . . . It thus appears, that we know little or nothing about the shape or size of molecules, or about the forces which actuate them . . . the very largest masses of the universe share with the very smallest this property of being beyond the scrutiny of the human senses. . . . [pp. 5-6.]

Of physical "human senses" he must mean, since he knows little, if anything, of any other senses. But let us take note of some further admissions; this time by Professor Le Conte in his lecture on the Correlation of Vital with Chemical and Physical Forces:

. . . Since the distinction between force and energy is imperfectly or not at all defined in the higher forms of force, and especially in the domain of life . . . our language cannot be more precise until our ideas in this department are far clearer than now.*

Even as regards the familiar liquid—water—science is at a loss to decide whether the oxygen and hydrogen exist, as such, in water, or whether they are produced by some unknown and unconceived transformation of its substances. "It is a question," says Mr. J. P. Cooke, Professor of Chemistry, "about which we may speculate, but in regard to which we have no knowledge. Between the qualities of water and the qualities of these gases there is not the most distant resemblance." All they know is that water can be decomposed by an electrical current; but why it is so decomposed, and then again recombined, or what is the nature of that they call electricity, etc., they do not know.

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* Vide Balfour Stewart, The Conservation of Energy, N.Y., 1874, Appendix, pp. 172-73.

Hydrogen, more over, was till very lately one of the very few substances, which was known only in its aeriform condition. It is the lightest form of matter known.* For nearly sixty years, ever since the days when Davy liquefied chlorine, and Thilorier carbonic acid under a pressure of fifty atmospheres—five gases had always resisted manipulation—hydrogen, oxygen, nitrogen, carbonic oxide, and finally bioxide of nitrogen. Theoretically they might be reduced, but no means could be found by which they could be dealt with practically, although Berthelot had subjected them to a pressure of 800 atmospheres. There, however, where Faraday and Dumas, Regnault and Berthelot had failed, Mr. Cailletet, a comparatively unknown student of science, but a few years ago achieved a complete success. On December 16th, 1878, he liquefied oxygen in the laboratory of the École Normale, and on the 30th of the same month he succeeded in reducing even the refractory hydrogen. Mr. Raoul Pictet, of Geneva, went still further. Oxygen and hydrogen were not only liquefied, but solidified, as the experiment—by illuminating with electric light the jet as it passed from the tubes containing the two gases, and finding therein incontestable signs of polarization which implies the suspension of solid particles in the gas proved.†

There is not an atom in nature, but contains latent or potential electricity which manifests under known conditions. Science knows that matter generates what it calls force, the latter manifesting itself under various forms of energy—such as heat, light, electricity, magnetism, gravitation, etc.—yet that same science has hitherto been unable, as we find from her own admissions as given above, to determine with any certainty where matter ends and force (or spirit, as some call it) begins.

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* A cubic yard of air at the temperature of 77 deg. Fahr. weighs about two pounds, while a cubic yard of hydrogen weighs only 21/2 ounces.

† Article of Henry de Parville, one of the best of the French popularizers of science.— Journal des Débats.

Science, while rejecting metaphysics and relegating it through her mouthpiece, Professor Tyndall, to the domain of poetry and fiction, unbridles as often as any metaphysician her wild fancy, and allows mere hypotheses to run races on the field of unproved speculation. All this she does, as in the case of the molecular theory, with no better authority for it, than the paradoxical necessity for the philosophy of every science to arbitrarily select and assume imaginary fundamental principles; the only proof offered in the way of demonstrating the actual existence of the latter being a certain harmony of these principles with observed facts. Thus, when men of science imagine themselves subdividing a grain of sand to the ultimate molecule they call oxide of silicon, they have no real, but only an imaginary and purely hypothetical right to suppose that, if they went on dividing it further (which, of course, they cannot) the molecule, separating itself into its chemical constituents of silicon and oxygen, would finally yield that which has to be regarded as two elementary bodies —since the authorities, so regard them! Neither an atom of silicon, nor an atom of oxygen, is capable of any further subdivision into something else—they say. But the only good reason we can find for such a strange belief is, because they have tried the experiment and—failed. But how can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and instruments may not show their error some day? How do they know that those very bodies now called “elementary atoms” are not in their turn compound bodies or molecules, which, when analysed with still greater minuteness, may show containing in themselves the real, primordial, elementary globules, the gross encasement of the still finer atom-spark—the spark of LIFE, the source of Electricity—MATTER still! Truly has Henry Khunrath, the greatest of the alchemists and Rosicrucians of the middle ages, shown spirit in man—as in every atom—as a bright flame enclosed within a more or less transparent globule, which he calls soul.

And since the men of science confessedly know nothing of (a) the origin of either matter or force; (b) nor of electricity or life; and (c) their knowledge of the ultimate molecules of inorganic matter amounts to a cipher; why, I ask, should any student of Occultism, whose great masters may know, perchance, of essences which the professors of modern materialistic school can neither "see, smell, nor taste," why should he be expected to take their definitions as to what is MATTER and what FORCE as the last word of unerring, infallible science?

"Men of science," our critic tells us, "employ in turn as agents of exploration, light, heat, magnetism, electricity and sound"; and at the same time he enunciates the now heretical proposition, "that these several manifestations of force are imponderable." I respectfully suggest that when he speaks of imponderable agents he sins against the decrees of his great masters. Let him study the books published upon the newly reorganized chemistry based upon what is known as "Avogadro's Law"; and then he will learn that the term imponderable agents is now regarded as a scientific absurdity. The latest conclusions at which modern chemistry has arrived, it seems, have brought it to reject the word imponderable, and to make away with those textbooks of pre-modern science, which refer the phenomena of heat and electricity to attenuated forms of matter. Nothing, they hold, can be added to, or subtracted from bodies without altering their weight. This was said and written in 1876, by one of the greatest chemists in America. With all that, have they become any the wiser for it? Have they been able to replace by a more scientific theory the old and tabooed "phlogiston theory" of the science of Stahl, Priestley, Scheele, and others?—or, because they have proved, to their own satisfaction, that it is highly unscientific to refer the phenomena of heat and electricity to attenuated forms of matter have they succeeded at the same time in proving what are really, Force, Matter, Energy, Fire, Electricity—LIFE? The Phlogiston of Stahl—a theory of combustion taught by Aristotle and the Greek philosophers—as elaborated by Scheele, the poor Swedish apothecary, a secret student of Occultism, who, as Professor Cooke says of him, "added more knowledge to the stock of chemical science in a single year than did Lavoisier in his lifetime,"

was not a mere fanciful speculation, though Lavoisier was permitted to taboo and upset it.* But, indeed, were the high priests of modern science to attach more weight to the essence of things than to mere generalizations, then, perhaps, would they be in a better position to tell the world more of the "ultimate structure of matter" than they now are. Lavoisier, as it is well known, did not add any new fact of prime importance by upsetting the phlogiston theory, but only added "a grand generalization." But the Occultists prefer to hold to the fundamental theories of ancient sciences. No more than the authors of the old theory, do they attach to phlogiston—which has its specific name as one of the attributes of Akaśa—the idea of weight which the uninitiated generally associate with all matter. And though to us it is a principle, a well-defined essence, whereas to Stahl and others it was an undefined essence—yet, no more than we, did they view it as matter in the sense it has for the present men of science. As one of their modern professors puts it: "Translate the phlogiston by energy, and in Stahl's work on Chemistry and Physics, of 1731, put energy where he wrote phlogiston, and you have . . . our great modern doctrine of conservation of energy." Verily so; it is the "great modern doctrine," only—plus something else, let me add. Hardly a year after these words had been pronounced, the discovery by Professor Crookes of radiant matter—of which, further on—has nigh upset again all their previous theories.

"Force, energy, physical agent, are simply different words to express the same idea," observes our critic. I believe he errs.

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* [This term is derived from the Greek phlogistos, burnt, inflammable, and phlogizein, to set on fire, to burn. It is a term used for the hypothetical principle of fire, or inflammability, regarded as a material substance. The term was proposed by Stahl, who, with J. J. Becher, advanced the phlogiston theory. According to them, every combustible substance is a compound of phlogiston, and the phenomena of combustion are due to the phlogiston leaving the other constituent behind. Similarly, metals are produced from their calces by the union of the latter with phlogiston. While abandoned now, the theory is not altogether without worth, and has occult implications.—Compiler.]

To this day the men of science are unable to agree in giving to electricity a name, which would convey a clear and comprehensive definition of this "very mysterious agent," as Professor Balfour Stewart calls it. While the latter states that electricity or "electrical attraction may PROBABLY be regarded as peculiarly allied to that force which we call chemical affinity"; and Professor Tyndall calls it "a mode of motion," Professor A. Bain regards electricity as one of the five chief powers or forces in nature: "One mechanical or molar, the momentum of moving matter," the others "molecular, or embodied in the molecules, also SUPPOSED(?) in motion—these are, heat, light, chemical force, electricity" (The Correlations of Nervous and Mental Forces). Now these three definitions would not gain, I am afraid, by being strictly analyzed.

No less extraordinary appears a certain conclusion "A Theosophist" arrives at. Having reminded us that by no "scientific apparatus yet known, is it practicable to weigh a ray of light"; he yet assures us, that . . . "the universal ether of science, which exists in extreme tenuity, can be proved to possess some weight." This assertion made in the face of those who regard ether as a reality, and who know that since it pervades the densest solids as readily as water does a sponge, it cannot, therefore, be confined —sounds strange indeed; nor can the assumption be supported by modern Science. When she succeeds to weigh her purely hypothetical medium, the existence of which is so far only a convenient hypothesis to serve the ends of her undulatory theory, we will have, indeed, to bow before her magic wand. Since our Brother is so fond of quoting from authorities, let him quote next time the following:

Whether there are such things as waves of ether or not, we represent these dimensions to our imagination as wave lengths . . . and every student of physics will bear me out . . . that though our theory may only be a phantom of our scientific dreaming, these magnitudes must be the dimensions of something. (Magnitudes of Ether Waves, p. 25.)

It becomes rather difficult, after such a public confession, to believe that science can prove the universal ether "to possess some weight."

On the other hand, our critic very correctly doubts whether there ever was any instrument devised “to weigh a ray of light”; though he as incorrectly persists in calling light “a force, or energy.” Now I beg to maintain that, even in strict accordance with modern science, which can be shown to misname her subjects nine times out of ten, and then to keep on naively confessing it, without making the slightest attempt to correct her misleading terms—light was never regarded as “a force.” It is, says science, a “manifestation of energy,” a “mode of motion” produced by a rapid vibration of the molecules of any light-giving body and transmitted by the undulations of ether. The same for heat and sound, the transmission of the latter depending, in addition to the vibrations of ether, on the undulations of an intervening atmosphere. Professor Crookes thought at one time that he had discovered light to be a force, but found out his mistake very soon. The explanation of Thomas Young of the undulatory theory of light holds now as good as ever, and shows that what we call light is simply an impression produced upon the retina of the eye by the wave-like motion of the particles of matter. Light, then, like heat—of which it is the crown—is simply the ghost, the shadow of matter in motion, the boundless, eternal, infinite SPACE, MOTION and DURATION, the trinitarian essence of that which the Deists call God, and we—the One Element; Spirit-matter, or Matter-spirit, whose septenary properties we circumscribe under its triple abstract form in the equilateral triangle. If the mediaeval Theosophists and the modern Occultists, call the Spiritual Soul—the vahan [vehicle] of the seventh, the pure, immaterial spark—“a fire taken from the eternal ocean of light,” they also call it in the esoteric language “a pulsation of the Eternal Motion”; and the latter cannot certainly exist outside of matter. The men of science have just found out “a fourth state of matter,” whereas the Occultists have penetrated ages ago beyond the sixth, and, therefore, do not infer but KNOW of the existence of the seventh—the last. Professor Balfour Stewart, in seeking to show light an energy or force, quotes Aristotle, and remarks that the Greek philosopher seems to have entertained the idea that, “light is not a body, or the emanation of any body (for that, Aristotle says, would be a kind of body) and that, therefore, light is an energy or act.”

To this I respectfully demur and answer, that if we cannot conceive of movement or motion without force, we can conceive still less of an “energy or act” existing in boundless space from the eternity, or even manifesting, without some kind of body. Moreover, the conceptions about “body” and “matter” of Aristotle and Plato, the founders of the two great rival schools of antiquity, opposed as they were in many things to each other, are nevertheless still more at variance with the conceptions about “body” and “matter” of our modern men of science. The Theosophists, old and modern, the Alchemists and Rosicrucians have ever maintained that there were no such things per se as “light,” “heat,” “sound,” “electricity”; least of all—could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a “chemical ray,” a “light ray,” or a “heat ray.” There is nothing but radiant energy; or, as a man of science expresses it in the Scientific American,* radiant energy—“motion of some kind, causing vibrations across space of something between us and the sun—something which, without understanding fully [verily so!], we call ‘ether,’ and which exists everywhere, even in the ‘vacuum’ of a radiometer.” The sentence [though] confused, is none the less, the last word of science. Again: “We have always one and the same cause, radiant energy, and we give this one thing different names, ‘actinism,’ ‘light,’ or ‘heat.’” And we are also told that the miscalled chemical or actinic rays, as well as those which the eye sees as blue or green, or red, and those which the thermometer feels—“are all due to one thing—motion of the ether.”

Now the sun and ether being beyond dispute material bodies, necessarily every one of their effects—light, heat, sound, electricity, etc.—must be, agreeably to the definition of Aristotle (as accepted, though slightly misconceived, by Professor Balfour Stewart) also “a kind of body,” ergo—MATTER.

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* “The Sun’s Radiant Energy,” by Prof. S. P. Langley, Scientific American, Vol. 41, July 26, 1879, p. 53.

But what is in reality Matter? We have seen that it is hardly possible to call electricity a force, and yet we are forbidden to call it matter under the penalty of being called unscientific! Electricity has no weight—"a Theosophist" teaches us—ergo it cannot be matter. Well, there is much to be said on both sides. Mallet's experiment, which corroborated that of Pirani (1878), showed that electricity is under the influence of gravitation, and must have, therefore, some weight. A straight copper wire—with its ends bent downward—is suspended at the middle to one of the arms of a delicate balance, while the bent ends dip in mercury. When the current of a strong battery is passed through the wire by the intervention of the mercury, the arm to which the wire is attached, although accurately balanced by a counterpoise, sensibly tends downward, notwithstanding the resistance produced by the buoyancy of the mercury. Mallet's opponents who tried at the time to show that gravitation had nothing to do with the fact of the arm of the balance tending downward, but that it was due to the law of attraction of electric currents; and who brought forward to that effect Barlow's theory of electric currents and Ampère's discovery that electric currents, running in opposite directions, repel one another and are sometimes driven upward against gravitation—only proved that men of science will rarely agree, and that the question is so far an open one. This, however, raises a side issue as to what is "the law of gravitation." The scientists of the present day assume that "gravitation" and "attraction" are quite distinct from one another. But the day may not be far distant when the theory of the Occultists that the "law of gravitation" is nothing more or less than the "law of attraction and repulsion," will be proved scientifically correct.

Science may, of course, if it so pleases her, call electricity a force. Only by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit that it is a "species of matter."

But whether electricity has weight or not, no true scientist is prepared to show that there is no matter so light as to be beyond weighing with our present instruments. And this brings us directly to the latest discovery, one of the grandest in science, I mean Mr. Crookes' "radiant matter" or—as it is now called THE FOURTH STATE OF MATTER.

That the three states of matter—the solid, the liquid and the gaseous—are but so many stages in an unbroken chain of physical continuity, and that the three correlate, or are transformed one into the other by insensible gradations, needs no further demonstration, we believe. But what is of a far greater importance for us, Occultists, is the admission made by several great men of science in various articles upon the discovery of that fourth state of matter. Says one of them in the Scientific American:

There is nothing any more improbable in the supposition that these three states of matter do not exhaust the possibilities of material condition, than in supposing the possibilities of sound to extend to aerial undulations to which our organs of hearing are insensible, or the possibilities of vision to ethereal undulations too rapid or too slow to affect our eyes as light.

And, as Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter "fairly describable as ultra-gaseous, and exhibiting an entirely novel set of properties," why should the Occultists be taken to task for affirming that there are beyond that "ultra gaseous" state still other states of matter; states, so ultra refined, even in their grosser manifestations—such as electricity under all its known forms—as to have fairly deluded the scientific senses, and let the happy possessors thereof call electricity—a Force! They tell us that it is obvious that if the tenuity of some gas is very greatly increased, as in the most perfect vacua attainable, the number of molecules may be so diminished, that their collisions under favourable conditions may become so few, in comparison with the number of masses, that they will cease to have a determining effect upon the physical character of the matter under observation.

In other words, they say, “the free flying molecules, if left to obey the laws of kinetic force without mutual interference, will cease to exhibit the properties characteristic of the gaseous state, and take on an entirely new set of properties.” This is RADIANT MATTER. And still beyond, lies the source of electricity—still MATTER.

Now it would be too presumptuous on our part to remind the reader, that if a fourth state of matter was discovered by Professor Crookes, and a fourth dimension of space by Professor Zöllner, both individuals standing at the very fountainhead of science, there is nothing impossible that in time there will be discovered a fifth, sixth, and even seventh condition of matter, as well as seven senses in man, and that all nature will finally be found septenary, for who can assign limits to the possibilities of the latter! Speaking of his discovery, Professor Crookes justly remarks, that the phenomena he has investigated in his exhausted tubes reveal to physical science a new field for exploration, a new world—

A world, wherein matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line, but where we can never enter, and in which we must be content to observe and experiment from without.

To this the Occultist might answer, “if we can never enter it, with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our spiritual bodies.”

And now I will close the too lengthy article with the following reflection. The ancients never invented their myths. One, acquainted with the science of occult symbology, can always detect a scientific fact under the mask of grotesque fancy. Thus one, who would go to the trouble of studying the fable of Electra—one of the seven Atlantides—in the light of occult science, would soon discover the real nature of Electricity, and learn that it signifies little whether we call it Force or Matter, since it is both, and so far, in the sense given it by modern science, both terms may be regarded as misnomers. Electra, we know, is the wife and daughter of Atlas the Titan, and the son of Asia and of Pleione, the daughter of the Ocean. . . .

As Professor Le Conte well remarks: “There are many of the best scientists who ridicule the use of the term vital force, or vitality, as a remnant of superstition; and yet the same men use the words gravity, magnetic force, chemical force, physical force, electrical force, etc.”* and are withal unable to explain what is life, or even electricity; nor are they able to assign any good reason for that well-known fact that when an animal body is killed by lightning, after death the blood does not coagulate. Chemistry, which shows to us every atom, whether organic or inorganic in nature susceptible to polarization, whether in its atomic mass or as a unit, and inert matter allied with gravity, light with heat, etc.—hence as containing latent electricity—still persists in making a difference between organic and inorganic matter, though both are due to the same mysterious energy, ever at work by her own occult processes in nature’s laboratory, in the mineral no less than in the vegetable kingdom. Therefore do the Occultists maintain that the philosophical conception of spirit, like the conception of matter, must rest on one and the same basis of phenomena, adding that Force and Matter, Spirit and Matter, or Deity and Nature, though they may be viewed as opposite poles in their respective manifestations, yet are in essence and in truth but one, and that life is present as much in a dead as in a living body, in the organic as in the inorganic matter. This is why, while science is searching still and may go on searching forever to solve the problem “What is life?” the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of—Life itself. “Purush” is non-existent without “Prakriti”; nor, can Prakriti, or plastic matter have being or exist without Purush, or spirit, vital energy, LIFE. Purush and Prakriti are in short the two poles of the one eternal element, and are synonymous and convertible terms.

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* [Summarized from Joseph Le Conte’s Evolution and its Relation to Religious Thought (1888), Part 3, chap. iv, p. 299, footnote.—Compiler.]

Our bodies, as organized tissues, are indeed “an unstable arrangement of chemical forces,” plus a molecular force—as Professor Bain calls electricity—raging in it dynamically during life, tearing asunder its particles, at death, to transform itself into a chemical force after the process, and thence again to resurrect as an electrical force or life in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element—LIFE—Spirit or Force at its negative, Matter at its positive pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe—Nature, Svabhavat or INDESTRUCTIBLE MATTER.

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“C. C. M.” AND ISIS UNVEILED

[The Theosophist, Vol. III, No. 12, September, 1882, pp. 324-26]

We publish the following letter from “H. X.,”* under a strong personal protest. Another paper signed by several Chelas—all accepted pupils and disciples of our Masters—that immediately follows it, will show to our readers that we are not alone in feeling pain for such an ungenerous and uncalled-for criticism, which we have every right to consider as a very one-sided expression of a merely personal opinion. If it is never fair or just in a European to judge of an Asiatic according to his own Western code and criterion, how much more unfair it becomes when the same standard is applied by him to an exceptional class of people who are—owing to their recognized learning, wondrous powers, and especially their great purity of life—exempted from judgment even by their own people—the teeming millions of Asia, of whatever nation, religion or caste.

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* [A. O. Hume.]

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Our correspondent must surely be aware of the fact, known to every child in India, viz., that they, whom the numberless masses of Asiatics call Mahatmas—"great souls"—and reverentially bow to, are subject to neither the tyranny of caste, nor that of social or religious laws. That so holy are they in the eyes of even the most bigoted, that for long ages they have been regarded as a law within the law, every ordinary and other law losing its rights over such exceptional men. Vox populi, vox Dei, is an old proverb showing that the intuitions of the masses can rarely fail to instinctively perceive great truths. Nor can we really see any reason, why a hitherto unknown and profoundly secret Fraternity, a handful of men who have strenuously avoided coming in contact with the outside world, who neither force themselves upon, nor even first volunteer their teachings to any one—least of all Europeans—why, we say, they should be so unceremoniously dragged out before the gaze of a perfectly indifferent public (that is neither interested nor does it generally believe in their existence) only to be placed in a false light (false because of its great incompleteness) and then cut up piecemeal by one dissatisfied student for the supposed benefit of a few who are not even lay chelas! However, since it is the pleasure of our Masters themselves, that the above criticism should be placed before the Areopagus of a public, for whose opinion they must care as much as the great Pyramid does for the hot wind of the Desert sweeping over its hoary top—we must obey. Yet, we repeat most emphatically that, had it not been for the express orders received from our great Brothers, we should have never consented to publish such a—to say the least—ungenerous document. Perchance it may do good in one direction: it gives the key, we think, to the true reason why our Brothers feel so reluctant to show favours even to the most intellectual among the European "would-be" mystics.

[The letter from “H.X.” to the Editor comments first upon Isis Unveiled which, it is said, “for all but the adepts and chelas—teems with what are practically errors.” The writer’s chief complaint is that the truth was not completely given out by H. P. B. and the Masters; he holds “that knowing what they do, it is a sin on their part not to communicate to the world all the knowledge they possess, which would not involve conferring on people unworthy, probably, to exercise them, occult powers.” He further believes that “C. C. M. and other British Theosophists, must be prepared to meet constantly with all kinds of things in connection with the alleged sayings and doings of the BROTHERS which to them seem quite inconsistent with such beings as adepts, or more properly with their IDEALS of what these OUGHT to be.” According to his ideas, “three courses are open to us: (1) To accept the BROTHERS as they are . . .; (2) To give up the BROTHERS and their painfully doled out glimpses of the hidden higher knowledge . . .; (3) To cut the concern altogether as affording no prospects of any practical results. . . .”

“H.X.” says among other things: “. . . in one week I could teach any ordinarily intelligent man, all, that in eighteen months, we all of us have succeeded in extracting from them,” i.e., the Brothers.” To this H. P. B. remarks:]

No doubt, no doubt. Any “ordinarily intelligent man” may learn in an hour, or perhaps less, to speak through a telephone, or a phonograph. But how many years were required to first discover the secret force, then to apply it, invent and perfect the two wonderful instruments.

[“H.X.” speaks of a perfect adept “which our immediate adept masters cannot, they tell us, claim to be.” To this H.P.B. remarks:]

Perfect adept: One who has successfully passed the highest degree of initiation beyond which is perfect Adi-Buddhaship, than which there is no higher one on this earth.

May not this confession of our BROTHERS be partially due to one more attribute they are found to share so “grudgingly” and rarely with the too “educated Europeans,” namely—Modesty?

[Here follows “A Protest” against “H.X.’s” article, signed by a number of “Accepted” and “Probationary” Hindu Chelas.]

A PROTEST

We, the undersigned, the “Accepted” and “Probationary” Hindu Chelas of the HIMALAYAN BROTHERS, their disciples in India, and Northern Cashmere, respectfully claim our right to protest against the tone used in the above article, and the bold criticisms of H. X.— a lay Chela. No one who has once offered himself as a pupil has any right to openly criticise and blame our MASTERS simply upon his own unverified hypotheses, and thus to prejudge the situation. And, we respectfully maintain that it befits ill one, to whom positively exceptional favours were shown, to drag their personalities as unceremoniously before the public as he would any other class of men.

Belonging, as we do, to the so-called “inferior” Asiatic race, we cannot help having for our Masters that boundless devotion which the European condemns as slavish. The Western races would however do well to remember that if some of the poor Asiatics arrived at such a height of knowledge regarding the mysteries of nature, it was only due to the fact that the Chelas have always blindly followed the dictates of their Masters and have never set themselves higher than, or even as high as, their Gurus. The result was that sooner or later they were rewarded for their devotion, according to their respective capacities and merits by those who, owing to years of self-sacrifice and devotion to their Gurus, had in their turn become ADEPTS. We think that our blessed MASTERS ought to be the best judges how to impart instruction. Most of us have seen and know them personally, while two of the undersigned live with the venerated MAHATMAS, and therefore know how much of their powers is used for the good and well-being of Humanity. And if, for reasons of their own, which we know must be good and wise, our Gurus abstain from communicating “to the world all the knowledge they possess” it is no reason why “lay Chelas” who know yet so little about them should call it “a sin” and assume upon themselves the right of remonstrating with, and teaching them publicly what they imagine to be their duty. Nor does the fact that they are “educated European gentlemen”—alter the case Moreover our learned Brother, who complains of receiving so little from our MASTERS, seems to lose sight of the, to him unimportant, fact that Europeans, no less than natives, ought to feel thankful for even such “crumbs of knowledge” as they may get, since it is not our MASTERS who have first offered their instruction, but we ourselves who, craving, repeatedly beg for it. Therefore, however indisputably clever and highly able, from a literary and intellectual standpoint, H. X.’s letter, its writer must not feel surprised to find that, overlooking all its cleverness, we natives discern in it, foremost and above all, an imperious spirit of domineering—utterly foreign to our own natures— a spirit that would dictate its own laws even to those who can never come under anyone’s sway.

No less painfully are we impressed by the utter absence in the letter, we are now protesting against, of any grateful acknowledgment even for the little that has confessedly been done.

In consequence of the above given reasons, we, the undersigned, pray our Brothers of The Theosophist to give room in their Journal to our PROTEST.

DAVA MUNI . . . . .

PARAMAHANSA SHUB-TUNG . . . . . .

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

DARBHAGIRI NATH, F.T.S.

S. RAMASWAMIER, B.A., F.T.S.

GUALA K. DEB, F.T.S.

NOBIN K. BANERJEE, F.T.S.

T. T. GURUDAS, F.T.S.

BHOLA DEVA SARMA, F.T.S.

S. T. K . . . . . CHARY, F.T.S.

GARGYA DEVA, F.T.S.

DAMODAR K. MAVALANKAR, F.T.S.

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SYMPATHY OF MADAME BLAVATSKY FOR MR. CHARLES BRADLAUGH

[The Philosophic Inquirer, Madras, September 24, 1882]

To the Editor of The Philosophic Inquirer.

My dear Sir and Brother,—I was very ill for the last two or three weeks, and could not therefore attend to business as I ought to. But I have read Mr. Bradlaugh’s case, and I feel unable to do justice to my feelings in saying only that I am profoundly disgusted with the shameless, barefaced plot resorted to against him by his enemies.

It would be sufficient to turn any honest Christian forever from Christianity and to plunge him into the deepest “heathenism” and atheism, that bare fact that otherwise he would have to belong to the same creed that actuates such men as Sir Henry Tyler and the tutti quanti. I respect and admire Mr. Bradlaugh for his fearlessness and the good he does to all who fight for the cause of intellectual freedom; though of course, I cannot as a metaphysical Atheist or Buddhist sympathize with his and your extreme views. But whether as H. P. Blavatsky I do or do not sympathize with his all-denying philosophy, as a Theosophist I am bound—as every other true Theosophist—to help him in his deadly fight against rampant bigotry, intolerance, dogmatism, and especially against those unprincipled men who would make right of might, and disgrace the majesty of Law and Justice, by making it serve their own tricky, sectarian ends. Will you then oblige me by adding our humble contributions to those already received for your “Fund” to enable Mr. Bradlaugh to fight the “Bigots.” Our Society is poor and has no fund of its own. Otherwise had it but the income the Salvation Army gets in one month, I can assure you, the Theosophical Society would have changed every pound Sterling into 1000.

So far we can do but the following:

	Rs.	A.
From H. S. Olcott	10	0
From H. P. Blavatsky	10	0
From Damodar K. Mavalankar	5	0
From Seven Poor Theists (Theosophists)	10	0

Bombay, September 15th, 1882.

THE ORIGIN OF THE GOSPELS AND THE BISHOP OF BOMBAY

[The Theosophist, Vol. IV, No. 1, October, 1882, pp. 6-9]

The ignorance which commonly prevails among English Christians concerning the history of their own religious books and, it is feared, of their contents—has been amusingly illustrated by a few letters, recently exchanged in The Pioneer between the supporters and the critics of the Bishop of Bombay—the controversialists breaking their lances over the pastoral concerning the divorce and remarriage question. Much ink was split during the correspondence, and still more saintly ignorance shown on both sides. “One of the Laity,” who supports, and “Tübingen,” who criticises, close the rather lengthy polemics. A letter from the former, framed in a style that might as well stand for veiled sarcasm as for religious cant (see The Pioneer of August 19) runs as follows:

Sir,—I have read, in this and many other newspapers, articles and letters respecting the Bishop of Bombay’s pastoral. But it seems to me that they all miss the mark, turning simply on human opinion. The question is a very simple one: Our Blessed Lord whilst on earth, being Almighty God as well as man, and consequently perfectly knowing every controversy that would rage in the future over His words (this one among others) said words plainly and distinctly. This is, I suppose, undeniable—at least by Christians. His servant, the Bishop of Bombay (I suppose no one will deny that the Bishop of Bombay is our Lord’s servant in a more especial sense than he is the servant of the State) has repeated these words plainly and distinctly. And these same words will be repeated plainly and distinctly, and, to some, with terrible emphasis, on the Day of Judgment. That is all, enough—too much perhaps. Human respect, public opinion, civil law—all these things will pass away; but the words of Almighty God will never pass away.

Personally, I am satisfied with knowing that the Church, having been endowed by our Blessed Lord with absolute and infallible authority in all questions of faith and morals, has put forth certain discipline with respect to marriage; but I know Protestants refuse to allow this. Perhaps a little reflection on the subject of the Day of Judgment may cause them to see that the Bishop of Bombay is right in what he has put forth. If a person can calmly make up his mind to bring forward at the Day of Judgment public opinion, human respect, civil law, as excuses for what he has done, or not done, on earth, by all means let him—and abide the result. Here, on earth, individuals, good and bad, made mistakes. There, there will be none—except those already made on earth; and, as Faber says, it will be an exceedingly awkward time for finding them out. I do not pretend to argue against persons who do not believe in revelation, being only, as my card will show you— ONE OF THE LAITY.

This is very plain; and yet can hardly be allowed to pass without comments. For instance, if “Our Blessed Lord” who was “Almighty God” knew beforehand “every controversy that would rage in the future” (The Pioneer correspondence among others) then one cannot be very far from truth in supposing that he also knew of the remarks and criticisms in store for “One of the Laity” in The Theosophist? This is very encouraging, and really dissipates the last hesitation and doubts felt about the propriety of passing remarks, however respectful, on the Bishop of Bombay’s last pronunciamento. Our logic is very simple. Since that, which we are about to say could never have escaped Our Lord’s attention eighteen centuries ago, and that up to date we have received no intimation to the contrary (silence meaning with us—as with every other trusting mortal—consent) we feel serenely confident that this column or two was so preordained from the beginning; hence—it can give offence to no one. But, before offering any personal remarks, our readers must see what “Tübingen” had to say in reply to “One of the Laity.” The above-quoted letter elicited the following answer in The Pioneer of August 25:

Sir,—Your LAYMAN correspondent, who knows so much about our Lord’s utterances on the subject of divorce, seems to forget a few points which bear on the matter, especially that the “certain words” which he and the Bishop of Bombay rely upon, were certainly not spoken by our Lord, who did not express Himself in English, but are merely a translation of an Alexandrian Greek translation of some documents, the origin of which I thus find spoken of in Chambers’ most orthodox Encyclopaedia:

The inquiry has been treated in an extremely technical manner by many critics. The object of these theories has been to find a common origin for the Gospels. Eichhorn and Bishop Marsh presume an original document, differing from any of the existing gospels, and which is supposed to pass through various modifications. Another and more probable supposition is that the Gospels sprang out of a common oral tradition. This theory . . . is of course widely separated from the well-known Tübingen theory, which carries the period of tradition down to the middle of the second century, and supposes the Gospels to have been then called forth by the influence of opposing teachers." Under the head "Tübingen," in another part of the Encyclopaedia, I read that the place is celebrated "as a school of historico-philosophical theology . . . the influence of which, on religious thought, has been very great, and is likely to prove permanent." Thus, I am afraid, your LAYMAN, though doubtless a very good man, is not quite so accurately informed concerning our Lord's language, as he imagines himself; and that, considering the unfortunate uncertainty that attends our fragmentary records of these, the Bishop of Bombay is not so wise in regulating his views of divorce according to the exact English test of the Bible, as Parliament has been in regulating the law according to what common sense leads us to imagine must probably have been the views of our Lord.

TÜBINGEN.

The reply is very good as far as it goes, but it does not go very far; because, the point made that "our Lord did not express himself in English" does not cover the whole ground. He could have expressed himself in any presumably dead or living Oriental language he liked, and yet—since he was Almighty God, who knew the tremendous weapon he was furnishing the present infidels with—he might have avoided "One of the Laity," as well as the Bishop, "his own servant," the humiliation of being taught their own Scriptures by the infidel THEOSOPHIST. Indeed, while the former has evidently either never read or has forgotten his Bible, the latter who cannot be held ignorant of its contents, has very arbitrarily made a selection of the one that suited him the best, since there are several such commands in the Bible to pick out from, in reference to the remarriage question. Why did not his Lordship refer to those also? And why should the Christian Laity be forbidden the privilege of making their choice, since the Bible affords them the opportunity of suiting every taste, while adhering as strictly in the one case as in the other to the Commands of Almighty God?

If “One of the Laity” is personally satisfied with knowing “that the Church having been endowed by our Blessed Lord with absolute and infallible authority in all questions of faith and morals,” has the right to “put forth certain discipline with respect to marriage,” then he must know more than anyone else knows. For, if “Protestants refuse to allow this,” it is not from excess of modesty, but simply that such a claim on their part would be really too preposterous in the face of the Bible. Jesus Christ, though in one sense a Protestant himself, knew nothing of Protestantism; and endowed—if he ever endowed anyone with anything—Peter with such authority, leaving Paul out in the cold. Protestantism, having once protested against the dictates of the Roman Catholic Church, has no right to assume out of the many alleged prerogatives of Peter’s Church that which suits it and reject that which it finds inconvenient to follow or to enforce. Moreover, since Protestantism chose to give equal authority and infallibility to both the Old and the New Testament, its Bishops should not, in deciding upon social or religious questions, give preference only to the latter and ignore entirely what the former has to say. The fact that the Protestant Church, acting upon the principle of “might is right,” is, and has always been, in the habit of resorting to it to cut every Gordian knot—is no proof that she is acting under Divine authority. The claim, then, made by “One of the Laity,” as “Tübingen” will see, does not rest so much upon the correctness of the translation made of Christ’s words, or whether it was rendered by a Greek or a Hebrew, as upon the self-contradiction of these very words in the Bible— assuming, of course, that Christ and Almighty God are one and identical. Otherwise, and if Jesus of Nazareth was simply a man, then he can neither be accused of flagrant contradiction nor of inciting his prophets to break the seventh commandment, as done by God in the case of Hosea. And it is also, we suppose, “undeniable at least by Christians,” that what was good for a prophet of the Lord God cannot be bad for a Christian, even though he be an Anglo-Indian Civilian. In truth, as “One of the Laity” has it, “the question is a very simple one.”

It is one of Unitarianism and a matter of choice. “Choose ye, this day,” might say a modern Joshua, “whom you will serve”; whether the God which the Jews served, and who contradicts on every page of the Old, the New Testament—the wrathful, revengeful, fickle Jehovah; or him whom you call “Christ”—one of the noblest and purest types of humanity. For there can be no mistake about this: if Christ is one with the Lord God of Israel—all this ideal purity vanishes like a dream, leaving in its place but bewilderment, doubt, and disgust—usually followed by blank atheism.

To make the matter plain, if the Lord Bishop, with “One of the Laity,” insists that Christ being Almighty God said certain words plainly and distinctly, and he “Our Lord’s servant . . . has repeated these words,” as given in Matthew, v, 32, namely, “Whosoever shall put away his wife, saving for the cause of—etc., causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery”—then the so-called infidels and the parties concerned, have a right to respectfully insist on his Lordship showing them why he, the servant of the same God, should not repeat certain other words pronounced far more plainly and distinctly, in the book of Hosea, chapter i, verse 2, and chapter iii, 1-5? For certain good reasons—one among others that The Theosophist, not being a holy book, is neither privileged, nor would it consent to publish obscenities—the said verses in Hosea cannot be quoted in this magazine. But everyone is at liberty to turn to the first Bible on hand, and, finding the above passages, read them and judge for himself. And then he will find that Almighty God commands Hosea not only to take unto himself a “divorced wife,” but something unpronounceably worse. And if we are told by some Bible expounders, as that class will often do, that the words must not be taken literally, that they are allegorical, then the burden of proof remains with the Bishop to show why, in such case, the words in Matthew should not be also regarded as a parable; and why this one solitary command should be enforced literally, while nearly every other that precedes or follows it, is regarded, explained, and has to be accepted simply as a parable.

If he would be consistent with himself, the Bishop should insist that as a consequence of temptation every Christian would “pluck” out his right eye, “cut off” his right hand—(and who can pretend, that neither his eye nor his hand has ever tempted or “offended” him?)—would moreover refuse to take his oath in a Court of Justice, turn his cheek to every bully who would smite his face, and present with his cloak the first thief who would choose to rob him of his coat. Every one of these commands has been “explained away” to the satisfaction of all parties concerned—amongst others that which commands never to swear at all, i.e., to take the prescribed oath—“neither by heaven nor by earth,” but let the affirmation be “yea, yea; nay, nay.” And if His Lordship would have no one deny that he “is Our Lord’s servant in a more especial sense than he is the servant of the State,” whose law, disregarding Christ’s injunction, commands every one of its subjects to swear upon the Bible, then the Bishop would perhaps but strengthen his claim and silence even the infidels, if, instead of losing his time over divorced wives, he would use his eloquence in supporting Mr. Bradlaugh, at any rate, in his refusal to take his oath in Parliament. In this respect, at least, the Christian clergy should be at one with the celebrated infidel.

No doubt, a little reflection on the subject of the “Day of Judgment” may go a good way toward explaining the inexplicable; with all this, it has to be feared, it will never account for all of the above enumerated inconsistencies. Nevertheless—nil desperandum. There is a pretty story told of the present English Premier by James T. Bixby, in which the objection made to a pleasant plan of marrying the late General Garibaldi to a wealthy English lady, viz., that the hero of Capera had already one wife—is triumphantly met by the suggestion that Mr. Gladstone could be readily got to explain her away. Perchance, His Lordship of Bombay, having heard of the story, had an eye on the “grand old man,” to help him. At any rate, he seems to be as easy a reconciler of the irreconcilable, and manifests, to use an expression of the same author, “a theological dissipating power of equal strength” with that of the reconcilers of Science and Scripture.

Had "Tübingen," instead of getting his inspiration from "Chamber's most orthodox Encyclopaedia," turned to consult what the Fathers of the Church have themselves to say about the Gospel of Matthew in which the certain words "One of the Laity" and "the Bishop of Bombay" rely upon, are made to appear—then he would have been far better qualified to upset the arguments of his opponent. He would have learned, for instance, that out of the four, the Gospel of Matthew is the only original one, as the only one that was written in Hebrew or rather in one of its corrupted forms, the Galilean Syriac—by whom or when it was written not being now the main point. Epiphanius tells us that it was the heretic Nazarenes or the Sabians "who live in the city of the Beroeans toward Coeli-Syria and in the Decapolis towards the parts of Pella, and in the Basantis"* who have the Evangel of Matthew most fully, and it was originally written—in Hebrew letters; and that it was St. Jerome who translated it into Greek: "In Evangelio, quo utuntur Nazaraeni Ebionitae, quod nuper in Graecum de Hebraeo transtulimus, et quod vocatur a plerisque Matthaei authenticum, homo iste, qui aridam habet manum, caementarius scribitur."† Matthew, the despised publican, be it remembered, is the only identified and authenticated author of his Gospel, the other three having to remain probably forever under their unidentified noms de plume.

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* [Epiphanius, Panarion, Bk. I, tome II, Haer. XXIX, § vii; p. 123 in Petavius' ed. of Epiphanius, Paris, 1622.]

† [This is contained in a footnote by Petavius, on page 124 of his ed. of Epiphanius' Panarion, being appended to Bk. I, tome II, Haer. XXIX, § viii, but is credited to St. Jerome's Commentarius in Evangelium secundum Matthaeum, Bk. II, cap. xii, 13. Cf. J. P. Migne, Patrologiae Cursus Completus, Series Latina, Tomus XXVI, Col. 80-81. Paris, Garnier frères, 1884.

The English translation of this passage is as follows: ". . . . In the Evangel which was used by the Nazarenes and the Ebionites (which we recently translated from a Hebrew sermon into Greek, and which by many has been declared to be the authentic Matthew), the same man who had the withered hand was a stone-mason . . ."—Compiler.]

The Ebionites and the Nazarenes are nearly identical. Inhabiting a desert between Syria and Egypt beyond Jordan called Nabathaea, they were indifferently called Sabians, Nazarenes, and Ebionites. Olshausen finds it remarkable that, while all Church Fathers agree in saying that Matthew wrote in Hebrew, they all use the Greek text as the genuine apostolic writing without mentioning what relation the Hebrew Matthew has to the Greek one. “It had many peculiar additions which are wanting in our Greek Evangel,” he remarks;* and as many omissions, we may add. The fact ceases at once to be remarkable when we remember that confession made by Hieronymus (or St. Jerome) in his letter to Bishops Chromatius and Heliodorus, and in several other passages in his works:

Matthew who was called Levi, and who from a publican became an Apostle, was the first one in Judea who wrote an Evangel of Christ, in Hebrew language and letters, for the sake of those among the circumcized ones who had believed. It is not sufficiently certain as to who afterwards translated it into Greek. The Hebrew original could be found to this day in the library diligently collected at Caesarea by the Martyr Pamphilus. It was possible even for me to have access to this volume which the Nazarenes had been using in Beroea [Veria], a city in Syria.† In the Evangel according to the Hebrews, which, indeed, was written in the Chaldean and Syrian language (lingua Chaldaica quam vocat hic Syriacam), but with Hebrew letters, which the Nazarenes use today according to the apostles, or as most suppose according to Matthew, which also is contained in the library at Caesarea, the history narrates:

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* Hermann Olshausen, Nachweis der Echtheit der sämtlichen Schriften des Neuen Testaments, p. 35.

[By consulting this paragraph from Olshausen’s work, the last sentence, the only one actually quoted by H.P.B., could not be located.—Compiler.]

† St. Jerome, De viris illustribus liber, cap. 3. [Cf. J. P. Migne, Patr. C. Compl., T. XXIII, Col. 613, Paris, 1883.]

"Lo the mother of the Lord and his brothers said to him, John the Baptist baptizes unto remission of sins; let us go and be baptized by him. But he (Iasous) said to them: what sin have I committed that I should go and be baptized by him?"*

The Gospel we have of Matthew tells quite a different story; and yet Jerome, speaking of the evangel which Nazarenes and Ebionites use, mentions it as the one "which we recently translated from a Hebrew sermon into Greek and which by many has been declared to be the authentic Matthew" (Comm. to Matthew, II, xii, 13). But the whole truth dawns at once on him, who reads Jerome's letter and remembers that this famous Dalmatian Christian had been before his full conversion a no less famous barrister, well acquainted with both ecclesiastical and legal casuistry; and that, therefore, he must have transformed the genuine Hebrew Gospel into something quite different from what it originally was. And such, indeed, is his own confession. Hear him saying:

An arduous task has been enjoined on me by Your Felicities [Bishops Chromatius and Heliodorus], namely what St. Matthew, Apostle and Evangelist, did not wish to be openly written. For if it had not been rather secret, he would have added it to the Evangel which he gave forth as his own; but he wrote this book sealed up in Hebrew characters; and he did not provide until now for its publication, in such a way that this book, written in Hebrew script and by his own hand, is today possessed by the most religious men, who, in the succession of time, received it from those who preceded them. Though they [the most religious, the initiates] never gave this book to anyone to be transcribed, they transmitted its text some in one way and some in another (aliter aliterque). And so it happened that this book [the original Gospel of Matthew], published by a disciple of Manichaeus, named Seleucus, who also wrote falsely the Acts of the Apostles, contained matter not for edification, but for destruction; and that being such it was approved in a synod which the ears of the Church properly refused to listen to. . . .†

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* St. Jerome, Dialogi contra Pelagianos, III, 2.

† [This passage may be found in the Johannes Martianay edition of St. Jerome's Opera, published in Five Volumes in Paris, by Ludovicus Roulland, 1693-1706. The date of Vol. V is 1706, and in column 445 occurs the passage under discussion, in its original Latin. The student is referred to the long Compiler's Note No. 60, pp. 233-36, in Vol. VIII of the Collected Writings, where there is a discussion of this matter and of the authenticity of the letter itself.—Compiler.]

And, to suit the ears of the Church who “properly refused to listen” to the original Gospel, St. Jerome candidly tells us:

I am now speaking of the New Testament. This was undoubtedly composed in Greek, with the exception of the work of Matthew the Apostle, who was the first to commit to writing the Gospel of the Anointed, and who published his work in Judea in Hebrew characters. We must confess that as we have it in our language it is marked by discrepancies, and now that the stream is distributed into different channels (et diversos rivulorum tramites ducit) we must go back to the fountainhead. I pass over those manuscripts which are associated with the names of Lucian and Hesychius, and the authority of which is perversely maintained by a handful of disputatious persons. . . .*

In other words, the venerable compiler of the Latin version of the Scriptures—the basis of the present Vulgate—in what is called by Alban Butler “his famous critical labours on the Holy Scriptures,” distorted the original Gospel of Matthew beyond recognition. And it is such sentences as now stand in the Gospel of Matthew, and which ought to be properly called the “Gospel according to St. Jerome,” that the Bishop of Bombay and “One of the Laity” would have anyone but the Christians regard and accept as words of Almighty God, that “will never pass away.” Pro pudor! Words copied with all kind of omissions and additions, out of notes, taken from various oral renderings of the original text—“a book they [its possessors] never gave to anyone to be transcribed,” as St. Jerome himself tells us—still claiming a divine origin! If the orthodox exponents of “historico-philosophical theology” in Europe have hitherto handled all these questions which relate to the authenticity of the Bible with a very timid hand, it has not in the least [prevented] others to examine them as critically as they would Homer’s Iliad. And, having done so, they found embodied in that heterogeneous literature the production of a hundred anonymous scribes. Its very Greek plural name of ta Biblia, meaning “the Books,” or a collection of small pamphlets, shows it to be a regular hotchpotch of stories having a meaning but for the Kabalist.

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* [This passage is from Jerome’s Preface to the translation of the Four Gospels, in his Vulgate, namely in the version thereof made at Rome between the years 382 and 385, the Preface being addressed to Pope Damasus. Cf. Nicene and Post-Nicene Fathers, Vol. 6 of the Second Series.—Compiler.]

Every child will very soon be taught that even the Epistles have been regarded as sacred and authoritative a great deal earlier than the Gospels; and that for two centuries at least, the New Testament was never looked upon by the Christians as [so] sacred as the old one. And, as we can learn from St. Jerome's writings just quoted above, at the end of the fourth century (he died in 420) there was no New Testament canon as we now have it, since it was not even agreed upon which of the Gospels should be included in it and regarded as sacred and which should be rejected. As well may we, Theosophists, claim (and perhaps with far better reasons) that some of the words as occasionally found in our journal, "WILL NEVER PASS AWAY. "

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FOOTNOTE TO "THEOSOPHY AND THE AVESTA"

[The Theosophist, Vol. IV, No. 1, October, 1882, p. 22]

[The writer, a Parsi F.T.S., discusses the septenary division of man's constitution, as contained in the ancient Zoroastrian Scriptures. H. P. B. appends to his article the following footnote:]

Our Brother has but to look into the oldest sacred books of China—namely the Yi King, or Book of Changes (translated by James Legge) written 1200 B.C., to find that same Septenary division of man mentioned in that system of Divination. Zing, which is translated correctly enough "essence," is the more subtle and pure part of matter—the grosser form of the elementary ether; Khien, or "spirit," is the breath, still material but purer than the Zing and is made of the finer and more active form of ether. In the Hwân, or soul (animus), the Khien predominates, and the Zing in the Pho or animal soul.

At death the Hwân (or spiritual soul) wanders away, ascending, and the Pho (the root of the Tibetan word Pho-hat), descends and is changed into a ghostly shade (the shell). Dr. Medhurst thinks that “the Kwei Shins” (See A Dissertation on the Theology of the Chinese, pp. 10-11) are “the expanding and contracting principles of human life”! The Kwei Shins are brought about by the dissolution of the human frame, and consist of the expanding and ascending Shin which rambles about in space, and of the contracted and shrivelled Kwei, which reverts to earth and nonentity. Therefore, the Kwei is the physical body; the Shin is the vital principle; the Kwei-Shin the linga-śarira, or the vital soul; Zing the fourth principle or Kama-Rupa, the essence of will; Pho (the animal soul); Khien the spiritual soul; and Hwân the pure spirit— the seven principles of our occult doctrine!

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WAS IT “SPIRITS” OR WHAT?

[The Theosophist, Vol. IV, No. 1, October, 1882, pp. 23-25]

[A correspondent who signed himself “A Perplexed Theosophist” wrote describing some premonitory dreams and apparitions which had occurred in connection with the death of a niece, and asking for an explanation. H. P. B. replied as follows:]

The strict adherence to our duty as an Occultist, while it satisfies a few of our fellow students, materially detracts, in the opinion of our spiritualistically-inclined friends, from the value of our editorial notes and explanations. The latter find that our theories will not bear comparison with those upon similar phenomena of the Spiritualists. They charge us with the double crime of being not only personally unsatisfied with their explanations about spiritual communications, and with refusing to infer the “spirit” presence from the many wonderful phenomena we acknowledge as genuine, but also with leading our readers into heresy and error, regarding such.

We are not content, they reproachfully tell us, to humbly acknowledge facts, and accept the testimony of the agents at work behind the phenomenal effects which crowd the records of modern spiritualism, but in our pride we seek to penetrate into unfathomable mysteries, to not only ascertain the nature of the relations between cause and effect, or, in other words—between medium and phenomena—but even to fathom mysteries that spirits themselves confess their inability to explain. Too much speculation on certain subjects leads the mind into a sea of error—think our European and American spiritualistic friends—and it is sure to land us "in regions of Falsity." If men would leave off speculating, and would simply stick to fact, truth would be more readily attained in each and every case.

For the sake of those of our friends who have made of spiritualism a new "Revelation," a "glorious faith," as they call it, we feel really sorry to be forced to hurt their feelings by our "blank denial." But truth stands higher in our opinion than any earthly consideration ever will; and, it is truth—at least we so regard it—that compels us to answer those, who come to us for an explanation, according to the teachings of occultism, instead of telling them, as Spiritualists would, that such phenomena are all produced by disembodied mortals, or spirits. To ascertain the laws according to which psycho-physiological manifestations take place from a spiritualistic standpoint is, no doubt, a gratifying kind of knowledge; but we, Occultists, are not satisfied with only this. We seek to learn primal, as well as secondary, causes; to fathom the real, not apparent, nature of that power that performs such strange, seemingly supernatural operations; and, we think, we have succeeded in unravelling some of its mysteries and in explaining much of the hitherto unexplained. Hence our conviction that the Force which the Spiritualists view as a thinking, intelligent Principle, a power, that can never be manifested outside the magnetic aura of a sensitive, is oftener a blind energy than the conscious production of any beings or spirits; and, also, that this Force can be replaced by the conscious will of a living man, one of those initiates, as a few may yet be found in the East. We cannot be content with the easygoing theory of returning spirits.

We have seen too much of it. And, since we are thoroughly convinced that nearly everything in connection with this mysterious agent—the “Astral Serpent” of Éliphas Lévi—had been discovered ages ago, however little knowledge of it we may claim personally, yet we know sufficiently, we think, to judge on the whole correctly of its influence upon, and direct relations with, the corporeal machines called mediums; as also of its intercorrelations with the aura of every person present in the séance-room. Moreover, we maintain that it looks far more reasonable to follow the uniform teaching upon this subject of one school, than to be hopelessly groping for truth in the dark, with our intellects literally rent asunder by the thousand and one conflicting “teachings” of the supposed denizens of the “Spirit-World.”

Had our correspondent asked—for an explanation of the weird phenomena that have just occurred in his family—one possessed practically of that knowledge, he would, no doubt, have received perfectly correct information as to what really took place, and how the phenomena have come to pass (that is to say, if the adept had found [it] worth his while to undergo a mentally painful process, and safe to divulge the whole truth to the public). While now, he has to be content with a few generalities. We can tell him for a certainty what it was not, but we cannot undertake to say what it really was, since similar effects may be produced by a hundred various causes.

We will not touch upon the question of foreboding dreams, since the existence of such is proved to all but incurable sceptics, and is easily accounted for by everyone who believes and knows that inside his body of flesh, the gross envelope, there is the real, generally invisible, body of ethereal elements, the Ego, that watches and never sleeps. The facts as described seem certainly as though they belonged to that class of phenomena which are regarded as “spiritual,” and which occur, under ordinary circumstances, only where there are one or more mediums in the family.

The regular and periodic trance-fits, which our correspondent's relative had suddenly become subject to for several consecutive nights, would point to that lady as being the cause, the principal generator of the phenomena. But, since we know nothing of her previous state of health, and lack further details that might give an additional clue to the mystery, our explanation must be regarded as a simple suggestion. Though the Occultists reject, on the whole, the theory of disembodied Egos manifesting after death, yet they admit of certain possibilities of a real spirit's presence, either preceding or directly following physical death, especially when the latter was sudden as in the case of the writer's niece. We are taught by those in whom we have full confidence, that, in such rapid cases of dissolution, the body may be quite dead, and buried, and yet the brain—though its functions are stopped—may preserve a latent spark of will or desire, connected with some predominating feeling in life which will have the effect of throwing into objectivity, of thrusting, so to say, into a certain magnetic current of attraction the astral Ego, or doppelgänger, of the dead body. Whenever, we are told, death is brought on by suffocation, apoplexy, concussion of the brain, haemorrhage, or some such change, "the tripod of life"—as the Greeks called it—the heart, the lungs and the brain, the fundamental basis upon which animal life is erected—is simultaneously affected in its three parts; the lungs and heart, the organs the most intimately associated in the circulation of the blood, becoming inactive, and the blood not being sufficiently aërated on account of this inactivity, the latter often becomes the cause of putting a sudden stop to the functions of the brain, and so terminates life.

Therefore, before pronouncing upon the value of an apparition, an Occultist has always to ascertain whether complete death was brought on by, or primarily due to the death of the lungs, the heart, or the brain. But of all these the latter—on account of its double functions—the spiritual and the physical—is the most tenacious.

As cessation of breathing and of the pulse, stoppage of the heart, coldness and paleness of the surface, a film on the eye, and the rigidity of the joints are no sure indications of real physical death; and, as the facies Hippocratica has deceived more than one experienced practitioner; so, even complete physical death is no indication that the innermost spiritual life of the brain is equally dead. The activity of the mind remains to the last; and the final physical function of the brain in connection with some feeling, or passion may impart, for all our physiologists can say to the contrary, a kind of post-mortem energy to the bewildered astral Ego, and thus cause it to continue its dynamic, seemingly conscious action even for a few days after death. The impulse imparted by the still living brain dies out long after that brain has ceased its functions forever. During life the astral Ego is dependent on, and quite subservient to, the will of the physical brain. It acts automatically, and according to how the wires are being pulled by either our trained or untrained thought. But after death—which is the birth of the spiritual entity into the world or condition of effects, the latter having now become for it a world of causes—the astral entity must be given time to evolute and mature a shadowy brain of its own before it can begin to act independently. Whatever its subsequent fate, and whatever happens in the meanwhile, no action of it can be regarded as a result of a conscious, intelligent will, no more than we would hold any gestures of a newly-born infant for actions resulting from a determined and conscious desire.

Thus, since the deceased young lady lost all consciousness some time before death, and that, being so young and so beloved in her family, she could hardly, when dying, have her thoughts occupied by anything but those around her—thoughts involuntary, and perhaps unconnected, as those of a dream, but still in a direct sequence to her habitual thoughts and feelings—every faculty of hers, paralyzed so suddenly, and severed, during its full vigour and activity, from its natural medium—the body, must have left its astral impress in every nook and corner of the house where she had lived so long and where she died.

Hence, it may have been but the “astral” echo of her voice, directed by her last thought and drawn magnetically to her uncle, the writer, that sounded in his “right ear, as though some one was whispering” or trying to speak to him; and the same astral echo of “her natural voice” that told his mother “to turn round.” Her appearance to her grandfather “in her usual dress” shows us that it was her astral reflection on the atmospheric waves that he saw; otherwise he would have hardly seen a real just disembodied spirit in such an attire. The presence of the “usual dress” forming part of an apparition—were the latter a voluntary, conscious act of the liberated Ego—would have naturally necessitated a previous conception in the plans of the latter, the creation, so to say, of that garment by the spirit—unless we have also to believe in conscious ghosts and independent apparitions of wearing apparel—before it could appear along with its owner. And this would be a predetermined act of volition difficult to suppose in a still dazed human “soul” just escaped from its prison. Even many of the more advanced Spiritualists admit today that, whatever its subsequent career, the freed spirit can never realize the great change, at least for several terrestrial days. Notwithstanding the above, we know well that we shall be not only laughed to scorn by scientific men as by all the unscientific sceptics, but also give again offence to Spiritualists. They would have us say: “It was the spirit of your departed niece, her voice, and real presence, etc.”; and then rest on our laurels without any further attempt at anything like a proof or an explanation. If the present one is found insufficient, let the Spiritualists and sceptics offer a better one and let impartial judges decide. Meanwhile, we would ask the former—if it was all produced by the conscious spirit of the deceased, why have all such manifestations stopped, as soon as the family had left the station and come to Allahabad? Is it that the spirit determined to come no more, or that the mediums in the family had suddenly lost their power, or is it simply because, as the writer puts it, “the effects then wore off, and nothing has happened since?”

With regard to sceptics our answer is still more easy. It is no longer a question with any sane man whether such things do and do not happen; but only what is the real cause that underlies such abnormal effects. Here is a case, which no sceptic—unless he denies the occurrence of the whole story a priori—will be ever able to explain otherwise but on one of the two theories—that of the Occultists and Spiritualists. A case in which a whole family of respectable persons of various ages testifies as eyewitnesses. This can no longer be attributed to a case of isolated hallucination. And in the presence of the frequent occurrence of such cases, every sober man ought to protest against the irrational proceedings of those who condemn without seeing, deny without hearing, and abuse those who have both seen and heard, for putting faith in their own eyes and ears. We have thousands upon thousands of testimonies coming from intelligent, valid persons, that such things do occur and—very frequently. If the senses of those persons are not to be trusted, then what else can be trusted? What better test of truth have we? How can we be sure of anything we hear, or even ourselves see? How are the most ordinary affairs of life to be conducted and relied upon? As a mesmerizer remarked to a sceptic: “If the rule, which the objectors to mesmeric phenomena persist in applying to them, were to be enforced universally, all the business of life must come to a stand.” Indeed no man could put faith in any assertion of any other man; the administration of justice itself must fail, because evidence would become impossible, and the whole world would go upside down. Therefore, and since science will have nothing to do with such abnormal phenomena, the great battle in consequence of the dispute as to the causes underlying them, between natural and unnatural theories, must be fought out between the Occultists and the Spiritualists alone. Let each of us show our facts and give our explanations; and let those—who are neither Occultists, Spiritualists, nor sceptics—decide between the contestant parties. It is not enough that all should know that such things do happen. The world must learn at last—under the penalty of falling back to superstitious beliefs in the archenemy of man—the biblical devil—why such phenomena do so happen, and to what cause or causes they are to be attributed.

We call for enquiry, not for blind credence. And—until enquiry has established scientifically, and beyond any doubt that the producing cause at work behind the veil of objective matter is what the Spiritualists proclaim it to be, namely, disembodied, human spirits, we beg to assert the right of the Theosophists, whether they be Occultists, sceptics, or neither, but simply searchers after truth—to maintain their attitude of neutrality and even of modest scepticism, without risking for it to find themselves crucified by both parties.

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DEATH AND IMMORTALITY

[The Theosophist, Vol. IV, No. 2, November, 1882, pp. 28-20]

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

OCCULT FRAGMENTS AND THE BOOK OF KHIU-TI

To the Editor of The Theosophist.

In the article on “Death” by the late Éliphas Lévi, printed in the October number of The Theosophist, Vol. III,* the writer says that “to be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.” In your explanatory note on this passage you quote the book of Khiu-ti, which says that “to force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities, one must become a co-worker with nature, either for good or for bad, in her work of creation and reproduction, or in that of destruction. It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions as self-conscious entities.

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* [October, 1881, pp. 13-14 See Vol. III, pp. 292 ff. in the present Series.]

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Thus, while the good and the pure strive to reach Nirvana . . . the wicked will seek, on the contrary, series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or Nirvana, they cling to life in any form, rather than give up that 'desire for life,' or Tanha which causes a new aggregation of Skandhas or individuality to be reborn. . . . There are thoroughly wicked or depraved men, yet as highly intellectual and acutely spiritual for evil, as those who are spiritual for good. The Egos of these may escape the law of final destruction or annihilation for ages to come. . . . Heat and cold are the two 'poles,' i.e., good and evil, spirit and matter. Nature spews the 'lukewarm' or 'useless portion of mankind' out of her mouth, i.e., annihilates them." In the very same number in which these lines occur we have the "Fragments of Occult Truth," and we learn thence that there are seven entities or principles constituting a human being. When death occurs, the first three principles (i.e., the body, the vital energy, and astral body) are dissipated; and with regard to the remaining four principles "one of two things occurs." If the Spiritual Ego (sixth principle) has been in life material in its tendencies, then at death it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere, when the Spiritual Ego is also dissipated and ceases to exist. Under such circumstances only two entities (the fourth and fifth, i e., Kama Rupa and Physical Ego) are left, and the shells take long periods to disintegrate.

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

The "Fragments" teach that, apart from the cases of the higher adepts, there are two conditions: First, that in which the Spirit is obliged to sever its connection; and, secondly, that in which the Spirit is able to continue its connection with the fourth, fifth and sixth principles. In either case the fourth and fifth principles are dissipated after a longer or a shorter period, and, in the case of the spiritual-minded, the Spiritual Ego undergoes a series of ascending births, while in the case of the depraved no Spiritual Ego remains and there is simply disintegration of the fourth and fifth principles after immense periods of time. The "Fragments" do not seem to admit of a third or intermediary case which could explain the condition of Éliphas Lévi's "useless portion" of mankind after death. It appears to me also that there could be only two cases: (1) either the spirit continues its connection, or (2) it severs its connection.

What, then, is meant by the “useless portion of mankind” who, you suggest, are annihilated by the millions? Are they a combination of less than seven principles? That cannot be, for even the very wicked and depraved have them all. What, then, becomes of the fourth, fifth, sixth and seventh principles in the case of the so-called “useless portion of mankind”?

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

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

Yours faithfully and fraternally,

N. D. K——, F.T.S.*

*** The apparent discrepancy between the two statements, that our correspondent quotes, does not involve any real contradiction at all, nor is there a “gap” in the explanation. The confusion arises from the unfamiliarity of ordinary thinkers, unused to Occult ideas, with the distinction between the personal and individual entities in Man.

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* [These initials stand for Navroji Dorabji Khandalavala, Pres. of the Poona Theosophical Society. It would appear from The Mahatma Letters to A. P. Sinnett, pp. 189-90, that Master K. H. contributed some of the material which is contained in the reply to Khandalavala’s letter.—Compiler.]

Reference has been made to this distinction in modern Occult writing very frequently, and in Isis itself where the explanations of a hundred mysteries lie but half-buried—they were altogether buried in earlier works on Occult philosophy—only waiting for the application of intelligence guided by a little Occult knowledge to come out into the light of day. When Isis was written, it was conceived by those from whom the impulse, which directed its preparation, came, that the time was not ripe for the explicit declaration of a great many truths which they are now willing to impart in plain language. So the readers of that book were supplied rather with hints, sketches, and adumbrations of the philosophy to which it related, than with methodical expositions. Thus in reference to the present idea, the difference between personal and individual identity is suggested, if not fully set forth at page 315, Vol. I. There it is stated as the view of certain philosophers, with whom, it is easy to see, the writer concurs: “Man and Soul had to conquer their immortality by ascending towards the Unity with which, if successful, they were finally linked. . . . The individualisation of man after death depended on the spirit, not on his soul and body. Although the word ‘personality,’ in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal per se.” And a little later on: “A person may have won his immortal life, and remain the same inner-self he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Mr. Brown he was on earth. . . .” [p. 316.]

A full consideration of these ideas will solve the embarrassment in which our correspondent is placed. Éliphas Lévi is talking about personalities—the “Fragments” about individualities. Now, as regards the personalities, the “useless portion of mankind” to which Éliphas Lévi refers, is the great bulk thereof. The permanent preservation of a personal identity beyond death is a very rare achievement, accomplished only by those who wrest her secrets from Nature, and control their own super-material development. In his favourite symbolical way Éliphas Lévi indicates the people who contrive to do this as those who are immortal in good by identification with God, or immortal in evil by identification with Satan.

That is to say, the preservation of personal identity beyond death (or rather, let us say, far beyond death, reserving for the moment an explanation of the distinction) is accomplished only by adepts and sorcerers—the one class having acquired the supreme secret knowledge by holy methods, and with benevolent motives; the other having acquired it by unholy methods, and for base motives. But that which constitutes the inner self, the purer portions of the earthly personal soul united with the spiritual principles and constituting the essential individuality, is ensured a perpetuation of life in new births, whether the person, whose earthly surroundings are its present habitat, becomes endued with the higher knowledge, or remains a plain ordinary man all his life.

This doctrine cannot be treated as one which falls in at once with the view of things entertained by people whose conceptions of immortality have been corrupted by the ignoble teaching of modern churches. Few exoteric religions ask their devotees to lift their imaginations above the conception that life beyond the grave is a sort of prolongation of life on this side of it. They are encouraged to believe that through "eternity," if they are good in this life, they will live on in some luxurious Heaven just as they would be living if transported to some distant country, miraculously protected there from disease and decay, and continuing for ever the "Mr. Smith" or "Mr. Brown" they may have been previous to emigration. The conception is just as absurd, when closely thought out, as the conception that for the merits or the sins of this brief life—but a moment in the course of eternity—they will be able to secure infinite bliss, or incur the utmost horrors of perpetual punishment. Ends and means, causes and effects, must be kept in due proportion to one another in the worlds of spirit as in the worlds of flesh. It is nonsense for a man who has not first rendered his personality something altogether abnormal to conceive that it can be rationally thought of as surviving forever.

It would be folly to wish even that it could be so perpetuated, for, how could human beings of ignoble, miserable life, whose personality is merely a congeries of wretched and sordid memories, be happy in finding their misery stereotyped for all coming time, and in perpetual contrast with the superior personalities of other such stereotypes. The memory of every personal life, indeed, is imperishably preserved in the mysterious records of each existence, and the immortal individual spiritual entity will one day—but in a future so remote that it is hardly worth thinking about much at present—be able to look back upon it, as upon one of the pages in the vast book of lives which he will by that time have compiled. But let us come back from these very transcendental reflections to the destinies more immediately impending over the great majority of us whom Éliphas Lévi so uncivilly speaks of as “the useless portion of mankind”—useless only, be it remembered, as regards our special present congeries of earthly circumstance—not as regards the inner self which is destined to active enjoyment of life and experience very often in the future among better circumstances, both on this earth and in superior planets.

Now, most people will be but too apt to feel that unsatisfactory as the circumstances may be, which constitute their present personalities, these are after all themselves— “a poor thing, Sir, but mine own”—and that the inner spiritual monads, of which they are but very dimly conscious, by the time they are united with entirely different sets of circumstances in new births, will be other people altogether in whose fate they cannot take any interest. In truth when the time comes they will find the fate of those people profoundly interesting, as much so as they find their own fates now. But passing over this branch of the subject, there is still some consolation for weak brethren who find the notion of quitting their present personality at the end of their present lives too gloomy to be borne. Éliphas Lévi’s exposition of the doctrines is a very brief one—as regards the passage quoted—and it passes over a great deal which, from the point of view we are now engaged with, is of very great importance. In talking about immortality the great Occultist is thinking of the vast stretches of time over which the personality of the adept and the sorcerer may be made to extend.

When he speaks of annihilation after this life, he ignores a certain interval, which may perhaps be not worth considering in reference to the enormous whole of existence, but which none the less is very well worth the attention of people who cling to the little fragment of their life experience which embodies the personality of which we have been talking.

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

IS SUICIDE A CRIME?

[The Theosophist, Vol. IV, No. 2, November, 1882, pp. 31-32]

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

Suppose, then, that an individual, whom I shall call M., takes to thinking long and deep on the vexed questions of the mysteries of earthly existence, its aims, and the highest duties of man. To assist his thoughts, he turns to philosophical works: notably those dealing with the sublime teachings of Buddha. Ultimately he arrives at the conclusion that the FIRST and ONLY aim of existence is to be useful to our fellow men; that failure in this constitutes his own worthlessness as a sentient human being, and that by continuing a life of worthlessness he simply dissipates the energy which he holds in trust, and which, so holding, he has no right to fritter away.

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* [See The Mahatma Letters to A. P. Sinnett, p. 258, for comments on this.—Compiler.]

He tries to be useful, but—miserably and deplorably fails. What, then, is his remedy? Remember there is here “no sea of troubles” to “take arms against,” no outraged human law to dread, no deserved earthly punishment to escape; in fact, there is no moral cowardice whatever involved in the self-sacrifice. M. simply puts an end to an existence which is useless, and which therefore fails of its own primary purpose. Is his act not justifiable? Or must he also be the victim of that transformation into spook and piśacha, against which Fragment No. 3 utters its dread warning? (2)

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

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

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

AN INQUIRER

(1) “Inquirer” is not an Occultist, hence his assertion that in some cases suicide “is not only justifiable, but also morally desirable.” No more than murder, is it ever justifiable, however desirable it may sometimes appear.

The Occultist, who looks at the origin and the ultimate end of things, teaches that the individual, who affirms that any man, under whatsoever circumstances, is called to put an end to his life, is guilty of as great an offence and of as pernicious a piece of sophistry, as the nation that assumes a right to kill in war thousands of innocent people under the pretext of avenging the wrong done to one. All such reasonings are the fruits of Avidya mistaken for philosophy and wisdom. Our friend is certainly wrong in thinking that the writer of “Fragments” arrived at his conclusions only because he failed to keep before his mind’s eye all the possible cases of suicides. The result, in one sense, is certainly invariable; and there is but one general law or rule for all suicides. But, it is just because “the afterstates” vary ad infinitum, that it is erroneous to infer that this variation consists only in the degree of punishment. If the result will be in every case the necessity of living out the appointed period of sentient existence, we do not see whence “Inquirer” has derived his notion that “the result is invariably bad.” The result is full of dangers; but there is hope for certain suicides, and even in many cases A REWARD, if life was sacrificed to save other lives and that there was no other alternative for it. Let him read paragraph 7, page 313, in the September Theosophist, and reflect Of course, the question is simply generalized by the writer. To treat exhaustively of all and every case of suicide and their afterstates would require a shelf of volumes from the British Museum’s Library, not our “Fragments.”

(2) No man, we repeat, has a right to put an end to his existence simply because it is useless. As well argue the necessity of inciting to suicide all the incurable invalids and cripples who are a constant source of misery to their families; and preach the moral beauty of that law among some of the savage tribes of the South Sea Islanders, in obedience to which they put to death, with warlike honours, their old men and women. The instance chosen by “Inquirer” is not a happy one.

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

(3 and 4) There is far more courage to live than to die in most cases. If "M." feels that he is "positively mischievous," let him retire to a jungle, a desert island; or, what is still better, to a cave or hut near some big city; and then, while living the life of a hermit, a life which would preclude the very possibility of doing mischief to anyone, work, in one way or the other, for the poor, the starving, the afflicted.

If he does that, no one can “become involved in the effects of his mistaken zeal,” whereas, if he has the slightest talent, he can benefit many by simple manual labour carried on in as complete a solitude and ‘silence as can be commanded under the circumstances. Anything is better—even being called a crazy philanthropist—than committing suicide, the most dastardly and cowardly of all actions, unless the felo de se is resorted to in a fit of insanity.

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

FOOTNOTES TO “GLEANINGS FROM ÉLIPHAS LÉVI”*

[The Theosophist, Vol. IV, No. 2, November, 1882, pp. 36-38]

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

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See Plato’s Critias, on the History of Atlantis, as given by the priests of Sais to his great ancestor Solon, the Athenian lawgiver.

Atlantis, the submerged continent, and the land of the “Knowledge of Good and Evil” (especially the latter) par excellence, and inhabited by the fourth race of men (we are the fifth) who are credited in the Popol-Vuh (the book of the Guatemalans) with sight unlimited and “who knew all things at once.” Éliphas Lévi refers to the secret tradition, among Occultists, about the great struggle that took place, in those far away prehistoric days of Atlantis, between the “Sons of God”—the initiated Adepts of Sambhala (once a fair island in the inland Sea of the Tibetan plateau, now as fair a land, an oasis surrounded by barren deserts and salt lakes)—and the Atlanteans, the wicked magicians of Thevetat. (See Isis Unveiled, Vol. I, pp. 589-94).

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* [In The Mahatma Letters to A. P. Sinnett, p. 156, it is said that the translation of certain excerpts from Éliphas Lévi’s Dogme et Rituel de la Haute Magie, to which these footnotes were appended, was made by A. O. Hume.—Compiler.]

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It is a well-established belief among the Eastern, and especially the Mongolian and Tibetan, Occultists that toward the end of every race, when mankind reaches its apex of knowledge in that cycle, dividing into two distinct classes, it branches off—one as the "Sons of Light" and the other as the "Sons of Darkness," or initiated Adepts and natural-born magicians or—mediums. Toward the very close of the race, as their mixed progeny furnishes the first pioneers of a new and a higher race, there comes the last and supreme struggle during which the "Sons of Darkness" are usually exterminated by some great cataclysm of nature—by either fire or water. Atlantis was submerged, hence the inference that that portion of the mankind of the fifth race which will be composed of "natural-born magicians" will be exterminated at the future great cataclysm by—fire.

What was in reality that much maligned and still more dreaded goat [the Hermaphrodite goat of Mendes], that Baphomet regarded even now by the Roman Catholics as Satan, the Grand Master of the "Witches Sabbath," the central figure of their nocturnal orgies? Why, simply Pan or Nature.

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By "the dogma of elementary forces" Éliphas Lévi means "spirit" and "matter," allegorized by Zoroaster, for the common herd, into Ormazd and Ahriman, the prototype of the Christian "God" and "Devil"; and epitomized and summed up by the philosophy of Occult Science in the "Human Triad" (Body, Soul, Spirit—the two poles and the "middle nature" of man), the perfect microcosm of the ONE Universal Macrocosm or Universe.

In the Khordah-Avesta the Zoroastrian dualism is contradicted: “Who art thou, O fair being?” inquires the disembodied soul of one who stands at the gates of its Paradise. “I am, O Soul, thy good and pure actions . . . thy law, thy angel, and thy God.”

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[“The Azot of the sages.”] The Seventh State of matter—Life. The Fire and Light of the “Astral Virgin” may be studied by the Hindus in the Fire and Light of Akaśa.

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. . . “to avoid seeing what God is”—i.e., seeing that God is but man and vice versa—when he is not the “lining” of God—the Devil. We know of many who prefer voluntary and lifelong blindness to plain, sober truth and fact.

———————

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

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In the Christian legend, the “Redeemer” is the “Initiator” who offers his life in sacrifice for the privilege of teaching his disciples some great truths. He, who unriddles the Christian sphinx, “becomes the Master of the Absolute” for the simple reason that the greatest mystery of all the ancient initiations—past, present, and future—is made plain and divulged to him. Those who accept the allegory literally, will remain blind all their life and those, who divulge it to the ignorant masses, deserve punishment for their want of discretion in seeking to “feed pigs with pearls.”

The Theosophist—read but by the intelligent who, when they understand it, prove that they deserve as much of the secret knowledge as can be given them—is permitted to throw out a hint. Let him, who would fathom the mystery of the allegory of both Sphinx and Cross, study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindus, etc. And then he will find what the word "Atonement"—far older than Christianity—meant, as also "the Baptism of Blood." At the last moment of the Supreme Initiation, when the Initiator had divulged the last mysterious word, either the Hierophant or the "newly born," the worthier of the two, had to die, since two Adepts of equal power must not live, and he, who is perfect, has no room on earth. Éliphas Lévi hints at the mystery in his volumes without explaining it. Yet he speaks of Moses who dies mysteriously, disappears from the top of Mount Pisgah after he had "laid his hands" upon the initiated Aaron; of Jesus who dies for the disciple "whom he loved," John the author of the Apocalypse, and of John the Baptist —the last of the real Nazars of the Old Testament (see Isis, Vol. II, p. 132), who, in the incomplete, contradictory, and tortured Gospel accounts, is made to die later through Herodias' whim, and, in the secret Kabalistic documents of the Nabathaeans, to offer himself as an expiatory victim after "baptizing" (i.e., initiating) his chosen successor in the mystic Jordan. In these documents, after the initiation Aba, the Father, becomes the Son, and the Son succeeds the Father and becomes Father and Son at the same time, inspired by Sophia Achamoth (secret wisdom) transformed later on into the Holy Ghost. But this successor of John the Baptist was not Jesus, the Nazarenes say. But of this anon. To this day, the initiation beyond the Himalayas is followed by temporary death (from three to six months) of the disciple, often that of the Initiator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts "evil powers." At the initiation of the Chhinnamasta Tantrikas (from chhinna "severed" and masta "head"'—the Goddess Chhinnamasta being represented with a decapitated head), the Tantrik Shastras say that, as soon as the Adept has reached the highest degree of perfection, he has to initiate his successor and—die, offering his blood as an atonement for the sins of his brothers.

He must “cut off his own head with the right hand, holding it in the left.” Three streams of blood gush out from the headless trunk. One of these is directed into the mouth of the decapitated head (“. . . my blood is drink indeed”—the injunction in John that so shocked the disciples); the other is directed toward the earth as an offering of the pure, sinless blood to mother Earth; and the third gushes toward heaven as a witness for the sacrifice of “self-immolation.” Now, this has a profound Occult significance which is known only to the initiated; nothing like the truth is explained by the Christian dogma, and imperfectly as they have defined it, the quasi-inspired “Authors of the Perfect Way” reveal the truth far nearer than any of the Christian commentators.

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FOOTNOTE TO “THE THREE GRADES OF ANCIENT THEOSOPHISTS”

[The Theosophist, Vol. IV. No. 2, November, 1882, p. 39]

[The writer speaks of occultists of a higher grade as being a law unto themselves and says that they should not be criticized or imitated by the ignorant and impatient Chela. He instances the case of Sri Samkarâchârya who is alleged to have lived with a widow princess; he also mentions Arjuna who is said to have married a widow, and Krishna who had a thousand wives. To this H. P. B. remarks:]

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

THE “CONTRADICTIONS OF THE BIBLE” AND THE RAWALPINDI MISSION SCHOOL

[The Theosophist, Vol. IV, No. 2, November, 1882, p. 41]

Having given room in our September number to a letter from a Hindu correspondent, belonging to a Mission School, who accused his Superintendent, the Rev. N—, of abuse of power, we sent a copy of that number to the party charged of the offence, in order to give him a chance of replying to the accusation. We have now his reply and we print it verbatim. At the same time, we have also received another letter from the plaintiff, which we publish alongside with that of the reverend gentleman. We regret our inability to comply with the request of the latter. “In case Lakshman sends you any more cock-and-bull stories, please favour me with a sight of them before putting them into print, as they may be improved by an explanation from me”—writes to us the Rev. C. B. Newton. We answer: We have no right to betray the confidence of a correspondent, even though he may be proved to have exaggerated the offence. We are glad for the reverend gentleman’s sake that it should be so, and sorry for the young man that he should have found it necessary to exaggerate.* With all that, we cannot remain satisfied with the explanations given by the Rev. Mr. Newton. The main point is not whether he has confiscated the book—another person’s property—brutally or politely; but rather, whether he had any right to do so at all, since Lakshman Singh was not a Christian; and the Mission Schools, especially the American, have no right to break the promises of religious neutrality given to the Hindus and Mussulmans by the Government that gives them shelter and hospitality.

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

And, if Lakshman Singh proves that he has been expelled from the school for no greater crime than appealing to public opinion to decide upon the legality of such forced proselytism, and for refusing to sign an untruthful statement to save his prospects of education from ruin, then we doubt whether the Rev. Mr. Newton will thereby strengthen much either his own case or that of the religion he would enforce upon his pupils by means that no one would venture to call altogether fair. And since our reverend correspondent does us the honour of acknowledging that we maintain certain principles, such as truthfulness and fair play, in common with himself, we would fain ask him in the name of that truthfulness, whether he would have ever cared to confiscate, as promptly as he has the Self-contradictions of the Bible, some of the missionary works that tear down, abuse, and revile the gods of the Hindus, and the other so-called "heathen" religions? And if not, is it not forcing the poor youths of India, who have no other means of being educated, to pay rather too dearly for that education, if they have to obtain it at the price of their ancestral faith, or be turned out for seeking to learn the truth about a religion which they are asked to prefer to their own and which yet is represented to them but from one of its aspects, namely, the missionary side? We call it neither fair nor generous; nor yet charitable. True charity neither asks nor does it expect its reward; and, viewed from this standpoint, the free mission schools must appear to every unprejudiced person no better than ill-disguised traps for the unsophisticated "heathens," and the missionaries themselves as guilty all round of false pretences. Far more respectable appear to us even the ludicrous Salvationists who, if they masquerade in Oriental costumes, do not at least disguise their real aims and objects, and have, at any rate, the merit of sincerity, however brutally expressed. Therefore we maintain what we have said before: the act of which the Rev. Newton and the two schoolmasters stand accused of, is—ABUSE OF POWER.

THE ARYA AND ITS "OUTSTATION" CORRESPONDENCE

[The Theosophist, Vol. IV, No. 2, November, 1882, p. 49]

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

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

It is sufficient to read the first paragraph of "A Summary Review on (?) Extra Supplement (sic) to The Theosophist for July," to smile in sincere pity at the puny efforts of that unlucky advocate of a cause perdue.

We cannot help admiring, though, the sublime coolness with which he opens the fire from his popgun in the first paragraph: “In reply to Colonel Olcott’s defence against Swamiji Dayanand Saraswati’s charges I [and who are you, Babu ‘Sir Oracle’?] can in no way see that in any one single instance does the Colonel prove that those charges are not well-founded and perfectly correct.”

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

Thus, it is not the luckless “Outstation Correspondent”—who, in his lame would-be review, only outwits himself, and “shooting at a pigeon kills but a crow”—that we address, but the Editor of The Arya.

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

What is The Theosophist more, indeed, “than a series of stories of Bhuts, Jins, etc.”? This sentence alone affords us the correct standard of the intelligence of the “Outstation” critic. Well, we reply that, even were it so, The Theosophist would have yet that great advantage over The Arya (especially in its October garb) that it can appear on the drawing room table of the highest and most respectable European families, as well as in the hands of the most innocent Aryan maiden or boy, without any fear of shocking the modesty of either. We are sorry to observe this new departure in The Arya. The disgusting and indecent wording of the articles—“Ayur Veda on Health,” and “Physiological Yoga of Tantra Philosophy”—is amply sufficient to make any journal lose all those subscribers who have any sense of decency, at any rate among respectable native families and Europeans. Even purely medical works and journals, when offered to the general public, avoid such sincere phraseology, and, for the sake of that same decency, give certain words in Greek or Latin. We are afraid that, unless our colleague prudently veils in future the naked hideousness of his terms “in the obscurities of some learned tongue,” the postal authorities might be under the painful necessity of interfering with the free circulation of his inspired organ.

Why our modest and pious friend, the Editor of The Arya, should have suddenly begun vying in obscenities and immodest terms with the venerable prophet of Israel, Hosea—is another psychological mystery that no Occultist could ever undertake to unriddle.

OCCULT AND SPIRITUAL PHENOMENA IN THE LIGHT OF MODERN SCIENCE

H. P. BLAVATSKY.

[The Theosophist, Vol. IV, No. 2, November, 1882, pp. 50-51]

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

Not further back than a year ago, especially if I had read those notes in the parched and scorching plains of India, I might have deeply resented their unfriendly tone. But now from an altitude of over 8000 feet above the sea level, having just enjoyed the privilege of passing forty-eight hours in the company of those much doubted BROTHERS of ours, and certain of our Theosophists, moreover, who crossed over to Sikkim and made their personal acquaintances, representing additional legal evidence in favour of my claims—I am rather inclined to feel amused than otherwise.

Indeed, I find that neither that very unfriendly tone assumed for some time past against myself in the “Notes,” nor even the incessant thrusts in the direction of the BROTHERS, are capable of ruffling my present placidity. Yet I confess that, coming as they do from one, who neither himself, nor his “Imperator” (for whom, I believe, he must feel as much reverence as I do for our Protectors and MASTERS), has ever been spoken of in a mocking or contemptuous tone nor even in an unfriendly way in our journal—does seem rather startling.

At any rate, “M.A. (Oxon)’s” present attitude is rather more dangerous for himself, and the cause he represents and labours for so zealously, than it is for the BROTHERS or even my own humble self, since, indeed, his hearty approbation of the inimical criticism that closes the review of Mr. Sinnett’s The Occult World in a scientific paper he quotes from, seems directed far more against Spiritual phenomena in general, and mediums and “Spirits” in particular, than it is against Occult Science and its great living Professors. I will say more: in one who claims publicly—and makes no secret of being in direct and constant communication with, and the mouthpiece of, “Imperator”—a high Spirit—such a policy proves simply suicidal. For, who will dare deny—not any man of science, at any rate, or the same Journal of Science—that “M.A. (Oxon)’s” claims are certainly no more—and strict logicians as well as an impartial jury may say far less—demonstrable according to the laws of inductive science, or even judicial evidence, than our claims to an acquaintance and intercourse with living BROTHERS. Really our friend ought to abstain from throwing pebbles into his nearest neighbour’s premises. In both “M.A. (Oxon)’s” and my case, the object of proof—so difficult of demonstration—is the real, palpable, and undeniable existence of “Spirits” and “Brothers”; their respective claims (or rather those made by ourselves, their humble mouthpieces, on their behalf) to superior knowledge and powers, appearing but of secondary importance in this wholesale denial by the sceptical “Philistines” of their very being. Reviews are interesting, not merely because they show what our friends and enemies think of us, but also because they afford us a safe estimate of what opinion our critics hold of themselves. Such is the double benefit I derived by a perusal of “M.A. (Oxon)’s” note on the review of The Occult World by the Journal of Science.

Not only do I perceive the correctness (to a certain extent) of the criticism of orthodox exact science—though feeling as sure that neither the discovery of a new planet or mineral would satisfy her sceptics but more than ever do I learn that it is idle to expect anything like fairness even from the most intelligent and friendly critics, once that their minds are biased and prejudiced by a series of misconceptions. With “M.A. (Oxon)’s” kind permission, I will, in my turn, review his strange review. There already appears in the present issue another letter, signed by five of the Chelas of our venerated MASTERS, against a series of criticisms from the same pen, directed against them, in Light. They perceive in this attitude of hostility simply the “effect of mediumship” and suspect “Imperator” of being no better than an Elemental Spirit, but I protest against this misconception and would never permit myself personally to throw suspicion or slur either upon “M.A. (Oxon)’s” personal good faith or that of his “control,” as he constantly does with regard to our “BROTHERS,” and the writer of the present. I will content myself, then, with simply quoting from his review and pointing out his strange attitude. He says:

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

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

I entirely appreciate [says “M. A. (Oxon)”] the words of the Reviewer when he points out that such feats, so like mere jugglery, are by no means the best evidence of superior knowledge. Suppose the Brotherhood were to say: “Point your telescope to such and such a spot in the heavens, you will find a planet as yet unknown to you, having such and such elements,” or “Dig into the earth in such a place and you will find a mineral containing a metal new to your science: its atomic weight, its specific gravity, etc., are so and so.” Such or similar proofs, not of superior power but of higher knowledge, would not increase any man’s facilities for evil-doing. Rather, I may add, would they increase the store of human knowledge, and prove incontestably the presence among us of some beings wiser and more beneficient than we. But, as the Reviewer points out, we search in vain for any such evidence. “Till some foothold of this kind is given us, it is useless to bid us join the Theosophical Society or change our mode of life.” Teachings so indefinite we are compelled to reject, not indeed “superciliously,” but sadly. It is impossible to find any reasonable fault with such an attitude. It is true that the Adept Brothers pose as men reluctant to open the door of knowledge to any but the most patient and persistent appeal made by one who has proved himself a worthy postulant. That is an attitude incompatible with some steps lately taken. Too much or too little has been said in their name, and the result is bewilderment and confusion.

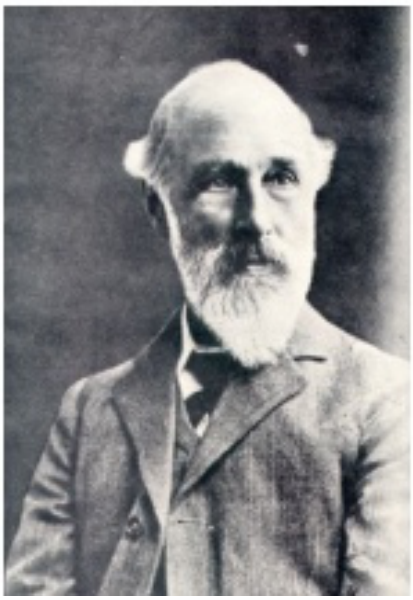
Such is the sentence passed on the BROTHERS, or rather on myself, their humble disciple. Now what would the average sceptic—who believes in neither “Imperator,” nor the “BROTHERS,” and who regards just as much “M.A. (Oxon)” as H. P. Blavatsky in the light of a hallucinated lunatic when not a wilful impostor—what would a sceptic say to this? Outside the believers in Spiritualism and Occultism—a handful as compared to the bulk of mankind—any average sceptic would simply laugh at such a criticism when it emanates from a well-known Spiritualist, a medium who himself claims a personal communication with a “high spirit” and many minor ones. Can the Spiritualists point to any of their phenomena of a “higher” character than the few trifles kindly shown to the author of The Occult World? Have their mediums, the highest, the best of them, for the last forty and odd years of their activity, made any one single discovery that would benefit humanity or even science? Are the contradictory, conflicting bits of philosophy, kaleidoscopically exhibited by “Spirits” through mediums, one whit higher than that contained even in the few stray letters published in The Occult World?

Has even “Imperator” proved himself in his teachings any higher or more philosophical or learned than Koot-Hoomi, and has he ever consented to appear before the “average Philistine” or to give an undoubted demonstration of his personal reality except, perhaps, in the presence of the very, very few—at any rate by far fewer than those who personally know our BROTHERS;—or finally, has even he, “Imperator,” that “great and wise spirit” who ought as such to be far more powerful and learned in the mysteries of undiscovered planets and minerals than the highest Adept-Occultist living—if the spiritualistic theory be true—has even he, I ask, ever benefited the world of science or the profane public, or even his own medium, by any great discovery, which, “increasing the store of human knowledge,” has proved him thereby—a being “wiser and more beneficient” than we “and the BROTHERS”? “M.A. (Oxon)’s” review is therefore a double-edged sword. While trying with one side of it to hit the BROTHERS and the Occultists, he simply cuts, and very badly too, himself and Spiritualism with the other. Paraphrasing the words of the Reviewer and of “M.A. (Oxon)” I will close my remarks with the following:

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

Tindharia, near Darjeeling in the Himalayas,

October 23.



SIR WILLIAM FLETCHER BARRETT
1844-1925
Reproduced from the Proceedings of the Society for Psychical Research,
Vol. XXXV, Pt. XCV, July, 1925.
(Consult Appendix for biographical sketch.)

HENRY SIDGWICK
1838-1900
Reproduced from the Proceedings of the Society for Psychical Research,
Vol. XV, Pt. XXXIX, being a photograph taken by
Mrs. F. W. H. Myers in 1895.
(Consult Appendix for biographical sketch.)

THE FREETHINKERS' "SALVATION ARMY"

[The Philosophic Inquirer, November 12, 1882, p. 155]

To the Editor of The Philosophic Inquirer.

My dear Colleague and Brother,—I do not generally read The Thinker (an Anglo-Tamil Journal), the "crusader against superstition, custom, poverty, and prostitution." From the day of its first appearance, when its editor or editors offered it in exchange for The Theosophist, and found his, or their offer respectfully declined—I have never set my eyes on the paper, though, to my great regret, I find every week, undue notice given it in your journal. But, upon my arrival at Calcutta, I discovered that some ill-advised friend had sent me three numbers of it; namely, for October 1st, 8th, and 15th. Number 1—devotes three out of its eight columns to cheap abuse of Theosophy, its Society, and Founders; number 2—has six columns full of the same; and number 3—three-and-a-half columns out of the eight. Had the same amount of attention been bestowed upon us by any journal of—say—fifth or sixth-rate respectability and importance, no better or cheaper advertisement could have been desired. Emanating from the poor, struggling, bumptious little Thinker, it filled my womanly, theosophic heart with sincere pity for its young would-be editors. "What paucity of printing matter must be theirs"— I thought. "How little original stuff proceeding direct from the editorial brains (if any found) they have at their command; since, in order to fill their columns even with such poor abuse they have to turn to the Arya, a theistic, pious organ, and to quote from it whole columns of exploded charges. . . .

Will not its hapless editor or editors have to resort very soon, to still more ample quotations from missionary organs, than which, no columns the world over offer more abundant harvest for personal abuse of, and slander directed against, the theosophists." Such were my thoughts; when, after the perusal of the following sentences:

We are surrounded by frauds and cheats . . . be watchful, and the Theosophists will find it hard to dupe you; and . . . no healthy brain ought to believe in all and every filth (?) that Colonel Olcott throws before his audience . . . and in his organ The Theosophist(!!).

I came across the following witticism:

We are fortunate that under the British rule in India such barbarous practices [duels] are prohibited; or else the Theosophical Editor will (sic) challenge us for a duel, as he [why not she?] has now exhausted all logical arguments for Theosophy.

Oh, poor young editors of the helpless little Thinker with its columns so painfully filled up with dried-up and borrowed matter, what delusion is theirs! Why should they entertain such ridiculous fears? The editor of The Theosophist is ever ready to throw her gauntlet to, or accept a challenge from, her superiors, or at least, her equals in the editorial field. But to "challenge for a duel" a—The Thinker . . . Pro pudor. The editor of The Theosophist is no female Don Quixote to fight every broken-down windmill that chooses to grind non-deodorized husks and chaff, and then blow the ill-smelling but harmless wind into her face. At the worst she would have to go to the trouble of protecting her olfactory organ for a second or two and never give the puff of foul air another thought. In her wise economy, nature protects her infinitesimally small specimens of being, while her larger variety has to take care of themselves. Hence—the impunity with which the bite of a microscopical flea is generally followed. It is under the proviso of this generous law in nature, that the editor or editors of the unthinking Thinker escape the penalty of their quasi-libellous expressions directed against Colonel Olcott.

How could a man—than whom, no one is more respected for his high moral qualities and integrity of character in America as well as in England by all those who know him—Mr. Bradlaugh, in England, for one, and a number of highly I intellectual, educated Anglo-Indian gentlemen amongst others here—how could such a man heed the bite, however vicious, of such a poor, insignificant, little literary insect as the Thinker? A journal like The Statesman of Calcutta, which nearly came to grief, last year, for defamation of the character of the Founders of the Theosophical Society—had, and has cause to fear, for, it is a paper of some importance, and it has a character to lose; hence—it has since then left us severely alone. But what has the poor little Thinker to fear or lose?

Before closing, let me give a salutary advice to our Brothers, the editor of The Philosophic Inquirer, and all, and every other Theosophist who would rush into print to the defence of his Society or its Founders when defamed by the little Anglo-Tamil organ in question. “Live and let live”—should be our motto; but why give such an undue prominence to the childish and impertinent prattle or rather sulks of its would-be rival? We of a “Universal Brotherhood” should extend our universal charity even to The Thinker. But, although the shafts it fires from its borrowed popguns fall harmless enough and may bring it a subscriber or two more, we should not help it to further its object—that of attracting notice—by giving room to replies answering its vagaries to the crowding-off from the columns of The Philosophic Inquirer of other and more interesting matter. Let the poor Thinker live. Let its editors fill its columns with abuse collected from papers as inimical to us as they are to itself, from theistic and missionary organs, lest it dies from starvation. It is evident from the above three specimen numbers that it cannot shine with any other but a borrowed light—unless like certain pieces of rotten wood it emits a phosphoric lustre of decay. Its only editorial (October 8) MATTER AND FORCE is taken bodily from an article of the same name from The Theosophist of September without any acknowledgment of the same. In this editorial it childishly and as clumsily pretends to answer an invisible and unknown opponent, and repeat parrot-like some of the arguments of the article in The Theosophist. Let it live by all means.

Yet, I feel pained for Mr. Bradlaugh and his Secular Society. To think that a man of such remarkable intellect and of such universally recognized ability should have a representative and champion of that sort in India is—sad indeed! I hope I may not turn a prophet; yet, it is to be feared that the services rendered by that Madras pigmy to the English colossus may prove in the long run of the same nature as those rendered by the Salvation Army to Christianity. Unless some British secularist takes pity upon The Thinker and sends it matter enough to fill its empty columns, the last prestige of the secular movement in India will be destroyed. As the War Cry of the Salvationists fights an imaginary Mr. Devil, so The Thinker fences with a mythical Mr. Theosophist of its own creation whom it tries to show off as an arch enemy of Secularism!

Yours fraternally,

H. P. BLAVATSKY,

Editor of The Theosophist.

Calcutta,

30th October, 1882.

We say Amen over the “very indecent,” little Thinker.—Editor, Philosophic Inquirer.

THE POOR BRUTES

[The Theosophist, Vol. IV, No. 3, December, 1882, p. 54]

“’Twere all as good to ease one beast of grief,

As sit and watch the sorrows of the world,

In yonder caverns with the priests who pray.

. . . . . .

“Unto the dumb lips of his flock he lent

Sad pleading words, showing how man, who prays

For mercy to the gods, is merciless,

Being as gods to those; . . .”

—Sir Edwin Arnold, Light of Asia.

A certain Fellow and Councillor of our Society and member of the Bombay Branch is engaged in a noble work, which reflects honour upon us all. Mr. Kavasji M. Shroff, a Parsi gentleman among the most public-spirited and intelligent of his indefatigable race, is known in England as a colleague and friend of the late philanthropic Miss Mary Carpenter, and in America as a lecturer upon Fire Worship. At Bombay his name has been long identified with movements of public importance, among them that of Prevention of Cruelty to Animals, of the local Society devoted to which work he is Secretary. There have long been such praiseworthy bodies in Europe and America, but, curiously enough, our Parsi colleague has devised a new feature in their administration never yet thought of by the more experienced Western philanthropists, and which vastly enlarges the scope of their usefulness. The Bombay daily papers have noticed the scheme approvingly, and from the Gazette of July 22, and Times of India of November 6, we copy in full the extracts which follow, in the hope that they may incite humanitarians elsewhere to imitate this most laudable example.

* * * * * *

Unless we mistake, posterity will offer a more lasting homage to the names of Mr. Dinshaw Manockjee, Mr. Shroff, and their colleagues than “nosegays and rosewater.” For a very great body of people in these Asiatic countries have in their natures an inbred tender compassion for the brute creation; and long before the London S.P.C.A. arose, there existed in a Hindu quarter of Bombay, a refuge for animals called Pinjrajole, where even the fleas and bugs are fed on the bodies of living men who hire themselves out for this curious service at so much per night! It is a common thing for a Hindu merchant or speculator to vow that if he succeeds in a certain venture he will buy so many cattle, sheep, or other animals doomed to the shambles, and send them to Pinjrapole to be kept at feed for the rest of their natural lives. But though Pinjrapole is richly endowed, having a revenue of, we believe, more than a lakh of rupees annually, its internal management leaves much to be desired. This, under the intelligent supervision of Mr. Shroff, is most likely to be avoided in the proposed Animal Hospital, and as we remarked above, it is a cause of honourable pride to every member of our Society that so Buddha-like a practical charity should have been set afoot by our Parsi colleague and brother. We hope these lines may come under the eye of Mr. Henry Bergh, the American zoophile.

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COMMENTS ON “THE UTTERANCES OF RAMALINGAM PILLAY”

[The Theosophist, Vol. IV, No. 3, December, 1882, p. 61]

[Under the above title, H. P. B. comments upon certain criticisms by Chidambaram Iyer of the work of The Theosophical Society, and publishes a lengthy correspondence between him and Velayudam Mudaliar, of Presidency College, including questions as to the beliefs and teachings of one Ramalingam Pillay, She introduces the subject by saying:]

The communication from an esteemed brother, Mr. Velayudam Mudaliar, F.T.S., Tamil Pandit in the Madras Presidency College, which appeared in The Theosophist for July last, has been taken exception to by Mr. N. Chidambaram Iyer, of Trivadi, Madras Presidency, who sends his criticisms thereupon, together with a joint reply to certain questions of his addressed to a well-known chela, or pupil, of the late Ramalingam Swami. The gentleman says in a private note to us, that he has “the greatest respect for the Adept-Brothers, for the Founders of the Theosophical Society, and for Ramalingam himself, who was no doubt a great man in his own way.” He fully believes in the existence of the Brothers, and appreciates the work done by our Society “in so far as it tends to awaken in the minds of the Hindus a respect for the wisdom and learnings of their eminent ancestors.” So far, well; but having thus wreathed his rapier with flowers he then makes a lunge with it at the Founders’ ribs. “But I do not at all approve,” says he, “either their indirect attempts to spread Buddhism in the land of the Hindus, or the apathy with which the élite of the Hindu community view the evil that threatens to seriously injure the religion of their forefathers.” This—if we may be pardoned the liberty of saying so—is rhetorical nonsense. The public discourses and private conversations of Colonel Olcott in India will be scrutinized in vain for the slightest evidence upon which the charge of Buddhistic propagandism could be based. That work is confined to Ceylon. His addresses to Hindus have so faithfully mirrored the religious and moral sentiments and aspirations of the people, that they have been voluntarily translated by Hindus into various Indian vernaculars, published by them at their own cost, and circulated all over the Peninsula. They have— as abundant published native testimony proves—stimulated a fervid love for India and her glorious Aryan past, and begun to revive the taste for Sanskrit literature. As for the tone of this magazine, it speaks for itself. Take the thirty-nine numbers thus far issued, and count the articles upon Buddhism in comparison with those upon Hinduism, and it will be found that while confessedly an esoteric Buddhist, the Editor has taken great pains to avoid anything which might look like an Indian propagandism of that philosophy.

For two years our Colombo Branch has been publishing a weekly paper—the Sarasavi Sandaresa—in advocacy of Buddhism, yet we have carefully abstained from quoting its articles lest we might depart from our rule of strict impartiality. No, this charge must be ascribed to that orthodox prejudice which, under every phase of religion, begets intolerance and runs into persecution. It may amuse our critic to learn that some narrow-minded Buddhist bigots in Ceylon regard Colonel Olcott as scheming to break down orthodox Buddhism by gradually introducing Hindu ideas about the Soul, and he was publicly called to account because we use the mystic syllable OM on our Society documents and call ourselves Theo-sophists! So, too, an eminent Mussulman gentleman among our Fellows was soundly rated by his still more distinguished brother, because he had joined a body of persons banded together to Aryanise Islam!

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NOTE ON "TIME, SPACE, AND ETERNITY"

[The Theosophist, Vol. IV, No. 3, December, 1882, pp. 69-71]

[Under the above title H. P. B. publishes a review by "M. A. (Oxon.)" of a rare work called The Stars and the Earth, London: Baillière, Tindall and Cox, 1880. Concerning the authorship of this book, she writes in a footnote:]*

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* [The complete title of this work is The Stars and the Earth; or thoughts upon space, time and eternity. It was published anonymously by Baillière in London in 1846-47, and the edition reviewed in The Theosophist is the revised and enlarged edition with Notes by the well-known astronomer, R. A. Proctor. In the Listings of Anonymous works, as well as in Keyser's Bücher-Lexicon, the original title is stated to have been Die Gestirne und die Weltgeschichte: Gedanken über Raum, Zeit und Ewigkeit. The work is attributed to Gustav Eberty and was published by G. P. Aderholz at Breslau in 1847. It is supposed to be only a small book of 60 pages.—Compiler.]

———————

Its authorship has, we believe, never been disclosed. From Mr. Ballière himself we had, when purchasing a copy of the original edition, some thirty years ago, the story of its publication. One day Mr. Ballière received by post the MSS of this little work, with a bank note for £50 and a letter of a few lines without signature, to the effect that this sum was sent to defray the costs of publication. Mr. R. A. Proctor, the astronomer, speaks most highly of it in a recent publication and, in fact, it has always been recognized as one of the ablest essays in contemporaneous literature. Does M.A. (Oxon) suspect its author?

A FREETHINKER IN PALESTINE*

[The Theosophist, Vol. IV, No. 3, December, 1882, p. 72]

Of Mr. Bennett's abilities as a writer we have already had occasion to speak; so that we need only say that his present volume is in his characteristically quaint, strong, aggressive, and not over-polished style. We have Bhopa Râjâ's word for it that "all commentators are perverters of the meaning of their authors"; so, bearing that in mind, we shall not risk a hard-earned reputation for fairness by going into any very extended notice of a work which is at once interesting and instructive beyond almost any upon Palestine that we have read. Critics too often criticize books without taking the trouble to read them, but we have read this one of Mr. Bennett's from the first word to the last! He went to Palestine with two distinct ideas to carry out, viz., to see the country, and to tell the truth about it. To do the latter without fear or favour, to expose exaggerations of the old fairy stories about its ancient inhabitants, their rulers and the momentous events located there, required no little solid pluck; and our author's sincerity and moral courage will not be doubted by anyone who follows his narrative and ponders his suggestive criticisms.

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* The Book of the Chronicles of the Pilgrims in the Land of Yahweh. By D. M. Bennett (N. Y., 1882).

The ideas of the pettiness of this so over-lauded land, in olden times as well as now, and the impossibility of many things having happened there that we are asked to believe in, force themselves continually upon the mind. It is a missionary book in the strictest sense of being calculated to do missionary work—against Christianity. Freethinkers, then, will prize it as highly as the great mass of Christians will hate it and loathe its author.

PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH

[The Theosophist, Vol. IV, No. 3, December, 1882, p. 72]

The first number of the journal of this new Society is full of interesting matter and indicates that our sister association will do good work in a field where such service was sorely needed. Our friendly interest in its operations has been already declared (The Theosophist, July) without reserve, and we need only repeat that our Society is ready and willing to carry out any line of psychic research in India or Ceylon that the S.P.R. may indicate. The more so that some of our ablest men of the British Theosophical Society have become members of the new body. The roll of its officers and Council contains some names great in science; such as Mr. Henry Sidgwick, of Cambridge; Professor Balfour Stewart, F.R.S., of Owens College, Manchester; Professor W. F. Barrett, F.R.S.E., of Trinity College, Dublin;* Dr. Lochart Robertson; Rev. W. Stainton-Moses, M.A. (Oxon); Mr. C. C. Massey; Dr. Wyld, etc., etc. The present number of the journal is occupied with the inaugural address of President Sidgwick—a calm, dignified and able paper—and reports of experiments in thought reading by Professors B. Stewart and Barrett, Messrs. Edmund Gurney, F. W. H. Myers, and Rev. A. M. Creery; a list of the Society's members and associates and its constitution and rules. Those who can read the significance of coincidences will please make note of the fact that the Society's first general meeting was held—as, seven years earlier, that of the Theosophical Society had been—on the seventeenth of the month; in July, the seventh month of the year; and that the members number seventy-five. Omen faustum.

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* [See important information in appendix, under Barrett.—Compiler.]

[H.P.B. ON THE CHEOPS PYRAMID]

[In 1882, a work by C. Staniland Wake entitled The Origin and Significance of the Great Pyramid was published in London by Reeves and Turner. In H.P.B.'s copy of this work, now in the Adyar Archives, there is a pencil note in her handwriting, on page 85, with reference to Wake's statement that the Cheops Pyramid "was erected during the reign of Cheops" and that this "is almost universally admitted." H.P.B. says:

Cheops never built it. It was built ages before him and he only desecrated it by giving it another use. In his day no more initiations took place in it and he consecrated it to Tet, or Seth-Typhon.

———————

1883

A MYSTERIOUS RACE

[The Theosophist, Vol. IV, No. 4, January, 1883, pp. 82-83]

While travelling from the landing place—on the Madras "Buckingham Canal"—to Nellore, we were made to experience the novel sensation of a transit of fifteen miles in comfortable modern carriages each briskly dragged by a dozen of strong, merry men, whom we took for ordinary Hindus of some of the lower or Pariah caste. The contrast offered us by the sight of these noisy, apparently well-contented men, to our palanquin-bearers, who had just carried us for fifty-five miles across the sandy, hot plains that stretch between Padagangam on the same canal and Guntoor—as affording relief—was great. These palanquin-bearers, we were told, were of the washerman's caste, and had hard times working night and day, never having regular hours for sleep, earning but a few pice a day, and when the pice had the good chance of being transformed into annas, existing upon the luxury of a mud-soup made out of husks and damaged rice, and called by them "pepper-water." Naturally enough, we regarded our human carriage steeds as identical with the palanquin-bearers.

We were speedily disabused, being told by one of our Brother-members—Mr. R. Kashava Pillay, Secretary to our Nellore Theosophical Society—that the two classes had nothing in common. The former were low caste Hindus, the latter—Yanadis. The information received about this tribe was so interesting, that we now give it to our readers, as we then received it.

WHO ARE THE YANADIS?

The word Yanadi is a corruption of the word “Anathi” (Aborigines), meaning “having no beginning.” The Yanadis live mostly in the Nellore District, Madras Presidency, along the coast. They are divided into two classes: (1) Cappala or Challa, “frog-eaters,” “refuse-eaters”; and (2) the Yanadis proper, or the “good Yanadis.” The first class lives, as a rule, separated from the Sudra population of the district, and earns its living by hard work. The Cappala are employed to drag carts and carriages in lieu of cattle, as horses are very scarce and too expensive to maintain in this district. The second class, or Yanadis proper, live partly in villages and partly in the jungles, assisting the farmers in tilling the land, as in all other agricultural occupations.

Yet both classes are renowned for their mysterious knowledge of the occult properties of nature, and are regarded as practical magicians.

Both are fond of sport and great hunters of rats and bandicoots. They catch the field mouse by digging, and the fish by using simply their hands without the usual help of either angle or net. They belong to the Mongolian race, their colour varying from light brown to a very dark sepia shade. Their dress consists of a piece of cloth to tie around the head, and of another to go round the waist. They live in small circular huts of about 8 feet in diameter, having an entrance of about 11/2 feet in width. Before building the huts they describe large circles round the place where the huts are to be built, muttering certain words of magic, which are supposed to keep evil spirits, influences and snakes from approaching their dwelling-places. They plant round their huts certain herbs believed to possess the virtue of keeping off venomous reptiles.

It is really astonishing to find in those little huts two dozens of persons living, for a Yanadi rarely has less than a dozen children. Their diet consists chiefly of rats, bandicoots, field mice, cangi, guano, and a little rice—even wild roots often forming part of their food. Their diet, in a great measure, explains their physical peculiarities. Field mice account partly for their having so many children each. They live to a good old age; and it is only very seldom that one sees a man with grey hair. This is attributed to the starch in the cangi they daily drink, and the easy and careless lives they lead.

Their extraordinary merit consists in the intimate knowledge they possess of the occult virtues of roots, green herbs, and other plants. They can extract the virtue of these plants, and neutralize the most fatal poisons of venomous reptiles; and even very ferocious cobras are seen to sink their hoods before a certain green leaf. The names, identity and the knowledge of these plants they keep most secret. Cases of snake bite have never been heard of among them, though they live in jungles and the most insecure places, whereas death by snake bite is common among the higher classes. Devil-possession is very seldom among their women. They extract a most efficacious remedy, or rather a decoction, from more than a hundred different roots, and it is said to possess incalculable virtues for curing any malady.

In cases of extreme urgency and fatal sickness they consult their seer (often one for twenty or twenty-five families), who invokes their tutelary deity by sounding a drum, with a woman singing to it, and with a fire in front. After an hour or two he falls into a trance, or works himself into a state, during which he can tell the cause of the sickness, and prescribe a certain secret remedy, [by] which, when paid [for] and administered the patient is cured. It is supposed that the spirit of the deceased, whose name they have dishonoured, or the deity whom they have neglected, tells them through the medium of the seer, why they were visited with the calamity, exacts of them promise of good behaviour in future, and disappears after an advice. It is not infrequently that men of high caste, such as Brahmins, have had recourse to them for such information, and consulted them with advantage.

The seer grows his hair and lets no razor pass his head. The Yanadis shave their heads with the sharp end of a glass piece. The ceremonies of naming a child, marriage and journeys, and such other things, are likewise consulted. They possess such an acute sense of smell, or rather sensitiveness, that they can see where a bird they require is, or where the object of their game is hiding itself. They are employed as guards and watchmen for the rare power they have in finding and tracing out a thief or a stranger from his footmarks. Suppose a stranger visited their village at night, a Yanadi could say that the village was visited by him (a stranger) by simply looking at the footsteps.

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FOOTNOTES TO "GLEANINGS FROM ÉLIPHAS LÉVI"

[The Theosophist, Vol. IV, No. 4, January, 1883, pp. 84-85]

[H. P. B. appends the following footnotes to a translation from the original French of Chapter XIX of Éliphas Lévi's Dogme et Rituel de la Haute Magie.]

[". . . the Philosopher's stone . . . analysed it is a powder, the so-called powder of projection of the alchemists. Prior to analysis, and after synthesis, it is a stone."]

"Prior to analysis" or "after synthesis"—the STONE is no stone at all, but the "rock"—foundation of absolute knowledge—our seventh principle.

[Projection.]

In connection with the "projection," we would advise our readers to turn to the "Elixir of Life" in the March and April (1882) numbers of The Theosophist. The "interior Magnes" of Paracelsus has a dual meaning.

[“As we have already said, there exist in Nature two primary laws, two essential laws, which produce in counterbalancing each other the universal equilibrium of things; that is fixity and movement. . . .”]

This is incorrectly stated, and apt to mislead the beginner. Éliphas Lévi ought, without risking to divulge more than permitted, to have said: “There exists in Nature one universal Law with two primary manifesting laws as its attributes—Motion and Duration. There is but one eternal infinite uncreated Law—the ‘One Life’ of the Buddhist Arhats, or the Parabrahm of the Vedantins—Advaitas.”

[“. . . the Essence of God himself.”]

While the vulgar hoi polloi call, “God,” and we—“Eternal Principle.”

[Speaking of the Philosopher’s Stone, Eliphas Lévi says that “the sage prefers to keep it in its natural envelopes, assured that he can extract it by a single effort of his will and a single application of the universal agent to the envelopes, which the Cabalists call its shells.”]

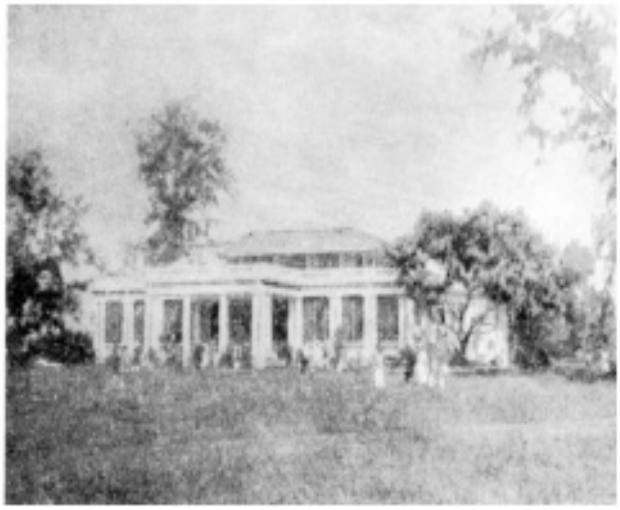
He who studies the septenary nature of man and reads “The Elixir of Life” knows what this means. The seventh principle, or rather the seventh and sixth or the Spiritual Monad in one, is too sacred to be projected or used by the adept for the satisfaction and curiosity of the vulgar. The sage (the adept) keeps it in its shells (the five other principles) and knowing he can always “extract it by a single effort of his will,” by the power of his knowledge, will never expose this “stone” to the evil magnetic influences of the crowd. The author uses the cautious phraseology of the Mediaeval Alchemists, and no one having ever explained to the uninitiated public that the “Word” is no word, and the “Stone” no stone, the occult sciences are suffering thereby under the opprobrium of mockery and ignorance.

A SPECTRAL WARNING

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 85]

A respectable American paper publishes a story of a clairvoyant prevision of death. One Martin Delehaute, employed in a steam sawmill, saw one night at ten o'clock, not far from his house, a man on a white horse, standing perfectly still and having his arm extended. He went to see who it was, when it vanished into air. He took this to be the foreboding of some evil to occur either to himself or his family. He told his wife all about his vision, and on the next day would not go into the swamp to cut logs as he had done before. On the following day he was sent for, but did not like to go on account of having a presentiment that something was to happen to him on that day. However, he took his axe and went to the chopping, and on finding nobody there he turned back toward home. He met, however, a Mr. Tancrede Mayex by whom he was persuaded, despite a foreboding of disaster to himself, to return to the jungle and assist in felling a tree. The work was completed in safety and the tree fell, but was caught in the branches of another tree, and in giving one more blow with the axe to free it, the tree suddenly twisted around, the roots struck the unfortunate man and mortally injured him. The strangest fact is now to be told. At precisely ten o'clock a.m., thirty-six hours after Mr. Delehaute saw the afore-mentioned vision, Mr. A. E. Rabelais, seated on a white horse, stopped at precisely the same spot and in the same attitude where Mr. D. had seen the vision, and gave Mrs. D. the startling information that her husband was very near killed, and then hastily rode off in search of Dr. Cullum. Dr. Cullum arrived, but the unfortunate man was beyond the reach of medical skill and died at sundown of the same day.

WILLIAM OXLEY
Reproduced from Nineteenth Century Miracles, by Mrs. Emma Hardinge-Britten, Manchester, 1883.



HUDDLESTON'S GARDENS
At the time when the Founders made it the Headquarters of The Theosophical Society, December 19, 1882.
(Reproduced from The "Brothers" of Madame Blavatsky, by Mary K. Neff, Adyar, Madras, 1932.)

This is one of those cases one constantly meets with, where the previsionary faculty of the mind catches the coming event, but vainly tries to compel the dull reason to take warning. Almost everyone, even those who are quite ignorant of psychological science, has had these premonitions. With some they are of every day occurrence and extend to the most trifling events, though it is but rarely that they are heeded. Prevision is a faculty as easy to cultivate as memory, strange as the assertion may appear to sciolists.

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COMMENT ON "CURIOUS MEDIUMISTIC PHENOMENA"

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 86]

[Under the above title, Dr. J. D. Buck recounts his experiences in the search for occult knowledge: his study of the Theosophical doctrines and his investigation of the spiritualistic phenomena encountered in séance-rooms. In the course of his letter the writer remarks: "I understand you to say that in such cases the intelligence is absolutely the medium's own"; to which H. P. B. appends the following footnote:]

Our brother is mistaken, what we say is, that no "spirit" can tell, do, or know anything that is absolutely unknown to either the medium or one of the sitters. Some "shells" have a dim intelligence of their own.

[After a detailed account of the drawing of pictures by a certain medium, which he declares to be "works of art," Dr. J. D. Buck concludes by asking what is the difference between these and "the Astral Soul of the Brothers as seen at distances from their physical body." To this H. P. B. replies:]

What might be said in answer to our correspondent is much; what we have time to say is little.

The more so, since his reading in mesmeric and other branches of the literature of psychology, in connection with his profession, must have shown him that the waking medium's ignorance of art is no conclusive proof that in the somnambulic state, however induced, he might not draw and paint very skilfully. As for the merit of his pictures being so great as to make them equal to Titian's, of course none but a connoisseur would be competent to pronounce upon. The fact of their being executed in total darkness has little or no significance, since the somnambulist works with closed or sightless eyes, and equally well in the dark as in the light. If our friend will consult Dr. James Esdaile's Natural and Mesmeric Clairvoyance (London, 1852, H. Ballière) he will find quoted from the great French Encyclopedia, the interesting case of a young ecclesiastic, reported by the Archbishop of Bordeaux, who in the dead of night and in perfect darkness wrote sermons and music; from the report of a Committee of the Philosophical Society of Lausanne, a similar one; and others, from other sources. In Sir B. Brodie's Psychological Inquiries, Macnish's The Philosophy of Sleep, Abercrombie's Intellectual Powers, Braid's Neurypnology; or the Rationale of Nervous Sleep, not to mention later writers, are also found many examples of the exaltation of the mental and psychic powers in the somnambulic state. Some of these are quite sufficient to warrant our holding in reserve all opinions respecting the "Old Judge" and "Titian" of the Cincinnati medium. This, in fact, has been our issue with the Spiritualists from the beginning of our Theosophical movement. Our position is that in logic as in science we must always proceed from the Known to the Unknown; must first eliminate every alternative theory of the mediumistic phenomena, before we concede that they are of necessity attributable to "spiritual" agencies. Western psychology is confessedly as yet but in the elementary and tentative stage, and for that very reason we maintain that the proofs of the existence of adepts of psychological science in the ancient schools of Asiatic mysticism should be carefully and frankly examined.

COMMENT ON THE PERFECT WAY

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 88]

[In a letter to the Editor, the "Writers of The Perfect Way," Dr. Anna B. Kingsford and Edward Maitland state: "We are profoundly convinced that The Theosophical Society . . . would exhibit both wisdom and learning by accepting the symbology of the West as it does that of the East . . . we invite . . . The Theosophical Society to recognize the equal claim of the Catholic Church with the Buddhist, Brahman and other Eastern churches to the possession of mystical truth and knowledge." H. P. B. appends to the article the following note:]

It is most agreeable to us to see our Reviewer of the "Perfect Way" and the writers of that remarkable work thus clasping hands and waving palms of peace over each other's heads. The friendly discussion of the metaphysics of the book in question has elicited, as all such debates must, the fact that deep thinkers upon the nature of absolute truth scarcely differ, save as to externals. As was remarked in Isis Unveiled, the religions of men are but prismatic rays of the one only Truth.* If our good friends, the Perfect Wayfarers, would but read the second volume of our work, they would find that we have all along been of precisely their own opinion that there is a "mystical truth and knowledge deeply underlying" Roman Catholicism, which is identical with Asiatic esotericism; and that its symbology marks the same ideas, often under duplicate figures. We even went so far as to illustrate with woodcuts the unmistakable derivation of the Hebrew Kabala from the Chaldean—the archaic parent of all later symbology—and the Kabalistic nature of nearly all the dogmas of the R.C. Church.

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* [Vol. II, p. 639.]

It goes without saying that we, in common with all Asiatic Theosophists, cordially reciprocate the amicable feelings of the writers of The Perfect Way for the Theosophical Society. In this moment of supreme effort to refresh the moral nature and satisfy the spiritual yearnings of mankind, all workers, in whatsoever corner of the field, ought to be knit together in friendship and fraternity of feeling. It would be indeed strange if any misunderstanding could arise of so grave a nature as to alienate from us the sympathies of that highly advanced school of modern English thought of which our esteemed correspondents are such intellectual and fitting representatives.

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THE RATIONALE OF FASTS

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 88]

[Commenting on a correspondent's letter, H. P. B. wrote:]

The rationale of fasts lies on the surface. If there is one thing more than another which paralyses the will power in man and thereby paves the way to physical and moral degradation it is intemperance in eating: "Gluttony, of seven deadly sins the worst." Swedenborg, a natural-born seer, in his "Stink of Intemperance," tells how his spirit friends reproved him for an accidental error leading to overeating. The institution of fasts goes hand in hand with the institution of feasts. When too severe strain is made on the vital energies by overtaxing the digestive machinery, the best and only remedy is to let it rest for some time and recoup itself as much as possible. The exhausted ground must be allowed to lie fallow before it can yield another crop. Fasts were instituted simply for the purpose of correcting the evils of overeating. The truth of this will be manifest from the consideration that the Buddhist priests have no institution of fasts among them, but are enjoined to observe the medium course and thus to "fast" daily all their life.

A body clogged with an overstuffing of food, of whatsoever kind, is always crowned with a stupefied brain, and tired nature demands the repose of sleep. There is also a vast difference between the psychic effect of nitrogenized food, such as flesh, and non-nitrogenous food, such as fruits and green vegetables. Certain meats, like beef, and vegetables, like beans, have always been interdicted to students of occultism, not because either of them were more or less holy than others, but because while perhaps highly nutritious and supporting to the body, their magnetism was deadening and obstructive to the "psychic man."

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[ON SPIRIT AND MATTER]

[The Theosophist, Vol. IV, No. 4, January, 1883, pp. 89-90]

[Commenting on a correspondent's letter, H. P. B. wrote:]

We fear our correspondent is labouring under various misconceptions. We will not touch upon his very original views of Karma—at its incipient stage—since his ideas are his own, and he is as much entitled to them as anyone else. But we will briefly answer his numbered questions at the close of the letter.

1. Spirit got itself entangled with gross matter for the same reason that life gets entangled with the foetus matter. It followed a law, and therefore could not help the entanglement occurring.

2. We know of no eastern philosophy that teaches that "matter originated out of Spirit." Matter is as eternal and indestructible as Spirit and one cannot be made cognizant to our senses without the other—even to our, the highest, spiritual sense. Spirit per se is a non entity and non-existence. It is the negation of every affirmation and of all that is.

3. No one ever held—as far as we know that Spirit could be annihilated under whatever circumstances. Spirit can get divorced of its manifested matter, its personality, in which case, it is the latter that is annihilated. Nor do we believe that "Spirit breathed out Matter"; but that, on the contrary, it is Matter which manifests Spirit. Otherwise, it would be a puzzle indeed.

4. Since we believe in neither "God" nor "Satan" as personalities or entities, hence there is neither "Heaven" nor "Hell" for us, in the vulgar generally accepted sense of the terms. Hence also—it would be a useless waste of time to discuss the question.

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OCCULT ACOUSTICS

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 90]

[Replying to a correspondent's letter, H. P. B. wrote:]

Knowing very little (from the description given) of the nature of the "occult sounds" in question,* we are unable to class them with any degree of certainty among the practices adopted by Raja Yoga. "Occult sounds" and occult or "Astral Light" are certainly the earliest form of manifestations obtained by Raja Yoga; but whether in this particular case it is the result of heredity or otherwise, we of course cannot decide from the scanty description given by our correspondent. Many are born with the faculty of clairaudience, others with that of clairvoyance—some, with both.

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* [Of which the correspondent says only that he hears them "steadily and very clearly," and that "they constitute a powerful agency in concentrating his mind."—Compiler.]

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FOOTNOTE TO “INDIAN AGRICULTURAL REFORM”

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 91]

[J. J. Meyrick writes on the subject of the reformation of agricultural methods in India, with a view to the production of more adequate food supply for the underfed population. AS one remedy, he suggests that the Hindus be induced to sell to Mussulmans and others who eat the flesh of the ox, cattle quite useless from old age or lameness, which live on year after year, eating food that is badly needed by others. H. P. B. comments as follows:]

This, we are afraid, will never meet with the approbation of the masses of Hindu population. Were the good example furnished by our excellent brother K. M. Shroff of Bombay, but followed by some of the principal cities, and hospitals for sick and old animals established on the same principle, there would be no need for such a cruel measure. For, apart from the religious restrictions against “cow-killing,” it is not vegetarian India which could ever adopt the otherwise sound advice, and consent to become party to the vile practice of butchery. Of all the diets vegetarianism is certainly the most healthy, both for physiological and spiritual purposes; and people in India should rather turn to the earnest appeal made recently in the Pioneer by Mr. A. O. Hume, F.T.S. and form “vegetarian” societies, than help to murder innocent animals.

INTRODUCTORY NOTE TO "SPIRITUALISTIC BLACK MAGIC"

[The Theosophist, Vol. IV, No. 4, January 1883, p. 92]

[A correspondent states his position with regard to certain letters in The Theosophist of July, 1882, protesting against his allegations published previously in the same magazine. H. P. B. introduces his statement with the following remarks:]

Certain allegations by a "Caledonian Theosophist," as to the spread of immoral ideas and even practices, in certain spiritualistic circles at London, were printed in The Theosophist for April last, and indignantly denounced by sundry correspondents in the number for July. The accuser was editorially called upon to make good his charges, and by returning post he sent the following communication. At the time of its arrival, the Editor was very ill, and shortly after went, under orders, to Sikkim to meet certain of the BROTHERS. The matter has thus been unavoidably delayed. The communication from London to our correspondent, we must say, puts a very grave aspect upon the case, and apparently warrants the position taken up by the latter, as well as our editorial strictures. It is, however, unfit for publication in these pages. Readers of Des Mousseaux will find similar examples of authenticated immoral relationships between mortals and elementaries, narrated in his Mœurs et Pratiques des Démons, and Les Hauts Phénomènes de la Magie (pp. 228 et seq.); and other authors, among them the Catholic Fathers, have described them. Recently a case in India, where the victim was actually killed by his horrid siren, and another in an adjacent country, where a most estimable lady was sacrificed, have come to our knowledge. It is a terrible contingency for the patrons of "Spirit materialization" to face, that too close intercourse with these moral vampires of materialized "guides," may lead to spiritual ruin and even physical death.

FOOTNOTE TO “IS SUICIDE A CRIME?”

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 93]

[“An Inquirer” addresses the above question to the Editor of The Theosophist, imbodying in his query the statement: “I shall certainly affirm that an incurable invalid who finds himself powerless for good in this world has no right to exist . . .”, upon which H. P. B. comments:]

And the affirmation—with a very, very few exceptions—will be as vehemently denied by every occultist, spiritualist, and philosopher, on grounds quite the reverse of those brought forward by Christians. In “godless” Buddhism suicide is as hateful and absurd, since no one can escape rebirth by taking his life.

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HOROSCOPES AND ASTROLOGY

[The Theosophist, Vol. IV, No. 9, January, 1883, pp. 94-95]

[Replying to a correspondent, H. P. B. wrote:]

Our answer is short and easy, since our views upon the subject are no secret, and have been expressed a number of times in these columns. We believe in astrology as we do in mesmerism and homeopathy. All the three are facts and truths, when regarded as sciences; but the same may not be said of either all the astrologers, all the mesmerists or every homeopathist. We believe, in short, in astrology as a science; but disbelieve in most of its professors, who, unless they are trained in it in accordance with the methods known for long ages to adepts and occultists, will, most of them, remain for ever empiricists and often quacks.

The complaint brought forward by our correspondent in reference to the “class of men coming out of schools and colleges,” who, having imbibed Western thought and new ideas, declare that a correct prediction by means of astrology is an impossibility, is just in one sense, and as wrong from another standpoint. It is just in so far as a blank, a priori denial is concerned, and wrong if we attribute the mischief only to “Western thought and new ideas.” Even in the days of remote antiquity when astrology and horoscopic predictions were universally believed in, owing to that same class of quacks and ignorant charlatans—a class which in every age sought but to make money out of the most sacred truths—were found men of the greatest intelligence, but knowing nothing of Hermetic sciences, denouncing the augur and the abnormis sapiens whose only aim was a mean desire of, a real lust for, gain. It is more than lucky that the progress of education should have so far enlightened the minds of the rising generations of India as to hinder many from being imposed upon by the numerous and most pernicious and vulgar superstitions, encouraged by the venal Brahmans, and only to serve a mere selfish end of aura sacra fames or trading in most sacred things. For, if these superstitions held their more modern forefathers in bondage, the same cannot be said of the old Aryas. Everything in this universe—progress and civilization among the rest—moves in regular cycles. Hence, now as well as then, everything with a pretence to science requires a system supported at least by a semblance of argument, if it would entrap the unwary. And this, we must allow, native quackery has produced and supplied freely in astrology and horoscopy. Our native astrologers have made of a sacred science a despicable trade; and their clever baits so well calculated to impose on minds even of a higher calibre than the majority of believers in bazaar horoscopers lying in wait on the maïdans, have a far greater right to pretend to have become a regular science than their modern astrology itself.

Unequivocal marks of the consanguinity of the latter with quackery being discovered at every step, why wonder that educated youths coming out of schools and colleges should emphatically declare native modern astrology in India—with some rare exceptions—no better than a humbug? Yet no more Hindus than Europeans have any right to declare astrology and its predictions a fiction. Such a policy was tried with mesmerism, homeopathy and (so-called) spiritual phenomena; and now the men of science are beginning to feel that they may possibly come out of their affray with facts with anything but flying colours and crowns of laurels on their heads.

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FOOTNOTE TO "ATOMS, MOLECULES, AND ETHER WAVES"

[The Theosophist, Vol. IV, No. 4, January, 1883, p. 98]

[John Tyndall, in the course of an article in Longman's Magazine, reprinted in The Theosophist, expresses his belief that: "Man is prone to idealization. He cannot accept as final the phenomena of the sensible world, but looks behind that world into another which rules the sensible one. . . . Number and harmony, as in the Pythagorean system, are everywhere dominant in this underworld." To this H. P. B. appends the following footnote:]

This paragraph would be in its right place in the best text on Occult Doctrine. The latter is based entirely upon numbers, harmony, and correspondences or affinities.

MISTAKEN NOTIONS

[The Theosophist, Vol. IV, No. 5, February, 1883, pp. 103-104]

The Psychological Review, kindly taking notice of our misguided journal, has the following in its November number. “The present number [of The Theosophist for September, 1882] is rich in interesting matter, which, whether one agrees with it or not, is good reading. The letters of ‘A.P.S.,’ originally contributed to ‘Light,’ are reproduced.” The words in italics call for an explanation. “A.P.S.’s” Letters, written at the express desire of his friend and Teacher “Brother” Koot Hoomi, with a view to disseminating esoteric Arhat doctrines and giving a more correct insight into the said abstruse philosophy, were not “originally contributed” either to Light or The Theosophist alone, but simultaneously sent to both, to London and Bombay. They appeared in our Magazine three or four weeks earlier than in our English contemporary, and were so timed as to avoid interference with each other. Thus, since “A.P.S.’s” Letters under notice appeared in Light nearly at the same time as The Theosophist reached London, they could not have been “reproduced” from that paper (though, certainly, much of the Light reading is worth copying), but were printed from the writer’s original manuscripts. Had it been a question of any other article, we would not have gone out of our way to contradict the statement. But since it concerns contributions doubly valuable owing to the source of their original emanation, and the literary eminence of their writer—a most devoted and valued Theosophist we feel it our duty to notice and correct the misconception.

Another and still more curious mistake concerning our paper is found in the same excellent periodical. Among the advertisements of Works published by the Psychological Press Association, we find a few lines quoted from our Journal's review of The Perfect Way, and, after the title of our publication, an explanatory parenthesis in which our periodical is described as a—"Buddhist organ"! This is a puzzle, indeed. As every reader of our Magazine knows, of all religions Buddhism has been the least discussed in The Theosophist, mainly from reluctance to seem partial to our own faith, but in part also because Buddhism is being more elucidated by Western scholars than any other ancient religion and has therefore least of all needed our help. The Northern Buddhism, or esoteric Arhat doctrine, has little in common with popular, dogmatic Buddhism. It is identical—except in proper names with the hidden truth or esoteric part of Advaitism, Brahmanism, and every other world faith of antiquity. It is a grave mistake, therefore, and a misrepresentation of the strictly impartial attitude of our paper to make it appear as the organ of any sect. It is only the organ of Truth as we can discover it. It never was, nor will it ever become, the advocate of any particular creed. Indeed, its policy is rather to demolish every dogmatic creed the world over. We would substitute for them the one great Truth, which—wherever it is—must of necessity be one, rather than pander to the superstitions and bigotry of sectarianism, which has ever been the greatest curse and the source of most of the miseries in this world of Sin and Evil. We are ever as willing to denounce the defects of orthodox Buddhism as those of theological Christianity, of Hinduism, Parseeism, or of any other so-called "world religion." The motto of our Journal, "There is no Religion higher than Truth," is quite sufficient, we think, to put our policy outside the possibility of doubt. If our being personally an adherent to the Arhat school be cited, we repeat again that our private belief and predilections have nothing to do whatever with our duty as editor of a Journal, which was established to represent in their true light the many religious creeds of the Members of the Theosophical Society; nor have we any more right as a Founder of that Society or in our official capacity of Corresponding Secretary—with which office we have been invested for life—to show greater partiality for one creed than for another.

This would be to act upon false pretences. Very true, we sincerely believe having found the Truth; or what is only, perhaps, all of the Truth that we can grasp; but so does every honest man with regard to his religion whatever it may be. And since we have never set ourselves up as infallible; nor allowed our conceit to puff out our head with the idea that we had a commission, divine or otherwise, to teach our fellow men, or knew more than they; nor attempted a propaganda of our religion; but, on the contrary, have always advised people to purify, and keep to, their own creed unless it should become impossible for them to make it harmonize with what they discovered of the Truth—in which case it is but simple honesty demanded by a decent sense of self-respect to confess the change and avoid shamming loyalty to defunct beliefs—we protest most emphatically against the Psychological Review's making our Magazine an organ for Buddhist priests or any other priests or pedants to play their tunes upon. As well call it a Russian Journal because of the nativity of its editor!

THE BUGBEARS OF SCIENCE

[The Theosophist, Vol. IV, No. 5, February, 1883, pp. 105-108]

The fanaticism of blank negation is often more tenacious, more dangerous, and always far harder to deal with, and to combat, than that of mere assumption. Hence—as a result justly complained of—the gradual and steady crumbling of old and time-honoured ideals; the daily encroachment, and growing supremacy of the extreme physico-materialistic* thought; and a stubborn opposition to, and ignoring by, the major portion of Western society, of those psychological facts and phenomena advocated by the minority and proved by them as conclusively as a mathematical equation. Science, we are often told, is the necessary enemy of any and every metaphysical speculation, as a mode of questioning nature, and of occult phenomena under all their Protean forms; hence—of MESMERISM and HOMEOPATHY among the rest.

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* The expression "physico-materialism," as well as its pendant "spirito" or "metaphysico-materialism," may be newly coined words, but some such are rigorously necessary in a publication like The Theosophist and with its present non-English editor. If they are not clear enough, we hope C.C.M. or some other friend will suggest better. In one sense every Buddhist as well as every Occultist and even most of the educated Spiritualists, are, strictly speaking, Materialists. The whole question lies in the ultimate and scientific decision upon the nature or essence of FORCE. Shall we say that Force is—Spirit, or that Spirit is—a force? Is the latter physical or spiritual, Matter or SPIRIT? If the latter is something—it must be material, otherwise it is but a pure abstraction, a no-thing. Nothing which is capable of producing an effect on any portion of the physical—objective or subjective—Kosmos can be otherwise than material. Mind—whose enormous potentiality is being discovered more and more with every day, could produce no effect were it not material; and believers in a personal God, have themselves either to admit that the deity in doing its work has to use material force to produce a physical effect, or—to advocate miracles, which is an absurdity. As A. J. Manley, of Minnesota, very truly observes in a letter:

"It has ever been an impossibility with me to realize or comprehend an effect, which requires motion or force, as being produced by 'nothing.'

It is grossly unfair, we think, to lay the blame so sweepingly at the door of genuine science. True science—that is, knowledge without bigotry, prejudice, or egotism—endeavours but to clear away all the rubbish accumulated by generations of false priests and philosophers. Sciolism—that is, superficial learning, vain, narrow-minded and selfishly bigoted—unable to discern fact from false appearances, like a dog barking at the moon, growls at the approach of everything outside the limits of the narrow area of her action.

The leaves of the forest are stirred by the gentlest breeze, and yet withhold the breeze, and the leaves cease to move. While gas continues to escape from the tube, apply the match and you will have a brilliant light; cut off the supply and the wonderful phenomenon ceases. Place a magnet near a compass, and the needle is attracted by it; remove the former and the needle will resume its normal condition. By will power the mesmerist compels his subject to perform various feats, but he becomes normal again when the will is withdrawn.

"I have observed in all physical phenomena, that when the propelling force is withdrawn, the phenomena invariably cease. From these facts, I infer that the producing causes must be material, though we do not see them. Again, if these phenomena were produced by 'nothing,' it would be impossible to withdraw the producing force, and the manifestations would never cease. Indeed, if such manifestations ever existed, they must of necessity be perpetual."

Concurring fully with the above reasoning, it thus becomes of the utmost necessity for us, and under the penalty of being constantly accused of inconsistency, if not of flat contradictions, to make a well-marked difference between those materialists who, believing that nothing can exist outside of matter in however sublimated a state the latter, yet believe in various subjective forces unknown to, only because as yet undiscovered by, science; rank sceptics and those transcendentalists who, mocking at the majesty of truth and fact, fly into the face of logic by saying that "nothing is impossible to God"; that he is an extra-cosmic deity who created the universe out of nothing, was never subject to law, and can produce a miracle outside of all physical law and whenever it pleases him, etc.

True Science sternly enforces the discrimination of fact from hasty conclusion, and the true man of science will hardly deny that, of which the remotest possibility has once been demonstrated to him. It is but the unworthy votaries of science, those who abuse her name and authority and degrade her by making of her a shield behind which to give free sway to their narrow preconceptions, who alone ought to be held answerable for the suppressio veri that is so common. To such it is that applies the pungent remark, recently made by a German physician: “he who rejects anything a priori and refuses it a fair trial, is unworthy of the name of a man of science; nay, even of that of an honest man.” (G. Jaeger.)

The remedy best calculated to cure an unprejudiced man of science of a chronic disbelief, is the presentation to him of those same unwelcome facts he had hitherto denied in the name of exact science, as in reconciliation with that science, and supported by the evidence of her own unimpeachable laws. A good proof of this is afforded in the list of eminent men who, if they have not altogether passed “with arms and baggage” to the “enemy’s” camp, have yet bravely stood up for, and defended the most phenomenal facts of modern spiritualism, as soon as they had discovered them to be a scientific reality. It needs no close observer, but simply an unbiased mind, to perceive that stubborn, unintellectual scepticism, that knows no middle ground and is utterly unamenable to compromise, is already on the wane. Büchner’s and Moleschott’s gross conceptions of matter, have found their natural successor in the ultra vagaries of Positivism, so graphically dubbed by Huxley as “Roman Catholicism minus Christianity,” and the extreme Positivists have now made room for the Agnostics. Negation and physico-materialism are the first twin progeny of young exact science. As the matron grows in years and wisdom, Saturn-like, she will find herself compelled to devour her own children. Uncompromising physico-materialism is being driven to its last entrenchments.

It sees its own ideal—if an insane desire to convert everything that exists within the area of our limited visible universe into something that can be seen, felt, tasted, measured, weighed, and finally bottled by the aid of our physical senses may be called an "ideal"—vanishing like a mist before the light of awkward fact, and the daily discoveries made in the domain of invisible and intangible matter, whose veil is more and more rent with every such new discovery The grim ideal is receding farther and farther; and the explorers into those regions where matter, which had been hitherto made subject to, and within the scope of the mental perceptions of, our physical brain escapes the control of both and loses its name—are also fast losing their footing. Indeed, the high pedestal on which gross matter has hitherto been elevated, is fairly breaking down. Dagon's feet are crumbling under the weight of new facts daily gathered in by our scientific negators; and while the fashionable idol has shown its feet of clay, and its false priests their "faces of brass," even Huxley and Tyndall, two of the greatest among our great men of physical science, confess that they had dreamed a dream, and found their Daniel (in Mr. Crookes) to explain it by demonstrating "Radiant matter." Within the last few years a mysterious correlation of words, a scientific legerdemain shuffling and shifting of terms, has occurred so quietly as to have hardly attracted the attention of the uninitiated. If we should personify Matter, we might say that it awoke one fine morning to find itself transformed into FORCE. Thus, the stronghold of gross physical matter was sapped at its very foundation; and were Mr. Tyndall thoroughly and unexceptionally honest, he ought to have paraphrased by this time his celebrated Belfast manifesto, and say: "In FORCE I find the promise and potency of every form of life." From that time began the reign of Force and the foreshadowing of the gradual oblivion of MATTER, so suddenly obliged to abdicate its supremacy. The Materialists have silently and unostentatiously transformed themselves into Energists.

But the old fogies of Conservative Science will not be so easily entreated into new ideas.

Having refused for years the name of Force to Matter, they now refuse to recognize the presence of the former—even when legitimately recognized by many of their eminent colleagues—in the phenomena known as Hypnotism, Mesmerism, and Homeopathy. The potentiality of Force is sought to be limited in accordance with old prejudices. Without touching that group of manifestations, too mysterious and abnormal to be easily assimilated by the majority of the generally ignorant and always indifferent public (though vouched for by those lights of Science, named Wallace, Crookes, Zöllner, etc.), we will only consider a few of the more easily verifiable, though equally rejected, facts. We have in mind the above-named branches of psycho-physiological science, and shall see what several savants—outside the Royal Society of London—have to say. We propose to collect in these notes a few of the observations of Dr. Charcot upon Hypnotism—the old Mesmerism under its new name; and upon Homeopathy, by the famous Dr. Gustave Jaeger, together with certain arguments and remarks thereupon, by competent and unbiased French, German and Russian observers. Here, one may see Mesmerism and Homeopathy discussed and supported by the best medical and critical authorities, and may find out how far both “sciences” have already become entitled to recognition. To call an old fact by a new name does not change the nature of that fact, any more than a new dress changes an individual. Mesmerism, for being now called “Hypnotism,” and “Electro-biology,” is none the less that same animal magnetism hooted out from all the Academies of Medicine and Science at the beginning of our century. The wonderful experiments, recently produced in the hospitals by the world-famous Dr. Charcot, of Paris, and by Professor Heidenhain, in Germany, must not remain unknown to our readers any more than the new method of testing the efficacy of Homeopathy called Neuralanalysis, invented by Professor G. Jaeger, a distinguished zoologist and physiologist of Stuttgart.

But are any of these sciences and facts strictly new? We think not. Mesmerism, as well as Dr. Charcot's Metaloscopia and Xiloscopia were known to the ancients; but later on, with the first dawn of our civilization and enlightenment, were rejected by the wiseacres of those days as something too mystical and impossible.*

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* To such "impossible" facts belong the phenomena of Hypnotism, which have created such a new stir in Germany, Russia and France, as well as the manifestations (belonging to the same kind) produced and observed by Dr. Charcot upon his hysterical patients. With the latter phenomena we must class those induced by the so-called metaloscopy and xiloscopy. Under the former are meant in medicine the now firmly established facts proving the characteristic influence on the animal organism of various metals and of the magnet, through their simple contact with the skin of the patient: each producing a different effect. As to xiloscopy, it is the name given to the same effects produced by various kinds of woods, especially by the quinine bark. Metaloscopia has already given birth to Metalotherapia—the science of using metals for curative means. The said " impossibilities" begin to be recognized as facts, though a Russian medical Encyclopaedia does call them "monstrous." The same fate awaits other branches of the occult sciences of the ancients. Hitherto rejected, they now begin to be—although still reluctantly—accepted. Prof. Ziggler of Geneva has well-nigh proved the influence of metals, of quinine and of some parts of the living organisms (the ancient fascination of flowers) upon plants and trees. The plant named Drosera, the quasi-invisible hairs of which are endowed with partial motion, and which was regarded by Darwin as belonging to the insect-eating plants, is shown by Ziggler as affected even at a distance by animal magnetism as well as by certain metals, by means of various conductors. And a quarter century ago M. Adolphe Didier, the famous French somnambule and author, reports that an acquaintance of his met with much success in the experimental application of the mesmeric aura to flowers and fruits to promote their growth, colour, flavour, and perfume. Miss C. L. Hunt, who quotes this fact approvingly in her useful Compendium of Mesmeric Information, mentions (p. 180, footnote) that there "are persons who are unable to wear or handle flowers, as they begin to wither and droop directly, as though the vitality of the plant were being appropriated by the wearer, instead of being sustained." To corroborate which foregoing observations by Western authorities, our Brahmin readers need only to be reminded of the imperative injunction of their ancient Sutras that if anyone should even salute a Brahmin when on his way to the river or tank for his morning puja (devotions), he must at once throw away the flowers he is carrying according to the ritualistic custom, return home and procure fresh flowers. This simple explanation being that the magnetic current projected towards him by the saluter taints the floral aura and makes the blossoms no longer fit for the mystical psychic ceremony of which they are necessary accessories.

As to Homeopathy, the possible existence of the law of similia similibus curantur had already occurred in the earliest days of medicine. Hippocrates speaks of it, and later on Paracelsus, Haller, and even Stahl with several other renowned chemists of his time more than hinted at it, since some of them have absolutely taught it, and cured several patients by its means. As alchemy has become chemistry, so mesmerism and homeopathy with all the rest will ultimately become the legitimate branches of orthodox medicine. The experiments of Dr. Charcot with hysterical patients have almost revolutionized the world of medicine. Hypnotism is a phenomenon that is exercising all the thinking minds of the day, and is expected by many distinguished physicians—now that the keynote has been so loudly struck by that distinguished Parisian physician—to become in the near future a science of the greatest importance for humanity. The recent observations, in another direction, by Professor Heidenhain, in what he calls the "telephonic experiment," is another proof of the gradual discovery and acceptance of means hitherto part and parcel of the occult sciences. The Professor shows that by placing one hand upon the left side of the brow, and the other upon the occiput of the subject, the latter when sufficiently hypnotized, will repeat words expressed by the experimenter. This is a very old experiment. When the High Lama of a College of Chelas in Tibet wants to force a pupil to speak the truth, he places his hand over the left eye of the culprit and the other on his head, and then—no power in the world is able to stop the words from pouring forth from the lad's lips. He has to give it out. Does the Lama hypnotize or mesmerize him? Truly, if all such facts have been so long rejected, it is but on account of their close connection with occult sciences, with—MAGIC. Still accepted they are, however reluctantly. Dr. Riopel, of the United States, speaking of Hypnotism, and confessing the subject to be "so replete with interest, that metaphysicians have strong grounds for encouragement to continue their researches," concludes nevertheless his article with the following extraordinary paradox:

A subject, first brought to light by Gall, who desired to establish the fact that the organ of speech had a definite position in the brain; then later by Marc Dax, and Bouillaud, and still later by Broca, and many other distinguished observers, has now come forward to brush away the mysteries of spiritualism and its pretended relations to psychology under the name of “hypnotism.” (Phrenol. Journ.)

The “pretended relations” seems to be a felicitous remark and quite to the point. It is too late in the day to try to exclude transcendental psychology from the field of science, or to separate the phenomena of the spiritualists from it, however erroneous their orthodox explanations may appear. The prejudice so widely extant in society against the claims of spiritual phenomena, mesmerism, and homeopathy, is becoming too absurd to give it here a serious notice, for it has fallen into idiotic stubbornness. And the reason of it is simply this; a long established regard for an opinion becomes at last a habit; the latter is as quickly transformed into a conviction of its infallibility, and very soon it becomes for its advocate a dogma. Let no profane hand dare to touch it!

What reasonable grounds are there, for instance, for disputing the possible influence of the will impulses of one organism over the actions of another organism, without that will being expressed by either word or gestures?

Are not the phenomena of our will [asks a well-known Russian writer] and its constant action upon our own organism as great a puzzle as any to Science? And yet, who has ever thought of disputing or doubting the fact that the action of the will brings on certain changes in the economy of our physical organism, or, that the influence of the nature of certain substances upon that of others at a distance is not a scientifically recognized fact. Iron, in the process of getting magnetized, begins acting at a distance; wires once prepared to conduct electric currents begin to interact at a distance; all bodies heated to luminosity send forth visible and invisible rays to enormous distances, and so on. Why then should not WILL—an impulse and an energy—have as much potentiality as heat or iron? Changes in the state of our organism can thus be proved as scientifically to produce determined changes in another organism.

Still better reasons may be given.

It is a well-known fact that force can be accumulated in a body and form a store, so to say, of what is termed potential energy; to wit, the heat and light given out by the process of combustion of wood, coals, etc., represent simply the emission of energy brought down upon the earth by the solar rays and absorbed, stored up by the plant during the process of its growth and development. Gas of every kind represents a reservoir of energy, which manifests itself under the form of heat as soon as compressed, and especially during the transformation of the gas into a fluidic state. The so-called “Canton-phosphorus” (to the practical application of which are due the luminous docks which shine in darkness) has the property of absorbing the light which it emits, later on, in darkness. Mesmerists assure us—and we do not see any valid reason why it should not be so—that in the same manner their will-impulses may be fixed upon any material object which will absorb and store it until forced by the same will to emit it back from itself.

But there are less intricate and purely scientific phenomena requiring no human organism to experiment upon; experiments which, finding themselves within an easy reach for verification, not only prove very forcibly the existence of the mysterious force claimed by the mesmerists and practically utilized in the production of every occult phenomenon by the adepts, but threaten to upset absolutely and forever to the last stone of that Chinese wall of blank negation erected by physical science against the invasion of the so-called occult phenomena. We mean Messrs. Crookes’ and Guitford’s experiments with radiant matter, and that very ingenious instrument invented by the former and called the electrical radiometer. Anyone who knows anything of them can see how far they carry out and corroborate our assertions. Mr. Crookes, in his observations on molecular activity in connection with the radiometer (the molecules being set in motion by means of radiations producing heat effects) makes the following discovery. The electric rays—produced by an induction spark, the electricity radiating from the negative pole and passing into a space containing extremely rarefied gas—when focused upon a strip of platinum, melted it! The energy of the current is thus transferred to a substance through what may be fairly called a vacuum, and produces therein an intense elevation of temperature, a heat capable of melting metals.

What is the medium that transmits the energy, since there is nought in space but a little gas in its most attenuated condition? And how much, or rather how little, we see, is needed of that substance to make of it a medium and cause it to resist the pressure of such an enormous quantity of force or energy? But here we see quite the reverse of that which we should expect to find. Here, the transmission of force becomes only then possible when the quantity of the substance is reduced to its minimum Mechanics teach us that the quantity of energy is determined by the weight of the mass of the substance in motion, and the velocity of its motion; and with the decrease of the mass the velocity of the motion must be considerably increased if we want to obtain the same effect. From this point of view, and before this infinitesimally small quantity of attenuated gas, we are forced—to be enabled to explain the immensity of the effect—to realize a velocity of motion which transcends all the limits of our conception. In Mr. Crookes' miniature apparatus we find ourselves face to face with an infinitude as inconceivable to us as that which must exist in the very depths of the Universe. Here we have the infinitude of velocity; there—the infinitude of space. Are these two transcendent things spirit? No; they are both MATTER; only —at the opposite poles of the same Eternity.

II

[The Theosophist, Vol. IV, No. 7, April, 1883, pp. 169-170]

HOMEOPATHY AND MESMERISM

Years since Homeopaths began telling us that extremely small doses of substance are required to produce extremely important effects upon animal organisms. They went so far as to maintain that, with the decrease of the dose was obtained a proportionate increase of the effect. The professors of this new heresy were regarded as charlatans and deluded fools, and treated henceforward as quacks.

Nevertheless, the instance in hand furnished by Mr. Crookes' experiments with radiant matter and the electrical radiometer and now admittedly a fact in modern physical science, might well be claimed by Homeopathy as a firm basis to stand upon. Setting aside such a complicated machinery as the human organism, the case can be experimentally verified upon any inorganic substance. No impartial thinker, moreover, would be prepared, we think, to deny a priori the effect of homeopathic medicines. The trite argument of the negator—"I do not understand it, therefore it cannot be"— is worn out threadbare.

As though the infinite possibilities of nature can be exhausted by the shallow standard of our pigmy understanding! [exclaims the author of an article upon Jaeger's Neuralanalysis and Homeopathy]. Let us leave aside [he adds] our conceited pretensions to understand every phenomenon, and bear in mind that, if verification of a fact by observation and experiment is the first requisite for its correct comprehension, the next and most important requisite is the close study by the help of those same experiments and observation of the various conditions under which that fact is made to appear. It is only when we have strictly complied with this method that we can hope—and even that not always—to be brought to correctly define and comprehend it.

We will now collate together some of the best arguments brought forward by this and other impartial writers to the defence of Homeopathy and Mesmerism.

The foremost and most important factor for the discovery and clear understanding of some given secret of nature is—analogy. Adaptation of a new phenomenon to phenomena already discovered and investigated is the first step towards its comprehension. And the analogies we find around us tend all to confirm instead of contradicting the possibility of the great virtue claimed for the infinitesimals in medicinal doses. Indeed, observation shows in the great majority of cases that the more a substance is reduced to its simplest form, the less it is complicated, the more it is capable of storing energy; i.e., that it is precisely under such a condition that it becomes the most active.

The formation of water from ice, steam out of water, is followed by absorption of heat; steam appears here, so to say, as the reservoir of energy; and the latter when spent during the conversion of steam back into water shows itself capable of performing mechanical work, such as the moving of heavy masses, etc. A chemist would tell us that, in the majority of cases, to impart energy to substance he has to spend force. Thus, for instance, in order to pass from steam to its compound parts, hydrogen and oxygen, far more expenditure of energy is required than in the process of the transformation of water into aqueous vapour, hydrogen and oxygen appearing relatively as tremendous reservoirs of forces. This store asserts itself in the conversion of that vapour into water, during the combination of hydrogen with oxygen, either under the appearance of heat-effect, or under the shape of an explosion, i.e., the motion of masses. When we turn to substances chemically homogeneous, or elementary substances so called, we find again that the greatest chemical activity belongs to those elements that are the lightest in weight in order to obtain some definite chemical action. Thus, if, in the majority of cases it is observed that the simpler and the more attenuated a substance has become, the more there is an increase of forces in it—then why, we ask, should we deny the same property or phenomenon there, where the masses of substances owing to their minuteness escape our direct observation and exact measurement? Shall we forget that the great and the little—are relative conceptions, and that infinitude is equally existent and equally unattainable by our senses whether it is on a large or on a small scale?

And now, leaving aside all such arguments that can be tested only by scientific rule, we will turn to far simpler evidence, the one generally rejected, just because it is so common and within the reach of everyone’s observation. Every person knows how little is required of certain odours to be smelled by all. Thus, for instance, a piece of musk will fill a great space with its odour, there being present in the atmosphere particles of that odoriferous substance everywhere, without a decrease either in the bulk or the weight of the piece being in the least appreciable. We have no means, at any rate, of verifying such a decrease—if there be one.

We also all know what strong effects may be produced upon certain sensitive organisms by certain smells, and that these may induce convulsions, swoons, and even a condition of dangerous coma. And if the possibility of the influence of infinitesimally small quantities of certain odoriferous substances upon the olfactory nerve need not be questioned at this stage of scientific enquiry, what ground have we in denying the possibility of like influence upon our nerves in general? In the one case the impression received by the nerves is followed by a full consciousness of that fact; in the other it eludes the testimony of our senses; yet the fact of the presence of such an influence may remain the same in both cases, and though beyond the reach of immediate consciousness, it may be admitted to assert itself in certain changes taking place in our organic functions without attributing the latter — as our allopaths will often do — to chance or the effect of blind faith. Everyone can feel, and become cognizant of, the beatings of one's heart, while the vermicular motion of the intestines is felt by no one; but who will deny for that, that the one motion has as great an importance and as objective an existence as the other in the life of an organic being? Thus, the influence of homeopathic doses becomes perfectly admissible and even probable; and the cure of diseases by occult agency—mesmeric passes and the minutest doses of mineral as well as vegetable substances—ought to be accepted as an ascertained and well verified fact for all but the conservative and incurable apostles of negation.

To an impartial observer it becomes evident that both sides have to be taken to task. The homeopathists, for their entire rejection of the allopathic methods; and their opponents, for shutting their eyes before facts, and their unpardonable a priori negation of what they are pleased to regard without verification as a quackery and an imposition. It becomes self-evident that the two methods will find themselves happily combined at no distant future in the practice of medicine. Physical and chemical processes take place in every living organism, but the latter are governed by the action of the nervous system to which the first place in importance has to be conceded.

It is but when a substance is introduced into the organism in a greater or lesser considerable quantity that its direct, gross, mechanical, or chemical effect will be made apparent; and then it acts rapidly and in an immediate way, taking a part in that or in another process, acting in it as it would act in a laboratory vessel, or as a knife might act in the hand of a surgeon. In most cases its influence upon the nervous system acts only in an indirect way. Owing to the smallest imprudence an allopathic dose, while it restores to order one process, will produce disorder in the functions of another. But there is another means of influencing the course of vital processes: indirectly, nevertheless, very powerfully. This means consists in the immediate, exceptional action upon that which governs supremely those processes—namely—on our nerves. This is the method of homeopathy. The allopaths themselves have often to use means based upon this homeopathic method, and then, they confess to having had to act upon a purely empirical principle. As a case in hand we may cite the following: the action of quinine in intermittent malaria fever will not be homeopathical: enough of that substance must be given to poison, so to say, the blood to a degree that would kill the malaria micro-organisms, that induce, through their presence, the fever symptoms. But, in every case where quinine has to be administered as a tonic, then its invigorating action has to be attributed rather to the homeopathic than allopathic influence. Physicians will then prescribe a dose which will be virtually homeopathic, though they will not be ready to admit it. Thus, incomplete and perhaps faulty in its details as the instance given may be found upon strict analysis, it is yet believed as proving that the incurable, a priori denial of the effects of homeopathic treatment, is less due to the uncompromising rules based upon scientific data, than to a loose examination of those data by means of their analogies.

The recent and interesting experiments by the well-known zoologist and physiologist of Stuttgart, already mentioned—Professor G. Jaeger—give a brilliant and triumphant corroboration to the righteous claims of homeopathy.

In the author's opinion the results obtained by him being amenable to a correct interpretation in figures, "place homeopathy at once as a branch of medical science, based upon exact physiological data and inferior in nothing to the allopathic methods." Professor Jaeger calls his own method Neuralanalysis. We will treat of it, as embodied by him in a pamphlet bearing the epigraph: "figures prove" (Zahlen beweisen), in our next number, making extracts from the best reviews of it by scientific men.

III

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 193-194]

The following is a summary of various reviews upon Dr. Jaeger's Neuralanalysis in connection with homeopathy.

The Neuralanalysis is based upon the application of the apparatus known among the physicians as the chronoscope, whose object is to record the most infinitesimal intervals of time:* one needle making from five to ten revolutions in a second. Five revolutions are sufficient for a neuralanalytical experiment. This needle can be instantaneously set in motion by the interception of the galvanic current, and as instantaneously stopped by allowing its flow again. So great is the sensitiveness of the instrument, that a chronoscope with ten revolutions in a second, is capable of calculating and recording the time needed for a pistol ball in motion to cross the space of one foot. The means used for this experiment is as follows: during its transit, the ball, acting upon the wire, shuts out the current, and a foot further on, it breaks another wire, and thus stops the current altogether. During this incredibly short space of time, the needle is already set in motion and has crossed a certain portion of its circuit.

The Neuralanalysis consists in the measurement of that for which astronomers have a term of their own, but Dr. Jaeger calls Nervenzeit—"nerve-time."

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* Such as the duration of luminous impressions upon the retina of the eye—for instance.

If, while observing the moment of the appearance of some signal, one had to record that moment by some given sign—say by the bending of his finger—then between the appearance of the said signal and the bending of the finger, a certain lapse of time will be needed in order that the impression upon the nervous tissue of the eye should reach through the optic nerve the brain, and thence expand itself along the motory nerves to the muscles of the finger. It is this duration, or lapse, that is called nerve-time. To calculate it by means of the chronoscope, one has to carefully observe the position of the needle; and, never losing sight of it, to intercept by a slow wave of the hand the galvanic current, and thus set the needle in motion. As soon as the latter motion is observed, the experimenter rapidly stops it by liberating the current, and takes note again of the needle's position. The difference between the two positions will give the exact "nerve-time" in so many parts of a second. The duration of "nerve-time" depends firstly on the condition in which the conductibility of the nervous and muscular apparatus is at the time: this condition being thoroughly independent of our will. And secondly, it depends on the degree of intensity of the attention and the force of the will-impulse in the experimenter; the more energetic is the will or desire, the greater the attention, the shorter will be the "nerve-time." To make the second condition easier—an exercise is necessary by means of which is developed a habit—known in physiology as the law of co-ordinative motions or of nearly simultaneous action. Then one single will-impulse will be sufficient to produce two motions—the act of intercepting and that of releasing the galvanic current. Of these two motions which appear both at first as deliberate, the second will become through exercise and habit involuntary, so to say instinctive, and follow the first independently. Once the habit acquired, the "nerve-time" when calculated by the chronoscope becomes very little dependent upon will, and indicates chiefly the rapidity with which the excitement is spread along the nerves and muscles.

Hitherto, only the mean quantity of "nerve-time" was generally paid attention to; but Dr. Jaeger remarked that it was liable to considerable fluctuations, one rapidly succeeding the other.

For instance, taking one hundred chronoscopical measurements of “nerve-time” one after the other and at short intervals, say, every ten or twenty seconds, we get rows of figures, considerably differing from each other, the changes in the quantity of those figures, i.e., the fluctuations in the duration of nerve-time being very characteristic. They can be represented, in accordance with a certain graphic method, by means of a curved line. The latter as showing the results of all the measurements taken one after the other, Dr. Jaeger has called the “detail-curve” (Detail-kurve). Besides this, he constructs another curved line, which shows those figures that will remain when, putting together all the subsequent observations ten by ten, the mean result is obtained out of every decade. The latter result of ten observations he calls Decandenziffer or the “decade figure.” Thus the Neuralanalytical curves give us a general view in figures of the state of our nervous apparatus, in relation to the conductivity of their excitation and the characteristic fluctuations of that conductivity. Studying by this means the condition of the nervous system, one can easily judge in what way, and to what extent, it is acted upon by certain definite external and internal influences, and, as their action under similar conditions is invariable, then vice versa, very exact conclusions can be arrived at by the characteristic state of the conductivity of the nervous system as to the nature of those influences that acted upon the nerves during the said chronoscopic measurement.

The experiments of Jaeger and his pupils show that the aspect of the neuralanalytical curves—which he calls “psychogrammes”—changes, on the one hand, at every influence acting upon the organism from without, and on the other—at everything that affects it from within, as, for instance, pleasure, anger, fear, hunger, or thirst, etc., etc. Moreover, peculiar characteristic curves are formed, in correspondence to every such influence or effect. On the other hand one and the same person, experimented upon under the same conditions, gets each time, under the influence of some definite substance introduced into his organism, an identical psychogramme.

The most interesting and important feature of the neuralanalysis is found in the fact, that the choice of the means resorted to for the introduction of various substances into the human organism, has no importance here whatever: any volatile substance, taken within, will give the same results when simply inhaled, it being quite immaterial whether it has or has not any odour.

In order that the experiments should always yield results for purposes of comparison, it is strictly necessary to pay a great attention to the food and drink of the person experimented upon, to both his mental and physical states, as also to the purity of the atmosphere in the room where the experiments take place. The “curves” will show immediately whether the patient is in the same neuralanalytical disposition with regard to all the conditions as he was during the preceding experiments. No other instrument the world over is better calculated to show the extreme sensitiveness of human organism. Thus, for instance, as shown by Dr. Jaeger, it is sufficient of one drop of spirit of wine spilled on a varnished table, that the smell of varnish filling the room should alter considerably the psychogrammic figures and impede the progress of the experiment.

There are several kinds of psychogrammes, the olfactory one being called by him the osmogramme from the Greek words osmosis, a form of molecular attraction. The osmogrammes are the most valuable as giving by far the greater and clearer results. “Even the metals”—says Jaeger—“show themselves sufficiently volatile to yield most suggestive osmogrammes.” Besides, whereas it is impossible to stop at will the action of substances introduced into the stomach, the action of a substance inhaled may be easily stopped. The quantity of substance needed for an osmogramme is the most trifling; and leaving aside the enormous homeopathical dilutions, the quantity has no real importance. Thus, for instance, when alcohol has to be inhaled, it makes no difference in the result obtained whether its surface covers an area of one square inch or that of a large plate.

In the next number it is proposed to show the enormous light that Jaeger’s discoveries of this new application of the chronoscope throws upon homeopathy in general, and the doubted efficacy of the infinitesimal doses in countless dilutions—especially.*

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* [H. P. B. appears never to have carried out this intention.—Compiler.]

FROM KESHUB BABU TO MAESTRO WAGNER
VIA THE SALVATION CAMP

[The Theosophist, Vol. IV, No. 5, February, 1883, pp. 109-112]

But a few days since The Statesman and Friend of India gave room to the reflections of a reverential correspondent, deploring the disrespectful familiarity with which the average swashbuckler of the Salvation Army speaks of his God. The reader was told that it—

is not so easy to get over the shock caused by the very unceremonious way in which these men speak of the most sacred things and names, and their free and easy manner of addressing the Deity.

No doubt. But it is only as it should be; and in fact, it could hardly have been expected other vise. Familiarity breeds contempt—with “the most sacred things” equally with the profane. What with Guiteau, the pretended dutiful son and agent of God, who claimed but to have carried out his loving Father’s will in murdering in cold blood President Garfield; and Keshub Babu, the Minister of the New Dispensation, who in marrying his daughter to a popular, rich, and highly cultured young Raja, gives us to understand that he only blindly followed the verbal instructions received by him from God, there is but a temperamental difference in the results of their common cause of action.

The aesthetic feelings of the Statesman writer, therefore, ought to be quite as much, if not more, ruffled by finding that the Almighty has been degraded in public print into the khidmatgar, ayah, cook, treasurer, munshi, and even the bhisti (water carrier) of Babu K. C. Sen,* as by learning from the American papers how, coquetting with his Parent under the shadow of the gallows and with the rope around his neck, Guiteau—innocent babe!—crowed and lisped, addressing his "Father in Heaven" as his "Gody" and "Lordy."

For years the combat has been deepening between religion and science, priestcraft, and lay radicalism; a conflict which has now assumed a form which it would never have taken but for priestly interference. The equilibrating forces have been their intolerance, ignorance, and absurdity on the one hand, and the people's progressive combativeness, resulting in rank materialism, on the other. As remarked by somebody, the worst enemies of religion in every age have been the Scribes (priests), Pharisees (bigots), and Sadducees (materialists)—the latter word being applied to any man who is an anti-metaphysician. If theologians—Protestant casuists as well as Jesuits—had left the matter alone, abandoning every man to his own interpretation and inner light, materialism and the bitter anti-religious spirit, which now reigns supreme among the better educated classes, could have never gained the upper hand as they now have. The priests embroiled the question with their dead letter, often insane, interpretations enforced into infallible dicta; and men of science, or the so-called philosophers, in their attempts to dispel the obscurity and make away with every mystery altogether, intensified the obfuscation. The "distinguos" of the former—which Pascal held up to so much ridicule—and the physical, often grossly materialistic explanations of the latter, ruined every metaphysical truth.

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* Vide New Dispensation for 1881; art.: "What God is doing for me, by Babu K. C. Sen.

While the Pharisees were tampering with their respective Scriptures, the Sadducees were creating “infidelity.” Such a state of things is not likely to come to a speedy end, the conflagration being ever fed with fresh fuel by both sides. Notwithstanding the near close of a century justly regarded as the age of enlightenment, truth seems to shine as far away as it ever did from hoi polloi of humanity; and falsehood—lucky all of us, when it can be shown but simple error!—creeps out hideous and unabashed, in every shape and form from as many brains as are capable of generating it. This conflict between Fact and Superstition has brought a third class of “interpreters” to the front—mystical dramatic authors. The latter are a decided improvement upon the former, in so far as they help to transform the crude anthropomorphic fictions of fanatical religionists into poetical myths framed in the world’s sacred legends. We speak of the recent revivals of the old Aryan and Greek religious dramas, respectively in India and Europe; of those public and private theatricals called “Mysteries,” dropped in the West ever since the Mediaeval Ages, but now revived at Calcutta, Oberammergau, and Bayreuth. Unfortunately, from the sublime to the ridiculous there is but one step. Thus, from Parsifal—the poetical new opera of Wagner, performed for the first time in July last, at Bayreuth (Bavaria), before an audience of 1500 people composed of crowned heads, their scions, and suite—we tumble down into the Bengali “New Dispensation” Mystery. In the latter religious performance, the principal female part, that of the “mother-goddess,” is enacted by Babu K. C. Sen. The Brahmo Public Opinion represents the inspired minister as appearing on the stage clad in the traditional sari, with anklets, armlets, nose-rings, and jingling bangles; dancing as though for dear life, and surrounded by a cortège of disciples, one of whom had adorned his person—as a sign of devotion and humility, we should think—with a necklace of old shoes. Farce for farce, our personal preference inclines toward “General” Booth and “Major” Tucker, fencing on the Salvation Army stage with “Mr.” Devil. As a matter of aesthetics and choice, we prefer the imaginary smell of brimstone and fire to the malodorous perfume of old shoe leather from the cobbler’s shop.

While the naive absurdities in the War Cry make one laugh to tears, the religious gush and cant generally found in Liberty and the New Dispensation, provoke a sickening feeling of anger at such an abuse of a human intellect mocking at the weaker intellects of its less favoured readers.

And now to Parsifal, the new Christian opera-drama of Maestro Wagner. From a musical standpoint, it may be indeed “the grandest philosophical conception ever issued from mortal brain.” As to the subject and its philosophical importance, our readers will have to judge for themselves.

As the musical world is aware, Professor Wagner is under the special patronage of the Bavarian King—the greatest melomaniac of Europe, who has spent millions upon his eccentric protégé for the privilege of having him all to himself. At every first performance, the audience is composed of the King alone, his selfish majesty not allowing even a confidential chamberlain, or a member of his own family to come in for a share of artistic enjoyment. Parsifal is not the first, nor—as to the subject of the drama upon which it is built—the best opera that has been produced by the Maestro. Indeed, it is childish in the extreme. Why then did its libretto alone, which appeared far in advance of its performance, and could give no idea of its musical merits, attract such an extraordinary concourse of nearly all the crowned heads of Europe? We learn that, besides the old Emperor Wilhelm, there were among other guests the Grand Dukes of Russia, the Princes of Germany and England, and nearly all the petty sovereigns, the Kings and Queens of Sweden, Denmark, Holland, Württemberg, etc. For the last forty years, Wagner has fought tooth and nail with the conservative musical lights of Europe for the recognition and acceptance of his new style of operatic music—the “music of the future,” as it is called. Yet his revolutionary ideas have hitherto found but a partly responsive echo in the West. The author of The Flying Dutchman, Rienzi, Tannhaüser, and Lohengrin, seemed doomed to present failure, his interminable apotheoses breaking the patience alike of the sanguine Frenchman and the phlegmatic Englishman.

This string of failures culminated last year, at London, in the gigantic fiasco of his “Great Tetralogy,” Der Ring des Nibelungen. But Parsifal has now saved the situation.

Why? The reason for it, we think, lies in the subject chosen for the new opera. While Lohengrin, Tannhaüser, Der Ring des Nibelungen, are productions based on popular heathen myths, on German legends conceived in, and drawn from, the days of paganism and mythology, when Jupiter and Venus, Mars and Diana, were under their Teutonic names the tutelary gods of Germania—“Parsifal” is the hero around whom centre the New Testament legends, accepted by the audience as forming a portion of the State-religions of Christendom. Thus the mystery of the extraordinary success lies in a nutshell. What is our own fiction, must be—nay, is HISTORY; that of our heathen neighbours, the “devil-worship” of the Gentiles—fables. The subject matter of “Parsifal” is the theatrical representation of good and evil, in a supreme struggle: it is our universe, saved through atonement; it is sin redeemed through grace; the triumph of faith and charity. All that is fantastical in it, is mixed up with, and built upon (thus say the Christian papers)—the purest revelations of Christian legends. We will give a brief summary of the subject.

The events of the drama occur in the dreary solitude of the mountains of Spain, during the supremacy of the Saracen conquerors. Spain boasts of the possession of the “Graal”—the cup in which Christ, during the Last Supper, is said to have performed the mystery of the Transubstantiation; changing the bread and wine into flesh and blood. Into this very cup, says the legend, Joseph of Arimathea had also collected the blood that streamed from the wounds of the Saviour. After a certain lapse of time the angels, who, by some mysterious ways not mentioned in the pious tradition, had got hold of the cup, presented it along with the spear that had transpierced the side of the Crucified, to a certain saint by the name of Titurel.

With a view of preserving the priceless relics, the Saint (who, being a Saint, of course had plenty of cash) built a fortified palace and founded the “Order of the Knights of the Holy Graal”; recouping himself for his trouble by proclaiming himself the King and High-Priest thereof. Becoming advanced in age, this enterprising Saint abdicated in favour of his son Amfortas: a detail, proving, we love to think, that the Saint was possessed besides the said genuine relics, of an equally genuine legitimate wife. Unfortunately the junior Saint fell a victim to the black art of a wicked magician named Klingsor; and allowing the sacred spear to pass into the latter’s hands, he received therewith an incurable wound. Henceforth and on to the end of the piece, Amfortas becomes a moral and physical wreck.

This Prologue is followed by a long string of acts, the sacred “mystery” being full of miracles and allegorical pictures. Act I begins with the rising sun, which sings a hymn to itself from behind a fringe of aged oaks, which, after the manner of trees, join in the chorus. Then comes a sacred lake with as sacred a swan, which is wounded by the arrow of Parsifal. At that period of the opera our hero is still an innocent, irresponsible idiot, ignorant of the mission planned for him by Providence. Later on in the play he becomes the “Comforter,” the second Messiah and Saviour foretold by the Atonement. In Act II we see a vaulted hall, under whose dome light battalions of winged and fingerless cherubs sing, and play upon their golden harps. Then comes the mystic ceremony of knights at their supper table. At each boom of a big bell, the holy knights pour down their throats gigantic goblets of wine and eat big loaves of bread. Voices from above are heard shouting: “Take and eat of the bread of life!—Take and drink of my blood!”—the second part of the injunction being religiously carried out by the knight-monks. The ceremony comes next of the opening of the relic-box, in which the “Graal” shines with a phosphoric light enough to dazzle the pious Brotherhood, every member of which, under the effect of that light (or perchance of the wine) falls prostrate before the relic-box. “Graal” is a cup, and yet a singing and reasoning creature in the miraculous legend.

Withal, it is a forgiving one; since, forgetting the crime of Parsifal, who is guilty of the death of the sacred swan, it chooses that man, simple in heart and unburdened with intellect, as its weapon and agent to conquer Klingsor, the wicked sorcerer, and redeem the stolen spear. Hence the supreme struggle between proud Intellect, personified by the magician—the Spirit of Evil and Darkness, and simple Faith—the embodiment of innocence, with its absence of all intelligence, as personified by the half-witted "Parsifal," chosen to represent the spirit of Good and Light. Thus, while the latter is armed for the ensuing combat but with the weapon of blind Faith, Klingsor, the sorcerer, selects as his ally Kundry, a fallen woman, accursed by God and the embodiment of lust and vice. Strangely enough Kundry loves good—by nature and in her sleep. But no sooner does she awake in the morning than she becomes awfully wicked. We have personally known other persons who were very good—when asleep.

The papers are full of descriptions of the enchanting scenes of the second act of Parsifal, which represent the fairy gardens and castle of the magician Klingsor. From the top of his tall tower he sees Parsifal arrayed as a knight approaching his domain and—the wicked sorcerer is supposed to show his great intellect by disappearing from sight through the floor of his room. The scene changes and one sees everywhere but the enchanting gardens full of women, in the guise of—animated flowers. Parsifal cuts his way through and meets Kundry. Then follows an unholy ballet or nautch of women-flowers, half-nude, and in flesh-coloured tights. The dances are meant as lures of seduction, and Kundry—the most beautiful and fascinating of those animated plants, is chief daughter of the Wagnerian "Mara." But even her infernal powers of seduction fail with the half-witted but blindly believing knight. The ballet ends with Parsifal snatching the holy spear out of the hands of Klingsor, who has joined by that time in the general tamasha, and making with it over the whole unclean lot of the bewitched nautches the sign of the cross. Thereupon, women-flowers and Kundry, imps and sorcerer, all disappear and vanish underground, presumably into the tropical regions of Christian Hell.

After a short rest, between two acts, during which time forty or fifty years are supposed to elapse, Parsifal, armed with the holy spear that travelled over the whole world, returns as great a simpleton as ever—but a giant in a strength developed by his blind, unreasoning faith. Once back on the territory of “Graal,” he finds the Order abolished, the knights dispersed, and Amfortas as seedy as ever from the effects of his old wound. “Graal,” the communion cup, has hidden itself in the vast coffers of the monastery of some inimical and rival sect. Parsifal brings back the holy spear and heals therewith on the homeopathic principle of similia similibus curantur, the uncurable wound of the old king-priest once made by that same spear, by thrusting it into his other side. As a reward, the king abdicates his throne and priesthood in his favour. Then appears Kundry again, well stricken in years, we should say, if we had to judge of the effects of time according to natural law, but, as fascinating and beautiful as ever, as we are asked to believe by the Christian legend. She falls in love with Parsifal, who does not fall in love with her, but allows her to wash his feet and wipe them Magdalene-like with the tresses of her long hair, and then proceeds to baptize her. Whether from the effects of this unexpected ceremony or otherwise, Kundry dies immediately, after throwing upon Parsifal a long look of love which he heeds not, but recovers suddenly his lost wits! Faith alone has performed all these miracles. The “Innocent” had by the sole strength of his piety, saved the world: Evil is conquered by Good. Such is the philosophico-moral subject of the new opera which is preparing—say the German Christian papers—to revolutionize the world and bring back the infidels to Christianity. Amen.

It was after reading in a dozen papers rapturous accounts of the new opera and laudatory hymns to its pious subject, that we felt moved to give our candid opinion thereupon. Very few people to the Westward will agree with us, yet there are some who, we hope at least, will be able to discern in these remarks something more serious than journalistic chaff upon the ludicrous events of the day.

At the risk of being once more misunderstood, we will say that such a handling of the “most sacred truths”—for those for whom those things and names are truth—is a sheer debasement, a sacrilege, and a blasphemy. Whether presented in the poetical garb of an operatic performance on the stage of a royal theatre, with the scenic accessories of all the modern paraphernalia of European luxury and art, and before an audience of crowned heads; or in the caricatured representation of fair goddesses by old men, in Hindu bungalows, and for the personal delectation of Rajas and Zemindars; or again—as done by the Salvationists before ignorant mobs—under the shape of grotesque fights with the devil; such “a free and easy manner” of treating subjects, to many holy and true, must appear simply blasphemous harlequinades. To them truth is dragged by its own votaries in the mire. Thus far, Pilate’s “What is truth?” has never been sufficiently answered but to the satisfaction of narrow-minded sectarians. Yet, truth must be somewhere, and it must be one, though all may not know it. Hence, though everyone ought to be permitted unmolested to search for, and see it in his own light; and discuss as freely the respective merits of those many would-be truths, called by the name of creeds and religions, without anyone taking offence at the freedom, we cannot help showing a profound sympathy for the feelings of “Observer,” who has a few remarks upon the Salvationists in the Pioneer of December 21. We quote a paragraph or two:

That this eccentric religious deformity will, sooner or later, vanish into the ample limbo of defunct fanaticisms, is, of course, a conclusion which need not be demonstrated for educated people. But meanwhile it might be well if applications for help from the leaders of this vulgar crusade were declined by that numerous class who are ready to subscribe money for any organization whose professed aim is to “do good,” but who are too indifferent, or too indolent, to investigate the principles and methods of such organization.

At one period in the history of Christendom one of the central features in pulpit teaching was the presentation of Satan in every imaginable shape which could inspire terror.

But, in process of time, in the religious plays, Satan came to be represented by the clown. And the association in the popular mind of the grotesque and ridiculous with what had once suggested awe and terror, resulted in widespread disbelief in the reality of Satan’s existence.

To what extent this scepticism was an indication of the emancipation of the human mind from ecclesiastical terrorism need not be discussed here. But the power of association of ideas in moulding belief is the point emphasized by this reference.

And if the founder of the Christian religion is presented to the imagination of the populace surrounded with the images of the modern music hall, if crowds are roused up to emotional display by means of a Bacchanalian chorus which proclaim that "He's a jolly good Saviour," and by Christy Minstrel manipulations of the tambourine and the banjo, it does not need a very profound insight to foresee that the utter degradation of that sublime ideal which, amidst all the changes of beliefs and opinions that have convulsed Christendom for eighteen hundred years, still appears to the view of the world's best men, unbelieving as well as believing, a spectacle of unapproachable moral beauty, must be the result in the case of those who are brought under the action of such a demoralizing influence.

These wise words apply thoroughly to the cases in hand. If we are answered—as many a time we have been answered—that notwithstanding all, the Salvationists as well as the New Dispensationists are doing good, since they help to kindle the fast extinguishing fires of spirituality in man's heart, we shall answer that it is not by fencing and dancing in grotesque attire, that this spirituality can ever be preserved; nor is it by thrusting one's own special belief down a neighbour's throat that he can ever be convinced of its truth. Smoke also can dim the solar rays, and it is well known that the most worthless materials, boldly kindled and energetically stirred, often throw out the densest masses of murky vapour. Doubt is inseparable from the constitution of man's reasoning powers, and few are the men who have never doubted, whatever their sectarian belief; a good proof that few are quite satisfied—say what they may to the contrary—that it is their creed and not that of their brother which has got the whole truth. Truth is like the sun; notwithstanding that the blackest clouds may obscure it temporarily, it is bound, ever and anon, to shine forth and dazzle even the most blind, and the faintest beam of it is often sufficient to dispel error and darkness. Men have done their best to veil every beam and to replace it with the false glare of error and fiction; none more so than bigoted, narrow-minded theologians and priests of every faith, casuists and perverters through selfishness.

It is against them, never against any religion, or the sincere belief of any man in whatsoever he chooses, that we have and do protest. And here we will take the opportunity of answering our innumerable detractors.

By these we have been repeatedly called Nastika and atheist. We are guilty, in their opinion, of refusing to give a name to THAT which, we feel sure, ought never to have received a name; nay—which cannot have an appellation, since its nature or essence is absolutely incomprehensible to our human mind, its state and even being, as absolutely a blank, and entirely beyond the possibility of any proof—unless simple and unphilosophical assertions be such. We are taken to task for confessing our firm belief in an infinite, all-pervading Principle, while refusing recognition of a personal God with human attributes; for advocating* an "abstraction," nameless and devoid of any known qualities, hence—passionless and inactive. How far our enemies are right in their definition of our belief, is something we may leave to some other occasion to confess or deny. For the present we will limit ourself to declaring that, if denial of the existence of God as believed in by the Guiteaus, Dispensationists and Salvationists, constitutes a Nastika, then—we plead "guilty" and proclaim ourself publicly that kind of atheist. In the Aleim addressed by their respective devotees as "Father-God, or God-Brahmâ, or God-Allah, or God-Jehovah": in those deities, in a word, who, whether they inspire political murders, or buy provisions in the Calcutta bazaars, or fight the devil through female lieutenants to the sound of cymbals and a bass drum at thirty shillings the week, or demand public worship and damn eternally those who do not accept them, we have neither faith nor respect for them; nor do we hesitate to express our full contempt for such figments of ecclesiastical imagination.

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* Which we do not, nor ever will; claiming but the right equally with every other responsible or reasoning human being, to believe in what we think proper, and reject the routine ideas of other people.

On the other hand, no true Vedantee, Advaitee, nor genuine esoteric philosopher, or Buddhist, will ever call us Nastika, since our belief does not differ one iota from theirs. Except as to difference in names, upon whatever appellation all of these may hang their belief, ours is a philosophical conception of that which a true Advaitee could call Narayana. It is that same Principle which may be understood and realized but in our innermost thought, in solemn silence and in reverential awe. It is but during such moments of illumination that man may have a glimpse of it, as from and in the Eternity. It broods in (not over) the Waters of Life, in the boundless chaos of cosmic Ether as the manifested or the unmanifested universe—a Paramanu as it is called in the Upanishads, ever-present in the boundless ocean of cosmic matter, embodying within [it]self the latent design of the whole universe. This Narayana is the seventh principle of the manifested solar system. It is the Antaratma, or the latent spirit everywhere present in the five tanmatras, which in their admixture and unity, constitute what is called by Western occultists the pre-adamite earth. This principle or Paramanu is located by the ancient Rishis of India (as may be seen in Maha-Narayana or Taittiriya Upanishad) in the centre of astral fire. Its name of Narayana is given to it, because of its presence in all the individual spiritual monads of the manifested solar system. This principle is, in fact, the Logos, and the one ego of the Western Occultists and Kabalists, and it is the Real and Sole deity to which the ancient Rishis of Aryavarta addressed their prayers, and directed their aspirations. If neither believers in a butler-god, nor those who fight the battles of their deity with Satan, nor yet the rut-running sectarians, will ever be capable of understanding our meaning, we have at least the consolation of knowing that it will be perfectly clear to every learned Advaitee. As to the unlearned ones, they had better join the “Dvaitees, or the Salvationists,” who invoke their Fetish with the clanging bell and the roll of kettledrums.

FOOTNOTE TO "IS BRAHMOISM TRUE HINDUISM?"

[The Theosophist, Vol. IV, No. 5, February, 1883, p. 117]

[A correspondent, whose letter is published under the above title, quotes the Mundakopanishad, Sect. I, Pt. i, 5, as follows: ". . . The superior knowledge is that by which the UNDECAYING (God) is known." To this H. P. B. appends the following footnote:]

The term "Undecaying" may, or may not, have meant "God," as translated by the writer, in the mind of the author of Mundakopanishad, but we have every reason for doubting the correctness of the meaning given. No Upanishad mentions anywhere a personal god, and we believe such is the god of the Brahmos—since he is endowed with attributes in themselves all finite. The "Undecaying" means in the Upanishads—the eternal unborn, uncreated, infinite principle or Law—Parabrahm in short, not Brahm which is quite another thing.

FOOTNOTE TO “SELF-CONTRADICTIONS OF THE BIBLE”

[The Theosophist, Vol. IV, No. 5, February, 1883, p. 120]

[Lakshman Singh, in a letter to the Editor, says among other things: “The Rev. Missionary accuses me in his letter that I had always been buying anti-Christian works from a scholarship which I was getting from the school.” This refers to troubles in connection with the Rawal Pindi Mission School authorities. H. P. B. remarks:]

And where’s the offence even were the charge true? If, as every Missionary, the Rev. Mr. Newton had an eye to converting his heathen pupils to Christianity, he was himself, in honour bound, to furnish Lakshman Singh with means of ascertaining the real superiority and worth of the religion offered him as a substitute for that of his ancestors. How can a thing be proved good, unless both its outward and inward value are found? Truth need fear no light. If Christianity be true, it ought to welcome the strictest and closest of investigations. Otherwise “conversion” becomes very much like selling damaged goods—in some dark back room of a shop.

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FOOTNOTE TO “PARACELSUS”

[The Theosophist, Vol. IV, No. 5, February, 1883, p. 121]

[An inquirer requests of the Editor information upon the history of Paracelsus, at the same time stating that the latter “gave way during the concluding years of his life to excessive intemperance,” which he says “is, to say the least of it, strongly inexplicable in one who is considered to have advanced far in the path of occult wisdom and attained adeptship.” To this H. P. B. appends the following footnote:]

We, who unfortunately have learned at our personal expense how easily malevolent insinuations and calumny take root, can never be brought to believe that the great Paracelsus was a drunkard. There is a “mystery,” and we fondly hope it will be explained some day. No great man’s reputation was ever yet allowed to rest undisturbed. Voltaire, Paine, and in our own days, Littré, are alleged on their deathbeds to have shown the white feather, turned traitors to their lifelong convictions, and to have died as only cowards can die, recanting those convictions. Saint-Germain is called the “Prince of Impostors,” and “Cagliostro”—a charlatan. But who has ever proved that?

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MR. ISAACS*

[The Theosophist, Vol. IV, No. 5, February, 1883, pp. 124-126]

The subject of our present review is—a romance! A curious production, some might say, to come to our book table, and claim serious notice from a philosophical magazine like this. But it has a connection, very palpable and undeniable, with us, since the names of three members of our Society—Mr. Sinnett, Colonel Olcott and Madame Blavatsky—figure in it, and adepts and the rules and aspirations of their fraternity have a large share of the author’s attention. This is another proof of the fact that the Theosophical movement, like one of those subterranean streams which the traveller finds in districts of magnesian and calcareous formation, is running beneath the surface of contemporary thought, and bursting out at the most unexpected points with visible signs of its pent-up force.

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* Mr. Issacs: A Tale of Modern India. By F. Marion Crawford (London: Macmillan and Co., 1882).

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The scene of this novel is India, and a good deal of its action transpires at Simla. Its few pictures of Hindu daily life and character and of typical—in fact, in one or two cases, of actual— Anglo-Indian personages, are vividly realistic. There is no mistaking the fact that the storyteller gathered his materials on the very spot, and has but strung upon the thread of his narrative the beads of personal experience. The son of a great sculptor himself, and the nephew of one of the brightest, cleverest and most accomplished men of modern society, he displays in many a fine passage an artist's loving sense of the grand, the picturesque and the beautiful, an athlete's passion for exercise and sport, and a flaneur's familiarity with the human nature which blooms in the hotbeds of the gay world. Examples of the first-named talent are the descriptions of Himalayan and sub-Himalayan scenery, and moonlight effects; of the second, a tiger hunt in the Terai, a picnic under canvas, and a polo match; while the signs of the third endowment show themselves in his photographs of various personalities, some high, some humble, that form his groups. Mr. Crawford has made, however, what we should call, a decided artistic blunder. His hero, Abdul Hafiz-ben-Izâk, or, as commonly known among Anglo-Indians, "Mr. Isaacs," is a Persian by birth, a Mohammedan by creed, and the husband of three wives. These superfluous creatures are but barely introduced by allusion, yet their existence is admitted by the hero, and as no crime is imputed to them, they would seem to have every right to a peaceful existence as the spouses of a lawful husband. Yet their conjugal claims are ignored, and their personalities shoved away out of sight, because the author makes Mr. Isaacs to love and be loved by a paragon of English maidens; who, knowing of the domestic trimurti in question, yet treats her lover like an unencumbered bachelor, without a single blessed thought of the wrong she does to Mesdames the aforesaid three married ladies. The utter superfluity of the latter as regards the interest of the tale, causes the judicious reader to grieve that they should have ever been evolved from the author's cerebral ganglia, even to be kept behind a distant purdah.

In his remarks upon cataleptic trance, the projection of the "double," thought reading, clairvoyance, the nobler aspects of esoteric Buddhism, the aspiration of the true Adept and Yogi for knowledge, and their abhorrence of whatever smacks of "Miracle," Mr. Crawford shows an attentive, if not a profound, reading of authorities. As regards the highest point of adeptship, he is as clearly wrong as was Bulwer when he so gloriously depicted his Zanoni as yielding up pure wisdom for the brighter prize of sexual love—we mean of the love of man, as man, for woman as the complement of his own nature. For the love of the adept burns only for the highest of the highest—that perfect knowledge of Nature and its animating Principle, which includes in itself every quality of both sexes, and so can no more think as either man or woman, than the right or the left lobe of one's brain can think of itself apart from the whole entity of which it is a component. Monosexual consciousness exists only on the lower levels of psychic development; up above, the individual becomes merged as to consciousness, in the Universal Principle; has "become Brahma." But it was less a sin for our author to make his hero relinquish fortune and the world's caresses to become a Chela, in the hope of passing aeons of bliss with the enfranchised soul of his beloved one, than to put into the mouth of Ram Lal, the adept "Brother"—apparently a prentice attempt to individualize Mr. Sinnett's now world-famed trans-Himalayan correspondent—language about woman's love and its effects that no adept would by any chance ever use.

"What guerdon," he makes him say, "can man or Heaven offer, higher than eternal communion with the bright spirit [his sweetheart had just died] that waits and watches for your coming? With her—you said it while she lived—was your life, your light, and your love; it is true tenfold now for with her is life eternal, light ethereal, and love spiritual. Come, brother, come with me!"* Quite the contrary: he would have said that this prolongation of earthly ties is possible, but that its natural result is to drag the dreamer back into the Circle of Rebirth, to excite a trishna, or thirst for physical life, which enchains the being from real emancipation from sorrow—the attainment of the rest of Moksha, or Nirvana.

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* [p. 311.]

And that the aspirant after adeptship must evolve out of his physical nature a higher, more essential self which has no sorrows because no affectional enslavements of any sort.

If Ram Lal is an attempt at “Brother” Koot-Hoomi, it is also, and more, a reminiscence of Althothas, the teacher of Dumas’ Balsamo, or Mejnoor, the desiccated preceptor of Zanoni. For Mr. Crawford makes him call himself “gray and loveless,” and say that he had “known youth and gladness of heart.”* The animated mummies whom novelists love to make the types of occult learning, doubtless had never any other feeling than that of the stone or the salted herring; but the real adepts as we are reliably informed—are the most happy of mankind, since their pleasures are connected with the higher existence, which is cloudless and pangless. The earliest among the changes felt by the true Chela is a sense of unmixed joy to be rid of the carking cares of common life, and to exist in the light of a supremely great Ideal. Not that any true adept would say aught against the naturalness and sacredness of pure sexual relationships; but that, to become an adept one must expand the finite into the Infinite, the personal into the Universal, man into Parabrahm—if one so choose to designate that Thing Unspeakable.

We should nevertheless thank Mr. Crawford for one favour—he helps to make our Brothers conceivable human beings, instead of impossible creatures of the imagination. Ram Lal walks, talks, eats, and—gracious heavens!— rolls and smokes cigarettes. And this Ram Lal is therefore a far more natural being than Zanoni, who lived on air and got about on the crupper of the lightning flash. Only a sensible writer could have made his adept say: “I am not omnipotent. I have very little more power than you.

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* [p. 306.]

Given certain conditions and I can produce certain results, palpable, visible, and appreciable to all; but my power, as you know, is itself merely the knowledge of the laws of nature, which Western scientists, in their wisdom, ignore."* And it was genuine appreciation of a noble human ideal which prompted him to call our revered teachers "that small band of high priests who in all ages and nations and religions and societies have been the mediators between time and eternity, to cheer and comfort the brokenhearted, to rebuke him who would lose his own soul, to speed the awakening spirit in its heavenward flight."† No need to question the misuse of terms and misconception of conditions of existence, when the sentiment is so true and the effect so good upon a sceptical generation of sensualists.

No better proof needed, of the thorough, so to say, intuitional comprehension by the author of some of the most important limitations of even the highest adeptship, than the wise and suggestive words put by him in the mouth of Ram Lal.

Why can you not save her then? [asks of him Paul Griggs, the narrator of the tale, speaking of the dying girl, "this friend Isaacs' " first love.] I can replenish the oil in the lamp [is the adept's answer], and while there is wick the lamp shall burn—ay, even for hundreds of years. But give me a lamp wherein the wick is consumed, and I shall waste my oil; for it will not burn unless there be the fibre to carry it. So also is the body of man. While there is the flame of vitality and the essence of life in his nerves and finer tissues, I will put blood in his veins, and if he meet with no accident, he may live to see hundreds of generations pass by him. But where there is no vitality and no essence of life in a man, he must die, though I fill his veins with blood, and cause his heart to beat for a time, there is no spark in him—no fire, no nervous strength. So is Miss Westonhaugh [the dying girl] now dead while yet breathing. . . .‡

If, speaking of the author's comprehension of adept powers, the adjective "intuitional" is used, it is justified to a degree, by what we learn of Mr. Crawford from a private letter . . .

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* [p. 296.]

† [p. 314]

‡ [pp. 296-97.]

"This book was written with marvellous rapidity; . . . it was begun and completed in thirty-five days, without erasures or corrections."

Theosophists who can afford to buy books should not fail to possess this one and put it on the shelf beside Zanoni and A Strange Story. It is an intensely interesting fiction, based upon a few of the grandest occult truths.*

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* [An article entitled "Mr. Jacob of Simla" written by Reginald Span was published in Chamber's Journal (London and Edinburgh), February, 1916, in which the author says:

"It is not generally known that the late Marion Crawford, in his remarkable novel, Mr. Isaacs, took as his hero a living person, but such was indeed the case. 'Mr. Isaacs' was none other than Mr. Jacob of Simla, who was famous throughout India for his extraordinary personality . . ."

This is confirmed by F. Hadland Davis in the Times Literary Supplement of March 17, 1921. It also appears that Mr. Jacob figures as Lurgan Sahib in Rudyard Kipling's Kim.—Compiler.]

MISCELLANEOUS NOTES

[The Theosophist, Vol. IV, No. 5, February, 1883, pp. 118,119]

[In connection with some scholarly footnotes by T. Subba Row, H.P.B. says about him that:]

We know of no better authority in INDIA on anything, concerning the esotericism of the Advaita philosophy.

[In connection with well-accredited facts to prove that the dead have appeared, and do still at times continue to appear to the living—a thought given expression to in a letter to the Editor:]

Undoubtedly—in visions and dreams, as to the objective materialized forms that appear in the séance-rooms, we do not doubt their occasional genuineness, but will always reject the claim that they are the "Spirits" of the deceased, whereas, they are but their shells.

SIR RICHARD AND THEOSOPHY, AGAIN

[The Theosophist. Vol. IV, No. 6, March, 1883, pp. 127-28]

If the saying of the witty Sydney Smith, that you cannot get a joke into a Caledonian head without trepanning the skull be true, no less certain is it that a false idea once rooted in certain minds, cannot be dislodged without decapitation. Our illustrious friend Sir Richard Temple would seem to be of the latter class. While at Bombay he conceived the absurd notion that the Theosophical Society and Brahmo Samaj were somehow interchangeable titles, and that the former was a religious "sect." The President of our Bombay Branch, Rao Bahadur Gopalrao Hurree Desmukh was a member of his own Legislative Council, and would have told him the facts; and we took the earliest possible opportunity (The Theosophist, Vol. II, page 139) to undeceive him in these columns after reading his Sheldonian speech at the Oxford University. But with an amusing tenacity he clings to his misconceptions, and has just repeated them to all England (Fortnightly Review, article: "Indian Mysticism") as though he had never been contradicted! We fear he is himself past all remedy, and that he will go on speaking and writing about our new "sect" until he disappears from view under the Great Extinguisher that snuffs out every man's candle, sooner or later. Yet, as we have a character to preserve, we shall quote a paragraph or two from his latest magazine article, that we may once more enter our protest against the imputation that our Society is in any sense a sect, and the still worse one that it has any connection, or is responsible in any degree for, the vagaries of the Minister of the New Dispensation, of Kailas and Calcutta.

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

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

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

There are very conflicting opinions with respect to Sir Richard Temple's abilities as a statesman, but all must concede that no critic of the Theosophical Society has ever equalled him in the talent for totally misconceiving its nature, objects, and aims. His present article shall have the prominent place it deserves in our scrapbook among the comical excerpts from contemporary periodical literature. What fresh surprise has he in store for us?

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THE SACRED TREE OF KUMBUM

[The Theosophist, Vol. IV, No. 6, March, 1883, pp. 130-31]

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

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

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

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

He saw and describes other wonders in Tibet—which are carefully suppressed in the American edition, but which by some of his rabidly orthodox critics are ascribed to the devil. Readers of Isis Unveiled, will find some of these wonders described and discussed, especially in the first volume; where we have tried to show their reconciliation with natural law.

The subject of the Kumbum tree has been brought back to our recollection by a review, in Nature, Vol. XXVII, p. 171, by Mr. A. H. Keane, of Herr Kreitner's just-published Report of the Expedition to Tibet under Count Szechenyi, a Hungarian nobleman, in 1877-80. The party made an excursion from Sining-fu to the monastery of Kumbum "for the purpose of testing Huc's extraordinary account of the famous tree of Buddha." They found

. . . neither image (of Buddha) on the leaves, nor letters, but a waggish smile playing about the corner of the mouth of the elderly priest escorting us. In answer to our inquiries he informed us that a long time ago, the tree really produced leaves with Buddha's image, but that at present the miracle was of rare occurrence. A few God-favored men alone were privileged to discover such leaves.

That is quite good enough for this witness: a Buddhist priest, whose religion teaches that there are no persons favoured by any God, that there is no such being as a God who dispenses favours, and that every man reaps what he has sown, nothing less and nothing more—made to say such nonsense: this shows what this explorer's testimony is worth to his adored sceptical science! But it seems that even the waggishly-smiling priest did tell them that good men can and do see the marvellous leaf-letters, and so, in spite of himself, Herr Kreitner rather strengthens than weakens the Abbé Huc's narrative. Had we never personally been able to verify the truth of the story, we should have to admit that the probabilities favour its acceptance, since the leaves of the Kumbum tree have been carried by pilgrims to every corner of the Chinese Empire (even Herr Kreitner admits this), and if the thing were a cheat, it would have been exposed without mercy by the Chinese opponents of Buddhism, whose name is Legion.

Besides, nature offers many corroborative analogies. Certain shells of the waters of the Red Sea (?) are said to have imprinted upon them the letters of the Hebrew alphabet; upon certain locusts are to be seen certain of the English alphabet; and in The Theosophist, Vol. II, p. 91, an English correspondent translates from Licht Mehr Licht an account by Scheffer, of the strangely distinct marking of some German butterflies (Vanissa Atalanta) with the numerals of the year 1881. Then again, the cabinets of our modern entomologists teem with specimens which show that nature is continually producing among animals examples of the strangest mimicry of vegetable growths—as, for instance, caterpillars which look like tree-bark, mosses and dead twigs, insects that cannot be distinguished from green leaves, etc. Even the stripes of the tiger are mimicries of the stalks of the jungle grasses in which he makes his lair. All these separate instances go to form a case of probable fact as to the Huc story of the Kumbum tree, since they show that it is quite possible for nature herself without miracle to produce vegetable growths in the form of legible characters. This is also the view of another correspondent of Nature, a Mr. W. T. Thiselton Dyer, who, in the number of that solid periodical for January 4th, after summing up the evidence, comes to the conclusion that "there really was in Huc's time a tree with markings on the leaves, which the imagination of the pious assimilated to Tibetan characters." Pious what? He should remember that we have the testimony, not from some pious and credulous Tibetan Buddhist, but from an avowed enemy of that faith, Mr. Huc, who went to Kumbum to show up the humbug, who did "his best in that direction to discover the slightest trace of human trick" but whose baffled mind could not retain the slightest suspicion. So until Herr Kreitner and Mr. Dyer can show the candid Abbé's motive to lie to the disadvantage of his own religion, we must dismiss him from the stand as an unimpeached and weighty witness. Yes, the letter-tree of Tibet is a fact; and moreover, the inscriptions in its leaf-cells and fibres are in the SENZAR, or sacred language used by the Adepts, and in their totality comprise the whole Dharma of Buddhism and the history of the world.

As for any fanciful resemblance to actual alphabetical characters, the confession of Huc that they are so beautifully perfect, “that the type-foundries of Didot [a famous typographic establishment of Paris] contain nothing to excel them,” settles that question most completely. And as for Kreitner’s assertion that the tree is of the lilac species, Huc’s description of the colour and cinnamon-like fragrance of its wood, and shape of its leaves, show it to be without probability. Perhaps that waggish old monk knew common mesmerism and “biologized” Count Szechenyi’s party into seeing and not seeing whatever he pleased, as the late Professor Bushell made his Indian subjects imagine whatever he wished them to see. Now and again one meets with such “wags.”

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SHAM ASCETICISM

[The Theosophist, Vol. IV, No. 6, March, 1883, p. 131]

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

The Indian Mirror, in noticing the case, sententiously remarks: “Such is asceticism in India. It is asceticism in name only.”

It is right; a Sadhu who uses ganja and sooka —intoxicant drugs—is but a sham ascetic. Instead of leading his followers to Moksha, he does but drag them along with himself into the ditch, notwithstanding his walking and sleeping on spikes. A pretty business that, for a religious teacher!

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UNDER THE SHADOW OF GREAT NAMES

[The Theosophist, Vol. IV, No. 6, March, 1883, p. 137]

The common vice of trying to palm off upon the world the crude imaginings or rhapsodical concoctions of one's own brain, by claiming their utterance as under divine inspiration, prevails largely among our esteemed friends, the Spiritualists. Many clever persons known as "trance speakers" and "inspirational writers" keep the thing up at a lively rate, turning out oration after oration and book after book as coming from the great dead, the planetary spirits, and even from God. The great names of antiquity are evoked to father feeble books, and no sooner is it known that a prominent character is deceased than some mediums pretend to be his telephones, to discourse platitudes before sympathetic audiences. Shakespeare's imagination pictured to his mind the mighty Caesar, turned to clay, being made to 'stop a hole to keep the wind away,"* but had he made a forecast of our Modern Spiritualism, he would have found an even worse satire upon the impermanency of human greatness, in the prospect of the dead Caesar being forced to say stupidities that, alive, he would not have tolerated in one of his foot soldiers. Some of our more optimistic friends of the spiritualistic party postulate a halcyon time when mediumistic utterances will be judged according to their intrinsic merit, like other oratorical and literary productions, and it is to be hoped they may not deceive themselves.

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* [Hamlet, Act V, Sc. I, 235.]

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The number of bright minds that are occupying themselves with this great subject is assuredly on the increase, and with such men as “M.A. (Oxon),” Mr. Massey, Mr. Roden Noel, and others of that class, spiritualistic literature is always being enriched. But at the same time we see no diminution as regards bogus platform sermons claiming to come from Judge Edmonds, Robert Dale Owen, Epes Sargent, and Professors Hare and Mapes, or books ascribed to the inspiration of Jehovah and his ancient Spirits. Our poor Mr. Bennett, of the Truthseeker, had scarcely had time to die before he was paraded as a spirit-control by an American medium. The future has a gloomy look indeed to us when we think that, despite their best endeavours to the contrary, the Founders of the Theosophical Society are quite as liable as either of the eminent gentlemen above mentioned—with all of whom the writer was personally acquainted, and neither of whom, in all probability, ever communicated one word that their alleged mediums attribute to them—to an involuntary post-mortem recantation of their most cherished and avowed ideas. We have been prompted to these remarks by a convincing demonstration, by the Religio-Philosophical Journal, that a recent “trance address” by our dear deceased friend Epes Sargent, through a certain medium, was a sheer fabrication. A comparison of the same with Mr. Sargent’s last and greatest spiritualistic work, The Scientific Basis of Spiritualism, shows beyond question that he could never have inspired any such mediumistic oration. While it is yet time, both the founders of the Theosophical Society place upon record their solemn promise that they will let trance mediums severely alone after they get to “the other side.” If after this, any of the talking fraternity take their names in vain, they hope that at least their theosophical confrères will unearth this paragraph and warn the trespassers off their astral premises. So far as we have observed, the best trance speakers have been those who bragged least about their controls. “Good wine needs no bush,” says the adage.

COMMENTS ON "THE 'BLESSING' OF THE BROTHERS"

[The Theosophist, Vol. IV, No. 6, March, 1883, pp. 141-142]

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

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* [No. I; p. 91 in the 1909 reprint.—Compiler.]

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

[Prince Wittgenstein relates in detail the remarkable manner in which he was protected from injuries during the Turko-Russian War; in spite of reiterated warnings of friends and a prediction that the campaign would be fatal to him. This prediction, ha states, "became known also to some of my Theosophical friends at New York . . . and one of the leading Brethren of the Society, utterly unknown to me and residing far away from America, promised, by the force of his will to shield me from every danger." H. P. B. remarks:]

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

[The Prince in concluding his letter states: "I cannot believe all this to have been the sole result of chance. It was too regular, too positive to be explained thus. It is, I am sure of it, magic . . "]†

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* [Reprinted in Sinnett's Incidents in the Life of Madame Blavatsky, p. 209.—Compiler.]

† [Consult Vol. I, pp. 533-34, of the present Series for biographical data about Prince von Sayn-Wittgenstein.—Compiler.]

COMMENT ON “AN EXCELLENT MAGIC MIRROR”

[The Theosophist, Vol. IV, No. 6, March, 18&3, p. 142]

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

[In the note by the “theosophical brother” referred to by H.P.B., the writer describes the “magic mirror” used in his experiments as “a smooth glass goblet (or caraffe)” filled with black ink, into which his wife gazed at intervals, with the result that many scenes appeared within the mirror. Questions asked of those who appeared in the pictures, were answered in writing, also within the mirror.]

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A WORD WITH THE THEOSOPHISTS

[The Theosophist, Vol. IV, No. 6, March, 1883, pp. 143-45]

The following letters appeared recently in the Poona Observer. Were it not for a few flagrant misconceptions in letter the first and which it seems almost hopeless to dispel from the minds of the average public, it would not be worth noticing. But since a Theosophist undertook the weary task, we republish it together with the answer.

To the Editor of the Poona Observer:

Sir,—The anxiety of the Theosophists to overturn all existing religions, and first of all and especially the Christian religion, makes them not overscrupulous in the means used. Nothing could be more wild and absurd than their attempts to identify Jesus Christ and the Apostle Paul with the ancient adepts in Occultism. The Apostle of the Gentiles was converted to Christianity by a miraculous event, while on his way to Damascus. He was then a fierce soldier and was actively engaged in a cruel persecution of the Christians; after his conversion the whole course of his life was changed and he became an ardent propagator of the new faith. It may be said that he was an occultist when he wrote his epistles, and that when caught up in Heaven and was shown things that it was not lawful for men to mention, that he was simply in a state of self-induced mesmeric deep and had released his soul from his body, to roam for a time in the realms of the spirit world; but if so he manifestly saw and heard such things which established his belief in doctrines which are rejected by the Tibetan occultists, viz., a belief in a personal deity and the divinity of Christ, etc. The attempt to prove Christ an adept is absurd equally.

Christ gave up his life and took it again, raised the dead, and cured every description of malignant diseases by touch or word of mouth, and did other great miracles; great, not because they were done on a large scale, but from the nature of them. With regard to the loaves and fishes—it does not matter whether five loaves became five thousand or five loaves became six, miraculous power was still required; similarly, if a wineglass of water could be converted into wine, it is equally the same as if a large quantity of water had been changed and a large company supplied with the wine. To sup port the theory that Christ and Saint Paul were adepts, the facts of their lives must be ignored as well as the doctrines they are reported to have taught.

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

ZERO.

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

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A WORD WITH “ZERO.”

(Reply by a Theosophist.)

In the Poona Observer of January 26, one “Zero,” rushing to the defence of Christ and Paul against the “Theosophists,” who neither individually nor collectively had ever thought of attacking either, brings against that body several charges. Whether the pseudonym means an empty cipher, as defined in dictionaries, or the point at which water congeals, as shown by the Celsius and Réaumur thermometers, since it is a question left to the option and intuitions of the reader, I incline toward the first hypothesis as being more suggestive of, and in harmony with, this Christian Don Quixote fighting windmills.

A Theosophist permits himself to correct some of the very wild assertions of the Poona Observer's correspondent.

He charges the Theosophists with the following misdeeds:

(a) With a desire of overturning "all existing religions . . . especially the Christian," and being, therefore, "not overscrupulous in the means used";

(b) With wildness and absurdity in "their attempts to identify Jesus Christ and the Apostle Paul with the ancient adepts in Occultism";

(c) With denying, "as some Theosophists do, that any such persons as Saint Paul and Christ ever existed."

The rest of the letter, and especially his arguments in refutation of the above, being a tissue of unwarrantable and unhistorical assumptions, based on a personal and blind belief in his own special religion—hence no proof at all to any man but a Christian—are not a matter for the serious consideration of one who rejects, a priori, "miracles"—something entirely outside of the laws of nature. Let "Zero" remember that between a phenomenon, however extraordinary, yet based on such laws, and a miracle of the kind of those he mentions as a proof against the assumptions of the Theosophists, there is an impassable abyss, guarded on one hand by experimental physical science and on the other by simple common sense. A few words will explain our attitude. No Theosophist-Occultist will ever deny the possibility of "five loaves becoming six loaves" and even "five thousand." In the first case the phenomenon may be produced by what is known among practical Kabalists as ex-osmosis, in the second, by throwing a mesmeric maya, a glamour, over the crowds. But no Theosophist, save a beginner or a greenhorn (of those who take things on blind faith and against the dictates of reason and thus show themselves unfit for Occultism) will ever accept as a fact either the resurrection of a really dead body, or the incarnation of God in a pigeon or dove—for why should Christians, in such case, laugh at the Siamese white elephant?—or "an immaculate conception"; or again the miracle of the "ascension," i.e., the actual elevation to, and disappearance in, heaven, of a solid human body.

With this short explanation I will proceed to demolish the three specified charges—the only points deserving a certain attention as calculated to lead the profane reader into very erroneous ideas about our Society in general.

(1) What right has “Zero” to accuse so sweepingly “the Theosophists” of “unscrupulous means”? The first Theosophist he meets with might answer the charge by simply reminding the accuser that in his “Father’s house are many mansions”; in other words, that in the Parent Theosophical Society there are fifty-three Branches in India alone. Hence that the Society being composed of thousands of members of nearly every known nationality and creed, whose respective religious beliefs are never interfered with; and there being in the ranks a number of as good Christians as “Zero” ever was (aye, even Clergymen), this “Zero’s” charge against the Theosophists as a body, is proved absurd and falls to the ground. But even admitting that there are some Theosophists who in their desire of seeing their cause triumphant and seeking to establish Theosophy, i.e., a Universal Brotherhood on a firm basis, with a unanimous belief in that which they believe to be the one Truth, should seek “to overturn all existing [dogmatic] religions”; and even should deny the very existence of Christ and Paul (which is not the case as I will prove); why should such a policy be viewed, even in such a case, as more unscrupulous than the identical one used, with a vengeance, by the great body of bigoted Christians in general and the Missionaries especially? Is “Zero” prepared to affirm that there is one padri in India who would scruple to “overturn every existing religion” but his own? or would feel reluctant to deny the existence of the Hindu gods; or, to denounce in word and print every other divine Avatara but that of Christ as a “myth”; or show himself shy to treat publicly, as well as in private, Zoroaster and Krishna, Buddha and Mohammed, with the long string of “heathen” miracle-working Saviours and Rishis, Prophets and Yogis —as “world impostors” and jugglers?

When a dominant religion produces an Inquisition, and with its power on the wane, such writers as the Rev. Mr. Hastie of Calcutta who, taking advantage of the natural timidity of a nation, of its lack of unity and solidarity of thought and action, insults it in its most sacred beliefs; spits on its religion, and throws mud on the honour of its women—then it behoves little indeed the votaries of that religion to call those of other creeds “not overscrupulous in the means used.”

(2) We leave it to every impartial mind to judge whether Jesus is not more honoured by the Theosophists, who see in him, or the ideal he embodies, a perfect adept (the highest of his epoch), a mortal being far above uninitiated humanity, than he is by the Christians who have created out of him an imperfect solar-god, a saviour and Avatara, no better, and in more than one detail lower, than some of the Avataras who preceded him. No Theosophist, of those who ever gave a thought to Christianity —for our “heathen” members, of course, do not care one snap of their finger whether Christ and Paul lived or not—ever denied the existence of the Apostle who is an historical personage. Some of us, a few learned Christian mystics among our British Theosophists included, deny but the Gospel Jesus— who is not an historical personage—“Zero” and padris notwithstanding—but believe in an ideal Christ. Others are inclined to see the real Jesus in the adept mentioned in the oldest Talmudic as well as some Christian books, and known as Jeshu ben-Panthera.*

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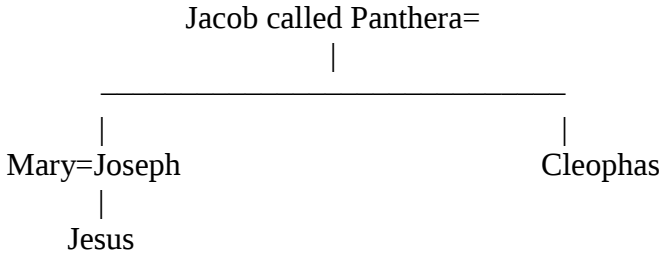
* Epiphanius in his book against Heresies (fourth century) gives the genealogy of Jesus, as follows:



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

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

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* See Irenaeus, Adv. Haer., Bk. II, ch. xxii, 5. Irenaeus positively maintains that John (of the fourth Gospel) "conveyed himself the information," and "all the Elders confirmed the statement" that "Jesus preached from his fortieth to his fiftieth year of age."

† See the Gemara of the Babylonian Talmud, treatises Sanhedrin (chap. xi, 107b) and Sotah (chap. ix, 47a).

‡ See Babylonian Gemara to the Mishna, treatise Shabbath, 67-104.

[Consult in connection with this subject the following passages in H.P.B's writings: Isis Unveiled, II, 201-02; Collected Writings, VIII, 189, 380-82, 460-61.—Compiler.]

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

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

(2) Why are the sixteen famous lines of Josephus about Christ, lines appearing like a patch on a whole garment, and not bearing the slightest connection with either the preceding subject or the lines that follow in the text, why are these lines rejected by most of the Christian theologians themselves? The barefaced forgery is attributed by them to Eusebius, Bishop of Caesarea, that “prince of patristic liars” and “dishonest writers,” as he is called by Baron Bunsen, Niebuhr, Dr. Lardner, and several others? And if these authorities are all wrong, and the lines are not an interpolation, as they think, how is it that Paley himself, an author so anxious that his A View of the Evidences of Christianity should be accepted, deplores and confesses that “evidence” (in Josephus) as being far from satisfactory, and very difficult of acceptance. The more so since Josephus—after he had by the forger thus been made virtually to recognize in Jesus “the Messiah of the Jews” and to show such a reverence for Jesus that he had hardly dared to call him a man —died at the age of eighty, a stiff-necked, orthodox Jew, disdainfully silent, if not entirely ignorant of the appearance, the crucifixion, or anything connected with that Messiah!

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

Concerning the editorial remark in the Poona Observer, I have but a few more words to add. Those Theosophists who have studied the Christian Ecclesiastical history (?) and literature, and have read upon the subject, with the exception of a few Christians, deny most emphatically not only the divinity but even “the possibility of the divinity of the [Biblical] Christ.” Quite true: “the fundamental belief of the Theosophists is that nothing is impossible”; but only so far as it does not clash with reason nor claim anything miraculous, in the theological sense of the word. Otherwise, once we admit Joshua’s power over the course of the sun, Jonah’s pleasure trip into the belly of the whale, or the resurrection to life of the half-decayed body of Lazarus, I do not see why we should be made to stop there. Why in such a case and under the penalty of inconsistency, we should not proclaim our firm belief in Hanuman, the monkey-god, and his strategical capacities; in the Arhat who made Mount Meru revolve on the tip of his finger; or in the actual gestation of Gautama Buddha and his subsequent birth in the shape of a white elephant.

We Theosophists at least, without “impeaching our watchword,” beg to be allowed to draw the line of demarcation at that point where a psychophysical phenomenon ceases to be such and becomes a monstrous absurdity—a miracle, of which we find so many in the Bible. And now repeating “Zero’s” words we too can say: Let all “sensible people” ask themselves the question: which—the Christians or the Theosophists—are the more “philosophical” and safer “guides”?

THEOSOPHICAL UNIT.

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FOOTNOTE TO “MR. ISAACS”

[The Theosophist, Vol. IV, No. 6, March, 1883, p. 146]

[A writer, “A *** 8111,” comments upon the Editor’s review of Crawford’s Mr. Isaacs, and wonders why the reviewer spoke of the work with such approbation. H. P. B. says:]

We are sorry to see Mr. A*** 8111 so underrating—though we may have, in his opinion, overrated—Mr. Isaacs. There are two of the “grandest occult truths” in it, though neither our critic, nor even the author himself, may be aware of them.

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DO THE RISHIS EXIST?

[The Theosophist, Vol. IV, No. 6, March, 1883, p. 146]

Following the example of the Parsi Gentleman whose letter you published in The Theosophist of January, 1882, I am induced to inquire if there are Hindu Mahatmas among the Himalayan BROTHERS. BY the term Hindu, I mean a believer in Vedas and the Gods they describe. If there are none, will any Brother of the 1st Section* be so kind as to enlighten the Hindu Community in general and the Hindu Theosophists in particular whether any Hindu Rishis of old still exist in flesh and blood?

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* No chela need answer this, except the editor.—A.H.T.

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The adept Himalayan BROTHERS having explored the unseen universe must necessarily know the Rishis if they exist now. Tradition says that particularly the following seven are immortal, at least for the present kalpa.

Aśvatthama, Bali, Vyasa, Hanuman, Vibhishana, Kripa, Paraśurama.

A HINDU THEOSOPHIST.

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

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

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* [In the same volume of The Theosophist, p. 202, a correspondent points out that this is a printer's error for Kumarila Bhatta who lived some centuries ago in Southern India.—Compiler.]

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

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

Asvatthama has gained an immortality of infamy.

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

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

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

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

Vibhishana. Not a Rakshasa really but the personification of Sattvaguna which is immortal.

Kripa’s association with Asvatthama will explain the nature of his immortality.

THE TRAVELLING TRUTHSEEKER*

[The Theosophist, Vol. IV, No. 6(42), March, 1883, pp. 146-47]

The third volume of Mr. Bennett's Narrative of his Voyage around the World to investigate the present state of religion, is as interesting as its predecessors, and calls for the same criticism. A fourth and concluding Volume, with a general Index of the contents of the whole series, is still to appear, but alas! the busy pen that wrote them will write no more. As was remarked in a previous notice, Mr. Bennett's style is more pungent than cultivated; a man of the people, he spoke like them as well as for them, and those who regard manner rather than matter, will often take a strong exception to his style as the friends of Western religious orthodoxy will to his ideas. But in a dishonest age like this—an age of shams and cheating semblances, the friends of truth must relish an author like our poor, persecuted colleague, whose manifest honesty and indignation quiver in his every book. The present volumes of travel are crammed with quotations from the standard guide books of all the countries he traversed, and hence are themselves full of useful information about men and things, altogether apart from the religious question. They are therefore worthy of a place in every general library. To the full extent of the circulation the book may attain, Theosophy and its advocates will have the benefit of great notoriety, since Mr. Bennett devotes no less than eighty-seven pages of Vol. III to the subject. Though he was an ardent Freethinker and Secularist, he yet discusses Occultism with a judicial candour which might be profitably imitated by his famous contemporaries of the National Reformer. In the hurry of his brief stay at Bombay, he was not able to get everything down correctly, and so it is not strange to find his chapter upon Occultism containing some errors.

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

But we shall only point out a single one which might convey a very wrong impression to outsiders. He says (p. 94) about admissions into the Theosophical Society: “It seems that the desirability of every candidate for admission is referred to the Brothers, they approving of some and rejecting others. My case seems to have been laid before them, and they decided favorably upon it.” No such general reference of applications has ever been made, the Brothers leaving to the Founders the entire responsibility in such cases; since it is we who are building up the Society under their auspices, not they who are selecting its membership, with us as passive agents. If the latter were the fact, many unfortunate misjudgments of candidates would have been avoided, and much vexation and scandal spared. Advice was indeed asked as to Mr. Bennett’s admission, simply because we foresaw what has since happened, that whatever odium his bigoted persecutors had contrived to cast upon him would have to be shared by us, and this seemed an impolitic step for our young Society to take. The result of that appeal is above stated by Mr. Bennett; who adds that the “response was that I am an honest, industrious man, and fully worthy to become a member . . . I hope their opinion is well founded.” It was so, as we have become more and more satisfied ever since, and now none regret him more than his cautious friends of Bombay—now of Madras. This is not the first instance in which our Masters have looked into the heart of a candidate whom we might have rejected, because of his being under the world’s frown, and bade us remember that we ourselves were not so blameless when they accepted us as to warrant our turning our backs upon any earnest yearner after truth.*

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* [As definitely stated, both by Master M. and the Tibetan Brother known as Djual Khool, D. M. Bennett was at the time one of the “agents” used (unknown to himself) “to carry out the scheme for the en franchisement of Western thought from superstitious creeds.” The high esteem for him on the part of the Adept-Brothers may be seen by consulting Letters XXXVII and XLIII of The Mahatma Letters to A. P. Sinnett, and Col. Olcott’s Old Diary Leaves, Series II, pp. 328 et seq. Consult the Bio-Bibl. Index for further information about D. M. Bennett.—Compiler.]

Thousands have read with the thrill of sympathy the story of the adulterous woman whom Jesus is said to have abstained from condemning, when her accusers slunk away at the challenge he made to their own spotlessness from sin. The history of our Society contains more than one example of this identical loftiness of compassion having been shown to unhappy candidates, by our spiritual Masters and Exemplars, the MAHATMAS.

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

[The Theosophist, Vol. IV, No. 6, March, 1883, pp. 14849]

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

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

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

In the teeth of the nineteenth century, the sober Sadharan Brahmo Samaj, and all the padris of whatever creed, colour, and persuasion, the new Messiah of Hooghly has now notified the world at large of his own advent!

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

And though adverse opinions—those of the Theosophists and Spiritualists, for instance—hold that this "Almighty"—if the said intercourse is based on some more solid ground than mere nervous delusion—may be no better than some Piśacha-spirit masquerading under false colours, yet the opinions are divided.

At all events, that of the Minister's friends and well-wishers, the Theosophists, as giving him the benefit of the doubt, ought to be more welcome to, hence better appreciated by, Keshub Babu, than that of some profane Sadducees, both white and dark, who openly attribute such claims to "divine intercourse" to ambition and imposture. Meanwhile, on January 1, 1883, the readers of a few pious Journals of Calcutta were staggered by the following:

NEW YEAR'S DAY, JANUARY 1, 1883

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

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

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

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

Grace be unto you and peace everlasting.

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

* * * * *

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It is this same New Dispensation (and Liberty), be it remembered, which now issues the above Epistle, that denounced repeatedly in its columns the claims of the Theosophists to an intercourse with the living, albeit mysterious, “Brothers” who are but mortals—as an imposture and a fraud. Look upon this picture, and upon THAT! After the above was in type, the Indian world was again staggered through the medium of dailies and weeklies by another piece of extraordinary news. The minister has announced his intention of circumnavigating the globe and visiting Europe, America and Africa as an apostle of the New Dispensation. So far the intention can hardly be found fault with. But the Babu affirms again that he has received a divine commission from God himself to go. Forsooth, the visits of the Almighty to the Babu are fast becoming a matter of quite a common occurrence now! “God”—goes “to and fro in the earth and walks up and down in it” after the manner of the rebellious Son of Job. We wonder whether it is the “Lord” who will defray Babu K. C. Sen’s travelling expenses out of his own private treasury; or, is the burden—agreeably with the time-honoured policy of Churches in general—to be left on the shoulders of the too confiding believers in the new “Seer” and “Minister”?

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OLD AND NEW METHODS

[The Theosophist, Vol. IV, No. 7, April, 1883, pp. 151-152]

So much information relating to the highest science of Nature has lately been given out to the world through these columns, that it is worth while at this stage of the proceedings to call the reader’s attention to the way in which new methods of dealing with spiritual truths illuminate the old methods adopted by occult writers of a former date. It will grow more and more apparent to students of occult philosophy as time goes on, that the explanations now in process of development were all foreshadowed by mystic writers of the earlier school.

Books that have hitherto irritated impatient readers by their almost hopeless obscurity, will already have grown intelligible to a considerable extent, and many of the riddles they still present to the student will probably be interpreted as time goes on. In this elucidation of old-standing enigmas there is a double interest for all serious investigators of Nature. Firstly, the occult writings of the obscure school gather fresh importance in modern estimation as it is thus demonstrated that their obscurity of style is not—as unsympathetic critics may often have been inclined to think—a mere cover for obscurity of thought; secondly, the recent teachings, of which the Theosophical Society and these pages have been the channel, will be invested with all the more authority in the eyes even of comparatively apathetic recipients as it grows evident that they were familiar long ago to advanced students of the mystic era.

The science, in fact, which is now being given out to the world in clearly intelligible language for the first time, has been in possession of the elect from time immemorial. Never mind, for the moment, why that science has hitherto been jealously hidden from mankind at large. There are plenty of reasons forthcoming in justification of that reticence really, and it may not be unreasonable to suggest that the world at large, by which the elements of occult doctrine are now received as something new and strange, almost too wonderful for belief, should give credit to the exceptionally gifted persons who have fathomed these mysteries and many more besides, for having had some motives for the policy they have pursued, which everybody may not yet be in a position to understand. But this is another branch of the subject: the justification of Nature’s most advanced explorers, in regard to the precautions they have hitherto taken in reporting their discoveries, may be remitted to a future period. What we are concerned to show for the present is that, though purposely veiled and expressed in language which ordinary readers were not expected to understand, the science which all who wish to learn may now be taught very freely was long ago recorded in books to which we may now appeal for the retrospective confirmation of the explanations now given.

Anyone who will read Éliphas Lévi's writings after thoroughly assimilating the ideas that have been expounded in our "Fragments," will find for himself abundant illustrations of the coincidences to which we refer; the obscure language at once breaking out into significance by the light of the clear explanations given under the new method; and Mr. Hargrave Jennings' Rosicrucians will in the same way be invested with new significance for readers who take it up with perceptions sharpened by recent study of that science, which, if the new method is persevered with long enough, will hardly any longer deserve to be called "mysticism." But for the purpose of these remarks, their purport may best be illustrated by reference to a passage in a later work which will ultimately be seen, when it comes to be fully understood, to have bridged over the chasm between the old and new methods, viz. Isis Unveiled. If the reader will turn to page 455 of the second volume he will find the following passage in exposition of "Hindu ideas of cosmogony."

. . . be it remembered: 1, that the universe is not a spontaneous creation, but an evolution from pre-existent matter; 2, that it is only one of an endless series of universes; 3, that eternity is pointed off into grant cycles, in each of which twelve transformations of our world occur, following its partial destruction by fire and water, alternately. So that when a new minor period sets in, the earth is so changed, even geologically, as to be practically a new world; 4, that of these twelve transformations, the earth after each of the first six is grosser, and everything on it—man included—more material, than after the preceding one: while after each of the remaining six the contrary is true, both earth and man growing more and more refined and spiritual with each terrestrial change; 5, that when the apex of the cycle is reached, a gradual dissolution takes place, and every living and objective form is destroyed. But when that point is reached, humanity has become fitted to live subjectively as well as objectively. And not humanity alone, but also animals, plants, and every atom. After a time of rest, say the Buddhists, when a new world becomes self-formed, the astral souls of animals, and of all beings, except such as have reached the highest Nirvana, will return on earth again to end their cycles of transformations, and become men in their turn.

Who can have read the recent “Fragments” without being in a position to see that this passage contains a brief exposé of the doctrine there elaborated with much greater amplitude. It really contains allusions to a great deal that has not yet been elaborated in the “Fragments”; for the return “to earth”—and to the chain of worlds of which the earth is one, of the astral souls that have not in the preceding manvantara attained the highest Nirvana, has to do with the destinies of individualities (as distinguished from personalities) that are not launched on the main stream of evolution with which the recent essays on the Evolution of Man have been concerned. And the “Fragments” have not yet dwelt at any length on the vast phenomenon of Solar “manvantaras” and “pralayas” as distinguished from those of the septenary chain of worlds to which our earth belongs. The sun, which is the centre of our system, is the centre of other systems too, and a time comes when all these systems go into pralaya together. Therefore the period of activity between two periods of rest which is a maha or great cycle for one world only, is a minor cycle for the solar system. This leads to a superficial confusion of language sometimes in occult writing, which, however, embodies no confusion of thought and never need for an instant embarrass a reader who remembers the constant similitudes and resemblances connecting microcosms and macrocosms. Again, the reader of the “Fragments” will be puzzled at the reference in the passage cited above to the twelve transformations of the planet. Twelve transformations will not at first seem to fit into the septenary divisions to which students of occultism under the new method have been accustomed. But the explanation simply is that the new method is very frank and outspoken about a good many points on which the old system has been very reserved and mysterious. The seventh form of all things has been regarded by the older school of occult writers as too sacred to be written about. A hundred and one quotations might easily be put together to show how profoundly they were impressed with the septenary idea, and what enormous importance they attributed to the number 7 in all its bearings.

These quotations would serve, on the principle we are now pointing out, as foreshadowing the explanation of the "Fragments" on the sevenfold constitution of man, the world, the system of which it is a part and the system of which that is a part again. But just as the seventh principle in man has been passed over silently by some occult writers who have referred to only six, so the twelve transformations are the exoteric equivalent of fourteen.* And those transformations again, may be taken to refer either to the cataclysms which intervene between the evolution of the great root-races of earth in the course of one "Round" period, or to the Rounds themselves and their intervening "Obscurations." Here we come upon the micro-macrocosmic principle again. But we are not concerned at present with the anticipation of future teachings or the repetition of those which have been already given out: merely with the interesting way in which any one who chooses may go back, either to the relatively obscure expositions of Isis Unveiled or the more obscure dissertations of earlier occult works, and trace the identities of the Great Doctrine—which the Theosophical Society, faithful to the promise of its triple programme, is engaged in bringing to light.

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* Thus, in esoteric Buddhism the seven kinds of Wisdom (Bodhyanga) are often referred to as six; the seven qualities or properties of living bodies also as six; while of the seven states of matter the esoteric doctrine says that "strictly speaking there are only six states," since the seventh state is the sum total, the condition or aspect of all the other states. When speaking of the "six glories" that "glitter on the incomparable person of Buddha," the Book of Kiu-ti explains that only six are to be mentioned, as the student (Yu-po-sah) has to bear in mind that the seventh glory can by no means "glitter" since "it is the glittering itself." This latter explanation is sufficient to throw light on all.

FOOTNOTE TO “THEOSOPHY AND MIRACLES”

[The Theosophist, Vol. IV, No. 7, April, 1883, p. 153]

[The author of this article discusses the question of modern miracles in an endeavour to “show that they are invariably the effect of natural causes, which, though known but misunderstood by the Church of Rome, are much better apprehended by a body of men in whose custody has been reposed for several thousand years before Roman Catholicism existed, at least so much of knowledge as can assign the phenomena to their real causes.” H. P. B. comments on this statement as follows:]

Last year, during Colonel Olcott’s tour in Ceylon, an attempt was made by the Roman Catholic padris to inaugurate an era of miracles by means of a Singhalese “Lourdes.” A fountain or well was discovered, “sanctified by the apparition of the Holy Virgin,” and the lame and the blind, it was alleged, recovered their health, by drinking of that holy water. Then it was that Colonel Olcott produced several wonderful cures of old paralysis, instantaneously, by simple mesmeric passes; and thus proved that there were simple mortals who could vie with gods and goddesses in producing divine miracles, without any interference of, or claim to, supernatural powers. This was done by the direct order of his Master, one of the “men” alluded to by the author. The Singhalese heard no more of the visits of the Virgin Mary.

THE POWER TO HEAL

[The Theosophist, Vol. IV, No. 7, April, 1883, pp. 158-160]

It is a striking commentary upon the imperfection of our modern system of medicine that an almost unanimous scepticism prevails among physicians as to the power of healing the sick by mesmeric methods. By most the thing is declared impossible, and those who maintain its reality are set down as little better than charlatans. The majority are not satisfied with this exhibition of petty spite: they do their best to intimidate and ostracise the more candid minority. And they find more than willing allies in the theologians who stand for their especial prerogatives, and, while claiming to heal by divine commission, denounce all lay mesmeric healers as either humbugs or sorcerers It is saddening to read in the literature of mesmerism so many plaintive protests against the prejudiced injustice of the medical profession towards such able scientists as Gregory, Ash-burner, Elliotson, and von Reichenbach. One cannot restrain one's indignation to see how an instinct of narrow selfishness carries professional men beyond all bounds and warps the moral sense. The case of Newton, the American healer, whose mesmeric cures are recorded by thousands and embrace examples of the most desperate ailments instantaneously relieved, is striking. This man has healed in public halls in many American cities as well as in London, not scores, but hundreds of sick people by the simple laying on of hands. His power was so great that he could by a word and a gesture dispel the pains of everybody in the audience who stood up when he called upon those who were suffering from any pain to do so. Seventeen years ago he publicly stated that he had up to that time cured one hundred and fifty thousand sick persons; what his present total is—for he is still curing—we cannot say, but it must be larger than the aggregate of all the instantaneous cures effected by all the "holy wells" and shrines and professed healers within our historical period.

A book* by Mr. A. E. Newton, a respectable gentleman of Massachusetts, which appeared in the year 1879, contains the record of some thousands of cases which yielded to Dr Newton's tremendous psychopathic power. From a public address of the latter (see pp. 113-114) we learn that "In healing there must be faith on one side or the other. A healer should be a person of great faith, great energy; sympathetic and kind; a man who is true to himself; a muscular man, with a fixed, positive and determined will. One possessing a good share of these qualities will be successful." The discourse finished, he gave a practical illustration of his healing power. Said he: "Now I ask any in the room that are in pain to rise—only those who are in acute pain." About twenty rose, and the Doctor threw his arms forcibly forward and said: "Now your pain is gone." He then "requested those whose pains were cured to sit down, and they all sat down." His power has been sometimes so superabundant that he had only to touch a paralytic, a clubfoot patient, a deaf or blind person, to cure them on the spot, and there he has touched and healed 2,000 in one day. The Curé d'Ars, a good French priest, who died in 1859, healed like Newton for thirty years; during which period he had been visited by 20,000 patients of all ranks and from every country in Europe.† Dr. Ennemoser, in his interesting History of Magic, tells about Gassner, a Romish priest of the latter half of the eighteenth century, who cured his thousands by the following artifices:

He wore a scarlet cloak, and on his neck a silver chain. He usually had in his room a window on his left hand, and a crucifix on his right. With his face towards the patient, he touched the ailing part, . . . calling on the name of Jesus.... every one that desired to be healed must believe . . . covered the affected part with his hand, and rubbed therewith vigorously both head and neck. [Pt. II, p. 274.]

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* The Modern Bethesda, or The Gift of Healing Restored. Edited by A. E. Newton, New York: Newton Pub. Co., 1879.

† [See J. B. Vianney in the Bio-Bibliogr. Index.]

In our days the Roman Catholics have revived the business of miraculous cures on a grand scale: at Lourdes, France, is their holy well where hundreds of cripples have deposited their sticks and crutches as tokens of their cures; the same thing is going on at the parish church at Knock, Ireland, and last year there were symptoms that the same trump card was to be played by the fish-collecting priests of Colombo, Ceylon. In fact the Church of Rome has always claimed a monopoly and made the simple psychopathic law play into their hands as testimony in support of their theocratic infallibility. That useful compiler of valuable psychic facts, the Chevalier G. des Mousseaux, scrapes on this papal violoncello with great zeal. With him all mesmeric healings are effected by the devil.

When the magnetic agent operates upon the evils of the body, experience proves as an infallible truth, that it does not heal them without causing acute pains, or without risk to life, which it often destroys! Its cures are exasperatingly long; perfect ones are the exception; the evil that it expels from one organ is often replaced in another organ by an evil still more desperate, and the sicknesses it dissipates are liable to cruel relapses.*

His several volumes contain hundreds of reports of cases in which the devil has shown his Satanic power by healing the sick and doing all sorts of wonders. And that we may have the most unanswerable proof that the mesmeric fluid has manifested itself similarly in all ages, he collects from the writings of the ancients the testimonies which they have left on record. Nothing could be more sarcastic than his arraignment of the Academies of Science and the medical profession for their stupid incredulity as to the occurrence of these marvels. Verily this is an author to be studied by the intelligent psychologist however much he may be disposed to laugh at his Catholic bias and his blind resort to the theory of a non-existent devil to explain away the beneficent power to heal disease which so many philanthropic men in all epochs have exercised.

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* La Magie au XIXme Siecle, p. 327. Paris, 1864, Henri Plon.

It is not in the least true either that mesmeric cures are impermanent or that one disease disappears only to be replaced by a worse one. If the operator be healthy and virtuous and knows his science well, his patient will be effectually restored to health in every instance where his or her own constitution is favourably disposed to receive the mesmeric aura. And this leads us to remark that Dr. Newton has not sufficiently explained the curative action of faith nor its relation to the mesmerizer's healing power. The familiar analogy of the law of electric and magnetic conduction makes all plain. If a metallic body charged with + electricity be brought into contact with a body negatively electrified, the + fluid is discharged from the first into the second body. The phenomenon of thunder and lightning is an example in point. When two bodies similarly electrified meet they mutually repel each other. Apply this to the human system. A person in health is charged with positive vitality—prana, od, aura, electro-magnetism, or whatever else you prefer to call it: one in ill-health is negatively charged: the positive vitality, or health element, may be discharged by an effort of the healer's will into the receptive nervous system of the patient: they touch each other, the fluid passes, equilibrium is restored in the sick man's system, the miracle of healing is wrought, and the lame walk, the blind see, deaf hear, dumb speak, and humours of long standing vanish in a moment! Now, if besides health, power of will, knowledge of science, and benevolent compassion on the healer's part, there be also faith, passivity, and the requisite attractive polarity, on that of the patient, the effect is the more rapid and amazing. Or, if faith be lacking and still there be the necessary polaric receptivity, the cure is still possible. And again, if there be in the patient alone a faith supreme and unshakable in the power of a healer, of a holy relic, of the touch of a shrine, of the waters of a well, of a pilgrimage to a certain place and a bath in some sacred river, of any given ceremonies, or repetition of charms or an amulet worn about the neck—

—in either of these or many more agencies that might be named, then the patient will cure himself by the sole power of his predisposed faith.* And this rallying power of Nature's forces goes in the medical books under the name of Vis Medicatrix Naturae —the Healing Power of Nature. It is of supreme importance that the one who attempts to heal disease should have an absolute and implicit faith (a) in his science; (b) in himself.

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* That excellent journal, The Times of Ceylon, in its number for February 7th, prints the following facts which illustrate the recuperative power of the imagination: "I have recently read an account of what is termed a 'faith-cure' which took place with the famous Sir Humphry Davy when quite a young man. Davy was about to operate on a paralytic patient with oxygen gas—'but before beginning the inhalation, Davy placed a thermometer under the patient's tongue to record his temperature. The man was much impressed with this and declared with much enthusiasm that he was already much relieved. Seeing the extraordinary influence of the man's imagination, Davy did nothing more than gravely place the thermometer under his tongue from day to day, and in a short time he reported him cured.' I can relate a perfect faith-cure of a desperate case of dysentery in one of our planting districts, by a medical practitioner well known at the time, Dr. Baylis, who practiced on his own account in the Kallibokke valley and Knuckles district. He had just returned from a visit to India, having left his assistant in charge, and on his return was much distressed to learn that a favourite patient of his, the wife of an estate manager, was desperately ill with dysentery and not expected to live more than a day or two, being almost in extremis. She had been gradually sinking under the debilitating effects of the terrible disease, and there was nothing more to be done as the doctor found the treatment to have been all that he could have adopted. Wishing to see the patient before her death, he at once went to the estate, and on seeing him she expressed great pleasure, saying in faint tones she knew she should recover now that he had come to attend her, as she had such complete confidence in him. At her request he remained in the house, but no change in her medicine was made. Strange to say she at once began to recover, and at the end of a week was able to walk with him in the garden.

"Such was the result with the patient. On the mind of the doctor the cure had the effect of causing him to lose all confidence in the efficacy of medicine; he abandoned allopathy as a delusion, took to homeopathy as the only true practice, and necessarily lost many of his patients; and eventually left the country and settled in California as a farmer, where he was drowned a few years ago. The late Dr. Baylis was a marvellously gifted man in many respects, but, like many other clever men, very impulsive. He was inclined to be a believer in Buddhism and actually named one of his children Buddha."

To project from himself the healing aura he must concentrate all his thought for the moment upon his patient, and WILL with iron determination that the disease shall depart and a healthy nervous circulation be re-established in the sufferer's system. It matters nothing what may be his religious belief, nor whether he invoke the name of Jesus, Rama, Mohammed, or Buddha; he must believe in his own power and science, and the invocation of the name of the founder of his particular sect only helps to give him the confidence requisite to ensure success. Last year in Ceylon, Colonel Olcott healed more than fifty paralytics, in each case using the name of Lord Buddha. But if he had not had the knowledge he has of mesmeric science, and full confidence in his psychic power and the revered Guru whose pupil he is, he might have vainly spoken his simple religious formula to his patients. He was treating Buddhists, and therefore the invocation of Sakya Muni's name was in their cases as necessary as was the use of the name of Jesus to Père Gassner and the other many healers of the Romish Church who have cured the sick from time to time. And a further reason for his using it was that the cunning Jesuits of Colombo were preparing to convince the simpleminded Singhalese that their new spring near Kelanie had been endowed with exceptionally miraculous healing powers by the Virgin Mary.

Those who may, after reading our remarks, feel a call to heal the sick, should bear in mind the fact that all the curative magnetism that is forced by their will into the bodies of their patients, comes out of their own systems. What they have, they can give; no more. And as the maintenance of one's own health is a prime duty, they should never attempt healing unless they have a surplus of vitality to spare, over and above what may be needed to carry themselves through their round of duties and keep their systems well up to tone. Otherwise they would soon break down and become themselves invalids. Only the other day a benevolent healer of London died from his imprudent waste of his vital forces. For the same reason, healing should not be attempted to any extent after one has passed middle life: the constitution has not then the same recuperative capacity as in youth.

As the old man cannot compete with the fresh youth in athletic contests, so he can no more hope to rival him in healing the sick; to attempt it is sheer folly; to ask it of him simple ignorance and selfishness. We make these reflections because requests have been made from many quarters that Colonel Olcott would visit them and publicly heal the sick as he did in Ceylon. To say nothing of the fact that he is now a man of past fifty years of age; and burdened with a weight of official duty that would break down any person, not sustained like him by exceptional influences, we need only reflect that the suffering sick throughout India are numbered by the tens of thousands, and that for him to be himself known as healer would be to insure his being mobbed and almost torn to pieces in every city. If in a small place like Galle, our Headquarters building was thronged by two and three hundred patients a day, the road was crowded with carts, litters and hobbling cripples, and the President was often unable to find time to get even a cup of tea before 5 p.m., what would it be in our Indian cities, those hives of population where every street would pour out its quota of invalids? If, like Newton, he had practised healing all his life, and he could cure by a touch, the case would be different. As it is, all he can do is that which he has been doing, viz., to teach eligible members of the Theosophical Society the secrets of mesmeric psychopathy, on the simple condition that it shall never be used as a means of pecuniary gain or to gratify any sinister motive.

BY “BELL, BOOK, AND CANDLE”

LEAVES FROM THE NOTEBOOK OF A MISSIONARY PRIEST.

[The Theosophist, Vol. IV, No. 7, April, 1883, pp. 160-161; No. 9,

June, 1883, pp. 223 224; No. 11, August, 1883, pp. 272-273]

Not with the object of vindicating the Asiatic people from any charge of superstition that may lie against them, but only to show that in Western countries under all their boasted enlightenment, the selfsame belief in demoniac obsession obtains as among them, we have heretofore cited cases which have appeared in current literature similar to the very curious one we now quote. The narrative is taken from the Catholic Mirror, a most conservative journal of the Romish Church in America; in fact, as it announces itself: “Official Organ of the Archbishop of Baltimore, Bishops of Richmond and Wilmington, and the Vicar-Apostolic of North Carolina.” What it admits is, therefore, not to be coughed down or put aside; its voice is that of authority. The strong mediaeval flavour which pervades the present story adds a greater zest to it. Its chief value to the intelligent psychologist is in showing (a) that the phenomenon of so-called obsession survives to our day, despite scientific progress; (b) that the possibility of overcoming the abnormal condition by means of rituals and prayers (mantras) is claimed by the Church to be true; (c) that the selfsame abnormal psycho-physiological symptoms show themselves in Christian and heathen countries, where almost identical remedies are employed. In the one case the power of exorcism is claimed as a divine gift from the Christian god, and in the other as coming from the god Rama, conqueror of Ravana; that is all. And if exorcism be impossible by Hindu priests in India, it must be equally impossible by Romish priests in Canada or at Rome.

For Hysteria is the obsessing devil in both instances.

We have a certain respect for sceptics who laugh with equal scorn at the credulity of phenomenalists whether inside or outside their own Church. But our feeling is quite the reverse for those who, while making merry at the expense of all others for credulity, are ready to swallow identical stories if alleged by their own ecclesiastics to be miraculous. The most staggering recitals of occult phenomena that have been taken from “heathen” sources into our journal, do not surpass, if they equal, the report of this missionary priest in the elements of credulity, blind faith, and impossibility; and yet, the occultist will no more deny the essential facts of this case than those of the others. We will watch with amused curiosity the tone that will be assumed by our critics in speaking of this affair. The reader will bear in mind that henceforward it is the editor of the Catholic Mirror who is telling the story. Such comments as we may have to make will be confined to the footnotes:

[The article in question is a very long account of a case of diabolical possession. Only the paragraphs on which H. P. B. comments are reprinted here.]

Many persons hardly believe in the devil at all, from believing so little in God. Although the reality of diabolical possessions is a truth which the Holy Scripture abundantly establishes, there are many who scout the idea of devils being permitted to be on this earth of ours.

We think it due to quite another reason. Those capable of sincerely believing in a just and omnipotent deity are unable to believe in a Devil. If anything has been calculated to make the Western world lose all faith in Religion, it is this absurd and cruel dogma which enforces upon all Christians belief in the Devil.

Archbishop Vaughan has said somewhere: “As men get misty in their notions of the God-man, they become vague in their belief in him whose power that God came to crush.”

And why could he not have crushed the power of the Devil without moving from heaven? Why should “that God” have had to “come” to our earth? He was not here already, then, before the year one? So there was at least one entire globe where God was not present, despite the claim of his Omnipresence.

And if he created everything in the heavens above as well as in the earth beneath, why did he create such a devil?

It was prophesied by our blessed Lord that the casting out of devils would be one of the signs that shall follow them that believe.

And the words: “In my name shall they cast out devils” (Mark, xvi, 17-18) are followed by these others—”they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” This is, we are told, what Jesus promised to “them that believe.” Having known Christian orthodox exorcisers and many other persons who “believed” most sincerely, we yet have never met one, least of all a padri, who would consent to either drink a glass of poison, or take a cobra by its tail. Why is this? The “casting out of the devils” is only one of the signs that should “follow them that believe.” Is it because faith is but one-fifth of what it used to be?

[The patient to whom the priest was called was a young girl who declared: “I am the devil.” The priest asked “in the name of Jesus Christ” why he had taken possession of the girl, but he refused to answer until commanded “in the name of the Catholic Church.”]

The “Catholic Church,” then, we are given to understand, is more powerful, and more to be dreaded by the Devil than God Himself!!

[The devil later enumerates his various names, the fourteenth being Beelzebub.]

Oh, poor and silly devil!—A very suggestive fact, indeed, that none of the names of the demons and devils accepted by Christian theology have any other than a Jewish ring about them. All the devils in the Christian Hell seem to be Jews. This is rather flattering for the Heathen—Hindu, Buddhist, and Parsi. Notwithstanding the countless myriads, that agreeably to the Christian Churches must by this time, have gone to Hell, we do not find a single “Babu” or “Bhoy” among the obsessing devils, while here we have even a “Jonas.” Will the good padris, please explain?

[On one occasion he went to the girl after hearing confessions at a distant church, and “she said something that filled me with surprise and horror.”]

The demon, or rather hysterical girl being a clairvoyante, repeated to him what he had heard at confession.

[With regard to possessed animals, he sprinkled some horses with holy water and “they began to get excited as though worried by a thousand horseflies.”]

Now this statement of “possessed horses” and the effect of holy water upon them implies more than it says. It is positively charming, and reminds one of the Golden Legends in which the reader meets with a wolf and a dragon converted to Christianity and weeping over their sins.

Sometimes possession is the fault of the victim, sometimes the result of magical dealings with the devil, and sometimes trials by permission of God without any fault on the part of the person, as in the case of this girl. This is easily explained in the answer of our Divine Lord to His disciples with reference to the man born blind. Rabbi, who did sin, this man, or his parents, that he was born blind? Jesus answered: Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. (John, ix, 2-3.)

Rather than believe in such a “God,” many good men have ceased to believe in one at all. It is against the interpretations of the words of Jesus of Nazareth and not the words themselves (which mean quite a different thing) that so many ex-Christians have rebelled.

[The priest said Mass in the house by special permission and gave the girl Holy Communion. After that, in another room, he raised his hand to make the sign of the Cross and saw that “the floor was literally covered with little, white, living worms (maggots), and some were even climbing the walls.”]

Spontaneous generation? A clever and scientific devil that!

[He asked why there were no worms in the other room where Mass had been said. The voice answered: “Because we are not worthy to be where Jesus Christ is.”]

This answer would make the sceptically inclined infer that Christ must, in such a case, be very often absent from his Church, since it is sometimes near the very altars and during the ceremony of public exorcisms, that the devil has manifested himself most fiercely in those he gets possession of: witness the Nuns of Loudun?

[A medical doctor—a Lutheran—was permitted to see the girl, and asked her if she knew Luther. “Yes,” came the answer,” he is with us.”]

Now this is the most charming hit possible at the poor Protestants. Behold, the Christian brotherly love and charity!

Sometimes the devil speaks against himself, and works for the glory of God and the salvation of souls, which is always the design of God in permitting possessions.

And if so, then such a devil must be as good as any missionary or priest? After this authoritative assertion, how shall we be able to know who is preaching—a padri or the. . . ?

This narrative, given by a good Roman Catholic padri, evidently sincere and truthful, and published in an authorized orthodox Christian journal, the Catholic Mirror, strikes for us the keynote of Christian theology. This is authoritative, good, sound, orthodox Christianity; and he who believes in it will not be damned, but on the contrary will be honoured and respected in society. That which Theosophy teaches is all the reverse. Our philosophy is hooted at, and the orthodox believers in a personal devil will turn away with a shudder of horror from the theosophic teachings. We are in the nineteenth century, in the full blaze of civilization and science, we see.

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PICKINGS FROM OUR CONTEMPORARIES

[The Theosophist, Vol. IV, No. 7, April, 1883, pp. 166-67]

La Revue Spirite of Paris for February publishes a communication from a medium named L. Cephas—which it calls quite pertinently “very original.” It is headed GAMBETTA NAPOLEON and announces the stupendous news that the late French Dictator was no other than Napoleon reincarnated.

This reincarnation having been predestined and preordained by God and the Spirits, there was no fatality in Gambetta's death. The modern Chingîz-Khân had "reflected and repented" between his two lives and come to the conclusion that the republic was after all the best form of government for-the French people. And now "Gambetta has expiated a portion of the sins of Napoleon." If so, it hardly behooves Bonapartists and the next of kin of the great Napoleon to go on rebelling against "spirits" in trying to restore the lost Dynasty. The best means of cutting the Gordian knot of France's present difficulties would be to convert all the Napoleonides and their partisans to spiritism. We offer this advice to the serious consideration of our friends and brothers in France.

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Le Bon Sens, a Radical journal of Carcassone, France, publishes another interesting communication from the same source. It is a prophecy and emanates from the cerebral ganglia of another medium and seer. We translate it verbatim et literatim.

"France has made a great loss, you say, in the persons of two of her sons. Do not despair. Two others will cone in their stead [reincarnations of the two departed ones, as we understand] to replace them.

Alsace and Lorraine will be restored to use after a terrible war which is going to take place between Germany and Russia, a war into which France will be dragged. It will be favourable to the allied armies. Austria will be at first with Prussia; but she will soon forsake her; for Hungary and all the Slavonians of that Empire will compel her to it.

Be full of hope, oh dear friends.

(Signed) LEON GAMBETTA."

At this revelation, a spiritist present exclaimed, "Oh, if it were true!"

Thereupon the "Spirit" (of Gambetta) answered with great animation:

"I swear by the holy name of God, in whom I had the misfortune to disbelieve, that all will come to pass as I say.

"Oh God of Justice! Thou wilt not permit that the monstrous iniquity of the spoil of such a beautiful portion of my France should continue!—Adieu."

The world of “Spirits” we see, is rife with politics. The latter entering very little into our programme we will leave it for what it is worth with this short remark, however, that it does seem puzzling, why on the same principle of divine equity, Lothaire II, or Stanislas Leszczynski, or some other respectable ghost whose life preceded the treaties of Munster and Ryswick should not equally claim Alsace and Lorraine as “a beautiful portion of their Austria and Germany?”

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The Banner of Light and the R.-P. Journal of the U. S. A. notify us of the death of Dr. George Beard, the most fierce opponent of Spiritualism. The world of science loses an earnest worker, and believers in “spirit” communication acquire thereby a new ally. We prophesy that, as in the case of our much-lamented Brothers D. M. Bennett, Dr. Britten and many other illustrious departed, a week will not pass after his demise that this uncompromising enemy of materialized and other “spirits” will come himself in that role and deliver pseudo-scientific lectures “through the organism” of some inspirational medium repenting of what he had done and recanting all he had ever said against Spiritualism. Verily, bitter is the thought of death, so long as there exists no law to prevent inspired mediums from making any one’s “spirit” say platitudes that would have forced the living man to cut off his tongue in despair rather than to utter them. We invite the reasonable Spiritualist to ponder over the post-mortem orations of—the great DARWIN—for instance.

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The Indian Witness of Calcutta, after the manner of the majority of the professional modern witnesses in India who, to use the words of a native Judge, “for the consideration of four annas to ten rupees, will give evidence damaging enough to hang four consecutive generations of innocent men”—is once more at its old slanders. Speaking of the “Ghostology of the Theosophists,” it calls it “an imposture, which the average sceptic thoroughly despises.”

The Indian Witness in saying this fibs as usual; moreover it fathers upon the Theosophists a belief which is thoroughly its own. The Theosophist, unless he happens to be a rabid Spiritualist of the coarser kind, believes in neither holy nor unholy ghost and ghosts. Moreover, what the "average sceptic thoroughly despises" is superstition, or, belief in a supernatural religion full of divine and satanic miracles —precisely the position of our well-wisher the Indian Witness; and what the educated Sceptic has a thorough contempt for—one shared in this by every refined Christian—is the disgusting cant and at the same time the backbiting propensity of the half-educated preacher and missionary; the noisy impertinence of the religious snob and zealot of that class so well represented by some Yankee orators; and—the mountebank performances of half-witted fanatics throwing discredit upon the religion they try to preach. All of these—spiteful padris, Christian snobs, and irresponsible fanatics, are the subjects of the gushing reverence and respectful patronage of the Indian Witness. . . . What Theosophist under the circumstances but will prefer vilification to laudation at such hands and in such a motley company!

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A HEAVY CURSE

[The Theosophist, Vol. IV, No. 7, April, 1883, pp. 167-68]

As a specimen of condensed and concentrated episcopal malice, the following ANATHEMA recently sent by the Pope to various Bishops with orders to be read to their parishioners, and hurled by the Archbishop of Santander (Spain) against spiritualists in general, and certain editors in his diocese especially—is truly edifying and Christian. The "accursed ones" are men whose only crime is to have dared to proclaim their preference for civil and religious liberty, over priestly domain.

Matching well those famous excerpts from the bulls against liberals issued by the late Pope Pius IX, and collated by Mr. Gladstone a few years ago, this latest inspiration claimed to be received through the Holy Ghost, merits a prominent place among them. We translate it verbatim from the original, as found in the St. Petersburg Rebus, and dedicate our translation to our good friends of the Society of Jesus—that meek and all-forgiving ideal of every divine and human virtue.

BULL OF EXCOMMUNICATION

May Almighty God and his holy saints curse the spiritualists and their journals with the perpetual malediction launched against the Devil and his angels! May they be accursed like Judas the traitor, and Julian the apostate; and may they perish like Nero. May the Lord judge them as he judged Dathan and Abiram and commanded the earth to swallow them alive. May they be crushed and swept away from the face of the earth and all memory of them disappear for ever and ever; and may they be seized with terrible death and hurled alive, they and their progeny, into hell for damnation everlasting, so as not to leave a seed of themselves upon the surface of the globe. May the few days that are yet in store for them be full of gall and bring on incessant disasters and unhappiness to THE ACCURSED ONES. Let them suffer hunger, thirst and nakedness, and be visited by every unclean disease and pain, through wretched poverty and misery. Accursed be every bit of their property and every blessing and prayer instead of benefiting be changed for them into a curse. Let them be cursed everywhere and at every hour; cursed day and night, sleeping and waking, in eating, in drinking and during fast; cursed when they speak and when they keep silent; cursed at home and abroad; cursed on land and on water; cursed from the top of their heads down to the soles of their feet! May their eyes be blinded, their ears deaf, their tongues dumb and rooted to their palates! Cursed be every member of their family and every limb of their body! Let them be cursed from today and forever! Let light be changed for them into darkness before the face of the Creator, on the great day of the last Judgment! May their sepulchre be that of dogs and asses! May famished wolves prey upon their corpses and may their eternal company be that of Satan and his angels!

Who, after reading the above, would dare to deny that the coming of Christ was a gigantic failure, and the claims of his Church and followers as gigantic a sham? A wretched chance the poor Theosophists would have if they should be cast upon some island where this theocratic Boanerges enjoyed absolute power!

WHENCE THE NAME “LUNATIC”?

[The Theosophist, Vol. IV, No. 7, April, 1883, pp.171-172]

It is well known that the moonbeams have a very pernicious influence; and recently this question became the subject of a very animated discussion among some men of science in Germany. Physicians and physiologists begin to perceive at last, that the poets had led them into a trap. They will soon find out, it is to be hoped, that Eastern Occultists had more real information about the genuine character of our treacherous satellite than the Western astronomers with all their big telescopes. Indeed—”fair Diana,” the “Queen of Night,” she, who in “clouded majesty”

“. . . unveil’d her peerless light,

and o’er the dark her silver mantle threw.”*

—is the worst—because secret—enemy of her Suzerain, and that Suzerain’s children, vegetable and animal as well as human. Without touching upon her occult and yet generally unknown attributes and functions, we have but to enumerate those that are known to science and even the profane.

The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck during the full moon. Lately it was proved beyond any doubt, by a long and careful series of experiments, that no person even one with remarkably strong nerves—could sit, lie or sleep for any length of time, in a room lit by moonlight without injury to his health.

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* [John Milton, Paradise Lost, Bk. IV, I, p. 598.]

Every observing housekeeper or butler knows that provisions of any nature will decay and spoil far more rapidly in moonlight than they would in entire darkness. The theory that the cause of this does not lie in the specific perniciousness of moonbeams, but in the well-known fact that all the refrangible and reflected rays will act injuriously—is an exploded one. This hypothesis cannot cover the ground in our case. Thus, in the year 1693, on January 21, during the eclipse of the moon, thrice as many sick people died on that day than on the preceding and following days. Lord Bacon used to fall down senseless at the beginning of every lunar eclipse and returned to consciousness but when it was over. Charles the Sixth, in 1399, became a lunatic at every new moon and at the beginning of the full moon. The origin of a number of nervous diseases was found to coincide with certain phases of the moon, especially epilepsy and neuralgia—the only cure for which is, as we know, the sun. After a discussion of many days, the wise men of Germany came to no better conclusion than the implicit confession that: “Though it is a pretty well established fact that there exists some mysterious and nefast connection between the night luminary and most of the human and even animal and vegetable diseases, yet wherein lies the cause of such connection—we are unable, at present, to determine.”

Of course not. Who of these great physicians and physiologists but knows since his boyhood that there was in old Greece a widely spread belief that the magicians, and especially the enchanters and sorcerers of Thessaly, had an uncontrollable power over the moon, drawing her down from heaven at will by the mere force of their incantations and producing thereby her eclipses? But that is all they know unless they add to it their conviction that the stupid superstition had nothing at all in it at the bottom. Perhaps they are right, and ignorance, in their case, may be bliss. But the occultists ought not to forget, at any rate, that Isis of the Egyptians and the Grecian Diana or Luna were identical; that both wear the crescent on their heads or the cow’s horns, the latter the symbol of the new moon.

More than one profound mystery of nature is securely shrouded by the “veils” of Isis and Diana, who were both the anthropomorphized symbols—or Goddesses—of nature, whose priests were the greatest and most powerful adepts of the lands that worshipped the two. The fact alone, that the temple of Diana in Aricia was served by a priest who had always to murder his predecessor, is more than suggestive to a student of Occultism; for it shows him that in the temples of Diana the greatest as the most reverenced of all the goddesses of Rome and Greece—from that of Ephesus, one of the seven wonders of the world, down to the said temple of Aricia, the same mysterious initiations took place as in the sacred temples of the Egyptian Isis: i.e., the initiator having unveiled the Goddess, or shown the neophyte naked truth—had to die. We refer the reader to our footnote on page 38 (col. 2) in the November Theosophist, 1882. Art. “Gleanings from Éliphas Lévi.”*

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* [Vide p. 265 of the present Volume.—Compiler.]

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RETROGRESSION IN REBIRTH

[The Theosophist, Vol. IV, No. 7, April, 1883, p. 174]

In his able review of Mr. Oxley’s “Philosophy of Spirit,” concluded in the current number of your journal, Mr. Subba Row criticising the author’s views of the hierosophic doctrine, remarks:—

“The second proposition (there is no rebirth in the material human form, there is no retrogression at any time) is opposed to all the ancient traditions of Eastern nations and the teaching of all the Eastern adepts.”

The italics are mine. The proposition is certainly not on union with “all the ancient traditions of Eastern nations,” but is the portion of it which I have italicised (there is no retrogression at any time), though certainly opposed to ancient Hindu traditions, really at variance with the “teachings of all the Eastern adepts”?

Unless I am mistaken, you have all along strenuously maintained it as one of the truths of occult philosophy that rebirth in a lower state is impossible, that there is no going back in the scale of existence, that “nature invariably shuts the door behind her”; in other words, that there is no retrogression. Exactly the proposition advanced by Mr. O. and objected to by Mr. S. R.!

Will you or the learned reviewer kindly explain this ?

H

BOMBAY, 2nd December, 1883.

EDITOR’S NOTE.—We have “strenuously maintained” and still maintain that there is “no retrogression” in the dead letter sense as taught by exoteric Hinduism—i.e., that the rebirth of a man in the physical form of an animal was impossible on this earth. But, we never affirmed that there was no moral retrogression—especially in the interplanetary spheres; and that is what is combated by Mr. T. Subba Row, for Mr. Oxley means “retrogression” in that very sense, we believe.

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ON NADI GRANTHAMS]

[The Theosophist, Vol. IV. No. 7, April, 1883, p. 179]

[In the course of an article, the writer, N. Chidambaram Iyer, says: “Very few of the modern Hindus—and fewer still of the so-called educated Hindus—are aware of the existence of what are called Nadi Granthams—which contain a faithful record of the lives of . . . all men: All men that ever lived, all men that are living, and all men that will come into existence! . . . Is it possible one might ask that such a work can exist—a work which can afford space for the names of all mankind?” H. P. B. comments:]

As the workings of the mighty current of Life sweeping throughout our planetary chain have been thoroughly examined by the ancient adepts, and as the number of the planetary rounds, the various races, and sub-races of humanity on each planet and the number of incarnations of every spiritual monad floating along the current of life, were long ago ascertained with mathematical precision, as already indicated in the Fragments of Occult Truth, it would not be beyond human power to bring into existence a book giving all the particulars which a Nadi Grantham is stated to furnish.

TO THE “DISSATISFIED”

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 181]

We have belief in the fitness and usefulness of impartial criticism, and even at times in that of a judicious onslaught upon some of the many creeds and philosophies, as we have in advocating the publication of all such polemics. Any sane man acquainted with human nature, must see that this eternal “taking on faith” of the most absurdly conflicting dogmas in our age of scientific progress will never do, that it is impossible that it can last. Our journal being devoted to the presentation of every creed in all its naked truthfulness, and resolved to favour none in preference to another, its columns are therefore open to writers of all and nearly every creed known —at least on hearsay—to the civilized world. Thus there is some chance for all getting, by comparing notes, to the bottom of more than one mystery, and of eliminating a few truths out of this jungle of more or less philosophical and metaphysical concepts. We have seen the folly of the system of favouritism and sectarianism to the exclusion of all other opinions prevalent among most of the periodicals in India; and we are resolved that in the management of The Theosophist the rule of religious impartiality shall be strictly observed. We form the circle of its contributors from the ranks of Heathen and Christian, of Materialists and Spiritualists, Theists, Atheists, and Polytheists, men of ability, in short, wherever to be found, without enquiring into their faith and without the smallest preference given to personal partialities or antipathies.

Nevertheless, we have not hitherto been able to satisfy all our readers, nor our correspondents either. In the opinion of the former, our columns and editorials which are expected to acquaint our subscribers with every newfangled doctrine, with the exposition of every religion old or new for the necessity of comparison, has, at the same time, to remain “goody goody,” never treading upon the toes of the creed under analysis, nor expressing an honest opinion upon its professors. With our contributors it is still worse. We are either to be deluged with the rubbish that can find admission to the columns of no other periodical, or stand accused of “favouritism,” something we have altogether and strenuously avoided. To those contributors whom the present cap will fit, we can answer but the following: “Gentlemen, our Magazine is by no means intended to be a refuge for the destitute, an omnium gatherum for those who have to satisfy an old grudge; nor is it a receptacle for any and everything which may not be able to find hospitality even in its own sectarian journals. The Theosophist does not take for its foundation-principle the idea that because an atheistical article has been rejected by a paper conducted by a Theist, it must, therefore, find room in these impartial columns, in order that justice be strictly dealt out; but it rather proceeds to have the MS., handed to it for publication, opened and carefully read before it can consent to send it over to its printers. An able article has never sought admission into our pages and been rejected for its advocating any of the religious doctrines or views to which its conductor felt personally opposed. On the other hand, the editor has never hesitated to give any one of the above said religions and doctrines its dues, and speak out the truth whether it pleased a certain faction of its sectarian readers, or not. We neither court nor claim favour. Nor to satisfy the sentimental emotions and susceptibilities of some of our readers do we feel prepared to allow our columns to appear colourless, least of all, for fear that our own house should be shown as “also of glass.”

THE BUDDHIST MOVEMENT IN ENGLAND

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 181-182]

The frequent publication of books on the subject in England, of recent years, has evidenced the strong interest now felt by the cultivated classes in the study of Buddhism. That this interest grows rather than declines is plainly indicated by the following report of a meeting of the Royal Asiatic Society in London, held quite recently with distinguished people present, which we reprint from an English paper:

At the last meeting of the Royal Asiatic Society, Sir Bartle Frere, president, in the chair, His Royal Highness the Duke of Connaught, K.G., Sir Thomas Brassey, M.P., and Mr. Cassels were elected resident members, and Her (?) Highness the Maharanee of Oodeypore, Lieutenant-Colonel C. Maclean Smith, and Mr. W. M. Ramsay, nonresident members. Mr. Arthur Lillie, M.R.A.S., read a paper “On the Buddhism of Ceylon,” in which he combated the idea advanced by a section of writers, headed by Mr. Rhys Davids, that the ancient books of Ceylon teach nothing but annihilation, nonexistence of the soul, and atheism. He cited the Tevijja-Sutta, in which Buddha is questioned on the subject of that union with Brahma which it was the great object of the Brahmin ascetic, in Buddha’s day, to gain. Buddha, instead of answering that the Supreme Brahma is nonexistent, and that those who sought union with him were unwise, proclaimed distinctly the contrary proposition. Mr. Lillie then urged that the charges of annihilation, etc., brought against Buddha by Mr. Rhys Davids were founded on an erroneous reading of the Buddhist ideas about Karma and the Skandhas, These, he stated, cease not on the death of the individual, but on his attaining spiritual awakenment. A passage in the Brahmajâla Sutta, much relied on by Mr. Davids, was then compared with its context, and it was shown that the doctrine of the annihilation of human beings was pronounced as heretical as that of future conscious existence.

Mr. Lillie, in conclusion, expressed the opinion that the northern and southern systems should be compared together, as by these means alone, the archaic and true Buddhism could be detached from its later accretion.

This paragraph correctly indicates the antagonism between the views of the two great representatives of Buddhism in modern English literature. Both Mr. Lillie and Mr. Rhys Davids have struggled to divine the real meaning of Buddhism from the exoteric books and papers to which they have had access, and, broadly speaking, Mr. Davids has come to the conclusion that Buddhism must mean to teach annihilation and nonexistence of the soul, because it entirely ignores the idea of a personal God, while Mr. Lillie argues that because it certainly does not teach annihilation, but, on the contrary, says a quantity of things that directly relate to a continued existence of the soul in other states of being after this life, therefore in reality it must intend to preach a personal God, however little it may say on the subject.

On these lines this very pretty controversy may go on forever without either party being in the least danger of defeat at the hands of the other. Mr. Lillie will never dig up from Buddhist literature any declaration of the existence of a personal God with which to crush Mr. Davids, and Mr. Davids will never find chapter and verse for his theory about the nihilistic significance of Buddhist doctrine with which to crush Mr. Lillie.

The futility of the argument turns on the groundlessness of the assumption that the question about the existence of a Supreme Being in the sense of an intelligent entity, whether with limbs and features or without, consciously willing the Universe to come into shape and activity out of nothing—has anything really to do with the question whether human souls have a conscious survival after death. We are now concerned, in these few lines, merely with what Buddhism thinks—not with the tremendous questions involved themselves. And surely Mr. Davids must see if he will look at the matter in that light, that Buddhism cannot deny this life, even on his assumption as to what it thinks about the question of a God.

On that assumption the Buddhist believes that without the agency of a God human physical life goes on: then why not human soul life also on a different plane of being? In the same way surely Mr. Lillie must admit that, right as he certainly is in deducing from Buddhist scriptures the doctrine of continued existence for the higher principles of Man after his physical death, that correct deduction affords him no justification for imputing to Buddha theories about the Supreme Brahma, which most assuredly he never held.

Meanwhile it is very pleasant to see eminent men in Europe endeavouring to hammer out the meaning of Buddhism, even though they may miss the correct interpretation of several points at first. The only way in which they will solve the problems raised, will be by paying attention to the direct teachings of the Secret Doctrine which are now being given out to the world through the columns of this Magazine for the first time in the history of the subject. It is by the application of these teachings, as a key, to the exoteric Buddhist scriptures that Oriental scholars will be enabled to unlock their real treasures.

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FOOTNOTES TO “MEDICAL MAGNETISM AND THE HEALER MAGNETIC”

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 184]

[The writer, Seeta Nath Ghose, advocates the treatment of all diseases by magnetism, stating in support of his theory that “it has been found by experiments that the human body is a magnetizable object, though far inferior to iron or steel.” H. P. B. appends the following footnote:]

It is one of the great errors of physical science to so assert; and occult science proves it.

[The author states: “. . . it is very easy to conceive that if you lie down with your head placed southward and feet northward, the south pole of the earth and your head, which is the north pole of your body, and the north pole of the earth and your feet, which are the two branches of the south pole of your body, being in juxtaposition, will attract each other, and thus the polarity of the body natural to it will he preserved.’’ H. P. B. comments as follows:]

Though Baron Reichenbach recommends strongly the contrary course (i.e., to place your head always north) and the initiated adepts generally do so, yet, since the Baron’s conclusions are based solely upon his experiences with sick sensitives—whose bodies are in a state of magnetic perturbation—and that the physical organism of adepts, owing to long years of peculiar physiological training, can in no way be compared to those of the average mortals (see “The Elixir of Life”)—the explanation given by the distinguished author is perfectly logical and clear.* But it is only in cases of perfect health that we must sleep with our heads southward. There are abnormal temperaments and cases of nervous diseases when the opposite is necessary. Perfect knowledge of the magnetic state of human bodies—a state which varies incessantly, can be acquired only by the supplementary study of occult science in addition to the physical.

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* [Reference is here to Baron Karl von Reichenbach’s Researches on Magnetism, etc., London, 1850.—Compiler.]

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THE CHOSEN “VESSELS OF ELECTION”

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 185189]

A friendly correspondent “8111,” has sent to us a severe rebuke embodied in a long letter. Received after the 20th of last month, it could not appear in our April number. Better late than never. We give it now the respectful and serious notice it deserves.

It is not very often that an editor is found ready to publish remonstrances whether to his personal address or that of the policy pursued by his publication.

The general reader being little concerned with, and still less interested in, individual opinions about the conductors of magazines and papers he subscribes to, the first duty of an editor before the public is to remain entirely impersonal. Thus, when a correspondent takes exception to this or that article or editorial, unless his objections have a direct bearing upon some topic of interest to the public generally, the opening of polemics on that account has no raison d'être. Offering on the whole, we think, such a feature of general interest—at any rate in India—we give room to, and answer willingly, "8111's" protest. Only our friend must pardon us if instead of publishing his long letter in unbroken form we prefer to give it, so to say, piecemeal, quoting from it by fragments and as occasion requires. This is done for the following good reasons: firstly, for the convenience of answering his objections as they come; secondly, because to give all would be tedious to the reader—much in his protest being addressed rather to the individual called Madame Blavatsky and the Founder of the Theosophical Society than the editor of The Theosophist; and thirdly, because, as already shown, the above-named three characters, though blended in one and the same personage, have to keep themselves entirely distinct from each other—the personal feelings of the "Founder," for instance, having no right to encroach upon the duties of the impersonal editor. With these few preliminary remarks we proceed to quote the first lines from "8111's" letter.

In the two last numbers of The Theosophist you have taken poor Babu Keshub Chunder Sen severely to task, apparently for no other reason than that he has the misfortune to hold different religious opinions from your own.

Is our critic in a position to find throughout the whole series of the four volumes of The Theosophist one single passage in which there is one word said against any other prominent member or teacher either of the "Adi" or even the "Sadharan Brahmo Samaj"; or any other mystic, whether Jewish, Christian, Mohammedan or Spiritualist ridiculed and laughed at, although each and every one of the said personages holds opinions quite different from our own?

If not, then his opening remark—he must pardon us—is as ‘illogical as it is uncalled for. It would have been only fair in the absence of such proof that our critic should have sought for a more likely, if not a more dignified reason for our taking “so severely to task” the minister of the New Dispensation.

And now, after quoting a few more sentences from “8111’s” letter, we will, with his permission, show him the true reason why we think it our duty to criticize the Calcutta “Seer.”

That narrow-minded sectarians, true to the bigotry of their creed, should sneer at and revile him (Keshub C. Sen) is not to be wondered at; but it cannot fail to pain your friends and admirers to find you descending from the lofty platform on which you have taken your stand, to swell the insensate cry against the distinguished Brahmo. His religious views may be peculiar, wild, if you like, and may fail to find universal acceptance; but the thorough earnestness and sincerity which pervade his acts and utterances are beyond question and cannot but enlist for him and for the cause he has espoused the appreciative sympathy of all true lovers of humanity. Let others laugh, if they will, at his so-called extravagances; it ill-becomes you (pardon me) to join the chorus, holding as you do, on things beyond mortal ken views which, to the large world outside the influence of your teachings, appear equally extravagant and fanciful.*

The “lofty platform” is very flattering, though our modesty urges us to regard it as a mirage developed within the limitless area of our kind “friends and admirers’ “ fancy. But, supposing it had any independent existence of its own, we would far rather descend from and abandon it forever, than accept the passive role of a dumb old idol, alike indifferent to the happiness as to the misery and woes of the surrounding world.

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* We hold no views at all on anything “beyond mortal ken.” Claiming the possession of our full senses, we can neither prove nor disprove that which is beyond the knowledge of mortal man, leaving all speculations and theories thereon to emotional enthusiasts endowed with blind faith that creates self-delusion and hallucinations.

We decline the exalted position if we have to secure it at the price of our freedom of thought and speech. Besides, not only the “large world outside,” but even those within the influence of our “teachings” (though we deny having ever assumed personally the duties of a teacher) are cordially welcome to their own opinions, being as much at liberty to express them as anyone else. Those who regard our views as “extravagant and fanciful” need lose no time over them. The Theosophical Society “representing no religious creed, being entirely unsectarian and including professors of all faiths,” there is a vast choice in it for one who would learn something new besides the merely personal fancies of one of its founders. But, since the present question involves but the responsibility of the editor of this magazine, perhaps, the “friends and admirers” may derive some consolation in their “pain” upon being assured that the said editor is only doing a duty in exposing and showing in its true light one of the most coolly impudent and absurd claims of this age—that of proclaiming oneself, upon one’s own authority, and with no better warrant than blind faith—the chosen vessel of election, the direct mouthpiece of God! Our magazine was started with the distinct and well-defined policy as expressed in the Rules of the Society: to uphold and advocate only facts and Truth and nothing but the Truth whencesoever and from whomsoever it may come. Its motto is “There is no Religion higher than Truth”; and it “appeals for support to all who truly love their fellow men and desire the eradication of those hateful barriers created by creed, etc.”; and, as no officer of the society, nor any member, has the right to preach “his own sectarian views and beliefs,” so no officer or member has the right to ignore and pass over in silence such monstrous outbursts of sectarian fanaticism as the New Year’s Proclamation, by the self-assumed “Apostle of God,” Babu K. C. Sen, the more so since the latter is one of the declared enemies of the T.S. Nor is “8111’s” parallel between Keshub C. Sen’s and our own views, a happy one. The “Minister” would force his new sectarian doctrines every one of which is evolved out of his own feverish brain—as a direct revelation and a command to him from God; while our expositions belong to a doctrine as old as the world.

They are simply the rendering in a more clear and comprehensible language of the tenets of the esoteric science as once universally taught and practised; and though we do claim to receive them from adepts and initiates, yet, as we call neither the teaching, nor the Teachers absolutely infallible—the comparison falls to the ground. Our "views" have to stand or fall upon their own merit, since we claim neither divine revelation nor infallibility, and that no one of us regards his MASTER as an Almighty God. The following tirade therefore, though very impressive, entirely lacks logic—we regret to say:

You who advocate the wonders of occultism, and the incredibly large powers which adeptship confers; you who believe in the temporary disenthralment of the spirit from its fleshly prison, and in the possibility of its soaring aloft into unknown regions to drink of the forbidden knowledge of life and death at fountains inaccessible but to the favoured few; you who believe in the existence of Mahatmas, who, to credit all that is said of them, are little short of Gods in human form; it is open to you to doubt that this man, so good and great, so eternally wedded to virtue, and so avowed an enemy to vice, has really seen and heard the sights and sounds, which he publishes to the world in such evident good faith?

Now it so happens that we do not in the least doubt that the Babu "really sees and hears the sights and sounds," nor that he publishes them in "good faith." "The way to hell is paved with good intentions," says a very brutal, nevertheless a very just proverb. Every medium, nay every delirious patient, really sees and hears what no one else near him does, and sees and hears it in "good faith." But this is no reason why the world should be expected to receive the said sights and sounds as coming from God; for in such case it would have to regard every lunatic hallucination as a divine revelation; or that we should be bound to preserve a solemn silence upon the alleged "revelations" and utter no criticism upon them under the penalty of being kicked off our "lofty platform." They too have to stand or fall upon their own merits, and it is this merit that we claim the right to criticize as freely as are our own views. Let it be well understood that we neither quarrel with the personal religious views of the Babu nor doubt their "earnestness."

The “distinguished Brahmo”—who by the way is no more a Brahmo, being denounced and most vehemently repudiated by the Sadharan Brahmos—has as good a right to publish his opinions as we have to publish ours. But he has neither the right nor the commission to denounce the views of all those who disagree with him as “imposture” and “blasphemy against the holy ghost,” and that is precisely what he is doing. We are asked: “Why not leave the poor persecuted Salvation Army and the gifted Babu Missionary of Calcutta alone?” We answer. Let both leave their aggressive policy and their insulting ways of forcing upon people their respective sectarian views, and we promise never to pronounce their names. But so long as they will do it, so long shall we denounce them. Indeed, to ask us to “leave alone” both Keshub and Tucker, is equivalent to expecting that we shall give up all search for truth and yield our tacit if not expressed consent to the unimpeded propagation of what—at any rate in one of the two cases under consideration—must be hallucination if not direct imposition. Is “8111” prepared to show which of the two, Major Tucker or Keshub, is less “good and great”; and whether, it is the Salvationist or the Dispensationist who, though “eternally wedded to virtue and so avowed an enemy to vice,” bamboozles himself and the public the most? Suffice for us to know that both, claiming to act under the direct divine command of what they proclaim the one and same living God, preach at the same time two diametrically conflicting doctrines, [and] to have the right to denounce one of them, at any rate. Behold, the “distinguished Babu” making the pompous announcement from Calcutta that he, the chosen apostle of God, is commanded by the Almighty to preach to the whole world the truths of the New Dispensation; and Major Tucker proclaiming before the Court and Chief Justice “that he had received the Divine command to preach in the streets and lanes of Bombay, the Gospel.” Who, of these two paragons of virtue is labouring under a fit of religious enthusiasm, can “8111” tell? Or shall he defend them both, and say of Major Tucker also, that it is not open to us “to doubt that this man so good and great, etc. . . . has really seen and heard”—God commanding him to parade in masquerade dresses in the streets and lanes of Bombay?

The said accusation being flung at us, “in the name of many of our readers” it is time we should answer them explicitly. Being prepared to face the whole world, and as convinced of the necessity and the undeniably good results of our Mission—a self-imposed one and having nought to do with Divine command—as the Babu and the Salvationist Major are of theirs, we are resolved to meet every charge and answer every accusation. We care little for the opinion of the masses. Determined to follow but one voice—that of our conscience and reason—we will go on searching for truth, and fearlessly analysing and even laughing at everything that claims to be divine truth notwithstanding that it is stamped, for all but the incurably blind, with every sign of falsification. Let the wily Christian missionary who, while never scrupling to insult the gods of the poor, the uneducated, and especially the helpless “heathen” (conveniently forgetting that from the strictly Christian standpoint Babu K. C. Sen is as much of a heathen as any other idolater)—carry him high above the heads of his brethren—the Hindus. Let him, we say, encourage in his Christian lectures and his missionary periodicals the vagaries of the highly intellectual and cultured Babu—simply because those vagaries are so strongly peppered, not with Christianity, but only with the name of Jesus strung on with those of Durga and Chaitanya. Let him do so by all means on the very equivocal principle of Paul as announced in Romans, chap. iii, 3-7,* we shall not follow the pernicious example. We will not serve God (or Truth) and Mammon (the Lie) at the same time. Methinks, had not the “saintly Minister” been allowed once upon a time to interview the Queen Empress, and were he, instead of being the welcome visitor to palaces, but a poor, unknown man, those same padris would not find words of curse enough in their vast encyclopedia of clerical abuse to fling at the presumptuous heathen who would thus mix in his religious parodies the sacred name of their Jesus!

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* “Let God be true, but every man a liar; as it is written . . .” (verse 4)— “For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?” Romans, iii, 7.

Then why should we, who thirst and hunger but for truth, and claim naught but our birthright, that of every biped—to think for himself, why should we alone be treated as an iconoclast for daring to lay a sacrilegious hand upon those tinselled rags of human workmanship, all called "divine inspiration," all mutually conflicting, whether they be revealed and declared to the world by a Moses, a St. Augustine, a Luther or a Keshub? Is the latter, in the words of Macaulay defining Southey's opinion about toleration, the only one "that everybody is to tolerate, and he is to tolerate nobody?" And why should we not be permitted to laugh at the thousands of self-evident errors of the human brain? Most, if not all, of them are the fruits of innate human selfishness, and of that irrepressible ambition to rule over one's fellow men under the convenient—if self-delusive— mask of religious fervour. Most decidedly we do advocate "the wonders of occultism," i.e., the search into the hidden laws of nature—advocating them, therefore, as a science, based upon experimental research and observation, not as a knowledge to be acquired through "divine inspiration," direct revelation from God, or any such supernatural means. Thus, when we are asked:

And can you find none but words of ridicule for the imposing spectacle of this frail human creature (for the best of us are frail), rapt in silent communion with the Holy of Holies, leading hundreds of his fellow mortals, by the hand, out of the darkness of unbelief which kills, unto the saving light of Faith?

—we answer most emphatically in the affirmative; and, true to the principles of Theosophy, we certainly find the pretentious claim supremely ridiculous! We do not oppose the saintly procession of the "hundreds of his fellow mortals" being led by the Babu by the hand. If he can really show us that it is into light and not into darkness tenfold intensified that he leads them—we will be the first to join in the procession, but this is precisely what he can never do.

Hence, we prefer “unbelief which kills”—(only credulity) to the “saving light of Faith,” which may save agreeably to Methodist gush, but in reality transforms people into idiots. We take nothing on faith, and would feel extremely mortified were any of our Theosophists to accept the smallest

phenomenon on secondhand evidence. The “saving light of Faith” is responsible for fifty millions of martyrs put to death during the Middle Ages by the Christian Church. Human nature has hardly changed since the days of the opponents of Christ who asked him for “a sign.” We too want a sign and a proof that the Babu’s “silent communion with the Holy of Holies” is not an effect of the moon, or worse than that —a farce. We invite “8111’s” attention to the Babu’s last device—that of proving the existence of God by conjuring tricks in his dramatic performances: see further article (“The Magic of the New Dispensation”). The world teems with prophets, and since we neither tolerate nor believe in them, it is as false as it is unjust to say that we

are so intolerant of this great seer, Babu Keshub, as to discredit all he sees beyond the veil, simply because his revelations do not fit in with your (our) notions of things, or perchance because you (we) will have no prophets outside the pale of your (our) society.

Had “8111” said that we will have no prophets either within or without “the pale” of our society, then would the sentence have a ring of truth in it. Ever impartial, we reject both the old as the modern Balaam, and would as soon believe his ass talking Latin to us. We have no faith in divinely inspired prophets, but if “8111” has, he is welcome to it. We firmly believe in the reality of clairvoyance, prevision and even spiritual illumination, from its highest degree of development—as in adeptship, down to its lowest form—as found in mediumship. But we as firmly discard the idea of infallibility. It is our unalterable conviction that there never was such a thing as an absolutely infallible prophet, not since the beginning of our race, at any rate—not even among the highest adepts, a limitation they are always the first to confess to, and this is one of the reasons why our Society was established.

We are all liable to err, all fallible; hence no religion, or sect, least of all one isolated individual, however superior to others, has a right to claim recognition for his doctrines only, and reject all others on the fallacious and arrogant claim that he holds his particular tenets from God. It is the greatest mistake to assert that because we oppose and criticize the New Dispensation—the latest folly, and missionary or dogmatic Christianity—the earlier one, we, therefore, exhibit hostile feelings to Brahmoism and the Christianity of Christ. Brahmoism proper, as taught by Raja Ram Mohun Roy, or the respected and venerable Babu Debendranath Tagore, we have never ridiculed nor deprecated, nor ever will. Our correspondent has but to refer to the earlier portion of The Theosophist to find a corroboration in it of what we say. Nor had we ever one word to say against the pure ethics of the Founder of Christianity, but only against the mutilation by his professed followers of the great truths enunciated by himself. But then between the primitive Brahmoism of Raja Mohun Roy and the New Dispensation on the one hand, and the said ethics of Christ and the political gigantic sham now sailing under the false colours of Christianity the world over on the other, with its persecution of free thought and its Salvation Armies —there is an impassable chasm which we refuse to bridge.

"Do unto others, etc.," although a Christian truth, may be studied and followed by others than Christians with advantage—

—we are sententiously told. We regret to find that our critic only preaches but does not practice that saying, at any rate not in the present case. We may leave unnoticed his mistake in calling it "a Christian truth" (since it was pronounced by Confucius 600 B.C. and by others still earlier); but we cannot pass in silence the evident fact that he judges and condemns before having thoroughly tested and examined. Moreover, "8111" does not seem to be aware that our articles against the Calcutta Apostle were the legitimate results of the most unprovoked and unmerited attacks upon ourselves and our Society—in the Liberal and still earlier in the defunct Sunday Mirror.

The Babu was never called in our journal “an impostor” or an “adventurer,” not even a “pretender”; and this man, so good and great, so eternally wedded to virtue claiming, perchance, to have received a direct command from God to that effect, has not scrupled in the least to daub us with such and even worse appellations in his Liberal organ. Let it not be understood, however, that our articles were written in any spirit of retaliation and revenge unworthy of the cause we advocate; they were simply and entirely due to a direct necessity of, and were penned in perfect accord with, the declared policy of our Society and paper: war to death to every unproved human dogma, superstition, bigotry, and intolerance. Our Society is a nucleus, around which cluster only those who, besides appreciating the theoretical importance, as the philosophical significance, of the Idea of a strongly united intellectual Brotherhood, are ready to carry out this idea practically: to concede to others all that they would claim for themselves; to regard as a brother any man, whether he be white, black or yellow, heathen or Christian, theist or atheist; to show, at least, an outward regard for the respective religions not only of our members, but of any man; and, to protect, in case of need, the creeds of the former from the unjust assault and persecution of other religionists. Finally, never to preach to, or force upon an unwilling ear our own personal, least of all sectarian, views. The success of our mission depends upon the crushing down, and the complete extirpation of that spirit of intolerance. And those who know anything of the New Dispensation and its organ, the Liberal—a misnomer like the rest—need not be reminded of the disgusting spirit of dogmatism upon which it is based. Keshub Babu may preach and be “doing all he can to establish a universal brotherhood and to harmonize the different scriptures of the world”—it is all in theory. In practice, that Brotherhood exists for him only within the small area of his followers; the Brahmos of the Sadharan Samaj are there to tell how even they, theists and his late co-religionists, have been treated by their self-appointed Pope for refusing to accept his dicta and bulls as the word of God.

Therefore, our Brotherhood being possible only when men are gradually made to rise above any personal ambition and that narrow-minded sectarianism that dwarfs the area of their mental vision and, keeping man aloof from man, gives birth only to a host of Cains pouncing upon the weaker Abels—it becomes the imperative duty of us, who are the professed leaders and pioneers of the movement, to smooth the path for those who may succeed us in our work. Tolerant of everything, in every other respect we are uncompromisingly intolerant of Intolerance and aggression.

Such is our programme and the simple secret of our apparent

inconsistency which has appeared strange and unaccountable even to your (our) warmest friends, i.e., that rejecting of the religion of Christ alone as worthless, accepting every other system under the sun as deserving of study.

The accusation being already answered, we can only express our regret that “8111” should not have read Isis Unveiled, half of which, at least, is devoted to explanations in the light of esoteric philosophy of the otherwise absurd and meaningless texts in the Bible. Nor has he, it seems, appreciated the delicacy that forbade us out of pure regard for the feelings of our Christian members to autopsize and dissect too much the Gospels as often as we do other Scriptures; for while giving us carte blanche to expose missionary dogmatic Christianity, they feel pained whenever they find the name of Christ handled merely for literary and scientific purposes.

Thus, we see that it is our “best friends” who oppose and try the most to impede the progress of our movement. It is they who remain the most blind to the necessity of breaking the outward shell that is represented by the dogmas of every religion, in order to get at its kernel—the concealed truth; and who obstinately refuse to understand that, unless the outward covering is removed, no one can tell whether the fruit is a healthy one, or but a “Dead Sea fruit,” the apple of Sodom, the outward appearance of which is bright and attractive, while within all is bitter rottenness and decay. Therefore, when our friend “8111 “ assures us that both Colonel Olcott (or his Society rather) and the Babu “are striving, although in opposite directions, to reach the same goal,” i.e., Universal Brotherhood, it certainly only “appears” to him and no more.

For while our Society is open to every sincere honest man, regardless of his religion, the New Dispensation would view even a Brahmo from another Samaj as an heretic, and never admit him unless he subscribed blindly to all and every decree of the "Minister." Let us bear in mind that hardly a year ago the Sunday Mirror in an editorial, every line of which breathed bigotry and intolerance, prided itself on its adhesion to blind faith in the following strains: "We, the new Apostles, attach very little weight to the testimony of our reason, for reason is fallible." And again, "We did not care to consult our intellect when we accepted the New Dispensation." Evidently not, and this is perhaps the greatest truth ever uttered in their organ. Having thus stigmatized the Nitiśâstra or the " Science of Reason," how can Babu Keshub be said to pursue the same goal as a Society which takes nothing on faith, but seeks for natural causes to be explained by reason and science in every phenomenon in nature?

"What is truth?" was the passionate demand of a Roman procurator on one of the most momentous occasions in history. And the Divine Person who stood before him . . . made no reply—unless, indeed, silence contained the reply. Often and vainly had that demand been made before—often and vainly has it been made since. No one has yet given a satisfactory answer.*

And we are asked to suppose it in the hands of a Babu Keshub, or a Major Tucker.

Then comes the Parthian arrow—

Like your own Col. Olcott, the Brahmo Missionary is aiming at proving the "common foundation" of all known religious systems; and he does this in a more comprehensive manner and in a more catholic spirit than you

—adds our severe critic. The "catholic spirit" of the Babu is news indeed. While his aim "at proving the common foundation of all known religions" may be admitted from the fact as given by the Dharma Tattwa (their recognized organ), that in their temple "on a table covered with red cloth are placed the four chief Sâstras of the world—the Rigveda, the Lalitavistara, the Bible, and the Koran," we fail to see how or when such a reconciliation was ever achieved by the Babu.

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* Draper, The History of the Conflict between Religion and Science, pp. 201-202.

With the exception of making the Vedas “dance” with the Bible, the Koran with the Jatakas, and Moses with Chaitanya and Durga in the great “mystic dance,” the quadrille of imperishable memory, we are not aware that the said reconciliation was ever demonstrated by the “mighty Prophet before the Lord.” A tree is never better known than by its fruits. Where are the fruits of Babu Keshub’s constant “interviews” and dialogues with God? Colonel Olcott has never had any such heavenly visits, nor does he boast of being divinely inspired; yet the living fruits of his labour and untiring efforts are there in over three score and ten of cripples cured, of deaf men restored to hearing, of paralytics having the use of their hitherto dead limbs, and of young children saved from the jaws of death, aye, more than that—from years of agony. But enough of this lest we should tire our readers’ patience.

And now we must be permitted to conclude with the following observations. It is not because we reject personally that much-abused term “God,” or that we ever claimed to possess the whole truth ourselves that we object to the claims of the holy Calcutta choreographer or those of Major Tucker. Nor is it simply to carry out our combined duties of a Theosophist and the editor to whom this magazine is entrusted that we record their combined eccentricities expressing our honest opinion thereon. That which forces us to such an expression is rather a kind of morbid shame for the moral cowardice of mankind, for its weakness—that weakness which ever needs a prop and a screen, something to support, and at the same time to hide itself in days of temptation and sin. It is that weakness that is the true creator of such abnormal characters, the real cause that the recognition of such supernatural claims is yet considered possible in our century. Hence our objection to those self-made “vessels of election” and “of divine grace.” We have the greatest contempt for the so-called “modern prophets” of racial and tribal gods, that remain themselves so far an unproven and unprovable hypothesis.

"God" is here but a pretext, but another name for human SELFISHNESS; and Selfishness and Ambition have been ever since the first dawn of history the greatest curses of Humanity. Plenty were the avataras since the first man looked up into empty space for help, instead of trying his own intellect, and relying upon his own omnipotent spirit. Has any one of those "prophets" ever benefited mankind, assuaged its social wrongs and miseries, alleviated its mental and physical woes, or lightened in any way for it the heavy burden of life? No! On the contrary, each of them has dug for those who believed in him one more deep chasm to separate his own followers from their brothers, the apostles of some other rival prophet; each chasm weakening still more mankind, breaking it up as a strong unit into isolated weak units, dividing it into inimical ever-fighting factions. And thus it went on until humanity is now absolutely honeycombed with such chasms—regular pitfalls for the weak in intellect, full of sectarian gall and bitterness, prolific of hatred, every group ever ready to pounce upon its neighbours to either exterminate or drag them down into its own pitfall. Who will fill up those accursed pits? How many are there of absolutely unsectarian, unselfish reformers, who having neither personal ambition, nor any other aim in view but the practical good of mankind, are ready to sacrifice themselves for the great and holy task? At one end the bloody-handed anarchists, nihilists, the so-called socialists, and, at the other, religious sectarian bigots, intolerant enthusiasts and dogmatists, each and every one of those an enemy to any man but his own co-workers. Verily, it is easy to undergo any sacrifice and physical torture of limited duration to secure to oneself an eternity of joy and bliss. It is still easier especially for an immortal God to die to save mankind. Many were the so-called Saviours of Humanity, and still more numerous the pretenders. But where is he who would damn himself for ever to save mankind at large? Where is that being who, in order to make his fellow creatures happy and free on earth, would consent to live and suffer hour after hour, day after day, aeon upon aeon and never die, never get release from his nameless sufferings, until the great day of the Maha-pralaya? Let such a man appear; and then when he does and proves it, we shall worship him as our Saviour, the God of gods, the only TRUE AND LIVING GOD.

FOOTNOTES TO "ZOROASTER AND HIS RELIGION"

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 191]

[The writer, P. D. Khandalavala, discussing the religious teachings of Zoroaster, remarks: ". . . pre-occupied first of all with moral and metaphysical order, the reformer of Bactria could not fail to see before his spiritual eye . . . the question of the origin and of the existence of Evil. . . . As opposed to Ormuzd, the good God, and the principle of good, he admits the existence of an adverse principle . . . a principle equal to him in puissance and similar in nature, 'the Evil Spirit', Agra Mainyous, in Persian, Ahriman. . . . Ahriman has been eternal in the past as Ormuzd, he has had no beginning and proceeds from no anterior essence." Upon this H. P. B. comments:]

Very naturally, for Ahriman is—matter, the begetter of all Evil, and the Destroyer, since matter—eternal per se and indestructible—having to ever change form, destroys its units, while Ormuzd, or Spirit, remains immutable in its abstract Unity and as a whole.

[The writer asks: "But how conciliate the two beings, absolute, equal, similar, co-eternal?" To this H. P. B. appends the following footnote:]

Nothing can have "no beginning and yet have an end" in the literal sense. This is contrary to all metaphysical teaching and logic. Ahriman, or Evil, "had no beginning," because no more than spirit had matter any beginning. Were they "two co-eternal beings"—this would be a fallacy. But Matter and Spirit are one—the former at the lower, the latter at the higher pole of Being, differentiated in degrees, not in their essence.

COL. HENRY STEEL OLCOTT
Reproduced from The Path, New York, Vol. V, May, 1890.

HIS HIGHNESS DAJI RÂJÂ CHANDRA SINGHJEE
Thâkur Sâhib of Wadhwân
?-1885
(Consult Appendix for biographical sketch.)

Ahriman “will disappear from the face of the Universe,” when “creation,” or rather matter in its differentiated condition, becomes “pure as on the first day”—i.e., when matter gradually purified becomes once more undifferentiated, or returns to its primitive condition in the seventh state of cosmic dissolution: and this takes place periodically at the Maha-Pralayas or the universal dissipation of objective matter.

[The writer then comments upon a doctrine now professed by the Parsis which “. . . supposes anterior to Ormuzd and to Ahriman, and above them both, a unique principle source of all, ‘Time illimitable,’ Zarvan-akarana, out of whose bosom there shot out by way of emanation the two principles, which are to be absorbed anew one day with the beings who people the globe.” H.P.B. comments as follows:]

As beyond Brahmâ, Vishnu and Siva, the “Creator,” the “Preserver” and the “Destroyer,” there is Parabrahman, so beyond Ormuzd in his “dual character of Ahour-mazda” and Ahriman, is placed “Zarvan-akarana”—the “one life” of the Buddhists, the Parabrahman of the Vedanta Advaitees, and the En-soph of the Chaldean kabalists, placed beyond and above the three trinitarian groups of the nine Sephiroths. Sephira, the mother of all—being exoterically the tenth, but esoterically the essence of the nine. Let us remember that Binah (Jehovah) is included in the first group yet stands second to Hokhmah or wisdom.

[In conclusion the author asks: “Did not Zoroaster understand that the notion of time necessarily implied a limit? Has he confounded it with Eternity?” To this H. P. B. answers:]

“Zarvan-akarana,” loosely translated Boundless Time, means nevertheless ETERNITY. In our limited languages with their limitations of expression and as limited a duration of life, “notion of time implies necessarily a limit.” A difference ought to be made between “absolute” and “apparent” time; between duration and eternity. Thus it is not Zoroaster who confounded time with eternity, but rather his modern followers, who, instead of reading his doctrines in Zend read and interpret them in English.

VISISHTADVAITA PHILOSOPHY

[The Theosophist, Vol. IV, NO. 8, May, 1883, pp. 196-97]

For the last three and odd years that your Journal has been in existence, there has never been any contribution presenting consistently the philosophy of the Visishtadvaita. Originated by Sri Ramanujacharya, it stands between the two extreme philosophies, respectively known as the Advaita and the Dvaita; and accepts all those passages in the Vedas which are admitted by either in support of its own views. There are many points, however, in the subjoined dialogue that both a Dvaitee and an Advaitee would call into question. The authors of the dialogue promise to answer the objections of the devotees of either sect. In the case of such emergency, the readers of the Magazine and our Brothers in Theosophy, of the Madras Presidency, are referred to Sriman S. Parthasarathy Iyengar, F.T.S., residing in Triplicane, Madras.

A. GOVINDA CUARLU, F.T.S.

CATECHISM OF THE VISISHTADVAITA PHILOSOPHY

[Only those questions and answers to which H. P. B. appended

footnotes are included.]

What is Moksha? Enjoyment of Brahma (Brahma, Parabrahma, Paramatma, Isvara , Bhagavanta, denote the same principle) after disseverance or disenthralment from all material connection.

What is the nature of Isvara? It has no bad but only good qualities, it is everlasting and universal wisdom; omnipotent, having truth as its principle and final purpose. It is the universal Master, omnipresent, having for its body chetana (animate) and achetana (or inanimate) nature; and it is quite distinct from Jiva.

If “Brahma, Parabrahma, Paramatma, Isvara, Bhagavanta denote the same principle,” and are all immutable, uncreated, indestructible, omnipotent, omnipresent; if again it has “truth as its principle and final purpose,” and if at the same time it “has no bad but only good qualities,” we beg to humbly enquire the origin and the existence of evil in that all-pervading and all-powerful goodness, according, to the Visishtadvaita Philosophy.

What is the nature of Jiva? Jiva partakes of the nature of Brahma in wisdom; is subservient to Brahma and is an indivisible (spiritual) particle (monad); can neither be created nor destroyed; per se is changeless and has no form; and yet distinct from Isvara.

The monad or “Jiva” being “distinct from Isvara” and yet “changeless per se, uncreated and indestructible,” it must be forcibly admitted, in such a case, that there are, not only two but numberless distinct entities in our universe, that are infinite, uncreated, indestructible and immutable? If neither has created the other, then they are, to say the least, on a par, and both being infinite, we have thus two Infinites plus numberless fractions? The idea, if we understand it rightly, seems to us still less philosophical than that of the God of the Jews and Christians who, infinite and omnipresent, passes eternities in creating, out of himself, souls which, though created, become immortal, i.e., eternal and, having to be present somewhere, must either crowd off the Omnipresent Presence or become one with it, i.e., lose their individuality like a lesser absorbed by a larger flame. Again, if Jiva “partakes of the nature of Brahma in wisdom” and is also eternal, indestructible and immutable like the latter, then in what respect is it “distinct” from Brahma?

Are Jiva, Isvara, Maya real existences (truth or realities?) All the three are true.

This answer is incomplete, hence unsatisfactory. We would like to know in what sense is each of these three understood to have real existence?

Parabrahma has Jiva for his body; he has Prakriti for his body; Chit and Achit forming the body to the indweller, Isvara, as the primum mobile.

And if for “Isvara” we say the “One Life,” of the Buddhists, it will come to just the same thing.

The “One Life” or “Parabrahma” is the primum mobile of every atom and is nonexistent apart from it.

Take away the chit and achit, the gunas, etc., and Isvara will be nowhere.

What is Karma? Isvara’s ordination or will.

In such case the Visishtadvaita philosophy either teaches that man is irresponsible and that a devotee of that sect can no more avert or change his fate than the Christian Predestinarian, or that he can do so by praying and trying to propitiate Isvara? In the first case Isvara becomes an unjust tyrant, in the second—a fickle deity capable of being entreated and of changing his mind.

What does Isvara ordain? “Thou be’st happy,” “thou be’st unhappy,” and so on.

Why does Isvara so will? On account of the good and bad acts of Jiva:

But since Karma is “Isvara’s ordination or will,” how can Jiva be made responsible for its acts? Isvara creating or willing the Karma of each man, and then punishing him for its badness, reminds us of the Lord God of Israel who creates man ignorant, allowing not a hair of his head to fall without his will, and then when man sins through ignorance and the temptation of God’s creature—the Serpent, he is eternally damned for it. We suspect the Visishtadvaita philosophy of being as full of incomprehensible mysteries which Isvara “has not so ordained” that they should be questioned—as missionary Christianity itself. Questions and answers from Nos. 24 to 27 are entirely incomprehensible to our limited conceptions. First of all we are told that the conditional existence of Jiva is “through its eternal companionship with Achit,” a state due to Karma, i.e. Isvara’s “ordination or will”; and yet further on it is said Isvara so wills on account of the good and bad acts of Jiva.” These two propositions seem to us to be entirely irreconcilable. What “good or bad acts” Jiva had to do, and in what state of existence it was before Isvara ordained or willed it into its conditional existence, and whether even those acts were not due to Isvara’s “ordination”, are questions still clouded with a perfect mystery.

We hope, however, that our Brother, the compiler of the above Catechism, will clear our doubts upon these delicate points.

Since Jiva is subservient to Isvara and Jiva is able only to do that which he is ordered to do, how can Isvara punish him? And how does Isvara point out, by means of Sastras (Laws or Institutes) what is good and what bad, to subordinate Jiva? Isvara gives to Jiva organs (body), etc., free will, and capability of knowledge, and a code explaining what must be avoided. Jiva is dependent, but has still enough independence given him to execute the work entrusted into his hands. Isvara deals out reward or punishment accordingly as Jiva uses the functions he is endowed with, in conformity with Sastras or not. (Consider the consequences of the use or abuse of power with which the king invests his premier.)

Precisely as in the Christian Catechism. Hence the latter as much as the former, to the strictly philosophical mind, are—unphilosophical and illogical. For either man is endowed with free will and then his Karma is his own creation and not at all the "ordination or will" of Isvara, or he is irresponsible and both reward and punishment become useless and unjust.

Isvara being omnipresent, what is the meaning of Moksha-attainment in other Lokas? As soon as full-wisdom (Brahmajñana) is obtained, i.e., the state of complete illumination, Jiva shakes off his Sthula Sarira; being blessed by Isvara dwelling in his heart, it goes in Sukshnna Sarira to Aprakrita Loka (non-material world); and dropping Sukshma Sarira becomes Mukta (emancipated).

"Emancipated" then from Isvara also? Since "Isvara is dwelling in his heart and that the heart forms a portion of Sthula Sarira which he has to shake off before he becomes emancipated and enters into the non-material world, there is every reason to believe that Isvara is "shaken off" at the same time as Sukshma Sarira, and with all the rest? A true Vedantin would say that Isvara or Brahmâ is "Parabrahman plus MAYA (or ignorance)."

How do you know all this is true? From Sastras.

What is Sastra? The Sacred Scriptures called "Veda" which is Anadi (had no beginning), Apurusheya (non-human), Nitya (unaffected by past, present, or future), and Nirdosha (pure).

That is just what is denied by most of the Pandits who are not Viśishtadvaitees. The Sâstras can be regarded identical with the Vedas as little as the many hundred of conflicting commentaries upon the Gospels by the so-called Christian Fathers are identical with the Christianity of Christ. The Sastras are the repository of the many individual opinions of fallible men. And the fact alone that they do conflict in their endless and various interpretations with each other, prove that they must also conflict with the subject they comment upon. Hence—that they are distinct from, and not in the least identical with, the Vedas.

For various reasons we are unable to print, along with the above translation, its Sanskrit Text. It may be reserved for future use and portions of it published as occasion may require, to answer the possible objections that may be brought forward by our Advaitee and Dvaitee brothers. In our humble opinion, since there cannot be but one and only Truth, the thousand and one interpretations by different sectarians of the same and one thing are simply the outward and evanescent appearances or aspects of that which is too dazzling (or perchance too dark and too profound) for mortal eye to correctly distinguish and describe. As already remarked by us in Isis Unveiled* the multitudinous creeds and faiths have all been derived from one primitive source. TRUTH standing as the one white ray of light, it is decomposed by the prism into various and eye-deceiving colours of the solar spectrum. Combined, the aggregate of all those endless human interpretations shoots and offshoots—represent one eternal truth; separate, they are but shades of human error and the signs of human blindness and imperfection. However, all such publications are useful, since they fill the arena of discussion with new combatants and that truth can be reached at but after the explosion of innumerable errors. We invite our Dvaitee and Advaitee Brothers to answer.

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* Vol. II, p. 639.

THEOSOPHY AND RELIGIOUS RIOTS

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 197-200]

Some farsighted and promising correspondent, anxious to penetrate the mystery of the recent Kotahena riot between the Buddhists and the Roman Catholics to its very roots, makes a desperate attempt to connect it with "Colonel Olcott and Theosophy." The correspondent belongs to the Ceylon Observer. Tel maître, tel valet.

A Heathen Emperor is said to have struck out from his life those days when he had failed to benefit one human being, at the least.* The Christian Editor of the Ceylon Observer, as we have but too well occasion to know, on that day when his paper will come out without containing several lies and at least one libel, will swallow his own tongue and thus die poisoned. "It is argued," writes his correspondent, that "alarmed by the steady if slow progress that Christianity is making in the Island, and encouraged by the presence (?)† of so-called Theosophists, the Buddhists have roused themselves from their torpor, and are inclined to be more aggressive than they have been for a long while, if ever." And, it is represented that —"a new and extraordinary vigour was added to the revival (of Buddhism by the priest Mohottiwatte) upon the arrival of Colonel Olcott in Ceylon . . .

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* La Clemenza di Tito, by Pietro T. Metastasio:

"Perduto un giorno ei dice

Ove fatto no ha qualcun felice."

† While Col. Olcott left Ceylon six months ago, Mme. Blavatsky has not visited it since August 1879.

A good deal of enthusiasm was aroused throughout the country, while a few educated men who suddenly remembered their faith in Buddhism, entered into the spirit of the movement."

Quite true, so far, with that exception only that the "revival of Buddhism among educated men" has nothing to do whatever with the riots. It is simply a dishonest insinuation. We propose to show the true causes of this unfortunate brawl; and none but a blind partisan or fanatic will deny the statement. It is evident that the correspondent either knows nothing of the "movement," or that, bent upon mischief, he tries to throw suspicion upon a body of men quite innocent in the matter. More than that; had every man among the Buddhist and Christian rioters belonged to the Theosophical Society (while there were few if any Theosophists in the procession and none mixed in the riot*) the correspondent would not have had the opportunity of writing the above quoted words, since most likely no riot then could have taken place, for reasons that will be shown at the end of the present article.

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* There was one nearly killed, though, by some unknown (?) Roman Catholic blackguards and thiefs making of their religion a convenient screen for plunder. This is what the son of that Theosophist—than whom, there never breathed a more inoffensive, kind, honest gentleman—writes about the assault in the papers.

"CINNAMON GARDENS, March 26th, 1883.

"I regret to inform you that Colombo is the scene of a great riot caused by the Roman Catholics and Buddhists.

"Yesterday a "Pinkama" was taken from Borella to Revd. Gunnanande's Temple, where a festival is taking place since February in commemoration of a new "Vihara."

"The procession was composed of men, women and children, and numbered over 10,000 (Buddhists). About a quarter of a mile from the Temple (in the Roman Catholic quarters) showers of stones, empty bottles, &c., were hurled at the procession by the Catholics, and the poor Buddhists who were unarmed were severely assaulted. My father who did not entertain the slightest suspicion of his being assaulted went forward with a few Police Inspectors to quiet both parties, but unfortunately he got the worst of it. He was dragged to the field adjoining the road and was most unmercifully beaten with clubs and other weapons and was plundered of all that he had on his person. He was brought home almost naked and sense}ess, when medical aid was procured and he is now under the treatment of Dr. Canberry. . . .

Yours, &c.

PETER D'ABREW."

No doubt it would have answered far more agreeably the purposes of the Ceylon Observer, were every Buddhist as every other “heathen” the world over to forget forever his forefather’s faith, whether in Buddhism or any other “ism,” and thus open himself to the far more philosophical and especially more comprehensible mysteries of Christianity. Unfortunately for the Observer the palmy days of heretic-roasting and thumb screws are over. Religious privileges are pretty evenly distributed among the British subjects of the Crown’s Colonies (at any rate thus saith the law), their respective creeds being left undisturbed, and every one being allowed the choice as the untrammelled exercise of his own religion. Christian Missionaries—if the said law and the proclamation of the Queen Empress in 1858 are not a farce—are not granted any more religious privileges and lights in the British Colonies as far as we know, than the priests (subjects to Great Britain) of any other alien creed. That fact—perfectly well known to all—that taking advantage of the bigotry of some isolated Europeans, they nevertheless do obtain concessions that the heathen clergy do not, and that carrying out their proselytism among Hindus and Buddhists on principles that are often more than unfair, they have succeeded in impressing a portion of the ignorant masses with the false idea that it is the open wish of their rulers that they should be all converted, does not affect at all the main question of their real rights and privileges, which remain as justly limited as before. To say here, as we have often heard it said, that “might is right” is unfair, since in this case it is simply priestly cunning that has the best of, and defeats the ends of impartial justice and law. Unfortunately, in every country under the sun the spirit of the law is easily avoided, while its dead letter is as often made the weapon and pretext for the perpetration of the most iniquitous deeds.

To be brief and to define our meaning clearly and at once, we shall put to our opponents the following direct questions:—

1. Does or does not the righteous British law protect equally all its subjects, whether Heathen or Christian?

2. While justly punishing a “heathen” whenever the latter insults the religious feelings of a Christian, shall or shall it not also inflict the same punishment upon a Christian, who grossly insults and ridicules the faith of any of his “so-called heathen” or “pagan” fellow subjects?

3. Do not Christian missionaries (these daily and in public thoroughfares), lay-bigots, and not only sectarian but even political daily papers in the British Colonies use constantly insulting and mocking words of Buddhist, Hindu, Mohammedan and Parsi forms of faith, or do they never do so?

4. Are all the above named personages liable to be punished by law for it, or is that law enforced only with regard to the “heathen,” the teeming millions of India and Ceylon; and have the latter no protection or redress to hope for from that righteous impartial law?

We vouchsafe to say that the answer to all those questions (though of course they will never be answered) would be clearly the following. “The law is one for all. It protects equally the Heathen and the Christian subjects, and gives no more right to the missionary or lay Christian to insult the religion of the Heathen, than to the latter to insult the creed of the former.” And now, we challenge the missionaries the world over, as the editors of most of the daily and weekly papers, whether conducted by bigoted or simply nominal Christian editors, to deny that this law is defied and broken daily and almost hourly. Of course such a denial would be impossible since taking as an instance this one Kotahena religious row in Colombo alone, we can quote from nearly every paper in Ceylon and India the most insulting language used when speaking of Buddhism. And yet of all the great religions of the world, Buddhism is the only one which enforces upon its devotees respect for all the alien creeds. “Honour your own faith, and do not slander that of others,” is a Buddhist maxim, and the edicts of King Aśoka are there to corroborate the assertion. For centuries, the Christians and their missionaries in Ceylon have daily insulted and reviled Buddhism in every street and corner.

They did so with impunity, and taking advantage of the mild tolerance of the Singhalese, their lack of energy and determination, and because Buddhism is the least aggressive of all religions, as Christianity the most aggressive of all: more so than Mohammedanism now, since in this case “might is right,” and that the latter feel sure to come out second best in every affray with the Europeans. Yet we doubt whether the padris would have been allowed or even dared to revile the religion of the “prophet” as forcibly as they do Buddhism, were the Island populated by Mohammedans instead of being full of Buddhists. This detail alone, that the census of 1882 shows that there are in Ceylon but 267,477 Christians (Europeans, Burghers and Tamil converts included) whereas the Singhalese Buddhists count 1,698,070 souls, ought to show, in view of the aforesaid insults, a good deal in favour of the truly Christlike patience, fortitude and forgiveness of all offense on the part of the Buddhists, disclosing at the same time the (as truly) unchristian, aggressive, bloodthirsty, fierce and persecuting spirit of the so-called Christians. Therefore, and without entering into the useless question whether it was the Buddhist or Christian mob that was the aggressor, we say fearlessly that the true cause of the riot is to be sought in the ungenerous and unlawful attitude of the Christian padris and bigots of Ceylon toward the Buddhist religion. Buddhists are made of flesh and blood, and their religion is as sacred to them as Christianity is to the Christians. Thus, it is the fanatical converts, who are the true lawbreakers in this case, and their recognized supporter in the Island is—The Ceylon Observer. We may as an illustration give here a few quotations from that sheet edited by the most bigoted Baptist, thus showing it a regular hotbed where are daily sown the seeds of every possible religious riot and sedition that may be expected in the future, not only between Buddhists and Christians, but even among the Protestants and the Roman Catholics.

(Ceylon Observer, April 2.)

. . . Government which recently united with that of Ceylon in glorifying the atheistic system of Buddhism by officially recognizing the importance of some rubbishy* remain of the begging bowl of the sage who taught “there is no Creator,” and existence is per se an evil, &c., . . . (follow vilifications of Government.)

(Ceylon Observer, April 4.)

As we are going to press we hear, but we can scarcely credit, the report that H. E. the Governor has written or ordered to be written an apologetic letter to the Buddhist Priest Mohottiwatte on account of his procession having been stopped! What next? The news comes to us from a gentleman who had seen the letter.

Here, “H. E. the Governor” is taken to task for acting as a gentleman, and remembering that law has to deal with equal impartiality in the case of a Buddhist as well as a Christian priest. Would The Ceylon Observer find fault with Government for offering its apologies to a Baptist clergyman?

(Ceylon Observer, March 31.)

. . . . . It was in consequence of this priest’s scurrilous and blasphemous attacks on Christianity and all that the Christian holds to be good and holy that the Roman Catholics of Balangoda gave him a drubbing on Sunday last. It is said (is it proved? Ed.) that this man is a disciple of the priest Mohottiwatte of Kotahena sent forth in fact by him to attack Christianity . . . Religious liberty is an inestimable boon, bat if men will deliberately turn liberty into license and act as this wretched priest is doing, then the liberty of such men must be curtailed “pro bono publico”, or an excitable people may be lashed into fury, &c. &c.

Wise words these; especially, if we are shown that the sentence covers all the ground applying to Christian priests and missionaries as well.

The “wretched” priest, if guilty of the said accusation, merited his fate, though no one has the right to take the law into his own hands.

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* “Rubbishy” because—Buddhist relics. We would stop to enquire whether the brave correspondent would ever think (or perhaps dare) to speak of Christian relics, such as bits of the “Holy cross” or even the bones of some of the Roman Catholic Saints—as “rubbishy” in Rome for instance?

But we beg permission to put some additional questions—Shall not similar "scurrilous attacks" upon Buddhism have to be considered as "blasphemous" when pronounced by a Christian in the eyes of law? And would not Buddhists be as justified (if there can be any justification for the "Law of Lynch") were they to give "a drubbing" to a good Christian padri every time they would catch him reviling their "Lord Buddha, and all they hold to be good and holy?" The Buddhist priest is accused of being "a disciple of the priest Mohottiwatte . . . sent forth by him to attack Christianity." The priest is in his own, though conquered, country, defending his own creed that the just law of his rulers protects against any assault, and has probably done no more than this, were we but to hear the other side. Does not on the other hand, the horde of missionaries, who invade this country, to which they, at least (as most of them are Americans and foreigners), have no conqueror's right, "attack" Buddhism and Hinduism Openly? We are not told whether the Roman Catholic rowdies who gave the Buddhist priest "a drubbing" were punished for the assault or not. They certainly ought to; and if not, may not such an impunity incite the Bhuddhist mob to perhaps return the compliment? Who is the aggressor and who the first to break the law, ensuring to Buddhists the inviolability of their religious rights? Surely not the Buddhists, but from the first the Missionaries who are ever fanning the latent spark of fanaticism in the breast of their ignorant converts. The Buddhists who have no right to assault or insult the devotees of any other faith, and who would never think of doing it, have, nevertheless, as good a right to preach and protect their own faith as the Christians have—aye and a better one in Ceylon, at any rate, if any of them only remembers or knows anything of the Proclamation of 1858 or that of 1815, March 2nd,* in which Article 5, distinctly states that—

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* Proclamation read by H. E. Lieut. Genl. Brownrigg, Governor in the Isle of Ceylon, acting in the name and on behalf of his Majesty George III at the palace in the city of Kandy.

“THE RELIGION OF BUDDHA, PROFESSED BY THE CHIEFS AND INHABITANTS OF THESE PROVINCES, IS DECLARED INVIOLABLE, AND ITS RIGHTS, MINISTERS, AND PLACES OF WORSHIP, ARE TO BE MAINTAINED AND PROTECTED. ”

We have not heard that this pledge has ever been withdrawn or abolished. Thus, while admitting the profound justness of the correspondent’s words (the italics of which are ours), we permit ourselves to paraphrase the sentence and say that if missionaries and bigots “will deliberately turn liberty into license and go on doing daily as the wretched” (Buddhist) priest has done once (or perchance has not done it, at all) then the liberty of such men must be curtailed pro bono publico (i. e., of the majority of 1,698,070 Buddhists as against a minority of 267,477 Christians), or the masses of the people, were they as meek and humble as lambs, may be lashed into fury some day, and—produce riots worse than the one under notice at Colombo.

For further corroboration we invite the attention of whom this may concern, to the issue of January 26, 1883, of the Moslem Friend. We ask but to compare the utterances of its Mussulman editor with those of the Christian editor of the Ceylon Observer. We quote from it a sentence or two.

Last month when we were in company with some of our friends at Matara, we happened to read in the Ceylon Observer an editorial condemning our Lord the Prophet, ridiculing our religion and insulting His Majesty the Sultan. One of the hearers grew so indignant as to give expression to severe invectives against the editor of the Observer, and we had to pacify him by addressing the company as follows:—‘Dear friends, Mr. Ferguson is undoubtedly a gentleman (?) of considerable learning and research, ... but on the subject of religion he is nothing but a fanatic and his utterances are not entitled to any serious consideration . . . . . His remarks on our religion, of which he is ignorant, are therefore not worthy of any notice. . . . . .

We ask any unprejudiced reader whether “Mr. Ferguson” had not merited a “drubbing” from the Mussulmans as well as the hypothetical Buddhist priest from the Roman Catholics? All honour to the infidel non-Christian editor who gives such a lesson of tolerance to the Baptist fanatic!

We conclude with the following letter from “another correspondent”—giving the true version of the Kotahena riot.

Since it is published in the Ceylon Observer and left uncontradicted, we have every reason to believe the account correct. Apparently the editor, notwithstanding his desire, could not invalidate the statements therein contained.

Your account of the riot at Kotahena is correct as far as it goes, but it is made to appear from that, that the Buddhists were the aggressors: a little more truth which has been suppressed will show that the Roman Catholics were the aggressors. At between 11/2 and 2 o'clock on Sunday the toxin was sounded in three Roman Catholic churches, and within fifteen minutes of that three Buddhist priests were severely assaulted with clubs: George Silva Mudaliyar of Green Lodge will testify to this, for he gave refuge to the priests. Afterwards nearly 100 men or more with clubs attacked every one they met in Green Lodge Street: hence 20 were taken to hospital. These Roman Catholic scoundrels, fishermen from Mutival, got into premises and struck people. Konay Saram, son of the late Maha Mudaliyar, was severely assaulted with clubs in his own garden; Lawrence, brother of the head clerk, Colonial Office, was assaulted in his own verandah, the tavern was robbed of money; other people, innocent of everything, were chipped. All this took place long long before the pinkama came, and when the pinkama came, the procession and police were attacked. With regard to the image of Jesus it is a barefaced untruth: Major Tranchell and the Inspectors will testify to this. Could you believe for a moment that these gentlemen would have escorted a procession with these effigies?*

Fault is found because yesterday people from Koratola came armed. Why did they do so? Not to attack, but to defend themselves, for their priests were assaulted, their friends murdered, their procession tumbled into fields, their carts burnt the day before, and therefore they came prepared to defend themselves. Was it right, after permission was given by the authorities, and scores of pounds spent on the pinkama, and miles upon miles walked by the poor women and children, to stop the procession? Why not have taken charge of the arms and other weapons and safely escorted them to the Wihara? Has the Roman Catholic only privileges? The defence of Irish horrors and the ring of the tocsin are the same. Why did not the Roman Catholic priests step out amongst the crowd and quell their people's disturbance? Can the Roman Catholic priest go forth now into the country without the risk of being assaulted, and who knows whether Protestant missionaries may not be similarly handled?

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* A false report was spread by the Roman Catholics, that the Buddhist procession carried on a stick the image of a crucified monkey.

This settles the matter and we can leave it to rest. The sworn evidence of Major Tranchell, Acting Inspector General of Police, shows also that it is not the Buddhists who were the aggressors,* and now what is the moral to be deduced from, and the conclusions to come to, after reading the dishonest hints thrown out by the Ceylon Observer, who would incriminate Theosophy in the matter? Simply this. What has happened and threatens to happen any day is due to the aggressive policy, intolerance and bigotry of the Christian converts and the absence of every effort on the part of their priests to control their turbulent spirit.

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* In support of our assertion, we give the following extracts from Major Tranchell's evidence, as published in the Bombay Gazette of 7th April:—"I am acting Inspector General of Police. I verbally authorised the procession to come to Kotahena to the Buddhist Temple . . . . . Having heard that on a previous occasion offence was taken by the Catholics at images in a Buddhist procession, I sent Superintendent Holland to inspect the procession were it started Close to the turning up of St. Lucia's Street, I saw a very large and excited mob armed with bludgeons and sword of the sword fish . . . . . Seeing all the mob excited and all armed, I apprehended violence. Most of the men in the crowd had a white cross painted on their fore-head or waist. I believed them to be Roman Catholics . . . . . As we neared, a number of men (R. Catholics) approached towards us determined to resist us, with yells, bludgeons and all kinds of things . . . . . and, we were met with a shower of brickbats and stones from the opposing party . . . . . Meantime the Buddhists forced three double bullock carts with paraphernalia on . . . . . There were no missiles in them. As the carts neared the Catholics, a body of the latter ran down, seized the bullocks, belaboured and killed five of them, and the carts were drawn up in a heap and set on fire. Meantime showers of brickbats and stones were thrown, ... Adjutant of the R. D. F. rode up a little in advance of the troops when the Catholics seeing that Military assistance was at hand, gradually dispersed . . . . . When I passed the Buddhist procession they had no offensive weapons in their hands. There was a very large number of women, several hundreds, in the procession. It was a perfectly orderly procession, going in quite a proper manner" . . . . . In his cross-examination, the following facts were disclosed:—"There were girls and women of all ages. I went right through the procession from beginning to end. I looked as well at everything as I could, and I saw nothing objectionable . . . . . Buddhists have had, I am informed, a general permit for a procession in the month of March, but in my mind there was a doubt whether they should have it on Good Friday and Saturday, and I saw some leading Buddhists, and they agreed not to have any on those days, to avoid annoying the Catholics. They then pressed for one for Easter Sunday . . . . . I consulted the R. C. Bishop, who said there would not be the slightest objection to the procession on Easter Sunday. He seemed pleased that the Buddhists had deferred to them in respect of the Friday and Saturday, and seemed anxious, if anything that they should have it on the Sunday."

DR. SAMUEL CHRISTIAN FRIEDRICH HAHNEMANN
1755-1843
Reproduced from Hahnemann: The Adventurous Career of a Medical Rebel, by Martin Gumpert, New York: L. B. Fisher, 1945.
(Consult Appendix for biographical sketch.)

JOHN DEE
1527-1608
From an old painting reproduced in John Dee, by Charlotte Fell Smith, London: Constable & Co., 1909.
(Consult Appendix for biographical sketch.)

It is again and once more the old but suggestive fable about the “Evil one” repeated; the devil who to defeat God and thwart the ends of Justice and of Right sows on earth the seeds of the thousand and one conflicting religious sects; the seeds sprouting and growing into the strong weeds that must stifle finally mankind, unless speedily destroyed and annihilated. To accuse the Theosophical Society of the Colombo riot is as wise as to throw upon it the blame of the proposed dynamite horrors in London under the laudable pretext that there are Irish gentlemen among its members. The Society has no creed, and respects and teaches every member to respect all creeds, while honouring and protecting his own above all others. It has Christians as well as Hindus and Freethinkers among its members in Ceylon, though the great majority are certainly Buddhists.

All this clearly proves that—(1) The alleged image of a “monkey on the crucifix” was a false pretext to attack the Buddhists; (2) The Buddhists had not the remotest idea that they would be assaulted, as they would not in that case have brought their women of whom there were “several hundreds” in the procession, and would not have come armless and defenceless but would have asked the protection of the Authorities; (3) The majority (the Buddhists) gave deference to the feelings of a comparatively very small minority (the Catholics) as acknowledged by the R. C. Bishop himself but were the first victims of their good nature; (4) It was left to the Buddhists, the Godless Heathens, to set an example to the Christians by adhering to the alleged teaching of Christ, viz., “Love thy neighbour as thyself”; (5) The bloodthirstiness of the Catholics is exemplified in their killing the poor bullocks who certainly had no responsible share in the procession; (6) The Roman Catholic Bishop, although apparently satisfied for the tolerant spirit of the Buddhists, did not take care to control the intolerant enthusiasm of his “converts,” by sending some priests or going immediately to the spot of the riot and ordering them to desist from such disgraceful acts; (7) Neither the Catholic priests, if any, were near the scene of action, nor the laity, some of whom were there and who were “begged” by Major Tranchell to “use their influence with the Catholics,” would do it. These facts speak for themselves and no further comment is necessary.

Christian Fellows having the right to protect and defend their faith, the Buddhists have the same right as also that of aiming at “the revival of Buddhism.” So strict are our rules, that a member is threatened with immediate expulsion, if being a Theosophist, he opposes or breaks the law of the country he inhabits,* or preaches his own sectarian views to the detriment of those of his fellow brothers.† We invite the Ceylon Observer to search among the thousands of Theosophists to find any lawbreaker, criminal or even one avowedly immoral man among them—no one being able, of course, to answer for the hypocrites.

We conclude by pointing out once more to the deadly results of sectarian fanaticism. And, we assert, without fear of being contradicted, that were all to become Theosophists, there would be neither in India nor in Ceylon religious or any other riots. Its members may and will defend themselves and their respective religions. They will never be found the aggressors in any such disgraceful disturbances.

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* Art. XIV.—Any fellow convicted of an offence against the Penal Code of the country he inhabits, shall be expelled from the Society.— (Rules of the T. S.)

† Art. VI.—No officer of the Society, in his capacity of an officer, nor any member,-has the right to preach his own sectarian views and beliefs, or deprecate the religion or religions of other members to other Fellows assembled, except when the meeting consists solely of his co-religionists.—(Rules of the T. S.)

The underlined sentence shows that in preaching Buddhism in Ceylon, Col. Olcott only exercises his right, since he preaches it to a meeting intended to consist solely of his co-religionists. No Christians are invited nor need they come. No one can accuse the President of preaching Buddhism to Hindus, or anything but ethics when there is a mixed assembly of Theosophists of different faiths.—Ed.

THE MAGIC OF THE NEW DISPENSATION

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 200-201]

[H. P. B. begins by quoting from The New Dispensation of April 1, 1883, a long description of a number of conjuring feats with a supposed symbolical significance performed by Keshub Chunder Sen at one of his religious meetings. On this she comments:]

The Brahmo Public Opinion giving us an insight into, and an explanation of, what otherwise may have been mistaken by many "innocents" for pakkâ "miracles" produced by the divine Visitor, who stands accused of calling daily upon the minister of the New Dispensation—ventilates its just wrath in the following remarks:

On the eve of his intended gradual retirement from public life, Babu Keshub Chunder Sen seems bent upon exhibiting to the world all his accomplishments. It is still remembered by the friends of his schoolboy days that Babu Keshub Chunder Sen could successfully imitate some of the arts of celebrated jugglers. But with the growth of earnest thought and more serious occupation, these gay freaks of his youth were quietly forgotten, and Mr. Sen found himself heading quite a different movement. But now, as if he had nothing more serious to do, he seems busy with beguiling himself and the public, with the boyish feats of his schooldays. The most recent addition to his already numerous inventions, has been the display of feats of jugglery on the occasion of the last performance of the New Dispensation drama . . . The reader need only be told in addition, that the juggler was Babu K. C. Sen himself. We are sorry indeed that the name of God was thus made the subject of jugglery, and that religion was ever associated with the arts of the magician. . . . Surely his ideas of the fitness of things, and his reverence for the name of religion, must have undergone a great change before he could descend so low. After this we pity Mr. P. C. Moozoomdar the more, for he has taken upon himself a hopeless task, that of defending a chief who is actually playing ducks and drakes with his reputation as a minister of religion.

While pitying the ruffled feelings of our grave contemporary—whose religious susceptibilities must have received a terrible shock—we can neither sympathize with, nor yet confess to any such sorrow on our part. Indeed, we rather feel highly gratified with the new development. With an eye to future events we already perceive that the hitherto unprecedented mode of worshipping, will soon find worthy imitators and thus achieve the grandest results. There is hope that following the good example, in another decade or so, half of the population of India—Mussulman dervishes and Christian Salvationists helping—will turn its temples, mosques and churches into theatres and circuses, for purposes of religious tamashas. Thus, the "deeper principles of the new faith" will be henceforth explained, indeed, "as they had never been explained before." Then, the hoi polloi will be "taught divine wisdom" by padri-chorographers, whose flying battalions on the light fantastic toe may be used for the purpose of swiftly pursuing and catching sinners by their coat tails and head-locks, to be saved whether they will or not; and we may hope to see "padri-nautches," "padri-minstrels" and "padri-jadoowallas." The alliance and kind brotherly help of the Bhutan and Sikkim Dugpa-lamas, as that of the Singhalese devil-dancers, is strongly recommended in this case. It is to be sought by all means, and their costumes, solemn awe-inspiring masks of pigs' and bullocks' heads, and tuition, thankfully accepted and adopted. The signs of the times are all there, and a most important religious reform in a near future may be expected now with full confidence.

But there are other reasons why we should feel thankful to the great Calcutta artist and deviser. Out of several "reformers" of benighted India, one, at any rate, has now condescended, with extremely laudable sincerity, to put aside his canting role of "God confabulating" seer, to appear—if we can credit the Brahmo Public Opinion's information, in what seems to be his inborn characteristics—those of a "clownish-looking juggler" who, from his schoolboy days, "could successfully imitate some of the arts of celebrated jugglers."

Then, besides the fact that the world of theists cannot be too thankful to Babu Keshub C. Sen for trying to infuse into the usual owl-like gravity of prayers and divine worship a streak of innocent mirth, sport and frolic—drollery never failing to attract more than irksome prosy solemnity—the charming novelty of the thing should be also taken into consideration. Enacting parables and "performing wonderful conjuring tricks" for the greater glory of God, is not an everyday sight: and we have now the explanation of the profound sympathy shown to, and the passionate defense of, the processional and professional Salvationists by the Calcutta mystic. Melpomene and Terpsichore are sweet sisters to Thalia of the mask and shepherd's crook, and our Babu seems to be bent on devoting all the nine Muses to the service of God, including Erato, made so much of by King Solomon. True, it may be objected that the main idea—that of proving that "God can be seen and heard" by the help of bogus phenomena and "magical apparatus"—is not exactly novel; in fact, that it is as old as the hills. But it bodes fair that the "New Faith" should follow so closely in the well-trodden paths of the "old ones." And even though—from the day, in fact, that the first couple of Roman Augurs had upon meeting to plug their cheeks with their tongues to conceal laughter, and down to our own times when the holy Neapolitan friars are still entrusted with the delicate operation of making St. Januarius' blood boil and sing—the priests and servants of God of nearly all other creeds have to call in occasionally jugglery to their help to prove the existence of their respective deities—this detracts nothing from Babu Keshub's glory, as a genuine inventor and a discoverer. The additional and very sensational method adopted by him of boldly proclaiming the soi-disant divine miracles as simply conjuring tricks, is as unusual as it is novel, and is as highly commendable. We take Babu Keshub under our protection, and recognize his every right to demand a patent from both the Lord Bishop of Calcutta and the Maharaja of the Vallabhacharyas.

In addition to all this he has shown himself a true democrat and the protector as well as the benefactor of the humble and the poor.

The strolling, naked jadoowalla has now every claim to the title of “teacher, who imparts wisdom through allegories and metaphors.” Thus, whenever we witness from the secure depths of our verandah, a street juggler offering his mongoose a dainty lunch off the head of a foredoomed cobra, and see further on the latter —though headless—resurrected to life in half an hour or so owing to the miraculous influence of a monkey’s skull placed on the beheaded trunk of the serpent, we will bear in mind “the deep spirituality” . . . contained in this “magical feat.” Remembering the wise lesson that “great prophets and seers have spoken (and acted?) in parables,” and that “God always speaks through nature,” as his devotee we will hear and understand Him the better owing to the great lesson taught through the “mongoose-cobra-monkey” trick. For the first time in our life, we will clearly perceive that the mongoose represents infallible “divine wisdom, or blind faith,” devouring and swallowing up, like Aaron’s rod, “Human Reason” or “fallible intellect”—the latter, agreeably with the tenets of the New Dispensation the devil’s gift, “the formidable foe . . . at whose hands it (the Holy Dove or Holy Ghost, which is the same thing) eventually fell a victim.” The monkey’s skull, of course, will remain an emblem of the active potentiality, in our sight, of that same blind faith to resurrect dead animals and extract moonbeams out of cucumbers—in the allegorical and metaphorical sense. Hence, our profound gratitude to the Minister who through his inexhaustible arsenal of religio-mystical inventions, has taught us a never-to-be-forgotten lesson of wisdom. Some slight improvements in the programme may, perhaps, be also respectfully suggested. Thus, for one, the rose-water and sherbet meant to demonstrate practically the ever-flowing “nectar of God’s love, through a small pipe”—first, in consideration to the drinking preferences of Calcutta, “the holy city of Aryavart,” and then as a fitter emblem of one of the attributes of the “Maker of all life”—might be suggestfully replaced by genuine eau-de-vie, the “water of life” of the Frenchman. Apart from this trifling change, we find little to criticize in the new departure, but on the contrary venture to predict it the brightest future.

His reform must in time prove fruitful in results, as in the words of the Bishop of Durham, commenting upon the Salvation Army: “the exaltation of sensationalism into a system is perilous in the extreme. When the most solemn events . . . are travestied, and the deity’s name profaned in parodies and common songs—awe and reverence being the soul of the religious life—he, therefore, who degrades the chief objects of religion by profane associations, strikes at the very root of that religion.”

DEVACHAN

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 202]

Will you kindly permit me a question?

In Vol. IV, No. 2, on page 29, I find, that in the state described as Devachan the spiritual monad leads for very long periods an existence of unalloyed satisfaction and conscious enjoyment, however without activity, without exciting contrasts between pain and pleasure, without pursuit and achievement.*

Now, how can a conscious existence without activity or pursuit be one of satisfaction or enjoyment? Would not annihilation be preferable to such a state of indolence? In the Christian heaven there is at least the waving of palm leaves and harping. A poor amusement indeed; but better than nothing? Please explain.

Hoping that my inquisitiveness will give no offence.

I am very respectfully,

Your obedient servant,

R. HARTMANN, F.T.S.

Georgetown, Colorado, January 31.

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* [Vide “Death and Immortality,” in the present Volume, where H. P. B. appends a long explanation to N.D.K.’s Letter to the Editor.—Compiler.]

Our correspondent's question has been already anticipated by the important appendices added to the recent "Fragment" on Devachan.* To realize the conditions of spiritual existence of any sort it is necessary to get above the plane of merely physical perceptions. One cannot see the things of the spirit with the eyes of the flesh, and one cannot successfully appreciate subjective phenomena by help only of those intellectual reflections which appertain to the physical senses. "How can a conscious existence without activity or pursuit be one of satisfaction or enjoyment?" It would only emphasize the mistaken idea which this question embodies if one were to ask instead, "how can a conscious existence without athletic sports and hunting be one of enjoyment?" The cravings of man's animal or even bodily human nature are not permanent in their character. The demands of the mind are different from those of the body. In physical life an ever-recurring desire for change impresses our imagination with the idea that there can be no continuity of contentment, without variety of occupation and amusement. To realize completely the way in which a single vein of spiritual consciousness may continue for considerable periods of time to engage the attention—not only the contented, but the delighted attention—of a spiritual entity, is probably possible only for persons who already in life have developed certain inner faculties, dormant in mankind at large. But meanwhile our present correspondent may perhaps derive some satisfaction from the fact—as explained in recent essays on the subject—that one sort of variety is developed in Devachan in a very high degree; viz., the variety which naturally grows out of the simple themes set in vibration during life. Immense growths, for example, of knowledge itself are possible in Devachan, for the spiritual entity which has begun the "pursuit" of such knowledge during life. Nothing can happen to a spirit in Devachan, the keynote of which has not been struck during life; the conditions of a subjective existence are such that the importation of quite external impulses and alien thoughts is impossible.

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* [This "Fragment" was mainly a paraphrase of the teachings contained in Letter No. XXV of The Mahatma Letters to A. P. Sinnett.—Compiler.]

But the seed of thought once sown, the current of thoughts once set going (the metaphor may freely be varied to suit any taste), and then its developments in Devachan may be infinite, for the sixth sense there and the sixth principle are our instructors; and in such society there can be no isolation, as physical humanity understands the term. The spiritual ego in fact, under the tuition of his own sixth principle, need be in no fear of being dull, and would be as likely to sigh for a doll's house or a box of ninepins as for the harps and palm leaves of the mediaeval Heaven.

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THE SEVENTEEN-RAYED SUN-DISC

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 202]

The following interesting letter was received by us from Fresno, California. As it is a private one, we can give but extracts from it.

Exploring Copán and Quirigua in Honduras and Guatemala last year, I had the good fortune to make a discovery, which I am sure will interest you. As you are aware, the most prominent sculptured monuments in Copán consist of four-sided columns of from 10 to 12 feet high. These columns represent generally only on one side large sculptured personages in high relief.

The other sides again contain ornaments and glyphic inscriptions, hitherto not read or deciphered. One pillar, not previously described, however, contains only hieroglyphics arranged on all sides. It seems to be a record, perhaps of laws, perhaps of historical events. This pillar is about 10 feet high, and the sides 3 and 4 feet wide respectively. But the most remarkable [feature] is that this pillar was covered by a cap in the shape of a very low truncate pyramid. On this pyramid was seen a forced dead head of colossal dimensions and surrounding the same was an expanded "sun-disc," crowning the very cap. The rays of the sun-disc were distinctly marked. The similarity of the same and the sun-disc common in the Egyptian monuments was so marked, that it immediately struck me that the number of rays must be 17, the sacred number of the Egyptian sun-disc. Upon counting the rays they were found to be as expected—17.

Now is this a pure “coincidence,” or is it another link in the broken and scattered chain, whose finding points toward an ancient connection between the Central American peoples, the Mayas and other races, and the Egyptians by means of a connecting Atlantis?

Another curiosity, naturally a “coincidence,” is worthy of notice. One of these sculptured personages dressed in priestly robes and holding in his hand a small square box, has his legs above the sandals ornamented with the CRESCENT. The same sign was used by the Romans to signify immortality and similarly placed above the sandals.

Cannot your trans-Himalayan Brothers give us any clue to these hieroglyphics inscribed on the Central American Monuments? Or have you no Psychometrists who could decipher them psychometrically. If any one should be willing to try to do so, I would send him a small portion of one of the glyphs I have in my possession, and maybe some good will come out of it.

E. G.

Assuredly the discovery mentioned in the above letter—the pillar with its 17-rayed sun-disc—points once more to an ancient connection between the central American peoples and the lost continent of Atlantis. The uniformity in the symbolic meanings of American antiquities, and of antiquities connected with the “Wisdom Religion” in Egypt or any other parts of Europe or Asia where they may be observed, is certainly far more remarkable than would be agreeable to theorists who wish to account for it by help of that hard-worked servant—coincidence. It has been traced with great patience through many different departments of archaeology by Mr. Donnelly in his recent Atlantis: the Antediluvian World. The second part of the title of this volume, by the way, will not be quite acceptable to students of the subject who approach it from the side of occult science. The deluge is better left alone until cosmogony is more generally understood than at present. There is no one deluge that can conveniently be taken as a turning point in the world’s history—with everything before that antediluvian, and everything of later date—postdiluvian. There have been many such deluges cutting [off] the various races of mankind at the appointed time in their development. The situation has already been referred to in the “Fragments of Occult Truth.” During the occupation of the Earth for one period by the great tidal wave of humanity, seven great races are successively developed, their end being in every case marked by a tremendous cataclysm which changes the face of the earth in the distribution of land and water.

The present race of mankind, as often stated, is the fifth race. The inhabitants of the great continent of Atlantis were the fourth race. When they were in their prime, the European continent was not in existence as we know it now, but none the less was there free communication between Atlantis and such portions of Europe as did exist, and Egypt. The ancient Egyptians themselves were not an Atlantic colony. Mr. Donnelly is mistaken on that point, but the Wisdom Religion of the initiates was certainly identical and hence the identities of symbolical sculpture. This is what the "Himalayan Brothers" say. Whether any of our psychometrists will see any further depends on the degree of their development. At any rate, we accept the offer of our esteemed correspondent with thanks and will expect the promised portion of the glyph, before we venture to say anything further.

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DO THE RISHIS EXIST?

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 203]

With reference to a "Hindu Theosophist's" query and your reply thereto on page 146 of the March Theosophist whether Hindu rishis of old do exist in flesh and blood, what say you to the communication of the Madras Yogi, Sabhapati Swami in The Theosophist of March, 1880, Vol. I, p. 146?

Thus writes Sabhapati Swami: "The founder of our Ashrum, viz.: His Holiness the Agastya Mooni, who died, according to the common chronology, many thousand years ago, is still living, with many other rishis of his time." The italics are not mine.

ANOTHER HINDU THEOSOPHIST.

We say (a) that our correspondent's quotation being on page 146 he might easily have glanced on page 147 and found (col. 1) the following remark:

"It is presumably almost needless, in view of the paragraph on the opening page, to remind the reader that the Editors of the Journal are not responsible for any views or statements contained in communicated articles, etc."

(b) That Sabhapati Swami is welcome to imagine and may believe that the moon is made of green cheese and prove himself very sincere in his belief. But what has that to do with the Editor's belief upon the subject? and (c) that all the Hindus, past, present and future, to the contrary, could not make us believe that a man of our present fifth race, and of the fourth cycle Round, can or ever could live more than 300 to 400 years in one body. We believe in the latter, i.e., we know it to be possible, though highly improbable in the present stage of evolution, and so rare a case as to be nigh unknown. If science in the face of Dr. Van Oven gives 17 examples of age exceeding 150, and Dr. Bailey in his Records of Longevity a few as high as 170—then it does not require a great stretch of "credulity" in admitting the possibility of reaching through adept powers the double of that age. Therefore, if we claim to know that such a thing is possible, Sabhapati Swami has perhaps an equal right to claim that he also knows that some exceptional men (Rishis) live "several thousand years." It is a matter of personal opinion—and it remains with the public jury to decide who of us is nearer the truth.

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COMMENT ON "ANOTHER 'SPIRITUAL' PUZZLE"

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 203-204.]

[Under the above title is published a letter in which the writer relates a curious experience, and asks for an explanation. He had been subject to "most unpleasant sensations" for a week subsequent to the sudden death of his neighbour whom he "knew little," finally receiving "through impressions" a communication from him. The deceased neighbour appeared to be seeking sympathy and help. At the same time the widow of the deceased called upon the writer, saying that she had seen her husband, and he had tried to speak with her.

The letter ends with the query: “What is the explanation, presuming, of course, that the two manifestations were from the same source?”

H.P.B. appends the following note:]

This letter has been neglected for some time by reason of more pressing claims on our attention. The case described is an illustration of spiritual communications of a class which very naturally render empirical observers of such phenomena reluctant to accept what is nevertheless their true explanation: The “communicating intelligence” is not really an intelligence at all; it is partly a reflection of ideas in the mind of the living medium, partly a survival of impulses imparted to the kama-rupa, or fourth principle of the deceased person, before the separation therefrom of the intelligence which really belonged to it in life. The long message imparted by impression to our correspondent takes its form from his own mind. His friend must have died thinking of him, however slight their acquaintance was during life. The true soul of the dead man went its own way having the fourth principle, the agent and instrument of its volitions during life, impressed with an unfulfilled impulse to communicate with our correspondent. The kama-rupa then blindly and unconsciously awaited its opportunity and pressed in the direction of its fulfilment. The vision seen by the widow was provoked by another of the dead man’s latter impulses—perhaps the very last and strongest. The kama-rupa had, so to speak, received its orders which it could not help fulfilling.

PARABRAHM, DEFINED BY VEDANTINS

[The Theosophist, Vol. IV, No. 8, May, 1883. pp.204-205]

I beg to call the attention of those who are interested in the question of "Personal, Impersonal, or No God," to the following extract of a dialogue in Urdu which took place between myself and a Sannyasi (Brahmin ascetic) at Lahore Railway station on the evening of the 3rd instant. He is a Chela of a Vedantin Sannyasi of Benares known as Sankar-Giri Swami. He has studied, he said, Guru Gîtâ and Upanishads. He refused to give out his name, of course, for no Sannyasi will ever give it.

Q.: Is God kind?

A.: Paramatma is the sat (essence) of everything and all the rest is mithya (illusion) brought on by ignorance. There is nought but Parabrahm. To whom or to what then can it be kind?

G.: Do you pray?

A.: To whom am I to pray? I do not, for I am myself Parabrahm. I only contemplate. Contemplation is a state of mind.

. . . . . .

Q.: Are you then a nastika (atheist)?

A.: No.

Q.: Are you a Mussulman or a Christian?

A.: Neither.

Q.: What religion to you then belong to?

A.: I am a Buddhist, that is to say, a Vedantin of Sankaracharya's school.

I thrice questioned whether he was a Buddhist, and to my utter amazement he thrice replied in the affirmative. I am myself a strict orthodox Brahmin and believe in one Personal God, discarding the idea of the thirty-three crores of gods.

RAMJI MALL PANDIT,

Clerk in the Rohilkhand Patriotic

Association's Office. (Travelling on duty with the President.)

Sialkot, 4th April, 1883.

The above statement took place in the presence of a Chela from the north who corroborates the statement.

(RAI) BISHENLALL, F.T.S.

So true is the claim that there is no difference whatever between esoteric Buddhism and those Vedantins who understand the correct meaning of Sankaracharya's teachings—the advanced Advaitees—that the latter are spoken of throughout southern India as Prachchhanna Bauddhas—or "Buddhists in disguise" especially by the Viśishtâdvaitees.

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THE RELIGION OF THE FUTURE

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 205-206]

Occultism teaches us that ideas based upon fundamental truths move in the eternity in a circle, revolving around and filling the space within the circuit of the limits allotted to our globe and the planetary or solar system; that, not unlike Plato's eternal, immutable essences, they pervade the sensible world, permeating the world of thought; and, that contrary to chemical affinities, they are attracted to, and assimilated by, homogeneous universals in certain brains exclusively the product of human mind, its thoughts and intuition; that in their perpetual flow they have their periods of intensity and activity, as their durations of morbid inactivity. During the former, and whenever a strong impulse is imparted on some given point of the globe to one of such fundamental truths, and a communion between kindred eternal essences is strongly established between a philosopher's interior world of reflection and the exterior plane of ideas, then, cognate brains are affected on several points, and identical ideas will be generated and expression given to them often in almost identical terms.

The correctness of this doctrine was often ascertained by modern occultists, and is once more shown as something above a mere plausible conjecture just at present.

A correspondent of our contemporary, the Indian Mirror, writing from Italy (see issue of March 31, 1883), tells us that it has been his good fortune since he came to Florence:

To meet with a gentleman from Philadelphia, in the United States who has written a work, entitled “The Religion of the Future,” which is still in manuscript. This gentleman, the author, was brought up as a Quaker, but would not be considered orthodox by that body now. His opinions have been modified so materially by his travels in England, Germany, and elsewhere, as to make him quite heretical.

It is the brief summary of the manuscript of The Religion of the Future—as given by the correspondent—that attracted our attention. The name of the Quaker gentleman is not mentioned; but had we been told that the work was written by our “Lay Chela,” who, with regard to the fundamental doctrines explained by him, is the faithful amanuensis of one of the Himalayan Masters—we would have accepted it as a matter of fact. It is most probable that when The Religion of the Future is read in its completeness, there will be found more than one page and chapter, perchance, that will appear to the correctly-informed occultist as grotesque and heterodox. Yet though it may sin in its details, it is perfectly correct in its essential features as far as we understand it. Let our students of occult science judge.

The peculiar tenet of The Religion of the Future is that Matter and Life are equally eternal and indestructible; that the Universal Life is the Supreme Being, not necessarily Omnipotent, but of powers infinitely transcending anything of which we have a conception on earth; that man, on becoming fitted for absorption by moral purity, is absorbed into this Universal Life or Supreme Being, being subject to frequent appearances on earth, until that moral purity is attained- and that the sum of all the experiences of the noblest of animated beings, from all parts of the Universe, is added constantly to the intelligence of the Universal Life.

We have italicized the most striking passages. Rendered in plain language and amplified, the Arhat esoteric doctrine teaches that (1) “‘Matter and Life are equally eternal and indestructible,’ for—they are one and identical; the purely subjective—hence (for physical science) unprovable and unverifiable— matter becoming the ONE life or what is generally termed ‘Spirit.’

(2) The hypothetical deity (or God as a personal Being) as something unattainable by, and incomprehensible to, logic and reason, being never speculated upon or taught—since occult science takes nothing on faith—is classified with the highest of abstractions, and perceived and accepted in what we call ‘UNIVERSAL LIFE.’ (3) Omnipotent only through, and in conjunction with, the immutable, eternal Laws of Nature which are thus the basis upon which Life works, it is not ‘necessarily Omnipotent,’ per se. (4) That man is absorbed into, and becomes one with, the Universal Life, or Parabrahm, only after he is entirely purified, i.e., disenthralled from matter and gone beyond the sphere of sense—is a doctrine recognized alike by Buddhist, Hindu and other old Asiatic philosophies; as also (5) that man is ‘subject to frequent appearances on earth,’ until his double evolution—moral and physical—is achieved throughout the seven Rounds and he has reached the ultimate perfection. The latter doctrine is carefully explained by ‘Lay Chela’ in the later ‘Fragments of Occult Truth.’ (6) And last, ‘the sum of all the experiences’ of man from all parts of the Universe, ‘is added constantly to the intelligence of the Universal Life’—means simply this fundamental doctrine of the Secret Science: ‘UNIVERSAL INTELLIGENCE is the sum total, or the aggregate of all the intelligences, past, present and future of the universe.’ It is the Ocean of Intelligence formed of countless drops of intelligences, which proceed from, and return to it. If they were all taken out, to the last drop, there would be no more Ocean.” (Book of the Arhats, Sect. IV, leaf 39.)

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DRAGGED IN AGAIN!

[The Theosophist, Vol. IV, No. 8, May, 1883, p. 206]

The bisons, or North American buffaloes, we are told, when migrating, travel in vast solid columns of tens of thousands, which it is almost impossible to turn or arrest in their progress, since the rearward masses, pressing forward, drive the leaders on, whether they will or no.

Their roaring is like hoarse thunder, and wide tracts of virgin forests, cultivated plantations and, of course, many a solitary hut of the prairie huntsman are swept away, ground to powder-dust by this living avalanche.

The above picture, with the subsequent reflections thereupon, was suggested to us by seeing our names dragged into polemics with regard to native volunteers. As a simile, it gives a fair idea of the dissatisfied Anglo-Indians in their present state of fury. Roaring themselves hoarse, they seem to press as madly forward as any herd of bisons, driving on their leaders. That they should upset everything in their way, from forest down to hut, or, in plainer words, from the whole Bengali population down to the solitary and harmless Babu, is only as it should be expected, since they are blindly and helplessly driven on by their fury ever since the first impulse was given. This is easy enough to imagine. It is less easy to comprehend, however, why some of them should actually go out of their way to assault individuals that have no more than the man in the moon to do with any one of them in particular, and their political squabbles especially—unless it be on the broad necessitarian principle of the American boy who—unable to satisfy his spite against a stronger comrade—made faces at his sister. During the whole period of our four years' living in India, neither our Society, nor its Founders, nor this Journal had anything to do whatever with politics. Nay, feeling an innate and holy horror for everything connected with it, we have avoided the subject most strenuously. Empires might have fallen down and arisen anew during that interval, but still our Journal as ourselves would not have heeded the catastrophe but given ever our undivided attention to "Occult Truths" and kindred metaphysical problems. Nevertheless, several Europeans among the dissatisfied faction of Anglo-Indians, availed themselves of the opportunity to connect the hapless Theosophists with "Native Volunteers," a movement with which the latter have not the least concern; and, as a result, they have, under various and fanciful noms de plume, bravely insulted them in the Anglo-Indian papers. Of course the object is self-evident.

Unable to hit Mr. A. O. Hume, like the Yankee boy, they made “faces at his sister” in the theosophical sense of the word. The first shot having been fired in the Pioneer by a “Bailey-Guard” (may the idea of finding out his real correct name by having the pseudonym anagrammed never cross the mind of the poor man’s enemies!) who declined “to break lances with so doughty a champion of Vegetarianism, Theosophy and Blavatskyism”—a host of imitators followed suit. At the time we write, the controversy appears closed by “Psychologist,” in the same paper. A correspondent of that name would make the credulous public believe that Mr. A. O. Hume, who, with him, is transformed into “the dainty Ariel . . . of the realms of Theosophy opened by ‘the dear old lady’—is now amusing himself by performing the bidding of Col. Olcott, the Yankee Prospero.”

Alas, for the quips and cranks of Sydney Smith, that they should be thus outrivalled and eclipsed by an obscure “Psychologist”! Like the Foston of the reverend humorist, notwithstanding their intended sourness, his witticisms are really “twelve miles from a lemon.” Mr. Hume, who is kind enough to characterize the clumsy missiles as “good-natured fun,” in his answer in the Pioneer, rectifies the absurd accusation, thus:

I notice that “Psychologist,” who very good naturedly makes fun of some of the many shortcomings, speaks of me as acting under the behests of Colonel Olcott and Madame Blavatsky. Now I have the greatest respect for these two earnest and self-devoted philanthropists, but though a staunch supporter of the Theosophical Society, which may yet effect the grandest moral and social reforms, I owe it, both to them and to myself, to make it clear that I am not speaking in these matters at the instigation of that very limited, if august, section of native thought which they alone represent.

We should hope not. It would be a most desirable thing were the “Bailey-Guards” and “Psychologists” of the Pioneer to concern themselves with people and things they know nothing about as little as “the dear old lady” and the “Yankee Prospero” concern themselves with the non-official Anglo-Indian mob and their undignified brawls sailing under the pompous name of—political agitation.

THE TRINITY OF RIGHTEOUSNESS*

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 206-208]

Three other victims “smelling sweet in the nostrils of the Lord!”

The names of Justice North, the Rev. Dr. S. Wainwright, and Mr. Alexander Scott, will go to posterity, if Christendom has any decent sense of gratitude left in it. The first named is the righteous Judge who has sentenced Messrs. George W. Foote, the editor, W. T. Ramsey, the printer, and H. A. Kemp, the publisher of the Freethinker, to a rather long term of imprisonment, the “trinity of Unrighteousness,” thus finding an avenging Nemesis in the “trinity of Righteousness.”

To moderate the zeal of Torquemada, the great Inquisitor, Pope Alexander VI had to name four assistants to help and check at the same time the passion of that holy ogre for burnt human flesh. To moderate the zeal of Justice North, the powers that be over them will have to repeal more than one law, eaten long since by rats, but still alive and cherished in the large magnanimous hearts of those who would call themselves the followers of Christ and the avengers of God, while full of the spirit of Torquemada, they are really but the humble servants of him who tempted the Crucified. The parable about the “talents” in which Mr. Justice North personified the “Master,” who “reaps where he sows not, and gathers where he has not strewed,” was represented, with that difference only, that Mr. Foote, “the unprofitable servant,” was not accused by him of hiding his Lord’s “talent in the earth,” but of “prostituting his talents to the work of the devil.”

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* [H.P.B. herself identified her own-authorship of this article-when it was pasted in her Scrapbook X, 89.—Compiler.]

Therefore—“thou wicked and slothful servant, be cast into the bottomless pit and outer darkness.” There was also “weeping and gnashing of teeth”—only not in the bottomless pit, but on the gallery—and we hope, higher, if there be such an upper story. The words addressed to the righteous Judge by the prisoner after sentence was passed on him (the father of a family, we hear, whose forced absence, and inability to support them for one whole year, will tell on the poor home) are memorable and may yet become historical. “My Lord, I thank you, it is worthy of your creed,”—said Mr. Foote.

And thus, once more is the prophecy fulfilled: “For unto every one that hath shall be given, . . . but from him that hath not, shall be taken away even that which he hath.”

The trial was for blasphemy—an elastic word that, capable of being stretched out ad infinitum.* The Christmas Number of the Freethinker contains the graphic, though, we must say a little too plastic, illustration of the solemn view allowed by divine grace to Moses from within the “clift of the rock,” and described with such chastity of style in Exodus, xxxiii, 23. Failing to catch the spirit of the divine allegory, the defendants reproduced too faithfully the dead letter of the text, and thus could hardly fail to catch it this time.

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* “What is blasphemy?” asks Col. R. Ingersoll in a recent lecture—“First, it is a geographical question. There was a time when it was blasphemy in Jerusalem to say that Christ was God. In this country it is now blasphemy to say that He is not. It is blasphemy in Constantinople to deny that Mahomet was the prophet of God; it is blasphemy here to say that he was. It is a geographical question, and you cannot tell whether you are a blasphemer or not without looking at the map. What is blasphemy? It is what the mistake says about the fact. It is what last year’s leaf says about this year’s bud. It is the last cry of the defeated priest. Blasphemy is the little breastwork behind which hypocrisy hides; behind which mental impotency feels safe. There is no blasphemy but the open avowal of your honest thought, and he who speaks as he thinks blasphemes.”

They were guilty of bad taste and vulgarity, and they certainly deserved to be tried and sentenced by a jury of— Aesthetics. The jury of Christians by declaring them “guilty” have only thrown dishonour and ridicule upon their own holy Bible. The sentence falls heavier upon the latter than upon the prisoners. We know a Christian gentleman in India who, little acquainted with the Old Testament, offered a sovereign for the Christmas Number of the Freethinker, in order to compare the two, and who otherwise would have never heard of the publication.

Having done with No. 1 of the “Trinity of Righteousness,” we have to speak of the second and third personages of the same. Rev. Dr. Wainwright and Mr. Scott are respectively the President and the Honorary Secretary of the newly established “Society for the Suppression of Blasphemous Literature,” a body that bodes fair to revive the Holy Inquisition if, in the course of its evolution, it is not made to come to grief.

Protestantism recognizing no saints—no statues, therefore, with glories around the heads can be erected to these three truly good men. Nor have they any chance of being canonized after passing through the usual process of beatification, the promoter of faith, popularly and legally known in Rome as “the devil’s advocate,” being sure to raise all possible objections against the beatification of the three Protestant gentlemen. It is a great pity though; for, if any “friends of God” have ever deserved such honours, it is surely they. Indeed, they have all the needed requisites demanded for it by the Holy See, viz. “a general reputation for sanctity, and supernatural gifts”; they having performed the two prescribed ostensible miracles—(a) that of resurrecting to life an old and obsolete law for blasphemy, dead as a door nail for over half a century; and (b) that other one—of forcing the proud, free-born Briton, whose greatest boast is his absolute liberty from the shackles of mental and physical slavery, to permit its revival and forthwith to see it taken advantage of and abused. Again, the act of devotion shown to their Maker, by these three saintly characters, is far more meritorious than that of many a glorified saint.

Surely the merit of allowing one's unwashed body to be devoured by vermin for fifty consecutive years, cannot bear for one moment comparison with that of abandoning one's fair name to the vultures—called Contempt and Ridicule—of the generations to come! Let only the Rev. Dr. Wainwright and his worthy Secretary Mr. A. Scott, carry out their threat, and the thundering peals of laughter that will convulse all the educated classes of Europe and America will deafen every bigot, and silence for a long time, if not forever, the croaking sound of psalm-chanting, and nasal singing of every Sunday service and Mass. The astonished question, "What next?"—made by every sane man who had heard of the revival of an old law, of which decent people in England felt already ashamed 250 years ago, is answered by the self-constituted God's bodyguard, Messrs. Wainwright and Scott, in the following lines published in several daily papers:

WE PROPOSE TO GET UP CASES, AS OUR FUNDS WILL ALLOW, AGAINST PROFESSOR HUXLEY, DR. TYNDALL, HERBERT SPENCER, SWINBURNE, THE AUTHOR OF 'SUPERNATURAL RELIGION,' THE PUBLISHERS OF MILLS MORLEY, THE EDITOR OF THE Jewish World, DR. MARTINEAU, AND OTHERS, WHO BY THEIR WRITINGS HAVE SOWN WIDESPREAD UNBELIEF, AND, IN SOME CASES, RANK ATHEISM, IN CULTIVATED FAMILIES.

Are we dreaming, or awake? Is the above grotesque defiance of disgraceful obscurantism thrown into the face of science as of all the enlightened portion of mankind, something more serious than an indecent farce of pseudo-conservatism, and is it really intended as a bona fide threat? The sentence passed on the editors and publishers of the Freethinker gives it an air of probability undreamt of in this so-called age of progress and freedom of thought. In our bewilderment, we really do not know whether in penning these remarks we are crossing or not the (to us) forbidden boundaries of politics. In these days of sudden surprises, when no one knows what is what, which is which, and who is who, we would not wonder if, like Mr. Jourdain, who spoke all his life prose without suspecting it, we were told that our reflections are "political" and also blasphemous to boot. It would, of course, be a profound honour to share prosecution in the distinguished company of Messrs. Huxley, Tyndall and Herbert Spencer.

Yet—pro pudor! assuredly a subscription ought to be raised to secure for the said “bodyguard” comfortable quarters in some pleasant but solitary place. For instance in one of those asylums which are lately giving hospitality to so many victims of religious frenzy—whenever they escape the gallows—modern imitators of Abraham’s sacrifice, the murderers of their sons and daughters who allege to receive divine commands from God to that effect. Already, another old law—against palmistry—having been dug out for the easier prosecution of Mr. Slade the medium, some six years since, with the revival of the law for blasphemy, England may hope to become ere long the world’s theatre re-enacting on its cultured and polished boards, and for the edification of all Europe, another series of those mediaeval dramas and bloody tragedies of the palmy days that preceded King William’s veto of the witchcraft act, such as witch-burning and Quaker-branding and flogging at the cart’s tail. In our days of revivals of everything in general, and mouldy antiquities especially, it is not so very unreasonable to expect to see repeated the scenes that illustrated the reign of Francis I, a pleasant period during the lapse of which 100,000 witches were burned alive. And what more refreshing sight for the liberals of merry old England than the carrying out of this programme, for instance: a whole army of mediums having been subjected to a close examination by Rev. Wainwright and Co., and found all marked by the devil’s horn (a sign that every candidate to sorcery bears during his novitiate) are sentenced by Mr. Justice North to public roasting on Charing Cross. Imposing spectacle and scenery! The huge piles of wood are surrounded and protected by a triple row of soldiers of the Salvation Army—Mrs. General Booth, as Commander-in-Chief on the back of an elephant (trophy of India), her banner with its ominous words “Blood and Fire” unfurled, and her double-edged sword, in the shape of a crux ansata and cross combined, ready to cut the ear of any Malchus who would dare to interfere. Orders rapidly passed through telephones.

Huge electrical machines prepared, as the wood of the pyres is to be kindled by electric light, and very huge phonographs in great supply—the last words of mediums confessing to their allegiance to, and connection with, old Harry, having to be recorded and preserved in the phonographs as evidence for the future generations of sceptics to come. Large band of "celestial musicians," gathered from the pagodas of India and converted by Major Tucker to Christianity, playing the March from Wagner's Opera the "Graal" on the death of the Holy Swan. The motley crowd of mediums having been put to death and disposed of for believing in, and encouraging the devil; next comes a batch of the Fellows of the Royal society headed by Messrs. Tyndall, Huxley, and Herbert Spencer, sentenced for not believing in the horny and cloven-footed gentleman. In consideration for their services and their scientific discoveries, they having furnished the modern Holy Inquisition with telephones, electric light, and phonographs, the sentence of death passed on the learned prisoners is commuted to one more worthy of this enlightened age. To prove that Religion has always proceeded hand in hand with Science and Progress, the erudite blasphemers are simply "flogged and branded at the cart's tail" and sent home with a paternal admonition from Comstock, invited for the occasion from America, his travelling expenses being paid from the Missionary funds, replenished by the voluntary contributions of all the poor servant girls in awe of eternal damnation. The gloomy scene closes with the "Death March of Saul." . . . .

We confess our shortcomings. We prefer brutal sincerity and a frank avowal of despotism to sham protestations of liberty, and— pharisaism. We would a thousand times rather submit to the iron-bound limitations of the Russian Press laws, of censorship, and an honestly open system of autocratism, than risk to trust to the treacherous promises of the deceptive fata morgana of English social and religious liberty, as exercised at present. Why not be honest, and confess at once that the free-born Englishman is free, only so long as no old laws, reliquiae of an age of barbarism, are dragged out to light as a weapon against him by the first Pecksniff-like scoundrel who chooses to satisfy his grudge and spite against his better ones?

After which, this vaunted freedom may be snuffed out under the extinguisher left by law at the sweet will and pleasure of any prejudiced or bigoted judge. Freedom of thought, freedom of speech, and along with it social freedom, are simply delusions like all the rest; the will-o'-the-wisps, the pitfalls prepared by the old generations to ensnare the new ones, the credulous and the innocent. "So far shalt thou go and no further!" says the terrible but honest genius of the Russian Press, pointing with his finger to the boundaries prescribed by censorship; while the Englishman who sings so proudly

"Britannia rule the waves!

Britons never, ne—ver, n-e-v-e-r, shall be slaves!"

finds himself before he has hardly time to draw the last note, in the tight embrace of Public Opinion, the boa constrictor-like Mrs. Grundy; who, after squeezing breath out of him, coolly throws him right into the clutches of some other such "Trinity of Righteousness" that may be watching its main chance from the top of some other pile of obsolete and long-forgotten, but still-existing, laws. . . .

Thus, it would appear that Protestant England, which has rejected with the rest of the Roman Catholic dogmas, laws and usages, that of the Index Librorum Prohibitorum and Expurgandorum, and filled miles of columns in her newspapers with scornful remarks upon Russian censorship, allows after all her pious judges and clerical bigots to have the best of her in various underhanded ways. And why should they not, since there is no one to check their zeal? Adding cant to piety, and treachery to intolerance, by pouncing upon their chosen victims unawares, they could never serve in any more appropriate way the God created by them in their own image—the "Lord," who promised Moses "I will harden Pharaoh's heart," and who has hardened it about a dozen times for the mere pleasure of multiplying his signs and wonders, and then punishes by putting his own victim to death.

Dies irae! . . . Non omne licitum honestum. We prefer Mr. Foote's actual position to that of his severe Judge. Aye, and were we in his guilty skin, we would feel more proud, even in the poor Editor's present position, than we would under the wig of Mr. Justice North, who, Solomon-like, sits in all his glory rendering judgments "after his own heart."

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MISCELLANEOUS NOTES

[The Theosophist, Vol. IV, No. 8, May, 1883, pp. 182, 189]

We acknowledge, with thanks, the receipt of Mr. Lillie's Buddha and Early Buddhism. The subject of the work being one to which the greatest interest is attached, it was sent by us for careful review to a Buddhist scholar, a gentleman who has thoroughly studied both the Southern and Northern systems of Buddhism, and who is the most fitted person to give an impartial view upon the vexed question that now divides such two eminent scholars like Mr. Rhys Davids and Mr. Lillie. We will not anticipate much the opinions of the learned Pandit by saying that those who think that the doctrines of the Lord Buddha do not form a system complete in themselves, but are a modification of Brahmanism, make a singular mistake. These doctrines are not a modification but rather the revelation of the real esoteric religion of the Brahmans, so jealously guarded by them from the profane, and divulged by the "all-merciful, the compassionate Lord," for the benefit of all men. It is only the study of Esoteric Buddhism that can yield to scholars the real tenets of that grandest of all faiths.

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. . . . . Theosophists of all creeds, that is to say, every person in every Church, who makes personal efforts to attain the higher knowledge, whether or not he calls himself such, or even knows himself to be of the class so denominated. . . .

COL. OLCOTT'S WONDERFUL SUCCESS

[The Theosophist, Vol. IV, No. 8, Supplement, May, 1883, p. 3]

[Mr. P. C. Sen having written to The East describing the cure by mesmeric treatment on the part of Colonel Olcott of two of his relatives, the Editor of The East wrote: "Surely our correspondent does not mean to say that miracles are possible even at this fag end of the nineteenth century. If not, then why this attempt at ascribing these alleged cures to supernatural agencies?" On this H. P. B. commented as follows:]

Mirabile dictu! The esteemed Editor of The East must surely have been labouring under a biological hallucination at the time of penning his—to say the least—ill- humoured remark. What is there in Mr. Purna Chundra Sen's above-quoted letter to make him suspect his correspondent of making an attempt to ascribe Col. Olcott's cures to "supernatural agencies"? Are the words: "wonderful recovery," "skilfulness in Mesmerism," "ability," etc., etc., synonyms of "supernatural agencies"? The Theosophists do not, as a rule— least of all the Founder—believe in, or attribute anything whatsoever to "miracle" or supernaturalism; nor do they ever allow their members, if they can help it, to have any such superstitious ideas "at this fag end of the nineteenth century." We do not find in the above-quoted letter one word reminding in the remotest way of any "superstition." Had Mr. Purna Chundra Sen, or the President-Founder, attributed his cures to the intervention of God or Divine Providence, then would the ill-humoured remark have indeed its raison d'être.

But we suspect that it is just because of his letter being quite innocent of any such gushy allusion—some people laying all and everything at the door of that hypothetical Providence—that the Editor of The East went out of his way to send a thrust into his correspondent. Nor are Colonel Olcott's cures likely to ever become any less bona fide and real, for their being called by all the editors the world over only—"alleged" cures.

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[MRS. ANANDABAI JOSHI, F.T.S.]

[The Theosophist, Vol. IV, No. 8, Supplement, May, 1883, pp. 6-7]

Mrs. Anandabai Joshi, F.T.S., the well-known Mahratta Brahmin lady, sailed yesterday by S.S. City of Calcutta for New York. She goes to America with the object of studying medicine. We hope that profiting by the grand privileges and facilities afforded to women in America, our brave sister may achieve there the greatest success. May she return from that ocean of freedom an M.D., having meanwhile avoided its two most prominent sandbanks: The Women's Right Society and the Young Men's Christian Association, both of which classes, like the roaring lion in the desert seeking whom he may devour, are ever on the watch to entice at their arrival the innocent and the unsuspecting. Noticing her departure, our contemporary of Lahore, The Tribune, makes the following extremely just remarks upon our courageous young sister:

Mrs. Anandabay Joshi, the well-known Mahratta lady, who was the other day lecturing at the Serampore College, in Bengal, so eloquently in English, sailed on Friday before the last, by one of the City Line Steamers for New York on her intended visit and stay there to study medicine.

Besides being well-educated this Native lady is possessed of no ordinary amount of moral courage. She is not a Christian convert, as many of us may suppose, but a married Hindu lady whose husband is still living. But she goes alone beyond the seas on her mission, while her husband remains at home, being the only stay and support of his parents. Such courage is but very rare, considering that her mission is to remove a national want—that of Hindu lady doctors— and the sacrifices are almost dreadful to think of. Not a whit less, or perhaps more, than that of Pundita Rama Bai, her earnestness in such a patriotic cause should, it is to be hoped, commend itself strongly to the liberalism and conscientiousness of her fellow countrymen and society that she may not be declared an outcast by them at her return. Backward Punjab, alas, has not got one single member of her sex who is capable of even sympathizing with her object as, we believe, many of her own Presidency will! So, while we sincerely wish her every success, we venture to think, that some of her sisters of her own Presidency, Mahratta and Parsee, who are farther advanced in education and enlightenment than the most proficient better-half of the young Bengal, admittedly foremost in the ranks of educated India, will follow suit—and that, the sooner the better.

It is with a well-warranted pride that we say here that this act of courage—which can hardly be appreciated by Western people unacquainted with the merciless caste system and Zenana rules of India—is very much due to the influence of Mrs. Joshi's husband, one of the most liberal-minded and intellectual Brahmins we know of, as one of the best friends and members of our society. We are proud indeed at the thought, that the first Brahmin lady, who thus becomes practically the pioneer of the great national movement now stirring public opinion in favour of the education and certain legitimate rights for the women of India—is a Fellow of our society. We cannot recommend her too warmly to the sympathies and best fraternal feelings of all our American Theosophists, and hope and pray that they should render the poor and brave young exile every service, and help her as much as it is within their power.

[THE ARYA SAMAJ AND THE THEOSOPHICAL SOCIETY]

[The Theosophist, Vol. IV, No. 8, Supplement, May, 1883, p. 7]

[Commenting on a report that a union was likely to take place between the Ârya Samâj and the Theosophical Society, H. P. B. wrote:]

A “reunion” would be a more appropriate term to use, perhaps. But, since it takes two to quarrel, so it takes two to “reunite” or get reconciled, letting all bygones be bygones. We have not been consulted upon this subject. Therefore, and before feeling so assured that there will be no objection to such a new union on the part of the Theosophical Society—the publication of such untrustworthy documents as the Reply to Extra Supplement of the July “Theosophist,” by a Rurki Arya being rather in the way of the reunion, than otherwise—it is premature to publish the news (quite false in this case) and with such a flourish of trumpets.

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THE SHYLOCKS OF LAHORE

[The Theosophist, Vol. IV, No. 8, Supplement, May, 1883, pp. 9-11]

“Many are called, but few are chosen” is a saying, that, to our great regret, applies to our Society collectively, and to a certain number of its members individually, to perfection. Numerous are the Branches sprung from the Parent trunk, and still more numerous the Fellows who have been admitted within its fold.

Every member had, upon entering it, declared himself over his own signature—as "being in sympathy with the objects of the Theosophical Society and acquainted with its rules," represented by his two sponsors ("fellows in good standing") as an individual who would be "a worthy member" of the Society, and had pledged his solemn word of honor, to "abstain from doing anything that may bring discredit upon the Society or its officers." The above-quoted sentences, as everyone knows, stand printed in the forms of the Application and the Obligation of the "Rules" of the Society. Besides these promises made in the presence of witnesses, there are other obligations as sacred, to which the candidate binds himself during his initiation; such, for instance, as the recognition of the right of every other Theosophist to every privilege he would have for himself, promising that the belief of other members will enjoy, so far as he is concerned, that toleration and respect "which he desires each and all of his brother members to exhibit in regard to his own faith" (Objects of the Society, pp. 5-6). These obligations, and many others, are carefully explained to each candidate, either by the President initiator himself, his delegate, or by letters in the correspondence that generally precedes the formal acceptance of, and admittance to fellowship of, every proposing member. No Theosophist has the right to plead ignorance of these rules, or to show disappointment and complain after he has once joined the Society—since every point is carefully explained to him and he is expressly told everything that he has, and what he has not, to expect. One of the points insisted upon the most is, that no man who joins the Theosophical body, simply out of curiosity or in the hope of penetrating its alleged mysteries, and satisfy his thirst for phenomena, need join it at all; and the candidate is expressly told that if he seeks admittance in the expectation of being taught by the Founders the occult sciences, or of seeing them perform for his benefit "miracles" and wonders, he can do no better than withdraw his application and renounce fellowship at once, since nine times out of ten he will find himself disappointed.

If in the course of time, and after a certain period of probation, he is found really as worthy as he is willing, then he may be put in the way of coming into closer relations with the Masters; and, the latter willing, he may even hope to be accepted as chela, i.e., received, as either a “lay,” a “probationary,” and later on a “regular” or accepted chela; all this depending upon his family duties, social status, and his mental and physical fitness. The latter chance being very rarely given, and most men showing no proper requisites for it—the strongest desire, unless prompted by utterly UNSELFISH motives being of little if any use—the Society takes the greatest care to have all this clearly explained beforehand, lest the Fellow after joining should feel disappointed and repent. Even in this latter emergency a chance is given to him. He may resign; and, when a poor man (the usual fee in this case as in some others, being very often remitted to the applicant), who has nevertheless complied with the rule and paid his Rs. 10, if he can prove that for one cause or another he was wittingly or unwittingly led into error by some too zealous Theosophist—his fee is returned to him. The only thing that remains binding upon, and is certainly expected from him, is that he shall not reveal the “signs and passwords” of the Society (Rules, p. 6, para. 2) nor give out “whatsoever information connected with the legitimate work or researches of the Society, was communicated to him, as a member of that Society, in confidence” (Obligation), to keep which, secret and inviolable he has pledged his “most solemn and sacred PROMISE” over his own signature, and repeated it verbally during his initiation. All this, of course, he has to “faithfully keep secret” under the penalty of being proclaimed by every honest man—a dishonest scoundrel.

Such being the case, all the Fellows duly warned and the limits to their expectations clearly drawn for them, a dissatisfied member of our Society has the right to quietly withdraw from the Association by resigning his fellowship. In no case has he any excuse for publicly complaining; least of all has he any right to criticize the policy of the Founders, and Council, or to denounce them whether orally or in print. By so doing he breaks the Rules and his solemn pledge, and has to expect to be proclaimed as a dishonest man to all his Fellow Brothers—the Society having to be warned in good time of its traitors and traducers. Art. XV (page 22) of the Rules is explicit upon this point.

Any Fellow, who may be proved, to the satisfaction of the Council, to hove slandered any Brother or Sister Theosophist, or to have written or uttered any words calculated to injure such in any way, will be required to substantiate the charges involved, or failing to do so, in the opinion of the majority of the Council, will be invited to resign, or will be expelled as may seem good to the President in Council, and the name of the person so resigning or expelled shall be published in the Journal of the Society, and thereafter all Branches will be required to refuse fellowship to the person thus excluded from the Society.

Now our Society, as was explained even to the outside public repeatedly, has one general, and several—if not minor, at least less prominent aims. The earnest pursuit of one of the latter—occult science in this case—far from being regarded as the common duty and the work of all, is limited for the reasons given above to a very small faction of the Society, its pursuit resting with the personal tastes and aspirations of the members. As to the former—the chief aims of the Theosophical Fraternity—it is hardly necessary to remind any Fellow of what it is. Our fundamental object is Universal Brotherhood, kind feelings and moral help proffered to all and every Brother, whatever his creed and views. Based upon the conviction that a Brotherhood of all faiths and denominations, composed of Theists and Atheists, Christians and Gentiles throughout the world, might without anyone surrendering his particular opinion be united into one strong Society or Fraternity for mutual help, and having one and the same purpose in view, i.e., the relentless, though at the same time calm and judicious pursuit of Truth wherever found, especially in Religion and Science—it is the first duty of our Society as a united body to extirpate every weed that overgrows and stifles that truth which only can be one and entire. The best recognized way to make both the psychological and physical sciences, as all sectarian and dogmatic religions, yield their respective verities, is, in construing them, to take the middle path between the extremes of opinion. The men of science—especially the extreme materialists—being often as bigoted in their denial, and as intolerant of contradiction as the theologians are in their self assertions and assumed infallibility, there is not much choice left in the treatment of, or the attitude to be chosen toward both.

Nevertheless, there being an abyss between the methods and claims of science and religion, the former being based upon close observation, experiment, and the mathematical demonstration of what it does know, and the latter resting merely upon faith or anti-empirical observations and personal emotional deductions therefrom, very naturally—and though they have to be tolerated and outwardly respected on the principles of mutual indulgence for our respective shortcomings and fallibility of human opinion— the religious and various personal and sectarian beliefs of our Fellows cannot yet be always taken into consideration or exalted above plain facts and scientific demonstrations. In other words, ready as we all may and must be to avoid hurting the religious feelings and even the prejudices of our brothers, we cannot promise to be ever foregoing what in our honest convictions is truth, lest we should inadvertently expose the error of a brother, much as it may appear to him also truth.*

The greatest, as the most mischievous feature of fanaticism—the synonym in most cases of insane conceit and a selfish reverence for one's personal conclusions and self-assertions regarded as infallible—is the fanatical persecution of opinions and persons holding them whenever they dash with the preconceived views of the persecutors.

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* Thus to our Brother, Bramabadi S. N. Agnihotri, who complained that his article "Personal and Impersonal God and the Founders of the T.S." directed against us was not published in our magazine, though it was written in no "spirit of hostility or malice," we would say the following: "Were you not a member of the Theosophical Society, but a simple religious opponent, your article would have been published. But since you break in the latter every prescribed rule of your Society, which you had pledged yourself on your solemn word of honour to protect, abstaining from doing anything that may be prejudicial to it; and since, besides being sectarian and intolerant, it is as dogmatic and opposed to our policy as it can be, so long as you are a Fellow you have no right to demand its insertion in its present form. What right have you, for instance, to instigate one half of the population (or even of the Brotherhood) against the other half? Who gave you as a Theosophist permission or commission to traduce, denounce and accuse your Brother Members—the Buddhists, the Pantheists, the Advaitees, and the Freethinkers and Atheists, whose convictions are as honest and as sincere as your own in the following strains:

And, since the latter have always proved an impediment to both progress and truth, hence the Theosophical Society is pledged collectively to wage incessant war, combat and denounce every such outburst of bigotry and intolerance—the most fiendish, injurious and degrading of all feelings. Thus only can the jealousy, hatred and mutual persecution among sects which, to the distraction of undetermined yet serious-minded people, and the scandal of those who accept only facts upon a scientific basis, now so plentifully abound—be gradually destroyed and, perhaps, extinguished forever.

"So far as their [the Founders] teachings are calculated to awake the minds of our countrymen towards the greatness of their forefathers, and their old literature, so far as it proves to rouse in them the necessity and culture of moral principles . . . so far, I say, let the whole of India, from Himalaya to Cape Comorin, appreciate and rejoice in, and be thankful for, their teachings. But should they in their zeal, or rather over-zeal, attempt, as the attempt is already being made, to uproot our faith from the very Being whom our Aryan forefathers, the adepts of the science of Religion, declared the 'Life of Life' and 'Being of Beings,' a person [?], the source of all morality and goodness, let them be cried down by the whole people of this vast Peninsula."

The "whole people" will not heed the untheosophical instigation for the simple reason that most of them, with the exception of the two handfuls of Brahmos and Aryas are either Polytheists, Pantheists, Jains, or Advaitees, none of these believing in one "Iswar" and in moot cases—as in that of the Jains, and Advaitees—in no "Iswar" at all. But what right—we say—has the writer to force upon or preach his own sectarian views and beliefs, deprecating their religion or religions to other members and fellows (Art. VI of Rules)? If he wants to believe that the "Life of Life" is a "person" he has every right to, and no one interferes with, his belief. Why then should he interfere with that of others? If the belief of many of his brother fellows conflicts with his—and he knew it-beforehand—why should he have joined at all? And once he-has voluntarily joined he has to conform to the regulations and rules or—resign. Unless he makes his choice, and abstains in future from such letters, he will have no one to blame if the Council "after due warnings" punishes him for the violation of this clause "by suspension or expulsion at the discretion of the President-Founder and General Council." (Rules, Art. VI.) Our rules must be and they shall be respected.

Has the above programme been carried out as originally intended by either our Branches or individual members? With the exception of a few self-sacrificing devoted Fellows, it certainly has not even been attempted, since our best "active" fellows, while carrying out one part of the prescribed programme, on the principle of "live and let live," yet keep silent (even the editors of dailies and weeklies) before the manifestations of individual and sectarian fanaticism, allowing even such violent religious riots as that which took place recently at Colombo between the Buddhists and the Roman Catholics to pass unnoticed. Indeed, the Biblical parable of the sower and the seeds applies perfectly in the case in hand. Sown broadcast, the seeds of membership fell in some (happily few) cases into queer places and brought forth as queer fruits. "Some seeds fell by the wayside and the fowls (our opponents) came and devoured them up"; . . . some "fell upon stony places," and having not deepness of earth, forthwith they sprung with promise and enthusiasm, and as they had no root in them, "they withered away."

Nevertheless, and we may say they are in the majority, some of the "seeds" falling into really good ground, they brought forth fruit "some thirtyfold, some sixtyfold and some hundredfold." Such members are the pride and glory of the Society. And because they are true and honest, unflinchingly devoted and ready to die for that which they know to be truth—though as real Theosophists they neither force nor proclaim to unwilling ears their faith and knowledge, they are hated and persecuted by their own brother members who have remained as bigoted as before they joined our Society. These are the members born from the seeds that "fell among thorns, and the thorns sprung up and choked them"—THE THORNS OF BITTER SECTARIANISM AND BIGOTRY.

Thus, some of the Lahore members of the local Theosophical Society—we do not either call or consider them as Theosophists—those of them at any rate, who are attached to, or connected with, the Arya-Sarnaj, even before the rupture of their body with the Theosophical Society, have shown unmistakable signs of steady and active opposition not only toward the Founders, but toward every fellow of another creed, whether he was orthodox Hindu, a Brahmo, a Buddhist, or a freethinker. Why they have joined us at all is still a mystery. If we are told that it was done in ignorance of the true religious views of the Founders—who are, if anything, esoteric Buddhists or Advaitees which is all one then they will be answered that it is not true, and on their own confessions and accusations. They knew it then, as they do now, that the Founders discarded every idea of a personal god, precisely on the principle enunciated by our Brahmo Brother, S. N. Agnihotri—who says in his letter that if the idea of the personality of god "goes against your (our) conviction, you (we) are not only justified in doing so (rejecting and denouncing it), but in duty bound to crush it, altogether." The Theosophists of the Arya Samaj knew it, we say, because the proof is here before us in the footnote (page 3) of the Reply to Extra Supplement of the "Theosophist," which states comically enough that "In September 1880, when at Meerut, Mme Blavatsky, in the presence of . . . Theosophists and a large number of Arya gentlemen, positively denied the existence of [a personal, if you please] god, or any blind force [?!] as she pleased to name it, and declared herself a nastika . . ," etc. Passing unnoticed this rather confused and jumbled statement (of denying in one breath a personal God and a blind Force) the fact that the Arya Samajists of Lahore joined in November of the same year, i.e., two months after the said declaration, proves conclusively that they knew what they were about. As also that other fact, that since the rupture only two out of nearly 20 Samajists have so far resigned, showing plainly enough that they do not much mind the personal opinions of the Founders (as every Theosophist is in duty bound) so long as that belief interferes in no way with their theistic creed.

Yet, remaining Theosophists in name, they have constantly vilified and traduced the Society, the MASTERS and those who believed and recognized the latter—first behind their backs, and now openly and defiantly at public meetings and assemblies. Now since no Theosophist is asked to believe in anything believed in, or professed by other members; and since the Theists would be in far greater difficulties to prove conclusively the existence and powers of their personal God than the occultists would if asked to demonstrate the actual existence and powers of their Mahatmas, it becomes evident that such a course of action, besides being against the rules and policy of the Society, shows the presence of a malicious spirit of intolerance and hatred found but in sectarian bodies. This odium theologicum culminated recently in the following pretty exhibition, we hear.

The President of the Bareilly, Rohilcund Theosophical Society, Rai Bishen Lall, who was passing through Lahore on his way to the north on Society's business, stopped there for a few days. He was accompanied by a young chela, who is a recognized pupil of one of our Masters, and who lived with him for several years. Hearing of this the Arya Samajists, who will hear of no other God save their Iśwara, and of no other prophet save their Maharishi Swami Dayanand, conspired to defeat the several Theosophists, of whom one at least, not only believes in but personally knows his Mahatma. The minor details of the event we do not know, nor do we care to learn them. Whoever was the first to entertain the brilliant idea of challenging to chop off, or even cut his finger to prove the existence and powers of the Mahatmas, has only proved his utter inability to perceive the fitness of things. If a true Theosophist, his first duty was to support and protect the dignity of his Society, by never permitting that such an absurd tamasha should publicly take place; and if one of the bogus Theosophists of the Arya Samaj, however great his personal incredulity in the reality of the belief of his brothers—the devotees of the Mahatmas—he had no more right to propose such an experiment than would an anti-Aryan Theosophist to demand that an Arya Samajist should allow the experiment of having his head cut off, to prove the existence of his "Iśwara" and the powers of his "Mahatma"—Dayanand Swami.

In short, as our rules forbid the preaching of one's special creed, so they prohibit any challenge of one religionist to another. Notwithstanding this, and to our disgust and surprise, we read the following that appeared in the Amrita Bazaar Patrika of April 5th.

We have received the following Telegram, dated Lahore, April 3rd:

"Rai Bishen Lall, F.A.S., F.T.S., delivered a public address in Sikshasabha Anjani, Punjab premises. Monster attendance. About one thousand, perhaps more. Subject national union on basis of Aryan philosophy and national interests. An advanced Chela from the north narrated personal experiences in Yogavidya occultism and consented to show one test phenomenon. None succeeded in cutting off his finger wearing an occult ring, though one tried hard with a knife. Doctor's examination showed natural blood and bones. Greatest enthusiasm and rush. Meeting ended disorderly, for all anxious seeing more miracles. Representatives from different societies attended meeting. Union likely among all under theosophic banner.* Further particulars hereafter."

We have reasons to know how, and why it was done by the "advanced Chela." Knowing the aversion of his venerated Masters for all such exhibitions of hatha yoga phenomena, especially when made publicly, he would have never consented to it had not another person, a brother Theosophist, devoted and true, but rather too enthusiastic, risked to have his own finger chopped off for the greater glory of the Mahatmas, who, as he believed, "would never allow a true follower of theirs to suffer." Expecting, and fully confident that no man would succeed to cut him while he was under the protection of his MASTER, he very imprudently volunteered his own finger. Seeing the danger imminent, the "Chela"—who had better reasons than his to know that while he himself would and could not be hurt the first time, his fellow brother would, for he had as yet but little claim upon the MASTERS and was even ignorant of their dislike to such exhibitions—permitted the test phenomenon as described in the telegram. But the unbelievers and scoffers would not rest satisfied with the one experiment. As stated in the dispatch they became disorderly . . . "anxious to see more miracles."

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* [See H.P.B.'s Editorial note on p. 467.—Compiler.]

They insisted upon making a second experiment and perhaps a third, if the Chela would only let them. The result was, that at a private house the same Brother having once more volunteered his finger, and defied his opponents to cut off a piece and carry it away, the “Chela” determined that, if anyone’s blood was to be spilt, it would not be that of his friend, since this fact would neither change his belief in, or knowledge of, the powers of the Mahatmas, while his friend’s hand might have been crippled for life. Therefore he placed his hand upon the cover of a pamphlet, and sure of what was in store for him, invited the Lahore Shylocks to cut. They did so and carried away a small piece of the finger in triumph!

The Council and President will of course have the matter investigated. If any member of the Theosophical Society will be found to have sided with those theistic butchers, he will be expelled and his name published in this Supplement. To take advantage of the enthusiasm and confidence placed in either God or mortal by any fellow man—let alone a brother Theosophist—to cut and lame him—is disgusting in the extreme. Besides which it is absurd, not to use a still less mild expression, since the experiment proves nothing whatever. Were its success or non-success to prove anything in such an experiment, then the world would have to turn all dugpas, shamans and sorcerers; since it is a recognized fact that some Red-Cap Lamas publicly rip their bowels open, take them out, and then having replaced them, make a few mesmeric passes over the wound and not even a trace of the cut is left. This they do in the name of their “Devil-God,” a hideous monster with a hundred legs and a pig’s head. We invite the Arya Samajists to believe in the latter on the same principle. Moreover, we regret that the idea of just reprisals has not occurred to our Brothers. They ought to have offered their opponents who boast so loudly of their absolute faith in the powers and knowledge of God, to prove the actuality and powers of their Iswara and Swami Dayanand’s teachings on the same practical and experimental demonstration.

When either a Brahmo or a Samajist, who boasts of producing miraculous cures in the name of and "through" the power of God, consents to allow us the experiment with a razor and defies us to cut open his windpipe; and that every effort to draw even a drop of blood fails, then we promise solemnly to become a theist and recant and abjure all our past heresies. No crime is thereby offered. Neither the throat, nor the hand or foot of the theistic devotee will run the slightest risk, we pledge our life and honour to it. No true Theosophist would ever think of availing himself of the advantage that has been so eagerly sought for and taken at Lahore. No true Theosophist would ever have the cruelty to carry, Merchant-of-Venice-like, not only a pound but even an atom of, human flesh, taken away in a piece of paper. No, what we offer is neither cruel, nor dangerous. Let any theist, whether Brahmo or Arya, publicly submit himself to the above said experiment; let him allow and defy any Nastika to draw one drop, only one single drop out of any fleshly part of his body he will himself choose. If no blood can be drawn—of course after due medical examination—then we will confess ourselves beaten. Who of them is willing to stake his belief in God and His miraculous intervention, upon the appearance or non-appearance of a drop of blood? Until then we proclaim publicly the Lahore experimenters—bloodthirsty Shylocks, unworthy of the name of men, least of all of Theosophists. Such are the fruits of sectarianism and bigotry. We conclude by reminding the members of the Theosophical Society residing at Lahore—of course with several honourable exceptions—of the following rule:

XI. The Parent Society, through the President-Founder, has the right to nullify any Charter when such may appear to it expedient, and to decree the expulsion of any Fellow, of whatever Branch, for disgraceful conduct, or the violation of the bylaws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease. Provided, nevertheless,, that no Fellow shall be expelled without an opportunity having been given him for an explanation and defence.*

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* [In the same Supplement to The Theosophist was published a Presidential order dissolving the Puñjab Universal Brotherhood and Theosophical Society of Lahore.—Compiler.]

COMPILER'S NOTE

[In his book on the history of the Theosophical Society in France entitled Contribution à l'Histoire de la Sociéte Théosophique en France (Paris: Editions Adyar, 1933), Charles Blech, who was for many years the General Secretary for that country, reprinted a controversy between Occultism and Spiritualism, represented respectively by H. P. Blavatsky on the one hand, and Monsieur Tremeschini on the other. The latter was at one time a member of the T.S., and was considered somewhat of an authority on Oriental matters. However, he was very definitely committed to Spiritualism, rather then Occultism.

The controversy originally appeared in the Bulletin Mensuel de la Société Scientifique d'Études Psychologiques published in Paris. A complete set of the relevant papers was pasted by H.P.B. in one of her Scrapbooks, now in the Adyar Archives. As Mr. Blech could not consult the earlier issues of the Bulletin, his account is not quite complete.

The initial cause for the controversy was the translation by Commandant D. A. Courmes, in the February, 1883, issue of the Bulletin, of part of an article under the heading "Sur la Constitution de l'Homme, la Nature de ce qu'on appelle communément les Esprits et la Médiumnité en général," the original of which was the first installment of "Fragments of Occult Truth," written by A. O. Hume in The Theosophist of October, 1881.

Because of the above article, there appeared in the March issue of the Bulletin the "Ouverture de la Controverse entre l'Occultisme Théosophique et le Spiritualisme Moderne (Spiritisme)." This consists of an Introduction by the Editor, followed by "Science et Théosophie, ou deux Civilizations en Présence," from the pen of Charles Fauvety, also a member of the T.S. After having pointed out the great difference between the two civilizations of the Orient and the Occident, and having informed the readers that it was a woman, Madame Blavatsky, who started bringing these civilizations together, the writer goes on to say: "That reminds me that the Saint-Simoniens since 1831 announced to the world that it was a woman, coming from the Orient, who would unite the Oriental world to the Christian world of the Occident, and would be the mother of a regenerated Society." To the year "1831" H.P.B. added a marginal note in blue pencil when she pasted that article in her Scrapbook (Vol. XV, pp. 105-06). Reproduced here in facsimile, it reads:

L’abondance des matières, due au compte rendu du Banquet de la Société, nous oblige à remettre au prochain no un article très important de notre anc en président, M. P. VALLÈS, «sur la liberté de l’homme et les limites naturelles et sociales imposées à son expérience»

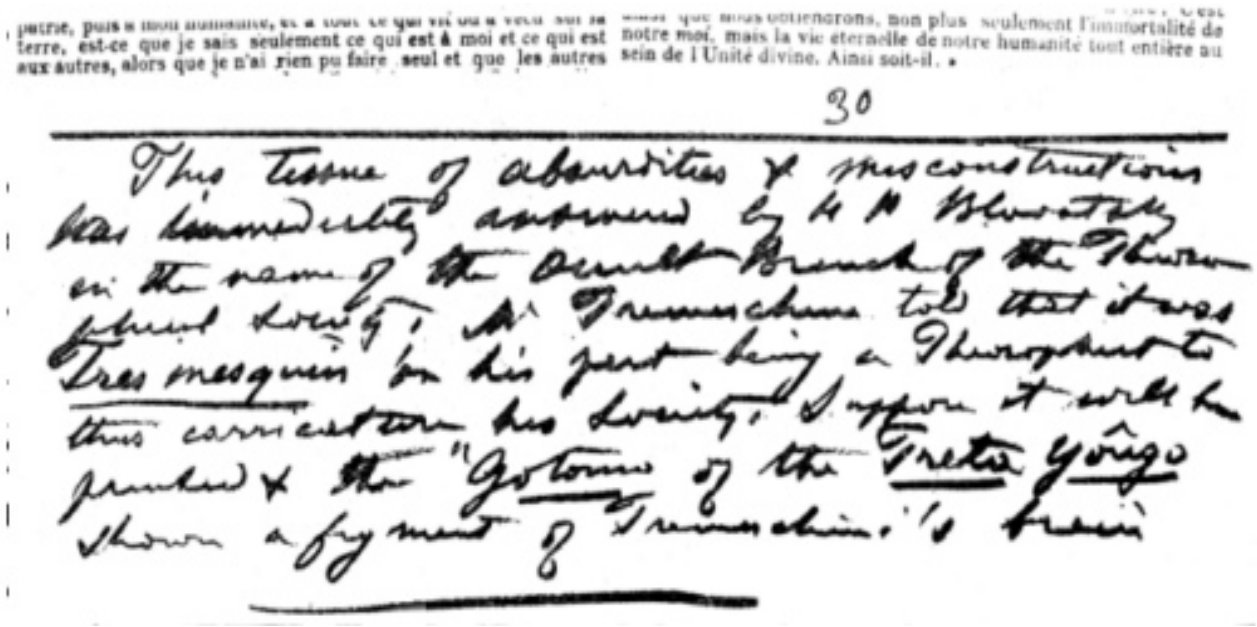
«Fort drôle. L’année de la naissance de H. P. Blav. à Ekaterinoslaw!»

“Very funny. The year of birth of H. P. Blav. at Ekaterinoslaw!”

Whether she believed in the genuineness of the prophecy regarding herself remains uncertain.

In the April issue of the Bulletin, the controversy begins in earnest. There is first a “Note Explicative” by Commandant Courmes, trying to prove that there are more conformities than differences between the Theosophical teachings and those of the French spiritist school of Allan Kardec. This is followed by a “Réfutation de l’Occultisme” by Sophie Rosen (Dulaurier), Monsieur de Waroquier, Monsieur Michel Rosen, and Tremeschini. Finally there follow some closing words by the President, Charles Fauvety.

The fact that Tremeschini, though a member of the T.S., attacked Theosophy, evoked H.P.B.’s quick wrath; her fiercely loyal nature drove her blue pencil flashing again over the open space left in her Scrapbook (Vol. XVI, pp. 52-59). Reproduced here in facsimile, this note reads:



patrie, puis à mon humanité, et à tout ce qui vit où a vécu soit je terre, est-ce que je sais seulement ce qui est à moi et ce qui est aux autres, alors que je n'ai rien pu faire seul et que les autres

notre moi, mais la vie éternelle de notre humanité tout entière au sein de l'Unité divine. Ainsi soit-il. »

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This tissue of absurdities & misconstructions was immediately answered by H P Blavatsky in the name of the Occult Branch of the Theosophical Society. M^r Jinarajadasa told that it was très mesquin on his part being a Theosophist to thus caricature his Society. I suppose it will be pleaded & the "Gestures of the Greta Garbo" shown a fragment of Jinarajadasa's brain

"This tissue of absurdities & misconstructions was immediately answered by H. P. Blavatsky in the name of the Occult Branch of the Theosophical Society; Mr. Tremeschini told that it was Très mesquin on his part being a Theosophist to thus carricature his Society. Suppose it will be printed & the 'Gotomo of the Treta Yoûgo' shown a figment of Tremeschini's brain."

The May issue of the Bulletin published the "Rectifications relatives à la Controverse sur l'Occultisme," pasted in Scrapbook, Vol. XVII, pp. 141-42, and which consists of two excerpts from a letter written by H.P.B. to the Editor, with some brief remarks by the latter. These excerpts are published below.]

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RECTIFICATIONS RELATIVES À LA CONTROVERSE SUR L'OCCULTISME

[Bulletin Mensuel de la Société Scientifique d'Études Psychologiques, Paris; 15 mai, 1883]

Nous recevons de Mme Blavatsky une lettre datée de Madras, 17 avril. Dans cette lettre, l'éminente secrétaire de la Société Théosophique et Directrice du journal The Theosophist, nous demande quelques rectifications que nous nous empressons de publier. Nous citons le texte même de la lettre:

Dans le Bulletin du 15 mars 1883, vous dites que l'article (sur la constitution de l'homme, la nature de ce qu'on appelle communément les esprits et la médiumnité en général, publié dans le no. de février a été écrit par le Colonel Olcott. Il n'en est rien. Ce no. des Fragments dont il en a paru déjà, a été ecrit par M. A. O. Hume, ex-président de la Société Théosophique de Simla, «the Simla Eclectic T.S.» Il l'a écrit au commencement de ses études occultes, en reponse à M. Terry de Melbourne, et se guidant sur certains passages trouvés par lui dans les lettres de «Mahatma Koothoumi», et un autre grand maître adepte de la fraternité de l'Himalaya. C'est son premier essai et fort superficiel.

Correct en général, il pèche beaucoup dans les détails, et vous auriez grand tort d'y voir l'Alpha et l'Omega de notre science. Depuis son apparition, notre frère Koothoumi—notre maître et bienfaiteur plutôt—entreprit de donner au monde ce qui n'avait jamais été donné jusqu'à présent; et par l'entremise de M. Sinnett que vous connaissez tous. C'est ce dernier qui a écrit presque sous sa dictée (si l'on peut appeler dictées les innombrables lettres que le maître lui écrit); en un mot, c'est M. Sinnett qui a compilé des lettres de son maître et correspondent régulier, les 7 numéros (suite du 1er) qui sont déjà sortis et qui donnent au public le correct enseignement des Arhats bouddhistes. M. C. devrait les traduire d'abord, et ce n'est qu'alors que vous pourriez en faire la critique, car, je le répète, le numéro 1 est for incorrect dans les détails.

Tel est dans la lettre de Madame Blavatsky le passage relatif à l'article qui a provoqué les critiques de la presque totalité des Spirites.

Bien que la suite de la lettre n'exige pas de notre impartialité la même publicité, nous croyons qu'il n'y a pas d'indiscrétion à la reproduire. Il y a là d'excellentes choses, dont nos lecteurs pourront apprécier le plus ou moins de justesse et faire peut-être leur profit. Madame Blavatsky faisant sans doute allusion à l'article publié dans le Bulletin du 15 mars sous ce titre: «Science et Theosophie, ou deux civilizations en présence», s'exprime ainsi en s'adressant au président de la Société d'Études Psychologiques:

Je vous remercie, cher Monsieur, des compliments que vous me faites, mais je ne les mérite guère. Je ne fais que mon devoir, et ne suis que l'humble disciple de nos grands maîtres. Vous avez raison de tenir à vos opinions comme nous avons raison de tenir aux nôtres. «Du choc des opinions jaillit la lumière». C'est ce qu'il nous faut. L'ouvrage qui n'avance pas, recule. Vaut mieux une bonne querelle entre nous—querelle amicale, bien entendu—que de s'ignorer comme nous avons fait jusqu'ici. Je crois que même M. Cahagnet, mon vénérable ami et notre frère, est contre nos idées. Tant pis. La vérité est la vérité, et les faits ne pourront jamais se métamorphoser en fictions parcequ'ils déplaisent à certaines factions.

L’Occultisme soutient et prouve le Spiritisme, tandis que le Spiritualisme (anglo-américain) est diamétralement opposé à son enseignement le plus important, la réincarnation.

Vous vous basez, vous autres, et mettez toute votre foi dans ce que disent «les esprits» et ce que leur font dire les «clairvoyants» (médiums) qu’ils conduisent où ils veulent et comme ils veulent. La nature même de ces esprits n’étant pas encore prouvée, car l’identification (identité) de leurs personnalités est acceptée sur leurs propres affirmations qu’il vous est impossible de vérifier, comment savez-vous que vous n’êtes pas dans l’erreur et que ces soi-disant âmes ne sont pas tout autre chose que ce qu’elles vous affirment être. Un ange des ténèbres (expression cléricale) en sait autant qu’un ange de lumière, et pourrait personnifier qui il voudrait. Non que je crois à l’un ou à l’autre, mais je le dis comme un simple exemple.

Nous ne croyons pas à la possibilité d’une connaissance infaillible. Nous rejetons l’idée qu’il puisse être donné même au plus grand adepte l’infaillibilité absolue. Mais nous, du moins, nous connaissons nos maîtres et savons à qui nous avons à faire. Nous savons seulement que tous hommes mortels qu’ils soient, eux, comme de longues générations d’autres adeptes qui les ont précédés, ne se sont jamais contredit et ont toujours affirmé que, dans leur clairvoyance pendant laquelle leur esprit plane dans les régions mêmes qu’habitent ces soi-disant âmes et «esprits souffrants», ils avaient étudié la nature de ces derniers, et qu’ils peuvent parler en connaissance de cause. Tandis que les spirites sont obligés de se confier et de s’en rapporter à ce que leurs esprits leur disent, esprits qu’ils ne peuvent ni voir, ni toucher, ni comprendre, excepté dans les matérialisations, qui ne sont, après tout, que fata morgana, c’est-à-dire un mirage des sens, pour ainsi dire. Vous ne pouvez vous passer plus ou moins d’un peu de foi aveugle: nous, au contraire, nous ne prenons, n’acceptons rien sur la foi. Nous avons des preuves mathématiques et nous y tenons.

A vous avec sincérité et respect,

H. P. BLAVATSKY.

CORRECTIONS CONCERNING THE CONTROVERSY ON OCCULTISM

[Bulletin Mensuel de la Société Scientifique d'Etudes Psychologiques, Paris, May 15, 1883]

[Translation of the foregoing original French text.]

We have received from Mme Blavatsky a letter dated from Madras, April 17. In this letter, the eminent Secretary of the Theosophical Society and Editor of The Theosophist, asks for some corrections which we hasten to publish. We quote the exact text of her letter:

In the Bulletin of March 15, 1883, you say that the article (on the constitution of man, the nature of what are commonly called spirits, and mediumship in general, published in the February issue) was written by Col. Olcott. Nothing of the kind. That number of the Fragments, of which eight have already appeared, was written by Mr. A. O. Hume, ex-president of the Theosophical Society of Simla, "the Simla Eclectic T.S." He wrote it at the beginning of his occult studies, in answer to Mr. Terry of Melbourne, and took as a basis some passages he found in the letters from the "Mahatma Koot Hoomi," and from another great Adept-Master of the Himalayan Brotherhood. It was the first one he wrote and it was very superficial indeed. Correct in general, he erred considerably in details, and you would be making a great mistake in seeing the Alpha and Omega of our science in it. Since its appearance, our Brother Koot Hoomi—or rather our Master and benefactor—has undertaken to give the world something which has never been given out to the present time; and through the agency of Mr. Sinnett who is well known to you all.

It is the latter who has written almost under his dictation (if the innumerable letters written to him by the Master may be called dictated); in brief, it was Mr. Sinnett who compiled from the letters of his Master and regular correspondent, the seven numbers (following the first) which have already appeared and which give the public the correct teaching of the Buddhist Arhats. Mr. C. ought to translate them first, and it is only then that they can be criticized, because, I repeat, number one is very incorrect indeed in its details.

This is the passage in Madame Blavatsky's letter relating to the article which provoked the criticism of almost all the Spiritists.

Although the rest of the letter does not demand of our impartiality the same publicity, we believe there is no indiscretion in reproducing it. There are some excellent things in it of which our readers will be able to appreciate the justice—more or less—and perhaps to profit by. Madame Blavatsky, undoubtedly alluding to the article published in the Bulletin of March 15, under the title, "Science and Philosophy, or two civilizations facing each other," expresses herself as follows in addressing the President of the Society of Psychological Studies:

I thank you, dear Sir, for the compliments you have paid me, but I hardly deserve them. I am only doing my duty, and I am but the humble disciple of our great Masters. You are right, in holding your own opinions as we are in holding ours. "From the clash of opinions light springs forth." That is what is necessary. A work that does not advance, retreats. It is better to have a good quarrel among ourselves—a friendly quarrel, it should be understood—than to ignore one another as we have done till now. I believe that even Mr. Cahagnet, my venerable friend and our brother, is opposed to our ideas. So much the worse. Truth is truth, and facts can never be metamorphosed into fictions because they displease certain factions. Occultism supports and proves Spiritism, while Spiritualism (Anglo-American) is diametrically opposed to its most important teaching, reincarnation.

You base yourself on, and put all your trust in, what "the spirits" tell you and in what the "Clairvoyants" (mediums) make them say, leading them where they will and how they will.

The very nature of these spirits not yet being proved, because the identification (identity) of their personalities is accepted on their own affirmations, which it is impossible for you to verify, how do you know that you are not mistaken and that these so-called souls are not something quite different from what they tell you they are. An angel of darkness (a clerical expression) knows as much as an angel of light, and is able to personify whomsoever he will. Not that I believe in the one or the other, but I am saying this as a simple example.

We do not believe in the possibility of an infallible knowledge. We reject the idea that absolute infallibility can be bestowed upon even the highest adept. But we at least are acquainted with our Masters and know with whom we have to deal. But we know that, mortal men as they are, like the long generations of other adepts who have preceded them, they are never in contradiction with one another and have always declared that, in their clairvoyance, during which their spirits soar in the very regions where the so-called souls and “suffering spirits” dwell, they have studied the nature of the latter and can speak from knowledge. On the other hand the Spiritualists are obliged to trust to, and abide by, what their spirits say, spirits which they can neither see, nor touch, nor understand, except in the materializations, which are after all only a fata morgana, that is to say a mirage of the senses, so to speak. It is impossible for you to avoid having more or less blind faith; we, on the contrary, do not assume, nor accept anything on faith. We have mathematical proofs and we stand by them.

Yours with sincerity and respect,

H. P. BLAVATSKY.

ELECTROSCOPE AND “ASTRAL DOUBLES”

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 209]

Some Australian and American papers are very much exercised with a new invention made by Dr. Gnedra (?) of Victoria (Australia), called the Electroscope.* The extraordinary achievements of the telephone ought to have, by this time, familiarized people with the possibility of every miraculous-like discovery and invention. Nevertheless, this new appliance of electricity, if it proves true to its promises, as—unless the whole story is a sale—it has already proved itself—will be reckoned as one among the many, if not the most, marvellous inventions of the age. It is claimed to be possible to convey, by means of electricity, vibrations of light to not only hold converse with one’s most distant friends—as already done by means of the telephone—but actually to see them. We are told by the R.-P. Journal, which is responsible for the story, that:

The trial of this wonderful instrument took place at Melbourne on the 31st of October last, in the presence of some forty scientific and public men, and was a great success. Sitting in a dark room, they saw projected on a large disk of white burnished metal the race course at Flemington, with its myriad hosts of active beings. Each minute detail stood out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely scan.

We are not told how many miles distant is Flemington from Melbourne; but were one in the moon and the other on earth, it would astonish us as little and would seem as natural as though Flemington were in the same street where the experiment is said to have taken place. Not being informed so far of the principles of electricity acted upon in this particular instance, we cannot compare the means adopted for the projection of the astral “hosts of active beings” on the disk of burnished metal, with those used by the adepts and high Chelas to project the reflections of themselves upon any given point of space.

[Not to be confused with the same term as used to describe an instrument for detecting the presence of an electric charge on a body. —Compiler.]

If one is purely electrical, the other is magneto-electrical; but we suppose that, perhaps, with the exception of the magnetic currents of the earth, the principles must be the same. If the invention, and its experiment are no fiction—and we do not see why they should be then science is, indeed, on the verge of a partial discovery of adept powers: we say, advisedly, "partial," for, of course, physical science can never discover the part played in the adept's self-projection by her psychological sister—WILL, even though she were inclined to verify the actuality of such powers. And yet having found out and admitted that space and even time could be annihilated by physical apparatuses, we really do not see the great difficulty of taking a step further and admitting at least the possibility of psychological potencies in man; potencies capable of replacing successfully physical forces and using these but as a basis of, and a complement for, objective manifestations. The most serious impediment in the way of such recognition is the complete ignorance of physical science of all the potentialities contained in the astral light or akasa She admits the existence of ether, hypothetical though it still remains for her, simply because were its actuality to be rejected, the theories of light, heat and so many other things would be nowhere, and that her most scientific expositions would be upset. Why not admit on the same principle the possibility of spectral apparitions, of the materializations of the spiritualists, of the double or the "doppelgängers" of living persons, etc., rather than encounter the tremendous difficulty of setting to naught the collective evidence of the ages, and that of 20 millions of modern spiritualists, all eyewitnesses to various phenomena who certify to their actuality. We would be glad to learn whether the spectral appearances upon the disk cast any shadows? This is a great point with the occultists, many of whom can testify that the astral bodies of living men—do not.

WILL

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 210]

[A correspondent, having read “with the greatest interest the profound article by T. Subba Row ‘A Personal and an Impersonal God,’ in The Theosophist of February,” contributes some paragraphs on Schopenhauer’s thesis “The World is my mental perception” and cites his references to the Vedânta philosophy. H. P. B. adds the following note:]

For the benefit of those of our readers in India, who, although excellent Vedantic scholars, may have never heard of Arthur Schopenhauer and his philosophy, it will be useful to say a few words regarding this German Metaphysician, who is ranked by many among the world’s great philosophers. Otherwise, the above translated fragment, picked out by our brother, Mr. Sanders, for the sole purpose of showing the great identity of view, between the Vedanta system—the archaic philosophy (we beg Professor Max Müller’s pardon) and the comparatively modern school of thought founded by Schopenhauer—may appear unintelligible in its isolated form. A student of the Göttingen and Berlin Universities, a friend of Goethe and his disciple, initiated by him into the mysteries of colour (see A. Schopenhauer’s Essay, Uber das Sehen und die Farben, 1816), he evoluted, so to say, into a profoundly original thinker without any seeming transition, and brought his philosophical views into a full system before he was thirty. Possessed of a large private fortune which enabled him to pursue and develop his ideas uninterruptedly, he remained an independent thinker and soon won for himself, on account of his strangely pessimistic view of the world, the name of the “misanthropic sage.”

The idea that the present world is radically evil, is the only important point in his system that differs from the teachings of the Vedanta. According to his philosophical doctrines, the only thing truly real, original, metaphysical and absolute, is WILL. The world of objects consists simply of appearances; of Maya or illusion—as the Vedantins have it. It lies entirely in, and depends on, our representation. Will is the "thing-in-itself" [Ding an sich] of the Kantian philosophy, "the substratum of all appearances and of nature herself. It is totally different from, and wholly independent of, cognition, can exist and manifest itself without it, and actually does so in all nature from animal beings downward." Not only the voluntary actions of animated beings, but also the organic frame of their bodies, its form and quality, the vegetation plants, and in the inorganic kingdom of nature, crystallization and every other original power which manifests itself in physical and chemical phenomena, as well as gravity, are something outside of appearance and identical with, what we find in ourselves and call—WILL. An intuitive recognition of the identity of will in all the phenomena separated by individuation is the source of justice, benevolence, and love; while from a non-recognition of its identity spring egotism, malice, evil and ignorance. This is the doctrine of the Vedantic avidya (ignorance) that makes of Self an object distinct from Parabrahm, or Universal Will. Individual soul, physical self, are only imagined by ignorance and have no more reality and existence than the objects seen in a dream. With Schopenhauer it also results from this original identity of will in all its phenomena, that the reward of the good and the punishment of the bad are not reserved to a future heaven or a future hell, but are ever present (the doctrine of Karma, when philosophically considered and from its esoteric aspect). Of course the philosophy of Schopenhauer was radically at variance with the systems of Schelling, Hegel, Herbert and other contemporaries, and even with that of Fichte, for a time his master, and whose philosophical system while studying under him, he openly treated with the greatest contempt.

But this detracts in nothing from his own original and profoundly philosophical though often too pessimistic views. His doctrines are mostly interesting when compared with those of the Vedanta of "Sankaracharya's" school, inasmuch [as] they show the great identity of thought arriving at the same conclusions between men of two quite different epochs, and with over two millenniums between them. When some of the mightiest and most puzzling problems of being are thus approximately solved at different ages and by men entirely independent of one another, and that the most philosophically profound propositions, premises and conclusions arrived at by our best modern thinkers are found on comparison nearly, and very often entirely, identical with those of older philosophers as enunciated by them thousands of years back, we may be justified in regarding "the heathen" systems as the primal and most pure sources of every subsequent philosophical development of thought.

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FOOTNOTES TO "ESOTERIC SPIRITUALISM, THE LAW OF 'INFLUX' AND 'EFFLUX"'

[The Theosophist, Vol. IV, No. 9, June, 1883, pp. 210-11]

[William Yeates, the writer of the article, considers T. Subba Row to be "a defender of the true faith in Orthodox Brahminism." On this H. P. B. remarks:]

Our esteemed correspondent and brother is wrong here. We say again—Mr. T. Subba Row is no "defender of the true faith in orthodox Brahminism," for the present "Orthodox Brahminism" is rather heterodox than orthodox. Our brother, Mr. T. Subba Row, is a true Vedantic Advaitee of the esoteric, hence genuine, Brahman faith and—an occultist.

[The writer further on claims that The Theosophist “admits that . . . the Oriental system has, from time to time, declined: and in spite of repeated revivals at different epochs, every effort to restore it to the traditional pristine glory of the Golden Age has failed.” H. P. B. writes:]

We beg to be permitted to emphatically deny the statement Neither The Theosophist—i.e., its Editor nor any one of the Founders, has ever admitted anything of the sort about the “Oriental System” whatever some of its contributors may have remarked upon the subject. If it has degenerated among its votaries in India (a fact due entirely to the cunning of its dead-letter interpretation by the modern orthodox Brahmin who has lost the key to it) it flourishes as high as ever in the Himalayan retreats, in the ashrum of the initiated Brahmin, and in all the “pristine glory of the Golden Age.”

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A FEW THOUGHTS ON SOME WISE WORDS FROM A WISE MAN

[The Theosophist, Vol. IV, No. 9, June, 1883, pp. 213 217]

[Babu Rajnarain Bose, a well-known Brahmo-Samâjist, wrote an article on “The Essential Religion” in the pages of the Tatva Bodhini Patrika. His call is for the highest virtues and a life of selflessness, irrespective of religious affiliation. H.P.B., while strongly endorsing most of what he says, makes the following comments upon various points in Bose’s article:]

These are as noble and as conciliating words as were ever pronounced among the Brahmos of India. They would be calculated to do a world of good, but for the common doom of words of wisdom to become the “voice crying in the desert.” Yet even in these kindly uttered sentences, so full of benevolence and good will to all men, we cannot help discerning (we fervently hope, that Babu Rajnarain Bose will pardon our honest sincerity) a ring of a certain sectarian, hence selfish feeling, one against which our Society is forced to fight so desperately.

“We should tolerate all religions, though at the same time propagating the religion which we consider to be true”—we are told. It is our painful duty to analyze these words, and we begin by asking why should we? Where is the necessity for imposing our own personal views, our beliefs pro tem, if we may use the expression, upon other persons who, each and all must be allowed to possess—until the contrary is shown—as good a faculty of discrimination and judgment as we believe ourselves to be endowed with? We say belief pro tem basing the expression upon the writer’s own confession. “We are apt to forget,” he tells his readers, “that we ourselves are not infallible, that our opinions . . . were not exactly the same twenty years ago as they are now, nor will they be exactly the same twenty years hence,” and “that all the members of our own sect or party . . . . . do not hold exactly the same opinions on all subjects concerning religion as we do.” Precisely. Then why not leave the mind of our brothers of other religions and creeds to pursue its own natural course instead of forcibly diverting it—however gentle the persuasion—into a groove we may ourselves abandon twenty years hence? But, we may be perhaps reminded by the esteemed writer that in penning those sentences which we have underlined, he referred but to the “non-essential points”—or sectarian dogmas, and not to what he is pleased to call the “essential” points of religion, viz. belief in God or theism. We answer by enquiring again, whether the latter tenet—a tenet being something which has to rest upon its own intrinsic value and undeniable evidence—whether notwithstanding, until very lately its quasi-universal acceptation—this tenet is any better proven, or rests upon any firmer foundation than any of the existing dogmas which are admitted by none but those who accept the authority they proceed from? Are not in this case, both tenet and dogmas, the “essentials” as the “non-essentials,” simply the respective conclusions and the outcome of “fallible minds”?

And can it be maintained that theism itself with its present crude ideas about an intelligent personal deity a little better than a superhumanly conscious big man—will not 20 years hence have reached not only a broader and more noble aspect, but even a decided turning point which will lead humanity to a far higher ideal in consequence of the scientific truths it acquires daily and almost hourly? It is from a strictly agnostic platform that we are now arguing, basing what we say merely upon the writer's own words. And we maintain that the major premise of his general proposition which may be thus formulated—"a personal God is—while dogmas may or may not be true"—being simply admitted, never proven, since the existence of God in general was, is, and ever will remain an unprovable proposition, his conclusions, however correctly derived from the minor or second premiss, do not cover the whole ground. The syllogism is regular and the reasoning valid—only in the opinion of the theists. The atheist as the agnostic will protest, having logic as well as reason on his side. He will say: Why not accord to others that which you claim for yourselves? However weighty our arguments and gentle our persuasion, no theist would fail to feel hurt were we to try our hand in persuading him to throw away his theism and accept the religion or philosophy "which we consider to be true"—namely, "godless" Buddhism, or highly philosophical and logical agnosticism. As our esteemed contemporary puts it—"it is impossible to obliterate differences of face and make all faces exactly resemble each other." Has the idea ever struck him that it is as difficult to entirely obliterate innate differences of mental perceptions and faculties, let alone to reconcile by bringing them under one standard the endless varieties of human nature and thought? The latter may be forced from its natural into an artificial channel. But like a mask however securely stuck on one's face, and which is liable to be torn off by the first strong gust of wind that blows under, the convictions thus artificially inoculated are liable at any day to resume their natural course—the new cloth put upon the old garment torn out, and—"the rent made worse."

We are with those who think that as nature has never intended the process known in horticulture as engrafting, so she has never meant that the ideas of one man should be inoculated with those of any other man, since, were it so, she would have—if really guided by intelligence—created all the faculties of human mind, as all plants, homogeneous, which is not the case. Hence, as no kind of plant can be induced to grow and thrive artificially upon another plant which does not belong to the same natural order, so no attempt toward engrafting our views and beliefs on individuals whose mental and intellectual capacities differ from ours as one variety or species of plants differs from another variety—will ever be successful. The missionary efforts directed for several hundred years toward christianizing the natives of India, is a good instance in hand and illustrates the inevitable failure following every such fallacious attempt. Very few among those natives upon whom the process of engrafting succeeded, have any real merit; while the tendency of the great majority is to return to its original specific types, that of a true born pantheistic Hindu, clinging to his forefather's caste and gods as a plant clings to its original genus. "Love of God and love of man is the essence of religion," says Babu Rainarain Bose elsewhere, inviting men to withdraw their attention from the husk of religion—"the non-essentials" and concentrate it upon the kernel—its essentials. We doubt whether we will ever prove our love to man by depriving him of a fundamental and essential prerogative, that of an untrammelled and entire liberty of his thoughts and conscience.

Moreover in saying, as the author does further on—

Nothing has done so much mischief to the world as religious bigotry and dogmatism on non-essential points of religion; nothing has led so much to bloody wars and fiery persecutions as the same . . . . . .

—he turns the weapon of logic and fact against his own argument. What religion, for instance, ever claimed more than Christianity "love of God and love of man"—aye, "love of all men as our brothers"; and yet where is that creed that has ever surpassed it in bloodthirstiness and cruelty, in intolerance, to the damnation of all other religions! "What crimes has it (Religion in general) not committed?" exclaims Prof. Huxley quoting from Lucretius, and—"what cruelties," he adds, referring to Christianity—"have been perpetrated in the name of Him who said 'Love your enemies; blessed are the peacemakers,' and so many other noble things."

Truly this religion of Love and Charity is now built upon the most gigantic holocaust of victims, the fruits of the unlawful, sinful desire to bring over all men to one mode of thinking, at any rate to one “essential” point in their religion—belief in Christ.

We admit and recognize fully that it is the duty of every honest man to try to bring round by “argument and gentle persuasion” every man who errs with respect to the “essentials” of Universal ethics, and the usually recognized standard of morality. But the latter is the common property of all religions, as of all the honest men, irrespective of their beliefs. The principles of the true moral code, tried by the standard of right and justice, are recognized as fully, and followed just as much by the honest atheist as by the honest theist, religion and piety having, as can be proved by statistics, very little to do with the repression of vice and crime. A broad line has to be drawn between the external practice of one’s moral and social duties, and that of the real intrinsic virtue practised but for its own sake. Genuine morality does not rest with the profession of any particular creed or faith, least of all with belief in gods or a God; but it rather depends upon the degree of our own individual perceptions of its direct bearing upon human happiness in general, hence—upon our own personal weal. But even this is surely not all. “So long as man is taught and allowed to believe that he must be just, that the strong hand of law may not punish him, or his neighbour take his revenge”; that he must be enduring because complaint is useless and weakness can only bring contempt; that he must be temperate, that his health may keep good and all his appetites retain their acuteness; and, he is told that, if he serves his right, his friends may serve him, if he defends his country, he defends himself, and that by serving his God he prepares for himself an eternal life of happiness hereafter—so long, we say, as he acts on such principles, virtue is no virtue, but verily the culmination of SELFISHNESS.

However sincere and ardent the faith of a theist, unless, while conforming his life to what he pleases to term divine laws, he gives precedence in his thoughts first to the benefit that accrues from such a moral course of actions to his brother, and then only thinks of himself—he will remain at best—a pious egotist; and we do claim that belief in, and fear of God in man, is chiefly based upon, develops and grows in exact proportion to his selfishness, his fear of punishment and bad results only for himself, without the least concern for his brother.

We see daily that the theist, although defining morality as the conformity of human actions to divine laws, is not a little more moral than the average atheist or infidel who regards a moral life simply the duty of every honest right-thinking man without giving a thought to any reward for it in after-life. The apparently discrepant fact that one who disbelieves in his survival after death should, nevertheless, frame in most cases his life in accordance with the highest rules of morality, is not as abnormal as it seems at first. The atheist, knowing of but one existence is anxious to leave the memory of his life as unsullied as possible in the after-remembrances of his family and posterity, and in honour even with those yet unborn. In the words of the Greek Stoic— “though all our fellow men were swept away, and not a mortal nor immortal eye were left to approve or condemn, should we not here, within our breast, have a judge to dread, and a friend to conciliate?” No more than theism is atheism congenite with man. Both grow and develop in him together with his reasoning powers, and become either fortified or weakened by reflection and deduction of evidence from facts. In short both are entirely due to the degree of his emotional nature, and man is no more responsible for being an atheist than he is for becoming a theist. Both terms are entirely misunderstood.

Many are called impious not for having a worse but a different religion from their neighbours, says Epicurus. Mohammedans are stronger theists than the Christians, yet they are called “infidels” by the latter, and many theosophists are regarded as atheists, not for the denying of the Deity but for thinking somewhat peculiarly concerning this ever-to-be unknown Principle.

As a living contrast to the atheist, stands the theist believing in other lives or a life to come. Taught by his creed that prayer, repentance and offerings are capable of obliterating sin in the sight of the “all-forgiving, loving and merciful Father in Heaven,” he is given every hope—the strength of which grows in proportion to the sincerity of his faith—that his sins will be remitted to him. Thus, the moral obstacle between the believer and sin is very weak, if we view it from the standpoint of human nature. The more a child feels sure of his parents love for him, the easier he feels it to break his father’s commands. Who will dare to deny that the chief, if not the only cause of half the misery with which Christendom is afflicted— especially in Europe, the stronghold of sin and crime—lies not so much with human depravity as with its belief in the goodness and infinite mercy of “our Father in Heaven,” and especially in the vicarious atonement? Why should not men imagine that they can drink of the cup of vice with impunity—at any rate, in its results in the hereafter—when one half of the population is offered to purchase absolution for its sins for a certain paltry sum of money, and the other has but to have faith in, and place reliance upon, Christ to secure a place in paradise—though he be a murderer, starting for it right from the gallows! The public sale of indulgences for the perpetration of crime on the one hand, and the assurance made by the ministers of God that the consequences of the worst of sins may be obliterated by God at his will and pleasure, on the other, are quite sufficient, we believe, to keep crime and sin at the highest figure. He, who loves not virtue and good for their own sake and shuns not vice as vice, is sure to court the latter as a direct result of his pernicious belief. One ought to despise that virtue which prudence and fear alone direct.

We firmly believe, in the actuality, and the philosophical necessity of “Karma,” i.e., in that law of unavoidable retribution, the not-to-be diverted effect of every cause produced by us, reward as punishment in strict conformity with our actions; and we maintain that since no one can be made responsible for another man’s religious beliefs with whom, and with which, he is not in the least concerned—that perpetual craving for the conversion of all men we meet to our own modes of thinking and respective creeds becomes a highly reprehensible action.

With the exception of those above-mentioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbours' opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature. Not because any of these respective beliefs are in any way injurious or bad per se; on the contrary, for every ideal that serves us as a point of departure and a guiding star in the path of goodness and purity, is to be eagerly sought for, and as unswervingly followed; but precisely on account of those differences and endless variety of human temperaments, so ably pointed out to us by the respected Brahmo gentleman in the lines as above quoted. For if, as he truly points out—none of us is infallible, and that "the religious opinions of men are subject to progress" (and change, as he adds), that progress being endless and quite likely to upset on any day our strongest convictions of the day previous; and that, as historically and daily proved, "nothing has done so much mischief" as the great variety of conflicting creeds and sects which have led but to bloody wars and persecutions, and the slaughter of one portion of mankind by the other, it becomes an evident and an undeniable fact that, by adding converts to those sects, we add but so many antagonists to fight and tear themselves to pieces, if not now then at no distant future. And in this case we do become responsible for their actions.

Propagandism and conversion are the fruitful seeds sown for the perpetration of future crimes, the odium theologicum stirring up religious hatreds—which relate as much to the "Essentials" as to the non essentials of any religion—being the most fruitful as the most dangerous for the peace of mankind. In Christendom, where at each street corner starvation cries for help: where pauperism, and its direct result, vice and crime, fill the land with desolation—millions upon millions are annually spent upon this unprofitable and sinful work of proselytism.

With that charming inconsistency which was ever the characteristic of the Christian churches, the same Bishops who have opposed but a few decades back the building of railways, on the ground that it was an act of rebellion against God who willed that man should not go quite as quickly as the wind; and had opposed the introduction of the telegraphy, saying that it was a tempting of Providence; and even the application of anaesthetics in obstetrical cases, “under the pretence,” Prof. Draper tells us “that it was an impious attempt to escape from the curse denounced against all women in Genesis, iii, 16” those same Bishops do not hesitate to meddle with the work of Providence when the “heathen” are concerned. Surely if Providence hath so decreed that women should be left to suffer for the sin of Eve, then it must have also willed that a man, born a heathen should be left one as—preordained. Are the missionaries wiser they think than their God, that they should try to correct his mistakes; and do they not also rebel against Providence, and its mysterious ways? But leaving aside things as dark to them as they are to us, and viewing “conversion,” so called, but from its practical aspect, we say that he, who under the dubious pretext that because something is truth to him, it must be truth also for everyone else, labours at the conversion of his neighbours, is simply engaged in the unholy work of breeding and raising future Cains.

Indeed, our “love of man” ought to be strong enough and sufficiently intuitional to stifle in us that spark of selfishness which is the chief motor in our desire to force upon our brother and neighbour our own religious opinions and views which we may “consider (for the time being) to be true.” It is a grand thing to have a worthy Ideal, but a still greater one to live up to it; and where is that wise and infallible man who can show, without fear of being mistaken, to another man what or who should be his ideal? If, as the theist assures us—”God is all in all”—then must he be in every ideal, whatever its nature, if it neither clashes with recognized morality, nor can it be shown productive of bad results.

Thus, whether this Ideal be God, the pursuit of Truth, humanity collectively, or, as John Stuart Mill has so eloquently proved, simply our own country; and that in the name of that ideal man not only works for it, but becomes better himself, creating thereby an example of morality and goodness for others to follow, what matters it to his neighbour whether this ideal be a chimerical utopia, an abstraction, or even an inanimate object in the shape of an idol, or piece of clay?

Let us not meddle with the natural bent of man's religious or irreligious thought, any more than we should think of meddling with his private thoughts, lest, by so doing we should create more mischief than benefit, and deserve thereby his curses. Were religions as harmless and as innocent as the flowers with which the author compares them, we would not have one word to say against them. Let every "gardener" attend but his own plants without forcing unasked his own variety upon those of other people, and all will remain satisfied. As popularly understood, Theism has, doubtless, its own peculiar beauty and may well seem "the most fragrant of flowers in the garden of religions"—to the ardent theist. To the atheist, however, it may possibly appear no better than a prickly thistle and the theist has no more right to take him to task for his opinion, than the atheist has to blame him for his horror of atheism. For all its beauty it is an ungrateful task to seek to engraft the rose upon the thistle, since in nine cases out of ten the rose will lose its fragrance, and both plants their shapes to become a monstrous hybrid. In the economy of nature everything is in its right place, has its special purpose, and the same potentiality for good as for evil in various degrees—if we will but leave it to its natural course. The most fragrant rose has often the sharpest thorns; and it is the flowers of the thistle when pounded and made up into an ointment that will cure the wounds made by her cruel thorns the best.

In our humble opinion, the only "Essentials" in the Religion of Humanity are—virtue, morality, brotherly love, and kind sympathy with every living creature, whether human or animal.

This is the common platform that our Society offers to all to stand upon; the most fundamental differences between religions and sects sinking into insignificance before the mighty problem of reconciling humanity, of gathering all the various races into one family, and of bringing them all to a conviction of the utmost necessity in this world of sorrow to cultivate feelings of brotherly sympathy and tolerance, if not actually love. Having taken for our motto—"In these Fundamentals—unity; in non-essentials—full liberty; in all things—charity," we say to all collectively and to every one individually—"keep to your forefather's religion, whatever it may be—if you feel attached to it, Brother; think with your own brains—if you have any; be by all means yourself—whatever you are, unless you are really a bad man. And remember above all, that a wolf in his own skin is immeasurably more honest than the same animal—under a sheep's clothing."

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EDITOR'S NOTE TO "SHOULD MEN CUT THEIR HAIR?"

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 219]

[This short article, by Alexander Wilder M.D., F.T.S., is written in defence of the practice of wearing long hair. It is followed by this comment of H. P. B.'s:]

Fashion—which has somehow succeeded in making "respectability" its queer ally—forbids Christian civilized society wearing their hair long at this period of our century. In this the so-called Christian civilization is guilty of inconsistency, and its clergy of disrespect, since Jesus and his Apostles are shown to have worn long hair—every one of them except Paul. The Nazars of the Old Testament never allowed the razor to touch their head. The Aryan Rishis, the Yogis, the Sadhus of every kind wore and still wear their hair long. The initiates of Tibet do the same. In Europe, the Greek and Russian clergy alone, along with their monks, have preserved the wise habit, and the longevity of some of the last named is proverbial.

THE EFFICACY OF FUNERAL CEREMONIES

[The Theosophist, Vol. IV, No. 9, June, 1883, pp. 221-22]

TO THE WRITER OF THE “OCCULT FRAGMENTS.”

DEAR SIR AND BROTHER,

In your article on “Devachan” you have explained at length the enjoyment that the Spiritual Ego in combination with the higher essence of the fifth principle, feels in a sort of rosy sleep extending over an enormous period. The Ego that takes its birth in Devachan, after the period of gestation, is unconscious of what passes here on earth to which it cannot be attracted. It is only the shell formed of the fourth and the lower remnant of the fifth principle that remains wandering in Kama-Loka, and it is this reliquiae that often makes its appearance under certain conditions in the Séance room of the Spiritualist. All this has been clearly taught in the “Fragments” which will help to dispel many a doubt. The information however that could be gathered from the “Fragments” does not explain how far the shell made up of the 4th and lower 5th is conscious of its past existence, and whether it consciously suffers for its past misdeeds in any shape. To the Hindus and Parsees again it is of the highest importance to know whether any obsequial ceremonies are of any the least benefit to this shell or to the Ego resting in Devachan. Enlightened reason rejects the idea that the blundering ceremonial acts performed mechanically could be of any avail to the disembodied portion of man, and yet the Parsees and the Hindus have to spend large sums of money from year to year to allay a superstitious dread lest they might unconsciously do injury to the departed soul. The funeral ceremonies are a real curse to the Parsee, and the middle classes are ground down by needless expenses which lie heavy upon them. Their civilization has been greatly retarded by this crushing superstition. It will therefore be no small boon to learn the opinion of the Occultists as to how far men on earth can if at all—benefit the four remaining principles of a deceased person.

At page 179 of the 4th volume of The Theosophist Mr. Chidambaram Iyer quotes a Shastra which says that "he who omits to perform Sraddha on the anniversary of the day of death will be born a chandala a crore of times."* This is evidently the writing of an uninitiated priest† who scarcely knew anything about the true doctrine of rebirths. But sentences like these sway the populace, and thoughtful persons for want of a correct knowledge of the occult teaching on this point are themselves troubled with doubts.

This subject very conveniently falls in with the subject of "Devachan" and the promised article on "Avitchi," and I sincerely trust you will be good enough to enlarge upon this point as it is of the highest moment to the Asiatic races to know what their funeral ceremonies are really worth.

Yours fraternally,

"N. D. K.," F.T.S.

The writer of the "Fragments" having gone to England, some time has to elapse of course before he can answer the questions. Until then as a student of the same school we may, perhaps, be permitted to say a few words upon the subject.

In every country, as among all the peoples of the world from the beginning of history, we see that some kind of burial is performed—but that very few among the so-called savage primitive races had or have any funeral rites or ceremonies. The well-meaning tenderness felt by us for the dead bodies of those whom we loved or respected, may have suggested, apart from the expression of natural grief, some additional marks of family respect for them who have left us forever. But rites and ceremonies as prescribed by our respective Churches and their theologians, are an afterthought of the priest, an outgrowth of theological and clerical ambition, seeking to impress upon the laity a superstition, a well-paying awe and dread of a punishment of which the priest himself knows nothing beyond mere speculative and often very illogical hypotheses. The Brahmin, the Mobed, the Augur, the Rabbi, the Moolah and the Priest, impressed with the fact that their physical welfare depended far more upon his parishioners, whether dead or alive, than the spiritual welfare of the latter on his alleged mediatorship between men and God, found the device expedient and good, and ever since worked on this line.

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* The punishment, even if true, would not be so dreadful after all in this our age of enlightenment, when social equality and education is levelling all the castes.

† Most assuredly the threat does not come from an initiated Rishi.

Funeral rites have originated among the theocratically governed nations, such as the ancient Egyptians, Aryans, and Jews. Interwoven with, and consecrated by the ceremonies of theology, these rites have been adopted by the respective religions of nearly all the nations, and are preserved by them to this day; for while religions differ considerably among themselves, the rites often surviving the people as the religion to which they owed their origin have passed from one people to another. Thus, for instance, the threefold sprinkling with earth with which the Christian is consigned to the tomb, is handed down to the Westerners from the Pagan Greeks, and Romans; and modern Parseeism owes a considerable portion of its prescribed funeral rites, we believe, to the Hindus, much in their present mode of worship being due to the grafts of Hinduism. Abraham and other Patriarchs were buried without any rites, and even in Leviticus (chap. xix, 28) the Israelites are forbidden to “make any cuttings in your flesh for the dead, nor print any marks” upon themselves. In the same manner the oldest Zoroastrian books, the old and the new Desatir, with the exception of a few acts of charity (to the poor, not to the Mobeds) and the reading of sacred books, prescribe no special ceremonies. We find in the Book of the Prophet Abad (Desatir) simply the following:

154. A corpse you may place in a vase of aqua fortis, or consign it to the fire, or to the earth, (when cleansed of its Nasâ or dead matter).

And again:

At the birth of a child or the death of a relative, read the Nosk, and give something in the road of Mazdam (for Ormuzd's sake, or in charity).

That's all, and nowhere will one find in the oldest books the injunction of the ceremonies now in use, least of all that of spending large sums of money which often entails ruin upon the survivors.

Nor, from the occult standpoint, do such rites benefit in the least the departed soul. The correct comprehension of the law of Karma is entirely opposed to the idea.

As no person's karma can be either lightened or overburdened with the good or bad actions of the next of kin of the departed one, every man having his karma independent and distinct from that of his neighbour—no more can the departed soul be made responsible for the doings of those it left behind. As some make the credulous believe that the four principles may be made to suffer from colics, if the survivors ate immoderately of some fruit. Zoroastrianism and Hinduism have wise laws—far wiser than those of the Christians—for the disposal of their dead, but their superstitions are still very great. For while the idea that the presence of the dead brings pollution to the living is no better than a superstition, unworthy of the enlightened age we live in, the real cause of the religious prohibition to handle too closely the dead and to bury them without first subjecting the bodies to the disinfectant process of either fire, vultures or aqua fortis (the latter the prevailing method of the Parsees in days of old) was as beneficent in its results as it was wise, since it was the best and most necessary sanitary precaution against epidemics. The Christians might do worse than borrow that law from the “Pagans,” since no further than a few years back, a whole province of Russia was nearly depopulated, in consequence of the crowded condition of its burial ground. Too numerous interments within a limited space and a comparatively short time saturate the earth with the products of decomposition to such a degree, as to make it incapable of further absorbing them, and the decomposition under such a condition being retarded its products escape directly into the atmosphere, bringing on epidemic diseases and plagues. “Let the dead bury their dead”—were wise words, though to this day no theologian seems to have understood their real and profound meaning. There were no funeral rites or ceremonies at the death of either Zoroaster, Moses, or Buddha, beyond the simple putting out of the way of the living the corpses of them who had gone before.

Though neither the Dabistan nor the Desatir can, strictly speaking, be included in the number of orthodox Parsee books--the contents of both of these if not the works themselves anteceding by several millenniums the ordinances in the Avesta as we have now good reasons to know—we yet find the first command repudiated but the second corroborated in the latter. In Fargard VIII, 74(233) of the Vendidad, Ahura Mazda's command: “They shall kill the man that cooks the Nasâ,” etc., is thus commented upon: “He who burns Nasâ [dead matter] must be killed. Burning or cooking Nasâ from the dead is a capital crime,”* for: “Thereupon came Angra-Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the [immediate] cooking of corpses.”† Ahriman being man's own ignorance and selfishness.

But as regards the rites observed after the funeral of the corpse, we find no more than this—a repetition of the injunction given in the Book of Abad (Desatir), “An Âthravan shall first go along the way and shall say aloud these victorious words: 'Yathâ ahû vairyô'—The will of the Lord is the law of righteousness. The gifts of Vohu-Manô [paradise; Vohu-Manô or Good Thought being the doorkeeper of heaven —see Farg. XIX, 31] to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king.”‡

Thus while abrogating the Fersendajian usage of burning the dead among the devotees of Mah-Abad, Zerdusht the 13th (of the Persian prophets), who introduces many improvements and reforms, commands yet no other rites than charity.

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* Fargard I, 17(63).

† Twelve hours at least had to elapse between the death of the person and the burning or the destruction by any other means of the corpse of the dead. This old law was equally forgotten by the Brahmins as by the Zoroastrians. It was not the act of burning that was forbidden, but the burning before the corpse was empty, viz. before the inner principles had had time to get entirely liberated. As the aqua fortis was thought possessed of an occult property to that effect, hence the preliminary burning of the flesh by this means—with the Fersendajians.

‡ Fargard VIII, 19(49).

GAMBETTA'S EYE AND BRAIN

[The Theosophist, Vol. IV, No. 9, June, 1883, pp. 222-23]

Science in the face of her Parisian representatives was very much exercised, if not offended, lately, by what is viewed as an unpardonable freak of nature—we are not sure that we ought not to say disrespect—to the Academy of Sciences. It had been repeatedly declared that men of great intellectual powers were always possessed of large brains. The brain of Cuvier, the great French naturalist, weighed 1,829 grammes (over 60 oz.); that of Napoleon an ounce or two less; that of Byron 1,400, and that of General Skobeleff—1,427 grammes. Why should Gambetta's brain then, which had manifested one of the greatest intellects of the day, weigh less than 39 ounces, or 1,100 grammes? The great authority, Dr. Broca, was so disgusted that he is reported to have viciously remarked that had he been shown the cerebral organ of Gambetta, without knowing to whom it had belonged, he would have declared it to have filled the cranial cavity of a woman of extremely ordinary capacities. This impolite fling at the fair sex by the by, was uncalled for, since the quality of the brain is more important than its quantity, and Tiedemann and other anthropologists have shown, that the female brain, though smaller than that of the male, is far larger when compared with the size of the body. Anyhow there lay before the men of science the brain-matter of one of the greatest orators living, of a genius among the modern statesmen, and—it weighed 42 grammes less than that of his female cook!

Doctor Ivanofsky, of St. Petersburg, undertakes to solve the mystery.

It is evident, he says in a letter to the Novoye Vremya, that the weight of the brain, in its normal condition, i.e., free from organic pathological changes—has its importance and meaning. But—as Professor Syetchenoff has it in his work on The Reflex Actions of the Brain*—even while admitting that the soul is not the product of the activity of the brain, yet, since in every case, the brain is the organ of the soul, that organ must change its quantity and even quality in accordance to the use and misuse it had been subjected to by the soul. Indeed, when viewed in this light the men of science will find that relatively speaking Gambetta's brain was not as light as it seemed to them, when weighed on their scales. The doctor goes further, and asserts that it can be proved that the said brain weighed no less than that of Byron and nearly equalled the brain of Skobeleff.

To prove his assertion, Dr. Ivanofsky reminds the gentlemen of the science and the profane public that, to begin with, Gambetta had but one eye (the left one); and that as a direct consequence the nervous apparatus of the right missing eye, designed by nature for the reception, the transmission and the concentration of the rays of light and their projection into space—remained inactive for long years. Now this eye apparatus is composed, as everyone knows, of a retina, of the optic nerve and the optic centre in the brain. Its prolonged inactivity, that covered a period of thirty years in his case, must have unavoidably produced an atrophy of the cerebral optical centre, which atrophy has naturally influenced greatly the subsequent weight of the brain-matter.

Leaving aside the retina and that portion of the optic nerve which had to be severed during the withdrawal of the brain from the cranial cavity, this atrophy of the optic cerebral centre of the right side alone, taking into consideration its long duration, must have shown a deficit of 120 grammes at the least in the weight of the brain.

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* [I. M. Syetchenoff (1829-1905), renowned Russian physiologist whose basic work, mentioned above, was published in Russian in 1863 and 1866.—Compiler.]

Besides this fact giving us already as the absolute weight of Gambetta's brain 1,220 instead of 1,100 grammes, we have to consider likewise the deteriorating process of the illness that ended so fatally. As a well-known anatomist well remarks: “until more attention is paid to the condition of the blood vessels and to the quantity of the freely circulating serious liquid, which soaks through the brain or its vesicles—the weighing of the brain matter will prove itself of very little importance.” Thus taking into serous consideration Gambetta's long illness and the localization of the disease; as also his long abstinence from food, or rather the regular starvation he suffered from, for days before his end, it will be found that his brain must have necessarily exhibited the symptoms of the greatest want of blood in it. This, then, if we remember still further that the quantity of blood and serous liquid that had filled the brain and vesicles, was neither ascertained nor weighed, would show an extra deficit of 200 grammes, which, accounting for its abnormal lightness, will give us as the absolute weight of Gambetta's brain 1,420 grammes, viz., a few grammes more than that of Byron's and a few grammes less than the weight of Skobeleff's brain.

The decision upon the worth of this scientific explanation is left with those who have made the study of the human brain and eye their specialty. We simply publish the hypothesis.

SWAMI DAYANAND—A FREETHINKER

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 224]

“O Lord, protect me from my friends, and I will myself take care of my enemies!”—was the daily prayer of a philosopher. We do not know whether our irascible ex-ally will repeat the exclamation upon reading the laudatory quotation of himself in The Arya for May (page 63). Probably not, for he does not read English.

But we feel ready to wager a good deal, that were the Swami as learned in the Queen's English as he is in Sanskrit—there would be a libel suit brought by this uncompromising theist against our indiscreet contemporary—The Arya.

So eager are our good friends of the Lahore Samaj to jump at the smallest straw that trembles threateningly in the air in our direction, that, rather than miss an opportunity of making ugly faces at the Theosophists, they will republish equivocal compliments to the address of their Founder, and compromise their own work and its leader. We offer a specimen.

The Madras has the following about our Swamiji: “We are glad to learn that Swami Dayanand Saraswati is busily engaged in exposing the misleading and degrading mythology and the mischief of the hereditary Brahmins. In spite of our disagreement with Dayanand Saraswati, we think that he will do more good to India than the pandering Theosophists can ever hope to do. If India had more of such men, Freethought would very easily spread over all India.”

We have italicized the sentence republished with such an unsophisticated naïvete by the Swami's chelas, who do not seem to entertain the remotest conception that they have thereby introduced their Guru in a new light before the public—that of a Freethinker. We agree, however, entirely with the remark. Reaction from crude anthropomorphism is sure to bring in the long run among the educated youth of India disgust, and finally freethought. But there is something too charmingly ludicrous in the idea that for the pleasure of throwing into our teeth the epithet of “pandering Theosophists,” they should thus be dishonouring in their own organ the work of their “Swamiji” and virtually admitting that his efforts are breeding no better than freethought. Verily, foolish must be that bird that soils its own nest! . . . . .

Dear child of the Vedic lore; the uninitiated public may now well wonder, whether you are an organ of the theistic Aryas, or simply the servile copyist and advertiser of the Madras Freethought. Now, really, we can never show ourselves sufficiently thankful to the dear little innocent, for the amusement it has afforded us with its unconscious self-immolation. We propose that Mr. Bradlaugh's Secular Societies should call for a vote of thanks to the editors of The Arya.

ZOROASTRIANISM IN THE LIGHT OF OCCULT PHILOSOPHY

[The Theosophist, Vol. IV, No. 9, June, 1883, pp. 224-26]

The following letter having been sent to us from a Parsee gentleman, we publish the paragraphs containing his queries seriatim as in the original, but separating them with a view of making our answers more comprehensible. This arrangement, we hope, will always simplify the work and help the reader to a far clearer understanding of both the questions asked and the answers given, than it would, had we published the letter without any break whatever, or answered the queries as usually done, by referring the readers to footnotes.

Will you or any of your contributors tell me whether Zoroastrianism, regarded from the standpoint of Occult philosophy, is in itself monotheism, pantheism, polytheism or atheism? I have not been able to ascertain it from the learned lecture of Col. Olcott on the "Spirit of Zaroastrianism."*

The answer depends upon how the question is put. If we are asked what is Zoroastrianism—loosely and indifferently referred to as Magianism, Mazdaism, Fire-worship and Parseeism, then we answer—"it is all that which you say." It is "monotheism, pantheism, polytheism," and even—"atheism," when placed in contradistinction to modern theism—its respective qualifications depending upon the epoch named. Thus, if we had to describe broadly the origin of this religion from the standpoint and upon the authority of the Occult teachings, we would call it by its original, primitive name, that of Magianism.

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* [Reference is here to Col. Olcott's remarkable lecture on "The Spirit of the Zoroastrian Religion," delivered at the Town Hall in Bombay, Feb. 14, 1882. Vide Vol. II, p. 449, of the present Series, for further data—Compiler.]

Locating its first development in those vast regions which would have to be described as the whole area between the Persian Gulf and the Sea of Okhotsk in its length, and that which stretches through the unexplored deserts between the Altai and the Himalayan mountains in its breadth, we would place it back at an epoch undreamt of by modern science and, therefore, rejected by all but the most speculative and daring anthropologists. We have no right to give out in this journal the correct number of years or rather of ages upon ages, since—according to the doctrines of the Secret Science—the first seeds of Magianism were sown by the hand of the BEING to whose duty it falls to rear, nurse, and guide the tottering steps of the renascent human races, that awake anew to life on every planet in its turn, after its periodical "obscuration." It goes as far back as the days of our local Manvantara, so that the seeds sown among the first "root-race" began sprouting in its infant brain, grew up, and commencing to bear fruit toward the latter part of the second race, developed fully during the third* into what is known among Occultists as the "Tree of Knowledge" and the "Tree of Life"—the real meaning of both having been, later on, so sadly disfigured and misinterpreted by both Zoroastrians and Christians. But we can inform our correspondent of the following; Magianism, in the days of its full maturity and practice,† and long ages before the first of the twelve great religions, its direct offshoots—mentioned and feebly described by Muhsin-Fani in the Dabistan—

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* One who has studied the "Fragments of Occult Truth" knows that our present race is the fifth, and that we have two more to pass through before we reach our end—on this planet

† "Throughout the Middle Ages nothing was known of Mazdaism, but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences," says James Darmesteter [p. xv of Introduction to Vendidad, in SBE, 2nd ed., Oxford, 1895], who knows as much as his exoteric science will permit him of the former; but being wholly ignorant of esoteric sciences, knows nothing of the latter at all and therefore blunders greatly. One could not be a Magha, a Magus-priest, without being, at the same time, what is now known under the vulgar term of "Magician." But of this later on.

—ever saw light; and even much anterior to the appearance of the first devotees of the religion of Hushang, which, according to Sir W. Jones, "was long anterior to that of Zeratusht,"* the prophet of the modern Parsees—that religion, as we can undeniably prove, was, "Atheism." At any rate, it would be so regarded now, by those who call Kapila and Spinoza, BUDDHA and our MAHATMAS, Brihaspati (of the Charvaka) and the modern Advaitees, all alike, nastikas or atheists. Assuredly no doctrine about a personal God, a gigantic man and no more—(though a number of so-called divine beings were and are still recognized)—was ever taught by the true Magi.†

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* Asiatic Researches (Calcutta, 1790), Vol. II, pp. 48 49.

† Let it not be understood that we here speak of the "Magi" in general, whether we view them as one of the Medean tribes(?) as some Orientalists (Darmesteter for one), relying upon a vague statement of Herodotus, believe, or a sacerdotal caste like the Brahmans—as we maintain. We refer but to their initiates. The origin of the Brahmans and Magi in the night of time—is one, the secret doctrine teaches us. First, they were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the "Airyana-Vaêgo," the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe, each hierarchy increasing, and finally becoming so large as to have to restrict admission; the "half adepts" going back to the world, marrying and laying the first foundation of the "left-hand" science or sorcery, the misuse of the Holy Knowledge. In the third stage—the members of the True ones become with every age more limited and secret, the admissions being beset now with new difficulties. We begin to see the origin of the Temple Mysteries. The hierarchy divides into two parts. The chosen few, the hierophants—the imperium in imperio–remaining celibates, the exoteric priests make of marriage a law, an attempt to perpetuate adepts by hereditary descent, and fail sadly in it. Thus we find Brahmans and Magi Egyptian priests and Roman hierarchs and Augurs enjoining married life and inventing religious clauses to prove its necessity. No need repeating and reminding the reader of that which is left to his own knowledge of history, and his intuitions. In our day we find the descendants, the heirs to the old wisdom, scattered all over the globe in small isolated and unknown communities, whose objects are misunderstood, and whose origin has been forgotten; and only two religions, the result of the teaching of those priests and hierophants of old. The latter are found in the sorry remains called respectively--Brahmans and Dasturs or Mobeds. But there is still the nucleus left, albeit so strenuously denied, of the heirs of the primitive Magi, of the Vedic Magha and the Greek Magos—the priests and gods of old, the last of whom manifested openly and defiantly during the Christian era in the person of Apollonius of Tyana

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Hence Zoroaster—the seventh prophet (according to the Desatir, whose compilers mixed up and confused the fourteen Zaro-Ishtars,* the high priests and initiates of the Chaldean worship of Magian Hierophants—the thirteenth)—would be regarded as an atheist in the modern sense of the word. All the Orientalists with Haug at their head agree to say that in the oldest, or the second part of the Yaśna, nothing is said or fixed of the doctrine regarding God, nor of any theology.

The lecture has elucidated many obscurities and absurdities in the Avesta, from the standpoint of Occult philosophy. But they are so few that the youths whom the Colonel took to task, have, I am convinced, become no wiser. Can anyone tell me whether the Colonel meant that in order to understand their religion, the Parsee youths should study Yogism and Occultism?

Our President never meant that they should practice “Yogism.” All that he urged upon them was, that before they scoffed at their own religion, of which they knew so little, and became either modern agnostics or out-and-out corporealists, they should study Zoroastrianism as a philosophy, and in the light of esoteric sciences—which alone could teach them the truth by giving the correct version of the meaning of the various emblems and symbolisms.

The learned Colonel said the Parsees are the heirs of the Chaldean lore, and that the Chaldean and the Hebrew Kabala would throw considerable light on the meaning of the Avesta. Can anyone tell me where and in what language these books are to be found, and whether these works are not also so much allegorical as to require the aid of Occult philosophy to understand their true meaning?

The Lecturer stated a fact. More even than the Brahmans, are the Parsees heirs to Chaldean wisdom, since they are the direct, though the latest, offshoots of Aryan Magianism.

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* See Isis Unveiled; Vol. II, pp. 128-29.

The Occultists are very little concerned with the apparent difficulty that the Magian “Chaldees” with all their priests and initiates, whether of the Medes, the Scythians, or the Babylonians are regarded by the Orientalists as of Semitic origin, while the ancient Iranians are Aryans. The classification of those nations into Turanians, Akkadians, Semites and what not, is at best arbitrary. The word “Chaldean” does not refer merely to a native or an inhabitant of Chaldea, but to “Chaldeism,” the oldest science of astrology and occultism. And in that sense the Zoroastrians are the true heirs to Chaldean wisdom, “the light which shineth in darkness,” though (modern) “darkness comprehended it not,” and the Parsees themselves know nothing of it now. The Hebrew Kabala is but the loud echo of the Chaldean; an echo which passing through the corridors of Time picked up in its transit all kinds of alien sounds that got mixed up with the original keynotes struck beyond the epochs known to the present profane generations; and thus it reached the later student of Hebrew lore as a confused and somewhat distorted voice. Yet, there is much to learn in it, for him who has the patience and the perseverance required, since first of all he would have to learn the Gematria, Notaricon, and Themura.* When speaking of the Kabala, the Lecturer meant by it, the universal, not any special, esoteric system, already adapted to a later exoteric creed as is at present the Jewish secret science. The word “Kabala” is derived from a Hebrew root meaning reception of knowledge; and practically speaking it refers to all the old systems handed down by oral transmission, and is very nearly allied to the Sanskrit “Smriti” and “Sruti,” and the Chaldaic “Zend.”†

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* The Jewish methods of examining the Scriptures for their hidden meaning.

† Of course, as found out by the Orientalists, the word “Zend” does not apply to any language, whether dead or living, and never belonged to any of the languages or dialects of ancient Persia (See Farhang-i-Jahângîrî the Persian dictionary.) It means, as in one sense correctly stated, “a commentary or explanation,” but it also means that which the Orientalists do not seem to have any idea about, viz., the “rendering of the esoteric into exoteric sentences,” the veil used to conceal the correct meaning of the Zen-(d)-zar texts, the sacerdotal language in use among the initiates of archiac India. Found now in several undecipherable inscriptions, it is still used and studied unto this day in the secret communities of the Eastern adepts, and called by them—according to the locality —Zend-zar and Brahma or Dew-Bhashya.

There would be little use for the Parsee or Hindu beginner to study only the Hebrew or even the Chaldean Kabala, since those works upon them which are now extant are written either in Hebrew or Latin. But there would be a great deal of truth unearthed were both to apply themselves to the study of the identical knowledge veiled under the exoteric symbolisms of both the Zend-Avesta and the Brahmanical books. And this they can do by forming themselves into a small society of intelligent earnest students of symbolism, especially the Zend and Sanskrit scholars. They could get the esoteric meanings and the names of the works needed from some advanced chelas of our Society.

The Colonel recommends the translating of prayers. Does he mean that the translations of prayers in their present state will better enlighten the youths? If not, then does he imply that the meaning of the whole Zend-Avesta can be made intelligible and philosophical by the aid of a thorough Occultist?

It is precisely what he meant. By a correct translation or rather a correct explanation of their liturgical prayers, and a preliminary knowledge of the true meaning of even a few of the most important symbolisms—generally those that appear the most meaningless and absurd in the sight of the modern Zend scholars, as the dog, e.g., which plays such an important part in Parsee ceremonies*—the “Parsee youth” would acquire thereby the key to the true philosophy that underlies their “wretched superstitions and myths,” as they are called by the missionaries who would fain force upon the world their own instead.

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* Compare the so-called “Akkadian formulae of exorcism” of the earliest period known to the Orientalists to which the collection of charms and amulets belong (in truth very late periods) with most of the injunctions found in Vendidad (Fargard XIII) concerning the dog. It seems almost incredible that even the dullest among the Zend scholars should not perceive that verse 49(163) of the same Fargard, for instance, which says: “For no house could subsist on the earth made by Ahura [in this case the “house”—not the earth—made by Ahura], but for those two dogs of mine, the shepherd's dog and the house dog”—cannot refer really to these animals.

Prayer is repugnant to the principles of atheists. How then does the learned Colonel reconcile his advice to the Parsees to throw better heart into their prayers? Does he also mean that Occult philosophy will justify the prayers in Zend-Avesta, offered to the sun, the moon and almost all the supposed pure things of the creation? If he thinks that the fixing of attention upon such objects is conducive to being freed from worldly desires and thoughts, does he think also that these views or prayers will be believed in, or acted upon, by the present generation?

Colonel Olcott was never an atheist “to our knowledge,” but an esoteric Buddhist, rejecting a personal God. Nor was genuine prayer—i.e., the exercise of one's intense will over events (commonly brought about by blind chance) to determine their direction ever repugnant to him. Even prayers as commonly understood, are not “repugnant” in his sight, but simply useless, when not absurd and ridiculous as in the case of prayers to either stop or bring about rain, etc.

The commentary made on it (Saddar, 31) is absurd and ridiculous. It is not, as it says, that “not a single head of cattle would remain in existence but for the dogs”—but that all humanity, endowed as it is with the highest intellect among the intelligences of the animal kingdom, would, under the leadership of Angra-Mainyu, mutually destroy themselves physically and spiritually, but for the presence of the “dogs”—the two highest spiritual principles. The dog Vanghâpara (the hedgehog, says the commentator!) “the good creature among the creatures of the Good Spirit that from midnight [our time of ignorance] till the sun is up [spiritual enlightenment] goes and kills thousands of the creatures of the Evil Spirit” (Farg. XIII, 1) is our spiritual conscience. He who “kills it” (stifles its voice within himself) shall not find his way over the Chinvat bridge (leading to paradise). Then compare these symbolisms with those of the Akkadian talismans. Even as translated by G. Smith, distorted as they are, still the seven dogs described—as the “blue,” the “yellow,” the “spotted,” etc., can be shown to have all of them reference to the same seven human principles as classified by Occultism. The whole collection of the “formulae of exorcism” so-called of the Akkadians is full of references to the seven evil and the seven good spirits which are our principles in their dual aspect.

By “prayer” he means—WILL, the desire or command magnetically expressed that such and such a thing beneficent to ourselves or others should come to pass. The Sun, the moon and the stars in the Avesta are all emblematical representations—the Sun, especially—the latter being the concrete and most appropriate emblem of the one universal life-giving principle, while the stars are part and parcel of the Occult sciences. Yima never “prayed” but went to “meet the sun” in the vast space of heavens, and bringing down with him “the science of the stars, pressed the earth with the golden seal” and forced (thereby) the Spenta Armaiti (the Genius of the Earth) to stretch asunder and to bear flocks and herds and men (Fargard II, 10).

But since not everyone knows in our day, “the science of the stars,” nor are there many Zend scholars, the best course to be pursued is to make at least a beginning by having the “prayers” translated. The Lecturer, as far as we are aware, did not mean to advise anyone to believe in, or “act upon,” the modern prayers in their present liturgic, exoteric form. But it is just because they are now muttered parrot-like, remaining incomprehensible to the great majority, that they have to be either correctly rendered, or, bringing on finally indifference and disgust, that they have to be abandoned very soon to utter oblivion. The word “prayer” received its modern significance of a supplication to a Supreme or some inferior divine being, only when its once widely known and real esoteric meaning had already become clouded with an exoteric veil; after which it soon disappeared enshrouded beneath the impenetrable shell of a badly digested anthropomorphism. The Magian knew not of any Supreme “personal” individuality. He recognized but Ahura—the “lord”—the 7th Principle in man—and “prayed,” i.e., made efforts during the hours of meditation, to assimilate with, and merge his other principles—that are dependent on the physical body and ever under the sway of Angra-Mainyu (or matter)--into the only pure, holy and eternal principle in him, his divine monad. To whom else could he pray? Who was “Ormuzd” if not the chief Spenta-Mainyu, the monad, our own god-principle in us?

How can Parsees consider him now in the light of the “one Supreme God” in dependent of man, since even in the sorry remnants of the sacred books of Mazdaism there is enough to show that he was never so considered. They are full of his shortcomings, lack of power (during his dependent individuality in connection with man), and his frequent failings. He is addressed as the “maker of the material world” in every question put him by Zarathushtra. He invokes Vayu (the Holy Ghost of the Mazdeans), “the god-conqueror of light (or true knowledge and spiritual enlightenment), the smiter of the fiends (passions) all made of light,”* for help against Angra-Mainyu; and, at the birth of Zarathushtra he entreats Ardvî-Sûra Anâhita† that the newly-born should not abandon but stand by him in his eternal struggles with Ahriman.

[The Theosophist, Vol. IV, No. 10, July, 1883, pp. 240-244]

The offers made by Ahura-Mazda to Yima (the first man) to receive instruction from him are rejected. Why? Because,” as he answers, “I was not born, I was not taught to be the preacher and the bearer of thy Religion”‡ No, he was not born, the Occult Science tells us, for from whom could he have been born since he was the first man (let the modern anthropologists and physiologists explain if they can). But he was evoluted from a pre-existing form, and such had no need as yet of the laws and teachings of his 7th Principle. The “Supreme” and the “Almighty” remains satisfied! He makes him only promise that he will take care of his creatures and make them happy, which promise is fulfilled by “the son of Vîrangvant.” Does not this show that Ahura-Mazda is something which can be explained and defined only by the Occult Doctrine?

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* Yashts, XV, 3.

† Begging the pardon of our European Sanskritists and Zend scholars, we would ask them to tell, if they know, who was the Mazdean goddess Ardvî-Sûra Anâhita? We maintain and can prove what we say, that the said personage implored by Ahura, and Sarasvati (the Brahmanical goddess of Secret or Occult wisdom) are identical Where is the philosophy of the Supreme God, “the omnipotent and omniscient ALL” seeking for the help of his own creature?

‡ Fargard II, 3(7).

And wisely does it explain to us that Ahura is our own inner, truly personal God and that he is our Spiritual light and the “Creator of the material world”—i.e., the architect and shaper of the Microcosm—Man, when the latter knows how to resist Angra-Mainyu, or Kama—lust or material desires—by relying on him who overshadows him, the Ahura-Mazda or Spiritual Essence. The latter invokes “Vâyu,” who, in the Mazdean occult sense, is the Universal, as he is, the Individual, light of man. Hence his prayer to “Vâyu,” that Zarathushtra, the being who will teach truth to his followers, should side with him, Ahura, and help him to fight Ahriman, without which help even “He” (our 7th Principle) is powerless to save man from himself; for Ahriman is the allegorical representation of the lower human principles, as Ahura-Mazda is that of the higher. Then, think of the symbolical allegory in Yima, the representative of the first unborn human race of this, our Fourth Round.* It is too spiritual, too unacquainted with evil upon its first reawakening to life, to be yet in need of the truths of the sacred science, the common foundation of all the great religions. Hence “the great shepherd,” Yima, refuses Ahura's instructions, for Ahriman is so far powerless over the innocence of infancy, irresponsible and unconscious of moral and physical danger. He “keeps (spiritual) death and disease away” from his people, and “enlarges three times the earth”; for the root-race multiplies and “shoots off seventy times seven branch-races.” But Zarathushtra accepts and worships Ahura-Mazda in the Vendidad and elsewhere, because this prophet in the generic sense of the name is the representative of the latter portion of the second race. And now let the Parsee mathematicians calculate how long ago lived the first Zara-Ishtar, or Zoroaster; and let them study the real Mazdaism, not the later excrescenses with which it became overgrown throughout the cycles of the ages and races. Which of the Zarathushtras was the real lawgiver of the Chaldean Mazdaism? Surely not he, to whom Ahura-Mazda says: “The fair Yima . . .

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* See “Fragments of Occult Truth.”

O holy Zarathushtra, he was the first mortal, before thee . . . with whom I, Ahura-Mazda, did converse, whom I taught the Religion of Ahura, the Religion of Zarathushtra."* Teaching the law of Zarathushtra to the same Zarathushtra, and ages before that Zarathushtra was born, reminds one of Moses made to narrate in his Pentateuch his own death and burial. In the Vendidad, if Ahura is "the Creator of the material world," i.e., the Microcosm man, Yima is the real creator of the earth. There, he is shown—master of Spenta Ârmaiti, the Genius of the Earth, and he, by the power of his innate untaught light and knowledge, simply for the absence of Angra-Mainyu—who comes later on—forces "the earth to grow larger and to bear flocks and herds and men at their will and wish, as many as he wished."† Ahura-Mazda is also the Father of Tistrya, the rain-bestowing god (the 6th Principle) that fructifies the parched soil of the 5th and 4th, and helps them to bear good fruit through their own exertions, i.e., by tasting of Haoma, the tree of eternal life, through spiritual enlightenment. Finally and undeniably Ahura-Mazda being called the chief and father of the six "Ameshâ Spentas"—or of the six principles of which he is the seventh, the question is settled. He is "Ahura" or rather Asura—the "living spirit in man," the first of whose twenty different names he gives as "Ahmi," "I am." It was to impress upon his audience the full importance of the recognition of, and reliance upon (hence that of addressing it in "prayer"), this one God from whom proceed and in whom are centered Humate, Hukhte, and Huvareshte,‡ the sublime condensation of all human and social law, that Colonel Olcott recommended to the "Parsee youths," the study of their prayers. It is very likely, as Darmesteter thinks, that "Heredotus may have heard the Magi sing, in the fifth century B.C. the very same gathas which are sung nowadays by the Mobeds in Bombay"; but it is most unlikely, that sung as they are now, they are anything better than the "shells" of the old gathas, the animating spirit having fled from them, never to return unless forcibly recalled by the resurrecting potentiality of the "Occult Sciences."

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* Fargard II, 2(4).

† Fargard II, 11.

‡ Purity of speech, purity of action, purity of thought.

Will the learned Colonel be so kind as to say whether in his opinion, it does not appear that the Zend-Avesta represents the genuine dictates of Zoroaster, or that it contains extreme mutilations and additions made before it was written and after it was written?

We think we can, for the Colonel's opinions are ours, having studied under the same Master and knowing that he shares in the same views, namely, that the Zend-Avesta represents now only the general system, the dead letter, so to say, of the dictates of Zoroaster. If the Orientalists agree that the bulk of the Avesta is pre-Sassanian, nevertheless they do not, nor can they, fix a definite period for its origin.

As well expressed by Darmesteter, the Parsee “sacred books are the ruins of a religion.” The Avesta revised and translated into Pahlavi by Ardeshir Babagan is not the Avesta of modern Parseeism, with its numberless interpolations and arbitrary commentaries that lasted until the last days of the Sassanian dynasty; nor was the Avesta of Ardeshir identical with that which was brought out and given to Gushtasp by Zara-Ishtar (the 13th prophet of the Desatir); nor that of the latter quite the same as the original Zend, although even this one was but the exoteric version of the Zen-Zara doctrines. As shown by Burnouf, the Pahlavi version is found nearly in every case to wander strangely from the true meaning of the original (?) Zend text, while that “true meaning” wandered (or shall we say--was veiled?) as greatly from the esoteric text. This, for the good reason that the Zend text is simply a secret code of certain words and expressions agreed upon by the original compilers, and the key to which is but with the initiates. The Western scholars may say: “the key to the Avesta is not the Pahlavi but the Vedas”; but the Occultist's answer is: “aye; but the key to the Vedas is the Secret Doctrine.” The former assert correctly enough that, “the Vedas come from the same source as the Avesta”; the students of Occultism ask: “Do you know even the A B C of that source?”

To show that the Occultists are justified in their disrespectful remark, it suffices to give one instance. In §7 of Introduction (ch. iv) to Part I of the Zend-Avesta—the Vendidad Mr. J. Darmesteter has the following remark:

“The Ancestors of the Indo-Iranians had been let to speak of seven worlds, the Supreme God was often made sevenfold, as well as the worlds over which he ruled . . . The seven worlds became in Persia the seven KARSHVARE of the earth: the earth is divided into seven KARSHVARE, only one of which is known and accessible to man, the one on which we live, namely, 'hvaniratha'; which amounts to saying that there are seven earths.” The latter belief is attributed, of course, to ignorance and superstition. Nor do we feel quite certain that this opinion will not be shared by those of our readers who neither are Chelas nor have read the “Fragments of Occult Truth.” But we leave it with the “lay chelas” and others to judge whether this sevenfold division (see Fargard IX) is not the A B C of the Occult Doctrines. The agreement found between the statements of Plutarch and Anquetil's translation of the Avesta, only shows the correctness of the latter; it does not at all prove that Plutarch gave the true version of the secret meaning of the Zoroastrian religion. Well may Sir W. Jones have exclaimed that the Avesta of Anquetil, so full of silly tales, and laws so absurd, could not be the work of such a sage as Zoroaster!

The first Zara-Ishtar was a Median, born in Rae, say the Greeks, who place the epoch in which he flourished five or six thousand years before the Trojan war; while according to the teachings of the Secret Doctrine this “first” was the “last” or seventh Zarathushtra (the 13th of the Desatir)—though he was followed by one more Zuruastara or Suryâchâria (later, owing to a natural change of language transformed into Zuryaster and again into Zarathushtra), who lived in the days of the first Gushtasp (not the father of Darius though, as imagined by some scholars).*

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* It is now an exploded theory that showed King Vistaspa—(or Gushtasp) as identical with the father of Darius, hence as flourishing 600 B.C. Vistaspa was the last of the line of the Kaianian princes who ruled in Bactriana; and Bactriana was conquered by the Assyrians 1200 B.C. Our earlier Zend scholars are guilty of more than one such gross mistake. Thus Hystaspes is made in History to crush the Magi, and reintroduce the pure religion of Zoroaster, as though those were two distinct religions; and at the same time an inscription is fount on the tomb of Darius or Darayavush, stating that he (the crusher of Magianism!) was himself, “teacher and hierophant of magic,” or Magianism! (See Isis Unveiled, Vol. II, pp. 141-42).

The latter is very improperly called “the founder” of modern Monotheistic Parseeism, for besides being only a revivalist and the exponent of the modern philosophy, he was the last to make a desperate attempt at the restoration of pure Magianism. He is known to have gone from Shiz, to the Mt. Zebilan in the cave, whither proceeded the initiates of the Magi; and upon emerging from it to have returned with the Zend-Avesta re-translated once more and commented upon by himself. This original commentary, it is claimed, exists till now among other old works in the secret libraries. But its copies--now in the possession of the profane world, bear as much resemblance to it as the Christianity of today to that of its Founder. And now, if we are asked, as we have been repeatedly, if there are indeed men in whose power it is to give the correct version of true Zoroastrianism, then why do not they do so? We answer: “because—very few will believe it in this our age.” Instead of benefiting men they would but hurt the devotees of those truths. And as to giving to the world more information about the locality known as Airyana-Vaêgo, we need point but to the sentence in Fargard I, in which we find Ahura-Mazda saying to Spitama “the most benevolent”—that he had made every land even though it had no charms whatever in it—dear to its dwellers, since otherwise the “whole living world would have invaded the Airyana-Vaêgo” (I. 2).*

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* Why do we find Zoroaster in the Bundahish offering a sacrifice in “Irân-Vêg”—distorted name for Airyana-Vaêgo, and where or what was this country? Though some Orientalists call it “no real country,” and others identify it with the basin of the Aras, the latter has nothing to do with Airyana-Vaêgo. The last Zarathusht may have chosen, and he has so chosen, the banks of the Aras for the cradle of his newly reborn religion; only that cradle received a child reborn and suckled elsewhere, namely, in Airyana-Vaêgo (the true “seed of the Aryas,” who were then all that was noble and true) which place is identical with the Sambhala of the Hindus and the Arhats, a place now regarded also as mythical. In Fargard II, 21(42), Ahura-Mazda calls together “a meeting of the celestial Yazatas,” and Yima, the first man, “of the excellent mortals,” in the Airyana-Vaêgo—"in the far off lands of the rising sun,” says the Book of Numbers of the Chaldees, written on the Euphrates. Those of the Parsees who have ears, let them hear, and–draw their inferences; and, perchance, it may be also found that the Brahmans who came from the North to India bringing with them all the learning of secret wisdom came from a place still more northward than lake Mânasa-sarovara.

[In the Sacred Books of the East, edited by Max Müller, the spelling of the above-mentioned country is given as Aîrâm-vêg in the text of the Bundahish, the references being: XII, 25; XIV, 4; XX, 13, 32; XXV, 11; XXIX, 4, 5, 12; XXXII, 3.–Compiler.]

Hence unable to satisfy entirely our readers, we can say but very little. If our opinion can in any way help our correspondent, we are ready to share it with him and say, that Zend scholars and Orientalists notwithstanding, it is our belief that not only have the Persian theologians of the latter portion of the Sassanian dynasty disfigured entirely their sacred books, but, that owing to the presence of the pharisaical element and the Rabbis during the pre-Christian as well as post-Christian periods in Persia and Babylonia, they have borrowed from the Jews at least as much as the latter have borrowed from them. If the sacred books of the Pharisees owe their angelology and other speculations to the Babylonians, the modern Avesta Commentaries owe the Jews undeniably their anthropomorphic creator, as well as their crude notions about Heaven and Hell.

The learned Colonel will be doing a great favour to the Parsees, if he will consent to say what he thinks of the following from The History of the Conflict between Religion and Science, by W. Draper:

“Persia, as is the case with all empires of long duration, had passed through many changes of religion. She had followed the Monotheism of Zoroaster; had then accepted Dualism, and exchanged that for Magianism. At the time of the Macedonian expedition, she recognized one universal Intelligence, the Creator, Preserver and Governor of all things, the most holy essence of truth, the giver of all good. He was not to be represented by any image or any graven form.

“In the latter years of the empire, the principles of Magianism had gradually prevailed more and more over those of Zoroaster. Magianism was essentially a worship of the elements. Of these, fire was considered the most worthy representative of the Supreme Being.” (Pages 15-16.)

Colonel Olcott would probably answer that Professor Draper was right with regard to the many phases which the great religion of Persia—if we have to call it thus—had passed. But Draper mentions by name only Monotheism, Dualism, Magianism—a kind of refined Viishtadvaitism—and Fire or element worship, whereas he might have enumerated the gradual changes by the dozen.

Moreover, he begins his enumeration at the wrong end. If Monotheism has ever been the religion of the Parsees at any time, it is so now, not then, namely in the Zoroaster period.

The Zend-Avesta, with some exceptions, contains nothing essentially different from what the Vedas contain. The gods, the rites, the ceremonies, the modes of prayers, and the prayers themselves, are but a reflex of the Vedas. Surely then when Zoroaster dissented from the Brahmans, it could not be merely to adopt the same pantheism or polytheism in a different language. The teaching of Zoroaster must necessarily be something quite different. Some may say he dissented from the idol worship of the Brahmans; but I think history can prove that the Brahmans were idolaters before they left Ariana. Does it not rather appear that the Magians who followed Zoroastrianism, copied everything from their close neighbours the Brahmans and muddled it up with the current and easily reliable name of Zoroaster, forgetting, perhaps, under the sway of altered popular superstitions of the age, the true teaching of Zoroaster. The learned Colonel or yourself, or any of your contributors, whose learning is, I may say without flattery, very enviable, will be doing a great service to the Parsees, if he will kindly say what he thinks the true teaching of Zoroaster was.

Enough is said, we believe, in our preceding statements to show what we honestly think of “the true teaching of Zoroaster.” It is only in such rare non-liturgical fragments as the Hâdhôkht Nask for instance, that the true teachings of Zarathushtra Spitama, or those of primitive Magianism may yet be found, and even these have to be read as a sacred code to which a key has to be applied. Thus, every word in the tenets given in the Hâdhôkht and relating to the fate of our soul after death, has its occult meaning. It is not correct to say even of the later versions of the Zend-Avesta that its gods, prayers, and rites are all “but a reflex of the Vedas.” Neither the Brahmans, nor the Zoroastrians have copied one from the other. With the exception of the word Zeruana in its later meaning of “Boundless” time, instead of the “Boundless” Spirit, the “One eternity,” explained in the sense of the Brahmanical chakra or endless circle, there is nothing borrowed from the Vedas. Both the Vedas and the Zend-Avesta originating from the same school, have naturally the same symbols, only very differently explained, still—having the same esoteric significance.

Professor Max Müller, speaking of the Parsees, calls them “the disinherited sons of Manu”; and declares elsewhere, that the Zoroastrians and their ancestors started from India during the Vaidik period, which “can be proved as distinctly as that the inhabitants of Massilia started from Greece.”* We certainly do not mean to question the hypothesis, though as he gives it, it is still but a personal opinion. The Zoroastrians have, undoubtedly, been “settled in India before they immigrated into Persia” as they have ages later, returned again to Aryavarta, when they got indeed “under the sway of altered popular superstitions, and forgot the true teachings of Zoraaster.” But this theory cuts both ways. For, it neither proves that they have not entered India together and at the same time as the first Brahmans who came to it from the far north; nor that the latter had not been “settled” in Persia, Media, Babylonia and elsewhere before they immigrated into the land of the Seven Rivers. Between Zoroaster, the primeval institutor of “Sun” worship, and Zarathushtra, the primeval expounder of the occult properties and transcendental powers of the divine (Promethean) Fire, there lies the abyss of ages. The latter was one of the earliest hierophants, one of the first Athravans (priests, or teachers of “fire”), while the Zoroaster of “Gushtasp” was living some 4,000 years B.C. Indeed, Bunsen places Zoroaster at Bactria and the emigration of the Bactrians to the Indus at 3784 B.C. And this Zoroaster taught, not what he had learned “from,” but with, the Brahmans, i.e., at Airyana-Vaêgo, since what is identical with Brahmanical symbology is found but in the earlier Vedas, not in any of the later Commentaries; it may be even said of the Vedas themselves, that though compiled in the land of the Seven Rivers, they existed ages before in the north. Thus if anyone is to be blamed for getting under “the sway of altered popular superstitions” of the Brahmans, it is not the Zoroastrians of that age, but indeed Hystaspes who, after visiting “the Brahmans of Upper India,” as Amianus tells us†—and having been instructed by them, infused their later rites and ideas into the already disfigured Magian worship.

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* Chips from a German Workshop, Vol. I, p. 84 (ed. 1881).

† [Ammianus Marcellinus, History, Bk. XXIII, ch. vi, 32.]

Hargrave Jennings, a mystic, has eulogized fire as being the best symbol of worship, but he says nowhere that the fire symbol, directly worshipped in its own name and as one of the created elements, as is done in Zend-Avesta, is in any way defensible. The learned Colonel, in his lecture on the Spirit of Zoroastrianism, defends fire-worshippers, but does he really understand them as offering direct prayer as above stated? Fire-worship is borrowed from the Vedas.

We think not. Fire-worship, or rather reverence for fire, was in the remote ages universal. Fire and water are the elements in which, as Occult Science teaches, the active and passive productive powers of the universe are respectively centered. Says Hippocrates (De Diaete, Book I, iii): “All living creatures . . . animals and men originate from the two Principles, differing in potency but agreeing in purpose. I mean Fire and Water . . . Father fire gives life to all things, but Mother water nourishes them." Has our friend who seems to show such an evident scorn for the emblems of his own religion, ever studied those of other people? Has he ever been told, that there never was a religion but paid reverence to the Sun and Fire as the fittest emblems of Life, hence—of the life-giving principle; nay, that there is not, even at present, one single creed on our globe (including Christianity) but has preserved this reverence in its ritualism, though the emblems with time have been changed and disfigured? The only essential difference between the modern Parsee Mobeds and the Christian Clergy lies in this: the devotees of the former being profoundly attached to their old religion—though they may have forgotten its origin—have honestly left exoteric Zoroastrianism standing before the jury of the world, who judges on mere appearances—unveiled in its apparent nakedness; while Christian theologians less unsophisticated, kept perpetually modifying Christianity in exact proportion as science advanced and the world became more enlightened, until finally their religion now stands under a thick, withal very insecure, mask. All the religions from the old Vaidik, the Zoroastrian and the Jewish creeds down to modern Christianity, the illegitimate and repudiated progeny of the last, sprang from archaic Magianism, or the Religion based upon the knowledge of Occult nature, called sometimes Sabaeanism—the “worship” (?) of the Sun, moon, and stars. See what Evan Powell Meredith in his Correspondence, touching the Divine Origin of the Christian Religion, with the Vicar of Whaplode, says:

Your Sacred Books, Sir, are replete with phrases used in fire-worship d with narrations of the appearance of a fire god. It was as a flame of fire that the Jewish Deity first appeared to Moses. It was as fire he gave the law on Mount Sinai. It was the God that answered as fire, who was to be the true God in the contest held between Elijah and the prophets of Baal. It was as fire the same God answered his servant David. The altar of incense displayed this fire. The same fire, with incense—a perfume used by heathens in their worship—was carried by the priests in their censers; and this fire, once, miraculously killed some of them . . . All the burnt-offerings of the Jews, like those of other nations, originated in fire-worship, the worshippers supposing that the god of fire devoured their sacrifices, as food, whether vegetable or animal, human or bestial. In "a chariot of fire, and horses of fire," precisely like the heathen chariot and horses of the sun, Elijah went up to heaven. We are told that Jehovah went before the Jews "as a consuming fire"; and we are assured, not only by the Jew, that his Jehovah Aleim is "a consuming fire" even a jealous God (or, as some translate the latter expression, the burning God . . .) but also by the Christian, that his Theos of Zeus (Ioue, love, love, Jupiter, etc.) is a consuming fire! We find that the sacred fire of Jehovah was in Zion, as well as in the temple of Vesta, or of Minerva (Isa., xxxi, 9), and as a still more remarkable proof of the identity the Jewish fire-worship, with that of the Gentiles, we find that the fire of Jehovah, on the brazen altar, was to be kept always burning— was never to be allowed to go out (Lev., vi, 13). Precisely in like manner was the sacred fire kept burning in the temple of Diana, among the Persians. The Magi of Persia and Chaldea had the care of preserving this holy fire. In the temple of Ceres and of Apollo the sacred fire was always kept burning. The preservation of the fire in the temple of Minerva was entrusted to a number of young women, just as the vestal Virgins were charged with the preservation of the sacred fire in the temple of Vesta under penalty of death, if they allowed this precious fire to be extinguished. The custom of preserving the sacred fire is much older than the Hebrew mythology. Diodorus Siculus tells us that it was derived by the Romans from the Greeks, and by them from the Egyptians [who borrowed it from the Chaldees]. There is very little doubt that it is nearly as old as Sun-worship, and that fire, when worshipped, was originally regarded as an emblem of the Solar Deity. All the ancients imagined the god to be a body of fire. By all his worshippers he was considered to have existed from Eternity, and to have created, not only all other luminous bodies but the whole Universe.

He was thought to be the “father of lights,” and to have all other luminaries, such as the Moon, stars, and so on under his control and guidance. As a Creator, he was called Helios Demiourgos—the Sun-creator or the Solar Creator. In the Psalms, as well as in other parts of the Bible, the creation and government of the world are attributed to the Solar Deity in a vast number of instances which you will find in the sequel (Vide Vossius, De orig. ac progr. idol., lib ii, c. 5. Bochart, Canaan, lib. ii, c. 5). As Governor of-the Celestial Bodies, thought by the ancients inferior gods, the Helio-Deity of the Bible is continually called “God of Hosts,” “Lord of Hosts,” “Lord God of Hosts,” etc. (Jehovah Tsabaoth, Alei Tsabaoth.) Wherever the God of Hosts is mentioned in the Hebrew Bible, there can be no room for doubt that the writer meant the Sun [the Lord of the Host of Stars]. We often read of the light, glory, and shining of the God of Hosts, such as—”O Lord God of Hosts, cause thy face to shine” (Psalms, lxxx, 3, 4, 7).

We invite our correspondent, if he wants to trace in the Ritualism of modern Christian theology the old Fire-worship—to read The Rosicrucians, by Hargrave Jennings, with more attention than he had hitherto done. Fire is the essence of all active power in nature. Fire and water are the elements to which all organized and animated beings owe their existence on our Earth, at any rate, the sun is the only visible and undeniable Creator and Regenerator of life.

If one should take a cursory glance through the Spiegel-Bleeck translation of Zend-Avesta, he will find that the portions in languages other than Zend are marked in italics. He will also find that in common with several others, all the penitential portions in the Avesta, without exception, are also in italics, indicating that the portions and the doctrine they contain, were introduced at a very late period. Will the learned Colonel or yourself, or any of your contributors, kindly say what Zoroastrianism looks like when divested of the doctrine of penitence? And when further divested of all that has been copied by the Magians from the Vedas, I think nothing worth knowing remains.

We would put the last sentence otherwise, and say that “divested of its few remaining non-liturgical fragments,” and a few Fargards and Yashts explained esoterically, nothing worth knowing can be found in the Avesta as it stands at present. Prodicus and some of the early Gnostics were the last who had in their possession some of the secret books of Zoroaster.

That those “secret” books were not the Avesta in its present form, can be proved by the non-attractiveness of its texts which have nothing in them, as explained now, to fascinate the mystic. Prodicus had the secret code as well as the key to it. A few of the adepts of ancient Magianism existed and were known publicly in those days, since Clemens Alexandrinus speaks of those who follow the heresy of Prodicus and “boast of possessing the secret books of Zoroaster.”*

You have often said, and your Theosophist brothers have also said, that the Christians live in a house of glass, and that the Theosophists know what the Christians are. The same is said of Zoroastrianism, Hinduism, and Buddhism. But we are never told what the Christians really are or what their true teaching should be. Do Theosophists think that such general remarks without the slightest attempt to support them by proofs better than those furnished by ordinary histories, will in any way serve any purpose? If the arguments should be any other than founded upon Occult philosophy, then I think the difficulties in your way should prove similar to those that have beset and deterred the Christian missionaries in India.

The followers of every one of the present great exoteric religions “live in a house of glass.” The impeachment is pretty well proved, we should say, by their respective inhabitants having nigh broken by this time all the windowpanes of their neighbours, who have returned the compliment. It is sufficient, we believe, to study Christianity, and compare its hundreds of mutually conflicting and destroying sects, to find out what they are, or rather what they are not; for surely a true Christlike Christian is rarer in our days than a white cow. It is not, however, in the columns of this journal that we can undertake to show all that “they really are,” nor have we hitherto shown any signs—whenever occasion presented itself—of limiting our charges to “general remarks”; but, since truth is very unpalatable, and as they are showing by their actions better than we can ever do so in words, their real moral standard—we regard it as a loss of time to be ever presenting before them a mirror. It is the task undertaken and carried out in a most excellent way by the freethinkers, in whose current literature one can find everything one may desire in the shape of proof.

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* Strom., Book I ch. xv.

Our business is to winnow by-the means of Occult philosophy the grain from the chaff, to show what a thing is not, and thus allow the profane an opportunity to judge for themselves and see what it is.

The above are the questions that have been embarrassing me for months, and I do hope that diffuse though they are, you will do me the favour to insert them in the next issue of The Theosophist. If they will only serve to stir the Parsee scholars (unfortunately I am not a scholar) I shall be satisfied.

We have done our best to satisfy our correspondent. The subject is of a tremendous interest to every thinking Parsee, but he has to help himself if he would learn more. His religion is not dead yet; and under the lifeless mask of modern Zoroastrianism the pulse of the Magi of old still beats. We have endeavoured as briefly as possible to give a correct, though a very superficial, view of the purport and spirit of true Magianism. There is not a sentence in this for which authority cannot be shown.

FOOTNOTE TO "THE TANTRAS"

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 226]

[To the title of this article H. P. B. appends the following footnote:]

For reasons of their own, the Aryas or the "reformers," as they and the Brahmos call themselves, regard all the Tantras as the most abominable works on sorcery that inculcate immorality. Some of the Tantric works and commentaries are certainly prohibited on account of their dealing with necromancy (modern Spiritualism). But the meaning in the real old Tantras remaining a dead letter to the uninitiated Hindus, very few can appreciate their worth. Some of the "White" Tantras, especially the one treated upon in the present article, contain extremely important information for Occultists.*

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* [The Tantra discussed in the article is the Mahânirvânatantra.— Compiler.]

FOOTNOTES TO“VISISHTADVAITA PHILOSOPHY”

[The Theosophist Vol. IV, No. 9, June, 1883, p. 228]

[The translator of the Catechism on the Viśishtâdvâita Philosophy writes that he is not responsible for the opinions expressed in the original Sanskrit text. He briefly answers the objections raised from a hurried explanation given him by the authors of the text. The paragraphs on which H. P. B. comments are reprinted:]

Parabrahm being an All-pervading principle, itself being the All, is still considered as a separate substance from Jivan, although the former contains the latter, in the same manner that we talk of a part as separate from the whole of which it is a part.

We cannot conceive of an “All-pervading whole,” being separate from its part. The idea put forward by our learned brother is of course the theistic, but not very philosophical doctrine which teaches the relation of man to God as that between father and child.

A part is therefore of the same nature as the whole, yet its distinguishing qualification is the fact of its being a part, viz., the individualization, and dependence on the whole. In this way is Jivan considered in relation with, and distinct from, Parabrahm.

Would it not be better and far more philosophical to resort, in such a case, to the oft-repeated simile of the ocean? If we suppose, for a moment, infinity to be a vast and an all-pervading ocean, we can conceive of the individual existence of each of the drops composing that sea. All are alike in essence, but their manifestations may and do differ according to their surrounding conditions. In the same manner, all human individualities, although alike in nature yet differ in manifestations according to the vehicles and the conditions through which they have to act. The Yogi, therefore, so far elevates his other principles, or let us call them vehicles, if preferred, as to facilitate the manifestation of his individuality in its original nature.

My own inference is that Advaita and this coincide, the former considering that Jivan is Parabrahm, modified by the latter into “Jivan is a part only of Parabrahm.”

We believe not. A true esoteric Vedantic Advaitee would say: Aham eva Parambrahm, “I am also Parabrahm.” In its external manifestation Jivan may be regarded as a distinct individuality—the latter a maya; in its essence or nature Jivan is —Parabrahm, the consciousness of the Paramatma manifesting through, and existing solely in, the aggregated Jivans viewed collectively. A creek in the shore of the ocean is one, so long only as the land it stretches upon is not redeemed. Forced back, its water becomes the ocean.

Considered in this manner, there is one Infinite, made up of numberless infinites.

We are at a loss to know what our learned brother can mean by Jivan being “dependent” on the whole, unless “inseparable from” is meant. If the whole is “all-pervading” and “infinite,” all its parts must be indivisibly linked together. The idea of separation involves the possibility of a vacuum—a portion of space or time where the whole is supposed to be absent from some given point. Hence the absurdity of speaking of the parts of one Infinite being also infinite. To illustrate geometrically, suppose there is an infinite line, which has neither a beginning nor end. Its parts cannot also be infinite, for when you say “parts,” they must have a beginning and end; or, in other words, they must be finite, either at one or the other end, which is as evident a fallacy as to speak of an immortal soul which was at some time created—thus implying a beginning to that which, if the word has any sense, is eternal.

Jiva, Iswara and Maya are considered to be real, all the three in this light, i.e., as long as anything has existence, it is real or true, although that existence may not last forever. The Advaitee says that only that which is immutable is true, and all things temporary and liable to change are illusionary; whereas the Viśishtadvaitee says that as immutability is real in the eternity, so mutability is also real for the time being, and so long as there is no change. My own inference is that all the difficulty here lies in the words, but that the idea is one.

We would like our learned brother to point out to us one thing in the whole universe, from the sun and stars, down to man and the smallest atom, that is not undergoing some change, whether visible or invisible, at every smallest fraction of time. Is it “man's personal individuality”—that which the Buddhists call attavada —“delusion of self”—that is a reality elsewhere than in our own Maya?

Jivan is said to be dependent and independent, in the same sense that a minister, a dewan, is independent in exercising authority, and dependent on his king for the bestowal of that authority.

The comparison of the king and the dewan is meaningless with reference to the subject illustrated. The power of conferring authority is a finite attribute, inapplicable to infinity. A better explanation of the contradiction is therefore necessary, and we trust our brother will get it from his inspirers.

A subtile distinction is made between Iswara's will and Jiva's Karma; Iswara's will or Karma being the ever-active state of the whole—the Parabrahm.

This is indeed a “subtile distinction.” How can Parabrahm be “the ever-active state of the whole” when the only attribute—an absolutely negative one—of Parabrahm is passivity, unconsciousness, etc.? And how can Parabrahm the one principle, the universal Essence or the TOTALITY, be only a “state of the WHOLE” when it is itself the WHOLE, and when even the Vedantic Dvaitees assert that Iśwara is but a mere manifestation of, and secondary to, Parabrahm which is the “all-Pervading” TOTAL?

I perfectly agree with the Editor in saying that truth stands as the one white ray of light decomposed into several colours in the- spectrum; and I add that the one white ray is true as well as the decomposed colours. This is the Theosophic view.

Not quite so, we are afraid. The eye-deceiving colours of the spectrum being dismembered and only illusionary reflections of the one and only ray—cannot be true. At best they rest upon a substratum of truth for which one has often to dig too deeply to ever hope to reach it without the help of the esoteric key.

COSMICAL RINGS AND ROUNDS

[The Theosophist, Vol. IV, No. 9, June, 1883, pp. 231-32]

["A Student of Occultism" writes that No. VII of the "Fragments of Occult Truth" by Lay Chela "raises a difficulty for me and others which we should be glad to have explained." He cites statements that appear to be inconsistent with earlier teachings of the Brothers in regard to Fifth Rounders and allied subjects. He quotes this sentence: "The obscuration of the Planet on which are now evoluting the races of the 5th Round men, will of course be behind the few avant-couriers that are now here." To this H. P. B. says:]

We hope we will not be accused of attempting to reconcile entirely the difficulty between the early and later teachings, by suggesting, in this particular instance, that the word full inserted between "The" and "Obscuration" might perhaps remove a portion of the apparent contradiction. Having been taught that the earliest and latest races of humanity evoluted and died out during, and with, the dawn (or end) and the twilight (or beginning) of every Obscuration, we see no contradiction in this particular sentence, as quoted.

[To the writer's assertion that "Lay Chela must be wrong," H. P. B. appends the following footnote:]

We believe not; only that the fifth Rounders have several significances. The "Student of Occultism" is only fairly entering upon the path of difficulties and most tremendous problems and need not as yet complain. Difficulty (1): The CHELA who instructed the writer or "LAY CHELA"—last, and gave him the new version about the fifth Rounders, is a regular and "accepted Chela" of several years standing of the "Brother" who "is no English scholar."

On the other hand the latter is the very guru who taught us the doctrine, and it coincides certainly more with that of “a student of occultism,” and as he understands it than with its version as given now by “Lay Chela.” Speaking but for ourselves we know that (new version notwithstanding), THERE ARE “normal” fifth Rounders, and we told so repeatedly. But, since the instructor chosen to explain the doctrine would not give out the key to the problem, all we could do was to submit. Evidently our MASTERS do not choose to give out all.

[H. P. B.'s Editorial Note is as follows:]

“Lay Chela” received from a regular and “accepted Chela” the explanations and instructions that led him to develop in Fragment VII the last theory objected to, and most decidedly it seems to clash with previous notions. Under these circumstances we do not feel justified in stepping in to make the two theories agree. Nevertheless, we have no doubt that both, however discrepant they may seem now, would be found to agree charmingly together, were the “Student of Occultism” and the “Lay Chela” given the whole doctrine and explained the great difference between the seven Rounds instead of being taught so spasmodically, and receiving small stray bits at a time. But such is the will and pleasure of those who know better than we do as to what it is fit to, reveal, and what has to be kept back for a time. As much as (or perchance, from the little) we know of the doctrine, the two statements show neither a gap nor a flaw in it, however conflicting they may seem. The “apparent, distinctly contradictory statements” are no more so than would be a description of a human being emanating from two different sources, supposing one teacher would say that “the being called man crawls on all fours . . . and the other that “man walks erect on his two feet” and later on, that—”he walks supported on two legs”; all these statements, however conflicting for a blind man, would nevertheless be perfectly consistent with truth, and would not require an Oedipus to solve the riddle. Who of the “Lay Chelas” can say, whether there is not as much danger for our MASTERS in giving out at once the whole doctrine as there was for the Sphinx who had to pay for her imprudence with death?

However it may be, it is not for us to give the desired explanations, nor would we accept the responsibility even if permitted. Having, therefore, submitted the above article to another regular and high Chela, we append hereto his answer. Unfortunately, instead of clearing the horizon, it overclouds it with fresh and far more tremendous difficulties.*

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* [This has reference to a long explanation written from Pondichery and signed S.T.K. *** Chary, apparently a Chela of one of the Teachers. —Compiler.]

EXPLANATION WANTED

[The Theosophist, Vol. IV, No. 9, June 1883, p. 234]

I shall feel highly obliged if you will kindly insert in the columns of The Theosophist the meanings and history of the two following names:

1. Runic; and 2, Arne Saknussemm.

I guess the meaning of the first to be the name of a language. Of the second the name of a professor or a learned man of the sixteenth century, a great alchemist of the day.

I want a regular history of the second expression.

“A JUNIOR STUDENT.”

Trevandrum, April 8, 1883.

“A Junior Student” makes a right guess in one instance. There is not much mystery in the adjective “runic,” though its noun “Rune” of Rûn (an Anglo-Saxon word) stood in days of old for “mystery,” and related to magical letters—as any Encyclopaedia might have told him. The word runic relates both to the language and the peculiar alphabet of the ancient Norsemen; and “runes” was the name used to indicate the sixteen letters or characters of which the latter was composed.

It is of the remotest antiquity, and the few ones who were acquainted with the use of those peculiar marks some old stones bearing yet inscriptions in the Runic character —were considered as great enchanters and magicians, until the runes began to be used in communication by writing and thus—their sacred and mystic character was lost by becoming vulgarized. Nevertheless, in some Occult books it is distinctly stated that those letters received in their subsequent usage a significance quite distinct from the original one, the latter remaining to this day a mystery and a secret with which the initiated descendants of the Norsemen will not part. The various talismans and charms used occasionally by the modern so-called “wizards” and “witches” in Ireland—supposed to have inherited the secret science of old—are covered generally with runic marks and may be easily deciphered by those students to whom no ancient mystery is one, they studying Occultism in its general or universal aspect.

As to the other word or rather name of which “Junior Student” wants “a regular history”—it will be more difficult to satisfy him since no such name is to be found either in the catalogue of mediaeval Alchemists and Rosicrucians, or in the long list of Occultists in general, since Apollonius of Tyana and down to the days of Éliphas Lévi.

It is most certainly not a European name, in its second —half at any rate; and if the name of Arne is to be occasionally met with, that of “Saknussemm” has an Egyptian rather than a Western ring in it. There was an “Arne” (Thomas Augustine), an English musical composer and the author of “Rule Britannia” in the eighteenth century, and two men of the name of Socinus—in the sixteenth and seventeenth. But these were no alchemists but great theologians, or rather we should say anti-theologians and infidels. Loelius Socinus—the first—was the friend of both Melanchthon and Calvin, though he denied the fundamental doctrines of popular Christianity and made away with the Trinity. Then came Faustus Socinus—his nephew, and a great sceptic, the protégé of F. de Medici, grand duke of Tuscany. This one openly maintained that the Trinity is a pagan doctrine; that Christ was a created and inferior being, and that there was neither personal God nor devil.

His followers were called the Socinians, but even this name answers very little to Saknussemm.

Having thus confessed our ignorance, we can suggest to “Junior Student” but one plan; and that is, to seek for his “Saknussemm” among the Egyptian deities. “Arne Baskenis” was the Greek name of Aroeris the elder Horus, “Sakanaka” is the mystical appellation of a great fire, which is mentioned in the hundred and sixty-fifth chapter of the Ritual of the Dead—and may have, perchance, something to do with the alchemist fire of Saknussemm. Then we have Sakasutu—the “Eldest-born of the Sun God,” one of the names of the planet Saturn in Chaldean Astronomy; and finally Samoulsamouken, the name of the rebel king of Babylon, the brother of Assurbanipal, king of Assyria. Having done our best, we can but advise our correspondent to let us know in what work he met with the name, as also his reasons for believing that “Saknussemm” was an alchemist, or a learned man of the sixteenth century.

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PERTINENT QUESTIONS

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 235]

Will you or any of your readers enlighten me on the following points:

1. What is a Yogi?

2. Can he be classed with a Mahatma?

3. Can Viśvamitra, Valmiki, Vasishtha and other Rishis be classed with the Yogis and the Mahatmas?

4 Or with the Mahatmas only?

5. Or with the Yogis only?

6. Did the Yogis know Occult Science?

7. Is vegetarianism necessary for the study and development of Occult Science?

8. Did our Rishis know Occult sciences?

By throwing some light on the above questions you will oblige

Yours truly,

H. N. VAKIL.

Bombay, April 30th, 1883.

161, Malabar Hill.

WE REPLY:

1. A Yogi in India is a very elastic word. It now serves generally to designate a very dirty, dung-covered and naked individual, who never cuts nor combs his hair, covers himself from forehead to heels with wet ashes, performs Pranayam, without realizing its true meaning, and lives upon alms. It is only occasionally that the name is applied to one who is worthy of the appellation. The real meaning, however, of the word when analysed etymologically, will show that its root is “yug”—to join—and thus will yield its real significance. A real Yogi is a person who, having entirely divorced himself from the world, its attractions and pleasures, has succeeded after a more or less long period of training, to reunite his soul with the “universal Soul” or to “join” with Parabrahm. If by the word “Yogi” our correspondent means the latter individual, viz., one who has linked his seventh and sixth principles or Atman and Buddhi and placed thereby his lower principles (Manas, the animal soul and the personal ego) en rapport with the Universal Principle, then:

2. He may be classed with the Mahatmas, since this word means simply a “great soul.” Therefore query

3. is an idle question to make. The Rishis—at any rate those who can be proved to have actually lived (since many of those who are mentioned under the above designation are more or less mythical) were of course “Mahatmas,” in the broad sense of the word. The three Rishis named by our questioner were historical personages and were very high adepts entitled to be called Mahatmas.

4. They may be Mahatmas (whenever worthy of the appellation), and whether married or celibate, while they can be called:

5. “Yogis”—only when remaining single, viz., after devoting their lives to religious contemplation, asceticism and —celibacy.

6. Theoretically every real Yogi knows more or less the Occult sciences; that is to say, he must understand the secret and symbolical meaning of every prescribed rite, as the correct significance of the allegories contained in the Vedas and other sacred books. Practically, nowadays very few, if any, of those Yogis whom one meets with occasionally are familiar with occultism. It depends upon their degree of intellectual development and religious bigotry. A very saintly, sincere, yet ignorantly pious ascetic, who has not penetrated far beyond the husks of his philosophical doctrine would tell you that no one in Kali-Yuga is permitted to become a practical occultist; while an initiated Yogi has to be an occultist; at any rate, he has to be sufficiently powerful to produce all the minor phenomena (the ignorant would still call even such minor manifestation—"miracles") of adeptship. The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world mixing with the profane and allowing themselves to be known as Yogis. Happy are they to whom the whole world is open, and who know it from their inaccessible aśramas, while the world (with the exception of a very few) knowing them not, denies their very existence. But, it really is not a matter of great concern with them whether people at large believe in, or know of them.

7. The exposition of "Occultism" in these columns has been clear enough to show that it is the Science by the study and practice of which the student can become a MAHATMA. The articles "The Elixir of Life," and the Hints on Esoteric Theosophy are clear enough on this point They also explain scientifically the necessity of being a vegetarian for the purposes of psychic development. Read and study, and you will find why Vegetarianism, Celibacy, and especially total abstinence from wine and spirituous drink are strictly necessary for "the development of Occult knowledge" —see Hints on Esoteric Theosophy, No. 2. Question 8 being unnecessary in view of the aforesaid, we close the explanation.

EDITOR'S NOTE TO “PSYCHOMETRY AND ARCHAEOLOGY”

[The Theosophist, Vol. IV, No. 9, June, 1883, p. 236]

[H. P. B. appends the following note to a communication from a Hindu correspondent in the province of Oudh, who wonders whether psychometry could be of help in archaeological investigatons:]

If our correspondent were but to read carefully Professor Denton's The Soul of Things, he would realize the importance of the science of Psychometry and learn at the same time the mode of procedure. Its usefulness in archaeological discoveries and pursuits is immense. That work describes many cases in which the psychometer had but to hold against the forehead the fragment of a stone or any other object and he could accurately describe the building and its inhabitants if the fragment of stone had been connected with one; of the animal if the fragment was that of a bone of some fossil animal, etc., etc. The object is but the medium which puts the psychometer en rapport with the magnetic aura of its surroundings. Once landed in the world of Akaśic impressions, the book of Nature is opened at every page and the images of all that was, being as though photographed on the etheric waves, become plainly visible to the psychometer. Like many other faculties, this one is also inherent and must be developed by practice and study. But it is easy.

A LEVY OF ARMS AGAINST THEOSOPHY

[The Theosophist, Vol. IV, Supplement to No. 9, June, 1883, pp. 1-3]

As nearly everywhere else, we have a Branch Society in Paris: a handful or so of members lost among thousands of spiritists and spiritualists. Strictly adhering to our rule of non-interference, whether in the religious or social opinions of our Fellows, the Parent Society has hitherto lived for five years on the best of terms with her French progeny, the sweetest accord reigning among all the sister Societies. Well aware of the strict adherence of our Parisian members to the doctrines of the Allan Kardec school, and respecting, as usual, the private opinions of our brethren, we have never given cause, by word or deed, to our French Branch for the least dissatisfaction. We have been often asked by some of them to explain the doctrines of occultism, for few, too few of them, understanding English, they could not learn our views, by reading The Theosophist. But we had invariably and prudently abstained. They had their doctrines, as highly philosophical—from their standpoint—as were ours, and it was useless to seek to supersede these with a teaching that it takes years even for a born Hindu to assimilate correctly. To enter fully into the subtile spirit of the esoteric teaching of Sakyamuni Buddha, Sankaracharya, and other sages, requires almost a life of study. But some of our French Brothers insisted, and there were those among them who, speaking English and reading The Theosophist, appreciated our doctrines and determined to have some of the Fragments translated. Unfortunately our Brother, the translator, selected for his first experiment No. 1 of the series “Fragments of Occult Truth.”

Though the theory concerning the nature of the "returning spirits" is given therein correctly on the whole, and the article itself is admirably written, yet this Fragment is very incomplete and quite likely to give erroneous impressions to one entirely unacquainted with the Occult Philosophy. Some portions of it, moreover—two sentences at any rate—are capable of leading the uninitiated to very mistaken conclusions. This, we hasten to say, is wholly due to the carelessness, probably to the ignorance of the English language, and perchance to an unwillingness on the part of the "inspirers" of that particular Fragment to give out more of the doctrine than was strictly necessary—rather than to any fault of the scribe. It was a first attempt to acquaint the public at large with a philosophy which had been for long centuries hidden in the fastnesses of the Himalayan mountains and in the southern Aśramas, and it was not settled at that time that Fragment No. 1 should be followed by a regular series of other Fragments. Thus it was, that the second or vital Principle in man (Life) is therein named Jivatma instead of Jiva, and left to stand without the explanation that the esoteric Buddhists or Arhats, recognizing but one life, ubiquitous and omnipresent, call by the name of "Jiv," the manifested life, the second principle; and by Atman or Jivatman, the seventh principle or unmanifested life; whereas the Vedantees give the name but to the seventh and identify it with Paramatman or Parabrahm.* Such phrases also, as the following (see page 19, col. 2, The Theosophist, Oct., 1881) have been left uncommented: "the spiritual ego or consciousness . . . immediately on the severance of spirit is dissipated and ceases to exist . . . the spiritual ego disappears." For an Occultist this would simply be a sin of omission, not of commission.

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* See Rigveda Mantra (I, 164, 20):

"dvâ suparnâ sayujâ sakhâyâ

samânam vriksham parishasvajâte,

tayor anya pippalam svâdv atty

an-aśnann anyo abhichâkaśîti."

Sâyanâchârya, explaining it, says: "the two birds seated on the same pipal tree, one enjoying its fruit and the other passively looking on, are Jivatman and Paramatman, or the deluded individual soul and the Supreme soul, the individual being identical with the Supreme soul.

It ought to have been said that immediately on the severance of “spirit” and “Spiritual soul” (its vehicle), from Manas and Kama-Rupa (fifth and fourth Principles), the spiritual consciousness (when left without its leaven or cement of personal consciousness subtracted by it from the Manas) . . . ceases to exist until a new rebirth in a new personality, since pure Spirit can have no consciousness per se.* It would have been absurd upon its face to say anything immortal and purely spiritual, anything that is identical with, and of the same essence as the Paramatman or the one LIFE, can “disappear” or perish. The Occultist and the Vedantee—especially the highly philosophical Advaitee—know that the neutral, sexless, and passive Paramatman and its ray the Jivatman which can be manifested only through its connection with object and form, does not, nor can it “disappear” or “perish” as a totality; but that both the words relating to the Manas or antaskarana, those organs of personal conscious sense which belonging only to the body are quite distinct from the spiritual soul—mean no more than the temporary withdrawal of the ray from the manifested, back into the unmanifested world; and that this soul in short, which is said to have disappeared and perished, is not the eternal total Individuality, but the temporary personality, one of the numberless beads strung on the rosary, the long thread of the manifested lives.* The only essential and really misleading mistake in the Fragment (none at all for the Spiritualists who do not believe in reincarnation, but an important one for the Spiritists, who do) is the one that occurs on page 19, column 1, paragraph 4, where it is said that the new (personal) Ego is reborn from its gestation “in the next higher world of causes, an objective world similar to this present globe of ours . . .,”

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* It is the late personality of the spiritual Ego that disappears for the time being, since separated from the self-consciousness residing in Manas there is neither Devachan nor Avitchi for the “Spiritual Individuality.”

† The esotericisms of the Buddhists and Vedantees, though one and identical, sometimes differ in their expressions. Thus what we call Linga-śarira, the interior subtle body of the gross, or the Sukshma of the Sthula-śarira, is called by the Vedantees the Karana-śarira or causal body, the rudimentary or ethereal embryo of the body.

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thus implying that the Individual or one Eternal Ego is born on our earth but once, which is not the case and quite the reverse; for it is the personal Ego—wrongly believed by the Spiritists to be reincarnated with its personal consciousness a number of times—that appears upon this earth but once, while the Individual Spiritual monad which—like an actor who, although appearing in, and personating every night a new character, is ever the same man—is that which appears on earth throughout the cycle in various personalities, the latter, except in the case of infants and idiots, never being born twice. Such is the belief of the Occultists. It is thus this sentence alone which, putting a wrong colour on the doctrine, could give the Spiritists a handle against us, in the question of reincarnations; and they were justified in thinking that we did not believe at all in rebirth on this earth.

However it may be, this one Fragment having been translated as an isolated specimen of the Occult doctrine, and the others which explain and thus complete it, remaining unread and unknown when it appeared published by the Société Scientifique d'Etudes Psychologiques connected with the Revue Spirite and the Paris Theosophical Society, it produced the effect of a bomb bursting in the camp of the Spiritists and Reincarnationists.

To begin with, our friends attributed the Fragment to the pen of a “Savant Sannyasi,” an Adept of Occultism, whereas it was written by a private English gentleman who, however learned he may have become in the esoteric doctrine since, was at that time hearing of it for the first time. Then they called “conférences” to debate the dreadful heresy. The March number of the Bulletin, the organ of the Société Scientifique, announced the opening of the controversy within the sacred precincts of the “Society of Psychological Studies.” As its April number declares very correctly, the two “conférences” upon this subject “have not quite [?] attained the object aimed at. They were not controversial, since the defenders of Spiritism were the only ones present.” Theosophy was represented, it seems, by Dr. Thurman, F.T.S., alone, who very reasonably declined to take any part in it, by saying that “it would be impossible to make anyone, unprepared for it by a long study, understand correctly the theories of Occultism”

(which our French friends- persist in calling Theosophism, thus confounding the whole with one of its parts). Every other member of the Parisian group of the Theosophical Society, having equally refused by analogous verbal replies or letters to take any part in its proceedings, the only gentleman who offered himself, as a representative of our Society, was Mr. Tremeschini, described as “an astronomer, a civil engineer, and an erudite Orientalist, member of the Parisian Theosophical Society.” And verily, never was Theosophy better disfigured.

There is a mystery in this, which, nevertheless, having the key to it, we shall solve for the benefit of all our members and Occultists especially. The facts are simply these: Mr. Tremeschini believes he has discovered the genuine, historically authentic, and only divine Theosophy in existence. Confusing Occultism with Theosophy he denounces our doctrines as “a philosophy born out of simple affirmations, lacking any scientific sanction, and founded not on any ancient documents . . . but upon degenerated theories which go back no further than the Middle Ages”; our “theosophy” (occultism he means) does not emanate from ancient Buddhism at all, but from the “hybrid doctrine issued from the Chaldeans.” How, indeed, asks the orator, can anyone ever regard as either humanitarian or scientific a work which preaches “despairing nihilism . . . telling us that the basis of all morality —that of the immortality of the conscious I is essentially false [!?] . . . that affirms to us that the Spiritual Ego which was debarred from reaching its goal by too material tendencies, disappears without carrying along with it one single particle of its individual consciousness* and ends by falling back into the region of primeval cosmic matter! . . . a doctrine, that aims at void . . . and annihilation, can only have its foundation resting on emptiness,” etc.

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* No such thing was ever said even in Fragment No. I, in which personal consciousness is the only one concerned; the “Spiritual Ego” or monad neither disappearing nor falling back into cosmic matter, which can be said of Manas, Chitta, personal Ahankara, never of Atman and Buddhi.

Now these may be very eloquent and profound words, but they are something more than this: they are very misleading and false. We have shown upon what the errors (about our doctrines) of the Spiritists—who are ignorant of English—rested. But such is not the case of Mr. Tremeschini. He knows the English language, reads The Theosophist, and has had ample time to perceive how erroneous were his first conclusions. And if he has, and persists, nevertheless, in his efforts to prove our system false, and to proclaim his own the only divine and the only true one; and assures the public that he possesses authentic and historical documents to that effect, then we are bound to examine his documentary proofs and see how far they are entitled to be accepted as such.

Having demolished to his own satisfaction the esoteric philosophy of the Advaitees and Buddhist Arhats, he proceeds to acquaint the Spiritists with his own "Theosophy." Inviting the audience to follow him "to a little excursion on the domain of history," he acquaints them with the following historical facts. We preserve his spelling.

Toward the end of the Tretâ Yougô (the third age according to the Hindu chronology) [?!!] . . . an age that goes back to 28,000 years*. . . lived in India a personage who by his genius, profundity of thought, etc., etc., had few equals among the philosophers of the subsequent ages . . . The name of this personage is Gôtomô. As the sacred books of India demonstrate [!?] Gôtomô (of the Tretâ Yougô) descended from a line of sages which goes back to the Vedic period, and counts among its direct descendants the famous Gôtomô Sakiamouni the Buddha, who is wrongly confounded by some persons with him (the Gôtomô of Tretâ Yougô). Out of all the works left to posterity by this personage of the Tretâ Yougô, the most remarkable are the Nyayos [!?] which is a treatise upon logic and the Hieratic Code or "Institutes Divine," the divine science which represents the synthesis of human knowledge, the collection of all the truths gathered in during a long series of centuries by the contemplative sages, the Moharshy [Maharishis, probably?], etc., etc., etc. . . .

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* We invite the attention of our Brahmin Advaitee and other Hindu members to this new chronology. The Treta-Yuga has become through such an historical handling the third instead of the second age and Dvapara-Yuga has dwindled down from 864,000 years to 28,000!

This work (the Hieratic Code of Gôtomô) forbidden to the profane* by the express command of its author, was entrusted to the care of the initiates of the two superior Brahminical classes . . . [but] . . . all this jealous care has not prevented some cunning profanes to penetrate into the sanctum sanctorum and abstract from this famous code a few particles.

The particles must have grown in the hands of our Brother into a whole code, since he tells us that it is “the synthesis of all the world’s learning.”

Such is the narrative copied and translated verbatim, from Mr. Tremeschini’s printed speech, and such the powerful foe of our esoteric Aryan-Arhat Doctrine. And now we will leave to our Brahmin Fellows—Sastris and Sanskritists—to judge of, and decide upon, the historical value and authenticity claimed for the code in possession of Mr. Tremeschini; we beg to draw their particular attention to the following points:

(1) The duration of Dvapara-Yuga is shown as but 28,000 years “according to Hindu Chronology.”

(2) Gautama Rishi, the writer of the Dharma-Śastra, of the Treta-yuga, the contemporary of Rama, is made identical with Gautama of the Nyayas.

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* And so were the Vedas and all other sacred books of the Brahmins. But where is this Code? Who has ever heard of it? Except a code of law preserved among twenty other codes beginning with that of Manu and ending with Paraśara, no other Dharma-Sastra written by Gautama Rishi was ever heard of. And this small code though “written in a clear style,” has nothing occult or very mysterious in it, and is regarded as very inferior not only to that of Manu, but of several others. They are all extant, and have all been printed at Calcutta. Colebrooke and others treat of them and the Orientalists ascribe them to “various mythical sages.” But whoever their authors may be, there is nothing contained in them about Occultism.

(3) It is claimed for the former that he has written a complete Esoteric Code whose “divine doctrines” agree with, and corroborate those of the Spiritists who believe in, and encourage communication with bhûts and piśachas and call them “immortal spirits,” of the “ancestors.”*

(4) Gautama Buddha is made the direct descendant of Gautama Rishi; and he who, disregarding “his ancestor’s prohibition, made public the doctrines of his Master” (sic). He “did not hesitate to submit this hitherto respected work to interpolations and adaptations which he found necessary,” which amounts to saying that Buddhism is but the disfigured code of Gautama Rishi.

We leave the above to be pondered by the Brahmin Vedantees and the esoteric Buddhists. In our humble opinion this “Gôtomô” of the “Tretâ Yougo” of Mr. Tremeschini is possibly but a monstrous fiction of his brain.

The Corresponding Secretary of the Theosophical Society and Editor of this Journal has already sent a long reply to the President of the Société Scientifique d’Études Psychologiques, Mr. Fauvety, in refutation of the ungracious remarks, painful misrepresentations, and inaccuracies of “Mr. Tremeschini, a member of the Theosophical Society of Paris.”† All the other speakers who had a fling at Theosophy at these conferences, being no members of our Society and being ignorant of our doctrines, are more excusable, although we have never called meetings to discuss and ridicule their doctrines.

Our warmest acknowledgements are due to the highly talented and learned President, Mr. Ch. Fauvety for the complimentary way in which he spoke of the humble efforts of the Founders of our Society, and for the moderation of tone that pervades the whole of his discourse while summing up the discussions at the second conference.

From the above remarks let it not be understood that we in any way deprecate honest enquiries and discussions, for bigotry is surely no more a part of our creed than her twin sister—Infallibility.

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* The reader will please consult what Manu says of the communication with the dead (Bk. IV, 123-24) and his opinion that even the sound of the Sama-Veda is “impure,” aśuchi—since, as Kulluka explains it, it associates with deceased persons.

† [Vide Volume V (1883) of the present Series, pp. 6-65, for the full text of this reply to Tremeschini.—Compiler.]

But when misrepresentations, inaccuracies, and perversion of facts are used against us, we venture to submit to the consideration of all our intelligent members, whether even the proverbial patience of Hariśchandra himself or his Jewish copy, Job, would not be required to enable us to bear without urgent protest such a travesty of the ancient Aryan Science.

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“THE SOUL OF THINGS”

[The Theosophist, Vol. IV, No. 10, July, 1883, pp. 239-40]

Ten years ago, Professor William Denton, an Anglo-American geologist and a man of marked intellectual capacity, issued in collaboration with his equally gifted wife, a work in three volumes, bearing the title which heads the present article. It is a record of extensive researches into the origin of things visible, or the world noumenal. No laboratory instruments or processes were employed in this research; there was neither furnace, nor crucible, nor flask, nor chemical, nor lens availed of, and yet this book contains facts with respect to the hidden half of nature which equal, if they do not outvie, in interest and suggestive importance any discovery in the science of objective phenomena reported to any learned association. The researches of the Dentons have done especially much good to students of Aryan science, for they link in with, and give the key to the previously puzzling mysticism of the Atharva Veda and subsequent works on occult science. The agency employed was Psychometry, and Psychometry (soul-measuring) is a Greek word to express the faculty—natural, but ordinarily latent in us—by which the inner self cognizes the things of the spiritual (or, if you please, dynamic) world of causes. This faculty was strong in Mrs. Denton, her son, and members of Professor Denton’s own family, and the two former especially developed their psychometrical powers to a marvellous degree.

If any object—a letter, bit of clothing, fragment of stone or other material from a building, or of a geological specimen, etc., were given them to clasp in their hands or hold against the middle of their foreheads—an inch above the line of the eyebrows—they would at once come into sympathy with the Akâśa, or soul, of the person or thing with whom or which the object had been in relation, and describe the same. Step by step, these researches proved the truth of the old Aryan dogma that the Akâśa (Ether) is the cradle and grave of objective nature; and that it holds imperishably the records of everything that ever existed, every phenomenon that ever occurred in the outer world. The hypothesis of physical science was thus endorsed and enlarged, and a bridge of one span flung across the "unfathomable chasm" seen by the great Tyndall to lie between the visible and invisible worlds. Professor Denton was not the modern discoverer of Psychometry; that honour is due to Professor J. R. Buchanan, M.D., an American anthropologist of eminence and a fellow of our Society. It is one of the great merits of this science that its researches may be carried on without risk to the "patient," and without throwing him or her into the state of mesmeric unconsciousness. At first, says Professor Denton in his book.

. . . the sensitive, or psychometer, is generally a merely passive spectator, like one who sits and observes a panorama; but in time he becomes able to influence the visions—to pass them along rapidly, or retain them longer for a close examination. Then the psychometer, at times, dwells in that past whose history seems to be contained in the specimen . . . [At last he] becomes released even from the specimen. At will he leaves the room, passes out into the air, looks down upon the city, sees the earth beneath him like a map, or, sailing still higher beholds the round world rolling into darkness or sunlight beneath him. He drops upon island or continent, watches the wild tribes of Africa, explores the desert interior of Australia, or solves the problem of the earth's mysterious poles. He can do more than this: he becomes master of the ages,. At his command the past of island and continent come up like ghosts from the infinite night; and he sees what they were and how they were, what forms tenanted them, and marks their first human visitants; seeing the growth of a continent, and its fruitage in humanity, within the boundary of a little hour. . .

. . . the universe scarcely holds a secret that [the freed spirit] cannot behold with open eye.*

Professor Denton estimates that the psychometric faculty is possessed by at least one white female in ten, and one man in twenty. Doubtless the percentage would be even I greater among Asiatics.

The Psychometer, as we have remarked, does not have to be mesmerized for the exercise of the power. His eyes should be closed, the better to help concentration of thought upon the psychic observations. “Otherwise,” says Professor Denton,

. . . he appears to be in a perfectly normal condition during the time, and can readily notice what takes place in the room; frequently laying down the specimen, joining in the conversation, or drawing objects seen and then going on with the examination. When the specimen is in powder, it is merely necessary to stroke the forehead with as much as will cling to a damp finger; and where heavenly bodies are examined the rays are allowed to shine upon the forehead. [p. 33.]

Thus it will be seen that with a copy of Professor Denton’s book in hand, a committee of a Branch Society has the means of easily pursuing research of the most interesting and profitable kind into a domain where not merely the secrets of Aryan history, but of the history of our planet and all its mutations are recorded imperishably. Says Professor J. W. Draper, one of the ablest scientists and most brilliant writers who have adorned our present age:

A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might he made visible by resorting to proper processes. . . . Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done.†

It is a crushing thought to whoever has committed secret crime, that the picture of his deed and the very echoes of his words may be seen and heard countless years after he has gone the way of all flesh, and left a reputation for “respectability” to his children.

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* The Soul of Things; or, Psychometric Researches and Discoveries. By William Denton. Vol. II, pp. 28-29.

† The History of the Conflict between Religion and Science, p. 132-33.

To members of our Society the idea should come home with peculiar weight, since they live, act, speak, and even think under the observation of these MASTERS from whom no secrets of nature can be hidden if they choose to explore her arcana. There have been several cases among us of self-reformation due mainly to the conviction of this fact, and if the resources of Psychometry were but suspected generally there would be many more. For it is proved that not only are the images of the Past in "the fadeless picture galleries of the Akâśa," but also the sounds of past voices, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun. We have been the means of putting more than seventy copies of The Soul of Things into circulation in India and hope to put seven hundred more. And we also hope to be soon able to introduce to the acquaintance of our Indian friends the author himself, who has just completed a highly successful lecturing season in Australia, and will take India on his way home to America. Among his lectures was one on Psychometry, a condensed report of which we find in the Liberal (Sydney) of February 10th, and which we copy, as follows:

[Here follows the report mentioned above.]

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FOOTNOTES TO "HIEROSOPHY AND THEOSOPHY"

[The Theosophist, Vol. IV, No. 10, July, 1883, p. 244]

[Only the paragraphs from this article by William Oxley, F.T.S., to which H. P. B. appends footnotes are here printed.]

In dealing with what appears to be the difference between Hierosophic and Theosophic teachings, as to Rebirth, or Reincarnation, we should have to deal with what Theosophy terms the "Seventh principle" in man, but which I have termed the "Master atom."

Is that “seventh principle” an entity, i.e., is it a differentiated atom of life? In appearance—yes. In reality—no. The term “atom of life” has an application only permissible on the plane of human thought and consciousness. It is relative, not absolute. If we must go back far enough, or deep enough, I urge that there is but one Life and one Substance; and that all which is, is but the phenomenon of differentiation, which is ceaseless, changing, and eternal.

This is good, orthodox occultism as it now stands. Only with our correspondent’s permission, we are obliged to remind him that according to the Occult doctrine the term “Master Atom” is not applicable to the seventh principle, though it can be very properly used in reference to the sixth, the vehicle of spirit, or spiritual soul. The views of the occultists upon spirit and soul may be said to adopt the middle ground between the theories of Boscovich and Helmholtz, on the intimate nature of matter. The seventh principle, or rather its essence, belongs to the seventh state of matter, i.e., a state which may be viewed in our mundane conceptions as pure spirit; while the nature of the sixth principle is not a center of force like its spirit, a center in which the idea of all substance disappears altogether, but a fluidic or rather ethereal “atom.” The former is undifferentiated, the latter, differentiated matter, though in its highest and purest state; one, the life that animates the atom, the other the vehicle that contains it.

Precisely at the points where this phenomenal differentiation comes in, there the “atom of life” appears; and we hold, that this specific atom, once differentiated, and entering upon its cyclic round, after having attained a specific consciousness of its own on the mundane, or physical plane, can never re-enter the same plane again; as the purpose is accomplished for which it was so differentiated. But, this “master atom” in order to make itself visible, or cognizable, on the various planes in its descent, attracts to itself other atoms, which form its envelope, or clothing, and these atoms, by virtue of contact—temporary as it is—impregnated with the life quality of the master atom, and according to the development in the scale of consciousness, consciousness while ascending, unconsciousness while descending—so, conditions are supplied for phenomenal expressions on the infinite variety of Being.

This is heterodox. If by “Master atom” the divine “human monad” is meant, then it remains unconscious or rather irresponsible whether “descending” or “ascending” the circle of spheres for three and a half rounds, after which, so long as it is united to personalities it remains both conscious and responsible.

I think all this, and much more, is clearly shown in the series of Fragmentary Truths, given from time to time by the Mahatmas, who, with a wisdom that cannot be gainsaid, impart so much as can be appreciated and no more. My late visit to Egypt brought me into contact with the ancient Egyptian doctrine of metempsychosis, which seemed to teach, that the soul, or vivifying principle, after leaving the body, was reincarnated in lower and even animal forms, and that it must pass through every variety of organized life forms until at the end of three thousand years it would return and be reunited with the physical body, which was so carefully preserved and mummified under this idea. Time has proved the fallacy of the doctrine, as so many mummies, now in existence, are considerably older than the 3000 years, and the so-called soul has not returned to claim its physical body. We must therefore seek for another solution to an ancient doctrine which, undoubtedly, had an underlying tone of truth.

Mr. Oxley will permit us to correct him. He looks at the objective terrestrial and empty shell—the "mummy"—and forgets that there may be hidden under the crude allegory a great scientific and occult truth. We are taught that for 3000 years at least the "mummy," notwithstanding all the chemical preparations, goes on throwing off, to the last, invisible atoms which from the hour of death, re-entering the various vortices of being, go indeed "through every variety of organized life forms." But it is not the soul, the fifth, least of all the sixth principle, but the life atoms of the jiva, the second principle. At the end of 3000 years, sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with [them] two or three thousands of years before. Even in the worst case, that of the annihilation of the conscious personal principle, the monad or individual soul is ever the same as are also the atoms of the lower principles which, regenerated and renewed in this ever-flowing river of being, are magnetically drawn together owing to their affinity, and are once more reincarnated together. Such was the true occult theory of the Egyptians.

I notice the Editor's note in March number of The Theosophist, in reply to the query raised by a correspondent X in reference to the retrogression of the "spiritual survival" after physical death. . . . The real question involved is this: "Does the life principle that escapes from the human body at death, maintain the consciousness of its individuality—not personality: and if so, does that conscious individuality advance to higher, or more interior, states of being? To which we reply in the affirmative. The revered Mahatmas know as well as I do, that every spirit atom which is ultimated into physical conditions of existence is absolutely needful to fulfill the grand purposes of so-called creation.

We are sorry to reply in the negative. That which maintains the consciousness of its individuality is the sixth principle in conjunction with the seventh and a portion of the fifth and its vehicle the fourth—the triad thus constituting the conscious monad. Life-atoms or "life principle" (the Jiv) that escapes at death has no consciousness in its disintegrated condition, nor has this any bearing upon the "grand purposes of creation."

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THE ALMORA SWAMI UPON PHILOSOPHY IN GENERAL AND OUR FAILINGS IN PARTICULAR

[The Theosophist, Vol. IV, NO. 10, July, 1883, P. 245]

In our February number (see page 118) prefacing the valuable though somewhat hazy contribution by the venerable Swami of Almora on "Advaita Philosophy," we wrote the following editorial lines:

"As the subjoined letter comes from such a learned source, we do not feel justified in commenting upon it editorially, our personal knowledge of the Advaita doctrine being unquestionably very meagre when contrasted with that of a Paramahansa—hence THE FOOTNOTES BY OUR LEARNED BROTHER, T. SUBBA ROW, TO WHOM WE TURNED OVER THE MS. FOR REPLY.

This notice, we believe, was plain enough to screen us thereafter from any such personal remarks as are now flung at our head by the holy ascetic of Almora in the paper that follows. Some of those rhetorical blossoms having been left by us for the purpose of enlivening the otherwise too monotonous field of his philosophical subject, the reader may judge for himself. We say “some,” for, having to satisfy all our contributors, and our space being limited, we cannot consent to crowd out more interesting matter to make room for just fifteen and a half columns of quotations profusely mixed with reprimands and flings of any correspondent, even though the latter be as we learn from his own words, “a modest hermit of the jungle.” Therefore, with all our profound respect for our opponent, we had to curtail his too long paper considerably. We propose, however, to show him his chief mistake, and thus to blunt a few of the most pointed shafts intended to pierce through the points of the editorial harness.

If, after the humble confession quoted above from our February number, the editorial reply that followed another paper from the same ascetic, namely, “In re Advaita Philosophy,” in the March number—was still taken as emanating from one who had just confessed her incompetency to hold a disputation with the learned Swami upon Advaita tenets—the fault is not ours. This error is the more strange since the Swami had been clearly warned that his points would be disputed and questions answered in future by our brother Mr. T. Subba Row, as learned in Advaita philosophy as in the esotericism of the sacred books of the East. Therefore we had a right to expect that the Paramahansa would have remembered that he was ventilating his not over-kind remarks upon the wrong person, since we had nothing to do personally with the replies. Thus the disagreement upon various topics in general, and the abstruse tenets of esoteric Advaita Philosophy especially, between the “Almora Swami” and Mr. T. Subba Row, can in no way, or with any degree of justice, be laid by the former at the door of either the “foreigners who have come to India for knowledge,” nor of “Western Theosophy”;

for, in this particular case he has found an opponent (quite as learned, we love to think, as himself) in one of his own race and country—a real Advaitee Brahmin. To take therefore to task Theosophy for it or the conductor of this magazine, expressing dissatisfaction in such very strong terms, does not show either that philosophical equanimity, or tact and discrimination that might be expected from one who has devoted his life exclusively to meditation and the Yoga Philosophy. If pardonable in a person who has to lead that sort of life which in the words of Mr. Max Müller, quoted by the "Almora Swami"—(as an additional hint and a hit we suppose)—a life "with telegrams, letters, newspapers, reviews, pamphlets, and books"—it is quite unpardonable in a holy ascetic, who is never troubled with anything of the sort and gets, as we suspect, even his appropriate quotations from European authors ready-made for him by his amanuenses and friends. But, since the article is addressed in the form of a letter to the editor, the humble individual who holds this office hastens to assure the venerable Swami that beyond their appalling length, his letters have never given the said editor one moment of "annoyance and trouble" as he seems to imagine.

In reference to another personal taunt, we agree with him. It is more than likely that some (not all by any means) Vedantists, such as the modern "Aryas" and some Dvaitees and Viśishtadvaitees—after "hailing Western Theosophy with joy," have ended by comparing it "to the mountain that gave birth to a mouse"—the disenchantment being due to many and various reasons upon which it is needless to enter at present. We can only hope and trust that the lofty Almorian mountain, chosen by our venerable friend as the seat of his contemplation, may not bring forth some day, for India, any worse animal than the humble "black mouse." True we have come to learn in this country, and we have learned a good deal already. One fact, among several others, namely, that the learned ascetics of modern India have widely shot off from the original mark when compared with the Rishis of old.

Spinoza is quoted against us in his definition of methods of investigation. Our saintly critic fears that his venerable friends have followed the first (or vulgar) method. The proof which with him goes far to justify his "fear," rests chiefly upon a fallacy and mistake of ours—one happily held by us in common with nearly all the great men of science in Europe, viz., our ignorant claim THAT MATTER IS INDESTRUCTIBLE, HENCE ETERNAL. We will not understand his ideas, he says, because being fond of absurdities, "our own absurdity would be exposed." If so, we prefer indeed our absurd belief in the indestructibility of matter to any scientific opinion upholding the contrary, submitting cheerfully, in this case, "the weakness of our understanding to be laughed at"—even by an ascetic in "the state of Nirvikalpa."

We feel very grateful to the good Swami for his explanation of "Pravana" and other kindred words. Mr. Subba Row will no doubt profit by, and answer them. Personally, however, we respectfully decline to be taught the noble science by any other man, however learned he may be, than him who has originally undertaken the task—namely, our own MASTER: yet, as many of our readers may well benefit by the controversy, we will, with his permission, leave the arena for the present to Mr. Subba Row, a far abler controversialist than we can ever hope to become.*

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* [This has reference to Subba Row's essay entitled "Prakriti and Purusha" in the same July number of The Theosophist, pp. 248-51.]

FOOTNOTES TO "THE SWAMI OF ALMORA TO HIS OPPONENTS"

[The Theosophist, Vol. IV, No. 10, July, 1883, pp. 246-48]

[This is the article which H. P. B. refers to in the beginning of her own article "The Swami of Almora" which is published above. She appends a number of footnotes to various statements by the Swami. The Swami writes; "In some of the former numbers of The Theosophist the word laya was explained by you as merging, and in this number you give another meaning to it." H. P. B. replies:]

No “merging” or absorption can take place without dissolution, and an absolute annihilation of the previous form. The lump of sugar thrown into a cup of liquid must be dissolved and its form annihilated before it can be said to have been absorbed by, and in, the liquid. It is a correlation like any other in chemistry. Yet indestructible matter can as in the case of sugar, or any other chemical element, be recalled to life and even to its previous form. The molecule that cannot be divided by any physical means is divided by the universal solvent and resolved into something else. Hence—it is, for the time being, at least, annihilated in its form. This is simply a war on words.

[“It is odd that our phrase ‘present developed form’ has cost you more than a column to comment on it.” The comment, however, was from the pen of T. Subba Row. To this H. P. B. replies:]

It is still odder that a few footnotes should have cost the venerable Paramahansa over 15 columns of ill disguised abuse, out of which number three or four columns are given. That which was suppressed may be judged by what remains.

[“But, perhaps, nominal yogis, who are disturbed in head and heart, and cannot tranquilize and compose themselves for Nirvikalpa ecstasy, will not be able to comprehend us, nor also those who confound Prakriti with Purusha, or matter with spirit.”]

Surely our respected correspondent cannot mean to convey the idea that in penning this answer he had “composed” himself into the state of Nirvikalpa; unless we take Monier Williams’ definition of the term and bear in mind that it is a state “destitute of all reflection” (See Indian Wisdom, p. 122, footnote2).

To this kind thrust we answer that we have never confounded Prakriti with Purusha any more than we have confused the North with the South Pole.

MAHATMA “M…….....” (MORYA)

From a Drawing presented to my father.

The original bears the following:— “To Rama B. Yogi, my faithful~~~~~ (word undecipherable) in commemoration of the event of 5th, 6th, and 7th October, 1882, in the jungles of Sikkim.”

S. Râmaswamier, a Probationary Chela of Master M., went to Sikkim in October, 1882, and met the Master who gave him the likeness reproduced herewith. It is taken from a pamphlet by K. R. Sitaraman, Râmaswamier’s son, entitled Isis FURTHER Unveiled, Madras, 1894. We include the caption as it appears in the pamphlet. It is not known what has become of the original drawing, or the way it was actually produced.

Consult the Appendix for biographical data about S. Râmaswamier.

DE ROBIGNE MORTIMER BENNETT
1818-1882
(Consult Appendix for comprehensive biographical sketch.)

As both Poles belong to the same and one earth, so spirit and matter, or Purusha and Prakriti are the two ends that lose themselves in the eternity of unmanifested and the cycles of manifested matter. But like some of our distinguished Western metaphysicians, our opponent seems to regard matter and energy as two distinct things, whereas the Esoteric doctrine recognizes but one substratum for everything visible as in visible—"Purush-Prakriti" and vice versa. Moreover, we may remind the good Swami, that one need not be a yogi to be a good occultist, nor are there many yogis in India who know anything of real occult sciences.

["Now according to our knowledge the inner man means the double, i.e., the Taijasa, Prajña being the original or first, and the Annamaya or the Viśva, the third."]

In such case, our respected critic ought to criticize and correct Professor Monier Williams and other Sanskritists, who regard Anna-Maya as the "covering supported by food, i.e., the corporeal form or gross body" calling it the fourth, while we name it as the first sheath or Kośa. (See page 123 of Indian Wisdom.)

["To this third, we applied the term treble, and we are justified in doing so, in the same way as you apply double to the Taijasa—and we do not see any harm in taking the gross one as third; but those who are fond of absurdities will not understand our ideas."]

We leave it to our readers to judge which is the most absurd—to consider our physical body as the first, or to call it, as the Swami does the treble or the third; though of course there is "no harm" in either.

["Why, because their own absurdity will be exposed. We beg your pardon for this outspokenness."]

We willingly forgive the impolite remark under its garb of "outspokenness." We beg our respected correspondent to bear in mind though that it is one thing to be "outspoken," and quite another one to be rude.

["How can you, being a practical theosophist, say carelessly that, a mortal wound may be inflicted upon the inner man, etc., etc., when in reality the outer one was the victim.

You evade our question in an offhand manner by saying that the question is not whether the double murdered the double or treble.* Now we particularly begged you to remove our doubts by establishing this fact scientifically."]

It is precisely because we claim to know something of "practical" Occultism in addition to being a Theosophist that we answer without in the least "evading the question" that a mortal wound may be inflicted "not only upon, but also by one" inner man upon another. This is the A.B.C. of esoteric mesmerism. The wound is inflicted by neither a real dagger nor a hand of flesh, bones, and blood, but simply by —WILL. It is the intense will of the "Gospoja" that guided the astral or inner body, the Mayavi-rupa of Frozya. It is the passively obedient action of the latter's "double" that scanning space and material obstacles, followed the "trail" of, and found, the real murderers. It is again that WILL shaped by the incessant thought of the revenger, that inflicted the internal wounds which though unable to kill or even to hurt the inner man, yet by reaction of the interior physical body proved mortal to the latter. If the fluid of the mesmerizer can cure, it can also kill. And now we have "established the fact as scientifically"—as science, which generally disbelieves in and rejects such mesmeric phenomena, will permit. For those who believe in, and know something of, mesmerism, this will be plain. As to those who deny it the explanation will appear to them as absurd as any other psychological claim: as much so as the claims of Yogism with its beatitudes of Samadhi and other states, for the matter of that.

["Is spirit and matter the same thing? . . . Unless Prakriti be the same with spirit, how can the former be eternal, since two eternals cannot exist at the same time, and the belief in two eternals is against the fundamental truths of the Advaita Philosophy . . . Matter has attributes . . . the spirit has none. Matter is dead (jad), spirit is living (chaitanya); matter is temporary and subject to change, and spirit is eternal; matter is partial, and spirit is universal."]

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* [This statement, and some of H. P. B.'s remarks following it, have reference to H. P. B.'s story entitled "Can the 'Double' Murder?" which was republished in The Theosophist, Vol. IV, January, 1883, pp. 99-101. Its original place of publication, however, was The Sun, New York, December 26, 1875, and it may be found in Vol. I, pp. 163 ff. of the present Series.—Compiler.]

This is precisely the question we have been asking; and also the reason why, knowing that matter is indestructible, as also spirit or rather energy—we say with all the esoteric Advaitees that matter and spirit are ONE. While we mean cosmic indestructible matter, the Swami speaks of objective and differentiated matter.

["Why do you not call a piece of wood or stone spirit?"]

Because it is not usual to call them by such a name. Nevertheless, we maintain that there is in a piece of wood or a stone as much of latent spirit or life as there is in a week-old human foetus.

["If matter is merely a manifestation of spirit, why call it by the false name of matter instead of its own name spirit?"]

For the same good reason that we call a chair by its "false" name of chair instead of calling it by that of the "oak" or any other wood of which it was made.

["The esteemed Editor of The Theosophist seems to follow the doctrine of Madhyamika, i.e., middle class Buddhists . . ."]

The "esteemed Editor" follows but the doctrines of Esoteric Buddhism, which are nearly identical with those of the esoteric Advaitees—the true followers of Sankaracharya.

["The Buddhas believe that pure Nirvana alone exists. Nirvana is a transcendental condition. It is infinitude. It is not subject to being acted upon . . . Besides the Nirvana, karma or activity is also eternal."]

And if "activity is also eternal," how, then, can our philosophical antagonist maintain that matter is not so? Can activity (in the usual sense of the word), whether physical or mental, manifest itself or exist without, or outside of, matter, or to be plainer—outside of any one of the seven states? And how about his contradicting himself? "Activity also eternal." Then there are after all two eternals; how? And he has just said that "two eternals cannot exist at the same time."

["Aided by ignorance, activity produces five elements and develops worldliness . . . virtue and contemplation destroy the power of ignorance. Activity thus becomes impotent and Nirvana is next attained to."]

We beg to draw our correspondent's attention to the fact that he is again contradicting himself. Or is it the "Buddhas"? But a few lines above he declares "activity . . . eternal," and now he makes it "impotent"—in other words, kills and annihilates that which is eternal!

["Purusha, according to Upanishads, is Śvayam-Prakaśa, i.e., self-manifesting; therefore cannot be dependent on Prakriti only, for its manifestation. No Advaitee will take Brahman with Prakriti or gun or duality Their Brahman is Purusha beyond the Prakriti, or in other words, Akshara. Latent spirit is never referred to as Maha-Iśvara. Please read the verse quoted below, which distinctly states that Maha-Iśvara is the spirit beyond Prakriti when the latter is laya-ed."]

We beg to be explained the hidden meaning of this really incomprehensible sentence. "Latent spirit is never referred to as Maha-Iśvara" (a term we, at any rate, never used), while the Sanskrit verse "states that Maha-Iśvara is the spirit beyond Prakriti, when the latter is laya-ed." Now does the learned Swami mean to say that the spirit beyond differentiated matter is active? It cannot mean anything else, for otherwise the two assumptions would contradict each other most absurdly and would be suicidal; and if he does mean that which he says, viz., that Maha-Iśvara (if the latter is identified here with Parabrahm), the spirit beyond Prakriti becomes active since it is called Maha-Iśvara, which it would not be were it latent—then, we are sorry to say to the learned Paramahansa that he does not know what he is talking about. He is no Esoteric Advaitee and—we close the discussion as becoming quite useless.

["As the subject is very serious and important, we entreat you to discuss the point calmly and dispassionately; without this mood of mind, one cannot penetrate into the esoteric philosophy of India. Your present opinions are not esoteric, they are rather esoteric."]

Editor's Note.—We sincerely regret that such should be the opinion of the Swami of Almora.

But since we know neither himself, nor the religion or school of philosophy he belongs to, we may perhaps repeat with him: “It does not, however, matter much” whether he agrees with us or not for practical (esoteric and initiated) Vedantists have found our opinions correct and in perfect harmony with their own. There are nearly as many interpretations of the esoteric meaning of certain words we have to use as there are yogis and sannyasis of various sects in India. A Viśishtadvaita yogi will contend the correctness of the meaning as given by an Advaitee-ascetic, and a devotee of Chaitanya or a Bhakti-yogi will never accept the interpretation of the Vedas or Bhagavadgita made by a Brahmo or an Arya. Thus truth is everywhere and may be said to be nowhere. For us it is absolutely and solely in the Arhat esoteric doctrines; and—we remain firm in our conviction, all our opponents being quite as free as ourselves to adhere by their own views. We have met in the N. W. P. with an erudite Pundit, a renowned Sanskritist, the most learned authority with, and at the head of the Vaishnavas, and recognized as such by many others; and he wanted us to believe that the culmination of “Raj-yoga” was the practical and absolute powers it conferred upon the Raj-yogi over all the female sex in creation!! Shall we believe every exponent of the Vedas, the Sastri of every sect, only because he may be an authority to those who belong to the same denomination with him, or shall we make a judicious selection, following but the dictates of our reason, which tells us that he is most right and nearer to truth, who diverges the less from logic and—Science? The occult philosophy we study uses precisely that method of investigation which is termed by Spinoza the “scientific method.” It starts from, and proceeds only on “principles clearly defined and accurately known,” and is therefore “the only one” which can lead to true knowledge. Therefore, by this philosophy, and no other shall we abide. And now we must leave the venerable Swami and his views to the dissecting knife of Mr. T. Subba Row.

KARMA

(An Appendix to “Fragments of Occult Truth.”)

[The Theosophist, Vol. IV, No. 10, July, 1883, pp. 252-253]

With reference to a tenet in one of the “Fragments of Occult Truth,” a respected member of our Society—N. D. K.—writes to enquire “What Karma propels the higher Ego into the next birth,” when “a highly depraved personality is dropped out.”

At the outset it may be well to repeat again what has been already so often stated, namely, that the Fragments being but fragmentary and incomplete, must go on exhibiting difficulties and even apparent discrepancies until the whole doctrine concerning the after-state of the Ego is thoroughly mastered. But students with a tolerable amount of intuitive perception have had enough of philosophy given them, to enable the more advanced ones to work out many a detail: especially if they live the life which clears the inner vision. Few of these can be given in a publication that reaches the outsider as well as the student of occultism. There are secrets of initiation that it is impossible to communicate promiscuously to the world at large, for it would amount to throwing many a mind into a direful confusion, unless the whole doctrine is explained; and this no adept or even advanced neophyte would consent to do at this stage of the teaching. But this particular tenet having been already outlined, there is no further necessity of remaining silent with regard to this special detail.

The readers of Colonel Olcott's Buddhist Catechism may well recall here with advantage the following very suggestive passages (pages 54 and 55):

. . . In each birth the personality differs from that of the previous or next succeeding birth. Karma, the deus ex machina, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken . . .

Alongside with the above quotation should be put the following from the "Fragments of Occult Truth," No. I.

"The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence. . . ."

If the enquirer will realize the real meaning of these two quotations, he will have the key to a correct understanding of the question as to what Karma propels the higher Ego into the next birth, when even that of a highly depraved personality is dropped out, together with the personal soul that is responsible for it. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual—impressions upon the divine Ego, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of Karma; and that it is this that survives and forms the basis of the Karma to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve a Karma, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A begins to give way to vice and thus gradually loses the remotest connection with his higher principle.

At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may well and will perish, while the Karma of his youth, though not strong and complete enough to secure for him a bliss in Devachan and union with his higher principle—is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the Karma of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes, may be hindered by circumstances from receiving the full due its Karma is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum total which could not be summed up on one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the Fragments to the pages of an account book—THE BOOK OF LIFE or—Lives. . . .

Out of these impressions, then, which constitute the Karma of the youth, is evolved the new personality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although one particular personality may be so depraved as to be entirely dissociated from the spiritual monad and go into the eighth sphere, where annihilation is its lot, yet the impressions of the previous personalities upon the higher Ego have in them potentiality enough to evolve a new physical Ego, like the croton plant.

The connection between a man's spiritual monad and the succession of physical Egos with which it is temporarily associated, has been, somewhere in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day—those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are to him, like a perfect blank. No consciousness that he had passed such days remains there. In the same manner, the Ego when at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong spiritual, hence indelible, mark on the monad, while the memory of the conscious acts of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

It may then be urged what stimulus is there for a man to be good and pure, if his spiritual monad is anyhow to progress? This is no doubt a side issue but a very important one. It must not be discussed however at this stage of our writing.

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"ESOTERIC BUDDHISM"

[The Theosophist, Vol. IV, No. 10, July, 1883, p. 253]

Mr. A. P. Sinnett, F.T.S., author of The Occult World, has in the press of Messrs. Trübner and Co. a new volume of Asiatic Esotericism, to which he gives the above title, and which is destined to create a much wider interest than his other work. Its great novelty consists in its being an exposition of certain tenets of the secret doctrine of Tibetan Buddhism—that of the Arhats which, as our readers know, is but another name for the "World Religion" or Occult Doctrine underlying all the ancient faiths of mankind.

It is the key alike to the veiled language of the Parsee, Hindu, Buddhist, Babylonian, Egyptian, Hebrew, Grecian, Roman, and all other Scriptures. He who masters it perfectly will comprehend the essence of whatsoever religion has been evolved by humanity as the vehicle for its highest spiritual concepts. It would be exaggeration to say that the reader of Mr. Sinnett's two books may count upon finding anything more than a glimpse at this Wisdom Religion, for he is but a beginner in this branch of study. Yet, at the same time, it must be conceded that he has, under especially favouring circumstances, been able to get a clearer insight into some portions of this occult philosophy, and permitted to express it in plainer terms than any other author of modern times. The world-wide circulation of The Occult World—of which three editions have been sold already—is at once an evidence of the general interest now felt in these subjects, and a guarantee of the success which awaits the new, and more important, volume.

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THE SEPTENARY PRINCIPLE IN ESOTERICISM

[The Theosophist, Vol. IV, No. 10, July, 1883, pp. 253-256]

Since the present exposition of the Arhat esoteric doctrine was begun, many who had not acquainted themselves with the occult basis of Hindu philosophy have imagined that the two were in conflict. Some of the more bigoted have openly charged the Occultists of the Theosophical Society of propagating rank Buddhistic heresy; and have even gone to the length of affirming that the whole Theosophic movement was but a masked Buddhistic propaganda. We were taunted by ignorant Brahmins and learned Europeans that our septenary divisions of nature and everything in it, including man, is arbitrary and not endorsed by the oldest religious systems of the East.

Fortunately, we have not been obliged to wait long for our perfect vindication.

In the following number our Brother Mr. T. Subba Row, B.A., B.L., confessedly a learned occultist and ripe scholar, will lay before the public through these columns extracts from original texts which unanswerably prove that all the root-ideas embodied in the Fragments series were entertained by Vyasa, the great initiated adept and Rishi. The truths of the Arhat secret doctrine are thus substantiated by an authority whose orthodoxy no Hindu of whatsoever sect will dare deny. The passages were but recently stumbled upon by Mr. Subba Row in the course of reading upon another subject; thus affording us one more of those striking coincidences which by some happy chance have of late been so frequent. Meanwhile, it is proposed to throw a cursory glance at the Vedas, the Upanishads, the Laws of Manu, and especially the Vedanta, and thus show that they too prove the claim. Even in their crude exotericism their affirmation of the sevenfold division is glaring. Passage after passage hints at it. And not only can the mysterious number be found and traced on every page of the oldest Aryan Sacred Scriptures, but in the oldest books of Zoroastrianism as well; in the rescued cylindrical tile records of old Babylonia and Chaldea, in the Book of the Dead and the Ritualism of ancient Egypt and even in the Mosaic books—without mentioning the Secret Jewish works, such as the Kabala.

Within the narrow limits of a magazine article there can scarcely be found room enough for bare quotations, which we must leave to stand as landmarks and not even attempt long explanations. To really take up the subject requires more than mere Fragments. It is no exaggeration to say that upon each of the few hints now given in the cited Slokas a thick volume might be written.

From the well-known hymn To Time, in the Atharva-Veda (Bk. XIX, Hymn liii, 1-2):

“Time, like a brilliant steed with seven reins,

Full of fecundity, bears all things onward.

. . . . . .

Time, like a seven-wheeled, seven-naved car moves on,

His rolling wheels are all the worlds, his axle

Is immortality . . .”

—down to Manu “the first and the seventh man,” the Vedas, the Upanishads, and all the later systems of philosophy teem with allusions to this number. Who was Manu, the son of Svâyambhuva? The secret doctrine tells us that this Manu was no man, but the representation of the first human races evolved with the help of the Dhyan-Chohans (Devas) at the beginning of the first Round. But we are told in his Laws (Book I, 80) that there are fourteen Manus for every Kalpa or “interval from creation to creation” (read interval from one minor “Pralaya” to another); and that “in the present divine age, there have been as yet seven Manus.” Those who know that there are seven Rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen Manvantaras; that at the beginning of every Round and at the end and on, and between the planets there is “an awakening to illusive life,” and “an awakening to real life,” and that, moreover, there are “root-Manus” and what we have to clumsily translate as “the seed-Manus”—the seeds for the human races of the forthcoming Round (a mystery divulged, but to those who have passed their third degree in initiation); those who have learned all that, will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu Scriptures that “The first Manu produced six other Manus (seven primary Manus in all) and these produced in their turn each seven other Manus”— (Bk. I, 61-63)* the production of the latter standing in the occult treatises as 7 x 7. Thus it becomes clear that Manu—the last one, the progenitor of our Fourth Round Humanity, must be the seventh, since we are on our fourth Round, and that there is a root-Manu at globe A and a seed-Manu at globe G. Just as each planetary Round commences with the appearance of a “Root-Manu” (Dhyan Chohan) and closes with a “Seed-Manu,” so a Root- and a Seed-Manu appear respectively at the beginning and the termination of the human period on any particular planet.

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* The fact that Manu himself is made to declare that he was created by Viraj and then produced the ten Prajapatis, who again produced seven Manus, who in their turn gave birth to seven other Manus, (Manu, I, 33-36) relates to other still earlier mysteries, and is at the same time a blind with regard to the doctrine of the Septenary chain.

It will be easily seen from the foregoing statement that a Manu-antaric period means, as the term implies, the time between the appearance of two Manus or Dhyan Chohans; and hence a minor Manvantara is the duration of the seven races on any particular planet, and a major manvantara is the period of one human round along the Planetary Chain. Moreover, that, as it is said that each of the seven Manus creates 7 x 7 Manus, and that there are forty-nine root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called "Vaivasvata" and stands in the exoteric texts for the Manu who represents in India the Babylonian Xisuthros and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our fifth race who saved it from the flood that nearly exterminated the fourth (Atlantis)—is not the seventh Manu, mentioned in the nomenclature of the Root-, or primitive Manus, but one of the forty-nine "emanated from this Root-Manu."

For clearer comprehension we here give the names of the fourteen Manus in their respective order and relation to each Round.

1st Round.	{	1st (Root)	Manu on Planet	A.—Svayambhuva
		1st (Seed)	Manu on Planet	G.—Svarochi (or) Svarochisha.
2nd Round	{	2nd (Root)	Manu on Planet	A.—Uttama
		2nd (Seed)	Manu on Planet	G.—Tamasa
3rd Round	{	3rd (Root)	Manu on Planet	A.—Raivata
		3rd (Seed)	Manu on Planet	G.—Chakshuska.
4th Round	{	4th (Root)	Manu on Planet	A.—Vaivasvata (our progenitor).
		4th (Seed)	Manu on Planet	G.—Savarna.
5th Round	{	5th (Root)	Manu on Planet	A.—Daksha Savarna
		5th (Seed)	Manu on Planet	G.—Brahma Savarna.
6th Round	{	6th (Root)	Manu on Planet	A.—Dharma Savarna
		6th (Seed)	Manu on Planet	G.—Rudra Savarna.
7th Round	{	7th (Root)	Manu on Planet	A.—Rauchya.
		7th (Seed)	Manu on Planet	G.—Bhautya.

Vaivasvata thus, though seventh in the order given, is the primitive Root-Manu of our fourth Human Wave: (the reader must always remember that Manu is not a man but collective humanity), while our Vaivasvata was but one of the seven Minor Manus who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every Root-race. And it is this Vaivasvata—the Hindu ideal embodiment called respectively Xisuthros, Deukalion, Noah and by other names—who is the allegorical man who rescued our race when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscuration.

The number seven stands prominently conspicuous in even a cursory comparison of the eleventh Tablet of the Izdubar legends of the Chaldean account of the Deluge and the so-called Mosaic books. In both the number seven plays a most prominent part. The clean beasts are taken by sevens, the fowls by sevens also; in seven days, it is promised Noah, to rain upon the earth; thus he stays “yet other seven days,” and again seven days; while in the Chaldean account of the Deluge, on the seventh day the rain quieted. On the seventh day the dove is sent out; by sevens, Xisuthros takes “jugs of wine” for the altar, etc. Why such coincidence? And yet we are told by, and bound to believe in, the European Orientalists, when passing judgment alike upon the Babylonian and Aryan chronology they call them “extravagant and fanciful”! Nevertheless, while they give us no explanation of, nor have they ever noticed, as far as we know, the strange oneness in the totals of the Semitic, Chaldean, and Aryan Hindu chronology, the students of Occult Philosophy find the following fact extremely suggestive. While the period of the reign of the ten Babylonian ante-diluvian kings is given as 432,000 years,* the duration of the post-diluvian Kali-yuga, is also given as 432,000, while the four ages or the divine Maha-yuga yield in their totality 4,320,000 years.

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* See Ancient History from the Monuments. The History of Babylonia, by George Smith, Edited by A. H. Sayce, London, 1877, p. 36. Here again, as with the Manus and ten Prajapatis and the ten Sephiroth in the Book of Numbers—they dwindle down to seven!

Why should they, if fanciful and “extravagant,” give the identical figures, when neither the Aryans nor the Babylonians have surely borrowed anything from each other! We invite the attention of our occultists to the three figures given: 4 standing for the perfect square, 3 for the triad (the seven universal and the seven Individual principles), and 2 the symbol of our illusionary world, a figure ignored and rejected by Pythagoras.

It is in the Upanishads and the Vedanta though, that we have to look for the best corroborations of the occult teachings. In the mystical doctrine, the Rahasya, or the Upanishads, “the only Veda of all thoughtful Hindus in the present day,” as Monier Williams is made to confess, every word, as its very name implies,* has a secret meaning underlying it. This meaning can be fully realized only by him who has a full knowledge of Prana, the ONE LIFE, “the nave to which are attached the seven spokes of the Universal Wheel.” (Hymn to Prana, Atharva-Veda, XI, 4.)

Even European Orientalists agree that all the systems in India assign to the human body: (a) an exterior or gross body (sthulaśarira); (b) an inner or shadowy body (sukshma), or linga-śarira (the vehicle), the two cemented with—(c) life (jiv or karana-śarira, “causal body.”)† These the occult system or esotericism divides into seven, further adding to these— kama, manas, buddhi and atman. The Nyaya philosophy when treating of Prameyas (by which the objects and subjects of Prama are to be correctly understood) includes among the 12 the seven “root principles”

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* Upa-ni-shad means, according to Brahmanical authority, “to conquer ignorance by revealing the secret spiritual knowledge.” According to Monier Williams—the title is derived from the root sad with the prepositions upa and ni, and implies “something mystical that underlies or is beneath the surface.”

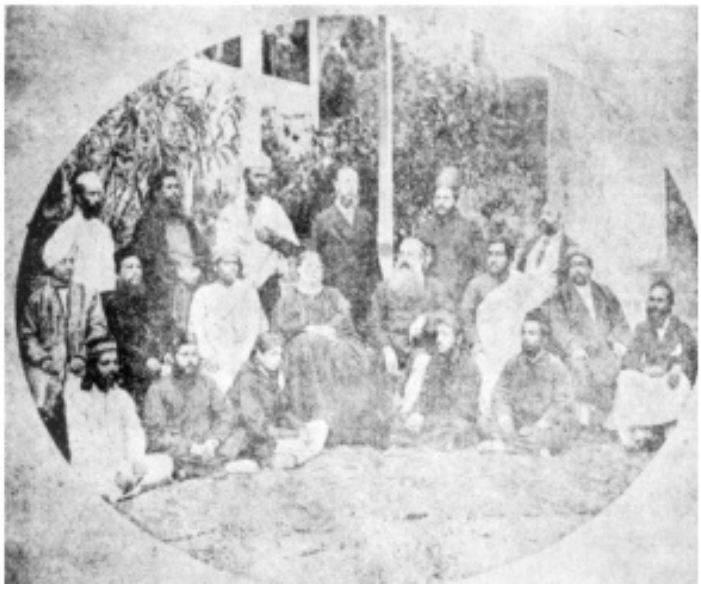
† This Karana-śarira is often mistaken by the uninitiated for Linga-śarira, and since it is described as the inner rudimentary or latent embryo of the body—confounded with it. But the Occultists regard it as the life (body) or Jiv, which disappears at death—is withdrawn—leaving the 1st, and 3rd principles to disintegrate and return to their elements.

(See IXth Sutra), which are (1) soul (atman), and (2) its superior spirit Jivatman; (3) body (śarira), (4) senses (indriya); (5) activity or will (pravritti); (6) mind (manas); (7) Intellection (Buddhi). The seven Padarthas (enquiries or predicates of existing things) of Kanada in the Vaiśeshikas, refer in the occult doctrine to the seven qualities or attributes of the seven principles. Thus: (1) Substance (dravya) —refers to body or sthulaśarira; (2) Quality or property (guna) to the life principle jiv; (3) Action or act (karman) to the Linga śarira; (4) Community or commingling of properties (Samanya) to Kamarupa; (5) Personality or conscious individuality (Viśesha) to Manas; (6) Co-inherence or perpetual intimate relation (Samavaya) to Buddhi, the inseparable vehicle of Atman; (7) Nonexistence or non-being (abhava) in the sense of, and as separate from, objectivity or substance—to the highest monad or Atman.

Thus whether we view the ONE as the Vedic Purusha or Brahman (neutral) the "all-expanding essence"; or as the universal spirit, the "light of lights" (jyotisham jyotih), the TOTAL independent of all relation—of the Upanishads; or as the Paramatman of the Vedanta; or again as Kanada's Adrishta "the unseen Force," or divine atom; or as Prakriti, the "eternally existing essence," of Kapila, we find in all these impersonal universal Principles the latent capability of evolving out of themselves "six rays" (the evolver being the seventh). The third aphorism of the Sankhya-Karika, which says of Prakriti that it is the "root and substance of all things," and no production, but itself a producer of "seven things which, produced by it, become also producers"—has a purely occult meaning.

What are the "producers" evoluted from this universal root-principle, Mula-prakriti or undifferentiated primeval cosmic matter, which evolves out of itself consciousness, and mind, and is generally called "Prakriti" and amulam mulam, "the rootless root," and avyakta, the "unevolved evolver," etc.? This primordial tattwa or "eternally existing 'that'," the unknown essence, is said to produce as a first producer (1) Buddhi—"intellect"—whether we apply the latter to the sixth macrocosmic or microcosmic principle.

WILLIAM QUAN JUDGE
April 13, 1851—March 21, 1896



CONVENTION GROUP, BOMBAY, 1882
Standing (from left): Chandrashekar, Nobin K. Bannerjee, P. Nityananda Misra, Alfred Percy Sinnett, J. N. Usmorla, A. D. Ezekiel.

Seated on chairs: Gopi Nâth, Bishan Lal, S. Râmaswamier, H.P. Blavatsky, Col. Henry S. Olcott, Tripada Bannerjee, Norendro Nâth Sen, Thomas Perira.

Seated on ground: L. V. Varadarajulu Naidu, Abinash Chandra Bannerjee, Dâmodar K. Mâvalankar, Mohini Mohun Chatterjee, Mahendranâth Gangooli.

(Reproduced from The Golden Book of The Theosophical Society, Adyar, 1925.)

This first produced produces in its turn (or is the source of) (2) Ahankara, “self-consciousness” and Manas, “mind.” The reader will please always remember, that Mahat [is the] great source of these two internal faculties. “Buddhi” per se can have neither self-consciousness nor mind; viz., the sixth principle in man can preserve an essence of personal self-consciousness or “personal individuality” only by absorbing within itself its own waters, which have run through that finite faculty; for Ahankara —that is the perception of “I,” or the sense of one’s personal individuality, justly represented by the term “Egoism”—belongs to the second or rather the third production out of the seven, viz., to the fifth principle, or Manas. It is the latter which draws “as the web issues from the spider” along the thread of Prakriti, the “root principle,” the four following subtle elementary principles or particles, Tanmatras, out of which third class the Maha-bhutas or the gross elementary principles, or rather śariras and rupas, are evolved—the kama, linga, jiva and sthula-śarira. The three gunas of “Prakriti”—the Sattva, Rajas and Tamas (purity, passionate activity, and ignorance or darkness) —spun into a triple-stranded cord or “rope,” pass through the seven, or rather six, human principles. It depends on the fifth—Manas or Ahankara the “I”—to thin the guna “rope,” into one thread—the sattva; and thus by becoming one with the “unevolved evolver,” win immortality or eternal conscious existence. Otherwise it will be again resolved into its Mahabhutic essence; so long as the triple-stranded rope is left unstranded, the spirit (the divine monad) is bound by the presence of the gunas in the principles “like an animal” (purusha-pasu). The spirit, âtman or jivatman (the seventh and sixth principles) whether of the macro or microcosm, though bound by these gunas during the objective manifestation of universe or man, is yet nirguna, i.e., entirely free from them. Out of the three producers or evolvers, Prakriti, Buddhi and Ahankara, it is but the latter that can be caught (when man is concerned) and destroyed when personal. The “divine monad” is aguna (devoid of qualities), while Prakriti, once that from passive Mula-prakriti it has become avyakta (an active evolver), is gunavat—endowed with qualities.

With the latter—Purusha or Atman can have naught to do (of course being unable to perceive it in its gunavatic state); with the former—or Mula-prakriti, or undifferentiated cosmic essence, it has [to do]—since it is one with it and identical.

The Atma Bodha or “knowledge of soul,” a tract written by the great Sankaracharya, speaks distinctly of the seven principles in man (see fourteenth verse). They are called therein the five sheaths (pañcha-kośa) in which is enclosed the divine monad—the Atman and Buddhi, the seventh and sixth principles, or the individual soul when made distinct (through avidya, maya and the gunas) from the supreme soul—Parabrahm. The first sheath called Anandamaya, the “illusion of supreme bliss”—is the manas or fifth principle of the occultists, when united to Buddhi; the second sheath is Vijñana-maya-kośa, the case or “envelope of self-delusion,” the manas when self-deluded into the belief of the personal I, or ego, with its vehicle. The third—the Mano-maya sheath composed of “illusionary mind” associated with the organs of action and will, is the Kamarupa and Linga-śarira combined, producing an illusive “I” or Mayavi-rupa. The fourth sheath is called Prana-maya, “illusionary life,” our second life principle or jiv, wherein resides life, the “breathing” sheath. The fifth kośa is called Annamaya or the sheath supported by food—our gross material body. All these sheaths produce other smaller sheaths—or six attributes or qualities each, the seventh being always the root sheath, and the Atman or spirit passing through all these subtle ethereal bodies like a thread, is called the “thread-soul” or sutratman.

We may conclude with the above demonstration. Verily the Esoteric doctrine may well be called in its turn the “thread doctrine,” since, like Sutratman or Pranatman, it passes through, and strings together all the ancient philosophical religious systems, and what is more—reconciles and explains them. For though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth and nature are known to those who have become, like the “Wise Men of the East,” adepts in Occult Science.

SPIRIT IDENTITY AND RECENT SPECULATIONS

[The Theosophist, Vol. IV, NO. 10, July, 1883, PP. 256-260]

BY “M.A. (OXON.)”*

The question of spirit identity is one extremely difficult to square with some of the most recent speculations, which claim also to be some of the most ancient, touching the nature of spirit and human individuality. Theosophists denounce the use of the word “spirit” by us as loose, inaccurate, and, in fact, indefensible. They tell us that the so-called spirits of the séance-room are not really spirits, in any proper sense of that misused word, but only shells, reliquiae of what were once individual men, with a survival of a memory, refreshed from time to time by recourse to that storehouse of all ages and of every event—the Astral Light. These fragments of what were once men are in no sense spirits, and should rather be called Ghosts (I suppose our friends would say), being, indeed, shadowy and evanescent, and on their way to extinction. They are but the pale reflection of that spirit, the inner principle, the true self, which they no longer contain. It is not there; it is risen; or, perchance, has fallen to its own place.

So that when I say that the spirit of my friend, Epes Sargent, for example, has communicated with me, I am not accurate. I should rather say—assuming the whole story not to be delusion on my part, or personation on the part of some vainglorious spook with a talent for histrionics—that certain external principles which had once belonged to that entity, and had constituted part of the composite being which made up his complete self, had given me from the survival of earth-recollections, some facts.

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* [This article was written by Wm. Stainton Moses and published in Light, London, Vol. III, NO. 121, April 28, 1883, PP. 198-99.— Compiler.]

These, they would say, would be found to be probably unimportant, and, even as volunteered evidence, only moderately satisfactory. Such communications they would regard as going no way towards proof of the tremendous assumption which they were supposed by Spiritualists to demonstrate; and, in point of fact, they would contend that when sifted, they threw upon the average belief in the return of departed spirits the gravest doubt. They would tell me that in a short time I shall find my friend dropping out of my life, unless unfortunately he be earth bound, and so an extremely undesirable companion. He will get vaguer and vaguer, paler and more shadowy, with less interest in me and my life, and less memory of earth and all its concerns, until he will die out—that external part of him that has communicated with me here—and I shall seek in vain for further messages.

This, on the best view of the case. But, far more probably, they would tell me that my friend never came near me; that his care for earth and its memories was extinct, and that he was, being what he was, reposing now prior to his next incarnation. This is the assumption, and no amount of evidence shakes it, for just as the average man of science says: “I do not know where the flaw is, but I am sure there is a flaw in your evidence,” so the Theosophist says: “You are talking nonsense. It is extremely unlikely that you are right in your suppositions. It is not impossible, indeed, but very unlikely, that a pure spirit should communicate with earth in this way; it does not descend here, but the medium rises to its pure abode.” It would be rude to say that the facts are against such theories, and that when theories are opposed by facts, they must give way sooner or later. This would be so, no doubt, within the domain of exact human knowledge, or of speculation that is not entirely airy. But we are dealing here with something beyond the range of human science, and we have, as yet, no exact standard of judgment. When anyone tells us that such and such things cannot be, we have a right to ask— why? and even to suggest that, in these matters, we are all comprehended in one common ignorance. And we have a right, further, to apply to our investigations the ordinary scientific method, which is not to theorize and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them with some show of fairness. It is early days yet to limit us with theories, or at least with a theory, to prescribe for our acceptance a rigid dogma which is to be binding on us as a matter of faith: and I, at least, have found no theory that was not at open variance with some ascertained facts; none that did not break down when tested; none that was, in simple directness and applicability, any approach to the theory of the Spiritualist, and, for the matter of that, of the Spiritists too. But this is probably because my facts square with that theory, and are not explained by any other, that I have met with as yet. I am, however, both ready and willing to keep a listening ear and an open mind.

I have very recently had means of studying this question of identity l afresh, and of adding one more to the pile of facts that I have accumulated. The story that I am about to tell is by no means without its difficulties, and I do not record it as one that offers any definite solution of an abstruse problem. But it has its interest, is instructive in its way, and has the merit of being recorded with literal accuracy. I have changed all names, because I should, probably, cause annoyance to friends whom I have no right to annoy. With that exception the story is absolutely exact.

It is necessary for me to be retrospective, in order to make myself intelligible. About ten years ago I received, in unbroken sequence, extending over several years, a great number of messages purporting to come from departed human spirits. These spirits—I must use the word, for life is too short for reiterated periphrases found me at first very sceptical about them and their concern with me. I cross-questioned them at great length, and did my best to pick a flaw in their statements. These were of an ordinary autobiographical nature, involving minute facts and dates—a sort of skeleton map of their life on earth—and were given in various ways, by raps, by tilts, by automatic writing, by trance-speaking, and so forth. The various means adopted were always adhered to, and I did not succeed in detecting as other less fortunate investigators unquestionably have, organized fraud or even sporadic attempts at deception. Applying the methods which I should apply to a case of mere human identity, I could detect no flaw. And I may say, in a parenthesis, that I have a right to claim from this a positive result. When a story is told by a large mass of witnesses—where each is tested by such methods as man has found most suitable in his daily life, and where none breaks down, where no flaw is found, no lack of moral consciousness discovered, these witnesses have established a title to our belief in their veracity. They may be under a delusion: or like the Scotchman’s grandmother who had seen a ghost, they may be dismissed as her grandson dismissed her: “My grandmother does na ken it, puir auld body, but she’s an awfu’ leer.” I, however, found no sign of the lie.

Among these invisible interlocutors of mine was one whom I will call John Lilly. He had communicated chiefly through the table, and had selected for himself an extremely distinctive sound. It was quite unmistakable, and for many years it was a thoroughly familiar sound. Then it gradually died out, and remained only as a memory: and even that became faint, and I seldom recalled it. From this spirit, as from many others, I received various items of autobiographical information, facts, dates, and particulars which, since he was a man of mark, I was able to verify. They were exact in every particular, so far as they were susceptible of verification. Some were personal, and I did not find any record of them, but when I did find any record, it corroborated the information given me by Lilly.

Some years had passed since Lilly had apparently dropped out of my life. He had done what he had to do, and had departed.

This year a friend whom I had not seen for some ten years invited me to stay with him for a few days. He had settled in a new home, and was within my reach. I, therefore, went to dine with him and spend the night. It was a dinner party, and I had little conversation with my friend before retiring for the night. I soon fell asleep, and was repeatedly disturbed by raps and noises which though I had not heard them for years, were very familiar to my ears. I was soon wide awake, and satisfied myself that I was not dreaming. The raps were all over the room, but I did not receive any message by means of them. I was sleepy, and disinclined to give myself trouble, though quite wide awake enough to be certain as to what was going on. Raps there were, no doubt, and prominent among them that peculiar sound which Lilly had made his own. It was unmistakable, and I sat listening to it until I grew tired, and fell asleep again wondering what could possibly have brought that sound, so long absent, there and then, in a house I had never before entered, and at the dead of night. It mingled with my dreams all night through, but in the morning it was gone, and I thought no more of it.

After breakfast my friend showed me round his garden, and pointed out to me what a curious old house it was that he occupied. “It has its history, too,” he said; “it was once occupied for some years by a man whose name you may know—John Lilly!”

There was the secret, then. I had by going to the old house in some way touched a chord of memory that brought that spirit again into rapport with me, and had caused him to break the silence of years. I pondered deeply over the occurrence, and was disposed to think that I might have heard of him in connection with the place, either from his own communications or from some book in which I had sought for their verification. I took pains to turn out the records in which I have preserved a detailed account of his words and my verification of them. But I found no mention whatever of his connection with the place then inhabited by my friend. Other things were stated, but not that he had ever lived there. Nor was there in the book which I had consulted any mention of that special fact. I am quite clear that I went to his house totally ignorant of any connection of his with it, and that that connection had never been brought to my notice at any antecedent period.
Now, there is here interesting material for speculation. 1. Was that spirit the individual John Lilly (as I have chosen to call him) who had lived in that house? What maintained the connection between him and it? And why did the fact of my sleeping in a bedroom which had been his incite him to disturb my repose by a noise which I should naturally associate with his name? Assuming that there was a good reason for his first coming to me (as I believe there was) why, having lapsed into silence, did my going to his house cause him to break that silence? Had he been present all through those years, and made no sign of late, because of the reasons that have kept others silent—reasons good and sufficient—and was he now at last moved to call my notice once again?

Then why not speak or make some communication? Was he unable to do more? or was it not permitted to him?

2. If this was but the external shell of the real John Lilly, am I to conclude that his memory—or the memory of his external principles—was stirred to activity by my visit? How then? for that was not the that bound him to me, nor was it in any way connected with his coming to me at all. Was it a mere accident? and would the same manifestations of his presence have taken place anywhere else where I might chance to be? I cannot say this is impossible, nor even very improbable: but it is rendered unlikely by the repeated cases of connection between special places and special spirits that I and others have frequently observed. This connection has, indeed, been extremely noteworthy in my experience And since many and many a decade has now elapsed since John Lilly left this earth and hundreds and hundreds of decades since some others who have visited me, what am I to conclude as to the gradual—the very gradual —extinction to which these shells are being subjected?

3. If a personating spirit has been posturing as John Lilly all through these years, what a very remarkable power of acting, and what a very complete knowledge of his part that spirit must have! The actor blacked from head to foot, the better to personate Othello, is not to be compared to this thoroughgoing relic of what was once a man! What must he have been when complete!

These and various other questions that arise will receive different answers from minds of different complexions. Probably no answer that can be given in our present state of ignorance will be so satisfactory as to command general acceptance. But to one who has had such experience as I have had of similar occurrences the explanation of the Spiritualist will seem, I have no doubt, the most satisfactory, and the least open to objection. The more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations, or from what he has taught himself to accept as the knowledge of those who can give him authoritative information. I do not presume, here and now, to say anything on the grounds of that belief which I find myself—possibly from insufficient means of information—unable to share. But I ask permission to point out that cases of the kind I have narrated, though they do not occur in the East, do occur here in the West. The Eastern Philosophy, when it does not pooh-pooh them, makes what is to me and to most of those who have actual experience, a quite insufficient explanation of them. Any true philosophy must take account of them; and I am not rash enough to assert that that Theosophy which is expounded by minds so able has not its explanation at hand.

But no merely academic disquisition on what philosophy propounds as theoretically probable, or even as demonstrable on high metaphysical principles, can get rid of even one assured fact, however inexplicable may be its raison d'être.

In so writing I am desirous only of making one more contribution to the study of a perplexing subject. While I have my own opinion, I am far from desiring to obtrude it, and I trust that I can give impartial heed to the opinions of others.

(EDITOR'S NOTES ON THE SAME.) *

Of all the Spiritualists, "M.A. (Oxon)," is the last to whose arguments we would like to take exception, or whose ideas we would try to combat, for he is a friend long and highly esteemed. Yet we must perforce join issues with him, since we have the strongest conviction (we avoid saying knowledge lest we should be called dogmatic) that on some points he is as thoroughly mistaken as any ordinary mortal unblessed with his remarkable power of discrimination. Besides our own personal regard for him, there never was a believer entitled to more serious and considerate hearing than the author of Psychography, Spirit Identity, and other like most excellent works upon psychology. The task becomes the more difficult when one is reminded of the fact that "M. A. (Oxon)," is not a writer merely advocating spiritualistic hypothesis upon second-hand evidence; nor some enthusiastic supporter of promiscuous "spirit visitors" and new phenomena, but the earnest recorder and careful annotator of his own personal dealings with so-called "Spirits," over a series of many years.

But we become braver when we think that, without having the presumption of claiming equal clearness of style or his remarkable ability in the laying out of that, which to him is direct but to the public still presumptive evidence, we also argue from personal experience; and that unlike the theory he has wedded himself to, our doctrine is backed by the teachings of all the philosophies of old, and moreover by the collective experience of men who have devoted their lives to study the occult side of nature. Thus, our testimony may also have some weight, at any rate—with unbiassed minds.

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* [These important Notes are by H.P.B.—Compiler.]

And we say, that in the eyes of the latter, our theory in applicability to our facts, will—at least with regard to the "John Lilly" case—appear far more reasonable, and will clash less with probability than would the acceptance of the common spiritualistic theory.

To begin with, we are constrained to point out that "M. A. (Oxon)'s" chief argument with regard to theosophy, is not only palpably incorrect but extremely unfair in one sense. He tells us that "we [the spiritualists?] have a right to apply to our investigations the ordinary scientific method, which is not to theorize and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them with some show of fairness." We remind him in reply that the spiritualistic theory of the return of the departed spirits is as old as the first knocks at Rochester, i.e., thirty-five years, and that if anyone is to stand accused of having blown a bubble before there were facts enough to hang upon them one single straw, it is not the Theosophists but precisely the Spiritualists. We are quite aware that it is not "M. A. (Oxon)" who was the first to give a name to the agency behind the facts; but however unwilling to accept the a priori theory—and in the case of the spiritualists "a rigid dogma which is to be binding on us as a matter of faith" from first to last indeed—he seems to have accepted it, nevertheless, and now maintains and defends from the slightest approach of any dissenting doctrine. If we are told that he does so on very good grounds, having found no (theosophical occult) theory that was not at open variance with some ascertained facts, or "that did not break down when tested"—we answer that if such is his experience, ours is quite the reverse. Besides, it is rather difficult to conceive how a theory can be proved an axiomatic truth so long as only such facts as answer our purpose are applied to it. "M. A. (Oxon)" was never an occultist, and knows yet nothing of the means used to test the various sets of phenomena—and the "spirits" themselves for the matter of that. Whereas there is hardly a theosophist that has now turned an occultist but was a spiritualist before, and some of them as ardent and as uncompromising as "M.A. (Oxon)" himself.

Colonel H. S. Olcott was one for about a quarter of a century; and the writer of this, who along with all her family was bred and brought up in the belief of returning "souls" (the great orthodox church inclining to class all of these with evil or "damned" souls—making no difference in the theory) was even until some thirty years or so back far more inclined—occult doctrines-notwithstanding—toward the spiritualistic than the occult views. We were at one time as ardent a spiritualist as any. No one clung more tenaciously, nay more desperately, to the last straw of that hopeful and happy illusion, which promises the bliss of eternal personal reunion with all those nearest and dearest that one has lost—than did we. One year in America during one of our visits to that country, and a terrible personal ordeal, killed that vain hope and settled our knowledge forever. It needed the death of two persons —the most dearly beloved relatives—to bury for ever the sweet delusive dream. We have learned by experience since to put implicit faith in our teachers; to discern between objective shells, men that were—and subjective genuine spirits; between elementaries (victims of accident, and suicides) and elementals—men that will be. And we think we have now learned even the difference between the "Brothers of the Light," to use the graphic Eastern expression, and the "Brothers of the Shadow"—both in the supra- and sub-mundane spheres, as well as to recognize between the two classes of the same name on our earthly plane. There are Spirits and Spirits; High Planetary Spirits (Dhyan Chohans) who have been human beings millions of ages since and upon other besides our own planet, and there are the mayavic appearances of these, projected upon the intra-psychic screen of our mediumistic, hence confused, perceptions. There are seers and there are mediums, as there are great men of science and willing and sincere, but ignorant tyros. And it is unfair in "M. A. (Oxon)" to represent the theosophists as prescribing "rigid dogmas" and blind faith, especially when a few lines higher he invalidates his accusation by putting in the mouths of his opponents, addressing the spiritualists, that which represents the correct attitude of the former:

"It is extremely unlikely that you are right in your suppositions. It is not impossible, indeed, but very unlikely," etc., etc.—we are made to say—words conveying the very opposite of dogmatism.

But we must be now permitted to analyze the cited case; to see whether "John Lilly" could not have performed all that is claimed for him while his monad was in the Devachanic or other states—from which there is no coming back on earth, in our views, which indeed we force on no one who prefers his own theory. Why could not his shell, which, notwithstanding Mr. Morse's very witty definition (though wit is surely no proof) that it is "something that walks about with nothing inside it," have had all it had on earth to make up its seeming personality, i.e., its illusive ego, with its grosser personal consciousness, and memory, refreshed and reanimated into momentary activity at every contact with a living medium's brain molecules?* Why could not that "shell," we ask, and though "many and many a decade has now elapsed since John Lilly left this earth," have communicated for years with "M. A. (Oxon) " though chiefly through the table? Spiritualists who lay such a stress upon, and point with such a triumph to the Bible, when corroborating with its stories of angels and apparitions the claimed materialization of spirits, ought not to lose sight of, and conveniently forget when speaking of "empty shells," the "Rephaim" of the Jews—which people their Sheol or Hades. Is not the literal meaning of "Rephaim" pithless or "empty" shades, and is not the Sheol our Kamaloka? Nor does this fact clash with our theory, while it does clash with that of the spiritualists. Besides it being far more likely that a real genuine disembodied spirit would have avoided communicating "through a table," when he had at his disposal a fine medium's clairvoyance and spiritual consciousness, how is it that the familiar sound of his presence "died out" gradually and not abruptly, as might be the case with a "spirit" who had a real mission to perform, who "meant business," and went away honestly and openly after having performed it?

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* The medium often need not know anything or have even heard the name of his "Spirit" visitor. His brain in this case plays simply the part of a galvanic battery upon a dying or even dead man's body.

Does not this gradual dying out of the alleged presence dovetail perfectly with our theory of the gradual fading out of the shell? Why should an everlasting semi-material, quite conscious entity use such eccentric ways? And why, since "John Lilly" was an old friend, and meant—if there was anyone there to mean anything—to recall himself to the memory of "M. A. (Oxon)," why did he not speak, or "rap out," honestly and say what he wanted, instead of keeping our friend semi-awake and repeatedly disturbing his sleep by raps and noises at the risk of giving him a bad headache? "Was he unable to do more? or was it not permitted to him?" asks the writer. "Permitted!" and by whom or what, we wonder? As well expect that the poisonous particles that one is liable to catch in a room where a smallpox patient died, that they should tell the name of him in whom they were generated or explain their business. "John Lilly" had impregnated with his emanations the room for years, and a portion at any rate of the personal consciousness of a disembodied and even of a living being lingers and will linger for hundreds of decades on the spot he identified himself with, a good proof of it being found in many instances that could be cited. In the apparition, for instance, for years of the astral simulacrum of a titled lunatic in a room in which he had been confined for nine years. Occasional wild cries were heard in it—the servants recognizing the familiar cry and the doctor testifying to it under oath at the inquest made in this case by the police in one of the capital cities of Southern Russia. Whose simulacrum was it, and whose voice? Of the lunatic? But the man had recovered and was at that time living again with his family at Penza, the universal theory becoming of course under the handling of good Christians and clergy that it was the unholy tricks of the Evil One. Moreover the ex-patient who had heard of the terrific news of his own bodily appearance in the room where he had raved for so many years, insisted upon returning to the spot and exposing the fraud of his enemies as he called it.

Travelling there, under protest of his family and doctor, he arrived, determined that he should pass the night in his ancient room, and permitting with great difficulty that his friend, the said doctor, should remain and keep him company. Result: his own double was seen by himself and doctor, the cries were heard louder than ever, and when at dawn the room was entered by the physician of the asylum and inmates, M. C. . . . was found once more a raving lunatic, and his friend in a deadly swoon. The case was officially authenticated at the time and may be found in the police records if searched, as it happened between 1840 and 1850.

Now let us suppose that instead of recovering and leaving the asylum, the man had died there. Who of the spiritualists would ever doubt but that was his "spirit" howling and his "Mayavi-rupa" in propria persona there? It is on a number of such instances, and our own personal experiences during over forty years—ten of which were passed in a state very like, if not entirely, that of mediumship, until by a supreme effort of will and with the help of initiated friends, we got rid of it, that we speak so confidently. Yet our experience is our own, and we would no more ask anyone to believe us on our word, than we would stake the faith of our whole life on that of another person. There was no "personating spirit, posturing as John Lilly." But there probably was the elementary shell of John Lilly, fading, perhaps on the eve of being entirely faded out, yet capable of being once more galvanized into producing audible sounds by the presence of one on whose organism it had been living for several years. When this organism came once more in contact with the reliquiae it proved like a galvanic shock to a dead corpse.

Nor is it right to say that "the more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations"; for the "Eastern philosopher" does nothing of the kind. It is but the incipient "philosopher," the as yet uninitiated student who is forbidden to meddle with wandering shades, a meddling which, to him, is full of danger.

The real philosopher studies the various natures of these invisible agencies in the full possession of his physical consciousness and senses, as much though not as well as in the still fuller consciousness of his spiritual senses, when he paralyses his body, with its deceptive suggestions, and puts it out of its power to impede the clearness of his spiritual sight. “And cases of the kind” (narrated by M. A. Oxon) . . do “occur in the East” as much as, and more, perhaps, than in the West. But were it even so, the Christian kabalists have believed in, and given out the very same doctrine on shells as we do now. If our friends will refer to The Three Books of Occult Philosophy by Cornelius Agrippa, they will find him propounding just the very same tenets. In the chapter “What concerning man after death; diverse opinions,” we find the following, given very fully and explicitly in Agrippa’s original manuscripts, and very cursorily by his translator, Henry Morley. Leaving out what Trithemius, Henry Khunrath, Paracelsus and other great occultists, may have said on the subject, we will quote a few lines from the translation in question made by a sceptic:

Perceptions of the truth in the opinions of the ancients . . . yet do the kabalists refuse the doctrine of Pythagoras* that souls which have become bestial take bestial form; they say, on the contrary, that they return to earth in human frames. . . . Sometimes the souls of the wicked reanimate their polluted corpses. . . . But when the body returns earth to earth, the spirit returns to God . . . and this spirit is the mind [the monad, the Buddhi] the pure intelligence that was incapable of sin while in the flesh, however sinned against by passions of the soul and gross delusions of the body. Then if the soul [personal Ego, the Manas] has lived justly it accompanies the mind, and soul and mind together work in the world the righteous will of God But the souls that have done evil, parted after death from the mind, wander without intelligence [our shells], subject to all the wild distresses of unregulated passion, and by the affinity they have acquired for the grossness of corporeal matter, assimilate themselves and condense, as in a fog, material particles [materialize?], through which they become sensible again of bodily pain and discomfort . . .

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* Which was never properly understood, for it was an allegorical teaching like that of the Brahmanical books. [H.P.B.]

Souls after death [separated from their spiritual Ego, if you please] remember the past, and retain according to their nature more or less of attraction towards the bodies they inhabited, or other flesh and blood [the mediums, evidently] This is most true of those souls whose bodies are unburied, or were subject to violence [the suicides and victims to accident; see Fragments of Occult Truth]; . . . there are two kinds of necromancy— necyomantia, when a corpse is animated; scyomantia, when only a shade is summoned. But for the reunion of souls with bodies occult knowledge is required . . . . .*

Again in the next chapter [xliii]: "Now the mind only is, by nature, divine, eternal; the reason is airy, durable; the idolum, more corporeal, left to itself, perishes." Which means as plain as it can mean that the "mind" here standing for the sixth and seventh principles, Atman and Buddhi, or "Spirit and Spiritual soul" or Intelligence, "reason" stands for that spiritual essence, the portion of the personal consciousness, or "soul that accompanies the mind" (Manas following Buddhi to Devachan). What Agrippa calls the "idolum" (the eidôlon) we call the astral shell, or the "Elementary."

The above quotations, though strengthening our claims, will of course have no effect upon the spiritualists, and are penned for the sole benefit of our Theosophists. We invite, moreover, their attention to the article directly following "Spirit Identity and Recent Speculations," in the same number of Light (April 28th, 1883)— "A Haunted House," by J. C. A charming, simple, unpretentiously told story, bearing every mark of sincerity and genuineness upon its face. What do we find in it? A loving wife, a mother losing her husband in a house that was haunted before they had come to live in it. Loud noises and crashes without any cause for them. Footsteps produced by invisible feet upon the stairs, and mysterious voices, words proceeding from ghostly lips. The husband—apparently a good and loving husband—is a passionate lover of music.

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* Henry Morley, The Life of Henry Cornelius Agrippa von Nettesheim, Doctor and Knight, Commonly known as a Magician. London: Chapman and Hall, 1856. Two Volumes.

[These quoted passages occur on pages 200-202, the italics being H.P.B.'s—Compiler.]

He dies. In the night following his death, the piano begins softly playing. “I recognized the music—it was the last piece my husband had composed impromptu,” writes the widow. Well and good. The kabalists recognize the possibility of this, and give explanations for it. But that which comes next, is not of so easy a solution on the spiritual theory, unless we are asked to believe that good men, loving fathers, and tender husbands become heartless fiends and malicious spooks after their death.

In the words of the narrator, the relations were surprised at the widow’s cheerfulness. They “attributed it to want of natural feeling, little thinking how full of gladness I was to know that there was a great hereafter, for his newborn radiant spirit.” Now whence that knowledge and what were the undeniable proofs of that “grand hereafter?”

First—“a knock” after the funeral. But there had been such knocks before in the house! The children heard often “papa speak to them.” The children will always hear and see, what their seniors will tell them they hear and see. The eldest boy was put to sleep in the room where his parent had died without however knowing it. “In the night,” writes the widow, “the boy frightened us all by a terrible scream. They all found him sitting up in bed, pale with fright. Someone had touched him on his shoulder and awoke him.” Next night the same thing, “someone touched him again.” Third night the same in another room; “two or three times he aroused the whole school, and when he was on a visit during the holidays he also cried out in the night.” A friend on a visit “felt her bedclothes pulled. The noises at last affected her nervous system, and she left. . . without any stated reason. Soon after the servant was taken ill” owing to the ghostly visits and misbehaviour and—“had to be sent away.” So much in the experience of a boy whom his loving father’s spirit frightened nightly into fits, at the risk of making an epileptic or an idiot of his son for the natural term of his life. So much for the friends, servants and visitors of his loving widow. Then one night . . . but we will let the bereaved wife tell her own tale.

After the little ones were all asleep, in the happy rest of infancy, I wandered over the house, peering cautiously into every nook, half expecting to see a robber concealed ready to pounce out on me. I was about to retire for the night, when I remembered that I had not looked in my deceased husband's study. I lighted a candle, and taking the latchkey I went in. All was quiet; but suddenly a breeze seemed to sweep round the chamber, blew out my light, and shut the door! I stood for a moment numbed with terror; I felt my hair stand on end; the dampness of fear bathed my forehead. I could not cry out, all power seemed gone, and a throng of ghastly fancies filled my brain; reason itself seemed to desert me. I fell on my knees and asked the "Father of Spirit" to set me free. I then made for the door, felt the lock, and in a moment was outside. It shut with a bang!

I ran down to where my children were, and locking myself in lay down in my clothes. All was quiet for a time, when I heard a noise like the sound of a gong strike against the window bars; then a rumbling, accompanied by knocks and voices. My little boy awoke and said: "What is that noise?" I told him not to mind but to go to sleep, which he soon did. I then heard my husband's voice call my eldest child by name and tell her to go to the railway station. Then he said to me: "Come up here." I answered him, and said: "I cannot, I wish to live for my children's sake." The doors all over the house slammed, and footsteps passed up and downstairs, continuing till daybreak.

Now we ask in the name of logic and reason whether this behaviour night after night, is more compatible with that of the human and presumably good spirit of a husband and father, or with that of a half crazy shell! What sophistry is required to excuse it in the former, and how natural the why's of the phenomenal manifestations if the occult theory be accepted! The shell has no more to do with the liberated monad of the good and pure man than would the shadow of a man with the latter's body, could it be suddenly endowed with speech and the faculty of repeating what it finds in the people's brain.

“M. A. (Oxon)” closes, as seen above in his article, with the assurance that in writing as he does he is only desirous of making one more contribution to the study of a perplexing subject. “He is far from desiring to obtrude his opinion.” Yet, at the same time he devotes three and a half columns to proving that the theosophic teachings are “bubbles” based upon air, probably only because our facts do not square with his facts. We can assure our kind friend that the occultists are far less desirous than he can ever be of obtruding their opinion upon unwilling minds, or of criticizing those of other people. But where their theories are attacked, they answer and can give æ good facts as he can himself. Occult philosophy rests upon the accumulated psychic facts of thousands of years. Spiritualism is but thirty-five years old, and has not as yet produced one recognized non-mediumistic adept.

FROM THEOSOPHY TO SHAKESPEARE

[The Theosophist, Vol. IV, No. 10, July, 1883, pp. 260-61]

[We have received a very interesting letter from Mr. Henry C. Atkinson, now in Boulogne, France. As this excellent and most esteemed gentleman seems to labour under certain erroneous impressions with regard to Theosophy and its promoters, he will pardon us if, in publishing his remarks we explain to him his mistakes.—Editor, The Theosophist.]

I forwarded the (March) Theosophist to Professor Tyndall as requested. . . . I have shown your remarks in the Journal to several persons, and we all feel surprised that you should not have accepted the Professor's observation as a compliment,* he not considering the article to be exactly in your special line of inquiries, as showing your freedom and breadth of view.

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* As found in Mr. Atkinson's letter to the Philosophic lnquirer, the words quoted by him from Professor Tyndall's note with regard to the Theosophists did not sound "complimentary" in the least. If, however, no offensive meaning was implied in the words "too stiff," the Theosophists have but to apologize for their obtuseness, and—to feel delighted, of course, to have been noticed at all by this great man of science. They have an excuse, however, for any excess of sensitiveness, in the recollection of a certain other and superlatively pungent remark made by Professor Tyndall, a few years ago, in his Belfast address, if we remember rightly. An ungenerous adjective which we may not repeat, was added to and flung by him, in the face of spiritualism in that famous address. Thus the Theosophists who are almost as heterodox as the Spiritualists, and including in their ranks a number of very well-known persons of that faith, had a certain right to fear they might be complimented in the same way. Were Professor Tyndall a simple mortal, no one would take great notice of his words. Being, what he is, however, one of the greatest, if not the greatest man of science in Europe, whatever he says about us is of the highest consequence to the Theosophists who hold true science above all in this world of error.

Why there should be any mystery in respect to membership and the deeds and doings of your members, I cannot conceive; it reminds one of Pythagoras and his secret cave,* and why you should consider mesmerism to be an occult and secret science is beyond my comprehension.†

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* We can assure our esteemed correspondent that he is quite mistaken. There is no “mystery” in either the membership or “the deeds and doings” of our members as Theosophists. With the exception of certain simple passwords, etc., given at the time when a candidate for fellowship is received into the Society, and a necessary convenience in so polyglot an association as ours, there is nothing secret in it, whatsoever, and if the password and grip are not divulged to the general public, it is simply to protect our members from being imposed upon by some unprincipled travelling outsiders, who might otherwise claim help from, and abuse the confidence of, the “universal Brotherhood” under a plea of Fellowship. There is a small fraction in the Society of those who study the occult sciences—and whose number hardly amounts to a half per cent of the whole group of Fellows. These certainly have their secrets and will not give them out. But it is unfair to visit the sin (if sin it is) of the very few upon the whole Society which in India and Ceylon alone has already sixty-seven Branch Societies, and most of whose Fellows never gave a thought even to mesmerism —let alone the secret sciences.

† Again Mr. Atkinson labours under an erroneous impression. No one in our Society considers “mesmerism per se an occult and secret science,” though it is an important factor in occultism; least of all has our President-Founder treated it as a mystery, for, as our correspondent may see for himself in the Supplements of our journal for March, April, May, June, and July, while healing the sick on his tour in the Bengal Presidency, Col. Olcott made it a point to teach publicly mesmerism to the respectable medical and other members of our various Societies, and even instructed in it qualified outsiders.

Can any one science be more occult or secret than another?* I have been much engaged with! mesmerism or animal magnetism; but it never occurred to me that there was anything particularly occult or secret about it. Those words would not at any rate equally apply to any science, from astronomy to chemistry and electricity, etc. Our object should be to reduce "wonders" to plain things, not to inflate plain things into wonders.† Of course there is in one sense mystery attached to all natural action, and from the atoms to the sun shining, and from the substance in motion to its feeling, thinking and apprehending; and the idea of another person—called the soul—within the person visible, does not explain anything more than that the memory and sense of identity is perpetually transferred by an animal magnetic rule to the new matter with both man, beast, bird or fish. But there is nothing more occult or secret about that than about gravitation, what Newton would not attempt to account for, the rule being all to be known or conceived of it. Professor Blackie in his history of materialism or atheism pronouncing against Professor Tyndall and myself says, if all phenomena whatsoever, with Bacon, is to be referred to matter as the common source of all, and as old Timon of Athens in the play—begins his famous utterance with "common mother thou," whilst he digs—then Tyndall is right, he says, to fix a new definition to matter and it is this.

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* Some of the discoveries of certain sciences—such as chemistry and physical science—ought to have been kept "occult" at any rate. It is very questionable whether the secrets of gunpowder, nitro-glycerine, dynamite and the like, have more benefited than wronged humanity; at least they ought to have been withheld from the knowledge of the ignorant and unprincipled portions of mankind. Such, at least, was the opinion of Faraday, and some other great men of science. And this may explain, perhaps, why the occultists will not give out their even more perilous secrets promiscuously.

† Quite so; and therefore, the leaders of the Society do their best to uproot superstition and prove to their members that since such a thing as miracle is an impossibility and belief in it an absurdity, the most wonderful phenomena, if genuine, must have a natural explanation, however occult the agency behind them may seem at present.

"If these statements startle, it is because matter has been defined and maligned by philosophers and theologians who were equally unaware that it is at bottom essentially mystical and transcendental."* You may call it occult if you please, but the same applies to all conditions and to all enquiries, and from the growth of a blade of grass to the formation of a complex correlated organism, does it not?

. . . We are now reducing the marvellous into a plain matter.

Pope in his preface to his magnificent edition of Shakespeare after all his praise and fine criticism expresses his astonishment in these words: "this is perfectly amazing from a man of no education or experience of those great and public scenes of life, which are usually the subject of his thoughts; so that he seems to have known the world by intuition, to have looked through human nature at one glance, and to be the only author that gives ground for a very new opinion—that the philosopher and even the man of the world, may be born as well as the poet." The same astonishment is expressed by all the great writers on Shakespeare for 300 years. But a short while ago, lo and behold, in a publication of Bacon—Promus, or Collection of fine Thoughts and Sayings: 1680 entries—and these in one form or other, are 4,400 times introduced into the plays, a proof positive that the laborious genius Bacon was the real author of the plays, and all the supernatural wonder and mystery is at an end! Poor ignorant Shakespeare never had a book in his possession, never wrote a line in his life.

Tyndall is better in health, sleeps better; he is a laborious worker and a fine genius.

Very sincerely,

HENRY J. ATKINSON.

May 10th, 1883,

Hôtel de la Gare,

Boulogne-sur-Mer, France.

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* Professor Tyndall was anticipated in his opinion on matter by most of the great Philosophers of India. Perhaps Mr. Atkinson is not aware that the Eastern Occultists hold that there is but one element in the universe—infinite, uncreated and indestructible—MATTER; which element manifests itself in seven states—four of which are now known to modern science, and which include the state of Radiant matter discovered by Mr. Crookes, and that three are to be yet discovered in the West. Spirit is the highest state of that matter, they say, since that which is neither matter nor any of its attributes is—NOTHING. We would recommend in reference to this question the perusal of an article headed "What is Matter and what is Force?" in the September number of The Theosophist, 1882.

FOOTNOTES TO “THE STATUS OF JESUS”

[The Theosophist, Vol. IV, No. 10, July, 1883, p. 261]

[In a communication on “The Status of Jesus” a correspondent writes: “The long procession of martyrs who died for the love of Jesus is unknown in the history of Buddhism”; and asks: “What is the exact position given to Jesus, by the Mahatmas, in the sacred order of adepts? departed from the earth? . . . Would Jesus now be termed . . . a Dhyan Chohan, a Buddha, or a Planetary Spirit? And is he now . . . interested or concerned at all with the progress of humanity on Earth?” H. P. B. replies:]

“There is often greater martyrdom to live for the love of, whether man or an ideal, than to die for it” is a motto of the Mahatmas.

The position THEY give to Jesus, as far as we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birthright of man—absolute Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other “temple of God” but man himself; that of a noble Teacher of esoteric truths which he had no time given to him to explain; that, of an initiate who recognized no difference—save the moral one—between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year [one] of our vulgar, so called, Christian era.

We do not know which of the Buddhas our correspondent is thinking of, for there were many “Buddhas.” They recognize in him one of the “Enlightened,” hence in this sense a Buddha; but they do not recognize Jesus at all in the Christ of the Gospels.

Such questions, however, can hardly be answered in a public journal. Our correspondent seems to be ignorant of the fact, that though we live in India, surrounded by 250 millions of human beings, whose devotion and reverence to their respective avataras and gods is not less intense or sincere than that of the handful of Christians who grace this country to their Saviour, yet while it is deemed respectable and lawful to laugh at and abuse by word, and insult in print every one of the gods of our heathen Brothers, that journal which would presume to deny the Godship of Jesus and speak of him as he would of Buddha or Krishna, would immediately lose caste and have a hue and cry raised against it by its Christian subscribers. Such are Christian ideas of justice and Brotherhood.

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NOTE TO "UNDER THE SHADOW OF GREAT NAMES"

[The Theosophist, Vol. IV, No. 10, July, 1883, p. 263]

[The following note was appended by H. P. B. to some correspondence dealing with alleged misrepresentation of the character of the medium George Spriggs on the part of The Theosophist.]

Our love for "fair play" has never been doubted even by those of our enemies who know us personally. Nor is it correct to say that "apparently your (our) philosophy has no room for any other alternative to absolute genuineness than 'sheer fabrication'"; for unlike spiritualism, our philosophy has theories that cover the ground and thus explain many apparent deceptions on the part of mediums that would otherwise have to be attributed to dishonest fraud. We are sorry that our Australian correspondents had to put themselves to the trouble of defending the private character of Mr. Spriggs, the medium, since no one thought of attacking him, nor was he even mentioned in our Editorial by name.

The remarks in it were absolutely impersonal, hence there was no need for such an emphatic defence. However, to prove that we are not alone fair, but even ready to recognize true merit and give it an advertisement—we have published both letters verbatim even with their discourteous remarks. We are delighted to learn, and quite ready to believe, that Mr. Spriggs is a most honest gentleman, worthy of the strongest encomiums. Our strictures were applicable to a large class of mediums who have for years been inflicting upon the world “trance” addresses, articles, pamphlets, books, and schemes of social reform, pretending to emanate from the great dead. Modern Spiritualism is a solemn and a mighty question, an influence which has now permeated the thought of our age, a problem which at no previous time during the past thirty-five years has occupied more able minds than at the present hour. It is, however, weighted down with a mass of false appearances and untenable hypotheses which bring reproach upon it, but which will in time, we believe, yield to more correct views of its phenomena as Asiatic philosophy, and the fruits of occult research upon which it rests become better known. Among mediums who have uttered alleged communications from the great departed there are two classes, of whom one are deceiving, the other deceived. If there be a third class of mediums who have in fact received their inspiration from great spirits—the group is very small, we are persuaded, in comparison with what the friends of mediums claim. Our Theosophical doctrine is that one is never safe in ascribing mediumistic communications to any foreign source until the wonderful intrinsic capabilities of the human mind incarnate have all been taken into account. So, to return to the case in point, we were persuaded from a personal familiarity with the late Epes Sargent, his quality of mind and writings, that the message through Mr. Spriggs was not genuine—not from Sargent—but a “fabrication” by somebody or something. It now would seem that we must look for the culprit beyond the gentleman medium to his “control,” a fact we are glad to learn and to put upon record.

THE PRINCE CONVERT

[The Theosophist, Vol. IV, No. 10 (46), July, 1883, p. 263]

OFFICE OF THE REPUBLICAN.

FRESNO, CALIFORNIA, April 12, 1883.

Allow me to call your attention to the following notice now running through all Christian papers of U.S.

"One of the most recent converts to Christianity is Prince Sardan Herman Singh, who is heir to one of the richest provinces in Northern India Conversion in his case means a much greater sacrifice than is involved in this country; for Sardan Herman Singh must forfeit all claim to his worldly estates and become a poor man."

—Chicago Journal.

Is there any truth in it?

Yours,

GUSTAV EISEN.

Editor's Note.—Never heard of such a Prince. The name reads like that of a Punjabi Dutchman. Perhaps he is related to Prince Jalma of Eugen Sue's The Wandering Jew? It must be a little innocent repartie à la Munchausen, coming from the good Missionaries. They are often caught fibbing in this way. We know of Sardar Harban Singh—Hon. Harban Sahaïe, of Arrah, a Jain Member of the V. R. Council. Do the Missionaries claim him? If so, let the American editor ask him, this gentleman, what he thinks of the padris.

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CHELAS AND LAY CHELAS

[The Theosophist, Vol. IV, Supplement to No. 10, July, 1883, pp. 10-11]

As the word Chela has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members.

A “Chela” then, is one who has offered himself or herself as a pupil to learn practically the “hidden mysteries of Nature and the psychical powers latent in man.” The spiritual teacher to whom he proposes his candidature is called in India a Guru; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (Siddhi) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of “natural-born” poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the selfsame tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the gon-pa (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico della Mirandola, Count de Saint-Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of Kiu-ti, chapter on “the Laws of Upasana,” we learn that the qualifications expected in a Chela were:

1. Perfect physical health;

2. Absolute mental and physical purity;

3. Unselfishness of purpose; universal charity; pity for all animate beings;

4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;

5. A courage undaunted in every emergency, even by peril to life;

6. An intuitional perception of one's being the vehicle of the manifested Avalokiteśvara or Divine Atman (Spirit);

7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the first, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela's UNHELPED EXERTIONS, before he could be actually put to the test.

When the self-evolving ascetic—whether in, or outside the active world—had placed himself, according to his natural capacity, above, hence made himself master of, his (1) Sarira—body; (2) Indriya—senses; (3) Dosha—faults; (4) Duhkha—pain; and is ready to become one with his Manas—mind; Buddhi—intellection, or spiritual intelligence; and Atma—highest soul, i.e., spirit. When he is ready for this, and, further, to recognize in Atma the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of Phala, or the fruits of causes produced, and given the means of reaching Apavarga—emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding Pretya-bhava—transmigration.

But since the advent of the Theosophical Society, one of whose arduous tasks it was to reawaken in the Aryan mind the dormant memory of the existence of this science and of those transcendent human capabilities, the rules of Chela selection have become slightly relaxed in one respect. Many members of the Society becoming convinced by practical proof upon the above points, and rightly enough thinking that if other men had hitherto reached the goal, they too if inherently fitted, might reach it by following the same path, pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning—since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honour of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new Avatara! All expected to have hidden things taught, extraordinary powers given them because—well, because they had joined the Theosophical Society. Some had sincerely resolved to amend their lives, and give up their evil courses: we must do them that justice, at all events.

All were refused at first, Col. Olcott, the President, himself, to begin with: and as to the latter gentleman there is now no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year's devoted labours and by a determination which brooked no denial, that he might safely be tested. Then from all sides came complaints—from Hindus, who ought to have known better, as well as from Europeans who, of course, were not in a condition to know anything at all about the rules. The cry was that unless at least a few Theosophists were given the chance to try, the Society could not endure. Every other noble and unselfish feature of our programme was ignored—a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter, and the Founders were impeded in their real work and teased importunately to intercede with the Mahatmas, against whom the real grievance lay, though their poor agents had to take all the buffets. At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good. They were nearly all married men and hence were designated "Lay Chelas"—a term new in English, but having long had its equivalent in Asiatic tongues. A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary line which separated him from the Mahatmas, and has brought him self, as it were, under their notice.

In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favour" of one of our Mahatmas, or any other Mahatmas in the world should the latter consent to become known—that has not been fully earned by personal merit. The Mahatmas are the servants, not the arbiters of the Law of Karma. LAY CHELASHIP CONFERS NO PRIVILEGE UPON ANYONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruits, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be prima facie evidence of vanity and unfitness for further progress. And for years we have been teaching everywhere the maxim "First deserve, then desire" intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain "Chelas" who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb: "Let sleeping dogs lie?" There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is tried. Thousands go through life very respectably because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all:

"To be, or Not to be"; to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbours and be almost as they are—perhaps a little better or somewhat worse than the average—no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at him a current of opposing will power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish—do what he may, it shall and will be brought to light. The varnish of conventionalities which "civilization" overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through under the strain of Chelaship. He is now in an atmosphere of illusions —Maya. Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter's good angel stands beside him to counsel and assist.

For the strife is in this instance between the Chela's Will and his carnal nature, and Karma forbids that any angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealized it for us in his Zanoni, a work which will ever be prized by the occultist; while in his Strange Story he has with equal power shown the black side of occult research and its deadly perils. Chelaship was defined, the other day, by a Mahatma as a "psychic resolvent, which eats away all dross and leaves only the pure gold behind." If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for anyone to leave the smooth path of commonplace life to scale the crags of Chelaship without some reasonable feeling of certainty that he has the right stuff in him? Well says the Bible: "Let him that thinketh he standeth take heed lest he fall"*—a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay Chelas if they had thought twice before defying the tests. We call to mind several sad failures within a twelve-month. One went bad in the head, recanted noble sentiments uttered but a few weeks previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer's money—the latter also a Theosophist. A third gave himself up to gross debauchery, and confessed it with ineffectual sobs and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest friends. A fifth showed signs of mental aberration and was brought into Court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were apparently sincere searchers after truth, and passed in the world for respect able persons.

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* [1 Corinth., x, 12.]

Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but “within all was rottenness and dead men’s bones.” The world’s varnish was so thick as to hide the absence of the true gold underneath; and the “resolvent” doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core. . . .

In what precedes we have, of course, dealt but with the failures among Lay Chelas; there have been partial successes too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all: the odds are fearfully against them, but still “there is no Impossibility to him who WILLS.” The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved. St. Paul (Rom., vii, 18-19) might have had a Chela in mind when he said “to will is present with me; but how to perform that which is (good I find not. For the good that I would, I do not; but the evil which I would not, that I do.” And in the wise Kirâtârajunîya of Bhâravi it is written:

“The enemies which rise within the body,

Hard to be overcome—the evil passions—

Should manfully be fought; who conquers these

Is equal to the conqueror of worlds.” (XI, 32.)

NOTE TO "A DESCRIPTION OF THE TANTRIK MYSTIC RITES AND CEREMONIES KNOWN AS 'SAVASADHANA'"

[The Theosophist, Vol. IV, Supplement to No. 10, July, 1883, p. 12]

So little is known outside Bengal about Tantrik rites and ceremonies that space has been given this interesting paper, despite the disgusting and horrid ceremonial it describes. As there are both magic (pure psychic science) and sorcery (its impure counterpart) so there are what are known as the "White" and "Black" Tantras. The one is an exposition, very clear and exceedingly valuable, of occultism in its noblest features, the other a devil's chap-book of wicked instructions to the would-be wizard and sorcerer. Some of the prescribed ceremonies in the latter are far worse even than the Savasadhana, and show to what depths of vile bestiality bad men (and women) are ready to plunge in the hope of feeding lust, hatred, cruelty and other vile passions. The subject is somewhat touched upon in Isis Unveiled, whose readers will, among other things, recall the awful incantation with the bloody head of a murdered child by Catherine de Medici, Queen of France, with the help of her private Christian priest.*

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* [Vol. II, p. 56.]

H.P. Blavatsky

COLLECTED WRITINGS

VOLUME V

1883

FOREWORD TO VOLUME FIVE

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

The English translations of the original French text are the work of Dr. Charles J. Ryan. They have been carefully checked by Irene R. Ponsonby and the Compiler.

In connection with the present volume, a special debt of appreciation is due to Manly Palmer Hall, Founder and Director of the Philosophical Research Society, Los Angeles, California, for his whole-hearted endorsement of this project, and his unflagging interest in carrying it to a successful conclusion.

The Compiler is indebted to Sydney A. Cook, Vice-President, The Theosophical Society (Adyar), for the valuable assistance rendered in supplying with meticulous care, both material and information from the Adyar Archives. Grateful acknowledgment is made of vital help received from Irene R. Ponsonby, Audrey Hollander, Elayne Ayers, Audrée Benner Dreher, Nancy Newsom Browning, Dee Worth, Adhir Mukherjee, Louise Smith, Hector Tate, Sarah Hunt Woodard, Joaquin Navarro, and Enrique Haeussler, of Los Angeles, Calif.; Mrs. Jimmie Howard, Washington, D. C.; W. Emmett Small, and Dr. W. Y. Evans-Wentz, San Diego, Calif.; Dr. Osvald Sirèn, Lidingö, Sweden; and Mary L. Stanley, London, who have contributed of their time and knowledge either in preparing the MSS or in checking quotations, proofreading, indexing, and offering valuable suggestions on technical points. Sincere thanks are also due to Mr. and Mrs. Henry Donath for many helpful actions in connection with the publicity and the supplies incidental to the production of the MSS.

Recognition should be made also of the extreme care exercised by Franklin Thomas in the linotype composition of the manuscript, which, on account of many Sanskrit diacritical marks, called for much patience and intelligent handling.

The publication of the present volume would not have been possible without the material assistance of a number of students from many parts of the world, who prefer to remain anonymous. In acknowledging their help with sincere gratitude, we wish to make special mention of the very valuable donation received from the Trust Fund set up by the executor of Dr. Henry T. Edge's will. We cannot help feeling that this last touch with one of H. P. B.'s personal pupils adds a special blessing to this our labor of love.

LOS ANGELES, CALIFORNIA, U.S.A. BORIS DE ZIRKOFF.

September 8th, 1950. Compiler.

CHRONOLOGICAL SURVEY

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

1 8 8 3

July 7—H. P. B. leaves Adyar for Ootacamund, to visit Maj.-Gen. and Mrs. H. R. Morgan, at their villa “Snowdon” (Theos., IV, Suppl., Aug., 1883, p. 6). While there, writes under dictation the “Replies to an English F. T. S.” (ODL., II, 466). May have made a trip to study the primitive Todas and Mulu-Kurumbas in the Nîlgiri Hills. Must have written at the time her Russian serial story, The Enigmatical Tribes of the Blue Hills, as Preface is dated July 9, 1883. (Story not published until a year later.)

July 15-16—Col. H. S. Olcott, having completed his stay in Ceylon (whence he sailed June 27), crosses over to Tuticorin, to begin tour of Southern India (ODL., II, 442; Theos., IV, Suppl., Aug., 1883, p. 6).

July 17—London Lodge holds a conversazione at Prince's Hall, Piccadilly, to welcome The Sinnetts, recently returned from India. Some 270 people present. Dr. Anna Bonus Kingsford delivers what she calls (LLL.) her “inaugural address” (Light, III, No. 134, July 28, 1883, pp. 335, 337-38; Theos., V, Suppl., Oct., 1883, pp. 3-5).

July 17-31—Col. H. S. Olcott lectures, organizes branches, performs remarkable mesmeric cures. Visits Tinnevelly (17th-20th), Trivandrum (22nd-23rd), Nâgercoil (25th), Srîvilliputtûr (29th), Sâttûr (30th), Madurâ (31st-Aug. 3rd) (ODL., II, 442-51; Theos., IV, Suppl., Aug., 1883, p. 5; Suppl., Sept., 1883, pp. 1-3).

July—H. P. B.'s important article “Chelas and Lay Chelas” published in The Theosophist, Supplement for July, 1883.

July—Approximate time of the receipt by A. P. Sinnett, then in London, of two letters from Master K. H. The first, a very long one (ML., No. LIX, pp. 338-49), on profound occult teachings; and the second, a shorter one (ML., No. LXXXI, pp. 383-86), treating of the grave obstacles in the way of the “Phoenix” venture.

Aug. 4-21—Col. H. S. Olcott continues lecturing and healing. Visits Negapatam (4th-6th), Trichinopoly (6th-9th), Tanjore (Ilth12th), Kumbakonam (13th-14th), Mayavaram (15th-16th), Cuddalore (17th-19th), Chingleput (20th).

While at Cuddalore, takes part in Pradakshina ceremony, hitherto reserved for Hindûs alone; also in the Arâti ceremony wherein blazing camphor is presented to him by the High Priest (ODL., II, 451-63; Theos., IV, Suppl., Sept., 1883, pp. 3-8) .

Aug. 13--Phenomenon at Adyar, in the absence of H. P. B.: broken China saucer restored in the “Shrine.” Attested to by Maj.-Gen. H. R. Morgan (Theos., V, Suppl., Dec., 1883, p. 31), and Mme. Coulomb (Report, pp. 46-47) .

Before Aug. 15—H. P. B. duplicates the sapphire ring of Mrs. Sara M. Carmichael at Ootacamund (Inc., 259-60, for Mrs. C.'s own letter; Theos., V, Suppl., Dec., 1883, pp. 23-26, for H. P. B.'s own account; also LBS., No. XXIII, p. 45) .

Aug. 15—H. P. B. writes from Ootacamund to the Secretary of the London Lodge. She was taken to task from England and Scotland for advertising in The Theosophist Freethought and Anti-Christian literature. Refuses to change policy (Theos., August, 1931).

Aug. 16 or 17—Damodar K. Malavankar arrives at Mayavaram, on business for the T. S., bringing T. Vijayaraghava Charlu, to act as Col. H. S. Olcott's Private Secretary (ODL. II, 461-62) .

Aug. 22-Col. H. S. Olcott joins H. P. B. at Ootacamund (ODL., II, 463-64; also Diaries).

August—First T. S. Branch formed at Odessa, Russia, with the Hon. Nadyezhda Andreyevna de Fadeyev, H. P. B.'s aunt, as Pres. (Theos., IV, Suppl., Sept., 1883, p. 6).

” —The Theosophist publishes important article “Gurus and Chelas,” signed by 201 Hindûs (Vol. IV, Suppl., Aug., 1883, p. 2).

” —Letter from Master K. H. to A. P. Sinnett, regarding the “Phoenix” venture (ML., No. LXXXII, pp. 387-93).

” —Insinuations appear in leading Madras papers, hinting that the Founders of the T. S. are secret political agents. Col. H. S. Olcott protests to the Government (ODL., II, 467) .

Sept. 1—Letter to the Editor from Henry Kiddle published in Light, London (Vol. III, No. 139, Sept. 1, 1883, p. 392). Beginning of so-called “Kiddie Incident.”

Sept. 13—Council of the Government of Madras guarantees full protection to The Theosophical Society (ODL., II, p. 467; III, pp. 3-8; Theos., V, Suppl., Oct., 1883, pp. 1-2).

Sept. 15—Col. H. S. Olcott writes from Ootacamund an Open Letter to the Bishop of Madras (Theos., V, Suppl., Oct., 1883, pp. 9-10).

Sept. 16—H. P. B. and Col. H. S. Olcott leave Ootacamund for Coimbatore, staying there three days. Leave the 19th (ODL., III, p. 11; Theos., V, Suppl., Oct., 1883, pp. 2, 14).

Sept. 20—H. P. B. and H. S. O. arrive at Pondichéry. The Colonel lectures Sept. 21st in French, first time in his life and without preparation; apparently with special help from his Teacher. H. P. B. holds a reception at which Master Nârâyana is present (ODL., III, 11-17 ; Theos., V, Suppl., Oct., 1883, pp. 2-3, 14) .

Sept. 23—H. P. B. and H. S. O. return to Adyar (ODL., III, 17) .

Sept. 27—H. P. B. writes from Adyar to A. P. Sinnett (LBS., No. XXVII, pp. 55-63). Says Master K. H. ordered H. S. Olcott to "go to a certain pass where he will be led to by a chela he will send for him . . . ." He is to meet Master K. H. She also says: . ". . . it appears that it is Maha Sahib (the big one) who insisted with the Chohan that Olcott should be allowed to meet personally two or three of the adepts besides his guru M . . . ."

Sept. 27—Col. H. S. Olcott leaves Adyar on a tour of Northern India. Lectures, organizes Branches and heals the sick at Bellary (28th-30th), Adoni (30th-Oct. 2nd), Hydezâbâd, Secunderâbâd, Bolârum 3rd-7th), Sholâpur (ODL., III, 18-21; Theos., V, Suppl., Nov., 1883, pp. 15-17; LBS., No. XXVII, p. 62).

Sept. 29—W. T. Brown of the London Lodge, and Mrs. Sarah Parker of Dublin, Ireland, arrive at Adyar (LBS., No. XXVII, p. 62).

Oct. 8-Letter from Master K. H. to A. P. Sinnett, declaring "Phoenix Venture" a failure (ML., No. LXXXII, pp. 393-96).

Oct. 10 (?)-W. T. Brown joins H. S. O. at Sholâpur (ODL.. III, p. 20).

Oct. 11—Dâmodar K. Mâvalankar leaves Adyar to join Col. H. S. Olcott at Poona (Theos., V, Suppl., Nov., 1883, pp. 22).

Oct. 12-14—Col. H. S. Olcott at Poona, where Dâmodar arrives Oct. 13th (ODL., III, 20-21; Theos., V, Suppl., Nov., 1883, p. 17).

Oct. 15—Col. H. S. Olcott and party arrive at Bombay. Stay there until 21st (ODL., III, 21; Theos., V, Suppl., Nov., 1883, p. 17).

Oct. 20—H. P. B. joins H. S. O. at Bombay, staying with the Flynns. She was ordered to deliver in person to H. S. O. the order of the Master to stop all healings for a time. Same order given him simultaneously by Dâmodar. H. P. B. and H. S. O. were invited by the Mahârâja Holkar of Indore to visit him, but visit was cancelled (ODL., II, 440; III, 21-22; Theos., V, Suppl., Nov., 1883, p. 15).

Oct. 21—Col. H. S. Olcott leaves Bombay, with Dâmodar and L. Doraswamy Naidu, Sec'y. Visits Jubbulpore (22nd-26th), Allahâbâd (27th-31st), and Ghâzîpur (31st-Nov. 2nd) (ODL., III, 23-25; Theos., V, Suppl., Dec., 1883, pp. 33-35).

Oct. 21—Edward Maitland—Dr. Anna Bonus Kingsford being “unavoidably absent” —reads an address from her before London Lodge. Resolution passed, protesting its language. Internal dissension begins to come out into the open (ML., No. LXXXVII, pp. 406-07; ED., p. 43; LBS., No. XXX, pp. 69-70, which confuses dates).

Oct. 22—H. P. B. leaves Bombay for Madras. Stops on her way at Poona, staying at the house of judge N. D. Khandalawala. Introduced to wealthy industrialist, Jacob Sassoon, by his cousin A. D. Ezekiel. On Sassoon's plea for a demonstration of magic, apparently with the understanding that this would mean financial support for the cause, H. P. B., on telepathic orders from the Master, refuses to perform any phenomena. Psychically requests Ramalinga Deb, at Adyar, to confirm in writing the correctness of order she received. Gets confirming wire. Goes home about Oct. 26th-27th (Coulomb, p. 69 ; Hodgson, p. 318 ; LBS., No. XLVI, pp. 112, 115) .

Oct. 27—Light (Vol. III, No. 147, p. 472) and The Theosophist Vol. V, Suppl., Nov., 1883, pp. 20-21) publish “A Protest of Theosophists,” signed by some 500 Hindûs, some of them high Chelas, against Dr. George Wyld's arrogant article in Light (Vol. III, No. 133, July 21, 1883) regarding the Teachers.

Oct, 30—Death at Ajmere of Swâmi Dayânanda Saraswatî, Chief of the Ârya Samâj (Theos., V, Dec., 1883, p. 105).

Nov. 3-11—Col. H. S. Olcott continues tour of Northern India. Visits Cawnpore (3rd-4th), Lucknow (4th-6th), Bâra-Bankî (6th-7th), Bareilly (8th-9th), and Morâdâbâd (9th-11th) (ODL., III, 25-30; Theos., V, Suppl., Dec., 1883, pp. 35-36; Journal, I, Jan., 1884.

Nov. 4—Phenomenon of Dâmodar's astral trip to his Master's Âśrama, thence to Adyar and back, with a letter just received from Samuel Ward (ODL., III, pp. 27, 30-32).

Nov. 4—Dr. Anna Bonus Kingsford sends apologetic message to London Lodge counteracting her address of Oct. 21st (ED., p. 44).

Nov. 10—Phenomenon of Dâmodar's astral trip to Adyar from Morâdâbâd, N.W.P., confirmed by H. P. B.'s telegram of same date to Col. Olcott (ODL., III, 29-30; Theos., V, Dec., 1883, pp. 88-89).

Nov. 11-17—Col. H. S. Olcott visits Alîgarh (11th-13th), Delhi 13th-15th), Meerut (15th-17th), leaving the latter by the evening train for Lahore (ODL., III, 30-33 ; Journal, I, pp. 2-3).

Nov. 17—Dâmodar, travelling by rail between Meerut and Lahore, visits “Shrine” at Adyar astrally, resulting in a fright for Mme. Coulomb. She was steadying a chair upon which H. P. B. visas standing, cleaning Master's portrait in the “Shrine.” H. P. B. falls, injuring right knee.

Dâmodar relates circumstances to H. S. O. Confirmed by telegram from H. P. B. to H. S. O., dated from Adyar, 7:55 a. m., Nov. 18th, in answer to one sent by him, requesting information (ODL., III, 33-35; LBS., No.XXVIII, p. 63 ; FRC., p. 44 fn.). Maj.-Gen. and Mrs. H. R. Morgan present, being at Adyar on a visit (Hodgson, p. 325).

Nov. 18—Col. H. S. Olcott and party arrive at Lahore, at about 8:30 a. m. Put up in tents pitched on the Maidan (parade grounds), opposite the Fort. Stay until the evening train on the 21st (ODL., III, 34-43; Journal, I, pp. 3-5).

Nov. 20—Master K. H. visits H. S. O. and W. T. Brown in their tent. “1:55 a. m. Koot Hoomi came in body to my tent. Woke me suddenly out of sleep, pressed a note (wrapped in silk) into my left hand, and laid his hand upon my head. He then passed into Brown's compartment and integrated another note in his hand (Brown's). He spoke to me. Was sent by Maha Chohan.” (Diaries; also: ODL., III, 36-38; SE; Theos., V, Dec., 1883, pp. 85-86, ed. note; LMW., I, No. 16, for text of letter to H. S. O.; Theos., LIII, Aug., 1932, for facsimile.)

Nov. 20--Brief note from Master K. H. to H. S. O., to prepare him for a second visit that evening (LMW., 1, No. 17; facsimile in Theos., LIII, August, 1932).

Nov. 20--Second visit of Master K. H., accompanied by his disciple, Djual Koo'l, to the tent grounds, at about 10 p. m. He talks for a long time first with Damodar, then with H. S. O. (Diaries; ODL., III, 41-43 ; SE.).

Nov. 21—Col. H. S. Olcott and party leave Lahore by the evening train and go to Jammu. Leave train at Wazîrâbâd and proceed by horse-post to Sialkot; leave carriage this side of the river Râvi and ford it on elephants. Visit Mahârâja of Kashmîr; remain at Jammu till 29th (ODL., III , 43-50 ; Journal, I, Jan., 1884, p. 5) .

Nov. 24—Phenomenon at Adyar of letter to S. Ramasvamier delivered by an “astral hand” issuing from bookcase which, on immediate inspection, was found to have a solid back. (Reported by V. Coopooswamy Iyer, Pleader, Madura, Nov. 27, 1883, in Journal, I, Feb., 1884, p. 30.)

Nov. 25—Dâmodar disappears from the house at Jammu at daylight. Telegram from Col. H. S. Olcott to H. P. B. regarding this. Phenomenon of the receipt by H. S. O. of a telegraphic reply from H. P. B. which was delivered by a chela under the form of a peon. Damodar returns on Nov. 27th, greatly changed, after a visit to the Asrama of his Teacher (ODL., III, 50-54; LBS, Nos. CXXVIII and CXXIX, p. 456 ; No. XXX, p. 73) .

Nov. 26—Brief note from Master K. H. to W. T. Brown, received at Jammu during absence of Dâmodar (LMW., I, No. 21; SE.).

Nov. 29—Col. H. S. Olcott leaves Jammu for Kapûrthala via Lahore and Kirtarpur. Stays at Kapûrthala Nov. 30th-Dec. 3rd. Dâmodar returns to Adyar direct from Wazîrâbâd (ODL., III, pp. 58-59; Journal, I, Feb., 1884, p. 32).

Nov: Dec.—Letter from Master K. H. to A. P. Sinnett, giving full explanation of the “Kiddle incident” (ML., No. XCIII, pp. 420-29).

KEY TO ABBREVIATIONS

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

Diaries—Col. H. S. Olcott's Diaries, in the Adyar Archives.

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

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

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

Journal—Journal of The Theos. Soc. See App. p. 386.

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

LBS.— Letters of H. P. B. to A. P. Sinnett. See SINNETT, App. pp. 381-82.

Light—See App. p. 386.

LLL.-A Letter Addressed to the Fellows, etc. See KINGSFORD, App. p. 377.

LMW.—Letters from the Masters of the Wisdom, 1881-1888. Transcribed and Compiled by C. Jinarâjadâsa. With a Foreword by Annie Besant. First Series. Adyar, Madras: Theos. Publishing House, 1919. 124 pp.; 2nd ed., 1923 ; 3rd ed., 1945 ; 4th ed., with new and additional Letters (1870-1900), 1948. viii, 220 pp.

ML.— The Mahatma Letters to A. P. Sinnett. See SINNETT, App. pp. 381-82.

ODL.-Old Diary Leaves. See OLCOTT, App. p. 379.

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

SE.—Some Experiences in India, by W. T. Brown. London: printed under the authority of the London Lodge of The Theos. Society, 1884. 19 pp. Very scarce. Copy of original in the Adyar Library. Reprinted in The Canadian Theosophist, Vol. XXVIII, June, 1947.

Theos.—The Theosophist. See App. p. 387.

1883

June 15, 1883.

EXPLICATIONS RELATIVES À LA CONTROVERSE SUR L'OCCULTISME

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

Paris, 15 juin, 1883, pp. 116 et seq.]

[This is a continuation of H. P. Blavatsky's controversy with Mr. Tremeschini, and other members of the "Société Théosophique des Spirites de France," in Paris. Up to July, 1883, no comprehensive refutation from H.P.B.'s pen appeared in the columns of the Bulletin, in answer to the misconceptions and accusations published in earlier issues. Apart from her comments in the Scrapbook, appended in blue pencil to the clippings containing the articles of Charles Fauvety, Tremeschini, and others, the only item that had appeared in print was her letter to Charles Fauvety, the Editor of the Bulletin, dated from Madras, April 17, 1883. This letter as well as the penciled comments can be fount in the previous volume of this series.

The present excerpts from a Letter to the Editor of the Bulletin dated from Madras, May 17, 1883, appeared together with other material under the general title given above, in the issue of June 15, 1883. This included an Introduction by the Editor, a Letter from Commandant D. A. Courmes, another Letter from Madame de Morsier, "Un Mot de Réponse" by Charles Fauvety, following H.P.B.'s Letter, and a final note by Sophie Rosen.

H. P. B.'s lengthy official refutation was already in the mail, but did not appear until the July issue of the Bulletin.

From a letter of H. P. B. to Commandant Courmes, written in French from Ootacamund. Nîlgiri Hills. July 17, 1883, it would appear that her two Letters addressed to Charles Fauvety were not intended for publication, and she was greatly annoyed at the fact that he printed them in the Bulletin. It would also appear from her words that Fauvety originally refused to print her long and comprehensive refutation, or tried to avoid doing so, and she made inquiries about issuing it in pamphlet form. This apparently became unnecessary (See Contribution à l'Histoire de la Société Théosophique en France, by Charles Blech, pp. 29-30).

The following excerpts from H. P. B.'s second Letter, as published in the Bulletin, were copied from the clipping pasted in her Scrapbook XI (17), pp. 143-147, by courtesy of The Theosophical Society, Adyar.—Compiler.]

EXTRAITS DE LA LETTRE DE MADAME BLAVATSKY.

Madras, le 17 mai 1883.

À M. Fauvety, président de la Société Scientifique d'Études Psychologiques.

Monsieur le Président.

Le Bulletin mensuel de la Société dont vous êtes le président, n° d'avril 1883, a été lu et traduit à nos membres de la branche des Occultistes de la Société Théosophique, et c'est au nom de cette branche et de la Société tout entière, qui semble avoir été confondue avec cette branche, par MM. les Spirites, d'une manière fort inattendue, que je viens vous demander justice. Cette lettre va être suivie d'une réplique formelle que, nous l'espérons bien, vous aurez la bonté de publier dans votre Bulletin. . . .

Il m'est impossible, dans les limites d'une lettre officielle, de vous énumérer toutes les erreurs et les fausses interprétations, dont les discours prononcés aux conférences des 6 et 21 mars abondent. Qu'il me suffise de vous assurer que ceux qui ont pu nous accuser d'absurdités telles que je trouve dans "les réfutations" n'ont jamais lu le Theosophist. . . .

En attendant que notre Réfutation des "Réfutations des Spirites" vous arrive avec le prochain courrier, j'ai l'honneur de vous prier de faire en notre nom la déclaration suivante à votre estimable Société:

1) Il n'est pas vrai que les Occultistes théosophes de l'Orient aient jamais prêché ou prêchent le NÉANT.

2) C'est tout à fait faux de dire ou d'insinuer, comme l'a fait M. T., que nous, les fondateurs de la Société, ou quiconque de nos membres de la branche des Occultistes, aient jamais proclamé que la base sur laquelle vous (les Spirites) faites poser la morale—"celle de l'immortalité du Moi conscient (Spirituel)—est foncièrement fausse." . . Je puis vous signaler [?] 0* endroits dans le Theosophist, comme dans les écrits signés par les Occultistes, où il est affirmé, de la manière la plus claire, que les 7e et 6e principes, la monade divine et son véhicule, l'âme spirituelle (qui ne font qu'un), sont immortels, indestructibles et infinis.

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* [First cipher missing in the original.—Comp.]

Croyant aux réincarnations innombrables du “Moi spirituel,” le seul “Moi conscient” dans l’Éternité, nul de nous, Occultistes, a jamais pu dire que la conscience individuelle était anéantie ou que le “Moi spirituel” pouvait retomber dans le monde de la matière cosmique première.

Qu’on le comprenne donc enfin! La Société prêche la fraternité universelle basée sur l’égalité, la charité, la tolérance et l’amour mutuels. Elle accepte toutes les croyances, car elle n’admet pas l’infaillibilité (pas plus la sienne que celle des autres), et, n’y croyant pas, elle observe, étudie, compare et tient note de tout sans rien proclamer comme final. Quant à ses branches, pourvu qu’elles pratiquent la fraternité, chaque branche peut croire à ce qu’elle veut, car en matière de religion et de croyance, un Hottentote en sait autant qu’un Fénelon. Les belles paroles et les affirmations d’un Tyndall comme celles de sa bonne se valent, et la Société n’accepte que DES FAITS.

Or les faits ne peuvent être acceptés comme tels sur l’évidence ni d’une ni de cent mille personnes, mais seulement sur l’évidence personnelle propre à chacun. Il va sans dire que je parle ici de faits psychologiques et purement subjectifs, et non des faits physiques. De là la tolérance universelle des Théosophistes, une de nos lois les plus expressément recommandées. . . .

Je vous présente mes excuses, monsieur le Président, de ce qu’il m’est impossible de traduire mes idées plus clairement. Voilà dix ou onze ans que je n’ai plus occasion de parler ou d’écrire le français, j’ai donc commencé à l’oublier. Mais j’ai confidence en votre intuition et surtout en votre sens intime de la justice. Comme j’ai eu l’honneur de vous le dire, nous n’attaquons jamais personne, mais il nous est bien permis de nous défendre lorsque nous sommes attaqués et si injustement. Il a plu à M. T. de nous. . . . de nous présenter comme des charlatans prêchant une science fausse et il vous a plu de publier cette accusation.

Vous nous permettrez donc de répondre à ces accusations preuves en main, etc. . . .

En attendant, veuillez agréer, etc.,

(Signé) H. P. BLAVATSKY,

Sre. Correspondant de la Société Théosophique.

Adyar, Madras.

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EXPLANATIONS RELATIVE TO THE CONTROVERSY ON OCCULTISM

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

Paris, June 15, 1883, pp. 116 et seq.]

[Translation of the foregoing original French text.]

EXCERPTS FROM A LETTER OF MADAME BLAVATSKY.

Madras, May 17, 1883.

To Mr. Fauvety, President of the Scientific Society for Psychological Studies.

Mr. President,

The monthly Bulletin of the Society of which you are the President, issue of April, 1883, has been read and translated to our members of the Occult Branch of The Theosophical Society, and it is in the name of that Branch, and of the entire Society which seems to have been confused with that Branch by the Spiritists, in a very unexpected manner, that I appeal to you for justice. This letter will be followed by a formal reply, which, we earnestly hope, you will have the kindness to publish in your Bulletin. . . .

It is impossible for me, in the limited space of an official letter, to enumerate all the errors and misinterpretations which abound in the addresses delivered at the meetings of the 6th and 21st of March. It should suffice if I assure you that those persons who have accused us of such absurdities as I have found in "the refutations" have never read The Theosophist. . . .

While waiting for our Refutation of the “Refutations of the Spiritists” to reach you by the next mail, I have the honor to beg you on our behalf to make the following declaration to your esteemed Society:

1. It is not true that the Theosophical Occultists of the Orient have ever preached or preach ANNIHILATION.

2. It is entirely false to say or to suggest, as Mr. T. has done, that we, the Founders of the Society, or any of the members of the Occult Branch, have ever declared that the basis on which you (Spiritists) rest your ethics—“that of the immortality of the conscious (Spiritual) Ego—is fundamentally false.” . . . I can indicate [?] 0* places in The Theosophist, as well as in writings signed by Occultists, where it is affirmed in the clearest manner that the 7th and 6th principles, the Divine Monad and its vehicle, the spiritual soul (which make a unity), are immortal, indestructible and infinite. Believing in the innumerable reincarnations of the “spiritual Ego,” the only “conscious Ego” in Eternity, not one of us, Occultists, could ever say that the individual consciousness was annihilated or that the “spiritual Ego” could fall back into the world of cosmic, primal matter. . . .

Finally, let it be understood: The Society preaches universal brotherhood based on equality, charity, tolerance and mutual love. It accepts all beliefs because it admits no infallibility (its own any more than that of others), and, in not admitting it, it observes, studies, compares and takes note of all without declaring anything as final. As to its Branches, so long as they practice brotherhood, each Branch can believe whatever it likes, because in matters of religion and belief, a Hottentot knows as much as a Fénelon. The fine speeches and assertions of a Tyndall are as worth while as those of his housemaid, and the Society accepts nothing but FACTS. Now, facts cannot be accepted as such on the evidence of one or a hundred thousand persons, but only on personal evidence appropriate to each individual. It goes without saying that I am speaking now of psychological and purely subjective facts, and not of physical facts.

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* [First cipher missing in the original.—Comp.]

Hence the universal tolerance among Theosophists, one of the rules most positively enjoined. . . .

I offer you my apologies, Mr. President, for being unable to express my ideas more clearly. It is ten or eleven years since I have had occasion to speak or write in French, and I am therefore beginning to forget it. But I have confidence in your intuition and above all in your deep sense of justice. As I have already had the honor of telling you, we never attack anyone, but it is surely permissible for us to defend ourselves when we are attacked, and so unjustly at that. Mr. T. has been pleased . . . to represent us as charlatans preaching a false science, and it has pleased you to publish that accusation. You will allow us then to answer these accusations, proof in hand, etc. . . . Meanwhile, please accept, etc. . . .

(Signed) H. P. BLAVATSKY,

Corresponding Secretary of The Theosophical Society,

Adyar, Madras.

July 15, 1883.

SUITE DE LA CONTROVERSE ENTRE L'OCCULTISME THÉOSOPHIQUE ET LE SPIRITISME.

[Bulletin Mensuel de la Société Scientifique d'Études Psychologiques, Paris, 15 juillet, 1883, pp. 129-151.]

[This is H. P. Blavatsky's official refutation of the misinterpretations and accusations of Mr. Tremeschini. It is preceded by an introductory note from the Editor of the Bulletin, Charles Fauvety, and is followed in the same issue by a rather lengthy dissertation from his pen, entitled "Aux Théosophes de l'Occultisme."

This material is to be found in H. P. B.'s Scrapbook XI(17), pp. 149-171, and has been copied therefrom by courtesy of The Theosophical Society, Adyar.

In connection with this material, the student's attention is drawn to H. P. B.'s article on the same general subject, published in The Theosophist, Vol. IV, Supplement to June, 1883, pp. 1-3, and entitled "A Levy of Arms Against Theosophy." Though published earlier, it was written after the present article had already been dispatched to Chas. Fauvety.—Compiler.]

Chercher la vérité et la mettre en pleine lumière, tel est le premier devoir du publiciste, du philosophe, et, sans doute aussi, de tout honnête homme.

Ce devoir nous ne voulons pas qu'on puisse nous accuser de l'avoir jamais méconnu.

Après les explications et rectifications, qui ont déjà paru dans le Bulletin à la Suite de la controverse sur l'Occultisme (voir les nos d'avril, mai et juin), nous avions pensé que la discussion pouvait être close. Nous nous étions trompés. Les théosophes de l'Inde nous mettent en demeure de tenir la promesse que nous avions faite, dès l'origine, d'ouvrir le Bulletin à la réplique. Ne voulant étouffer la voix de personne, nous publions, malgré sa longueur, celle qu'on va lire. Elle nous oblige à doubler le nombre des pages de ce numéro.

Du reste, la chose en vaut la peine. D'abord, cette pièce a un caractère officiel, puisqu'elle émane de la Société mère et qu'elle a été rédigée au nom de la branche des Occultistes. On peut donc penser que nous avons cette fois l'exposition de la vraie doctrine professée par l'Occultisme théosophique.* Ensuite, au milieu de quelques récriminations, qui touchent aux personnes et n'ajoutent rien à [la] valeur de la discussion, il se trouve, dans ce document, des notions d'une grande portée philosophique, dont nous aurions été bien fâchés de priver les lecteurs du Bulletin.

Nous laissons la parole à l'éminente secrétaire de la Société Théoophique de Madras, nous réservant de la reprendre, après elle, pour résumer le débat et préparer la conclusion.

LA RÉDACTION.

LA RÉPLIQUE DES THÉOSOPHES

Dans le Bulletin Mensuel de la Société Scientifique d'Études Psychologiques, "Numéro d'Avril," nous trouvons dans la "Note de la Rédaction" qui suit l'anéantissement de la Théosophie des Indes—un véritable "massacre des Innocents"—l'offre généreuse d'ouvrir les pages du Bulletin à la réplique des Théosophes qui ne partagent pas les vues de M. T. . . .

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* Par le courrier, qui a suivi celui que nous a apporté le document que nous publions, nous avons reçu une lettre collective signée des membres Occultistes de la Société Théosophique de Bombay réclamant avec instance l'insertion, dans le Bulletin de la Société Scientifique d'Études Psychologiques, de la réponse rédigée en leur nom par Madame Blavatsky. Cette lettre est datée de Madras 27 mai.

Offre généreuse, sans doute, mais fort dangereuse—pour la Rédaction. À part les quelques spirites qui ont bien voulu s'associer à une organisation dont ils ne connaissent évidemment ni le programme ni les statuts—pas même les simples règles—"les Théosophes qui ne partagent pas ses vues" se comptant par milliers, la Rédaction de cet estimable journal pourrait peut-être se trouver embarrassée de tenir parole. Heureusement pour les partis intéressés, nos Théosophes Indous ne savent pas plus le français que nos Théosophes Parisiens l'anglais. C'est à cette sainte ignorance de leurs langues réciproques—qui les a empêchés jusqu'ici, les uns de lire le Bulletin, les autres le Theosophist—que nous devons, sans doute, l'harmonie toute fraternelle et l'accord touchant qui depuis cinq ans ont régné jusqu'à ce jour entre la Société mère, établie aux Indes, et sa fille bien-aimée de Paris. C'était le vrai moyen de s'entendre, et ce qui suit le prouvera bien.

Je demande la permission de dire quelques mots au sujet de la conférence, et en même temps de corriger les très grandes erreurs que j'y trouve. Ces erreurs—faciles à démontrer en citant des milliers de passages à l'appui dans le Theosophist comme dans d'autres publications de notre société—sont fort naturelles dans les cas de Madame et Monsieur Rosen, de M. Waroquier et autres, qui peut-être ne parlent pas l'anglais, et n'ont point lu le Theosophist, mais qui jugent l'Occultisme en se basant sur quelques pages traduites d'un Fragment. Elles deviennent plus sérieuses lorsqu'on les trouve acceptées et vigoureusement soulignées par M. T. . . ., "membre de la Société Théosophique de Paris." M. le Dr. Thurman a eu parfaitement raison de ne pas entreprendre la tâche ingrate de défendre et surtout d'expliquer un systeme "à un auditoire qui n'y a pas été préparé par des études préalables." Nous remercions notre frère de sa discrétion.

Quant aux conférences qui ont eu lieu aux séances des 6 et 21 mars, elles étaient d'une espèce unique, il faut l'avouer.

Une controverse, en effect, où rien n’est disputé mais tout admis d’avance, où personne ne défend, mais tout le monde accuse, où les deux côtés, amis et ennemis, théosophes et spirites, déchirent à belles dents un système dont ils ne connaissent par le premier mot, cognant—j’en demande pardon en vrais aveugles, et où, enfin, l’unique (soi-disant) représentant du système attaqué l’attaque avec plus d’ardeur, et plus vigoureusement encore, que tout autre—est un débat fort original et d’un genre tout à fait nouveau.*

On n’a qu’à lire des phrases comme celles-ci, par exemple, que je cite du discours de M. T. . . . pour s’apercevoir que ce “membre de la Société Théosophique de Paris” n’a pas la moindre idée de la Société-mère: “Cette doctrine du néant professée par le Theosophist . . .” “Les Théosophes prêchent le nihilisme . . . la doctrine que le Moi spirituel [!?] peut retomber . . . dans le monde de la matière cosmique première” [!!] . . . “les auteurs du Theosophist”—etc., etc., tout cela nous prouve sans laisser une ombre de doute, que notre estimé frère en Théosophie, tout “astronome, orientaliste, érudit et auteur de nombreuses découvertes” qu’il est, n’a pas encore découvert ni ce que c’était que la Société Théosophique en général, ni l’Occultisme qu’elle fait étudier à un petit groupe choisi de ses membres, en particulier.

Nous irons plus loin; et nous le déclarons ici, preuves en main, que M. T. . ., qui ne fait aucune différence entre la Société Théosophique, l’Occultisme et le journal The Theosophisit; qui paraît ignorer que 90 sur 100 des membres de la Société s’occupent fort peu et nient l’existence de l’Occultisme tout aussi bien que du spiritisme;

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* Le comité de la Société Scientifique d’Études Psychologiques avait cru être agréable à la Société Théosophique de Paris en lui ouvrant à la fois le Bulletin et des conférences pour exposer les idées théosophiques. Ce n’est pas la faute du comité—qui d’ailleurs possédait dans son sein plusieurs membres de la Société Théosophique—si les représentants des doctrines de l’Occultisme se sont abstenus de prendre part à la discussion. Tous les théosophes connus avaient été convoqués aux séances. Plusieurs y assistaient qui ont gardé le silence, bien que le président ait toujours offert la parole au contradicteur avant de la donner à l’orateur qui venait soutenir la même thèse que le préopinant.

LA RÉDACTION.

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que le Theosophist n’est pas l’organe spécial des sciences occultes, pas plus qu’il n’est le journal de l’exotérisme Chrétien, Bouddhiste ou Indou; et qu’il confond—peut-être parce qu’il n’en a jamais entendu parler—la doctrine des Arhats, les seuls représentants du plus vieil ésotérisme des anciens Aryas, avec la théosophie de Paracelse et d’Henri Khunrath du moyen âge—n’a agi ni en Théosophe, ni en homme de science à notre égard; il condamne, en un mot, ce qu’il ne connaît pas du tout; et une lettre de lui que nous venons de recevoir en est une preuve éclatante. Réservant ce qui nous y est dit sur “Gôtomô,” l’auteur de Nyaya, pour la fin; nous ne relèverons ici qu’une seule erreur: “le magnetisme”—nous dit-il—“n’entre nullement dans la série des définitions de l’Occultisme.”—Peut-être bien de l’Occultisme qu’il croit avoir trouvé dans le “Code Hiératique de Gôtomô.” Quant à l’Occultisme des Brahmanes initiés, des Rishis et des Arhats, le magnétisme et le mesmérisme en font la pierre fondamentale. Les initiés de l’Orient ne croient pas aux “miracles,” et la “magie cérémoniale” des théosophes et philosophes hermétiques du moyen âge est répudiée par eux avec autant de véhémence que l’Occultisme imaginaire des théosophes orientaux l’est—par M. T. . . .

À part l’attitude extraordinaire de M. T. . . . , membre de notre société, qu’il nous soit permis de protester contre les interprétations si fausses qu’on trouve dans les Réfutations de MM. les Spirites et de les contradire seriatim. Je commencerai par “la Note Explicative” donnée par le traducteur du 1er Fragment de la doctrine occultiste “Sur la constitution de l’homme.” Ce Fragment a été parfaitement traduit, mais moins parfaitement compris; ce qui n’est pas du tout la faute du traducteur, mais celle de l’auteur. Qui est cet auteur, le sait-on seulement à Paris? Et d’abord, je réponds à la remarque de M. Rosen, qui croit déjà nous voir suivre l’exemple “d’usage en politique où l’on dément le lendemain ce qu’on avait avoué la veille.” Nous ne démentons rien, puisque nous (les occultistes) n’avons rien écrit, et c’est ce que j’ai eu l’honneur de dire depuis un ou deux mois au traducteur, ainsi qu’à l’honorable Président, Monsieur Fauvety.

Je regrette que Monsieur D. A. C.* ait choisi pour première traduction un Fragment écrit en réponse aux objections d'un Spiritualiste d'Australie (un membre de notre société, le rédacteur de l'Harbinger of Light)** par un autre membre, car ce dernier, quoiqu'en effet, comme le dit Monsieur Michel Rosen—"un des membres les plus considérables du Théosophisme," n'était cependant, lorsqu'il l'écrivit—ni un adepte, ni même un simple élève de l'Occultisme.

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* [D. A. C. stands for Commandant D. A. Courmes, of the French Navy, who had joined the Theosophical Society November 8, 1876, and was a staunch friend of H. P. Blavatsky and Col. Olcott. Later on, he translated large portions of The Secret Doctrine, and other writings of H. P. B.'s, into French, for publication in Le Lotus Bleu.—Compiler.]

** [Reference here is to William H. Terry, founder and for many years editor of the famous Spiritualistic journal The Harbinger of Light, still being published at Melbourne, Australia He joined the Theosophical Society early in 1880, and evinced great interest in The Theosophist, then only a few months old as a publication. He gave valuable support to Theosophy in Australia. His name is closely associated with another early Theosophist in Australia, Professor John Smith of Sydney University, Member of the Legislative Council, and President of the Royal Society in N.S.W. H. P. B. in one of her letters to Mr. Terry, dated from Dehra Dun, November 5, 1881, asks him to find the address of Prof. Smith which had been mislaid. This letter was received December 12, 1881. At the foot of it a brief message from Master M. to Mr. Terry had been precipitated in transit. The message said:

"For very good reasons I beg leave to ask you the favor to first ascertain the whereabouts of the Professor. I have some business with him and a promise to redeem.

Yours,

M. . .

(mis) named the 'Illustrious' by Mr. Sinnett, tho' I be but a poor Tibetan Fakir.

Private and confidential."

The original of this Letter is in the Archives of The Theosophical Society, Adyar, Madras, India.

See Letters from the Masters of the Wisdom, Second Series, Transcribed and Annotated by C. Jinarâjadâsa, 1926, Letters 80 and 81, pp. 164-165. Also Mary K. Neff's How Theosophy Came to Australia and New Zealand, 1943, pp. 1-13, where interesting details are to be found.

It is in answer to three letters from William H. Terry to the Editor of The Theosophist that the first three "Fragments of Occult Truth" were written by Alan O. Hume and published in that Journal (Vol. III, October, 1881, March and September, 1882).—Compiler.]

Donc il n’avait pas altéré “sciemment la vérité,” mais simplement il ne la connaissait pas, puisque c’était pour la première fois qu’il en entendait parler. C’était bien un fragment dans toute l’acception du terme, c’est-à-dire incomplet et fort capable, par cela même, d’induire en erreur d’autres personnes, aussi peu fortes qu’il l’était lui-même dans les sciences occultes, à cette époque (en 1881) et lorsqu’il était à peine entré dans la Société. Cependant, et à part quelques erreurs provenant plutôt de ses explications incompletes que réelles, la doctrine des occultistes concernant les esprits s’y trouve correctement esquissée; et je ne m’étonne pas le moins du monde de la voir repoussée par les Spirites. Certaines expressions incorrectes cependant, qu’on y trouve, ont été immédiatement réfutées et expliquées, tant dans d’autres Fragments, écrits par d’autres élèves, que dans le Theosophist; et notre frère, Mr. T. Subba Row, l’occultiste le plus érudit en ce moment aux Indes, un élève des Hiérophantes de l’Himalaya, l’a analysée, corrigée et expliquée dans un long et admirable article “The Aryan-Arhat Esoteric Tenets on the Seven-fold Principle in Man.”* M. T. . . l’a-t-il lu cet article? Qu’il s’empresse donc de le faire avant que de venir nous accuser de croire au néant. Nous en reparlerons plus loin; et, nous prouverons que ce distingué ingénieur civil, qui peut bien connaître sur le bout du doigt les monuments architecturaux de l’ancienne Egypte et de Baalbec, et pour qui les aqueducs du Pérou archaïque ont gardé peu de secrets, se connaît bien moins—s’il s’y connaît du tout—dans le “Jivatma” sanscrit ou dans la généalogie du clan des Gautamas. En effet, que peut-il savoir du “Jivatma,” lui qui parle de “la prétendue traduction qui suit” les termes sanscrits et ne sait même pas que le Jiv ou la “vie” des Occultistes et le Jiv ou Jivatma

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* “Les doctrines ésotériques des Aryas-Arhats sur la constitution septanaire de l’homme” (The Theosophist, Vol. III, No. 4, janvier 1882, pp. 93-99).

(la seule vie ou l'âme vivante) des Védantins sont deux choses distinctes l'une de l'autre et ignore que les Occultistes appellent ainsi le deuxième principe—la Vie,—tandis que pour les Védantins, qui ne reconnaissant que la Vie Universelle comme la seule Réalité, et considérant toutes les autres Jivas (ou vies) comme illusoires, ne donnent ce nom qu'au septième principe—la monade divine de l'homme—dont ils soutiennent l'identité avec le parabrahm, en opposition aux Dwaités Védantins qui regardent l'âme humaine comme distincte de l'âme universelle. Il faut être plus qu'un Max Müller ou un Burnouf pour se permettre d'infirmer ainsi d'un ton magistral et dogmatique les traductions faites des termes sanscrits par les meilleurs sanscritistes de Bénarès—(un Pandit Bala Shastri, un Ram Misra Shastri, professeur de Philosophie Indoue au collège de Bénarès, et enfin, un docteur Rajendralâla Mitra, le sanscritiste le plus célèbre aux Indes)—"des traductions prétendues"! Enfin, lorsque Monsieur T . . . nous apportera à l'appui de ses assertions concernant son "Code Hiératique de Gôtomô" la corroboration d'un savant Indou comme l'est le Docteur R. L. Mitra, auteur de Buddha Gaya, le traducteur de Lalitavistara, membre honoraire de la Société Royale Asiatique de la Grande-Bretagne et de l'Académie Impériale des Sciences de Vienne, membre correspondant de toutes les Sociétés Orientales de l'Europe, connu de presque toutes les académies, ami et correspondant de Max Müller et d'autres Orientalistes, et que ce Docteur, ce célèbre sanscritiste et le plus grand expert en hiérogrammes des Indes nous aura dit que l'auteur de l'ouvrage sur la logique, le Gautama du Nyaya*—A JAMAIS ÉCRIT UN MOT—UN SEUL—sur 1'Occultisme soit "divin" soit humain, alors nous reconnaîtrons le droit à M. T . . . de trancher, comme il fait, la question de l'Occultisme.

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* Les Nyâya Sutras, qui consistent en cinq livres, est un ouvrage analytique—le terme Nyâya étant l'opposé de celui de Sankhya ou "synthèse"—qui fournit aux lecteurs un mode correcte pour la discussion de questions philosophiques. Généralement, c'est une combinaison d'enthymèmes et de syllogismes—un système bien inférieur, en méthode, à Aristote. C'est un ouvrage dont le style est lourd et quelquefois fort obscure, ne traitant de métaphysique que dans un seul de ses livres—les dix traités de Vaiseshika Sutras de Kanada sur la constitution physique de notre terre y étant inclus et le Kusumañjali sur l'existence d'un Dieu supérieur ou de Dieu—et y réussissant fort mal.

Jusqu’alors, nous prenons sur nous le droit d’analyser et de juger à leur propre valeur toutes ces belles tirades qu’il nous fait sur son auteur apocryphe. Nous allons donc procéder seriatim.

Voici les erreurs à relever dans les conclusions de notre frère “D.A.C.”—le traducteur d’abord:

(Page 68, Bulletin d’avril) 10 “Les très bons. Ceux-ci se préparent à passer avec leur 4 éléments constitutifs à une réincarnation sur une planète d’un monde supérieur.”—Ici deux erreurs capitales dans quatre lignes; quatre principes ou éléments constitutifs ne peuvent jamais se trouver ensemble dans l’état de gestation qui précède le Devachan (le paradis des Occultistes bouddhistes). Ils se séparent à l’entré en gestation. Les 7me et 6me, c’est-à-dire l’esprit immortel et son véhicule l’âme immortelle ou spirituelle y entrant seuls (cas exceptionnel) ou, ce qui arrive presque toujours, l’âme emportant dans le cas des très bons (et même des indifférents et de fort mauvais quelquefois) l’essence, pour ainsi dire, du 5me principe, qu’elle soutire au MOI personnel (l’âme matérielle). C’est cette dernière seule, dans le cas des irrémédiablement mauvais et lorsque l’âme spirituelle et impersonnelle n’a rien pu lui soutirer de son individualité (personnalité terrestre), car elle n’avait que du purement matériel et sensuel à lui offrir—qui se trouve anéantie. Ce n’est que l’individualité avec ses sentiments les plus spirituels qui peut survivre en s’attachant au principe immortel. La “Kama-rupa,” le véhicule, et le manas—l’âme où gît l’intelligence personnelle et animale, restent, après avoir été dénudés ainsi de leur essence, seuls au Kama-loka—la sphère intermédiaire entre notre terre et le Devachan—(la Kama-loka étant le aïdes des Grecs, la région des ombres) pour s’y éteindre et en disparaître après quelque temps.

Cette pauvre paire est bien “la loque” “du moi spirituel” et du MOI personnel, principes supérieurs qui, épurés de toute malpropreté terrestre, unis désormais dans l’éternité à la monade divine, s’en vont dans des régions où la vase du moi purement terrestre ne peut les suivre, pour y glaner leur récompense—les effets des causes produites—et d’où ils ne sortent que pour une nouvelle incarnation. Que si nous soutenont que la loque (the shell), la réflexion de la personne qui fut, survit dans le pays des ombres pour un certain temps proportionné à la constitution pour diparaître ensuite, nous n’avançons là que ce qui est logique et philosophique: Mais est-ce le néant cela? Serions-nous nihilistes sans le savoir, parce que nous prêcherions que l’ombre humaine disparaît du mur lorsque la personne à qui elle appartenait quitte la chambre? Et même dans les cas les plus mauvais—lorsque n’ayant rien à donner au MOI spirituel, désassociée de son double principe divin et immortel, l’âme matérielle se trouve anéantie, sans rien laisser derrière de son individualité personnelle, est-ce le néant pour le MOI spirituel? Comment, ce sont des spirites réincarnationistes qui protestent? Des croyants, qui prêchent que M. X. . . . redevient, après sa mort, M. T. . . . ; et Madame A— Madame B, etc., etc., qui refusent de croire à la perte de tout souvenir pour l’âme spirituelle d’une de ses milliers de personnalités, anéantie parce qu’il n’y avait rien en elle d’assez spirituel pour survivre? Car comprenons-nous bien, une fois pour toutes. Ce n’est pas l’âme divine, l’individualité immortelle qui périt, mais seulement l’âme animale avec la conscience de sa personnalité trop grossière, trop terrestre pour s’assimiler la première. Des millions de personnes qui n’ont jamais entendu parler de réincarnation et même celles qui y croient vivent et meurent dans une ignorance absolue de ce qu’elles étaient même pendant leur incarnation précédente—et ne s’en trouvent pas plus mal pour cela. Ceux dont l’esprit est ouvert aux grandes vérités, ceux qui comprennent la justice absolue, rejetant toute doctrine basée sur le favoritisme ou la miséricorde personelle, comprendront bien ce que nous voulons dire.

Pour l’âme immortelle ce n’est que justice. Pour elle cette existence perdue n’est qu’une page arrachée au grand livre de la vie et avant que ses pages ne soient numérotées, et L’ÂME n’en souffre pas plus qu’un saint en extase ne souffrirait parce qu’il aurait perdu toute souvenance d’un vilain jour parmi les 20,000 jours qu’il aura passés sur terre. Au contraire, en eût-il conservé le souvenir, c’eut été assez pour l’empêcher de se sentir jamais heureux. Une seule goutte de fiel suffit pour rendre amère l’eau contenue dans le plus grand vase. Et puis, la doctrine nous enseigne que ces cas d’anéantissement total d’une personnalité sont fort rares (Voir Fragment VI, The Theosophist, mars 1883, page 134).

20 “La réincarnation sur une planète d’un monde superieur.”—Cette phrase contient deux erreurs (p. 68). La Monade va s’incarner sur la planète supérieure à la nôtre, dans notre chaîne des mondes, mais seulement lorsque ses incarnations sur notre globe sont au complet,—et non “sur une planète d’un monde supérieur,”* et avant d’arriver à cette planète supérieure, la planète E—la nôtre étant D—qu’elle a déjà visitée trois fois et qu’elle doit encore visiter 4 fois avant d’arriver à la fin de son grand cycle—chaque monade doit s’incarner dans chacune des sept grandes races humaines comme dans leurs ramifications de races collatérales. C’est donc une erreur de dire:

“D’après les Théosophistes il n’y a à se réincarner sur terre que les enfants morts jeunes ou les idiots de naissance,” car la phrase étant incomplète ne dit pas tout. La différence entre les âmes désignées ci-dessus et celle des personnes en général, consiste dans ce que les premières s’incarnent de suite, car n’étant responsables de leurs actions ni les uns ni les autres, ni enfants ni idiots ne peuvent recevoir ni récompense ni punition.

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* Selon notre doctrine, l’univers est rempli de chaînes septénaires de mondes, chaque chaîne étant composée de 7 globes, le nôtre étant le 4me de sa chaîne et se trouvant juste au milieu. C’est après avoir passé par toutes les races comme par toutes les sous-races et après être arrivés au Pralaya (dissolution) planétaire que nous irons sur une planète d’un monde supérieur. On a le temps d’attendre.

Faillites de la nature—cette dernière recommence de nouveau: tandis que les réincarnations, en général, ont lieu après de fort longues périodes dans les sphères intermédiaires et invisibles. De manière que si un spirite théosophe venait dire à un occultiste théosophe qu'il était une réincarnation de Louis XV, ou Madame X celle de Jeanne d'Arc, l'occultiste lui répondrait que, selon sa doctrine à lui, c'est impossible. Qu'il se pourrait bien qu'il fût une réincarnation de Sésostris ou de Sémiramis, mais que la période écoulée entre la mort de Louis XV et même de Jeanne d'Arc était trop courte, selon nos calculs qui sont mathématiquement correctes. Serions-nous bien ostracisés, si nous disions que les âmes des idiots et enfants fort jeunes (morts avant la période de conscience personelle) sont les parfaits paralléles de celles qui sont anéanties? Les personnalités des enfants et des idiots peuvent-elles laisser plus de trace sur le souvenir de la monade à qui ils n'ont pu s'assimiler que celles des âmes par trop animales qui, autant, mais pas plus que les premières, ont aussi failli à se l'assimiler? Dans les deux cas le résultat final est le même. Le 6me élément ou le MOI spirituel qui n'a pas eu le temps, ni les moyens de s'unir aux principes inférieurs, dans les cas de l'idiot et de l'enfant, a eu le temps, mais non les moyens d'accomplir cette union dans le cas de la personne totalement dépravée. Or,—ce n'est pas comme semble le dire, mais ne le dit pas, Fragment No. I, expliqué sur l'heure dans le Theosophist—que le "MOI spirituel est dissipé et cesse d'exister"—car ce serait une absurdité de dire que ce qui est immortel dans son essence puisse être dissipé ou cesser d'être—mais que le MOI spirituel se désassocie d'avec les éléments inférieurs et—suivant sa monade divine—le 7me élément, disparaît pour l'homme trop vicieux et cesse d'exister pour lui, pour l'homme personnel et physique comme pour l'homme astral. Quant à ce dernier, soit qu'il ait appartenu à un idiot ou à un Newton, une fois dépravé, s'il n'a pas pu saisir ou a perdu le fil d'Ariadne qui devait le conduire hors du labyrinthe de matière dans les régions de la lumière éternelle—Il doit disparaître.

Ainsi, qu'il disparaisse dans une réincarnation immédiate, ou qu'il soit anéanti, cet homme astral personnel (ou le 4me et 5me principe), sort du nombre des existences individuelles qui pour la monade sont comme les jours passés pour un individu—une série de souvenirs, les uns frais et éternels dans notre mémoire, les autres oubliés et morts pour ne jamais revivre. Dire des Occultistes, comme le fait M. Rosen, que s'occupant "egoistement" de leur propre salut, its condamnent "à la destruction la majorité des hommes" comme les Chrétiens "qui les vouent aux flammes de l'enfer"—est injuste, et faux, puisque, avec les Occultistes, l'oubli du soi-même est la plus grande vertu. Ce sont les Spirites plutôt qui voueraient la monade divine à un tourment terrible, aux souvenirs perpétuels d'une ou de plusieurs existences honteuses, criminelles, pleines d'expériences terrestres et grossières, avec pas le moindre rayon spirituel pour les illuminer. Et, ne serait-ce pas plutôt une horrible punition de l'affubler de toutes les personnalités qu'elle a eues à subir pendant son long parcours terrestre, au lieu de lui laisser seulement les acquisitions dont elle s'est enrichie durant ses existences antérieures et qui ont fait d'elle un être complet, une unité glorieuse et spirituelle!

30 "Il n'est pas logique de dire que tous les êtres qui se manifestent sont essentiellement mauvais." Aussi nous ne l'avions jamais dit. Nous ne disons pas que ce sont des diables, mais de malheureux vampires inconscients pour la plupart du temps—des loques, selon la juste expression de M. de Waroquier. Voici pourquoi nous ne consentons pas à dégrader le terme sublime d'Esprit en l'appliquant aux Élémentaires dont l'esprit est au Devachan, et d'où il ne descend jamais, quoique l'esprit du médium peut y monter; et c'est ainsi que nous n'avons rien à dire contre les communications subjectives avec les esprits, tandis que nous croirions faire de la nécromancie en encourageant les larves à jouer ce rôle dans des apparitions matérielles et physiques (Voyez le même Fragment, page 133). La "non-incarnation sur terre" faussement attribuée aux Théosophistes étant prouvé une erreur, je passe aux autres objections.

À Madame Sophie Rosen nous n’avons pas beaucoup à dire, ayant répondu à ses réfutations en expliquant les erreurs de déductions du traducteur, déductions fort logiques et correctes, mais tirées de prémisses mal comprises. Mais, nous demanderions à Monsieur de Waroquier, d’où cette idée étrange que notre Fragment No. I “n’est rien de moins qu’une inoculation qu’on offre” aux Spirites?

Lui, comme tous les Spirites “déjà dotés d’une doctrine fondée sur l’affirmation et le contrôle des faits,” a raison sans doute de se refuser à l’enseignement de la doctrine des Occultistes, s’il tient à sa croyance. Mais, c’est une nouvelle erreur que de dire que cette doctrine est imposée à qui que ce soit. Car il faut que nos adversaires l’apprennent enfin, c’est contre nos règlements et lois de faire des Sciences Occultes un objet de propagande. D’ailleurs nous y avons des doctrines qui n’ont pas été même mentionnées encore dans les Fragments et qui sont aussi diamétralement opposées aux doctrines spirites qu’elles le sont à celles des Chrétiens et même des Indous orthodoxes. Or, notre Société étant pleine de spirites Français et Russe, de spiritualistes Anglais et Américains, et d’Indous des bords du Gange, tout en nous refusant à accepter leurs croyances respectives, nous les Occultistes de l’École Orientale, nous sommes forcés par nos statuts mêmes de LES RESPECTER TOUTES; de ne jamais les discuter en présence des membres qui pourraient y appartenir; comme de ne jamais critiquer dans nos journaux la religion de personne, même celle des individus qui n’ont rien à faire avec notre Société —à moins d’y êtres amenés par une attaque directe de nos croyances—comme dans le présent cas, ou par quelque acte d’intolérance absurde. Ne donnant à personne le droit de nous attaquer impunément, nous n’attaquons jamais personne, et il serait difficile de trouver dans notre journal un mot contre le Spiritisme, quoique nous soyons loin d’en accepter les doctrines.

Quant à nous accuser de vouloir inoculer notre doctrine, à nous parce que l'un de nos Fragments a été traduit—c'est comme si nous allions accuser notre ami M. Leymarie de conspirer contre l'Occultisme parce que l'un de ses articles concernant sa croyance se trouverait traduit de La Revue Spirite par un de nos occultistes! Le Spiritisme est aussi contraire à nos doctrines que l'est l'Occultisme à celles de feu Allan Kardec. Ce n'est cependant pas une raison pour que nous ouvrions des conférences pour ridiculiser ces dernières et prononcer des speech fulminants contre la Société Psychologique, les Spirites occidentaux et leurs ancêtres, et préconiser la Théosophie Orientale et l'Occultisme, comme les seules croyances dignes de vivre. Que ceux qui n'y croient pas laissent nos croyances et gardent les leurs. Nous, qui ne critiquons jamais leurs doctrines, pourquoi critiqueraientils les nôtres, puisqu'elles ne leur ont jamais été offertes. Répondant à Madame S. Rosen nous disons: "Vous vous trompez, chère Madame." La Théosophie (Occultisme serait plus correcte), en divisant l'essence de l'être humain en entités nommées: Intelligence animale, intelligence supérieure, Esprit, etc., ne proclame pas et même n'implique pas "la désagrégation et par suite la destruction du Moi conscient, individuel." Au contraire, l'Occultisme le protège plutôt de toute profanation, de l'attentat sacrilège de lui faire porter le lourd fardeau des billevesées, mensonges et fourberies des farfadets et larves qui se sont vu orner de ce nom divin qui ne leur appartient ni ne leur sied, dans beaucoup de cas. Les Spirites voudraient-ils nous faire accroire que tous leurs "Esprits" sont des Anges de Lumière? Qu'ils se sont toujours montrés vrais et justes, qu'ils n'ont jamais ni menti ni trompé personne? Eh bien, nous Occultistes nous disons que c'est un blasphème horrible à nos yeux que de donner à ces êtres transitoires le nom sacré "d'Esprit" et d'Âme! Où est le mal de donner à chaque chose le nom qui lui convient le mieux? Où sont le chaos et la destruction du "moi conscient" dans cette division si nécessaire? Douterait-on que l'intelligence et l'âme sont deux choses différentes; que la première puisse être détruite d'un seul coup de marteau, sur la tête, sans que l'âme s'en ressente le moins du monde?

L’agrégation de ce que les spirites appellent la mémoire, l’intelligence, etc., ne sont que les attributs transitoires du 5me principe qui n’est que temporaire lui-même. Pour rendre éternel le moi conscient, pour assurer en un mot son immortalité, il faut de toute nécessité qu’il soit transféré (non dans son entier terrestre, mais dans l’essence de sa spiritualité) aux Principes 6 et 7, à la monade, enfin. Nous en appelons à la philosophie du monde entier pour nous dire s’il est possible d’accepter, en restant dans les bornes de la logique sévère, l’immortalité absolue de l’âme divine, tout en persistant à croire que les 5 principes, qui la revêtent pendant ses existences terrestres, s’en vont avec elle attachés à l’essence divine comme des crustacés aux flancs d’une barque! Que sont ces principes ou “Entités”?

Principe 1: le corps physique qui pourrit et diparaît; Principe 2—LA VIE ou plutôt le rayon vital qui nous anime et qui nous est prêté du reservoir inépuisable de la Vie Universelle; Principe 3—le corps astral, le double ou doppelgänger, l’ombre ou l’émanation du corps physique qui disparaît avec le corps lorsque celui-ci cesse d’exister. Chaque être vivant en a un, même les animaux; et on l’appelle illusoire car il n’a aucune consistance et ne peut durer. “Illusoire! . . .” s’écrie M. Rosen—“C’est donc qu’il n’existe pas. Comment, dans ce cas, peut-il dosparître à la mort?”—L’ombre existe-t-elle tant qu’elle y est? Et ne disparaît-elle pas avec la cause qui la produit? Principe 4—la volonté, qui dirige les principes Nos. 1 et 2; Principe 5—l’intelligence humaine ou animale ou l’instinct de la brute; Principe 6—l’âme spirituelle ou divine; et Principe 7—L’ESPRIT. Ce dernier est ce que les Chrétiens appellent Logos—et nous—notre Dieu personnel. Nous n’en connaissons pas d’autre; car l’absolu et le Un—c’est le Tout—Parabrahm, un principe impersonnel en dehors de toute spéculation humaine.

À Monsieur de Waroquier, qui nous demande de qui nous l’avons reçue, notre vérité, et remarque “Comme il n’y a pour toute la terre qu’une seule et même nature d’êtres communiquant [et comment le sait-il?] ce ne peut être que par les restes périspritaux des humains décédés, par leurs loques enfin, etc.,” nous répondrons aussi: vous vous trompez, vous qui ne lisez point le Theosophist et ne savez point toute la vérité sur nous.

Nous les avons eues nos doctrines de ceux qui n’ont nul besoin de se servir, pour explorer et apprendre les mystères de l’Univers, soit des esprits désincarnés, soit de leurs “loques,” et c’est là un énorme avantage. Tandis que les Spirites qui, commes les aveugles, ont à se servir des yeux d’un autre pour reconnaître les objets trop éloignés pour être touchés, ne peuvent savoir que ce que ces “esprit” veulent bien leur dire. Les plus heureux d’entre eux, ayant à se fier aux somnambules qui ne peuvent guider à volonté leurs âmes temporairement libérées, ne peuvent se faire toujours des impressions correctes, car leur âme (le 5me principe), est guidée elle-même par le magnétiseur dont les idées préconçues et souvent arrêtées dominent le sujet et le font parler dans le sens qui les guide plus ou moins eux-mêmes—les adeptes n’ont pas a souffrir de ces limitations inévitables. Ce n’est pas une évidence de seconde main, une évidence post-mortem pour eux, mais bien l’évidence de leurs propres sens épurés et préparés pendant de longues années pour la recevoir correctement et sans qu’aucune influence étrangère puisse les faire dévier du droit chemin. Pour des milliers d’années, un initié après l’autre, un grand hiérophante, suivi d’autres hiérophantes, avait exploré et ré-exploré l’Univers invisible, les mondes des régions interplanétaires, pendant ces longues périodes où son âme consciente unie à l’âme spirituelle et au TOUT quittait son corps, libre et presque omnipotente. Ce ne sont pas les initiés appartenant à la “Grande Fraternité de l’Himalaya” seuls qui nous donnent ces doctrines; ce ne sont pas les Arhats Bouddhistes seulement qui les enseignent; mais elles se trouvent dans les écrits secrets de Shankaracharia comme de Gautama Bouddha, de Zoroastre comme dans ceux des Rishis.

Les mystères de la vie comme de la mort, des mondes visibles et invisibles ont été approfondis et notés par les adeptes initiés de toutes les époques comme de toutes les nations.

Ils les ont étudiés pendant les moments solennels de l'union de leur monade divine avec l'Esprit universel et en ont noté les expériences. Et, c'est ainsi qu'à force de comparer et de contrôler les notes des uns par celles des autres, et n'y trouvant pas les contradictions qui se remarquent si souvent, dans les dictées ou communications des médiums, mais ayant pu constater, au contraire, que les visions des adeptes qui avaient vécu il y a 10,000 ans se trouvaient toujours vérifiées et corroborées par celles des adeptes modernes, à qui les écrits des premiers ne deviennent jamais connus que par la suite—que la vérité a été établie. Une science définie, basée sur l'observation et l'expérience personnelle, corroborée par des démonstrations de tous les jours, contenant des preuves irréfutables—pour ceux qui l'étudient, a été ainsi fondée; j'ose croire qu'elle vaut celle qui est basée sur le dire d'un ou même de plusieurs somnambules.

Aussi ne pouvons-nous nous empêcher de sourire en voyant M. Rosen nous enseigner ce truisme "que le corps physique n'est pas entièrement composé de matière solide" et qu'il "contient en majeure partie des gaz et des liquides. Messieurs les Orientaux, qui veulent nous faire la leçon, devraient consulter les physiologistes," nous dit-il. J'ai bien peur que les physiologistes Européens n'aient bientôt besoin de consulter MM. les Orientaux—de l'an 8,000 avant l'ère vulgaire. Celui qui a écrit dans le Fragment la phrase citée savait tout aussi bien que n'importe quel physiologiste que le corps humain contenait des gaz et des liquides autant et plus que de matière solide. Mais les Occultistes ne connaissent qu'un Seul Élément qu'ils divisent en sept parties où entrent les 5 éléments exotériques et les deux ésotériques des anciens. Cet élément, ils l'appellent indifféremment soit matière soit Esprit, soutenant que comme la matière est infinie et indestructible et que l'Esprit l'est aussi et qu'il ne peut exister dans l'Univers infini deux éléments omniprésents Éternels, pas plus que deux Indestructibles et Infinis, donc—Matière et Esprit ne font qu'un. "Tout est Esprit et tout est Matière" disentils; Purusha Prakriti sont inséparables et ne pourraient exister l'un sans l'autre.

Or donc, ce ne sont pas MM. les Orientaux qui ont oublié de consulter les physiologistes, mais bien M. Rosen qui a oublié de consulter les Occultistes sur leur manière de s'exprimer; ou bien, pour ne pas déplaire à MM. les savants modernes, nous dirons que le liquide, le gazeux et le solide sont les trois qualités ou conditions de la matière, ce qui revient à la même chose. À ces trois, ajoutez la matière radiante de M. Crookes et on en aura quatre—les trois autres conditions de la matière se trouvant dans la possession des Occultistes en attendant qu'elles se laissent découvrir par MM. les Académiciens. La matière, donc, n'est qu'une condition de l'Esprit et vice versa.

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Et maintenant, au discours de M. T. . . . "membre de la Société Théosophique de Paris."

De tous les conférenciers des fameuses séances des 6 et 21 mars, c'est lui qui a tapé le plus dru sur ses frères de la Théosophie Orientale. Fort, derrière son Code Hiératique de Gôtomô ou "Institutes divines," de la science divine qui lui aura révélé tous les secrets de la Théosophie passée, moderne et future, M. T. . . . parle de la Théosophie de notre Société—qu'il confond à tout moment avec l'Occultisme—comme étant "en résumé, une doctrine sans preuves, sans autorité et sans prestige d'origine," et pour la rendre encore plus odieuse aux yeux des Spirites, il affirme ceci:

10 "Les Théosophes proclament la croyance dans l'immortalité du Moi conscient—foncièrement fausse";

20 Ils disent "que le moi spirituel . . . disparaît sans emporter une seule parcelle de la conscience individuelle, et va retomber dans le monde de la matière cosmique première."

30 "Les Théosophes invoquent à tort l'autorité des documents sanscrits de l'antiquité Indoue à laquelle par son origine, cette doctrine est très loin de remonter."

40 "La doctrine des Théosophes [Occultistes, s. v. p.], qu'on s'obstine à appeler Science divine et qui n'est que la doctrine d'un Occultisme particulier, avec des idées étranges . . .

. . . qui ne reposent sur aucune base sérieuse, une tournure de style qui affecte d'être magistral . . . enfin une grande profession d'affirmations, rien que des affirmations partout et toujours des affirmations . . ., une doctrine qui a le néant comme but ne peut avoir que le vide pour base."

50 "Les affirmations des Théosophes n'étant pas corroborées par des arguments sérieux, par des démonstrations, par des preuves . . . ainsi qu'on a coutume de procéder en matière scientifique . . . tant pis pour une doctrine qui prend à tâche de faire passer des chimères pour des réalités."

Nous prions de noter les phrases que nous venons de souligner Cela est fort important et les affirmations de M. T. . . . 1er et 2me étant déjà prouvées fausses et ne reposant sur aucune base sont considérées par nous comme des . . . Le Fragment No. I,—qui nous incrimine soi-disant, a paru dans le Theosophist en octobre 1881. Deux mois après (The Theosophist, Vol. III, janvier 1882) les expressions incomplètes et vagues étaient expliquées par Subba Row, Bramane de 1re classe et occultiste distingué. Plusieurs autres occultistes envoyèrent des réfutations en expliquant les phrases du Fragment comme nous venons de le faire plus haut. Dans le Theosophist d'août, de la même année, pages 288-89, dans un article "Isis Unveiled and The Theosophist on Reincarnation," par le rédacteur du journal—votre humble servante—dans la classification des groupes des principes humains, il est dit:—

GROUPE I	ESPRIT.
7. Atma—"Esprit pur."	Monade Spirituele ou
6. Buddhi—"L'Âme Spirituelle ou Intelligence."	"Individualité"—et son véhicule. Eternelles et Indestructibles.

Et voilà pour le NÉANT!*

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* Voir The Theosophist, Vol. III, No. de mars 1882, page 151, 1re colonne, note d'un chela disciple des initiés, "D.M.", qui dit: "Il ne peut y avoir d'anéantissement pour le 'Moi Spirituel qui est INDIVIDUALITÉ'—quoique cela arrive quelquefois pour la PERSONNALITÉ." (C'est-à-dire pour le 5me principe.)

Or, les spirites en général qui, ne lisant pas l'anglais, se sont fiés à M. T. . . . qui le lit, pour se faire une idée juste de nos doctrines théosophiques, sont priés de juger de la fidélité avec laquelle il les a expliquées. Aussi ce n'est pas des autres spirites que nous avons à nous pleindre mais de M. T. . . . "membre de la Société Théosophique." A-t-il, ou n'a-t-il pas lu le Theosophist? Voici la principale question. S'il l'a lu, il devait savoir que nos doctrines etaient perverties par lui—ce qui ne parlerait pas en sa faveur; s'il ne l'a pas lu, si enfin, il n'était pas sûr de ses faits, même après l'avoir lu, la solution est encore moins à son avantage. Répétant ses propres paroles, nous disons:—ces affirmations auraient dû être corroborées par . . . des démonstrations, par des preuves. . . "Qui trompe-t-on ici?" demande-t-il de son auditoire. "Mais personne, Monsieur—du moins, pas du côté des Théosophes Orientaux. Du côté spirite, c'est vous seul, qui vous êtes trompé, et, partant,—sans le vouloir,—avez trompé les autres," répondons-nous.

Mais, ce n'est pas seulement de prêcher le néant, mais d'enseigner une pseudo-théosophie, assemblage de choses disparates . . . du spiritualisme, du mysticisme, de la science, du nihilisme, de l'astrologie, de la magie, de la divination, etc., que nous sommes accusés. Notre Théosophie à nous, avec "sa conception malsaine et malpropre de ses Élémentaires et de ses Élémentaux" est une doctrine hybride issue des Chaldéens qui en traversant les ténèbres du moyen âge revint au pays où elle est née . . . et où, de nous, elle fait des dupes.

Comment M. T. . . . sait-il tout cela? Ah! nous y voilà, à ses GRANDES PREUVES! Preuves si irréfutables, que c'est sur le terrain de l'histoire que les spirites sont invités de le suivre, et que c'est de l'origine historique de sa théosophie à lui, de sa science divine qu'il va les régaler. Écoutons avec confiance et recueillement notre érudit frère théosophe.

Voici ce qu'il dit. Attention, Messieurs et Dames! "Vers la fin de TRETA YOUGO [yuga, donc, s. v. p.] le troisième [!!] âge d'après la chronologie indoue [?] vécut dans l'Inde . . . Gôtomô. Comme le constatent les livres sacrés de l'Inde [?],

Gôtomô descend d’une ligne de sages qui remonte jusqu’aux temps védiques et compte, parmi ses descendants directs le célèbre Gôtomô Sakiamouni, le Bouddha, qu’on a souvent tort de confondre avec lui. Des ouvrages qu’a laissés à la postérité ce personnage du TRETA YOUGO, les deux plus remarquables sont les NYAYAS, qui est un traité de logique, [et] le code Hiératique . . . science divine qui représente la synthèse du savoir humain, recueil de toutes les vérités amassés pendant une longue série de siècles par les sages contemplatifs (Moharshy) . . .”

Assez. It suffirait de ces quelques lignes pour prouver à un simple écolier du sanscrit que M. T. . . . ne se connait ni en Yugas (écrit par lui “Yougo”) ni ne comprend la signification des termes sanscrits.

J’en appelle à toute l’armée des grands sanscritistes européens et aux meilleurs pandits Brahmanes modernes aux Indes.

Assez modestement, il s’abstient de “fournir le nombre exact des siècles qui nous séparent du Treta yougo,” mais il n’hésite pas à affronter “le sourire des savants officiellement érudits” (et le rire des Brahmanes—astronomes et savants, donc!) et fait remonter courageusement “l’âge appelé Treta yougo . . . à 28,000 avant notre ère vulgaire.” “Ainsi,” nous dit-il, “nous voilà FIXÉS sur l’origine de la véritable Théosophie, la vraie, la Théosophie de vie, de consolation, de bonheur, la Théosophie scientifique de Gôtomô, hors de laquelle, il n’y a que pseudo-théosophie. . . .”

Et, tout en allant contre la science officielle, et les calculs d’après le zodiaque (calculs mathématiquement précis s’il en fus jamais) des Brahmanes passés, présents et à venir, contre celui de Manou et de Gautama Rishi lui-même, selon lui l’auteur du Nyaya, M. T. . . . n’hésite pas à se déclarer prêt à prouver “par le moyen des procédés employés en pareils cas par la science” que tout ce qu’il nous dit là est—de l’histoire!

Eh bien! nous nous déclarons prêts aussi à renverser d’un coup de main ce bel édifice, ce château de cartes, et nous soutenons que son Code Hiératique est un manuscript apocryphe. M. T. . . . nous affirme que l’âge du Treta yuga remonte à 28,000 ans?

Nous lui répondrons que d’après tous les calculs de période Védique et des livres sacrés des Brahmanes—sans en exclure un seul, l’âge du Treta yuga, c’est-à-dire la période écoulée entre notre ère vulgaire et le Treta yuga (le deuxième âge s’il vous plaît “d’après la chronologie indoue,” et non le troisième) est juste de 867,000 ans; ce qui ne ferait qu’une bagatelle de 839,000 années de plus que ses 28,000 ans, une petite erreur de lapsus linguae ou de lapsus calami (nous ne savons laquelle) de M. T. . . ., mais un peu trop souvent répétée cependant pour être une erreur si simple. Ceci, nous allons l’appuyer tout à l’heure par des chiffres. En vérité, Gautama Bouddha, ce “direct descendant de Gôtomô du Treta yougo,” devait avoir, à ce compte, un arbre généalogique d’ici à la lune. Seulement le premier n’a jamais été le descendant direct ou indirect ni du Rishi “Gôtomô” ni de Gautama, l’auteur bien connu du Nyaya. Cela nous est bien prouvé à nous les Brahmanes de l’école de cette philosophie et à tous ceux qui savent quelque chose de l’histoire des Rishis et du Bouddhisme,—d’abord, parce que Gautama Rishi était un Brahmane, contemporain de Rama, tandis que Bouddha (Gautama le Sakyamouni) était un Kshatrya (caste des guerriers) et le Gautama des Nyayas est bien plus moderne que ce dernier; et ensuite parce que Gautama-Rishi était un Sourya-vansa—de “la Race Solaire” et Gautama Bouddha un Chandra ou Indu Vansa ou de la “Race Lunaire.”*

Afin de prouver ce que nous avançons des Yugas, nous donnons ici les deux calculs, celui qui est adopté par les Brahmanes du Nord et qui est exotérique et celui des Brahmanes du Sud qui a été jusqu’ici un calcul ésotérique, et dont la clef est aux mains des initiés. Il n’y en a pas d’autres. Tous les deux sont corrects, car le total s’y retrouve également.

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* Les Vansavali ou généalogies des Races—Soorya et Chandra, deux races distinctes qui séparent les anciens Indous—les Brahmanes et Kshatryas généralement sont tracées—la première depuis Ikshvâku jusqu’à Rama, et la seconde depuis le premier Bouddha jusqu’à Krishna (voir le Vansavali des princes Rajput, la maison Oodeypoor). Krishna était de Race Lunaire.

On peut trouver le premier dans l’Isis Unveiled, volume I, page 32.

Les âges son divisés de la manière suivante:

Âge 1er—Krita ou Satya Yuga, durée	1,728,000 années
Âge 2me—Treta Yuga, durée	1,296,000 années
Âge 3me—Dvâpara Yuga, durée	864,000 années
Âge 4me—Kali Yuga, a commencé 3,000 ans avant l’ère chrétienne et durera	432,000 années
Total	4,320,000 années

(Voir: “Essai astronomique” basé sur ce calcul dans les Asiatic Researches et son exactitude prouvée par comparaison avec les zodiaques.) L’autre—ésotérique selon les Brahmanes du Sud:

Âge 1er—Krita ou Satya yuga 4 X 432,000=	1,728,000 années
Âge 2me—Treta yuga 3 X 432,000=	1,296,000 années
Âge 3me—Dvâpara yuga. 2 X 432,000=	864,000 années
Âge 4me—Kali yuga 1 X 432,000=	432,000 années
Total	4,320,000 années

Dans ces nombres l’on observera que celui qui sert de base au calcul est le nombre 432,000, qui doit être multiplié par 1, 2, 3 et 4 respectivement pour obtenir la durée de chacune des ères Kali, Dvâpara, Treta et Krita ou Satya yuga, et d’où l’on verra que Dvâpara dénote que sa période est d’une durée double de celle de Kali yuga, et que celle de Treta est trois fois celle de Kali yuga. Or le présent Kali yuga (l’âge où nous sommes) ayant commencé le 18 février, 3,102 années avant l’ère chrétienne, à minuit, sur le méridien à Ujjayini, à la mort de Krishna, les chiffres qui son de vilains témoins contre les affirmations, nous prouvent que M. T. . . . parle des Yugas comme un aveugle des couleurs.

Si son “Gôtomô” a vécu durant le Treta yuga, même en l’an 1,296,000 de cet âge, c’est qu’alors son Code Hiératique aurait juste 868,985 années d’existence, car tel est le chiffre que l’on obtient en ajoutant à ses 864,000 années les 3,102 avant notre ère et les 1,883 de notre présente ère. Et cependant M. T. . . . se dit prêt à prouver ses 28,000 années par des procédés scientifiques! Certes, il est fort respectable l’âge de sa théosophie, “la vraie . . . la Théosophie scientifique.”*

Kritayuga est un autre nom (ou dénomination) du Satya-Yuga. It est généralement démontré dans les livres des Brahmanes que le taureau mythologique, par lequel on représente Dharma ou religion ésotérique, reste ferme sur ses quatre pieds dans Satya Yuga, sur trois seulement dans Treta Yuga, sur deux dans Dvâpara Yuga et sur un pied seul dans Kali Yuga (ainsi chancelant et presque sur le point de tomber).

SATYA OU KRITA YUGA EST DONC LE PARFAIT CARRÉ.—M. T. . . . pourrait-il nous en expliquer la signification? En attendant, nous soutiendrons toujours que ses 28,000 années (depuis que son “Gôtomô” a vécu) ne sont qu’une fiction.

Le nom de Gautama Rishi, l’occultiste des temps Védiques, se trouve mentionné dans les Upanishads. Quant au Gautama des Nyayas, qui est celui de M. T. . . . il a vécu bien plus tard que Kapila (des Sankhya), qui a été lui-même contemporain et un peu postérieur à Gautama Bouddha, puisque le système de notre Grand Maître Sakiamouni est critiqué par Kapila, dont les doctrines sont ridiculisées par l’auteur des Nyayas.

Ergo, l’erreur de M. T. . . . nous étant prouvée, et sa connaissance imparfaite du sanscrit aussi, lui qui nous critique si bien (car, trompé probablement par le son phonétique du Treta qu’il aura pris pour “trois” et de Dvâpara, qui a une certaine ressemblance avec “deux”), il aura cru que son “TRETA YOUGO” représentait “le troisième âge,” et, d’après la Chronologie Indoue, par-dessus le marché.

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* Voyez les Lois de Manou (I, 64, 73) et le dernier livre de Monier-Williarns: Indian Wisdom, pages 188 et 229; Sir Wm. Jones, Colebrooke, etc.

Et cette ignorance relative étant établie sur ce point, comment croire au reste? Qu'il nous donne vite ses preuves "selon les procédés employés par la science"! Si son "code Hiératique" est quelque vieux manuscrit apocryphe de cent ou deux cents ans, lorsqu'on n'avait pas même l'idée en Europe des calculs chronologiques des Brahmanes, alors cela ne nous étonnerait pas du tout d'apprendre que c'est dans ce manuscrit merveilleux que M. T. . . . a puisé ses données historiques, chronologiques et théosophiques. En effet, nous voilà bien "fixés sur l'origine de la véritable Théosophie"! Quant au "rire homérique," auquel il avait raison de s'attendre de la part des Orientalistes européens, il a été bien plus inextinguible et sincère parmi nos Brahmanes Shastris* à qui nous soumîmes en le traduisant, le discours de notre "membre de la Société Théosophique" parisienne.

D'ailleurs l'histoire des Rishis qui ont laissé des écrits philosophiques et religieux—nous parlons des "six grandes Écoles Philosophiques" des Brahmanes—est trop connue pour que l'on puisse construire de ses lacunes un roman quelconque. Jaimini, l'auteur de Mimansa; Badarayana, des Vedanta; Gautama, du Nyaya; Kanada, du Vaiseshika, qui est le complément du Nyaya; Kapila, du Sankhya, et Patañjali, du Yoga, sont peut-être les personnages les plus connus et les plus historiquement connus. On sait bien ce qu'ils ont laissé à la postérité et ce qu'ils n'ont jamais pu écrire. Ainsi, attribuer à Gautama, dont les êcrits consistent en un seul ouvrage sur la logique, un ouvrage d'où toute allusion sur les matières occultes et théosophiques est éliminée, attribuer à ce logicien serré, disons-nous, un "Code Hiératique," c'est vraiment calculer par trop sur l'ignorance des spirites en tout ce qui concerne la littérature sanscrite. Le choix est malheureux en vérité. Nous eût-on présenté Patañjali ou Sankaracharya, un des anciens mystiques enfin, comme auteur de ce livre inconnu, nous aurions pu nous donner la peine de vérifier l'assertion.

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* Shastri est celui qui doit etudier toute sa vie les Shastras, les livres sacres tes Brahmanes, une litterature immense.

Mais c’est comme si on cherchait à nous faire accroire que le baron d’Holbach, l’auteur du Système de la Nature et le plus grand athée de son temps, nous avait légué un Dogme et Rituel de la Haute-Magie sous le pseudonyme d’Éliphas Lévi. Allons donc, M. T. . . ., nous sommes aux Indes nous, et nous avons parmi nos membres les plus fameux sanscritistes comme les plus grands érudits du monde en littérature indienne.

Nous ne nous arrêterons pas à des bagatelles comme par exemple la traduction libre qu’on nous offre du double terme Maharishi que M. T. . . . traduit par “sages contemplatifs” et écrit Moharshy—ce qui ne serait même pas phonétiquement correct. Maha veut dire “grand” dans le sens moral et Rishi littéralement traduit veut dire “barde” chanteur et aussi le marcheur et le guide, celui qui mène les autres; le mot Rishi étant un dérivé de Riś (qui marche en avant), vu que ces derniers étaient toujours à la tête de leurs clans. Le Gautama Védique était un occultiste, c’est-à-dire un Brahmane comme tous les Rishis certainement; mais tandis que tant d’autres ont laissé de grands poèmes, des philosophies et des livres traitant de Brahma et de Yoga Vidya (science secrète), celui-ci n’a laissé qu’un code, pas du tout hiératique mais civil, ce qui est moins poétique peut-être mais plus vrai. Yajnavalkya (Dharma-Śâstra, I, 3-5) le mentionne comme le 18me en mérite des vingt codes énumérés par lui, dont le premier est celui de Manou et le dernier de Vasishtha. L’auteur du Code Parâśara (dans la préface sanscrite de Stenzler qui cite Yajnavalkya) dit: “Les lois des différentes yugas diffèrent entre elles.” Les livres des lois de Manou appartiennent au Krita Yuga, ceux de Gautama au Treta, ceux de Sankha et Likhita au Dvâpara et ceux de Parasara au Kali-yuga. Le code du Dharmashastra de Gautama est connu, et n’est avec quelques variations que la répétition des autres codes dont il y [en] a eu 47, tous par de différents auteurs, mais dont il ne reste plus que 20. Enfin ceux qui ont laissé des écrits sur le Vidya, connaissance ou Science secrète de l’âme universelle, sont aussi connus, et le nom de Gautama ne s’y trouve pas.

Sitôt que les affirmations de M. T. . . . sur son code hiératique nous furent parvenues aux Indes, et que nous eûmes vainement interrogé les Brahmanes les plus érudits, les Yogis-Shastris les plus célèbres, ceux qui connaissent par cœur toute la littérature des initiés des temps védiques jusqu'à nos jours; et que de chacun et de tous nous arrivaient soit verbalement soit dans des lettres des négations qui peuvent toutes se résumer dans ces mots—"Non, le Gautama Rishi n'a rien écrit que son Dharma-Shastra—code civil et criminel; et le Gautama Rishi n'est pas le Gautama des Nyayas. Car les systèmes s'y contredisent; le premier place l'efficacité de toute chose dans cette vie et l'autre dans les Védas, tandis que les Nyayas ne reconnaissent que l'omnipotence d'ADRISHTA (le principe invisible), 'Paramatman' ou âme suprême, et du 'Jivatman, (le 7me principe), I'atome éternel; et ne fait mention des Védas que pour ne pas être appelé athée (Nastikah)."—En désespoir de cause pour M. T. nous nous adressâmes au grand "Sankaracharya." C'est le Pape des Indes, une hiérarchie qui règne spirituellement par succession depuis le premier Sankaracharya du Vedanta, un des plus grands adeptes initiés parmi les Brahmanes. Voici la lettre reçue par T. Subba Row du Mysore. Qu'on se souvienne que c'est un adepte initié, le seul maintenant aux Indes qui possède la clef de tous les mystères Brahmaniques et a pouvoir spirituel depuis le Cap Comorin jusqu'aux Himalayas et dont la bibliothèque est une collection de longs siècles. De plus il est reconnu, même par les Anglais, comme la plus grande autorité sur la valeur des manuscrits archaïques. Voici ce qu'il dit: "Si le manuscrit [le 'Code Hiératique' en question] est écrit en Sen-zar Brahma-bhashya [langue sacerdotale et secrète], il ne peut être lu ni compris que par les Brahmes initiés, auxquels la révélation d'Atharvan et Angiras a été déjà faite [dernière et suprême initiation]. Or, aucun de ces manuscrits ni même une copie ne peut être en la possession d'un Mlechchha [étranger impur], car d'abord le nombre de livres [codes] est gravé sur le pilier de l'Ashrum [endroit sacré, un temple] depuis que le Grand et Saint ACHARYA 'maître'

[dans ce cas, Sankaracharya de la Vedanta lui-même qui a fondé la hiérarchie, bâti et vécu dans ce temple du Mysore] en a tracé les noms de sa propre mains et que tous y sont, et puis, parce que, dans ce nombre, le nom de Gautama Rishi ne s'y trouve pas. Ce Rishi n'a jamais rien écrit sur le BRAHMA VIDYA [science occulte]. Gautama—le Aksha-pada [ayant des yeux aux pieds, surnom de l'auteur du Nyaya] n'est ni de la caste ni du sang de Gautama Rishi, et tout un Yuga [le Dvâpara yuga de 864,000 ans] les sépare. Si le susdit Sutra qui est en France [le 'code' de M. T. . . .] traite de, et encourage la conversation avec les pitris [ancêtres décédés, esprits] et qu'il soit une copie authentique d'un des Sutras qui existent, l'original ne peut être autre qu'un des Sutras du Sama-Veda* traitant des Pitris [Manou, IV, 124] dont le son seul est impur [a śuchi] à cause de son association avec les Pisachas [les 'Élémentaires' que M. T. . . . rapporte au moyen âge]; car, comme le prouve Kulluka [un grand commentateur et historien], le Samaveda n'est impur qu'à Cause de ses slokas [versets] où l'on converse avec les morts et son rituel pour la répétition d'a śaucha et de Savam a śaucham [nécromancie et rites touchant les corps des morts soit physiques ou astrals qui sont considérées des plus souillants] ."

Voilà donc ce qui est bien avéré. Les deux Gautamas sont deux personnages tout à fait différents et les manuscrits hiératiques qui traitent des évocations des morts sont et ont été de tout temps (voyez les Lois de Manou, IV, 23, etc.) considérés comme des pratiques dégradantes, souillantes et sacrilèges. Nous n'avons qu'à lire cette phrase du discours de M. T. . . . : "la réalité de nos rapports avec les esprits des ancêtres enseignée par la 'Science divine' de Gôtomô . . ." pour savoir à quoi nous en tenir sur son Code Hiératique. Si les évidences fournies par les Brahmanes comme par les sanscritistes Européens et l'autorité sur les codes hiératiques en général, l'Occultisme et la Théosophie en particulier,

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* Le Sama-Veda est fort inférieur au Rig et au Yajur-Veda. Le Rig traite des Dieux, le Yajur des rites religieux et le Sama-Veda [des] Pitris (Esprits) et, en conséquence, il est fort déconsidéré.

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d’un érudit et un initié tel que Sa Sainteté Sri Sankaracharya ne servent à rien et sont rejetées par M. T. . . ., qu’il substitue son autorité, à lui, à la place de celles de Sankaracharya et de Manou et que les Spirites la reconnaissent—cela nous est égal, mais qu’il n’aille pas inventer, pour discréditer la Théosophie Orientale, des Codes Apocryphes, car, à l’exception de lui-même et de quelques spirites crédules—le reste du monde en rirait, et ne l’accepterait pas plus que nous ne l’acceptons.

Désormais les doctrines respectives de nos deux Théosophies auront à être jugées par leur valeur intrinsèque, et par des juges d’une impartialité reconnue.

Ni les sectaires ni les partisans ne devraient avoir voix au chapitre; car, emportés par la ferveur pour leur causes respectives et leurs idées préconçues, ni les uns ni les autres ne sont en état de juger sainement des choses opposées à leurs croyances. M. T. . . . promet des preuves par le moyen des procédés employés par la science; nous—nous les donnons. Et s’il fallait apporter à l’appui de ce que nous avançons et nions des citations de tous les livres composant la littérature sacrée des Brahmanes et Bouddhistes, ainsi que l’évidence écrite par des témoins qui sont des autorités reconnues, sur le sujet, aux Indes—nous voilà prêts. M. T. . . . “possesseur des documents authentiques,” peut-il en faire autant? Qu’il se dépêche donc! Au nom de tous nos Occultistes Orientaux, comme au nom de la vérité, nous lui proposons de vider cette querelle dans les pages du Bulletin. Notre antagoniste soutient que la seuIe vraie Théosophie, la science divine, est celle qu’il croit avoir trouvée dans un code hiératique (inconnu)? Nous soutenons qu’il n’y a qu’une seule Théosophie—celle des Rishis, des Mages et des Hiérophantes Bouddhistes et que nous l’avons à sa source même.

Qu’il apporte ses preuves, nous apporterons les nôtres.

H. P. BLAVATSKY,

Secrétaire correspondant de la Société Théosophique

fondée à New York, au nom de la Branch Society ou

groupe des Occultistes des Indes, de cette Société.

Madras Adyar (Quartier général), le 23 mai 1883.

THEOSOPHY AND SPIRITISM

Continuation of the Controversy between Theosophical Occultism and Spiritism.

[Bulletin Mensuel de la Société Scientifique d'Études Psychologiques, Paris, July 15, 1883, pp. 129-151.]

[Translation of the original French text.]

To seek truth and to bring it to light, such is the first duty of the publicist, of the philosopher, and undoubtedly, of every honest man as well.

We do not want ever to be accused of having neglected this duty.

After the explanations and rectifications which have already appeared in the Bulletin following the controversy on Occultism (see the April, May, and June issues), we concluded that the discussion could be closed. We were mistaken. The Theosophists from India have compelled us to keep the promise we made from the outset, to open the pages of the Bulletin to the rejoinder. As we do not intend to suppress the opinion of anyone, we are publishing what follows in spite of its length. To do so, we must double the number of pages in this issue.

Moreover, the subject is worth the effort. In the first place, this document has an official character, since it emanates from the Parent-Society, and is drawn up in the name of the Branch of Occultists. One may conclude, then, that this time we have the expression of the real doctrine professed by Theosophical Occultism.* Moreover, among some recriminations dealing with personalities and adding nothing of value to the discussion, ideas of great philosophic import are to be found in this paper, ideas of which the readers of the Bulletin should not be deprived.

We will now let the famous secretary of the Madras Theosophical Society speak, reserving the right of rejoinder in order to resume the debate and to conclude it.

THE EDITOR.

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* In the mail which followed the one that brought us the document now published, we received a collective letter signed by the Occultists of the Theosophical Society at Bombay, urgently demanding the publication in the Bulletin Mensuel of the reply written by Madame Blavatsky in their name. This letter is dated Madras, May 27th.

THE REPLY OF THE THEOSOPHISTS

In the April issue of the Bulletin Mensuel of the Scientific Society for Psychological Studies, we find in the "Editorial Note" which follows the annihilation of Theosophy in India —a veritable "massacre of the innocents"—the generous offer to open the pages of the Bulletin to the answer of the Theosophists who do not share the views of Mr. T. . . . A generous offer, no doubt, but a very dangerous one—for the Editor. Aside from some Spiritists who have been pleased to associate themselves with an organization of which they evidently know neither the program nor the statutes not even the simple rules—"the Theosophists who do not share his views" being reckoned by thousands, the Editor of this esteemed journal may perhaps find himself embarrassed in keeping his word. Fortunately for the interested parties, our Hindu Theosophists know no more French than our Parisian Theosophists know English. It is to this blessed ignorance of their reciprocal languages—which has prevented the former from reading the Bulletin and the latter, The Theosophist—that we owe, undoubtedly, the highly fraternal harmony and touching accord that have reigned for five years until now, between the Parent Society, established in India, and its well-beloved daughter in Paris. That this was really conducive to mutual understanding, the following will indeed prove.

I ask permission to say a few words on the subject of the lectures and at the same time to correct the very serious errors I have discovered therein. These errors—easily shown by quoting thousands of passages in confirmation from The Theosophist as well as from other publications of our Society—are quite natural in the cases of Madame and Monsieur Rosen, Mr. Waroquier and others, who perhaps do not speak English, and have not read The Theosophist, but who judge Occultism by relying on some pages translated from one of the Fragments. They become more serious when we find them accepted and vigorously emphasized by Mr. T. . . ., "Fellow of the Theosophical Society of Paris."

Dr. Thurman was quite right not to undertake the thankless task of defending and especially of explaining a system “to an audience which had not been prepared for it by preliminary study of the subject.” We thank our brother for his discretion.

As to the lectures delivered at meetings on the 6th and 21st of March, it must be confessed that they were unique. A debate in fact, where nothing was disputed but everything admitted in advance, where no one defended, but everyone attacked, where both sides, friends and enemies, Theosophists and Spiritists, tore to pieces a system of which they did not know the first word, bumping against each other—pardon my language—in utter blindness, and where, finally, the only so-called representative of the system under attack, attacked it himself with more heat and vigor than all the others—is indeed an extremely original debate, and one of an entirely new variety!*

It is only necessary to read sentences like the following, which I quote from the speech of Mr. T. . . ., to see that this “Fellow of the Theosophical Society of Paris” has not the faintest idea of what the Parent-Society is: “This doctrine of nothingness professed by The Theosophist . . .” “Theosophists preach annihilation . . . the doctrine that the spiritual Ego [!?] can fall back . . . into the world of primal cosmic matter” [!!] . . . “the authors of The Theosophist,” etc., all which proves to us without the shadow of a doubt that our esteemed brother in Theosophy, “astronomer, orientalist, scholar and author of numerous discoveries” though he may be, has not yet discovered either what the Theosophical Society in general is, or that particular occultism, which a small group of its chosen members study.

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* The committee of the Scientific Society for Psychological Studies intended to please the Theosophical Society of Paris in placing at its disposal both the pages of the Bulletin and the lecture platform to expound Theosophical ideas. It is not the fault of the committee—which, by the way, reckons several Fellows of the Theosophical Society among its members—if the representatives of the doctrines of occultism refrained from taking part in the discussion. All the known Theosophists were invited to the lectures. Several of them were present but said nothing, in spite of the fact that the president invariably offered the floor to the opponent before calling upon the defender of the subject under discussion.—THE EDITOR.

We will go further; and now declare, proof in hand, that Mr. T. . . . who sees no difference between the Theosophical Society, Occultism, and the magazine The Theosophist, who appears to be unaware that 90 out of 100 of the Fellows of the Society take hardly any interest in, and deny the existence of, Occultism as well as Spiritism; that The Theosophist is not a special organ for the occult sciences, any more than it is the journal of exoteric Christianity, Buddhism, or Hinduism; and who confuses—perhaps because he has never heard of it—the doctrine of the Arhats, the sole representatives of the oldest esotericism of the ancient Âryans, with the Theosophy of Paracelsus and Henry Khunrath of the Middle Ages—has acted neither like a Theosophist nor a scientist in regard to us. In short, he condemns what he knows nothing about; and one letter from him which we have just received is a striking proof of it. Reserving until later what we are told therein about "Gôtomô," the author of the Nyâya, we will take note of only one error now. "Magnetism," he tells us, "has no place in the series of definitions of Occultism." That may be so, in the occultism that he believes he has found in the "Hieratic Code of Gôtomô."

In regard to the Occultism of the initiated Brâhmanas, the Rishis and the Arhats, magnetism and mesmerism are its foundation stones. The Oriental initiates believe in no "miracles," and the "ceremonial magic" of the Theosophists and hermetic philosophers of the Middle Ages is repudiated by them with as much vehemence as the imaginary Occultism of the Oriental Theosophists is repudiated by Mr. T. . . .

Aside from the extraordinary attitude of Mr. T. . . ., a Fellow of our Society, may we be allowed to protest against the perverted interpretations which are found in the Refutations of the Spiritists, and to contradict them seriatim.

I will commence with the “Explanatory Note,” presented by the translator of the first Fragment of the occult doctrine “On the constitution of man.” This Fragment has been perfectly translated, but less perfectly understood, which is not at all the translator’s fault, but the author’s. Who is this author? Has he ever been heard of in Paris? First of all, I will deal with a remark of Mr. Rosen, who already thinks he sees us following the example “of the current political practice of denying tomorrow what was asserted yesterday.” We deny nothing, since we (occultists) have written nothing, and it is just what I have had the honor of telling both the translator and the honorable President, Monsieur Fauvety, for the last month or so. I regret that Monsieur D.A.C.* chose for his first translation a Fragment written in answer to the objections of an Australian Spiritualist (a Fellow of our Society, the editor of The Harbinger of Light)* by another Fellow. The latter, although actually, as Mr. Michel Rosen says, “one of the most prominent members of Theosophism,” was however, when he wrote that article, neither an adept nor even a pupil in Occultism. Therefore he did not distort “the truth knowingly”; he simply was not aware of it, since it was the first time he had heard of it. It was indeed a fragment in every sense of the word, that is to say, incomplete and quite likely for that reason to lead into error those who were themselves, at that period (1881), as little proficient in the occult sciences as he was, having but recently joined the Society. However, apart from some mistakes which were not actually errors, but which arose from his incomplete explanations, the teaching of the occultists about spirits will be found correctly outlined therein; and I am not the least surprised to see it spurned by the Spiritists.

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* [See footnote on page 11 of the present volume.—Comp.]

Some incorrect expressions, however, found therein, were immediately denied and explained by other pupils in further Fragments as well as in The Theosophist, and our brother, Mr. T. Subba Row, the most learned occultist in India at this time, a disciple of the Himâlayan Hierophants, analyzed, corrected, and explained it in a long and admirable article "The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man."* Has Mr. T. . . . read that article? Let him hasten to do so then, before he makes the accusation that we believe in nothingness. We shall say more about this later on, and we shall prove that this distinguished civil engineer, who may have knowledge of the architectural monuments of ancient Egypt and of Baalbec at his fingers' ends, and for whom the aqueducts of archaic Peru have few secrets, knows far less—if he knows anything at all—of the Sanskrit "Jîvâtman" or of the genealogy of the Gautama clan. Really, what does he know of the "Jîvâtman," he who speaks of "the pretended translation which follows" the Sanskrit terms, and who does not know that the Jîva or the "life" of the Occultists and the Jîva or Jîvâtman (the only life or living soul) of the Vedântins are two ideas quite distinct one from the other, and who does not know that the Occultists call the second principle—Life—while the Vedântins, who do not recognize the Universal Life as the only Reality, and consider all the other Jîvas (or lives) as illusory, give that name only to the seventh principle—the divine monad in man—whose identity with the Parabrahm they maintain, in opposition to the Dwaita Vedântins who regard the human soul as distinct from the universal soul. One would have to be more than a Max Müller or a Burnouf to be permitted to invalidate in such a magisterial and dogmatic tone the translations of the Sanskrit terms made by the best Sanskritists of Benares (a Pandit Bala Śâstrî, a Ram Miśra Śâstrî, and lastly, a Doctor Râjendralâla Mitra, the most celebrated Sanskritist in India) as "pretended translations"! Finally, when Mr. T. . . brings us in support of his assertions about his "Hieratic Code of Gôtomô," the corroboration of a Hindû scholar like Doctor R. L. Mitra, author of Buddha Gayâ, translator of the Lalitavistara, honorary Fellow of the Royal Asiatic Society of Great Britain and of the Imperial Academy of Sciences at Vienna,

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* The Theosophist, Vol. III, No. 4 (28), January 1882, pp. 93-99.

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corresponding Fellow of all the Oriental Societies in Europe, well-known to nearly all the Academies, friend and correspondent of Max Müller and other Orientalists, and when this Doctor, this celebrated Sanskritist and greatest expert in Indian hierograms, tells us that the author of the work on logic, Gautama of the Nyâya*—HAS EVER WRITTEN ONE WORD—ONE SINGLE WORD—on Occultism, "divine" or human, then we shall recognize the right of Mr. T. . . . to settle the question of Occultism in the way he does. Till then, we shall assume the right to analyze and to judge at their proper value all the fine tirades which he offers us about his apocryphal author. We shall now proceed seriatim.

Following are the errors to be found in the conclusions of our brother "D. A. C."—the translator:

(Page 68, April Bulletin)

1. "The very good ones: these are prepared to pass with their four constituent elements to a reincarnation on a planet in a superior world."—Here are two capital errors in four lines; four principles or constituent elements can never be found together in the gestation state which precedes the Devachan (the paradise of the Buddhist Occultists). They are separated at the entrance into gestation. The seventh and the sixth, that is to say the immortal spirit and its vehicle, the immortal or spiritual soul, enter therein alone (an exceptional case) or, which nearly always takes place, the soul carries in the case of very good people (and even the indifferent and sometimes the very wicked), the essence, so to speak, of the fifth principle which has been withdrawn from the personal EGO (the material soul).

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* The Nyâya-Sûtras, which consist of five books, is an analytical work—the term Nyâya being opposed to that of Sâmkhya or "synthesis"—which gives its readers a correct method for discussing philosophical questions. Generally speaking, it is a combination of enthymemes and syllogisms—a system very inferior in its method to that of Aristotle. The style of the work is heavy and somewhat obscure and it treats of metaphysics in only one of its books, and with doubtful success, at that. The ten treatises of the Vaiśeshika-Sûtras of Kanâda on the physical constitution of our earth, and the Kusumâñjali, on the existence of a superior God or of God, are included also.

It is the latter only, in the case of the irredeemably wicked and when the spiritual and impersonal soul has nothing to withdraw from its individuality (terrestrial personality). because the latter had nothing to offer but the purely material and sensual—that becomes annihilated. Only the individuality, which possesses the most spiritual feelings, can survive by uniting with the immortal principle. The "Kâma-rûpa," the vehicle, and the manas, the soul in which the personal and animal intelligence inheres, after having been denuded of their essence, as described, remain alone in Kâma-loka, the intermediate sphere between our earth and the Devachan (the Kâma-loka being the hades of the Greeks, the region of the shades) to be extinguished and to disappear from it after a while. This unfortunate duad forms the cast-off "tatters" of the "spiritual ego" and of the personal EGO, superior principles which, purified of all terrestrial uncleanliness, united henceforth with the divine monad in eternity, pass into regions where the mire of the purely terrestrial ego cannot follow, to glean therein their reward—the effects of the causes generated—and from which they do not emerge until the next incarnation. If we maintain that the shell, the reflexion of the person who was, survives in the land of shades for a certain time proportionate to its constitution and then disappears, we offer nothing but the logical and philosophical. Is that annihilation? Are we annihilationists without knowing it because we keep insisting that the human shadow disappears from the wall when the person to whom it belongs leaves the room? And even in the case of the most depraved, when dissociated from its divine and immortal double principle, and unable to give anything to the spiritual EGO, the material soul is annihilated without leaving anything behind of its personal individuality, is that annihilation for the spiritual EGO? Is it the reincarnationist-Spiritists who protest? Is it these believers who teach that Mr. X becomes after his death Mr. T. . ., and Mrs. A— Mrs. B, etc., who refuse to believe in the losing of all recollection by the spiritual soul of one of its thousands of personalities, annihilated because there was nothing in it spiritual enough to survive?

Let us clearly understand each other once and for all. It is not the divine soul, the immortal individuality, that perishes, but only the animal soul with its consciousness of a personality too gross, too terrestrial, for the former to assimilate. Millions of people who have never heard of reincarnation and even those who believe in it, live and die in absolute ignorance of who they were in their former incarnations—and they are not a bit the worse for that. Those whose spirit is open to the great truths, those who understand absolute justice and reject every doctrine based on favoritism or personal grace will fully understand what we mean. For the immortal soul this is nothing but justice. That cast-off existence is for it but a page torn out of the great book of life before the pages are numbered, and the SOUL suffers no more from it than a saint in ecstasy would suffer because he had lost all recollection of one wretched day among the 20,000 days that he has passed on earth. On the contrary, had he retained that recollection, it would have been enough to prevent him from ever feeling happy. Only one drop of gall is enough to make the water bitter in the largest vessel. And after all, the doctrine teaches us that these cases of total annihilation of a personality are extremely rare (See Fragment VI, The Theosophist, Vol. IV, March 1883, p. 134).

2. “Reincarnation on a planet of a superior world.”—That sentence contains two errors (p. 68). The Monad is going to incarnate on the planet superior to ours, in our chain of worlds, but only when its incarnations on our globe are completed—and not “on a planet of a superior world”;* and before it reaches that superior planet, E—ours being D—which it has already visited three times and which it must visit four times more before reaching the end of its great cycle each monad must incarnate in every one of the seven great human races as well as in their ramifications into collateral races. It is therefore an error to say:

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* According to our doctrine, the Universe is filled with septenary chains of worlds, each chain being composed of seven globes, ours being the 4th of its chain and being found exactly in the middle. It is after passing through all the races as well as all the sub-races and having reached the planetary Pralaya (dissolution) that we shall go to a planet of a superior world. There is ample time for that.

“According to the Theosophists no one reincarnates on earth except children who die young and congenital idiots,” for the sentence being incomplete, does not tell everything. The difference between the souls mentioned above and those of people in general is that the former incarnate immediately, because neither the infants nor the idiots, being irresponsible for their actions, are able to receive either reward or punishment. Failures of nature they begin a new life immediately; while reincarnations in general take place after rather long periods passed in the intermediate and invisible spheres. So that if a Spiritist-Theosophist tells an Occultist-Theosophist that he is a reincarnation of Louis XV, or that Mrs. X is a reincarnation of Joan of Arc, the Occultist would answer that according to his doctrine it is impossible. It is quite possible that he might be a reincarnation of Sesostris or of Semiramis, but the time period that has passed since the death of Louis XV and even of Joan of Arc is too short according to our calculations, which are mathematically correct. Should we be thoroughly ostracized if we were to say that the souls of idiots and extremely young children (dying before the age of personal consciousness) are the exact parallels to those who are annihilated? Can the personalities of the infants and the idiots leave a greater trace on the monadic memory with which they have not been able to become united, than those of the souls of marked animal tendencies who have also, though not more than the former, failed to become assimilated therein? In both cases the final result is the same. The sixth element or the spiritual EGO which has not had either the time or the possibility to unite with the lower principles in the cases of the idiot and the infant, has had the time but not the possibility to accomplish that union in the case of the totally depraved person.

Now it is not that the “spiritual EGO is dissipated and ceases to exist,” as it seems to say, but really does not, in Fragment No. 1. This was immediately elucidated in The Theosophist. It would be absurd to say that something which is immortal in its essence can be dissipated or cease to be. The spiritual EGO is dissociated from the lower elements and, following its divine monad—the seventh element, disappears in the case of the utterly vicious man and ceases to exist for him, for the personal and physical man as well as for the astral man. As for the latter, once being depraved, whether it belong to an idiot or to a Newton, if it has failed to grasp, or has lost the Ariadne’s thread which must lead it through the labyrinth of matter into the regions of eternal light—it must disappear.

Thus this personal astral man (or the fourth and fifth principles) whether it disappears into an immediate reincarnation, or is annihilated, drops from the number of the individual existences which are to the monad equivalent to days passed by an individual—a series of recollections, some fresh and eternal in our memory, others forgotten and dead, never to revive. To say of the Occultists, as Mr. Rosen does, that they are selfishly occupied in their own salvation, that they condemn “the majority of mankind to destruction” like the Christians “who doom them to the flames of hell”—is unjust and untrue, since with the Occultists, forgetfulness of one’s self is the very greatest virtue. It is rather the Spiritists who would doom the divine monad to a terrible torment, to the perpetual recollection of one or more shameful or criminal existences, filled with earthly and gross experiences, without the smallest ray of spirituality to enlighten them. Moreover would it not be a horrible punishment to bedeck it with all the personalities that it had to endure, during its long terrestrial journey, instead of merely preserving the acquisitions which enriched it during those previous existences and which have made of it a complete being, a glorious and spiritual unity!

3. “It is not logical to say that all the entities that manifest themselves are essentially bad.” We have never said it. We do not say that these are devils, but that they are unfortunate vampires, generally unconscious—mere shells, according to Mr. de Waroquier’s correct expression. That is why we do not consent to degrade the sublime word Spirit by applying it to the Elementaries whose spirit is in Devachan, from whence it never descends, although the spirit of the medium can ascend thereto; and while we have nothing to say against subjective communication with the spirits, nevertheless we would consider ourselves practising necromancy were we to encourage the larvae to play the part of the latter in material and physical manifestations (see the same Fragment, p. 133). The “non-incarnation on this earth” falsely attributed to Theosophists, being proved an error, I now pass to other objections.

We have little to say to Madame Sophie Rosen, having met her refutations when explaining the errors in the translator’s deductions—very logical and accurate deductions—but drawn from misunderstood premises. But we would ask Mr. de Waroquier where he got the strange notion that our Fragment No. I is “nothing less than an inoculation offered” to the Spiritists?

Like all the Spiritists, he too, “already endowed with a doctrine based on the affirmation and the control of facts,” is doubtless right in refusing to learn the doctrine of the Occultists, as long as he holds to his own belief. But it is another error to say that this doctrine is forced on anyone. For our adversaries should learn once for all, that it is against our rules and regulations to make the Occult Sciences an object of propaganda. Furthermore, we have doctrines therein which have not yet been mentioned in the Fragments, and which are as diametrically opposed to the Spiritistic doctrines as they are to those of the Christians and even of the orthodox Hindûs. Although our Society, including many French and Russian Spiritists, English and American Spiritualists and Hindus from the banks of the Ganges, refuses to accept their respective beliefs, we, the Occultists of the Oriental School, are forced by our very statutes to RESPECT ALL OF THEM;

never to discuss them in the presence of Fellows who may hold them; likewise never to criticize anyone's religion in our journals, even that of individuals who have nothing to do with our Society—unless we are forced to do so by a direct attack on our beliefs—as in the present case, or by some preposterous act of intolerance. Allowing none the right to attack us with impunity, we never attack anyone, and it would be difficult to find a word against Spiritism in our magazine, however far we may be from accepting its doctrines. As to the accusation that we wish to inoculate others with the doctrines said to be ours, just because one of our Fragments has been translated—is as if we were to accuse our friend Mr. Leymarie of conspiring against Occultism because one of his articles on his beliefs should be found translated in the Revue Spirite by one of our Occultists! Spiritism is as opposed to our teachings as is Occultism to those of the late Allan Kardec. That is no reason, however, for us to start lecturing against and ridiculing the latter, making fulminating speeches against the Psychological Society, the Western Spiritists and their predecessors, and extolling Oriental Theosophy and Occultism as the only beliefs fit to exist. Let those who do not accept our beliefs leave them alone and hold to their own. Since we never criticize their doctrines, and they have never been offered ours, why should they criticize them? Replying to Madame S. Rosen, we say: "You are deceiving yourself, dear Madame." Theosophy (Occultism would be more correct) in dividing the human being into entities called: Animal intelligence, higher intelligence, Spirit, etc., does not assert, nor even imply "the disintegration and consequently the destruction of the conscious, individual Ego." On the contrary, Occultism protects it from every kind of profanation, from the sacrilegious outrage of making it bear the heavy burden of absurdities, lies and impostures, of the goblins and larvae which have been adorned with that divine name, that does not belong to them nor does it suit them in many cases.

Do the Spiritists wish us to believe that all their “Spirits” are Angels of Light, that they always show themselves true and honest, that they have never lied or deceived anyone? Really! We Occultists say that in our estimation it is a horrible blasphemy to give these impermanent beings the holy name of “Spirit,” and Soul! Why should we not give to everything its proper name? Where is the chaos and the destruction of the “conscious ego” in that most necessary division? Can one doubt that the intelligence and the soul are two different things; that the first can be destroyed by just a blow on the head with a hammer without the soul feeling it at all? The aggregations which the Spiritists call memory, intelligence, etc., are only the transitory attributes of the fifth principle, which itself is also temporary. To render the conscious ego eternal, in short to assure its immortality, it is absolutely necessary that it be transferred (not in its terrestrial entirety, but in the essence of its spirituality) to the 6th and 7th Principles, to the monad, in fact. We appeal to the philosophy of the whole world to inform us if we can accept, while remaining within the bounds of rigid logic, the absolute immortality of the divine soul, while firmly believing that the five principles which clothe it during its earthly existences, continue with the divine essence attached to it like barnacles to the sides of a ship ! What are these principles or “Entities”?

1st Principle: the physical body which decomposes and disappears.

2nd Principle: LIFE or rather the vital ray which animates us and which is borrowed from the inexhaustible reservoir of the Universal Life. 3rd Principle: the astral body, the double or doppelgänger, the shadow of, or emanation from, the physical body, which disappears when the latter ceases to exist. Every living being has one, even the beasts; and it is called illusory because it has no material consistence, properly speaking, and cannot last. “Illusory!” exclaims Mr. Rosen. “Then it does not exist at all. How, in that case, can it vanish at death?”

Does not a shadow exist as long as it is there—and does it not vanish with the cause that produced it? 4th Principle: the will which directs Principles 1 and 2. 5th Principle: the human or animal intelligence, or the instinct of the brute. 6th Principle: the spiritual or divine soul, and the 7th Principle: the SPIRIT. The last is what the Christians call Logos, and we—our personal God. We know no other; because the absolute and the One—that is the All—Parabrahm, is an impersonal principle beyond all human speculation.

To Mr. de Waroquier, who asks from whom we have received our facts, and who says: "As throughout the earth there is only one and the same kind of communicating beings [how does he know?] these can be nothing but the périsprit-remains of the deceased persons, and their shells, etc.," we would reply: you are deceiving yourself, you who never read The Theosophist and do not know the whole truth about us. We have received our doctrines from those who do not need, in order to explore and learn the mysteries of the Universe, to avail themselves of either the disincarnate spirits or their "shells," and what an enormous advantage that is! The Spiritists, on the other hand, who, like the blind, have to employ the eyes of others to cognize objects too far away to be touched, are only able to learn what those "spirits" are willing to tell them. The more fortunate among them, having had to trust to somnambulists who are not able to guide at will their temporarily liberated souls, cannot always receive correct impressions because their soul (the fifth principle) is itself guided by the magnetizer, whose preconceived and often fixed ideas dominate the subject and make him speak in the direction in which they tend more or less themselves, while the adepts do not suffer from these unavoidable limitations. For them, the evidence is not second-hand, nor post-mortem, but really the evidence of their own faculties, purified and prepared through long years to receive it correctly and without any foreign influence that would make them deviate from the straight road.

For thousands of years, one initiate after another, one great hierophant succeeded by other hierophants, has explored and re-explored the invisible Universe, the worlds of the interplanetary regions, during long periods when his conscious soul, united to the spiritual soul and to the ALL, free and almost omnipotent, left his body. It is not only the initiates belonging to the "Great Brotherhood of the Himâlayas," who give us these doctrines; it is not only the Buddhist Arhats who teach them, but they are found in the secret writings of Saˆkarâchârya, of Gautama Buddha, of Zoroaster, as well as in those of the Rishis.

The mysteries of life as well as of death, of the visible and invisible worlds, have been fathomed and observed by initiated adepts in all epochs and in all nations. They have studied these during the solemn moments of union of their divine monad with the universal Spirit, and they have recorded their experiences. Thus by comparing and checking the observations of one with those of another, and finding none of the contradictions so frequently noticed in the dicta, or communications of the mediums, but on the contrary, having been able to ascertain that the visions of adepts who lived 10,000 years ago are invariably corroborated and verified by those of modern adepts, to whom the writings of the former never do become known until later—the truth has been established. A definite science, based on personal observation and experience, corroborated by continuous demonstrations, containing irrefutable proofs, for those who study it, has thus been established. I venture to believe that this science is just as good as that which relies on the accounts of one or even of several somnambulists.

We cannot, therefore, refrain from smiling when we see Mr. Rosen pointing out to us the truism "that the physical body is not entirely composed of solid matter," and that it "contains a large proportion of gases and liquids. The Oriental Gentlemen who would give us instruction, ought to consult the physiologists," he tells us. I am really afraid that the European physiologists may find it necessary before long to consult the Oriental Gentlemen—of the year 8,000 before the vulgar era.

He who wrote the sentence that has been quoted from the Fragment knew as well as any other physiologist that the human body contains as much gas and liquid as it does solid matter, and even more so. But the Occultists recognize but One Element which they divide into seven parts, which include the five exoteric elements and the two esoteric ones of the ancients. As to that Element, they call it, indifferently, matter or spirit, claiming that as matter is infinite and indestructible and Spirit likewise, and as there cannot exist in the infinite Universe two omnipresent Eternal elements, any more than two Indestructibles or Infinites can exist—hence Matter and Spirit must be one. "All is Spirit and all is Matter," they say: Purusha Prakriti are inseparable and the one cannot exist without the other. So it is not the Oriental Gentlemen who have forgotten to consult the physiologists, but rather Mr. Rosen who has forgotten to consult the Occultists upon their method of expression; rather, in order not to displease the modern scientific gentlemen, let us say that the liquid, gaseous and solid states are the three qualities or conditions of matter, which amounts to the same thing. If we add to these three the radiant matter of Mr. Crookes we shall have four—three other states of matter being held in the keeping of Occultists until the Gentlemen of the Academy discover them for themselves. Matter, then, is but a state of Spirit, and vice-versa.

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Now, for the lecture of Mr. T. . . ., "Fellow of the Theosophical Society of Paris." Of all the lecturers at the famous meetings of the 6th and 21st of March, he it is who gives his brothers of Oriental Theosophy the hardest knocks. Entrenched behind his Hieratic Code of Gôtomô or "divine Institutes," the divine science which has revealed to him all the secrets of past, present, and future Theosophy, Mr. T. . . . speaks of the Theosophy of our Society— which he continually confuses with Occultism—as being "in brief, a doctrine without proof, without authority and without prestige in its origin," and to render it still more odious in the eyes of the Spiritists, he asserts that:

1st. “The Theosophists proclaim the belief in the immortality of the conscious Ego absolutely false.”

2nd. They say “that the spiritual ego . . . disappears without carrying with it one single particle of the individual consciousness, and proceeds to fall back into the region of primeval cosmic matter.”

3rd. “The Theosophists wrongly appeal to the authority of ancient Hindu Sanskrit documents from which the origin of that doctrine can hardly be traced.”

4th. “The doctrine of the Theosophists [Occultists, if you please] which insists on calling itself divine Science but which is only the teaching of a particular kind of Occultism with curious ideas . . . resting on no serious foundation, a style which affects to be magisterial . . . in short a great profession of assertions, nothing but assertions, always and everywhere assertions . . . a doctrine which has annihilation as an end can have nothing but emptiness for a foundation.”

5th. “The assertions of the Theosophists not being supported by serious argument, by demonstration, or by proof . . . as is the customary procedure in scientific matters . . . so much the worse for a doctrine which sets out to pass off fantasies as realities.”

Pray take note of the sentences we have italicized. They are extremely important, and the first and second affirmations of Mr. T. . . . having already been proved false and baseless, are considered by us as . . . Fragment No. I, which is said to incriminate us, appeared in The Theosophist, in October, 1881. Two months later (The Theosophist, Vol. III, January, 1882) the incomplete and vague expressions were explained by Subba Row, a Brâhmana of the highest class and a distinguished occultist. Several other occultists sent refutations explaining the phrases of the Fragment, as we have done in the preceding pages.

In The Theosophist of August of the same year, pp. 288-89, in the article “Isis Unveiled and The Theosophist on Reincarnation” by the Editor of the magazine your humble servant—in the classification of the groups of human principles, it is said:

GROUP I.	SPIRIT.
7. Âtman—“Pure Spirit.”	Spiritual Monad or
6. Buddhi—“Spiritual Soul or Intelligence.”	“Individuality”—and its vehicle. Eternal and indestructible.

So much for ANNIHILATION!*

Now, the Spiritists generally, who, not being able to read English, are dependent upon Mr. T. . . ., who does read it, to give them a just idea of our Theosophical doctrines, are requested to judge of the fidelity with which he has explained them. Thus we have no complaint against any other Spiritists but Mr. T. . . ., “Fellow of the Theosophical Society.” Has he or has he not read The Theosophist? That is the principal question. If he has read it, he must know that our teachings were perverted by him, which does not speak in his favor; if he has not read it or if he was not sure of his facts, even after having read it, the conclusion is still less to his advantage. Repeating his own words, we say: these assertions would have to be supported by demonstration, by proof. “Who is being deceived now?” he asks his audience. “No one, sir—at least on the side of Oriental Theosophists,” we reply, “on the Spiritistic side, it is only you who have been deceived, and, consequently, though without intending it, you have deceived others.”

But we are not only accused of preaching annihilation, but we are charged with teaching a pseudo-Theosophy, a collection of incongruous things: Spiritualism, mysticism, science, nihilism, astrology, magic, divination, etc.

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* See The Theosophist, Vol. III, March, 1882, page 151, first column, a note by a chela, disciple, of the Initiates, “D.M.”, who says: “There can be no annihilation for the ‘Spiritual Ego—as an INDIVIDUALITY’—though often as a PERSONALITY.” (i.e. for the fifth Principle)

Our Theosophy with “its unwholesome and unclean concept of Elementaries and Elementals,” is a hybrid doctrine originating with the Chaldeans, which, having persisted throughout the darkness of the Middle Ages, is once again in the land of its birth, making dupes of us.

How does Mr. T. . . . know all this? Ah! here we have his GRAND EVIDENCE! Evidence so irrefutable, that it is on the ground of history that the Spiritists are invited to follow him, and to be regaled by the historical origin of his brand of Theosophy, his divine science. Let us listen with confidence and thoughtful consideration to our learned brother Theosophist!

This is what he says. Attention, ladies and gentlemen! “Toward the end of the TRETA YOUGO [yuga, if you please] the third [!!] age, according to Hindu chronology [?] there lived in India . . . Gôtomô. As the sacred books of India declare [?], Gôtomô was descended from a line of sages which goes back to Vedic times and reckons among its direct descendants the celebrated Gôtomô Śâkyamuni, the Buddha, who has often been wrongly confused with him. Among the works which this personage of the TRETA YOUGO left to posterity, the two most remarkable ones are the NYÂYAS, which is a treatise on logic, [and] the Hieratic Code . . . divine science which represents the synthesis of human knowledge, a collection of all the truths amassed during a long series of ages by the contemplative sages (Moharshy) . . .”

Enough! These few lines are sufficient to prove to any elementary Sanskrit student that Mr. T. . . . knows nothing about the Yugas (written “yougo” by him) nor does he understand the meaning of the Sanskrit terms. I appeal to the whole army of great European Sanskritists and to the best modern Brâhmana pandits in India.

Modestly enough, he abstains from “supplying the exact number of ages which separate us from the Treta yougo,” but he does not hesitate to challenge “the smiles of the officially learned scholars” (and the laughter of the Brâhmanas—astronomers and scholars indeed!) and courageously places “the age called Treta yougo . . . 28,000 years before our vulgar era.”

“Thus,” he tells us, “we are WELL INFORMED regarding the origin of genuine Theosophy, the real Theosophy of life, of comfort, of happiness, the scientific Theosophy of Gôtomô, outside of which there is only Pseudo-Theosophy. . . .”

While going entirely against official science, and the calculations according to the zodiac (mathematically precise calculations if ever there were any) of the Brâhmanas, past, present and future; against those of Manu and of Gautama Rishi himself, the latter, according to him, being the author of the Nyâya, Mr. T. . . . does not hesitate to declare himself ready to prove “by the method of proceedings employed in parallel cases by science” that everything he tells us now is—history!

Indeed ! We declare ourselves also ready to knock over this fine edifice, this house of cards, with one blow, and we maintain that his Hieratic Code is an apocryphal manuscript. Mr. T. . . . assures us that the age of Tretâ yuga goes back 28,000 years! We tell him that according to all the calculations of the Vedic period and of the sacred books of the Brâhmanas, not excluding a single one, the age of the Tretâ yuga, that is to say the period elapsed between our vulgar era and the Tretâ yuga (the second age, if you please, “according to the Hindû chronology,” and not the third), is just 867,000 years; which is only a trifle of 839,000 years more than his 28,000 years, a little error, a lapsus linguae or a lapsus calami (we do not know which) of Mr. T.’s, but repeated rather too frequently however to be simply a mistake. We shall presently sustain this point by some figures. Truly, Gautama Buddha, the “direct descendant of Gôtomô of the Treta yougo,” by that reckoning must have a genealogical tree reaching from here to the moon. Only the former never was the descendant, direct or indirect, of the Rishi “Gôtomô” nor of Gautama, the well known author of the Nyâya.

That has been fully proved to us by the Brâhmanas of that philosophical school, and to all those who know something of the history of the Rishis and of Buddhism, first, because Gautama Rishi was a Brâhmana, contemporary with Râma, while Buddha (Gautama S âkyamuni) was a Kshatriya (warrior caste), and the Gautama of the Nyâya is far more modern than the other; and, second, because Gautama-Rishi was a Sûryavanśa, of "the Solar Race," and Gautama Buddha, a Chandra or Induvanśa, of the "Lunar Race."*

In order to prove what we put forward about the Yugas, we give here the two calculations, the one that is adopted by the Northern Brâhmanas and which is exoteric, and that of the Southern Brâhmanas which has hitherto been an esoteric calculation, and whose key is in the hands of the initiates. There are no others. Both are correct, because the totals are in agreement. The first can be found in Isis Unveiled, Vol. I, p. 32.

The ages are divided in the following manner:

1st Age—Krita or Satya Yuga, lasting	1,728,000 years
2nd Age—Tretâ Yuga, lasting	1,296,000 years
3rd Age—Dvâpara Yuga, lasting	864,000 years
4th Age—Kali Yuga, which began 3,000 years before the Christian era and will last	432,000 years
Total .	4,320,000 years

(See "Astronomical Essay," founded on this calculation, in the Asiatic Researches; its accuracy is proved by comparison with the zodiacs.)

The other—esoteric—according to the division of the Southern Brâhmanas:

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* The Vanśâvali or genealogies of the Races—Sûrya and Chandra two distinct races into which the ancient Hindûs were divided—the Brâhmanas and the Kshatriyas are generally traced to them—the first from Ikshvâku to Râma, and the second from the first Buddha to Krishna (see the Vanśâvali of the Râjput princes, the house of Oodeypore) Krishna belonged to the Lunar Race.

1st Age—Krita or Satya yuga 4 X 432,000==	1,728,000 yrs
2nd Age—Tretâ Yuga 3 X 432,000==	1,296,000 yrs.
3rd Age—Dvâpara Yuga 2 X 432,000==	864,000 yrs.
4th Age—Kali Yuga 1 X 432,000==	432,000 yrs.
Total	4,320,000 yrs.

From these numbers we observe that the number 432,000 serves as the basis of the calculation, since it must be multiplied by 1, 2, 3 and 4, respectively, to obtain the duration of the Kali, Dvâpara, Tretâ and Krita or Satya Yugas; hence we see that the period of Dvâpara is double that of Kali yuga, and that the period of Tretâ is three times that of Kali yuga. Now the present Kali Yuga (the age in which we are) having begun on the 18th of February 3,102 years before the Christian era, at midnight, on the meridian of Ujjainî at the death of Krishna, the figures, which are undesirable witnesses against assertions, convince us that Mr. T. . . . talks about the Yugas like a blind man about colors. If his “Gôtomô” had lived during the Tretâ yuga, even in the year 1,296,000 of that age, his Hieratic Code would then be just 868,985 years old because that is the figure we obtain by adding to his 864,000 years the 3,102 before our era and the 1,883 of our present era. And yet Mr. T. . . . says he is ready to prove his 28,000 years by scientific procedures! Certainly that is a highly respectable age for his Theosophy, “the real . . . the scientific Theosophy.”*

Krita yuga is another name (or term) for Satya yuga. The Brâhmanical books generally show the mythological bull, by which they represent Dharma or the esoteric religion, as standing firmly on its four feet in Satya Yuga, on three feet only in Tretâ Yuga, on two in Dvâpara Yuga and on one foot only in Kali Yuga (therefore tottering and on the point of falling).

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* See the Laws of Manu (1, 64, 73) and the latest book of Monier-Williams, Indian Wisdom, pp. 188 and 229; Sir W. Jones, Colebrooke, etc.

SATYA OR KRITA YUGA IS THEN THE PERFECT SQUARE. Can Mr. T. . . . tell us the meaning of this? Till then, we shall continue to maintain that his 28,000 years (since his “Gôtomô” lived) are only fiction.

The name of Gautama Rishi, occultist of Vedic times, is mentioned in the Upanishads. As to Gautama of the Nyâyas, who is the one mentioned by Mr. T. . ., he lived much later than Kapila (of the Sâmkhya), who himself was contemporary with and a little later than Gautama Buddha, since the system of our great Master Sâkyamuni is discussed by Kapila whose teachings are ridiculed by the author of the Nyâyas. Ergo, having shown Mr T.’s error and also his imperfect knowledge of Sanskrit, he who criticizes us so vigorously (apparently deceived by the phonetic sound of Tretâ which he must have taken for “trois,” and of Dvâpara which has a certain resemblance to “deux”) has imagined that his “TRETA YOUGO” represents “the third age,” and this, to be sure, according to the Hindû Chronology. With his ignorance established regarding the point in question, how is it possible to believe the rest? Let him hasten to produce his proof “according to the procedures employed by science”! If his “Hieratic Code” is some ancient apocryphal manuscript one or two hundred years old, extant at a time when no one in Europe had any idea even of the chronological calculations of the Brâhmanas, then it would not astonish us at all to learn that this is the marvelous manuscript from which Mr. T. . . has drawn his historical, chronological and theosophical data. Indeed, we are now “well informed regarding the origin of genuine Theosophy”! As to the “Homeric laughter” which he may rightly expect from European Orientalists, it has been even more uncontrollable and genuine among our Brâhmanical S âstrîs* to whom we submitted a translation of the lecture of our “Fellow of the Theosophical Society of Paris.”

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* A Sâstri is one who gives a life-long study to the Sâstras, the sacred books of the Brâhmanas, an enormous literature.

Moreover, the history of the Rishis who left philosophical and religious writings —we refer to the “six great Philosophical Schools” of the Brâhmanas—is too well known for anyone to construct a romance from any hiatus in it. Jaimini, the author of Mîmânsâ; Bâdarâyana, of the Vedânta, Gautama of the Nyâya; Kanâda, of the Vaiśeshika, which is the complement of the Nyâya; Kapila, of the Sâmkhya, and Patañjali, of the Yoga, are perhaps among the best known historically. What they have bequeathed to posterity, and what they could never have written, are both well known. Thus to attribute to Gautama, whose writings consist of only one work on logic, a work from which every allusion to occult and theosophical matters is eliminated; to attribute to that strict logician, we say, a “Hieratic Code,” is indeed to rely too confidently on the ignorance of the Spiritists in all that relates to Sanskrit literature. The choice is indeed unfortunate. Had he presented us Patañjali or Samkarâchârya, in short one of the older mystics, as the author of that unknown book, we would have taken the trouble to verify the claim. It is equivalent to being asked to believe that Baron d’Holbach, author of Le Système de la Nature, and the greatest atheist of his time, had bequeathed us a Dogme et Rituel de la Haute Magie under the pseudonym of Éliphas Lévi. Really, Mr. T. . . ., we are in India and we have among our Fellows the most renowned Sanskritists, as well as the greatest scholars of Indian literature in the world.

We will not tarry over trifles such as, for example, the free translation which he offers us of the compound word Maharshi which Mr. T. . . . translates as “contemplative sages” and writes Moharshy—which is not even phonetically correct. Mahâ means “great” in the moral sense, and Rishi, literally translated, means “bard,” singer, and also walker or guide, one who leads others; the word Rishi being a derivative from Riś (those who march ahead), since the latter were always at the head of their clans.

The Vedic Gautama was an occultist, that is to say a Brâhmana, as of course all the Rishis were; but while many of the others left great poems, philosophies, and books treating of Brahman and of Yoga Vidyâ (secret science), he has left only one code, not hieratic at all but civil, which is less poetical perhaps but more true. Yâjñavalkya (Dharma-Sâstra, I,3-5) mentioned it as the eighteenth in merit of the twenty codes enumerated by him, of which the first is that of Manu and the last that of Vasish˜ha. The author of the Parâśara Code said (in Stenzler's Sanskrit Preface, where he cites Yâjñavalkya): "The laws of the various yugas differ among themselves." The books of the laws of Manu belong to the Krita Yuga, those of Gautama to the Tretâ, those of Sankha and Likhita to the Dvâpara and those of Parâśara to the Kali-yuga. The code of Gautama's Dharma-śâstra is known, and, with some variations, is but a repetition of the other codes of which forty-seven were written, each by a different author, but of which only twenty remain. Finally, those who left writings on the Vidyâ, Secret science or knowledge of the universal soul, are also known, and the name of Gautama is not found among them. As soon as Mr. T. . . .'s claims about his hieratic code reached us in India, we questioned in vain the most learned Brâhmanas, the most celebrated Yoga-Sâstrîs, those who know by heart all the literature of the initiates from Vedic times to the present day, and had from each and all, verbally or by letter, denials that can all be summed up in these words: "No, Gautama Rishi wrote nothing but his Dharma-śâstra, a civil and criminal code, and Gautama Rishi is not the Gautama of the Nyâyas. Their systems contradict each other; the first puts the efficacy of everything pertaining to this life and to the next in the Vedas, while the Nyâyas only recognize the omnipotence of ADRISHTA (the invisible principle), 'Paramâtman' or supreme soul, and of 'Jîvâtman' (the 7th principle), the eternal atom; and only mentions the Vedas to avoid being called atheistical (nâstika)."

Despairing for Mr. T. . . .’s cause, we addressed ourselves to the great “Samkarâchârya.” He is the Pope of India, a hierarchy which spiritually reigns by succession from the first Samkarâchârya of the Vedânta, one of the greatest initiated adepts among the Brâhmanas. Here is the letter received by T. Subba Row, from Mysore. Let us remember that the former is an initiated adept, the only man in India who now possesses the key to all the Brâhmanical mysteries and has spiritual authority from Cape Comorin to the Himâlayas and whose library is the accumulation of long centuries. Moreover, he is recognized, even by the English, as the greatest authority on the value of archaic manuscripts. Here is what he says: “If the manuscript [the ‘Hieratic Code’ in question] is written in Senzar Brahmabhâshya [secret sacerdotal language], it can only be read or understood by initiated Brâhmanas, who have already received the revelation of Atharvan and Angiras [the last and supreme initiation]. Now, none of these manuscripts, not even a copy, can possibly be in the possession of a Mlechchha [impure foreigner] because to begin with, the list of the books [codes] was carved on the column of the Âśrama [a sacred place, a temple] at the time when the Great and Holy ACHÂRYA, ‘Master’ [in this case, Samkarâchârya of the Vedânta himself, who founded the hierarchy, and built and lived in that temple of Mysore] traced the names thereof with his own hand, and they are all still there; and again, because in that list the name of Gautama Rishi is not found. That Rishi never wrote anything on BRAHMA VIDYÂ (Occult science). Gautama— the Aksha-pâda [having eyes in his feet, cognomen of the author of the Nyâya] was neither of the caste nor of the blood of Gautama Rishi, and a whole Yuga [the Dvâpara yuga of 864,000 years] separates them. If the above-mentioned Sûtra which is in France [Mr. T. . . .’s ‘code’] treats of and encourages intercourse with the pitris [the deceased ancestors, spirits] and if it be an authentic copy of one of the existing Sûtras,

the original must be merely one of the Sûtras of the Sâma-Veda* treating of Pitris [Manu, IV, 124] whose sound alone is impure [aśuchi] because of its association and communication with the Piśâchas [the ‘Elementaries’ that Mr. T. . . . attributes to the Middle Ages]; for, as Kullûka [a great Commentator and historian] proves, the Sâma-Veda is only impure because of those ślokas [verses] which treat of intercourse with the dead, and contain ritual for the repetition of aśaucha and of Savam aśaucham [necromancy and rites concerning the bodies of the dead, whether physical or astral, which are considered most polluting].”

The following therefore is what is fully established. The two Gautamas are entirely different personages, and hieratic manuscripts which treat of evocations of the dead are and have been from time immemorial (see the Laws of Manu, IV, 23, etc.) considered of a degrading, polluting and sacrilegious nature. We have only to read this sentence in Mr. T. . . .’s Lecture: “the reality of our communications with the spirits of the ancestors, taught by the ‘divine Science’ of Gôtomô . . .” to know what to think of his Hieratic Code. If the evidence provided by the Brâhmanas as well as by the European Sanskritists, and the authority on hieratic codes in general, and Occultism and Theosophy in particular, of a scholar and an initiate such as His Holiness Sri Samkarâchârya, are of no value and are rejected by Mr. T . . ., let him substitute his own authority in place of that of Samkarâchârya and of Manu, and let the Spiritists accept it. It will be all the same to us; but in order to discredit Oriental Theosophy he should not invent apocryphal Codes, for, with the exception of himself and some credulous Spiritists, the rest of the world will laugh at them and will not accept them any more than we do.

Henceforth the respective doctrines of our two Theosophies will have to be judged by their intrinsic value, and by judges of recognized impartiality.

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* The Sâma-Veda is far inferior to the Rig and to the Yajur-Veda. The Rig treats of the Gods, the Yajur of religious rites, and the Sâma-Veda [of] Pitris (Spirits) and is consequently greatly discredited.

Neither sectarians, nor partisans ought to have a voice in this subject; because, carried away by enthusiasm for their respective causes and preconceived notions, neither the one nor the other, are in a condition to judge rationally of things contrary to their beliefs. Mr. T. . . . promises proofs by means of the methods employed by science; as for us—we give them! And if we are obliged to support what we now assert or deny, by means of quotations from the books composing the sacred literature of the Brâhmanas and the Buddhists as well as the written evidence by witnesses who are recognized in India as authorities on the subject—we are quite ready to do so. Can Mr. T . . . "possessor of authentic documents," do as much? If so, let him make haste! In the name of all our Oriental Occultists, as in the name of truth, we propose that he settle this dispute in the pages of the Bulletin. Does our antagonist maintain that the only true Theosophy, the divine science, is that which he believes he has discovered in a hieratic (unknown) code? We maintain that there is only one Theosophy—that of the Rishis, of the Magi and of the Buddhist Hierophants, and that we receive it from its very source.

Let him bring his proof, we will bring ours.

H. P. BLAVATSKY.

Corresponding Secretary of The Theosophical Society founded in New York; in the name of the Branch Society or group of Indian Occultists of that Society.

Madras, Adyar (Headquarters) May 23, 1883.

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[In the August, 1883, issue of the Bulletin, Mr. Tremeschini published a brief answer to the above, entitled "Un Mot de Réponse à la Réplique des Occultistes," preliminary to a more detailed reply. There appeared also a brief letter from Sophie Rosen, Vice-President of the Société d'Études Psychologiques" in Paris. These are pasted in H. P. B.'s Scrapbook XI (17).

In the September, October, and November, 1883, issues of the Bulletin, three consecutive installments of Tremeschini's reply were published, under the titles of "Ma Deuxième," "Ma Troisième," and "Ma Quatrième." These articles are to be found in H. P. B.'s Scrapbook XI (17).

Mr. Tremeschini's lengthy explanations brought forth a final answer from H. P. Blavatsky, entitled "Ma Dernière," which appears in the next volume of the present series.—Compiler.]

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"OPPRESSED WIDOWHOOD" IN AMERICA

[The Philosophic Inquirer, Madras, July 15, 1883.]

Having read an article signed with the above pseudonym in The Philosophic Inquirer of July 1st, in which the hapless condition of the Hindû widow is so sincerely bewailed, the idea struck me that it may not be uninteresting to your readers, the opponents as well as the supporters of child-marriage and widow-marriage, to learn that the sacerdotal caste of India is not a solitary exception in the cruel treatment of those unfortunates whom fate has deprived of their husbands. Those who look upon the re-marriage of their bereaved females with horror, as well as those who may yet be secretly sighing for Suttee, will find worthy sympathizers among the savage and fierce tribe of the Talkotins of Oregon (America). Says Ross Cox in his Adventures on the Columbia River:

The ceremonies attending the dead are very singular, and quite peculiar to this tribe. . . . During the nine days the corpse is laid out the widow of the deceased is obliged to sleep alongside it from sunset to sunrise; and from this custom there is no relaxation, even during the hottest days of summer! [While the ceremony of cremation is being performed, and the doctor (or "medicine man") is trying for the last time his skill upon the corpse, and using useless incantations to bring him back to life, the widow] must lie on the pile; and after the fire is applied to it, she cannot stir until the doctor orders her to be removed; which, however, is never done until her body is completely covered with blisters. After being placed on her legs, she is obliged to pass her hands gently through the flames, and collect some of the liquid fat which issues from the corpse, with which she is permitted [?] to rub her face and body!

When the friends of the deceased observe the sinews of the legs and arms beginning to contract they compel the unfortunate widow to go again on the pile, and by dint of hard pressing to straighten those members.

If during her husband's lifetime she has been known to have committed any act of infidelity, or omitted administering to him savoury food, or neglected his clothing, etc., she is now made to suffer severely for such lapses of duty by his relations, who frequently fling her on the funeral pile, from which she is dragged by her friends, and thus, between alternate scorching and cooling she is dragged backwards and forwards until she falls into a state of insensibility. [Vol. II, pp. 339-341.]

After which she is saved and allowed to go.

But if the widow was faithful, respectful and a good wife, then:

After the process of burning the corpse has terminated the widow collects the larger bones, which she rolls up in an envelope of birch bark, and which she is obliged for some years afterwards to carry on her back! She is now considered and treated as a slave [as in India]; all the laborious duties of cooling, collecting fuel, etc., devolve on her. She must obey the orders of all the women, and even of the children belonging to the village, and the slightest mistake or disobedience subjects her to the infliction of a heavy punishment. . . . The wretched widows, to avoid this complicated cruelty, frequently commit suicide. Should she, however, linger on for three or four gears, the friends of her husband agree to relieve her from her painful mourning. This is a ceremony of much consequence. . . . Invitations are then sent to the inhabitants of the various friendly villages, and when they have all assembled the feast commences, and presents are distributed to each visitor. The object of their meeting is then explained, and the woman is brought forward, still carrying on her back the bones of her late husband, which are now removed, and placed in a carved box, which is nailed or otherwise fastened to a post twelve feet high. Her conduct as a faithful widow is next highly eulogized, and the ceremony of her manumission is completed by one man powdering on her head the down of birds, and another pouring on it the contents of a bladder of oil! She is then at liberty to marry again, or lead a life of single blessedness; but few of them I believe wish to encounter the risk attending a second widowhood. [Vol. II, pp. 341-342.]

Our Brahmans, the descendants of the Rishis and the sons of Aryavarta, once upon a time the cradle as well as the hot-bed of civilization, may perhaps learn a lesson or two from their savage fellow-men of America. (1)

The latter shave their widow's hair, only if she has become guilty of unfaithfulness; (2) Having submitted to the penalty of widowhood, and having been made to suffer for a visitation due to the will of a kind God ("the dispenser of life and death," and the protector of the widow, child and the helpless), three or four years after that, she is relieved of her torture by the tribe she belongs to; a party of savages, of brutes who have never heard of civilization. She is permitted to remarry, there being thus a limit assigned to her suffering. This is in itself an improvement upon the everlasting misery of the Hindu widow. But then there are neither "B.A.'s" nor "B.L.'s" among the Oregon Talkotin savages!

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August, 1883.

OUR FIFTH YEAR

[The Theosophist, Vol. IV, No. 11(47), August, 1883, p. 265.]

Again we have the pleasure of noting the continued prosperity of The Theosophist, and the fact that its publication will be continued as heretofore. The experimental stage was passed a few months after the journal was launched, and it now appears to be growing in influence even more decidedly than in circulation. Yet the latter has long been extensive enough to reach regular subscribers in nearly every quarter of the globe; and the contributions which some of these have made to its columns have been alike instructive and interesting. With some of them friendships have also been formed by the founders of the Society which are likely to be lasting. Such is the case usually where the tie is based upon a community of intellectual tastes and moral aspirations. Begun as a convenient channel through which to reach the scattered members of our Society, the journal has become a delight to its founders, and the task of conducting it a labour of love. Its most important feature is that the adept-Mahatmas, until now hidden from the sight of the public, and guarding the fact of their very existence a close secret, have permitted many occult truths to be given out, through Chelas, in its pages.

And as these seeds of thought have here and there found soil for their germination, though for the most part they have fallen on the hard and stony ground of modern “culture” (!), the series of Fragments of Occult Truth will be continued and other pregnant ideas thus disseminated. The hidden meaning of the Aryan Shastras being a matter of the highest importance for Hindus and others to learn, such expositions will be from time to time made in the journal. We shall begin this work by expounding, so far as permitted, the esoteric meaning of the text of the Bhagavad Gita. One of the first numbers of our Volume V will contain the first chapter, and the commentary be continued monthly until the whole is finished. Some of our readers, especially Hindus, will be doubtless astonished to discover the almost perfect identity between the concealed sense of this immortal epic and the Arhat Tibetan Doctrine, which has been in part expounded in the Fragments and other writings. Colonel Olcott will, as heretofore, write in the intervals of leisure allowed him by his arduous official duties; and, at our request, explain the scientific rationale of his seemingly miraculous cures. A new field of scientific discovery has been opened up by the learned Prof. Jaeger, of Stuttgart, in his researches into the nature of odors and the law of their propagation. This subject involves even the question of a molecular psychology, and its high value was shown by Dr. Leopold Salzer, F. T. S., of Calcutta, in his paper at the first anniversary celebration of the Bengal Theosophical Society, reprinted in our number for July. Should any additional discoveries be made in this field, Dr. Salzer will, with his usual kindness, report them through The Theosophist. The masterly expositions of ancient Aryan philosophy, by Mr. T. Subba Row, B. A., B. L., F.T.S., which have attracted wide notice in Europe and America as well as at home, will be continued; and we are promised the favours of many other able scholars.

As there is every likelihood of an eager demand for the forthcoming volume, on the above and various other accounts, it will be but a kindness to remind our present subscribers and readers that we publish an edition only large enough to meet the demand, and cannot undertake to supply back numbers after the edition has been exhausted.

To be sure of a set for the year, then, one must send in his name and money as early as possible. Since the magazine is not published for profit, and the proprietors have hitherto given its whole earnings and much more towards the support of the Theosophical Society, we will not consider ourselves open to the reproach of covetousness, if we beg our subscribers to try to enlarge its circulation. Each can without much trouble send in the name of at least one new subscriber, and so help on a movement which grows by its own inherent vitality, and has never been nursed or stimulated by artificial means. Fellows of the Society are especially bound to do this much, since the Supplement published solely for the benefit of our numerous Branches to announce and discuss in it our Society's business—is printed entirely at the expense of the Founders. The circulation of The Theosophist is the soil from which every recent branch of the Society has sprung.

The Business Notice of the Manager will be found on our last page.

DEVACHAN : WESTERN STRICTURE AND EASTERN VERSION

[The Theosophist, Vol. IV, No. 11(47), August, 1883, pp. 266-272.]

(The memorandum that follows emanates from a British Theosophist. It was sent to “Lay Chela,” author of Esoteric Buddhism, in response to whose desire that the objections should be explained away, the three Replies subjoined have been sent They come from three different sources.—Editor, The Theosophist.)*

MEMORANDUM

It seems to me that our misunderstanding arises from the use of inconsistent language in these teachings. We constantly hear of the “dreamers in Devachan,” of the “subjective isolation” of this state. And then we are forthwith reproached for regarding it as “less real” than our present condition! Take the case of the association of friends there. What we want to know is whether there is any REAL intercourse of personalities—of 5th principle—there. No. VI of Fragments in March Theosophist and App. C, p. 136, professes to explain this, but leaves it still doubtful. Of course for the disembodied consciousness in Devachan the bodily presence which to us here is the outward and visible sign of intercourse can have no reality. It was surely unnecessary to insist much upon the fact. “Two sympathetic souls,” we are told, “both disembodied, will each work out its own Devachanic sensations, making the other a sharer in its subjective bliss.

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* [There is evidence to show that these replies were received, as in so many other cases, through the instrumentality of H. P. B. Portions of the text may have been actually written by her. In this connection, Master K. H., in a letter to A. P. Sinnett, received in London about July, 1883, says: “Again and once more, an attempt has been mate to dispel some of that great mist that I find in Mr. Massey’s Devachan. It will appear as a contribution in the August number of The Theosophist, and to that I shall refer Mr. Massey and yourself . . .” (The Mahatma Letters to A. P. Sinnett, p. 333)—Compiler.]

This will be as real to them, naturally, as though both were yet on this earth." So far so good; the truth and reality of the intercourse seem to be quite unmistakably affirmed, though of course the mode of the intercourse is not such as we can at present recognize from experience. But in the next passage our doubt revives. "Nevertheless, each is dissociated from the other as regards personal or corporeal association."* As regards corporeal, granted, but what as regards personal, since it is just the personal, 5th principle, consciousness that survives in Devachan? Here are two disembodied personal consciousness in Devachan. Are they really and truly affected the one by the other so as to constitute a veritable intercourse, or is it merely that the one personality imagines the presence of the other, as taking that image to be reality, whereas it does not correspond with any fact of which the other personality could take cognizance? I deny that I am "postulating an incongruity" in objecting that such an "intercourse" is not real, is "a mere dream," for I can conceive a real intercourse—conscious on both sides and truly acting and reacting—which does not apply "only to the mutual relationship of physical existence."

It is asked ". . . what actual companionship could there ever be other than the purely idealistic one as above described, between two subjective entities which are not even as material as that ethereal body-shadow—the Mayavirupa.?" Now actual companionship implies the mutual action and reaction of consciousness—which need not be by any bodily mediation whatever. You must really and truly affect me, and I must know that you are in this sense (the most real of all) present with me, and vice versa.

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* If we understand the spirit of the objection at all, it rests simply upon a mistake. The conjunction placed between the words "personal" and "corporeal" is sufficient to show that the term personal stands here for "external" or "bodily." Why should it then be taken in the sense of the mental representation of a personality? The "or" makes the two adjectives identical.—Ed.

Anything short of that, any subjective consciousness of mine, whereby some representation of you arises in me if not correspondent to, and caused by, some act or thought of yours, is a mere dream, and I am ‘cheated by nature’ if I am made to believe what is not the fact. What we want to know, and cannot quite make out from these teachings, is whether Devachan is a state corresponding to our waking life here, or to our sleep with dreams? The former we call real and true, the latter fictitious.

The whole doubt arises out of the following statement: “The person whose happiness of the higher sort on earth had been entirely centered in the exercise of the affections” [that is the case with few of us—enough that the affections are an essential element of our higher happiness] “will miss none in Devachan of those whom he or she loved. But at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is, that does not matter. For the person who loved them they will be there.” And then it is truly pointed out that there is nothing absolutely real in what is objective to us hereall is relative. “As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go into that state.” But it will not be denied that there is a real intercourse between personalities here, albeit, by very imperfect and not essentially real means. Your body, and the voice I hear, as well as my body and those organs of sense by which I hear, are mere phenomena, at least as unreal to a spiritual consciousness, as spirits are unperceived and therefore unreal to us. But you and I are not unreal. There is real intercourse between us. Through our present defective means, it is true that you are very imperfectly, very partially, with me—I only get a symbol of your presence. Still it is a perfectly honest symbol as far as it goes, and you are really speaking to me when I hear you. I do not merely seem to myself to hear you, who may be absent or non-existent all the while. But if in Devachan I can realistically imagine the presence the living, communicating presence—of some one who is not there; what security have I that I am truly in communication with any one who is there? Am I truly in such communication in any case?

Or is each personality perfectly secluded and isolated, merely feigning and dreaming the companions around it, you of me, and I of you, even though we are both really in the same state, and might just as well be really in each other's company? But again, how, for any one who had attained the conception of Devachan in earth life—you and I for instance—would such dreams be possible? Why, we should know perfectly well all the time that we were merely dreaming, and then the dream would lose all its apparent reality—and we should in fact be awake. I should know that the friend I have left on earth is there still, and that what of him seems to be with me is a mere subjective image of my own. I should know that because I have learned the doctrine of Devachan, and because "the continuity of our speculative ideas is one of the characteristics of Devachan," as you explained to me the other night. (See Reply II.—Ed.)

There seems to be one way out of this, and I should like to know if that is the true idea. It may be that for the Devachanee, that which is only future and potential for us here, is actual and present. Say that you are in Devachan, I upon earth. I of course as a person upon earth should have only that objective consciousness. But my higher personality, though not yet translated into terms of my objective consciousness, may all this while have a subjective consciousness of its own, that into which I shall come, and with which I shall identify myself in Devachan. And you in Devachan might be en rapport with this higher subjective consciousness of mine. You would thus know all that is best in me, all that in me which is in most affinity with your own Devachanic consciousness. Yet it would still be only so much of my 5th principle as is capable of elevation into the Devachanic state.

I have of course a great deal more to ask, but will not try your patience with more now.

* * *

30th April, 1883.

THE REAL AND THE UNREAL

REPLY I.

"The perfect consciousness that 'I am Brahma'
Removes the false appearances projected
By Ignorance . . . Know that indeed as Brahma—
Nothing exists but Brahma, when aught else
Appears to be 'tis like the mirage false. . . ."
Atma-bodha (Knowledge of Soul)—by Sankaracharya.

The "misunderstanding" arises from a natural misconception of the sense in which certain terms are made use of rather than from any "inconsistent language" used. The alternative of moving for ever in a vicious circle faces the European student of Occult philosophy, who begins his study before having made himself familiar with the technical mode of thought and peculiarity of expression of its teachers. His first necessity is, to know the esoteric views of the ultimate nature of Spirit, of Matter, Force and Space; the fundamental and axiomatic theories as to the Reality and Unreality, Form and the Formless (rupa and a-rupa), dream and waking.* Especially should he master—at least approximately—the distinction between the "objective" and the "subjective" in the living man's sensuous perceptions and the same as they appear to the psychic perceptions of a disembodied entity (Devachanee). It will not strengthen his case to put forth the objection that "the mode of the intercourse is not such as we can at present recognize from experience"; in other words, that until one becomes a "Devachanee" one cannot enter into sympathy with his feelings or perceptions.

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* The Vedanta philosophy teaches as much as Occult philosophy that our monad during its life on earth as a triad (7th, 6th, and 5th principles), has, besides the condition of pure intelligence, three conditions; namely, waking, dreaming, and sushupti—a state of dreamless deep— from the standpoint of terrestrial conceptions; of real, actual soul-life—from the occult standpoint. While man is either dreamlessly, profoundly asleep or in a trance state, the triad (Spirit, Soul and Mind) enters into perfect union with the Paramatma, the Supreme Universal Soul.—Ed.

For, the disembodied individuality being identical in nature with the higher triad of the living man, when liberated as the result of self-evolution effected by the full development of conscious and trained will, the adept can through this triad learn all that concerns the Devachanee; live for the time being his mental life, feel as he feels, and sharing thoroughly in his supersensuous perceptions, bring back with him on earth the memory of the same, unwarped by mayavic deceptions, hence not to be gain-said. This, of course, assuming the existence of such lusus naturae as an "adept," which may, perhaps, be conceded by the objectors for the sake of argument. And the further concession must be asked that no comparison shall be made to the adept's detriment between the perceptive powers of his triad, when so freed from the body, and those of the half liberated monad of the entranced somnambule or medium which is having its dazed glimpses into the "celestial arcana." Still less, is it allowable to gauge them by the reveries of an embodied mind, however cultured and metaphysical, which has no data to build upon, save the deductions and inductions which spring from its own normal activity.

However much European students may seem to have outgrown the crude beliefs of their earlier years, yet a special study of Asiatic mental tendencies is indispensable to qualify them to grasp the meaning of Asiatic expressions. In a word, they may have out-grown their hereditary ideas only far enough to qualify them as critics of the same; and not sufficiently to determine what is "inconsistent language" or consistent, of Eastern thinkers. Difference in the resources of language is also a most important factor to keep in mind. This is well illustrated in the alleged reply of an Oriental visiting Europe, when asked to contrast Christianity with Buddhism: "It requires an Index or glossary; for it (Christianity) has not the ideas for our words, nor the words for our ideas." Every attempt to explain the doctrines of Occultism in the meagre terminology of European science and metaphysics to students ignorant of our terms, is likely to result in disastrous misunderstandings despite good intentions on both sides.

Unquestionably, such expressions as “life real in a dream” must appear inconsistent to a dualist who affirms the eternity of the individual soul, its independent existence, as distinct from the Supreme Soul or Paramatma, and maintains the actuality of (the personal) God’s nature. What more natural than that the Western thinker, whose inferences are drawn from quite a different line of thought, should feel bewilderment when told that the Devachanic life is “reality”—though a dream, while earthly life is but “a flitting dream”—though imagined an actuality. It is certain that Prof. Balfour Stewart—great physicist though he be—would not comprehend the meaning of our Oriental philosophers, since his hypothesis of an unseen universe, with his premises and conclusions, is built upon the emphatic assumption of the actual existence of a personal God, the personal Creator, and personal moral Governor of the Universe. Nor would the Mussulman philosopher with his two eternities—azl, that eternity which has no beginning, and abd, that other eternity having a beginning but no end; nor the Christian who makes every man’s eternity begin (!) at the moment when the personal God breathes a personal soul into the personal body—comprehend us. Neither of these three representatives of beliefs could, without the greatest difficulty, concur in the perfect reasonableness of the doctrine of Devachanic life.

When the word “subjective” is used in connection with the state of isolation of the Devachanee, it does not stand for the ultimate possible concept of subjectivity, but only for that degree of the same thinkable by the Western non-Oriental mind. To the latter everything is subjective without distinction which evades all sensuous perceptions. But the Occultist postulates an ascending scale of subjectivity which grows continually more real as it gets farther and farther from illusionary earthly objectivity: its ultimate, Reality—Parabrahm.

But Devachan being “but a dream,” we should agree upon a definition of the phenomena of dreams. Has memory anything to do with them? We are told by some physiologists it has.

That the dream-fancies being based upon dormant memory,* are determined and developed in most cases by the functional activity of some internal organ, “the irritation of which awakens into activity that part of the brain with which the organ is in specific sympathy.”

To this, bowing reverentially to modern science, the Occultist replies that there are dreams and dreams. That there is a difference between a dream produced by outward physiological causes, and the one which reacts and becomes in its turn the producer of super-sensuous perceptions and feelings. That he divides dreams into the phenomenal and the noumenal, and distinguishes between the two; and that, moreover, the physiologist is entirely unfit to comprehend the ultimate constitution of a disembodied Ego—hence the nature of its “dreams.” This, he does for several reasons, of which one may be particularly noticed: the physiologist rejects a priori WILL, the chief and indispensable factor of the inner man. He refuses to recognize it apart from particular acts of volition, and declares that he knows only the latter, viewed by him simply as a reaction or desire of determination of energy outward, after . . . “the complex interworking and combination of ideas in the hemispheral ganglia.” Hence the physiologist would have to reject at once the possibility of consciousness—minus memory; and the Devachanee having no organs, no sensory ganglia, no “educated” nor even “idiotic centres,”† nor nerve-cells, cannot naturally have that, what the physiologists would regard and define as memory. Unfettered from the personal sensations of the manas, the devachanic consciousness would certainly have to become universal or absolute consciousness, with no past as with no future, the two merging into one eternal PRESENT—but for the trammels of the personal Ego.

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* One of the paradoxes of modern physiology seems to be that “the more sure and perfect memory becomes, the more unconscious it becomes.” (See Body and Mind, by H. Maudsley, M.D.)

† Professor Maudsley’s expressions.

But even the latter, once severed from its bodily organs, can have no such memory as defined by Professor Huxley, who fathers it upon the “sensigenous molecules” of the brain—those molecules, which, begotten by sensation, remain behind when it has passed away, and that constitute, we are told, the physical foundation of memory; hence also the foundation of all dreams. What can these molecules have to do with the ethereal atoms that act in the spiritual consciousness of the monad, during its bliss wholly based and depending upon the degree of its connection with only the essence of the personal Ego!

What may then be the nature of the Devachanic dream—we are asked—and how does the occultist define the dream of the still embodied man? To Western science a dream is a series of thoughts, of connected acts or rather “states,” which are only imagined to be real. The uninitiated metaphysician, on the other hand, describes it in his exoteric way, as the passage of sense from darkness into light—the awakening of spiritual consciousness. But the occultist, who knows that the spiritual sense pertaining to the immutable can never sleep or even be dormant per se, and is always in the “Light” of reality, says that during the state of sleep, Manas (the seat of the physical and personal intelligence) becomes able—its containing vehicle Kama, the WILL, being allowed the full freedom of its conscious action owing to volition being rendered passive, and unconscious by the temporary inactivity of the sensory centres—to perceive that reality in the subjective world which was hidden from it in waking hours. That reality does not become less real, because upon awakening the “sensigenous molecules,” and “uneducated centres” throw and toss in the mayavic light of actual life the recollection and even the remembrance of it into confusion. But the participation of the manas in the Devachanic bliss, does not add to, but on the contrary takes away from, the reality that would fall to the lot of the monad were it altogether free from its presence. Its bliss is an outcome of Sakkayaditthi, the delusion or “heresy of individuality,” which heresy, together with the attavadic chain of causes, is necessary for the monad’s future birth.

It is all this that leads the occultist to regard the association or “intercourse” between two disembodied entities in the Devachan—however more real than life it may be as an illusion, and from his standpoint still “a dream,” and so to speak of it; while that which his critics would fain call—however regretfully—dreams—“the interludes which fancy makes”—is in the knowledge of the former simply glimpses of the Reality.

Let us take an instance: a son loses a much beloved father. In his dreams he may see and converse with him, and for the time it lasts feel as happy and unconscious of his death as though the father had never left this earth. This upon awakening, he will regard with sorrow as a mere dream that could not last. Is he right to so regard it? The occultist says that he is wrong. He is simply ignorant of the fact that his spirit being of the same essence and nature as that of his father,—as all spirits are—and the inherent property of mutual attraction and assimilation being in their special case strengthened by the paternal and filial love of their personal Egos—that they have, in fact, never separated from each other, death itself being powerless to sever psychic association there, where pure spiritual love links the two. The “dream” was in this instance the reality; the latter a maya, a false appearance due to avidya (false notions). Thus it becomes more correct and proper to call the son’s ignorance during his waking hours a “dream” and “a delusion,” than to so characterize the real intercourse. For what has happened? A Spiritualist would say: “the spirit of the father descended upon earth to hold communion with his son’s spirit, during the quiet hours of sleep.” The Occultist replies: “Not so; neither the father’s spirit descended, nor has the son’s triad ascended (strictly and correctly speaking).” The centre of Devachanic activity cannot be localized: it is again avidya. Monads during that time even when connected with their five finite Kosas (sheaths or principles) know neither space nor time, but are diffused throughout the former, are omnipresent and ubiquitous.

Manas in its higher aspect is dravya—an eternal "substance" as well as the Buddhi, the spiritual soul—when this aspect is developed; and united with the Soul Manas becomes spiritual self-consciousness, which is a Vikara (a production) of its original "producer" Buddhi.* Unless made utterly unfit, by its having become hopelessly mixed with, and linked to, its lower Tanmatras, to become one with Buddhi, it is inseparable from it. Thus the higher human triad, drawn by its affinity to those triads it loved most, with Manas in its highest aspect of self-consciousness—(which is entirely disconnected with, and has no need as a channel of the internal organ of physical sense called antah-karana)†—helping, it is ever associated with, and enjoys the presence of all those it loves—in death, as much as it did in life. The intercourse is real and genuine.

The critic doubts whether such an intercourse can be called a "veritable one." He wants to know whether the two disembodied entities are "really and truly affected the one by the other"; or, "is it merely that the one personality imagines the presence of the other," such intercourse corresponding with no fact "of which the other personality [either embodied or disembodied] could take cognizance"; and while doubting, he denies that he is "'postulating an incongruity in objecting that such an 'intercourse' is not real, is a 'mere dream,' " for he says, he "can conceive a real intercourse conscious on both sides and truly acting and reacting—which does not apply 'only to the mutual relationship of physical existence.' " If he really can, then where is the difficulty complained of? The real meaning attached by the occultist to such words as dream, reality, and unreality, having been explained, what further trouble is there to comprehend this specific tenet?

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* It is only when Ego becomes Ego-ism deluded into a notion of independent existence as the producer in its turn of the five Tanmâtras that Manas is considered Maha-bhutic and finite in the sense of being connected with Ahancara, the personal "I-creating" faculty. Hence Manas is both eternal and non-eternal: eternal in its atomic nature (paramanu rupa); finite (or kârya-rupa) when linked as a duad—with kama (Volition), a lower production.—Ed.

† Antah-karana is the path of communication between soul and body, entirely disconnected with the former: existing with, belonging to, and dying with the body.—Ed.

The critic may also be asked, how he can conceive of a real conscious intercourse on both sides, unless he understands the peculiar, and—to him as yet unknown—intellectual reaction and inter-relation between the two. [This sympathetic reaction is no fanciful hypothesis but a scientific fact known and taught at initiations, though unknown to modern science and but hazily perceived by some metaphysicians—spiritualists.]† Or is it that, alternatively, he anthropomorphises Spirit—in the spiritualistic mistaken sense? Our critic has just told us that "the mode of the intercourse is not such as we [he] can at present recognize from experience." What kind of intercourse is it then that he can conceive of?

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† It is demonstrated to Occultists by the fact that two adepts separated by hundreds of miles, leaving their bodies at their respective habitations and their astral bodies (the lower manas and volition, kama) to watch over them, can still meet at some distant place and hold converse and even perceive and sense each other for hours as though they were both personally and bodily together, whereas, even their lower mayavi-rupas are absent.—Ed.

DREAM LIFE

REPLY II.

The Appendix referred to in the Fragment No. VI, in The Theosophist for March, is in no way inconsistent. When properly understood in the light of our doctrines, App. C (p. 136) gives what it professes to explain and leaves nothing doubtful, while the Fragment itself has perhaps a few expressions that may be misleading: though exclusively so to those who have not paid sufficient attention to that which preceded. For instance: "Love, the creative force, has placed their [the associates'] living image before the personal soul which craves for their presence, and that image will never fly away." It is incorrect to use the term "personal soul" in connection with the monad. "The personal or animal soul" is, as already said, the 5th principle, and cannot be in Devachan, the highest state permitted to it on earth being samadhi.

It is only its essence that has followed the monad into Devachan, to serve it there as its ground-tone, or as the background against which its future dream-life and developments will move; its entity, or the reliquiae is the “shell,” the dross that remains behind as an elementary to fade away and in time disappear. That which is in Devachan is no more the persona—the mask, than the smell of a rose is the flower itself. The rose decays and becomes a pinch of dust: its aroma will never die, and may be recalled and resurrected ages thence. Correctly expressed, the sentence would have to read: “ . . . the living image before the Spiritual Soul, which being now saturated with the essence of the personality, has thus ceased to be Arupa (formless or rather devoid of all substance) for its Devachanic duration, and craves for their presence, etc.” The gestation period is over, it has won the day, been reborn as a new out of the old ego, and before it is ushered again into a new personality, it will reap the effects of the causes sown in its precedent birth in one of the Devachanic or Avitchian states, as the case may be, though the latter are found wide apart. Avaśyam eva bhoktavyam kritam karma śubhâśubham.* The Devachanic condition in all its aspects is no doubt similar to a dreamy state when considered from the standpoint of our present objective consciousness when we are in our waking condition. Nevertheless, it is as real to the Devachanee himself as our waking state is to us. Therefore, when it is asked “Whether Devachan is a state corresponding to our waking life here or to our sleep with dreams,”—the answer given is that it is not similar to either of these conditions; but it is similar to the dreamy condition of a man who has no waking state at all, if such a being can be supposed to exist. A monad in Devachan has but one state of consciousness, and the contrast between a waking state and a dreamy state is never presented to it so long as it is in that condition.

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* The fruit of the tree of action, whether good or bad, must unavoidably be eaten.

Another objection urged is, that if a Devachanee were to think of an object or person as if the object or person were present before him when they are not so (when judged from the common ideas of objective perception) then the Devachanee is “cheated by nature.” If such is really the case, he is indeed always “cheated by nature”; and the suggestion contained in the foregoing letter as to the possible mode of communication between a Devachanee and one living on earth will not save him from delusion. Leaving aside for a moment the nature of a Devachanee’s communication with another monad either in or out of Devachan, let the nature of his ideas be examined so far as they are connected with objects; and then the truth of the above mentioned statement will be easily perceived. Suppose, for instance, Galileo in Devachan, subjectively engaged in his favourite intellectual pursuit. It is natural to suppose that his telescope often comes within the range of his Devachanic consciousness, and that the Devachanee subjectively directs it toward some planet. It is quite clear that according to the general ideas of objectivity, Galileo has no telescope before him, and it cannot be contended that his train of ideas in any way actually affects the telescope which he left behind him in this world. If the objector’s reasoning is correct, Galileo is “being cheated by nature,” and the suggestion above referred to will in no way help him in this case.

Thus, the inference that it is neither correct nor philosophical to speak of a Devachanee as being “cheated by nature” becomes once more unavoidable. Such words as cheating, delusion, reality are always relative. It is only by contrast that a particular state of consciousness can be called real or illusionary; and these words cease to have any significance whatever, when the said state of consciousness cannot be compared with any other state. Supposing one is justified in looking upon Devachanic experience as delusion from his present standpoint as a human being living on this earth, what then? We fail to see how any one means to make use of this inference. Of course from the foregoing remarks the reader is not to suppose that a Devachanee’s consciousness can never affect or influence the state of consciousness of another monad either in or out of Devachan.

Whether such is the case or not, the reality or the unreality of Devachanic experience, so far as a Devachanee is concerned, does not depend upon any such communicative influence.

In some cases it is evident that the state of consciousness of one monad whether in Devachan or yet on earth, may blend with, as it were, and influence the ideation of another monad also in Devachan. Such will be the case where there is strong, affectionate sympathy between the two egos arising from participation in the same higher feelings or emotions, or from similar intellectual pursuits or spiritual aspirations. Just as the thoughts of a mesmerizer standing at a distance are communicated to his subject by the emanation of a current of magnetic energy attracted readily towards the subject, the train of ideas of a Devachanee are communicated by a current of magnetic or electric force attracted towards another Devachanee by reason of the strong sympathy existing between the two monads, especially when the said ideas relate to things which are subjectively associated with the Devachanee in question. It is not to be inferred, however, that in other cases when there is no such action or reaction, a Devachanee becomes conscious of the fact that his subjective experience is a mere delusion, for it is not so. It was already shown that the question of reality or unreality does not depend upon any such communication or transmission of intellectual energy.

We are asked, “if some of these (the Devachanee loved) are not themselves fit for Devachan, how then?” We answer: “Even in the case of a man still living on earth, or even of one suffering in Avitchi, the ideation of a monad in Devachan may still affect his monad if there is strong sympathy between the two as indicated above.* Yet the Devachanee will remain ignorant of the mental suffering of the other.”

The reader is reminded in this connection that neither Devachan nor Avitchi is a locality, but a state which affects directly the being in it and all others only by reaction.—Ed.

If this generous provision of nature that never punishes the innocent outside this our world of delusion, be still called "a cheating of nature," and objected to, on the ground that it is not an "honest symbol" of the other personality's presence, then the most reasonable course would be to leave the occult doctrines and Devachan alone. The noble truths, the grandest goal in soul-life, will remain for ever a closed book to such minds. Devachan instead of appearing what it is—a blissful rest, a heavenly oasis during the laborious journey of the Monad toward a higher evolution, will indeed present itself as the culmination, the very essence of death itself. One has to sense intuitionally its logical necessity; to perceive in it, untaught and unguided, the outcome and perpetuation of that strictest justice absolutely consonant with the harmony of the universal law, if one would not lose time over its deep significance. We do not mean it in any unkind spirit, yet with such an opposition to the very exposition (since no one is pressed for its acceptance) of our doctrine by some Western minds, we feel bound to remind our opponents that they have the freedom of choice. Among the later great world philosophies there are two,—the more modern the outgrowth of the older,—whose "after states" are clearly and plainly defined, and the acceptance of either of which, moreover, would be welcomed: one—by millions of spiritualists, the other—by the most respectable portion of humanity, viz., civilized Western society. Nothing equivocal, or like cheating of nature in the latter: her Devachanees, the faithful and the true, are plainly and charitably promised the ineffable rapture of seeing during an eternity the tortures of the damned in the depths of Gehenna. We are, and do feel willing to give out some of our facts. Only occult philosophy and Buddhism having both failed as yet to produce a Tertullian to strike for us the key-note of an orthodox hell,* we cannot undertake to furnish fictions to suit every taste and fancy.

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* Reference is probably made here to the soul-inspiring monologue that is found in Tertullian's De Spectaculis, Chapter xxx. Falling into a wild ecstasy of joy over the bare prospect of seeing some day all the philosophers "who have persecuted the name of Christ burn in a most cruel fire in hell. . . ." this saintly Patristic character, a Father of the Christian Church, exclaims: "Oh, what shall be the magnitude of that scene. How I shall laugh! How I shall rejoice! How I shall triumph!" etc.—Ed. [It is not known from what particular translation of Tertullian's work H.P.B. quotes. However, in T. R. Glover's translation of the original Latin text (See Loeb Classical Library, Edited by T. E. Page, etc., London, Wm. Heinemann, Ltd.; New York, G. P. Putnam's Sons, 1931), the following passage is to be found: ". . . How vast the spectacle that day, and how wide! What sight shall wake my wonder, what my laughter, my joy and exultation? as I see all those kings. . . . And the magistrates who persecuted the name of Jesus. . . ." In the above-mentioned edition, the English text is printed side by side with the original Latin.—Compiler.]

There is no such place of torture for the innocent, no such state in which under the plea of reward and a necessity for “honest symbols,” the guileless should be made witness to, or even aware of, the sufferings of those they loved. Were it otherwise, the active bliss of the Dhyan Chohans themselves would turn into a shoreless ocean of gall at such a sight. And He who willed—“Let all the sins and evils flowing from the corruption of Kaliyuga, this degenerate age of ours fall upon me, but let the world be redeemed”—would have so willed in vain, and might have given preference to the awes of the visible to those of the invisible world. To suppose that a “Soul” escaping from this evil-girdled planet where the innocent weep while the wicked rejoice, should have a like fate in store for it even within the peaceful haven of Devachan, would be the most maddening, the [most] dreadful thought of all! But we say, it is not so. The bliss of a Devachanee is complete, and nature secures it even at the risk of being accused of cheating by the pessimists of this world unable to distinguish between Vastu—the one reality and Vishaya—the “mayas” of our senses. It is fetching rather too far the presumption that our objective and subjective shall be the true standards for the realities and unrealities of the rest of the universe; that our criterion of truth and honesty is to stand as the only universal land-mark of the same. Had we to proceed upon such principles, we would have to accuse nature of cheating incessantly not only her human but also her animal offspring.

Who, of our objectors, when treating of facts of natural history and the phenomena of vision and colour, would ever hazard the remark that because ants are utterly unable to see and distinguish colours as human beings do (the red, for instance, having no existence for them), therefore, are they also “cheated by nature”? Neither personality nor objectivity as known to us, have any being in the composition of a monad; and could, by any miracle, any living human creature come within the range of the Devachanic vision, it would be as little perceived by the Devachanee as the elementals that throng the air around us are perceived with our natural eyes.

One more error of the critic. He seems to be labouring under the impression that if one has some conception of Devachanic state of subjective consciousness while in this life, he will know that such experience is illusionary when he is actually there; and then Devachanic beatitudes will have lost all their reality so far as he is concerned. There is no reason to apprehend any such catastrophe. It is not very difficult to perceive the fallacy that underlies this argument. Suppose, for instance, A, now living at Lahore, knows that his friend B is at Calcutta. He dreams that they are both at Bombay engaged in various transactions. Does he know at the time he is dreaming that the whole dream is illusionary? How can the consciousness that his friend is really at Calcutta, which is only realized when he is in his waking condition, help him in ascertaining the delusive nature of his dream when he is actually dreaming? Even after experiencing dreams several times during his life and knowing that dreams are generally illusionary, A will not know that he is dreaming when he is actually in that condition.

Similarly, a man may experience the devachanic condition while yet alive, and call it delusion, if he pleases, when he comes back to his ordinary state of objective consciousness and compares it to the said condition. Nevertheless, he will not know that it is a dream either when he experiences it a second time (for the time being) while still living, or when he dies and goes to Devachan.

The above is sufficient to cover the case were even the state under discussion indeed “a dream” in the sense our opponents hold it in. But it is neither a “dream” nor in any way “cheating.” It may be so from the standpoint of Johnson’s dictionary; from that of fact independent of all human definition, and the standpoint of him who knows something of the laws that govern the worlds invisible, the intercourse between the monads is real, mutual, and as actual in the world of subjectivity, as it is in this our world of deceptive reality. It is the old story of Zöllner’s man from the two-dimensional region disputing the reality of the phenomena taking place in the three-dimensional world.

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THE VARIOUS STATES OF DEVACHAN

REPLY III.

The foremost question that presents itself to the mind of the Occultist of Asiatic birth, upon seeing the multifarious difficulties which beset the European students of Esotericism, as regards Devachan: how to account for their weird fancies with regard to the after states! It is natural for one to measure other persons’ intellectual operations by his own; not without an effort can he put himself in his neighbor’s place and try to see things from his standpoint. As regards Devachan, for example, nothing would apparently be clearer than the esoteric doctrine, incompletely as it may have been expressed by “Lay Chela”; yet it is evidently not comprehended, and the fact must be ascribed, I think, rather to the habitual differences in our respective ways of looking at things than to the mechanical defects in the vehicle of expression. It would be very hard for an Asiatic Occultist to even conjure up such a fancy as that of Swedenborg, who makes the angels our post-mortem inquisitors, ‘ obliged to estimate a soul’s accumulated merits and demerits by physical inspection of its body, beginning at the tips of the fingers and toes and tracing thence to centres!

Equally baffling would be the attempt to bring ourselves to the point of seriously tracing a denizen of the American Summer-Land of Spirits through the nurseries, debating clubs, and legislative assemblies of that optimistic Arcadian Eden. A warp of anthropomorphism seems to run through the entire woof of European metaphysics. The heavy hand of a personal deity and his personal ministers seems to compress the brain of almost every Western thinker. If the influence does not show itself in one form, it does in another. Is it a question about God? A metaphysical slide is inserted, and the stereopticon flashes before us a picture of a gold-paved, pearly-doored New Jerusalem, with its Durbar Hall, peacock throne, Maharajah, Dewans, courtiers, trumpeters, scribes, and general train. Is the intercourse between disembodied spirits under discussion? The Western constitutional bias of mind can conceive of no such intercourse without some degree of mutual consciousness of an objective presence of the corporeal kind: a sort of psychic chit-chat. I hope I do not wrong our Western correspondents, but it is impossible, for myself at least, to draw any conclusions from the whole tenor of the British Theosophist's memorandum. Vapoury and etherealized as his concept may be, it is yet materialistic at the core. As we would say, the germ-point of metaphysical evolution is of Biblical derivation: and through its opalescent vapour sparkle the turrets of the New Jerusalem."

There is much fanciful exotericism to be sure, in Asiatic systems. Quite as much and more perhaps than in the Western; and our philosophies have many a harlequin cloak. But we are not concerned now with externals: our critic comes upon metaphysical ground and deals with esotericism. His difficulty is to reconcile "isolation," as he understands it, with "intercourse" as we understand it. Though the monad is not like a seed dropped from a tree, but in its nature is ubiquitous, all-pervading, omnipresent; though in the subjective state time, space and locality are not factors in its experiences; though, in short, all mundane conditions are reversed; and the now thinkable becomes the then unthinkable and vice-versa—yet the London friend goes on to reason as though all this were not so. . . .

Now, Buddhistically speaking, there are states and states and degrees upon degrees in Devachan, in all of which, notwithstanding the (to us) objective isolation of the principal hero, he is surrounded by a host of actors in conjunction with whom he had during his last earth-life created and worked out the causes of those effects that are produced first on the field of Devachanic or Avitchean subjectivity, then used to strengthen the Karma to follow on the objective (?) plane of the subsequent rebirth. Earth-life, is so to say, the Prologue of the drama (or we should, perhaps, call it mystery), that is enacted in the rupa and arupa lokas. Now were we to say that nature, with every due regard to personality and the laws of objectivity as understood in exotericism, "constitutes a veritable intercourse" between the devachanic heroes and actors; and, instead of dissociating the monads not only as regards "personal or corporeal" but even astral "association" establishes "actual companionship" between them, as on the earth-plane, we might, perhaps, avoid the strange accusation of "nature cheating" in Devachan. On the other hand, after thus pandering to emotional objections, we could hardly help placing our European Chelas in a far more inextricable dilemma. They would be made to face a problem of personal post-mortem ubiquity, throwing that of the Western deity far into the background of illogical absurdity. Suppose for one moment a Devachanic father, twice wedded, and loving both his wives as he does his children, while the step-mother loves neither his progeny nor their mother, the coolest indifference if not actual aversion reigning between the two. "Actual companionship," and "real personal intercourse" (the latter applied even to their astral bodies) implies here bliss for the father and irritation for the two wives and children, all equally worthy of Devachanic bliss. Now imagine again the real mother attracting by her intense love the children within her devachanic state, and thus depriving the father of his legitimate share of bliss.

It has been said before, that the devachanic mind is capable only of the highest spiritual ideation; that neither objects of the grosser senses nor anything provocative of displeasure could even be apprehended by it—for otherwise, Devachan would be merging into Avitchi, and the feeling of unalloyed bliss destroyed for ever. How can nature reconcile in the above case the problem without either sacrificing her duty to our terrestrial sense of objectivity and reality, or, without compromising her status before our criterion of truth and honest dealing? On one hand, the children would have to double and treble themselves ad infinitum—as they too may have disembodied, devachanic objects of spiritual attachment clamouring elsewhere for their presence—which process of ubiquity would hardly be consistent with our notions of personal, actual presence, at one and the same time and at several different places; or, there would always be somebody, somewhere "cheated by nature." To place the monads promiscuously together, like one happy family—would be fatal to truth and fact: each man, however insignificant he may have been on earth, is yet mentally and morally sui generis in his own distinct conceptions of bliss and desires, and has, therefore, a right to, and an absolute necessity for, a specific, personal, "isolated" devachan.

The speculations of the Western mind have hitherto scarcely ever depicted any higher future life than that of the Kama and Rupa lokas, or the lower, intra-terrestrial "spirit-worlds." In Appendix D many states and spheres are hinted at. According even to exoteric Buddhistic philosophy disincarnate beings are divided into three classes of —(1) Kamawâchara, or those who are still under the dominion of the passions in Kamaloka; (2) Rupawâchara, or those who have progressed to a higher stage, but still retain vestiges of their old form in Rupa loka; and (3) Arupawâchara, or those who are become formless entities in the Arupa lokas of the highest Devachan. All depends on the degree of the monad's spirituality and aspirations.

The astral body of the 4th principle—called Kama, because inseparable from Kama loka,—is always within the attraction of terrestrial magnetism; and the monad has to work itself free of the still finer yet equally potent attractions of its Manas before it ever reaches in its series of Devachanic states, the upper-Arupa regions. Therefore, there are various degrees of Devachanees. In those of the Arupa lokas the entities are as subjective and truly "not even as material as that ethereal body-shadow —the Mayavi-rupa." And yet even there, we affirm there is still "actual companionship." But only very few reach there skipping the lower degrees. There are those Devachanees, men of the highest moral calibre and goodness when on earth, who, owing to their sympathy for old intellectual researches and especially for unfinished mental work, are for centuries in the Rupa-lokas in a strict Devachanic isolation—literally so, since men and loved relatives have all vanished out of sight before this intense and purely spiritual passion for intellectual pursuit. For an example of the study-bound (pardon the new word for the sake of its expressiveness) condition, take the mental state of the dying Berzelius, whose last thought was one of despair that his work should be interrupted by death. This is Tanha (Hindu Trishna) or an unsatisfied yearning which must exhaust itself before the entity can move on to the purely a-rupa condition. A provision is made for every case, and in each case it is created by the dying man's last, uppermost desire. The scholar who had mainly lived under the influence of manas, and for the pleasure of developing his highest physical intelligence, kept absorbed in the mysteries of the material universe, will still be magnetically held by his mental attractions to scholars and their work, influencing and being influenced by them subjectively—(though in a manner quite different from that known in séance-rooms and by mediums), until the energy exhausts itself and Buddhi becomes the only regnant influence. The same rule applies to all the activities, whether of passion or sentiment, which entangle the travelling monad (the Individuality) in the relationships of any given birth.

The discarnate must consecutively mount each rung of the ladder of being upward from the earthly subjective to the absolutely subjective. And when this limited Nirvanic state of Devachan is attained, the entity enjoys it and its vivid though spiritual realities until that phase of Karma is satisfied and the physical attraction to the next earth-life asserts itself. In Devachan, therefore, the entity is affected by and reciprocally affects the psychic state of any other entity whose relationship is so close with it as to survive, as was above remarked, the purgatorial evolution of the lower post-mortem spheres. Their intercourse will be sensed spiritually, and still, so far as any relationship until now postulated by Western thinkers goes, each will be "dissociated from the other." If the questioner can formulate to himself the condition of the monad as pure spirit, the most subjective entity conceivable, without form, color, or weight, even so great as an atom; an entity whose recollections of the last personality (or earth-birth) are derived from the late union of the Manas with the lower five principles—he may then find himself able to answer his own interrogatory. According to Esoteric Doctrine this evolution is not viewed as the extinguishment of individual consciousness but its infinite expansion. The entity is not obliterated, but united with the universal entity, and its consciousness becomes able not merely to recall the scenes of one of its earth-evolved Personalities, but of each of the entire series around the Kalpa, and then those of every other Personality. In short from being finite it becomes infinite consciousness. But this comes only at the end of all the births at the great day of the absolute Resurrection. Yet, as the monad moves on from birth to birth and passes its lower and Devachanic spheres after each fresh earthly existence, the mutual ties created in each birth must weaken and at last grow inert, before it can be reborn. The record of those relationships imperishably endures in the Akasa, and they can always be reviewed when, in any birth, the being evolves his latent spiritual powers to the "fourth stage of Dhyana": but their hold upon the being gradually relaxes.

This is accomplished in each inter-natal Devachan; and when the personal links —magnetic or psychic, as one may prefer to call them—binding the Devachanee to other entities of the next previous life, whether relatives, friends, or family, are worn out, he is free to move on in his cyclic path. Were this obliteration of personal ties not a fact, each being would be travelling around the Kalpa entangled in the meshes of his past relationships with his myriad fathers, mothers, sisters, brothers, wives, &c., &c., of his numberless births: a jumble, indeed! It was the ignorant delusion of the geocentric hypothesis which begot all the exoteric theologies, with their absurd dogmas. So, likewise, it is the ignorant theory of monogenesis, or but one earth life for each being, which makes it so hard for European metaphysicians to read the riddle of our existence and comprehend the difference between the monad's individuality, and its physical appearance in a series of earth-lives as so many different, totally distinct personalities. Europe knows much about atomic weights and chemical symbols, but has little idea of Devachan.

THE ESSENTIALS OF RELIGION

(An answer by Babu Raj Narain Bose)

[The Theosophist, Vol. IV, No. 11(47), August, 1883, pp. 274-275.]

I have read your able, wise and discriminating remarks on my article in the Tattwabodhini Patrika, the "Essential Religion," in the June Number of The Theosophist with the greatest attention. The great liberality of tone which marks those strictures does you much credit. I am sorry, however, that I cannot agree with you in all the opinions broached in your article. You have expressed yourself, in the same, as hostile to religious proselytization and conversion. Every man, who has a regard for the sanctity of truth must fed it his duty to propagate that which he considers to be true.* This holds good in religion as in all other branches of knowledge. It would show disregard for truth and would be a dereliction of duty if we do not propagate what we consider to be true and confine it to ourselves. You are of opinion that religion does not require to be propagated, it is a mere matter of emotion and human weal or woe does not depend upon it. Granting that it is a mere matter of emotion, does not emotion influence human conduct and thereby human weals or woes?

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* And since few of us have identical beliefs, and every religionist of whatever faith is firmly impressed with the truth and superiority of his own creed, with no regard whatsoever for the truths possibly contained in that of his brother,—the result is, that sectarianism is kept ever alive, with no chance in it for mutual toleration—least of all, feelings of Brotherhood. There are many atheists in our Society, as deeply impressed with the correctness of their negations as our esteemed correspondent is with that of his affirmations. Would our atheists be welcome, or likely to be listened to, in the Brahmo Mandirs? Then why claim for one what is refused to the other? There never was a time yet, when a Brahmo preacher could not have had the chance to discourse before the Theosophical Society, upon Theism, nor ever one when the like courtesy has been given to Col. Olcott, or any other Theosophist speaker. For years, we lived near the Prarthana Samaj in Bombay, but its platform was ever closed for, and refused to us, even when asked for.—Ed.

Religion should therefore be propagated, but the propagation should be made by means of argument and gentle persuasion, not using the least compulsion. Do not you, Theosophists, propagate your opinions which are of a semi-religious character and try to convert others to your views? Do you not “impose your own personal views,” to use your own words, upon people who do not believe occultism to be true and who disbelieve in the existence of spirit and a future world?* The opinion that God is impersonal is, I understand, your personal opinion and not that of the general body of Theosophists Do you not try to impose this personal conviction of yours on others although it has little connection with Theosophy, or else why do you return to the subject again and again in the columns of The Theosophist?† Propagandism and conversion you cannot avoid, but it must no doubt be made by gentle means. You say that religious propagandism carried in any way leads to bloody wars and fiery persecutions, but do not differences of opinion in matters of politics and science also lead sometimes to fiery persecution ? There is need of tolerance in politics and science as in religion. Among persecutions in the province of science may be mentioned that of Homeopaths by Allopaths.

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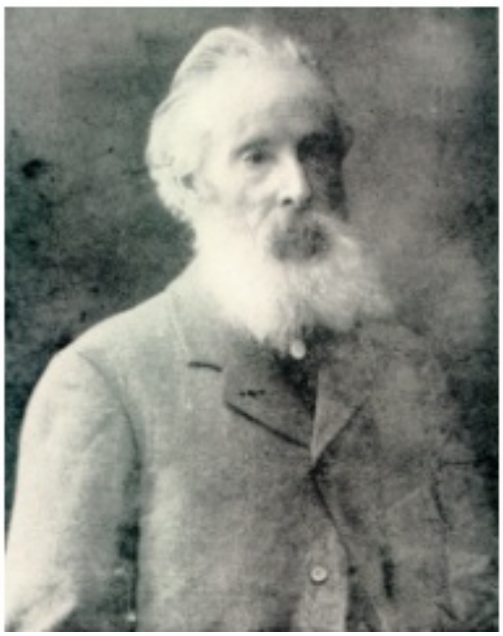
* We can assure our correspondent that we do nothing of the kind. When challenged to give out our views, we do so, adding every time that they are our own personal views; and as such—since we do not believe ourselves infallible—are not to be taken as final truths. Instead of preaching our own religion, we implore everyone to first study his own and remain in it, whatever it is. Besides which, theosophy is compatible with every religion, the world over. There were thaumaturgists in every creed, and mysticism has as much room in idolatrous as in monotheistic systems. Theosophy is the culmination and the practical demonstration of the truths underlying every creed. It requires but sincerity and a firm will in the application to the Essentials of any of them—whether they be Theism or Adwaitism or even Atheism. Theosophy is simply the informing life of creed and of every religion and goes to prove their raison d’être, instead of their negation.—Ed.

† Denial of a personal god is no personal belief of ours, but that of all our Buddhist, Adwaitee, Jain and Freethinking members. We defend our position and welcome all others to do the same.—Ed.

H. P. BLAVATSKY IN HER FORTIES
Reproduced from Incidents in the Life of Madame Blavatsky,
by A. P. Sinnett. 2nd ed. London: Theos. Publ. Society, 1913.



WILLIAM HENRY TERRY
Reproduced from How Theosophy Came to Australia and New Zealand,
by Mary K. Neff. Sydney: Australian Section, Theosophical Society, 1943.
(See page 11 of the present volume)

What I meant to say in my article on “Essential Religion” is that we should be tolerant of all forms of religious faith, but at the same time propagate our own individual views by means of argument and gentle persuasion. This certainly will not lead to bloody wars and fiery persecutions. If, after trying to convert others by such means, we fail, we should not be sorry. The Sanskrit proverb is “if a man exerts and does not succeed, where is the blame?”

You say in one place in your article: “With the exception of those above-mentioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbors’ opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature.” Is religion a mere matter of emotion ? You believe in the existence of an Eternal and All-pervading Principle, and you certainly consider its existence as a scientific truth. But science extends a little further. It includes the knowledge of that Principle as a Spirit, or in other words an Intelligent Being, and not only that but as a Perfect Spirit. I refer the reader to my views on this subject in my little treatise The Science of Religion. I can adduce the same sort of proof for the existence of a Perfect Spirit as you can do for that of an Eternal Principle.*

You are of opinion that religion does not influence the moral conduct of mankind. A few individual atheistic philosophers, such as Hume and Huxley, may not require belief in a God and future state to influence their moral conduct, but the mass of mankind does. Consider, for instance, the frightful mischief done to Society by the prevalence of Atheism at the time of the French Revolution, and which will no doubt be done by such prevalence among Nihilists, Socialists,

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* A “Perfect Spirit” is an abstraction, a non-being, and can have no gunas or attributes which alone make up the entity. Science has no “knowledge,” we beg leave to state, of an “intelligent Being,” a “Spirit”—not modern science at any rate. And the science of metaphysics rejects entirely the possibility of the Infinite having any conscious relation whatsoever with the finite. Moreover “Perfect Spirit” and “Eternal Principle” are synonyms and identical, and if both our esteemed correspondent and we are adducing proofs—one for the Existence (implying consciousness) and the other—for the Presence (implying unconsciousness or absolute consciousness, which is the same thing) it becomes a question between us to be decided by other and unbiased persons as to which of us is right and which wrong.—Ed.

et hoc genus omne, in future, if those revolutionary classes ever gain predominance.*

You maintain that the doctrine of Karma has a greater influence on human conduct than the doctrine of propitiation of God by repentance, but is the effect of Karma eternal? You certainly would not say so. You see then both of us agree in the opinion that punishment does not last for ever. What objection then can there be to believing that repentance is expiation for sin?† Granting for the sake of argument that God does not exist and depending only on nature, we see that when pain is short-lived in the universe, some provision must have been made by beneficent nature for the expiation of sin and the placing of man in a position in the future state leading to spiritual improvement and progress. I do not believe in the usual cant of the day of nature, "red with tooth and claw." Even if there were no God, there is clearly discernible a beneficent purpose running through the whole system of nature.‡

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* It will be a sufficient answer to draw our friend's attention to the revelation contained in the statistical tables given in the article "Suggestive Comparisons" in The Theosophist for June, 1883, page 217. They show that so far from an "irreligious belief," i.e., free-thinking Agnosticism or Atheism being provocative of crime, the criminal offenses chargeable to this class were immeasurably less than those of the rough-going Orthodox Christians and Theists. It appears that of crimes to the 100,000 of population, 2,500 were of Catholics, 1,400 of Church of England members, 150 of Dissenters, and 5 of Infidels. And, to bring the thing nearer home, the recent census of Bombay shows that while among 408,680 Hindus, idolaters and pantheists, there were 18,950 criminals; there were 2,343 crimes committed among the 34,724 Christians and theists or 6.74 per cent of the whole criminal offenses—a much greater percentage than is shown by the class of pantheists and idolaters.—Ed.

† None whatever. But where is the necessity?—Ed.

‡ A pleasant expression, but highly optimistic. It is equivalent to affirming that although the moral law in nature may be offended, yet punishment is not logically inevitable. Penitence may take the place of expiation, and prayer restore the equilibrium of nature. The repentant culprit may go scotfree, but the victim or victims of his crime suffer its consequence without recompense!—Ed.

I believe in the strong power of will, mesmerism and yoga powers as testified to by such authenticated cases as Runjeet Sing's Yogi and the Sunderban Yogi, and am an advocate of the cultivation of ancient Sanskrit learning. I am not therefore unfriendly to Theosophy, but I have a word of humble advice to offer to the disinterested leaders of the Theosophical movement, for whom I entertain every feeling of respect. The more they keep Theosophy and Theology distinct from each other, and the less they mix up their personal opinions on the subject of religion with their legitimate province, Theosophy, the better. I think it would be better for the cause of Theosophy if they do not discourse of their "godless Buddhism," as they love to call it, before a nation so pre-eminently religious as the Hindus a nation of devoted lovers of Bhagavan or God, Adwaitism so often appealed to by yourself in questions of Theology being but Philosophy and not religion. There is a difference between philosophy and religion. Such discussion augurs ill for the ultimate success of Theosophy in this country. I am at a loss to understand why the leaders of the Theosophical movement preach Agnosticism and express deep sympathy with Atheism, and, in the same breath, deprecate the prevalence of atheism, scepticism and materialism in this country. This appears quite mysterious to my humble self. I am perfectly disposed to tolerate Atheism, that is, abstain from persecuting Atheists in any shape whatever, since every man has a right to his own opinions, but there is a difference between toleration of Atheism and deep sympathy with it.

DEOGARH, E. I. Ry.,

14th June 1883.

EDITOR'S NOTE.—Buddhism and Adwaitism—are as much religions as any theistic system. A "religion" does not necessarily imply the doctrine of a personal God or any kind of God in it. Religion, as every dictionary can show, comes from the Latin word relegere, to "bind" or collect together. Thus whether people pursue a common idea with, or without, a deity in it, if they are bound together by the same and one belief in something, that belief is a religion. Theology without the vital warmth of Theosophy is a corpse without life, a dry stick without sap. Theosophy blesses the world; Theology is its curse. Our whole endeavor is to test Theology by the theosophical experimentum crucis. The affliction of India is, that it lost theosophy when the persecuted adepts had to fly beyond the mountains.

And true religious living can never be again prevalent until their help is invoked to illumine the Shastras. Our Brother has had many years' experience of the hopelessness of converting India to even the benign form of theism which his Adi Brahmo Samaj teaches. The saintly characters of Ram Mohun Roy, Debendra Nath Tagore, and a few others of his colleagues, have not won the Hindus from their exoteric worship—we think, because neither of them has had the Yogi power to prove practically the fact of there being a spiritual side to nature. If we hold so strongly to esoteric Buddhism and Adwaitism, it is exactly because no religion can stand, save on the foundation of philosophy and science. No religion can prove by practical, scientific demonstration that there is such a thing as one personal God; while the esoteric philosophy, or rather theosophy of Gautama Buddha and Sankaracharya prove and give means to every man to ascertain the undeniable presence of a living God in man himself,— whether one believes in or calls his divine indweller Avalokiteswara, Buddha, Brahma, Krishna, Jehovah, Bhagawan, Ahura-mazda, Christ, or by whatever name—there is no such God outside of himself. The former—the one ideal outsider—can never be demonstrated—the latter, under whatever appellation, may always be found present if a man does not extinguish within himself the capacity to perceive this Divine presence, and hear the "voice" of that only manifested deity, the murmurings of the Eternal Vach, called by the Northern and Chinese Buddhist Avalokiteswara and Kwan-Shai-yin, and by the Christians—Logos.

A HUMAN STORAGE BATTTERY

[The Theosophist, Vol. IV, No. 11(47), August, 1883, pp. 279-280.]

C. H. Hughes, M.D., Editor of the Alienist and Neurologist, gives in the April Number of the periodical the following:

In a recent number of the Michigan Medical News, Dr. S. C. Woodman has made the following singular statement. We append thereto Dr. Woodman's letter on the subject in reply to our [Dr. Hughes'] inquiries.

"I have a singular phenomenon in the shape of a young man living here that I have studied with much interest, and I am satisfied that his peculiar power demonstrates that electricity is the nerve force beyond dispute. His name is William Underwood, age 27 years, and his gift is that of generating fire through the medium of his breath, assisted by manipulations with his hands. He will take anybody's handkerchief and hold it to his mouth, rub it vigorously with his hands while breathing on it, and immediately it bursts into flames and burns until consumed. He will strip, and rinse out his mouth thoroughly, wash his hands, and submit to the most rigid examination to preclude the possibility of any humbug, and then by his breath blown upon any paper or cloth envelope it in flame. He will, when out gunning and without matches, desirous of a fire, lie down after collecting dry leaves, and by breathing on them start the fire and then coolly take off his wet stockings and dry them. It is impossible to persuade him to do it more than twice a day, and the effort is attended with the most extreme exhaustion. He will sink into a chair after doing it, and on one occasion, after he had a newspaper on fire, as I narrated, I placed my hand on his head and discovered his scalp to be violently twitching, as if under intense excitement. He will do it at any time, no matter where he is, under any circumstances, and I have repeatedly known of his sitting back from the dinner table, taking a swallow of water, and by blowing on his napkin at once set it on fire. He is ignorant, and says that he first discovered his strange power by inhaling and exhaling on a perfumed handkerchief that suddenly burnt while in his hands. It is certainly no humbug, but what is it?"

PAW PAW, MICH., Dec. 20th, 1882.

DEAR SIR:

Yours in regard to Underwood at hand. The article referred to is no joke, but strictly true, as can be attested by any resident here, as he has been in the habit and indeed now will do it at any time for a small fee. It is a very singular thing, and in the light of it, although I might not be willing to take as a thesis that electricity is the nerve force, I would be glad to combat the negative.

I am wholly unable to understand it unless, as it now seems to me, he generates from his lungs or stomach gas, and then after filling the handkerchief with it sets the gas on fire by a spark of electricity, and this burns the paper or cloth. Either of the editors of our local papers, the True Northerner or Free Press, will substantiate all.

Very respectfully,

S. C. WOODMAN.

To C. H. Hughes, M.D.

To the Editor, The Theosophist.

The above has been copied by me from the Scientific American of April 28th, 1883, page 264, and I forward it with the hope that it will, if published, be of interest to your readers, and if some further explanation is given by you concerning the nature of the phenomenon from an esoteric point of view, it would perhaps become still more interesting and instructive.

W. D. TILDEN, F.T.S.

Editor's Note.—The exhalation of fire from the mouth is one of the stock illusions of the itinerant jugglers of various countries. In their case the dried powder of Lycopodium is employed, we believe, and the same substance is used in theatrical performances when it is desired to simulate either fire or lightning flashes. It may be that the American human volcano in question employs some such agent to impose upon his spectators, and we are always bound to exhaust the theories of the possible before venturing upon those of the seemingly impossible. Yet, personal character being a prime factor always, we must take it for granted that Mr. Underwood is above such trickery, since his phenomenon has such respectable endorsement. If then we turn to occult science to seek for an explanation, we will find that there are cases on record of individuals who emit from their persons a luminous vapour or aura, under high states of nervous exaltation. Sometimes it appears as a wild radiance, sometimes as a lambent flame, and in others as an electric or rather odic corruscation.* Rarely it is observed by day, but most frequently by night, and still oftener while the subject is deeply engaged in his devotions. A noted example is that of the fasting Peter of Alcantara, a Catholic devotee.

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* See J. W. Jackson's Lectures on Mesmerism, pp. 116-117.

The halo, or nimbus which painters depict about the heads and bodies of saints, yogis, gods and goddesses, is familiar to every one, and is a memento of this natural phenomenon. But the light in these instances is of an odic character, and though flaming and flickering like fire, has none of its combustive property. Writers upon sorcery and mediumship have frequently recorded anecdotes of the bursting forth of flames from the doors, windows, chimneys or roofs of buildings without apparent cause, and in fact at times when there was no fire in any part of the house, nor any articles stored within, such as cotton, cotton-waste, greased rags, or other substances liable to spontaneous combustion. These mysterious burnings have been sometimes attended with stone-showers or throwings, equally unaccountable. The Spiritualists affirm that the agents in all these cases have been spirits; but unless they be the fire-elementals or Salamanders of the Rosicrucians, they must be queer “Spirits.” Among modern Western mediums, equally with Hindus of the same class, are many who can handle burning coals, red-hot iron, and molten metal with perfect impunity, and walk through beds of blazing fire unscathed. In America there is a female medium named Mrs. Swydam, who has this gift, and in Europe a late, and the most noted of male mediums, has not only exhibited the feat of handling hot coals without receiving harm, but even laid them upon the heads of non-mediums in the company present or upon newspapers or books, without injury to person or property. The explanation in both classes of cases is that the fire-proof individual is a medium for these fire elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any slight preponderance of one or the other determining the so-called “temperament.”

FUNERAL RITES AMONG SAVAGE RACES

[The Theosophist, Vol. IV, No. 11(47), August, 1883, p. 281.]

In your note to the letter on “The Efficacy of Funeral Ceremonies” (see The Theosophist, June 1883, p. 221), you remark “that very few among the so-called savage primitive races, had or have any funeral rites or ceremonies.”

Allow me to point out that the aborigines of the Chota Nagpur plateau have a very ancient custom of erecting large blocks of unhewn stone in memory of their “departed dead.”

These pillars vary in height from 5 to 15 feet.

I append hereto a rough copy of some at a village called Pokuria, 4 miles south of Chaibassa, the highest of which is 8 feet 4 inches above ground. Vide Col. Dalton’s Descriptive Ethnology of Bengal, p. 203.

W. D.

Editor’s Note.—We are sorry to be unable to reproduce the sketch of the said pillars. But we would observe to our amiable correspondent, that in saying that “very few among the savage primitive races had or have any funeral ceremonies,” we were not thinking of the monoliths, and memorial stones placed on their tombs. The latter cannot be classed with either “rites,” or “ceremonies,” but belong to the various modes of disposing of the dead, and preserving the memory of the seat where they were buried. They entail none of that extravagant expenditure lavished by the Hindus and Parsees as well as by the Roman Catholics and Greeks upon obsequial ceremonies in which human variety forces them to outvie each other in the eyes of their indifferent neighbours, and to satisfy the lucre of their Brahmans and priests, under the alleged penalty of offending their dead—a superstition worthy of, and pardonable in, savages, but wholly unworthy and as unpardonable in the XIXth century, and among civilized nations.

THE TEACHINGS OF ALLAN KARDEC

[The Theosophist, Vol. IV, No. 11(47), August, 1883, p. 281.]

Would you permit me to ask you kindly to inform me what are the views of the Occultists regarding such works as those of Allan Kardec? What credit may be attached to the positive statements therein contained on such points as the existence of "guardian angels," the power of disembodied spirits to choose their own trials and mode of life on re-incarnation? Who, again, were the intelligences who inspired Kardec's Spirits' Book and Mediums' Book? The morality of these works is beyond dispute. Who then inspired their author, and how far may their detailed theories regarding the unseen world be trusted?

INQUIRER.

BANGALORE, 9th June, 1883.

EDITOR'S NOTE.—The works of Allan Kardec teach a system of ethics which merits the encomiums our correspondent gives it. In this code thousands of young persons are being educated, and beyond doubt they will derive from it great moral strength. Since, however, the doctrines of the Spiritist school are not altogether in harmony with those of Occultists, as regards the condition of man after death and the destiny of his monad, we personally have never been enlisted as a follower of the great French philosophy in question. The morality of a system does not prove its infallibility in respect to its dogmas and other teachings. Who inspired Allan Kardec we cannot tell. In some fundamental respects his doctrines are diametrically opposed to ours. With the Spiritists we believe—let us rather say we know—that man is born more than once as a human being; and this not merely upon this earth but upon seven earths in this planetary chain, to say nothing of any other. But as to the rapidity with which and the circumstances under which these reincarnations occur, our Spiritist friends and ourselves are at variance. And yet despite all differences of opinion, including the very great one about the agency of "departed spirits" in controlling mediums and inspiring books, we have ever been on the friendliest terms with the Kardecists and had hoped always to remain so.

Recent utterances by our friends—hasty, we think, and likely to be recalled upon reflection—have thrown some doubt over the situation: but this is neither here nor there as regards our correspondent's query.

The Occultists do not accept the doctrine of "guardian angels," for reasons heretofore fully explained, in these pages. They do, however, believe most firmly in the personal, divine spirit in man, the source of his inspiration and his all-sufficient "angel" and "guardian." Only adepts can choose their reincarnations, and even they are strictly limited in their choice by their responsibility to the inexorable law of Karma. According to his Karma-phala, or the aggregate consequences of his actions, is every man's rebirth and final escape, or emancipation, from the necessity for rebirth determined.

Not all of the Spiritists agree with Allan Kardec by any means. The house seems to be greatly divided. We recommend our correspondent to read J. B. Roustaing's Four Gospels, translated into English by Miss Anna Blackwell and Mr. Kirby.

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IS FOETICIDE A CRIME

[The Theosophist, Vol. IV, No. 11(47), August, 1883, pp. 282-283.]

The articles in your paper headed "Is Suicide a Crime?" have suggested to my mind to ask another question "Is Foeticide a Crime?" Not that I personally have any serious doubts about the unlawfulness of such an act; but the custom prevails to such an extent in the United States that there are comparatively only few persons who can see any wrong in it. Medicines for this purpose are openly advertised and sold; in "respectable families" the ceremony is regularly performed every year, and the family physician who should presume to refuse to undertake the job, would be peremptorily dismissed, to be replaced by a more accommodating one.

I have conversed with physicians, who have no more conscientious scruples to produce an abortion, than to administer a physic; on the other hand there are certain tracts from orthodox channels published against this practice; but they are mostly so overdrawn in describing the "fearful consequences," as to lose their power over the ordinary reader by virtue of their absurdity.

It must be confessed that there are certain circumstances under which it might appear that it would be the best thing as well for the child that is to be born as for the community at large, that its coming should be prevented. For instance, in a case where the mother earnestly desires the destruction of the child, her desire will probably influence the formation of the character of the child and render him in his days of maturity a murderer, a jail-bird, or a being for whom it would have been better “if he never had been born.”

But if foeticide is justifiable, would it then not be still better to kill the child after it is born, as then there would be no danger to the mother; and if it is justifiable to kill children before or after they are born then the next question arises: “At what age and under what circumstances is murder justifiable?”

As the above is a question of vast importance for thousands of people, I should be thankful to see it treated from the theosophical standpoint.

An “M. D.,” F. T. S.

GEORGE TOWN,

COLORADO, U. S. A

Editor’s Note.—Theosophy in general answers: “At no age as under no circumstance whatever is a murder justifiable!” and occult Theosophy adds:—“yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox ism that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence.” In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish foeticide as an attempt to double suicide. For, indeed, when even successful and the mother does not die just then, it still shortens her life on earth to prolong it with dreary percentage in Kamaloka, the intermediate sphere between the earth and the region of rest, a place which is no “St. Patrick’s purgatory,” but a fact, and a necessary halting place in the evolution of the degree of life.

The crime committed lies precisely in the willful and sinful destruction of life, and interference with the operations of nature, hence—with KARMA—that of the mother and the would-be future human being. The sin is not regarded by the occultists as one of a religious character,—for, indeed, there is no more of spirit and soul, for the matter of that, in a foetus or even in a child before it arrives at self-consciousness, than there is in any other small animal,—for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But foeticide is a crime against nature. Of course the sceptic of whatever class will sneer at our notions and call them absurd superstitions and "unscientific twaddle." But we do not write for sceptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

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EDITOR'S NOTE TO "EFFICACY OF FUNERAL CEREMONIES"

[The Theosophist, Vol. IV, No. 11(47), August, 1883, p. 286.]

[The writer discusses the subject of Devachan and the dissolution of the personality in the kâma-loka. He is wondering whether any ceremony or rite can protect the personality during its period of disintegration, and make it impenetrable to mediumistic and other evil influences, until it has had time to dissolve. The question is asked as to the maximum number of years during which such ceremony should be performed. To this H.P.B. appends the following note:]

A ceremony to furnish the shell "with an armour" against terrestrial attraction need not be repeated "a number of years" to become efficacious, could it but be performed by a person versed in the knowledge of the Magi of old. One such ceremony on the night of death would suffice. But where is the Mobed or priest capable of performing it now? It requires a true occultist—and these are not found at every street corner. Hence it becomes useless to add ruin to the living, since the dead cannot be helped.

TRANSMIGRATION OF THE LIFE-ATOMS

[The Theosophist, Vol. IV, No. 11(47), August, 1883, pp. 286-288.]

In your learned note on Mr. Oxley's article, "Hierosophy and Theosophy"* you say that "for 3,000 years at least the 'mummy' notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various vortices of being go indeed 'through every variety of organized life forms.' But it is not the soul, the 5th, least of all the 6th, principle, but the life atoms of the jiva, the 2nd principle. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with [them] two or three thousands of years before. Even in the worst case that of the annihilation of the conscious personal principle the monad or individual soul is ever the same as are the atoms of the lower principles which regenerated and renewed in this ever-flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together."

This little passage is a new instalment of occult teaching given to the public, and opens up a vast field for thought. It suggests in the first instance that the exoteric doctrine of the transmigration of the soul through lower forms of existence,—so generally believed in by the Hindus—though incorrect as regards the soul (5th principle), has some basis of truth when referred to the lower principles.

You say in one place that the mummy goes on throwing off invisible atoms which go through every variety of organized life forms, and further on you state that it is the life-atoms of the Jiva, the 2nd principle, that go through these transmigrations.

According to the 1st "Occult Fragment," the Jiva is "a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others."

What then is meant by the life-atoms, and their going through endless transmigrations.

The invisible atoms of the mummy would mean the imperceptibly decaying atoms of the physical body, and the life-atoms of the Jiva would be quite distinct from the atoms of the mummy.

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* The Theosophist, Vol. IV, page 2* (July No.).

Do your words import that both the invisible atoms of the physical body as well as the atoms of the Jiva after going through various life-forms return again to re-form the physical body, and the Jiva of the entity that has reached the end of its Devachanic state and is ready to be reincarnated again?

You teach again that even in the worst case (the annihilation of the Personal Ego) the atoms of the lower principles are the same as in the previous birth. Here does the term “lower principles” include the “Kama rupa” also, or only the lower triad of body, Jiva, and Lingasarira? It seems the Kama rupa in that particular case can not be included, for in the instance of the annihilation of the personal soul, the Kama rupa would be in the 8th sphere. Another question also suggests itself.

The 4th principle (Kama rupa) and the lower portion of the 5th, which cannot be assimilated by the 6th, wander about as shells and in time disperse into the elements of which they are made. Do the atoms of these principles also re-form—after going through various transmigrations, to constitute over again the 4th and the lower 5th of the next incarnation?

I have no doubt that a few words more from you will clear away all these doubts and give us valuable information on a hitherto dark and unfathomable point.

N. D. K———, F.T.S.

EDITOR’S NOTE.—We would, to begin with, draw our correspondent’s attention to the closing sentence of the footnote under his review. “Such was the true occult theory of the Egyptians”—the word “true” being used there in the sense of its being the doctrine they really believed in, as distinct from both the tenets fathered upon them by some Orientalists and quoted by Mr. Oxley, and that which the modern occultists may be now teaching. It does not stand to reason that, outside those occult truths that were known to, and revealed by, the great Hierophants during the final initiation, we should accept all that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldeans. There was the true doctrine of the Hierophants of the inner Temple; then the half-veiled Hieratic tenets of the Priest of the outer Temple; and finally, the vulgar popular religion of the great body of the ignorant who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that—“dissolution is only the cause of reproduction . . . nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form.”

In the present case, however, the Egyptian doctrine of atoms coincides with our own occult teachings. The just criticism of our observing brother, who takes naturally enough the sentence—"The life-atoms of the Jiva" in its literal sense, reminds us at the same time, more than ever, of that most important fact that one can never take too much care to express clearly new ideas while writing on metaphysical subjects. In penning the words under review, no thought was given in fact, that the idea was "a new instalment," and, therefore, its incompleteness gave rise to a fresh misunderstanding. Without any doubt Jiva or Prana is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter—the objectively conditioned; the former—to its highest state: that state which the uninitiated, ignorant of its nature, would call the 'objectively finite,' but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the Subjectively Eternal, though at the same time, and in one sense the subsistent existence—however paradoxical and unscientific the term may appear.* Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe, that which the physicists have agreed to name, the principle, or the law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits through her most learned professors that "energy has as much claim to be regarded as an objective reality as matter itself "† and that life, according to the occult doctrine,—is the one energy acting Proteus-like under the most varied forms, the occultists have a certain right to use such a phraseology. Life is ever present in the atom of matter, whether organic or inorganic, conditioned or unconditioned—a difference that the occultists do not accept.

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* Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is objective yet immaterial in its finite manifestations, subjective yet substantive (though not in our sense of substance) in its eternal existence? Having explained it the best we can, we leave the task of finding a more appropriate term for it to our learned English occultists.—Ed.

† The Unseen Universe.

Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression “life-atom” though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognise that anything in nature can be inorganic and know of no “dead atoms,” whatever meaning science may give to the adjective. The alleged law of Biogenesis is the result of the ignorance of the man of science of occult physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as dead matter in Nature! At this rate and to be consistent, a mule ought to be also classed with inorganic matter, since it is unable to reproduce itself, and generate life. We lay so much stress upon the above to answer at once any future objection to the idea that a mummy several thousand years old, can be throwing off atoms. Nevertheless the sentence may perhaps have been more clearly expressed by saying instead of the “life-atoms of Jiva,” the atoms “animated by dormant Jiva or life energy.” Again, the sentence quoted by our correspondent from Fragment No. I, though quite correct on the whole, might be more fully, if not more clearly, expressed. The “Jiva,” or life principle which animates man, beast, plant or even a mineral, certainly is “a form of force indestructible,” since this force is the one life, or anima mundi, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly— though the force would still remain in each of its particles, but in a dormant state.

Thus the continuation of the sentence which states that, when this indestructible force is “disconnected with one set of atoms, it becomes attracted immediately by others” does not imply that it abandons entirely the first set, but only that it transfers its vis viva or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.* This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is “meant by the life-atom going through endless transmigrations” is simply this: we regard and call in our occult phraseology those atoms that are moved by Kinetic energy as “life-atoms,” while those that are for the time being passive, containing but invisible potential energy, we call “sleeping atoms,” regarding at the same time these two forms of energy as produced by the one and same force, or life. We have to beg our readers’ indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know, we do the best we can and explain matters to the best of our ability. Ignorant of Newton’s laws, we claim to know something only of the Occult Laws of motion. And now to the Hindu doctrine of Metempsychosis.

It has a basis of truth; and, in fact, it is an axiomatic truth—but only in reference to human atoms and emanations, and that not only after a man’s death, but during the whole period of his life.

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* We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine may be ever thoroughly understood—even the few tenets that can be safely given to the world at large—unless a glossary of such words is edited; and, what is of a still more primary importance—until the full and correct meaning of the terms therein taught is thoroughly mastered.—Ed.

The esoteric meaning of the Laws of Manu (Chap. XII, 3 and 55), of the verses that state that “every act, either mental, verbal or corporeal, bears good or evil fruit [Karma], the various transmigrations of men [not souls] through the highest, middle, and lowest stages, are produced by his actions”; and again that “A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, &c.,” bears no reference to the human Ego, but only to the atoms of his body, of his lower triad and his fluidic emanations.* It is all very well for the Brahmins to distort in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield from the above verses later on. The Brahmins applied them selfishly to themselves, whereas by “Brahman,” man’s seventh principle, his immortal monad and the essence of the personal Ego were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, i.e., severs his personal Ego from the Atman and thus kills the future Devachanee, becomes a “Brahman-killer.” Instead of facilitating through a virtuous life and spiritual aspirations the mutual union of the Buddhi and the Manas, he condemns by his own evil acts every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the forming bodies of lower animals or brutes. This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment per se, for of course it does not.

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* [In The Sacred Books of the East, translated by various Oriental scholars and edited by F. Max Müller (Oxford, The Clarendon Press, 1879, etc.), Vol. XXV (1886), containing the Laws of Manu, gives the following rendition of these verses, translated by G. Bühler:

(Chap. xii, 3) “Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the (various) conditions of man, the highest, the middling, and the lowest.”

(Chap. xii, 55) “The slayer of a Brâhmana enters the womb of a dog. a pig, an ass, a camel, a cow, a goat, a sheep, a deer, a bird, a Chandâla, and a Pukkasa.” —Compiler.]

But it is a cause created, the effects of which may manifest themselves throughout the next rebirths—unless the personality is annihilated. Otherwise from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of re-births, the once given impulse expending itself only at the threshold of Pralaya. But of this anon. Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed in the same way. The Hina-yâna, the lowest form of transmigration of the Buddhist, is as little comprehended as the Maha-yana, its highest form, and, because Sakya Muni is shown to have once remarked to his Bhikkhus, while pointing out to them a broom, that “it had formerly been a novice who neglected to sweep out” the Council room, hence was reborn as a broom (!), therefore, the wisest of all of the world’s sages stands accused of idiotic superstition. Why not try and find out, before accusing, the true meaning of the figurative statement? Why should we scoff before we understand? Is or is not that which is called magnetic effluvia a something, a stuff, or a substance, invisible, and imponderable though it be? If the learned authors of The Unseen Universe object to light, heat and electricity, being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognised as an objective reality as matter itself—our right [so] to regard the mesmeric or magnetic fluid which emanates from man to man or even from man to what is termed an inanimate object, is far greater. It is not enough to say that this fluid is a species of molecular energy like heat for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy we are told, and it may be thrown out by any material composed of sleeping atoms or inorganic matter as it is called: whereas the magnetic fluid projected by a living human body is life itself. “Indeed it is life atoms” that a man in a blind passion throws off, unconsciously, and though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will.

Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and vice versa like a bluish lambent flame. Why then should not a broom, made of a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty, why should not a quantity of his life atoms have passed into the materials of the future besom and therein have been recognised by Buddha, owing to his superhuman (not supernatural) powers? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any, save in a literal, dead-letter sense. We would invite those Christian Orientalists who chuckle at this record of Buddha's teachings to compare it with a certain passage in the Gospels—a teaching of Christ. To his disciples' query "who did sin, this man, or his parents, that he was born blind?"—the answer they received was—"neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John ix. 2-3.)

Now Gautama's statement has a scientific and a philosophic meaning for every occultist at least, if it lacks a clear meaning for the profane; while the answer put (probably centuries later)* into the mouth of the founder of Christianity by his over-zealous and ignorant biographers has not even that esoteric meaning, which so many of the sayings of Jesus are pregnant with.

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* And probably by, or under, the inspiration of Irenaeus—since the sentence is found in the 4th Gospel, that of John, that did not exist yet at the time of his quarrels with the Gnostics.—Ed.

This alleged teaching is an uncalled-for and blasphemous insult to their own God, implying, as it clearly does, that for the pleasure of manifesting his power, the Deity had foredoomed an innocent man to the torture of a life-long blindness. As well accuse Christ of being the author of the 39 Articles!

To conclude our too long answer, the “lower principles” mentioned in the footnote are the 1st, 2nd and the 3rd. They cannot include the Kamarupa, for this “rupa” belongs to the middle, not the lower principles. And, to our correspondent’s further query, “do the atoms of these (the 4th and the 5th) also re-form after going through various transmigrations to constitute over again the 4th and the lower 5th of the next incarnation”—we answer—“they do.” The reason why we have tried to explain the doctrine of the “life atoms” at such length, is precisely in connection with this last question, and with the object of throwing out one more valuable hint. We do not feel at liberty at present, however, to give any further details.

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MISCELLANEOUS NOTES

[The Theosophist, Vol. IV, No. 11(47), August, 1883, p. 282.]

Jiva or Prana (Life principle). The word “Jivatma,” used only by the Buddhists, who make no difference between manifested and unmanifested Life outside of Esotericism, was through oversight erroneously used in Fragment No. I, and since then rectified. Jivatma is the 7th principle with the Vedantees and the Theosophists have agreed to use it but in the latter sense.

A FINAL ANSWER

[The Theosophist, Vol. IV, No. 11(47), Supplement to August, 1883, pp. 1-2.]

It is impossible for an Editor to please everybody, and whoever has tried it has been set down as a fool. The attempt has invariably failed, and the discomfiture of the unhappy pacificator has been generally voted to be the righteous punishment of audacity or ignorance. A journal to command the least influence must represent some distinct idea, be the expression of some defined policy. And since no two human beings think exactly alike, it follows that only the wildest dreamer could expect to avoid reproaches and maledictions from dissentient critics if, in a journal devoted to questions of philosophy, science and religion, he should boldly probe to the bottom those puzzling subjects. The theory of our Society is that there is some truth in every religion, but that in some it is so covered up by externals as to be very hard to dissect out. Among those "some" is Christianity which, with a gentle soul, has a body grotesque, hard, cruel—appalling, often. As our lance is couched against all shams in religion, we have pricked the shields of all the dark champions of popular creeds. If the Front-de-Boeuf of vulgar Christianity has come in for more than a fair average of our thrusts, it is because in that case error is backed by Power and first needs oversetting. It is not that Christian dogmatism is more hateful to us than any other form of obstructiveness, but because it is enjoying a wider power to prevent man's moral development and crush truth. To really appreciate the inner merits of Christian Ethics one must first beat down Christian theological exotericism. The ancient faiths have had their day of power and are now slumbering upon the ashes of their fanes: Christianity is the official creed of the masculine social energy of the generation. If it could, it would be spread at the sword's point and by the persuasiveness of tyranny and torture as in the good old days.

But Progress has brought it to book, and now if it would keep a hold upon the world's thought, it must open its most secret core to the world's inspection. The probe employed for this purpose is sceptical criticism, and that it is being used unsparingly is proven by the wonderful increase of the party of Free-thought, the rapid growth of Infidel Societies and Infidel Literature. The mind of Christendom is deeply imbued with this tendency, which reflects itself equally in the tone of Christian and non-Christian writings. To ignore this, is to thrust out the eyes of one's understanding. But nevertheless there are many professed Theosophists who would have us act upon that principle. We may berate exotericism in any other faith as we choose, but we must not lay our unholy hand upon that gilded altar. We have severally declaimed against exoteric Buddhism, Hinduism, Zoroastrianism and Judaism,—our Christian friends cared not: the galled jade might wince, their withers were unwrung. Those mouldy superstitions were born of the fogs of antiquity, and fit only for wretched blackfellows. But "the line must be drawn somewhere," and they want us to draw it at the outspoken fearless books of Paine, Voltaire, Ingersoll, Bradlaugh and Bennett. We may open our advertising pages to whatever we like, but not to tracts, treatises or books against "the noblest of faiths." When Swami Dayanand was friendly with us we advertised Orthodox works protesting against him; though we were allied with the Orthodox Sanskrit Sabha of Benares, we helped the Swami to get subscribers for his heterodox attacks on it. Colonel Olcott told the Parsis to their faces that they had forgotten the grand spirit of their religion, and were now but carrying around its corpse; what he has said to the Buddhists in some two hundred addresses let them declare. And why, we ask, should we leave only Christianity undissected? Has it so clear and innocent a record as to command the immediate reverence of an outsider? Is there so perfect an agreement between its Catholic and Protestant twins as to convince the Heathen at a glance of its freedom from error and its infallibility? But we "hurt the feelings" of many friends by helping to disseminate the writings of Paine and other Freethinkers.

Well, we are sorry, but shall nevertheless do it. There are two sides to Christianity as to every other question, and so far as our voice and influence goes, these Heathen youths, whose unripe minds the Missionaries are doing their best to turn to their foreign creed while teaching them their alphabet and rule-of-three, shall be made to read the best that can be said on both sides before taking the most momentous step in life—that of changing their forefathers' religion. They should bear in mind that there is such a thing as fair play, and "audi alteram partem" was a maxim even of the Pagans of old. As we would not have a Christian lad give up the faith of his people for Hinduism or Buddhism without thorough study of both, so do we deplore to see the Heathen boy or girl trampling upon his nation's sacred beliefs before having even read what Christian sceptics have said about Christian errors. We may have offended often through the intensity of this feeling; perhaps we have said many things too harshly or even cruelly; we have more than the average of human infirmities no doubt, and might have been wiser if we had not been so bitter. But this does not touch the main question; it is simply that of the measure of our personal sin or shortcoming. The issue is whether or not we shall help to circulate Freethought literature, or stifle it altogether as some would have us do—out of deference to the nominal religion of the "cultured" nations, and at the same time to allow all other religions to be challenged and even railed at with impunity? Our Christian-born friends and members seem to totally ignore the fact that our Society consists of not only about a dozen of Branches in Europe and America, but of over seventy Branches in Asia; and that of the subscribers to our magazine the "heathen" Asiatics are ten times more numerous than those of Europe and America, and that their religious feelings may be also entitled to some consideration. And would it be then either fair or just to sacrifice the vital interests of the majority because they are non-Christians and supposed to belong to "the dusky and Heathen majority"—to the squeamish feelings of the "white and Christian minority"?

This we shall never do. We have come to India for the benefit of the Asiatics, believing that Europeans had already received sufficient share of Fortune's gifts and did not require our assistance. Therefore our final answer to all such remonstrances in future is the following. To the best of our ability we shall always be ready to discover how much and how little truth there may be in every creed that professes to teach man to thread his way through the mysteries of life, and the more awful mystery of death. And to do this effectively we need and invoke the help of theologians, and bigots, of critics, and philosophers of every faith and every nation. Christianity may be the official religion of the dominant races, its profession the easy road to respectability and fortune; but it has no rewards that we court, and the Theosophical Society is meant to be a platforrn of true Brotherhood, a bond of amicable tolerance, a fulcrum by which the lever of Progress may move the mass of Ignorance. It has no one religion to propagate, no one creed to endorse: it stands for truth alone, and nothing can make us deviate from this which we consider the path of our Duty and for which we have sacrificed every thing. Our motto will stand for ever: "There is no Religion higher than TRUTH!"

[The above article was written by H. P. B. in answer to letters which she had received from some Manchester and Scotch Theosophists, criticising her for advertising "Freethought" literature in the pages of The Theosophist.

Soon after, another letter treating of the same subject was received, this time from the Council of the London Lodge, T. S. The article in The Theosophist being already in print, and Col. Olcott being away on his lecture tour in Southern India, H. P. B. answered the letter from the London Lodge herself. This letter contains some important points of policy. It has been thought advisable to insert it here, as an illustration of H. P. B.'s uncompromising attitude in circumstances where principles were involved.

The letter, text of which follows, is reprinted from The Theosophist, August, 1931, where it was published under the title of "H. P. B. and Freethought,' from the original held in the Archives of The Theosophical Society, Adyar. No alterations have been made in H. P. B.'s punctuation which is at times somewhat ambiguous.—Compiler.]

H. P. B. AND FREETHOUGHT

EDITOR'S OFFICE OF The Theosophist,

Private but NOT Confidential.

(Madras)

Ootacamund, August 16, 1883.

To the Secretary of the "London Lodge Theosophical Society."

My Dear Sir,

When your letter reached me with the official (?) resolution of the local Council, concerning the inadvisability of advertising T. Paine's and Bradlaugh's Free-thinking literature, the article in the August Supplement "A Final Answer was already in print, in answer to certain letters received from a Manchester and a Scotch Theosophists. Therefore, I must beg of you to impress upon the minds of the esteemed Theosophists of the "London Lodge" that the said answer is not meant as a Reply to your letter. The latter was sent to the President, Col. Olcott, who being on his Southern tour had no time to answer it or give me any instructions to that effect. However he has called a Meeting of the Council to discuss this business. Only I fear that the objection—that such advertisements ought to receive the consent of the majority of the General Council before being published (or words to this effect) is groundless. The majority of our Council is composed of heathens of the first water. Most of them are furious to feel unable to send their children either to Missionary or secular schools without having their young minds poisoned (their expression not mine) by their hereditary enemy the padri against their respective non-Christian religions. It is they (i.e., the majority of the Council) who have repeatedly insisted on having such books distributed. Our Ceylon Buddhist members with 300 priests leading them, have spent a large sum to secure such anti-Christian tracts, as the only antidote against the abuse lavished upon their forefathers' faith.

For, whoever lives in this country (as Mr. Sinnett will tell you) becomes very soon impressed with the sad fact that conversion in India means absolute perversion. Instead of bettering morality Christianity but adds to the natural human vices, owing to the doctrine of atonement and salvation by prayer, instead of that of self-reliance and Karma.

I would feel very much obliged to some of the British Theosophists who have protested, were they to send us for publication anti-buddhistic tracts. I would publish them immediately and without fear of hurting the feelings of my co-religionists. They are too intelligent, on the one hand, to take to heart the autopsy of the exoteric shell of their religion; while, on the other, centuries of daily abuse directed against Buddhism have made them indifferent. The same may be said of Hindus. What they (at least our members) want is the free discussion of every religion in its outer as in its inward form. Why then should ecclesiastical Christianity be excepted? Though the Reply in the August Supplement was not meant for the British Theosophists yet their "remonstrance" may find a fit answer in it. I, as an Editor, will never permit Christ to be attacked personally, no more than Buddha. But I must insist upon being allowed to remain entirely impartial in the dissection as in the praise of all and every religion the world over, without pandering to people's personal emotional prejudices. This will never do in a Universal Brotherhood. I am very much surprised that Mr. Sinnett should have seconded the resolution, knowing as he does, my feelings on the subject; and that he was the first to approve of my "not minding" Mr. Hume's objections in this direction. Nor is it quite clear to me, whether the "remonstrance" sent by the Branch Society is meant for the Editor of the Theosophist alone, or for the Parent Society in general, since the former humble individual acts under the authority of the Council, or at any rate in sympathy with the feelings often expressed by its majority.

Personally, I have no sympathy with Mr. Bradlaugh's views, though he is too much abused and ill-treated not to have won my regards as an individual. I do not know him nor do I desire to make his personal acquaintance; but I cannot help believing on general principles that a person so much insulted, hated, abused and persecuted by "cultured Mrs. Grundy" must be an excellent man. As for Col. Bob Ingersoll, than whom no more moral, pure man, no more honest citizen good husband and good father ever trod this earth—I know him personally and he has my profoundest respect, though he laughs at Theosophy, Spiritualism and every other belief.

I have written the above not as an answer to the contents of your official letter, but as a reply to what I found therein between the lines. No one has a greater respect respect* and admiration than I have for Mrs. Kingsford (chiefly as a reflection of the feelings of our Mahatmas, who must know her better than any one on earth); nevertheless, unless I am directly ordered by my Guru M... to drop the advertisement objected to, I cannot go against my principles of fair dealing with every religion, even for the sake of doing that, which Mrs. Kingsford believes is due to the "London Lodge." For indeed, were I to concede so much to your Society, the next thing I would have to do would be to drop every adverse criticism and discussion upon the Visishtadwaitee. There's the "South Indian Visishta Theos. Soc." composed of about 150 members objecting to my publishing the criticism upon their Catechism by the "Vedanta-Adwaitee" Theos. Society—(See art. of that name in June Theosophist); and the Almora Swami insisting upon my ceasing to lay sacrilegious hands upon his Iswara; and the "Brahmo Theos. Society" wanting me to fill the magazine with sermons upon Monotheism etc. About 14 Visishtadwaitees have resigned in consequence of the discussion.

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* Repeated twice in the original.—Compiler.]

Very sorry, but I cannot help it. Thus, as you see, my position is that of an elephant trying to perform his Grand Trapèze on a cobweb thread. Nevertheless, I must try to maintain my perilous position and not to lose footing by the blessing and help of Yog-power. Meanwhile, believe me, dear Sir,

Yours most fraternally,

H. P. Blavatsky,

(Editor of The Theosophist).

P. S. The decision of the Council such as it will be, will be sent to you officially. H.P.B.

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OUR NEW BRANCHES

[The Theosophist, Vol. IV, No. 11(47),

Supplement to August, 1883, p. 3.]

THE THEOSOPHICAL SOCIETY, ORIENTAL AND OCCIDENTAL.

We are happy to notify to our Fellows throughout the world, that in addition to "The Theosophical Society of the French Spiritists" at Paris—(France)—a Branch founded in 1879—two very important new Branches in that city have been duly established and chartered by the President-Founder and Council. One of them to be known as Société Théosophique d'Orient et d'Occident, "Theosophical Society, Oriental and Occidental," has elected for its President the Right Honorable Lady Marie, Countess of Caithness, Duchess of Pomar, now established in Paris. "Strange enough," the noble Duchess was formally "elected President on the 7th of June, and quite by seeming chance," as the lady writes in a private letter. Under the able auspices of this talented lady (the well known authoress of works upon mystical subjects, and of many valuable articles on the science of transcendental spiritualism), we feel sure the Society cannot but flourish and prosper. The new Branch starts with the extremely laudable intention of editing a journal of their Society in French, for the benefit of those French Theosophists who do not understand English.

Thus, at least, we may have the hope of avoiding in future any such misunderstandings as fell recently to our lot with spiritists of the “Paris Theosophical Society,” who accused their Indian Brethren of preaching the annihilation of human spirit. We feel proud of the distinction thus conferred upon our own sex; and, we admire the good sense and discrimination shown by the Fellows of two of our most important European Societies—the “London Lodge” (as the “British Theosophical Society” is now called), and the Société Théosophique d’Orient et d’Occident of Paris—in choosing for their respective Presidents two ladies than whom there are not perhaps more spiritually gifted in the whole West.

SOCIÉTÉ SCIENTIFIQUE DES OCCULTISTES DE FRANCE.

(Scientific Society of the Occultists of France.)

Such is the name of our other Branch at Paris. This one promises to be composed only of such men as have attained a name and fame in scientific achievements. We are happy to announce that while the President of this Theosophical Branch, M. le Docteur Fortin, is a great physician, and a gentleman profoundly versed in the old Hermetic Philosophy and Astrology, his Society counts already among its members such eminent men of science as M. L. Lévy-Bing, a famous linguist, philologist and archaeologist, the author of the Linguistique Dévoilée (a scientific work, the review of which will soon appear in these pages), and M. Jean Aimé de Cazeneuve, a philosopher and author, whose works will be also noticed with the attention they deserve. The new Society, therefore, promises to become very soon the nucleus of true science and philosophy.

* * *

Thus we have now three theosophical centres at Paris, three Branches quite distinct from and independent of each other.

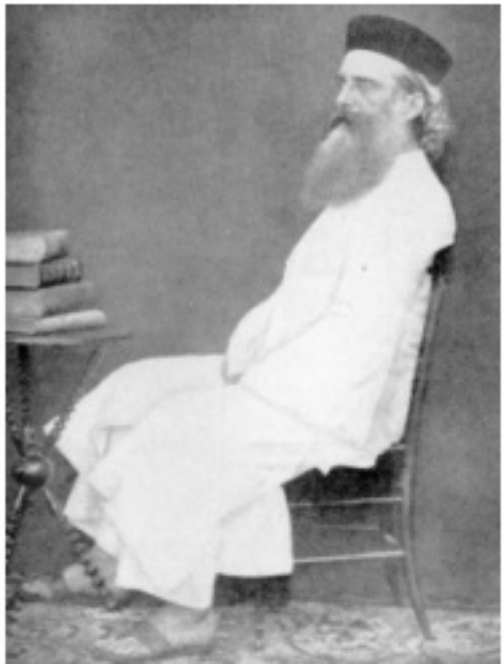
While each of them works on its own special lines of sympathetic preferences, free from any restriction or trammels from any of its sister Branches, whether in Paris or elsewhere, yet under the Rules of the Parent Society they have to accept one common watchword on their Banners—"Universal Brotherhood"—remembering that mutual tolerance and respect for each other's ideals and beliefs, however widely they may mutually diverge, is the sine qua non of our common Theosophic aspirations. Let each of the Branches strike its own keynote, develop and preserve an individuality of its own; and even, unless found necessary for common good, none need be identified with the other. The Parent Body is pledged to show an equal care for, and respect to, all her Branches the world over. It is bound to help each and every one in its special pursuit and researches. And it was her policy from the first, unless called upon, never to interfere with the inner work or management of a Branch so long as the latter follows the broad path traced for itself in accordance with the Rules and By-Laws of the Parent Society. "There is no Religion higher than Truth," ought to be the motto of each Branch, as it is that of the original Association. We are all pioneers of, and the persecuted pilgrims to, the one and the same shrine, under whatever aspect the divine goal may appear to us individually. Scattered all over the globe; every small group—having once chosen its own path—being bound to move on—unless it prefers to shamefully desert its colours—notwithstanding persecution and difficulties; surrounded by ill-wishers and a common enemy whose name is Legion; the Theosophical Branches must, and are solemnly pledged to help each other—difference of races, conflicting beliefs and aspirations notwithstanding. Thus we hope that the dark sons of Ind, the Theosophists of Asia, stretching their hands across the seas and oceans, will welcome their new white Brethren of Paris, and that the latter will return the fraternal greeting.

MISCELLANEOUS NOTES

[The Theosophist, Vol. IV, No. 11 (47), Supplement to August, 1883, p. 5.]

[Writing about Col. Henry S. Olcott's visit to Tinnevelly, July 17-20, 1883, S. Ramaswamier says: "On the evening of the 20th he went to the pagoda to water with rose water the famous coconut tree he had planted there during his last visit, and about which certain persons set a canard before the public to the great amusement of the latter and to the profit of the newspaper editors." To this H. P. B. appends the following footnote:]

Last year the Missionaries assured the public through the columns of the newspapers, instigated by Bishop Sergeant, who also wrote a letter to this effect himself, that this identical tree had been dug up, and great indignation expressed by the Brahmans at their having been persuaded even to plant it, allowing their sacred pagoda to be polluted by a foreigner. Of course this untruthful statement was denied by the Theosophists. Who now has told the truth—the heathen or the Christian? But then we must not forget that the good padris hold more than ever with St. Paul when they have anything to do with the Theosophists.—Vide Romans, chap. iii, v. 7, to which we draw our readers' attention.—Ed.



COL. HENRY STEEL OLCOTT IN 1883
Originally published in The Theosophist, Vol. LIII, August, 1932.

Reproduced from Human Personality and Its Survival of Bodily Death,
By Frederick W. H. Myers, Edited and Abridged
by S.B. and L.M.H. London: Longmans, Green and Co., 1927.

Sept., Oct., Nov., 1883.

INTRODUCTORY REMARKS BY THE COMPILER

ON THE HISTORICAL BACKGROUND OF

"SOME INQUIRIES SUGGESTED BY MR SINNETT'S ESOTERIC BUDDHISM"

[This important series of questions and replies pertaining thereto contains some of the most profound teachings of the Esoteric Philosophy given out in the early days of the modern Theosophical Movement "An English F. T. S." who signs the opening letter, stands for Frederick W. H. Myers, co-founder of the Society for Psychic Research. The authoritative replies originated from several distinct sources. Both from the standpoint of their consecutive arrangement, and the nature of their contents, these replies constitute a whole, and it has been thought advisable therefore to publish them in full. The problem of their authorship becomes much clearer when we consider the following facts.

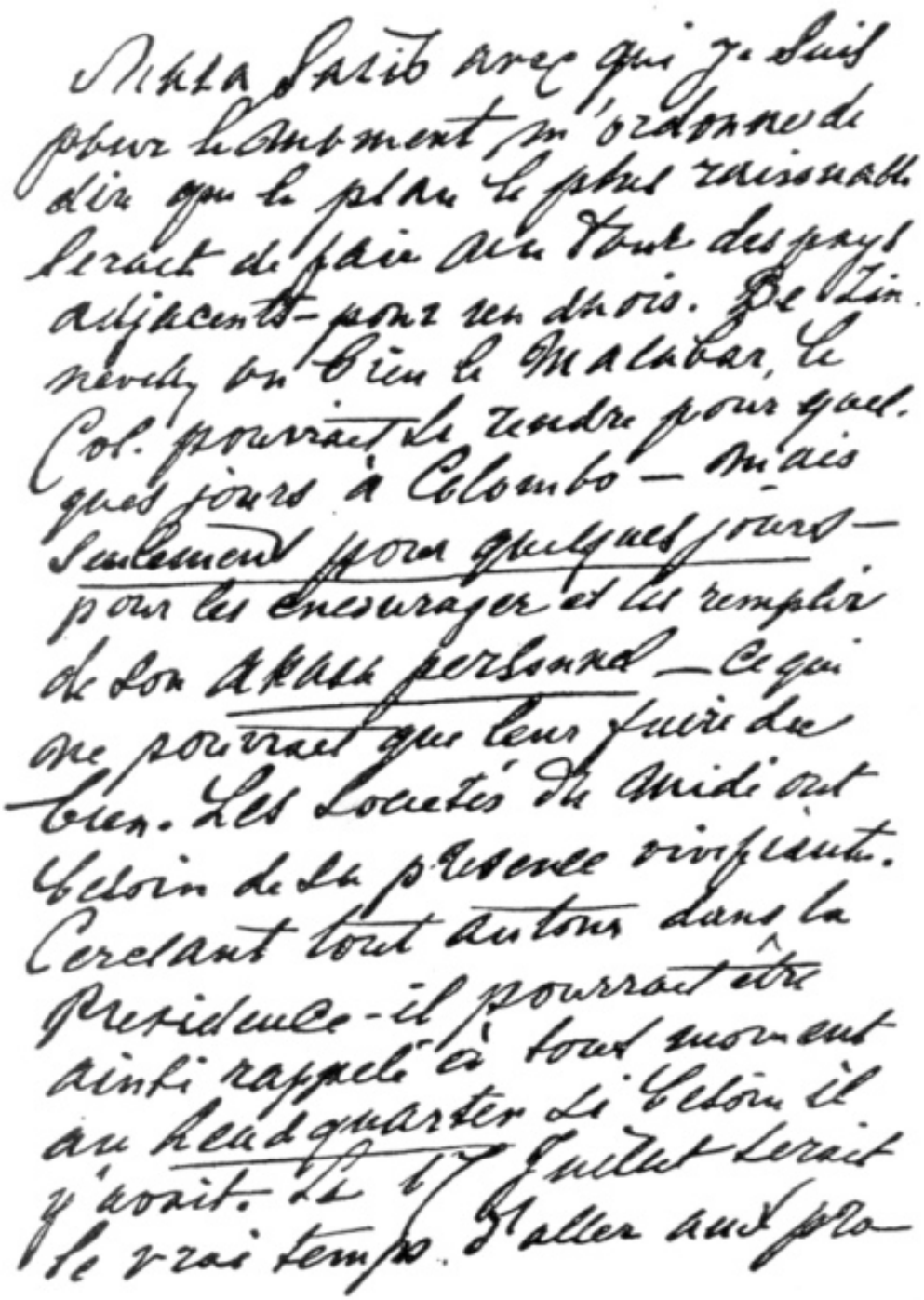
On August 22, 1883, Col. Henry S. Olcott joined Mme. Blavatsky at Ootacamund, the summer resort in the Nîlgiri Hills, where she had been staying for some time at "The Retreat," the home of Major-General H. R. Morgan. Col. Olcott tells how delighted she was to see him after his extended lecture tour, and how she worked off some of her excitement by keeping him up that night till 2 o'clock, reading proofs and correcting her MS. He says:

"Part of her work was the taking from dictation from her invisible teacher of the 'Replies to an English F. T. S.,' which contained among other things the now oft-quoted prophecy of the direful things and many cataclysms that would happen in the near future, when the cycle should close. That she was taking down from dictation was fully apparent to one who was familiar with her ways." (Old Diary Leaves, Vol. II, p. 466.)

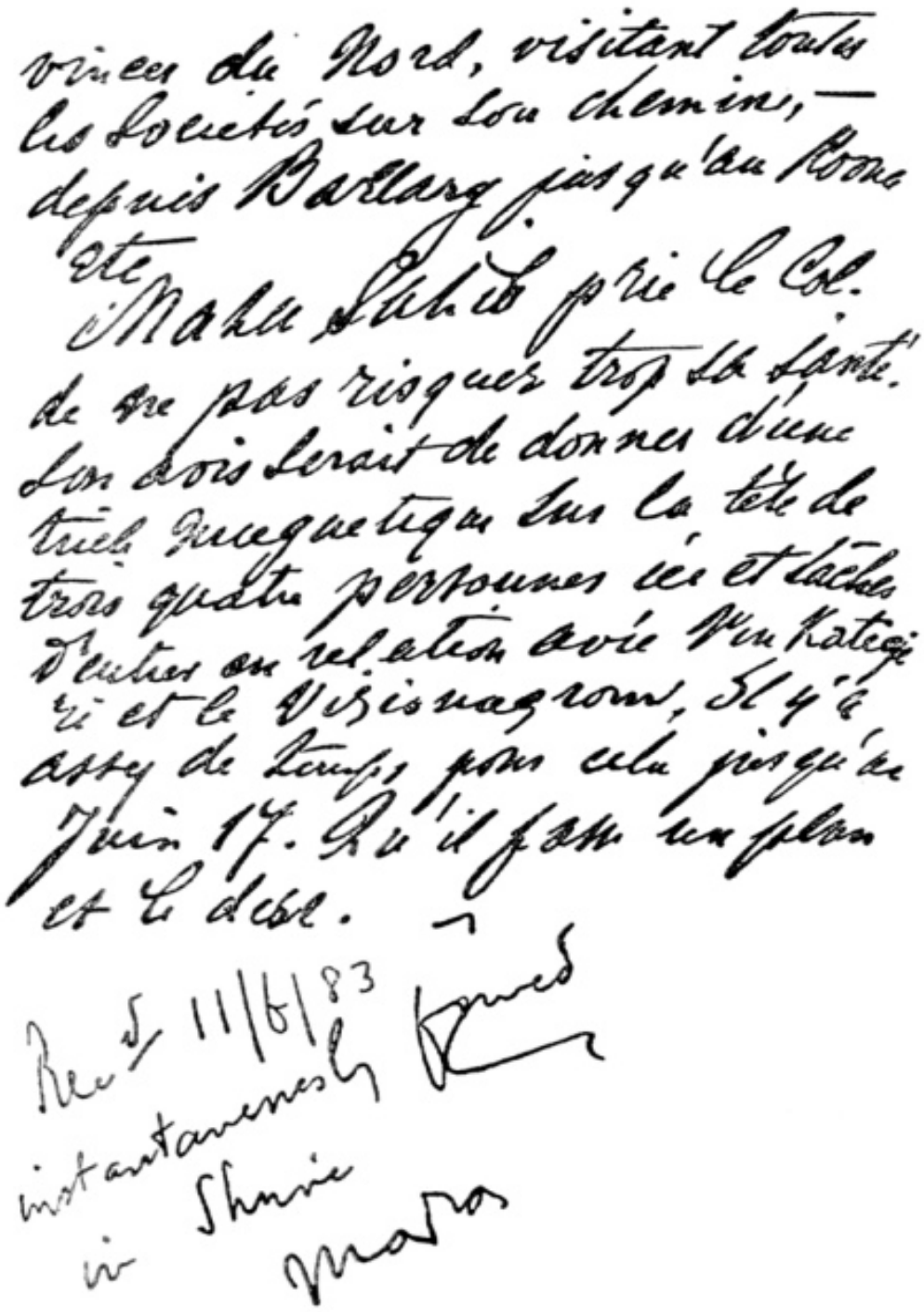
Col. Olcott's lecture tour mentioned above began on the 27th of June, 1883, when he sailed from Madras for Colombo, Ceylon, on the SS. B. I. Dorunda. It was undertaken on direct instructions from one of the Teachers, as is evidenced by the following entry which is to be found in Col. Olcott's Diary, under date of June 6, 1883:

“Had nice test this a. m. Couldn’t decide whether to accept invitations to Colombo or to Allahabad first. Put Avinas Ch. Bannerji’s letter in shrine, locked door, instantly reopened it and got the written orders of Maha Sahib through Hilarion in French. Done while I stood there and not half a minute had elapsed.”

The original letter in Master Hilarion’s handwriting is preserved in the Archives of The Theosophical Society at Adyar, Madras, India.



Facsimile of Master Hilarion's French Letter to Col. H.S. Olcott.



Facsimile of Master Hilarion's Letter (cont.)

It is written on both ides of half a sheet of white paper of usual letter size, in green ink. At the bottom of the letter, Col. Olcott has written:

“Recd. 11/6/83 instantaneously formed in Shrine, Madras.”

For some strange reason this date does not coincide with the one mentioned in his Diary.

A facsimile of the text of this letter is reproduced herewith from C. Jinarâjadâsa’s pamphlet entitled Did Madame Blavatsky Forge the Mahatma Letters? (Theos. Publ. House, Adyar, Madras, 1934). It reads:

“Maha Sahib avec qui je suis pour le moment, m’ordonne de dire que le plan le plus raison[n]able serait te faire un tour tu pays adjacents—pour un mois. De Tinnevelly ou bien le Malabar, le Col. pourrait se rendre pour quelques jours à Colombo—mais seulement pour quelques jours—pour les encourager et la remplir de son Akasa personnel—ce qui ne pourrait que leur faire du bien. Les Sociétés du Midi ont besoin de sa présence vivifiante. Cerclant tout autour dans la Présidence—il pourrait être ainsi rappelé à tout moment au headquarter si besoin il y avait. Le 17 Juillet serait le vrai temps d’aller aux provinces du Nort, visitant toutes les Sociétés sur son chemin,—depuis Bellary jusqu’au Poona, etc.

“Maha Sahib prie le Col. de ne pas risquer trop sa santé. Son avis serait de donner d’une tuile magnétique sur la tête de trois quatre personnes ici et tâcher d’entrer en relation avec Venkategiri et le Vizionagrom. Il y a assez de temps pour cela jusqu’au Juin 17. Qu’il fasse un plan et le dise.”

Translated into English, the text reads as follows:

“Maha Sahib, with whom I am at the moment, orders me to say that the most reasonable plan would be to make a tour of about a month in the neighboring districts. From Tinnevelly or even from Malabar the Colonel could go to Colombo for a few days—but only for a few days—to encourage them and to recharge them with his personal Âkâśa—which could not fail to be beneficial to them. The Societies of the South are in need of his vivifying presence. Going round about within the Presidency, he could thus be recalled at any time to Headquarters, should there be need. July 17 would be the proper time to go to the Northern Provinces, visiting all the Societies on the road, from Bellary to Poona, etc.
“Maha Sahib begs the Colonel not to risk his health too much. His advice would be to use a magnetic tile on the heads of three or four people here and to try to enter into relation with [the Râjahs of] Venkatagiri and Vizianagram. For that there is enough time till June 17. Let him make a plan and present it.”

Writing to A. P. Sinnett from Ootacamund, on August 15, 1883, H. P. B. says:

"Well again—I wish your 'London Lodge' new members should not write questions necessitating such ample answers. Why bless you only the half of the Replies fill up a whole form of the September Theosophist! and fancy the pleasure. It is I who had to copy most of the Replies written half by M., half by either chelas or handwritings that I see for the first time, and as no printer the world over could make out M's handwriting. It is more red and fierce than ever! and then I do not like them a bit the replies. Where's the necessity of writing three pages for every line of the question and explaining things that after all none of them except yourself, perhaps, will understand. Science, science and science. Modern physical science be hanged! I and the October number having to devote 15 columns, perhaps, to answering the rest of the Questions and Objections by 'an English F.T.S.' M. ordered Subba Row to answer his objection on the date of Buddha's birth and Cunningham's fanciful dates. I could not print more this month. With Subba Row's reply it takes from 15 to 16 columns! Holy shadow!! and who is Mr. Myers that my big Boss should waste a bucket full of his red ink to satisfy him? And He won't; see if he does. For Mr. Myers will not be satisfied with negative proofs and the evidence of the failings of European astronomers and physicists. But does he really think that any of the 'adepts' will give out their real esoteric teaching in the Theosophist?" (The Letters of H. P. Blavatsky to A. P. Sinnett, p. 46.)

Writing to A. P. Sinnett from Adyar, on September 27, 1883, H. P. B. says:

". . . As M. says, 'remains to be seen how Mr. F. W. Myers will receive their Replies'—Whether he will not be the first one (and if not he, then other members) to call them ignorant fools, illiterate Asiatics 'with a small Oriental brain' as Wyld expressed it, wanting to make believe, I suppose, that his Jesus was an Anglo-Saxon Aryan. I say that these Replies to 'An English F. T. S.' are time lost; they will not accept the truth, and they occupy half of every number of the Theosophist that comes out, crowding off other matter. . . . I am really sorry for these Replies that appear in the Theosophist. It does seem wisdom thrown out of the window. Well—Their ways are mysterious." (Op. cit., pp. 59, 63.)

In connection with Question No. IV and the Reply thereto, the following two passages are of interest.

On August 23, 1883, writing to A. P. Sinnett from Ootacamund, H. P. B. says:

". . . And now speaking of moons why, should you in pity sake, speak of forbidden things! Did I not tell you a hundred times that They allowed no one to know or speak of this eighth sphere, and how do you know it is the moon, as we all see it?

And why should you print about it, and now ‘an English F.T.S.’ comes out with his question, and this ass Wyld calling it a dust bin. I called his head a dust bin in Light. You will both catch it in the answer you may bet your bottom dollar; for they (the answers) have arrived, the last ones tonight and vous ne l’aurez pas volé as the French say—your savonade. When Subba Row read the question discussed in your Book he nearly fainted, and when he read it (Mr. Myers’ question) in the galleys—Damodar writes that he became green.” (Op. cit., p. 52.)

Dr. G. Wyld’s words regarding the moon are as follows:

“All do not reach Nirvana, for while some can find into it a short cut by occult lines, others . . . are too wicked to go there, and these are cast into the ‘dust bin’ of our system, the moon, where they drag out a miserable existence and rapidly disintegrate and perish for ever.” (Light, London, Vol. III, No. 133, July 21, 1883, p. 329.)
The savonade referred to is the Reply to Question No. IV.

Writing again to A. P. Sinnett from Adyar, on November 26, 1883, H. P. B. makes the following remark:

“. . . Boss forbids me talking on those subjects. He blew me up several times for talking too much and telling you of things I knew nothing much myself—as about this darned ‘Moon’ question. I was abused more than I ever was for this when the question of the moon—’dust bin’ came up. It’s all that wretched Wyld.” (The Letters of H. P. Blavatsky to A. P. Sinnett, p. 72.)

With regard to the Reply to Question No. VI—“‘HISTORICAL DIFFICULTY’—WHY?”—some light is thrown on its authorship by the following passage from a letter written by H. P. B. from Adyar to A. P. Sinnett, presumably in January, 1884:

“. . . she [Dr. A. Kingsford] can hardly be an infallible Seer, or else Maitland would not have attributed to ‘Mad. Blavatsky’ a sentence written by the Tiravellum Mahatma in Reply No. 2 of October, page 3, I have his MSS. I must be deuced clever to have written the ‘Replies’ in the Theosophist. I do not understand ten lines in that occult and scientific gibberish.” (Op. cit., p. 63.)This has reference to a document entitled A Letter Addressed to the Fellows of the London Lodge of The Theosophical Society, by the President and a Vice-President of the Lodge, which Dr. Anna Kingsford and her collaborator Edward Maitland issued in December, 1883, and which embodied a severe criticism of the teachings contained in A. P. Sinnett’s Esoteric Buddhism.

The passage in the October Theosophist referred to by H. P. B. in her letter to A. P. Sinnett is the following one:

"It may be argued that to refer to the remote ancestors and their descendants equally as 'Greeks and Romans,' is an anachronism as marked as would be the calling of the ancient Keltic Ghauls or the Insubres—Frenchmen. As a matter of fact this is true But, besides the very plausible excuse that the names used were embodied in a private letter, written as usual in great haste, and which was hardly worthy of the honour of being quoted verbatim with all its imperfections, there may perhaps exist still weightier objections to calling the said people by any other names." The "private letter" spoken of above is the very long one which A. P. Sinnett received at Simla from Master K. H., in October, 1882 (The Mahatma Letters to A. P. Sinnett, Letter XXIIIb, pp. 145-174; the reference to "Greeks and Romans" is on p. 153). Passages from it were used by A. P. Sinnett in the Fourth Chapter of his Esoteric Buddhism (p. 62, orig. ed.).

In the early part of 1884, T. Subba Row issued in pamphlet form a reply to Dr. Anna Kingsford and E. Maitland, under the title of Observations on "A Letter Addressed to the Fellows of the London Lodge of The Theosophical Society, by the President and a Vice-President of the Lodge." He sent it to H. P. B. with a covering letter, requesting her to forward it to the London Lodge. She did so on January 27, 1884 (See Esoteric Writings of T. Subba Row, compiled by Tookaram Tatya, 2nd rev. and enl. ed., Theos. Publ. House. Adyar, Madras, 1931, pp. 391 447).

In this pamphlet, T. Subba Row writes as follows:

"To crown the list of voluntary and involuntary mistakes and misconceptions, we must mention his [Maitland's] ascription to Madame Blavatsky of certain statements that, considering her relation to the holy personage to whom they refer, could never have been, nor were they made by her. The internal evidence, in the absence of any signature to the article (Replies to an English F.T.S.), in which the sentence occurs (see Theosophist, October, 1883, p. 3), is strong enough to warn off all careful readers from the unwarranted assumption which Mr. Maitland has made. But it is certainly curious that the gentleman should have never missed a single chance of falling into blunder! The 'Replies'—as every one in our Society is aware of —were written by three 'adepts' as Mr. Maitland calls them—none of whom is known to the London Lodge, with the exception of one—to Mr. Sinnett. The sentence quoted and fathered upon Madame Blavatsky is found in the MSS. sent by a Mahatma who resides in Southern India, and who had alone the right to speak, as he did, of another Mahatma.

But even his words are not correctly stated, as shown in the foot-note."

At this point, H. P. B. appends the following footnote to Subba Row's text:

"I here deny most emphatically of having ever caused to be printed—let alone to have myself written it—the sentence as it now stands quoted by Mr. Maitland in his 'Remarks.' The Theosophist of October is, I believe, available in England and the two sentences may be easily compared. When the writer of Reply No. 2, referring to 'Greeks and Romans,' jocularly remarked that their ancestors might have been mentioned by some other name, and added that 'besides the very plausible excuse that the names used were embodied in a private letter, written [as many unimportant letters are] . . . in great haste, and which [this particular letter] was hardly worthy of the honour of being quoted verbatim with all its imperfections'—he certainly never meant his remark to yield any such charge as is implied in Mr. Maitland's incorrect quotation. Let any one of the London Lodge compare and decide whether the said sentence can lead any person to doubt 'the accuracy of the adept Brothers,' or infer 'that they are frequently given to write in great haste things which are hardly worthy of the honour of being quoted, etc.' And since the word 'frequently' does not occur in the alleged quotation, and alters a good deal the spirit of the remark, I can only express my regret that, under the present serious circumstances, Mr. Maitland should have become himself (inadvertently, no doubt) guilty of such an inaccuracy.—H.P. BLAVATSKY.

Questions VII and VIII are ostensibly answered by T. Subba Row, but their higher source is hinted at in the following two passages. The first is from a letter written by H. P. B. to A. P. Sinnett, dated Adyar, November 17, 1883, wherein she says:

". . . What do you mean by saying that 'their Lordships' write too much for your London Society. It is my Boss and two others you do not know. It is against science, not for your members that they write. And I always said it was useless and time lost for no one will believe and very few will understand, I don't. What do you mean by abusing Subba Row? Why read his last against Cunningham—the old man wrote to him and has made him hundred questions for the sake of science and archeology—which Subba Row says he will not answer. Amen." (Ltrs. of H.P.B. to A.P.S., p. 68.)

The second is from a letter of Master K. H. to A. P. Sinnett, written approximately in Nov.-Dec., 1883, wherein he says:

". . . You are wrong in distrusting Subba Row's writings. He does not write willingly, to be sure, but he will never make a false statement.

See his last in the November number. His statement concerning the errors of General Cunningham ought to be regarded as a whole revelation leading to a revolution in Indian archaeology. Ten to one—it will never receive the attention it deserves. Why? Simply because his statements contain sober facts, and that what you Europeans prefer generally is fiction so long the latter dovetails with, and answers preconceived theories." (The Mahatma Letters to A. P. Sinnett, p.429.)

Then there is the following passage written by Master K. H. in a letter to A. P. Sinnett, received in London, October 8, 1883. It includes a rather definite statement as to the authorship of the Replies. It is as follows:

". . . Be more careful as to what you say upon forbidden topics. The 'eighth sphere' mystery is a very confidential subject, and you are far from understanding even its general aspect. You were repeatedly warned and should not have mentioned it. You have unintentionally brought ridicule upon a solemn matter. I have nought to do with the Replies to Mr. Myers, but, you may recognize in them, perhaps, the brusque influence of M." (Ibid., p. 396.)

The following remarks by H. P. B. clarify the situation still further. They are contained in an Editorial comment on some excerpts from a letter of G. L. Ditson, F.T.S., who had been a friend of hers for a number of years. The passage is to be found in the Journal of The Theosophical Society, Vol. I, No. 2, February, 1884, p. 28. It runs as follows:

". . . why should our old and trusted American friend address us as though we were the author of the 'Replies to an English F.T.S.'? It was explained, we believe, and made very clear that the letter of the English F.T.S. being addressed to the Mahatmas, it was not our province to answer the scientific queries contained in it, even if we had the ability to do so, something we never laid a claim to. In point of fact, however, there is not one word in the 'Replies' that we could call our own. We have preserved packs of MSS. in the handwriting of our Masters and their Chelas; and if we got them sometimes copied in the office, it was simply to avoid desecration at the hands of the printer's devil. . . ."

Further, there is the following passage which occurs in a letter written by Col. H. S. Olcott to Miss Francesca Arundale, dated Adyar, February 9, 1885. Speaking of a certain Hindû Yogi who came to see him, he says:

"He had been sent by the Mahatma at Tirivellum (the one who dictated to H. P. B. the 'Replies to an English F.T.S.') to assure me that I should not be left alone." (See The Theosophist, Vol. LIII, September, 1932, p. 733.)

Finally, there is H. P. B.'s despairing remark which occurs in a postscript to her letter addressed to A. P. Sinnett, dated Adyar, November 26, 1883. She says:

". . . What does Mr. Myers say to the Replies? Disgusted I suppose? I thought as much. Well that's all the Adepts will get for their trouble. Adieu!" (The Letters of H. P. Blavatsky to A. P. Sinnett, p. 73.)

It should also be borne in mind that both H. P. B. and T. Subba Row had the same Teacher, and both were actually amanuenses for that Teacher's mind, and, upon occasion, for other adepts as well. We have therefore in the present series a case very closely similar to that of The Secret Doctrine itself, a great many portions of which were dictated to H. P. B. by Master M., Master K. H., and other adepts. As a matter of fact, certain portions of these replies were actually incorporated by H. P. B. into the MSS. of The Secret Doctrine. Careful study of this series will reveal a remarkable uniformity of style throughout. Even in those portions which are definitely signed by T. Subba Row, there occur passages and expressions strongly reminding one of H. P. B.'s style. The only distinguishing marks of the various portions of the replies are the little verbal twists and mental colorings that clung to the Master's original thought as it passed through one or the other of his two amanuenses. The authorship of The Secret Doctrine and of the present series being largely similar in nature and transmission, the material under consideration is published in toto, for the benefit of the serious student.— Compiler.]

SOME INQUIRIES SUGGESTED BY MR. SINNETT'S ESOTERIC BUDDHISM*

[The Theosophist, Vol. IV, No. 12(48), Sept., 1883, pp. 295-310.]

[The superior numbers occurring here and there throughout the text of this series refer to the Compiler's Notes appended at the end of the series.]

The object of the following paper is to submit certain questions which have occurred to some English readers of Esoteric Buddhism. We have had the great advantage of hearing Mr. Sinnett himself explain many points which perplexed us; and it is with his sanction that we now venture to ask that such light as is permissible may be thrown upon some difficulties which, so far as we can discover, remain as yet unsolved. We have refrained from asking questions on subjects on which we understand that the Adepts forbid inquiry, and we respectfully hope that as we approach the subject with a genuine wish to arrive at all the truth possible to us, our perplexities may be thought worthy of an authorized solution.

We begin then with some obvious scientific difficulties.

1. Is the Nebular Theory, as generally held, denied by the Adepts? It seems hard to conceive of the alternate evolution from the sun's central mass of planets, some of them visible and heavy, others invisible,—and apparently without weight, as they have no influence on the movements of the visible planets.

2. And, further, the time necessary for the manvantara even of one planetary chain, much more of all seven,— seems largely to exceed the probable time during which the sun can retain heat, if it is merely a cooling mass, which derives no important accession of heat from without.

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* The above questions being of very grave import require to be answered at length: questions involving critical enquiry into the dicta of current science and history cannot be disposed of in a few lines. The replies will therefore appear in instalments.—Ed. Theos.

Is some other view as regards the maintenance of the sun's heat held by the Adepts?

3. The different races which succeed each other on the earth are said to be separated by catastrophes, among which continental subsidences occupy a prominent place. Is it meant that these subsidences are so sudden and unforeseen as to sweep away great nations in an hour? Or, if not, how is it that no appreciable trace is left of such high civilizations as are described in the past? Is it supposed that our present European civilization, with its offshoots all over the globe, can be destroyed by any inundation or conflagration which leaves life still existing on the earth? Are our existing arts and languages doomed to perish? Or was it only the earlier races who were thus profoundly disjoined from one another?

4. The moon is said to be the scene of a life even more immersed in matter than the life on earth. Are there then material organizations living there? If so, how do they dispense with air and water, and how is it that our telescopes discern no trace of their works? We should much like a fuller account of the Adepts' view of the moon, as so much is already known of her material conditions that further knowledge could be more easily adjusted than in the case (for instance) of planets wholly invisible.

5. Is the expression 'a mineral monad' authorized by the Adepts? If so, what relation does the monad bear to the atom, or the molecule, of ordinary scientific hypothesis? And does each mineral monad eventually become a vegetable monad, and then at last a human being? Turning now to some historical difficulties, we would ask as follows:

6. Is there not some confusion in the letter quoted on p. 62 of Esoteric Buddhism,1 where 'the old Greeks and Romans' are said to have been Atlanteans? The Greeks and Romans were surely Aryans, like the Adepts and ourselves:—their language being, as one may say, intermediate between Sanskrit and modern European dialects.

7. Buddha's birth is placed (on p. 141) in the year 643 B. C. Is this date given by the Adepts as undoubtedly correct?

Have they any view as to the new inscriptions of Asoka (as given by General A. Cunningham, Corpus Inscriptionum Indicarum, Vol. I, pp. 20-23), on the strength of which Buddha's Nirvana is placed by Barth (The Religions of India, p. 106), &c., about 476 B. C. and his birth therefore at about 556 B. C.? It would be exceedingly interesting if the Adepts would give a sketch however brief of the history of India in those centuries with authentic dates.

8. Sankaracharya's date is variously given by Orientalists, but always after Christ. Barth, for instance, places him about 788 A. D. In Esoteric Buddhism he is made to succeed Buddha almost immediately (p. 149). Can this discrepancy be explained? Has not Sankaracharya been usually classed as Vishnuite in his teaching? And similarly has not Gaudapâda been accounted a Sivite, and placed much later than Esoteric Buddhism (p. 147) places him? We would willingly pursue this line of inquiry, but think it best to wait and see to what extent the Adepts may be willing to clear up some of the problems in Indian religious history on which, as it would seem, they must surely possess knowledge which might be communicated to lay students without indiscretion.

We pass on to some points beyond the ordinary range of science or history on which we should be very glad to hear more, if possible.

9. We should like to understand more clearly the nature of the subjective intercourse with beloved souls enjoyed in Devachan. Say, for instance, that I die and leave on earth some young children. Are these children present to my consciousness in Devachan still as children? Do I imagine that they have died when I died, or do I merely imagine them as adult without knowing their life-history, or do I miss them from Devachan until they do actually die, and then hear from them their life-history as it has proceeded between my death and theirs?

10. We do not quite understand the amount of reminiscence attained at various points in the soul's progress. Do the Adepts, who, we presume, are equivalent to sixth rounders, recollect all their previous incarnations?

Do all souls which live on into the sixth round attain this power of remembrance? Or does the Devachan, at the end of each round bring a recollection of all the Devachans, or of all the incarnations, which have formed a part of that particular round? And does reminiscence carry with it the power of so arranging future incarnations as still to remain in company with some chosen soul or group of souls?

We have many more questions to ask, but we scruple to intrude further. And I will conclude here by repeating the remark with which we are most often met when we speak of the Adepts to English friends. We find that our friends do not often ask for so-called miracles or marvels to prove the genuineness of the Adepts' powers. But they ask why the Adepts will not give some proof—not necessarily that they are far beyond us, but that their knowledge does at least equal our own in the familiar and definite tracks which Western science has worn for itself. A few pregnant remarks on Chemistry,—the announcement of a new electrical law, capable of experimental verification—some such communication as this (our interlocutors say) would arrest attention, command respect, and give a weight and prestige to the higher teaching which, so long as it remains in a region wholly unverifiable, it can scarcely acquire.

We gratefully recognize the very acceptable choice which the Adepts have made in selecting Mr. Sinnett as the intermediary between us and them. They could hardly have chosen any one more congenial to our Western minds;—whether we consider the clearness of his written style, the urbanity of his verbal expositions, or the earnest sincerity of his convictions. Since they have thus far met our peculiar needs with such considerate judgment, we cannot but hope that they may find themselves able yet further to adapt their modes of teaching to the requirements of Occidental thought.

AN ENGLISH F.T.S.2

LONDON, July 1883.

REPLY TO AN ENGLISH F. T. S.

ANSWERS.

It was not in contemplation, at the outset of the work begun in Fragments, to deal as fully with the scientific problems of cosmic evolution, as now seems expected. A distinct promise was made, as Mr. Sinnett is well aware, to acquaint the readers of this Journal with the outlines of Esoteric doctrines and—no more. A good deal would be given, much more kept back, especially from the columns of a magazine which reaches a promiscuous public.

This seeming unwillingness to share with the world some of nature's secrets that may have come into the possession of the few, arises from causes quite different from the one generally assigned. It is not SELFISHNESS erecting a Chinese wall between occult science and those who would know more of it, without making any distinction between the simply curious profane, and the earnest, ardent seeker after truth. Wrong, and unjust are those who think so; who attribute to indifference for other people's welfare a policy necessitated, on the contrary, by a far-seeing universal philanthropy; who accuse the custodians of lofty physical and spiritual though long rejected truths, of holding them high above the people's heads. In truth, the inability to reach them lies entirely with the seekers. Indeed, the chief reason among many others for such a reticence, at any rate, with regard to secrets pertaining to physical sciences is to be sought elsewhere.* It rests entirely on the impossibility of imparting that the nature of which is, at the present stage of the world's development, beyond the comprehension of the would-be learners, however intellectual and however scientifically trained may be the latter.

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* Needless to remind our correspondent that what is said here, applies only to secrets the nature of which when revealed will not be turned into a weapon against humanity in general, or its units—men. Secrets of such class could not be given to any one but a regular chela of many years' standing and during his successive initiations; mankind as a whole has first to come of age, to reach its majority, which will happen but toward the beginning of its sixth race—before such mysteries can be safely revealed to it. The vril is not altogether a fiction, as some chelas and even "lay" chelas know.

This tremendous difficulty is now explained to the few, who, besides having read Esoteric Buddhism, have studied and understood the several occult axioms approached in it. It is safe to say that it will not be even vaguely realized by the general reader, but will offer the pretext for sheer abuse. Nay, it has already.

It is simply that the gradual development of man's seven principles and physical senses has to be coincident and on parallel lines with Rounds and Root-races. Our fifth race has so far developed but its five senses. Now, if the Kama or Will-principle of the "Fourth-rounders" has already reached that stage of its evolution when the automatic acts, the unmotivated instincts and impulses of its childhood and youth, instead of following external stimuli, will have become acts of will framed constantly in conjunction with the mind (Manas), thus making of every man on earth of that race a free agent, a fully responsible being—the Kama of our hardly adult fifth race is only slowly approaching it. As to the 6th sense of this, our race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect for the men of the 5th to sense the nature and essence of that which will be fully sensed and perceived but by the 6th—let alone the 7th race—i.e., to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the 5th rounders, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh, sense. As an instance of the former class may be cited the Seeress of Prevorst; a creature born out of time, a rare precocious growth, ill adapted to the uncongenial atmosphere that surrounded her, hence a martyr ever ailing and sickly.

As an example of the other, the Count St. Germain may be mentioned. Apace with the anthropological and physiological development of man runs his spiritual evolution. To the latter, purely intellectual growth is often more an impediment than a help. An instance: Radiant stuff—“the fourth state of matter”—has been hardly discovered, and no one—the eminent discoverer himself not excepted—has yet any idea of its full importance, its possibilities, its connection with physical phenomena, or even its bearing upon the most puzzling scientific problems.3 How then can any “Adept” attempt to prove the fallacy of much that is predicated in the nebular and solar theories when the only means by which he could successfully prove his position is an appeal to, and the exhibition of, that sixth sense consciousness which the physicist cannot postulate? Is not this plain?

Thus, the obstacle is not that the “Adepts” would “forbid inquiry,” but rather the personal, present limitations of the senses of the average, and even of the scientific man. To undertake the explanation of that which at the outset would be rejected as a physical impossibility, the outcome of hallucination, is unwise and even harmful, because premature. It is in consequence of such difficulties that the psychic production of physical phenomena—save in exceptional cases—is strictly forbidden.

And now, “Adepts” are asked to meddle with astronomy—a science which, of all the branches of human knowledge, has yielded the most accurate information, afforded the most mathematically correct data, and of the achievements in which the men of science feel the most justly proud! It is true that on the whole astronomy has achieved triumphs more brilliant than those of most other sciences. But if it has done much in the direction of satisfying man’s straining and thirsting mind and his noble aspirations for knowledge, physical as to its most important particulars, it has ever laughed at man’s puny efforts to wrest the great secrets of Infinitude by the help of only mechanical apparatus.

While the spectroscope has shown the probable similarity of terrestrial and sidereal substance, the chemical actions peculiar to the variously progressed orbs of space have not been detected, nor proven to be identical with those observed on our own planet. In this particular, Esoteric Psychology may be useful. But who of the men of science would consent to confront it with their own handiwork? Who of them would recognize the superiority and greater trustworthiness of the Adept's knowledge over their own hypotheses, since in their case they can claim the mathematical correctness of their deductive reasonings based on the alleged unerring precision of the modern instruments; while the Adepts can claim but their knowledge of the ultimate nature of the materials they have worked with for ages, resulting in the phenomena produced. However much it may be urged that a deductive argument, besides being an incomplete syllogistic form, may often be in conflict with fact; that their major propositions may not always be correct, although the predicates of their conclusions seem correctly drawn—spectrum analysis will not be acknowledged as inferior to purely spiritual research. Nor, before developing his sixth sense, will the man of science concede the error of his theories as to the Solar spectrum, unless he abjure, to some degree at least, his marked weakness for conditional and disjunctive syllogisms ending in eternal dilemmas. At present, the "Adepts" do not see any help for it. Were these invisible and unknown profanes to interfere with—not to say openly contradict—the dicta of the Royal Society, contempt and ridicule, followed by charges of crass ignorance of the first elementary principles of modern science would be their only reward; while those who would lend an ear to their "vagaries," would be characterized immediately as types of the "mild lunatics" of the age. Unless, indeed, the whole of that august body should be initiated into the great Mysteries at once, and without any further ado or the preliminary and usual preparations or training, the F. R. S.'s could be miraculously endowed with the required sixth sense, the Adepts fear the task would be profitless. The latter have given quite enough, little though it may seem, for the purposes of a first trial.

The sequence of martyrs to the great universal truths has never been once broken; and the long list of known and unknown sufferers headed with the name of Galileo, now closes with that of Zöllner. Is the world of science aware of the real cause of Zöllner's premature death? When the fourth dimension of space becomes a scientific reality like the fourth state of matter, he may have a statue raised to him by grateful posterity. But this will neither recall him to life, nor will it obliterate the days and months of mental agony that harassed the soul of this intuitional, farseeing, modest genius, made even after his death to receive the donkey's kick of misrepresentation and to be publicly charged with lunacy.4

Hitherto, Astronomy could grope between light and darkness only with the help of the uncertain guidance offered it by analogy. It has reduced to fact and mathematical precision the physical motion and the paths of the heavenly bodies, and —no more. So far, it has been unable to discover with any approach to certainty the physical constitution of either Sun, stars, or even cometary matter. Of the latter, it seems to know no more than was taught 5,000 years ago by the official astronomers of old Chaldea and Egypt; namely, that it is vaporous, since it transmits the rays of stars and planets without any sensible obstruction. But let the modern chemist be asked to tell one whether this matter is in any way connected with, or akin to, that of any of the external gases he is acquainted with; or again, to any of the solid elements of his chemistry. The probable answer received will be very little calculated to solve the world's perplexity; since, all hypotheses to the contrary, cometary matter does not appear to possess even the common law of adhesion or of chemical affinity. The reason for it is very simple. And the truth ought long ago to have dawned upon the experimentalists, since our little world (though so repeatedly visited by the hairy and bearded travellers, enveloped in the evanescent veil of their tails, and otherwise brought in contact with that matter) has neither been smothered by an addition of nitrogen gas, nor deluged by an excess of hydrogen, nor yet perceptibly affected by a surplus of oxygen.

The essence of cometary matter must be—and the “Adepts” say is—totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the Earth are familiar—all recent hypotheses to the contrary notwithstanding. It is to be feared that before the real nature of the elder progeny of Mula Prakriti is detected, Mr. Crookes will have to discover matter of the fifth or extra radiant state, et seq.

Thus, while the astronomer has achieved marvels in the elucidation of the visible relations of the orbs of space, he has learnt nothing of their inner constitution. His science has led him no farther towards a reading of that inner mystery, than has that of the geologist, who can tell us only of the Earth’s superficial layers, and that of the physiologist who has until now been able to deal only with man’s outer shell, or Sthula Sarira. Occultists have asserted and go on asserting daily the fallacy of judging the essence by its outward manifestations, the ultimate nature of the life-principle by the circulation of the blood, mind by the gray matter of the brain, and the physical constitution of Sun, stars and comets by our terrestrial chemistry and the matter of our own planet. Verily, and indeed, no microscopes, spectroscopes, telescopes, photometers or other physical apparatuses can ever be focussed on either the macro or micro-cosmical highest principles, nor will the mayavirupa of either yield its mystery to physical inquiry. The methods of spiritual research and psychological observation are the only efficient agencies to employ. We have to proceed by analogy in every thing, to be sure. Yet the candid men of science must very soon find out that it is not sufficient to examine a few stars—a handful of sand, as it were, from the margin of the shoreless, cosmic ocean—to conclude that these stars are the same as all other stars—our earth included; that, because they have attained a certain very great telescopic power, and gauged an area enclosed in the smallest of spaces when compared with what remains, they have, therefore, concurrently perfected the survey of all that exists within even that limited space. For, in truth, they have done nothing of the kind.

They have had only a superficial glance at that which is made visible to them under the present conditions, with the limited power of their vision. And even though it were helped by telescopes of a hundred-fold stronger power than that of Lord Rosse, or the new Lick Observatory, the case would not alter. No physical instrument will ever help astronomy to scan distances of the immensity of which that of Sirius, situated at the trifle of 130,125,000,000,000 miles away from the outer boundary of the spherical area, or, even that of á Capella with its extra trifle of 295,355,000,000,000* miles still further away, can give them, as they themselves are well aware—the faintest idea. For, though an Adept is unable to cross bodily (i.e., in his astral shape) the limits of the solar system, yet he knows that far stretching beyond the telescopic power of detection, there are systems upon systems, the smallest of which would, when compared with the system of Sirius, make the latter seem like an atom of dust imbedded in the great Shamo desert. The eye of the astronomer, who thinks he also knows of the existence of such systems, has never rested upon them, has never caught of them even that spectral glimpse, fanciful and hazy as the incoherent vision in a slumbering mind—that he has occasionally had of other systems, and yet he verily believes he has gauged INFINITUDE! And yet these immeasurably distant worlds are brought as clear and near to the spiritual eye of the astral astronomer as a neighboring bed of daisies may be to the eye of the botanist.

Thus, the “Adepts” of the present generation, though unable to help the profane astronomer by explaining the ultimate essence, or even the material constitution of star and planet, since European science, knowing nothing as yet of the existence of such substances or more properly of their various states or conditions has neither proper terms for, nor can form any adequate idea of them by any description, they may, perchance, be able to prove what this matter is not—and this is more than sufficient for all present purposes.

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* The figures are given from the mathematical calculations of exoteric Western astronomy. Esoteric astronomy may prove them false some day.

The next best thing to learning what is true is to ascertain what is not true.

Having thus anticipated a few general objections, and traced a limit to expectation, since there is no need of drawing any veil of mystery before “An English F.T.S.,” his few questions may be partially answered. The negative character of the replies draws a sufficiently strong line of demarcation between the views of the Adepts and those of Western science, to afford some useful hints at least.

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QUESTION I.

DO THE ADEPTS DENY THE NEBULAR THEORY?

Answer:—No; they do not deny its general propositions, nor the approximate truths of the Scientific hypotheses. They only deny the completeness of the present, as well as the entire error of the many so-called “exploded” old theories, which, during the last century, have followed each other in such rapid succession. For instance: while denying with Laplace, Herschel and others, that the variable patches of light, perceived on the nebulous background of the galaxy ever belonged to remote worlds in the process of formation; and agreeing with modern science that they proceed from no aggregation of formless matter, but belong simply to clusters of “stars” already formed; they yet add that many of such clusters, that pass in the opinion of the astro-physicists for stars and worlds already evoluted, are in fact but collections of the various materials made ready for future worlds. Like bricks already baked, of various qualities, shapes and colour, that are no longer formless clay but have become fit units of a future wall, each of them having a fixed and distinctly assigned space to occupy in some forthcoming building, are these seemingly adult worlds. The astronomer has no means of recognizing their relative adolescence, except perhaps by making a distinction between the star-clusters with the usual orbital motion and mutual gravitation, and those termed, we believe, irregular star-clusters of very capricious and changeful appearances.

Thrown together as though at random and seemingly in utter violation of the law of symmetry, they defy observation; such, for instance, are 5 M. Lyrae, 52 M. Cephei, Dumb-Bell, and some others. Before an emphatic contradiction of what precedes is attempted, and ridicule offered, perchance, it would not be amiss to ascertain the nature and character of those other, so-called “temporary” stars, whose periodicity though never actually proven, is yet allowed to pass unquestioned. What are these stars which, appearing suddenly in matchless magnificence and splendour, disappear as mysteriously and unexpectedly without leaving a single trace behind? Whence do they appear? Whither are they engulfed? In the great cosmic deep—we say. The bright “brick” is caught by the hand of the Mason—directed by that Universal Architect which destroys but to rebuild. It has found its place in the cosmic structure and will perform its mission to its last Manvantaric hour.

Another point most emphatically denied by the “Adepts” is, that there exist in the whole range of visible heavens any spaces void of starry worlds. There are stars, worlds and systems within, as without the systems made visible to man, and even within our own atmosphere for all the physicist knows. The “Adept” affirms in this connection that orthodox, or so-called official science, uses very often the word “infinitude” without attaching to it any adequate importance; rather as a flower of speech than a term implying an awful, a most mysterious Reality. When an astronomer is found in his Reports “gauging infinitude,” even the most intuitional of his class is but too often apt to forget that he is gauging only the superficies of a small area and its visible depths, and to speak of these as though they were merely the cubic contents of some known quantity. This is the direct result of the present conception of a three-dimensional space. The turn of a four-dimensional world is near, but the puzzle of science will ever continue until their concepts reach the natural dimensions of visible and invisible space—in its septenary completeness.

“The Infinite and the Absolute are only the names for two counter imbecilities of the human (uninitiated) mind”; and to regard them as the transmuted “properties of the nature of things—of two subjective negatives converted into objective affirmatives,” as Sir W. Hamilton puts it, is to know nothing of the infinite operations of human liberated spirit, or of its attributes, the first of which is its ability to pass beyond the region of our terrestrial experience of matter and space. As an absolute vacuum is an impossibility below, so is it a like impossibility—above. But our molecules, the infinitesimals of the vacuum “below,” are replaced by the giant-atom of the Infinitude “above.” When demonstrated, the four-dimensional conception of space may lead to the invention of new instruments to explore the extremely dense matter that surrounds us as a ball of pitch might surround, say—a fly, but which, in our extreme ignorance of all its properties save those we find it exercising on our earth, we yet call the clear, the serene, and the transparent atmosphere. This is no psychology, but simply occult physics, which can never confound “substance” with “centres of Force,” to use the terminology of a Western Science which is ignorant of Maya. In less than a century, besides telescopes, microscopes, micrographs and telephones, the Royal Society will have to offer a premium for such an etheroscope.

It is also necessary in connection with the question under reply that “An English F.T.S.” should know that the “Adepts” of the Good Law, reject gravity as at present explained. They deny that the so-called “impact theory” is the only one that is tenable in the gravitation hypothesis. They say that if all efforts made by the physicists to connect it with Ether, in order to explain electric and magnetic distance-action have hitherto proved complete failures, it is again due to the race ignorance of the ultimate states of matter in nature, foremost of all the real nature of the solar stuff. Believing but in the law of mutual magneto-electric attraction and repulsion, they agree with those who have come to the conclusion that “Universal gravitation is a weak force,” utterly incapable of accounting for even one small portion of the phenomena of motion.

In the same connection they are forced to suggest that Science may be wrong in her indiscriminate postulation of centrifugal force, which is neither a universal nor a consistent law. To cite but one instance; this force is powerless to account for the spheroidal oblateness of certain planets. For if the bulge of planetary equators and the shortening of their polar axes is to be attributed to centrifugal force, instead of being simply the result of the powerful influence of solar electro-magnetic attraction, "balanced by concentric rectification of each planet's own gravitation achieved by rotation on its axis," to use an astronomer's phraseology (neither very clear nor correct, yet serving our purpose to show the many flaws in the system)—why should there be such difficulty in answering the objection that the differences in the equatorial rotation and density of various planets are directly in opposition to this theory? How long shall we see even great mathematicians bolstering up fallacies to supply an evident hiatus! The "Adepts" have never claimed superior or any knowledge of Western astronomy and other sciences. Yet turning even to the most elementary text-books used in the schools of India, they find that the centrifugal theory of Western birth—is unable to cover all the ground. That, unaided, it can neither account for every spheroidal oblate, nor explain away such evident difficulties as are presented by the relative density of some planets. How indeed can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only "about one-third that of the Earth, and its density only about one-fourth greater than the Earth," should have a polar compression more than ten times greater than the latter? And again, why Jupiter, whose equatorial rotation is said to be "twenty-seven times greater, and its density only about one-fifth that of the Earth," has its polar compression seventeen times greater than the earth? Or, why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centrifugal force to contend with, should have its polar compression only three times greater than Mercury?

To crown the above contradictions, we are asked to believe in the Central Forces as taught by modern science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the earth's equatorial surface, and only about one-fourth part of the gravitation of the earth's equatorial matter, has not manifested any tendency to bulge out at the solar equator, nor shown the least flattening at the poles of the solar axis. In other and clearer words, the Sun, with only one-fourth of our earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away satisfactorily so far as the "Adepts" are aware.

Therefore, do they say that the great men of science of the West knowing nothing or next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulæ, or the physical constitution of the Sun, stars, or even the moon, are imprudent to speak so confidently as they do about the "central mass of the sun" whirling out into space planets, comets, and what not. Our humble opinion being wanted, we maintain: that it evolutes out but the life principle, the soul of these bodies, giving and receiving it back in our little solar system, as the "Universal Life-giver," the ONE LIFE gives and receives it in the Infinitude and Eternity; that the Solar System is as much the Microcosm of the ONE Macrocosm, as man is the former when compared with his own little solar cosmos.

What are the proofs of science? The solar spots (a misnomer like much of the rest)? But these do not prove the solidarity of the "central mass," any more than the storm-clouds prove the solid mass of the atmosphere behind them. Is it the non-co-extensiveness of the sun's body with its apparent luminous dimensions, the said "body" appearing "a solid mass, a dark sphere of matter confined within a fiery prison-house, a robe of fiercest flames"? We say that there is indeed a "prisoner" behind, but that having never yet been seen by any physical, mortal eye, what he allows to be seen of him is merely a gigantic reflection, an illusive phantasma of "solar appendages of some sort," as Mr. Proctor honestly calls it. Before saying anything further, we will consider the next interrogatory.

QUESTION II.
IS THE SUN MERELY A COOLING MASS?

Such is the accepted theory of modern science: it is not what the “Adepts” teach. The former says—the sun “derives no important accession of heat from without”; the latter answer—“the Sun needs it not.” He is quite as self-dependent as he is self-luminous; and for the maintenance of his heat requires no help, no foreign accession of vital energy, for he is the heart of his system, a heart that will not cease its throbbing until its hour of rest shall come. Were the Sun “a cooling mass,” our great life-giver would have indeed grown dim with age by this time, and found some trouble to keep his watch-fires burning for the future races to accomplish their cycles, and the planetary chains to achieve their rounds. There would remain no hope for evoluting humanity; except perhaps in what passes for science in the astronomical text-books of Missionary Schools, namely, that “the Sun has an orbital journey of a hundred millions of years before him, and the system yet but seven thousand years old!” (Prize Book, Astronomy for General Readers.)

The “Adepts,” who are thus forced to demolish before they can reconstruct, deny most emphatically (a) that the Sun is in combustion, in any ordinary sense of the word; or (b) that he is incandescent or even burning though he is glowing; or (c) that his luminosity has already begun to weaken and his power of combustion may be exhausted within a given and conceivable time; or even (d) that his chemical and physical constitution contains any of the elements of terrestrial chemistry in any of the states that either chemist or physicist is acquainted with.

With reference to the latter, they add that, properly speaking, though the body of the Sun,—a body that was never yet reflected by telescope or spectroscope that man invented—cannot be said to be constituted of those terrestrial elements with the state of which the chemist is familiar, yet that these elements are all present in the sun's outward robes, and a host more of elements unknown so far to science. There seems little need, indeed, to have waited so long for the lines belonging to these respective elements to correspond with dark lines of the solar spectrum to know that no element present on our earth could ever be possibly found wanting in the sun; although, on the other hand, there are many others in the sun which have either not reached or not as yet been discovered on our globe. Some may be missing in certain stars and heavenly bodies still in the process of formation; or, properly speaking, though present in them, these elements on account of their undeveloped state may not respond as yet to the usual scientific tests. But how can the earth possess that which the Sun has never had? The "Adepts" affirm as a fact that the true Sun,—an invisible orb of which the known one is the shell, mask, or clothing—has in him the spirit of every element that exists in the solar system; and his "Chromosphere," as Mr. Lockyer named it, has the same, only in a far more developed condition though still in a state unknown on earth; our planet having to await its further growth and development before any of its elements can be reduced to the condition they are in within that chromosphere. Nor can the substance producing the coloured light in the latter be properly called solid, liquid, or even "gaseous," as now supposed, for it is neither. Thousands of years before Leverrier and Padre Secchi, the old Aryans sung of Soorya ". . . hiding behind his Yogi* robes his head that no one could see";

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* There is an interesting story in the Puranas relating to this subject. The Devas, it would appear, asked the great Rishi Vasishtha to bring the Sun into Satya Loka. The Rishi then went and requested the Sun-god to do so. The Sun-god replied that all the worlds would be destroyed if he were to leave his place. The Rishi then offered to place his red-coloured cloth (Kashaya vastra) in the place of the Sun's disk and did so. The visible body of the Sun is this robe of Vasishtha, it would seem.—T. SUBBA ROW (Acting Editor).

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the ascetic's dress being, as all know, dyed expressly into a red-yellow hue, a colouring matter with pinkish patches on it, rudely representing the vital principle in man's blood,—the symbol of the vital principle in the sun, or what is now called chromosphere. The "rose-colored region"! How little astronomers will ever know of its real nature even though hundreds of eclipses furnish them with the indisputable evidence of its presence. The sun is so thickly surrounded by a shell of this "red matter," that it is useless for them to speculate with only the help of their physical instruments, upon the nature of that which they can never see or detect with mortal eye behind that brilliant, radiant zone of matter. . .

If the "Adepts" are asked: "What then, in your views, is the nature of our sun and what is there beyond that cosmic veil?"—they answer: beyond rotates and beats the heart and head of our system; externally is spread its robe, the nature of which is not matter, whether solid, liquid, or gaseous, such as you are acquainted with, but vital electricity, condensed and made visible.†

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† If the "English F.T.S." would take the trouble of consulting p.11 of the Magia Adamica of Eugenius Philalethes his learned compatriot, he would find therein the difference between a visible and an invisible planet as clearly hinted at as it was safe to do at a time when the iron claw of orthodoxy had the power as well as disposition, to tear the flesh from heretic bones. ". . . the Earth is invisible. . . ."—says he—". . . . and which is more, the Eye of Man never saw the Earth nor can it be seen without Art. To make this Element visible is the greatest secret in Magic. . . . As for this Faeculent, gross Body upon which we walk, it is a Compost, and no Earth but it hath Earth in it. . . . In a word all the Elements are visible but one, namely the Earth, and when thou hast attained to so much perfection, as to know why God hath placed the Earth in abscondito, thou hast an Excellent Figure whereby to know God himself, and how he is visible, how invisible." The italics are the author's, it being the custom of the Alchemists to emphasize those words which had a double meaning in their code. Here "God himself" visible and invisible, relates to their lapis philosophorum—Nature's seventh principle.5

And if the statement is objected to on the grounds that were the luminosity of the sun due to any other cause than combustion and flame, no physical law of which Western Science has any knowledge, could account for the existence of such intensely high temperature of the sun without combustion; that such a temperature, besides burning with its light and flame every visible thing in our universe, would show its luminosity of a homogeneous and uniform intensity throughout, which it does not; that undulations and disturbances in the photosphere, the growing of the "protuberances," and a fierce raging of elements in combustion have been observed in the sun, with their tongues of fire and spots exhibiting every appearance of cyclonic motion, and "solar storms," etc., etc.; to this the only answer that can be given is the following: the appearances are all there, yet it is not combustion. Undoubtedly were the "robes," the dazzling drapery which now envelopes the whole of the sun's globe withdrawn, or even "the shining atmosphere which permits us to see the sun" (as Sir William Herschel thought) removed so as to allow one trifling rent—our whole universe would be reduced to ashes. Jupiter Fulminator revealing himself to his beloved would incinerate her instantly. But it can never be. The protecting shell is of a thickness, and at a distance from the universal HEART that can hardly be ever calculated by your mathematicians. And how can they hope to see the sun's inner body once that the existence of that "chromosphere" is ascertained, though its actual density may be still unknown, when one of the greatest, if not the greatest of their authorities,—Sir W. Herschel says the following: "The sun also has its atmosphere; and if some of the fluids which enter into its composition should be of a shining brilliancy . . . while others are merely transparent, any temporary cause which may remove the lucid fluid, will permit us to see the body of the sun through the transparent ones." The underlined words written nearly 80 years ago embody the wrong hypothesis that the body of the sun might be seen under such circumstances, whereas it is only the far away layers of "the lucid fluid" that would be perceived. And what the great astronomer adds invalidates entirely the first portion of his assumption.

"If an observer were placed on the moon, he would see the solid body of our earth only in those places where the transparent fluids of our atmosphere would permit him. In others, the opaque vapors would reflect the light of the sun, without permitting his view to penetrate to the surface of our globe." Thus, if the atmosphere of our earth, which in its relation to the "atmosphere" (?) of the sun is like the tenderest skin of a fruit compared with the thickest husk of a cocoanut, would prevent the eye of an observer standing on the moon to penetrate everywhere "to the surface of our globe," how can an astronomer ever hope his sight to penetrate to the sun's surface, from our earth and at a distance of from 85 to 95 million miles,* whereas, the moon, we are told, is only about 238,000 miles! The proportionately larger size of the sun does not bring him any nearer within the scope of our physical vision. Truly remarks Sir W. Herschel that "the sun itself has been called a globe of fire, though perhaps metaphorically!" It has been supposed that the dark spots were solid bodies revolving near the sun's surface. "They have been conjectured to be the smoke of volcanoes or the scum floating upon an ocean of fluid matter. They have also been taken for clouds. They were explained to be opaque masses, swimming in the fluid matter of the sun. . . ."6 Alone, of all astronomers, Sir John Herschel, whose intuition was still greater than his great learning, came—all anthropomorphic conception set aside—far nearer truth than any of those modern astronomers who, while admiring his gigantic learning, smile at his "imaginative and fanciful theories." His only mistake, now shared by most astronomers, was that he regarded the "opaque body" occasionally observed through the curtain of his "luminous envelope" as the sun itself. When saying in the course of his speculations upon the Nasmyth willow-leaf theory:

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* Verily—"absolute accuracy in the solution of this problem [of distances between the heavenly bodies and the earth] is simply out of question"!

—“the exceedingly definite shape of these objects; their exact similarity one to another . . . all these characters seem quite repugnant to the notion of their being of a vaporous, a cloudy, or a fluid nature”—his spiritual intuition served him better than his remarkable knowledge of physical science. When he adds: “Nothing remains but to consider them as separate and independent sheets, flakes, scales, having some sort of solidity. . . . And these flakes, be they what they may, . . . are evidently the immediate sources of the solar light and heat”—he utters a grander physical truth than was ever uttered by any living astronomer. And, when furthermore, we find him postulating—“Looked at in this point of view, we cannot refuse to regard them as organisms of some peculiar and amazing kind; and though it would be too daring to speak of such organization as partaking of the nature of life, yet we do know that vital action is competent to develop both heat, light, and electricity,” Sir John Herschel gives out a theory approximating an occult truth more than any profane ever did with regard to solar physics.7 These “wonderful objects” are not, as a modern astronomer interprets Sir J. Herschel’s words, “solar inhabitants, whose fiery constitution enables them to illuminate, warm and electricise the whole solar system,” but simply the reservoirs of solar vital energy, the vital electricity that feeds the whole system in which it lives, and breathes, and has its being. It is, as we say, the storehouse of our little cosmos, self-generating its vital fluid, and ever receiving as much as it gives out. Were the astronomers to be asked—what definite and positive fact exists at the root of their solar theory;—what knowledge they have of solar combustion and atmosphere —they might, perchance, feel embarrassed when confronted with all their present theories. For, it is sufficient to make a résumé of what the solar physicists do not know, to gain conviction that they are as far as ever from a definite knowledge of the constitution and ultimate nature of the heavenly bodies. We may, perhaps, be permitted to enumerate:—

Beginning with, as Mr. Proctor wisely calls it, “the wildest assumption possible,” that there is, in accordance with the law of analogy, some general resemblance between the materials in, and the processes at work upon the Sun, and those materials with which terrestrial chemistry and physics are familiar, what is that sum of results achieved by spectroscopic and other analyses of the surface and the inner constitution of the sun, which warrants any one in establishing the axiom of the Sun’s combustion and gradual extinction? They have no means, as they themselves daily confess, of experimenting upon, hence of determining the sun’s physical condition; for (a) they are ignorant of the atmospheric limits; (b) even though it were proved that matter, such as they know of, is continuously falling upon the sun, being ignorant of its real velocity and the nature of the material it falls upon, they are unable “to discuss the effect of motions wholly surpassing in velocity . . . enormously exceeding even the inconceivable velocity of many meteors”; (c) confessedly—they “have no means of learning whence that part of the light comes which gives the continuous spectrum . . .” hence no means of determining how great a depth of the solar substance is concerned in sending out that light. This light “may come from the surface layers only”; and, “it may be a shell . . .” (truly!); and finally, (d) they have yet to learn “how far combustion, properly so called, can take place within the Sun’s mass, and, whether these processes which we [they] recognize as combustion are the only processes of combustion which can actually take place there.” Therefore, Mr. Proctor for one comes to the happy and prudent idea after all “that what had been supposed the most marked characteristic of incandescent solid and liquid bodies, is thus shown to be a possible characteristic of the light of glowing gas.”8 Thus, the whole basis of their reasoning having been shaken (by Frankland’s objection), they, the astronomers, may yet arrive at accepting the occult theory, viz., that they have to look to the 6th state of matter, for divulging to them the true nature of their photospheres, chromospheres, appendages, prominences, projections and horns. Indeed, when one finds the greatest authority of the age in physical science—Prof. Tyndall—saying that “no earthly substance with which we are acquainted—no substance which the fall of meteors has landed on the earth—would be at all competent to maintain the Sun’s combustion”;

and again:—". . . multiplying all our powers by millions of millions, we do not reach the Sun's expenditure. And still, notwithstanding this enormous drain in the lapse of human history, we are unable to detect a diminution of his store . . ."—after reading this, to see the men of science maintaining still their theory of "a hot globe cooling," one may be excused for feeling surprised at such inconsistency. Verily is that great physicist right in viewing the sun himself as "a speck in infinite extension—a mere drop in the Universal sea"; and saying that, "to nature nothing can be added; from nature nothing can be taken away; the sum of her energy is constant, and the utmost man can do in the pursuit of physical truth, or in the applications of physical knowledge, is to shift the constituents of the never-varying total. The law of conservation rigidly excludes both creation and annihilation . . . the flux of power is eternally the same."9 Mr. Tyndall speaks here as though he were an Occultist. Yet, the memento mori—"the Sun is cooling . . . it is dying! . . ." of the Western Trappists of Science resounds as loud as it ever did.

No, we say; no, while there is one man left on the globe, the sun will not be extinguished. Before the hour of the "Solar Pralaya" strikes on the watch-tower of Eternity, all the other worlds of our system will be gliding in their spectral shells along the silent paths of Infinite Space. Before it strikes, Atlas, the mighty Titan, the son of Asia and the nursling of Aether, will have dropped his heavy manvantaric burden and—died; the Pleiades, the bright seven Sisters, will have upon awakening hiding Sterope to grieve with them—to die themselves for their father's loss. And, Hercules, moving off his left leg, will have to shift his place in heavens and erect his own funeral pile. Then only, surrounded by the fiery element breaking through the thickening gloom of the Pralayan twilight, will Hercules, expiring amidst a general conflagration, bring on likewise the death of our Sun: he will have unveiled by moving off the "CENTRAL SUN"—the mysterious, the ever-hidden centre of attraction of our Sun and System. Fables?

Mere poetical fiction? Yet, when one knows that the most exact sciences, the greatest mathematical and astronomical truths went forth into the world among the hoi polloi sent out by the initiated priests, the Hierophants of the sanctum sanctorum of the old temples, under the guise of religious fables, it may not be amiss to search for universal truths even under the patches of fiction's harlequinade. This fable about the Pleiades, the seven Sisters, Atlas, and Hercules exists identical in subject, though under other names, in the sacred Hindu books, and has likewise the same occult meaning. But then like the Ramayana "borrowed from the Greek Iliad" and the Bhagavad-Gita and Krishna plagiarized from the Gospel—in the opinion of the great Sanskritist, Prof. Weber, the Aryans may have also borrowed the Pleiades and their Hercules from the same source! When the Brahmins can be shown by the Christian Orientalists to be the direct descendants of the Teutonic Crusaders, then only, perchance, will the cycle of proofs be completed, and the historical truths of the West —vindicated!

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QUESTION III.

ARE THE GREAT NATIONS TO BE SWEPT AWAY IN AN HOUR?

No such absurdity was ever postulated. The cataclysm that annihilated the choicest sub-races of the 4th race, or the Atlanteans, was slowly preparing its work for ages; as any one can read in Esoteric Buddhism (page 54). "Poseidonis," so-called, belongs to historical times, though its fate begins to be realized and suspected only now. What was said is still asserted: every root-race is separated by a catastrophe, a cataclysm—the basis and historical foundation of the fables woven later on into the religious fabric of every people, whether civilized or savage, under the names of "deluges," "showers of fire" and such like.

That no “appreciable trace is left of such high civilization” is due to several reasons. One of these may be traced chiefly to the inability, and partially to the unwillingness (or shall we say congenital spiritual blindness of this our age?) of the modern archæologist to distinguish between excavations and ruins 50,000 and 4,000 years old, and to assign to many a grand archaic ruin its proper age and place in prehistoric times. For the latter the archæologist is not responsible for what criterion, what sign has he to lead him to infer the true date of an excavated building bearing no inscription; and what warrant has the public that the antiquary and specialist has not made an error of some 20,000 years? A fair proof of this we have in the scientific and historic labelling of the Cyclopean architecture. Traditional Archæology bearing directly upon the monumental is rejected. Oral literature, popular legends, ballads and rites, are all stifled in one word—superstition, and popular antiquities have become “fables” and “folk-lore.” The ruder style of Cyclopean masonry, the walls of Tyrus, mentioned by Homer, are placed at the farthest end,—the dawn of pre-Roman history; the walls of Epirus and Mycenae—at the nearest. The latter are commonly believed the work of the Pelasgi and probably of about 1,000 years before the Western era. As to the former—they were hedged in and driven forward by the Noachian deluge till very lately—Archbishop Usher’s learned scheme, computing that earth and man “were created 4004 B. C.,” having been not only popular but actually forced upon the educated classes until Mr. Darwin’s triumphs. Had it not been for the efforts of a few Alexandrian and other mystics, Platonists, and heathen philosophers, Europe would have never laid her hands even on those few Greek and Roman classics she now possesses. And, as among the few that escaped the dire fate not all by any means were trustworthy—hence, perhaps, the secret of their preservation. Western scholars got early into the habit of rejecting all heathen testimony, whenever truth clashed with the dicta of their churches.

Then, again, the modern Archæologists, Orientalists and Historians are all Europeans; and they are all Christians, whether nominally or otherwise. However it may be, most of them seem to dislike to allow any relic of archaism to antedate the supposed antiquity of the Jewish records. This is a ditch into which most have slipped.

The traces of ancient civilizations exist, and they are many. Yet, it is humbly suggested, that so long as there will be reverend gentlemen mixed up unchecked in Archæological and Asiatic societies; and Christian bishops to write the supposed histories and religions of non-Christian nations, and to preside over the meetings of Orientalists—so long will Archaism and its remains be made subservient in every branch to ancient Judaism and modern Christianity.

So far, archæology knows nothing of the sites of other and far older civilizations except the few it has stumbled upon, and to which, it has assigned their respective ages, mostly under the guidance of biblical chronology. Whether the West had any right to impose upon Universal History the untrustworthy chronology of a small and unknown Jewish tribe and reject at the same time, every data as every other tradition furnished by the classical writers of non-Jewish and non-Christian nations is questionable. At any rate, had it accepted as willingly data coming from other sources, it might have assured itself by this time, that not only in Italy and other parts of Europe, but even on sites not very far from those it is accustomed to regard as the hot-bed of ancient ruins—Babylonia and Assyria— there are other sites where it could profitably excavate. The immense “Salt Valley” of Dasht-Beyad by Khorasan10 covers the most ancient civilizations of the world; while the Shamo desert has had time to change from sea to land, and from fertile land to a dead desert, since the day when the first civilization of the 5th Race left its now invisible, and perhaps for ever hidden “traces” under its beds of sand.

Times have changed, are changing. Proof of the old civilizations and the archaic wisdom are accumulating. Though soldier-bigots and priestly schemers have burnt books and converted old libraries to base uses; though the dry rot and the insect have destroyed inestimably precious records; though within the historic period the Spanish brigands made bonfires of the works of the refined archaic American races, which, if spared, would have solved many a riddle of history; and Omar lit the fires of the Alexandrian baths for months with the literary treasures of the Serapeum; and the Sybilline and other mystical books of Rome and Greece were destroyed in war; and the South Indian invaders of Ceylon "heaped into piles as high as the tops of the cocoanut trees" the ollas of the Buddhists and set them ablaze to light their victory,—so to the knowledge of all, obliterating early Buddhistic annals and treatises of great importance; though this hateful and senseless Vandalism has disgraced the career of most fighting nations—still, despite everything, there are extant abundant proofs of the history of mankind, and bits and scraps come to light from time to time by what science has often called "most curious coincidences." Europe has no very trustworthy history of her own vicissitudes and mutations, her successive races and their doings. What with their savage wars, the barbaric habits of the historic Goths, Huns, Franks, and other warrior nations, and the interested literary Vandalism of the shaveling priests who for centuries sat upon its intellectual life like a nightmare, an antiquity could not exist for Europe. And, having no Past of record themselves, the European critics, historians and archæologists have not scrupled to deny one to others—whenever the concession excited a sacrifice of biblical prestige.

No "traces of old civilizations" we are told! And what about the Pelasgi—the direct forefathers of the Hellenes, according to Herodotus? What about the Etruscans—the race mysterious and wonderful if any, for the historian and whose origin is the most unsolvable of problems? That which is known of them only shows that could something more be known, a whole series of prehistoric civilizations might be discovered.

A people described as are the Pelasgi—a highly intellectual, receptive, active people, chiefly occupied with agriculture, warlike when necessary though preferring peace; a people who built canals as no one else, subterranean water-works, dams, walls, and Cyclopean buildings of most astounding strength; who are even suspected of having been the inventors of the so-called Cadmean or Phœnician writing characters from which all European alphabets are derived—who were they? Could they be shown by any possible means as the descendants of the biblical Peleg (Gen. x. 25) their high civilization would have been thereby demonstrated, though their antiquity would still have to be dwarfed to 2247 "B. C." And who were the Etruscans? Shall the Easterns like the Westerns be made to believe that between the high civilizations of the pre-Roman (and we say—pre-historic) Tursenoi of the Greeks, with their 12 great cities known to history; their Cyclopean buildings, their plastic and pictorial arts, and the time when they were a nomadic tribe "first descended into Italy from their northern latitudes"—only a few centuries elapsed? Shall it be still urged that the Phœnicians with their Tyre 2750 "B. C." (a chronology, accepted by Western history) their commerce, fleet, learning, arts and civilization, were only a few centuries before the building of Tyre but "a small tribe of Semitic fishermen"? Or, that the Trojan war could not have been earlier than 1184 B. C., and thus Magna Graecia must be fixed somewhere between the 8th and the 9th century "B. C.," and by no means thousands of years before, as was claimed by Plato and Aristotle, Homer and the Cyclic Poems, derived from, and based upon, other records millenniums older? If the Christian historian, hampered by his chronology, and the free thinker by lack of necessary data, feel bound to stigmatize every non-Christian or non-Western chronology as "obviously fanciful," "purely mythical" and "not worthy of a moment's consideration," how shall one wholly dependent upon Western guides get at the truth?

And if these incompetent builders of Universal History can persuade their public to accept as authoritative their chronological and ethnological reveries, why should the Eastern student, who has access to quite different—and we make bold to say, more trustworthy—materials, be expected to join in the blind belief of those who defend Western historical infallibility? He believes—on the strength of the documentary evidence, left by Yavanachârya (Pythagoras) 607 "B. C." in India, and that of his own national "temple records," that instead of giving hundreds we may safely give thousands of years to the foundation of Cumae and Magna Graecia, of which it was the pioneer settlement. That the civilization of the latter had already become effete when Pythagoras, the great pupil of Aryan Masters went to Crotone. And, having no biblical bias to overcome, he feels persuaded that, if it took the Celtic and Gælic tribes Britannicae Insulae, with the ready-made civilizations of Rome before their eyes, and acquaintance with that of the Phœnicians whose trade with them began a thousand years before the Christian era; and to crown all with the definite help later of the Normans and Saxons—two thousand years before they could build their mediæval cities, not even remotely comparable with those of the Romans; and it took them two thousand five hundred years to get half as civilized; then, that instead of that hypothetical period benevolently styled the childhood of the race being within easy reach of the Apostles and the early Fathers, it must be relegated to an enormously earlier time. Surely if it took the barbarians of Western Europe so many centuries to develope a language and create empires, then the nomadic tribes of the "mythical" periods ought in common fairness since they never came under the fructifying energy of that Christian influence to which we are asked to ascribe all the scientific enlightenment of this age—about ten thousand years to build their Tyres and their Veii, their Sidons and Carthages. As other Troys lie under the surface of the topmost one in the Troad; and other and higher civilizations were exhumed by Mariette-Bey under the stratum of sand from which the archæological collections of Lepsius, Abbott, and the British Museum were taken; and six Hindu "Delhis,"

superposed and hidden away out of sight, formed the pedestal upon which the Mogul conqueror built the gorgeous capital whose ruins still attest the splendour of his Delhi; so when the fury of critical bigotry has quite subsided, and Western men are prepared to write History in the interest of truth alone, will the proofs be found of the cyclic law of civilization. Modern Florence lifts her beautiful form above the tomb of Etruscan Florentia, which in her turn rose upon the hidden vestiges of anterior towns. And so also Arezzo, Perugia, Lucca and many other European sites now occupied by modern towns and cities, are based upon the relics of archaic civilizations whose period covers ages incomputable, and whose names Echo has forgotten to even whisper through "the corridors of Time."

When the Western historian has finally and unanswerably proven who were the Pelasgi, at least, and who the Etruscans, and the (as) mysterious Iapygians, who seem also to have had an earlier acquaintance with writing—as proved by their inscriptions—than the Phœnicians, then only may he menace the Asiatic into acceptance of his own arbitrary data and dogmas. Then also may he tauntingly ask "how it is that no appreciable trace is left of such high civilizations as are described in the Past."

"Is it supposed that our present European civilization, with its offshoots . . . can be destroyed by any inundation or conflagration . . . ?" More easily than was many another civilization. Europe has neither the Titanic and Cyclopean masonry of the Ancients, nor even its parchments to preserve the records of its "existing arts and languages." Its civilization is too recent, too rapidly growing to leave any positively indestructible relics of either its architecture, arts or sciences. What is there in the whole [of] Europe that could be regarded as even approximately indestructible, without mentioning the débâcle of the geological upheaval that follows generally such cataclysms? Is it its ephemeral Crystal Palaces, its theatres, railways, modern fragile furniture; or its electric telegraphs, phonographs, telephones and micrographs?

While each of the former is at the mercy of fire and cyclone, the last enumerated marvels of modern science can be destroyed by a child breaking them to atoms. When we know of the destruction of the "Seven World's Wonders," of Thebes, Tyre, the Labyrinth and the Egyptian pyramids and temples and giant palaces which we now see are slowly crumbling into the dust of the deserts, being reduced to atoms by the hand of Time—lighter and far more merciful than any cataclysm—the question seems to us rather the outcome of modern pride than of stern reasoning. Is it your daily newspapers and periodicals, rags of a few days; your fragile books bearing the records of all your grand civilization, withal liable to become annihilated after a few meals are made on them by the white ants, that are regarded as invulnerable? And why should European civilization escape the common lot? It is from the lower classes, the units of the great masses who form the majorities in nations, that survivors will escape in greater numbers—and these know nothing of the arts, sciences, or languages except their own, and those very imperfectly. The arts and sciences are like the Phœnix of old: they die but to revive. And when the question found on page 58 of Esoteric Buddhism concerning "the curious rush of human progress within the last two thousand years," was first propounded, Mr. Sinnett's correspondent might have made his answer more complete by saying: "this rush, this progress, and the abnormal rapidity with which one discovery follows the other, ought to be a sign to human intuition that what you look upon in the light of 'discoveries' are merely re-discoveries, which, following the law of gradual progress you make more perfect, yet in enunciating, you are not the first to explain them." We learn more easily that which we have heard about, or learnt in childhood. If, as averred, the Western nations have separated themselves from the great Aryan stock, it becomes evident that the races that first peopled Europe were inferior to the root-race which had the Vedas and the pre-historic Rishis. That which your far-distant forefathers had heard in the secrecy of the temples was not lost. It reached their posterity, which is now simply improving upon details.

QUESTION IV.
IS THE MOON IMMERSED IN MATTER?

No “Adept,” so far as the writers know, has ever given to “Lay Chela” his “views of the moon,” for publication. With Selenography, modern science is far better acquainted than any humble Asiatic ascetic may ever hope to become. It is to be feared the speculations on pp. 104 and 105 of Esoteric Buddhism, besides being hazy, are somewhat premature. Therefore, it may be as well to pass on to—

QUESTION V.
ABOUT THE MINERAL MONAD.

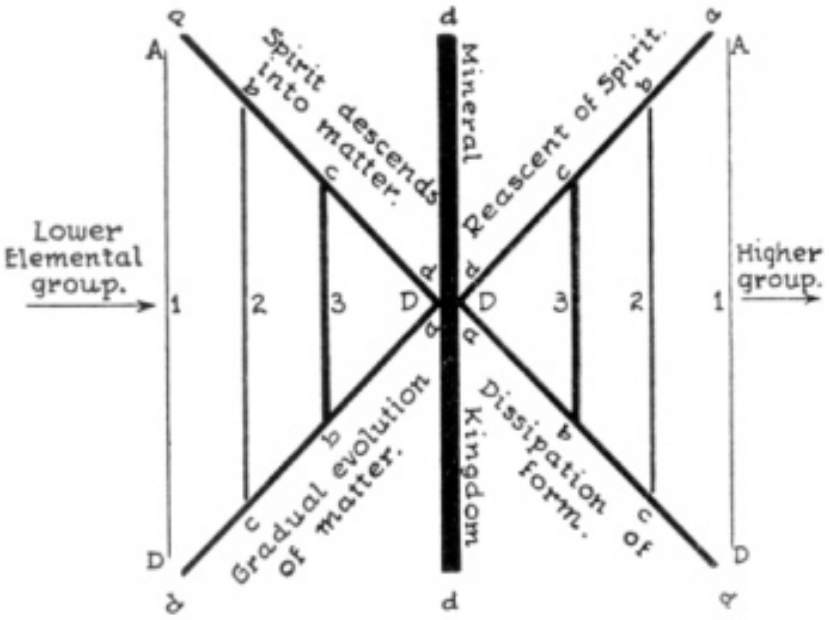
Any English expression that correctly translates the idea given is “authorized by the Adepts.” Why not? The term “monad” applies to the latent life in the mineral as much as it does to the life in the vegetable and the animal. The monogenist may take exception to the term and especially to the idea; while the polygenist—unless he be a corporealist, may not. As to the other class of scientists, they would take objection to the idea even of a human monad—and call it “unscientific.” What relation does the monad bear to the atom? None whatever to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism classed once among polygastric infusoria, and now regarded as vegetable and ranked among algæ; nor is it quite the monas of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from that of the human monad, which is neither physical, nor can its constitution be rendered by chemical symbols and elements. In short, the mineral monad is one—the higher animal and human monads are countless.

Otherwise, how could one account for and explain mathematically the evolutionary and spiral progress of the four kingdoms—a difficulty pointed out in a most excellent way by Chela S. T. K.*** Chary in the June Theosophist, pages 232, 233? The "monad" is the combination of the last two Principles in man, the 6th and the 7th, and, properly speaking, the term "human monad" applies only to the Spiritual Soul, not to its highest spiritual vivifying Principle. But since divorced from the latter the Spiritual Soul could have no existence, no being, it has thus been called. The composition (if such a word, which would shock an Asiatic, seems necessary to help European conception) of Buddhi or the 6th principle is made up of the essence of what you would call matter (or perchance a centre of Spiritual Force) in its 6th and 7th condition or state; the animating ATMAN being part of the ONE LIFE or Parabrahm. Now the Monadic Essence (if such word be permitted) in the mineral, vegetable and animal though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression.

It would be very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the monad of a Humboldt dates back to the monad of an atom of hornblende. Instead of saying a mineral monad, the correcter phraseology in physical science which differentiates every atom,—would of course have been to call it The Monad manifesting in that form of Prakriti called the mineral kingdom. Each atom or molecule of ordinary scientific hypothesis is not a particle of something, animated by a psychic something, destined to blossom as a man after æons. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal Monas.

The Ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Cosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience's sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the 'Mineral Monad' is one. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic essence" begins to imperceptibly differentiate in the vegetable kingdom. As the monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad—not the atomic aggregation that is only the vehicle and the substance through which thrill the lower and higher degrees of intelligences. And though, as shown by those plants that are known as sensitives, there are a few among them that may be regarded as possessing that conscious perception which is called by Leibnitz—apperception while the rest are endowed but with that internal activity which may be called vegetable nerve-sensation (to call it perception would be wrong)—yet even the vegetable monad is still The Monad in its second degree of awakening sensation. Leibnitz came several times very near the truth, but defined the monadic evolution incorrectly and often blunders greatly. There are seven kingdoms. The 1st group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of Mulaprakriti to its third degree,—i.e., from full unconsciousness to semi-perception; the 2nd or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence"—considered as an Evoluting Energy. Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side—these are the seven links of the evolutionary chain.

A descent of spirit into matter, equivalent to an ascent in physical evolution; a reascent from the deepest depths of materiality (the mineral) towards its status quo ante, with a corresponding dissipation of concrete organisms up to Nirvana—the vanishing point of differentiated matter. Perhaps a simple diagram will aid us:— The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D



indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); a, b, c, in the left-hand side of the figure are the three stages of elemental evolution; i.e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned into the most concrete form of matter; and c, b, a, in the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A.

The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line d d is—the Mineral Kingdom.

The monogenists have had their day. Even believers in a personal god, like Professor Agassiz, teach now that, ". . . there is a manifest progress in the succession of beings on the surface of the earth. This progress consists in an increasing similarity to the living fauna, and among the Vertebrates, especially, in their increasing resemblance to Man. . . . Man is the end towards which all the animal creation has tended, from the first appearance of the first Palæozoic Fishes" (Principles of Zoology, pp. 205-6).11 The mineral "monad" is not an individuality latent, but an all-pervading Force which has for its present vehicle matter in its lowest and most concrete terrestrial state; in man the monad is fully developed, potential, and either passive or absolutely active, according to its vehicle, the five lower and more physical human principles. In the Deva kingdom it is fully liberated and in its highest state—but one degree lower than the ONE Universal Life.

(To be continued.)

[Following this, will be found the partial reply to Questions VII and VIII relating to Lord Buddha and Sri Sankaracharya. They are answered so far by our brother, Mr. T. Subba Row.—EDITOR, Theos.]

QUESTION VIII.
SRI SANKARACHARYA'S DATE AND DOCTRINE.

It is always difficult to determine with precision the date of any particular event in the ancient history of India; and this difficulty is considerably enhanced by the speculations of European Orientalists whose labours in this direction have but tended to thicken the confusion already existing in popular legends and traditions which were often altered or modified to suit the necessities of Sectarian Controversy. The causes that have produced this result will be fully ascertained on examining the assumptions on which these speculations are based. The writings of many of these Orientalists are often characterized by an imperfect knowledge of Indian literature, philosophy and religion and of Hindu traditions and a contemptuous disregard for the opinions of Hindu writers and pundits. Very often, facts and dates are taken by these writers from the writings of their predecessors or contemporaries on the assumption that they are correct without any further investigation by themselves. Even when a writer gives a date with an expression of doubt as to its accuracy, his follower frequently quotes the same date as if it were absolutely correct. One wrong date is made to depend upon another wrong date, and one bad inference is often deduced from another inference equally unwarranted and illogical. And consequently if the correctness of any particular date given by these writers is to be ascertained the whole structure of Indian Chronology constructed by them will have to be carefully examined. It will be convenient to enumerate some of the assumptions above referred to before proceeding to examine their opinions concerning the date of Sankaracharya.

I. Many of these writers are not altogether free from the prejudices engendered by the pernicious doctrine, deduced from the Bible whether rightly or wrongly, that this world is only six thousand years old. We do not mean to say that any one of these writers would now seriously think of defending the said doctrine.

Nevertheless it had exercised a considerable influence on the minds of Christian writers when they began to investigate the claims of Asiatic Chronology. If an antiquity of 5 or 6 thousand years is assigned to any particular event connected with the Ancient history of Egypt, India or China, it is certain to be rejected at once by these writers without any inquiry whatever regarding the truth of the statement.

II. They are extremely unwilling to admit that any portion of the Veda can be traced to a period anterior to the date of the Pentateuch even when the arguments brought forward to establish the priority of the Vedas are such as would be convincing to the mind of an impartial investigator untainted by Christian prejudices. The maximum limit of Indian antiquity is, therefore, fixed for them by the Old Testament and it is virtually assumed by them that a period between the date of the Old Testament on the one side and the present time on the other should necessarily be assigned to every book in the whole range of Vedic and Sanskrit literature and to almost every event of Indian History.

III. It is often assumed without reason that every passage in the Vedas containing philosophical or metaphysical ideas must be looked upon as a subsequent interpolation and that every book treating of a philosophical subject must be considered as having been written after the time of Buddha or after the commencement of the Christian era. Civilization, philosophy and scientific investigation had their origin, in the opinion of these writers, within the six or seven centuries preceding the Christian era and mankind slowly emerged, for the first time, from “the depths of animal brutality” within the last four or five thousand years.

IV. It is also assumed that Buddhism was brought into existence by Gautama Buddha. The previous existence of Buddhism, Jainism and Arhat philosophy is rejected as an absurd and ridiculous invention of the Buddhists who attempted thereby to assign a very high antiquity to their own religion.

In consequence of this erroneous impression on their part every Hindu book referring to the doctrines of Buddhists is declared to have been written subsequent to the time of Gautama Buddha. For instance, Mr. Weber is of opinion that Vyasa, the author of Brahma—Sutras, wrote them in the 5th century after Christ. This is indeed a startling revelation to the majority of Hindus.

V. Whenever several works treating of various subjects are attributed to one and the same author by Hindu writings or traditions, it is often assumed and apparently without any reason whatever in the majority of cases, that the said works should be considered as the productions of different writers. By this process of reasoning they have discovered two Badarayanas (Vyasas), two Patanjalis, and three Vararuchis. We do not mean to say that in every case identity of names is equivalent to identity of persons. But we cannot but protest against such assumptions when they are made without any evidence to support them, merely for the purpose of supporting a foregone conclusion or establishing a favourite hypothesis.

VI. An attempt is often made by these writers to establish the chronological order of the events of ancient Indian history by means of the various stages in the growth or development of the Sanskrit language and Indian literature. The time required for this growth is often estimated in the same manner in which a geologist endeavours to fix the time required for the gradual development of the various strata composing the earth’s crust. But we fail to perceive anything like a proper method in making these calculations. It will be wrong to assume that the growth of one language will require the same time as that of another within the same limits. The peculiar characteristics of the nation to whom the language belongs must be carefully taken into consideration in attempting to make any such calculation. The history of the said nation is equally important. Any one who examines Max Müller’s estimation of the so-called Sutra, Brahmana, Mantra and Kanda periods, will be able to perceive that no attention has been paid to these considerations.

The time allotted to the growth of these four “Sruti” of Vedic literature is purely arbitrary.

We have enumerated these defects in the writings of European Orientalists for the purpose of showing to our readers that it is not always safe to rely upon the conclusions arrived at by these writers regarding the dates of ancient Indian history.

In examining the various quotations and traditions selected by European Orientalists for the purpose of fixing Sankaracharya’s date, special care must be taken to see whether the person referred to was the very first Sankaracharya who established the Adwaitee doctrine or one of his followers who became the Adhipatis of the various Mathams established by him and his successors. Many of the Adwaitee Mathadhipatis who succeeded him (especially at the Sringeri Matham) were men of considerable renown and were well-known throughout India during their time. They are often referred to under the general name of Sankaracharya. Consequently any reference made to any one of these Mathadhipatis is apt to be mistaken for a reference to the first Sankaracharya himself.

Mr. Barth whose opinion regarding Sankara’s date is quoted by the London Theosophist against the date assigned to that teacher in Mr. Sinnett’s book on Esoteric Buddhism, does not appear to have carefully examined the subject himself. He assigns no reasons for the date given and does not even allude to the existence of other authorities and traditions which conflict with the date adopted by him. The date which he assigns to Sankara appears in an unimportant footnote appearing on page 89 of his book on The Religions of India which reads thus: “Śankara Achârya is generally placed in the eighth century; perhaps we must accept the ninth rather. The best accredited tradition represents him as born on the 10th of the month of Mâdhava (April-May) in 788 A.D. Ind. Studien, t. xiv, p. 353. Other traditions, it is true, place him in the second and the fifth centuries. Ind. Antiq., i, 361; vii, 282. The author of the Dabistân (ii, 141), on the other hand, brings him as far down as the commencement of the fourteenth.”

Mr. Barth is clearly wrong in saying that Sankara is generally placed in the 8th century. There are as many traditions for placing him in some century before the Christian era as for placing him in some century after the said era, and it will also be seen from what follows that in fact evidence preponderates in favour of the former statement. It cannot be contended that the generality of Orientalists have any definite opinions of their own on the subject under consideration. Max Müller does not appear to have ever directed his attention to this subject. Monier Williams merely copies the date given by Mr. Wilson, and Mr. Weber seems to rely upon the same authority without troubling himself with any further enquiry about the matter. Mr. Wilson is probably the only Orientalist who investigated the subject with some care and attention; and he frankly confesses that “the exact period at which he [Sankara] flourished can by no means be determined” (page 201 of Vol. I of his Essays and Lectures chiefly on the religion of the Hindus). Under such circumstances the footnote above-quoted is certainly very misleading. Mr. Barth does not inform his readers wherefrom he obtained the tradition referred to and what reasons he has for supposing that it refers to the first Sankaracharya and that it is “the best accredited tradition.” When the matter is still open to discussion, Mr. Barth should not have adopted any particular date if he is not prepared to support it and establish it by proper arguments. The other traditions alluded to are not intended, of course, to strengthen the authority of the tradition relied upon. But the wording of the footnote in question seems to show that all the authorities and traditions relating to the subject are comprised therein, when, in fact, the most important of them are left out of consideration, as will be shown hereafter. No arguments are to be found in support of the date assigned to Sankara in the other portions of Mr. Barth’s book, but there are a few isolated passages which may be taken either as inferences from the statement in question or arguments in its support, which it will be necessary to examine in this connection.

Mr. Barth has discovered some connection between the appearance of Sankara in India and the commencement of the persecution of the Buddhists which he seems to place in the 7th and 8th centuries. In page 89 of his book he speaks of “the great reaction on the offensive against Buddhism which was begun in the Deccan in the seventh and eighth centuries by the schools of Kumârila and Sankara”; and in page 135, he states that the “disciples of Kumârila and Sankara, organized into military orders, constituted themselves the rabid defenders of orthodoxy. . . .” The force of these statements is, however, considerably weakened by the author’s observations on pages 89 and 134 regarding the absence of any traces of Buddhist persecution by Sankara in the authentic documents hitherto examined and the absurdity of legends which represent him as exterminating Buddhists from the Himalaya to Cape Comorin.

The association of Sankara with Kumarila in the passages above cited is highly ridiculous. It is well-known to almost every Hindu that the followers of Purva Mimamsa (Kumarila commented on the Sutras) were the greatest and the bitterest opponents of Sankara and his doctrine, and Mr. Barth seems to be altogether ignorant of the nature of Kumarila’s views and Purva Mimamsa and the scope and aim of Sankara’s vedantic philosophy. It is impossible to say what evidence the author has for asserting that the great reaction against the Buddhists commenced in the 7th and 8th centuries and that Sankara was instrumental in originating it. There are some passages in his book which tend to show that this date cannot be considered as quite correct. In page 135 he says that Buddhism began persecution even in the time of Asoka.

Such being the case, it is indeed very surprising that the Orthodox Hindus should have kept quiet for nearly ten centuries without retaliating on their enemies. The political ascendency gained by the Buddhists during the reign of Asoka did not last very long; and the Hindus had the support of very powerful kings before and after the commencement of the Christian era.

Moreover the author says in p. 132 of his book, that Buddhism was in a state of decay in the seventh century. It is hardly to be expected that the reaction against the Buddhists would commence when their religion was already in a state of decay. No great religious teacher or reformer would waste his time and energy in demolishing a religion already in ruins. But, what evidence is there to show that Sankara was ever engaged in this task? If the main object of his preaching was to evoke a reaction against Buddhism, he would no doubt have left us some writings specially intended to criticize its doctrines and expose its defects. On the other hand he does not even allude to Buddhism in his independent works. Though he was a voluminous writer, with the exception of a few remarks on the theory advocated by some Buddhists regarding the nature of perception contained in his Commentary on the Brahma-Sutras, there is not a single passage in the whole range of his writings regarding the Buddhists or their doctrines; and the insertion of even these few remarks in his commentary was rendered necessary by the allusions contained in the Sutras which he was interpreting. As, in our humble opinion, these Brahma-Sutras were composed by Vyasa himself (and not by an imaginary Vyasa of the 5th century after Christ evolved by Mr. Weber's fancy) the allusions therein contained relate to the Buddhism which existed previous to the date of Gautama Buddha. From these few remarks it will be clear to our readers that Sankaracharya had nothing to do with Buddhist persecution. We may here quote a few passages from Mr. Wilson's Preface to the first edition of his Dictionary, Sanskrit and English, in support of our remarks. He writes as follows regarding Sankara's connection with the persecution of the Buddhists:—"Although the popular belief attributes the origin of the Bauddha persecution to Śancara Achârya, yet in this case we have some reason to distrust its accuracy:

opposed to it, we have the mild character of the reformer, who is described as uniformly gentle and tolerant, and, speaking from my own limited reading in Vedanta works, and the more satisfactory testimony of Rammohun Roy, which he permits me to adduce, it does not appear that any traces of his being instrumental to any persecution are to be found in his own writings, all which are extant, and the object of which is by no means the correction of the Bauddha or any other schism, but the refutation of all other doctrines besides his own, and the reformation or re-establishment of the fourth religious order." Further on he observes that "it is a popular error to ascribe to him the work of persecution: he does not appear at all occupied in that odious task, nor is he engaged in particular controversy with any of the Bauddhas."

From the foregoing observations it will be seen that Sankara's date cannot be determined by the time of the commencement of the Buddhist persecution, even if it were possible to ascertain the said period.

Mr. Barth seems to have discovered some connection between the philosophical systems of Sankara, Ramanuja and Anandatirtha, and the Arabian merchants who came to India in the first centuries of the Hejira, and he is no doubt fully entitled to any credit that may be given him for the originality of his discovery. This mysterious and occult connection between Adwaita philosophy and Arabian commerce is pointed out in p. 212 of his book, and it may have some bearing on the present question, if it is anything more than a figment of his fancy. The only reason given by him in support of his theory is, however, in my humble opinion, worthless. The Hindus had a prominent example of a grand religious movement under the guidance of a single teacher, in the life of Buddha, and it was not necessary for them to imitate the adventures of the Arabian prophet. There is but one other passage in Mr. Barth's book which has some reference to Sankara's date. In p. 207 he writes as follows:—"The Siva, for instance, who is invoked at the commencement of the drama of 'Sakuntalâ,' who is at once god, priest and offering, and whose body is the universe, is a Vedantic idea.

These testimonies appear to be forgotten when it is maintained, as is sometimes done, that the whole sectarian Vedantism commences with Sankara." But this testimony appears to be equally forgotten when it is maintained, as is sometimes done by Orientalists like Mr. Barth, that Sankara lived in some century after the author of Sakuntala.

From the foregoing remarks it will be apparent that Mr. Barth's opinion regarding Sankara's date is very unsatisfactory. As Mr. Wilson seems to have examined the subject with some care and attention, we must now advert to his opinion and see how far it is based on proper evidence. In attempting to fix Amara Sinha's date (which attempt ultimately ended in a miserable failure), he had to ascertain the period when Sankara lived. Consequently his remarks concerning the said period appear in his preface to the first edition of his Sanskrit dictionary. We shall now reproduce here such passages from this preface as are connected with the subject under consideration and comment upon them. Mr. Wilson writes as follows: —

The birth of Śancara presents the same discordance of opinion as every other remarkable incident amongst the Hindus. The Kudali Brahmans, who form an establishment following and teaching his system, assert his appearance about 2000 years, since; some accounts place him about the beginning of the Christian era, others in the third or fourth century after; a manuscript history of the Icings of Conga, in Colonel Mackenzie's collection, makes him contemporary with Tiru Vicrama Deva Chacravarti, sovereign of Scandapura in the Dekhin [Dekkan] A.D. 178: at Sringa giri, on the edge of the Western Ghauts, and now in the Mysore territory, at which place he is said to have founded a College that still exists, and assumes the supreme control of the Smârta Brahmans of the Peninsula, an antiquity of 1600 years is attributed to him, and common tradition makes him about 1200 years old: the Bhoja Prabandha enumerates Śancara amongst its worthies, and as contemporary with that prince, his antiquity will be between eight and nine centuries: the followers of Madhwâchârya in Tuluva seem to have attempted to reconcile these contradictory accounts, by supposing him to have been born three times; first, at Sivuli in Tuluva about 1500 years ago, again in Malabar some centuries later, and finally, at Paducachaytra in Tuluva no more than 600 years since; the latter assertion being intended evidently to do honor to their own founder, whose date that was, by enabling him to triumph over Śancara in a superstitious controversy: the Vaishnava Brahmans of Madura say that Śancara appeared in the ninth century of Salivâhana or tenth of our era;

Dr. Taylor thinks that if we allow him about 900 years, we shall not be far from the truth, and Mr. Colebrooke is inclined to give him an antiquity of about 1000 years; this last is the age which my friend Rammohun Roy, a diligent student of Śancara's works, and philosophical teacher of his doctrines, is disposed to concur in, and he infers, that 'from a calculation of the spiritual generations of the followers of Śancara Swami from his time up to this date, he seems to have lived between the seventh and eight centuries of the Christian era'; a distance of time agreeing with the statements made to Dr. Buchanan in his journey through Śancara's native country, Malabar, and in union with the assertion of the Cerala Utpatti, a work giving an historical and statistical account of the same province, and which according to Mr. Duncan's citation of it, mentions the regulations of the castes of Malabar by this philosopher, to have been effected about 1000 years before 1798: at the same time it must be observed that a manuscript translation of this same work, in Colonel Mackenzie's possession, states Śancara Achârya to have been born about the middle of the fifth century, or between thirteen and fourteen hundred years ago, differing in this respect from Mr. Duncan's statement; a difference of the less importance, as the manuscript in question, either from defects in the original or translation, presents many palpable errors, and cannot consequently be depended upon: the weight of authority therefore is altogether in favour of an antiquity of about ten centuries, and I am disposed to adopt this estimate of Sancara's date, and to place him in the end of the eighth and beginning of the ninth century of the Christian era.12

We will add a few more authorities to Mr. Wilson's list before proceeding to comment on the foregoing passage.

In a work called The Biographical Sketches of Eminent Hindu Authors, published at Bombay in 1860 by Janardan Ramchenderjee, it is stated that Sankara lived 2,500 years ago, and that, in the opinion of some people, 2,200 years ago. The records of the Kumbakonam Matham give a list of nearly 66 Mathadhipatis from Sankara down to the present time, and show that he lived more than 2,000 years ago.

The Kudali Matham referred to by Mr. Wilson which is a branch of the Sringeri Matham, gives the same date as the latter Matham, their traditions being identical. Their calculation can safely be relied upon as far as it is supported by the dates given on the places of Samadhi (something like a tomb) of the successive Gurus of the Sringeri Matham; and it leads us to the commencement of the Christian Era.

No definite information is given by Mr. Wilson regarding the nature, origin or reliability of the accounts which place Sankara in the 3rd or 4th century of the Christian era or at its commencement; nor does it clearly appear that the history of the kings of Konga referred to unmistakably alludes to the very first Sankaracharya. These traditions are evidently opposed to the conclusion arrived at by Mr. Wilson, and it does not appear on what grounds their testimony is discredited by him. Mr. Wilson is clearly wrong in stating that an antiquity of 1,600 years is attributed to Sankara by the Sringeri Matham. We have already referred to the account of the Sringeri Matham, and it is precisely similar to the account given by the Kudali Brahmins. We have ascertained that it is so from the agent of the Sringeri Matham at Madras, who has published only a few days ago the list of teachers preserved at the said Matham with the dates assigned to them. And further we are unable to see which "common tradition" makes Sankara "about 1,200 years old." As far as our knowledge goes there is no such common tradition in India. The majority of people in Southern India have, up to this time, been relying on the Sringeri account, and in Northern India there seems to be no common tradition. We have but a mass of contradictory accounts.

It is indeed surprising that an Orientalist of Mr. Wilson's pretensions should confound the poet named Sankara and mentioned in Bhoja Prabandha with the great Adwaitee teacher. No Hindu would ever commit such a ridiculous mistake. We are astonished to find some of these European Orientalists quoting now and then some of the statements contained in such books as Bhoja Prabandha, Katha-Sarit-Sagara, Raja-tarangini and Panchatantra as if they were historical works. In some other part of his preface Mr. Wilson himself says that this Bhoja Prabandha is altogether untrustworthy, as some of the statements contained therein did not harmonize with his theory about Amarasinha's date; but now he misquotes its statements for the purpose of supporting his conclusion regarding Sankara's date.

Surely, consistency is not one of the prominent characteristics of the writings of the majority of European Orientalists. The person mentioned in Bhoja Prabandha is always spoken of under the name of Sankara Kavi, and he is nowhere called Sankaracharya, and the Adwaitee teacher is never mentioned in any Hindu work under the appellation of Sankara Kavi.

It is unnecessary for us to say anything about the Madhwa traditions or the opinion of the Vaishnava Brahmins of Madura regarding Sankara's date. It is, in our humble opinion, hopeless to expect anything but falsehood regarding Sankara's history and his philosophy from the Madhwas and the Vaishnavas. They are always very anxious to show to the world at large that their doctrines existed before the time of Sankara, and that the Adwaitee doctrine was a deviation from their pre-existing orthodox Hinduism. And consequently they have assigned to him an antiquity of less than 1,500 years.

It does not appear why Dr. Taylor thinks that he can allow Sankara about 900 years, or on what grounds Mr. Colebrooke is inclined to give him an antiquity of about 1,000 years. No reliance can be placed on such statements before the reasons assigned therefor are thoroughly sifted.

Fortunately, Mr. Wilson gives us the reason for Ram Mohun Roy's opinion. We are inclined to believe that Ram Mohun Roy's calculation was made with reference to the Sringeri list of Teachers or Gurus, as that was the only list published up to this time, and as no other Matham, except perhaps the Kumbakonam Matham, has a list of Gurus coming up to the present time in uninterrupted succession. There is no necessity for depending upon his calculation (which from its very nature cannot be anything more than mere guess-work) when the old list preserved at Sringeri contains the dates assigned to the various teachers. As these dates have not been published up to the present time, and as Ram Mohun Roy had merely a string of names before him, he was obliged to ascertain Sankara's date by assigning a certain number of years on the average to every teacher.

Consequently, his opinion is of no importance whatever when we have the statement of the Sringeri Matham, which, as we have already said, places Sankara in some century before the Christian era. The same remarks will apply to the calculation in question even if it were made on the basis of the number of teachers contained in the list preserved in the Kumbakonam Matham.

Very little importance can be attached to the oral evidence adduced by some unknown persons before Dr. Buchanan in his travels through Malabar; and we have only to consider the inferences that may be drawn from the accounts contained in Kerala Utpatti. The various manuscript copies of this work seem to differ in the date they assign to Sankaracharya; even if the case were otherwise, we cannot place any reliance upon this work for the following among other reasons:—

I. It is a well-known fact that the customs of Malabar are very peculiar. Their defenders have been, consequently, pointing to some great Rishi or some great philosopher of ancient India as their originator. Some of them affirm (probably the majority) that Parasurama brought into existence some of these customs and left a special Smriti for the guidance of the people of Malabar; others say that it was Sankaracharya who sanctioned these peculiar customs. It is not very difficult to perceive why these two persons were selected by them. According to the Hindu Puranas Parasurama lived in Malabar for some time, and according to Hindu traditions Sankara was born in that country. But it is extremely doubtful whether either of them had anything to do with the peculiar customs of the said country. There is no allusion whatever to any of these customs in Sankara’s works. He seems to have devoted his whole attention to religious reform, and it is very improbable that he should have ever directed his attention to the local customs of Malabar. While attempting to revive the philosophy of the ancient Rishis, it is not likely that he should have sanctioned the customs of Malabar which are at variance with the rules laid down in the Smritis of those very Rishis; and as far as our knowledge goes he left no written regulations regarding the castes of Malabar.

II. The statements contained in Kerala Utpatti are opposed to the account of Sankara's life given in almost all the Sankara Vijayas (Biographies of Sankara) examined up to this time, viz., Vidyaranya's Sankara Digvijaya, Chitsukhacharya's Sankara Vijayavilasa, Brihat Sankara Vijaya, &c. According to the account contained in these works, Sankara left Malabar in his eighth year and returned to his native village when his mother was on her deathbed when he remained there only for a few days. It is difficult to see at what period of his life-time he was engaged in making regulations for the castes of Malabar.

III. The work under consideration represents Malabar as the seat of Bhattapada's triumphs over the Buddhists, and says that this teacher established himself in Malabar and expelled the Buddhists from that country. This statement alone will be sufficient to show to our readers the fictitious character of the account contained in this book. According to every other Hindu work, this great teacher of Purva Mimamsa was born in Northern India; almost all his famous disciples and followers were living in that part of the country, and according to Vidyaranya's account he died at Allahabad.

For the foregoing reasons we cannot place any reliance upon this account of Malabar.

From the traditions and other accounts which we have hitherto examined, Mr. Wilson comes to the conclusion that Sankaracharya lived in the end of the 8th and the beginning of the 9th century of the Christian Era. The accounts of the Sringeri, Kudali and Kumbakonam Mathams, and the traditions current in the Bombay Presidency, as shown in the biographical sketches published at Bombay, place Sankara in some century before the Christian era. On the other hand, Kerala Utpatti, the information obtained by Dr. Buchanan in his travels through Malabar and the opinions expressed by Dr. Taylor and Mr. Colebrooke, concur in assigning to him an antiquity of about 1,000 years.

The remaining traditions referred to by Mr. Wilson are as much opposed to his opinion as to the conclusion that Sankara lived before Christ. We shall now leave it to our readers to say whether, under such circumstances, Mr. Wilson is justified in asserting that “the weight of authority is altogether in favour” of his theory.

We have already referred to the writings of almost all the European Orientalists who expressed an opinion upon the subject under discussion; and we need hardly say that Sankara’s date is yet to be ascertained.

We are obliged to comment at length on the opinions of European Orientalists regarding Sankara’s date, as there will be no probability of any attention being paid to the opinion of Indian and Tibetan initiates when it is generally believed that the question has been finally settled by their writings. The Adepts referred to by the London Theosophist are certainly in a position to clear up some of the problems in Indian religious history. But there is very little chance of their opinions being accepted by the general public under present circumstances, unless they are supported by such evidence as is within the reach of the outside world. As it is not always possible to procure such evidence, there is very little use in publishing the information which is in their possession until the public are willing to recognize and admit the antiquity and trustworthiness of their traditions, the extent of their powers and the vastness of their knowledge. In the absence of such proof as is above indicated, there is every likelihood of their opinions being rejected as absurd and untenable; their motives will no doubt be questioned and some people may be tempted to deny even the fact of their existence. It is often asked by Hindus as well as by Englishmen why these Adepts are so very unwilling to publish some portion at least of the information they possess regarding the truths of physical science. But in doing so, they do not seem to perceive the difference between the method by which they obtain their knowledge and the process of modern scientific investigation by which the facts of nature are ascertained and its laws are discovered.

Unless an Adept can prove his conclusions by the same kind of reasoning as is adopted by the modern scientist they remain undemonstrated to the outside world. It is of course impossible for him to develope in a considerable number of human beings such faculties as would enable them to perceive their truth; and it is not always practicable to establish them by the ordinary scientific method unless all the facts and laws on which his demonstration is to be based have already been ascertained by modern science. No Adept can be expected to anticipate the discoveries of the next four or five centuries and prove some grand scientific truth to the entire satisfaction of the educated public after having discovered every fact and law of nature required for the said purpose by such process of reasoning as would be accepted by them. They have to encounter similar difficulties in giving any information regarding the events of the ancient history of India.

However, before giving the exact date assigned to Sankaracharya by the Indian and Tibetan initiates, we shall indicate a few circumstances by which his date may be approximately determined. It is our humble opinion that the Sankara Vijayas hitherto published can be relied upon as far as they are consistent with each other regarding the general outlines of Sankara's life. We cannot however place any reliance whatever upon Anandagiri's Sankara Vijaya published at Calcutta. The Calcutta edition not only differs in some very material points from the manuscript copies of the same work found in Southern India but is opposed to every other Sankara Vijaya hitherto examined. It is quite clear from its style and some of the statements contained therein that it was not the production of Anandagiri, one of the four chief disciples of Sankara and the commentator on his Upanishad Bhashya. For instance, it represents Sankara as the author of a certain verse which is to be found in Vidyaranya's Adhikaranaratnamala written in the fourteenth century.

It represents Sankara as giving orders to two of his disciples to preach the Visishtadwaitee and the Dwaitee doctrines which are directly opposed to his own doctrine. The book under consideration says that Sankara went to conquer Mandanamisra in debate followed by Sureswaracharya though Mandanamisra assumed the latter name at the time of initiation. It is unnecessary for us here to point out all the blunders and absurdities of this book. It will be sufficient to say that in our opinion it was not written by Anandagiri and that it was the production of an unknown author who does not appear to have been even tolerably well acquainted with the history of the Adwaitee doctrine. Vidyaranya's (or of Sayanacharya the great commentator of the Vedas) Sankara Vijaya is decidedly the most reliable source of information as regards the main features of Sankara's biography. Its authorship has been universally accepted and the information contained therein was derived by its author, as may be seen from his own statements, from certain old biographies of Sankara existing at the time of its composition. Taking into consideration the author's vast knowledge and information and the opportunities he had for collecting materials for his work when he was the head of the Sringeri Matham, there is every reason to believe that he had embodied in his work the most reliable information he could obtain. Mr. Wilson however says that the book in question is "much too poetical and legendary" to be acknowledged as a great authority. We admit that the style is highly poetical, but we deny that the work is legendary. Mr. Wilson is not justified in characterizing it as such on account of its description of some of the wonderful phenomena shown by Sankara. Probably the learned Orientalist would not be inclined to consider the Biblical account of Christ in the same light. It is not the peculiar privilege of Christianity to have a miracle-worker for its first propagator. In the following observations we shall take such facts as are required from this work.

It is generally believed that a person named Govinda Yogi was Sankara's guru, but it is not generally known that this Yogi was in fact Patanjali—

—the great author of the Mahabhashya and the Yoga Sutras—under a new name. A tradition current in Southern India represents him as one of the chelas of Patanjali; but it is very doubtful if this tradition has anything like a proper foundation. But it is quite clear from the 94th, 95th, 96th and 97th verses of the 5th chapter of Vidyaranya's Sankara Vijaya that Govinda Yogi and Patanjali were identical. According to the immemorial custom observed amongst initiates Patanjali assumed the name of Govinda Yogi at the time of his initiation by Gaudapada. It cannot be contended that Vidyaranya represented Patanjali as Sankara's Guru merely for the purpose of assigning some importance to Sankara and his teaching. Sankara is looked upon as a far greater man than Patanjali by the Adwaitees, and nothing can be added to Sankara's reputation by Vidyaranya's assertion. Moreover Patanjali's views are not altogether identical with Sankara's views; it may be seen from Sankara's writings that he attached no importance whatever to the practises of Hatha Yoga regarding which Patanjali composed his Yoga Sutras. Under such circumstances if Vidyaranya had the option of selecting a Guru for Sankara he would no doubt have represented Vyasa himself (who is supposed to be still living) as his Guru. We see no reason therefore to doubt the correctness of the statement under examination. Therefore, as Sankara was Patanjali's chela and as Gaudapada was his Guru, his date will enable us to fix the dates of Sankara and Gaudapada. We may here point out to our readers a mistake that appears in p. 148 of Mr. Sinnett's book on Esoteric Buddhism as regards the latter personage. He is there represented as Sankara's Guru; Mr. Sinnett was informed, we believe, that he was Sankara's Paramaguru and not having properly understood the meaning of this expression Mr. Sinnett wrote that he was Sankara's Guru.

It is generally admitted by Orientalists that Patanjali lived before the commencement of the Christian Era. Mr. Barth places him in the second century before the Christian Era, accepting Goldstücker's opinion, and Monier Williams does the same thing.

A. Weber who seems to have carefully examined the opinions of all the other Orientalists who have written upon the subject comes to the conclusion that “we must for the present rest satisfied, . . . with placing the date of the composition of the Bhashya between B.C.140 and A. D. 60,—a result which, considering the wretched state of the chronology of Indian literature generally, is, despite its indefiniteness, of no mean importance.”13 And yet even this date rests upon inferences drawn from one or two unimportant expressions contained in Patanjali’s Mahabhashya. It is always dangerous to draw such inferences and especially so when it is known that, according to the tradition current amongst Hindu grammarians, some portions of Mahabhashya were lost and the gaps were subsequently filled up by subsequent writers. Even supposing that we should consider the expressions quoted as written by Patanjali himself, there is nothing in those expressions which would enable us to fix the writer’s date. For instance, the connection between the expression “arunad Yavana? Sâketam” and the expedition of Menander against Ayodhya between B.C. 144 and 120 relied upon by Goldstücker is merely imaginary. There is nothing in the expression to show that the allusion contained therein points necessarily to Menander’s expedition. We believe that Patanjali is referring to the expedition of Yavanas against Ayodhya during the lifetime of Sagara’s father described in Harivamsa. This expedition occurred long before Rama’s time and there is nothing to connect it with Menander. Goldstücker’s inference is based upon the assumption that there was no other Yavana expedition against Ayodhya known to Patanjali, and it will be easily seen from Harivamsa (written by Vyasa) that the said assumption is unwarranted. Consequently the whole theory constructed by Goldstücker on this weak foundation falls to the ground. No valid inferences can be drawn from the mere names of kings contained in Mahabhashya, even if they are traced to Patanjali himself, as there would be several kings in the same dynasty bearing the same name.

From the foregoing remarks it will be clear that we cannot fix, as Weber has done, B. C. 140 as the maximum limit of antiquity that can be assigned to Patanjali. It is now necessary to see whether any other such limit has been ascertained by Orientalists. As Panini's date still remains undetermined the limit cannot be fixed with reference to his date. But it is assumed by some Orientalists that Panini must have lived at some time subsequent to Alexander's invasion from the fact that Panini explains in his grammar the formation of the word Yavanani. We are very sorry that European Orientalists have taken the pains to construct theories upon this basis without ascertaining the meaning assigned to the word Yavana and the time when the Hindus first became acquainted with the Greeks. It is unreasonable to assume without proof that this acquaintance commenced at the time of Alexander's invasion. On the other hand there are very good reasons for believing that the Greeks were known to the Hindus long before this event. Pythagoras visited India according to the traditions current amongst Indian Initiates, and he is alluded to in Indian astrological works under the name of Yavanacharya. Moreover it is not quite certain that the word Yavana was strictly confined to the Greeks by the ancient Hindu writers. Probably it was first applied to the Egyptians and the Ethiopians; it was probably extended first to the Alexandrian Greeks and subsequently to the Greeks, Persians and Arabians. Besides the Yavana invasion of Ayodhya described in Harivamsa, there was another subsequent expedition to India by Kala Yavana (Black Yavana) during Krishna's lifetime described in the same work. This expedition was probably undertaken by the Ethiopians. Anyhow, there are no reasons whatever, as far as we can see, for asserting that Hindu writers began to use the word Yavana after Alexander's invasion. We can attach no importance whatever to any inferences that may be drawn regarding the dates of Panini and Katyayana (both of them lived before Patanjali) from the statements contained in Katha Sarit Sagara which is nothing more than a mere collection of fables.

It is now seen by Orientalists that no proper conclusions can be drawn regarding the dates of Panini and Katyayana from the statements made by Hiuan Thsang,14 and we need not therefore say anything here regarding the said statements. Consequently the dates of Panini and Katyayana still remain undetermined by European Orientalists. Goldstücker is probably correct in his conclusion that Panini lived before Buddha and the Buddhists' accounts agree with the traditions of the initiates in asserting that Katyayana was a contemporary of Buddha. From the fact that Patanjali must have composed his Mahabhashya after the composition of Panini's Sutras and Katyayana's Varttika we can only infer that it was written after Buddha's birth. But there are a few considerations which may help us in coming to the conclusion that Patanjali must have lived about the year 500 B. C. Max Müller fixed the Sutra period between 500 B. C. and 600 B. C. We agree with him in supposing that the period probably ended with B. C. 500, though it is uncertain how far it extended into the depths of Indian antiquity. Patanjali was the author of the Yoga Sutras, and this fact has not been doubted by any Hindu writer up to this time. Mr. Weber thinks, however, that the author of the Yoga Sutras might be a different man from the author of the Mahabhashya, though he does not venture to assign any reason for his supposition. We very much doubt if any European Orientalist can ever find out the connection between the first Anhika of the Mahabhashya and the real secrets of Hatha Yoga contained in the Yoga Sutras. No one but an initiate can understand the full significance of the said Anhika; and the "eternity of the Logos" or Sabda is one of the principal doctrines of the ancient Gymnosophists of India who were generally Hatha Yogis. In the opinion of Hindu writers and Pundits Patanjali was the author of three works, viz., Mahabhashya, Yoga Sutras and a book on Medicine and Anatomy; and there is not the slightest reason for questioning the correctness of this opinion. We must, therefore, place Patanjali in the Sutra period, and this conclusion is confirmed by the traditions of the Indian initiates. As Sankaracharya was a contemporary of Patanjali (being his Chela) he must have lived about the same time.

We have thus shown that there are no reasons for placing Sankara in 8th or 9th century after Christ as some of the European Orientalists have done. We have further shown that Sankara was Patanjali's Chela and that his date should be ascertained with reference to Patanjali's date. We have also shown that neither the year B. C. 140 nor the date of Alexander's invasion can be accepted as the maximum limit of antiquity that can be assigned to him, and we have lastly pointed out a few circumstances which will justify us in expressing an opinion that Patanjali and his Chela Sankara belonged to the Sutra period. We may perhaps now venture to place before the public the exact date assigned to Sankaracharya by Tibetan and Indian Initiates. According to the historical information in their possession he was born in the year B. C. 510 (51 years and 2 months after the date of Buddha's nirvana), and we believe that satisfactory evidence in support of this date can be obtained in India if the inscriptions at Conjeeveram, Sringeri, Jagannâtha, Benares, Kashmir and various other places visited by Sankara are properly deciphered. Sankara built Conjeeveram which is considered as one of the most ancient towns in Southern India; and it may be possible to ascertain the time of its construction if proper enquiries are made. But even the evidence now brought before the public supports the opinion of the Initiates above indicated. As Gaudapada was Sankaracharya's guru's guru his date entirely depends on Sankara's date; and there is every reason to suppose that he lived before Buddha. As this article has already become very lengthy we will now bring it to a close. Our remarks about Buddha's date and Sankaracharya's doctrine will appear in the next issue of The Theosophist.

T. SUBBA ROW.15

QUESTION VI.
"HISTORICAL DIFFICULTY"—WHY?

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 3-10.]

It is asked whether there may not be 'some confusion' in the letter quoted on p. 62 of Esoteric Buddhism regarding "old Greeks and Romans" said to have been Atlanteans. The answer is—none whatever. The word "Atlantean" was a generic name. The objection to have it applied to the old Greeks and Romans on the ground that they were Aryans, "their language being intermediate between Sanskrit and modern European dialects," is worthless. With equal reason, might a future 6th Race scholar, who had never heard of the (possible) submergence of a portion of European Turkey, object to Turks from the Bosphorus being referred to as a remnant of the Europeans. "The Turks, are surely Semites", he might say 12,000 years hence, and —"their language is intermediate between Arabic and our modern 6th Race dialects."*

'The "historical difficulty" arises from a certain authoritative statement made by Orientalists on philological grounds. Prof. Max Müller has brilliantly demonstrated that Sanskrit was the "elder sister"—by no means the mother—of all the modern languages. As to that "mother," it is conjectured by himself and colleagues to be a "now extinct tongue, spoken probably by the nascent Aryan race."16 When asked what was this language, the Western voice answers, "Who can tell?" When, "during what geological periods did this nascent race flourish?" The same impressive voice replies:—"In prehistoric ages, the duration of which no one can now determine."

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* This is not to be construed to mean that 12,000 years hence there will be yet any man of the 6th Race, or that the 5th will be submerged. The figures are given simply for the sake of a better comparison with the present objection in the case of the Greeks and Atlantis.

Yet it must have been Sanskrit, however barbarous and unpolished, since "the ancestors of the Greeks, the Italians, Slavonians, Germans and Celts"17 were living within "the same precincts" with that nascent race, and the testimony borne by language has enabled the philologist to trace the "language of the gods" in the speech of every Aryan nation. Meanwhile it is affirmed by these same Orientalists that classical Sanskrit has its origin at the very threshold of the Christian era; while Vedic Sanskrit is allowed an antiquity of hardly 3,000 years (if so much) before that time.

Now, Atlantis, on the statement of the "Adepts," sank over 9,000 years before the Christian era.* How then can one maintain that the "old Greeks and Romans" were Atlanteans! How can that be, since both nations are Aryans, and the genesis of their language is Sanskrit? Moreover, the Western scholars know that the Greek and Latin languages were formed within historical periods, the Greeks and Latins themselves having no existence as nations 11,000 B. C. Surely they who advance such a proposition do not realize how very unscientific is their statement!

Such are the criticisms passed, such—the "historical difficulty." The culprits arraigned are fully alive to their perilous situation; nevertheless, they maintain the statement. The only thing which may perhaps here be objected to is, that the names of the two nations are incorrectly used.

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* The position recently taken up by Mr. Gerald Massey in Light that the story of Atlantis is not a geological event but an ancient astronomical myth, is rather imprudent. Mr. Massey, notwithstanding his rare intuitional faculties and great learning, is one of those writers in whom the intensity of research bent into one direction has biased his otherwise clear understanding. Because Hercules is now a constellation it does not follow that there never was a hero of this name. Because the Noachian Universal Deluge is now proved a fiction based upon geological and geographical ignorance, it does not, therefore, appear that there were not many local deluges in prehistoric ages. The ancients connected every terrestrial event with the celestial bodies. They traced the history of their great deified heroes and memorialized it in stellar configurations as often as they personified pure myths, anthropomorphising objects in nature. One has to learn the difference between the two modes before attempting to classify them under one nomenclature. An earthquake has just engulfed over 80,000 people (87,903) in Sunda Straits.

It may be argued that to refer to the remote ancestors and their descendants equally as “Greeks and Romans,” is an anachronism as marked as would be the calling of the ancient Keltic Gauls or the Insubres—Frenchmen. As a matter of fact this is true. But, besides the very plausible excuse that the names used were embodied in a private letter, written as usual in great haste, and which was hardly worthy of the honour of being quoted verbatim with all its imperfections, there may perhaps exist still weightier objections to calling the said people by any other name. One misnomer is as good as another; and, to refer to old Greeks and Romans in a private letter as the old Hellenes from Hellas or Magna Graecia, and the Latini as from Latium, would have been, besides looking pedantic, just as incorrect as the use of the appellation noted, though it may have sounded, perchance, more “historical.” The truth is that, like the ancestors of nearly all the Indo-Europeans (or shall we say Indo-Germanic Japhetidae?), the Greek and Roman sub-races mentioned, have to be traced much farther back. Their origin must be carried far into the mists of that “prehistoric” period, that mythical age which inspires the modern historian with such a feeling of squeamishness that anything creeping out of its abysmal depths is sure to be instantly dismissed as a deceptive phantom, the mythos of an idle tale, or a later fable unworthy of serious notice.

These were mostly Malays, savages with whom but few had relations, and the dire event will be soon forgotten. Had a portion of Great Britain been thus swept away instead, the whole world would have been in commotion, and yet, a few thousand years hence, even such an event would have passed out of man’s memory; and a future Gerald Massey might be found speculating upon the astronomical character and signification of the Isles of Wight, Jersey, or Man, arguing, perhaps, that this latter Island had not contained a real living race of men but “belonged to astronomical mythology” was a “Man submerged in celestial waters.” If the legend of the lost Atlantis is only “like those of Airyana-Vaêjo and Jambu-dvipa,” it is terrestrial enough, and therefore, “the mythological origin of the Deluge legend” is so far an open question. We claim that it is not “indubitably demonstrated,” however clever the theoretical demonstration.

The Atlantean “old Greeks” could not be designated even as the Autochtones—a convenient term used to dispose of the origin of any people whose ancestry cannot be traced, and which, at any rate with the Hellenes, meant certainly more than simply “soil-born,” or primitive aborigines; and yet the so-called fable of Deukalion and Pyrrha is surely no more incredible or marvelous than that of Adam and Eve,—a fable that hardly an hundred years ago, no one would have dared or even thought to question. And in its esoteric significance the Greek tradition is possibly more truly historical than many a so-called historical event during the period of the Olympiades —though both Hesiod and Homer may have failed to record the former in their epics. Nor could the Romans be referred to as the Umbro-Sabellians, nor even as the Itali. Peradventure, had the historians learnt something more than they have of the Italian “Autochtones”—the Iapygians, one might have given the “old Romans” the latter name. But then there would be again that other difficulty: history knows that the Latin invaders drove before them, and finally cooped up this mysterious and miserable race among the clefts of the Calabrian rocks, thus showing the absence of any race affinity between the two. Moreover, Western archæologists keep to their own counsel, and will accept of no other but their own conjectures. And since they have failed to make anything out of the undecipherable inscriptions in an unknown tongue and mysterious characters on the Iapygian monuments—and so for years have pronounced them unguessable, he who would presume to meddle where the doctors muddle would be likely to be reminded of the Arab proverb about proffered advice. Thus, it seems hardly possible to designate “the old Greeks and Romans” by their legitimate, true name so as to at once satisfy the “historians” and keep on the fair side of truth and fact. However, since in the Replies that precede Science had to be repeatedly shocked by most unscientific propositions, and that before this series is closed, many a difficulty, philological and archæological as well as historical, will have to be unavoidably created—it may be just as wise to uncover the occult batteries at once and have it over with.

Well then, the “Adepts” deny most emphatically to Western science any knowledge whatever of the growth and development of the Indo-Aryan race which, “at the very dawn of History,” they have espied in its “patriarchal simplicity” on the banks of the Oxus. Before our proposition concerning “the old Greeks and Romans” can be repudiated or even controverted, Western Orientalists will have to know more than they do about the antiquity of that race and the Aryan language; and they will have to account for those numberless gaps in History which no hypotheses of theirs seem able to fill up. Notwithstanding their present profound ignorance with regard to the early ancestry of the Indo-European nations; and though no historian has yet ventured to assign even a remotely approximate date to the separation of the Aryan nations and the origines of the Sanskrit language—they hardly show the modesty that might, under these circumstances, be expected from them. Placing as they do that great separation of the races at the first “dawn of traditional history,” with the Vedic age as “the background of the whole Indian world” [of which confessedly they know nothing] they will, nevertheless, calmly assign a modern date to any of the Rig-vedic oldest songs—on its “internal evidence”; and in doing this, they show as little hesitation as Mr. Fergusson when ascribing a post-Christian age to the most ancient rock-cut temple in India, merely on its—“external form.” As for their unseemly quarrels, mutual recriminations and personalities over questions of scholarship, the less said the better.

“The evidence of language is irrefragable,”18 as the great Oxford Sanskritist says. To which he is answered—“provided it does not clash with historical facts and —ethnology.” It may be—no doubt it is, as far as his knowledge goes, “the only evidence worth listening to with regard to ante-historical periods”;16 but when something of these alleged “pre-historical periods” comes to be known, and when what we think we know of certain supposed prehistoric nations is found diametrically opposed to his “evidence of language,” the “Adepts” may be, perhaps, permitted to keep to their own views and opinions, even though they differ with those of the greatest living philologist.

The study of language is but a part—though, we admit, a fundamental part—of true philology. To be complete, the latter has, as correctly argued by Böckh,—to be almost synonymous with history. We gladly concede the right of the Western philologist who has to work in the total absence of any historical data, to rely upon comparative grammar, and take the identification of roots lying at the foundation of words of those languages he is familiar with, or may know of, and put it forward as the results of his study, and the only available evidence. But we would like to see the same right conceded by him to the student of other races; even though these be inferior to the Indo-European races—in the opinion of the paramount West: for it is barely possible that proceeding on other lines, and having reduced his knowledge to a system which precludes hypothesis and simple affirmation, the Eastern student has preserved a perfectly authentic record (for him) of those periods which his opponent regards as ante-historical. The bare fact that, while Western men of science are referred to as "scholars" and scholiasts—native Sanskritists and archæologists are often spoken of as "Calcutta" and "Indian sciolists"—affords no proof of their real inferiority, but rather of the wisdom of the Chinese proverb that "self-conceit is rarely companion to politeness."

The "Adept" therefore, has little, if anything, to do with difficulties presented by Western History. To his knowledge—based on documentary records from which, as said, hypothesis is excluded, and as regards which even psychology is called to play a very secondary part—the history of his and other nations extends immeasurably beyond that hardly discernible point that stands on the far-away horizon of the Western world as a land-mark of the commencement of its history. Records made throughout a series of ages based on astronomical chronology and zodiacal calculations cannot err.

[This new “difficulty”—palæographical, this time—that may be possibly suggested by the mention of the Zodiac in India and Central Asia before the Christian era is disposed of in a subsequent article.]

Hence, the main question at issue is to decide which—the Orientalist or the “Oriental”—is most likely to err. The “English F. T. S.” has choice of two sources of information, two groups of teachers. One group is composed of Western historians with their suite of learned Ethnologists, Philologists, Anthropologists, Archæologists and Orientalists in general. The other consists of unknown Asiatics belonging to a race which, notwithstanding Mr. Max Müller’s assertion “that the same blood was running in his veins [the English soldier’s] and in the veins of the dark Bengalese”16 —is generally regarded by many a cultured Western as “inferior.” A handful of men —whose history, religion, language, origin and sciences, having been seized upon by the conqueror, are now disfigured and mutilated beyond recognition; and who having lived to see the Western scholar claim a monopoly beyond appeal or protest of deciding the correct meaning, chronological date, and historical value, of the monumental and palæographic relics of his motherland—can hardly hope to be listened to. It has little, if ever, entered the mind of the Western public that their scholars have, until very lately, worked in a narrow pathway obstructed with the ruins of an ecclesiastical, dogmatic Past; that they have been cramped on all sides by limitations of “revealed” events coming from God “with whom a thousand years are but as one day,” and who have thus felt bound to cram millenniums into centuries and hundreds into units, giving at the utmost an age of 1,000 to what is 10,000 years old. All this to save the threatened authority of their religion and their own respectability and good name in cultured society. And even that, when free themselves from preconceptions, they have had to protect the honour of the Jewish divine chronology assailed by stubborn facts; and thus, have become (often unconsciously) the slaves of an artificial history made to fit into the narrow frame of a dogmatic religion.

No proper thought has been given to this purely psychological but very significant trifle. Yet we all know how, rather than admit any relation between Sanskrit and the Gothic, Keltic, Greek, Latin and Old Persian, facts have been tampered with, old texts purloined from libraries, and philological discoveries vehemently denied. And we have also heard from our retreats, how Dugald Stewart and his colleagues, upon seeing that the discovery would also involve ethnological affinities, and damage the prestige of those sires of the world races,—Shem, Ham and Japhet—denied in the face of fact that "Sanskrit had ever been a living, spoken language," supporting the theory that "it was an invention of the Brahmins, who had constructed their Sanskrit on the model of the Greek and Latin."19 And again we know, holding the proof of the same, how the majority of Orientalists are prone to go out of their way to prevent any Indian antiquity (whether MSS. or inscribed monument, whether art or science) from being declared pre-Christian. As the origin and history of the Gentile world is made to move in the narrow circuit of a few centuries "B.C."; within that fecund epoch when mother earth, recuperated from her arduous labours of the stone-age, begat, it seems, without transition so many highly civilized nations and—false pretences, so the enchanted circle of Indian archæology lies between the (to them unknown) year of the Samvat era, and the 10th century of the Western chronology.

Having to dispose of an "historical difficulty" of such a serious character, the defendants charged with it can but repeat what they have already stated: all depends upon the past history and antiquity allowed to the Indo-Aryan nation. The first step to take is to ascertain how much History herself knows of that almost prehistoric period when the soil of Europe had not been trodden yet by the primitive Aryan tribes. From the latest Encyclopædia, down to Prof. Max Müller and other Orientalists, we gather what follows: they acknowledge that at some immensely remote period, before the Aryan nations got divided from the parent stock

(with the germs of Indo-Germanic languages in them); and before they rushed asunder to scatter over Europe and Asia in search of new homes, there stood a “single barbaric [?] people as physical and political representative of the nascent Aryan race.” This people spoke “a now extinct Aryan language,”20 from which, by a series of modifications (surely requiring more thousands of years than our difficulty-makers are willing to concede?) there arose gradually—all the subsequent languages now spoken by the Caucasian races.

That is about all Western History knows of its—genesis. Like Ravana’s brother, Kumbhakarna—the Hindu Rip Van Winkle—it slept for a long series of ages a dreamless, heavy sleep. And when, at last, it awoke to consciousness, it was but to find the “nascent Aryan race” grown into scores of nations, peoples and races, most of them effete and crippled with age, many irretrievably extinct, while the true origin of the younger ones it was utterly unable to account for. So much for the “youngest brother.” As for “the eldest brother, the Hindu,” who, Professor Max Müller tells us —“was the last to leave the common home” of the Aryan family,21 and whose history, this eminent philologist has now kindly undertaken to impart to him,—he, the Hindu, claims that while his Indo-European relative was soundly sleeping under the protecting shadow of Noah’s ark, he kept watch and did not miss seeing one event from his high Himalayan fastnesses; and that he has recorded the history thereof in a language which, though as incomprehensible as the Iapygian inscriptions to the Indo-European immigrant, is quite clear to the writers. For this crime he now stands condemned as a falsifier of the records of his forefathers. A place has been hitherto purposely left open for India “to be filled up when the pure metal of history should have been extracted from the ore of Brahmanic exaggeration and superstition.”22 Unable, however, to meet this programme, the Orientalist has since persuaded himself that there was nothing in that “ore,” but dross.

He did more. He applied himself to contrast Brahmanic “superstition” and “exaggeration” with Mosaic revelation and its chronology. The Veda was confronted with Genesis. Its absurd claims to antiquity were forthwith dwarfed to their proper dimensions by the 4,004 years B.C., measure of the world’s age; and the Brahmanic “superstition and fables” about the longevity of the Aryan Rishis, were belittled and exposed by the sober historical evidence furnished in “the genealogy and age of the Patriarchs from Adam to Noah”—whose respective days were 930 and 950 years; without mentioning Methuselah, who died at the premature age of nine hundred and sixty-nine.

In view of such experience, the Hindu has a certain right to decline the offers made to correct his annals by Western history and chronology. On the contrary, he would respectfully advise the Western scholar, before he denies point-blank any statement made by the Asiatics with reference to what is prehistoric ages to Europeans, to show that the latter have themselves anything like trustworthy data as regards their own racial history. And that settled, he may have the leisure and capacity to help his ethnic neighbours to prune their genealogical trees. Our Rajputs among others, have perfectly trustworthy family records of an unbroken lineal descent through 2,000 years “B.C.” and more, as proved by Colonel Tod; records which are accepted by the British Government in its official dealings with them. It is not enough to have studied stray fragments of Sanskrit literature—even though their number should amount to 10,000 texts, as boasted of—allowed to fall into their hands, to speak so confidently of the “Aryan first settlers in India,” and assert that, “left to themselves in a world of their own, without a past, and without a, future [!] before them, they had nothing but themselves to ponder on”23—and therefore could know absolutely nothing of other nations. To comprehend correctly and make out the inner meaning of most of them, one has to read these texts with the help of the esoteric light, and after having mastered the language of the Brahmanic Secret Code —branded generally as “theological twaddle.”

Nor is it sufficient—if one would judge correctly of what the archaic Aryans did or did not know; whether or not they cultivated the social and political virtues; cared or not for history—to claim proficiency in both Vedic and classical Sanskrit, as well as in Prakrit and Arya Bhâshya. To comprehend the esoteric meaning of ancient Brahmanical literature, one has, as just remarked, to be in possession of the key to the Brahmanical Code. To master the conventional terms used in the Puranas, the Aranyakas and Upanishads is a science in itself, and one far more difficult than even the study of the 3,996 aphoristical rules of Pânini, or his algebraical symbols. Very true, most of the Brahmans themselves have now forgotten the correct interpretations of their sacred texts. Yet they know enough of the dual meaning in their scriptures to be justified in feeling amused at the strenuous efforts of the European Orientalist to protect the supremacy of his own national records and the dignity of his science by interpreting the Hindu hieratic text after a peremptory fashion quite unique. Disrespectful though it may seem, we call on the philologist to prove in some more convincing manner than usual, that he is better qualified than even the average Hindu Sanskrit pundit to judge of the antiquity of the “language of the gods”; that he has been really in a position to trace unerringly along the lines of countless generations, the course of the “now extinct Aryan tongue” in its many and various transformations in the West, and its primitive evolution into first the Vedic, and then the classical Sanskrit in the East, and that from the moment when the mother-stream began deviating into its new ethnographical beds, he has followed it up. Finally that, while he, the Orientalist, can, owing to speculative interpretations of what he thinks he has learnt from fragments of Sanskrit literature, judge of the nature of all that he knows nothing about, i.e., to speculate upon the past history of a great nation he has lost sight of from its “nascent state,” and caught up again but at the period of its last degeneration—the native student never knew, nor can ever know anything of that history.

Until the Orientalist has proved all this, he can be accorded but small justification for assuming that air of authority and supreme contempt which is found in almost every work upon India and its Past. Having no knowledge himself whatever of those incalculable ages that lie between the Aryan Brahman in Central Asia, and the Brahman at the threshold of Buddhism, he has no right to maintain that the initiated Indo-Aryan can never know as much of them as the foreigner. Those periods being an utter blank to him, he is little qualified to declare that the Aryan having had no political history "of his own . . ." his only sphere was "religion and philosophy . . . in solitude and contemplation."24 A happy thought suggested, no doubt, by the active life, incessant wars, triumphs, and defeats portrayed in the oldest songs of the Rig-Veda. Nor can he, with the smallest show of logic affirm that "India has no place in the political history of the world,"25 or that there are no "synchronisms between the history of the Brahmans and that of other nations before the date of the origin of Buddhism in India,"26 for—he knows no more of the prehistoric history of those "other nations" than of that of the Brahman. All his inferences, conjectures and systematic arrangements of hypothesis begin very little earlier than 200 "B. C.," if even so much, on anything like really historical grounds. He has to prove all this before he would command our attention. Otherwise, however "irrefragable" the evidence of language, the presence of Sanskrit roots in all the European languages will be insufficient to prove, either that (a) before the Aryan invaders descended toward the seven rivers they had never left their northern regions; or (b) why the "eldest brother, the Hindu," should have been "the last to leave the common home" of the Aryan family. To the philologist such a supposition may seem "quite natural." Yet the Brahman is no less justified in his ever-growing suspicion that there may be at the bottom some occult reason for such a programme. That in the interest of his theory the Orientalist was forced to make "the eldest brother" tarry so suspiciously long on the Oxus, or wherever "the youngest" may have placed him in his "nascent state" after the latter "saw his brothers all depart towards the setting sun."27

We find reasons to believe that the chief motive for alleging such a procrastination is the necessity to bring the race closer to the Christian era. To show the “Brother” inactive and unconcerned, with nothing but himself to ponder on, lest his antiquity and “fables of empty idolatry” and, perhaps, his traditions of other people’s doings, should interfere with the chronology by which it is determined to try him. The suspicion is strengthened when one finds in the book from which we have been so largely quoting—a work of a purely scientific and philological character—such frequent remarks and even prophecies as:—“History seems to teach that the whole human race required a gradual education before, in the fullness of time, it could be admitted to the truths of Christianity.” Or, again,—“The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life”; and such broad sentiments expressed as that “there is some truth in Buddhism as there is in every one of the false religions of the world. But . . .”28

The atmosphere of Cambridge and Oxford seems decidedly unpropitious to the recognition of either Indian antiquity, or the merit of the philosophies sprung from its soil!*

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* And how one-sided and biased most of the Western Orientalists are may be seen by reading carefully The History of Indian Literature, by Albrecht Weber—a Sanskrit scholiast classed with the highest authorities. The incessant harping upon the one special string of Christianity, and the ill-concealed efforts to pass it off as the key-note of all other religions, is painfully pre-eminent in his work. Christian influences are shown to have affected not only the growth of Buddhism, and Krishna-worship, but even that of the Siva-cult and its legends; it is openly stated that “it is not at all a far-fetched hypothesis that they have reference to scattered Christian missionaries”!29 The eminent Orientalist evidently forgets that notwithstanding his efforts, none of the Vedic, Sutra or Buddhist periods can be possibly crammed into this Christian period—their universal tank of all ancient creeds and of which some Orientalists would fain make a poor-house for all decayed archaic religions and philosophy. Even Tibet, in his opinion, has not escaped “Western influence.” Let us hope to the contrary. It can be proved that Buddhist missionaries were as numerous in Palestine, Alexandria, Persia, and even Greece, two centuries before the Christian era, as the Padris are now in Asia. That the Gnostic doctrines (as he is obliged to confess) are permeated with Buddhism. Basilides, Valentinus, Bardesanes, and especially Manes were simply heretical Buddhists, “the formula of abjuration for those who renounced these doctrines expressly specifies Βοδδα and the Σκυδιανος (seemingly a separation of ‘Buddha Śakyamuni’ into two).”30

LEAFLETS FROM ESOTERIC HISTORY

The foregoing—a long, yet necessary digression—will show that the Asiatic scholar is justified in generally withholding what he may know. That it is not merely on historical facts that hangs the "historical difficulty" at issue; but rather on its degree of interference with time-honored, long established conjectures, often raised to the eminence of an unapproachable historical axiom. That no statement coming from our quarters can ever hope to be given consideration so long as it has to be supported on the ruins of reigning hobbies, whether of an alleged historical or religious character. Yet pleasant it is, after the brainless assaults to which occult sciences have hitherto been subjected, assaults in which abuse has been substituted for argument, and flat denial for calm inquiry, to find that there remains in the West some men who will come into the field like philosophers, and soberly and fairly discuss the claims of our hoary doctrines to the respect due to a truth and the dignity demanded for a science. Those alone whose sole desire is to ascertain the truth, not to maintain foregone conclusions, have a right to expect undisguised facts. Reverting to our subject, so far as allowable, we will now, for the sake of that minority, give them. The records of the Occultists make no difference between the "Atlantean" ancestors of the old Greeks and Romans. Partially corroborated and in turn contradicted by licensed, or recognised History, their records teach that of the ancient Latini of classic legend called Itali; of that people, in short, which, crossing the Apennines (as their Indo-Aryan brothers—let this be known—had crossed before them the Hindoo-Koosh) entered from the north the peninsula—there survived at a period long before the days of Romulus but the name and—a nascent language.

Profane History informs us that the Latins of the “mythical era,” got so Hellenised amidst the rich colonies of Magna-Graecia that there remained nothing in them of their primitive Latin nationality. It is the Latins proper, it says, those pre-Roman Italians who, by settling in Latium had from the first kept themselves free from the Greek influence, who were the ancestors of the Romans. Contradicting exoteric History, the occult Records affirm that if, owing to circumstances too long and complicated to be related here, the settlers of Latium preserved their primitive nationality a little longer than their brothers who had first entered the peninsula with them after leaving the East (which was not their original home), they lost it very soon, for other reasons. Free from the Samnites during the first period, they did not remain free from other invaders. While the Western historian puts together the mutilated, incomplete records of various nations and people, and makes them into a clever mosaic according to the best and most probable plan and rejects entirely traditional fables, the occultist pays not the slightest attention to the vain self-glorification of alleged conquerors or their lithic inscriptions. Nor does he follow the stray bits of so-called historical information, oft concocted by interested parties and found scattered hither and thither, in the fragments of classical writers, whose original texts themselves have often been tampered with. The Occultist follows the ethnological affinities and their divergences in the various nationalities, races and sub-races, in a more easy way; and he is guided in this as surely as the student who examines a geographical map. As the latter can easily trace by their differently coloured outlines the boundaries of the many countries and their possessions; their geographical superficies and their separations by seas, rivers and mountains; so the Occultist can by following the (to him) well distinguishable and defined auric shades and gradations of colour in the inner-man unerringly pronounce to which of the several distinct human families, as also, to what particular respective group, and even small sub-group of the latter belongs such or another people, tribe, or man.

This will appear hazy and incomprehensible to the many who know nothing of ethnic varieties of nerve-aura and disbelieve in any “inner-man” theory, scientific but to the few. The whole question hangs upon the reality or unreality of the existence of this inner-man whom clairvoyance has discovered, and whose odyle or nerve emanations von Reichenbach proves. If one admits such a presence and realizes intuitionally that, being closer related to the one invisible Reality, the inner type must be still more pronounced than the outer physical type, then it will be a matter of little, if any difficulty, to conceive our meaning. For, indeed, if even the respective physical idiosyncrasies and special characteristics of any given person make his nationality usually distinguishable by the physical eye of the ordinary observer—let alone the experienced ethnologist: the Englishman being commonly recognizable at a glance from the Frenchman, the German from the Italian, not to speak of the typical differences between human root-families* in their anthropological division— there seems little difficulty in conceiving that the same, though far more pronounced difference of type and characteristics should exist between the inner races that inhabit these “fleshly tabernacles.”

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* Properly speaking, these ought to be called “Geological Races,” so as to be easily distinguished from their subsequent evolutions—the root-races. The Occult Doctrine has naught to do with the Biblical division of Shem, Ham and Japhet, and admires, without accepting it, the latest Huxleyan, physiological division of the human races into their quintuple group of Australioids, Negroids, Mongoloids, Xanthochroi, and the 5th variety of Melanochroi. Yet it says that the triple division of the blundering Jews is closer to the truth. It knows but of three entirely distinct primeval races whose evolution, formation and development went pari passu and on parallel lines with the evolution, formation, and development of three geological strata; namely, the BLACK, the RED-YELLOW, and the BROWN-WHITE RACES.

Besides this easily discernible psychological and astral differentiation, there are the documentary records in their unbroken series of chronological tables, and the history of the gradual branching off of races and sub-races from the three geological, primeval Races, the work of the Initiates of all the archaic and ancient temples up to date, collected in our Book of Numbers, and other volumes.

Hence, and on this double testimony (which the Westerns are quite welcome to reject if so pleased), it is affirmed that, owing to the great amalgamation of various sub-races, such as the Iapygian, Etruscan, Pelasgic, and later—the strong admixture of the Hellenic and Kelto-Gaulic, element in the veins of the primitive Itali of Latium —there remained in the tribes gathered by Romulus on the banks of the Tiber about as much Latinism as there is now in the Romanic people of Wallachia. Of course if the historical foundation of the fable of the twins of the Vestal Silvia is entirely rejected, together with that of the foundation of Alba Longa by the son of Aeneas, then it stands to reason that the whole of the statements made must be likewise a modern invention built upon the utterly worthless fables of the "legendary mythical age." For those who now give these statements, however, there is more of actual truth in such fables than there is in the alleged historical Regal period of the earliest Romans. It is to be deplored that the present statement should clash with the authoritative conclusions of Mommsen and others. Yet, stating but that which to the "Adepts" is fact, it must be understood at once that all (but the fanciful chronological date for the foundation of Rome—April 753 "B. C.") that is given in old traditions in relation to the Pomerium, and the triple alliance of the Ramnes, Luceres and Tities, of the so-called Romuleian legend, is indeed far nearer truth than what external History accepts as facts during the Punic and Macedonian wars up to, through, and down the Roman Empire to its Fall. The Founders of Rome were decidedly a mongrel people, made up of various scraps and remnants of the many primitive tribes— only a few really Latin families, the descendants of the distinct sub-race that came along with the Umbro-Sabellians from the East remaining.

And, while the latter preserved their distinct colour down to the Middle Ages through the Sabine element, left unmixed in its mountainous regions—the blood of the true Roman was Hellenic blood from its beginning. The famous Latin league is no fable but history. The succession of kings descended from the Trojan Aeneas is a fact; and, the idea that Romulus is to be regarded as simply the symbolical representative of a people, as Aeolus, Dorius, and Ion were once, instead of a living man, is as unwarranted as it is arbitrary. It could only have been entertained by a class of historiographers bent upon condoning their sin in supporting the dogma that Shem, Ham, and Japhet were the historical, once living ancestors of mankind,—by making a burnt offering of every really historical but non-Jewish tradition, legend, or record which might presume to a place on the same level with these three privileged archaic mariners instead of humbly grovelling at their feet as "absurd myths" and old wives' tales and superstitions.

It will thus appear that the objectionable statements on pp. 56 and 62 of Esoteric Buddhism, which are alleged to create a "historical difficulty," were not made by Mr. Sinnett's correspondent to bolster a Western theory, but in loyalty to historical facts. Whether they can or cannot be accepted in those particular localities, where criticism seems based upon mere conjecture (though honoured with the name of scientific hypothesis), is something which concerns the present writers as little as any casual traveller's unfavorable comments upon the time-scarred visage of the Sphinx can affect the designer of that sublime symbol. The sentences, "Greeks and Romans were small sub-races . . . of our own Caucasian stock" (p. 56), and they were "the remnants of the Atlanteans, the old Greeks and Romans (the modern belong to the fifth race)" (p. 62), show the real meaning on their face. By the old Greeks "remnants of the Atlanteans" the eponymous ancestors (as they are called by Europeans) of the Aeolians, Dorians and Ionians, are meant.

By the connection together of the old Greeks and Romans without distinction, was meant that the primitive Latins were swallowed by Magna Graecia. And by “the modern” belonging “to the fifth race”—both these small branchlets from whose veins had been strained out the last drop of the Atlantean blood—it was implied that the Mongoloid 4th race blood had already been eliminated. Occultists make a distinction between the races intermediate between any two Root-races: the Westerns do not. The “old Romans” were Hellenes in a new ethnological disguise; the still older Greeks—the real blood ancestors of the future Romans. As in a direct relation to this, attention is drawn to the following fact—one of the many in its close historical bearing upon the “mythical” age to which Atlantis belongs. It is a fable and may be charged to the account of historical difficulties. It is well calculated, however, to throw all the old ethnological and genealogical divisions into confusion.

Asking the reader to bear in mind that Atlantis, like modern Europe, comprised many nations and many dialects (issues from the three primeval root-languages of the 1st, 2nd and 3rd Races), we may return to Poseidonis—its last surviving link 12,000 [years] ago. As the chief element in the languages of the 5th race is the Aryan-Sanskrit of the “Brown-white” geological stock or race, so the predominating element in Atlantis was a language which has now survived but in the dialects of some American Red-Indian tribes, and in the Chinese speech of the inland Chinamen, the mountainous tribes of Kiangsi—a language which was an admixture of the agglutinate and the monosyllabic as it would be called by modern philologists. It was, in short, the language of the “Red-yellow” second or middle geological stock [we maintain the term “geological”]. A strong percentage of the Mongoloid or 4th Root-race was, of course, to be found in the Aryans of the 5th. But this did not prevent in the least the presence at the same time of unalloyed, pure Aryan races in it. A number of small islands scattered around Poseidonis had been vacated, in consequence of earthquakes long before the final catastrophe, which has alone remained in the memory of men—thanks to some written records.

Tradition says that one of the small tribes (the Aeolians) who had become islanders after emigrating from far Northern countries had to leave their home again for fear of a deluge. If, in spite of the Orientalists and the conjecture of Mr. F. Lenormant,—who invented a name for a people whose shadowy outline he dimly perceived in the far away Past as preceding the Babylonians—we say that this Aryan race that came from Central Asia, the cradle of the 5th race Humanity, belonged to the "Akkadian" tribes, there will be a new historico-ethnological difficulty created. Yet, it is maintained, that these "Akkads" were no more a "Turanian" race than any of the modern British people are the mythical ten tribes of Israel, so conspicuously present in the Bible and—absent from history. With such remarkable pacta conventa between modern exact (?) and ancient occult sciences, we may proceed with the fable. Belonging virtually through their original connection with the Aryan, Central Asian stock, to the 5th race, the old Aeolians yet were Atlanteans, not only in virtue of their long residence in the now submerged continent, covering some thousands of years, but by the free intermingling of blood, by intermarriage with them. Perhaps in this connection, Mr. Huxley's disposition to account for his Melanochroi (the Greeks being included under this classification or type)—as themselves "the result of crossing between the Xanthochroi and the Australioids"—among whom he places the Southern India lower classes and the Egyptians to a degree is not far off from fact. Anyhow the Aeolians of Atlantis were Aryans on the whole, as much as the Basques —Dr. Prichard's Allophylians—are now southern Europeans, although originally belonging to the Dravidian S. I. stock [their progenitors having never been the aborigines of Europe prior to the first Aryan immigration, as supposed]. Frightened by the frequent earthquakes and the visible approach of the cataclysm, this tribe is said to have filled a flotilla of arks, to have sailed from beyond the pillars of Hercules, and to have landed, sailing along the coasts after several years of travel, on the shores of the Aegean Sea in the land of Pyrrha (now Thessaly) to which they gave the name of Aeolia.

Thence they proceeded on business with the gods to Mount Olympus. It may be stated here at the risk of creating a “geographical difficulty,” that in that mythical age Greece, Crete, Sicily, Sardinia, and many other islands of the Mediterranean were simply the far away possessions, or colonies of Atlantis. Hence, the “fable” proceeds to state that all along the coasts of Spain, France, and Italy the Aeolians often halted, and the memory of their “magical feats” still survives among the descendants of the old Massilians, of the tribes of the later Carthago Nova, and the seaports of Etruria and Syracuse. And here again it would not be a bad idea, perchance, even at this late hour, for the archæologists to trace with the permission of the anthropological societies the origin of the various autochtones through their folklore and fables, as they may prove both more suggestive and reliable than their “undecipherable” monuments. History catches a misty glimpse of these particular autochtones thousands of years only after they had been settled in old Greece; namely, at the moment when the Epireans cross the Pindus bent on expelling the black magicians from their home to Bœotia. But, history never listened to the popular legends which speak of the “accursed sorcerers” who departed but after leaving as an inheritance behind them more than one secret of their infernal arts the fame of which crossing the ages has now passed into history—or, classical Greek and Roman fable, if so preferred. To this day, a popular tradition narrates how the ancient forefathers of the Thessalonians, so renowned for their magicians, had come from behind the Pillars, asking for help and refuge from the great Zeus, and imploring the father of the gods to save them from the Deluge. But the “Father” expelled them from the Olympus allowing their tribe to settle only at the foot of the mountain, in the valleys and by the shores of the Aegean Sea.

Such is the oldest fable of the ancient Thessalonians. And now, what was the language spoken by the Atlantean Aeolians? History cannot answer us. Nevertheless, the reader has to be only reminded of some of the accepted and a few as yet unknown facts, to cause the light to enter any intuitional brain. It is now proved that man in the antiquity was universally conceived as born of the earth. Such is now the profane explanation of the term autochtones. In nearly every vulgarized, popular fable, from the Sanskrit Arya "born of the earth," or Lord of the Soil in one sense; the Erechtheus of the archaic Greeks, worshipped in the earliest days of the Akropolis and shown by Homer as "he whom the earth bore" (Iliad, II, 548); down to Adam fashioned of "red earth," the genetical story has a deep occult meaning, and an indirect connection with the origin of man and of the subsequent races. Thus, the fables of Hellen, the son of Pyrrha the red—the oldest name of Thessaly; and of Mannus, the reputed ancestor of the Germans, himself the son of Tuisto, "the red son of the earth," have not only a direct bearing upon our Atlantic fable, but they explain moreover the division of mankind into geological groups as made by the Occultists. It is only this, their division, that is able to explain to Western teachers the apparently strange, if not absurd, coincidence of the Semitic Adam—a divinely revealed personage—being connected with red earth, in company with the Aryan Pyrrha, Tuisto, etc.—the mythical heroes of "foolish" fables. Nor will that division made by the Eastern Occultists—who call the 5th race people "the Brown-white," and the 4th race, the "Red-yellow," Root-races—connecting them with geological strata—appear at all fantastic to those who understand verse III. 34, 9 of the Veda and its occult meaning, and another verse in which the Dasyus are called "Yellow." Hatvî dasyûn prâryam varnam âvat—is said of Indra who, by killing the Dasyus, protected the colour of the Aryans; and again Indra "unveiled the light for the Aryas and the Dasyu was left on the left hand" (II. 11, 18).31

Let the student of Occultism bear in mind that the Greek Noah, Deukalion, the husband of Pyrrha, was the reputed son of Prometheus who robbed Heaven of its fire (i.e., of secret Wisdom "of the right hand" or occult knowledge); that Prometheus is the brother of Atlas; that he is also the son of Asia and of the Titan Iapetus—the antitype from which the Jews borrowed their Japhet for the exigencies of their own popular legend to mask its kabalistic, Chaldean, meaning; and that he is also the antitype of Deukalion. Prometheus is the creator of man out of earth and water,* who after stealing fire from Olympus—a mountain in Greece—is chained on a mount in the far off Caucasus. From Olympus to Mount Kazbek there is a considerable distance. The occultists say that while the 4th race was generated and developed on the Atlantean continent—our Antipodes in a certain sense—the 5th was generated and developed in Asia. [The ancient Greek geographer Strabo, for one, calls by the name of Ariana, the land of the Aryas, the whole country between the Indian ocean in the south, the Hindu Kush and Parapamisos[32] in the north, the Indus on the east, and the Caspian gates, Karmania and the mouth of the Persian gulf, on the west.] The fable of Prometheus relates to the extinction of the civilized portions of the 4th race, whom Zeus, in order to create a new race, would destroy entirely, and Prometheus (who had the sacred fire of knowledge) saved partially "for future seed." But the origin of the fable antecedes the destruction of Poseidonis by more than seventy thousand years—however incredible it may seem. The seven great continents of the world, spoken of in the Vishnu Purana (Bk. II, Chap. 2) include Atlantis, though, of course, under another name. Ila and Ira are synonymous Sanskrit terms (see Amarakosha), and both mean earth or native soil; and Ilavrita is a portion of Ila the central point of India (Jambudvipa), the latter being itself the centre of the seven great continents before the submersion of the great continent of Atlantis, of which Poseidonis was but an insignificant remnant. And now, while every Brahmin will understand the meaning, we may help the Europeans with a few more explanations.

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* Behold Moses saying that it requires earth and water to make a living man.

If, in that generally tabooed work, Isis Unveiled, the “English F.T.S.” turns to page 589, Vol. I, he may find therein narrated another old Eastern legend. “An island . . . [where now the Gobi desert lies] was inhabited by the last remnant of the race which preceded ours”: a handful of “Adepts”—the “sons of God,” now referred to as the Brahma Pitris; called by another, yet synonymous name in the Chaldean Kabala. Isis Unveiled may appear very puzzling and contradictory to those who know nothing of Occult Sciences. To the occultist it is correct, and, while perhaps, left purposely sinning (for it was the first cautious attempt to let into the West a faint streak of Eastern esoteric light), it reveals more facts than were ever given before its appearance. Let any one read these pages and he may comprehend. The “six such races” in Manu refer to the sub-races of the fourth race (p. 590). In addition to this the reader must turn to the July number of The Theosophist, and acquainting himself with the article “The Septenary Principle in Esotericism,” study the list of the “Manus” of our fourth Round (p. 254).33 And between this and Isis light may, perchance, be focussed. On pages 590-6, he will find that Atlantis is mentioned in the “Secret Books of the East” (as yet virgin of Western spoliating hand) under another name in the sacred hieratic or sacerdotal language. And then it will be shown to him that Atlantis was not merely the name of one island but that of a whole continent, of whose isles and islets many have to this day survived. The remotest ancestors of some of the inhabitants of the now miserable fisherman’s hovel “Acla” (once Atlan), near the gulf of Urabá, were allied at one time as closely with the old Greeks and Romans as they were with the “true inland Chinaman,” mentioned on page 57 of Esoteric Buddhism. Until the appearance of a map published at Bâsle in 1522, wherein the name of America appears for the first time, the latter was believed to be part of India; and strange to him who does not follow the mysterious working of the human mind and its unconscious approximations to hidden truths—even the aborigines of the new continent, the Red-skinned tribes, the “Mongoloids” of Mr. Huxley, were named Indians.

Names now attributed to chance: elastic word that! Strange coincidence, indeed, to him, who does not know—science refusing yet to sanction the wild hypothesis—that there was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents. The India of the prehistoric age was not only within the region at the sources of the Oxus and Iaxartes, but there was even in the days of history and within its memory, an upper, a lower, and a western India; and still earlier, it was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the "Brahmans of Upper India" stretched from Kashmir far into the (now) deserts of Shamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the future gulf of Tartary, the Kurile and Aleutian Islands; while another traveller furnished with a canoe and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. On page 593 of Isis, Vol. I, the Thevetatas—the evil, mischievous gods that have survived in the Etruscan Pantheon—are mentioned, along with the "sons of god" or Brahma Pitris. The Involute, the hidden or shrouded gods, the Consentes, Complices, and Novensiles, are all disguised relics of the Atlanteans; while the Etruscan arts of soothsaying their Disciplina revealed by Tages comes direct, and in undisguised form from the Atlantean King Thevetat, the "invisible" Dragon, whose name survives to this day among the Siamese and Burmese, as also, in the Jataka allegorical stories of the Buddhists as the opposing power under the name of Devadat. And Tages was the son of Thevetat, before he became the grandson of the Etruscan Jupiter-Tinia. Have the Western Orientalists tried to find out the connection between all these Dragons and Serpents; between the "powers of Evil" in the cycles of epic legends, the Persian and the Indian, the Greek and the Jewish; between the contests of Indra and the giant; the Aryan Nagas and the Iranian Aji Dahaka; the Guatemalan Dragon and the Serpent of Genesis—etc., etc., etc.?

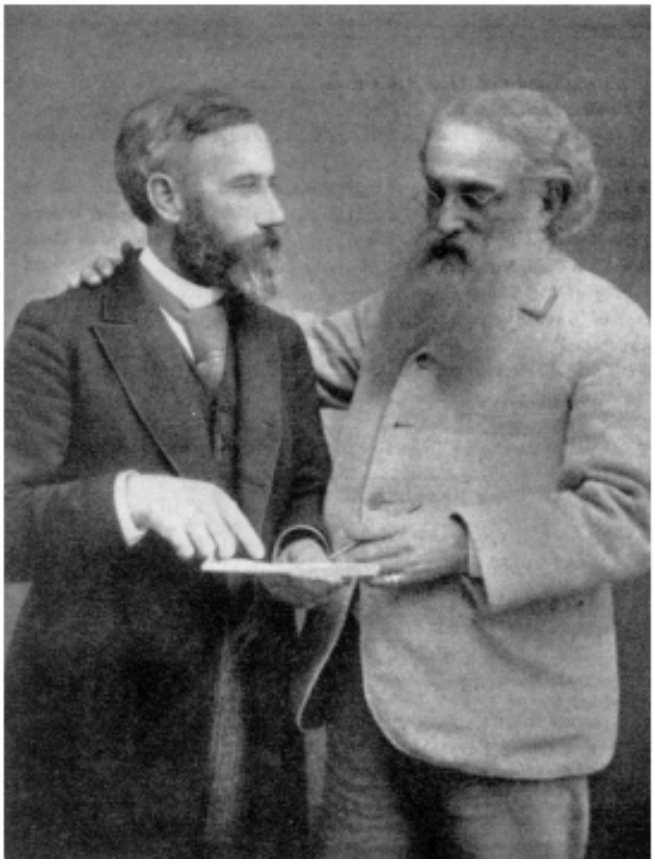
Professor Max Müller discredits the connection. So be it. But—the fourth race of men, “men” whose sight was unlimited and who knew all things at once, the hidden as the unrevealed, is mentioned in the Popol-Vuh, the sacred books of the Guatemalans; and the Babylonian Xisuthros, the far later Jewish Noah, the Hindu Vaivaswata, and the Greek Deukalion, are all identical with the great Father of the Thlinkithians, of Popol-Vuh, who, like the rest of these allegorical (not mythical) Patriarchs, escaped in his turn and in his days, in a large boat, at the time of the last great Deluge—the submersion of Atlantis.

To have been an Indo-Aryan, Vaivaswata had not, of necessity, to meet with his Saviour (Vishnu, under the form of a fish) within the precincts of the present India, or even anywhere on the Asian continent; nor is it necessary to concede that he was the seventh great Manu himself (see catalogue of the Manus, The Theosophist, for July), but simply that the Hindu Noah belonged to the clan of Vaivaswata and typifies the fifth race. Now the last of the Atlantean islands perished some 11,000 years ago; and the fifth race headed by the Aryans began its evolution, to the certain knowledge of the “adepts” nearer one million than 900,000 years ago. But the historian and the anthropologist with their utmost stretch of liberality are unable to give more than from twenty to one hundred thousand years for all our human evolution. Hence we put it to them as a fair question: at what point during their own conjectural lakh of years do they fix the root-germ of the ancestral line of the “old Greeks and Romans”? Who were they? What is known, or even “conjectured” about their territorial habitat after the division of the Aryan nations? And where were the ancestors of the Semitic and Turanian races? It is not enough for purposes of refutation of other peoples’ statements to say that the latter lived separate from the former, and then come to a full stop—a fresh hiatus in the ethnological history of mankind.

Since Asia is sometimes called the Cradle of Humanity, and it is an ascertained fact that Central Asia was likewise the cradle of the Semitic and Turanian races (for thus it is taught in Genesis), and we find the Turans agreeably to the theory evolved by the Assyriologists preceding the Babylonian Semitists, where, at what spot of the globe, did these Semito-Turanian nations break away from the Parent stock, and what has become of the latter? It cannot be the small Jewish tribe of Patriarchs; and unless it can be shown that the garden of Eden was also on the Oxus or the Euphrates, fenced off from the soil inhabited by the children of Cain, philologists who undertake to fill in the gaps in Universal History with their made-up conjectures, may be regarded as ignorant of this detail as those they would enlighten.

Logically if the ancestors of these various groups had been at that remote period massed together, then the self-same roots of a parent common stock would have been equally traceable in their perfected languages as they are in those of the Indo-Europeans. And so, since whichever way one turns, he is met with the same troubled sea of speculation, margined by the treacherous quicksands of hypothesis, and every horizon bounded by inferential landmarks inscribed with imaginary dates, again the “Adepts” ask why should any one be awed into accepting as his final criterion that which passes for science of high authority in Europe? For all this is known to the Asiatic scholar—in every case save the purely mathematical, and physical sciences—as little better than a secret league for mutual support, and perhaps, admiration. He bows with profound respect before the Royal Societies of Physicists, Chemists, and to a degree—even of Naturalists. He refuses to pay the slightest attention to the merely speculative and conjectural so-called “sciences” of the modern Physiologist, Ethnologist, Philologist, &c., and the mob of self-styling Oedipuses, to whom it is not given to unriddle the Sphinx of nature, and who, therefore, throttle her.

T. SUBBA ROW, H. P. BLAVATSKY AND M. KRISHNAMACHARI
(the latter standing; also known as Dharbagiri Nath and Bawaji)
Originally published in The Word, Vol. I, No. 4, January, 1905



WILLIAM QUAN JUDGE AND COL. HENRY S. OLCOTT
Reproduced from The American Theosophist, Vol. XV, May, 1914

With an eye to the above, as also with a certain prevision of the future, the defendants in the cases under examination believe that the “historical difficulty” with reference to the non-historical statement, necessitated more than a simple reaffirmation of the fact. They knew that with no better claims to a hearing than may be accorded by the confidence of a few, and in view of the decided antagonism of the many, it would never do for them to say “we maintain” while Western professors maintain to the contrary. For a body of, so to say, unlicensed preachers and students of unauthorized and unrecognized sciences to offer to fight an august body of universally recognized oracles, would be an unprecedented piece of impertinence. Hence their respective claims had to be examined on however small a scale to begin with (in this as in all other cases) on other than psychological grounds. The “Adepts” in Occult Arts had better keep silence when confronted with the “A. C. S.’s”—Adepts in Conjectural Sciences, unless they could show, partially at least, how weak is the authority of the latter and on what foundations of shifting sands their scientific dicta are often built. They may thus make it a thinkable conjecture that the former may be right after all. Absolute silence, moreover, as at present advised, would have been fatal. Besides risking to be construed into inability to answer, it might have given rise to new complaints among the faithful few, and lead to fresh charge of selfishness against the writers. Therefore, have the “Adepts” agreed to satisfy the English members of the London Lodge, as far as permissible, by smoothing in part at least, a few of the most glaring difficulties and showing a highway to avoid them in future by studying the non-historical but actual, instead of the historical but mythical portions of Universal History. And this they have achieved, they believe (at any rate with a few of their querists), by simply showing, or rather reminding them, that since no historical fact can stand as such against the “assumption” of the “Adepts”—historians being confessedly ignorant of pre-Roman and Greek origines beyond the ghostly shadows of the Etruscans and Pelasgians—no real historical difficulty can be possibly involved in their statement.

From objectors outside the Society, the writers neither demand nor do they expect mercy. The Adept has no favours to ask at the hands of conjectural sciences, nor does he exact from any member of the “London Lodge” blind faith: it being his cardinal maxim that faith should only follow enquiry. The “Adept” is more than content to be allowed to remain silent, keeping what he may know to himself, unless worthy seekers wish to share it. He has so done for ages, and can do so for a little longer. Moreover, he would rather not “arrest attention” or “command respect” at present. Thus he leaves his audience to first verify his statements in every case by the brilliant though rather wavering light of modern science: after which his facts may be either accepted or rejected, at the option of the willing student. In short, the “Adept”—if one indeed—has to remain utterly unconcerned with, and unmoved by, the issue. He imparts that which it is lawful for him to give out, and deals but with facts.

The philological and archæological “difficulties” next demand attention.

NOTE.—The continuation of Mr. Subba Row’s replies to the 7th and 8th questions will appear in the next issue of The Theosophist. As he finds it necessary to examine carefully the new inscriptions on the strength of which Major-General Cunningham and the Orientalists who followed him have thought it fit to reject the date assigned by Buddhists and Hindus to Buddha’s death, and as the reply to question VI, has become very lengthy, we have thought it proper to publish the answers to the two succeeding questions in the November issue of out journal.—Ed. Theos.

QUESTION VII.
PHILOLOGICAL AND ARCHAEOLOGICAL “DIFFICULTIES”.

[The Theosophist, Vol. V, No. 2(50), November, 1883, pp. 35-44.]

Two questions are blended into one. Having shown the reasons why the Asiatic student is prompted to decline the guidance of Western History, it remains to explain his contumacious obstinacy in the same direction with regard to philology and archæology. While expressing the sincerest admiration for the clever modern methods of reading the past histories of nations now mostly extinct, and following the progress and evolution of their respective languages, now dead, the student of Eastern occultism and even the profane Hindu scholar acquainted with his national literature, can hardly be made to share the confidence felt by Western philologists in these conglutinative methods, when practically applied to his own country and Sanskrit literature. Three facts, at least, out of many are well calculated to undermine his faith in these Western methods:—

1. Of some dozens of eminent Orientalists, no two agree, even in their verbatim translation of Sanskrit texts. Nor is there more harmony shown in their interpretation of the possible meaning of doubtful passages.

2. Though Numismatics is a less conjectural branch of science, and when starting from well-established basic dates, so to say, an exact one (since it can hardly fail to yield correct chronological data, in our case, namely, Indian antiquities) archæologists have hitherto failed to obtain any such result. On their own confession they are hardly justified in accepting the Samvat and Salivâhana eras as their guiding lights, the real initial points of both being beyond the power of the European Orientalists to verify; yet all the same, the respective dates “of 57 B. C. and 78 A. D.” are accepted implicitly, and fanciful ages thereupon ascribed to archæological remains.

3. The greatest authorities upon Indian archæology and architecture—General Cunningham and Mr. Fergusson—represent in their conclusions the two opposite poles. The province of archæology is to provide trustworthy canons of criticism and not, it should seem, to perplex or puzzle. The Western critic is invited to point to one single relic of the past in India, whether written record or inscribed or uninscribed monument, the age of which is not disputed. No sooner has one archæologist determined a date—say the 1st century—than another tries to pull it forward to the 10th or perhaps the 14th century of the Christian era. While General Cunningham ascribes the construction of the present Buddha Gaya temple to the 1st century after Christ—the opinion of Mr. Fergusson is that its external form belongs to the 14th century; and so the unfortunate outsider is as wise as ever. Noticing this discrepancy in a Report on the Archaeological Survey of India (p. 60, Vol. VIII) the conscientious and capable Buddha Gaya Chief Engineer, Mr. J. D. Beglar, observes that "notwithstanding his [Fergusson's] high authority, this opinion must be unhesitatingly set aside," and—forth-with assigns the building under notice to the 6th century. While the conjectures of one archæologist are termed by another "hopelessly wrong," the identifications of Buddhist relics by this other are in their turn denounced as "quite untenable." And so in the case of every relic of whatever age.

When the "recognized" authorities agree—among themselves at least,—then will it be time to show them collectively in the wrong. Until then, since their respective conjectures can lay no claim to the character of history, the "Adepts" have neither the leisure nor the disposition to leave weightier business to combat empty speculations, in number as many as there are pretended authorities. Let the blind lead the blind, if they will not accept the light.*

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* However, it will be shown elsewhere that General Cunningham's latest conclusions about the date of Buddha's death are not at all supported by the inscriptions newly discovered.—T. Subba Row, Act. Ed.

As in the “historical,” so in this new “archæological difficulty,” namely, the apparent anachronism as to the date of our Lord’s birth, the point at issue is again concerned with the “old Greeks and Romans.” Less ancient than our Atlantean friends, they seem more dangerous in as much as they have become the direct allies of philologists in our dispute over Buddhist annals. We are notified by Prof. Max Müller, by sympathy the most fair of Sanskritists as well as the most learned,—and with whom, for a wonder, most of his rivals are found siding in this particular question—that “everything in Indian chronology depends on the date of Chandragupta”34—the Greek Sandracottos. “Either of these dates [in the Chinese and Ceylonese chronology] is impossible, because it does not agree with the chronology of Greece . . .” (Hist. of Anc. Sans. Lit., p. 275). It is then, by the clear light of this new Alexandrian Pharos shed upon a few synchronisms casually furnished by the Greek and Roman classical writers, that the “extraordinary” statements of the “Adepts” have now to be cautiously examined. For Western Orientalists the historical existence of Buddhism begins with Asoka, though even with the help of Greek spectacles they are unable to see beyond Chandragupta. Therefore, “before that time [Buddhist] chronology is traditional and full of absurdities.”35 Furthermore, nothing is said in the Brahmanas of the Bauddhas—ergo, there were none before “Sandracottos” nor have the Buddhists or Brahmans any right to a history of their own, save the one evoluted by the Western mind. As though the Muse of History had turned her back while events were gliding by, the “historian” confesses his inability to close the immense lacunae between the Indo-Aryan supposed immigration en masse across the Hindookush, and the reign of Asoka. Having nothing more solid, he uses contradictory inferences and speculations. But the Asiatic occultists, whose forefathers had her tablets in their keeping, and even some learned native Pundits—believe they can. The claim, however, is pronounced unworthy of attention.

Of late the Smriti (traditional history) which, for those who know how to interpret its allegories, is full of unimpeachable historical records, an Ariadne's thread through the tortuous labyrinth of the Past—has come to be unanimously regarded as a tissue of exaggerations, monstrous fables, "clumsy forgeries of the first centuries A. D." It is now openly declared as worthless not only for exact chronological but even for general historical purposes. Thus by dint of arbitrary condemnations, based on absurd interpretations (too often the direct outcome of sectarian prejudice), the Orientalist has raised himself to the eminence of a philological mantic. His learned vagaries are fast superseding, even in the minds of many a Europeanised Hindu, the important historical facts that lie concealed under the exoteric phraseology of the Puranas and other Smritic literature. At the outset, therefore, the Eastern Initiate declares the evidence of those Orientalists who, abusing their unmerited authority, play drakes and ducks with his most sacred relics, ruled out of court; and before giving his facts he would suggest to the learned European Sanskritists and archæologists that, in the matter of chronology, the difference in the sum of their series of conjectural historical events, proves them to be mistaken from A to Z. They know that one single wrong figure in an arithmetical progression will often throw the whole calculation into inextricable confusion: the multiplication yielding, generally, in such a case, instead of the correct sum something entirely unexpected. A fair proof of this may, perhaps, be found in something already alluded to, namely, the adoption of the dates of certain Hindu eras as the basis of their chronological assumptions. In assigning a date to text or monument they have, of course, to be guided by one of the pre-Christian Indian eras, whether inferentially, or otherwise. And yet—in one case, at least—they complain repeatedly that they are utterly ignorant as to the correct starting point of the most important of these. The positive date of Vikramaditya, for instance, whose reign forms the starting point of the Samvat era, is in reality unknown to them. With some, Vikramaditya flourished "B. C." 56; with others, 86; with others again, in the 6th century of the Christian era; while Mr. Fergusson will not allow the Samvat era any beginning before the "10th century A.D."

In short, and in the words of Dr. Weber, “we have absolutely no authentic evidence to show whether the era of Vikramâditya dates from the year of his birth, from some achievement, or from the year of his death, or whether, in fine, it may not have been simply introduced by him for astronomical reasons.”* There were several Vikramadityas and Vikramas in Indian history, for it is not a name but an honorary title, as the Orientalists have now come to learn. How then can any chronological deduction from such a shifting premise be anything but untrustworthy, especially when, as in the instance of the Samvat, the basic date is made to travel along, at the personal fancy of Orientalists, between the 1st and the 10th century?

Thus it appears to be pretty well proved that in ascribing chronological dates to Indian antiquities, Anglo-Indian as well as European archæologists are often guilty of the most ridiculous anachronisms. That, in fine, they have been hitherto furnishing History with an arithmetical mean, while ignorant in nearly every case, of its first term! Nevertheless, the Asiatic student is invited to verify and correct his dates by the flickering light of this chronological will-o’-the-wisp. Nay, nay. Surely “An English F.T.S.” would never expect us in matters demanding the minutest exactness, to trust to such Western beacons! And he will, perhaps, permit us to hold to our own views, since we know that our dates are neither conjectural nor liable to modifications. Where even such veteran archæologists as General Cunningham do not seem above suspicion and are openly denounced by their colleagues, palæography seems to hardly deserve the name of exact science. This busy antiquarian has been repeatedly denounced by Prof. Weber and others for his indiscriminate acceptance of the Samvat era. Nor have the other Orientalists been more lenient: especially those who, perchance under the inspiration of early sympathies for biblical chronology, prefer in matters connected with Indian dates to give heed to their own emotional but unscientific intuitions.

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* The History of Indian Literature, Trübner’s Oriental Series, 1878, p. 202.

Some would have us believe that the Samvat era “is not demonstrable for times anteceding the Christian era at all.” Kern makes efforts to prove that the Indian astronomers began to employ this era “only after the year of grace 1000.”36 Prof. Weber referring sarcastically to General Cunningham, observes that “others, on the contrary, have no hesitation in at once referring, wherever possible, every Samvat-or Samvatsara-dated inscription to the Samvat era. Thus, e.g., Cunningham in his Archaeol. Survey of India, iii, 31,39, directly assigns an inscription dated Samv. 5 to the year B. C. 52 . . .” &c., and winds up the statement with the following plaint. “For the present, therefore, unfortunately, where there is nothing else [but that unknown era] to guide us, it must generally remain an open question which era we have to do with in a particular inscription, and what date consequently the inscription bears.” 37

The confession is significant. It is pleasant to find such a ring of sincerity in a European Orientalist, though it does seem quite ominous for Indian archæology. The initiated Brahmans know the positive dates of their eras and remain therefore unconcerned. What the “Adepts” have once said, they maintain; and no new discoveries or modified conjectures of accepted authorities can exert any pressure upon their data. Even if Western archæologists or numismatists took it into their heads to change the date of our Lord and Glorified Deliverer from the 7th century “B. C.” to the 7th century “A. D.,” we would but the more admire such a remarkable gift for knocking about dates and eras, as though they were so many lawn-tennis balls.

Meanwhile to all sincere and enquiring Theosophists, we will say plainly, it is useless for any one to speculate about the date of our Lord Sanggyas’ birth, while rejecting a priori all the Brahmanical, Ceylonese, Chinese, and Tibetan dates.

The pretext that these do not agree with the chronology of a handful of Greeks who visited the country 300 years after the event in question, is too fallacious and bold. Greece was never concerned with Buddhism, and besides the fact that the classics furnish their few synchronistic dates simply upon the hearsay of their respective authors—a few Greeks, who themselves lived centuries before the writers quoted—their chronology is itself too defective, and their historical records, when it was a question of national triumphs, too bombastic and often too diametrically opposed to fact, to inspire with confidence any one less prejudiced than the average European Orientalist. To seek to establish the true dates in Indian history by connecting its events with the mythical "invasion," while confessing that "we look in vain in the literature of the Brahmans or Buddhists for any allusion to Alexander's conquest, and although it is impossible to identify any of the historical events, related by Alexander's companions with the historical tradition of India,"38 amounts to something more than a mere exhibition of incompetence in this direction: were not Prof. Max Müller the party concerned—we might say that it appears almost like predetermined dishonesty.

These are harsh words to say, and calculated no doubt to shock many a European mind trained to look up to what is termed "scientific authority" with a feeling akin to that of the savage for his family fetich. They are well deserved nevertheless, as a few examples will show. To such intellects as Prof. Weber's—whom we take as the leader of the German Orientalists of the type of Christophiles—certainly the word "obtuseness" cannot be applied. Upon seeing how chronology is deliberately and maliciously perverted in favour of "Greek influence," Christian interests and his own predetermined theories—another, and even a stronger term should be applied. What expression is too severe to signify one's feelings upon reading such an unwitting confession of disingenuous scholarship as Weber repeatedly makes (Hist. Ind. Lit.) when urging the necessity of admitting that a passage "has been touched up by later interpolation," or forcing fanciful chronological places for texts admittedly very ancient—as "otherwise the dates would be brought down too far or too near"!39

And this is the keynote of his entire policy: fiat hypothesis, ruat coelum! On the other hand Prof. Max Müller, enthusiastic Indophile, as he seems, crams centuries into his chronological thimble without the smallest apparent compunction. . . .

These two Orientalists are instances, because they are accepted beacons of philology and Indian palæography. Our national monuments are dated and our ancestral history perverted to suit their opinions; and the most pernicious result ensues, that History is now recording for the misguidance of posterity the false annals and distorted facts which, upon their evidence, are to be accepted without appeal as the outcome of the fairest and ablest critical analysis. While Prof. Max Müller will hear of no other than a Greek criterion for Indian chronology, Prof. Weber (op. cit.) finds Greek influence—his universal solvent—in the development of India's religion, philosophy, literature, astronomy, medicine, architecture, etc. To support this fallacy the most tortuous sophistry, the most absurd etymological deductions are resorted to. If one fact more than another has been set at rest by comparative mythology, it is that their fundamental religious ideas, and most of their gods were derived by the Greeks from religions flourishing in the northwest of India, the cradle of the main Hellenic stock. This is now entirely disregarded: because a disturbing element in the harmony of the critical spheres. And though nothing is more reasonable than the inference that the Grecian astronomical terms were inherited equally from the Parent stock, Prof. Weber would have us believe that "it was, however, Greek influence that first infused a real life into Indian astronomy" (op. cit., p. 251). In fine, the hoary ancestors of the Hindus borrowed their astronomical terminology and learned the art of star gazing and even their zodiac from the Hellenic infant! This proof engenders another: the relative antiquity of the astronomical texts shall be henceforth determined upon the presence or absence in them of asterisms and zodiacal signs; the former being undisguisedly Greek in their names, the latter are designated "by their Sanskrit names which are translated from the Greek" (p. 255).

Thus “Manu’s law-book being unacquainted with them” [the planets]—is considered as more ancient than Yajnavalkya’s Code, which “inculcates their worship” (p. 249-250), and so on. But there is still another and a better test found out by the Sanskritists for determining with “infallible accuracy” the age of the texts, apart from asterisms and zodiacal signs: any casual mention in them of the name “Yavana,”—taken in every instance to designate the “Greeks.” This, apart “from an internal chronology based on the character of the works themselves, and on the quotations, etc., therein contained, is the only one possible,”40 we are told. As a result—the absurd statement that “. . . the Indian astronomers regularly speak of the Yavanas as their teachers . . .” (p. 252). Ergo—their teachers were Greeks. For with Weber and others “Yavana” and “Greek” are convertible terms.

But it so happens that Yavanacharya was the Indian title of a single Greek—Pythagoras; as Sankaracharya was the title of a single Hindu philosopher; and the ancient Aryan astronomical writers cited his opinions to criticize and compare them with the teachings of their own astronomical science, long before him perfected and derived from their ancestors. The honorific title of Acharya (master) was applied to him as to every other learned astronomer or mystic; and it certainly did not mean that Pythagoras or any other Greek “Master” was necessarily the master of the Brahmans. The word “Yavana” was a generic term employed ages before the “Greeks of Alexander” projected “their influence” upon Jambudvipa—to designate people of a younger race, the word meaning Yuvan “young,” or younger. They knew of Yavanas of the north, west, south and east; and the Greek strangers received this appellation as the Persians, Indo-Scythians and others had before them. An exact parallel is afforded in our present day. To the Tibetans every foreigner whatsoever is known as a Peling; the Chinese designate Europeans as “red-haired devils”; and the Mussulmans call every one outside of Islam a Kafir.

The Webers of the future following the example now set them, may perhaps, after 10,000 years, affirm upon the authority of scraps of Moslem literature then extant that the Bible was written, and the English, French, Russians and Germans who possessed and translated or "invented" it, lived, in Kafiristan shortly before their era, under "Moslem influence." Because the Yuga Purana of the Gârga Sanhita speaks of an expedition of the Yavanas "as far as Pâ˜aliputra," therefore, either the Macedonians or the Seleucidae had conquered all India! But our Western critic is ignorant, of course, of the fact that Ayodhya or Saketa of Rama was for two millenniums repelling inroads of various Mongolian and other Turanian tribes, besides the Indo-Scythians—from beyond Nepal and the Himalayas. Prof. Weber seems finally himself frightened at the Yavana spectre he has raised, for he queries:—"whether by the Yavanas it is really the Greeks who are meant . . . or possibly merely their Indo-Scythian or other successors, to whom the name was afterwards transferred."41 This wholesome doubt ought to have modified his dogmatic tone in many other such cases.

But—drive out prejudice with a pitch-fork it will ever return. The eminent scholar though staggered by his own glimpse of the truth, returns to the charge with new vigour. We are startled by the fresh discovery that:—Asuramaya,* the earliest astronomer, mentioned repeatedly in the Indian epics, "is identical with 'Ptolemaios' of the Greeks." The reason for it given is, that "this latter name, as we see from the inscriptions of Piyadasi, became in Indian 'Turamaya,' out of which the name 'Asuramaya' might very easily grow; and since, by the later tradition, . . . this Maya is distinctly assigned to Romaka-pura in the West." 42

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* Dr. Weber is not probably aware of the fact that this distinguished astronomer's name was Maya ( ) merely; the prefix "Asura" was often added to it by ancient Hindu writers to show that he was a Rakshasa. In the opinion of the Brahmans he was an "Atlantean" and one of the greatest astronomers and occultists of the lost Atlantis. —T. S. R., Acting Editor.

Had the “Piyadasi inscription” been found on the site of ancient Babylonia, one might suspect the word “Turamaya” as derived from “Turanomaya,” or rather mania. Since, however, the Piyadasi inscriptions belong distinctly to India and the title was borne but by two kings—Chandragupta and Dharmâsoka,—what has “ ‘Ptolemaios’ of the Greeks” to do with “Turamaya” or the latter with “Asuramaya”; except, indeed, to use it as a fresh pretext to drag the Indian astronomer under the stupefying “Greek influence” of the Upas Tree of Western Philology? Then we learn that, because “Pânini once mentions the Yavanas, i.e., 3V@Lgl, Greeks, and explains the formation of the word yavanânî—to which, according to the Vârttika, the word lipi, ‘writing,’ must be supplied”—therefore the word signifies ‘the writing of the Yavanas,’ ”43 of the Greeks and none other. Would the German philologists (who have so long and so fruitlessly attempted to explain this word) be very much surprised, if told that they are yet as far as possible from the truth? That—yavanânî does not mean “Greek writing” at all but any foreign writing whatsoever? That the absence of the word ‘writing’ in the old texts, except in connection with the names of foreigners, does not in the least imply that none but Greek writing was known to them, or, that they had none of their own, being ignorant of the art of reading and writing until the days of Pânini . . . (theory of Prof. Max Müller)? For Devanagari is as old as the Vedas, and held so sacred that the Brahmans, first under penalty of death, and later on—of eternal ostracism, were not even allowed to mention it to profane ears; much less to make known the existence of their secret temple-libraries. So that, by the word yavanânî, “to which, according to the Vârttika, the word lipi, ‘writing’, must be supplied,” the writing of foreigners in general, whether Phœnician, Roman, or Greek, is always meant. As to the preposterous hypothesis of Prof. Max Müller that writing “was not used for literary purposes in India” before Panini’s time (again upon Greek authority), that matter has been disposed of by a Chela in the last number of this Journal.

Equally unknown are those certain other, and most important facts [fable though they seem]. First, that the Aryan "Great War," the Maha-Bharata, and the Trojan War of Homer—both mythical as to personal biographies and fabulous supernumeraries, yet perfectly historical in the main—belong to the same cycle of events. For, the occurrences of many centuries [among them the separation of sundry peoples and races, erroneously traced to Central Asia alone] were in these immortal epics compressed within the scope of single Dramas made to occupy but a few years. Secondly, that in this immense antiquity the forefathers of the Aryan Greeks and the Aryan Brahmans were as closely united and intermixed, as are now the Aryans and the so-called Dravidians. Thirdly, that, before the days of the historical Rama from whom in unbroken genealogical descent the Oodeypore sovereigns trace their lineage, Rajpootana was as full of direct post-Atlantean "Greeks," as the post-Trojan, subjacent Cumae and other settlements of pre-Magna Graecia were of the fast hellenizing sires of the modern Rajpoot. One acquainted with the real meaning of the ancient epics cannot refrain from asking himself whether these intuitional Orientalists prefer being called deceivers or deceived, and in charity give them the benefit of the doubt.*

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* Further on, Prof. Weber indulges in the following piece of chronological sleight of hand. In his arduous endeavor "to determine accurately" the place in history of "The Romantic Legend of Śakya Buddha" (translation by Beale), he thinks, "the special points of relation here found to Christian legends are very striking. The question which party was the borrower Beale properly leaves undetermined, yet in all likelihood [!!] we have here simply a similar case to that of the appropriation of Christian legend by the worshippers of Krishna" (p. 300, fn.). Now it is this that every Hindu and Buddhist has the right to brand as "dishonesty," whether conscious or unconscious. Legends originate earlier than history and die out upon being sifted. Neither of the fabulous events in connection with Buddha's birth, taken exoterically, necessitated a great genius to narrate them, nor was the intellectual capacity of the Hindus ever proved so inferior to that of the Jewish and Greek mob that they should borrow from them even fables inspired by religion. How their fables, evolved between the 2nd and 3rd centuries after Buddha's death, when the fever of proselytism and the adoration of his memory were at their height, could be borrowed and then appropriated from the Christian legends written during the first century of the Western era, can only be explained by a—German Orientalist. Mr. T. W. Rhys Davids (Jataka Book) shows the contrary to have been true. It may be remarked in this connection that, while the first "miracles" of both Krishna and Christ are said to have happened at a Mathura, the latter city exists to this day in India—the antiquity of its name being fully proved—while the Mathura, or Matarea in Egypt, of the Gospel of Infancy, where Jesus is alleged to have produced his first miracle, was sought to be identified, centuries ago, by the stump of an old tree in the desert, and is represented by—an empty spot!

What can be thought of Prof. Weber's endeavor when "to determine more accurately the position of Ramayana [called by him the 'artificial epic'] in literary history . . ." he ends with an assumption that ". . . the modifications which the story of Râma . . . underwent in the hands of Vâlmiki, rest upon an acquaintance with the conception of the Trojan cycle of legends; and I have likewise endeavored to determine more accurately the position of the work in literary history. The conclusion there arrived at is, that the date of its composition is to be placed towards the commencement of the Christian era, and at all events in an epoch when the operation of the Greek influence upon India had already set in"! (p. 194, fn.) The case is hopeless. If the "internal chronology"—and external fitness of things, we may add—presented in the triple Indian epic, did not open the eyes of the hypercritical professors to the many historical facts enshrined in their striking allegories; if the significant mention of "black Yavanas," and "white Yavanas" indicating totally different peoples could so completely escape their notice;* and the enumeration of a host of tribes, nations, races, clans, under their separate Sanskrit designations, in the Mahabharata had not stimulated them to try to trace their ethnic evolution and identify them with their now living European descendants,—there is little to hope from their scholarship except a mosaic of learned guesswork.

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* See Twelfth Book of Mahabhârata, Krishna's fight with Kâlayavana.

The latter scientific mode of critical analysis may yet end some day in a concensus of opinion that Buddhism is due wholesale to the Life of Barlaam and Josaphat,* written by St. John of Damascus; or that our religion was plagiarized from that famous Roman Catholic legend of the 8th century in which our Lord Gautama is made to figure as a Christian Saint, better still, that the Vedas were written at Athens under the auspices of St. George, the tutelary successor of Theseus. For fear that anything might be lacking to prove the complete obsession of Jambudvipa by the demon of "Greek influence," Dr. Weber vindictively casts a last insult into the face of India by remarking that if European "Western steeples owe their origin to an imitation of the Buddhist topes† . . . on the other hand, in the most ancient Hindu edifices the presence of Greek influence is unmistakable" (p. 274).44

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* [These arc the principal characters of a legend of Christian antiquity, which was a favourite subject of writers in the Middle Ages. It is the story of how Barlaam, a hermit of Senaar, converted Josaphat, the son of King Abenner (Avenier) who is supposed to have reigned in India in the third or fourth century A. D. Both Abenner and Josaphat became ultimately hermits. The graves of Barlaam and Josaphat became renowned with miracles. Both these personages found their way into the Roman Martyrology (27 November) and into the Greek Calendar (26 August).

The story is a Christianized version of one of the legends of Gautama the Buddha, mainly from the Ceylonese tradition. The name Josaphat is a corruption of the original Ioasaph, which is again corrupted from the middle Persian Búdásif (Budsaif = Bodhisattva). The Greek text of this legend, written probably by a monk of the Sabbas monastery near Jerusalem at the beginning of the seventh century, was first published by Boissonade in his Anecdota Graeca (Paris, 1832), IV, and is reproduced in J. P. Migne, Patrologiae cursus completus, series graeca, XCVI, among the works of St. John Damascene. This authorship is open to questioning, on the basis of careful scholastic analysis.

Latin translations (Migne, Patrologiae, etc., series latina, LXXIII) were made in the twelfth century and used for nearly all the European languages, in prose, verse and in miracle plays. In the East, this legend exists in Syriac, Arabic, Ethiopic, Armenian and Hebrew.

Cf. Isis Unveiled, Vol. II, pp. 580-81.—Compiler.]

† Of Hindu Lingams, rather.—Ed. Theos.

Well may Dr. Râjendra Lâla Mitra hold out “patriotically against the idea of any Greek influence whatever on the development of Indian architecture.”45 If his ancestral literature must be attributed to “Greek influence,” the temples, at least, might have been spared. One can understand how the Egyptian Hall in London reflects the influence of the ruined temples on the Nile: but it is a more difficult feat —even for a German professor—to prove the archaic structure of old Aryavarta a foreshadowing of the genius of the late lamented Sir Christopher Wren! The outcome of this palæographic spoliation is that there is not a title left for India to call her own. Even medicine is due to the same Hellenic influence. We are told—this once by Roth —that “only a comparison of the principles of Indian with those of Greek medicine can enable us to judge of the origin, age, and value of the former,” and “à propos of Charaka’s injunctions as to the duties of the physician to his patient,” adds Dr. Weber —“he cites some remarkably coincident expressions from the oath of the Asklepiads.”46 It is then settled. India is hellenized from head to foot, and even had no physic until the Greek doctors came.

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SAKYA MUNI’S PLACE IN HISTORY

No Orientalist—save perhaps, the same wise, not to say deep, Prof. Weber— opposes more vehemently than Prof. Max Müller Hindu and Buddhist chronology. Evidently— if an Indophile he is not a Buddhophile, and General Cunningham— however independent otherwise in his archæological researches—agrees with him more than would seem strictly prudent in view of possible future discoveries.*

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* Notwithstanding Prof. M. Müller’s regrettable efforts to invalidate every Buddhist evidence, he seems to have ill-succeeded in proving his case, if we can judge from the openly expressed opinion of his own German confrères. In the portion headed “Tradition as to Buddha’s age” (pp. 287-288) in his The History of Indian Literature, Prof. Weber very aptly remarks “Nothing like positive certainty therefore, is for the present attainable.” “Nor have the subsequent discussions of this topic by Max Müller (1859), Hist. A. S. L., p. 264 ff., by Westergaard (1860), Über Buddha’s Todesjahr (Breslau, 1862), and by Kern, Over de Jaartelling der zuidelijke Buddhisten (1873), so far yielded any definite result.”47 Nor are they likely to.

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We have then to refute in our turn this great Oxford professor's speculations.

To the evidence furnished by the Puranas and the Mahavansa—which he also finds hopelessly entangled and contradictory (though the perfect accuracy of that Sinhalese history is most warmly acknowledged by Sir Emerson Tennent, the historian) he opposes the Greek classics and their chronology. With him, it is always "Alexander's invasion" and "Conquest," and "the ambassador of Seleucus Nicator—Megasthenes"—while even the faintest record of such "conquest" is conspicuously absent from Brahmanic record; and, although in an inscription of Piyadasi are mentioned the names of Antiochus, Ptolemy, Magas, Antigonus, and even of the great Alexander himself, as vassals of the king Piyadasi, the Macedonian is yet called the "Conqueror of India." In other words, while any casual mention of Indian affairs by a Greek writer of no great note must be accepted unchallenged, no record of the Indians, literary or monumental, is entitled to the smallest consideration. Until rubbed against the touchstone of Hellenic infallibility it must be set down in the words of Prof. Weber — as "of course mere empty boasting." Oh, rare Western sense of justice!*

Occult records show differently. They say challenging proof to the contrary—that Alexander never penetrated into India farther than Taxila; which is not even quite the modern Attock.

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* No Philario would pretend for a moment on the strength of the Piyadasi inscriptions that Alexander of Macedonia or either of the other sovereigns mentioned, was claimed as an actual "vassal" of Chandragupta. They did not even pay tribute, but only a kind of quit-rent annually for lands ceded in the north: as the grant-tablets could show. But the inscription, however misinterpreted, shows most clearly that Alexander was never the conqueror of India.

The murmuring of the Macedonian's troops began at the same place and not as given out, at Hyphasis. For having never gone to Hydaspes or Jhelum he could not have been at Sutlej. Nor did Alexander ever found satrapies or plant any Greek colonies in the Punjab. The only colonies he left behind him that the Brahmans ever knew of, amounted to a few dozens of disabled soldiers, scattered hither and thither on the frontiers; who, with their native raped wives settled around the deserts of Karmania and Drangiane48—the then natural boundaries of India. And, unless History regards as colonists the many thousands of dead men and those who settled for ever under the hot sands of Gedrosia, there were no other, save in the fertile imagination of the Greek historians. The boasted "invasion of India" was confined to the regions between Karmania and Attock—East and West, and Beloochistan and the Hindukush —South and North: countries which were all India for the Greek of those days. His building a fleet at Hydaspes is a fiction; and his "victorious march through the fighting armies of India"—another. However, it is not with the "world conqueror" that we have now to deal, but rather with the supposed accuracy and even casual veracity of his captains and countrymen, whose hazy reminiscences on the testimony of the classical writers have now been raised to unimpeachable evidence in everything that may affect the chronology of early Buddhism and India.

Foremost among the evidence of classical writers, that of Flavius Arrianus, is brought forward against the Buddhist and Chinese chronologies. No one should impeach the personal testimony of this conscientious author had he been himself an eye-witness instead of Megasthenes. But when a man comes to know that he wrote his accounts upon the now lost works of Aristobulus and Ptolemy; and that the latter described their data from texts prepared by authors who had never set their eyes upon one line written by either Megasthenes or Nearchus himself; and that knowing so much one is informed by Western historians that among the works of Arrian, Book VII of the Anabasis of Alexander, is "the chief authority on the subject of the Indian invasion—a book unfortunately with a gap in its 12th chapter,"49—one may well conceive upon what a broken reed Western authority leans for its Indian chronology.

Arrian lived over 600 years after Buddha's death; Strabo—500 (55 "B.C."); Diodorus Siculus—quite a trustworthy compiler!—about the 1st century; Plutarch over 700 Anno Buddhae and Quintus Curtius over 1000 years! And when, to crown this army of witnesses against the Buddhist annals, the reader is informed by our Olympian critics that the works of the last named author—than whom no more blundering (geographically, chronologically and historically) writer ever lived—"form along with the Greek History of Arrian the most valuable source of information respecting the military career of Alexander the Great,"50—then the only wonder is that the great conqueror was not made by his biographers to have—Leonidas-like—defended the Thermopylean passes in the Hindu-Kush against the invasion of the first Vedic Brahmans "from the Oxus." Withal the Buddhist dates are either rejected or—accepted pro tempore. Well may the Hindu resent the preference shown to the testimony of Greeks—of whom some at least, are better remembered in Indian History as the importers into Jambudvîpa of every Greek and Roman vice known and unknown to their day—against his own national records and history. "Greek influence" was felt indeed, in India, in this, and only in this one particular. Greek damsels mentioned as an article of great traffic for India,—Persian and Greek Yavanis—were the fore-mothers of the modern nautch-girls, who had till then remained pure virgins of the inner temples. Alliances with the Antiochuses and the Seleucus Nicators bore no better fruit than the rotten apple of Sodom. Pataliputra as prophesied by Gautama Buddha found its fate in the waters of the Ganges, having been twice before nearly destroyed, again like Sodom, by the fire of heaven.

Reverting to the main subject, the "contradictions" between the Ceylonese and Chino-Tibetan chronologies actually prove nothing.

If the Chinese Annals of Sui in accepting the prophecy of our Lord that “a thousand years after he had reached Nirvana, his doctrines would reach the north” fall into the mistake of applying it to China, whereas Tibet was meant, the error was corrected after the XIth century of the Tzin Era in most of the temple chronologies. Besides which, it may now refer to other events relating to Buddhism of which Europe knows nothing, China or Tzina dates its present name only from the year 296 of the Buddhist era* (vulgar chronology having assumed it from the first Huang of the Tzin dynasty): therefore the Tathâgata could not have indicated it by this name in his well-known prophecy. If misunderstood even by several of the Buddhist commentators, it is yet preserved in its true sense by his own immediate Arhats. The Glorified One meant the country that stretches far off from the Lake Mânasa-sarovara; far beyond that region of the Himavat, where dwelt from time immemorial the great “teachers of the Snowy Range.” These were the great Srâman achâryas who preceded Him, and were His teachers, their humble successors trying to this day to perpetuate their and His doctrines. The prophecy came out true to the very day, and it is corroborated both by the mathematical and historical chronology of Tibet—quite as accurate as that of the Chinese. Arhat Kasyâpa, of the dynasty of Moryas, founded by one of the Chandraguptas near Pâtaliputra, left the convent of Pânch-Kukkutarama, in consequence of a vision of our Lord, for missionary purpose in the year 683 of the Tzin era (436 West. era) and had reached the great Lake of Bod-Yul in the same year. It is at that period that expired the millennium prophesied. The Arhat carrying with him the 5th statue of Sakya Muni out of the seven gold statues made after his bodily death by order of the first Council, planted it in the soil on that very spot where seven years later was built the first GUNPA (monastery), where the earliest Buddhist lamas dwelt.

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* The reference to Chinahunah (Chinese and Huns) in the Bhîshma Parva of the Mahabharata is evidently a later interpolation, as it does not occur in the old MSS existing in Southern India.

And though the conversion of the whole country did not take place before the beginning of the 7th century (Western era), the good Law had, nevertheless, reached the North at the time prophesied, and no earlier. For, the first of the golden statues had been plundered from Bhikshu Sali Sûka by the Hsiung-nu robbers and melted, during the days of Dharmasoka, who had sent missionaries beyond Nepal. The second had a like fate, at Ghar-zha, even before it had reached the boundaries of Bod-Yul. The third was rescued from a barbarous tribe of Bhons by a Chinese military chief who had pursued them into the deserts of Shamo about 423 Bud. era (120 "B. C."). The fourth was sunk in the 3rd century of the Christian era together with the ship that carried it from Magadha toward the hills of Ghangs-chhèn-dzongá (Chittagong). The fifth arriving in the nick of time reached its destination with Arhat Kasyapa. So did the last two.* . . .

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* No doubt since the history of these seven statues is not in the hands of the Orientalists, it will be treated as a "groundless fable." Nevertheless such is their origin and history. They date from the 1st Synod, that of Rajagriha, held in the season of war following the death of Buddha, i.e., one year after his death. Were this Rajagriha Council held 100 years after, as maintained by some, it could not have been presided over by Mahâkasyapa, the friend and brother arhat of Sakyamuni, as he would have been 200 years old. The 2nd Council or Synod, that of Vaisali, was held 120 not 100 or 110 years as some would have it, after the nirvana, for the latter took place at a time, a little over 20 years before the physical death of Tathâgata. It51 was held at the great Saptaparna cave (Mahavansa's Sattapanni), near the Mount Baibhâr (the Webhâra of the Pâli Manuscripts), that was in Rajagriha, the old capital of Magadha. Memoirs exist, containing the record of his daily life, made by the nephew of king Ajâtasatru, a favourite Bhikshu of the Mahachârya. These texts have ever been in the possession of the superiors of the first Lamasery built by Arhat Kasyapa in Bod-Yul, most of whose Chohans were the descendants of the dynasty of the Moryas, there being up to this day three of the members of this once royal family living in India. The old text in question is a document written in Anudruta Magadha characters. [We deny that these or any other characters—whether Devanagari, Pali, or Dravidian—ever used in India, are variations of, or derived from, the Phoenician.] To revert to the texts it is therein stated that the Sattapanni cave, then called "Saraswati" and "Bamboo-cave," got its latter name in this wise. When our Lord first sat in it for Dhyana, it was a large six-chambered natural cave, 50 to 60 feet wide by 33 deep.

On the other hand, the Southern Buddhists, headed by the Ceylonese, open their annals with the following event:

They claim according to their native chronology that Vijaya, the son of Sinhabahu, the Sovereign of Lala, a small kingdom or Raj on the Gandak river in Magadha, was exiled by his father for acts of turbulence and immorality. Sent adrift on the ocean with his companions after having had their heads shaved, Buddhist-Bhikshu fashion, as a sign of penitence—he was carried to the shores of Lanka.

One day, while teaching the mendicants outside, our Lord compared man to a Saptaparna (seven-leaved) plant, showing them how after the loss of its first leaf every other could be easily detached, but the seventh leaf,—directly connected with the stem. “Mendicants,” He said, “there are seven Buddhas in every Buddha, and there are six Bhikshus and but one Buddha in each mendicant. What are the Seven? The seven branches of complete knowledge. What are the six ? The six organs of sense. What are the Five? The five elements of illusive being. And the ONE which is also ten? He is a true Buddha who develops in him the ten forms of holiness and subjects them all to the one—the silent voice” (meaning Avalokiteswara). After that, causing the rock to be moved at His command the Tathagata made it divide itself into a seventh additional chamber, remarking that a rock too was septenary, and had seven stages of development. From that time it was called the Sattapanni or the Saptaparna cave. After the first Synod was held seven gold statues of the Bhagavan were cast by order of the king, and each of them was placed in one of the seven compartments. These in after times, when the good law had to make room to more congenial because more sensual creeds, were taken in charge by various viharas and then disposed of as explained. Thus when Mr. Turnour states on the authority of the sacred traditions of Southern Buddhists that the cave received its name from the Sattapanni plant, he states what is correct. In the Archaeological Survey of India, we find that Genl. Cunningham identifies with this cave one not far away from it and in the same Baibhar range, but which is most decidedly not our Saptaparna cave. At the same time the Chief Engineer of Buddha Gaya, Mr. Beglar, describing the Cheta cave, mentioned by Fa-Hien, thinks it is the Saptaparna cave—and he is right. For that as well as the Pippal and the other caves, mentioned in our texts, are too sacred in their associations—both having been used for centuries by generations of Bhikkhus, unto the very time of their leaving India—to have their sites so easily forgotten.

Once landed, he and his companions conquered and easily took possession of an island inhabited by uncivilized tribes generically called the Yakshas. This—at whatever epoch and year it may have happened—is an historical fact, and the Ceylonese records independent of Buddhist chronology, give it out as having taken place 382 years before Dushtagamani (i.e., in 543 before the Christian era). Now, the Buddhist Sacred Annals record certain words of our Lord pronounced by him shortly before his death. In Mahavansa [viii. 1-4] He is made to have addressed them to Sakra, in the midst of a great assembly of Devatas (Dhyan Chohans), and while already "in the exalted unchangeable Nirvâna, seated on the throne on which Nirvâna is achieved." In our texts Tathâgata addresses them to his assembled Arhats and Bhikkhus a few days before his final liberation:—"One Vijaya, the son of Sinhabahu, King of the land of Lala, together with 700 attendants, has just landed on Lanka. Lord of Dhyan Buddhas (Devas)! My doctrine will be established on Lanka. Protect him and Lanka!" This is the sentence pronounced which, as proved later, was a prophecy. The now familiar phenomenon of clairvoyant prevision, amply furnishing a natural explanation of the prophetic utterance without any unscientific theory of miracle, the laugh of certain Orientalists seems uncalled for. Such parallels of poetico-religious embellishments as found in Mahavansa exist in the written records of every religion —as much in Christianity as anywhere else. An unbiased mind would first endeavour to reach the correct and very superficially hidden meaning before throwing ridicule and contemptuous discredit upon them. Moreover, the Tibetans possess a more sober record of this prophecy in the Notes, already alluded to, reverentially taken down by King Ajâtasatru's nephew. They are, as said above, in the possession of the Lamas of the convent built by Arhat Kasyapa—the Moryas and their descendants being of a more direct descent than the Rajput Gautamas, the Chiefs of Nagara—the village identified with Kapilavastu—are the best entitled of all to their possession. And we know they are historical to a word.

For the Esoteric Buddhist they yet vibrate in space; and these prophetic words together with the true picture of the Sugata who pronounced them, are present in the aura of every atom of His relics. This, we hasten to say, is no proof but for the psychologist. But there is other and historical evidence: the cumulative testimony of our religious chronicles. The philologist has not seen these; but this is no proof of their non-existence.

The mistake of the Southern Buddhists lies in dating the Nirvana of Sanggyas Pan-chhen from the actual day of his death, whereas, as above stated, He had reached it over twenty years previous to His disincarnation. Chronologically, the Southerners are right, both in dating His death in 543 "B.C.," and one of the great Councils at 100 years after the latter event. But the Tibetan Chohans who possess all the documents relating to the last 24 years of His external and internal life,—of which no philologist knows anything—can show that there is no real discrepancy between the Tibetan and the Ceylonese chronologies as stated by the Western Orientalists.* For the profane, the Exalted One was born in the 68th year of the Burmese Eeatzana era, established by Eeatzana (Anjana) King of Dewadaha; for the initiated—in the 48th year of that era, on a Friday of the waxing moon, of May. And, it was in 563 before the Christian chronology that Tathâgata reached his full Nirvâna, dying, as correctly stated by Mahâvansa—in 543, on the very day when Vijaya landed with his companions in Ceylon—as prophesied by Lokanâtha, our Buddha.

Professor Max Müller seems to greatly scoff at this prophecy. In his chapter (Hist. A.S.L.) upon Buddhism (the "false" religion), the eminent scholar speaks as though he resented such an unprecedented claim. "We are further asked to believe"—he writes—"that the Ceylonese historians placed the founder of the Vijayan dynasty of Ceylon in the year 543, in accordance with their sacred chronology"!

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* Bishop Bigandet, after examining all the Burmese authorities accessible to him, frankly confesses that "the history of Buddha offers an almost complete blank as to what regards his doings and preachings during a period of nearly twenty-three years. . . ."—Vol. I, p. 260.—Ed.52

(i.e., Buddha's prophecy), while "we [the philologists] are not told, however, through what channel the Ceylonese would have received their information as to the exact date of Buddha's death."53 Two points may be noticed in these sarcastic phrases: (a) the implication of a false prophecy by our Lord; and (b) a dishonest tampering with chronological records, reminding one of those of Eusebius, the famous Bishop of Caesarea, who stands accused in History of "perverting every Egyptian chronological table for the sake of synchronisms." With reference to charge one he may be asked why our Sakyasinha's prophecies should not be as much entitled to his respect, as those of his Saviour would be to ours—were we to ever write the true history of the "Galilean" Arhat. With regard to charge two the distinguished philologist is reminded of the glass house he and all Christian chronologists are themselves living in. Their inability to vindicate the adoption of December 25th as the actual day of the Nativity, and hence to determine the age and the year of their Avatar's death even before their own people—is far greater than is ours to demonstrate the year of Buddha to other nations. Their utter failure to establish on any other but traditional evidence the, to them, historically unproved, if probable, fact of his existence at all—ought to engender a fairer spirit. When Christian historians can, upon undeniable historical authority, justify biblical and ecclesiastical chronology, then, perchance, they may be better equipped than at present for the congenial work of rending heathen chronologies into shreds.

The "channel" the Ceylonese received their information through, was two Bhikshus who had left Magadha to follow their disgraced brethren into exile. The capacity of Siddhartha Buddha's Arhats for transmitting intelligence by psychic currents may, perhaps, be conceded without any great stretch of imagination to have been equal to, if not greater than that of the prophet Elijah, who is credited with the power of having known from any distance all that happened in the king's bed-chamber.

No Orientalist has the right to reject the testimony of other people's Scriptures, while professing belief in the far more contradictory and entangled evidence of his own, upon the self-same theory of proof. If Prof. Müller is a sceptic at heart, then let him fearlessly declare himself: only a sceptic who impartially acts the iconoclast, has the right to assume such a tone of contempt toward any non-Christian religion. And for the instruction of the impartial enquirer only, shall it be thought worth while to collate the evidence afforded by historical—not psychological—data. Meanwhile, by analysing some objections and exposing the dangerous logic of our critic, we may give the theosophists a few more facts connected with the subject under discussion.

Now that we have seen Prof. Max Müller's opinions in general about this, so to say, the Prologue to the Buddhist Drama with Vijaya as the hero—what has he to say as to the details of its plot? What weapon does he use to weaken this foundation stone of a chronology upon which are built, and on which depend all other Buddhist dates? What is the fulcrum for the critical lever he uses against the Asiatic records? Three of his main points may be stated seriatim with answers appended. He begins by premising that:—

1st—". . . if in this manner the starting point of the Northern Buddhist chronology turns out to be merely hypothetical, based as it is on a prophecy of Buddha, it will be difficult to avoid the same conclusion with regard to the date assigned to Buddha's death by the Buddhists of Ceylon and of Burmah . . ." (p. 266). ". . . the Mahavansa begins with relating three miraculous visits which Buddha, during his lifetime, paid to Ceylon" (p. 269). "Vijaya, the founder of the first dynasty [in Ceylon], means Conquest, and such a person most likely never existed" (p. 268). This he believes invalidates the whole Buddhist chronology.

To which the following pendant may be offered:—

William I, King of England, is commonly called the Conqueror; he was, moreover, the illegitimate son of Robert, Duke of Normandy, surnamed le Diable.

An opera, we hear, was invented on this subject, and full of miraculous events, called “Robert the Devil,” showing its traditional character. Therefore shall we be also justified in saying that Edward the Confessor, Saxons and all, up to the time of the union of the houses of York and Lancaster under Henry VII—the new historical period in English history—are all “fabulous tradition” and “such a person as William the Conqueror most likely never existed?”

2nd—In the Chinese Chronology—continues the dissecting critic—“the list of the thirty-three Buddhist patriarchs . . . gives the date of their deaths from Chakia-mouni, who died 950 B. C., to Hui-neng, who died 713 A. D., and bears, like everything Chinese, the character of the most exact chronological accuracy. The first link, however, in this long chain of patriarchs is of a doubtful character.” For Western History “if . . . the exact Ceylonese chronology begins with 161 B. C., it is but reasonable to suppose that there existed in Ceylon a traditional native chronology extending beyond that date. . . .” “Therefore, . . . what goes before . . . is but fabulous tradition.”54

The chronology of the Apostles and their existence has never been proved historically. The history of the Papacy is confessedly “obscure.” Ennodius of Pavia (5th century) was the first one to address the Roman Bishop (Symmachus)—who comes fifty-first in the Apostolic succession, as “Pope.” Thus, if we were to write the History of Christianity, and indulge in remarks upon its chronology, we might say that since there were no antecedent Popes; and since the Apostolic line began with Symmachus (498 “A.D.”); all Christian records beginning with the Nativity and up to the sixth century are therefore—“fabulous traditions,” and all Christian chronology is “purely hypothetical.”

3rd—Two discrepant dates in Buddhist chronology are scornfully pointed out by the Oxford Professor. If the landing of Vijaya, in Lanka—he says—on the same day that Buddha reached Nirvâna (died) is in fulfilment of Buddha’s prophecy, then “if Buddha was a true prophet, the Ceylonese argue quite rightly that he must have died in the year of the Conquest, or 543 B. C.” (p. 270).

On the other hand the Chinese have a Buddhist chronology of their own; and—it does not agree with the Ceylonese. ". . . the lifetime of Buddha, from 1029 to 950, rests on his own prophecy, that a Millennium would elapse from his death to the conversion of China. If, therefore, Buddha was a true prophet he must have lived about 1000 B. C." (p. 266). But the date does not agree with the Ceylonese chronology; ergo—Buddha was a false prophet. As to that other "the first and most important link" in the Ceylonese as well as in the Chinese chronology, "it is extremely weak . . ." In the Ceylonese "a miraculous genealogy," had to be provided for Vijaya, and, "a prophecy was, therefore, invented" (p. 269).55

On these same lines of argument it may be argued that:—

Since no genealogy of Jesus, "exact or inexact," is found in any of the world's records save those entitled—the Gospels of SS. Matthew (i. 1-17), and Luke (iii. 23-38); and, since these radically disagree—although this personage is the most conspicuous in Western history, and the nicest accuracy might have been expected in his case; therefore, agreeably with Prof. Max Müller's sarcastic logic, if Jesus "was a true prophet, he must have descended from David through Joseph" (Matt.'s Gospel); and "if he was a true prophet" again, then the Christians "argue quite rightly that he must have" descended from David through Mary (Luke's Gospel). Furthermore, since the two genealogies are obviously discrepant and prophecies were truly "invented" by the post-apostolic theologians [or, if preferred, old prophecies of Isaiah and other O. T. prophets, irrelevant to Jesus, were adapted to suit his case—as recent English commentators (in Holy Orders), the Bible revisers, now concede] and since moreover—always following the Professor's argument, in the cases of Buddhist and Brahmanical chronologies—"traditional and full of absurdities . . . every attempt to bring them into harmony having proved a failure" (p. 266), are Bible chronology and genealogies less so?

Have we, or have we not a certain right to retort, that if Gautama Buddha is shown on these lines a false prophet, then Jesus must be likewise “a false prophet”? And if Jesus was a true prophet despite existing confusion of authorities, why on the same lines may not Buddha have been one? Discredit the Buddhist prophecies and the Christian ones must go along with them.

The utterances of the ancient pythoness now but provoke the scientific smile: but no tripod ever mounted by the prophetess of old was so shaky as the chronological trinity of points upon which this Orientalist stands to deliver his oracles. Moreover his arguments are double-edged, as shown. If the citadel of Buddhism can be undermined by Prof. Max Müller’s critical engineering, then pari passu that of Christianity must crumble in the same ruins. Or have the Christians alone the monopoly of absurd religious “inventions” and the right of being jealous of any infringement of their patent rights?

To conclude, we say, that the year of Buddha’s death is correctly stated by Mr. Sinnett, Esoteric Buddhism having to give its chronological dates according to esoteric reckoning. And this reckoning would alone, if explained, make away with every objection urged, from Prof. M. Müller’s A History of Ancient Sanskrit Literature down to the latest “evidence”—the proofs in the Reports of the Archaeological Survey of India. The Ceylonese era, as given in Mahâvansa, is correct in everything, withholding but the above given fact of Nirvana, the great mystery of Samma-Sambuddha and Abhijña remaining to this day unknown to the outsider; and though certainly known to Bhikshu Mahânâma—King Dhâtusena’s uncle—it could not be explained in a work like the Mahâvansa. Moreover the Singhalese chronology agrees in every particular with the Burmese chronology. Independent of the religious era dating from Buddha’s death, called “Nirvanic Era,” there existed, as now shown by Bishop Bigandet (Life of Gaudama), two historical eras.

One lasted 1362 years its last year corresponding with 1156 of the Christian era: the other, broken in two small eras, the last succeeding immediately the other, exists to the present day. The beginning of the first, which lasted 562 years, coincides with the year 79 A. D. and the Indian Saka era. Consequently the learned Bishop, who surely can never be suspected of partiality to Buddhism, accepts the year 543 of Buddha's Nirvana. So do Mr. Turnour, Professor Lassen, and others.

The alleged discrepancies between the 14 various dates of Nirvana collected by Csoma de Körös, do not relate to the Nyr-Nyang in the least. They are calculations concerning the Nirvana of the precursors, the Bodhisattwas and previous incarnations of Sanggyas, that the Hungarian found in various works and wrongly applied to the last Buddha. Europeans must not forget that this enthusiast acted under protest of the Lamas during the time of his stay with them; and that, moreover, he had learned more about the doctrines of the heretical Dugpas than of the orthodox Gelugpas. The statement of this "great authority [!] on Tibetan Buddhism," as he is called, to the effect that Gautama had three wives whom he names—and then contradicts himself by showing (Grammar of the Tibetan Language, p. 162, see note) that the first two wives "are one and the same," shows how little he can be regarded as an "authority." He had not even learned that "Gopa, Yasodhara and Utpala Varna," are the three names for three mystical powers. So with the "discrepancies" of the dates. Out of the 64 mentioned by him but two relate to Sakya Muni: namely, the years 576 and 546—and these two err in their transcription; for when corrected they must stand 564 and 543. As for the rest they concern the seven ku-sum, or triple form of the Nirvanic state and their respective duration, and relate to doctrines of which Orientalists know absolutely nothing.

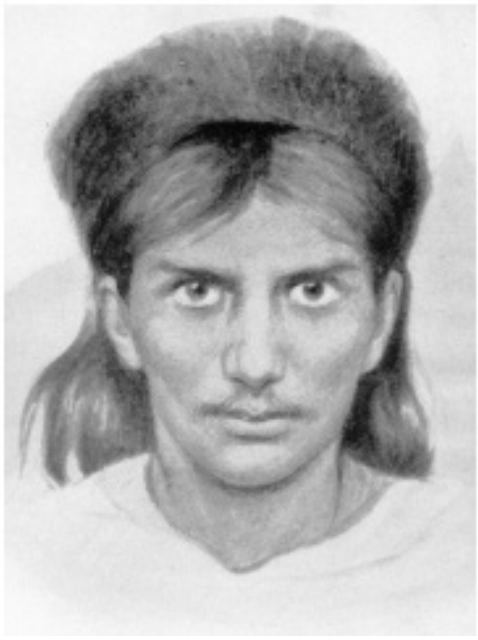
Consequently from the Northern Buddhists, who, as confessed by Professor Weber, "alone possess these (Buddhist) Scriptures complete," and have "preserved more authentic information regarding the circumstances of their redaction"56—the Orientalists have up to this time learned next to nothing.

The Tibetans say that Tathagata became a full Buddha, i.e., reached absolute Nirvana in 2544 of the Kali era (according to Sauramanam), and thus lived indeed but eighty years, as no Nirvanee of the seventh degree can be reckoned among the living (i.e., existing) men. It is no better than loose conjecture to argue that it would have entered as little into the thoughts of the Brahmans of noting the day of Buddha's birth "as the Romans, or even the Jews, [would have] thought of preserving the date of the birth of Jesus before he had become the founder of a religion." (M. Müller's Hist. A S. L., p. 263.) For, while the Jews had been from the first rejecting the claim of Messiahship set up by the Chelas of the Jewish prophet, and were not expecting their Messiah at that time, the Brahmans (the initiates, at any rate) knew of the coming of him whom they regarded as an incarnation of divine wisdom and therefore were well aware of the astrological date of his birth. If, in after times in their impotent rage, they destroyed every accessible vestige of the birth, life and death of Him, who in his boundless mercy to all creatures had revealed their carefully concealed mysteries and doctrines in order to check the ecclesiastical torrent of ever-growing superstitions, there had been a time when he was met by them as an Avatar. And, though they destroyed, others preserved.

The thousand and one speculations and the torturing of exoteric texts by Archæologist or Palæographer will ill repay the time lost in their study.

The Indian Annals specify King Ajatasatru as a contemporary of Buddha, and another Ajatasatru helped to prepare the council 100 years after his death. These princes were sovereigns of Magadha and have naught to do with Ajatasatru of the Brihad-Aranyaka and the Kaushitaki-Upanishad, who was a sovereign of the Kasis; though Bhadrasena, "the son of Ajatasatru" cursed by Aruni—may have more to do with his namesake the "heir of Chandragupta" than is generally known.

HELENA PETROVNA BLAVATSKY
Picture taken in London, in 1884, by Mrs. Laura Langford Holloway



DAMODAR K. MAVALANKAR

Professor Max Müller objects to two Asokas. He rejects Kalasoka and accepts but Dharmasoka—in accordance with “Greek” and in utter conflict with Buddhist chronology. He knows not or perchance prefers ignoring—that besides the two Asokas there were several personages named Chandragupta and Chandramasa. Plutarch is set aside as conflicting with the more welcome theory, and the evidence of Justin alone is accepted. There was Kalasoka, called by some Chandramasa and by others Chandragupta, whose son Nanda was succeeded by his cousin the Chandragupta of Seleucus, and under whom the Council of Vaisali took place “supported by King Nanda” as correctly stated by Taranatha. [None of them were Sudras, and this is a pure invention of the Brahmans.] Then there was the last of the Chandraguptas who assumed the name of Vikrama; he commenced the new era called the Vikramaditya or Samvat and began the new dynasty at Pataliputra, 318 (B. C.)—according to some European “authorities”; after him his son Bindusara or Bhadrasena—also Chandragupta, who was followed by Dharmasoka Chandragupta. And there were two Piyadasis—the “Sandracottos” Chandragupta and Asoka. And if controverted—the Orientalists will have to account for this strange inconsistency. If Asoka was the only “Piyadasi” and the builder of the monuments, and maker of the rock-inscriptions of this name; and if his inauguration occurred as conjectured by Professor Max Müller about 259 B. C., in other words, if he reigned 60 or 70 years later than any of the Greek kings named on the Piyadasian monuments, what had he to do with their vassalage or non-vassalage, or how was he concerned with them at all? Their dealings had been with his grandfather some 70 years earlier—if he became a Buddhist only after ten years’ occupancy of the throne. And finally three well-known Bhadrasenas can be proved, whose names spelt loosely and phonetically, according to each writer’s dialect and nationality, now yield a variety of names, from Bindusara, Bimbisara, and Vindusara; down to Bhadrasena and Bhadrasara, as he is called in the Vayu Purana.

These are all synonymous. However easy, at first sight, it may seem to be to brush out of history a real personage, it becomes more difficult to prove the non-existence of Kalasoka by calling him “false,” while the second Asoka is termed “the real,” in the face of the evidence of the Puranas, written by the bitterest enemies of the Buddhists, the Brahmans of the period. The Vayu and Matsya Puranas mention both in their lists of the reigning Sovereigns of the Nanda and the Morya dynasties. And, though they connect Chandragupta with a Sudra Nanda, they do not deny existence to Kalasoka—for the sake of invalidating Buddhist chronology. However falsified the now extant texts of both the Vayu and Matsya Puranas, even accepted as they at present stand “in their true meaning,” which Prof. Max Müller (notwithstanding his confidence) fails to seize, they are not “at variance with Buddhist chronology before Chandragupta.”57 Not, at any rate, when the real Chandragupta instead of the false Sandracottos of the Greeks is introduced and authenticated. Quite independently of the Buddhist version, there exists the historical fact recorded in the Brahmanical as well as in the Burmese and Tibetan versions, that in the year 63 of Buddha, Śiśunâga of Benares was chosen king by the people of Pâtaliputra, who made away with Ajatasatru’s dynasty. Śiśunâga removed the capital of Magadha from Rajagriha to Vaisali, while his successor Kalasoka removed it in his turn to Pâtaliputra. It was during the reign of the latter that the prophecy of Buddha concerning Pâtalibat or Pâtaliputra—a small village during His time—was realized. (See Mahâparinibbâna Sutta.)

It will be easy enough, when the time comes, to answer all-denying Orientalists and face them with proof and document in hand. They speak of the extravagant, wild exaggerations of the Buddhists and Brahmans. The latter answer: “The wildest theorists of all are they who, to evade a self-evident fact, assume moral, anti-national impossibilities, entirely opposed to the most conspicuous traits of the Brahmanical Indian character—namely, borrowing from, or imitating in anything, other nations.

From their comments on Rig Veda, down to the annals of Ceylon, from Pânini to Matouan-lin, every page of their learned scholia appears, to one acquainted with the subject, like a monstrous jumble of unwarranted, and insane speculations. Therefore, notwithstanding Greek chronology and Chandragupta—whose date is represented as "the sheet-anchor of Indian chronology" that "nothing will ever shake"—it is to be feared that as regards India, the chronological ship of the Sanskritists has already broken from her moorings and gone adrift with all her precious freight of conjectures and hypotheses. She is drifting into danger. We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarers; and not only will men be swallowed up or slain by thousands, "new" land appear and "old" subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected Past will be uncovered to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched, may be seen to ground upon the upheaved vestiges of ancient civilizations, and fall to pieces. We are not emulous of the prophet's honours: but still, let this stand as a prophecy.

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QUESTION VII.

INSCRIPTIONS DISCOVERED BY GENERAL A. CUNNINGHAM.

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

We have carefully examined the new inscription discovered by General A. Cunningham on the strength of which the date assigned to Buddha's death by Buddhist writers has been declared to be incorrect; and we are of opinion that the said inscription confirms the truth of the Buddhist traditions instead of proving them to be erroneous. The above mentioned archæologist writes as follows regarding the inscription under consideration in the first volume of his reports:—". . . the most interesting [inscription at Gaya] is a long and perfect one, dated in the era of the Nirvâna, or death of Buddha. I read the date as follows:

—Bhagavati parinirvritte samvat 1819 Karttike badi 1 Budhe, that is, ‘in the year 1819 of the emancipation of Bhagavata, on Wednesday, the first day of the waning moon of Kartik.’ If the era here used is the same as that of the Buddhists of Ceylon and Burmah, which began in 543 B. C., the date of this inscription will be 1819 — 543 = A.D. 1276. The style of the letters is in keeping with this date, but is quite incompatible with that derivable from the Chinese date of the era. The Chinese place the death of Buddha upwards of 1000 years before Christ, so that, according to them, the date of this inscription would be about A. D. 800, a period much too early for the style of character used in the inscription. But as the day of the week is here fortunately added, the date can be verified by calculation. According to my calculation the date of the inscription corresponds with Wednesday, the 17th September, A. D. 1342. This would place the Nirvâna of Buddha in 477 B. C., which is the very year that was first proposed by myself as the most probable date of that event. This corrected date has since been adopted by Professor Max Müller.”58

The reasons assigned by some Orientalists for considering this so-called “corrected date” as the real date of Buddha’s death have already been noticed and criticized in the preceding article; and now we have only to consider whether the inscription in question disproves the old date.

Major-General Cunningham evidently seems to take it for granted, as far as his present calculation is concerned, that the number of days in a year is counted in the Magadha country and by Buddhist writers in general on the same basis on which the number of days in a current English year is counted; and this wrong assumption has vitiated his calculation and led him to a wrong conclusion. Three different methods of calculation were in use in India at the time when Buddha lived, and they are still in use in different parts of the country.

These methods are known as Sauramanam, Chandramanam and Barhaspatyamanam. According to the Hindu works on Astronomy a Sauramanam year consists of 365 days, 15 ghadias and 31 vighadias; a Chandramanam year has 360 days, and a year on the basis of Barhaspatyamanam has 361 days and 11 ghadias nearly. Such being the case, General Cunningham ought to have taken the trouble of ascertaining before he made his calculation the particular Manam employed by the writers of Magadha and Ceylon in giving the date of Buddha's death and the Manam used in calculating the years of the Buddhist era mentioned in the inscription above quoted. Instead of placing himself in the position of the writer of the said inscription and making the required calculation from that standpoint, he made the calculation on the same basis on which an English gentleman of the 19th century would calculate time according to his own calendar.

If the calculation were correctly made, it would have shown him that the inscription in question is perfectly consistent with the statement that Buddha died in the year 543 B. C. according to Barhaspatyamanam (the only manam used in Magadha and by Pali writers in general). The correctness of this assertion will be clearly seen on examining the following calculation.

543 years according to Barhaspatyamanam are equivalent to 536 years and 8 months (nearly) according to Sauramanam.

Similarly 1819 years according to the former manam are equivalent to 1798 years nearly according to the latter manam.

As the Christian era commenced on the 3102nd year of Kaliyuga (according to Sauramanam) Buddha died in the year 2565 of Kaliyuga and the inscription was written in the year 4362 of Kaliyuga (according to Sauramanam). And now the question is whether according to the Hindu Almanac, the first day of the waning moon of Karttika coincided with a Wednesday.

According to Suryasiddhanta the number of days from the beginning of Kaliyuga up to midnight on the 15th day of increasing moon of Aswina is 1,593,072, the number of Adhikamasas (extra months) during the interval being 1608 and the number of Kshayatithis 25,323.

If we divide this number by 7 the remainder would be 5. As Kaliyuga commenced with Friday, the period of time above defined closed with Tuesday, as according to Suryasiddhanta a week-day is counted from midnight to midnight.

It is to be noticed that in places where Barhaspatyamanam is in use Krishnapaksham (or the dark half) commences first and is followed by Suklapaksham.

Consequently the next day after the 15th day of the waxing moon of Aswina will be the 1st day of the waning moon of Karttika to those who are guided by the Barhaspatyamanam calendar. And therefore the latter date, which is the date mentioned in the inscription, was Wednesday in the year 4362 of Kaliyuga.

The geocentric longitude of the sun at the time of his meridian passage on the said date being 174° 20’ 16” and the moon’s longitude being 7° 51’ 42” (according to Suryasiddhanta) it can be easily seen that at Gaya there was Padyamitithi (1st day of waning moon) for nearly 7 ghadias and 50 vighadias from the time of sunrise.

It is clear from the foregoing calculation that “Karttik 1 badi” coincided with Wednesday in the year 4362 of Kaliyuga or the year 1261 of the Christian era, and that from the standpoint of the person who wrote the inscription the said year was the 1819th year of the Buddhist era. And consequently this new inscription confirms the correctness of the date assigned to Buddha’s death by Buddhist writers. It would have been better if Major General Cunningham had carefully examined the basis of his calculation before proclaiming to the world at large that the Buddhist accounts were untrustworthy.

COMPILER'S NOTES

[These notes correspond to the respective superior numbers in the text.]

1 All references to A. P. Sinnett's Esoteric Buddhism are paged according to the original edition, London, Trübner and Co., 1883.

2 "An English F.T.S." refers to Frederick W. H. Myers.

Frederick William Henry Myers was born in 1843 at Keswick in Cumberland, England. His father was the Rev. Frederick Myers, perpetual curate of St. John's, Keswick. His mother was Susan Harriet, youngest daughter of John Marshall of Hallstead. He was educated at Cheltenham College. He had a brilliant mind from early youth, and had learnt Virgil by heart before he passed his school age. He won the senior classical scholarship in his first year in College. In 1859, he entered for the national "Robert Burns Centenary" competition with a poem, and won second prize. Later he went to Cambridge. There he won various honors, including two scholarships, graduating in 1864.

After graduation, he toured the European continent and spent a year in the United States. In the years 1865-69 he was classical lecturer at Trinity College, Cambridge. From 1872 to within a few weeks of his death, he served on the staff of School Inspectors. Outwardly, his life was uneventful, the earlier years being devoted to poetical work in which he achieved considerable fame, and the last twenty years of his life being spent mainly in psychical research.

At Trinity College he established close relations with Professor Henry Sidgwick who became his valued friend. The early religious views of Frederick Myers underwent great modification, owing to disillusionment caused by wider knowledge. In 1882, he became one of the co-founders of the Society for Psychical Research, others being Prof. Balfour Stewart, Prof. W. F. Barrett (Univ. of Dublin), Prof. Henry Sidgwick, Stainton Moses, Edmund Gurney, Dr. G. Wyld. The Society was formed as a result of a conference convoked by Prof. Barrett, for the purpose of making "an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical and spiritualistic."

In 1886, Myers published a work entitled Phantasms of the Living (London: Trübner & Co.), the two bulky volumes of which were the combined production of Myers himself, Frank Podmore and Edmund Gurney. This work was devoted to the establishment of the claim that telepathy, i.e., the transference of thought and feeling from one individual to another, by other than the recognized sense channels, is a proved fact of nature; and that phantasms (or impressions) of persons, especially undergoing a crisis, such as death, are perceived with a frequency inexplicable by chance, and are probably telepathic.

One of the great pioneer-theorists of modern parapsychology, Frederick Myers published a valuable series of papers on what he termed the “Subliminal Self” in the Society’s Proceedings. His purpose, certainly the first of its kind to be found in Western academic research, was, as William James describes it in his Essays in Popular Philosophy (1897), “to consider the phenomena of hallucinations, hypnotism, automatism, double personality, and mediumship, as connected parts of one whole subject.” This inquiry, after fifteen years of critical examination, was ably concluded by Myers in his posthumous Human Personality and Its Survival of Bodily Death (London: Longmans, Green & G., 1903). These two volumes, extensively documented, represent the conviction that the waking consciousness of man is but a small part of a greater consciousness, and that this unseen self, manifesting in every form of normal and supernormal mental phenomena, is the source and origin of much, if not most, of the remarkable evidence generally attributed to the agency of disembodied spirits. Myers maintains that, instead of making the possibility of human survival less likely, the mere possession by the living of such remarkable and potential, but little-used, faculties evidences a purpose and program beyond the physical body and its death.

Myers became interested in Theosophy and the work of the Founders, and joined the Theosophical Society on the 3rd of June, 1883. It was largely through his interest and instrumentality that the Society for Psychical Research, in 1884, undertook an inquiry into the phenomena connected with Madame Blavatsky. History records that the preliminary conclusion of the investigating Committee was, on the whole, favorable; but that the final decision, as based on the personal Report of Dr. Richard Hodgson, was utterly inimical. In later years Myers spoke bitterly of the claims for H. P. Blavatsky and classed them among the hoaxes of the age, an attitude greatly to be deplored, when contrasted with his earlier sympathetic attitude.

Myers died in 1901 in Rome, and was buried in Keswick churchyard, within sight of his old home. He was a man of “rare intellectual gifts, original, acute and thoughtful, subtle in insight, abundant in ideas, vivid and eloquent in expression. A person at once forcible, ardent and intense.” It was his intuition and intellectual courage that had attracted to him in the early days the attention of the Teachers; and it must be said, in spite of his later change of heart, that he did a great deal of useful work for the Movement

3 This has reference to the researches of Sir William Crookes (1832-1919), distinguished British chemist and physicist, Fellow of the Theosophical Society, and Councillor of its London Lodge.

His painstaking study of electrical discharges in high vacua (Crookes' tube) led him to infer the existence of a "fourth state of matter," which he called "Radiant Matter," and paved the road for the discovery of the electron. His fearless investigation of psychic phenomena under strict test conditions, in the face of scientific disapprobation and ridicule, attracted to him the attention of the Masters who, as would appear from their letters, helped him in certain occult ways.

The student is referred in this connection to the following passages: The Mahatma Letters to A. P. Sinnett, pp. 271-272, 341-342; The Letters of H. P. Blavatsky to A. P. Sinnett, pp. 224-226, 235; The Secret Doctrine, Vol. I, pp. 546-554, 580-587, 620-626.

In the present article, written as it was in the fall of 1883, reference is to Crookes' two outstanding and revolutionary pronouncements on the subject of "Radiant Matter." One is his Address before the Sheffield Meeting of the British Association, August 22, 1879 (See Chemical News, vol. xl, 1879, pp. 91-93, 104-107, 127-131; and Nature, London, vol. xx, 1879, pp. 419-423, 436-440); and the other is his Letter to the Secretary of the Royal Society of London, Prof. G. G. Stokes, dated April 29, 1880 (See Proceedings Roy. Soc., 1880, vol. xxx, pp. 469-472; Chem. News, vol. xli, 1880, pp. 275-276; and Nature, vol. xxii, 1880, pp. 153-154).

4 Johann Karl Friedrich Zöllner, famous German astro-physicist, was born in Berlin, November 8, 1834, and died at Leipzig, April 25, 1882. After matriculating from the "Köllnische Gymnasium" in his native city, he entered the Berlin University, 1855, as a student of Physics and Natural Sciences. After some studies at the Univerity of Basel, 1857, he returned to Berlin and built for himself a small private observatory on a plot of ground belonging to his father, who was a designer and calico-printer. In 1862, he went to Leipzig as an assistant at the Observatory. In 1865, he delivered a dissertation at the University of Leipzig on the Relative Intensity of Light of the Phases of the Moon, and the following year became assistant professor in the Department of Philosophy. In December, 1866, he delivered his thesis entitled Über die universelle Bedeutung der mechanischen Principien. In 1872, he was appointed Professor of Astrophysics.

Zöllner made innumerable contributions to astronomical science, which included the determination of the reflective capacity (albedo) of many planets, and a study of their thermal conditions. He made photometric investigations of the Mercurial phases, and conducted observations on the intensity of solar radiations at their source, and of solar temperature. His Grundzüge einer allgemeinen Photometrie des Himmels (Berlin, 1861, 4to.) contains a description of a new instrument, the astrophotometer, for the measurement of the light and color of stars. This new invention was soon adopted by the best known Observatories.

He furnished many valuable papers to the publications of the Royal Saxonian Scientific Society, on the constitution of the sun and stars, and published other scientific papers in the Astronomische Nachrichten and the Poggendorff's Annalen. In his work Über die Natur der Kometen. Beiträge zur Geschichte und Theorie der Erkenntniss, written for the 300dth anniversary of Kepler's birth, Dec. 27, 1871 (2nd ed., 1872; 3rd ed., 1883), Zöllner expounded the remarkable theory that the brightness of the comets was not due to the alleged fact that they were incandescent through heat, but to the fact that they were glowing with electricity. He also showed that many of the findings of modern science had been anticipated by true philosophers. He gave considerable study to various types of illusions produced on our senses, especially optical illusions, and greatly enlarged the electro-dynamic theory of Wilhelm Weber.

Among his other works, mention should be made of his Principien einer electrodynamischen Theorie der Materie, 1876; and his Naturwissenschaft und Christliche Offenbarung. Populäre Beiträge zur Theorie und Geschichte der vierten Dimension, Leipzig, 1886.

In 1877, Zöllner stopped contributing to scientific publications, and began to issue the results of his research in a series of separate volumes entitled Wissenschaftliche Abhandlungen (4 vols., Leipzig, 1878-81), which he published at his own expense. He thought this method would preserve a better continuity of presentation.

Zöllner was seriously interested in mediumistic phenomena and conducted extensive research along this line with the celebrated medium, Dr. Henry Slade. His theory of the four-dimensional world and its inhabitants deserves a far greater attention than it has received on the part of scientists. His experiments with Slade are fully described in his Transcendental Physics, translated from the German by Charles C. Massey (London, 1880), and reviewed at length by H. P. B. in The Theosophist, Vol. II, February, 1881, pp. 95-97.

Zöllner's work with Dr. Henry Slade was one of the direct results of the efforts of H. P. B. and Col. Olcott, who had selected Slade as the most reliable medium for the investigations conducted in 1876-77 at the Imperial University of St. Petersburg. It was after this that Slade resided in London and Leipzig.

Zöllner's interest in psychic matters brought him bitter opposition from various scientific quarters, and he was considered by some of his own former colleagues as merely a crank. The persecution to which he was subjected must have produced a considerable effect upon his general health, as intimated by the remarks in the text to which this note is appended. He died suddenly of a stroke, seated at his desk, only 48 years of age.

Biographical data can be found in F. Körber's study of Zöllner's life (Berlin, 1899), and Moritz Wirth's essay (Leipzig; 1882) which contains a portrait of Zöllner; also in Aksakoff's Psychische Studien, 1882 and 1883.

5 This passage from Magia Adamica of Eugenius Philalethes (Thomas Vaughan) appears on the unnumbered eleventh page of the section entitled "To the Reader," and not on page 11 of the text itself. H. P. B. emphasizes the fact that the italics are the author's own. Her proofreader, however, was not too particular about this. The passage has been checked with the original edition, London, 1650, and corrected to correspond to it in every particular. See the Biographical Index for a summary of the life and work of Thomas Vaughan.

6 These quotations are from an essay by Sir William Herschel (1738-1822), LL.D., F.R.S., entitled On the Nature and Construction of the Sun and Fixed Stars, London, 1801, pp. 3 and 5. The italics do not appear in the original, and so must indicate special emphasis laid on these words by H. P. B.

7 These quotations are from Sir John Herschel's Familiar Lectures on Scientific Subjects (London and New York, Alexander Strahan & Co., 1866, xii, 507 pp.), pp. 83-84. The words: "as separate and independent," and "some sort of solidity," as well as the last sentence beginning "yet we do know that . . .," are not italicized in the original.

8 These quotations are from The Sun: Ruler, Fire, Light, and Life of the Planetary System, by Richard A. Proctor, B.A., F.R.A.S., London, Longmans, Green & Co., 1871, pp. 382, 384, 386-87.

9 Tyndall's quotations have not been found for purposes of checking.

10 Province of N. E. Iran. Present name for the "Salt Desert" is Dasht-i-Kavir.

11 This may be the paging of the first edition, Gould, Kendall & Lincoln, Boston, 1848. The passage has been checked by the revised ed. of 1851, p. 237.

12 The text of this passage has been compared with the original edition published at Calcutta, in 1819, and the older spellings of Sanskrit names, as well as the rather quaint punctuation, have been kept intact.

13 The History of Indian Literature, Albrecht Friedrich Weber, p. 224, fnote 237. Transl. from the 2nd German edition by John Mann, M.A., and Theodor Zachariae, Ph.D., Trübner & Co., London, and Houghton, Osgood & Co., Boston, 1878, xxiii, 360 pp.

14 Also spelled Hiouen Thsang, Hsuan-Tsang, Yuan-Chwang, etc.

15 T. Subba Row Garu was a Vedântin of the Niyoga caste of the Smârta (Adwaita) Brâhmanas. He was born at Cocanâda, July 6, 1856. His native country was the Godâvarî District on the Coromândel Coast of India. His vernacular tongue was Telugu.

His grandfather was the Sheristâdâr of the District, and his maternal uncle was Diwan (Prime Minister) to the Râjah of Pithâpuram. His father died when he was but six months old, and his uncle brought him up. He attended the Cocanâda Hindû School, where he showed no unusual talents. After passing his matriculation examination at that school, he went in 1872 to the Madras Presidency College, where he showed great brilliancy in his studies and won his B.A. in 1876 at the top of his class.

Later in the same year, Sir T. Madhava Row, then Diwan of Baroda, offered him the position of Registrar of the High Court in that State, where Subba Row remained for about a year, returning thence to Madras, where he passed his B.L. examination. Having chosen the law as his profession, he served his apprenticeship under Messrs. Grant and Laing, and was enrolled a Vakil (Pleader) of the High Court in the latter part of 1880. His practice became very lucrative, and probably would have continued to bring him a good income, had he not given most of his attention to philosophy, drawn to it, as he told Col. Olcott, by an irresistible attraction. His brilliant mental ability is well illustrated by the fact that he successfully passed an examination in geology for the Statutory Civil Service in 1885, though this was a new subject to him and he had only one week to prepare himself.

Subba Row gave no early signs of possessing any mystical knowledge and even Sir T. Madhava Row did not notice any such while he was serving under him at Baroda. Col. H. S. Olcott writes:

“I particularly questioned his mother on this point, and she told me that her son first talked metaphysics after forming a connection with the Founders of the Theosophical Society: a connection which began with a correspondence between himself and H. P. B. and Damodar, and became personal after our meeting him, in 1882, at Madras. It was as though a storehouse of occult experience, long forgotten, had been suddenly opened to him; recollection of his last preceding birth came in upon him; he recognised his Guru, and thenceforward held intercourse with him and other Mahatmas; with some, personally at our Headquarters, with others elsewhere and by correspondence. He told his mother that H. P. B. was a great Yogi, and that he had seen many strange phenomena in her presence. His stored up knowledge of Sanskrit literature came back to him, and his brother-in-law told me that if you would recite any verse of Gîtâ, Brâhma-Sûtras or Upanishads, he could at once tell you whence it was taken and in what connection employed. Those who had the fortune to hear his lectures on Bhagavad-Gîtâ before the T. S. Convention of 1886 at Adyar, can well believe this so perfect seemed his mastery of that peerless work. . . . As a conversationalist he was most brilliant and interesting; an afternoon’s sitting with him was as edifying as the reading of a solid book. But this mystical side of his character he showed only to kindred souls.

What may seem strange to some is the fact that, while he was obedient as a child to his mother in worldly affairs, he was strangely reticent to her, as he was to all his relatives and ordinary acquaintances, about spiritual matters. His constant answer to her importunities for occult instruction was that he ‘dared not reveal any of the secrets entrusted to him by his Guru.’ He lived his occult life alone. That he was habitually so reserved, gives the more weight to the confidential statements he made to the members of his own household” (The Theosophist, Vol. XI, July, 1890, pp. 577-578.)

H. P. B. and Subba Row were pupils of the same Adept, Master M. As evidence of the very high esteem that H. P. B. had for Subba Row’s occult knowledge, we might recall her editorial remark (The Theosophist, Vol. IV, February, 1883, p. 118) to the effect that “we know of no better authority in INDIA in anything, concerning the esotericism of the Adwaita philosophy” than Subba Row. It should also be remembered that she associated his name with her own on the printed announcement of the forthcoming publication of The Secret Doctrine which appeared on several occasions in the pages of The Theosophist in 1884. At the time, her book was to be “A New Version of Isis Unveiled. With a New Arrangement of the Matter, Large and Important Additions, and Copious Notes and Commentaries.” As she wrote herself to A. P. Sinnett, in the early part of 1884: “And now the outcome of it is, that I, crippled down and half dead, am to sit up nights again and rewrite the whole of Isis Unveiled, calling it The Secret Doctrine and making three if not four volumes out of the original two, Subba Row helping me and writing most of the commentaries and explanations.” (Letters of H.P.B. to A. P. Sinnett, p. 64.) This original plan, however, did not materialize. Later, after H. P. B. had received from Master M., on January 9, 1885, a plan for The Secret Doctrine, and had worked on it for quite some time, she sent portions of the MSS. to Subba Row for his opinion and corrections. This was in 1886, when she was in Germany. His judgment was a disappointment to H. P. B., because he found the draft both diffuse and chaotic. This forced H. P. B. to begin all over again, and may have been partially instrumental in producing a grander and more magnificent text.

Approximately at this time, differences arose between Subba Row and H. P. B., mainly on what would appear to be minor points of a philosophical kind, connected primarily with the classification of human principles. While it is not possible to state anything positive in connection with this controversy, there is sufficient evidence to show that the two variants of the teachings concerning the principles were presented in the pages of The Theosophist by order of Master M., who, as will be remembered, was the Teacher of both H. P. B. and Subba Row; and that this so-called controversy was to a very large extent a “put up job.”

However, even if this be true, and we think it is, there remains another, and much more valid reason, for misunderstanding between the two. We must bear in mind that Subba Row was a most conservative and rigid Brâhmana, an initiate into the more esoteric aspect of the ancient Brâhmanical teachings. He was greatly disturbed by the vulgar profanation of the Masters' names which had then taken place, and, as a Brâhmana, he strongly disapproved the fact that H. P. B. revealed to the public some of the inner meanings of the Hindu Scriptures, concealed until then in the secrecy of the inner temples. It is probable that he overlooked the fact that in doing so H. P. B. obeyed her superiors, who were Subba Row's superiors as well.

That this should be done by a woman of European descent was another fact difficult for a rigid Brâhmana to accept. Hence the inner conflict within Subba Row's mind and heart, a conflict which, to judge by outward circumstances at least, brought about his temporary withdrawal from active participation in the affairs of The Theosophical Society. Writing to Mrs. and Miss Arundale, on June 16. 1885, H. P. B. says:

"Such as Subba Row—uncompromising initiated Brahmins, will never reveal—even that which they are permitted to. They hate too much Europeans for it. Has he not gravely given out to Mr. and Mrs. C[ooper] O[akley] that I was henceforth 'a shell deserted and abandoned by the Masters'? When I took him for it to task, he answered: 'You have been guilty of the most terrible of crimes. You have given out secrets of Occultism—the most sacred and the most hidden. Rather that you should be sacrificed than that which was never meant for European minds. People had too much faith in you. It was time to throw doubt into their minds. Otherwise they should have pumped out of you all that you know.' And he is now acting on that principle." (Ltrs. of H.P.B. to A.P.S., pp. 95-96.)

It is important to bear in mind that in spite of his attitude towards H. P. B. at this later period, Subba Row had not the least doubt that H. P. B. possessed occult power and knowledge, and that she was in constant touch with the Adepts H. P. B.'s occult integrity and the validity of her teachings were at no time doubted by Subba Row. This endorsement by an orthodox Brâhmana is of immense importance.

Subba Row, as a representative, at Madras, of the Sringeri Matham, had considerable influence among the orthodox Hindûs. Therefore his attitude towards H. P. B. did have a profound effect on many minds, to the distress of those who remained faithful to her.

In 1888, Subba Row withdrew from The Theosophical Society. Very soon after this a painful illness descended upon him.

The cause of this affliction was unknown. He died in 1890, only 34 years of age.

Regarding this, Col. Olcott writes as follows (Old Diary Leaves, IV, pp. 234-35):

"On the 3rd of June I visited T. Subba Rao at his request and mesmerized him. He was in a dreadful state, his body covered with boils and blisters from crown to sole, as the result of blood poisoning from some mysterious cause. He could not find it in anything that he had eaten or drank, and so concluded that it must be due to the malevolent action of elementals, whose animosity he had aroused by some ceremonies he had performed for the benefit of his wife. This was my own impression, for I felt the uncanny influence about him as soon as I approached. Knowing him for the learned occultist that he was, a person highly appreciated by H. P. B., and the author of a course of superb lectures on the Bhagavad-Gîtâ, I was inexpressibly shocked to see him in such a physical state. Although my mesmeric treatment of him did not save his life, it gave him so much strength that he was able to be moved to another house, and when I saw him ten days later he seemed convalescent, the improvement dating, as he told me, from the date of the treatment. The change for the better was, however, only temporary, for he died during the night of the 24th of the same month, and was cremated at 9 on the following morning. From members of his family I obtained some interesting particulars. At noon on the 24th he told those about him that his Guru called him to come, he was going to die, he was now about beginning his tapas (mystical invocation), and he did not wish to be disturbed. From that time on he spoke to no one. . . ."

The circumstances involved in the passing of T. Subba Row seem to point to some unexpended Karmic debt which he had to meet and overcome before proceeding further along the path of enlightenment.

The only work of T. Subba Row's which stands as a unity is his series of Lectures entitled Notes on the Bhagavad-Gîtâ. The introductory lecture of this series was given by him at the Anniversary Convention at Adyar, December, 1885, and was published in The Theosophist, Vol. VII, No. 77, February, 1886, pp. 281-285. The four actual lectures were delivered a year later, namely, at the Anniversary Convention at Adyar, December 27-31, 1886. They appeared originally in The Theosophist, Vol. VIII, February, March, April and July, 1887. They were published in book-form by Tookaram Tatya, Bombay, 1888, though some omissions occur in this edition. The best edition of these Lectures is the one published by Theosophical University Press, Point Loma, Calif., 1934, which incorporates corrections in the text which Subba Row himself considered necessary at the time (See The Theosophist, Vol. VIII, May, 1887, p. 511).

T. Subba Row wrote a great many invaluable articles and essays for The Theosophist, some of which were, no doubt, inspired by his Teacher. To some of them H. P. B. appended valuable footnotes and comments which are to be found in their correct chronological order in the present series of volumes. Soon after his death, these scattered writings were collected together by Tookaram Tatya, and published by the Bombay Theosophical Publication Fund, under the title of Esoteric Writings of T. Subba Row (Bombay, 1895; rev. and enl. ed., Theosophical Publishing House, Adyar, Madras, 1931).

In his obituary notice of Subba Row, Col. H. S. Olcott wrote as follows:

"Between Subba Rao, H. P. Blavatsky, Damodar, and myself there was a close friendship. He was chiefly instrumental in having us invited to visit Madras in 1882, and in inducing us to choose this city as the permanent Headquarters of the Theosophical Society. Subba Rao was in confidential understanding with us about Damodar's mystical pilgrimage towards the north, and more than a year after the latter crossed into Tibet he wrote him about himself and his plans. Subba Rao told me of this long ago, and reverted to the subject the other day at one of my visits to his sick-bed." (The Theosophist, Vol. XI, July, 1890, pp. 577-578.)

While recognizing the subtle dangers which exist on the path of the true occultist, and the fact that T. Subba Row, in spite of his great advance along occult lines, fell prey to some of them, he undoubtedly was one of the most valuable workers of the early Theosophical Movement through whose mind certain teachings of the Adepts were delivered parallel with those coming through H. P. B., until such time when their paths appeared temporarily to diverge.

16 Quotation could not be found.

17 A History of ancient Sanskrit Literature, so far as it illustrates the primitive religion of the Brahmans, Friedrich Max Müller, p. 13 (Williams and Norgate, London, 1859, 8vo, xix, 607 pp.).

18 Op. cit., p. 13.

19 These quotations could not be checked.

20 These quotations could not be found.

21 Op. cit., p. 14. Italics are H. P. B.'s.

22 Op. cit., p. 6

23 0p. cit., p. 16. Italics are H. P. B.'s.

24 Quotation could not be found.

25 0p. cit., p. 31.

26 Op. cit., p. 11.

27 0p. cit., p. 14.

28 Op. cit., pp. 32 & 33. Italics are H.P.B.'s.

29 Hist. of Ind. Lit., p. 307, fnote 360.

30 Op. cit., p. 309, fnote 363.

31 Rig-Veda, Mandala III, Anuvaka III, Sûkta xxxiv, verse 9: "He gave horses, he gave also the sun, and Indra gave also the many-nourishing cow: he gave golden treasure, and having destroyed the Dasyus, he protected the Arya tribe."

Rig-Veda, Mandala II, Anuvaka I, Sûkta xi, verse 18: "Indra, hero, keep up the strength wherewith thou hast crushed Vrita, the spider-like son of Danu, and let open the light to the Arya: the Dasyu has been set aside on thy left hand."

See Rig-Veda Sanhitâ, a Collection of Ancient Hindu Hymns, transl. from the original Sanskrit by H. H. Wilson, publ. under the patronage of the Court of Directors of the East India Company, London, Wm. H. Allen & Co., 1850, 4 vols.

32 Parapamisos (more correctly Paropanisus), from old Persian paru—mountain. Mountain chain running from West to East through the center of the Southern portion of the Central Asian highlands. It is a prolongation of the chain of Anti-Taurus. The ancients applied this name to that part of the chain which lies between the Sariphi Mountains (mtns. of Kohistan) on the West, and the Imaus Mountains (Himâlayas) on the East, or from about the sources of the river Margus in the West, to the point where the Indus breaks through the chain in the East. It divides that part of the continent which slopes towards the Indian Ocean from the great central table-land of Tartary and Tibet. In the time of Alexander, it was known as Caucasus Indicus, whence the name Hindu-Kush.

33 The Theosophist, Vol. IV, No. 10(46), July, 1883, pp. 253-256.

34 A Hist. of Anc. Sanskrit Lit., p. 274.

35 Op. cit., p. 266. Italics are H.P.B.'s.

36 Main text and quoted material seem to be somewhat confused at this point. The following passage is to be found in Prof. Weber's Hist. of Ind. Lit., pp. 202-203, fnote: "According to Kern, Introd. to hisedition of the Brihat-Samhitâ of Varâha-Mihira, 5ff. (1866), the use of the so-called Samvat era is not demonstrable for early times at all, while astronomers only begin to employ it after the year 1000 or so."

37 Weber, op. cit., p. 203, fnote. The last sentence has been italicized by H.P.B.

38 Max Müller, op. cit., p. 275. Italics are H.P. B.'s.

39 These passages could not be found.

40 This passage could not be found.

41 Weber, op. cit., p. 251, fnote 276.

42 Weber, op. cit., p. 253. Italics are H.P.B.'s.

43 Weber, op. cit., pp. 220-221.

44 Italics by H.P.B.

45 Weber, op. cit., p. 274, fnote 321a. The words of R. L. Mitra are quoted from his work The Antiquities of Orissa, Calcutta, 1875. Italics are H.P.B.'s.

46 Weber, op. cit., p. 268, fnote 307. All italics are H.P.B.'s. The reference to Roth, as given by Weber, is Zeitschrift der deutschen morgenländischen Gesellschaft, xxvi, 441 & 448, 1872.

47 Weber, op. cit., p. 288, fnote 342.

48 Karmania or Carmania (Καρμανια), mentioned by Strabo (Geography, xv, 726) and Flavius Arrianus (Anabasis of Alexander, vi, 28), was an extensive province of the ancient Persian Empire, along the North side of the Persian Gulf, extending from Carpella on the East, to the river Bagrades (Nabend) on the West. It was bounded on the West by Persis, on the North by Parthia and Ariana, on the East by Drangiane and Gedrosia, and on the South by the Persian Gulf. It was divided into Carmania Propria and Carmania Deserta. Its chief city was Carmana (present Kirman) which gives its name to the province.

Drangiana or Drangiane (Δραγγιανὴ), mentioned by Strabo (Geography, xi, 516), Ammianus Marcellinus (Rerum gestarum, xxiii, 6) and others, was a province at the Eastern end of the Persian Empire, including part of the present Sejestan. It was bounded on the West by Carmania, on the North by Aria, on the East by Arachosia, and on the South by Gedrosia. It formed for a time a separate satrapy. It was watered mainly by the river Erymanthus (or Erymandrus). In its Northern part, it was inhabited by the war-like Drangae, whose capital was Prophtasia.

49 This quotation could not be found.

50 This quotation could not be found.

51 In spite of the seeming ambiguity of the language at this point, "it" refers to the First Council and not to the Second, as is amply clear from all known historical records, including Mahâvanśa, III, 19.

52 The reference is to Bigandet's The Life or Legend of Gaudama, the Budha of the Burmese, Rangoon, 1866.

53 Müller, op. cit., p. 267. Italics are H.P.B.'s.

54 The first two quotations in this paragraph are from pp. 265-66, and 268 of Müller's work. The third one could not be traced. There is, however, on page 266, the following passage: "Before that time then chronology is traditional, and full of absurdities."

55 None of the italics in these quotations appear in the original text of Max Müller.

56 These quotations could not be found.

57 This quotation could not be found.

58 This quotation is from the work entitled Archaeological Survey of India. Four Reports made during the years 1862-63-64-65, by Alexander Cunningham, C. S. I., Simla, 1871, Vol. I, p. 1. At the end of the quotation immediately following the name of Max Müller, a footnote is appended, which reads: “I have since submitted this date to the scrutiny of my learned friend Bâpu Deva Sâstri, the well known astronomer; according to whose calculation the 1st of Kartik badi in A. D. 1276 was a Friday, and in A. D. 1342 a Monday; but in A. D. 1341 it fell on Wednesday the 7th of October N. S., which would place the beginning of the Buddhist era in B. C. 478.”

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The material contained in the series of “Replies,” to which the above Notes are appended, has been reprinted but once, since its original publication in The Theosophist. It appeared in a work entitled Five Years of Theosophy (London: Reeves and Turner, 1885, 575 pp.) made up of essays and articles on mystical, theosophical and historical subjects selected from the early volumes of The Theosophist. Neither in that work, nor in the brief excerpts from the “Replies” which have appeared at various times in subsequent Theosophical periodicals, can any editorial work be detected. As a matter of fact, all reprints perpetuate a large number of typographical and other mistakes, occurring in the original, and treat all the quotations embodied in the text with obvious disregard for their actual wording and punctuation, as found in the original works from which these quotations were taken.

As is the case with other material contained in the present volume, all proper names, technical terms and quotations occurring in the above series of “Replies” have been carefully checked, as far as was possible to do so, and no amount of labor has been deemed too great to carry this out. In the course of this work a considerable number of errors were corrected. As an instance of this, the following words may be cited: Böckt has been altered to Böckh; Uraha to Urabá; Hiung-un to Hsiung-nu; Pritchard to Prichard; Tuisco to Tuisto; Magus to Magas; Aclo to Acla; Susinago to Sisunâga; Vishma to Bhîshma; Vijiam to Vijaya; Valentinian to Valentinus; Devaha to Devadaha. Serious students of today, and in the future, will understand the literary and historical importance of this policy.

September, 1883

THE KHABAR

[The Theosophist, Vol. IV, No. 12(48), September, 1883,

pp. 310-311.]

Sometime ago one of the London daily papers referred to the ‘khabar,’ as a thing of extreme mystery in India. From all we can learn, the Arabic word khabar signifies news; and as used in India, it means a method of communicating news in some extraordinary manner, which, it is alleged, science fails to unravel. The speed with which the news travels is said to be greater than that of the electric telegraph; but that we take leave to doubt At any rate, should you walk through an Indian market-place to view the silks of Cashmere, or stroll into a Turkish bazaar in quest of a serviceable saddle, your hospitable native acquaintance will ask: “Have you any news of So-and-so, or of such-and-such a place?” Your reply being in the negative, he may probably proceed to tell you what the khabar says on important affairs transpiring at a distance. To your astonishment, you find, after a few days, or even weeks, that your loquacious Hindu, Turkish, Arab, or Persian friend has told you the truth with tolerable correctness.

The Earl of Carnarvon in his interesting little volume, Recollections of the Druses of Lebanon, makes this observation: “No great moral or religious movement can be confined to the country where it is first born, and through all ages—sometimes by a subtle and almost mysterious agency—the spark of intelligence has flashed along the electric chain by which the nations of the East are darkly bound to each other.”* And in proof of the existence of this potent agency, he relates that during the Sikh war (1845-6) there were cases in which the news of defeat or victory forestalled the arrival of any letters on the subject; and further that in the late Indian Mutiny the somewhat exaggerated intelligence of General Windham’s repulse at Cawnpore actually reached the Indians of Honduras, and the Maoris of New Zealand, in a manner truly astonishing A relative of the writer of the present notice states, that when in Jerusalem during the Crimean war, he often found that the khabar of the bazaars anticipated the ordinary channels of communication by many days, and, generally, with but little departure from accuracy.

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* [Chap. VIII, p. 115.—Comp.]

Various theories have been adduced to account for the marvellous rapidity with which news is transmitted, or intercommunicated amongst nations who possess neither the electric telegraph nor steam-power.

Some even allege that a certain mysterious psychic force is brought to bear between man and man, separated by long distance from each other in a manner somewhat similar to the revelations we sometimes hear of as given by one relative to another at a distance. But be it as it may, there can be no doubt, that there exists in Eastern countries some means whereby intelligence is conveyed with marvellous celerity, without the aid of either steam or electricity. The subject is worthy of further investigation.—(Chambers' Journal.)

Alas, that there should be no khabar between Universal truths and Western minds! Like the news of the earth's rotundity and heliocentricity which were a stale news for the nations of the Vedic period and left by them as a legacy to Pythagoras, but which had to reach Europe as a scientific fact less than two centuries back,—and even that after finding itself stuck and delayed in the prison of the Inquisitions—the khabar will penetrate into Europe when the nations of the East will have found out something still more wonderful. Only "some allege" that the "khabar" is due to "a certain mysterious psychic force." "Eppur si muove"—Western friends; and you may find it out some day yourselves, and then, of course, you will believe in it. Till then, however, you will go on repeating, "Can there any good thing come out of "—Asia? Thus you have done before, and so will you do again.—Ed.

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THE THEOSOPHISTS

AS PHOTOGRAPHED IN THE IMPERIAL CENSUS

[The Theosophist, Vol. IV, No. 12(48), September, 1883 p. 311.]

It may be interesting for our friends to learn how our Association is, or rather was (for now they have learned better) viewed, and its tenets described by the officials of Bombay in the recent census. It is an honour to know that the Theosophical fly is thus immortalized and passed on to posterity in the imperishable amber of the Government Records of the Indian Empire; and, it is a matter of sorrow to see once more, how History is generally disfigured—facts being replaced by fiction, and philosophy mixed up with sectarianism.

“Et c’est ainsi qu’on écrit l’Histoire!” exclaimed in despair a French critic after getting acquainted with one of such historical facts, offered as reliable data and trustworthy materials for the future historians. Hundreds of years hence,—unless white ants, those best allies of characters as cruelly distorted by official recorders as have been our own, come to our rescue—posterity will be made to view our Society as a—sect!

EXTRACTS FROM THE “IMPERIAL CENSUS OF 1881.”

(Page 47 from “Operations and Results in the Bombay Presidency,” etc. by J. A. BAINES, F.S.G., of the Bombay Civil Service.)

The lately arisen sect of Theosophists may be regarded as practically an offshoot of Brahmanism in this country, though it has received impulse and support from outside. Any vitality that it may possess in the eye of the Hindu, taking it in a doctrinal light, is probably derived from its affinity to a once popular system of philosophical tenets that owe their being to the new departure taken by the orthodox faith after the success of Buddhism had shown it the necessity of modifying its structure. This cause of attraction to the meditative class of Hindu has been somewhat obscured by the prominence that has been lately given to the aid received by the creed from spiritistic manifestation of the usual description that places any rational and continuous observation of this class of phenomena beyond the reach of the unbiased investigator. The small number of its present adherents, are to be found exclusively in Bombay, and as these sheets are passing through the press, I have received casually the information that in that city, from some mistake in classification, the sect has found its place with Buddhism, but that the number of the soi-disant theosophists is insignificant.

After the above had been written one of the European leaders of the movement wrote to a daily paper stating that they were, and for some years had been, Buddhists as individuals, but as Theosophists they were attached to no faith or creed.—Bombay Gazette, 3rd April 1882.

Ed. Note.—Let us hope the writer has learned better now.

"The number of the soi-disant Theosophists" from being (in the recorder's views) "insignificant in 1882," has become at any rate since, namely in 1883, very significant indeed, one should say, considering its 70 Branches in India alone and daily increasing members. Thus we have to remain in the sight of posterity as a sect, "practically an offshoot of Brahmanism" but at the same time "receiving colour from" Buddhism, these two religious philosophies being finally "obscured by the aid given to our creed" from spiritistic manifestations . . . beyond the reach of the unbiased investigator; and, as a natural consequence, entirely out "of the reach" of the somewhat biased and very incorrect recorder—the author of this particular page 47 of the "Imperial Census." If the "observations and results" with regard to other sects in India have been conducted in the same broad and catholic spirit, and its "observations" are as correct as they are in our own case, then, there remains no doubt but the "results" will be quite disastrous for the future historian who may be moved by the unfortunate idea of trusting to the data given in this monument of labour now known as the "BOOK OF THE IMPERIAL CENSUS in India of 1881.

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FOOTNOTE TO "OF THE SERPENT PYTHON AND THE PYTHONESSES THROUGHOUT THE AGES"

By DR. FORTIN, Pres: S.S.O.F.

[The Theosophist, Vol. IV, No. 12(48), September, 1883, p. 311.]

[The following footnote is appended by H.P.B. to the name and title of the author:]

President of the Theosophical Society of Paris, called "Société Scientifique des Occultistes de France."

Dr. Fortin is a follower of Hermes, the custodian of the revealed science in Egypt. But Hermetic Philosophy, or rather so much as can be found now of it in traditions, differs in no wise from the Arhat-Tibetan or Aryan secret doctrines, except in its externals, names and later religio-theological additions and interpolations necessitated by the incessant persecution of the clergy.

Thus Neith-Isis has gradually merged into the “Sophia” of the early gnostics, and “Sophia” was metamorphosed into the celestial virgin (the Virgin Mary of the Roman Catholics) of the persecuted Alchemists. If the reader turns to Esoteric Buddhism, Mr. Sinnett’s new book, he will find therein what is meant by “revealed” science at the beginning of every new Round on the Planet. The trinity of the Protestants and the trinity of the Roman Catholics, is as closely related to the Pythagorean “triad” and Tetraktis as the latter is to the Aryan-Arhat-Esoteric septenary system of evolution.

GENTEEL BEGGARS

[The Theosophist, Vol. IV No. 12(48), September, 1883, pp. 312-313.]

[We have just received from a gentleman, an Anglo-Indian Theosophist of the highest rank, and one, whose generous disposition is unfortunately too well known, the following letter:—Ed.]

I am almost daily receiving letters in the spirit of the enclosed. But this is perhaps the most unblushingly impudent I have had, and I am specially requested to send it on to you and so I do. I have given this ingenuous youth my views as to his reasons for wishing to join the Society. But this spirit is too common, and I think it might be expedient to publish his letter (without his name) and while giving him the castigation he so richly deserves, to take opportunity of reiterating the fact, that no person need join the Society in the hopes of thereby obtaining worldly advancement of any kind. There are an awful lot of scamps who need this advice—that other fellow *** of *** has never ceased, since he became a Theosophist, to worry me to do something for him. I think after two years’ probation and patience, I have at last shut him up. I have told him very plainly that he is a mere self-seeker (this is true, for I asked to have his conduct and life looked into before I gave him a probation) endeavouring to use Theosophy as a stepping stone. He replied quoting Shakespeare and calling all the gods to witness how shameful it was for one Brother to thus defame another. I told him I acknowledged no brothership with sham Theosophists like himself, who were the people who brought discredit on a Society, and have now ceased to answer his letters.

"DEAR SIR,

If there be nothing improper, kindly submit my request with your recommendation to Col. H. S. Olcott or Madame H. P. Blavatsky for disposal.

The facts are:—

1. The Free and Private admission in the Society.

2. Any arrangement for my support, as I know English, Persian and Hindi up to the entrance class, also have served as a teacher and clerk in schools and Courts.

3. A little help of Rs. 200 (!) for the payment of debt rising from the non-engagement of mine.

These are most Private things, and can be well proved to you with my other descriptions by Dhyan Yoga.

If succeeded* I shall pray for your further success and prosperity.

I write to you, knowing you to be a Theosophist, for a Brotherhood help of 3 objects; and having a strong hope of success in this matter. Please excuse me for the

trouble. An early reply shall highly oblige.

Yours affectionately,

******* "

I take this opportunity, with the approval of the President-Founder, of once for all warning such selfish and unblushing aspirants, that our Society was not founded for the purpose of affording relief to those who, by idleness, prodigality and often worse, have incurred debts. We never bought, nor do we intend at any future [time] of buying our recruits and proselytes, though we are always ready to help to the best of our ability our modest and worthy members, whenever they are in trouble. Our Society was established for far nobler purposes, and nothing in them would warrant our degrading these lofty aims by offering, in addition to them as a bait, a money premium for joining it; and were we to admit persons of the character of the writer of the above given letter, we should, far from doing good, be doing harm. Every needy and unsuccessful man in the land would be applying on such terms for fellowship, and our ranks would be filled with a class of persons, ill calculated to further our nobler aims, one of which is to render mankind especially Hindus—self-dependent, self-respectful and dignified as were their glorious forefathers.

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* The italics are ours.—Ed., Theos.

In direct connection with the present, we would call attention to Para. VI of the Rules of 1883, where the borrowing and especially the begging of money from each other is strictly prohibited “unless business should be transacted between the two entirely outside their connection with the Theosophical Society.”

Our writer begins his application for admission by a cool request for Rs. 200, thus at once breaking Rule VI; and he does not even ask it as a loan! We may at various times have helped many worthy characters to enter the Society, but here is one who, not only expects the remission of his initiation fee, but in addition to it demands the donation of a considerable sum, without ever having done anything himself for humanity, with the exception, perhaps, of the equivocal honour of being born in it. Truly the words of Talleyrand are here exemplified and his definition of gratitude fully borne out, viz., “gratitude—a lively sense of favours to come.” Is it likely, that an aspirant of this nature would be satisfied with his fees being paid and “the small present” of Rs. 200 made him? Certainly not. His gratitude would be of a far more lively character, somewhat resembling the “daughter of the horse-leech ever crying, give, give!” As we observe, the writer only prays for the “success and prosperity” of the expected giver if he gets his money. Indeed, one has seldom read a more mendacious, impudent avowal than this. Then again in para. 2 of his letter he would, in addition to the other trifles solicited, like “some arrangement for his support”!

Truly, were our Society to let go unnoticed such extraordinary pretensions, it would soon have on its hands a task far surpassing that of the Hydra-headed monster’s killing; for, no sooner would one such claim be disposed of, than a hundred more would crop up to take its place. The man prefaces modestly his request by saying “if there be nothing improper” in it. Indeed, the “would-be theosophist” must have a fine sense of what is proper, if this letter is to be considered a specimen of his ideas of the fitness of things.

Having asked “to be excused,” he, the writer, with an additional sense of propriety, subscribes himself “yours affectionately,”—an affection for the anticipated rupees, of course.

To close, I have to say in my official capacity that it is intolerable that high-placed theosophists should be worried in this manner, not only by willing candidates for theosophy with a price-marked label suspended to their applications, but even, shame to say—by initiated members! It is in the hope of relieving the former of such nuisance that I felt it my duty, as a high officer of our association, to pen the above remarks and even to publish—at the very natural suggestion of our long-patient Anglo-Indian Brother—the impudent letter complained of. I hope, it may be a warning for all who would have the unfortunate idea of walking in the steps of either of the two above-mentioned individuals. For, should such a complaint occur again, we may be compelled, by order of the President and Council, to publish not only the begging document, but likewise the full name or names of the paupers.

H. P. BLAVATSKY,

Corresponding Secretary of

the Theosophical Society.

OOTACAMUND, 7th August.

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EDITOR’S NOTE TO “A STORY OF THIRTY YEARS AGO”

[The Theosophist, Vol. IV, No. 12(48), September, 1883, p. 317.]

[This is a story about two apparitions at the moment of death. H.P.B. appends the following closing note:]

Useless to remind our readers that we are a firm believer in the apparition of real disembodied spirits at the moment of their death. Many were the cases in our own family, and to reject the evidence for such occurrences is to invalidate entirely every possible testimony.

This belief is gaining ground very rapidly: and a book called Essai sur l'Humanité Posthume et le Spiritisme by Adolphe d'Assier, a positivist and one who disbelieves entirely and opposes Spiritualism as a "Spirit" theory, has just appeared in France.* The Author is as thoroughly convinced of the reality of apparitions after death of what we call "shells" as we are. We propose to review it in our next, translating a good portion of his arguments.

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EDITOR'S NOTE TO "WHAT IS SAUCE FOR THE GOOSE, IS NOT SAUCE FOR A GANDER"

[The Theosophist, Vol. IV, No. 12(48), September, 1883, p. 325.]

[A correspondent quotes the story of a Baptist padri about his visit to the temple of Kâlî-devî at Mugra, Râjputana. After all sorts of ridicule at the expense of the goddess, the padri pulled her nose. Such outrages are not perpetrated by Hindûs upon Christian religious images. The Editor of The Theosophist has upon occasion accused the natives of want of self-respect, and says that in most cases it is they themselves who bring insults upon their heads owing to their proverbial "mildness" and passive indifference. The question is asked: "Would the Brahmins of the Peeplaj Temple have done wisely to bring the Rev. Shoolbred coward before a Police Magistrate, at the risk of having their evidence ruled out of Court and the case dismissed?" To this H.P.B. appends the following note:]

We still maintain that it is extremely unlikely that any decent Magistrate should have failed to do justice to the feelings of the outraged devotees of Kali. But the case might have been settled in a far easier and more speedy way.

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* [This important work was translated into English and annotated by Col. Henry S. Olcott, in 1886. It was published under the title of Posthumous Humanity: A Study of Phantoms (London: Gorge Redway, 1887, xxiv, 360 pp.). An Appendix has been added showing "the popular beliefs current in India respecting the post-mortem vicissitudes of the Human Entity."—Comp.]

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Had the Brahmins of the Temple or even the “Mair guide” after the perpetration of the outrage pulled immediately the reverend Baptist’s nose for it, on the very spot on which he had insulted the goddess, and without offering to him any worse or further molestation beyond nose pulling, “ten to one” he would not have repeated the offence, and it is as unlikely that he should have ever brought complaint or even mentioned this little attempt at lex talionis in any missionary organ.

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PROFESSOR HUXLEY AND ISIS UNVEILED

[The Theosophist, Vol. IV, No. 12(48), September, 1883, p. 325.]

One of the articles of the May number of Macmillan’s Magazine is by Professor Huxley, and is entitled “Unwritten History.” It treats of the past geological history of Egypt principally, with a few remarks towards the end on its ethnology. But what surprised me most, was that the whole article might have been plagiarised from Isis Unveiled, so wonderfully are the same conclusions arrived at. From the following paragraph, one might almost suppose, that Mr. Huxley had also plagiarised from the later numbers of “Fragments of Occult Truth” as regards past Races and Rounds. “That the Egyptians are not Negroes is certain, and that they are totally different from any typical Semites is also certain. I am not aware that there are any people who resemble them in character of hair and complexion, except the Dravidian tribes of Central India, and the Australians; and I have long been inclined to think, on purely physical grounds, that the latter are the lowest, and the Egyptians the highest, members of a race of mankind of great antiquity, distinct alike from Aryan and Turanian on the one side; and from Negro and Negrito on the other.” Now how is Professor Huxley to make one race of the Australians and Egyptians, without the aid of the submerged Pacific continent, mentioned in Isis Unveiled? Though great light has been thrown on nearly every subject, no information is given in Isis Unveiled on Southern and Central Africa, and its Negro-tribes. Why is this?

A. BANON, F. T. S.,

Captain, 39th N. I.

Ed. Note.—On the exoteric authority of Herodotus, and the esoteric authority of the occult sciences we have shown in Isis that the Abyssinians (though a mixed race at present) and the Egyptians were what Herodotus calls the “Eastern Ethiopians” who had come from Southern India and colonized Egypt and a part of Africa—most of them having inhabited Lanka, not the present Ceylon; but when it was yet part and parcel of the Indian continent and many more islands like Ceylon extended South and formed part of the Aryan’s Lanka of the Ramayana. And though the Egyptians did not belong to the fourth race, yet they were Atlanteans whose islands perished still earlier than Poseidonis.

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THE FINAL RESULT OF THE SAVAGE ATTACK OF THE ROMAN CATHOLICS ON THE BUDDHISTS AT COLOMBO

[The Theosophist, Vol. IV, No. 12(48), Sept., 1883, pp. 325-326.]

What we said about the recent religious riots at Ceylon, in the May Theosophist, has been fully verified now by the Report of the Commission appointed to investigate into its causes. The blame is fully due to the intolerance, bigotry and fanaticism of the Roman Catholic ruffianly mob, of the so-called converts (mostly Malabarians); a fanaticism stirred now, in the XIXth century, in as masterly a way by those whose dark aims it serves the best, as it used to be during the dark ignorance of the Middle Ages. The Report speaks volumes; and we leave it to the unprejudiced reader to judge whether,—as many an inimical journal insisted upon at that time,—the inoffensive, quiet, orderly Buddhists who claim but their legitimate recognized rights of free worship in their own native island, were the instigators of the brutal scenes, or those who would willingly wipe out of this globe the very remembrance of every other religion but their own. We reprint the Report from the Indian Mirror, the complete copy furnished to Col. Olcott by H. E. the Governor of Ceylon not yet having reached our hands.

[Here follow excerpts from the Report of the Commission appointed to inquire into the causes which led to the riots in Colombo, on Easter Day, March 29th, 1883, when a Buddhist procession, marching to the Buddhist temple at Kotahena, under a license granted by the Police, was attacked by a large body of Roman Catholics, and many persons were seriously injured, and one mortally wounded. See the article entitled “Theosophy and Religious Riots” (The Theosophist, Vol. V, May, 1883, pp. 197-200) for particulars.

The individuals responsible for the riot were never brought to justice. This occasioned considerable tension between the various religious factions in Ceylon. At the end of 1883, Colonel Henry S. Olcott was delegated by the Buddhist Defence Committee, organized at Colombo, to go to London as the Chief Agent of that Committee, in order to lay before the Colonial Office the grievances in question and to ask for redress. Col. Olcott left for Europe on February 20, 1884, accompanied by H. P. B., Mohini M. Chatterji and others. His Buddhist Mission proved to be very successful. Various reforms resulted from it. Among other things, the birthday of the Lord Buddha —the Full Moon day of Vaisâkha (May)—was proclaimed a full holiday for the Buddhists of Ceylon.

See Col. H. S. Olcott’s Old Diary Leaves, Vol. III, pp. 71-73, 112-138, for a detailed account.—Compiler.]

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FOOTNOTE TO “REASON AND INTUITION”

[The Theosophist, Vol. IV, No. 12(48), September, 1883, p. 327.]

[Dr. Franz Hartmann, writing on the above subject and on the problem of Devachan, indulges in the thought that Guiteau, the assassin of President Garfield, “on his arrival in Devachan would probably shake hands with his imaginary (but to him real) partner who inspired the murder. . . .” To this H. P. B. remarks :]

It is to be feared that Guiteau will have little chance of getting acquainted with the Devachanic state. He and his “partner” will meet in avitchi, if not a still more disreputable place.

MISCELLANEOUS NOTES

[The Theosophist, Vol. IV, No. 12(48), Sept., 1883, p. 294.]

[The following two footnotes are appended to Gilbert Elliot's article "Fundamental Truths Eternal," in which subjects of evolution, meteorites, fossils, and Maori creation myths are discussed. The writer says: "Hahn's observations prove life to have existed inside meteorites." To this H.P.B. remarks:]

Please see in this connection the editorial answer to the article "Transmigration of Life Atoms" in our last number, and compare the above latest scientific speculations to our occult theory, viz., that there is neither organic nor inorganic matter or particles, but that every atom is permeated with Life—is in fine the vehicle of Life itself.

["the original power 'Po' "] Po—the Maoric word, reminds one of the Chinese Fo (Buddha) and the Tibetan Po-pha, Supreme Father, Adi-Buddha, the Enlightened, or Buddhi, primeval Wisdom. Philologists should give their attention to this word.

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FOOTNOTES TO "AN ENVIABLE DISINCARNATION"

[The Theosophist, Vol. IV, No. 12(48), Supplement to September, 1883, p. 12.]

[A correspondent relates the passing of Babu Jogendra Nath Basu Sarbadhikary, which appears, from circumstances involved, to have been a conscious withdrawal of an advanced disciple and a return to the land of the Himalayan Adepts. The dying young man thrice said to his father: "I am Narayan." To this H.P.B. says:]

Which only means "I have become a spirit (purusha)," i.e., a disembodied man. The sacred formula: Om namo Nârâyanâya taught in the Nârâyana Upanishad (64) has a secret meaning known only to the initiates.

[Later, he repeated the following mantram: “Nârâyana para Veda — Nârâyana parâkshara — Nârâyana para Mukti — Nârâyana para gatih. To this H. P. B. appends the following footnote:]

Our brother may be now repeating, for all the scoffers know, the formula taught in the first two adhyayas of the Chhandogyopanishad. We mean the two missing genuine adhyayas out of the set of ten which composed originally this Brahmana, of which the world knows only eight.

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October, 1883.

PROJECTION OF THE DOUBLE

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 1-2.]

In one of the daily issues of the N. Y. World—an influential journal of the great American metropolis—for the year 1878, appeared a description of the events of an evening at the then Headquarters of our Society, in the city of New York. The writer was one of the Editorial Staff, and among other wonders related was the following: Some lady or gentleman among the visitors had doubted the possibility of an Adept to leave his physical body in a torpid state in the Himalayas, and come in his astral body (Mayavi-rupa) across land and seas to the other side of the world. Three or four of the company sat so as to face the two large windows of the room which gave upon the Avenue then brilliantly lighted with the gas of the shops and street lamps. The doubting surmise was barely uttered when these persons simultaneously started in surprise and pointed towards the left-hand window. All looking there saw deliberately and slowly passing on the outside, from left to right, first one, then another figure of Asiatic men, with fehtas on their heads and clad in one of the long white garments of the East. Passing by the window and out of sight, they presently returned, and repassing the window, were seen no more.

Two of the witnesses (Col. Olcott and the Editor of this journal) recognized them, from personal acquaintance, as a certain Mahatma and one of his pupils. The window was nearly twenty feet from the ground and, there being no verandah or other roof for a crow to walk upon—the figures had been moving through the air. Thus, upon the instant and most unexpectedly, the doubter had been silenced and the truth of the Aryan Esoteric Science vindicated. Since we came to India a number of perfectly credible witnesses, Native and European, have been favoured with a sight of similar apparitions of the Blessed Ones, and usually under the most convincing circumstances. Only a few weeks ago at our Madras Headquarters, one appeared suddenly in full light, in an upstairs room and approached within two feet of certain Hindu members of our society, retained the perfectly visible and solid form for about one minute and then receding half a dozen paces—disappeared upon the spot. At Bombay, the astral sarira of Mahatma K. H. was seen repeatedly two years ago—by over twenty members in all—some of whom had been very skeptical as to such a possibility before, proclaiming it after the occurrence as "the most glorious, solemn of sights." Three times, during one evening the "form," perfectly recognizable, and seemingly solid to a hair of the moustache and beard—glided through the air from a cluster of bushes to the verandah, in brilliant moonlight . . . and then faded out. Again, the case of Mr. Ramaswamier, B.A., affords proof of the most cumulative kind ever recorded in the history of this branch of Esoteric Science: he first saw a Mahatma's portrait; then saw him in the "double"; and finally met him in the flesh in a lonely pass in Sikkim, conversed with him for above two hours in his (Mr. R's) own vernacular—a foreign tongue to the Mahatma—had explained to him many facts relating to the Theosophical Society, and was charged with messages to Colonel Olcott about certain confidential matters which none but himself and this particular Mahatma knew about. The existence of the Mahatmas, their power to travel in the inner, or astral body at will, to preserve full command of all their intelligence, and to condense their "phantom" form into visibility or dissolve it into invisibility at their own pleasure, are now facts too well established to permit us to regard it as an open question.

Objectors to the above propositions are found only among the inexperienced, as objectors to every other new thing have been. There must be a particular moment in every case when doubt and disbelief vanish, to give place to knowledge and certainty. Few, comparatively, of any generation have ever or in the nature of things could ever see the splendid phenomenon of a Mahatma's astral apparition; for merely the magneto-psychic law of attraction and repulsion keeps Adepts and the reeking stew of social corruption far apart. Sometimes, under very favourable conditions they may approach an individual devoted to occult research, but this happens rarely; for even he, pure though he be, is wallowing in the world's corrupt akasa or magnetic aura and contaminated by it. To his inner self it is as stifling and deadly as the heavy vapour of carbonic oxide to his physical lungs. And, remember, it is by the inner, not the outer, self that we come into relations with Adepts and their advanced Chelas. One would not expect to hold improving conversation with a besotted inebriate, lying in a state of swine-like stupefaction after a debauch; yet it is quite as impracticable for the spiritualised Mahatma to exchange thoughts with a man of society, living daily in a state of psychic intoxication among the magnetic fumes of its carnality, materialism, and spiritual atrophy.

But other living persons than the Eastern Adepts can project their double so as to appear at a distance from their bodies. The literature of Western mysticism—not to mention the voluminous records of the Orient—contain many instances of the kind; notably the works of Glanvill, Ennemoser, Crowe, Owen, Howitt, Des Mousseaux and many other Roman Catholic writers, and a host beside. Sometimes the figures talk, but usually not; sometimes they wander while the subject's outer body sleeps, sometimes while awake; often the apparition is the forerunner of death, but occasionally it seems to have come from its distant body for the mere pleasure of seeing a friend, or because the desire to reach a familiar place outran the physical power of the body to hurry there soon enough.

Miss C. Crowe tells (Night Side of Nature) of a German Professor whose case was of the latter kind. Returning to his house one day, he saw the double of himself pass there before him, knock at the door, and enter when the servant maid opened it. He hastened his pace, knocked in his turn, and when the maid came and saw him, she started back in terror saying “Why, Sir, I have just let you in!” (or words to that effect). Mounting the stairs to his library, he saw himself seated in his own arm-chair as was his custom. As he approached, the phantom melted away into air. Another example of a similar nature is the following, of which the circumstances are as satisfactorily established, as could be desired.*

The story is told of one—Emélie Sagée, governess in a ladies’ school, at Riga, in Livonia. Here the body and its double were observed simultaneously, in broad day, and by many persons. “One day all the school, forty-two in number, were in a room on the ground-floor, glass doors leading into the garden. They saw Emélie gathering flowers in the garden, when suddenly her figure appeared on a vacant sofa. Looking instantly into the garden, they still saw Emélie there; but they observed that she moved languidly and as if exhausted or drowsy. Two of the bolder approached the double, and offered to touch it; they felt a slight resistance, which they compared to that of muslin or crepe. One of them passed through part of the figure; the apparition remained some moments longer, then disappeared, but gradually. This phenomenon occurred, in different ways, as long as Emélie remained at the school, for about a year and a half in 1845 and 1846, with intermittent periods from one to several weeks.

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* A condensed version is given by the Hon. R. D. Owen in his Footfalls on the Boundary of Another World [pp. 348-57], and all the particulars as to time, place, and witnesses will be found in the recent French work of M. d’Assier Essai sur l’Humanité Posthume, etc. [pp. 64-65]. A translation is in Light for August 18, 1882 (q.v.).

It was remarked that the more distinct and material the double appeared, the more uneasy, languid, and suffering was the real person; when, on the contrary, the double became feeble, the patient recovered strength. Emélie had no consciousness of her double, nor did she ever see it."

Much remains to be said upon this most important theme, but it is reserved for another occasion. M. d'Assier's work (see Footnote) will be reviewed separately.

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INTRODUCTORY NOTE TO "LIFE OF GIORDANO BRUNO"

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 12-15.]

It is suggestive that in these Numbers which close the 4th and begin the 5th year of our Magazine, several scientific and philosophical articles should be brought together,—through no predetermination, but owing simply to chance—showing how sooner or later, universal truths will break through the clouds of ignorance and vindicate themselves in this world of routine and prejudice. Mr. Gilbert Elliot's fine article is one instance—the one that follows—another.*

We owe this chapter from the Life of Bruno to the kindness of Mr. N. Trübner, who, as appears, is the translator of it. We regret—space forbidding—to be unable to reproduce it not only more fully, but to give in each instance chapter and verse from the Aryan philosophies of which Giordano Bruno could know nothing, and in which the reader would find a complete identity of thought and conclusion.

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* [Reference is to the article entitled "Fundamental Truths Eternal," by Gilbert Elliott, F.T.S., The Theosophist, Vol. IV, No. 12(48), pp. 294-295, on evolution, fossils and Maori creation myths. See H.P.B.'s footnotes appended to that article, in "Miscellaneous Notes" for September, 1883.

As to the work Life of Bruno, no author seems to be indicated and the work has not been positively identified.—Compiler.]

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But we shall not refrain from the temptation of republishing, at least those parts which show the extraordinary similarity of thought regarding the most puzzling mysteries of nature and man, between most of the great minds that lived during our period of history—beginning with Pythagoras and ending with the German metaphysician Schopenhauer. In the speculations that follow, the martyred philosopher, Giordano Bruno, seems to have come to the same conclusions as Lessing, Germany's great author, and both to have taken them bodily from our Occult Doctrines. As every new discovery in the world of science vindicates one or another of the esoteric tenets, so every time that a hitherto unknown page of the history of a great thinker is published, it brings out to light some philosophical thought that has its very source in the teachings of Occult Science. Content with drawing the readers' attention to the fact, we will say no more and leave our occultists to judge whether the notion is too exaggerated.

[Here follows a long extract, to which two Notes by the Translator are appended.]

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WAS WRITING KNOWN BEFORE PANINI?

BY A CHELA

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 18-21.]

[The authorship of this remarkable article is uncertain. In the light of other writings from the pen of H.P.B., this article can hardly be pronounced as being definitely hers, either in style or actual wording. Yet, in many places it approaches her own manner of writing. Some students consider it to have been written by T. Subba Row; others by Mohini Mohun Chatterji; still others think that, whoever may have actually written it, the material was added to and gone over by H.P.B. herself. It is also quite possible that the writer of this epoch-making article may have had direct help and inspiration from one of the Adepts.—Compiler.]

I am entrusted with the task of putting together some facts which would support the view that the art of writing was known in India before the time of our grammarian — the Siva-taught Pânini.

Professor Max Müller puts forward and maintains the contrary opinion ever since 1856, and has the approbation of other illustrious Western scholars. Stated briefly, their position is that the entire absence of any mention of “writing, reading, paper, or pen,” in the Vedas, or during the whole of the Brahmana period, and the almost if not quite as complete silence as to them throughout the Sutra period, “lead us to suppose that even then [the Sutra period], though the art of writing began to be known, the whole literature of India was preserved by oral tradition only.” (Hist. of Anc. Sans. Lit., p. 501.) To support this theory, he expands the mnemonic faculty of our respectable ancestors to such a phenomenal degree, that like the bull’s hide of Queen Dido, it is made to embrace the whole ground needed for the proposed City of Refuge, to which discomfited savants may flee when hard pressed. Considering that Professor Weber—a gentleman who, we observe, likes to distil the essence of Aryan aeons down into an attar of no greater volume than the capacity of the Biblical period—admits that Europe now possesses 10,000 of our Sanskrit texts: and considering that we have, or have had, many other tens of thousands which the parsimony of Karma has hitherto withheld from the Museums and Libraries of Europe, what a memory must have been theirs!

Under correction, I venture to assume that Pânini was the greatest known grammarian in India, ranked among the Rishis and than whom there is no higher in history, whether ancient or modern: further, that contemporary scholars agree that the Sanskrit is the most perfect of languages. Therefore, when Prof. Müller affirms that “. . . there is not a single word in Panini’s terminology which presupposes the existence of writing” (Op. cit., 507), we become a little shaken in our loyal deference to Western opinion. For it is very hard to conceive how one so pre-eminently great as Pânini should have been incapable of indenting characters to preserve his grammatical system—supposing that none had previously existed— if his genius was equal to the invention of classical Sanskrit.

The mention of the word Grantha, the equivalent for a written or bound book in the later literature of India—though applied by Pânini (in I, 3, 75) to the Veda; (in IV, 3, 87) to any work; (in IV, 3, 116) to the work of any individual author, and (in VI, 3, 79) to any work that is studied, do not stagger Prof. Müller at all: Grantha he takes to mean simply a composition, and this may be handed down to posterity by oral communication. Hence, we must believe that Pânini was illiterate; but yet composed the most elaborate and scientific system of grammar ever known; recorded its 3,996 Rules only upon the molecular quicksands of his "cerebral cineritious matter," and handed them over to his disciples by atmospheric vibration, i.e., oral teaching! Of course, nothing could be clearer: it commends itself to the simplest intellect as a thing most probable. And in the presence of such a perfect hypothesis, it seems a pity that its author should (Op. cit., 523) confess that "it is possible" that he "may have overlooked some words in the Brâhmanas and Sûtras, which would prove the existence of written books previous to Pânini." That looks like the military strategy of our old warriors, who delivered their attack boldly but nevertheless tried to keep their rear open for retreat if compelled. The precaution was necessary: written books did exist many centuries before the age in which this radiant sun of Aryan thought rose to shine upon his age. They existed, but the Orientalist may search in vain for the proof amid the exoteric words in our earlier literature. As the Egyptian hierophants had their private code of hieratic symbols, and even the founder of Christianity spoke to the vulgar in parables whose mystical meaning was known only to the chosen few, so the Brahmans had from the first (and still have) a mystical terminology couched behind ordinary expressions, arranged in certain sequences and mutual relations, which none but the initiate would observe. That few living Brahmans possess this key but proves that, as in other archaic religious and philosophical systems, the soul of Hinduism has fled (to its primal imparters—the initiates),

and only the decrepit body remains with a spiritually degenerate posterity.* I fully perceive the difficulty of satisfying European philologists of a fact which, upon my own statement, they are debarred from verifying. We know that from the present mental condition of our Brahmans. But I hope to be able to group together a few admitted circumstances which will aid, at least to show the Western theory untenable, if not to make a base upon which to stand our claim for the antiquity of writing. Three good reasons may be postulated for the correctness of the claim—though they will be regarded as circumstantial evidence by our opponents.

I.—It can be shown that Phoenicia was acquainted with writing from the date of the acquaintance of Western history with her first settlements: and this may be dated, according to European figures—2760 B.C., the age of the Tyrian settlement.

II.—Our opponents confess to knowing nothing whence the Phoenicians themselves got their alphabet.

III.—It can be proved that before the final division and classification of the languages, there existed two languages in every nation: (a) the profane or popular language of the masses; (b) the sacerdotal or secret language of the Initiates of the temples and mysteries—the latter being one and universal. Or, in other words, every great people had, like the Egyptians, its Demotic and its Hieratic writing and language, which had resulted first in a pictorial writing or the hieroglyphics, and later on in a phonetic alphabet. Now it requires a stretch of prejudice, indeed, to assert upon no evidence whatever that the Brahman Aryans—mystics and metaphysicians above everything—were the only ones who had never had any knowledge of either the sacerdotal language or the characters in which it was reproduced. To contradict this gratuitous assumption, we can furnish a whole array of proofs.

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* Not only are the Upanishads a secret doctrine, but in dozens of other works as, for instance, in the Aitareya Aranyaka, it is plainly expressed that they contain secret doctrines, that are not to be imparted to any one but a Dwija Brahman.

It can be demonstrated that the Aryans borrowed no more their writing from the Hellenes or from the Phoenicians, than they were indebted to the influence of the former for all their arts and sciences. [Even if we accept Mr. Cunningham's "Indo-Grecian Period," for it lasted only from 250 to 57 B. C., as he states it.] The direct progenitor of the Vedic Sanskrit was the sacerdotal language (which has its distinct name but cannot be given). The Vâch—its alter ego or the "mystic self," the sacerdotal speech of the initiated Brahmin, became in time the mystery language of the inner temple, studied by the Initiates of Egypt and Chaldea; of the Phoenicians and the Etruscans; of the Pelasgi and Palanquans, in short, of the whole globe. The appellation DEVANAGARI is the synonym of, and identical with, the Hermetic and Hieratic NETER-KHARI (divine speech) of the Egyptians.

As the discussion divides naturally into two parts as to treatment—though a general synthesis must be the final result—we will proceed to examine the first part, namely, the charge that the Sanskrit alphabet is derived from the Phoenicians. When a Western philologer asserts that writing did not exist before a certain period, we assume that he has some approximate certitude as to its real invention. But so far is this from true, it is conceded that no one knows whence the Phoenicians learned the characters, now alleged (by Gesenius first) to be the source from which modern alphabets were directly derived. De Rougé's investigations make it extremely probable that "they were borrowed, or rather adapted from certain archaic hieroglyphics of Egypt": a theory which the Prisse Papyrus, "the oldest in existence," strongly supports by its "striking similarities with the Phoenician characters." But the same authority traces it back one step farther. He says that the ascription (by the myth-makers) of the art of writing to Thoth, or to Kadmus, "only denotes their belief in its being brought from the East (Kedem), or being perhaps primeval." There is not even a certainty whether, primevally or archaically, "there were several original alphabetical systems, or whether one is to be assumed as having given rise to the various modes of writing in use."

So, if conjecture has the field, it is no great disloyalty to declare one's rebellion against the eminent Western gentlemen who are learnedly guessing at the origin of things. Some affirm that the Phoenicians derived their so-called Kadmean or Phoenician writing-characters from the Pelasgians held also to have been the inventors or at least the improvers of the so-called Kadmean characters. But at the same time, this is not proven, they confess, and they only know that the latter were in possession of the art of writing "before the dawn of history." Let us see what is known of both Phoenicians and Pelasgians.

If we enquire who were the Phoenicians, we learn as follows:—From having been regarded as Hamites on Bible testimony, they suddenly became Semites—on geographical and philological evidence (?). Their origin begins, it is said, on the shores of the Erythraean sea; and that sea extended from the Eastern shores of Egypt to the Western shores of India. The Phoenicians were the most maritime nation in the world. That they knew perfectly the art of writing no one would deny. The historical period of Sidon begins 1500 B.C. And, it is well ascertained that in 1250 Sanchoniathon had already compiled from annals and State documents, which filled the archives of every Phoenician city, the full records of their religion. He wrote in the Phoenician language, and was mistranslated later on into Greek, by Philo of Byblus, and annihilated bodily—as to his works except one small fragment in Eusebius, the literary Siva, the Destroyer of all heathen documents that fell in his way. To see the direct bearing of the alleged superior knowledge of the Phoenicians upon the alleged ignorance of the Aryan Brahmans, one has but to turn to European Universal History; meagre though its details and possible knowledge, yet I suppose no one would contradict the historical facts given. Some fragments of Dius, the Phoenician, who wrote the history of Tyre, are preserved in Josephus; and Tyre's activity begins 1100 B.C. in the earlier part of the third period of Phoenician history, so-called.

And in that period, as we are told, they had already reached the height of their power; their ships covered all seas, their commerce embraced the whole earth and their colonies flourished far and near. Even on Biblical testimony they are known to have come to the Indies by the Red Sea, while trading on Solomon's account about a millennium before the Western era. These data, no man of science can deny. Leaving entirely aside the thousand and one documentary proofs that could be given on the evidence of our most ancient texts on Occult Sciences, of inscribed tablets, etc., those historical events that are accepted by the Western world are only here given. Turning to the Mahabharata, the date of which—on the sole authority of the fancy lore drawn from the inner consciousness of German scholars, who perceive in the great epic poem proofs of its modern fabrication in the words "Yavana" and others—has been changed from 3,300 years to the first centuries after Christ (!!)—we find: (l) ample evidence that the ancient Hindus had navigated (before the establishment of the caste system) the open seas to the regions of the Arctic Ocean and held communication with Europe; and (2) that the Pandus had acquired universal dominion and taught the sacrificial mysteries to other races (see Mahabharata, Book 14). With such proofs of international communication, and more than proved relations between the Indian Aryans and the Phoenicians, Egyptians and other literate people, it is rather startling to be told that our forefathers of the Brahmanic period knew nothing of writing.

Admitting for the argument only that the Phoenicians were the sole custodians of the glorious art of writing; and that as merchants they traded with India; what commodity, I ask, could they have offered to a people led by the Brahmans so precious and marketable as this art of arts, by whose help the priceless lore of the Rishis might be preserved against the accidents of imperfect oral transmission? And even if the Aryans learned from Phoenicia how to write—to every educated Hindu an absurdity—they must have possessed the art 2,000 or at least 1,000 years earlier than the period supposed by Western critics.

Negative proof, perhaps? Granted: yet no more so than their own, and most suggestive.

And now we may turn to the Pelasgians. Notwithstanding Niebuhr's rebuke who, speaking of the historian in general, shows him as hating "the spurious philology, out of which the pretences to knowledge on the subject of such extinct people arise," the origin of the Pelasgians is speculated upon to have been either that of swarthy Asiatics (Pell-asici) or from some mariners—from the Greek Pelagos, the sea; or again to be sought for in the Biblical Peleg! The only divinity of their Pantheon known well to Western History is Orpheus, also the "swarthy," the "dark-skinned"; represented for the Pelasgians by Xoanon, their "Divine Image." Now if the Pelasgians were Asiatics, they must have been either Turanians or Semites, or—Aryans. That they could not be the former, and must have been the last-named, is shown on Herodotus' testimony, who declared them the forefathers of the Greeks—though they spoke, as he says, "a most barbarous language." Further, unerring philology shows that the vast number of roots common both to Greek and Latin, are easily explained by the assumption of a common Pelasgic linguistic and ethnical stock in both nationalities. But then how about the Sanskrit roots traced in the Greek and Latin languages? The same roots must have been present in the Pelasgian tongues? We who place the origin of the Pelasgi far beyond the Biblical ditch of historic chronology, have reasons to believe that the "barbarous language" mentioned by Herodotus was simply "the primitive and now extinct Aryan tongue" that preceded the Vedic Sanskrit. Who could they be, these Pelasgians? They are described generally on the meagre data in hand as a highly intellectual, receptive, active and simple people, chiefly occupied with agriculture; warlike when necessary, though preferring peace. We are told that they built canals, subterranean water-works, dams, and walls of astounding strength and most excellent construction. And their religion and worship originally consisted in a mystic service of those natural powers—the sun, wind, water, and air

(our Soorya, Maruts, Varuna and Vayu), whose influence is visible in the growth of the fruits of the earth, moreover, some of their tribes were ruled by priests, while others stood under the patriarchal rule of the head of the clan or family. All this reminds one of the nomads, the Brahmanic Aryas of old under the sway of their Rishis, to whom were subject every distinct family or clan. While the Pelasgians were acquainted with the art of writing, and had thus "a vast element of culture in their possession before the dawn of history," we are told (by the same philologists) that our ancestors knew of no writing until the dawn of Christianity!

Thus the Pelasgianic language, that "most barbarous language" spoken by this mysterious people, what was it but Aryan: or rather, which of the Aryan languages could it have been? Certainly it must have been a language with the same and even stronger Sanskrit roots in it than the Greek. Let us bear in mind that the Aeolic was neither the language of Æschylus, nor the Attic, nor even the old speech of Homer. As the Oscan of the "barbarous" Sabines was not quite the Italian of Dante nor even the Latin of Virgil. Or has the Indo-Aryan to come to the sad conclusion that the average Western Orientalist will rather incur the blame of ignorance when detected than admit the antiquity of the Vedic Sanskrit, and the immense period that must have elapsed between this comparatively rough and unpolished tongue when compared with the classical Sanskrit—and the palmy days of the "extinct Aryan tongue"? The Latium Antiquum of Pliny, and the Aeolic of the Autochtones of Greece present the greatest kinship, we are told. They had a common ancestor; the Pelasgian. What then, the parent tongue of the latter unless it was the language "spoken at one time by all the nations of Europe—before their separation"? In the absence of all proofs to the contrary, it might have been expected that the Rig-Brahmanas, the Mahâbharata and every Nirukta should not be treated as flippantly as they now are. It is admitted that however inferior to the classical Sanskrit of Pânini—the language of the oldest portions of Rig-Veda, nothwithstanding the antiquity of its grammatical forms, is the same as that of the latest texts.

Every one sees—cannot fail to see and to know—that for a language so old and so perfect as the Sanskrit to have survived alone, among all languages, it must have had its cycles of perfection and its cycles of degeneration. And, if one had any intuition, he might have seen that what they call a "dead language" being an anomaly, a useless thing in nature, it would not have survived, even as a "dead" tongue, had it not its special purpose in the Reign of immutable Cyclic Laws; and that Sanskrit which came to be nearly lost to the world is now slowly spreading in Europe, and will one day have the extension it had thousand upon thousand of years back—that of a universal language. The same as to the Greek and the Latin: there will be a time when the Greek of Æschylus (and more perfect still in its future form) will be spoken by all in Southern Europe while Sanskrit will be resting in its periodical pralaya; and the Attic will be followed later by the Latin of Virgil. Something ought to have whispered to us that there was also a time—before the original Aryan settlers marred the purity of the sacred Sanskrita Bhashya among Dravidian and other aborigines admitted within the fold of Brahmanical initiation—when Sanskrit was spoken in all its unalloyed subsequent purity and therefore must have had more than once its rises and its falls. The reason for it is simply this: classical Sanskrit was only restored, if in some things perfected by Pânini. Neither Pânini, Katyayana or Patañjali created it; it has existed throughout cycles and will pass through other cycles still.

Professor Max Müller is willing to admit that a tribe of Semitic nomads, fourteen centuries before the year one of the Westerns—knew well the art of writing, and had their historically and scientifically proven "book of the covenant and the tables 'with the writing of God upon them.'" Yet the same authority tells us that the Aryans could neither read nor write until the very close of the Brahmanic period. "No trace of writing can be discovered (by the philologists) in the Brahmanical literature before the days of Pânini."

Very well, and now what was the period during which this Siva-taught sage is allowed to have flourished? One Orientalist (Böhtlingk) refers us to 350 B.C., while less lenient ones like Professor Weber, land the grammarian right in the middle of the second century of the Christian era! Only after fixing Pânini's period with such a remarkable agreement of chronology (other calculations ranging variously between 400 B.C. and 460 A.D.), the Orientalists place themselves inextricably between the horns of a dilemma. For whether Pânini flourished 350 B. C. or 180 A.D., he could not have been illiterate; for, firstly, in the Lalita Vistara, a canonical book recognized by the Sanskritists, attributed by Max Müller to the third Buddhist council (and translated into Tibetan) our Lord Buddha is shown as studying, besides Devanagari, 63 other alphabets specified in it as being used in various parts of India; and secondly, though Megasthenes and Nearchus do say that in their time the laws of Manu were not (popularly) reduced to writing (Strabo, XV, i. 53 and 66), yet Nearchus describes the Indian art of making paper from cotton. He adds that the Indians wrote letters on cotton twisted together (Strabo, XV, i. 67). This would be late in the Sutra period, no doubt, according to Professor Müller's reasoning. Can the learned gentleman cite any record within that comparatively recent period showing the name of the inventor of that cotton-paper and the date of his discovery? Surely so important a fact as that, a novelty so transcendently memorable, should not have passed without remark. One would seem compelled, in the absence of any such chronicle, to accept the alternative theory—known to us Aryan students as fact—that writing and writing-materials were, as above remarked, known to the Brahmans in an antiquity inconceivably remote—many centuries before the epoch made illustrious by Pânini.

Attention has been asked above to the interesting fact that the God Orpheus, of "Thracia" (?), is called the "dark-skinned."

Has it escaped notice that he is “supposed to be the Vedic Ribhu or Arbhu, an epithet both of lndra and the Sun”?* And if he was “the inventor of letters,” and is “placed anterior to both Homer and Hesiod,” then what? That Indra taught writing to the Thracian Pelasgians under the guise of Orpheus,† but left his own spokesmen and vehicles, the Brahmans, illiterate until “the dawn of Christianity”? Or that the gentlemen of the West are better at intuitional chronology than conspicuous for impartial research? Orpheus was—in Greece—the son of Apollo or Helios—the sun-god, according to corrected mythology, and from him received the phorminx or lyre of seven strings, i.e.,—according to occult phraseology—the seven-fold mystery of the Initiation. Now Indra is the ruler of the bright firmament, the disperser of clouds, “the restorer of the sun to the sky.” He is identified with Arjuna in the Samhita and Satapatha-Brahmana (although Prof. Weber denies the existence of any such person as Arjuna, yet there was indeed one), and Arjuna was the Chief of the Pandavas: ‡ and though Pandu the white passes for his father, he is yet considered the son of Indra.

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* Chambers’ Cycl. VII, 127.

† According to Herodotus the Mysteries were actually brought from India by Orpheus.

‡ Another proof of the fact that the Pandavas were, though Aryans not Brahmans, and belonged to an Indian tribe that preceded the Brahmans and, were later on Brahmanized, and then outcasted and called Mlechchhas, Yavanas (i.e., foreign to the Brahmans) is afforded in the following: Pandu has two wives: and “it is not Kuntî, his lawful wife, but Mâdrî, his most beloved wife,” who is burnt with the old king when dead, as well remarked by Prof. Max Müller, who seems astonished at it without comprehending the true reason why this is. As stated by Herodotus (v. 5),it was a custom amongst the Thracians to allow the most beloved of a man’s wives to be sacrificed upon his tomb; and “Herodotus (iv. 17) asserts a similar fact of the Scythians and Pausanias (iv. 2) of the Greeks” (Hist. of Anc. Sans. Lit., p. 48). The Pandavas and the Kauravas are called esoterically cousins in the Epic poem, because they were two distinct yet Aryan tribes and represent two nations—not simply two families.

[The reference to Herodotus should be IV. 71. This may be a proofreader’s error, but it may also be one of the instances spoken of by H.P.B. herself, when references seen in the astral light became reversed when she was disturbed in her work.—Compiler.]

As throughout India all ancient cyclopean structures are even now attributed to the Pandavas, so all similar structures at the West were anciently ascribed to the Pelasgians. Moreover, as shown well by Pococke—laughed at because too intuitional and too fair though, perchance, less philologically learned—the Pandavas were in Greece, where many traces of them can be shown. In the Mahabhârata, Arjuna is taught the occult philosophy by Krishna (personification of the Universal Divine Principle); and the less mythological view of Orpheus presents him to us as "a divine bard or priest in the service of Zagreus. . . founder of the Mysteries . . ." the inventor "of everything, in fact, that was supposed to have contributed to the civilisation and initiation into a more humane worship of the deity . . ." Are not these striking parallels? And is it not significant that in the cases of both Arjuna and Orpheus the sublimer aspects of religion should have been imparted along with the occult methods of attaining it by masters of the mysteries? Real Devanagari—non-phonetic characters—meant formerly the outward signals, so to say, the signs used in the intercommunication between gods and initiated mortals. Hence their great sacredness and the silence maintained throughout the Vedic and the Brahmanical periods about any object concerned with, or referring to, reading and writing. It was the language of the Gods. If our Western Critics can only understand what the Ancient Hindu writers meant by Bhutalipi, so often mentioned in their mystical writings, they will be in a position to ascertain the source from which the Hindus first derived their knowledge of writing.

A secret language, common to all schools of occult science once prevailed throughout the world. Hence—Orpheus learnt "letters" in the course of his initiation. He is identified with Indra; according to Herodotus he brought the art of writing from India; his swarthier complexion than that of the Thracians points to his Indo-Aryan nationality—supposing him to have been "a bard and priest" and not a god; the Pelasgians are said to have been born in Thracia; they are believed (at the West) to have first possessed the art of writing, and taught the Phoenicians; from the latter all modern alphabets derive.

I submit, then, with all these coincidences and sequences, whether the balance of proof is on the side of the theory that the Aryans transmitted the art of writing to the people of the West; or on the opposite, and wholly unsupported, one that they, with their caste of scholarly Brahmans, their noble secret sacerdotal and "barbarous" popular vernacular—in the high antiquity, their redundant, high-class literature, their acquaintance with the most wonderful and recondite potentialities of the human spirit —were illiterate until generations upon generations before the era of Pânini the grammarian and last of Rishis. When the famous theorists of the Western colleges can show us a river running from its mouth back to its spring sources in the mountain nullahs, then may we be asked to believe their theory of Aryan illiteracy. The history of human intellectual development shows that humanity always passes through the stage of ideography or pictography before attaining that of cursive writing. It therefore remains with the Western critics who oppose the antiquity of Aryan Scriptures to show us the pictographic proofs which support their position. As these are notoriously absent, it appears they would have us believe that our ancestors passed immediately from illiteracy to the Devanagari characters of Pânini's time.

Let the Orientalists bear in mind the conclusions drawn from a careful study of the Mahâbharata by Muir in his Original Sanskrit Texts (Vol. I, pp. 391, 480 and 482). It may be conclusively proven on the authority of the Mahâbharata that the Yavanas (of whom India as alleged knew nothing before the days of Alexander!) belong to those tribes of Kshatriyas who in consequence of their non-communication with, and in some cases rejection by the Brahmins, had become from twice-born —"Vrishalas," i.e., made outcastes (Mahâbhârata Anuśâsanaparva, verses 2103 f.):

“Sakah Yavana-kâmbojâs tâs tâh kshatriyajâtâyah vrishalatvam parigatâh brâmanânâm adarśanât Drâvidâs cha Kalindâs cha Pulindâs châpy Uśînarâh Kolisarpâh Mâhishakâs tâs tâh kshatriya-jâtayah ityâdi.”* The same reference may be found in verses 2158-9. The Mahâbharata shows the Yavanas descended from Turvasa —once upon a time Kshatriyas, subsequently degraded into Vrishalas. Harivamsa shows when and how the Yavanas were excommunicated. It may be inferred from the account therein contained of the expedition against Ayodhya by the Yavanas and the subsequent proceedings of Sagara that the Yavanas were, previous to the death of the said expedition, Kshatriyas subject to the Government of the powerful monarchs who reigned at Ayodhya. But on account of their having rebelled against their sovereign and attacked his Capital, they were excommunicated by Sagara who successfully drove them out of Ayodhya, at the suggestion of Vasishtha who was the Chief minister and Guru of Sagara’s father. The only trouble in connecting the Pelasgians with, and tracing their origin to the Kshatriyas of Rajputana, is created by the Orientalist who constructs a fanciful chronology, based on no proof, and showing only unfamiliarity with the world’s real history, and with Indian History within historical periods.

The value of that chronology—which places virtually the “primitive Indo-Germanic-period” before the ancient Vedic period (!)—may, in closing this article, be illustrated with a final example. Rough as may be the calculations offered, it is impossible to go deeper into any subject of this class within the prescribed and narrow limits of a magazine article, and without recourse to data not generally accessible. In the words of Prof. Max Müller:—

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* [Quoted from Original Sanskrit Texts on the origin and history of the people of India, their religion and institutions, collected, translated and illustrated by John Muir, second edition, revised, in 5 vols., London, Trübner & Co., 1863-71. This passage is to be found in Vol. I, p. 482, and is translated therein as follows:

“These tribes of Kshatriyas, viz. Sakas, Yavanas, Kâmbojas, Drâvidas, Kalindas, Pulindas, Uśînaras, Kolisarpas, and Mâhishakas, have become Vrishalas from seeing no Brâhmans.”—Compiler.]

“The Code of Manu is almost the only work in Sanskrit literature which, as yet, has not been assailed by those who doubt the antiquity of everything Indian. No historian has disputed its claim to that early date which had, from the first, been assigned to it by Sir William Jones.” (p. 61, Hist. of Anc. Sans. Lit.) And now, pray, what is this extremely “early date”? “From 880 to 1280 B.C.,”—we are told. We will then, for the present purpose, accept this authoritative conclusion. Several facts, easily verifiable, have to be first of all noticed: (1st) Manu in his many enumerations of Indian races, kingdoms and places, never once mentions Bengal: the Aryan Brahmans had not yet reached in the days when his Code was compiled the banks of the Ganges nor the plains of Bengal. It was Arjuna who went first to Banga (Bengal) with his sacrificial horse (Yavanas are mentioned in Râjadharma Anuśâsana Parva as part of the tribes peopling it) . (2) In the Ayun a list of the Hindu kings of Bengal is given. Though the date of the first king who reigned over Banga cannot be ascertained, owing to the great gaps between the various dynasties; it is yet known that Bengal ceased to be an independent Hindu kingdom from 1230 after Christ. Now if, disregarding these gaps, which are wide and many, we make up the sum of only those chronological periods of the reign of the several dynasties that are preserved by history, we find the following:—

24	Kshatriya families of Kings reigned for a period of	2,418 years.
9	Kaista Kings reigned for a period of	250 years.
11	Of the Adisur family reigned for a period of	714 years.
10	Of the Bhupal family reigned for a period of	689 years.
10	The Vaidya Rajas reigned for a period of	137 years.
10	Of the Pala dynasty (from 855 to 1040, A.D.)	185 years.
Years		4,393 years.

If we deduct from this sum 1230, we have 3163 years B. C. of successive reigns. If it can be shown on the unimpeachable evidence of the Sanskrit texts that some of these reigns happened simultaneously, and the line cannot therefore be shown as successive (as was already tried) well and good.

Against an arbitrary chronology set up with a predetermined purpose and theory in view, there will remain but little to be said. But if this attempt at reconciliation of figures is shown simply as in every other case claimed upon “critical, internal evidence,” then, in the presence of these 3163 years of an unbroken Hindu line of powerful and mighty kings the Orientalists will have to show, a very good reason why the authors of the Code of Manu seem entirely ignorant even of the existence of Bengal—if its date has to be accepted as not earlier than 1280 B.C.! A scientific rule, which is good enough to apply to the case of Pânini, ought to be valid in other chronological speculations. Or, perhaps, this is one of those poor rules which will not “work both ways”?

———————

PINDAMS AT GYA

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 23-24.]

Referring to N. D. K.’s query and your reply in The Theosophist for June 1883, on the efficacy of funeral ceremonies, may I be permitted to ask for the explanation on the following.

It is generally believed that after death the souls of some men, owing either to their own misdeeds or the influence of evil stars, cling to this earth and wander on it, assuming at times various shapes and remaining in a state of continued unrest; and that the only way by which they can be delivered from this unhappy condition, is through the offering by some one related to them of what is commonly called Pindam laid at the feet of Godadhara, the presiding Deity of Gya. People, whose veracity can hardly be doubted, say that the ghosts very often narrate through the persons obsessed by them the tale of their sufferings, and express the desire that their friends and relatives should offer the Pindam with a view to their speedy deliverance.

If there is any truth in these stories, what is there in the shrine at Gya that emancipates the ghosts when their previous karmas require that they should still hover over the earth; why should the reliquiae of the departed which, under ordinary circumstances, naturally longs to prolong its artificial existence covet its final dissolution? Iś it the strong will of the person that offers the Pindam, or is there about the place itself any latent magnetic power that destroys the reliquiae? It is often related that pilgrims on their way to the sacred place see the shadows of their departed relatives imploring them to offer Pindams for their benefit.

It is also affirmed that in order to convince their relatives that their offering of Pindam had produced the desired effect, the ghosts sometimes promise to break the branches off some trees or a piece of cornice from some old buildings which they had haunted and in which they had resided in token of their deliverence; and that they had actually fulfilled their promise as soon as the Pindam was placed at the feet of Godadhara, the time of both the events being in due time found to correspond exactly together. It is further believed by many, that if by some accident the shrine at Gya were suffered to remain without any offerings being made to it, even for one single day, the presiding Asura of the place would rise from his resting place and shake the very world to its foundation.

For any reasoning person who does not blindly follow the Shastras it is a puzzle which he finds difficult to solve, while at the same time he can hardly help believing the stories when related by persons whose truthfulness is beyond question.

If the offerings help really in any way to destroy the Hindu Bhutas, can they also produce the same result upon ghosts which, while they lived on earth had neither any regard for the Hindu religion, nor had they ever heard of Gya and its Pindam?

A short explanation from you would be of an immense value to your Hindu readers as throwing light on one of the most mysterious ceremonies daily performed by hundreds of Hindus coming to Gya from the different parts of India and at a great cost of money and convenience.

A HINDU.

SIMLA,

June 24th, 1883.

Editor’s Note.—The answer would be more satisfactory. we think, were it to come from some initiated Brahmin or Yogi. If we believe in bhoots or “shells” who have to wait in the earth’s atmosphere for the slow dissolution of their reliquiae, we cannot say the same of Godadhara. We believe the latter—as we believe all the other minor Hindu gods and goddesses—no more than the generic name assumed by a host of elementaries who play their tricks upon Eastern credulity as some spooks play theirs upon Western imagination. But this is our personal belief, for which we claim no degree of infallibility. While disbelieving the omnipotence of Godadhara and her threats there seems no reason why we should doubt, at the same time, the word of honest and truthful pilgrims when they tell us that they saw “the shadow of their departed relatives.”

The air is thronged with shells—the pale reflections of men and women who lived and whose reliquiae are magnetically drawn to those whom they had loved on earth.

As to the efficacy of Pindam or Srâddha we deny it most emphatically. The custom of such post-mortem offerings having been in existence for long centuries and forming part and parcel of the Hindu religion, they produce effects, only owing to the strong belief in them of the offerers, or the pujarees. It is the latter who cause unconsciously the production of such phenomena. Let there only be a strong medium in the midst of pilgrims (something that happens invariably in a country so full of sensitives as India is), and the intensity and sameness of their thoughts bent constantly and simultaneously upon the object of their pilgrimage, will affect the throng of the elementaries around them. They will repeat that which they find in their friends' brains and clamour for Pindam. After which, following the same idea which develops in the pilgrim's thought, i.e., that the offering will bring on deliverance—they, "the ghosts," will promise a sign of it, and perform the promise mechanically and unconsciously as a parrot would repeat a word, or any trained animal performs an act, led on by the superior intelligence of the master mind, that had trained it to this.

What is it that puts an end to the unrestfulness of the "Ghost"? Nothing particular, most probably: neither the magnetism of the place devoted to the Pindam, nor the strong will of the person who offers it; but simply the absence of any idea connected with the reappearance of the "ghost"; the firm assurance, the implicit confidence of the medium that the "ghost" having been comforted by the offering of the Pindam can no longer return, or feel unrestful. That's all. It is the medium's brain, his own creative power of imagination that calls forth out of the normal subjectivity into abnormal objectivity the ghosts that appear, except in the cases of the apparitions of real spirits at the moments immediately following their death.

No living being, no god or goddess has the power of impeding the immutable law of nature called karma, especially after the death of the person that evolved it.

We would be pleased to see an infuriated asura shaking in its wrath “the world to its foundation.” Many a day, during the invasions of and attacks upon cities by the armies of an enemy, have the shrines remained without any offering as they have often been destroyed, and yet the world moveth not. It is the presiding and hungry, when not simply greedy, geniuses of the shrines, the Brahmins, who need the Pindam, we should say, more than the Godadharas and the omnia gatherum of such. The masses claimed for the quieting of the souls of Christian ghosts paid in hard cash instead of being rewarded mostly in nature are of the same kind and efficacy. And if we are asked to give our honest opinion upon both the modes adopted by the priests of every religion to make the living spend their money in useless ceremonies upon their dead, we say, that both means are in our sight no better than a legal and authorized extortion, the tribute paid by credulity to cunning. Change the name and the story is told of civilized Christians as it is of half-civilized Hindus. But—Mundus vult decipi—and who can prevent a willing man from hanging himself!

———————

ARNE SAKNUSSEMM

[The Theosophist, Vol. V, No. 1(49), October, 1883, p. 25.]

Having just received The Theosophist for June, I find on page 234 a letter from one signing himself “A Junior Student,” and headed—“An explanation wanted.” I now beg you will allow me a few remarks upon the subject, which may, perhaps, prove of a certain importance. Seven or eight years ago, in one of Jules Verne’s works (I forget the title), I read the following: A savant finds in an old book verses in Runic characters that his nephew alone can decipher. These verses contain the proof that an old alchemist Arne Saknussemm, burnt alive by the Holy Inquisition, had performed a voyage into the interior of the earth via the crater of a volcano in Greenland, &c., &c; a voyage undertaken later on by the uncle and nephew.

This old alchemist, among other extraordinary feats, was the inventor of the double "M" written in Runic characters in a peculiar way. It will be easy to verify the statements, and in case they are found correct, to put down "A Junior Student" as he deserves—for his impertinence.

F. DE TENGNEGELL, F.T.S.

PEKALONGAN,

I. OF JAVA, 7th July.

Editor's Note.—We thank our Java brother for the information. We have read this work of Jules Verne along with all his other works of scientific fiction as they have appeared: but since one reads certainly not a romance for the sake of its action, descriptions, and analysis of human nature, the names of the fictitious personages used as crystallizing points, or "motor-centres," by the author are soon forgotten. We did our best to give "Junior Student" facts we presumed he actually wanted; and we hope our Editorial 'Note' edified him. But if the party in question got his alchemist out of Jules Verne's romance, and put his query in a spirit of quizzing, it would only show that he is yet a very junior student, indeed, who has, moreover, a very puerile notion of a joke; and when he blooms into a 'Senior,' or a graduate, he will discover what a simpleton he made of himself. The proverb tells us to "Answer a fool according to his folly"; but in this instance our sober answer profited others perchance, if not him. But, perhaps, we do the lad injustice. He may have sent his questions in good faith.

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AN APPEAL FOR THE REDEMPTION OF THE POOR PARIAHS

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 26-27.]

A noble movement, one of a most redeeming and high character, is set on foot by several native gentlemen of Southern India, namely, a Society for the Regeneration of the Pariah classes.

Hitherto, these hapless outcastes, or rather, creatures of no-caste, rejected by all their fellow-men, thought that their only way to social and political rather than religious salvation, was by lending a willing ear to the liberal promises made to them by the Missionaries; and thus—they fell an easy prey to these universal way-layers. Had the Padris while baptizing (which does not always mean converting) them, done anything in the way of moral regeneration for this unfortunate class, we would be the first to applaud their efforts. As it is, every European having the misfortune to deal with native converts (of any caste, not only the Pariahs) whether as servants or anything else, will bear out our testimony when saying that Missionary proselytism has done a thousand times more harm to those natives who have succumbed to it than any kind of idolatry or fetishism. Useless to go over a too well beaten ground and repeat that which has been said and better said even by a few honest Christian missionaries themselves. Therefore we applaud most sincerely to the noble undertaking. Once that the Pariahs, among whom there are as many intelligent young men as among any other class, are made to enjoy the benefits of an education that will enable them to think for themselves, the abuses of proselytism must cease. We feel happy to give such a specimen of the growth of philanthropy in the right direction in India as this “APPEAL to the Native Princes, Zemindars, Merchants, Graduates of the University of Madras, and all other educated gentlemen of Southern India.”

[Here follows the text of the Appeal, issued from Bangalore, May 12, 1883, and signed by A. Narasimma Iyengar, Assistant Commissioner in Waiting on H. H. the Mahâ Râja of Mysore, and A. Sreenivasa Chariar, Advocate, and Vice-President, Bangalore Town Municipality. The text outlines the miserable position of the Pariahs, their good qualities and potential capacities for education, and explains the aims of the Association and its objectives.]

“IMPRESSIONS FROM THE INFINITE”

[The Theosophist, Vol. V, No. 1(49), October, 1883, pp. 27-28.]

For some time past, M. C. W. Rohner, M.D. of Benalla, was busy translating from the Spanish of Balmes trance-utterances of the name that heads this note. Whether the “Impressions from the Infinite” is a name given to the series by the Spanish recorder (or compiler), or by the able Australian translator, we are unable to tell. However it may be, the work is finished, and after the word FINIS, Dr. Rohner has the following:—

EPILOGUE BY THE TRANSLATOR

Readers of The Theosophist, and of the Theosophical writings generally, will have perceived that the “Impressions from the Infinite,” as published in the Harbinger of Light for the last eight or ten months, bear a certain resemblance to some of the more advanced teachings of Eastern Occultism, which circumstance appears to me to illustrate the fact, still doubted in certain quarters, that the “Brothers” exert a silent and world-wide influence on receptive minds. and that the spiritual press in both hemispheres is gradually getting impregnated with theosophical doctrines and the spirit of Occult science. Of Balmes, the inspired writer of the “Impressions,” I know personally nothing more than he, or she, is a Mexican medium of great refinement and spiritual comprehension.

BENALLA, April 1883.

The conjecture is more than possible as far as the general tenor of mediumistic utterances and so-called “Spirit” teachings is concerned. But, although we have not had the time to read as carefully as it may deserve the able translation given by Mr. Rohner, yet from what one is being able to gather from the concluding portion of it, there seems to be a wide difference between one of the essential or, so to say, cardinal tenets of Eastern Occultism and the said “Impressions.” Too much is assumed hypothetically with regard to God—as a “Creator” and a Being distinct from the universe—an extra-cosmic deity, in fine; and too little attention is bestowed upon the only concrete symbol of the latter —inner man.

While the personal deity has and ever will elude scientific proof of its existence, man, its hitherto solitary synthesis as manifested on this earth, is allowing himself, in the case under notice, to be mastered and guided by invisible powers perchance as blind as himself—instead of seeking to obtain mastery over them, and thus solve the mysteries of the Infinite and the Invisible REALITIES. Preconceived Impressions, accepted on blind faith, and along the old theological grooves, can never yield us the whole truth; at best they will be hazy and distorted images of the Infinite as reflected in the astral and deceptive light of the Kama loka. Yet the style of the "Impressions" is beautiful—perchance owing more to the translation than the original.

———————

A PLEA FOR A PERSONAL GOD

P** T** S**, B.A.

[The Theosophist, Vol. V, No. 1 (49), October, 1883, pp. 28-29.]

Can the Editor please enlighten me as to the following:—

1. It is said that the solar system is the evolution of Mulaprakriti according to the latent design, inherent in Chidakasam. Now two things (if they may be so called) are evolved—man and the external cosmos.

(a) The duty of man is to choose between good and evil—to seek the means of making an involution into the state of Nirvana or to seek the means of his total destruction. What is this destruction? Matter is eternal.*

(b) What is now man—was in an imperfectly developed state some ages back or in the previous "rounds," not so fully responsible for his acts as he is now. Let us go back to the most imperfectly developed state of what is now man. Whence did this state come? If there is only one Life, and if the progress of humanity is to make a series of evolutions or rather involutions from this most imperfectly developed state through the state of the present man to the Nirvana state, there must have been a contrary series from the Nirvana state through the state of the present man to have arrived at the most imperfectly developed state.

———————

* Matter is certainly eternal; and no one has ever said that man was destroyed or annihilated in his atoms, but only in his personality.—Ed.

———————

Is it so?*

(c) Are there any such “rounds” in the life of external cosmos?†

2. Mr. T. Subba Row concurs with J. S. Mill’s conclusion that matter has no noumenal existence but is a permanent possibility of sensation.‡ Do the Theosophists hold that there is no substratum§ underlying all external phenomena?

3. A “chapter of accidents” is, it seems, allowed by the Theosophist in the course of life, and this idea is pushed to such an extent as to say that nature will not be cheated out of its course by accidents, although accidents may intervene and prevent the immediate rewarding of good or punishing of evil by nature. This statement is extraordinary.

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* Before our correspondent’s query can be answered, he ought to obtain a sufficient mastery over his ideas to make himself intelligible. We are afraid that his “evolutions” and “involutions” are rather involved in darkness and obscurity. We beg his pardon; but there hardly seems to be any sense in his question. When was it ever stated that there was only one life for man? Our correspondent has evidently mixed up personal human life with the ONE LIFE or Parabrahm? Perhaps he will kindly let us know the short meaning of this very long sentence.?—Ed.

† We are not aware of having ever discussed about the “rounds” of any but the “external cosmos” and its many habitats of the septenary chain. What can the writer mean.?—Ed.

‡ The present reference to Mr. Subba Row’s “Personal and Impersonal God,” and to his remarks upon J. S. Mill has not the slightest bearing upon what is said in that article. We offer a premium to him who will find any connection between the two.—Ed.

§ The Theosophists are many and of various and many creeds. Each of them believes in whatever he likes, and there is no one to interfere with his private beliefs. The Theosophical Society is no school of sectarianism and holds to no special dogmas. But if, by “Theosophists” our correspondent means the Founders, then all they can tell him is, that “the substratum underlying all external matter,” they believe in, would rather clash with that on what the querist seems to hang his faith—if the two were compared.—Ed.

Whence these accidents?*

4. Some western philosophers of now-a-days, recognizing the fact that there are fixed laws governing the universe as pointed out by materialists, do still hold that a personal God is the author of those laws. Granting the validity of Mr. Subba Row's argument that a conscious Iswar's ego must itself be the effect of a previous cause, we meet with a difficulty presenting itself to our mind, when preparing to receive the doctrine of an unconscious God as truth. There are many events happening in the course of life, referred ordinarily to "chance" as their cause. Now, believers in a personal God account for what is called "chance" as the conscious exercise of the will of God for the good of his creatures—arrangements done by him for their happiness. I shall illustrate what I mean by a fact. G—— was one day sleeping in his room. It is his custom always to sleep with a lantern and a staff by. At about midnight he awoke (but nothing had roused him) mechanically, felt for the lantern, lighted it, leaped out of his bed staff in hand, and looked up. All this without any motive whatever—quite unconsciously; and when he looked up, he perceived a snake right above the place where his head had lain. The snake then dropped down on the floor and he soon dispatched it. This extraordinary phenomenon,† as well as similar ones, which have come under my notice

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* From previous causes, we should say, as every other result is supposed to be.—Ed.

† Nothing "extraordinary" in this at all, considering we live in India, a country full of snakes, and that people awake unconsciously very often at the slightest noise. To call the occurrence an "extraordinary phenomenon" and see in it the "protecting hand of God," is positively childish. It would be far more extraordinary, if, granting for the sake of argument, the existence of a personal God, we should be attributing to him no better occupation than that of a body-guard for every man, woman and child, threatened with danger, when he might by a simple exercise of his will, either have kept the snake away without disturbing the poor man's rest, or, what would have been still better, not to have created snakes at all. If St. Patrick, a mortal man, had the power to banish all the snakes from Ireland, surely this is not too much to expect of a personal protecting God that a similar act should be performed for India.—Ed.

(but a few days back, my infant nephew was found one day with a snake wound round his waist) can be easily explained away on the theory of a personal God watching over men (and as G—— believes, appointing angels to watch over them). How would the Theosophists explain these?* True it is there are fixed laws of nature reigning in this universe, but these gaps called accidents, must be filled before the theory of an impersonal God can become tenable.

5. What is the moral standard of the Theosophists? Is it utility? What sanction of morality do they acknowledge? These can be easily found out on the theory of a personal God.

You will oblige me very much if you can publish this and remove my difficulties.

NEGAPATAM,

July 14th, 1883.

EDITOR'S NOTE.—To the rather impertinent (No. 5) question of our Negapatam inquisitive correspondent, we answer: The "moral standard of the Theosophists" is—TRUTH—and this covers all. Whether those who believe in a personal, or anthropomorphic deity, or those who call themselves Agnostics, or Atheists, or Buddhists or even Materialists, once that they have joined the Theosophical Society, they are bound to present to the world a far higher "standard of morality" than that which is developed merely through fear of hell or any other future punishment. The love of virtue for its own sake does not seem to enter in, or agitate the centres of our correspondent's reflective faculties. If he would know more of theosophy and its ethics, we would refer him to the Rules of the Theosophical Society, its Objects and Principles.

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* Simply that the snake was not inclined to bite. Why does not our correspondent refer to cases where poor innocent children were bitten and died? What had they done not to have been equally protected? Is he prepared to maintain that the thousands that are yearly bitten and killed by snakes in India have offended the deity like Laocoön, whose innocent children shared his fate? Simple assumptions will never do in a theosophical argument. We are not in the least inclined to interfere with our correspondent's belief, and welcome and invite him to believe in anything he pleases. Only if he would remain undisturbed in his faith we would advise him not to meddle with the theosophical literature. That he has not grown up to its intellectual standard—is quite evident, "B. A." though he may be, and thus signs himself.—Ed.

THE LAWN-TENNIS SCHOOL OF CRITICS

[The Theosophist, Vol. V, No. 1 (49), October, 1883, pp. 30-31.]

Those intellectual prodigies of the Lawn-Tennis clubs—Anakim among critics—who swallow the story of Balaam's speaking "she-ass" but cannot believe in the Reincarnation of her "soul" agreeably to Pythagoras nor even to Allan Kardec's doctrine, may be made less incredulous by reading further on the choice bits in the "Ooty Chronicle" of the Madras Times of September 7th. One might suspect from its delicate wit that Sydney Smith is reborn and lurks somewhere among the Eucalyptic Sholas of the "Blue Hills." Of course, the numerous lapsus linguae et calami of the chronicler and his airy conceits must be caused by a too long sojourn on the mountain tops. On some ill-balanced natures a rarefied atmosphere, while expanding their lungs, has the effect of contracting their brains. To such meteorological phenomenon, have we probably to attribute the correspondent's assertion that Colonel Olcott "bitterly" complained of the gymkhana sports which made him change the date of his lecture; as also the charming remarks with regard to a made-up story of "broken china," "General Blank," "spirits from the vasty deep," and possible "Kleptomaniacs" in the Theosophical Society. "We do not know"—queries this newspaper prodigy—"what fees are charged . . . for such surprising skill in the art of repairing China ware." None at all, we hasten to assure him.

Whether a soup-tureen or an entire dinner service makes no difference, and we would not charge even the miserable price in pice and annas paid for every line of such witty gossip as his. Moreover the "Ooty Chronicler" may be glad to hear, that besides China ware, the Theosophical Society undertakes sometimes to mend cracked and damaged brains, by injecting them thoroughly with a saturated solution of common sense, cleansing them of dusty and stale notions of bigotry and prejudice and by thoroughly ventilating the musty premises.

Nor need he feel alarmed or take the trouble of suggesting new amendments in our Rules, namely, “a regulation excluding pick-pockets from membership.” The genial wit of the Nilgiris should know that our Society does not recruit its members in the favourite resorts of the Salvationists—“the dens and ditches of the outscum of the great cities.” And, since it refuses admission to waifs rescued from the “Citadels of Apollyon,” and does not employ Theosophical nautches in the persons of “tambourine lasses” even though promoted to be “golden harp lasses”—there is no cause to fear that a pickpocket whether “converted” or unregenerate, will be taught how to improve the resources of his art by acquiring proficiency in Occult Sciences.

However meagre the production of the “Ooty” chronicler, still, as it is an original one, and as good as could have been expected from that source, and that it exhibits no great malice we reproduce it with pleasure—to show the “inferior race” what passes with the “superior” one as witty criticism upon Aryan philosophy and science. An original production is always more respectable than borrowed blackguardism, such as an article just copied in the Bombay Gazette from a sensational third class New York daily. In the latter the Editor of The Theosophist is described as “ONE OF THE MOST IGNORANT AND BLASPHEMOUS CHARLATANS OF THE AGE—viz., Mme. Blavatsky” and the Theosophical Society as the biggest fraud of its kind ever gotten up. As one of Punch’s “self-made” millionaires is made to say when his father’s absence from his evening party was remarked, “We must draw the line somewhere,”—we have an impression that this would be as good a place to draw our line as we shall ever have. At first it was hard to realize that such a blackguardly and uncalled for attack should find its way into a respectable journal.

But since we learned that the Editor of the Bombay Gazette whom we have always known and regarded as a thorough gentleman was at Simla, we wondered no more. Not every sub and acting Editor is a gentleman; and we know of more than one in India quite ready to treat his subscribers to such witticisms (whether original or borrowed) in the style of those direct from Hungerford fish market.

Another philosopher of the “Lawn-Tennis” calibre furnishes a paragraph to the Poona Observer of the 11th September about the recovery of some stolen property by a native shopkeeper through a simple form of ceremonial magic. He suggests that the Government of India might do worse than engage Colonel Olcott to instruct the Police in his particular ‘ism’ or ‘doxy.’ The force would then be the terror of thieves. It would—undoubtedly, and of persons like himself also: for Colonel Olcott’s method when well studied detects a ninny at sight. But take this para full of such happy repartees—out of its harmonious journalistic frame and put it into another and one sees at once the mighty mentality and cultured taste required to cut and set so rare a literary gem.

[Here follows a rather lengthy excerpt from the “Ooty Chronicle,” dated September 5, 1883.]

MISCELLANEOUS NOTES

[The Theosophist, Vol. V, No. 1(49), October, 1883, p. 2.]

[A. Sankariah, F. T. S., President-Founder, Hindû Sabhâ, writing an Open Letter to Col. H. S. Olcott, on the subject of Chelaship, says: ". . . if you . . . study the exoteric and technical System of Hinduism so well as you have studied the Buddhistic system, you will be admitted to all the privileges of the Brahman caste." To this H.P.B. appends the following footnote:]

Our brother is not aware, it seems, that the sacred Brahmanical thread has been twice given to Col. Olcott—as the highest mark of esteem, of course, and not as an actual admission into caste. The last time, the donor was one of the most celebrated Sanskrit pandits of India, and he made the compliment complete by theoretically taking him into his own Gotra.—Ed.

[This has reference to the following event, related by Col. Henry S. Olcott in Old Diary Leases, II, p. 410:

"On 9th March (1883) I dined at the house of the most learned Brahmin Pandit of Bengal, the late Taranath Tarka Vachaspati, author of the famed Sanskrit Dictionary. He cooked food for me and paid me the highest honor possible in India, by giving me the Brahminical sacred thread, adopted me into his gotra (the Sandilya) and gave me his mantra. This was a sort of brevet conferring of the caste of Brahmin, the first case, I fancy, in which the details of the ceremony had been gone through with a white man, although the thread itself was given to Warren Hastings in his time. The favor shown me was, I was given to understand, to mark the sense of gratitude felt for me by the Hindus for my service in the revival of Sanskrit literature and of religious interest among the Indian people. My deep appreciation of the honor has often been expressed by me since then, and, although an avowed and convinced Buddhist then and now, I have always worn the poïta since the venerable Pandit placed the first one about my neck."]

PAYING THE WAY

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

The late Artemus Ward, a famous American humorist, wishing to prove his effusive patriotism during the late Civil War, said that he was ready to send all his wife's relatives to the army! Some of the liberal advisers and critics of the Theosophical Society seem moved by a like liberal sentiment. Ever since the Society had its current expenses to pay and fixed an entrance fee of Rs. 10 to defray them, these sensitive natures have felt too, too keenly, the false position in which this step was placing it! They were willing—quite too much so—that the unlucky Founders should pay its charges, to the sacrifice of their last garment, if they could not do it by Magic; but an entrance fee—fie! Though every other Society in the world does the same—unless endowed with an interest bearing Permanent Fund, or receiving voluntary subscriptions to the extent of its needs—that does not alter the case. Nor does it, if the objector himself is proved to be paying without murmur his Rs. 75 per annum in the Bombay, or his "entrance donation" of Rs. 10 and "annual subscription" of Rs. 40 in the Madras Branch of the Royal Asiatic Society; or his Rs. 28 per annum in the Madras Agricultural and Horticultural Society; or his life membership fee of ten guineas in either of the Bible, Tract, Religious Knowledge Missions, S. P. G., or Temperance societies; or his entrance and large annual fees in a lodge of freemasons; or in any other body for the carrying on of organized work of a philanthropic character the world over. They are, of course, expected to pay their reckonings out of their annual income, but with the Ishmaels of Theosophy it is quite a different affair. If they chose to dig their Society out of the Aryan tumulus for the good of humanity, certainly they ought to pay for the privilege. They pretend to be philanthropists; let them purchase the luxury, and not for a moment think of their poor relations, their personal wants, or the books, instruments, furniture, or clothing that the money might buy; for philanthropists have no occasion for such luxuries: their reward is in the satisfaction of conscience, the doing of duty!

How serene the brows of some of our own Theosophists in times past, when they have told their humble servants, the Founders, that really it would be better not to charge any Entrance Fee! More than once (and our latest experience dates but from a fortnight back) this has been said by persons who were far richer than the culprits addressed, yet had never offered to give one rupee towards the Society's expenses. They were very liberal with advice but very parsimonious with their cash. If it had been a question of paying salaries to the Founders, or even to subordinate officers, it might have been different. But, since there has never been a rupee paid to any one of the secretaries, most of whom have sacrificed and renounced for ever all worldly goods and yet have to be fed and clothed, nor to any one connected with the management, from the beginning, for his or her services, nor any expectation of its ever being done—it has seemed that the remark, under the circumstances of the advisers' pecuniary relation to the Society, was a superfluous donation! If a computation were made of the aggregate wealth of our members, the sum total of their incomes alone would mount into the millions of pounds sterling. An infinitesimal percentage upon that by way of a voluntary tax would, in a single year, create an endowment whose interest would make the Society independent of all Entrance fees, and they might be dispensed with. That tax, voluntary or involuntary, the Founders will never call for; if it is to be done at all, it must be by others. For so long as they have a rupee of income, if the Society, the child of their souls, needs it for its current expenses it shall have it and thrice welcome. Probably a day may come when such sacrifices will no longer be demanded. Its income may be approaching the point of self-support; but at present, it is not so. A movement was inaugurated by some of the brethren of Madras to pay for the Adyar Headquarters, make the needed repairs, erect some ashrums to accommodate caste visitors, pay for furniture, etc., etc.

The Founders headed the list with a cash donation of Rs. 500, highly approving of the project—although they expect to have to advance above Rs. 5,000 this year besides. Well, out of Rs. 8,500 (all necessary repairs excluded) hitherto, only Rs. 3,200 are paid. The sacred fire of devotion and enthusiasm that burned so brightly at the beginning has flickered away, and the probable consequences are that we will have to pay the rest ourselves. When the Society is placed in a home of its own—like every other respectable body, of whatsoever kind—and rent-paying is stopped, there will be one drain the less upon our private resources. If the day of relief were a little nearer, we should not have said one word upon the subject. And, but for the gratuitous remarks heretofore made by colleagues inside the Society who ought to have had the delicacy to withhold them unless they knew of some other means of paying the honest expenses, we should not have noticed certain malicious slurs in Anglo-Indian journals about the poor little initiation fee which, in contrast with the like charges in other organizations, especially with their often heavy annual dues, to which there is no parallel in our Society—is small enough in all conscience. Nor are we ever likely to claim merit for the practice, from the first followed by us, of paying out of our own pockets the fees of Pandits and other poor scholars, who have loved our cause, but have been unable to give that practical proof of their interest in its work.

THE BUDDHISTS AND GOVERNMENT

[The Theosophist, Vol. V, No. 1(49), Supplement to Oct., 1883, p.5.]

The statement is circulating through the Indian Press, that “considerable indignation is felt in Ceylon at the attempts which the Buddhists are making to pose before the world as the favorites of Government.” This false and malicious rumor is based upon the fact that in one of the temples the simple-minded priests, anxious to show their loyalty, have emblazoned the Royal Arms upon the wall! The simple fact that the fiction was started by that truculent sheet—the Ceylon Observer—is quite sufficient to satisfy any one who knows anything of Ceylon affairs not only of its groundlessness, and also its malicious intent. The Editor never loses an opportunity to inflict pain and harm upon the peaceable Buddhists of that island. He is a sectarian Protestant with a nature as bitter as gall, and is seldom without a libel suit to defend. The poor Singhalese Buddhists are so far from even dreaming that they could “pose before the world as the favorites of Government,” that they are now appealing to the Home Authorities for simple justice—denied them after the murder and maiming of their people by the Roman Catholic mob in the late riots. We are sorry to see our respectable contemporary, the Christian College Magazine, misled by so transparent a humbug as the Observer’s paragraph in question. Whenever the Editor may wish trustworthy data about Ceylon Buddhism or Buddhists, he should apply to some other quarter.

October 27, 1883.

ESOTERIC BUDDHISM AND ITS CRITIC

[Light, London, Vol. III, No. 147, October 27, 1883, p. 473.]

To the Editor of Light.

"Bottom. Let me play the lion too. I will roar, that I will do any man's heart good to hear me; I will roar, that I will make the Duke say, 'Let him roar again, let him roar again.' . . .

"Bottom. Masters, you ought to consider with yourselves: to bring in,—God shield us!—a lion among ladies, is a most dreadful thing; for there is not a more fearful wild-fowl than your lion living, and we ought to look to it. . . . Nay, you must name his name, and half his face must be seen through the lion's neck; and he himself must speak through, saying thus, or to the same defect, 'Ladies,' or, 'Fair ladies' (or Theosophists), 'I would wish you,' or, 'I would request you,' or, 'I would entreat you, not to fear, not to tremble: my life for yours. If you think I come hither as a lion, it were pity of my life: no, I am no such thing: I am a man as other men are'; and there indeed let him name his name, and tell them plainly he is Snug the joiner."

Midsummer-Night's Dream, Act I, scene 2, and Act III, scene 1.

SIR,—In Light of July 21st, in the "Correspondence," appears a letter signed "G. W., M.D." Most transparent initials these which "name the name" at once, and show the writer's face "through the lion's neck." The communication consists of just fifty-eight paragraphs, containing an equal number of sneering, rancorous, vulgar personal flings, the whole distributed over three and a-half columns. It pretends to criticize, while only misquoting and misinterpreting Eastern Esotericism. Its author would create a laugh at the expense of Mr. Sinnett's book, and succeeds in showing us what a harmless creature is the "lion"—"wild-fowl" though he may be; and where he would make a show of wit the letter is only—nasty.*

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* [This refers to a Letter written by Dr. George Wyld, severely criticizing A. P. Sinnett's Esoteric Buddhism, and using sneering and undignified language with regard to Master K. H. It appeared in Light, London, Vol. III, No. 133, July 21, 1883, pp. 329, 333-334.

I should not address your public, even in my private capacity, but that the feeling of many hundreds of my Asiatic Brothers have been outraged by this, to them, ribald attack upon what they hold sacred; for them, and at their instance—I protest. It might be regarded as beneath contempt, had it come from an outsider upon whom rested no obligation to uphold the dignity of the Theosophical Society; in such case it would have passed for a clumsy attempt to injure an unpalatable cause—that of Esoteric Buddhism. But, when it is a wide open secret that the letter came from a member of about five years' standing and one who, upon the prolongenesis of the "British Theosophical Society" as the "London Lodge of the Theosophical Society," retained membership, the case has quite another aspect. The cutting insult having been inflicted publicly, and without antecedent warning, it appears necessary to inquire as to the occult motive.

I shall not stop to remark upon the wild résumé, which. professedly "a criticism from a European and arithmetical standpoint," passed muster with you. Nor shall I lose time over the harmless flings at "incorrigible Buddhists and other lunatics," beyond remarking à propos of "moon" and "dustbins," that the former seems to have found a good symbol of herself as "a dust-bin" in the heads of those whose perceptive faculties seem so dusty as to prevent the entrance of a single ray of occult light.

When the first Branch of The Theosophical Society was formed in London, June 27, 1878, Dr. G. Wyld was one of its organizers, and later held for a time the position of President. He subsequently broke his connection with the Society.

It would appear that both H. P. B. and the Mahatmas had considerable trouble with Dr. Wyld. In a letter written to A. P. Sinnett, and received by him March 3rd, 1882, Master M. says: "You speak of Massey and Crookes: do you not recollect that Massey was offered 4 years ago, the chance to head the English movement and—declined? In his place was set up that old grim idol of the Jewish Sinai—Wild [Wyld], who with his Christian rant and fanatical rot shut us out of the movement altogether. Our Chohan forbade us absolutely to take any part in it. Massey has to thank but himself for it, and you may tell him so. You ought to have learned by this time our ways. We advise—and never order. But we do influence individuals." (The Mahatma Letters to A. P. Sinnett, p. 267)—Compiler.]

Briefly then, since the year 1879, when we came to India, the author of the letter in question has made attempts to put himself into communication with the “Brothers.” Besides trying to enter into correspondence with Colonel Olcott’s guru, he sent twice, through myself, letters addressed to the Mahatmas. Being, as it appears, full of one-sided, prejudiced questions, suggesting to Buddhist philosophers the immense superiority of his own “Esoteric” Christianity over the system of the Lord Buddha, which he characterised as fruitful of selfishness, human blindness, misanthropy and spiritual death, they were returned by the addressees for our edification, and to show us why they would not notice them. Whoever has read a novelette, contributed by this same gentleman to the Psychological Review and entitled “The Man from the East,” will readily infer what must have been his attitude towards the “Himalayan” and Tibetan mystics; a Scotch doctor, the hero, meets at a place in Syria, in an Occult Brotherhood, a Christian convert from this “Himalayan heathen Brotherhood,” who, —a Hindu—utters against his late adept masters the self-same libels as are now repeated in the letter under notice.*

The shot at Theosophy being badly aimed, flew wide of the mark; but still, like Richard III, “G. W., M.D.” resolved, as it appears, to keep up the gunnery—

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* The mythical hero of the story would seem to have met at Paris with a certain pseudo Brahmin, a convert to Roman Catholicism, who is giving himself out as an ex-chela of the Hindu Mahatmas. As he is neither a Brahmin nor was ever a chela,—his statements and all corroborative ones to the contrary, notwithstanding—he may have misled, if not the mythical Scotch doctor, at least the actual “M. D.,” of London. And, by-the-way, our French Fellows may as well know, that unless this pretender ceases his bogus revelations as to the phenomenal powers of our Mahatmas being “of the devil,” a certain native gentleman who has known this convert of the Jesuits from childhood, will expose him most fully.—H. P. B.

"If not to fight with foreign enemies,

Yet to beat down these rebels here at home."

(Richard III, Act. IV, scene 4.)

The three indignant answers called out by "G.W., M.D.," having emanated from an English lady and two genuine English gentlemen, are, in my humble opinion, too dignified and mild for the present case.* So brutal an attack demanded something stronger than well-bred protests; and at the risk of being taken by "G. W., M.D." as the reverse of "well-bred," I shall use plain words about this whilom friend, but now traitor;—I hope to show the term is not too harsh. As an ardent Theosophist, the grateful, loyal friend of the author denounced—who deserves and has the regard of Mahatma Koot-Hoomi—and as the humble pupil of those to whom I owe my life, and the future of my soul, I shall speak. While I have breath, I shall never allow to pass unnoticed such ugly manifestations of religious intolerance, nay, bigotry, and personal rancour resulting from envy, in a member of our Society.

Before closing I must notice one especially glaring fact. Touched evidently to the quick by Mr. Sinnett's very proper refusal to let one so inimical see the "Divine face" (yes, truly Divine, though not so much so as the original) of the Mahatma, "G. W., M.D." with a sneer of equivocal propriety, calls it a mistake. "For just," he says, "as some second-class saints have been made by gazing on half-penny prints of the Mother of God, so who can say that if my good friend had permitted my sceptical eyes to look on the Divine face of Koot Hoomi I might not forthwith have been converted into an Esoteric Buddhist?"

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* [This refers to Letters from A. P. Sinnett, Edmond W. Wade, and Francesca Arundale, published in Light, Vol. III, No. 134, July 28, 1883, pp. 343-344.—Compiler.]

Impossible; an Esoteric Buddhist never broke his pledged word; and one who upon entering the Society gave his solemn Word of Honour, in the presence of witnesses, that he would "defend the interests of the Society and the honour of a brother Theosophist, when unjustly assailed, even at the peril of my (his) own life," and then could write such a letter, would never be accepted in that capacity. One who unjustly assails the honour of hundreds of his Asiatic Brothers, slurs their religion and wounds their most sacred feelings, may be a very Esoteric Christian, but certainly is a very disloyal Theosophist. My perceptions of what constitutes a man of honour may be very faulty, but, I confess that I could not imagine such a one to make public caricatures upon confessedly "private instructions." (See second column, paragraph 14 of his letter.) Private instructions of this sort, given at confidential private meetings of the Society in advance of their publication, are exactly what the entering member's "word of honour" pledges him not to reveal. "Esoteric Buddhist?" No, tell him—

"Thy broken faith hath made a prey for worms.

What canst thou swear by now?"

(Richard III, Act IV, scene 4.)

Your correspondent deprecates "at the outset this Oriental practice of secrecy"; he knows, "that Secrecy and Cunning are ever twin sisters," and it appears to him "childish and effeminate" to pretend "by secret words and signs to enshrine great truths behind a veil, which is only useful as a concealment of ignorance and nakedness." Indeed! so he is not an "Esoteric Christian" after all, else I have mis-read the Bible. For what I find there in various passages, of which I cite but one, shows me that he is as disloyal to his own Master and Ideal-Christ, as he is to Theosophy: —"And he said unto them [his own disciples], Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, [the "G. W., M.D.'s" of the day?] all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." (Mark 4:11-12.)

Shall we characterise this also as “childish and effeminate,” say that the twin sisters “Secrecy and Cunning” lurk behind this veil, and that in this instance, as usual, it was “only useful as a concealment of ignorance and nakedness”? The grandeur of Esoteric Buddhism is, that it hides what it does from the vulgar, not “lest at any time they should be converted, and their sins should be forgiven them,” or as they would say “cheat their Karma”—but, lest by learning prematurely that which can safely be trusted only to those who have proved their unselfishness and self-abnegation, even the wicked, the sinners should be hurt.

And now, may the hope of Bottom be realised, and some London Duke say to this harmless lion, “Let him roar again, let him roar again. . . .”

H. P. BLAVATSKY.

Nilgherry Hills, August 23rd, 1883.

[The same issue of Light contains “A Protest of Theosophists,” signed originally by upward of 500 Hindû Theosophists, some of them high Chelas, protesting against Dr. G. Wyld’s arrogant language. Light published a selection from the names attached to the original document. The same “Protest” was published in The Theosophist, Vol. V, No. 2(50), Supplement to Nov., 1883, pp. 20-21.—Compiler.]

November, 1883.

MORALITY AND PANTHEISM

[The Theosophist, Vol. V, No. 2(50), November, 1883, pp. 33-34.]

Questions have been raised in several quarters as to the inefficiency of Pantheism (which term is intended to include Esoteric Buddhism, Adwaitee Vedantism, and other similar religious systems), to supply a sound basis of morality.

The philosophical assimilation of meum and teum, it is urged, must of necessity be followed by their practical confusion, resulting in the sanction of theft, robbery, &c. This line of argument points, however, most unmistakably to the co-existence of the objection with an all but utter ignorance of the systems objected to, in the critic, as we shall show by and by. The ultimate sanction of morality, as is well known, is derived from a desire for the attainment of happiness and escape from misery. But schools differ in their estimate of happiness. Exoteric religions base their morality on the hope of reward and fear of punishment at the hands of an Omnipotent Ruler of the Universe by following the rules he has at his pleasure laid down for the obedience of his helpless subjects; in some cases, however, religions of later growth have made morality to depend on the sentiment of gratitude to that Ruler for benefits received. The worthlessness, not to speak of the mischievousness, of such systems of morality, is almost self-evident. As a type of morality founded on hope and fear, we shall take an instance from the Christian Bible. “He that giveth to the poor lendeth to the Lord.” The duty of supporting the poor is here made to depend upon prudential motives of laying by for a time when the “giver to the poor” will be incapable of taking care of himself. But the Mahabharata says that, “He that desireth a return for his good deeds loseth all merit; he is like a merchant bartering for his goods.”

The true springs of morality lose their elasticity under the pressure of such criminal selfishness, all pure and unselfish natures will fly away from it in disgust.

To avoid such consequences attempts have been made by some recent reformers of religion to establish morality upon the sentiment of gratitude to the Lord. But it requires no deep consideration to find that in their endeavors to shift the basis of morality, these reformers have rendered morality entirely baseless. A man has to do what is represented to be a thing “dear unto the Lord” out of gratitude for the many blessings he has heaped upon him. But as a matter of fact he finds that the Lord has heaped upon him curses as well as blessings. A helpless orphan is expected to be grateful to him for having removed the props of his life, his parents, because he is told in consolation that such a calamity is but apparently an evil, but in reality the All-Merciful has underneath it hidden the greatest possible good. With equal reason might a preacher of the Avenging Ahriman exhort men to believe that under the apparent blessings of the “Merciful” Father there lurks the serpent of evil. But this gospel has yet to be preached.

The modern Utilitarians, though the range of their vision is so narrow, have sterner logic in their teachings. That which tends to a man’s happiness is good, and must be followed, and the contrary to be shunned as evil. So far so good. But the practical application of the doctrine is fraught with mischief. Cribbed, cabined and confined, by rank materialism, within the short space between birth and death, the Utilitarians’ scheme of happiness is merely a deformed torso, which cannot certainly be considered as the fair goddess of our devotion.

The only scientific basis of morality is to be sought for in the soul-consoling doctrines of Lord Buddha or Sri Sankarâchârya. The starting point of the “pantheistic” (we use the word for want of a better one) system of morality is a clear perception of the unity of the one energy operating in the manifested Cosmos, the grand ultimate result which it is incessantly striving to produce, and the affinity of the immortal human spirit and its latent powers with that energy, and its capacity to co-operate with the one life in achieving its mighty object.

Now knowledge or jñâna is divided into two classes by Adwaitee philosophers, —Paroksha and Aparoksha. The former kind of knowledge consists in intellectual assent to a stated proposition, the latter in the actual realization of it. The object which a Buddhist or Adwaitee Yogi sets before himself is the realization of the oneness of existence and the practice of Morality is the most powerful means to that end, as we proceed to show. The principal obstacle to the realization of this oneness is the inborn habit of man of always placing himself at the center of the Universe. Whatever a man might act, think or feel, the irrepressible “I” is sure to be the central figure. This, as will appear, on the slightest consideration, is that which prevents every individual from filling his proper sphere in existence, where he only is exactly in place and no other individual is. The realization of this harmony is the practical or objective aspect of the GRAND PROBLEM. Practice of morality is the effort to find out this sphere; and morality indeed is the Ariadne’s clue in the Cretan labyrinth in which man is placed. From the study of the sacred philosophy preached by Lord Buddha or Sri Sankara, paroksha, knowledge (or shall we say belief?) in the unity of existence is derived, but without the practice of morality that knowledge cannot be converted into the highest kind of knowledge or aparoksha jñâna, and thus lead to the attainment of mukti. It availeth naught to intellectually grasp the notion of your being everything and Brahma, if it is not realized in practical acts of life. To confuse meum and teum in the vulgar sense is but to destroy the harmony of existence by a false assertion of “I,” and is as foolish as the anxiety to nourish the legs at the expense of the arms. You cannot be one with ALL, unless all your acts, thoughts and feelings synchronise with the onward march of nature.

What is meant by the Brahmajñâni being beyond the reach of Karma, can be fully realized only by a man who has found out his exact position in harmony with the One Life in nature; that man sees how a Brahmajñâni can act only in unison with nature and never in discord with it: to use the phraseology of our ancient writers on Occultism a Brahmajñâni is a real “co-worker with nature.” Not only European Sanskritists but also exoteric Yogis, fall into the grievous mistake of supposing that, in the opinion of our sacred writers, a human being can escape the operation of the law of Karma by adopting a condition of masterly inactivity, entirely losing sight of the fact that even a rigid abstinence from physical acts does not produce inactivity on the higher astral and spiritual planes. Sri Sankara has very conclusively proved, in his Commentaries on the Bhagavad Gita, such a supposition is nothing short of a delusion. The great teacher shows there that forcibly repressing the physical body from working does not free one from vâsana or vritti—the inherent inclination of the mind to work. There is a tendency, in every department of nature, of an act to repeat itself; so the Karma acquired in the last preceding birth is always trying to forge fresh links in the chain and thereby lead to continued material existence; and that this tendency can only be counteracted by unselfishly performing all the duties appertaining to the sphere in which a person is born—that alone can produce chitta suddhi, without which the capacity of perceiving spiritual truths can never be acquired.

A few words must here be said about the physical inactivity of the Yogi or the Mahatma. Inactivity of the physical body (sthula sarira) does not indicate a condition of inactivity either on the astral or the spiritual plane of action. The human spirit is in its highest state of activity in samâdhi, and not, as is generally supposed, in a dormant quiescent condition. And, moreover, it will be easily seen by any one who examines the nature of occult dynamics, that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence.

When an adept has placed himself en rapport with the universal mind he becomes a real power in nature. Even on the objective plane of existence the difference between brain and muscular energy, in their capacity of producing wide-spread and far-reaching results, can be very easily perceived. The amount of physical energy expended by the discoverer of the steam engine might not have been more than that expended by a hard-working day-labourer. But the practical results of the coolie's work can never be compared with the results achieved by the discovery of the steam engine. Similarly the ultimate effects of spiritual energy are infinitely greater than those of intellectual energy.

From the above considerations it is abundantly clear that the initiatory training of a true Vedantin Raja Yogi must be nourishing of a sleepless and ardent desire of doing all in his power for the good of mankind on the ordinary physical plane, his activity being transferred, however, to the higher astral and spiritual planes as his development proceeds. In course of time as the Truth becomes realized, the situation is rendered quite clear to the Yogi and he is placed beyond the criticism of any ordinary man. The Mahanirvana Tantra says:—

Charanti trigunâtîte ko vidhir ko nishedhovâ.

"For one, walking beyond the three gunas—Satva, Rajas and Tamas—what duty or what restriction is there?"—in the consideration of men, walled in on all sides by the objective plane of existence. This does not mean that a Mahatma can or will ever neglect the laws of morality, but that he, having unified his individual nature with Great Nature herself, is constitutionally incapable of violating any one of the laws of nature, and no man can constitute himself a judge of the conduct of the Great One without knowing the laws of all the planes of Nature's activity. As honest men are honest without the least consideration of the criminal law, so a Mahatma is moral without reference to the laws of morality.

These are, however, sublime topics: we shall before conclusion notice some other considerations which lead the “pantheist” to the same conclusions with respect to morality. Happiness has been defined by John Stuart Mill as the state of absence of opposition. Manu gives the definition in more forcible terms:—

Sarvam paravaśam duhkham
Sarvam âtmavaśam sukham
Idam jñâyo samâsena
Lakshanam sukhaduhkhayoh*

“Every kind of subjugation to another is pain and subjugation to one’s self is happiness: in brief, this is to be known as the characteristic marks of the two.” Now it is universally admitted that the whole system of Nature is moving in a particular direction, and this direction, we are taught, is determined by the composition of two forces, namely, the one acting from that pole of existence ordinarily called “matter” towards the other pole called “spirit,” and the other in the opposite direction. The very fact that Nature is moving shows that these two forces are not equal in magnitude. The plane on which the activity of the first force predominates is called in occult treatises the “ascending arc,” and the corresponding plane of the activity of the other force is styled the “descending arc.” A little reflection will show that the work of evolution begins on the descending arc and works its way upwards through the ascending arc. From this it follows that the force directed towards spirit is the one which must, though not without hard struggle, ultimately prevail.

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* [This passage is from the Laws of Manu (Mânava-dharma-śâstra), IV, 160. The original text, however, is slightly different. Transliterated from the Devanâgarî, it runs thus:

Sarvam paravaśam duhkham

Sarvam âtmavaśam sukham

Etad vidyât samâsena

Lakshanam sukhaduhkhayoh

—Compiler.]

[By Mohini M. Chatterji, misattributed to HPB; see Theosophist , March 1884, 142, and Five Years of Theosophy , 1885 ed., 220.]

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This is the great directing energy of Nature, and although disturbed by the operation of the antagonistic force, it is this that gives the law to her; the other is merely its negative aspect, for convenience regarded as a separate agent. If an individual attempts to move in a direction other than that in which Nature is moving, that individual is sure to be crushed, sooner or later, by the enormous pressure of the opposing force. We need not say that such a result would be the very reverse of pleasurable. The only way therefore, in which happiness might be attained, is by merging one's nature in great Mother Nature, and following the direction in which she herself is moving: this again, can only be accomplished by assimilating man's individual conduct with the triumphant force of Nature, the other force being always overcome with terrific catastrophes. The effort to assimilate the individual with the universal law is popularly known as the practice of morality. Obedience to this universal law, after ascertaining it, is true religion, which has been defined by Lord Buddha "as the realization of the True."

An example will serve to illumine the position. Can a practical student of pantheism, or, in other words, an occultist utter a falsehood? Now, it will be readily admitted that life manifests itself by the power of acquiring sensation, temporary dormancy of that power being suspended animation. If a man receives a particular series of sensations and pretends they are other than they really are, the result is that he exercises his will-power in opposition to a law of nature on which, as we have shown, life depends and thereby becomes suicide on a minor scale. Space prevents us to pursue the subject any further, but if all the ten deadly sins mentioned by Manu and Buddha are examined in the light sought to be focussed here, we dare say the result will be quite satisfactory.

THE ST. JAMES' GAZETTE AND ESOTERIC BUDDHISM

[The Theosophist, Vol. V, No. 2(50), November, 1883, pp. 46-48.]

"Learning is light, ignorance is darkness," says a proverb. It is good to be learned, when one's knowledge rests on facts; it is wise to remain modest when our speculations go no farther than hazy hypotheses. It is pretty well known, with regard to Buddhism, that it is the latter kind of superficial knowledge that the most learned of our Orientalists can claim—and no more. From Bishop Bigandet down to Childers, and from Weber to Rhys-Davids, in summing up the results of their knowledge, they have all confessed at one time or another that "despite all that has been written about it, Buddhism still contains many mysteries relating to its history and doctrines that require clearing up; and others of which we [Orientalists] know so far nothing." Nevertheless, each of them is ready to claim papal authority: he is the infallible interpreter of Buddhist dogmas—chiefly evoluted through himself. This conceit has been amply shown now in the Replies to "An English F.T.S." in our columns. The recipe for making a great "authority" on Oriental religions, especially on Buddhism —the one least understood—is easy enough. Take a tolerably good writer. [He may be as ignorant as a carp as to the true facts, but must have a retentive memory and be acquainted with all the speculations that preceded his own upon the subject.] Let him spin out an extra hypothesis or two—of a nature giving precedence to, and interfering in no way with, other divinely revealed hypotheses and crazes in favour with public prejudice; make other Orientalists of less imaginative temperament taste and approve of it; shake well the mixture, bottle and label it: THE LAST WORD OF SCIENCE UPON THE SACRED RELIGIONS OF THE EAST. The authority is ready, and ignorant Mrs. Grundy

"Soft on whose lap, her laureate sons recline"—will crown the new Pope, and force him upon the acceptance of the ignorant public.

Truth and fact will be left out in the cold, to go abegging from door to door. Indeed nepotism in science can be as remarkable as anywhere else, we see!

The above reflections were suggested to us by a satirical article in the St. James' Gazette, whose partiality for India and everything connected with it, is too well known to require mention. In its issue of August 24, it introduced to the cultured public a squib as a review of Esoteric Buddhism, and called "The Cosmogony of an Artificial Fifth Rounder." Whether an editorial playing flunkey to Western Orientalism, or a contribution from the pen of an Orientalist, whose feathers were too much ruffled, it is an excellent illustration of what we have said. It is evidently the production of one who has either to defend his own pet hypotheses, or feels it his sacred duty to fight under the banner of recognized authorities "in conjectural sciences," as our Masters so happily call them. It is no review at all, but rather a meaningless, ex-cathedra chaff. Among the many gloating criticisms of Esoteric Buddhism, this "review" is the most coolly impertinent, the most charmingly conceited. Some of its remarks are simply delightful. "Most amusingly bumptious and conceited" in its tone itself, it applies these epithets with very questionable good taste to the author of a work, which it is unable to analyze or even to remotely comprehend. Therefore— we are told, that "the truth of the matter is the author knows nothing about Buddhism." That gentleman, however, having pleaded guilty to the charge in his work, from the first, and being—as far as the subject-matter goes—only an amanuensis, we have hopes of finding him surviving the terrible blow. "Simple, Mr. Sinnett," may yet laugh at no distant a day at his too wise reviewer, whose unblushing bumptiousness asserts itself most brilliantly in various ways. First, we are told, that "it would be a serious task to undertake to give in a few words (as it would, indeed) any sketch of this truly vast and complicated system which is not Buddhism, esoteric or exoteric."

The sentence that we have italicised, finds a prominent place among the ipse dixit of the “Sir Oracles” of Oriental religions. Notwithstanding, the incessant confessions of the Orientalists that beyond the mere exoteric rites and dead letter of Buddhism, they know next to nothing about this system of religious philosophy, the reviewer has the impudent hardihood of rushing to the assertion of his equal familiarity with esoteric and exoteric Buddhism. Witty criticaster reminds us of that naive witness, a tailor, who claimed better acquaintance with the defendant’s murdered father than his son, on the ground that the old coat and hat of the victim had been made and bought at his establishment. On this principle the Orientalists must surely know more of genuine Buddhism than the Buddhists themselves; and that is not very surprising, since it is they, indeed, who have themselves fabricated “Western” Buddhism or the “old coat and hat” which Buddhism wears in Europe. Asiatic scholars who know only of the Buddhist philosophy of Gautama Buddha fail to recognise it in the fanciful theories of Messrs. Weber, Rhys-Davids, Max Müller and others. But before the Orientalists are able to prove that the doctrines as taught in Mr. Sinnett’s exposition are “not Buddhism, esoteric or exoteric,” they will have to make away with the thousands of Brahmanical Adwaitee and other Vedantin writings— the works of Sankaracharya in particular,—from which it can be proved that precisely the same doctrines are taught in those works, esoterically. This criticism is made the more ludicrously absurd by its allusions to the possibility of finding “in place of one Oriental sage (Mr. Sinnett’s guru), two Occidental humourists.” From this rather convenient, if otherwise absurd premise (cherished chiefly by the spiritualists), the reviewer draws his conclusions; he asserts most confidently, that he is “bound in charity to conclude that the Adept guru knows no more than his ingenious disciple about Buddhism.” (!!) Otherwise he complacently adds—“the misuse of familiar terms—Arhat, Karma, Nirvana, and the like,—would deserve to be qualified by a word too severe to apply. . . .” &c.

We beg to make a remark. If “severe” and irrelevant in its application to the “candid if not overwise disciple” of the doubted “guru,” no adjective would be found strong enough if used in reference to the flippant reviewer. The latter would, if permitted, not only deny any knowledge of the meaning of the commonest words in use in Buddhism to its most learned professors, but would drag down to his own material level the loftiest truths of that religion, simply because he is unable—or shall we say unwilling, for very good reasons—to comprehend the too profound tenets of this grandest of the world’s religious philosophies The loss is certainly his—not ours.

So much for the “tall talk” of the St. James’ Gazette reviewer. We are hardly surprised to find it receiving a ready hospitality in the columns of our friendly contemporary Light. And it is only as it should be when we see “M. A., Oxon,” greeting it with open arms. Among other things he says that—

“It is almost pardonable to guess that Mr. Rhys-Davids himself has relieved his overcharged feelings in that review by warning Mr. Sinnett of his own private reserves of Buddhism.”

Being such a remarkable medium, “M. A., Oxon,” ought to know instead of merely “guessing.” In his case we might have, perhaps, been justified in replacing the modest word —“guess” by a more proper one, and called it a fact, a revelation, on a par with those in his “Spirit Teachings,” but for a certain scruple. We do not think it fair to hang the reputation of an Orientalist—however mistaken in some of his views —on the inspired utterances of any medium. We hesitate to attribute such a spiteful and profitless criticism to the pen of the famous Pali scholar. We love to think that amid his arduous, and not always profitless, labours, Mr. Rhys-Davids would hardly lose his time and reputation to ventilate his feelings in anonymous editorials, especially when these sentiments are of a character that he would most likely refrain from expressing over his own signature.

But if “M. A., Oxon,” is after all right, then we welcome the threat held out by him on behalf of Mr. Rhys-Davids, of bringing forward “his own private reserves of Buddhism.” That accomplished Pali scholar has studied his Southern Buddhism in Ceylon, we believe, under the same masters of Buddhist religion, who have sanctioned Colonel Olcott’s Buddhist Catechism. That the “Buddhism” of Mr. Rhys-Davids, is in spirit quite at variance with the teachings of the Catechism is evident. Let the Buddhists “choose this day whom they will serve,” whether the esoteric or the exoteric doctrine, the tenets of the Southern Siamese, or of the Southern Amarapura sect. as explained and amplified by the esoteric tenets of the Arhats which are utterly unknown to the Buddhist Orientalists. The fact alone, that Mr. Rhys-Davids, in his Buddhism, defines “Avalokiteswara” (pp. 202-203) as “the Lord who looks down from on high,” is sufficient to show any student of Eastern languages, not to speak of occultism, how deplorably ignorant of the metaphysical meaning of words and names may be the greatest of Pali scholars in the West. Would Mr. Rhys-Davids resent the respectful contradiction were he told that his definition is entirely and diametrically opposed to the real meaning of the term? That Avalokiteswara, so far from being “the Lord who looks down,” is actually “the object of perception” himself. Grammatically the word means either the “lord who is seen” or the “state in which the lord is seen.” Esoterically “Avalokiteswara” is “the Lord,” or our seventh divine principle, the Logos, perceived or sensed during the hours of ecstatic trance by the sixth principle or our spiritual soul. Verily, the greatest, the profoundest mystery is contained in the sacred name—a mystery which it is given to know but to the faithful followers of the All-merciful Master, or to those of Sri Sankaracharya, never to the positivists of the exoteric southern school of Buddhism. We are ready, and shall wait impatiently, for the coming “reserves of Buddhism.”

Meanwhile, we may be permitted to give “M. A., Oxon,” a word or two of friendly advice. He, who presents the world with the “Spirit Teachings,”—a revelation written through his medium by an alleged disembodied “spirit”— and who resents so bitterly any doubt as to the identity of “Imperator,” ought to be more careful than any other as to how he throws doubt and sarcastic slur upon the living teachers of other people. To the world at large, and the average sceptic, “it is better to be a living dog than a dead lion,” “a living slave than a dead master.” Unless the body of the master is shown, the profane will always doubt rather the existence of the dead master than that of the living slave. He who has to tax so heavily the credulity of all but the spiritualists, ought, in charity to himself, to abstain from joining those who seek to throw a doubt upon the existence and knowledge of an Occultist, who, avoiding the world, has reluctantly consented to impart a few of the doctrines he and his fraternity believe in, and who, instead of forcing them upon, would rather withhold those sacred tenets from an indifferent public.

Therefore, when we are chaffingly told that the writer in the St. James’ Gazette “shares an opinion widely held that Koot Humi’s existence and identity are not sufficiently proven to lift him out of the region of myth into that of sober fact,” we would enquire of “M. A., Oxon,” what would be the same writer’s opinion of “Imperator”? Has he reviewed the “Spirit Teachings”? We think not—luckily for “M. A., Oxon.” Had he done so, and found himself forced to choose between an alleged living, and an alleged defunct, master—a man and a spirit—we fear even the sarcastic reviewer of the St. James’ Gazette would have to confess, that, however insufficiently proven “Koot-Humi’s existence and identity,” yet he belongs far more to the “regions of sober fact” than a “returning Spirit.” The Gazette with all its staff of Sadducees led on by the “reviewer,” would not hesitate for one moment to dismiss “Imperator” to the limbo of myth and superstition, and with a far more hideous grin of scepticism on their faces.

Living, as he does, in such a fragile glass house himself, our friend “M. A., Oxon,” might have been expected to show a little more prudence, if not actually of charity, than he generally does with regard to us, and abstain from trying to break the windows of the Theosophical abodes. It is rather startling to find him siding with sceptics and bigoted Christians and quoting with such evident relish the sarcasms of both. It is quite possible that the uninitiated reader should discover (to his own satisfaction only) “that the Devachan of Koot-Humi no more resembles the Buddhist Devachan or Paradise than do the periods of suspended animation . . . the ideal nirvana of Buddhists.” But, unless they are incurable fanatics and ignoramuses, they will be as prompt to find out that Christian paradise and purgatory—if there be any, on the orthodox models—no more resemble the conceptions of Christ upon those subjects, even in his parables, than the meritorious preachings of the members of Temperance Societies are one in spirit with Bible teachings. The miracle of the changing of water into wine; Noah’s little solitary picnic on Mount Ararat, and the distinct affirmation of the talkative vine (Judges ix. 13), that her wine “cheereth God and man”—are as opposed to temperance, as the armless cherubs playing upon the golden harps of orthodoxy clash with the “many mansions in my Father’s house,” and the “Summerland” of the Spiritualists, whose notions are as much, if not more, laughed at as the teachings of Esoteric Buddhism. Yet, between the respective and so diametrically opposed views of Mr. Lillie’s Buddha and Early Buddhism, and Mr. Rhys-Davids’ Buddhism “M. A., Oxon.” shows no preference. Both are good as weapons against the Theosophists. He made a lengthy and a loving review of the former work (which, by the bye, contains as many mistranslations and errors in it, as it has pages) and accepted it as an authoritative document to break our heads with. Its views corroborated those of the Spiritualists by showing belief in spirits and a personal God at “the very root of Buddhism” (!?) hence, Mr. Lillie is accepted as an authority.

Mr. Rhys-Davids' Buddhism, laughing at such God and spirits, and showing Buddha as an uncompromising positivist and materialist, cannot be of any service to spiritualism, but may be used against esoteric Buddhists; and forthwith we find the name of the Pali scholar, with quotations from his supposed effusions in the St. James' Gazette, gracing the columns of Light.

It is precisely to this policy of inimical partisanship, losing no opportunity to insult its opponents, that we express our objection. Very few of the Theosophists are spiritualists, most are against vulgar spiritualism, more still, decidedly anti-spiritualistic in their views. Nevertheless, none of the latter have been so indelicate, and if we may say so, brutal, as to use the columns of their magazine to try to prove quand même that the teachings of "Imperator" are due to the brain of his alleged medium; or that he has no independent existence from "M. A., Oxon." Moreover, we would remind that gentleman that, while the author behind the veil of "Spirit Teachings" is known personally but to one man on earth, namely, his amanuensis, "M. A., Oxon," Mahatma Koot-Hoomi is personally known to many. He is a living not a dead man. Yet, however doubted and even laughed at by more than one sceptic we know of, the veracity and good faith of "M. A., Oxon," would never be allowed by the editors of The Theosophist to be publicly (or even privately, for the matter of that) discussed, and he himself traduced in the pages of this journal. "Do as you would be done by" is not, we see, the motto of the Spiritualists. So much the worse for them. In this light they commend themselves still less to the consideration of the Theosophists.

["M. A. (Oxon.)," writing in Light, Vol. III, No. 152, December 1, 1883, p. 519, answers the above by saying in part: ". . . the writer by implication, if not directly, accuses me of 'traducing,' and generally . . . of maligning, Theosophy. I have done nothing of the kind. A slight exercise of memory would, I should have thought, suffice to recall many occasions when I have shown anxiety to gain a fair recognition and hearing for claims that I did not fully accept. As for my poor note on the clumsy badinage of the St. James' Gazette, it has evidently been taken seriously, with no idea that I was poking fun at the critic and not at the Theosophists. . . ."—Compiler.]

THE REV. W. HASTIE'S KARMA AND THE PROGRESS OF POESY IN BENGAL

[The Theosophist, Vol. V, No. 2(50), November, 1883, p. 51.]

According to some contemporaries:—"A copy of the pamphlet containing a full account of the trial of Pigot vs. Hastie, has been presented by the plaintiff to the Revd. defendant, with the following lines written on the fly-leaf:

"To the Revd. Mr. Hastie, with inexpressible admiration and gratitude for his hasty condemnation and relentless Christian persecution of the donor.

"O false Priest! in your hours of ease,

I'm wanton—vile—whatever you please,

And deadly as the baleful shade

By the poisonous Upas made.

When pain was yours, crookedest of men!

Wasn't I a min'st'ring angel then?"

Rev. Mr. Hastie has indulged in defaming and slandering, in a pseudo-Christian pamphlet 200 millions of living Hindus collectively, the milliards of their dead ancestors retrospectively, their gods, lares and penates; and besmeared generously with theologico-missionary mud their wives, mothers and sisters. He has set off Christian morality and virtues against heathen "immorality and vice," and proclaimed in bitter tones his regret that he, the "reverend" writer, and his colleagues of the missions in general, and the Scotch Mission in particular, should not be accepted by the unredeemed gentile of India as exemplars of Christian righteousness. And now he has fallen the first victim to karma—a heathen doctrine accepted unreservedly by the Theosophist, whom, in his day, he spared as little as their pagan brethren, the natives.

Miss Pigot, as the avenging (not "ministering") angel, has left the "Reverend" Hastie to point a moral and adorn a tale, showing at the same time the danger of—telling tales. We, the "unredeemed" and much slandered Theosophists of the UNIVERSAL BROTHERHOOD, can only admiringly exclaim:—"See how these Christians love each other, and how morality is practised by some of them!"

A CHRISTIAN MINISTER ON THEOSOPHY

[The Theosophist, Vol. V, No. 2(50), November, 1883, pp. 52-53.]

Writing to the Indian Mirror, the Rev. C. H. A. Dall says:—

Skeptomai is Greek for “I enquire.” In the radical sense I am a sceptic regarding Theosophy. I do not understand it but am trying my best to find out what it is. I have carefully read the green pamphlet you gave me. I mean that “Full Report of the Proceedings of the Seventh Anniversary Meeting of the Theosophical Society, held at the Framji Cowasji Institute, Bombay, on the 26th of November, 1882” (the “seventh” including four New York Anniversaries?); you may well believe that it held my attention to the end; as a quarter part of it fell from your lips, and from the pen of my cousin Tilden of Simla in the Himalayas. Yes: I see good in it. It is clear that Theosophy just now means freedom. It means self-trust and self-control. It means, today, courage and independence. What I fear is its narrowness, as a plan of life. Nothing is clearer than the fact that old Hinduism strikes for one good thing; and that is worship. It says God is all, and all is God, and nothing exists, or should exist but God. So far, so good. Hinduism and Buddhism would kill feeling, kill enquiry, kill enterprise to secure Union with God—Nirvana, the perfection, at once, of Hinduism and Buddhism, means Rest; rest in the Infinite from work, from study, and from society. I do not want that self-centered rest; here or hereafter. I want rest; eternal, sacred, sure; rest in God, for ever. But not a rest that denies me association with Him and with kindred spirits, in beneficent power. I seek rest in the fellowship with the Initiate and Eternal Worker, Thinker, Lover, Life-giver. I do not wish my son to lose himself in me. And I think Hinduism and Buddhism err, in bidding me lose myself in God. The patriarchal Debendronath Tagore one day said to me “I like your definition of Nirvana, ‘Lost in God’; you have it exactly.” Hinduism and Buddhism, pure and simple, forbid thought; which Life and God command.

Men will think; so there are several schools of Nirvana, or modes of defining it. And one eminent Hindu has assured me that his Nirvana permits the recognition of friends in heaven. To me all religion is Life, and all Life is growth; out of the old stock; and all growth is new. If Theosophy would turn back the sun, and invert the Divine law of progress and evolution, I take issue with it, and deny it. I need not do this more openly than is done by some of your anniversary speakers at Bombay. Yet some of them speak otherwise. For example, Theosophy, on page 77, "is ancient Aryan Philosophy," and no more. The speaker is an "uncompromising Theosophist" on this line. Whether he accepts the Iśwara or the Niriśwara Sankhya, the theistic, or the agnostic, he does not say. He cannot accept both. Manifestly he has a very definite creed, which as he says, defies compromise. He wants old Hinduism and nothing else, this Master of Arts delegate from Rohilkhund. But Mr. Sinnett takes direct issue with him. He says, p. 6, Theosophy "embraces all seekers for truth, whatever their creed." He bids "the Indian philosopher realize (p. 7) by working with the European, how much his philosophy has to gain by contact with the clear practical methods of thought which European science teaches." "That quality in the European mind renders it the needed complement" of the Hindu (Aryan). Colonel Olcott endorses his friend, Mr. Sinnett. And the Editor of the Indian Mirror says (p. 19)—"I am concerned more with the practical work of our Society. I do not condemn English education in toto. What I condemn is an exclusive English education, leaving out our national literature and science I do not want to convert the distant past into the immediate future of our country. Such a thing would be the very height of absurdity. What I wish to impress upon my countrymen is to catch our national spirit [quere, of Reverence and God-consciousness?] from a study of the past, and to be guided by its light in our future onward progress." Who, I ask, can object to this? No sane man.

Again, the delegate of the Puna Theosophical Society, the one Hebrew speaker, values Theosophy as the "key to a correct interpretation of the Jewish scriptures": (not Aryan, but Semitic.) There is nothing mystic about him. He says, (p. 19) "Not even a tenth part of the members of the Theosophical Society believe in any abnormal phenomena, as a matter of blind faith. They only believe when they know a thing to be true. . . . Not rejecting well-authenticated phenomena, they desire to inquire into the matter without prejudice. Theosophy affords a broad platform for inquiry into every branch of knowledge without prejudice or dogmatism of any sort. It looks upon religion as a part of science: and one of its objects is to inquire deep into the religious systems of old, to find out whether these systems rest on fancies, or on a solid foundation of scientific facts."

This is Baconian, and no mistake. It is the very business of the Asiatic Society; from the days of Sir William Tones. My fear is that Theosophy will undertake so much as to accomplish very little. “Do a little, and do it well,” is a good motto. Was he a good Theosophist, who, in thought and hope, twenty centuries ago, gathered “all nations,” and said to religions “of the East and of the West,” “I was hungry and you fed me, I was naked and you clothed me” ? And when some of the nations said “how could we feed you when we never saw you?” Jesus replied, “In doing it to your own poor, my brothers,—You did it to me.” This sounds like human brotherhood. So with other sayings of this child of Abraham, and son of David (Theosophist?) such as “call no one your father on the earth; for one is your father, even God; and ye (all men)—are brothers.” And a leading pupil of his said, “Prove all things, and hold fast that which is good and true.” “Glory, honor, and peace (Nirvana) to every man that worketh good.” And another of his pupils said, “In every nation he that feareth God, (hath the Aryan reverence?) and does right, is accepted of God” as a true man.

If this is Theosophy, the more of it the better. This, I take it, made Ram Mohun Roy the true eclectic, who never, so far as I see, called himself a “Christian,”—repeatedly declare himself “a follower of Christ.” See, in Ram Mohun Roy’s Precepts of Jesus, the Guide to Peace, his latest and largest work (an octavo of 640 pages) how clearly he proclaims himself a follower of Jesus Christ, after being born a Hindu, and studying many religions. Fair play’s a jewel. All I ask is reason and light and fair play. Colonel Olcott has emphatically declared at Utacamund that he is a friend of radical Christianity, and of radical and essential truth. Past and Present, and in all directions. So far, I agree with him, and Mr. Sinnett.

We extract this letter from the pen of the Revd. Mr. Dall—the cousin of one of our good members at Simla, of the “Himalayan Theosophical Society”—for two reasons. First, to thank him for the fairness of opinion expressed; secondly,—to correct a few erroneous impressions he seems to be labouring under.

Yes; Theosophy is the science of all that is divine in man and nature. It is the study and the analysis, within the known and the knowable, of the unknown, and the otherwise UNKNOWABLE.

“In its practical application it certainly means—freedom (of thought), self-trust and self-control, courage and independence.” And if, all this, how can our revd. well-wisher “fear its narrowness, as a plan of life”?

Nor, is it easy to comprehend how can “Nirvana” which, in our benevolent critic’s estimation, means “LOST IN GOD,” “Rest in God, rest in the Infinite,” suggest to him at the same time, the picture of “association with Him and with kindred spirits. . . the fellowship with the Infinite and Eternal Worker, Thinker, Lover, Life-giver”? Could we, for one moment, anthropomorphize the Infinite; imagine a thinking brain in ABSOLUTE thought, etc., we would yet express our idea otherwise. We would not say “fellowship” and “association” (which words mean in every language mutual association or relationship of persons on equal terms); but rather assimilation or identity with, and absorption in, the ABSOLUTE. Where there is absolute and final blending and identity of a part with the whole there can be no fellowship. There is a vast difference between a separate drop of water thrown back or attracted into the ocean, and two drops of oil and water. The former is a drop “lost in,” absorbed by and assimilated with the Parent Source; there results no “fellowship” or “association” but actual identity in this case. While the drop of oil and the drop of water are two distinct compounds, and though made to associate, in their finiteness, they can never be said to be lost in each other. Therefore, we must take exception to this definition of Nirvana, lowering both man and “God,” by mutual dwarfing. If the definition of Nirvana is “lost in God”—and we accept it, only replacing the latter name by Parabrahm—the Universal Divine Essence—then Mr. Dall’s further addition to programme of Nirvana, i.e., personal fellowship and association with “kindred spirits,” is unphilosophical. It is indeed difficult to understand what he means when we find him saying, “I think Hinduism and Buddhism err in bidding me lose myself in God”; and then informing us in the same breath that the “patriarchal Debendro Nath Tagore” liked his, the revd. Dall’s definition, saying:—“Lost in God; you have it exactly.”

Whatever may be the occult meaning of this evident contradiction, in everything else our critic comprehends Theosophy rightly in his letters.

“Radical” Christianity is as welcome in its ranks as radical Buddhism, Judaism, or Hinduism. For, all religions divested of their man-made theologies and superlatively human ecclesiasticism rest on one and the same foundation, converge towards one focus: an ineradicable, congenital belief in an inner Nature reflected in the inner man, its microcosm; on this our earth, we can know of but one Light—the one we see. The Divine Principle, the WHOLE can be manifested to our consciousness, but through Nature and its highest tabernacle—man, in the words of Jesus, the only “temple of God.” Hence, the true theosophist, of whatever religion, rejecting acceptance of, and belief in, an extra-cosmic God, yet accepts this actual existence of a Logos, whether in the Buddhist, Adwaitee, Christian Gnostic or Neo-Platonic esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation. Theosophy fights every anthropomorphic conception of the great UNKNOWABLE, and would impress upon the growing world, that its days of babyhood and even adolescence are over and gone by to return no more. Theosophy would teach its adherents that animal man, the finite, having been studied for ages and found wanting in everything but animalism—he being the moral as well as physical synthesis of all the forms and beings through which he has evoluted, hence beyond correction and something that must be left to time and the work of evolution—it is more profitable to turn our attention to the spiritual or inner man, the infinite and the immortal. In its higher aspect, Theosophy pities and would help every living sentient creature, not man alone. He is a “good Theosophist,” and so far as exotericism goes, a grand Theosophist who said, and says, to “all nations” and to “all religions” “I was hungry and you fed me, I was naked and you clothed me,” meaning by “I,” the human Logos—spiritual mankind collectively, the spiritual whole manifested in its parts and atoms or—if so preferred, “God manifested in Humanity.”

He is a better one who realizing deeply the profound esoteric meaning of this exoteric parable, feeds and clothes all nations and all religions unconditionally: one ever ready to trace back the personified pronoun “I” not to Jesus only, or even to any of the respective Christs and Gods manifested at different ages and to various nations, but to the universal Logos or divine Ego; one, in fine, who feeds the hungry and clothes the naked irrespective of their creed or nationality—as even the good king Asoka did.

A “personal God” says the true Theosophist, is the creation of the ephemeral and animal, though intellectual man. Therefore, the Rev. gentleman is wrong in querying whether David could be a Theosophist. A man who murders another to deprive him of his wife and thus satisfy his lust may be the “friend” of an anthropomorphic God; he cannot be a Theosophist. He is right, when asking whether Jesus was a Theosophist for “the Son of Man” and the “Man of Sorrow” was one in the full acceptation of the term, and this, perchance, is the very reason why so few have understood and appreciated him and why he was crucified. He was a lover of Truth Divine. No Theosophist, whether Heathen or Christian, Jew or Gentile would ever think of rejecting the ideal Jesus, or refusing reverence to one who during life was one of the noblest and grandest of men, only to suffer the post-mortem degradation of being niched with the pettiest and smallest of gods in the world’s pantheon of deities. The Theosophist only refuses to accept the Jesus Christ of the misinterpreted and grossly disfigured, ecclesiastical gospels. True to the colours of Universal Brotherhood, the Theosophist is always ready to accept undisguised truth; to bow before the man of whatever race or creed, who, being but mortal has struggled onward, and achieving purification through his own exertions, risen to the eminence of the imaginary personal God. But he will ever refuse worship or even recognition, to the virtue and righteousness of that extra cosmic deity. For if he is all that the Theist and Christian maintain him to be, he has no personal merit whatever. If he is, the “god” from, and in, eternity, the culmination of every perfection in heaven and on earth, perfection therefore is his inherent attribute; and what personal merit can there be in a Being that can neither be tempted nor commit sin?

Instead of offering to such god worship, the true Theosophist, who rejects supernaturalism and miracle would fed inclined on the contrary, to take such a deity to task and ask him why—Essence of Bliss and Perfection as he is, he yet made man, "nominally" in his own image yet so helpless and so miserable, so sinful and so imperfect. As Buchanan says:—

"Almighty Fiend! who will judge Thee on Thy judgment day?"

This, of course, will be set down as "blasphemy." But it seems to us that there can be no more blasphemy in analyzing a personal God, which, we maintain to be the creation of man's mind alone, than, in dissecting morally and physically the creature of God—MAN, made by him in his own physical image for we trust that the likeness can apply still less to the spiritual "image" when one thinks of the average sinful man of this, our humanity?

Thus, a Theosophist will always respect and admire, if not follow a true "servant of Christ." And he will always openly despise a professing Christian, with not one of the Christ-like virtues; such, for instance as we find mirrored retrospectively in the great light thrown upon some soi-disant Christian teachers, by the recent trial of "Pigot vs. Hastie." Shall we, Theosophists, feel anything but scorn for the Christians, big and small fishes, who figured in this most disgraceful, legal tragi-comedy? Avaunt, such Christians. They may be fit for the front ranks of the pseudo-christians but not, we hope, even for the background of the Theosophical Society.

THE IONIAN THEOSOPHICAL SOCIETY

[The Theosophist, Vol. V, No. 2(50), Supplement to November, 1883, p. 21.]

The necessity of the organization of committees by our members for the investigation of psychometry and the cognate sciences has been reiterated in these columns over and over again and also by the President-Founder in his public and private discourses. Knowing the splendid results achieved by the Society for Psychic Researches in England, it is a wonder that our advice has not been followed to the extent desired. It is with a real pleasure that we make room for the following letter from the Psychic Research Society to Count Gonemys, F.T.S., of our Corfu Branch. We hope our other branches will not be slow to profit by the example set by the Ionian Society. In each branch according to their numerical strength, committees should be formed for the study of the various elementary branches of Occultism. It is rather strange that those who profess to thirst after knowledge should yet neglect the food placed before them.—Ed.

CAMBRIDGE, 2nd September 1883.

SIR,

We have read with the greatest interest your communication which is exactly within the circle of our investigations and we shall make use of it with great pleasure by printing it in full or by translating it summarily. I regret very much not to be more in the habit of writing in French. The difficulty of expressing myself in this foreign language hampers me so that I cannot express to you as I would my gratitude for a letter which is certainly the most important we have hitherto received.

I hope you will continue to communicate to our Society your experiences and reflexions; they will certainly meet with our utmost attention.

At the next meeting of the council of the Society, which will take place in the month of October, I shall have the honor of proposing you as a member.

Receive, Sir, the assurance of my best respect and believe me.

Your most obliged servant,

(Signed) FREDERICK W. H. MYERS.

H. P. BLAVATSKY
COLLECTED WRITINGS

VOLUME VI

1883-1884-1885

THE THEOSOPHICAL PUBLISHING HOUSE
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H.P. Blavatsky

COLLECTED WRITINGS

VOLUME VI

1883 - 1884 - 1885

FOREWORD TO VOLUME SIX

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

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

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

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

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

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

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

BORIS DE ZIRKOFF.

Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.

November 17th, 1954

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND

COL. HENRY S. OLCOTT,

FROM DECEMBER, 1883, TO DECEMBER, 1885 INCLUSIVE.

(the period to which the material in the present volume belongs)

1 8 8 3

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

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

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

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

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

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

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

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

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

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

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

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

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

1 8 8 4

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

May (?)—Vsevolod Soloviov arrives at Paris.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

June 23—ditto.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dec. 21—H. P. B. and party reach Madras; met by a large group of students of the Pachiappa College. H. P. B. makes one of her very rare speeches (Ransom, p. 205; Inc., pp. 292-93; Vania, pp. 24346; How, pp. 99, 111-19).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

KEY TO ABBREVIATIONS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Luc. —Lucifer, London, 1887, etc.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1883

DECEMBER, 1883

HAVE WE TO LOWER THE FLAG OF TRUCE?

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

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

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

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

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

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

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

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

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

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

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

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FOOTNOTE TO "DISCRIMINATION OF SPIRIT AND NOT-SPIRIT"

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

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

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

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

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EDITOR'S NOTE TO "THE BHATTAH MIRRORS"

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

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

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

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

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

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THE GOD-IDEA

Babu Raj Narain Bose

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DEOGARH, August 10th, 1883.

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

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FOOTNOTES TO "YOGA AND KALPA"

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

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

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

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

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

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

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

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

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

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

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

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ADEPTS AND POLITICS

By Chhabigram Dolatram (Dikshita)

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

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

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

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

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

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

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

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

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

BROACH

27th October, 1883.

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

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

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

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

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

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

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

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

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

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FOOTNOTE TO “PSYCHO-PHYSIOLOGICAL NOTES”

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

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

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

COMMENT ON "THE HIMALAYAN BROTHERS— DO THEY EXIST?"

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

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

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

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

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

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

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

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

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

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

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

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

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

The letter received by H. S. Olcott on this occasion is preserved in the Archives at Adyar. To it is attached a slip of paper with the following notation in Col. Olcott’s handwriting:
“Letter to H.S.O. formed in his own hand by Master K.H. during a night visit to him, in his camp on the Maidan outside Lahore. (See O.D.L.)”

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

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

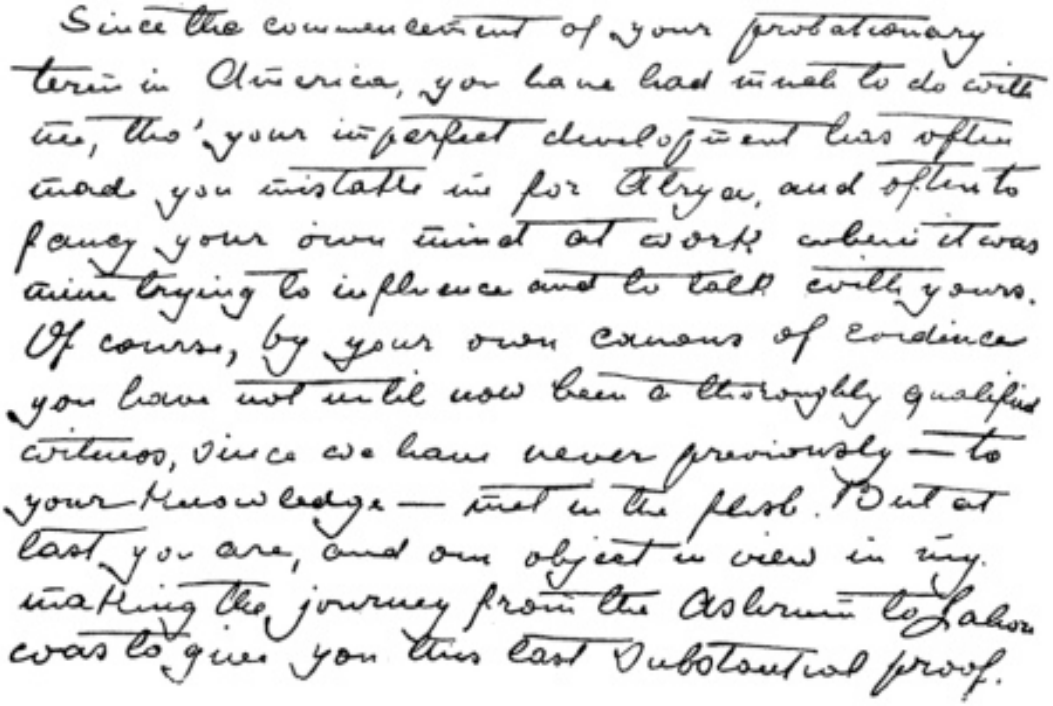
The text of the letter integrated in Col. Olcott's hand, and the facsimile of which is appended herewith, reads as follows:

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

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

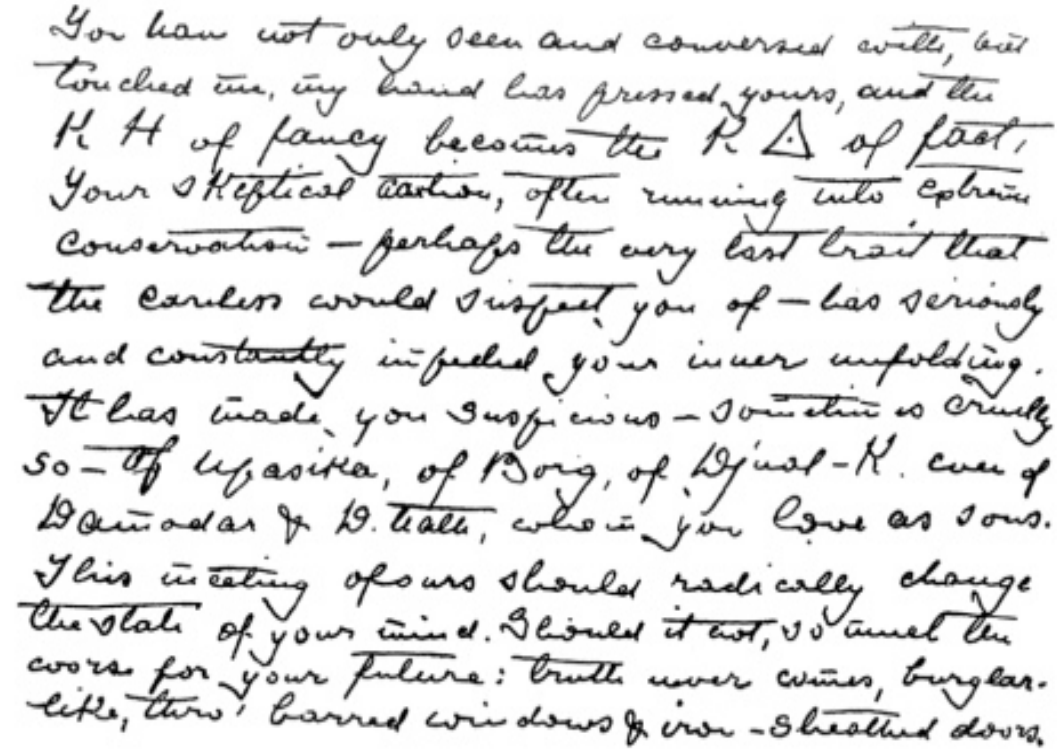
K. H."

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



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

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



You have not only seen and conversed with, but touched me, my hand has pressed yours, and the K H of fancy becomes the K ∆ of fact. Your skeptical nature, often running into extreme conservatism — perhaps the very last trait that the careless would suspect you of — has seriously and constantly impeded your inner unfolding. It has made you suspicious — sometimes cruelly so — of Upasika, of Boris, of Djual-K. even of Damodar & D. Kaka, who love as sons. This meeting of ours should radically change the state of your mind. Should it not, we cannot keep doors for your future: truth never comes, burglar-like, thro' barred windows & iron-sheathed doors.

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

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

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

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

K H.

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

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

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

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

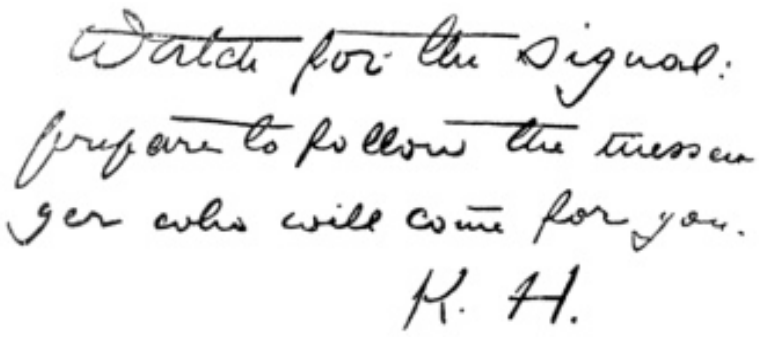
“On the 19th of Nov. 1883, for instance, at Lahore I see a man who impresses me as being Koot Hoomi and on the morning of the 20th I am awakened by the presence of someone in my tent. A voice speaks to me and I find a letter and silk handkerchief within my hand. I am conscious that the letter and silk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

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

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

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

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



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

K. H."

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

"Note to H. S. O. from Master K. H. to prepare him for a visit in the physical body in his tent at Lahore. (See 0. D. L.)"

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

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

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

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

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

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

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

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

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BUDDHISM BEFORE BUDDHA

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

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

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

———————

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

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

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

———————

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

AN OUTSIDER.

SATKHIRA, BENGAL,

22nd September, 1883.

———

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

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QUERIES FROM AUSTRALIA

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

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

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

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

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

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

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

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

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

C. ROHNER, M.D.

BENALLA,

VICTORIA (AUSTRALIA).

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

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

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

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

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

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

EXISTENCE OF THE HIMALAYAN MAHATMAS

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

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

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

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

BAREILLY, PREO NATH BANERJEE, F.T.S

15th November, 1883. Vakil, High Court.

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

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

Regarding this visit, Dâmodar writes as follows:

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

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

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THE PURANAS ON THE DYNASTIES OF THE MORYAS AND THE KOOTHOOMI

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

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

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

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

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

Yours obediently,

R. RAGOONATH ROW,

(Dewan Bahadoor) Prest. Madras Theosophical Society.

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

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

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

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RAIN-STOPPING BRAHMANS

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

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

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

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

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

I remain, Madam,

Yours most obediently,

BHOWANIPORE, H. MUKHOPADYAYA.

November, 83.

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

WART-CHARMING

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

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

Yours obediently,

K. C. M.

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

(Signed) FREDERICK HELMORE.

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

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

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

MORAL EDUCATION BY PROF. BUCHANAN*

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

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

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

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

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

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

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

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

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

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

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

THE DEATH OF A GREAT MAN

Pundit Dayananda Saraswati

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

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

De mortuis nil nisi bonum. . . .

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

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

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

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

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

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

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

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

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

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

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

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

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

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IMPORTANT NOTICE TO OUR SUBSCRIBERS AND FELLOWS

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

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

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

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

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THE SARACENS OF THEOSOPHY AND THE MADRAS CRUSADERS

[The Theosophist, Vol. V, No. 3(51), Supplement

to December, 1883, pp. 23.26]

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

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

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

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

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

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

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

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

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

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

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

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

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

Very sincerely yours,

F. MADRAS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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ANANDA BAI JOSHI'S RECEPTION

[The Theosophist, Vol. V, No. 3(51), Supplement

to December, 1883, pp. 39.40]

GREETING TO THE BRAHMIN LADY WHO WILL BECOME A

PHILADELPHIA STUDENT.

(Philadelphia Press)

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

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

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

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

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

A PSYCHOLOGICAL PHENOMENON

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

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

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

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* [Monsieur Alexis Coulomb.]

† [Damodar K. Mavalankar.]

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

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

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

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

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

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

(Class D)

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

To D—K—M.

c/o Col. Olcott, President From

Theosophical Society. H. P. Blavatsky

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

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

(Signed)	(Signed)
Ishri Prasad.	Purashotham Dass.
W.T. Brown	Chendra Sekhara.
H.S. Olcott.	Toke Narainasamy Naidu.
Pundit Sankar.	L. Venkata Varadarajulu Naidu.

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

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

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MISCELLANEOUS NOTES

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

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

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

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

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

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[The Theosophist, Vol. V, No. 3(51), Supplement

to December, 1883, p. 32]

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

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

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

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

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

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FROM A LETTER TO THE EDITOR OF REBUS

[Rebus, St. Petersburg, Russia, Vol. II, No. 49, December 9th,

1883, p. 447. Translated from the original Russian.]

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

H. BLAVATSKY.

India, Madras, November 25, 1883.

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

LETTER TO THE EDITOR OF THE EPIPHANY

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

Dear Sir,

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

Yours faithfully,

H.P. BLAVATSKY.

Editor, Theosophist.

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

MA DERNIÈRE

À LA RÉPLIQUE DE M. TREMESCHINI

(Voir le Bulletin du 15 septembre)

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

Paris, 15 décembre, 1883, pp. 248-255]

[This is H. P. B.'s final Answer to Mr. Tremeschini and the controversy is thereby concluded, as far as she is concerned. Apparently Mr. Tremeschini intended to write more on the same subject, but, owing to illness, limited himself for the time being to a brief communication addressed to the Editor and published in the same issue of the Bulletin. No further installments of this controversy are known to have appeared.
The present article is pasted in H. P. B.'s Scrapbook XI (17), pp. 358-365, and has been copied by courtesy of The Theosophical Society, Adyar.—Compiler.]

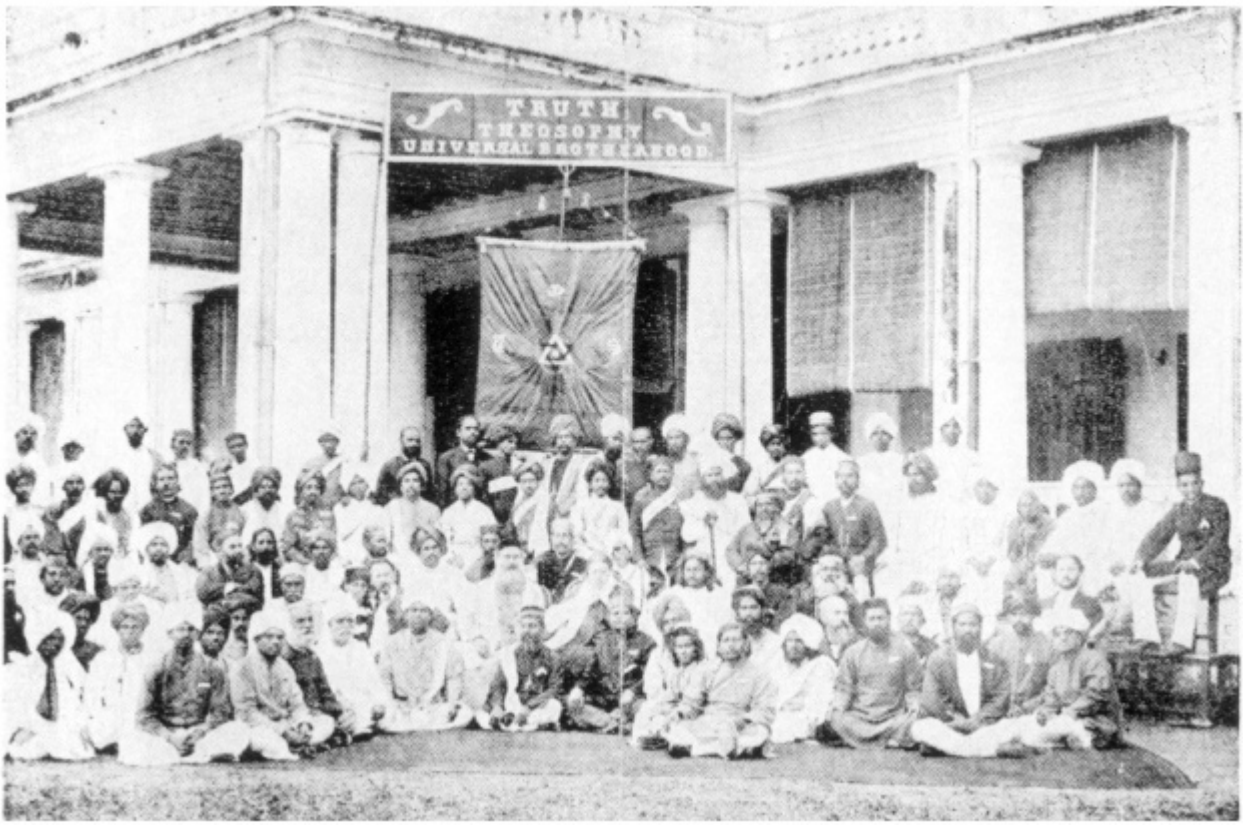
Dans le Bulletin d'août, l'estimable «membre de la Société Théosophique» promettait au lecteur la preuve «que si la vérité est quelque part sur la terre, ce n'est pas dans les théories de l'occultisme hindou . . .»

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

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

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

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



CONVENTION GROUP, ADYAR, DECEMBER 27-29, 1883

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

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

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

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

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

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

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

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

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

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

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

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

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

A vous fraternellement,

DHARANIDHAR—KAUTHUMI

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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* [Cf. the original English text:

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

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

H. P. BLAVATSKY,

Secrétaire Correspondant de la Société

Théosophique.

Adyar, Madras, 17 octobre 1883.

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MY FINAL WORD

TO THE REPLY OF MR. TREMESCHINI.

(See the Bulletin of September 15)

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

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

[Translation of the foregoing original French text.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Fraternally yours,

DHARANIDHAR-KAUTHUMI.

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

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

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

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

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

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

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

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

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

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

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

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

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

H. P. BLAVATSKY,

Corresponding Secretary

of the Theosophical Society.

Adyar, Madras, October 17, 1883.

[SEPTEMBER AND OCTOBER, 1894.]

TIBETAN TEACHINGS

A LONG-DELAYED PROMISE FULFILLED

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

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

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

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

Their whereabouts have never yet been traced.

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

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

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

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

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

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

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

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

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

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

Our learned Tibetan friend writes:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DOCTRINES OF THE HOLY “LHA.”

“The forms under which any living being may be reborn, are sixfold:—

“1. The highest class are the Lha, ‘spirits, highest beings, gods,’ Sanskrit Deva; they rank next to the Buddhas, and inhabit the six celestial regions (sanskrit Devalokas). Two of these regions belong to the earth; but the four others, which are considered as superior mansions, lie in the atmosphere, far beyond the earth. [p. 91.]

“. . . As a consequence of premature decease, the ‘Bardo’ is prolongated. This is the middle state between the death and the new re-birth, which does not follow immediately, but there exists an interval, which is shorter for the good than for the bad . . .” [p. 109.]

—Emil Schlagintweit, Buddhism in Tibet.

The notes that follow are compiled, or rather translated, as closely as the idiomatic differences would permit, from Tibetan letters and manuscripts, sent in answer to several questions regarding the western misconceptions of Northern Buddhism or Lamaism.

The information comes from a Gelung of the Inner Temple——a disciple of Bas-pa Dharma, the Secret Doctrine.

"Brothers residing in Gya-P-heling—British India—having respectfully called my master's attention to certain incorrect and misleading statements about the Good Doctrine of our blessed Phag-pa Sang-gyas—most Holy Buddha—as alleged to be carried on in Bhod-Yul, the land of Tibet, I am commanded by the revered Ngag-pa to answer them. I will do so, as far as our rules will permit me to discuss so sacred a subject openly. I can do no more, since, till the day when our Pban-chhen-rin-po-chhe shall be reborn in the lands of the P-helings—foreigners—and, appearing as the great Chom-dan-da, the conqueror, shall destroy with his mighty hand the errors and ignorance of ages, it will be of little, if of any, use to try to uproot these misconceptions."

A prophecy of Tsong-ka-pa is current in Tibet to the effect that the true doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of western nations, whose crude ideas of fundamental truth would inevitably confuse and obscure the followers of the Good Law. But, when the western world is more ripe in the direction of philosophy, the incarnation of Pban-chhen-rin-po-chhe—the Great Jewel of Wisdom—one of the Teshu Lamas, will take place, and the splendour of truth will then illuminate the whole world. We have here the true key to Tibetan exclusiveness.

Our correspondent continues:

"Out of the many erroneous views presented to the consideration of our master, I have his permission to treat the following: first, the error generally current among the Ro-lang-pa—spiritualists—that those who follow the Good Doctrine have intercourse with, and reverence for, Rolang—ghosts—or the apparitions of dead men; and, secondly, that the Bhanté—Brothers—or 'Lha,' popularly so-called—are either disembodied spirits or gods."

The first error is found in Buddha and Early Buddhism, since this work has given rise to the incorrect notion that spiritualism was at the very root of Buddhism. The second error is found in the Succinct Abstract of the Great Chaos of Tibetan Laws by the Capuchin monk Della Penna and the accounts given by his companions, whose absurd calumnies of Tibetan religion and laws written during the past century have been lately reprinted in Mr. Markham's Tibet.*

"I will begin with the former error," writes our correspondent. "Neither the Southern nor Northern Buddhists, whether of Ceylon, Tibet, Japan or China, accept western ideas as to the capabilities and qualifications of the 'naked souls.'

"For we deprecate unqualifiedly and absolutely all ignorant intercourse with the Ro-lang. For what are they who return? What kind of creatures are they who can communicate at will objectively or by physical manifestations? They are impure, grossly sinful souls, 'a-tsa-ras'; suicides; and such as have come to premature deaths by accident and must linger in the earth's atmosphere until the full expiration of their natural term of life.

"No right-minded person, whether Lama or Chhipa—non-Buddhist—will venture to defend the practice of necromancy, which, by a natural instinct has been condemned in all the great Dharmas—laws or religions—and intercourse with, and using the powers of these earth-bound souls is simply necromancy.

"Now the beings included in the second and third classes—suicides and victims of accident—have not completed their natural term of life; and, as a consequence, though not of necessity mischievous, are earth-bound.

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* [The title of Della Penna's work, as given here, does not seem to correspond to the Italian original, although there is very little doubt that it is the same work that is meant, as another quoted passage further on clearly shows. As to the second work referred to, it is most likely the one entitled, Narratives of the Mission of George Bogle to Tibet and of the Journey of Thomas Manning to Lhasa. Edited by Clements Robert Markham, London, 1876. 8vo. There seems to be no other work on Tibet written by Sir C. R. Markham (1830-1916), the famous geographer and traveller.—Compiler.]

The prematurely expelled soul is in an unnatural state; the original impulse under which the being was evolved and cast into the earth-life has not expended itself—the necessary cycle has not been completed, but must nevertheless be fulfilled.

“Yet, though earth-bound, these unfortunate beings, victims whether voluntary or involuntary, are only suspended, as it were, in the earth’s magnetic attraction. They are not, like the first class, attracted to the living from a savage thirst to feed on their vitality. Their only impulse—and a blind one, since they are generally in a dazed or stunned condition—is, to get into the whirl of rebirth as soon as possible. Their state is what we call a false Bar-do—the period between two incarnations. According to the karma of the being—which is affected by his age and merits in the last birth—this interval will be longer or shorter.

“Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer—the word is used advisedly, since the necromantic spell is Dzu-trul, or what you term a mesmeric attraction—can force them into our presence. This evocation, however, is totally condemned by those who hold to the Good Doctrine; for the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the ‘jang-khog’—animal soul—is yet heavily loaded with material particles—there has not been a natural disintegration of the coarser from the finer molecules—and the necromancer, in compelling this separation artificially, makes it, we might almost say, to suffer as one of us might if he were flayed alive.

“Thus, to evoke the first class—the grossly sinful souls—is dangerous for the living; to compel the apparition of the second and third classes is cruel beyond expression to the dead.

“In the case of one who died a natural death totally different conditions exist; the soul is almost, and in the case of great purity, entirely beyond the necromancer’s reach; hence beyond that of a circle of evokers, or spiritualists, who, unconsciously to themselves, practise a veritable necromancer’s Sang-ngag, or magnetic incantation. According to the karma of the previous birth the interval of latency—generally passed in a state of stupor—will last from a few minutes to an average of a few weeks, perhaps months. During that time the ‘jang-khog’—animal soul—prepares in solemn repose for its translation, whether into a higher sphere—if it has reached its seventh human local evolution—or for a higher rebirth, if it has not yet run the last local round.

“At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new self enters in full consciousness the blessed region of Devachan—when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight—then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them.

“Therefore we differ radically from the western Rolang-pa—spiritualists—as to what they see or communicate with in their circles and through their unconscious necromancy. We say it is but the physical dregs, or spiritless remains of the late being; that which has been exuded, cast off and left behind when its finer particles passed onward into the great Beyond.

“In it linger some fragments of memory and intellect. It certainly was once a part of the being, and so possesses that modicum of interest; but it is not the being in reality and truth. Formed of matter, however etherealized, it must sooner or later be drawn away into vortices where the conditions for its atomic disintegration exist.

“From the dead body the other principles ooze out together. A few hours later the second principle—that of life—is totally extinct, and separates from both the human and ethereal envelopes. The third—the vital double—finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles: the body of will; the human soul; the spiritual soul, and pure spirit, which is a facet of the Eternal. The last two, joined to, or separated from, the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation—the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

“Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying, ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a ‘bhûta’—‘ro-lang’ in Tibetan—or proceeds to its further transmigrations in higher spheres.

“In the former case the Lha, or ‘man-spirit,’ can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called ‘spirit’ will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the intensity of the love felt by the soul and its unwillingness to part with the loved ones.

“At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the ‘Accomplished,’ the ‘Byang-tsiub,’ or the ‘Bodhisattwas’ alone—they who have penetrated the great secret of life and death—as they are able to prolong, at will, their stay on earth after ‘dying.’ Rendered into the vulgar phraseology, such overshadowing is to ‘be born again and again’ for the benefit of mankind.”

If the spiritualists, instead of conferring the power of “controlling” and “guiding” living persons upon every wraith calling itself “John” or “Peter,” limited the faculty of moving and inspiring a few chosen pure men and women only to such Bodhisattwas or holy initiates—whether born as Buddhists or Christians, Brâhmans or Mussulmans on earth—and, in very exceptional cases, to holy and saintly characters, who have a motive, a truly beneficial mission to accomplish after their departure, then would they be nearer to the truth than they are now.

To ascribe the sacred privilege, as they do, to every “elementary” or “elemental” masquerading in borrowed plumes and putting in an appearance for no better reason than to say: “How d’ye do, Mr. Snooks?” and to drink tea and eat toast, is a sacrilege and a sad sight to him who has any intuitional feeling about the awful sacredness of the mystery of physical translation, let alone the teachings of the adepts.

“Further on Della Penna writes:

“‘These chang-chub—the disciples of the chief saint— have not yet become saints, but they possess in the highest degree five virtues . . . charity, both temporal and spiritual, perfect observance of law, great patience, great diligence in working to perfection, and the most sublime contemplation.’ ”[pp. 55-56.]

We would like to know how they could have all these qualities, especially the latter—trance—were they physically dead!

“ ‘These chang-chub have finished their course and are exempt from further transmigrations; passing from the body of one Lama to that of another; but the Lama [meaning the Dalai-Lama] is always endowed with the soul of the same chang-chub, although he may be in other bodies for the benefit of the living to teach them the Law, which is the object of their not wishing to become saints, because then they would not be able to instruct them. Being moved by compassion and pity they wish to remain chang-chub to instruct the living in the Law, so as to make them finish quickly the laborious course of their transmigrations.

Moreover, if these chang-chub wish, they are at liberty to transmigrate into this or other worlds, and at the same time they transmigrate into other places with the same object.'

"This rather confused description yields from its inner sense two facts; first, that the Buddhist Tibetans—we speak of the educated classes—do not believe in the return of the departed spirits, since, unless a soul becomes so purified upon earth as to create for itself a state of Bodhisattva-hood—the highest degree of perfection next to Buddha—even saints in the ordinary acceptation of the term would not be able to instruct or control the living after their death; and, secondly, that, rejecting as they do the theories of creation, God, soul—in its Christian and spiritualistic sense—and a future life for the personality of the deceased, they yet credit man with such a potentiality of will, that it depends on him to become a Bodhisattwa and acquire the power to regulate his future existences, whether in a physical or in a semi-material shape.

"Lamaists believe in the indestructibility of matter, as an element. They reject the immortality, and even the survival of the personal self, teaching that the individual self alone—i.e., the collective aggregation of the many personal selves that were represented by that One during the long series of various existences—may survive. The latter may even become eternal—the word eternity with them embracing but the period of a great cycle eternal in its integral individuality, but this may be done only by becoming a Dhyan-Chohan, a 'celestial Buddha,' or what a Christian Kabbalist might call a 'planetary spirit' or one of the Elohim; a part of the 'conscious whole,' composed of the aggregate intelligences in their universal collectivity, while Nirvâna is the 'unconscious whole.' He who becomes a Tong-pa-nyi—he who has attained the state of absolute freedom from any desire of living personally, the highest condition of a saint—exists in non-existence and can benefit mortals no more. He is in 'Nipang,' for he has reached the end of 'Tharlam,' the path to deliverance, or salvation from transmigrations.

He cannot perform Trulpa—voluntary incarnation, whether temporary or life-long—in the body of a living human being; for he is a ‘Dangma,’ an absolutely purified soul. Henceforth he is free from the danger of ‘Dal-jor,’ human rebirth; for the seven forms of existence—only six are given out to the uninitiated—subject to transmigration have been safely crossed by him. ‘He gazes with indifference in every sphere of upward transmigration on the whole period of time which covers the shorter periods of personal existence,’ says the Book of Khiu-ti.

“But, as ‘there is more courage to accept being than non-being, life than death,’ there are those among the Bodhisattwas and the Lha— ‘and as rare as the flower of udambara are they to meet with’—who voluntarily relinquish the blessing of the attainment of perfect freedom, and remain in their personal selves, whether in forms visible or invisible to mortal sight—to teach and help their weaker brothers.

“Some of them prolong their life on earth—though not to any supernatural limit; others become ‘Dhyan-Chohans,’ a class of the planetary spirits or ‘devas’ who, becoming, so to say, the guardian angels of men, are the only class out of the seven-classed hierarchy of spirits in our system who preserve their personality. These holy Lha, instead of reaping the fruit of their deeds, sacrifice themselves in the invisible world as the lord Sang-Gyas—Buddha—did on this earth, and remain in Devachan—the world of bliss nearest to the earth.”

H. P. BLAVATSKY.

This study of “Tibetan Teachings” is taken from a series of articles originally prepared for The Theosophist, but, for some reason or other, set aside, and never published. We hope to be able to continue the series for some months.—Editors, Lucifer.

[NOTES ON TIBETAN TERMS]

[Considerable difference exists between the pronunciation and the transliteration of Tibetan terms. There is often some uncertainty whenever H. P. B. uses such terms. To help the student, we give below the accepted English transliteration and the pronunciation of the terms used in “Tibetan Teachings,” in the order in which they occur. In some cases, Sanskrit equivalents have been added.

TRANSLITERATION	PRONUNCIATION
bLama	Lama
Rin-chen-rtse	Rinch-chatze
Ta-lai	Dalai (Mongol. for “ocean”)
bKra-śis-lhun-po	Tashi-lhünpo
Rin-po-che	Rimpochhe
Ched-du-brjod-pai-tśoms	Ched-du-jod-pai-tshom (Skt. Udânavarga)
Byang-chub	Jangchhub (Skt. Bodhisattva)
bKa-hgyur	Kanjur (Mongol. pron.)
Lha	Lha (Skt. deva)
bsTan-hgyur	Tanjur (Mongol. pron.)
Thub-pa	Thub-pa (Skt. muni)
Sangs-rgyas	Sang-gyäDam-ngang (“divine vow”)
Dam-ngang	Bhan-té (“reverend”)
Bhan-de or Bhan-dhe	ö-pa-mé (Skt. Amitâbha)
hod-dpag-med	Ro-lang (Skt. bhûta)
Ro-langs	Bar-do
Bar-do	Gelung (Skt. bhikshu)
dge-slongs	Ba-pa
bas-pa	Gya-phe-ling
rGya-p’yi-gling	Phag-pa Sangyä (“The Buddha par excellence”)
hPhags-pa sangs-rgyas	Pö-yü
Bod-yul (or Bod-kyi-yul)	Ngang-pa (“Buddha-like one”)
Ngang-pa	Pan-chhen-rim-po-chhe
Pan-chen-rin-po-che	Chom-dän-dé (Skt. Bhagavan)
bChom-ldan-hdas	Tashi-lama (Mong. pron.)
Teshu-lama	Ro-lang-pa
Ro-langs-pa	ha-tsa-ras (Anglicized plur.)
ha-tsa-ras	
Chhipa	Bö-po
Bon-po	Dzu-thu
rdzu-hphrul	Jang-khog
Byang-khog	Sang-ngag
g sang-sngags	Devachan
bde-ba-can	Tongpanyi (Skt. śûnyatâ)
sTong-pa-ñid	Chinese: (equivalent of Nirvâna)
Nipang	Thar-lam
Thar-lam	Tulpa
sprul-pa	Dangma
Dwangs-ma	Daljor
Dal-hbyor	

—Compiler.]

1884

DECEMBER-JANUARY, 1883-1884

[The December-January, 1883-1884, issue of The Theosophist was published later than the December, 1883, issue, as appears from a notation heading page 57 in Volume V of that Journal. Owing to an error, however, the pages of the December-January issue, running from 57 to 68, precede numerically those of the December issue. They must have been inadvertently omitted at the time.—Compiler.]

PREMATURE AND PHENOMENAL GROWTHS

[The Theosophist, Vol. V, Nos. 3 & 4(51 & 52), December-January, 1883-1884, pp. 60-61]

A Russian Theosophist in a letter dated November 1883, writes as follows:—

The Petersburg and Moscow papers are greatly concerned with the miraculous growth of a child, which has been scientifically recorded by Medical papers. On the outskirts of Siberia, in a small village in the family of a peasant names Savelieff, a daughter was born in October, 1881. The child, though very large at its birth, began exhibiting a phenomenal development only at the age of three months when she began teething. At five months she had all her teeth; at seven she began to walk, and at eight walked as well as any of us, pronounced words as might only a child two years old, and measured—nearly a yard in her height! When eighteen months old she spoke fluently, stood one arshene and a half (over four feet) in her stockings, was proportionately large; and with her very dark face, and long hair streaming down her back, talking as only a child 12 years old could talk, she exhibited moreover a bust and bosom as developed as those of a girl of seventeen! She is a marvel to all who know her from her birth. The local board of physicians from the neighbouring town took charge of her for scientific purposes.

We find the fact corroborated in the Moscow Gazette, the paper giving us, moreover, a second instance just come under the notice of science, of another such phenomenal growth.

A Herr Schromeyer of Hamburg, has a son, born in 1869 now a boy of 13, and his tenth child. From his birth he arrested everyone's attention by his supernaturally rapid development. Instead of damaging, it seemed but to improve his health, which has been always excellent. A few months after his birth his muscular system increased so much, that when one year old his voice began to lose its childish tones and changed. Its deep basso attracted very soon the attention of some physicians. Soon after, his beard grew, and it became so thick as to compel his parents to shave it every two or three days. His infantine features, very dark, were gradually replaced by the face of an adult, and at five he was mistaken by every stranger for a young man of twenty. His limbs are normal, strictly proportionate and very fine. At six he was a full grown and perfectly developed young man. Professor Virchoff, the celebrated physiologist, accompanied by several learned authorities, examined the boy several times, and is reported, when doubt as to the age of the boy had become no longer possible—to have given his certificate to the effect that the young boy was entirely and fully developed.

A similar case took place in a Georgian family of Asiatics, at Tiflis in the year 1865. A boy of four was found to have become a full adult. He was taken to the hospital and lived there under the eye of the Government physicians, who subjected him to the most extraordinary experiments,—of which, most likely, he died at the age of seven. His parents —superstitious and ignorant people—had made several attempts to kill him, under the impression he was the devil incarnate. There remains to this day a photograph of this bearded baby in the writer's family. Two other cases—nearly similar—the consequences of which were that two cousins in a village of Southern France, became respectively father and mother at the age of eight and seven, are on record in the Annals of Medicine. Such cases are rare; yet we know of more than a dozen well authenticated instances of the same from the beginning of this century alone.

We are asked to explain and give thereupon our "occult views." We will try an explanation.

We ask no one to believe; we simply give our personal opinion identical with that of other occultists. The latter statement, however, necessitates a small preface.

Every race and people has its old legends and prophecies concerning an unavoidable “End of the world,” the pious portions of civilized Christian nations having, moreover, evoluted in advance a whole programme for the destruction of our planet. Thus the Millenarians of America and Europe expect an instantaneous disintegration of our earth, followed by a sudden disappearance of the wicked and the survival of the few elect. After this catastrophe, we are assured, the latter will remain in the service of “Christ, who upon his new advent will personally reign on earth a thousand years”—(on its astral skeleton, of course, since its physical body will have disappeared). The Mohammedans give out another tale. The world’s destruction will be preceded by the advent of an Imam, whose presence alone will cause the sudden death of the whole unclean brood of Kaffirs; the promised “Heaven” of Mohammed will then shift down its headquarters, and the paradisiacal Houris will roam about at the service of every faithful son of the Prophet. Hindus and Buddhists have again a different version; the former believe in the Kalki Avatar and the latter in the advent of Maitreya Buddha. The true Occultist however—whether Asiatic or European (the latter still to be found, rara avis though he be) has a doctrine to this effect, which he has hitherto kept to himself. It is a theory, based on the correct knowledge of the Past and the never failing analogy in Nature to guide the Initiate in his prevision of future events—were even his psychic gifts to be denied and refused to be taken into account.

Now, what the Occultists say, is this: humanity is on the descending pathway of its cycle. The rear-guard of the 5th race is crossing slowly the apex of its evolution and will soon find itself having passed the turning point. And, as the descent is always more rapid than the ascent, men of the new coming (the 6th) race are beginning to drop in occasionally. Such children regarded in our days by official science as exceptional monstrosities, are simply the pioneers of that race.

There is a prophecy in certain Asiatic old books couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets.

"And as the fourth (race) was composed of Red-yellow which faded into Brown-white (bodies), so the fifth will fade out into white-brown (the white races becoming gradually darker). The sixth and seventh Manushya (men?) will be born adults; and will know of no old age, though their years will be many. As the Krita, Treta, Dvapara and Kali (ages) have been each decreasing in excellence (physical as well as moral) so the ascending—Dvapara, Treta and Krita will be increasing in every excellence. As the life of man lasted 400 (years in the first, or Krita Yuga), 300 (years in Treta), 200 (years in Dvapara) and 100 (in the present Kali age); so in the next (the 6th Race) (the natural age of man) will be (gradually increased) 200, then 300 and 400 (in the two last yugas)."

Thus we find* from the above that the characteristics of the race that will follow ours are—a darker skin, shortened period of infancy and old age, or in other words a growth and development that in the present age (to the profane) appear quite miraculous.

It is not the sacred legends of the East alone that throw out hints on the future physiology of man. The Jewish Bible (See Genesis, vi, 4) implies as much, when speaking of antediluvian races (the 3rd race) it tells us, "There were giants in the earth in those days," and makes a distinct difference between "the sons of God," and "the daughters of man." Therefore, to us, Occultists, believers in the knowledge of old, such isolated instances of premature development, are but so many more proofs of the end of one cycle and—the beginning of another.

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* The seven Rounds decrease and increase in their respective durations, as well as the seven races in each. Thus the 4th Round as well as every 4th race are the shortest, while the 1st and 7th Round as the 1st and 7th root races are the longest.

“PRECIPITATION”

[The Theosophist, Vol. V, Nos. 3-4(51-52), December-January,

1883-1884, p. 64]

Of all phenomena produced by occult agency in connection with our Society, none have been witnessed by a more extended circle of spectators or more widely known and commented on through recent Theosophical publications than the mysterious production of letters. The phenomenon itself has been so well described in The Occult World and elsewhere, that it would be useless to repeat the description here. Our present purpose is more connected with the process than the phenomenon of the mysterious formation of letters. Mr. Sinnett sought for an explanation of the process and elicited the following reply from the revered Mahatma, who corresponds with him:

“. . . . bear in mind that these my letters are not written, but impressed, or precipitated, and then all mistakes corrected . . . I have to think it over, to photograph every word and sentence carefully in my brain, before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for, otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present, it is all I can tell you.”*

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* [These passages may be found in The Occult World, American ed., pp. 143-44. Since the publication of The Mahatma Letters to A. P. Sinnett, however, we have additional information on the letters from which these passages have been taken. The first brief sentence is from a letter of Master K.H. received by Sinnett in the latter part of November 1880, apparently in answer to his own letter of November 19. It is Letter No. V in the published volume, and the actual sentence is on page 19.

The balance of the text quoted is from Letter No. VI, received by Sinnett at Allahâbad about December 10, 1880. As it has minor variations, as compared with the version in The Occult World, we quote below the entire paragraph:

Since the above was written, the Masters have been pleased to permit the veil to be drawn aside a little more, and the modus operandi can thus be explained now more fully to the outsider.

Those having even a superficial knowledge of the science of mesmerism know how the thoughts of the mesmeriser, though silently formulated in his mind are instantly transferred to that of the subject. It is not necessary for the operator, if he is sufficiently powerful, to be present near the subject to produce the above result. Some celebrated practitioners in this Science are known to have been able to put their subjects to sleep even from a distance of several days' journey. This known fact will serve us as a guide in comprehending the comparatively unknown subject now under discussion.

"No—you do not 'write too much.' I am only sorry to have so little time at my disposal; hence—to find myself unable to answer you as speedily as I otherwise would. Of course I have to read every word you write: otherwise I would make a fine mess of it. And whether it be through my physical or spiritual eyes the time required for it is practically the same. As much may be said of my replies. For, whether I 'precipitate' or dictate them or write my answers myself, the difference in time saved is very minute. I have to think it over, to photograph every word and sentence carefully in my brain before it can be repeated by 'precipitation.' As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on, so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present, it is all I can tell you. When science will have learned more about the mystery of the lithophyl (or lithobiblion) and how the impress of leaves comes originally to take place on stones, then will I be able to make you better understand the process. But you must know and remember one thing: we but follow and servilely copy nature in her works."

It is interesting to note that this Letter No. VI is precisely the one which gave rise to the so-ealled "Kiddle Incident." It should be read together with Letter XCIII, pp. 420-29, in the published volume wherein Master K.H. fully explains how this "incident" arose.—Comp.]

The work of writing the letters in question is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electro-magnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in word, pronounced mentally, and forced along the astral currents he sends towards the pupil to impinge on the brain of the latter. Thence they are borne by the nerve-currents to the palms of his hand and the tips of his finger, which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of âkas (permeating every atom of the sensuous universe), by an occult process, out of place here to describe, and permanent marks are left.

From this it is abundantly clear that the success of such writing as above described depends chiefly upon these things:—(1) The force and the clearness with which the thoughts are propelled, and (2) the freedom of the receiving brain from disturbance of every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph line or there is some derangement in the receiving apparatus, the message transmitted becomes either mutilated or otherwise imperfectly legible. The telegram sent to England by Reuter’s agent at Simla on the classification of the opinions of Local Governments on the Criminal Procedure Amendment Bill, which excited so much discussion, gives us a hint as to how inaccuracies might arise in the process of precipitation.

Such inaccuracies, in fact, do very often arise as may be gathered from what the Mahatma says in the above extract. “Bear in mind,” says He, “that these my letters are not written, but impressed, or precipitated, and then all mistakes corrected.” To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the process or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with.

It is to be very much regretted that the illustrations of the above general principles are not permitted to be published. Otherwise, the present writer is confident that facts in his possession alone would have made this paper far more interesting and instructive. Enough, however, has been disclosed to give the public a clue as to many apparent mysteries in regard to precipitated letters. It ought to satisfy all earnest and sincere inquirers and draw them most strongly to the path of Spiritual progress, which alone can lead to the knowledge of occult phenomena, but it is to be feared that the craving for gross material life is so strong in the western Society of the present day that nothing will come to them amiss so long as it will shade off their eyes from unwelcome truth. They are like Circe’s swine

“Who not once their foul deformity perceive,”

but would trample down Ulysses for seeking to restore them their lost manhood.

[The most comprehensive article on the rationale and methods of Precipitation is one from the pen of William Q. Judge entitled “Occult Arts.” It was published in three installments in The Path, Vol. VIII, October, November, and December, 1893, and will repay careful study.—Compiler.]

[In order to round out the picture, and to provide the serious student with additional information concerning the subject of Precipitation and cognate phenomena, it has been thought advisable to include at this point an article which appeared a couple of months earlier in the pages of The Theosophist, under the title of “Some Scientific Questions Answered.”

To make the subject-matter of this article intelligible, certain historical facts must be briefly outlined.

Professor John Smith, of Sydney, Australia (whose biographical data will be found in the Bio-Bibliogr. Index to this volume), who had joined the Theosophical Society in 1882, and had met H.P.B. in Bombay, receiving on that occasion a brief communication from the Master, desired to obtain further proof of the occult powers possessed by the Brothers. He had gone to Europe on a visit and wrote to H.P.B. from Naples, Italy. To quote his own words:

“. . . Wishing to get, if possible, additional evidence of the command over the forces of nature possessed by the adepts or brothers who co-operate with Madame Blavatsky, I wrote to that lady from Naples in March last year [1882], and enclosed a brief note to the Brother from whom I had received the former communication. I wished that this might be answered without being opened, and so I got my wife to stitch up the note, which she did most effectually with a double thread of coloured silks, a specimen of which I preserved. The note could not be opened to read without either cutting the paper or undoing the stitching; and if the stitching had been undone, it was impossible by any known means to restore it to its original condition . . .”*

H.PB.’s reply, dated Bombay, July 23rd, 1882, journeyed to Melbourne, then to London, and finally came into Professor Smith’s hands at Cannes, France, on Jan. 18th, 1883. In her reply, H.P.B. announced the failure of Prof. Smith’s experiment, giving as a reason the dislike of the Brothers to anything of the nature of a test, but -asking him not to be angry with them on that account. We shall let Prof. Smith speak for himself again:

“. . . Following this last remark there was a sarcastic sentence written in red ink, in the same hand as the letter I got last year, to the effect that this was very kind and considerate advice. Inside Madame Blavatsky’s letter was a smaller one addressed to me in red ink. The envelope was so curiously folded and gummed that I could find no proper opening, and I had to cut it with a knife.

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* The Harbinger of Light, Melbourne, August, 1883.

Inside this envelope was the note I had sent to the Brother, absolutely intact. I examined it with great care, using magnifying glasses, and I got some ladies (including my wife who had sewn it up) to examine it, and we all came to the conclusion that the sewing had not been disturbed, nor the paper tampered with in any way. I then slit open the paper along one side and extracted a piece of blue Chinese paper, about six inches by five, folded three times. The paper had a faint picture on it of the nature of a watermark, and some writing in red ink round the margin, beginning thus:—

"'Your ladies, I see, are unbelievers, and they are better needle-women than our Hindu and Tibetan lasses,' with a few words more, having reference apparently to the letter I got from the same writer in India. I say the 'same writer' because the handwriting and signature were identical."*

Prof. Smith wrote to Madame Blavatsky from Nice, January 31, 1883 and explained to her what had happened. It is probable that some time later, whether still in Europe or upon his return to Australia, Prof. Smith must have sent the editor a number of questions concerning the rationale of such phenomena, and it is in connection with such questions from him that the following article, with its introductory note, appeared in The Theosophist.—Compiler.]

———————

* Op. Cit.

———————

SOME SCIENTIFIC QUESTIONS ANSWERED

[The Theosophist, Vol. V, No. 1(49), October, 1883, p. 22]

[A letter was recently received by the Editor from one of our most eminent Australasian Fellows, asking some questions in science of such importance that the replies are, with permission, copied for the edification of our readers. The writer is a Chela who has a certain familiarity with the terminology of Western science. If we mistake not, this is the first time that the rationale of the control exercised by an Adept Occultist over the relations of atoms, and of the phenomena of the "passage of matter through matter," has been so succinctly and yet clearly explained.—Editor, The Theosophist.]

REPLIES TO PROF.—'S QUESTIONS.

(1)The phenomenon of “osmosing” [extracting.—Ed.] your note from the sealed envelope in which it was sewn with thread, and substituting for it his own reply, without breaking either seal or thread, is to be considered first.

It is one of those complete proofs of the superior familiarity with and control over atomic relations among our Eastern Adepts as compared with modern Western men of science, to which custom has made me familiar. It was the same power as that employed in the formation of the letter in the air of your room at——;* in the case of many other air-born letters; of showers of roses; of the gold ring which leaped from the heart of a moss-rose while held in _____'s hand;† of a sapphire ring doubled for a lady of high position here, a short time ago,‡ and of other examples.

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* [At Bombay, on February 1st, 1882. The message from the Master read: “No chance of writing to you inside your letters, but I can write direct. Work for us in Australia, and we will not prove ungrateful, but will prove to you our actual existence, and thank you.” See Prof. Smith’s account in Hints on Esoteric Theosophy, Vol. I, pp. 97-98; 3rd ed., pp. 137-138.—Compiler.]

† [Reference is made here to an occurrence described by Col. H. S. Olcott in his Old Diary Leaves, I, 93-97, where a sketch of the gold ring is also reproduced. A half-opened double moss-rose bud, with drops of dew on it, was materialized by Mrs. Mary Baker Thayer, a famous medium of Boston, Mass., at a private séance attended by only three people, one of whom being Col. Olcott. Mrs. Thayer intended this rose to be a present for Madame Blavatsky who had remained home that night. The rose was handed to her later in the evening. After holding it for a short time, H.P.B. handed the rose to Mr. Houghton who was visiting her at the time; the latter remarked about its unusual weight which actually made it bend over towards the stalk. The rose was then handed to Col. Olcott who examined it. Presently, a heavy plain gold ring leaped out of the rose-bud and fell on the floor before him. The rose instantly resumed its erect position, showing no sign of its petals having been in any way tampered with. The ring weighed half an ounce, and Olcott was wearing it at the time he wrote the account. It was, according to Olcott, not an actual materialization, but merely an apport, and had belonged to H.P.B. It was “hall-marked” or other wise stamped to indicate its quality. Some time later, H.P.B. produced by occult means three small diamonds imbedded in the metal of this ring, while it was being held by Mrs. W. H. Mitchell, Col. Olcott’s sister.—Compiler.]

‡ [See footnote, page 59 in the present volume.—Comp.]

The solution is found in the fact that the “attraction of cohesion” is a manifestation of the Universal Divine Force, and can be interrupted and again set up as regards any given group of atoms in the relation of substance by the same Divine power as that localised in the human monad. Atma, the eternal spiritual principle in man, has the same quality of power over brute force as has the Universal Principle of which it is a part. Adeptship is but the crown of spiritual self-evolution, and the powers of spirit develope themselves successively in the ratio of the aspirant’s progress upward, morally and spiritually. This you see is to place our modern Evolution Theory upon a truly noble basis, and to give it the character of a lofty spiritual, instead of a debasing materialistic, philosophy. I have always felt sure of the warm approval of the most intuitional of your Western men of science when they should come to take this view of our Aryan Arhat Science.

You should not find much difficulty in drawing the line between the “Spook” and the “Adept.” The latter is a living man often fit to stand as the grandest ideal of human perfectibility; the former is but undissolved congeries of atoms recently associated in a living person as his lower— or better, his coarser, and more materialistic—corporeal envelopes; which during life were confined in the outermost shell, the body, and after death released to linger for a while in the astral (Etheric or Akasic) strata nearest the earth’s surface. The law of magneto-vital affinities explains the attraction of these “shells” to places and persons, and if you can postulate to yourself a scale of psychic specific gravity, you may realise how the greater density of a “soul” weighted with the matter of base (or even unspiritual, yet not animal) feelings would tend to impede its rising to the clear realm of spiritual existence. Though I am conscious of the imperfection of my scientific exegesis, I feel that your superior capacity for apprehending natural laws, when a hint has been given, will fill all lacunae.

Note that no Adept even can disintegrate and reform any organism above the stage of vegetable: the Universal Manas has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and preparing to differentiate. There is movement even in the mineral, but it is rather the imperceptible quiver of that Life of life, than its active manifestation in the production of form—a ramification which attains its maximum not, as you may suppose, in the stage of physical man, but in the higher one of the Dhyan Chohans, or Planetary Spirits, i.e., once human beings who have run through the scale of evolution, but are not yet re-united, or coalesced with Parabrahma, the Universal Principle.

Before closing, a word more about the "passage of matter through matter." Matter may be defined as condensed Akasa (Ether); and in atomizing, differentiates, as the watery particles differentiate from super-heated steam when condensed. Restore the differentiated matter to the state ante of undifferentiated matter, and there is no difficulty in seeing how it can pass through the interstices of a substance in the differentiated state, as we easily conceive of the travel of electricity and other forces through their conductors. The profound art is to be able to interrupt at will and again restore the atomic relations in a given substance: to pull the atoms so far apart as to make them invisible, and yet hold them in polaric suspense, or within the attractive radius, so as to make them rush back into their former cohesive affinities, and re-compose the substance. And since we have had a thousand proofs that this knowledge and power is possessed by our Adept-Occultists, who can blame us for regarding as we do those Adepts as the proper masters in science of the cleverest of our modern authorities? And then, as I above remarked, the outcome of this Philosophy of the Aryan Sages is to enable humanity to refresh the moral and awaken the spiritual nature of man, and to erect standards of happiness higher and better than those by which we now govern ourselves.

POSTHUMOUS VISITOR

[The Theosophist, Vol. V, Nos. 3 & 4 (51 & 52), December-January,

1883-1884, pp. 64-66]

[This story was contributed by Gustave Zorn, F.T.S. We give a summary of its contents. Mrs. A—, then a girl of fifteen, had come home on vacation. Opposite her parents' house was the home of her mother's relatives. In it lived two unmarried brothers, cousins of Mrs. A—. The elder was past forty, and the younger, about twenty years of age. For sometime, the elder brother had noticed that considerable sums of money disappeared from his cash-box. Several servants were dismissed on suspicion, but the conditions did not improve. The younger brother led a dissipated life. His senior furnished him with all the money he requested, and there was no reason to suspect him. No one else knew of the losses that were taking place. During Mrs. A—'s stay at home, the younger brother was killed in a duel, and was laid out in the family state-room. Mrs. A—went to bid farewell to her deceased cousin, and, while her mother attended to some business, was left alone in the mortuary chamber, standing at the head of the dead man.

She suddenly saw the drapery over the door, leading to the private room of the deceased, part and an old gentleman whom she did not know emerge with a book under his arm. He went straight to the catafalque and stood at the foot of the coffin. He gazed earnestly at the dead man for a while, and then said in a calm and loud voice: "May thy offence be forgiven thee for the sake of thy mother!" He then bent over and kissed the forehead of the deceased. Without paying the slightest attention to the young girl, he brushed past her, crossed to the opposite wall, pressed a knob hidden among the carved wood-work, and uncovered a recess full of books and documents. Taking a pencil, he wrote for sometime on a page torn from the book he had brought with him. He then placed both book and paper in the recess and closed it by pressing the knob again. Then he went out as firmly as he had entered, parting and closing the drapery.

The young girl rushed to her mother, who had just returned to the room, but, on account of fright, could not describe what had taken place until later, when she related every detail of what she had seen.

On the basis of her description, her parents recognized the old gentleman as Theodore, the father of the two brothers, who had died long before. The knob in the wood-work was located, and the recess, unknown up to that time, opened.

The memorandum scribbled by the old gentleman contained the startling discovery that the real thief was the deceased brother. He had given letters of exchange for a large sum to a person in another town, whose exact address was given as well as the amount of the debt, and the time when it fell due. The note ended with an injunction that the surviving brother should pay the bill and thus save the honor of the family.

The book under the arm of the old gentleman proved to be the private account book of the young man killed, and contained proofs of the statements made in his note by the apparition. All other data were verified to be correct. The elder brother married sometime later. The posthumous letter in the old gentleman's handwriting is in the possession of his daughter who is married to a man of very high social standing. Gustave Zorn concludes by saying that "the name of the lady who told me the above facts as well as those of the two brothers, and the married name of the daughter of the elder, are given to the respected editor of this journal," which means H. P. B. Here follows H. P. B.'s own Editorial Note.—Compiler.]

EDITOR'S NOTE.—We have the pleasure of personal correspondence with the husband of the "young lady's" daughter, a gentleman of Odessa, personally known to, and highly respected by, the writer's friends and near relatives. The facts, as above given, and coming, as they do, from a thoroughly trustworthy source, would seem to checkmate the king on the Theosophical side, and put the doctrines of the Theosophists in an awkward predicament. Nothing of the kind, however, need be confessed to by one capable of looking beneath the surface, although the facts disclosed in the above narrative are not quite sufficient to allow us to come to a definite conclusion. This plea of insufficient data may appear rather strange at first sight, but the strangeness on closer examination will disappear entirely. No information is given above as to the age of the younger brother at the time of the father's death; nor as to the latter's feelings and anxieties at the time of death with regard to his motherless boy. We are, in consequence, obliged to make some assumptions, which all the surrounding circumstances most clearly suggest; if, however, they are unwarranted by facts, we beg further particulars will be forwarded to us.

It is but natural that the father should have felt unusually strong solicitude for the future of his young son, deprived, at a tender age, of both his parents; and the more so if his apprehensions for the continued honour of the family, of which, like all German aristocrats, he must have been extremely jealous, were roused, by early indications of the vicious habits which subsequently developed in his son so strongly. After this, the explanation becomes easy enough. The dying thought of the father, worked up to its highest pitch, under the circumstances described, established a magnetic link between the son and the astral shell of the father in Kamaloka. It is a well known fact that fear or great anxiety for everything left behind on earth is capable of retaining a shell, which must have otherwise dissolved, for a longer period in the earth's atmosphere than it would in the event of a quiet death. Although the shell when left to itself is incapable of acquiring any fresh impressions, yet, when galvanised, so to say, by rapport with a medium, it is quite capable of living for years a vicarious life and receiving all the impressions of the medium. Another fact must always be borne in mind in seeking for an explanation of the phenomena of mediumship—namely, that the average stay of shells in Kamaloka before final disintegration is sometimes of very long duration. 25 to 30 years would not be too long, with a medium to preserve its vitality. With these preliminary observations, the present problem becomes easy of solution. The young man who met with such a tragic end was probably a medium to his father's shell, and thereby gave it a knowledge of all the incidents of his wild and sinful career. The mute witness of the shell's materialisation in the mortuary chamber must also have been a medium herself, and thus helped that phenomenon to take place. The dying young man's contrition for his vicious life and anxiety to save the honour of the family, were reflected upon the father's astral shell with all the intensity of dying energy, and gave rise to all that followed.

EDITOR'S NOTE TO "THE MIRACULOUS BEARD AND THE MONKS OF ST. STEPHANO OF VIENNA"

[The Theosophist, Vol. V. Nos. 3 & 4 (51 & 52),
Dec.-Jan., 1883-84, p. 66]

[Vera P. de Zhelihovsky, H. P. B.'s sister, describes the interior of the Cathedral of St. Stephano in Vienna, with its elaborate ornamentation and imposing statuary. A guide took her and her party into the small chapel to the right of the altar. ". . . we found a dense crowd of devotees comfortably seated in their pews and reading out of their prayer books opposite a huge stone crucifix with a life-size Christ hanging on it . . . While sitting in the parish pews, involuntarily some of us lifted their heads and gazed at the stone figure of the Crucified before us . . . 'But what is this?!' With this exclamation some of us started from our seats and approached the figure closer, while the rest rubbed their eyes in mute astonishment hardly believing that their senses were not deceiving them in what they saw . . . The figure of the Saviour, His face, how beautiful! The head surrounded with a thorny crown reclines on His right shoulder, and a dark shadow—too dense and dark—seems to fall from it . . . Good God! it is no shadow at all, but a bushy black beard! . . . A beard? . . . A white marble statue of the crucified with a beard?! . . . Yes; a real beard of hair?! . . . What can be the meaning of this blasphemous joke? . . . Why was it done? . . . we kept enquiring —'No one has done it' was the cool and decided reply of the monk who served us as a guide. 'The hairs of the beard have grown themselves, during the last hour and while every one was praying . . . The miracle is of a daily occurrence, and every one knows it.'

What could we say to this ?

Verily: glory, to Thy long suffering, Oh Lord Jesus Christ!..."]

EDITOR'S NOTE.—The above is only a short extract from a very interesting narrative, written by a near relative and lately published in a Russian periodical. Mea culpa! We have translated it with two objects: (a) to show the disgraceful tricks resorted to, even in our own century by the priestcraft to secure income to their churches and keep faith alive in the hearts of the too credulous and fanatical;

(b) to remind our readers that it is precisely this class of men who grow beards of hair on the chin of marble Jesuses, make the blood of their saints, dead centuries ago, boil in crystal flasks, and produce the materialized form of the Virgin Mary in miraculous grottos—who pose as our bitterest enemies, and denounce the Theosophists and Occultists right and left as “imposters,” “frauds” and “charlatans.” As now appears, the cap would fit our tonsured traducers far better than the head of any occultist living or dead. For, the narrative is no anecdote gotten up for the occasion, but the sober statement of a fact witnessed, to their great disgust, by a party of Christian ladies and gentlemen in full daylight, and no farther back than in September last. It may be uncharitable, no doubt; yet, it is not unjust that we should expose in our turn before our readers, and with a far better reason, this class of men who trade in, and profane the most sacred feelings of the believing multitudes. They have done so for long centuries; begging, and living and prospering upon the hard-earned coppers of the poor they so shamelessly deceive, and yet they will lose no opportunity of denouncing their opponents as the greatest infidels and blasphemers living, believing with some good reason perhaps, that he who cries “thief” while in the act of robbing, has more chances of escape than the innocent man who goes out of their way and keeps silent.

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JANUARY, 1884

FOOTNOTES APPENDED TO T. SUBBA ROW’S REPLY TO THE CIRCULAR LETTER OF DR. ANNA B. KINGSFORD AND EDWARD MAITLAND TO THE LONDON LODGE

[Pamphlet printed at Madras, India, by the Scottish Press of

Graves, Cookson and Co., January, 1884. 45 pages]

[Dr. Anna Bonus Kingsford, then President of the London Lodge, T.S., and her collaborator Edward Maitland, issued early in December 1883, a Circular entitled A Letter Addressed to the Fellows of the London Lodge of The Theosophical Society, by the President and a Vice-President of the Lodge, which embodied a severe criticism of the teachings contained in A. P. Sinnett’s Esoteric Buddhism.

At the end of January 1884, T. Subba Row in collaboration with “another still greater scholar” (Mah. Ltrs., p. 409), issued in pamphlet form a Reply to this Circular Letter entitled Observations on “A Letter Addressed to the Fellows of the London Lodge of the Theosophical Society, by the President and a Vice-President of the Lodge.” He sent it to H. P. B. with a covering letter, requesting her to forward it to the London Lodge. She did so on January 27, 1884. Full text of the Observations may be found in the Esoteric Writings of T. Subba Row compiled by Tookaram Tatya, 2nd rev. and enl. ed., Theosophical Publishing House, Adyar, Madras, 1931, pp. 391-447.

H. P. B. has appended four footnotes to T. Subba Row’s text. They appear below together with those portions of the text to which they immediately refer.—Compiler.]

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[. . . the contents of some of the letters, owing to distinct prohibition, were introduced in a very incomplete form, while other subjects of vital importance, for the correct understanding of the whole, were not even mentioned in the book so severely criticized by Mr. E. Maitland—simply because they could not be given to Mr. Sinnett . . .]

The specification implied in the second word of the title itself [is] misleading to all those who are not aware that “Buddhism” in this application refers entirely to the universal secret Wisdom—meaning spiritual enlightenment —and not at all to the religion now popularly known as the philosophy of Gautama Buddha. Therefore, to set off Esoteric Christianity against Esoteric Buddhism (in the latter sense) is simply to offer one part of the whole against another such part—not one specified religion or philosophy the world over, having now the right to claim that it has the whole of the Esoteric truth. Brahmavidyâ (which is not Brahmanism or any of its numerous sects) and Guptavidya—the ancient and secret WISDOM RELIGION, the inheritance of the Initiates of the inner Temple—have alone such a right. No doubt, Mrs. Kingsford, the gifted author of The Perfect Way, is the most competent person in all Europe—I say it advisedly and unhesitatingly—to reveal the hidden mysteries of real Christianity. But, no more than Mr. Sinnett is she an initiate, and cannot, therefore, know anything about a doctrine, the real and correct meaning of which no amount of natural seership can reveal, as it lies altogether beyond the regions accessible to untrained seers.

If revealed, its secrets would, for long years, remain utterly incomprehensible even to the highest physical sciences. I hope, this may not be construed into a desire of claiming any great knowledge for myself; for I certainly do not possess it. All that I seek to establish is, that such secrets do exist, and that, outside of the initiates, no one is competent to prove, much less to disprove, the doctrines now given out through Mr. Sinnett.—H. P. Blavatsky.

[Quoting from page 176 of Esoteric Buddhism, T. Subba Row comments: "If this is not sound, orthodox Kabalistic and 'Hermetic Philosophy' to which Mrs. Kingsford confesses she feels herself 'especially attracted,' then Éliphas Lévi has written his theistic Dogma and Ritual of High Magic (Dogme et Rituel de la Haute Magie) in vain? Let the Fellows of the 'London Lodge' open his Vol. I; and see what this great master of Christian Esoteric Doctrine says on the subject, on pages 123-26 et seq., and then draw their conclusions. Mr. Sinnett's language is that of every occultist, who refuses to substitute his own personal fancy for the accepted theories of the ancient Hermetic Philosophy."]

I would draw the attention of Mrs. Kingsford, Mr. Maitland, and the other Members of the London Lodge to that whole chapter in the work cited, and ask them to compare its grossly materialistic language with the explanation offered on the same subject by Mr. Sinnett. If Éliphas Lévi's "number of gnosis" . . . this "Adam, the human tetragrammaton resumed in the mysterious jod, the image of the Kabalistic phallus . . . the insertion of the vertical phallus in the horizontal cteis forming the stauros of the gnostics, or the philosophical cross of the Masons, in the mysterious language of the Talmudic Kabalists"—as he calls it can be preferred to the chaste images offered by the Eastern Esotericism, it is only by those who are unable to divorce their thoughts from an anthropomorphic God and his material progeny, the Adam of the Old Testament.

Withal, the idea and substance, if not the language, are identical; for Éliphas Lévi expounding the true Hermetic Philosophy, in the coarse language of the Jewish Seers and for the benefits of a Christian-born public says neither more nor less than what was given to, and written by, Mr. Sinnett in the far more philosophical phraseology of Esoteric Buddhism.—H. P. Blavatsky.

[As agents of destruction of our system, when it comes to its proper termination, they are the twelve Rudras ("burning with anger," erroneously translated as "Howlers" by Max Müller), who reduce everything back to its undifferentiated state]

This has reference to the fiery consummation which our system must undergo at the time of the Solar Mahâpralaya. Twelve Sûryas (suns) will arise, it is exoterically taught, to burn up the Solar universe—and bring on the Pralaya. This is a travesty of the esoteric teaching that our end will come from the exposure of the real sun "by the withdrawal of the veil"—the chromo- and photosphere, perhaps, of which the Royal Society thinks it has learnt so much— H. P. Blavatsky.

[The last footnote by H. P. B. has already been quoted in the present series of volumes, namely, on p. 136 of the 1883 Volume, in connection with the authorship of the Replies to the Inquiries of Frederic W. H. Myers concerning Esoteric Buddhism. It refers to the following passage from T. Subba Row's pamphlet:

"To crown the list of voluntary and involuntary mistakes and misconceptions, we must mention his [Maitland's] ascription to Madame Blavatsky of certain statements that considering her relation to the holy personage to whom they refer, could never have been, nor were they made by her. The internal evidence, in the absence of any signature to the article (Replies to an English F. T. S.), in which the sentence occurs (see Theosophist, October, 1883, p. 3), is strong enough to warn off all careful readers from the unwarranted assumption which Mr. Maitland has made. But it is certainly curious that the gentleman should have never missed a single chance of falling into blunder! The 'Replies'—as every one in our Society is aware of —were written by three 'adepts' as Mr. Maitland calls them—none of whom is known to the London Lodge, with the exception of one—to Mr. Sinnett. The sentence quoted and fathered upon Madame Blavatsky is found in the MSS. sent by a Mahâtma who resides in Southern India, and who had alone the right to speak, as he did, of another Mahâtma. But even his words are not correctly stated, as shown in the foot-note."]

I here deny most emphatically of having ever caused to be printed—let alone to have myself written it—the sentence as it now stands quoted by Mr. Maitland in his "Remarks." The Theosophist of October is, I believe, available in England and the two sentences may be easily compared. When the writer of Reply No. 2, referring to "Greeks and Romans," jocularly remarked that their ancestors might have been mentioned by some other name, and added that "besides the very plausible excuse that the names used were embodied in a private letter, written [as many unimportant letters are] in great haste, and which [this particular letter] was hardly worthy of the honour of being quoted verbatim with all its imperfections"—he certainly never meant his remark to yield any such charge as is implied in Mr. Maitland's incorrect quotation. Let any one of the London Lodge compare and decide whether the said sentence can lead any person to doubt "the accuracy of the adept Brothers," or infer "that they are frequently given to write in great haste things which are hardly worthy of the honour of being quoted, etc." And since the word "frequently" does not occur in the alleged quotation, and alters a good deal the spirit of the remark, I can only express my regret that, under the present serious circumstances, Mr. Maitland should have become himself (inadvertingly, no doubt) guilty of such an inaccuracy.—H. P. Blavatsky.

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FEBRUARY, 1884

INTROVERSION OF MENTAL VISION

[The Theosophist, Vol. V, No. 5 (53), February, 1884, pp. 107-108]

Some interesting experiments have recently been tried by Mr. F. W. H. Myers and his colleagues of the Psychic Research Society of London, which, if properly examined are capable of yielding highly important results. The experiments referred to were on their publication widely commented upon by the newspaper Press. With the details of these we are not at present concerned; it will suffice for our purpose to state for the benefit of readers unacquainted with the experiments, that in a very large majority of cases, too numerous to be the result of mere chance, it was found that the thought-reading sensitive obtained but an inverted mental picture of the object given him to read.

A piece of paper, containing the representation of an arrow, was held before a carefully blind-folded thought-reader and its position constantly changed, the thought-reader being requested to mentally see the arrow at each turn. In these circumstances it was found that when the arrow-head pointed to the right, it was read off as pointing to the left, and so on. This led some sapient journalists to imagine that there was a mirage in the inner as well as the outer plane of optical sensation. But the real explanation of the phenomenon lies deeper.

It is well known that an object as seen by us and its image on the retina of the eye, are not exactly the same in position, but quite the reverse. How the image of an object on the retina is inverted in sensation, is a mystery which physical science is admittedly incapable of solving. Western metaphysics too, without regard to this point, hardly fares any better; there are as many theories as there are metaphysicians. Reid, Hamilton and others of that school but flounder in a bog of speculation. The only philosopher who has obtained a glimpse of the truth is the idealist Berkeley, who, to the extreme regret of all students of the true philosophy, could not get beyond theological Christianity, in spite of all his brilliant intuitions. A child, says Berkeley, does really see a thing inverted from our stand-point; to touch its head it stretches out its hands in the same direction of its body as we do of ours to reach our feet. Repeated failures in this direction give experience and lead to the correction of the notions born of one sense by those derived through another; the sensations of distance and solidity are produced in the same way.

The application of this knowledge to the above mentioned experiments of the Psychic Research Society will lead to very striking results. If the trained adept is a person who has developed all his interior faculties, and is on the psychic plane in the full possession of his senses, the individual, who accidentally, that is without occult training, gains the inner sight, is in the position of a helpless child—a sport of the freaks of one isolated inner sense.

This will throw a flood of light on the untrustworthy character of the ordinary untrained seer. Such was the case with the sensitives with whom Mr. Myers and his colleagues experimented. There are instances, however, when the correction of one sense by another takes place involuntarily and accurate results are brought out. When the sensitive reads the thoughts in a man's mind, this correction is not required, for the will of the thinker shoots the thoughts, as it were, straight into the mind of the sensitive. The introversion under notice will, moreover, be found to take place only in the instance of such images which cannot be affected by the ordinary sense-experience of the sensitive. To take the image of a dog for instance; when the sensitive perceives it as existing in the mind of a person or on a piece of paper, it may appear distorted to the inner perception of the sensitive, but his physical experience would always correct it. But this introversion is sure to take place when the direction faced by the dog is the subject of investigation. A difficulty may here suggest itself with regard to the names of persons or the words, thought of for the sensitive's reading. But allowance must in such cases be made for the operation of the thinker's will, which forces the thought into the sensitive's mind, and thereby renders the process of introversion unnecessary. It is abundantly clear from this that the best way of studying these phenomena is when only one set of will-power, that of the sensitive, is in play. This takes place always when the object the sensitive is to read, is independent of the will of any other person, as in the case of its being represented on paper or any other thing of the kind.

Applying the same law to dreams, we can find the rationale of the popular superstition that facts are generally inverted in dreams. To dream of something good is generally taken to be the precursor of something evil. In the exceptional cases in which dreams have been found to be prophetic, the dreamer was either affected by another's will or under the operation of some disturbing forces, which cannot be calculated except for each particular case.

In this connection another very important psychic phenomenon may be noticed. Instances are too numerous and too well-authenticated to be amenable to dispute, in which an occurrence at a distance, for instance the death of a person, has pictured itself to the mental vision of one interested in the occurrence. In such cases the double of the dying man appears even at a great distance and becomes visible usually to his friend only, but instances are not rare when the double is seen by a number of persons. The former case comes within the class of cases under consideration, as the concentrated thought of the dying man is clairvoyantly seen by the friend and the erect image is produced by the operation of the dying man's will-energy, while the latter is the appearance of the genuine mayavirupa, and therefore not governed by the law under discussion.

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WHAT SCIENTIFIC RUSSIA KNOWS OF CEYLON

[The Theosophist, Vol. V, No. 5 (53), February, 1884, p. 110]

At various times, already, we had an opportunity of learning from the reports of the Moscow "Society of the Lovers of Natural Sciences," how careless are its members, when receiving information from various travellers, to verify their statements. These statements are often of the most grotesque character, and based upon no better evidence than hearsay. Thus, several papers were read, of late, in the Ethnological Department of the Society about Ceylon, based upon no securer data than the foolish gossip of the religious opponents of Buddhism. We found recently in one of such reports, generally published by the Moscow Gazette, the curious statement that the two-thirds of the Singhalese were Roman Catholics, an error obviously based on the fact that they, our friends of Galle and Colombo, are mostly known as "Dons," "Silvas," "Pereiras" and "Fernandezes."

BARON SPEDALIERI

This portrait of the renowned mystic and kabalist, disciple of Éliphas Lévi
and friend of H. P. Blavatsky and Col. Henry S. Olcott, is reproduced from Edward Maitland's
work Anna Kingsford: Her Life, Letters, Diary and Work, Vol. II, facing page 302
(3rd ed., London, John M. Watkins, 1913).

MADAME OLGA ALEXEYEVNA DE NOVIKOV

This likeness of one of H. P. B.'s close friends is reproduced from Madame de Novikov's
Russian Memories, New York, E. P. Dutton & Co., 1916.
(See for biographical sketch the Bio-Bibliograhical Index)

Then we were told that they were divided into several sects, the two most prominent of which were the Singhalese proper or the Tchinkal (?) and the Tombis (!!!)—the latter appellation being a nickname among Mussulmans, we believe. And now, owing to the learned efforts of an eminent physician, V. N. Bensenger, of Moscow, we receive another startling information. “The Singhalese,” we are assured, “so minutely described by Ernst Haeckel, the German naturalist, offer an interesting feature of polyandry: the marriage of several brothers to one woman being of the most common and every day occurrence.” (Report of the “Society of the Lovers of Natural Sciences” of Nov. 21. See Moscow Gazette, No. 326.)

We are not taken any further into the learned doctor’s confidence, and thus feel unable to decide to whom we shall offer the palm for this historical information: is it to Dr. Ernst Haeckel, or the great Dr. Bensenger himself? Moscow must be a queer place for dreaming ethno-ethological dreams.

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EDITOR’S NOTE TO“SPIRIT GUARDIANSHIP, OR WHAT?”

[The Theosophist, Vol. V, No. 5 (53), February, 1884, pp. 111-112]

[Dr. C. W. Rohner, of Benalla, contributes some interesting facts about people being found uninjured after falling out of fast-moving trains, or having other “miraculous” escapes from impending dangers. He also cites some cases of unconscious prevision of accidents and illustrates this by two occurrences out of his own life. To this H. P. B. adds the following note:]

Ed. Note.—Let us, for a moment, grant that the facts given above by the estimable doctor point to something that is neither blind chance nor miracle: what are the other explanations that could be suggested? No other possible but the following: it is either “Spirit Guardianship,” or—Divine Providence. This—to the Spiritualists and believers in a personal God—sets the problem at rest. But how about the dissatisfaction of those who cannot be brought to believe in either the spirits of the dead as concerned with our earthly events, or in a conscious, personal deity, a telescopic enlargement—true, magnifying millions of times—still but an enlargement of the human infinitesimal infusoria?

Truth to be heard and get itself recognized as one, must be a self-evident truth to all, not merely to a fraction of humanity. It must satisfy one and all, answer and cover every objection, explain and make away with every hazy spot on its face, destroy every objection placed on its path. And if events of the nature of those given by Dr. Rohner are to be attributed to the protection and guardianship of “Spirits,” why is it, that to every such one case of miraculous escape, there are 10,000 cases where human beings are left to perish brutally and stupidly without any seeming fault on their part, their death being often the starting point of the most disastrous subsequent results, and this with no providence, no spirit interfering to stop the merciless hand of blind fate? Are we to believe that “the sleeping child” and the “miner” were two very important units in humanity, while the many hundreds of unfortunate children who perished a few months ago at Sunderland during the terrible catastrophe in the theatre, and the hundreds of thousands of human beings—victims of last year’s earthquakes—were useless dross, with no “spirit hand” to protect them? It is pure sentimentality alone, with selfish pride and human conceit to help it, that can evolve such theories to account for every exceptional occurrence.

Karma, and our inner, unconscious (so far as our physical senses go) prevision can alone explain such cases of unexpected escapes. If Dr. Rohner knows of children who fell out of trains and cars running “at the rate of forty miles an hour,” who were neither killed nor hurt, the writer knows of two lap dogs who madly chasing each other fell from the terrace of a house over sixty feet high and, with the exception of a stiffness of a few hours’ duration in their limbs, came to no other grief. And, we have seen but the other day, a young squirrel falling out of its nest, a voracious crow pouncing upon it and actually seizing it, when suddenly as though struck with some thought the hungry carrion-eater dropped it out of its mouth, flew lazily away, and perching upon a neighbouring branch, gave the mother-squirrel the time to rescue her little one. Had these dogs and squirrel also “guardian-spirits” to protect them, or was it due to chance,—a word by the bye, pronounced by many, understood by very, very few.

VICTIMS OF WORDS

[The Theosophist, Vol. V, No. 5 (53), February, 1884, p. 117]

The saying has become trite that we are oftener victims of words than of facts. The Theosophical Society has been credited with atheism and materialism, because the philosophical system, to which the Founders of the Society and many of their fellow-students owe allegiance, refuses to recognize what is popularly called a "Personal God." We have maintained and shall continue to maintain until our dying day that a being possessing the range of associations, or to speak more learnedly, the connotations of the word "God" does not exist anywhere in the Universe or beyond it —if a beyond were possible. This is the negative side of our knowledge. The positive side of it may be formulated in the words of the Upanishad:—"That from which all forms of existence emanate, in which they endure and into which they return and enter, is Brahmâ." This Brahmâ when viewed as the fons et origo of the Substance of the Universe is, as has been repeatedly said in these columns, Mulaprakriti—a term which, in the poverty of English metaphysical vocabulary, has been translated as "undifferentiated cosmic matter." It has also been said that the differentiation of Mulaprakriti produces infinite forms of being. The utter absence of God-Idea from our philosophical creeds with which we are charged, is due entirely to the misconception of the single word "differentiation." It is this which has given rise to a perfect deluge of controversy. "Brahmâ"—our opponents argue,—"the Mulaprakriti, is made to undergo a differentiation, like matter, of which we have a physical conception, to form the visible universe. Therefore, Brahma is subject to change and exists only in a state of latency during the period of Cosmic activity.

Therefore their (our) philosophy is merely the gospel of the apotheosis of dead brute matter and they are refined materialists." But would our critics remember that Mulaprakriti or Brahmâ is absolutely subjective, and, therefore, the word "differentiation" is to be transferred to the purely subjective, or as it is more commonly called, spiritual, plane before its significance can be properly comprehended. It must not for a single moment be supposed that Mulaprakriti or Brahmâ (Parabrahm) can ever undergo change of substance (Parinama). It is the Absolute Wisdom, the Only Reality, the Eternal Deity—to dissociate the word from its vulgar surroundings. What is meant by the differentiation of Mulaprakriti is that the primordial essence of all forms of existence (Asat) is radiated by it, and when radiated by it becomes the centre of energy from which by gradual and systematic processes of emanation or differentiation the universe, as perceived, springs into existence. It is from our opponents' incapacity to grasp this highly metaphysical conception that all the evil flows.

Brahmâ is the Holy of Holies, and we cannot blaspheme against it by limiting it by our finite conceptions. It is, as the Vedic Rishis sang, Suddhi apâpaviddha, the stainless ONE ELEMENT, untouched by any change of conditions. We feel the majesty of the idea so strongly, and it is so far above the highest flight of intellect, that we are too awe-struck to make it the foot-ball of discussion. Well have the Brahmavadis of yore chanted:

Yato vâcho nivartante

Aprâpya manasâ sahâ

"From which words rebound with the mind not finding it."

Ya schandra târake tisthan

Ya schandra târakâdan tarah

"It permeates the Moon and Stars, and is yet different from the Moon and Stars."

It is no such absurdity as an extra-Cosmic Deity. It is like the space in which a visible object lies. The space is in the object and is yet different from it, though the spirit of the object is nothing but the space.

It is manifest from this that “Mulaprakriti” never differentiates but only emanates or radiates its first born Mahattattva, the Sephira of the Kabalists. If one would carefully consider the meaning of the Sanskrit word Srishti, the point would become perfectly clear. This word is usually translated “creation,” but as all Sanskritists know, the root Srij, from which the word is derived, means “to throw off” and not “to create.”

This is our Deity of the Ineffable and of no—name. If our brothers after this explanation seek admission into the grand old temple in which we worship, they are welcome. But to those, who after this will still misunderstand us and mistake our views—we have nothing more to say.

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FOOTNOTES TO “THE SIBYL, ANCIENT AND MODERN”

[The Theosophist, Vol. V, No. 5 (53), February, 1884, pp. 117-119]

[In this article from the pen of Dr. Fortin, President of the “Société Scientifique des Occultistes de France,” the writer says: “History affirms that the Senate had passed a solemn decree that the Sibylline texts should be consulted at every national crisis and danger. The Roman republic owed its safety more than once to the precious prophecies contained in the books of the Sibyl of Cumae.” To this, H. P. B. appends the following footnote:]

The Sibyl of Cumae wore on her head a wreath of verbena. We have verified the influence of that plant upon sensitives. Wild verbena excites and intensifies seership, as to the action of the cultivated plant it is wholly a mystery. Let any woman, who can isolate herself, place upon her head a wreath of wild verbena when writing or doing any other mental work, and she will find herself safe from all bad influence and her faculties will reach their maximum of activity. This practice was followed in every Occult sanctuary.

In order to test the origin and the intrinsic value of a communication, one must test its justice. The divine is divine only in so far as it is just—said Socrates.

[Dr. Fortin writes further: “George Sand . . . used to retire alone into a dark apartment, where she began to smoke in order to awaken her faculties of seership. Her whole being was then seized with a sensation that led her very soon into a state of complete exteriority (exteriorisation).” To this, H. P. B. adds:]

As the translator understands the unusual term, it must mean with the French author an entire isolation from the divine, and the spiritual, and a complete merging into the psycho-physiological world of inner senses or sensuous perceptions which, unless entirely paralyzed, will always stand in the way of the true spiritual Seer. The first state may be induced through opium, morphia, etc., the second is entirely due to natural idiosyncrasies.

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ARCHAEOLOGICAL DIFFICULTIES

[The Theosophist, Vol. V, No. 5 (53), February, 1884, p. 121]

May I be permitted to ask what Sanskrit and Buddhistic books, printed or manuscript, are of use to an archaelogical student, in conveying an exhaustive idea of the history, ethnology, and archaeology of India, from the earliest times down to the Mohammedan invasion in 1203 A.D. By archaeology I mean not only architecture but the ancient state of civilized life in every respect, such as religion, mode of warfare, style of coins, dress, geography, philology, industrial arts, etc.

What was the alphabet in use in ancient India generally, as also the languages? How many of them are still surviving and how many lost in our national shipwreck? Our Revered Buddha is said to have learnt sixty-four kinds of letters. Is there no means of learning and reviving them, and is it not possible to lithograph them for The Theosophist? In some former articles, mention was made of certain undeciphered inscriptions at Benares, &c. Would it not be good if somebody were to copy and publish them in The Theosophist, for the cause of historical truth? I shall be the first person to do so if a little light be given to guide me. I have enough of archaeological gropings in the dark. No unerring data have I found yet to aid me in my researches.

I beg to be excused for thus putting these important questions, which, I know, cannot be solved in a day. But I want to direct public attention to a subject, which is dear to me and ought to be dear to every patriot. From my very school-days, I have almost intuitively felt, while perusing works on India, that the true history has not yet been written. At least exoteric India is not aware of such a work. What we find is generally one-sided, fragmentary, and otherwise full of guess-work, fair or foul, mostly the latter.

Under these circumstances, I cannot describe what my mind feels when perusing books, that profess to treat on ancient India; a gush of hot breath, whose outer expression is a deep sigh, reverberates my inner system. And shall we continue in this miserable helpless state, when we have guiding angels in the background?

Yours obediently,

P. C. M., F.T.S.

Note.—Our Brother should not lose sight of the fact that the “guiding angels in the background” cannot work miracles. Admittedly, blind superstition, dogmatic scepticism and ignorant fanaticism reign supreme everywhere. Can these be dispelled in a few short years, when they are the outgrowth of numberless ages? The “Masters” have taken advantage of every possible opportunity to bring people to do their duty, by bringing the truth to light for them.

Let our brother read some articles in direct reference to his questions in the September, October and November Numbers of The Theosophist, headed “Replies to an ‘English F. T. S.'” There all that could be said with safety is given out.

They, who can look beneath the surface know that action and reaction being equal, no violent changes can be safely introduced, however beneficial they may appear to be. The utmost that can be done under these circumstances is to give now and then side glimpses, so that those who are capable of rising above the ordinary level and have developed their penetrating faculty may profit by them and thus become more useful to their fellowmen. It is now for such readers to judge whether in the articles already published in The Theosophist, they do not find sufficient data to work upon and thus ultimately arrive at a correct knowledge of archaeological facts. If the correspondent will do his share of the work, the “guardian angels” may be counted upon to do theirs. But unfortunately too many people sit in silent expectation of a miracle or vainly talk a good deal but do nothing.

THE BHAGAVAD-GITA AND ESOTERIC BUDDHISM

[The Theosophist, Vol. V, No. 5 (53), February, 1884, p. 122]

The only fault I have to find with Mr. Sinnett's book is that he too often says that: "this knowledge is now being given out for the first time." He does not do this because he wants glory for himself, but because he makes a mistake.

Nearly all the leading portions of the doctrine are to be found broadly stated in the Bhagavad-Gita.

The obscuration periods are most clearly spoken of (chap. VIII, p. 42):* "Those men who know the day of Brahma, which ends after a thousand ages, and the night which comes on at the end of those thousand ages, know day and night indeed . . . This collective mass itself of existing things, thus existing again and again, is dissolved at the approach of that night. At the approach of that day it emanates spontaneously."

And in chap. IX, p. 44: "At the conclusion of a Kalpa all existing things re-enter nature which is cognate with me. But I cause them to come forth again at the beginning of a Kalpa."

Dhyan-Chohan state is given in the same chapter. "This they call the highest walk. Those who obtain this never return. This is my supreme abode."

Re-incarnation is stated at chap. IV, p. 24: "I and thou have passed through many transmigrations." And the return of Buddha in the same. "For whenever there is a relaxation of duty, I then reproduce myself for the protection of the good, and the destruction of evil doers."

Devachan is to be found in chap. IX, p. 45: "These, obtaining their reward . . . Having enjoyed this great world of heaven, they re-enter the world of mortals, when the reward is exhausted . . . they indulge in their desires, and obtain a happiness which comes and goes.

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* It is not known what particular edition of the Gîtâ is quoted. —Comp.]

That knowledge is more important than mere religious devotion, see chap. IV, p. 26, “If thou wert even the most sinful of all sinners, thou wouldst cross over all sin in the bark of spiritual knowledge.”

For those who will see, it is all in this wonderful book.

WM. Q. JUDGE, F.T.S.

EDITOR’S NOTE.—We do not believe our American brother is justified in his remarks. The knowledge given out in Esoteric Buddhism is, most decidedly, “given out for the first time,” inasmuch as the allegories that lie scattered in the Hindu sacred literature are now for the first time clearly explained to the world of the profane. Since the birth of the Theosophical Society and the publication of Isis, it is being repeated daily that all the Esoteric Wisdom of the ages lies concealed in the Vedas, the Upanishads and Bhagavad-Gita. Yet, unto the day of the first appearance of Esoteric Buddhism, and for long centuries back, these doctrines remained a sealed letter to all but a few initiated Brahmans who had always kept the spirit of it to themselves. The allegorical text was taken literally by the educated and the uneducated, the first laughing secretly at the fables and the latter falling into superstitious worship, and owing to the variety of the interpretations—splitting into numerous sects. Nor would W. Q. Judge have ever had the opportunity of comparing notes so easily and, perhaps, even understanding many a mystery, as he now evidently shows he does by citing relevant passages from the Bhagavad-Gita, had it not been for Mr. Sinnett’s work and plain explanations. Most undeniably, not “nearly all”—but positively all the doctrines given in Esoteric Buddhism and far more yet untouched, are to be found in the Gita, and not only there but in a thousand more known or unknown MSS. of Hindu sacred writings. But what of that? Of what good to W. Q. Judge or any other is the diamond that lies concealed deep underground? Of course every one knows that there is not a gem, now sparkling in a jeweller’s shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who got it first from its finder and cut and polished it, may be permitted to say that this particular diamond is “given out for the first time” to the world, since its rays and lustre are now shining for the first in broad day-light.

THE THEOSOPHISTS AND IRENAEUS

[The Theosophist, Vol. V, No. 5(53), February, 1884, pp. 129-30]

The Rev. Editor of the Christian College Magazine comes down short and heavy upon Col. Olcott. He speaks of somebody's "invincible ignorance" and remarks that "on the same footing may be placed Colonel Olcott's great discovery that Irenaeus wrote John's Gospel."

Now the Magazine in question is a most excellent periodical, and its editor no doubt a most excellent and estimable gentleman. Why then should he become guilty of such a—begging his pardon—gross misstatement? Colonel Olcott has never meant to convey that Irenaeus—the hypothetical Bishop of Gaul (whoever he was), whose singularly uncritical and credulous character is noticed and admitted on all hands even by Christian Apologists—could have ever written the ideal composition so full of beauty and poetry that passes current as the fourth Gospel; but simply that the too zealous father of that name, caused it to be written and to appear in order to gain his point over the gnostics and heretics of his day. Again, that these "heretics" rejected the fourth Gospel when it appeared, as they had denied before its very existence, is told to us by Irenaeus himself (Adv. Haer., iii, xi, 9).

It is a dangerous discussion to rush into for theologians. It is too late in the day to deny that which has been so generally admitted by nearly every Bible critic as well as by some Apologists themselves; namely that the fourth Gospel is the production of a totally unknown, most probably a Greek author, and most undeniably a Platonist.

Dr. G. Ewald's attempt to attribute the fact of the Gospel bearing no signature to the "incomparable modesty" of its author, the apostle John, has been too ably and too frequently upset and shown frivolous to justify any lengthy controversy upon this point. But we may as well remind the learned editor of the C. C. Magazine, who so generously bestows epithets of ignorance on his opponents whenever unable to answer their arguments—of a few facts too well known to be easily refuted. Can he deny that for over a century and a half after the death of Jesus there was not one title of evidence, to connect the author of the fourth gospel with the "disciple whom Jesus loved," him who is held identical with the author of Revelation? Nay, more: that there was no certain trace even unto the days of Irenaeus that such a Gospel had ever been written? Both internal and external evidence are against the assumption that the said Gospel could have been ever the work of the author of the Apocalypse, the hermit of Patmos. The difference of the style of writing, of language, and the great contrast of thought between the two are too glaring to be denied. The harsh Hebraistic Greek of the Apocalypse confronted with the polished elegance of the language used by the author of the fourth gospel cannot stand one moment's serious criticism. Then the details of the latter disagree in most cases with those of the three Synoptics. Shall Canon Westcott be also charged with "invincible ignorance" when saying (Introd. to the Study of the Gospels, p. 249):

It is impossible to pass from the Synoptic Gospels to that of St. John without feeling that the transition involves the passage from one world of thought to another . . . [Nothing] can destroy the contrast which exists in form and spirit between the earlier and later narratives. The difference between the fourth gospel and the Synoptics, not only as regards the teaching of Jesus but also the facts of the narrative, is so great that it is impossible to harmonize them . . . both cannot be accepted as correct. If we believe that the Synoptics give a truthful representation of the life and teaching of Jesus, it follows of necessity that, in whatever category we . . . place the fourth gospel it must be rejected as a historical work.

In the Synoptics Jesus is crucified on the 15 Nisan, whereas the fourth gospel puts him to death on the 14th—a point with reference to the Paschal lamb having to be gained; and the general inaccuracy of all the gospels is shown in that no two of them agree even about so simple a matter as the inscription on the cross. The Synoptics are utterly ignorant of the raising of Lazarus, "a mere imaginary scene," says the author of Supernatural Religion, "illustrative of the dogma: I am the resurrection and the life, upon which it is based . . . The fourth gospel . . . has no real historical value. The absolute difference between the teachings becomes intelligible only when we recognize in the last gospel the style of Alexandrian Philosophy, the mysticism of the Christian Platonists artistically interwoven with developed Pauline Christianity, and put into the mouth of Jesus" (p. 76).*

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* [Supernatural Religion; An inquiry into the Reality of Divine Revelation, by Walter Richard Cassels (1826-1907), originally published anonymously by Longmans, Green & Co., London, 1875, went through several editions. In the edition we have been able to consult, there are to be found the following two passages:

". . . a mere imaginary scene illustrative of the dogma: 'I am the resurrection and the life', upon which it is based . . ." (Vol. II, pp. 459-460), and:

"The fourth Gospel, by whomsoever written,—even if it could be traced to the Apostle John himself,—has no real historical value . . . The absolute difference between the teachings of this Gospel and of the Synoptics becomes perfectly intelligible, when the long discourses are recognized to be the result of Alexandrian Philosophy artistically interwoven with developed Pauline Christianity, and put into the mouth of Jesus." (Vol. II, p. 467.)

It would seem, therefore, that the quotations, as they appear in the text of H. P. B.'s article, are somewhat garbled, due to one or another reason. Special attention is drawn to the page reference, as given in the text, namely "p. 76." Aside from the omission of the digit 4, possibly through careless proof-reading, this reference might be a case in which, according to H. P. B.'s own explanation, some of the references seen by her in the Astral Light became reversed, as a result of her being disturbed while working. In her Reminiscences of H. P. Blavatsky and "The Secret Doctrine" (p. 33),

In connection with the subject one cannot do better than give an extract of “an eloquent passage from an unpublished Essay by a distinguished living Greek scholar,” in the words of Mr. Wordsworth, the learned Principal of Elphinstone College (Bombay), who quotes it in a Lecture delivered by him on “The Church of Tibet, and the Historical Analogies of Buddhism and Christianity.”

What more contrasted in style and manner than Paul with John, and both or either with Matthew, Mark, and Luke? and yet the Epistles and the fourth Gospel are as thoroughly permeated with the best spirit of the three first Gospels, as with phrases and forms and associations that pertain to the very core of the Schools, when Mythos new-born in Judea could thus coalesce with the primeval imaginations of the Greek, we need not wonder that philosophical theology from either side soon found itself a common ground. The Stoicism of Seneca repeats St. Paul in every other page, and the Fourth Gospel is only becoming really legible in the light of the Platonism of Alexandria.

We invite the reverend editor to read the two volumes written by that king of scholars, the author of Supernatural Religion, the anonymous writer being at one time closely connected in London gossip with a certain Bishop. Our critic seems to forget, or never knew, perhaps—that this work passed through twenty-two editions in less than three or four years; and that £40,000 were unsuccessfully offered by the Roman Catholic Church to whosoever could refute its arguments and proofs, the money being still there, we believe.

Countess Constance Wachtmeister relates how she once asked H. P. B. “how it was that she could make mistakes in setting down what was given to her.” H. P. B. answered as follows:

“Well, you see, what I do is this. I make what I can only describe as a sort of vacuum in the air before me, and fix my sight and my will upon it, and soon scene after scene passes before me like the successive pictures of a diorama, or, if I need a reference or information from some book, I fix my mind intently, and the astral counterpart of the book appears, and from it I take what I need. The more perfectly my mind is freed from distractions and mortifications, the more energy and intentness it possesses, the more easily I can do this, but to-day, after all the vexations I have undergone in consequence of the letter from X., I could not concentrate properly, and each time I tried I got the quotations all wrong . . .”

Another possible instance of similar circumstances is mentioned on page 305 (footnote) of the Vth Volume (1883) of the present Series .—Compiler.]

We are quite aware that,—as the same learned Prof. Wordsworth expresses it—"a certain precipitancy in negative demonstration has, perhaps, partly compromised the effect which so able a book as Supernatural Religion was fitted to produce." Yet, if Mr. Arnold thinks with his admirers—too prejudiced to be in this case trusted—that he has demonstrated the "authenticity" of the fourth Gospel, others more impartial and far more scholarly maintain that he has done nothing of the kind. At any rate, no one can deny that such eminent theological scholars as Bauer, Lücke, Davidson, Hilgenfeld, Schenkel, Volkmar, Nicolas, Bretschneider and a good many others we could name,* have proved the following points: (a) the fourth Gospel, by whomsoever written—was never written by a Jew, not even a native of Palestine, the numerous geographical, and topographical mistakes and blunders in names and explanations given precluding entirely such possibility; (b) that the gospel could have never been written before the end of the II century, i.e., the date assigned to Irenaeus; and (c) that it was most probably written at the command of that personage. The first writer whom we find quoting a passage of this gospel with the mention of his author is Theophilus of Antioch, in Ad Autolycum, II, 22, a work dated by Tischendorf about A.D. 180-190;† and it was precisely about that time that Irenaeus became presbyter in Gaul, and had his controversy with the "heretics."

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* See G. C. F. Lücke's Versuch einer vollständigen Einleitung in die Offenbarung des Johannes, ii, p. 504.

† [In the edition entitled S. Theophili Episcopi Antiocheni ad Autolycum libri III, Oxonii, E. Theatro Sheldoniano, 1684, containing both the Greek and Latin texts, the Latin original of the passage referred to is as follows:

"Unde nos docent sacrae literae omnes sancto Spiritu afflati, quorum de numero est Joannes ad hunc modum differens: In principio erat verbum, & verbum erat apud Deum, etc. Significans in principio solum fuisse Deum & in eo verbum. Postea insert: Deus erat verbum. Omnia per ipsum facta sunt, & sine eo factum est nihil . . ."

—Compiler.]

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It is, however, useless to devote much time to a personage who, if not altogether himself mythical, presents in his life another blank, as the moot question about his martyrdom is able to show. But that which is known of him and on the strength of his own writings is, that he is the first writer who distinctly numbers the four gospels, claiming for their existence and number most interesting if not altogether convincing reasons. “Neither can the gospels be more in number than they are,” says he, “nor . . . can they be fewer. For, as there are four quarters of the world in which we are, and four general winds, and the gospel is the pillar and prop of the church . . . it is right that she should have four pillars.” Having delivered himself of this highly logical and quite unanswerable argument, Irenaeus adds that: “as the cherubim also are four-faced” and “quadriform are the living creatures, quadriform is the gospel, and quadriform the course of the Lord; therefore — vain and ignorant, and moreover, audacious are those who set aside the form of the gospel and declare its aspects as either more or less than has been said.” (Con. Haer., III,II, 55, 89.)* We love to think that it is not to follow in the steps of this intellectual and logical Father, that the editor of the C. C. Magazine thought it his sacred duty to bestow upon Col. Olcott and all who believe that the fourth gospel is simply a theological after-thought,—the epithet of “ignorant”?

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* [This quotation differs considerably from the original. The correct reference is to Book III, Chap. ii, sec. 8 & 9, of Irenaeus’ Adversus Haereses. The passage runs as follows:

“8 . . . It is not possible that the Gospels can be either more or fewer in number than they are. For, since there are four zones on the world in which we live, and four principal winds, while the Church is scattered throughout all the world, and the ‘pillar and ground’ of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immortality on every side, and vivifying men afresh . . . For the cherubim, too, were four-faced, and their faces were images of the dispensation of the Son of God . . . and therefore the Gospels are in accord with these things, among which Christ Jesus is seated . . . Such, then, as was the course followed by the Son of God, so was also the form of the living creatures; and such as was the form of the living creatures, so was also the character of the Gospel.

We are perfectly alive to the dire necessity of clinging to the fourth gospel for all those who would prolong the agony of Christian ecclesiasticism. There are several important reasons for this. For example:—The authors of the three Synoptics are pure Jews with no prejudice toward their unbelieving race, and they know not of Jesus, "the son of David"; while the fourth gospel shows decided contempt for the non-Christian Jews, and its Jesus is no longer of the race of David but the son of God and the very God himself. The first three teach pure morality and no theology; on the contrary, priesthood and pharisaism are strongly denounced in them. The fourth gospel teaches a distinct theology and quite another religion. Hence the just suspicion created in the minds of most Biblical scholars that the so-called "Gospel according to St. John," was simply written to meet the logical conclusions of Irenaeus—as quoted above.

But whether due to him or born independently—it is as artificial as any other work of art, howsoever great the intrinsic value of its outward form. Realism may be less attractive than Idealism; for all that, the first is sober fact and as such preferable to pure fiction—however beautiful. And this statement is amply corroborated by the author of Supernatural Religion, who has devoted one fourth of his two volumes to the discussion of this subject.

For the living creatures are quadriform, and the Gospel is quadriform, as is also the course followed by the Lord . . .

"9. These things being so, all who destroy the form of the Gospel are vain, unlearned, and also audacious; those [I mean] who represent the aspects of the Gospel as being either more in number than as aforesaid, or, on the other hand, fewer . . ."

The above text is taken from The Ante-Nicene Fathers, translation of the Writings of the Fathers down to A.D. 325. The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Editors, Amer. reprint of the Edinburgh edition, New York, Chas. Scribner's Sons, 1913, Vol. I, pp. 428-429.—Compiler.]

In the concluding words of his chapter 2, Vol. II: “Enough has been said to show that the testimony of the fourth Gospel is of no value towards establishing the truth of miracles and the reality of Divine Revelation.” This, we believe, added to the damaging testimony of Canon Westcott,—settles the matter at rest.*

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* [The original text has no italics. The quotation is from Vol. II, Part iii, ch. 2, p. 476.—Compiler.]

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MISCELLANEOUS NOTES

[The Theosophist, Vol. V. No. 5 (53), February, 1884., pp. 123-125]

[The following Editorial comments are appended to a Review of two works by Baron Karl du Prel, Die Weltstellung des Menschen (The Cosmic Position of Man), and Das Janus-Gesicht des Menschen (The Janus-facedness of Man).

The reviewer writes: “Suppose our senses could be made to undergo some change, while the universe remained all along the same, it is evident quite a new world would arise before us, though objectively and materially the world would be exactly the same as it was before.” To this a footnote is appended:]

And this is precisely the change claimed by the initiated adepts of Occultism; and that alone is sufficient to account for their great opposition to many a scientific action of modern science and the greater trustworthiness of the teachings of the former. Once that we admit the possibility of such a “change,” and as a result therefrom, the greater acuteness and perfection of all their senses—granting even that the 6th and 7th senses do not exist for any one outside those who claim either of them or both, and thus cannot be proved scientifically—we have to admit at any rate that they see, hear, taste, feel, and smell more acutely than the rest of humanity, untrained and uninitiated, how can we then avoid trusting more in their than in our senses? And yet the same traveller who will unhesitatingly trust to the acuteness of the eye or ear of his red-Indian guide in preference to his own—will deny the existence and even the possibility of a series of such faculties being developed in an Asiatic adept!—Ed.

[The reviewer states, apparently giving the thought of Karl du Prel himself: “Hallucination is the magic word in the mouth of every Materialist whenever one man professes to have perceived a phenomenon which he, the materialist, in consequence of some modified organization, cannot perceive. He will not understand that one and the same objective world, may and must appear subjectively different to different organizations. ” This elicited the following footnote:]

Apart and quite distinct from the variety in the subjective perceptions of the one and same object—by mankind in general,—stands the unvarying perception of the trained Occultist. Perceiving the actuality, for him the modes of the presentation of an object cannot vary; for the initiated adept perceives and discerns the ultimate and actual state of things in nature by means of his spiritual perception, trammelled by none of his physical senses, and only when the former have been called forth from their latent into their active state and developed sufficiently to stand the final tests of initiation. Therefore, this abnormal (in our present race only) faculty has nought to do with the common perceptions and their various modes, and if the materialist is sceptical as to the latter, how can he be made to believe in the existence of the former—a faculty of which he knows less than of the man in the moon!—Ed.

[The following closing note appears at the end of the review:]

ED. NOTE.—These extracts from the two German pamphlets have been kindly made for us, by our brother Dr. L. Saltzer of the Calcutta Theosophical Society. They are profoundly suggestive per se and go far to prove the theory of the simultaneous evolution and growth of the same ideas on various and widely separated points of the globe. In our next we hope to give the summary of an article, Die Planetenbewohner, by the same author, the latter having kindly sent us his valuable publications for review.

As remarked by our Brother, Mr. Gustave Zorn, of Odessa, after reading these works, one is tempted to ask himself in wonder: “Is Baron du Prel, a disciple—a European chela of our Himalayan sages that his thoughts should seem, so to say, photographed from their (and our) doctrines!” Truly the author of the work reviewed is a born Theosophist,—or shall we say OCCULTIST? At any rate, here we have one more profound and unprejudiced thinker. May our present race evolute many more such philosophers for the greater glory of TRUTH!

———————

[The Theosophist, Vol. V, No. 5(53), February, 1884, pp. 125-129]

[The following editorial footnotes are appended to a Review of Arthur Lillie’s Buddha and Early Buddhism, written by Dharani Dhar Kauthumi, F. T. S., a chela of Master K. H., as his surname indicates. In a Letter received by A. P. Sinnett, Feb. 2, 1883, Master K. H. writes of this work- “I will have it slightly reviewed by Subba Row or H. P. B. furnishing them with notes myself . . .” (Mahatma Letters, p. 201). This may be the review in question.—Comp.]

[To Lillie’s words: “The feminine principle, matter, the earth, the universal mother. She is the Sophia of Gnostics, Cabalists, etc., and was represented as feminine in the Catacombs by the early Christians. In Buddhism (?) she is called Prajñâ, an exact verbal equivalent for Sophia.”:]

Sophia of the Gnostics—“matter, the earth”!! What Gnostic, or Kabalist would ever concur in this wild notion? This is materialism with a vengeance. Prajña or wisdom is certainly the Sophia of the Greeks, but both are the sum total of universal spiritual wisdom.—Ed.

[The reviewer points out that “Aditi is represented in the Rig-Veda as dividing into Nara and Nari, the male and the female principle, and that unluckily for Mr. Lillie the word ‘Nara’ also means a ‘Man’” :]

For clearer comprehension we offer for comparison the counterpart of this mythos, in the Jewish Bible and the Kabala. See Chapter I of Genesis “male and female created he them,” and ponder over what is given of Adam Kadmon, the ancient of days, etc.—Ed.

[“Quite true, Buddha prayed to (more correctly meditated upon) Parabrahma, not Brahmâ the Creator . . .”:]

If the original word is derived from the root sad with the prefix upa, it is quite wrong to translate it “pray”; as even Max Müller now maintains. See his translation of Chhandogya Upanishad (The Sacred Books of the East, Vol. I).

[To Lillie’s words: “the fatherly procreative principle is also called kshetra”:]

Mr. Lillie is evidently ignorant of the meaning of the term “Kshetra.” Exoterically it means simply—“field,” while esoterically it represents “the great abyss” of the Kabalists, the chaos and the plane (cteis or yoni), in which the Creative energy implants the germ of the manifested universe. In other words they are the Purusha and Prakriti of Kapila, the blind and the cripple producing motion by their union, Purusha supplying the head and Prakriti the limbs.—Ed.

———————

FROM A LETTER OF AN OLD FRIEND AND THEOSOPHIST

[Journal of The Theosophical Society, Madras, Vol. I, No. 2,

February, 1884, p. 28]

[H. P. B. quotes the following excerpt from a letter recently received from G. L. Ditson:]

. . . Well, my dear friends, I read with boundless satisfaction of your triumphal march, for it seems like a continual triumph in all your walks and ways. Who but yourselves could have established such a paper as The Theosophist? Probably no other two people in the world ! And what is very gratifying is, that you are receiving recognitions as you go along (not common) of your valuable services. People, who have been illustrious in life, have had monuments raised to them after their departure, but you are greeted everywhere as veritable gods who have come down from heaven to save the nation. Your work is noble indeed, and your names will live in the annals of the Orient, yet to adorn the ages, as few others, less than that of Buddha himself.

As I said in a former letter, I believe, tears have more than once come into my eyes when reading of your splendid receptions; I have as often wished that I could have been present to add my humble gratulations.

I have seen in The Theosophist lately, some of the Occultist ideas about the Sun. Would it sound egotistical for me to say that for many years, I have had similar ideas? I say similar for I do not recall all the views expressed in your paper. I will state my own view which, I think in respect of heat, is not Buddhistic or of the Brothers. I believe the sun to be only a focus of the Supreme Light and [that it] has no heat; that the heat we get is from the friction of the rays of light, making more warmth as it approaches the earth (the air becoming denser), for as we ascend toward the sun the colder it grows. If self-producing then it is simply the expression of its magnetic forces, evolved from its vast evolutions, or from reverse currents of magnetism surrounding it.

. . . . I have been reading your "Reply to an English F. T. S.," and find in its first column and a quarter exactly what is generally, I think, wanted by European Theosophists, and which Mr. Sinnett has failed to afford. Indeed here it is clearly shown why he could not fulfil the promises some of his statements led us to expect. I have always felt, and I may say, known, from my own experience, that it was not "selfishness" on your part, nor that a "Chinese wall" had been erected around esoteric Buddhism, that its great truths were not imparted to all. The many merely "curious" and even the "earnest seekers" are not always prepared, by courage, self-denial and perseverance, to swim the dark stream that could land them on the bright shore of sublime spiritual knowledge. They look earnestly, think earnestly, but dare not make the plunge. Mr. Sinnett could not convey what is implied in your 2nd paragraph. "The inability to reach them lies entirely with the seekers"; for, as you further say, "It rests entirely on the impossibility of imparting that, the nature of which is beyond the comprehension of the 'would-be learners,' " &c. &c. Exactly so. And this is the reason why I wrote a couple of articles for Light (of London). Not, as I think you will see, that I distrusted the powers of the Brothers, nor that I disbelieved in the possibilities lying behind what they were enabled to convey to the outer world—if I may so name it . . .

G. L. DITSON, F.T.S.

We are sincerely glad to find our old and true friend, Dr. G. L. Ditson, addressing us the above explanatory remarks in respect of his two letters to Light. Knowing him so long, and so well, we have never believed he had written his objections to Esoteric Buddhism in any other spirit but that of frankness and kindness.

We were pained beyond measure to find him, as it were, siding with our enemies; but now, we are glad to see, it was a mistake; having given his own peculiar views upon the subject he now explains his position. Only why should our old and trusted American friend address us as though we were the author of the “Replies to an English F. T. S.”? It was explained, we believe, and made very clear that the letter of the English F. T. S. being addressed to the Mahatmas, it was not our province to answer the scientific queries contained in it, even if we had the ability to do so, something we never laid a claim to. In point of fact, however, there is not one word in the “Replies” that we could call our own. We preserved packs of MSS. in the handwriting of our Masters and their Chelas; and if we got them sometimes copied in the office, it was simply to avoid desecration at the hands of the printer’s devil. Nor is it right to say that Mr. Sinnett has failed to convey the Esoteric doctrines; for their broad features have been outlined by him with an accuracy unapproachable by others. By this time, we hope, it is abundantly clear that the Mahatmas are willing to allow the doctrines of Esoteric Buddhism in their general outline to rest upon their authority, as in the course of their long replies to the questions arising out of those teachings, they have been nowhere disclaimed. No doubt there are more than one mistaken notion, here and there, throughout the volume, and a few false inferences, more than warranted by the meagre details received; but the misconceptions, false rendering and the fallacious conclusions arrived at by his many critics—are far greater still. This, we hope, will be amply proved in a pamphlet now in preparation. We hope our friend and brother will understand the teachings better some day and retract much of what he had said in his two articles to Light.—EDITOR.

A LAPSUS CALAMI

[Journal of The Theosophical Society, Madras, Vol. I, No. 2,

February, 1884, p. 28]

Says the Editor of the Indian Churchman, in his issue of January 5, under the head “Résumé of the year 1883”:—

. . . Theosophy, the cult of the followers of Colonel Olcott and Madame Blavatsky, is another movement which is creating some [?] interest in India; in our opinion it seems a reaction against extreme Materialism in favour of pure Spiritualism. The Bishop of Madras has directed his attention to it, and has issued a not ill-timed caution against its subtleties.

A “caution” to whom? To the Hindus—who care little for the dicta of all the Christian Bishops the world over, or to the followers of the orthodox Church-going Christians, who—unless they are prepared to give up their one-sided prejudices and bigotry—could never be accepted in our Society? We are afraid, our esteemed contemporary has used an ill-fitting adverb before his noun. No caution is necessary against that wherein lurks no danger. In the case of the Bishop of Madras, it was simply a bit of vain boasting, a display of would-be authority, harmless as to Hindus, and useless in the case of Christians—since the best ally of the Bishop is Article VI of our Rules. Evidently our “subtleties” are not very formidable, since there are highly educated, sincere and in every way honourable Christians who would have gladly joined our Society had they not been warned of the danger, and prevented from doing so by the uncompromising honesty of Col. Olcott himself, our President.

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MR. MONCURE CONWAY

[Journal of The Theosophical Society, Madras, Vol. I, No. 2,

February, 1884, pp. 28-29]

Under this heading our old well-wisher, a pious Baptist editor in Ceylon, takes an opportunity of snapping at us. As usual, he goes out of his way to perform the pleasant duty.

He had a call he tells his readers from the eminent ontologist, Mr. Moncure Conway, of London, then on his way to India. At the first reading the editorial compliments to the address of this “man of transcendant abilities, ” as the gentleman is correctly referred to by the editor, may appear to an innocent reader as genuine coin. Nothing of the kind, however. The wily Baptist never lauds but to abuse. The tom-cat is never more dangerous in his perfidiousness than when purring the loudest; and a pious dissenter will go back on his principle of intolerance but to make a better leap at his antagonist. Says that dear old literary cheeta of the “Spicy Island”:—

. . . Mr. Conway . . . is willing to recognize Him [Christ] as divine. Except in the last particular, we have the reverse of sympathy for Mr. Conway’s views; but a man of scholarship and genius like his is not to be confounded with the herd of Olcotts, Blavatskys and Sinnetts [oh poor ex-editor of the Pioneer!] with their humbug about “Esoteric Buddhism,” “Occult Revelations,” and an imaginary prophet in Tibet . . . he is not the man to fraternize with the high sillinesses [sic] of the Olcott-Blavatsky superstitions.

Evidently the “Spirit of God” has but half descended upon the writer, for one fails to recognize in him a prophet or even a medium. Mr. Moncure Conway has “fraternized” with the Theosophists; and a more charming, intellectual and pleasant afternoon and evening has been rarely passed than in the company of this remarkably learned man. As soon as landed in Madras (Jan. 10th), the said gentleman paid a visit to the Head-quarters of the Society, at Adyar, bearing a letter of introduction from Mr. P. de Jersay Grut, F. T. S., of Australia, whose visit we had enjoyed nearly two years ago at Bombay. The Ceylon Christian editor was right in saying that Mr. M. Conway is . . . . willing to recognize Christ as “divine.” The said gentleman has corroborated the statement, adding that what he admired and loved the most in the ideal Jesus of the Gospels was that—“Christ was not a Christian,” thus showing himself at one with our Theosophical ideas about that exalted and perfect MAN.

But where could that Colombo sinner “verily baptized with [out] the baptism of repentance” have learned so much about “scholarship,” we wonder, and acquired the art of discerning so well between the “humbug of esoteric Buddhism” and that of theological Christianity, between “imaginary prophets in Tibet,” and the non-imaginary prophets of the Jewish Bible—such as Balaam and his she-ass for instance? Let him remember that his paper, the oldest, if not the wisest in the Island, has obtained for him a settled reputation years ago. That with most of its readers it is no longer a question whether its editor has graduated in a university or a butler’s pantry, but rather how much of gall must have entered into the composition of the waters of salvation in which he was baptized. Surely the great star called Wormwood spoken of in Revelation must have already fallen into the Jordan of the Christian Baptists of his stamp. How can one wonder then that waters made so bitter are eschewed and rejected by both heathen and good unsectarian Christians!

———————

DIVINATION BY THE LAUREL CUBES

[Journal of The Theosophical Society, Madras, Vol. I, No. 2,

February, 1883, p. 29]

From a private letter, written by a perfectly reliable and very learned Theosophist in Europe, we copy the following, omitting however the names of the parties:—

I do not know whether you are acquainted with a certain practice of divination by means of little blocks made of the sacred laurel wood, on which the letters of the alphabet are written. After the question which you desire to ask is composed, the blocks are thrown by the questioner into a silver vase which is consecrated to Isis. Mad. F . . . then takes one after the other of these blocks, and arranges them in a circle upon a metallic disk, and the answer appears written upon the same blocks which were used to ask the question.

Miss B., a lady of high position, who has become well known through her self-sacrificing and humanitarian labours during the war, and Mad. F . . . were about to make the experiment with those blocks of wood, when their attention was attracted by a series of raps on the metallic-disk sounding like little electric detonations.

Then a sustained rush of air was heard ending in a loud ring such as is made with a silver bell.

Miss B. had been reading Mr. Sinnett's book, and had put the question, whether it would be possible for her to communicate with the Brothers of the Himalaya. What was her surprise, when she received the written answer: "Yes, if you merit us. Koot Hoomi"

Whether or not the response came from the Master named, it bears at least the one great mark of genuineness that it affirms the very first, most cardinal condition of personal intercourse with our teachers. "First DESERVE, then desire" is the key-note always. Moreover, as every Chela knows, nearly every communication from the Masters is preceded by a very peculiar sound—that of a silvery bell.

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THE OXONIANS AND THEOSOPHY AGAIN

[Journal of The Theosophical Society, Madras, Vol. 1, No. 2,

February, 1884, pp. 29-30]

Barring an occasional drop of gall in the cup of Hippocrates, our esteemed antagonists of the Oxford Mission are very kind towards us. In fact, being both gentlemen and scholars, they go far to make us forget the priest and see only the friendly critic. If all Asiatic missionaries had been such Christ-like Christians, the page of our history would have been unsoiled by one savage retort. They seem to treat all in the same kindly, self-respectful tone. We scarcely recall a more tender, genial narrative than the Epiphany's account of the cremation of our gifted foe, the late Babu Keshub Chunder Sen, whom they nevertheless were obliged to regard as a serious opponent to their evangelising work. The issue of their journal for January 12th contains the following significant article upon Theosophy:—

[This article, entitled "Theosophy Again," recognizes the appeal that Theosophy has for the Hindû and the able manner in which it is being presented through the pages of The Theosophist. It deplores, however, the polemics that had recently been published on the subject of the Bishop of Madras. H. P. B. continues:]

Let us call our respected adversary's attention to the following points, suggested by the above:—

1. If Theosophy is "the most formidable foe of Christianity in India amongst educated natives," it must be because exoteric Christianity does not win their approbation, while the vital essence of Esoteric Christianity, or its Theosophy, has never been preached to them. Certainly, we Founders have never handled the former with clutch and claw, after the methods of Western Freethinkers and Secularists though we have uniformly affirmed that the "Secret Doctrine" underlies external Christianity equally with every other form of theology.

2. We confess with pain that we have at various times been goaded into reprisals, when we have seen the majority of so-called Christian clergy and laity as if conspiring to traduce our characters and malign our motives. The loathing felt by the Oxonian Brothers for such a tone as that adopted by the Rev. Mr. Hastie towards the whole Hindu nation, was no more righteous than that which we feel for others bearing the ear-mark of Christianity in view of their treatment of Theosophy.

3. In saying that the Rt. Rev. the Bishop of Madras is justified in doing what he can, while a paid official of a professedly neutral Government, to promote religious apostasy, and adopt any "special measures" to check the Theosophical movement because he is a Bishop and "there is an 'imperium in imperio'," is simply the setting up of the old Papist claim of theocratic supremacy. "The commission of God over-rides the commission of the State." Does it? By all means let that be officially promulgated as an Appendix to the Queen's Proclamation of religious neutrality to her non-Christian subjects. Or if this be not so, then it would surprise nobody to see the law-making authorities taking the Epiphany party at its word, and, to avoid the "clash of commissions," seeing the State's "commission is disowned . . . withdraw it." There is nothing like honesty. If the guaranteed religious neutrality were a bait and a sham, as it most assuredly would be, under such a partisan view of a Bishop's duties, the gravest consequences would inevitably ensue.

The peace of Asia is maintained because the good faith of the above Proclamation is thoroughly believed in. As Dr. Gell, the private gentleman and sectarian, his Lordship of Madras might do his best to break down Idolatry and stamp out "Heathenism." But in his episcopal capacity he has—as our eminent correspondent H. R. M. pointed out—no more right to sink his public prerogative in his private personality and break the religious peace, than the civilian has the right to embark in trade. The world's mind is large enough to house all sects and schools—provided they do as they would be done by.

———————

THE NEUTRALITY OF THE SENATE HOUSE

[Journal of The Theosophical Society, Madras, Vol. I, No. 2,

February, 1884, pp. 33-34]

With reference to a correspondence on the subject of this heading that is now taking place in the Madras Mail a few remarks will be perhaps timely. At the time of our "Eighth Anniversary" the Council of the Theosophical Society applied to Mr. Duncan, Registrar of the University of Madras, for the use of the Senate Hall for a few hours, wherein our numerous Delegates and members could meet. We were refused—as might have been anticipated—and no reasons given for the refusal. The request was not made in the way as the Madras Mail puts it, i.e., by "the disciples of Mad. Blavatsky," but by the Council of a Society which counts, besides many thousands of native members in India, some of the most distinguished and scientific men of England—even Fellows of the Royal Society—and of Europe generally. It was neither a religious nor a scientific meeting, but simply a social gathering of men from all the quarters of the globe, who, putting away, for the time, all their political and religious strifes, social distinctions and every race feeling—were to meet on one common platform of UNIVERSAL BROTHERHOOD, and mutual good will, something orthodox Christianity speaks much about but fails to carry out practically, and which the Theosophical Society alone puts in practice according to its programme.

On January 17th, a letter, probably from one of our Anglo-Indian Fellows who felt indignant—as well he might—at the unmerited outrage, appeared in the Madras Mail, preceded by an editorial that does the paper credit. I quote a few sentences from it to show the grievance the more clearly:—

[The writer points out the fact that the Senate House was built with the money of the natives. While the use of it was denied to The Theosophical Society, it was granted to the S. P. G. Ladies' Association, presided over by Miss Gell, sister of the Bishop. The purpose of this gathering was to raise funds for the conversion of the natives to Christianity which is abhorrent to them.]

To this, Mr. Duncan replying in the same paper, on the 18th to the effect that "The refusal of the Senate House to the Theosophical Society was the decision of the Syndicate as a body"—adds the following characteristic explanation:—

. . . It is a mistake to suppose that the question of religious neutrality was the only reason. Many of the Fellows would have objected on scientific, rather than on religious ground, to the Senate House, being given to a Society, whose methods of investigation cannot be regarded as in harmony with the recognized method of modern Scientific enquiry, as the columns of the Madras Mail have frequently shown.

I will not stop to notice the rather curious reference to the columns of the Madras Mail thus suddenly raised to the eminence of a public arbiter in questions on science. But I would respectfully remind the honorable gentleman, who appeals to its decision that the dailies are not generally regarded as very impartial judges. That they often talk of things (theosophy for one) of which they have not the remotest conception; enlivening their leaders with what they are pleased to regard as "chaff" and fun, while they are no better than most slanderous and unmerited attacks upon those they do not sympathize with.

The Madras Mail is no scientific, but a political newspaper; therefore, in this connection, at any rate, we have the right to rule its evidence out of Court, as being irrelevant to the subject under consideration. But what I would like to ascertain is, bow much more “scientific” than our methods of investigation, are those of the lady-patronesses or the so called “Ladies’ Association of the Society for the Propagation of the Gospel”? Has the object they work for, and the subject they would propagate, ever been found more “in harmony” with recognized science than our “methods of investigation”? Can the learned Registrar of the Madras University inform us upon this question or answer satisfactorily this other one; how much, and what is precisely known to the honourable Syndicate of our “methods of investigation” beyond what it thinks it has learned from the coarse, silly and ever-undeserved attacks on our Society by the daily papers, and positively libellous, wicked, unchristian gossip of the “Christian” Society of Madras and Anglo-Indian Society in general, whose malice against the Theosophists can only be equalled by their ignorance of its objects and doings. For five years we have invited investigation; but with the exception of those English-born Theosophists who have joined our Society to become its staunchest advocates and defenders, the Christian Society in general refused to inquire into the unpopular subject, answering like Nathanael of old: “Can there any good thing come out of Nazareth?” [John i, 46.]

Nevertheless, one feature, at any rate, we have in common with the scientific method of investigation. We take nothing on faith, and we go beyond and higher than any dogmatic religion or materialistic physical science, since our motto—“There is no religion higher than truth” is followed by the principle enunciated by Arago: “outside of pure mathematics never pronounce the word impossible.”

H. P. BLAVATSKY,

Corresponding Secretary,

Theosophical Society.

FOOTNOTES TO “NOTES ON MODERN EGYPTIAN THEOSOPHY”

[Journal of The Theosophical Society, Vol. I, No. 2, February,

1884, pp. 36-37]

[In this paper read by W. F. Kirby, F.T.S., at a meeting of the British Theosophical Society, April 2, 1882, the author says, among other things, “the beings which play the most important part in Arab romances are the finn, or Genii, which appear to correspond very closely to the beings known to us as the Elementals . . ” To this H. P. B. remarks:]

They are the Preta, Yaksha, Dakini—the lowest of the Hindu elementals, while the Gandharvas, Vidyadharas and even the Apsaras belong to the highest. Some of them—the former, are dangerously mischievous, while the latter are benevolent, and, if properly approached willing to impart to men useful knowledge of arts and sciences.

[Quoting from E. W. Lane’s An Account of the Manners and Customs of the Modern Egyptians and his notes to The Thousand and One Nights, Mr. Kirby draws attention to the following two passages: “It is commonly affirmed that malicious or disturbed finn very often station themselves on the roofs or at the windows of homes in Cairo and other towns of Egypt, and throw bricks and stones down into the streets and courts . . . It is believed that each quarter in Cairo has its peculiar guardian genius, or Agathodaimon, which has the form of a serpent.” To this, H. P. B. appends the following two footnotes:]

Spiritualists regard them indiscriminately as the “spirit” of the dead. There is a like superstition among the uneducated in India who think that no sooner a person dies than he (or she) stations himself on the roof of his house and sits there for nine days. But if, at the expiration of that time he renders himself visible, he is considered as an unclean spirit, a “bhut” whose sins prevent him to attain Mukti and get out of Kama-loka—the abode of “shells.”

In every Bengal village, and we think everywhere else in India, a serpent couple is always considered the guardian spirits of a house. These serpents are the deadliest cobras. Still they are so much venerated that no one would ever throw a stone at them.

Killing any of these serpents is believed to be followed invariably by the death of the impious slayer, whom the bereaved mate is sure to track out even at a great distance and kill in his turn. Instances are numerous in which such serpents have been in houses from generation to generation unmolesting and unmolested. Their departure from a house is considered the sure precursor of the utter ruin of the family. This shows a great similarity between the Egyptian and Hindu myths, which preceded them.

[Mr. Kirby continues: "Several superhuman beings besides finn of various orders, are believed to inhabit desert places, especially the cannibal monsters called Ghools. It seems to have been a creature very similar to the Arab Ghooleh that Apollonius of Tyana saw in the desert on his way to India, and which is spoken of as an Empusa." To this, H. P. B. says:]

The ghools are known under the same name in Bretagne (France) and called vurdalaks in Moldavia, Wallachia, Bulgaria, etc. They are the Vampire shells, the Elementaries who live a posthumous life at the expense of their living victims.

MISCELLANEOUS NOTES

[Journal of The Theosophical Society, Madras, Vol. I, No. 2,

February, 1884, p. 34]

[In the course of a discussion between the Editor of The Epiphany and H. C. Niblett, Pres., Prayag Psychic Theosophical Society, the following passage occurs in the comments of the Editor: "May we ask you whether 'we must remain apart in our views,' is a principle of Theosophy? You regard Christianity as an antiquated and superstitious creed, and we regard the practical side of Theosophy, the side apart from what the term obviously presents, as pernicious. If Theosophists say that this gap must remain as wide as ever, they point to a most woeful state of affairs. Surely they do not aim at that complete 'equality, fraternity and liberty' which is aimed at by Christianity." To this H. P. B. remarks:]

DR. ANNA BONUS KINGSFORD, AET. 38
Reproduced from Edward Maitland’s work, Anna Kingsford:
Her Life, Letters, Diary and Work,
Vol. I, Frontispiece.

EDWARD MAITLAND, AET. 70
Reproduced from his work, Anna Kingsford, etc.,
Vol. II, facing page 405

Most assuredly we do, and much more effectively than “Christianity,” since with us the last word, “liberty,” means what it conveys, i.e., a full and unconditional liberty of conscience in all matters of faith, while in Christianity on the other hand, it becomes a paradox. No one outside of the pale of the Christian church—or even a Christian of a rival denomination, for the matter of that, will ever be regarded as a “Brother” by another orthodox Christian. Setting the laity aside, when we shall be shown the Roman Catholic clergy fraternising and on perfectly equal terms with the Protestants, then will there be time for us to confess—Verily—“See, how these Christians love each other!” Until then, the less said of “equality, fraternity and liberty” in Christianity—the better.

———————

MARCH, 1884

THE HIGH WATER MARK OF MODERN PHILOSOPHY

[The Theosophist, Vol. V, No. 6 (54), March, 1884, p. 131]

In last month’s Nineteenth Century, the great English thinker and philosopher, Mr. Herbert Spencer, has contributed a remarkable article, “Religion: a Retrospect and Prospect.” This contribution, which saps the very foundation of Christianity, breaks down the elaborate structure and sweeps away the débris of the ruin, is sure to be received by the intellectual portions of the so-called Christian Society admiringly, by the others—in guilty silence. As for its unintellectual and bigoted sections—since the statements given therein do not admit of even an attempt at successful refutation—by such the iconoclastic article will be complained of and deplored. But even the criticism of the latter will be tempered with caution and respect. We subjoin a paragraph from the article to show its general tenor:—

The cruelty of a Fijian god who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god who condemns men to tortures which are eternal;

and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better-natured, that while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly, this change cannot cease until the beliefs in hell and damnation disappear. Disappearance of them will be aided by an increasing repugnance to injustice. The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim; are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a Power present in innumerable worlds through-out infinite space, and who during millions of years of the Earth's earlier existence needed no honouring by its inhabitants, should be seized with a craving for praise; and having created mankind, should be angry with them if they do not perpetually tell him how great he is. As fast as men escape from that glamour of early impressions which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful. [p. 7]

These and other difficulties, some of which are often discussed but never disposed of, must force men hereafter to drop the higher anthropomorphic characters given to the First Cause, as they have long since dropped the lower. The conception which has been enlarging from the beginning must go on enlarging, until, by disappearance of its limits, it becomes a consciousness which transcends the forms of distinct thought, though it forever remains a consciousness. [p. 8]

It would be interesting to watch the indignation and the outcry of some of our readers had the same thoughts been found embodied in The Theosophist under the name of an Eastern thinker. Yet, what have we ever allowed to appear in our magazine half so iconoclastic—"blasphemous" some may say,—as this wholesale denunciation of the religion of the civilized portions of Humanity? And this leads us naturally and sadly to think at once, of PUBLIC OPINION—that dreaming and docile "she ass" when whipped by the hand of a favourite, that pitiless and remorseless "hyena" when suddenly awakened and lashed into fury by the opposition of those who may, for some mysterious reason or another, be unpopular with her, because no doubt, they have no inclination to pander to the dotage of old "Mrs. Grundy."

It never rains but it pours. Elsewhere, and from another, though perhaps less elevated, platform, another celebrated opponent of the Christian scheme, Mr. F. Harrison, the Positivist, in an address to his fellow-thinkers at Newton Hall, recently sent a thunderbolt over the heads of the “Supernaturalists,” as he calls the Christians. He spoke of Christianity as eaten away to the core by superstition, as effete and worn out and destroyed root and branch by modern science, whilst the religion of Humanity was marching forward to replace it. As remarked by a paper:—

His ideal is lofty. His confidence as to what may be done for the welfare of men is inspiriting. He puts the supernatural aside as untrue and unnecessary. It is not necessary to resort to other agencies, he assures us, than the resources of man’s own nature. Let us only love and worship humanity, and all will be well.

Theosophy, too, advocates the development and the resources of MAN’S own nature as the grandest ideal we can strive for. There is another point in the extract from Mr. Herbert Spencer’s paper, which must not be passed by in silence. With regard to the First Cause, he says, it is— “consciousness which transcends the forms of distinct thought, though it forever remains a consciousness.” We may not adopt this language in its entirety, but it is perfectly plain to those who can read the signs of the times that a strong current has set in, in the Western world of thought, towards the much reviled Occult philosophy, which is, at present, largely incorporated only in the religions of the East—chiefly in the Adwaita and Buddhist religious systems. Further results—remain to be seen.

A BRITISH THINKER ON THE THEOSOPHIST

[The Theosophist, Vol. V, No. 6 (54), March, 1884, pp. 133-134]

One of the ablest philosophical students and writers of Great Britain writes in a private letter to a friend, who has kindly allowed us to quote a portion, as follows, about our magazine:—

This monthly (The Theosophist) is a veritable mine of Truth and Right, on every form of knowledge that deserves the appellation Sophos, in the sense first occurring in Euripides or subsequently: but as to the term Theos, it belongs to the unknowable, and therefore I rejoiced in Theos (the feminine) as Themis, &c. [Here follows a far too complimentary estimate of our own imperfectly developed capacities to be quoted by us.] I may say in all sincerity that I know of no Journal, British or Foreign, in which for all objects is so regularly displayed such love of wisdom * * * * It is cosmopolitan, in short. Philosophy, proper, is nowhere represented so ably, thoroughly, and exhaustively as in The Theosophist. Verily it is the magazine of the whole world of Wisdom in respect to the Science of Being, analysis and synthesis of primary causes, or primitive conditions of sentient and conscious EXISTENCE. Everywhere justice, moreover, is rendered to mythological, hypothetical or theological systems, old and new. And each class of material or set of spiritual phenomena has an abiding place accorded to them in the Temple of Theosophy only as they are built on Nature, and their principles are grounded on scientific experiments and historic facts, alike invincible and demonstrative * * * * * .

We have in this instance departed from our usual rule of abstaining from the reprint of the complimentary and kind things said of our journal in and out of the press. Our excuse is that the eulogy in this case comes from a gentleman, whose “praise, like Sir Hubert’s, is praise indeed.” It has the greater weight, since, but for the obliging courtesy of his correspondent, we should have been quite unaware of his opinion of our efforts to instruct and interest the thinking public. The great Prof. Huxley it was, we think, who said in one of his works, that if about a certain dozen persons in Europe and an equal number in America were satisfied with it, he should consider his trouble amply rewarded. The same is the case with us.

In the whole world are there more than a handful—outside the circle of our secret schools of Occult Philosophy—who can entirely comprehend and assimilate the pure doctrine of Esotericism? We wish we might so believe.

———————

NOTES AND FOOTNOTES TO "THREE UNPUBLISHED ESSAYS"

[The Theosophist, Vol. V, No. 6 (54), March, 1884, pp. 136-137; No. 7 (55), April, 1884, pp. 156-158; No. 8 (56), May, 1884, pp. 186-187]

[H. P. B. translates from the original French and publishes three essays of the late Éliphas Lévi. They are introduced with the following remarks:]

The three Essays—the first of which is now given—belong to the unpublished MSS. of the late French Occultist, a series of whose other Lectures on Secret Sciences is being published serially in the Journal of the Theosophical Society. These three papers were kindly copied and sent for this Magazine by our respected Brother, Baron Spedalieri, F.T.S., of Marseilles. We hope to give, in good time, the translation of every scrap ever written by this remarkable "Professor of High Transcendental Sciences and Occult Philosophy," whose only mistake was to pander rather conspicuously to the dogmas of the established church—the church that unfrocked him.

[In the pages that follow, H. P. B.'s footnotes are preceded by those words or sentences of Éliphas Lévi to which they specifically refer. Such words or sentences are inclosed in brackets.]

[The Eggregores] The giants of Enoch.

[Created spirits] The term "created" is a perfect misnomer when used by an Occultist, and always a blind in the works of Éliphas Lévi, who is quite aware of the fallacy implied in the word "Creation," in the theistic sense, and shows this repeatedly in his writings. It is the last tribute, we hope, paid by our century to an unscientific dogma of the Past.

[There can be no such thing as spirits, formless or without an envelope]Again an incorrect term. A “spirit” is—spirit only so long as it is formless and arupa; and it loses its name as soon as it becomes entangled in matter or substance of any kind known to us. A “Spiritual Entity” would answer better.

[. . . animals, of whose nature and destiny we are so far ignorant] So little was E. L. “ignorant” of the nature—and ultimate destiny—of animals that he devotes to this a number of pages in his Dogme et Rituel de la Haute Magie. No true Occultist can be in the dark upon this subject. The prudent author pandered, we are afraid, to public prejudice and superstition.

[. . . matter is but the substratum of created spirits] Or the highest Dhyan Chohans of Occultism. At the beginning of Manvantara, the Fohat which they radiate awakens and differentiates Mahattattva, itself the radiation of Mulaprakriti.

[the EGGREGORES of the Book of Enoch] The “giants” of Genesis who loved the daughters of men: an allusion to the first prehuman (so to say) races of men evoluted, not born—the Alpha and the Omega of Humanity in this our “Round.”

[we . . . . have to recognize entirely blind forces] A “blind” action does not necessarily constitute an undeniable proof that the agent it emanates from is devoid of individual consciousness or “intelligence.” It may simply point out the superiority of one force over the other, domineering, and hence guiding forcibly the actions of the weakest. There are no “blind” forces in nature in the sense the author places on the adjective. Every atom of the universe is permeated with the Universal Intelligence, from the latent spark in the mineral up to the quasi-divine light in man’s brain. It is all as E. L. says “action and reaction,” attraction or repulsion, two forces of equal potentiality being often brought to a dead standstill only owing to a mutual neutralization of power.

[Your sun—whose spots you regard as a commencement of his cooling off] E. L. says “you regard”; for, he himself, as an Occultist, does not so regard them. The real occult doctrine upon solar physics is given out plainly enough in the September number of The Theosophist (1883), Art. Replies to an English F. T. S.

[. . . . the great Adam will be entirely reconstituted] The seventh and last race of the seventh Round.

[The divine sun gets never old, and the soul of the just is made in the image and likeness of that sun] The “central sun” whence emanates and whither returns intelligence scattered throughout the universe. It is the one eternal universal focus, the central point “which is everywhere and nowhere” outbreathing and inbreathing its ever radiating rays. The “Soul of the just” is Avalokiteswara “made in the image and likeness” of Adi Buddha, Parabrahm.

[Nature is the caster and her furnace is never extinguished. It is this, the true fire of hell] Here the annihilation of “personality” is clearly hinted at, though the French Kabalist would have never dreamt, nor dared to declare the “bitter” truth as plainly as we are doing. Had we from the beginning assumed the policy of pandering to people’s prejudices and undeveloped ideas and given the name of “God” to the spiritual side of nature and of Creator to its physical potencies and called Spirit—Soul and vice versa, as necessary for concealing the unwelcome features of the doctrines taught—we would have had nearly all our present enemies on our side. Honesty, however, does not seem always the best policy,—not in the teaching of Truth, at any rate. We know of Western Occultists—among them pupils of Éliphas Lévi—who oppose the occult doctrines of the East as outlined in Esoteric Buddhism imagining them opposed to the Kabalistic doctrines and far more materialistic, atheistic and unscientific than those of their masters—the Judeo-Christian Kabalists. Let them understand well the real meaning of the comparison made by Éliphas Lévi, and see whether it is not in other words a perfect corroboration of the Eastern doctrine of the “survival of the fittest” in its application to the human personal soul.

The “furnace of Nature” is the eighth sphere. When man fails to mould his soul “in the image and likeness of the great Adam”—we say of—Buddha, Krishna, or Christ (according to our respective creeds)—he is “a failure of nature” and nature has to remould the cast before it can launch it again on the shoreless Ocean of Immortality. “Statues—die,” in the words of E. L.—the metal of which they are cast “the perfect statue” never dies. It is a pity that Nature should not have consulted the sentimental prejudices of some people, and that so many of her great secrets and facts are so rudely opposed to human fictions.

[. . . . . those seven Kings . . . . . three on one side and four on the other] Easy enough to perceive that E. L. hints at the 7 principles of man, but very difficult for one, unacquainted with occult terminology, to make out his meaning. The “middle” King is the body of Desire, the 4th principle, Kama-rupa. Had “Adam” or man, equilibrized the two triads by putting that body or his desires aside and thus triumphed over the evil counsel of his lower, animal triad, he would have caused the death of all except the 7th. This has reference to the psycho-physiological “mystery of the birth, life and death” of the 1st race in this Round.

[The soul is beautiful from its birth and does not admit of any defects; a defective soul cannot yet be called properly a soul] And since it is a trite axiom —“like cause, like results,” then it necessarily follows that every bad result or effect has to be traced to the producer of the first cause—in other words to the “personal” god. We would rather decline for our deity such an imperfect Being.

[. . . . Psyche . . . which . . . is neither body, nor spirit, but serves as an instrument for both] A sheath as it is called in Sanskrit—and in the Vedanta philosophy Kama rupa is the sheath of Mayavi rupa, and that also of the body for the realization of its desires.

[. . . . Psyche clad in her mediator, or her fluidic body] Mayavi rupa the objective portion of it.

[But where is hell? . . . . It is not a locality but a state. It is the latent and hazy state of souls that are disintegrating. This hell is silent and shut in like a tomb] And this is the Eighth sphere.

[We know that death is composed of a series of successive deaths] The successive stages through which a doomed soul passes to final annihilation are here referred to. Some of these stages are undergone on this earth, and then the disintegrating entity is drawn into the attraction of the eighth sphere, and there remoulded to start on another journey through life with a renewed impulse. The stages above referred to are, according to the teachings of our philosophy, sixteen in number—the last two being, however, the different aspects of one and the same condition, the final extinction and re-formation.

[Adam, the protoplast, that is to say, humanity is the verb, the only son of God] On this, our Earth, of course.

[. . . . recollection of our anterior lives . . . . when that remembrance once returns, it will be eternal] Yes; on the day of Nirvanic Resurrection. See Esoteric Buddhism.

[God is creating soul eternally] This assertion is only true in the sense that Parabrahman or Adi-Buddha is eternally manifesting itself as Jivatma (7th principle) or Avalokiteswara.

“God is creating soul eternally” and “soul eternal” nevertheless! Can sense and logic be more sacrificed than to the fallacy of certain meaningless but holied words such as “creation”? Had E. L. said that “God is evolving soul eternally,” that would have sense; for here “God” stands for the Eternal Principle, Parabrahm, one of whose aspects is “Mulaprakriti” or the eternal root, the spiritual and physical germ of all—the soul and the body of the universe, both eternal [in] their ultimate constitution—which is one.

[. . . it is through sacrifice alone that man can commune with God] Surely, the "sacrifice" of our reason—if a personal God is meant.

[Appended to a long and complicated paragraph of Éliphas Lévi] What round-about prolific sentences to say that which can be expressed in a few words: God is nature, visible and invisible, and nature or Cosmos in its infinity is God! And yet E. L. was undoubtedly a great occultist.

[This intelligence that manifests itself everywhere, where there is life, not as an accident, but as a cause—it is the soul] We have been just told that soul only servilely copies "like the gobelin weavers" the ready models it finds, and that it is not conscious of the beauty of the forms it is shaping. What and wherefore the "intelligence" then?—God being intelligence itself, and the soul his agent likewise intelligent. Whence the imperfection, the evil, the failures of nature? Who is responsible for all this? Or shall we be answered by Christian occultists as we have hitherto been by their orthodox brethren: "the ways of Providence are mysterious and it is a sin to question them"?

It is in fact the Mahamaya of the Hindu occultists.

[Universal soul has itself for support or for substratum the primordial corporeal substance] And we the manifested prakriti (not differentiated) .

[. . . . the great Adam, the Adam Kadmon of the Kabalists. It is he who is the Macroprosopus of the Zohar, it is in him that we live, and move and have our being, as he lives and moves and has his being in God, whose black mirage he is] Which amounts to saying that it is not in the personal Jehovah, the God of the Bible, that "we live and move and have our being," but in Adam, the spirit of Adam—or HUMANITY in its universal and cosmical sense. This is in perfect accord with the occult doctrine; but what will the Theists and Christians say to this?

This universal soul is in fact the manifested Brahman of the Hindu philosophers and Avalokiteswara of the Buddhist occultists.

PSYCHOMETRY

[The Theosophist, Vol. V, No. 6(54), March, 1884, pp. 147-148]

From a private letter to our energetic friend, Mrs. Parker, from Professor J. R. Buchanan, we learn that that distinguished gentleman is engaged in preparing for the press a work upon Psychometry. His wife, who is one of the best psychometers living, is, he writes, “continually furnishing material for illustration. Yesterday, she described El Mahdi, the Mohammedan leader and prophet of the Sudan. She says he is a great seer and has a remarkable future—being a superior man.”

The writer has enjoyed the friendship and appreciated the rare intellectual endowments of Prof. Buchanan for about thirty years, and has always deeply regretted that he has never taken the trouble to produce a treatise upon the beautiful and supremely important science of which he was the modern re-discoverer. Beyond devoting to it a chapter in his work upon Anthropology—published more than a quarter century ago, and an occasional article in his long-extinct Journal of Man, he has not given it, so far as we are aware, any special attention. To Professor and Mrs. Denton, not to the Discoverer, are we indebted for an elucidation of the subject; yet though the Soul of Things is in three volumes, and their contents are most interesting, the reader scarcely finds that full elucidation of the psychometric faculty and how to develope and sustain it, which is needed. If Prof. Buchanan cares for a world-wide circulation for his promised book, he would do well to make it in one volume of 400 to 500 pages, and put it at a price that will not be prohibitory. We have already some thousands of English reading Theosophists in Asia alone, and feel perfectly sure that the book would be welcomed eagerly if of the form described. Psychometry embodies even more potentialities for instructing and elevating average humanity than Clairvoyance. While the latter faculty is most rare, and more rarely still to be found, unless accompanied by a tendency in the clairvoyant to self-deception and the misleading of others, by reason of imperfect control over the Imagination, the psychometer sees the secrets of the Akasa by the “Eye of Siva,” while corporeally awake and in full possession of his bodily senses.

A perfectly independent clairvoyant one may meet with once or twice in a lifetime, but psychometers abound in every circle of society, nay, may be found in almost every house.

Much shameless abuse of ourselves has at different times come into the press from American sources—chiefly from Spiritualists, who have shown very bad judgment in making themselves so contemptible. It is all the more gratifying to read the following remarks upon us and our movement by Professor Buchanan—himself one of the most respected authorities in the American spiritualistic world:—

I love the tropical climates and people and hope some day to have a good time in India. I have been interested in the progress of my friends Mme. Blavatsky and Col. Olcott, and have sent them copies of my book—Moral Education.* In looking over The Theosophist I perceive what a grand field has been successfully occupied, and I rejoice that Blavatsky and Olcott escaped from the atmosphere of New York. Our country is very largely the land of materialism, avarice, and sometimes hypocritical selfishness; we are amidst a counterfeit Christianity, a stolid science, and a vast area of human littleness. But still there are many bright souls here and there and they are the leaven of the future.

This is equally the case in every other country, it would seem. Ex uno disce omnes.

[The work of Dr. J. R. Buchanan, spoken of above, was published by him in Boston, in 1885, under the title of Manual of Psychometry: the dawn of a new civilization. As to his work on Anthropology, H. P. B. probably has in mind one of his earliest works, entitled: Outlines of lectures on the neurological system of anthropology, as discovered, demonstrated and taught in 1841 and 1842. Cincinnati: printed at the Office of the Journal of Man 1854.—Compiler.]

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* Noticed in The Theosophist for December, 1883, page 101. [See pp. 45-48 of the present volume. —Comp.]

EDITOR'S NOTE TO"DRAMA OF THE LATTER DAYS"

[The Theosophist, Vol. V, No. 6(54), March, 1884, pp. 149-150]

[An unsigned contributor sent in an essay with the above title and with the sub-title "A Suggestion." It is a clever satire, in dramatic form, depicting the return of Jesus and the reception he is accorded by the various Churches and Sects of Christendom. H. P. B. introduces it with the following remarks:]

We hardly need to offer an apology to the English friend and author who sends us his "Suggestion" for reprinting it, without his special permission. It is too good to be lost for our readers. Only why should the writer, who seems to us quite impartial in other things, be so very partial to "Esoteric Christianity"? Surely, without in any way lowering down the Christ system, or even the ideal Christ, we can say what is but too easy of proof, that, properly speaking, there is no "Esoteric Christianity," no more than there is Esoteric Hinduism, Buddhism or any other "ism." We know of one Esoteric doctrine—"the universal secret Wisdom-Religion" of old. The latter embraces every one of the great creeds of the antiquity, while none of these can boast of having it in its entirety. Our mission is to gather all these scattered rays, bring them back to one focus, and thus help those who will come after us to unveil some day the glorious sun of Truth. Only humanity must be prepared for it—lest it should be blinded by the unexpected splendour. The true Theosophist, he who works for the sake of truth—not for his own self and personal predilections — ought to respect every religious system — pander to none. But then, perhaps the author is not a theosophist, yet, and as such, we welcome him as one, who, judging from his "Suggestion," is on the high road of—becoming one.

[AUGUST, SEPTEMBER AND OCTOBER, 1893.]

ELEMENTALS

[Lucifer, Vol. XII, No. 72, August, 1893, pp. 537-48; Vol. XIII,
Nos. 73-74, September and October, 1893, pp. 30-39 and 111-121,
respectively]

[As seen from the above references, this very lengthy article was published in three installments quite a long time after the passing of H. P. B. It was prefaced by an editorial comment to the effect that this material was intended to form a portion of a revised edition of Isis Unveiled, and that passages from that work have been utilized by H. P. B. in writing this article. No date was even approximately suggested as to when it may have been written.

At the conclusion of the article, the Editors of Lucifer stated that, with the last paragraph, it "comes to an abrupt termination—whether it was ever finished or whether some of the MS was lost, it is impossible to say."

However, most careful and detailed analysis of this material discloses the fact that it is merely a compilation made by H. P. B. from various portions of Isis Unveiled. At least 23 pages out of approximately 32 pages of text are direct quotations from Isis, with only occasional and very minor alterations. These quotations are strung together with short passages which appear to be specially written for that purpose. In the first installment there are some five pages, more or less, of what might be considered as new material. It is in this first installment that a clue can be found by means of which the approximate date when H. P. B. gathered this material together can be roughly ascertained. In order to do so, we must briefly review certain facts concerning the planned revision of Isis Unveiled.

It appears from remarks made by Col. H. S. Olcott (Old Diary Leaves, II, 89-90) that H. P. B. began writing a "new book on Theosophy" as early as May, 1879, in other words very soon after her arrival in India. There seems to have been no continuity of effort at first, many new activities occupying her time. Col. Olcott says that a Preface was written and finished on June 4, 1879. Much later, namely in August, 1882, we find Master K. H. writing to A. P. Sinnett (Mahatma Letters, p. 130):". . . . it [Isis Unveiled] really ought to be re-written for the sake of the family honour." Still later, approximately in January, 1884, but a short time before leaving for Europe, H. P. B. wrote from Adyar to A. P. Sinnett (The Letters of H. P. Blavatsky to A. P. Sinnett, p. 64) as follows: ". . .

And now the outcome of it is, that I, crippled down and half dead, am to sit up nights again and rewrite the whole of Isis Unveiled, calling it The Secret Doctrine and making three if not four volumes out of the original two, Subba Row helping me and writing most of the commentaries and explanations . . . .”

In January, 1884, there appeared for the first time in the Journal of The Theosophical Society (Supplement to The Theosophist), Vol. I, No. 1, the Publisher’s Announcement of The Secret Doctrine—A New Version of Isis Unveiled, as it was called. It was intended to issue the first installment of 77 pages in March, 1884. Various circumstances prevented this plan from being carried out; it was postponed many times, and finally abandoned in its original form.

H. P. B. was still at work re-writing Isis Unveiled while in Paris, in the spring and early summer of 1884. At that time William Quan Judge was actively helping her, having stayed in Paris on his way to India, as directed by his Teacher, to assist H. P. B. in her task. (The Word, New York, Vol. XV, April, 1912, pp. 19 & 21). She must have worked on it until the end of 1884.

According to Col. Olcott’s Diaries, preserved in the Archives at Adyar, it was on January 9, 1885, that H. P. B., then back from Europe, was given by Master M. the plan for her Secret Doctrine; she then began working on different lines, the attempt to re-write Isis Unveiled having been entirely abandoned.

As will be seen below, in the course of the first installment of the article on “Elementals,” there occurs a footnote which states that “of late, some narrow-minted critics—unable to understand the high philosophy of the above doctrine [regarding the Moon and the fate of human souls after death], the Esoteric meaning of which reveals when solved the widest horizons in astro-physical as well as psychological sciences—chuckled over and pooh-poohed the idea of the eighth sphere, that could discover to their minds, befogged with old and mouldy dogmas of an unscientific faith, nothing better than our ‘moon in the shape of a dust-bin to collect the sins of men’.”

“Of late” has reference to a Letter addressed by Dr. George Wyld of London to the Spiritualistic Journal Light (published in Vol. III, No. 133, July 21, 1883, pp. 329, 333-34) wherein, writing in a sneering and undignified manner regarding the Masters and the teachings of Theosophy, he calls the moon a “dust-bin.”

If we had nothing else available to date the article on “Elementals,” we could at least be sure that it had been written or rather collated after July, 1883, and probably within a period of time short enough to warrant the expression “of late.”

However, by consulting a certain letter which H. P. B. wrote to A. P. Sinnett from Paris, we are in a position to determine with greater probability that this article was finished sometime early in the year 1884. This letter is dated April 25, 1884, and the pertinent passage reads as follows:

". . . . . One chapter at any rate, 'on the Gods and Pitris, the Devas and the Daïmonia, Elementaries and Elementals, and other like spooks' is finished. I have found and followed a very easy method given me, and chapter after chapter and part after part will be rewritten very easily. Your suggestion that it must not 'look like a mere reprint of Isis' is nowhere in the face of the announcement (which please see in the Theosophist last page). Since it promises only 'to bring the matter contained in Isis' within the reach of all; and to explain and show that the 'later revelations' i.e. Esot. Buddhism for one, and other things in the Theosophist are not contradictory to the outlines of the doctrine given—however hazy the latter is in that Isis; and to give in the Secret Doctrine all that is important in 'Isis' grouping together the materials relating to any given subject instead of leaving them scattered throughout the 2 vol. as they are now—then it follows that I [am] bound to give whole pages from 'Isis' only amplifying and giving additional information. And unless I do give numerous reprints from Isis, it will become Osiris or Horus—never what it was originally promised in the 'Publisher's Notice' which—please read." (The Letters of H. P. Blavatsky to A. P. Sinnett, pp. 88-89.)

It is true of course that the article mentions in one place The Secret Doctrine in terms which appear to infer a completed work. That work did not appear in print until the fall of 1888. It is most likely, however, that H. P. B. merely meant her forthcoming work which, even at the time, was already partly delineated in her mind. There exist a number of other similar instances when H. P. B. used the title of her future monumental work long before the latter had acquired its final shape even in MSS form.

In accordance with the facts outlined above, we publish in the following pages merely those portions of the article on "Elementals" which appear to be new text written at the time. Close scrutiny has not disclosed any place in Isis Unveiled where it originated. We list also in their proper sequence the passages which H. P. B. inserted from Isis Unveiled in collating this article.—Compiler.]

[The collation opens with lengthy passages from Isis Unveiled, I, 284, 285-86, including a long quotation from Bulwer-Lytton's Zanoni. Then comes the following text:]

We have underlined the few lines than which nothing can be more graphically descriptive. An Initiate, having a personal knowledge of these creatures, could do no better.

We may pass now to the “Gods,” or Daimons, of the ancient Egyptians and Greeks, and from these to the Devas and Pitris of the still more ancient Hindû Âryans.

Who or what were the Gods, or Daimonia, of the Greeks and Romans? The name has since then been monopolized and disfigured to their own use by the Christian Fathers. Ever following in the footsteps of old Pagan Philosophers on the well-trodden highway of their speculations, while, as ever, trying to pass these off as new tracks on virgin soil, and themselves as the first pioneers in a hitherto pathless forest of eternal truths—they repeated the Zoroastrian ruse: to make a clean sweep of all the Hindû Gods and Deities, Zoroaster had called them all Devs, and adopted the name as designating only evil powers. So did the Christian Fathers. They applied the sacred name of Daimonia—the divine Egos of man—to their devils, a fiction of diseased brains, and thus dishonoured the anthropomorphized symbols of the natural sciences of wise antiquity, and made them all loathsome in the sight of the ignorant and the unlearned.

What the Gods and Daimonia, or Daimons, really were, we may learn from Socrates, Plato, Plutarch, and many other renowned Sages and Philosophers of pre-Christian, as well as post-Christian days. We will give some of their views.

[After brief passages from Isis Unveiled, I, xix-xx, xxi, xxii, on Xenocrates, Heracleitus and Plato’s Epinomis, the latter on the three classes of Daimons, the following explanation is given:]

Of these three classes the first two are invisible; their bodies are pure ether and fire (Planetary Spirits); the Daimons of the third class are clothed with vapoury bodies; they are usually invisible, but sometimes, making themselves concrete, become visible for a few seconds. These are the earthly spirits, or our astral souls.

The fact is, that the word Daimon was given by the ancients, and especially by the Philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise, but the appellation was often synonymous with that of Gods or angels.

[Brief passages from Isis Unveiled, I, xxxix, 345, and 280, including two quotations from Apuleius, are strung together by the following statement:]

Eminent men were also called Gods by the ancients. Deified during life, even their “shells” were reverenced during a part of the Mysteries. Belief in. Gods, in Larvae and Umbrae, was a universal belief then, as it is fast becoming—now Even the greatest Philosophers, men who have passed to posterity as the hardest Materialists and Atheist—only because they rejected the grotesque idea of a personal extra-cosmic God—such as Epicurus, for instance, believed in Gods and invisible beings.

[This portion of the essay is immediately followed by four and-a-half printed pages of Lucifer containing the main body of the material which appears to be specifically written for this essay, with only a couple of sentences borrowed from Isis Unveiled, I, 139-40, and I, xxxviii, respectively. It is as follows:]

If, turning from Greece and Egypt to the cradle of universal civilization, India, we interrogate the Brâhmans and their most admirable Philosophies, we find them calling their Gods and their Daimonia by such a number and variety of appellations, that the thirty-three millions of these Deities would require a whole library to contain only their names and attributes. We will choose for the present time only two names out of the Pantheon. These groups are the most important as well as the least understood by the Orientalists—their true nature having been all along wrapped in obscurity by the unwillingness of the Brâhmans to divulge their philosophical secrets. We will speak of but the Devas and the Pitris.

The former aerial beings are some of them superior, others inferior, to man. The term means literally the Shining Ones, the resplendent; and it covers spiritual beings of various degrees, including entities from previous planetary periods, who take active part in the formation of new solar systems and the training of infant humanities, as well as unprogressed Planetary Spirits, who will, at spiritualistic séances, simulate human deities and even characters on the stage of human history.

As to the Deva Yonis, they are Elementals of a lower kind in comparison with the Kosmic "Gods," and are subjected to the will of even the sorcerer. To this class belong the gnomes, sylphs, fairies, djins, etc. They are the Soul of the elements, the capricious forces in Nature, acting under one immutable Law, inherent in these Centres of Force, with undeveloped consciousness and bodies of plastic mould, which can be shaped according to the conscious or unconscious will of the human being who puts himself en rapport with them. It is by attracting some of the beings of this class that our modern spiritualistic mediums invest the fading shells of deceased human beings with a kind of individual force. These beings have never been, but will in myriads of ages hence, be evolved into men. They belong to the three lower kingdoms, and pertain to the Mysteries on account of their dangerous nature.

We have found a very erroneous opinion gaining ground not only among Spiritualists—who see the spirits of the disembodied fellow creatures everywhere—but even among several Orientalists who ought to know better. It is generally believed by them that the Sanskrit term Pitris means the spirits of our direct ancestors; of disembodied people. Hence the argument of some Spiritualists that fakirs, and other Eastern wonder-workers, are mediums; that they themselves confess to being unable to produce anything without the help of the Pitris, of whom they are the obedient instruments. This is in more than one sense erroneous, the error being first started, we believe, by Louis Jacolliot in his Le Spiritisme dans le Monde, and Govinda Swami or, as he spells it, "the fakir Kovindasami's" phenomena. The Pitris are not the ancestors of the present living men but those of the human kind or primitive race; the spirits of human races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies.

In Mânava-Dharma-Sâstra they are called the Lunar Ancestors. The Hindû—least of all the proud Brâhman—has no such great longing to return to this land of exile after he has shaken off his mortal coil, as has the average Spiritualist; nor has death for him any of the great terrors it has for the Christian. Thus, the most highly developed minds in India will always take care to declare, while in the act of leaving their tenements of clay, "Nachapunarâvarti," "I shall not come back," and by this very declaration is placed beyond the reaching of any living man or medium. But, it may be asked, what then is meant by the Pitris? They are Devas, lunar and solar, closely connected with human evolution, for the Lunar Pitris are they who gave their Chhâyâs as the models of the First Race in the Fourth Round, while the Solar Pitris endowed mankind with intellect. Not only so, but these Lunar Devas passed through all the kingdoms of the terrestrial Chain in the First Round, and during the Second and Third Rounds "lead and represent the human element."*

A brief examination of the part they play will prevent all future confusion in the student's mind between the Pitris and the Elementals. In the Rig Veda, Vishnu (or the pervading Fire, Aether) is shown first striding through the seven regions of the World in three steps, being a manifestation of the Central Sun. Later on, he becomes a manifestation of our solar energy, and is connected with the septenary form and with the Gods Agni, Indra and other solar deities. Therefore, while the "Sons of Fire," the primeval Seven of our System, emanate from the primordial Flame, the "Seven Builders" of our Planetary Chain are the "Mind-born Sons" of the latter, and—their instructors likewise. For, though in one sense they are all Gods and are all called Pitris (Pitara, Patres, Fathers), a great though very subtle distinction (quite Occult) is made which must be noticed.

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* Let the student consult The Secret Doctrine on this matter, and he will there find full explanations.

In the Rig Veda they are divided into two classes—the Pitris Agni-dagdha ("Fire-givers"), and the Pitris Anagni-dagdha ("non-Fire-givers"),* i.e., as explained exoterically—Pitris who sacrificed to the Gods and those who refused to do so at the "fire-sacrifice." But the Esoteric and true meaning is the following. The first or primordial Pitris, the "Seven Sons of Fire" or of the Flame, are distinguished or divided into seven classes (like the Seven Sephiroth, and others, see Vâyu Purâna and Harivamśa, also Rig Veda); three of which classes are Arûpa, formless, "composed of intellectual not elementary substance," and four are corporeal. The first are pure Agni (fire) or Sapta-jîva ("seven lives," now become Saptajihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they could not create that, the proto-typical form of which was not in their minds, as this is the first requisite. They could only give birth to "mind-born" beings, their "Sons," the second class of Pitris (or Prajâpati, or Rishis, etc.), one degree more material; these, to the third—the last of the Arûpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Âkâsha) to produce beings that became objective and having a form.†

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* In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brâhmans, with a view also to serve orthodoxy, explain the two, by an invented fable; the first Pitris were "Sons of God" and offended Brahmâ by refusing to sacrifice to him, for which crime, the Creator cursed them to become fools, a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers—Pitris. This is the exoteric version.

† We find an echo of this in the Codex Nazaraeus. Bahak-Zivo, the "father of Genii" (the seven) is ordered to construct creatures. But, as he is "ignorant of Orcus" and unacquainted with "the consuming fire which is wanting in light," he fails to do so and calls in Fetahil, a still purer spirit, to his aid, who fails still worse and sits in the mud (Ilus, Chaos, Matter) and wonders why the living fire is so changed. It is only when the "Spirit"(Soul) steps on the stage of creation (the feminine Anima Mundi of the Nazarenes and Gnostics) and awakens Karabtanos—the spirit of matter and concupiscence—who consents to help his mother, that the "Spiritus" conceives and brings forth "Seven Figures," and again "Seven" and once more "Seven" (the Seven Virtues, Seven Sins and Seven Worlds). Then Fetahil dips his hand in the Chaos and creates our planet. (See Isis Unveiled, Vol. I, pp. 299-301.)

But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures.

“The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the ‘Circle Squared’ or immersion of pure Spirit), before the first could be instructed” (Sansk. Comment.) Then only, could perfect Being—intellectually and physically—be shaped. This, though more philosophical, is still an allegory. But its meaning is plain, however absurd may seem the explanation from a scientific standpoint. The Doctrine teaches the Presence of a Universal Life (or motion) within which all is, and nothing outside of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter coeval with, since it is, itself. Semi-spiritual in comparison to the first, this vehicle of the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this substance, the world-stuff, that germinate all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) manifested Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize its scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homogeneous whole, the world-stuff in its primordial state is perfect; disintegrated, it loses its property of conditionless creative power; it has to associate with its contraries. Thus, the first worlds and Cosmic Beings, save the “Self-Existent”—a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain to the children of our age—the first worlds and Beings were failures; inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul.

Part and parcel of Anima Mundi in its Prâkritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals (entr'actes) between their existences during the evolutionary period and the cycle of Life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle), and the Fifth (the microcosmic) principle before the necessary union could be obtained and result therefrom achieved. "There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could not continue because the Sacred Aged had not as yet assumed the form"* (of perfect contraries not only in opposite sexes but of cosmical polarity). "Why were these primordial worlds destroyed? Because," answers the Zohar, "the man represented by the ten Sephiroth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed."

Far removed from the Pitris, then, it will readily be seen are all the various feats of Indian fakirs, jugglers and others, phenomena a hundred times more various and astounding than are ever seen in civilized Europe and America. The Pitris have naught to do with such public exhibitions, nor are the "spirits of the departed" concerned in them. We have but to consult the lists of the principal Daimons or Elemental Spirits to find that their very names indicate their professions, or, to express it clearly, the tricks for which each variety is best adapted. So we have the Mâdan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Mâdan signifies one that looks like a cow. He is the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

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* Idra Suta, Zohar, iii, 292b.

The Shudalai-Mâdan, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire phenomena as well as Kutti-Shâttan, the little juggling imps. Shudalai, they say, is a half-fire, half-water demon, for he received from Siva permission to assume any shape he chose, to transform one thing into another; and when he is not in fire, he is in water. It is he who blinds people "to see that which they do not see." Shûlai-Mâdan, is another mischievous spook. He is the furnace-demon, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. Shûlai likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mâdan, is the undine proper. He is an Elemental Spirit of the water, and his name means blowing like a bubble. He is a very merry imp, and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Poruthu-Mâdan, is the "wrestling" demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as levitations, or taming of wild animals, he will help the performer by keeping him above the soil, or will overpower a wild beast before the tamer has time to utter his incantation. So, every "physical manifestation" has its own class of Elemental Spirits to superintend it. Besides these there are in India the piśâchas, Daimons of the races of the gnomes, the giants and the vampires; the Gandharvas, good Daimons, celestial seraphs, singers; and Asuras and Nâgas, the Titanic spirits and the dragon or serpent-headed spirits.

These must not be confused with Elementaries, the souls and shells of departed human beings; and here again we have to distinguish between what has been called the astral soul, i.e., the lower part of the dual Fifth Principle, joined to the animal, and the true Ego.

[Passages from Isis Unveiled, I, 432, and II, 285, including quotations from Proclus and Plutarch, are followed by this explanation:]

The ancient Egyptians, who derived their knowledge from the Âryans of India, pushed their researches far into the kingdoms of the “elemental” and “elementary” beings. Modern archaeologists have decided that the figures found depicted on the various papyri of The Book of the Dead, or other symbols relating to other subjects painted upon their mummy cases, the walls of their subterranean temples and sculptured on their buildings, are merely fanciful representations of their Gods on the one hand, and on the other, a proof of the worship of the Egyptians of cats, dogs, and all manner of creeping things. This modern idea is wholly wrong, and arises from ignorance of the astral world and its strange denizens.

[To a passage from Isis Unveiled, I, 310, on the subject of Larvae, or the lower principles of all disembodied beings, H. P. B. adds the following explanation, after having stated that they are to be divided into three general groups:]

These are, properly, the disembodied Souls of the depraved; these Souls having at some time prior to death separated themselves from their divine Spirits, and so lost their chance of immortality. Éliphas Lévi and some other Kabalists make little, if any, distinction between Elementary Spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these Souls (also called “astral bodies”), especially those of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic.

Its attractions are not only away from earth, but it cannot, even if it would, owing to its Devachanic condition, have aught to do with earth and its denizens consciously. Exceptions to this rule will be pointed out later on. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements

These are the “shells” which remain the longest period in the Kâma Loka; all saturated with terrestrial effluvia, their Kâma Rûpa (body of desire) thick with sensuality and made impenetrable to the spiritualizing influence of their higher principles, endures longer and fades out with difficulty. We are taught that these remain for centuries sometimes, before the final disintegration into their respective elements.

The second group includes all those, who, having had their common share of spirituality, have yet been more or less attached to things earthly and terrestrial life, having their aspirations and affections more centered on earth than in heaven; the stay in Kâma Loka of the reliquiae of this class or group of men, who belonged to the average human being, is of a far shorter duration, yet long in itself and proportionate to the intensity of their desire for life.

Remains, as a third class, the disembodied souls of those whose bodies have perished by violence, and these are men in all save the physical body, till their life-span is complete.

Among Elementaries are also reckoned by Kabalists what we have called psychic embryos, the “privation” of the form of the child that is to be.

[After two fairly long extracts from Isis Unveiled, I, 310, and I, 310-11, strung together with the following explanation with regard to the concept of World-Soul:]

Very true, Occult Philosophy denies it intelligence and consciousness in relation to the finite and conditioned manifestations of this phenomenal world of matter. But the Vedântin and Buddhist philosophies alike, speaking of it as of Absolute Consciousness, show thereby that the form and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity.

[The first installment of the essay is brought to a close by the following statement:]

The essential difference between the body of such an embryo and an Elemental proper is that the embryo—the future man—contains in himself a portion of each of the four great kingdoms, to wit: fire, air, earth and water; while the Elemental has but a portion of one of such kingdoms. As for instance, the salamander, or the fire Elemental, which has but a portion of the primordial fire and none other. Man, being higher than they, the law of evolution finds its illustration of all four in him. It results therefore, that the Elementals of the fire are not found in water, nor those of air in the fire kingdom. And yet, inasmuch as a portion of water is found not only in man but also in other bodies, Elementals exist really in and among each other in every substance just as the spiritual world exists and is in the material. But the last are the Elementals in their most primordial and latent state.

[The second installment of the essay is largely made up of excerpts from Isis Unveiled. Their sequence is: Vol. I, 311; I, xxix-xxx; I, 311-12, 312-13; I, 284-85; I, 313-14; I, 318-19, 321; I, 356-57; I, 332-33; I, 342 43; I, 158-59. The only brief passages which appear to be original are as follows:]

In the course of this article we will adopt the term “Elemental” to designate only these nature-spirits, attaching it to no other spirit or monad that has been embodied in human form. Elementals, as said already, have no form, and in trying to describe what they are, it is better to say that they are “centres of force” having instinctive desires, but no consciousness, as we understand it. Hence their acts may be good or bad indifferently.

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In the East, they are known as the “Brothers of the Shadow,” living men possessed by the earth-bound elementaries; at times—their masters, but ever in the long run falling victims to these terrible beings. In Sikkim and Tibet they are called Dug-pas (red-caps), in contra-distinction to the Geluk-pas (yellow-caps), to which latter most of the adepts belong. And here we must beg the reader not to misunderstand us. For though the whole of Bhûtan and Sikkim belongs to the old religion of the Bhons, now known generally as the Dug-pas, we do not mean to have it understood that the whole of the population is possessed, en masse, or that they are all sorcerers. Among them are found as good men as anywhere else, and we speak above only of the élite of their Lamaseries, of a nucleus of priests, “devil-dancers,” and fetish worshippers, whose dreadful and mysterious rites are utterly unknown to the greater part of the population.

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If our royal astronomers are able, at times, to predict cataclysms, such as earthquakes and inundations, the Indian astrologers and mathematicians can do so, and have so done, with far more precision and correctness, though they act on lines which to the modern sceptic appear ridiculously absurd.

[The third installment of the essay brings together rather long passages from Isis Unveiled, I, 343-44; I, 325-26; I, 328-29; I, 315-18; I, 319-20; I, 320-21, practically without a break, only this passage being original:]

A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human, intellectual soul (the fifth principle, or Manas), is quite compatible with the absence of Buddhi, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within.

[Then follows the concluding material of the essay in which merely a couple of sentences are identical with Isis Unveiled, I, 186:]

When the possible nature of the manifesting intelligences, which science believes to be a “psychic force,” and spiritualists the identical “spirits of the dead,” is better known, then will academicians and believers turn to the old philosophers for information. They may in their indomitable pride, that becomes so often stubbornness and arrogance, do as Dr. Charcot, of the Salpêtrière of Paris, has done; deny for years the existence of Mesmerism and its phenomena, to accept and finally preach it in public lectures—only under the assumed name, Hypnotism.

We have found in spiritualistic journals many instances where apparitions of departed pet dogs and other animals, have been seen. Therefore, upon spiritualistic testimony, we must think that such animal “spirits” do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Notwithstanding every proof and probability the spiritualists will, nevertheless, maintain that it is the “spirits” of the departed human beings that are at work even in the “materialization” of animals. We will now examine with their permission the pro and con of the mooted question. Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, i.e., deprived of its physical and in possession of an astral, if not an immortal body. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce. And why may not these excel in cleverness and ingenuity many of those which have been witnessed in spiritualistic circles? Let spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian.

Says Mr. Wallace, “The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals.”

Now, people assume that there can be no apes in the other world, because apes have no “souls.” But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality—i.e., having but five instead of seven principles in him, a being having a physical body with its astral body and life-principle, and its animal soul and vehicle animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the Kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the “life-principle”) of animals and men are identical in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even thought is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of The Unseen Universe* believe that thought is conceived “to affect the matter of another universe simultaneously with this” [p. 159];

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* [Balfour Stewart and Peter Guthrie Tait. Vide Bio-Bibliogr. Index.—Comp.]

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why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a "future state"?*

The Kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the astral soul, which Plato, in the Timaeus and Gorgias, calls the mortal soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs?†

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* [From the words "physical man is but . . . . . " to the end of the paragraph, this text can be found in Isis Unveiled, Vol. I, p. 186.—Comp.]

† The article here comes to an abrupt termination—whether it was ever finished or whether some of the MS. was lost, it is impossible to say.—Editors, Lucifer.

[The above Editorial footnote is appended at the end of this material. It is curious that the Editors of Lucifer who were very familiar with H. P. B.'s writings, would have been unaware of the fact that this material was no "article" at all, but a compilation of passages from Isis Unveiled strung together with some new matter, very likely put together by H. P. B. at a time when she was still planning to re-write Isis Unveiled. There seems to be no valid reason to suppose that any MS. was lost in this connection; it is more likely to imagine that H. P. B. simply did not proceed any further with this compilation.—Compiler.]

[JULY AND AUGUST, 1892.]

OLD PHILOSOPHERS AND MODERN CRITICS

[Lucifer, Vol. X, Nos. 59 and 60, July and August, 1892, pp. 361-73 and 449-59]

[At the time this lengthy essay was published by the Editors, in the tenth volume of Lucifer, an Editorial note was appended to it, stating that "the following article was written by H. P. Blavatsky at the beginning of 1891. She incorporated in it, as students will see, much matter from Isis Unveiled, but the large additions and corrections give it an independent value."

This Editorial comment is not consistent with actual facts. The essay, upon careful analysis, proves to be almost entirely a compilation of passages from Isis Unveiled, with the addition of merely a few brief sentences here and there which connect them together. No "large additions and corrections" have been found in this text.

A few brief passages are identical with H. P. B.'s essay on the "Elementals," already analysed in the preceding pages, and this fact, as well as the nature and character of all this material, gives considerable validity to the supposition that this compilation from Isis was put together by H. P. B. at the time when she was re-writing that early work of hers, possibly approximately at the same time when she compiled her essay on the "Elementals."

For reasons stated above, we publish in the following pages only such passages which appear to be new material, not lifted from any other work, as far as is known. We list also in their proper sequence the passages which H. P. B. inserted from Isis Unveiled in collating this essay.—Compiler.]

[The collation opens with the following brief statement:]

In one of the oldest philosophies and religious systems of prehistoric times, we read that at the end of a Mahâ-Pralaya (general dissolution) the Great Soul, Param-Âtmâ, the Self-Existent, that which can be "apprehended only by the suprasensual," becomes "manifest of itself."*

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* See Mânava Dharma Shastra (Laws of Manu), ch. i, 5-8, et seq.

[This is followed by an exposition of Brâhmanical ideas on the subject taken from Isis Unveiled, I, xvi-xvii, with some slight variations. Then, this statement is made:]

Let us see how the Brahmanical ideas tally with pre-Christian Pagan Philosophies and with Christianity itself. It is with the Platonic Philosophy, the most elaborate compend of the abstruse systems of ancient India, that we had better begin.

[Here follows the material from Isis Unveiled, I, xi-xii wherein a quotation is given from B. F. Cocker's Christianity and Greek Philosophy, p. 377, mentioning the concept of theos. On this, H. P. B. adds:]

It is not difficult for a Theosophist to recognize in this God (a) the UNIVERSAL MIND in its cosmic aspect; and (b) the Higher Ego in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, "but the Father of it"; i.e., the "Father" of the Lower Manas, our personal "brain-mind," which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse.*

[Here follow passages from Isis Unveiled, I, 55-56, and I, 13-14, with minor changes, after which the statement is made to the effect that:]

Almost a century separated Plato from Pythagoras, so that they could not have been acquainted with each other. But both were Initiates, and therefore it is not surprising to find that both teach the same doctrine concerning the Universal Soul.

[At this point are gathered passages from Isis Unveiled, I, 131; I, xiii; II, 431; I, xiii-xiv; I, xii; I, xii-xiii footnote; I, xiv-xv; I, xvi; I, 236; I, 409; I, 236-37. This is followed by the important statement that:]

The wholesale accusation that the ancient Philosophers merely generalized, and that they practically systematized nothing, does not prove their "ignorance," and further it is untrue.

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* This "God" is the Universal Mind, Alaya, the source from which the "God" in each one of us has emanated.

Every Science having been revealed in the beginning of time by a divine Instructor, became thereby sacred, and capable of being imparted only during the Mysteries of Initiation. No initiated Philosopher, therefore—such as Plato—had the right to reveal it. Once postulate this fact, and the alleged "ignorance" of the ancient Sages and of some initiated classic authors, is explained. At any rate, even a correct generalization is more useful than any system of exact Science, which only becomes rounded and completed by virtue of a number of "working hypotheses" and conjectures.

[From here on, to the conclusion of the first installment of this collation, there follow passages from Isis Unveiled, I, 237-38, with footnote; I 239; I, 287-88, with only this statement which appears to be new, and refers to the theory of the evolution of man from the animals:]

. . . . . .this theory antedated Anaximenes by many thousands of years, as it was an accepted doctrine among the Chaldeans, who taught it exoterically, as on their cylinders and tablets, and esoterically in the temples of Ea and Nebo—the God, and prophet or revealer of the Secret Doctrine.* But in both cases the statements are blinds. That which Anaximenes—the pupil of Anaximander, who was himself the friend and disciple of Thales of Miletus, the chief of the "Seven Sages," and therefore an Initiate as were these two Masters—that which Anaximenes meant by "animals" was something different from the animals of the modern Darwinian theory. Indeed the eagle-headed men, and the animals of various kinds with human heads, may point two ways; to the descent of man from animals, and to the descent of animals from man, as in the Esoteric Doctrine. At all events, even the most important of the present day theories is thus shown to be not entirely original with Darwin.

[The second installment of this collation opens with a passage from Isis Unveiled, I, 289 on metempsychosis as taught by the ancients. It is stated that:]

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* "The Wisdom of Nebo, of the God my instructor, all-delightful," says verse 7 on the first tablet, which gives the description of the generation of the Gods and creation.

None of them addressed himself to the profane, but only to their own followers and disciples, who knew too much of the symbological element used even during public instruction to fail to understand the meaning of their respective Masters. Thus they were aware that the words metempsychosis and transmigration meant simply reincarnation from one human body to another, when this teaching concerned a human being; and that every allusion of this or another sage, like Pythagoras, to having been in a previous birth a beast, or of transmigrating after death into an animal, was allegorical and related to the spiritual states of the human soul.

[Here follow passages from Isis Unveiled, I, 289; I, 276.77, with this additional statement:]

. . . the ray of our Higher Ego, the lower Manas, has its higher light, the reason or rational powers of the Nous, to help it in the struggle with Kâmic desires.

[as well as the following passage:]

These are the teachings of the Secret Doctrine, of the Occult Philosophy. The possibility of man losing, through depravity, his Higher Ego was taught in antiquity, and is still taught in the centres of Eastern Occultism. And the above shows quite plainly that Plato believed in Reincarnation and in Karma just as we do, though his utterances in respect to the subject were in a mythical form.

[A passage from Isis Unveiled, I, 12, with minor alterations, and treating on the idea of “two souls” entertained by many ancient philosophers, is followed by the following paragraph:]

Now, if the latter means anything at all, it means that the above teaching about the “two souls” is exactly that of the Esoteric, and of many exoteric, Theosophists. The two souls are the dual Manas: the lower, personal “Astral Soul,” and the Higher Ego. The former—a Ray of the latter falling into Matter, that is to say animating man and making of him a thinking, rational being on this plane—having assimilated its most spiritual elements in the divine essence of the reincarnating Ego, perishes in its personal, material form at each gradual change, as Kâma Rûpa, at the threshold of every new sphere, or Devachan, followed by a new reincarnation.

It perishes, because it fades out in time, all but its intangible, evanescent photograph on the astral waves, burnt out by the fierce light which ever changes but never dies; while the incorruptible and the immortal "Spiritual Soul," that which we call Buddhi-Manas and the individual SELF, becomes more purified with every new incarnation. Laden with all IT could save from the personal Soul, it carries it into Devachan to reward it with ages of peace and bliss. This is no new teaching, no "fresh development," as some of our opponents have tried to prove; and even in Isis Unveiled, the earliest, hence the most cautious of all the modern works on Theosophy, the fact is distinctly stated (Vol. I, p. 432 and elsewhere).

[Long passages from Isis Unveiled, I, 431-32, introduce the following new material:]

Between Pantheism and Fetichism, we have been repeatedly told, there is but an insignificant step. Plato was a Monotheist, it is asserted. In one sense he was that, most assuredly; but his Monotheism never led him to the worship of one personal God, but to that of a Universal Principle and to the fundamental idea that the absolutely immutable or unchangeable Existence alone, really is, all the finite existences and change being only appearance, i.e., Mâyâ.* His Being was noumenal, not phenomenal. If Heracleitus postulates a World-Consciousness, or Universal Mind; and Parmenides an unchangeable Being, in the identity of the universal and individual thought; and the Pythagoreans, along with Philolaus, discover true Knowledge (which is Wisdom or Deity) in our consciousness of the unchangeable relations between number and measure— an idea disfigured later by the Sophists—it is Plato who expresses this idea the most intelligibly. While the vague definition of some philosophers about the Ever-Becoming is but too apt to lead one inclined to argumentation into hopeless Materialism, the divine Being of some others suggests as unphilosophical an anthropomorphism. Instead of separating the two, Plato shows us the logical necessity of accepting both, viewed from an Esoteric aspect.

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* Sophistês, p. 249.

That which he calls the “Unchangeable Existence” or “Being” is named Be-ness in Esoteric Philosophy. It is SAT, which becomes at stated periods the cause of the Becoming, which latter cannot, therefore, be regarded as existing, but only as something ever tending—in its cyclic progress toward the One Absolute Existence—to exist, in the “Good,” and at one with Absoluteness. The “Divine Causality” cannot be a personal, therefore finite and conditioned, Godhead, any more with Plato than with the Vedântins, as he treats his subject teleologically, and in his search for final causes often goes beyond the Universal Mind, even when viewed as a noumenon. Modern commentators have attempted on different occasions to prove fallacious the Neo-Platonic claim of a secret meaning underlying Plato’s teachings. They deny the presence of “any definite trace of a secret doctrine” in his Dialogues;

Not even the passages brought forward out of the insititious Platonic letters (VII, p. 341e, II, p. 341c) containing any evidence.*

As, however, no one would deny that Plato had been initiated into the MYSTERIES, there is an end to the other denials. There are hundreds of expressions and hints in the Dialogues which no modern translator or commentator—save one, Thomas Taylor—has ever correctly understood. The presence, moreover, of the Pythagorean number-doctrine and the sacred numerals in Plato’s lectures settles the question conclusively.

[At this point are placed passages from Isis Unveiled, I, xvii-xviii, and I, xix, with slight alterations and minor additions. Speaking of Xenocrates and the three qualities as outlined in the Laws of Manu, H. P. B. adds the following material:]

These three qualities are Intelligence, Conscience and Will; answering to the Thought, Perception and Envisagement (Intuition) of Xenocrates, who seems to have been less reticent than Plato and Speusippus in his exposition of soul.

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* Vide Hermann, I, pp. 544, 744, note 755. [unverified, owing to insufficient data. See HERMANN, in Bio-Bibliogr. Index.—Comp.]

After his master's death Xenocrates travelled with Aristotle, and then became ambassador to Philip of Macedonia. But twenty-five years later he is found taking charge of the Old Academy, and becoming its President as successor to Speusippus, who had occupied the post for over a quarter of a century, and devoting his life to the most abstruse philosophical subjects. He is thought more dogmatic than Plato, and therefore must have been more dangerous to the schools which opposed him. His three degrees of knowledge, or three divisions of Philosophy, the separation and connection of the three modes of cognition and comprehension, are more definitely worked out than by Speusippus. With him, Science is referred to "that essence which is the object of pure thought, and is not included in the phenomenal world"—which is in direct opposition to the Aristotelian-Baconian ideas; sensuous perception is referred to that which passes into the world of phenomena; and conception, to that essence "which is at once the object of sensuous perception and, mathematically, of pure reason—the essence of heaven and the stars." All his admiration notwithstanding, Aristotle never did justice to the Philosophy of his friend and co-disciple. This is evident from his works. Whenever he is referring to the three modes of apprehension as explained by Xenocrates, he abstains from any mention of the method by which the latter proves that scientific perception partakes of truth. The reason for this becomes apparent when we find the following in a biography of Xenocrates:

It is probable that what was peculiar to the Aristotelian logic did not remain unnoticed by him (Xenocrates); for it can hardly be doubted that the division of the existent into the absolutely existent and the relatively existent, attributed to Xenocrates, was opposed to the Aristotelian table of categories.

This shows that Aristotle was no better than certain of our modern Scientists, who suppress facts and truth in order that these may not clash with their own private hobbies and "working hypotheses."

[Here follow passages from Isis Unveiled, I, xix-xx, portions of which were also used in the collation entitled “Elementals.” Then comes the following paragraph:]

It is difficult to fail to see in the above teachings a direct echo of the far older Indian doctrines, now embodied in the so-called “Theosophical” teachings, concerning the dual Manas. The World-Soul, that which is called by the Esoteric Yogâchâryas “Father-Mother,”* Xenocrates referred to as a male-female Principle, the male element of which, the Father, he designated as the last Zeus, the last divine activity, just as the students of the Secret Doctrine designate it the third and last Logos, Brahmâ or Mahat. To this World-Soul is entrusted dominion over all that which is subject to change and motion. The divine essence, he said, infused its own Fire, or Soul, into the Sun and Moon and all the Planets, in a pure form, in the shape of Olympic Gods. As a sublunary power the World-Soul dwells in the Elements, producing Daimonical (spiritual) powers and beings, who are a connecting link between Gods and men, being related to them “as the isosceles triangle is to the equilateral and the scalene.”†

[After some brief excerpts from Isis Unveiled, I, xx, quoting Zeller, the following paragraph is brought in:]

This must be so, since we find men like Cicero and Panaetius, and before them, Aristotle and Theophrastus his disciple, expressed the highest regard for Xenocrates. His writings—treatises on Science, on Metaphysics, Cosmology and Philosophy—must have been legion. He wrote on Physics and the Gods; on the Existent, the One and the Indefinite; on Affections and Memory; on Happiness

and Virtue; four books on Royalty, and numberless treatises on the State; on the Power of Laws; on Geometry, Arithmetic, and finally on Astrology. Dozens of renowned classical writers mention and quote from him.

[The collation closes with long passages from Isis Unveiled, I, xx-xxii.]

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* See The Secret Doctrine, Stanzas, Vol. I.

† Cicero, De Natura Deorum, lib. I, xiii (or 32-35), Strab., or Plutarch, De defectu oraculorum, XIII (416D).

APRIL, 1884

FOOTNOTE TO“LIVING VAMPIRES AND VAMPIRISM OF THE GRAVE IN OUR SOCIAL INSTITUTIONS”

[The Theosophist, Vol. V, No. 7(55), April, 1884, p. 159]

[This essay is by Dr. Fortin, President, Theosophical Society of the Occultists of France. It is almost certain that it was translated from the original French by H. P. B. herself. Mention having been made by the author of the “principles which constitute the animal soul (Kama Rupa),” the following footnote, signed Translator, has been appended to his words:]

That which remains, after the separation of the higher principles from the lower ones by the process of dying is complete, consists of the fourth principle and lower parts of the fifth. This,—the animal soul—has still a more or less indistinct consciousness of its own, and its actions resemble those of a person walking in his sleep. It has also a remnant of will, in a more or less latent condition. But as the higher principles have left this, will is no more guided by any moral considerations and cannot exert itself in any other way than by following its attractions. Its lower passions, animal desires and material attractions, still remain, and in proportion as they have been more or less developed, nursed or fortified, during earth life, in the same proportion will they act more or less powerfully after the death of the physical body. Nothing likes to starve:—each body as well as each principle has a powerful attraction and craving for those elements which are necessary for its subsistence. The principles of lust, gluttony, envy, avarice, revenge, intemperance, etc., will rush blindly to the place to which they are attracted and where their craving can be temporarily gratified;—either directly as in the case of vampires by imbibing the emanations of fresh blood, or indirectly by establishing magnetic relations with sensitive persons (mediums), whose inclinations correspond with their own.

If there is still a magnetic relation existing between the vampire (elementary) and its buried physical body, it will return to the grave. If there is no such relation, it will follow other attractions.

It craves for a body, and if it cannot find a human body, it may be attracted to that of an animal. The gospel account of the swine into which Jesus drove the "evil spirits" may be a fable in its historical application, but it is a truth, not only a possibility, with reference to many such parallel cases.

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COMMENT ON "PRACTICAL WORK FOR THEOSOPHISTS"

[Journal of The Theosophical Society, Madras, Vol. I, No. 4,

April, 1884, p. 63]

[In a letter to the Editor, Raj Coomar Roy, of Jamalpur, deplores the prevailing ignorance regarding the accumulated knowledge of ancient India, due to the fact that so many remarkable books containing that knowledge are buried in oblivion. He says: "I attached much importance to the second rule of the Society . . . . A nation can only be termed civilized or uncivilized according to its arts, sciences, literature, etc. It is therefore incumbent on the fellows and members of the Theosophical Society

. . . . to set themselves without loss of time in right earnest to resuscitate our books on sciences, philosophies and arts and to publish them for the intelligent public." He is particularly anxious to have the ancient Medical Works restored to the knowledge of the people. He considers that "the opportune time has now come for the members and the sympathisers of the Society to form themselves into groups to promote the study of the Aryan science and philosophy, and work in harmony for the religious, moral, social and intellectual regeneration of Bharatavarsha." To this H. P. B. remarks:]

We publish the above letter with a view to place the excellent suggestions of our brother before Branch Societies and individual members desirous of doing some practical work for the good of their country and fellow-men.

The bringing to light of long-forgotten Sanskrit works will not only revive the ancient learning of Aryavarta, but it will also prove to occidental scholars that the ancestors of those they now look down upon as of an “inferior race,” were intellectual, moral and spiritual giants. This part of theosophical work is the real link between the East and the West, uniting them both in a bond of Intellectual Brotherhood.

H. P. BLAVATSKY,

Corr. Secretary, Theosophical Society.

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COMMENTS ON “A CANON OCCULTIST”

[Journal of The Theosophical Society, Vol. I, No. 4, April, 1884, pp. 63-64]

A Russian Theosophist sends to us extracts from a letter received from an old friend of his—a Canon having his prebend in one of the R. C. Districts of Southern Russia. It is not every day that one meets with Catholic priests so profoundly versed in Occultism; and one especially who, appreciating the Kabala at its real worth, takes a proportionate interest in Eastern Occultism and Theosophy. The letter is interesting in various ways, and not to our members alone. We hope to gratify our readers by translating extracts from it.

[The Canon writes: “As the Kabalists have it—Malkuth is always made in the image of Kether.” H. P. B. adds in a footnote:]

For a better comprehension of those of our members who are ignorant of the meaning of these Kabalistic terms, we explain them. Kether is the equilibrizing power (lit. the “crown”), and Malkuth—the kingdom, the synthesis of the whole creation—or in another sense supreme and absolute universal intelligence—PARABRAHM.

["The object of the true initiation is to found the Kingdom of Heaven, on earth, based upon truth and justice supported by one strong Church and one strong empire. Let us hope it will come soon."]

It is the firm belief of the Kabalists (the Jewish especially) that the time will come when all the nations will be one under one Church composed of Hierophants, whose combined knowledge and wisdom, symbols and differences will also be one.

["My labour was interrupted only owing to the iniquitous and impious attempts of the Nihilists and I gave it up lest I should become suspected of treason."]

The writer refers here to alchemical works. The crucible and the ever burning fire of the seeker after the Philosopher's stone risk certainly to be easily mistaken by the ignorant Police and detectives (in search for the criminal fabricators of dynamite and explosive bombs)—for an apparatus of the murderous Nihilists.

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MR. LLOYD'S QUESTIONS TO MOHINI

[The following article, or draft of an article, in H. P. B.'s handwriting, exists in the Adyar Archives. It was originally published in The Theosophist, Vol. XLII, January, 1926, and republished in the same Journal, Vol. LXXV, June, 1954, with careful revision of uncertain readings and punctuation, and the addition of a reduced facsimile of the first page of the manuscript. The later consists of three questions put by Mr. Francis Lloyd to Mohini Mohun Chatterji, and H. P. B.'s answers thereto. Certain historical facts should be borne in mind for a correct understanding of her replies.

The London Lodge, founded in 1878, was the first "branch" to be chartered by the Parent Theosophical Society, and it carried on its work more or less successfully for a number of years. In 1883, A. P. Sinnett gave up his editorship of the Pioneer in India and settled down in London. His arrival gave renewed impetus to the activities of the London Lodge, but proved also to be a source of difficulty, for there arose in the Lodge at that time two distinct groups:

one, the larger, led by A. P. Sinnett, was specially drawn to the Oriental and Tibetan teachings, as represented in his books, The Occult World and Esoteric Buddhism; the second, the smaller, led by Dr. Anna Bonus Kingsford and Edward Maitland, was more attracted to a revival of mystical and esoteric Christianity, the Kabala and the teachings of the Hermetic philosophy. The clash between the two groups was for a time a rather bitter one, and H. P. B. and Col. Olcott tried to bring about a reconciliation when they came to London in early April, 1884, accompanied by Mohini M. Chatterji, who was at the time Col. Olcott's private secretary.

Dr. Anna B. Kingsford's group was of a nature too different to mix with the followers of A. P. Sinnett. As suggested by H. P. B. in her answer to Mr. Lloyd's third question, an attempt was made to run the two groups simultaneously within the framework of the London Lodge; a special branch was then chartered by Col. Olcott on April 9, 1884, called the Hermetic Lodge, for the study of the Kabalistic and Hermetic teachings under the inspiration of Dr. Kingsford (See Old Diary Leaves, III, 94). Nevertheless her followers felt hampered in their aims by inclusion in the Theosophical Society. On April 22, 1884, the Hermetic Lodge decided to surrender its Charter, and to form a separate organization. On May 9, 1884, it reconstituted itself under the name of Hermetic Society, at the residence of Mr. Francis Lloyd, 43 Rutland Gate, London W., Col. Olcott being present at this inaugural meeting (op.cit., p. 97). Mr. Lloyd was made the Treasurer of the new Society. (Above historical summary drawn from Notes by Katherine A. Beechey, Keeper of the Archives, Adyar, India.)

In the light of the facts outlined above, the probable date of H. P. B.'s manuscript would appear to be either late Spring or early Summer of 1884.—Compiler.]

MR. LLOYD'S QUESTIONS TO MOHINI;—

ANSWERED BY MAD. BLAVATSKY.

Q. 1. What proof is there of the existence and powers of the exalted race of beings styled Adepts or Mahatmas?

Answer. We know of no "race of beings" styled the Adepts or Mahatmas. We know only of mortal men, as we are ourselves, who, though born in the same way as we are born and subject to death in the end, in common with all humanity of our fifth race—have nevertheless by self-restraint, purity of life, and steadiness of purpose become Adepts.

These we know, and no others. For us, They are the most “exalted beings” we know of, on this earth, as the most wise, and kind, and pure of men. The proofs of Their existence for those of us, who know Them, who have lived near Them, and learned from Them — are furnished by our physical as much as our spiritual senses. Were Mr. Lloyd to go to Tibet, there to preach the Hermetic doctrine and to speak of Mrs. Kingsford who is still less known in that country than our Mahatmas are here; and were the Tibetan sceptics to ask him: “What proof is there of the existence and powers of clairvoyant seership of the exalted being styled by him Dr. Anna Kingsford”—what would Mr. Lloyd answer? I pause for a reply.

Q. 2. Mr. Lloyd says that he puts this question simply, because although he wishes to believe in the existence of the Mahatmas, he feels it impossible rationally so to do without evidence, “and so far as he can see, no sufficient evidence has yet been received that they even exist.”

Ans. In Baring Gould’s Popular Myths (I believe)* a story is told showing how easy it is to convert the best known historical personages into Solar or other myths. A certain French Abbé undertook to furnish the best, the most unimpeachable evidence that Napoleon the First was but a Solar myth—and he did it. If a person will not see, and will go moreover daily to an occultist, who, under the pretext of improving will impair his sight—whose fault is it? Mr. Lloyd, instead of remaining with the London Lodge, is a zealous visitor of the Hermetic Lodge, whose Fellows loudly proclaim—in the Pall Mall Gazette† for one place—that having rather a mystic than an occult character they depend for guidance upon no “Mahatmas” and “can boast no worker of wonders on the phenomenal plane.”

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* [Reference here is to Rev. Sabine Baring-Gould’s Curious Myths of the Middle Ages, 1st Series, pp. 127-133, in 2nd rev. ed., 1868. —Comp.]

† [Reference is to the issue of July 15, 1884, where an article appears under the title: “The Newest Thing in Religions. The Hermetic Society. By One of its Fellows.” A cutting of this article is pasted in H. P. B.’s Scrapbook No. XX, pp. 72-73, the portion quoted being underlined in blue pencil.—Compiler.]

If so, then why belong to the Theosophical Society at all? Or, once belonging to it, but finding wiser teachings in the Doctrine of Hermes, why not, availing oneself of art. the 2nd of the Rules,* which gives the Fellows full permission to constitute themselves in branches or groups of co-religionists, or co-workers, of persons in short, of the same way of thinking—why not leave the vexed question alone? Surely, the existence or non-existence of our Mahatmas is a problem of very little importance to those who do not accept their teachings? It interests only those who do; and—Mr. Lloyd is not one of these. It thus becomes simply idle curiosity; and, I am sorry to say, a malevolent desire to embarrass, if possible, to put into a false position those of the Fellows, who, while believing and having confidence in the Mahatmas and their teachings, are unable, so far, to say, as we can—We know them personally, and look straight into the face of our opponents. I am one of those who have seen them, lived near them, and have as much proof of the existence of these revered Masters as I have of those of Mr. Lloyd and his guru—Mrs. Kingsford. I pause again, to ask! Is Mr. Lloyd prepared to look me straight in the face, as I look into his eyes and say to me that I am a liar? And having disposed thus of me, is he prepared to do the same with Colonel Olcott, who has also seen his guru and Mahatma Koot Hoomi personally? And with Mohini, and Mr. Brown, to a certain degree, and with Damodar and Dharbagiri Nath and so many others who have been blessed for a longer or a shorter time with the Masters' presence, in their own living bodies, not merely astral forms?

Q. 3. "Everything in our Society is founded on the teachings of the Mahatmas"—says Mr. Lloyd.

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* [The reference is to the 2nd paragraph of Article I of the Society's Revised Rules and Bye-Laws of 1883, which reads as follows: "A Branch may, if so desired, be composed solely of co-religionists, as for instance, Aryas, Buddhists, Hindus, Zoroastrians, Jews, Christians, Mahomedans Jains, etc., each under its own President, Executive Officers, and Council."—Compiler.]

Ans. I answer—not so if he means by “our” Society the Parent body; for we have, to begin with, 8 Branches in Ceylon, and many more in India, composed of orthodox, Southern Buddhists, and of Freethinkers, who never interested themselves about our Mahatmas or their teachings; and who are yet devoted theosophists—philanthropists, and scholars. But if by “our” Society—the London Lodge is meant—then, I say, if unfortunately, during our absence some too zealous theosophists had such a desire, the inadvisability of such a plan has now been taken into consideration, as you will all see presently. Now, the Fellows of the London Lodge are at liberty to form themselves into distinct groups, if they so prefer it. Every group is at liberty to choose its own masters as its own philosophy—or any object of research it likes. The time has come when I, one of the Founders of the Society, have to speak plainly. Experience of the last few months has shown, how dangerous it was to have rules, and not to abide by them. Henceforth they must and shall be enforced. Whether the London Lodge consists of two or more groups, it is one Lodge and every group in it must be made subordinate to its rules. These groups will have to meet probably at general meetings, and then article VI will have to be enforced. This article reads: *

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* [Article VI of the 1883 Rules stated: “No officer of the Society, in his capacity of an officer, nor any member, has the right to preach his own sectarian views and beliefs, or deprecate the religion or religions of other members to other Fellows assembled, except when the meeting consists solely of his co-religionists. Nor is any member entitled to demand pecuniary aid from his richer brother, nor can he be forced to give help to a poorer . . . After due warnings, violation of these two clauses shall be punished by suspension or expulsion, at the discretion of the President and General Council.”—Comp.]

MAY, 1884

PRINCE BISMARCK'S MYSTERIOUS VISITOR

[The Theosophist, Vol. V, No. 8(56), May, 1884, p. 186]

La France in an article headed "Chronique Allemande" says about Prince Bismarck: "There is no doubt that he works hard, while undergoing treatment at Kissingen; but it is not religious politics that takes up his time. Although not a single caller is admitted, still a very mysterious visitor comes to him every day. This visitor is a tall, dried-up, old man with grim face and clothed in the fashion of the country people of Bavaria, namely wearing, as they all do, silver pieces in place of coat buttons. Certain knowing gossips say that this peasant comes from Pasing, near Munich, that his name is Huber, and that he is nothing more or less than a magician or wizard."

This account, coming as it does from a French source admittedly unfriendly to Prince Bismarck, would appear, at first sight, to have for its object to throw a slur on the Chancellor, and charge him with superstition and credulity. But if we turn to the German Journal Psychische Studien* published at Leipzig, we find another article headed "Gambetta and Bismarck in their relation to Psychism." It shows that several years before Gambetta's death he was dining at the house of a friend, when after dinner the lady of the house proposed a bit of fortune-telling by cards, an amusement that was smilingly accepted. When it was Gambetta's turn to have his fortune told, the lady became suddenly serious. "Do you know," she said, "that you are threatened by a great danger which comes to you through a woman?" "You are perhaps right," replied Gambetta, "my mother was already told before my birth, that she would have a son who would occupy a high position in France, but who would be killed by the hand of a woman."

According to the same journal Prince Bismarck is a sensitive. Ideas come to him and keep him awake, when he would prefer to sleep.

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* [Issue of September, 1883. This article was reprinted in Light, London, Vol. III, December 8, 1883, pp. 533-534.—Compiler.]

Who knows but Professor William Carpenter may yet show that the victories in France were but a result of Bismarck's unconscious cerebration. Hesekiel tells a ghost story which occurred in Bismarck's castle in Schönhausen; the Chancellor himself saw the ghost and never denied it. He also expressed on a certain occasion his belief in mystic numbers and lucky and unlucky days, and when on the 14th of October, 1870, General Boyer opened negotiations with him in regard to the surrender of Bazaine, Bismarck put off the transaction of that serious business, privately giving the reason for it that it was an unlucky day.

Shall we draw the conclusion that these great men are ignorant and superstitious, or that they, perhaps, have higher developed intuitions than the ordinary rabble?

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A SPIRIT VISIT TO HIS HOLINESS THE METROPOLITAN PLATON

[The Theosophist, Vol. V, No. 8(56), May, 1884, p. 189]

The Diocesan Vyedomosty of Mogilev (Russia) quotes an interesting experience in the life of the Venerable Platon, one of the three Metropolitans of the Russian Empire—as narrated last year by himself, during his visit to the town of Tver, his birth-place. While holding a conference at the Monastery of Jeltikoff in the cell of the Father Superior, he related to the assembled guests some episodes of his long life. Among other events, he described what the spiritualists would call a "Spirit visit," — he had received years before. We translate verbatim.

. . . . . Yes: I had such an experience in my life; I saw once before the shadow of a dead man, and in as vivid and natural a form as any one of your own I see now before me. It was in the year 1830, when I was Inspector at the Theological Academy of St. Petersburg. Among other students there was one, named Ivan Kriloff, that I had known in the Seminary of Orloff. I see his face before me as vividly as ever, whenever I think of him. He progressed well, was a fine looking young man of good behaviour and a promising student.

Once he came to ask my permission to enter for a few days the hospital, as he felt unwell. So thinking that, perchance, the poor boy had made himself ill through too much austerities and that he might recuperate in the hospital diet of chicken and white bread and, at the same time, not lose time in writing his examination essay, I consented. After he had become a patient for a long time, I heard nothing of, nor from, him, nor had I been notified of any danger to him by the doctor. Once I was lying in my room on a sofa, reading a book, with a table placed behind me. Suddenly I left off reading and turned to the other side, thus facing the table, when, to my surprise, I saw Kriloff standing at the other end of it, and looking earnestly in my face. Thinking, as he had not been announced, I might have been dreaming, I rubbed my eyes, and arose from the sofa, . . . yes, . . . it was Kriloff, motionless, and still gazing fixedly at me . . . His head and face as clear and as distinct as yours, but his body hazy, as though veiled in a mist or a cloud. Once more I looked at him. It is he. He! . . . but what's the matter with him? I felt a shuddering when the phantom finally moving, glided noiselessly from the table to the window, where it finally disappeared. I was still trying to unriddle the meaning of this, still uncertain whether I had not dreamt the whole scene when some one knocked at my door. I donned my clericals and called out to the visitor to come in. It was the Hospital Warden who had come to notify me that one of the students had just delivered his soul to God.

"Who is it?" I asked.

"Ivan Kriloff," he answered.

"When did he die?" I exclaimed, completely taken aback.

"About five minutes ago or so. I lost no time in coming down to report to your Reverence," said he.

"And now," added the holy Archipaster, addressing the monks and guests assembled around him—"I leave the mystery to be solved by yourselves."

But every one kept silent.

"All this," concluded the Metropolitan, "proves to us undeniably the existence of some mysterious connection between us and the souls of the departed."

NOTE.—Quite so, and the word "undeniably" is here properly used. That such a connection exists was proven to the world by thousands upon thousands of well authenticated cases of the apparition of the dead making themselves visible to the living. But it can take place only immediately, or very soon, after the separation of the surviving principles from the body. Such visions, when they take place, are serious and full of solemnity to the living.

The “Spirit”—a real Spirit in such cases, fulfils the last desire of the soul, some praiseworthy craving, beneficent to the survivor in every case, if not to the departed entity. But one has yet to learn that one of such phantoms has ever shouted, “Good evening to you Mr. So and So,” performed Japanese juggling feats with flying musical boxes and rapped Yankee-doodle on a guitar à la “John King”—or any other like worthy of the “Summer Land.”—Ed.

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A SINGULAR CASE

[The Theosophist, Vol. V, No. 8(56), May, 1884, p. 203]

A Correspondent writes:—

The Banner of Light has a curious case given in its columns. “There is,” it says, “a gentleman, in the city of New York who, until latterly, was one of its most able as well as respectable merchants. Loss of mental faculties is a frequent consequence of long-sustained application to a single subject, but in this case there is a peculiarity of affection that may interest many readers of the Banner:
“Notwithstanding the complete decay of this gentleman’s mental faculties, he writes as wise and sensible letters of business to-day as he ever did, and this, although he is utterly incapable of reading what he has written; a description of a case that is unprecedented, so far as this writer has witnessed.”
I suppose that in this case only the 4th Principle is active; but what has become of the fifth? Has it evaporated or become latent or paralyzed? Is a man in his dotage only a shell? Or has the connection ceased? If a shell, what has become of the fifth principle?
L.A., F.T.S.

Ed. Note.—We think it is the reverse. It is neither the 4th principle—the only one alive in the period “of dotage” or insanity—nor the 5th that is active, for both are, so to say, paralyzed, in the case of the New York gentleman. Everything in the brain is dead, or rather in a cataleptic stupor—with the exception of that portion called in physiology sensigenous molecules, which go to form the physical superstructure or foundation of memory in our brain. And even in that portion of the brain-substance only those molecules are really alive and active which are directly connected rather with mechanical impulses, long acquired habits, etc., properly speaking, than with memory in toto.

We have heard of several cases of insanity upon all and every subject except that which had degenerated into a mental and physical habit. A portrait painter, a lunatic, when asked to draw some particular person whom he had known, would paint his likeness from memory far better than he might have done during his days of perfect health when having that person before him at a sitting. Nevertheless, as soon as the likeness was completed, he used to see invariably in it some animal, asking whether that dog, or cat, or bird was not “very, very natural and beautiful.”

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MISCELLANEOUS NOTES

[The Theosophist, Vol. V, No. 8(56), May, 1884, p. 189]

[The following note is appended to a story about some ignorant people of Japan and their reactions upon seeing their reflections for the first time in an ordinary mirror. None of them recognized themselves in it, though they imagined seeing the likenesses of various other people:]

MORAL.—It is a parable of the “séance room.” Every Spiritualist sees in the same “materialized form” the reflection of his own image, distorted in the mould of his expectation and fancy—the wish being the father to the thought.

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[The Theosophist, Vol. V, No. 8(56), May, 1884, p. 194]

This death is spiritual death. When the communication between a human being and his divine immortal Atma, his “logos” is dissevered, the result will be the spiritual death of the man.

Number 4 represents the sacred square, which is the symbol of the manifested logos. 4 becomes 9 when the logos or the spiritual monad attaches itself to the remaining 5 principles in man. This is the descent of spirit into matter which is darkness.

JUNE, 1884.

ARE CHELAS “MEDIUMS”?

[The Theosophist, Vol. V, No. 9(57), June, 1884, pp. 210-211]

According to the newest edition of the Imperial Dictionary, by John Ogilvie, LL.D., a medium “is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism, or a person through whom spiritual manifestations are claimed to be made, especially one who is said to be capable of holding intercourse with the spirits of the deceased.”

As Occultists do not believe in any communication with the “spirits of the deceased” in the ordinary acceptation of the term, for the simple reason that they know that the spirits of “the deceased” cannot and do not come down and communicate with us; and as the above expression “by animal magnetism” would probably have been modified, if the editor of the Imperial Dictionary had been an Occultist, we therefore are only concerned with the first part of the definition of the word “Medium,” which says: a medium “is a person through whom the action of another being is said to be manifested and transmitted”; and we should like to be permitted to add: “By the either consciously or unconsciously active will of that other being.”

It would be extremely difficult to find on earth a human being, who could not be more or less influenced by the “Animal Magnetism” or by the active Will (which sends out that “Magnetism”) of another. If the beloved General rides along the front, the soldiers become all “Mediums.” They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse pervades them all; each one becomes the “Medium” of another, the coward becomes filled with heroism, and only he, who is no medium at all and therefore insensible to epidemic or endemic moral influences, will make an exception, assert his independence and run away.

The “revival preacher” will get up in his pulpit, and although what he says is the most incongruous nonsense, still his actions and the lamenting tone of his voice are sufficiently impressive to produce “a change of heart” amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics “that came to scoff, remain to pray.” People go to the theatre and shed tears or “split their sides” with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby the action of another be manifested or transmitted through him. All men and all women and children are therefore Mediums, and a person who is not a Medium is a monster, an abortion of nature; because he stands without the pale of humanity.

The above definition can therefore hardly be considered sufficient to express the meaning of the word “Medium” in the popular acceptation of the term, unless we add a few words, and say: “A medium is a person through whom the action of another being is said to be manifested and transmitted to an abnormal extent by the consciously or unconsciously active will of that other being.” This reduces the number of “Mediums” in the world to an extent proportionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little “weaknesses,” and every man has his little “mediumship”; that is to say, some vulnerable point, by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a “medium.” Opinions often differ, whether a man is insane or not, and so they may differ as to his mediumship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree, that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to Mediums, and say that only such persons shall be considered mediums, who allow other beings to influence them in the above described manner to such an extent that they lose their self-control and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or bad purposes. This other "being" may be an idea, such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela."

Again, a person may never in his life have heard the word "Medium" and still be a strong Medium, although entirely unconscious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings. He may become a prey to Elementaries or Elementals, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, a ravisher, a drunkard or a cut-throat, and it has often enough been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known.

He may be a great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc.

Furthermore, a medium may know the sources from which the influence comes, or in more explicit terms, the nature of the being, whose action is transmitted through him, or he may not know it. He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit" of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "Chela," although ignorant of the fact.

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done. This again depends on the degree of knowledge which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influences of every unknown power, is undoubtedly a "crank," and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and by the fanaticism with which they cling to their ignorance.

Such people ought to be pitied instead of blamed, and if it were possible, they should be enlightened in regard to the danger which they incur; but whether a Chela, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a “Medium” in the vulgar acceptation of the term, is a question which had better be left to the reader—after due consideration of the above to decide for himself.

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ASTROLOGY*

[The Theosophist, Vol. V, No. 9(57), June, 1884, pp. 213-214]

In the last number appeared the review of an elementary work on Astrology. It may not therefore be unprofitable to say a few words in regard to the subject itself. The popular idea seems to be that the planets and the stars exercise a certain influence upon the destiny of man, which the science of Astrology can determine; and that there are means within the reach of that science which can be used to propitiate “the evil stars.” This crude notion, not philosophically understood, leads to two unscientific fallacies. On the one hand it gives rise to a belief in the doctrine of fatality, which says that man has no free-will inasmuch as every thing is predetermined, and in the other it leads one to suppose that the laws of Nature are not immutable, since certain propitiatory rites may change the ordinary course of events. These two extreme views induce the “rationalist” to reject “Astrology” as a remnant of the uncivilized condition of our ancestors, since as a of-fact student he refuses to recognize the importance of the saying, “Real philosophy seeks rather to solve than to deny.”

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* [The authorship of this article is uncertain. Peculiarities of style indicate at least the possibility of its having been written by H. P. B., while the rather authoritative manner of presenting the subject, and deep insight, strengthen this idea. The intrinsic value of the teachings herein contained has been the deciding factor for the inclusion of this article in the present volume.—Compiler.]

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It is an axiom of the philosophic student that truth generally lies between the extremes. If one therefore proceeds in this spirit, he will find that there is yet not an unreasonable or unscientific hypothesis which can reconcile all these different views, and which, not unlikely, was what the ancients meant by Astrology. Although a study of this science may enable one to determine what the course of events will be, it cannot necessarily be inferred therefrom that the planets exercise any influence over that course. The clock indicates, it does not influence, the time. And a distant traveller has often to put right his clock so that it may indicate correctly the time of the place he visits. Thus, though the planets may have no hand in changing the destiny of the man, still their position may indicate what that destiny is likely to be. This hypothesis leads us to the question, “What is destiny?” As understood by the Occultist, it is merely the chain of causation producing its correspondential series of effects. One who has carefully followed the teachings of Occultism, as recently given out, concerning Devachan and future re-births, knows that every individual is his own creator or his own father, i.e., our future personality will be the result of our present mode of living. In the same manner our present birth, with all its conditions, is the tree grown out of the germ sown in our past incarnations. Our physical and spiritual conditions are the effects of our actions produced on those two planes in previous existences. Now it is a well-known principle of Occultism that the ONE LIFE which pervades ALL connects all the bodies in space. All heavenly bodies have thus mutual relation, which is blended with man’s existence, since he is but a microcosm in the macrocosm. Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature— the Akasa, the objective aspect of the UNMANIFESTED LIFE. All our thoughts and actions thus produce the vibrations in space, which mould our future career. And astrology is a science which, having determined the nature of the laws that govern these vibrations, is able to state precisely a particular or a series of results, the causes of which have already been produced by the individual in his previous life.

Since the present incarnation is the child of the previous one, and since there is but that ONE LIFE which holds together all the planets of the Solar system, the position of those planets at the time of the birth of an individual—which event is the aggregate result of the causes already produced—gives to the true Astrologer the data upon which to base his predictions. It should be well remembered at the same time that just as the "astronomer who catalogues the stars cannot add one atom to the universe," so also can no astrologer, no more than the planet, influences the human destiny. Perhaps the following beautiful passage from that exquisite work of Bulwer Lytton's—Zanoni—may help to make the meaning still clearer:—

For the accomplishment of whatever is great and lofty, the clear perception of truths is the first requisite—truths adapted to the object desired. The warrior thus reduces the chances of battle to combinations almost of mathematics. He can predict a result, if he can but depend upon the materials he is forced to employ.*

This necessitates a consideration of the element of clairvoyance necessary to constitute a true astrologer.

The ancient Rishis, to condemn whose books without a hearing was till recently a general practice, had by observation, experiment and deep occult knowledge, taken account of all conceivable combinations of various causes and determined with mathematical precision almost to infinitesimal point their effects. But yet, since the cosmos is infinite, no finite being can ever take cognisance of all the possibilities of Nature; at any rate they cannot be committed to writing, since as Isis Unveiled says: —"to express divine ideas, divine language is necessary." Recognising the truth of this most important but unfortunately often neglected axiom, they laid down as the first condition of success in astrology a pure life, physically, morally and spiritually. This was intended to develop the psychic capacities of the astrologer who could thus see in Akasa the combinations, not alluded to in the written works, and predict their results in the manner beautifully illustrated in the above extract from Zanoni.

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* [Bk. III, chap. iv, p. 128.—Comp.]

In short, true Astrology is a mathematical science, which teaches us what particular causes will produce what particular combinations, and thus, understood in its real significance, gives us the means of obtaining the knowledge how to guide our future births. True, such astrologers there are but few: but are we justified in condemning the science of electricity because there may be very few real electricians? We must not at the same time lose sight of the fact that although there are numberless combinations which must be determined by the psychic vision of the astrologer, there are yet a very large number of them which have been determined and put on record by the ancient sages. It is these cases which baffle us when we find that some astrological calculations prove correct while others are quite beside the mark.

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MR. MONCURE D. CONWAY'S "A TOUR ROUND THE WORLD"

[The Theosophist, Vol. V, No. 9(57), June, 1884, p. 221]

The Glasgow Herald of April 11, 1884, contains 21/2 columns devoted by the eminent London Ontologist to—"The Theosophists." A dangerous subject taking it all in all, yet one that the traveller has handled in quite a masterly and dexterous manner. There is quite sufficient fairness in the article to satisfy the Theosophists, than whom there are few less accustomed to praise, and who, in the simplicity of their hearts, have entertained Mr. Conway, to the best of their ability, a whole evening at Adyar (Madras Headquarters of their Society); and quite enough of possibilities of vistas in the many would-be innocent innuendoes with which the article abounds, to make every enemy of Theosophy rejoice.

After carefully reading the narrative, we cannot refrain from exclaiming with Jerdan:

"All men are apt to have a high conceit of their own understanding, and to be tenacious of the opinions they profess; and yet, almost all men are guided by the understanding of others, not by their own; and may be said more truly to adopt, than to beget, their opinions."

Now Mr. Conway is a sceptic. He prides himself on it, and, therefore, it is no wonder when he says that in coming to Adyar "he had no faith that anything lay for me (him) in occultism, after thirty years' observation of similar phenomena" in spiritualism. So much for his prejudice confirmed by an exhaustive examination of "nearly six hours" of a subject that he has never investigated; for spiritualism is no more occultism than his London "Church" of heterogeneous religions is a Methodist chapel. His investigation resolves itself, as we understand it, into three heads. First, the Adyar "lay chelas" would not shake hands with him; Second, these "graceful" but too credulous Asiatics presumed to prostrate themselves before the portrait of one whom they reverence in the presence of him who never reverenced anything or anybody; Third, his conclusion and broad hint that the "Shrine" phenomena were alleged to have ceased because the inhabitants of Adyar knew of his coming.

Without losing time in commenting upon the first two grievances, we will simply remark that Mr. Conway's arrival at Madras and visit to Adyar were quite unexpected, the first intimation of it being his actual presence, and the letter of introduction from an Australian member of our Society which he brought with him. Nor had the forbidding of placing letters to be phenomenally carried away and the answers brought by the same method, anything whatever to do with our sceptical traveller. To the positive knowledge of all the Madras Theosophists the event had occurred several days before, on December 31, Mr. Conway—however eminent—not being taken by the Mahatmas into the slightest consideration on that occasion.

Notwithstanding our critic's definite prejudices, and, begging his pardon—"high conceit of his own understanding," he seems to be as willing as the rest of the mortals, perchance less intellectual than he is, to allow himself to be "guided by the understanding of others," even when the latter is flagrantly incorrect, provided his own ends be served.

Thus, instead of “begetting” he indeed “adopts” another man’s opinion when he says that he is “informed by an eminent Oriental scholar, that the name of Koothoomi lies completely outside the analogies of any language that ever was spoken in India.” This is either (a) a deliberate misstatement of the writer, or (b) of his “eminent Oriental” informant. For being “eminent,” as Mr. Conway says, he could not make such statement ignorantly. Mr. Conway is challenged to furnish the “eminent Oriental scholar’s” name, or failing to do so—confess himself between the horns of a very serious dilemma.

The phonetic name Koothoomi, or Kuthumi—however variously spelt, is one too well known in Indian literature and language to need help from any Oriental scholar, whether eminent or not. Koothoomi is the name of one of the Rishis, the author of one of the 20 remaining Codes of law, now in the Asiatic Society’s Library in Calcutta; again, he is named as one of the 36 Rishis in the Padma Purana; and we would strongly advise Mr. Conway to consult these authorities, and Monier Williams’ Indian Wisdom, for one, wherein Koothoomi is mentioned; so that his next lay sermon might not contain this very serious as well as ludicrous error. To conclude, Mr. Conway could never have seen an “autograph” of the Master signed “Kothume.” Such a spelling—an impossibility for a Hindu or a Theosophist, may only become a possibility with the prejudiced imagination of an Ontologist. There are many other little inaccuracies in Mr. Conway’s chapter on the Theosophists which, for lack of space, we pass unnoticed.

A ROMAN CATHOLIC SAINT AT GÔA

[The Theosophist, Vol. V, No. 9(57), June, 1884, pp. 222-223]

St. Francis Xavier was a Roman Catholic priest. His sacred corpse is lodged at Gôa, and exposed every third or fourth year to the public view, when several miracles are wrought. He must, without doubt, have been a true believer in Roman Catholicism, which religion forbids us to join secret societies. This being so, how can the Theosophists put down Roman Catholicism in their monthly Journal? Will The Theosophist please to give the public its views about this Great Saint in India.

SAMUEL JONATHAN.

Civil Court, SALEM, April 13th, 1884.

Note:—We regret that we have had no opportunity of forming the acquaintance of St. Francis Xavier; neither were we given the chance to investigate any of the "miracles" performed by his corpse; but as our correspondent, according to the address given by him, is connected with the Civil Court, it is reasonable to suppose that he is a lawyer, and therefore that he would not accept anything as true, unless he were fully convinced by the evidence brought before him. He tells us that

1. The corpse of St. Francis Xavier is occasionally exposed at Gôa.

2. On such an occasion "miracles are wrought."

As to the first assertion, we are quite willing to believe that the corpse exposed at Gôa is really that of St. Francis Xavier and no other. Besides it would make no difference; for even if the corpse exhibited in that costly shrine at the Church of Bon Jésus were that of the cruel bigot, Don Fre Alexo de Menzes, or of one of the many miserable victims of the loathsome Inquisition who died in the dungeons of the Casa Santa, or that of some unknown criminal, it would make no difference as far as the working of "miracles" is concerned, as long as the true believers can furnish sufficient faith to believe seriously in the efficacy of the fetish. We fully believe in the mysterious power of faith.

Besides the body of St. Francis Xavier, there are plenty of other “miracle-working” relics in the world.

“A monk of St. Anthony . . . ,” says Henricus Stephanus, “was shown by the Patriarch of Jerusalem various relics, among which was a bit of the finger of the Holy Ghost, as sound and entire as it had ever been; the snout of the Seraph that appeared to St. Francis; one of the nails of a Cherub; one of the ribs of the Verbum caro [factum, the Word made flesh]; habiliments of the holy Catholic Faith; some rays of the star that appeared to the three Kings of the East, and a phial of St. Michael’s sweat that exuded when he was fighting against the Devil . . .”*

and up to this day there is a church in Italy where a feather out of the wing of the Angel Gabriel is exhibited.

All these things work “miracles,” especially cures, provided the patient has sufficient faith. Neither is it at all necessary that such fetishes should be relics of Roman Catholic saints. A tooth of Buddha, a backbone of Confucius, a toenail of Gladstone, a boot of Col. Ingersoll, a tail of a monkey, or any other thing will and must have just the same effect, if believed in with sufficient strength. Jesus Christ gives the desired explanation after making a cure. He does not say “I cured thee,” but he says: “Thy faith has made thee whole, go and sin no more.” Many Yogis are buried in India and cures are wrought at their graves. Thousands of Mohammedans go annually to Mecca to visit the tomb of the Prophet for that purpose, and all the patent medicines and quack nostrums derive their efficacy principally from the faith of imaginary or real invalids.

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* See Isis Unveiled, Vol. II, p. 71.

[This passage is quoted by H. P. B. from a work entitled: L’Introduction au Traité de la Conformité des Merveilles anciennes avec les modernes, ou Traité Préparatif à l'Apologie pour Hérodote, by the famous classical scholar and master-printer Henri Estienne (1528-98) who published many works under the Greek equivalent of his name, Stephanus. The original edition of this work was published in Geneva in 1566, and is extremely rare. Many subsequent editions have appeared, though somewhat mutilated by censorship. The above passage was checked by the new edition of P. Ristelhuber, Paris, Isidore Liseux, 1879, wherein it is to be found in Vol. II, ch. xxxix, p. 412.—Compiler.]

The powers of Imagination and Faith are almost omnipotent, and if our correspondent desires to know how they act, we advise him to study theosophical books, and especially to read the lectures of Éliphas Lévi published monthly in the Journal of the Theosophical Society. The Theosophical Society is no secret society, she invites everybody to investigate her doctrines.

As to the second point, it is useless in this enlightened age to say that a real miracle can occur. Originally a “miracle” meant something supernatural, or something that goes against the laws of nature. At one time thunder and lightning were supposed to be works of Jupiter or of the devil, and therefore miraculous; but we are inclined to believe that our correspondent is sufficiently intelligent to know all this, and that by “miracle” he probably meant “a wonderful thing.” There are plenty of wonderful things, but they are not supernatural, and can all be explained by a proper application of our intellectual faculties.

“But,” says our correspondent, “you try to put down Catholicism.” We say: “We do no such thing. We do not try to put down Catholicism, but to raise it up and purify it. We want to make the Catholic church still more Catholic; instead of wishing her to remain only Roman Catholic, we want her to become universal Catholic; but to become such she must have priests instead of bigots, knowledge instead of relics, love instead of hate, freedom instead of tyranny, truth instead of superstition, and a pope who is endowed with supreme wisdom. If she arrives at that point, we shall join her in her efforts to extend her dominion all over the earth.”

If we attempt to cleanse a noble statue from filth, do we destroy the statue, or destroy the filth? If we try to remove superstition and ignorance, which hide the truth, do we try to put down the truth? Forms change, principles are lasting. He who adores a form is an idolater; who admires the principle is the true worshipper. The Roman Catholic Church is getting old; the principle has left, the form remains.

The priests have lost the key to their sanctuary; they cannot explain their own mysteries and do not want them explained. They worship forms, out of which the spirit has fled, and unless they awake from their slumber, a new and universal religion will arise and conquer the world, while the mummified body of the Roman Catholic Church will be laid away in its tomb and forgotten, like the dried up old body of St. Francis Xavier in its shrine at Gôa.

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KARMA

[The Theosophist, Vol. V, No. 9(57), June, 1884, p. 223]

It is generally supposed that animals are not under the operation of the law of Karma, as applied to human beings. If so, how can we explain the difference between the position of an animal exposed to all the torments that can afflict sentient beings, whipped almost to death, starved out of existence, and that of another, enjoying all the luxuries of the material world, fed with the best of food and treated with extreme kindness? How again can the cases of animals born blind be explained? We do not actually mean to invest them with as much responsibility as human beings, but can they not be supposed to possess it in a far less degree? A solution from you on this point will go much toward elucidating our ideas on the subject.

GYANENDRA N. CHAKRAVARTY,

(of Cawnpore)

Professor, Physical Science.

Note:—The error often committed, is to mistake the general law of cause and effect for the law of merit and demerit. If we ask, why has one animal an easy life to lead and another a hard one, we might ask also, why is one tree cut down before it is grown up, while another tree is allowed to die of old age? Why is one pair of shoes made to adorn the feet of a lady in a ball room, and another pair to be dragged through the mud by a boor? No one will maintain that minerals and plants have any moral responsibility. Neither have animals, children, idiots or the insane any such moral responsibility. This is a fact recognized by human legislation, and it was reserved for the ignorance of the 14th Century to judicially try and punish animals according to a Jewish law, laid down in Exodus, xxi, 28, which says:

“If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.” According to that law in 1386 the judge of Falaise condemned a sow to be mutilated in the leg and head, and afterwards to be hung, for having torn the face and arm of a child and then killing it. This was a Draconian infliction of punishment. The sow was executed in the public square, clothed in a man’s dress.

The law of Karma is a moral law, and where no moral responsibility exists, there can be no application of the law of Karma; but the law of cause and effect applies to all departments of nature.

A celebrated writer says: “Suffering is heaven’s divine medicine.” The law of compensation is also active in the animal world. A dog, that has to exercise its own sagacity to find food, will sooner develop psychical powers in that direction, than one that does nothing but eat and sleep, and the individual or differentiated monad of the former will sooner reach the condition necessary to enter the human kingdom. The rudiments of hope, patience, faith, fidelity, confidence, etc., are found in the animal kingdom. By putting them into exercise, they will become stronger, and as no effort in nature is ever lost, they will find their uses. If we understand the laws of the universe, we shall have no occasion to find fault with them, and become convinced of the uselessness to attempt to improve or correct Supreme Wisdom, or “God.”

FOOTNOTES TO“UNPUBLISHED WRITINGS OF ÉLIPHAS LÉVI”

[Journal of The Theosophical Society, Madras, Vol. I, No. 6,

June, 1884, pp. 82-83]

[To her own translation from the original French of Lecture Five in this Series, H. P. B. appends the following two footnotes:]

According to the statement of Llorente (see American Encyclopaedia)* from 1481 to 1808 there were burnt alive 31,912 persons; burned in effigy 17,659, tortured and imprisoned 291,456. All that in the name of “Jesus Christ” and by the supreme authority of the Pope, who appointed the “apostolic” judges of the inquisition. This is not “attacking Christianity,” but simply stating historic facts.

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Éliphas Lévi being a Catholic, still cherishes the idea that the Pope of Rome is really the successor of Peter, who was made Bishop of Rome by Jesus Christ. If it is admitted that Peter really was the first Pope, then it follows logically that the “Roman Catholic” church is really the only Christian church that has any legitimate existence, and all the so-called protestant churches are only so many heresies that ought to be rooted out; but biblical criticism has shown that Peter had nothing whatever to do with the foundation of the Latin church. “Petroma” was the name of the double set of stone tablets used by the hierophant at all initiations during the final Mystery; and the designation “Peter” (in Phoenician and Chaldaic, an interpreter) appears to have been the title of this person. The majority of critics show that the “apostle” Peter never was in Rome,—and besides it is almost certain that the real “Jesus” of the gospels, whose name was “Jehoshua, the Nazarene,” lived a hundred years before the Christian era.

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* [H. P. B. has reference to the Encyclopaedia Americana. Edited by Francis Lieber, assisted by E. Wigglesworth. Philadelphia: Carey, Lea & Carey, 1829-33; also 1838,1848,1849. Article on “Inquisition,” p. 33, where Llorente is referred to.—Compiler.]

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JULY, 1884

MAHATMAS AND CHELAS

[The Theosophist, Vol. V, No. 10(58), July, 1884, p. 233]

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of "incarnations," although, comparatively speaking, they are very few. NOW, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has Kama Loka for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher Manas, the pure man, which is associated with the sixth and the seventh principles, that goes into Devachan to enjoy there the effects of its good Karma, and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower Manas until there arrives a time when its whole Manas, being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher Manas which is inseparably linked to the Atma and its vehicle (the 6th principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for.

How can they, by their physical eyes, hope to see that which transcends that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the Maya before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a Maya? Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his intellectual sight. He must so elevate his Manas that its perception will be clear and all mists created by Maya must be dispelled. His vision will then be bright and he will see the MAHATMA wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he, who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the Manas may be called “faith” which should not be confounded with blind belief. “Blind faith” is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the Manas is that enlightened belief, which is the real meaning of the word “faith.”

This belief should at the same time be accompanied by knowledge, i.e., experience, for “true knowledge brings with it faith.” Faith is the perception of the Manas (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, i.e., it is spiritual perception. In short, the higher individuality of man, composed of his higher Manas, the sixth and the seventh principles, should work as a unity, and then only can it obtain “divine wisdom,” for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for chelaship, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

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IS THE DESIRE TO “LIVE” SELFISH?

[The Theosophist, Vol. V, No. 10(58), July, 1884, pp. 242-243]

The passage “to Live, to live, TO LIVE must be his unswerving resolve,” occurring in the article “The Elixir of Life,” published in the March and April [1882] Numbers of Vol. III of The Theosophist—is often quoted, by superficial readers unsympathetic with the Theosophical Society, as an argument that the above teaching of occultism is the most concentrated form of selfishness.* In order to determine whether the critics are right or wrong, the meaning of the word “selfishness” must first be ascertained.

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* [This remarkable article was written by Mirza Murad Ali Beg. This was an alias for Godolphin Mitford, a scion of the old Hampshire family of the Mitfords. His father had served with the East India Company. He was born at Madras and was a very eccentric and peculiar character. He had dabbled in black magic with a selfish motive in view, and had thereby provoked the action of certain elemental entities which played havoc with his consciousness. He was a Mohammedan at the time he came to H. P. Blavatsky and Col. Olcott at their residence in Bombay, on Jan. 20, 1881. His life had been full of wild adventures. Col. Henry S. Olcott writes of him as follows (Old Diary Leaves, Vol. II, pp. 289-91):

According to an established authority, selfishness is that "exclusive regard to one's own interest or happiness; that supreme self-love or self-preference which leads a person to direct his purposes to the advancement of his own interest, power, or happiness, without regarding those of others."

In short, an absolutely selfish individual is one who cares for himself and none else, or, in other words, one who is so strongly imbued with a sense of importance of his own personality that to him it is the acme of all his thoughts, desires and aspirations and beyond that all is a perfect blank. Now, can an occultist be then said to be "selfish" when he desires to live in the sense in which that word is used by the writer of the article on "The Elixir of Life"? It has been said over and over again that the ultimate end of every aspirant after occult knowledge is Nirvana or Mukti, when the individual, freed from all Mayavic Upadhi, becomes one with Paramatma, or the Son identifies himself with the Father in Christian phraseology.

". . . when we met him, [he] was in the military employ of the Maharajah of Bhaunagar as 'Chief Cavalry Officer'—practically a sinecure. His had been a wild, adventurous life, more full of misery than the opposite. He had dabbled in Black Magic, among other things, and told me that all the sufferings he had passed through within the preceding few years were directly traceable to the malign persecutions of certain evil powers which he had summoned to help him get into his power a virtuous lady whom he coveted . . . he himself fell under the power of the bad spirits whom he had not the moral strength to dominate after having accepted their compulsory service. Certainly he was a distressful person to be with. Nervous, excitable, fixed on nothing, the slave of his caprices, seeing the higher possibilities of man's nature, yet unable to reach them, he came to us as to a refuge, and shortly after took up his residence in our house for a few weeks. A strange-looking creature for an Englishman he was. His dress was that of a Muslim throughout, save that he had his long light-brown hair tied up in a Grecian knot behind his head, like a woman. His complexion was fair and his eyes light blue. In my Diary I say that he looked more like an actor made up for a part than anything else. The writing of the Elixir of Life occurred some time later, but I may as well tell the story while he is under my mind's eye.

"From the time that he came to us he seemed to be engaged in a strong mental and moral conflict within himself.

For that purpose, every veil of illusion which creates a sense of personal isolation, a feeling of separateness from THE ALL, must be torn asunder, or, in other words, the aspirant must gradually discard all sense of selfishness with which we are all more or less affected. A study of the Law of Cosmic Evolution teaches us that the higher the evolution, the more does it tend towards Unity. In fact, Unity is the ultimate possibility of Nature, and those who through vanity and selfishness go against her purposes, cannot but incur the punishment of total annihilation. The Occultist thus recognises that unselfishness and a feeling of universal philanthropy are the inherent law of our being, and all he does is to attempt to destroy the chains of selfishness forged upon us all by Maya.

He complained of being dragged hither and thither, first by good, then by bad influences. He had a fine mind, and had done a good deal of reading; he wanted to join our Society, but, as I had no confidence in his moral stamina, I refused him. H. P. B., however, offering to become responsible for him, I relented and let her take him in. He repaid her nicely, some months later, by snatching a sword from a sepoy at Wadhwan station, and trying to kill her, crying out that she and her Mahatmas were all devils! In short, he went mad. But to return. While with us he wrote some articles which were printed in The Theosophist, and one evening after a talk with us, sat himself down to write on the power of the will to affect longevity. H. P. B. and I remained in the room, and when he began his writing she went and stood behind him, just as she had in New York when Harisse was making his sketch of one of the Masters, under her thought-transference. The article of Mirza Saheb attracted deserved attention on its appearance (see The Theosophist, Vol. III, March and April, 1882, pp. 140-42, 168-71), and has ever since ranked as one of the most suggestive and valuable pamphlets in our Theosophical literature. He was doing well, and there was a good chance for him to retrieve much of his lost spirituality if he would only stop with us; but after giving his promise to do so, he obeyed an irresistible impulse and rushed back to Wadhwan and to destruction. His mind did not recover its equilibrium; he turned Roman Catholic, then recanted back into Islam, and finally died, and was buried at Junagadh, where I have seen his humble tomb. His case has always seemed to me a dreadful instance of the danger one runs in dabbling with occult science while the animal passions are rampant."

The struggle then between Good and Evil, God and Satan, Suras and Asuras, Devas and Daityas, which is mentioned in the sacred books of all the nations and races, symbolizes the battle between unselfish and the selfish impulses, which takes place in a man, who tries to follow the higher purposes of Nature, until the lower animal tendencies, created by selfishness, are completely conquered, and the enemy thoroughly routed and annihilated. It has also been often put forth in various theosophical and other occult writings that the only difference between an ordinary man who works along with Nature during the course of cosmic evolution and an occultist, is that the latter, by his superior knowledge, adopts such methods of training and discipline as will hurry on that process of evolution, and he thus reaches in a comparatively very short time that apex to ascend to which the ordinary individual may take perhaps billions of years. In short, in a few thousand years he approaches that form of evolution which ordinary humanity will attain to perhaps in the sixth or the seventh round during the process of Manvantara, i.e., cyclic progression.

Regarding this extraordinary personage, two passages occur in H. P. B's The Secret Doctrine. They are as follows:

". . . an Englishman whose erratic genius killed him. The son of a Protestant clergyman, he became a Mahomedan, then a rabid atheist, and after meeting with a master, a Guru, he became a mystic; then a theosophist who doubted, despaired; threw up white for black magic, went insane and joined the Roman Church. Then again turning round, anathematized her, re-became an atheist, and died cursing humanity, knowledge, and God, in whom he had ceased to believe. Furnished with all the esoteric data to write his 'War in Heaven,' he made a semi-political article out of it, mixing Malthus with Satan, and Darwin with the astral light. Peace be to his—Shell. He is a warning to the chelas who fail. His forgotten tomb may now be seen in the Mussulman burial ground of the Joonagadh, Kathiawar, in India." (Vol. II, pp. 244-45, fnote).

". . . he was a most extraordinary Mystic, of a great learning and remarkable intelligence. But he left the Right Path and forthwith fell under Karmic retribution . . ." (Vol. II, p. 541, fnote).

Nevertheless, H. P. B. recommends in several places his remarkable essay on the "War in Heaven" (The Theosophist, Vol. III, Nos. 1-3, Oct., Nov., and Dec., 1881, pp. 24-25, 36-38, 67-70, respectively) and quotes several passages from it in The Secret Doctrine.—Compiler.]

It is evident that average man cannot become a MAHATMA in one life, or rather in one incarnation. Now those, who have studied the occult teachings concerning Devachan and our after-states, will remember that between two incarnations there is a considerable period of subjective existence. The greater the number of such Devachanic periods, the greater is the number of years over which this evolution is extended. The chief aim of the occultist is therefore to so control himself as to be able to control his future states, and thereby gradually shorten the duration of his Devachanic states between his two incarnations. In his progress, there comes a time when, between one physical death and his next re-birth, there is no Devachan but a kind of spiritual sleep, the shock of death, having, so to say, stunned him into a state of unconsciousness from which he gradually recovers to find himself reborn, to continue his purpose. The period of this sleep may vary from twenty-five to two hundred years, depending upon the degree of his advancement. But even this period may be said to be a waste of time, and hence all his exertions are directed to shorten its duration so as to gradually come to a point when the passage from one state of existence into another is almost imperceptible. This is his last incarnation, as it were, for the shock of death no more stuns him. This is the idea the writer of the article on "The Elixir of Life" means to convey, when he says:—

By or about the time when the Death-limit of his race is passed, HE IS ACTUALLY DEAD, in the ordinary sense, that is to say, that he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually during the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure from a brief moment to a few hours. The highest Adept is, in fact, dead to, and absolutely unconscious of, the world;—he is oblivious of its pleasures, careless of its miseries, in so far as sentimentalism goes, for the stern sense of DUTY never leaves him blind to its very existence . . .

The process of the emission and attraction of atoms, which the occultist controls, has been discussed at length in that article and in other writings. It is by these means that he gets rid gradually of all the old gross particles of his body, substituting for them finer and more ethereal ones, till at last the former sthula sarira is completely dead and disintegrated and he lives in a body entirely of his own creation, suited to his work. That body is essential for his purposes, for, as the "Elixir of Life" says:—

But to do good, as in everything else, a man must have time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive. . .

In another place, in giving the practical instructions for that purpose, the same article says:

The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical.

The above important considerations are lost sight of by those who snatch away from the context the following passage in the same article:—

And from this account too, it will be perceptible how foolish it is for people to ask the Theosophist "to procure for them communication with the highest Adepts." It is with the utmost difficulty that one or two can be induced, even by the throes of a world, to injure their own progress by meddling with mundane affairs. The ordinary reader will say: "This is not god-like. This is the acme of selfishness" . . . But let him realise that a very high Adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation. And is the result of all that has . . . gone before in that line sufficiently encouraging to prompt a renewal of the attempt?

Now, in condemning the above passage as inculcating selfishness, superficial readers and thinkers lose sight of various important considerations. In the first place, they forget the other extracts already quoted which impose self-denial as a necessary condition of success, and which say that, with progress, new senses and new powers are acquired with which infinitely more good can be done than without them.

The more spiritual the Adept becomes, the less can he meddle with mundane, gross affairs and the more he has to confine himself to a spiritual work. It has been repeated, time out of number, that the work on a spiritual plane is as superior to the work on an intellectual plane as the one on the latter plane is superior to that on a physical plane. The very high Adepts, therefore, do help humanity, but only spiritually: they are constitutionally incapable of meddling with worldly affairs. But this applies only to very high Adepts. There are various degrees of Adeptship, and those of each degree work for humanity on the planes to which they may have risen. It is only the chelas that can live in the world, until they rise to a certain degree. And it is because the Adepts do care for the world that they make their chelas live in and work for it, as many of those who study the subject are aware. Each cycle produces its own occultists who will be able to work for the humanity of those times on all the different planes; but when the Adepts foresee that at a particular period the then humanity will be incapable of producing occultists for work on particular planes, for such occasions they do provide by either giving up voluntarily their further progress and waiting in those particular degrees until humanity reaches that period, or by refusing to enter into Nirvana and submitting to re-incarnation in time to reach those degrees when humanity will require their assistance at that stage. And although the world may not be aware of the fact, yet there are even now certain Adepts who have preferred to remain status quo and refuse to take the higher degrees, for the benefit of the future generations of humanity. In short, as the Adepts work harmoniously, since unity is the fundamental law of their being, they have as it were made a division of labour, according to which each works on the plane at the time allotted to him, for the spiritual elevation of us all—and the process of longevity mentioned in “The Elixir of Life” is only the means to the end which, far from being selfish, is the most unselfish purpose for which a human being can labour.

NIRVANA

[The Theosophist, Vol. V, No. 10(58), July, 1884, p. 246]

We are told and have also read a great deal about the number seven. We are told that the chain of worlds to which the earth belongs consists of seven planets; in short, the number seven is of great import; but I do not understand why we should consider ourselves confined to our own chain of worlds, which is only one of a number of chains of worlds belonging to our sun, and why we should consider Nirvana as the final goal.

Now if we consider, the number seven does not only end with the chain of worlds explained to us, but that there are seven such chains attached to our sun. Are these not our homes also? We find one planet larger than the other, we find them at greater or less distances than our earth from the sun. We find Mercury and Venus nearer to the Sun than our earth; and Mars, Jupiter, Saturn and Uranus further. Are we then to suppose that we shall get Nirvana after the seventh round on our Earth and its chains of worlds and then remain to end of time retaining our individuality? Admitting that we go on, in progress of time, through all the planetary systems of our sun, do we stop there and remain satisfied with our progress?

H. C. Niblett, F. T. S.

ALLAHABAD, May 17, 1884.

Note:—Ordinarily, a man is said to reach Nirvana when he evolutes into a Dhyan Chohan. The condition of a Dhyan Chohan is attained in the ordinary course of Nature, after the completion of the 7th round in the present planetary chain. After becoming a Dhyan Chohan, a man does not, according to the Law of Nature, incarnate in any of the other planetary chains of this Solar system. The whole Solar system is his home. He continues to discharge his duties in the Government of this Solar system until the time of Solar Pralaya, when his monad, after a period of rest, will have to overshadow in another Solar system a particular human being during his successive incarnations, and attach itself to his higher principles when he becomes a Dhyan Chohan in his turn.

There is progressive spiritual development in the innumerable Solar systems of the infinite cosmos. Until the time of Cosmic Pralaya, the Monad will continue to act in the manner above indicated, and it is only during the inconceivable period of cosmic sleep which follows the present period of activity, that the highest condition of Nirvana is realized. We further beg to inform our correspondent in this connection that our Mahatmas have not yet affirmed that there are exactly 7 planetary chains in this Solar system.—Ed.

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MISCELLANEOUS NOTES

[The Theosophist, Vol. V, No.10 (58), July, 1884, p.235]

[The following footnote is appended by the Editor to a condensed version of a story by A. Conan Doyle, entitled “The Silver Hatchet.” The story, based on facts, deals with the mysterious circumstances connected with the murder of Dr. Otto von Hopstein, Regius Professor of Comparative Anatomy at the University of Budapest, and Curator of the Academical Museum, which took place on December 3, 1861. The evidence gathered in the story shows that a certain hatchet which had been used to perform a crime, almost irresistibly impelled to crime all those who handled it afterwards. The handle of the hatchet was hollow and contained a written curse.] We reprint this from a Christmas Annual, edited, we believe, by Mssrs. Ward, Lock and Co., in London. The story we have condensed, is worth perusal, since its subject is directly connected with occult sciences, the evil magnetism impressed upon any material object being shown, in its fatal influences, no idle superstition, but an occult, invisible power worthy of the most profound and careful investigation from our great scientific minds. The murderous influence impressed upon the hatchet, in this narrative, is of the same kind as the suicidal influence that lingered in a certain sentry box wherein over a dozen soldiers committed suicide, one after the other, a fact which happened in Germany, and the circumstances of which were well ascertained by official inquest.

[PETITION TO THE MASTERS FOR THE FORMATION OF AN "INNER GROUP" IN THE LONDON LODGE]

[Approximate date: late July or early August, 1884]

[The remarkable Document reproduced in facsimile and transcription below is included in the present volume because of its great historical interest and also for the reason that it bears a short paragraph in H. P. B.'s handwriting, followed by her signature. It is one of the most valuable documents in the Adyar Archives, and its facsimile is reproduced herewith for the first time, due to the gracious permission of N. Sri Ram, President of The Theosophical Society, Adyar, Madras, India. It is essentially a Pledge to the Masters, written out in the handwriting of Miss Francesca Arundale, and signed by all those who intended to form the "Inner Group" of the London Lodge. In our transcription below, Miss Arundale's writing is printed in 12-point type; H. P. B.'s additional paragraph, in 12-point italics; and the endorsements of the Masters, and two other sentences—one of them inserted in the main text, and the other appended to H. P. B.'s signature—in bold type. Master M.'s endorsement is in red on the original document, while Master K.H.'s handwriting appears in blue. It should be borne in mint that the expression "the undersigned" in the first paragraph of the text, refers to the signatories of the Group whose individual names come below the acceptance of the Masters.

In the Spiritualistic Journal Light, Vol. IV, No. 186, July 26, 1884, pp. 307-09, an article by C. C. Massey appeared dealing mainly with the so-called "Kiddle Incident," and embodying his reasons for resigning from the Theosophical Society. In the last paragraph of his article, he says: ". . . with unabated regard and respect for many from whom it is painful to separate, I am forwarding my resignation of Fellowship to the proper quarters." This provides us with at least an approximate date for the Document we are concerned with, as it is obviously connected with C. C. Massey's action.

H. P. B. was in London at the time of the writing of this Petition, and was staying with Mrs. Mary Anne Arundale and her daughter, Francesca Arundale at 77 Elgin Crescent, Notting Hill.

She went to London on June 29th, 1884, and left for Elberfeld, Germany, August 16th. Therefore this document was produced sometime before the last date.

The allusion in the Petition to the fact that certain members of the London Lodge were inclined to discredit the Eastern teachings, refers to the group of people led by Dr. Anna Bonus Kingsford and Edward Maitland, who were more interested in the revival of mystical and esoteric Christian teachings, and the interpretation of Hermetic philosophy. This ultimately resulted in the formation of The Hermetic Society, on May 9, 1884.

Among other things, this Document provides an interesting insight into the alleged accuracy of certain personal memoirs, when written without adequate notes or with the perspective of a failing memory. In her book entitled Memorabilia (London: Rider & Co.,) Isabel de Steiger, at one time greatly interested in H. P. B.'s work, speaks (p. 175) of her growing mistrust for H. P. B. Reminiscing about the occasion when an "Inner Group" was to be formed in London, she describes how she refused to subscribe to "the promise of complete and absolute obedience" to the Masters, and "definitely signed my [her] refusal to join the Inner Group." In view of this statement, it is surprising, to say the least, to find Isabel de Steiger's signature appearing on the Document.

Due to internal stresses and dissentions, the "Inner Group" collapsed within a very short time. It should be considered, however, as one of the early attempts to form what later became the Esoteric Section.—Compiler.]

In view of the recent resignation of St. Mary and the reason for which it was given, namely; suspicion of the Mahatmas, and the insinuations which has been thrown by certain other members of the London Lodge, to discredit the Esoteric teaching and distrust its Teachers, we the undersigned members of the London Lodge, being convinced that no Spiritual education is possible without absolute and sympathetic union between fellow students, desire to form an inner group.

Taking the word religion in its broadest sense and while leaving every member of the said group to follow his or her own theological system or creed, we declare nevertheless to establish a bond of true brotherly union of such a nature as to realize those conditions, which we are convinced are unattainable in the London Lodge as it is constituted.

For this Inner group, the Adytum of the London Lodge — we humbly crave the unbounded recognition of the Mahatmas our Beloved Teachers requesting them further to grant us special permission to form our own bye-laws and choose our own committee and while remaining individually subject to the rules and bye laws of the London Lodge the group as such to be independent of the London Lodge in its special work.

The fundamental principle of the New Group to be implicit confidence in the

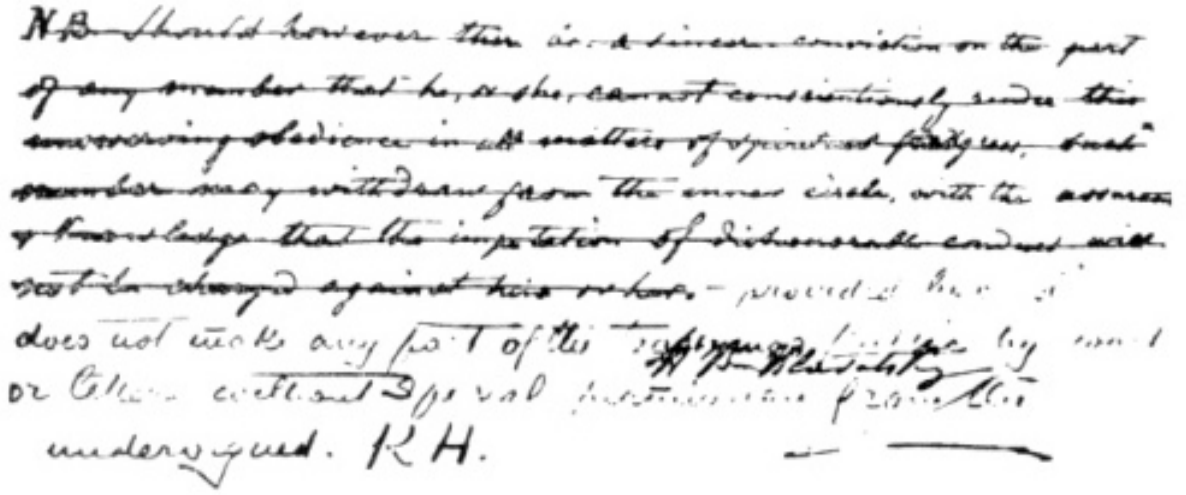
Mahatmas and their teachings and unswerving obedience to their wishes in all matters connected with spiritual progress. NB ---------- . ——— ——

Finally in submitting this prayer to our revered Masters we earnestly request them if it meets with their approval to confirm it with their signatures and to consent to continue their teaching as heretofore so long as there shall remain one faithful member in this group.

Approved. For as much as we know that will [illegible] you so long as the actions of the [illegible] are accordant with the pledges implied in the [illegible] and by them accepted. KH. MM.

Henry Anna Arundale — Catherine Galbraith
Francesca Arundale — Patience Sinnett
Myself Compiler Oakley — A.P. Sinnett
Mabel Cooper-Oakley — Jane Wade
Archibald Keightley
Bertram Keightley
Mabel de Steiger
Laura C. Holloway
Dora M. Kade
Alfred W. Mathes
John Varley
Isabella Varley
Fanny Schmiechen
Hermann Schmiechen
Mary C. D. Hamilton
Grace A. Ward
Louise S. Cook
Mabel Collins (Mrs. Kenningale Cook)

PETITION FOR THE FORMATION OF AN “INNER GROUP” —II



PETITION FOR THE FORMATION OF AN “INNER GROUP” —III

[The text of this Document has been published earlier, namely in the Letters from the Masters of the Wisdom, 1st Series, Transcribed and Complied by C. Jinarâjadâsa, 4th ed., 1948, Letter No. 5. The facsimile of it, however, has never been published before. It is reproduced in the present volume from a very clear and sharp microfilm of the original Document taken with the recently installed equipment at the Adyar Headquarters. It is not known why H.P.B.’s words on the third page of the folded sheet of foolscap are crossed out. The capital letters NB—nota bene—inserted at the end of the fourth paragraph of the text indicate where H.P.B.’s explanatory note is to be inserted.—Compiler.]

In view of the recent resignation of Mr. Massey and the reason for which it was given, namely, suspicion of the Mahatmas, and the inclination which has been shown by certain other members of the London Lodge, to discredit the Eastern teaching and distrust its Teachers, we the undersigned members of the London Lodge, being convinced that no spiritual education is possible without absolute and sympathetic union between fellow students, desire to form an inner group.

Taking the word religion in its broadest sense and while leaving every member of the said group to follow his or her own theological system or creed—

as heretofore done in all the Theosophical Societies

——we desire nevertheless to establish a bond of true brotherly union of such a nature as to realize those conditions, which we are convinced are unattainable in the London Lodge as it is constituted.

For this Inner Group,—the Adytum of the London Lodge—we humbly crave the unchartered recognition of the Mahatmas, our Beloved Teachers: requesting them further to grant us special permission to form our own bye-laws and choose our own council; and while remaining individually subject to the rules and bye-laws of the London Lodge the group as such to be independent of the London Lodge in its special work.

The fundamental principle of the New Group to be implicit confidence in the Mahatmas and their teachings and unswerving obedience to their wishes in all matters connected with spiritual progress. NB — — — — —

Finally in submitting this prayer to our revered Masters we earnestly request them if it meets with their approval to confirm it with their signatures and to consent to continue their teaching as heretofore so long as there shall remain one faithful member in this group.

Approved. The covenant is mutual. It will hold good so long as the actions of the undersigned are accordant with the pledges implied in “the fundamental principle of the group” and by them accepted. K.H.

Approved. M …

Mary Anne Arundale
Francesca Arundale
Alfred J. Cooper-Oakley
H. Isabel Cooper-Oakley
Archibald Keightley
Bertram Keightley
Isabel de Steiger
Laura E. Falkiner
Edmond W. Wade
John Varley
Isabella Varley

Toni Schmiechen
Hermann Schmiechen
Mary C. D. Hamilton
Gerard B. Finch
Louisa S. Cook
Mabel Collins (Mrs. Keningale Cook)
Catherine Galindo
Patience Sinnett
R. Palmer Thomas A. P. Sinnett
Jane Wade

NB. Should however there be a sincere conviction on the part of any member that he, or she, cannot conscientiously render this unswerving obedience in all matters of spiritual progress, such member may withdraw from the inner circle, with the assurance and knowledge that the imputation of dishonorable conduct will not be charged against him or her.

H. P. Blavatsky.

—provided he or she does not make any port of the teachings public by word or letter without special permission from the undersigned. K.H.

AUGUST, 1884

THE FUTURE OCCULTIST

[The Theosophist, Vol. V. No. 11 (59), August, 1884, pp. 263-264]

A correspondent of the Indian Mirror,* an influential daily paper at Calcutta, writing under the heading of “Proper Education for our Ladies,” says:—

Your editorial on the above subject in your issue of the 22nd instant, raises one of the most important questions:—“What constitutes real education?” The true aim of education, philosophically considered, should be the enlightenment of the mind. It should expand the mind, the breadth of vision and perception, and not limit it to a narrow circle. On the ordinary physical plane, reading and writing are no doubt, a great help for education, for they place before one various ideas to be taken cognisance of. At the same time, however, it must not be forgotten that they are but means to the end. One should, moreover, remember that there are other necessary means to the same end. .One of these, and the most important, is the continued attention to the phenomenal side of nature in such a manner as to enable one to arrive at its noumenal side, by viewing it in all its aspects. Our ancient Rishis have placed within our reach, if we would but have them, the means whereby we can study the relation of the manifested to the unmanifested, and trace the effect to its primal cause. It is such a broad and comprehensive education that we want, and not the present mockery of the same. If, in ancient days, the Aryans learnt at the feet of their mothers, and if their character and destiny “were formed even in gestation and with the sucking of the mother’s milk”—it must have been due to the fact that the education of those days was of a cosmopolitan nature.

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* [The proprietor and editor of this daily paper was Norendro Nath Sen, a famous Indian patriot and reformer. Under his editorship, the Indian Mirror became the leading paper in India voicing the opinions of Indians on political matters. He joined The Theosophical Society soon after it began its work in India. He received several letters from Master K. H., one of which is preserved in the Archives at Adyar (Letter 74 in Letters from the Masters of the Wisdom, 2nd Series. Transcribed and Annotated by C. Jinarâjadâsa. Adyar, India: Theos. Publishing House, 1925). C. Jinarâjadâsa was told by the son of Norendro Nath Sen about a fact which showed the high regard in which this early theosophical worker was held by his Master. Sometimes late at night, when correcting proofs, Norendro Nath Sen, after a hard day’s work, would fall asleep over his proofs. More than once, when he woke up, he found the proofs corrected in blue pencil.—Compiler.]

We have undoubtedly to elevate the woman, but we have to elevate ourselves too. We have to endeavour to hasten the approach of the day when the scientific aspect of the "immaculate conception" will be realised. It would not be unprofitable here to quote the sentiments of an Eminent Occultist, published in the Paradoxes of the Highest Science:—*

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* [Under this title, Allan O. Hume published in 1883 certain heretofore unpublished manuscripts of the late Éliphas Lévi (pseud. of the Abbé Alphonse Louis Constant) which had been sent to him by Master K. H. (See Mahatma Letters to A. P. Sinnett, p. 134). As stated by the Master himself, he appended his own comments to various portions of the manuscript. While at first it was to be sent to A. P. Sinnett, it was actually sent to Hume (Ibid., p. 144, where "our 'Jacko' friend" stands for A. O. Hume). Hume translated the original French manuscript into English, wrote a Preface to it and added some notes of his own, signed "Translator." The Master's comments are signed "E. O.," which stands for "Eminent Occultist," according to Hume's statement in the Preface.

There exists in the Archives of The Theosophical Society at Adyar a worn out copy of the Paradoxes of the Highest Science, published as the second of a planned series of Theosophical Miscellanies (Calcutta: Calcutta Central Press Co., Ltd., 5 Council House St., 1883). It contains some marginal notes of H. P. B.'s, although probably in Miss Francesca Arundale's handwriting, presumably copied by her from H. P. B.'s own notes in some other copy of the same booklet.

For a better understanding of H. P. B.'s notations, it might be pointed out that A. O. Hume had acquired a notorious reputation in the early days of the Movement, because of his skepticism regarding the Masters, H. P. B., and the Society in general. Apparently he could never resist a side-thrust in their direction when he took pen in hand. Neither could H. P. B. in her manuscript notes resist the opportunity to thrust back at him in two places.

The following are H. P. B.'s notations in the above-mentioned booklet. The double page references are to the original Calcutta edition of 1883, and the 2nd edition published by C. Jinarâjadâsa (Theosophical Publishing House, Adyar, 1922), the latter between parentheses.

Page 1(v). Immediately after the words "(By the Translator)," H. P. B. wrote:

A. O. Hume.

Page 2(vii). To the right of the letters "E. O.," she placed the mark #, and at the bottom of the page wrote:

K. H.

". . . Woman must not be looked upon as only an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realized as equal powers though unlike individualities.

". . . Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected,

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Page 21(31). To the Translator's note—in which he objects to the fact that Master K. H. condemns suicide as well as homicide unconditionally, even in self-defence, and says," . . . to allow a man to kill you, when you can prevent this by killing him, is, it seems to me, suicide to all intents and purposes"—H. P. B. remarks:

A far subtler sophistry—this. H. P. B.

Page 22(32). In E. O.'s note she crossed out the word "inconnues," in his French expression: "Pas de demi-inconnues," and wrote on the margin:

mesures.

Page 32(46). To the Translator's note—in which he again questions the Master's better judgment, when the latter considers the Western or Christian conception of God as "a ridiculous supernumerary"—H. P. B. added the remarks:

Hit number 2 and the translator giving himself out as an Adwaitee too. H. P. B.

What H. P. B. means by Hume giving himself out for an Adwaitî will become clearer by consulting The Letters of H. P. Blavatsky to A. P. Sinnett, p. 33, and the Mahatma Letters, pp. 288, 291.

The passages quoted in the Indian Mirror are from one of the comments by Master K. H. appended to the text of the Paradoxes, p. 115 (172). We supply below the missing sentences which are represented in the text above by dots:

Between "unlike individualities" and "Woman's mission":

"Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them."

Between "economy of nature" and "Then the world":

"Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabharatean India, with all her profundity of learning, has neglected and forgotten it.

will the world obtain an inkling of what she really is and of her proper place in the economy of nature . . . *

". . . Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals have it in their own powers to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions and with these the demons, will die out." (Page 115.)

In short, one may say that what mankind has first to get rid of, are the base passions and desires which appeal to their sensual appetites. The woman has to cease to be a slave; so has the man to become free; both have to break loose from the bondage of animal tendencies. Then will their natures be elevated; then will the woman be able to put herself en rapport with Prakriti, and man with Purush; the union of these two will produce a race of Buddhas, the children of the Virgin "without sin." These are our ideal men and women, but philosophy recognises that "the imagination realizes what it invents," a paradoxical truth beautifully put forth by Éliphas Lévi. And if those Hindus, who blindly worship their sacred books as also those who sneer at these latter without realising the meaning of what they contain, were but to turn to them with an enlightened eye, and comprehend their teachings by reading them between the lines, they will take the right step in the cause of progress, which should be the real scope of education.

26th March, 1884. A HINDU.

"The light that will come to it and to the world at large, when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like 'the light that never shone on sea or land,' and has to come to men through the Theosophical Society. That light will lead on and up to the true spiritual intuition."

Theosophical Miscellanies No. 2 was ably reviewed by one of the Chelas of K. H., Dharanidhar Sarma Kauthumi, in The Theosophist, Vol. V, Dec.-Jan., 1883-1884, pp. 67-68, where the reviewer discusses at some length the inconsistencies of Hume with regard to the subject of "God," and analyzes this concept in the light of Occultism.—Comp.]

* The writer in the Indian Mirror has omitted the most important passage from the remarks of the "Eminent Occultist." The passage reads:—"Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabharatean India, with all her profundity of learning, has neglected and forgotten it." This remark will show that the present article treats of a practical reality and not of a fanciful theory.—Editor.

The above letter raises certain important questions. Some enquire how the world is to go on if all were to become occultists, one of the vital conditions of that order being celibacy. Others say that the ancient Rishis married, quoting some of the names mentioned in the Hindu religious books; and argue therefrom that celibacy is not an essential condition for progress in practical occultism. Generally, they put a literal interpretation upon what is beautifully conveyed by means of an allegory and insist upon the dead-letter sense being correct, whenever such a course is profitable in their narrow interests. They find it difficult to control the lower animal desires; and, in order to justify their conduct of persistence in hankering after sensual pleasures, they resort to these books as their authority, interpreting them in a manner most convenient to themselves. Of course, when any passages, even in their exoteric sense, conflict with the dictates of their "lower self," then others are quoted, which esoterically convey the same sense, although exoterically supporting their peculiar views. The question of the marriage of the Rishis is one of such disputed points. The readers of The Theosophist may recall here, with advantage, a passage occurring in the article under the heading of "Magicon," where one of the occultists is said to have rejected the hand of a beautiful young lady, on the ground of his having taken the vow of celibacy, although he himself confesses further on to be courting a virgin whose name was "Sophia." Now, it is explained there that "Sophia" is wisdom or the Buddhi—the spiritual soul (our sixth principle). This principle is everywhere represented as a "female," because it is passive inasmuch as it is merely the vehicle of the seventh principle. This latter—which is called Atma when spoken of in connection with an individual and Purush when applied in its relation to the Universe—is the active male, for it is the CENTRE OF ENERGY acting through and upon its female vehicle, the sixth principle.

The occultist, when he has identified himself thoroughly with his Atma, acts upon the Buddhi, for, according to the laws of Cosmic Evolution, the Purusha — the universal seventh principle—is perpetually acting upon and manifesting itself through Prakriti—the universal sixth principle.

Thus the MAHATMA, who has become one with his seventh principle—which is identical with Purusha, since there is no isolation in the spiritual monad—is practically a creator, for he has identified himself with the evoluting and the manifesting energy of nature. It was in this sense that the Rishis are said to have married. And the union of Siva and Sakti represents the same allegory. Siva is the Logos, the Vach, manifested through the Sakti; and the union of the two produces the phenomenal creation, for until the Son is born, the Father and the Mother are non-existent. Now Sakti being a female principle, it is fully manifested through a woman, although, properly speaking, the inner man is neither male, nor female. It is only the preponderance of either of the two principles (positive and negative) which determines the sex. Now, this preponderance is determined by the Law of Affinity; and hence in a woman is manifested abnormally the occult power represented by Sakti. She is moreover gifted with a wonderfully vivid imagination—stronger than man's. And as the phenomenal is the realization or rather the manifestation of the IDEAL, which can be properly and strongly conceived only by a powerful IMAGINATION—a WOMAN-ADEPT can produce high occultists—a race of "Buddhas and Christs," born "without sin." The more and the sooner the animal sexual affinities are given up, the stronger and the sooner will be the manifestation of the higher occult powers which alone can produce the "immaculate conception." And this art is practically taught to the occultists at a very high stage of initiation. The "Adept," whether the Sthula Sarira be male or female, is then able to bring a new being into existence by the manipulation of cosmic forces. Anasûyâ, a female adept of the ancient times, is thus said to have conceived immaculately Durvasas, Dattatreya and Chandra—the three distinct types of Adeptship. Thus it will be seen that the marriage of the occultist (who is, as already explained, neither male nor female) is a "holy union," devoid of sin, in the same manner as Krishna's union with thousands of Gopîs.

Sensual-minded men have taken this fact up too literally; and, out of a wrong interpretation of the text, has arisen a sect which indulges in the most degrading practices. But, in fact, Krishna represents the seventh principle, while the Gopîs indicate the innumerable powers of that principle manifested through its "vehicle." Its union "without sin," or rather the action or manifestation of each of these powers through the "female principle" gives rise to the phenomenal appearances. In such a union the occultist is happy and "without sin" for the "conception" of his other-half—the female principle—is "immaculate." The very fact, that this stage pertains to one of the very highest initiations, shows that the time—when ordinary humanity, during the course of cosmic evolution, will, in this manner, be able to produce a race of "Buddhas," etc., born "without sin"—is yet very, very far off—perhaps attainable in the sixth or the seventh "round." But when once this possibility and the actuality of this fact is recognized, the course of living and education may be so moulded as to hasten the approach of that eventful day when on this earth will descend "the Kingdom of Heaven."

———————

CAN THE MAHATMAS BE SELFISH?

[The Theosophist, Vol. V, No. 11 (59), August, 1884, pp. 266-267]

In the various writings on occult subjects, it has been stated that unselfishness is a sine qua non for success in occultism. Or a more correct form of putting it, would be that the development of an unselfish feeling is in itself the primary training which brings with it "knowledge which is power" as a necessary accessory. It is not, therefore, "knowledge," as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens true knowledge from his view.

The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We can see only the effects in the phenomenal world, for each cause in that world is itself the effect of some other cause, and so on; and therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the primal cause, the "rootless root," which is not an effect in its turn. To perceive anything correctly, one can use only those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is a pre-requisite; while the transient phenomena can be perceived by senses corresponding to the nature of those phenomena. Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the "world of forms" which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the seventh sense, which pertains to the noumenal world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation. All sense of personality is limited only to these lower six principles, for the former relates only to the "world of forms." Consequently, true "knowledge" can be obtained only by tearing away all the curtains of Maya raised by a sense of personality before the impersonal Atma. It is only in that personality that is centred selfishness, or rather the latter creates the former and vice versa, since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandisement of one's own egotistic personality to the exclusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is not got rid of.

So long, however, as we are in this world of phenomena, we cannot be entirely rid of a sense of personality, however exalted that feeling may be in the sense that no feeling of personal aggrandisement or ambition remains. We are, by our constitution and state of evolution, placed in the "World of Relativity," but as we find that impersonality and non-duality is the ultimate end of cosmic evolution, we have to endeavour to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the universal law. All that the occultist does, is to hasten this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of personality to assert itself in opposition to the former. And since the MAHATMA is but an advanced occultist, who has so far controlled his lower "self" as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things impossible for him to act in any other but an unselfish manner. No sooner does he allow the "personal Self" to assert itself, than he ceases to be a MAHATMA. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the MAHATMAS with "selfishness" in withholding "knowledge"—do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the noumenal plane, and the MAHATMAS, being en rapport with it, are assisting that purpose. They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since they alone have got to the basic knowledge which can determine the right course and exercise proper discrimination. And for us who are yet struggling in the mire of the illusive senses to dictate what knowledge MAHATMAS shall impart to us and how they shall act, is like a street-boy presuming to teach science to Prof. Huxley or politics to Mr. Gladstone.

For, it will be evident that, as soon as the least feeling of selfishness tries to assert itself, the vision of the spiritual sense, which is the only perception of the MAHATMA, becomes clouded and he loses the "power" which abstract "knowledge" alone can confer. Hence, the vigilant watch of the "Will" we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the "lower self"; and, when that is conquered, his untramelled Will centred in his higher (real) "self," continues to work most efficaciously and actively in unison with the cosmic ideation in the "Divine Mind."

———————

THE FUTURE BUDDHAS

[The Theosophist, Vol. V, No. 11(59), August, 1884, pp. 268-269]

On page 144 of Esoteric Buddhism we have the following:—"A Buddha visits the earth for each of the seven races of the great planetary period. The Buddha with whom we are occupied was the fourth of the series . . . The fifth, or Maitreya Buddha, will come after the final disappearance of the fifth race, and when the sixth race will already have been established on earth for some hundreds of thousands of years. The sixth will come at the beginning of the seventh race, and the seventh towards the close of that race."

Later on we find on page 146:—

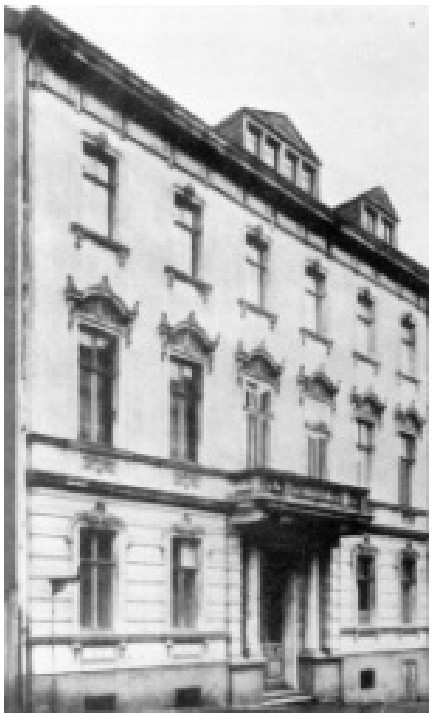
"The first Buddha of the series in which Gautama Buddha stands fourth is thus the second incarnation of Avalokiteswara . . . and though Gautama is thus the fourth incarnation of enlightenment by exoteric reckoning, he is really the fifth of the true series, and thus properly belonging to our fifth race."

According to this latter interpretation then, if we are to accept our enlightened Gautama as the fifth Buddha, it is not understood what the author means by saying "the fifth or Maitreya Buddha will come after the final disappearance of the fifth race," &c., &c. If, however, it is meant that the Maitreya Buddha will then become the sixth, it will thereby necessitate an eighth Buddha to complete the series, which I believe is not the case.

Again, just after the passage first quoted, the author points out a difficulty likely to arise in the minds of his readers.

MARY GEBHARD

Reproduced from a contemporary oil painting, courtesy of
Madame Marie-Josephe Gebhard-L'Estrange.
(See for biographical sketch the Bio-Bibliographical Index)



THE GEBHARDS' HOME, PLATZHOFFSTRASSE 12,
ELBERFELD, GERMANY

Reproduced from an original photograph made in 1951 for Ernst Pieper, of Düsseldorf, Germany. The house belongs at present to the Family Frowein. H. P. B. lived and worked in it for about two months in the Fall of 1884, and again in May and June of 1886.

"Here we are in the middle of the fifth race," he says, "and yet it is the fourth Buddha who has been identified with this race." But his explanation does not clear the point. He explains how after the end of an obscuration and beginning of each great planetary period, when the human tide-wave "arrives at the shore of a globe where no humanity has existed for milliards of years," a teacher is required to impress "the first broad principles of right and wrong and the first truths of the esoteric doctrine on a sufficient number of receptive minds, to ensure the continued reverberation of the ideas so implanted through successive generations of men in the millions of years to come, before the first race shall have completed its course." But the difficulty remains all the more unsolved as to why that very necessity does not exist in the case of subsequent races, each of which is said to be separated from its predecessor by cataclysms, and why it is that the fifth Buddha or teacher will come after the final disappearance of the fifth race, the sixth at the beginning of the seventh race, and the seventh at the close of that race.

KHETRA MOHANA MUKHOPADYAYA, F. T. S.

BELGHORIA

12th June, 1884.

Note:—What Mr. Sinnett meant by the two passages on pages 144 and 146 of his Esoteric Buddhism, was that Gautama was the fourth Buddha, i.e., "enlightened," while he was the fifth spiritual teacher. The first "teacher" of this "Round" on this planet was a Dhyan Chohan. As a Dhyan Chohan, he belonged to another System, and was thus far higher than a Buddha. As, however, in ordinary language, all spiritual teachers are called "Buddhas," Mr. Sinnett speaks of Gautama as the fifth Buddha. To be more accurate, it must be said that Gautama was the fifth spiritual teacher in this "Round" on this planet, while he was the fourth who became Buddha. The one who will appear at the close of the seventh race—at the time of the occupation of the next higher planet by humanity—will again be a Dhyan Chohan. The passage of humanity into a planet and its going therefrom to another—are two critical junctures, necessitating the appearance of a Dhyan Chohan. At its first appearance, the seed of "spiritual wisdom" has to be implanted and then carried on to the next planet, when the period of obscuration of the inhabited planet approaches. The intervening disturbances, caused by racial cataclysms, on the globe, do not destroy that seed and its growth is ensured by the appearance of the intermediate Buddhas.—Editor.

MISCELLANEOUS NOTES

[The Theosophist, Vol. V, No. 11(59), August, 1884, p. 258]

[In an article on "Occultism in Modern Literature," the author says: ". . . in a letter a learned English occultist . . . remarked to me that he had once asked a clairvoyant why he (the occultist) was not sensitive to 'spirit' influence. It is noteworthy that the reply was, 'that he (the clairvoyant) saw those who were sensitive or clairvoyant with a dispersed cloud of aura about the head, and in others (who were not sensitive) he saw it in pyramidal form, which prevented "spirit influence" making itself felt.' Perhaps the accomplished Editor will kindly throw some light on this subject?" To this H. P. B. appends the following footnote:]

The statement is, in our opinion, correct. In the case of a medium, the odic aura of the brain is rather poor and is constantly subject to fluctuations and disturbances by the surrounding astral influences, just like a flame of fire which loses its pyramidal form when fanned. But in the case of one who is not mediumistic, and especially in the case of an adept, this aura is compact and concentrated. Mahatmas, such as Buddha, are generally represented in Eastern pictures with pyramidal crown upon their heads. This crown is made up of purified, concentrated and undisturbed odic aura.

MR. A. LILLIE'S DELUSIONS

[Light (London), Vol. IV, No. 188, August 9, 1884, pp. 323-324]

TO THE EDITOR OF Light.

SIR,—

I write to rectify the many mistakes—if they are, indeed, only "mistakes"—in Mr. Lillie's last letter that appeared in Light of August 2nd, in answer to the Observations on his pamphlet by the President of the London Lodge.*

1. This letter, in which the author of Buddha and Early Buddhism proposed to "consider briefly some of the notable omissions" made in the Observations, begins with two most notable assertions concerning myself which are entirely false, and which the author had not the slightest right to make. He says:—

"For fourteen years (1860 to 1875) Madame Blavatsky was an avowed Spiritualist, controlled by a spirit called 'John King' . . . She attended many séances, &c."With the exception that I attended many séances,— but this would hardly prove any one to be a Spiritualist—all these assertions are entirely false. I say the word and underline it, for the facts in them are distorted, and made to fit a preconceived and very erroneous notion, started first by the Spiritualists, whose interest it is to advocate "spirits" pure and simple, and to kill—if they can, which is rather doubtful—belief in the wisdom, if not in the very existence, of our revered masters.

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* [This has reference to a pamphlet written by Arthur Lillie and published under the title of Koot Hoomi Unveiled; or, Tibetan "Buddhists" versus the Buddhists of Tibet (London: The Psychological Press Association, and E. W. Allan, 1884, 24 pp.), in which a considerable number of criticisms and strictures are made with regard to H. P. Blavatsky and the Brothers. This pamphlet was answered by Gerard Brown Finch, then President of the London Lodge of the Theosophical Society, in a pamphlet entitled, Observations on Mr. Lillie's "Koot Hoomi Unveiled" (London: printed by C. R. Roworth, 1884, 15 pp.). Mr. Lillie replied to this in a letter entitled "Koot Hoomi Unveiled" (Light, IV, No. 187, pp. 314-15).—Compiler.]

Though I do not at all feel bound to unbosom my private life to Mr. Arthur Lillie, nor do I recognize in him the right of demanding it, yet out of respect to a few Spiritualists whom I esteem and honour, I would set them right, once for all, on the subject. As that period of my life (1873-1879) in America, with all its spiritual transactions, will be given very soon in a new book called "Madame Blavatsky,"* published by friends, and one which I trust will settle, once and forever, the many wild and unfounded stories told of me, I will briefly state only the following:—

The unwarranted assumption mentioned above is very loosely based on one single document, namely, Colonel Olcott's People from the Other World. As this book was written partly before, and partly after, my first acquaintance with Colonel Olcott, and as he was a Spiritualist, which he has never denied, I am not responsible for his views of me and my "powers" at that time. He wrote what he then thought the whole truth, honestly and sincerely; and, as I had a determined object in view, I did not seek to disabuse him too rudely of his dreams. It was only after the formation of the Theosophical Society in 1875, that he learned the whole truth. I defy anyone, after that period, to find one word from his pen that would corroborate his early views on the nature of my supposed "mediumship." But even then, when writing of me in his book, he states distinctly the following:—

". . . Her mediumship is totally different from that of any other person I ever met; for, instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding."†

Strange "mediumship," one that resembled in no way any that even Colonel Olcott—a Spiritualist of thirty years' standing—had ever met with! But when Colonel Olcott says in his book (p. 453) that instead of being controlled by, it is I who control the so-called spirits, he is yet made to say by Mr. Lillie, who refers the public to Colonel Olcott's book, that it is I who was controlled! Is this a misstatement and a misquotation, I ask, or is it not?

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* [Presumably A. P. Sinnett's forthcoming work, Incidents in the Life of Madame Blavatsky, eventually published in 1886.—Comp.]

† [Italics are H. P. B.'s own.—Compiler.]

Again, it is stated by Mr. Lillie that I conversed with this “spirit” (John King) during fourteen years, “constantly, in India and elsewhere.” To begin with, I here assert that I had never heard the name of “John King” before 1873. True it is, I had told Colonel Olcott and many others that the form of a man, with a dark pale face, black beard, and white flowing garments and fettah, that some of them had met about the house and my rooms, was that of a “John King.” I had given him that name for reasons that will be fully explained very soon, and I laughed heartily at the easy way the astral body of a living man could be mistaken for, and accepted as, a spirit. And I had told them that I had known that “John King” since 1860; for it was the form of an Eastern adept, who has since gone for his final initiation, passing through and visiting us in his living body on his way, at Bombay. Whether Messrs. Lillie and Co. believe the statement or not, I care very little, as Colonel Olcott and other friends know it now to be the true one. I have known and conversed with many a “John King” in my life—a generic name for more than one spook—but thank heaven, I was never yet “controlled” by one! My mediumship has been crushed out of me a quarter of a century or more; and I defy loudly all the “spirits” of the Kama-loka to approach—let alone to control me now. Surely it is Mr. Arthur Lillie who must be “controlled” by someone to make untruthful statements, which can be so easily refuted as this one.

2. Mr. Lillie asks for “information about the seven years’ initiation of Madame Blavatsky.” The humble individual of this name has never heard of an initiation lasting seven years. Perhaps the word “initiation”—with that accuracy in the explanation of esoteric terms that so preeminently characterises the author of Buddha and Early Buddhism—may be intended for “instruction”? If so, then I should be quite justified in first asking Mr. Lillie what right he has to cross-examine me?

But since he chooses to take such liberties with my name, I will tell him plainly that he himself knows nothing, not only of initiations and Tibet, but even of exoteric—let alone esoteric—Buddhism. What he pretends to know about Lamaism he has picked up from the hazy information of travellers, who, having forced themselves into the borderland of Tibet, pretend on that account to know all that is within the country closed for centuries to the average traveller. Even Csoma de Körös knew very little of the real gelukpas and Esoteric Lamaism, except what he was permitted to know; for he never went beyond Zanskar, and the lamasery of Phag-dal—erroneously spelt by those who pretend to know all about Tibet, Pugdal, which is incorrect, just because there are no meaningless names in Tibet, as Mr. Lillie has been taught to say. And I will tell him also that I have lived at different periods in Little Tibet as in Great Tibet, and that these combined periods form more than seven years. Yet, I have never stated either verbally or over my signature that I had passed seven consecutive years in a convent. What I have said, and repeat now, is, that I have stopped in Lamaistic convents; that I have visited Tzi-gadze, the Tashi-Lhünpo territory and its neighbourhood, and that I have been further in, and in such places of Tibet as have never been visited by any other European, and that he can ever hope to visit.

Mr. Lillie had no right to expect more “ample details” in Mr. Finch’s pamphlet. Mr. Finch is an honourable man, who speaks of the private life of a person only so far as that person permits him. My friends and those whom I respect, and for whose opinion I care, have ample evidence—from my family for one—that I have been in Tibet, and this is all I care for. As to “the name, perhaps, of three or four trustworthy English [rather Anglo-Indian] officials who could certify” to having seen me when I passed, I am afraid their vigilance would not be found at the height of their trustworthiness. Only two years back, as I can prove by numerous witnesses, when journeying from Chandernagor to Darjeeling, instead of proceeding to it direct, I left the train half way, was met by friends with a conveyance, and passed with them into the territory of Sikkim, where I found my Master and Mahatma Koot Hoomi.

Thence five miles across the old borderland of Tibet.

Upon my return, five days later, to Darjeeling, I received a kind note from the deputy-commissioner. It notified me in the politest of terms that, having heard of my intention of going over to Tibet, the Government could not allow me to proceed there before I had received permission to that effect from Simla; nor could it accept the responsibility of my safety, “the Rajah of Sikkim being very averse to allow travellers on his territory, etc.”

This I would call shutting the stable-door when the steed is stolen. Nor had the very “trustworthy” official even heard that a month before Mr. Sinnett had kindly procured for me permission from the Foreign Office of Simla to go to Tibet whenever I pleased, though I had not availed myself of this permission since I went to Sikkim but for a few days, and no further than the old Tibetan borderland. The question is not whether the Anglo-Indian Government will, or will not, grant such permission, but whether the Tibetans will let one cross their territory. Of the latter, I am sure, any day. I invite Mr. Lillie to try the same. He may, at the same time, study with profit geography, and ascertain that there are other routes that lead into Tibet besides via “English officials.” He tries his best to make me out, in plain words, a liar. He will find it even more difficult than to disprove that he knows nothing of either Tibet or Buddhism, or our “Byang-Tsiübs.”

I will surely never lose my time in showing that his accusations against one whom no insult of his can reach, are perfectly worthless. There are numbers of men quite as intelligent as he believes himself to be, whose opinion of our Mahatma’s letters is the reverse of his. He can “suppose” that the authorities by him cited knew more about Tibet than our masters; others think they do not; and the thousand and one blunders of his Buddha and Early Buddhism show us what these authorities are worth when trusted literally. As to his trying to insinuate that there is no Mahatma Koot Hoomi at all, the idea alone is absurd.

He will have to dispose, before he does anything more, of a certain lady in Russia, whose truthfulness and impartiality no one who knows her would ever presume to question, who received a letter from that Master so far back as 1870.* Perchance, a forgery, also? As to my having been in Tibet, at Mahatma Koot Hoomi's house, I have better proof in store—when I believe it needed—than Mr. Lillie's rancorous ingenuity will ever be able to make away with.

If the teachings of Mr. Sinnett's Esoteric Buddhism are considered atheistic, then I am an atheist too. And yet, I would not deny what I wrote in Isis as quoted by Mr. Finch.

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* [This lady was H. P. B.'s aunt, her mother's sister, Miss Nadyezhda Andreyevna de Fadeyeff (1828-1919). She received in 1870 what is considered to be the first letter from the Brothers. While in Paris, in 1884, visiting H. P. B. who was there at the time, Nadyezhda de Fadeyeff wrote to Col. Olcott on June 26, 1884, as follows:

"Two or three years ago I wrote to Mr. Sinnett in reply to one of his letters, and I remember telling him what happened to me about a letter which I received phenomenally, when my niece was on the other side of the world, and because of that nobody knew where she was—which made us deeply anxious. All our researches had ended in nothing. We were ready to believe her dead, when— I received a letter from Him Whom I believe you call "Kouth Humi," which was brought to me in the most incomprehensible and mysterious manner, in my house by a messenger of Asiatic appearance, who then disappeared before my very eyes. This letter, which begged me not to fear anything, and which announced that she was in safety—I have still, but at Odessa. Immediately upon my return I shall send it to you, and I shall be very pleased if it can be of any use to you."

This passage, translated from the original French letter, can be found in the Report of the Result of an Investigation into the Charges against Madame Blavatsky, p. 94, a Document published in 1885 by the General Council of The Theosophical Society, at Adyar.

On her return to Odessa, some ten days later, Nadyezhda de Fadeyeff sent the original letter from the Brother to Col. Olcott, as promised, and it is now in the Archives at Adyar. The letter is signed with a special symbol or sign, not with the usual signature of Master K. H., although it is definitely written in the handwriting adopted by him in later years. It is written on what is known in Northern India and among the Tibetans as "rice paper."

If Mr. Lillie knows no difference between an anthropomorphic, extra-cosmic god, and the Divine essence of the Adwaitees and other Esotericists, then I must only loose a little more of my respect for the R.A.S., with which he claims membership; and it may justify the more our assertions that there is more knowledge in “Babu [?] Subba Row’s” solitary head then in dozens of heads of “Orientalists” about London, we know of.

———————

The size of the envelope is 15 cm. x 121/2 cm., and the writing of both envelope and slip appears to be in ink.

The French text (see facsimile, page 276) and its translation are as follows:

“À l’Honorable,

Très Honorable Dame—

Nadyéjda Andréewna

Fadeew.

Odessa.

“Les nobles parents de Mad. H. Blavatsky n’ont aucune cause de se désoler. Leur fille et nièce n’a point quitté ce monde. Elle vit et désire faire savoir à ceux qu’elle aime, qu’elle se porte bien et se sent fort heureuse dans la retraite lointaine et inconnue qu’elle s’est choisie. Elle a été bien malade, mais, ne l’est plus: car grâce à la protection du Seigneur Sang-gyas elle a trouvé des amis dévoués qui en prennent soin physiquement et spirituellement. Que les dames de sa maison se tranquillisent donc. Avant que 18 lunes nouvelles se lèvent—elle sera revenue dans sa famille.

[symbol]”

“To the Honourable,

Most Honourable Lady—

Nadyéjda Andrééewna

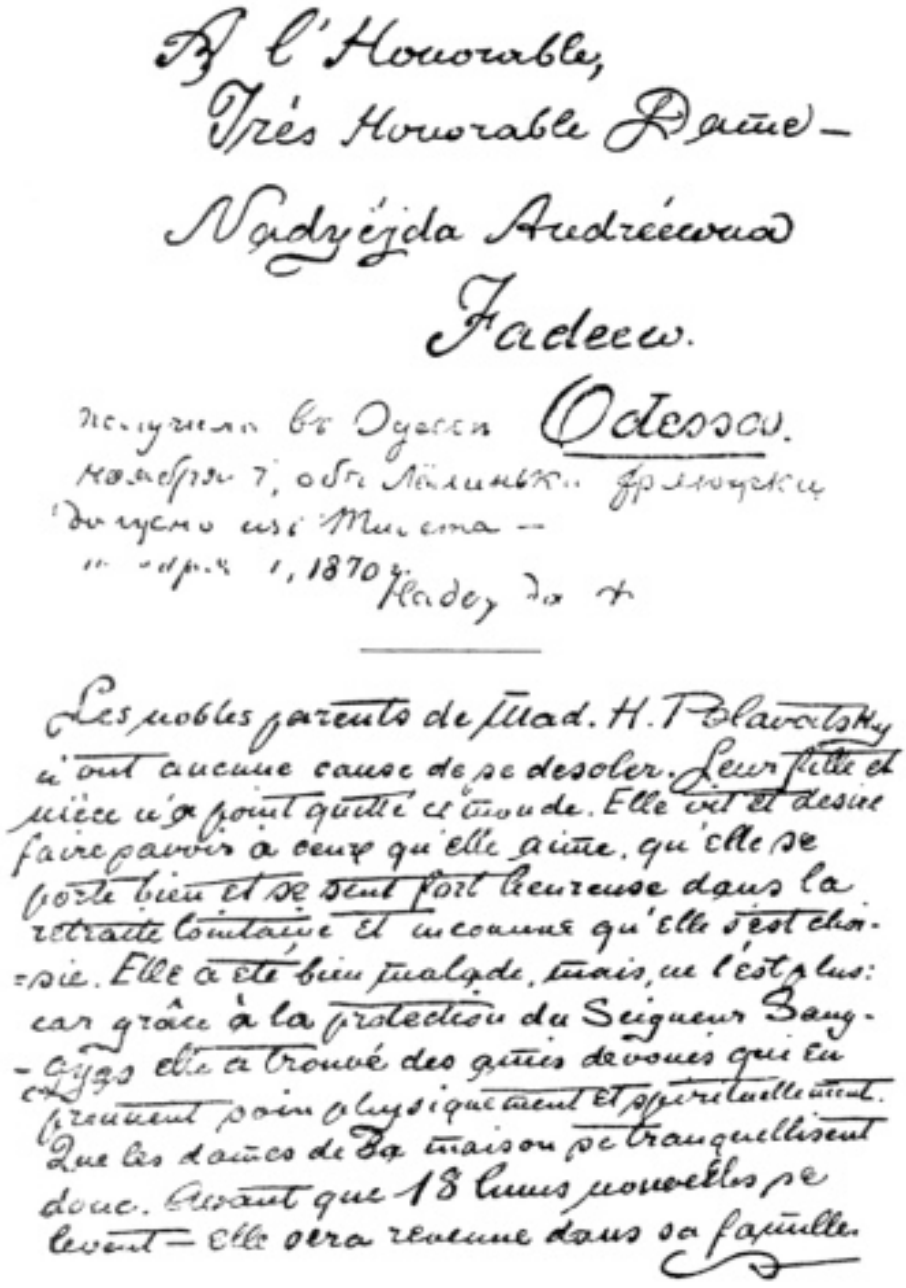
Fadeew.

Odessa.

“The noble relatives of Mad. H. Blavatsky have no cause whatsoever for grief. Their daughter and niece has not left this world at all. She is living and desires to make known to those whom she loves that she is well and feels very happy in the distant and unknown retreat she has selected for herself. She has been very ill, but is so no longer; for owing to the protection of the Lord Sanggyas she has found devoted friends who take care of her physically and spiritually. Let the ladies of her house, therefore, remain calm. Before 18 new moons shall have risen—she will have returned to her family.

[symbol]”

In the lower left-hand corner of the envelope there is written in Russian, in pencil, in the handwriting of Nadyezhda de Fadeyeff, the following:



A l'Honorable,
Très Honorable Dame —
Nadyéjda Andréevna
Fadeew.

Odessa.

Les nobles parents de Mad. H. P. Blavatsky n'ont aucune cause de se désoler. Leur fille et nièce n'a point quitté ce monde. Elle vit et désire faire savoir à ceux qu'elle aime, qu'elle se porte bien et se sent fort heureuse dans la retraite lointaine et inconnue qu'elle s'est choisie. Elle a été bien malade, mais, ne l'est plus: car grâce à la protection du Seigneur Sangyas elle a trouvé des gens dévoués qui en prennent soin physiquement et spirituellement. Que les dames de sa maison se tranquillisent donc. Avant que 18 lunes nouvelles se lèvent — elle sera revenue dans sa famille.

FRENCH LETTER FROM MASTER K.H. TO NADYEZHDA A. DE FADEYEFF, RECEIVED IN 1870

The same with regard to the Master's name. If Mr. Lillie tells us that "Koot Hoomi" is not a Tibetan name, we answer that we never claimed it to be one. Every one knows that the Master is a Puñjabi whose family was settled for years in Kashmir. But if he tells us that an "expert at the British Museum ransacked the Tibetan dictionary" for the words "Koot" and "Hoomi," and found no such words, then I say, "buy a better dictionary" or "replace the expert by a more expert one." Let Mr. Lillie try the glossaries of the Moravian Brothers, and their alphabets. I am afraid he is ruining terribly his reputation as an Orientalist. Indeed, before this controversy is settled, he may leave in it the last shreds of his supposed Oriental learning.

Lest Mr Lillie should take my omitting to answer a single one of his very indiscreet questions as a new pretext for printing some impertinence, I say: "I was at Mentana during the battle in October, 1867,* and left Italy in November of the same year for India."

"Received at Odessa November 7, about Lelin'ka....probably from Tibet—November 11, 1870. Nadyezhda F." The blank in the above indicates an undecipherable word; Lelin'ka is the Russian diminutive of Yelena (Russian equivalent for Helen). The gaps which are evident in Miss de Fadeyeff's handwriting are due to the fact that the envelope has been partly eaten by the destructive insects common to tropical countries, as is explained! by C. Jinarâjadâsa. Lord Sang-gyas (also Sang-gyäs) is the Tibetan title for the Lord Buddha.

In a letter to A. P. Sinnett (Mahatma Letters, p. 254), Master M., calling himself H.P.B.'s Khosyayin —which in Russian means several things, such as host, master of the house, landlord, owner and even employer—hints that he had been to see Nadyezhda de Fadeyeff three times. It is therefore quite likely that he may have been the "messenger of Asiatic appearance" regarding whom she wrote to Col. Olcott. It was N. de Fadeyeff's habit to use the above nickname for H. P. B.'s Teacher.—Compiler.]

* [November 3, 1867. Mentana is a small town in Italy, some 21 kilometers North of Rome. It was the site of a battle between the volunteers of Giuseppe Garibaldi (1807-82) and the troops of the Pope and France. Garibaldi had some 6,000 ill equipped men with two canons taken from the enemy. The Papists had 3,000 under General Kanzler.

Whether I was sent there, or found myself there by accident, are questions that pertain to my private life, with which, it appears to me, Mr. Lillie has no concern. But this is on a par with his, other ways of dealing with his opponents.

As Mr. Lillie's other sarcasms touch me very little—for I know their value—I may let them pass without any further notice. Some persons have an extraordinary clever way of avoiding an embarrassing position by trying to place their antagonists in the same situation. For instance; Mr. Lillie could not answer the criticisms made on his Buddha and Early Buddhism in The Theosophist, nor has he ever attempted to do so.

The French had 3,000 under General Failly, with excellent artillery. Garibaldi was wounded and taken prisoner during the retreat. He lost some 600 men. In 1877 a monument was erected on the battlefield in memory of the Garibaldian dead.

H. P. B. told Col. Olcott of having been present as a volunteer at the battle of Mentana. In proof of this, she showed him where her left arm had been broken in two places by a sabre-stroke, and made him feel in her right shoulder a musket-bullet still imbedded in the muscle, and another one in her leg. She also showed him a sear just below the heart where she had been stabbed with a stiletto (Old Diary Leaves, I, 9). Col. Olcott speaks elsewhere (O. D. L., I, 264,) of H. P. B.'s having received five wounds and being "picked out of a ditch for dead."

As to H. P. B.'s own statements in some of her letters, they are rather elusive and sketchy, obviously showing the desire to avoid any definite information on this subject, as pertaining to events regarding which she had good reasons to preserve secrecy. In a letter written to Sinnett in 1886 (The Letters of H. P. Blavatsky to A. P. Sinnett, p. 144), she says: "The Garibaldies (the sons) are alone to know the whole truth; and a few more Garibaldians with them. What I did, you know partially; you do not know all. My relatives do, my sister does not, and therefore and very luckily Solovioff does not."

In her Scrapbook No. 1, p. 11, H. P. B. pasted a clipping from the New York Mercury of January 18, 1875. It contains an article about her entitled "Heroic Women." The reporter presents a rather sensational account concerning her life. H. P. B. has appended a number of pen-and-ink comments on the margins. In connection with the reporter's statement to the effect that H. P. B. fought in the struggle for liberty "under the victorious standard of Garibaldi," that she "won renown for unflinching bravery in many hard-fought battles, and was elevated to a high position on the staff of the great general," and that her horse had been twice shot under her during the conflict, H. P. B. makes a characteristic comment:

But he applied himself instead to collect every vile rumour and idle gossip about me, its editor, and allying himself with some of our enemies he sailed out with his very weak pamphlet, in which he unveiled really no one but himself. Why does he not show, to begin with, that his reviewer was wrong? Why does he not, by contradicting our statements, firmly establish his own authority as an Orientalist; showing, first of all, that he is a genuine scholar, who knows the subject he is talking about, before he allows himself to deny and contradict other people's statements in matters which he knows still less about? He does nothing of the kind, however; not a word, not a mention of the scourging criticism that he is unable to refute. Instead of that, we find the offended author trying to throw ridicule on his reviewers, so as to lessen probably the value of what they have to say of his own book. This is a clever, very clever strategy. Whether it is an honourable one remains, withal, an open question.

It might be difficult, after the conclusions reached by qualified scholars in India concerning his first book, to secure much attention in The Theosophist for his second, but if this volume in turn were examined with the care almost undeservedly devoted to the first, and if it were referred to the authority of such real Oriental scholars and Sanskritists as Mr. R. T. H. Griffith, for instance, I think it would be found that the aggregate blundering of the two books put together might excite even as much amusement as the singular complacency with which the author betrays himself to the public.

"Every word is a lie. Never was on 'Garibaldi's staff.' Went with friends to Mentana to help shooting the Papists and got shot myself. Nobody''s business—least of any a d—d reporter's."

In a letter written to Monsieur C. Bilière, in 1883, H. P. B. states that her Guru "has already twice patched me up. The first time was at the battle of Mentana in 1867." (quoted by Mary K. Neff, in How Theosophy Came to Australia, etc., p. 25.)

It is most likely that we will not learn very soon what was H. P. B.'s reason for being present at the battle of Mentana, but it would seem plausible to assume that she must have had a very good reason for being there, and that this reason was in some way or other connected with her occult life and preparation for her mission. It could hardly have been a mere passing "whim" to shoot some Papists while the shooting was good! This incident in her career belongs very definitely to the same category with a number of others which can never be fully understood without more adequate knowledge concerning her real occult nature and status, and the methods of her own personal training and discipline as a high chela of the Brothers.—Comp.]

August 3rd, 1884. H.P.BLAVATSKY.

[The “Eastern adept” spoken of by H. P. B. in the above article is Hilarion, who lived for a time on the island of Cyprus, and collaborated with H. P. B. in the writing of her occult stories. He signed himself “Hilarion Smerdis.” Col. Henry S. Olcott’s entry of Feb. 19, 1881, in his Diaries, says: “Hilarion is here en route for Tibet, and has been looking over, in and through the situation . . . ” This entry was made in Bombay. Master K. H. refers also to this journey of Hilarion from Cyprus to Tibet (Mahatma Letters, p. 289).—Compiler.]

———————

SEPTEMBER, 1884

MISCELLANEOUS NOTES

[Journal of The Theosophical Society, Vol. I, No. 9,

September, 1884, p. 119]

[Appended to an English translation of an unpublished Essay of Éliphas Lévi, on “How to govern Influences through Power.”]

It is very much to be regretted that in the new “apostolic” edition of the Acta Sanctorum many of the most glaring absurdities have been left out, evidently from the mistaken idea that they were incompatible with modern thought; while in fact the most absurd ones contain the most beautiful hidden truths, which unfortunately the “apostolic” editor has not understood.—Trans.

[In connection with a reference to Enoch who “rose up to heaven by escaping death.”]

That means he succeeded while on earth to establish a union between his Atma (the 7th Principle) and his soul (the 5th).—Trans.

MADAME BLAVATSKY AND THE THEOSOPHICAL SOCIETY

[The original manuscript of this Letter, in H. P. B.'s handwriting, is preserved in the Archives of The Theosophical Society, Adyar. Though addressed to Light, London, the Letter was never published in that Journal, as appears from a careful analysis of the issues for 1884-1885. H. P. B. must have postponed its publication, after she withdrew her resignation from Office "at the urgent request and solicitation of Society friends," as she pointed out in her final letter of resignation dated at Adyar, March 21, 1885 (See The Theosophist, Vol. VI, No. 8, Supplement to May, 1885, p. 195). The present Letter was published for the first time in The Theosophist, August, 1931. The title of it is H. P. B.'s own—Compiler.]

To the Editor of Light.

Sir:—

Will you kindly permit me to notify my friends and foes through your columns, that yesterday, September 27th, I FORMALLY RESIGNED OFFICE in the Theosophical Society?

No one could regret more than I do, to give this pain to my devoted colleagues and friends. But I do it from a deep sense of duty to the Society, before whose interests all private consideration must give way.

For some time past—to be exact, since the very day when I overstepped the legal boundaries and gave out the secret of my whole life, namely what I knew about Occultism and its Custodians—I seem to have awakened against Theosophy all the fiends of the nether world, now domiciled on our earth. Persecution, suspicion,—opposition, from simple cavilling at words, to the expression of the most malignant hatred—are dogging our steps wherever we direct them.

Had I to face them alone, i.e., in my personality and private capacity I might have bowed my head in full humility, from a feeling that this was only my Karma: I have thrown the mysteries of the Kingdom of Heaven in their crudest and (owing to my personal inability) undigested form to be trodden upon, and have to bear my penalty.

But it is not I alone who am the sufferer. In my proud desire to benefit my fellowmen, and my vain endeavours to do what I sincerely thought (and still think) was good, I have brought unwittingly suspicion, almost opprobrium upon the Society itself. Thus, a sort of indignity has been put upon hundreds of most respectable, most pure-minded men and women, whose sole mistake was not to have separated sufficiently, the abstract principle from the concrete personalities; a mistake which led, in a way, to hero-worship. It is since my arrival in Europe that I have begun to realize that so long as my name is attached to the Theosophical Society, the latter can never prosper, can never pursue its studies and execute its mission in the right way. If I would save the healthy body, I must lop away from it the limb that is pronounced by my charitable judges incurably diseased. Between être and paraître, the world ever chooses the latter expedient. I cannot. Therefore, I am surely doomed to be misrepresented as long as I live. What right have I to drag our Society into and under such false lights?

Though I have not yet the means of knowing what is in the supposed “letters” of mine (telegraphed about to the Times by its Calcutta correspondent) as published by a missionary Christian magazine since this journal has not yet reached Europe—I know, nevertheless, that no such correspondence between myself and the wicked treacherous woman just expelled from the Society, ever took place. Such alleged letters of mine are surely impudent forgeries. The theory of the supposed “muslin” Mahatmas is the creation of a man and wife whom Col. Olcott and I saved in 1879 from starvation in the streets of Bombay; who have since found a ready home with us, and brotherly affection for five long years; and who, as Mr. St. George Lane Fox (just returned from Adyar where he lived for eight months) can tell you—have repaid us with the blackest ingratitude and the most villainous treachery, for which misdeeds and many others they were expelled from the Society by the Board of Control, in May last. The “muslin” Mahatmas and the “letters” are their revenge—a soap-bubble for the wise, a heavy sledge-hammer with which the prejudiced and the unfair will vainly try to knock out the last breath from the Theosophical movement.

It is now found, moreover, that it was they, who had tried, during the whole five years they lived with us, to make me suspected as a “Russian Spy” and the Theosophical Society as a “dangerous political Movement.”

Nevertheless, and notwithstanding the apparent absurdity of this new charge, the scandal created is sure to be very great. It will take months to prove the alleged correspondence a forgery, and the publication itself a libel gotten up during our absence, by those meek men of God—the missionaries; it will require but one day, to connect our names and the Society in your columns with a new and ridiculous scandal. Therefore, since the Society is now firmly established and since it suffers only through its connection with myself—the chief, if not the only target for the poisonous shots of our many enemies I have come to my present resolution.

Henceforth I cease to hold the official position of Corresponding Secretary in our Society, and I am even willing that it should be forgotten, if possible, that I was ever one of its two active founders. I break—for a long time, at any rate—every connection with the Headquarters, with the Parent Society, as a body, and with its two hundred Branches. I shall not return to Adyar, before I have vindicated the Society of every villainous aspersion upon its character, and had the purity of its motives better recognized. To begin, I have placed my official resignation in the hands of the President-Founder for submission to the General Council of December, at Adyar. In order, however, that the kind neighbors should have no ground for inventing a new calumny, I say here beforehand, that I shall not leave Europe until this new infamous imbroglio—the joint production of missionary hatred and the revenge of two expelled members—is proved to be false, as it shall be by Col. Olcott who returns home by the first steamer. The Society, if it derives no further benefits, will certainly suffer no additional troubles from me.

Thus, from this day, Mr. Editor, you may open your columns unsparingly to any kind and variety of abuse against the personality known as H. P. Blavatsky. I have retired into private life, and will mind it very little. It was the honour of the Society that I had in view, whenever I was moved to answer misrepresentations of its Corresponding Secretary. I am now prepared to receive personal vilification with a calm worthy of that of Mr. Bright or Gladstone. I only hope that it may be remembered, that whatever I appear, or may be in reality, my mistakes and shortcomings are mine and have nothing to do with the Theosophical Society.

Very soon, I hope, I will retire to a locality where no one is likely to meet me and no ordinary mail can reach me. After a time, when it is shown that my absence notwithstanding, the occasional manifestations of power by the Mahatmas, and their communication, whether personal or by correspondence with some of the elect members, are going on as before; that phenomena, in short, are taking place in the same way as they always have; and that nothing is virtually changed by my withdrawal; then only will our opponents perceive, that whatever the real nature of our Mahatmas, whether made of flesh and bones, or of “bladders and muslin”—they are certainly not the creation of your very obedient servant,

H. P. BLAVATSKY.

Elberfeld,

Sept. 28, 1884.

OCTOBER, 1884.

CHELAS

[The Theosophist, Vol. VI, No. 1(61), October, 1884, p. 1]

Notwithstanding the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem to still prevail.

What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when it was found that those views should be changed, the reaction has been in several cases quite violent.

The word “Chela” simply means a disciple; but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word “God” itself. Some persons have gone so far as to say that when a man is a Chela he is at once put upon a plane when each word that he may unfortunately utter is taken down as ex cathedra, and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are MAHATMAS and MAHATMAS. There are MAHATMAS in fact who are themselves the Chelas of those who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a MAHATMA.

In fact the Chela is an unfortunate man who has entered upon “a path not manifest,” and Krishna says that “that is the most difficult path.”

Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appal many an aspirant, were they depicted in natural colours, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master's constant and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting, he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the year, written—"Never thrust yourself upon us for Chelaship; wait until it descends upon you."

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any "powers," he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality, then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

———————

THE THEOSOPHICAL SOCIETY IN INDIA

[The Times (London), October 9, 1884]

TO THE EDITOR OF The Times.

Sir,—

With reference to the alleged exposure at Madras of a dishonourable conspiracy between myself and two persons of the name of Coulomb to deceive the public with occult phenomena, I have to say that the letters purporting to have been written by me are certainly not mine. Sentences here and there I recognize, taken from old notes of mine on different matters, but they are mingled with interpolations that entirely pervert their meaning. With these exceptions the whole of the letters are a fabrication.

The fabricators must have been grossly ignorant of Indian affairs, since they make me speak of a “Maharajah of Lahore,” when every Indian school-boy knows that no such person exists.

With regard to the suggestion that I attempted to promote “the financial prosperity” of the Theosophical Society by means of occult phenomena, I say that I have never at any time received, or attempted to obtain, from any person any money either for myself or for the Society by any such means. I defy anyone to come forward and prove the contrary.

Such money as I have received has been earned by literary work of my own, and these earnings and what remained of my inherited property when I went to India have been devoted to the Theosophical Society. I am a poorer woman today than I was when with others I founded the society.

Your obedient servant,

H. P. BLAVATSKY.

77, Elgin Crescent, Notting Hill, W., Oct. 7.

———————

MR. ARTHUR LILLIE

[Light (London), Vol. IV, No. 197, October 11, 1884, pp. 418-19]

TO THE EDITOR OF Light.

SIR,

When, in my answer to Mr. Arthur Lillie's "Delusions," I maintained that the said writer had a policy unique and quite his own for dealing with his literary opponents, I was but stating that which every lover of truth can now see for himself.

His article in your issue of September 6th is, like its predecessor, a long series of misconceptions, blunders, and unfair insinuations. It is impossible, without incurring the penalty of sacrificing one's dignity, to have any prolonged discussion with such opponents. Their tactics are a sort of guerilla skirmishing; one answers and corrects one set of blunders, when, forthwith, there appears a fresh series, and this trails after it still others! To notice them seriatim would be like the work of Penelope. We shall do our best to keep the flag of truce flying, but really it is a hard task, when such malignant nonsense is permitted in so important a journal as Light.

Without going into any discussion I shall simply record the mistakes of the article in question.

Para. 1. I am accused of having confessed that I "wittingly deceived Colonel Olcott and others for a considerable time."

Answer. I have confessed to no such thing—I have never wittingly deceived anyone.

What I said was, that, finding it worse than useless, viz., harmful, to declare the whole truth to those who were then utterly unable to comprehend it, I withheld from them for a time such details of the truth as would not only have been unpalatable to them, but might have made them regard me as a lunatic. There are many such details relating to our Mahatmas and their doctrine, which I am withholding even up to the present time. Let Mr. Lillie and his sympathisers make whatever use they can of this fresh "confession." He is a base man indeed who, having had truth revealed to him under the seal of secrecy, and solemnly pledged himself never to reveal the information, will nevertheless divulge it to the profane. There is a vast difference between the action of a person who, in the spirit of the Apostle's words (Rom., iii, 7) "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?" should circulate deliberate lies to deceive his fellow beings; and that of another man who, under compulsion of his pledged honour, keeps silent on certain things. If I am to be held in this matter a deceiver, then so is every Mason, every Oddfellow, every statesman, every priest who receives confession, every physician who takes the Hippocratic oath, and every lawyer, one. Mr. Millar, quoted by Mr. Lillie, methinks, if worth anything as a critic, ought rather to point out the full gravity of Mr. Lillie's rancorous and nonsensical insinuations than concern himself, as he does, with the moral outcome of my conduct.

Para. 2. I say again, I never was a Spiritualist. I have always known the reality of mediumistic phenomena, and defended that reality; that is all. If to have the whole long series of phenomena happen through one's organism, will, or any other agency, is to be a "Spiritualist," then was I one, perhaps, fifty years ago, i.e., I was a Spiritualist before the truth of modern Spiritualism. As regards mediums, séances, and the spiritualistic "philosophy," so-called—belief in the latter alone constituting a Spiritualist—then it may perhaps stagger your readers to learn that I had never known, nor even seen a medium, nor ever found myself in a séance room, before March, 1873, when I was passing through Paris on my way to America.

And it was in August of the same year that I learned, for the first time in my life, what was the philosophy of the Spiritualists. Very true I had had a general and very vague idea of the teachings of Allan Kardec since 1860. But when I heard stated the claims of the American Spiritualists about the “Summer Land,” etc., I rejected the whole thing point blank. I might name several persons in America as my witnesses if the testimony of Colonel Olcott were not sufficient. I also deny that “Mr. Burns,” of the Medium and Daybreak, has recorded that I “once came to him to propose” anything. I have never met Mr. Burns, never went to him, have never proposed to him the foundation of anything at all. In the beginning of 1872, on my arrival from India, I had tried to found a Spiritist Society at Cairo after the fashion of Allan Kardec (I knew of no other), to try for phenomena, as a preparative for occult science. I had two French pretended mediums, who treated us to bogus manifestations, and who revealed to me such mediumistic tricks as I could never have dreamed possible. I put an end to the séances immediately, and wrote to Mr. Burns to see whether he could not send English mediums. He never replied, and I returned to Russia soon afterwards. Mr. Arthur Lillie informs the public; (1) “that John King was not the only alleged spirit of a departed mortal that came to her seances”; (2) that I had recognized many other spirits, among others, “Mrs. Fulloner, who had only died the previous Friday.” Three blunders (?) in three lines. I never held séances in my life. It was not at my séances, but those of William Eddy, that I recognised the several “spirits” named. (3) I never saw any Mrs. Fulloner (Mrs. Fullmer spoken of by Colonel Olcott, I suppose?), living or dead, nor any Mr. Fullmer either, nor does Colonel Olcott say I did. As a proof of Mr. Lillie’s marvellous accuracy, I quote Colonel Olcott’s words from p. 326 of his work [People from the Other World]: “Ten spirits appeared to us, among them a lady—a certain Mrs. Fullmer, who had only died the Friday previous. The relative to whom she came sat beside me, and was dreadfully agitated, etc.”

Was I Mrs. Fullmer's "relative," spoken of by Colonel Olcott? I should not wonder, after reading what he wrote in the same accurate style in his Buddha and Early Buddhism, and other books, if Mr. Lillie, in his next, and without any mention of my present proof of his blunders, should gravely assure his readers that under the name of "Mrs. Fullmer's relative," and Church member, Colonel Olcott meant Madame Blavatsky!

Most decidedly I have seen forms called "spirits," at Eddy's and recognized them; even to the form of my uncle (not my "father," as Mr. Lillie affirms). But in some cases I had thought of them, and wanted to see them. The objectivization of their astral forms was no proof at all that they were dead. I was making experiments, though Colonel Olcott knew nothing of it, and so well did some of them succeed that I actually evoked among them the form of one whom I believed dead at the time, but who, it now appears, was, up to last year, alive and well; viz., "Michalko," my Georgian servant! He is now with a distant relative at Kutais, as my sister informed me two months ago, in Paris. He had been reported, and I thought him, dead, but had got well at the Hospital. So much for "Spirit identification."

Para. 3. "She tells us," says my critic, "that he [Mahatma Koot Hoomi] comes to her constantly with a 'black beard and long, white flowing garments'." When have I told any such thing? I deny, point blank, having ever said or written it, and defy Mr. Lillie to cite his proof. If he does so, it will be a case of not merely misquotation but positive misrepresentation. Does he rely upon what I have said in my previous letter? In it I speak of an "Eastern adept, who has since gone for his final initiation," who had passed, en route from Egypt to Thibet, through Bombay and visited us in his physical body. Why should this "Adept" be the Mahatma in question? Are there then no other Adepts than Mahatma Koot Hoomi? Every Theosophist at headquarters knows that I meant a Greek gentleman whom I have known since 1860, whereas I had never seen Mr. Sinnett's correspondent before 1868.

And why should not the latter wear a black beard, and long, white, flowing garments, if he chose, both in his "astral body" and also in his living one, as well? Is it, because the same paragraph states parenthetically that it is, "a curious costume, by-the-bye, for a Tibetan monk"? No one ever dreamt of saying that the Mahatma was a "Tibetan monk" or Lama. Those who are immediately concerned with him know that he has never made any such pretence, nor has anyone else done so on his behalf, nor on that of our (Colonel Olcott's and my own) Master. I care not in the least whether my "word" is accepted or not by "Mr. A. Lillie."

He reminds his readers, or thinks he does, that "we" (they) "are forced to remember that that same word" (mine, he means, I suppose) "was once pledged to the fact that his name [the figure's] was 'John King'." He must be surely "dreaming dreams"!! But why should they be so false and untrustworthy?

The same paragraph contains another assertion as inaccurate as the rest. "If she appeals to her arduous missionary efforts to propagate the doctrine of Shells, ... we cannot forget that the same energy was once devoted to support Spiritualism." Again I deny the statement. My "arduous missionary efforts" were directed all my life to support the reality of psychic phenomena, without any reference, save in late years, to their origin and the agency at work behind them. Again, "She" (I) "now tells us that she never was a Tibetan nun" ! ! ! When have I ever told anyone such an absurdity? When have I said I had been one? Yet the denial of it is alleged as "the most important fact that has yet been revealed"! Had I claimed to be one, then, indeed, if the writer knew anything of Thibet or Thibetans, might he rush into print, for he would have the right to doubt my statement and expose my imposture, since that would have been one. But this only proves once more that the "learned author of Buddhism, etc.," hardly ever knows what he is talking about. A nun in Thibet, a regular "ani," once consecrated, never leaves her convent, except for pilgrimage, so long as she remains in the Order.

Nor have I ever received any instruction “under the roof” of the monks; nor has anyone ever claimed such a thing on my behalf, or to my knowledge. I might have lived in male lamaseries, as thousands of lay men and women do; i.e., have lived in the buildings clustered around the lamaseries; and I might even have received my “instruction” there. Anyone can go to Darjeeling and receive, a few miles from thence, teaching from Thibetan monks, and “under their roofs.” But I have never so claimed, so far as I know, for the simple reason that neither of the Mahatmas whose names are known in the West are monks.

Mr. Lillie’s division of the Buddhists of Thibet is taken upon the authority of Abbé Huc; my division is taken from my knowledge and that of the many chelas I know and could name. Thus, our Mahatmas, if the facts can justify the curiosity of the Spiritualists, are neither “Hermits” (now), for they have done with their “practice” of Yoga; nor “Wanderers,” nor “Monks,” since they tolerate, but would never practice, exoteric, or popular, Buddhist rites. Least of all are they “Renegades.”

1. What authority has Mr. Lillie to connect the Kutchi gentleman, spoken of in Isis [II, 628] with Mahatma Koot Hoomi? Nothing but his insatiate desire to find me at fault, and thus to justify his rancor.

2. Where has he found that “this Tibetan Buddhist [which?] believes that ‘Buddha’ in Tibetan is ‘Fo,’ that ‘Dharma’ is ‘Fa,’ that ‘Sangha’ is ‘Sengh,’ and that a monk is called a ‘Shaman’ ”? I have not Isis here with me now, but I think I can vouch that these words are not to be found there, placed in the mouth of any “Tibetan Buddhist,” and that if found, which I doubt, it will be seen to be simply due to a misprint.

I close by informing Mr. Lillie that years before he had an idea of Buddhists and Thibetans, I was quite familiar with the Lamaism of Thibetan Buddhists. I passed months and years of my childhood among the Lamaist Kalmucks of Astrakhan, and with their great priest. However “heretical” in their religious terminology, the Kalmucks have still the same identical terms as the other Lamaists of Thibet (from whence they came).

As, however, I had visited Semipalatinsk and the Ural Mountains with an uncle of mine, who has possessions in Siberia, on the very borderland of the Mongolian countries where the “Harachin Lama” resides,* and had made numerous excursions beyond the frontiers, and knew all about Lamas and Thibetans before I was fifteen, therefore, I could hardly have ever thought “that Chinese was the language of Tibet.” I leave such ridiculous blunders to those members of the Royal Asiatic Society who translate the Sanskrit word “mâtra” in the phrase “bodha-mâtra,” as “mother” or “matter” (See Mr. Lillie’s Buddha and Early Buddhism, p. 21).

But possibly this does not count: I should have learned my Buddhism and Lamaism in Mr. Lillie’s school, rather than in Astrakhan, Mongolia, or Thibet, if I thought of setting up as an authority for such critics as those in Light.

Well, so be it, I leave them to feed their censers with their own incense. I shall waste no more time in trying to correct their hydra-headed “mistakes,” for when one is slain ten more spring up from the dead carcass.

H.P.BLAVATSKY.

Elberfeld,

September 10th.

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* [Harachin is the name of one of the Southern Mongolian tribes (aymak) which used to lead a nomadic life in the upper regions of Liao-he (Shara-muren) and Dalin-he (Hun-muren) rivers.—Compiler.]

[H. P. B. ON THE COULOMB FORGED LETTERS]

[In the September 1884 issue of the Madras Christian College Magazine, which was published on the 11th of the month, there appeared the first of two installments of an article entitled “The Collapse of Koot Hoomi,” written by the Editor, Rev. George Patterson. This installment was based mainly on fifteen letters (or parts thereof), some in French and some in English, alleged by the Coulombs to have been written to them by H. P. B., during her absence from the Headquarters of the Theosophical Society, at Bombay and Adyar, giving them instruction to produce “occult” phenomena fraudulently. Another batch of similar correspondence appeared in the October issue of the same periodical. Parts of this so-called correspondence have also been published in Richard Hodgson’s “Report” concerning the phenomena connected with The Theosophical Society, which appeared in the Proceedings of the Society for Psychical Research (Vol. III, Part IX, December, 1885, pp. 201-400). Hodgson, however, does not give any English translation of the French letters, and has corrected some of the French versions and tampered with others. A substantial analysis of these alleged letters from H. P. B.’ s pen has been made by K. F. Vania in his recently published work, Madame H. P. Blavatsky: Her Occult Phenomena and the Society for Psychical Research, pp. 259-300.

In a very rare pamphlet issued in October 1884 by the Council of the London Lodge under the title of The Latest Attack on The Theosophical Society, there appeared a brief statement by H. P. B. concerning the alleged letters, which is reproduced below.

It has been thought advisable to include also the text of the forged letters, as they appeared in the Madras Christian College Magazine for September 1884, so as to make H. P. B.’s remarks thereon more intelligible. These letters follow immediately after H. P. B.’s remarks, and correspond to the superior numbers in the text below.—Compiler.]

The first letter is supposed to be written in 1880 or 1881.1 It seems to contain in its first portion the original of a note I wrote to the woman Coulomb, from Simla, and which was shown to Colonel Olcott and others. She was asked to go and see whether the cigarette had not fallen in some crevice. She answered there had been a storm, rain and wind that night, and that probably the cigarette was destroyed. As it is so long ago, I could not swear to the words; it is possible that down to the signature the letter is mine. But the flyleaf spoken of in the editor’s note, and the words quoted in the footnote, I pronounce to be a forgery.

The second letter may the mine,2 or a reproduction of a portion of one of mine, as far as the first paragraph is concerned. The rest is either greatly altered or an entire fabrication. I vaguely remember the letter; what I said was, that if any fresh slanders should be trumped up at Bombay it would be dreadful. That Damodar should, if possible, see one of the Brothers, and that I was going to write to him. Who "King" is I do not know. I never called Padshah by that name. As Damodar had at the time quarrels with his relatives, I said that I would beg of Master K. H. to write to him. —"Lui tomber sur la tête means simply that the letter ought to stun him; "tomber sur la tête comme une tuile," a common French expression, which does not mean most certainly that the letter should fall physically on his head! Again, the original letter says, "il doit battre le fer," etc., and the translation alters this to "We must strike while the iron is hot," etc. "Il," if I really wrote this sentence, would have meant Damodar, but "we" means quite another thing. A request to Mr. Coulomb to "save the situation" and do what he was asked, might have referred, if written, to a lawsuit then going on in which Damodar was interested, certainly not to any phenomena. This letter, in fact, is either a forgery altogether or is full of interpolation.
The third letter, supposed to be written from Poona, is an entire fabrication.3 I remember the letter I wrote to her from Poona. It asked her to send me immediately the telegram contained in a note from Ramalinga, if he brought or sent her one. I wrote to Colonel Olcott about the experiment. He thinks he can find my letter at Madras. I hope to either get back Ramalinga's note to me or obtain a statement of the whole matter from him. How could I make a mistake in writing, however hurriedly, about the name of one of my best friends? The forgers make me address him—"care of H. Khandalawalla"—when there is no such man. The real name is N. D. Khandalawala.

The brief note which is fourth in the series has no significance, except for the words "in a miraculous way," which assuredly are not mine.

I have no recollection of the note at all, which is given without any date.4

The fifth letter I never wrote at all.5 All about a handkerchief is pure nonsense. There is no “Maharajah of Lahore,” hence I could not have spoken of such a person, nor have been attempting mock phenomena for his deception. If such a sentence as “do something for the old man, Damodar’s father,” was ever written by me, it would have referred to a wound in his leg, of which he afterwards died. Madame C. boasted that she could cure him; at any rate, she nursed him, for I asked her to.

The sixth letter is a pure forgery.6 The phrase “the Adyar saucer will become historical like the Simla cup,” is a phrase first pronounced by Madame Coulomb, as Colonel Olcott may remember, and I have used it since. I do not know any “Soobroya”—perhaps “Soubaya” is meant.

The seventh and eighth letters are forgeries again.7 I could never, in writing to her who saw the man every day, use all his names and titles. I should simply have said “Dewan Bahadur,” without adding “Ragoonath Rao, the President of the Society,” as if introducing to her one she did not know. The whole name is evidently put in now, to make it clear who is meant. The ninth letter, if possible, is worse nonsense yet.8 I never called anyone “Christophe.” That was a name given by Madame Coulomb to her husband behind his neck, and “Christopholo” was a name by which she called an absurd little figure, or image, of hers. She gave nicknames to everything.

Letter 10: fabrication again. Letter 11. A letter was written by me from the Nilghiris to introduce the General, but it was not this letter, which appears to be altogether a fabrication.9 Letter 12 is the only clearly genuine letter of the series.10 Letter 13 may have been written by me.11 All depends upon knowing who is “Christopholo”—a little ridiculous figure in rags, about three inches high; she wrote to say it had accidentally been destroyed. She joked over it, and I too.

TEXT OF FORCED LETTERS AND COMPILER’S NOTES

1In numbering the letters, H. P. B. uses the order in which they appeared in the Christian College Magazine. This first letter reads:

Monday.

My dear Mme. Coulomb,

Last night, Sunday, I wanted to show my friends a phenomenon and sent a cigarette tied up with my hair to be placed opposite Watson’s hotel in the coat-of-arms (under the Prince of Wales’ statue) under the horn of the Unicorn. Captain Maitland had himself chosen the town and named the place. He spent 13 Rs. for a telegram to Police-Commissioner Grant, his brother-in-law. The latter went the moment he received it and—found NOTHING. It is a dead failure but I do not believe it, for I saw it there clearly at 3 in the morning. I am sorry for it for Captain Maitland is a Theosophist and spent money over it. They want to tear the cigarette paper in two and keep one half. And I will choose the same places with the exception of the Prince’s statue for our enemies might watch and see the cigarette fall and destroy it. I enclose an envelope with a cigarette paper in it. I will drop another half of a cigarette behind the Queen’s head where I dropped my hair the same day or Saturday. Is the hair still there? and a cigarette still under the cover? Oh Dio Dio! What a pity . . . .

Your faithfully, H. P. B.

(Note on the flyleaf) Make a half cigarette of this. Take care of the edges.

2This second letter is in French, and its text is as follows:

Mes chers Amis,

Au nom du ciel ne croyez pas que je vous oublie. Je n’ai pas le temps matériel pour respirer—voilà tout! Nous sommes dans la plus grande crise, et je ne dois pas PERDRE LA TÊTE.

Je ne puis ni ose rien vous écrire. Mais vous devez comprendre qu’il est absolument nécessaire que quelque chose arrive à Bombay tant que je suis ici. Le Roi et Dam. doivent voir et recevoir la visite d’un de nos Fréres et—s’il est possible que le premier reçoive une lettre que j’enverrai. Mais les voir il est plus nécessaire encore. Elle devrait lui tomber sur la tête comme la première et je suis en train de supplier «Koothoomi» de la lui envoyer. Il doit battre le fer tant qu’il est chaud. Agissez indépendamment de moi, mais dans les habitudes et customs des Frères. S’il pouvait arriver quelque chose à Bombay qui fasse parler tout le monde—ce serait merveilleux. Mais quoi! Les Frères sont inexorables. Oh cher M. Coulomb, sauvez la situation et faites ce qu’ils vous demandent J’ai la fièvre toujours un peu.

CONVENTION GROUP, ADYAR, DECEMBER 27-29, 1884

Standing: M. Krishnamachari (known also as Dharbagiri Nath and Bawaji), and Col. H. S. Olcott. **Seated, from left to right: Back row:** Major-General Henry Rodes Morgan; William Tournay Brown; T. Subba Row (with turban); H. P. Blavatsky; Dr. Franz Hartmann; Rudolf Gebhard. **Middle row:** Norendro Nath Sen; Damodar K. Mavalankar; S. Ramaswamier; Judge P. Sreenivasa Row. **Front row:** Bhavani Shankar; T. Vijayaraghavacharlu; Tukaram Tatya; V. Coopooswami Iyer.

PORTRAIT IN OIL OF H. P. BLAVATSKY
BY HERMANN SCHMIECHEN

This is the second portrait painted by H. Schmiechen. It bears the date of 1885. His first portrait was made at Eberfeld in September, 1884, and was later presented by Mrs. Toni Schmiechen to the Esoteric School; for some years past it has been in C. Jinarajadasa's home, 33 Ovington Square, London. The second portrait, reproduced herewith, was for many years at the London Headquarters, 19 Avenue Road. It is now in the Hall of the Indian Section, at Benares.

On l’aurait à moins! Ne voilà-t-il pas que Mr. Hume veut voir Koothoomi astralement de loin, s’il veut, pour pouvoir dire au monde qu’il sait qu’il existe et l’écrire dans tous les journaux car jusqu’à présent il ne peut dire qu’une chose c’est qu’il croit fermement et positivement mais non qu’il le sait parcequ’il a vu de ses yeux comme Damodar, Padshah, etc. Enfin en voilà d’un problème!

Comprenez donc que je deviens folle, et prenez pitié d’une pauvre veuve. Si quelque chose d’inoui arrivait à Bombay il n’y a rien que Mr. Hume ne fasse pour Koothoomi sur sa demande. Mais K. H. ne peut pas venir ici, car les lois occultes ne le lui permettent pas. Enfin, au revoir. Écrivez moi.

A vous de coeur

H. P. B.

Demain je vous enverrai les deux lettres. Allez les chercher à la poste à votre nom, E. Cutting=Coulomb.

P.S. Je voudrais que K. H. ou quelqu’un d’autre se fasse voir avant le reçu des lettres!

The Christian College Magazine published an English translation of this letter which is somewhat faulty and inadequate. We publish our own translation thereof:

My dear Friends,

In heaven’s name do not think I am forgetting you. I have not even time to breathe—that’s all! We are in the greatest crisis and I must not LOSE MY HEAD.

I cannot and dare not write anything to you. But you must understand that it is absolutely necessary that something should happen at Bombay while I am here. The King and Dam. must see one of the Brothers and receive a visit from him, and, if possible, the first must receive a letter which I will send. But to see them, is more necessary yet. It must fall on his head [vide H. P. B.’s explanation of this expression] like the first, and I am just now begging “Koothoomi” to send it to him. We [thus in the Christ. Coll. Mag. translation] must strike while the iron is hot. Act independently of me, but according to the habits and customs of the Brothers. If something could happen at Bombay that would make everybody talk, it would be marvellous. But then! The Brothers are inexorable. Oh dear M. Coulomb, save the situation and do what they ask you to ----------

I am always somewhat feverish. One would be so for less. And here is Mr. Hume who wants to see Koothoomi in his astral form at a distance, if he consents, so that he may be able to say to the world that he knows he exists, and to write it in all the papers; for at present he can say but one thing, namely, that he believes firmly and positively, but not that he knows it, because of having seen him with his own eyes, like Damodar, Padshah, etc. Well, there is a problem!

Understand then that I am going mad, and take pity on a poor widow. If something unheard of should take place at Bombay, there is nothing that Mr. Hume would not do for Koothoomi on his demand. But K. H. cannot come here, for the occult laws do not permit him to do so. Good bye. Write to me.

Heartily yours,

H. P. B.

I will send you the two letters tomorrow. Go and ask for them at the post office in your name, E. Cutting=Coulomo.

P.S. I wish K. H. or someone else would make his appearance before the receipt of the letters!

3 The text of this third letter is as follows:

Poona, Wednesday.

Ma chère Marquise,

Now dear, let us change the program. Whether something succeeds or not I must try. Jacob Sassoon, the happy proprietor of a crore of rupees, with whose family I dined last night, is anxious to become a Theosophist. He is ready to give 10,000 rupees to buy and repair the headquarters, he said to Colonel (Ezekiel his cousin arranged all this) if only he saw a little phenomenon, got the assurance that the Mahatmas could hear what was said, or give him some other sign of their existence (?!!). Well, this letter will reach you the 26th, Friday, will you go to the shrine and ask K. H. (or Christofolo) to send me a telegram that would reach me about 4 or 5 in the afternoon, same day, worded thus:—

“Your conversation with Mr. Jacob Sassoon reached Master just now. Were the latter even to satisfy him still the doubter would hardly find the moral courage to connect himself with the Society.

“RAMALINGA DEB.”

If this reaches me on the 26th even in the evening, it will still produce a tremendous impression; Address care of N. Khandalawalla, Judge, Poona. JE FERAI LE RESTE. Cela coûtera quatre ou cinq roupies. Cela ne fait rien.

Yours truly,

H. P. B.

The few words in French at the close of the letter mean: “I will do the rest. It will cost four or five rupees. Never mind that.”

4 The French text of this note is as follows:

Ma chère Amie,

Je n’ai pas une minute pour répondre. Je vous supplie faites parvenir cette lettre (here enclosed) à Damodar in a miraculous way. It is very very important. Oh ma chère que je suis donc malheureuse! De tous côtés des désagréments et des horreurs.

Toute à vous,

H. P. B.

The English rendering of this would be:

My dear Friend,

I have not a minute to reply. I beg of you to send this letter (here enclosed) to Damodar in a miraculous way. It is very very important. Oh my dear how unhappy I am! Disagreements and horrors on every side.

Yours entirely,

H. P. B.

5Below is the French text of this letter:

Je crois que le mouchoir est un coup manqué. Laissons cela. Mais toutes les instructions qu’elles restent status quo pour les Maharajas de Lahore ou de Bénarès. Tous sont fous pour voir quelque chose. Je vous écrirai d’Amritsar ou Lahore. Mes cheveux feraient bien sur la vieille tour de Sion, mais vous les mettrez dans une enveloppe, un sachet curieux et le pendrez en le cachant ou bien à Bombay—choisissez bon endroit et écrivez moi à Amritsar poste restante, puis vers le premier du mois à Lahore. Adressez votre lettre à mon nom. Rien de plus pour S.—il en a vu assez. Peur de manquer la poste, au revoir. Avez-vous mis la cigarette sur la petite armoire de Wimb—? Faites donc quelque chose pour le vieux, il padre di Damodar.

H. P. B.

The English rendering of this is as follows:

I believe the handkerchief is a failure. Let it go. But let all the instructions remain in status quo for the Maharajas of Lahore or of Benares. Everybody is madly anxious to see something. I shall write you from Amritsar or Lahore. My hair would do well on the old tower of Sion (but you should put it in an envelope, a sachet of some peculiar kind, and hang it where you hide it) or even at Bombay. Select a good spot and write me at Amritsar poste restante, and then around the first of the month at Lahore. Address your letter in my name. Nothing more for S.—he has seen enough. I am afraid of missing the mail, so au revoir. Have you placed the cigarette on the little cupboard of Wimb—? Do something for the old man, Damodar's father . . .

H. P. B.

6The French text and translation are as follows:

Cher Monsieur Coulomb,

C'est je crois cela que vous devez avoir. Tâchez donc si vous croyez que cela va reussir, d'avoir plus d'audience que nos imbéciles domestiques seulement. Cela mérite la peine—car la soucoupe d'Adyar pourrait devenir historique comme la tasse de Simla. Soubroya ici et je n'ai guère le temps d'écrire à mon aise, à vous mes honneurs et remerciments.

H. P. B.

Dear Monsieur Coulomb,

This is what I think you ought to have. Try then, if you think that it is going to be a success, to have a larger audience than merely our domestic imbeciles. It is well worth the trouble, for the Adyar saucer might become historical like the Simla cup. Soubroya is here, and I have hardly time to write at my ease. My respects and thanks to you.

H. P. B.

7The French and English texts of these two letters are as follows:

La poste part ma chère. Je n'ai qu'un instant. Votre lettre arrivée trop tard. Oui, laissez Srinavasa Rao se prosterner devant le shrine et s'il demande ou non, je vous supplie lui faire passer cette réponse par K. H. Car il s'y attend, je sais ce qu'il veut. Demain vous aurez une grande lettre! Grandes nouvelles. Merci.

H. P. B.

The mail is about to leave, my dear. I have only a moment. Your letter arrived too late. Yes, let Srinavasa Rao prostrate himself before the shrine, and whether he asks anything or not, I beg of you to let him have this reply from K. H., for he is expecting it. I know what he wants. Tomorrow you shall have a long letter! Grand news. Thanks.

H. P. B.

Ma chère Amie,

On me dit (Damodar) que Dewan Bahadoor Ragoonath Rao le Président de la Société veut mettre quelque chose dans le temple. Dans le cas qu'il le fasse voici la réponse de Christofolo. Pour Dieu arrangez cela et nous sommes à cheval. Je vous embrasse et vi saluto. Mes amours au Marquis.

Your sincerely,

LUNA MELANCONICA.

Écrivez donc.

My dear Friend,

I am told (by Damodar) that Dewan Bahadoor Ragoonath Rao, the President of the Society, wishes to place something in the temple.

In case he should do so, here is Christofolo's answer. For God's sake arrange this, and we are in the saddle. I embrace and salute you. My love to the Marquis.

Yours sincerely,

LUNA MELANCONICA.

Write to me.

8The French text and the English translation of this rather lengthy communication are as follows:

Tropo tardi! Cher Marquis, si ce que "Christophe" a en main eut été donné sur l'heure en réponse cela serait beau et c'est pour-quoi je l'ai envoyé. Maintenant cela n'a plus de sens commun. Votre lettre m'est arrivée à 61/2 h. du soir presque 7 heures et je savais que le petit Punch venait à cinq! Quand pouvais-je donc envoyer la dépèche? Elle serait arrivée le lendemain ou après son départ. Ah! quelle occasion de perdue!

Enfin. II faut que je vous prie d'une chose. Je puis revenir avec le Colonel et c'est très probable que je reviendrai, mais il se peut que je reste ici jusq'au mois d'octobre. Dans ce cas pour le jour ou deux que le Colonel sera à la maison il faut me renvoyer la clef da shrine. Envoyez-la moi par le chemin souterrain. Je la verrai reposer et cela suffit. Mais je ne veux pas qu'en mon absence on examine la luna melanconica du cupboard, et cela sera examiné si je ne suis pas là. J'ai le trac.

II faut que je revienne! Mais Dieu que cela m'embête donc que maintenant tout le monde d'ici viendra me voir là. Tout le monde voudra voir et—J'EN AI ASSEZ.

Mais que le diable emporte je me sens malheureuse du coup manqué.

Too late! Dear Marquis, if what "Christophe" has in his hands had been given in answer at the time, it would have been fine, and this is why I sent it. Now it has no meaning any longer. Your letter reached me at 61/2 in the evening, almost at 7, and I knew that the little Punch was coming at five! When could I send the telegram then? It would have arrived the next day or after his departure. Ah! What a lost opportunity!

Well, that's that. I must beg a favor of you. I may return with the Colonel, and it is very probable that I shall, but it is possible that I may remain here till October. In this case, for the day or two that the Colonel will be at home, you must send the key of the Shrine to me. Send it to me by the underground way. I shall see it rest, and that will be enough. But I do not wish that the luna melanconica of the cupboard be examined in my absence, and examined it will be, if I am not there. I am in a funk. I must come back. But Heavens! How it annoys me, now that everybody here will come and see me there! Everyone will want to see something and—I HAVE HAD ENOUGH OF IT.

But the devil take it, I feel quite unhappy at having missed the opportunity.

9The text of Letter 10 is as follows:

Ma bien chère Amie,

Vous n'avez pas besoin d'attendre l'homme "Punch." Pourvu que cela soit fait en présence de personnes qui sont respectables besides our own familiar muffs je vous supplie de le faire à la première occasion.

Tell Damodar please, the "Holy" whistle breeches, and St. Poultice that they do not perfume enough with incense the inner shrine. It is very damp and it ought to be well incensed . . .

H. P. BLAVATSKY.

The French part of the above letter reads as follows in its English rendering:

My very dear Friend,

You need not wait for the man "Punch." Just so that the thing takes place in the presence of respectable persons, besides our own familiar muffs. I beg you to do it at the first opportunity . . .

Letter 11 is considerably longer. It is the only one that Gen. H. R. Morgan and three others had an opportunity to examine and which they publicly declared to be a forgery. Its French text and English translation are as follows:

Vendredi.

Ma chère Madame Coulomb et Marquis,

Voici le moment de nous montrer—ne nous cachons pas. Le Général part pour affaires à Madras et y sera lundi et y passera deux jours. II est Président de la Société ici et veut voir le shrine. C'est probable qu'il fera une question quelconque et peut-être se bornera-t-il à regarder. Mais il est sur qu'il s'attend à un phénomène car il me l'a dit. Dans le premier cas suppliez K. H. que vous voyez tous les jours ou Christopholo de soutenir l'honneur de famille. Dites lui donc qu'une fleur suffirait, et que si le pot de chambre cassait sous le poids de la curiosité il serait bon de le remplacer en ce moment. Damn les autres. Celui-là vaut son pesant d'or. Per l'amor del Dio ou de qui vous voudrez ne manquez pas cette occasion car elle ne se répétera plus. Je ne suis pas là, et c'est cela qui est beau. Je me fis à vous et je vous supplie de ne pas me désappointer car tous mes projects et mon avenir avec vous tous—(car je vais avoir une maison ici pour passer les six mois de l'année et elle sera à moi à la Société et vous ne souffrirez plus de la chaleur comme vous le faites, si j'y réussis).

Voici le moment de faire quelque chose. Tournez lui la tête au Général et il fera tout pour vous surtout si vous êtes avec lui au moment du Christophe. Je vous envoie un en cas—e vi saluto.

Le Colonel vient ici du 20 au 25. Je reviendrai vers le milieu de Septembre.

À vous de coeur,

LUNA MELANCONICA.

J'ai diné chez le Gouverneur et son ler Aide-de-Camp. Je dine ce soir chez les Carmichaels. Elle est folle pour moi. Que le ciel m'aide!

———————

Friday,

My dear Madame Coulomb and Marquis,

This is the moment for us to come out—let us not hide ourselves. The General is leaving here for Madras on business; he will be there on Monday and will remain there two days. He is President of the Society here, and wishes to see the Shrine. It is probable that he will put some question, or perhaps he will be contented with merely looking. But it is certain that he expects a phenomenon, for he told me so. In the first case, beg K. H. whom you see every day, or Christopholo, to sustain the honour of the family.

Tell him that a flower would be sufficient, and that if the pot breaks under its load of curiosity, it would be well to replace it at once. The others be damned, this is worth its weight in gold. For the love of God—or of anyone you please—do not miss this opportunity, for it will not be repeated. I am not there myself, and that's precisely what is so good. I rely on you, and beg you not to disappoint me, for all my projects and my future with all of you—(for I am going to have a house here where I can spend six months of the year, and it will be mine for the Society, and you shall no longer suffer from the heat, as you do now, if I succeed).

This is the proper time to do something. Turn the General's head, and he will do anything for you, especially if you are with him at the same time as Christophe. I am sending you "un en cas" and greet you.

The Colonel will be here between the 20th and the 25th. I shall return about the middle of September.

Heartily your,

LUNA MELANCONICA.

I have dined with the Governor and his First Aide de-Camp. This evening I shall dine with the Carmichaels. She is crazy about me. Heaven help me!

The "en cas" spoken of is supposed to have been a fake letter from K. H. addressed to the General, to be used "in case" he had expected an answer to his questions. This is explained by Mad. Coulomb in her own pamphlet.

10 The text and translation of this letter are as follows:

My Dear Friend,

H. P. B.

Postscript.

J'ai diné deux fois chez les Carmichaels et aujourd'hui voilà qu'elle m'envoit chercher encore! J'ai trouvé une place à Subbroya dans le Secrétariat. Mr. Webster et Mr. Carmichael me l'ont promis, et dites à Damodar que j'ai la promesse de Mr. Webster, Chief Secretary, to transfer Ramaswamy to Madras.

Postscript.

I have dined twice with the Carmichaels, and today she actually sends to fetch me again! I have found a place for Subbroya in the Secretariat. Mr. Webster and Mr. Carmichael have promised it to me, and tell Damodar that I have the promise of Mr. Webster, Chief Secretary, to transfer Ramaswamy to Madras.

It is probable that "Subbroya" is really Subaya, and "Ramaswamy" is most likely S. Ramaswamier.

11 The text and translation of this 13th Letter are as follows:

My dear Mme. Coulomb,

Oh mon pauvre Christofolo! Il est donc mort et vous l’ avez tué? Oh ma chère amie si vous saviez comme je voudrais le voir revivre!

.....

Ma bénédiction à mon pauvre Christopholo.

À vous, toujours,

H. P. B.

My dear Mme. Coulomb,

Oh my poor Christofolo! He is dead then, and you have killed him? Oh, my dear friend, if you only knew how I would like to see him revive!

.....

My blessing on my poor Christopholo. Ever yours,

H. P. B.

———

For the sake of completeness, we append below the text and translation of the 14th and 15th forged letters, as they appeared in the Christian College Magazine, though H. P. B. does not specifically mention them. They are as follows:

Darjeeling.

Ma chère amie,

.....

Veuillez oh sorcière à mille ressources demander à Christofolo quand vous le verrez de transmettre la lettre ci incluse par voie aérienne astrale ou n’importe comment. C’est très important. À vous ma chère, je vous embrasse bien.

Yours faithfully,

LUNA MELANCONICA.

Je vous supplie FAITES LE BIEN.

Darjeeling.

My dear Friend,

Be good enough, Oh sorceress of a thousand resources, to ask Christofolo, when you see him, to transmit the letter enclosed herewith, by an aerial or astral way, or it makes no matter how. It is very important. I embrace you, my dear.

Yours faithfully,

LUNA MELANCONICA.

I beg you, DO IT WELL.

———————

13 juillet

Cher Marquis,

Montrez ou envoyez-lui le papier ou le slip (le petit sacristi pas le grand, car ce dernier doit aller se coucher près de son auteur dans le temple mural) avec l'ordre de vous les fournir. J'ai reçu une lettre qui a forcé notre maître chéri K. H. d'écrire ses ordres aussi à Mr. Damodar et autres. Que la Marquise les lise. Cela suffira je vous l'assure. Ah si je pouvais avoir ici mon Christofolo chéri!

Cher Marquis—je vous livre le destin de mes enfants. Prenez-en soin et faites leur faire des miracles. Peut-être il serait mieux de faire tomber celui-ci sur la tête?

H. P. B.

Cachetez l'enfant après l'avoir lu. Enregistrez vos lettres s'il s'y trouve quelque chose—autrement, non.

13th July

Dear Marquis,

Show or send him the paper or the slip (the small sacristy, not the large one, for the latter must go and lie near its author in the mural temple) with the order to supply them to you. I have received a letter which has obliged our dear master K. H. to write his orders also to Mr. Damodar. Let the Marquise read them. That will be enough, I assure you. Ah, if I could only have my darling Christofolo here!

Dear Marquis—I leave the fate of my children in your hands. Take care of them and make them work miracles. Perhaps it would be better to make this one fall on his head?

H. P. B.

Seal the child after reading it. Register your letters if there is anything in them—otherwise not.

———————

THE COLLAPSE OF KOOT HOOMI

AN INTERVIEW WITH MADAME BLAVATSKY

[Pall Mall Gazette, London, October 23, 1884]

[This interview with H. P. B. in London, at a very critical time in her career, is published here because it contains a very clear statement of the Coulomb-trouble and a succinct appraisal of the whole situation, as viewed by H. P. B. herself. Her reported words may not be verbatim, but are unquestionably close to being so and are corroborated by her elsewhere.—Compiler.]

Madame Blavatsky leaves London for India today (Friday). Last night she took farewell of the faithful at a great reception of the Theosophists in the drawing-room of Mrs. Sinnett. Before leaving she was interviewed by a representative of this journal, who was instructed to ascertain what the authoress of Isis Unveiled had to say concerning the unveiling of the mysteries of the Theosophical Society by Madame Coulomb in the columns of the Christian College Magazine of Madras. This is his report of the conversation:—

"I have come to hear," I said, "what Madame Blavatsky, the prophetess of the Theosophists, has to say concerning the alleged revelations that the famous Mahatmas had been proved to be nothing but cunningly devised arrangements of muslin, bladders, and masks." Without attempting to reproduce in its original vivacity this remarkable woman's explanation of the exposure which has taken place in Madras, the following may be accepted as the substance of her case. "The whole story," she said, "is very simple. Madame Coulomb was a woman whom I had befriended, and whose avarice I had checked. She professed to be a sincere Theosophist, and notwithstanding many shortcomings on her part, I bore with her chiefly in deference to Colonel Olcott's belief in her sincerity. She was in the habit of professing to discover hidden treasures. She may have believed in her ability to find hidden gold, but she never found any; and I interfered on two occasions to prevent her taking money from persons whom she had persuaded that she could reveal hidden deposits of treasure in their land. I said that it was little better than receiving money under false pretences, and from that moment she vowed revenge. Not knowing, however, the malignity of thwarted avarice, I left her and her husband in charge of all my papers, correspondence, and documents, nor did I dream that she would abuse her trust. When we had reached Europe we were warned by the Mahatma that mischief was brewing. We communicated with the Coulombs and the Board of Control concerning these communications from our Masters.

We received in reply a letter from the Coulombs, dated only two days before their so-called revelations, in which they professed most emphatically their devotion to the Theosophical Society, and indignantly repudiated any suspicion that they were not faithful to the cause. Two days afterwards came a telegram announcing their expulsion by the Board of Control and Council for dishonesty; then four months later the ‘exposure’ which is foolishly believed to have extinguished the Society. At first it created some uneasiness among those who did not know the Coulombs and whose faith was but weak; as soon, however, as the full details of the so-called revelation reached us we exploded with laughter; the fraud was too silly to deceive anyone who has the most elementary acquaintance with the teachings of the Society.

“The Coulombs’ revelations amounted to the declaration that Madame Coulomb produced the phenomena upon which it is assumed mistakenly that the Theosophical Society is based. This she supports by the publication of letters said to have been written by me, letters in which I direct her to persuade the Mahatmas to secrete cigarettes and to despatch telegrams, as if they had proceeded from the occult world. Those letters are said to be in my handwriting, and one at least is unquestionably mine. Madame Coulomb having access to all my correspondence had no difficulty in copying or tracing parts of letters which I had written, and interpolating in those letters statements which I never made, and which it is quite impossible for me to have made. Hence there is a certain resemblance between those letters which are imputed to me and those which I unquestionably wrote. The only genuine letter in the whole collection is that dated, and it contains absolutely nothing in which the most suspicious could detect any fraud. The other letters represent me as having made several specific statements concerning matters of fact which are so obviously false that it is difficult to understand how Madame Coulomb could be so stupid as to impute them to me. For instance, I would never speak of the Maharajah of Lahore, as I know perfectly well what apparently Madame Coulomb does not know, that there is no such person in existence. Neither would I mistake the initials of one of my most intimate friends, as I am made to do in the letter which speaks of H. instead of N. D. Khandalavala. Then, again, I am made to announce as if it were a great thing that I had dined with the Governor. As a matter of fact, I never dined with the Governor, although I was invited—a fact which Mrs. Grant Duff, who is now in London, can verify. Ramalinga is represented as if he were a Mahatma, while everyone knows that he is only a Chela, who has as much right to send telegrams as any other subject of your Queen. Several of the letters are simply nonsense, and if I had written them they might prove that I was a silly old woman, but certainly not the astute impostor which I am represented as being.

“Dismissing those trivialities I come to the chief charges brought against me, the first being that the Mahatmas were fraudulent arrangements of bladders and muslin concocted by Madame Coulomb to swindle the public.

No one who has seen a Mahatma could believe such an absurdity, and a well-known painter at South Kensington has painted in London the portraits of the Mahatmas without having seen them, producing a likeness which was identified immediately by Englishmen and natives who have seen them in India. He will show you two portraits which not even the wildest imagination could mistake for an arrangement of bladders and muslin. Now suppose, for a moment, that this accounted for all the appearances of the Mahatmas at Adyar, it could not account for their appearance hundreds of miles from where Madame Coulomb was living. She could not project her bladders and muslin three hundred and ten thousand miles through space, so as to deceive simultaneously some of the most intelligent men in India. The Mahatmas manifested themselves in India hundreds of years before the Coulombs were born, and since the Coulombs have left the Society there have been more numerous manifestations than ever.

"They say that I secreted cigarette papers where they were afterwards to be found. That is an impudent falsehood. It is true that I once tried to have a cigarette fall at Bombay in a certain place, and said so; but, owing I suppose to a great storm of rain, it could not be discovered. All my experiments were made at Simla, where Madame Coulomb was not. As for the saucer story that is too absurd. No doubt the Coulombs have the pieces of a broken saucer. Anyone can break a saucer and buy one in order to break it if need be. But the saucer the Mahatmas restored in its entirety was reconstructed out of fragments which the Coulombs certainly have not. The forged letter about Mr. Sassoon, the owner of a crore of rupees, who was to receive a phenomenon in return for 10,000 rupees, suggests an absolute lie. I refused Mr. Sassoon any phenomena, because he thought he could purchase them with his rupees. We receive no money for those manifestations, and that fact cuts up by the roots the theory that we are a gang of swindlers preying on the credulity of the rich.

"You are inquisitive about the shrine? It is nothing but a box in which we place letters to our Masters. We ask their advice or seek information from them upon all kinds of things.

We place the petition in the box, and after a time we find the reply in the handwriting of the Masters. This is so constant an occurrence that it excites no surprise. We deny the possibility of all miracle. Nothing is supernatural. But I assert with as much confidence as the fact that I came here in a hansom cab, that the Masters at whose existence you scoff habitually answer our inquiries upon all manner of subjects, the writing being produced in scrolls of paper inside a locked box. There is no need of the shrine at Madras to receive such letters; they were and are received everywhere, and when I am far away. Dr. Hübbe-Schleiden, Pres. of the Germania Theosophical Society, received a letter from Mahatma K. H. in a railway carriage in Germany, in answer to a conversation he was then having, and to his questions. I was then in London. Who was the friend on that occasion? Mr. Sinnett will tell you that Mr. A. O. Hume, of Simla, received letters in his own library when alone from the Mahatmas, in answer to letters just written, and when I was at Bombay. The handwriting was the same; evidently there must be forgers about—writing in the Mahatma's writing and on his special paper—besides me. You cannot say I write the answers. The Coulombs have left, but still there are replies. Are we all a pack of self-deceived idiots, or fraudulent impostors? If the latter, what object can we have? We make no money. We seek no notoriety. We only gain abuse. What do we gain? Is it a pleasure, think you, to be held up to the scorn and hatred of Christendom? I do not find it so, and would very much prefer to live remote in some Thibetan cave to enduring the contumely and disdain heaped upon me because I have been selected to make known to an unbelieving world the great truths of occult philosophy.

"Two of the letters, that to General Morgan and about Mr. Sassoon, have now been proved conclusively to be forgeries. I am returning to India to prosecute these traducers of my character, these fabricators of letters. As for the Theosophical Society, it is too well founded upon scientific truth to be shaken by a thousand Madame Coulombs. On the whole, the Society will have no reason to regret the malevolence of these people. Great is truth, and it will prevail; but at the same time it is very disgusting to be abused and misrepresented as I have been; and I am much obliged to you for the opportunity afforded me of explaining the truth about the so-called exposure."

[ON HIBERNATION, THE ÂRYA-SAMÂJ, ETC.]

[The following excerpts from letters written by H. P. B. in the years 1878 and 1879 appeared in the Bombay Gazette of October 27, 1884, according to information the accuracy of which could not be ascertained. They were supposed to have been written to a Bombay gentleman. It is more than likely that this party was Hurrychund Chintamon, then President of the Bombay Ârya Samâj.]

People say very justly that I am as rude as a bear and as unfeeling as a hippopotamus . . .

———————

If we die—save accident—of old age, it is because the tissues of the body are worn out by the wear and tear of life: the blood loses its power of free circulation; the bones get ossified, and men die. But if you have discovered the great physiological and psychological secrets of nature, and know why some animals in cold climates hibernate and sleep without awakening from 4 to 6 months in the year, without eating, drinking, or breathing either, and yet return to life full of vigor and rejuvenated; and if you learn from some fakirs the secret of being buried alive for six months and then taken out from their coffin as a corpse, which after a few manipulations comes back to life—this is historically and beyond doubt proved—then you may say that you have discovered or learnt one of the grandest mysteries of life and death. Learn to put yourself to sleep as a corpse, arrest the progress of life, of that wear and tear of the tissues; arrest, in short, the progress of all vital processes during your sleep, and then, if you sleep twelve hours every day, you may truly assert that in six years you have lived as three years, in twenty years ten, and so on. And that some of your fakirs have this secret, without being at all learned in physiology, is an indisputable fact.

———————

I hate dress, finery, and civilized society, I despise a ball room, and how much I despise it will be proved to you by the following fact. When hardly sixteen, I was being forced one day to go to a dancing party, a great ball at the Viceroy's. My protests were not listened to, and my parents told me that they would have me dressed up, or rather according to fashion, undressed for the ball by the servants by force if I did not go willingly. I then deliberately plunged my foot and leg into a kettle of boiling water, and held it there till nearly boiled raw. Of course I scalded it horribly, and remained lame for six months. But I was never forced to go to a ball again. I tell you, that there is nothing of the woman in me. When I was young if a man had dared to speak to me of love, I would have shot him like a dog who bit me. Till nine years of age in my father's regiment the only nurses I knew were artillery soldiers, and then Buddhist Kalmucks, as I already told you.

———————

When at your suggestion to change the name of our society the Council asked A. S. [Ârya Samâj] through our President whether you would consent to have our Society affiliated with yours, the Council and many of our members kept trembling for fear till the receipt of your answer, lest you should refuse us this privilege, which we regarded as the highest honour. Your letter, full of kindness and friendly sentences, came at last, bringing the glad tidings for which they all had so much yearned. Well, this disenchanted our Council: for it had told them that not only you had no intention of rejecting our offers, but that actually you felt very happy over it, and accepted us with open arms. The two vice-presidents, and even Olcott, went about the meeting hall like three fighting cocks which had won the prize, with their crests up and tails displayed, and their actions plainly show that they now believed that it was we the Theosophists who honoured you, instead of the reverse being the fact.

One of the results was that some of the “Fellows” who had hitherto expressed the greatest willingness to go to any amount of sacrifice for the honour, turned up their noses: some left us; and others, as you have seen, had the meanness to refuse at first to give up the initiation fees of the T. S. to the Arya Samaj fund. I had to work hard to palliate the effect of your kindness. I had to make speeches to them for hours. I told them that they behaved like real donkeys: that they did not seem to take in that it was mere kindness, oriental politeness on your part: I had to remind them that the Hindoos have had a too sad experience with Europeans and English to ever be able to, either fraternize with them, or feel in any way honoured by an association with them. The honour was all on our side, as we were but bleached-out Hindoo pariahs and Soodras at best, the scum of the ancient population of India, thrown overboard by the Aryan overcrowded country: and that the mere fact that the descendants of these Aryans condescended to receive back in their ranks the descendants of their ancestor pariah and chandalas was an inexpressible honour to us alone.

1885

[DECEMBER, 1925]

[THE TEN SEPHIROTH]

[The following is the draft of an essay in the handwriting of H. P. B. which is in the Archives of The Theosophical Society, Adyar, India. It is probable that it was left there by H. P. B. when she went to Europe in 1885, not to return to India. It has no title, and the one above has been provisionally supplied by C. Jinarâjadâsa when he published this essay in The Theosophist. December, 1925. The manuscript consists of four foolscap pages, and its continuation is missing. The original punctuation has been left unaltered, even though some of the sentences are exceedingly long and somewhat involved.—Compiler.]

Existence—in Existence as an Entity distinct from the Ain Soph in this he cannot be described by words, for there is nothing that can grasp and depict them to us, and as the Ain Soph he is to us in a certain sense not existing, because, as far as our minds are concerned that which is perfectly incomprehensible does not exist. To make his Existence perceptible and to make himself comprehensible it, or the Ain Soph, or the Boundless, had to become active or creative— for there being nothing but himself, the Boundless, there was nothing to comprehend himself. But the Ain Soph cannot be the direct Creator, for he has neither will, intention, desire, thought, language nor action, as these properties imply limit, and belong to finite beings whereas the Ain Soph is boundless. Besides the circumscribed nature of Creation precludes the idea that the world was created or even designed by him, who can have no will nor produce any thing, but what is like himself boundless and perfect. On the other hand the design displayed in the mechanism, the order shown in the preservation=destruction and renewal of things forbid us to regard the world as the offspring of chance, and force us to recognize an intelligent design. We are thus compelled to view the Ain Soph as the Creator of the World in an indirect manner. Now the mediums, by which the Ain Soph made his Existence known in the Creation of the world, are ten Sephiroth or Intelligences, which emanated from the Boundless One in the following manner.

1. At first the Ain Soph or the Aged of the Aged, or the Holy Aged, sent forth from his Infinite Light, one Spiritual Substance or Intelligence. This first Sephira which existed in the Ain Soph from all Eternity and became a reality by an act, has seven appellations.

1. The Crown because it occupies the highest position.

2. The Aged because it is the oldest or the first Emanation (this name must not be confounded with the Aged of the Aged which is one of the appellations of Ain Soph).

3. The Primordial Point, or the Smooth Point, because the Zohar says, “When the Concealed of the Concealed wished to reveal himself he first made a single point and diffused no light before this luminous point violently broke into vision.”

4. The White Head.

5. The Long Face or Macroprosopos—because the whole ten Sephiroth represent the Primordial or Heavenly man of which the first Sephira is the Head.

6. The Inscrutable Heighth, because it is the highest of the Sephiroth, proceeding immediately from the Ain Soph.

7. Eheieh or I Am, because it is absolute being, representing the Infinite as distinguished from the finite, in the Celestial beasts it is called Chayoth.

The first Sephira, contained the other nine Sephiroth and gave them forth as follows. At first a masculine or active potency proceeded from it called Wisdom. This Sephira is as a divine name called Jah and amongst the Angelic worlds is Ophanim and is symbolized by wheels, it sent forth or from it emanated an opposite, that is feminine, passive potency, called Intelligence as opposite to Wisdom, represented amongst the Divine names by Jehovah—the angelic name is Arelim—these two Sephiroth are also called Father and Mother—from these the remaining seven Sephiroth proceeded. The Zohar says “When the Holy Aged, the Concealed of the Concealed, assumed a form he produced every thing in the form of male and female, as form could not continue except as male and female. Hence, Wisdom which is the beginning of development when it proceeded from the Holy Aged Emanated in male and female for Wisdom expanded and Intelligence proceeded from it, and thus male and female were obtained that is, Wisdom and Intelligence. Wisdom the Father and Intelligence the Mother from whose union the other pairs of Sephiroth successively emanated.”

These two opposite (but not hostile) potencies namely Wisdom and Intelligence are joined together by the first potency “the Crown” thus yielding the first triad) of the Sephiroth . . .

From these two opposites emanated again the Masculine potency or active potency called Mercy, Love,—Greatness the fourth Sephira which amongst the divine names is represented by El and amongst the angelic hosts by Chashmalim, from this again emanated the feminine or passive Potency Justice, also called Judicial Power, the fifth Sephira which is represented by the Divine name Eloha and amongst the Angels by Seraphim and from this again the uniting Potency Beauty or Mildness the sixth Sephira represented by the Divine name Elohim.

……..

……"the marvellous story"…….Raymond Lully ……..…… John Reuchlin …….. reriver ……..* John Picus de Mirandola

the philosopher scholar 1463-1494, Cornelius Henry Agrippa, the distinguished philosopher divine and physician 1486-1535, John Baptist Van Helmont a 'celeb.' physician-chemist 1577-1644, Robert Fludd, physician and philosopher 1574-1637, Henry More 1614-1687,

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* [At this point in the original manuscript, there are seven lines in Russian script, with a few words, however, in Roman script, as indicated above. The translation of the Russian sentence is as follows:

"For all who wish to know about the Harmony existing between the internal and the external relations of things, among those who have taken for truth 'the marvellous story,' I will mention Raymond Lully, the well known philosopher, theologian and chemist, who died in 1315, John Reuchlin, the renowned scholar and reviver of Oriental literature in Europe, born in 1455, and who died in 1522, John Picus de Mirandola. . . . . "

Compiler.]

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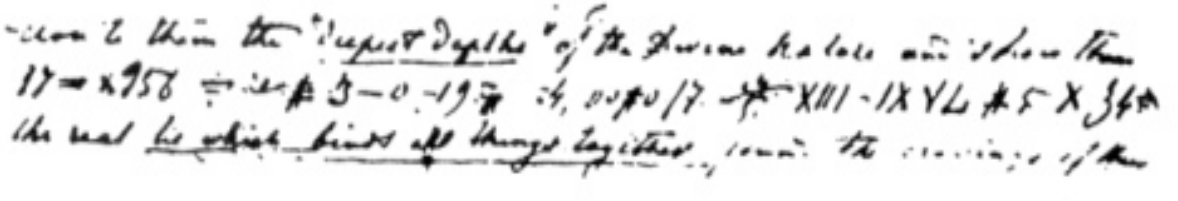
and that these men after restlessly searching for a system which should disclose to them the “deepest depths” of the Divine Nature and show them .... * the real tie which binds all things together found the cravings of their mind satisfied by this theosophy or religion is an additional reason why those who desire truth should learn the real claims of the Cabala upon all who enter on the pursuit of the Occult Science.



This Theosophy born of God in Paradise was nursed and reared by the choicest of the Angelic Hosts of heaven and appears only to the holiest of men upon Earth—they who receive it are Priests and Kings—( ).† The angels who formed a theosophic school in Paradise received from God and communicated to men the knowledge that the protoplast might know of and aid destiny in returning to ;‡ from man to man, to Egypt to the East, to Judea, this doctrine passed. Moses, learned in all the wisdom of the Egyptians was initiated and in the first four books of the Pentateuch laid down in symbols the principles of the Secret Doctrine, but withheld them from Deuteronomy=this constitutes the former Man=and the latter the Woman. Moses initiated the 70 Elders and they again from hand to hand taught the Marvellous Thought. Of all who formed the unbroken line David and Solomon were most initiated in the mysteries of the Cabala—

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* [A series of numbers and symbols occurs at this point; they are by no means easy to decipher, and so the student is referred to the facsimile of the MSS appended herewith, for his own decipherment and conclusions.—Comp.]

† [Here occurs a word in parenthesis which is either “Klinca” or something similar to it.—Comp.]

‡ [At this point in the MSS., there is a peculiar symbol followed by what appears to be a fraction.—Comp.]

—No one however dared to write it down till Simon ben Jochai who lived at the time of the Second Temple's destruction, after his death his son Rabbi Eleazar and his secretary Rabbi Abbah took his treatises and out of them formed the celebrated work known under the name Zohar (that is splendor) the most famous book in the World and the Authority and storehouse of the Cabala—it has been handed down in unbroken line since its reception by the Patriarchs, the Prophets etc. and it is for this reason that it is called Cabala from two Hebrew words denoting "to receive" or a doctrine received by oral instruction or tradition, because also that it was handed down only by tradition through the initiated, and as indicated in the Hebrew Scriptures by signs which are hidden and unintelligible to those who have not been instructed in its mysteries—it is also called from certain initial letters grace — the difference between the word Cabala — and the term Masorah is that the former expresses the act of receiving, which in a technical sense could only be on the part of one who has reached a certain age of life—attained a certain State of Sanctity and has a certain Secrecy. Masorah signifies the act of giving over without promising any peculiar age Sanctity or degree of Secrecy. The design of the Cabala is to solve the following grand problems.

1. The nature of the Supreme Being.

2. The origin, Creation or Generation of the World or Universe.

3. The creation or generation or outflowing of Angels and Man.

4. The ultimate destiny of angels, man and the universe or the inflowing.

5. To point out the real Meaning of the Hebrew Scriptures.

You will observe that, in this is contained the transition from the Infinite to the Finite (that is our mode of taking cognizance of differences) the proceeding of Heterogeneity from Homogeneity or Multifariousness from Unity—of matter or form from pure Intelligence or Principle without form—the operation of pure intelligence upon matter, and this in spite of the infinite gulf between them—the relationship of Creator to Creature or Creations, so as to be able to exercise supervision on what we call Providence or law, or Order.

The examination of these magnificent problems demands the coolest state of mind—an utter abstraction from the cares and anxieties of life and so far as may be, an earnest desire or determination to know or receive (or come into rapport with the truth)—Heaven suffereth violence says St. John and the violent take it by force —and with this I will present the Heavenly Doctrine of the Supreme Being and the Doctrine of the Sephiroth or the Emanations.

Being boundless in His nature—which necessarily implies that he is an absolute Unity and inscrutable and that there is nothing without him, or that all is in him, he is called Aïn Soph that is Endless, Boundless.

In this state or as the Aïn Soph, he cannot be comprehended by the intellect—because the intellect was not at that point of

[MS. breaks off here]

JANUARY, 1885

[H. P. B.'S LAST WILL AND TESTAMENT]

[On April 17, 1892, just before the expiration of one year since H. P. B.'s passing—May 8, 1891—Colonel Henry S. Olcott issued from Adyar an Executive Order instituting "White Lotus Day," which was the name suggested by him for the anniversary of her passing. In this Order, he mentioned H. P. B.'s Will, quoting from it a brief passage, and made certain specific recommendations with regard to the annual commemoration. This Will and Testament was written by H. P. B. on January 31st, 1885, at Adyar. The original was removed to the High Court of Madras in the latter part of August 1892. The following text has been transcribed from a copy of the Will secured in 1938 from the Madras High Court Registrar, and furnished through the courtesy of The Theosophical Society, Adyar, Madras, India.—Compiler.]

This is the last Will and Testament of me Helena Petrovna Blavatsky of Adyar, Madras, India. I desire my body to be burned in the Compound of the Theosophical Society's Headquarters at Adyar, Madras, and the ashes to be buried in the said Compound and that none who are not Theosophists shall be present at the burning. I desire that yearly, on the anniversary of my death some of my friends should assemble at the Headquarters of the Theosophical Society and read a chapter of Edwin Arnold's Light of Asia and Bhagavad Gita. After payment of my just debts (if any), and funeral and testamentary expenses, I give devise and bequeath unto Colonel H. S. Olcott of Adyar, Madras, my books, for the use of the Literary Committee of the Theosophical Society, also my furniture for use at the Head Quarters of the said Society. Also my property in Isis Unveiled and the Secret Doctrine and The Theosophist, also one of the two pairs of Candlesticks given me by my aunt, also to Damodar, Babajee and Ananda, my three silver mugs. Also to Dr. Hartmann one of the pairs of Candlesticks given me by my aunt. Also to my nieces all my dresses and clothing (but not sheets or bedding), also to Louisa Mitchell the shawl now in the possession of Mr. Holloway. Note that the oval silver box is the property of Damodar, and as to the residue and remainder of my property, I give devise and bequeath the same unto Colonel Henry S. Olcott requesting him to distribute any small articles of no great value which I may die possessed of, to such friends and acquaintances as are Theosophists, according to his own discretion.

And I hereby appoint Colonel Henry S. Olcott and Damodar K. Mavalankar, or the Survivor of them, to be executors of this my Will as witness this 31st day of January 1885, Adyar, Madras, India.

H. P. Blavatsky.

Signed and acknowledged by the said Helena Petrovna Blavatsky, the Testator, as and for her last Will and Testament, in the presence of us being present at the same time, who at the testator's request and in her presence and in the presence of each other, have hereunto subscribed our names as witnesses.

P. Sreenivasa Row.

E. H. Morgan.

T. Subba Row.

C. Ramia.

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[We append herewith the full test of the Executive Order issued by Col. Henry S. Olcott, as it appeared in Lucifer, Vol. X, No. 57, May, 1892, pp. 250-51:]

EXECUTIVE ORDER

Theosophical Society,

President's Office,

Adyar, April 17th, 1892

White Lotus Day.

In her last Will, H. P. Blavatsky expressed a wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Headquarters of the Theosophical Society and read a chapter of The Light of Asia and [extracts from] Bhagavad Gîtâ"; and since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as "White Lotus Day," and makes the following Order and recommendation:

1. At Noon, on the 8th May, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters, at which extracts from the before-mentioned works will be read, and brief addresses made by the Chairman of the meeting and others who may volunteer.

2. A dole of food will be given, in her name, to the poor fisher-men of Adyar and their families.

3. The T. S. flag will be half-masted from sunrise until sunset, and the Convention Hall decorated with white lotus flowers or lilies.

4. Members living outside Madras and intending to be present, can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches throughout the world to meet henceforth annually on the anniversary day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of KNOWLEDGE .

H. S. OLCOTT,

President of the Theosophical Society.

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FEBRUARY, 1885

[H.P.B. AND THE S. P. R. REPORT]

[Pencil note written on February 5, 1885. Courtesy of The Theosophical

Society, Adyar]

[On September 11, 1884, the Christian College Magazine of Madras, India, published the first of two consecutive parts of an article entitled, “The Collapse of Koot Hoomi.” This article contained the first published portions of the infamous and disputed correspondence “addressed to Madame Blavatsky.” Hastening back to the attack, and determined legally to prosecute the propagators of this “expose,” H. P. B. returned to Adyar on the following December 21st, after being in Europe since the previous February. Coinciding with her arrival, there came to Headquarters at Adyar, both the “spy-agent” of the Society for Psychical Research, Dr. Richard Hodgson (who was to fraternize with his ingenuous greeters while quietly gathering “evidence” against them), and copies of Mme. Coulomb’s pamphlet, Some Account of My Association with Madame Blavatsky from 1872 to 1884 (inscribed “November 29, 1884,” but published December 23, according to Col. Olcott’s Diaries). I

n London, at the same time, the S. P. R. was just issuing “private and confidential” copies of its Preliminary Report, on Theosophical phenomena, in which all of the phenomenal incidents were covered with a pall of doubt, some being favorably reviewed while others were rejected as quite fraudulent.

After extensive deliberation and argument, some of it witnessed personally by Dr. Hodgson, it was officially concluded that no aggressive or legal action would be taken to prolong the controversy respecting phenomena or to carry the case to law. Thus H. P. B.’s defence plans were rejected, soon to be followed by private word that the S. P. R. agent had reached a highly unfavorable conclusion, however presumptuous, concerning Theosophical phenomena.

Frustrated in her efforts to carry to the enemy the defence of her Masters’ work, depleted by days of intense personal effort, plagued by recurrent and acute illness, her health completely shattered by physical and nervous exhaustion, H. P. B. took to her bed and her life was suddenly despaired of. On dispatch from Damodar, Col. Olcott, then at Rangoon, Burma, was recalled January 28, 1885. How this grave crisis was dispelled by a remarkable intervention, a visit from Mahatma M., is detailed by the Colonel, writing as follows to Miss Francesca Arundale, under date of February 2,1885:

“. . . Again has our Master snatched H. P. B. from the jaws of death. A few days ago she was dying and I was recalled from Burma by telegraph, with little or no prospect of seeing her again. But, when three physicians were expecting to see her sink into coma and so pass senseless out of life, He came, laid his hand upon her, and the whole aspect of the case changed. It is now possible she may live a year or two more—though not certain . . .”

It was at this critical period that H. P. B. wrote in blue pencil the note which appears below. The first six lines were written on the final page of the Preliminary Report of the Society for Psychical Research (p. 130, following Appendix XLII); the others occupying the whole of the end page carrying the press imprint. (The original is in the Adyar Archives, in a bound volume marked on the back, First Report of the Society for Psychical Research on The Theosophical Society, but containing in reality both the First and Second Reports.)

The text of the note is as follows:]

“Mad Blavatsky” who will be soon dead & gone for she is doomed, says this to her friends of the P. R. S.: After my death these phenomena, which are the direct cause of my premature death—will take place better than ever. But whether dead or alive I will [carried over to the next page] be ever imploring my friends & Brothers never to make them public; never to sacrifice their rest their honour to satisfy public curiosity or the empty pretext of Science.

Read this book: never, throughout my long & sad life, never was there so much of uncalled for, contemptuous contempt & suspicion lavished upon an innocent woman as I find here in the few pages published by so-called friends!

[continued under printer's name and address]

Dead or alive I will never forgive Col. Olcott for having thrust* himself & our phenomena upon the attention of the gentlemen Scientists of the P. R. S.

(signed) H. P. Blavatsky

Adyar
Feb. 5, 1885

on my death-bed

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* [Madame Blavatsky's bitter mention of Col. Olcott's part in this tragi-comic investigation probably refers to his naive ambition to convert the skeptics of the Society for Psychical Research to a favorable viewpoint by his inadequate personal efforts (see A. P. Sinnett, Early Days of Theosophy in Europe, pp. 56, 59) and his careless offer of official assistance without proper safeguards against their hostile investigations (see Old Diary Leaves, III, p. 100).—Compiler.]

FAITH IN ASTROLOGY

[The Theosophist, Vol. VI. No. 5(65), February, 1885, p. 106]

[Under the above title, there is published a reply by a member of the Madura Branch of The Theosophical Society to an inquiry as to whether the writer had any faith in Astrology and its predictions. After outlining the nature of magnetism and the well-known influences of the sun and moon on various phases of human and plant life, the Madura student concludes as follows:]

As to whether any particular system of astrological calculation is true or false, this can only be determined in the present state of knowledge by an actual application of the system to particular instances of accurately recorded births and a subsequent comparison of its predictions with the facts of the case. I say accurately recorded, for in the majority of ordinary cases the exact time of nativity is neither ascertained nor recorded. While believing therefore in the existence of a true science of astrology, I cannot so readily believe in astrologers.

With few honorable exceptions, they are generally a set of quacks having but an imperfect knowledge of some particular system for the correctness of which there is no guarantee. In regard to their predictions, an additional element of uncertainty is introduced by the fact that the time of birth recorded rarely happens to be the true one. On the other hand, after making due allowance for these sources of error, there is still abundant evidence left, I think, of astrological predictions realized over long periods of time, which cannot be classed under the head of chance coincidences.

I hold, moreover, that astrology, being a calculation of the planetary influences on an individual, is merely a science of tendencies. In other words, the influences in themselves are such as to predispose the individual to adopt the line of action predicted. Man, however, being endued with what is called free-will, but what I prefer to call latent will-power or soul-power, may develop it to such an extent that he may successfully oppose the planetary influences and overcome what is popularly known as fate. It is only when the individual is passive, or when his will-power is undeveloped and feeble, or when, the will-power being developed, he works in the direction of the planetary influences themselves, that astrological predictions will be realized. Hence it is that we hear it said that when a person possessing the necessary amount of developed will-power is initiated into the mysteries of occultism, he passes beyond the pale of astrological predictions.

Holding these views, you will see that I do not believe in absolute predestination —a doctrine which, if strictly construed, would annul all inducements to exertion and improvement on the part of the individual.

A THEOSOPHIST.

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Note:—As the subject of Astrology is an important one, we invite contributions on the subject, from members studying the same. We do not quite agree with our brother’s views on the subject of predestination, unless he means thereby that course of effects, the causes of which were already produced by the individual during his previous “incarnation.” We hold that the science of Astrology only determines the nature of effects, by a knowledge of the law of magnetic affinities and attractions of the Planetary bodies, but that it is the Karma of the individual himself, which places him in that particular magnetic relation. However, the claims of the Science of Astrology are ably put forward by our brother, and it would be interesting to have good contributions on the science itself.—Editor.

EDITOR'S NOTE TO:
"KAMA-LOKA AND THE BEARINGS OF THE ESOTERIC DOCTRINE ON SPIRITUALISM"

[The Theosophist, Vol. VI, No. 5(65), February, 1885, pp. 106-10]

[In this paper read by A. P. Sinnett before the London Lodge of The Theosophical Society, there occurs the following sentence: "A struggle . . . takes place in the sphere or state of existence immediately adjacent to our physical state—in Kamaloka—. . . ending in the rupture of the fifth principle or human Ego ...." To this H. P. B. appends the following note:]

The word "rupture" seems an unhappy expression, as it suggests the idea of a separate entity, whereas only a principle is under discussion. The "higher attributes" of the 5th principle are evolved in it, during the life time of the Personality, by its more or less close assimilation with the sixth, by the development, or rather the spiritualization by the Buddhi of the intellectual capacities which have their seat in the Manas (the fifth). During the struggle spoken of and when the spiritual monad striving to enter the Devachanic state is being subjected to the process of purification, what happens is this: personal consciousness, which alone constitutes the personal Ego, has to rid itself of every earthly speck of grossly material taint before it becomes capable of living "in spirit" and as a spirit. Therefore, while the upper consciousness with all its noblest higher feelings—such as undying love, goodness, and all the attributes of divinity in man, even in their latent state are [is] drawn by affinity towards, follow[s] and merge[s] into the monad, thus endowing it—which is part and parcel of universal consciousness and has therefore no consciousness of its own—with a personal self-consciousness, the dross of our earthly thoughts and cares, "the material tastes, emotions and proclivities" are left to lurk behind in the shell. It is, so to say, the pure incense, the spirit of the flame, disengaging itself from the ashes and cinders of the burnt-up fire. The word "rupture," therefore, is a misleading one.

The “Soul when laden with unsatisfied desires” will remain “earth-bound” and suffer. If the desire is on a purely earthly plane, the separation may take place notwithstanding, and the shell alone be left wandering; if it were some act of justice and beneficence, such as the redress of a wrong, it can be accomplished only through visions and dreams, the spirit of the impressed person being drawn within the spirit of the Devachanee, and by assimilation with it, first instructed and then led by Karma to redress the wrong. But in no case is it a good or meritorious action for “living friends” to encourage the simulacra, whether shells or entities, to communicate. For, instead of “smoothing the path of its spiritual progress,” they impede it. In days of old, it was the initiated hierophant under whose guidance the mediums of the adyta, the sibyls, the oracles and the seers acted. In our days there are no initiated priests or adepts at hand to guide the blind instincts of the mediums, themselves the slaves of yet blinder influences. The ancients knew more about those matters than we do. There must be some good reason why every old religion prohibits intercourse with the dead as a crime. Let the Hindus always bear in mind what the Atharva Veda says to that effect, and the Christians the prohibition of Moses. Subjective, purely spiritual ‘‘Mediumship’’ is the only harmless kind, and is often an elevating gift that might be cultivated by every one.—Ed.

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MARCH, 1885

A REMARKABLE ASTROLOGER

[The Theosophist, Vol. VI, No. 6(66), March, 1885, p. 131]

In our last number, we published a contribution on the subject of Astrology by one of our brothers of the Madura Branch. We now find in the Subodh Prakash of 28th January, a weekly Anglo-Vernacular paper, published in Bombay, an account of a remarkable astrologer, named Kashinath Pandit, who has been staying for some time in Bombay.

Not only can he draw horoscopes, but he is also said to be able to write down beforehand the question a visitor desires to put to him, and as soon as the question is put, he throws before the questioner the paper on which both question and answer have been already written by the astrologer. The result in these cases is arrived at by astrological calculation and must not be confused with what is known as simple clairvoyance.

We learn from the article in the Subodh Prakash that many sceptics have been convinced of the reality of the extraordinary powers possessed by this man.

If all that is said in the article be true, it only confirms what has been stated often in these columns, that although the science of astrology is based upon mathematical calculations, it is impossible that the precise results of each of the innumerable combinations which may occur could be calculated and written down by any mortal man, and that, therefore, in order that his astrological predictions may be correct, the astrologer must be versed not only in the science of astrology, but also in its art, that is to say, by purity of life, thought and deed he must develop his clairvoyant perceptions so far as to be able to take note of the minutest combinations possible in every individual case, and the effects they produce on one another.

We trust, however, that some of the members of the Bombay Branch will visit and consult the said astrologer and send us further information.

We should also be glad if any Theosophist who is competent to undertake the work, would contribute a series of articles on Hindu astrology, giving a detailed account of the science. Perhaps the gentleman whose remarkable powers we have recorded above could be induced to give us some help. Very little is known by most people about what astrology really is, and the science is frequently abused through ignorance of its true principles, if indeed there is not some danger of its gradually dying out altogether.

MAY, 1885

SPIRITUAL PROGRESS

[The Theosophist, Vol. VI, No. 8(68), May, 1885, pp. 187-88]

Christina Rossetti's well-known lines:

"Does the road wind up-hill all the way?

Yes, to the very end.

Does the journey take the whole long day?

From morn till night, my friend."*

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point—the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now—the complete subjugation of the lower nature by the higher. From the Vedas and Upanishads to the recently published Light on the Path, search as we may through the bibles of every race and cult, we find but one only way,—hard, painful, troublesome, by which man can gain the true spiritual insight. And how can it be otherwise since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true Adept, the developed man, must, we are always told, become—he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable, in a world of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

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* [Up-Hill, lines 1-4.]

Again, the idea of growth involves also the idea of disruption, the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives; the trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg; but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime—every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more, they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives and so leaving the door open to anxiety, doubt, fear, despondency—failure.

The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity.

This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another; and when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea they fancy that the first thing to be done towards attaining adeptship is to acquire “powers”—clairvoyance and the power of leaving the physical body and travelling to a distance, are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say; they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of “powers”; and that its only mission is to re-kindle the torch of truth so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow.

The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts; such gifts (laukika) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development (lokothra), once reached, is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.

To show that some real necessity exists for our protests and warnings, we may mention that we have recently seen, enclosed in a letter from Benares, copies of an advertisement just put forth by a so-called “Mahatma.” He calls for “eight men and women who know English and any of the Indian vernaculars well”; and concludes by saying that “those who want to know particulars of the work and the amount of pay” should apply to his address, with enclosed postage stamps!

Upon the table before us, lies a reprint of The Divine Pymander, published in England last year, and which contains a notice to “. . . Theosophists, who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDOO MAHATMAS”; cordially inviting them to send in their names to the Editor who will see them “after a short probation,” admitted into an Occult Brotherhood who teach freely and WITHOUT RESERVE to all they find worthy to receive.”

Strangely enough, we find in the very volume in question Hermes Trismegistus saying:

§ 8. “For this only, O Son, is the way to Truth, which our progenitors travelled in; and by which making their journey, they at length attained to the good. It is a venerable way and plain, but hard and difficult for the soul to go in, that is in the body.”

§ 88. “Wherefore we must look warily to such kind of people, that being in ignorance they may be less evil for fear of that which is hidden and secret.”*

It is perfectly true that some Theosophists have been (through nobody’s fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind.

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* [In Dr. Anna Bonus Kingsford’s The Virgin of the World, pp. 120, 124, this passage has received a clearer rendering, and is more complete. It runs as follows:

“Herein is the only way which leads to Truth, which, indeed, our ancestors trod, and by which they arrived at the attainment of the Good. This way is beautiful and even; nevertheless, it is difficult for the soul to walk therein so long as she is immured within the prison of the body . . . .

“The human race is drawn towards evil. Evil is its nature, and pleases it. If men should learn that the world is created, that all is done according to providence and necessity, and that by necessity and destiny all things are governed, they would readily begin to despise all things because they are created; to attribute vice to destiny, and to give the rein to all manner of iniquity. Therefore, abstain from the crowd, so that by means of ignorance the vulgar may be kept within bounds, even through fear of the unknown.”

—Compiler.]

If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing, such as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.

There are others of our branches, besides the one at Bombay, that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active co-operation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to earnestly set about carrying them into effect. Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do something to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that something an accomplished fact.

Above all we would reiterate the fact, that the Society is no nursery for incipient adepts; teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members thus will be developed self-reliance, and reasoning powers.

We urge this strongly; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance (i.e., looking into magic mirrors and reading the future, etc., etc.). Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his “uphill” path, and therefore earnestly recommend our members to try for themselves.

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RETIREMENT OF MADAME BLAVATSKY

[The Theosophist, Vol. VI, No. 8(68), Suppl. to May. 1885, p. 195]

The following circular issued to the Branches of the Theosophical Society by the President-Founder, is now, by permission made public:—

HEADQUARTERS, ADYAR,

14th April, 1885.

The President-Founder by order of the General Council, announces the retirement from the office of Corresponding Secretary of Madame H. P. Blavatsky, co-founder of this Society. Following are the texts of her letter of resignation and of the Resolution of Council thereupon:—

[COPY]

ADYAR, March 21st, 1885.

To the General Council of the Theosophical Society.

GENTLEMEN,

The resignation of office, which I handed in on September the 27th, 1884, and which I withdrew at the urgent request and solicitation of Society friends, I must now unconditionally renew. My present illness is pronounced by my medical attendants mortal; I am not promised even one certain year of life. Under these circumstances it would be an irony to profess to perform the duty of Corresponding Secretary; and I must insist upon your allowing me to retire.

I wish to devote my remaining few days to other thoughts, and to be free to seek changes of climate should such be thought likely to do me good.

I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own Karma, to be true to the Society and not to permit it to be overthrown by the enemy.

Fraternally and ever yours—in life or death

(Signed) H. P. BLAVATSKY.

At about this time Madame Blavatsky was having severe attacks of palpitation of the heart, and all at Head-quarters were kept in a state of alarm, as the physicians had expressed the opinion that under any sudden excitement death might be instantaneous.

Following is the Certificate of her Medical attendant:—

[COPY]

I hereby certify that Madame Blavatsky is quite unfit for the constant excitement and worry to which she is exposed in Madras. The condition of her heart renders perfect quiet and a suitable climate essential. I therefore reccommend that she should at once proceed to Europe, and remain in a temperate climate—in some quiet spot.

(Signed) MARY SCHARLIEB

M. D. and B.S., LONDON.

Madame Blavatsky accordingly left in company with three friends—one European lady, one European gentleman, and one Hindu gentleman—who had volunteered to take charge of her.* It was not decided where she should go upon reaching Europe, but discretion was left to her escort to choose some quiet spot answering to Dr. Scharlieb's description. Should her health be sufficiently re-established, she will finish The Secret Doctrine, which she means to make her greatest life-work.

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* [They were: Miss Mary Flynn, Dr. Franz Hartmann and Bawaji (S. Krishnamachâri, also known as Dharbagiri Nath). They sailed on the 31st of March, on board the SS Tibre (Messageries Co.), for Colombo, Ceylon, and thence to Naples on the SS Pei Ho.—Comp.]

To obey strictly the general injunctions of her medical adviser, as confirmed by her personally, I shall not forward to her any letters or publications calculated to interfere with the mental repose which is now so necessary for her recovery, and I trust that all her friends will show her a like kindness.

The local members of the General Council, meeting at Headquarters upon my invitation as an Executive Committee, on the 12th instant, adopted unanimously the following

RESOLUTION

Resolved that Madame Blavatsky's resignation be accepted, and that the President be requested in the name of the Council to inform her of the great regret with which they have learnt that she is compelled, on account of her extreme ill-health, to relinquish her duties as Corresponding Secretary of the Theosophical Society. The Council further record their high sense of the valuable services she has rendered to the cause of Science and Philosophy.

(Signed) R. RAGOONATH

Chairman

To mark our respect for Madame Blavatsky's exceptional abilities the vacancy caused by her retirement will not be filled and the office of Corresponding Secretary is hereby abolished. Official correspondence upon philosophical and scientific subjects will, however, be conducted as heretofore by other members of the Executive Staff, and enquiries may be addressed to the Recording Secretary, at Adyar.

By the Executive Committee of the General Council,

H. S. OLCOTT

President of the Theosophical Society.

JUNE, 1885

EDITOR'S NOTE TO "ZOROASTRIANISM"

[The Theosophist, Vol. VI, No. 6(69), June, 1885, pp. 220-21]

[The following closing note is appended to a long letter from Dhunjibhoy Jamsetjee who writes on the subject of various astral entities, as mentioned in certain portions of the Zend-Avesta.]

Note.—From the quotations made in the foregoing letter it is evident that by Devas, Drugs and Drug-nasus the ancient Zoroastrian writers meant, black-magicians, elementaries and elementals respectively. The other names cited by our correspondent indicate some of the various Sub-divisions of elementaries and elemental spirits. These words do not merely mean the magnetic aura of a living or dead body. The question of auric emanations is of course important in considering the case of these agencies.

The injunction regarding the burial of hair and nails is intended to be a safeguard against the sorcery of black magicians who generally try to get possession of these things for purposes of black magic and for establishing a link between the intended victim and the mischievous agencies they evoke.

Mantras are supposed to implore the assistance of good spirits, friendly to man, to counteract the effects of black magic or demoniacal possession and drive away the evil elemental spirits; the recitation of these words must also be accompanied by appropriate ceremonies rendered effective by concentrated will; they are supposed, when the ritual is duly performed, to attract higher powers and induce them to grant the prayers of the person who uses them.

It is generally supposed that a strong terrestrial magnetic current flows from the north-pole towards the Equator bringing with it swarms of elementals (Nasus) who live and have their being in it.

The seclusion of women during the period of menstruation is a time-honoured custom amongst several nations. Elementals, it is said, are easily attracted towards the female during this period; and so are the infernal incubi.

If a woman is moving about freely, the contagion of bad magnetic aura is supposed to infect every person and thing in the house and render them amenable to the same influence; and hence seclusion and purification are strictly enjoined in this case by the codes of several nations. Our correspondent himself indicates the reason for the supposed pollution.

Magnetic emanations are constantly radiating from every human being. Their influence is present in the person's shadow, in his photo or picture as well as everything else with which his aura comes into contact. It is interesting in this connection to refer to the "Chhaya grahini" (Shadow-Catcher), mentioned in Ramayana which was able to arrest the aerial progress of Hanuman by seizing on his shadow on the surface of the Sea. It is a well-known fact that the figure of a person or his picture is a great help to a black magician who intends to affect him by his infernal art.

The remaining questions contained in the letter of our correspondent can be easily answered by the light of the interpretation put upon Devas, Drugs and Nasus in these explanatory notes.—Ed.

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AUGUST AND SEPTEMBER, 1885

FACTS AND IDEATIONS

[The Theosophist, Vol. VI, No. 11 (71), August 1885, pp. 253-55;

No. 12 (72), September, 1885, pp. 289.90]

The current of public attraction runs towards psychic phenomena and is becoming in Europe stronger every year. Even German science and philosophy are beginning to feel interested: Professor Virchoff of Berlin—once the sternest opponent of the claims of mediumship and the personal enemy of Dr. Slade, is said to have fallen a victim to evidence, and is preparing to investigate psychic manifestations with scales and crucible. On the other hand the well known philosopher, E. von Hartmann has just published a new work, called Der Spiritismus.

The writer of these lines is not yet acquainted with the views held on spiritualism proper by that distinguished disciple of Schopenhauer; but the probability that he attributes most of its phenomena to “illusion,” is very great. The evening takes its character generally from the day that has preceded it; hence the Philosophy of the Unconscious should find itself reflected in Der Spiritismus. Phenomena will not be denied, but their objective and subjective, their physical and mental manifestations will be grouped together, and crammed within the narrow boundaries of that philosophy of negation that would see in our notions of matter the “mere illusions of our senses”—in each and every case.

However this may be, we would bring to the notice of those of our readers who are interested in the question, several new cases that have been mentioned in European papers; and which, having been thoroughly investigated and found as authentic as undeniable, have greatly puzzled some learned materialists, who refuse to account for them.

It is difficult to find a man or a woman who has lived and died without ever having experienced some feeling of presentiment, generated with no visible cause, yet justified after days, weeks, or perchance long years. The book of Futurity, which is said to have been wisely closed to every mortal eye, opens, nevertheless, its pages to many among the sons of earth; to so many, indeed, that an impartial observer may find it awkward now to regard such cases as simple exceptions to the rule. As Wilkie Collins so justly remarks—“among the workings of the hidden life within us, which we may experience but cannot explain, are there any more remarkable than those mysterious moral influences constantly exercised either for attraction or repulsion, by one human being over another? In the simplest, as in the most important affairs of life, how startling, how irresistible is their power!” And if no biologist or physiologist can as yet explain to us, in accordance with the canons of his science, why it is that we prophesy so often and so truly to ourselves “the approach of friend or enemy just before either has really appeared”;—or another daily and quite common occurrence even among the most sceptical—

—why we become convinced “so strangely and abruptly, at a first introduction, that we shall secretly love this person and loathe that, before experience has guided us with a single fact in relation to their characters.” If the causes of such frequent mental phenomena are left unexplained by our latter-day philosophers, how shall they account for the following facts, that are now being commented upon in all the St. Petersburg and Warsaw papers?

A poor seamstress living at St. Petersburg had, by perseverance and hard work, become a clever dressmaker. Finding her only baby troublesome and an impediment to her work, and unable to hire a nurse to take care of the little girl, she entrusted the child, for a small remuneration, to a friend who lived in the country. During the eighteen months of the child’s stay in the friend’s family, the poor mother visited her occasionally, and remained each time very well satisfied with the care her baby was receiving. She had meanwhile worked harder than ever, and during that period had succeeded in her business so well that she had already begun to contemplate the possibility of taking her child home once more.

About the end of April last, a few days after one of her country trips, which she had decided would be the last one, as she had now the means of hiring a nurse,—she was visited by two acquaintances. Happy in having found her little girl so rosy and healthy, she was sitting with her two friends at her afternoon tea, talking merrily with them about her intention of fetching the child home. A lady had dropped in, a rich and well known “patroness” with an order for a costume to be made without delay. These are the three witnesses—the wealthy aristocrat, and the two poor seamstresses—who, later on, vouch for the truth of the strange occurrence that took place in their presence.

The mother was at the window, with the rich material brought by the lady in her hands, measuring it and discussing with her customer the mysteries of its transformation into a Spring attire, when the door-bell was suddenly rung. Mrs. L —— (the name of the dress-maker) opened the door and let in a little old woman, modestly dressed in deep mourning, and very delicate in appearance.

All those present were struck with the livid pallor of her face and the great sweetness of her tone and manners. The newcomer was evidently a lady.

“Are you Mrs. L—?” she asked, addressing the dressmaker, and upon receiving an answer in the affirmative, added:—“I have brought you some work. Here is a piece of fine white muslin—You will kindly prepare out of it a little cap and a long gown for a dead child, a baby two years old, one of my grand-children.”

“Your order, of course, has to be executed immediately and I have other work to do, that cannot be put aside”— remarked the dress-maker sympathetically.

“Not at all” was the quick answer. “I shall not need it until this day fortnight, not one hour earlier. My little girl has been taken ill with measles to-day, and will not die before that time.”

Mrs. L—— could not help smiling in answer to the rather amused looks of her rich customer and her own female friends, at such a careful preparation in anticipation of a possible future event. But she said nothing and undertook to prepare the order for the day named.

Two days later she received a letter informing her that her own child had been taken ill with measles, and on the very morning of the visit of the mysterious old lady in black. The disease had become serious and the mother was summoned in all haste. Thirteen days later the child died, just a fortnight after the order received for the funeral clothes. But the little old woman never came to claim them for her grand-child. A month passed, and “the little cap and long gown” are there still as a living remembrance to the bereaved mother of her own loss and sorrow.

This weird event reminds one of the story told of the way in which Mozart’s “Requiem” came into existence—remarks the correspondent of Swyet, a Russian paper.

Another puzzling fact which attracted attention, owing to its principal hero having belonged to the highest nobility, is copied by all the principal papers of Germany and Russia.

A well known resident of Warsaw, the rich Count O— of B—, finding himself in the first stage of consumption, and when there was as yet no immediate danger to his life, called his friends and relatives into the house of his parents and declared to them that he was going to die on the following day at 12 o'clock precisely, notwithstanding the protests of those present. He coolly gave an order for a coffin to be made and brought into his room on that same night. After that, he sent for a priest, and paid him in advance for a certain number of masses and requiems; made his will, and ended by sending printed letters of invitation to his own funeral to a number of his friends and acquaintances. The black-bordered cards were addressed by himself, in his own hand-writing, and appointed the exact date and hour of the solemn ceremony for the transfer of the body from the house to the cathedral; as also the day of the burial. On the next day, as foretold, he dressed himself in a black evening suit, white tie, and gloves which he carefully buttoned, after which, placing himself in the coffin a few minutes before the clock struck twelve, he laid himself out in prescribed form, and expired at the appointed hour. The case appeared so strange to the authorities, that an autopsy was ordered: but no traces of poison or violent death by other means were found.

Was this prevision, or a consequence of a fixed idea; of an imagination so strongly overexcited, that death had to become subservient to the thought? Who can say?

The first symptom of approaching death—Wakley tells us—"is, with some, the strong presentiment that they are about to die."

Then, the author mentions Ozanam, the mathematician, who, while in apparent good health, rejected pupils, "from the feeling that he was on the eve of resting from his labours." He expired very soon after of an apoplectic stroke.

Mozart wrote his "Requiem" mentioned above under the firm belief that this chef-d'oeuvre of his genius, was written for himself; that it would be heard for the first time over his own remains.

When death was fast approaching he called for the partiture and addressing those present, musingly asked: “Did I not tell you truly that it was for myself that I composed this death chant!” The order for the latter was given to him as is well known in a strange vision or dream, and Wakley thinks that John Hunter has solved the mystery of such presentiments in one sentence—“if mystery it can be called” he adds scepticaIly. “We sometimes”—says the great physiologist, “feel within ourselves that we shall not live; for the living powers become weak, and the nerves communicate the intelligence to the brain.”

To this Wakley also adds that certain circumstances when health is failing, are often accepted as omens. He says, “The order for the ‘Requiem’ with Mozart, the dreams with Fletcher, turned the current of their thoughts to the grave.” But forthwith the learned sceptic contradicts his own theory by narrating the case of Wolsey, reminding us somewhat of the one just mentioned that happened at Warsaw. The probability of near dissolution, can certainly turn “the current of the thought” to an intimate assurance of death; when, however, that assurance makes us foresee and point out the exact hour, to the minute, of our death, there must be something besides the “natural current of thought,” to help and guide our intuition so unerringly. In Wakley’s own words, “The case of Wolsey was singular.” The morning before he died he asked Cavendish the hour and was answered, “Past eight.” “Eight!”—said Wolsey—“that cannot be;—eight of the clock, nay, nay, it cannot be eight of the clock, for by eight of the clock shall you lose your master.” The day he miscalculated, the hour came true. On the following morning, as the clock struck eight, his troubled spirit passed from life.

While rejecting the theory of Cavendish that Wolsey had received a revelation, Wakley suspects “from the way in which the fact had taken possession of his mind—that he (Wolsey) relied on astrological prediction, which had the credit of a revelation in his own esteem.”

Astrology, notwithstanding the scorn of the nineteenth century, is not always a vain pretense. Astronomy and astrology are twin-sisters, that were equally respected and studied in antiquity.

It is but yesterday that the dogmatic arrogance of Western astronomers reduced the elder sister to the position of the Cinderella in the household of Science: modern astronomy profits by the works of ancient astrology and kicks it out of sight. “The contemplation of celestial things will make man both speak and think more sublimely and magnificently when he descends to human affairs”—says Cicero. The West will yet return to astrology and thus vindicate the intuition of the East, where it has been always cultivated.

“The body being only the covering of the soul, at its dissolution, we shall discover all the secrets of nature and darkness shall be dispelled.” Such is the “ideation” of the sage Seneca.

MAN is composed of two bodies, the internal and the external; the inner one being moreover, double, i.e., having, in its turn, a semi-physical outer shell which serves as the astral being only during the life-time of man; while the latter is still in seeming health, the dissolution of the former, or rather of its outer shell, may have already begun. For during its captivity in the living body the “double” —or that covering of the astral form that alone survives— is too closely bound by its jailor (man), too much encumbered with the physical particles derived from the prison of flesh within which it is confined, not to imperiously require, before the astral form proper is set entirely free, to be thrown off from the latter. Thus, this preliminary process of purification may be justly called “the dissolution of the inner man,” and it begins much earlier than the agony or even the final disease of the physical man. Let us admit so much and then ask: why should we require, in such a case, in order to account for the insight some persons have of the hour of their death,—to explain the phenomenon by “revelation” from without, supernaturalism, or the still more unsatisfactory hypothesis of a purely physiological character as given by Hunter and Wakley, and that explain to us moreover nothing at all?

During and after the dissolution of the “double,”* the darkness of our human ignorance beginning to be dispelled, there are many things we can see. Among these, things hidden in futurity, the nearest events of which, overshadowing the purified “soul,” have become to her as the present. The “former-self” is making room for the actual-self, the latter to be transformed in its turn, after the final dissolution of both the “double” and the physical body into the “Eternal Ego.” Thus the “actual-self” may pass its knowledge to the physical brain of man; and thus also we may see and hear the precise hour of our death striking on the clock of eternity. It is made visible to us through the decaying nature of our dying “double,” the latter surviving us during a very short period, if at all,† and through the newly acquired powers of the purified “soul” (the higher tetraktis or quaternary) as yet in its integral whole, and which is already possessing itself of those faculties that are in store for it, on a higher plane. Through our “soul” it is then that we see, clearer and still clearer, as we approach the end; and it is through the throbs of dissolution that horizons of vaster, profounder knowledge are drawn on, bursting upon our mental vision, and becoming with every hour plainer to our inner eye.

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* That such dissolution has to precede that of the physical body, is proved to us by several things. One of these is the well ascertained fact (to those, of course, who believe in such facts) that the astral doubles of living men—of sorcerers for instance—fear steel, and may be wounded by sword or fire; their wounds, moreover, reacting upon and leaving marks and scars upon the physical shells —whereas the astral bodies of even the “Elementary apparitions”—cannot be hurt.—Ed.

† When the “double” of the living man has been disintegrated before the death of man, it is annihilated for ever. When, however, death comes suddenly, it may survive the body that held it captive, but then, the process of dissolution going on outside of the dead body, the “soul” suffers, and in its impatience tries often to throw off the particles that encumber its freedom and chain it to the earth, upon the living—says the MSS. of the Copt Terentius. The cases of accidental deaths and suicides are fairly described in Mr. A. P. Sinnett’s “Fragments of Occult Truth” by a Lay Chela (See The Theosophist). Suicides fare the worst.—Ed.

[This text can also be found in Chapter vi of Esoteric Buddhism, by A. P. Sinnett.—Comp.]

Otherwise, how account for those bright flashes of memory, for the prophetic insight that comes as often to the enfeebled grandsire, as to the youth who is passing away? The nearer some approach death, the brighter becomes their long lost memory and the more correct the previsions. The unfoldment of the inner faculties increases as life-blood becomes more stagnant.

Truly is life on earth like a day passed in a deep valley surrounded on all sides by high mountains and with a cloudy, stormy sky above our heads. The tall hills conceal from us every horizon, and the dark clouds hide the sun. It is only at the close of the stormy day, that the sunshine, breaking through the clefts of the rocks affords us its glorious light to enable us to catch occasional glimpses of things around, behind and before us.

———————

Another subject has interested the mystically inclined of the capital of the Russian Empire; namely, a lecture given, March 27th, at the “Pedagogical Museum,” by Prof. N. Wagner, the eminent naturalist and no less eminent spiritualist. Whatever the views of that great man of science about the powers that may be behind the so-called mediumistic manifestations, the professor has evidently assimilated the Vedantic and even the Adwaita theories about “Life and Death”—the subject of his lecture.

The vexed question about Life and Death, said the lecturer, preoccupied many other philosophers besides Hamlet. Eminent naturalists, physicians and thinkers have vainly endeavoured to solve the great mystery. Various men of science have given us various definitions of life. Bichat, for instance, defines life as a faculty to withstand natural laws, while another scientist says that life represents a series of modifications and is a faculty in living beings to oppose and resist the destructive powers of nature. Cuvier, the famous physiologist, finds that life is the faculty in creatures of constant change, preserving meanwhile certain particles, and ridding themselves on the other hand of those elements which prove to them useless and would be injurious if left. Kemper tells us that life is only a constant modification of substances.

According to Herbert Spencer, “life is a co-ordination of action” and “an adaptation of the interior processes to external conditions.”

All of the above definitions are found incorrect by Professor Wagner, as well they may be. They sketch only the external side of life without touching its essence. The universal manifestation of life, said the lecturer, rises progressively in all its phenomena from the simplest forms toward the most complex. “What then may be the causes, what are the forces,” he asks, “that govern life and modify it? It is from this standpoint that we shall examine the life-phenomenon. Life is a chemical manifestation, we are told by the majority of our physiologists. Chemism is the prominent feature in vegetable and animal organisms.”

Kant has defined life as the motion of composition and decomposition, in which chemical action plays the most prominent part.

Schelling declared that “life is an aspiration toward individuality; it is the synthesis, harmonizing those processes that are accomplished in the organism.” Then how can we believe, enquires the lecturer, “that this individuality disappears with our death? The soil of the province of Champagne consists of microscopical shells, the whole city of Paris is built on a soil that is the remaining relic of organic life. In nature, that which was is ever preparing that which will be. Life is an ENERGY [the ONE LIFE of Esoteric Philosophy?—Ed.]. All individual energies have, sooner or later, to merge into, and become one with, the UNIVERSAL ENERGY.

Thus saith the lecturer. It is, as Longfellow has it:—

“Ah, the souls of those that die

Are but sunbeams lifted higher.”*

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* [In Christus: A Mystery. Part II: “The Golden Legend.”]

The spiritual SUN within which they merge finally, not to disappear but to return to earth as other sunbeams, is no “Land” from whence visitors can appear to us in their individuality. A little heat left behind is not the sunbeam, but the remnant of its chemical action, as the photograph is not the person it represents but his reflection. But:—

> “Spirits they say,
> Flit round invisible, as thick as motes
> Dance in the sunbeam. If that spell,
> Or necromancer’s sigil can compel them
> They shall hold council with men . . .”

If for “necromancer” we write “medium,” the lines quoted will represent the hidden spirit and object of the learned lecturer who, nevertheless, winds up his lecture by a remark that no Vedantin would disavow. Prof. Wagner is a well known orthodox spiritualist. How then can he, who shows on undeniable and scientific grounds that all the “individual energies,” i.e., “souls,” merge into, and finally become one with “universal energy” (the PARABRAHM of the Vedanta) or the universal soul; how can he harmonize this belief with that in the “spirits” of spiritualism? It is a strange contradiction. For our spirit is either the “sunbeam” of Longfellow’s poetical metaphor, or it is only “dancing in the sunbeam” agreeably to James Duff’s imagery. It cannot be both.

Life and death are as much of a mystery to the man of science, as they are to the spiritualist and the profane unbeliever. The less they talk of it, in the present chaotic state of knowledge with reference to that great riddle, the better for the truth. Modern science and spiritualism are two opposite poles. One denies point-blank everything outside chemical action and matter, the other by its own fanciful arrangement sets both at nought; and thus the middle ground of sound philosophy and logic is abandoned. Science will not hear of the metaphysics of the spiritualists, and the latter will not admit the theory of even that transcendental chemical action that the Theosophists show as playing a more important part in the likenesses of their dead—that so bewilder people—than the spiritual “energy” of disembodied friends.

However, that is as moot question that we shall leave the combatants who are directly interested to settle among themselves. Both claim to be guided by the logic of facts, and both claim for their respective opinions the name of “philosophy,” and so far—both are right and both are wrong. The method of materialistic exact science is that philosophy that—

“. . . Will clip an angel’s wings,
Conquer all mysteries by rule and line;
Empty the haunted air and gnomed mine—
Unweave a rainbow . . .”

The “philosophy” of the spiritualists consists in rejecting every other philosophy save their own. They will prove a formidable foe to the former however. The men of science call spiritualism a “mischievous superstition” as Pliny and the men of his day called rising Christianity “a most pernicious sect.” They and the leaders of Spiritualism have a mutual right to complain of each other; for as Fielding has it, “if superstition renders a man a fool,—scepticism makes him MAD.” Neither of the two enemies, however, knows anything of the mysteries of life and death; though both behave as if each of them had become the sole confidants of Nature, in whose ear the weird Sphinx had whispered the word of her great riddle. The Materialist scorns death, he fears him not, he says, for in his sight there is no “hereafter.” The Spiritualist welcomes “the Angel with the amaranthine wreath,” singing “Oh Death, where is thy sting?” etc. And yet, ten to one, the majority on both sides prefer life to that change which, according to their respective views, disintegrates the one into chemical molecules, and transforms the other into a dematerialized Angel!

Which of them is right and which wrong, time alone—that great Revealer of hidden truths—will decide. To the writer, who rejects the speculations of both, keeping on the safe side of the middle path, Death, before whose majestic stillness and tranquillity so many shudder with fear—has no terrors; perhaps, because he does not endow it with any more mystery than needed.

Death is “the old, old fashion” that crept to the little Paul Dombey’s rescue; and life, but the swift river that bears us all to that Ocean of rest . . . “Put me quietly in the earth, place a sun-dial over my grave, and let me be forgotten,” prays John Howard, who found, perhaps, as we do, that people make too much fuss over death and too little over the birth of every new candidate for it. Life is at best a play, often a drama, but far more frequently partaking of the element of a low comedy. It “is a phenomenon” after which the curtain is dropped, the lights extinguished, and the hero tired out, drops into his bed with a feeling of delicious relief. As Shakespeare expresses it—

“Life’s but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more: it is 8 tale
Told by an idiot, full of sound and fury,
Signifying nothing . . .”*

BETA.

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* [Macbeth, Act V, sc. 5, l. 24-28.]

A BEWITCHED LIFE

(As narrated by a Quill-Pen)

[The Theosophist, Vol. VI, No. 11(71), August, 1885, pp. 265-68, and No. 12(72), September, 1885, pp. 281-85. Also Lucifer, Vol. IX, No. 52, December, 1891, pp. 269-81; No. 53, January, 1892, pp. 358-68; No. 54, February, 1892, pp. 449-62]

[This story is one of H. P. B.'s occult stories which became known as her "Nightmare Tales." As far as can be ascertained, she wrote seven of them:

1. "An Unsolved Mystery," Spiritual Scientist, Boston, Vol. III, Nov. 25, 1875. It was unsigned.

2. "A Story of the Mystical," The Sun, New York, December 26, 1875. It was signed Hadji Mora.

3. "The Luminous Circle," The Sun, New York, January 2, 1876, signed Hadji Mora.

4. "The Cave of the Echoes," The Banner of Light, Boston, March 30, 1878, signed H. P. Blavatsky.

5. "The Ensouled Violin," The Theosophist, Vol. I, January, 1880, signed Hillarion Smerdis, F.T.S., Cyprus, October 1, 1879.

6. "A Bewitched Life," published as stated under the above heading. Signed H. P. B.

7. "From the Polar Lands," appeared, as far as is known, for the first time in the collection known as Nightmare Tales.

No. 1 does not seem to have ever been re-edited or in any other way re-done by H. P. B. No. 2 was reprinted with but minor changes in The Theosophist, Vol. IV, January 1883, its title was altered to: "Can the Double Murder?" and an Introductory Note was added to it. No. 3 was edited and slightly altered by H. P. B., but was not republished until the appearance of Nightmare Tales, after her passing, its title being altered to "The Luminous Shield." No. 4 was revised and enlarged by H. P. B. at some later date, and re-published in The Theosophist, Vol. IV, April, 1883, with the exception of a rather important explanation which was made to follow this story as originally published. At a still later date, the same story, entitled this time "Peshchera Ozerkov" (Cave of the Ozerky), appeared in Russian in the weekly called Rebus (St. Petersburg), being published in three consecutive installments in the issues of Jan. 5th, 12th, and 19th, 1886. It is probable that this was H. P. B.'s own Russian translation of her English story. Its introductory part was greatly altered, while the main portion of the text followed on the whole the English original.

It was signed by her well-known Russian pseudonym of Radda-Bai. No. 5 was almost completely re-written and greatly enlarged by H. P. B. at a later date. It was published in this new version after her passing, namely in Lucifer, Vol. X March and April, 1892. No. 6, which follows this introductory explanation, was also considerably enlarged at one time or another, as compared with its original version, and was re-published posthumously also. No. 7 may well have been written by H. P. B. not long before her death, as no earlier date or place of publication is known.

The revised versions of Nos. 3, 4, 5, 6, and the story called “From the Polar Lands”, were published after H. P. B.’s passing in a collection known as the Nightmare Tales (London, New York and Madras, 1892); it was printed on the H. P. B. Press in London, with an appropriate frontispiece and title-page drawing by one of H. P. B.’s personal pupils, the well-known painter Reginald M. Machell, depicting, among other things, wild witches riding the sky, holding on to a mare’s tail.

Nos. 1, 2 and 5 at least, and possibly all of these stories, were written by H. P. B. in collaboration with the Cyprian Adept known as Hilarion. It is he that Master K. H. meant when, in a letter to Miss Francesca Arundale, he wrote of “the adept who writes stories with H. P. B.” (Vide C. Jinarâjadâsa, Letters from the Masters of the Wisdom. First Series. 4th Edition, 1948, p. 57; Mary K. Neff, The “Brothers” of Madame Blavatsky, pp. 53-55; Letters of H. P. Blavatsky to A. P. Sinnett, p. 152; and the respective volumes of the present Series where these various stories appear in their chronological sequence, according to the earliest date of publication.).

The following text represents the longer version of “A Bewitched Life,” as published in Lucifer. Disregarding most of the minor differences of wording, we have indicated by square brackets within the text those chief passages which have been added in Lucifer to the original version in The Theosophist.—Compiler.]

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It was a dark chilly night in September, 1884. A heavy gloom had descended over the streets of [A * * *, a small town on the Rhine,]* and was hanging like a black funeral-pall over the dull factory burgh. The greater number of its inhabitants, wearied by their long day’s work, had hours before retired to stretch their tired limbs and lay their aching heads upon their pillows.

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* [The original version mentions at this place the German town of Elberfeld.—Comp.]

———————

All was quiet in the large house; all was quiet in the deserted streets.

I too was lying in my bed; alas, not one of rest, but of pain and sickness, to which I had been confined for some days. So still was everything in the house, that, as Longfellow has it, its stillness seemed almost audible. I could plainly hear the murmur of the blood, as it rushed through my aching body, producing that monotonous singing so familiar to one who lends a watchful ear to silence. I had listened to it until, in my nervous imagination, it had grown into the sound of a distant cataract, the fall of mighty waters . . . . . when, suddenly changing its character, the ever-growing "singing" merged into other and far more welcome sounds. It was the low, and at first scarce audible, whisper of [a human voice. It approached, and gradually strengthening seemed to speak in my very ear. Thus sounds a voice speaking across a blue quiescent lake, in one of those wondrously acoustic gorges of the snow-capped mountains, where the air is so pure that a word pronounced half a mile off seems almost at the elbow. Yes; it was the voice of one whom to know is to reverence; of one, to me, owing to many mystic associations, most dear and holy;] a voice familiar for long years and ever welcome; doubly so in hours of mental or physical suffering, for it always brings with it a ray of hope and consolation.

"Courage," it whispered in gentle, mellow tones. "Think of the days [passed by you in sweet associations; of the great lessons received of Nature's truths; of the many errors of men concerning these truths,] and try to add to them the experience of a night in this city. Let the narrative of a strange life, that will interest you, help to shorten the hours of suffering. . . Give your attention. Look yonder before you!"

"Yonder" meant the clear, large windows of an empty house on the other side of the narrow street of the German town. They faced my own in almost a straight line across the street, and my bed faced the windows of my sleeping room. Obedient to the suggestion, I directed my gaze toward them, and what I saw made me for the time being forget the agony of the pain that racked my swollen arm and rheumatical body.

Over the windows was creeping a mist; a dense, heavy, serpentine, whitish mist, that looked like the huge shadow of a gigantic boa slowly uncoiling its body. Gradually it disappeared, to leave a lustrous light, soft-and silvery, as though the window-panes behind reflected a thousand moonbeams, a tropical star-lit sky,—first from outside, then from within the empty rooms. Next I saw the mist elongating itself and throwing, as it were, a fairy bridge across the street from the bewitched windows to my own balcony, nay, to my very own bed. As I continued gazing, the wall and windows and the opposite house itself, suddenly vanished. The space occupied by the empty rooms had changed into the interior of another smaller room, in what I knew to be a Swiss châlet—into a study, whose old, dark walls were covered from floor to ceiling with book shelves on which were many antiquated folios, [as well as works of a more recent date.] In the centre stood a large old-fashioned table, littered over with manuscripts and writing materials. Before it, quill-pen in hand, sat an old man; a grim-looking, skeleton-like personage, with a face so thin, so pale, yellow and emaciated, that the light of the solitary little student's lamp was reflected in two shining spots on his high cheek-bones as though they were carved out of ivory.

As I tried to get a better view of him by slowly raising myself upon my pillows, the whole vision, châlet and study, desk, books and scribe, seemed to flicker and move. Once set in motion, they approached nearer and nearer, until, gliding noiselessly along the fleecy bridge of clouds across the street, they floated through the closed windows into my room and finally seemed to settle beside my bed.

"Listen to what he thinks and is going to write,"—said in soothing tones the same familiar, far off, and yet near voice. "Thus you will hear a narrative, the telling of which may help to shorten the long sleepless hours, and even make you forget for a while your pain. . . Try!"—[it added, using the well-known Rosicrucian and Kabalistic formula.]

I tried, doing as I was bid. I centered all my attention on the solitary laborious figure that I saw before me, but which did not see me. At first, the noise of the quill-pen with which the old man was writing, suggested to my mind nothing more than a low whispered murmur of a nondescript nature. Then, gradually, my ear caught the indistinct words of a faint and distant voice, and I thought the figure before me bending over its manuscript, was reading its tale aloud instead of writing it. But I soon found out my error. For casting my gaze at the old scribe's face, I saw at a glance that his lips were compressed and motionless, and the voice too thin and shrill to be his voice. Stranger still, at every word traced by the feeble, aged hand, I noticed a light flashing from under his pen, a bright coloured spark that became instantaneously a sound, or—what is the same thing—it seemed to do so to my inner perceptions. It was indeed the small voice of the quill that I heard, though scribe and pen were at the time, perchance, hundreds of miles away from Germany. Such things will happen occasionally, especially at night, beneath whose starry shade, as Byron tells us, we

". . . . learn the language of another world. . . ."

However it may be, the words uttered by the quill remained in my memory for days after. Nor had I any great difficulty in retaining them, for when I sat down to record the story, I found it, as usual, indelibly impressed on the astral tablets before my inner eye.

Thus, I had but to copy it and so give it as I received it. I failed to learn the name of the unknown nocturnal writer. Nevertheless, though the reader may prefer to regard the whole story as one made up for the occasion, a dream perhaps, still its incidents will, I hope, prove none the less interesting.

I

[THE STRANGER’S STORY.]

My birth-place is a small mountain hamlet, a cluster of Swiss cottages, hidden deep in a sunny nook, between two tumble-down glaciers and a peak covered with eternal snows. Thither, thirty-seven years ago, I returned—crippled mentally and physically—to die, [if death would only have me.] The pure, invigorating air of my birth-place decided otherwise. I am still alive; perhaps for the purpose of giving evidence to facts I have kept profoundly secret from all—a tale of horror I would rather hide than reveal. The reason for this unwillingness on my part is due to my early education, and to subsequent events that gave the lie to my most cherished prejudices. Some people might be inclined to regard these events as providential; I, however, believe in no Providence, and yet am unable to attribute them to mere chance. I connect them as the ceaseless evolution of effects, engendered by certain direct causes, with one primary and fundamental cause, from which ensued all that followed. A feeble old man am I now, [yet physical weakness has in no way impaired my mental faculties. I remember the smallest details of that terrible cause, which engendered such fatal results.] It is these which furnish me with an additional proof of the actual existence of one whom I fain would regard—oh, that I could do so!—as a creature born of my fancy, the evanescent production of a feverish, horrid dream! [Oh that terrible, mild and all-forgiving, that saintly and respected Being!] It was that paragon of all the virtues who embittered my whole existence. It is he, who, pushing me violently out of the monotonous but secure groove of daily life, was the first to force upon me the certitude of a life hereafter, thus adding an additional horror to one already great enough.

With a view to a clearer comprehension of the situation, I must interrupt these recollections with a few words about myself. [Oh how, if I could, would I obliterate that hated Self!]

Born in Switzerland, of French parents, who centered the whole world-wisdom in the literary trinity of Voltaire, J. J. Rousseau and d’Holbach, and educated in a German university, I grew up a thorough materialist, a confirmed atheist.

I could never have even pictured to myself any beings—least of all a Being—above or even outside visible nature, as distinguished from her. Hence I regarded everything that could not be brought under the strictest analysis of the physical senses as a mere chimera. A soul, I argued, even supposing man has one, must be material. According to Origen's definition, incorporeus*—the epithet he gave to his God—signifies a substance only more subtle than that of physical bodies, of which, at best, we can form no definite idea. How then can that, of which our senses cannot enable us to obtain any clear knowledge, how can that make itself visible or produce any tangible manifestations?

Accordingly, I received the tales of nascent Spiritualism with a feeling of utter contempt, and regarded the overtures made by certain priests with derision, often akin to anger. And indeed the latter feeling has never entirely abandoned me.

Pascal, in the eighth Act of his Thoughts, confesses to a most complete incertitude upon the existence of God. Throughout my life, I too professed a complete certitude as to the non-existence of any such extra-cosmic being, and repeated with that great thinker the memorable words in which he tells us:—" I have examined if this God of whom all the world speaks might not have left some marks of himself. I look everywhere, and everywhere I see nothing but obscurity. Nature offers me nothing that may not be a matter of doubt and inquietude." Nor have I found to this day anything that might unsettle me in precisely similar and even stronger feelings. I have never believed, nor shall I ever believe, in a Supreme Being. But at the potentialities of man, proclaimed far and wide in the East, powers so developed in some persons as to make them virtually gods, at them I laugh no more. My whole broken life is a protest against such negation. [I believe in such phenomena, and—I curse them, whenever they come, and by whatsoever means generated.]

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* ἀσώματος

On the death of my parents, owing to an unfortunate lawsuit, I lost the greater part of my fortune, and resolved—for the sake of those I loved best, rather than for my own—to make another for myself. My elder sister, whom I adored, had married a poor man. I accepted the offer of a rich Hamburg firm and sailed for Japan as its junior partner.

For several years my business went on successfully. I got into the confidence of many influential Japanese, through whose protection I was enabled to travel and transact business in many localities, which, in those days especially, were not easily accessible to foreigners. Indifferent to every religion, I became interested in the philosophy of Buddhism, the only religious system I thought worthy of being called philosophical. Thus, in my moments of leisure, I visited the most remarkable temples of Japan, the most important and curious of the ninety-six Buddhist monasteries of Kioto. I have examined in turn Day-Bootzoo, with its gigantic bell; Tzeonene, Enarino-Yassero, Kie-Missoo, Higadzi-Hong-Vonsi, and many other famous temples.*

Several years passed away, and during that whole period I was not cured of my scepticism, nor did I ever plate having my opinions on this subject altered.

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* [The spelling of these Japanese names is somewhat peculiar. One or two of them are not easy to identify. Daibutsu is the great image of the Buddha at Nara, Japan. “Tzeonene” with its two other variants in the text is most probably Chion In, the Headquarters of the Jyodo sect. The third name is likely to be Inari No Yashiro, a Shinto temple, Inari being the god of the harvest. The fourth is definitely Kiyo Mizu, a famous Buddhist temple in Kyoto, Japan. The last name in the text corresponds to Higashi Hongwanji, a temple of the Shin sect located at Kyoto.

A few other names and terms used by H. P. B. later in this story might as well be mentioned here. Monks of the temple of Chion In (“Tzeonene”) belong to the sect of Jyodo; it is therefore possible that “Dzeno-doo” stands for Jyodo. Yamabushi is a mountain priest, an itinerant priest, a hermit, a strolling monk. The spiritual teachers of the Shinto are usually called Kannushi; they are the guardians of a shrine.

In the third sub-division of the story, the Lord “Ten-Dzio-Dai-Dzio” is most likely Tenjo Daijin, although not definitely so. —Compiler.]

I derided the pretensions of the Japanese bonzes and ascetics, as I had those of Christian priests and European Spiritualists. I could not believe in the acquisition of powers unknown to, and never studied by, men of science; hence I scoffed at all such ideas. The superstitious and atrabilious Buddhist, teaching us to shun the pleasures of life, to put to rout one's passions, to render oneself insensible alike to happiness and suffering, in order to acquire such chimerical powers—seemed supremely ridiculous in my eyes.

[On a day for ever memorable to me—a fatal day]—I made the acquaintance of a venerable and learned bonze, a Japanese priest, named Temoora Hideyeri. I met him at the foot of the golden Kwon-On, and from that moment he became my best and most trusted friend. [Notwithstanding my great and genuine regard for him, however, whenever a good opportunity was offered I never failed to mock his religious convictions, thereby very often hurting his feelings.]

But my old friend was as meek and forgiving as any true Buddhist's heart might desire. He never resented my impatient sarcasms, [even when they were, to say the least, of equivocal propriety,] and generally limited his replies to the "wait and see" kind of protest. [Nor could he be brought to seriously believe in the sincerity of my denial of the existence of any god or gods. The full meaning of the terms "atheism" and "scepticism" was beyond the comprehension of his otherwise extremely intellectual and acute mind. Like certain reverential Christians, he seemed incapable of realizing that any man of sense should prefer the wise conclusions arrived at by philosophy and modern science to a ridiculous belief in an invisible world full of gods and spirits, djins and demons. "Man is a spiritual being," he insisted, "who returns to earth more than once, and is rewarded or punished in the between times." The proposition that man is nothing else but a heap of organized dust, was beyond him. Like Jeremy Collier, he refused to admit that he was no better than "a stalking machine, a speaking head without a soul in it," whose "thoughts are all bound by the laws of motion."

“For,” he argued, “if my actions were, as you say, prescribed beforehand, and I had no more liberty or free will to change the course of my action than the running waters of the river yonder, then the glorious doctrine of Karma, of merit and demerit, would be a foolishness indeed.”

Thus the whole of my hyper-metaphysical friend’s ontology rested on the shaky superstructure of metempsychosis, of a fancied “just” Law of Retribution, and other such equally absurd dreams.

“We cannot,” said he paradoxically one day, “hope to live hereafter in the full enjoyment of our consciousness, unless we have built for it beforehand a firm and solid foundation of spirituality. . . Nay, laugh not, friend of no faith,” he meekly pleaded, “but rather think and reflect on this. One who has never taught himself to live in Spirit during his conscious and responsible life on earth, can hardly hope to enjoy a sentient existence after death, when, deprived of his body, he is limited to that Spirit alone.”

“What can you mean by life in Spirit?”—I enquired

“Life on a spiritual plane; that which the Buddhists call Tushita Devaloka (Paradise). Man can create such a blissful existence for himself between two births, by the gradual transference onto that plane of all the faculties which during his sojourn on earth manifest through his organic body and, as you call it, animal brain.” . . .

“How absurd! And how can man do this?”

“Contemplation and a strong desire to assimilate the blessed gods, will enable him to do so.”

“And if man refuses this intellectual occupation, by which you mean, I suppose, the fixing of the eyes on the tip of his nose, what becomes of him after the death of his body?”—was my mocking question.

“He will be dealt with according to the prevailing state of his consciousness, of which there are many grades. At best—immediate rebirth; at worst—the state of avitchi, a mental hell. Yet one need not be an ascetic to assimilate spiritual life which will extend to the hereafter. All that is required is to try and approach Spirit.”

“How so? Even when disbelieving in it?”—I rejoined.

“Even so! One may disbelieve and yet harbour in one’s nature room for doubt, however small that room may be, and thus try one day, were it but for one moment, to open the door of the inner temple; and this will prove sufficient for the purpose.”

“You are decidedly poetical, and paradoxical to boot, reverend sir. Will you kindly explain to me a little more of the mystery?”

“There is none; still I am willing. Suppose for a moment that some unknown temple to which you have never been before, and the existence of which you think you have reasons to deny, is the ‘spiritual plane’ of which I am speaking. Some one takes you by the hand and leads you towards its entrance, curiosity makes you open its door and look within. By this simple act, by entering it for one second, you have established an everlasting connection between your consciousness and the temple. You cannot deny its existence any longer, nor obliterate the fact of your having entered it. And according to the character and the variety of your work, within its holy precincts, so will you live in it after your consciousness is severed from its dwelling of flesh.”

“What do you mean? And what has my after-death consciousness—if such a thing exists to do with the temple?”

“It has everything to do with it,” solemnly rejoined the old man. “There can be no self-consciousness after death outside the temple of spirit. That which you will have done within its plane will alone survive. All the rest is false and an illusion. It is doomed to perish in the Ocean of Mâyâ.”

Amused at the idea of living outside one’s body, I urged on my old friend to tell me more. Mistaking my meaning, the venerable man willingly consented.]

Temoora Hideyeri belonged to the great temple of Tzi-Onene, a Buddhist monastery, famous not only in all Japan, but also throughout Tibet and China. No other is so venerated in Kioto. Its monks belong to the sect of Dzenodoo, and are considered as the most learned among the many erudite fraternities.

They are, moreover, closely connected and allied with the Yamabooshi (the ascetics, or hermits), who follow the doctrines of Lao-tze. [No wonder then, that at the slightest provocation on my part the priest flew into the highest metaphysics, hoping thereby to cure me of my infidelity.

No use repeating here the long rigmarole of the most hopelessly involved and incomprehensible of all doctrines. According to his ideas, we have to train ourselves for spirituality in another world—as for gymnastics. Carrying on the analogy between the temple and the "spiritual plane" he tried to illustrate his idea. He had himself worked in the temple of Spirit two-thirds of his life, and given several hours daily to "contemplation." Thus he knew (?!) that after he had laid aside his mortal casket, "a mere illusion," he explained—he would in his spiritual consciousness live over again every feeling of ennobling joy and divine bliss he had ever had, or ought to have had —only a hundred-fold intensified. His work on the spirit-plane had been considerable, he said, and he hoped, therefore, that the wages of the labourer would prove proportionate.

"But suppose the labourer, as in the example you have just brought forward in my case, should have no more than opened the temple door out of mere curiosity; had only peeped into the sanctuary never to set his foot therein again. What then?"

"Then," he answered, "you would have only this short minute to record in your future self-consciousness and no more. Our life hereafter records and repeats but the impressions and feelings we have had in our spiritual experiences and nothing else. Thus, if instead of reverence at the moment of entering the abode of Spirit, you had been harbouring in your heart anger, jealousy or grief, then your future spiritual life would be a sad one, in truth. There would be nothing to record, save the opening of a door, in a fit of bad temper."

"How then could it be repeated?"—I insisted, highly amused. "What do you suppose I would be doing before incarnating again?"

“In that case,” he said, speaking slowly and weighing every word—“in that case, you would have, I fear, only to open and shut the temple door, over and over again, during a period which, however short, would seem to you an eternity.”

This kind of after-death occupation appeared to me, at that time, so grotesque in its sublime absurdity, that I was seized with an almost inextinguishable fit of laughter.

My venerable friend looked considerably dismayed at such a result of his metaphysical instruction. He had evidently not expected such hilarity. However, he said nothing, but only sighed and gazed at me with increased benevolence and pity shining in his small black eyes.

“Pray excuse my laughter,” I apologized. “But really, now, you cannot seriously mean to tell me that the ‘spiritual state’ you advocate and so firmly believe in, consists only in aping certain things we do in life?”

“Nay, nay; not aping, but only intensifying their repetition; filling the gaps that were unjustly left unfilled during life in the fruition of our acts and deeds, and of everything performed on the spiritual plane of the one real state. What I said was an illustration, and no doubt for you, who seem entirely ignorant of the mysteries of Soul-Vision, not a very intelligible one. It is myself who am to be blamed. . . . What I sought to impress upon you was that, as the spiritual state of our consciousness liberated from its body is but the fruition of every spiritual act performed during life, where an act had been barren, there could be no results expected—save the repetition of that act itself. This is all. I pray you may be spared such fruitless deeds and finally made to see certain truths.” And passing through the usual Japanese courtesies of taking leave, the excellent man departed.

Alas, alas! had I but known at the time what I have learnt since, how little would I have laughed, and how much more would I have learned!]

But as the matter stood, the more personal affection and respect I felt for him, the less could I become reconciled to his wild ideas about an after-life, and especially as to the acquisition by some men of supernatural powers.

I felt particularly disgusted with his reverence for the Yamabooshi, the allies of every Buddhist sect in the land. Their claims to the “miraculous” were simply odious to my notions. To hear every Jap I knew at Kioto, even to my own partner, the shrewdest of all the business men I had come across in the East—mentioning these followers of Lao-tze with downcast eyes, reverentially folded hands, and affirmations of their possessing “great” and “wonderful” gifts, was more than I was prepared to patiently tolerate in those days. And who were they, after all, these great magicians with their ridiculous pretensions to super-mundane knowledge; these “holy beggars” who, as I then thought, purposely dwell in the recesses of unfrequented mountains and on unapproachable craggy steeps so as the better to afford no chance to curious intruders of finding them out and watching them in their own dens? Simply, impudent fortune-tellers, Japanese gypsies who sell charms and talismans, and no better. In answer to those who sought to assure me that though the Yamabooshi lead a mysterious life, admitting none of the profane to their secrets, they still do accept pupils, however difficult it is for one to become their disciple, and that thus they have living witnesses to the great purity and sanctity of their lives, in answer to such affirmations I opposed the strongest negation and stood firmly by it. I insulted both masters and pupils, classing them under the same category of fools, when not knaves, and I went so far as to include in this number the Shintos [Now Shintoism or Sin-Syu, “faith in the gods, and in the way to the gods,” that is, belief in the communication between these creatures and men, is a kind of worship of nature-spirits, of which nothing can be more miserably absurd. And by placing the Shintos among the fools and knaves of other sects, I gained many enemies.] For the Shinto Kanusi (spiritual teachers) are looked upon as the highest in the upper classes of society, [the Mikado himself being at the head of their hierarchy] and the members of the sect belonging to the most cultured and educated men in Japan. form

These Kanusi of the Shinto no caste or class apart, nor do they pass any ordination—at any rate none known to outsiders. And as they claim publicly no special privilege or powers, even their dress being in no wise different from that of the laity, but are simply in the world's opinion professors and students of occult and spiritual sciences, I very often came in contact with them without in the least suspecting that I was in the presence of such personages.

II

[THE MYSTERIOUS VISITOR.]

Years passed; and as time went by, my ineradicable scepticism grew stronger and waxed fiercer every day. I have already mentioned an elder and much-beloved sister, my only surviving relative. She had married and had lately gone to live at Nuremberg. I regarded her with feelings more filial than fraternal, and her children were as dear to me as might have been my own. [At the time of the great catastrophe that in the course of a few days had made my father lose his large fortune, and my mother break her heart; she it was, that sweet big sister of mine, who had made herself of her own accord the guardian angel of our ruined family. Out of her great love for me, her younger brother, for whom she attempted to replace the professors that could no longer be afforded, she had renounced her own happiness. She sacrificed herself and the man she loved, by indefinitely postponing their marriage in order to help our father and chiefly myself by her undivided devotion. And, oh, how I loved and reverenced her, time but strengthening this earliest family affection! They who maintain that no atheist, as such, can be a true friend, an affectionate relative, or a loyal subject, utter—whether consciously or unconsciously—the greatest calumny and lie. To say that a materialist grows hard-hearted as he grows older, that he cannot love as a believer does, is simply the greatest fallacy.

There may be such exceptional cases, it is true, but these are found only occasionally in men who are even more selfish than they are sceptical, or vulgarly worldly.

But when a man who is kindly disposed in his nature, for no selfish motives but because of reason and love of truth, becomes what is called atheistical, he is only strengthened in his family affections, and in his sympathies with his fellow men. All his emotions, all the ardent aspirations toward the unseen and unreachable, all the love which he would otherwise have uselessly bestowed on a suppositional heaven and its god, become now centred with tenfold force upon his loved ones and mankind. Indeed, the atheist's heart alone—

". . . . . can know,

What secret tides of still enjoyment flow

When brothers love. . . . "

It was such holy fraternal love that led me also to sacrifice my comfort and personal welfare to secure her happiness, the felicity of her who had been more than a mother to me. I was a mere youth when I left home for Hamburg. There, working with all the desperate earnestness of a man who has but one noble object in view—to relieve suffering, and help those whom he loves—I very soon secured the confidence of my employers, who raised me in consequence to the high post of trust I always enjoyed. My first real pleasure and reward in life was to see my sister married to the man she had sacrificed for my sake, and to help them in their struggle for existence. So purifying and unselfish was this affection of mine for her that, when it came to be shared among her children, instead of losing in intensity by such division, it seemed to only grow the stronger. Born with the potentiality of the warmest family affection in me, the devotion for my sister was so great, that the thought of burning that sacred fire of love before any idol, save that of herself and family, never entered my head. This was the only church I recognized, the only church wherein I worshipped at the altar of holy family affection.] In fact this large family of eleven persons, including her husband, was the only tie that attached me to Europe. Twice, during a period of nine years, had I crossed the ocean with the sole object of seeing and pressing these dear ones to my heart.

I had no other business in the West; and having performed this pleasant duty, I returned each time to Japan to work and toil for them. For their sake I remained a bachelor, that the wealth I might acquire should go undivided to them alone.

We had always corresponded as regularly as the long transit of the then very irregular service of the mail-boats would permit. When suddenly there came a break in my letters from home. For nearly a year I received no intelligence; and day by day, I became more restless, more apprehensive of some great misfortune. Vainly I looked for a letter, a simple message; and my efforts to account for so unusual a silence were fruitless.

“Friend,” said to me one day Tamoora Hideyeri, my only confidant, “Friend, consult a holy Yamabooshi and you will feel at rest.”

Of course the offer was rejected with as much moderation as I could command under the provocation. But, as steamer after steamer came in without a word of news, I felt a despair which daily increased in depth and fixity. This finally degenerated into an irrepressible craving, a morbid desire to learn—the worst, as I then thought. I struggled hard with the feeling, but it had the best of me. Only a few months before a complete master of myself,—I now became an abject slave of fear. A fatalist of the school of d’Holbach, I, who had always regarded belief in the system of necessity as being the only promoter of philosophical happiness, and as having the most advantageous influence over human weaknesses, I felt a craving for something akin to fortune-telling! I had gone so far as to forget the first principle of my doctrine—the only one calculated to calm our sorrows, to inspire us with a useful submission, namely a rational resignation to the decrees of blind destiny, with which foolish sensibility causes us so often to be overwhelmed—the doctrine that all is necessary. Yes; forgetting this, I was drawn into a shameful superstitious longing, a stupid disgraceful desire to learn—if not futurity, at any rate that which was taking place at the other side of the globe.

My conduct seemed utterly modified, my temperament and aspirations wholly changed; and like a weak nervous girl, I caught myself straining my mind to the very verge of lunacy in an attempt to look—as I had been told one could sometimes do—beyond the oceans, and learn, at last, the real cause of this long, inexplicable silence!

One evening, at sunset, my old friend, the venerable bonze Tamoora, appeared on the verandah of my low wooden house. I had not visited him for many days, and he had come to know how I was. I took the opportunity to once more sneer at one, whom, in reality, I regarded with most affectionate respect. With equivocal taste—for which I repented almost before the words had been pronounced—I enquired of him why he had taken the trouble to walk all that distance when he might have learned anything he liked about me by simply interrogating a Yamabooshi? He seemed a little hurt, at first: but after keenly scrutinizing my dejected face, he mildly remarked that he could only insist upon what he had advised before. Only one of that holy order could give me consolation in my present state.

From that instant, an insane desire possessed me to challenge him to prove his assertions. I defied—I said to him—any and every one of his alleged magicians to tell me the name of the person I was thinking of, and what he was doing at that moment. He quietly answered that my desire could be easily satisfied. There was a Yamabooshi two doors from me, visiting a sick Shinto. He would fetch him,—if I only said the word.

I said it and from the moment of its utterance my doom was sealed.

How shall I find words to describe the scene that followed! Twenty minutes after the desire had been so incautiously expressed, an old Japanese, uncommonly tall and majestic for one of that race, pale, thin and emaciated, was standing before me. There, where I had expected to find servile obsequiousness, I only discerned an air of calm and dignified composure, the attitude of one who knows his moral superiority, and therefore scorns to notice the mistakes of those who fail to recognize it.

To the somewhat irreverent and mocking questions, which I put to him one after another, with feverish eagerness, he made no reply; but gazed on me in silence as a physician would look at a delirious patient. From the moment he fixed his eyes on mine, I felt—or shall I say, saw—as though it were a sharp ray of light, a thin silvery thread, shoot out from the intensely black and narrow eyes so deeply sunk in the yellow old face. It seemed to penetrate into my brain and heart like an arrow, and set to work to dig out therefrom every thought and feeling. Yes; I both saw and felt it, and very soon the double sensation became intolerable.

To break the spell I defied him to tell me what he had found in my thoughts. Calmly came the correct answer—Extreme anxiety for a female relative, her husband and children who were inhabiting a house, the correct description of which he gave as though he knew it as well as myself. I turned a suspicious eye upon my friend, the bonze, to whose indiscretions, I thought, I was indebted for the quick reply. Remembering however that Tamoora could know nothing of the appearance of my sister's house, that the Japanese are proverbially truthful and, as friends, faithful to death—I felt ashamed of my suspicion. To atone for it before my own conscience I asked the hermit whether he could tell me anything of the present state of that beloved sister of mine. The foreigner—was the reply—would never believe in the words, or trust to the knowledge of any person but himself. Were the Yamabooshi to tell him the impression would wear out hardly a few hours later, and the inquirer find himself as miserable as before. There was but one means; and that was to make the foreigner (myself) see with his own eyes and thus learn the truth for himself. Was the inquirer ready to be placed by a Yamabooshi, a stranger to him, in the required state?

I had heard in Europe of mesmerised somnambules and pretenders to clairvoyance, and having no faith in them, I had, therefore, nothing against the process itself. Even in the midst of my never-ceasing mental agony, I could not help smiling at the ridiculous nature of the operation I was willingly submitting to. Nevertheless I silently bowed consent.

III

[PSYCHIC MAGIC.]

The old Yamabooshi lost no time. He looked at the setting sun, and finding, probably, the Lord Ten-Dzio-Dai-Dzio (the Spirit who darts his Rays) propitious for the coming ceremony, he speedily drew out a little bundle. It contained a small lacquered box, a piece of vegetable paper, made from the bark of the mulberry tree, and a pen, with which he traced upon the paper a few sentences in the Naiden character—a peculiar style of written language used only for religious and mystical purposes. Having finished, he exhibited from under his clothes a small round mirror of steel of extraordinary brilliancy, and placing it before my eyes, asked me to look into it.

I had not only heard before of these mirrors, which are frequently used in the temples, but I had often seen them. It is claimed that under the direction and will of instructed priests, there appear in them the Daij-Dzin, the great spirits who notify the enquiring devotees of their fate. I first imagined that his intention was to evoke such a spirit, who would answer my queries. What happened, however, was something of quite a different character.

[No sooner had I, not without a last pang of mental squeamishness, produced by a deep sense of my own absurd position, touched the mirror, than I suddenly felt a strange sensation in the arm of the hand that held it. For a brief moment I forgot to "sit in the seat of the scorner" and failed to look at the matter from a ludicrous point of view Was it fear that suddenly clutched my brain, for an instant paralyzing its activity—

". . . . . that fear

When the heart longs to know, what it is death to hear"?

No; for I still had consciousness enough left to go on-persuading myself that nothing would come out of an experiment, in the nature of which no sane man could ever believe. What was it then, that crept across my brain like a living thing of ice, producing therein a sensation of horror, and then clutched at my heart as if a deadly serpent had fastened its fangs into it? With a convulsive jerk of the hand I dropped the I blush to write the adjective—“magic” mirror, and could not force myself to pick it up from the settee on which I was reclining. For one short moment there was a terrible struggle between some undefined, and to me utterly inexplicable, longing to look into the depths of the polished surface of the mirror and my pride, the ferocity of which nothing seemed capable of taming. It was finally so tamed, however, its revolt being conquered by its own defiant intensity. There was an opened novel lying on a lacquer table near the settee, and as my eyes happened to fall upon its pages, I read the words, “The veil which covers futurity is woven by the hand of mercy.” This was enough. That same pride which had hitherto held me back from what I regarded as a degrading, superstitious experiment, caused me to challenge my fate. I picked up the ominously shining disk and prepared to look into it.]

While I was examining the mirror, the Yamabooshi hastily spoke a few words to the Bonze Tamoora, at which I threw a furtive and suspicious glance at both. I was wrong once more.

“The holy man desires me to put you a question and give you at the same time a warning,” remarked the Bonze. “If you are willing to see for yourself now, you will have—

under the penalty of seeing for ever, in the hereafter, all that is taking place, at whatever distance, and that against your will or inclination—to submit to a regular course of purification, after you have learnt what you want through the mirror.”

[“What is this course, and what have I to promise?” I asked defiantly.

“It is for your own good.]

You must promise him to submit to the process, lest, for the rest of his life, he should have to hold himself responsible, before his own conscience, for having made an irresponsible seer of you. Will you do so, friend?"

"There will be time enough to think of it, if I see anything"—I sneeringly replied, adding under my breath—"something I doubt a good deal, so far."

"Well, you are warned, friend. The consequences will now remain with yourself," was the solemn answer.

I glanced at the clock, and made a gesture of impatience which was remarked and understood by the Yamabooshi. It was just seven minutes after five.

"Define well in your mind what you would see and learn," said the "conjuror," placing the mirror and paper in my hands, and instructing me how to use them.

[His instructions were received by me with more impatience than gratitude; and for one short instant, I hesitated again.] Nevertheless, I replied, while fixing the mirror:

"I desire but one thing—to learn the reason or reasons why my sister has so suddenly ceased writing to me.". . . .

Had I pronounced these words in reality, and in the hearing of the two witnesses, or had I only thought them? To this day I cannot decide the point. I now remember but one thing distinctly: while I sat gazing in the mirror, the Yamabooshi kept gazing at me. But whether this process lasted half a second or three hours, I have never since been able to settle in my mind with any degree of satisfaction. I can recall every detail of the scene up to that moment when I took up the mirror with the left hand, holding the paper inscribed with the mystic characters between the thumb and finger of the right, when all of a sudden I seemed to quite lose consciousness of the surrounding objects. The passage from the active waking state to one that I could compare with nothing I had ever experienced before, was so rapid, that while my eyes had ceased to perceive external objects and had completely lost sight of the Bonze, the Yamabooshi, and even of my room, I could nevertheless distinctly see the whole of my head and my back, as I sat leaning forward with the mirror in my hand.

Then came a strong sensation of an involuntary rush forward, of snapping off, so to say, from my place—I had almost said from my body. And, then, while every one of my other senses had become totally paralyzed, my eyes, as I thought, unexpectedly caught a clearer and far more vivid glimpse than they had ever had in reality, of my sister's new house at Nuremberg, which I had never visited and knew only from a sketch, and other scenery with which I had never been very familiar. Together with this, and while feeling in my brain what seemed like flashes of a departing consciousness—dying persons must feel so, no doubt—the very last, vague thought, so weak as to have been hardly perceptible, was that I must look very, very ridiculous . . . [This feeling—for such it was rather than a thought—was interrupted, suddenly extinguished, so to say, by a clear mental vision (I cannot characterize it otherwise) of myself, of that which I regarded as, and knew to be my body, lying with ashy cheeks on the settee, dead to all intents and purposes, but still staring with the cold and glassy eyes of a corpse into the mirror. Bending over it, with his two emaciated hands cutting the air in every direction over its white face, stood the tall figure of Yamabooshi, for whom I felt at that instant an inextinguishable, murderous hatred. As I was going, in thought, to pounce upon the vile charlatan, my corpse, the two old men, the room itself, and every object in it, trembled and danced in a reddish glowing light, and seemed to float rapidly away from "me." A few more grotesque, distorted shadows before "my" sight; and, with a last feeling of terror and a supreme effort to realize who then was I now, since I was not that corpse—a great veil of darkness fell over me, like a funeral pall, and every thought in me was dead . . .]

IV

[A VISION OF HORROR.]

How strange! . . . Where was I now? It was evident to me that I had once more returned to my senses. For there I was, vividly realizing that I was rapidly moving forward, while experiencing a queer, strange sensation as though I were swimming, without impulse or effort on my part, and in total darkness. The idea that first presented itself to me was that of a long subterranean passage of water, of earth, and stifling air, though bodily I had no perception, no sensation, of the presence or contact of any of these. I tried to utter a few words, to repeat my last sentence, “I desire but one thing: to learn the reason or reasons why my sister has so suddenly ceased writing to me”—but the only words I heard out of the twenty-one, were the two, “to learn,” and these, instead of their coming out of my own larynx, came back to me in my own voice, but entirely outside myself, near, but not in me. In short they were pronounced by my voice, not by my lips . . .

One more rapid, involuntary motion, one more plunge into the Cimmerian darkness of a (to me) unknown element, and I saw myself standing—actually standing—underground, as it seemed. I was compactly and thickly surrounded on all sides, above and below, right and left, with earth, and in the mould, and yet it weighed not, and seemed quite immaterial and transparent to my senses. I did not realize for one second the utter absurdity, nay, impossibility, of that seeming fact! One second more, one short instant, and I perceived—oh, inexpressible horror, when I think of it now; for then, although I perceived, realized, and recorded facts and events far more clearly than ever I had done before, I did not seem to be touched in any other way by what I saw. Yes—I perceived a coffin at my feet. It was a plain, unpretentious shell, made of deal, the last couch of the pauper, in which, notwithstanding its closed lid, I plainly saw a hideous, grinning skull, a man’s skeleton, mutilated and broken in many of its parts, as though it had been taken out of some hidden chamber of the defunct Inquisition, where it had been subjected to torture.

“Who can it be?”—I thought . . .

At this moment I heard again proceeding from afar the same voice—my voice . . . “the reason or reasons why” . . . it said; as though these words were the unbroken continuation of the same sentence of which it had just repeated the two words “to learn.” It sounded near, and yet as from some incalculable distance; giving me then the idea that the long subterranean journey, the subsequent mental reflexions and discoveries, had occupied no time; had been performed during the short, almost instantaneous interval between the first and the middle words of the sentence, begun, at any rate, if not actually pronounced by myself in my room at Kioto, and which it was now finishing, [in interrupted, broken phrases, like a faithful echo of my own words and voice . . .]

Forthwith, the hideous, mangled remains began assuming a form, and, to me, but too familiar appearance. The broken parts joined together one to the other, the bones became covered once more with flesh, and I recognized in these disfigured remains—with some surprise, but not a trace of feeling at the sight—my sister’s dead husband, my own brother-in-law, whom I had for her sake loved so truly. “How is it, and how did he come to die such a terrible death?”—I asked myself. To put oneself a query seemed, in the state in which I was, to instantly solve it. Hardly had I asked myself the question, when, as if in a panorama, I saw the retrospective picture of poor Karl’s death, in all its horrid vividness and with every thrilling detail, every one of which, however, left me then entirely and brutally indifferent. Here he is, the dear old fellow, full of life and joy at the prospect of more lucrative employment from his principal, examining and trying in a wood-sawing factory a monster steam engine just arrived from America. He bends over, to examine more closely an inner arrangement, to tighten a screw. His clothes are caught by the teeth of the revolving wheel in full motion, and suddenly he is dragged down, doubled up, and his limbs half severed, torn off, before the workmen, unacquainted with the mechanism, can stop it.

He is taken out, or what remains of him, dead, mangled, a thing of horror, an unrecognizable mass of palpitating flesh and blood! I follow the remains, wheeled as an unrecognizable heap to the hospital, hear the brutally given order that the messengers of death should stop on their way at the house of the widow and orphans. I follow them, and find the unconscious family quietly assembled together I see my sister, the dear and beloved, and remain indifferent at the sight, only feeling highly interested in the coming scene. My heart, my feelings, even my personality, seem to have disappeared, to have been left behind, to belong to somebody else.

There “I” stand, and witness her unprepared reception of the ghastly news. I realize clearly, without one moment’s hesitation or mistake, the effect of the shock upon her, I perceive clearly, following and recording to the minutest detail, her sensations and the inner process that takes place in her. I watch and remember, missing not one single point.

As the corpse is brought into the house for identification I hear the long agonizing cry, my own name pronounced, and the dull thud of the living body falling upon the remains of the dead one. I follow with curiosity the sudden thrill and the instantaneous perturbation in her brain that follow it, and watch with attention the worm-like, precipitate, and immensely intensified motion of the tubular fibres, the instantaneous change of colour in the cephalic extremity of the nervous system, the fibrous nervous matter passing from white to bright red and then to a dark red, bluish hue. I notice the sudden flash of a phosphorous-like, brilliant Radiance, its tremor and its sudden extinction followed by darkness—complete darkness in the region of memory—as the Radiance, comparable in its form only to a human shape, oozes out suddenly from the top of the head, expands, loses its form and scatters. And I say to myself: “this is insanity; lifelong, incurable insanity, for the principle of intelligence is not paralyzed or extinguished temporarily, but has just deserted the tabernacle for ever, [ejected from it by the terrible force of the sudden blow . . .

The link between the animal and the divine essence is broken." . . . And as the unfamiliar term "divine" is mentally uttered my "THOUGHT"—laughs.]

Suddenly I hear again my far-off yet near voice pronouncing emphatically and close by me the words . . . "why my sister has so suddenly ceased writing . . ." And before the two final words "to me" have completed the sentence, I see a long series of sad events, immediately following the catastrophe.

I behold the mother, now a helpless, grovelling idiot, in the lunatic asylum attached to the city hospital, the seven younger children admitted into a refuge for paupers. Finally I see the two elder, a boy of fifteen, and a girl a year younger, my favourites, both taken by strangers into their service. A captain of a sailing vessel carries away my nephew, an old Jewess adopts the tender girl. I see the events with all their horrors and thrilling details, and record each, to the smallest detail, with the utmost coolness.

For, mark well: when I use such expressions as "horrors," etc., they are to be understood as an after-thought. During the whole time of the events described I experienced no sensation of either pain or pity. My feelings seemed to be paralyzed as well as my external senses; it was only after "coming back" that I realized my irretrievable losses to their full extent.

[Much of that which I had so vehemently denied in those days, owing to sad personal experience, I have to admit now. Had I been told by any one at that time, that man could act and think and feel, irrespective of his brain and senses; nay, that by some mysterious, and to this day, for me, incomprehensible power, he could be transported mentally, thousands of miles away from his body, there to witness not only present but also past events, and remember these by storing them in his memory —I would have proclaimed that man a madman. Alas, I can do so no longer, for I have become myself that "mad-man."

Ten, twenty, forty, a hundred times during the course of this wretched life of mine, have I experienced and lived over such moments of existence, outside of my body. Accursed be that hour when this terrible power was first awakened in me! I have not even the consolation left of attributing such glimpses of events at a distance to insanity. Madmen rave and see that which exists not in the realm they belong to. My visions have proved invariably correct. But to my narrative of woe.]

I had hardly had time to see my unfortunate young niece in her now Israelitish home, when I felt a shock of the same nature as the one that had sent me “swimming” through the bowels of the earth, as I had thought. I opened my eyes in my own room, and the first thing I fixed upon by accident, was the clock. The hands of the dial showed seven minutes and a half past five! . . . [I had thus passed through these most terrible experiences, which it takes me hours to narrate, in precisely half a minute of time!]

But this, too, was an after-thought. For one brief instant I recollected nothing of what I had seen. The interval between the time I had glanced at the clock when taking the mirror from the Yamabooshi’s hand and this second glance, seemed to me merge in one. I was just opening my lips to hurry on the Yamabooshi with his experiment, when the full remembrance of what I had just seen flashed lightning-like into my brain. Uttering a cry of horror and despair, I felt as though the whole creation were crushing me under its weight. For one moment I remained speechless, the picture of human ruin amid a world of death and desolation. My heart sank down in anguish: my doom was closed; and a hopeless gloom seemed to settle over the rest of my life for ever!

V

[RETURN OF DOUBTS.]

Then came a reaction as sudden as my grief itself. A doubt arose in my mind, which forthwith grew into a fierce desire of denying the truth of what I had seen. A stubborn resolution of treating the whole thing as an empty, meaningless dream, the effect of my overstrained mind, took possession of me. Yes; it was but a lying vision, an idiotic cheating of my own senses, suggesting pictures of death and misery which had been evoked by weeks of incertitude and mental depression.

“How could I see all that I have seen in less than half a minute?”—I exclaimed. “The theory of dreams, the rapidity with which the material changes on which our ideas in vision depend, are excited in the hemispherical ganglia, is sufficient to account for the long series of events I have seemed to experience. In dream alone can the relations of space and time be so completely annihilated. The Yamabooshi is for nothing in this disagreeable nightmare. He is only reaping that which has been sown by myself, and, by using some infernal drug, of which his tribe have the secret, he has contrived to make me lose consciousness for a few seconds and see that vision—as lying as it is horrid. Avaunt all such thoughts, I believe them not. In a few days there will be a steamer sailing for Europe . . . I shall leave to-morrow!”

This disjointed monologue was pronounced by me aloud, regardless of the presence of my respected friend, the Bonze Tamoora, and the Yamabooshi. The latter was standing before me in the same position as when he placed the mirror in my hands, and kept looking at me calmly, I should perhaps say looking through me, and in dignified silence. The Bonze, whose kind countenance was beaming with sympathy, approached me as he would a sick child, and gently laying his hand on mine, and with tears in his eyes, said: Friend, you must not leave this city before you have been completely purified of your contact with the lower Daij-Dzins (spirits), [who had to be used to guide your inexperienced soul to the places it craved to see.]

The entrance to your Inner Self must be closed against their dangerous intrusion. [Lose no time, therefore, my son, and allow the holy Master, yonder, to purify you at once."]

[But nothing can be more deaf than anger once aroused. "The sap of reason" could no longer "quench the fire of passion," and at that moment I was not fit to listen to his friendly voice. His is a face I can never recall to my memory without genuine feeling; his, a name I will ever pronounce with a sigh of emotion; but at that ever memorable hour when my passions were- inflamed to white heat, I felt almost a hatred for the kind, good, old man, I could not forgive him his interference in the present event.] Hence, for all answer, therefore, he received from me a stern rebuke, a violent protest on my part against the idea that I could ever regard the vision I had had, in any other light save that of an empty dream, and his Yamabooshi as anything better than an impostor. "I will leave to-morrow, had I to forfeit my whole fortune as a penalty"—I exclaimed, pale with rage and despair.

"You will repent it the whole of your life, if you do so before the holy man has shut every entrance in you against intruders ever on the watch and ready to enter the open door," was the answer. "The Daij-Dzins will have the best of you."

I interrupted him with a brutal laugh, and a still more brutally phrased enquiry about the fees I was expected to give the Yamabooshi, for his experiment with me.

"He needs no reward," was the reply. "The order he belongs to is the richest in the world, since its adherents need nothing, for they are above all terrestrial and venal desires. Insult him not, the good man who came to help you out of pure sympathy for your suffering, and to relieve you of mental agony."

But I would listen to no words of reason and wisdom. The spirit of rebellion and pride had taken possession of me, and made me disregard every feeling of personal friend-ship, or even of simple propriety.

Luckily for me, on turning around to order the mendicant monk out of my presence, I found he had gone.

I had not seen him move, and attributed his stealthy departure to fear at having been detected and understood.

Fool! blind, conceited idiot that I was! Why did I fail to recognize the Yamabooshi's power, and that the peace of my whole life was departing with him, from that moment for ever? But I did so fail. Even the fell demon of my long fears—uncertainty—was now entirely overpowered by that fiend scepticisrn—the silliest of all. A dull, morbid unbelief, a stubborn denial of the evidence of my own senses, and a determined will to regard the whole vision as a fancy of my overwrought mind, had taken firm hold of me.

"My mind," I argued, "what is it? Shall I believe with the superstitious and the weak that this production of phosphorus and grey matter is indeed the superior part of me; that it can act and see independently of my physical senses? Never! [As well believe in the planetary 'intelligences' of the astrologer, as in the 'Daij-Dzins' of my credulous though well-meaning friend, the priest. As well confess one's belief in Jupiter and Sol, Saturn and Mercury, and that these starry worthies guide their spheres and concern themselves with mortals, as to give one serious thought to the airy nonentities supposed to have guided 'my soul' in its unpleasant dream! I loathe and laugh at the absurd idea. I regard it as a personal insult to the intellect and rational reasoning powers of a man, to speak of invisible creatures, 'subjective intelligences' and all that kind of insane superstition." In short, I begged my friend the Bonze to spare me his protests, and thus the unpleasantness of breaking with him for ever.

Thus I raved and argued before the venerable Japanese gentleman, doing all in my power to leave on his mind the indelible conviction of my having gone suddenly mad. But his admirable forbearance proved more than equal to my idiotic passion; and he implored me once more, for the sake of my whole future, to submit to certain "necessary purificatory rites."]

“Never! Far rather dwell in air, rarefied to nothing by the air-pump of wholesome unbelief, than in the dim fog of silly superstition,” I argued, paraphrasing Richter’s remark. “I will not believe,” I repeated; “but as I can no longer bear such uncertainty about my sister and her family, I will return by the first steamer to Europe.”

This final determination upset my old acquaintance altogether. His earnest prayer not to depart before I had seen the Yamabooshi once more, received no attention from me.

“Friend of a foreign land!”—he cried, “I pray that you may not repent of your unbelief and rashness. May the ‘Holy One’ (Kwan-On the Goddess of Mercy) protect you from the Dzins! For, since you refuse to submit to the process of purification at the hands of the holy Yamabooshi, he is powerless to defend you from the evil influences evoked by your unbelief and defiance of truth. [But let me, at this parting hour, I beseech you, let me, an older man who wishes you well, warn you once more and persuade you of things you are still ignorant of. May I speak?”

“Go on and have your say,” was the ungracious assent. “But let me warn you, in my turn, that nothing you can say can make of me a believer in your disgraceful superstitions.” This was added with a cruel feeling of pleasure in bestowing one more needless insult.

But the excellent man disregarded this new sneer as he had all others. Never shall I forget the solemn earnestness of his parting words, the pitying, remorseful look on his face when he found that it was, indeed, all to no purpose, that by his kindly meant interference he had only led me to my destruction.

“Lend me your ear, good sir, for the last time,” he began, “learn that unless the holy and venerable man, who, to relieve your distress, opened your ‘soul vision,’ is permitted to complete his work, your future life will, indeed, be little worth living.

He has to safeguard you against involuntary repetitions of visions of the same character. Unless you consent to it of your own free will, however, you will have to be left in the power of Forces which will harass and persecute you to the verge of insanity. Know that the development of ‘Long Vision’ (Clairvoyance)— which is accomplished at will only by those for whom the Mother of Mercy, the great Kwan-On, has no secrets—must, in the case of the beginners, be pursued with help of the air Dzins (Elemental spirits) whose nature is soulless, and hence wicked. Know also that, while the Arahat, ‘the destroyer of the enemy,’ who has subjected and made of these creatures his servants, has nothing to fear; he who has no power over them becomes their slave. Nay, laugh not in your great pride and ignorance, but listen further. During the time of the vision and while the inner perceptions are directed toward the events they seek, the Daij-Dzin has the seer—when, like yourself, he is an inexperienced tyro—entirely in its power; and for the time being that seer is no longer himself. He partakes of the nature of his ‘guide.’ The Daij-Dzin, which directs his inner sight, keeps his soul in durance vile, making of him, while the state lasts, a creature like itself. Bereft of his divine light, man is but a soulless being; hence during the time of such connection, he will feel no human emotions, neither pity nor fear, love nor mercy.”

“Hold!” I involuntarily exclaimed, as the words vividly brought back to \my recollection the indifference with which I had witnessed my sister’s despair and sudden loss of reason in my “hallucination.” “Hold! . . . But no; it is still worse madness in me to heed or find any sense in your ridiculous tale! But if you knew it to be so dangerous why have advised the experiment at all?”—I added mockingly.

“It had to last but a few seconds, and no evil could have resulted from it, had you kept your promise to submit to purification,” was the sad and humble reply. “I wished you well, my friend, and my heart was nigh breaking to see you suffering day by day.

The experiment is harmless when directed by one who knows, and becomes dangerous only when the final precaution is neglected. It is the ‘Master of Visions,’ he who has opened an entrance into your soul, who has to close it by using the Seal of Purification against any further and deliberate ingress of...”

“The ‘Master of Visions,’ forsooth!” I cried, brutally interrupting him, “say rather the Master of Imposture!”

The look of sorrow on his kind old face was so intense and painful to behold that I perceived I had gone too far, but it was too late.

“Farewell, then!”—said the old Bonze, rising; and after performing the usual ceremonials of politeness, Tamoora left the house in dignified silence.]

VI

[I DEPART, BUT NOT ALONE.]

Several days later I sailed, but during my stay I saw my venerable friend, the Bonze, no more. Evidently on that last, to me for ever memorable, evening he had been seriously offended with my more than irreverent, my downright insulting remark about one whom he so justly respected. [I felt sorry for him, but the wheel of passion and pride was too incessantly at work to permit me to feel a single moment of remorse. What was it that made me so relish the pleasure of wrath, that when, for one instant, I happened to lose sight of my supposed grievance toward the Yamabooshi, I forthwith lashed myself back into a kind of artificial fury against him? He had only accomplished what he had been expected to do, and what he had tacitly promised; not only so, but it was I myself who had deprived him of the possibility of doing more, even for my own protection, if I might believe the Bonze— a man whom I knew to be thoroughly honourable and reliable. Was it regret at having been forced by my pride to refuse the proffered precaution, or was it the fear of remorse that made me rake together, in my heart, during those evil hours, the smallest details of the supposed insult to that same suicidal pride?

Remorse, as an old poet has aptly remarked,

“Is like the heart in which it grows . . . .

. . . . If proud and gloomy,

It is a poison-tree, that pierced to the inmost,

Weeps only tears of blood.”

Perchance, it was the indefinite fear of something of that sort which caused me to remain so obdurate, and led me to excuse, under the plea of terrible provocation, even the unprovoked insults that I had heaped upon the head of my kind and all-forgiving friend, the priest. However, it was now too late in the day to recall the words of offence I had uttered; and all I could do was to promise myself the satisfaction of writing him a friendly letter as soon as I reached home. Fool, blind fool, elated with insolent self-conceit, that I was! So sure did I feel that my vision was due merely to some trick of the Yamabooshi, that I actually gloated over my coming triumph in writing to the Bonze that I had been right in answering his sad words of parting with an incredulous smile, as my sister and family were all in good health—happy!]

I had not been at sea for a week before I had cause to remember his words of warning.

From the day of my experience with the magic mirror, I perceived a great change in my whole state, and I attributed it at first to the mental depression I had struggled against for so many months. During the day I very often found myself absent from the surrounding scenes, losing sight for several minutes of things and persons. My nights were disturbed, my dreams oppressive, and at times horrible. Good sailor I certainly was; and besides the weather was unusually fine, the ocean as smooth as a pond. Notwithstanding this I often felt a strange giddiness, and the familiar faces of my fellow-passengers assumed at such times the most grotesque appearances. Thus, a young German I used to know well, was once suddenly transformed before my eyes into his old father, whom we had laid in the little burial place of the European colony some three years before.

We were talking on deck of the defunct and of a certain business arrangement of his, when Max Grunner's head appeared to me as though it were covered with a strange film. A thick greyish mist surrounded him, and gradually condensing around and upon his healthy countenance, settled suddenly into the grim old head I had myself seen covered with six feet of soil. On another occasion, as the captain was talking of a Malay thief whom he had helped to secure and lodge in gaol, I saw near him the yellow, villainous face of a man answering to his description. I kept silence about such hallucinations; but as they became more and more frequent, I felt very much disturbed, though still attributing them to natural causes, such as I had read about in medical books.

One night I was abruptly awakened by a long and loud cry of distress. It was a woman's voice, plaintive like that of a child, full of terror and of helpless despair. I awoke with a start to find myself on land, in a strange room. A young girl, almost a child, was desperately struggling against a powerful middle-aged man, who had surprised her in her own room and during her sleep. Behind the closed and locked door, I saw listening an old woman, whose face, notwithstanding the fiendish expression upon it, seemed familiar to me, and I immediately recognized it; it was the face of the Jewess who had adopted my niece in the dream I had at Kioto. She had received gold to pay for her share in the foul crime, and was now keeping her part of the covenant . . . But who was the victim? O horror unutterable! unspeakable horror! When I realized the situation after coming back to my normal state, I found it was my own child-niece.

But, as in my first vision, I felt in me nothing of the nature of that despair born of affection that fills one's heart at the sight of a wrong done to, or a misfortune befalling, those one loves; nothing but a manly indignation in the presence of suffering inflicted upon the weak and the helpless. I rushed, of course, to her rescue, and seized the wanton, brutal beast by the neck. I fastened upon him with a powerful grasp, but the man heeded it not, he seemed not even to feel my hand.

The coward, seeing himself resisted by the girl, lifted his powerful arm, and the thick fist, coming down like a heavy hammer upon the sunny locks, felled the child to the ground. It was with the loud cry of the indignation of a stranger, not with that of a tigress defending her cub, that I sprang upon the lewd beast and sought to throttle him. I then remarked, for the first time, that, a shadow myself, I was grasping but another shadow! . . .

My loud shrieks and imprecations had awakened the whole steamer. They were attributed to a nightmare. I did not seek to take anyone into my confidence; but, from that day forward, my life became a long series of mental tortures. I could hardly shut my eyes without becoming witness of some horrible deed, some scene of misery, death or crime, whether past, present, or even future as I ascertained later on. It was as though some mocking fiend had taken upon himself the task of making me go through the vision of everything that was bestial, malignant and hopeless, in this world of misery. No radiant vision of beauty or virtue ever lit with the faintest ray these pictures of awe and wretchedness that I seemed doomed to witness. Scenes of wickedness, of murder, of treachery, of lust, fell dismally upon my sight, and I was brought face to face with the vilest results of man’s passions, the most terrible outcome of his material earthly cravings.

Had the Bonze forseen, indeed, the dreary results, when he spoke of Daij-Dzins to whom I left “an ingress,” “a door open” in me? Nonsense! There must be some physiological, abnormal change in me. Once at Nuremberg, when I have ascertained how false was the direction taken by my fears—I dared not hope for no misfortune at all— these meaningless visions will disappear at they came. The very fact that my fancy follows but one direction, that of pictures of misery, of human passions in their worst material shape, is a proof, to me, of the unreality.

“If, as you say, man consists of one substance, matter, the object of the physical senses; and if perception with its modes is only the result of the organization of the brain, then should we be naturally attracted but to the material, the earthly,” . . .

I thought I heard the familiar voice of the Bonze interrupting my reflections, and repeating an oft-used argument of his in his discussions with me.

“There are two planes of vision before men,” I again heard him say, “the plane of undying love and spiritual aspirations, the efflux from the eternal light; and the plane of restless, ever-changing matter, the light in which the misguided Daij-Dzins bathe.”

VII

[ETERNITY IN A SHORT DREAM.]

In those days I could hardly bring myself to realize, even for a moment, the absurdity of a belief in any kind of spirits, whether good or bad. I now understood, if I did not believe, what was meant by the term, though I still persisted in hoping that it would finally prove some physical derangement or nervous hallucination. [To fortify my unbelief the more, I tried to bring back to my memory all the arguments used against faith in such superstitions, that I had ever read or heard. I recalled the biting sarcasms of Voltaire, the calm reasoning of Hume, and I repeated to myself ad nauseam the words of Rousseau, who said that superstition, “the disturber of society,” could never be too strongly attacked. Why should the sight, the phantasmagoria, rather—I argued—”of that which we know in a waking sense to be false, come to affect us at all?” Why should—

“Names, whose sense we see not

Fray us with things that be not?”

One day the old captain was narrating to us the various superstitions to which sailors were addicted; a pompous English missionary remarked that Fielding had declared long ago that “superstition renders a man a fool”—after which he hesitated for an instant, and abruptly stopped.

I had not taken any part in the general conversation; but no sooner had the reverend speaker relieved himself of the quotation, than I saw in that halo of vibrating light, which I now noticed almost constantly over every human head on the steamer, the words of Fielding's next proposition—"and scepticism makes him mad."

I had heard and read of the claims of those who pretend to seership, that they often see the thoughts of people traced in the aura of those present. Whatever "aura" may mean with others, I had now a personal experience of the truth of the claim, and felt sufficiently disgusted with the discovery! I—a clairvoyant! A new horror added to my life, an absurd and ridiculous gift developed, which I shall have to conceal from all, feeling ashamed of it as if it were a case of leprosy. At this moment my hatred to the Yamabooshi, and even to my venerable old friend, the Bonze, knew no bounds. The former had evidently by his manipulations over me, while I was lying unconscious, touched some unknown physiological spring in my brain, and by loosening it had called forth a faculty generally hidden in the human constitution; and it was the Japanese priest who had introduced the wretch into my house!

But my anger and curses were alike useless, and could be of no avail. Moreover, we were already in European waters, and in a few more days we should be at Hamburg. Then would my doubts and fears be set at rest, and I should find, to my intense relief, that although clairvoyance, as regards the reading of human thoughts on the spot, may have some truth in it, the discernment of such events at a distance, as I had dreamed of, was an impossibility for human faculties. Notwithstanding all my reasoning, however, my heart was sick with fear, and full of the blackest presentiments; I felt that my doom was closing. I suffered terribly, my nervous and mental prostration becoming intensified day by day.

The night before we entered port, I had a dream.

I fancied I was dead.

My body lay cold and stiff in its last sleep, whilst its dying consciousness, which still regarded itself as “I,” realizing the event, was preparing to meet in a few seconds its own extinction. It had always been my belief that as the brain preserved heat longer than any of the other organs, and was the last to cease its activity, thought in it survived bodily death by several minutes. Therefore I was not in the least surprised to find in my dream that while the frame had already crossed that awful gulf “no mortal e’er repassed,” its consciousness was still in the gray twilight, the first shadows of the great Mystery. Thus my THOUGHT, wrapped, as I believed, in the remnants of its own fast retiring vitality, was watching with intense and eager curiosity the approaches of its own dissolution, i.e., annihilation. “I” was hastening to record my last impressions, lest the dark mantle of eternal oblivion should envelope me, before I had time to fed and enjoy the great, the supreme triumph of learning that my life-long convictions were true, that death is a complete and absolute cessation of conscious being. Everything around me was getting darker with every moment. Huge gray shadows were moving before my vision, slowly at first, then with accelerated motion, until they commenced whirling around with an almost vertiginous rapidity. Then, as though that motion had taken place only for purposes of brewing darkness, the object once reached, it slackened its speed, and as the darkness became gradually transformed into intense blackness, it ceased altogether. There was nothing now within my immediate perceptions but that fathomless black space, as dark as pitch; to me it appeared as limitless and as silent as the shoreless Ocean of Eternity upon which Time, the progeny of man’s brain, is for ever gliding, but which it can never cross.

Dream is defined by Cato, as “but the image of our hopes and fears.” Having never feared death when awake, I felt, in this dream of mine, calm and serene at the idea of my speedy end. In truth, I felt rather relieved at the thought—probably owing to my recent mental suffering—that the end of all, of doubt, of fear for those I loved, of suffering and of every anxiety, was close at hand.

The constant anguish that had been gnawing ceaselessly at my heavy aching heart for many long and weary months had now become unbearable; and if, as Seneca thinks, death is but “the ceasing to be what we were before,” it was better that I should die. The body is dead; “I,” its consciousness—that which is all that remains of me now, for a few moments longer—am preparing to follow. Mental perceptions will get weaker, more dim and hazy with every second of time, until the longed-for oblivion envelopes me completely in its cold shroud. Sweet is the magic hand of Death, the great World-Comforter; profound and dreamless is sleep in its unyielding arms. Yea, verily, it is a welcome guest; a calm and peaceful haven amidst the roaring billows of the Ocean of Life, whose breakers lash in vain the rockbound shores of Death. Happy the lonely bark that drifts into the still waters of its black gulf, after having been so long, so cruelly tossed about by the angry waves of sentient life. Moored in it for evermore, needing no longer either sail or rudder, my bark will now find rest. Welcome then, O Death, at this tempting price; and fare thee well, poor body, which, having neither sought it nor derived pleasure from it, I now readily give up!” . . .

While uttering this death-chant to the prostrate form before me, I bent over and examined it with curiosity. I felt the surrounding darkness oppressing me, weighing on me almost tangibly, and I fancied I found in it the approach of the Liberator I was welcoming. And yet . . . how very strange! If real, final death takes place in our consciousness; if after the bodily death “I” and my conscious perceptions are one—how is it that these perceptions do not become weaker, why does my brain-action seem as vigorous as ever, now . . . that I am de facto dead? . . . Nor does the usual feeling of anxiety, the “heavy heart” so-called, decrease in intensity; nay, it even seems to become worse . . . unspeakably so! . . . How long it takes for full oblivion to arrive! . . . Ah, here’s my body again! . . . Vanished out of sight for a second or two, it reappears before me once more . . . How white and ghastly it looks! Yet . . . its brain cannot be quite dead since “I,” its consciousness, am still acting, since we two fancy that we still are, that we still live and think, disconnected from our creator and its ideating cells.

Suddenly I felt a strong desire to see how much longer the progress of dissolution was likely to last before it placed its last seal on the brain and rendered it inactive. I examined my brain in its cranial cavity, through the (to me) entirely transparent walls and roof of the skull, and even touched the brain-matter . . . How, or with whose hands, I am now unable to say; but the impression of the slimy intensely cold matter produced a very strong impression on me, in that dream. To my great dismay, I found that the blood having entirely congealed and the brain-tissues themselves having undergone a change that would no longer permit any molecular action, it became impossible for me to account for the phenomena now taking place with myself. Here was I—or my consciousness, which is all one—standing, apparently entirely disconnected from my brain, which could no longer function . . . But I had no time left for reflection. A new and most extraordinary change in my perceptions had taken place and now engrossed my whole attention . . . What does this signify? . . .

The same darkness was around me as before, a black impenetrable space extending in every direction. Only now, right before me, in whatever direction I was looking, moving with me which way soever I moved, there was a gigantic round clock; a disk, whose large white face shone ominously on the ebony-black background. As I looked at its huge dial and at the pendulum moving to and fro regularly and slowly in space, as if its swinging meant to divide eternity, I saw its needles pointing at seven minutes past five. The hour at which my torture had commenced at Kioto! I had barely found time to think of the coincidence, when, to my unutterable horror, I felt myself going through the same identical process that I had been made to experience on that memorable and fatal day. I swam underground, dashing swiftly through the earth; I found myself once more in the pauper’s grave, and recognized my brother-in-law in the mangled remains; I witnessed his terrible death; entered my sister’s house; followed her agony, and saw her go mad

I went over the same scenes without missing a single detail of them. But alas! I was no longer iron-bound in the calm indifference that had then been mine, and which in that first vision had left me as unfeeling to my great misfortune as if I had been a heartless thing of rock. My mental tortures were now becoming beyond description, and well-nigh unbearable. Even the settled despair, the never-ceasing anxiety I was constantly experiencing when awake, had become now, in my dream and in the face of this repetition of vision and events, as an hour of darkened sunlight compared to a deadly cyclone. Oh! how I suffered, in this wealth and pomp of infernal horrors, to which the conviction of the survival of man's consciousness after death— for in that dream I firmly believed that my body was dead—added the most terrifying of all.

The relative relief I felt, when, after going over the last scene, I saw once more the great white face of the dial before me, was not of long duration. The long, arrow-shaped needles were pointing on the colossal disk at—seven minutes and a half past five o'clock. But before I had time to well realize the change, one needle moved slowly backwards, stopped at precisely the seventh minute, and—O cursed fate . . . I found myself driven into a repetition of the same series over again! Once more I swam underground, and saw, and heard, and suffered, every torture that hell can provide, I passed through every mental anguish known to man or fiend; I returned to see the fatal dial and its needle—after what appeared to me an eternity—moved, as before, only half a minute forward; I beheld it, with renewed terror, moving back again, and felt myself propelled forward anew. And so it went on, and on, and on, time after time, in what seemed to me an endless succession, a series which never had any beginning, nor would it ever have an end . . .

Worst of all! my consciousness, my "I," had apparently acquired the phenomenal capacity of trebling, quadrupling, and even of decuplating itself.

I lived, felt and suffered, in the same space of time, in half-a-dozen different places at once, passing over various events of my life, at different epochs, and under the most dissimilar circumstances; though predominant over all was my spiritual experience at Kioto. Thus, as in the famous fugue in Don Giovanni, the heart-rending notes of Elvira's aria of despair ring high above, but interfere in no way with the melody of the minute, the song of seduction, and the chorus, so I went over and over my travailing woes, the feelings of agony unspeakable at the awful sights of my vision, the repetition of which blunted in nowise even a single pang of my despair and horror; nor did these feelings weaken in the least scenes and events entirely disconnected with the first one, that I was living through again, or interfere in any way the one with the other. It was a maddening experience! A series of contrapuntal, mental phantasmagoria from real life. Here was I, during the same half-a-minute of time, examining with cold curiosity the mangled remains of my sister's husband; following with the same indifference the effects of the news on her brain, as in my first Kioto vision, and feeling at the same time hell-torture for these very events, as when I returned to consciousness. I was listening to the philosophical discourses of the Bonze, every word of which I heard and understood, and was trying to laugh him to scorn. I was again a child, then a youth, hearing my mother's, and my sweet sister's voices, admonishing me and teaching duty to all men. I am saving a friend from drowning, and am sneering at his aged father, who thanks me for having saved a "soul" yet unprepared to meet his Maker.

"Speak of dual consciousness, you psycho-physiologists!" I cried, in one of the moments when agony, mental, and as it seemed to me, physical also, had arrived at a degree of intensity which would have killed a dozen living men. "Speak of your psychological and physiological experiments, vou schoolmen, puffed up with pride and book-learning! Here am I to give you the lie." . . . And now I was reading the works of and holding converse with learned professors and lecturers, who had led me to my fatal scepticism.

And, while arguing the impossibility of consciousness divorced from its brain, I was shedding tears of blood over the supposed fate of my niece and nephew. More terrible than all: I knew, as only a liberated consciousness can know, that all I had seen in my vision at Japan, and all that I was now seeing and hearing over and over again, was true in every point and detail, that it was a long string of ghastly and terrible, still of real, actual, facts.

For, perhaps, the hundredth time, I had rivetted my attention on the needle of the clock. I had lost the number of my gyrations and was fast coming to the conclusion that they would never stop, that consciousness, is, after all, indestructible, and that this was to be my punishment in eternity. I was beginning to realize from personal experience how the condemned sinners would feel; "were not eternal damnation a logical and mathematical impossibility in an ever-progressing universe"—I still found the force to argue. Yes, indeed; at this hour of my ever-increasing agony, my consciousness—now my synonym for "I"—had still the power of revolting at certain theological claims, of denying all their propositions, all—save ITSELF . . . No; I denied the independent nature of my consciousness no longer, for I knew it now to be such. But is it eternal withal? O thou incomprehensible and terrible reality! But if thou art eternal, who then art thou?—since there is no deity, no God, whence dost thou come, and when didst thou first appear, if thou art not a part of the cold body lying yonder? And whither dost thou lead me, who am thyself, and shall our thought and fancy have an end? What is thy real name, thou unfathomable REALITY, and impenetrable MYSTERY! Oh, I would fain annihilate thee . . . "Soul-Vision!"—who speaks of soul, and whose voice is this? . . . It says that I see now for myself that there is a soul in man after all . . . I deny this. My soul, my vital soul, or the spirit of life, has expired with my body, with the grey matter of my brain. This "I" of mine, this consciousness, is not yet proven to me as eternal. Reincarnation, in which the Bonze felt so anxious I should believe, may be true . . . Why not?

Is not the flower born year after year from the same root? Hence this “I” once separated from its brain, losing its balance, and calling forth such host of visions . . . before reincarnating . . .

I was again face to face with the inexorable, fatal clock. And as I was watching its needle, I heard the voice of the Bonze, coming out of the depths of its white face, saying—“In this case, I fear, you would have only to open and to shut the temple door, over and over again, during a period which, however short, would seem to you an eternity” . . .

The clock had vanished, darkness made room for light, the voice of my old friend was drowned by a multitude of voices overhead on deck; and I awoke in my berth, covered with a cold perspiration, and faint with terror.]

VIII

[A TALE OF WOE.]

[We were at Hamburg, and no sooner had I seen my partners, who could hardly recognize me, than with their consent and good wishes I started for Nuremberg. Half an hour after my arrival, the last doubt with regard to the correctness of my vision had disappeared. The reality was worse than any expectations could have made it and I was henceforward doomed to the most desolate life.] I ascertained that I had seen the terrible tragedy, with all its heart-rending details. My brother-in-law, killed under the wheels of a machine; my sister, insane, and now rapidly sinking toward her end; my niece—the sweet flower of nature’s fairest work—dishonoured, in a den of infamy; the little children, dead of a contagious disease in an orphanage; my last surviving nephew at sea, no one knew where! A whole house, a home of love and peace, scattered; and I, left alone, a witness of this world of death, of desolation and dishonour. The news filled me with infinite despair, and I sank helpless before this wholesale, dire disaster which rose before me all at once.

The shock proved too much, and I fainted. The last thing I heard before entirely losing my consciousness was a remark of the Burgmeister:—“Had we known of your whereabouts, and of your intention of coming home to take charge of your young relatives, we might have placed them elsewhere, and thus have saved them from their fate. No one knew that the children had a well-to-do relative. They were left paupers, and had to be dealt with as such. They were comparatively strangers in Nuremberg, and under the unfortunate circumstances you could hardly have expected anything else—I can only express my sincere sorrow.”

It was this terrible knowledge that I might, at any rate, have saved my young niece from her unmerited fate, but that through my neglect I had not done so—that was killing me. Had I but followed the friendly advice of Bonze Tamoora, and communicated with the authorities some time previous to my return, much might have been avoided. It was all this, coupled with the fact that I could no longer doubt clairvoyance and clairaudience—the possibility of which I had so long denied—that brought me so heavily down upon my knees. I could avoid the censure of my fellow-creatures, but I could not escape the stings of my conscience, the reproaches of my own aching heart—no, not as long as I lived! I cursed my stubborn scepticism, my denial of facts, my early education. I cursed myself and the whole world . . .

For several days I contrived not to sink beneath my load, for I had a duty to perform to the dead and to the living. But my sister once rescued from the pauper’s asylum, placed under the care of the best physicians, with her daughter to attend to her last moments, and the Jewess, whom I had brought to confess her crime, safely lodged in gaol—my fortitude and my strength suddenly abandoned me. Hardly a week after my arrival I was myself no better than a raving maniac, helpless in the strong grip of brain fever. For several weeks I lay between life and death, the terrible disease defying the skill of the best physicians. At last my strong constitution prevailed, and—to my life-long sorrow—they proclaimed me saved.

I heard the news with a bleeding heart. Doomed to drag the loathsome burden of life henceforth alone, and in constant remorse; hoping for no help or remedy on earth, and still refusing to believe in the possibility of anything better than a short survival of consciousness beyond the grave, this unexpected return to life added only one more drop of gall to my bitter feelings. They were hardly soothed by the immediate return, during the first days of my convalescence, of those unwelcome and unsought-for visions, whose correctness and reality I could deny no more. Alas the day! they were no longer in my sceptical, blind mind—

"The children of an idle brain,

Begot of nothing but vain fantasy."

—but always the faithful photographs of the real woes and sufferings of my fellow creatures, of my best friends . . . Thus, I found myself doomed, whenever I was left for a moment alone, to the helpless torture of a chained Prometheus. During the still hours of night, as though held by some pitiless iron hand, I found myself led to my sister's bedside, forced to watch there hour after hour, and see the silent disintegration of her wasted organism; to witness and feel the sufferings that her own tenantless brain could no longer reflect or convey to her perceptions. But there was something still more horrible to barb the dart that could never be extricated. I had to look, by day, at the childish, innocent face of my young niece, so sublimely simple and guileless in her pollution; and to witness, by night, how the full knowledge and recollection of her dishonour, of her young life now for ever blasted, came back to her in her dreams as soon as she was asleep. These dreams took an objective form to me, as they had done on the steamer; I had to live them over again, night after night, and feel the same terrible despair. For now, since I believed in the reality of seership, and had come to the conclusion that in our bodies lies hidden, as in the caterpillar, the chrysalis which may contain in its turn the butterfly—the symbol of the soul—I no longer remained indifferent as of yore, to what I witnessed in my Soul-life.

Something had suddenly developed in me, had broken loose from its icy cocoon. [Evidently I no longer saw only in consequence of the identification of my inner nature with a Daij-Dzin; my visions arose in consequence of a direct personal psychic development, the fiendish creatures only taking care that I should see nothing of an agreeable or elevating nature.] Thus now, not an unconscious pang in my dying sister's emaciated body, not a thrill of horror in my niece's restless sleep at the recollection of the crime perpetrated upon her, an innocent child, but found a responsive echo in my bleeding heart. The deep fountain of sympathetic love and sorrow had gushed out from the physical heart, and was now loudly echoed by the awakened soul separated from the body. Thus had I to drain the cup of misery to the very dregs! Woe is me, it was a daily and nightly torture! Oh, how I mourned over my proud folly; how punished I was for having neglected to avail myself at Kioto of the proffered purification, [for now I had come to believe even in the efficacy of the latter.] The had indeed obtained control over me; and the fiend had let loose all the dogs of hell upon his Victim . . .

At last the awful gulf was reached and crossed. The poor insane martyr dropped into her dark, and now welcome grave, leaving behind her but for a few short months, her young and first-born daughter. Consumption made short work of that tender, girlish frame. Hardly a year after my arrival, I was left alone in the whole wide world, my only surviving nephew having expressed a desire to follow his seafaring career.

[And now, the sequel of my sad, sad story is soon told.] A wreck, a prematurely old man, looking at forty as though sixty winters had passed over my doomed head, and owing to the never-ceasing visions, myself daily on the verge of insanity, I suddenly formed a desperate resolution. I would return to Kioto and seek out the Yamabooshi. I would prostrate myself at the feet of the holy man, and would never leave him until he had recalled the Frankenstein monster he had raised, and with whom, at the time, it was I, myself, who would not part, through my insolent pride and unbelief.

Three months later I was in my Japanese home again, and I at once sought out my old, venerable Bonze, Tamoora Hideyeri. I now implored him to take me, without an hour's delay, to the Yamabooshi, the innocent cause of my daily tortures. His answer but placed the last, the supreme seal on my doom, and tenfold intensified my despair. The Yamabooshi had left the country, for lands unknown! He had departed one fine morning into the interior, on a pilgrimage, and according to custom, would be absent, unless natural death shortened the period, for no less than seven years! . . .

In this mischance, I applied for help and protection to other learned Yamabooshis; [and though well aware how useless it was in my case to seek efficient cure from any other "adept," my excellent old friend did everything he could to help me in my misfortune. But it was to no purpose, and the canker-worm of my life's despair could not be thoroughly extricated.] I found from them that not one of those learned men could promise to relieve me entirely from the demon of clairvoyant obsession. It was he who raised certain Daij-Dzins, calling on them to show futurity, or things that had already come to pass, who alone had full control over them. [With kind sympathy, which I had now learned to appreciate, the holy men invited me to join the group of their disciples, and learn from them what I could do for myself. "Will alone, faith in your own soul-powers, can help you now," they said. "But it may take several years to undo even a part of the great mischief," they added. "A Daij-Dzin is easily dislodged in the beginning; if left alone, he takes possession of a man's nature, and it becomes almost impossible to uproot the fiend without killing his victim."

Persuaded that there was nothing but this left for me to do, I gratefully assented, doing my best to believe in all that these holy men believed in, and yet ever failing to do so in my heart. The demon of unbelief and all-denial seemed rooted in me more firmly even than was the Daij-Dzin.

Still I did all I could do, decided as I was not to lose my last chance of salvation. Therefore, I proceeded without delay to free myself from the world and my commercial obligations, in order to live for several years an independent life. I settled my accounts with my Hamburg partners, and severed my connection with the firm. Notwithstanding considerable financial losses resulting from such a precipitate liquidation, I found myself, after closing the accounts, a far richer man that I had thought I was. But wealth had no longer any attraction for me, now that I had no one to share it with, no one to work for. Life had become a burden; and such was my indifference to my future, that while giving away all my fortune to my nephew—in case he should return alive from his sea voyage—I would have neglected entirely even a small pro vision for myself, had not my native partner interfered and insisted upon my making it. I now recognized with Lao-tze that knowledge was the only firm hold for a man to trust to, as it is the only one that cannot be shaken by any tempest. Wealth is a weak anchor in days of sorrow, and self-conceit the most fatal counsellor. Hence, I followed the advice of my friends, and laid aside for myself a modest sum, which would be sufficient to assure me a small income for life, when, or if, I ever left my new friends and instructors. Having settled my earthly accounts and disposed of my belongings at Kioto, I joined the “Masters of the Long Vision,” who took me to their mysterious abode. There I remained for several years, studying very earnestly and in the most complete solitude, seeing no one but a few of the members of our religious community.]

Many are the mysteries of nature that I have fathomed since then; and many a secret folio from the library of Tzion-ene have I devoured, obtaining thereby mastery over several kinds of invisible beings of a lower order. But the great secret of power over the terrible Daij-Dzin I could not get. It remains in the possession of a very limited number of the highest Initiates of Lao-tze, [the great majority of the Yamabooshis themselves being ignorant how to obtain such mastery over the dangerous Elemental.]

One who would reach such power of control would have to become entirely identified with the Yamabooshis, [to accept their views and beliefs, and to attain the highest degree of Initiation.] Very naturally, I was found unfit to join the Fraternity, owing to many insurmountable reasons, besides my congenital and ineradicable scepticism, though I tried hard to believe. Thus, partially relieved of my affliction and taught how to conjure the unwholesome visions away, I still remain, and do remain to this day, helpless to prevent their forced appearance before me now and then. [It was after assuring myself of my unfitness for the exalted position of an independent Seer and Adept, that I reluctantly gave up any further trial. Nothing had been heard of the holy man, the first innocent cause of my misfortune; and the old Bonze himself, who occasionally visited me in my retreat, either could not, or would not, inform me of the whereabouts of the Yamabooshi. When, therefore, I had to give up all hope of his ever relieving me entirely from my fatal gift, I resolved to return to Europe, to settle in solitude for the rest of my life. With this object in view, I purchased through my late partners the Swiss châlet in which my hapless sister and I were born, where I had grown up under her care, and selected it for my future hermitage.

When bidding me farewell for ever on the steamer which took me back to my fatherland, the good old Bonze tried to console me for my disappointment.] “My son,” he said, [“regard all that happened to you as your karma—a just retribution.] No one who has subjected himself willingly to the power of a Daij-Dzin can ever hope to become a Rahat (an Adept), a high-souled Yamabooshi—unless immediately purified. At best, as in your case, he may become fitted to oppose and to successfully fight off the fiend. Like a scar left after a poisonous wound the trace of a Daij-Dzin can never be effaced from the soul until purified by a new rebirth. [Withal, feel not dejected, but be of good cheer in your affliction, since it has led you to acquire true knowledge, and to accept many a truth you would have otherwise rejected with contempt.

And of this priceless knowledge, acquired through suffering and personal efforts —no Daij-Dzin can ever deprive you. Fare thee well, then, and may the Mother of Mercy, the great Queen of Heaven, afford you comfort and protection."

We parted, and since then I have led the life of an anchorite, in constant solitude and study. Though still occasionally afflicted, I do not regret the years I have passed under instruction of the Yamabooshis, but feel grateful for the knowledge received. Of the priest Tamoora Hideyeri I think always with sincere affection and respect. I corresponded regularly with him to the day of his death; an event which, with all its, to me, painful details, I had the unthanked-for privilege of witnessing across the seas, at the very hour in which it occurred.]

H. P. B.

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SEPTEMBER, 1885

[LETTER FROM H. P. BLAVATSKY TO THE EDITOR OF REBUS]

[Rebus, St. Petersburg, Vol. IV, No. 37, September, 1885, pp. 335-36]

[The Letter to the Editor which follows was originally written by N. P. Blavatsky in Russian. It was addressed to Victor Pribitkov, Editor of Rebus, a Spiritualistic Journal published for a number of years in St. Petersburg, Russia, and the files of which are extremely rare outside of 'Russia. The first English translation of this Letter appeared in the pages of Theosophia (Los Angeles, California), Vol. V, No. 28, November-December, 1948, pp. 10-12. Its contents have been practically unknown to students throughout the world unfamiliar with the Russian language. Pribitkov was very cordially disposed towards H. P. B., and published other contributions from her pen. The following two sources should be consulted together with this Letter, as they throw additional light upon its context: 1) H. P. B.'s Open Letter entitled "Why I do not Return to India: To My Brothers of Aryavarta," to be found in the present Series of Volumes in April, 1890 (its approximate date); it was published in The Theosophist, Adyar, January, 1922, and in Theosophy, Los Angeles, May, 1947. 2) H. P. Blavatsky and The Theosophical Movement, by Dr. Charles J. Ryan, pp. 204-222 (Theosophical University Press, Point Loma, Calif., 1937).—Compiler.]

Dear Sir:

In No. 30 of your interesting journal, on page 276, under “Brief Notes,” I find the following, regarding my arrival in Europe: “It is known how dearly H. P. (Blavatsky) loves her native Russia and how little sympathy she has for the English order in India, on account of which she enjoys no goodwill on the part of the rulers of India.”

Everything in these lines, from beginning to end is sacred truth; in view of the hundreds of absurd rumors current about me, because of my return to Europe, I am expressing my warm gratitude to the one who, at least for once, has written the truth about me. But in the few succeeding lines, certain errors have crept in, which I ask you kindly to correct. It says in them, for instance: “When the Afghan problem was raised, Madame Blavatsky, as usual, did not hesitate openly to declare her sympathies and antipathies, as a result of which, as word reached her, she was threatened with arrest, and to avoid the latter, was forced to board in haste a French steamer which brought her safely to Naples.”

From this, anyone might come to the following conclusion: “Blavatsky may be a warn patriot”—(in which no one will be mistaken)—“but she has an uncontrolled tongue”—(there is some truth in that too, but not in the present case). “Living in British territory”—the reader might say—“and availing herself of English hospitality, she was obliged, in view of the current events and of the circumstances in which she found herself, to restrain herself and not to declare openly her antipathies. And if the Anglo-Indian authorities, frightened at the time like rabbits, had tossed her into the “clink,” they would have been entirely right from their own viewpoint.”

This is what every unprejudiced man would say after reading the last six lines in your “Brief Notes.” True enough:

“When visiting another monastery, don’t bring your own rules of discipline.”* This was especially true at a time, when 60,000 rulers of 300 million Hindu Slaves were afflicted with the dance of St. Vitus, due to fear, when they dreamt day and night about Russian spies, and imagined a Russian soldier with a bayonet in every swaying bamboo, while all over England there was a gnashing of teeth concerning Russia! Moreover, it is only where you are in the long-suffering, infinitely magnanimous and generous Mother-Russia, disguised by idiotic Europe into the likeness of a Megaera, with Siberia in her suitcase, a scaffold under her right arm and a knout under her left one— that every foreigner, who may have come merely to exploit her, can abuse with impunity, both openly and behind her back, the country which harbors him, and its rulers. With us in British India, things are quite different. They put you in jail there on suspicion alone, if the new arrival is a Russian. They are afraid there of “Russian odor,” as the devil is afraid of incense. Recently a certain collector of revenue, a patriot and a russophobe, introduced a bill to organize “a Russian quarantine” in every Indian port, in which not only Russians, but also tourists of various nations arriving from Russia, would be subjected to an obligatory preliminary “ventilation,” and only after that be allowed to travel through Hindustan under escort.

In view of what precedes, I ask your permission to correct the six lines referred to by me, and to add to them the following.

1) While it is perfectly true that I dearly love my native land and everything that is Russian, and not only have no sympathy for, but simply hate Anglo-Indian terrorism, the following is nevertheless equally true: as I do not feel any right to interfere in anyone’s family affairs, and even less so in political affairs, and have strictly adhered to the Rules of our Theosophical Society, in the course of my six-years’ stay in India, I have not only abstained from expressing my “antipathies” before Hindus, but, as I love them and wish them well from all my heart, I have tried, to the contrary, to have them resign themselves to the inevitable, to console them by teaching patience and forgiveness, and to instill in them the feelings of loyal subjects.

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* [Russian proverb.—Comp.]

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2) In gratitude for this, the perspicacious Anglo-Indian government saw in me a “Russian Spy,” from the very first day of my arrival in Bombay. It spared neither toil nor money, in order to find out the crafty purpose which impelled me to prefer the conquered to the “conquerors,” the “creatures of the lower races,” as the latter called the Hindus. It surrounded me for over two years with an honorary escort of mussulman police spies, bestowing upon me, a solitary Russian woman, the honor of being afraid of me, as if I were a whole army of cossacks behind the Himalayas. Only at the end of two years and after having spent, on the confession of Sir Alfred Lyall, over 50,000 rupees in this useless ferreting of my political secrets—which never existed anyway—the government quieted down. “We made fools of ourselves”—I was told quite frankly sometime later at Simla, by a certain Anglo-Indian official, and I had politely to agree with him.

3) Upon my return to Madras from Europe, in Dec., 1884, I fell ill almost immediately. From the very day of inception of the “Afghan problem” and up to the 29th of March, 1885, when I again left, I could express neither sympathies nor antipathies, as I was on my death-bed, given up by all the physicians. This was taken advantage of by those who tried by every means at their disposal to kill me, or at least to eliminate me from India, where I stood in their way. This is known all over India. Everybody knows to what extent many people feared and hated me—almost all the Anglo-Indians; and what a vast conspiracy exists among Europeans in India, and even in America and England, against our Society. They were determined to get me one way or another.

Unable to find an excuse to disrupt a useful society, in which, by the way, there are quite a number of the best-known English-men, our “well-wishers” took it into their heads to kill it by destroying, if not myself, then at least my reputation. It came to a point where they made an attempt to misrepresent the whole Theosophical Society organized by Col. Olcott and myself, as nothing else than a vaudeville with changing stage-settings and a screen behind which were hidden my plans and activities as a “Russian Spy.” Such an opinion, by the way, was expressed publicly by a member of the London Society for Psychical Research, at a dinner at Mr. Garstin’s, one of the outstanding officials of the government at Madras. This gave rise to a terrible tempest.

Those in the know then convinced my friends at Adyar (headquarters of the Theosophical Society), that my position as a Russian who enjoyed a certain influence among the Hindus, was not without danger at the present time, and that I was running the risk of being arrested, in spite of my illness.

Thus, without even explaining to me in detail what it was all about, these friends of mine, afraid on my behalf, decided—upon advice from the doctor, who told them that such an arrest would at the time mean death for me—to send me to Europe without even one day’s delay. Late one evening, half-dead, I was transferred in a chair, straight from bed to a French steamer, where I was in no danger from my enemies, and was sent to Naples, in company with Dr. Hartmann, my Hindu secretary, and a young English woman devoted to me. Only after I had somewhat quieted down, past the Island of Ceylon, did I learn what it was all about. Had I not been so sick, even the danger of being arrested at the time would not have forced me to leave India.

This is a true account of the most recent event of my life, which could serve as a supplement to the article in your journal on “The Truth about H. P. Blavatsky.”

The readers will find many details regarding this six-year episode of my fantastic “espionage,” in the First and Second parts of my letters “From the Caves and Jungles of Hindusthan,” which I have now resumed writing, and which are being published in the Russkiy Vyestnik.

Please accept, etc.

H. P. BLAVATSKY.

Würzburg, 27th of Aug., 1885

[Although H. P. B. says she left India for good on March 29, 1885, it would appear from other records that this departure took place on March 31. She was accompanied by Dr. Franz Hartmann, a profound student of Paracelsus, and a brilliant writer on occult subjects; a Hindu disciple, Dharbagiri Nath, known also as S. Krishnamachâri and “Bawajee”; and Miss Mary Flynn. She sailed for Colombo, Ceylon, on the SS Tibre of the Messageries Co., and thence for Europe on the SS Pei Ho. She landed in Naples, and settled for a while in Torre del Greco; after a few months, she left for Würzburg, Germany.

“The Truth About H. P. Blavatsky,” mentioned by H. P. B. in the text above, was a series of articles written by her sister, Vera Petrovna de Zhelihovsky, and published in Rebus, Vol. II, 1883. Portions of this material were used by A. P. Sinnett in his Incidents in the Life of Madame Blavatsky. This series contains invaluable information regarding the early years of H. P. B.’s life and the gradual development of her occult powers. Most of it has not yet been translated into English.—Compiler.]

[Published for the first time in this volume]

TO THE THEOSOPHISTS

[The following statement by H. P. B. exists in manuscript form in the Adyar Archives. The main body of the text is in a handwriting that has not been definitely identified, but may be that of Bawajee. The title, the words “Gentlemen and Brothers,” and a notation above the title containing the two words, “in Correspondence,” are in H. P. B.’s own handwriting. At the conclusion of the statement, “fraternally yours,” H. P. B.’s signature and the date are also in her own handwriting. It may be that this letter was intended for the Correspondence Section of The Theosophist, but was not published therein, and, as far as is known, has never appeared in print since.

The letter deals with the book entitled Man: Fragments of Forgotten History. By Two Chelas in The Theosophical Society (London: Reeves and Turner, 1885, Second Edition, 1887). It was written by Mohini Mohun Chatterji, the “Eastern Chela,” and Mrs. Laura Langford Holloway, the “Western Chela,” apparently at the house of the Arundales in London. From a letter of H. P. B.’s written to William Quan Judge, and dated January 27, 1887, as well as from her letter to Col. H. S. Olcott, dated July 14, 1886, it would appear that she had nothing to do with the writing of this book, and indeed was opposed to the whole venture.

H. P. B. made copious notes embodying a large number of corrections to be incorporated in the Second Edition of Man. The MS. of these corrections was in A. P. Sinnett’s hands, and its transcription is included in The Letters of H. P. Blavatsky to A. P. Sinnett, pp. 254-261. However, these corrections did not become incorporated in the Second Edition of the book, as careful comparison of the text plainly shows. Further information concerning this book can be found on pp. 93, and 245 of the above mentioned Letters.—Compiler.]

Gentlemen and Brothers,

Having received and still receiving a number of letters from Theosophists asking me for the meaning of the great discrepancy between the doctrine of Rings and Rounds in Esoteric Buddhism and Man,—and enquiring which of the doctrines I approve of and accept, I take this opportunity to declare the following.

There is a mystery connected with the writing and publication of MAN which I am not at liberty to make public in all its details. But since my name is in it and that the book is inscribed to me—I become indirectly responsible for its contents. Therefore shall I try to explain as much as I am permitted to.

MAN is the production of two “Chelas” of whom one the “Eastern Chela” was a pucka disciple, the other the “Western Chela”—a candidate who failed. I could certainly never recommend the book as a standard work on Theosophy as it now stands, but ask the Theosophists to have patience and bear with it until it comes out in its second corrected edition. The “Western Chela” left it in a chaotic half-finished condition and went away from London, leaving the “Eastern Chela” in a very perplexed state. Those who had ordered the book to be written to try the psychical developments of Chela and Candidate—would have nothing more to say about it. Finding himself alone and left to his own resources, unwilling to meddle more than he could help with the MS. of his ex-colleague, the “Eastern Chela” did the best he could. It was found impossible to publish it as it stood: he finished those portions he had undertaken, rewrote many of the passages from the pen of the other amanuensis and left it to stand or fall upon its own merits. In justice, we must say that, with the exceptions of those portions that relate to the Rounds, Root-races and Sub-races in which there is a most terrible confusion, there is nothing incorrect in the book. On the contrary, there is much of very important information in it, but on account of the confusion above described, it cannot be recommended as a book of reference. In the Secret Doctrine, all the errors and misconceptions shall be explained away and corrected, I hope.

Fraternally yours,

H. P. Blavatsky

November 7, 1885.

[AUGUST, 1931.]

MY JUSTIFICATION

BY H. P. B.

[The MS. of this explanatory statement is in the Adyar Archives. It is in H. P. B.'s own handwriting, and the title as well as her authorship, as indicated above, are her own also, written on the manuscript. It was first published in the August, 1931, issue of The Theosophist (Vol. LII, No. 11, pp. 659 et seq.).

The date of this manuscript is very uncertain and is not easy to ascertain. At first, one is tempted to decide on an approximate date on the basis of H. P. B.'s sentence in the paragraph marked (3), where she says: "Remember, he [Coulomb] had exclusive charge of my rooms for the two months and a half I passed at Ooty, and now, for over three months." H. P. B. was at Ootacamund between July 7th and September 23rd, 1883. On February 20th, 1884, H. P. B. and Col. H. S. Olcott sailed for Marseilles, France, leaving the room in charge of Coulomb again. Three to four months after this would bring us approximately to the end of May or the beginning of June, 1884. This, however, cannot be even the approximate date of the manuscript under consideration, and for the following reasons.

We must bear in mind that H. P. B. mentions in this document a number of specific items, such as the construction of the Shrine, the replastering of the wall, the mirror in the Shrine, the broken saucer, etc. It is evident from her explanations that she expects her readers to be aware of what she is talking about and that she takes it for granted that they will understand the subject. Therefore in order to determine when this document was written we must determine when anyone or "all of you at Adyar" became aware enough of the facts and charges on the above-mentioned subjects to warrant such a communication from H. P. B., referring as it does to certain well-known matters.

There is an abundance of evidence to ,the effect that several of the points mentioned by her did not become known until a rather late date. Even the pamphlet issued by the General Council of The Theosophical Society at Adyar, in February, 1885,* does not make use of her explanations.

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* Entitled: Report of the Result of an Investigation into the charges Against Madame Blavatsky brought by the Missionaries of the Scottish Free Church at Madras, and examined by a Committee appointed for that Purpose by the General Council of The Theosophical Society. Madras: Printed at the Scottish Press, by Graves, Cookson and Co., Published at The Theos. Soc., Adyar, 1885.

As to the question of the mirror in the Shrine, this was first publicly exploited by Hodgson in December, 1885, and there seems to be no reason to believe that H. P. B. realized its significance for the prosecution before that date.

The present document may have been a draft of a General Letter to the members at Adyar, and not to anyone in particular. Mrs. Beatrice Hastings was of the opinion that it dated from early January, 1886, after H. P. B. had acquainted herself with the printed pronouncement of the S. P. R., issued in December, 1885.—Compiler.]

I have read about the “new discovery” and it is more damnable than all the rest. To this I say as follows:

1. The shrine was ordered by Mme. Coulomb, on a drawing made by M. Coulomb, to be taken to pieces if transported to another place in a trunk; and was made on purpose for that movable for I said I would want it at Ooty if I had to pass there 6 months of the year as contemplated. No one, except Mme. C., went to Duchamps. It is she who ordered it, brought it and he who hung it up. Ask Bawajee, Damodar, all those who saw it.

2. Coulomb on hanging it broke with large nails several times the wall, and had to replaster it. He made a hole with a large nail that actually pierced the wall and made a hole on the inner side of the window aperture under the ceiling in the next room and spoilt the marble polish. He had to replaster it immediately. This was done for the hook to hang on the shrine. It is not one, but several holes must be found or rather the traces, for the wall of the closed window is very thin and we had the greatest trouble to fix the shrine.

(3). It is he and his wife who insisted upon putting that mirror inside the shrine because he broke one of the panels in several pieces and had to make another. He was always fixing and taking them out when the cupboard came. I never paid attention because I was always occupied. No doubt he used that panel that he said had been broken to make some contrivance, if the panel is now found, or perhaps made another. He was always inventing things and offering help which was always refused.

Remember, he had exclusive charge of my rooms for the two months and a half I passed at Ooty, and now, for over three months. Heaven knows what he might not have done! I know one thing, and may I never see the Master again, if I know of, or ever used this panel. I am ever ready to damn myself for the Masters and the Cause, but They would never have permitted me to do such a thing.

I remember once, and swear on my future life to the truth of it, that he told me (sometime after my immediate return from Ooty), "Oh, c'est maintenant, Madame, que je puis produire des phenomenes aussi bien que vos Frères! Mais je ne vous le dirai pas, car vous ne me dites rien, vous, comment vous le faites."* He pretended he never believed in any phenomena except clairvoyance, and that of his wife only. It is Coulomb that did all the work in, and outside, the shrine; she, who decorated the walls; and I had no idea what they were doing. For five years she was betraying and laying traps for me; her hatred to me for not getting money for phenomena, which she was constantly urging me to (thank Heaven, there is not a man living who can accuse me of having had money for it, and the case of Srinivasa P. Row's 500 rup. and Mrs. Carmichael's ring, worth Rs. 200, prove quite the contrary)—this hatred is now proved by her hints of my being a fraud and a spy from the first, to Banon and Ross Scott and so many others. This d—d panel was done by him—for what reasons I cannot imagine, except either to implicate me, or use it for their own means, their infernal crafty intrigues.

I could never understand one thing, and Master would never tell me. When the cup was broken before General Morgan, he called it "a precious China cup" and I laboured under the impression that it was one of the Mahatma's cups they gave me in Sikkim.

When I came I found it was a simple saucer, such as can be bought by the dozens in the shops of Madras!

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* [Translation: "Oh, Madame, I can now produce phenomena just like your Brothers! But I won't tell you how, because you tell me nothing of the way you do them."—Comp.]

No wonder she has the broken pieces of it! She may have a dozen of such broken saucers. This one, or something similar to it, was bought by me at Lahore, I think. She told me, though, that she had inadvertingly [sic] broken Mahatma's blue cup, during my stay at Ooty, and showed me the pieces, saying that she had been at Fasiollers and all the shops to try and get one like it (you may enquire at Fasiollers by showing him its match, the yellow cup of the Master). Well it was such a puzzle to me that to this day I do not understand how this was all done!

It is undeniable she has made tricks and my only guilt was that I never spoke of them; that I have not exposed her at the time. And that I have not told to everyone the tricks he always was offering me to do. Why, he was even offering to Baboola to do this and that, and the boy told me. And now it is Col. Olcott and all of you at Adyar. —

If you, or any of you, verily believe that I was ever guilty consciously of any trick, or that I used the Coulombs as confederates or any one else, and that I am not quite the victim of the most damnable conspiracy ever set on foot, a conspiracy which was being prepared for five years— then telegraph me where I am Never show your face again in the Society—and I will not. LET ME PERISH, BUT LET THE SOCIETY LIVE AND TRIUMPH.

H. P. B.

[It is not clear why H. P. B. speaks of a "China cup" as having been an expression supposedly used by Major-General Henry Rodes Morgan when speaking to her about the phenomenon he had witnessed. The General knew perfectly well that this was no cup but a saucer. For the benefit of the student, we give below the General's own account of this phenomenon (The Theosophist, Vol. V, Supplement, December, 1883, p. 31).—Compiler.]

TESTIMONY TO PHENOMENA

In the month of August last [1883] having occasion to come to Madras in the absence of Col. Olcott and Madame Blavatsky, I visited the Head Quarters of the Theosophical Society to see a wonderful painting of the Mahatma K. H. kept there in a shrine and daily attended to by the chelas.* On arrival at the house I was told that the lady, Madame C—,† who had charge of the keys of the shrine, was absent, so I awaited her return. She came home in about an hour, and we proceeded upstairs to open the shrine and inspect the picture. Madame C— advanced quickly to unlock the double doors of the hanging cupboard, and hurriedly threw them open. In so doing she had failed to observe that a China tray inside was on the edge of the shrine and leaning against one of the doors, and when they were opened, down fell the China tray, smashed to pieces on the hard chunam floor. Whilst Madame C— was wringing her hands and lamenting this unfortunate accident to a valuable article of Madame Blavatsky's, and her husband was on his knees collecting the débris, I remarked it would be necessary to obtain some China cement and thus try to restore the fragments. Thereupon Monsieur C. was dispatched for the same. The broken pieces were carefully collected and placed, tied in a cloth, within the shrine, and the doors locked. Mr. Damodar K. Mavalankar, the Joint Recording Secretary of the Society, was opposite the shrine, seated on a chair, about ten feet away from it, when after some conversation an idea occurred to me to which I immediately gave expression. I remarked that if the Brothers considered it of sufficient importance, they would easily restore the broken article, if not, they would leave it to the culprits to do so, the best way they could. Five minutes had scarcely elapsed after this remark when Damodar, who during this time seemed wrapped in a reverie— exclaimed, "I think there is an answer." The doors were opened, and sure enough, a small note was found on the shelf of the shrine—on opening which we read "To the small audience present. Madame C—has occasion to assure herself that the Devil is neither so black nor so wicked as he is generally represented; the mischief is easily repaired."

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* [The most likely date being August 13th or the day before.]

† [Emma Coulomb, wife of Alexis Coulomb.]

On opening the cloth the China tray was found to be whole and perfect; not a trace of the breakage to be found on it! I at once wrote across the note, stating that I was present when the tray was broken and immediately restored, dated and signed it, so there should be no mistake in the matter. It may be here observed that Madame C — believes that the many things of a wonderful nature that occur at the Head-Quarters, may be the work of the Devil—hence the playful remark of the Mahatma who came to her rescue.

The matter took place in the middle of the day in the presence of four people. I may here remark that a few days before I came into the room of my house just as Madame Blavatsky had duplicated a ring of a lady in a high position, in the presence of my wife and daughter in broad daylight. The ring was a sapphire and a valuable one—and the lady has preserved it.* On another occasion a note came from the above lady to my wife and was handed into the drawing-room in the presence of several people. On opening it a message was found written across the note in the well known characters of the Adept. The question is how the message got into the note? The lady who wrote it was perfectly astounded when she saw it—and could only imagine it was done at her own table with her own blue pencil.

Whilst on the subject of the shrine I may mention that it is a small cabinet attached to the wall with shelves and double doors. The picture of the Mahatma that I came to see, lately given to the Founders of the Society, is a most marvellous work of art. Not all the R. A.'s put together could equal such a production. The coloring is simply indescribable. Whether it has been produced by a brush or photographed, entirely passes my comprehension. It is simply superb.

H. R. MORGAN, F. T. S.

Major-General.

OOTACAMUND,

2nd November, 1883.

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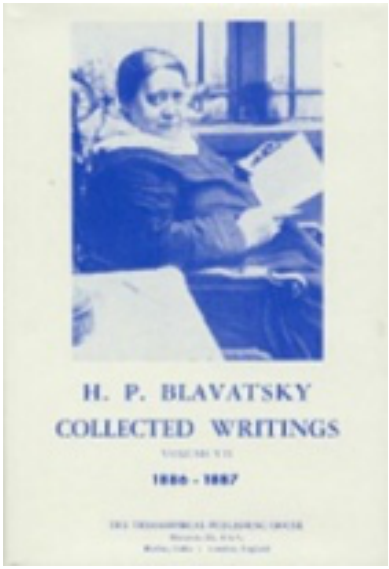
* [The lady was Mrs. Sara M Carmichael. See pp. 59, 63, of the present volume, for pertinent data on this phenomenon.—Compiler.]

H.P. Blavatsky

COLLECTED WRITINGS



VOLUME VII

1886 - 1887

FOREWORD TO VOLUME SEVEN

The writings contained in the present volume follow in direct chronological order those in Volume VI, published in December, 1954. The English translation of the first French essay is that of the late Dr. Charles J. Ryan, of Point Loma, California, and the translation of the second is by the Compiler; both have been carefully checked by Irene R. Ponsonby.

With the present Volume, the publication of the Collected Writings is being undertaken by The Theosophical Publishing House, Adyar, Madras, India, at the suggestion of our esteemed Brother and Friend, N. Sri Ram, President of The Theosophical Society, Adyar. His offer to undertake the publication of the remaining volumes in this Series comes as a fitting culmination to many years of valuable collaboration between the Officials of The Theosophical Society, Adyar, and the Compiler. It augurs well for the ultimate success of the entire venture, and contributes greatly towards an earlier completion of the task at hand. Since the business arrangements will now be in the hands of a well-established and deservedly renowned Publishing House, tracing its lineage to the early years of the Theosophical Movement, the actual preparation of further MSS can proceed more rapidly.

In addition to persons already mentioned in the Foreword to Volume VI, grateful acknowledgment is made of the willing help received in the preparation of the MSS from Verna Ott, Edythe S. Mallory, Henriette de Hoog, Dara Rittenhouse, Alex Wayman, George Hubert; and of the valuable assistance of Frank Connelly, Librarian, Scottish Rite Library, Los Angeles, Calif.; Earl B. Delzell, Grand-Secretary and Librarian, Grand Lodge of Iowa, A. F. and A. M., Cedar Rapids, Iowa; Robert B. Cross, Asst. Prof. Classical Languages, Univ. of Southern California, Los Angeles, Calif; Dr. Raymond D. Harriman, Dpt. of Classics, Stanford University, Stanford, Calif.; The Rev. Chancellor C. T. Dimont, Librarian, Salisbury Cathedral, Salisbury, England; R. O. Dongan, Librarian, Trinity College, Dublin, Ireland; Lama Tokwan Tada, Chiba, japan; Rabbi jacob Sonderling, Los Angeles, Calif.; Helen Luitwieler, Librarian, Andover-Harvard Theological Library, Harvard Divinity School, Cambridge, Mass.; Margaret 1. Smith, Chief Reference Librarian, Univ. of Michigan, Ann Arbor, Mich.; Dr. Arthur D. Nock, Dpt. of Classics, Harvard University, Cambridge, Mass.; Miss Leslie Zeigler, Pacific School of Religion, Berkeley, Cali£; W. C. Helmboldt, Asst. Prof. of Classics, Univ. of California, Berkeley, Calif.; Flora A. Deibert, Reference Librarian, Univ. of Pennsylvania, Philadelphia, Penna.;

Dr. Herbert B. Hoffleit Dpt., of Classics, University of California at Los Angeles, Los Angeles, Calif.

BORIS DE ZIRKOFF,

Compiler

LOS ANGELES, CALIFORNIA, U.S.A.

January 19, 1956.

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND

COL.HENRY S. OLCOTT,

FROM JANUARY, 1886, TO SEPTEMBER, 1887 INCLUSIVE

(the period to which the material in the present volume belongs)

1 8 8 6

January (early)—Approximate time when Dr. Wm. Hübbe-Schleiden received the two important letters from Masters K.H. and M., concerning the authorship of The Secret Doctrine (LMW., II, Nos. 69 and 70; Rem., 111, 113).

January (early)—Approx. time when an offer was made to H. P. B. to write exclusively for Katkov and the Russian periodicals. Considerable uncertainty as to time of this. (See Rem., 48; LBS., 173; Theos., XLVIII, July, 1926, p. 458, for letter from H. P. B. to Khandalavala, March 1885).

January (early)—Approx. time when H. P. B. makes a Will; not referred to later (ED., 85).

January (early)—Approx. time when H. P. B. wrote a letter to Dr. Franz Hartmann embodying statements re Damodar's whereabouts (Path, X, Feb., 1896; same in Theos. Quarterly, April 1928).

Jan. 1—H. P. B. writes to Sinnett enclosing a very strong pronouncement concerning the disclosures of the S. P. R. which she entitled: “To Theosophists and Men of Honour.” (LBS., LVII, 134.)

Jan. 1—Col. Olcott turns the first sod for the Sanskrit Library and Museum at Adyar, as the result of a strong impulse (ODL., III, 336; Diaries).

Jan. 6—H. P. B. writes to Olcott on the SPR Report, and makes important statements concerning the writing of Isis Unveiled, her English and K.H.'s role in it. (Theos., August, 1931.)

Jan. 14—H. P. B. writes a somewhat “toned-down” Protest against the SPR Report; it is published later in Sinnett's pamphlet, The “Occult World” Phenomena and the Society for Psychical Research (London: George Redway, 1886, 60 pp.).

Jan. 24—Date of an important letter written by H. P. B. to Mrs. Marie Gebhard, on the production of phenomena of precipitation, etc. (LBS., 346; Path, March 1893, for one version; and ETM., Introd., for another version).

January—Approx. time when H. P. B. wrote to Sinnett, enclosing medical certificate from Dr. Oppenheimer (LBS., LXXIV, 177).

Jan. 27—Col. Olcott and C. W. Leadbeater sail for Ceylon, on a prolonged lecture tour. Buddhist Flag is established (ODL., III, 351-52).

Jan. or Feb.,—Sinnetts visit H. P. B. at Würzburg. Stay three weeks; they are there at the same time as Nadyezhda A. de Fadeyev and “the Soloviovs.” Sinnett goes over dates, etc. for his Incidents; they agree on the title (ED., 83-84). Apparently Sinnett leaves first; Mrs. S. stays longer H. P. B. completes a considerable portion of Vol. I of S. D., and plans to send it to Adyar (ODL., III, 366).

Feb. 7—Letter from Ernst Schutze, Handwriting Expert, to G. Gebhard, enclosing his testimony (LBS., CLXXXIII, 348; Inc., 323).

Feb. (prob. before 16th)-Approx. date of the famous “My Confession” Letter from H. P. B. to Vsevolod Soloviov (MPI., orig. ed., 213-16; transl., 176-81; see pp. 220 and 188 resp., for date).

Feb. 16 (possibly old style!)-Vsevolod Solovyov resigns his membership in the T.S. (MPl., orig. ed., 220; transl., 188).

March—Approx. time when Vsevolod Soloviov went back to Russia (MPI., orig. ed., 223, 225, 227; trans., 190-91).

March 3—H. P. B. has finished some 300 pages of foolscap of her Secret Doctrine (LBS., 194-95).

April 3—Important letter from H. P. B. to Dr. Franz Hartmann, in which she says: “I was sent to America on purpose. . .” (Path, X, March, 1896; also Theos. Quarterly, April 1928).

April 10—Walter Gebhard commits suicide (ODL., III, 361; LBS., 299-300; and 300-301).

April—Dr. F. Hartmann visits H. P. B. at Würzburg (Footnote by Hartmann in Theos. Quarterly, April 1928, p. 322).

April (before 20th)—Miss Kislingbury visits H. P. B. at Würzburg (Rem., 59; LBS., 302).

April—W. Q,. Judge starts publication of The Path at New York.

May 1 (or a few days before)—Marie Gebhard and Gustav Gebhard come to visit H. P. B. at Würzburg (Rem., 59; LBS., 207).

May 5—H. S. Olcott returns to Adyar after trip to Ceylon and has long talk with T. Subba Row on May 6th. The latter is in a very inimical state of mind, objects to H. P. B.'s return to India (ODL., III, 359-60; Ransom, 232).

May 8—Approx. date when H. P. B. left Würzburg for Ostende; accompanied by Miss Kislingbury; Countess Wachtmeister leaves with Marie Gebhard to visit Dr. Hartmann at Kempten, Austria (Rem., 60, where no date is given; LBS., 302; H. P. B.'s letter to Hartmann, Apr. 3, 1886, where she says she will leave on the 10th). Having arrived at Cologne, H. P. B. is persuaded by Mr. Gebhard to go to Elberfeld for a visit with them (Rem., 61).

May (about 8th, or earlier)—H. P. B. sent part of the S. D. MSS. to Adyar, just before leaving Würzburg (Rem., 66).

May 10—H. P. B. slips on the parquet of her bedroom at Elberfeld; sprains her ankle, hurts leg (Rem., 61; .LBS., 213; Letter from H. P. B. to Olcott, dated Ostende, July 14, 1886, publ. in Theos., May, 1908).

May (middle)—Approx. time when Vera P. de Zhelihovsky (H. P. B.'s sister) and her daughter Vera V., arrive at Elberfeld on a visit (Rem., 61, 105, 107; LBS., 213).

May 27—Col. Olcott begins translating into English Adolphe d'Assier's work, L'Humanité posthume; finishes, June 24th (ODL., III, 363).

May (last days) —Babajee returns to Elberfeld from London (Letter from him to judge; Theos. Forum, IV, July, 1933).

June 6—Council of the T. S. meets at Adyar and approves Olcott's recommendation to the effect that the American Board of Control should be re-organized as a General Council of the Society in America. Charter granted to the American Section, and William Quan Judge elected permanent General Secretary and Treasurer (ODL., III, 364; Ransom, 237). This comes into actual operation in America October 30th, at Convention held at Dr. J. D. Buck's residence in Cincinnati, Ohio.

June—Arthur Gebhard's article “A Word to Brother Theosophists” (orig. publ. in The Occult Word, Rochester, N.Y.) appears in The Theosophist, VII, Suppl. to June, 1886, pp. cxxxiv-vii, with various accusations and criticisms.

July 8—Date on which H. P. B. appears to have left Elberfeld for Ostende, with her sister and niece, via Brussels (Letter to Olcott, July 14, 1886).

May have gone to Paris on her way (LBS., 214). Upon arrival at Ostende, stops at Villa Nova, 10, Boulevard Van Isgham.

July (early)—The Sinnetts come on a visit to Ostende (letter from H. P. B. to Arthur Gebhard).

July 14—Madame de Zhelihovsky and daughter go back to Russia (H. P. B.'s letter to Olcott of same date, Theos., XXIX, May, 1908) .

July 17—Col. Olcott leaves Madras for the hill station of Bangalore and other places, lecturing, etc. Returns home August 2nd, his birthday (The Theosophist, Vol. VII, Suppl. to August, 1886, p. cxliii; ODL., III, 373-79, where date of May 17 is given by mistake).

July ?—Important letter from H. P. B. to W. Q.. Judge, concerning, taking her place at Adyar, etc. (Ransom, 237; ODL., III, 379).

July—Countess C. Wachtmeister returns to Sweden (Rem., 61).

August (middle)—Mohini goes to visit H. P. B. at Ostende (LBS., 351); Arthur Gebhard comes also; later on, Miss Bates (LBS., 217; letter of H. P. B. to judge, Jan. 27, 1887, as well as Aug. 22, 1886). Her address then appears to be 17, rue d'Ouest.

August (latter part)—Madame Marie Gebhard comes on a visit to Ostende (LBS., 219).

August (?)—Countess C. Wachtmeister joins H. P. B. at Ostende (Rem., 64).

September 7—H. S. Olcott carries Isis Unveiled as first book, into the new Library room at Adyar (ODL., III, 380).

Sept. 23—H. P. B. writing to Olcott says she sent him MSS of the S.D. through Madame Gebhard, who has gone back to Elberfeld. This must be MSS in addition to what was sent at an earlier date (Theos., March 1925).

Sept. 23—Date appearing on the Pronouncement issued by Arthur Gebhard and Mohini M. Chatterji from London, under the title of “A Few Words on the Theosophical Organization” embodying various serious criticisms and complaints.

October 3—H. P. B. answers the above Pronouncement and sends it to Sinnett (LBS., 223). It never was published in her life-time.

Oct. 3—Important letter from H. P. B. to W. Q,. Judge re the “Nirmânakâya” in him (Theos. Forum, III, Aug., 1932).

Oct. 5-8—Dr. Anna Bonus Kingsford and Edward Maitland visit H. P. B, at Ostende (LBS., 220, 224; AK., II, p. 276; Lucifer, XIII, Feb., 1894, p. 517).

Oct. 17—Council meeting held at Adyar to decide upon investment of the Society's capital and the assignment by H. P. B. of whatever interests she had in Adyar property to Col. Olcott, as President (Ransom, 233-34).

November—F. K. Gaboriau and “Amaravella” visit H. P. B, at Ostende (Rem., 64; Lucifer, V, Oct., 1889, p. 166).

December (first week or so)—MSS of Vol. I of the S.D. seems to have reached Adyar. T. Subba Row refuses to go over it (ODL, III, 385). Sinnett's Incidents arrive also at the time (Diaries). Must have been published by George Redway sometime in the Fall of 1886.

Dec. 28—Adyar Library opened, during Convention (ODL., III, 388).

Dec. 31—H. P. B. sees in a vision the fire in Madras Fair Grounds (see her letter to Olcott, Jan. 4, 1887, Theos., LII, Aug., 1931).

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January 21—Approx. date when Douglass Edward Fawcett visited H. P. B. at Ostende (LBS., 227).

Jan. 22—H. S. Olcott sails for Ceylon on a lecture tour; began compiling on tour The Golden Rules of Buddhism (ODL., III, 399, 405).

January (late) or early Feb.—Gerard Brown Finch and Bertram Keightley of London go to Ostende to visit H. P. B. Dr. Archibald Keightley seems to have gone also, possibly somewhat later. Urgently enjoin H. P. B. to move to London. Come over to Ostende for a second time a few weeks later (Rem., 89, 78, 90, 97; Light, IX, June 8, 1889, p. 278).

February 25—H. S. O. starts on a protracted lecture trip through Western India and the Northern Provinces; will be away until October (ODL., III, 407-38).

February—Mohini M. Chatterji goes to America.

March (ab. last week)—H. P. B. gravely ill at Ostende. Kidney infection, state of lethargy; unconscious for hours. Dr. Ashton Ellis comes from London; also Mrs. Marie Gebhard. The Master comes and gives H. P. B. a choice between dying and finishing the S.D. Gives her a preview of future troubles she will have in England. H. P. B. makes a Will (Rem., 71-75; Ransom, 238; H. P. B.'s Letter to judge, May 7, 1887; H. P. B.'s Letter to her relatives, The Path, X, Sept., 1895, pp. 171-73).

April 1—Date appearing on a handwritten document in which H. P. B. gives directions to Countess C. Wachtmeister to take her body to London after her death (original in the Archives of Theosophia Journal, Los Angeles, California).

May 1—H. P. B. goes to London, staying at Mabel Collins' home; address on her Letter to judge is: Maycot, Crownhill, Upper Norwood, London, (ED., 88; Ransom, 239; The Path, VII, 246-47).

May 19—Blavatsky Lodge organized and inaugural meeting held in H. P. B.'s small quarters at Maycot (Ransom, 239; Rem., 79; ED., 88; H. P. B.'s Letter to H. S. O., May 25, 1887, in ODL., IV, 25).

September (early)—Countess Wachtmeister goes to London and joins H. P. B. at Maycot, just prior to the move (Rem., 80-81).

September (early)—H. P. B. moves to 17, Lansdowne Road, Holland Park.

September—Mohini M. Chatterji sails for India from Boston (Path, II, 223).

September (or later)—Theosophical Publishing Company organized, with a Capital of £ 1,500 (Ransom, 239).

KEY TO ABBREVIATIONS

AK—Anna Kingsford. Her Life, Letters, Diary and Work, by Edward Maitland. 2 vols. Ill. London: George Redway, 1896. 3rd ed., J. M. Watkins, 1913.

Blech—Contribution à 1'Histoire de la Société Théosophique en France, Charles Blech. Paris: Éditions Adyar, 1933.

Diaries—The Diaries of Col. Henry S. Olcott, in the Adyar Archives.

ED—The Early Days of Theosophy in Europe, A. P. Sinnett. London: Theos. Publishing House, Ltd., 1922, 126 pp.

ETM—The Early Teachings of the Masters: 1881-1883. Edited by C. Jinarâjadâsa. Chicago: The Theosophical Press, 1923, 245 pp.

Inc.—Incidents in the Life of Madame Blavatsky, A. P. Sinnett. London: George Redway; New York: J. W. Bouton, 1886. xxii, 324 pp.

LBS—The Letters o f H. P. Blavatsky to A. P. Sinnett, and Other Miscellaneous Letters. Transcribed, Compiled, and with an Introd. by A. T. Barker. New York: Frederick A. Stokes Co., 1924. xvi, 404 pp.

LMW—Letters from the Masters of the Wisdom. Transcribed and Annotated by C. Jinarâjadâsa. With a Foreword by Annie Besant. 1st Series, Adyar, Madras: Theos. Publ. House, 1919. 124 pp.; 2nd ed., 1923; 3rd ed., 1945; 4th ed., with new and additional Letters (1870-1900), 1948. viii, 220 pp. IInd Series, Adyar: Theos. Publ. House, 1925; and Chicago: Theos. Press, 1926.

MPI—A Modern Priestess of Isis. Abridged and Translated on behalf of the Society for Psychical Research from the Russian of Vsevolod S. Soloviov, by Walter Leaf, Litt. D., with Appendices. London: Longmans, Green, and Co., and New York: 15 East 16th St., 1895.

—The original Russian work, entitled, Sovremennaya zhritza Isidi, appeared at St. Petersburg in 1893, and was issued in 2nd ed. by N. F. Mertz, 1904. It contained 342 pages, and was somewhat more complete than the English translation.—Originally, this material appeared serially in the Russkiy Vestnik (Russian Messenger), Vols. 218-220, 222-223, between Feb. and Dec., 1892.

ODL—Old Diary Leaves, Henry Steel Olcott. Third Series, 1883-87. London: The Theos. Publ. Society; Madras: Office of The Theosophist, 1904.

Ransom—A Short History of The Theosophical Society. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Rem.—Reminiscences of H. P. Blavatsky and “The Secret Doctrine.” Countess Constance Wachtmeister and Others. London: Theos. Publ. Society, 1893. 162 pp.

Theos.—The Theosophist, published at Madras, India, beginning with October, 1879. In progress.

1886

[1924 and 1886]

TO THEOSOPHISTS AND MEN OF HONOUR

[The Letters of H. P. Blavatsky to A.. P. Sinnett, pp. 136-139]

[In his Incidents in the Life of Madame Blavatsky (London: George Redway, 1886), A. P. Sinnett, writing on the subject of H.P.B.'s reaction to Richard Hodgson's slanderous Report, says (p. 304): "The letters, memoranda, and protests on which she wasted her energies during this memorable fortnight were few, if any, of a kind that would have helped a cold and unsympathetic public to understand the truth of things, and it is not worth while to resuscitate them here. I induced her to tone down one protest into a presentable shape for insertion in a pamphlet I issued in the latter part of January (1886), and for the rest, few but her most intimate friends would correctly appreciate their fire and fury. . . ."

Evidently, the statement reproduced below is the protest spoken of by Sinnett, before it was "toned down." It was originally published with the above title in The Letters of H. P. Blavatsky to A. P. Sinnett (New York: Frederick A. Stokes, 1924), pp. 136-139. It was written by H.P.B. on or about January 1st, 1886, as it is directly connected with her letter to A. P. Sinnett bearing this date and dealing with Hodgson's Report just then received by her.

Immediately following it, we publish the "toned down" version, reproduced from A. P. Sinnett's pamphlet entitled The "Occult World Phenomena" and the Society for Psychical Research (London: George Redway, 1886. 60 pages).—Compiler.]

The long threatened report by Hodgson—the agent sent in 1884 by the S.P.R. to India to investigate certain phenomena alleged by the Coulombs to have been fraudulently produced by them at the instigation of the undersigned, who was directly and indirectly connected with such occult occurrences—has come out.

The undersigned denies most solemnly the charges brought forward in the said Report against her, in addition to which—an implied fraud throughout—she is called in it more than once “forger” and a “Russian Spy.”

There is not in that voluminous report one single charge that could stand a legal investigation and be shown correct. All in it is personal inference, hypothesis and unwarranted assumptions and conclusions. Every sentence in it is arbitrary and libellous in the extreme, according to law—brutal and calumniating, in the sight of every unprejudiced witness acquainted with the facts that preceded the investigation and led to the Report. Only a few of the phenomena, those with which the Coulombs were well acquainted—are given in it in a distorted way, so as to meet the theory of Deception. The two thirds of the phenomena brought forward by the Theosophists, the most important as the most unanswerable are silently skipped over. Only, and in case they should be some day placed before the public as a counterproof—the witnesses to such are pelted with mud before hand, and an attempt is made to show them untrustworthy.

The said Hodgson had come to India as a friend; he was received as one, lived in the greatest intimacy with those he now accuses of confederacy and lying. None, during the time he lived at Adyar regarded by all as a perfectly honourable man, had the remotest conception that much that was said by him in private conversations, every idle word that no one thought at the time of weighing, would be later on made public, another sense given to it, and that his words would be made use of against the Society. Every facility was given to him for investigation—nothing concealed from him, as everyone felt and knew himself quite innocent of the absurd charges made. All this is now taken advantage of, and presented in an unfavourable light before the public.

CONSIDERING ALL THIS, and that the said Hodgson and whoever may have sanctioned his indelicate proceedings and urged, or helped him on, has—

(1) Given out in his Report nought but the evidence of malevolently disposed witnesses—bitter enemies for years; gossips, and long standing falsehoods invented by the Coulombs and his own personal inferences and made up theories; and that on the other hand he has unjustly suppressed every title of evidence in my favour and where he could not make away with such testimony he has invariably tried to represent my witnesses and defenders as either dupes or confederates.

(2) That besides the Coulomb letters, the full authorship of which I deny as I did on the day of their appearance, not one of which, moreover, was I permitted to see in the original; that besides these I say—(a) a number of private letters or passages therefrom, isolated, and therefore liable to any construction—are published, such publication being actionable by law;

(3) That a slip from a MS page, confessedly stolen, by the woman Coulomb from my writing desk years ago; evidently the translation from some passage in a Russian Daily, a number of articles from which I have been translating for the Pioneer, asked to do so by Mr. Sinnett in 1881-2-3. That again, that isolated fragment (not my composition evidently, as the quotation mark at the end of it happily left—shows) is reproduced with the manifest intention of throwing a vile suspicion upon me as being a "Russian Spy."

(4) That the said Hodgson and his employers know the position I am in (having been repeatedly told the reasons why I could not prosecute the Coulombs, reasons known as well to every theosophist and that I am not ashamed to confess); and that knowing this—i.e. that I am utterly helpless and defenceless in England and India as a hated Russian and as a hated theosophist—they did not hesitate to take advantage of their position to dishonour with the utmost impunity a woman by branding her as a spy and a forger.

(5) Considering also, that if I am unable to prove the reality of the phenomena produced in any Court of law, no more can Hodgson & Co. prove their unreality otherwise than on circumstantial evidence and their own prejudged ideas; but that the charge of my ever being a Spy could, on the other hand, be easily shown groundless, false and libellous; they still support their malicious allegations—just because they can do so with perfect impunity and that it suits them at the present moment, when all England rises against and suspects Russia—as nothing can ruin me more efficiently in public opinion; this special charge, moreover, being the only one that could prove an anchor of salvation for their Report, as a motive had to be given for a series of frauds and deception covering ten years of incessant labour, poverty, struggles at the expense of health and the last money we had.

Considering all this, and much more, what is the conclusion an honest man can arrive at, who, acquainted with the real facts, reads their Report? Assuredly the following: the accusations, all Mr. Hodgson's cleverness notwithstanding, could not stand unless a logical motive could be found for such disgusting dishonourable course as the one I am charged with. The true motive—publicly and openly professed gave the lie to all such accusations; it weakened thoroughly if it did not destroy utterly the filthy charges. Why not present those charges in a light that best calculated to have them accepted without one word of protest by the public in general? This could be perpetrated with impunity and it only ruins me for life alone. It only shuts the doors before me, back to my home where I thought of dying in peace knowing I had done my duty the best I could. What does it matter to the Honourable professors at Cambridge that an old Russian woman has not but one course opened to her: to die a disgraced beggar, far from all she loves and cares for in this life, so long as they can satisfy their spite and punish those who refused to recognise in Mr. Hodgson, an infallible expert and in themselves as infallible leaders in things psychic and phenomenal. Well they have probably done all this: let them triumph in their iniquity.

This is an action that every honest man or woman must and will regard as simply infamous.

Thus, considering finally, !that if the Report is an alleged expression of the writer's great integrity, of his mistaken, yet sincere and honest views (which I now deny), that it might have been published in toto in order to set off his extraordinary acuteness and still lose nothing in strength of deduction and inferences if the direct charge of forgery and spying—

(the terms “forger” and “spy”) had been even laid aside; but that it was not done for reasons above given, and the libellous and incriminating terms are there published for the whole world to see and accept; considering all this I, the undersigned, now call upon every truth and justice loving Englishman and Englishwoman in the United Kingdom of Great Britain—whose righteous laws command to regard as innocent even a criminal before he is found by that law “guilty”—to show to me reasons why the said Hodgson and his employers should not be proclaimed publicly and in print by me as having been guilty of a mean, cowardly, base and a brutal action; one to stoop to which no gentleman, no honest man of even an average honourability would ever stoop to, in view of the existing circumstances.

In view of all the above I pray the London Lodge Theosophical Society to permit the undersigned, putting the present in a more grammatical and documentary form, to print and publish it and send it to every theosophist throughout the world; also to have the same published in The Theosophist.

So long as I have not broken altogether from the Theosophical Society and am connected with it; so long as any of my actions can by reacting upon it hurt the Cause or one of the Societies, I shall take no action that is not sanctioned by all the Councils. But if this is refused to me and I have to go about to the end of my life with the triple brand of Fraud, Forger and Spy upon me like a female Cain, helpless and powerless to even prove that the latter accusation is an infamous, uncalled for lie and a calumny, then it will remain for me but to take another course from which there will be no more return possible.

H. P. BLAVATSKY.

MADAME BLAVATSKY'S PROTEST

[From a Pamphlet entitled The "Occult World Phenomena" and the Society for Psychical Research, by A. P. Sinnett, London: George Redway, 1886, pp. 49-53.]

The "Society for Psychical Research" have now published the Report made to one of their Committees by Mr. Hodgson, the agent sent out to India to investigate the character of certain phenomena, described as having taken place at the Headquarters of the Theosophical Society in India and elsewhere, and with the production of some of which I have been directly or indirectly concerned. This Report imputes to me a conspiracy with the Coulombs and several Hindus to impose on the credulity of various persons around me by fraudulent devices, and declares to be genuine, a series of letters alleged to be written by me to Mme. Coulomb in connection with the supposed conspiracy, which letters I have already myself declared to be in large part fabrications. Strange to say, from the time the investigation was begun, fourteen months ago, and to this day, when I am declared guilty by my self-instituted judges, I was never permitted to see those incriminating letters. I draw the attention of every fair-minded and honourable Englishman to this fact.

Without at present going into a minute examination of the errors, inconsistencies, and bad reasoning of this Report, I wish to make as publicly as possible my indignant and emphatic protest against the gross aspersions thus put upon me by the Committee of the Psychic Research Society at the instigation of the single, incompetent, and unfair inquirer whose conclusions they have accepted. There is no charge against me in the whole of the present Report that could stand the test of an impartial inquiry on the spot, where my own explanations could be checked by the examination of witnesses. They have been developed in Mr. Hodgson's own mind, and kept back from my friends and colleagues while he remained at Madras abusing the hospitality and unrestrained assistance in his inquiries supplied to him at the Headquarters of the Society at Adyar, where he took up the attitude of a friend, though he now represents the persons with whom he thus associated—as cheats and liars.

These charges are now brought forward supported by the one-sided evidence collected by him, and when the time has gone by at which even he could be confronted with antagonistic evidence and with arguments which his very limited knowledge of the subject he attempted to deal with do not supply him. Mr. Hodgson having thus constituted himself prosecutor and advocate in the first instance, and having dispensed with a defence in the complicated transactions he was investigating, finds me guilty of all the offences he has imputed to me in his capacity as judge, and declares that I am proved to be an arch-impostor.

The Committee of the P.R.S. have not hesitated to accept the general substance of the judgment which Mr. Hodgson thus pronounces, and have insulted me publicly by giving their opinion in favour of their agent's conclusions—an opinion which rests wholly and solely on the Report of their single deputy.

Wherever the principles of fairness and honourable care for the reputation of slandered persons may be understood, I think the conduct of the Committee will be regarded with some feeling resembling the profound indignation of which I am sensible. That Mr. Hodgson's elaborate but misdirected inquiries, his affected precision, which spends infinite patience over trifles and is blind to facts of importance, his contradictory reasoning and his manifold incapacity to deal with such problems as those he endeavoured to solve, will be exposed by other writers in due course—I make no doubt. Many friends who know me better than the Committee of the P.R.S. will remain unaffected by the opinions of that body, and in their hands I must leave my much abused reputation But one passage in this monstrous Report I must, at all events, answer in my own name.

Plainly alive to the comprehensive absurdity of his own conclusions about me as long as they remained totally unsupported by any theory of a motive which could account for my life-long devotion to my Theosophical work at the sacrifice of my natural place in society in my own country, Mr. Hodgson has been base enough to concoct the assumption that I am a Russian political agent, inventing a sham religious movement for the sake of undermining the British Government in India!

Availing himself, to give colour to this hypothesis, of an old bit of my writing, apparently supplied to him by Mme. Coulomb, but which he did not know to be as it was, a fragment of an old translation I made for The Pioneer from some Russian travels in Central Asia, Mr. Hodgson has promulgated this theory about me in the Report, which the gentlemen of the P.R.S. have not been ashamed to publish. Seeing that I was naturalised nearly eight years ago a citizen of the United States, which led to my losing every right to my pension of 5,000 roubles yearly as the widow of a high official in Russia; that my voice has been invariably raised in India to answer all native friends that bad as I think the English Government in some respects—by reason of its unsympathetic character—the Russian would be a thousand times worse; that I wrote letters to that effect to Indian friends before I left America on my way to India, in 1879; that every one familiar with my pursuits and habits and very undisguised life in India, is aware that I have no taste for or affinity with politics whatever, but an intense dislike to them; that the Government of India, which suspected me as a spy because I was a Russian when I first went to India, soon abandoned its needless espionnage, and has never, to my knowledge, had the smallest inclination to suspect me since—the Russian spy theory about me which Mr. Hodgson has thus resuscitated from the grave, where it had been buried with ridicule for years, will merely help to render his extravagant conclusions about me more stupid even than they would have been otherwise in the estimation of my friends and of all who really know me. But looking upon the character of a spy with the disgust which only a Russian who is not one can feel, I am impelled irresistibly to repudiate Mr. Hodgson’s groundless and infamous calumny with a concentration of the general contempt his method of procedure in this inquiry seems to me to merit, and to be equally deserved by the Committee of the Society he has served.

They have shown themselves, by their wholesale adoption of his blunders, a group of persons less fitted to explore the mysteries of psychic phenomena than I should have thought—in the present day, after all that has been written and published on the subject of late years—could have been found among educated men in England.

Mr. Hodgson knows, and the Committee doubtless share his knowledge, that he is safe from actions for libel at my hands, because I have no money to conduct costly proceedings (having given all I ever had to the cause I serve), and also because my vindication would involve the examination into psychic mysteries which cannot be dealt fairly with in a court of law; and again because there are questions which I am solemnly pledged never to answer, but which a legal investigation of these slanders would inevitably bring to the front, while my silence and refusal to answer certain queries would be misconstrued into “contempt of court.” This condition of things explains the shameless attack that has been made upon an almost defenceless woman, and the inaction in face of it to which I am so cruelly condemned.

H. P. BLAVATSKY.

Jan. 14, 1886

January, February and March 1886

HAVE ANIMALS SOULS?

[This remarkable article is mentioned by H.P.B. in a letter she wrote to A. P. Sinnett from Würzburg, Germany. The letter is undated. Mary K. Neff provisionally dates it as of November, 1885. It was originally published in The Letters of H. P. Blavatsky to A. P. Sinnett (New York: Frederick A. Stokes; London: T. Fisher Unwin Ltd., 1925), pp. 243-244. It begins with the following words: " Sent to Mohini art: 'Have animals Souls' to correct. Ask him to bring it to you and see pp. he was told to show to you. There you shall find in the Sishtas (or remnants) spoken how near the truth came our mutual friend A.P.S. in his 'Noah's Ark Theory'." While it may not be possible any longer to ascertain the correct date when this article was written, it is safe to assume that it must have been penned by H.P.B. sometime in the Fall of 1885. It was in August of that year that she moved to Würzburg.

All references appearing in footnotes within square brackets are added by the Compiler, as a help to students. H.P.B. frequently quotes from one of the best known works of the Marquis Eudes de Mirville, entitled Pneumatologie—Des Esprits et de leurs Manifestations Diverses. This work is divided into separate volumes and the test is divided into "tomes" which do not correspond to the numbered volumes. This should be borne in mind to avoid confusion. Vide Bio-Bibliographical Index for complete data regarding this work.—Compiler.]

I

[The Theosophist, Vol. VII, No. 76, January, 1886, pp. 243-249]

"Continually soaked with blood, the whole earth is but an immense altar upon which all that lives has to be immolated, endlessly, incessantly. . . ."

—Comte Joseph De Maistre, Soirées de Saint

Petersbourg, Vol. II, p. 35.

Many are the "antiquated religious superstitions" of the East which Western nations often and unwisely deride: but none is so laughed at and practically set at defiance as the great respect of Oriental people for animal life. Flesh-eaters cannot sympathize with total abstainers from meat. We Europeans are nations of civilized barbarians with but a few millenniums between ourselves and our cave-dwelling forefathers who sucked the blood and marrow from uncooked bones.

Thus, it is only natural that those who hold human life so cheaply in their frequent and often iniquitous wars, should entirely disregard the death-agonies of the brute creation, and daily sacrifice millions of innocent, harmless lives; for we are too epicurean to devour tiger steaks or crocodile cutlets, but must have tender lambs and golden-feathered pheasants. All this is only as it should be in our era of Krupp cannons and scientific vivisectors. Nor is it a matter of great wonder that the hardy European should laugh at the mild Hindu, who shudders at the bare thought of killing a cow, or that he should refuse to sympathize with the Buddhist and Jain, in their respect for the life of every sentient creature—from the elephant to the gnat.

But, if meat-eating has indeed become a vital necessity —"the tyrant's plea"!—among Western nations; if hosts of victims in every city, borough and village of the civilized world must needs be daily slaughtered in temples dedicated to the deity, denounced by St. Paul and worshipped by men "whose God is their belly":—if all this and much more cannot be avoided in our "age of Iron," who can urge the same excuse for sport? Fishing, shooting, and hunting, the most fascinating of all the "amusements" of civilized life—are certainly the most objectionable from the standpoint of occult philosophy, the most sinful in the eyes of the followers of these religious systems which are the direct outcome of the Esoteric Doctrine—Hinduism and Buddhism. Is it altogether without any good reason that the adherents of these two religions, now the oldest in the world, regard the animal world—from the huge quadruped down to the infinitesimally small insect—as their "younger brothers," however ludicrous the idea to a European? This question shall receive due consideration further on.

Nevertheless, exaggerated as the notion may seem, it is certain that few of us are able to picture to ourselves without shuddering the scenes which take place early every morning in the innumerable shambles of the so-called civilized world, or even those daily enacted during the "shooting season."

The first sun-beam has not yet awakened slumbering nature, when from all points of the compass myriads of hecatombs are being prepared to salute the rising luminary. Never was heathen Moloch gladdened by such a cry of agony from his victims as the pitiful wail that in all Christian countries rings like a long hymn of suffering throughout nature, all day and every day from morning until evening. In ancient Sparta—than whose stern citizens none were ever less sensitive to the delicate feelings of the human heart—a boy, when convicted of torturing an animal for amusement, was put to death as one whose nature was so thoroughly villainous that he could not be permitted to live. But in civilized Europe—rapidly progressing in all things save Christian virtues—might remains unto this day the synonym of right. The entirely useless, cruel practice of shooting for mere sport countless hosts of birds and animals is nowhere carried on with more fervour than in Protestant England, where the merciful teachings of Christ have hardly made human hearts softer than they were in the days of Nimrod, “ the mighty hunter before the Lord.” Christian ethics are as conveniently turned into paradoxical syllogisms as those of the “heathen.” The writer was told one day by a sportsman that since “not a sparrow falls on the ground without the will of the Father,” he who kills for sport—say, one hundred sparrows—does thereby one hundred times over—his Father’s will!

A wretched lot is that of poor brute creatures, hardened as it is into implacable fatality by the hand of man. The rational soul of the human being seems born to become the murderer of the irrational soul of the animal—in the full sense of the word, since the Christian doctrine teaches that the soul of the animal dies with its body. Might not the legend of Cain and Abel have had a dual signification? Look at that other disgrace of our cultured age—the scientific slaughter-houses called “vivisection rooms.” Enter one of those halls in Paris, and behold Paul Bert, or some other of these men—so justly called “the learned butchers of the Institute”—at his ghastly work.

I have but to translate the forcible description of an eye-witness, one who has thoroughly studied the modus operandi of those “executioners,” a well-known French author:

[Vivisection] is a specialty of the scientific slaughter-houses in which torture, scientifically economised by our butcher-academicians, is applied during whole days, weeks, and even months to the fibres and muscles of one and the same victim. It [torture] makes use of every and any kind of weapon, performs its analysis before a pitiless audience, divides the task every morning between ten apprentices at once, of whom one works on the eye, another one on the leg, the third on the brain, a fourth on the marrow; and whose inexperienced hands succeed, nevertheless, towards night after a hard day’s work, in laying bare the whole of the living carcass they had been ordered to chisel out, and that in the evening is carefully stored away in the cellar, in order that early next morning it may be worked upon again if only there is a breath of life and sensibility left in the victim! We know that the trustees of the Grammont law (loi) have tried to rebel against this abomination; but Paris showed herself more inexorable than London and Glasgow.*

And yet these gentlemen boast of the grand object pursued, and of the grand secrets discovered by them. “Horror and lies!”—exclaims the same author.

In the matter of secrets—a few localisations of faculties and cerebral motions excepted—we know but of one secret that belongs to them by rights: it is the secret of torture eternalised, besides which the terrible natural law of autophagy (mutual manducation), the horrors of war, the merry massacres of sport, and the sufferings of the animal under the butcher’s knife—are as nothing! Glory to our men of science! They have surpassed every former kind of torture, and remain now and for ever, without any possible contestation, the kings of artificial anguish and despair!†

The usual plea for butchering, killing, and even for legally torturing animals—as in vivisection—is a verse or two in the Bible, and its ill-digested meaning, disfigured by the so-called scholasticism represented by Thomas Aquinas. Even de Mirville, that ardent defender of the rights of the church, calls such texts—

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* Eudes de Mirville, Des Esprits, etc., Vol. VI, Appendix G, pp. 160-61.

† Ibid, p. 161.

. . . . . Biblical tolerances, forced from God after the deluge, as so many others, and based upon the decadence of our strength.*

However this may be, such texts are amply contradicted by others in the same Bible. The meat-eater, the sportsman and even the vivisector—if there are among the last named those who believe in special creation and the Bible—generally quote for their justification that verse in Genesis in which God gives dual Adam—"dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (i, 28); hence—as the Christian understands it—power of life and death over every animal on the globe. To this the far more philosophical Brahman and Buddhist might answer: "Not so. Evolution starts to mould future humanities within the lower scales of being. Therefore by killing an animal, or even an insect, we arrest the progress of an entity towards its final goal in nature—MAN"; and to this the student of occult philosophy may say "Amen," and add that it not only retards the evolution of that entity, but arrests that of the next succeeding human and more perfect race to come.

Which of the opponents is right, which of them the more logical? The answer depends mainly, of course, on the personal belief of the intermediary chosen to decide the questions. If he believes in special creation—so-called—then in answer to the plain question—"Why should homicide be viewed as a most ghastly sin against God and nature, and the murder of millions of living creatures be regarded as mere sport?"—he will reply:— "Because man is created in God's own image and looks upward to his Creator and to his birth-place—heaven (os homini sublime dedit),† and that the gaze of the animal is fixed downward on its birth-place—the earth; for God said—'Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind' (Genesis, i, 24)."

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* Loc. cit.

† [Ovid, Metamorphoses, lib. I, Fab. Ii, 85-86:

"os homini sublime dedit: coelumque tueri

jussit, et erectos sidera tollere vultus."

"He gave to man a lofty countenance, and bade him look to the heavens, and turn his gaze upward to the stars."—Compiler.]

Again, “because man is endowed with an immortal soul, and the dumb brute has no immortality, not even a short survival after death.”

Now to this an unsophisticated reasoner might reply that if the Bible is to be our authority upon this delicate question, there is not the slightest proof in it that man’s birth-place is in heaven any more than that of the last of creeping things—quite the contrary; for we find in Genesis that if God created “man” and blessed “them” (i, 27-28) so he created “great whales” and “blessed them” (i, 21-22). Moreover, “the Lord God formed man of the dust of the ground” (ii, 7); and “dust” is surely earth pulverized? Solomon, the king and preacher, is most decidedly an authority and admitted on all hands to have been the wisest of the Biblical sages; and he gives utterances to a series of truths in Ecclesiastes (ch. iii) which ought to have settled by this time every dispute upon the subject. “The sons of men . . . . might see that they themselves are beasts” (iii, 18) . . . . “that which befalleth the sons of men, befalleth the beasts . . . . . a man hath no pre-eminence above a beast” (iii, 19) . . . “all go into one place; all are of the dust, and all turn to dust again” (iii, 20) . . . . “who knoweth the spirit of man that goeth upwards, and the spirit of the beast that goeth downwards to the earth?” (iii, 21). Indeed, “who knoweth!” At any rate it is neither science nor “school divine.”

Were the object of these lines to preach vegetarianism on the authority of Bible or Veda, it would be a very easy task to do so. For, if it is quite true that God gave dual Adam—the “male and female” of Chapter I of Genesis—who has little to do with our henpecked ancestor of Chapter II—“dominion over every living thing,” yet we nowhere find that the “Lord God” commanded that Adam or the other to devour animal creation or destroy it for sport. Quite the reverse. For pointing to the vegetable kingdom and the “fruit of a tree yielding seed”—God says very plainly: “to you [men] it shall be for meat” (i. 29).

So keen was the perception of this truth among the early Christians that during the first centuries they never touched meat. In Octavius Tertullian writes to Minucius Felix:

. . . . . we are not permitted either to witness, or even hear narrated (novere) a homicide, we Christians, who refuse to taste dishes in which animal blood may have been mixed.*

But the writer does not preach vegetarianism, simply defending “animal rights” and attempting to show the fallacy of disregarding such rights on Biblical authority. Moreover, to argue with those who would reason upon the lines of erroneous interpretations would be quite useless. One who rejects the doctrine of evolution will ever find his way paved with difficulties; hence, he will never admit that it is far more consistent with fact and logic to regard physical man merely as the recognized paragon of animals, and the spiritual Ego that informs him as a principle midway between the soul of the animal and the deity.

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* [There seems to be some confusion here in connection with Tertullian. Octavius is a work written by Minucius Felix, who lived between the middle of the 2nd and the middle of the 3rd century A.D., and is concerned with a defence of Christianity. Tertullian does not figure in it at all. It is true, however, that scholars have detected a number of similarities between Octavius and Tertullian’s Apologeticus, where similar subjects are treated. The passage quoted by H.P.B. constitutes the last sentence of Chapter xxx of Octavius. This chapter is concerned mainly with a defence of the Christians against the accusation that their rites of initiation involved the slaughter of an infant and the eating of bread dipped in its blood. A similar passage can be found in Chapter IX of the Apologeticus. The Latin text of the passage from Octavius is as follows:

“Nobis homicidium nec videre fas nec audire, tantumque ab humano sanguine cavemus, ut nec edulium pecorum in cibis sanguinem noverimus.”

This is translated by R. E. Wallis (Ante Nicene Fathers, Vol. IV) thus:

“To us it is not lawful either to see or to hear of homicide; and so much do we shrink from human blood, that we do not use the blood even of eatable animals in our food.”

—Compiler.]

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It would be vain to tell him that unless he accepts not only the verses quoted for his justification but the whole mass of contradictions and seeming absurdities in it—he will never obtain the key to the truth; for he will not believe it. Yet the whole Bible teems with charity to men and with mercy and love to animals. The original Hebrew text of Chapter xxiv of Leviticus is full of it. Instead of the verse 18 as translated in the Bible: "And he that killeth a beast shall make it good; beast for beast," in the original it stands: "Life for life," or rather "soul for soul," nephesh tachat nephesh.* And if the rigour of the law did not go to the extent of killing, as in Sparta, a man's "soul" for a beast's "soul"—still, even though he replaced the slaughtered soul by a living one, a heavy additional punishment was inflicted on the culprit.

But this was not all. In Exodus (xx, 10, and xxiii, 11-12) rest on the Sabbath day extended to cattle and every other animal. "The seventh day is the sabbath . . . . thou shalt not do any work, thou, nor thy . . . . cattle"; and the Sabbath year, "the seventh year thou shalt let it [the land] rest and lie still . . . . that thine ox and thine ass may rest"—which commandment, if it means anything, shows that even the brute creation was not excluded by the ancient Hebrews from a participation in the worship of their deity, and that it was placed upon many occasions on a par with man himself. The whole question rests upon the misconception that "soul," nephesh, is entirely distinct from "spirit"—ruach. And yet it is clearly stated that "God breathed into the nostrils (of man) the breath of life and man became a living soul," nephesh, neither more or less than an animal, for the soul of an animal is also called nephesh. It is by development that the soul becomes spirit, both being the lower and the higher rungs of one and the same ladder whose basis is the UNIVERSAL SOUL or spirit.

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* Compare also the difference between the translation of the same verses in the Vulgata, and the texts of Luther and De Wette.

This statement will startle those good men and women who, however much they may love their cats and dogs, are yet too much devoted to the teachings of their respective churches ever to admit such a heresy. “The irrational soul of a dog or a frog divine and immortal as our own souls are?”—they are sure to exclaim: but so they are. It is not the humble writer of the present article who says so, but no less an authority for every good Christian than that king of the preachers—St. Paul. Our opponents who so indignantly refuse to listen to the arguments of either modern or esoteric science may perhaps lend a more willing ear to what their own saint and apostle has to say on the matter; the true interpretation of whose words, moreover, shall be given neither by a theosophist nor an opponent, but by one who was as good and pious a Christian as any, namely, another saint—John Chrysostom—he who explained and commented upon the Pauline Epistles, and who is held in the highest reverence by the divines of both the Roman Catholic and the Protestant churches. Christians have already found that experimental science is not on their side; they may be still more disagreeably surprised upon finding that no Hindu could plead more earnestly for animal life than did St. Paul in writing to the Romans. Hindus indeed claim mercy to the dumb brute only on account of the doctrine of transmigration and hence of the sameness of the principle or element that animates both man and brute. St. Paul goes further: he shows [Rom., viii, 21] the animal hoping for, and living in the expectation of the same deliverance “from the bondage of corruption” as any good Christian. The precise. expressions of that great apostle and philosopher will be quoted later on in the present Essay and their true meaning shown.

The fact that so many interpreters—Fathers of the Church and scholastics—tried to evade the real meaning of St. Paul is no proof against its inner sense, but rather against the fairness of the theologians whose inconsistency will be shown in this particular.

But some people will support their propositions, however erroneous, to the last. Others, recognizing their earlier mistake, will, like Cornelius a Lapide, offer the poor animal amende honorable. Speculating upon the part assigned by nature to the brute creation in the great drama of life, he says:

The aim of all creatures is the service of man. Hence, together with him [their master] they are waiting for their renovation (cum homine renovationem suam exspectant).*

"Serving" man, surely cannot mean being tortured, killed, uselessly shot and otherwise misused; while it is almost needless to explain the word "renovation." Christians understand by it the renovation of bodies after the second coming of Christ; and limit it to man, to the exclusion of animals. The students of the Secret Doctrine explain it by the successive renovation and perfection of forms on the scale of objective and subjective being, and in a long series of evolutionary transformations from animal to man, and upward.

This will, of course, be again rejected by Christians with indignation. We shall be told that it is not thus that the Bible was explained to them, nor can it ever mean that. It is useless to insist upon it. Many and sad in their results were the erroneous interpretations of that which people are pleased to call the "Word of God." The sentence "cursed be Canaan; a servant of servants shall he be unto his brethren" (Gen., ix, 25)—generated centuries of misery and undeserved woe for the wretched slaves—the negroes. It is the clergy of the United States who were their bitterest enemies in the anti-slavery question, which question they opposed Bible in hand. Yet slavery is proved to have been the cause of the natural decay of every country; and even proud Rome fell because "the majority in the ancient world were slaves," as Geijer justly remarks.

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* Comment. Apocal., ch. v, p. 137.

[Quoted by de Mirville, Des Esprits, etc., Vol. VI, App. G, p. 168. Probably Pélagaud's edition.—Comp.]

But so terribly imbued at all times were the best, the most intellectual Christians with those many erroneous interpretations of the Bible, that even one of their grandest poets, while defending the right of man to freedom, allots no such portion to the poor animal.

He [God] gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation, but man over man
He made not lord; such title to himself
Reserving, human left from human free.
—says Milton.*

But, like murder, error "will out," an incongruity must unavoidably occur whenever erroneous conclusions are supported either against or in favour of a prejudged question. The opponents of Eastern philozoism thus offer their critics a formidable weapon to upset their ablest arguments by such incongruity between premises and conclusions, facts postulated and deductions made.

It is the purpose of the present Essay to throw a ray of light upon this most serious and interesting subject. Roman Catholic writers in order to support the genuineness of the many miraculous resurrections of animals produced by their saints, have made them the subject of endless debates. The "soul in animals" is, in the opinion of Bossuet, "the most difficult as the most important of all philosophical questions."

Confronted with the doctrine of the Church that animals, though not soulless, have no permanent or immortal soul in them, and that the principle which animates them dies with the body, it becomes interesting to learn how the school-men and the Church divines reconcile this statement with that other claim that animals may be and have been frequently and miraculously resurrected.

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* [Paradise Lost, Book XII, lines 67-71.]

Though but a feeble attempt—one more elaborate would require volumes—the present Essay, by showing the inconsistency of the scholastic and theological interpretations of the Bible, aims at convincing people of the great criminality of taking—especially in sport and vivisection—animal life. Its object, at any rate, is to show that however absurd the notion that either man or brute can be resurrected after the life-principle has fled from the body for ever, such resurrections—if they were true—would not be more impossible in the case of a dumb brute than in that of a man; for either both are endowed by nature with what is so loosely called by us "soul," or neither the one nor the other is so endowed.

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II

[The Theosophist, Vol. VII, No. 77, February, 1886, pp. 295-302]

"What a chimera is man! what a confused chaos, what a subject of contradiction! a professed judge of all things, and yet a feeble worm of the earth! the great depository and guardian of truth, and yet a mere huddle of uncertainty! the glory and the scandal of the universe!"—PASCAL.

We shall now proceed to see what are the views of the Christian Church as to the nature of the soul in the brute, to examine how she reconciles the discrepancy between the resurrection of a dead animal and the assumption that its soul dies with it, and to notice some miracles in connection with animals. Before the final and decisive blow is dealt to that selfish doctrine, which has become so pregnant with cruel and merciless practices toward the poor animal world, the reader must be made acquainted with the early hesitations of the Fathers of the Patristic age themselves, as to the right interpretation of the words spoken with reference to that question by St. Paul.

It is amusing to note how the Karma of two of the most indefatigable defenders of the Latin Church—Messrs. Des Mousseaux and De Mirville, in whose works the record of the few miracles here noted are found

—led both of them to furnish the weapons now used against their own sincere but very erroneous views.*

The great battle of the Future having to be fought out between the “ Creationists “ or the Christians, as all the believers in a special creation and a personal god, the Evolutionists or the Hindus, Buddhists, all the Freethinkers and last, though not least, most of the men of science, a recapitulation of their respective positions is advisable.

1. The Christian world postulates its right over animal life: (a) on the afore-quoted Biblical texts and the later scholastic interpretations; (b) on the assumed absence of anything like divine or human soul in animals. Man survives death, the brute does not.

2. The Eastern Evolutionists, basing their deductions upon their great philosophical systems, maintain it is a sin against nature’s work and progress to kill any living being—for reasons given in the preceding pages.

3. The Western Evolutionists, armed with the latest discoveries of science, heed neither Christians nor Heathens. Some scientific men believe in Evolution, others do not. They agree, nevertheless, upon one point: namely, that physical, exact research offers no grounds for the presumption that man is endowed with an immortal, divine soul, any more than his dog.

Thus, while the Asiatic Evolutionists behave toward animals consistently with their scientific and religious views, neither the church nor the materialistic school of science is logical in the practical applications of their respective theories. The former, teaching that every living thing is created singly and specially by God, as any human babe may be, and that it finds itself from birth to death under the watchful care of a wise and kind Providence, allows the inferior creation at the same time only a temporary soul.

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* It is but justice to acknowledge here that De Mirville is the first to recognize the error of the Church in this particular, and to defend animal life, as far as he dares do so.

The latter, regarding both man and animal as the soulless production of some hitherto undiscovered forces in nature, yet practically creates an abyss between the two. A man of science, the most determined materialist, one who proceeds to vivisect a living animal with the utmost coolness, would yet shudder at the thought of laming—not to speak of torturing to death—his fellowman. Nor does one find among those great materialists who were religiously inclined men any who have shown themselves consistent and logical in defining the true moral status of the animal on this earth and the rights of man over it.

Some instances must now be brought to prove the charges stated. Appealing to serious and cultured minds it must be postulated that the views of the various authorities here cited are not unfamiliar to the reader. It will suffice therefore simply to give short epitomes of some of the conclusions arrived at—beginning with the Churchmen.

As already stated, the Church exacts belief in the miracles performed by her great Saints. Among the various prodigies accomplished we shall choose for the present only those that bear directly upon our subject—namely, the miraculous resurrections of dead animals. Now one who credits man with an immortal soul independent of the body it animates can easily believe that by some divine miracle the soul can be recalled and forced back into the tabernacle it deserts apparently forever. But how can one accept the same possibility in the case of an animal, since his faith teaches him that the animal has no independent soul, since it is annihilated with the body? For over two hundred years, ever since Thomas of Aquinas, the Church has authoritatively taught that the soul of the brute dies with its organism. What then is recalled back into the clay to reanimate it? It is at this juncture that scholasticism steps in, and—taking the difficulty in hand—reconciles the irreconcilable.

It premises by saying that the miracles of the Resurrection of animals are numberless and as well authenticated as “the resurrection of our Lord Jesus Christ.”* The Bollandists give instances without number. As Father Burigny, a hagiographer of the 17th century, pleasantly remarks concerning the bustards resuscitated by St. Remi—

I may be told, no doubt, that I am a goose myself to give credence to such “blue bird “ tales. . . . I shall answer the joker, in such a case, by saying that, if he disputes this point, then must he also strike out from the life of St. Isidore of Spain† the statement that he resuscitated from death his master’s horse; from the biography of St. Nicholas of Tolentino—that he brought back to life a partridge, instead of eating it; from that of St. Francis—that he recovered from the blazing coals of an oven, where it was baking, the body of a lamb, which he forthwith resurrected; and that he also made boiled fishes, which he resuscitated, swim in their sauce. . . . . Above all he [the sceptic] will have to charge more than one hundred thousand eye-witnesses—among whom at least a few ought to be allowed some common sense—with being either liars or dupes.‡

A far higher authority than Father Burigny, namely? Pope Benedict (Benoit) XIV, corroborates and affirms the above evidence. The names, moreover, as eye-witnesses to the resurrections, of Saint Sylvestrus, François de Paule, Severin of Cracow and a host of others are all mentioned in the Bollandists. “Only he adds,” says Cardinal de Ventura who quotes him—

. . . . .that, as resurrection, however, to deserve the name requires the identical and numerical reproduction of the form,§ as much as of the material of the dead creature; and as that form (or soul) of the brute is always annihilated with its body according to St. Thomas’ doctrine, God, in every such case finds himself obliged to create for the purpose of the miracle a new form for the resurrected animal;

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* De Beatificatione, etc., by Pope Benedict XIV.

[Vide Bio-Bibliogr. Index, s.v. BENEDICT.—Comp.]

† [Most likely Isidore of Seville, known also as Isidorus Hispalensis (ca. 570-636), renowned Spanish encyclopaedist and historian, and Archbishop of Seville.—Compiler.]

‡ [Quoted by de Mirville, Des Esprits, etc., Vol. VI, Appendix G, pp. 150-51.]

§ In scholastic philosophy, the word “ form” applies to the immaterial principle which informs or animates the body.

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from which it follows that the resurrected brute was not altogether identical with what it had been before its death (non idem omnino esse).*

Now this looks terribly like one of the mayas of magic. However, although the difficulty is not absolutely explained, the following is made clear: the principle, that animated the animal during its life, and which is termed soul, being dead or dissipated after the death of the body, another soul—"a kind of an informal soul"—as the Pope and the Cardinal tell us—is created for the purpose of miracle by God; a soul, moreover, which is distinct from that of man, which is "an independent, ethereal and everlasting entity."

Besides the natural objection to such a proceeding being called a "miracle" produced by the saint, for it is simply God behind his back who "creates" for the purpose of his glorification an entirely new soul as well as a new body, the whole of the Thomasian doctrine is open to objection. For, as Descartes very reasonably remarks:

If the soul of the animal is distinct from its body (and is therefore immaterial), we believe it hardly possible not to recognize it as spiritual, and therefore intelligent.†

The reader need hardly be reminded that Descartes held the living animal as being simply an automaton, a "well wound up clock-work," according to Malebranche. One, therefore, who adopts the Cartesian theory about the animal would do as well to accept at once the views of the modern materialists. For, since that automaton is capable of feelings, such as love, gratitude, etc., and is endowed as undeniably with memory, all such attributes must be as materialism teaches us "properties of matter." But if the animal is an "automaton," why not Man? Exact science—anatomy, physiology, etc.—finds not the smallest difference between the bodies of the two; and who knows—justly enquires Solomon—whether the spirit of man "goeth upward" any more than that of the beast? Thus we find metaphysical Descartes as inconsistent as anyone.

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* De Beatificatione, etc., lib. IV, chap. xxi, art. 6. [quoted by de Mirville, ibid.]

† [Quoted by de Mirville, op. cit., Vol. VI, App. G, p. 152.]

But what does St. Thomas say to this? Allowing a soul (anima) to the brute, and declaring it immaterial, he refuses it at the same time the qualification of spiritual. Because he says: “it would in such case imply intelligence, a virtue and a special operation reserved only for the human soul.” * But as at the fourth Council of Lateran it had been decided that

. . . . God had created two distinct substances, the corporeal (mundanam) and the spiritual (spiritualem), and that something incorporeal must be of necessity spiritual. . .†

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* [Quoted in de Mirville, op. cit., Vol. VI, App. G, p. 153; no ref. to the writings of St. Thomas is given.]

† [This refers to the First Capitulum of the Fourth Lateran Council (Twelfth General Council) held in 1215 A.D., in which occurs the following passage:

“. . . . . Pater generans, Filius nascens, et Spiritus sanctus procedens: consubstantiales et coaequales, coomnipotentes et coaeterni, unum universorum principium, creator omnium invisibilium et visibilium, spiritualium et corporalium, qui sua omnipotenti virtute simul ab initio temporis utramque de nihilo condidit creaturam, spiritualem et corporalem, angelicam videlicet et mundanam, ac deinde humanam quasi communem ex spiritu et corpore constitutam. . .”

The Latin text of the entire Capitulum can be consulted in Carl Joseph von Hefele’s Conciliengeschichte (7 Vols. Freiburg i. Breisgau, 1855-74; 2nd ed., 1886. Engl. transl. as A History of Church Councils, Edinb., 1871, etc.), where it is to be found in Vol. 5, p. 879 of 2nd cd. Consult also G. D. Mansi, Sacrorum conciliorum nova et amplissima collectio, 1759, etc., Vol. XXII, p. 982, or the new ed. of Paris, 1901, etc.

The Teaching of the Catholic Church, ed. by George Duncan Smith, (New York: Macmillan & Co., 1949), translates a portion of the above passage thus:

“. . . . . the Fourth Council of Lateran . . . . declared God to be the ‘one principle of all things, the Creator of all things visible and invisible, spiritual and corporeal, who from the beginning of

time, by his almighty power, created from nothing both the spiritual and the corporeal, that is the angelical and the mundane world of creatures, and finally human creatures, as if common to both worlds, being composed of body and spirit’.”

—Compiler.]

St. Thomas had to resort to a kind of compromise, which can avoid being called a subterfuge only when performed by a saint. He says:

This soul of the brute is neither spirit, nor body; it is of a middle nature. *

This is a very unfortunate statement. For elsewhere, St. Thomas says that

. . . . . all the souls—even those of plants—have the substantial form of their bodies. . . †

and if this is true of plants, why not of animals? It is certainly neither "spirit" nor pure matter, but of that essence which St. Thomas calls a "middle nature." But why, once on the right path, deny its survivance—let alone immortality? The contradiction is so flagrant that de Mirville in despair exclaims,

Here we are, in the presence of three substances, instead of the two, as decreed by the Lateran Council! ‡

and proceeds forthwith to contradict, as much as he dares, the "Angelic Doctor."

The great Bossuet in his Traité de la connaissance de Dieu et de soi-même analyses and compares the system of Descartes with that of St. Thomas. No one can find fault with him for giving the preference in the matter of logic to Descartes. He finds the Cartesian "invention"—that of the automaton—as "getting better out of the difficulty" than that of St. Thomas, accepted fully by the Catholic Church;

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* Quoted by Cardinal de Ventura in his Philosophie Chrétienne, Vol. II, p. 386; see also de Mirville, op. cit., Vol. VI, App. G, p. 153.

† [Quoted by de Mirville, ibid., where ref. is made to p. 139 of de Ventura's work.]

‡ [de Mirville, op. cit., p. 153.]

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for which Father Ventura feels indignant against Bossuet for accepting “such a miserable and perilous error.” * And, though allowing the animals a soul with all its qualities of affection and sense, true to his master St. Thomas, he too refuses them intelligence and reasoning powers.

Bossuet, adds the Father, is the more to be blamed, since he himself has said: “I foresee that a great war is being prepared against the Church under the name of Cartesian philosophy.” †

He is right there, for out of the “sentient matter” of the brain of the brute animal comes out quite naturally Locke’s thinking matter, and out of the latter all the materialistic schools of our century. But when he fails, it is through supporting St. Thomas’ doctrine, which is full of flaws and evident contradictions. For, if the soul of the animal is, as the Roman Church teaches, an informal, immaterial principle, then it becomes evident that, being independent of physical organism, it cannot “die with the animal” any more than in the case of man. If we admit that it subsists and survives, in what respect does it differ from the soul of man? And that it is eternal—once we accept St. Thomas’ authority on any subject—though he contradicts himself elsewhere.

The soul of man is immortal, and the soul of the animal perishes,

he says (Summa, Vol. V, p. 164)—this, after having queried in Vol. II of the same grand work (p. 256)

. . . . . are there any beings that re-emerge into nothingness?

and answered himself:

No, for in the Ecclesiastes (iii, 14) it is said: “Whatsoever God doeth, it shall be forever.” With God there “is no variableness.”(James, i, 17)

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* [ibid., where ref. is given to Ventura’s Phil. Chrét., II, 394.]

† [ibid., p. 154; and Ventura, op. cit., II, 406.]

“Therefore,” goes on St. Thomas,

neither in the natural order of things, nor by means of miracles, is there any creature that re-emerges into nothingness [is annihilated]; there is naught in the creature that is annihilated, for that which shows with the greatest radiance divine goodness is the perpetual conservation of the creatures.*

This sentence is commented upon and confirmed in the annotation by the Abbé Drioux, his translator. “No,” he remarks,

. . . nothing is annihilated; it is a principle that has become with modern science a kind of axiom. . . . †

And, if so, why should there be an exception made to this invariable rule in nature, recognized both by science and theology—only in the case of the soul of the animal? Even though it had no intelligence, an assumption from which every impartial thinker will ever and very strongly demur.

Let us see, however, turning from scholastic philosophy to natural sciences, what are the naturalist’s objections to the animal having an intelligent and therefore an independent soul in him.

Whatever that be, which thinks, which understands, which acts, it is something celestial and divine; and upon that account must necessarily be eternal,

wrote Cicero, nearly two millenniums ago.‡

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* Summa—Drioux edition in 8 vols.

[These passages from St. Thomas are quoted by de Mirville, op.cit., p. 158. It is probable that he used the French translation of the Abbé Claude-Josèphe Drioux entitled La Somme Théologique de Saint Thomas, containing both the Latin and French texts. Two editions are known of this work, both in eight vols; the one is dated Paris, 1851-54, and the other, Barri-Ducis, 1864-65.—Comp.]

† [de Mirville, op. cit., p. 158.]

‡ [This passage is from Cicero’s Tusculan Disputations, I, xxvii (66),

the original Latin text being:

“Ita quidquid est illud, quod sentit, quod sapit, quod vivit, quod viget, caeleste et divinum ob eamque rem aeternum sit necesse est.”

The words vivit and viget, however, mean rather lives and has vigor, and the expression sentit means also to feel or to have the faculty of sensation.—Compiler.]

We should understand well, Mr. Huxley contradicting the conclusion, St. Thomas of Aquinas, the “king of the metaphysicians,” firmly believed in the miracles of resurrection performed by St. Patrick.*

Really, when such tremendous claims as the said miracles are put forward and enforced by the Church upon the faithful, her theologians should take more care that their highest authorities at least should not contradict themselves, thus showing ignorance upon questions raised nevertheless to a doctrine.

The animal, then, is debarred from progress and immortality, because he is an automaton. According to Descartes, he has no intelligence, agreeably to mediaeval scholasticism; nothing but instinct, the latter signifying involuntary impulses, as affirmed by the materialists and denied by the Church.

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* St. Patrick, it is claimed, has Christianized “the most Satanized country of the globe—Ireland, ignorant in all save magic”—into the “Island of Saints,” by resurrecting “sixty men dead years before.” Suscitavit sexaginta mortuos (Lectio I and II from the Roman Breviary, 1520). In the MS held to be the famous confession of that saint, preserved in the Salisbury Cathedral (De Script. Hibern., lib. II, cap. i), St. Patrick writes in an autograph letter: “To me the last of men, and the greatest sinner, God has, nevertheless, given, against the magical practices of this barbarous people the gift of miracles, such as had not been given to the greatest of our apostles—since he [God] permitted that among other things (such as the resurrection of animals and creeping things) I should resuscitate dead bodies reduced to ashes since many years.” Indeed, before such a prodigy, the resurrection of Lazarus appears a very insignificant incident.

[The facts related above are taken by H.P.B. from de Mirville’s Pneumatologie des Esprits, etc., Vol. VI, pp. 333-36, and p. 341. The work entitled De Scriptoribus Hiberniae exists in translation, under the title: The History of the Writers of Ireland. In Two Books. Written in Latin by Sir James Ware, Knight; newly translated into English, revised and improved, with many material additions, and continued down to the beginning of the present century, by Walter Harries, Esq. Dublin: Printed for Robert Bell, and John Fleming, 1764. f. 363 pp.

In this English edition, in Book II, ch. i, p. 309, occurs the following passage:

“St. Patrick writ also,

“Confessionem suam (called by some Itinerarium Confessionis, Lib. I) which is extant in Manuscript in the Library of the Cathedral Church of Salisbury in England, beginning thus: Ego Patricius Peccator.

“Epistolam ** commonitoriam ad Corticum (alias) Cereticum which is extant in Manuscript in the same Place (and is published by Ware).”

** Jocel. vit. Patr. cap. 150.

The Latin sentence in H.P.B.’s footnote is from a Roman Breviary which could not be traced, and we have to trust in this matter to the erudition of de Mirville.

H.P.B. AT “MAYCOT,” NORWOOD, LONDON, 1887

Both Frédéric and Georges Cuvier have discussed amply, however, on the intelligence and the instinct in animals.* Their ideas upon the subject have been collected and edited by Flourens, the learned Secretary of the Academy of Sciences. This is what Frédéric Cuvier, for thirty years the Director of the Zoological Department and the Museum of Natural History at the Jardin des Plantes, Paris, wrote upon the subject.

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The information concerning the MS. supposedly preserved in the Salisbury Cathedral seems to be of doubtful authenticity, as direct inquiry to the Chief Librarian, Rev. Chancellor C. T. Dimont, brought a negative reply. Further inquiry ascertained the fact that the earliest manuscript of St. Patrick’s Confession is contained in The Book of Armagh, at present in the Library of Trinity College, Dublin, Ireland, though this MS. is not the most complete. The best edition of the Confessio and the Epistola which often accompanies it, was done by N. J. D. White in the Proceedings of the Royal Irish Academy (1904-05), Vol. XXV, pp. 201-326, under the title “ The Latin Writings of St. Patrick.” This edition contains no mention at all of the legend that St. Patrick raised sixty men from the dead. “The Tripartite Life of St. Patrick” edited by Whitley Stokes in the Chronicles and Memorials of Great Britain and Ireland Series, of 1887 (2 vols.), contains numerous legends connected with the Saint which had sprung up during the years following his death, though no mention of the miracle above referred to can be found therein. However, the Harleian MS. 3859 (in the British Museum), folio 186a, makes the statement that St. Patrick “ mortuos numero usque ad novem suscitavit.”

Thus, this entire subject-matter remains somewhat confused and uncertain, and is hard to verify.—Compiler.]

* More recently Dr. Romanes and Dr. Butler have thrown great light upon the subject.

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Descartes' mistake, or rather the general mistake, lies in that no sufficient distinction was ever made between intelligence and instinct. Buffon himself had fallen into such an omission, and owing to it everything in his zoological philosophy was contradictory. Recognizing in the animal a feeling superior to our own, as well as the consciousness of its actual existence, he denied it at the same time thought, refection, and memory, consequently every possibility of having thoughts (Buffon, Discours sur la nature des animaux, Vol. VII, p. 57, édit. in-12°).*

But, as he could hardly stop there, he admitted that the brute had a kind of memory, active, extensive and more faithful than our (human) memory (Id., ibid., p. 77). Then, after having refused it any intelligence, he nevertheless admitted that the animal "consulted its master, interrogated him, and understood perfectly every sign of his will." (Id., ibid., Vol. X, Histoire du chien, p. 2.) †

A more magnificent series of contradictory statements could hardly have been expected from a great man of science.

The illustrious F. Cuvier is right therefore in remarking in his turn, that

. . . . this new mechanism of Buffon is still less intelligible than Descartes' automaton.‡

As remarked by the critic, a line of demarcation ought to be traced between instinct and intelligence. The construction of bee-hives by the bees, the raising of dams by the beaver in the middle of the naturalist's dry floor as much as in the river, are all the deeds and effects of instinct forever unmodifiable and changeless, whereas the acts of intelligence are to be found in actions evidently thought out by the animal, where not instinct but reason comes into play, such as its education and training calls forth and renders susceptible of perfection and development.

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* [Quoted in de Mirville, Des Esprits, etc., Vol. VI, App. G, p. 155. While Flourens' work is not specifically mentioned, it may be the one entitled: De l'instinct et de l'intelligence des animaux. Résumé des observations de F. Cuvier. 2nd enlarged ed. Paris, 1845. 12°. —Comp.]

† [de Mirville, ibid]

‡ Biographie Universelle, etc., 1847. Article by F. Cuvier on Buffon's life, p. 119.

Man is endowed with reason, the infant with instinct; and the young animal shows more of both than the child.

Indeed, everyone of the disputants knows as well as we do that it is so. If any materialist avoid confessing it, it is through pride. Refusing a soul to both man and beast, he is unwilling to admit that the latter is endowed with intelligence as well as himself, even though in an infinitely lesser degree. In their turn the churchman, the religiously inclined naturalist, the modern metaphysician, shrink from avowing that man and animal are both endowed with soul and faculties, if not equal in development and perfection, at least the same in name and essence. Each of them knows, or ought to know that instinct and intelligence are two faculties completely opposed in their nature, two enemies confronting each other in constant conflict; and that, if they will not admit of two souls or principles, they have to recognize, at any rate, the presence of two potencies in the soul, each having a different seat in the brain, the localization of each of which is well known to them, since they can isolate and temporarily destroy them in turn—according to the organ or part of the organs they happen to be torturing during their terrible vivisections. What is it but human pride that prompted Pope to say:

Ask for whose end the heavenly bodies shine;
Earth for whose use? Pride answers, ’Tis for mine.
For me kind nature wakes her genial power,
Suckles each herb, and spreads out every flower.
Annual for me the grape, the rose, renew
The juice nectareous and the balmy dew;
For me the mine a thousand treasures brings;
For me health gushes from a thousand springs;
Seas roll to waft me, suns to light me rise;
My footstool earth, my canopy the skies.*

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* [An Essay on Man, Epistle I, lines 131-140.]

And it is the same unconscious pride that made Buffon utter his paradoxical remarks with reference to the difference between man and animal. That difference consisted in the “absence of reflection, for the animal,” he says, “does not feel that he feels.” How does Buffon know? “It does not think that it thinks,” he adds, after having told the audience that the animal remembered, often deliberated, compared and chose!* Whoever pretended that a cow or a dog could be an ideologist? But the animal may think and know it thinks, the more keenly that it cannot speak, and express its thoughts. How can Buffon or anyone else know? One thing is shown however by the exact observations of naturalists and that is, that the animal is endowed with intelligence; and once this is settled, we have but to repeat Thomas Aquinas’ definition of intelligence—the prerogative of man’s immortal soul—to see that the same is due to the animal

But in justice to real Christian philosophy, we are able to show that primitive Christianity has never preached such atrocious doctrines—the true cause of the falling off of so many of the best men as of the highest intellects from the teachings of Christ and his disciples.

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III

[The Theosophist, Vol. VII, No. 78, March, 1886, pp. 348-354]

O Philosophy, thou guide of life, and discoverer of virtue!

—CICERO.

Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom.

—PLINY.

The destiny of man—of the most brutal, animal-like, as well as of the most saintly—being immortality, according to theological teaching; what is the future destiny of the * countless hosts of the animal kingdom?

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* Discours sur la nature des animaux.

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We are told by various Roman Catholic writers—Cardinal de Ventura, Count de Maistre and many others—that “animal soul is a Force.”

It is well established that the soul of the animal, says their echo de Mirville,

. . . . was produced by the earth, for this is Biblical. All the living and moving souls [nephesh or life principle] come from the earth; but, let me be understood, not solely from the dust, of which their bodies as well as our own were made, but from the potency of theearth; i.e., from its immaterial force, as all forces are . . . . . in conjunction with those of the sea, of the air, etc., all of which are those Elementary Principalities (principautés élémentaires) of which we have spoken elsewhere (namely, in Des Esprits, etc., 2nd Mémoire, chap. xii, Cosmolâtrie).*

What the Marquis Eudes de Mirville understands by the term is, that every “Element” in nature is a domain filled and governed by its respective invisible spirits. The Western Kabalists and the Rosicrucians named them Sylphs, Undines, Salamanders and Gnomes; Christian mystics, like de Mirville, give them Hebrew names and class each among the various kinds of Demons under the sway of Satan—with God’s permission, of course.

He too rebels against the decision of St. Thomas who teaches that the animal soul is destroyed with the body. “It is a force”—he says—that “we are asked to annihilate, the most substantial force on earth, called animal soul,” which, according to the Reverend Father Ventura, is “ the most respectable soul after that of man.”

He had just called it an immaterial force, and now it is named by him “the most substantial thing on earth.” †

But what is this Force? Georges Cuvier and Flourens the academician tell us its secret.

The form or the force of the bodies [form means soul in this case, let us remember], the former writes, is far more essential to them than matter is, as (without being destroyed) the latter changes constantly, whereas the form PREVAILS.

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* Des Esprits, Vol. VI, Appendix G, p. 158.

† Ibid.

To this Flourens, from whom we quote above, observes: “In everything that has life, the form is more persistent than matter . . . . . for that which constitutes the BEING of the living body, its identity and its sameness, is its form.” *

“Being,” as de Mirville remarks in his turn, “a magisterial principle, a philosophical pledge of our immortality,” † it must be inferred that soul—human and animal—is meant under this misleading term. It is rather what we call the ONE LIFE, I suspect.

However this may be, philosophy, both profane and religious, corroborates this statement that the two “souls” are identical in man and beast. Leibnitz, the philosopher beloved by Bossuet, appeared to credit “Animal Resurrection” to a certain extent. Death being for him “simply the temporary enveloping of the personality,” he likens it to the preservation of ideas in sleep, or to the butterfly within its caterpillar. For him, says de Mirville,

. . . . resurrection ‡ is a general law in nature, which becomes one of the greatest of miracles, when performed by a thaumaturgist, only in virtue of its prematurity, of the surrounding circumstances, and of the mode in which he operates.§

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* De la Longévité humaine et de la Quantité de Vie sur le Globe, pp. 50, 49 and 53 resp.

[This is a work by Marie Jean Pierre Flourens. Paris, 1854. 12-vo. 3rd ed., 1856. 4th ed., 1860. English transl. by C. Martel (pseud. of T. Delf), entitled On Human Longevity. London, 1855. 12-vo.

The original French text is as follows: “ ‘Ainsi, la forme de ces corps leur est plus essentielle que la matière, puisque celle-ci change sans cesse, tandis que l’autre se conserve.’ ” (p. 50) “. . . . Dans tout ce qui a vie, la forme est plus persistante que la matière.” (p. 49)

“. . . . . Ce qui constitue l’être du corps vivant, et par suite son identité, sa mêmeté, est précisément ce qui ne change pas, c’est-à-dire sa forme, sa force. . . . . “ (p. 53).

H. P. B. uses the quotation as it appears in de Mirville, Des Esprits, etc., Vol. VI, App. G, p. 158.—Compiler.]

† Des Esprits, etc., Vol. VI, Appendix G, p. 158.

‡ The occultists call it “transformation” during a series of lives and the final nirvanic Resurrection.

§ [Op. cit., p. 163.]

In this Leibnitz is a true Occultist without suspecting it. The growth and blossoming of a flower or a plant in five minutes instead of several days and weeks, the forced germination and development of plant, animal or man, are facts preserved in the records of the Occultists. They are only seeming miracles; the natural productive forces hurried and a thousand-fold intensified by the induced conditions under occult laws known to the Initiate. The abnormally rapid growth is effected by the forces of nature whether blind or attached to minor intelligences subjected to man's occult power, being brought to bear collectively on the development of the thing to be called forth out of its chaotic elements. But why call one a divine miracle, the other a satanic subterfuge or simply a fraudulent performance?

Still as a true philosopher Leibnitz finds himself forced, even in this dangerous question of the resurrection of the dead, to include in it the whole of the animal kingdom in its great synthesis, and to say:

I believe that the souls of the animals are imperishable . . . . and I find that nothing is better fitted to prove our own immortal nature.*

Supporting Leibnitz, Dean, the Vicar of Middleton, published in 1748 two small volumes upon this subject. To sum up his ideas, he says that

. . . . . the holy scriptures hint in various passages that the brutes shall live in a future life. This doctrine has been supported by several Fathers of the Church. Reason, teaching us that the animals have a soul, teaches us at the same time that they shall exist in a future state. The system of those who believe that God annihilates the soul of the animal is nowhere supported and has no solid foundation to it," etc., etc.†

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* Leibnitz, Opera philos.

† See Vol. XXIX of the Bibliothèque des sciences, 1st Trimester of the year 1768.

[The reference to the French periodical could not be traced. H. P. B. translates from de Mirville, Des Esprits, etc., Vol. VI, App. G, pp. 163-64. However, in Richard Dean's work entitled, An Essay on the Future Life of Brutes (Manchester, 1767. British Museum, 8425. a. 9.), several propositions are outlined in Vol. II, in which the following sentences occur:

Many of the men of science of the last century defended Dean's hypothesis, declaring it extremely probable, one of them especially—the learned Protestant theologian Charles Bonnet of Geneva. Now, this theologian was the author of an extremely curious work called by him Palingenesis * or the "New Birth," which takes place, as he seeks to prove, owing to an invisible germ that exists in everybody, and no more than Leibnitz can he understand that animals should be excluded from a system, which, in their absence, would not be a unity, since system means "a collection of laws." †

The animals [he writes] are admirable books, in which the creator gathered the most striking features of his sovereign intelligence. The anatomist has to study them with respect, and, if in the least endowed with that delicate and reasoning feeling that characterises the moral man, he will never imagine, while turning over the pages, that he is handling slates or breaking pebbles. He will never forget that all that lives and feels is entitled to his mercy and pity. Man should run the risk of compromising his ethical feeling were he to become too familiarised with the suffering and the blood of animals. This truth is so evident that Governments should never lose sight of it . . . . . as to the hypothesis of automatism I should feel inclined to regard it as a philosophical heresy, very dangerous for society, if it did not so strongly violate good sense and feeling as to become harmless, for it can never be generally adopted.

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"The Scriptures plainly intimate, that Brute Animals will have a Being in future, and partake in some Degree of those Benefits which shall be conferred after the Universal Change. . . ." (p. 3).

"The Doctrine of a future Existence of Brute Animals, is maintained by some Jewish Writers of the first Class, and the Christian Fathers. . . ." (p. 45).

"Reason declares in Favour of the future Existence of Brutes, by determining that Brutes have souls. . ." (p. 49).

"The Notion that God annihilates the Souls of Brute Animals, is founded on weak Principles, and opposes Arguments much clearer, and stronger for the Continuation of them; . . ." (p. 69).

—Compiler.]

* From two Greek words: γείνομαι, to be born, and πάλιν, again.

† See Vol. II of La Palingénesie philosophique. Also de Mirville, Des Esprits, etc., Vol. VI, App. G, p. 164.

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As to the destiny of the animal, if my hypothesis be right, Providence holds in reserve for them the greatest compensations in future states *. . . . And for me, their resurrection is the consequence of that soul or form we are necessarily obliged to allow them, for a soul being a simple substance, can neither be divided, nor decomposed, nor yet annihilated. One cannot escape such an inference without falling back into Descartes' automatism; and then from animal automatism one would soon and forcibly arrive at that of man. . . . . †

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* We too believe in "future states" for the animal from the highest down to the infusoria—but in a series of rebirths, each in a higher form, up to man and then beyond—in short, we believe in evolution in the fullest sense of the word.

† [de Mirville, op. cit., p. 164. This passage from Charles Bonnet's work, La Palingénésie Philosophique; ou, Idées sur l'état passé et sur l'état future des êtres vivans (Genève: Claude Philibert et Barthelemi Chirol, 1769. 2 vols. 8-vo), is translated from its original French in a rather free manner, and cannot be considered to be more than a summary of Bonnet's views. We append herewith the original French text, with its old-fashioned spelling, to be found in Volume II, on pp. 122-23,125-26, and 77-78, respectively.

"Les Animaux font des Livres admirables où le GRAND ÊTRE a raffemblé les Traits les plus frappans de sa SOUVERAINE INTELLIGENCE. L'Anatomifte doit ouvrir ces Livres pour les étudier & connoitre mieux fa propre Structure: mais; s'il eft doué de cette senfibilité délicate & raifonnée qui caractérife l'Homme moral, il ne s'imaginera point en les feuilletant qu'il feuillette une Ardoife. Jamais il ne multipliera les Victimes malheureufes de fon inftruction & ne prolongera leurs fouffrances au-delà du But le plus raifonnable de fes Recherches. Jamais il n'oubliera un inftant, que tout ce qui eft doué de Vie & de Senfibilité a droit à fa commiferation.

"L'Homme rifqueroit de corrompre bientôt fes Moeurs, s'il fe familiarifoit trop avec les Souffrances & le Sang des Animaux. Cette Vérité morale eft fi faillante, qu'il feroit fuperflu de la développer: ceux qui font chargés par état de diriger les Hommes ne la perdront jamais de vuë. Je regarderois l'Opinion de l'Automatifme des Bêtes, comme une forte d'Héréfie philofophique, qui deviendroit dangereufe pour la Société, fi tous fes Membres en étoient fortement imbus. Mais, il n'eft pas à craindre, qu'une Opinion, qui fait violence au Sentiment, & qui contredit fans ceffe la Voix de la Nature, puiffe etre généralement adoptée. . ..

"Si mon Hypothèfe eft vraye, la SOUVERAINE BONTÉ auroit beaucoup plus fait encore pour ces innocentes Victimes des Befoins toujours renaiffans d'un Maître fouvent dur & ingrat. ELLE leur auroit réfervé les plus grands dédommagemens dans cet Etat Futur. . . . . .

Our modern school of biologists has arrived at the theory of “automaton-man,” but its disciples may be left to their own devices and conclusions. That with which I am at present concerned, is the final and absolute proof that neither the Bible, nor its most philosophical interpreters—however much they may have lacked a clearer insight into other questions—have ever denied, on Biblical authority, an immortal soul to any animal, more than they have found in it conclusive evidence as to the existence of such a soul in man—in the old Testament. One has but to read certain verses in Job, and the Ecclesiastes (iii, 17-22) to arrive at this conclusion. The truth of the matter is, that the future state of neither of the two is therein referred to by one single word. But if, on the other hand, only negative evidence is found in the Old Testament concerning the immortal soul in animals, in the New it is as plainly asserted as that of man himself, and it is for the benefit of those who deride Hindu philozoism, who assert their right to kill animals at their will and pleasure, and deny them an immortal soul, that a final and definite proof is now being given.

St. Paul was mentioned at the end of Part I as the defender of the immortality of all the brute creation. Fortunately this statement is not one of those that can be pooh-poohed by the Christians as “the blasphemous and heretical interpretations of the holy writ, by a group of atheists and free-thinkers.

“Si les Bêtes ont une Ame, cette Ame eft auffi indivifible, auffi indeftructible par les Caufes fecondes que celle de l’Homme: c’eft qu’une Subftance fimple ne peut etre ni divifée ni décompofée. L’Ame des Bêtes ne peut donc périr que par l’anéantiffement; & je ne vois pas, que la RELIGION annonce en termes exprès cet anéantiffement. . . . . .

“Les Philofophes, qui par des motifs louables, ont foutenu l’Automatifme des Brutes, n’avoient-ils point à craindre qu’on ne fe fervit de leurs argumens fubtils pour défendre l’Automatifme de l’Homme?”

—Compiler.

” Would that every one of the profoundly wise words of the Apostle Paul—an Initiate whatever else he might have been—was as clearly understood as those passages that relate to the animals. For then, as will be shown, the indestructibility of matter taught by materialistic science; the law of eternal evolution, so bitterly denied by the Church; the omnipresence of the ONE LIFE, or the unity of the ONE ELEMENT and its presence throughout the whole of nature as preached by esoteric philosophy, and the secret sense of St. Paul’s remarks to the Romans (viii, 18-23), would be demonstrated beyond doubt or cavil to be obviously one and the same thing. Indeed, what else can that great historical personage, so evidently imbued with neo-Platonic Alexandrian philosophy, mean by the following, which I transcribe with comments in the light of occultism, to give a clearer comprehension of my meaning?

The Apostle premises by saying (Rom., viii, 16-17) that “The Spirit itself” (Paramatma) “beareth witness with our spirit” (atman) “that we are the children of God,” and “if children, then heirs”—heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that:

The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (viii, 18.)

The “glory” we maintain, is no “new Jerusalem,” the symbolical representation of the future in St. John’s kabalistical Revelations—but the Devachanic periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the “sons” and “the children of God” at the “last Resurrection”—whether people call it Christian, Nirvanic or Parabrahmic; as all these are one and the same. For truly—

The earnest expectation of the creature waiteth for the manifestation of the sons of God. (viii, 19.)

By creature, animal is here meant, as will be shown further on upon the authority of St. John Chrysostom. But who are the “sons of God,” for the manifestation of whom the whole creation longs? Are they the “sons of God” with whom “satan came also” (See Job, i, 6; ii, 1), or the “seven angels” of Revelation? Have they reference to Christians only or to the “sons of God” all over the world? * Such “manifestation” is promised at the end of every Manvantara † or world-period by the scriptures of every great Religion, and save in the Esoteric interpretation of all these, in none so clearly as in the Vedas. For there it is said that at the end of each Manvantara comes the pralaya, or the destruction of the world—only one of which is known to, and expected by, the Christians—when there will be left the Sishtas, or remnants, seven Rishis and one warrior, and all the seeds, for the next human “tide-wave of the following Round.”‡

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* See Isis Unveiled, Vol. I.

† What was really meant by the “sons of God” in antiquity is now demonstrated fully in The Secret Doctrine, in its Part I (on the Archaic Period)—now nearly ready.

[H. P. B. probably means in this connection the First Draft of Part I, then almost completed.—Comp.]

‡ This is the orthodox Hindu as much as the esoteric version. In his Bangalore Picture, What is Hindu Religion?—Dewan Bahadur Raghunath Rao, of Madras, says: “At the end of each Manvantara, annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. To them God (or Brahm) communicates the Statute law or the Vedas . . . . as soon as a Manvantara commences these laws are promulgated . . . . and become binding . . . . to the end of that Manvantara. These eight persons are called Sishtas, or remnants, because they alone remain after the destruction of all the others. Their acts and precepts are, therefore, known as Sishtachara. They are also designated ‘Sadachara’ because such acts and precepts are only what always existed.”

This is the orthodox version. The secret one speaks of seven Initiates having attained Dhyanchohanship toward the end of the seventh Race on this earth, who are left on earth during its “obscuration” with the seed of every mineral, plant, and animal that had not time to evolute into man for the next Round or world-period. See Esoteric Buddhism, by A. P. Sinnett, Fifth Edition, Annotations, pp. 146, 147.

But the main question with which we are concerned is not at present, whether the Christian or the Hindu theory is the more correct; but to show that the Brahmins—in teaching that the seeds of all the creatures are left over, out of the total periodical and temporary destruction of all visible things, together with the "sons of God" or the Rishis, who shall manifest themselves to future humanity—say neither more nor less than what St. Paul himself preaches. Both include all animal life in the hope of a new birth and renovation in a more perfect state when every creature that now "waiteth" shall rejoice in the "manifestation of the sons of God." Because, as St. Paul explains:

The creature itself (ipsa) also shall be delivered from the bondage of corruption,

which is to say that the seed or the indestructible animal soul, which does not reach Devachan while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states and forms, to end, animal as well as man, in "the glorious liberty of the children of God" (viii, 21).

And this "glorious liberty" can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evoluted from the half sentient plant, is itself transformed by degrees into man, spirit, God—et seq. and ad infinitum! For says St. Paul:

We know ["we," the Initiates] that the whole creation [omnis creatura or creature, in the Vulgate] groaneth and travaileth [in childbirth] in pain together until now. (viii, 22.)*

This is plainly saying that man and animal are on a par on earth, as to suffering, in their evolutionary efforts toward the goal and in accordance with Karmic law. By "until now," is meant up to the fifth race. To make it still plainer, the great Christian Initiate explains by saying:

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* "omnis creatura ingemiscit, et parturit usque adhuc," in the original Latin translation.

Not only they [the animals], but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (viii, 23.)

Yes, it is we, men, who have the “first-fruits of the Spirit,” or the direct Parabrahmic light, our Atma or seventh principle, owing to the perfection of our fifth principle (Manas), which is far less developed in the animal. As a compensation, however, their Karma is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evoluted man the Dhyanchohanic form.

Nothing could be clearer—even to a profane, non-initiated critic—than those words of the great Apostle, whether we interpret them by the light of esoteric philosophy, or that of mediaeval scholasticism. The hope of redemption, or, of the survival of the spiritual entity delivered “from the bondage of corruption,” or the series of temporary material forms, is for all living creatures, not for man alone.

But the “paragon” of animals, proverbially unfair even to his fellow-beings, could not be expected to give easy consent to sharing his expectations with his cattle and domestic poultry. The famous Bible commentator, Cornelius a Lapide, was the first to point out and charge his predecessors with the conscious and deliberate intention of doing all they could to avoid the application of the word creatura to the inferior creatures of this world. We learn from him that St. Gregory Nazianzen, Origen and St. Cyril (the one, most likely, who refused to see a human creature in Hypatia, and dealt with her as though she were a wild animal) insisted that the word creatura, in the verses above quoted, was applied by the Apostle simply to the angels! But, as remarks Cornelius, who appeals to St. Thomas for corroboration,

. . . . . this opinion is too distorted and violent (distorta et violenta), it is moreover invalidated by the fact that the angels, as such, are already delivered from the bonds of corruption.

Nor is St. Augustine's suggestion any happier; for he offers the strange hypothesis that the "creatures," spoken of by St. Paul, were "the infidels and the heretics" of all the ages! Cornelius contradicts the venerable father as coolly as he opposed his earlier brother-saints. "For," says he,

. . . . . in the text quoted the creatures spoken of by the Apostle are evidently creatures distinct from men:—not only they but ourselves also; and then, that which is meant is not deliverance from sin, but from death to come.*

But even the brave Cornelius finally gets scared by the general opposition and decides that under the term creatures St. Paul may have meant—as St. Ambrosius, St. Hilarius (Hilaire) and others insisted—elements (!!), i.e., the sun, the moon, the stars, the earth, etc., etc.

Unfortunately for the holy speculators and scholastics, and very fortunately for the animals—if these are ever to profit by polemics—they are over-ruled by a still greater authority than themselves. It is St. John Chrysostom, already mentioned, whom the Roman Catholic Church, on the testimony given by Bishop Proclus, at one time his secretary, holds in the highest veneration. In fact St. John Chrysostom was, if such a profane (in our days) term can be applied to a saint, the "medium" of the Apostle to the Gentiles. In the matter of his Commentary on St. Paul's Epistles, St. John is held as directly inspired by that Apostle himself, in other words as having written his comments at St. Paul's dictation. This is what we read in those comments on the 8th Chapter of the Epistle to the Romans.

We must always groan about the delay made for our emigration [death]; for if, as saith the Apostle, the creature deprived of reason [mente, not anima, "Soul"] and speech (nam si hoc creatura mente et verbo carens) groans and expects, the more the shame that we ourselves should fail to do so. †

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* Cornelius, edit. Pélagaud, Vol. IX, p. 114.

[Also de Mirville, Des Esprits, etc., Vol. VI, App. G, pp. 166-67.]

† Homélie XIV, 6, Sur l'Épître aux Romains.

[H.P.B. translates this passage from de Mirville's French text, in Des Esprits, etc., Vol. VI, App. G, p. 168. It is rather a summary than a verbatim rendering. The Latin text is as follows (J. P. Migne, Patrol. Curs. Compl., Ser. Graeca Prior, Vol. XXXII. Joannis Chrysostomi, Commentarius in Epistolam ad Romanos, COI. 531):

Unfortunately we do, and fail most ingloriously in this desire for “emigration” to countries unknown. Were people to study the scriptures of all nations and interpret their meaning by the light of esoteric philosophy, no one would fail to become, if not anxious to die, at least indifferent to death. We should then make profitable use of the time we pass on this earth by quietly preparing in each birth for the next by accumulating good Karma. But man is a sophist by nature. And, even after reading this opinion of St. John Chrysostom—one that settles the question of the immortal soul in animals for ever, or ought to do so at any rate, in the mind of every Christian —we fear the poor dumb brutes may not benefit much by the lesson after all. Indeed, the subtle casuist, condemned out of his own mouth, might tell us, that whatever the nature of the soul in the animal, he is still doing it a favour, and himself a meritorious action, by killing the poor brute, as thus he puts an end to its “groans about the delay made for its emigration” into eternal glory.

“. . . Non modo enim illis haerere non oportet, sed etiam ingemiscendum est, quod hinc tardius sit emigrandum. Nam si hoc creatura facit, multo magis te ratione ornatum id oportet facere

. . . . . Et si creatura mente et sermone carens, et haec ignorans gemit, multo magis nos.”

In The Homelies of S. John Chrysostom, Archbishop of Constantinople, on the Epistle of St. Paul the Apostle to the Romans (translated with notes and indices in A Library of Fathers of the Holy Catholic Church, anterior to the division of the East and West, Oxford: John Henry Parker; London: F. and J. Rivington, 1848), the following is given as the English rendering of the above Latin text (p. 247):

“. . . . not only ought we not to cling to them [things present], but even to groan over the delay of our departure hence. For if the creation does this, much more oughtest thou to do so, honoured with reason as thou art. . . . . And if the creation, devoid as it is of mind and reason, and though in ignorance of these things, yet groaneth, much more should we.”

The translator remarks in a footnote that in some MSS. the term logos, in the sense of “words,” occurs at the place where he has used “reason.”—Compiler.]

The writer is not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughter-houses, or of making them renounce their beefsteak and Christmas goose. But if these humble lines could make a few readers realize the real value of St. Paul’s noble words, and thereby seriously turn their thoughts to all the horrors of vivisection—then the writer would be content. For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

H. P. BLAVATSKY.

January, 1886

ISIS UNVEILED
AND THE VIŚISHTÂDVAITA

[The Theosophist, Vol. VII, No. 76, January, 1886, pp. 279-280]

[In a letter dated June, 3, 1886, written by H.P.B. to Col. H. S. Olcott from Elberfeld, Germany (and originally published in The Theosophist, Vol. LII, No. 11, August, 1931, pp. 673-675), she explains to him the changed attitude of Bawaji (also known as Darbhagiri Nath, M. Krishnamachari and S. Krishnaswami Iyengar). She writes: "And now since he came here he said to my face before all the Gebhard family that I knew nothing of the esoteric teaching; Isis was full of ludicrous mistakes; my Theosophist articles likewise." To this last remark, H.P.B. adds a footnote as follows: "The letter you signed with my name in the January Theosophist, which letter contains certainly some flapdoodles—became a nice pretext for him."

It would appear from this that the present article was not written by H.P.B. herself, and that Col. Olcott merely signed it with her name. The intrinsic characteristics of it, however, the nature of the teachings treated upon, and the general "atmosphere" of the article strongly suggest H.P.B.'s authorship. It is extremely doubtful that Col. Olcott would have ever written in this style. The student is invited to judge for himself. —Compiler.]

Sir,—

"R. R." attempts in the October number of our Magazine to prove that I have taught in Isis Unveiled substantially the doctrine of Viśishtadvaita, to which view I take exception. I am quite aware of the fact that Isis is far from being as complete a work as, with the same materials, it might have been made by a better scholar; and that it lacks a symmetry, as a literary production, and perhaps here and there accuracy. But I have some excuse for all that. It was my first book; it was written in a language foreign to me—in which I had not been accustomed to write; the language was even more unfamiliar to certain Asiatic philosophers who rendered assistance; and, finally, Colonel Olcott, who revised the manuscript and worked with me throughout, was then—in the years 1875 and 1876—almost entirely ignorant of Aryan Philosophy, and hence unable to detect and correct such errors as I might so readily fall into when putting my thoughts into English. Still, despite all this, I think

“R. R.’s” criticism is faulty. If I erred in making too little distinction between an Impersonal God, or Parabrahm, and a Personal God, I scarcely went to the length of confounding the one with the other completely. The pages (Vol. II, 116-17; and 153; and pref., p. 2) that he relies upon, represent not my own doctrine but the ideas of others. The first two are quotations from Manu, and show what an educated Brahman and a Buddhist might answer to Prof. Max Müller’s affirmation that Moksha and Nirvana mean annihilation; while the third (Vol. II, p. 153) is a defence and explanation of the inner sense of the Bible, as from a Christian mystic’s standpoint. Of course this would resemble Viśishtadvaitism, which, like Christianity, ascribes personal attributes to the Universal Principle. As for the reference to the Preface, it seems that even when read in the dead-letter sense, the paragraph could only be said to reflect my personal opinion and not the Esoteric Doctrine. A sceptic in my early life, I had sought and obtained through the Masters the full assurance of the existence of a principle (not Personal God)—“a boundless and fathomless ocean” of which my “soul” was a drop. Like the Adwaitis, I made no difference between my Seventh Principle and the Universal Spirit, or Parabrahm; nor did, or do I believe in an individual, segregated spirit in me, as a something apart from the whole. And see, for proof, my remark about the “omnipotence of man’s immortal spirit”—which would be a logical absurdity upon any theory of egoistic separation. My mistake was that throughout the whole work I indifferently employed the words Parabrahm and God to express the same idea: a venial sin surely, when one knows that the English language is so poor that even at this moment I am using the Sanskrit word to express one idea and the English one for the other! Whether it be orthodox Adwaita or not, I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man’s spirit while not individual per se, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or skandhas that have survived after each death, from the highest faculties of the Manas.

The most spiritual—i.e., the highest and divinest aspirations of every personality follow Buddhi and the Seventh Principle into Devachan (Swarga) after the death of each personality along the line of rebirths, and become part and parcel of the Monad. The personality fades out, disappearing before the occurrence of the evolution of the new personality (rebirth) out of Devachan: but the individuality of the spirit-soul [dear, dear, what can be made out of this English!] is preserved to the end of the great cycle (Maha-Manwantara) when each Ego enters Paranirvana, or is merged in Parabrahm. To our talpatic, or mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered. But de facto it is not so in the world of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable microscope would to the sight of a half-blind man: and yet even this is a most insufficient simile—the difference is "inexpressible in terms of footpounds." That such Parabrahmic and Paranirvanic "spirits," or units, have and must preserve their divine (not human) individualities, is shown in the fact that, however long the "night of Brahma" or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds) yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths. Spiral evolution, it must be remembered, is dual, and the path of spirituality turns, corkscrew-like, within and around physical, semi-physical, and supra-physical evolution. But I am being tempted into details which had best be left for the full consideration which their importance merits to my forthcoming work, The Secret Doctrine.

H. P. BLAVATSKY.

March, 1886

A THEOSOPHICAL FABLE

[The Theosophist, Vol. VII, No. 78, March, 1886, pp. 390,91]

[In The Letters of H. P. Blavatsky to A. P. Sinneft, p. 158, this “Fable” is attributed to Dr. Franz Hartmann. See Compiler’s Note at end of this text.]

Once upon a time, in a country far across the Indian ocean, there was a society of people who wanted to hear and investigate the music of the spheres. They called their society “Harmony,” but there was very little harmony among them; on the contrary, they quarrelled a great deal amongst each other, for, their society was made up of men and women of different nationalities, different characters and different opinions. But to make up for this deficiency, they had in their possession a musical instrument, upon which—if it was properly tuned—the music of the spheres could be heard. This instrument however was almost constantly out of tune, and the winds from the four corners of the earth would then blow into it and it would give forth on such occasions very discordant sounds. To attune it, it was necessary that a great Genius from the upper spheres should descend and put it in order, so that the music of the spheres could be heard.

It was indeed a very queer instrument, and what is still more remarkable about it, is the fact, which will hardly be believed by sensible people, that if a person whose mind was very inharmonious, would come near it, it would begin to make a very disagreeable noise.

The safe-keeping of that instrument was entrusted to the president of that society, and that president was so proud of its mysterious qualities, that he wanted to show it to everybody, and asked everybody to come and listen to the harmony of the spheres.

Now there was a society of non-musical but learned men in a country not far from here, and the president of the harmonial society went to them and told them about his mysterious instrument. They however did not believe him and said that there was no such thing as a “music of the spheres.”

The intrepid president however insisted that there was, and he promised, that if they would send some one to look at that instrument, he would show them how it was constructed, and he would ask the great Genius of the upper spheres to come and play a tune—for their instruction and edification.

Consequently the learned men of the West put their heads together and consulted with each other, and the result was that they selected a smart boy and asked him to go across the big water to look at the great Genius from the upper spheres, and to report the result of his observations to those whose heads had grown to be grey in the acquisition of scientific opinions.

The smart boy went and looked at the instrument, but when he came there it gave forth only discordant sounds, because his own soul was not in harmony with it, and the more he worked with it, the more discordant did it become. The president then took out his book of incantations and tried all kinds of conjurations to force the Genius from the upper spheres to come and play a tune for the smart boy, but the Genius would not come.

So the smart boy took his travelling bag and went home again and told his fathers in learning, that he did not see the great Genius and did not hear the music of the spheres, and the learned men stuck their heads together a second time and consulted with each other, and the result was that they said the smart boy was wise and that the president of the harmonial society was—mistaken.

Now, when the members of the harmonial society heard that important decision, they became very much distressed and they went and destroyed the instrument, because they said that if they could not have an instrument upon which the music of the spheres could be heard at all times, they would rather have no instrument at all. Consequently the society dissolved and the members went their way, some of them attempted to attune their own souls to the harmony of the spheres, others believed that the great Genius had never existed; but the keeper of the instrument sat down and wept bitterly.

H.

COMPILER'S NOTE

[In The Letters of H. P. Blavatsky to A. P. Sinnett, in Letter No. LXII, p. 158, H.P.B. wrote: "You will read Hartmann's 'Theosophical Fable' and our answer to it sent to you with a few more explanations."

Hartmann's article, it would seem, is an allegorical description of the situation in the Theosophical Society in 1885-86, called forth by various false accusations against H.P.B.

The MS. of H.P.B.'s "answer" is a fragment in her own handwriting, now in the Archives of the Theosophical Society at Adyar. It was originally published in The Theosophist of May, 1962. H.P.B.'s words are not only a comment but a continuation and conclusion of the "Fable," giving a vivid picture of the problems of the Society as seen by its "Broken Instrument." This is what she says:]

. . . . . "the keeper of the instrument sat down and wept bitterly. . ." So would the "Instrument" were it not so broken as to be unfit to emit even a sound. . . . .

The fable is deeply significant and very profound. It is to the very point and the author of it was inspired—the mangled remains of the "Instrument" answer for it, though its endorsements are now of little, if any use. The "Theosophical Fable" ought to be published in the Theosophist; and if it is not it will only speak the more against the obduracy of the ex-"keeper" of the "instrument," and his unwillingness to confess publicly his great sin—for believing in human justice, in human benevolence, fairness and the gentlemanly feelings of "a Society of non-musical but learned men". And the "fable" ought to be read by every Theosophist, every member of the never "Harmonical Society" and meditated upon. For, besides the individual Karma of every member and the collective Karma of the "Harmonical Society" whose practice differed so widely from its rules and purposes—there is the great sin of its leading members and chiefs. They have desecrated the name (and names) of the "Genius of the Spheres," and the Genii descend no more. The present trouble has arisen in consequence of such desecration. The Maha-Chohan of the Genii has foretold it four years ago.

The chief President was warned repeatedly in the beginning by the voice of his "instrument"; it protested in vain, and finally it was swept along itself with the current of enthusiasm, and added its own voice to proclaiming things holy in public, and throwing pearls before swine, and casting that which was sacred to the dogs: the swine are now treading upon the pearls and the dogs are rending the givers. The light that shone in the Darkness which comprehended it not—is now out: Darkness has put its heavy extinguisher upon it.

This would have never happened had the light been sacredly preserved in its own birth-place and sphere—India. But the veneration of her sons for that light was laughed down to scorn; it was called "hero-worship," mocked and finally represented as a screen to hide unholy practices. The names of the Genii are now dragged into publicity and figure in full in the Report. None of the Presidents would listen to the sage advice to keep their knowledge of the Genii secret; and the holy names were prostituted publicly by every scoffer. KARMA.

There now remains but one thing to be done, if the "Harmonical" Society would be kept alive.

Let its President do as the ex-Corresponding Secretary has done: depose himself before he is deposed by others,—and the Society will die a week later. But let the Society—now dishonored because there never was real harmony in it but rather personal and individual selfishness—unite together at last and wait patiently and prepare thro' active work for the advent of a Paraclete who may yet be drawn to, and sent to them before the end of the cycle in (1897).

The present "instrument" could never have been destroyed by any "learned" Society. It is the unlearned in things occult and spiritual, among the members of the Harmonical Society, who are now breaking it to atoms themselves; those for whom the old instrument has played itself to death, and that was the first to draw their attention and open their ears to the "music of the spheres" however poorly it may have rendered the heavenly melody itself.

And now it lies broken into fragments shattered more every day by the kicks of those for whom it sang and labored. . .

But the “Genius of the Spheres” means to pick up the mangled pieces of the instrument once more and glue them together as He alone can. No violin is played better upon, none emits more musical sounds than that one which was broken and mended. The Paganini of the broken Stradizarius is still alive and He will play upon it again but only for those few who will “attune their souls indeed to the music of the Spheres”. The instrument will belong to these and have no “Keeper”. How many such few will remain? Time will soon tell.

[The following is H.P.B.’s note to A. P. Sinnett at the bottom of page 2 of the original MS.]

(Had no time to copy. Send this answer but better to H. His dear sister writes such a loving good letter swearing she “will attune her soul to the music of the Spheres”. If I were you: I would publish his fable in the Theosophist.)

April and May, 1886

OCCULT OR EXACT SCIENCE?

I

[The Theosophist, Vol. VII, No. 79, April, 1886, pp. 422-431]

Ecce signum! Behold the sign foreseen in a brighter future; the problem that will be the question of the forthcoming age, that every thoughtful, earnest father will be asking himself with regard to his children's education in the XXth century. And let it be stated at once, that by "Occult Science" neither the life of a chela nor the austerities of an ascetic are here meant; but simply the study of that which alone can furnish the key to the mysteries of nature, and unveil the problems of the universe and of psycho-physical man—even though one should not feel inclined to go any deeper.

Every new discovery made by modern science vindicates the truths of the archaic philosophy. The true occultist is acquainted with no single problem that esoteric science is unable to solve, if approached in the right direction; the scientific bodies of the West have as yet no phenomenon of natural science that they can fathom to its innermost depths, or explain in all its aspects. Exact science fails to do so—in this cycle, for reasons that will be given further on. Nevertheless the pride of the age, which revolts against the intrusion into the empire of science of old especially of transcendental—truths, is growing every year more intolerant. Soon the world will behold it soaring in the clouds of self-sufficiency like a new tower of Babel, to share, perchance, the fate of the Biblical monument.

In a recent scientific work on Anthropology,* one can read the following: "It is then given to us, at last, to know [?], to grasp, to handle and measure the forces through which it is claimed, that God proceeded. . . . . We have made electricity our postman, light our draughts-man, affinity our journeyman," etc., etc. This is in a French work.

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* Bulletin de la Société d'Anthropologie, 3e fascic., p. 384. [In de Mirville, Des Esprits, etc., Vol. II, 2nd Mémoire, p. 22.]

One who knows something of the perplexities of exact science, of the mistakes and daily confessions of her staff, feels inclined, after reading such pompous stuff, to exclaim with the malcontent of the Bible: Tradidit mundum ut non sciant. Verily —"the world was delivered to them that they should never know it."

How likely the scientists are to succeed in this direction may be inferred from the fact that the great Humboldt himself could give expression to such erroneous axioms as this one: "Science begins for man only when his mind has mastered MATTER!" * The word "spirit" for "matter" might perhaps have expressed a greater truth. But E. Renan would not have complimented the venerable author of the Kosmos in the terms he did, had the term matter been replaced by spirit.

I intend to give a few illustrations to show that the knowledge of matter alone, with the quondam "imponderable" force—whatever the adjective may have meant with the French Academy and Royal Society at the time it was invented—is not sufficient for the purposes of true science. Nor will it ever prove efficient to explain the simplest phenomenon even in objective physical nature, let alone the abnormal cases in which physiologists and biologists at present manifest such interest. As Father Secchi, the famous Roman astronomer expressed it in his work,† "if but a few of the new forces were proven, they would necessitate the admission in space of agents of quite another order than those of gravitation."

"I have read a great deal about occultism and studied Kabbalistic books: I have never understood one word in them!"—was a recent remark made by a learned experimenter in "thought-transference," "colour-sounds," and so on.

Very likely. One has to study his letters before he can spell and read, or understand what he reads.

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* Kosmos, Vol. I, pp. 3 and 76 (with same ideas).

† L'unità delle Forze Fisiche. [Both Humboldt and Secchi quoted in de Mirville, op. cit., pp. 18 and 31.—Comp.]

Some forty years back, I knew a child—a little girl of seven or eight—who very seriously frightened her parents by saying:

"Now, mama, I love you. You are good and kind to me to-day. Your words are quite blue". . . . .

"What do you mean?". . .. asked the mother.

"Your words are all blue—because they are so caressing, but when you scold me they are red . . . . . so red! But it is worse when you fly in a passion with papa for then they are orange . . . horrid . . . like that". . .. .

And the child pointed to the hearth, with a big roaring fire and huge flames in it. The mother turned pale.

After that the little sensitive was heard very often associating sounds with colours. The melody played by the mother on the piano threw her into ecstasies of delight; she saw "such beautiful rainbows," she explained, but when her aunt played, it was "fire-works and stars, brilliant stars shooting pistols—and then . . . bursting. . . ."

The parents got frightened and suspected that something had gone wrong with the child's brain. The family physician was sent for.

"Exuberance of childish fancy," he said. "Innocent hallucinations. . . Don't let her drink tea, and make her play more with her little brothers—fight with them, and have physical exercise. . . ."

And he departed.

In a large Russian city, on the banks of the Volga, stands an hospital with a lunatic asylum attached to it. There a poor woman was locked up for over twenty years —to the day of her death in fact—as a "harmless" though insane patient. No other proofs of her insanity could be found on the case-books than the fact that the splash and murmur of the river-waves produced the finest "God's rainbows" for her; while the voice of the superintendent caused her to see "black and crimson"—the colours of the Evil one.

About that same period, namely in 1840, something similar to this phenomenon was heralded by the French papers.

Such an abnormal state of feelings—physicians thought in those days—could be due but to one reason; such impressions whenever experienced without any traceable cause, denoted an ill-balanced mind, a weak brain—likely to lead its possessor to lunacy. Such was the decree of science. The views of the piously inclined, supported by the affirmations of the village curés, inclined the other way. The brain had nought to do with the "obsession" for it was simply the work or tricks of the much slandered "old gentleman" with cloven foot and shining horns. Both the men of learning and the superstitious "good women" have had somewhat to alter their opinions since 1840.

Even in that early period and before the "Rochester" wave of spiritualism had swept over any considerable portion of civilized society in Europe, it was shown that the same phenomenon could be produced by means of various narcotics and drugs. Some bolder people, who feared neither a charge of lunacy nor the unpleasant prospect of being regarded as wards in "Old Nick's Chancery," made experiments and declared the results publicly. One was Théophile Gautier, the famous French author.

Few are those acquainted with the French literature of that day, who have not read the charming story told by that author, in which he describes the dreams of an opium-eater. To analyse the impressions at first hand, he took a large dose of hashish. "My hearing" he writes, "acquired marvellous capacities: I heard the music of the flowers; sounds—green, red and blue—poured into my ears in clearly perceptible waves of smell and colour. A tumbler upset, the creaking of an arm-chair, a word whispered in the lowest tones vibrated and resounded within me like so many claps of thunder. At the gentlest contact with objects—furniture or human body—I heard prolonged sounds, sighs like the melodious vibrations of an Aeolian harp. . . . . ." *

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* La Presse, July 10, 1840.

No doubt the powers of human fancy are great; no doubt delusion and hallucination may be generated for a shorter or a longer period in the healthiest human brain either naturally or artificially. But natural phenomena that are not included in that "abnormal" class do exist; and they have at last taken forcible possession even of scientific minds. The phenomena of hypnotism, of thought-transference, of sense-provoking, merging as they do into one another and manifesting their occult existence in our phenomenal world, succeeded finally in arresting the attention of some eminent scientists. Under the leadership of the famous Dr. Charcot, of the Salpêtrière Hospital in Paris, several famous men of science took the phenomena in hand—in France, Russia, England, Germany and Italy. For over fifteen years they have been experimenting, investigating, theorising. And what is the result? The sole explanation given to the public, to those who thirst to become acquainted with the real, the intimate nature of the phenomena, with their productive cause and genesis—is that the sensitives who manifest them are all HYSTERICAL! They are psychopates,* and neurosists ‡—we are told—no other cause underlying the endless variety of manifestations than that of a purely physiological character.

This looks satisfactory for the present, and—quite hopeful for the future.

"Hysterical hallucination" is thus doomed to become, as it appears, the alpha and the omega of every phenomenon. At the same time science defines the word "hallucination" as "an error of our senses, shared by, and imposed (by that error) upon our intelligence."‡

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* A Greek compound term coined by the Russian Medical Faculties.

† From the word neurosis.

‡ Dictionnaire Médical.

[It is most likely that the following work is meant: Dictionnaire des sciences médicales. Par une société de médecins et de chirurgiens. Publié par F. P. Chaumeton et F. V. Mérat de Vaumartoise. 60 vols. 1812-1822.—Compiler.]

Now such hallucinations of a sensitive as are objective—the apparition of an "astral body" for instance—are not only perceptible by the sensitive's (or medium's) "intelligence," but are likewise shared by the senses of those present. Consequently the natural inference is that all those witnesses are also hysterical.

The world is in danger, we see, of being turned, by the end of this century, into one vast lunatic asylum, in which the learned physicians alone would form the sane portion of humanity.

Of all the problems of medical philosophy, hallucination seems, at this rate, the most difficult to solve, the most obstinate to get rid of. It could hardly be otherwise, for it is one of the mysterious results of our dual nature, the bridge thrown over the chasm that separates the world of matter from the world of spirit. None but those willing to cross to the other side can appreciate it, or ever recognize the noumenon of its phenomena. And without doubt a manifestation is quite disconcerting to anyone who witnesses it for the first time. Proving to the materialist the creative faculty, the potency of man's spirit, naturalising before the churchman the "miracle," and supernaturalising, so to say, the simplest effects of natural causes, hallucination cannot be accepted yet for what it really is, and could hardly be forced upon the acceptation of either the materialist or the believing Christian, since one is as strong in his denial as the other is in his affirmation. "Hallucination," says an authority quoted by Brierre de Boismont,* "is the reproduction of the material sign of the idea." Hallucination, it is said, has no respect for age or for merit; or, if a fatal experience is worth anything—"a physician who would give it too much of his attention or would study it for too long a time and too seriously, would be sure to end his career in the ranks of his own patients."

This is an additional proof, that "hallucination" was hardly ever studied "too seriously" as self-sacrifice is not quite the most prominent feature of the age.

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* Des Hallucinations, p. 3.

But if so catching, why should we not be permitted the bold and disrespectful suggestion that the biologists and physiologists of Dr. Charcot's school, have themselves become hallucinated with the rather one-sided scientific idea that such phenomenal hallucinations are all due to Hysteria?

However it may be, whether a collective hallucination of our medical lights or the impotency of material thought, the simplest phenomenon—of the class accepted and verified by men of science in the year 1885—remains as unexplained by them, as it was in 1840.

If, admitting for argument sake, that some of the common herd out of their great reverence—often amounting to fetich worship—for science and authority, do accept the dictum of the scientists that every phenomenon, every "abnormal" manifestation, is due to the pranks of epileptic hysteria, what shall the rest of the public do? Shall they believe that Mr. Eglinton's self-moving slate pencil is also labouring under a fit of the same epilepsy as its medium—even though he does not touch it? Or that the prophetic utterances of the seers, the grand inspired apostles of all ages and religions, were simply the pathological results of hysteria? Or again that the "miracles" of the Bible, those of Pythagoras, Apollonius and others—belong to the same family of abnormal manifestations, as the hallucinations of Dr. Charcot's Mlle. Alphonsine—or whatever her name—and her erotic descriptions and her poetry—"in consequence of the swelling with gases of her great bowel" (sic)? Such a pretension is likely to come to grief. First of all "hallucination" itself, when it is really the effect of a physiological cause, would have to be explained—but it never has been. Taking at random some out of the hundreds of definitions by eminent French physicians (we have not those of the English at hand) what do we learn about "hallucinations"? We have given Dr. Brierre de Boismont's "definition," if it can be called one: now let us see a few more.

Dr. L. F. Lélut calls it—"a sensorial and perceptive folly"; Dr. Chomel—

—“a common illusion of the sensorium”; * Dr. F. Leuret—“an illusion intermediary between sensation and conception” (Fragments Psychologiques sur la Folie); Dr. Michéa—“a perceptive delirium “(Du Délire des Sensations); Dr. Calmeil—“an illusion due to a vicious modification of the nervous substance” (De la Folie, Vol. I); etc., etc. †

The above will not make the world, I am afraid, much wiser than it is. For my part, I believe the theosophists would do well to keep to the old definition of hallucinations (theophania) ‡ and folly, made some two thousands of years back by Plato, Virgilius, Hippocrates, Galen and the medical and theological schools of old. “There are two kinds of folly, one of which is produced by the body, the other sent to us by the gods.”

About ten years ago, when Isis Unveiled was being written, the most important point the work aimed at was the demonstration of the following: (a) the reality of the Occult in nature; (b) the thorough knowledge of, and familiarity with, all such occult domains amongst “certain men,” and their mastery therein; (c) hardly an art or science known in our age, that the Vedas have not mentioned; and (d) that hundreds of things, especially, mysteries of nature—in abscondito as the alchemists called it—were known to the Aryas of the pre-mahabharata period, which are unknown to us, the modern sages of the XIXth century.

A new proof of it is now being given. It comes as a fresh corroboration from some recent investigations in France by learned “specialists” (?) with regard to the confusion made by their neurosists and psychomaniacs between colour and sound, “musical impressions” and colour impressions.

This special phenomenon was first approached in Austria in 1873 by Dr. Nüssbaumer.

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* See Dictionary of Medical Terms.

† [These brief excerpts are taken from Eudes de Mirville, Des Esprits, etc., Vol. I, p. 86 (3rd. ed., 1854).—Comp.]

‡ Communication with Gods.

After him it began to be seriously investigated in Germany by Bleuler and Lehmann; in Italy by Velardi, Bareggi and a few others, and it was finally and quite recently taken up by Dr. Pedrono of France. The most interesting accounts of colour-sound phenomena may, however, be found in La Nature (No. 620, April 18, 1885, pp. 306-07, and No. 626, May 30, 1885, pp. 406-08), in an article contributed by A. de Rochas who experimented with a certain gentleman whom he names “M.H.P.”

The following is a short résumé of his experience.

M.H.P. is a man of about 57 years of age, an advocate by profession, now living in one of the country faubourgs of Paris, a passionate amateur of natural sciences which he has studied very seriously, fond of music, though no musician himself, a great traveller and as great a linguist. M.H.P. had never read anything about that peculiar phenomenon that makes certain people associate sound with colour, but was subject to it from his very boyhood. Sound of every description had always generated in him the impression of colours. Thus the articulation of the vowels produces in his brain the following results:—The letter A—appears to him dark red; E—white; I—black; O—yellow; U—blue. The double-vowelled letters: Ai—chestnut colour; Ei—greyish white; Eu—light blue; Oi—dirty-yellow; Ou—yellowish. The consonants are nearly all of a dark grey hue; while a vowel, or a double vowel forming with a consonant a syllable, colours that syllable with its own tint. Thus, ba, ca, da are all of red-grey colour; bi, ci, di—ash coloured; bo, co, do—yellow grey, and so on. S ending a word and pronounced in a hissing way, like the Spanish words los campos, imparts to the syllable that precedes it a metallic glittering. The colour of the word depends thus on the colour of the letters that compose it, so that to M.H.P. human speech appears in the shape of many-coloured, or variegated ribbons coming out of persons’ mouths, the colours of which are determined by those of the vowels in the sentences, separated one from the other by the greyish stripes of the consonants.

The languages receive in their turn a common colouring from those letters that predominate in each. For instance, the German, which abounds in consonants, forms on the whole the impression of a dark grey moss; French appears grey, strongly mixed with white; the English seems nearly black; Spanish is very much coloured especially with yellow and carmin-red tints; Italian is yellow, merging into carmin and black, but with more delicate and harmonious tints than the Spanish.

A deep-toned voice impresses M.H.P. with a dark red colour which gradually passes into a chocolate hue; while a shrill, sonorous voice suggests the blue colour, and a voice between these two extremes changes these colours immediately into very light yellow.

The sounds of instruments have also their distinct and special colours: the piano and the flute suggest tints of blue; the violin—black; and the guitar—silver grey, etc.

The names of musical notes pronounced loudly, influence M.H.P. in the same manner as the words. The colours of a singing voice and playing depend upon the voice and its compass and altitude, and upon the instrument played on.

So it is with figures verbally pronounced; but when read mentally they reflect for him the colour of the ink they are written or printed with. The form, therefore, has nought to do with such colour phenomena. While these impressions do not generally take place outside of himself, but perform, so to say, on the platform of his brain, we find other sensitives offering far more curious phenomena than “M.H.P.” does.

Besides Galton’s interesting chapter upon this subject, in his Inquiries into human faculty and its development, we find in the London Medical Record a sensitive describing his impressions in this wise: “As soon as I hear the sounds of a guitar, I see vibrating chords, surrounded by coloured vapours.” The piano produces the same: “coloured images begin to float over the keys.”

One of Dr. Pedrono's subjects in Paris * has always colour impressions outside of himself. "Whenever I hear a chorus composed of several voices," he says, "I feel a great number of coloured points floating over the heads of the singers. I feel them, for my eye receives no definite impression; nevertheless, I am compelled to look at them and while examining them I feel perplexed, for I cannot find those bright coloured spots where I look at them, or rather feel them."

Inversely, there are sensitives in whom the sight of colours evokes immediately that of sounds, and others again, in whom a triple phenomenon is produced by one special sense generating two other senses. A certain sensitive cannot hear a brass band without a taste "like copper in the mouth" during the performance, and seeing dark golden clouds.

Science investigates such manifestations, recognizes their reality, and—remains powerless to explain them. "Neurosis and hysteria" is the only answer obtained, and the "canine hallucinations" of the French academicians quoted in Isis [Vol. I, p. 178], have remained valid to this day as an explanation, or a universal solvent of all such phenomena. But it is only natural after all, that science should be unable to account at any rate for this particular phenomenon of light and sound, since its theory of light itself has never been fully verified, nor made complete to the present day.

Let then our scientific opponents play for a while longer at "blindman's buff" amongst phenomena, with no ground to stand upon but their eternal physiological hypotheses. The time is not perhaps far off when they shall be compelled to change their tactics or—confess themselves defeated by even such elementary phenomena as described above. But, whatever physiologists may, or may not say, or do; whatever their scientific explanations, hypotheses and conclusions at present or in the future, modern phenomena are fast cycling back for their true explanation, to the archaic Vedas, and other "Sacred Books of the East."

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* Annales d'Oculistique, Nov. and Dec., 1882.—Journal de Médecine de l'Ouest, 4me Trimestre, 1882.

For it is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and colour. Mental correlations of the two senses of “sight” and “hearing “ were as common a fact in their days, as that of a man in our own seeing objective things before him with his eyes wide open at noon.

Any student of Occultism, the youngest of chelas who has just begun reading esoterically his Vedas, can suspect what the real phenomenon means; simply—a cyclic return of human organisms to their primitive form during the 3rd and even the 4th Root Races of what is known as the Antediluvian periods. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our Fifth Race, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. These are no vain words, for here are two of the many proofs.

In consequence of the abundant data gleaned by linguistic research, philologists are beginning to raise their voices and are pointing to some very suggestive, though as yet unexplained facts. (1) All the words indicative of human representations and conceptions of light and sound are found to have their derivation from the same roots.*

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* Introduction à la mythologie de l’Odyssée, Voyevodsky.

[Reference is here made to the Russian historian Leopold Franzovich Voyevodsky, and to his doctorate thesis entitled Vvedenie v mifologiiu odissei (Introduction to the Mythology of the Odyssey, Odessa, 1881). It is very difficult to obtain, but may be consulted in the Library of Congress, Washington, D.C. It is not known why H.P.B. mentions this work with a French title, as no translation of it is known to exist. Vide VOYEVODSKY in the Bio-Bibliographical Index.—Compiler.]

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(2) Mythology shows, in her turn, the evident law—the uniformity of which precludes the possibility of chance—that led the ancient symbologists to represent all their sun-gods and radiant deities—such as the Dawn, the Sun, Aurora, Phoebus, Apollo, etc.—connected in one way or the other with music and singing—with sound in short—associated with radiancy and colour.*

If this is as yet but an inference, there exists a still better proof in the Vedas, for there the conceptions of the words “sound” and “light,” “to hear” and “to see,” are always associated. In Hymn X, 71, verse 4, we read: “One—though looking, sees not the speech, and the other seeing—does not hear it.” And again in verse 7th, in which a party of friends is represented as emulating each other in singing, they are charactered by the double epithet placed side by side: Akshavanta and Karnavanta, or “one finished with eyes” and “one furnished with ears.” The latter is natural—the singer has a good ear for music, and the epithet is comprehensible in view of the musical emulation. But what sense can the Akshavanta have in this case, with his good sight, unless there is a connection and a meaning in it that are not explained, because probably the hymn refers to days when sight and hearing were synonymous terms? Moreover, a philologist, a rising Orientalist,† tells us that “ the Sanskrit verbal root ARCH is used to denote two meanings—(a) ‘to sing,’ and (b) ‘to shine,’ to radiate beams or rays. The substantives rich and archis, derived from the root ARCH, are used to signify (1) song, hymn, and (2) brilliancy, ray, sun. . . . In the conception of the ancients a speech could be seen . . . ,” he explains. What does the Esoteric Doctrine—that universal solvent indeed of all scientific difficulties and puzzles—say to this?

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* D. N. Ovsyaniko-Kulikovsky, Essay on the Bacchic Cults of the Indo-European antiquity, etc.

† Professor D. N. Ovsyaniko-Kulikovsky, the Author of the Essay on the Bacchic Cults, etc.

[Vide OVSYANIKO-KULIKOVSKY in the Bio-Bibliogr. Index.—Compiler.]

It sends us to the chapter on the Evolution of Races, in which primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the 1st Root-race during the 4th Round on this globe.* Human speech, as known to us, came into being in the Root-race that preceded ours—the Fourth or the "Atlantean"—at the very beginning of it, in sub-race No. 1; and simultaneously with it were developed sight—as a physical sense—while the four other senses (with the two additional—the 6th and 7th —of which science knows nothing as yet)—remained in their latent, undeveloped state as physical senses, although fully developed as spiritual faculties. Our sense of hearing developed only in the 3rd sub-race. Thus, if human "speech"—owing to that absence of the sense of hearing—was in the beginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb, still it is easy to understand how, even from those early days, "speech" became associated with "sight," or, in other words, people could understand each other and talk with the help of only sight and touch. "Sound is seen before it is heard"—says the Book of Kiu-ti. The flash of lightning precedes the clap of thunder. As ages went by mankind fell with every new generation lower and lower into matter, the physical smothering the spiritual, until the whole set of senses—that had formed during the first three Root-races but one SENSE, namely, spiritual perception—finally fell asunder to form henceforth five distinct senses.

But we are in the 5th race, and we have already passed the turning or axial point of our "sub-race cycle." Eventually as the current phenomena and the increase of sensitive organisms in our age go to prove, this Humanity will be moving swiftly on the path of pure spirituality,

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* See Esoteric Buddhism—for the Rounds, World-periods, and Subraces. The chapter referred to will appear in The Secret Doctrine, which will shortly be published.

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and will reach the apex (of our Race) at the end of the 7th sub-race. In plainer and fuller language—plainer and fuller to some theosophists only, I am afraid—we shall be, at that period, on the same degree of spirituality that belonged to, and was natural in, the 1st sub-race of the 3rd Root-race of the FOURTH Round; and the second half of it (or that half in which we now are) will be, owing to the law of correspondence, on parallel lines with the first half of the THIRD Round. In the words of one in whom live Truth and Wisdom—however often His words may have been misunderstood and criticised, not alone by profane critics but even by some theosophists—"in the 1st half of the 3rd Round the primordial spirituality of man was eclipsed, because over-shadowed by nascent mentality"; Humanity was on its descending arc in the first half of that round and in the last half on its ascending arc: i.e., " his [man's] gigantic stature had decreased and his body improved in texture; and he had become a more rational being though still more an ape than a Deva-man." * And, if so, then, according to that same law of correspondences—an immutable one in the system of cycles we have to infer the following:—that the latter half of our Round—as shown to correspond with the 1st half of the 3rd —must have already begun to be once more over-shadowed by re-nascent "primordial" spirituality, which, at the end of the 4th Round, will have nearly eclipsed our actual mentality—in the sense of cold human Reason.

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* [H.P.B. makes reference to and quota from a Letter of Master K.H. received by A. O. Hume, July 9, 1882, answering questions on Globe-Rounds, etc. The original of this Letter does not seem to exist any longer. The text can be found in The Mahatma Letters to A. P. Sinnett, pp. 78-88, where it has been transcribed "from a copy in Mr. Sinnett's handwriting."

The wording runs as follows (pp. 87-88):

"3rd Round.—He has now a perfectly concrete or compacted body; at first the form of a giant ape, and more intelligent (or rather cunning) than spiritual. For in the downward arc he has now reached the point where his primordial spirituality is eclipsed or over-shadowed by nascent mentality. In the last half of this third round his gigantic stature decreases, his body improves in texture (perhaps the microscope might help to demonstrate this) and he becomes a more rational being—though still more an ape than a Deva man."

—Compiler.]

On the principle of that same law of correspondences—as shall be shown and thoroughly explained in the forthcoming Secret Doctrine—civilized humanity will soon begin to show itself, if even less “rational” on the worldly plane, at any rate more Deva-like than “ape-like”—as we now actually are, and that in the most distressing degree.

I may conclude with the remark, that since our natural and still “ape-like” propensities make us dread, individually and collectively, to be thrown by public opinion out of that region where all the smaller bodies gravitate toward the luminary of our social solar system—Science and her authority—something has to be done to remedy such a disastrous state of things. I propose to show therefore, in my next, that as we are still only in the 5th subrace of the Parent race, and none of us shall live to see the 7th—when things shall mend naturally—that it is just as well not to hang our hopes on science, whether orthodox or semi-heretical. The men of science cannot help -the world to understand the rationale of phenomena, which for a little while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than anyone else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are helpless in this case, and it is unjust to charge them with malice, or even with unwillingness—as has been often done. Their rationality (taken in this case in the sense of intellectuality, not of reason) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their inner nature by “improving the texture” of their spiritual minds.

II

[The Theosophist, Vol. VII, No. 80, May, 1886, pp. 481-494]

It has already been remarked that neither the medical faculties, nor the scientific bodies of physicists, could ever explain the primum mobile or rationale of the simplest phenomenon, outside of purely physiological causes; and that, unless they turned for help to occultism, they would have to bite the dust before the XXth century was very old.

This seems a bold assertion. Nevertheless, it is fully justified by that of certain medical celebrities: that no phenomenon is possible outside of physiological and purely physical causes. They might reverse this statement and say no final investigation is possible with the light of only physiological and physical causes. That would be correct. They might add that, as men of exact science, they could not employ other methods of investigation. Therefore, having conducted their experiments to a certain boundary, they would desist and declare their task accomplished. Then the phenomena might be passed on to transcendentalists and philosophers to speculate upon. Had they spoken in such a spirit of sincerity no one would have the right of saying that they had not done their duty: for they would have done the best they could under the circumstances, and, as will presently be shown, they could do no more. But at present the neuropathic physicians merely impede the progress of real psychological knowledge. Unless there is an opening, however small, for the passage of a ray from a man’s higher self to chase the darkness of purely material conceptions from the seat of his intellect, and to replace it by light from a plane of existence entirely unknown to the ordinary senses, his task can never be wrought to a successful termination. And as all such abnormal cases, in order to be manifested to our physical as well as spiritual senses, in other words, to become objective, must always have their generating causes interblended between the two spheres or planes of existence, the physical and the spiritual, it is but natural that a materialist should discern only those with which he is acquainted, and remain blind to any other.

The following illustration will make this clear to every intellectual reader.

When we speak of light, of heat and sound, and so on, what do we mean? Each of these natural phenomena exists per se. But for us it has no being independently of our senses, and exists only to that degree which is perceived by a sense corresponding to it in us. Without being in the least deaf or blind, some men are endowed with far less acute hearing and sight than their neighbours; and it is a well known fact that our senses can be developed and trained as well as our muscles by exercise and method. It is an old axiom that the sun needs an eye to manifest its light; and though the solar energy exists from the first flutter of our Manvantara and will exist to the first killing breath of Pralaya, still, if a certain portion of that energy did not call forth in us those modifications that we name perception of light, Cimmerian darkness would fill the Kosmos and we should be denying the very existence of the sun. Science makes a distinction between the two energies—that of heat and that of light. But the same science teaches us that the creature, or being, in which the corresponding external actions would cause a homogeneous modification, could not find any difference between heat and light. On the other hand, that the creature, or being, in which the dark rays of the solar spectrum would call forth the modifications that are produced in us by the bright rays, would see light there, where we saw nothing whatever.

Mr. A. Butleroff, a professor of chemistry and an eminent scientist, gives us many instances of the above. He points to the observations made by Sir John Lubbock on the sense of colour in ants. It was found by that distinguished man of science, that ants do not allow their eggs to remain subjected to light, and carry them off immediately from a sun-lit spot to a dark place. But when a ray of red light is turned on those eggs (the larvae), the ants leave them untouched as though they were in complete darkness: they place their eggs indifferently under a red light or in utter darkness.

Red light is a non-existent thing for them: as they do not see it, it is for them darkness. The impressions made on them by bright rays are very weak, especially by those nearest to the red—the orange and yellow. To such rays, on the contrary, as light and dark blue and violet—they seem very impressionable. When their nests are lit partly with violet and partly with red rays, they transfer their eggs immediately from the violet onto the red field. To the ant, therefore, the violet ray is the brightest of all the spectral rays. Their sense of colour is therefore quite the opposite of the same sense in man.

But this contrast is still more strengthened by another fact. Besides the rays of light, the solar spectrum contains, as everyone knows, the so-called heat rays (for red) and the chemical (for violet). We see however neither the one nor the other, but term both of them dark rays: while the ants perceive them clearly. For, as soon as their eggs are subjected to the action of those dark rays, the ants drag them from that (to us) quite obscure field onto the one lighted by the red rays: therefore, for them, the chemical ray is violet. Hence says the professor—

Owing to such a peculiarity, the objects seen by the ants must appear to them quite different from what they seem to us; those insects find evidently in nature hues and colours of which we have not, nor can have, the slightest conception. Admit for one moment the existence in nature of such objects as would swallow up all the rays of the solar spectrum, and scatter only the chemical rays: these objects would remain invisible to us, while the ants would perceive them very well.

And now, let the reader imagine for one moment the following: that there may be a possibility within the powers of man, with the help of secret sciences, firstly of preparing an “object” (call it talisman if you will) which, detaining for a longer or shorter period the rays of the “solar spectrum” on some one given point, will cause the manipulator of it to remain invisible to all, because he places himself and keeps within the boundary of the chemical “dark” rays; and secondly—reversing it, to become enabled to see in nature by the help of those dark rays that which ordinary men, with no such “talisman” at hand, can never see with their natural, naked eye!

This may be a simple supposition, or it may be a very serious statement, for all the men of science know. They protest only against that which is claimed to be supernatural, above or outside their Nature; they have no right to object to the acceptance of the supersensuous, if shown within the limits of our sensuous world.

The same holds good in acoustics. Numerous observations have shown that ants are completely deaf to the sounds that we hear; but that is no reason why we should suppose that ants are deaf. Quite the reverse; for taking his stand on his numerous observations, the same scientist thinks it necessary to accept that the ants hear sounds, “only not those that are perceptible to us.”

Every organ of hearing is sensitive to vibrations of a given rapidity, but in cases of different creatures such rapidities may very easily not coincide. And not only in the case of creatures quite different from us men, but even in that of mortals whose organizations are peculiar—abnormal as they are termed—either naturally, or through training.* Our ordinary ear, for instance, is insensible to vibrations surpassing 38,000 a second, whereas the auditive organ of not only ants but some mortals likewise—who know the way to secure the tympanum from damage, and that of provoking certain correlations in ether—may be very sensitive to vibrations exceeding by far the 38,000 in a second, and thus, such an auditive organ,—abnormal only in the limitations of exact science,—might naturally enable its possessor, whether man or ant, to enjoy sounds and melodies in nature, of which the ordinary tympanum gives no idea. “

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* The case of Kashmiri natives and especially girls who work on shawls is given in Isis [Vol. I, p. 211]. They perceive 300 hues more than Europeans do.

There, where to our senses reigns dead silence, a thousand of the most varied and weird sounds may be gratifying to the hearing of ants," says Professor Butleroff*, citing Lubbock; "and these tiny, intelligent sects could, therefore, regard us with the same right as we have to regard them—as deaf, and utterly incapable of enjoying the music of nature, only because they remain insensible to the sound of a gun, human shouting, whistling, and so on."

The aforesaid instances sufficiently show that the scientist's knowledge of nature is incapable of coinciding wholly and entirely with all that exists and may be found in it. Even without trespassing on other and different spheres and planets, and keeping strictly within the boundaries of our globe, it becomes evident that there exist in it thousands upon thousands of things unseen, unheard, and impalpable to the ordinary human senses. But let us admit, only for the sake of argument, that there may be—quite apart from the supernatural—a science that teaches mortals what may be termed supersensuous chemistry and physics; in plainer language—alchemy and the metaphysics of concrete not abstract nature, and every difficulty will be removed. For, as the same Professor argues—

If we see light there, where another being is plunged in darkness; and see nothing there, where it experiences the action of the light waves; if we hear one kind of sounds and remain deaf to another kind of sounds, heard, nevertheless, by a tiny insect—is it not as clear as day, that it is not nature, in her, so to say, primeval nakedness, that is subject to our science and its analysis, but simply those modifications, feelings and perceptions that she awakens in us? It is in accordance with these modifications only that we can draw our conclusions about external things and nature's actions, and thus create to ourselves the image of the world surrounding us. The same, with respect to every " finite " being: each judging of the external, only by the modifications that are created in him (or it) by the same.

And this, we think, is the case with the materialist: he can judge psychic phenomena only by their external aspect, and no modification is, or ever can be, created in him, so as to open his insight to their spiritual aspect.

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* Scientific Letters, X.

Notwithstanding the strong position of those several eminent men of science who, becoming convinced of the actuality of “spiritual” phenomena, so-called, have become spiritualists; notwithstanding that—like Professors Wallace, Hare, Zöllner, Wagner, Butleroff—they have brought to bear upon the question all the arguments their great knowledge could suggest to them—their opponents have had, so far always the best of them. Some of these do not deny the fact of phenomenal occurrences but they maintain that the chief point in the great dispute between the transcendentalists of spiritualism and the materialists is simply the nature of the operative force, the primum mobile of the power at work. They insist on this main point: the spiritualists are unable to prove that this agency is that of intelligent spirits of departed human beings, “so as to satisfy the requirements of exact science, or of the unbelieving public for the matter of that.” And, viewed from this aspect, their position is impregnable.

The theosophical reader will easily understand that it is immaterial whether the denial is to the title of “spirit” pure and simple or to that of any other intelligent being, whether human, sub-human, or super-human, or even to a Force—if it is unknown to, and rejected a priori by science. For it seeks precisely to limit such manifestations to those forces only that are within the domain of natural sciences. In short, it rejects point blank the possibility of showing them mathematically to be that which the spiritualists claim them to be, insisting that they have been already demonstrated.

It becomes evident, therefore, that the Theosophist, or rather the Occultist, must find his position far more difficult than even the spiritualist ever can, with regard to modern science. For it is not to phenomena per se that most of the men of science are averse, but to the nature of the agency said to be at work. If, in the case of “Spiritual” phenomena these have only the materialists against them, not so in our case. The theory of “ Spirits” has only to contend against those who do not believe in the survival of man’s soul.

Occultism raises against itself the whole legion of the Academies; because, while putting every kind of “Spirits,” good, bad and indifferent, in the second place, if not entirely in the background, it dares to deny several of the most vital scientific dogmas; and in this case, the Idealists and the Materialists of Science, feel equally indignant; for both, however much they may disagree in personal views, serve under the same banner. There is but one science, even though there are two distinct schools —the idealistic and the materialistic; and both of these are equally considered authoritative and orthodox in questions on science. Few are those among us who clamoured for a scientific opinion expressed upon Occultism, who have thought of this, or realized its importance in this respect. Science, unless remodelled entirely, can have no hand in occult teachings. Whenever investigated on the plan of the modern scientific methods, occult phenomena will prove ten times more difficult to explain than those of the spiritualists pure and simple.

It is, after following for nearly ten years, the arguments of many learned opponents who battled for and against phenomena, that an attempt is now being made to place the question squarely before the Theosophists. It is left with them, after reading what I have to say to the end, to use their judgment in the matter, and to decide whether there can remain one tittle of hope for us ever to obtain in that quarter, if not efficient help, at any rate a fair hearing in favour of the Occult Sciences. From none of their members—I say—not even from those whose inner sight has compelled them to accept the reality of the mediumistic phenomena.

This is but natural. Whatever they be, they are men of the modern science even before they are spiritualists, and if not all, some of them at any rate would rather give up their connection with, and belief in, mediums and spirits, than certain of the great dogmas of orthodox, exact science. And they would have to give up not a few of these were they to turn Occultists and approach the threshold of THE MYSTERY in a right spirit of enquiry.

It is this difficulty that lies at the root of the recent troubles of Theosophy; and a few words upon the subject will not be out of season, the more so as the whole question lies in a nut-shell. Those Theosophists who are not Occultists cannot help the investigators, let alone the men of science. Those who are Occultists work on certain lines that they dare not trespass. Their mouth is closed; their explanations and demonstrations are limited. What can they do? Science will never be satisfied with a half-explanation.

To know, to dare, to will and to remain silent—is so well known as the motto of the Kabbalists, that to repeat it here may perhaps seem superfluous. Still it may act as a reminder. As it is, we have either said too much, or too little. I am very much afraid it is the former. If so, then we have atoned for it, for we were the first to suffer for saying too much. Even that little might have placed us in worse difficulties hardly a quarter of a century ago.

Science—I mean Western Science—has to proceed on strictly defined lines. She glories in her powers of observation, induction, analysis and inference. Whenever a phenomenon of an abnormal nature comes before her for investigation, she has to sift it to its very bottom, or let it go. And this she has to do, and she cannot, as we have shown, proceed on any other than the inductive methods based entirely on the evidence of physical senses. If these, aided by the scientific acumen, do not prove equal to the task, the investigators will resort to, and will not scruple to use, the police of the land, as in the historical cases of Loudun, Salem Witchcraft, Morzine, etc.: The Royal Society calling in Scotland Yard, and the French Academy her native mouchards, all of whom will, of course, proceed in their own detective-like way to help science out of difficulty. Two or three cases of “an extremely suspicious character” will be chosen, on the external plane of course, and the rest proclaimed of no importance, as contaminated by those selected. The testimony of eye-witnesses will be rejected, and the evidence of ill-disposed persons speaking on hearsay accepted as “unimpeachable.”

Let the reader go over the 20 odd volumes of de Mirville's and des Mousseaux's works, embracing over a century of forced enquiry into various phenomena by science, and he will be better able to judge the ways in which scientific, often honourable, men-proceed in such cases.

What can be expected then, even from the idealistic school of science, whose members are in so small a minority. Laborious students they are, and some of them open to every truth and without equivocation. Even though they may have no personal hobbies to lose, should their previous views be shown to err, still there are such dogmas in orthodox science that even they would never dare to trespass. Such, for instance, are their axiomatic views upon the law of gravitation and the modern conceptions of Force, Matter, Light, etc., etc.

At the same time we should bear in mind the actual state of civilized Humanity, and remember how its cultured classes stand in relation to any idealistic school of thought, apart from any question of occultism. At the first glance we find that two-thirds of them are honeycombed with what may be called gross and practical materialism.

"The theoretical materialistic science recognizes nought but SUBSTANCE. Substance is its deity, its only God." We are told that practical materialism, on the other hand, concerns itself with nothing that does not lead directly or indirectly to personal benefit. "Gold is its idol," justly observes Professor Butleroff* (a spiritualist, yet one who could never accept even the elementary truths of occultism, for he "cannot understand them"). "A lump of matter," he adds,

the beloved substance of the theoretical materialists, is transformed into a lump of mud in the unclean hands of ethical materialism. And if the former gives but little importance to inner (psychic) states that are not perfectly demonstrated by their exterior states, the latter disregards entirely the inner states of life. . . . . The spiritual aspect of life has no meaning for practical materialism, everything being summed up for it in the external.

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* Scientific Letters, X.

The adoration of this external finds its principal and basic justification in the dogma of materialism, which has legalized it.

This gives the key to the whole situation. Theosophists or Occultists at any rate, have nothing then to expect from materialistic Science and Society.

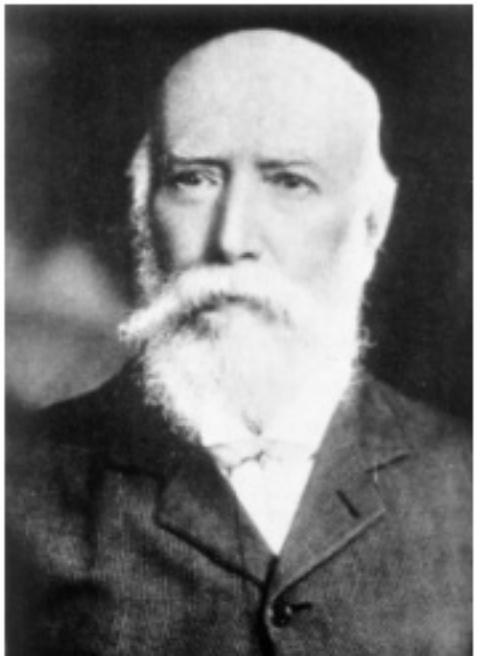
Such a state of things being accepted for the daily routine of life—though that which interferes with the highest moral aspirations of Humanity cannot we believe live long—what can we do but look forward with our hopes to a better future? Meanwhile, we ought never to lose courage; for if materialism, which has depopulated heaven and the elements, and has chosen to make of the limitless Kosmos instead of an eternal abode a dark and narrow tomb, refuses to interfere with us, we can do no better than leave it alone.

Unfortunately it does not. No one speaks so much as the materialists of the accuracy of scientific observation, of a proper use of one's senses and one's reason thoroughly liberated from every prejudice. Yet, no sooner is the same privilege claimed in favour of phenomena by one who has investigated them in that same scientific spirit of impartiality and justice, than his testimony becomes worthless. "Yet if such a number of scientific minds," writes Prof. Butleroff "accustomed by years of training to the minutest observation and verification, testify to certain facts, then there is a prima facie improbability that they should be collectively mistaken." "But they have and in the most ludicrous way," answer his opponents; and this time we are at one with them.

This brings us back to an old axiom of esoteric philosophy: "nothing of that which does not exist somewhere, whether in the visible or invisible kosmos, can be reproduced artificially, or even in human thought."

"What nonsense is this?" exclaimed a combative Theosophist upon hearing it uttered. "Suppose I think of an animated tower, with rooms in it and a human head, approaching and talking with me—can there be such a thing in the universe?"

"Or parrots hatching out of almond-shells?" said an-other sceptic. Why not?—was the answer—not on this earth, of course. But how do we know that there may not be such beings as you describe—tower-like bodies and human heads—on some other planet? Imagination is nothing but the memory of preceding births—Pythagoras tells us.



ALFRED PERCY SINNETT
1840-1921
Reproduced from Isabel de Steiger's Memorabilia.

You may yourself have been such a "tower man" for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells—no one could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago, that the last whisper of its echo was lost in the Diluvian roar. "The mineral becomes plant, the plant an animal, an animal man," etc. say the Kabbalists.

Speaking of the evidence and the reliability of senses—even the greatest men of science got caught once upon a time, in not only believing such a thing, but in actually teaching it as a scientific fact—as it appears.

"When was that?" was the incredulous question. "Not so far back, after all; some 280 years ago—in England." The strange belief that there was a kind of a sea-fowl that hatched out of a fruit was not limited at the very end of the XVIth century to the inhabitants of English sea-port towns only. There was a time when most of the men of science firmly believed it to be a fact, and taught it accordingly. The fruit of certain trees growing on the sea shore—a kind of Magnolia—with its branches dipping generally in the water, had its fruits—as it was asserted—transformed gradually by the action of salt water into some special Crustacean formation, from which emerged in good time a living sea-bird, known in the old natural histories as the "Barnacle-goose." Some naturalists accepted the story as an undeniable fact.

They observed and investigated it for several years, and the discovery was accepted and approved by the greatest authorities of the day and published under the auspices of some learned society. One of such believers in the “Barnacle-goose” was John Gerard, a botanist, who notified the world of the amazing phenomenon in an erudite work published in 1596. In it he describes it, and declares it “a fact on the evidence of his own senses.” “He has seen it himself,” he says, “ touched the fruit-egg day after day,” watched its growth and development personally, and had the good luck of presiding at the birth of one such bird. He saw first the legs of the chicken oozing out through the broken shell, then the whole body of the little Barnacle-goose “which begun forthwith swimming.” * So much was the botanist convinced of the truth of the whole thing, that he ends his description by inviting any doubter of the reality of what he had seen to come and see him, John Gerard, and then he would undertake to make of him an eye-witness to the whole proceeding. Robert Murray another English savant and an authority in his day, vouches for the reality of the transformation of which he was also an eye-witness.† And other learned men, the contemporaries of Gerard and Murray—Funck, Aldrovandi, and many others shared that conviction.‡ So what do you say to this “Barnacle-goose”?

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* From the Scientific Letters—Letter XXIV, Against Scientific Evidence in the Question of Phenomena.

† He speaks of that transformation in the following words, as translated from the Latin: “In every conch (or shell) that I opened, after the transformation of the fruits on the branches into shells, I found the exact picture in miniature in it of the sea-fowl: a little beak like that of a goose, well dotted eyes; the head, the neck, the breast, the wings, and the already formed legs and feet, with well marked feathers on the tail, of a dark colour, etc., etc.”

‡ It is evident that this idea was commonly held in the latter half of the 17th century, seeing that it found a place in Hudibras, which was an accurate reflection of the opinions of the day:—

“As barnacles turn Soland Geese

In the islands of the Orchades.”

[by Samuel Butler, Pt. III, Canto II, line 9.]

Well, I would rather call it the “Gerard-Murray goose,” that’s all. And no cause to laugh at such mistakes of those early scientists. Before two hundred years are over our descendants will have far better opportunities to make fun of the present generations of the F.R.S. and their followers. But the opponent of phenomena who quoted the story about the “Barnacle-goose” is quite right there; only that instance cuts both ways, of course, and when one brings it as a proof that even the scientific authorities, who believe in spiritualism and phenomena, may have been grossly mistaken with all their observation and scientific training, we may reverse the weapon and quote it the other way; as an evidence as strong that no “acumen” and support of science can prove a phenomenon “referable to fraud and credulity,” when the eye-witnesses who have seen it know it for a fact at least. It only shows that the evidence of even the scientific and well trained senses and powers of observation may be in both cases at fault as those of any other mortal, especially in cases where phenomenal occurrences are sought to be disproved. Even collective observation would go for nought, whenever a phenomenon happens to belong to a plane of being, called (improperly so in their case) by some men of science the fourth dimension of space; and when other scientists who investigate it lack the sixth sense in them, that corresponds to that plane.

In a literary cross-firing that happened some years ago between two eminent professors, much was said of that now for ever famous fourth dimension. One of them, telling his readers that while he accepted the possibility of only the “terrestrial natural sciences,” viz., the direct or inductive science, “or the exact investigation of those phenomena only which take place in our earthly conditions of space and time,” says he can never permit himself to overlook the possibilities of the future. “I would remind my colleagues,” adds the Professor-Spiritualist, that our inferences from that which is already acquired by investigation, must go a great deal further than our sensuous perceptions. The limits of sensuous knowledge must be subjected to constant enlargement, and those of deduction still more.

Who shall dare to draw those limits for the future ? . . . . . Existing in a three-dimensional space, we can conduct our investigations of, and make our observations upon, merely that which takes place within those three dimensions. But what is there to prevent us thinking of a space of higher dimensions and building a geometry corresponding to it? . . . . . Leaving the reality of a four-dimensional space for the time being aside, we can still . . . . . go on observing and watching whether there may not be met with occasionally on our three-dimensional world, phenomena that could only be explained on the supposition of a four-dimensional space.

In other words,

. . . . we ought to ascertain whether anything pertaining to the four-dimensional regions can manifest itself in our three-dimensional world . . . . can it not be reflected in it? . . . .

The occultist would answer, that our senses can most undeniably be reached on this plane, not only from a four-dimensional but even a fifth and sixth-dimensional world. Only those senses must become sufficiently spiritualized for it, in so far as it is our inner sense only that can become the medium for such a transmission. Like “the projection of an object that exists in a space of three dimensions can be made to appear on the flat surface of a screen of only two dimensions”—four-dimensional beings and things can be reflected in our three-dimensional world of gross matter. But, as it would require a skilful physicist to make his audience believe that the things “real as life” they see on his screen are not shadows but realities, so it would take a wiser one than any of us to persuade a man of science—let alone a crowd of scientific men—that what he sees reflected on our three-dimensional “screen” may be, at times, and under certain conditions, a very real phenomenon, reflected from, and produced by “four-dimensional powers,” for his private delectation, and as a means to convince him. “Nothing so false in appearance as naked truth”—is a Kabbalistic saying;—“truth is often stranger than fiction”—is a world-known axiom.

It requires more than a man of our modern science to realize such a possibility as an interchange of phenomena between the two worlds—the visible and the invisible.

A highly spiritual, or a very keen impressionable intellect, is necessary to decipher intuitionally the real from the unreal, the natural from the artificially prepared "screen." Yet our age is a reactionary one, hooked on the very end of the Cyclic coil, or what remains of it. This accounts for the flood of phenomena, as also for the blindness of certain people.

What does materialistic science answer to the idealistic theory of a four-dimensional space? "How!" it exclaims, "and would you make us attempt, while circumscribed within the impossible circle of a three-dimensional space, to even think of a space of higher dimensions! But how is it possible to think of that, which our human thought can never imagine and represent even in its most hazy outlines? One need be quite a different being from a human creature; be gifted with quite a different psychic organization; one must not be a man, in short, to find himself enabled to represent in his thought a four-dimensional space, a thing of length, breadth, thickness and—what else?"

Indeed, "what else?"—for no one of the men of science, who advocate it, perhaps only because they are sincere spiritualists and anxious to explain phenomena by the means of that space, seem to know it themselves. Is it the "passage of matter through matter"? Then why should they insist upon it being a "space" when it is simply another plane of existence—or at least that is what ought to be meant by it—if it means anything. We occultists say and maintain, that if a name is needed to satisfy the material conceptions of men on our low plane, let them call it by its Hindu name Mahar (or Maharloka)—the fourth world of the higher septenary, and one that corresponds to Rasatala (the fourth of the septenary string of the nether worlds)—the fourteen worlds that "sprung from the quintuplicated elements"; for these two worlds are enveloping, so to say, our present fourth-round world. Every Hindu will understand what is meant. Mahar is a higher world, or plane of existence rather; as that plane to which belongs the ant just spoken of, is perchance a lower one of the nether septenary chains. And if they call it so—they will be right.

Indeed, people speak of this four-dimensional space as though it were a locality —a sphere instead of being what it is—quite a different state of Being. Ever since it came to be resurrected in people's minds by Prof. Zöllner, it has led to endless confusion. How did it happen? By the means of an abstruse mathematical analysis a spiritual-minded man of science finally came to the laudable conclusion that our conception of space may not be infallible, nor is it absolutely proven that besides our three-dimensional calculations it is mathematically impossible that there are spaces of more or less dimensions in the wide Universe. But, as is well expressed by a sceptic —

. . . . the confession of the possible existence of spaces of different dimensions than our own does not afford us (the high mathematicians) the slightest conception of what those dimensions really are. To accept a higher "four-dimensional" space is like accepting infinitude: such an acceptation does not afford us the smallest help by which we might represent to ourselves either of these . . . . . all we know of such higher spaces is, that they have nothing in common with our conceptions of space." (Scientific Letters.)

"Our conception"—means of course the conception of materialistic Science, thus leaving a pretty wide margin for other less scientific, withal more spiritual, minds.

To show the hopelessness of ever bringing a materialistic mind to realize or even conceive in the most remote and hazy way the presence among us, in our three-dimensional world of other higher planes of being, I may quote from the very interesting objections made by one of the two learned opponents,* already referred to, with regard to this "Space."

He asks: "Is it possible to introduce as an explanation of certain phenomena the action of such a factor, of which we know nothing certain, are ignorant even of its nature and its faculties?"

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* 1883—Scientific Letters—published in the Novoye Vremya.

Perchance, there are such, who may “know” something, who are not so hopelessly ignorant. If an occultist were appealed to, he would say—No; exact physical science has to reject its very being, otherwise that science would become metaphysical. It cannot be analyzed—hence explained, on either biological or even physiological data. Nevertheless, it might, inductively—as gravitation for instance, of which you know no more than that its effects may be observed on our three-dimensional earth.

Again (1) “It is said” (by the advocates of the theory) “that we live unconditionally in our three-dimensional space! Perchance” (unconditionally) “just because we are able to comprehend only such space, and absolutely incapable, owing to our organization, to realize it in any other, but a three-dimensional way!”

(2) In other words, “even our three-dimensional space is not something existing independently, but represents merely the product of our understanding and perceptions.”

To the first statement Occultism answers that those “incapable to realize” any other space but a three-dimensional one, do well to leave alone all others. But it is not “owing to our [human] organization,” but only to the intellectual organization of those who are not able to conceive of any other; to organisms undeveloped spiritually and even mentally in the right direction. To the second statement it would reply, that the “opponent” is absolutely wrong in the first, and absolutely right in the last portion of his sentence. For, though the “fourth dimension”—if we must so call it—exists no more independently of our perceptions and senses than our three-dimensional imagined space, nor as a locality, it still is, and exists for the beings evoluted and born in it as “a product of their understanding and their perceptions.” Nature never draws too harsh lines of demarcation, never builds impassable walls, and her unbridged “chasms” exist merely in the tame conceptions of certain naturalists. The two (and more) “spaces,” or planes of being, are sufficiently interblended to allow of a communication between those of their respective inhabitants who are capable of conceiving both a higher and a lower plane.

There may be amphibian beings intellectually as there are amphibious creatures terrestrially.

The objector to a fourth-dimensional plane complains that the section of high mathematics, known at present under the name of “Metamathematics,” or “Metageometry,” is being misused and misapplied by the spiritualists. They “seized hold of, and fastened to it as to an anchor of salvation.” His arguments are, to say the least, curious. “Instead of proving the reality of their mediumistic phenomena,” he says, they took to explaining them on the hypothesis of a fourth dimension. Do we see the hand of a Katie King, which disappears in “unknown space”—forthwith on the proscenium—the fourth dimension; do we get knots on a rope whose two ends are tied and sealed—again that fourth dimension. From this standpoint space is viewed as something objective. It is believed that there are indeed in nature three, four and five-dimensional spaces. But, firstly, by the means of mathematical analysis, we might arrive, in this way, at an endless series of spaces. Only think, what would become of exact sciences, if, to explain phenomena, such hypothetical spaces were called to its help. If one should fail, we could evoke another, a still higher one, and so on . . . .

Oh, poor Kant! And yet we are told that one of his fundamental principles was —that our three-dimensional space is not an absolute one; and that “even in respect to such axioms as those of Euclid’s geometry, our knowledge and sciences can only be relatively exact and real.”

But why should exact science be thought in danger only because spiritualists try to explain their phenomena on that plane? And on what other could they explain that which is inexplicable if we undertake to analyze it on the three-dimensional conceptions of terrestrial science, if not by the fourth-dimensional conception? No sane man would undertake to explain the Daïmon of Socrates by the shape of the great sage’s nose, or attribute the inspiration of The Light of Asia to Mr. Edwin Arnold’s skull cap. What would become of science—verily, were the phenomena left to be explained on the said hypothesis?

Nothing worse, we hope, than what became of science, after the Royal Society had accepted its modern theory of Light, on the hypothesis of an universal Ether. Ether is no less “a product of our understanding” than Space is. And if one could be accepted, then why reject the other? Is it because one can be materialized in our conceptions, or shall we say had to be, since there was no help for it; and that the other, being useless as a hypothesis for the purposes of exact science, is not, so far?

So far as the Occultists are concerned, they are at one with the man of strict orthodox science, when to the offer made “to experiment and to observe whether there may not occur in our three-dimensional world phenomena, explainable only on the hypothesis of the existence of a space of four dimensions,” they answer as they do. “Well”—they say—”and shall observation and experiment give us a satisfactory answer to our question concerning the real existence of a higher four-dimensional space? Or, solve for us a dilemma unsolvable from whatever side we approach it? How can our human observation and our human experiments, possible only unconditionally within the limits of a space of three dimensions, serve us as a point of departure for the recognition of phenomena which can be explained “only if we admit the existence of a four-dimensional space”?

The above objections are quite right we think; and the spiritualists would be the only losers were they to ever prove the existence of such space or its interference in their phenomena. For see, what would happen. No sooner would it be demonstrated that—say, a ring does pass through solid flesh and emigrate from the arm of the medium on to that of the investigator who holds the two hands of the former; or again, that flowers and other material things are brought through closed doors and walls; and that, therefore, owing to certain exceptional conditions, matter can pass through matter—no sooner would the men of science get collectively convinced of the fact, than the whole theory of spirit agency and intelligent intervention would crumple to dust.

The three-dimensional space would not be interfered with, for the passage of one solid through the other does nothing to do away with even metageometrical dimensions, but matter would be probably endowed by the learned bodies with one more faculty, and the hands of the materialists strengthened thereby. Would the world be nearer the solution of psychic mystery? Shall the noblest aspirations of mankind after the knowledge of real spiritual existence on those planes of being that are now confused with the "four-dimensional space" be the nearer to solution, because exact science shall have admitted as a physical law the action of one man walking deliberately through the physical body of another man, or through a stone wall? Occult sciences teach us that at the end of the Fourth Race,* matter, which evolutes, progresses and changes, as we do along with the rest of the kingdoms of nature, shall acquire its fourth sense, as it acquires an additional one with every new Race. Therefore, to an Occultist there is nothing surprising in the idea that the physical world should be developing and acquiring new faculties—a simple modification of matter, new as it now seems to science, as incomprehensible as were at first the powers of steam, sound, electricity. . . But what does seem surprising is the spiritual stagnation in the world of intellect, and of the highest exoteric knowledge.

However, no one can impede or precipitate the progress of the smallest cycle. But perhaps old Tacitus was right: "Truth is established by investigation and delay; falsehood prospers by precipitancy." We live in an age of steam and mad activity, and truth can hardly expect recognition in this century. The Occultist waits and bides his time.

H. P. BLAVATSKY.

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* [There is an error here which must have been overlooked when the article was first published. In place of "Race" read "Round." After "matter" supply: "Prithivîtattva—the fourth cosmic element-principle." After the word 'sense;' supply: "the fourth evolutional phase of Prithivî." In place of the last word in the sentence ("Race") read "Round"

—Compiler.]

October, 1886

ANCIENT MAGIC IN MODERN SCIENCE

[The Theosophist, Vol. VIII, No. 85, October, 1886, pp. 1-8]

Pauthier, the French Indianist, may, or may not, be taxed with too much enthusiasm when saying that India appears before him as the grand and primitive focus of human thought, whose steady flame has ended by communicating itself to, and setting on fire the whole ancient world *—yet, he is right in his statement. It is Aryan metaphysics† that have led the mind to occult knowledge—the oldest and the mother science of all, since it contains within itself all the other sciences. And it is occultism—the synthesis of all the discoveries in nature and, chiefly, of the psychic potency within and beyond every physical atom of matter—that has been the primitive bond that has cemented into one corner-stone the foundations of all the religions of antiquity.

The primitive spark has set on fire every nation, truly, and Magic underlies now every national faith, whether old or young. Egypt and Chaldea are foremost in the ranks of those countries that furnish us with the most evidence upon the subject, helpless as they are to do as India does—to protect their paleographic relics from desecration.

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* Essay. Preface by Colebrooke.

[This reference is rather misleading. What is meant is H. T. Colebrooke, Essai sur la philosophie des Hindous Translated from the English by Jean Pierre Guillaume Pauthier. Paris, 1833. In the Preface by the translator, the following passage occurs:

“Au milieu de ce monde presque tout nouveau pour nous, I’Inde, avec sa langue sanscrite si savante et si métaphysique, avec sa pensée religieuse si profonde et si sublime, sa pensée philosophique si abstraite et si hardie, son imagination si poétique et si gigantesque, et sa nature si merveilleuse et si féconde, nous apparaît comme le grand et antique foyer de la pensée humaine, comme le point central et rayonnant de ce vaste cercle d’idées philosophiques et religieuses, d’idiomes frappants de consaguinité, qui a enveloppé la haute Asie et qui a fini par embrasser presque tout l’ancien monde. . . . . ” —Compiler.]

† It is only through Mr. Barthélemy Saint-Hilaire that the world has learnt that “with regard to metaphysics, the Hindu genius has ever remained in a kind of infantile underdevelopment “!!

The turbid waters of the canal of Suez carry along to those that wash the British shores, the magic of the earliest days of Pharaonic Egypt, to fill up with its crumbled dust the British, French, German and Russian museums. Ancient, historical Magic is thus reflecting itself upon the scientific records of our own all-denying century. It forces the hand and tires the brain of the scientist, laughing at his efforts to interpret its meaning in his own materialistic way, yet helps the occultist better to understand modern Magic, the rickety, weak grandchild of her powerful, archaic grandam. Hardly a hieratic papyrus exhumed along with the swathed mummy of King or Priest-Hierophant, or a weather-beaten, indecipherable inscription from the tormented sites of Babylonia or Nineveh, or an ancient tile-cylinder—that does not furnish new food for thought or some suggestive information to the student of Occultism. Withal, magic is denied and termed the “superstition” of the ignorant ancient philosopher.

Thus, magic in every papyrus; magic in all the religious formulae; magic bottled up in hermetically-closed vials, many thousands of years old; magic in elegantly bound, modern works; magic in the most popular novels; magic in social gatherings; magic—worse than that, SORCERY—in the very air one breathes in Europe, America, Australia: the more civilized and cultured a nation, the more formidable and effective the effluvia of unconscious magic it emits and stores away in the surrounding atmosphere . . .

Tabooed, derided magic would, of course, never be accepted under her legitimate name; yet science has begun dealing with that ostracised science under modern masks, and very considerably. But what is in a name? Because a wolf is scientifically defined as an animal of the genus canis, does it make of him a dog? Men of science may prefer to call the magic inquired into by Porphyry and explained by Iamblichus hysterical hypnosis, but that does not make it the less magic.

The result and outcome of primitive Revelation to the earlier races by their “Divine Dynasties,” the kings-instructors, became innate knowledge in the Fourth race, that of the Atlanteans; and that knowledge is now called in its rare cases of “abnormal” genuine manifestation, mediumship. The secret history of the world, preserved only in far-away, secure retreats, would alone, if told unreservedly, inform the present generations of the powers that lie latent, and to most unknown, in man and nature. It was the fearful misuse of magic by the Atlanteans, that led their race to utter destruction, and—to oblivion. The tale of their sorcery and wicked enchantments has reached us, through classical writers, in fragmentary bits, as legends and childish fairy-tales, and as fathered on smaller nations. Thence the scorn for necromancy, goëtic magic, and theurgy. The “witches” of Thessaly are not less laughed at in our day than the modern medium or the credulous Theosophist. This is again due to sorcery, and one should never lack the moral courage to repeat the term; for it is the fatally abused magic that forced the adepts, “the Sons of Light,” to bury it deep, after its sinful votaries had themselves found a watery grave at the bottom of the ocean; thus placing it beyond the reach of the profane of the race that succeeded to the Atlanteans. It is, then, to sorcery that the world is indebted for its present ignorance about it. But who or what class in Europe or America, will believe the report? With one exception, none; and that exception is found in the Roman Catholics and their clergy; but even they, while bound by their religious dogmas to credit its existence, attribute to it a satanic origin. It is this theory which, no doubt, has to this day prevented magic from being dealt with scientifically.

Still, nolens volens, science has to take it in hand. Archaeology in its most interesting department—Egyptology and Assyriology—is fatally wedded to it, do what it may. For magic is so mixed up with the world’s history that, if the latter is ever to be written at all in its completeness, giving the truth and nothing but the truth, there seems to be no help for it.

If Archaeology counts still upon discoveries and reports upon hieratic writings that will be free from the hateful subject, then HISTORY will never be written, we fear.

One sympathises profoundly with, and can well imagine, the embarrassing position of the various savants and “F.R.S.’s,” of Academicians and Orientalists. Forced to decipher, translate and interpret old mouldy papyri, inscriptions on steles and Babylonian rhombs, they find themselves at every moment face to face with MAGIC! Votive offerings, carvings, hieroglyphics, incantations—the whole paraphernalia of that hateful “superstition”—stare them in the eyes, demand their attention, fill them with the most disagreeable perplexity. Only think what must be their feelings in the following case in hand. An evidently precious papyrus is exhumed. It is the postmortem passport furnished to the osirified soul * of a just-translated Prince or even Pharaoh, written in red and black characters by a learned and famous scribe, say of the IVth Dynasty, under the supervision of an Egyptian Hierophant—a class considered in all the ages and held by posterity as the most learned of the learned, among the ancient sages and philosophers. The statements therein were written at the solemn hours of the death and burial of a King-Hierophant, of a Pharaoh and ruler. The purpose of the paper is the introduction of the “soul” to the awful region of Amenti, before its judges, there where a lie is said to outweigh every other crime. The Orientalist carries away the papyrus and devotes to its interpretation days, perhaps weeks, of labour, only to find in it the following statement: “In the XIIIth year and the second month of Schomoo, in the 28th day of the same, we, the first High-priest of Ammon, the king of the gods,

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* The reader need not be told that every soul newly-born into its cycle of 3000 years after the death of the body it animated, became in Egypt, an “Osiris,” was osirified, viz., the personality became reduced to its higher principles, a spirit.

———————

Penotman, the son of the delegate (or substitute)* for the High-priest Pion-kimoan, and the scribe of the temple of Sosser-soo-khons and of the Necropolis Bootegamonmoo, began to dress the late Prince Oozirmari Pionokha, etc., etc., preparing him for eternity. When ready, the mummy was pleased to arise and thank his servants, as also to accept a cover worked for him by the hand of the 'lady singer,' Nefrelit Nimutha, gone into eternity the year so-and-so" —some hundred years before! The whole in hieroglyphics.

This may be a mistaken reading. There are dozens of papyri, though, well authenticated and recording more curious readings and narratives than that corroborated in this, by Sanchoniathon † and Manetho, by Herodotus and Plato, Syncellus and dozens of other writers and philosophers, who mention the subject. Those papyri note down very often, as seriously as any historical fact needing no special corroboration, whole dynasties of Kings'-manes, viz., of phantoms and ghosts. The same is found in the histories of other nations.

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* "Substitute" was the name given to the father of the "Son" adopted by the High-priest Hierophant; a class of these remaining unmarried, and adopting "Sons" for purposes of transmission of power and succession.

† [Sanchuniathôn (Σαγχουνιάθων), sometimes referred to as Suniaethôn (Σουνιαίθων), is supposed to have been an ancient Phoenician writer, possibly a hierophant of the mysteries, whose works were translated into Greek by Herennius Philo of Byblus who lived in the latter half of the first century of the Christian era. A considerable fragment of this translation has been preserved by Eusebius in the first book of his Praeparatio Evangelica (chaps. vi and x) He is mentioned by Athenaeus, Mochus and Porphyry, among the ancient writers, though our evidence for his actual existence is confined to the testimony of Philo of Byblus alone. The genuineness of his writings has been questioned by many scholars. Sanchuniathôn may have been a native of Berytus, although his name may be only a generic term for a body of teachings concerning Phoenician occult lore and cosmogony. His works are supposed to have been: Of the Physical System of Hermes; Egyptian Theology; and Theology of the Phoenicians. Remaining fragments of his teachings can be found in Cory's Ancient Fragments, London, 1832; new ed., 1876.—Compiler.]

All claim for their first and earliest dynasties * of rulers and kings, what the Greeks called Manes and the Egyptians Urvagan, “gods,” etc. Rosellini has tried to interpret the puzzling statement, but in vain. “The word manes meaning; urvagan,” he says, “and that term in its literal sense signifying exterior image, we may suppose, if it were possible to bring down that dynasty within some historical period—that the word referred to some form of theocratic government, represented by the images of the gods and priests”!! †

A dynasty of, to all appearances, living, at all events acting and ruling, kings turning out to have been simply mannikins and images, would require, to be accepted, a far wider stretch of modern credulity than even “kings’ phantoms.”

Were these Hierophants and Scribes, Pharaohs and King-Initiates all fools or frauds, confederates and liars, to have either believed themselves or tried to make other people believe in such cock-and-bull stories, if there were no truth at the foundation?

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* The Secret Doctrine teaches that those dynasties were composed of divine beings, “the ethereal images of human creatures,” in reality, “gods,” in their luminous astral bodies; the Sishtas of preceeding manvantaras.

† Ippolito Rosellini, I Monumenti dell’ Egitto e della Nubia, Vol. I, p. 8 and footnote. He adds that Manetho and the old Chronicles agree in translating the word manes by νέκυας.. In the Chronicle of Eusebius Pamphili, discovered at Milan and annotated by Cardinal Mai, the word νέκυας is also translated urvagan, “the exterior shadow” or “ethereal image of men”; in short, the astral body.

[The original Italian text of this passage from Rosellini is as follows:

“. . . . . Dalle memorie egizie di Manetone, che compose in tre libri la sua storia. Degli Dei e degli Eroi e dei Mani (νέκυας) **. . . .

** “Non è inutile la nota dell’ Eusebio milanese alla voce Manes, νέκυας., ove dicesi che nel testo armeno è resa per la parola URVAGAN ‘quae proprie significat externam speciem oppositam ipsius rei veritati: inde figuram et imaginem deorum.’ Che se le dinastie degli Dei in Egitto potessero riportarsi ad epoca storica, sarebbe da credersi che consistessero in una forma di governo teocratico rappresentato della immagine del Dio, e amministrato dai sacerdoti.”

And that for a long series of millenniums, from the first to the last Dynasty?

Of the divine Dynasty of Manes, the text of The Secret Doctrine will treat more fully; * but a few such feats may be recorded from genuine papyri and the discoveries of archaeology. The Orientalists have found a plank of salvation: though forced to publish the contents of some famous papyri, they now call them Romances of the days of Pharaoh so-and-so. The device is ingenious, if not absolutely honest. The literary Sadducees may fairly rejoice.

One of such is the so-called Lepsius Papyrus of the Berlin Museum, now purchased by the latter from the heirs of Richard Lepsius. It is written in hieratic characters in the archaic Egyptian (old Coptic) tongue, and is considered one of the most important archaeological discoveries of our age, inasmuch as it furnishes dates for comparison, and rectifies several mistakes in the order of dynastical successions. Unfortunately its most important fragments are missing.

It should be noted that in H. P. B.'s text above, her expression, " what the Greeks called Manes," seems to be a lapsus calami. It is the Romans who used this term with several related meanings. Apart from the term νέκυας., nekuas, the Greeks used the expressions θεοὶ καταχθόνιοι, theoi katachthonioi, and θεοὶ Δαίμονες theoi daimones, for the Di Manes of the Romans, as appears from a number of funereal inscriptions and similar sources.

In an ancient epitaph of a certain Julius Terentius, found in the excavations of Dura-Europos, the Greek expression of ψυχαὶ θεαί, psychai theai, seems to convey a meaning practically identical with the term manes, though its literal translation into Latin would be Di (or Deae) Animae. (See Harvard Theological Review, Vol. XXXIV, April, 1941, essay by C. B. Welles.) — Compiler.]

* [Cf. op. cit., Vol. I, 266-67; and Vol. II, pp. 351 et seq., especially pp. 365-69; also Vol II, pp. 435-36, 487, original edition. Several of the passages in the present article occur in slightly altered form in the essay on " Egyptian Magic " which follows it.—Compiler.]

The learned Egyptologists who had the greatest difficulty in deciphering it have concluded that it was “an historical romance of the XVIth century B.C.,* dating back to events that took place during the reign of Pharaoh Cheops, the supposed builder of the pyramid of that name, who flourished in the XXVIth [?] century before our era.” It shows Egyptian life and the state of society at the Court of that great Pharaoh, nearly 900 years before the little unpleasantness between Joseph and Mrs. Potiphar.

The first scene opens with King Cheops on his throne, surrounded by his sons, whom he commands to entertain him with narratives about hoary antiquity and the miraculous powers exercised by the celebrated sages and magicians at the Court of his predecessor. Prince Chefren then tells his audience how a magus during the epoch of Pharaoh Nebkha fabricated a crocodile out of wax and endowed him with life and obedience. Having been placed by a husband in the room of his faithless spouse, the crocodile snapped at both the wife and her lover, and seizing them carried them both into the sea. Another prince told a story of his grandfather, the parent of Cheops, Pharaoh SENEFRU. Feeling seedy, he commanded a magician into his presence, who advised him as a remedy the spectacle of twenty beautiful maidens of the Court sporting in a boat on the lake near by. The maidens obeyed and the heart of the old despot was “refreshed.” But suddenly one of the ladies screamed and began to weep aloud. She had dropped into the water, 120 feet deep in that spot, a rich necklace. Then a magician pronounced a formula, called the genii of the air and water to his help, and plunging his hand into the waves brought back with it the necklace. The Pharaoh was greatly struck with the feat. He looked no more at the twenty beauties, “divested of their clothes, covered with nets, and with twenty oars made of ebony and gold”; but commanded that sacrifices should be made to the manes of those two magicians when they died.

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* Supposititiously—during the XVIIIth Dynasty of kings, agreeably to Manetho’s Synchronistic Tables, disfigured out of recognition by the able Eusebius, the too clever Bishop of Caesarea.

To this Prince Gardadathu remarked that the highest among such magicians never die, and that one of them lived to that day, more than a centenarian, at the town of Deyd-Snefroo; that his name was Deddy; and that he had the miraculous power of re-uniting cut-off heads to their bodies and recalling the whole to life, as also full authority and sway over the lions of the desert. He, Deddy, knew likewise where to procure the needed expensive materials for the temple of the God Thoth (the wisdom deity), which edifice Pharaoh Cheops was anxious to raise near his great pyramid. Upon hearing this, the mighty king Cheops expressed desire to see the old sage at his Court! Thereupon the Prince Gardadathu started on his journey, and brought back with him the great magician.

After long greetings and mutual compliments and obeisance, according to the papyrus, a long conversation ensued between the Pharaoh and the sage, which goes on briefly thus:—

“I am told, oh sage, that thou art able to re-unite heads severed from their bodies to the latter.”

“I can do so, great King,”—answered Deddy.

“Let a criminal be brought here, without delay,” quoth the Pharaoh.

“Great King, my power does not extend to men. I can resurrect only animals,”—remarked the sage.

A goose was then brought, its head cut off and placed in the east corner of the hall, and its body at the western side. Deddy extended his arm in the two directions in turn and muttered a magic formula. Forthwith the body of the bird arose and walked to the centre of the hall, and the head rolled up to meet it. Then the head jumped on the bleeding neck; the two were re-united; and the goose began to walk about, none the worse for the operation of beheading.

The same wonderful feat was repeated by Deddy upon canaries and a bull. After which the Pharaoh desired to be informed with regard to the projected Temple of Thoth.

The sage-magician knew all about the old remains of the temple, hidden in a certain house at Heliopolis: but he had no right to reveal it to the king. The revelation had to come from the eldest of the three triplets of Rad-Dedtoo. “ The latter is the wife of the priest of the Sun, at the city of Saheboo. She will conceive the triplet-sons from the sun-god, and these children will play an important part in the history of the land of Khemi (Egypt), inasmuch as they will be called to rule it. The eldest, before he becomes a Pharaoh, will be High-priest of the Sun at the city of Heliopolis.

“Upon hearing this, Pharaoh Cheops rent his clothes in grief: his dynasty would thus be overthrown by the son of the deity to whom he was actually raising a temple!”

Here the papyrus is torn; and a large portion of it being missing, posterity is denied the possibility of learning what Pharaoh Cheops undertook in this emergency.

The fragment that follows apprises us of that which is evidently the chief subject of the archaic record—the birth of the three sons of the sun-god. As soon as Rad-Dedtoo felt the pangs of childbirth, the great sun-god called the goddesses Isis, Nephthys, Mesehentoo, and Hekhtoo, and sent them to help the priestess, saying: She is in labour with my three sons who will, one day, be the rulers of this land. Help her, and they will raise temples for you, will make innumerable libations of wine and sacrifices.” The goddesses did as they were asked, and three boys, each one yard long and with very long arms,* were born. Isis gave them their names and Nephthys blessed them, while the two other goddesses confirmed on them their glorious future. The three young men became eventually kings of the Vth Dynasty, their names being Ouserkath, Sagoorey and Kakäy.

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* Long arms in Egypt meant as now in India, a sign of mahatma-ship, or adeptship.

After the goddesses had returned to their celestial mansions some great miracle occurred. The corn given the mother-goddesses returned of itself into the corn-bin in an out-house of the High-priest, and the servants reported that voices of invisibles were singing in it the hymns sung at the birth of hereditary princes, and the sounds of music, and dances belonging to that rite were distinctly heard. This phenomenon endangered, later on, the lives of the future kings—the triplets.

A female slave having been punished once by the High-priestess, the former ran away from the house, and spoke thus to the assembled crowds: “How dare she punish me, that woman who gave birth to three kings? I will go and notify it to Pharaoh Cheops, our lord.”

At this interesting place, the papyrus is again torn; and the reader left once more in ignorance of what resulted from the denunciation, and how the three boy-pretenders avoided the persecution of the paramount ruler.*

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* This is the more to be regretted—says the translator of the papyrus—that “legendary details, notwithstanding the contents of the Lepsius papyrus are evidently based upon the most ancient traditions; and as a matter of fact emanate from eye-witnesses and firsthand evidence.” The data in the papyrus are absolutely coincident with facts known, and agree with the discoveries made by Egyptology and the undeniable information obtained concerning the history and far away events of that “land of mystery and riddle,” as Hegel called it. Therefore we have no cause whatever to doubt the authenticity of the general narrative contained in our papyrus. It reveals to us, likewise, entirely new historical facts. Thus, we learn, first of all, that (Kefren or) Chephren was the son of Cheops; that the Vth Dynasty originated in the town of Saheboo; that its first three Pharaohs were three brothers—and that the elder of the triplets had been a solar High-priest at Heliopolis before ascending to the throne. Meagre as the details appear, they become quite important in the history of events removed from us by more than forty centuries. Finally, the Lepsius papyrus is an extremely ancient document, written in the old Egyptian tongue, while the events narrated therein may, for their originality (magic?), be placed on a par with the best Egyptian narratives translated and published by the famous Egyptologist and Archaeologist, Mr. Maspéro, in his work called Les contes populaires de l’Égypte ancienne.

Another magical feat is given by Mariette Bey (Monuments divers, etc., pl. 9, Persian epoch) * from a tablet in the Bulak Museum, concerning the Ethiopian kingdom founded by the descendants of the High-priests of Amon, wherein flourished absolute theocracy. It was the god himself, it appears, who selected the kings at his fancy, and "the stele 114 which is an official statement about the election of Aspalout, shows how such events took place." (Jebel-Barkal.) The army gathered near the Holy Mountain at Napata, choosing six officers who had to join other delegates of state, proposed to proceed to the election of a king. "Come," reads the inscribed legend,

"Come, let us choose a master who would be like an irresistible young bull." And the army began lamenting, saying: "Our master is with us, and we know him not as yet! How can we know him?" And everyone of them said to the other: "No one knows him, save Râ himself; may the god protect him from every harm wherever he may be! . . . ." Forthwith, the whole army of His Majesty exclaimed with one voice: "But there is that god Amon-Râ, of the Holy Mountain, and he is the god of Ethiopia! Let us go to him; let us not speak in ignorance of him, for the word spoken in ignorance of him is not good! Let him choose, who is the god of the kingdom of Ethiopia, since the days of Râ. He will guide us, as the Ethiopian kings are all his handiwork, and he gives the kingdom to the son whom he loves . . . ." This is what the entire army saith: "It is an excellent speech, in truth, a million of times."

Then the narrative shows the delegates duly purified, proceeding to the temple and prostrating themselves before the huge statue of Amon-Râ, while framing their request.

The Ethiopian priests knew how to fabricate miraculous images, capable of motion and speech [to serve as vehicles for the gods]; it is an art they held from their Egyptian ancestors (Maspéro, Notes sur différents points de Grammaire et d'Histoire, dans le Recueil, t. I, pp. 152-60). All the members of the Royal family pass in procession before the statue, yet it remains motionless.

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* [The reference is to the work entitled: Monuments divers recueilli en Égypte et en Nubie par A. Mariette-pasha, ouvrage publié sous les auspices de S. A. Ismaïl. Texte par G. Maspéro. Paris: F. Vieweg, E. Bouillon, succ., 1889. 3 p. 107 pl. Publié en 28 livraisons, 1872-89. (British Museum, 1704, b. 22.)—Compiler.]

But as soon as Aspalout approaches it, the statue seizes him and exclaims: “This is your king! This is your Master who will make you live!” And the army chiefs greet the Pharaoh. He enters into the sanctuary and is crowned by the god himself; then he joins his soldiers. The festival ends, as all such festivals end, with the distribution of bread and beer.

This stele has been translated in its entirety by G. Maspéro, Sur la stèle de l’Intronisation, trouvée au Djébel-Barkal, in the Revue Archéologique, 1873, Vol. XXV, pp. 300 et seq. Reproduced in the Records of the Past, Vol. VI, pp. 71-78.*

There is a number of papyri and old inscriptions proving beyond the slightest doubt that for thousands of years High-priests, magicians and Pharaohs believed—as well as the masses—in magic, besides practising it; the latter being liable to be referred to clever jugglery. The statues had to be fabricated; for, unless they were made of certain elements and stones, and were prepared under certain constellations, in accordance with the conditions prescribed by magic art, the divine (or infernal, if some will so have it) powers, or FORCES, that were expected to animate such statues and images, could not be made to act therein. A galvanic-battery has to be prepared of specific metals and materials, not made at random, if one would have it produce its magical effects. A photograph has to be obtained under specific conditions of darkness and certain chemicals, before it can result in a given purpose.

Some twenty years ago, archaeology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (manes) and magic in general. It is called the “Harris Papyrus on Magic” (Papyrus magique).

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* [The original French text of G. Maspéro, in Monuments divers, etc., has been retranslated into English, as it was shown to contain a number of inaccuracies.—Compiler.]

It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article—on MAGIC.

OSTENDE, July, 1886. H. P. BLAVATSKY.

[In this last paragraph, H.P.B. evidently refers to a work by François .Joseph Chabas entitled, Le Papyrus magique Harris: Traduction analytique et commentée d'un manuscript Égyptien, comprenant le texte hiératique, publié pour la première fois, un tableau phonétique, et un glossaire. Chalon-sur-Saône: impr. de J. Dejussieu, 1860. xi, 251 pp. et 11 pl. de Fac-simile (British Museum, 7703. bb. 6).

H.P.B. actually wrote an essay dealing to a very large extent with this Papyrus. It was published in 1897, in the volume entitled "The Secret Doctrine, Volume III," pp. 241-57, under the title of "Egyptian Magic."

In her article entitled "Theories About Reincarnation and Spirits" (The Path, New York, Vol. I, No. 8, November, 1886, pp. 231-45), H.P.B. definitely states that her essay on "Egyptian Magic" (as well as another one on "Chinese Spirits") was to be one of the Appendices to The Secret Doctrine. This could not have referred to anything else but the original two volumes of her (then) prospective work, a portion of the MS. of which she had just sent to Adyar, for T. Subba Row to go over and correct.

As far as is known, the MS. sent to Adyar did not contain the text of this essay on "Egyptian Magic."

This may be explained by the fact that in July, 1886, H.P.B., then at Ostende, intended to write an article for The Theosophist, on the subject of the Harris Papyrus, and probably planned to use the material she had already put together, as would obviously appear from the closing words of her essay on "Ancient Magic in Modern Science," published above. It is possible that, having originally written it for The Secret Doctrine she was then working on, she had decided to use this material in The Theosophist instead.

For reasons unknown to us now, the essay on "Egyptian Magic" was not used at all during H.P.B.'s life-time.

It is obvious, of course, from what has been said above, that this essay cannot be considered as being part of her MS. for the prospective Third or Fourth Volume of The Secret Doctrine, as planned by her.

Such are the reasons why the essay on "Egyptian Magic" is published now, directly following the one on "Ancient Magic in Modern Science."—Compiler.]

[1897]

EGYPTIAN MAGIC

[Originally published as Section xxvii in the Volume entitled “The Secret Doctrine, Volume III,” which appeared in print in 1897. It covers therein pages 241-257.]

[The superior numbers occurring throughout this essay refer to the COMPILER’S NOTES appended at the end of it. They should be consulted for clarification of various points.]

Few of our students of Occultism have had the opportunity of examining Egyptian papyri—those living, or rather re-arisen witnesses that Magic, good and bad, was practised many thousands of years back into the night of time. The use of the papyrus prevailed up to the eighth century of our era, when it was given up, and its fabrication fell into disuse. The most curious of the exhumed documents were immediately purchased and taken away from the country. Yet there are a number of beautifully preserved papyri at Bulak, Cairo, though the greater number have never been yet properly read.*

Others—those that have been carried away and may be found in the museums and public libraries of Europe—have fared no better. In the days of Vicomte de Rougé, some twenty-five years ago, only a few of them “were two-thirds deciphered”; and among those some most interesting legends, inserted parenthetically and for purposes of explaining royal expenses, are in the Register of the Sacred Accounts.

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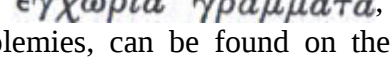
* “The characters employed on those parchments,” writes de Mirville, “are sometimes hieroglyphics, placed perpendicularly, a kind of lineary tachygraphy (abridged characters like those of our stenography), where the image is often reduced to a simple stroke; at other times placed in horizontal lines; then the hieratic or sacred writing, going from right to left as in all Semitic languages; lastly, the characters of the country,  , used for contracts, expense ledgers, etc., and which, since the Ptolemies, can be found on the monuments” [Des Esprits, etc., Vol. V, pp. 81-82]. A copy of the Harris papyrus, translated by Chabas—Papyrus Magique—may be studied at the British Museum.1

This may be verified in the so-called “Harris” and Anastasi collections, and in some papyri recently exhumed; one of these gives an account of a whole series of magic feats performed before the Pharaohs Ramses II and III. A curious document, the first-mentioned, truly. It is a papyrus of the fifteenth century B.C., written during the reign of Ramses Vth, the last king of the eighteenth dynasty, and is the work of the scribe Thoutmes, who notes down some of the events with regard to defaulters occurring on the twelfth and thirteenth days of the month of Paophi. The document shows that in those days of “miracles” in Egypt the taxpayers were not found among the living alone, but every mummy was included. All and everything was taxed; and the Khou of the mummy, in default, was punished “by the priest-exorciser, who deprived it of the liberty of action.” Now what was the Khou? Simply the astral body, or the aerial simulacrum of the corpse or the mummy—that which in China is called the Houen, and in India the Bhût.

Upon reading this papyrus to-day, an Orientalist is pretty sure to fling it aside in disgust, attributing the whole affair to the crass superstition of the ancients. Truly phenomenal and inexplicable must have been the dullness and credulity of that otherwise highly philosophical and civilized nation if it could carry on for so many consecutive ages, for thousands of years, such a system of mutual deception! A system whereby the people were deceived by the priests, the priests by their King-Hierophants, and the latter themselves were cheated by the ghosts, which were, in their turn, but “the fruits of hallucination.” The whole of antiquity, from Menes to Cleopatra, from Manu to Vikramaditya, from Orpheus down to the last Roman augur, were hysterical, we are told. This must have been so, if the whole were not a system of fraud. Life and death were guided by, and were under the sway of, sacred “conjuring.” For there is hardly a papyrus, though it be a simple document of purchase and sale, a deed belonging to daily transactions of the most ordinary kind, that has not Magic, white or black, mixed up in it.

It looks as though sacred scribes of the Nile had purposely, and in a prophetic spirit of race-hatred, carried out the (to them) most unprofitable task of deceiving and puzzling the generations of a future white race of unbelievers yet unborn! Anyhow, the papyri are full of Magic, as are likewise the stelae. We learn, moreover, that the papyrus was not merely a smooth-surfaced parchment, a fabric made of

Ligneous matter from a shrub, the pellicles of which superposed one over the other formed a kind of writing-paper [Des Esprits, etc., Vol. V, p. 81];

but that the shrub itself, the implements and tools for fabricating the parchment, etc., were all previously subjected to a process of magical preparation—according to the ordinance of the Gods, who had taught that art, as they had all others, to their Priest-Hierophants.

There are, however, some modern Orientalists who seem to have an inkling of the true nature of such things, and especially of the analogy and the relations that exist between the Magic of old and our modern-day phenomena. Chabas is one of these, for he indulges, in his translation of the "Harris" papyrus, in the following reflections:

Without having recourse to the imposing ceremonies of the wand of Hermes, or to the obscure formulae of an unfathomable mysticism, a mesmerizer in our own day will, by means of a few passes, disturb the organic faculties of a subject, inculcate the knowledge of foreign languages, transport him to a far-distant country, or into secret places, make him guess the thoughts of those absent, read in closed letters, etc. The antre of the modern sybil is a modest-looking room, the tripod of the pythoness has made room for a small round table, a hat, a plate, a piece of furniture of the most vulgar kind; only the latter is even superior to the oracle of antiquity [how does M. Chabas know?], inasmuch as the latter only spoke,* while the oracle of our day writes its answers.

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* And what of the "Mene, mene, tekel, upharsin," the words that "the fingers of a man's hand," whose body and arm remained invisible, wrote on the walls of Belshazzar's palace? (Daniel, v.) What of the writings of Simon the Magician, and the magic characters on the walls and in the air of the crypts of Initiation, without mentioning the tables of stone on which the finger of God wrote the commandments ? Between the writing of one God and other Gods the difference, if any, lies only in their respective natures; and if the tree is to be known by its fruits, then preference would have to be given always to the Pagan Gods. It is the immortal "To be or not to be." Either all of them are—or at any rate, may be—true, or all are surely pious frauds and the result of credulity.

At the command of the medium the spirits of the dead descend to make the furniture creak, and the authors of bygone centuries deliver to us works written by them beyond the grave. Human credulity has no narrower limits to-day than it had at the dawn of historical times . . . . As teratology is an essential part of general physiology now, so the pretended Occult Sciences occupy in the annals of humanity a place which is not without its importance, and deserve for more than one reason the attention of the philosopher and the historian.*

Selecting the two Champollions, Lenormant, Bunsen, Vicomte de Rougé, and several other Egyptologists to serve as our witnesses, let us see what they say of Egyptian Magic and Sorcery. They may get out of the difficulty by accounting for each "superstitious belief" and practice by attributing them to a chronic psychological and physiological derangement, and to collective hysteria, if they like; still facts are there, staring us in the face, from the hundreds of these mysterious papyri, exhumed after a rest of four, five, and more thousands of years, with their magical containments and evidence of ante-diluvian Magic.

A small library, found at Thebes, has furnished fragments of every kind of ancient literature, many of which are dated, and several of which have thus been assigned to the accepted age of Moses. Books or manuscripts on ethics, history, religion and medicine, calendars and registers, poems and novels everything—may be had in that precious collection; and old legends—traditions of long forgotten ages (please to remark this: legends recorded during the Mosaic period)—are already referred to therein as belonging to an immense antiquity, to the period of the dynasties of Gods and Giants.

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* Le Papyrus magique Harris, pp. 186-87.2

Their chief contents, however, are formulae of exorcisms against black Magic, and funeral rituals: true breviaries, or the vade mecum of every pilgrim-traveller in eternity. These funeral texts are generally written in hieratic characters. At the head of the papyrus is invariably placed a series of scenes, showing the defunct appearing before a host of Deities successively, who have to examine him. Then comes the judgment of the Soul, while the third act begins with the launching of that Soul into the divine light. Such papyri are often forty feet long.*

The following is extracted from general descriptions. It will show how the moderns understand and interpret Egyptian (and other) Symbology.

The papyrus of the priest Névo-loo (or Névolen), at the Louvre; may be selected for one case. First of all there is the bark carrying the coffin, a black chest containing the defunct's mummy. His mother, Amenbem-Heb, and his sister, Huissannub, are near; at the head and feet of the corpse stand Nephthys and Isis clothed in red, and near them a priest of Osiris clad in his panther's skin, his censer in his right hand, and four assistants carrying the mummy's intestines. The coffin is received by the God Anubis (of the jackal's head), from the hands of female weepers. Then the Soul rises from its mummy and the Khou (astral body) of the defunct. The former begins its worship of the four genii of the East, of the sacred birds, and of the spirit of Atmon as a ram. Brought into the "Palace of Truth," the defunct is before his judges. While the Soul, a scarabaeus, stands in the presence of Osiris, his astral Khou is at the door. Much laughter is provoked in the West by the invocations to various Deities, presiding over each of the limbs of the mummy, and of the living human body. Only judge: in the papyrus of the mummy Petamenoph "the anatomy becomes theogeographical," "astrology is applied to physiology, or rather to the anatomy of the human body, and the human heart altogether."

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* See Maspéro's Guide to the Bulak Museum, among others.

[H.P.B. most likely means the Guide du visiteur au Musée de Boulaq. Boulaq (Vienna pr.), 1883; 438 pp. 8-vo.—Comp.]

The defunct's "hair belongs to the Nile, his eyes to Venus [Isis], his ears to Macedo, the guardian of the tropics; his left temple to the Spirit dwelling in the sun, his nose to Anubis. . . . What a series of intolerable absurdities and ignoble prayers . . . . . to Osiris, imploring him to give the defunct in the other world, geese, eggs, pork, etc." *

It might have been prudent, perhaps, to have waited to ascertain whether all these terms of "geese, eggs and pork" had not some other Occult meaning. The Indian Yogi who, in an exoteric work, is invited to drink a certain intoxicating liquor till he loses his senses, was also regarded as a drunkard representing his sect and class, until it was found that the Esoteric sense of that "spirit" was quite different; that it meant divine light, and stood for the ambrosia of Secret Wisdom. The symbols of the dove and the lamb which abound now in Eastern and Western Christian Churches may also be exhumed long ages hence, and speculated upon as objects of present-day worship. And then some "Occidentalist," in the forthcoming ages of high Asiatic civilization and learning, may write karmically upon the same as follows: "The ignorant and superstitious Gnostics and Agnostics of the sects of 'Pope' and 'Calvin' (the two monster Gods of the Dynamite-Christian period) adored a pigeon and a sheep!" There will be portable hand-fetishes in all and every age for the satisfaction and reverence of the rabble, and the Gods of one race will always be degraded into devils by the next one. The cycles revolve within the depths of Lethe, and Karma shall reach Europe as it has Asia and her religions.

Nevertheless,

"This grand and dignified language [in the Book of the Dead], these pictures full of majesty, this orthodoxy of the whole evidently proving a very precise doctrine concerning the immortality of the soul and its personal survival,"3 as shown by De Rougé and Abbé Van Drival, have charmed some Orientalists.

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* De Mirville (from whom much of the preceding is taken), op. cit., Vol. V, pp. 83-84, 85.

The psychostasy (or judgment of the Soul) is certainly a whole poem to him who can read it correctly and interpret the images therein. In that picture we see Osiris, the horned, with his sceptre hooked at the end—the original of the pastoral bishop's crook or crosier—the Soul hovering above, encouraged by Tmei, daughter of the Sun of Righteousness and Goddess of Mercy and Justice; Horus and Anubis, weighing the deeds of the soul. One of these papyri shows the Soul found guilty of gluttony sentenced to be re-born on earth as a hog; forthwith comes the learned conclusion of an Orientalist, "This is an indisputable proof of belief in metempsychosis, of transmigration into animals," etc.

Perchance the Occult law of Karma might explain the sentence otherwise. It may, for all our Orientalists know, refer to the physiological vice in store for the Soul when re-incarnated—a vice that will lead that personality into a thousand and one scrapes and mis-adventures.

Tortures to begin with, then metempsychosis during 3,000 years as a hawk, an angel, a lotus-flower, a heron, a stork, a swallow, a serpent, and a crocodile: one sees that the consolation of such a progress was far from being satisfactory, argues De Mirville, in his work on the Satanic character of the Gods of Egypt.* Again, a simple suggestion may throw on this a great light. Are the Orientalists quite sure that they have read correctly the "metempsychosis during 3,000 years"? The Occult Doctrine teaches that Karma waits at the threshold of Devachan (the Amenti of the Egyptians) for 3,000 years; that then the eternal Ego is reincarnated de novo, to be punished in its new temporary personality for sins committed in the preceding birth, and the suffering for which in one shape or another, will atone for past misdeeds. And the hawk, the lotus-flower, the heron, serpent, or bird—every object in Nature, in short—had its symbolical and manifold meaning in ancient religious emblems.

The man who all his life acted hypocritically and passed for a good man, but had been in sober reality watching like a bird of prey his chance to pounce upon his fellow-creatures, and had deprived them of their property, will be sentenced by Karma to bear the punishment for hypocrisy and covetousness in a future life.

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* See De Mirville, op. cit., Vol. V, p. 84.

What will it be? Since every human unit has ultimately to progress in its evolution, and since that "man" will be reborn at some future time as a good, sincere, well-meaning man, his sentence to be re-incarnated as a hawk may simply mean that he will then be regarded metaphorically as such. That, notwithstanding his real, good, intrinsic qualities, he will, perhaps during a long life, be unjustly and falsely charged with and suspected of greed and hypocrisy and of secret exactions, all of which will make him suffer more than he can bear. The law of retribution can never err, and yet how many such innocent victims of false appearance and human malice do we not meet in this world of incessant illusion, of mistake and deliberate wickedness. We see them every day, and they may be found within the personal experience of each of us. What Orientalist can say with any degree of assurance that he has understood the religions of old? The metaphorical language of the priests has never been more than superficially revealed, and the hieroglyphics have been very poorly mastered to this day.*

What says Isis Unveiled on this question of Egyptian rebirth and transmigration, and does it clash with anything that we say now?

It will be observed that this philosophy of cycles, which was allegorized by the Egyptian Hierophants in the "circle of necessity," explains at the same time the allegory of the "Fall of man." According to the Arabian descriptions, each of the seven chambers of the Pyramids—those grandest of all cosmic symbols—was known by the name of a planet. The peculiar architecture of the Pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky of the land of the Pharaohs, and typifies the primordial point lost in the unseen universe from whence started the first race of the spiritual prototypes of man. Each mummy, from the moment that it was embalmed, lost its physical individuality in one sense; it symbolized the human race. Placed in such a way as was best calculated to aid the exit of the "soul," the latter had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified, at the same time, one of the seven spheres, and one of the seven higher types of physico-spiritual humanity alleged to be above our own. Every 3,000 years, the soul, representative of its race, had to return to its primal point of departure before it underwent another evolution into a more perfected spiritual and physical transformation.

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* One sees this difficulty arise even with a perfectly known language like Sanskrit, the meaning of which is far easier to comprehend than the hieratic writings of Egypt. Everyone knows how hopelessly the Sanskritists are often puzzled over the real meaning and how they fail in rendering the meaning correctly in their respective translations, in which one Orientalist contradicts the other.

COMMANDANT D. A. COURMES

French Naval Officer and loyal friend of the Founders in
the early days of the Movement.
Reproduced from Col. H. S. Olcott's Old Diary Leaves,
Vol. IV, p. 370.

We must go deep indeed into the abstruse metaphysics of Oriental mysticism before we can realize fully the infinitude of the subjects that were embraced at one sweep by the majestic thought of its exponents.*

This is all Magic when once the details are given; and it relates at the same time to the evolution of our seven Root-Races, each with the characteristics of its special guardian or "God," and his Planet. The astral body of each Initiate, after death, had to reënact in its funeral mystery the drama of the birth and death of each Race—the past and the future—and pass through the seven "planetary chambers," which, as said above, typified also the seven spheres of our Chain.

The mystic doctrine of Eastern Occultism teaches that "The Spiritual Ego [not the astral Khou] has to revisit, before it incarnates into a new body, the scenes it left at its last disincarnation. It has to see for itself and take cognizance of all the effects produced by the causes [the Nidânas] generated by its actions in a previous life; that, seeing, it should recognize the justice of the decree, and help the law of Retribution [Karma] instead of impeding it."†

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* Isis Unveiled, Vol. I, pp. 296-97.

† Book II, Commentary.

The translations by Vicomte de Rougé of several Egyptian papyri, imperfect as they may be, give us one advantage: they show undeniably the presence in them of white, divine Magic, as well as of Sorcery, and the practice of both throughout all the dynasties. The Book of the Dead, far older than Genesis * or any other book of the Old Testament, shows it in every line. It is full of incessant prayers and exorcisms against the Black Art. Therein Osiris is the conqueror of the "aerial demons." The worshipper implores his help against Matat, "from whose eye proceeds the invisible arrow." This "invisible arrow" that proceeds from the eye of the Sorcerer (whether living or dead) and that "circulates throughout the world," is the evil eye—cosmic in its origin, terrestrial in its effects on the microcosmical plane. It is not the Latin Christians whom it behooves to view this as a superstition. Their Church indulges in the same belief, and has even a prayer against the "arrow circulating in darkness."

The most interesting of all those documents, however, is the "Harris" papyrus, called in France "le papyrus magique de Chabas," as it was first translated by the latter. It is a manuscript written in hieratic characters, translated, commented upon, and published in 1860 by Monsieur Chabas, but purchased at Thebes in 1855 by Mr. A. C. Harris. Its age is given at between twenty-eight and thirty centuries. We quote a few extracts from these translations:

Calendar of lucky and unlucky . . . . . days He who makes a bull work on the 20th of the month of Pharmuthi will surely die; he who on the 24th day of the same month pronounces the name of Seth aloud will see trouble reigning in his house from that day . . . . . he who on the 5th day of Patchons leaves his house falls sick and dies. [op. cit., pp. 156-57.] 4

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* Bunsen and Champollion so declare, and Dr. Carpenter says that the Book of the Dead, sculptured on the oldest monuments, with "the very phrases we find in the New Testament in connection with the Day of Judgment . . . . . was engraved probably 2,000 years before the time of Christ." (See Isis Unveiled, Vol. I, p. 518.)

Exclaims the translator, whose cultured instincts are revolted:

If one had not these words under our eyes, one could never believe in such servitude at the epoch of the Ramessides.*

We belong to the nineteenth century of the Christian era, and are therefore at the height of civilization, and under the benign sway and enlightening influence of the Christian Church, instead of being subject to the Pagan Gods of old. Nevertheless we personally know dozens, and have heard of hundreds, of educated, highly-intellectual persons who would as soon think of committing suicide as of starting on any business on a Friday, of dining at a table where thirteen sit down, or of beginning a long journey on a Monday. Napoleon the Great became pale when he saw three candles lit on a table. Moreover, we may gladly concur with De Mirville in this, at any rate, that such "superstitions" are "the outcome of observation and experience." If the former had never agreed with facts, the authority of the Calendar, he thinks, would not have lasted for a week. But to resume:

Genethliacal influences: The child born on the 5th day of Paophi will be killed by a bull; on the 27th by a serpent. Born on the 4th of the month of Athyr, he will succumb to blows. [Pap. Magique, p. 158.]5

This is a question of horoscopic predictions; judiciary astrology is firmly believed in in our own page, and has been proven to be scientifically possible by Kepler.

Of the Khous two kinds were distinguished: first, the justified Khous, i.e., those who had been absolved from sin by Osiris when they were brought before his tribunal; these lived a second life. Secondly, there were the guilty Khous, "the Khous dead a second time"; these were the damned. Second death did not annihilate them, but they were doomed to wander about and to torture people.

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* De Mirville, op. cit., Vol. V, p. 88. Just such a calendar and horoscope interdictions exist in India in our day, as well as in China and all the Buddhist countries.

Their existence had phases analogous to those of the living man, a bond so intimate between the dead and the living that one sees how the observation of religious funeral rites and exorcisms and prayers (or rather magic incantations) should have become necessary.* Says one prayer:

. . . . do not permit that the venom should master his limbs [of the defunct]; that he should be penetrated by any male dead, or any female dead, or that the shadow of any spirit should haunt him [or her] [Pap. magique, p. 164.] 6

Monsieur Chabas adds:

. . . . these Khous were beings of that kind to which human beings belong after their death. They were combated by the help of the divine power, the god Chons being famed for such deliverances. The Khou, in obeying the orders of the god, none the less preserved the precious faculty inherent in him of accommodating himself in any other body at will . . . . [op. cit., p. 168.] The Manes. . . . could enter the bodies of the living, haunt and obsess them. Formulae and talismans, and especially statues or divine figures, were used against such formidable invasions. [op. cit., pp. 168-69.] 7

The most frequent formula of exorcism is as follows It is very suggestive:

Men, gods, elect, dead spirits, amous, negroes, menti-u, do not look at the soul to show cruelty toward it. [Des Esprits, etc., Vol. III, p. 66.]

This is addressed to all who were acquainted with Magic.

“Amulets and mystic names.” This chapter is called “very mysterious,” and contains invocations to Penhakahakaherher and Uarauaakarsank-Robiti, and other such easy names. Says Chabas:

We have proofs that mystic names similar to these were in common use during the stay of the Israelites in Egypt. [op. cit., p. 162.] 8

And we may add that, whether got from the Egyptians or the Hebrews, these are sorcery names. The student can consult the works of Éliphas Lévi, such as his Grimoire des Sorciers.

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* See De Mirville, op. cit., Vol. III, p. 65.

In these exorcisms Osiris is called Mamuram-Kahabu, and is implored to prevent the twice-dead Khou from attacking the justified Khou and his next of kin, since the accursed (astral spook)

Can take any form he likes and penetrate at will into any locality or body. [op. cit., p. 163.] 9

In studying Egyptian papyri, one begins to find that the subjects of the Pharaohs were not very much inclined to the Spiritism or Spiritualism of their day. They dreaded the "blessed spirit" of the dead more than a Roman Catholic dreads the devil!

But how uncalled-for and unjust is the charge against the Gods of Egypt that they are these "devils," and against the priests of exercising their magic powers with the help of "the fallen angels," may be seen in more than one papyrus. For one often finds in them records of Sorcerers sentenced to the death penalty, as though they had been living under the protection of the holy Christian Inquisition. Here is one case during the reign of Ramses III, quoted by De Mirville from Chabas.

The very beginning of the first page that has come down to us [Lee I] is mutilated. The second line begins with these words: ". . . . from the place where I am to the people of my country." There is reason to suppose, as one will see, that the person who wrote this, in the first personal pronoun, is a magistrate making a report, and attesting it before men, after an accustomed formula . . . . "This Hai, a bad man, was an overseer [or perhaps keeper] of sheep; he said: 'Can I have a book that will give me great power!' And a book was given him with the formulae of Ramses meri-Amen, the great god, his royal master. And he succeeded in getting a divine power enabling him to fascinate men. He also succeeded in building a place and in finding a very deep place, and produced men of Menh [magical homunculi?] and love-writings, stealing them from the Khen [the occult library of the palace] by the hand of the stonemason Atirma, by forcing one of the supervisors to go aside, and acting magically on the others . . . . . All the horrors and abominations he had conceived in his heart, he did them really, he practised them all, and other great crimes as well, such as are held in horror by all the gods and goddesses. Likewise let the prescriptions great [severe?] unto death be done unto him, such as the divine words order to be done to him." The accusation does not stop there, it specifies the crimes.

The first line speaks of a hand paralyzed by means of the men of Menh, to whom it is simply said, “Let such an effect be produced,” and it is produced. Then come the great abominations, such as deserve death . . .. The judges who had examined him [the culprit] reported saying, “Let him die according to the order of Pharaoh, and according to what is written in the lines of the divine language . . . .” [op. cit., pp. 169-73.] 10

Monsieur Chabas remarks:

Documents of this kind abound, but the task of analysing them all cannot be attempted with the limited means we possess.* [Pap. mag., p. 177.]

Then there is an inscription taken in the temple of Khons, the God who had power over the elementaries, at Thebes. It was presented by Monsieur Prisse d’Avenne to the Imperial—now National—Library of Paris, and was translated first by Mr. S. Birch. There is in it a whole romance of Magic. It dates from the day of Ramses XII † of the twentieth dynasty; it is from the rendering of Monsieur de Rougé, as quoted by De Mirville, that we now translate it.

This monument tells us that one of the Ramses of the twentieth dynasty, while collecting at Naharain the tributes payed to Egypt by the Asiatic nations, fell in love with a daughter of the chief of Bakhten, one of his tributaries, married her and, bringing her to Egypt with him, raised her to the dignity of Queen, under the royal name of Ranefrou. Soon afterwards the chief of Bakhten dispatched a messenger to Ramses, praying the assistance of Egyptian science for Bent-rosh, a young sister of the queen, attacked with illness in all her limbs.

The messenger asked expressly that a “wise-man” [an Initiate—Reh’ h’et] should be sent. The king gave orders that all the hierogrammatists of the palace and the guardians of the secret books of the Khen should be sent for, and choosing from among them the royal scribe Thoth-em-Hebi, an intelligent man, well versed in writing, charged him to examine the sickness.

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* Maimonides in his Treatise on Idolatry says, speaking of the Jewish teraphim: “They talked with men.”11 To this day Christian Sorcerers in Italy, and negro Voodoos at New Orleans fabricate small wax figures in the likeness of their victims, and transpierce them with needles, the wound, as on the teraphim or Menh, being repercussed on the living, often killing them. Mysterious deaths are still many, and not all are traced to the guilty hand.

† The Ramses of Lepsius, who reigned some 1300 years before our era.

Arrived at Bakhten, Thoth-em-Hebi found that Bent-rosh was possessed by a Khou (Em-she'eru ker h'ou), but declared himself too weak to engage in a struggle with him.*

Eleven years elapsed, and the young girl's state did not improve. The chief of Bakhten again sent his messenger, and on his formal demand Khons-pe-iri-sekher-em-Zam, one of the divine forms of Chons—God the Son in the Theban Trinity—was dispatched to Bakhten . . .

The God [incarnate] having saluted (besa) the patient, she felt immediately relieved, and the Khou who was in her manifested forthwith his intention of obeying the orders of the God. "O great God, who forcest the phantom to vanish," said the Khou, "I am thy slave and I will return whence I came!"†

Evidently Khons-pe-iri-sekher-em-Zam was a real Hierophant of the class named the "Sons of God," since he is said to be one of the forms of the God Khons; which means either that he was considered as an incarnation of that God—an Avatâra—or that he was a full Initiate. The same text shows that the temple to which he belonged was one of those to which a School of Magic was attached. There was a Khen in it, or that portion of the temple which was inaccessible to all but the highest priest, the library or depository of sacred works, to the study and care of which special priests were appointed (those whom all the Pharaohs consulted in cases of great importance), and wherein they communicated with the Gods and obtained advice from them.

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* One may judge how trustworthy are the translations of such Egyptian documents when the sentence is rendered in three different ways by three Egyptologists. Rougé says: "He found her in a state to fall under the power of spirits," or, "with her limbs quite stiff," (?) another version; and Chabas translates: "And the Scribe found the Khou too wicked." [Pap. Magique, p. 167, footnote 3.] Between her being in possession of an evil Khou and "with her limbs quite stiff," there is a difference.

† De Mirvllle, op. cit., Vol. V, pp. 247-248. [Pap. magique, pp. 167-168.] 12

Does not Lucian tell his readers in his description of the temple of Hierapolis, of "Gods who manifest their presence independently"? * And further on that he once travelled with a priest from Memphis, who told him he had passed twenty-three years in the subterranean crypts of his temple, receiving instructions on Magic from the Goddess Isis herself.13 Again we read that it was by Mercury himself that the great Sesostris (Ramses II) was instructed in the Sacred Sciences. On which Jablonski remarks that we have here the reason why Amun (Ammon)—whence he thinks our "Amen" is derived—was the real evocation to the light.†

In the Papyrus Anastasi,15 which teems with various formulae for the evocation of Gods, and with exorcisms against Khous and the elementary demons, the seventh paragraph shows plainly the difference made between the real Gods, the Planetary Angels, and those shells of mortals which are left behind in Kâma-loka, as though to tempt mankind and to puzzle it the more hopelessly in its vain search after the truth, outside the Occult Sciences and the veil of Initiation. This seventh verse says with regard to such divine evocation or theomantic consultations:

One must invoke that divine and great name‡ only in cases of absolute necessity, and when one feels absolutely pure and irreproachable.16

Not so in the formula of black Magic. Reuvens, speaking of the two rituals of Magic of the Anastasi collection, remarks that they

. . . undeniably form the most instructive commentary upon the Egyptian Mysteries attributed to Iamblichus, and the best pendant to that classical source, for understanding the thaumaturgy of the philosophical sects—non-christian, semi-christian, gnostic and independent—of the first centuries of our era, thaumaturgy based on ancient Egyptian mythology . . . . . .

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* Some translators would have Lucian speak of the inhabitants of the city, but they fail to show that this view is maintainable.

† De Mirville, op. cit., Vol. V, p. 257.14

‡ How can De Mirville see Satan in the Egyptian God of the great divine Name, when he himself admits that nothing was greater than the name of the oracle of Dodona, as it was that of the God of the Jews, IAO, or Jehovah? That oracle had been brought by the Pelasgians to Dodona more than fourteen centuries B.C. and left with the forefathers of the Hellenes, and its history is well-known and may be read in Herodotus.

According to Iamblichus, Theurgy was exercised by the ministry of secondary genii, δαίμονες, who, by nature, are the servants and executors of the decrees of the gods: τὸ δαίμονιον διακονικον, ὑπηρετικόν (De mysteriis, I, 20; II, 7.)*

Reuvens closes with a remark which is very suggestive and is very important to the Occultists who defend the antiquity and genuineness of their documents, for he says:

All that he [Iamblichus] gives out as theology we find as history in our papyri.18

But then how deny the authenticity, the credibility, and, beyond all, the trustworthiness of those classical writers, who all wrote about Magic and its Mysteries in a most worshipful spirit of admiration and reverence? Listen to Pindarus, who exclaims:

Happy he who descends into the grave thus initiated, for he knows the end of his life and the kingdom † given by Jupiter.‡

Jupiter, who loved the fair nymph of the ocean, Dodona, had ordered Pelasgus to carry his cult to Thessaly. The name of the God of that oracle at the temple of Dodona was Zeus Pelasgicos, the Zeuspater (God the Father), or as De Mirville explains: “It was the name par excellence, the name that the Jews held as the ineffable, the unpronounceable Name—in short, JAOH-PATER, i.e., ’he who was, who is, and who will be,’ otherwise the ETERNAL.” And the author admits that A. Maury is right “in discovering in the name of the Vaidic Indra the Biblical Jehovah,” and does not even attempt to deny the etymological connection between the two names—“the great and the lost name with the sun and the thunder-bolts.” Strange confessions, and still stranger contradictions.

[The quotations in the above footnote are from de Mirville, Des Esprits, etc., Vol. V, pp. 136-37. In quoting from Maury, he gives as reference his Histoire des religions de la Grèce antique, I, 56.—Compiler.]

* Reuvens’ Letter to Letronne on the 75th number of the Papyri Anastasi. See De Mirville, op. cit., Vol. V, p. 258.17

† The Elysian Fields.

‡ Fragments, ix.19

Or to Cicero:

Initiation not only teaches us to feel happy in this life, but also to die with better hope.*

Plato, Pausanias, Strabo, Diodorus and dozens of others bring their evidence as to the great boon of Initiation; all the great as well as the partially-initiated Adepts, share the enthusiasm of Cicero.

Does not Plutarch, thinking of what he had learned in his initiation, console himself for the loss of his wife ? Had he not obtained the certitude at the Mysteries of Bacchus that "the soul [spirit] remains incorruptible, and that there is a hereafter"? † . . . . Aristophanes went even farther: "All those who participated in the Mysteries," he says, "led an innocent, calm, and holy life; they died looking for the light of the Elysian Fields [Devachan], while the rest could never expect anything but eternal darkness [ignorance?].‡

. . . . . And when one thinks about the importance attached by the States to the principle and the correct celebration of the Mysteries, to the stipulations made in their treaties for the security of their celebration, one sees to what degree those Mysteries had so long occupied their first and their last thought.

It was the greatest among public as well as private preoccupations, and this is only natural, since according to Döllinger, "the Eleusinian Mysteries were viewed as the efflorescence of all the Greek religion, as the purest essence of all its conceptions." §

Not only conspirators were refused admittance therein, but those who had not denounced them; traitors, perjurers, debauchees || . . . . .. so that Porphyry could say that: "Our soul has to be at the moment of death as it was during the Mysteries, i.e., exempt from passion, envy, hatred, or anger."¶

Truly,

Magic was considered a Divine Science which led to a participation in the attributes of the Divinity itself.

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* De Legibus, II, xiv, 36.20

† Consolatio ad Apollonium. [in Moral Essays.]

‡ Ranae.21

§ Judaïsme et Paganisme, t.I, p. 184.

|| Fragm. of Styg., ap. Stob.22

¶ De Mirville, Des Esprits, etc., Vol. V, p. 279. [No specific reference to Porphyry's works given.—Comp.]

Herodotus, Thales, Parmenides, Empedocles, Orpheus, Pythagoras, all went, each in his day, in search of the wisdom of Egypt's great Hierophants, in the hope of solving the problems of the universe.

Says Philo:

The Mysteries were known to unveil the operations of nature and lead to the contemplation of celestial powers.*

The prodigies accomplished by the priests of theurgical magic are so well authenticated, and the evidence—if human testimony is worth anything at all—is so overwhelming, that, rather than confess that the Pagan theurgists far outrivalled the Christians in miracles, Sir David Brewster piously concedes to the former the greatest proficiency in physics, and everything that pertains to natural philosophy. Science finds herself in a very disagreeable dilemma. . . .

"Magic," says Psellus, "formed the last part of the sacerdotal science. It investigated the nature, power, and quality of everything sublunary; of the elements and their parts, of animals, of various plants and their fruits, of stones and herbs. In short, it explored the essence and power of everything. From hence, therefore, it produced its effects. And it formed statues [magnetized] which procure health, and made all various figures and things [talismans] which could equally become the instruments of disease as well as of health. Often, too, celestial fire is made to appear through magic, and then statues laugh and lamps are spontaneously enkindled.†24

This assertion of Psellus that Magic "made statues which procure health," is now proven to the world to be no dream, no vain boast of a hallucinated Theurgist. As Reuvens says, it becomes "history." For it is found in the Papyrus Magique of Harris and on the votive stele just mentioned. Both Chabas and de Rougé state that:

On the eighteenth line of this very mutilated monument is found the formula with regard to the acquiescence of the God (Chons) who made his consent known by a motion he imparted to his statue.‡

There was even a dispute over it between the two Orientalists. While Monsieur de Rougé wanted to translate the word "Han" by "favour" or "grace," Monsieur Chabas insisted that "Han" meant a "movement" or "a sign" made by the statue.

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* De Specialibus Legibus, quoted in Isis Unveiled, I, 25.23

† Isis Unveiled, Vol. I, 282-83.

‡ De Mirville, op. cit., Vol. V, p. 248.

Excesses of power, abuse of knowledge and personal ambition very often led selfish and unscrupulous Initiates to black Magic, just as the same causes led to precisely the same thing among Christian popes and cardinals; and it was black Magic that led finally to the abolition of the Mysteries, and not Christianity, as is often erroneously thought. Read Mommsen's Roman History, Vol. I, and you will find that it was the Pagans themselves who put an end to the desecration of the Divine Science. As early as 560 B.C. the Romans had discovered an Occult association, a school of black Magic of the most revolting kind; it celebrated mysteries brought from Etruria, and very soon the moral pestilence had spread all over Italy.

More than seven thousand Initiates were prosecuted, and most of them were sentenced to death. . . .

Later on, Titus-Livius shows us another three thousand Initiates sentenced during a single year for the crime of poisoning.*

And yet black Magic is derided and denied!

Pauthier may or may not be too enthusiastic in saying that India appears to him as

. . . . the grand and primitive hearth of human thought . . . . that has ended by embracing the whole ancient world. . . . .

but he was right in his idea. That primitive thought led to Occult knowledge, which in our Fifth Race is reflected from the earliest days of the Egyptian Pharaohs down to our modern times. Hardly a hieratic papyrus is exhumed with the tightly swathed-up mummies of kings and high priests that does not contain some interesting information for the modern students of Occultism.

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* De Mirville, op.cit., Vol. V, pp. 280-81.25

All that is, of course, derided Magic, the outcome of primitive knowledge and of revelation, though it was practised in such ungodly ways by the Atlantean Sorcerers that it has since become necessary for the subsequent Race to draw a thick veil over the practices which were used to obtain so-called magical effects on the psychic and on the physical planes. In the letter no one in our century will believe the statements, with the exception of the Roman Catholics, and these will give the acts a satanic origin. Nevertheless, Magic is so mixed up with the history of the world, that if the latter is ever to be written it has to rely upon the discoveries of Archaeology, Egyptology, and hieratic writings and inscriptions; if it insists that they must be free from that "superstition of the ages" it will never see the light. One can well imagine the embarrassing position in which serious Egyptologists, Assyriologists, savants and academicians find themselves. Forced to translate and interpret the old papyri and the archaic inscriptions on stelae and Babylonian cylinders, they find themselves compelled from first to last to face the distasteful, and to them repulsive, subject of Magic, with its incantations and paraphernalia. Here they find sober and grave narratives from the pens of learned scribes, made up under the direct supervision of Chaldaean or Egyptian Hierophants, the most learned among the Philosophers of antiquity. These statements were written at the solemn hour of the death and burial of Pharaohs, High Priests, and other mighty ones of the land of Chemi; their purpose was the introduction of the newly-born, Osirified SouI before the awful tribunal of the "Great Judge" in the region of Amenti—there where a lie was said to outweigh the greatest crimes. Were the Scribes and Hierophants, Pharaohs, and King-Priests all fools or frauds to have either believed in, or tried to make others believe in, such "cock-and-bull stories" as are found in the most respectable papyri? Yet there is no help for it. Corroborated by Plato and Herodotus, by Manetho and Syncellus, as by all the greatest and most trustworthy authors and philosophers who wrote upon the subject, those papyri note down—as seriously as they note any history, or any fact so well known and accepted as to need no commentary—

—whole royal dynasties of Manes, to wit, of shadows and phantoms (astral bodies), and such feats of magic skill and such Occult phenomena, that the most credulous Occultist of our own times would hesitate to believe them to be true.

The Orientalists have found a plank of salvation, while yet publishing and delivering the papyri to the criticism of literary Sadducees: they generally call them “romances of the days of Pharaoh So-and-So.” The idea is ingenious, if not absolutely fair.

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COMPILER’S NOTES

[These notes correspond to the respective superior numbers in the text of “Egyptian Magic”.]

1 While at Thebes in February, 1855, A. C. Harris bought several remarkable papyri from some Arabs who claimed to have found them all together in the same secret hiding place. One of them is a magnificent MS. which became known as the “Records of Ramses III”; another is a collection of several historical accounts from the reign of Ramses Neferka-Ra of the Twentieth Dynasty; a third is the Papyrus on Magic which H.P.B. speaks of. It consists of only nine pages containing 104 lines, to which are added 24 lines written on the reverse side. François Chabas published a work concerned with this papyrus, in which is given a facsimile of it together with complete translation and commentary on its meaning. The work is entitled Le Papyrus Magique Harris. Traduction analytique et commentée d’un manuscrit égyptien, comprenant le texte hiératique publié pour la première fois, un tableau phonétique et un glossaire. Chalon-sur-Saône: imprimerie de J. Dejussieu, 1860. vi, 250 pp., plates.

2 The original French text of this passage is as follows:

«La magie de nos jours.—Sans recourir aux cérémonies imposantes de la bague d’Hermès, ni aux obscures formules d’un mysticisme insondable, un magnétiseur de nos jours, au moyen de quelques gestes, bouleverse les facultés organiques, inculque la connaissance des langues étrangères, transporte dans les pays éloignés, dans les lieux secrets, fait deviner les pensées des absents, lire les lettres scellées, etc. L’antre des sybilles modernes est une simple chambre et le trépied de la pythonisse a fait place à un guéridon, à un chapeau, à une assiette, au meuble le plus vulgaire; mais, bien supérieur à l’oracle de l’antiquité qui se contentait de parler, l’oracle d’aujourd’hui va jusqu’à écrire ses réponses.

À l’ordre d’un Médium, les esprits des morts viennent faire craquer les meubles, et les auteurs des siècles passés livrent leurs œuvres d’outre-tombe! La crédulité humaine n’a pas aujourd’hui des bornes plus étroites qu’à l’aube des temps historiques, et il n’en sera pas autrement aussi longtemps que les hommes seront soumis aux mêmes infirmités et animés par les mêmes désirs, aussi longtemps que le cœur humain éprouvera l’influence de cet instinct qui nous porte à convoiter ardemment la richesse et la considération. Tel était le vœu de ce contemporain de Moise, dont les papyrus nous ont conté l’histoire: ’Ne pourrais-je trouver un moyen immédiat, irrésistible, pour devenir puissant et redouté?’

«De même que la tératologie est une partie essentielle de la physiologie générale, de même aussi les prétendues sciences occultes occupent dans les annales de l’humanité une place qui n’est pas sans importance et méritent à plus d’un titre l’attention du philosophe et de l’historien.» (pp. 186-87.)

3 Quoted by de Mirville, either from de Rougé or the abbé Van Drival, in his Des Esprits, etc., Vol. V, p. 85. No definite source given.

4 The original French text for these somewhat paraphrased sentences is as follows:

«Calendrier des jours fastes et néfastes .. . . Le 20, on ne devait faire aucune espèce de travail. Celui qui aurait fait travailler un taureau mourait; le 24, interdiction de prononcer à haute voix le nom de Set. Celui qui l’avait prononcé pendant la journée, voyait le trouble dans sa maison à tout jamais. . . . Au 5 de Pachons, défense de sortir de la maison, sous peine de tomber malade et de mourir.» (pp. 156-57.)

Quoted by de Mirville, Des Esprits, etc., Vol. V, p. 88.

5 These abbreviated sentences are taken from a paragraph the French original of which is as follows:

«Influences généthliaques.—Indépendamment des observances dont ils avaient amené l’usage, les anniversaires mythologiques frappaient d’une marque heureuse ou fatale l’heure de la naissance; par exemple, l’enfant né le 21 de Thoth devait mourir dans la faveur . . . si c’était le 5 de Paophi, il serait tué par un taureau; le 27, par un serpent. Né le 4 d’Athyr, il périrait sous les coups . . . . .» (p. 158.)

Quoted by be Mirville, op. cit., Vol. V, p. 88.

6 The complete text of this incantation, as given by Chabas, is as follows:

«‘O brebis, fils de brebis; agneau, fils de brebis, qui te nourris du lait de la même brebis, ne permets pas que le défunt soit mordu par aucun serpent mâle ou femelle, par aucun scorpion, par aucun reptile; ne permets pas que le venin maîtrise ses membres; qu’il ne soit pénétré par aucun mort, par aucune morte! que l’ombre d’aucun esprit ne le hante! que la bouche du serpent Am-kahou-ew n’ait pas de pouvoir sur lui! lui, il est la brebis . . . .’» (pp. 163-64.)

Quoted by de Mirville, op. cit., Vol. III, p. 65.

7 The French original of these sentences is as follows:

«Faits acquis.—Nous apprenons par cette singulière histoire que, pour les Égyptiens, les esprits possesseurs étaient des Khous, c'est-à-dire des êtres de l'espèce à laquelle appartenaient les humains après la mort. On les combattait à l'aide de la puissance divine; le dieu Chons jouissait surtout d'un grand crédit pour ces sortes de délivrances. Toutefois le Khou, en obéissant aux injonctions du dieu, n'en conservait pas moins la précieuse faculté inhérente à sa nature d'occuper tout autre corps à son gré . . . . . .

«Les mânes, de leur côté, avaient le pouvoir de se manifester aux vivants le plus souvent, comme les revenants des époques plus modernes, d'une manière fâcheuse ou nuisible. Ainsi ils pouvaient entrer dans le corps des vivants, ou les hanter, les obséder. Contre ces redoutables invasions on employait, de même que dans le premier cas, des formules et des talismans, et en particulier les statues ou figures divines.» (pp. 168-69.)

Quoted by de Mirville, op. cit., Vol. III, p. 66.

8 Chabas speaks in this connection of chapter 162 of the funeral Ritual, not of the Papyrus magique. He says:

«Nous avons du reste la preuve que des noms mystiques, assimilables à ceux des chapitres en question, étaient d'un usage vulgaire à l'époque du séjour des Hébreux en Égypte.» (p. 162.)

Quoted by de Mirville, op. cit., Vol. V, p. 89.

9 The original French text of this entire passage seems to convey a different meaning, in that the defunct is spoken of rather than the "astral spook." It is as follows:

«Osiris, siégeant sur son tribunal funéraire, y est invoqué sous le nom trois fois répété de Mamuram-Kahabu, et l'objet du chapitre est, comme c'est le cas pour la plupart de ceux du Rituel, d'obtenir que le défunt prenne toutes les formes qui lui plaisent et pénètre à son gré en tous lieux.» (p. 163.)

Quoted by de Mirville, op. cit., Vol. V, p. 89, where the same meaning is conveyed as in the original text of Chabas.

10 This passage is taken from what is known as the Papyrus Rollin, the third page of which is in the Bibliothèque Nationale, Paris (C. 1188), while two earlier pages are in the collection of Dr. Lee at Hartwell (vide Sharpe, Egypt. Inscr., 2nd Ser., pl. 87 and 88). F. Chabas gives in his work a transcription of the existing three pages in hieroglyphic characters.

The French text of the passage, as quoted by H.P.B., together with Chabas' footnotes to some of the terms, is as follows:

«De la première page qui nous reste [Lee I], le commencement est mutilé. La seconde ligne débute par les mots '. . . . tous du lieu où je suis, et aux hommes du pays.' On verra qu'il y a des motifs sérieux de supposer que le personnage qui parle ici à la première personne est un magistrat faisant un rapport et l'attestant devant les hommes d'après une formule en usage. La suite est en effet un rapport dont je vais donner la traduction:

«'Ce Hai, homme mauvais, étant intendant de troupeaux; il avait dit: puissé-je avoir un livre qui me donne une puissance redoutable!*

«'Et il lui fut donné un livre de formules† de Ramsès Meri-Amen, le dieu grand, son royal maître. Et il lui arriva de procurer par pouvoir divin ‡ des fascinations § aux hommes. Il réussit à se procurer d'une part une officine,‖ de l'autre, un endroit très profond.

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* NRUI S'AFIU. J'ai discuté le dernier mot à la page 64. Le premier possède une signification analogue. Il exprime la terreur, la vénération, le respect mêlé de crainte qu'inspirent les dieux, les rois et même les puissants de la terre. Les deux expressions sont fréquemment en parallélisme. Voyez Champollion, Mon. XXXVIII, 21; CXXXI; CCXVII; Sharpe, Egypt. Inscr., pl. 117, 5. Déterminé par le signe de l'espèce humaine, NRU ne signifie pas les hommes, comme je l'avais cru, mais les terribles, les redoutables, les grands qui commandent la crainte et le respect.

† Litt. livres de formules piour l'action. Ce sont les moyens d'opérer, les recettes.

‡ NETER-PAHU. [the second word] veut dire atteindre, joindre, comme verbe de mouvement. Au sens abstrait ce mot signifie réussir à, venir à bout. Il est combiné avec [the first word] DIEU, comme dans l'expression NETER S'ES, servir Dieu, ou suivre Dieu.

§ SIH. Déterminé par l'hiéroglyphe du mal et par celui de la vision, ce mot dont je ne connais pas d'autre exemple, est ici traduit conjecturalement.

‖ Une maison de. Ce groupe semble désigner l'atelier, le lieu de travail, ou peut-être les objets qui garnissent un lieu de cette espèce

Des hommes de Menh. Plus loin nous trouverons des dieux de Menh-u. Ce sont peut-être des figures préparées en vue des opérations magiques. Un dieu de Menh est cité au Rituel comme saisissant les morts pour les conduire au supplice et se repaissant de leur chair (Todth., ch. 7, lig. 1). Évidemment la hommes et les dieux de Menh devaient remplir un rôle funeste.

Et il lui arriva de faire des hommes de MENH, des écrits d'amour,* les ayant fait voler dans le Khen par la main du tailleur de pierres Atirma . . . ., en forcant à s'éloigner l'un des agents, agissant magiquement† sur les autres, volant quelques formules dans le Khen et d'autres au dehors.

«'Puis il s'ingénia sur elles et il trouva le véritable moyen pour toutes les horreurs et toutes les méchancetés dont son cœur avait conçu la pensée; et il les pratiqua réellement; et il les fit toutes ainsi que d'autres grands crimes, l'horreur de tout dieu et de toute déesse. De même, qu'il lui soit fait les prescriptions grandes jusqu'à la mort, que les paroles divines disent devoir lui être faites.'

«La page et le rapport finissent ici. On a relaté les faits et déclaré qu'ils tombaient sous l'application de la loi, qui les qualifie de crimes dignes de mort, et l'on conclut que la loi doit être appliquée au coupable.»

From this point down, H.P.B.'s or de Mirville's quoting from Chabas is more or less of a paraphrase. The original French text has the following sentences:

«. . . la première ligne [of the second mutilated page of the papyrus] parle d'une main paralysée . . . . .

«'Il lui est arrivé de faire des écrits magiques . . . . de faire quelques dieux de Menh . . . . . et d'autres grands crimes, en disant: qu'ils se produisert, et en les faisant se produire . . . .'

«'. . . . les magistrats qui l'ont examiné ont fait leur rapport, en disant: qu'il meurt lui-même (par l'ordre) du Pharaon, selon ce qui est dans les livres de la langue divine qui disent: que cela lui soit fait.' "

In the rare work of F. Chabas, Le Papyrus magique Harris, this material with its accompanying Plate occupies pp. 169-73. In de Mirville, op. cit., it can be found in Vol. V, pp. 89-90.

11 De Mirville refers to this in Des Esprits, etc., Vol. V, p. 96, and gives the Latin equivalent as: et loquebantur cum hominibus. No definite reference to any portion of the Treatise on Idolatry is given, however.

12 In the work of F. Chabas, the account is as follows, and is apparently the original from which de Rougé and de Mirville have both quoted:

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* SH'AI-U EN MERU. Les charmes et les filtres pour provoquer l'amour ont de tout temps constitué une branche importante de l'art des sorciers.

† HAKA-U . . . . Nous avons expliqué que ce mot exprime la vertu, le pouvoir, l'efficacité. C'est la puissance d'opérer des effets par la simple volonté, sans effort physique, selon les prétentions de La magie . . . .

«Ce monument rapporte que l'un des Ramsés de la XXme dynastie, percevant en Naharain* les tributs payés à l'Égypte par les nations asiatiques, s'éprit de la fille du chef de Bakhten, l'un de ses tributaires, l'épousa et la ramena en Égypte où il l'éleva à la dignité de reine, sous le nom royal de Ranefrou.

«Quelque temps après, le chef de Bakhten dépêcha à Ramsès un messager ayant mission de réclamer l'assistance de la science égyptienne en faveur de Bent-rosh, jeune sœur de la reine Ranefrou, atteinte d'un mal qui s'étendait dans tous ses membres.

«Le messager avait expressément demandé l'envoi d'un savant [REH' H'ET], et le roi faisant appeler les hiéro-grammates du palais [TAI], et les gardiens des livres secrets du Khen, désigna parmi eux le scribe royal Thoth-em-Hébi, homme d'intelligence, très-versé dans l'écriture, et le chargea d'aller examiner la malade.

«Arrivé à Bakhten, Thoth-em-Hébi constata que Bent-Rosh était en état de possession par un Khou [EM SEH'ERU KER H'OU], mais il se trouva trop faible pour se hasarder à entreprendre la lutte.

«Onze années s'écoulent et l'état de la jeune fille ne s'était pas amélioré. Le chef de Bakhten renvoya alors son messager, et, sur sa demande formelle, Khons-pe-iri-sekher-em-Zam, l'une des formes de Chons, dieu fils dans la triade thébaine, fut dépêché à Bakhten, où il arriva après un voyage de dix-sept mois.

«Le dieu ayant fait l'acte du salut [BESA] à la malade, celle-ci se trouva subitement soulagée, et le Khou qui était en elle manifesta aussitôt son intention d'obéir à la sommation du Dieu. Une fête religieuse est convenue, et, selon sa promesse, pendant la cérémonie le Khou se retira où bon lui sembla, sur l'ordre de Khons-pe-iri-sekher-em-Zam.» (pp. 167-68.)

13 Lucian's passage regarding Hierapolis is from his De dea Syria (Peri tês Suriês Theou), 10. The original Greek of this sentence is as follows:

. . . . . καὶ θεοὶ δὲ αὐτοῖσιν ἐμφανέες . . . . . .

The passage concerning the priest from Memphis can be found in Lucian's Philopseudês ê Apistôn (Lover of Lies, or the Doubter), 34, where he is spoken of as one of the sacred scribes of Memphis, well versed in all the wisdom of the Egyptians, etc.

14 The reference to Jablonski, as given by de Mirville, is to his Panth., 1. II, p. 182.

15 De Mirville, op. cit., Vol. V, p. 257, says it is the 75th number of one of the Anastasi papyri.

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* La Mésopotamie.

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16 The complete text of this passage, as quoted in French by de Mirville, op. cit., Vol. V, p. 258, is as follows:

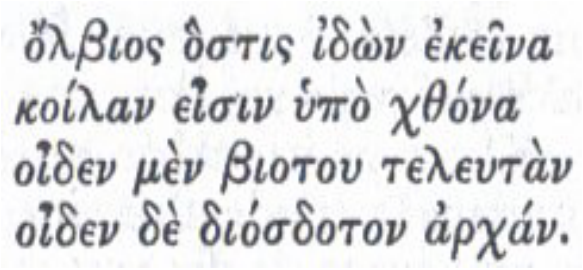
«II ne faut invoquer ce grand nom, que dans une absolue nécessité et lorsqu'on a rien à se reprocher. Après quelques formules magiques, il entrera un Dieu à tête de serpent qui donnera les réponses.»

17 What is meant here is the following work: Lettre à M. Letronne. . . . . sur les papyrus bilingues et grecs, et quelques autres monuments gréco-égyptiens du musée d'antiquités de l'Université de Leide, par C.J.C. Reuvens . . . . Leide: S. et J. Luchtmans, 1830. 3 parties en 1 vol. 4-to. Atlas. (Bibliothèque Nationale, Paris; Library of Congress; University of Pennsylvania, Philadelphia, Penna., U.S.A.)

18 This sentence could not be located in Reuvens' work. It may be a paraphrase of his general trend of ideas.

19 This reference, as given, is to be found in de Mirville, op. cit., Vol. V, p. 278. It is somewhat misleading, however. Pindarus' passage occurs in his Dirges

(Θρῆνοι), 137 (102). Donaldson's arrangement of the fragment is as follows:


ὄλβιος ὅστις ἰδὼν ἐκεῖνα
κοίλαν εἶσιν ὑπὸ χθόνα
οἶδεν μὲν βιοτου τελευτὰν
οἶδεν δὲ διόσδοτον ἀρχάν.

Sir John Sandys' translation of it runs thus:

"Blessed is he who hath seen these things before he goeth beneath the hollow earth; for he understandeth the end of mortal life, and the beginning (of a new life) given of God."

It has been attributed to a Dirge in memory of an Athenian who had been initiated into the Eleusinian Mysteries.

20 The Latin original of the entire sentence, of which this is a part, is as follows:

". . . nam mihi cum multa eximia divinaque videntur Athenae tuae peperisse atque in vitam hominum attulisse, tum nihil melius illis mysteriis, quibus ex agresti immanique vita exculti ad humanitatem et mitigati sumus, initiaque ut appellantur, ita re vera principia vitae cognovimus; neque solum cum laetitia vivendi rationem accepimus, sed etiam cum spe meliore moriendi . . ."

This is translated by Clinton Walker Keyes (Loeb Classical Library. London: Wm. Heinemann; New York: G. P. Putnam's Sons, 1928, p. 415) in the following manner:

“. . . For among the many excellent and indeed divine institutions which your Athens has brought forth and contributed to human life, none, in my opinion, is better than those mysteries.

For by their means we have been brought out of our barbarous and savage mode of life and educated and refined to a state of civilization; and as the rites are called ‘initiations,’ so in very truth we have learned from them the beginnings of life, and have gained the power not only to live happily, but also to die with a better hope . . . .”

21This is hardly Aristophanes himself. The text of The Frogs contains no such passage. However, in the Introduction to the translation of The Frogs (in The Comedies of Aristophanes. Ed., transl. and Expl. by Benjamin Bickley Rogers. 6 vols. London: G. Bell & Sons, 1919. 2nd ed.), pp. xiv-xv, occurs the general idea expressed in the first part of this alleged passage; the closing part of it has remained untraced.

22 This may refer to Johannes Stobaeus’ Florilegium, in which Porphyry is quoted in connection with Stygios. In the ed. of Augustus Meineke, Lipsiae: B. G. Teubneri, 1855, these passages are in Vol. III, p. 248, and Vol. IV, p. 26.

23 The only passage somewhat resembling this general idea seems to be the one in Book I, 269, of Philo Judaeus’ De specialibus legibus, and is as follows:

“The mind is cleansed by wisdom and the truths of wisdom’s teaching which guide its steps to the contemplation of the universe and all that is therein, and by the sacred company of the other virtues and by the practice of them shown in noble and highly praiseworthy actions.”

24 This passage is from a short essay of Michael Psellus entitled Peri Daimonôn (De Daemonibus or Concerning Daimons according to the opinions of the Greeks), section 5 thereof. The Latin text (Vide Migne, Patrologiœ Cursus Completus. Ser. Gr., Vol. 122, col. 879. Paris, 1889) is as follows:

“Magna autem Graecis videbatur multam vim habere. Eam ultimam medicinalis scientiae partem esse dicunt. Investigans enim omnium sublunarium substantiarum et naturam et qualitatem, elementorum nempe eorumque partium, animalium quorumlibet, plantarum eorumque fructuum, lapidum, herbarum, et una verbo omnium rerum substantiam et potentiam, inde sua operatur. Oblectamenta proponit sanitatem efficientia, speciesque diversissimas producit, et alia medicamenta morbum efficientia. Aquilae et dracones efficax illis erant ad sanitatem sumptis; feles autem et canes et corri vigiliae symbola. Cera vero et lutum in membrorum confictionem adhibibantur. Apparere etiam facit ignis coelestis editionem. Et sponte subrident statuae et subito igne totam pades acceduntur. Complectitur quoque totam astronomiam et multa per eam et potest et perficit.”

In Isis Unveiled, I, 282-83, H.P.B. refers the student to Thomas Taylor's The Eleusinian and Bacchic Mysteries (3rd ed., New York: J. W. Bouton, 1875), where other passages from this small essay of Psellus can be found in the Appendix, pp. 159-65.

25 The statement concerning the "seven thousand Initiates" has reference to Livy's History, Book XXXIX, xvii, 6, where, however, the author merely speaks of the fact that "in the conspiracy, it was said, more than seven thousand men and women were involved." This refers to the wide-spread corruption resulting from a black magical form of Bacchanalia which had been imported from Etruria by a nameless Greek and which was undermining the morals of the people. Roman administrators put an end to it by drastic means. It is obvious from Livy's own text that the term "initiate" cannot mean in this respect anything else but those who had joined this cult and took part in its orgies. This took place about 186 B.C.

The second statement, concerning poisoning, has not been traced to its source.

[1924 and 1931]

[THE ORIGINAL PROGRAMME OF THE THEOSOPHICAL SOCIETY]

COMPILER'S NOTES

[There exists in the Archives of The Theosophical Society, at Adyar, India, a twenty-four page manuscript in H.P.B.'s handwriting, signed and dated by her at Ostende, October 3, 1886. It contains a most important pronouncement regarding the aims and objectives of The Theosophical Society, and the platform upon which it was founded. It also embodies an outspoken defence of Col. Henry S. Olcott, the President-Founder.

The first page of the MS., containing, however, but a few lines of text (up to the middle of the second numbered item, at the word "races"), is missing. The missing lines have been restored from a typed copy at Adyar of an incomplete rendering of this pronouncement. Owing to the loss of the first page of the MS., the original title of it, if any, remains unknown. The present title is strongly suggested by the last paragraph of the text, and was adopted by C. Jinarâjadâsa, when he published this MS. for the second time in the pages of The Theosophist (Vol. LII, No. 11, August, 1931, pp. 561-589), where it had been originally published some years earlier (Vol. XLV, June, July, August and September, 1924).

H.P.B.'s MS. represents her Reply to a Statement issued jointly by Arthur Gebhard and Mohini Mohun Chatterji under the title of "A Few Words on The Theosophical Organization," and bearing the date of September 23, 1886. It embodied a rather harsh criticism of the Society and its President-Founder, Col. Henry S. Olcott. This joint Statement, in Mohini's handwriting, exists also in the Adyar Archives. On the back of it, Col. Olcott has written: "Manifesto of Mohini and Arthur Gebhard about my despotism. H.P.B.'s cutting reply. 1886."

The sad circumstances underlying what H.P.B. called the Gebhard-Mohini "Manifesto," and her own Reply, are perhaps nowhere expressed more graphically than in the two letters which follow: one to William Quan Judge, written on the very date when she signed her Reply, and the other to The Sinnetts, written but a few days later.

LETTER FROM H.P.B. TO WILLIAM QUAN JUDGE

The original of this letter was held in the official archives of the Theosophical Society with Headquarters at Point Loma, California. It was originally published in The Theosophical Forum, New Series, Vol. III, No. 12, August 15, 1932, pp. 251-53, certain capital letters being substituted, however, for some of the proper names occurring in the text.

The following is a verbatim et literatim reproduction of the original, including peculiarities of H.P.B.'s punctuation and style.

Ostende Rue d'Ouest 17.

October 3 1886

My dear W.Q.J. ——Yours received——

Bouton is an old Shylock—& would skin his own mother. I cannot lose over 500$. I make him an offer of 400$ in three months installments—100$ each—or 300$ down. The secret is—does he care to have the Secret Doctrine or not—& whether he still wants to have Isis illustrated as he proposed to me in a letter. If he does—he will come down. If not, then there is little chance. But I feel sure you could manage it. You know that the copyright of Isis is mine—unless he has swindled me in this too. You ought to ascertain it. And if the copyright in Washington is in my name —then I suppose you could prevent him to sell even the remainder of the edition I do not know the laws & you do.

But do try to come to some arrangement with him. If he gives me the 400 by installment—then I want you to have a $100 out of it—25$ each time; & if he gives only 350 down at once then let him send me a cheque for 275$—& give you another for $75. I don't want you to take trouble & bother yourself for me for the Prussian King. But do try to settle something definite with the old devil, so as to close accounts for ever in the matter of Isis hitherto printed. And tell me whether you can copyright for me the S.D. and what I have to do for it. Take to him my letter & try to mesmerize him & wig on the right side. I tell you seriously the publisher who will have the S.D. will make lots even if I myself do little. But I must fence and guarantee myself, securely in this matter of copyrighting.

And now to other things & far more serious. Arthur is with you now & you will find Arthur changed. One solitary month with Mohini has altered him so, that he is no more the same man. And the fruit of all this is—a manifesto written by Mohini & signed by both himself & Arthur. Anything more ungrateful, cold, unjust to poor Olcott and cruel I have never read Nor did I ever expect such a thing from Mohini, who, if he is now regarded as a Jesus on wheels & a Saint owes to Olcott's advertisements of him & my enthusiastic claims for him.

Now Mr. Mohini Babu (he passed 2 weeks with me) is cold, dignified & reserved with me, friendly and "patronizing" —but still never showing his little game right before my nose, but only behind my back. I will give you an example which will show his present drift. Poor old Dr Bergen who is as devoted as devotion itself to the Master's (ideal I call it with all those who do not know Them personally)—& who went on purpose to London to hear of, & about Them, and went to see the Arundales, heard to his amazement that the Masters were no longer regarded as the living actual Adepts, but either white Magicians with grayish tints, or "fictions" or something he could not make out. The Mahatmas he was told were unreachable Beings they could neither communicate, nor take concern in worldly or private affairs could never write letters or send messages—therefore our Masters could never be MAHATMAS. You see what the consequences of all this have to be don't you? Then when Bergen protested & said that he, at any rate, would never give up the living Masters; would always remain devoted to Them etc. Miss Arundale arose & looking him straight in the face, said: "I thought once as you do; it took me six months to come to Mohini's views; BUT NOW I THINK AS HE DOES." Plain this: Mohini is then exercising for over six months his influence over Miss Arundale to make her lose faith & belief even in the Masters. To me Mohini never said it so openly; but so many points more for him in wiliness & cunning. To me he said he was not of Bowaji's way of thinking; that he blamed him etc. and his policy seems to be identical. Both are determined, I see, to gradually destroy the Society. They are undermining it slowly but surely; hence the "Manifesto," the sense of which is "Society useless; Brotherhood a flapdoodle; President—a vain, worldly, conceited, untheosophical & unbrotherly & pernicious fool. Down then, with President, Head-Quarters, Society & all." You will see it, because I answered it, & Sinnett will answer it too and we are going to print it to distribute among Fellows. Such was Mohini's influence on Arthur that he who was all devotion when he arrived, now said to Sinnett in going away, "What matters it, so long you do good that you work within or outside the T.S. Why should there be any connection with it for us theosophists. Now keep this letter private and confidential don't say anything to him but watch & see. But then I should not wonder in these days of Libra, Dugpas & universal reckoning if even you found yourself influenced by Arthur, Mohini and Co—Well, when I lose YOU—then will I say—Goodbye Society—"Gone to join her grandmother" Your friend of the "Libra" is right in many ways; but of this later on. Ah, my poor dear Judge, do not be wiled away, for pity sake. Things will change & then everyone will be rewarded or—DAMNED. See if it don't.

Olcott is a conceited ass, but there is no one more faithful & true than he is to the Masters & the original ideal & no one is more devoted to the Society planned & established under Their Orders—than he is.

I must, & will defend him publicly, & admit his shortcomings as sincerely in print I tell you we are on the eve of a crisis brought by Mohini and Bowaji and he who will remain true will be saved while all others will go to the Devil. The trouble with you is that you do not know the great change that came to pass in you a few years ago. Others have occasionally their astrals changed and replaced by those of Adepts (as of Elementaries) & they influence the outer, & the higher man. With you, it is the NIRMANAKAYA not the "astral" that blended with your astral. Hence the dual nature & fighting. Fakir? Fakir be damned. The man knows not the difference between a Nirmanakaya of an Adept & his astral.

Do write to me, for mercy sake, I am sending you on the Reincarnation as you asked, extracts from the S.D. & a full answer, I believe.

Your ever truly & faithfully (who? !) well, your friend anyhow

HPB

I am not coming just now to the U.S. who is the humbug who invented it?

———————

LETTER FROM H. P. B. TO MR. AND MRS. A. P. SINNETT

Originally published in The Letters of H. P. Blavatsky to

A. P. Sinnett, New York, 1924, pp. 223-24.

Oct. 6, 1886.

My Dear Mr. and Mrs. Sinnett,

I forward Mohini's Manifesto which you please read carefully, if you have not before. I trust it to your care for a few days begging you to send it back to me intact, as I have to send it to Olcott and Council. It cannot and will not remain unnoticed. He addresses it "to all theosophists interested in the progress of true theosophy" and it will be circulated all over America whether printed or not. It cannot be left unanswered. If you have changed your mind and will not answer it—as you wanted to—then I must send it to Adyar where it will be made use of, and my Reply the same. So as your idea of recasting it is good and you may read it in a new form to your Society or do with it whatever you like—I must beg you to send it me (my MSS) intact also, and as it is; for I have neither time nor desire to copy it and am ordered to forward both the Manifesto and my Reply to Adyar and thence to America. Of course you can do as you like. Only there are two ways left open before us, now, that Mohini has pronounced himself: either an amicable separation into groups, each according to its harmonious spirit, or—a thundering separation and a collapse of the "L.L. of T.S."

The first may be effected by you, and quietly after you have talked it over with Mohini and Miss A.; the other will burst upon you as a thunder-clap, for they are preparing for it. The minds of our best members are poisoned by insinuations and metaphysical and cosmistical assumptions. Even Bm. Keightley has sailed off on the Yogi line. Neither Astrology nor Mesmerism will save it. What those fanatics want is the dark spirit of fanaticism, engrossed in which, they have lost sight of the fact that Mohini has quietly withdrawn from under their noses their living Teachers and ideals and substituted for them himself—instead.

I do not care for it personally. The days of heart-aching, and struggle and fight are over for me personally. I have done my duty, as ordered, and prefer remaining with Mohini on diplomatic friendly terms (an armed peace like the rest of Europe), than in open war. Much of what he says is true, that [but?] unless people are MADE to see the revers de la médaille of his "Saintship"—and his black ingratitude and cold-heartedness to Olcott and all—the L.L. will be lost in a fog of Maya created by the young gentleman. He has psychologised them all and all see as he wants them to. You remain indifferent? Very well; so am I. Mrs. K. and Maitland both tell me that the only means of saving the L.L. is to break it into groups or— best of all for me to come to London and proclaim myself President of a group of Occultists!! They take me for a Battenberg, or a Stambuloff of Bulgaria—verily. Well, it remains for me to wash my hands of the whole matter and ask you again to send me back both MSS—whether you recast mine or not. L'un n'empêche pas l'autre. Do so, and send it me to read and see. My love to Mrs. S.

Yours theosophically,

H. P. B.

———————

It would seem that A. P. Sinnett may have kept both Documents for several weeks, before returning them to H.P.B. at Ostende. This is evidenced by an undated letter which H.P.B. wrote Col. H. S. Olcott sometime in the latter part of December, 1886 (published in The Theosophist, August, 1931, pp. 684-85), just prior to a business trip which Countess Constance Wachtmeister was going to make to London. This trip took place just prior to the New Year of 1887, and into the first days of January. Up to that time, both Documents were still in H.P.B.'s hands. In the letter above referred to, she says:

"Send with this mail, Mohini's ' Few Words' and my answer. I had asked him to write down his grievance for me to send to you privately-never to address it to 'sincere theosophists" and make public.—

Well there is of the Loyola and Pecksniff in him combined. I wish it could be published, but not by you but by Tookaram—for they would laugh at you if you do yourself, and I do not want to take out what I wrote of you for it is the truth, though you are a d—d humbug with me often enough. But I love sincerely, still. Well good bye.

H.P. B."

There is no record or evidence that either the joint Statement or H.P.B.'s Reply thereto was ever published, or circulated in any other manner, at the time they were penned.

Both of these Documents are reproduced below in their proper sequence.—Compiler.]

A FEW WORDS ON
THE THEOSOPHICAL ORGANIZATION

BY MOHINI MOHUN CHATTERJI AND ARTHUR GEBHARD

[Published for the first time by C. Jinarâjadâsa in a booklet-form reprint of "The Original Programme" and the "Preliminary Memorandum of the Esoteric Section," pp. 51-59 (Adyar: Theos. Publ. House, 1931). Reprinted by permission of the Publishers.]

As an act of Theosophical duty the following observations on some features of the present organization of the Theosophical Society are submitted to those interested in the progress of true Theosophy. In the "Rules of the Theosophical Society together with an explanation of its objects and principles" for 1885 (the last published) it appears that "The whole Society is under the special care of one General Council, and of the President, its Founder. The members of the General Council shall annually be elected by the Convention and their duties shall consist in advising the President-Founder in regard to all matters referred to them by him." On pp. 2 et seq. is to be found the list of additional members of the Council, which with some variations has continued for years. This list gives the names of those about whom alone there can be any elective rights exercised by the Convention, the rest being members ex officio. If the election is at all like what is known in the world outside the Theosophical Society the gentlemen appearing in the list ought at all events to be known to the Convention for some acts in pursuance of the "special care" of the Society vested in them by the Rules. But notoriously that is not the case. Practically they are all appointed by the President-Founder. The power of the General Council extends to "advising the President-Founder in regard to all matters referred to them by him."

But in the meantime the President-Founder is empowered to issue special orders and provisional rules “in the name and behalf of the General Council” (Rule iv, p. 20). Thus the President-Founder is empowered to pledge the name and credit of the General Council, which enjoys the right “of advising the President-Founder” in the terms of the Rule quoted above. It only remains to add that five, and in emergent cases three, members constitute a quorum of the General Council meetings and that there are over a hundred and fifty members on the Council.

There is no such institution in existence as the Parent Society which by the Rules is competent to issue and nullify charters without which “no Branch can be formed or continued.” If however the Parent Society has any existence its constitution is as mysterious as that of the Venetian Council of Three. The centre of power in the Society is thus vested in [a] President who is further armed with the authority of this mysterious body.*

The Convention mentioned before and described in Rule ix (p. 20) is in no sense a representative or legal body, being nothing more than the gathering of those among the members who pay a visit to Adyar during the Christmas holidays. These gatherings have a value of their own in contributing to mutual instruction of members. But this value is certainly not increased by grossly misconceiving its character. There is no possibility of any gathering of members of the Theosophical Society binding the whole Society by its resolutions. For a member does not give any undertaking beyond what is implied in his application.† From the standpoint of Universal Brotherhood, however, such action would never be contemplated by any meeting calling itself Theosophical. In illustration it may be mentioned that the London Lodge of the Theosophical Society has completely ignored the rules published by the Head-Quarters at Adyar.

Thus it is plain that the Theosophical Society has laws without sanction, a legislative body without legality, a Parent Society without existence and a President-Founder above all rules. How far this is consistent with Theosophy and Brotherhood requires serious consideration.

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* Without a word of explanation the Parent Society has disappeared from the “Rules” dated 1886.

† The form of application given in the “Rules” (1885) requires only acquaintance with the rules, while that dated 1886 declares willingness to conform thereto. But neither would validate Rules passed ultra vires as by the Convention. The change in the latest Rules is perhaps intended to remedy this illegal proceeding on the part of the Convention.

It is also noteworthy that the system of centralization of power discussed above is in contravention of rule II (p. 19) which expects members “to govern themselves in their mutual relations according to that principle” (i.e., of Universal Brotherhood).* The matter is placed in a more striking light by the declaration in rule XIV (p. 24) † that the Society has “to deal only with scientific and philosophical subjects.” Hence it is quite evident that the power and position claimed in the “Rules” for the President-Founder, the General Council, and the Convention are opposed to the spirit of the declared objects of the Society. There is no raison d’être for any controlling authority. The different Theosophic groups can but (a) preach and practise Universal Brotherhood, (b) study ancient religion and philosophy, or (c) investigate psychical phenomena. Now, with regard to these matters Theosophy teaches self-culture and not control. The Society rests upon the declaration of sympathy with its objects, which every member makes before admission. As a Brotherhood it must aspire to bring about the state in which the sense of duty is the only incentive to action. Those amongst us who realize it most can and will but recommend greater simplicity of organization and not the reverse.

The Parent Society ‡ being what is described above, no charter to Branches can be issued. Nor is it necessary to do so. The same holds good of diplomas to members on admission without any test of merit.

The admission fee paid by members to the office at Adyar is of the nature of taxation and therefore inconsistent with the principle of Brotherhood. Nor does it appear that the Theosophical Society ought to be in need of money. The expenses for the maintenance of a central office at Adyar for keeping records and concentrating information cannot be more than would be met by voluntary contributions. Those for the annual gathering would always be paid by such members as perceive its benefit. A forced gift is unbrotherly; and moreover if the Society and its work are so little appreciated that a closer acquaintance with them will dissuade members from helping them with money to the amount now paid, then it can only be that those who join the Society do so only through misconceptions, and in that case it is better that the Society should cease to exist than that it should be the recipient of gifts which might produce subsequent regret in the donors. For the Theosophical Society to insist upon the fee of £ I before accepting as a brother one who asks for that recognition is the sale of Brotherhood.

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* This rule is not specifically mentioned in the “Rules” (1886) but is clearly implied.

† Rule 25, p. 19 (1886).

‡ The argument is not affected by the substitution of the Parent Society by a Council of Seven.

It is worse than useless to keep up a Society, call it Theosophical, and yet show no faith in Theosophy and the principle of Brotherhood.

The above was written under the misapprehension that the “Rules” bearing date 1885 were the latest. It has since been found that there is a later version of the rules dated 1886, which have modified the older rules on a great many points. But it is necessary to examine the earlier rules to ascertain the underlying principle which runs through the present ones as well. The chief point is that the Convention has no power to make any rules, as such a power is opposed to the spirit of Theosophy and also because the Convention itself is devoid of legal existence. Is there anything in the declared objects of the Society which allows of the existence of the Convention? Further, the Executive Council constituted or supposed to be so, by the Convention can have no power exceeding that of the Convention. But this it has by rule 14, clause (c), p. 17 of the “Rules” (1886), which limits the power of the Convention to the disposal of “all questions of importance laid before it by the President and Executive Council.” It has no power of effectually checking either. The whole question turns upon this—Is the Theosophical Society a Brotherhood or not? If the former, is it possible to have any centre of arbitrary power? To hold that there is a necessity for such a centre is only a roundabout way of saying that no Brotherhood is possible, but in point of fact that necessity itself is by no means proved. There have been no doubt Brotherhoods under single Masters, but in such cases the Masters were never elected for geographical or other considerations. The natural leader of men was always recognized by his embodying the spirit of Humanity. To institute comparisons would be little short of blasphemy. The greatest amongst men is always the readiest to serve and yet is unconscious of the Service.

Let us pause before finally tying the millstone of worldliness round the neck of Theosophy. Let us not forget that Theosophy does not grow in our midst by force and control, but by the sunshine of brotherliness and the dew of self-oblivion. If we do not believe in Brotherhood and Truth, let us put ashes on our head and weep in sackcloth and not rejoice in the purple of authority and in the festive garments of pride and worldliness. Better it is by far that the name of Theosophy should never be heard than that it should be used as the motto of a papal institution. The fact must be recognized that the highest authority in the Society is to be found exactly where there is the untheosophic demand for authority. By rule 12, p. 17 (1886) “no Bye-laws and Rules of Branches shall be valid unless ratified by the President in Council.” What is the meaning of this power? Is it to be understood that the Executive Council sitting at Adyar knows better than the local members what is needed by a distant Branch, never perhaps visited by a single member of the Council?

More words are useless. Enough has been said to show that the organization called Theosophical presents many features seriously obstructive to the progress of Theosophy, and that unless the danger is perceived in time we shall not know what answer to make when the day of reckoning comes.

It would be out of place to suggest any specific measures. For no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary. While on the other hand if the foregoing words are but a cry in the wilderness, not evoking any definite perception of duty in members of the Theosophical Society, no Theosophic measures can be suggested for the reform of that which is not Theosophical. There is another reason which determines the present course. The tyranny of majorities over minorities is opposed to the principle of Brotherhood. Truth does not depend on show of hands.

It only remains to express fraternal wishes that every one of our brothers may feel the full sense of the responsibility which he has undertaken in the name of Truth and Brotherhood. It behooves us to bear in mind—Theosophy first and organization after.

MOHINI M. CHATTERJI, F. T. S.,

for self and

A. GEBHARD, F. T. S.

———————

The absence of one of the signatories to the foregoing necessitates the ensuing note to rest on the responsibility of the undersigned alone. That the Convention has practically no authority is evident from the following considerations. By rule 21, clause (d), p. 19 (1886)* it is laid down that “an annual subscription of two shillings shall always be paid in advance by all the active Fellows of the Society”. It is well known that not only individuals but even Branches have refused to pay this subscription. The refusals have been acquiesced in, to all appearances, without any reference to the Convention. Comments are not necessary to show what bearing this has upon Theosophy and the Organization. Is it better to make demands which are abandoned on resistance being offered, or to leave such contributions to the Theosophical feelings of the members?

The question for consideration is not whether the Theosophical Society is doing good, but whether it is doing that kind of good which is entitled to the name of Theosophy.

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* This rule was first adopted at the Convention of 1883-4. In the edition of 1885 it is Rule II (p. 22).

———————

And also whether it is not doing spiritual wrong by calling a particular and limited line of good work Divine Wisdom thus excluding other similar work which is being done by other organizations upon which a slur is cast by the limitation put upon the term Theosophy by the Society.

MOHINI M. CHATTERJI,

Sep. 23, 1886. 77, Elgin Crescent,

Notting Hill,

London, W.

ARTHUR HENRY PAISLEY GEBHARD-L'ESTRANGE
1885-1944
Courtesy of his widow, Mme. Marie-Josephe Gebhard-L'Estrange.
(See Vol. VI, pp. 435-36, for biographical data)

[“ORIGINAL PROGRAMME” MANUSCRIPT]

[Words within square brackets, as well as the italicizing of certain words and sentences, in passages quoted from the Chatterji-Gebhard Statement, are H.P.B.'s own, as careful comparison with the text of the Statement will show. Throughout H.P.B.'s Pronouncement, both in the main text of it, and in some of the footnotes, the occurrence of several dots indicates no elision of words, and is apparently meant to point to the beginning of a new thought which is particularly emphasized. — Compiler.]

In order to leave no room for equivocation, the members of the T.S. have to be reminded of the origin of the Society in 1875. Sent to the U.S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

1. Universal Brotherhood;

2. No distinction to be made by the member between races, creeds, or social positions, but every member had to be judged and dealt by on his personal merits;

3. To study the philosophies of the East—those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings;

4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the "Spirits" of the dead. Superstition had to be exposed and avoided; and occult forces, beneficent and maleficent—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.

Such was the programme in its broad features. The two chief Founders were not told what they had to do, how they had to bring about and quicken the growth of the Society and results desired; nor had they any definite ideas given them concerning its outward organization—all this being left entirely with themselves. Thus, as the undersigned had no capacity for such work as the mechanical formation and administration of a Society, the management of the latter was left in the hands of Col. H. S. Olcott, then and there elected by the primitive founders and members—President for life. But if the two Founders were not told what they had to do, they were distinctly instructed about what they should never do, what they had to avoid, and what the Society should never become. Church organizations, Christian and Spiritual sects were shown as the future contrasts to our Society.* To make it clearer:—

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* A liberal Christian member of the T.S. having objected to the study of Oriental religions and doubted whether there was room left for any new Society—a letter answering his objections and preference to Christianity was received and the contents copied for him; after which he denied no longer the advisability of such a Society as the proposed Theosophical Association.

(1) The Founders had to exercise all their influence to oppose selfishness of any kind, by insisting upon sincere, fraternal feelings among the Members—at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows, a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain—moral or physical—and even, in daily life.

A few extracts from this early letter will show plainly the nature of the Society as then contemplated, and that we have tried only to follow, and carry out in the best way we could the intentions of the true originators of the Society in those days. The pious gentleman having claimed that he was a theosophist and had a right of judgment over other people was told . . . "You have no right to such a title. You are only a philo-theosophist; as one who has reached to the full comprehension of the name and nature of a theosophist will sit in judgment on no man or action. . . . You claim that your religion is the highest and final step toward divine Wisdom on this earth, and that it has introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen? If it were so indeed, then your religion would have introduced the highest truths into all the social, civil and international relations of Christendom. Instead of that as anyone can perceive, your social as your private life is not based upon a common moral solidarity but only on constant mutual counteraction and purely mechanical equilibrium of individual powers and interests . . . . If you would be a theosophist you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed and Luck. We look in the midst of your Christian civilization and see the same sad signs of old: the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not; the thought that the very laws that govern your being whether in the domain of politics or social economy clash painfully with the origins of your religion—do not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become practical and the practical will never reach the ideal—then, you have to make your choice: either it is your religion that is impracticable, and in that case it is no better than a vain-glorious delusion, or it might find a practical application, but it is you yourselves, who do not care to apply its ethics to your daily walk in life . . . Hence, before you invite other nations 'to the King's festival table' from which your guests arise more starved than before, you should, ere you try to bring them to your own way of thinking, look into the repasts they offer to you . . . Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of theosophical realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves . . . It is esoteric philosophy alone, the spiritual and psychic blending of man with Nature that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egotism and divine Altruism and finally lead to the alleviation of human suffering . . ." (See last page for contin.)

(2) They had to oppose in the strongest manner possible anything approaching dogmatic faith and fanaticism—belief in the infallibility of the Masters, or even in the very existence of our invisible Teachers, having to be checked from the first. On the other hand, as a great respect for the private views and creeds of every member was demanded, any Fellow criticising the faith or belief of another Fellow, hurting his feelings, or showing a reprehensible self-assertion, unasked (mutual friendly advices were a duty unless declined)—such a member incurred expulsion. The greatest spirit of free research untrammelled by anyone or anything, had to be encouraged.

Thus, for the first year the Members of the T. Body who representing every class in Society as every creed and belief—Christian clergymen, Spiritualists, Freethinkers, Mystics, Masons and Materialists—lived and met under these rules in peace and friendship. There were two or three expulsions for slander and backbiting. The rules, however imperfect in their tentative character, were strictly enforced and respected by the members The original $5, initiation fee, was soon abolished as inconsistent with the spirit of the Association:

[So in manuscript. The continuation of this letter from one of the Teachers—we do not know which one—is on page 169 of the present volume, beginning with the words: “Theosophy must not represent . . . ,” etc.

Certain portions of this letter were used by H.P.B. in her magazine Lucifer, Vol. I, January, 1888, pp. 344-46, under the title of “Some Words on Daily Life,” and credited therein to “A Master of Wisdom.” Lucifer’s version begins with the sentence: “It is divine philosophy alone . . . . . ,” and continues with: “Theosophy should not represent . . . . . ” There are changes and considerable amplifications of the main ideas, which are not in the Adyar manuscript.

Nothing further seems to be known about this letter from one of the Teachers, and the whereabouts of the original are unknown. —Compiler.]

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members had enthusiastically promised to support the Parent Society and defray the expenses of machines for experiments, books, the fees of the Recording Secretary,* etc., etc. This was Reform No. I. Three months after, Mr. H.J. Newton, the Treasurer, a rich gentleman of New York,† showed that no one had paid anything or helped him to defray the current expenses for the Hall of meetings, stationery, printing, etc., and that he had to carry the burden of those expenses alone. He went on for a short time longer, then—he resigned as Treasurer. It was the President-Founder, Col. H. S. Olcott, who had to pay henceforth for all. He did so for over 18 months. The "fee" was re-established, before the Founders left for India with the two English delegates —now their mortal enemies; but the money collected was for the Arya Samaj of Aryavarta with which Society the Theosophical became affiliated. It is the Prest.-Founder, who paid the enormous travelling expenses from America to India, and those of installation in Bombay, and who supported the two delegates out of his own pocket for nearly 18 months. When he had no more money left, nor the Corresponding Secretary either—a resolution was passed that the "initiation fee" sums should go towards supporting the Head Quarters.

Owing to the rapid increase in the Society in India, the present Rules and Statutes grew out. They are not the outcome of the deliberate thought and whim of the Prest.-Founder, but the result of the yearly meetings of the General Council at the Anniversaries. If the members of that G. C. have framed them so as to give a wider authority to the President-Founder, it was the result of their absolute confidence in him, in his devotion and love for the Society, and not at all—as implied in "A Few Words"—a proof of his love for power and authority. Of this, however, later on.

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* Mr. J. S. Cobb. [Vide Bio-Bibliogr. Index under COBB.]

† [Vide Bio-Bibliogr. Index under NEWTON for further data.]

It was never denied that the Organization of the Theosophical Society was very imperfect. Errare humanum est. But, if it can be shown that the President has done what he could under the circumstances and in the best way he knew how—no one, least of all a theosophist, can charge him with the sins of the whole community as now done. From the founders down to the humblest member the Society is composed of imperfect mortal men—not gods. This was always claimed by its leaders. “He who feels without sin, let him cast the first stone.” It is the duty of every Member of the Council to offer advice and to bring for the consideration of the whole body any incorrect proceedings One of the plaintiffs is a Councillor. Having never used his privileges as one, in the matter of the complaints now proffered—and thus, having no excuse to give that his just representations were not listened to, he by bringing out publicly what he had to state first privately—sins against Rule XII. The whole paper now reads like a defamatory aspersion, being full of untheosophical and unbrotherly insinuations—which the writers thereof could never have had in view.

This Rule XIIth was one of the first and the wisest. It is by neglecting to have it enforced when most needed, that the President-Founder has brought upon himself the present penalty.* It is his too great indulgence and unwise carelessness that have led to all such charges of abuse of power, love of authority, show, of vanity, etc., etc. Let us see how far it may have been deserved.

As shown for 12 years the Founder has toiled almost alone in the interests of the Society and the general good—hence, not his own, and, the only complaint he was heard to utter was, that he was left no time for self-development and study.

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* For years the wise rule by which any member accused of backbiting or slander was expelled from the Society after sufficient evidence—has become obsolete. There have been two or three solitary cases of expulsion for the same in cases of members of no importance. Europeans of position and name were allowed to cover the Society literally with mud and slander their Brothers with perfect impunity. This is the President’s Karma—and it is just.

The results of this too just complaint are, that those for whom he toiled, are the first to fling at him the reproach of being ignorant of certain Hindu terms, of using one term for another, for instance of having applied the word “Jivanmukta” to a Hindu chela, on one occasion! The crime is a terrible one, indeed . . . We know of “chelas,” who being Hindus, are sure never to confuse such well known terms in their religion; but who, on the other hand, pursue Jivanmuktship and the highest theosophical Ethics through the royal road of selfish ambition, lies, slander, ingratitude and backbiting. Every road leads to Rome; this is evident; and there is such a thing in Nature as “Mahatma”-Dugpas . . . It would be desirable for the cause of theosophy and truth, however, were all the critics of our President in general, less learned, yet found reaching more to the level of his all-forgiving good nature, his thorough sincerity and unselfishness; as the rest of the members less inclined to lend a willing ear to those, who, like the said “Vicars of Bray” have developed a hatred for the Founders—for reasons unknown.

The above advice is offered to the two Theosophists who have just framed their “Few Words on the Theosophical Organization.” That they are not alone in their complaints (which, translated from their diplomatic into plain language look a good deal in the present case like a mere “querelle d’allemand”) and that the said complaints are in a great measure just,—is frankly admitted. Hence, the writer must be permitted to speak in this, her answer, of theosophy and theosophists in general, instead of limiting the Reply strictly to the complaints uttered. There is not the slightest desire to be personal; yet, there has accumulated of late such a mass of incandescent material in the Society, by that eternal friction of precisely such “selfish personalities,” that it is certainly wise to try to smother the sparks in time, by pointing out to their true nature.

Demands, and a feeling of necessity for reforms have not originated with the two complainants.

They date from several years, and there has never been a question of avoiding reforms, but rather a failure of finding such means as would satisfy all the theosophists. To the present day, we have yet to find that “wise man” from the East or from the West, who could not only diagnosticate the disease in the Theosophical Society, but offer advice and a remedy likewise to cure it. It is easy to write: “It would be out of place to suggest any specific measures [for such reforms, which do seem more difficult to suggest than to be vaguely hinted at]. For no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary,”—concludes the critic. One may, perhaps, have such faith and yet fail to perceive what is most necessary. Two heads are better than one; and if any practical reforms have suggested themselves to our severe judges their refusal to give us the benefit of their discovery would be most unbrotherly. So far, however, we have received only most impracticable suggestions for reforms whenever these came to be specified. The Founders, and the whole Central Society at the Headquarters, for instance, are invited to demonstrate their theosophical natures by living like “fowls in the air and lilies of the field,” which neither sow nor reap, toil not, nor spin and “take no thought for the morrow.” This being found hardly practicable, even in India, where a man may go about in the garment of an Angel, but has, nevertheless, to pay rent and taxes, another proposition, then a third one and a fourth—each less practicable than the preceding—were offered . . . the unavoidable rejection of which led finally to the criticism now under review.

After carefully reading “A Few Words, etc.,” no very acute intellect is needed to perceive that, although no “specific measures” are offered in them, the drift of the whole argument tends but to one conclusion, a kind of syllogism more Hindu than metaphysical. Epitomised, the remarks therein plainly say: “Destroy the bad results pointed out by destroying the causes that generate them.”

Such is the apocalyptic meaning of the paper, although both causes and results are made painfully and flagrantly objective and that they may be rendered in this wise: Being shown that the Society is the result and fruition of a bad President; and the latter being the outcome of such an "untheosophically" organized Society—and, its worse than useless General Council—"make away with all these Causes and the results will disappear"; i.e., the Society will have ceased to exist. Is this the heart-desire of the two true and sincere Theosophists?

The complaints—"submitted to those interested in the progress of true Theosophy"—which seems to mean "theosophy divorced from the Society"—may now be noticed in order and answered. They specify the following objections:—

(I) To the language of the Rules with regard to the powers invested in the President-Founder by the General Council. This objection seems very right. The sentence . . . The duties of the Council "shall consist in advising the P.F. in regard to all matters referred to them by him" may be easily construed as implying that on all matters not referred to the Council by the Pres.-Founder . . . its members will hold their tongues. The Rules are changed, at any rate they are corrected and altered yearly. This sentence can be taken out. The harm, so far, is not so terrible.

(II) It is shown that many members ex-officio whose names are found on the list of the General Council are not known to the Convention; that they are, very likely, not even interested in the Society "under their special care"; a body they had joined at one time, then probably forgotten its existence in the meanwhile, to withdraw themselves from the Association. The argument implied is very valid. Why not point it out officially to the Members residing at, or visiting the Head-Quarters, the impropriety of such a parading of names?

Yet, in what respect can this administrative blunder, or carelessness, interfere with, or impede “the progress of true theosophy”?*

(III) “The members are appointed by the President-Founder . . . it is complained; the General Council only advises on what is submitted to it”. . . and “in the meantime that P.F. is empowered to issue special orders and provisional rules,” on behalf of that (“dummy”) Council. (Rule IV, p. 20.) Moreover, it is urged that out of a number of 150 members of the G. Council, a quorum of 5 and even 3 members present, may, should it be found necessary by the President, decide upon any question of vital importance, etc., etc., etc.

Such an “untheosophical” display of authority, is objected to by Messrs. M. M. Chatterji and A. Gebhard, on the grounds that it leads the Society to Caesarism, to “tyranny” and papal infallibility, etc., etc. However right the two complainants may be in principle it is impossible to fail seeing, the absurd exaggerations of the epithets used; for, having just been accused on one page of “tyrannical authority,” of “centralization of power” and a “papal institution” (p. 9)—on page 11, the President-Founder is shown “issuing special orders” from that “centre of Caesarism”—which no one is bound to obey, unless he so wishes! “It is well known” remarks the principal writer—“that not only individuals but even Branches have refused to pay this [annual] subscription . . . of . . . two shillings” (p. 11); without any bad effect for themselves, resulting out of it, as appears. Thus it would seem it is not to a non-existent authority that objections should be made, but simply to a vain and useless display of power that no one cares for. The policy of issuing “special orders” with such sorry results is indeed objectionable; only, not on the ground of a tendency to Caesarism, but simply because it becomes highly ridiculous. The undersigned for one, has many a time objected to it, moved however, more by a spirit of worldly pride and an untheosophical feeling of self-respect than anything like Yogi humility.

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* Furthermore the writer of the complaints in “A Few Words, etc.” is himself a member of the General Council for over two years (see Rules 1885); why has he not spoken earlier?

It is admitted with regret that the world of scoffers and non-theosophists might, if they heard of it, find in it a capital matter for fun. But the real wonder is, how can certain European theosophists, who have bravely defied the world to make them wince under any amount of ridicule, once they acted in accordance with the dictates of their conscience and duty—make a crime of what is at the worst a harmless, even if ridiculous, bit of vanity; a desire of giving importance—not to the Founder, but to his Society for which he is ready to die any day. One kind of ridicule is worth another. The Western theosophist, who for certain magnetic reasons wears his hair long and shows otherwise eccentricity in his dress, will be spared no more than his President, with his "special orders." Only the latter, remaining as kindly disposed and brotherly to the "individual theosophist and even a Branch"— that snub him and his "order," by refusing to pay what others do—shows himself ten-fold more theosophical and true to the principle of Brotherhood, than the former, who traduces and denounces him in such uncharitable terms, instead of kindly warning him of the bad effect produced. Unfortunately, it is not those who speak the loudest of virtue and theosophy, who are the best exemplars of both. Few of them, if any, have tried to cast out the beam from their own eye, before they raised their voices against the mote in the eye of a brother. Furthermore, it seems to have become quite the theosophical rage in these days, to denounce vehemently, yet never to offer to help pulling out any such motes.

The Society is bitterly criticized for asking every well-to-do theosophist (the poor are exempt from it, from the first) to pay annually two shillings to help defraying the expenses at Head-Quarters. It is denounced as "untheosophical," "unbrotherly," and the "admission fee" of £1, is declared no better than a "sale of Brotherhood." In this our "Brotherhood" may be shown again on a far higher level than any other association past or present.

The Theosophical Society has never shown the ambitious pretension to outshine in theosophy and brotherliness, the primitive Brotherhood of Jesus and his Apostles,* and that "Organization," besides asking and being occasionally refused, helped itself without asking, and as a matter of fact in a real community of Brothers. Nevertheless, such action, that would seem highly untheosophical and prejudicial in our day of culture when nations alone are privileged to pocket each other's property and expect to be honoured for it—does not seem to have been an obstacle in the way of deification and sanctification of the said early "Brotherly" group. Our Society had never certainly any idea of rising superior to the brotherliness and ethics preached by Christ, but only to those of the sham Christianity of the Churches—as originally ordered to, by our MASTERS. And if we do not worse than the Gospel Brotherhood did, and far better than any Church, which would expel any member refusing too long to pay his Church rates, it is really hard to see why our "Organization" should be ostracized by its own members. At any rate, the pens of the latter ought to show themselves less acerb, in these days of trouble when every one seems bent on finding fault with the Society, and few to help it, and that the President-Founder is alone to work and toil with a few devoted theosophists at Adyar to assist him.

(IV) "There is no such institution in existence as the Parent Society"—we are told (pp. 2 and 3). "It has disappeared from the Rules and . . . has no legal existence" . . . The Society being unchartered, it has not—legally; but no more has any theosophist a legal existence, for the matter of that. Is there one single member throughout the whole globe who would be recognised by law or before a Magistrate —as a theosophist? Why then do the gentlemen "complainants" call themselves "theosophists" if the latter qualification has no better legal standing than the said "Parent Society" or the Head-Quarters itself?

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* Yet, the Theosophical Brotherhood does seem doomed to outrival the group of Apostles in the number of its denying Peters, its unbelieving Thomases, and even Iscariots occasionally, ready to sell their Brotherhood for less than thirty sheckles of silver!

But the Parent-body does exist, and will, so long as the last man or woman of the primitive group of Theosophists-Founders is alive. This—as a body; as for its moral characteristics, the Parent-Society means that small nucleus of theosophists who hold sacredly through storm and blows to the original programme of the T.S. as established under the direction and orders of those, whom they recognize—and will, to their last breath—as the real originators of the Movement, their living, Holy MASTERS AND TEACHERS.*

(V) The complaints then, that the T.S. "has laws without sanction, a legislative body without legality, a Parent Society without existence," and, worse than all—"a President-Founder above all rules"—are thus shown only partially correct. But even were they all absolutely true, it would be easy to abolish such rules with one stroke of the pen, or to modify them. But now comes the curious part of that severe philippic against the T.S. by our eloquent Demosthenes. After six pages (out of the twelve) had been filled with the said charges, the writer admits on the 7th,—that they have been so modified!—"The above" we learn (rather late) "was written under the misapprehension that the Rules bearing date 1885 were the latest. It has since been found that there is a later version of the Rules dated 1886, which have modified the older rules on a great many points."

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* The members of the T.S. know, and those who do not should be told, that the term "Mahatma," now so subtly analysed and controverted, for some mysterious reasons had never been applied to our Masters before our arrival in India. For years they were known as the "Adept-Brothers," the "Masters," etc. It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition and the fitness or unfitness of the qualification, in the case in hand. As a state, Mahatmaship is one thing, as a double noun, Maha-atma (Great Soul), quite another one. Hindus ought to know the value of metaphysical Sanskrit names used; and it is they the first, who have used it to designate the MASTERS.

So much the better. —Why recall in such case mistakes in the past if these exist no longer? But the accusers do not see it in this light. They are determined to act as a theosophical Nemesis; and in no way daunted by the discovery, they add that nevertheless “it is necessary to examine the earlier rules to ascertain the underlying principle which runs through the present ones as well.” This reminds of the fable of “the Wolf and the Lamb.” But—you see—“the chief point is that the Convention has no power to make any rules, as such a power is opposed to the spirit of Theosophy . . . . ,” etc., etc.

Now this is the most extraordinary argument that could be made. At this rate no Brotherhood, no Association, no Society is possible. More than this: no theosophist, however holy his present life may be, would have the right to call himself one; for were it always found necessary to examine his earlier life, “to ascertain the underlying principle” which rules through the nature of the present man—ten to one, he would be found unfit to be called a theosophist! The experiment would hardly be found pleasant to the majority of those whom association with the T.S. has reformed, and of such there are a good many.

After such virulent and severe denunciations one might expect some good, friendly and theosophically practical advice. Not at all, and none is offered, since we have been already told (p. 9) that it would be “out of place to suggest any specific measures. For no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary.” The President-Founder, has no faith in either “Brotherhood,” or “the power of Truth”—apparently. This is made evident by his having failed to perceive (a) that the Head-Quarters —opened to all Theosophists of any race or social position, board and lodging free of charge the whole year round—was an unbrotherly Organization; (b) that the “central office at Adyar for keeping records and concentrating information” with its European and Hindu inmates working gratuitously and some helping it with their own money whenever they have it—

—ought to be carried on, according to the method and principle of George Muller of Bristol, namely, the numerous household and staff of officers at Adyar headed by the Prest.-Founder ought to kneel every morning in prayer for their bread and milk appealing for their meals to “miracle”; and that finally, and (c) all the good the Society is doing, is no good whatever but “a spiritual wrong,” because it presumes to call a “limited line of good work [theosophy] Divine Wisdom.”

The undersigned is an ever patient theosophist, who has hitherto laboured under the impression that no amount of subtle scholasticism and tortured casuistry but could find like the Rosetta stone its Champollion—some day. The most acute among theosophists are now invited to make out in “A Few Words”—what the writers or writer is driving at—unless in plain and unvarnished language, it be—“Down with the Theosophical Society, Prest.-Founder and its Head-Quarters!” This is the only possible explanation of the twelve pages of denunciations to which a reply is now attempted. What can indeed be made out of the following jumble of contradictory statements:—

(a) The Prest.-Founder having been shown throughout as a “tyrant,” a “would be Caesar,” “aiming at papal power” and a “Venetian Council of Three,” and other words to that effect implied in almost every sentence of the paper under review, it is confessed in the same breath “that the London Lodge of the Theosophical Society has completely ignored the Rules [of the Pope Caesar] published by the Headquarters at Adyar”! (p. 4). And yet, the “L.L. of the T.S.” still lives and breathes and one has heard of no anathema pronounced against it, so far . . . (b) Rule XIV stating that the Society has “to deal only with scientific and philosophical subjects,” hence, “it is quite evident [?] that the power and position claimed in the Rules for the Prest.-Founder, the General Council and the Convention are opposed to the spirit of the declared objects. . .”

It might have been as well perhaps to quote the entire paragraph in which these words appear,* once that hairs are split about the possibly faulty reaction of the Rules? Is it not self-evident, that the words brought forward "only with scientific and philosophical subjects" are inserted as a necessary caution to true theosophists, who by dealing with politics within any Branch Society might bring disgrace and ruin on the whole body,—in India to begin with? Has the Society or has it not over 140 Societies scattered through four parts of the World to take care of? As in the case of "Mahatmas" and the "Mahatmaship"—active work of the Theosophical Society is confused—willingly or otherwise it is not for the writer to decide—with Theosophy. No need of entering here upon the difference between the jar that contains a liquid and the nature of, or that liquid itself. "Theosophy teaches self-culture and not control," we are told. Theosophy teaches mutual-culture before self-culture to begin with. Union is strength. It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of mutual development and progress in Theosophical thought may be best achieved. "Self-culture" is for isolated Hatha Yogis, independent of any Society and having to avoid association with human beings; and this is a triply distilled SELFISHNESS. For real moral advancement—there "where two or three are gathered" in the name of the SPIRIT OF TRUTH—there that Spirit of Theosophy will be in the midst of them.

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* "XIV. The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, as such, to interfere with politics, and repudiates any attempt on the part of anyone to commit it in favor or against any political party or measure. Violation of this rule will meet with expulsion."

This rather alters the complexion put on the charge, which seems conveniently to forget that "scientific and philosophical subjects" are not the only declared objects of the Society. Let us not leave room for a doubt that there is more animus underlying the charges than would be strictly theosophical.

To say that theosophy has no need of a Society—a vehicle and centre thereof,—is like affirming that the Wisdom of the Ages collected in thousands of volumes at the British Museum has no need of either the edifice that contains it, nor the works in which it is found. Why not advise the British Govt. on its lack of discrimination and its worldliness in not destroying Museum and all its vehicles of Wisdom? Why spend such sums of money and pay so many officers to watch over its treasures, the more so, since many of its guardians may be quite out of keeping with, and opposed to the Spirit of that Wisdom? The Directors of such Museums may or may not be very perfect men, and some of their assistants may have never opened a philosophical work: yet, it is they who take care of the library and preserving it for future generations are indirectly entitled to their thanks. How much more gratitude is due to those who like our self-sacrificing theosophists at Adyar, devote their lives to, and give their services gratuitously to the good of Humanity!

Diplomas, and Charters are objected to, and chiefly the “admission fee.” The latter is a “taxation,” and therefore “inconsistent with the principle of Brotherhood” . . . A “ forced gift is unbrotherly,” etc., etc. It would be curious to see where the T.S. would be led to, were the Pt.-F. to religiously follow the proffered advices. “Initiation” on admission, has been made away with already in Europe, and has led to that which will very soon become known: no use mentioning it at present. Now the “Charters” and diplomas would follow. Hence no document to show for any group, and no diploma to prove that one is affiliated to the Society. Hence also perfect liberty to any one to either call himself a theosophist, or deny he is one. The “admission fee”? Indeed, it has to be regarded as a terrible and unbrotherly “extortion,” and a “forced gift,” in the face of those thousands of Masonic Lodges, of Clubs, Associations, Societies, Leagues, and even the “Salvation Army.”

The former, extort yearly fortunes from their Members; the latter—throttle in the name of Jesus the masses and appealing to voluntary contributions make the converts pay, and pay in their turn every one of their "officers," none of whom will serve the "Army" for nothing. Yet it would be well, perchance, were our members to follow the example of the Masons in their solidarity of thought and action and at least outward Union, notwithstanding that receiving a thousand times more from their members they give them in return still less than we do, whether spiritually or morally. This solitary single guinea expected from every new member is spent in less than one week, as was calculated, on postage and correspondence with theosophists. Or are we to understand that all correspondence with members—now left to "self-culture"—is also to cease and has to follow diplomas, Charters and the rest? Then truly, the Head-Quarters and Office have better be closed. A simple Query—however: Have the £1.—the yearly contribution to the L.L. of the T.S., and the further sum of 2/6d. to the Oriental Group been abolished as " acts of unbrotherly extortion," and how long, if so, have they begun to be regarded as "a sale of Brotherhood"?

To continue: the charges wind up with the following remarks, so profound, that it requires a deeper head than ours to fathom all that underlies the words contained in them. "Is the Theosophical Society a Brotherhood, or not?" queries the plaintiff—"if the former, is it possible to have any centre of arbitrary power? * To hold that there is a necessity for such a centre is only a round-about way of saying that no Brotherhood is possible,† but in point of fact that necessity itself is by no means proved [!?].

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* It is the first time since the T.S. exists that such an accusation of arbitrary power, is brought forward. Not many will be found of this way of thinking.

† No need taking a roundabout way, to say that no Brotherhood would ever be possible if many theosophists shared the very original views of the writer.

There have been no doubt Brotherhoods under single Masters [there “have been” and still are. H. P. B.], but in such cases the Masters were never elected for geographical or other considerations [?]. The natural leader of men was always recognized by his embodying the spirit of Humanity. To institute comparisons would be little short of blasphemy. The greatest among men is always the readiest to serve and yet is unconscious of the Service.

“Let us pause before finally tying the millstone of worldliness round the neck of Theosophy. Let us not forget that Theosophy does not grow in our midst by force and control, but by the sunshine of brotherliness and the dew of self-oblivion. If we do not believe in Brotherhood and Truth, let us put ashes on our head and weep in sackcloth and not rejoice in the purple of authority and in the festive garments of pride and worldliness. Better it is by far that the name of Theosophy should never be heard than that it should be used as the motto of a papal institution.”

Who, upon reading this, and being ignorant that the above piece of rhetorical flowers of speech is directed against the luckless Prest.-Founder—would not have in his “mind’s eye”—an Alexander Borgia, a Caligula, or to say the least—General Booth in his latest metamorphosis! When, how, or by doing what, has our good natured, unselfish, ever kind President merited such a Ciceronian tirade? The state of things denounced exists now for almost twelve years, and our accuser knew of it and even took an active part in its organization, Conventions, Councils, Rules, etc., etc., at Bombay, and at Adyar. This virulent sortie is no doubt due to “SELF-CULTURE”? The critic has outgrown the movement and turned his face from the original programme; hence his severity. But where is the true theosophical charity, the tolerance and the “sunshine of brotherliness” just spoken of, and so insisted upon? Verily—it is easy to preach the “dew of self-oblivion” when one has nothing to think about except to evolve such finely rounded phrases; were every theosophist at Adyar to have his daily wants and even comforts, his board, lodging and all, attended to by a wealthier theosophist; and were the same “sunshine of brotherliness” to be poured upon him, as it is upon the critic who found for himself an endless brotherly care, a fraternal and self-sacrificing devotion in two other noble minded members, then—would there be little need for the President-Founder to call upon and humble himself before our theosophists.

For, if he has to beg for 2 annual shillings—it is, in order that those—Europeans and Hindus—who work night and day at Adyar, giving their services free and receiving little thanks or honour for it should have at least one meal a day. The fresh “dew of self-oblivion” must not be permitted to chill one’s heart, and turn into the lethal mold of forgetfulness to such an extent as that. The severe critic seems to have lost sight of the fact that for months, during the last crisis, the whole staff of our devoted Adyar officers, from the President down to the youngest brother in the office, have lived on 5d. a day each, having reduced their meals to the minimum. And it is this mite, the proceeds of the “2 shill. contribution,” conscientiously paid by some that is now called extortion, a desire to live “in the purple of authority and in the festive garments of pride and worldliness”!

Our “Brother” is right. Let us “weep in sackcloth and ashes on our head” if the T.S. has many more such unbrotherly criticisms to bear. Truly it would be far better “that the name of Theosophy should never be heard than that it should be used as the motto”—not of papal authority which exists nowhere at Adyar outside the critic’s imagination—but as a motto of a “self-developed fanaticism.” All the great services otherwise rendered to the Society, all the noble work done by the complainant will pale and vanish before such an appearance of cold-heartedness. Surely he cannot desire the annihilation of the Society? And if he did it would be useless: the T.S. cannot be destroyed as a body. It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is doomed to exist, all the blunders of its leaders notwithstanding.

That which was generated through and founded by the “High Masters” and under their authority if not their instruction—MUST AND WILL LIVE. Each of us and all will receive his or her Karma in it, but the vehicle of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend. No; “truth does not depend on show of hands”; but in the case of the much-abused President-Founder it must depend on the show of facts. Thorny and full of pitfalls was the steep path he had to climb up alone and unaided for the first years. Terrible was the opposition outside the Society he had to build—sickening and disheartening the treachery he often encountered within the Head-Quarters. Enemies gnashing their teeth in his face around, those whom he regarded as his staunchest friends and co-workers betraying him and the Cause on the slightest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty. What other inducement has the Founder ever had, but his theosophical pledge and the sense of his duty toward THOSE he had promised to serve to the end of his life? There was but one beacon for him—the hand that had first pointed to him his way up: the hand of the MASTER he loves and reveres so well, and serves so devotedly though occasionally perhaps, unwisely. President elected for life, he has nevertheless offered more than once to resign in favour of any one found worthier than him, but was never permitted to do so by the majority—not of “show of hands” but show of hearts, literally,—as few are more beloved than he is even by most of those, who may criticise occasionally his actions. And this is only natural: for cleverer in administrative capacities, more learned in philosophy, subtler in casuistry, in metaphysics or daily life policy, there may be many around him; but the whole globe may be searched through and through and no one found stauncher to his friends, truer to his word, or more devoted to real, practical theosophy—than the President-Founder; and these are the chief requisites in a leader of such a movement—one that aims to become a Brotherhood of men.

The Society needs no Loyolas; it has to shun anything approaching casuistry; nor ought we to tolerate too subtle casuists. There, where every individual has to work out his own Karma, the judgment of a casuist who takes upon himself the duty of pronouncing upon the state of a brother's soul, or guide his conscience is of no use, and may become positively injurious. The Founder claims no more rights than everyone else in the Society: the right of private judgment, which, whenever it is found to disagree with Branches or individuals are quietly set aside and ignored—as shown by the complainants themselves. This then, is the sole crime of the would-be culprit, and no worse than this can be laid at his door. And yet what is the reward of that kind man? He, who has never refused a service, outside what he considers his official duties—to any living being; he who has redeemed dozens of men, young and old from dissipated, often immoral lives and saved others from terrible scrapes by giving them a safe refuge in the Society; he, who has placed others again, on the pinnacle of Saintship through their status in that Society, when otherwise they would have indeed found themselves now in the meshes of "worldliness" and perhaps worse;—he, that true friend of every theosophist, and verily "the readiest to serve and as unconscious of the service"—he is now taken to task for what?—for insignificant blunders, for useless "special, orders," a childish, rather than untheosophical love of display, out of pure devotion to his Society. Is then human nature to be viewed so uncharitably by us, as to call untheosophical, worldly and sinful the natural impulse of a mother to dress up her child and parade it to the best advantages? The comparison may be laughed at, but if it is, it will be only by him who would, like the fanatical Christian of old, or the naked, dishevelled Yogi of India—have no more charity for the smallest human weakness. Yet, the simile is quite correct, since the Society is the child, the beloved creation of the Founder; he may be well forgiven for this too exaggerated love for that for which he has suffered and toiled more than all other theosophists put together.

He is called “worldly,” “ambitious of power” and untheosophical for it. Very well; let then any impartial judge compare the life of the Founder with those of most of his critics, and see which was the most theosophical ever since the Society sprang into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the Members themselves, as he has been ever trying to promote its growth, and the majority of “Fellows” have either done nothing, or created obstacles in the way of its progress through sins of omission as of commission. Better unwise activity, than an overdose of too wise inactivity, apathy or indifference which are always the death of an undertaking.

Nevertheless, it is the members who now seek to sit in Solomon’s seat; and they tell us that the Society is useless, its President positively mischievous, and that the Head-Quarters ought to be done away with, as “the organization called Theosophical presents many features seriously obstructive to the progress of Theosophy.” Trees, however, have to be judged by their fruits. It was just shown that no “special orders” issuing from the “Centre of Power” called Adyar, could affect in any way whatever either Branch or individual; and therefore any theosophist bent on “self-culture,” “self-involution” or any kind of selfness, is at liberty to do so; and if, instead of using his rights he will apply his brain-power to criticize other people’s actions then it is he who becomes the obstructionist and not at all the “Organization called Theosophical.” For, if theosophy is anywhere practised on this globe, it is at Adyar, at the Head-Quarters. Let “those interested in the progress of true theosophy” appealed to by the writers look around them and judge. See the Branch Societies and compare them with the group that works in that “Centre of Power.” Admire the “progress of theosophy” at Paris, London and even America. Behold, in the great “Brotherhood,” a true Pandemonium of which the Spirit of Strife and Hatred himself might be proud!

Everywhere—quarrelling, fighting for supremacy; backbiting, slandering, scandal-mongering for the last two years; a veritable battlefield, on which several members have so disgraced themselves and their Society by trying to disgrace others, that they have actually become more like hyenas than human beings by digging into the graves of the Past, in the hopes of bringing forward old forgotten slanders and scandals!

At Adyar alone, at the Head-Quarters of the Theosophical Society, the Theosophists are that which they ought to be everywhere else: true theosophists and not merely philosophers and Sophists. In that centre alone are now grouped together the few solitary, practically working Members, who labor and toil, quietly and uninterruptedly, while those Brothers for whose sake they are working, sit in the dolce far niente of the West and criticise them. Is this "true theosophical and brotherly work," to advise to put down and disestablish the only "centre" where real brotherly, humanitarian work is being accomplished?

"Theosophy first and organization after." Golden words, these. But where would Theosophy be heard of now, had not its Society been organized before its Spirit and a desire for it had permeated the whole world? And would Vedanta and other Hindu philosophies have been ever taught and studied in England outside the walls of Oxford and Cambridge, had it not been for that organization that fished them like forgotten pearls out of the Ocean of Oblivion and Ignorance and brought them forward before the profane world? Nay, kind Brothers and critics, would the Hindu exponents of that sublime philosophy themselves have ever been known outside the walls of Calcutta, had not the Founders, obedient to the ORDERS received, forced the remarkable learning and philosophy of those exponents upon the recognition of the two most civilized and cultured centres of Europe London and Paris? Verily it is easier to destroy than to build. The words "untheosophical" and "unbrotherly" are ever ringing in our ears; yet, truly theosophical acts and words are not to be found in too unreasonable a superabundance among those who use the reproof the oftener.

However insignificant, and however limited the line of good deeds, the latter will have always more weight than empty and vainglorious talk, and will be theosophy whereas theories without any practical realisation are at best philosophy. Theosophy is an all-embracing Science; many are the ways leading to it, as numerous in fact as its definitions, which began by the sublime, during the day of Ammonius Saccas, and ended by the ridiculous—in Webster's Dictionary. There is no reason why our critics should claim the right for themselves alone to know what is theosophy and to define it. There were theosophists and Theosophical Schools for the last 2,000 years, from Plato down to the mediaeval Alchemists, who knew the value of the term, it may be supposed. Therefore, when we are told that "the question for consideration is not whether the Theosophical Society is doing good, but whether it is doing that kind of good which is entitled to the name of Theosophy"—we turn round and ask: "And who is to be the judge in this mooted question?" We have heard of one of the greatest Theosophists who ever lived, who assured his audience that whosoever gave a cup of cold water to a little one in his (Theosophy's) name, would have a greater reward than all the learned Scribes and Pharisees. "Woe to the world because of offences!"

Belief in the Masters was never made an article of faith in the T.S. But for its Founders, the commands received from Them when it was established have ever been sacred. And this is what one of them wrote in a letter preserved to this day:

"Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion . . . It has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals.

As said before—no Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him * lest he should himself lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcomings in order to correct them and become wiser . . . Show not the disparity between claim and action in another man but—whether he be brother or neighbour—rather help him in his arduous walk in life . . . The problem of true theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modelling of these conceptions for their adaptation into such forms of daily life where they may be applied with most equitableness . . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced . . . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother, in the field of Theosophy, as none is held to weed out a larger plot of ground than his strength and capacity will permit him . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by KARMA alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically . . . You are the Free-workers on the Domain of Truth, and as such, must leave no obstructions on the paths leading to it.” . . .

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* It is in consequence of this letter that Art. XII was adopted in Rules and a fear of lacking the charity prescribed, that led so often to neglect its enforcement.

[The letter closes with the following lines which have now become quite plain, as they give the key to the whole situation] . . . “The degrees of success or failure are the landmark we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master. . . .”

A complete answer is thus found in the above lines to the paper framed by the two Theosophists. Those who are now inclined to repudiate the Hand that traced it and feel ready to turn their backs upon the whole Past and the original programme of the T.S. are at liberty to do so. The Theosophical body is neither a Church nor a Sect and every individual opinion is entitled to a hearing. A Theosophist may progress and develop, and his views may outgrow those of the Founders, grow larger and broader in every direction, without for all that abandoning the fundamental soil upon which they were born and nurtured. It is only he who changes diametrically his opinions from one day to another and shifts his devotional views from white to black—who can be hardly trusted in his remarks and actions. But surely, this can never be the case of the two Theosophists who have now been answered . . .

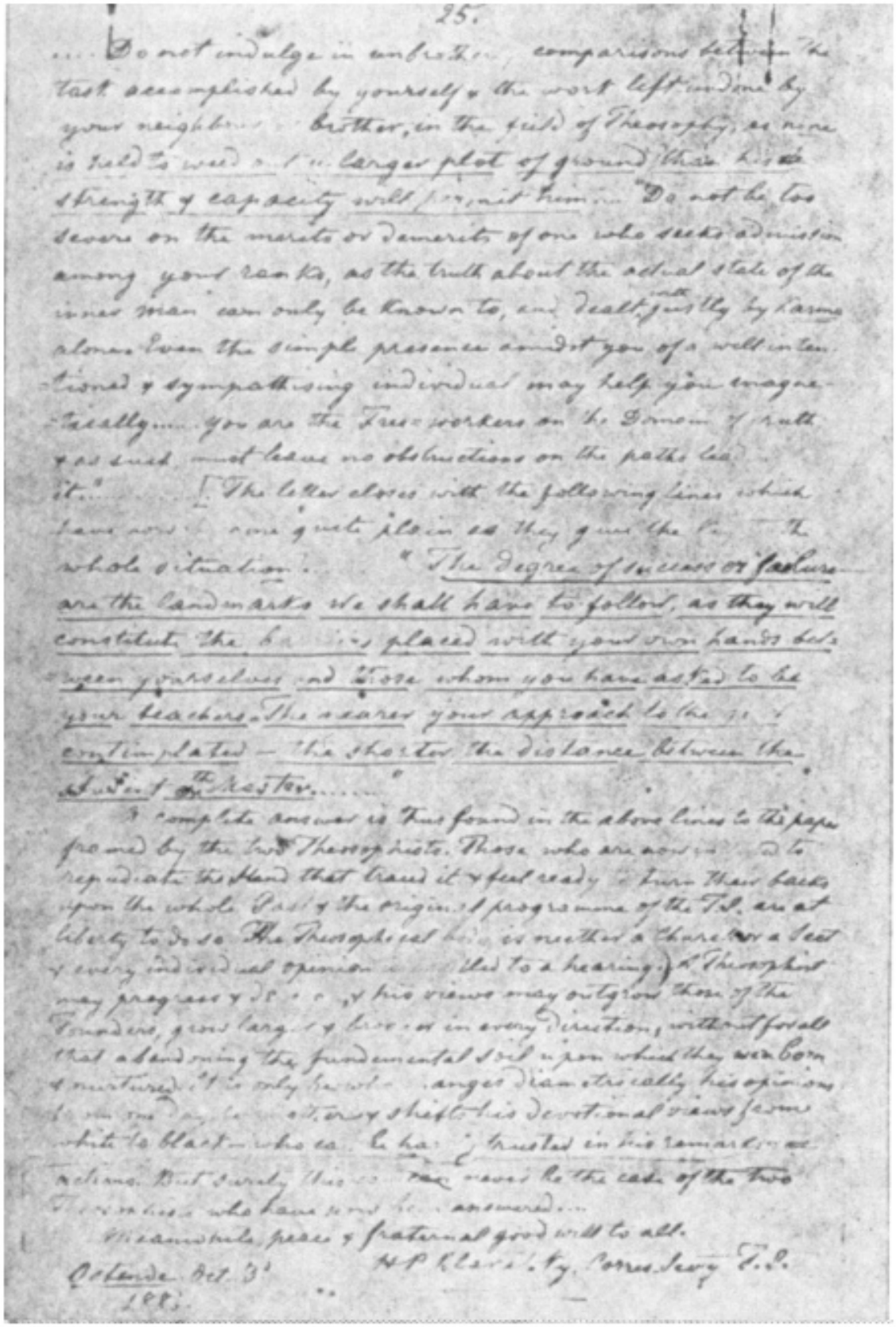
Meanwhile, peace and fraternal good-will to all.

H. P. BLAVATSKY,

Corres. Secty T.S.

Ostende, Oct. 3rd., 1886

[For the benefit of the serious student, interested in the historical development of the Theosophical Movement, we append herewith the version of the Teacher’s letter, as published in Lucifer (Vol. I, January, 1888, pp. 344-46).]



25.

.... Do not indulge in unbrotherly comparisons between the task accomplished by yourself & the work left undone by your neighbour-brother, in the field of Theosophy; as none is held to weed a larger plot of ground than his strength & capacity will permit him. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt justly by Karma alone. Even the simple presence amidst you of a well intentioned & sympathising individual may help you magnetically.... you are the True workers on the Domain of truth & as such must leave no obstructions on the paths leading to it." .... The letter closes with the following lines which I have now some quite plain as they give the key to the whole situation: "The degree of success or failure are the landmarks we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and Those whom you have asked to be your teachers. The nearer your approach to the goal contemplated — the shorter the distance between the Pupil & the Master....."

A complete answer is thus found in the above lines to the paper framed by the two Theosophists. Those who are now ready to repudiate the Hand that traced it & feel ready to turn their backs upon the whole Past & the original programme of the T.S. are at liberty to do so. The Theosophical body is neither a theatre or a seat of every individual opinion [illegible] to a hearing.) A Theosophist may progress & develop, & his views may outgrow those of the Founders, grow large & liberal in every direction, without for all that abandoning the fundamental Soil upon which they were born & nurtured. It is only he who changes diametrically his opinions [illegible] & shifts his devotional views from white to black — who can be charged in his remarks or actions. But surely this can never be the case of the two [illegible] who have now been answered....

Meanwhile, peace & fraternal good will to all.

Orlando Oct. 3d 1888.

H P Blavatsky, Corres. Secy T.S.

FACSIMILE OF LAST PAGE OF H.P.B'S MANUSCRIPT
CONCERNING THE "ORIGINAL PROGRAMME"

SOME WORDS ON DAILY LIFE

(WRITTEN BY A MASTER OF WISDOM)

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy must be made practical; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you . . . . .

Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbours' good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own Inner Self higher than that of the multitudes.

Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your true self, as it is verily that God itself: called the HIGHER CONSCIOUSNESS.

Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defence, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights . . . .

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life, to follow their inner light will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary fetish, succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats.

As an Association, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have individually no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered as a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced . . . . Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy none is held to weed out a larger plot of ground than his strength and capacity will permit him. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. . . . . You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

. . . . . .

The degree of success or failure are the landmarks the masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master.

November, 1886

THEORIES ABOUT REINCARNATION AND SPIRITS

[The Path, New York, Vol. I, No. 8, November, 1886, pp. 232-245]

Over and over again the abstruse and mooted question of Rebirth or Reincarnation has crept out during the first ten years of the Theosophical Society's existence. It has been alleged on prima facie evidence, that a notable discrepancy was found between statements made in Isis Unveiled, Vol. I, pp. 351-52, and later teachings from the same pen and under the inspiration of the same master.*

In Isis, it was held,—reincarnation is denied. An occasional return only of "depraved spirits" is allowed. "Exclusive of that rare and doubtful possibility, then, Isis. . . . allows only three cases—abortion, very early death, and idiocy—in which re-incarnation on this earth occurs." ("C.C.M." in Light, July 8, 1882.)

The charge was answered then and there as every one who will turn to The Theosophist of August, 1882, can see for himself. Nevertheless, the answer either failed to satisfy some readers or passed unnoticed. Leaving aside the strangeness of the assertion that reincarnation—i.e., the serial and periodical rebirth of every individual monad from pralaya to pralaya † is denied in the face of the fact that the doctrine is part and parcel and one of the fundamental features of Hinduism and Buddhism, the charge amounted virtually to this: the writer of the present, a professed admirer and student of Hindu philosophy, and as professed a follower of Buddhism years before Isis was written, by rejecting reincarnation must necessarily reject KARMA likewise! For the latter is the very corner-stone of Esoteric philosophy and Eastern religions; it is the grand and one pillar on which hangs the whole philosophy of rebirths, and once the latter is denied, the whole doctrine of Karma falls into meaningless verbiage.

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* See charge and answer in The Theosophist, Vol. III, August, 1882, pp. 288-89.

[H.P.B.'s article entitled "Isis Unveiled and The Theosophist on Re-Incarnation," published chronologically in the present series.—

Compiler.]

† The cycle of existence during the manvantara—period before and after the beginning and completion of which every such "monad" is absorbed and reabsorbed in the ONE soul, anima mundi.

GEORGE R. S. MEAD
1863-1933
Reproduced from Col. H. S. Olcott's Old Diary Leaves,
Vol. IV, p. 548.

Nevertheless, the opponents without stopping to think of the evident "discrepancy" between charge and fact, accused a Buddhist by profession of faith of denying reincarnation hence also by implication—Karma. Adverse to wrangling with one who was a friend and undesirous at the time to enter upon a defence of details and internal evidence—a loss of time indeed—the writer answered merely with a few sentences. But it now becomes necessary to well define the doctrine. Other critics have taken the same line, and by misunderstanding the passages to that effect in Isis they have reached the same rather extraordinary conclusions.

To put an end to such useless controversies, it is proposed to explain the doctrine more clearly.

Although, in view of the later more minute renderings of the esoteric doctrines, it is quite immaterial what may have been written in Isis—an encyclopedia of occult subjects in which each of these is hardly sketched—let it be known at once, that the writer maintains the correctness of every word given out upon the subject in my earlier volumes. What was said in The Theosophist of August, 1882, may now be repeated here. The passage quoted from it may be, and is, most likely "incomplete, chaotic, vague, perhaps—clumsy, as many more passages in that work, the first literary production of a foreigner who even now can hardly boast of her knowledge of the English language." Nevertheless it is quite correct so far as that collateral feature of reincarnation is therein concerned.

I will now give extracts from Isis and proceed to explain every passage criticised, wherein it was said that “a few fragments of this mysterious doctrine of reincarnation as distinct from metempsychosis”—would be then presented. Sentences now explained are in italics.

Reincarnation, i.e., the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature’s original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence. (Vol. I, p. 351.)

Here the “astral monad” or body of the deceased personality say of John or Thomas—is meant. It is that which, in the teachings of the Esoteric philosophy of Hinduism, is known under its name of bhoot; in the Greek philosophy is called the simulacrum or umbra, and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in Kama-loka—the Limbus of the Roman Catholics, or Hades of the Greeks.* It is “a violation of the laws of harmony of nature,” though it be so decreed by those of Karma—every time that the astral monad, or the simulacrum of the personality—of John or Thomas—instead of running down to the end of its natural period of time in a body—finds itself (a) violently thrown out of it by either early death or accident or (b) is compelled in consequence of its unfinished task to reappear (i.e., the same astral body wedded to the same immortal monad) on earth again, in order to complete the unfinished task.

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* Hades has surely never been meant for Hell. It was always the abode of the sorrowing shadows or astral bodies of the dead personalities. Western readers should remember Kama-loka is not Karma-loka, for Kama means desire, and Karma does not.

Thus it “must try a second time to carry out the purpose of the creative intelligence” or law.

If reason has been so far developed as to become active and discriminative there is no * [immediate] reincarnation on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the idiot, the trinity has not been completed [on earth and therefore cannot be so after death], the immortal spark which illuminates it, has to re-enter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine, souls, could not progress in unison and pass onward to the-sphere above [Devachan].† Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical. [Vol. I, pp. 351-52.]

The Occult Doctrine teaches that:—

(1) There is no immediate reincarnation on Earth for the Monad, as falsely taught by the Reincarnationist-Spiritists; nor is there any second incarnation at all for the “personal” or false Ego—the périsprit—save the exceptional cases mentioned. But that (a) there are re-births, or periodical reincarnations for the immortal Ego—(“Ego” during the cycle of re-births, and non-Ego, in Nirvana or Moksha when it becomes impersonal and absolute); for that Ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births; and (b) that such reincarnations take place not before 1,500, 2,000, and even 3,000 years of Devachanic life.

(2) That Manas—the seat of Jiv, that spark which runs the round of the cycle of births and rebirths with the Monad, from the beginning to the end of a Manvantara—is the real Ego.

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* Had this word “immediate” been put at the time of publishing Isis between the two words “no” and “reincarnation” there would have been less room for dispute and controversy.

† “By sphere above,” of course “Devachan” was meant.

That (a) the Jiv follows the divine monad that gives it spiritual life and immortality into Devachan—that therefore, it can neither be reborn before its appointed period, nor reappear on Earth visibly or invisibly in the interim; and (b) that, unless the fruition, the spiritual aroma of the Manas—or all these highest aspirations and spiritual qualities and attributes that constitute the higher SELF of man become united to its monad, the latter becomes as Non-existent; since it is in esse "impersonal" and per se Ego-less, so to say, and gets its spiritual colouring or flavour of Ego-tism only from each Manas during incarnation and after it is disembodied, and separated from all its lower principles.

(3) That the remaining four principles, or rather the—21—as they are composed of the terrestrial portion of Manas, of its Vehicle Kama-Rupa and Linga Sarira—the body dissolving immediately, and prana or the life principle along with it—that these principles having belonged to the false personality are unfit for Devachan. The latter is the state of Bliss, the reward for all the undeserved miseries of life,* and that which prompted man to sin, namely his terrestrial passionate nature can have no room in it.

Therefore the [non]-reincarnating principles † are left behind in Kama-loka, firstly as a material residue, then later on as a reflection on the mirror of Astral light. Endowed with illusive action, to the day when having gradually faded out they disappear, what is it but the Greek Eidôlon and the simulacrum of the Greek and Latin poets and classics?

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* The reader must bear in mind that the esoteric teaching maintains that save in cases of wickedness when man's nature attains the acme of Evil, and human terrestrial sin reaches Satanic universal character, so to say, as some Sorcerers do—there is no punishment for the majority of mankind after death. The law of retribution as Karma, waits man at the threshold of his new incarnation. Man is at best a wretched tool of evil, unceasingly forming new causes and circumstances. He is not always (if ever) responsible. Hence a period of rest and bliss in Devachan, with an utter temporary oblivion of all the miseries and sorrows of life. Avitchi is a spiritual state of the greatest misery and is only in store for those who have devoted consciously their lives to doing injury to others and have thus reached its highest spirituality of EVIL.

† [See H.P.B.'s own correction of this part of the sentence in "An Important Correction" immediately following this article.—Compiler.]

What reward or punishment can there be in that sphere of disembodied human entities for a fœtus or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of the spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as another person to death? Or for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty percent of those of sane persons; and who therefore is irresponsible for either his disposition, acts, or the imperfections of his vagrant, half-developed intellect? (Isis, Vol. I, p. 352.)

These are then, the "exceptions" spoken of in Isis, and the doctrine is maintained now as it was then. Moreover, there is no "discrepancy" but only incompleteness—hence, misconceptions arising from later teachings. Then again, there are several important mistakes in Isis which, as the plates of the work had been stereotyped were not corrected in subsequent editions.

One of such is on page 346, and another in connection with it and as a sequence on page 347. [Volume I.]

The discrepancy between the first portion of the statement and the last, ought to have suggested the idea of an evident mistake. It is addressed to the spiritists, reincarnationists who take the more than ambiguous words of Apuleius as a passage that corroborates their claims for their "spirits" and reincarnation. Let the reader judge * whether Apuleius does not justify rather our assertions. We are charged with denying reincarnation and this is what we said there and then in Isis!

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* Says Apuleius "The soul is born in this world upon leaving the soul of the world (anima mundi) in which her existence precedes the one we all know (on earth). Thus, the Gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an anterior life. She dies when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate:

This philosophy teaches that nature never leaves her work unfinished; if baffled at the first attempt, she tries again. When she evolves a human embryo, the intention is that a man shall be perfected—physically, intellectually, and spiritually. His body is to grow, mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the inner man. No human being completes its grand cycle, or the "circle of necessity," until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting-point. Some unfortunates fall out entirely, and lose all chance of the prize; some retrace their steps and begin again. [Ibid., Vol. I, pp. 345-46.]

Clear enough this, one should say. Nature baffled tries again. No one can pass out of this world (our earth), without becoming perfected "physically, morally and spiritually." How can this be done, unless there is a series of rebirths required for the necessary perfection in each department—to evolute in the "circle of necessity," can surely never be found in one human life; and yet this sentence is followed without any break by the following parenthetical statement:

'To the Gods manes who lived.' But this kind of death does not annihilate the soul, it only transforms (one portion of) it into a lemure. 'Lemures' are the manes, or ghosts, which we know under the name lares. When they keep away and show us a beneficent protection, we honour in them the protecting divinities of the family hearth; but if their crimes sentence them to err, we call them larvae. They become a plague for the wicked, and the vain terror of the good." ("Du Dieu de Socrate," Apul. class., pp. 143-45.)

[Considerable uncertainty exists in connection with the above quotation. H.P.B. appears to quote from the edition of Désiré Nisard (1806-88), entitled: Pétrone, Apulée, Aulu-Gelle. Śuvres complètes, etc. (Paris: Firmin-Didot et Cie, Libraires, 1882), which contains both the Latin text and a French translation of these Classics. She seems to translate into English certain passages from Apuleius' De Deo Socratis Liber (On the God of Socrates). However, careful checking has failed to detect such passages either in the Latin or the French texts. The pages indicated above contain approximately these teachings, from which H.P.B. most probably has deduced certain facts, summarizing their contents, and introducing a few ideas of her own. With slight variations, mostly of punctuation and of italics, the same passage is quoted by H.P.B. in her Isis Unveiled, Vol. I, p. 345.—Compiler.]

“This is what the Hindu dreads above all things—transmigration and reincarnation; only on other and inferior planets, never on this one”!!!

The last “sentence” is a fatal mistake and one to which the writer pleads “not guilty.” It is evidently the blunder of some “reader” who had no idea of Hindu philosophy and who was led into a subsequent mistake on the next page, wherein the unfortunate word “planet” is put for cycle. Isis was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the errata and the sentence made to run: “The Hindu dreads transmigration in other inferior forms, on this planet.” *

This would have dove-tailed with the preceding sentence, and would show a fact, as the Hindu exoteric views allow him to believe and fear the possibility of reincarnation—human and animal in turn by jumps, from man to beast and even a plant—and vice versa; whereas esoteric philosophy teaches that nature never proceeding backward in her evolutionary progress, once that man has evoluted from every kind of lower forms—the mineral, vegetable, and animal kingdoms—into the human form, he can never become an animal except morally, hence—metaphorically. Human incarnation is a cyclic necessity, and law; and no Hindu dreads it—however much he may deplore the necessity. And this law and the periodical recurrence of man’s rebirth is shown on the same page (346) and in the same unbroken paragraph, where it is closed by saying that:

But there is a way to avoid it, and Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma—soul-contemplation.

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* [Substantially the same explanation was given by H.P.B. at a later date, namely, in Lucifer, Vol. III, No. 18, February, 1889, pp. 527-28,. in a footnote she appended to a letter from J. H. Mitalmier, entitled “The Dirge for the Dead.” It is to be found in its natural chronological sequence in the present series.—Compiler.]

The cause of reincarnation is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence.* From the organs of sense comes the “hallucination” we call contact; “from contact, desire; from desire, sensation (which also is a deception of our body); from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay, and death.”

This ought to settle the question and show there must have been some carelessly unnoticed mistake and if this is not sufficient, there is something else to demonstrate it, for it is [said] further on:

Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, while the instrumental cause is karma (the power which controls the universe, prompting it to activity), merit and demerit. “It is, therefore, the great desire of all beings who would be released from the sorrows of successive birth, to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire.” They, in whom evil desire is entirely destroyed, are called Arhats. Freedom from evil desire insures the possession of a miraculous power. At his death, the Arhat is never reincarnated; he invariably attains Nirvana—a word, by the bye, falsely interpreted by the Christian scholars and skeptical commentators. Nirvana is the world of cause, in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The pitris (the pre-Adamic spirits) are considered as reincarnated, by the Buddhistic philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied? [Ibid, Vol. I, pp. 346-47.]

And just after this we are again made to say of Buddha and his Doctrine of “Merit and Demerit,” or Karma:

But, this former life believed in by the Buddhists, is not a life on this planet, for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles.

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* “The cause of reincarnation is ignorance”—therefore there is “reincarnation” once the writer explained the causes of it.

Correct “life on this planet” by “life in the same cycle,” and you will have the correct reading: for what would have appreciation of “the great doctrine of cycles” to do with Buddha’s philosophy, had the great sage believed but in one short life on this Earth and in the same cycle? But to return to the real theory of reincarnation as in the esoteric teaching and its unlucky rendering in Isis.

Thus, what was really meant therein, was that, the principle which does not reincarnate save the exceptions pointed out—is the false personality, the illusive human Entity defined and individualized during this short life of ours, under some specific form and name; but that which does and has to reincarnate nolens volens under the unflinching, stern rule of Karmic law—is the real EGO. This confusing of the real immortal Ego in man, with the false and ephemeral personalities it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding. Now what is the one, and what is the other? The first group is—

1. The immortal Spirit—sexless, formless (arupa), an emanation from the One universal BREATH.

2. Its Vehicle—the divine Soul—called the “Immortal Ego,” the “Divine monad,” etc., etc., which by accretions from Manas in which burns the ever-existing Jiv—the undying spark—adds to itself at the close of each incarnation the essence of that individuality that was, the aroma of the culled flower that is no more.

What is the false personality? It is that bundle of desires, aspirations, affection and hatred, in short of action, manifested by a human being on this earth during one incarnation and under the form of one personality.*

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* A proof how our theosophical teachings have taken root in every class of Society and even in English literature may be seen by reading Mr. Norman Pearson’s article “Before Birth” in The Nineteenth Century for September, 1886. Therein, theosophical ideas and teachings are speculated upon without acknowledgment or the smallest reference to theosophy, and among others, we see with regard to the author’s theories on the Ego, the following: “How much then of the individual personality is supposed to go to heaven or to hell?

Certainly it is not all this, which as a fact for us, the deluded, material, and materially thinking lot—is Mr. So and So, or Mrs. somebody else—that remains immortal, or is ever reborn.

All that bundle of Egotism, that apparent and evanescent "I," disappears after death, as the costume of the part he played disappears from the actor's body, after he leaves the theatre and goes to bed. That actor re-becomes at once the same "John Smith" or Gray, he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that "bundle" to go to the next incarnation, except the seed for future Karma that Manas may have united to its immortal group, to form with it—the disembodied Higher Self in "Devachan." As to the four lower principles, that which becomes of them is found in most classics, from which we mean to quote at length for our defence. The doctrine of the périsprit, the "false personality," or the remains of the deceased under their astral form—fading out to disappear in time, is terribly distasteful to the spiritualists, who insist upon confusing the temporary with the immortal EGO.

Does the whole of the mental equipment, good and bad, noble qualities and unholy passions, follow the soul to its hereafter? Surely not. But if not, and something has to be stripped off, how and where are we to draw the line? If, on the other hand, the soul is something distinct from all our mental equipment except the sense of self, are we not confronted by the incomprehensible notion of a personality without any attributes?"

To this query the author answers as any true theosophist would: ". . . the difficulties of the question really spring from a misconception of the true nature of these attributes. The components of our mental equipment—appetites, aversions, feelings, tastes, and qualities generally—are not absolute but relative existences. . . . Hunger and thirst, for instance, are states of consciousness which arise in response to the stimuli of physical necessities . . . . They are not inherent and necessary elements of the soul. . . . . and will disappear or become modified, etc." (pp. 356-57). In other words the theosophical doctrine is adopted. Atma and Buddhi having culled off the Manas the aroma of the personality or human soul—go into Devachan; while the lower principles, the astral simulacrum or false personality, void of its Divine monad or spirit, will remain in the Kamaloka—the "Summerland."

Unfortunately for them and happily for us, it is not the modern Occultists who have invented the doctrine. They are on their defence. And they prove what they say, i.e., that no “personality” has ever yet been “reincarnated on the same planet” (our earth, this once there is no mistake) save in the three exceptional cases above cited. Adding to these a fourth case, which is the deliberate, conscious act of adeptship; and that such an astral body belongs neither to the body nor the soul, still less to the immortal spirit of man, the following is brought forward and proofs cited.

Before one brings out on the strength of undeniable manifestations, theories as to what produces them and claims at once on prima facie evidence that it is the spirits of the departed mortals that re-visit us, it behooves one to first study what antiquity has declared upon the subject. Ghosts and apparitions, materialized and semi-material “SPIRITS” have not originated with Allan Kardec, nor at Rochester. If those beings whose invariable habit it is to give themselves out for souls and the phantoms of the dead, choose to do so and succeed, it is only because the cautious philosophy of old is now replaced by an a priori conceit, and unproven assumptions. The first question is to be settled—“Have spirits any kind of substance to clothe themselves with?” Answer: That which is now called périsprit in France, and a “materialized Form” in England and America, was called in days of old peri-psyche, and peri-nous, hence was well known to the old Greeks. Have they a body whether gaseous, fluidic, ethereal, material or semi-material? No; we say this on the authority of the occult teachings the world over. For with the Hindus atma or spirit is Arupa (bodiless), and with the Greeks also. Even in the Roman Catholic Church the angels of Light as those of Darkness are absolutely incorporeal: “meri spiritus, omnes corporis expertes” and in the words of the “SECRET DOCTRINE,” primordial.

Emanations of the undifferentiated Principle, the Dhyan Chohans of the ONE (First) category or pure Spiritual Essence, are formed of the Spirit of the one Element; the second category of [or?] the second Emanation of the Soul of the Elements; the third have a "mind body" to which they are not subject, but that they can assume and govern as a body, subject to them, pliant to their will in form and substance. Parting from this (third) category, they (the spirits, angels, Devas or Dhyan Chohans) have BODIES, the first rupa group of which is composed of one element Ether; the second, of two—ether and fire; the third, of three—Ether, fire and water; the fourth, of four—Ether, air, fire and water. Then comes man, who, besides the four elements, has the fifth that predominates in him—Earth: therefore he suffers. Of the Angels, as said by St. Augustine and Peter Lombard, their bodies are made to act not to suffer. It is earth and water, humor et humus, that gives an aptitude for suffering and passivity, ad patientiam, and Ether and Fire for action. The spirits or human monads, belonging to the first, or undifferentiated essence, are thus incorporeal; but their third principle (or the human Fifth—Manas) can in conjunction with its vehicle become Kama rupa and Mayavi rupa—body of desire or "illusion body." After death, the best, noblest, purest qualities of Manas or the human soul, ascending along with the divine Monad into Devachan, whence no one emerges from or returns, except at the time of reincarnation—what is that then which appears under the double mask of the spiritual Ego or soul of the departed individual? The Kama rupa element with the help of elementals. For we are taught that those spiritual beings that can assume a form at will and appear, i.e., make themselves objective and even tangible—are the angels alone (the Dhyan Chohans) and the nirmanakaya * of the adepts, whose spirits are clothed in sublime matter.

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* Nirmanakaya is the name given to the astral forms (in their completeness) of adepts, who have progressed too high on the path of knowledge and absolute truth, to go into the state of Devachan; and have on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these astrals are not empty shells, but complete monads made up of the 3rd, 4th, 5th, 6th, and 7th principles. There is another order of nirmanakaya, however, of which much will be said in The Secret Doctrine.—H.P.B.

The astral bodies—the remnants and dregs of a mortal being which has been disembodied, when they do appear, are not the individuals they claim to be, but only their simulacra. And such was the belief of the whole of antiquity, from Homer to Swedenborg; from the third race down to our own day.

More than one devoted spiritualist has hitherto quoted Paul as corroborating his claim that spirits do and can appear. “There is a natural body, and there is a spiritual body,” etc., etc. (I Cor., xv, 44); but one has only to study closer the verses preceding and following the one quoted, to perceive that what St. Paul meant was quite different from the sense claimed for it. Surely there is a spiritual body, but it is not identical with the astral form contained in the “natural” man. The “spiritual” is formed only by our individuality unclothed and transformed after death; for the apostle takes care to explain in verses 51-53: “sed non omnes immutabimur.” “Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed . . . For this corruptible must put on incorruption, and this mortal must put on immortality.”

But this is no proof except for the Christians. Let us see what the old Egyptians and the Neo-platonists—both “theurgists” par excellence, thought on the subject: They divided man into three principal groups subdivided into principles as we do: pure immortal spirit; the “Spectral Soul” (a luminous phantom) and the gross material body. Apart from the latter which was considered as the terrestrial shell, these groups were divided into six principles: (1) Kha, “vital body”; (2) Khaba, “astral form,” or shadow; (3) Khou, “animal soul”; (4) Akh, “terrestrial intelligence”; (5) Sa, “the divine soul” (or Buddhi); and (6) Sah or mummy, the functions of which began after death. Osiris was the highest uncreated spirit, for it was, in one sense, a generic name, every man becoming after his translation Osirified, i.e., absorbed into Osiris-Sun or into the glorious divine state.

It was Khou, with the lower portions of Akh or Kama rupa with the additions of the dregs of Manas remaining all behind in the astral light of our atmosphere—that formed the counterparts of the terrible and so much dreaded bhoots of the Hindus (our "elementaries"). This is seen in the rendering made of the so-called "Harris Papyrus on Magic" (Papyrus magique Harris, translated by Chabas) who calls them Kouey or Khou, and explains that according to the hieroglyphics they were called Khou or the "revivified dead," the "resurrected shadows." *

When it was said of a person that he "had a Khou" it meant that he was possessed by a "Spirit." There were two kinds of Khous—the justified ones—who after living for a short time a second life (nam onh) faded out, disappeared; and those Khous who were condemned to wandering without rest in darkness after dying for a second time—mut, em, nam—and who were called the H'ou metre ("second time dead") which did not prevent them from clinging to a vicarious life after the manner of Vampires. How dreaded they were is explained in our Appendices on "Egyptian Magic" and "Chinese Spirits" (Secret Doctrine).†

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* Placing these parallel with the division in esoteric teaching we see that (1) Osiris is Atma; (2) Sa is Buddhi; (3) Akh is Manas; (4) Khou is Kama-rupa, the seat of terrestrial desires; (5) Khaba is Linga Sarira; (6) Kha is Pranatma (vital principle); (7) Sah is mummy or body.

† [This is a very interesting reference. It should be remembered that H.P.B. does not mean her completed work published in 1888 under the title of The Secret Doctrine, but merely the First Draft, a portion of which she sent to Adyar in 1885, for T. Subba Row to edit and comment upon. It appears, however, that the two Appendices she mentions here did not get incorporated into the final text of The Secret Doctrine.

The essay on "Chinese Spirits" was published in Lucifer (Vol. IX, No. 51, November, 1891, pp. 182-87) after H.P.B.'s passing, while her most valuable and scholarly essay on "Egyptian Magic" was incorporated by Annie Besant and G. R. S. Mead into the volume which they published under the title of "The Secret Doctrine, Volume III." (pp. 241-57 therein.)

It is easy to show that H.P.B. never intended this essay to be a part of her planned Volume III. Writing an article for The Theosophist, while at Ostende, in July, 1886 (published in Vol. VIII, No. 85, October, 1886, pp. 1-8), on "Ancient Magic in Modern Science," she closes it with the following paragraph:

They were exorcised by Egyptian priests as the evil spirit is exorcised by the Roman Catholic curé; or again the Chinese houen, identical with the Khou and the "Elementary," as also with the lares or larvae—a word derived from the former by Festus, the grammarian; who explains that they were "the shadows of the dead who gave no rest in the house they were in either to the Masters or the servants." These creatures when evoked during theurgic, and especially necromantic rites, were regarded, and are so regarded still, in China—as neither the Spirit, Soul nor anything belonging to the deceased personality they represented, but simply, as his reflection —simulacrum.

"The human soul," says Apuleius, "is an immortal God" [Buddhi] which nevertheless has his beginning. When death rids it [the Soul], from its earthly corporeal organism, it is called lemure.

"Some twenty years ago, archæology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (manes) and magic in general. It is called the "Harris papyrus on Magic " (Papyrus Magique). It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article —on MAGIC."

The Papyrus referred to in this closing paragraph is precisely the main subject-matter of her essay on "Egyptian Magic," as published in "The Secret Doctrine, Volume III." This essay, however, was not published in The Theosophist, or in any other journal at the time. It is quite possible that in October, 1886, when H.P.B., still at Ostende, was writing for The Path her present essay on "Reincarnation and Spirits," she had decided to use "Egyptian Magic" as one of the Appendices to The Secret Doctrine, instead of running it as an article in a magazine.

The important point is that "Egyptian Magic" was originally intended to be an article and was already written as early as October, 1886, and possibly several months earlier.—Compiler.]

There are among the latter not a few which are beneficent, and which become the gods or demons of the family, i.e., its domestic gods: in which case they are called lares. But they are vilified and spoken of as larvae when, sentenced by fate to wander about, they spread around them evil and plagues (Inane terriculamentum bonis hominibus, ceterum noxium malis); or if their real nature is doubtful they are referred to as simply manes (Apuleius, Du Dieu de Socrate, pp. 142-143, edit. Nizard).* Listen to Iamblichus, Proclus, Porphyry Psellus and to dozens of other writers on these mystic subjects.

The Magi of Chaldea believed and taught that the celestial or divine soul would participate in the bliss of eternal light, while the animal or sensuous soul would, if good, rapidly dissolve, and if wicked, go on wandering about in the Earth's sphere. In this case, "it [the soul] assumes at times the forms of various human phantoms and even those of animals." The same was said of the Eidôlon of the Greeks, and of their Nephesh by the Rabbis (See Histoire et Traité des Sciences Occultes, Count de Résie,

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* [This passage, just as the one previously quoted, is not an actual quotation, but rather a summary of certain ideas. In contradistinction to the passage quoted earlier, this one is much closer, however, to the Latin original text which runs as follows:

"Est et secundo significatu species daemonum, animus humanus emeritis stipendiis vitae corpori suo abjurans; hunc vetere latina lingua reperio Lemurem dictitatum. Ex hisce ergo Lemuribus, qui posterorum suorum curam sortitus, placato et quieto nomine domum possidet, Lar dicitur familiaris; qui vero ob adversa vitae merita, nullis bonis sedibus, incerta vagatione, ceu quodam exsilio, punitur, inane terriculamentum bonis hominibus, ceterum noxium malis, id genus plerique Larvae perhibent. Quum vero incertum est, quae cuique eorum sortitio evenerit, utrum Lar sit, an Larva; nomine Manem deum nuncupant; scilicet honoris gratia dei vocabulum additum est."—Apuleius, De Deo Socratis, ed. of Nizard, pp. 142-48.

—Compiler.]

Vol. II, p. 598).* All the Illuminati of the middle ages tell us of our astral Soul, the reflection of the dead or his spectre. At Natal death (birth) the pure spirit remains attached to the intermediate and luminous body but as soon as its lower form (the physical body) is dead, the former ascends heavenward, and the latter descends into the nether worlds, or the Kama loka.

Homer shows us the body of Patroclus—the true image of the terrestrial body lying killed by Hector—rising in its spiritual form, and Lucretius shows old Ennius representing Homer himself, shedding bitter tears, amidst the shadows and the human simulacra on the shores of Acherusia "where live neither our bodies nor our souls, but only our images."

etsi praeterea tamen esse Acherusia templa
Ennius aeternis exponit versibus edens,
quo neque permaneant animae neque corpora nostra,
sed quaedam simulacra modis pallentia miris;
unde sibi exortam semper florentis Homeri
commemorat speciem lacrimas effundere salsas
coepisse et rerum naturam expandere dictis.
[De Rerum Natura, Book I, 120-126]†

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* [The original French text of this passage is as follows:

"Ils croyaient également que si l'âme céleste avait mal vécu dans son corps, l'une et l'autre demeuraient attachées à la matière terrestre, sans pouvoir aspirer à parvenir jamais au séjour de la lumière, et qu'elles revêtissaient souvent, pour ce montrer sur la terre, la forme de divers fantômes et des simulacres d'animaux. Il est facile de reconnaître, dans cette croyance orientale, l'eidôlon des Grecs er la nephesh des rabbins thalmudistes."—Histoire et Traité des Sciences Occultes, ou examen des croyances populaires sur les êtres surnaturelles, la magie, etc. 2 vol. Paris, 1857. 8vo. (British Meseum, 8630. g. 81.). Vide Bio-Bibliogr. Index, s.v. RÉSIE.—Compiler.]

† ["And yet with all this Ennius sets forth that there are Acherusian realms, explaining it in immortal verses; therein neither our souls nor our bodies endure, but only certain wondrous and pallid simulacra (similitudes). From these realms the likeness of ever-living Homer arose before him and, shedding salt tears, began to unfold in words the nature of things."—Compiler.]

Virgil called it imago, “image,” and in the Odyssey (Book XI) the author refers to it as the type, the model, and at the same time the copy of the body; since Telemachus will not recognize Ulysses and seeks to drive him off by saying—“No, thou art not my father; thou art a demon,—trying to seduce me!” (Odyssey, Book XVI, 194-95.) “Latins do not lack significant proper names to designate the varieties of their demons; and thus they called them in turn, lares, lemures, genii and manes.” Cicero, in translating Plato’s Timaeus, translates the word daimones by lares; and Festus the grammarian, explains that the inferior or lower gods were the souls of men, making a difference between the two as Homer did, and between anima bruta and anima divina (animal and divine souls). Plutarch (in proble. Rom.) * makes the lares preside and inhabit the (haunted) houses, and calls them cruel, exacting, inquisitive, etc., etc. Festus thinks that there are good and bad ones among the lares. For he calls them at one time praestites as they gave occasionally and watched over things carefully (direct apports), and at another—hostileos.† “However it may be,” says in his queer old French Le Loyer, “they are no better than our devils, who, if they do appear helping sometimes men, and presenting them with property, it is only to hurt them the better and the more later on. Lemures are also devils and larvae for they appear at night in various human and animal forms,

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* [This reference is quite uncertain. Most likely Plutarch’s Quaestiones Romanae (Roman Questions) are meant. In Section xli brief information is given regarding the lares, as guardians of the house, but in somewhat different terms than those employed by H.P.B.—Compiler.]

† Because they drove the enemies away.

[This reference and the preceding quote from Festus could not be verified owing to uncertainties connected with the writings of Festus. See Bio-Bibliogr. Index, s. v. FESTUS.—Comp.]

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but still more frequently with features that THEY borrow from dead men" (Livres des Spectres, I, chap. ii, pp. 15-16).*

After this little honour rendered to his Christian preconceptions, that see Satan everywhere, Le Loyer speaks like an Occultist, and a very erudite one too.

"It is quite certain that the genii and none other had mission to watch over every newly born man, and that they were called genii, as says Censorinus, because they had in their charge our race, and not only they presided over every mortal being but over whole generations and tribes, being the genii of the people." †

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* [The "queer old French" of Le Loyer from which H.P.B. translates runs as follows:

". . . . Quoy qu'il en foit, fi eft-ce qu'ils n'eftoient autres que Diables, lefquels fi quelquefois ils femblent ayder aux hommes & leur apporter quelque bien, fi eft-ce que c'eft pour apres leur nuire d'auantaige tant interieurement en leur ame & confcience, qu'exterieurement en leurs corps & biens. Les Lemures font auffi Diables & Larues nuifantes qui apparoiffent de nuict en forme de diuerfes beftes, & le plus souuent en figure d'hommes morts."

H.P.B. quotes from a very rare work of Pierre Le Loyer, sieur de la Brosse (1550-1634), entitled IIII Livres des Spectres ov Apparitions et Visions d'Esprits, Anges et Demons fe monf trans fenfiblement aux hommes. Angers, 1586. 4to. (British Museum, 719. f. 6.).—Compiler.]

† [This passage is from pages 16-17: "Car il eft bien certain que les Genies, & non autres, auoient cefte charge de garder.châque homme qui venoit au monde & fe nommoient Genies ainfi que dict Cenforin, parce qu'ils auoient foin de noftre generation, ou qu'ils aftoient nez auecques nous, ou bien qu'ils nous receuoient & gardoient apres que nous eftions engendrez. Et non feulement les Genies prefidoient à châque perfonne particuliere, ains il y auoit des Genies des peuples. . . . . ."

Le Loyer refers to Censorinus' De die natali, iii, wherein this Roman writer of the third century A.D. says:

"Genius quid sit? et unde dicatur? Genius est deus, cujus in tutela, ut quisque natus est, vivit. Hic, sive quod, ut genamur, curat, sive quod una genitur nobiscum; sive etiam, quod nos genitos suscipit ac tuetur; certe a genendo Genius adpellatur. Eundem esse Genium et Larem, multi veteres memoriae prodiderunt: in queis etiam Granius Flaccus in libro, quem ad Caesarem de Indigitamentis scriptum reliquit. Hunc in nos maximam, quia immo omnem habere potestatem creditum est. . . . . "

The idea of guardian angels of men, races, localities, cities, and nations, was taken by the Roman Catholics from the pre-Christian occultists and pagans. Symmachus (Epistol., lib. X) writes: “As souls are given to those who are born, so genii are distributed to the nations. Every city had its protecting genius, to whom the people sacrificed.”* There is more than one inscription found that reads: Genio civitatis—“to the genius of the city.”

Only the ancient profane never seemed sure any more than the modern whether an apparition was the eidôlon of a relative or the genius of the locality. Aeneas while celebrating the anniversary of the name of his father Anchises,

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“What is the Genius and whence its name? The Genius is a god under whose protection every one of us is placed from birth. This god—either because he presides over our birth, or because he is born with us, or again because he takes us under his guardianship as soon as we are engendered—is termed Genius from the word (genere) which means to engender. The Genius and the Lar are one and the same god, according to many ancient authors. This is also the opinion of Granius Flaccus, in his work On the Sacred Books of the Pontifs, which he addressed to Caesar. It is said that our Genius has over us a very great, and possibly even a complete power. . . .”

Censorinus adds: “The Genius is such a faithful and vigilant guardian for each one of us, that he does not leave us for a single instant; he received us as we came forth from the womb of our mother, and he will accompany us to the very last day of our existence.”

—Compiler.]

* [This passage is from Quintus Aurelius Symmachus, scholar, statesman and orator of the Fourth Century, not from Pope Symmachus, as believed by some. The Latin text is: “. . . . varios custodes urbibus cultus mens divina distribuit; ut animae nascentibus, ita populis fatalis genii dividuntur, accedit utilitas, quae maxima homini deos adserit. . . . .” (Monumenta Germaniae Historica. Ed. by Otto Seeck. Ser. I, Auct. Antiq., Vol. 6, Part 1, pp. 281-82. Berlin: Weidemann, 1883).—Compiler.]

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seeing a serpent crawling on his tomb knew not whether that was the genius of his father or the genius of the place (Virgil, Aeneid, V, 84-96). The manes * were numbered and divided between good and bad; those that were sinister, and that Virgil calls numina larva, were appeased by sacrifices that they should commit no mischief, such as sending bad dreams to those who despised them, etc.

Tibullus shows [this] by his line:

ne tibi neglecti mittant mala somnia manes.

(Eleg., II, vi, 37) †

“Pagans thought that the lower Souls were transformed after death into diabolical aerial spirit” (Le Loyer, op. cit.., p. 22) ‡

The term Eteroprosopos when divided into its several component words will yield a whole sentence, “an other than I under the features of my person.”

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* From manus, “good,” an antiphrasis, as Festus explains.

† [The complete passage from this poem of Tibullus (Elegiae II, vi, 36-40) is as follows:

illius ut verbis, sis mihi lento veto,
ne tibi neglecti mittant mala somnia manes,
maestaque sopitae stet soror ante torum,
qualis ab excelsa praeceps delapsa fenestra
venit ad infernos sanguinolenta lacus.

J. P. Postgate (Loeb Classical Library) translates this in the following manner:

“In her name I bid thee, be not cold to me, lest the slightest spirit send thee evil dreams and in thy slumber thy mournful sister stand before thy bed, such as she was, when from the high casement she fell headlong down and passed blood-spattered to the lakes below.”

—Compiler.]

‡ [“ . . . . que les Payens croioiet que les ames fe tranfformoient en Efprits aeriens and Diaboliques . . . .”—Comp.]

It is to this terrestrial principle, the eidôlon, the larva, the bhoot—call it by whatever name—that reincarnation was refused in Isis.*

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is a Unity only at his origin and at his end. All the Spirits, all the Souls, gods and demons emanate from and have for their root-principle the SOUL OF THE UNIVERSE says Porphyry (De Sacrifice).† Not a philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis), (2) in the plurality of principles in man, or that man had two Souls of separate and quite different natures; one perishable, the Astral Soul, the other incorruptible and immortal; and (3) that the former was not the man whom it represented—"neither his spirit nor his body, but his reflection, at best." This was taught by Brahmans, Buddhists, Hebrews, Greeks, Egyptians, and Chaldeans; by the post-diluvian heirs of the pre-diluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius, and Origen, the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages (See The History of the Decline and Fall of the Roman Empire, chap. xv). But the rabble was the same in every age: superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and—ever adverse to philosophy.

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* [On] page 12, Vol. I, of Isis Unveiled belief in reincarnation is asserted from the very beginning, as forming part and parcel of universal beliefs. "Metempsychosis" (or transmigration of souls) and reincarnation being after all the same thing.

† [Porphyry's text entitled De sacrificio et magia appears to be a mediaeval condensation of Book II of his De abstinentia carnis (On Abstinence from Animal Food). This condensed version in its Latin form is appended to Iamblichus' De mysteriis Egyptiorum, etc., Venice, 1497, and London, 1552, 1570, 1577. Thomas Taylor has translated the complete text of De abstinentia in his Select Works of Porphyry, London, 1823, wherein occurs, in Book II, 37, a passage somewhat similar to what H. P. B. mentions in the text above.—Compiler.]

But all this does not interfere with that fact, that our “fifth Race” man, analyzed esoterically as a septenary creature, was ever exoterically recognized as mundane, sub-mundane, terrestrial and supra-mundane, Ovid graphically describing him as—

Bis duo sunt hominis; manes, caro, spintus, umbra

Quatuor ista loca bis duo suscipiunt.

Terra tegit carnem, tumulum circumvolat umbra,

Orcus habet manes, spiritus astra petit.*

OSTENDE, Oct.,1886.

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* [In her essay on “Chinese Spirits,” immediately following the present article, H. P. B. quotes these verses again, attributing them to a “Latin poet.” They are also quoted, in a somewhat incomplete form, in Isis Unveiled, I, 362, where they are attributed to Lucretius who is supposed to portray old Ennius as saying these words. The two last lines only occur again in Isis Unveiled, I, 37, where they are attributed to Ovid again.

In spite of an exhaustive search having been made, no such verses have been found either in Lucretius or in Ovid.—Compiler.]

[January, 1887]

AN IMPORTANT CORRECTION

[The Path (New York), Vol. I., No. 10, January, 1887, p. 320]

TO ALL THE READERS OF THE PATH.

In the November number of The Path in my article “Theories about Reincarnation and Spirits,” the entire batch of elaborate arguments is upset and made to fall flat owing to the mistake of either copyist or printer. On page 235, the last paragraph is made to begin with these words: “Therefore the reincarnating principles are left behind in Kama-loka, etc.,” whereas it ought to read “Therefore the NON-reincarnating principles (the false personality) are left behind in Kama-loka, etc.” a statement fully corroborated by what follows, since it is stated that those principles fade out and disappear.

There seems to be some fatality attending this question. The spiritualists will not fail to see in it the guiding hand of their dear departed ones from “Summerland”; and I am inclined to share that belief with them in so far that there must be some mischievous spook between me and the printing of my articles. Unless immediately corrected and attention drawn to it, this error is one which is sure to be quoted some day against me and called a contradiction.

Yours truly,

H. P. BLAVATSKY.

November 20th, 1886.

NOTE.—The MS. for the article referred to was written out by some one for Mme. Blavatsky and forwarded to us as it was printed, and it is quite evident that the error was the copyist’s, and not ours nor Madame’s; besides that, the remainder of the paragraph clearly shows a mistake. We did not feel justified in making such an important change on our own responsibility, but are now glad to have the author do it herself. Other minor errors probably also can be found in consequence of the peculiar writing of the amanuensis, but they are very trivial in their nature.—[Editor of The Path.]

[The correction indicated by H.P.B. has been incorporated in the text of her article. Page 235, mentioned by her, refers of course to The Path. The paragraph she speaks of is the one immediately following the numbered paragraph (3).—Compiler.]

[November, 1891]

CHINESE SPIRITS

[Lucifer, Vol. IX, No. 51, November, 1891, pp. 182-187]

[The superior numbers occurring throughout this essay refer to the Compiler's Notes appended at the end of it.]

[In her essay entitled "Theories about Reincarnation and Spirits," H.P.B. mentions this material, together with her essay on "Egyptian Magic," as intended to form an Appendix to The Secret Doctrine. By this she meant, of course, her First Draft of this work. Apparently, "Chinese Spirits" was not used by her when her magnum opus was published in 1888. On the basis of what she says in her "Theories, etc.," the present essay must have been written before 1886, and possibly in 1885, and therefore belongs approximately within this period.]

The following notes have been collected partly from an old work by a French missionary who lived in China for over forty years;1 some from a very curious unpublished work by an American gentleman who has kindly lent the writer his notes; some from information given by the Abbé Huc to the Chevalier Gougenot des Mousseaux and the Marquis de Mirville—for these the last two gentlemen are responsible. Most of our facts, however, come from a Chinese gentleman residing for some years in Europe.

Man, according to the Chinaman, is composed of four root-substances and three acquired "semblances." This is the magical and universal occult tradition, dating from an antiquity which has its origin in the night of time. A Latin poet shows the same source of information in his country, when declaring that:—

Bis duo sunt hominis: manes, caro, spiritus, umbra;

Quatuor ista loca bis duo suscipiunt.

Terra tegit carnem, tumulum circumvolat umbra,

Orcus habet manes, spiritus astra petit.2

The phantom known and described in the Celestial Empire is quite orthodox according to occult teachings, though there exist several theories in China upon it.

The human soul, says the chief (temple) teaching, helps man to become a rational and intelligent creature, but it is neither simple (homogeneous) nor spiritual; it is a compound of all that is subtle in matter.

This "soul" is divided by its nature and actions into two principal parts: the LING and the HOUEN. The ling is the better adapted of the two for spiritual and intellectual operations, and has an "upper" ling or soul over it which is divine. Moreover, out of the union of the lower ling and houen is formed, during man's life, a third and mixed being, fit for both intellectual and physical processes, for good and evil, while the houen is absolutely bad. Thus we have four principles in these two "substances," which correspond, as is evident, to our Buddhi, the divine "upper" ling; to Manas, the lower ling whose twin, the houen, stands for Kama-rupa—the body of passion, desire and evil; and then we have in the "mixed being" the outcome or progeny of both ling and houen—the "Mayavi," the astral body.

Then comes the definition of the third root-substance. This is attached to the body only during life, the body being the fourth substance, pure matter; and after the death of the latter, separating itself from the corpse—but not before its complete dissolution—it vanishes in thin air like a shadow with the last particle of the substance that generated it. This is of course Prâna, the life-principle or vital form. Now, when man dies, the following takes place:—the "upper" ling ascends heavenwards—into Nirvâna, the paradise of Amitâbha, or any other region of bliss that agrees with the respective sect of each Chinaman—carried off by the Spirit of the Dragon of Wisdom (the seventh principle); the body and its principle vanish gradually and are annihilated; remain the ling-houen and the "mixed being." If the man was good, the "mixed being" disappears also after a time; if he was bad and was entirely under the sway of houen, the absolutely evil principle, then the latter transforms his "mixed being" into koueïs—which answers to the Catholic idea of a damned soul*—and, imparting to it a terrible vitality and power, the koueïs becomes the alter ego and the executioner of houen in all his wicked deeds.

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* The spiritual portion of the ling becomes chen (divine and saintly), after death, to become hien—an absolute saint (a Nirvanee) when joined entirely with the "Dragon of Wisdom."

The houen and koueïs unite into one shadowy but strong entity, and may, by separating at will, and acting in two different places at a time, do terrible mischief.

The koueïs is an anima damnata according to the good missionaries, who thus make of the milliards of deceased "unbaptized" Chinamen an army of devils, who, considering they are of a material substance, ought by this time to occupy the space between our earth and the moon and feel themselves as much at ease as closely packed-up herrings in a tin-box. "The koueïs, being naturally wicked," say the Mémoires, "do all the evil they can. They hold the middle between man and the brute and participate of the faculties of both. They have all the vices of man and every dangerous instinct of the animal. . . . . Sentenced to ascend no higher than our atmosphere, they congregate around the tombs and in the vicinity of mines, swamps, sinks and slaughter-houses, everywhere wherein rottenness and decay are found. The emanations of the latter are their favourite food, and it is with the help of those elements and atoms, and of the vapours from corpses, that they form for themselves visible and fantastic bodies to deceive and frighten men with . . . . . These miserable spirits with deceptive bodies seek incessantly the means for preventing men from getting salvation" (read, being baptised), ". . . . . and of forcing them to become damned as they themselves are" (pp. 221-222, Mémoires concernant l'histoire, les sciences, les arts, les mœurs, etc., par les Missionaires de Pékin, 1791).*

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* According to the most ancient doctrines of magic, violent deaths and leaving the body exposed, instead of burning or burying it—led to the discomfort and pain of its astral (Linga Sarira), which died out only at the dissolution of the last particle of the matter that had composed the body. Sorcery or black magic, it is said, had always availed itself of this knowledge for necromantic and sinful purposes. "Sorcerers offer to unrestful souls decayed remnants of animals to force them to appear" (See Porphyry, de Sacrifice). St. Athanasius was accused of the black art, for having preserved the hand of Bishop Arsenius for magical operations.

This is how our old friend, the Abbé Huc, the Lazarist, unfrocked for showing the origin of certain Roman Catholic rites in Tibet and China, describes the houen. “What is the houen is a question to which it is difficult to give a clear answer . . . . It is, if you so like it, something vague, something between a spirit, a genii, and vitality” (see Huc’s Voyage à la Chine, Vol. II, p. 394). He seems to regard the houen as the future operator in the business of resurrection, which it will effect by attracting to itself the atomic substance of the body, which will be thus reformed on the day of resurrection. This answers well enough the Christian idea of one body and merely one personality to be resurrected. But if the houen has to unite on that day the atoms of all the bodies the Monad had passed through and inhabited, then even that “very cunning creature” might find itself not quite equal to the occasion. However, as while the ling is plunged in felicity, its ex-houen is left behind to wander and suffer, it is evident that the houen and the “elementary” are identical. As it is also undeniable that had disembodied man the faculty of being at one and the same time in Devachan and in Kama-loka, whence he might come to us, and put in an occasional appearance in a séance-room or elsewhere—then man—as just shown by the ling or houen—would be possessed of the double faculty of experiencing a simultaneous and distinct feeling of two contraries—bliss and torture.

“Patet quod animae illae quae, post mortem, adhuc, relicta corpora diligunt, quemadmodum animae sepultura carentium, et adhuc in turbido illo humidoque spiritu [the spiritual or fluidic body, the houen] circa cadavera sua oberrant, tanquam circa cognatum aliquod eos alliciens,” etc. See Cornelius Agrippa, De Occulta Philosophia, pp. 354-55; Le Fantôme Humain, by Des Mousseaux.3 Homer and Horace have described many a time such evocations. In India it is practised to this day by some Tântrikas. Thus modern sorcery, as well as white magic, occultism and spiritualism, with their branches of mesmerism, hypnotism, etc., show their doctrines and methods linked to those of the highest antiquity, since the same ideas, beliefs and practices are found now as in old Aryavarta, Egypt and China, Greece and Rome. Read the treatise, careful and truthful as to facts, however erroneous as to the author’s conclusions, by P. Thyrée, Loca Infesta, and you will find that the localities most favourable for the evocations of spirits are those where a murder has been committed, a burying ground, deserted places, etc.4

The ancients understood so well the absurdity of this theory, knowing that no absolute bliss could have place wherein there was the smallest alloy of misery, that while supposing the higher Ego of Homer to be in Elysium, they showed the Homer weeping by the Acherusia as no better than the simulacrum of the poet, his empty and deceptive image, or what we call the “shell of the false personality.” *

There is but one real Ego in each man and it must necessarily be either in one place or in another, in bliss or in grief.†

The houen, to return to it, is said to be the terror of men; in China, “that horrid spectre” troubles the living, penetrates into houses and closed objects, and takes possession of people, as “spirits” are shown to do in Europe and America—the houens of children being of still greater malice than the houens of adults. This belief is so strong in China that when they want to get rid of a child they carry it far away from home, hoping thereby to puzzle the houen and make him lose his way home.

As the houen is the fluidic or gaseous likeness of its defunct body, in judicial medicine experts use this likeness in cases of suspected murders to get at the truth. The formulae used to evoke the houen of a person dying under suspicious circumstances are officially accepted and these means are resorted to very often, according to Huc, who told Des Mousseaux (see Les Médiateurs et les Moyens de la Magie, p. 310) that the instructing magistrate after having recited the evocation over the corpse, used vinegar mixed with some mysterious ingredients, as might any other necromancer.

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* See Lucretius, De Rerum Natura, I, 123, who calls it a simulacrum.

† Though antiquity (like esoteric philosophy) seems to divide soul into the divine and the animal, anima divina and anima bruta, the former being called nous and phren, yet the two were but the double aspect of a unity. Diogenes Laërtius (De clarorum philosophorum vitis, BK. VIII, 30) gives the common belief that the animal soul, phren—φρήν, generally the diaphragm—resided in the stomach, Diogenes calling the anima bruta θυμός.5 Pythagoras and Plato also make the same division, calling the divine or rational soul λόγον, and the irrational ἄλογον.

When the houen has appeared, it is always in the likeness of the victim as it was at the moment of its death. If the body has been burned before judicial enquiry, the houen reproduces on its body the wounds or lesions received by the murdered man—the crime is proven and justice takes note of it. The sacred books of the temples contain the complete formulae of such evocations, and even the name of the murderer may be forced from the complacent houen. In this the Chinamen were followed by Christian nations, however. During the Middle Ages the suspected murderer was placed by the judges before the victim, and if at that moment blood began to flow from the open wounds, it was held as a sign that the accused was the criminal. This belief survives to this day in France, Germany, Russia, and all the Slavonian countries. “The wounds of a murdered man will re-open at the approach of his murderer,” says a jurisprudential work (Binsfeld, De Conf. Malef:, p. 137).6

“The houen can neither be buried underground nor drowned; he travels above the ground and prefers keeping at home.”

In the province of Ho-nan the teaching varies. Delaplace, a bishop in China,* tells of the “heathen Chinee” most extraordinary stories with regard to this subject.

Every man, they say, has three houens in him. At death one of the houens incarnates in a body he selects for himself; the other remains in, and with, the family, and becomes the lar; and the third watches the tomb of its corpse.

Empedocles gives to men and animals a dual soul, not two souls as is believed. The Theosophists and Occultists divide man into seven principles and speak of a divine and animal soul; but they add that Spirit being one and indivisible, all these “souls” and principles are only its aspects. Spirit alone is immortal, infinite, and the one reality—the rest is all evanescent and temporary, illusion and delusion. Des Mousseaux is very wrath with the late Baron Dupotet, who places an intelligent “spirit” in each of our organs, simply because he is unable to grasp the Baron’s idea.

* Annales de la propagation de la foi, t. XXIV, No. 143, July, 1852.

Papers and incense are burnt in honour of the latter, as a sacrifice to the manes; the domestic houen takes his abode in the family record-tablets amidst engraved characters, and sacrifice is also offered to him, hiangs (sticks made of incense) are burnt in his honour, and funeral repasts are prepared for him; in which case the two houens will keep quiet

—if they are those of adults, nota bene.7

Then follows a series of ghastly stories. If we read the whole literature of magic from Homer down to Dupotet we shall find everywhere the same assertion:—Man is a triple, and esoterically a septenary, compound of mind, of reason, and of an eidolon, and these three are (during life) one.

I call the soul's idol that power which vivifies and governs bodies, whence are derived the senses, and through which the soul displays the strength of the senses . . . . . and FEEDS A BODY WITHIN ANOTHER BODY.*

"Triplex unicuique homini daemon, bonus est proprius custos," said Cornelius Agrippa,8 from whom Dupotet had the idea about the "soul's idol." For Cornelius says:

Anima humana constat mente, ratione et idolo. Mens illuminat rationem; ratio fluit in idolum; . . . . . idolum autem animae est, supra naturam, quae corporis et animae quodammodo nodus est . . . . . Dico autem animae idolum, potentiam illam VIVIFICATIVAM et rectricem corporis, sensuum originem, per quam . . . . . alit in torpore corpus. . . †

This is the houen of China, once we divest him of the excrescence of popular superstition and fancy. Nevertheless the remark of a Brahman made in the review of A Fallen Idol (The Theosophist, Vol. VII, September 1886, p. 793)—whether meant seriously or otherwise by the writer—that "if the rules [of mathematical proportions and measurements] are not accurately followed in every detail, the idol is liable to be taken possession of by some powerful evil spirit"—is quite true.

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* Dupotet, La Magie dévoilée, p. 250.

† De Occulta Philosophia, Vol. III, pp. 357, 358.9

And as a moral law of nature—a counterpart to the mathematical—if the rules of harmony in the world of causes and effects are not observed during life, then our inner idol is as liable to turn out a maleficent demon (a bhoot) and to be taken possession of by other "evil" spirits, which are called by us "Elementaries" though treated almost as gods by sentimental ignoramuses.

Between these and those who, like Des Mousseaux and De Mirville, write volumes—a whole library!—to prove that with the exception of a few Biblical apparitions and those that have favoured Christian saints and good Catholics, there never was a phantom, ghost, spirit, or "god," that had appeared that was not a ferouer, and impostor, a usurpator—Satan, in short, in one of his masquerades—there is a long way and a wide margin for him who would study Occult laws and Esoteric philosophy. "A god who eats and drinks and receives sacrifice and honour can be but an evil spirit," argues De Mirville. "The bodies of the evil spirits who were angels have deteriorated by their fall and partake of the qualities of a more condensed air" (ether?), teaches Des Mousseaux (Le Monde Magique, p. 287).10 "And this is the reason of their appetite when they devour the funeral repasts the Chinese serve before them to propitiate them; they are demons."

Well, if we go back to the supposed origin of Judaism and the Israelite nation, we find angels of light doing just the same—if "good appetite" be a sign of Satanic nature. And it is the same Des Mousseaux who, unconsciously lays, for himself and his religion, a trap. "See," he exclaims, "the angels of God descend under the green trees near Abraham's tent. They eat with appetite the bread and meat, the butter and the milk prepared for them by the patriarch" (Gen., xviii, 2 et seq.). Abraham dressed a whole "calf tender and good" and "they did eat" (verses 7 and 8); and baked cakes and milk and butter besides. Was their "appetite" any more divine than that of a "John King" drinking tea with rum and eating toast in the room of an English medium, or than the appetite of a Chinese houen?

The Church has the power of discernment, we are assured; she knows the difference between the three, and judges by their bodies.

Let us see. “These [the Biblical] are real, genuine spirits”! Angels, beyond any doubt (certes), argues Des Mousseaux. “Theirs are bodies which, no doubt, in dilating could, in virtue of the extreme tenuity of the substance, become transparent, then melt away, dissolve, lose their colour, become less and less visible, and finally disappear from our sight” (p. 388).

So can a “John King” we are assured, and a Pekin houen no doubt. Who or what then can teach us the difference if we fail to study the uninterrupted evidence of the classics and the Theurgists, and neglect the Occult sciences?

H.P.B.

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COMPILER’S NOTES

[These notes correspond to the respective superior numbers in the text of “Chinese Spirits”]

1 Reference is here made to Father Joseph-Marie Amiot, and the work entitled Mémoires concernant l’histoire, les sciences, les arts, les mœurs, les usages, etc. des Chinois, par les Missionaires de Pékin [J. Amiot, C. Bourgeois, Cibot, Ko, Poirot, A. Gaubil]. Edited by C. Batteux, L. G. Oudart Feudrix de Bréquigny, J. de Guignes, and A. I. Silvestre de Sacy. 16 volumes. Paris, 1776-1814. 4to. An earlier ed. is mentioned as of 1776-89, in 15 vols. Paris: Nyon aîné.

In describing Chinese ideas regarding the human soul, H.P.B. summarizes various passages from pp. 212, 223-24, and quotes from pp. 221-22, of Vol. XV of the above-mentioned work. The subject is treated therein in a section entitled: “Extrait d’une Lettre de M. Amiot, Missionnaire, écrite de Pékin, le 16 octobre 1787. Sur la secte des Tao-sée.”

2 These verses are also quoted by H.P.B. in her essay on “Theories about Reincarnation and Spirits,” where she credits them to Ovid. They are also brought in, in a somewhat incomplete form, in Isis Unveiled, I, 362, where they are attributed to Lucretius who is supposed to portray old Ennius as saying these words. The two last lines only occur again in Isis Unveiled, I, 37, where they are attributed to Ovid.

In spite of an exhaustive search having been made, no such verses have been found either in Lucretius or in Ovid.

3 It is not known what particular edition of Henry Cornelius Agrippa's work this passage is quoted from. The Latin text, as quoted, seems to contain a number of errors. For this reason, rather than to correct the text, we give below the Latin original as it occurs in the 1533 edition (Beringo Fratres, Lugduni) of De occulta philosophia libri tres, by Agrippa of Nettesheim, namely in Vol. III, Chapter xlii, p. 304:

"Ex his quae iam dicta sunt patet, quod animae illae que post mortem adhuc relicta corpora diligut, quemadmodu sunt animae corporum sepultum debita carentiu, seu que corpus suum violenta morte reliquerunt, & adhuc in turbido illo humidoq; spiritu circa cadavera sua oberrant, tanq circa cognatum aliquod eas alliciens, cognitis his mediis per quae quondam suis coiungebantur corporibus, per consimiles vapores, liquores nidoresq; facile evocari & allici possunt, adhibitis etia certis artificialibus luminibus, catibus, sonis & huiusmodi, que ipsam animae imaginativa spiritalemq. . ."

In the English translation by J. F., published in London in 1650, under the title of Three Books of Occult Philosophy, the above passage received the following rendering:

"By the things which have been already spoken, it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want a due burial or have left their bodies by violent death, and as yet wander about their carcass as in a troubled and moist spirit, being as it were allured by something that hath an affinity with them; the means being known by the which in times past they were joined to their bodies, they may easily be called forth & allured by the like vapours, liquors and savours, certain artificial lights being also used, songs, sounds and such like, which do move the imaginative and spiritual Harmony of the soul. . ." (pp. 488-89.)

As to Le Fantôme Humain, this appears to be only a subtitle for the later chapters of the work by des Mousseaux entitled Les médiateurs et les moyens de la magie, and not a separate work by that author.

With regard to Porphyry's De sacrificio et magia, a mediaeval condensation of his De abstinentia carnis, a passage similar to what H.P.B. mentions, but not identical with it, occurs in Book II, 47. Vide Thomas Taylor's Select Works of Porphyry, p. 82.

4 H.P.B. makes reference here to a very rare work by Petrus Thyraeus (1546-1601), entitled Loca infesta, hoc est, de infestis ob molestantus daemoniorum et defunctorum hominum spiritus locis . . . Accessit ejusdem libellus de Terriculamentis nocturnis, etc. Coloniae Agrippinae, 1598, 4to; also Lugduni, 1625. Both editions are in the British Museum.

Apart from the fact that A. J. Caillet mentions him (in his Manuel Bibliographique des Science Psychiques ou Occultes. Paris: Lucien Dorbon, 1912. 3 vols.) under the name of Thiresus of Nuys, Diocese of Cologne, and says he was a Jesuit, nothing else seems to be readily available concerning this writer.

5 The translation in the Loeb Classical Series does not seem to convey this meaning, however. It runs as follows:

"The Soul of man, he says, is divided into three parts, intelligence (nous), reason (phren), and passion (thumos). Intelligence and passion are possessed by other animals as well, but reason by man alone. The seat of the soul extends from the heart to the brain; the part of it which is in the heart is passion, while the parts located in the brain are reason and intelligence. The senses are distillations from these."

6 Reference is here made to Petrus Binsfeldius and his Tractatus de Confessionibus Maleficorum et Sagarum recognitus et auctus, etc. An et quanta fides iis adhibenda sit? Augustae Trevirorum, excudebat H. Bock, 1591. 8-vo. 633 pp. Also 1605, 8-vo. 767 pp.; 1596 (British Museum: 8630. c. II.), and 1623. German translation, Trier, 1590.

He also wrote Commentarius intitulum Codicis de Maleficis (same city and publisher, 1591, 8-vo), which is a supplement to the first-mentioned work, and is often bound together with it.

The Latin original is as follows:

"Nam fuerat mortuus quidam homo nocturno tempore, & nescie batur a quo: Attamen multi erant suspecti de morte sua, & quidam homo senex dixit mihi: Domine gubernator, si vultis scire veritate huius homicidij, faciatis cora! vobis portare cadauer illuis mortui, postea faciatis vocare illos, suspecti sunt de illo homicidio, & veniat unus post alium, ubi est cadauer illud, tunc cum superuenit verus homicida, vulnera ipsius fluent sanguinem de nouo: Quo audito feci coram me portare illud cadauer, & feci vocare illos suspectos de uno in unum, & cum superuenit verus homicida, vulnera illius cadaueris inceperunt effluere, & emittere sanguinem, de quo summe sui admiratus . . ."

7 H. P. B. gives here a rather free translation of a passage from a French letter dated Moncy-de-Fou, 25 September, 1851, and entitled "Missions de la Chine. Lettre de M. Delaplace, Missionnaire Lazariste, à un Prêtre du diocèse de Sens." The Annales (Lyon, France) in which it was published are described as a periodical devoted to the publication of Letters from Bishops and Missionaries of various Old and New World Missions, as well as of documents concerning Missions and the dissemination of the faith.

The French text is as follows:

". . . . chaque homme a trois houen . . . . . houen sera quelque chose de vague comme esprit, génie, vitalité.

Chaque individue a donc trois houen. A la mort de leur possesseur, un de ces houen transmigre dans un corps. Un autre reste dans la famille; c'est comme le houen domestique. Enfin le troisième repose sur la tombe. À cedernier on brûle des papiers (sorte de sacrifice). Au houen domestiquc qui siège sur la tablette, au milieu des caractères qui y sont gravés, on brûle des hiang (bâtons d'odeur), on offre des repas funèbres, etc. Ces honneurs rendus, on est tranquille: les houens sont apaisés; qu'y a-t-il à craindre?

8 This sentence is from Chapter xxii, page 252, of the edition of De occulta philosophia from which we have already quoted above. The chapter is entitled "That there is a threefold keeper in man, and from whence each of them proceeds" The sentence, in its more complete form, is as follows:

"Triplex unicuique homini daemon bonus est proprius custos, unus quidem sacer, alter geniture, tertius professionis. . ."

which, in the translation of J.F., is rendered as:

"Every man hath a threefold good Demon, as a proper keeper, or preserver, the one whereof is holy, another of the nativity, and the other of profession. . ." (p. 410.)

9 The passages seem to have a number of inaccuracies and a considerable amount of text is left out, as indicated by dots. It is from Chapter xliii, pages 306 and 308. The Latin text is as follows:

Anima humana constat mente, ratione & idolo: mens illuminat rationem, ratio fluit in idolum, omnia una est anima. Ratio nisi per mentem illuminatur, ab errore no est immunis: Mens autem lumen rationi non praebet, nisi lucescente deo, primo videlicet lumine: prima enim lux in deo est supereminens omne intellectu: qua propter non potest lux intelligibilis vocari, sed lux illa quando infunditurmenti, fit intellectualis atque intelligi potest: deinde quando per metem infunditur rationi, fit rationalis, ac potest non solum intelligi, sed etiam cogitari . . . . . [p. 306] Idolum autem animae in fato est, supra naturam, quae corporis & animae quodammodo nodus est, sub fato, supra corpus: iccirco coelestium corporum influxibus immutatur, rerumq; naturalium & corporalium qualitatibus afficitur. Dico autem animae idolum, potentiam illam vivificativam et rectricem corporis, sensuum originem, per quam ipsa anima in hoc corporeuires explicat sentiendi: sentit corporalia per corpus, movit corpus per locum. regit in loco, alitq; in torpore corpus. . . . . [p. 308]"

which is rendered by the translator, J.F., as follows:

"Man's soul consisteth of a mind, reason and imagination; the mind illuminates reason, reason floweth into the imagination: All is one soul. Reason unless it be illuminated by the mind, is not free from errour: but the mind giveth not light to reason, unless God enlighten, viz. the first light; for the first light is in God very far exceeding all understanding: wherefore it cannot be called an intelligible light; but this when it is infused into the mind, is made intellectual, and can be understood:

then when it is infused by the mind to the reason, it is made rational, and cannot only be understood but also considered. . . . . [p. 492] . . . . But the sensitiveness of the soul is in fate, above nature, which is in a certain manner the knot of the body and soul, and under fate, above the body; therefore it is changed by the influences of the heavenly bodies, and affected by the qualities of natural and corporeal things: now I call the sensitiveness of the soul, that vivifying and rectifying power of the body, the original of the senses; the soul itself doth manifest in this body it sensitive powers and perceiveth corporeal things by the body, and locally moveth the body, and governeth it in his place, and nourisheth it in a body. . . . . [pp. 494-95]"

10 Le Monde Magique does not seem to be a separate work by des Mousseaux, but only a running-head at the top of the pages of his work entitled Les médiateurs et les moyens de la magie.

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November, 1886

ANIMATED STATUES *

[The Theosophist, Vol. VIII, No. 86, November, 1886, pp. 65-73]

To whatsoever cause it may be due matters little, but the word fetish is given in the dictionaries the restricted sense of "an object selected temporarily for worship,"a small idol used by the African savages," etc., etc.

In his Des Cultes qui ont précédé et amené l'idolatrie, Dulaure defines Fetishism as "the adoration of an object considered by the ignorant and the weak-minded as the receptacle or the habitation of a god or genius."

Now all this is extremely erudite and profound, no doubt; but it lacks the merit of being either true or correct.

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* [In this essay, H.P.B. uses a good deal of material collected by the Marquis Eudes de Mirville in his work entitled: Pneumatologie. Des Esprits et de leurs manifestations divers, which, in its entirety, consists of three Mémoires addressed to the French Academy, between the years 1851 and 1868. This material is in many places woven into her own narrative, and is not necessarily quoted, except in cases of definite passages which are marked accordingly. Vide Bio-Bibliogr. Index, s. v. MIRVILLE, for full data regarding this work.—Compiler.]

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Fetish may be an idol among the negroes of Africa, according to Webster; and there are weak-minded and ignorant people certainly who are fetish worshippers. Yet the theory that certain objects—statues, images, and amulets for example—serve as a temporary or even constant habitation to a "god," "genius" or spirit simply, has been shared by some of the most intellectual men known to history. It was not originated by the ignorant and weak-minded, since the majority of the world's sages and philosophers, from credulous Pythagoras down to sceptical Lucian, believed in such a thing in antiquity; as in our highly civilized, cultured and learned century several hundred millions of Christians still believe in it, whether the above definitions be correct or the one we shall now give. The administration of the Sacrament, the mystery of Transubstantiation "in the supposed conversion of the bread and wine of the Eucharist into the body and blood of Christ," would render the bread and wine and the communion cup along with them fetishes—no less than the tree or rag or stone of the savage African. Every miracle-working image, tomb and statue of a Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as fetishes; because, whether the miracle is supposed to be wrought by God or an angel, by Christ or a saint, those images or statues do become—if the miracle be claimed as genuine—"the receptacle or dwelling" for a longer or shorter time of God or an "angel of God."

It is only in the Dictionnaire des Religions (article on "Fétichisme")* that a pretty correct definition may be found: "The word fetish was derived from the Portuguese word feitiço, 'enchanted,' 'bewitched' or 'charmed'; whence fatum, 'destiny,' fatua, 'fairy' . . .."

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* [Reference is here made to the Dictionnaire Universel historique et comparatif de toutes les religions du monde, etc., by the Abbé François Marie Bertrand. 4 Vols. Paris, 1848-50. It comprises Vols. 24-27 of J.P. Migne's Encyclopédie théologique. The quotation appears to be merely a summary of the longer explanation in the original work. —Compiler.]

Fetish, moreover, was and still ought to be identical with “idol”; and as the author of The Teraphim of Idolatry says: “Fetishism is the adoration of any object, whether inorganic or living, large or of minute proportions, in which, or, in connection with which, any ‘spirit’ [good or bad in short—an invisible intelligent power] has manifested its presence.”*

Having collected for my Secret Doctrine a number of notes upon this subject, I may now give some of them à propos of the latest theosophical novel, A Fallen Idol,† and thus show that work of fiction based on some very occult truths of Esoteric Philosophy.

The images of all the gods of antiquity, from the earliest Aryans down to the latest Semites—the Jews—were all idols and fetishes, whether called Teraphim, Urim and Thummim, Kabeiri, or cherubs, or the gods Lares. If, speaking of the teraphim—a word that Grotius translates as “angels,” an etymology authorized by Cornelius, who says that they “were the symbols of angelic presence”—the Christians are allowed to call them “the mediums through which divine presence was manifested,” why not apply the same to the idols of the “heathen”?

I am perfectly alive to the fact that the modern man of science, like the average sceptic, believes no more in an “animated” image of the Roman Church than he does in the “animated” fetish of a savage.

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* [By referring to de Mirville, Des Esprits, etc., Vol. III, p. 249, where this quote is to be found, the impression can be gathered that de Mirville speaks in this case editorially, instead of actually quoting from some other author. This impression is strengthened by the fact that one of the sub-titles of this Chapter xi in his work is: “Les téraphims idolâtriques,” which corresponds very well to H.P.B.’s title, “The Teraphim of Idolatry.” It is probable, therefore, that no special work is meant here, but rather this particular chapter of de Mirville.—Compiler.]

† [By F. Anstey—pseud. of Thomas Anstey Guthrie, 1856-1934—New York: J. W. Lovell Co., 1886; 2nd ed., 1886; 3rd ed., 1902.—Compiler.]

But there is no question, at present, of belief or disbelief. It is simply the evidence of antiquity embracing a period of several thousands of years, as against the denial of the XIXth century—the century of Spiritualism and Spiritism, of Theosophy and Occultism, of Charcot and his hypnotism, of psychic “suggestion,” and of unrecognized BLACK MAGIC all round.

Let us Europeans honour the religion of our forefathers, by questioning it on its beliefs and their origin, before placing on its defence pagan antiquity and its grand philosophy; where do we find in Western sacred literature, so-called, the first mention of idols and fetishes? In chapter xxxi (et seq.) of Genesis, in Ur of the Chaldees in Mesopotamia, wherein the ancestors of Abraham, Serug and Terah, worshipped little idols in clay which they called their gods; and where also, in Haran, Rachel stole the images (teraphim) of her father Laban. Jacob may have forbidden the worship of those gods, yet one finds 325 years after that prohibition, the Mosaic Jews adoring “the gods of the Amorites” all the same (Joshua, xxiv, 14-15). The teraphim-gods of Laban exist to this day among certain tribes of Mussulmans on Persian territory. They are small statuettes of tutelary genii, or gods, which are consulted on every occasion. The Rabbis explain that Rachel had no other motive for stealing her father’s gods than that of preventing his learning from them the direction she and her husband Jacob had taken, lest he should prevent them from leaving his home once more. Thus, it was not piety, or the fear of the Lord God of Israel, but simply a dread of the indiscretion of the gods that made her secure them. Moreover, her mandrakes were only another kind of sortilegious and magical implements.

Now what is the opinion of various classical and even sacred writers on these idols, which Hermes Trismegistus calls “statues foreseeing futurity” (Asclepius)?*

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* [Reference is here made to one of the extant Hermetic fragments. It is a Dialogue between Asclepius and Hermes Trismegistus, the Greek original of which is now lost. We have only a Latin translation of it, which used to be attributed by some to Apuleius. It is known as Hermetis Trismegisti Asclepius, seu de Natura Deorum Dialogus. Latin text and English translation of it can be found in the monumental work, Hermetica. The Ancient Greek and Latin Writings which contain religious and philosophical teachings ascribed to Hermes Trismegistus. Edited and transl. by Walter Scott. 3 vols. Oxford: Clarendon Press, 1924-26.

Philo of Biblos shows that the Jews consulted demons like the Amorites, especially through small statues made of gold, shaped as nymphs which, questioned at any hour, would instruct them what the querists had to do and what to avoid (Antiquities).* In Moreh Nebhuchim (lib. III) it is said that nothing resembled more those portative and preserving gods of the pagans (dii portatiles vel Averrunci) than those tutelary gods of` the Jews. They were veritable phylacteries or animated talismans, the simulacra spirantia of Apuleius (Book xi), whose answers, given in the temple of the goddess of Syria, were heard by Lucian personally, and repeated by him. Kircher (the Jesuit Father) shows also that the teraphim looked, in quite an extraordinary way, like the pagan Serapises of Egypt;

Hermes speaks therein of ". . . . statuas animatas sensu et spiritu plenas, tantaque facientes et talia, statuas futurorum praescias, eaque sorte, vate, somniis, multisque aliis rebus praedicentes, inbecillitates hominibus facientes easque curantes, tristitiam laetitiamque pro meritus (dispensantes)."—". . . statues, animated and conscious, filled with spirit, and doing many mighty works; statues foreseeing futurity and predicting events by the drawing of lots, by prophetic inspiration, by dreams, and many other ways; statues which inflict diseases and heal them, dispensing sorrow and joy according to men's deserts."—Compiler.]

* [This statement appears in de Mirville, Des Esprits, etc., Vol. III, p. 251, where it is credited to Antiquities. It is most likely that this is meant to be a reference to a work known as Philonis Judaei Antiquitatum Biblicarum liber, which was published at Basle in 1527, edited by Johannes Sichart. Formerly this Latin version of a vanished Greek (and most probably a Hebrew) original was ascribed to Philo Judaeus, known also as Philo of Alexandria, but later research has ascertained that this is hardly possible, both on account of its style and literary character. Sichart used for his editorial work two MSS.: one belonging to the Monastery of Lorsch, and another belonging to Fulda; the latter has since disappeared. There are MSS. of this work in the Vatican Library (Vaticanus Latinus 488, 15th cent.) and the Vienna Library (Vindob. Lat. 446). It would appear that for several centuries the existence of this work, as edited by Sichart, was unknown or rather forgotten, until brought to light in the last years of the 19th century. Yet the Latin text of this work on Biblical Antiquities had been circulated many times together with the translations of genuine works by Philo Alexandrinus, thus probably giving rise to the belief that it was from the pen of Philo.

This work is a version of Biblical history from Adam to the death of Saul, and falls under the general category of Apocrypha. In one of its passages, it speaks of seven golden idols adorned with precious stones and found by the tribe of Asher; they belonged to the Amorites and were called by them the Holy Nymphs; when invoked, the nymphs showed them their tasks from hour to hour. For further details consult Leopold Cohn's essay, "An Apocryphal Work ascribed to Philo of Alexandria," in the Jewish Quarterly Review, Vol. X, Jan., 1898, pp. 277-332.

On the other hand, Philo of Biblos (or Byblos), known also as Herennius Byblius, was an entirely different personage, and the fact of his being mentioned in this connection by de Mirville is most likely a lapsus calami.—Compiler.]

and Cedrenus seems to corroborate that statement of Kircher (in his Oedipus Aegyptiacus, Vol. III, pp. 474-75) by showing that the t and the s (like the Sanskrit s and Zend h) were convertible letters, the Seraphim (or Serapis) and the teraphim, being absolute synonyms.*

As to the use of these idols, Maimonides tells us (Moreh Nebhuchim, lib. III, chap. xxix) that these gods or images passed for being endowed with the prophetic gift, and as being able to tell the people in whose possession they were "all that was useful and salutary for them."

All these images, we are told, had the form of a baby or small child, others were only occasionally much larger. They were statues or regular idols in the human shape. The Chaldeans exposed them to the beams of certain planets for the latter to imbue them with their virtues and potency. These were for purposes of astro-magic; the regular teraphim for those of necromancy and sorcery, in most cases. The spirits of the dead (elementaries) were attached to them by magic art, and they were used for various sinful purposes.

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* [Page 475, in the chapter entitled "De Penatibus, Laribus, et Serapibus Aegyptiorum," has the following passage which expresses definitely the thought to which H. P. B. refers:

"Atque hace sunt simulachra quae Hebraei Theraphim vocant, quae Rachelem patri suo Laban furatam facer textus Genes. cap. 31 testatur; de quibus integro tractatu Tomo primo, Syntagmata IV, fol. 254. egimus & ex Aegypto per feruos Abrahame in Palaestinam portata, propagataque, ibidem docuimus. Theraphim dicebant, quia cum S. pronunciare non possent, mutato S in T, more chaldaeis folito, & mutato ultimo S in im, Theraphim ea simulachra dicebant, quae Aegyptij Serapes dicebant."

—Compiler

Ugolino* puts in the mouth of the sage Gamaliel, St. Paul's master (or guru), the following words, which he quotes, he says, from his Capito, chap. Xxxvi:

They [the possessors of such necromantic teraphim] killed a newborn baby, cut off its head, and placed under its tongue, salted and oiled, a little gold lamina in which the name of an evil spirit was perforated; then, after suspending that head on the wall of their chamber, they lighted lamps before it, and prostrated on the ground, they conversed with it.†

The learned Marquis de Mirville believes that it was just such ex-human fetishes that were meant by Philostratus, who gives a number of instances of the same. "There was the head of Orpheus"—he says—"which spoke to Cyrus, and the head of a priest-sacrificer from the temple of Jupiter Hoplosmios, in Caria, which, when severed from its body, revealed, as Aristotle narrates, the name of its murderer, one called Ceucidas; and the head of one Publius Capitanus, which, according to Trallianus, at the moment of the victory won by Acilius Glabrio, the Roman Consul, over Antiochus, King of Asia, predicted to the Romans the great misfortunes that would soon befall them. . . ." (Pneumatologie. Des Esprits, etc., 2nd Mémoire to the Academy, Vol. III, p. 252).

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* Blasius Ugolino, Thesaurus Antiquitatum Sacrarum, etc., Vol. XXIII, col. Cccclxxv.

[Vide the Bio-Bibliogr. Index, s. v. UGOLINO, for further data.— Compiler.]

† [The Latin original of this passage is as follows:

"Scriptor antiquissimus R. Elieser Magnus, filius Hircani, qui in Gemars κατ' ἐξοχὴν R. Elieser appellatur, & Rabban Gammalieli secundum, qui fuit praeceptor Apostoli Pauli, affinitate junctus fuisse fertur, in Capitulis suis Cap. xxxvi. Teraphim ita describit: (Hebrew script) i.e. mactabant hominem primogenitum, & ungue secabant caputejus, & saliebant illud sale, & oleo, scribebantque super laminam auream nomen spiritus immundi, & ponebant illam sub lingua ejus. Postea reponebant illud caput ad parietam, & incandebant lampadas coram eo, ac procumbebant coram ipso; & sic loquebatur simulacrum illud cum eis."

—Compiler]

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Diodorus tells the world how such idols were fabricated for magical purposes in days of old. Semelê, the daughter of Cadmus, having in consequence of a fright given premature birth to a child of seven months, Cadmus, in order to follow the custom of his country and to give it (the babe) a supermundane origin which would make it live after death, enclosed its body within a gold statue, and made of it an idol for which a special cult and rites were established. (Diodorus Siculus, Historical Library, lib. I, 23, 4-5.)*

As Fréret, in his article in the Mémoires de l'Académie des Inscriptions, Vol. XXIII, p. 247, pointedly remarks, when commenting upon the above passage: "A singular thing, deserving still more attention, is that the said consecration of Semelê's baby by Cadmus, which the Orphics show as having been the custom of Cadmus' ancestors—is precisely the ceremony described by the Rabbis, as cited by Seldenus, with regard to the teraphim or household gods of the Syrians and the Phoenicians. There is little probability, however, that the Jews should have been acquainted with the Orphics."

Thus, there is every reason to believe that the numerous drawings in Father Kircher's Oedipus, little figures and heads with metallic laminae protruding from under their tongues, which hang entirely out of the heads' mouths, are real and genuine teraphims—as shown by de Mirville.

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* [The Greek original of this passage uses the expression χρυσῶσαί for "gilded" or "enclosed in gold."—Comp.]

Then again in Le Blanc's Religions (Vol. III, p. 277), speaking of the Phoenician teraphim, the author compares them to the Greco-Phrygian palladium, which contained human relics. "All the mysteries of the apotheosis, of orgies, sacrifices and magic, were applied to such heads. A child young enough to have his innocent soul still united with the Anima Mundi—the Mundane Soul—was killed," he says; "his head was embalmed and its soul was fixed in it, as it is averred, by the power of magic and enchantments." After which followed the usual process, the gold lamina, etc., etc.*

Now this is terrible BLACK MAGIC, we say; and none but the dugpas of old, the villainous sorcerers of antiquity, used it. In the Middle Ages only several Roman Catholic priests are known to have resorted to it; among others the apostate Jacobin priest in the service of Queen Catherine of Medici, that faithful daughter of the Church of Rome and the author of the "St. Bartholomew Massacre." The story is given by Bodin, in his famous work on Sorcery, De la Démonomanie des Sorciers (Paris, 1587); and it is quoted in Isis Unveiled (Vol. II, pp. 55-56).

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* [This excerpt is from a work entitled Les religions et leur interprétation chrétienne, by Th.-Prosper le Blanc d'Ambonne. Paris: J. Leroux et Jouly, 1852-55. 3 vols. 8vo. The original French text of this entire passage is as follows:

"Les mêmes idées paraissent avoir présidé à la confection des Théraphim ou images par excellence des Phéniciens. Semblables au Palladium gréco-phrygien, ils renfermaient des débris humains ou plutôt des reliques de victimes humaines. Tous les mystères de l'apothéose, des orgies, des sacrifices et de la magie s'y trouvaient réunis. On immolait un enfant assez jeune pour que son âme innocente ne fût pas encore séparée de l'Âme du monde; on conservait sa tête embaumée dans laquelle son âme était fixée par la puissance de la magie et des enchantements; on mettait dans sa bouche une lame d'or, emblème physique de l'épanouissement de la lumière et allégorie de la manifestation de la vérité; sur cette lame était gravé le nom de Dieu, puis la tête était enfermée dans une épaisse muraille, symbole de la caverne cosmogonique qui recèle la vie de l'univers, maison de Dieu."

The italics in the passage as quoted by H.P.B. are her own emphasis of certain ideas.—Compiler.]

Pope Sylvester II was publicly accused by Cardinal Benno of sorcery, on account of his “Brazen Oracular Head.” These heads and other talking statues, trophies of the magical skill of monks and bishops, were fac-similes of the animated gods of the ancient temples. Benedict IX, John XX, and VIth and VIIth Popes Gregory are all known in history as sorcerers and magicians. Notwithstanding such an array of facts to show that the Latin Church has despoiled the ancient Jews of all—aye, even of their knowledge of black art inclusively—one of their advocates of modern times, namely, the Marquis de Mirville, is not ashamed to publish against the modern Jews, the most terrible and foul of accusations!

In his violent polemics with the French symbologists, who try to find a philosophical explanation for ancient Bible customs and rites, he says: “We pass over the symbolic significations that are sought for to explain all such customs of the idolatrous Jews [their human teraphim and severed baby-heads], because we do not believe in them [such explanations] at all. But we do believe, for one, that ‘the head’ consulted by the Scandinavian Odin in every difficult affair was a teraphim of the same [magic] class. And that in which we believe still more is, that all those mysterious disappearances and abductions of small [Christian] children, practised at all times and even in our own day by the Jews—are the direct consequences of those ancient and barbarous necromantic practices . . . . Let the reader remember the incident of Demas and Father Thomas.” (Pneumatologie. Des Esprits, etc., Vol. III, p. 254.)

Quite clear and unmistakable this. The unfortunate, despoiled Israelites are plainly charged with abducting Christian children to behead and make oracular heads with them, for purposes of sorcery! Where will bigotry and intolerance with their odium theologicum land next, I wonder?

On the contrary, it seems quite evident that it is just in consequence of such terrible malpractices of Occultism that Moses and the early ancestors of the Jews were so strict in carrying out the severe prohibition against graven images, statues and likenesses in any shape, of either “gods” or living men.

This same reason was at the bottom of the like prohibition by Mohammed and enforced by all the Mussulman prophets. For the likeness of any person, in whatever form and mode, of whatever material, may be turned into a deadly weapon against the original by a really learned practitioner of the black art. Legal authorities during the Middle Ages, and even some of 200 years ago, were not wrong in putting to death those in whose possession small wax figures of their enemies were found, for it was murder contemplated, pure and simple. “Thou shalt not draw the vital spirits of thy enemy, or of any person into his simulacrum,” for “this is a heinous crime against nature.” And again: “Any object into which the fiat of a spirit has been drawn is dangerous, and must not be left in the hands of the ignorant . . . . An expert (in magic) has to be called to purify it.” (Pract. Laws of Occult Science, Book V, Coptic copy.) In a kind of “Manual” of Elementary Occultism, it is said: “To make a bewitched object (fetish) harmless, its parts have to be reduced to atoms (broken), and the whole buried in damp soil”—(follow instructions, unnecessary in a publication).*

That which is called “vital spirits” is the astral body. “Souls, whether united or separated from their bodies, have a corporeal substance inherent to their nature,” says St. Hilarius (Commentarius in Matthaeum, cap. V, 8).†

Now the astral body of a living person, of one unlearned in occult sciences, may be forced (by an expert in magic) to animate, or be drawn to, and then fixed within any object, especially into anything made in his likeness, a portrait, a statue, a little figure in wax, &c. And as whatever hits or affects the astral reacts by repercussion on the physical body, it becomes logical and stands to reason that, by stabbing the likeness in its vital parts—the heart, for instance—the original may be sympathetically killed, without anyone being able to detect the cause of it.

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* The author of A Fallen Idol,—whether through natural intuition or study of occult laws, it is for him to say—shows knowledge of this fact by making Nebelsen say that the spirit or the tirthankara was paralyzed and torpid during the time his idol had been buried in India. That Eidôlon or Elementary could do nothing. See p. 295.

† [Although the original text of H.P.B. has “St. Hilarion,” she means St. Hilarius Pictaviensis, or St. Hilary of Poitiers (died 368 A. D.), the original Latin text of the passage being: “. . . . Nam et animarum species, sive obtinentium corpora, sive corporibus exsulantium, corpoream tamen naturae suae substantiam sortiuntur; quia omne quod creatum est, in aliquo sit necesse est . . . .” (J. P. Migne, Patrologiae Cursus Completus, Series Prima, Paris, 1844, etc., Tomus IX, col. 946)—Compiler.]

The Egyptians, who separated man (exoterically) into three divisions or groups —“mind body” (pure spirit, our 7th and 6th prin.); the spectral soul (the 5th, 4th, and 3rd principles); and the gross body (prana and sthula sarira), called forth in their theurgies and evocations (for divine white magical purposes, as well as for those of the black art) the “spectral soul,” or astral body, as we call it.

“It was not the soul itself that was evoked, but its simulacrum that the Greeks called Eidôlon, and which was the middle principle between soul and body. That doctrine came from the East, the cradle of all learning. The Magi of Chaldea as well as all other followers of Zoroaster, believed that it was not the divine soul alone (spirit) which would participate in the glory of celestial light, but also the sensitive soul.” (“Psellus, in Scholiis, in Orac.”)*

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* [This seems to be a rather unsatisfactory reference. It is most likely to be the Scholiis of Psellus on the Oracles of Zoroaster. A thorough search has been made in the work bearing the title of: Zoroaster, Oracula magica cum Scholiis Plethonis et Pselli nunc primum editi. Studio Johannis Opsopoei, 1607, containing both the Greek and the Latin texts. However, the passage quoted by H. P. B. has not been found therein. It may be that this excerpt is merely a general summary of ideas which, as a whole, are to be found in Psellus’ Scholiis.—Compiler.]

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H. P. B. AT HER DESK, 17, LANSDOWNE ROAD, LONDON
This picture was taken one morning in the Fall of 1887, just as she was about to begin her day’s work. The sheet of paper in front of her is part of the MSS of The Secret Doctrine, other sheets lying about. Her famous Matara tobacco basket is just beyond her hand. The pen she holds is an American gold pen given to her by a New York Theosophist and made by John Foley. This likeness was originally published in The Path, New York, Vol. VII, May, 1892, p. 39.

Translated into our Theosophical phraseology, the above refers to Atma and Buddhi —the vehicle of spirit. The Neo-Platonics, and even Origen—"call the astral body Augoeides and Astroeides, i.e., one having the brilliancy of the stars" (Histoire et Traité des Sciences Occultes, by Count de Résie, Vol. II, p. 598).*

Generally speaking, the world's ignorance on the nature of the human phantom and vital principle, as on the functions of all man's principles, is deplorable. Whereas science denies them all—an easy way of cutting the gordian knot of the difficulty—the churches have evolved the fanciful dogma of one solitary principle, the Soul, and neither of the two will stir from its respective preconceptions, notwithstanding the evidence of all antiquity and its most intellectual writers. Therefore, before the question can be argued with any hope of lucidity, the following points have to be settled and studied by our Theosophists—those, at any rate, who are interested in the subject:

1. The difference between a physiological hallucination and a psychic or spiritual clairvoyance and clairaudience.

2. Spirits, or the entities of certain invisible beings—whether ghosts of once living men, angels, spirits, or elementals—have they, or have they not, a natural though an ethereal and to us invisible body? Are they united to, or can they assimilate some fluidic substance that would help them to become visible to men?

3. Have they, or have they not, the power of so becoming infused among the atoms of any object, whether it be a statue (idol), a picture, or an amulet, as to impart to it their potency and virtue, and even to animate it?

4. Is it in the power of any Adept, Yogi or Initiate, to fix such entities, whether by White or Black magic, in certain objects?

5. What are the various conditions (save Nirvana and Avitchi) of good and bad men after death? etc., etc.

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* [The original French text differs somewhat. It runs as follows: ". . . . Ils nommaient ce corps de l'âme séparé des corps grossiers augoeidé astroeeidé c'est-à-dire semblable aux astres ou semblable à l'éclat."—Comp.]

All this may be studied in the literature of the ancient classics, and especially in Aryan literature. Meanwhile, I have tried to explain and have given the collective and individual opinions thereon of the great philosophers of antiquity in my Secret Doctrine.* I hope the book will now very soon appear. Only, in order to counteract the effects of such humoristical works as A Fallen Idol on weak-minded people, who see in it only a satire upon our beliefs, I thought best to give here the testimony of the ages to the effect that such post-mortem pranks as played by Mr. Anstey's sham ascetic, who died a sudden death, are of no rare occurrence in nature.

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* [Considering the date when this essay on "Animated Statues" was written, it is evident that H. P. B. meant by Secret Doctrine her early draft of it, portions of which had been sent to Adyar in September 1886. The material she refers to is not to be found in the MSS. which went to Adyar. However, by turning to pages 234-240 of the Volume published in 1897 in London under the editorship of Annie Besant, and entitled "The Secret Doctrine, Volume III," the student will find a brief essay on "The Idols and the Teraphim," which in our estimation is precisely the material spoken of by H. P. B. in the text above. It is quite probable that H. P. B. meant at first to incorporate it into one of the volumes of The Secret Doctrine as published in 1888, but for some reason or other did not do so; however, she included therein brief passages from it, as can be seen by consulting Vol. I, pp. 394, 395, and Vol. II, p. 453.

That the essay on "The Idols and the Teraphim" was not what H. P. B. intended to say on the subject in her prospective Third Volume is evidenced by the interesting fact that in The Secret Doctrine, Vol. II, p. 455, she definitely states that "practical methods of such ancient divination will be found" in "Volume HI, Part II, of this present work." The real Volume III having vanished without a trace, her explanations of such methods have never appeared in print.

In view of the facts outlined above, H. P. B.'s essay on "The Idols and the Teraphim" follows in immediate chronological sequence her essay on "Animated Statues."—Compiler.]

To conclude, the reader may be reminded that if the astral body of man is no superstition founded on mere hallucinations, but a reality in nature, then it becomes only logical that such an eidôlon, whose individuality is all centred after death in his personal EGO—should be attracted to the remains of the body that was his, during life;* and in the case the latter was burnt and the ashes buried, that it should seek to prolong its existence vicariously by either possessing itself of some living body (a medium's), or, by attaching itself to his own statue, picture, or some familiar object in the house or locality that it inhabited. The "vampire" theory can hardly be a superstition altogether. Throughout all Europe, in Germany, Styria, Moldavia, Servia, France and Russia, those bodies of the deceased who are believed to have become vampires, have special exorcismal rites established for them by their respective Churches. Both the Greek and Latin religions think it beneficent to have such bodies dug out and transfixed to the earth by a pole of aspen-tree wood.

However it may be, whether truth or superstition, ancient philosophers and poets, classics and lay writers, have believed as we do now, and that for several thousand years in history, that man had within him his astral counterpart, which would appear by separating itself or oozing out of the gross body, during life as well as after the death of the latter. Till that moment the "spectral soul" was the vehicle of the divine soul and the pure spirit. But, as soon as the flames had devoured the physical envelope, the spiritual soul, separating itself from the simulacrum of man, ascended to its new home of unalloyed bliss (Devachan or Swarga), while the spectral eidôlon descended into the regions of Hades (limbus, purgatory, Kama loka). "I have terminated my earthly career," exclaims Dido, "my glorious spectre [astral body], the IMAGE of my person, will now descend into the womb of the earth."†

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* Even burning does not affect its interference or prevent it entirely—since it can avail itself of the ashes. Earth alone will make it powerless.

† Which is not the interior of the earth, or hell, as taught by the anti-geological theologians, but the cosmic matrix of its region—the astral light of our atmosphere.

Vixi, et quem dederet cursum fortuna, peregi;

Et nunc magna mei sub terras ibit imago.

(Virgil, Aeneid, lib. IV, 653-54)

Sabinus and Servius Honoratus Maurus (a learned commentator of Virgil of the VIth century) have taught, as shown by Delrio, the demonologian (lib. ii, ch. xx and xxv, p. 116),* that man was composed, besides his soul, of a shadow (umbra) and a body. The soul ascends to heaven, the body is pulverized, and the shadow is plunged in Hades. . . . . This phantom—umbra seu simulacrum—is not a real body, they say: it is the appearance of one, that no hand can touch, as it avoids contact like a breath. Homer shows this same shadow in the phantom of Patroclus, who perished, killed by Hector, and yet "Here he is—it is his face, his voice, his blood still flowing from his wounds;" (See Iliad, XXIII, 65-68, and also Odyssey, XI, 468.) The ancient Greeks and Latins had two souls—anima bruta and anima divina, the first of which is in Homer the animal soul, the image and the life of the body, and the second, the immortal, and the divine.

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* [This his has reference to a work by Martin Anton Delrio (1551-1608), sometimes spelt Del Rio, entitled, Disquisitionum magisarum libri sex. 3 tom. Lovanii, 1599. 4to. Other editions being those of 1600, 1603, 1608, 1613, 1657. It is not known which edition is meant by H. P. B.'s reference. In the 1599 edition, however (British Museum, 719. h. 12.), the following passage embodying the ideas brought out by H. P. B. occurs in Lib. 2. Q. XXVI, Sec. 2, Tom. 1:

". . . . Addit Platonicos (fide excipio) secutus D. Augustinus, hosce malos vocari Lemureis; Servius Honoratus scribit eos Maneis vocari, quamdiu in alia corpora nondum migrarunt. Idem Servius & Sabinus, ab anima separant umbram & simulacrum, putant enim (falso) homine constare umbra, corpore, & anima; animam caelum petere, corpus in terram dainere, umbram siue simulacrum descendere ad inferos: umbram volunt esse non verum corpus, sed speciem quandam corpoream, quae nequeat tangi, instar venti. Conveniunt tamen cum poëtis, istud, quicquid vel ad coelos adscendat, vel ad inferos descendat, interdum viuis apparere: ut alio loco docui, & hoc putabant malo magorum carmine euocari . . . ."

—Compiler.]

As to our Kama loka, Ennius, says Lucretius—"has traced the picture of the sacred regions in Acherusia, where dwell neither our bodies nor our souls, but only our simulacra, whose pallidity is dreadful to behold!" It is amongst those shades that divine Homer appeared to him, shedding bitter tears as though the gods had created that honest man for eternal sorrow only. It is from the midst of that world (Kama loka), which seeks with avidity communication with our own, that this third (part) of the poet, his phantom —explained to him the mysteries of nature. . . . .*

Pythagoras and Plato both divided soul into two representative parts, independent of each other—the one, the rational soul, or λόγον the other, irrational, ἄλογον—the latter being again subdivided into two parts or aspects, the θυμιχὸν and the ἐπιθυμιχὸν, which, with the divine soul and its spirit and the body, make the seven principles of Theosophy. What Virgil calls imago, "image," Lucretius names—simulacrum, "similitude" (See De Rerum Natura, Bk. I, 123), but they are all names for one and the same thing, the astral body.

We gather thus two points from the ancients entirely corroborative of our esoteric philosophy: (a) the astral or materialized figure of the dead is neither the soul, nor the spirit, nor the body of the deceased personage, but simply the shadow thereof, which justifies our calling it a "shell"; and (b) unless it be an immortal God (an angel) who animates an object, it can never be a spirit, to wit, the SOUL, or real, spiritual ego of a once living man; for these ascend, and an astral shadow (unless it be of a living person) can never be higher than a terrestrial, earth-bound ego, or an irrational shell.

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* "etsi praeterea tamen esse Acherusia templa
Ennius aeternis exponit versibus edens,
quo neque permaneant animae neque corpora nostra,
sed quaedam simulacra modis pallentia miris;
unde sibi exortam semper florentis Homeri
commemorat speciem lacrimas effundere salsas
coepisse et rerum naturam expandere dictis."
[De Rerum Natura, Book I, 120-26]

Homer was therefore right in making Telemachus exclaim, on seeing Ulysses, who, reveals himself to his son: “No, thou art not my father, thou art a demon, a spirit who flatters and deludes me!”

Οὐ σύγ’ Ὀδυσσεύς ἐσσι, πατὴρ ἐμός, ἀλλα με δαίμων
θέλγει . . . . .

(Odyssey, XVI, 194-95)

It is such illusive shadows, belonging to neither Earth nor Heaven, that are used by sorcerers and other adepts of the Black Art, to help them in persecutions of victims; to hallucinate the minds of very honest and well meaning persons occasionally, who fall victims to the mental epidemics aroused by them for a purpose; and to oppose in every way the beneficent work of the guardians of mankind, whether divine or—human.

For the present, enough has been said to show that the Theosophists have the evidence of the whole of antiquity in support of the correctness of their doctrines.

_____

[1897]

THE IDOLS AND THE TERAPHIM

[Originally published as Section xxvi, pp. 234-40, in the Volume entitled “The Secret Doctrine, Volume III,” which appeared in print in 1897. See Compiler’s footnote, p. 226 of the present volume.

We have indicated by square brackets those passages which occur, either verbatim or with slight alterations, in The Secret Doctrine, I, 394-395; II, 453, 455.]

[The meaning of the “fairy-tale” told by the Chaldean Qû-tâmy is easily understood.] His modus operandi with the “idol of the moon” was that of all the Semites, before Terah, Abraham’s father, made images—the Teraphim, called after him—or the “chosen people” of Israel ceased divining by them. These teraphim were-just as much “idols” as is any pagan image or statue.*

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* That the teraphim was a statue, and no small article either, is shown in I Samuel, xix, where Michal takes a teraphim (“image,” as it is translated) and puts it in bed to represent David, her husband, who ran away from Saul (see verse 13, et seq.). It was thus of the size and shape of a human figure—a statue or real idol.

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The injunction “Thou shalt not bow to a graven image,” or teraphim, must have either come at a later date, or have been disregarded, since the bowing-down to and the divining by the teraphim seems to have been so orthodox and general that the “Lord” actually threatens the Israelites, through Hosea, to deprive them of their teraphim.

For the children of Israel shall abide many days without a king. . . . . without a sacrifice, and without an image, and without an ephod, and without teraphim.*

Matzebah, or statue, or pillar, is explained in the Bible to mean “without an ephod and without teraphim.”

Father Kircher supports very strongly the idea that the statue of the Egyptian Serapis was identical in every way with those of the seraphim, or teraphim, in the temple of Solomon. Says Louis de Dieu:

They were, perhaps, images of angels, or statues dedicated to the angels, the presence of one of these spirits being thus attracted into a teraphim and answering the inquirers [consultants]; and in this hypothesis the word “teraphim” would become the equivalent of “seraphim” by changing the “t” into “s” in the manner of Syrians.†

What says the Septuagint? The teraphim are translated successively by εἴδωλα —forms in someone’s likeness; eidôlon, an “astral body”; γλυπτά· the sculptured; κενοτάφια—sculptures in the sense of containing something hidden, or receptacles; θήλους—manifestations; ἀληθείας—truths or realities; μορφώματα or φωτισμούς—luminous, shining likenesses. The latter expression shows plainly what the teraphim were. The Vulgate translates the term by “annuntiantes,” the “messengers who announce,” and it thus becomes certain that the teraphim were the oracles. They were the animated statues, the Gods who revealed themselves to the masses through the Initiated Priests and Adepts in the Egyptian, Chaldaean, Greek, and other temples.

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* Hosea, iii, 4.

† Louis de Dieu, Genesis, xxxi, 10. See De Mirville, Des Esprits, etc., 2nd Mémoire, Vol. II, p. 257.

[As to the way of divining, or learning one's fate, and of being instructed by the teraphim,* it is explained quite plainly by Maimonides and Seldenus. The former says:

The worshippers of the teraphim claimed that the light of the principal stars [planets], penetrating into and filling the carved statue through and through, the angelic virtue [of the regents, or animating principle in the planets] conversed with them, teaching them many most useful arts and sciences.†

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* "The Teraphim of Abram's father, Terah, the 'maker of images,' were the Kabeiri gods, and we see them worshipped by Micah, by the Danites, and others. (Judges, xvii, xviii.) Teraphim were identical with the seraphim, and these were serpent-images, the origin of which is in the Sanskrit sarpa (the serpent), a symbol sacred to all the deities as a symbol of immortality. Kiyun, or the god Kivan, worshipped by the Hebrews in the wilderness, is Siva, the Hindu, as well as Saturn. (The Zendic H is S in India. Thus Hapta is Sapta; Hindu is Sindhaya.—A. Wilder. '. . . the S continually softens to H from Greece to Calcutta, from the Caucasus to Egypt,' says Dunlap. Therefore the letters K, H, and S are interchangeable.) (J. D. Guigniaut, Les religions de l'antiquite, Vol. I, p. 167.) The Greek story shows that Dardanus, the Arcadian, having received them as a dowry, carried them to Samothrace, and from thence to Troy; and they were worshipped far before the days of glory of Tyre or Sidon, though the former had been built 2760 B.C. From where did Dardanus derive them?"—Isis Unveiled, Vol. I, p. 570.

[Remarks and references appearing in parentheses in the above footnote are H.P.B.'s own footnotes appended to this passage in Isis Unveiled.—Compiler.]

† Maimonides, Moreh Nebhuchim, III, xxix.

[This passage is from Part III, chapter xxix of Moreh Nebhuchim (The Guide of the Perplexed). M. Friedländer's annotated translation from the original Hebrew (Hebrew Publishing Co., New York, 1881, p. 138 of 3rd Part) is as follows:

"In accordance with the Sabean theories (Cf. Chwolson, Nabath. Agric., II, 390, 396) images were erected to the stars, golden images to the sun, images of silver to the moon, and they attributed the metals and the climates to the influences of the planets, saying that a certain planet is the god of a certain zone. They built temples, placed in them images, and assumed that the stars sent forth their influence upon these images, which are thereby enabled to understand, to comprehend, to inspire human beings, and to tell them what is useful to them."

—Compiler.]

In his turn Seldenus explains the same, adding that the teraphim* were built and fashioned in accordance with the position of their respective planets, each of the teraphim being consecrated to a special "star-angel," those that the Greeks called stoicheia, as also according to figures located in the sky and called the "tutelary Gods":

Those who traced out the στοιχεῖα were called στοιχειωματικοί or the diviners by the planets and the στοιχεῖα. †

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* Those dedicated to the sun were made in gold, and those to the moon in silver.

† De Diis Syriis, Syntagmata I, cap. ii, "De Teraphim Labanis, etc."

[This reference is to a rare work of John Selden (1584-1654) on the "Syrian Deities" (London: G. Stansleius, 1617. 8-vo. British Museum 19735. Also in Opera Omnia. London: Richard Sare, 1726, where the passage quoted can be found in Vol. II, Part I, col. 282). H. P. B. paraphrases part of Selden's passage and quotes directly the last sentence thereof. The entire passage in its Latin original is as follows:

" . . . . . Aureas faciebant vetustissimi Orientalium Zabii, sive Chaldaei, ey quorum libris plurima retulit R. Moses Aegyptius, & Argenteas effigies. Has Lunae, illas Soli dicebant: & aedificaverunt palatia, ut scribit ille in More Nebochim lib. III, cap. XXIX & posuerunt in eis imagines, & dixerunt quod splendor potentiarum stellarum diffundebatur super illas imagines, & loquebantur cum hominibus, & annunciabant eis utilia. Quod optima cum eis quadrat, qui secundum praecepta astrologia ra Teraphim fieri solita, & ad certos syderum positus, volunt (quemadmodum ea quae στοιχεῖα Graecis dicuntur) & secundum figuras in coela creditas, uti velut ἀλεξητήριοι seu averrunci Dii essent, formata. Nec sane quantum ad astrologium rationem spectat, στοιχεῖα a Teraphim disserunt, nisi quod haec futuris praecidendis, illa arcendis malis fuerint destinata. Qui vero στοιχεῖα formabant, στοιχειωματικοί dicebantur."

In W. A. Hauser's translation of Selden's work, published under the title of The Fabulous Gods denounced in the Bible (Philadelphia: J. B. Lippincott & Co., 1880, 178 pp. 12-vo; Brit. Museum 3103. bb. 22), the following translation of this entire passage can be found (chap. 2, p. 29):

"The Zabeans and Chaldeans, the most ancient of Orientals, made golden and silver effigies. The golden ones were dedicated to the sun and the silver ones to the moon. Moses, the Egyptian, says, 'They built palaces, placed these images in them, and they said that the splendor of the most potent stars was diffused among them; and they spoke with men, and announced useful things to them.'

Ammianus Marcellinus states that the ancient divinations were always accomplished with the help of the "spirits" of the elements (spiritus elementorum), or as they are called in Greek πνεύματα τῶν στοιχείων.]* Now the latter are not the "spirits" of the stars [planets], nor are they divine Beings; they are simply the creatures inhabiting their respective elements, called by the Kabalists elementary spirits, and by the Theosophists elementals.† Father Kircher, the Jesuit, tells the reader:

That very much tallies with those who are inclined to believe according to astrological precepts, that they were formed as the Teraphims were, and under certain positions of the stars, in the same manner as those among the Greeks, which were called Stoicheia, or images to drive away evil, and, according to figures, believed to be in heaven, so as if they might be gods to drive away evil. Nor was there much in any astrological reason for a difference in the Stoicheia of the Greeks and the Teraphims of the Hebrews, unless the former were destined to drive away whatever was bad, and the latter for predicting future events."

With minor word modifications, the remarks concerning Maimonides and Seldenus can also be found in The Secret Doctrine, Vol. I, p. 394.—Compiler.]

* [Reference is here made to Ammianus Marcellinus' History, Book XXI, chap. i, 8, the original Latin text of the passage being as follows:

"8. Elementorum omnium spiritus, utpote perennium corporum praesentiendi motu semper et ubique vigens, ex his, quae per disciplinas varias affectamus, participat nobiscum munera divinandi: et substantiales potestates ritu diverso placatae, velut ex perpetuis fontium venis, vaticina mortalitati suppeditant verba. . ." John C. Rolfe (Loeb Classical Series) translates it as follows:

"8. The spirit pervading all the elements, seeing that they are eternal bodies, is always and everywhere strong in the power of prescience, and as the result of the knowledge which we acquire through varied studies makes us also sharers in the gifts of divination; and the elemental powers, when propitiated by divers rites, supply mortals with words of prophecy, as if from the veins of inexhaustible founts."

—Compiler.]

† Those that the Kabalists call elementary spirits are sylphs, gnomes, undines and salamanders, nature-spirits, in short. The spirits of the angels formed a distinct class.

Every god had such instruments of divination to speak through. Each had his specialty. Serapis gave instruction on agriculture; Anubis taught sciences; Horus advised upon psychic and spiritual matters; Isis was consulted on the rising of the Nile, and so on.*

This historical fact, furnished by one of the ablest and most erudite among the Jesuits, is unfortunate for the prestige of the "Lord God of Israel" with regard to his claims to priority and to his being the one living God. Jehovah, on the admission of the Old Testament itself, conversed with his elect in no other way, and this places him on a par with every other Pagan God, even of the inferior classes. In Judges, xvii, we read of Micah having an ephod and a teraphim fabricated, and consecrating them to Jehovah (see the Septuagint and the Vulgate); these objects were made by a founder from the two hundred shekels of silver given to him by his mother. True, King James' "Holy Bible" explains this little bit of idolatry by saying:

In those days there was no king in Israel, but every man did that which was right in his own eyes.†

Yet the act must have been orthodox, since Micah, after hiring a priest, a diviner, for his ephod and teraphim, declares: "Now know I that the Lord will do me good." And if Micah's act—who to their service, as also to that of the "graven image" dedicated "unto the Lord" by his mother—now seems prejudicial, it was not so in those days of one religion and one lip.

Had an house of Gods, and made an ephod and teraphim, and consecrated one of his sons‡

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* Oedipus Aegyptiacus, Vol. II, Pars Altera, Cl. XI, cap. iii, p. 444.

[The original Latin text of this entire passage, according to the ed. of Vitalis Mascardi, Rome, 1653, is as follows:

"In omnibus fere Ægypti Nomis Oraculum fuisse reperio, in quo responsa de variis euentibus acciperent consulentes: neque tamen singula Oracula de singulis sibi propositis respondebant; sed de iis solummodò rebus naturae eorum consentaneis. Hoc pacto Serapidis Oraculum circa ea quae terrae cultum concernebant; Anubidis circa ea, quae Scientias; Hori circa ea, quae bona corporis & animae; Isidis circa ea, quae aut Nilum, aut foecunditatem concernebant, consulebatur."

—Compiler.]

† [Judges, xvii, 6.]

‡ [Judges, xvii, 5.]

How can the Latin Church blame the act, since. Kircher, one of her best writers, calls the teraphim “the holy instruments of primitive revelations”; since Genesis shows us Rebecca going “to enquire of the Lord,”* and the Lord answering her (certainly through the teraphim), and delivering to her several prophecies? And if this be not sufficient, there is Saul, who deplores the silence of the ephod,† and David who consults the thummim, and receives oral advice from the Lord as to the best way of killing his enemies.

The thummim and urim, however—the object in our days of so much conjecture and speculation—was not an invention of the Jews, nor had it originated with them, despite the minute instruction given about it by Jehovah to Moses. For the priest-hierophant of the Egyptian temples wore a breast-plate of precious stones, in every way similar to that of the high priest of the Israelites.

The high-priests of Egypt wore suspended on their necks an image of sapphire, called Truth, the manifestation of truth becoming evident in it.

Seldenus is not the only Christian writer who assimilates the Jewish to the Pagan teraphim, and expressed a conviction that the former had borrowed them from the Egyptians. Moreover, we are told by Döllinger, a preëminently Roman Catholic writer:

The teraphim were used and remained in many Jewish families to the days of Josiah.‡

As to the personal opinion of Döllinger, a papist, and of Seldenus, a Protestant —both of whom trace Jehovah in the teraphim of the Jews and “evil spirits” in those of the Pagans—it is the usual one-sided judgment of odium theologicum and sectarianism.

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* Genesis, xxv, 22, et seq.

† The ephod was a linen garment worn by the high priest, but as the thummim was attached to it, the entire paraphernalia of divination was often comprised in that single word, ephod. See I Sam., xxviii, 6, and xxx, 7, 8.

‡ Paganisme et Judaïsme, Vol. IV, p. 197.

Seldenus is right, however, in arguing that in the days of old, all such modes of communication had been primarily established for purposes of divine and angelic communications only. But

The holy Spirit (spirits, rather) spake [not] to the children of Israel [alone] by urim and thummim, while the tabernacle remained, as Dr. A. Cruden would have people believe. Nor had the Jews alone need of a “tabernacle” for such a kind of theophanic, or divine communication; for no Bath-Kol (or “Daughter of the divine Voice”), called thummim, could be heard whether by Jew, Pagan, or Christian, were there not a fit tabernacle for it. The “tabernacle” was simply the archaic telephone of those days of Magic when Occult powers were acquired by Initiation, just as they are now. The nineteenth century has replaced with an electric telephone the “tabernacle” of specified metals, wood, and special arrangements, and has natural mediums instead of high priests and hierophants. Why should people wonder, then, that instead of reaching Planetary Spirits and Gods, believers should now communicate with no greater beings than elementals and animated shells—the demons of Porphyry? Who these were, he tells us candidly in his work On the Good and Bad Demons;

They whose ambition is to be taken for Gods, and whose leader demands to be recognized as the Supreme God.*

Most decidedly—and it is not the Theosophists who will ever deny the fact—there are good as well as bad spirits, beneficent and malevolent “Gods” in all ages. The whole trouble was and still is, to know which is which. And this, we maintain, the Christian Church knows no more than her profane flock.

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* De abstinentia, II, 41, 42.

If anything proves this, it is, most decidedly, the numberless theological blunders made in this direction. It is idle to call the Gods of the heathen “devils,” and then to copy their symbols in such a servile manner, enforcing the distinction between the good and the bad with no weightier proof than that they are respectively Christian and Pagan. [The planets—the elements of the Zodiac—have not figured only at Heliopolis as the twelve stones called the “mysteries of the elements” (elementorum arcana). On the authority of many an orthodox Christian writer they were found also in Solomon’s temple, and may be seen to this day in several old Italian churches, and even in Notre Dame of Paris.]

One would really say that the warning in Clement’s Stromateis has been given in vain, though he is supposed to quote words pronounced by St. Peter. He says:

Do not adore God as the Jews do, who think they are the only ones to know Deity and fail to perceive that, instead of God, they are worshipping angels, archangels, the months, and the moon.*

Who after reading the above can fail to feel surprise that, notwithstanding such understanding of the Jewish mistake, the Christians are still worshipping the Jewish Jehovah, the Spirit who spoke through his teraphim! That this is so, and that Jehovah was simply the “tutelary genius,” or spirit, of the people of Israel—only one of the pneumata tôn stoicheiôn (or “great spirits of the elements”), not even a high “Planetary”—is demonstrated on the authority of St. Paul and of Clemens Alexandrinus, if the words they use have any meaning.

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* Stromata, lib. VI, cap. v.

[The Latin original of this thought is as follows:

“Neque colite ut Judaei: etenim illi, solo se Deum nosse putantes, nesciunt se adorare angelos et archangelos, mensem et lunam. . . .” (Migne, Patr. Curs. Compl., Ser., Lat., 1890)—Comp.]

With the latter, the word στοιχεῖα signifies not only elements but also Generative cosmological principles, and notably the signs [or constellations] of the Zodiac, of the months, days, the sun and the moon.*

The expression is used by Aristotle in the same sense. He says, τῶν ἄστρων στοιχείῳ,† while Diogenes Laërtius calls δώδεκα στοιχεῖα the twelve signs of the Zodiac.‡ Now having the positive evidence of Ammianus Marcellinus to the effect that

Ancient divination was always accomplished with the help of the spirits of the elements, §

or the same πνεύματα τῶν στοιχείων, and seeing in the Bible, numerous passages that (a) the Israelites, including Saul and David, resorted to the same divination, and used the same means; and (b) that it was their "Lord"—namely, Jehovah—who answered them, what else can we believe Jehovah to be than a "spiritus elementorum"?

Hence one sees no great difference between the "idol of the moon"—the Chaldaean teraphim through which spoke Saturn—and the idol of urim and thummim, the organ of Jehovah. Occult rites, scientific at the beginning—and forming the most solemn and sacred of sciences—have fallen through the degeneration of mankind into Sorcery, now called "superstition." As Diodorus Siculus explains in his Historical Library:

The Kaldhi, having made long observations on the planets and knowing better than anyone else the meaning of their motions and their influences, predict to people their futurity.

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* Discourse to the Gentiles, p. 146.

[This ref. has not been verified.—Comp.]

† De generatione animalium, lib. II, iii.

[This refers to Aristotle's statement concerning a special substance contained in the pneuma, itself contained within the semen of man. He says that "this substance is analogous to the element which belongs to the stars." According to other notations, the reference is 736b, line 39.—Comp.]

‡ [Ref. in de Mirville, Des Esprits, etc., Vol. IV, p. 77, where the footnote says: Commented on by Ménage, lib. Vl, 101, no definite work by Menage is mentioned, nor any specific ref. to Diogenes Laërtius given.]

§ [History, Book XXI, chap. i, 8.]

They regard their doctrine of the five great orbs—which they call interpreters, and we, planets—as the most important. And though they allege that it is the sun that furnishes them with most of the predictions for great forthcoming events, yet they worship more particularly Saturn . . . Such predictions made to a number of kings, especially to Alexander, Antigonus, Seleucus Nicator, etc., ... have been so marvellously realized that people were struck with admiration.*

[It follows from the above that the declaration made by Qû-tâmy, the Chaldaean Adept—to the effect that all that he means to impart in his work to the profane had been told by Saturn to the moon, by the latter to her idol, and by that idol, or teraphim, to himself, the scribe—no more implied idolatry than did the practice of the same method by King David. One fails to perceive in it, therefore, either an apocrypha or a "fairy-tale."] The above-named Chaldaean Initiate lived at a period far anterior to that ascribed to Moses, in whose day the Sacred Science of the sanctuary was still in a flourishing condition. It began to decline only when such scoffers as Lucian had been admitted, and the pearls of the Occult Science had been too often thrown to the hungry dogs of criticism and ignorance.

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* Hist. Libr., Book II, xxix-xxxi.

[The above excerpt from Diodorus Siculus' Bibliothêkê istorikê is more in the nature of a summary of his description, rather than a direct quote from his text. Especially with regard to the sentence mentioning the Sun and Saturn. C. H. Oldfather's translation (Loeb Classical Library) of the entire sentence runs as follows (Book II, xxx):

"But above all in importance, they say, is the study of the influence of the five stars known as planets, which they call 'Interpreters' when speaking of them as a group, but if referring to them singly, the one named Cronus by the Greeks, which is the most conspicuous and presages more events and such as are of greater importance than the others, they call the star of Helius, whereas the other four they designate as the stars of Ares, Aphrodite, Hermes, and Zeus, as do our astrologers."

—Compiler.]

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December, 1886

"THE THEOSOPHICAL MAHATMAS"

[The Path (New York), Vol. I, No. 9, December, 1886, pp. 257-263]

It is with sincere and profound regret—though with no surprise, prepared as I am for years for such declarations—that I have read in the Rochester Occult Word, edited by Mrs. J. Cables, the devoted president of the T.S. of that place, her joint editorial with Mr. W. T. Brown. This sudden revulsion of feeling is perhaps quite natural in the lady, for she has never had the opportunities given her as Mr. Brown has; and her feeling when she writes that after "a great desire . . . . . to be put into communication with the Theosophical Mahatmas we [they] have come to the conclusion that it is useless to strain the psychical eyes towards the Himalayas . . . . . " is undeniably shared by many theosophists. Whether the complaints are justified, and also whether it is the "Mahatmas" or theosophists themselves who are to blame for it is a question that remains to be settled. It has been a pending case for several years and will have to be now decided, as the two complainants declare over their signatures that "we [they] need not run after Oriental mystics, who deny their ability to help us." The last sentence, in italics, has to be seriously examined. I ask the privilege to make a few remarks thereon.

To begin with, the tone of the whole article is that of a true manifesto. Condensed and weeded of its exuberance of Biblical expressions it comes to this paraphrastical declaration: "We have knocked at their door, and they have not answered us; we have prayed for bread, they have denied us even a stone." The charge is quite serious; nevertheless, that it is neither just nor fair—is what I propose to show.

As I was the first in the United States to bring the existence of our Masters into publicity; and, having exposed the holy names of two members of a Brotherhood hitherto unknown to Europe and America (save to a few mystics and Initiates of every age), yet sacred and revered throughout the East, and especially India, causing vulgar speculation and curiosity to grow around those blessed names, and finally leading to a public rebuke,

I believe it my duty to contradict the fitness of the latter by explaining the whole situation, as I feel myself the chief culprit. It may do good to some, perchance, and will interest some others.

Let no one think withal, that I come out as a champion or a defender of those who most assuredly need no defence. What I intend, is to present simple facts, and let after this the situation be judged on its own merits. To the plain statement of our brothers and sisters that they have been "living on husks," "hunting after strange gods" without receiving admittance, I would ask in my turn, as plainly: "Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for? Our MASTERS are not "a jealous god"; they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries—they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honoured laws and rules. And one of the first rules in it demands that those who start on the journey Eastward, as candidates to the notice and favors of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path seeking to join other "Masters" and professors often of the Left-Hand Science, that they should have confidence and show trust and patience, besides several other conditions to fulfill. Failing in all of this from first to last, what right has any man or woman to complain of the liability of the Masters to help them?

Truly "'The Dwellers of the Threshold' are within!"

Once that a theosophist would become a candidate for either chelaship or favours, he must be aware of the mutual pledge, tacitly, if not formally offered and accepted between the two parties, and, that such a pledge is sacred.

It is a bond of seven years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save two which it is needless to specify in print) he remains throughout every temptation true to the chosen Master, or Masters (in the case of lay candidates), and as faithful to the Society founded at their wish and under their orders, then the theosophist will be initiated into —— thenceforward allowed to communicate with his guru unreservedly, all his failings, save this one, as specified, may be overlooked: they belong to his future Karma, but are left for the present, to the discretion and judgment of the Master. He alone has the power of judging whether even during those long seven years the chela will be favoured regardless of his mistakes and sins, with occasional communications with, and from the guru. The latter thoroughly posted as to the causes and motives that led the candidate into sins of omission and commission is the only one to judge of the advisability or inadvisability of bestowing encouragement; as he alone is entitled to it, seeing that he is himself under the inexorable law of Karma, which no one from the Zulu savage up to the highest archangel can avoid—and that he has to assume the great responsibility of the causes created by himself.

Thus, the chief and the only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition sine qua non; not as I have said, on account of any jealous feeling, but simply because the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again; and that it is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee. Yet, how many of those, who, expecting as I would call it “favours by anticipation,” and being disappointed, instead of humbly repeating mea culpa, tax the Masters with selfishness and injustice. They will deliberately break the thread of connection ten times in one year, and yet expect each time to be taken back on the old lines!

I know of one theosophist—let him be nameless though it is hoped he will recognize himself—a quiet, intelligent young gentleman, a mystic by nature, who, in his ill-advised enthusiasm and impatience, changed Masters and his ideas about half a dozen times in less than three years. First he offered himself, was accepted on probation and took the vow of chelaship; about a year later, he suddenly got the idea of getting married, though he had several proofs of the corporeal presence of his Master, and had several favours bestowed upon him. Projects of marriage failing, he sought "Masters" under other climes, and became an enthusiastic Rosicrucian; then he returned to theosophy as a Christian mystic; then again sought to enliven his austerities with a wife; then gave up the idea and turned a spiritualist. And now having applied once more "to be taken back as a chela" (I have his letter) and his Master remaining silent—he renounced him altogether, to seek in the words of the above manifesto—his old "Essenian Master and to test the spirits in his name"

The able and respected editor of the Occult Word and her Secretary are right, and have chosen the only true path in which with a very small dose of blind faith, they are sure to encounter no deceptions or disappointments. "It is pleasant to some of us," they say, "to obey the call of the 'Man of Sorrows' who will not turn any away because they are unworthy or have not scored up a certain percentage of personal merit." How do they know? Unless they accept the cynically awful and pernicious dogma of the Protestant Church, that teaches the forgiveness of the blackest crime, provided the murderer believes sincerely that the blood of his "Redeemer" has saved him at the last hour—what is it but blind unphilosophical faith? Emotionalism is not philosophy; and Buddha devoted his long self-sacrificing life to tear people away precisely from that evil breeding superstition. Why speak of Buddha then, in the same breath? The doctrine of salvation by personal merit, and self-forgetfulness is the corner-stone of the teaching of the Lord Buddha. Both the writers may have and very likely they did—"hunt after strange gods"; but these were not our MASTERS.

They have “denied Him thrice” and now propose “with bleeding feet and prostrate spirit” to “pray that He [Jesus] may take us [them] once more under His wing,” etc. The “Nazarene Master” is sure to oblige them so far. Still they will be “living on husks” plus “blind faith.” But in this they are the best judges, and no one has a right to meddle with their private beliefs in our Society; and heaven grant that they should not in their fresh disappointment turn our bitterest enemies one day

Yet, to those Theosophists, who are displeased with the Society in general, no one has ever made to you any rash promises; least of all, has either the Society or its founders ever offered their “Masters” as a chromo-premium to the best behaved. For years every new member has been told that he was promised nothing, but had everything to expect only from his own personal merit. The theosophist is left free and untrammeled in his actions. Whenever displeased—alia tentanda via est*—no harm in trying elsewhere; unless, indeed one has offered himself and is decided to win the Masters’ favors. To such especially, I now address myself and ask: Have you fulfilled your obligations and pledges? Have you, who would fain lay all the blame on the Society and the Masters—the latter the embodiment of charity, tolerance, justice and universal love—have you led the life requisite, and the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience that he has—that he has never once failed seriously, never doubted his Master’s wisdom, never sought other Master or Masters in his impatience to become an Occultist with powers; and that he has never betrayed his theosophical duty in thought or deed—let him, I say, rise and protest.

———————

* [This is an expression often misquoted from Virgil’s Georgics, lib. III, 8-9:

——Temptanta via est, qua me quoque possim

Tollere humo victorque virum volitare per ora.

This is translated by H. Rushton Fairclough, in Loeb Classical Series, as:

“I must essay a path whereby I, too, may rise

from earth and fly victorious on the lips of men.”

—Compiler.

———————

He can do so fearlessly; there is no penalty attached to it, and he will not even receive a reproach, let alone be excluded, from the Society—the broadest and most liberal in its views, the most Catholic of all the Societies known or unknown. I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of lay candidates—only three who have not hitherto failed, and one only who had a full success. No one forces any one into chelaship; no promises are uttered, none except the mutual pledge between Master and the would-be-chela. Verily, verily, many are called but few are chosen—or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverance and singleness of purpose. And what about the Society, in general, outside of India? Who among the many thousands of members does lead the life? Shall any one say because he is a strict vegetarian—elephants and cows are that—or happens to lead a celibate life, after a stormy youth in the opposite direction; or because he studies the Bhagavad-Gita or the "Yoga philosophy" upside down, that he is a theosophist according to the Masters' hearts? As it is not the cowl that makes the monk, so, no long hair with a poetical vacancy on the brow are sufficient to make of one a faithful follower of divine Wisdom. Look around you, and behold our UNIVERSAL Brotherhood so called! The Society founded to remedy the glaring evils of Christianity, to shun bigotry and intolerance, cant and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these eleven years of trial? In. one thing only we have succeeded to be considered higher than our Christian Brothers, who, according to Lawrence Oliphant's graphic expression "Kill one another for Brotherhood's sake and fight as devils for the love of God"—and this is that we have made away with every dogma and are now justly and wisely trying to make away with the last vestige of even nominal authority.

But in every other respect we are as bad as they are: backbiting, slander, uncharitableness, criticism, incessant war-cry and ding of mutual rebukes that Christian Hell itself might be proud of! And all this, I suppose, is the Masters' fault: THEY will help those who help others on the way of salvation and liberation from selfishness—with kicks and scandals? Truly we are an example to the world, and fit companions for the holy ascetics of the snowy Range!

And now a few words more before I close. I will be asked: "And who are you to find fault with us? Are you, who claim nevertheless, communion with the Masters and receive daily favors from Them; Are you so holy, faultless, and so worthy?" To this I answer: I AM NOT. Imperfect and faulty is my nature; many and glaring are my shortcomings—and for this my Karma is heavier than that of any other Theosophist. It is—and must be so—since for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the trial cheerfully. Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw my Master bodily and personally for the first time, I have never once denied or even doubted Him, not even in thought. Never a reproach or a murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials. From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: as soon as one steps on the Path leading to the Ashrum of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he who doubts, the coward who fears to receive his just dues and tries to avoid justice being done—FAILS. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits.

This is why having been so constantly, so mercilessly slashed by my Karma using my enemies as unconscious weapons, that I have stood it all. I felt sure that Master would not permit that I should perish; that he would always appear at the eleventh hour—and so he did. Three times I was saved from death by Him, the last time almost against my will; when I went again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding, and this is what has given me the lion's strength to support shocks—physical and mental, one of which would have killed any theosophist who would go on doubting the mighty protection. Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit and the cause of my success in Occult philosophy. And now repeating after the Paramaguru—my Master's MASTER—the words He had sent as a message to those who wanted to make of the Society a "miracle club" instead of a Brotherhood of Peace, Love and mutual assistance—"Perish rather, the Theosophical Society and its hapless Founders,"*

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* [This sentence occurs in "an abridged version" of the views of the Mahâ-Chohan, "to whom the future lies like an open page," to quote the words of Master K.H. in his letter to Col. Olcott received by him November 20, 1883, while at Lahore (See Vol. VI of the present Series, pp. 21-28, for facsimile and data). It was Master K. H. himself who reported the views of the Mahâ-Chohan either in 1880 or 1881, the first-mentioned date being given by H. P. B. in Lucifer, Vol. II, August, 1888, p. 431, and the second date being favored by C. Jinarâjadâsa in his editorial comments thereon. The original of this important letter is not extant any longer. The text of it, as far as is known from a copy which was with C. W. Leadbeater, has been published in the Letters from the Masters of the Wisdom, First Series, pp. 3-11 (Transcribed and Compiled by C. Jinarâjadâsa; 4th ed., 1948). H. P. B. herself quoted rather copious excerpts from it towards the end of her article, "The Theosophical Society: Its Mission and its Future" (Lucifer, Vol. II, August, 1888, pp. 421-433), with but slight alterations of wording here and there. The complete sentence referred to in the text above runs thus:

". . . . . Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism. That we—the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha—should ever allow the T. S. to represent the embodiment of selfishness, the refuge of the few with no thought in them for the many, is a strange idea, my brothers. . . ."

—Compiler]

I say perish their twelve years' labour and their very lives rather than that I should see what I do to-day: theosophists, outvying political "rings" in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally theosophists refusing to lead the life and then criticizing and throwing slurs on the grandest and noblest of men, because tied by their wise laws—hoary with age and based on an experience of human nature millenniums old—those Masters refuse to interfere with Karma and to play second fiddle to every theosophist who calls upon Them and whether he deserves it or not.

Unless radical reforms in our American and European Societies are speedily resorted to—I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world—namely, in India; on that country I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the sons of old Aryavarta—the Mother-land of my MASTER.

H. P. BLAVATSKY.

MISCELLANEOUS NOTES

[From Incidents in the Life of Madame Blavatsky, by A. P. Sinnett.

London: George Redway, 1886, p. 100]

[This footnote was appended by H. P. B. to that portion of her sister's narrative, used by A. P. Sinnett in his text, that described the manner in which the genealogy of H. P. B.'s family was reconstructed with the help of occult methods Sinnett says: "This lasted for months. Never during that time were Mme. Blavatsky's invisible helper or helpers found mistaken in any single instance." To this H. P. B. remarks:]

Indeed not; for it was neither a "spirit" nor "spirits" but living men who can draw before their eyes the picture of any book or manuscript wherever existing, and in case of need even that of any long forgotten and unrecorded event, who helped "Mme. Blavatsky." The astral light is the store-house and the record book of all things, and deeds have no secrets for such men. And the proof of it may be found in the production of Isis Unveiled.

[May, 1892]

THE KABALAH AND THE KABALISTS *
AT THE CLOSE OF THE NINETEENTH CENTURY

[Lucifer, Vol. X, No. 57, May, 1892, pp. 185-196]

[A careful analysis of this essay makes it appear most likely that it was written much earlier than the actual date of its publication. While it may not be possible to ascertain its correct date, except for the fact that material quoted therein places it after 1885, its similarity to other material on the same subject suggests that it may have been written around 1886-87.

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* The spelling of the word is various; some write Cabbalah, others Kabbalah. The latest writers have introduced a new spelling as more consonant with the Hebrew manner of writing the word and make it Qabalah. This is more grammatical, perhaps, but as no Englishman will ever pronounce a foreign name or word but in an Englishified way, to write the term simply Kabalah seems less pretentious and answers as well. [H.P.B.]

For this reason it has been thought advisable to publish this essay at this point in the chronological sequence of H. P. B.’s writings.—Compiler.]

Universal aspirations, especially when impeded and suppressed in their free manifestations, die out but to return with tenfold power. They are cyclic, like every other natural phenomenon, whether mental or cosmic, universal or national. Dam a river in one place, and the water will work its way into another, and break out through it like a torrent.

One of such universal aspirations, the strongest perhaps in man’s nature, is the longing to seek for the unknown; an ineradicable desire to penetrate below the surface of things, a thirst for the knowledge of that which is hidden from others. Nine children out of ten will break their toys to see what there is inside. It is an innate feeling and is Protean in form. It rises from the ridiculous (or perhaps rather from the reprehensible) to the sublime, for it is limited to indiscreet inquisitiveness, prying into neighbour’s secrets, in the uneducated, and it expands in the cultured into that love for knowledge which ends in leading them to the summits of science, and fills the Academies and the Royal Institutions with learned men.

But this pertains to the world of the objective. The man in whom the metaphysical element is stronger than the physical, is propelled by this natural aspiration towards the mystical, to that which the materialist is pleased to call a “superstitious belief in the supernatural.” The Church, while encouraging our aspirations after the holy—on strictly theological and orthodox lines, of course—condemns at the same time the human craving after the same, whenever the practical search after it departs from its own lines. The memory of the thousands of illiterate “witches,” and the hundreds of learned alchemists, philosophers and other heretics, tortured, burnt, and otherwise put to death during the Middle Ages, remains as an ever-present witness to that arbitrary and despotic interference.

In the present age both Church and Science, the blindly-believing and the all-denying, are arrayed against the Secret Sciences, though both Church and Science believed in and practised them—especially the Kabalah—at a not very distant period of history.

One says now, “It is of the devil!” the other that “the devil is a creation of the Church, and a disgraceful superstition”; in short, that there is neither devil nor occult sciences. The first one forgets that it has publicly proclaimed, hardly 400 years ago, the Jewish Kabalah as the greatest witness to the truths of Christianity; * the second, that the most illustrious men of science were all alchemists, astrologers and magicians, witness Paracelsus, Van Helmont, Roger Bacon, etc. But consistency has never been a virtue of Modern Science. It has religiously believed in all which it now denies, and it has denied all that it now believes in, from the circulation of-the blood up to steam and electric power.

This sudden change of attitude in both powers cannot prevent events from taking their natural course. The last quarter of our century is witnessing an extraordinary outbreak of occult studies, and magic dashes once more its powerful waves against the rocks of Church and Science, which it is slowly but as surely undermining.

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* This is demonstrated by what we know of the life of John Pico della Mirandola. Ginsburg and others have stated the following facts, namely, that after having studied the Kabalah Mirandola “found that there is more Christianity in the Kabalah than Judaism; he discovered in it proof for the doctrine of the Trinity, the Incarnation, the divinity of Christ, original sin, the expiation thereof by Christ, the heavenly Jerusalem, the fall of the angels, the order of the angels, purgatory and hell-fire . . . . ,” and so on. In 1486, when only twenty-four years old, he published “nine hundred Theses, which were placarded in Rome [not without the consent or knowledge surely of the Pope and his Government?], and which he undertook to defend in the presence of all European scholars, whom he invited to the eternal city, promising to defray their travelling expenses. Among these Theses was the following, ‘No science yields greater proof of the divinity of Christ than magic and the Kabbalah’.” The reason why will be shown in the present article.

[In the above footnote, H. P. B. quotes from Christian D. Ginsburg’s The Kabbalah: Its Doctrines, Development and Literature, London, Longmans, Green, etc., 1865; also Geo. Routledge and Sons, 1925 (p. 206 in latter ed.). Ginsburg, who gives the Latin text of Mirandola’s own words, gives as references the Index a Jacobo Gaffarello, published by Wolf, Bibliotheca Hebraea, Vol. I, p. 9 at the end of the volume, and Apologia, p. 42, opp. Vol. I, Basel, 1601. —Compiler.]

Anyone whose natural mysticism impels him to seek for sympathetic contact with other minds, is astonished to find how large a number of persons are not only interested in Mysticism generally, but are actually themselves Kabalists. The river dammed during the Middle Ages has flowed since noiselessly underground, and has now burst up as an irrepressible torrent. Hundreds to-day study the Kabalah, where, scarcely one or two could I have been found some fifty years ago, when fear of the Church was still a powerful factor in men's lives. But the long-pent-up torrent has now diverged into two streams—Eastern Occultism and the Jewish Kabalah; the traditions of the Wisdom-Religion of the races that preceded the Adam of the "Fall"; and the system of the ancient Levites of Israel, who most ingeniously veiled a portion of that religion of the Pantheists under the mask of monotheism.

Unfortunately many are called but few chosen. The two systems threaten the world of the mystics with a speedy conflict, which, instead of increasing the spread of the One universal Truth, will necessarily only weaken and impede its progress. Yet, the question is not, once more, which is the one truth. For both are founded upon the eternal verities of prehistoric knowledge, as both, in the present age and the state of mental transition through which humanity is now passing, can give out only a certain portion of these verities. It is simply a question: "Which of the two systems contains most unadulterated facts: and, most important of all—which of the two presents its teachings in the most Catholic (i.e., unsectarian) and impartial manner?" One—the Eastern system—has veiled for ages its profound pantheistic unitarianism with the exuberance of an exoteric polytheism; the other—as said above—with the screen of exoteric monotheism. Both are but masks to hide the sacred truth from the profane; for neither the Âryan nor the Semitic philosophers have ever accepted either the anthropomorphism of the many Gods, or the personality of the one God, as a philosophical proposition.

But it is impossible within the limits we have at our disposal, to attempt to enter upon a minute discussion of this question. We must be content with a simpler task. The rites and ceremonies of the Jewish law seem to be an abyss, which long generations of Christian Fathers, and especially of Protestant Reformers have vainly sought to fill in with their far-fetched interpretations. Yet all the early Christians, Paul and the Gnostics, regarded and proclaimed the Jewish law as essentially distinct from the new Christian law. St. Paul called the former an allegory, and St. Stephen told the Jews an hour before being stoned that they had not even kept the law that they had received from the angels (the aeons), and as to the Holy Ghost (the impersonal Logos or Christos, as taught at Initiation) they had resisted and rejected it as their fathers had done (Acts, vii). This was virtually telling them that their law was inferior to the later one. Notwithstanding that the Mosaic Books which we think we have in the Old Testament, cannot be more than two or three centuries older than Christianity, the Protestants have nevertheless made of them their Sacred Canon, on a par with, if not higher than, the Gospels. But when the Pentateuch was written, or rather rewritten after Ezdras, i.e., after the Rabbis had settled upon a new departure, a number of additions were made which were taken bodily from Persian and Babylonian doctrines; and this at a period subsequent to the colonization of Judea under the authority of the kings of Persia. This re-editing was of course done in the same way as with all such Scriptures. They were originally written in a secret key, or cipher, known only to the Initiates. But instead of adapting the contents to the highest spiritual truths as taught in the third, the highest, degree of Initiation, and expressed in symbolical language—as may be seen even in the exoteric Purânas of India—the writers of the Pentateuch, revised and corrected, they who cared but for earthly and national glory, adapted only to astro-physiological symbols the supposed events of the Abrahams, Jacobs, and Solomons, and the fantastic history of their little race.

Thus they produced, under the mask of monotheism, a religion of sexual and phallic worship, one that concealed an adoration of the Gods, or the lower aeons. No one would maintain that anything like the dualism and the angelolatry of Persia, brought by the Jews from the captivity, could ever be found in the real Law, or Books of Moses. For how, in such case, could the Sadducees, who reverenced that law, reject angels, as well as the soul and its immortality? And yet angels, if not the soul's immortal nature, are distinctly asserted to exist in the Old Testament, and are found in the Jewish modern scrolls.*

This fact of the successive and widely differing redactions of that which we loosely term the Books of Moses, and of their triple adaptation to the first (lowest), second, and third, or highest, degree of Sodalian initiation, and that still more puzzling fact of the diametrically opposite beliefs of the Sadducees and the other Jewish sects, all accepting, nevertheless, the same Revelation—can be made comprehensible only in the light of our Esoteric explanation. It also shows the reason why, when Moses and the Prophets belonged to the Sodalities (the great Mysteries), the latter yet seem so often to fulminate against the abominations of the Sodales and their "Sod." For had the Old Canon been translated literally, as is claimed, instead of being adapted to a monotheism absent from it, and to the spirit of each sect, as the differences in the Septuagint and Vulgate prove, the following contradictory sentences would be added to the hundreds of other inconsistencies in "Holy Writ." "Sod Ihoh [the mysteries of Johoh, or Jehovah] are for those who fear him," says Psalm, xxv, 14, mistranslated "the secret of the Lord is with them that fear him."

Again "Al [El] is terrible in the great Sod of the Kadeshim" is rendered as —"God is greatly to be feared in the assembly of the saints" (Psalms, lxxxix, 7). The title of Kadeshim (Kadosh, sing.) means in reality something quite different from saints though it is generally explained as "priests," the "holy" and the "Initiated"; for the Kadeshim were simply the galli of the abominable mysteries (Sod) of the exoteric rites. They were, in short, the male Nautches of the temples, during whose initiations the arcanum, the Sod (from which "Sodom," perchance) of physiological and sexual evolution, were divulged. These rites all belonged to the first degree of the Mysteries, so protected and beloved by David—the "friend of God."

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* This is just what the Gnostics had always maintained quite independently of Christians. In their doctrines the Jewish God, the "Elohim," was a hierarchy of low terrestrial angels—an Ildabaoth, spiteful and jealous.

They must have been very ancient with the Jews, and were ever abominated by the true Initiates; thus we find the dying Jacob's prayer is that his soul should not come into the secret (Sod, in the original) of Simeon and Levi (the priestly caste) and into their assembly during which they "slew a man" (Genesis, xlix, 5, 6).* And yet Moses is claimed by the Kabalists as chief of the Sodales! Reject the explanation of the Secret Doctrine and the whole Pentateuch becomes the abomination of abominations.

Therefore, do we find Jehovah, the anthropomorphic God, everywhere in the Bible, but of AIN SUPH not one word is said. And therefore, also, was the Jewish metrology quite different from the numeral methods of other people. Instead of serving as an adjunct to other prearranged methods, to penetrate therewith as with a key into the hidden or implied meaning contained within the literal sentences—as the initiated Brahmins do to this day, when reading their sacred book—the numeral system with the Jews is, as the author of "Hebrew Metrology" tells us, the Holy Writ itself:

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* To "slay a man" meant, in the symbolism of the Lesser Mysteries, the rite during which crimes against nature were committed, for which purpose the Kadeshim were set aside. Thus Cain "slays" his brother Abel, who, esoterically, is a female character and represents the first human woman in the Third Race after the separation of sexes. See also the Source of Measures, pp. 253, 283, etc.

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INTERIOR AT 17, LANSDOWNE ROAD, LONDON
The view of this room is taken from the corner near H. P. B.'s desk. The little round table was used by her for her frugal breakfasts. The painting of Master M. is most likely the copy made by Hermann Schmiechen from his own original, before the latter was taken by Col. H. S. Olcott to Adyar. Reproduced from an old print.

“. . . . that very thing, in esse, on which, and out of which, and by the continuous interweaving use of which, the very text of the Bible has been made to result, as its enunciation, from the beginning word of Genesis to the closing word of Deuteronomy.”*

So true is this, indeed, that the authors of the New Testament who had to blend their system with both the Jewish and the Pagan, had to borrow their most metaphysical symbols not from the Pentateuch, or even the Kabalah, but from the Âryan astro-symbology. One instance will suffice. Whence the dual meaning of the First-born, the Lamb, the Unborn, and the Eternal—all relating to the Logos or Christos? We say from the Sanskrit Aja, a word the meanings of which are: (a) the Ram, or the Lamb, the first sign of the Zodiac, called in astronomy Mesha; (b) the Unborn, a title of the first Logos, or Brahma, the self-existent cause of all, described and so referred to in the Upanishads.

The Hebrew Kabalistic Gematria, Notaricon, and T’mura are very ingenious methods, giving the key to the secret meaning of Jewish symbology, one that applied the relations of their sacred imagery only to one side of Nature—namely, the physical side. Their myths and the names and the events attributed to their Biblical personages were made to correspond with astronomical revolutions and sexual evolution, and had nought to do with the spiritual states of man; hence no such correspondences are to be found in the reading of their sacred canon. The real Mosaic Jews of the Sodales, whose direct heirs on the line of initiation were the Sadducees, had no spirituality in them, nor did they feel any need for it apparently. The reader, whose ideas of Initiation and Adeptship are intimately blended with the mysteries of the after-life and soul survival, will now see the reason for the great yet natural inconsistencies found on almost every page of the Bible.

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* [J. Ralston Skinner’s essay on “Hebrew Metrology,” in the Masonic Review, Cincinnati, Vol. 63, July, 1885, p. 323.Compiler.]

Thus, in the Book of Job, a Kabalistic treatise on Egypto-Arabic Initiation, the symbolism of which conceals the highest spiritual mysteries, one finds yet this significant and purely materialistic verse: “Man that is born of a woman is . . . . . like a flower, and is cut down: he fleeth also as a shadow, and continueth not” (xiv, 1, 2). But Job speaks here of the personality, and he is right; for no Initiate would say that the personality long survived the death of the physical body; the spirit alone is immortal. But this sentence in Job, the oldest document in the Bible, makes only the more brutally materialistic that in Ecclesiastes, iii, 19, et seq., one of the latest records. The writer, who speaks in the name of Solomon, and says that “that which befalleth the sons of men befalleth beasts; even . . . as the one dieth, so dieth the other . . . so that a man hath no preeminence over a beast,” is quite on a par with the modern Haeckels, and expresses only that which he thinks.

Therefore, no knowledge of Kabalistic methods can help one in finding that in the Old Testament which has never been there since the Book of the Law was rewritten (rather than found) by Hilkiah. Nor can the reading of the Egyptian symbols be much helped by the mediæval Kabalistic systems. Indeed, it is but the blindness of a pious illusion that can lead anyone to discover any spiritual and metaphysical correspondences or meaning in the Jewish purely astro-physiological symbology. On the other hand, the ancient pagan religious systems, so-called, are all built upon abstract spiritual speculations, their gross external forms being, perhaps, the most secure veil to hide their inner meaning.

It can be demonstrated, on the authority of the most learned Kabalists of our day that the Zohar, and almost all the Kabalistic works, have passed through Christian hands. Hence, that they cannot be considered any longer as universal, but have become simply sectarian. This is well shown by Pico della Mirandola’s thesis upon the proposition that “no Science yields greater proof of the divinity of Christ than magic and the Kabalah.”

This is true of the divinity of the Logos, or of the Christos of the Gnostics; because that Christos remains the same WORD of the ever-unmanifested Deity, whether we call it Parabrahm or Ain Suph—by whatever name he himself is called—Krishna, Buddha, or Ormazd. But this Christos is neither the Christ of the Churches, nor yet the Jesus of the Gospels; it is only an impersonal Principle. Nevertheless the Latin Church made capital of this thesis; the result of which was, that as in the last century, so it is now in Europe and America. Almost every Kabalist is now a believer in a personal God, in the very teeth of the original impersonal Ain Suph, and is, moreover, a more or less heterodox, but still, a Christian. This is due entirely to the ignorance of most people (a) that the Kabalah (the Zohar especially) we have, is not the original Book of Splendour, written down from the oral teachings of Shimon Ben Yochai; and (b) that the latter, being indeed an exposition of the hidden sense of the writings of Moses (so-called) was as equally good an exponent of the Esoteric meaning contained under the shell of the literal sense in the Scriptures of any Pagan religion. Nor do the modern Kabalists seem to be aware of the fact, that the Kabalah as it now stands, with its more than revised texts, its additions made to apply to the New as much as to the Old Testament, its numerical language recomposed so as to apply to both, and its crafty veiling, is no longer able now to furnish all the ancient and primitive meanings. In short that no Kabalistic work now extant among the Western nations can display any greater mysteries of nature, than those which Ezra and Co., and the later co-workers of Moses de Leon, desired to unfold; the Kabalah contains no more than the Syrian and Chaldean Christians and ex-Gnostics of the thirteenth century wanted those works to reveal. And what they do reveal hardly repays the trouble of passing one’s life in studying it. For if they may, and do, present a field of immense interest to the Mason and mathematician, they can teach scarcely anything to the student hungering after spiritual mysteries.

The use of all the seven keys to unlock the mysteries of Being in this life, and the lives to come, as in those which have gone by, show that the Chaldean Book of Numbers, and the Upanishads undeniably conceal the most divine philosophy—as it is that of the Universal Wisdom Religion. But the Zohar, now so mutilated, can show nothing of the kind. Besides which, who of the Western philosophers or students has all those keys at his command? These are now entrusted only to the highest Initiates in Gupta-Vidyâ, to great Adepts; and, surely it is no self-taught tyro, not even an isolated mystic, however great his genius and natural powers, who can hope to unravel in one life more than one or two of the lost keys.*

The key to the Jewish metrology has been undeniably unravelled, and a very important key it is. But as we may infer from the words of the discoverer himself in the footnote just quoted—though that key (concealed in the "Sacred Metrology") discloses the fact that "Holy Writ" contains "a rational science of sober and great worth," yet it helps to unveil no higher spiritual truth than that which all astrologers have insisted upon in every age; i.e., the close relation between the sidereal and all the terrestrial bodies—human beings included.

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* The writer in the Masonic Review is thus quite justified in saying as he does, that "the Cabalistic field is that in which astrologers, necromancers, black and white magicians, fortune tellers, chiromancers, and all the like, revel and make claims to supernaturalism ad nauseam"; and he adds: "The Christian, quarrying into its mass of mysticism, claims for it support and authority for that most perplexing of all problems, the Holy Trinity, and the portrayed character of Christ . . . With equal assurance, but more effrontery, the knave, in the name of Cabbalah, will sell amulets and charms, tell fortunes, draw horoscopes, and just as readily give specific rules . . . . for raising the dead, and actually—the devil . . . . . Discovery has yet to be made of what Cabbalah really consists, before any weight or authority can be given to the name. On that discovery will rest the question whether the name should be received as related to matters worthy of rational acknowledgment." "The writer claims that such a discovery has been made, and that the same embraces rational science of sober and great worth." "The Cabbalah," from the Masonic Review for September, 1885, pp. 65-66, by Brother J. Ralston Skinner (McMillan Lodge, No. 141). [Italics are H. P. B.'s.]

The history of our globe and its humanities is prototyped in the astronomical heavens from first to last, though the Royal Society of Physicists may not become aware of it for ages yet to come. By the showing of the said discoverer himself, “the burden of this secret doctrine, this Cabbalah, is of pure truth and right reason, for it is geometry with applied proper numbers, of astronomy and of a system of measure, viz., the Masonic inch, the twenty-four inch gauge (or the double foot), the yard, and the mile. These were claimed to be of divine revelation and impartation, by the possession and use of which, it could be said of Abram: ‘Blessed of the Most High God, Abram, measure of heaven and earth’”—the “creative law of measure.”

And is this all that the primitive Kabalah contained? No; for the author remarks elsewhere: “What the originally and intended right reading was [in the Pentateuch] who can tell?” [Ibid., p. 68.] Thus allowing the reader to infer that the meanings implied in the exoteric, or dead letter of the Hebrew texts, are by no means only those revealed by metrology. Therefore we are justified in saying that the Jewish Kabalah, with its numerical methods, is now only one of the keys to the ancient mysteries, and that the Eastern or Âryan system alone can supply the rest, and unveil the whole truth of Creation.*

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* Even as it stands now, the Kabalah, with its several methods, can only puzzle by offering several versions; it can never divulge the whole truth. The readings of even the first sentence of Genesis are several. To quote the author: “It is made to be read ‘B’rashith bârâ Elohim,’ etc., ‘In the beginning God created the heavens and the earth;’ wherein Elohim is a plural nominative to a verb in the third person singular. Nachmanides called attention to the fact that the text might suffer the reading, ‘B’rash ithbârâ Elohim,’ etc., ‘In the head (source or beginning) created itself (or developed) Gods, the heavens and the earth,’ really a more grammatical rendering.” [Ibid., p. 68.] And yet we are forced to believe the Jewish monotheism!

What this numeral system is, we leave its discoverer to explain himself. According to him:

Like all other human productions of the kind, the Hebrew text of the Bible was in characters which could serve as sound signs for syllabic utterance, or for this purpose what are called letters. Now in the first place, these original character signs were also pictures, each one of them; and these pictures of themselves stood for ideas which could be communicated,—much like the original Chinese letters. Gustav Seyffarth shows that the Egyptian hieroglyphics numbered over six hundred picture characters, which embraced the modified use, syllabically, of the original number of letters of the Hebrew alphabet. The characters of the Hebrew text of the Sacred Scroll were divided into classes, in which the characters of each class were interchangeable; whereby one form might be exchanged for another to carry a modified signification, both by letter, and picture and number. Seyffarth shows the modified form of the very ancient Hebrew alphabet in the old Coptic by this law of interchange of characters.* This law of permitted interchange of letters is to be found quite fully set forth in the Hebrew dictionaries . . . Though recognized . . . it is very perplexing and hard to understand, because we have lost the specific use and power of such interchange. [Just so!] In the second place, these characters stood for numbers—to be used for numbers as we use specific number signs —though, also, there is very much to prove that the old Hebrews were in possession of the so-called Arabic numerals, as we have them, from the straight line 1 to the zero characters, together making 1+9=10. . . . . In the third place, it is said, and it seems to be proven, that these characters stood for musical notes; so that for instance, the arrangement of the letters in the first chapter of Genesis, can be rendered musically, or by song.† Another law of the Hebrew characters was that only the consonantal signs were characterized—the vowels were not characterized, but were supplied. If one will try it he will find that a consonant of itself cannot be made vocal without the help of a vowel;‡ therefore . . . .

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* Before Seyffarth can hope to have his hypothesis accepted, however, he will have to prove that (a) the Israelites had an alphabet of their own when the ancient Egyptians or Copts had as yet none; and (b) that the Hebrew of the later scrolls is the Hebrew, or “mystery language” of Moses, which the Secret Doctrine denies. [H. P. B.]

† Not the Hebrew helped by the Masoretic signs, at all events. See further on, however. [H.P.B.]

‡ And therefore as the vowels were furnished ad libitum by the Masorets they could make of a word what they liked! [H.P.B.]

. . . . the consonants madethe framework of a word, but to give it life or utterance into the air, so as to impart the thought of the mind, and the feeling of the heart, the vowels had to be supplied.*

Now, even if we suppose, for argument's sake, that the "framework," i.e., the consonants of the Pentateuch are the same as in the days of Moses, what changes must have been effected with those scrolls—written in such a poor language as the Hebrew, with its less than two dozens of letters—when re-written time after time, and its vowels and points supplied in ever-new combinations! No two minds are alike, and the feelings of the heart change. What could remain, we ask, of the original writings of Moses, if such ever existed, when they had been lost for nearly 800 years and then found when every remembrance of them must have disappeared from the minds of the most learned, and Hilkiah has them re-written by Shaphan, the scribe? When lost again, they are re-written again by Ezra; lost once more in 168 B.C. the volume or scrolls were again destroyed; and when finally they reappear, we find them dressed in their Masoretic disguise! We may know something of Ben Chajim,† who published the Masorah of the scrolls in the fifteenth century; we can know nothing of Moses, this is certain, unless we become—Initiates of the Eastern School.

Ahrens, when speaking of the letters so arranged in the Hebrew sacred scrolls—that they were of themselves musical notes—had probably never studied Âryan Hindû music. In the Sanskrit language there is no need to so arrange letters in the sacred ollas that they should become musical. For the whole Sanskrit alphabet and the Vedas, from the first word to the last, are musical notations reduced to writing, and the two are inseparable.‡

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* [Ibid., Masonic Review, September, 1885, p. 67.]

† [Vide Bio-bliogr. Index under JACOB BEN HAYYIM.]

‡ See The Theosophist, Vol. I, November, 1879, article "Hindu Music," pp. 46-50.

As Homer distinguished between the “language of Gods” and the language of men,* so did the Hindus.

The Devanâgarî—the Sanskrit characters—is the “Speech of the Gods” and Sanskrit the divine language.† As to the Hebrew let the modern Isaiahs cry “Woe is me!” and confess that which “the newly-discovered mode of language (Hebrew metrology) veiled under the words of the sacred Text” has now clearly shown. Read the Source of Measures, read all the other able treatises on the subject by the same author. And then the reader will find that with the utmost good-will and incessant efforts covering many years of study, that laborious scholar, having penetrated under the mask of the system, can find in it little more than pure anthropomorphism. In man, and on man, alone, rests the whole scheme of the Kabalah, and to man and his functions, on however enlarged a scale, everything in it is made to apply. Man, as the Archetypal Man or Adam, is made to contain the whole Kabalistic system. He is the great symbol and shadow, thrown by the manifested Kosmos, itself the reflection of the impersonal and ever incomprehensible principle; and this shadow furnishes by its construction—the personal grown out of the impersonal—a kind of objective and tangible symbol of everything visible and invisible in the Universe.

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* Thes. xiv. 289, 290.

[It is uncertain what is meant here by Thes., unless it be some Thesaurus of classical languages or antiquities. However, the following passages in Homer mention several names as being used either by gods or by men respectively; Iliad, I, 403; XIV, 290-91; XX, 73; Odyssey, X, 305; XII, 61.—Compiler.]

† The Sanskrit letters are three times as numerous as the poor twenty-two letters of the Hebrew alphabet. They are all musical and are read, or rather chanted, according to a system given in very old Tantrika works (see Tantra Shâstras); and are called Devanâgarî “the speech or language of the Gods.” And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a very limited way. If either of the two languages were taught to humanity by the Gods, surely it is rather Sanskrit—the perfect of the most perfect languages on Earth—than Hebrew, the roughest and the poorest. For once we believe in a language of divine origin, we can hardly believe at the same time that angels or Gods or any divine messenger should have selected the inferior in preference to the superior.

"As the First Cause was utterly unknown and unnamable, such names as were adopted as most sacred [in Bible and Kabalah] and commonly made applicable to the Divine Being, were, after all, not so,"* but were mere manifestations of the unknowable, such

. . . . In a cosmic or natural sense, as could become known to man. Hence these names were not so sacred as commonly held, inasmuch as with all created things they themselves were but names or enunciations of things known . . . . As to metrology: Instead of a valuable adjunct to the Biblical system . . . the entire text of the Holy Writ, in the Mosaic books, is not only replete with it, as a system, but the system itself is that very thing, in esse. . . .†

from the first to the last word.

. . . . For instance, the narratives of the first day, of the six days, of the seventh day, of the making of Adam, male and female, of Adam in the Garden, of the Garden itself, of the formation of the woman out of the man, of the extension of the time to the flood with the genealogy, of Ararat, of the Ark, of Noah with his dove and raven, of the space and incidents of Abram's travel from Ur of the Chaldeans down into Egypt before Pharaoh, of Abram's life, of the three covenants, . . . of the construction of the Tabernacle and the dwelling of Jehovah, of the famous 603,550 as the number of men capable of bearing arms who made, with their families the exodus out of Egypt and the like—all are but so many modes of enunciation of this system of geometry, of applied number ratios, of measures and their various applications. . . . . ‡

And the author of "Hebrew Metrology" ends by saying:

Whatever may have been the Jewish mode of complete interpretation of these books, the Christian Church has taken them for what they show on their first face—and that only . . .

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* [J. R. Skinner's essay on "Hebrew Metrology," Masonic Review, July, 1885, p. 324.]

† [Ibid, pp. 324 and 323 resp.]

‡ [Ibid., p. 323.]

The Christian Church has never attributed to these books any property beyond this; and herein has existed its great error.*

But the Western European Kabalists, and many of the American (though luckily not all), claim to correct this error of their Church. How far do they succeed and where is the evidence of their success? Read all the volumes published on the Kabalah in the course of this century; and if we except a few volumes issued recently in America, it will be found that not a single Kabalist has penetrated even skin deep below the surface of that "first face." Their digests are pure speculation and hypotheses and—no more. One bases his glosses upon Ragon's Masonic revelations; another takes Fabre d'Olivet† for his prophet—this writer having never been a Kabalist, though he was a genius of wonderful, almost miraculous, erudition, and a polyglot linguist greater than whom there was since his day none, even among the philologists of the French Academy, which refused to take notice of his work. Others, again, believe that no greater Kabalist was born among the sons of men than the late Éliphas Lévi—a charming and witty writer, who, however, has more mystified than taught in his many volumes on Magic. Let not the reader conclude from these statements that real, learned Kabalists are not to be found in the Old and New Worlds. There are initiated Occultists, who are Kabalists, scattered hither and thither, most undeniably, especially in Germany and Poland. But these will not publish what they know, nor will they call themselves Kabalists.

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* [This, however, is the closing paragraph of J. R. Skinner's article on "The Cabbalah," and not the one on "Hebrew Metrology."—Compiler.]

† [Fabre d'Olivet is mentioned by H.P.B. many times in her various writings, sometimes approvingly and at other times critically. Because of the marked influence he has exercized upon the minds of many students, especially in Europe, it has been thought advisable to include in the present Volume a fairly comprehensive survey of his life and work. Vide the Bio-Bibliographical Index, s.v. FABRE D'OLIVET.—Compiler.]

The “Sodalian oath” of the third degree holds good now as ever.

But there are those who are pledged to no secrecy. Those writers are the only ones on whose information the Kabalists ought to rely, however incomplete their statements from the standpoint of a full revelation, i.e., of the sevenfold Esoteric meaning. It is they who care least for those secrets after which alone the modern Hermetist and Kabalist is now hungering such as the transmutation into gold, and the Elixir of Life, or the Philosopher’s Stone—for physical purposes. For all the chief secrets of the Occult teachings are concerned with the highest spiritual knowledge. They deal with mental states, not with physical processes and their transformations. In a word, the real, genuine Kabalah, the only original copy of which is contained in the Chaldean Book of Numbers, pertains to, and teaches about, the realm of spirit, not that of matter.

What, then, is the Kabalah, in reality, and does it afford a revelation of such higher spiritual mysteries? The writer answers most emphatically NO. What the Kabalistic keys and methods were, in the origin of the Pentateuch and other sacred scrolls and documents of the Jews now no longer extant, is one thing; what they are now is quite another. The Kabalah is a manifold language; moreover, one whose reading is determined by the dead-letter face text of the record to be deciphered. It teaches and helps one to read the Esoteric real meaning hidden under the mask of that dead letter; it cannot create a text or make one find in the document under study that which has never been in it from the beginning. The Kabalah—such as we have it now—is inseparable from the text of the Old Testament, as remodelled by Ezra and others. And as the Hebrew Scriptures, or their contents, have been repeatedly altered—notwithstanding the ancient boast that not one letter in the Sacred Scroll, not an iota, has ever been changed—so no Kabalistic methods can help us by reading in it anything besides what there is in it. He who does it is no Kabalist, but a dreamer.

Lastly, the profane reader should learn the difference between the Kabalah and the Kabalistic works, before he is made to face other arguments. For the Kabalah is no special volume, nor is it even a system. It consists of seven different systems applied to seven different interpretations of any given Esoteric work or subject. These systems were always transmitted orally by one generation of Initiates to another, under the pledge of the Sodalian oath, and they have never been recorded in writing by any one. Those who speak of translating the Kabalah into this or another tongue may as well talk of translating the wordless signal-chants of the Bedouin brigands into some particular language. Kabalah, as a word, is derived from the root Kbl (Kebel) "to hand over," or "to receive" orally. It is erroneous to say, as Kenneth Mackenzie does in his Royal Masonic Cyclopaedia [p. 399], that " the doctrine of the Kabbalah refers to the system handed down by oral transmission, and is nearly allied to . . . . tradition"; for in this sentence the first proposition only is true, while the second is not. It is not allied to "tradition" but to the seven veils or the seven truths orally revealed at Initiation. Of these methods, pertaining to the universal pictorial languages—meaning by "pictorial" any cipher, number, symbol, or other glyph that can be represented, whether objectively or subjectively (mentally)—three only exist at present in the Jewish system.* Thus, if Kabalah as a word is Hebrew, the system itself is no more Jewish than is sunlight; it is universal.

On the other hand, the Jews can claim the Zohar, Sepher Yetzirah (Book of Creation), Sepher Dzeniuta, and a few others, as their own undeniable property and as Kabalistic works.

H.P.B.

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* Of these three not one can be made to apply to purely spiritual metaphysics. One divulges the relations of the sidereal bodies to the terrestrial, especially the human; the other relates to the evolution of the human races and the sexes; the third to Kosmotheogony and is metrological.

COMPILER’S NOTES

As many students are unfamiliar with Kabbalistic literature, it has been deemed advisable to append the following succinct information for their benefit. As the subject is a very vast one, only essential data have been included.

The Zohar, known also as the Midrash ha-Zohar and Sepher ha-Zohar, meaning “Splendour,” is the great storehouse of ancient Hebrew Theosophy, supplemented by the philosophical doctrines of mediaeval Jewish Rabbis. Together with the Sepher Yetzirah, or “Book of Formation,” one of the most ancient Kabbalistic works, the collection of the Zohar represents the oldest extant treatises on the Hebrew esoteric doctrines. It consists of several distinct but interrelated tracts, each discussing some special branch of the subject; each of these tracts consists again of several portions, and contains a kernel of ancient teachings, around which are clustered comments and explanations written by several hands and at very different epochs. There is considerable evidence to show that the kernel of these doctrines is of very remote antiquity, and embodies the remnants of one of the oldest systems of philosophy that have come down to us. Sufficient proof exists to connect some of these tenets with the period of the return from the Babylonian captivity, as they bear the impress of the still more ancient Chaldaean secret lore.

The Zohar is largely a mystical and allegorical commentary on the Pentateuch. Together with various Appendices that must have been added to the collection at some later time, it deals with a large number of subjects, such as Ain Soph, the Emanations, the Sephirôth, Adam Kadmon, the Revolution of Souls (Gilgulîm), the use of numbers and letters, the casting of lots, good and evil, etc. The largest portion of this collection is written in one of the Aramaic dialects; other portions are in Hebrew; the presence of still other dialects adds greatly to the difficulties of an accurate translation.

Tradition current among mediaeval Rabbis assigned the authorship of the Zohar to Rabbi Shimon ben Yohai, who lived in the reign of the Roman Emperor Titus, A.D. 70-80, and was one of the most important Tannaïm in the post-Hadrianic period. He was born in Galilee, and died at Meron, near Safid, in Palestine, where his traditional tomb is shown. His principal teacher was Akiba, whose Academy at Bene-Berak he attended for a good many years. Ordained after Akiba’s death by Judah ben Baba, he escaped from Jerusalem during the violent struggle of the Jews with the Romans, and hid himself in a cave for thirteen years. It is here that Shimon ben Yohai, a profound Kabbalist already, was instructed, according to tradition, by the prophet Elias himself. In his turn, he taught his disciples, Rabbi Eleazar and Rabbi Abba, who committed to writing those traditional teachings of the earlier Tannaïm which in later ages became known as the Zohar.

After his seclusion, Shimon ben Yohai settled in Galilee and founded a school of his own, gaining the reputation of a wonder-worker. He was sent to Rome with Eleazar ben Jose, to obtain the repeal of imperial orders which had forbidden certain Jewish ceremonial observances, and returned after a successful mission.

While the name of Shimon ben Yohai is associated with the history of the Zohar, it is nevertheless certain that a very large portion of this compilation is not older than approximately 1280, when it was edited in manuscript form by Moses ben Shem-Tob de Leon. The latter was a famous Kabbalistic writer born at Leon, Spain, about 1250, and who lived in Guadalajara, Valladolid and Avila, and died at Arevalo, in 1305. Familiar with the mediaeval mystical literature, he was especially conversant with the writings of Solomon ben Judah ibn Gabirol (Avicebron), Judah ha-Levi, and Maimonides. Apart from his work on the Zohar, he is known for other dissertations, among them the Ha-Nephesh ha-'hokhmah (Basel, 1608), which deals with the human soul as a likeness of its heavenly prototype, and with the transmigration of souls. He led a wandering life, and was a man of brilliant intellect and lofty religious idealism.

It is most likely that Moses de Leon was the first one to produce the Zohar as a whole, but many of its constituent portions date from the time of Shimon ben Yohai and the Second Temple, even though historical evidence is not forthcoming of the many steps in the course of transmission of these doctrines from ante-Roman times.

The Zohar in its present Hebrew form was first printed at Mantua (1558-60) and Cremona (1558); only one MSS. of it is in existence prior to the first edition; another edition appeared at Lublin, in 1623. Baron Christian Knorr von Rosenroth (1636-89), a very able and searching Hebrew scholar, translated several treatises of the Zohar into Latin, and published them, together with the Hebrew text under the title of Kabbalah Denudata (Vol. I, Sulzbach, 1677-78; Vol. II, Frankfurt, 1684). C. Liddell MacGregor Mathers published under the title of The Kabbalah Unveiled (London: George Redway, 1887. 8vo., viii, 359 pp.) an English translation of three of these treatises: the Siphra di-Zeni'uta, or "Book of the Concealed Mystery," the Idra Rabbah, or "Greater Holy Assembly," and the Idra Zuta, or "Lesser Holy Assembly," together with an original introduction on the subject.

Other important treatises making part of the Zohar are: "The Hidden Midrash," "The Mysteries of the Pentateuch," "The Faithful Shepherd," "The Secret of Secrets," "Discourses of the Aged in Mishpatim," "Yanuka, or the Child," and the "Aesh Metzareph," the latter dealing with alchemical ideas.

Selected portions of the Zohar have been translated into French by Jean de Pauly, and published by Éliphas Lévi as Le Livre des Splendeurs (Paris, 1894); and into English by Harry Sperling and M. Simon (5 vols., London, 1931-34). Translations of selected passages can also be found in the most valuable and rare work of Isaac Myer, Qabbalah. The Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol or Avicebron (Philadelphia, 1888, xxiv, 499 pp.), important especially on account of its extensive historical Introductory. H.P.B. herself reviewed it at considerable length (Lucifer, Vol. III, February, 1889, pp. 505-512; vide later volumes of the present Series).

In connection with the above general subject, the student may be referred to the following works: Adolf Jellinek, Moses ben Schemtob de Leon und seine Verhältniss zum Sohar, Leipzig, 1851; E. Müller, Der Sohar und seine Lehre, 2nd ed., 1923; C. D. Ginsburg, The Kabbalah: Its doctrines, development, and literature, London and Liverpool, 1866; Adolphe Franck, La Kabbale, Paris, 1843 (Eng. tr., Leipzig, 1844); and A. E. Waite, The Doctrine and Literature of the Kabalah, London, 1902; and Secret Doctrine in Israel, London, 1913.

As to the Sepher Yetzirah, or “Book of Formation,’ it is reputed to be the oldest known Kabbalistic work, attributed by tradition to Abraham himself, as also to Akiba. It deals with permutations of numbers and letters, and is our first source for the doctrine of emanations and the sephirôth. It is written in the Neo-Hebraic of the Mishnab, and is unquestionably of very ancient orgin. The editio princeps is that of Mantua, 1562, with several subsequent ones. The text and commentary by Dunash ben Tamim have been published by M. Grossberg, London, 1902, and parts of it have been translated by W. Wynn Westcott, London, 1893.—See also the translation of P. Davidson, Loudsville, Ga., and Glasgow, Scotland, 1896.

The earlier issues of several Theosophical periodicals contain valuable essays on the subject of the Kabala in general, as well as various particular aspects of this profound study. In H. P. B.’s days, several renowned Kabalists wrote for Theosophical publications. Among these essays, the following deserve special mention, and are listed here for the benefit of the earnest student:

Buck, Dr. J. D.: “The Cabbalah,” The Theosophist, Vol. V, Nov., 1883, pp. 44-45; seems to imply that J. Ralston Skinner had one or more unpublished MSS. in his possession.

Lazarus, Montague R.: “The Kabbala and the Microcosm,” The Theosophist, Vol. VIII, Sept., 1887, pp. 767-74; Vol. IX, Oct. Nov., Dec., 1887, pp. 45-52, 119-124, 167-171 respectively. Copious excerpts from rare Kabalistic works; valuable as a correlation between Hebrew, Hindu and Greek views of the constitution of man.

Pratt, Dr. Henry: “About the Kabbalah,” The Theosophist Vol. X, Aug., 1889, pp. 649-61; “ Eloistic Mysteries,” ibid., Vol. XII, July, 1891, pp. 591-99; Vol. XIII, Nov., 1891, Jan., Feb., Apr., 1892, pp. 77-86, 244-251, 293-296, 418-25 respectively.

Chamier, D.: “The Kabalah and its Doctrine,” The Theosophist, Vol. XXIV, Nov., 1902, pp. 90-97.

Pancoast, Dr. Seth: “Kabbalah,” The Path, Vol. I, April, 1886, pp. 8-14; “The Mystery of Numbers,” ibid., May, 1886, pp. 37-41.

Skinner, J. Ralston: “Notes on the Cabbalah of the Old Testament,” The Path, Vol. I, July and Aug, 1886, pp. 103-108, 134-139 respectively.

Westcott, W. Wynn: “The Kabalah,” Lucifer, Vol. VIII, Aug., 1891, pp. 465-69; Vol. IX, Sept., 1891, pp. 27-32; “A Further Glance at the Kabalah,” ibid., Vol. XII, April and May, 1893, pp. 147-53, 202-208 respectively.

Leiningen, C. de: “The Soul according to the Quabalah.” Transl. from the German by Thomas Williams; orig. published in the Sphinx. Issued in London, 1890, as Theosophical Siftings, Vol. II, No. 18.

Saper Aude: “Some Anomalies in the Biblical Views of the Constitution of Man,” issued in 1893 as Theos. Siftings, Vol. V, No. 16.

Wirth, Oswald: “Qabbalah,” Le Lotus, Vol. III, Jan., 1889, pp. 625-32; text in French.

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[August, 1896]

FRAGMENTS

[Lucifer, Vol. XVIII, No. 108, August, 1896, pp. 449-455]

[These brief notes from H.P.B.’s pen on a number of unrelated subjects appear from their context to have been written much earlier than the actual date of their publication. Some passages in them are almost identical with certain sentences in Isis Unveiled. Material concerning Bunsen can be found verbatim in the First Draft of The Secret Doctrine. It is most likely that these notes belong to the period of 1885-86, and are for this reason published at this particular point of the chronological series.—Compiler.]

IDOLATRY

The outward form of idolatry is but a veil, concealing the one Truth like the veil of the Saitic Goddess. Only that truth, being for the few, escapes the majority. To the pious profane, the veil recovers a celestial locality thickly peopled with divine beings, dwarfs and giants, good and wicked powers, all of whom are no better than human caricatures. Yet, while for the great majority the space behind the veil is really impenetrable—if it would but confess the real state of its mind—those, endowed with the "third eye" (the eye of Siva), discern in the Cimmerian darkness and chaos a light in whose intense radiance all shape born of human conception disappears, leaving the all-informing divine PRESENCE, to be felt—not seen; sensed—never expressed.

A charming allegory translated from an old Sanskrit manuscript illustrates this idea admirably:

Toward the close of the Pralaya (the intermediate period between two "creations" or evolutions of our phenomenal universe), the great IT, the One that rests in infinity and ever is, dropped its reflection, which expanded in limitless Space, and felt a desire to make itself cognizable by the creatures evolved from its shadow. The reflection assumed the shape of a Mahârâja (great King). Devising means for mankind to learn of his existence, the Mahârâja built of the qualities inherent in him a palace, in which he concealed himself, satisfied that people should perceive the outward form of his dwelling. But when they looked up to the place where stood the palace, whose one corner stretched into the right, and the other into the left infinitude —the little men saw nothing; the palace was mistaken by them for empty space, and being so vast remained invisible to their eyes. Then the Mahârâja resorted to another expedient. He determined to manifest himself to the little creatures whom he pitied—not as a whole but only in his parts. He destroyed the palace built by him from his manifesting qualities, brick by brick, and began throwing the bricks down upon the earth one after the other. Each brick was transformed into an idol, the red ones becoming Gods and the grey ones Goddesses; into these the Devatâs and Devatîs—the qualities and the attributes of the Unseen—entered and animated them.

This allegory shows polytheism in its true light and that it rests on the One Unity, as does all the rest. Between the Dii majores and the Dii minores there is in reality no difference. The former are the direct, the latter the broken or refracted, rays of one and the same Luminary. What are Brahmâ, Vishnu and Siva, but the triple Ray that emanates directly from the Light of the World? The three Gods with their Goddesses are the three dual representations of Purusha the Spirit, and Prakriti—matter; the six are synthesized by Svâyambhuva the self-existent, unmanifested Deity. They are only the symbols personifying the Unseen Presence in every phenomenon of nature.

AVATÂRAS

"The seven [regions]* of Bhûmi, hang by golden threads [beams or rays] from the Spiritual central Sun [or 'God']. Higher than all, a Watcher for each [region]. The Suras come down this [beam]. They cross the six and reach the Seventh [our earth]. They are our mother earth's [Bhûmi] supporters [or guardians]. The eighth watches over the [seven] watchers."

Suras are in the Vedas deities, or beings, connected with the Sun; in their occult meaning they are the seven chief watchers or guardians of our planetary system. They are positively identical with the "Seven Spirits of the Stars." The Suras are connected in practical Occultism with the Seven Yogic powers. One of these, Laghima(n) or "the faculty of assuming levity," is illustrated in a Purâna as rising and descending along a sunbeam to the solar orb with its mysteries; e.g., Khatvânga, in Vishnu-Purâna (Book IV, ch. iv).

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* In every ancient cosmography the universe and the earth are divided into seven parts or regions.

"It must be equally easy to the adept to travel a ray downwards," remarks Fitzedward Hall (p. 311).* And why not, if the action is understood in its right and correct sense?

Eight great Gods are often reckoned, as there are eight points of the compass, four cardinal and four intermediate points over which preside also inferior Lokapâlas or the "doubles" of the greater Gods. Yet, in many instances where the number eight is given, it is only a kind of exoteric shell. Every globe, however, is divided into seven regions, as 7 x 7 = 49 is the mystic number par excellence.

To make it clearer: in each of the seven Root-Races, and in every one of the seven regions into which the Occult Doctrine divides our globe, there appears from the dawn of Humanity the "Watcher" assigned to it in the eternity of the Aeon. He comes first in his own "form," then each time as an Avatâra.

INITIATIONS

In a secret work upon the Mysteries and the rites of Initiation, in which very rough but correct prints are given of the sacramental postures, and of the trials to which the postulant was subjected, the following details are found:

(1) The neophyte—representing the Sun, as "Sahasrakirana," " he of the thousand rays"—is shown kneeling before the "Hierophant." The latter is in the act of cutting off seven locks of the neophyte's long hair,* and in the following—(2)—

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* [Reference is to H. H. Wilson's translation of this Purâna, ed. by Fitzedward Hall. London: Trübner & Co., 1864, etc.—Compiler.]

† See Judges, xvi, again, where Samson, the symbolical personification of the Sun, the Jewish Hercules, speaks of his seven locks which, when cut off, will deprive him of his (physical) strength, i.e., kill the material man, leaving only the spiritual. But the Bible fails to explain, or rather, conceals purposely, the esoteric truth, that the seven locks symbolize the septenary physical or terrestrial man, thus cut off and separated from the spiritual. To this day the High Lamas cut off during public consecrations a lock of the hair of the candidates for the religious life, repeating a formula to the effect that the six others will follow, when the "upâsaka" IS READY. The lock of hair or tonsure of the Roman Catholic priests is a relic of the same mystery-idea.

—illustration, the postulant's bright crown of golden beams is thrown off, and replaced by a wreath of sharp ligneous spines, symbolizing the loss.* This was enacted in India. In trans-Himâlayan regions it was the same.

In order to become a "perfect One," the Sakridâgâmin ("he who will receive new birth," lit.) had, among other trials, to descend into Pâtâla, the "nether world," after which process only he could hope to become an "Anâgâmin"—"one who will be reborn no more." The full Initiate had the option of either entering this second Path by appearing at will in the world of men under a human form, or he could choose to first rest in the world of Gods (the Devachan of the Initiates), and then only be reborn on this our earth. Thus, the next stage shows the postulant preparing for this journey.

(3) Every kind of temptation—we have no right to enumerate these or speak of them—was being placed on his way. If he came out victorious over these, then the further Initiation was proceeded with; if he fell—it was delayed, often entirely lost for him.

These rites lasted seven days.

ON CYCLES AND MODERN FALLACIES

The Hermetic axiom has been made good by astronomy and geology. Science has become convinced now that the milliards of heavenly hosts—suns, stars, planets, the systems in and beyond the Milky Way—have all had a common origin, our earth included. Nevertheless that a regular evolution, incessant and daily, is still going on.

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* No need of explaining that Sañjñâ—pure spiritual conscience— is the inner perception of the neophyte (or chela) and Initiate; the scorching of it by the too ardent beams of the Sun being symbolical of the terrestrial passions. Hence the seven locks are symbolical of the seven cardinal sins, and as to the seven cardinal virtues—to be gained by the Sakridâgâmin (the candidate "for new birth") they could be attained by him only through severe trial and suffering.

. . . . Cosmic life-times have begun at different epochs, and proceed at different rates of change. Some began so far back in eternity or have proceeded at so rapid a rate, that their careers are brought to a conclusion in the passing age. Some are even now awaking into existence; and it is probable that worlds are beginning and ending continually. Hence cosmic existence, like the kingdoms of organic life, presents a simultaneous panorama of a completed cycle of being. A taxonomic arrangement of the various grades of animal existence presents a succession of forms which we find repeated in the embryonic history of a single individual, and again in the succession of geological types; so the taxonomy of the heavens is both a cosmic embryology and a cosmic palaeontology.*

So much for cycles again in modern orthodox science. It was the knowledge of all these truths—scientifically demonstrated and made public now, but in those days of antiquity occult and known to Initiates alone—that led to the formation of various cycles into a regular system. The grand Manvantaric system was divided into other great cycles; and these in their turn into smaller cycles, regular wheels of time, in Eternity. Yet no one outside of the sacred precincts ever had the key to the correct reading and interpretation of cyclic notation, and therefore even the ancient classics disagreed on many points. Thus, Orpheus is said to have ascribed to the "Great" Cycle 120,000 years' duration, and Cassandrus 136,000, according to Censorinus (De Die Natali, Chron. and Astron. Fragments).†

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* Alexander Winchell, World Life: or, Comparative Geology, pp. 538-39.

† [Reference is here made to Chapter XVIII of Censorinus' work, the passage in question being as follows:

". . . . Est praeterea annus, quem Aristoteles maximum potius, quam magnum, adpellat: quem Solis. Lunae, vagarumque quinque stellarum orbes conficiunt, cum ad idem signum, ubi quondam simul fuerunt, una referuntur, cujus anni hiems summa est κατακλυσμὸς, quam nostri diluvionem vocant; aestas autem ἐκπύρωσις, quod est mundi incendium. Nam his alternis temporibus mundus tum exignescere, tum exaquescere videtur. Hunc Aristarchus putavit esse annorum vertentium duum millium cccclxxxiv; Aretes Dyrrachinus, quinque millium DLII; Heraclitus et Linus, decem millium CC ∞; Dion, X.M.CC ∞ XXCIV; Orpheus, CMXX; Cassandrus, tricies sexies centum millium. Alii vero infinitum est, nec unquam in se revertilium. . . ."

—Compiler.]

Analogy is the law, and is the surest guide in occult sciences, as it ought to be in the natural philosophy made public. It is perhaps mere vanity that prevents modern science from accepting the enormous periods of time insisted upon by the ancients, as elapsed since the first civilizations. The miserable little fragment torn out from the Book of the universal History of Mankind, now called so proudly "Our History," forces historians to dwarf every period in order to wedge it in within the narrow limits primarily constructed by theology. Hence the most liberal among them hesitate to accept the figures given by ancient historians. Bunsen, the eminent Egyptologist, rejects the period of 48,863 years before Alexander, to which Diogenes Laërtius carries back the records of the priests, but he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations they must have extended over 10,000 years." "We learn," he adds, "from one of their own old chronological works . . . . . that the genuine Egyptian traditions concerning the mythological period, treated of myriads of years." *

We must notice and try to explain some of these great and smaller cycles and their symbols. Let us begin with the cycle of Mahâyuga, personified by Sesha—the great serpent called "the couch of Vishnu," because that God is Time and Duration personified in the most philosophical and often poetical way.

It is said that Vishnu appears on it at the beginning of every Manvantara as "the Lord of Creation." Sesha is the great Serpent-Cycle, represented as swallowing its own tail—thence the emblem of Time within Eternity. Time, says Locke (An Essay Concerning Human Understanding)—Time is "duration set forth by measures," and Sesha sets forth evolution by symbolizing its periodical stages.

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* Egypt's Place in Universal History, Vol. I, pp. 14 and 15 resp. [The italics are H. P. B.'s.]

On him Vishnu sleeps during the intervals of rest (pralayas) between “creations”; the blue God—blue because he is space and the depth of infinity—awakens only when Sesha bends his thousand heads, preparing to again bear up the universe which is supported on them. The Vishnu-Purâna describes him thus:

Below the seven Pâtâlas is the form of Vishnu, proceeding from the quality of darkness, which is called Śesha, the excellencies of which neither Daityas nor Dânavas can (fully) enumerate. This being is called Ananta [the infinite] by the spirits of heaven (Siddha) [Yoga Wisdom, sons of Dharma, or true religion], and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign [Swastika]; and the thousand jewels in his crests (phana) give light to all the regions . . . . . In one hand he holds a plough,* and, in the other, a pestle . . . . . From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra [Śiva, the “destroyer”] . . . . . devours the three worlds.†

Thence Śesha is the cycle of the great Manvantara, and also the spirit of vitality as of destruction, since Vishnu, as the preserving or conservative force, and Śiva as the destroying potency, are both aspects of Brahma. Śesha is said to have taught the sage Garga—one of the oldest astronomers in India, whom, nevertheless, Bentley places only 548 B. C.—the secret sciences, the mysteries of the heavenly bodies, of astrology, astronomy and various omens. Śesha is so great and mighty, that it is more than likely he will some day, in far off future ages, render the same service to our modern astronomers. Nothing like “Time” and cyclic changes to cure sceptics of their blindness.

But Occult truths have to contend with a far more blind foe than science can ever be to them, namely, the Christian theologians and bigots.

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* An emblem referring to the “ploughing” and sowing the renewed earth (in its new Round) with fresh seeds of life.

† H. H. Wilson, Vishnu-Purâna. Ed. by Fitzedward Hall; Book II, chap. v, p. 211.

These claim unblushingly the number of years lived by their Patriarchs some four thousand years ago, and pretend to prove that they have interpreted “the symbolic predictions of scripture” and have “traced the historic fulfilment of two of the most important of them”—handling Biblical chronology as reverently as though it had never been a rehash of Chaldaean records and cyclic figures, to hide the true meaning under exoteric fables! They speak of “that history that unrolls before our eyes a record extending over six thousand years” from the moment of creation; and maintain that there are “very few of the prophetic periods whose fulfilment cannot be traced in some parts of the scrolls.” (The Approaching End of the Age.)

Moreover they have two methods and two chronologies to show those events verified—the Roman Catholic and the Protestant. The first relies on the calculations of Kepler and Dr. Sepp; the latter on Clinton, who gives the year of the Nativity as A.M. 4138; the former holds to the old calculation of 4320 by lunar, and 4004 by solar years.

1887

April, 1887

FOOTNOTES TO THE LIFE OF PARACELSUS

[Early in 1887, Dr. Franz Hartmann published his valuable work on The Life of Paracelsus and the Substance of his Teachings (London: Kegan Paul, Trench, Trübner & Co., Ltd.). This book must have appeared before April, 1887, as it is mentioned in that month's issue of The Path, New York (Vol. II, p. 21). H.P.B. contributed to it the following footnotes which appear on pages 30, 45, 46 and 69 respectively.

The first one is appended to the definition of the technical term Acthna, which Dr. Hartmann defines as "an invisible, subterrestrial fire, being the matrix from which bituminous substances take their origin, and sometimes producing volcanic eruptions. It is a certain state of the 'soul' of the earth, a mixture of astral and material elements, perhaps of an electric or magnetic character." To this H.P.B. says:]

It is an element in the life of the "great snake" Vasuki, that according to Hindu mythology encircles the world, and by whose movements earthquakes may be produced.

[The second footnote is appended to the definition of the term Acthnici, as being "elemental spirits of fire; spirits of Nature. They may appear in various shapes, as fiery tongues, balls of fire, etc. They are sometimes seen in ' spiritual séances'." To this H.P.B. says:]

They are the Devas of fire in India, and bulls were sometimes sacrificed to them.

[The third footnote appears in connection with Paracelsus' definition and description of the Yliaster:]

The Yliaster of Paracelsus corresponds to the "+<" of Pythagoras and Empedocles, and it was Aristotle who spoke first of the form in potentia before it could appear in actu—the former being called by him "the privation of matter."

[The fourth footnote has reference to Paracelsus' ideas concerning the evolution of all beings from the elements :]

This doctrine preached 300 years ago is identical with the one that has revolutionized modern thought after having been put into a new shape and elaborated by

Darwin; and is still more elaborated by the Indian Kapila, in the Sankhya philosophy.

[The last footnote is appended by H.P.B. to Paracelsus' description of his ideas concerning the oneness of Man and the Universe, and of how the one reflects the other:]

This doctrine of Paracelsus is identical with the one taught by the ancient Brahmins and Yogis of the East; but it may not necessarily be derived from the latter, for an eternal truth may as well be recognised by one seer as by another, in the East as well as in the West, and two or more spiritually enlightened persons may perceive the same truth independently of each other, and describe it—each one in his own manner. The terms Microcosm and Macrocosm are identical in their meaning with the Microprosopos and Macroprosopos, or the "Short-face" and "Long-face," of the Kabala.

CLASSIFICATION OF "PRINCIPLES"

[The Theosophist, Vol. VIII, No. 91, April, 1887, pp. 448-456]

In a most admirable lecture by Mr. T. Subba Row on the Bhagavad Gita, published in the February number of The Theosophist,* the lecturer deals, incidentally as I believe, with the question of septenary "principles" in the Kosmos and Man.

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* [This lecture is part of a series of lectures delivered by T. Subba Row under the general title of Notes on the Bhagavad Gîtâ. The introductory lecture of this series was given by him at the Anniversary Convention at Adyar, December, 1885, and was published in The Theosophist, Vol. VII, February, 1886, pp. 281-85. The four actual lectures—of which the one referred to and quoted from by H.P.B. in the present article is the First—were delivered a year later, namely, at the Anniversary Convention at Adyar, December 27-31, 1886. They appeared originally in The Theosophist, Vol. VIII, February, March, April and July, 1887. They were published later in book-form by Tookaram Tatya, Bombay, 1888, though some omissions occur in this edition. The best edition of this entire Series is the one published by Theosophical University Press, Point Loma, California, 1934, which incorporates corrections in the text which T. Subba Row himself considered necessary at the time (see The Theosophist, Vol. VIII, May, 1887, p. 511).—Compiler.]

The division is rather criticized, and the grouping hitherto adopted and favoured in theosophical teachings is resolved into one of Four.

This criticism has already given rise to some misunderstanding, and it is argued by some that a slur is thrown on the original teachings. This apparent disagreement with one whose views are rightly held as almost decisive on occult matters in our Society is certainly a dangerous handle to give to opponents who are ever on the alert to detect and blazon forth contradictions and inconsistencies in our philosophy. Hence I feel it my duty to show that there is in reality no inconsistency between Mr. Subba Row's views and our own in the question of the septenary division; and to show, (a) that the lecturer was perfectly well acquainted with the septenary division before he joined the Theosophical Society; (b) that he knew it was the teaching of old Aryan "philosophers [who] have associated seven occult powers with the seven principles" in the Macrocosm and the Microcosm (see the end of this article); and (c) that from the beginning he had objected—not to the classification but to the form in which it was expressed. Therefore, now, when he calls the division "unscientific and misleading," and adds that "this sevenfold classification is almost conspicuous by its absence in many [not all?] of our Hindu books," etc., and that it is better to adopt the time-honoured classification of four principles, Mr. Subba Row must mean only some special orthodox books, as it would be impossible for him to contradict himself in such a conspicuous way.

A few words of explanation, therefore, will not be altogether out of place. For the matter of being "conspicuous by its absence" in Hindu books, the said classification is as conspicuous by its absence in Buddhist books. This, for a reason transparently clear: it was always esoteric; and as such, rather inferred than openly taught. That it is "misleading" is also perfectly true; for the great feature of the day—materialism—has led the minds of our Western theosophists into the prevalent habit of viewing the seven principles as distinct and self existing entities, instead of what they are—namely, upadhis and correlating states—three upadhis, basic groups, and four principles.

As to being “unscientific,” the term can be only attributed to a lapsus linguae, and in this relation let me quote what Mr. Subba Row wrote about a year before he joined the Theosophical Society in one of his ablest articles, “Brahmanism on the Sevenfold Principle in Man,” the best review that ever appeared of the “Fragments of Occult Truth”—since embodied in Esoteric Buddhism. Says the author:—

I have carefully examined it [the teaching], and find that the results arrived at (in the Buddhist doctrine) do not seem to differ much from the conclusions of our Aryan philosophy, though our mode of stating the arguments may differ in form.

Having enumerated after this the “three primary causes” which bring the human being into existence—i.e., Parabrahman, Śakti and Prakriti—he explains:

Now, according to the adepts of ancient Aryavarta, seven principles are evolved out of these three primary entities. Algebra teaches us that the number of combinations of n things taken one at a time, two at a time, three at a time, and so forth=2n—1.

Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amounts to 23 – 1=8 – 1=7.

As a general rule, whenever seven entities are mentioned in the ancient occult sciences of India, in any connection whatsoever, you must suppose that those seven entities came into existence from three primary entities; and that these three entities again are evolved out of a single entity or MONAD. (See Five Years of Theosophy, p. 160.)*

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* [The important essay of T. Subba Row quoted from by H.P.B. was originally published in The Theosophist, Vol. III, January, 1882, pp. 93-99, with additional notes and footnotes by H.P.B. herself. The title of this essay was: “The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man.” Five Years of Theosophy, as is well known, is mainly a collection of important articles and essays culled from the pages of The Theosophist. Subba Row’s essay with all the footnotes and Editorial Notes by H.P.B. will be found in Volume III of the present Series.—Compiler.]

This is quite correct, from the occult standpoint, and also kabbalistically, when one looks into the question of the seven and ten Sephiroths, and the seven and ten Rishis, Manus, etc. It shows that in sober truth there is not nor can there be any fundamental disagreement between the esoteric philosophy of the Trans- and Cis-Himalayan Adepts. The reader is referred, moreover, to the earlier pages of the above-mentioned article, in which it is stated that

. . . . . the knowledge of the occult powers of nature possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island [now the Gobi desert]*. The Tibetan adepts, however [their precursors of Central Asia], have not accepted this addition. . . . . (pp. 155-56) .

But this difference between the two doctrines does not include the septenary division, as it was universal after it had originated with the Atlanteans, who, as the Fourth Race, were of course an earlier race than the Fifth—the Aryan.

Thus, from the purely metaphysical standpoint, the remarks made on the Septenary Division in the “Bhagavad-Gita” Lecture hold good to-day, as they did five or six years ago in the article “Brahmanism on the Sevenfold Principle in Man,” their apparent discrepancy notwithstanding. For purposes of purely theoretical esotericism, they are as valid in Buddhist as they are in Brahmanical philosophy. Therefore, when Mr. Subba Row proposes to hold to “the time-honoured classification of four principles” in a lecture on a Vedanta work—the Vedantic classification, however, dividing man into “five kosas” (sheaths) and the Atma (the six nominally of course),† he simply shows thereby that he desires to remain strictly within theoretical and metaphysical, and also orthodox computations of the same.

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* See Isis Unveiled, Vol. I, p. 600, and the appendices by the Editor [H.P.B.] to the above-quoted article in Five Years of Theosophy.

† This is the division given to us by Mr. Subba Row. See Five Years of Theosophy, pp. 185-86, article signed T.S.

This is how I understand his words, at any rate. For the Taraka Raja-Yoga classification is again three upadhis, the Atma being the fourth principle, and no upadhi, of course, as it is one with Parabrahm. This is again shown by himself in a little article called “Septenary Division in Different Indian Systems.” *

Why then should not “Buddhist” Esotericism, so-called, resort to such a division? It is perhaps “misleading”—that is admitted; but surely it cannot be called “unscientific.” I will even permit myself to call that adjective a thoughtless expression, since it has been shown to be on the contrary very “scientific” by Mr. Subba Row himself; and quite mathematically so, as the afore-quoted algebraic demonstration of the same proves it. I say that the division is due to nature herself pointing out its necessity in kosmos and man; just because the number seven is “a power, and a spiritual force” in its combination of three and four, of the triangle and the quaternary. It is no doubt far more convenient to adhere to the fourfold classification in a metaphysical and synthetical sense, just as I have adhered to the threefold classification—of body, soul and spirit—in Isis Unveiled, because had I then adopted the septenary division, as I have been compelled to do later on for purposes of strict analysis, no one would have understood it, and the multiplication of principles, instead of throwing light upon the subject, would have introduced endless confusion. But now the question has changed, and the position is different. We have unfortunately—for it was premature—opened a chink in the Chinese wall of esotericism, and we cannot now close it again, even if we would. I for one had to pay a heavy price for the indiscretion, but I will not shrink from the results.

I maintain then, that when once we pass from the plane of pure subjective reasoning on esoteric matters to that of practical demonstration in Occultism, wherein each principle and attribute has to be analysed and defined in its application to the phenomena of daily and especially of post-mortem life, the sevenfold classification is the right one.

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* Ibid., pp. 185-86.

For it is simply a convenient division which prevents in no wise the recognition of but three groups—which Mr. Subba Row calls “four principles associated with four upadhis, which are further associated in their turn with four distinct states of consciousness.”* This is the Bhagavad-Gita classification, it appears; but not that of the Vedanta, nor—what the Raja-Yogis of the pre-Aryasangha schools and of the Mahayana system held to, and still hold beyond the Himalayas, and their system is almost identical with the Taraka Raja-Yoga—the difference between the latter and the Vedanta classification having been pointed out to us by Mr. Subba Row in his little article on the “Septenary Division in Different Indian Systems.” The Taraka Raja-Yogis recognize only three upadhis in which Atma may work, which, in India, if I mistake not, are the Jagrata, or waking state of consciousness (corresponding to the Sthulopadhi); the Svapna, or dreaming state (in Sukshmopadhi), and the Sushupti, or causal state, produced by, and through Karanopadhi, or what we call Buddhi. But then, in transcendental states of Samadhi, the body with its linga sarira, the vehicle of the life-principle, is entirely left out of consideration: the three states of consciousness are made to refer only to the three (with Atma the fourth) principles which remain after death.

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* A crowning proof of the fact that the division is arbitrary and varies with the schools it belongs to, is in the words published in “Personal and Impersonal God “ by Mr. Subba Row, where he states that “. . . . we have six states of consciousness, either objective or subjective . . . . and a state of perfect unconsciousness. . . . . ” (See Five Years of Theosophy, pp. 200-201). Of course those who do not hold to the old school of Aryan and Arhat Adepts are in no way bound to adopt the septenary classification.

[Subba Row’s article mentioned above was published in The Theosophist, Vol. IV, February and March, 1883, pp. 104-05 and 183-89 respectively. The quotation in the text to which the above footnote is appended is from his “Notes on the Bhagavad-Gita,” The Theosophist, Vol. VIII, Feb., 1887, p. 301.—Compiler.]

And here lies the real key to the septenary division of man, the three principles coming in as an addition only during his life.

As in the Macrocosm, so in the Microcosm; analogies hold good throughout nature. Thus the universe, our solar system, our earth down to man, are to be regarded as all equally possessing a septenary constitution—four superterrestrial and superhuman, so to say; three objective and astral. In dealing with the special case of man, only, there are two standpoints from which the question may be considered. Man in incarnation is certainly made up of seven principles, if we so term the seven states of his material, astral, and spiritual framework, which are all on different planes. But if we classify the principles according to the seat of the four degrees of consciousness, these upadhis may be reduced to four groups.* Thus his consciousness, never being centred in the second or third principles—both of which are composed of states of matter (or rather of "substance") on different planes, each corresponding to one of the planes and principles in Kosmos—is necessary to form links between the first, fourth, and fifth principles, as well as subserving certain vital and psychic phenomena. These latter may be conveniently classified with the physical body under one head, and laid aside during trance (Samadhi), as after death, thus leaving only the traditional exoteric and metaphysical four. Any charge of contradictory teaching, therefore, based on this simple fact, would obviously be wholly invalid; the classification. of principles as septenary or quaternary depending wholly on the standpoint from which they are regarded, as said. It is purely a matter of choice which classification we adopt.

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* Mr. Subba Row's argument that in the matter of the three divisions of the body "we may make any number of divisions . . . . [and] may as well enumerate nerve-force, blood, and bones," is not valid, I think. Nerve-force—well and good, though it is one with the life principle and proceeds from it; as to blood, bones, etc., these are objective material things, and one with, and inseparable from the human body; while all the other six principles are in their Seventh—the body—purely subjective principles, and therefore all denied by material science, which ignores them.

Strictly speaking, however, occult—as also profane—physics would favour the septenary one for these reasons.*

There are six Forces in Nature: this in Buddhism as in Brahmanism, whether exoteric or esoteric, and the seventh—the all-Force, or the absolute Force, which is the synthesis of all. Nature again in her constructive activity strikes the key-note to this classification in more than one way. As stated in the third aphorism of Sankhya-karika of Prakriti—"the root and substance of all things," she (Prakriti, or nature) is no production, but herself a producer of seven things, "which, produced by her, become all in their turn producers." Thus all the liquids in nature begin, when separated from their parent mass, by becoming a spheroid (a drop); and when the globule is formed, and it falls, the impulse given to it transforms it, when it touches ground, almost invariably into an equilateral triangle (or three), and then into an hexagon, after which out of the corners of the latter begin to be formed squares or cubes as plane figures. Look at the natural work of nature, so to speak, her artificial, or helped production—the prying into her occult workshop by science. Behold the coloured rings of a soap-bubble, and those produced by polarized light.

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* In that most admirable article of his, "Personal and Impersonal God"—one which has attracted much attention in the Western Theosophical circles, Mr. Subba Row says, "Just as a human being is composed of seven principles, differentiated matter in the solar system exists in seven different conditions. These different states of matter do not all come within the range of our present objective consciousness. But they can be objectively perceived by the spiritual ego in man. . . . . Further, Prajña or the capacity of perception exists in seven different aspects corresponding to the seven conditions of matter. Strictly speaking, there are but six states of matter, the so-called seventh state being the aspect of Cosmic matter in its original undifferentiated condition. Similarly there are six states of differentiated Prajña, the seventh state being a condition of perfect unconsciousness. By differentiated Prajña, I mean the condition in which Prajña is split up into various states of consciousness. Thus we have six states of consciousness, etc., etc." (Five Years of Theosophy, p. 200). This is precisely our Trans-Himalayan Doctrine.

The rings obtained, whether in Newton's soap-bubble, or in the crystal through the polarizer, will exhibit invariably six or seven rings—a black spot surrounded by six rings, or a circle with a plane cube inside, circumscribed with six distinct rings, the circle itself the seventh. The "Norremberg" polarizing apparatus throws into objectivity almost all our occult geometrical symbols, though physicists are none the wiser for it. (See Newton's and Tyndall's experiments.)*

The number seven is at the very root of occult Cosmogony and Anthropogony. No symbol to express evolution from its starting to its completion points would be possible without it. For the circle produces the point; the point expands into a triangle, returning after two angles upon itself, and then forms the mystical Tetraktis —the plane cube; which three when passing into the manifested world of effects, differentiated nature, become geometrically and numerically 3 + 4 = 7. The best kabbalists have been demonstrating this for ages ever since Pythagoras, and down to the modern mathematicians and symbologists, one of whom has succeeded in wrenching forever one of the seven occult keys, and has proven his victory by a volume of figures. Set any of our theosophists interested in the question to read the wonderful work called Key to the Hebrew-Egyptian Mystery in the Source of Measures;† and those of them who are good mathematicians will remain aghast before the revelations contained in it. For it shows indeed that occult source of the measure by which were built kosmos and man, and then by the latter the great Pyramid of Egypt, as all the towers, mounds, obelisks, cave-temples of` India, and pyramids in Peru and Mexico, and all the archaic monuments; symbols in stone of Chaldea, both Americas, and even of the Easter Island —the living and solitary witness of a submerged prehistoric continent in the midst of the Pacific Ocean.

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* One need only open Webster's Dictionary and examine the snow flakes and crystals at the word "Snow" to perceive nature's work. "God geometrizes," says Plato.

† [By J. Ralston Skinner. Cincinnati: R. Clarke & Co., 1875; 2nd ed., with Supplement, ibid., 1894; 3rd ed., Philadelphia: David McKay Co., 1931.]

It shows that the same figures and measures for the same esoteric symbology existed throughout the world; it shows in the words of the author that the kabbala is a “whole series of developments based upon the use of geometrical elements; giving expression in numerical values, founded on integral values of the circle” (one of the seven keys hitherto known but to the Initiates), discovered by Peter Metius* in the 16th century, and re-discovered by the late John A. Parker.† Moreover, that the system from whence all these developments were derived “was anciently considered to be one resting in nature (or God), as the basis or law of the exertions practically of creative design”; and that it also underlies the Biblical structures, being found in the measurements given for Solomon’s temple, the ark of the Covenant, Noah’s Ark, etc., etc.,—in all the symbolical myths, in short, of the Bible.

And what are the figures, the measure in which the sacred Cubit is derived from the esoteric Quadrature, which the Initiates know to have been contained in the Tetraktis of Pythagoras? Why, it is the universal primordial symbol. The figures found in the Ansated Cross of Egypt, as (I maintain) in the Indian Swastika, “the sacred sign” which embellishes the thousand heads of Śesha, the Serpent-cycle of eternity, on which rests Vishnu, the deity in Infinitude; and which also may be pointed out in the threefold (treta) fire of Puraravas, the first fire in the present Manvantara, out of the forty-nine (7 x 7) mystic fires. It may be absent from many of the Hindu books, but the Vishnu and other Puranas teem with this symbol and figure under every possible form, which I mean to prove in the SECRET DOCTRINE. The author of the Source of Measures does not, of course, himself know as yet, the whole scope of what he has discovered.

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* [Probably Adriaan A. Metius is meant here. Vide Bio-Bibliogr. Index under METIUS.—Compiler.]

† Of Newark, in his work The Quadrature of the Circle, his “problem of the three revolving bodies” (New York: John Wiley and Son, 1851).

He applies his key, so far, only to the esoteric language and the symbology in the Bible, and the Books of Moses especially. The great error of the able author, in my opinion, is, that he applies the key discovered by him chiefly to post-Atlantean and quasi-historical phallic elements in the world religions; feeling, intuitionally, a nobler, a higher, a more transcendental meaning in all this—only in the Bible—and a mere sexual worship in all other religions. This phallic element, however, in the older pagan worship related, in truth, to the physiological evolution of the human races, something that could not be discovered in the Bible, as it is absent from it (the Pentateuch being the latest of all the old Scriptures). Nevertheless, what the learned author has discovered and proved mathematically, is wonderful enough, and sufficient to make our claim good: namely, that the figures and 3+4= 7, are at the very basis, and are the soul of cosmogony and the evolution of mankind.

To whosoever desires to display this process by way of symbol, says the author speaking of the ansated cross, the Tau of the Egyptians and the Christian cross—

. . . . . it would be by the figure of the cube unfolded, in connection with the circle, whose measure is taken off onto the edges of the cube. (The cube unfolded becomes, in superficial display, a cross proper, or of the tau form, and the attachment of the circle to this last gives the ansated cross of the Egyptians, with its obvious meaning of the origin of measures.)* Because, also, this kind of measure was made to coordinate with the idea of the origin of human life, it was secondarily made to assume the type of the pudenda hermaphrodite, and, in fact, it is placed by representation to cover this part of the human person in the Hindu form.

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* And, by adding to the cross proper + the symbol of the four cardinal points and infinity at the same time, thus , the arms pointing above, below, and right, and left, making six in the circle—the Archaic sign of the Yomas—it would make of it the Swastika, the “sacred sign” used by the order of “Ishmael masons,” which they call the Universal Hermetic Cross, and do not understand its real wisdom, nor know its origin. [H.P.B.]

It is “the hermaphrodite Indranse Indra, the nature goddess, the Issa of the Hebrews, and the Isis of the Egyptians,” as the author calls them in another place.

It is very observable that, while there are but 6 faces to a cube, the representation of the cross as the cube unfolded as to the cross-bars, displays one face of the cube as common to two bars, counted as belonging to either; then, while the faces originally represented are but 6, the use of the two bars counts the square as 4 for the upright and 3 for the cross-bar, making 7 in all. Here we have the famous 4, 3 and 7. The four and three are the factor members of the Parker [quadrature and of the “three revolving bodies”] problem. . . . . (pp. 50-51).

And they are the factor members in the building of the Universe and MAN. Wittoba—an aspect of Krishna and Vishnu—is therefore the “man crucified in space,” or the “cube unfolded,” as explained (See Edward Moor’s The Hindoo Pantheon, for Wittoba).*

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* [The facsimile of the picture in E. Moor’s valuable work is reproduced herewith from its first edition (plate 98), published in London in 1810. The “New Edition,” edited by the Rev. W. O. Simpson, and published in 1864, fails to reproduce it, and the Reverend Editor says in a footnote (p. 283) that “this subject, a crucifix, is omitted in the present edition, for very obvious reasons,” leaving the reader to surmise what such “reasons” may have been. In speaking of the same picture elsewhere, H.P.B. refers the student to page 174 (fig. 72) of Dr. J. P. Lundy’s Monumental Christianity, where a facsimile of it can be found. Dr. Lundy says (p. 173): “I do not venture to give it a name, other than that of a crucifixion in space. It looks like a Christian crucifix in many respects, and in some others it does not. The drawing, the attitude, and the nail-marks in hands and feet, indicate a Christian origin; while the Parthian coronet of seven points, the absence of the wood and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the Victim-Man, or the Priest and Victim both in one, of the Hindu mythology, who offered himself a sacrifice before the worlds were? Can it be Plato’s second God who impressed himself on the universe in the form of the cross? Or is it his divine man who would be scourged, tormented, fettered, have his eyes burnt out; and lastly, having suffered all manner of evils, would be crucified? (Republic, c. ii, p. 52, Spens’ Trans.).”

(footnote continued on p. 297)

CRUCIFIXION IN SPACE
From Edward Moor, *The Hindoo Pantheon*,
Plate 98, First ed., London, 1810.

It is the oldest symbol in India, now nearly lost, as the real meaning of Viśvakarma and Vikartana (the “sun shorn of his beams”) is also lost. It is the Egyptian ansated cross, and vice versa, and the latter—even the sistrum, with its cross-bars—is simply the symbol of the Deity as man—however phallic it may have become later, after the submersion of Atlantis.

The ansated cross is of course, as Professor Seyffarth has shown—again the six with its head—the seventh. Seyffarth says:

“ It represents, as I now believe, the skull with the brains, the seat of the soul, and with the nerves extending to the spine, back, and eyes or ears. For the Tanis stone translates it repeatedly by anthropos (man), and this very word is alphabetically written (Egyptian)

ank. Hence we have the Coptic ank, vita, properly anima, which corresponds with the Hebrew אנוש, anosh, properly meaning anima. This אנוש is the primitive אנך for אנכי (the personal pronoun I). The Egyptian Anki signifies my soul.”*

It means in its synthesis, the seven principles, the details coming later. Now the ansated cross, as given above, having been discovered on the backs of gigantic statues found on the Easter Island (mid-Pacific Ocean) which is a part of the submerged continent; this remnant being described as “thickly studded with cyclopean statues, remnants of the civilization of a dense and cultivated people”;—and Mr. Subba Row having told us what he had found in the old Hindu books, namely, that the ancient Adepts of India had learned occult powers from the Atlanteans (vide supra)—the logical inference is that they had their septenary division from them, just as our Adepts from the “Sacred Island” had.

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(footnote concluded from p. 295)

Edward Moor wrote regarding this subject: “A man, who was in the habit of bringing me Hindu deities, pictures, etc., once brought me two images exactly alike: one of them is engraved in Plate 98, and the subject of it will be at once seen by the most transient glance. Affecting indifference, I inquired of the Pundit what Deva it was; he examined it attentively, and after turning it about for some time, returned it to me, professing his ignorance of what Avatara it could immediately relate to; but supposed, by the hole in the foot, that it might be Wittoba . . . .” Moor himself thought it to be of Christian origin, while Godfrey Higgins (Anacalypsis, I, pp. 145-146) considered it to be a genuine Wittoba.—Compiler.]

* Quoted in Source of Measures, p. 53.

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This ought to settle the question.

And this Tau cross is ever septenary, under whatever form—it has many forms, though the main idea is always one. What are the Egyptian oozas (the eyes) the amulets called the “mystic eye,” but symbols of the same? There are the four eyes in the upper row and the three smaller ones in the lower. Or again, the ooza with the seven luths hanging from it, “the combined melody of which creates one man,” say the hieroglyphics. Or again, the hexagon formed of six triangles, whose apices converge to a point, thus:

the symbol of the Universal creation, which Kenneth Mackenzie tells us “was worn as a ring by the Sovereign Princes of the Royal Secret”—which they never knew by the bye. If seven has nought to do with the mysteries of the universe and man, then indeed from Vedas down to the Bible all the archaic Scriptures—the Puranas, the Avesta and all the fragments that have reached us—have no esoteric meaning, and must be regarded as the Orientalists regard them—as a farago of childish tales.

It is quite true that the three upadhis of the Taraka Raja-Yoga are, as Mr. Subba Row explains in his little article, “Septenary Division in Different Indian Systems,” “the best and simplest”—but only in purely contemplative Yoga. And he adds:

. . . . . Though there are seven principles in man, there are but three distinct Upadhis (bases), in each of which his Atma may work independently of the rest. These three Upadhis can be separated by an adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution.*

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* Five Years of Theosophy, p. 186. [Also The Theosophist, Vol. V, p. 225.]

Most decidedly he cannot. But this again holds good only with regard to his lower three principles—the body and its (in life) inseparable prana and linga sarira. The rest can be separated, as they constitute no vital, but rather a mental and spiritual necessity. As to the remark in the same article objecting to the fourth principle being "included in the third kośa (sheath), as the said principle is but the vehicle of will-power, which is but an energy of the mind," I answer: Just so. But as the higher attributes of the fifth (Manas), go to make up the original triad, and it is just the terrestrial energies, feelings and volitions which remain in the Kama loka, what is the vehicle, the astral form to carry them about as bhoota until they fade out—which they take centuries to accomplish? Can the "false" personality, or the piśacha, whose ego is made up precisely of all those terrestrial passions and feelings, remain in Kamaloka, and occasionally appear, without a substantial vehicle, however ethereal? Or are we to give up the seven principles, and the belief that there is such a thing as an astral body, and a bhoot, or spook?

Most decidedly not. For Mr. Subba Row himself once more explains how, from the Hindu standpoint, the lower fifth, or Manas, can reappear after death, remarking very justly, that "it is absurd to call it a disembodied spirit." As he says:

. . . . . It is merely a power or force retaining the impressions of the thoughts or ideas of the individual into whose composition it originally entered [italics H. P. B.'s]. It sometimes summons to its aid the Kâmarûpa power, and creates for itself some particular ethereal form (not necessarily human).*

Now that which "sometimes summons" Kamarupa, and the "power" of that name make already two principles, two "powers"—call them as you will. Then we have Atma and its vehicle—Buddhi—which make four. With the three which disappeared on earth this will be equivalent to seven. How can we, then, speak of modern Spiritualism, of its materializations and other phenomena, without resorting to the Septenary?

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* Five Years of Theosophy, p. 174.

To quote our friend and much respected brother for the last time, since he says that

. . . . . our [Aryan] philosophers have associated seven occult powers with the seven principles [in men and in the kosmos] or entities above-mentioned. These seven occult powers in the microcosm correspond with, or are the counterparts of, the occult powers in the macrocosm. . . .*

—quite an esoteric sentence—it does seem almost a pity, that words pronounced in an extempore lecture, though such an able one, should have been published without revision.

H. P. BLAVATSKY.

[H. P. BLAVATSKY'S INSTRUCTIONS TO COUNTESS CONSTANCE WACHTMEISTER, CONCERNING THE REMOVAL OF HER BODY AFTER DEATH]

[April 1, 1887]

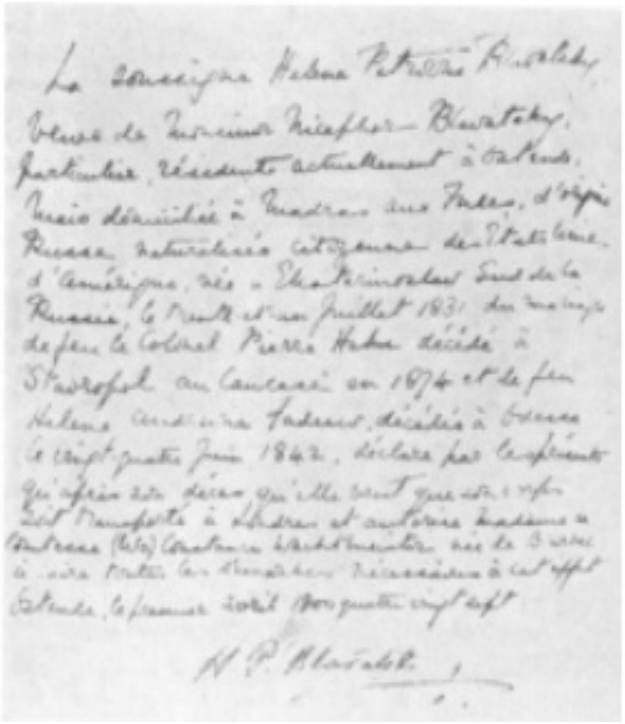
[In the early spring of 1887, H.P.B., while at Ostende, became gravely ill. With her kidneys badly infected, she was unconscious for hours at a time. Countess C. Wachtmeister, who was living with H.P.B. at the time, summoned Mrs. Marie Gebhard from Elberfeld and Doctor Ashton Ellis of the London Lodge. A consultation between the latter and H.P.B.'s attending Belgian physician revealed very little hope of recovery. It was decided that H.P.B. would make her Will and that it would be signed in the presence of the two doctors, a lawyer, and the American consul. Before this plan could be carried out, and apparently during the night following upon this decision, H.P.B. was restored to relative health by her Master who had come that night and healed her. She had been given a choice between dying and living to finish The Secret Doctrine. She was shown the difficulties and sufferings she would have to go through in England where she was supposed to go. She chose to remain at her post and continue her work. The next day, the Will was made and signed as planned. For a while, this Will must have been in the hands of H.P.B.'s lawyer at Ostende. After H.P.B.'s passing, May 8,1891, Countess C. Wachtmeister saw the lawyer and was told that at one time he had given the Will back to H.P.B. She must have destroyed it at the time, as it was never found among her papers. Another Will drawn up later took its place (Vide C. Wachtmeister, Reminiscences, PP. 71-75).

It is quite probable that it was at this time that H.P.B. had someone write out on an ordinary piece of letter-paper her directives as to the removal of her body after death. This document is possibly in Countess C. Wachtmeister's handwriting and is drawn up in French. It is signed by H.P.B. in pen and ink, with the addition of the three dots. The document was for a long time in the possession of Count Raoul-Axel Wachtmeister (1865-1947), the son of Count Carl Wachtmeister and Constance Georgina (de Bourbel) Wachtmeister. He gave it to his friend Axel Fredenholm, of Gothenburg, Sweden; the latter deposited it in the Archives of the Compiler of the present Series. The original French text of H.P.B.'s directives is as follows:]

La soussigné Helena Petrovna Blavatsky, veuve de Monsieur Nicephor Blavatsky, particulier, résident actuellement à Ostende, mais domiciliée à Madras aux Indes, d'origine Russe naturalisée citoyenne des États Unies d'Amérique, née à Ekaterinoslav Sud de la Russie, le trente-et-un Juillet 1831 du mariage de feu le Colonel Pierre Hahn décédé à Stavropol au Caucase en 1874 et de feu Helene Andrevna Fadeew, décédée à Odessa le vingt-quatre Juin 1842, déclare par les présents qu'après son déces qu'elle veut que son corps soit transporté à Londre et autorise Madame la Comtesse (Wa) Constance Wachtmeister née de Bourbel à faire toutes les démarches nécessaires à cet effet. Ostende, le premier avril 1800 quatre vingt sept.

H. P. Blavatsky...

[We have kept unaltered certain inaccuracies of French. "Soussigné," in the first line, should have two "e"s; "résident" should have an "a" in the last syllable; "Unies" should have no "e" in it; "feu" should have an "e" in the feminine form; and "déces" should be "décès."]



FACSIMILE OF H.P.B.'S INSTRUCTIONS TO COUNTESS CONSTANCE WACHTMEISTER

COUNTESS CONSTANCE GEORGINA LOUISE WACHTMEISTER
1838-1910
Courtesy of Axel Fredenholm, Gothenburg, Sweden.

[ENGLISH TRANSLATION OF THE ORIGINAL FRENCH TEXT]

The undersigned, Helena Petrovna Blavatsky, widow of Mr. Nikifor Blavatsky, * a civilian residing presently at Ostende, though domiciled at Madras, India, of Russian origin, naturalized in the United States of America, born at Ekaterinoslav, South Russia, the thirty-first of July, 1831 [old style], of the marriage of the late Colonel Peter Hahn,† deceased at Stavropol, Caucasus, in 1874, and of the late Helena Andreyevna Fadeyev,‡

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* [Nikifor Vassilyevich Blavatsky, whom H.P.B. married in the summer of 1849. He was a descendant of an old Ukranian family originally named Blavatko. He was made Vice-Governor of the then newly constituted Province of Erivan' in the Caucasus. The date of his passing has not been definitely ascertained, but the most likely period is after 1877. See Vol. I, p. xxxvi.—Compiler.]

† [Peter Alexeyevich von Hahn was the son of Lieutenant-General Alexey Gustavovich Hahn von Rottenstern-Hahn and Elizabeth Maksimovna, née Countess Probsen. The General had been a famous figure in the Army of Fieldmarshal Suvorov, had crossed the Alps at a spot known as the Devil's Bridge, in the St. Gotthard Pass, and became Commander of the town of Zürich in Switzerland, during the period of occupation. According to existing evidence, he must have died before 1830. His father, Gustav, immigrated into Russia at the beginning of the 17th century, being directly related to the Count von Hahn in Mecklenburg, Germany. Peter Alexeyevich, H.P.B.'s father, was born in 1798, and died at Stavropol', North Caucasus, sometime in the summer of 1873. He was buried there, according to H.P.B.'s own statement (vide her letter to Alexander N. Aksakov, dated Dec. 3, 1874, in Solovyov's Modern Priestess of Isis). He served for many years in Horse-Artillery; after retiring, with the rank of Colonel, he became Postmaster-General of the District of Grodno. There existed a very close tie between H.P.B. and her father, and he kept her supplied with means during most of her world-wide travels.—Compiler.]

‡ [Helena Andreyevna de Fadeyev (1814-1842), H.P.B.'s mother, was the daughter of Privy Councillor Andrey Mihaylovich de Fadeyev (1789-1867), Governor of the Province of Saratov, and later Director of the Department of State Lands in the Caucasus, and of Helena Pavlovna, née Princess Dolgorukova. The latter was a very remarkable person. She was a noted botanist, a woman of unusual scholarly attainments and of great culture, which was very rare for a woman of that period of Russian history. She was in correspondence with a number of scientists, among them Sir Roderick Murchison (1792-1871), British geologist and one of the Founders of the Royal Geographical Society, who went on an extensive geological expedition to Russia. She spoke five foreign languages and was an excellent painter. Her valuable herbarium was presented after her death to the University of St. Petersburg.

deceased at Odessa, the twenty-fourth of June, 1842, declares by these presents that she wishes her body to be taken, after her death, to London, and authorizes Madame the Countess (Wa) Constance Wachtmeister, born de Bourbel, to make all the necessary arrangements to this effect. Ostende, the first of April, 1800 and eighty seven.

H. P. BLAVATSKY...

Helena Andreyevna was the eldest daughter of the above-mentioned couple. Very early in life, she became a noted novelist, her first work being published when she was only 23. Her marriage was not a happy one, mainly due to incompatibility and the inability on her part to fit into the narrow groove of her husband's military life. In her novels, she pictured the wretched position of women, their lack of opportunities and education, and raised the problem of their ultimate emancipation. She was the first woman in Russia to do it by literary means. Her best works are Utballa, Jelalu'd-Din, Theophany Abbiagio, and Lubonka. She wrote under the pseudonym of Zinaida R—. She died at the age of 28, and was hailed by the greatest Russian literary critic Byelinsky as a "Russian George Sand."—Compiler.]

May, 1887

UNITED

[The Theosophist, Vol. VIII, No. 92, May, 1887, pp. 514-520]

[Regarding this Review of A. P. Sinnett's novel which bears the above title (London: George Redway, 1886. 2 vols.), H.P.B. has the following to say, in a letter dated January 10, 1887; which she wrote to Sinnett from Ostende (originally published in The Letters of H. P. Blavatsky to A. P. Sinnett, pp. 226-229):

"You are wrong in attributing to my neglect the review of your United. It is there two-thirds done ever since you went away but I wanted to do it well, or leave it alone. Two pages were dictated to me—the rest left to my own brilliant pen. Hence it clashes like a star with a rush-light. I am on it again however and this time will finish it . . ."]

Months have passed since the publication of this remarkable work—remarkable as a psychic production besides its undeniable literary worth—and we have been watching all the time to see the effects produced by it on the Philistine press. The latter forgetting but too often "that it is not the eye for faults, but beauties, that constitutes the true critic," has made us acquainted for years with the spirit with which it generally treats theosophical works. There are not a few reviewers in the Metropolis of England—pre-eminent among these the literary critics of the Saturday Review, who love to proceed in the spirit so sternly denounced by Macculloch. "Fastidiousness, the discernment of defects and the propensity to seek them, in natural beauty, are not the proofs of taste, but the evidence of its absence," he says. And adds: "it is worse than that, since it is a depravity, when pleasure is found in the discovery of such defects, real or imaginary." When no defects can be ferreted out in unpopular works, the press boycotts them in contemptuous silence.

It came to pass as it was expected. Unable to tear the mystic romance to shreds, to find fault with its style, or even to criticize the subject, as its author had wisely screened it behind the privileges of a fancy novel—the Philistines simply ignored it.

There appeared two or three short notices in the leading papers in which, with one or two exceptions, chaff—not always witty—was made to stand for a literary notice, and then the press subsided into silence. The novel was seriously mystical, the descriptive portions of the various phases of psychic phenomena were photographed from nature, and it was written by an earnest and a well-known Theosophist. This was, of course, amply sufficient to place the work on the Index Expurgatorius. The Graphic alone had a few words of appreciation in its columns.

As the present notice lays no claim to an analysis of the literary merits of United, but means to treat only of the psychic element in it—it may be worth our while to remind the reader of what was said of this novel in one, at least, of the best London papers.

Mr. Sinnett's new contribution to the literature of transcendental psychology, United, is more than a worthy successor to Karma. Adepts and disciples will, no doubt, apply to this work as to its predecessor, in order to find freshly suggestive light thrown on the doctrine it illustrates and seeks to popularize. But the ordinary reader is by no means forgotten—quite the contrary: and it is from his point of view that it will be the most prudent to discuss the work. Independently of its subject then, United is a thoroughly interesting romance. Well constructed, and perfectly clear, calculated to exercise a fascination over the most sceptical or indifferent with regard to esoteric theosophy. Moreover, though it is, and should be, no purpose of a story to convince, it is likely to attract, and, in any case, to inspire personal respect for the very obvious earnestness of the author. The main story, little broken by episode, is that of a man who transfers his entire vitality to a girl, in order to save her life, and, by his self-sacrifice, not only raises her to a higher scale of being, but has earned the right to her life in return in a loftier sphere. All this sounds very mystical, but the result is a pathos only to be obtained through skill in giving to the mystical the semblance and impression of realism—a very high form of art indeed, and very seldom carried out so well. No doubt faith, in the completest sense, has something to do with the artistic and popular success of Mr. Sinnett's achievement in so exceedingly difficult a field. —(Graphic, July 24, 1886, London.)

The above is not over-extravagant in giving a clear idea of the work, but it is fair and honest in its appreciation. No longer notice of United has appeared, even in our Theosophical publications.

We will not stop to find any valid reasons for it, for there were none; except, perhaps, as regards The Theosophist—an instinctive fear of saying too much or too little. It is time that this remarkable novel and its esoteric truths should be more amply analyzed and thus pointed out to the attention of theosophical readers, at any rate. Hitherto there has been too much tendency in the organs of our Society to sacrifice spirit to form, to lay too much stress on isolated cases of the normal manifestations of psychic powers, instead of popularising them as a LAW IN HUMAN NATURE.

This power is “latent in MAN,” and not in solitary units of the human family only, though this mystery of dual life in every man, woman and child may remain unknown to them ninety-nine times out of a hundred. This ignorance is due to our Western modes of life.

Whether rich or poor, educated or illiterate—we, of the civilized nations, are born, live and die under an artificial light; a false light which, distorting our real selves like a mirror cracked in all directions, distorts our faces, and makes us see ourselves not as we are, but as our religious superstitions and social prejudices show us to ourselves. Otherwise—the Ediths and Marstons would be less rare in every class of society than they are now.

For who of us knows, or has any means of knowing Self, while he lives in the lethal atmospheres of whether Society or Proletariat? Who, taught from babyhood that he is born in sin, helpless as a reed, whose only true support is the “Lord”—can think of testing his own powers—when even their presence in him is a thought that never could enter his mind? Between the eternal struggle for more gold, more honours, more power in the higher classes, and the “struggle for existence,” for bread and life, in the lower ones, there is no time or room for the manifestation of the “inner man” in us. Thus, from birth to death that EGO slumbers, paralyzed by the external man, and asserts itself only occasionally in dreams, in casual visions, and strange “coincidences”—unbidden and unheeded.

The Psychic or HIGHER SELF as it is called in United, has to be, first of all, entirely ridden of the soporific influence of Personal Self, before it can proclaim obviously its existence and actual presence in man. But once this condition is fulfilled, then truly "he who reigns within himself and rules passions, desires, and fears, is more than a king"—as Milton says: for he is an adept already; the shell alone between the inner man and the world of objective as subjective manifestation, is to be overcome; and when it offers no better resistance than a merely passive one then the higher self is as free as on the day on which that shell will be left behind him for ever. But there are rare individuals who seem born with this capacity for certain mysterious objects of karma, and whose inner SELVES are so strong as to actually reduce to nought the resistance of their personal or provisional bodies. Such a "rare efflorescence" of her age is Edith —first the child, and then the girl heroine of Mr. Sinnett's novel.

The author has enhanced the value of his great services to Theosophy and laid the world of thought under an additional obligation by the publication of the above novel; not as the reviewer in the Graphic thinks, because he gave "to the mystical the semblance and impression of realism," but because he clothed REALITY—an actual psychic phenomenon which under pseudo-impartial modern investigation and too scientific a treatment could hitherto grow no higher in public recognition than a "telepathic impact"—in such attractive yet natural garb, and presented it in such an easy reading form. To that numerous class of the reading public which has no taste for abstract metaphysical speculation, the interweaving of some true occult doctrines into the framework of such an interesting narrative is invaluable. In fact, the mystic bias now tempering so much current light literature, is in a large measure accountable for the rush of spirituality which constitutes not the least noticeable feature of the last few years. Difficult as it is to convey in an intelligible manner to the general reader the more advanced doctrines of the secret teaching, we must make the attempt. In United, a mass of lucid metaphysical speculation is blended with the subject matter of a story of prosaic, every-day society life.

The story opens with a description of the early life of the heroine—Edith Kinseyle—with her widowed father and a good, simple soul of a governess, in a lonely country house. The father is an ever-occupied scholar, an ardent philologist leading his own inner life of study, so absorbed in it, that “he realized for the first time that she [the wife] had been seriously ill” only when “in a gentle, unobtrusive way,” Mrs. Kinseyle “had dropped into the grave.” The first lines of the work acquaint the reader with the whole character of the heroine’s father, and thus lead him to see how much the early surroundings of the child were propitious for the development in her of her abnormal powers. She was the only child of a quiet country gentleman, of no large means, whose lack of fortune as much as the retired habits of a book-worm, had narrowed the horizon of her social life from birth, and thus thrown her forcibly upon the resources of a mental, inner world of her own. Her governess, Miss Barkley, “a tall, thin spinster, with very prominent teeth, a mild disposition and a long experience of life”—the latter quality having no effect upon her terror of ghosts—rather developed than checked in the child an early and ungovernable love for the mysterious and the “supernatural,” by thus awakening in the girl a natural spirit of innocent combativeness and malice. From the early age of six, Edith manifested an abnormal interest in the occult. She rummaged out all the old books in her father’s library to get information upon ghosts in general and “a family ghost” especially; and was frequently found by her governess perched on the entrance gate of the avenue wistfully wanting to catch a glimpse of the family ‘‘apparition”—an old knight on horseback whose astral picture occasionally curdled the blood in the veins of the rustic “elect” who happened to see it.

The story of the simple child-life of that young dreamy soul evoluting from without within, so to speak, and awakening with every day more to an inner instead of an outer world under the sole guidance of her own personal instincts—is very beautiful.

Till the age of six when her mother died, the child had been left entirely to follow her own quiet tastes. It was only when placed under the necessity of either sending his daughter to school or taking a governess for her, that the widower was brought to a closer acquaintance with his child. He was quite startled and perplexed to discover that the six years old baby had a will in the choice of her future destinies. For when Ferron Kinseyle attempted to argue her into making her choice of rather school than governess,

"Oh, Papa!" she cried, more in sorrow than in anger, "you don't mean that you will send me from you against my will!" and with that she melted into tears.

Both will and tears had their desired effect. Miss Edith remained at home, and time rolled on for her, calm but never monotonous, between her kind father and as kind a governess on the external plane; and the fathomless world within herself she was never tired of exploring till she was seventeen. Her beauty expanded, but she preferred her quiet home to everything else.

Her love of the quiet seclusion of Compton Wood was born of no shrinking timidity of nature, still less of any morose dislike of her fellow creatures. The sunny brightness of her own temperament gilded the old house with all the gaiety she required. . . . . .

Thus she passed her days between her quiet home and visits to an old manor belonging to some relatives whither she was drawn by a "Countess' Study," so called, in it. It was not a "canny habitation after dusk" for nervous people; for that "Countess" of old had left a memory after her for having practised the "black art," and after her death her wraith had been seen at the same windows in the "moon-light." But it was the more attractive for Edith, who had never been "nervous," to her governess's sorrow. In that large room of the deserted house she used to sit for long hours before dusk, while Miss Barkley ventilated her fidgety fears with Mrs. Squires, the lodge-keeper's wife.

During one of such rests in the lodge while Edith is in the “Countess’ Study,” the governess meets with two young gentlemen—George Ferrars and Marston. After mutual introduction the former gives the curious information that he is at present engaged in following a clue for his sister, Mrs. Malcolm. The latter, who is fond of penetrating into the depths of things occult and who is a clairvoyant, has received a mysterious communication: she must become acquainted with a young girl connected with an old manor called Kinseyle-Court. His companion, Marston—the chief hero in the occult plot—turns out, later on, to be a strong mesmerizer, one deeply versed in the mysteries of psychic lore.

Meanwhile, feeling more brave with two young men to protect her from possible ghosts, Miss Barkley “marvelling at the strange coincidence,” proceeds in search of Edit in company of her new acquaintances. But Edith does not answer the call from the hall. In great terror the governess rushes through the old house in search for her and finds her pupil at last.

Half kneeling, half lying prostrate on the floor, her creamy white dress shining as though luminous in the moonbeams, her hands clasped together and her face turned upwards towards. . . . the Countess’ Study. . . . .

“Oh, why did you disturb us?” she said in a dreamy tone . . . . “ I feel as if I had been in Heaven, but now she has gone. . . . . .”

“The beautiful angel has been here just where I am standing talking to me, for I don’t know how long, filling my mind with such rapture I can’t describe it to you . . . I have been lifted up out of myself—I can’t bear to come down again. . . . . ”

Edith cannot tear herself away from the spot where she had this first experience of living in her Higher Self, and outside of her body. A little water brought by Marston, however, who says in a confident tone that—

“It is pure water, with only a little magic in it . . . . which will not be at war with the vision”

—recalls Edith back to this life, and the two—the natural born seeress and the strong adept and mesmerizer, become linked in the same destiny from that hour henceforward.

It is not mutual love however—as no profane novel writer would fail to make it. On Edith's part it is not even a very acute sympathy or interest. She feels his influence later on, and chiefly during her hours of supersensuous existence, when separating from her body she lives in her "Higher-Self." Otherwise, this first and several subsequent meetings have no immediate effects upon the girl—though Marston's fate is sealed from that night. He becomes passionately devoted to her, but with a mystic love that has nothing of the terrestrial element in it.

Edith and Marian Malcolm (Ferrars' sister) soon become great friends and feel a passionate affection for each other. Both are mutually attracted at first, because both labour under the impression that they are visited by one and the same "Spirit Queen"—although the latter is only the glorious Spirit SELF of the pure girl, called Edith, who thus strangely mistakes that Higher-Self for a being independent of her own individuality. Marston, the adept in occult mesmerism, finally disabuses her and reveals the truth to the young Seeress. But in doing so he seals his own destiny.

There is a deadly secret in his life, a mystery that is known only to this old and trusted friend of his young days, Ferrars, and his sister, and one that makes him lead the life of a Cain, for no crime of his own. That crime—expiated by his father on the gallows—digs an abyss between himself and the girl he loves. With his mesmeric power over her it would be easy for him, as he says to Mrs. Malcolm, to have chained her life to his, but he will not do it. "Would it not have been base to do so?" he asks. As for Edith, as she brings back to earth none of the knowledge of persons and things she exhibits while plunged by Marston in her trances, she is ignorant of that great love. None of the terrestrial impurities seem to touch her, and she is wholly absorbed only in her dream-life. She even gets engaged to a worthy Colonel who adores her, but whom she consents to wed, simply because, as she writes, "I have been paired off by my destinies and my friends with Colonel Denby."

In one of her trance states she reveals to Marston and Mrs. Malcolm that her lung is very weak and that she will not live, that in her waking hours, feeling strong and healthy, she is ignorant of the danger; though when the doctors find it out this does not seem to affect her in the least. She remains throughout the same dreamy and, at the same time, merry girl as from the first.

It is this pre-eminently occult feature—the constant though unconscious longing for deliverance from the terrestrial bonds in every true psychic, all the attractions, happiness and joy of a young life, notwithstanding—that the author has admirably developed and described in his heroine. Her dual nature, so difficult to maintain in contrasted harmony in the same character, is drawn with a masterly hand by the author. He has created a marvellously natural combination in his heroine. Edith longs for the unalloyed bliss of a "Higher-self state" whenever she approaches the arcanum of her own nature, and yet once she is back on earth, she assumes no mystic melancholy airs, shows no disgust for life, but is thoroughly herself each time—the young and joyous daughter of the earth.

"Nobody would live in the body if they knew what it was to live in the world of spirit" she argues, when lying entranced. . . "but one must never hasten the change," she adds. And yet all the aspirations of her life in her external body seem to make her unconsciously strive after that glorious "change," as "everything else does seem so poor and worthless compared to the glory and joy" of that disembodied yet fully conscious state Thus the two parallel lines of life of the illusive, external Edith and her HIGHER SELF as "Spirit Queen" and her own guardian—reminding us of the dramatic interview of Zanoni with his shining and glorious Augoeïdes—are never blended together, and yet they present an integral whole, an artistic blending of the same spiritual individuality, the immortal reflecting itself in the mortal.

The reader of United finds more than one mystic scene in it, whose details are occult truths presented under a semblance of romantic fiction. It is the business of the intuitional and esoteric student to discern the correct doctrine under a slightly modified form for purposes of an easier reading. The sacrifice of Sidney Marston is of an intensely dramatic character and true to life in the great and mysterious possibilities of the occult transfer of forces and even LIFE in mesmeric phenomena. In his intense and immortal love for her, his "Soul Queen," who can never belong to him on this earth, Marston wants her to live and even to wed another man as he knows she could never be happy with himself. Hence he resolves to infuse into her veins and rapidly disappearing lungs the breath of life from his own organism, and then to die and vanish from this life to be ever near to her in his invisible soul-body. This he accomplishes notwithstanding her opposition, subduing her will under his stronger energy.

"Be merciful and gracious and do not reject my offering," he pleaded. "For Edith, dearest, I tell you the die is cast—the step istaken. I would not draw back, if I would. . . . . This day has been spent in . . . work that cannot be undone. . . . . If I had been dying from common-place illness. . . . . I should not be more free than I am to speak to you as I am speaking. I shall never see you again my beloved, after this night. . . . . I give you my life, my own. It is my supreme act of will. . . . . It is transfusing into your being as I speak, and my heart that has been beating for you only for so long, is beating nearly its last now in glad and proud exhaustion for your sake, as it rests for the first and last time against your own. You shall be happy in this life, my glorious queen,—in this life as in the next—and you will not be pained by the recollections of this evening after the first excitement of it has passed. . . . . My beloved, we could not both be happy on this earth, and I choose to stand aside and let you pass. Anyhow I am of service to you in dying, and I can be of no service to you living."

Whatever influences were working upon her, the intense excitement through which she was passing, or something else as well, were now so powerful that any coherent thought, not to speak of argumentative protest, were wholly impossible for her. She lay in his arms panting, and flushed and giddy with the tumultuous energy pulsing through her veins. . . . .

Under the dominion of a different kind of bewilderment his own words become more confused and his own sight uncertain—"Ah! I am staying too long," he stammered.

"I must go, good-bye, good-bye."

He rose to his feet, staggering as if intoxicated, clutched the chairs, and made his way to the door . . . . . Edith came flying through the hall from the drawing-room as he was opening the carriage door.

"Do not let him go!" she cried. "Marian—he is very ill. Stay! I command you to stop. I will not live without you."

"Too late! Too late!" he answered, but rather in exultation than in sorrow. "Drive on," he called in a loud voice to the coachman.

. . . . . .

"He has died for me," Edith said almost fiercely. "We shall never see him living again."

They never did; for as Edith explained it:

"These things which are so strange to you are tremendous realities to him and to me. He had always been able to make me strong—to refresh me by magnetism when I was enfeebled, and that used to exhaust him in exactly the same way it strengthened me. It was a transfer of vitality. He could give it out, I could absorb it. But these small efforts in the past were as nothing to what he found out at last to be possible. He has learned how to pour out his life in a great flood upon me, so that I have been made strong and well, and he is dead at this moment in the carriage that is driving his body to London! . . . . . ."

Is this a fiction or a real fact in nature? Perchance, when that which Dr. Richardson calls "etheric nerve-force," the life principle, is better known and accepted, the seemingly impossible phenomenon will become comprehensible. If animal magnetism is a fluid, a force, an energy, call it what you will [and] can heal diseases by infusing new life-energy into the patient's veins, why is the transfer of the whole supply of it from one body into another an impossibility? Truths are stranger than fictions, and very often so. Still they are truths and have to remain facts in nature.

But the sacrifice proved useless. Instead of remaining in her physical organism, the life-energy Marston imparted to her, took another direction, and under the intense spirituality of Edith, loosened still more the bonds of union, between her astral Higher Self and the body.

Edith determined to leave her body for good. “Dear,” she said consoling Marian,

“Don’t you see it must be so? Knowing what I know now, and with the consciousness so vivid of what the other life open to me is like, how can I possibly go on with this one?”

There is a magnificent scene of clairvoyance between the two friends Marian and Edith in the old Manor, near the “Countess’ Study,” a day or two before the last disembodiment of the latter.

Then, the last scene, after Edith had prepared her father—unconscious of his approaching loss—to separation with his only child. In the night Mrs. Malcolm

Felt the glorified spirit of Edith beside her, even as she lay in a state of slumber. . . . . It seemed to Mrs. Malcolm when the morning came, that she had passed through years of time, and that the bodily Edith was a beautiful memory rather than a fact of yesterday.. . . . . .

And then Edith bid her good-bye. The last words the vanishing spirit utters reveal the secret of her determining upon the untimely “change”. For she says:

“It is hardly good-bye from me at all, for I shall scarcely be conscious of missing any part of you from the Higher Self that will be always with me. I shall be none the less with you because I shall be also with the one other person who has earned so thoroughly the right to blend his existence with mine.”

Marston and Edith were UNITED in Devachan “from whence no traveller returns.” The glorious “Higher Self” with which we are united during life, gathers around itself the Higher selves of all those whom it loved on earth with an immortal spiritual love. Thus the spirit of Edith was right in saying to Marian she would not miss “any part of her from HIGHER SELF, who would always be present.

H. P. BLAVATSKY.

June, 1887

JUGES OU CALOMNIATEURS?

[Le Lotus, Paris, Vol. I, No. 4, juin 1887, pp. 193-203]

«. . . . [Madame Blavatsky] n'est pas le porte-voix de voyants que le public ignore, ni une simple et vulgaire aventurière; mais nous croyons qu'elle a conquis sa place dans l'histoire comme l'un des plus accomplis et des plus intéressants imposteurs dont le nom mérite de passer à la postérité ».

—Proceedings of the Society for Psychical Research, Vol. III, Part ix, décembre 1885, p. 207.

M. Hodgson, l'auteur de ce remarquable verdict* aurait dû, pour se montrer aussi prophétique que sagace, ajouter ces mots: «Oui, son nom passera dans l'histoire. Il figurera, au vingtième siècle, entre les noms de comte de Saint-Germain et de Cagliostro, dans les encyclopédies futures; article: 'Les Imposteurs célèbres'».

Eh bien! je ne m'y oppose pas. Je m'y trouverai en fort bonne compagnie. En effet, une vieille femme qui a eu assez d'esprit pour berner depuis son enfance tous ceux qui l'approchaient, qui pendant ces quatorze dernières années, a su tromper—mettons hypnotiser—des centaines d'hommes intelligents et des douzaines de personnages de la meilleure société, comprenant des esprits supérieurs fort connus comme hommes de science, une telle femme mérite, certes, de passer dans l'histoire, et ses victimes avec elle, hâtons nous d'ajouter.

Le verdict a fait le tour du monde.

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* Voir Le Monde Occulte (préface: p. vi; etc., et postface, 349, etc.). Pour tous les passages obscurs de cet article, nous renvoyons le lecteur ignorant de ces évènements contemporains au Monde Occulte publié par l'éditeur de cette Revue. (F. K. G.)

[These initials stand for Monsieur F. K. Gaboriau, Editor of Le Lotus, and his reference is clearly to his own French translation of The Occult World by A. P. Sinnett, which was published under the title of Le Monde Occulte: Hypnotisme Transcendant en Orient, Paris and Brussels, 1887, and contained 368 pages.—Compiler.]

Il a été accueilli avec avidité par tous les journaux bavards et cancaniers, et a reçu l'hospitalité la plus bienveillante sur les pages des revues dites scientifiques et philosophiques,* il a fourni de belles phrases à des brochures plus ou moins littéraires et a été acclamé et commenté par l'armée grouillante des reporters à tant de sous la ligne. Mais pourquoi a-t-on choisi cette phrase du décret Hodgson? C'est tout simple. Ce décret venait d'une Société scientifique, de cette Société des Recherches Psychiques qui prétend séparer le bon grain de la paille, reconnaître le vrai du faux et établir ainsi le règne de la paix et de la fraternité entre les matérialistes et les spirites anglais. Son fondateur et chef, d'ailleurs, M. Myers n'a-t-il pas appartenu pendant trois ans à la Société Théosophique? Tout le monde ne sait-il pas, à Londres, qu'il a était un des premiers «bernés», puisque bernés l'on veut, de la London Lodge of the Theosophical Society, et qu'il fut un temps où il croyait parfaitement à tous ces phénomènes? Ces derniers sont appelés «niaiseriess» maintenant, dans la Revue scientifique, dont le directeur est un autre ex-théosophe, qui s'est retiré à temps, comme à l'Opéra comique, pour sauver le buste de la Science.†

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* Voir les articles pédantesquement ridicules de la Revue scientifique (16 avril, 1887, p. 503), de la Revue philosophique (avril 1887, p. 402), de la Revue de l'Hypnotisme (février 1887, p. 251), etc., (F. K. G.).

† N'ayant jamais eu l'honneur de connaître M. Charles Richet, ce n'est pas moi toujours qui l'ai berné en le faisant entrer dans la Société, mais bien deux ex-théosophistes ardents, une parisienne et un russe. Ce dernier, ayant juré à tout le Paris théosophique qu'un des Adeptes (Mahatmas) lui était apparu en corps astral, dans sa chambre, avait causé avec lui près d'une heure, assis sur une chaise en face de lui, et qu'il lui était réapparu encore une fois, dix minutes aprés l'avoir quitté, afin de lui donner une preuve que ce qu'il avait vu n'était pas un rêve, il en résulte que je ne suis pas la seule à avoir inventé les Adeptes orientaux, s'ils ne sont que des fictions. Ce monsieur visité croit sortir de son mauvais pas, à l'heure qu'il est, en donnant le change. Il assure à tout le monde que c'est Mme Blavatsky qui l'avait hypnotisé, le forçant de la sorte à voir cette scène. S'il en est ainsi, l'illusion ayant duré près d'une heure, il serait peu logique de me refuser la possession de pouvoirs extraordinaires. Le phénomène n'en serait que plus remarquable. La Revue scientifique trouvant que Le Monde Occulte «pourrait être l'objet d'une curieuse étude sur l'état psychologique de son auteur et de ses héros » (No. 16, avril, p. 503), aurait dû commencer par faire cette étude sur les deux théosophistes qui ont recruté son Directeur dans les rangs de l'armée théosophique, avant que de lui permettre de s'y engager. Potins de femmes et personnalités s'accordant mal avec la Science exacte.

[See Compiler's Note following the English translation of the above long footnote.—Compiler.]

Ergo: la sentence vient de haut; Mme Blavatsky est condamnée par contumace.

Tout ceci, je l'écris, ne cédant qu'à contre-coeur aux instances de mes amis. On me supplie de répondre aux volumes de railleries de perruquier, de blagues ineptes accumulées par les journaux, aux accusations plus sérieuses des revues de science et de philosophie. La vie est trop courte, et le temps trop précieux pour qu'on le perde à contredire des propos en l'air, des suppositions basées sur des hypothèses—toutes scientifiques qu'elles soient. Je cède, mais en me réservant le droit, dans ce cas, de dire ce que je pense. Tant pis pour ceux qui entendront la vérité.

Or, je conteste à la science, quand même elle s'intitulerait «psychologique», le droit de toucher des questions dans lesquelles, matérialiste jusqu'au bout de ses ongles crochus qu'elle est, elle ne peut que voir du bleu. Pour être regardé comme un expert dans un art quelconque, il faut être soi-même artiste en cette spécialité. Or, si l'on excepte M. Myers qui fut un croyant et qui accepta d'abord les phénomènes sur foi, pour les répudier ensuite—sur foi encore,—se fiant à la sagacité de son agent, c'est-à-dire au témoignage absolument isolé d'un ignorant en mystères psychologiques, aucun des juges et jurés de la Société Psychique n'est compétent à se prononcer sur les manifestations anormales. Pas un n'est médium, ni occultiste, parmi ces bons savants de Cambridge. Aussi ont-ils déclaré Eglinton—un des médiums les plus remarquables de l'Europe—un imposteur, depuis A jusqu'à Z.

La science est aux abois. Forcée par les faits, qui ne respectent aucune perruque, de se rendre à leur évidence, elle a été mise en demeure de donner son opinion sur les phénomènes psychiques.

Elle s’y soumit diassez mauvaise grâce. Il y en a, parmi ses représentants qui se sont adonnés avec ardeur aux recherches hypnotiques. En sont-ils plus avisés pour cela? Ceux qui se sont convaincus de la réalité des phénomènes, ainsi que de l’impuissance de la science à les expliquer par des données purement physiologiques, se taisent, n’osant parler, car ils savent bien ce qui les attend. La liste est longue des savants connus qui, après s’être aventurés sur l’arène du spiritisme pour y briser une lance dans la défense des phénomènes, se sont vus classés par leurs confrères sous l’étiquette de non compos mentis. M. Wallace, le grand naturaliste de Londres, a fermé la bouche et ne dit plus rien; M. Crookes préfère également le silence; M. Gibier est à la veille d’être proclamé un aimable halluciné, sinon un charlatan comme le traitait un de ses confrères que je ne veux pas nommer; et ainsi de suite. . . . .

Un peu de logique, s’il vous plait, Messieurs mes juges et calomniateurs. La Société Psychique de Londres pouvait-elle se prononcer en faveur de tous les phénomènes décrits dans le Monde Occulte et ailleurs, sans risquer de perdre son titre de «scientifique»? Comment son adhésion à tout ce qui me fut attribué par les phénoménalistes aurait-elle été reçue par les savants qui nient d’emblée l’existence des forces intelligentes en dehors de l’homme? C’était une question de vie ou de mort, le to be or not to be d’Hamlet. Une fois que les calomnies d’une méchante femme, poussée par la vengeance et aidée de toute une noire armée de missionnaires, furent publiées dans l’organe évangelique de ces derniers, la Société Psychique—ou plutôt son fondateur théosophiste—n’eut plus qu’à choisir entre les deux cornes du dilemme. De deux choses l’une: (a) ou bien il devait déclarer publiquement que les accusations de la dame Coulomb étaient des inventions, et dans ce cas, lui et sa Société savante auraient eu à partager les quolibets lancés contre les théosophes, à être noyés dans un fleuve de ridicule, il aurait perdu sa caste enfin, comme on dit aux Indes, et pour toujours; (b) ou naviguant avec le courant, il fallait bien, pour se tenir sur l’eau, proclamer que tous les phénomènes, les Mahatmas et leurs agents étaient une immense imposture.

Impossible de transiger; c’était à prendre ou à laisser. La Société Psychique s’était trop avancée et trop compromise.

Sait-on seulement dans quelles circonstances eut lieu l‘enquête de M. Hodgson aux Indes? Que sait-on de cet agent devenu si célèbre pour sa «sagacité merveilleuse», sagacité à faire pâlir les exploits des mouchards les plus renommés? Eh bien, je vais vous renseigner; et je défie mes ennemis de me donner un démenti.

Ce jeune homme, sans expérience aucune, n’ayant pas la moindre idée des phénomènes psychiques ou autres est envoyé aux Indes; à lui seul, il est procureur, juge, juré et avocat, tout à la fois. Arrivé là, il devait faire une enquête, prendre note de tous les phénomènes produits depuis sept ans, comparer les témoignages des théosophistes avec ceux de leurs dénonciateurs, etc., etc. Comment s’y est-il pris? Il n’a interviewé que nos ennemis, des missionnaires hydrophobes, des ex-membres de la Société, expulses de nos rangs, des railleurs et des matérialistes endurcis. Les chrétiens protestants dont se compose la société anglo-indienne, à cheval sur la routine du cant, guidés dans un fourreau de correction et de respectability, le reçurent à bras ouverts. Depuis la fondation de la Société Théosophique aux Indes, ce monde anglo-indien, le monde officiel et jaloux, s’était montré notre adversaire implacable. M. Hodgson aimait à faire figure dans les salons; il recherchait les bals et les grand dîners, et il avait à choisir entre ce monde pétillant de champagne frelaté sinon d’autre chose, et notre monde occulte. C’est ainsi qu’il vint un jour chez nous emprunter un costume de prince indou d’un de nos théosophistes pour se pavaner à un bal costumé donné par le gouverneur de Madras. Une fois là, il déclara publiquement, à la grande joie du monde respectable et correct, que la Société Théosophique n’était qu’une imposture; c’était, selon lui, une association d’imbéciles trompés et de trompeurs intelligents.

Un détail curieux sur les lettres que je suis accusée par les missionnaires d'avoir écrites, et que l'expert de Londres, après de longues hésitations *, trouva être de mon écriture, c'est-à-dire tracées par la même main qui avait, disait-on, écrit toutes les lettres des Mahatmas: M. Hodgson les a portées sur lui pendant des semaines entières. Il vint nous voir tous les jours. Il logea chez nous pendant une semaine. Ces lettres, il ne me les a jamais fait voir, il ne m'a jamais demandé d'explication à leur sujet. Jusqu'à ce jour je n'ai jamais aperçu la couleur d'une de ces lettres "incriminantes". Et ceci s'appelle une enquête scientifique et faite d'une manière impartiale!

Quand on veut tuer son chien, on le dit enragé, et M. Pasteur lui-même n'y pourrait rien faire. Et l'on veut que je me défende! Devant qui, bon Dieu? Devant ceux qui croient en M. Hodgson et qui prennent ses déplacements au sérieux, ou devant les pauvres reporters pour qui je suis une mine inépuisable de gros sous? Les premiers m'avaient condamnée d'avance comme charlatan, avec ou sans cette fameuse enquête de si triste célébrité pour la Société Psychique. Ils n'ont jamais changé d'idée. Cela n'a fait que de leur fournir un semblant de droit de plus: celui de proclamer sur toutes les gouttières ce qu'ils disaient en petit comité depuis que mon nom est devant le public. Les autres, allons donc! Il faut bien que le pauvre monde vive. Si en m'appelant «grosse grenouille» ou «farceuse» un dîner est assuré à un pauvre journaliste affamé, je ne m'y oppose nulle ment.† La charité et le pardon entrent dans la liste des vertus théosophiques. D'ailleurs, est-ce qu'il y en a un seul parmi mes détracteurs parisiens si âpres à la curée, qui me connaisse?

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* Je ne m'étonne pas de ces hésitations, attendu qu'un autre expert, non moins célèbre, et qui occupe à Berlin une position en vue au Tribunal, a prononcé une décision diamétralement opposée à celle de son confrère de Londres. Cet expert a, dans un document officiel, écrit et juré, déclaré que les lettres signées des initiales du Mahatma K. H ne pourraient en aucun cas être de la main de Mme Blavatsky.

† Voir la Lanterne, journal des insulteurs: 30 novembre 1886. (F. K. G.)

Quant à mes amis—les vrais amis—ils ont confiance en moi comme par le passé. Pour chaque désertion—et il y en a bien peu—j'ai acquis dix nouveaux amis dévoués, autant de membres pour notre Société. Le seul résultat des foudres lancées contre moi par la Société Psychique a été de forcer l'attention publique à se partager entre les régents bulgares, M. de Bismarck, le Pape—et moi. C'est fort flatteur. D'autant plus que les tours de force psychiques accomplis par ces Messieurs sont bien plus remarquables que tous les phénomènes qui me sont attribués. Un autre résultat cependant est la formation, en Angleterre même, d'une nouvelle Loge théosophique intitulée: Blavatstky Lodge, et sa transformation prochaine en Société Théosophique de la Grande-Bretagne englobant en son centre la London Lodge et les autres branches.

Maintenant, une dernière question à vider. Toute action et à plus forte raison toute série d'actions, s'étendant sur un grand nombre d'années, commise par un individu quelconque, doit avoir nécessairement un motif plausible. Tout arbre se juge par les fruits qu'il porte. Quel a donc bien pu être le motif qui m'a poussée à fonder la Société théosophique, à révéler ce que j'avais tenu secret pendant de longues années, à me jeter, enfin, corps et âme dans la gueule du monstre qui a nom Opinion publique, qui m'attendait à mon entrée dans l'arène? La nécessité de trouver un motif cadrant avec ses conclusions était si bien reconnue par la Société psychique que ce fut la tâche la plus ardente et la plus ardue de cette dernière. On ne put en découvrir aucun; mais les faits suivants furent reconnus par M. Hodgson:

1° Je n'avais jamais accepté un sou pour les phénomènes. Toute offre de ce genre avait été constamment rejetée. Il suffisait que quelqu'un m'offrit une rémunération * pour qu'il perdit tout espoir de jamais obtenir de moi l'ombre d'un phénomène.

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* Bien des rajahs que l'on pourrait nommer m'offrirent des milliers de roupies en vain. En Amérique, un millionnaire me fit offrir 10,000 dollars si je parvenais à lui faire constater un phénomène des plus simples—que je n'avais jamais refusé de produire à aucun de nos membres—le tintement mélodieux d'une ou plusieurs notes, en l'air. Il fut repoussé, et je n'en voulus plus entendre parler. Ceci est de l'histoire, s'il vous plaît.

2° M. Hodgson constata, tout au contraire, que depuis sa fondation, je donnais tout mon argent à notre Société avec mes services incessants et gratuits.

3° Des bijoux de prix furent reçus par bon nombre de personnes, même quelquefois par celles qui n'étaient pas de nos membres, tandis que maintes fois des théosophistes pauvres, ou dans un besoin urgent, recevaient des sommes assez fortes (dans un cas 500 roupies: 1250 fr.), dans des lettres venant des Mahatmas: lettres que je suis accusée d'avoir écrites!

4° Plus un théosophiste était pauvre, plus sa position sociale était humble, et plus il avait de chances d'être témoin des plus grands phénomènes.

Je dirai en passant que des vrais phénomènes sérieux * personne n'a jamais soufflé mot publiquement: ils furent toujours tenus secrets et sacrés.

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* La Revue scientifique dit: « . . . On se demande pourquoi des êtres humains, doués d'une puissance aussi grande, s'amusent aux niaiseries que l'on nous rapporte». Le bibliographe le saurait s'il s'était donné la peine de lire le livre. Un peu plus loin: « . . . Les objets sur lesquels Mme Blavatsky exerce sa puissance et celle des mystérieux adeptes . . . sont vraiment trop mesquins». La Revue philosophique a de semblables réflexions. Il nous serait facile de faire à notre tour d'aimables plaisanteries sur l'importance que ces messieurs qui se sont adjugé le monopole de la science, attribuent à leurs pauvres expériences, ridicules quand elles ne sont pas dangereuses. On pourrait montrer Nana hypnotisée, offrant les symptômes d'une grossesse suggérée, au grand amusement de nos badauds, ou allant embrasser, à très courte échéance, tel grave professeur qui sert de risée, sans s'en apercevoir, à toute une bande de gamines, pour démontrer la névrose de la psychose de l'hypnose; on pourrait représenter M. X. trempant dignement son doigt dans de l'urine mieux dosée que son cerveau, et le sucant pour constater si la saveur est acide, acerbe, styptique, ambrosiaque ou asparago-nauséeuse; ou bien encore évoquer l'image de ce savant allemand, qui, récemment, couché dans une baignoire, s'occupait-noblement à souffler sur son pubis émergeant de l'eau pour faire des études comparatives sur les sensations tactiles de chaud et de froid. Mais nous voulons être indulgents. (F. K. G.)

Ce n’est que la catégorie de manifestations psychiques et autres sans aucune importance et produites pour l’amusement des amis—théosophistes comme non-théosophistes—qui furent trainées au grand jour par l’indiscrétion de certains membres enthousiastes. Je m’y suis toujours opposée; mais le courant a été plus fort que moi: il m’a renversée, et c’est sur le cadavre de ma réputation et de mon honneur que certains faits ont été portés à la connaissance du public.

Quel pouvait donc être ce mobile insaisissable, mystérieux, auquel je suis accusée d’avoir obéi pendant ces quatorze dernières années, d’avoir sacrifié tout mon avoir, tout l’argent que je gagnais ailleurs avec mes travaux littéraires, toute mon énergie, ma santé—perdue pour toujours,—presque ma vie enfin? Etait-ce l’ambition, le désir de me voir célèbre? Impossible, car je m’y serais mieux prise dans ce cas. Je serais restée l’amie et l’alliée des spirites et des spiritualistes, mes plus implacables ennemis aujourd’hui. J’aurais montré un respect au moins apparent pour les missionnaires et le clergé, au lieu de les dénoncer; j’aurais brûlé de l’encens au nez des dieux de l’opinion publique et fréquenté le monde. J’y serais restée un mouton de Panurge, au lieu de montrer mon indifférence—j’allais dire mon mépris—à ce monde frivole, sans cœur, sans tête, sans entrailles pour la misère d autrui et surtout pour ceux qui lui tournent le dos. Je ne fis jamais rien de tout cela.

Il devait être bien fort cependant ce motif, qui, m’ayant poussée d’abord à inventer des Adeptes et une Fraternité puissante dans les Himalayas, me contraignit ensuite à forger des lettres au nom de plusieurs d’entre eux. La tâche n’était pas facile. Les écritures de ces lettres sont aussi différentes qu’en sont les styles. Elles étaient rédigées en anglais, en français, comme en russe quelquefois: trois langues que je connais. Mais elles étaient écrites aussi, souvent, en sanscrit, en marathi, en bhâshâ, en tous les dialectes de l’Hindoustan, dont je ne sais pas le premier mot.

A côté des quelques lettres dont des fragments ont été publiés de temps en temps, il existe des volumes entiers d'autres lettres dont fort peu de personnes ont eu connaissance: des lettres privées, pleines de philosophie, que quelques théosophistes conservent comme des reliques. C'est à la rédaction de ces lettres que je suis accusée d'avoir consacré mon temps et ma vie. Pourquoi? Eh bien, le sagace M. Hodgson l'a trouvé! Selon lui, c'est par pur patriotisme et comme espionne pour le compte du gouvernement russe que j'ai inventé tout cela. L'accusation laisse beaucoup à désirer, car elle n'explique rien. De quoi les Adeptes indous et bouddhistes vivant dans les Himalayas pourraient-ils jamais faire beneficier mon pays? Comment un coup de clochette dans la botte d'un Anglo-Indien ou une cigarette passant d'une poche dans un piano pourraient-ils devenir utiles à une armée russe en train de faire une trouée dans l'Afghan? Autant de mystères qui ne font qu'embrouiller le chaos des explications scientifiques de la Société psychique. Ce ne fut qu'un immense éclat de rire, à la lecture de cette sotte accusation, depuis le cap Comorin jusqu'aux sommets de Simla. Pas un Anglo-Indien qui ne sache que c'est une absurdité. Les Anglais, aux Indes, peuvent dire mea culpa, pour bien des alarmes créées par leur peur chronique des Russes, mais jamais ils n'ont été assez bêtes pour croire à un motif semblable. Ils savent trop bien le contraire. Pendant les trois premières années que je passai aux Indes, le vice-roi lui-même n'eut pas une aussi belle escorte d'agents de police deguisés que celle qui me gardait nuit et jour. Je fus suivie et surveillée partout où j'allai. Enfin, de guerre lasse, on me laissa tranquille. Convaincus qu'il n'y avait rien à surprendre, ils en furent pour leurs frais. C'est Sir Frank Souter, ministre de la police à Bombay, et Sir Alfred Lyall, à Simla, qui me l'ont confessé personnellement.

Cherchez donc ailleurs, messieurs les journalistes. Cherchez toujours, et tâchez surtout de trouver un motif logique, raisonnable. En attendant, si vous tenez absolument à m'accuser, tâchez de ne pas oublier que vous êtes Français, et essayez d'être au moins un peu plus polis, s'il vous est impossible de faire preuve d'impartialité et de bon sens.

Une fois que vous acceptez le portrait tracé de la main d'un ignare en matières occultes, et que vous copiez en toutes lettres que Mme Blavatsky «n'est pas une simple et vulgaire aventurière», mais qu'elle mérite de vivre dans le souvenir de la postérité « comme l'un des plus accomplis imposteurs, etc.», n'allez donc pas gâter l'effet de cette belle phrase. Car il est tout bonnement impossible de croire qu'une personne de cette forcelà ait jamais pu se rendre coupable de certaines maladresses, que vous lui attribuez. C'est une position qu'on ne saurait conquérir étant sujet à toutes ces folies, ces bourdes, ces oublis incroyables dont on m'accuse. L'hypothèse tombe par son propre poids.

Donc, de deux choses l'une: ou bien je suis (a) une femme innocente et calomniée le plus lâchement du monde, pour des raisons qui sont loin d'être mystérieuses; ou bien je suis (b) une hypnotisée chronique. Ma nourrice m'aurait suggéré qu'il y avait des Adeptes et des phénomènes.... Mais qui donc l'aura suggéré à tous ceux qui croient avoir vu de leurs yeux Mahatmas et phénomènes? Nouveau mystère! D'un côté, «un témoin de la valeur de M. Hodgson » (Revue de l'hypnotisme; article écrit par M. Tétard, hypnotisé à son tour jusqu'à accorder au témoin une valeur que personne ne lui reconnait à Londres); de l'autre, quelques centaines de témoins dont la valeur n'est, certes, pas moins grande que celle du témoin de M. Tétard. Seraient-ils tous hypnotisés par moi, par hasard?

Dans ce cas, Messieurs les journalistes et surtout Messieurs les Directeurs de Revues hypnotiques scientifiques et philosophiques, venez donc, pour l'amour de la science, me demander quelques leçons de suggestion et d'hypnotisme, au lieu de perdre votre temps à me calomnier. Car si tous ceux qui sont restés fidèles à la Société Théosophique et à moi personnellement (une bagatelle de milliers de théosophistes représentant les cent et quelque sociétés aux Indes, avec plusieurs centaines d'Européens et d'Américains) passent leur vie sous l'effet permanent de mon hypnotisme,

et que cette hypnotisation leur fait prendre des vessies pour des Adeptes * et des lettres écrites par moi, ou même copiées dans des journaux spirites, pour des lettres de haute philosophie,—alors, convenez-en, je dois être plus forte que toutes vos grandes sommités médicales. Les docteurs Charcot, Ch. Richet e tutti quanti ne m'iraient pas à la cheville dans ce cas. Quant à la pauvre Société Psychique, à moins qu'elle ne franchisse, et vite, l'étroit horizon de son «telepathic impact» dont elle nous rebat les oreilles, elle finira par hypnotiser si bien son public qu'il n'y aura bientôt plus moyen de le réveiller.

Enfin, et pour terminer cette trop longue causerie, voici un extrait qui montrera que les opinions sont partagées à mon sujet, et se resument en trois, diamétralement opposées. Je le tire d'une lettre d'un Anglais, M.B. . . . . capitaine aux Indes, théosophe et homme d'esprit.

. . . . Je suis désolé que vous preniez trop au sérieux le fiasco des misérables Coulombs et la besogne nauséabonde brassée par M. Hodgson à la Société des Recherches Psychiques. Ce n'est qu'un sujet d'amusement pour vos amis, car il est facile de pénétrer les dessous de l'histoire. C'est justement ce à quoi il fallait s'attendre. MM. Gurney et Myers lancèrent la Société Psychique au milieu d'une belle sonnerie de clairons qui ne fut saluée que par la éclats de rire d'un monde moqueur. Comme conclusion, ils prouvèrent quele public connaît les choses et ne se laisse pas imposer. L'affaire Coulomb s'éclaircit en un rien de temps. Hodgson est l'homme de Madras: Veni, vidi, vici. Il avait sa réputation à faire à vos dépens; c'était une question de vie ou de mort pour lui et la Société Psychique. Ainsi va le monde; nous n'avons pas à nous en plaindre, mais plutôt à nous en réjouir. La Société Théosophique est purgée: maintenant vous voyez quels sont vos vrais amis. Il n'y a plus que les sots et les cerveaux vides qui prêtent attention aux paroles d'un Hodgson. Connaissez-vous la publication catholique The Month? Cette revue a fait, dans ses numéros de février et de mars, un compterendu du Monde Occulte et de Esoteric Buddhism; elle en tire la conclusion que vous êtes une horrible sorcière. Juste ciel! Ils doivent évidemment rire d'Hodgson et de son grand rapport. Ainsi, comme vous voyez, les opinions sont partagées en trois camps: le parti Société Psychique, de l'espionne russe et du charlatan; le parti Sainte-Église?

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* On a été jusqu'à dire que les corps astraux vus par quantité de témoins étaient en baudruche gonflé. (F. K. G.)

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de la magie diabolique chère à des Mousseaux et de Mirville; et enfin, nous-mêmes, qui vous avons gardé notre confiance après avoir lu le bon et le mauvais rapport. Quant à moi, je n'ai d'autre but en vue que la poursuite de la vérité.*

Voici tout ce que j'ai à dire sur ce concert de calomnies et de cancans ineptes qui commence à devenir monotone. Je suis trop sérieusement occupée pour perdre mon temps à répondre à tous les loups qui hurlent à la lune. . . .

H.P. BLAVATSKY.

Londres (Maycot), juin 1887.

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* Nous avons eu cette lettre entre les mains pour traduire ce passage, et nous avons pu voir que le cabinet noir ne se gêne pas pour décacheter les lettres envoyées à Mme Blavatsky; car sur l'ouverture se trouvait le cachet postal: found open and officially sealed. (F. K. G.)

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JUDGES OR SLANDERERS?

[Le Lotus, Paris, Vol. I, No. 4, June, 1887, pp. 193-203]

[Translation of the foregoing original French text by Dr. C. J. Ryan]

". . . . . For our own part, we regard her [Madame Blavatsky] neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history."

—Proceedings of the Society for Psychical Research, Vol. III, Part ix, December, 1885, p. 207.

Mr. Hodgson, the author of this remarkable verdict, ought to have added the following, in order to show that he was as prophetic as he was sagacious: "Yes, her name will pass into history.

It will figure, in the twentieth century, between the names of Count de Saint-Germain and Cagliostro in future encyclopedias: article ‘Celebrated Impostors’.” *

Well, I have no objection. I shall find myself in excellent company. Really, an old woman who has had enough wit from her childhood to make fools of all who came near her, who for the last fourteen years has been able to deceive—let us say, to hypnotize—hundreds of intelligent men and dozens of personages of the highest society, including some brilliant minds very well known as men of science, such a woman surely deserves to pass into history, and, we hasten to add, her victims with her.

The verdict has gone around the world. It has been welcomed with avidity by all the garrulous and tattling journals, and has received the most friendly hospitality in the pages of the so-called scientific and philosophic magazines;† it has provided high-sounding talk for some more or less literary pamphlets, and has been hailed and commented on by the swarming mob of penny-a-liners. But why did they choose that sentence from the Hodgson decree? It is perfectly simple. That decree comes from a scientific Society, from that Society for Psychical Research which lays claim to separate the good grain from the chaff, to recognise the true from the false, and so to establish the reign of peace and brotherhood among the English materialists and spiritualists.

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* See The Occult World (preface, p. vi, etc., and Appendix, p. 349 etc.). For all obscure passages in this article, we refer the reader who is ignorant of the contemporary events to The Occult World, published by the Editor of this Magazine.—F.K.G.

[These initials stand for Monsieur F. K. Gaboriau, Editor of Le Lotus, and his reference is clearly to his own French translation of The Occult World, by A. P. Sinnett, which was published under the title of Le Monde Occulte: Hypnotisme Transcendant en Orient (Paris and Brussels, 1887), and contained 368 pages.—Compiler.]

† See the pedantically absurd articles in the Revue Scientifique (April 16, 1887, p. 503); in the Revue Philosophique (April, 1887 p. 402), in the Revue de l’Hypnotisme (February, 1887, p. 251),

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Has not its founder and chief, Mr. Myers,* been a member of the Theosophical Society for three years? Does not everyone in London know that he was one of the first in the London Lodge of the Theosophical Society to be “fooled,” since they will have it so, and that there was a time when he believed fully in all those phenomena? The latter are now called “tomfooleries” (niaiseries), in the Revue Scientifique, whose editor is another ex-Theosophist who has withdrawn in time, as in a comic opera, to save the face of Science.† Ergo, the verdict is loudly proclaimed; Madame Blavatsky is condemned by default.

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* [Vide Vol. V. pp. 263-64, in the present Series, for biographical data regarding Frederick W. H. Myers.—Compiler.]

† Never having had the honor of knowing Charles Richet, it is not I who have fooled him in making him enter the Society, but rather two ardent ex-Theosophists, a Parisian lady and a Russian. The latter, having sworn to all Theosophical Paris that one of the Adepts (Mahâtmans) had appeared to him in the astral body in his own room, had talked to him for nearly an hour, while seated on a chair before him, and had reappeared again ten minutes after leaving in order to prove that what he had seen was no dream, it follows that I am not the only one who has invented oriental Adepts—if they are mere fictions. The gentleman thus visited thinks he can get out of the scrape now by putting the public on the wrong scent. He asserts to everyone that it is Madame Blavatsky who had hypnotized him and had forced him by that method to perceive that scene. If this were so, the illusion having lasted nearly an hour, it would be rather illogical to deny me the possession of extraordinary powers. The phenomenon would only be the more remarkable. The Revue Scientifique, finding that The Occult World “might provide the subject of a curious study of the psychological condition of its author and of his heroes” (No. 16, April, p. 503), would have to begin by making this study of the two Theosophists who recruited its editor into the ranks of the Theosophical army, before permitting him to undertake it Feminine gossip and personalities do not agree well with exact science.

[The Russian gentleman referred to by H.P.B. was her one-time friend, Vsevolod Sergueyevich Solovyov, who later turned against and bitterly slandered her. He was a romantic writer and poet. Born in 1849, as the eldest son of the famous historian, Serguey Mihaylovich Solovyov (1820-79), V. S. Solovyov graduated in law from the Moscow University in 1870; he served later in the 2nd Department of His Majesty’s Chancellery, and was Chairman of the Permanent Committee on popular readings. Starting in 1876, he published a large number of rather well-known novels, some of them appearing serially in the journal Niva.

I am writing all this reluctantly, yielding to the solicitations of my friends. They beg me to reply to the volumes of barbers' jokes, of silly, empty gossip accumulated by the papers, and to the more serious charges of the scientific and philosophic magazines. Life is too short, and time too precious, to waste it in contradicting idle tittle-tattle, suppositions founded on hypotheses—quite scientific though they be. I yield, but reserve the right, in this matter, to say exactly what I think. So much the worse for those who will hear the truth.

Now, I deny to science—even though self-styled "psychological"—the right to touch upon problems of which, materialistic as it is to the tips of its crooked fingers, it can make neither head nor tail. To be considered an expert in any art whatever one must be an artist in that specialty oneself. Now, if we except Mr. Myers, who was a believer, and who at first accepted the phenomena on faith, to repudiate them later—again on faith—trusting to the sagacity of his agent, i.e., to the absolutely unsupported testimony of one ignorant of psychological mysteries, none of the judges and jurors of the Psychical Society is competent to express an opinion upon abnormal manifestations.

Among them are: Princess Ostrozhskaya, Young Emperor, Tzar-Maiden, etc. In 1889, he became, with Gnedich, one of the Founders of the illustrated journal Syever (North). He died in 1903.

V. S. Solovyov published a series of articles under the title of "A Modern Priestess of Isis," in the Russkiy Vyestnik (Russian Messenger), February-May, and September-December, 1892. They were on the whole hostile to H.P.B. They also appeared in book-form in 1893 (St. Petersburg: N. F. Mertz. 2nd ed., 1904), with an Appendix containing Solovyov's answer to Madame Vera Petrovna de Zhelihovsky's pamphlet, H. P. Blavatsky and a Modern Priest of Truth (St. Petersburg, April 1st, 1893), in which she challenged many of his errors and slanders.

V. S. Solovyov's book was translated into English in a somewhat abridged form by Walter Leaf, Litt. D., "on behalf of the Society for Psychical Research," and published by Longmans, Green, and Co., London, 1895. The translation gives an abstract of Madame de Zhelihovsky's pamphlet and Solovyov's Reply to it.

Among these good savants at Cambridge, not one is a medium, nor an occultist. Witness the fact that they have also declared Eglinton—one of the most remarkable mediums in Europe an impostor, from A to Z.

Science is at its wits' end. Forced by facts, which respect no big-wig, to surrender to their testimony, it has been laid under the necessity of giving its opinion about psychic phenomena. It has submitted with bad enough grace. Among its representatives there are those who have ardently devoted themselves to hypnotic researches. Are they any the more enlightened for that?

It is on pages 79-81 of this translation (pages 70-72 of the Russian book-edition) that occurs Solovyov's description of the visit paid to him at Elberfeld, on the night between August 26 and 27, 1884, by Master M., and of his conversation with H.P.B. on this subject the next morning. It is also recounted in a letter, signed by Solovyov, and dated Paris, October 1st, 1884, which is published on pp. 393-95 of the S. P. R. Proceedings, Vol. III, Part ix. (Vide also Vol. VI, p. 446, of present Series, for additional data under SOLOVYOV.)

The brother of Vsevolod Solovyov, Vladimir Sergueyevich Solovyov (1853-1900), was one of the greatest philosophers of Russia, most of whose profound writings have not yet been translated into English, except for brief essays. He wrote a favorable review of H.P.B.'s work, The Key to Theosophy, for the Russkoye Obozreniye (Russian Review), Vol. IV, August, 1890.

The Parisian lady mentioned by H.P.B. in the same footnote was most likely Madame Émilie de Morsier. She was the niece of the well-known Swiss philosopher and theologian Ernest Naville, and acted as the secretary of the Paris Theosophical Society Richly endowed with talent, she was a first-class musician and singer, her hereditary prejudices preventing, however, a life devoted to art. Compelled to play the role of housewife to a ruined nobleman, she tried to enliven her colorless existence with charitable pursuits and activities among prisons, hospitals and orphanages. She was greatly drawn to serious study, was rather widely read and had the gift of oratory. Madame de Morsier had been in correspondence with H.P.B. while the latter was in India, and was naturally attracted to her when she came to Paris. She became the heart and soul of the Theosophical work inaugurated at the time, but became influenced by slanderous report and turned against H.P.B.—Compiler.]

Those who are convinced of the reality of the phenomena as well as of the impotence of science to explain them on purely physiological principles, keep silence, not daring to speak, for they well know what awaits them. The list is long of well-known scientists who, having ventured into the arena of spiritualism to break a lance in defence of the phenomena, have been classed by their colleagues under the label of non compos mentis. Mr. Wallace, the great London naturalist, has shut his mouth and says no more; Mr. Crookes also prefers to keep silence. Monsieur Paul Gibier is on the point of being declared an amiable lunatic, if not a charlatan, as one of his colleagues, who shall be nameless, called him; and so forth.

A little logic, if you please, Messrs. Judges and Slanderers. How could the London Psychical Society pronounce in favour of all the phenomena described in The Occult World and elsewhere without risking its title of "scientific"? How would its acceptance of all that was attributed to me by the phenomenalists have been received by the scientists who deny wholesale the existence of intelligent forces outside of man? It was a question of life or death, of the to be or not to be of Hamlet. Once that the calumnies of a spiteful woman driven by vengeance, and helped by the entire black army of missionaries, were published in the evangelical organ of the latter, the Psychical Society—or rather its Theosophical founder—was forced to choose between the horns of a dilemma. One or the other: (a) either to declare publicly that the charges of the Coulomb lady were inventions—and in that case he and his learned Society would have to share the sorry jeers flung at the Theosophists and be drowned in a flood of ridicule, forever losing caste, as they say in India; or (b) sailing with the current, it would have to proclaim, in order to keep from sinking, that all the phenomena, the Mahâtmans and their agents, were a huge imposture.

Compromise was impossible; it was a case of taking or leaving it. The Psychical Society had gone too far, and was committed too deeply.

Is it actually known under what conditions Mr. Hodgson's investigation in India took place? What is known of that agent, so famous for his "marvelous sagacity," a sagacity before which the exploits of the most renowned police-spies pale? Well, I am going to tell you, and I defy my enemies to refute me.

That young man, with no experience whatever, without the slightest conception of psychic and other phenomena, was sent to India; he alone was prosecutor, judge, jury, and counsel, all at the same time. When he arrived, he ought to have made an investigation, studied all the phenomena of the last seven years, compared the testimony of the Theosophists with that of their accusers, and so forth. What course did he take? He only interviewed our enemies, the hydrophobic missionaries, the ex-members of the Society who had been expelled from our ranks, the scoffers, and the hardened materialists. The Protestant Christians who constitute Anglo-Indian Society, sticklers for the routine of cant, rigid in the sheath of correctness and respectability, received him with open arms. Ever since the establishment of The Theosophical Society in India, this Anglo-Indian world, the official and jealous world, showed itself as our implacable antagonist. Mr. Hodgson loved to make a figure in the drawing-rooms; he frequented the balls and dinner-parties; he had to choose between the glittering world of spurious champagne and other things, and our occult world. In this way he came to us one day to borrow the costume of a Hindû prince from one of our Theosophists, to flaunt at a fancy-dress ball given by the Governor of Madras. Once there, he publicly declared, to the great delight of the respectable and correct assembly, that The Theosophical Society was nothing but a fraud; it was, according to him, an association of duped imbeciles and intelligent swindlers.

DR. ANNIE BESANT, COL. HENRY S. OLCOTT, & WILLIAM QUAN JUDGE
In Garden of 19, Avenue Road, London
Reproduced from Col. H. S. Olcott’s Old Diary Leaves, Vol. IV, p. 384.

Here is a curious detail about the letters that I am accused, by the missionaries, of having written and that the London experts, after long hesitation,* found to be in my handwriting, i.e., traced by the same hand which, they said, had written all the letters from the Mahâtmans: Mr. Hodgson carried them about with him for whole weeks. He came to see us every day. He stayed a week at our house. He never allowed me to see the letters; he never asked me to explain them. Until this day, I have never seen the color of one of these "incriminating" letters. And this is called a scientific inquiry, made in an impartial manner!

"Give a dog a bad name and hang him"; and Monsieur Pasteur could not do a thing about it. And so they wish me to defend myself! Good God, before whom? Before those who believe Mr. Hodgson and who take his movements seriously, or before the needy reporters for whom I am an inexhaustible mine of wealth? The former have condemned me in advance as a charlatan, with or without the famous investigation of such melancholy celebrity for the Psychical Society. They have never changed their minds. That investigation merely furnished them with one more apparent right: namely that of proclaiming in all the gutters what they had said among a select few ever since my name came before the public. As for the latter: well—the poor must make a living!

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* I am not surprised at this hesitation in view of the fact that another expert, not less famous, who occupied in Berlin a prominent position in the highest tribunal, had pronounced a decision diametrically opposite to that of his colleague in London. This expert, in an official document, written and sworn to, declared that the letters signed by the initials of the Mahâtman K. H. could in no case be in Madame Blavatsky's hand.

[The London experts referred to by H.P.B. were Frederick George Netherclift and Mr. Sims of the British Museum. The Berlin expert was Herr Ernst Schütze, Caligraphist to the Court of H.M. the Emperor of Germany. Schutze's statement to this effect can be found in A. P. Sinnett's book, Incidents in the Life of Madame Blavatsky, pp. 323-24.—Compiler.]

If, by calling me a “fat frog” or “humbug,” a poor famished journalist is assured of a dinner, I have no objection.* Charity and forgiveness are in the list of Theosophical virtues. Moreover, is there even one of my detractors, so eager for their quarry, who knows me?

As for my friends—the true friends—they have confidence in me as in the past. For every desertion—and there have been very few—I have acquired ten new and devoted friends, and as many members for our Society. The only result of the thunderbolts flung at me by the Psychical Society has been to force public attention to divide itself between the Bulgarian Regents, Bismarck, the Pope, and—myself. This is highly flattering. All the more so as the psychic tours de force accomplished by those gentlemen are far more remarkable than all the phenomena ascribed to me. Another result, however, is the formation in England of a new Theosophical Lodge, called the Blavatsky Lodge, and its approaching transformation into the British Theosophical Society, including within it the London Lodge and the other branches.

Now then, to dispose of one final question: every act—and even more, every series of acts extending over a long period of years, committed by any individual whatever—must have necessarily a plausible motive. Every tree is judged by the fruit it bears. What, then, can be the motive that urged me to establish The Theosophical Society, to reveal what I had kept secret for long years, to throw myself, body and soul, into the jaws of the monster called Public Opinion which was waiting for me to enter the arena? The necessity of finding a motive tallying with its conclusions was so well recognised by the Psychical Society that it became its most burning question and its most arduous task. None could be found; but the following facts were discovered by Mr. Hodgson:

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* See La Lanterne, a journal of the insulters; November 30, 1886. —F.K.G.

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1. I had never accepted one cent for the phenomena. Every offer of that nature had always been refused. It was enough for anyone to offer me remuneration,* to lose any hope of getting the shadow of a phenomenon from me.

2. On the contrary, Mr. Hodgson established, that since its foundation, I have given all my money to the Society, as well as my unceasing and gratuitous services.

3. Valuable jewels were received by a good many persons, sometimes even by non-members, while on many occasions needy Theosophists or those in urgent distress received considerable sums (in one case 500 rupees or 1250 francs) in letters coming from Mahatmas, letters that I am accused of having written.

4. The poorer the Theosophist, the humbler his social standing, the more likely he was to be a witness to the greatest phenomena.

I will say, in passing, that no one has ever breathed a word, publicly, about the really significant phenomena;† they were always held sacred and secret.

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* Many Râjâs who could be named offered me thousands of rupees in vain. In America, a millionaire made me an offer of $10,000 if I should succeed in demonstrating to him one of the most simple phenomena—one I had never refused to produce for any of our members—the melodious tinkle of one or several tones in the air. He was spurned, and I declined to hear anything more on the subject. And this is history, if you please.

† The Revue Scientifique says: “ . . . . The question arises why human beings, endowed with so great a power, should amuse themselves with such trifles as are reported to us.” The bibliographer would know why if he took the trouble to read the book. A little further: “The objects on which Mme. Blavatsky exercises her power and that of the mysterious adepts . . . . are really too paltry.” The Revue Philosophique makes some similar remarks. It would be easy for us in our turn to make amiable jokes about the importance these gentlemen, who claim for themselves the monopoly of science, attribute to their limited experiences, ridiculous as they are when not dangerous. The hypnotized Nana could be exhibited, displaying signs of suggested pregnancy to the great amusement of the vulgar, or about to embrace, at very short notice, a solemn professor who, without perceiving it, serves as a laughing-stock for a troop of hussies, in order to demonstrate the neurosis of the psychosis of hypnotism . . . . But we prefer to be lenient. (F.K.G.)

Only those in the category of psychic manifestations, and others of no importance, produced for the amusement of my friends—Theosophists as well as non-Theosophists—were dragged into the light of day by the indiscretion of certain enthusiastic members. I was always opposed to this, but the current was stronger than I: it has overthrown me, and it is over the corpse of my reputation and of my honor that certain facts have been brought forward to the knowledge of the public.

What, then, can that intangible, mysterious motive-power be that I am accused of obeying for the last fourteen years, to which I have sacrificed all I had, all the money I have earned elsewhere by my literary work, all my strength, my health—lost for ever—and finally almost my very life? Was it ambition, the desire to see myself famous? Impossible, for in that case I would have made a better job of it. I should have remained the friend and ally of the Spiritists and the Spiritualists, my most implacable enemies today. I should have shown respect, at least apparently so, to the missionaries and the clergy, instead of denouncing them; I should have burnt incense under the noses of the gods of Public Opinion, and have moved in good society. I ought to have played the part of a tame cat therein, instead of showing my indifference—I was about to say my contempt—for that frivolous, heartless, brainless world, pitiless for the sorrows of others, above all for those who turn their backs to it. Never have I done any one of these things.

It must, however, have been a very strong motive that, having first driven me to invent Adepts and a mighty Fraternity in the Himâlayas, compelled me afterwards to forge letters in the names of several of them. It was not an easy task. The handwritings of these letters are as different as their styles They were written in English, in French, and sometimes in Russian; three languages that I know. But they were also written in Marâthi, in Bhâshâ, and in all the dialects of Hindûsthân, of which I do not know the first word.

Besides certain letters, portions of which have been published from time to time, there are whole volumes of letters that are known to very few persons indeed; private letters, filled with philosophy, preserved as treasured relics by certain Theosophists.* These are the letters to whose production I am accused of devoting my time and my life. Why? Well, the sagacious Mr. Hodgson discovered the reason. According to him, it was for pure patriotism and as a spy of the Russian Government that I invented the whole thing. That accusation leaves much to be desired, because it explains nothing. In what way could the Hindû and Buddhist Adepts, living in the Himâlayas, ever benefit my country? How could a bell-sound in the shoe of an Anglo-Indian or a cigarette passing from a pocket into a piano be of any use to a Russian army on its way to break into Afghanistan? So many mysteries merely complicate the chaos of scientific explanations of the Psychical Society. From Cape Comorin to the heights of Simla there was one loud guffaw when this accusation was read. There is not an Anglo-Indian who does not know it to be an absurdity. The English in India may say mea culpa, for the many alarms created by their chronic fear of the Russians, but they have never been so stupid as to believe a motive of this nature. They know the contrary far too well. During the first three years I passed in India, the Viceroy himself did not have such a fine escort of disguised police detectives as those who shadowed me night and day. Everywhere I went I was followed and watched. Finally, the war ended and I was left in peace. Convinced that there was nothing to discover, it only remained for them to pay the bills. It was Sir Frank Souter, head of the Bombay police, and Sir Alfred Lyall, at Simla, who admitted this to me personally.

Look elsewhere, gentleman of the press.

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* [It is most likely that reference is here made to the letters received by A. O. Hume and A. P. Sinnett, published later as The Mahatma Letters to A. P. Sinnett. Copies of some of these letters had been given at the time to a few Theosophists, although most of the originals remained in Sinnett’s possession.—Compiler.]

Continue to search, and above all see if you cannot find a reasonable and logical motive. Meanwhile, if you absolutely insist on making accusations against me, try not to forget that you are Frenchmen, and endeavor to be at least a little more courteous, if it be impossible for you to show impartiality or good sense. Once you accept the portrait traced by the hand of a person ignorant of occult matters, and copy in so many words that Mme. Blavatsky “is not a simple and vulgar adventuress,” but that she deserves to live in the memory of posterity “as one of the most accomplished impostors,” etc., do not proceed to destroy the effect of that fine sentence. Because it is downright impossible to believe that a person of such power could ever have been guilty of certain blunders attributed to her by you. That is a position no one who indulged in such insanities, such fibs, such incredible lapses of memory, as those I am accused of, could have the wit to reach. The hypothesis falls by its own weight.

Well now: one cannot have it both ways: either I am (a) an innocent woman, slandered in the most cowardly way possible, for reasons that are far from being mysterious; or I am really (b) a permanently hypnotized person. My nurse must have suggested to me that there were Adepts and phenomena! But who then suggested it to all those who believe they have seen Mahâtmans and phenomena with their own eyes? A new mystery! On the one hand, “a witness of the rank of Mr. Hodgson” (Revue de l’Hypnotisme; article written by Monsieur Tétard, hypnotized to the extent of allowing the witness a rank that no one gives him in London); on the other hand, several hundred witnesses whose rank is certainly not less than that of Monsieur Tétard’s witness. Did I hypnotize them all perchance?

In that case, gentlemen of the press, and above all Editors of Hypnotic, Scientific, and Philosophic Magazines, for the love of science come to me, and beg for lessons in suggestion and hypnotism, instead of wasting your time in slandering me.

For, if all who remain faithful to The Theosophical Society and to me personally (a mere trifle of thousands of Theosophists representing the hundred-odd branches in India, and several hundred Europeans and Americans) are living under the permanent effect of my hypnotism, and if this hypnotization has made them mistake bladders for Adepts,* and letters written by me, or even copied in the spiritualistic journals, for letters on high philosophy, it must be granted that I am more powerful than all your great medical authorities. In that case, Drs. Charcot, Charles Richet, e tutti quanti, would not reach to my ankle. As for the poor Psychical Society, if it does not at least extend, and quickly too, the narrow outlook of its "telepathic impact," which afflicts our ears, it will end by hypnotizing the public so effectively that there will soon be no means of awakening it.

Finally, and to close this too lengthy discussion, here is a citation showing that opinions differ on this subject and that they can be separated into three, diametrically opposed. It is taken from a letter from an English Captain in India, Mr. B—, a Theosophist and a man of intelligence.†

. . . . . I am very sorry that you should take seriously the fiasco of the wretched Coulombs and the nauseating business hatched up by Mr. Hodgson for the Society for Psychical Research. It is only a subject for amusement to your friends, because it is easy to see through the story. It is exactly what must be expected. Messrs. Gurney and Myers launched the Psychical Society in the midst of a loud blowing of trumpets that was hailed by nothing but shouts of laughter from a mocking world. As a result, they have demonstrated that the public understands the matter and will not let itself be imposed upon. The Coulomb affair was cleared up in no time. Hodgson is the man of Madras: Veni, vidi, vici. He had to make his reputation at your expense; it was a question of life or death for him and the Psychical Society.

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* Some have gone so far as to say that the astral bodies seen by numerous witnesses were made of inflated gold-beater's skin. —F.K.G.

† [Probably Captain A. Banon, 39th N. I. As the whereabouts of the original English text of this letter are unknown, the best we can do is to translate into English the Editor's own French rendering of the original.—Compiler.]

It is the way of the world, and we must not complain of it, but rather rejoice. The Theosophical Society is purged: now you know who are your real friends. None but fools and the brainless pay attention to a Hodgson. Do you know the Catholic publication, The Month? In its February and March numbers that magazine gives a review of The Occult World and Esoteric Buddhism, and draws the conclusion that you are a horrible sorceress. Merciful Heavens! They evidently must laugh at Hodgson and his grand Report. So, you see, opinions are divided into three camps: the Psychical Society's party of the Russian Spy and Charlatan theory; that of the Holy Church—diabolical magic beloved by Des Mousseaux and De Mirville; and, finally, ourselves, who have retained our confidence in you after having read the good and the bad reports. As for myself, I have no aim but the pursuit of truth.*

That is all I have to say about this concert of calumny and silly gossip which is becoming monotonous. I am too seriously occupied to waste my time answering all the wolves that bay at the moon. . . . .

H.P. BLAVATSKY.

London (Maycot), June 1887.

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* We have had this letter in our own hands for translation, and we observed that the Cabinet Noir is not ashamed to unseal letters sent to Mme. Blavatsky, for on the envelop was found the postal stamp: found open and officially sealed—F.K.G.

August, 1887

RE-CLASSIFICATION OF PRINCIPLES

[The Theosophist, Vol. VIII, No. 95, August, 1887, pp. 651-55]

In the May Theosophist (Vol. VIII, 1887) I find the first part of a long explanatory article, by Mr. Subba Row,* in which the able author has gone to the trouble of dissecting almost everything I have written for the last ten years, upon the subject under review.

My first thought was, to leave his "answer" without reply. Upon reading it carefully over, however, I have come to the conclusion that perhaps it would not be safe to do so. The article in question is a manifesto. I am not allowed to labour any longer under the impression that it was only an apparent disagreement. Those members and ex-members of our Society who had rejoiced at Mr. Subba Row's remarks were consequently right in their conclusions, and I—wrong. As I do not admit—in our case, at any rate—that "a house divided against itself" must fall, for the Theosophical Society can never fall so long as its foundation is very strong, I regard the disagreement, even if real, as of no great or vital importance. Yet, were I to fail to answer the strictures in question, it would be immediately inferred that I was silenced by the arguments; or, worse, that I had expounded a tenet which had no basis.

Before I say anything further upon the main subject, however, I must express my surprise at finding the learned author referring to me continually as his "critic." I have never criticized him, nor his teachings, whether orally, or in print. I had simply expressed regret at finding in The Theosophist words calculated, as I then thought, to create false impressions. The position assumed by the lecturer on the Gita was as unexpected as it was new to me, and my remarks were meant to be as friendly as I could make them.

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* [This article is entitled "The Constitution of the Microcosm" and is concluded in the August issue of The Theosophist, 1887. —Compiler.]

Nor am I actuated even now by any other feelings. I can only regret, and nothing more, that such new developments of ideas should occur just now, after nearly seven years of tacit, if not actual, agreement.

Nor do I find on page 450 of the April Theosophist in my footnote anything that should imply, even remotely, least of all “probably,” that I endorse the views that “a slur was thrown on the original teachings.” I had said that “some (Theosophists) argued that it looked like a slur.” As for myself, I have too much reverence for the “original” TEACHERS to ever admit that anything said or done, could ever be “a slur” upon their teachings. But if I, personally, am made out “the original expounder,” there can be no slur whatever. It is, at the worst, a disagreement in personal views. Everyone is free in the Theosophical Society to give full expression to his own ideas —I among the rest; especially when I know that those views are those of trans-Himalayan esotericism, if not of cis-Himalayan esoteric Brahmanism, as I am now told squarely—for the first time. The words written by me in the footnote, therefore —“Of course those who do not hold to the old school of Aryan and Arhat Adepts are in no way bound to adopt the septenary classification”—were never meant for Mr. Subba Row. They applied most innocently, and as I thought liberally, to every and each member of our Association. Why my friend, Mr. T. Subba Row, should have applied them to himself is one of those mysterious combinations—evolved by my own karma no doubt—which pass my comprehension. To expect a Brahmin, a Vedantin (whether an occultist or otherwise) to accept in their dead-letter the tenets of Buddhist (even if Aryan) adepts, is like expecting a western Kabbalist, an Israelite by birth and views, to adhere to our Lord Buddha instead of to Moses. To charge me on such grounds with dogmatism and a desire to evolve “ an orthodox creed” out of tenets I have tried to explain to those who are interested in Buddhistic occultism, is rather hard. All this compels me to explain my past as well as my present position.

As the second portion of Mr. Subba Row's reply can hardly contain stronger charges than I find in the first, I ask permission to state that:—

I. Neither the original "Fragments of Occult Truth" nor yet Esoteric Buddhism, were ever meant to expound Brahminical philosophy, but that of the trans-Himalayan Arhats, as very correctly stated by Mr. Subba Row in his " Brahmanism on the Sevenfold Principle in Man"—". . . it is extremely difficult to show [to the profane H.P.B.!] whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmans learned their occult science from the adepts of Tibet; or again, whether the adepts of both countries professed originally the same doctrine and derived it from a common source . . . . . However that may be, the knowledge of the occult powers of nature possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island [Shambha-la]. The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine. . . . ."Thus, the readers of The Theosophist were told from the first (in 1882) that they "should expect to find a difference between the two doctrines." One of the said "differences" is found in the exoteric exposition, or form of presentation of the seven-fold principle in man.

II. Though the fundamental doctrines of Occultism and Esoteric philosophy are one and the same the world over, and that the secret meaning under the outward shell of every old religion—however much they may conflict in appearance—is the outcome of, and proceeds from, the universal WISDOM-RELIGION—the modes of thought and of its expression must necessarily differ. There are Sanskrit words used —"Jiva," for one—by trans-Himalayan adepts, whose meaning differs greatly in verbal applications, from the meaning it has among Brahmans in India.

III. I have never boasted of any knowledge of Sanskrit, and, when I came to India last, in 1879, knew very superficially the philosophies of the six schools of Brahmanism.

I never pretended to teach Sanskrit or explain Occultism in that language. I claimed to know the esoteric philosophy of the trans-Himalayan Occultists and no more. What I knew again, was that the philosophy of the ancient Dwijas and Initiates did not, nor could it differ essentially from the esotericism of the "Wisdom-religion," any more than ancient Zoroastrianism, Hermetic philosophy, or Chaldean Kabbala could do so. I have tried to prove it by rendering the technical terms used by the Tibetan Arhats of things and principles, as adopted in trans-Himalayan teaching (and which when given to Mr. Sinnett and others without their Sanskrit or European equivalents, remained to them unintelligible, as they would to all in India)—in terms used in Brahmanical philosophy. I may have failed to do so correctly, very likely I have, and made mistakes—I never claimed infallibility—but this is no reason why the sevenfold division should be regarded as "unscientific." That it was puzzling I had already admitted, yet, once properly explained, it is the right one, though, in transcendental metaphysics, the quaternary may do as well. In my writings in The Theosophist I have always consulted learned and (even not very learned) Sanskrit-speaking Brahmans, giving credit to every one of them for knowing the value of Sanskrit terms better than I did. The question then is not, whether I may or may not have made use of wrong Sanskrit terms, but whether the occult tenets expounded through me are the right ones—at any rate those of the "Aryan-Chaldeo-Tibetan doctrine" as we call the "universal Wisdom-religion." (See Five Years of Theosophy, 1st note, to Mr. Subba Row's "Brahmanism on the Sevenfold Principle in Man," pp. 177-79.)*

IV. When saying that the seven-fold classification of principles is absolutely necessary to explain post-mortem phenomena, I repeat only that which I had always said and that which every mystic will understand.

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* [Subba Row's essay was originally published in The Theosophist, Vol. III, Jan., 1882, pp. 93-99, and was entitled, "The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man."—Compiler.]

". . . Once . . . . we pass from the plane of pure subjective [or metaphysical, hence purely theoretical] reasoning on esoteric matters to that of practical demonstration in Occultism, wherein each [lower] principle and attribute has to be analyzed and defined in its application to the phenomena of daily and especially of post-mortem life [that of spooks and piśachas], the sevenfold classification is the right one." These are my words, which every spiritualist will understand. Vedantin metaphysicians, denying as they do objective reality or importance even to our physical body, are not likely to lose their time in dividing the lower principles in man, the compound aspects and nature of the phantom of that body. Practical occultism does; and it is one of the duties of those Theosophists who study occultism to warn their brethren of the dangers incurred by those who know nothing of the real nature of those apparitions: to warn them that a shell is not "spirit." This statement of mine I find qualified as "simply absurd." Having never regarded as absurd anything said or written by Mr. Subba Row, I could not retaliate even if I would, I can only pronounce the epithet, let us say—unkind, and demur to the qualification. Had the author to face "practical demonstration" in spiritual phenomena and "materializations of spirits," so called, he would soon find that his four principles could never cover the ground of this kind of phenomena. Even the lower aspect of the principle of manas (physical brain, or its post-mortem auric survival) and of kama rupa are hardly sufficient to explain the seemingly intelligent and spiritual principles (bhut or elements) that manifest through mediums.

V. It is not consistent with fact and truth to charge me, "the original [?] exponent herself," with changing my conceptions about the nature of principles. "I have never changed them, nor could I do so." In this I claim my right too, as Mr. Subba Row does, to my evidence being "the best and most direct evidence available as regards my own states of consciousness." I may have used wrong Sanskrit expressions (and even wrong and clumsily put English sentences, for the matter of that)—while trying to blend the Arhat with the Brahmanical occult tenets.

As to those conceptions, my “four principles” have to disintegrate and vanish in the air, before any amount of criticism can make me regard my ten fingers as only four; although metaphysically, I am fully prepared to admit that they exist only in my own mayavic perceptions and states of consciousness.

VI. Mr. Subba Row, taking hold of Esoteric Buddhism, “The Elixir of Life” and Man,* is pleased to father all their sins of omission and commission on the “Original Expounder.” This is hardly fair. The first work was written absolutely without my knowledge, and as the author understood those teachings from letters he had received, what have I to do with them? “The Elixir of Life” was written by its author under direct dictation, or inspection, in his own house, in a far away country, in which I had never been till two years later † Finally Man was entirely rewritten by one of the two “chelas” and from the same materials as those used by Mr. Sinnett for Esoteric Buddhism; the two having understood the teachings, each in his own way. What had I to do with the “states of consciousness” of the three authors, two of whom wrote in England while I was in India? He may attribute to the lack of scientific precision in the “original teachings,” there being “a jumble.” No one would accuse Mr. Subba Row’s Bhagavad Gita lectures of any such defects.

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* [Man: Fragments of Forgotten History. By Two Chelas in The Theosophical Society. London: Reeves and Turner, 1885; 2nd ed., 1887. The writers were Mrs. Laura Langford Holloway and Mohini Mohun Chatterji. H.P.B.’s notes embodying a large number of corrections intended for a second ed. of this work, but not incorporated therein, can be found in The Letters of H. P. Blavatsky to A. P. Sinnett, pp. 254-61. Consult therein pp. 93 and 245 also.—Compiler.]

† [Consult long footnote on pp. 242-43 of Volume VI in the present Series, for Col. Olcott’s account of the writing of “The Elixir of Life,” which does not seem to tally with the above statement. The student is invited to figure out for himself the possible reason for this discrepancy.—Compiler.]

Yet, I have already heard three or four intelligent persons among our members expounding the said three lectures (those which have already appeared)—in three different and diametrically opposite ways.

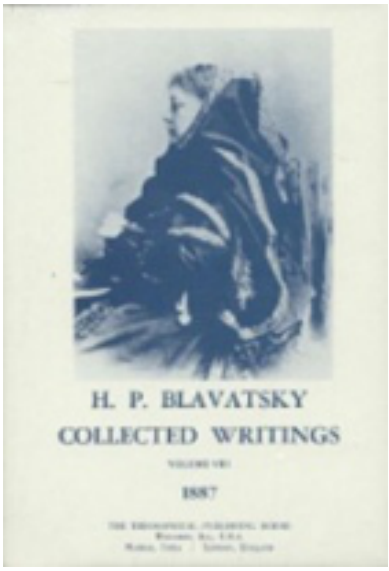
This will do, I believe. The Secret Doctrine will contain, no doubt, still more heterodox statements from the Brahminical view. No one is forced to accept my opinions or teachings in the Theosophical Society, one of the rules of which enforces only mutual tolerance for religious views. Our body is entirely unsectarian and "only exacts from each member that toleration of the beliefs of others which he desires . . . . in regard to his own faith."

Most of us have been playing truants to this golden rule as to all others: more's the pity.

H. P. BLAVATSKY.

H.P. Blavatsky

COLLECTED WRITINGS



VOLUME VIII

1887

FOREWORD TO VOLUME EIGHT

The material in the present Volume is in direct chronological sequence to the writings contained in Volume VII, and includes several very important and scholarly contributions from H. P. B.'s pen.

With this Volume we enter her Lucifer cycle of writing which produced some of her most brilliant Editorials and some of her most scholarly essays. We also reach at this stage the beginning of her famous controversy with the Abbé Roca.

No special acknowledgements are required in connection with this Volume, as the same individuals have helped in its production as those already fully mentioned in the Foreword to Volume VII.

We are deeply grateful for the continued interest they have shown in this endeavor, and the willing help they have given, each in his or her way, towards the successful completion of the Manuscript.

BORIS DE ZIRKOFF,

Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.

August 11th, 1958.

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL.HENRY S. OLCOTT,
FROM SEPTEMBER, 1887, TO DECEMBER, 1887 INCLUSIVE
(the period to which the material in the present volume belongs)

1 8 8 7

September 15—Date of the first issue of the magazine Lucifer, described on the title-page as: A Theosophical Magazine, designed to "bring to light the hidden things of darkness." The names of H. P. Blavatsky and Mabel Collins appear as Editors. The publisher is George Redway, York Street, Covent Garden, London.

September 9—16-H. S. Olcott at Vizianagaram and Vizâgapatâm; sails the 16th for Cocanlda on SS. Ethiopia; has narrow escape going on board ship (ODL., IV, 15, 17, 18; Theos., IX, Suppl., Oct.-Nov., 1887, p. ii).

September—Mohini M. Chatterji sails for India from Boston; visits friends in Rome on his way (Path, II, Oct., 1887, p. 223).

September 21—30-H. S. Olcott at Rajahmundry, Ellore and Bezvâda (ODL., IV, 18; Theos., IX, Suppl., Oct.-Nov., 1887, p. ii).

September—Theosophical Publishing Company organized at London, with a capital of £1,500 (Ransom, 239; ODL., IV, 24; Theos., IX, Suppl., Jan., 1888, p. xxxiv; Path, II, March, 1888, p. 387).

October 2-8—H. S. Olcott at Guntûr and Masûlipatâm; takes steamer for Madras on the 8th (ODL., IV, 18-20; Theos., IX, Suppl., Oct.-Nov., 1887, p. ii).

October 10—H. S. Olcott lands at Madras, after 262 days of journey, since his departure for Ceylon earlier in the year (ibid.).

October 13—Alexander Fullerton leaves Adyar for Bombay and the U.S.A., after a stay of only nine days (ODL., IV, 27).

October—Friction at Adyar Headquarters mainly due to the peculiar attitude and fancied grievances of Mr. A. J. Cooper-Oakley (ODL., IV, 28).

October—G. B. Finch resigns his office as President of the Blavatsky Lodge in London, as well as membership in the Society; other resignations follow. Main reason for the rift seems to be the determination on the part of the Lodge to carry on public propaganda for Theosophy, as H. P. B. was directed to do (Ransom, 241).

November 1—H. S. Olcott takes over the legal and editorial responsibility for The Theosophist (ODL., IV, 29-30; Ransom, 244; Theos., IX, Nov., 1887, p. 132).

November—Office rented for the Theosophical Publishing Company on Duke Street, London (Rem., 93).

November 21—H. S. Olcott interviews the Governor of Madras, Lord Connemara, and establishes very cordial relations with him (Diaries; also ODL., IV, 29, where October is erroneously mentioned).

November 24—H. S. Olcott leaves on a lecture tour to Bangalore, accompanied by Pandit Bhâshyâchârya; returns Dec., 2nd (ODL., IV, 31).

November—H. S. Olcott publishes his Golden Rules of Buddhism; also Bhâshyâchârya 's Viœishtâdvaita Catechism (ODL., IV, 31).

December 15—Lucifer publishes the famous Open Letter entitled: “ ‘Lucifer’ to the Archbishop of Canterbury, Greeting!” Shortly after, this Editorial is republished in pamphlet form (15,000 copies struck off) (Ransom, 240).

December 21—Mrs. H. Isabel Cooper-Oakley leaves Adyar, after a brief visit with her husband, and returns to London (ODL., IV, 32).

December 23—New Adyar Library is ready as far as shelving is concerned, and H. S. O. begins to transfer books there, the first one being Isis Unveiled (ODL., IV, 32).

December 27-29—Twelfth Convention and Anniversary of The Theosophical Society held at Headquarters, Adyar. The Indian National Congress meets at Madras at the same time, seriously affecting the numerical strength of the Adyar Convention (ODL., IV, 34).

Fall—The September, October, and November, 1887, issues of Lucifer, as well as the issue of January, 1888, publishes the famous “Comments on Light on the Path” signed by a triangle.

Fall (late) or Winter—William Quan Judge comes to London, at the request of H. P. B., in connection with plans concerning the formation of the Esoteric Section (Alice Leighton Cleather, in Theosophy, Vol. XI, June, 1896, p. 83).

KEY TO ABBREVIATIONS

ODL—Old Diary Leaves, Henry Steel Olcott, Fourth Series, 1887-1892. London: Theos. Publ. Society; Adyar: Office of The Theosophist, 1910.

Path—The Path. A Magazine devoted to the Brotherhood of Humanity, Theosophy in America, and the Study of Occult Science, Philosophy and Aryan Literature. Published and Edited at New York by William Quan Judge. Volume II, April, 1887—March, 1888.

Ransom—A Short History of The Theosophical Society. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Rem—Reminiscences of H. P. Blavatsky and “The Secret Doctrine.” Countess Constance Wachtmeister and Others. London: Theos. Publ. Society, 1893. 162 pp.

Theos—The Theosophist, published at Madras, India, beginning with October, 1879. In progress.

COMPILER'S INTRODUCTORY NOTE

At this point in the chronological sequence of H. P. B.'s writings, begins the period of her brilliant and dynamic Editorials, as well as other essays and articles, in the pages of the newly-started monthly journal Lucifer. The first issue of this magazine is dated September 15, 1887, and the title-page describes it as: A Theosophical Magazine, designed to "bring to light the hidden things of darkness," a description fully justified by the many remarkable articles which appeared in its pages as time went on.

Lucifer began to be published only four months after H. P. B. had settled in London, having come over from Ostende, Belgium, at the insistent urging of Bertram and Archibald Keightley and others. For a short time, the magazine was published by George Redway, in York Street, Covent Garden, but the same Fall the Theosophical Publishing Company was organized with a capital of £1,500, and took over the publication of Lucifer and whatever else was being brought out by the indefatigable workers in London.

From the very first issue, and until October, 1888, the Editorial responsibility for Lucifer was shared by H. P. B. with Mabel Collins, which was the nom de plume of Mrs. Kenningale Cook. Considering the important role that she played in the Movement, it has been thought advisable to include a rather comprehensive biographical sketch of her career in the Bio-Bibliographical Index of the present Volume, to which the student is referred.—Compiler.

September, 1887

WHAT'S IN A NAME?

WHY THE MAGAZINE IS CALLED "LUCIFER."

[Lucifer, Vol. I, No. 1, September, 1887, pp. 1-7]

What's in a name? Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and "leaveth wherever it goeth." Carlyle thought that "there is much, nay, almost all, in names." "Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus," he writes.

The name or title of a magazine started with a definite object, is, therefore, all important; for it is, indeed, the invisible seedgrain, which will either grow "to be an all-overshadowing tree" on the fruits of which must depend the nature of the results brought about by the said object, or the tree will wither and die. These considerations show that the name of the present magazine—rather equivocal to the orthodox Christian ears—is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view.

Now, the first and most important, if not the sole object of the magazine, is expressed in the line from the 1st Epistle to the Corinthians, on its title page. It is to bring light to "the hidden things of darkness" (iv, 5); to show in their true aspect and their original real meaning things and names, men and their doings and customs; it is finally to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life. The task is a laborious one but it is neither impracticable nor useless, if even as an experiment.

Thus, for an attempt of such nature, no better title could ever be found than the one chosen.

“Lucifer” is the pale morning-star, the precursor of the full blaze of the noon-day sun —the “Eosphoros” of the Greeks. It shines timidly at dawn to gather forces and dazzle the eye after sunset as its own brother “Hesperos”—the radiant evening star, or the planet Venus. No fitter symbol exists for the proposed work—that of throwing a ray of truth on everything hidden by the darkness of prejudice, by social or religious misconceptions; especially by that idiotic routine in life, which, once that a certain action, a thing, a name, has been branded by slanderous inventions, however unjust, makes respectable people, so-called, turn away shiveringly, refusing to even look at it from any other aspect than the one sanctioned by public opinion. Such an endeavour then, to force the weak-hearted to look truth straight in the face, is helped most efficaciously by a title belonging to the category of branded names.

Piously inclined readers may argue that “Lucifer” is accepted by all the churches as one of the many names of the Devil. According to Milton’s superb fiction, Lucifer is Satan, the “rebellious” angel, the enemy of God and man. If one analyzes his rebellion, however, it will be found of no worse nature than an assertion of free-will and independent thought, as if Lucifer had been born in the XIXth century. This epithet of “rebellious,” is a theological calumny, on par with that other slander of God by the Predestinarians, one that makes of deity an “Almighty” fiend worse than the “rebellious” Spirit himself; “an omnipotent Devil desiring to be ‘complimented’ as all-merciful when he is exerting the most fiendish cruelty,” as put by James A. Cotter Morrison. Both the foreordaining and predestining fiend-God, and his subordinate agent are of human invention; they are two of the most morally repulsive and horrible theological dogmas that the nightmares of light-hating monks have ever evolved out of their unclean fancies.

They date from the Mediaeval age, the period of mental obscuration, during which most of the present prejudices and superstitions have been forcibly inoculated on the human mind, so as to have become nearly ineradicable in some cases, one of which is the present prejudice now under discussion.

So deeply rooted, indeed, is this preconception and aversion to the name of Lucifer—meaning no worse than “light-bringer” (from lux, lucis, “light,” and ferre, “to bring”) *—even among the educated classes, that by adopting it for the title of their magazine the editors have the prospect of a long strife with public prejudice before them. So absurd and ridiculous is that prejudice, indeed, that no one has seemed to ever ask himself the question, how came Satan to be called a light-bringer, unless the silvery rays of the morning-star can in any way be made suggestive of the glare of the infernal flames. It is simply, as Henderson showed, “one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretation”—which is not quite one of the weaknesses of our present age. Nevertheless, the prejudice is there, to the shame of our century.

This cannot be helped. The two editors would hold themselves as recreants in their own sight, as traitors to the very spirit of the proposed work, were they to yield and cry craven before the danger. If one would fight prejudice, and brush off the ugly cobwebs of superstition and materialism alike from the noblest ideals of our forefathers, one has to prepare for opposition. “The crown of the reformer and innovator is a crown of thorns” indeed. If one would rescue Truth in all her chaste nudity from the almost bottomless well, into which she has been hurled by cant and hypocritical propriety, one should not hesitate to descend into the dark, gaping pit of that well.

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* “It was Gregory the Great who was the first to apply this passage of Isaiah, ‘How art thou fallen from the heavens, Lucifer, son of the morning,’ etc., to Satan, and ever since the bold metaphor of the prophet, which referred, after all, but to an Assyrian king inimical to the Israelites, has been applied to the Devil.”

No matter how badly the blind bats—the dwellers in darkness, and the haters of light—may treat in their gloomy abode the intruder, unless one is the first to show the spirit and courage he preaches to others, he must be justly held as a hypocrite and a seceder from his own principles.

Hardly had the title been agreed upon, when the first premonitions of what was in store for us, in the matter of the opposition to be encountered owing to the title chosen, appeared on our horizon. One of the editors received and recorded some spicy objections. The scenes that follow are sketches from nature.

I

A Well-known Novelist. Tell me about your new magazine. What class do you propose to appeal to?

Editor. No class in particular: we intend to appeal to the public.

Novelist. I am very glad of that. For once I shall be one of the public, for I don't understand your subject in the least, and I want to. But you must remember that if your public is to understand you, it must necessarily be a very small one. People talk about occultism nowadays as they talk about many other things, without the least idea of what it means. We are so ignorant and—so prejudiced.

Editor. Exactly. That is what calls the new magazine into existence. We propose to educate you, and to tear the mask from every prejudice.

Novelist. That really is good news to me, for I want to be educated. What is your magazine to be called?

Editor. Lucifer.

Novelist. What! Are you going to educate us in vice? We know enough about that. Fallen angels are plentiful. You may find popularity, for soiled doves are in fashion just now, while the white-winged angels are voted a bore, because they are not so amusing. But I doubt your being able to teach us much.

II

A Man of the World (in a careful undertone, for the scene is a dinner-party). I hear you are going to start a magazine, all about occultism. Do you know, I'm very glad. I don't say anything about such matters as a rule, but some queer things have happened in my life which can't be explained in any ordinary manner. I hope you will go in for explanations.

Editor. We shall try, certainly. My impression is, that when occultism is in any measure apprehended, its laws are accepted by everyone as the only intelligible explanation of life.

A M. W. Just so, I want to know all about it, for ‘pon my honour, life’s a mystery. There are plenty of other people as curious as myself. This is an age which is afflicted with the Yankee disease of “wanting to know”. I’ll get you lots of subscribers. What’s the magazine called?

Editor. Lucifer—and (warned by former experience) don’t misunderstand the name. It is typical of the divine spirit which sacrificed itself for humanity—it was Milton’s doing that it ever became associated with the devil. We are sworn enemies of popular prejudices, and it is quite appropriate that we should attack such a prejudice as this—Lucifer, you know, is the Morning Star—the Light-bearer. . . . . .

A M. W. (interrupting). Oh, I know all that—at least I don’t know, but I take it for granted you’ve got some good reason for taking such a title. But your first object is to have readers; you want the public to buy your magazine, I suppose. That’s in the programme, isn’t it?

Editor. Most decidedly.

A M. W. Well, listen to the advice of a man who knows his way about town. Don’t mark your magazine with the wrong colour at starting. It’s quite evident, when one stays an instant to think of its derivation and meaning, that Lucifer is an excellent word. But the public don’t stay to think of derivations and meanings; and the first impression is the most important. Nobody will buy the magazine if you call it Lucifer.

III

A Fashionable Lady Interested in Occultism. I want to hear some more about the new magazine, for I have interested a great many people in it, even with the little you have told me. But I find it difficult to express its actual purpose. What is it?

Editor. To try and give a little light to those that want it.

A F. L. Well, that’s a simple way of putting it, and will be very useful to me. What is the magazine to be called?

Editor. Lucifer.

A F. L. (After a pause). You can’t mean it.

Editor. Why not?

A F. L. The associations are so dreadful! What can be the object of calling it that? It sounds like some unfortunate sort of joke, made against it by its enemies.

Editor. Oh, but Lucifer, you know, means Lightbearer; it is typical of the Divine Spirit—

A F. L. Never mind all that—I want to do your magazine good and make it known, and you can't expect me to enter into explanations of that sort every time I mention the title. Impossible! Life is too short and too busy. Besides, it would produce such a bad effect; people would think me priggish, and then I couldn't talk at all, for I couldn't bear them to think that. Don't call it Lucifer—please don't. Nobody knows what the word is typical of; what it means now is the devil, nothing more or less.

Editor. But then that is quite a mistake, and one of the first prejudices we propose to do battle with. Lucifer is the pale, pure herald of dawn—

Lady (interrupting). I thought you were going to do something more interesting and more important than to whitewash mythological characters. We shall all have to go to school again, or read up Dr. Smith's Classical Dictionary. And what is the use of it when it is done? I thought you were going to tell us things about our own lives and how to make them better. I suppose Milton wrote about Lucifer, didn't he?—but nobody reads Milton now. Do let us have a modern title with some human meaning in it.

IV

A Journalist (thoughtfully, while rolling his cigarette). Yes, it is a good idea, this magazine of yours. We shall all laugh at it, as a matter of course; and we shall cut it up in the papers. But we shall all read it, because secretly everybody hungers after the mysterious. What are you going to call it?

Editor. Lucifer.

Journalist (striking a light). Why not The Fusée? Quite as good a title and not so pretentious.

The "Novelist," the "Man of the World," the "Fashionable Lady," and the "Journalist," should be the first to receive a little instruction. A glimpse into the real and primitive character of Lucifer can do them no harm and may, perchance, cure them of a bit of ridiculous prejudice. They ought to study their Homer and Hesiod's Theogony if they would do justice to Lucifer, "Eosphoros and Hesperos," the Morning and the Evening beautiful star. If there are more useful things to do in this life than "whitewash mythological characters," to slander and blacken them is, at least, as useless, and shows, moreover, a narrow-mindedness which can do honour to no one.

To object to the title of LUCIFER, only because its “associations are so dreadful,” is pardonable—if it can be pardonable in any case—only in an ignorant American missionary of some dissenting sect, in one whose natural laziness and lack of education led him to prefer ploughing the minds of heathens, as ignorant as he is himself, to the more profitable, but rather more arduous, process of ploughing the fields of his own father’s farm. In the English clergy, however, who all receive a more or less classical education, and are, therefore, supposed to be acquainted with the ins and outs of theological sophistry and casuistry, this kind of opposition is absolutely unpardonable. It not only smacks of hypocrisy and deceit, but places them directly on a lower moral level than him they call the apostate angel. By endeavouring to show the theological Lucifer, fallen through the idea that

“To reign is worth ambition, though in Hell;

Better to reign in Hell than serve in Heaven,”

they are virtually putting into practice the supposed crime they would fain accuse him of. They prefer reigning over the spirit of the masses by means of a pernicious dark LIE, productive of many an evil, than serve heaven by serving TRUTH. Such practices are worthy only of the Jesuits.

But their sacred writ is the first to contradict their interpretations and the association of Lucifer, the Morning Star, with Satan. Chapter xxii of Revelation, verse 16th, says “I Jesus . . . . . am the root . . . . and the bright and morning star” (ὀρθρινός, “early rising”): hence Eosphoros, or the Latin Lucifer. * The opprobrium attached to this name is of such a

very late date, that the Roman Church found itself forced to screen the theological slander behind a two-sided interpretation—as usual. Christ, we are told, is the “Morning Star,” the divine Lucifer; and Satan the usurpator of the Verbum, the “infernal Lucifer.” †

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* [In some versions, however, the word used is πρωινός.—Comp.]

† de Mirville’s 2nd Mémoire to the Academy of France, Vol. IV, quoting Cardinal Ventura. [This ref. has not been definitely identified.—Comp.]

"The great Archangel Michael, the conqueror of Satan, is identical in paganism * with Mercury-Mithra, to whom, after defending the Sun [symbolical of God] from the attacks of Venus-Lucifer, was given the possession of this planet, et datus est ei locus Luciferi." † And since the Archangel Michael is the "Angel of the Face," and "the Vicar of the Verbum" he is now considered in the Roman Church as the regent of that planet Venus which "the vanquished fiend had usurped!" Angelus faciei Dei sedem superbi humilis obtinuit, says Cornelius à Lapide (in Vol. VI, p. 229). ‡

This gives the reason why one of the early Popes was called Lucifer, as Yonge and ecclesiastical records prove.§

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* Which paganism has passed long millenniums, it would seem, in copying beforehand Christian dogmas to come. [H. P. B.]

† [de Mirville, Des Esprits, etc., Vol. IV, p. 161.]

‡ [This reference is probably to Élysée Pélagaud's edition of the works of Cornelius à Lapide, not located as yet. The Latin sentence is quoted by de Mirville, op. cit., Vol. IV, p. 163, footnote.—Comp.]

§ [This is a rather puzzling statement. It is not easily ascertainable as to which Yonge is meant here; most probably, however Charles Duke Yonge (1812-1891), Professor of History and English Literature in Queen's College, Belfast, even though his voluminous writings are primarily concerned with Greek and Latin languages.

As to "ecclesiastical records," referred to by H.P.B., the best known among them, bearing on the history of the Papacy, make no mention of any Pope by that name. In this connection, the student is referred to the Liber Pontificalis, or Gesta Pontificum Romanorum, consisting of the lives of the bishops of Rome from the time of St. Peter to the death of Nicholas I in 867, to which-were appended supplements at a later date, continuing the series. The Liber, used by Bede for his Historia Ecclesiastica, was first printed at Mainz in 1602. The best edition is by the French scholar, Monsignor Louis Marie Olivier Duchesne (2 vols., Paris, 1886-1892). No Pope by the name of Lucifer occurs in the above-mentioned work, or any other available sources.

It is conceivable, however, that H. P. B. may have meant Lucifer, bishop of Cagliari (hence called Caralitanus), an ardent supporter of the cause of Athanasius, and who died in 371. He is popularly regarded in Sardinia as a saint. A number of his controversial writings are still extant. We mention him as being the only individual named Lucifer of whom there exist tangible records in the history of the Church.—Compiler.]

It thus follows that the title chosen for our magazine is as much associated with divine and pious ideas as with the supposed rebellion of the hero of Milton's Paradise Lost. By choosing it, we throw the first ray of light and truth on a ridiculous prejudice which ought to have no room made for it in this our "age of facts and discovery." We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty, as it is that of physical Science—professedly its mission—to throw light on facts in Nature hitherto surrounded by the darkness of ignorance. And since ignorance is justly regarded as the chief promoter of superstition, that work is, therefore, a noble and beneficent work. But natural Sciences are only one aspect of SCIENCE and TRUTH. Psychological and moral Sciences, or theosophy, the knowledge of divine truth, wheresoever found, are still more important in human affairs, and real Science should not be limited simply to the physical aspect of life and nature. Science is an abstract of every fact, a comprehension of every truth within the scope of human research and intelligence. "Shakespeare's deep and accurate science in mental philosophy" (Coleridge), has proved more beneficent to the true philosopher in the study of the human heart—therefore, in the promotion of truth—than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution.

Those readers, however, who do not find themselves convinced that the Church had no right to throw a slur upon a beautiful star, and that it did so through a mere necessity of accounting for one of its numerous loans from Paganism with all its poetical conceptions of the truths in Nature, are asked to read our article "The History of a Planet." Perhaps, after its perusal, they will see how far Dupuis was justified in asserting that "all the theologies have their origin in astronomy." With the modern Orientalists every myth is solar. This is one more prejudice, and a preconception in favour of materialism and physical science. It will be one of our duties to combat it with much of the rest.

APHORISMS

[Lucifer, Vol. I, No. 1, September, 1887, p. 7]

Occultism is not magic, though magic is one of its tools.

Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness; as men understand the word; for the first step is sacrifice, the second, renunciation.

———————

Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.

———————

Occultism is the science of life, the art of living.

THE HISTORY OF A PLANET

[Lucifer, Vol. I, No. 1, September, 1887, pp. 15-22]

No star, among the countless myriads that twinkle over the sidereal fields of the night sky, shines so dazzlingly as the planet Venus—not even Sirius-Sothis, the dog-star, beloved by Isis. Venus is the queen among our planets, the crown jewel of our solar system. She is the inspirer of the poet, the guardian and companion of the lonely shepherd, the lovely morning and the evening star. For,

“Stars teach as well as shine,”

although their secrets are still untold and unrevealed to the majority of men, including astronomers. They are “a beauty and a mystery,” verily. But “where there is a mystery, it is generally supposed that there must also be evil,” says Byron. Evil, therefore, was detected by evilly-disposed human fancy, even in those bright luminous eyes peeping at our wicked world through the veil of ether.

Thus there came to exist slandered stars and planets as well as slandered men and women. Too often are the reputation and fortune of one man or party sacrificed for the benefit of another man or party. As on earth below, so in the heavens above, and Venus, the sister planet of our Earth,* was sacrificed to the ambition of our little globe to show the latter the "chosen" planet of the Lord. She became the scapegoat, the Azaziel of the starry dome, for the sins of the Earth, or rather for those of a certain class in the human family—the clergy—who slandered the bright orb, in order to prove what their ambition suggested to them as the best means to reach power, and exercise it unswervingly over the superstitious and ignorant masses.

This took place during the middle ages. And now the sin lies back at the door of Christians and their scientific inspirers, though the error was successfully raised to the lofty position of a religious dogma, as many other fictions and inventions have been.

Indeed, the whole sidereal world, planets and their regents—the ancient gods of poetical paganism—the sun, the moon, the elements, and the entire host of incalculable worlds—those at least which happened to be known to the Church Fathers—shared in the same fate. They have all been slandered, all bedevilled by the insatiable desire of proving one little system of theology—built on and constructed out of old pagan materials—the only right and holy one, and all those which preceded or followed it utterly wrong.

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* "Venus is a second Earth," says Reynaud, in Terre et Ciel (p. 74), "so much so that were there any communication possible between the two planets, their inhabitants might take their respective earths for the two hemispheres of the same world. . . . They seem on the sky, like two sisters. Similar in conformation, these two worlds are also similar in the character assigned to them in the Universe."

[Quoted in de Mirville, Des Esprits, etc., Vol. IV, p. 164.—Comp.]

Sun and stars, the very air itself, we are asked to believe, became pure and "redeemed" from original sin and the Satanic element of heathenism, only after the year I A.D. Scholastics and scholiasts, the spirit of whom "spurned laborious investigation and slow induction," had shown, to the satisfaction of infallible Church, the whole Kosmos in the power of Satan—a poor compliment to God—before the year of the Nativity; and Christians had to believe or be condemned. Never have subtle sophistry and casuistry shown themselves so plainly in their true light, however, as in the questions of the ex-Satanism and later redemption of various heavenly bodies. Poor beautiful Venus got worsted in that war of so-called divine proofs to a greater degree than any of her sidereal colleagues. While the history of the other six planets, and their gradual transformation from Greco-Aryan gods into Semitic devils, and finally into "divine attributes of the seven eyes of the Lord," is known but to the educated, that of Venus-Lucifer has become a household story among even the most illiterate in Roman Catholic countries.

This story shall now be told for the benefit of those who may have neglected their astral mythology.

Venus, characterized by Pythagoras as the sol alter, a second Sun, on account of her magnificent radiance—equalled by none other—was the first to draw the attention of ancient Theogonists. Before it began to be called Venus, it was known in pre-Hesiodic theogony as Eosphoros (or Phosphoros) and Hesperos, the children of the dawn and twilight. In Hesiod, moreover, the planet is decomposed into two divine beings, two brothers—Eosphoros (the Lucifer of the Latins) the morning, and Hesperos, the evening star. They are the children of Astraios and Eos, the starry heaven and the dawn, as also of Kephalos and Eos (Theog., 378-82; Hyginus, Poeticôn Astronomicôn, II, xlii).* Preller,

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* [Caius Julius Hyginus—also Hygenus, Yginus and Iginus—was a celebrated grammarian, said by Suetonius to have been a native of Spain, and to have been brought to Rome after its capture by Caesar. He was a freedman of Augustus and was placed by him at the head of the Palatine Library. He was on intimate terms with Ovid and other literary men of the day. There are numerous references to his various works in Pliny, Gellius, Macrobius and others, evidencing that he was held in great respect; most of his works have perished. We have, however, two pieces in prose, nearly entire, which bear the name of Hyginus, but which, on account of their inferior language, may have been put together by someone else. These are: Fabularum liber, containing mythological legends and the genealogy of divinities; and Poeticôn Astronomicôn in four books, treating of the asterisms, the definition of astronomical terms, the constellations and the mythological legends attached to them. The best editions of both works are those in the Mythographi Latini of Muncker, Amsterdam, 1681, and in the Myth. Lat., of van Staveren, Lugd. Bat. and Amst., 1742.—Compiler.]

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quoted by Decharme, shows Phaëton identical with Phosphoros or Lucifer (Griechische Mythologie, I, 365).* And on the authority of Hesiod he also makes Phaëton the son of the latter two divinities—Kephalos and Eos.

Now Phaëton or Phosphoros, the “luminous morning orb,” is carried away in his early youth by Aphrodite (Venus) who makes of him the night guardian of her sanctuary (Theog., 986-991). He is the “beautiful morning star” (Vide St. John’s Revelation, xxii, 16) loved for its radiant light by the Goddess of the Dawn, Aurora, who, while gradually eclipsing the light of her beloved, thus seeming to carry off the star, makes it reappear on the evening horizon where it watches the gates of heaven. In early morning, Phosphoros “issuing from the waters of the Ocean, raises in heaven his sacred head to announce the approach of divine light.” (Iliad, XXIII, 226; Odyssey, XIII, 93-94; Virgil, Aeneid, VIII, 589; Decharme, Mythologie de la Grèce Antique, p. 247.) He holds a torch in his hand and flies through space as he precedes the car of Aurora. In the evening he becomes Hesperos, “the most splendid of the stars that shine on the celestial vault” (Iliad, XXII, 317-18). He is the father of the Hesperides, the guardians of the golden apples together with the Dragon; the beautiful genius of the flowing golden curls, sung and glorified in all the ancient epithalami (the bridal songs of the early Christians as of the pagan Greeks); he, who at the fall of the night, leads the nuptial cortège and delivers the bride into the arms of the bridegroom. (Decharme, op. cit., p. 248.)

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* [2 vols. Leipzig: Weidman, 1854; in the 2nd ed., of 1860-61, the passage can be found in Vol. II, p. 335.—Compiler.]

So far, there seems to be no possible rapprochement, no analogy to be discovered between the poetical personification of a star, a purely astronomical myth, and the Satanism of Christian theology. True, the close connection between the planet as Hesperos, the evening star, and the Greek Garden of Eden with its Dragon and the golden apples may, with a certain stretch of imagination, suggest some painful comparisons with the third chapter of Genesis. But this is insufficient to justify the building of a theological wall of defence against paganism made up of slander and misrepresentations.

But of all the Greek euhemerisations, Lucifer-Eosphoros is, perhaps, the most complicated. The planet has become with the Latins, Venus, or Aphrodite-Anadyomene, the foam-born Goddess, the “Divine Mother,” and one with the Phoenician Astarte, or the Jewish Astaroth. They were all called “The Morning Star,” and the Virgins of the Sea, or Mar (whence Mary), the Great Deep, titles now given by the Roman Church to their Virgin Mary. They were all connected with the moon and the crescent, with the Dragon and the planet Venus, as the mother of Christ has been made connected with all these attributes. If the Phoenician mariners carried, fixed on the prow of their ships, the image of the goddess Astarte (or Aphrodite, Venus Erycina) and looked upon the evening and the morning star as their guiding star, “the eye of their Goddess mother,” so do the Roman Catholic sailors the same to this day. They fix a Madonna on the prows of their vessels, and the blessed Virgin Mary is called the “ Virgin of the Sea.” The accepted patroness of Christian sailors, their star, “Stella Del Mar,” etc., she stands on the crescent moon. Like the old pagan Goddesses, she is the “Queen of Heaven,” and the “Morning Star” just as they were.

Whether this can explain anything, is left to the reader’s sagacity. Meanwhile, Lucifer-Venus has nought to do with darkness, and everything with light. When called Lucifer, it is the “light-bringer,” the first radiant beam which destroys the lethal darkness of night.

When named Venus, the planet-star becomes the symbol of dawn, the chaste Aurora. Professor Max Müller rightly conjectures that Aphrodite, born of the sea, is a personification of the Dawn of the Day, and the most lovely of all the sights in Nature (Lectures on the Science of Language),* for, before her naturalisation by the Greeks, Aphrodite was Nature personified, the life and light of the Pagan world, as proven in the beautiful invocation to Venus by Lucretius, quoted by Decharme. She is divine Nature in her entirety, Aditi-Prakriti before she becomes Lakshmi. She is that Nature before whose majestic and fair face, “the winds fly away, the quieted sky pours torrents of light, and the sea-waves smile” (Lucretius).† When referred to as the Syrian goddess Astarte, the Astaroth of Hieropolis, the radiant planet was personified as a majestic woman, holding in one out-stretched hand a torch, in the other, a crooked staff in the form of a cross. (Vide Lucian’s De Dea Syria, and Cicero’s De Natura Deorum, lib. III, cap. xxiii.)‡ Finally, the planet is represented astronomically, as a globe poised above the cross—a symbol no devil would like to associate with—while the planet Earth is a globe with a cross over it.

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* [II, pp. 408-09, in 6th ed., London: Longmans, Green & Co. 1871.]

† [This passage is from Lucretius’ De rerum natura, lib. I, 6-9, the Latin text of which is as follows:

te, dea, te fugiunt venti, te nubila caeli
adventumque tuum, tibi suavis daedala tellus
summittit flores, tibi rident aequora ponti
placatumque nitet diffuso lumine caelum.

This may be rendered in English somewhat as follows: “From thee, o goddess, from thee the winds flee away, the clouds of heaven from thee and thy coming; for thee the wonder-working earth puts forth sweet flowers; for thee the vast stretches of the ocean laugh, and heaven, grown peaceful, pours torrents of light.”—Compiler.]

‡ [This short essay, attributed to Lucian by some scholars, contains no such description of Astarte, and the passage from Cicero has a mere mention of this goddess. There may be some error in the references given.—Compiler.]

But then, these crosses are not the symbols of Christianity, but the Egyptian crux ansata, the attribute of Isis (who is Venus, and Aphrodite, Nature, also) or the planet; the fact that the Earth has the crux ansata reversed , having a great occult significance upon which there is no necessity of entering at present.

Now what says the Church and how does it explain the " dreadful association"? The Church believes in the devil, of course, and could not afford to lose him. "The Devil is one of the chief pillars of the Faith" confesses unblushingly an advocate of the Ecclesia Militans.*

All the Alexandrian Gnostics speak to us of the fall of the Aeons and their Pleroma, and all attribute that fall to the desire to know,

writes another volunteer in the same army, slandering the Gnostics as usual and identifying the desire to know or occultism, magic, with Satanism.† And then, forthwith, he quotes from Schlegel's Philosophie de l'Histoire to show that the seven rectors (planets) of Pymander,

commissioned by God to contain the phenomenal world in their seven circles, lost in love with their own beauty,‡ came to admire themselves with such intensity that owing to this proud self-adulation they finally fell.§

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* Thus saith Des Mousseaux, Mœurs et pratiques des démons, p. x—and he is corroborated in this by Cardinal de Ventura. The Devil, he says, " is one of the great personages whose life is closely allied to that of the Church; and without him . . . . the fall of man could not have taken place. If it were not for him [the Devil], the Victor over death, the Saviour, the Redeemer, the Crucified would be but the most ridiculous of supernumeraries and the Cross a real insult to good sense." And if so, then we should feel thankful to the poor Devil.

† De Mirville. "No Devil, no Christ," he exclaims.

‡ This is only another version of Narcissus, the Greek victim of his own fair looks.

§ [Schlegel's work is probably some French translation of his German Philosophie der Geschichte, Vienna, 1829.—Compiler.]

Perversity having thus found its way amongst the angels, the most beautiful creature of God “revolted against its Maker.” That creature is in theological fancy Venus-Lucifer, or rather the informing Spirit or Regent of that planet. This teaching is based on the following speculation. The three principal heroes of the great sidereal catastrophe mentioned in Revelation are, according to the testimony of the Church fathers—”the Verbum, Lucifer his usurper [see editorial] and the grand Archangel who conquered him,” and whose “palaces” (the “houses,” astrology calls them) are in the Sun, Venus-Lucifer and Mercury. This is quite evident, since the positions of these orbs in the Solar system correspond in their hierarchical order to that of the “heroes” in Chapter xii of Revelation, “their names and destinies” (?) being closely connected in the theological (exoteric) system “with these three great metaphysical names.” (De Mirville’s Mémoire to the Academy of France, on the rapping Spirits and the Demons, Vol. IV, pp. 159-160.)

The outcome of this was, that theological legend made of Venus-Lucifer the sphere and domain of the fallen Archangel, or Satan before his apostasy. Called upon to reconcile this statement with that other fact, that the metaphor of “the morning star” is applied to both Jesus, and his Virgin mother, and that the planet Venus-Lucifer is included, moreover, among the “stars” of the seven planetary spirits worshipped by the Roman Catholics * under new names, the defenders of the Latin dogmas and beliefs answer as follows:

Lucifer, the jealous neighbour of the Sun [Christ] said to himself in his great pride: “I will rise as high as he!”

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* The famous temple dedicated to the Seven Angels at Rome, and built by Michael-Angelo in 1561, is still there, now called the “Church of St. Mary of the Angels.” In the old Roman Missals printed in 1563—one or two of which may still be seen in Palazzo Barberini—one may find the religious service (officio) of the seven angels, and their old and occult names. That the “angels” are the pagan Rectors, under different names—the Jewish having replaced the Greek and Latin names—of the seven planets is proven by what Pope Pius V said in his Bull to the Spanish Clergy, permitting and encouraging the worship of the said seven spirits of the stars. “One cannot exalt too much these seven rectors of the world, figured by the seven planets as it is consoling to our century to witness by the grace of God the cult of these seven ardent lights, and of these seven stars reassuming all its lustre in the Christian republic.” (De Mirville, Des Esprits, etc., 2nd Mémoire addressed to the Academy; chapter “Les Sept Esprits et l’histoire de leur culte,” Vol. II, pp. 357-58.)

He was thwarted in his design by Mercury, though the brightness of the latter [who is St. Michael] was as much lost in the blazing fires of the great Solar orb as his own was, and though, like Lucifer, Mercury is only the assessor, and the guard of honour to the Sun.*

Guards of “dishonour” now rather, if the teachings of theological Christianity were true. But here comes in the cloven foot of the Jesuit. The ardent defender of Roman Catholic Demonolatry and of the worship of the seven planetary spirits, at the same time, pretends great wonder at the coincidences between old Pagan and Christian legends, between the fable about Mercury and Venus, and the historical truths told of St. Michael—the “angel of the face”—the terrestrial double, or ferouer of Christ. He points them out saying:

. . . . like Mercury, the archangel Michael, is the friend of the Sun, his ferouer, his Mitra, perhaps, for Michael is a psychopompic genius, one who leads the separated souls to their appointed abodes, and like Mitra, he is the well-known adversary of the demons.†

This is demonstrated by the book of the Nabatheans recently discovered (by Chwolsohn), in which the Zoroastrian Mitra is called the “grand enemy of the planet Venus.” ‡ (de Mirville, op. cit., p. 160.)

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* De Mirville, op. cit., Vol. IV, p. 160.

† [de Mirville, op. cit., Vol. IV, p. 160.]

‡ Herodotus showing the identity of Mitra and Venus, the sentence in the Nabathean Agriculture is evidently misunderstood.

[This refers to the researches of Dr. Daniel Avraamovich Chwolsohn, the Russian-Jewish Orientalist and Semitolog, who translated into German three Arabic manuscripts which exist in the library of the University of Leyden. They are: The Book of the Nabathean Agriculture; The Book of Poisons; and The Book of the Babylonian Tenkelûschâ, with fragments of a fourth work entitled, The Book of the Mysteries of the Sun and Moon. They were translated into Arabic by Ibn-Wa’hschijjah, a descendant of the ancient Babylonians who determined to rescue from oblivion those ancient works of his forefathers. Dr. Chwolsohn published his researches under the title of: Über die Überreste der Altbabylonischen Literatur in arabischen Übersetzungen (in Mémoires des savants étrangers. Vol. VIII. St. Petersburg: Imperial Academy of Sciences, 1859; Russian transl. in the Russkiy Vestnik of 1859).

There is something in this. A candid confession, for once, of perfect identity of celestial personages and of borrowing from every pagan source. It is curious, if unblushing. While in the oldest Mazdean allegories, Mitra conquers the planet Venus, in Christian tradition Michael defeats Lucifer, and both receive, as war spoils, the planet of the vanquished deity.

Mitra [says Döllinger] possessed, in days of old, the star of Mercury, placed between the sun and the moon, but he was given the planet of the conquered, and ever since his victory he is identified with Venus. *

In the Christian tradition, adds the learned Marquis,

. . . . . St. Michael is apportioned in Heaven the throne and the palace of the foe he has vanquished.

The author of The Book of the Nabathean Agriculture is supposed to be Qûtâmî, possibly in collaboration with others. It has been conservatively ascribed by various scholars to a period antedating the eighth century B.C., and is in all likelihood based on traditions dating from a very remote antiquity. Under the guise of agriculture, many occult beliefs are explained, and various magical secrets of nature hinted at.

H. P. B. devotes several pages of The Secret Doctrine (Vol. II, 452-457) to various aspects of Chwolsohn's work, and the nature and contents of the Nabathean Agriculture. She speaks of it as being "no apocrypha, but the repetition of the tenets of the Secret Doctrine under the exoteric Chaldean form of national symbols, for the purpose of 'cloaking' the tenets. . ." She plainly states that "the Doctrines of Qû-tâmy, the Chaldean, are, in short, the allegorical rendering of the religion of the earliest nations of the Fifth Race."—Compiler.]

* Paganisme et Judaïsme, Vol. II, p. 109.

[H. P. B. quotes this passage from de Mirville, Des Esprits, etc., Vol. IV, p. 160, where ref. is given to a French translation of Döllinger's original German work entitled Heidenthum und Judenthum. In the latter, the subject of Mithra occurs on pp. 383-390 of Part I, and the above quote seems to be only a paraphrase of various statements found therein.—Compiler.]

Moreover, like Mercury, during the palmy days of paganism, which made sacred to this [demon-] god all the promontories of the earth, the Archangel is the patron of the same in our religion.*

This means, if it does mean anything, that now, at any rate, Lucifer-Venus is a sacred planet, and no synonym of Satan, since St. Michael has become his legal heir.

The above remarks conclude with this cool reflection:

It is evident that paganism has utilised [beforehand], and most marvellously, all the features and characteristics of the prince of the face of the Lord [Michael] in applying them to that Mercury, to the Egyptian Hermes-Anubis, and the Hermes-Christos of the Gnostics. Each of these was represented as the first among the divine councillors, and the god nearest to the sun, quis ut Deus.†

Which title, with all its attributes, became that of Michael. The good Fathers, the Master Masons of the temple of Church Christianity, knew indeed how to utilize pagan material for their new dogmas.

The fact is, that it is sufficient to examine certain Egyptian cartouches, pointed out by Rosellini (Égypte, Vol. I, p. 283), ‡ to find Mercury (the double of Sirius in our solar system) as Sothis, preceded by the words “sole” and “solis custode, o sostegno, dei dominanti . . . il forte, grande dei vigilanti,” “watchman of the sun, sustainer of dominions, and the strongest of all the vigilants.” All these titles and attributes are now those of the Archangel Michael, who has inherited them from the demons of paganism.

Moreover, travellers in Rome may testify to the wonderful presence in the statue of Mitra, at the Vatican, of the best known Christian symbols. Mystics boast of it. They find

. . . . in his lion’s head, and the eagle’s wings, those of the courageous Seraph, the master of space [Michael]; in his caduceus, the spear, in the two serpents coiled round the body, the struggle of the good and bad principles,

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* [De Mirville, op. cit., Vol. IV, pp. 160, 162, somewhat paraphrased.]

† [de Mirville, op. cit., Vol. IV, p. 160.]

‡ [ibid., p. 162, where reference is evidently to Ippolito Rosellini’s work entitled: I Monumenti dell’ Egitto e della Nubia, disegnate della spedizione scientifico-litteraria toscana in Egitto. Pisa: Presso N. Capurro e.c., 1832-44. 9 vols. 8-vo. (British Museum: 559.b.2.).—Compiler.]

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and especially in the two keys which the said Mitra holds, like St. Peter, the keys with which this Seraph-patron of the latter opens and shuts the gates of Heaven, astra cludid et recludit.*

To sum up, the aforesaid shows that the theological romance of Lucifer was built upon the various myths and allegories of the pagan world, and that it is no revealed dogma, but simply one invented to uphold superstition. Mercury being one of the Sun's assessors, or the cynocephali of the Egyptians and the watch-dogs of the Sun, literally, the other was Eosphoros, the most brilliant of the planets, "qui mane oriebaris," the early rising, or the Greek ὀρθρινός. It was identical with the Amon-ra, the light-bearer of Egypt, and called by all nations "the second born of light" (the first being Mercury), the beginning of his (the Sun's) ways of wisdom, the Archangel Michael being also referred to as the principium viarum Domini.

Thus a purely astronomical personification, built upon an occult meaning which no one has hitherto seemed to unriddle outside the Eastern wisdom, has now become a dogma, part and parcel of Christian revelation. A clumsy transference of characters is unequal to the task of making thinking people accept in one and the same trinitarian group, the "Word" or Jesus, God and Michael (with the Virgin occasionally to complete it) on the one hand, and Mitra, Satan and Apollo-Abaddon on the other: the whole at the whim and pleasure of Roman Catholic Scholiasts. If Mercury and Venus (Lucifer) are (astronomically in their revolution around the Sun) the symbols of God the Father, the Son, and of their Vicar, Michael, the "Dragon-Conqueror," in Christian legend, why should they when called Apollo-Abaddon, the "King of the Abyss," Lucifer, Satan, or Venus—become forthwith devils and demons? If we are told that the "conqueror," or "Mercury-Sun," or again St. Michael of the Revelation, was given the spoils of the conquered angel, namely, his planet, why should opprobrium be any longer attached to a constellation so purified?

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* De Mirville, op. cit., Vol. IV, p. 162.

Lucifer is now the “Angel of the Face of the Lord,” * because “that face is mirrored in it.” We think rather, because the Sun is reflecting his beams in Mercury seven times more than it does on our Earth, and twice more in Lucifer-Venus: the Christian symbol proving again its astronomical origin. But whether from the astronomical, mystical or symbological aspect, Lucifer is as good as any other planet. To advance as a proof of its demoniacal character, and identity with Satan, the configuration of Venus, which gives to the crescent of this planet the appearance of a cut-off horn, is rank nonsense. But to connect this with the horns of “The Mystic Dragon” in Revelation—“one of which was broken” †—as the two French Demonologists, the Marquis de Mirville and the Chevalier des Mousseaux, the champions of the Church militant, would have their readers believe in the second half of our present century—is simply an insult to the public.

Besides which, the Devil had no horns before the fourth century of the Christian era. It is a purely Patristic invention arising from their desire to connect the god Pan, and the pagan Fauns and Satyrs, with their Satanic legend. The demons of Heathendom were as hornless and as tailless as the Archangel Michael himself in the imaginations of his worshippers. The “horns” were, in pagan symbolism, an emblem of divine power and creation, and of fertility in nature. Hence the ram’s horns of Amon, of Bacchus, and of Moses on ancient medals, and the cow’s horns of Isis and Diana, etc., etc., and of the Lord God of the Prophets of Israel himself.

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* “Both in Biblical and pagan theologies,” says de Mirville, “the Sun has its god, its defender, and its sacrilegious usurper, in other words, its Ormuzd, its planet Mercury [Mitra], and its Lucifer-Venus [or Ahriman], taken away from its ancient master, and now given to its conqueror.” (op. cit., p. 164.) Therefore, Lucifer-Venus is quite holy now.

† In Revelation there is no “horn broken,” but it is simply said in Chapter xiii, 3, that John saw “one of his heads, as it were, wounded to death.” John knew naught in his generation of “a horned” devil.

For Habakkuk gives the evidence that this symbolism was accepted by the “chosen people” as much as by the Gentiles. In Chapter iii, 3-4, that prophet speaks of the “Holy One from Mount Paran,” of the Lord God who “came from Teman,” and whose “brightness was as the light,” and who had “horns coming out of his hand.”

When one reads, moreover, the Hebrew text of Isaiah, and finds that no Lucifer is mentioned at all in Chapter xiv, 12, but simply [illegible] Hillel, “a bright star,” one can hardly refrain from wondering that educated people should be still ignorant enough at the close of our century to associate a radiant planet—or anything else in nature for the matter of that—with the DEVIL! *

H. P.B.

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* The literal words used, and their translation, are: “Aïk Naphalta Mi-Shamayim Hillel Ben-Shahar Nigdata La-Aretz Cholesch Al-Goüm,” or, “How art thou fallen from the heavens, Hillel, Son of the Morning, how art thou cast down unto the earth, thou who didst cast down the nations.” Here the word, translated “Lucifer,” is [illegible], Hillel, and its meaning is “shining brightly or gloriously.” It is very true also, that by a pun to which Hebrew words lend themselves so easily, the verb hillel may be made to mean “to howl,” hence by an easy derivation, hillel may be constructed into “howler,” or a devil, a creature, however, one hears rarely, if ever, “howling.” In his Hebrew and English Lexicon, Art. הלל, John Parkhurst says: “The Syriac translation of this passage renders it אילל howl, and even Jerome on the place observes, that it literally means howl. . . . ‘Therefore,’ says Michaelis, ‘I translate, Howl, Son of the morning, i.e.; thou star of the first magnitude’.” But at this rate, Hillel, the great Jewish-sage and reformer, might also be called “howler,” and connected with the devil!

[There exist divergent views among scholars concerning the Hebrew term which is sometimes spelt hillel, and sometimes hêlçl and even hailal, according to the interpretation of the vowel-points. The Hebrew expression in Isaiah, xiv, 12, hêlel bên shâhar, appears in the Greek Septuagint as ὁ Ἑωσφόρος ὁ πρωὶ ἀνατέλλων and in the Latin Vulgate as Lucifer qui mane oriebaris, conveying the idea of “early rising,” both in Greek and in Latin. The Hebrew expression bên shâhar definitely means “son of the dawn.” The Vulgate translates by the word Lucifer the Hebrew term bôqer, “light of dawn” (Job, xi, 17), the expression mazzârôth, “the Signs of the Zodiac” (Job, xxxviii, 32), and even shâhar, “the dawn” (Ps., cx, 3). Besides using the word Lucifer in connection with the King of Babylon, in the above-mentioned passage from Isaiah, the same term is used by the Vulgate in connection with the High-Priest Simon, son of Onias (Ecclesiasticus, 1, 6), and is applied to the “glory of Heaven” (Apoc., ii, 28), and even to Jesus Christ himself (II Peter, i, 19; Apoc., xxii, 16). In the Exultet (liturgy of Holy Saturday), the Church uses the title of Lucifer in connection with its Saviour, and expresses the hope that this “early morning Lucifer” will find the Easter-candle burning bright, he who knows no decline and who, returning from Hell, sheds his brilliant light upon mankind.

THE LAST OF A GOOD LAMA

[Lucifer, Vol. I, No. 1, September, 1887, p. 51]

Whatever may be said against godless Buddhism, its influence, wherever it penetrates, is most beneficent. One finds the Spirit of “Lord Buddha . . . most pitiful, the Teacher of Nirvâna and the Law,” ennobling even the least philosophical of the dissenting sects of his religion—the Lamaism of the nomadic Kalmucks. The Caspian Steppes witnessed, only a few months ago, the solemn cremation and burial of a Mongolian saint, whose ashes were watered by as many Christian as Lamaic tears.

Hêlçl is derived from hâlal, “to shine” (Arab. halal; Assyrian, elêlu). The Syriac version of the Old Testament and the version of Aquila derive it from yâlal, “to lament,” and St. Jerome agrees with this derivation (Comm. in Is., v, 14, in Migne, Patrol. Lat., XXIV, 161), making of Lucifer the principal fallen angel who is supposed “to lament” the loss of his original glory, bright as the morning star. Other Fathers of the Church maintain that Lucifer is not the proper name of the “devil,” but denotes only the state from which he has fallen (Petavius, De angelis, III, iii; 4). Present-day scholars agree with H. P. B. that the supposed derivation from yâlal, “to wail,” “to howl or lament,” is untenable.

The passage in Isaiah, xiv, 12, discussed by H. P. B., is transliterated as follows by present-day standards: Aik nafaltah mi-shamayim hailal ben-shâhar nig’datah la-ares holesh ’al-goyim. The translation of this verse, according to King James’ Bible is; however, “How art thou fallen, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!” Some scholars translate “cast lots over nations,” instead of “weaken.”—Compiler.]

The high priest to the Russian Kalmucks of the Volga died December 26th, 1886, near Vetlyanka, once the seat of the most terrible epidemics.* The Gelungs had chosen the day of ceremony in accordance with their sacred books; the hour was fixed astrologically, and at noon on January 4th, 1887, the imposing ceremony took place. More than 80,000 people assembling from all the neighbouring Cossack stanitzas and Kalmuck ooloosses, formed a procession surrounding the pillar of cremation. The corpse having been fixed in an iron arm-chair, used on such ceremonies, was introduced into the hollow pillar, the flames being fed with supplies of fresh butter. During the whole burning, the crowd never ceased weeping and lamenting, the Russians being most violent in their expressions of sorrow, and with reason. For long years the defunct Lama had been a kind father to all the poor in the country, whether Christian or Lamaist. Whole villages of proletarians had been fed, clothed, and their poll-taxes paid out of his own private income. His property in pasture lands, cattle, and tithes was very large, yet the Lama was ever in want of money. With his death, the poor wretches, who could hardly keep soul in their bodies, have no prospect but starvation. Thus the tears of the Christians were as abundant, if not quite as unselfish, as those of the poor Pagans. Only the year before, the good Lama received 4,000 roubles from a Kalmuck oolooss (camp) and gave the whole to rebuild a burned down Russian village, and thus saved hundreds from death by hunger. He was never known during his long life to refuse any man, woman, or child, in need, whether Pagan or Christian, depriving himself of every comfort to help his poorer fellow-creatures. Thus died the last of the Lamas of the priestly hierarchy sent to the Astrakhan Kalmucks from beyond the “Snowy Range” some sixty years ago.

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* [Also known as Vetlyaninskaya Stanitza, in the Enotayevsky uezd of the Province of Astrahan, on the right shore of the Volga. It was in the territory of the Astrakhan Cossacks, and was established in 1764-1765.—Compiler]

A shameful story is told of how a travelling Christian pilgrim imposed on the good Lama. The Lama had entrusted him with 30,000 roubles to be placed in the neighbouring town: but the Christian pilgrim disappeared, and the money with him.

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LITERARY JOTTINGS

[Lucifer, Vol. I, No. 1, September, 1887, pp. 71-75]

Buddhism in Christendom, or Jesus the Essene, by Arthur Lillie, etc.—A queer and rather thickish volume, of a presumably scientific character, by an amateur Orientalist. Contents:—Familiar theories, built on two sacred and time-honoured names, which the author enshrines between garlands of modern gossip and libels on his critics, past and present. A true literary sarcophagus inhuming the decayed bodies of very old, if occasionally correct, theories jumbled up together with exploded speculations.

The volume—title and symbology—is pregnant with the atmosphere of the sacred poetry attached to the names of Gautama the Buddha, and "Jesus the Essene." To find it sprinkled with the heavy drops of personal spite, is like gazing at an unclean fly fallen into the communion-wine of a chalice. One can but wonder and ask oneself, what shall be the next move in literature? Is it a new "Sacred Book of the East," in which one will find the evidence by Policeman Endacott against Miss Cass welcomed and accepted as an historical fact? Or shall it be the Pentecostal tongues of fire examined in the light of the latest improved kerosene lamp?

But a well-informed chronicler at our elbow reports that the author of Buddhism in Christendom, or Jesus the Essene, is a strong medium who sits daily for spiritual development. This would account for the wonderfully mixed character of the contents of the volume referred to. It must be so, since it reads just as such a joint production would.

It is a curious mixture of “spirit” inspiration, passages bodily taken from the reports of the Society “for Spookical Research,” as that misguided body was dubbed—for once wittily—by the Saturday Review, and various other little defamatory trifles besides. The “spirit guides” are proverbially revengeful and not always wise in their generation. A former work by the same medium having been three or four years ago somewhat painfully mangled by a real Sanskrit and Buddhist scholar in India, the “Spirit Angel” falls foul now of his critics. The wandering Spook tries to run amuck among them, without even perceiving, the poor, good soul, that he only blots and disfigures with the corrosive venom of his spite the two noble and sacred characters whom his medium-author undertakes to interpret, before ever he has learned to understand them....

This places Lucifer under the disagreeable necessity of reviewing the pretentious work at length in one of its future numbers. As the same mistakes and blunders occur in Buddhism in Christendom as in Buddha and Early Buddhism, the magazine must make it its duty, if not altogether its pleasure, to check the volume of 1883 by that of 1887.

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It is rumoured that A Catechism on Every-Day Life, by a Theosophical writer, is ready for press. Let us hope it will contain no special theology or dogmas, but only wise advice for practical life, in its application to the ordinary events in the existence of every theosophist. The time has come when the veil of illusion is to be pulled aside entirely, not merely playfully, as hitherto done. For if mere members of the theosophical body have nothing to risk, except, perhaps, an occasional friendly stare and laugh at those who, without any special necessity, as believed, pollute the immaculate whiteness of their respectable society skirts by joining an unpopular movement, real theosophists ought to look truth and fact right in the face. To become a true theosophist—i.e. one thoroughly imbued with altruistic feelings, with a willingness to forget self, and readiness to help his neighbour to carry the burden of life—is to become instantaneously transformed into a public target.

It is to make oneself a ready thing for heavy “Mrs. Grundy” to sit upon: to become the object of ridicule, slander, and vilification, which will not stop even before an occasional criminal charge. For some theosophists, every move in the true theosophical direction, is a forlorn-hope enterprise. All this notwithstanding, the ranks of the “unpopular” society are steadily, if slowly increasing.

For what does slander and ridicule really matter? When have fools ever been slandered, or rich and influential men and women ostracised, however black and soiled in their hearts, or in their secret lives? Who ever heard of a Reformer’s or an orator’s course of life running smooth? Who of them escaped from being pelted with dirt by his enemies?

Gautama Buddha, the great Hindu Reformer, was charged by the Brahmins with being a demon, whose form was taken by Vishnu, to encourage men to despise the Vedas, deny the gods, and thus effect their own destruction.

“Say we not well thou art a Samaritan, and hast a devil?” said the Pharisees to Jesus. “He deceiveth the people . . . Stone him to death!”

“He who surpasses or subdues mankind,

Must look down on the hate of those below,” *

says the great English poet. The latter is echoed in prose by the King of French poets. Writes Victor Hugo:

You have your enemies; but who has not? Guizot has enemies, Thiers has enemies, Lamartine has enemies. Have I not been myself fighting for twenty years? Have I not been for twenty years past reviled, betrayed, sold, rended, hooted, taunted, insulted, calumniated? Have not my books been parodied, and my deeds travestied? I also am beset and spied upon, I also have traps laid for me, and I have even been made to fall into them. But what is all that to me? I disdain it. It is one of the most difficult yet necessary things in life to learn to disdain. Disdain protects and crushes. It is a breastplate and a club. You have enemies? Why, it is the story of every man who has done a great deed, created a new idea. It is the cloud which thunders around everything which shines. Do not trouble yourself about it. Do not give your enemies the satisfaction of thinking that they cause you any feeling, be disdainful. (Choses Vues.)

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* [Childe Harold’s Pilgrimage, Canto III, 45.—Compiler.]

The Latest Romance of Science, summarized by a Frenchman.

If the Atomo-mechanical Theory of the Universe has caused considerable embarrassment to our materialists and brought some of their much beloved scientific speculations to grief (see The Concepts and Theories of Modern Physics, by J. B. Stallo), the layman must not be ungrateful to the great men for other boons received at their hands. Through the indefatigable labours of the most famous biologists and anthropologists of the day, the mystery which has hitherto enshrouded the origin of man is no more. It has vanished into thin air; thanks to the activity of the officina (workshop, in Queen's English), in Haeckel's brain, or, as a Hylo-Idealist would say, in the vesiculo-neurine of his hemispherical ganglia *—the origin of mankind has to be sought in that scientific region, and nowhere else.

Religiously read by the "Animalists" in its English translation in Protestant and Monarchical England, The Pedigree of Man † is now welcomed with shouts of joy in Roman Catholic Republican France. A summary has just been compiled of it by a French savant, who rejoices in the name of Topinard. The summary on that "question of questions" (as Mr. HuxIey calls it), is more interesting in reality than the Pedigree of Man itself. It is so deliciously fantastic and original, that one comes almost to regret that our numerous and frolicsome ancestors in the Zoological Gardens of Europe and America seem to show no intention of getting up a subscription list among themselves, for the raising of a lasting monument to the great Haeckel.

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* Dr. Lewins, the Hylo-Idealist, in his appendices to What is Religion? A Vindication of Freethought, by C. N. [Constance Naden]: The Brain Theory of Mind and Matter, the Creed of Physics, Physics and Philosophy. W. Stewart and Co.

† [The Pedigree of Man; and Other Essays . . . Translated from the German by E. B. Aveling, 1883. International Library of Sciences and Freethought. Vol. 6.—Compiler.]

Thus, ingratitude in man must surely be a phenomenon of atavism; another suggestive point being thus gained toward further proof of man's descent from the ingrate and heartless, as well as tailless, pithecoid baboon.

Saith the learned Topinard:—

At the commencement of what geologists call the Laurentian period of the Earth, and the fortuitous union of certain elements of carbon, oxygen, hydrogen and nitrogen, under conditions which probably only took place at that epoch, the first albuminoid clots were formed. From them, and by spontaneous generation,* the first cellules or cleavage masses took their origin. These cellules were then subdivided and multiplied, arranging themselves in the form of organs, and after a series of transformations, fixed by Mr. Haeckel at nine in number, originated certain vertebrata of the genus Amphioxus lanceolatus. The division into sexes was marked out, the spinal marrow and chorda dorsalis became visible. At the tenth stage the brain and skull made their appearance, as in the lamprey; at the eleventh, the limbs and jaws were developed . . . . . the earth was then only in the Silurian period. At the sixteenth, the adaptation to terrestrial life ceased. At the seventeenth, which corresponds to the Jurassic phase of the history of the globe, the genealogy of man is raised to the kangaroo among the marsupials. At the eighteenth, he becomes a lemurian; the Tertiary period commences. At the nineteenth, he becomes a Catarrhinian, that is to say, an ape with a tail, a Pithecian. At the twentieth he becomes an anthropoid, continuing so throughout the whole of the Miocene period. At the twenty-first he becomes a man-ape, he does not possess language, nor in consequence the corresponding brain. Lastly, at the twenty-second, man comes forth . . . . in his inferior types.†

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* Mark well: when a theosophist or an occultist speaks of "spontaneous generation," because for him there exists no inorganic matter in Kosmos—he is forthwith set down as an ignoramus. To prove the descent of man from the animal, however, even spontaneous generation from dead or inorganic matter, becomes an axiomatic and scientific fact.

† [It has not been possible to ascertain from what particular work of Paul Topinard this passage has been taken. "The Latest Romance of Science" is apparently only a descriptive title used by H.P.B., and does not actually identify the work quoted from. Vide Bio-Bibl. Index, s.v. TOPINARD.—Compiler.]

Happy, privileged man! Hapless evolution-forsaken baboon! We are not told by science the secret why, while man has had plenty of time to become, say a Plato, a Newton, a Napoleon, or even a Haeckel, his poor ancestor should have been arrested in his growth and development. For, as far as is known, the rump of the cynocephalus seems as blue and as callous to-day, as it was during the reign of Psammetichus or Cheops; the macacus must have made as ugly faces at Pliny 18 centuries back, as he does now at a Darwinian. We may be told that in the enormous period of time that must have elapsed since the beginning of evolution, 2,000 or even 10,000 years mean very little. But then, one does not find even the Moneron any better off for the millions of years that have rolled away. Yet, between the gelatinous and thoughtful hermit of the briny deep and man, there must have elapsed quite sufficient time for some trifling transformation. That primordial protoplasmic creature, however, seems to fare no better at the hands of evolution, which has well-nigh forgotten it.

By this time, one should suppose that this ancestor of ours of stage one, ought to have reached, to say the least, a higher development; to have become, for instance, the amphibian “sozura” of the “fourteenth stage,” so minutely and scientifically described by Mr. Haeckel, and of which de Quatrefages so wickedly says in The Human Species (p. 108),* that it (the sozura) “is equally unknown to science.” But we see quite the reverse. The tender-bodied little one, has remained but a moneron to this very hour; so much so, that Mr. Huxley, fishing him out from the abysmal ocean depths, took pity upon him, and gave him a father. He baptized our archaic ancestor, and named him Bathybius Haeckelii. . . . . .

But all these are mysteries that will, no doubt, be easily explained to the full satisfaction—of science, by any biologist of Haeckel’s brain power.

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* [New York: D. Appleton & Co., 1879; 2nd ed., London: Paul & Co., 1881. This is the English translation of the French work, L’Espèce humaine, by Jean L. A. de Quatrefages de Bréau, 3rd ed., Paris: G. Baillière et Cie., 1877.—Compiler.]

As all know, no acrobatic feats, from the top of one tree to another top, by the swiftest of chimpanzees, can ever approach, let alone equal, the rapid evolutions of fancy in his cerebral “officina,” whenever Haeckel is called upon to explain the inexplicable. . . .

There is one trifle, however, which seems to have the best of even his capacity for getting out of a scientific dilemma, and this is the eighteenth stage of his genealogy in The Pedigree of Man. Man’s evolution from the Monera, alias Bathybius Haeckelii, up to tailed and then tailless man, passes through the marsupials, the kangaroo, sarrigue, etc. Thus he writes:

Eighteenth stage. Prosimiae, allied to the Loris (Stenops), and Makis (Lemur), without marsupial bones and cloaca, with placenta.*

Now it may be perhaps interesting to the profane and the innocent to learn that no such “prosimiae,” with placenta, exist in nature. That it is, in short, another creation of the famous German Evolutionist, and a child of his own brain. For de Quatrefages has pointed out several years ago, that:

. . . . the anatomical investigations of MM. Alphonse Milne-Edwards and Grandidier . . . . place it beyond all doubt that the prosimiae of Haeckel have no decidua and a diffuse placenta. They are indeciduata. Far from any possibility of their being the ancestors of the apes, according to the principle laid down by Haeckel himself, they cannot even be regarded as the ancestors of the zonoplacential mammals, the carnivora for instance, and ought to be connected with the pachydermata, the edentata and the cetacea.†

But, as that great French savant shows, “Haeckel, without the least hesitation, adds his prosimiae,” to the other groups in The Pedigree of Man, and “attributes to them a decidua and a discoidal placenta.” ‡ Must the world of the too credulous innocents again accept on faith these two creatures unknown to Science or man, only because “the proof of their existence arises from the necessity of an intermediate type”?

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* The Pedigree of Man and other Essays, p. 77.

† The Human Species, p. 110.

‡ Op. cit., p. 109.

This necessity, however, being one only for the greater success of their inventor, Haeckel, that Simian Homer must not bear us ill will, if we do not hesitate to call his “genealogy” of man a romance of Science of the wildest type.

One thing is very suggestive in this speculation. The discovery of the absence of the needed placenta in the so-called prosimiae now dates several years back Haeckel knows of it, of course. So does Mr. Ed. B. Aveling, D.Sc., his translator. Why is the error allowed to remain uncorrected, and even unnoticed, in the English translation of The Pedigree of Man of 1883? Do the “members of the International Library of Science and Freethought,” fear to lose some of Haeckel’s admirers were these to learn the truth?

Nevertheless Haeckel’s scientific Pedigree of Man ought to awake and stir up to action the spirit of private enterprise. What a charming Féerie could be made of it on the stage of a theatre! A corps de ballet, composed of antediluvian reptiles and giant lizards, gradually, and stage by stage, metamorphosing themselves into kangaroos, lemurs, tailless apes and anthropoid baboons, and finally into a chorus of German biologists!

Such a Féerie would have The Black Crook,* and Alice’s Adventures in Wonderland, nowhere. An intelligent manager, alive to his interests, would make his fortune were he but to follow the happy thought.

Nota bene: The suggestion is copyright.

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The Book of Life, by Siddhartha (also) Vonisa; his discoveries from “6215 to 6240, Anno Mundi.”

A cross between an octavo and duodecimo.

This volume, we see, is highly appreciated by the clergy, by whom, at this gloomy day of infidelity, even small favours seem to be thankfully received. The author (profane name unknown) hints, when he does not state plainly, that he is a reincarnation of Gautama Buddha, or Siddhartha, as also of a few other no meaner historical personages.

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* [A spectacular light opera, by Chas. M. Barra, music by T. Baller, first produced in 1886, and frequently revived.—Compiler.]

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The work is a clever steering between the sand-banks of science and theology. Enough is given in careful agreement with the former to make it ignore the more abundant concessions to the gods of the latter—e.g., Biblical chronology. The age of the world is allowed 6240 years from Adam, “seven hundred years after the brown and black races had been created” (p. 53, “Chronology”); the date of the earth’s incrustation and globe being left to the imagination of the reader. A chronological table of the principal historical events of the world is published on pages 53-56. Among them the birth of Moses is placed 1572 B.C. The Vedas are shown compiled in India, and the poems of Homer in Greece, “about 1200 B.C.” Siddhartha or Gautama established Buddhism in India “from 808 to 726,” B.C., we are told. Last, but not least, of the world epochs and divine signs of the time, comes the forever memorable event of March 31st, 1885—namely, “The Book of Life, Vonisa, was completely written,” and it closes the list. The reader is notified, moreover, at the line beginning with A.M. 6240, that the year 1884 C.E. (Christian Era) is the “beginning of Messianic age and close of Christian age,” which might account for the appearance and publication in the year following of the original volume under review.

The new Messiah declares that “although much of the work consists of discoveries which are original with the author, yet the reader will find in the Analytic Index a few hundred out of the many references which might be given to eminent authorities which were consulted in its preparation.” Among these, it seems, one has to include some theosophical writings, as it is stated in The Book of Life that—

(a.) “Seven great forces were concerned in these vast movements of early creation.”

(b.) “Seven Ages of the Earth.”

(c.) “Vayomer Elohim” translated “according to the laws of the Hebrew language,” means “seven forces were used as three-fold factors,” and

(d.) “That the first human beings were incarnated spirits”(pp. 26-27).

The above four declarations have the approval of theosophy. Whether the sentence that follows, namely, that “the work of incarnation [of the spirits] took place according to law,” and is “the clearest hypothesis which science has to offer concerning the origin of man,” will meet with the same approval from Messrs. Huxley, Haeckel, and Fiske, of the “Atomo-mechanical Theory,” is very doubtful.

Nor is it so sure that the Ethnological department in the Anglo-Indian Bureau of Statistics is quite prepared to alter its census returns in accordance with Siddhartha’s declaration, on page 29, that—

“One branch of the brown race was the Dravidian which still holds its place in Northern India.” [?!]

A new book, bearing the title of Spirit Revealed, is nearly ready for press. It is described as an extraordinary work. Its author is Wm. C. Eldon Serjeant, F.T.S., a writer of articles on the “Coming Reformation,” “Sparks from the World of Fire,” etc., etc. The work claims to “explain the Nature of the Deity, and to discuss His manifestations on every plane of existence, and to show forth the form of Christ, whose second coming is expected by Christians, and to proclaim the advent of the Messiah according to the belief of the Jews.” “Many subjects, involving questions of considerable obscurity in reference to the Deity, to the Scriptures, to men, to animals, and to things generally, are comprehensively treated and explained in accordance with the Word of the Spirit declared at various times through the sons of men.”

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Proceedings of the Society for Psychical Research: These reports coming out ad libitum, without any definite date, cannot be regarded as periodical. Depending for their circulation chiefly on the consummation of what the learned editors offer as bona fide psychic and spiritualistic exposés—which the public accepts as most kind advertisements of the people so attacked—this publication occupies a position entirely sui generis. The Proceedings offer to the public a very useful manual, something between a text and guide-book, with practical instructions in diplomatic policy in the domain of the Psychic, in the form of scientific letters and private detective information.

Sensitives discern in the Proceedings (by telepathic impact) the Machiavellian spirit of aristocratic Bismarck, seasoned with an aura strongly impregnated with the plebeian perfumes of honest mouchards on duty, but then they are, perhaps, prejudiced. On the other hand, some Russian spiritualistically inclined members of the S. P. R. have been heard to say, that the Proceedings reminded them of those of the happily defunct Third Section of the St. Petersburg Police. Thus, the tutelary "guides" of the learned association of the British Psychists, may one day turn out to be the departed spirits of Russian gendarmes after all?

Occasionally when the hunting grounds of this erudite body have afforded a specially successful chase—after mares' nests—a Supplement is added to the Proceedings, the magnitude of the added volume being in inverse ratio to the illumination of its contents, which are generally offered as a premium to materialism.

Hence, the Proceedings may be better described as the fluctuating and occasional records of a society bent upon giving the lie to its own name For "Psychical" research is surely a misnomer, besides being a delusion and a snare for the unwary. Lucifer would suggest as a truer title, "Society for Hylo-Pseusmatical Research." This would give the S. P. R., the benefit of an open connection with Dr. Lewins' unparalleled "Hylo-Idealism" *—while it would enable it to sail under its true colours

Whether Lucifer's advice be accepted or not, the profound philosophy of the phenomenon baptized "telepathy" and telepathic impact can only be studied scientifically, in our spasmodic contemporary. This new Greek stranger is the crowning work of the Psychic Fathers of our century.

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* ὕλη, "matter as opposed to mind"; therefore Material-Idealism—a contradiction in terms exactly parallel to the name "Psychic" and the very "anti-psychic" work of the Society referred to. Pseusma should replace Psyche, as it seeks for frauds and not soul-action.

It is their “first” and “only” offspring, and is a genuine discovery as far as its Hellenic name goes. For, bereft of its Greek appellation, it becomes like America. The genius who discovered the phenomenon, is like Columbus on whom the Northmen, and even the Chinamen, had stolen a march centuries before. This phenomenon can only seem new when thus disguised under a name solemn and scientific—because incomprehensible to the average profane. Its plain description in English—as transference of thought or sensation from a distance—could never hope to have the same ring of classical learning in it.

Nevertheless, the Proceedings with the two additional gigantic volumes of the psychic “Leviathan,” called Phantasms of the Living, are strongly recommended to invalids. They are priceless in cases of obstinate insomnia, as the best soporific known. Directions: The reader must be careful not to light a match in too close proximity to the said works.

“THE ADVERSARY.”

THEOSOPHICAL AND MYSTIC PUBLICATIONS

[Lucifer, Vol. I, No. 1, September, 1887, pp. 77-79]

The Theosophist, a magazine of Oriental Philosophy, Art, Literature, and Occultism. Conducted by H. P. Blavatsky, and H. S. Olcott, Permanent President of the T.S., Vol. VIII, Nos. 94 and 95, July and August, 1887. Madras, India. In London, George Redway, 15, York Street, Covent Garden.

This journal is the oldest of the periodicals of The Theosophical Society, and has a distinct feature of its own: a number of Hindu, Buddhist, and Parsi contributors among the most learned of British India.

No journal is thus more reliable in the occasional information given in it upon the sacred tenets and scriptures of the East, since it is derived first hand, and comes from native scholars, well versed in their respective cults. From time to time The Theosophist has respectfully corrected mistakes—by Western Orientalists, and will continue to perform its proposed task by issuing admirable articles.

As a marked instance of this, the four “Lectures on the Bhagavad-Gîtâ.” by a native scholar, Mr. T. Subba Row, may be cited. Begun in the February number, they are now concluded in the July issue. No better, abler, or more complete exposition on that most philosophical, as the least understood, of the sacred books of the East, has ever been given in any work, past or present. In the June and July numbers, the “Ha-Khoshecah: a Vision of the Infinite,” by Dr. Henry Pratt, an erudite Kabalist in England, is published.

Some very interesting articles on the “Norse Mythology,” by the learned Swedish scholar, Mr. C. H. A. Bjerregaard (the Astor Library, New York), may also be found in the last number.

The Theosophist is the journal of The Theosophical Society par excellence; the Minutes and records of the Society’s work being given monthly in its Supplements.

No evil wisher of the said Society, rushing into publicity with denunciations, and occasionally libellous attacks upon that body, ought—if he is a fair-minded and honest opponent, of course—to publish anything without first making himself well acquainted with the contents of The Theosophist, and especially with the Supplements attached to that journal.

This advice is given in all kindness to our traducers—the learned as the ignorant—for their direct benefit, though at an evident disadvantage to theosophy. For, as so many of our critics have been lately making fools of themselves, in their alleged exposés of our doctrines, it is to the advantage of our Society to let them go on undisturbed, and thus turn the laugh on the enemy. Two graphic instances may be cited. In Buddhism in Christendom: or, Jesus the Essene, by an impolite dabbler in Orientalism, the septenary doctrine of the Occultists is disfigured out of recognition, and is met by the unanimous hearty laugh of those who know something of the subject. Its unlucky author has evidently never opened a serious theosophical work, unless, indeed, the doctrine is too much above his head.

As a refreshing contrast one finds, in Earth's Earliest Ages, by G. H. Pember, an author, who has most conscientiously studied and understood the fundamental doctrines of Theosophy.

Thus, notwithstanding his attempt to connect it with the coming Antichrist, and show its numerous writers pledged to the work of Satan, "the Prince of the Powers of the Air," * the volume published by the learned and fair-minded gentleman is a true pearl in the anti-Theosophical literature. The correct enunciation of knowledge of the tenets he disapproves, as a sincere orthodox Christian, is remarkable; and his language, dignified, polite, and entirely free from any personality can but call forth as courteous a reply from those he arraigns. He has evidently read, and, what is more, understood, what he found in The Theosophist, and other mystic volumes. It shall, therefore, be the pleasure and duty of Lucifer, who bears no malice for the personal attack, to review this interesting volume in its October issue, hoping to see as kind a notice of Earth's Earliest Ages in The Theosophist of Madras.

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* Spiritualists, mystics, and metaphysical Orientalists need not feel jealous, as they are made to share the same fate, and are raised to the same dignity with the Theosophists. The writers of The Perfect Way, Dr. Anna B. Kingsford and Edward Maitland, stand arm-in-arm with the humble writer of Isis Unveiled before the throne of Satan. Mr. Edwin Arnold, of The Light of Asia, and the late Mr. E. V. Kenealy, of the Book of God, are seen radiating in the same lethal light of brimstone and sulphur. Mr. C. C. Massey is shown stuck deep in Antichristian Metaphysics; our kind Lady Caithness is pointed out in the coils of the "Great Beast" of Romanism, and charged with "Goddess worship"; and even—ye Powers of mystical Perception!—Mr. Arthur Lillie's Buddhist Monotheism is taken au grand sérieux!

The Path; “a magazine devoted to the Brotherhood of Humanity, Theosophy in America, and the study of Occult Science, Philosophy, and Aryan Literature.” Edited by William Q. Judge. Price ten shillings per annum. New York, U.S.A. P.O. Box 2659, etc. George Redway, 15, York Street, Covent Garden, London.

A most excellent and Theosophical monthly, full of philosophical literature by several well-known mystics and writers. The best publication of its kind in the United States, and one that ever fulfils what it promises, giving more food for thought than many of the larger periodicals. Its August number is very interesting and fully up to its usual mark.

Jasper Niemand continues his excellent reflections in “Letters on the True.” Mr. E. D. Walker, in an article upon “The Poetry of Reincarnation in Western Literature,” cites the verses of Wordsworth, Tennyson, Dean Alford, Addison, H. Vaughan, Browning, etc., in proof of the fact that these poets were tinctured, if not imbued, with the philosophy of reincarnation. B. N. Acle continues “Notes on the Astral Light,” from Eliphas Lévi. He cites the startling and lurid enunciation of that epigrammatical occultist, who says that “he who dies without forgiving his enemy, hurls himself into Eternity armed with a dagger, and devotes himself to the horror of eternal murder.” “The Symbolism of the Equilateral Triangle,” by Miss Lydia Bell, shows how much wisdom can be extracted from a little symbol when you know how to look for it there.

S. B. makes some very pertinent remarks upon “Theosophical Fiction,” the growth of which is one sign of the times. “A true picture of life, either real or potential, which is found in a work of fiction, makes such reading one of the best sources of learning.” Thanks to the education which it is receiving from the more solid literature of Theosophy, the public is becoming more critical, and has already formed a “standard of probability” for marvellous phenomena, which acts as a healthy check upon outside writers of fiction, who are therefore no longer able to trust entirely “to their imagination for their acts, and to their memory for their fancies.”

Novel readers now like their supernatural not to be unnaturally supernatural, even if they do have to take it in minute doses, disguised in their favourite draught of love, murder and small talk. “The Higher Carelessness” (No. 7 of “Thoughts in Solitude”), by “Pilgrim,”* is full of deep and beautiful reflections. This writer, like “American Mystic” whose article on the puzzling question, “Am I my Brother’s Keeper?” comes next, has advanced some way upon the path of knowledge, and the thoughts of both of them have a special interest for contemplative and self-examining readers. “American Mystic,” by-the-bye, gives a new and striking turn to a phrase too often misunderstood. “Resist not evil” he quotes and explains that resistance, fierce and personal, to evil befalling oneself, is what is meant. “Christianity—Theosophy,” by Mr. Wm. H. Kimbal, seeks to show that the fundamental aim of both, namely the Brotherhood of Humanity, is the same, and that they can and ought to unite their forces.

Julius, in “Tea Table Talk,” is as crisp, weird, and slyly-sentimental as ever.

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* [Wm. Scott Elliott.—Compiler.]

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FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

[Lucifer, Vol. I, No. 1, September, 1887, p. 80]

THE ESOTERIC VALUE OF CERTAIN WORDS AND DEEDS IN SOCIAL LIFE.

A definition of Public Opinion. The gathering of a few fogies positively electrified by fanaticism and force of habit, who act on the many noodles negatively electrified by indifference. The acceptation of uncharitable views on “suggestion” by “telepathic impact” (whatever that may mean). The work of unconscious psychology.

Sympathetic grief.—The expression thereof in Society, for one's sorrow, is like a solemn funeral procession, in which the row of mourning coaches is long, indeed, but the carriages of which are all empty.

Mutual exchange of compliments.—Expressions of delight and other acting in cultured society are the fig-leaves of the civilised Adams and Eves. These "aprons" to conceal truth are fabricated incessantly in social Edens, and their name is—politeness.

Keeping the Sabbath.—Throwing public contumely on, and parading one's superiority over Christ, "one greater than the temple" and Sabbath, who stood for his disciples' rights to "break" the Sabbath, for the Sabbath was made for man, and not man for Sabbath (Matt., xii, and Mark, ii, 27, etc.).

Attending Divine Service.—Breaking the express commandment of Jesus. Becoming "as the hypocrites are," who love to pray in Synagogue and Temples, "that they may be seen of men." (Matt., vi, 5.)

Taking the Oath, on the Bible.—A Christian law, devised and adopted to perpetuate and carry out the unequivocal commandment of the Founder of Christianity, "Swear not at all; neither by heaven . . . nor by the earth . . ." (Matt., v, 34-35). As the heaven and the earth are supposed to have been created only by God, a book written by men thus received the prerogative over the former.

Unpopularity.—We hate but those whom we envy or fear. Hatred is a concealed and forced homage rendered to the person hated; a tacit admission of the superiority of the unpopular character.

The true value of back-biting and slander. A proof of the fast coming triumph of the victim chosen. The bite of the fly when the creature feels its end approaching.

A FEW ILLUSTRATIONS TO THE POINT FROM SCHOPENHAUER.

Socrates was repeatedly vilified and thrashed by the opponents of his philosophy, and was as repeatedly urged by his friends to have his honour avenged in the tribunals of Athens.

Kicked by a rude citizen, in the presence of his followers, one of these expressed surprise for his not resenting the insult, to which the Sage replied:

“Shall I then feel offended, and ask the magistrate to avenge me, if I also happen to be kicked by an ass?”

To another remark whether a certain man had abused and called him names, he quietly answered:

“No; for none of the epithets he used can possibly apply to me.” (From Plato’s Georgics.)

The famous cynic, Cratus, having received from the musician Nicodromus a blow which caused his face to swell, coolly fixed a tablet upon his brow, inscribed with the two words, “Nicodromus facit.” The flute player hardly escaped with his life from the hands of the populace, which viewed Cratus as a household god.

Seneca, in his work De Constanta Sapientis, treats most elaborately of insults in words and deeds, or contumelia and then declares that no Sage ever pays the smallest attention to such things.

“Well, yes!” the reader will exclaim, “but these men were all of them Sages!”

“And you, are you then only fools? Agreed!”

FAUSSES CONCEPTIONS *

RÉPONSE À L'ARTICLE D'ALEPH «RÉVOLUTION»,

Revue du Mouvement social †

[Le Lotus, Paris, Vol. I, No. 6, Septembre 1887, pp. 321-338]

A

France, que ne veux-tu nous comprendre!

Journalistes Européens et Américains, pourquoi ne pas étudier la vraie Théosophie avant de la critiquer?

Parce que l'aristocratie scientifique est vaine et se met sur des échasses de sa propre fabrication; parce que la philosophie moderne est matérialiste jusqu'à la racine des cheveux; parce que toutes deux, dans leur orgueil,oublient que pour comprendre et apprécier l'évolution future, il est nécessaire de connaître l'évolution dans le Passé, doit-on considérer comme «du détraquement intellectuel ou de la pure jonglerie» tout ce que ne comprennent pas cette aristocratie scientifique et cette philosophie matérialiste?

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* [This essay from H. P. B.'s pen was also issued in pamphlet form under the title: Fausses Conceptions, Réponse à divers critiques (Tours: Imp. de E. Arrault, 1887, 8°, 20 pp. 2 fr.). According to the Bibliographer Albert L. Caillet, "Aleph" was Charles Limousin, Editor of the Journal Acacia. This pamphlet is very difficult to obtain, but can be consulted in the holdings of the Bibliothèque Nationale at Paris (8°R. Pièce 3782). H. P. B.'s text is preceded therein by the following notice:

«Afin de pouvoir répondre à la plupart des critiques qu'on nous adresse parfois, et qui proviennent de l'ignorance excusable de nos contradicteurs à faux, ou des calomnies sourdes de nos ennemis—d'anciens membres chassés de la Société ou des ministres de l'idolâtrie en science et en religion—nous pensons qu'il est utile de tirer à part l'article suivant de Mme Blavatsky, paru dans le numéro 6 duLotus. On supposera simplement qu'ALEPH représente le public en général, et Mme Blavatsky (pour le but au moins et la tendance générale) la Société Théosophique ».

—Compiler.]

† Voir la Revue du Mouvement social; nos. 10, 11, 12 (parus en mai); en vente, 44, rue Beaunier, Paris; le fascicule, 3 fr. (F. K. G.)

B

C’est justement en vue de ces «penseurs qui, à l’heure présente, éprouvent un malaise indéfinissable» en voyant crouler toute vérité, que les «missionnaires de l’Himalaya» offrent leur science et leur lumière. Lumière bien faible! mais dont le rayon procédant du Soleil de la Vérité, vaut mieux en tout cas, que les lumières artificielles offertes par des physiologistes et des pathologistes, promus subitement au rang de psychologues. Pense-t-on sérieusement qu’il suffise de paralyser certaines régions du cerveau et d’en exciter d’autres, pour approfondir le mystère de l’origine et de l’essence de l’âme humaine? Devant ces penseurs, les mécontents de la vie, nous agitons le «Lotus symbolique » pour faire briller un rayon d’espoir que ne savent plus discerner leurs yeux fatigués des ombres chinoises grimaçantes, mues par les pseudo-savants qui disent au publique: «Voici la Science»!

L’article «Révolution» est une fausse conception de la Théosophie—soit de Madras, de Londres, de Paris ou d’Amérique. C’est une complainte a]phabétique et une série d’erreurs, depuis A jusqu’à Y. Erreurs, dis-je, en ce qui concerne la mission et les enseignements Théosophiques,—admirable sommaire de la situation du jour, quand à la Science, aux aspirations des masses, et aux réflexions sur l’état social. En somme, «Révolution» est un syllogisme, dont les premisses sont fausses, mais dont la conclusion logique fait honneur à «Aleph». En effet, son seul tort a été de juger de la mission des Théosophes de Madras, d’après la caricature faite par les journalistes de tous les pays. Il a accepté ce portrait sur foi et tiré ses conclusions la-dessus. C’est un procédé anti-théosophique: les Théosophes ne doivent rien accepter sur foi; ils abandonnent cette manière d’agir aux religions anthropomorphiques et aux adorateurs aveugles de la science materialiste.

C

Les « missionnaires » du Lotus sont prêts à répondre. Il y en a qui sont entrés dans les laboratoires des chimistes et ont aidé ces derniers à produire le phénomène des sons astraux. D'autres ont prouvé à des physiciens que toute matière est animée, quand on sait y réveiller le principe latent. Le chimiste célèbre a eu peur de notifier à ces confrères le phénomène qu'il avait lui-même produit. Les physiciens n'y ont rien compris. Mis en demeure d'expliquer ce qu'ils avaient vu, ils répondirent: «La matière telle que nous la connaissons ne peut agir ainsi. Ne croyant pas au diable, nous sommes forcés à croire que c'est un truc. Les théosophes sont d'habiles jongleurs» DIXIT!

Ainsi soit-il! Les «missionnaires théosophiques» chantent maintenant:

«Nous n'irons plus au bois,

«Les lauriers sont coupés».

Les savants se les ont tous appropriés; ils refusent à la vieille science occulte ce qui lui revient. Les Théosophes occultistes sont meilleurs enfants; ils ne disputent pas pour leur part et ajoutent volontiers aux couronnes de lauriers que les savants se tressent tous les chardons qui poussent le long du chemin.

Nous ne venons au nom d'aucune religion. Le surnaturel n'existe pas dans la Nature, Une, Absolue, et Infinie. Nous n'avons jamais prétendu que le miracle nous fut facile—un miracle étant aussi impossible qu'un phénomène du à des combinaisons jusqu'alors inconnues à la science, est possible dès qu'il peut être produit à volonté. Nous disons même que toute «manifestation à effet physique» (vocabulaire spirite) dont la nature échappe à la perspicacité des sciences naturelles, est une JONGLERIE PSYCHOLOGIQUE. (Nota bene. Ne pas confondre cette jonglerie avec la prestidigitation de Robert Houdin, s.v.p.)

D

La vérité de nos doctrines repose sur leur philosophie et sur des faits dans la nature. Nous accuser de prétendre que notre science occulte dépasse celle de Jésus ou de Bouddha, c’est nous calomnier.

E

«L’ascétisme» n’a que faire parmi les Théosophes européens. C’est une maladie héréditaire des Hatha-Yogis, les prototypes Indous des chrétiens qui se flagellent, se mortifient la chair, jusqu’à devenir idiots et converser, sans le convertir, avec le diable. Les Théosophes, même aux Indes, protestent contre le yogisme des fakirs. Un ascète solitaire est le symbole de l’égoisme le plus lâche; un ermite qui fuit ses frères au lieu de les aider à porter le fardeau de la vie, à travailler pour autrui, à mettre la main à la roue sociale, est un poltron qui se cache à l’heure de la bataille et s’endort en se saoûlant d’opium. L’ascétisme, compris à la manière des religions exotériques, a créé les fous ignorants qui se jettent sous le char de Jaggernath. Si ces malheureux avaient étudié la philosophie esotérique, ils sauraient que sous la lettre morte des dogmes enseignés par les Brahmes—exploiteurs comme tout prêtre, héritier des biens de sa victime, rendue folle de terreur superstitieuse—se cache un sens profondément philosophique; ils sauraient que leurs corps qu’ils font broyer sous les roues du char de Jagan-Nâtha (Jaggernath en dialecte vulgaire—signifiant le Seigneur du Monde ou l’Anima mundi) sont les symboles des passions grossières et matérielles, que ce «char» (l’âme divine et spirituelle) doit broyer. Et sachant tout cela, ils n’appliqueraient plus l’ascétisme moral et spirituel prêché par l’esotérisme, à leur corps—pelure animale du dieu qui s’y trouve latent. Les Théosophes des Indes travaillent à détruire l’ascétisme exotérique ou la «divinisation de la souffrance», véritable Satanisme de la superstition. De notre «Genèse», Aleph ne connait pas le premier mot.

F

Les annales préhistoriques, préservées par les Maîtres de la Sagesse, de l’autre côté de l’Himalaya, contiennent le récit, non de la «Création», mais de l’Evolution périodique de l’Univers, son explication et sa raison d’être philosophique. L’absence du téléscope moderne ne prouve rien: * les anciens avaient mieux que cela. D’ailleurs, il n’y a qu’à lire le Traité de l’Astronomie Indienne et Orientale par Bailly, pour y trouver les preuves que les anciens Indous en savaient autant et encore bien davantage que nos astronomes modernes.

L’Ésoterisme universel, conservé par quelques fraternités cosmopolites et dont les Brahmes en général ont depuis longtemps perdu la clef, donne une genèse cosmique et humaine, logique et basée sur les sciences naturelles aussi bien que sur une pure philosophie transcendante. L’exotérisme Judéo-Chrétien ne donne qu’une allégorie basée sur la même vérité ésotérique, mais tellement encombrée sous la lettre morte, qu’on n’y voit plus que fiction. Les Juifs Cabalistes la comprennent à peu près. Les chrétiens s’étant approprié le bien d’autrui ne pouvaient s’attendre à être éclairés sur la vérité par ceux qu’ils ont dépouillés; ils ont préféré croire à la fable et en ont fait un dogme. Voici pourquoi la genèse des anciens Indous peut être scientifiquement démontrée, tandis que la Genèse Biblique ne le peut pas.

Il n’y a pas de paradis «Brahmo-Bouddhiste», ni de Brahmo-Bouddhisme; les deux s’accordent aussi peu que le feu et l’eau. La base ésotérique leur est commune; mais tandis que les Brahmes enterraient leur trésor scientifique et masquaient la belle statue de la Vérité par les idoles hideuses de l’exotérisme, les Bouddhistes—à la suite de leur grand maître Gautama, «la lumière de l’Asie»—employaient des siècles à remettre la belle statue en lumière.

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* Tout le monde sait qu’on a découvert sur une pyramide des environs de Mexico, antérieure à la découverte de l’Amérique, un bas-relief représentant un homme qui regarde les astres au moyen d’un long tube, fort analogue à nos téléscopes. Nous ne parlons pas ici des observations astronomiques de Sûrya Siddhânta qui remontent mathématiquement à 50,000 ans. (N. de la R.).

Si le champ du Bouddhisme exotérique et officiel, des Églises du Nord et du Sud, du Tibet et de Ceylan, est de nouveau couvert d'herbes parasites, ce sont justement les théosophes qui aident le grand prêtre Sumangala à les sarcler.

G

Aucune grande religion, ni celle de l'Éthiopie ni aucune autre, n'a précédé la religion des premiers Védistes: l'ancien «Boudhisme». Expliquons-nous. Des qu'on parle de Boudhisme (avec un seul d) ésotérique au public européen, si ignorant en matière d'Orientalisme, on le prend pour le Bouddhisme, ou la religion de Gautama Bouddha. «Bouddha» est le titre des sages et signifie «illuminé»; Boudhisme a pour racine le mot «Boudha» (sagesse, intelligence) personnifié dans les Pourânas. C'est le fils de Sôma (la lune au masculin ou Lunus) et de Târâ, l'épouse infidèle de Brihaspati (planète de Jupiter), la personnification du culte cérémoniel, du sacrifice et autres mômeries exotériques. Târâ est l'âme qui aspire à la vérité, se détourne avec horreur du dogme humain, prétendu divin, et se jette dans les bras de Sôma, le dieu du mystère, de la nature occulte, d'où nait Boudha (le fils brillant mais voilé) la personnification de la sagesse secrète, de l'Ésotérisme des sciences occultes. Ce Boudha est de milliers d'années antérieur à l'an 600 (ou 300 suivant certains orientalistes) avant l'ère chrétienne, époque assignée à la venue de Gautama Bouddha, le prince de Kapilavastou. L'Ésotérisme Boudhiste n'a donc rien à faire avec la religion Bouddhiste, ni le bon et respectable Sumangala n'a rien à voir avec la théosophie aux Indes. Il ne s'occupe que de ses neuf ou dix «branches de la ;Société théosophiques» à Ceylan, lesquelles, avec-l'aide des missionnaires théosophes, deviennent, d'année en année, plus affranchies des superstitions greffées sur le pur Bouddhisme, durant le règne des rois tamils.

Le saint vieillard Sumangala ne travaille qu'à ramener à sa pureté primitive, la religion prêchée par son grand maître—religion qui dédaigne le clinquant, les idoles et tend à redevenir cette philosophie dont la morale sublime éclipse celle de toutes les autres croyances du monde entier (Voir Barthélemy Saint-Hilaire, le professeur Max Müller, etc pour le fait énoncé.)

H

La Théosophie et ses principes une fois connus, il sera démontré que notre philosophie est non seulement «proche parente de la science moderne», mais son aïeule, la dépassant de beaucoup en logique; que sa «métaphysique» est plus large, plus belle, plus puissante que toute autre émanant d'un culte dogmatique, car c'est la métaphysique de la Nature dans sa chaste nudité physique, morale et spirituelle, seule capable d'expliquer le miracle apparent par les lois naturelles et psychiques, de compléter les notions purement physiologiques et pathologiques de la Science, et de tuer pour toujours les Dieux anthropomorphiques et les Diables des religions dualistes. Personne, plus que les Théosophes, ne croit fermement à l'Unité de la Loi Éternelle.

I

Le Néo-Bouddhisme de la religion du Prince Siddhârtha Bouddha ne sera jamais accueilli par l'Europe-Amérique, pour la simple raison qu'il ne s'offrira jamais à l'Occident. Quant au Néo-Boudhisme ou «Renouveau de la Vieille Sagesse» des Aryas Anté-Védiques, la période évolutive actuelle des peuples de l'Occident aboutira à un cul-desac, s'ils le rejettent. Ni le vrai christianisme de Jésus, le grand socialiste et Adepte, l'homme divin dont on a fait un dieu anthropomorphe, ni les sciences (qui, se trouvant dans leur période de transition, sont, comme dirait Haeckel, des protistae plutot que des sciences définitives), ni les philosophies du jour qui semblent jouer à Colin-Maillard les unes avec les autres, se cassant mutuellement le nez, ne permettront à l'Occident d'atteindre sa pleine floraison si on tourne le dos à la vieille sagesse des siècles écoulés.

Le bonheur ne peut pas exister là où la Vérité est absente. Bâti sur le sable mouvant des fictions et des hypothèses humaines, le bonheur n'est qu'un château de cartes, tombant au premier souffle; il ne peut exister réellement, tant que l'Égoïsme règne, suprême, dans les societés civilisées. Tant que le progrès intellectuel se refusera d'accepter une position subordonnée au progrès moral et que l'égoïsme ne s'effacera pas devant l'Altruisme prêché par Gautama et le vrai Jésus historique (le Jésus du sanctuaire païen, non le Christ des Églises), le bonheur pour tous les membres de l'humanité, demeurera une utopie. Comme les Théosophes sont les seuls, jusqu'ici, à prêcher cet altruisme sublime (alors même que les deux tiers de la société théosophique auraient failli à leur devoir), et que seuls, au milieu d'une foule railleuse et défiante, quelques-uns d'entre eux se sacrifient corps et âme, honneurs et biens, prêts à vivre hués et incompris, pourvu qu'ils réussissent à semer le bon grain pour une moisson qu'il ne leur sera même pas donné de récolter, ceux qui s'intéressent au sort des misérables devraient au moins s'abstenir de les vilipender.

J et K

Il n'y a qu'un moyen d'améliorer jamais la vie humaine: c'est l'amour du prochain pour lui-même et non pour notre gratification personnelle. Le plus grand théosophe—c'est-â-dire celui qui aime la vérité divine sous toutes ses formes—est celui qui travaille pour le pauvre et avec le pauvre. Il y a, de par le monde, un homme connu de toute l'Europe-Amérique intellectuelle et qui n'a peut-être jamais entendu prononcer le nom de la Société théosophique; je veux parler du comte Léon N. Tolstoi, l'auteur de La Guerre et la Paix. Ce grand écrivain est le vrai modèle de tout aspirant à la vraie théosophie. C'est lui qui le premier, dans l'aristocratie européenne, a résolu ce problème: «Que puis-je faire pour rendre heureux tout homme pauvre que je rencontrerai?» Voici ce qu il dit:

Je pense que c’est le devoir de chacun de travailler pour quiconque a besoin d’être aidé; travailler manuellement, notez bien, une partie de la Journée. Il est plus pratique de travailler avec et pour le pauvre, que de lui donner une partie de votre travail intellectuel. Dans le premier cas, vous n’aidez pas seulement celui qui a besoin d’être aidé, mais vous prêchez d’exemple au paresseux et au mendiant; vous leur faites voir que vous ne considérez pas leur ouvrage prosaïque comme au-dessous de votre dignité, et vous lui inculquez ainsi le sentiment du respect et de l’estime pour lui-même, ainsi que la satisfaction de son lot. Si, d’un autre côté, vous persistez à travailler uniquement dans votre haute région intellectuelle et si vous donnez au pauvre le produit de votre labeur, cornme on fait l’aurnône à un mendiant, vous ne réussirez qu’à encourager sa paresse et le sentiment de son infériorité. Vous établissez ainsi une différence sociale de castes entre vous-même et celui qui accepte votre aumône. Vous lui enlevez l’estime et la confiance en vous et vous lui suggérez des aspirations à se débarrasser des rudes conditions de son existence, qui s’écoule dans ce travail journalier et physique, à s’associer à votre vie, qui lui paraît plus facile que la sienne, à porter votre habit qui lui paraît plus beau que le sien, et à obtenir accès à votre position sociale, qu’il considère comme supérieure à la sienne. Ce n’est pas ainsi, grâce au progrès scientifique et intellectuel, qu’on peut espérer soulager les pauvres ou inculquer à l’humanité l’idée d’une fraternité véritable.

Aux Indes, les « missionnaires » théosophes travaillent à faire disparaître l’esprit de caste et à réunir toutes les castes dans leur fraternité. Et déjà, chose incroyable et impossible jusqu’à leur arrivée dans le pays des Vaches Sacrées et des Bœufs-Dieux, on a vu s’asseoir à la même table Brahme et Paria, Indou et Bouddhiste, Parsi et Mahométan. Lorsque nous verrons, dans la France Républicaine, un aristocrate, un financier, frayer avec leur blanchisseur, ou une dame du grand monde, fière de ses sentiments démocratiques, aider sa pauvre fermière à planter ses choux, ainsi que le fait la fille du comte Tolstoi, ainsi que le font des vrais théosophes européens à Madras et ailleurs—alors nous dirons qu’il y a espoir pour le pauvre, en Europe.

«Aleph» confond les prêtres du temple public avec les Initiés des Sanctuaires; ces derniers n’ont jamais cru à un Dieu anthropomorphe. L’histoire qu’il nous fait de l’évolution des sciences occultes et de la puissance magnétique, est une fantaisie. Sa description nous dévoile beaucoup d’imagination, mais fort peu de connaissance des procédés employés pour l’acquisition des pouvoirs «occultes».

L’Astrologie est la mère de l’Astronomie, et l’Alchimie celle de la Chimie, comme l’âme plastique est la mère de l’homme physique primitif. Mais l’Astrologie et l’Alchimie sont également l’âme des deux sciences modernes. Et tant que cette vérité ne sera pas reconnue, l’Astronomie et la Chimie continueront à tourner dans un cercle vicieux et ne produiront rien en dehors de la matérialité.

Dire que les sciences occultes prétendent commander arbitrairement à la nature, c’est comme si l’on disait que le soleil commande à l’astre du jour d’éclairer. Les sciences occultes sont la nature même; la connaissance intime de ses secrets ne donne pas aux Initiés le pouvoir de lui commander. La vérité est que cette connaissance apprend aux Adeptes la manière de fournir certaines conditions pour la production de phénomènes, toujours dus à des causes naturelles, à des combinaisons de forces analogues à celles qu’emploient les savants. La vraie différence entre la science moderne et la science occulte se trouve dans ceci: La première oppose à une force naturelle une force naturelle plus puissante sur le plan physique; la deuxième oppose à une force physique une force spirituelle ou psychique, c’est-à-dire l’âme de cette même force. Ceux qui ne croient pas à l’âme humaine, ni à l’Esprit immortel, ne peuvent admettre à fortiori, dans chaque atome de matière, une âme vitale et potentielle. Cette âme, humaine, animale, végétale ou minérale, n’est qu’un rayon prêté par l’âme universelle à chaque objet manifesté, pendant le cycle ou période active du Kosmos. Ceux qui rejettent cette doctrine sont, ou des matérialistes ou des cagots sectaires qui redoutent le mot de «Pantheisme» plus que le diable de leurs rêves malsains.

L

L’idée du «grand œuvre» associée à celle de Dieu et du Diable, ferait sourir de pitié un chéla de six mois. Les théosophes ne croient ni à l’un ni à l’autre. Ils croient au grand TOUT, au Sat, c’est-à-dire à l’existence absolue et infinie, unique et sans aucune autre pareille—qui n’est ni un Être, ni une créature anthropomorphe—qui est, et ne peut jamais ne pas tre.

Les théosophes voient dans le prêtre de n'importe quelle religion un être inutile quand il n'est pas pernicieux. Ils prêchent contre toutes les religions dogmatiques et infaillibles et ne connaissent d'autre divinité, dispensatrice des peines et des récompenses, que le Karma, divinité créée par leurs propres actions. Le seul Dieu qu'ils adorent est la VÉRITÉ; le seule diable qu'ils reconnaissent et qu'ils combattent avec acharnement, est le Satan de l'Égoïsme et des passions humaines.

Il serait curieux de savoir ou «Aleph» est allé puiser sa connaissance de l'occultisme Indou. J'ai idée que c'est dans les romans Brahmes de Louis Jacolliot. Ah ça, il ne sait donc pas qu'à l'heure d'aujourd'hui, les Brahmes sont aussi ignorants des sciences occultes que les Bouddhistes de Ceylan! Sur sept clefs ésoteriques qui ouvrent le cabinet de Barbe-Bleue (l'occultisme), ils n'en possèdent qu'une seule—la clef physiologique ou l'aspect sexuel (phallique) de leurs symboles. Sur 150,000,000 de Brahmes, de tout degrés, on ne trouverait pas 150 initiés, aux Indes, en y comprenant leurs Yogis et Paramahansas. «Aleph» ne s'est donc jamais laissé dire que leurs temples étaient devenus des cimetières où gisent les cadavres de leurs beaux symboles d'autrefois et où règnent, suprêmes, la superstition et l'exploitation? S'il en était autrement, pourquoi donc les théosophes américains seraient-ils allés aux Indes? Pourquoi des milliers de Brahmes seraient-ils entrés dans la société théosophique, avides d'appartenir à un centre où ils pourraient rencontrer, de temps en temps, un vrai Mahatma en chair et en os, arrivant de l'autre côté de la «grande montagne»? Ah, «Aleph» ferait bien d'étudier la doctrine secrète et d'apprendre que l'aïeule rouge de l'Atlantide disparue (l'Atala de Sûrya Siddhânta et d'Asura Maya) avait pour bis-aïeule Vâhi Sarasvati sur l'île de Shambhala, lorsque l'Asie centrale n'était qu'une vaste mer, là où est maintenant le Tibet et le désert de Shamo ou de Gobi.

M

«Aleph» reconnaît la nécessité de faire un secret des sciences dangereuses—la chimie par exemple—de ne pas livrer à la foule, même dans les pays civilisés, le mystère de certaines combinaisons meurtrières. Pourquoi donc refuserait-il de voir un acte de sagesse, nécessité par l'expérience du cœur humain, dans la loi du silence, imposée aux Adeptes, au sujet des révélations occultes?

M'est avis, cependant, que ce sont justement les classes intelligentes et riches qui abuseraient du pouvoir occulte à leur bénéfice et profit, bien plus que les classes ignorantes et pauvres. La première loi de la Science Sacrée, c'est de ne jamais user de son savoir dans son propre intérêt, mais de travailler avec et pour les autres. Or, combien trouverait-on, en Europe-Amérique, de gens prêts à se sacrifier pour le prochain? Un Adepte malade n'a pas le droit de dépenser sa force magnétique pour diminuer ses souffrances personnelles, tant qu'il se trouve, à sa connaissance, une seule créature qui souffre et dont il peut affaiblir, sinon guérir, la douleur physique ou mentale. C'est la déification de la souffrance du moi, au profit de la santé et du bonheur d'autrui. Un théosophe, s'il ambitionne l'Adeptat, ne doit pas se venger. Il doit souffrir en silence, plutôt que d'exciter chez un autre des passions mauvaises ou le désir de se venger à son tour. La non-résistance au mal, le pardon et la charité, sont les premières règles du noviciat.

D'ailleurs, nul n'est tenu de se faire théosophe et encore moins de se faire recevoir candidat à l'Adeptat et à l'initiation occulte.

N

«Aleph» a encore une fois raison—en apparence; l'activité féroce de l'Europe-Amérique serait une compagne turbulente pour le quiétisme asiatique. Cependant, la polarité seule peut produire le phénomène vital, de même qu'elle produit, par l'union des forces positives et negatives, les phénomènes de la gravitation.

Deux pôies de même nature se repoussent mutuellement: exemple, l’entente cordiale, la douce fraternité qui règne parmi les nations occidentales. Si la fusion des contraires ne s’opèrent pas, si l’Anglais n’arrive pas à appeler ouvertement l’Indou son frère et à agir comme s’il l’était, les nations de l’Europe-Amérique finiront par se dévorer mutuellement, un jour, ne laissant que les queues sur le champ de bataille, comme les chats de Kilkenny.

O

«Aleph» parle d’or, lorsqu’il critique le Brahmanisme; seulement il devrait savoir que les Brahmes, dans les temps Védiques, ne connaissaient ni castes, ni veuves de Malabar. Son réquisitoire, sous la rubrique N, me prouve absolument qu’il a lu Jacolliot et qu’il juge l’Inde d’après les 21 volumes de cet écrivain, plus prolifique et charmant conteur, que correct. Le Brahmanisme dont il parle n’existait pas du temps des Rishis et il a été parfaitement démontré que les Brahmes ont embelli leur loi de Manou, dans la période post-Mahabharatique. Durant l’âge Védique, les veuves se remariaient fort tranquillement et les castes ne furent inventées que dans l’âge du kali-youga, pour des raisons aussi occultes que justes, au point de vue de la prosperité et de la santé des races.

Mais à quoi bon tout cela? Qu’avons-nous, théosophes, à faire avec le Brahmanisme, sauf pour le combattre dans ses abus, depuis neuf ans que la société théosophique est établie aux Indes? Ragunath Rao, un Brahme de la plus haute caste, qui a présidé pendant trois ans la Société théosophique de Madras, et qui est maintenant premier ministre (Dewan) chez le Holkar, est le réformateur le plus acharné de l’Inde. Il combat, comme tant d’autres théosophes, la loi du veuvage, s’appuyant sur les textes de Manou et du Véda. Il a escamoté déjà plusieurs centaines de jeunes veuves, vouées au célibat pour avoir perdu leur mari dans leur enfance, et il les a remariées, malgré les cris et protestations des Brahmes orthodoxes. Il se rit des castes, et les cent et quelques sociétés théosophiques des Indes, l’aident dans cette guerre à outrance contre la superstition et la cruauté cléricales.

Il est faux de dire que ces institutions ont été établies pendant le règne de l’Esotérisme. C’est la perte des clefs des symboles et des lois de Manou, qui a produit toutes les erreurs, tous les abus intercalés dans le Brahmanisme. Mais alors même que ces allégations seraient exactes, qu’avons-nous à faire avec le Brahmanisme orthodoxe? Les horreurs décrites par Devendro Das, «la veuve Indoue» dans le Nineteenth Century, et citées contre les théosophes dans le même numero de la Revue du Mouvement social, page 333 (Janvier 1887), sont parfaitement vraies. Toutefois, Devendro Das étant théosophe depuis 1879, on devrait comprendre, enfin, que les théosophes combattent le Brahmanisme des pagodes, comme toutes les superstitions, tous les abus, toutes les injustices.

P

Puisqu’il ressort de la façon d’agir des théosophes boudhistes, serviteurs de la Sagesse et de la Vérité, qu’ils n’appartiennent à aucune religion, à aucune secte, mais qu’ils combattent, au contraire, les cultes exotériques, les abus qui en découlent et qu’ils s’efforcent, enfin, d’être utiles à l’humanité, les réflexions «d’Aleph» deviennent injustes. Or la présente explication devrait suffir à rétablir, enfin, la vérité sur les «missionnaires» de l’Himalaya. C’est justement parce que la science occulte et la philosophie ésotérique ont «pour fonction pivotale le service de l’humanité», c’est parce que leurs ardents serviteurs cherchent à réveiller les peuples européens et asiatiques endormis sous l’ombre mortelle des cléricalismes, en leur rappelant les leçons de la vieille Sagesse—c’est pour ces motifs, que les dits serviteurs viennent s’offrirent à l’Europe-Amérique. Ceux qui se défieraient encore sont priés de juger à ses fruits l’arbre de la Théosophie; car en le jugeant aux fruits de l’arbre des religions Brahmaniques, Bouddhistes, Judaïco-Chrétienne, ils commettent une injustice évidente et empêchent les théosophes de se rendre utile à leur prochain, principalement aux déshérités du monde.

Ayant parlé du bon vieux Sumangala ailleurs, plus n’est besoin de perdre son temps à répudier toute solidarité avec Bonzes ou Brahmes. Ces derniers—ceux du moins qui sont restés ultra-orthodoxes et qui combattent toute réforme bienfaisante—nous persécutent et nous haïssent autant que le clergé chrétien et les missionnaires. Nous brisons leurs idoles; ils essaient de briser nos réputations et de salir notre honneur; ceux qui agissent de la sorte sont principalement les serviteurs du Christ, de celui qui, le premier, défendit de prier «le Père» dans les temples, comparant les hypocrites aux pharisiens qui font des actes de pitié dans tous les carrefours, semblables à des sépulcres blanchis au dehors et pleins de pourriture au dedans. Cependant les «Bonzes», les prêtres Bouddhistes, sont, il faut l’avouer, les seuls qui nous aient vraiment aidés dans nos réformes. Jamais la voix d’un prêtre de Gautama ne s’est élevée contre nous. Toujours, les Bouddhistes de Ceylan furent de vrais frères pour les théosophes d’Europe ou d’Amérique. Que se passe-t-il dans le Tibet? Une chose remarquable entre autre, qui a frappé les rares missionnaires venus dans ce pays: dans la pleine activité des rues, à midi, tous les marchands boutiquiers, dont la marchandise est étalée au dehors, s’en vont chez eux, laissant ainsi leur bien sur les trottoirs et presque en pleine rue; les acheteurs qui surviennent voient le prix marqué des objets dont ils ont besoin, emportent ces objets, en déposant la valeur sur le comptoir, et à son retour le marchand retrouve le prix des marchandises enlevées; le reste demeure intact. Voilà cependant quelque chose qu’on ne trouverait guère en Europe-Amérique; et ce n’est pourtant que le résultat des commandements exotériques de Gautama Bouddha—lequel ne fut qu’un sage et n’a jamais été déifié. Il n’y a pas non plus, au Tibet, de mendiants ni de gens qui meurent de faim; l’ivrognerie et le crime y sont inconnus, ainsi que l’immoralité—sauf parmi les Chinois, qui ne sont pas des «Bouddhistes» dans le vrai sens du mot, pas plus que les Mormons ne sont des chrétiens.

Ah, que le sort préserve donc le pauvre Tibet, avec sa population ignorante et honnête, des bienfaits de la civilisation, et surtout des missionnaires!

Q

Qu'il le protège encore davantage du «Dieu Progrès», tel qu'il se manifeste en Europe-Amérique! On nous dit que le progrès c'est le meillorisme, «l'évolution sociale qui améliore sans cesse les conditions physiques, intellectuelles, morales, du plus grand nombre». Où donc «Aleph» a-t-il vu tout cela? L'a-t-il trouvé à Londres, avec ses quatre millions d'habitants, dont un million ne mange que tous les trois jours —et encore? Est-ce en Amérique où le progrès nécessite l'éjection des centaines de milliers d'ouvriers chinois qu'on renvoie mourir de faim ailleurs, l'expulsion immédiate de milliers d'émigrants Irlandais et autres paupers dont l'Angleterre tâche de se débarrasser? Un progrès bâti sur l'exploitation du pauvre et de l'ouvrier, n'est qu'un autre char de Jaggernath, plus un faux-nez. Au progrès des classes instruites et riches, qui doit passer sur le corps de milliers de pauvres et d'ignorants, on a le droit de préférer même une mort douce sous le Mancenillier. Les Chinois de la Californie ne sont-ils pas nos frères? Les Irlandais chassés de leurs cabanes et condamnés à mourir de faim avec leurs enfants, prouvent-ils l'existence du progrès social? Non, mille fois non! Tant que les peuples, au lieu de fraterniser et de s'entr'aider, ne réclameront que le droit de sauvegarder leurs intérêts nationaux, tant que le riche refusera de comprendre qu'en aidant un pauvre étranger il aide son frère pauvre dans l'avenir et montre le bon exemple à d'autres pays, tant que le sentiment d'altruisme international restera une vaine phrase en l'air, le progrès ne remplira pas d'autre office que celui de Bourreau des pauvres.

R

Comprenons-nous, cependant; je parle du progrès de la civilisation sur le plan physique, le progrès qu' «Aleph» porte aux nues, se faisant son barde.

Faites entrer ce progrès matériel dans la voie morale et les «missionnaires» du Lotus et des Indes vous reconnaîtront comme leurs maîtres. Mais vous n'en faites rien. Vous avez tari ou travaillé à tarir l'unique source de consolation pour le pauvre, la foi dans son Moi immortel et vous ne lui avez rien donné en échange. Les trois quarts de l'humanité sont-ils plus heureux en raison des progrès de la science et de son alliance avec l'industrie dont vous vous réjouissez? L'invention des machines a-t-elle fait du bien aux travailleurs manuels? Non! car il n'en est résulté qu'un mal de plus: la création parmi les ouvriers d une caste supérieure, semi-instruite et semiintelligente, au détriment des masses moins favorisées, qui sont devenues plus misérables. Vous l'avouez vousmême: «La production excessive des choses et des travailleurs crée l'encombrement, la pléthore, la pénurie, l'anémie, c'est-à-dire le chomage et la misère». Des milliers de pauvres enfants des fabriques, représentant, pour l'avenir, de longues générations d'estropiés, de rachitiques et de malheureux, sont sacrifiés en holocauste à votre Progrès, Moloch insatiable et toujours affamé. Oui, nous protestons, nous disons qu' «aujourd'hui est pire qu'autrefois», et nous nions les bienfaits d'un progrès qui ne vise qu'au bien-être du riche. Le «Bonheur» dont vous parlez ne viendra pa, aussi longtemps que le progrès moral sommeillera inactif, paralysé qu'il est par l'égoïsme féroce de tous, du riche comme du pauvre. La Révolution de 1789 n'a abouti qu'à une seule chose bien évidente: à cette fausse fraternité qui dit à son prochain: «Pense comme moi, ou je te tape dessus; sois mon frère ou je te dégringole»!*

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* D'après nous, Mme. Blavatsky exagère évidemment sa pensée ici. Il y a longtemps qu'elle a quitté la France qu'elle habitait à. une époque où les choses n'étaient pas brilliantes, et depuis lors, les journaux qui la renseignent à l'étranger ne peuvent que lui donner une triste idée de la France, puisqu'ils font leur possible pour salir notre démocratie. (F. K. G.)

S

Les «missionnaires» théosophes visent aussi à une révolution sociale. Mais c'est une révolution toute morale; et lorsqu'elle sera accomplie, lorsque les masses déshéritées auront compris que le bonheur est entre leurs mains, que richesse ne donne que soucis, qu'heureux est celui qui travaille pour les autres, car les autres travaillent pour lui, lorsque les. riches sentiront que leur félicité dépend de celle de leurs frères—quelle que soit leur race ou leur religion—alors seulement le monde verra poindre l'aube du bonheur.

«Aleph» demande pourquoi le monde ne serait pas éternel? Pourquoi les êtres de la hiérarchie qui le composent ne se succéderaient pas comme les membres des espèces qui peuplent notre globe et les autres? L'idée de l'engendrement des astres par les astres, des univers par les univers, n'est-elle pas, dans son analogie, plus rationelle que celle de Moïse et même de Laplace? «Aleph» prêche ainsi de la pure Théosophie; il est donc théosophe et «missionnaire boudhiste» sans le savoir; nous l'acclamons et le recevons à bras ouverts. La Doctrine Secrète * qui sera publiée prochainement démontrera qu'au commencement de la dernière évolution périodique de notre globe, comme dans celle des êtres, les procédés de génération présentèrent des variétés qu'on ne soupconne guère dans les laboratoires. La coopération du principe mâle et du principe femelle ne constitua qu'un de ces procédés, inauguré seulement par l'homme physique.

T

La «finalité» du Kosmos n'a jamais été acceptée par notre «nouvelle religion» qui n'est pas du tout une religion, mais une philosophie. Ni Brahmes, ni Bonzes, dans leur délire exotérique le plus accentué, n'ont jamais accepté la finalité du Kosmos.

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* The Secret Doctrine. Cet ouvrage dont on a parlé dans le No. 4 du Lotus, est en anglais; il comprendra cinq gros volumes du format d'Isis Unveiled, et, pour des raisons pécuniaires faciles à comprendre il ne paraîtra probablement pas de sitôt en français. (F. K. G.)

Aleph n’a qu’à ouvrir le Védanta, Manou, les Pournas, le Catéchisme Bouddhiste, etc., pour y trouver l’affirmation de l’éternité du Kosmos, lequel n’est que la manifestation périodique et objective de l’Éternité absolue même, du principe inconnu à jamais qu’on nomme Parabrahman, Adi-Boudha, «Sagesse Éternelle et Une».

Il est une absurdité plus grande que de parler de Dieu cruel; c’est d’admettre même que Dieu le grand Tout absolu, puisse jamais se mêler des affaires terrestres ou humaines. L’Infini ne peut s’associer au fini; l’Inconditionné ignore le conditionné et le limité. La «SagesseIntelligence» absolue ne peut agir dans l’espace restreint d’un petit globe. Elle est omniprésente et latente dans le Kosmos infini comme elle; et nous en retrouvons la seule manifestation vraiment active dans l’humanité totale, composée des étincelles égarées, limitées dans leur durée objective, éternelles dans leur essence, qui sont tombées de ce Foyer sans commencement ni fin. Donc, le seul Dieu que nous devons servir c’est l’Humanité et notre seul culte est l’amour du prochain. En faisant du mal à ce prochain, nous blessons et faisons souffrir Dieu. Lorsque nous renions nos devoirs fraternels et refusons de considérer un païen comme notre frère aussi bien qu’un Européen, nous renions ce Dieu. Voilà notre religion et nos dogmes.

U

Loin de ne pas vouloir comprendre l’Europe, l’Inde intellectuelle, sinon l’Inde brahmanique de Jacolliot, vous donne, au contraire, raison,

Cette Inde ne s’est jamais complue à prêcher le Dieu malheur, ni l’ascétisme tel que le comprend «Aleph». Ceci est prouvé par la loi de Manou, qui ordonne le mariage au Brahme Grihasta, avant qu’il devienne Brahme ascète. Le plus grand malheur pour un Brahme, est de n’avoir pas de fils et le mariage est obligatoire, sauf dans les cas exceptionnels où l’enfant est destiné à devenir Brahmacharya, célibataire yogi, pour des causes occultes qui ne peuvent être énumérées ici.

L’ésotérisme n’a jamais proscrit les fonctions sexuelles et maritales, créées par la nature elle-même. L’ésotérisme travaille dans, avec, pour la nature et ne condamne que l’immoralité, l’abus et l’excès. Or, de tous les animaux, l’homme est le plus animal dans ses excès; la brute a ses saisons de rut, l’homme n’en a point.

C’est probablement des ascètes chrétiens que veut parler «Aleph»; de ceux qui se plongent dans l’ascétisme exotérique, un chapelet béni dans les mains et les dogmes de l’Église dans la tête. L’Indou ne devient ascète qu’après avoir étudié suffisamment les sciences occultes pour permettre à sa nature spirituelle de subjuguer sa nature matérielle. «Aleph» confond à coup sûr les ascètes des Indes, avec les médiums spirites de l’EuropeAmérique. Ces derniers, pauvres sujets sensitifs et névropathes, ignorent les lois ésotériques et ce sont eux qui finissent par créer les incubes et les succubes—comme le prouvent les épouses désincarnées de certains médiums, en plein Paris.

La comparaison du «Dieu du passé», avec le «Dieu de la science», n’est ni juste ni heureuse, car les règnes de ces deux Dieux ne diffèrent guère. Le pauvre est aussi malheureux aujourd’hui qu’il l’était il y a mille ans et même davantage, puisque la disproportion a augmenté entre le riche et lui.

Le Progrès n’a servi qu’a fournir au riche des jouissances inconnues dans les siècles barbares.

V

L’Occident est libre de refuser la main que lui tend l’Orient. Cependant, il ne la refuse pas toujours, ainsi que le prouvent les nombreuses sociétés théosophiques, poussant comme des champignons en Europe-Amérique.

X

Jésus, que cite «Aleph», renverse toutes les théories de ce dernier, quand il dit que: «son royaume n’est pas de ce monde». Notre bienveillant critique voudrait-il nous faire admirer l’action des Pharisiens, ou proposer leur noble exemple à l’Europe-Amérique?

Ce serait peine perdue, puisque les chrétiens de ces deux continents ont livré depuis longtemps la théosophie au bras séculier des prétoriens du journalisme. Ces derniers nous crucifient journellement. Jusqu'à présent, nous avons eu pour ennemis le clergé, les missionnaires (qui prêchent la fraternité et n'apportent au païen que le vice et l'ivrognerie), l'armée du salut, l'aristocratie hypocrite et pieuse, tous les matérialistes et même les spirites qui ont cessé de nous considérer comme leurs «chers frères». Seuls, les socialistes intelligents nous avaient compris; se tourneront-ils, eux aussi, contre nous?

En attendant, «Aleph» nous fait entendre de profondes vérités. Oui, le Brahmanisme exotérique doit tomber, mais il sera remplacé par le Védisme ésotérique, en y ajoutant tout ce que la science progressive a évolué de noble et de beau dans ce dernier siècle. Mais cette révolution ne s'accomplira pas par les conquérants; c'est par l'amour fraternel que s'accomplira la fusion des deux races aryennes, et seulement lorsque l'Anglais aura cessé de considérer le Brahme—dont l'arbre généalogique compte trois mille ans—comme le représentant d'une race inférieure. De son côté, le Brahme déteste l'Anglais dont il est contraint de subir le gouvernement temporel. Seule dans l'Inde entière, la Fraternité des Théosophes voit l'Anglais hautain s'asseoir à la même table que le Brahme non moins arrogant, mais adouci et humanisé par l'exemple et les leçons des théosophes, qui servent les Maîtres de la Sagesse antique, les descendants de ces Rishis et Mahatmas que le Brahmanisme honore toujours, même après avoir cessé de les comprendre.

Donc, il résulte de tout ce qui précède, que ce ne sont pas les « sacerdoces de l'Inde » qui tentent de ramener l'Occident à l'antique Sagesse, mais bien quelques occidentaux de l'Europe-Amérique, qui amenés par leur karma au bonheur de connaître certains Adeptes de la fraternité secrète de l'Himalaya, s'efforcent sous l'inspiration de ces Maîtres, de ramener les sacerdoces de l'Inde à l'ésotérisme primitif et divin.

Z

Ils ont pleinement réussi aux Indes et en Asie. Seule, l’Europe-Amérique regimbe encore, dans son impuissance à comprendre et à apprécier toute la simplicité de leur but. Et, après tout, ce n’est que la majorité qui refuse de comprendre, cette majorité qui a toujours mordu la main qui s’offrait à l’aider. Ne désespérons donc pas. Et lorsque le jour tant désiré viendra où la fraternité universelle et intellectuelle sera, sinon proclamée de jure, du moins acceptée de facto, alors enfin les portes du sanctuaire, fermées depuis de longs siècles aux Brahmes orthodoxes comme à l’Européen sceptique, s’ouvriront pour les Frères de tous les pays. «L’Aïeule» recevra ses enfants prodigues, et tous ses trésors intellectuels seront leur héritage.

Mais pour que ce moment arrive, le but des «missionnaires» de l’Inde doit être compris et leur mission entièrement appreciée. Jusqu’à présent, le public n’a vu que son image grimaçante et défigurée dans le miroir de la publicité. L’objet poursuivi par quelques théosophes mystiques est devenu, selon nos critiques mal avisés, celui de la Fraternité entière; et le quiproquo a culminé, enfin, dans l’article d’«Aleph», qui nous prêche nos propres doctrines.

H. P. BLAVATSKY (M.S.T.)

MISCONCEPTIONS *

REPLY TO THE ARTICLE “RÉVOLUTION,” BY ALEPH,

IN THE Revue du Mouvement Social †

[Le Lotus, Paris, Vol. I, No. 6, September, 1887, pp. 321-338]

[Translation of the foregoing original French text]

A

France, why do you misunderstand us?

European and American Journalists, why don’t you study genuine Theosophy before criticizing it?

Because scientific aristocracy is full of vanity and struts on stilts of its own fabrication; because modern philosophy is materialistic to the roots of its hair; because both, in their pride, forget that in order to understand and to appreciate the evolution of the future it is necessary to know the evolution of the past, should one consider everything that is not understood by this scientific aristocracy and this materialistic philosophy to be “intellectual derangement and mere jugglery”?

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* [This essay from H. P. B.’s pen was also issued in pamphlet form under the title: Fausses Conceptions, Réponse à diverses critiques (Tours: Imp. de E. Arrault, 1887. 8°. 20 pp. 2 fr.). According to the Bibliographer Albert L. Caillet, “Aleph” was Charles Limousin, Editor of the Journal Acacia. This pamphlet is very difficult to obtain, but can be consulted in the holdings of the Bibliothèque Nationale at Paris (8°R. Pièce 3782). H. P. B.’s text is preceded therein by the following editorial notice:

“In order to reply to various criticisms which we receive from time to time, and which are due to the ignorance, rather excusable, of our critics, and to the secret slander of our enemies—former Fellows expelled from the Society or priests of idolatry in science as well as religion—we think it useful to publish separately the following essay of Madame Blavatsky, which appeared in No. 6 of Le Lotus. One could think of ALEPH as representing the public in general, and of Madame Blavatsky as representing The Theosophical Society, at least as far as the general tendency and the goal are concerned.”

—Compiler.]

† Nos. 10, 11, and 12 (issued in May); 41 rue Beaunier, Paris; 3 francs for each fasc. (F. K. Gaboriau).

H.P. BLAVATSKY ABOUT 1887
Reproduced from the work of Dr. Franz Hartmann
Unter den Adepten und Rosenkreuzern, facing p. 48

B

It is precisely because of these “thinkers who experience at the present time an indefinable discomfort,” when observing the crumbling of all truths, that the “missionaries from the Himâlayas” offer their knowledge and their light. A very feeble light, but one whose rays, proceeding as they do from the Sun of Truth, are worth more in any case than the artificial lights offered by physiologists and pathologists, suddenly elevated to the ranks of psychologists. Can it seriously be believed that to fathom the mystery of the origin and essence of the human soul, it is sufficient to paralyze certain regions of the brain and to excite certain others? In order to kindle a ray of hope which their tired eyes can hardly distinguish from the grimacing Chinese Shadows, manipulated by pseudo-scientists who tell the public: “Here is Science!”—we display the “symbolic Lotus” before these thinkers, the malcontents of life.

The article entitled “Révolution” is a false conception of Theosophy—whether that of Madras, or London, or Paris, or America. It is an alphabetical complaint and a series of errors, from capital A to capital Z. Errors, I say, concerning the Theosophical missions and teachings, but an admirable summary of today’s situation, as regards Science, the aspirations of the masses, and the observations concerning the state of social affairs. To sum up, “Révolution” is a syllogism, whose premises are false, but whose logical conclusion is a credit to “Aleph.”

Truly, his only fault has been to judge the mission of the Madras Theosophists by the caricatures of the journalists of all countries. He has accepted this portrait on faith and from it draws his conclusions. This is an anti-theosophical procedure: Theosophists must not accept anything on faith; they leave that manner of acting to the anthropomorphic religions and to the blind worshippers of materialistic science.

C

The “missionaries” of Le Lotus are ready to answer. Some of them have entered the laboratories of the chemists and have helped the latter to produce the phenomenon of astral sounds. Others have proved to physicists that when one knows how to awaken the latent principle, all matter is animated. One famous chemist was afraid to let his colleagues know of the phenomenon that he himself had produced. Physicists understood nothing of it. Challenged to explain what they had seen, they answered: “Matter, as we know it, cannot act in that way. Not believing in the devil, we are forced to consider this a trick. The Theosophists are skilful jugglers.” DIXIT!

So be it! The “ Theosophical missionaries “ are now singing:

“Since the laurels have already been cut,

We won’t go to the woods any more.”

The scientists have kept them all to themselves; they deny ancient occult science its due. The Theosophists-Occultists are well-behaved children; they do not fight for their portion, but cheerfully add the thistles that grow by the wayside, to the laurel crowns the scientists weave for themselves.

We make no claims for any one religion. The supernatural does not exist in Nature, which is One, Absolute, and Infinite. We have never pretended that a miracle was a simple matter to us—a miracle being as impossible as a phenomenon, due to combinations as yet unknown to science, becomes possible as soon as it can be produced at will. We even say that every “manifestation with physical effects” (Spiritist vocabulary), whose nature escapes the perspicacity of natural sciences, is PSYCHOLOGICAL JUGGLERY. (Nota bene. Do not confuse this jugglery with that of Robert Houdin, please.)

D

The truth of our doctrines rests on their philosophy and on facts of nature. To accuse us of claiming that our occult science surpasses that of Jesus or of Buddha is to slander us.

E

European Theosophists have very little to do with “asceticism.” It is a hereditary disease of the Hatha-Yogis, the Hindû prototypes of the Christians who whip themselves and mortify their flesh until they become idiots and converse with the Devil without converting him. The Theosophists, even in India, protest against the Yogism of the fakirs. A solitary ascetic is a symbol of the most cowardly egotism; a hermit who flees from his brothers instead of helping them to carry the burden of life, to work for others, and to put their shoulders to the wheel of social life, is a coward who hides himself when the battle is on, and goes to sleep drunk on an opiate. Asceticism, as understood by exoteric religions, has produced the ignorant fools who throw themselves under the chariot of Juggernaut. If these unfortunate people had studied the esoteric philosophy, they would know that under the dead letter of the dogma taught by the Brâhmanas—exploiters, like all priests, inheritors of the possessions of their victims, who are driven to madness by superstitious terrors—is hidden a profoundly philosophical meaning; they would know that their bodies which they crush under the wheels of the chariot of Jagan-nâtha (Juggernaut in popular dialect—meaning Lord of the World or Anima mundi) are the symbols of the gross material passions which this “chariot” (the divine and spiritual soul) must crush. Knowing this they would not apply the moral and spiritual asceticism taught by esotericism to their bodies—the mere outer animal husk of the god which is latent within. The Theosophists of India labor to destroy exoteric asceticism, or the “deification of suffering,” veritable Satanism of superstition. As to our Genesis, “Aleph” knows not the first word.

F

Pre-historic annals, preserved by the Masters of Wisdom, on the other side of the Himâlayas, contain the account not of the “Creation,” but of the periodic evolution of the Universe, its elucidation and its philosophic raison d’être. The absence of the modern telescope proves nothing.* The ancients had something better than that. Moreover, one has but to read the Traité de l’astronomie indienne et orientale, by J. S. Bailly, to find therein proof that the ancient Hindûs knew as much as, and much more than, our modern astronomers.

Universal Esotericism preserved by certain cosmopolitan fraternities, and the key to which has long since been lost by the Brâhmanas in general, presents a cosmic and human genesis which is logical and based on natural sciences, as well as on a pure transcendental philosophy. Judeo-Christian exotericism gives but an allegory based on the same esoteric truth, but so smothered under the dead letter that it is taken for mere fiction. Jewish Kabbalists understand it to some extent. Christians having appropriated to themselves the possession of others could not possibly expect to be enlightened regarding the truth by those whom they had despoiled; they preferred to believe in the fable and to make of it a dogma. This is why the Genesis of the ancient Hindûs can be scientifically demonstrated, while the Biblical Genesis cannot.

There is no “Brâhmo-Buddhist” paradise, nor is there a Brâhmo-Buddhism; the two harmonize with each other as much as fire does with water. The esoteric basis is common to them both; but while the Brâhmanas buried their scientific treasures and disguised the beautiful statue of Truth with the hideous idols of exotericism, the Buddhists—following in the footsteps of their great master Gautama, the “light of Asia”—labored for centuries bringing the beautiful statue out in the open again.

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* It is common knowledge that in the vicinity of Mexico City, a bas-relief has been discovered on a pyramid older than the discovery of America, which represents a man looking at the stars through a long tube, very similar to our telescope. Not to mention the astronomical observations of the Sûrya-Siddhânta which can be mathematically traced to some 50,000 years ago.—Editor of Le Lotus.

If the field of exoteric and official Buddhism of the Churches of both North and South, those of Tibet and Ceylon, is covered once more with parasitic weeds, it is precisely the Theosophists who are helping the high priest Sumangala to extirpate them.

G

None of the great religions, neither the Ethiopian nor any other, has preceded the religion of the first Vedists: ancient “Budhism.” Let us explain. When one speaks of esoteric Budhism (with one d) to the European public—so ignorant of oriental matters—it is mistaken for Buddhism, the religion of Gautama the Buddha. “Buddha” is a title of the sages and means the “illumined one”; Budhism comes from the word “Budha” (wisdom, intelligence) personified in the Purânas. He is the son of Soma (the moon in its masculine aspect or Lunus) and Târâ, the unfaithful wife of Brihaspati (the planet Jupiter), the personification of ceremonial cult, of sacrifice and other exoteric mummeries. Târâ is the soul which aspires to truth, turns away in horror from human dogma which claims to be divine, and rushes into the arms of Soma, god of mystery, of occult nature, whence is born Budha (the veiled but brilliant son), the personification of secret wisdom, of the Esotericism of the occult sciences. This Budha is by thousands of years older than the year 600 (or 300 according to certain Orientalists) before the Christian era, date assigned to the appearance of Gautama the Buddha, prince of Kapilavastu. Budhist esotericism has therefore nothing to do with the Buddhist religion, and the good and revered Sumangala has nothing to do with Theosophy in India. He has charge of the nine or ten “Branches of The Theosophical Society” in Ceylon, which with the help of theosophical missionaries become from year to year more and more free of the superstitions grafted on pure Buddhism during the reign of Tamil kings.

The saintly old Sumangala labors but to bring back to its pristine purity the religion preached by his great master—religion which disdains tinsel and idols and strives to re-become that philosophy whose sublime ethic eclipses that of all other beliefs the world over. (Vide Barthélemy Sain-Hilaire, Professor Max Müller, etc., on this subject.)

H

Once Theosophy and its principles are known, it will be demonstrated that our philosophy is not only a "close relative of modern science," but its forbear, though greatly transcending it in logic; and that its "metaphysics" is vaster, more beautiful and more powerful than any emanating from a dogmatic cult. It is the metaphysics of Nature in her chaste nakedness, both physical, moral and spiritual, alone capable of explaining the apparent miracle by means of natural and psychic laws, and of completing the mere physiological and pathological notions of Science, and of killing for ever the anthropomorphic Gods and the Devils of dualistic religions. No one believes more firmly in the Unity of the eternal laws than do the Theosophists.

I

The Neo-Buddhism of the religion of Prince Siddhârtha Buddha will never be accepted by Europe-America for the simple reason that it will never force itself on the Occident. As to the Neo-Budhism or the "Revival of the Ancient Wisdom" of the Ante-Vedic Âryas, the actual evolutionary period of the Occidental peoples will end in a blind alley, if they reject it. Neither the true Christianity of Jesus—the great Socialist and Adept, the divine man who was changed into an anthropomorphic god—nor the sciences (which, being in their transition period, are, as Haeckel would say, rather protistae than definite sciences), nor the philosophies of today which seem to play at Blind Man's Buff, breaking each other's noses, will allow the Occident to attain its full efflorescence if it turns its back upon the ancient wisdom of bygone centuries. Happiness cannot exist where Truth is absent.

Erected upon the shifting sands of human fiction and hypotheses, happiness is merely a house of cards tumbling down at the first whiff; it cannot exist in reality as long as egotism reigns supreme in civilized societies. As long as intellectual progress will refuse to accept a subordinate position to ethical progress, and egotism will not give way to the Altruism preached by Gautama and the true historical Jesus (the Jesus of the pagan sanctuary, not the Christ of the Churches), happiness for all the members of humanity will remain a Utopia. Whereas the Theosophists are the only ones at present to preach this sublime altruism (even if two-thirds of The Theosophical Society should have failed in this duty), and some of them alone, in the midst of a defiant and sneering mob sacrifice themselves body and soul, honor and possessions, ready to live misunderstood and derided, if only they can succeed in sowing the good seed of a harvest which will not be theirs to reap, those who are interested in the destiny of the miserable people should at least abstain from vilifying them.

J and K

There is but one way of ever ameliorating human life and it is by the love of one’s fellow man for his own sake and not for personal gratification. The greatest Theosophist—he who loves divine truth under all its forms—is the one who works for and with the poor. There is a man known to the entire intellectual Europe-America who possibly may never have heard the name of The Theosophical Society; I mean Count Leo N. Tolstoy, author of War and Peace. This great writer is a perfect model for all aspirants to true Theosophy. He is the first in European aristocracy to have solved this problem: “What can I do to make happy any poor man whom. I may meet?” This is what he says:

I think that it is the duty of everyone to work for all who may need help; to work with the hands, remember, a certain portion of your day.

It is more practical to work with and for the poor man than to give him a portion of your intellectual labor. In the first case you help not only him who needs to be helped, but you preach by means of example to the lazy one and the beggar; you show them that you do not consider their prosaic work as being below your dignity, and thus you inculcate in him the feeling of respect and esteem for himself and of satisfaction with his destiny. If, however, you persist in working solely in your own high intellectual region and give to the poor the product of your labor, as one gives alms to the beggar, you will succeed only in encouraging his laziness and his feeling of inferiority. In doing so you establish a difference of social caste between yourself and him who accepts your alms. You take away from him his self-esteem and his confidence in you and you suggest to him aspirations to shake off the hard conditions of his existence, spent in daily physical labor, to associate himself with your life which appears to him easier than his own, to wear your garb which seems to him more beautiful than his own, and to obtain access to your social position which he considers superior to his own. It is not in this manner, owing to scientific and intellectual progress, that we can ever hope to assist the poor, or to inculcate into humanity the idea of a true fraternity.

In India the Theosophical “missionaries” labor towards the eradication of the caste idea and with a view to uniting all the castes in their fraternity. We have already seen—a thing incredible and impossible before their arrival in the country of the Sacred Cows and the Bull-Gods—Brâhmana and Pariah, Hindû and Buddhist, Parsi and Mohammedan, seated at the same table. When we see in republican France aristocrats and financiers keep company with their laundrymen, or a lady of society, proud of her democratic sentiments, help a poor farmer’s wife plant her cabbage, as is done by the daughter of Count Tolstoy and by the real European Theosophists at Madras and elsewhere—then we may say that there is hope for the poor in Europe.

“Aleph” confuses the priests of the public temple with the Initiates of the Sanctuaries. These latter never believed in an anthropomorphic God. The history that he gives us of the evolution of occult sciences and of the magnetic power is a fantasy. His description shows much imagination but very little knowledge of the procedures employed for the acquisition of “occult” powers.

Astrology is the mother of Astronomy, and Alchemy is the mother of Chemistry, just as the plastic soul is the mother of primitive physical man. Astrology and Alchemy are equally the soul of the two modern sciences. As long as this truth is not recognized, Astronomy and Chemistry will continue to run in a vicious circle and will produce nothing beyond materiality.

To say that occult sciences claim to command nature arbitrarily, is equivalent to saying that the sun commands the day-star to shine. Occult sciences are nature itself; intimate knowledge of their secrets does not give to the Initiates the power to command them. The truth of it is that this knowledge teaches the Adepts the manner in which to furnish certain conditions for the production of phenomena, always due to natural causes, and to the combination of forces analogous to those used by the scientists. The real difference between modern science and occult science consists in this: The first opposes to a natural force another natural force more powerful on the physical plane; the second opposes to a physical force, a spiritual or psychic force, in other words, the soul of that same force. Those who do not believe in the human soul nor in the immortal spirit cannot recognize a fortiori a vital and potential soul in every atom of matter. This soul, whether human, animal, vegetable, or mineral, is but a ray loaned by the Universal Soul to every manifested object during the active cycle or period of the Kosmos. Those who reject this doctrine are either materialists or sectarian bigots who dread the word “Pantheism” more than the devil of their unwholesome dreams.

L

The idea of the “Great Work” associated with the idea of God and Devil would make any chela of six months smile in pity. Theosophists do not believe either in the one or in the other. They believe in the Great ALL, in Sat, i.e., absolute and infinite existence, unique and with nothing like unto it, which is neither a Being nor an anthropomorphic creature, which is, and can never not be.

Theosophists see in the priest of any religion a useless if not a pernicious being. They preach against every dogmatic and infallible religion and recognize no other deity, which dispenses suffering and recompense, than Karma, an arbiter created by their own actions. The only God which they worship is TRUTH; the only devil which they recognize and which they fight against with unabated fury is the Satan of egotism and human passions.

It would be curious to learn where “Aleph” went to obtain his information on Hindû occultism. I have an idea that it was from the Brâhmanical romances of Louis Jacolliot. Well, he evidently does not know that at present the Brâhmanas are as ignorant of the occult sciences as the Buddhists of Ceylon! Of the seven esoteric keys which open Bluebeard’s closet (occultism) they possess only one—the physiological key or the sexual “phallic” aspect of their symbols. In India, among the 150,000,000 Brâhmanas of every degree, one would not find 150 initiates, including the Yogis and Paramahamsas. “Aleph” has never heard, it would seem, that their temples have become cemeteries where lie the corpses of their once beautiful symbols and where reign supreme superstition and exploitation. If it were different, why would American Theosophists have gone to India? Why would have thousands of Brâhmanas entered The Theosophical Society eager to belong to a centre where they might encounter from time to time a true Mahâtman of flesh and blood from the other side of the “great mountain”? “Aleph” would do well to study The Secret Doctrine and to learn that the red forefather of the vanished Atlantis (the Atala of the Sûrya-Siddhânta and of Asuramaya) had for still older forbear Vâhi Sarasvatî on the island of Sambhala, when Central Asia was but a vast sea where today is Tibet and the desert of Shamo or Gobi.

M

“Aleph” recognizes the need of keeping secret dangerous sciences —chemistry for instance—and not disclosing to the crowd, even in civilized countries, the mystery of certain death-dealing combinations.

Why should he then refuse to see in the law of silence forced upon Adepts, in connection with occult revelations, an act of wisdom, necessitated by the experience of the human heart?

I suspect, however, that it is precisely the intelligent and rich classes which would abuse occult powers for their own benefit and profit, much more than the ignorant and poor ones. The first law of the Sacred Science is never to use one's knowledge for one's own interest, but to work with and for others. But how many people could one find in Europe-America ready to sacrifice themselves for their fellowmen? An Adept who is sick has no right to use his magnetic force to lessen his personal suffering as long as there is, to his knowledge, a single creature that suffers and whose physical or mental pain he can lessen, if not heal. It is so to speak the exaltation of the suffering of one's self, for the benefit of the health and happiness of others. A Theosophist, if he contemplates Adeptship, must not revenge himself. He must suffer in silence rather than excite in someone else evil passions or the desire to revenge himself in his turn. Non-resistance to evil, forgiveness and charity, are the first rules of discipleship.

However, no one is expected to become a Theosophist and even less to make himself accepted as a candidate for Adeptship and occult initiation.

N

"Aleph" is right once more—in appearance; the feverish activity of Europe-America would be turbulent company for Asiatic quietism. However, polarity alone can produce the phenomenon of vitality, just as it produces, through the union of positive and negative forces, the phenomenon of gravitation. Two similar poles repel each other; as an example, see the entente cordiale, the sweet brotherhood which reigns among the Occidental nations. If the fusion of contraries does not come about, if the Englishman does not openly acknowledge the Hindû as his brother, and does not act towards him accordingly, the nations of Europe-America will end one day by devouring each other, leaving on the battlefield nothing but their tails as did the Kilkenny cats.

O

When criticizing Brâhmanism, “Aleph” is dead right, only he should know that the Brâhmanas in Vedic times knew neither castes nor widows from Malabar. His questionnaire under the letter N proves to me conclusively that he has read Jacolliot and that he judges India according to the twenty-one volumes of a writer, more prolific and charming than accurate. The Brâhmanism of which he speaks did not exist in the age of the Rishîs and it has been definitely shown that the Brâhmanas have embellished their laws of Manu in the post-Mahâbhâratean period. During the Vedic age widows remarried quite peacefully and the castes were invented but in the Kali-yuga, for reasons as occult as they were just, from the standpoint of the prosperity and the health of the races.

But what is the good of this? What do we Theosophists have to do with Brâhmanism, except to combat its abuses, since The Theosophical Society was established in India nine years ago. Ragunath Rao, a Brâhmana of the highest caste, who has presided for three years over The Theosophical Society of Madras, and who is at present Prime Minister (Dewan) of the Holkar, is the most fervent reformer in India. He is fighting, as so many other Theosophists, the law of widowhood, on the strength of texts from Manu and the Vedas. He has already freed several hundred young widows, destined to celibacy because of the loss of their husbands in their childhood, and he has made possible their remarriage in spite of the hue and cry of protest on the part of orthodox Brâhmanas. He laughs at castes; and the one hundred odd Theosophical Branches in India help him in this all-out war against superstition and ecclesiastical cruelty.

It is wrong to say that these institutions have been established during the reign of Esotericism. It is the loss of the keys to symbolism and to the laws of Manu which has produced all the errors and all the abuses that have infiltrated into Brâhmanism. But even if these allegations were correct, what do we have in common with orthodox Brâhmanism? The horrors described by Devendro Das in “The Hindû Widow,” in the Nineteenth Century, and quoted against the Theosophists in the same issue of the Revue du Mouvement Social, p. 333 (January 1887), are entirely true. However, Devendro Das having been a Theosophist since 1879, it should be clear at last that the Theosophists fight the Brâhmanism of the pagodas, as they do all the superstitions, all the abuses, and all the injustices.

P

As it would appear from the behavior of Budhist Theosophists, servants of Wisdom and Truth, that they belong to no religion, to no sect, and that on the contrary they combat all exoteric cults and the abuses which follow therefrom, and that they endeavor to be useful to humanity, the reflections of “Aleph” are unjust. The present explanation should be sufficient to finally reestablish the truth concerning the “missionaries.” of the Himâlayas. It is precisely because occult science and esoteric philosophy have “for pivotal function the service of humanity,” because their ardent advocates try to awaken European and Asiatic peoples sleeping under the deathly shadows of clericalism, by reminding them of the lessons of the ancient wisdom—it is on account of these motives that these servants offer themselves to Europe-America. Those who would still doubt it are asked to judge the tree of Theosophy by its fruits; for by judging it by the fruits of the tree of the Brâmanical, Buddhist, or Judeo-Christian religions, they commit an evident injustice and prevent the Theosophists from being useful to their fellows, more especially to the disinherited ones of the world.

As we have already mentioned the good old Sumangala elsewhere, there is no need of our wasting time in repudiating any solidarity with Bonzes or Brâhmanas. The latter —those at least who have remained ultra-orthodox and who fight every benevolent reform—persecute us and hate us as much as do the Christian clergy and the missionaries. We break their idols; they endeavor to smash our reputations and to soil our honor; those who act in this manner are especially the servants of Christ, of him who in the first place forbade prayer to the "Father" in the temples, comparing the hypocrites to the Pharisees who perform acts of devotion at all the crossroads, and who are but whited sepulchres full of decay. However, the "Bonzes," Buddhist priests, are, we must confess, the only ones who have really helped us in our reforms! The voice of a priest of Gautama never has been raised against us. Ceylon Buddhists have always been true brothers to the Theosophists of both Europe and America. What is happening in Tibet? The few missionaries who were able to get into that land have been struck by one remarkable fact: in the midst of the street activities at noon all the shopkeepers go home leaving all their merchandise spread openly on the sidewalk and almost on the street itself; the buyers who happen to come by see the prices marked on the articles they need, so they take them and leave their money on the counter. Upon his return, the merchant finds the payment for the merchandise that was taken; the rest remains intact. Now this is something that could hardly be found in Europe-America. This is, however, but the result of the exoteric commandments of Gautama the Buddha—who was but a sage and has never been deified. There are also no beggars in Tibet, nor people dying from hunger. Drunkenness and crime are unknown there, as well as immorality, except among the Chinese who are not "Buddhists" in the real sense of the word, no more than the Mormons are Christians. May destiny preserve poor Tibet, with its ignorant and honest population, from the beneficence of civilization, and especially from the missionaries.

Q

May destiny protect Tibet even more from the “God Progress,” as it manifests itself in Europe-America. We are told that progress is meillorisme, “social evolution incessantly ameliorating the physical, intellectual and moral conditions of the greatest number of people.” Where did “Aleph” get that? Did he find it in London with its four million inhabitants, one million of which eat but every three days, if that often? Is it in America, where progress necessitates the expulsion of hundreds of thousands of Chinese laborers, sent elsewhere to die from hunger, and the immediate expulsion of thousands of Irish immigrants and other paupers of which England is trying to rid itself? A progress built on the exploitation of poor people and of laborers is but another car of Juggernaut plus a false nose. One has the right to prefer even a quiet death under the manchineel tree to the progress of the rich and learned classes achieved over the bodies of thousands of poor and ignorant people. The Chinese of California, are they not our brothers? The Irish driven from their huts and condemned with their children to die of hunger, do they prove the existence of social progress? No, a thousand times no! As long as people, instead of fraternizing with and helping each other, claim but the right to safeguard their national interests, while the rich man refuses to understand that in helping a poor stranger he helps his poor brother in the future, and sets a good example for other countries; as long as the feeling of international altruism remains an empty phrase in the air, progress will accomplish no other function than that of executioner of the poor.

R

Let us understand each other. I am speaking of the progress of civilization on the physical plane, the progress that “Aleph” praises to the skies, playing the role of its bard. Let this material progress enter into ethics and the “missionaries” of Le Lotus and of India will recognize in you their masters.

But you do nothing of the kind. You have exhausted or have contributed to the drying up of the only source of consolation for the poor, faith in his immortal Ego, and you have not given him anything else in return. Are three quarters of humanity happier due to the progress of science and its alliance with industry, about which you seem so happy? Has the invention of machines done any good to manual laborers? No, for it has resulted in one more evil: the creation among the workers of a superior caste, semi-instructed and semi-intelligent, to the disadvantage of the less favored masses which became more miserable yet. You confess it yourself: “The excessive production of things and workers . . . . creates encumbrance, plethora, poverty, deficiency, i.e., idleness and misery.” Thousands of poor children in the factories, representing for the future whole generations of crippled, ricket-ridden and unhappy people, are sacrificed in a holocaust to your progress, an insatiable and forever hungry Moloch. Yes, we protest, we say that “today is worse than yesterday,” and we deny the benefits of a progress which aims only at the welfare of the rich. The “happiness” you speak of will not come as long as moral progress slumbers in inactivity, paralyzed by the ferocious egotism of everybody, the rich as well as the poor. The revolution of 1789 has shown but one very evident result: that false fraternity which says to his fellow man, “Think as I do, or I will knock you down; be my brother, or I will run you down!” *

S

The Theosophical “missionaries” aim also at a social revolution. But it is a wholly ethical revolution.

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* It seems to us that Madame Blavatsky is obviously exaggerating here. It has been a long time since she left France where she lived in an epoch when things were not too bright; since those days, the newspapers which inform her abroad can give her but a sad idea of France, as they do their utmost to soil our democracy. (F. K. Gaboriau.)

It will come about when the disinherited masses understand that happiness is in their own hands, that wealth brings nothing but worries, that he is happy who works for others, for those others work for him, and when the rich realize that their felicity depends upon that of their brothers—whatever their race or religion—then only will the world see the dawn of happiness.

“Aleph” asks why the world should not be eternal. Why the entities of the hierarchy which compose it should not succeed each other like the members of the species which populate our globe and the others. Is not the idea of the formation of worlds by other worlds, and of universes by other universes more rational by analogy than that of Moses or even of Laplace? “Aleph” teaches thus pure Theosophy; he is therefore a Theosophist and a “ Budhist missionary” without knowing it; we hail him and welcome him with open arms. The Secret Doctrine * which will be published shortly will show that at the beginning of the last periodic evolution of our globe, as well as that of its beings, the processes of generation offered varieties not even suspected in the laboratories. The co-operation of the male and female principles, inaugurated solely by the physical man, formed only one of such processes.

T

The “finiteness” of the Kosmos has never been accepted by our “new religion,” which is not at all a religion but a philosophy. Neither Brâhmanas nor Bonzes, in their most acute exoteric delirium, have ever accepted the finiteness of the Kosmos. “Aleph” has but to open the Vedânta, Manu, the Purânas, the Buddhist Catechism, etc., to find therein a statement regarding the eternity of the Kosmos, which is but the periodic and objective manifestation of absolute eternity itself, of the forever unknown principle called Parabrahman, Âdi-Buddha, the “One and Eternal Wisdom.”

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* This work, mentioned in No. 4 of Le Lotus, is in English; it will cover five thick volumes of the size of Isis Unveiled, and for financial reasons easy to understand, will not appear very soon in French (F. K. Gaboriau.)

If there is a still greater absurdity than to speak of a cruel God: it is to admit that God, the Great, Absolute Whole, could ever interfere in terrestrial or human affairs. The infinite cannot associate with the finite; the unconditioned ignores the conditioned and the limited. The absolute “Intelligence-Wisdom” cannot act in the restricted space of a small globe. It is omnipresent and latent in the Kosmos, infinite as itself. We find its only truly active manifestation in humanity as a whole, composed as it is of stray sparks, finite in their objective duration, eternal in their essence, issuing from that Hearth without beginning or end. Therefore, the only God whom we should serve is Humanity, and our only cult should be the love of our fellow man. Doing evil towards him, we wound God and make him suffer. When we deny our brotherly duties and refuse to consider a pagan as well as a European as our brother, we deny God. This is our religion and our dogmas.

U

Far from being unwilling to understand Europe, intellectual India, if not the Brâhmanical India of Jacolliot, favors it.

This India has never condescended to preach the God-misfortune, nor asceticism as understood by “Aleph”. This is proven by the law of Manu which enjoins marriage to the Grihastha Brâhmana, before he becomes an ascetic Brâhmana. The greatest misfortune for a Brâhmana is not to have a son, and marriage is obligatory barring the exceptional cases when the child is destined to become a Brahmachârin, a Yogi celibate, for occult reasons which cannot be enumerated here. Esotericism has never proscribed sexual or marital functions created by nature herself. Esotericism works in, with, for nature, and condemns but immorality, abuse and excess. Moreover, of all the animals, man is the most animal in his excesses; the beast has its seasons, but man has none.

“Aleph” probably speaks of Christian ascetics, those who plunge themselves into exoteric asceticism, a blessed rosary in their hands and the dogmas of the church in their heads. The Hindû becomes an ascetic only after having sufficiently studied the occult sciences to allow his spiritual nature to control his material nature. “Aleph” surely confuses the ascetics of India with the Spiritualistic mediums of Europe-America. The latter, poor sensitives and neurotics, ignore the esoteric laws, and it is they who end by creating incubi and succubi—as is proven by the discarnate wives of certain mediums in Paris itself.

The comparison between the “God of the past” and the “God of science” is neither a just nor a happy one as the reigns of these two Gods differ very little from each other. The poor man is just as unhappy today as he was a thousand years ago, and even more so, as the gap between him and the rich man has widened.

Progress has served but to provide the rich with enjoyments unknown in the centuries of barbarism.

V

The Occident is free to refuse the hand extended to it by the Orient. However, it is not always refusing it, as is evidenced by the numerous Theosophical societies popping up like mushrooms in Europe-America.

X

Jesus, quoted by “Aleph,” upsets all the theories of the latter when he says: “My kingdom is not of this world.” Would our benevolent critic like us to admire the action of the Pharisees, and to offer their noble example to Europe-America? It would be effort wasted as the Christians of these two continents have long since delivered Theosophy into the secular hands of the pretorians of journalism. The latter crucify us daily. Up to now we have had as enemies the clergy, the missionaries (who preach brotherhood but bring to the pagans only vice and drunkenness), the Salvation Army,hypocritical and pious aristocracy, all the materialists, and even the Spiritualists who have ceased to consider us as their “dear brothers”.

Alone, the intelligent socialists have understood us; will they also turn against us?

In the meantime, “Aleph” makes us listen to some profound truths. Yes, exoteric Brâhmanism must fall, but it will be replaced by esoteric Vedism, to which will be added everything noble and beautiful that progressive science has evolved in this last century. But this revolution will not be accomplished by conquerors; it is by means of brotherly love that the fusion of the two Âryan races will be brought about, and only when the Englishman will have ceased to look upon the Brâhmana—whose genealogical tree encompasses three thousand years—as the representative of an inferior race. In his turn, the Brâhmana hates the Englishman whose temporary rule he is forced to endure. The brotherhood of the Theosophists throughout India are the only ones to see the haughty Englishman sitting down at the same table with equally arrogant Brâhmanas, mellowed and humanized by the example and the lessons of the Theosophists who serve the Masters of the Ancient Wisdom, the descendants of those Rishis and Mahâtmans which Brâhmanism has always revered, though it has ceased to understand them.

It follows, therefore, from all that precedes, that it is not the “priesthood of India” that attempts to bring the Occident back to the ancient wisdom, but rather a few Occidentals from Europe-America who, led by their Karma to the happiness of knowing certain Adepts of the secret Himâlayan Brotherhood, attempt, under the inspiration of these Masters, to lead the priesthood of India back to the primitive and divine esotericism.

Z

In this they have largely succeeded in India and in Asia. Europe-America alone still resists, incapable of understanding or of appreciating the simplicity of their goal.

After all, it is only the majority who refuse to understand, that majority which has always bitten the hand that offered it help. But let us not despair. When the day, so greatly yearned for, will have arrived, when universal and intellectual brotherhood will be accepted de facto, if not proclaimed de jure, then at long last the portals of the sanctuary, closed for many ages both to orthodox Brâhmanas and sceptical Europeans, will be flung open for the Brothers of every land. The "Grand-sire" will welcome his prodigal children, and all his intellectual treasures will be their heritage.

But in order that this time may arrive, the goal of the "missionaries" of India must be understood and their mission completely appreciated. So far the public has seen only its own distorted and grimacing image in the mirror of publicity. The object pursued by some mystical Theosophists has become, according to our ill-advised critics, the object of the entire Brotherhood; and the quid pro quo has culminated finally in the article of "Aleph" who preaches our own doctrines to us.

H. P. BLAVATSKY (F.T.S.).

[THE BLOSSOM AND THE FRUIT]

[In the very first number of Lucifer, September 15, 1887, immediately following H.P.B.'s essay on "The History of a Planet," appears the first installment of an occult story entitled "The Blossom and the Fruit." Its sub-title was at first "A Tale of Love and Magic," but was altered to "The True Story of a Magician," as it had been found that another author had already used the former.

This remarkable story is from the pen of Mabel Collins (Mrs. Kenningale Cook) and is signed simply "M.C." It is introduced with a brief Note by the author saying that:

"This strange story has come to me from a far country and was brought to me in a mysterious manner; I claim only to be the scribe and the editor. In this capacity, however, it is I who am answerable to the public and the critics. I therefore ask in advance, one favour only of the reader; that he will accept (while reading this story) the theory of the reincarnation of souls as a living fact."

Running into thirty-five chapters, this story appeared serially throughout the First and Second Volumes of Lucifer, being concluded in the issue of August, 1888.

According to the Preface, signed by "M.C.;" which was appended to this story when it was republished in book-form (New York: John W. Lovell Company, 1889, pp. 290), with a sub-title reading "A True Story of a Black Magician," this occult tale "shows the struggles and mistakes of one who has been an adept in black magic, and who is endeavoring with great force, but very blindly, to reach towards the White Brotherhood and learn good instead of evil." Fleta, the chief character of the story, who, in her earlier incarnation, had taken power selfishly into her own hands, became by virtue of that power a black magician, an individual who has attained knowledge, but uses it for selfish ends. In her present incarnation, she attempts to attract the companion of many of her past lives, in order to bring him directly under the influence of Ivan, a member of the White Brotherhood who is trying to help Fleta to find her way towards the true Path. As "M.C." says: "Her aim is to begin the occultist's great work of saving others, especially those whom she has formerly injured.... We see her falling back instinctively on her old rites and using her old powers. . ." Eventually, through soul-searching trials and terrible tests, she wins her freedom and finds once more the noble, selfless Path.

It is very likely, however, that this would not have taken place, as far as the story is concerned, had not H. P. B. stepped in and given another direction to the narrative, as Mabel Collins was beginning seriously to mislead the reader. In the words of H. P. B. herself:

". . . . Fleta, the DUGPA-Queen in 'The Blossom and the Fruit,' . . . . would have been presented as a paragon of all the virtues of White Magic, had I not insisted that the heroine of the 'Tale of Love and Magic' should be exposed and shown to the readers of Lucifer in her true character, some of whom were sorely perplexed. . ."*

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* This statement occurs in a letter from H.P.B. to J. R. Bridge, written in reply to an attack on W. Q. Judge, in 1889. The original of it is in the Archives of the former Point Loma Theosophical Society.

Beginning with Chapter XXX, in Lucifer, Vol. II, July, 1888, the story's authorship is indicated as Mabel Collins and——,which apparently marks the time when H.P.B.'s direct influence, and probably her penmanship played a decisive role in winding up the story, which was concluded in the August issue of the same year.

It would of course be impossible to determine in any ordinary manner how much of the last two instalments of this story is by H. P. B. herself, and therefore any reprinting of them in the present chronological Series is not feasible, especially as they would make no sense without the entire text of "The Blossom and the Fruit."

We will therefore confine ourselves to the above succinct statement of facts, leaving it to the reader to acquaint himself, if he so wishes, with the fascinating narrative of this occult tale. —Compiler.]

[October, 1896]

MODERN IDEALISM, WORSE THAN MATERIALISM

[The Theosophist, Vol. XVIII, No. 1, October, 1896, pp. 9-12]

[At the time when this article was published, it was introduced by the Editor with a few words saying that "the following vigorous article, from the pen of H. P. Blavatsky, has quite recently come into my hands and, like all her writings, will repay perusal." No other information was given as to the possible date when it was written. Internal evidence, however, shows that it was penned at the time when considerable discussion took place in the pages of Lucifer on the subject of Hylo-Idealism. This was in the Fall of 1887, soon after the launching of Lucifer. In her "Literary Jottings " published in the September issue of that journal (Vol. I, pp. 71-75), H. P. B. makes use of several expressions from the same pamphlet by "C. N." which is being quoted from in the present article. It is therefore fairly safe to assume that the latter was written at approximately the same time, which gives us sound reasons for inserting it in its present place.—Compiler.]

That which is herein presented will be, as a matter of course, Dead Sea fruit to blind materialism; withal it may prove still more distasteful to advocates of Hylo-Idealism—as that modern cross-breed between misunderstood Protagoras and Buchner is now named.

Theosophy has no bitterer enemy than Hylo-Idealism, the great ally of materialism, to-day.

This is because, though repudiating the systems of both, we accept most of the physical facts of science, rejecting their conclusions only; while we recognize a good deal of the Vedântic doctrines in European Idealism, but none of its highly philosophical and consistent logic. The conclusions of Materialism and Idealism, in fact, are so far stretched, that in their final synthesis they almost meet in their atheism and pessimism. The last word of both—the Alpha and the Omega of Modern Thought, whether traced to the potencies of brute matter, or to the nihilism of idealistic speculation—is a dreary negation of any possible future existence in spirit. Apparently there is an abyss between the two in sober reality—a platform on which both shake hands. The materialism of to-day is only a shade more scientific than the crass fallacies of Büchner and Moleschott. It is the same Death's Head, with its stereotyped rictus grinning hideously, but now crowned with a wreath of rhetorical flowers woven by Mr. Tyndall's unparalleled oratory. As to Idealism—of whatever school—it has become "a double caricature" on Kant and Schopenhauer. The "rigour and vigour" type of generalization is prevalent; witness the attitude of Materialists (or Realists) and Idealists toward what J. S. Mill terms the "battle-ground of metaphysics"—the question of an external world.

The Materialist asserts that matter—or the external Universe—exists independently of a perceiving mind; that the object in short has evolved the subject, which latter in its turn mirrors its author in its consciousness.

The (pure) Idealist, on the contrary will say—"Not so; so far from Mind being the resultant of an evolutionary process from Matter, the latter exists only in consciousness. All we know, or can know, are states of our own consciousness; objects are such only by and through a perceiving Ego—its sensations, and as such, are necessarily phenomenal; with the destruction of Mind, the whole fabric of seeming objectivity collapses."

In what respect is such an idealist more "ideal" than the Materialist? One denies point blank anything existing outside of matter; the other, that anything is—no more matter than Spirit—that these two positions do not exhaust the alternatives.

While it is clear that the Realist is unable to postulate the independent existence of the External World, except by projecting into space the visions of his own subjectivity, the (pure!) Idealist is brought face to face with the assertion of science, that the objective universe existed aeons before the first dawn of human consciousness.

It is from this predicament that we might be rescued by the compromise between the two opposing systems, known variously as Transfigured Realism, Transcendental Realism or, better, objective (as opposed to pure) Idealism—if only that transfigured Realism were to conceive of Object and Subject in the way Vedântic occultists do. According to this system, the external world of this our present consciousness is the joint product of Object and Subject. While non-existent per se—it is said, the creation of the individual mind—matter is equally the sensible manifestation of the objectivity of an unknown Substance (unknown to—the profane only). Mind translates the impressions received from without—impressions radiating from the world of Noumena into panorama of purely subjective ideation. The object as it is given in consciousness is phenomenal, but the primary stimulus comes from without. Subject and Object—as Noumena—are equally real, but the SENSE-OBJECT is a subjective creation. Take, for example, the case of the Sun. To the Realist the glorious orb exists outside of, and independently of Mind, just as it appears in consciousness. To the Idealist it is the creation of Mind and perishes with it. To the objective Idealist, with Mind perishes the phenomenal Sun, but an unknown Substance—removed beyond the possibility of human conception as to its nature—remains.

This—except the “Unknown Substance”—the Occultist will deny. For him, the subject as much as the object, Ego, Sun, Mind and the Universe itself is—a Mâyâ, a huge illusion. But, as both the Perceiver and the Object perceived belong to the same plane of illusion, they are mutual and reciprocal Realities for such time as the Manvantaric illusion lasts. In Reality, and outside and beyond Space and Time, it is all the effect and result of Ignorance.

Nevertheless, reverting to the conclusion of one of the greatest thinkers of the day—Mr. Herbert Spencer, where he argues that “If, then, the object perceived is self, what is the subject that perceives?”—and concludes that such a process is only conceivable on “the annihilation of both” (First Principles, p. 66) *—we say that according to the views of the Occultist he is entirely wrong. Mr. Herbert Spencer knows, it appears, of but one grade of subjectivity, and has no idea of the occult (Yogic) teaching, of the existence of other and higher planes of consciousness, vision or perception, than those of Mind; of the existence, in short, of the “Transcendental Ego” or true self (Buddhi)—a spark from the radiant essence of the Universal Spirit. Consequently, to the query of Mr. Spencer—”If it is the true self which thinks, what other self can it be that is thought of?” (ibid.) we reply. The true Self is per se, impersonal; the personal or brain-consciousness being but an illusory reflection in incarnated existence. Western Psychology errs in regarding this personal ego as the only factor to be considered in its researches. The argument, therefore, as to the inconceivability of the Subject perceiving itself—which, if we limit subject to Mind (Manas) is absolutely valid—collapses the moment we assert with Kant and his modern exponents, the existence of a Higher Self or “Transcendental subject.” For, in the act of self-analysis, the Mind becomes in its turn an object to the spiritual consciousness. It is the overshadowing of the Mind by Buddhi which results in the ultimate realization of existence—i.e., self-consciousness in its purest form. But it must at the same time be borne in mind that the full realization of the spiritual Self is impossible for an incarnated 4th Rounder. The Spiritual ego reflects no varying states of consciousness; is independent of all sensation (experience); it does not think—it KNOWS, by an intuitive process only faintly conceivable by the average man. “The subject that perceives” Mind, as an attribute of itself, is this Transcendental or spiritual Ego (Buddhi).

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* [p. 55 in 6th edition, 1927.—Comp.]

He who would know more, let him study Vedanta and Patañjali's Yoga Philosophy—esoterically. Let him understand the real meaning of these sentences: "The knower of SELF passes beyond sorrow" (Chhândogya Upanishad, VII, i, 3); and again "he who knows the Supreme Brahman, becomes Brahman" (Mundaka Upanishad, III, ii, 9).

It is the "collective aggregate of Ignorance," as the Vedântasâra puts it, that led to scientific definitions by opponents; as one for instance that we find among the many pearls scattered by Dr. Lewins' What is Religion.* For the beauty and clearness of language, we recommend it; and though its critic (An Examination and Popular Exposition of the Hylo-Idealistic Philosophy, by Wm. Bell McTaggart †) recommends likewise the reader to remember that "Dr. Lewins' philosophy does not lie on the surface" (Preface), yet one may be excused, for insisting on a close scrutiny of a system which aims at supplanting every philosophy, archaic, ancient or non-existent, by Hylo-Idealism, which, it is claimed, is the scientific union of Materialism and Idealism—or that of oil and water; as says the reviewer—"matter, matter, everywhere," and justly adds of the pure Materialistic and Idealistic hypotheses that "both positions lead to gross—nay unthinkable —absurdities of thought" (p. 3). But what does Dr. Lewins say?

. . . by Hylo-Idealism I mean nothing else than a less ambiguous and self-explanatory form of the term "Psychology" [which term] . . . is the accredited creed of all rational human knowledge, in contradistinction to the occult and morbid mysticism of ontology or metaphysics . . . Psychology is thus relative and phenomenal, the doctrine of life . . . and human knowledge, beginning and ending as anthropomorphosis, and automorphosis, which is quite one with Hylo-Idealism, the rational or cerebral theory of mind and matter. . .

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* [What is Religion? A Vindication of Freethought. By C. N. (Constance Naden); with Appendices by Dr. R. Lewins. London: Wm. Stewart & Co., 1883. 8-vo.—Compiler.]

† [London: Wm. Stewart & Co., 1884. 8-vo.—Compiler.]

Without further preamble, let me state that the Hylozoic theorem of life and the world may be formulated as the utter and self-evident impossibility, in the nature of things, to transcend or escape in any way from the limits of our own anatomy, our own conscious Ego [which is thus made one with anatomy!], the Non-Ego—or, falsely so-called, "external universe"—being but the objective or projective image of our own egoity, not the vera effigies, or absolute substance, of any "thing" external to self . . . . entities, or non-entities, abstract or concrete, from Divinity downwards, are merely ideal or phenomenal imagery . . . . the essential physical basis, protoplasm, or officina of which is THE VESICULO-NEURINE or grey tissue of the hemispherical ganglia . . . —the function, namely, of a somatic organism, itself fons et origo of all cognition . . . . it seems perfectly clear that, as now mirrored in modern thought, the objective can have no other than a relative existence.... This is only, in other words, formulating the solidarité of the Ego and Non-Ego, as psychosis is now diagnosed by medico-psychological symptomatology, as VESICULO NEUROSIS IN ACTIVITY . . . . .[!] *

This is the clear and forcible rendering of the last conclusions arrived at by modern thought.

H. P. BLAVATSKY.

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* [Dr. R. Lewins' Appendices in C. N.'s What is Religion? etc., pp. 35-36, 39, 40-41.—Compiler.]

October, 1887

THE SIGNS OF THE TIMES

[Lucifer, Vol. I, No. 2, October, 1887, pp. 83-89]

It is intensely interesting to follow season after season the rapid evolution and change of public thought in the direction of the mystical. The educated mind is most undeniably attempting to free itself from the heavy fetters of materialism. The ugly caterpillar is writhing in the agonies of death, under the powerful efforts of the psychic butterfly to escape from its science-built prison, and every day brings some new glad tidings of one or more such mental births to light.

As the New York Path truly remarks in its September issue [p. 186], when "Theosophical and kindred topics" are "made the texts for novels," and, we may add, scientific essays and brochures, "the implication is that interest in them has become diffused through social ranks." That kind of literature is "paradoxically proof that Occultism has passed beyond the region of careless amusement and entered that of serious inquiry." The reader has but to throw a retrospective glance at the publications of the last few years to find that such topics as Mysticism, Magic, Sorcery, Spiritualism, Theosophy, Mesmerism, or, as it is now called, Hypnotism, all the various branches in short of the Occult side of nature, are becoming predominant in every kind of literature. They visibly increase in proportion to the efforts made to discredit the movements in the cause of truth, and strangle enquiry—whether on the field of theosophy or spiritualism—by trying to besmear their most prominent heralds, pioneers and defenders, with tar and feathers.

The key-note for mystic and theosophic literature was F. Marion Crawford's Mr. Isaacs. It was followed by his Zoroaster. Then followed The Romance of Two Worlds, by Marie Corelli; R. Louis Stevenson's The Strange Case of Dr. Jekyll and Mr. Hyde; A Fallen Idol, by F. Anstey; King Solomon's Mines and the thrice famous She by Henry Rider Haggard; Affinities and The Brother of the Shadow, by Mrs. Campbell-Praed; Edmund Downey's House of Tears, and many others less noticeable. And now there comes a fresh outburst in Florence Marryat's A Daughter of the Tropics, and F. C. Philips' The Strange Adventures of Lucy Smith. It is unnecessary to mention in detail the literature produced by avowed theosophists and occultists, some of whose works are very remarkable, while others are positively scientific, such as S. L. MacGregor Mathers' The Kabbalah Unveiled, and Dr. F. Hartmann's Paracelsus; Magic, White and Black, etc. We have also to note the fact that theosophy has now crossed the Channel, and is making its way into French literature. La France publishes a strange romance by Ch. Chincholle, pregnant with theosophy, occultism and mesmerism, and called "La Grande Prêtresse," while La Revue politique et littéraire (19 Feb., 1887, et seq.) contained over the signature of Th. Bentzon, a novel called "Émancipée," wherein esoteric doctrines and adepts are mentioned in conjunction with the names of well-known theosophists. A sign of the times!

Literature—especially in countries free from government censorship—is the public heart and pulse. Besides the glaring fact that were there no demand there would be no supply, current literature is produced only to please, and is therefore evidently the mirror which faithfully reflects the state of the public mind. True, conservative editors, and their submissive correspondents and reporters, still go on slashing occasionally in print the fair faces of mystic spiritualism and theosophy, and some of them are still found, from time to time, indulging in a brutal personal attack. But they do no harm on the whole, except perhaps to their own editorial reputations, as such editors can never be suspected of an exuberance of culture and good taste after certain ungentlemanly personal attacks. They do good on the contrary. For, while the theosophists and spiritualists so attacked, may view the Billingsgate poured upon them in a true Socratean spirit, and console themselves with the knowledge that none of the epithets used can possibly apply to them, on the other hand, too much abuse and vilification generally ends by awakening the public sympathy for the victim, in the right-minded and the impartial, at any rate.

In England people seem to like fair play on the whole. It is not bashiboozook-like actions, the doughty deeds of those who delight in mutilating the slain and the wounded, that can find sympathy for any great length of time with the public. If—as maintained by our lay enemies and repeated by some naïf and too sanguine missionary organs—Spiritualism and Theosophy are “dead as a door nail” (sic, vide American Christian periodicals),—aye, “dead and buried,” why, in such case, good Christian fathers, not leave the dead at rest till “Judgment Day”? And if they are not, then editors—the profane as well as the clerical—why should you still fear? Do not show yourselves such cowards if you have the truth on your side Magna est veritas et prevalebit, and “murder will out,” as it always has, sooner or later.

Open your columns to free and fearless discussion, and do as the theosophical periodicals have ever done, and as Lucifer is now preparing to do. The “bright Son of the morning” fears no light. He courts it, and is prepared to publish any inimical contributions (couched, of course, in decent language), however much at variance with his theosophical views He is determined to give a fair hearing in any and every case, to both contending parties and allow things and thoughts to be judged on their respective merits. For why, or what should one dread when fact and truth are one’s only aim? Du choc des opinions jaillit la vérité was said by a French philosopher. If Theosophy and Spiritualism are no better than “gigantic frauds and will-o’-the-wisps of the age” why such expensive crusades against both? And if they are not, why should Agnostics and searchers after truth in general, help bigoted and narrow-minded materialists, sectarians and dogmatists to hide our light under a bushel by mere brutal force and usurped authority? It is easy to surprise the good faith of the fair-minded. Still easier to discredit that, which by its intrinsic strangeness, is already unpopular and could hardly be credited in its palmiest days. “We welcome no supposition so eagerly as one which accords with and intensifies our own prejudices says, in Don Gesualdo, a popular author.*. Therefore, facts become often cunningly concocted “frauds,” and self-evident, glaring lies are accepted as gospel truths at the first breeze of Don Basilio’s Calumnia, by those to whose hard-crusted preconceptions such slander is like heavenly dew.

But, beloved enemies, “the light of Lucifer” may, after all, dispel some of the surrounding darkness. The mighty roaring voice of denunciation, so welcome to those whose little spites and hates and mental stagnation in the grasp of the social respectability it panders to, may yet be silenced by the voice of truth—“the still small voice”—whose destiny it ever was to first preach in the desert.

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* [This is a novel by Ouida (Louise de la Ramée), dated 1886.—Compiler.]

That cold and artificial light which still seems to shine so dazzlingly over the alleged iniquities of professional mediums and the supposed sins of commission and omission of non-professional experimentalists, of free and independent theosophists, may yet be extinguished at the height of all its glory. For it is not quite the perpetual lamp of the alchemist philosopher. Still less is it that "light which never shone on sea or land," that ray of divine intuition, the spark which glimmers latent in the spiritual, never-erring perceptions of man and woman, and which is now awakening—for its time is at hand. A few years more, and the Aladdin's lamp, which called forth the ministering genius thereof, who, making three salutes to the public, proceeded forthwith to devour mediums and theosophists, like a juggler who swallows swords at a village fair, will get out of order. Its light, over which the anti-theosophists are crowing victory to this day, shall get dim. And then, perhaps, it will be discovered that what was claimed as a direct ray from the source of eternal truth was no better than a penny rush-light, in whose deceitful smoke and soot people got hypnotized, and saw everything upside down. It will be found that the hideous monsters of fraud and imposture had no existence outside the murky and dizzied brains of the Aladdins on their journey of discovery. And that, finally, the good people who listened to them, had been all the time seeing sights and hearing things under unconscious and mutual suggestion.

This is a scientific explanation, and requires no black magicians or dugpas at work; for "suggestion" as now practised by the sorcerers of science is—dugpaship itself, pur sang. No Eastern "adept of the left hand" can do more mischief by his infernal art than a grave hypnotiser of the Faculty of Medicine, a disciple of Charcot, or of any other scientific light of the first magnitude. In Paris, as in St. Petersburg, crimes have been committed under "suggestion." Divorces have occurred, and husbands have nearly killed their wives and their supposed correspondents, owing to tricks played on innocent and respectable women, who have thus had their fair name and all their future life blasted for ever.

A son, under such influence, broke open the desk of an avaricious father, who caught him in the act, and nearly shot him in a fit of rage. One of the keys of Occultism is in the hands of science—cold, heartless, materialistic, and crassly ignorant of the other truly psychic side of the phenomenon: hence, powerless to draw a line of demarcation between the physiological and the purely spiritual effects of the disease inoculated, and unable to prevent future results and consequences of which it has no knowledge, and over which it has, therefore, no control.

We find in Le Lotus of September, 1887, the following:

A French paper, the Paris, for August 12th, contains a long and excellent article by G. Montorgueil, entitled, "The Accursed Sciences," from which we extract the following passage, since we are, unfortunately, unable to quote the whole:—

"Some months ago, already, in I forget what case, the question of 'suggestion' was raised and taken account of by the judges. We shall certainly see people in the dock accused of occult malpractices. But how will the prosecution go to work? What arguments wilt it bring to bear? The crime by 'suggestion' is the ideal of a crime without proof. In such a case the gravest charges will never be more than presumptions, and fugitive presumptions. On what fragile scaffolding of suspicions will the charge rest? No examination, but a moral one, will be possible. We shall have to resign ourselves to hearing the Solicitor-general say to the accused: 'Accused, it appears from a perquisition made into your brain, etc.'

Ah, the poor jurymen! it is they who are to be pitied. Taking their task to heart, they already have the greatest difficulty in separating the true from the false, even in rough and ready cases, the facts of which are obvious, all the details of which are tangible and the responsibilities clear. And we are going to ask them on their soul and conscience to decide questions of black magic! Verily their reason will not hold out through the fortnight; it will give way before that and sink into thaumaturgy.

We move fast. The strange trials for sorcery will blossom anew; somnambules who were merely grotesque will appear in a tragic light; the coffee grounds, which so far only risked the police court, will hear their sentence at the assizes. The evil eye will figure among criminal offences.

These last years of the XIXth century will have seen us step from progress to progress, till we reach at last this judicial enormity: a second Laubardemont prosecuting another Urbain Grandier." *

Serious, scientific, and political papers are full of earnest discussions on the subject. A St. Petersburg "Daily" has a long feuilleton on the "Bearing of Hypnotic Suggestions upon Criminal Law." "Cases of Hypnotism with criminal motives have of late begun to increase in an ever progressing ratio," it tells its readers. And it is not the only newspaper, nor is Russia the only country where the same tale is told. Careful investigations and researches have been made by distinguished lawyers and medical authorities. Data have been assiduously collected and have revealed that the curious phenomenon—which sceptics have hitherto derided, and young people have included among their evening petits jeux innocents—is a new and terrible danger to state and society.

Two facts have now become patent to law and science:

(I.) That, in the perceptions of the hypnotised subject, the visionary representations called forth by "suggestion," become real existing actualities, and the subject being, for the moment, the automatic executor of the will of the hypnotiser; and—

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* [Reference is here to the Roman Catholic priest Urbain Grandier (1590-1634) who was accused of practising witchcraft at Loudun (Vienne, France), in 1632. His supposed victims were the Ursuline nuns of a local convent who were "afflicted by demons"—an explanation prevailing at the time for various types of psycho-mental disturbances and mediumistic tendencies, which in various periods of history have appeared as epidemics in many parts of the world. As Grandier had made for himself many enemies both by his unusual brilliancy as a writer and preacher, and by his somewhat careless way of living, it became an easy task to charge him with having bewitched the young women. The first trial held on orders of the Bishop of Poictiers came to naught, on account of many contradictions in the evidence brought forward. Through the efforts of Cardinal de Richelieu, however, who appears to have had an old grudge against Grandier, another trial was ordered, with Laubardemont in charge. Grandier steadfastly refused to confess the crimes he was accused of having perpetrated. He was found guilty and burnt alive on August 18, 1634. This shameless procedure did not put a stop to the epidemic of so-called "demoniacal possessions," as multitudes of other men and women became affected by it in various parts of the country. It took several years for it to die out.—Compiler.]

(II.) That the great majority of persons experimented upon, is subject to hypnotic suggestion.

Thus Liébeault found only sixty subjects intractable out of the seven hundred he experimented upon; and Bernheim, out of 1,014 subjects, failed with only twenty-six. The field for the natural-born jadoo-wala (sorcery-mongers), is vast indeed! Evil has acquired a play-ground on which it may now exercise its sway upon many a generation of unconscious victims. For crimes undreamt of in the waking state, and felonies of the blackest dye, are now invited and encouraged by the new "accursed science." The real perpetrators of these deeds of darkness may now remain for ever hidden from the vengeance of human justice. The hand which executes the criminal suggestion is only that of an irresponsible automaton, whose memory preserves no trace of it, and who, moreover, is a witness who can easily be disposed of by compulsory suicide—again under "suggestion." What better means than these could be offered to the fiends of lust and revenge, to those dark Powers—called human passions—ever on the lookout to break the universal commandment: "Thou shalt not steal, nor murder, nor lust after thy neighbour's wife?" Liébeault suggested to a young girl that she should poison herself with prussic acid, and she swallowed the supposed drug without one moment's hesitation; Dr. J. Liégeois suggested to a young woman that she owed him 5,000 francs, and the subject forthwith signed a cheque for the amount. Bernheim suggested to another hysterical girl a long and complicated vision with regard to a criminal case. Two days after, although the hypnotiser had not exercised any new pressure upon her in the interim, she repeated distinctly the whole suggested story to a lawyer sent to her for the purpose. Had her evidence been seriously accepted, it would have brought the accused to the guillotine.

These cases present two dark and terrible aspects. From the moral standpoint, such processes and suggestions leave an indelible stain upon the purity of the subject's nature.

Even the innocent mind of a ten year old child can thus be inoculated with vice, the poison-germ of which will develop in his subsequent life.

On the judicial aspect it is needless to enter in great detail. Suffice to say that it is this characteristic feature of the hypnotic state—the absolute surrender of will and self-consciousness to the hypnotiser—which possesses such importance, from its bearing upon crime, in the eyes of legal authorities. For if the hypnotiser has the subject entirely at his beck and call, so that he can cause him to commit any crime, acting, so to say, invisibly within him, then what are not the terrible "judicial mistakes" to be expected? What wonder then, that the jurisprudence of one country after the other has taken alarm, and is devising, one after the other, measures for repressing the exercise of hypnotism! In Denmark it has just been forbidden. Scientists have experimented upon sensitives with so much success that a hypnotised victim has been jeered and hooted through the streets on his way to commit a crime, which he would have completed unconsciously, had not the victim been warned beforehand by the hypnotiser.

In Brussels a recent and sad case is well-known to all. A young girl of good family was seduced while in a hypnotised state by a man who had first subjected her to his influence at a social gathering. She only realised her condition a few months later, when her relatives, who divined the criminal, forced her seducer to make the only possible reparation—that of marrying his victim.

The French Academy has just been debating the question:—how far a hypnotised subject, from a mere victim, can become a regular tool of crime. Of course, no jurist or legislator can remain indifferent to this question; and it was averred that the crimes committed under suggestion are so unprecedented that some of them can hardly be brought within the scope of the law. Hence the prudent legal prohibition, just adopted in France, which enacts that no person, save those legally qualified to exercise the medical profession, shall hypnotise any other person.

Even the physician who enjoys such legal right is permitted to hypnotise a person only in the presence of another qualified medical man, and with the written permission of the subject. Public séances of hypnotism are forbidden, and they are strictly confined to medical cliniques and laboratories. Those who break this law are liable to a heavy fine and imprisonment.

But the keynote has been struck, and many are the ways in which this black art may be used—laws notwithstanding. That it will be so used, the vile passions inherent in human nature are sufficient guarantee.

Many and strange will be the romances yet enacted; for truth is often stranger than fiction, and what is thought fiction is still more often truth.

No wonder then that occult literature is growing with every day. Occultism and sorcery are in the air, with no true philosophical knowledge to guide the experimenters and thus check evil results. “Works of fiction,” the various novels and romances are called. “Fiction” in the arrangement of their characters and the adventures of their heroes and heroines—admitted. Not so, as to the facts presented. These are no fictions, but true presentiments of what lies in the bosom of the future, and much of which is already born—nay corroborated by scientific experiments. Signs of the times! Close of a psychic cycle! The time for phenomena with, or through mediums, whether professional or otherwise, is gone by. It was the early season of the blossoming, of the era mentioned even in the Bible;* the tree of Occultism is now preparing for “fruiting,” and the Spirit of the Occult is awakening in the blood of the new generations. If the old men only “dream dreams,” the young ones see already visions,† and—record them in novels and works of fiction.

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* “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions” (Joel, ii, 28).

† It is curious to note that Mr. R. Louis Stevenson, one of the most powerful of our imaginative writers, stated recently to a reporter that he is in the habit of constructing the plots of his tales in dreams, and among others that of Dr. Jekyll. “I dreamed,” he continued, “the story of ‘Olalla ’ . . . and I have at the present moment two unwritten stories which I have likewise dreamed.... Even when fast asleep I know that it is I who am inventing.”. . . But who knows whether the idea of “invention” is not also “a dream”!

Woe to the ignorant and the unprepared, and those who listen to the sirens of materialistic science! For indeed, indeed, many will be the unconscious crimes committed, and many will be the victims who will innocently suffer death by hanging and decapitation at the hands of the righteous judges and the too innocent jurymen, both alike ignorant of the fiendish power of “SUGGESTION.”

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SELF KNOWLEDGE

[Lucifer, Vol. I, No. 2, October, 1887, p. 89]

[Authorship somewhat uncertain, but presumably by H. P. B.]

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is ceaselessly self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call “self-analysis.” It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

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WILL AND DESIRE

[Lucifer, Vol. I, No. 2, October, 1887, p. 96]

Will is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most of men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute creators, forming the man himself and his surroundings. But will creates intelligently—desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.

Knowledge and will are the tools for the accomplishment of this purification.

THE ORIGIN OF EVIL

[Lucifer, Vol. I, No. 2, October, 1887, pp. 109-119]

The problem of the origin of evil can be philosophically approached only if the archaic Indian formula is taken as the basis of the argument. Ancient wisdom alone solves the presence of the universal fiend in a satisfactory way It attributes the birth of Kosmos and the evolution of life to the breaking asunder of primordial, manifested UNITY, into plurality, or the great illusion of form. HOMOGENEITY having transformed itself into Heterogeneity, contrasts have naturally been created: hence sprang what we call EVIL, which thenceforward reigned supreme in this "Vale of Tears."

Materialistic Western philosophy (so mis-named) has not failed to profit by this grand metaphysical tenet Even physical Science, with Chemistry at its head, has turned its attention of late to the first proposition, and directs its efforts toward proving on irrefutable data the homogeneity of primordial matter. But now steps in materialistic Pessimism, a teaching which is neither philosophy nor science, but only a deluge of meaningless words. Pessimism, in its latest development, having ceased to be pantheistic, and having wedded itself to materialism, prepares to make capital out of the old Indian formula. But the atheistic pessimist soars no higher than the terrestrial homogeneous plasm of the Darwinists. For him the ultima thule is earth and matter, and he sees, beyond the prima materia, only an ugly void, an empty nothingness. Some of the pessimists attempt to poetize their idea after the manner of the whited sepulchres, or the Mexican corpses, whose ghastly cheeks and lips are thickly covered with rouge. The decay of matter pierces through the mask of seeming life, all efforts to the contrary notwithstanding.

Materialism patronises Indian metaphors and imagery now. In a new work upon the subject by Dr. Mainlander, Pessimism and Progress, one learns that Indian Pantheism and German Pessimism are identical; and that it is the breaking up of homogeneous matter into heterogeneous material, the transition from uniformity to multiformity, which resulted in so unhappy a universe.

Saith Pessimism:—

This (transition) is precisely the original mistake, the primordial sin, which the whole creation has now to expiate by heavy suffering; it is just that sin, which, having launched into existence all that lives, plunged it thereby into the abysmal depths of evil and misery, to escape from which there is but one means possible, i.e., by putting an end to being itself.

This interpretation of the Eastern formula, attributing to it the first idea of escaping the misery of life by “putting an end to being”—whether that being is viewed as applicable to the whole Kosmos, or only to individual life—is a gross misconception. The Eastern pantheist, whose philosophy teaches him to discriminate between Being or ESSE and conditioned existence, would hardly indulge in so absurd an idea as the postulation of such an alternative. He knows he can put an end to form alone, not to being—and that only on this plane of terrestrial illusion. True, he knows that by killing out in himself Tanha (the unsatisfied desire for existence, or the “will to live”)—he will thus gradually escape the curse of re-birth and conditioned existence. But he knows also that he cannot kill or "put an end," even to his own little life except as a personality, which after all is but a change of dress. And believing but in One Reality, which is eternal Be-ness, the “causeless CAUSE” from which he has exiled himself unto a world of forms, he regards the temporary and progressing manifestations of it in the state of Maya (change or illusion), as the greatest evil, truly; but at the same time as a process in nature, as unavoidable as are the pangs of birth. It is the only means by which he can pass from limited and conditioned lives of sorrow into eternal life, or into that absolute “Be-ness,” which is so graphically expressed in the Sanskrit word sat.

The “Pessimism” of the Hindu or Buddhist Pantheist is metaphysical, abstruse, and philosophical. The idea that matter and its Protean manifestations are the source and origin of universal evil and sorrow is a very old one, though Gautama Buddha was the first to give to it its definite expression.

But the great Indian Reformer assuredly never meant to make of it a handle for the modern pessimist to get hold of, or a peg for the materialist to hang his distorted and pernicious tenets upon! The Sage and Philosopher, who sacrificed himself for Humanity by living for it, in order to save it, by teaching men to see in the sensuous existence of matter misery alone, had never in his deep philosophical mind any idea of offering a premium for suicide; his efforts were to release mankind from too strong an attachment to life, which is the chief cause of Selfishness—whence the creator of mutual pain and suffering. In his personal case, Buddha left us an example of fortitude to follow: in living, not in running away from life. His doctrine shows evil immanent, not in matter which is eternal, but in the illusions created by it: through the changes and transformations of matter generating life—because these changes are conditioned and such life is ephemeral. At the same time those evils are shown to be not only unavoidable, but necessary. For if we would discern good from evil, light from darkness, and appreciate the former, we can do so only through the contrasts between the two While Buddha's philosophy points, in its dead-letter meaning, only to the dark side of things on this illusive plane; its esotericism, the hidden soul of it, draws the veil aside and reveals to the Arhat all the glories of LIFE ETERNAL in all the Homogeneousness of Consciousness and Being. Another absurdity, no doubt, in the eyes of materialistic science and even modern Idealism, yet a fact to the Sage and esoteric Pantheist.

Nevertheless, the root idea that evil is born and generated by the ever increasing complications of the homogeneous material, which enters into form and differentiates more and more as that form becomes physically more perfect, has an esoteric side to it which seems to have never occurred to the modern pessimist. Its dead-letter aspect, however, became the subject of speculation with every ancient thinking nation.

Even in India the primitive thought, underlying the formula already cited, has been disfigured by Sectarianism, and has led to the ritualistic, purely dogmatic observances of the Hatha Yogis, in contradistinction to the philosophical Vedantic Raja Yoga. Pagan and Christian exoteric speculation, and even mediaeval monastic asceticism, have extracted all they could from the originally noble idea, and made it subservient to their narrow-minded sectarian views. Their false conceptions of matter have led the Christians from the earliest day to identify woman with Evil and matter—notwithstanding the worship paid by the Roman Catholic Church to the Virgin.

But the latest application of the misunderstood Indian formula by the Pessimists in Germany is quite original, and rather unexpected, as we shall see. To draw any analogy between a highly metaphysical teaching, and Darwin's theory of physical evolution would, in itself, seem rather a hopeless task. The more so as the theory of natural selection does not preach any conceivable extermination of being, but, on the contrary, a continuous and ever increasing development of life. Nevertheless, German ingenuity has contrived, by means of scientific paradoxes and much sophistry, to give it a semblance of philosophical truth. The old Indian tenet itself has not escaped litigation at the hands of modern pessimism. The happy discoverer of the theory, that the origin of evil dates from the protoplasmic Amoeba, which divided itself for procreation, and thus lost its immaculate homogeneity, has laid claim to the Aryan archaic formula in his new volume. While extolling its philosophy and the depth of ancient conceptions, he declares that it ought to be viewed "as the most profound truth precogitated and robbed by the ancient sages from modern thought"!!

It thus follows that the deeply religious Pantheism of the Hindu and Buddhist philosopher, and the occasional vagaries of the pessimistic materialist, are placed on the same level and identified by "modern thought." The impassable chasm between the two is ignored. It matters little, it seems, that the Pantheist, recognising no reality in the manifested Kosmos, and regarding it as a simple illusion of his senses, has to view his own existence also as only a bundle of illusions.

When, therefore, he speaks of the means of escaping from the sufferings of objective life, his view of those sufferings, and his motive for putting an end to existence are entirely different from those of the pessimistic materialist. For him, pain as well as sorrow are illusions, due to attachment to this life, and ignorance. Therefore he strives after eternal, changeless life, and absolute consciousness in the state of Nirvana; whereas the European pessimist, taking the "evils" of life as realities, aspires when he has the time to aspire after anything except those said mundane realities, to annihilation of "being," as he expresses it. For the philosopher there is but one real life, Nirvanic bliss, which is a state differing in kind, not in degree only, from that of any of the planes of consciousness in the manifested universe. The Pessimist calls "Nirvana" superstition, and explains it as "cessation of life," life for him beginning and ending on earth. The former ignores in his spiritual aspirations even the integral homogeneous unit, of which the German Pessimist now makes such capital. He knows of, and believes in, only the direct cause of that unit, eternal and ever living, because the ONE uncreated, or rather not evoluted. Hence all his efforts are directed toward the speediest reunion possible with, and return to his pre-primordial condition, after his pilgrimage through this illusive series of visionary lives, with their unreal phantasmagoria of sensuous perceptions.

Such pantheism can be qualified as "pessimistic" only by a believer in a personal Providence; by one who contrasts its negation of the reality of anything "created" —i.e., conditioned and limited—with his own blind and unphilosophical faith. The Oriental mind does not busy itself with extracting evil from every radical law and manifestation of life, and multiplying every phenomenal quantity by the units of very often imaginary evils: the Eastern Pantheist simply submits to the inevitable, and tries to blot out from his path in life as many "descents into rebirth" as he can, by avoiding the creation of new Karmic causes.

The Buddhist philosopher knows that the duration of the series of lives of every human being—unless he reaches Nirvana “artificially” (“takes the kingdom of God by violence,” in Kabalistic parlance), is given, allegorically, in the forty-nine days passed by Gautama the Buddha under the Bo-tree. And the Hindu sage is aware, in his turn, that he has to light the first, and extinguish the forty-ninth fire * before he reaches his final deliverance. Knowing this, both sage and philosopher wait patiently for the natural hour of deliverance; whereas their unlucky copyist, the European Pessimist, is ever ready to commit, as to preach, suicide. Ignorant of the numberless heads of the hydra of existences he is incapable of feeling the same philosophical scorn for life as he does for death, and of, thereby, following the wise example given him by his Oriental brother.

Thus, philosophical pantheism is very different from modern pessimism. The first is based upon the correct understanding of the mysteries of being; the latter is in reality only one more system of evil added by unhealthy fancy to the already large sum of real social evils. In sober truth it is no philosophy, but simply a systematic slander of life and being; the bilious utterances of a dyspeptic or an incurable hypochondriac. No parallel can ever be attempted between the two systems of thought.

The seeds of evil and sorrow were indeed the earliest result and consequence of the heterogeneity of the manifested universe. Still they are but an illusion produced by the law of contrasts, which, as described, is a fundamental law in nature. Neither good nor evil would exist were it not for the light they mutually throw on each other.

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* This is an esoteric tenet, and the general reader will not make much out of it. But the Theosophist who has read Esoteric Buddhism may compute the 7 by 7 of the forty-nine “days," and the forty-nine “fires," and understand that the allegory refers esoterically to the seven human consecutive root-races with their seven subdivisions. Every monad is born in the first and obtains deliverance in the last seventh race. Only a “Buddha" is shown reaching it during the course of one life.

Being, under whatever form, having been observed from the World's creation to offer these contrasts, and evil predominating in the universe owing to Ego-ship or selfishness, the rich Oriental metaphor has pointed to existence as expiating the mistake of nature; and the human soul (psyche), was henceforth regarded as the scapegoat and victim of unconscious OVER-SOUL. But it is not to Pessimism, but to Wisdom that it gave birth. Ignorance alone is the willing martyr, but knowledge is the master of natural Pessimism. Gradually, and by the process of heredity or atavism, the latter became innate in man. It is always present in us, howsoever latent and silent its voice in the beginning. Amid the early joys of existence, when we are still full of the vital energies of youth, we are yet apt, each of us, at the first pang of sorrow, after a failure, or at the sudden appearance of a black cloud, to accuse life of it; to feel life a burden, and often to curse our being. This shows pessimism in our blood, but at the same time the presence of the fruits of ignorance. As mankind multiplies, and with it suffering—which is the natural result of an increasing number of units that generate it—sorrow and pain are intensified. We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but within himself and centred his point of observation on the inner man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

Pessimism—that chronic suspicion of lurking evil everywhere—is thus of a two-fold nature, and brings fruits of two kinds. It is a natural characteristic in physical man, and becomes a curse only to the ignorant. It is a boon to the spiritual; inasmuch as it makes the latter turn into the right path, and brings him to the discovery of another as fundamental a truth; namely, that all in this world is only preparatory because transitory.

It is like a chink in the dark prison walls of earth-life, through which breaks in a ray of light from the eternal home, which, illuminating the inner senses, whispers to the prisoner in his shell of clay of the origin and the dual mystery of our being. At the same time, it is a tacit proof of the presence in man of that which knows, without being told, viz.:—that there is another and a better life, once that the curse of earth-lives is lived through.

This explanation of the problem and origin of evil being, as already said, of an entirely metaphysical character, has nothing to do with physical laws. Belonging as it does altogether to the spiritual part of man, to dabble with it superficially is, therefore, far more dangerous than to remain ignorant of it. For, as it lies at the very root of Gautama Buddha's ethics, and since it has now fallen into the hands of the modern Philistines of materialism, to confuse the two systems of "pessimistic" thought can lead but to mental suicide, if it does not lead to worse.

Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and be baptised with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, plus experience, ending with omniscience. In other words, it can return to the original state of homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute conscious deity, removed but one degree from the absolute ALL.

Even according to the letter of the Bible, evil must have existed before Adam and Eve, who, therefore, are innocent of the slander of the original sin. For, had there been no evil or sin before them, there could exist neither tempting Serpent nor a Tree of Knowledge of good and evil in Eden. The characteristics of that apple-tree are shown in the verse when the couple had tasted of its fruit: "The eyes of them both were opened, and they knew" many things besides knowing they were naked.

Too much knowledge about things of matter is thus rightly shown an evil.

But so it is, and it is our duty to examine and combat the new pernicious theory. Hitherto, pessimism was kept in the regions of philosophy and metaphysics, and showed no pretensions to intrude into the domain of purely physical science, such as Darwinism. The theory of evolution has become almost universal now, and there is no school (save the Sunday and missionary schools) where it is not taught, with more or less modifications from the original programme. On the other hand, there is no other teaching more abused and taken advantage of than evolution, especially by the application of its fundamental laws to the solution of the most compound and abstract problems of man's many-sided existence. There, where psychology and even philosophy "fear to tread," materialistic biology applies its sledge-hammer of superficial analogies, and prejudged conclusions. Worse than all, claiming man to be only a higher animal, it maintains this right as undeniably pertaining to the domain of the science of evolution. Paradoxes in those "domains" do not rain now, they pour. As "man is the measure of all things," therefore is man measured and analyzed by the animal. One German materialist claims spiritual and psychic evolution as the lawful property of physiology and biology; the mysteries of embryology and zoology alone, it is said, being capable of solving those of consciousness in man and the origin of his soul.* Another finds justification for suicide in the example of animals, who, when tired of living, put an end to existence by starvation.†

Hitherto pessimism, notwithstanding the abundance and brilliancy of its paradoxes, had a weak point—namely, the absence of any real and evident basis for it to rest upon. Its followers had no living, guiding thought to serve them as a beacon and help them to steer clear of the sandbanks of life—real and imaginary—so profusely sown by themselves in the shape of denunciations against life and being.

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* Haeckel.

† Leo Bach.

All they could do was to rely upon their representatives, who occupied their time very ingeniously if not profitably, in tacking the many and various evils of life to the metaphysical propositions of great German thinkers, like Schopenhauer and Hartmann, as small boys tack coloured tails to the kites of their elders and rejoice at seeing them launched in the air. But now the programme will be changed. The Pessimists have found something more solid and authoritative, if less philosophical, to tack their jeremiads and dirges to, than the metaphysical kites of Schopenhauer. The day when they agreed with the views of this philosopher, which pointed at the Universal WILL as the perpetrator of all the World-evil, is gone to return no more. Nor will they be any better satisfied with the hazy "Unconscious" of von Hartmann. They have been seeking diligently for a more congenial and less metaphysical soil to build their pessimistic philosophy upon, and they have been rewarded with success, now that the cause of Universal Suffering has been discovered by them in the fundamental laws of physical development. Evil will no longer be allied with the misty and uncertain Phantom called "WILL," but with an actual and obvious fact: the Pessimists will henceforth be towed by the Evolutionists.

The basic argument of their representative has been given in the opening sentence of this article. The Universe and all on it appeared in consequence of the "breaking asunder of UNITY into Plurality" This rather dim rendering of the Indian formula is not made to refer, as I have shown, in the mind of the Pessimist, to the one Unity, to the Vedantin abstraction—Parabrahm: otherwise, I should not certainly have used the words "breaking up." Nor does it concern itself much with Mulaprakriti, or the "Veil" of Parabrahm; nor even with the first manifested primordial matter, except inferentially, as follows from Dr. Mainlander's exposition, but chiefly with terrestrial protoplasm. Spirit of deity is entirely ignored in this case; evidently because of the necessity for showing the whole as "the lawful domain of physical Science."

In short, the time-honoured formula is claimed to have its basis and to find its justification in the theory that from “a few, perhaps one, single form of the very simplest nature” (Darwin), “all the different animals and plants living to-day, and all the organisms that have ever lived on the earth,” have gradually developed. It is this axiom of Science, we are told, which justifies and demonstrates the Hindu philosophical tenet. What is this axiom? Why, it is this: Science teaches that the series of transformations through which the seed is made to pass—the seed that grows into a tree, or becomes an ovum, or that which develops into an animal—consists in every case in nothing but the passage of the fabric of that seed, from the homogeneous into the heterogeneous or compound form. This is then the scientific verity which checks the Indian formula by that of the Evolutionists, identifies both, and thus exalts ancient wisdom by recognizing it worthy of modern materialistic thought.

This philosophical formula is not simply corroborated by the individual growth and development of isolated species, explains our Pessimist; but it is demonstrated in general as in detail. It is shown justified in the evolution and growth of the Universe as well as in that of our planet. In short, the birth, growth and development of the whole organic world in its integral totality, are there to demonstrate ancient wisdom. From the universals down to the particulars, the organic world is discovered to be subject to the same law of ever increasing elaboration, of the transition from unity to plurality as “the fundamental formula of the evolution of life.” Even the growth of nations, of social life, public institutions, the development of the languages, arts and sciences, all this follows inevitably and fatally the all-embracing law of “the breaking asunder of unity into plurality, and the passage of the homogeneous into multiformity.”

But while following Indian wisdom, our author exaggerates this fundamental law in his own way, and distorts it. He brings this law to bear even on the historical destinies of mankind.

He makes these destinies subservient to, and a proof of, the correctness of the Indian conception. He maintains that humanity as an integral whole, in proportion as it develops and progresses in its evolution, and separates in its parts each becoming a distinct and independent branch of the unit—drifts more and more away from its original healthy, harmonious unity. The complications of social establishment, social relations, as those of individuality, all lead to the weakening of the vital power, the relaxation of the energy of feeling, and to the destruction of that integral unity, without which no inner harmony is possible. The absence of that harmony generates an inner discord which becomes the cause of the greatest mental misery. Evil has its roots in the very nature of the evolution of life and its complications. Every one of its steps forward is at the same time a step taken toward the dissolution of its energy, and leads to passive apathy. Such is the inevitable result, he says, of every progressive complication of life; because evolution or development is a transition from the homogeneous to the heterogeneous, a scattering of the whole into the many, etc., etc. This terrible law is universal and applies to all creation, from the infinitesimally small up to man for, as he says, it is a fundamental law of nature.

Now, it is just in this one-sided view of physical nature, which the German author accepts without one single thought as to its spiritual and psychic aspect, that his school is doomed to certain failure. It is not a question whether the said law of differentiation and its fatal consequences may or may not apply, in certain cases, to the growth and development of the animal species, and even of man; but simply, since it is the basis and main support of the whole new theory of the Pessimistic school, whether it is really a universal and fundamental law? We want to know whether this basic formula of evolution embraces the whole process of development and growth in its entirety; and whether, indeed, it is within the domain of physical science or not. If it is “nothing else than the transition from the homogeneous state to the heterogeneous,” as says Mainländer, than it remains to be proved that the given process “produces that complicated combination of tissues and organs which forms and completes the perfect animal and plant.”

As remarked already by some critics on Pessimism and Progress, the German Pessimist does not doubt it for one moment. His supposed discovery and teaching "rest wholly on his certitude that development and the fundamental law of the complicated process of organization represent but one thing: the transformation of unity into plurality." Hence the identification of the process with dissolution and decay, and the weakening of all the forces and energies. Mainländer would be right in his analogies were this law of the differentiation of the homogeneous into the heterogeneous to really represent the fundamental law of the evolution of life. But the idea is quite erroneous—metaphysically as well as physically. Evolution does not proceed in a straight line; no more than any other process in nature, but journeys on cyclically, as does all the rest. The cyclic serpents swallow their tails like the Serpent of Eternity. And it is in this that the Indian formula, which is a Secret Doctrine teaching, is indeed corroborated by the natural Sciences, and especially by biology.

This is what we read in the "Scientific Letters" by an anonymous Russian author and critic.

In the evolution of isolated individuals, in the evolution of the organic world, in that of the Universe, as in the growth and development of our planet—in short wherever any of the processes of progressive complexity take place, there we find, apart from the transition from unity to plurality, and homogeneity to heterogeneity a converse transformation—the transition from plurality to unity, from the heterogeneous to the homogeneous. . . . Minute observation of the given process of progressive complexity has shown, that what takes place in it is not alone the separation of parts, but also their mutual absorption. . . . . While one portion of the cells merge into each other and unite into one uniform whole, forming muscular fibres, muscular tissue, others are absorbed in the bone and nerve tissues, etc., etc. The same takes place in the formation of plants. . . . .

In this case material nature repeats the law that acts in the evolution of the psychic and the spiritual: both descend but to re-ascend and merge at the starting-point.

The homogeneous formative mass or element differentiated in its parts is gradually transformed into the heterogeneous; then, merging those parts into a harmonious whole, it recommences a converse process, or reinvolution, and returns as gradually into its primitive or primordial state.

Nor does Pessimism find any better support in pure Materialism, as hitherto the latter has been tinged with a decidedly optimistic bias. Its leading advocates have, indeed, never hesitated to sneer at the theological adoration of the "glory of God and all his works." Büchner flings a taunt at the pantheist who sees in so "mad and bad" a world the manifestation of the Absolute. But, on the whole, the materialists admit a balance of good over evil, perhaps as a buffer against any "superstitious" tendency to look out and hope for a better one. Narrow as is their outlook, and limited as is their spiritual horizon, they yet see no cause to despair of the drift of things in general. The pantheistic pessimists, however, have never ceased to urge that a despair of conscious being is the only legitimate outcome of atheistic negation. This opinion is, of course, axiomatic, or ought to be so. If "in this life only is there hope," the tragedy of life is absolutely without any raison d'être and a perpetuation of the drama is as foolish as it is futile.

The fact that the conclusions of pessimism have been at last assimilated by a certain class of atheistic writers, is a striking feature of the day, and another sign of the times. It illustrates the truism that the void created by modern scientific negation cannot and can never be filled by the cold prospects offered as a solatium to optimists. The Comtean "enthusiasm of Humanity" is a poor thing enough with annihilation of the Race to ensue "as the solar fires die slowly out"—if, indeed, they do die at all—to please physical science at the computed time. If all present sorrow and suffering, the fierce struggle for existence and all its attendant horrors, go for nothing in the long run, if MAN is a mere ephemeron, the sport of blind forces, why assist in the perpetuation of the farce? The "ceaseless grind of matter, force and law," will but hurry the swarming human millions into eternal oblivion, and ultimately leave no trace or memory of the past, when things return to the nebulosity of the fire-mist, whence they emerged.

Terrestrial life is no object in itself. It is overcast with gloom and misery. It does not seem strange, then, that the Soul-blind negationist should prefer the pessimism of Schopenhauer to the baseless optimism of Strauss and his followers, which, in the face of their teachings, reminds one of the animal spirits of a young donkey, after a good meal of thistles.

One thing is, however, clear: the absolute necessity for some solution, which embraces the facts of existence on an optimistic basis. Modern Society is permeated with an increasing cynicism and honeycombed with disgust of life. This is the result of an utter ignorance of the operations of Karma and the nature of Soul-evolution. It is from a mistaken allegiance to the dogmas of a mechanical and largely spurious theory of Evolution, that Pessimism has risen to such undue importance. Once the basis of the Great Law is grasped—and what philosophy can furnish better means for such a grasp and final solution, than the esoteric doctrine of the great Indian Sages—there remains no possible locus standi for the recent amendments to the Schopenhauerian system of thought or the metaphysical subtleties, woven by the "philosopher of the Unconscious." The reasonableness of Conscious Existence can be proved only by the study of the primeval—now esoteric—philosophy. And it says "there is neither death nor life, for both are illusions; being (or be-ness) is the only reality." This paradox was repeated thousands of ages later by one of the greatest physiologists that ever lived. "Life is Death" said Claude Bernard. The organism lives because its parts are ever dying. The survival of the fittest is surely based on this truism. The life of the superior whole requires the death of the inferior, the death of the parts depending on and being subservient to it. And, as life is death, so death is life, and the whole great cycle of lives forms but ONE EXISTENCE—the worst day of which is on our planet.

He who KNOWS will make the best of it. For there is a dawn for every being, when once freed from illusion and ignorance by Knowledge; and he will at last proclaim in truth and all Consciousness to Mahamaya:

"BROKEN THY HOUSE IS, AND THE RIDGE-POLE SPLIT!

DELUSION FASHIONED IT!

SAFE PASS I THENCE—DELIVERANCE TO OBTAIN." *

H. P. B.

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* [Sir Edwin Arnold, The Light of Asia, end of Book VI.]

THE GREAT PARADOX

[Lucifer, Vol. I, No. 2, October, 1887, pp. 120-122]

[The authorship -of this article is somewhat uncertain. Some of its sentences and expressions do not seem to be in H. P. B.'s style, yet the "atmosphere" is her own. Bertram Keightley, closely associated with her on the Editorial work connected with Lucifer, definitely states in his Reminiscenses of H. P. Blavatsky (Adyar: Theos. Publ. House, 1931) that besides writing her own Editorials, H. P. B. also wrote "many other articles under more than one nom de plume," and the one of "Faust," appended at the end of the present article, may have been one of them.—Compiler.]

Paradox would seem to be the natural language of occultism. Nay more, it would seem to penetrate deep into the heart of things, and thus to be inseparable from any attempt to put into words the truth, the reality which underlies the outward shows of life.

And the paradox is one not in words only, but in action, in the very conduct of life. The paradoxes of occultism must be lived, not uttered only. Herein lies a great danger, for it is only too easy to become lost in the intellectual contemplation of the path, and so to forget that the road can only be known by treading it.

One startling paradox meets the student at the very outset, and confronts him in ever new and strange shapes at each turn of the road. Such an one, perchance, has sought the path desiring a guide, a rule of right for the conduct of his life. He learns that the alpha and the omega, the beginning and the end of life is selflessness; and he feels the truth of the saying that only in the profound unconsciousness of self-forgetfulness can the truth and reality of being reveal itself to his eager heart.

The student learns that this is the one law of occultism, at once the science and the art of living, the guide to the goal he desires to attain. He is fired with enthusiasm and enters bravely on the mountain track. He then finds that his teachers do not encourage his ardent flights of sentiment; his all-forgetting yearning for the Infinite—on the outer plane of his actual life and consciousness. At least, if they do not actually damp his enthusiasm, they set him, as the first and indispensable task, to conquer and control his body. The student finds that far from being encouraged to live in the soaring thoughts of his brain, and to fancy he has reached that ether where is true freedom—to the forgetting of his body, and his external actions and personality—he is set down to tasks much nearer earth. All his attention and watchfulness are required on the outer plane; he must never forget himself, never lose hold over his body, his mind, his brain. He must even learn to control the expression of every feature, to check the action of each muscle, to be master of every slightest involuntary movement. The daily life around and within him is pointed out as the object of his study and observation. Instead of forgetting what are usually called the petty trifles, the little forgetfulness, the accidental slips of tongue or memory, he is forced to become each day more conscious of these lapses, till at last they seem to poison the air he breathes and stifle him, till he seems to lose sight and touch of the great world of freedom towards which he is struggling, till every hour of every day seems full of the bitter taste of self, and his heart grows sick with pain and the struggle of despair.

And the darkness is rendered yet deeper by the voice within him, crying ceaselessly, "forget thyself. Beware, lest thou becomest self-concentrated—and the giant weed of spiritual selfishness take firm root in thy heart; beware, beware, beware!"

The voice stirs his heart to its depths, for he feels that the words are true. His daily and hourly battle is teaching him that self-centredness is the root of misery, the cause of pain, and his soul is full of longing to be free.

Thus the disciple is torn by doubt. He trusts his teachers, for he knows that through them speaks the same voice he hears in the silence of his own heart. But now they utter contradictory words; the one, the inner voice, bidding him forget himself utterly in the service of humanity; the other, the spoken word of those from whom he seeks guidance in his service, bidding him first to conquer his body, his outer self. And he knows better with every hour how badly he acquits himself in that battle with the Hydra, and he sees seven heads grow afresh in place of each one that he has lopped off.

At first he oscillates between the two, now obeying the one, now the other. But soon he learns that this is fruitless. For the sense of freedom and lightness, which comes at first when he leaves his outer self unwatched, that he may seek the inner air, soon loses its keenness, and some sudden shock reveals to him that he has slipped and fallen on the uphill path. Then, in desperation, he flings himself upon the treacherous snake of self, and strives to choke it into death; but its ever-moving coils elude his grasp, the insidious temptations of its glittering scales blind his vision, and again he becomes involved in the turmoil of the battle, which gains on him from day to day, and which at last seems to fill the whole world, and blot out all else beside from his consciousness. He is face to face with a crushing paradox, the solution of which must be lived before it can be really understood.

In his hours of silent meditation the student will find that there is one space of silence within him where he can find refuge from thoughts and desires, from the turmoil of the senses and the delusions of the mind. By sinking his consciousness deep into his heart he can reach this place—at first only when he is alone in silence and darkness.

But when the need for the silence has grown great enough, he will turn to seek it even in the midst of the struggle with self, and he will find it. Only he must not let go of his outer self, or his body; he must learn to retire into this citadel when the battle grows fierce, but to do so without losing sight of the battle; without allowing himself to fancy that by so doing he has won the victory. That victory is won only when all is silence without as within the inner citadel. Fighting thus, from within that silence, the student will find that he has solved the first great paradox.

But paradox still follows him. When first he thus succeeds in thus retreating into himself, he seeks there only for refuge from the storm in his heart. And as he struggles to control the gusts of passion and desire, he realises more fully what mighty powers he has vowed himself to conquer. He still feels himself, apart from the silence, nearer akin to the forces of the storm. How can his puny strength cope with these tyrants of animal nature?

This question is hard to answer in direct words; if, indeed, such an answer can be given. But analogy may point the way where the solution may be sought.

In breathing we take a certain quantity of air into the lungs, and with this we can imitate in miniature the mighty wind of heaven. We can produce a feeble semblance of nature: a tempest in a tea-cup, a gale to blow and even swamp a paper boat. And we can say: “I do this; it is my breath.” But we cannot blow our breath against a hurricane, still less hold the trade winds in our lungs. Yet the powers of heaven are within us; the nature of the intelligences which guide the world-force is blended with our own, and could we realise this and forget our outer selves, the very winds would be our instruments.

So it is in life. While a man clings to his outer self—aye, and even to any one of the forms he assumes when this “mortal coil” is cast aside—so long is he trying to blow aside a hurricane with the breath of his lungs.

It is useless and idle such an endeavour; for the great winds of life must, sooner or later, sweep him away. But if he changes his altitude in himself, if he acts on the faith that his body, his desires, his passions, his brain, are not himself, though he has charge of them, and is responsible for them; if he tries to deal with them as parts of nature, then he may hope to become one with the great tides of being, and reach the peaceful place of safe self-forgetfulness at last.

"FAUST."

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DESIRE MADE PURE

[Lucifer, Vol. I, No. 2, October, 1887, p. 133]

When desire is for the purely abstract—when it has lost all trace or tinge of "self"—then it has become pure.

The first step towards this purity is to kill out the desire for the things of matter, since these can only be enjoyed by the separated personality.

The second is to cease from desiring for oneself even such abstractions as power, knowledge, love, happiness, or fame; for they are but selfishness after all.

Life itself teaches these lessons; for all such objects of desire are found Dead Sea fruit in the moment of attainment. This much we learn from experience. Intuitive perception seizes on the positive truth that satisfaction is attainable only in the infinite; the will makes that conviction an actual fact of consciousness, till-at last all desire is centred on the Eternal.

AN ADVENTURE AMONG THE ROSICRUCIANS *

BY A STUDENT OF OCCULTISM †

[Lucifer, Vol. I, No. 2, October, 1887, pp. 145-148]

A strange and original little story, charmingly fantastic, but full of poetic feeling and, what is more, of deep philosophical and occult truths, for those who can perceive the ground-work it is built upon. A fresh Eclogue of Virgil in its first part, descriptive of Alpine scenery in the Tyrol, where the author “dreamt” his adventure, with “shining glaciers glistening like vast mirrors in the light of the rising sun,” deep ravines with rushing streams dancing between the cliffs, blue lakes slumbering among the meadows, and daisy-sprinkled valleys resting in the shadow of old pine forests.

Gradually as the hero of the “Adventure” ascended higher and higher, he began losing the sense of the world of the real, to pass unconsciously into the land of waking dreams.

In these solitudes there is nothing to remind one of the existence of man, except occasionally the sawed-off trunk of a tree, showing the destructive influence of human activity. In some old, rotten, and hollow trunks rain-water has collected, sparkling in the sun like little mirrors, such as may be used by water-nymphs, and around their edges mushrooms are growing, which our imagination transforms into chairs, tables, and baldachinos for elves and fairies. . . . . No sound could now be heard, except occasionally the note of a titmouse and the cry of a hawk who rose in long-drawn spiral motion high up into the air. . . . . .

Throwing himself upon the moss, he begins watching the play of the water until it becomes “alive with forms of the most singular shape,” with super-mundane beings dancing in the spray, "shaking their heads in the sunshine and throwing off showers of liquid silver from their waving locks.” . . .

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* Boston: Occult Publishing Co., 1887.

† [This stands for Dr. Franz Hartmann (1838-1912), a remarkable German physician, philosopher and mystic, who was one of the most productive workers in the early days of the Theosophical Movement, and a personal friend of H. P. B. He was a great student of Paracelsus, and of mediaeval occultism in general. See for further data the Bio-Bibliogr. Index, s.v. HARTMANN.—Compiler.]

Their laughter sounded like that of the Falls of Minnehaha, and from the crevices of the rocks peeped the ugly faces of gnomes and kobolds, watching slyly the fairies.

Then the dreamer asks himself a variety of questions of the most perplexing nature, except, perhaps, to the materialist, who cuts every psychological problem as Alexander cleft the Gordian knot. . . .

“What is the reason that we imagine such things?” he inquires.

Why do we endow “dead” things with human consciousness and with sensation? . . . . . Is our consciousness merely a product of the organic activity of our physical body, or is it a function of the universal life . . . . . within the body? Is our personal consciousness dependent for its existence on the existence of the physical body, and does it die with it; or is there a spiritual consciousness, belonging to a higher, immortal, and invisible self of man, temporarily connected with the organism, but which may exist independently of the latter? If such is the case, if our physical organism is merely an instrument through which our consciousness acts, then this instrument is not our real self. If this is true, then our real self is there where our consciousness exists, and may exist independently of the latter. . . . . Can there be any dead matter in the Universe? Is not even a stone held together by the “cohesion” of its particles, and attracted to the earth by “gravitation”? But what else is this “cohesion” and “gravitation” but energy, and what is “energy” but the soul, an anterior principle called force, which produces an outward manifestation called matter? . . . . . All things possess life, all things possess soul, and there may be soul-beings . . . . . invisible to our physical senses, but which may be perceived by our soul. [p.19.]

The arch-druid of modern Hylo-Idealism, Dr. Lewins, failing to appear to rudely shake our philosopher out of his unscientific thoughts, a dwarf appears in his stead. The creature, however, does not warn the dreamer, as that too-learned Idealist would.

He does not tell him that he transcends “the limits of the anatomy of his conscious Ego, ” since “psychosis is now diagnosed by medico-psychological symptomatology as vesiculo-neurosis in activity,” * and—as quoth the raven—“merely this, and nothing more.” But being a cretin, he laughingly invites him to his “Master.”

The hero follows, and finds he is brought to a “theosophical monastery,” in a hidden valley of the most gorgeous description. Therein he meets, to his surprise, with adepts of both sexes; for, as he learns later:—

What has intelligence to do with the sex of the body? Where the sexual instincts end, there ends the influence of the sex.

Meanwhile, he is brought into the presence of a male adept of majestic appearance, who welcomes and informs him that he is among “The Brothers of the Golden and Rosy Cross.” He is invited to remain with them for some time, and see how they live. His permanent residence with them is, however, objected to. The reasons given for it are as follows:—

There are still too many of the lower and animal elements adhering to your constitution. . . . . They could not resist long the destructive influence of the pure and spiritual air of this place; and, as you have not yet a sufficient amount of truly spiritual elements in your organism to render it firm and strong, you would, by remaining here, soon become weak and waste away, like a person in consumption; you would become miserable instead of being happy, and you would die.

Then follows a philosophical conversation on WILL, in which the latter, in individual man, is said to become the stronger if it only uses the universal Will-Power in Nature, itself remaining passive in the LAW. This sentence has to be well understood, lest it should lead the reader into the error of accepting pure mediumistic passivity as the best thing for spiritual and occult development. A phenomenon is produced on a passing cloud, into which apparent life is infused by the Master’s hand, stretched towards it; this is again explained by showing that LIFE is universal and identical with WILL.

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* What is Religion? A Vindication of Free Thought. By C. N., [Constance Naden], annotated by Robert Lewins, M. D. See his Appendices, p. 35, et seq.

Other phenomena still more wonderful follow; and they are all explained as being produced through natural laws, in which science will not believe. The thoughts of the student are read and answered as though his mind were an opened book. A lovely garden, full of exotic plants and luxurious palm-trees, into which he is taken, striking him as something unnatural in the Tyrolean Alps; so much luxury, moreover, seeming to him to disagree with the ascetic views just expressed by the adept, he is told forthwith, in answer to his unexpressed thoughts, that the garden had been erected to make his visit an agreeable one; and that it was an illusion. “All these trees and plants . . . . require no gardeners, ... they cost us nothing but an effort of our imagination”—he learns.

“Surely,” he said, “this rose cannot be an illusion . . . . or an effect of my imagination?”

“No,” answered the adept . . . .“ but it is a product of the imagination of Nature, whose processes can be guided by the will of the adept. The whole world . . . . is nothing else but a world of the imagination of the Universal Mind, which is the Creator of forms. . . . . ”

To exemplify the teaching, a Magnolia Tree in full blossom sixty feet high, standing at a distance, is made to look less and less dense. The green foliage fades into gray, becomes “more and more shadowy and transparent,” until “it seemed to be merely the ghost of a tree, and finally disappeared entirely from view.”

Thus [continued the adept] you see that tree stood in the sphere of my mind as it stood in yours. We are all living within the sphere of each other’s mind. . . . . The Adept creates his own images; the ordinary mortal lives in the products of the imagination of others, or the imagination of nature. We live in the paradise of our own soul but the spheres of our souls are not narrow. They have expanded far beyond the limits of the visible bodies, and will continue to expand until they become one with the universal Soul. . . ..

The power of the imagination is yet too little known to mankind, else they would better beware of what they think. If a man thinks a good or an evil thought, that thought calls into existence a corresponding form or power which may assume density and become living . . . . . and live long after the physical body of the man who created it has died. It will accompany his soul after death, because the creations are attracted to their creator. [p. 83.]

Scattered hither and thither, through this little volume are pearls of wisdom. For that which is rendered in the shape of dialogue and monologue is the fruit gathered by the author during a long research in old forgotten and mouldy MSS. of the Rosicrucians, or mediaeval alchemists, and in the worm-eaten infolio of unrecognized, yet great adepts of every age.

Thus when the author approaches the subject of theosophical retreats or communities—a dream cherished by many a theosophist—he is answered by the "Adept" that "the true ascetic is he who lives in the world, surrounded by its temptations; he in whose soul the animal elements are still active, craving for the gratification of their desires and possessing the means for such gratification, but who by the superior power of his will conquers his animal self. Having attained that state he may retire from the world. . . . He expects no future reward in heaven; for what could heaven offer him except happiness which he already possesses? He desires no other good, but to create good for the world." . . . . Saith the Adept.

If you could establish theosophical monasteries, where intellectual and spiritual development would go hand-in-hand, where a new science could be taught, based upon a true knowledge of the fundamental laws of the universe, and where at the same time man would be taught how to obtain a mastery over himself, you would confer the greatest possible benefit upon the world. Such a convent would afford immense advantage for the advancement of intellectual research. . . . . These convents would become centres of intelligence. . . . . .

Then, reading the student's thoughts:

You mistake [he added], it is not the want of money which prevents us to execute the idea. It is the impossibility to find the proper kind of people to inhabit the convent after it is established. Indeed, we would be poor Alchemists if we could not produce gold in any desirable quantity . . . . . but gold is a curse to mankind, and we do not wish to increase the curse. . . . . Distribute gold among men, and you will only create craving for more; give them gold, and you will transform them into devils. No, it is not gold that we need; it is men who thirst after wisdom.

There are thousands who desire knowledge, but few who desire wisdom. . . . . Even many of your would-be Occultists . . . . . have taken up their investigations merely for the purpose of gratifying idle curiosity, while others desire to pry into the secrets of nature, to obtain knowledge which they desire to employ for the attainment of selfish ends. Give us men or women who desire nothing else but the truth, and we will take care of their needs. . . . . .

And then having given a startlingly true picture of modern civilisation, and explained the occult side of certain things pertaining to knowledge, the Adept led on the student to his laboratory, where he left him for a few minutes alone. Then another adept, looking like a monk, joined him, and drew his attention to some powders, by the fumigations of which the Elementals, or “Spirits of Nature” could be made to appear. This provoked the student’s curiosity. Sure of his invulnerability in the matter of tests and temptations, he begged to be allowed to see these creatures. . . .

Suddenly the room looked dim, and the walls of the laboratory disappeared. He felt he was in the water, light as a feather, dancing on the waves, with the full moon pouring torrents of light upon the ocean, and the beautiful Isle of Ceylon appearing in the distance. The melodious sound of female voices made him espy near to where he was three beautiful female beings. The Queen of the Undines, the most lovely of the three—for these were the longed-for Elementals—entices the unwary student to her submarine palace. He follows her, and, forgetting theosophical convents, Adepts and Occultism, succumbs to the temptation. . . .

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Was it but a dream? It would so appear. For he awakes on the mossy plot where he had lain to rest in the morning, and from whence he had followed the dwarf. But how comes it that he finds in his button-hole the exotic lily given to him by the adept lady, and in his pocket the piece of gold transmuted in his presence by the “Master”? He rushes home, and finds on the table of his hotel-room a promised work on “The Secret Symbols of the Rosicrucians," and on its fly-leaf a few words in pencil.

They ran thus:—

“Friend, I regret . . . I cannot invite you to visit us again for the present. He who desires to remain in the peaceful valley must know how to resist all sensual attractions, even those of the Water Queen. Study . . . bring the circle into the square, mortify the metals.... When you have succeeded we shall meet again . . . . I shall be with you when you need me.”

The work ends with the quotation from Paul’s Second Epistle to the Corinthians, where the man caught up into Paradise (whether in the body or out of the body . . . God knoweth) “heard unspeakable words, which it is not lawful for a man to utter.”

The “adventure” is more than worth perusal.

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MISS FRANCESCA ARUNDALE
18- - 1924

THEOSOPHICAL AND MYSTIC PUBLICATIONS

[Lucifer, Vol. I, No. 2, October, 1887, pp. 156-157]

The Theosophist: a magazine of Oriental Philosophy, Art, Literature, and Occultism, conducted by H. P. Blavatsky, and H. S. Olcott, Permanent President of the T. S. Vol. VIII, 1887, Madras, India. In London, George Redway, 15, York Street, Covent Garden.

The September number contains several articles of great interest. For lovers of the wonderful, as for the more scientifically inclined students of the laws of psychophysics, the account given by Sreenath Chatterjee, of a self-levitating lama who stayed for some days in his house, is both interesting and instructive. It is endorsed by Colonel Olcott and another independent witness, and bears evident marks of genuine and careful observation. Curious and wonderful as such feats are, however, they have little to do with Theosophy.

To many readers such articles as Mr. Khandalavala's "The Bhagavad-Gita and the Microcosmic Principles" will be far more attractive. The questions propounded in this paper have a very important bearing upon a question which has recently been a good deal under discussion, and it is to be hoped that it will elicit from Mr. Subba Row the further explanation of his views which is so much needed.

Visconde de Figanière continues his "Esoteric Studies" with some abstruse but very interesting calculations as to the composition of the alchemical elements during various cycles. A page of moral maxims from the Mahabharata and a thoughtful paper on the "Kabbalah and the Microcosm" contribute to make this number full of valuable matter.

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FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

[Lucifer, Vol. I, No. 2, October, 1887, p. 160]

THE ESOTERIC VALUE OF CERTAIN WORDS AND

DEEDS IN SOCIAL LIFE.

To Show Anger.—No "Cultured" man or woman will ever show anger in Society. To check and restrain every sign of annoyance shows good manners, certainly, but also considerable achievement in hypocrisy and dissimulation. There is an occult side to this rule of good breeding expressed in an Eastern proverb: "Trust not the face which never shows signs of anger, nor the dog that never barks." Cold-blooded animals are the most venomous.

Non-resistance to Evil.—To brag of it is to invite all evil-doers to sit upon you. To practise it openly is to lead people into the temptation of regarding you as a coward. Not to resist the evil you have never created nor merited, to eschew it yourself, and help others quietly to get out of its way, is the only wise course open to the lover of wisdom.

“Love Thy Neighbour.”—When a parson has preached upon this subject, his pious congregation accepts it as tacit permission to slander and vilify their friends and acquaintances in neighbouring pews.

International Brotherhood.—When a Mussulman and a Christian swear mutual friendship, and pledge themselves to be brothers, their two formulas differ somewhat The Moslem says: “Thy mother shall be my mother, my father thy father, my sister thy hand maid, and thou shalt be my brother.” To which the Christian answers: “Thy mother and sister shall be my hand-maidens, thy wife shall be my wife, and my wife shall be thy dear sister”—Amen.

Brave as a Lion.—The highest compliment—in appearance—paid to one’s courage; a comparison with a bad-smelling wild-beast—in reality. The recognition, also, of the superiority of animal over human bravery, considered as a virtue.

A Sheep.—A weak, silly fellow, figuratively, an insulting, contemptuous epithet among laymen; but one quite flattering among churchmen, who apply it to “the people of God” and the members of their congregations, comparing them to sheep under the guidance of the lamb.

The Code of Honour.—In France—to seduce a wife and kill her husband. There, offended honour can feel satisfied only with blood; here a wound inflicted upon the offender’s pocket suffices.

The Duel as a Point of Honour.—The duel being an institution of Christendom and civilization, neither the old Spartans, nor yet the Greeks or Romans knew of it, as they were only uncivilized heathens.—(See Schopenhauer.)

Forgive and Forget.—“We should freely forgive, but forget rarely,” says Colton. “I will not be revenged, and this I owe to my enemy; but I will remember, and this I owe to myself.” This is real practical wisdom. It stands between the ferocious “Eye for eye, and tooth for tooth” of the Mosaic Law, and the command to turn the left cheek to the enemy when he has smitten you on the right. Is not the latter a direct encouraging of sin?

Practical Wisdom.—On the tree of silence hangs the fruit of peace.

The secret thou wouldst not tell to thine enemy, tell it not to thy friend.—(Arabic.) Civilized Life.—Crowded, noisy and full of vital power, is modern Society to the eye of matter; but there is no more still and silent, empty and dreary desert than that same Society to the spiritual eye of the Seer. Its right hand freely and lavishly bestows ephemeral but costly pleasures, while the left grasps greedily the leavings and often grudges the necessities of show. All our social life is the result and consequence of that unseen, yet ever present autocrat and despot, called Selfishness and Egotism. The strongest will becomes impotent before the voice and authority of Self.

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MISCELLANEOUS NOTES

[Lucifer, Vol. I, No. 2, October, 1887, p. 82]

[The following brief note was appended to a poem by Gerald Massey in which he speaks of Lucifer as the “Lady of Light.”]

The reader well versed in symbology and theogony is, of course, aware that every god and goddess of the ancient pantheons is androgynous in his or her genealogy. Thus our Lucifer, the “Morning Star,” being identical with Venus, is, therefore, the same as the Chaldean Istar, or the Jewish Astoreth, to whom the Hebrews offered cakes and buns, addressing her as the Lady of Light and the Queen of Heaven. She is the “great star,” Wormwood, whom the misanthropical St. John sees falling down to the earth in Revelation (Chapter viii), as her great rival is Aima, the fruitful mother, or the third Sephiroth Binah (IHVH ALHIM, or the female Jah-hovah), the “woman with child,” in Chapter xii of the same.

November, 1887

TETRAGRAMMATON

[The Theosophist, Vol. IX, No. 98, November, 1887, pp. 104-116]

I would advise all in general that they would take into serious consideration the true and genuine ends of knowledge; that they seek it not either for pleasure or contention, or contempt of others, or for profit, or for fame, or for honour and promotion, or suchlike adulterate, or inferior ends; but for merit and emolument of life, that they may regulate and perfect the same in charity.

—BACON.

In the present article I shall carry no coals to Newcastle. This means that I do not propose to teach learned Brahmins the mysteries of their religious philosophy, but will take for my subject a few things from the Universal Kabbala. The former—once placed upon polemical grounds—is an awkward adversary to fight. Unless one has instead of a head an encyclopaedia crammed with quotations, figures, numbers and verses scattered throughout crores of pages, such polemics will be more injurious than useful. Each of the disputants will find himself with the same number of adherents to his views as he had before, as neither will convince a single man from the party opposed to him.

Repeating with Sir T. Browne that “I envy no man that knows more than myself, but pity them that know less,” I will deal now with questions I am thoroughly conversant with, and in support of which I can quote good authorities.

Having studied the Kabbala, for nearer forty than thirty years, I may perhaps be allowed to regard the Zohar as a legitimate ground for me to stand upon. This, however, will be no discussion, but simply a few statements of facts. Four names and teachings from the Kabbala have been brought forward to oppose our septenary doctrine:—

I. We are told that the Tetragrammaton “is in the way . . . of a final union with the Logos.” Because his mystic "constitution, as represented by the sacred Tetragram, has not a septenary basis”

II. That “it is one of the oldest directions of the ancient Wisdom-religion that the macrocosm * should be interpreted according to the plan revealed by Malkuth”

III. That (a) “Shekinah is an androgyne power”; and (b) that she “should be accepted as a guide to the interpretation of the constitution of the microcosm.”

IV. That “Its [Shekinah’s] male form is the figure of man seen on the mysterious throne in the vision of Ezekiel.” †

I am afraid none of the above statements are correct. I am compelled to say that each and all are entirely erroneous. My authorities for saying so, will be the three chief books of the Zohar—The Book of Concealed Mystery and the two Assemblies —the Greater and the Lesser, as also the Kabbalah Denudata of Knorr von Rosenroth,‡ the Sepher Yetzirah, with its commentaries, and the Aech Metzareph, containing a key to the Kabbalistical symbolism, and all supplemented with various codices.§

An axiom echoed from the hoariest antiquity teaches us that the first step to knowledge is to know and to confess that we are ignorant. I must have taken this step, for I fully realize how very ignorant I am in many things, and confess how little I know. Nevertheless, what I know, I do know.

And perhaps, were I wiser, I ought to be glad to know so little; because if

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* Just so. Malkuth is the 10th Sephiroth, but as the “Bride of Microprosopus” or Tetragrammaton, who is hexamerous—Malkuth, or the material limb, is the seventh. She is the fourth letter of IHVH, or He, but the Logos, or son, is only the letter V (Vau), as will be shown.

† The Theosophist, Vol. VIII, August, 1887, pp. 700 and 705.

‡ Now translated by S. Liddell MacGregor Mathers, F.T.S. See his Kabbala Unveiled [London: George Redway, 1887].

§ [Vide pp. 269-71 and 402 in Vol. VII of the present Series, for pertinent information concerning the Zohar and its bibliography.—Compiler.]

" . . . . . ignorance is the curse of God," as Shakespeare has it,* too much of

"Knowledge, when wisdom is too weak to guide her,

Is like a head-strong Horse, that throwes the Rider. . . ."†

In this particular case, however, I have no fear of being thrown out of my stirrups. I venture even to say that it is quite impossible, with the Zohar before one's eye and its (just) hundred and seventy passages of references and several hundreds of comments and glosses upon the real meaning of Tetragrammaton alone. Meanwhile, as "no man knoweth all"—errare humanum est—and as none of us, so far as I know, has reached the glorified position of an omniscient Buddha or a Sankaracharya, it is but just that we should compare notes and unveil that which can be lawfully unveiled. Hence I shall endeavour to show the true nature of the "Tetragrammaton" and prove its four letters to be a mere glyph, a mask to conceal metaphysically its connection with and relation to, the supernal and the inferior worlds. I will give nothing of my own speculations or knowledge, which are my personal property, the fruitage of my studies, and with which, therefore, the public has nothing to do. I shall only show what the Tetragrammaton is said to be in the Zohar, and as explained to the writer personally by a Hebrew initiated Rabbi, in Palestine, and made very plain to every advanced Kabbalist.

I. The Tetragrammaton is called in the Kabbala by various names. It is IHVH, the Microprosopus, in distinction to AHIH, the Macroprosopus. It is the LESSER FACE, a reflection (tainted with matter or Malkuth, its bride, the mother earth) of the "Vaster," rather "Limitless" Face; therefore he is the antithesis of Macroprosopus. But who, or what is Macroprosopus, itself?

II. It is not "Ain-Soph" the Non-Existent, or Non-Being, no more than is Tetragrammaton; for both AHIH and IHVH are glyphs of existence, and symbols of terrestrial-androgynous, as well as male and female—life.

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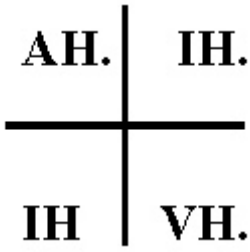
* [Henry VI, Pt. II, Act iv, Sc. 7, 1.78].

† [Francis Quarles, Job Militant: with Meditations Divine and Morall, 1624. Section XI.—Compiler.]

Both are therefore mixed with Malkuth,—H-eva, “the mother of all that lives,” and cannot be confounded in our spiritual perceptions with EHEIEH—the one ABSOLUTE Esse, or “Be-ness,” as some call it, though Rabbis have tried hard to have the mantle fall upon their exoteric god. They are reflections of the Ain-Soph, the Hebrew Parabrahman; for Ain-Soph is negative, and they, actual, positive life—therefore Maya or Illusion.

This is proven clearly by their dual presence in the cross—the oldest phallic symbol, thus—



as shown in The Kabbalah Unveiled, Introd., p. 31.*

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* So old and so phallic, indeed, that leaving the ansated cross of Egypt aside, the terra cotta discs called fusaiole, found by Schliemann in abundance under the ruins of ancient Troy, are almost all in these two forms the Indian Swastica and the Cross, the latter being Swastica or “Thor’s Hammer” minus its four additional angles. No need to explain that the Orientalists who are unable to soar higher than the material plane, are nevertheless right, and that they have discovered one of the secret keys (of exoteric religions, only, however) in asserting that the origin of the cross is the arani and pramantha, the stick and the perforated vessel for kindling fire of the ancient Brahmins. Prometheus stealing the sacred fire of (pro)creation to endow men with, has undeniably the origin of his name in Pramantha. The god Agni was celestial fire, only so long as he was hidden in his casket. No sooner had Matariśwan, the Rig-Vedic aerial being, forced him out of it for the benefit of the consuming Bhrigus, than he became terrestrial fire, that of procreation, therefore phallic. The word matha or pramantha, we are told, has for its prefix pra, adding the idea of robbing or stealing by force to that contained in the root matha of the verb mathami, or manthnami, “to produce by friction” Hence Prometheus stealing the heavenly fire to degrade it (in one sense) on earth. He not only kindles the spark of life in the man of clay, but teaches him the mysteries of creation, which, from Kriyasakti, falls into the selfish act of procreation [Vide supra—text].

III. There are two “Tetragrammatons” in the Kabbala, or, rather—he is dual, and for the matter of that, even triple, quaternary and a septenary. He becomes nine and thirteen only toward the end when “thirteen” or UNITY destroys the septenate symbolised by the “Seven Inferior,” which seven, are “the seven kings of Edom” (when the races are concerned), and the seven “lower Sephiroth’” when the human principles are referred to. The first Tetragrammaton is the ever concealed one, the FATHER—himself an emanation of the eternal light, thence not Ain-Soph. He is not the four-lettered Tetraktis, but the Square only, so to say, on a plane surface. It is the ideal geometrical figure formed of four imaginary lines, the abstract symbol of an abstract idea, or four “mathematical” lines enclosing a “mathematical” space—which is “equal to nothing enclosing nothing”—as says Dr. Henry Pratt, speaking of the triangle in his New Aspects of Life and Religion. A Phantom veiled with four breaths. So much for “Father” Macroprosopus-TETRAGRAMMATON. Whereas

IV. Microprosopus-Tetragrammaton—the “Son” or Logos, is the triangle in a square; the seven-fold cube; or as Mr. J. R. Skinner shows it—the six-faced cube unfolded becomes the seven-partitioned cross, when the androgyne separates into opposite sexes.* In the words of a commentary on the Secret Doctrine—

V. “The circle emanates a light which becomes to our vision four-cornered; this unfolds and becomes seven.” Here the “circle” is the first sephira, the “kether” or crown, the Risha Havurah, or “white head,” and the “upper skull.” [It is not limitless, but temporary in this phenomenal world.] It emanates the two lower Sephiroth (Chokhmah and Binah, which are “Father-Mother”) and thus forms the triangle, the first or upper triad of the Sephirothal Tree.

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* Four in length or the vertical line, and three horizontally. See The Theosophist, Vol. VIII, April, 1887.

[H.P.B. refers to her own article on “Classification of ’Principles’.” See Vol. VII of the present series.—Compiler.]

This is the one or the monad of Pythagoras. But, it has emanated from the Seven Elohim, male and female, who are called the "Upper Father-Mother." These are themselves the reflections of the Female Holy Spirit, of which it is said in Sepher Yetzirah "One is She the Spirit of the Elohim of Life." * How far yet from AIN-SOPH the ALL, are these numbers † of the Jewish Kabbala, for they are in fact only secret numbers and glyphs. Microprosopus comes the fourth.

Let any one turn to Plate IV of Kabbala Denudata (Engl. Trans.) drawn by Mr. Mathers. Let him throw a glance at the "Symbolical Deific Forms" placed in their relations to the four Kabbalistic worlds—and he will soon see that "Tetragrammaton" or Microprosopus, the "Lesser countenance," comes as the fourth. For clearer explanation I copy a small portion of the table.

	The four Letters	*The Sephiroth*	*The four Worlds*	
		Macroprosopus.	Atziloth	Archetypal World
Letters of the Tetragrammaton	I. Yod	The Father	Briah.	Creative World
	H. The supernal *He*	The Mother Supernal		
	V. Vau	Microprosopus	Yetzirah.	Formative World
	H. The inferior *He*	The Bride of Tetragrammaton or *Malkhuth*	Asiah.	Material World

* See The Kabbalah Unveiled, Introd., pp. 21-22.

† Sephira means a numeral; it is one, and therefore singular, and the Sephiroth is a plural word, both of which have passed their names to our "ciphers" and are only the numbers of the creative hierarchies of the Dhyan Chohans. When the Elohim say "Let us make man," they have to work from the first to the last seventh, each endowing man with its own characteristic or principle.

It thus follows that although Macroprosopus—or Kether, the crown of numbers, for it is the white head, or O, the cipher,* is still removed from Ain-Soph, being only its universal reflection or light—that it is not the tetragram. It is simply SPACE, the boundless and the inscrutable, the supernal soil in which are concealed the archetypal ideas or forms of all; from which grows the ROOT of Kosmos, the universal Tree of Life in the creative world. The trunk of this "tree" are the "father, and mother, the 2nd and 3rd Sephiroth, or Chokhmah and Binah," respectively, Jehovah and "Jehovah Elohim." †

V. "The Father-Mother" belong to the creative world, because it is they who create; i.e., they are the bisexual material, the essence out of which the "Son" (the universe) is formed. This Son is Microprosopus, or TETRAGRAMMATON. Why is he the four-lettered symbol? Whence the sacredness of this Tetraktis ? Is it the ineffable name, or is it in any way connected with that unpronounceable name? I do not hesitate to answer in the negative. It is simply a blind, a symbol to veil the better the septenary constitution of man and his origin, and the various mysteries connected with it. Its name, the Tetragram, is composed of four letters, but what is their secret, esoteric meaning? A Kabbalist will not hesitate to answer: "read it numerically and compute the figures and numbers, and you will know."

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* The Hebrews had no word for a cipher or nought, hence the symbolism of a head or a round circle.

† The student must bear in mind that Jehovah as a name is always male and female, or androgynous. It is a compound of two words—Jah and Hovah or "Jah eve" Jah alone is masculine and active: therefore while the 2nd Sephiroth, Chokhmah, "Wisdom," is masculine, and stands for Ab, "Father," Binah, "Intelligence," is feminine, passive, and stands for Am, "Mother," the great deep whose name is "Jehovah." But the masculine name is symbolized by one letter alone, the—Yod—whose significance is entirely phallic.

Now “Tetragrammaton” is Father-Mother and the “Son” in one. It is Jehovah, whose name is written IHVH, and whose letters read symbolically according to the method revealed at the FOURTH initiation,* will read in two ways. It is composed of two masculine letters (IV) and two feminine characters (two H, he); or the “superior” and the “inferior” H. The first is the “supernal mother” or “the female Jehovah, as Binah”; the other is the “inferior H,” or the 10th Sephiroth, Malkuth, the foundation of matter. It is impossible to reveal in print the first reading, when it is written AHIH, beyond stating that exoterically it is connected with the “I am that I am” and with Eheieh “Absolute BE-NESS or SAT.”

It can be read in twelve different ways, each sentence being symbolized in a sign of the Zodiac. These transpositions are all made to refer to the mystery of being or existence—as an abstract conception.

But IHVH, the Tetragrammaton of the formative world, and the spouse of the “Bride,” whose kingdom is Asiah or matter, though easy of explanation, is still more difficult to reveal in words, not on account of its sacredness, but rather of its indecency. I refer the reader for the plain symbolism of the four letters I, H, V, H, to Mr. J. R. Skinner’s Source of Measures, p. 10, wherein that symbolism is given. Hindus see it daily in their Lingas and Yonis. It is Jehovah-Tzabaoth, the Septenary Elohim concealed in the Holy of Holies, the Argha, or Noah’s Ark. Therefore (see Plate III in Kabb. Unv., pp. 28-29) he is the seventh Sephiroth among the “superior” septenary, as Malkuth is the seventh of the “inferior” Sephiroth. Microprosopus is the third letter V (Vau) and is called tetragram only, because he is one of the four letters which embrace the whole nine Sephiroth—but not Sephira.

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* Tradition says that the last initiates into the seven mysteries of Microprosopus and the supreme Teth (number 9 and the letter t), the mystery of the two Aima (the two mothers, or the first and the second H of the word IHVH) were the three Rabbis Schimon, Abba and Eleazar who, in the Mysteries or Sod had stood for Kether, Chokhmah, and Binah (See Zohar, the Lesser Holy Assembly). After their death the knowledge of the five upper initiations was lost.

[“Aima” is very likely a phonetic spelling. Actually, the Hebrew word for mother is am or imah; the plural being imoth.—Compiler.]

He is the secret septenary, which has been hitherto occult, and now is thoroughly unveiled. On the tables which give the relations of the Sephiroth with the ten divine names, the ten archangels, their ten orders, the planets, etc., demons and the ten arch devils—Netzach, the 7th Sephiroth, whose name is exoterically "firmness and victory," and esoterically something more, is called by its Divine name Jehovah-Tzabaoth and corresponds with Haniel (human physical life), the androgyne Elohim, with Venus-Lucifer and Baal, and finally with the letter Vau or Microprosopus, the Logos. All these belong to the formative world.

They are all septenates, all associated with plastic formation and MATTER—their "bride." The latter is the "inferior mother" Aima, "the woman with child" of the 12th chapter of Revelation, pursued by the great Dragon (of wisdom). Who is this Dragon? Is he the devil Satan, as we are taught to believe by the Church? Certainly not. He is the Dragon of Esoteric Wisdom, who objects to the child born of the "woman" (the universe), for this child is its mankind, hence ignorance and illusion. But Mikael and his angels, or Jehovah-Tzabaoth (the "Host") who refused to create as the seven passionless, mind-born, sons of Brahma did, because they aspire to incarnate as men in order to become higher than the gods—fight the Dragon, conquer him, and the child of matter is born. The "Dragon" of esoteric wisdom falls back into darkness indeed!*

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* The key which opens this mystery is the seventh key, and relates to the seventh trumpet of the seventh angel, after whose blast St. John sees the woman and "War in Heaven" (See Revelation, xi, 15, and xii, 7, and try to understand). This allegory, "War in Heaven," has six other meanings; but this one is on the most material plane and explains the septenary principle. The "woman" is crowned with 12 stars and has the sun and moon to clothe her (twice seven), she being the universe; the Dragon has seven heads, seven crowns and ten horns—another occult symbolism, and he is one of the seven LOGOI. Perchance those who have reflected over the strange behaviour of Narada may understand the analogy. Indeed, a Prajapati and a great Vedic Rishi, and yet one who is ever interfering with the physical procreation of men, he seduces twice the thousands of Daksha's sons into remaining celibates and Yogis, for this he is cursed to be incarnated, born in a womb, and those who know something about numbers and cycles will now understand better the meaning of this allegory.

Therefore, though I do not feel the slightest objection to any mystic willing to unite himself with the Logos called “Tetragrammaton” or Microprosopus, I personally prefer a union with Macroprosopus, on general principles; at any rate in this cycle of incarnation. After which, with the help of the “PERFECT NUMBER,” I hope to see the supernal light reducing to ashes not only my “seven inferiors” (the Microprosopus), but even the semblance of the thirteen in the unity, that “wage war with seven” (Book of Conc. Myst., Chap. V, 27), and along with them the Macroprosopical square. The letter Yod in the path of the ninth Sephira having a decidedly phallic signification, I decline union with the lower sevenfold and seven-lettered Jehovah, and prefer pinning my faith to “Ain-Soph”—pure and simple; otherwise, why leave the bosom of Orthodox church at all? As well join the “Salvation Army” at once, and sing “Blood, blood,” the whole day.

The “Logos” which we recognize is not the Tetragrammaton, but the CROWN, Kether, which has nought to do with the material plane nor with Macro, or Microprosopus—but which is connected only with the pro-archetypal world. As it is said,

“By Gematria AHIH equals IHV without the H . . . . . the symbol of Malkuth . . .” the “Bride” (p. 31). “Closely associated with the subject of the letters of the Tetragrammaton is that of the four Kerubim [cherubs] . . . Therefore the kerubim represent the powers of the letters of the Tetragrammaton on the material plane . . . The kerubim are the living forms of the letters, symbolised in the Zodiac by Taurus, Leo, Aquarius and Scorpio . . .” (pp. 32 and 34, Introd. to The Kabbalah Unveiled).

What the symbolism of these four animals represents in its turn “on the material plane” is again known.

Taurus—whether called Śiva's Bull, the Egyptian Bull Apis, the Zoroastrian "Bull" killed by Ahriman—is ever a symbol of the seed of life, of generative as well as of the destructive force, while Scorpio is the symbol of sin (in the sexual sense), of evil and spiritual death, and Scorpio is the fourth number of Tetragrammaton—or Malkuth.

" 'The mystery of the earthly and mortal man is after the mystery of the supernal and immortal One'. . . . . In the form of the body is the Tetragrammaton found. The head is I [the letter Yod], the arms and shoulders are like [supernal] H, the body is V, and the legs are represented by the H [he] final." (Kab. Unv., p. 34.)

In the "Scale of the number Seven," the name of God is represented with seven letters. The scale is septenary; whatever way one looks from the first original or archetypal down to the seventh or temporal world.

The "Tree of Life" has seven branches and seven fruits on it. In the Book of Concealed Mystery, BRASHITH, the initial word in Genesis, reads "Bera Shith, 'He created the six.' Upon these depend all things which are below" (chap. I, 16), all things being synthesized by Malkuth—the Seventh—Microprosopus.

Microprosopus is formed of the six Sephiroth, three male and three female. The limbs of the Tetragrammaton are called the six members of Microprosopus, and 6 is the numerical value of V (Vau), his letter. When they (the limbs) touch the earth, they become seven (Introd., p. 32, Kab. Unv., and verse 9 of Comm. xxii, in Book of Numbers).

The whole Book of Concealed Mystery is full of such sentences. "The Microprosopus is six-fold. . . . As he is formed of six Sephiroth which are called with Malkuth the inferior seven. These members are emanated from the first six (creative) words pronounced. His seventh principle is represented by the tenth Sephiroth . . . who is Eve in the exoteric system, or the inferior mother. . . ." Hence the seventh week is called the Millennium, the Sabbath, and also the seventh kingdom. (Book of Conc. Myst., verse 22.)

The Kabbalists have always made a difference not only between AIN-SOPH, the numberless and the Inconceivable, but even between Microprosopus and the lower Tetragrammaton, the "Son," thence, the Logos. For, it is written in the Greater Holy Assembly—

(Chap. VII, 83) "And concerning this the children of Israel wished to inquire in their hearts, like as it is written, Exodus, xvii, 7, 'Is the Tetragrammaton in the midst of us, or the Negatively Existent One?' (Where they distinguished) between Microprosopus, who is called Tetragrammaton, and between Macroprosopus, who is called AIN, Ain, the Negatively Existent?" (p. 121). But—the "yod of the Ancient One is hidden and concealed." (Introd., p. 35.)

(Chap. XLV, 1152) "We have learned that there were ten (Rabbis) [companions, the Sephiroth] who entered into the SOD [mysteries of creation] and that seven came forth."

(Chap. XLV, 1158) "And when Rabbi Schimeon revealed the Arcana, there were found none present there save those (companions)."

(Chap. XLV, 1159) "And Rabbi Schimeon called them the seven eyes of Tetragrammaton, like as it is written, Zech., iii, 9: 'These are the seven eyes of Tetragrammaton'."

In the Bible the latter word is translated "The Lord," which shows plainly that the Christians have accepted for their "Lord God" a fourth Sephirothal emanation and the male letter "Vau."

Is this the "Logos" every initiate has to seek union with, as "the ultimate result of his labours"? Then, he may as well remain in his septenary mortal body as long as he can.

With respect to the other "obstacles," they are as incorrectly stated. The "Figure of the man on the Throne" in Ezekiel answers in esotericism to the archetypal plane, the world of Atziloth, not to the Shekinah in Malkuth and Asiah, on the material plane; as will become evident to any one who analyses the vision kabbalistically.

For, firstly, there are four clear divisions of the symbolism of the vision; namely, the form of the man, the throne on which he is seated, the firmament above the heads of the living creatures, and the "living creatures" themselves with their ophanim or wheels. These again clearly answer to the four Kabbalistical worlds or planes themselves, i.e., Atziloth, the Archetypal—the shadowy figure of the man; Briah, the Creative—the throne; Yetzirah, the Formative, the firmament; Asiah, the Material, the living creatures. These answer again to the four letters of the tetragram thus: the uppermost point of Yod in IHVH to the "figure of the man," the H (He) to the throne, the V (Vau) to the firmament, and the H final to the creatures. (See Plate IX of The Kabbalah Unveiled.)

The "figure of the man" is not "the male form of Shekinah." Shekinah is not "an androgyne power." * Shekinah is sexless or feminine if anything. It is primordial light emanating from the ever-concealed Ain-Soph. In the archetypal world it is Sephira, in the material and the formative it becomes Shekinah, the latent life end light of this inferior world of matter—the "veil of Ain-Soph" and the "divine presence" on the path of Malkuth from the material to the higher worlds. She is the Buddhi of the physical body—the soul or spark burning in the vessel; and after the vessel is broken, merging into the seventh (according to Theosophical computation) and into the first or Macroprosopus Kabbalistically, as it is the first ray from the concealed.†

The plan revealed by Malkuth is given in the Book of Concealed Mystery, the Siphra Dtzenioutha, Chap. V, 31-32, as follows:

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* See engraving from the Babylonian account of creation (by George Smith. The Chaldean Account of Genesis, p. 85) of the Sacred Tree, with figure on each side and serpent in the background. This engraving is taken, from an early Babylonian cylinder, and represents the said tree with its seven branches.

† Nor is Shekinah a Sephiroth, for she proceeds from, and is latent in, the tenth, Malkuth, and is destroyed with the latter (See Chap. I, 22, Book of Conc. Myst.). The mistake has probably arisen from Shekinah's divine name being Adonai and the angelic Kerubim. But no Kabbalist will give out in print the key to this.

“The Tree which is mitigated (that is, the Path of the kingdom or Shekinah, which is the tree of the knowledge of good and evil, which in itself existeth from the judgments, but is mitigated by the bridegroom through the influx of mercies) resideth within (within the shells; because the kingdom hath its dominion over all things, and its feet descend into death). In its branches (in the inferior worlds) the birds lodge and build their nests (the souls and the angels have their places). Beneath it those animals which have power seek the shade (that is, the shells [Klipoth], ‘for in it every beast of the forest doth walk forth.’ Ps., civ., 20).

“This is the tree which hath two paths . . . for the same end (namely, good and evil, because it is the tree of the knowledge of good and evil). And it hath around it seven columns (that is, the seven palaces), and the four splendours (that is, the four animals) whirl around it (in four wheels) on their four sides (after the fourfold description of the chariot of Yechesqiel [Ezekiel]).”

This tree has seven branches*, on each of which are four leaves and three fruits. Moreover there is an evident analogy between the above verse in Siphr Dtzenioutha and Chapters i to iv of Revelation. For the seven churches “of Asia” are identical with the “seven palaces” in Asiah, or the material septenary place. The seven stars which are in the right hand of the “figure” in the last chapter are not these seven churches, but the seven keys to them; and the two-edged (androgyne) word which proceeds from his mouth is the Yod of IHVH. This “figure” is the septenary “Tetragrammaton,” the V (Vau). †

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* I have consulted our brother Mr. S. Liddel MacGregor Mathers whether any Kabbalist justified the idea that Shekinah was “an androgyne power.” He said no—“it is sexless and is the divine presence.” (See his Kabbalah Unveiled, page 55, note between verses 32 and 33.)

† Or Vau, whose number is six and symbolism—a hook or crook; phallic.

But this figure is a different thing altogether to the one which is on the throne in Ezekiel's vision. For the former (the figure in Chapter I of Revelation) is on the planes of Yetzirah (the world of formation, the habitat of the angels who would not create), and the figure of Ezekiel is on the plane of Atziloth, and is described in the 4th chapter of the Apocalypse as the "one who sat upon the throne."

In order to be two, to bear the burden of the above statements, I have applied to Mr. S. L. MacGregor Mathers (than whom there are few more learned Kabbalists in England, though I do not certainly agree with all his views. But on this question we are in almost full agreement). Our brother has kindly consented to give an opinion in writing, and this is how he distributed the SEPHIROTHAL Tree.

	KETHER	
BINAH		CHOKHMAH
GEBURAH		CHESED
	TIPHERETH	
HOD.		NETZACH
	YESOD	
	MALKUTH	

Here the figure on the throne in Ezekiel's vision refer, to Kether; the throne to Chokhmah and Binah, the world of Briah, whose alternative name is Korsia—the throne; the firmament is Microprosopus, who consists of the six Sephiroth—Chesed, Geburah, Tiphereth, Netzach, Hod and Yesod. Now Yesod is the path of ingress into Malkuth or the created material world; and the Shekinah is the Presence in Malkuth, the Queenly Presence; for Shekinah is feminine, and not androgynous. And the seal of the Macrocosm, the six pointed star*,

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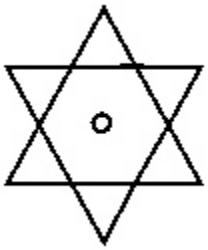
* It is the seal of the Macrocosm certainly, but it becomes that of Microcosm only when the five pointed star is enclosed within it, for it is the latter which is properly the sign of Macroprosopus. It is the Shatkona Chakra (the wheel of Vishnu) and the Pañchakona (Pentagram). We would call the former the seal of Macroprosopus only when the hexagram is surrounded by or within a circle; not otherwise. But this does not affect the question. The Kabbalah Denudata of Knorr von Rosenroth contains a good many errors, and other versions-especially the Latin translations, all made by Christians bent upon squeezing out nolens volens a prophetic and Christian meaning out of the Zohar—more still.



the is the emblem of Microprosopus, the Tetragrammaton—Vau of IHVH, who stands within the seven light-bearers of Malkuth, which are no other than the seven last Sephiroth themselves, or the six Sephiroth which compose Microprosopus with Malkuth added as the seventh.*

Nothing can be plainer I believe. Whatever the transcendental, metaphysical speculations and interpretations, which, of course, can be satisfied with Tetraktis on the plane of the Archetypal world, once that we descend into the world of the Astral and of the phenomenally occult, we cannot have less than seven principles upon which to base ourselves I have studied the Kabbala under two learned Rabbis, one of whom was an initiate, and there was no difference between the two teachings (the esoteric Eastern and the Western) in this instance.

Of course it is well known that any one endowed with even a moderate dose of ingenuity can, if he has studied the three Kabbalistic modes of interpretation-especially the Notarikon—make what he likes of the unpointed Hebrew words and letters. But the explanations I give require no Notarikon, but simply a knowledge of the seventh esoteric key. With Massoretic points one can transform the astral Jehovah-Tzabaoth, and even Jehovah-Elohim into the “One living” and the highest God, the “God of gods”—whereas he is merely one of the formative and generative gods.

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* The Siphra Dtzenioutha says concerning Malkuth, “the Shekinah (or the queen]y presence) which is below (that is a path of the kingdom, namely, MLKVTh, Malkuth , the tenth and last Sephira).” (Chap I, 32)

A good instance of the above dishonesty is found in Mr. Mathers' translation of Knorr von Rosenroth's Kabbalah Denudata. He gives us six specimens of the various readings of the first word only (B'rashith) in Genesis. With the rules of Notarikon the opening sentence "B'rashith Bara Elohim eth hashamayim v'eth h'arets," or "In the beginning God made the heaven and the earth," may be made to mean whatever one pleases; since the first and solitary word B'rashith is forced to yield six dogmatic teachings of the Latin Church.

As shown by the aforesaid Kabbalist, Solomon Meir Ben Moses, a convert to Roman Catholicism in 1665, who took the name of Prosper Rugere, succeeded in proving on strictly Notariconist grounds that the said first word (B'rashith) revealed six Christian meanings, the 1st of these was "The Son, the Spirit, the Father, Their Trinity, Perfect Unity"; the 3rd, "Ye shall worship My firstborn, My first, Whose name is Jesus"; the 5th, "I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed" [Kab. Unv., Introd., p. 81]. The sixth is given in the foot-note below. * The two others are repetitions.

The same remarkable elasticity of interpretation is afforded in the esoteric texts of other nations. Each symbol and glyph having seven keys to it, it follows that one party may be using one key to any subject under dispute, and then accuse another student who is using another key of deliberate misinterpretation.

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* In the Notarikon "Every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed." Thus, from the letters of this word B'rashith, I too could easily make a sentence which would read:—"Beware! rows are soon hatched in Theosophy"; and then offer it as a divine warning and revelation, taking as my authority the "Book of God." This reading would be as true, but more to the point than the 6th of Prosper Rugere's versions, for he made of B'rashith—"Beaugoth Ratzephim Asattar Shegopi Yeshuah Thakelo," which, translated, reads: "I [God] will hide myself in cake [wafer] (baked with) coals, for ye shall eat Jesus, My body" [Kab. Unv., Introd., p. 8]—and converted thereby, and forthwith, another Jew to Roman Catholicism!

Such is not my policy however. In esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants.

No one occultist, if he is true to his colours, can give out the meaning of all the "Seven Mysteries of Wisdom"—even if he himself is acquainted with all—which would be a marvel, indeed. For those "Seven Mysteries" in toto are known thoroughly only to the "MASTERS OF WISDOM"; and those Masters would hardly indulge in polemical discussions whether in newspaper or periodical. What is the use then of losing time and power over proving that one facet of the diamond shines with more light and brilliancy than its sister facet instead of uniting all the forces to draw the attention of the profane to the radiance of the jewel itself. We students of the sacred science ought to help each other, encourage research and profit by our mutual knowledge, instead of unprofitably criticizing it to satisfy personal pride. This is how I look at it: for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reiterating their accusation on the ground of our mutual denunciations.

Materialism is raising its ghastly head higher than ever.

Knowledge, one of the scientific papers of London, gives us a foretaste of what is in store for the occultist. While reviewing the Kabbalah Unveiled, it is loud in proclaiming "the extraordinary intellectual vagaries of the Hebrew commentators on their scriptures." It crushes under the weight of its materialist contempt the idea from Dr. Ginsburg's The Kabbalah—that the mysteries of being were

"first taught by God himself to a select company of angels, who formed a theosophic school in Paradise"!* and winds up by a tremendous point of mocking admiration, in parenthesis (!). This, on page 259 of Knowledge [New Series, Vol. X], Sept. 1, 1887. On page 245, Mr. Edward Clodd offers us, instead of the teachings of the "Theosophic angels," those of the Darwinists of the Haekelian School. Having surveyed "a vast field" in Kosmos, "the limits of which shade into the unlimited on all sides," this anti-Kabbalistic champion of modern science ends his "vagaries" by the following startling enunciation:

"We began with the primitive nebula, we end with the highest forms of consciousness; the story of creation is shown [!?] to be the unbroken record of the evolution OF GAS INTO GENIUS" [!!!].

This shows how we stand with the men of modern science and how much we need all our forces to hold the materialists at bay.

One word more and I have done. I am repeatedly asked to show my authority—book, page and verse—for the esoteric doctrine of the "Septenary." This is like saying to one in the midst of a desert: prove to me that water is full of infusoria when there is no microscope to be got. Better than anyone, those who make such a claim upon me, know that outside of the few places where secret MSS. are stored for ages, no esoteric doctrines were ever written and plainly explained; otherwise they would have lost long ago their very name. There is such a thing as an "unwritten" Kabbala, as well as a written one, even in the West. Many things are orally explained, and always have been. Nevertheless, hints and allusions to it are numerous and scattered throughout the exoteric scriptures, and the classification depends, of course, on the school that interprets it, and still more upon personal intuition and conception.

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* [Dr. Christian David Ginsburg, The Kabbalah: Its Doctrines, Development, and Literature. An Essay read before the Literary and Philosophical Society of Liverpool, Oct. 1 9th, 1863. London: Longmans, Green, Reader and Dyer, 1865. Issued as Appendix to the Society's Proceedings, No. XIX. The quote is from page 2.—Compiler.]

The question is not whether there are three, five or seven colours in the rays of the spectrum, for everyone knows there are, in fact and nature but one—the colourless white. And, though Science discerns very plainly seven prismatic rays as clear as are the seven notes in the scale; yet, one has heard of very great men of science who insisted there were only four or five until it was found out that they were colour-blind.

H. P. BLAVATSKY.

"LET EVERY MAN PROVE HIS OWN WORK"

[Lucifer, Vol. I, No. 3, November, 1887, pp. 161-169]

Such is the title of a letter received by the Editors of Lucifer. It is of so serious a nature that it seems well to make it the subject of this month's editorial. Considering the truths uttered in its few lines, its importance and the bearing it has upon the much obscured subject of Theosophy, and its visible agent or vehicle—the Society of that name—the letter is certainly worthy of the most considerate answer.

"Fiat justitia, ruat coelum!"

Justice will be done to both sides in the dispute namely, Theosophists and the members of the Theosophical Society * on the one hand, and the followers of the Divine Word (or Christos), and the so-called Christians, on the other.

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* Not all the members of the Theosophical Society are Theosophists; nor are the members of the so-called Christian Churches all Christians, by any means. True Theosophists, as true Christians are very, very few; and there are practical Theosophists in the fold of Christianity, as there are practical Christians in the Theosophical Society, outside all ritualistic Christianity. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven- but he that doeth the will of my Father which is in heaven" (Matthew, vii, 21.) "Believe not in ME, but in the truths I utter." (Buddha's Aphorisms.)

We reproduce the letter:

To the Editors of Lucifer.

What a grand chance is now open in this country, to the exponents of a noble and advanced religion (if such this Theosophy be*) for proving its strength, righteousness and verity to the Western world, by throwing a penetrating and illuminating ray of its declared light upon the terribly harrowing and perplexing practical problems of our age.

Surely one of the purest and least self-incrusted duties of man, is to alleviate the sufferings of his fellow man?

From what I read, and from what I daily come into immediate contact with, I can hardly think it would be possible to over-rate in contemplation, the intense privation and agonizing suffering that is—aye, say it—at this moment being endured by a vast proportion of our brothers and sisters, arising in a large measure from their not absolutely having the means for procuring the bare necessaries of existence?

Surely a high and Heaven-born religion—a religion professing to receive its advanced knowledge and Light from “those more learned in the Science of Life,” should be able to tell us something of how to deal with such life, in its primitive condition of helpless submission to the surrounding circumstances of—civilization!

If one of our main duties is that of exercising disinterested love towards the Brotherhood, surely “those more learned” ones, whether in the flesh, or out of it, can and will, if appealed to by their votaries, aid them in discovering ways and means for such an end, and in organising some great fraternal scheme for dealing rightly with questions which are so appalling in their complexity, and which must and do press with such irresistible force upon all those who are earnest in their endeavours to carry out the will of Christ in a Christian Land?

L. F. FF

October 25, 1887.

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* “This” Theosophy is not a religon, but rather the RELIGION— if one. So far, we prefer to call it a philosophy; one, moreover, which contains every religion, as it is the essence and the foundation of all. Rule III of the Theos. Body says: “The Society represents no particular religious creed, is entirely unsectarian, and includes professors of all faiths.”

This honest-spoken and sincere letter contains two statements; an implied accusation against “Theosophy” (i.e., the Society of that name), and a virtual admission that Christianity—or, again, rather its ritualistic and dogmatic religions—deserve the same and even a sterner rebuke. For if “Theosophy,” represented by its professors, merits on external appearance the reproach that so far it has failed to transfer divine wisdom from the region of the metaphysical into that of practical work, “Christianity,” that is, merely professing Christians, churchmen and laymen lie under a like accusation, evidently. “Theosophy” has, certainly, failed to discover infallible ways and means of` bringing all its votaries to exercise “disinterested love” in their Brotherhood; it has not yet been able to relieve suffering in mankind at large; but neither has Christianity. And not even the writer of the above letter, nor any one else, can show sufficient excuse for the Christians in this respect. Thus the admission that “those who are earnest in their endeavours to carry out the will of Christ in a Christian Land” need the help of “‘ those more learned’ ones, whether [pagan adepts] in the flesh, or [spirits?] out of it,” is very suggestive, for it contains the defence and the raison d’être of` the Theosophical Society. Tacit though it is, once that it comes from the pen of a sincere Christian, one who longs to learn some practical means to relieve the sufferings of the starving multitudes—this admission becomes the greatest and most complete justification for the existence of the Theosophical Brotherhood; a full confession of the absolute necessity for such a body independent of, and untrammelled by, any enchaining dogmas, and it points out at the same time the signal failure of Christianity to accomplish the desired results.

Truly said Coleridge that “good works may exist without saving (?) principles, therefore cannot contain in themselves the principles of salvation; but saving principles never did, never can exist without good works.” Theosophists admit the definition, and disagree with the Christians only as to the nature of these “saving principles.”

The Church (or churches) maintain that the only saving principle is belief in Jesus, or the carnalized Christ of the soul-killing dogma; theosophy, undogmatic and unsectarian, answers, it is not so. The only saving principle dwells in man himself, and has never dwelt outside of his immortal divine self; i.e., it is the true Christos, as it is the true Buddha, the divine inward light which proceeds from the eternal unmanifesting unknown ALL. And this light can only be made known by its works—faith in it having to remain ever blind in all, save in the man himself who feels that light within his soul.

Therefore, the tacit admission of the author of the above letter covers another point of great importance. The writer seems to have felt that which many, among those who strive to help the suffering, have felt and expressed. The creeds of the churches fail to supply the intellectual light, and the true wisdom which are needed to make the practical philanthropy carried out, by the true and earnest followers of Christ, a reality. The “practical” people either go on “doing good” unintelligently, and thus often do harm instead; or, appalled by the awful problem before them, and failing to find in their “churches” any clue, or a hope of solution, they retire from the battlefield and let themselves be drifted blindly by the current in which they happen to be born.

Of late it has become the fashion for friends, as well as for foes, to reproach the Theosophical Society with doing no practical work, but losing itself in the clouds of metaphysics. Metaphysicians, we are told, by those who like to repeat stale arguments, have been learning their lesson for the last few thousand years; and it is now high time that they should begin to do some practical work. Agreed; but considering that the Christian churches count nearly nineteen centuries of existence, and that the Theosophical Society and Brotherhood is a body hardly twelve years old; considering again that the Christian churches roll in fabulous wealth, and number their adherents by hundreds of millions, whereas the Theosophical Brotherhood is but a few thousand strong, and that it has no fund, or funds, at its disposal, but that 98 per cent. of its members are as poor and as uninfluential as the aristocracy of the Christian church is rich and powerful;

taking all this into consideration, there would be much to say if the theosophists would only choose to press the matter upon the public notice. Meanwhile, as the bitterest critics of the “leaders” of the Theosophical Society are by no means only outsiders, but as there are members of that society who always find a pretext to be dissatisfied, we ask: Can works of charity that will be known among men be accomplished without money? Certainly not. And yet, notwithstanding all this, none of its (European) members, except a few devoted officers in charge of societies, will do practical work; but some of them, those especially who have never lifted a finger to relieve suffering, and help their outside, poorer brothers, are those who talk the most loudly, and are the bitterest in their denunciations of the unspirituality and the unfitness of the “leaders of theosophy.” By this they remove themselves into the outer ring of critics, like those spectators at the play who laugh at an actor passably representing Hamlet, while they themselves could not walk on to the stage with a letter on a salver. While in India, comparatively poor theosophists have opened gratuitous dispensaries for the sick, hospitals, schools, and everything they could think of, asking no returns from the poor, as the missionaries do, no abandonment of one’s forefathers’ religion, as a heavy price for favours received, have the English theosophists, as a rule, done a single thing for those suffering multitudes, whose pitiful cry rings throughout the whole Heavens as a protest against the actual state of things in Christendom ?

We take this opportunity of saying, in reply to others as much as to our correspondent, that, up till now, the energies of the Society have been chiefly occupied in organizing, extending, and solidifying the Society itself, which work has taxed its time, energies, and resources to such an extent as to leave it far less powerful for practical charity than we would have wished. But, even so, compared with the influence and the funds at the disposal of the Society, its work in practical charity, if less widely known, will certainly bear favourable comparison with that of professing Christians, with their enormous resources in money, workers, and opportunities of all kinds.

It must not be forgotten that practical charity is not one of the declared objects of the Society. It goes without saying, and needs no “declaration,” that every member of the Society must be practically philanthropic if he be a theosophist at all; and our declared work is, in reality, more important and more efficacious than work in the every-day plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before. Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

Theosophy is correctly—though in this particular case, it is rather ironically—termed “a high and Heaven-born religion.” It is argued that since it professes “to receive its advanced knowledge and Light from ‘those more learned in the Science of Life,’“ the latter ought and must, “if appealed to by their votaries [the theosophists], aid them in discovering ways and means . . . . . in organizing some great fraternal scheme,” etc.

The scheme was planned, and the rules and laws to guide such a practical brotherhood, have been given by “those more learned in the Science of [practical, daily, altruistic] Life,” aye, verily “more learned” in it than any other men since the days of Gautama Buddha and the Gnostic Essenes. The “scheme” dates back to the year when the Theosophical Society was founded. Let anyone read its wise and noble laws embodied to this day in the Statutes of the Fraternity, and judge for himself whether, if carried out rigorously and applied to practical life, the “scheme” would not have proved the most beneficent to mankind in general, and especially to our poorer brethren, of “the starving multitudes.” Theosophy teaches the spirit of “non-separateness,” the evanescence and illusion of human creeds and dogma, hence, inculcates universal love and charity for all mankind “without distinction of race, colour, caste or creed,” is it not therefore the fittest to alleviate the sufferings of mankind?

No true theosophist would refuse admission into a hospital, or any charitable establishment, to any man, woman or child, under the pretext that he is not a theosophist, as a Roman Catholic would when dealing with a Protestant, and vice versa. No true theosophist of the original rules would fail to put into practice the parable of the "Good Samaritan," or proffer help only to entice the unwary who, he hopes, will become a pervert from his god and the gods of his forefathers. None would slander his brother, none let a needy man go unhelped, none offer fine talk instead of practical love and charity.

Is it then the fault of Theosophy, any more than it is the fault of the Christ-teachings, if the majority of the members of the Theosophical Society, often changing their philosophical and religious views upon entering our Body, have yet remained practically the same as they were when professing lip Christianity? Our laws and rules are the same as given to us from the beginning; it is the general members of the Society who have allowed them to become virtually obsolete. Those few who are ever ready to sacrifice their time and labour to work for the poor, and who do, unrecognized and unthanked for it, good work wherever they can, are often too poor themselves to put their larger schemes of charity into objective practical form, however willing they may be.

"The fault I find with the Theosophical Society," said one of the most eminent surgeons in London to one of the editors, quite recently, "is that I cannot discover that any of its members really lead the Christ-life." This seemed a very serious accusation from a man who is not only in the front rank of his profession, and valued for his kindly nature, by his patients, and by society, and well known as a quiet doer of many good deeds. The only possible answer to be made was that the Christ-life is undeniably the ideal of every one worthy in any sense of the name of a Theosophist, and that if it is not lived it is because there are none strong enough to carry it out. Only a few days later the same complaint was put in a more graphic form by a celebrated lady-artist.

“You Theosophists don’t do enough good for me,” she said pithily. And in her case also there is the right to speak, given by the fact that she leads two lives—one a butterfly existence in society, and the other a serious one, which makes little noise, but has much purpose. Those who regard life as a great vocation, like the two critics of the Theosophical movement whom we have just quoted, have a right to demand of such a movement more than mere words. They themselves endeavour very quietly to lead the “Christ-life,” and they cannot understand a number of people uniting in the effort towards this life without practical results being apparent. Another critic of the same character who has the best possible right to criticise, being a thoroughly practical philanthropist and charitable to the last degree, has said of the Theosophists that their much talking and writing seems to resolve itself into mere intellectual luxury, productive of no direct good to the world.

The point of difference between the Theosophists (when we use this term we mean, not members of the Society, but people who are really using the organization as a method of learning more of the true wisdom-religion which exists as a vital and eternal fact behind all such efforts) and the practical philanthropists, religious or secular, is a very serious one, and the answer, that probably none of them are strong enough yet to lead the “Christ-life,” is only a portion of the truth. The situation can be put very plainly, in so many words. The religious philanthropist holds a position of his own, which cannot in any way concern or affect the Theosophist. He does not do good merely for the sake of doing good, but also as a means towards his own salvation. This is the outcome of the selfish and personal side of man’s nature, which has so coloured and affected a grand religion that its devotees are little better than the idol-worshippers who ask their deity of clay to bring them luck in business, and the payment of debts. The religious philanthropist who hopes to gain salvation by good works has simply, to quote a well-worn yet ever fresh witticism, exchanged worldliness for other-worldliness.

The secular philanthropist is really at heart a socialist, and nothing else; he hopes to make men happy and good by bettering their physical position. No serious student of human nature can believe in this theory for a moment. There is no doubt that it is a very agreeable one, because if it is accepted there is immediate, straightforward work to undertake. “The poor ye have always with you.” The causation which produced human nature itself produced poverty, misery, pain, degradation, at the same time that it produced wealth, and comfort, and joy and glory. Lifelong philanthropists, who have started on the work with a joyous youthful conviction that it is possible to “do good,” have, though never relaxing the habit of charity, confessed to the present writer that, as a matter of fact, misery cannot be relieved. It is a vital element in human nature, and is as necessary to some lives as pleasure is to others.

It is a strange thing to observe how practical philanthropists will eventually, after long and bitter experience, arrive at a conclusion which, to an occultist, is from the first a working hypothesis. This is, that misery is not only endurable, but agreeable to many who endure it. A noble woman, whose life has been given to the rescue of the lowest class of wretched girls, those who seem to be driven to vice by want, said, only a few days since, that with many of these outcasts it is not possible to raise them to any apparently happier lot. And this she distinctly stated (and she can speak with authority, having spent her life literally among them, and studied them thoroughly), is not so much from any love of vice, but from love of that very state which the wealthy classes call misery. They prefer the savage life of a bare-foot, half-clad creature, with no roof at night and no food by day, to any comforts which can be offered them. By comforts, we do not mean the workhouse or the reformatory, but the comforts of a quiet home; and we can give chapter and verse, so to speak, to show that this is the case, not merely with the children of outcasts, who might be supposed to have a savage heredity, but with the children of gentle, cultivated, and Christian people.

Our great towns hide in their slums thousands of beings whose history would form an inexplicable enigma, a perfectly baffling moral picture, could they be written out clearly, so as to be intelligible. But they are only known to the devoted workers among the outcast classes, to whom they become a sad and terrible puzzle, not to be solved, and therefore, better not discussed. Those who have no clue to the science of life are compelled to dismiss such difficulties in this manner, otherwise they would fall, crushed beneath the thought of them. The social question as it is called, the great deep waters of misery, the deadly apathy of those who have power and possessions—these things are hard]y to be faced by a generous soul who has not reached to the great idea of evolution, and who has not guessed at the marvellous mystery of human development.

The Theosophist is placed in a different position from any of these persons, because he has heard of the vast scope of life with which all mystic and occult writers and teachers deal, and he has been brought very near to the great mystery. Indeed, none, though they may have enrolled themselves as Fellows of the Society, can be called in any serious sense Theosophists, until they have begun to consciously taste in their own persons, this same mystery; which is, indeed, a law inexorable, by which man lifts himself by degrees from the state of a beast to the glory of a God. The rapidity with which this is done is different with every living soul; and the wretches who hug the primitive task-master, misery, choose to go slowly through a tread-mill course which may give them innumerable lives of physical sensation—whether pleasant or painful, well-beloved because tangible to the very lowest senses. The Theosophist who desires to enter upon occultism takes some of Nature’s privileges into his own hands by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognise that he is under a—to him—new and swifter law of` development, and to snatch at the lessons that come to him.

But, in recognising this, he also makes another discovery. He sees that it takes a very wise man to do good works without danger of doing incalculable harm.

A highly developed adept in life may grasp the nettle, and by his great intuitive powers, know whom to relieve from pain and whom to leave in the mire that is their best teacher. The poor and wretched themselves will tell anyone who is able to win their confidence that disastrous mistakes are made by those who come from a different class and endeavour to help them. Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair. May the Master of Mercy forgive us for saying such words of any human creatures, all of whom are a part of ourselves, according to the law of human brotherhood which no disowning of it can destroy. But the words are true. None of us know the darkness which lurks in the depths of our own natures until some strange and unfamiliar experience rouses the whole being into action So with these others who seem more miserable than ourselves.

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. In this sense the answer made as to lack of Christ-like lives among Theosophists, that there are probably none strong enough to live such, is perfectly correct and covers the whole question. For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the “Buddha-Christ” spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it.

But as it is an inexorable law, that the ground must be tilled if the harvest is to be reaped, so Theosophists are obliged to work in the world unceasingly, and very often in doing this to make serious mistakes, as do all workers who are not embodied Redeemers. Their efforts may not come under the title of good works, and they may be condemned as a school of idle talkers, yet they are an outcome and fruition of this particular moment of time, when the ideas which they hold are greeted by the crowd with interest; and therefore their work is good, as the lotus-flower is good when it opens in the midday sun.

None know more keenly and definitely than they that good works are necessary; only these cannot be rightly accomplished without knowledge. Schemes for Universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers. To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it rightly, with knowledge.

* * * *

It is well known that the first rule of the society is to carry out the object of forming the nucleus of a universal brotherhood.

The practical working of this rule was explained by those who laid it down, to the following effect:—

“HE WHO DOES NOT PRACTISE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN—IS NO THEOSOPHIST.”

THE ESOTERIC CHARACTER OF THE GOSPELS

[The superior numbers appearing at various places through out this Essay refer to Compiler's Notes immediately following it, on pages 217-239.]

—I—

[Lucifer, Vol. I, No. 3, November, 1887, pp. 173-180]

". . . . . Tell us, when shall these things be? and what shall be the sign of thy presence, and of the consummation of the age?" * asked the Disciples of the MASTER, on the Mount of Olives.

The reply given by the "Man of Sorrow," the Chrêstos, on his trial, but also on his way to triumph, as Christos, or Christ,† is prophetic, and very suggestive. It is a warning indeed. The answer must be quoted in full. Jesus . . . said unto them:—

Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars . . . . but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail . . . . . And many false prophets shall arise, and shall lead many astray . . . then shall the end come . . . . when therefore ye see the abomination of desolation which was spoken through Daniel . . . Then if any man shall say unto you, Lo, here is the Christ, or there; believe him not . . . . If therefore they shall say unto you, Behold, he is in the wilderness, go not forth:

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* St. Matthew, xxiv, 3, et seq. The sentences italicised are those which stand corrected in the New Testament after the recent revision in 1881 of the version of 1611; which version is full of errors, voluntary and involuntary. The word "presence," for "coming," and "the consummation of the age," now standing for "the end of the world," have altered, of late, the whole meaning, even for the most sincere Christians, if we exempt the Adventists.

† He who will not ponder over and master the great difference between the meaning of the two Greek words—χρηστός and χριστός must remain blind for ever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead-letter of the texts, the very Dead Sea fruit of lip-Christianity.

Behold, he is in the inner chambers; believe them not. For as the lightning cometh forth from the east, and is seen even unto the west: so shall be the presence of the Son of man, etc., etc.

Two things become evident to all in the above passages, now that their false rendering is corrected in the revision text: (a) "the coming of Christ," means the presence of CHRISTOS in a regenerated world, and not at all the actual coming in body of "Christ" Jesus; (b) this Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOUR—is no man, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit crucifed in him by his own terrestrial passions, and buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back the stone of matter from the door of his own inner sanctuary, he has the risen Christ in him.* The "Son of Man" is no child of the bond-woman—flesh, but verily of the free-woman—Spirit,† the child of man's own deeds, and the fruit of his own spiritual labour.

On the other hand, at no time since the Christian era, have the precursor signs described in Matthew applied so graphically and forcibly to any epoch as they do to our own times. When has nation arisen against nation more than at this time? When have "famines"—another name for destitute pauperism, and the famished multitudes of the proletariat—been more cruel, earthquakes more frequent, or covered such an area simultaneously, as for the last few years?

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* "For ye are the temple ["sanctuary" in the revised N.T.] of the living God." (II Cor., vi, 16.)

† Spirit, or the Holy Ghost, was feminine with the Jews, as with most ancient peoples, and it was so with the early Christians. Sophia of the Gnostics, and the third Sephiroth Binah (the female Jehovah of the Kabalists), are feminine principles—"Divine Spirit," or Ruach. "Achat Ruach Elohim Chayyim." "One is She, the Spirit of the Elohim of Life," is said in Sepher Yetzirah. [chap. i, sect. 9.]

Millenarians and Adventists of robust faith, may go on saying that “the coming of (the carnalised) Christ” is near at hand, and prepare themselves for “the end of the world.” Theosophists—at any rate, some of them—who understand the hidden meaning of the universally-expected Avatars, Messiahs, Sosioshes and Christs—know that it is no “end of the world,” but “the consummation of the age,” i.e., the close of a cycle, which is now fast approaching.* If our readers have forgotten the concluding passages of the article, The Signs of the Times,” in Lucifer for October last, let them read them over, and they will plainly see the meaning of this particular cycle.1

Many and many a time the warning about the “false Christs” and prophets who shall lead people astray has been interpreted by charitable Christians, the worshippers of the dead-letter of their scripture, as applying to mystics generally, and Theosophists most especially. The recent work by Mr. Pember, Earth’s Earliest Ages, is a proof of it. Nevertheless, it seems very evident that the words in Matthew’s Gospel and others can hardly apply to Theosophists. For these were never found saying that Christ is “Here” or “There,” in wilderness or city, and least of all in the “inner chamber” behind the altar of any modern church. Whether Heathen or Christian by birth, they refuse to materialise and thus degrade that which is the purest and grandest ideal—the symbol of symbols—namely, the immortal Divine Spirit in man, whether it be called Horus, Krishna, Buddha, or Christ.

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* There are several remarkable cycles that come to a close at the end of this century. First, the 5,000 years of the Kaliyuga cycle; again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with Pisces (Ichthys or “Fish-man” Dag). It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the Ram, and again into that of Pisces. When it enters, in a few years, the sign of Aquarius, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.

None of them has ever yet said: “I am the Christ”; for those born in the West feel themselves, so far, only Chrêstians,* however much they may strive to become Christians in Spirit. It is to those, who in their great conceit and pride refuse to win the right of such appellation by first leading the life of Chrêstos; † to those who haughtily proclaim themselves Christians (the glorified, the anointed) by sole virtue of baptism when but a few days old—that the above-quoted words of Jesus apply most forcibly. Can the prophetic insight of him who uttered this remarkable warning be doubted by any one who sees the numerous “false prophets” and pseudo-apostles (of Christ), now roaming over the world? These have split the one divine Truth into fragments, and broken, in the camp of the Protestants alone, the rock of the Eternal Verity into three hundred and fifty odd pieces, which now represent the bulk of their Dissenting sects. Accepting the number in round figures as 350, and admitting, for argument’s sake, that, at least, one of these may have the approximate truth, still 349 must be necessarily false.‡ Each of these claims to have Christ exclusively in its “inner chamber,” and denies him to all others, while, in truth, the great majority of their respective followers daily put Christ to death on the cruciform tree of matter—the “tree of infamy” of the old Romans—indeed!

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* The earliest Christian author, Justin Martyr, calls, in his First Apology, his co-religionists Chrêstians, χρηστιανοί—not Christians.

† “Clemens Alexandrinus, in the second century, founds a serious argument on this paronomasia that (lib. III, cap. xvii, p. 53, et circa—Psal. 55, D), all who believed in Chrêst (i.e., in a good man) both are, and are called, Chrêstians, that is, good men” (Stromata, lib. II, ch. iv, quoted in Higgins’ Anacalypsis, I, 568).2 And Lactantius (Divine Institutes, lib. IV, cap. vii) says that it is only through ignorance that people call themselves Christians, instead of Chrêstians: “Sed exponenda huius nominis ratio est propter ignorantium errorem qui eum immutata littera Chrestum solent dicere.”

‡ In England alone, there are over 239 various sects. (See Whitaker’s Almanac.) In 1883, there were 186 denominations only, and now they steadily increase with every year, an additional 53 sects having sprung up in only four years!

The worship of the dead-letter in the Bible is but one more form of idolatry, nothing better. A fundamental dogma of faith cannot exist under a double-faced Janus form. “Justification” by Christ cannot be achieved at one’s choice and fancy, either by “faith” or by “works” and James (ii, 25), therefore, contradicting Paul (Heb., xi, 31), and vice versa,* one of them must be wrong. Hence, the Bible is not the “Word of God,” but contains at best the words of fallible men and imperfect teachers. Yet read esoterically, it does contain, if not the whole truth, still, “nothing but the truth,” under whatever allegorical garb. Only: Quot homines tot sententiae.

The “Christ principle,” the awakened and glorified Spirit of Truth, being universal and eternal, the true Christos cannot be monopolized by any one person, even though that person has chosen to arrogate to himself the title of the “Vicar of Christ,” or of the “Head” of that or another State-religion. The spirits of “Chrêst” and “Christ” cannot be confined to any creed or sect, only because that sect chooses to exalt itself above the heads of all other religions or sects. The name has been used in a manner so intolerant and dogmatic, especially in our day, that Christianity is now the religion of arrogance par excellence, a stepping-stone for ambition, a sinecure for wealth, sham and power; a convenient screen for hypocrisy. The noble epithet of old, the one that made Justin Martyr say that “from the mere name, which is imputed to us as a crime, we are the most excellent,” † is now degraded.

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* It is but fair to St. Paul to remark that this contradiction is surely due to later tampering with his Epistles. Paul was a Gnostic himself, i.e., a “Son of Wisdom,” and an Initiate into the true mysteries of Christos, though he may have thundered (or was made to appear to do so) against some Gnostic sects, of which, in his day, there were many. But his Christos was not Jesus of Nazareth, nor any living man, as shown so ably in Mr. Gerald Massey’s lecture, “Paul, the Gnostic Opponent of Peter.” He was an Initiate, a true “Master-Builder” or adept, as described in Isis Unveiled, Vol. II, pp. 90-91.

† ". . . ὅσον γε ἐκ τοῦ κατηγορουμένου ἡμῶν ὀνόματος χρηστότατοι ὑπάρχομεν . . . " (First Apology, iv).3

The missionary prides himself with the so-called conversion of a heathen, who makes of Christianity ever a profession, but rarely a religion, a source of income from the missionary fund, and a pretext, since the blood of Jesus has washed them all by anticipation, for every petty crime, from drunkenness and lying up to theft. That same missionary, however, would not hesitate to publicly condemn the greatest saint to eternal perdition and hell fires if that holy man has only neglected to pass through the fruitless and meaningless form of baptism by water with accompaniment of lip prayers and vain ritualism.

We say “lip prayer” and “vain ritualism” knowingly. Few Christians among the laymen are aware even of the true meaning of the word Christ; and those of the clergy who happen to know it (for they are brought up in the idea that to study such subjects is sinful) keep the information secret from their parishioners. They demand blind, implicit faith, and forbid inquiry as the one unpardonable sin, though nothing of that which leads to the knowledge of the truth can be aught else than holy. For what is “Divine Wisdom,” or Gnosis, but the essential reality behind the evanescent appearances of objects in nature—the very soul of the manifested LOGOS? Why should men who strive to accomplish union with the one eternal and absolute Deity shudder at the idea of prying into its mysteries—however awful? Why, above all, should they use names and words the very meaning of which is a sealed mystery to them—a mere sound? Is it because an unscrupulous, power-seeking Establishment called a Church has cried “wolf” at every such attempt, and, denouncing it as “blasphemous,” has ever tried to kill the spirit of inquiry? But Theosophy, the “Divine Wisdom,’’ has never heeded that cry, and has the courage of its opinions. The world of sceptics and fanatics may call it, one—an empty “ism”—the other “Satanism”: they can never crush it. Theosophists have been called Atheists, haters of Christianity, the enemies of God and the gods. They are none of these.

Therefore, they have agreed this day to publish a clear statement of their ideas, and a profession of their faith—with regard to monotheism and Christianity, at any rate—and to place it before the impartial reader to judge them and their detractors on the merits of their respective faiths. No truth-loving mind would object to such honest and sincere dealing, nor will it be dazzled by any amount of new light thrown upon the subject, howsoever much startled otherwise. On the contrary, such minds will thank Lucifer, perhaps, while those of whom it was said "qui vult decipi decipiatur"—let them be deceived by all means!

The editors of this magazine propose to give a series of essays upon the hidden meaning or esotericism of the "New Testament."4 No more than any other scripture of the great world-religions can the Bible be excluded from that class of allegorical and symbolical writings which have been, from the prehistoric ages, the receptacle of the secret teachings of the Mysteries of Initiation, under a more or less veiled form. The primitive writers of the Logia (now the Gospels) knew certainly the truth, and the whole truth; but their successors had, as certainly, only dogma and form, which lead to hierarchical power at heart, rather than the spirit of the so-called Christ's teachings. Hence the gradual perversion. As Higgins truly said, in the Christologia of St. Paul and Justin Martyr, we have the esoteric religion of the Vatican, a refined Gnosticism for the cardinals, a more gross one for the people. It is the latter, only still more materialized and disfigured, which has reached us in our age.

The idea of writing this series was suggested to us by a certain letter published in our October issue, under the heading of "Are the Teachings Ascribed to Jesus Contradictory?"5 Nevertheless, this is no attempt to contradict or weaken, in any one instance, that which is said by Mr. Gerald Massey in his criticism. The contradictions pointed out by the learned lecturer and author are too patent to be explained away by any "Preacher" or Bible champion; for what he has said—only in more terse and vigorous language—is what was said of the descendant of Joseph Pandira (or Panthera) in Isis Unveiled (Vol. II, p. 201), from the Talmudic Sepher Toldoth Jeshu.

His belief with regard to the spurious character of Bible and New Testament, as now edited, is therefore, also the belief of the present writer. In view of the recent revision of the Bible, and its many thousands of mistakes, mistranslations, and interpolations (some confessed to, and others withheld), it would ill become an opponent to take any one to task for refusing to believe in the authorised texts.

But the editors would object to one short sentence in the criticism under notice. Mr. Gerald Massey writes:

What is the use of taking your "Bible oath" that this thing is true, if the Book you are sworn upon is a magazine of falsehoods already exploded, or just going off?

Surely it is not a symbologist of Mr. G. Massey's powers and learning who would call the Book of the Dead, or the Vedas, or any other ancient Scripture, "a magazine of falsehoods." * Why not regard in the same light as all the others, the Old, and, in a still greater measure, the New Testament?

All of these are "magazines of falsehoods," if accepted in the exoteric dead-letter interpretations of their ancient, and especially their modern, theological glossarists.

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* The extraordinary amount of information collated by that able Egyptologist shows that he has thoroughly mastered the secret of the production of the New Testament. Mr. Massey knows the difference between the spiritual, divine and purely metaphysical Christos, and the made-up "lay figure" of the carnalized Jesus. He knows also that the Christian canon, especially the Gospels, Acts and Epistles, are made up of fragments of Gnostic wisdom, the groundwork of which is pre-Christian and built on the MYSTERIES of Initiation. It is the mode of theological presentation and the interpolated passages—such as in Mark, xvi, from verse 9 to the end—which make of the Gospels a "magazine of (wicked) falsehoods," and throw a slur on CHRISTOS. But the Occultist who discerns between the two currents (the true gnostic and the pseudo-Christian) knows that the passages free from theological tampering belong to archaic wisdom, and so does Mr. Gerald Massey, though his views differ from ours.

Each of these records has served in its turn as a means for securing power and of supporting the ambitious policy of an unscrupulous priesthood. All have promoted superstition, all made of their gods blood-thirsty and ever-damning Molochs and fiends, as all have made nations to serve the latter more than the God of Truth. But while cunningly-devised dogmas and intentional misinterpretations by scholiasts are beyond any doubt, “falsehoods already exploded,” the texts themselves are mines of universal truths. But for the world of the profane and sinners, at any rate—they were and still are like the mysterious characters traced by “the fingers of a man’s hand” on the wall of the Palace of Belshazzar: they need Daniel to read and understand them.

Nevertheless, TRUTH has not allowed herself to remain without witnesses. There are, besides great Initiates into scriptural symbology, a number of quiet students of the mysteries of archaic esotericism, of scholars proficient in Hebrew and other dead tongues, who have devoted their lives to unriddle the speeches of the Sphinx of the world-religions. And these students, though none of them has yet mastered all the “seven keys” that open the great problem, have discovered enough to be able to say: There was a universal mystery-language, in which all the World Scriptures were written, from Vedas to Revelation, from the Book of the Dead to the Acts. One of the keys, at any rate, the numerical and geometrical key * to the Mystery Speech is now rescued; an ancient language, truly, which up to this time remained hidden, but the evidences of which abundantly exist, as may be proven by undeniable mathematical demonstrations.

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* “The key to the recovery of the language so far as the writer’s efforts have been concerned was found in the use, strange to say, of the discovered integral ratio in numbers of diameter to circumference of a circle,” by a geometrician. “This ratio is 6561 for diameter and 20612 for circumference.” (Cabalistic MSS.) 6 In one of the future numbers of Lucifer more details will be given, with the permission of the discoverer.—Ed.7

If, indeed, the Bible is forced on the acceptance of the world in its dead-letter meaning, in the face of the modern discoveries by Orientalists and the efforts of independent students and kabalists, it is easy to prophesy that even the present new generations of Europe and America will repudiate it, as all the materialists and logicians have done. For, the more one studies ancient religious texts, the more one finds that the ground-work of the New Testament is the same as the ground-work of the Vedas, of the Egyptian theogony, and the Mazdean allegories. The atonements by blood—blood-covenants and blood-transferences from gods to men, and by men, as sacrifices to the gods—are the first key-note struck in every cosmogony and theogony; soul, life and blood were synonymous words in every language, pre-eminently with the Jews; and that blood-giving was life-giving. Many a legend among (geographically) alien nations ascribes soul and consciousness in newly-created mankind to the blood of the god-creators Berosus records a Chaldean legend ascribing the creation of a new race of mankind to the admixture of dust with the blood that flowed from the severed head of the god Belus. “On this account it is that men are rational, and partake of divine knowledge,” explains Berosus.* And Lenormant has shown (The Beginnings of History, etc., p. 52, footnote) that “the Orphics . . . said that the immaterial part of man, his soul [his life], sprang from the blood of Dionysos Zagreus, whom these Titans had torn to pieces. . . .”8 Blood “revivifies the dead”—i.e., interpreted metaphysically, it gives conscious life and a soul to the man of matter or clay—such as the modern materialist is now. The mystic meaning of the injunction, “Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves” [John, vi, 53], can never be understood or appreciated at its true occult value,

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* Cory’s Ancient Fragments, p. 59. So do Sanchoniathon and Hesiod, who both ascribe the vivifying of mankind to the spilt blood of the Gods. But blood and soul are one (nephesh), and the blood of the gods means here the informing soul.

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except by those who hold some of the seven keys, and yet care little for St. Peter. * These words, whether said by Jesus of Nazareth, or Jeshua Ben-Panthera, are the words of an INITIATE. They have to be interpreted with the help of three keys—one opening the psychic door, the second that of physiology, and the third that which unlocks the mystery of terrestrial being, by unveiling the inseparable blending of theogony with anthropology. It is for revealing a few of these truths, with the sole view of saving intellectual mankind from the insanities of materialism and pessimism, that mystics have often been denounced as the servants of Antichrist, even by those Christians who are most worthy, sincerely pious and respectable men.

The first key that one has to use to unravel the dark secrets involved in the mystic name of Christ, is the key which unlocked the door to the ancient mysteries of the primitive Aryans, Sabeans and Egyptians. The Gnosis supplanted by the Christian scheme was universal. It was the echo of the primordial wisdom-religion which had once been the heirloom of the whole of mankind; and, therefore, one may truly say that, in its purely metaphysical aspect, the Spirit of Christ (the divine logos) was present in humanity from the beginning of it.

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* The existence of these seven keys is virtually admitted, owing to deep research in the Egyptological lore, by Mr. G. Massey again. While opposing the teachings of Esoteric Buddhism—unfortunately misunderstood by him in almost every respect—in his Lecture on “The Seven Souls of Man and their Culmination in Christ,” he writes (p. 21):—

“. . . this system of thought, this mode of representation, this septenary of powers, in various aspects, had been established in Egypt at least seven thousand years ago, as we learn from certain allusions to Atum [the god ‘in whom the fatherhood was individualised as the begetter of an eternal soul,’ the seventh principle of the Theosophists] found in the inscriptions lately discovered at Sakkarah. I say in various aspects because the Gnosis of the Mysteries was at least sevenfold in its nature—it was Elemental, Biological, Elementary (human), Stellar, Lunar, Solar, and Spiritual—and nothing short of a grasp of the whole system can possibly enable us to discriminate the various parts, distinguish one from the other, and determine the which and the what, as we try to follow the symbolical Seven through their several phases of character.” 9

The author of the Clementine Homilies 10 is right; the mystery of Christos—now supposed to have been taught by Jesus of Nazareth—"was identical" with that which from the first had been communicated "to those who were worthy," as quoted in another lecture.* We may learn from the Gospel according to Luke, that the "worthy" were those who had been initiated into the mysteries of the Gnosis, and who were "accounted worthy" to attain that "resurrection from the dead" in this life . . . . "those who knew that they could die no more, being equal to the angels as sons of God and sons of the Resurrection." In other words, they were the great adepts of whatever religion; and the words apply to all those who, without being Initiates, strive and succeed, through personal efforts to live the life and to attain the naturally ensuing spiritual illumination in blending their personality—the "Son"—with the "Father," their individual divine Spirit, the God within them. This "resurrection" can never be monopolized by the Christians, but is the spiritual birth-right of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a Christ-man. On the other hand, those who choose to ignore the Christ (principle) within themselves, must die unregenerate heathens—baptism, sacraments, lip-prayers, and belief in dogmas notwithstanding.

In order to follow this explanation, the reader must bear in mind the real archaic meaning of the paronomasia involved in the two terms Chrêstos and Christos. The former means certainly more than merely "a good," an "excellent man," while the latter was never applied to any one living man, but to every Initiate at the moment of his second birth and resurrection.†

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* "Gnostic and Historic Christianity." 11

† "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John, iii, 5). Here the birth from above, the spiritual birth, is meant, achieved at the supreme and last initiation.

He who finds Christos within himself and recognises the latter as his only “way,” becomes a follower and an Apostle of Christ, though he may have never been baptised, nor even have met a “Christian,” still less call himself one.

H. P. B.

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—II—

[Lucifer, Vol. I, No. 4, December, 1887, pp. 299-310]

The word Chrêstos existed ages before Christianity was heard of. It is found used, from the fifth century B.C., by Herodotus, by Aeschylus and other classical Greek writers, the meaning of it being applied to both things and persons.

Thus in Aeschylus (Choëphoroe, 901) we read of :μαντεύματα τὰ πυθόχρηστα (pythochresta), the “oracles delivered by a Pythian God” (Greek-Engl. Lex.) through a pythoness; 12 and Pythochrêstos is the nominative singular of an adjective derived from chraô, χράω (Euripides, Ion, 1218).13 The later meanings coined freely from this primitive application, are numerous and varied. Pagan classics expressed more than one idea by the verb χράομαι, “consulting an oracle”; for it also means “fated,” doomed by an oracle, in the sense of a sacrificial victim to its decree, or—“to the WORD”; as chrêstêrion is not only “the seat of an oracle” but also “an offering to, or for, the oracle.” * Chrêstês, χρήστης , is one who expounds or explains oracles, “a prophet, a soothsayer”;†

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* The word χρεών is explained by Herodotus (7. 11. 7) 14 as that which an oracle declares, and τὸ χρεὼν is given by Plutarch (Lives: Nicias, xiv, b) as “fate,” “necessity.” Vide Herod., VII, 215; V, 109; and Sophocles, Philoctetes, 437.15

† See Liddell and Scott, Greek-English Lexicon.

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and chrêstêrios, χρηστήριος is one who belongs to, or is in the service of, an oracle, a god, or a "Master"; * this Canon Farrar's efforts notwithstanding †

All this is evidence that the terms Christ and Christians, spelt originally Chrêst and Chrêstians, χρηστιανοί,‡ were directly borrowed from the Temple terminology of the Pagans, and meant the same thing.

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* Hence of a Guru, "a teacher," and chela, a "disciple," in their mutual relations.

† In his recent work, The Early Days of Christianity, Canon Farrar remarks:—"Ps. xxxiv, 8, χρηστὸς, 'sweet' (Aug. dulcis, Vulg. suavis). Cf. Luke, v, 39; vi, 35. Some have supposed a pleasant play of words, founded on itacism, between chrêstos (sweet) and Christos (Christ) . . ." (Vol. I, p. 158, fnote). But there is nothing to suppose, since it began by a "play of words," indeed. The name Christus was not "distorted into Chrêstos," as the learned author would make his readers believe (I, p. 19), but it was the adjective and noun Chrêstos which became distorted into Christus, and applied to Jesus. In a footnote on the word "Chrêstian," occurring in the First Epistle of Peter (iv, 16), in which in the revised later MSS. the word was changed into Christian, Canon Farrar remarks again, ". . . perhaps we should read the ignorant heathen distortion, Chrêstian . . ." (I, p. 171, fnote). Most decidedly we should; for the eloquent writer should remember his Master's command to render unto Caesar that which is Caesar's. His dislike notwithstanding; Mr. Farrar is obliged to admit that the name Christian was first INVENTED, by the sneering, mocking Antiochians, as early as A.D. 44, but had not come into general use before the persecution by Nero. "Tacitus (Ann., xv, 44)," he says, "uses the word 'Christianos' with something of an apology. It is well known that in the N. T. it only occurs three times, and always involves a hostile sense (Acts, xi, 26; xxvi, 28), as it does in iv, 16" (Vol. I, p. 147, fnote). It was not Claudius alone who looked with alarm and suspicion on the Christians, so nicknamed in derision for their carnalizing a subjective principle or attribute, but all the pagan nations. For Tacitus, speaking of those whom the masses called "Christians," describes them as a set of men detested for their enormities and crimes. No wonder, for history repeats itself. There are, no doubt, thousands of noble, sincere, and virtuous Christian-born men and women now. But we have only to look at the viciousness of Christian "heathen" converts; at the morality of those proselytes in India, whom the missionaries themselves decline to take into their service, to draw a parallel between the converts of 1,800 years ago, and the modern heathens "touched by grace."

† Justin Martyr, Tertullian, Lactantius, Clemens Alexandrinus, and others spelt it in this way.

The God of the Jews was now substituted for the Oracle and the other gods; the generic designation “Chrêstos” became a noun applied to one special personage, and new terms such as Chrêstianoi and Chrêstodoulos, “a follower or server of Chrêstos”—were coined out of the old material. This is shown by Philo Judaeus, a monotheist, assuredly, using already the same term for monotheistic purposes. For he speaks of θεόχρηστος (theochrêstos), “God-declared,” or one who is declared by god, and of λόγια θεόχρηστα (logia theochrêsta), “sayings delivered by God”—which proves that he wrote at a time (between the first century B.C., and the first A.D.) when neither Christians nor Chrêstians were yet known under these names, but still called themselves the Nazarenes. The notable difference between the two words, χράω, “consulting or obtaining response from a god or oracle” (χρεώ being the Ionic earlier form of it), and χρίω (chrio), “to rub, to anoint” (from which the name Christos), have not prevented the ecclesiastical adoption and coinage from Philo’s expression θεόχρηστος of that other term θεόχριστος, “anointed by God.” Thus the quiet substitution of the letter 4 for 0 for dogmatic purposes, was achieved in the easiest way, as we now see.

The secular meaning of Chrêstos runs throughout the classical Greek literature pari passu with that given to it in the mysteries. Demosthenes saying ὦ χρηστέ (De corona, 318 [330]), means by it simply “you nice fellow”; Plato (in Phaedrus, 264 C) has χρηστὸς εἶ, ὅτι με ἡγεῖ — “you are an excellent fellow to think. . . . . ” 16 But in the esoteric phraseology of the temples “chrêstos,” *

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* Vide Liddell and Scott’s Greek-English Lexicon. Chrêstos is really one who is continually warned, advised, guided, whether by oracle or prophet. Mr. G. Massey is not correct in saying that “. . . . . The Gnostic form of the name Chrêst, or Chrêstos, denotes the Good God, not a human original,” for it denotes the latter, i.e., a good, holy man; but he is quite right when he adds that Chrêstianus signifies “sweetness, goodness, or benignity; an early version of Matthew Arnold’s ‘Sweetness and Light’.” “The Chrêstoi, as the Good people, were pre-extant. Numerous Greek inscriptions show that the departed, the hero, the saintly one—that is, the ‘Good’—was styled Chrêstos, or the Christ, and from this meaning of the ‘ Good ‘ does Justin, the primal apologist, derive the Christian name. This identifies it with the Gnostic source, and with the ‘ Good God ‘ who revealed himself according to Marcion—that is, the Un-Nefer or Good-opener of the Egyptian theology.”—(Agnostic Annual.) 17

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a Word which, like the participle Chrêstheis, is formed under the same rule, and conveys the same sense—from the verb χράομαι ("to consult a god")—answers to what we would call an adept, also a high chela, a disciple. It is in this sense that it is used by Euripides (Ion, 1320) 18 and by Aeschylus (I C).19 This qualification was applied to those whom the god, oracle, or any superior had proclaimed this, that, or anything else. An instance may be given in this case.

The words χρῆσεν οἰκιστῆρα used by Pindar (Odes: Pythia, IV, 6) 20 mean "the oracle proclaimed him the coloniser." In this case the genius of the Greek language permits that the man so proclaimed should be called χρηστός (Chrêstos). Hence this term was applied to every Disciple recognized by a Master, as also to every good man. Now, the Greek language affords strange etymologies. Christian theology has chosen and decreed that the name Christos should be taken as derived from χρίω χρισω (Chrisô), "anointed with scented unguents or oil." But this word has several significances. It is used by Homer, certainly, as applied to the rubbing with oil of the body after bathing (Iliad, XXIII, 186; also in Odyssey, IV, 252) 21 as other ancient writers do. Yet the word χριστης (Christês) means rather a white-washer, while the word Chrêstês (χρήστης) means priest and prophet, a term far more applicable to Jesus, than that of the "Anointed," since, as Nork shows on the authority of the Gospels, he never was anointed, either as king or priest.

In short, there is a deep mystery underlying all this scheme, which, as I maintain, only a thorough knowledge of the Pagan mysteries is capable of unveiling.* It is not w-hat the early Fathers, who had an object to achieve, may affirm or deny, that is the important point, but rather what is now the evidence for the real significance given to the two terms Chrêstos and Christos by the ancients in the pre-Christian ages. For the latter had no object to achieve, therefore nothing to conceal or disfigure, and their evidence is naturally the more reliable of the two. This evidence can be obtained by first studying the meaning given to these words by the classics, and then their correct significance searched for in mystic symbology.

Now Chrêstos, as already said, is a term applied in various senses. It qualifies both Deity and Man. It is used in the former sense in the Gospels, as in Luke (vi, 35), where it means "kind;" and "merciful," χρηστός ἐστιν ἐπὶ τοὺς, [and] in I Peter (ii, 3), where it is said, "Kind is the Lord," χρηστὸς ὁ Κύριος. On the other hand, it is explained by Clemens Alexandrinus as simply meaning a good man: "All who believe in Chrêst (a good man) both are, and are called Chrêstians, that is good men" (Strom., lib. II, ch. iv).23 The reticence of Clemens, whose Christianity, as King truly remarks in his The Gnostics and Their Remains, was no more than a graft upon the congenial stock of his original Platonism, is quite natural. He was an Initiate, a new Platonist, before he became a Christian, which fact, however much he may have fallen off from his earlier views, could not exonerate him from his pledge of secrecy.

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* Again I must bring forward what Mr. G. Massey says (whom I quote repeatedly because he has studied this subject so thoroughly and so conscientiously).

"My contention, or rather explanation," he says, "is that the author of the Christian name is the Mummy-Christ of Egypt, called the Karest, which was a type of the immortal spirit in man, the Christ within (as Paul has it), the divine offspring incarnated, the Logos, the Word of Truth, the Makheru of Egypt. It did not originate as a mere type! The preserved mummy was the dead body of any one that was Karest, or mummified, to be kept by the living; and, through constant repetition, this became a type of the resurrection from (not of!) the dead." 22 See the explanation of this further on.

And as a Theosophist and a Gnostic, one who knew, Clemens must have known that Christos was "the WAY," while Chrêstos was the lonely traveller journeying on to reach the ultimate goal through that "Path," which goal was Christos, the glorified Spirit of "TRUTH," the reunion with which makes the soul (the Son) ONE with the (Father) Spirit. That Paul knew it, is certain, for his own expressions prove it. For what do the words οὓς παλιν ὠδίνω ἄχρις οὗ μορφωθῆ χριστὸς ἐν ὑμῖν, or, as given in the authorised translations, "of whom I am again in travail until Christ be formed in you," mean, but what we give in its esoteric rendering, i.e., "until you find the Christos within yourselves as your only 'way'." (vide Galatians, iv, 19.)

Thus Jesus, whether of Nazareth or Lüd, * was a Chrêstos, as undeniably as that he never was entitled to the appellation of Christos, during his life-time and before his last trial. It may have been as Higgins thinks, who surmises that "the first name of Jesus may have been [illegible], the second χρησος, and the third χρισος. The word [illegible] was used before the H [cap. eta] was in use in the language." 25 But Rev. R. Taylor (in his answer to Pye Smith, p. 113) is quoted saying "The complimentary epithet CHRÊST . . . . . signified nothing more than a good man." 26

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* Or Lydda. Reference is made here to the Rabbinical tradition in the Babylonian Gemara, called Sepher Toldoth Jeshu, about Jesus being the son of one named Pandira, and having lived a century earlier than the era called Christian, namely, during the reign of the Jewish king Alexander Jannaeus and his wife Salome, who reigned from the year 106 to 79 B.C. Accused by the Jews of having learned the magic art in Egypt, and of having stolen from the Holy of Holies the Incommunicable Name, Jehoshua (Jesus) was put to death by the Sanhedrin at Lüd. He was stoned and then crucified on a tree, on the eve of Passover. The narrative is ascribed to the Talmudistic authors of Sotah and Sanhedrin, p. 19, Book of Jechiel. See Isis Unveiled, II, 201; Arnobius [Adv. Gentes, I, 43]; 24 Éliphas Lévi's La Science des Esprits [pp. 23-40], and "The Historical Jesus and Mythical Christ," a lecture by G. Massey.

Here again a number of ancient writers may be brought forward to testify that Christos (or Chreistos, rather) was, along with χρηστος == Hrêstos, an adjective applied to Gentiles before the Christian era. In Philopatris, 17, it is said: πάντα, εἰ τύχῃ γε χρηστὸς καὶ ἐν ἔθνεσι, i.e.,"If chrêstos chance to be even among the Gentiles," etc.27

Tertullian denounces in the 3rd chapter of his Apologeticus the word "Christianus" as derived by "crafty interpretation"; * Dr. John Jones, on the other hand, letting out the information, corroborated by good sources, that Hrêstos (χρηστος) "was the usual name given [to Christ] by the Gnostics, and even by unbelievers," assures us that the real name ought to be χριστος or Christos—thus repeating and supporting the original "pious fraud" of the early Fathers, a fraud which led to the carnalizing of the whole Christian system.† But I propose to show as much of the real meaning of all these terms as lies within my humble powers and knowledge. Christos, or the "Christ-condition," was ever the synonym of the "Mahatmic-condition," i.e., the union of the man with the divine principle in him. As Paul says (Ephes., iii, 17):

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* "Christianus vero, quantum interpretatio est, de unctione deducitur. Sed et cum perperam Chrestianus pronunciatur a vobis (nam nec nominis certa est noticia penes vos), de suavitate vel benignitate compositum est." 28 Canon Farrar makes a great effort to show such lapsus calami by various Fathers as the results of disgust and fear. ". . . . . There can be little doubt," he says (in The Early Days of Christianity, Vol. I, p. 60), ". . . that the name 'Christian' . . . . . was a nickname due to the wit of the Antiochenes . . . . . It is clear that the sacred writers avoided the name [Christians], because it was employed by their enemies . . . . . (Tac. Ann., xv, 44). It only became familiar when the virtues of Christians had shed lustre upon it . . . ." This is a very lame excuse, and a poor explanation to give for so eminent a thinker as Canon Farrar. As to the "virtues of Christians" ever shedding lustre upon the name, let us hope that the writer had in his mind's eye neither Bishop Cyril of Alexandria, nor Eusebius, nor the Emperor Constantine, of murderous fame, nor yet the Popes Borgia and the Holy Inquisition.

† Quoted by G. Higgins (See Vol. I, p. 570). 29

"κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν" "That you may find Christos in your inner man through knowledge," not faith, as translated; for Pistis is "knowledge," as will be shown further on.30

There is still another and far more weighty proof that the name Christos is pre-Christian. The evidence for it is found in the prophecy of the Erythraean Sibyl. We read in it ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ.31 Read esoterically, this string of meaningless detached nouns, which has no sense to the profane, contains a real prophecy—only not referring to Jesus—and a verse from the mystic catechism of the Initiate. The prophecy relates to the coming down upon the Earth of the Spirit of Truth (Christos), after which advent—that has once more nought to do with Jesus—will begin the Golden Age; the verse refers to the necessity before reaching that blessed condition of inner (or subjective) theophany and theopneusty, to pass through the crucifixion of flesh or matter. Read exoterically, the words "Iêsous Chreistos theou huios sôtêr stauros," meaning literally "Iesus, Christos, Son of God, Saviour, Cross," are most excellent handles to hang a Christian prophecy on, but they are pagan, not Christian.

If called upon to explain the names IÊSOUS CHREISTOS, the answer is: study mythology, the so-called "fictions" of the ancients, and they will give you the key. Ponder over Apollo, the solar god, and the "Healer," and the allegory about his son Janus (or Ion), his priest at Delphi, through whom alone could prayers reach the immortal gods, and his other son Asclepios, called the Sotêr, or Saviour. Here is a leaflet from esoteric history written in symbolical phraseology by the old Grecian poets.

The city of Chrisa * (now spelt Crisa), was built in memory of Kreousa (or Creüsa),

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* In the days of Homer, we find this city, once celebrated for its mysteries, the chief seat of Initiation, and the name of Chrêstos used as a title during the mysteries. It is mentioned in the Iliad, II, 520, as "Krisa" (Κρῖσα). Dr. Clarke suspected its ruins under the present site of` Krestona, a small town, or village rather, in Phocis, near the Crissaean Bay. (See E. D. Clarke, Travels in various Countries of Europe, Asia and Africa. 4th ed. Vol. VII, chap. vi, "Lebadéa to Delphi," p. 239.)

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daughter of King Erechtheus and mother of Janus (or Ion) by Apollo, in memory of the danger which Janus escaped.* We learn that Janus, abandoned by his mother in a grotto “to hide the shame of the virgin who bore a son,” was found by Hermes, who brought the infant to Delphi, nurtured him by his father’s sanctuary and oracle, where, under the name of Chrêsis (χρῆσις) Janus became first a Chrêstês (a priest, sooth-sayer, or Initiate), and then very nearly a Chrêstêrion, “a sacrificial victim,” † ready to be poisoned by his own mother, who knew him not, and who, in her jealousy, mistook him, on the hazy intimation of the oracle, for a son of her husband. He pursued her to the very altar with the intention of killing her—when she was saved through the pythoness, who divulged to both the secret of their relationship. In memory of this narrow escape, Creüsa, the mother, built the city of Chrisa, or Krisa. Such is the allegory, and it symbolizes simply the trials of Initiation ‡ Finding then that Janus, the solar God,

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* The root of χρητός (Chretos) and χρηστός (Chrêstos) is one and the same: χράω which means “consulting the oracle,” in one sense, but in another one “consecrated,” set apart, belonging to some temple, or oracle, or devoted to oracular services. On the other hand, the word χρε (χρεώ) means “obligation,” a “bond, duty,” or one who is under the obligation of pledges, or vows taken.

† The adjective χρηστός was also used as an adjective before proper names as a compliment, as in Plato’s Theaetetus, 166 A," οὗτος δὴ ὁ Σωκράτης ὁ χρηστός" 32 (here Socrates is the Chrêstos); and also as a surname, as shown by Plutarch (Vitae: Phocion, ch. x, sec. 2), who wonders how such a rough and dull fellow as Phocion could be surnamed Chrêstos..33

‡ There are strange features, quite suggestive, for an Occultist, in the myth (if one) of Janus. Some make of him the personification of Kosmos, others, of Coelus (heaven), hence he is “two-faced” because of his two characters of spirit and matter; and he is not only “Janus Bifrons” (two-faced), but also Quadrifrons—the perfect square, the emblem of the Kabbalistic Deity. His temples were built with four equal sides, with a door and three windows on each side.

and son of Apollo, the Sun, means the “Initiator” and the “Opener of the Gate of Light,” or secret wisdom of the mysteries; that he is born from Krisa (esoterically Chris), and that he was a Chrêstos through whom spoke the God; that he was finally Ion, the father of the Ionians, and, some say, an aspect of Asclepios, another son of Apollo, it is easy to get hold of the thread of Ariadne in this labyrinth of allegories. It is not the place here to prove side issues in mythology, however. It suffices to show the connection between the mythical characters of hoary antiquity and the later fables that marked the beginning of our era of civilization. Asclepios (Esculapius) was the divine physician, the “Healer,” the “Saviour,” Σωτήρ, as he was called, a title also given to Janus of Delphi; and IASO, the daughter of Asclepios, was the goddess of healing, under whose patronage were all the candidates for initiation in her father’s temple, the novices or chrêstoi, called “the sons of Iaso.” (Vide for name, Plutus, 701, by Aristophanes.)

Now, if we remember, firstly, that the names of IESUS in their different forms, such as Iasius, Iasion, Jason and Iasus, were very common in ancient Greece, especially among the descendants of Jasius (the Jasides), as also the number of the “sons of Iaso,” the Mystoï and future Epoptai (Initiates), why should not the enigmatical words in the Sibylline Book be read in their legitimate light, one that had nought to do with a Christian prophecy?

Mythologists explain it as an emblem of the four seasons of the year, and three months in each season, and in all of the twelve months of the year. During the mysteries of Initiation, however, he became the Day-Sun and the Night-Sun. Hence he is often represented with the number 300 in one hand, and in the other 65, or the number of days of the Solar year. Now Chanoch (Kanoch and Enoch in the Bible) is, as may be shown on Kabalistic authority, whether son of Cain, son of Seth, or the son of Methuselah, one and the same personage. As Chanoch (according to Fuerst), “he is the Initiator, Instructor—of the astronomical circle and solar year,” as son of Methuselah, who is said to have lived 365 years and been taken to heaven alive, as the representative of the Sun (or god). (See Book of Enoch.) This patriarch has many features in common with Janus who, exoterically, is Ion but Iao kabalistically, or Jehovah, the “Lord God of Generation,” the mysterious Yodh, or ONE (a phallic number). For Janus or Ion is also Consivium, a conserendo,34 because he presided over generation. He is shown giving hospitality to Saturn (Chronos, time), and is the Initiator of the year, or time divided into 365.

The secret doctrine teaches that the first two words ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ mean simply “son of Iaso, a Chrêstos,” or servant of the oracular God. Indeed IASÔ (Ἰᾶσώ) is in the Ionic dialect IÊSÔ (Ἰησώ), and the expression Ἰησοῦς (Iêsous) —in its archaic form, [ΙΗΣΟΥΣ— simply means “the son of Iaso or Iêsô,” the “healer,” i.e., ὁ Ἰησοῦς (υἱός). No objection, assuredly, can be taken to such rendering, or to the name being written Iêsô instead of Iaso, since the first form is Attic, therefore incorrect, for the name is Ionic. “Iêsô” from which “ho Iêsous” (son of Iêsô)—i.e., a genitive, not a nominative—is Ionic and cannot be anything else, if the age of the Sibylline book is taken into consideration. Nor could the Sibyl of Erythrae have spelt it originally otherwise, as Erythrae, her very residence, was a town in Ionia (from Ion or Janus) opposite Chios; and that the Ionic preceded the Attic form.

Leaving aside in this case the mystical signification of the now famous Sibylline sentence, and giving its literal interpretation only, on the authority of all that has been said, the hitherto mysterious words would stand: “Son of IASÔ, CHRÊSTOS (the priest or servant) (of the) SON of (the) GOD (Apollo) the SAVIOUR from the CROSS”—(of flesh or matter).*

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* Stauros became the cross, the instrument of crucifixion, far later, when it began to be represented as a Christian symbol and with the Greek letter T, the Tau (Lucian, Judicium Vocalium).35 Its primitive meaning was phallic, a symbol for the male and female elements; the great serpent of temptation, the body which had to be killed or subdued by the dragon of wisdom, the seven-vowelled solar Chnouphis or Spirit of Christos of the Gnostics, or, again, Apollo killing Python.

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RUINS OF THE TEMPLE OF THE SIBYL
Tivoli (anc. Tibur), Italy.

Truly, Christianity can never hope to be understood until every trace of dogmatism is swept away from it, and the dead letter sacrificed to the eternal Spirit of Truth, which is Horus, which is Crishna, which is Buddha, as much as it is the Gnostic Christos and the true Christ of Paul.

In the Travels of Dr. E. D. Clarke, the author describes a heathen monument found by him.

. . . . . within the sanctuary, behind the altar, we saw the fragments of a marble Béma, or Cathedra; upon the back of which we found the following inscription, exactly as it is here written, no part of it having been injured or obliterated; affording, perhaps, the only instance known of a sepulchral inscription upon a monument of this remarkable form:

This inscription ran thus ΧΡΗΣΤΟΣ ΠΡΩΤΟΥ ΘΕΣΣΑΛΟΣ ΛΑΡΕΙΣΑΙΟΣ ΠΕΛΑΣΓΙΩΤΗΣ ΕΤΩΝ ΙΗ ΗΡΩΣ; or, “Chrêstos, the first, a Thessalonian from Larissa, Pelasgiot, 18 years old Hêro,” Chrêstos the first (protou), why?36 Read literally the inscription has little sense; interpreted esoterically, it is pregnant with meaning. As Dr. Clarke shows, the word Chrêstos is found on the epitaphs of almost all the ancient Larissians; but it is preceded always by a proper name. Had the adjective Chrêstos stood after a name, it would only mean “a good man,” a posthumous compliment paid to the defunct, the same being often found on our own modern tumular epitaphs. But the word Chrêstos, standing alone and the other word, “protou,” following it, gives it quite another meaning, especially when the deceased is specified as a “hêro.” To the mind of an Occultist, the defunct was a neophyte, who had died in his 18th year of neophytism, * and stood in the first or highest class of discipleship, having passed his preliminary trials as a “hêro”; but had died before the last mystery, which would have made of him a “Christos,” an anointed, one with the spirit of Christos or Truth in him.

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* Even to this day in India, the candidate loses his name and, as also in Masonry, his age (monks and nuns also changing their Christian names at their taking the order or veil), and begins counting his years from the day he is accepted a chela and enters upon the cycle of initiations. Thus Saul was “a child of one year,” when he began to reign, though a grown-up adult. See I Samuel, xiii, 1, and Hebrew scrolls, about his initiation by Samuel.

He had not reached the end of the "Way," though he had heroically conquered the horrors of the preliminary theurgic trials.

We are quite warranted in reading it in this manner, after learning the place where Dr. Clarke discovered the tablet, which was, as Godfrey Higgins remarks, there, "where I should expect to find it; at Delphi, in the temple of the God called IE," who, with the Christians became Jah, or Jehovah, one with Christ Jesus. It was at the foot of Parnassus, in a gymnasium, "adjoining to the Castalian fountain which flowed by the ruins of CRISSA, probably the town called Crestona, into the Crissaean Bay."37 And again: "In the first part of its course from the [Castalian] fountain, it [the river] separates the remains of the GYMNASIUM, where the Monastery of Panaja now stands, from the village of Castri, as it probably did from the old city of Delphi. . . ."38—the seat of the great oracle of Apollo, of the town of Krisa (or Kreousa) the great centre of initiations and of the Chrêstoi of the decrees of the oracles, where the candidates for the last labour were anointed with sacred oils * before being plunged into their last trance of forty-nine hours' duration (as to this day, in the East), from which they arose as glorified adepts or Christoi.

. . . . . in the Clementine Recognitions it is announced that the father anointed his son with "oil that was taken from the wood of the Tree of Life, and from this anointing he is called the Christ"; whence the Christian name. This again is Egyptian. Horus was the anointed son of the father. The mode of anointing him from the Tree of Life, portrayed on the monuments, is very primitive indeed; and the Horus of Egypt was continued in the Gnostic Christ, who is reproduced upon the Gnostic stones as the intermediate link betwixt the Karest and the Christ, also as the Horus of both sexes. ("The Name and Nature of the Christ."—GERALD MASSEY.) 39

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* Demosthenes, De Corona, 259[313], declares that the candidates for initiation into the Greek mysteries were anointed with oil. So they are now in India, even in the initiation into the Yogi mysteries—various ointments or unguents being used.

Mr. G. Massey connects the Greek Christos or Christ with the Egyptian Karest, the “mummy type of immortality,” and proves it very thoroughly. He begins by saying that in Egyptian the “Word of Truth” is Ma-Kheru, and that it is the title of Horus. Thus, as he shows, Horus preceded Christ as the Messenger of the Word of Truth, the Logos or the manifestor of the divine nature in humanity. In the same paper he writes as follows:

The Gnosis had three phases—astronomical, spiritual, and doctrinal, and all three can be identified with the Christ of Egypt. In the astronomical phase the constellation Orion is called the Sahu, or mummy. The soul of Horus was represented as rising from the dead and ascending to heaven in the stars of Orion. The mummy-image was the preserved one, the saved, therefore a portrait of the Saviour, as a type of immortality. This was the figure of a dead man, which, as Plutarch and Herodotus tell us, was carried round at an Egyptian banquet when the guests were invited to look on it and eat and drink and be happy, because, when they died, they would become what the image symbolised—that is, they also would be immortal! This type of immortality was called the Karest, or Karust, and it was the Egyptian Christ. To Kares means to embalm, anoint, to make the Mummy as a type of the eternal; and, when made, it was called the Karest; so that this is not merely a matter of name for name, the Karest for the Christ.

We are able to get beyond a Greek word signifying the anointed, or greased; we can here identify a determinative in the domain of things.

This image of the Karest was bound up in a woof without a seam, the proper vesture of the Christ! No matter what the length of the bandage might be, and some of the mummy-swathes have been unwound that were 1,000 yards in length, the woof was from beginning to end without a seam. . . . . Now, this seamless robe of the Egyptian Karest is a very tell-tale type of the mystical Christ, who becomes historic in the Gospels as the wearer of a coat or chiton, made without a seam, which neither the Greek nor the Hebrew fully explains, but which is explained by the Egyptian Ketu for the woof, and by the seamless robe or swathing without seam that was made for eternal wear and worn by the Mummy-Christ, the image of immortality in the tombs of Egypt. . . . . .

. . . . Further, Jesus is put to death in accordance with the instructions given for making the Karest. Not a bone must be broken. The true Karest must be perfect in every member. “This is he who comes out sound; whom men know not is his name.”

In the Gospels Jesus rises again with every member sound, like the perfectly-preserved Karest, to demonstrate the physical resurrection of the mummy. But, in the Egyptian original, the mummy transforms. The deceased says: “I am spiritualised. I am become a soul. I rise as a God.” This transformation into the spiritual image, the Ka, has been omitted in the Gospel, and, as a result, the Christian Christ is neither physical nor spiritual; the Gnostic types having been continued without the Gnosis. [pp. 9-10.]

. . . . This spelling of the name as Chrest or Chrést in Latin is supremely important, because it enables me to prove the identity with the Egyptian Karest or Karust, the name of the Christ as the embalmed mummy, which was the image of the resurrection in Egyptian tombs, the type of immortality, the likeness of the Horus, who rose again and made the pathway out of the sepulchre for those who were his disciples or followers. Moreover, this type of the Karest or Mummy-Christ is reproduced in the Catacombs of Rome. No representation of the supposed historic resurrection of Jesus has been found on any of the early Christian monuments. But, instead of the missing fact, we find the scene of Lazarus being raised from the dead. This is depicted over and over again as the typical resurrection where there is no real one! The scene is not exactly in accordance with the rising from the grave in the Gospel. It is purely Egyptian, and Lazarus is an Egyptian mummy! Thus Lazarus, in each representation, is the mummy-type of the resurrection; Lazarus is the Karest, who was the Egyptian Christ, and who is reproduced by Gnostic art in the Catacombs of Rome as a form of the Gnostic Christ, who was not and could not become an historical character.

Further, as the thing is Egyptian, it is probable that the name is derived from Egyptian. If so, Laz (equal to Ras) means to be raised up, while aru is the mummy by name. With the Greek terminal s this becomes Lazarus. In the course of humanizing the mythos the typical representation of the resurrection found in the tombs of Rome and Egypt would become the story of Lazarus being raised from the dead. This Karest type of the Christ in the Catacombs is not limited to Lazarus. [pp. 12-13.]

By means of the Karest type the Christ and the Christians can both be traced in the ancient tombs of Egypt. The mummy was made in this likeness of the Christ. It was the Christ by name, identical with the Chrestoi of the Greek Inscriptions. Thus the honoured dead, who rose again as the followers of Horus-Makheru, the Word of Truth, are found to be the Christians , on the Egyptian monuments.

Ma-Kheru is the term that is always applied to the faithful ones who win the crown of life and wear it at the festival which is designated “Come thou to me”—an invitation by Horus the Justifier to those who are the “Blessed ones of his father, Osiris”—they who, having made the Word of Truth the law of their lives, were the Justified= οἱ χρηστοί, the Christians, on earth. [p. 12.]

In a fifth century representation of the Madonna and child from the cemetery of St. Valentinus, the new-born babe lying in a box or crib is also the Karest, or mummy-type, further identified as the divine babe of the solar mythos by the disk of the sun and the cross of the equinox at the back of the infant’s head. Thus the child-Christ of the historic faith is born, and visibly begins in the Karest image of the dead Christ, which was the mummy-type of the resurrection in Egypt for thousands of years before the Christian era. This doubles the proof that the Christ of the Christian Catacombs was a survival of the Karest of Egypt.

Moreover, as Didron shows, there was a portrait of the Christ who had his body painted red!* It was a popular tradition that the Christ was of a red complexion. This, too, may be explained as a survival of the Mummy-Christ. It was an aboriginal mode of rendering things tapu by colouring them red. The dead corpse was coated with red ochre—a very primitive mode of making the mummy, or the anointed one. Thus the God Ptah tells Rameses II that he has “re-fashioned his flesh in vermilion.” Besides which, the Initiated in the Greek mysteries were daubed or anointed with clay (Demosthenes, De corona, 313). This anointing with red ochre is called Kura by the Maori, who likewise made the Karest or Christ.

We see the mummy-image continued on another line of descent when we learn that, among other pernicious heresies and deadly sins with which the Knights Templars were charged, was the impious custom of adoring a Mummy that had red eyes. Their Idol, called Baphomet, is also thought to have been a mummy. . . . . The Mummy was the earliest human image of the Christ.

I do not doubt that the ancient Roman festivals called the Charistia were connected in their origin with the Karest and the Eucharist as a celebration in honour of the manes of their departed kith and kin, for whose sakes they became reconciled at the friendly gathering once a year.

It is here, then, we have to seek the essential connection between the Egyptian Christ, the Christians, and the Roman Catacombs.

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* Because he is cabalistically the new Adam, the “celestial man,” and Adam was made of red earth. [Footnote by H. P. B.]

These Christian Mysteries, ignorantly explained to be inexplicable, can be explained by Gnosticism and Mythology, but in no other way. It is not that they are insoluble by human reason, as their incompetent, howsoever highly paid, expounders now-a-days pretend. That is but the puerile apology of the unqualified for their own helpless ignorance—they who have never been in possession of the gnosis or science of the Mysteries by which alone these things can be explained in accordance with their natural genesis. In Egypt only can we read the matter to the root, or identify the origin of the Christ by nature and by name, to find at last that the Christ was the Mummy-type, and that our Christology is mummified mythology. [pp. 13-14.] (Agnostic Annual.) 40

The above is an explanation on purely scientific evidence, but, perhaps, a little too materialistic, just because of that science, notwithstanding that the author is a well-known Spiritualist. Occultism pure and simple finds the same mystic elements in the Christian as in other faiths, though it rejects as emphatically its dogmatic and historic character. It is a fact that in the terms Ἰησοῦς ὁ χριστός (See Acts, v, 42; ix, 34; I Cor., iii, 11, etc.), the article Ò designating "Christos," proves it simply a surname, like that of Phocion, who is referred to as Φωκίων ὁ χρηστός (Plutarch, Vitae).41 Still, the personage (Jesus) so addressed—whenever he lived—was a great Initiate and a "Son of God."

For, we say it again, the surname Christos is based on, and the story of the Crucifixion derived from, events that preceded it. Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type; the voluntary sacrifice of the logoi—the rays of the one LOGOS, the direct manifested emanation from the One ever-concealed Infinite and Unknown—whose rays incarnated in mankind. They consented to fall into matter, and are, therefore, called the "Fallen Ones." This is one of those great mysteries which can hardly be touched upon in a magazine article, but shall be noticed in a separate work of mine, The Secret Doctrine, very fully.

Having said so much, a few more facts may be added to the etymology of the two terms.

Χριστός being the verbal adjective in Greek of χρίω, "to be rubbed on," as ointment or salve, and the word being finally brought to mean "the Anointed One," in Christian theology; and Kri, in Sanskrit, the first syllable in the name of Krishna, meaning "to pour out, or rub over, to cover with," * among many other things, this may lead one as easily to make of Krishna, "the anointed, one." Christian philologists try to limit the meaning of Krishna's name to its derivation from Krish, "black"; but if the analogy and comparison of the Sanskrit with the Greek roots contained in the names of Chrêstos, Christos, and Chrishna, are analyzed more carefully, it will be found that they are all of the same origin.†

In "Böckh's Christian Inscriptions, numbering 1,287, there is no single instance of an earlier date than the third century wherein the name is not written Chrêst or Chreist. ["The Name and Nature of the Christ," by G. Massey, The Agnostic Annual.] 42

Yet none of these names can be unriddled, as some Orientalists imagine, merely with the help of astronomy and the knowledge of zodiacal signs in conjunction with phallic symbols. Because, while the sidereal symbols of the mystic characters or personifications in Purânas or Bible, fulfill astronomical functions, their spiritual anti-types rule invisibly, but very effectively, the world.

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* Hence the memorialising of the doctrine during the MYSTERIES. The pure monad, the "god" incarnating and becoming Chrêstos, or man, on his trial of life, a series of those trials led him to the crucifixion of flesh, and finally into the Christos condition.

† On the best authority the derivation of the Greek Christos is shown from the Sanskrit root ghrish, "rub"; thus: gharsh-â-mi-to, "to rub," and ghrish-˜a-s, "flayed, sore." Moreover, Krish, which means in one sense to plough and make furrows, means also to cause pain, " to torture, to torment," and ghrish-˜a-s, "rubbing"—all these terms relating to Chrêstos and Christos conditions. One has to die in Chrêstos, i.e., kill one's personality and its passions, to blot out every idea of separateness from one's "Father," the Divine Spirit in man; to become one with the eternal and absolute Life and Light (SAT) before one can reach the glorious state of Christos, the regenerated man, the man in spiritual freedom.

They exist as abstractions on the higher plane, as manifested ideas on the astral, and become males, females and androgyne powers on this lower plane of ours. Scorpio, as Chrêstos-Meshiac, and Leo, as Christos-Messiah, antedated by far the Christian era in the trials and triumphs of Initiation during the Mysteries, Scorpio standing as symbol for the latter, Leo for the glorified triumph of the "sun" of truth. The mystic philosophy of the allegory is well understood by the author of The Source of Measures, who writes:

. . . . . One [Chrêstos], as causing himself to go down into the pit [of Scorpio, or incarnation in the womb], for the salvation of the world; this was the sun shorn of his golden rays, and crowned with blackened * ones (symbolizing this loss), as the thorns: The other was the triumphant Messiah, mounted up to the summit of the arch of heaven, personated as the Lion of the tribe of Judah. In both instances he had the cross; once in humiliation (or the son of copulation), and once holding it in his control, as the law of creation, He being Jehovah. . . .43

in the scheme of the authors of dogmatic Christianity. For, as the same author shows further, John, Jesus and even Apollonius of Tyana

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* The Orientalists and Theologians are invited to read over and study the allegory of Viśwakarman, the " Omnificent," the Vedic God, the architect of the world, who sacrificed himself to himself or the world, after having offered up all worlds, which are himself, in a "Sarva Medha" (general sacrifice)—and ponder over it. In the Purânic allegory, his daughter Yoga-siddha, "Spiritual consciousness," the wife of Surya, the Sun, complains to him of the too great effulgence of her husband; and Viśwakarman, in his character of Takshaka, "wood cutter and carpenter," placing the Sun upon his lathe, cuts away a part of his brightness. Surya looks, after this, crowned with dark thorns instead of rays, and becomes Vikarttana ("shorn of his rays"). All these names are terms which were used by the candidates when going through the trials of Initiation. The Hierophant-Initiator personated Viśwakarman, the father, and the general artificer of the gods (the adepts on earth), and the candidate—Surya, the Sun, who had to kill all his fiery passions and wear the crown of thorns while crucifying his body before he could rise and be re-born into a new life as the glorified "Light of the World"—Christos. No Orientalist seems to have ever perceived the suggestive analogy, let alone to apply it!

“were but epitomizers of the history of the same sun, under differences of aspect or condition.” * 44 The explanation, he says,

is simple enough, when it is considered that the names Jesus, Hebrew : *, and Apollonius, or Apollo, are alike names of the sun in the heavens; and necessarily the history of the one, as to his travels through the signs, with the personifications of his sufferings, triumphs, and miracles, could be but the history of the other, where there was a wide-spread, common method of describing those travels by personification.45

The fact that the Secular Church was founded by Constantine, and that it was a part of hid decree “that the venerable day of the Sun should be the day set apart for the worship of Jesus Christ as Sun-day,” shows that they knew well in that “Secular Church” that the allegory rested “upon an astronomical basis,” as the author affirms.46 Yet, again, the circumstance that both Purânas and Bible are full of solar and astronomical allegories, does not militate against that other fact that all such scriptures in addition to these two are closed books to the scholars “having authority.” (!) Nor does it affect that other truth, that all those systems are not the work of mortal man, nor are they his invention in their origin and basis.

Thus “Christos,” under whatever name, means more than Karest, a mummy, or even the “anointed” and the elect of theology. Both of the latter apply to Chrêstos, the man of sorrow and tribulation, in his physical, mental, and psychic conditions, and both relate to the Hebrew Meshiach

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* The author of The Source of Measures thinks that this “serves to explain why it has been that the Life of Apollonius of Tyana, by Philostratus, has been so persistently kept back from translation and from popular reading. Those who have studied it in the original have been forced to the comment that either the Life of Apollonius has been taken from the New Testament, or that the New Testament narratives have been taken from the Life of Apollonius, because of the manifest sameness of the means of construction of the narratives” (p. 260).

(from whence Messiah) condition, as the word is etymologised * by Fuerst, and the author of The Source of Measures, p. 255. Christos is the crown of glory of the suffering Chrêstos of the mysteries, as of the candidate to the final UNION, of whatever race and creed. To the true follower of the SPIRIT OF TRUTH, it matters little, therefore, whether Jesus, as man and Chrêstos, lived during the era called Christian, or before, or never lived at all. The Adepts, who lived and died for humanity, have existed in many and all the ages, and many were the good and holy men in antiquity who bore the surname or title of Chrêstos before Jesus of Nazareth, otherwise Jesus (or Jehoshua) Ben Pandira was born.†

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* "The word ש ר ח : shiach, is in Hebrew the same word as a verbal, signifying to go down into the pit. As a noun, it also means pit, place of thorns; also, the complaining word. The hifil participle of this word is (* : /, or Meshiach, or the Greek Messias, or Christ, and means 'he who causes to go down into the pit'" 47 (or hell, in dogmatism). In esoteric philosophy, this going down into the pit has the most mysterious significance. The Spirit "Christos," or rather the "Logos" (read Logoi), is said to "go down into the pit," when it incarnates in flesh, is born as a man. After having robbed the Elohim (or gods) of their secret, the pro-creating "fire of life," the Angels of Light are shown cast down into the pit or abyss of matter, called Hell, or the bottomless pit, by the kind theologians. This, in Cosmogony and Anthropology. During the Mysteries, however, it is the Chrêstos, neophyte (as man), etc., who had to descend into the crypts of Initiation and trials; and finally, during the hours of which the new Initiate has the last and final mysteries of being divulged to hi. Hades, Scheol, or Patala, are all one. The same takes place in the East now, as took place 2,000 years ago in the West, during the MYSTERIES.

† Several classics bear testimony to this fact. Lucian (Iupp. Conf., 16) says Φωκίων ὁ χρηστός, and Φωκίων ὁ ἐπίκλην (λεγόμενος, surnamed) χρηστός.48 In Phaedrus, 266 E, it is written, "you mean Theodorus the Chrêstos." Τὸν χρηστὸν λέγεις Θεόδωρον. Plutarch shows the same; and Χρηστος—Chrêstos, is the proper name (see the word in Thesaur. Steph.)49 of an orator and disciple of Herodes Atticus.

Therefore, one may be permitted to conclude, with good reason, that Jesus, or Jehoshua, was like Socrates, like Phocion, like Theodorus, and so many others surnamed Chrêstos, i.e., the "good, and excellent," the gentle, and the holy Initiate, who showed the "way" to the Christos condition, and thus became himself "the Way" in the hearts of his enthusiastic admirers. The Christians, as all the "Hero-worshippers," have tried to throw into the back-ground all the other Chrêstoi, who have appeared to them as rivals of their Man-God. But if the voice of the MYSTERIES has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Crêsa have long ago been made the tombs of a Science once as colossal in the West as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity, and may even be the last of its name

H.P.B.

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[Lucifer, Vol. I, No. 6, February, 1888, pp. 490-496]

No one can be regarded as a Christian unless he professes or is supposed to profess, belief in Jesus, by baptism, and in salvation, "through the blood of Christ." To be considered a good Christian, one has, as a conditio sine qua non, to show faith in the dogmas expounded by the Church and to profess them; after which a man is at liberty to lead a private and public life on principles diametrically opposite to those expressed in the Sermon on the Mount. The chief point and that which is demanded of him is, that he should have—or pretend to have—a blind faith in, and veneration for, the ecclesiastical teachings of his special Church.

“Faith is the key of Christendom,” saith Chaucer, and the penalty for lacking it is as clearly stated as words can make it, in St. Mark’s Gospel, Chapter xvi, verse 16th: “He that believeth and is baptised shall be saved; but he that believeth not shall be damned.”

It troubles the Church very little that the most careful search for these words in the oldest texts during the last centuries, remained fruitless; or, that the recent revision of the Bible led to a unanimous conviction in the truth-seeking and truth-loving scholars employed in that task, that no such un-Christ-like sentence was to be found, except in some of the latest, fraudulent texts. The good Christian people has assimilated the consoling words, and they had become the very pith and marrow of their charitable souls. To take away the hope of eternal damnation, for all others except themselves, from these chosen vessels of the God of Israel, was like taking their very life. The truth-loving and God-fearing revisers got scared; they left the forged passage (an interpolation of eleven verses, from the 9th to the 20th), and satisfied their consciences with a foot-note remark of a very equivocal character, one that would grace the work and do honour to the diplomatic faculties of the craftiest Jesuits. It tells the “believer” that:—

The two oldest Greek manuscripts, and some other authorities omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel*

—and explains no furhter.

But the two “oldest Greek MSS.” omit the verses nolens volens, as these have never existed. And the learned and truth-loving revisers know this better than any of us do; yet the wicked falsehood is printed at the very seat of Protestant Divinity, and it is allowed to go on, glaring into the faces of coming generations of students of theology and, hence, intot hose of their future parishioners. Neither can be, nor are they deceived by it, yet both pretend belief in the authenticity of the cruel words worthy of a theological Satan.

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* Vide “The Gospel according to St. Mark,” in the revised edition printed for the Universities of Oxford and Cambridge, 1881.

And this Satan-Moloch is their own God of infinite mercy and justice in Heaven, and the incarnate symbol of love and charity on Earth—blended in one!

Truly mysterious are you paradoxical ways, oh—Churches of Christ!

I have no intention of repeating here stale arguments and logical exposés of the whole theological scheme; for all this has been done, over and over again, and in a most excellent way, by the ablest "Infidels" of England and America. But I may briefly repeat a prophecy which is a self-evident result of the present state of men's minds in Christendom. Belief in the Bible literally, and in a carnalised Christ, will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all Christendom, and with it, belief even in a Christos, as pure Spirit. The very name has now become obnoxious, and theological Christianity must die out, never to resurrect again in its present form. This, in itself, would be the happiest solution of all, were there no danger from the natural reaction which is sure to follow: crass materialism will be the consequence and the result of centuries of blind faith, unless the loss of old ideals is replaced by other ideals, unassailable, because universal, and built on the rock of eternal truths instead of the shifting sands of human fancy. Pure immateriality must replace, in the end, the terrible anthropomorphism of those ideals in the conceptions of our modern dogmatists. Otherwise, why should Christian dogmas—the perfect counterpart of those belonging to other exoteric and pagan religions—claim any superiority? The bodies of all these were built upon the same astronomical and physiological (or phallic) symbols. Astrologically, every religious dogma the world over, may be traced to, and located in, the Zodiacal signs and the Sun. And so long as the science of comparative symbology or any theology has only two keys to open the mysteries of religious dogmas—and these two only very partially mastered, how can a line demarcation be drawn, or any difference made between the religious of say, Chrishna and Christ. between salvation through the blood of the "first-born primeval male" of one faith, and that of the "only begotten Son" of the other, far younger, religion?

Study the Vedas: read even the superficial, often disfigured writings of our great Orientalists, and thing over what you will have learnt. Behold Brahmans, Egyptian Hierophants, and Chaldean Magi, teaching several thousand years before our era that the gods themselves had been only mortals (in previous births) until they won their immortality by offering their blood to their Supreme God or chief. The Book of the Dead teaches that mortal man "became one with the gods through an interflow of a common life in the common blood of the two." Mortals gave the blood of their first-born sons in sacrifice to the Gods. In his Hinduism, p. 36, Professor Monier Williams, translating from the Taittiriya Brâhmana, writes:—"By means of the sacrifice the gods obtained heaven." And in the Tandya Brâhmana:—"The lord of creatures (prajâ-pati) offered himself a sacrifice for the gods." . . . And again in the Satapatha Brâhmana:—"He who, knowing this, sacrifices with the Purusha-medha, or the sacrifice of the primeval male, becomes everything."

Whenever I hear the Vedic rites discussed and called "disgusting human sacrifices," and cannibalism (sic), I feel always inclined to ask, where's the difference? Yet there is one, in fact; for while Christians are compelled to accept the allegorical (though, when understood, highly philosophical) drama of the New Testament Crucifixion, as that of Abraham and Isaac literally,* Brahmanism—its philosophical schools at any rate—teaches its adherents, that his (pagan) sacrifice of the "primeval male" is a purely allegorical and philosophical symbol. Read in their dead-letter meaning, the four gospels are simply slightly altered versions of what the Church proclaims as Satanic plagiarism (by anticipation) of Christian dogmas in Pagan religions. Materialism has a perfect right to find in all of them the same sensual worship and "solar" myths as anywhere else.

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* Vide "The Soldier's Daughter," in this number, by the Rev. T. G. Headley, and notice the desperate protest of this true Christian, against the literal acceptance of the "blood sacrifices," "Atonement by blood," etc., in the Church of England. The reaction begins: another sign of the time.50

Analysed and criticised superficially and on its dead-letter face, Professor Joy (Man before Metals, pp. 189-190) finding in the Swastika, the crux ansata, and the cross pure and simples, mere sexual symbols—is justified in speaking as he does Seeing that

The father of the sacred fire [in India] bore the name of Twashtri, that is the divine carpenter who mad the Swastika and the Pramanthâ, whose friction produced the divine child Agni (in Latin Ignis); that his mother was named Maya; he himself, styled Akta (anointed, χριστός) after the priests had poured upon his head the spirituous soma and on his body butter purified by sacrifice. . . .

seeing all this he has a full right to remark that:

. . . . . the close resemblance which exists between certain ceremonies of the worship of Agni and certain rites of the Catholic religion may be explained by their common origin, at least up to a certain point. Agni in the condition of Akta (anointed) is suggestive of Christ; Maya, Mary, his mother; Twashtri, St. Joseph, the carpenter of the Bible.

Has the professor of the Science Faculty of Toulouse explained anything by drawing attention to that which anyone can see? Of course not. But if, in his ignorance of the esoteric meaning of the allegory he has added nothing to human knowledge, he has on the other hand destroyed faith in many of his pupils in both the "divine origin" of Christianity and its Church and helped to increase the number of Materialists. For surely, no man, once he devotes himself to such comparative studies, can regard the religion of the West in any light but that of a pale and enfeebled copy of older and nobler philosophies.

The origin of all religions—Judaeo-Christianity included—is to be found in a few primeval truths, not one of which can be explained apart from all the others, as each is a complement of the rest in some one detail. And they are all, more or less, broken rays of the same Sun of truth, and their beginnings have to be sought in the archaic records of the Wisdom-Religion.

Without the light of the latter, the greatest scholars can see but the skeletons thereof covered with masks of fancy, and based mostly on personified Zodiacal signs.

A thick film of allegory and blinds, the “dark sayings” of fiction and parable, thus covers the original esoteric texts from which the New Testament—as now known—was compiled. Whence, then, the Gospels, the life of Jesus of Nazareth? Has it not been repeatedly stated that no human, mortal brain could have invented the life of the Jewish Reformer, followed by the awful drama on Calvary? We say on the authority of the esoteric Eastern School, that all this came from the Gnostics, as far as the name Christos and the astronomico-mystical allegories are concerned, and from the writings of the ancient Tanaïm as regards the Kabalistic connection of Jesus or Joshua, with the Biblical personifications. One of these is the mystic esoteric name of Jehovah—not the present fanciful God of the profane Jews ignorant of their own mysteries, the God accepted by the still more ignorant Christians—but the compound Jehovah of the pagan Initiation. This is proven very plainly by the glyphs or mystic combinations of various signs which have survived to this day in the Roman Catholic hieroglyphics.

The Gnostic Records contained the epitome of the chief scenes enacted during the mysteries of Initiation, since the memory of man; though even that was given out invariably under the garb of semi-allegory, whenever entrusted to parchment of paper. But the ancient Tanaïm, the Initiates from whom the wisdom of the Kabala (oral tradition) was obtained by the later Talmudists, had in their possession the secrets of the mystery-language, and it is in this language that the Gospels were written.* He alone who has mastered the esoteric cypher of antiquity—the secret meaning of the numerals, a common property at one time of all nations—has the full proof of the genius which was displayed in the blending of the purely Egypto-Jewish, Old Testament allegories and names, and those of the pagan-Greek Gnostics, the most refined of all the mystics of that day.

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* Thus while the three Synoptics display a combination of the pagan Greek and Jewish symbologies, the Revelation is written in the mystery language of the Tanaïm—the relic of Egyptian and Chaldean wisdom—and St. John’s Gospels is purely Gnostic.

Bishop Newton proves it himself quite innocently, by showing that “St. Barnabas, the companion of St. Paul, in his epistle (ch. ix) discovers . . . . the names of Jesus crucified in the number 318,” namely, Barnabas finds it in the mystic Greek I H T—the tau being the glyph of the cross. On this, a Kabalist, the author of an unpublished MS. on the Key of Formation of the Mystery Language, observes:51

But this is but a play upon the Hebrew letters Jod, Cheth, and Shin, from whence the I H S as the monogram of Christ coming down to our day, and this read as : י ה ש or 381, the sum of the letter being 318 or the number of Abraham and his Satan, and of Joshua and his Amalek. True it is also the number of Jacob and his antagonist as could be shown. Godfrey Higgins gives the authority for the number 608. It is the number of Melchizedek’s name, for the value of the last in 304 and Melchizedek was the priest of the Most High God, without beginning nor ending of days.

The solution and secret of Melchizedek are found in the fact that.

It has been said in the ancient Pantheons the two planets which had existed from eternity [aeonic eternity], and were eternal, were the sun and the moon, or Osiris and Isis, hence this term of without beginning nor ending of days. 304 multiplied by two is 608. So also the numbers are in the word Seth, who was a type of the year. There are a number of authorities for the number 888 as applying to the name of Jesus Christ, and as said this is in antagonism to the 666 of the Anti-Christ. . . . . The stable value in the name of Joshua was the number 365, the indication of the solar year, while Jehovah delighted in being the indication of the lunar year—and Jesus Christ was both Joshua and Jehovah in the Christian Pantheon. . . .

This is but an illustration to our point to prove that the Christian application of the compound name Jesus-Christ is all based on Gnostic and Eastern mysticism. It was only right and natural that Chroniclers like the initiated Gnostics, pledged to secrecy, should viel or cloak the final meaning of their oldest and most sacred teachings.

The right of the Church fathers to cover the whole with an epitheme of euhemerized fancy is rather more dubious.* The Gnostic Scribe and Chronicler deceived no one. Every Initiate into the Archaic gnosis—whether of the pre-Christian or post-Christian period—knew well the value of every word of the "mystery-language." For these Gnostics—the inspirers of primitive Christianity—were "the most polite, the most learned and most wealthy of the Christian name," as Gibbon has it.52 Neither they, nor their humbler followers, were in danger of accepting the dead letter of their own texts. But it was different with the victims of the fabricators of what is now called orthodox and historic Christianity. Their successors have all been made to fall into the mistakes of the "foolish Galatians" reproved by Paul, who, as he tells them (Gal., iii, 1-5), having begun (by believing) in the Spirit (of Christos), "ended by believing in the flesh,"—i.e., a corporeal Christ. For such is the true meaning of the Greek sentence, "ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε."†53 That Paul was a gnostic, a founder of a new sect of gnosis which recognized, as all other gnostic sects did, a "Christ-Spirit," though it went against its opponents, the rival sects, is sufficiently clear to all but dogmatists and theologians. Nor is it less clear that the primitive teachings of Jesus, whenever he may have lived, could be discovered only in Gnostic teachings; against which discovery, the falsifiers who dragged down Spirit into matter, thus degrading the noble philosophy of primeval Wisdom-Religion, have taken ample precautions from the first.

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* "The Claim of Christianity to possess Divine Authority rests on the ignorant Belief that the Mystical Christ could and did become a person, whereas the Gnosis proves the Corporeal Christ to be only a counterfeit Presentment of the Trans-Corporeal Man; consequently, Historical portraiture is, and ever must be, a fatal mode of falsifying and discrediting the Spiritual Reality." (G. Massey, "Gnostic and History Christianity.")

† This sentence analyzed means "Shall you, who in the beginning looked to the Christ-Spirit, now end by believing in a Christ of flesh," or it means nothing. The verb ἐπιτελουμαι has not the meaning of "becoming perfect," but of "ending by," becoming so. Paul's lifelong struggle with Peter and others, and what he himself tells of his vision of a spiritual Christ and not of Jesus of Nazareth, as in the Acts—are so many proofs of this.

The works of Basilides alone—"the philosopher devoted to the contemplation of Divine things," as Clement describes him—the 24 volumes of his Interpretations upon the Gospels—were all burned by order of the Church, Eusebius tells us (Hist. Eccles., Book IV, chap. 7). 54

As these Interpretations were written at a time when the Gospels we have now, were not yet in existence,* here is a good proof that the Evangel, the doctrines of which were delivered to Basilides by the Apostle Matthew, and Glaucias, the disciple of Peter (Clemens Alexandrinus, Strom., VII, ch. xvii), 56 must have differed widely from the present New Testament. Nor can these doctrines be judged by the distorted accounts of them left to posterity by Tertullian. Yet even the little this partisan fanatic gives, shows the chief gnostic doctrines to be identical, under their own peculiar terminology and personations, with those of the Secret Doctrine of the East. For,

. . . . . Discussing Basilides, the "pious, god-like, theosophic philosopher," as Clement of Alexandria thought him, Tertullian exclaims: "After this, Basilides, the heretic, broke loose.† He asserted that there is a Supreme God, by name Abraxas, by whom Mind [Mahat] was created whom the Greeks called Nous. From her emanated the Word; from the Word, Providence; from Providence, Virtue and Wisdom; from these two again, Virtues, Principalities,‡ and Powers were made; thence infinite productions and emissions of angels.

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* See Supernatural Religion, Vol. II, chap. "Basilides."55

† It was asked in Isis Unveiled "were not the views of the Phrygian Bishop Montanus, also deemed a HERESY by the Church of Rome? It is quite extraordinary to see how easily that Church encourages the abuse of one heretic, Tertullian, against another heretic, Basilides, when the abuse happens to further her own object." [Isis Unveiled, II, 189, fnote.]

‡ "Does not Paul himself speak of ' Principalities and Powers in heavenly places' (Ephesians, iii, 10; i, 21), and confess that there be gods many and Lords many (Kurioi)? And angels, powers (Dunameis), and Principalities? (See I Corinthians, viii, 5; and Epistle to Romans,viii, 38)" [Isis Unveiled, II, 189, fnote.]

Among the lowest angels, indeed, and those that made this world, he sets last of all the god of the Jews, whom he denies to be God himself, affirming that he is but one of the angels." * (Isis Unveiled, Vol. II, p. 189.)

Another proof of the claim that the Gospel of Matthew in the usual Greek texts is not the original gospel written in Hebrew, is given by no less an authority than St. Jerome (or Hieronymus). The suspicion of a conscious and gradual euhemerization of the Christ principle ever since the beginning, grows into a conviction, once that one becomes acquainted with a certain confession contained in Book II of the Comment. to Matthew by Hieronymus. For we find in it the proofs of a deliberate substitution of the whole gospel, the one now in the Canon having been evidently re-written by this too zealous Church Father.† He says that he was sent toward the close of the fourth century by "their Felicities," the Bishops Chromatius and Heliodorus to Caesarea, with the mission to compare the Greek text (the only one they ever had) with the Hebrew original version preserved by the Nazarenes in their library, and to translate it. He translated it, but under protest; for, as he says, the Evangel "exhibited matter not for edification, but for destruction." ‡ The "destruction" of what?

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* Tertullian, Liber de praescriptione haereticorum.57 It is undeniably owing only to a remarkably casuistical, sleight-of-hand-like argument that Jehovah, who in the Kabala is simply a Sephiroth, the third, left-hand power among the Emanations (Binah), has been elevated to the dignity of the One absolute God. Even in the Bible he is but one of the Elohim (See Genesis, iii, 22, "The Lord God" making no difference between himself and others).

† This is history. How far that re-writing of, and tampering with, the primitive gnostic fragments which are now become the New Testament, went, may be inferred by reading Supernatural Religion which went through over twenty-three editions, if I mistake not. The host of authorities for it given by the author, is simply appalling. The list of the English and German Bible critics alone seems endless.58

‡ The chief details are given in Isis Unveiled, Vol. II, pp. 180-83. Truly faith in the infallibility of the Church must be stone-blind—or it could not have failed being killed and—dying.

Of the dogma that Jesus of Nazareth and the Christos are one—evidently; hence for the "destruction" of the newly planned religion.* In this same letter the Saint (who advised his converts to kill their fathers, trample on the bosom that fed them, by walking over the bodies of their mothers, if the parents stood as an obstacle between their sons and Christ)—admits that Matthew did not wish his gospel to be openly written, hence that the MS. was a secret one. But while admitting also that this gospel "was written in Hebrew characters and by the hand of himself" (Matthew), yet in another place he contradicts himself and assures posterity that as it was tampered with, and re-written by a disciple of Manichaeus, named Seleucus . . "the ears of the Church properly refused to listen to it."60

No wonder that the very meaning of the terms Chrêstos and Christos, and the bearing of both on "Jesus of Nazareth," a name coined out of Joshua the Nazar, has now become a dead letter for all with the exception of non-Christian Occultists. For even the Kabalists have no original data now to rely upon. The Zohar and the Kabala have been remodelled by Christian hands out of recognition; and were it not for a copy of the Chaldean Book of Numbers there would remain no better than garbled accounts. Let not our Brothers, the so-called Christian Kabbalists of England and France, many of whom are Theosophists, protest too vehemently; for this is history (See Munk). It is as foolish to maintain, as some German Orientalists and modern critics still do, that the Kabala has never existed before the day of the Spanish Jew, Moses de León, accused of having forged this pseudograph in the 13th century, as to claim that any of the Kabalistical works now in our possession are as original as they were when Rabbi Shimon Ben Yochai delivered the "tradition" to his son and followers.

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* See Hieronymus, De viris inlustribus liber, cap. 3; H. Olshausen, Nachweis der Echtheit der sämmtlichen Schriften des Neuen Testaments, p. 35.59 The Greek text of Matthew's Gospel is the only one used or ever possessed by the Church.

Not a single [one] of these books is immaculate, none has escaped mutilation by Christian hands. Munk, one of the most learned and able critics of his day on this subject, proves it, while protesting as we do, against the assumption that it is a post-Christian forgery, for he says:

It appears evident to us . . . . that the compiler made use of ancient documents, and among these of certain Midraschîm or collections of traditions and Biblical expositions, which we do not now possess.61

After which, quoting from Tholuck (l.c., PP. 24 and 31),62 he adds:

Hây Gaôn, who died in 1038, is to our knowledge the first author who developed the theory of the sephiroth, and he gave to them the names which we find again to be among the Kabalists (cf. Jellinek, Moses ben Schem-tob de Leon, etc., p. 13, note 5); 63 this doctor, who had frequent intercourse with the Syrian and Chaldean Christian savants, was enabled by these last to acquire a knowledge of some of the Gnostic writings.

Which “Gnostic writings” and esoteric tenets passed part and parcel into the Kabalistic works, with many more modern interpolations that we now find in the Zohar, as Munk well proves. That Kabala is Christian now, not Jewish.

Thus, what with several generations of most active Church Fathers ever working at the destruction of old documents and the preparation of new passages to be interpolated in those which happened to survive, there remains of the Gnostics—the legitimate offspring of the Archaic Wisdom-religion—but a few unrecognisable shreds. But a particle of genuine gold will glitter for ever; and, however garbled the accounts left by Tertullian and Epiphanius of the Doctrines of the “Heretics,” an occultist can yet find even in them traces of those primeval truths which were once universally imparted during the mysteries of Initiation. Among other works with most suggestive allegories in them, we have still the so-called Apocryphal Gospels, and the last discovered as the most precious relic of Gnostic literature, a fragment called Pistis-Sophia, “Knowledge-Wisdom.”64

In my next article upon the Esoteric character of the Gospels, I hope to be able to demonstrate that those who translate Pistis by “Faith,” are utterly wrong.

The word “faith” as grace or something to be believed in through unreasoned or blind faith, is a word that dates only since Christianity. Nor has Paul ever used this term in this sense in his Epistles; and Paul was undeniably —an INITIATE.

H. P.B.

(To be continued) *

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* [As far as could be ascertained, this essay was never completed.—Compiler.]

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COMPILER’S NOTES

[These notes correspond to the respective superior numbers in the text of “The Esoteric Character of the Gospels.”]

1 This refers to H. P. B.’s Editorial in Lucifer, Vol. I, October, 1887, pp. 83-89, which is published in its chronological sequence in the present series of volumes.

2 This refers to G. Higgins’ Anacalypsis, I, 568, where he quotes the Rev. Robert Taylor (1784-1844). The full title of Taylor’s work is: Syntagma of the evidences of the Christian religion: Being a vindication of the Manifesto of the Christian evidence society, against the assaults of the Christian instruction society, through their deputy, J. P. S., commonly reported to be Dr. John Pye Smith . . . . London: Printed for the author, 1828. Reprinted by W. Dugdale [no date]. It is a small book of some 128 pages. The entire passage, as quoted by Higgins, is:

“The complimentary epithet CHRÊST (from which by what is called the Ioticism, or change of the long E into I, a term of respect grew into one of worship), signified nothing more than a good man. Clemens Alexandrinus, in the second century, found a serious argument on this paronomasia, that (Lib. III, Cap. Xvii, p. 53, et circa—Psal. 55, D) all who believed in Chrêst (i.e., in a good man) both are, and are called, Chrêstians, that is, good men.” (Stromata, Lib. II.)

The word “Christian” occurs three times in the New Testament, namely, in Acts, xi, 26; xxvi, 28; and 1Peter, iv, 16. Its spelling differs, however, in the three most ancient MSS. known, as appears in the following table:

	“Received text” (*modern*)	Codex Alexandrinus	Codex Vaticanus	Codex Sinaiticus
Acts, xi, 26	χριστιανούς	χριστιανους	χρειστιανους	χρηστιανους (*corrected text*)
Acts, xxvi, 28	χριστιανὸν	χριστιανον	χρειστιανον	χρηστιανον
1 Peter, iv, 16	χριστιανὸς	χριστιανος	χρειστιανος	χρηστιανος

3 In John Kaye’s The First Apology of Justin Martyr (Edinburgh: John Grant, 1912), the translation of this passage runs thus: “. . . . and as far as our name, which is tantamount to a crime against a Christian, if we are tried upon that article, we must certainly be acquitted as very good men.”

Godfrey Higgins, in his Anacalypsis, I, 569, writes in connection with this:

“On this passage Thirlby has the following note: χρηϛοτατοι allusio est ad vulgatam eo tempore consuetudinem, quâ Christus ignorata nominis ratione nominabitur Chrestus (Sylburgius). Here is another decisive proof that in the time of Justin the Christians were commonly called Chrêstians. In the next page Justin calls the Christians χριστιανοι, and he adds, το δε χρηστον μισεισθα υ δικαιον —‘To hate what is good, chreston, is not just.’ On this Thirlby in a note says (χριστιανοι) χρηστιανοι legendum haud immerito conjectavit Sylburgius, ex mente scilicet seu potius voce adversariorum (Grabe). And certain it is, that Sylburgius conjectured very truly. For it cannot be doubted that the χριστιανοι of Justin is a corruption, and a very absurd corruption. If he have been corrupted in one place he may in others.”

4 Three installments of this Essay on “The Esoteric Character of the Gospels” were published in Lucifer, and the Series remained unfinished.

However, the subject of the esoteric meaning of the Gospel story, the occult significance of its symbolism, and the historicity of Jesus, have been discussed by H. P. B. in several other important essays, articles and footnotes appended to contributions from other writers. Special mention should be made of her lengthy controversy with the Abbé Roca published in the pages of Le Lotus (Vol. II, December, 1887; Vol. III, April and June, 1888); her powerful article on “The Origin of the Gospels and the Bishop of Bombay,” which appeared in The Theosophist (Vol. . IV, October, 1882, pp. 6-9);

her article entitled “A Word with the Theosophists” (ibid., Vol. IV, March, 1883, pp. 143-45), her valuable editorial notes to an article on “The Crucifixion of Man,” published in Lucifer (Vol. II, May, 1888, pp. 243-50), embodying an analysis of the “Cry on the Cross”; her many passages on similar subjects throughout the volumes of The Secret Doctrine and Isis Unveiled; and the several Sections devoted almost exclusively to these themes in the volume entitled “The Secret Doctrine, Vol. III,” which was published in 1897.

5 This has reference to Gerald Massey’s very able letter (Lucifer, Vol. I, No. 2, October, 1887, pp. 135-138) in which he answers an objection from Dr. G. Wyld who is surprised to hear anyone say that the teachings ascribed to Jesus are contradictory. Mr. Massey points out a large number of direct and implied contradictions in the text of the accepted Gospels, such as John, x, 30 and John, xiv, 28 (also Matt., xxiv, 36), John, v, 22, 30 and John, viii, 15, as well as John, xii, 47; John, viii, 14, 18 and John, v, 31; John, v, 33 and John, xv, 27; Matt., v, 16 and Matt., vi, 1; Matt., v, 39, as well as Matt., xxvi, 52, contradicted by Luke, xxii, 36 and Matt., x, 34; Luke, xii, 4 and John, vii, 1.

Mr. Massey expresses his readiness “to meet any competent and well-informed defender of the faith upon the platform or in the press.” He says: “I should prefer it to be a bishop, who is also an Egyptologist. But beggars are not allowed to be choosers. I am prepared at any time to demonstrate the entirely mythical and mystical origin of the Christ, and the non-spiritual, non-historical beginnings of the vast complex called Christianity.”

To this are appended two separate Editorial Notes, presumably by H. P. B. The first states:

“Any ‘Bishop Egyptologist,’ or even Assyriologist, of whom we have heard there are not a few in England, is cordially invited to defend his position in the pages of Lucifer. The ‘Son of the Morning’ is the Light-Bearer, and welcomes light from every quarter of the globe.”

The second Note states:

“As Lucifer cannot concur in the exclusively exoteric view, taken by Mr. Massey, of this allegorical, though none the less philosophical, scripture, the next number will contain an article dealing with the esoteric meaning of the New Testament.”

6 This Kabalistic MS. may be found in the Adyar Archives. It is apparently a continuation, namely Part III, of the work known as The Key to the Hebrew-Egyptian Mystery in the Source of Measures, by J. Ralston Skinner, which was originally published at Cincinnati in 1875. In this MSS., after the heading: “Section I—Introduction—Giving a Key of formation of an ancient language,” the opening sentence runs as follows:

"After the accumulation of much material for the purpose, part of which composed the system of measures set forth in Parts I and II of this work, as to which this is Part III, the writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost . . ."

H. P. B., has quoted from this MSS. in The Secret Doctrine (Vol. I, pp. 308-09) and elsewhere, with considerable approbation.

Towards the end of the MSS. the author has written:

"I end this closing section of my work on Monday the 18th day of February 1884, in the retiring of the flood of waters of the Ohio at 12 M.

"I, Ralston Skinner, Jany. 10, 1887, shall send this original MSS. to Madame Blavatsky Ostend."

As would appear from Dr. Jirah Dewey Buck's little book entitled Modern World Movements (Indo-American Book Co., Chicago, 1913), pp. 39-41, Dr. Buck sent this MSS. to H. P. B. and she wrote him saying that there were Seven Keys to the Kabala, of which Skinner had discovered "two and a half."

The MSS. is bound in heavy cloth, with tooled leather spine bearing no title or name of author. On the front cover, in gold letters, stands the name of H. P. Blavatsky, and beneath it the capital letters P. S., whose meaning is uncertain. Inside, on the fly-leaf, H. P. B., has written her name: "H. P. Blavatsky, Ostende, 1887," and on the same page is a rubber stamp: "H. P. B. 17 Lansdowne Rd., London W."

The inside of the book consists of 358 pages, about 5¾ X 9½, written on one side only on faint ruled paper, about ten words to a line and some 23 or 24 lines to a page, but with numerous interspersions of number arrangements and number diagrams.

There still remain in the book more than a dozen slips of paper, some of them torn scraps with H. P. B.'s handwriting on them, to mark certain pages. She has also written on some of the blank pages opposite the text, and occasionally has even corrected the text or inserted words, phrases or sentences between the lines.

The book is in two Sections, the first one of 53 pages being an Introduction. The Second Section is made up of 18 smaller sections, starting with the number values of various Hebrew letters and relating them to the lunar year, man, Jehovah, etc., etc. Some of the headings are: "How the woman was taken out of the man"; "The covenant of Jehovah"; "The Parker ratio and the British inch"; "The Garden of Eden"; "The Flood"; "The Measures of the Great Pyramid," etc.

Apart from a few brief passages used by H. P. B. in her writings, the text of this MSS. has never yet been published.

Dr. Buck, in the work mentioned above, also speaks of a long letter of forty pages which H. P. B. wrote to Skinner in reply to his many questions concerning the Kabala and occult mathematics. It is not known what became of that letter, though it may still exist among the papers of Skinner if such have been preserved. He was connected with the McMillan Masonic Lodge, No. 141, in the U.S.A.

7 Instead of doing so, H. P. B. apparently incorporated what she intended to say in the text to The Secret Doctrine, where this subject is treated at length, in Vol. I, pp. 313 et seq.

8 This quotation is from the English translation by Mary Lockwood of François Lenormant's original French work entitled: Les origines de l'histoire d'après la Bible et les traditions des peuples orientaux. 2 vols. Paris, 1880-84, 8vo.

9 This and other Lectures of Gerald Massey are bound together in a volume available at the British Museum (Press Mark 4018.i.12, 1-9). The words within square brackets, and the italicizing of various portions of the present quotation, are H. P. B.'s own.

Massey's lectures were all printed privately, and most of them bear the imprint: Villa Bordighiera, New Southgate, London, N.; they are very difficult to get in their original editions, as separate pamphlets. Vide Bio-Bibliogr., Index, s.v. MASSEY, for a comprehensive account of his life, and a list of his works and lectures.

10 The Clementine or Pseudo-Clementine literature is a name generally given to certain writings which at one time or another have been attributed to Pope Clement I (88-97 A.D.), known also as Clemens Romanus, and who is supposed to have been the first of the Apostolic Fathers. He was regarded as a disciple of St. Peter. This authorship is very much in question.

Chief among these writings are: 1. The so-called Second Epistle of Clement to the Corinthians. 2. Two Epistles on Virginity. 3. The Homilies and Recognitions, with which may be classed the Epistle of Clement to James. 4. The Apostolic Constitutions. 5. Five Epistles forming part of the forged Decretals. The Clementine literature throws light upon a very obscure phase of Christian development, that of Judeo-Christianity. Especial prominence was given to the Homilies and Recognitions by the Tübingen School which considered them of primary importance for the history of the first stage of Christianity. The Greek original of these two Scriptures has been lost, but can be placed by conjecture somewhere about the beginning of the 3rd century. We have only a Latin translation by Rufinus of Aquileia (b. ca. 345 A.D.—d. 410 A.D.) a rather unreliable character as far as scholarship is concerned. These works are generally admitted to have emanated from the Ebionitic party of the early Church, once the purest form of primitive Christianity. They are most likely based on older Petrine writings, such as the Preaching of Peter (Κήρυγμα Πέτρου) and the Travels of Peter (Περίοδοι Πέτρου).

The judaistic and ebionitic character of the lost originals can be inferred from the existing 3rd and 4th century orthodox versions.

The Homilies purport to contain letters from Peter and Clement to James of Jerusalem and some twenty sermons preached by Peter while Clement was travelling with him. The Recognitions use similar material in another setting. They contain discussions between Peter and Simon the Magician—who may have been St. Paul himself—regarding the identity of the true Mosaic and Christian religions. They show a very decided animus against Paul who is denounced as an impostor.

11 This Lecture of Gerald Massey is also contained in the bound volume of Lectures mentioned in Note 9 supra.

12 Verses 900-902 of Aeschylus' Choëphoroe (χοηφόροι), or "The Libation-Bearers":

ποῦ δὴ τὰ λοιπὰ Λοξίου μαντεύματα
τὰ πυθόχρηστα, πιστὰ δ'εὐορκώματα;
ἅπαντας ἐχθροὺς τῶν θεῶν ἡγοῦ πλέον.

"What then becomes henceforth of Loxia's oracles, declared at Pytho, and of our covenant pledged on oath? Count all men thy enemies rather than the gods."

13 Verses 1217-1219 of Euripides' Ion (Ἴων):

θεῖ δ'εὐθὺς ἔξω συλλαβὼν θοινάτορας
ὁ πυθόχρηστος Λοξίου νεανίας,
κἀν κοιράνοισι Πυθικοῖς σταθεὶς λεγει.

"Straight from the fears with all the company

Ran forth Apollo's prince, and laid his charge

Before the sacred bench of Pytho thus:"

(The Ion of Euripides, with a transl. into English verse and an introd. and notes, by A. W. Varrell. Cambridge: University Press, 1890.)

14 This reference might be a typographical mistake. There are a number of passages in Herodotus' History where this word occurs, one of them being in VII, 17, where we find χρεὸν γενέσθαι in the sense of "that which must befall or happen"; χρέωσα", the feminine participle of χράω, "to declare, to deliver an oracle, to give an oracular response," is found in VII, 111; the masculine form of this would be χρέων. It is not very clear what particular passage was meant by H. P. B.

15 The actual wording in Sophocles' Philoctêtês (φιλοκτητης), 437, is:

. . . . . ἀλλὰ τοὺς χρηστοὺς ἀεί

and the English translation of the passage (by F. Storr, Loeb Classical Library) is:

"Dead like the rest, for this in sooth is true:

War never slays an evil man by choice,

But still the good."

16 Harold North Fowler (Loeb Class. Lib.) translates thus the passage where these words occur:

"You flatter me in thinking that I can discern his motives so accurately."

17 These two passages are taken from Gerald Massey's essay entitled "The Name and Nature of the Christ" published in the Agnostic Annual of 1888, an issue which has become very scarce, and can be consulted only in the Central Library of Manchester, England. The passages are both from page 11.

18 Verse 1320 of Euripides' Ion contains an exclamation of the Pythoness:

Ἔπίσχες ὦ παῖ τρίποδα γὰρ χρηστήριον usually translated as:

"Pause, O my son! From yon prophetic stool. . . . . ."

19 This reference is most likely a misprint. It is impossible to say what work of Aeschylus is meant here. According to L. Dindorf's Lexicon, there is only one instance in Aeschylus where the word χρηστά is used, namely in Persae, line 228 (224 in Dindorf), where the meaning of " prosperous " is attached to it.

20 The original Greek text of verses 5 and 6 (or 10 acc. to another numeration) in Part IV of Pindar's Ode to Pythia runs thus:

οὐκ ἀποδάμου Ἀπόλλωνος τυχόντος, ἱρέα
χρῆσεν οἰκιστῆρα Βάττον καρποφόρου Λιβύας, ἱερὰν

usually translated to the effect that the priestess of Zeus, "in the presence of Apollo, declared that Battos, the coloniser of fruitful Lybia. . . . . ."

21 The passage in the Iliad, XXIII, 186 is:

. . . . . ῥοδόεντι δὲ χρῖεν ἐλαίῳ ἀμβροσίῳ, . .

. . . . . and with oil anointed she him, rose-sweet, ambrosial. . . . .

The words referred to in the Odyssey, IV, 252, are:

. . . . . και χρῖον ἐλαίῳ,

. . . . . anointed him with oil

The same idea is to be found in Odyssey, IV, 49, where the word-form χρῖσαν occurs.

22 From G. Massey's "The Name and Nature of the Christ," in the Agnostic Annual of 1888, p. 11.

23 For some reason or other, possibly due to dogmatic interpretation of earlier texts, the distinction pointed out by H. P. B., is partially lost in current editions. By consulting Migne, Patrol. Curs. Compl., Series Graeca, Vol. VIII, 1891, where both Greek and Latin texts appear in parallel columns, and the English translation in The Ante-Nicean Fathers (New York: Scribner's Sons, 1913), we find the following:

"Jam qui in Christum [χριστόν in Greek text] crediderunt, chresti [χρηστοι in Greek text], id est, probi, et sunt, et dicuntur: sicut ii, qui sunt revera regales, regi curae sunt."

"Now those who have believed in Christ both are and are called Chrestoi (good), as those who are cared for by the true king are kingly"

24 The passages of the Talmud to which allusion is made are to be found in the treatises known as Sotah (chap. ix, 47a) and Sanhedrin (chap. xi, 107b). The complete existing evidence on this controversial subject has been fully discussed by G. R. S. Mead in his valuable work, Did Jesus Live 100 B.C.? (London and Benares: Theos. Publ. Society, 1903).

Éliphas Lévi, writing in La Science des Esprits (ed., of 1909, Paris, Félix Alcan, p. 37), speaks of a book which he calls the Disputation of Rabbi Jechiel. This is the Disputacio R. Jechielis cum quodam Nicolao, which is the second volume of a work by Johann Christoph Wagenseil (1633-1708) entitled: Tela ignea Satanae (Altdorfi Noricorum, 1681. 4to.). It is a very rare work which can be consulted in the British Museum. The same work contains also the Hebrew text of the Sepher Toldoth Jeshu (see Bibliogr. of Oriental Works, for further data).

Jehiel Ben Joseph of Paris, tosafist and controversialist, was born at Meaux towards the end of the twelfth century. His French name was Sir Vives. In rabbinical literature he is variously designated as Jehiel of Paris, Jehiel the Holy, Jehiel the Pious, and Jehiel the Elder. He was one of the most distinguished disciples of Judah Sir Leon, whom he succeeded in 1224 as head of the Talmudistic School of Paris. This School was attended under him by upward of 300 disciples, among whom were well-known rabbis of the thirteenth century. Jehiel was held in great esteem even by non-Jews, and was favorably received at court. He was forced into many controversies with Christians, the main disputation having been the one he had to sustain, together with several other rabbis, on June 25-27, 1240, in the presence of Saint Louis and the court, against the Jewish apostate Nicholas Donin. The latter denounced the Talmud as containing blasphemies against Christianity.

In spite of Jehiel's great courage and dignity, this disputation resulted in the condemnation of the Talmud, after which the state of the Jews in France grew worse, and Jehiel was forced to leave with his son for Palestine, where he died in 1286. He was the author of several tosafot on various Talmudistic treatises. The passage from Arnobius Adversus Gentes, I, 43, runs as follows (See The Ante-Nicene Fathers, Vol. VI, p. 425):

"My opponent will perhaps meet me with many other slanderous and childish charges which are commonly urged. Jesus was a Magian [magus]; He affected all these things by secret arts. From the shrines of the Egyptians He stole the names of angels of might, and the religious system of a remote country. . . ."

25 Speaking of the celebrated acrostic embodying the pronouncement of the Erythraean Sibyl, Godfrey Higgins writes as follows (Anacalypsis, I, 568):

". . . It will not be denied that this is among the very earliest of the records of Jesus Christ, whether it be a forgery or not, and it is very important, as it proves to every Greek scholar that the name of Christ does not necessarily come from the Greek word χριω to anoint, but may come from the word χρηϛος benignus, mistis; for it is here written in the manner which was common in very ancient times, but in the later times disused, when the ει became changed into the □—as in σωτειρα, which became σωτηρια>.* Thus χρειϛος became χρηϛος. The □ constantly changed into the i, but I believe seldom or ever did the i change into the □. This I say with diffidence, not professing to be learned enough in the Greek language to give a decided opinion on so nice a point, or to say that in all the Greek writers the change never occurs. However, no Greek scholar will deny that it may as readily have changed from the ει to the □ as to the i, and that any word which was written in ancient times with the ει, like σωτειρα, may have changed, like it, into σωτηρια".

"The first name of Jesus may have been χρειϛος, the second χρηϛος, and the third χριϛος. The word χρειϛος was used before the H was in use in the language."

It should be noted that Higgins spells the words Chreistos and Chrêstos, as well as Christos, with the archaic letter sigmatau in the middle of these words, standing for the sound st. He has the following to say on the subject of this letter and its later changes (op. cit., I, 580-81):

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* See Payne Knight's History of the Greek Alphabet, p. 105.

"If we turn to Scapula we shall find that χρηϛις and χρησις have precisely the same signification, and are convertible terms. In short, it is evident that they are used indiscriminately for one another. It is not to be supposed that in the very early times, perhaps before the invention of letters, when the names of places first took their rise, the same strictness in the pronunciation, or at first, after the invention of` letters, the same strictness in the writing of them, took place, as was observed by the Greeks when they became, in regard to their language, the most fastidious people in the world. It has been shown that the Tau in the ancient languages was constantly written by a cross. For reasons which will appear hereafter, I think the root of the χρηϛ has been ΤΡΣ-ΧΡΣ. It was the constant practice of the Greeks to soften the harsh sounds of their language. Thus Pelasgos became Pelagos, Casmillos Camillos, Nesta Nessa, Cristos Crissos; where a strong consonant comes after the σ, it is often dropped. Αγνωστος became ignotus, the island of χρηϛος, χρητος, the country of Crestonia had its capital Crisa and its port Crysos. . . . .

". . . . . With the Chaldeans the Sigma and Tau were convertible, as in Tur and Sur, and in Assyria called Aturia, as Dion Cassius has observed. I suspect it was from the indiscriminate use of these two letters that at last the sigmatau arose. The S was not only in Chaldaic and Syriac, but also in Greek so frequently changed into the T, that Lucian composed a dialogue upon it. In the Latin language, in old manuscripts, the c and the t are often written indiscriminately; as, for instance, initiale with a c. From this, I think, came the French c" which is really in figure nothing but the sigmatau of the Greeks. But though I have met with an assertion that the sigma and the sigmatau were used indiscriminately by the early Greeks, I rather believe the change was from χρηϛος to χρησος, and χριϛος to χρισος, comformably to the practice of softening The sigma has something very particular about it, it is neither a mute, liquid, nor aspirate; therefore it has been called solitarium. It partakes something of the sound of the Theta. . . . . This, I think, in part accounts for the indiscriminate use of the Sigma and the Tau, and the rise of the Sigmatau."

26 Vide Compiler's Note No. 2.

27 This passage is from the work of Lucian entitled φιλόπατρις, ἢ διδασκόμενος, "The Lover of his Country, or the Student." It occurs in section 17. This work is considered spurious by some scholars, and is not to be found in certain editions of Lucian's writings. It is, however, included in the edition of C. Iacobitz, Vol. III, p. 419. In this passage, a certain Triephon answers the question whether the affairs of the Christians were recorded in heaven, by saying: "All nations are there recorded, since Chrêstos exists even among the Gentiles."

28 This passage is translated as follows by T. R. Glover (Loeb Class. Library):

"'Christian,' as far as translation goes, is derived from 'anointing.' Yes, and when it is mispronounced by you 'Chrestian' (for you have not even certain knowledge of the mere name) it is framed from 'sweetness' or 'kindness.'"

29 Higgins refers to the Unitarian critic, John Jones, LL.D. (1766?-1827), who wrote under the pseudonym of Ben David a work entitled: A Reply to . . . “A New Trial of the Witnesses,” etc., and. . . . “Not Paul but Jesus,” etc., 1824. 8-vo. See Bio-Bibliogr. Index, s. v. JONES.

30 The authorized version has: “The Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love. . . .”

31 The whole subject concerning the Sibyls of antiquity is shrouded in considerable mystery. They were supposed to be women inspired by influences from higher regions, who were consulted for their prophetic utterances and flourished in different parts of the ancient world. It is likely that they ranged from the mediumistic and sensitive stage to that of true seership. According to Varro, they were ten in number, one of them being the Erythraean, whom Apollodorous of Erythrae claimed as a native of that city, though some considered her of Babylonian origin. She is said to have predicted to the Greeks, when they were sailing for Troy, that this city was destined to perish. The most celebrated Sibyl was the Cumaean, in Italy, spoken of by Naevius, and other Latin writers, especially Virgil. This was the Sibyl that accompanied Aeneas to the lower regions (Ovid, Metam., XIV, 104 et seq.; Servius, In Verg. comm., vi, 321).

According to a well-known Roman legend, one of the Sibyls came to the palace of Tarquinius the Second, and offered to sell him nine books which she declared to contain the inspired prophecies of the Sibyl of Cumae. For these treasures she asked what the monarch regarded as an extravagant price. He refused to purchase the books and dismissed the woman with ridicule. The Sybyl turned aside and burned three of the volumes in the king’s presence. She then offered the remaining six for the same price previously asked for the whole, and when Tarquinius again refused and laughed at her, she burned three more, and offered the remaining three for the same price as before. This strange behaviour produced a great impression upon the monarch. She whom he had ridiculed as mad, he now regarded as inspired. He accordingly purchased what remained of the prophetic treasures, and the Sibyl disappeared and was never seen after.

These books of so-called Sibylline verses were preserved with great care, a college of priests being appointed to have charge of them, and they were consulted with the greatest solemnity when the state seemed to he in danger, to the end that the will of the gods might be known and the danger averted. When the Capitol was burned during the troubles of Sylla, 83 B.C., the Sibylline books deposited there were destroyed. To repair this loss, commissioners were sent out to different parts of Greece to collect whatever could be found of the inspired writings of the Sibyls, to make a new collection. As regards the final fate of this second collection, much uncertainty prevails.

It would seem, however, according to the best authorities, that the Emperor Honorius issued an order, 399 A.D., to destroy it, in pursuance of which, Stilicho burned all these prophetic writings and demolished the temple of Apollo where they were deposited.

It should be clearly understood that the eight books of Sibylline verses extant today have no definite relation to these early Roman collections. They are oracles for the most part of a Judeo-Christian origin. Because of the great vogue enjoyed by the oracles of antiquity, and because of the influence they had in shaping the religious views of the period, the Hellenistic Jews in Alexandria, during the second century B.C., composed verses cast in a similar form, and attributed them to Sibyls, they were circulated among pagans as a means of diffusing Judaism. This custom was continued down into Christian times, and was borrowed by some Christians, so that in the second and third centuries A.D. a new class of oracles emanating from Christian sources came into being. Some of these were adaptations from previous Jewish sources, and others were entirely written by Christians.

It is most likely that these Alexandrian and later collections contained in their text some fragments from the earlier, purely pagan oracles, and the one ascribed to the Erythraean Sibyl, and commented upon by H. P. B., is apparently one of these. It is to be found in acrostic form in the initial letters of verses 217-250 of Book VIII of the extant collection of Sibylline Oracles.

The subject of Sibyls and their utterances calls for serious study and elucidation by students of the Esoteric Philosophy, as it throws a flood of light upon the latent powers of man and the mysteries of his psychic and noetic consciousness.

One of the fullest accounts we have of the Sibyls of old is that found in the writings of Firmianus Lactantius (Divine Institutes, Bk. I ch. vi; J. P. Migne, Patr. C. Compl., Ser. Latina, Vol. VI, 140-47) This Latin Father flourished about the close of the 3rd century A.D.; he refers to Varro as his authority. The Sibyl and her oracles are the subject of the entire ch. xxxvii of a treatise entitled a Hortatory Address to the Creeks, usually attributed to Justin the Martyr and published in his writings (Migne, Part. C. Compl., Ser. Graeco-Latina, Vol. VI, 309 et seq.; M. S. Terry, The Sibylline Oracles, has a transl. of Migne’s Greek text), though its real authorship is uncertain. Augustine (De civitate dei, Bk. XVIII, ch. xxiii) cites the first 27 lines of the above-mentioned acrostic, in a Latin translation which aims at retaining the acrostic form of the Greek. There is an English transl. of Augustine’s Latin version by Marcus Dods in Select Library of the Nicene and Post-Nicene Fathers (quoted by Terry also), where Dods aims to retain in English the acrostic form. The acrostic verses are quoted in full by Eusebius in his report of Constantine’s Oration to the Assembly of the Saints, xviii (Migne, Patr. C. Compl., Ser. Graeco-Latina, XX, col. 1288-89).

For the benefit of the serious student we list below certain works and essays which give a great deal of information on the subject of Sibyls, their utterances, and divination in general:

G. R. S. Mead, “The Sibyl and her Oracles,” The Theosophical Review, Vol. XXII, July and August, 1898; and “The Sibyllists and the Sibyllines,” ibid., Vol. XXIII, September, October and November, 1898. Considerable bibliographical information included.

Milton S. Terry, The Sibylline Oracles translated from the Greek into English blank Verse, New York, 1890. Very complete bibliography. New ed., revised after the text of Rzach. New York: Eaton and Mains; Cincinnati: Curts and Jennings, 1899.

C. Alexandre, Oracula Sibyllina, Paris, 1841 and 1853. Also a later ed. of 1869. Greek text.

A. Bouché-Leclercq, Histoire de la divination dans l’antiquité. Paris: E. Leroux, 1879-82. 4 vols. 8-vo. Exhaustive bibliography. Work crowned by the French Academy.

Fernand Cabrol and Henri Leclercq, Dictionnaire d’archéologie chrétienne et de liturgie. Paris: Librairie Letouzey et Ané, 1903-54. Fifteen tomes in 30 vols. 8-vo. Vide long and most valuable article on Oracles.

Charles Daremberg and Edmond Saglio, Dictionnaire des antiquités grecques et romaines. Paris: Librarie Hachette, 1877-1919, etc. Five tomes in 10 vols. Vide article on Sibyllae, Sibyllini libri.

32 Usually translated as “. . . . our estimable Socrates. . . .” (Cf. Loeb Class. Library).

33 In the same “ Life of Phocion,” chap. xix, Plutarch speaks of the fact that “the reputation [of his second wife] was not less than that of Phocion for probity,” the last word being the equivalent of the Greek chrêstotêti.

34 “He who sows or plants,” according to Macrobius, Saturnalia, I, 9; I, 15. Conserentes dii, who preside over generation.

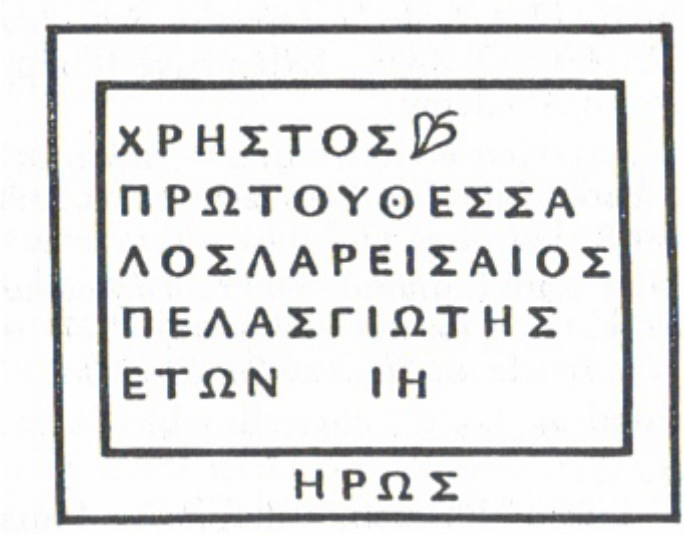
35 This reference is to Lucian’s work, sometimes called Trial in the Court of Vowels, the last paragraph of which runs as follows, according to the English translation of H. W. and F. G. Fowler (The Works of Lucian of Samosata. Oxford: Clarendon Press, 1905 and 1939):

“. . . men weep . . . and curse Cadmus . . . for introducing Tau into the family of letters; they say it was his body that tyrants took for a model, his shape that they imitated, when they set up the erections on which men are crucified. EJ"LD`l the vile engine is called, and it derives its vile name from him. Now, with all these crimes upon him, does he not deserve death, nay, many deaths?

For my part I know none bad enough but that supplied by his own shape—that shape which he gave to the gibbet named FJ"LD`l after him by men."

36 This important passage is from E. D. Clarke, LL.D., Travels in various Countries of Europe, Asia and Africa. 4th edition. London: Printed for T. Cadell and W. Davies in the Strand, by R. Watts, Crown Court, Temple Bar, 1816-24. 11 vols. It occurs in a description of Delphi, in Vol. VII, chap. vi, "Lebadéa to Delphi," pp. 239-40. We quote the greater part of it:

"The remains of the Gymnasium are principally behind the monastery Within the monastery we found the capitals of pillars, broken friezes, and triglyphs. . . . . And within the sanctuary, behind the altar, we saw the fragments of a marble Béma, or Cathedra; upon the back of which we found the following inscription, exactly as it is here written, no part of it having been injured or obliterated; affording, perhaps, the only instance known of a sepulchral inscription upon a monument of this remarkable form:



It is in honour of a youth of Larissa in Thessaly, who died at eighteen years of age. As to the words χρήστος and ἥρως, it may be remarked that all the epitaphs upon Larissaeans, which Spon has preserved, contain these words.* There were many cities having the name of Larissa; consequently the city of which the youth here commemorated was a native, has the distinction of Πελασγιώτης. It is mentioned by Strabo, in his description of Thessaly: † it had the name of Larissa Pelasgia, although its situation was without the Pelasgiotis."

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* Vide Spon, Miscell. Antiq., 331.

† Strabo, Geogr., lib. IX, p. 630. Ed. Oxon.

Transliterated, the inscription reads: Chrêstos protou Thessalos Lareisaios Pelasgiôtês etôn. Iê Hêrôs.

With no desire of raising the question as to the accuracy of H.P.B.'s interpretation of this inscription, as far as its occult meaning is concerned, it is advisable, however, to point out that the grammatical form "protou" does not mean "the first," which would be "protos"; actually it means "of the first." However, it is the considered opinion of a Greek scholar that in this particular case the word could well mean " son of Protos." In the English rendering given by H. P. B., ". . . from Larissa, Pelasgiot . . ." should actually be ". . . from Larissa-Pelasgia . . ."

37 Higgins, Anacalypsis, I, 582.

38 Dr. E. D. Clarke, Travels, etc., Vol. VII, pp. 237-38. There is some uncertainty in the punctuation and construction of H. P. B.'s sentence which immediately follows this quotation; we have left it unaltered.

39 Agnostic Annual for 1888, p. 12.

40 These copious excerpts are all from Gerald Massey's essay on "The Name and Nature of the Christ," in the Agnostic Annual of 1888, pp. 9-14. Vide Compiler's Note No. 17.

41 "Life of Phocion," ch. x, sec. 2. Cf. Compiler's Note No. 33.

42 This passage is from Gerald Massey's essay on "The Name and Nature of the Christ," Agnostic Annual of 1888, p. 12. Vide Compiler's Note No. 17.

The reference in this pas-age is to Augustus Böckhs' Corpus Inscriptionum Graecarum in 4 volumes. Berlin: Kaiserliche Akademie der Wissenschaften. Fol., 1828-77. In the 4th volume of this series are listed the 1,287 inscriptions entitled "Inscriptiones Christianae," numbered 8606-9893. These inscriptions are from Egypt, Nubia, Syria, Greece, Illyria, Sicily, Sardinia, Italy, Asia Minor, Gaul, Germany, etc.

43 H. P. B. quotes from J. Ralston Skinner, Key to the Hebrew-Egyptian Mystery in the Source of Measures, p. 256. Cincinnati: R. Clarke & Co., 1875, 324 pp.; 2nd ed., Philadelphia: David McKay Company [1931].

44 Op. cit., p. 259.

45 Op. cit., p. 260.

46 Op. cit., p. 260.

47 Op. cit., p. 255.

48 The first expression is from Lucian's work entitled Zeus eleghomenos (Latin, Iuppiter Confutatus), Zeus Cross-Examined, a dialogue between Zeus and a Cynic.

The second expression has not been positively identified.

49 This reference stands for the Thesaurus Graecae linguae (θησαυρὸς τῆς Ἑλληνικῆς γλώσσης), of Henricus Stephanus. 5 vols. Geneva, 1572, fol. (British Museum: 680.g.1-4). This remarkable scholarly work was republished in London, 1816-26, fol. (Edited by A. J. Valpy), and also in Paris, where it was issued by A. Firmin Didot, 1831-65, in eight volumes. Stephanus was the pseudonym of Henri Estienne (1528-98, 2nd of the name), a most prolific French classical scholar who belonged to a family of scholars and printers that produced a large number of scholastic works on classical antiquity.

50 H. P. B. appended several footnotes to Rev. Headley's article; they will be found in their chronological sequence, in February, 1888, in the present series.

51 Vide Compiler's Note No. 6. The words within square brackets occurring in this passage are H. P. B.'s own.

52 The History of the Decline and Fall of the Roman Empire, Chapter XV.

53 The accepted rendering of Gal., iii, 3, is as follows: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

54 In the English translation of Eusebius' Ecclesiastical History, made from the Greek original by Rev. C. F. Crusé (London: George Bell & Sons, 1908), the passage referred to runs as follows: ". . . . the best refutation of Basilides that has come down to us, is that of Agrippa Castor, one of the most distinguished writers of the day. . . . He says, that he [Basilides] composed 24 books upon the Gospels. . ." (pp. 121 -22) .

This subject is thoroughly gone into in Cassels' work. See note 55 below.

55 Originally published anonymously by Walter Richard Cassels (1826-1907). 2 vols. London, 1874. Its sub-title was: An Inquiry into the Reality of Divine Revelation. By 1875, six editions had appeared. In 1877, a 3rd volume was added by the author. 5th ed., London: Longmans, Green & Co.; Boston: Roberts Bros., 1875-77. 3 vols. Popular editions in one volume appeared in 1902 and 1905.

The reference is to Vol. II, Part II, chapter vi, "Basilides—Valentinus."

56 This reference, in reality, is not as definite as H. P. B. seems to imply. The passage merely mentions a certain Glaucias who is alleged to have been the interpreter (ἑρμηνεύς) of St. Peter, and who was claimed as an instructor of Basilides.

57 In J. P. Migne, Patrologiae Cursus Completus, Series Latina, Paris, 1879, this passage is to be found in Chapter XLVI, B, of De praescriptionibus adversus haereticos (The Prescription against Heretics), where, according to an older manuscript, it is also paged as [62]. It occurs in a brief section which is introduced with the sub-title: CONTRA HAERETICOS EXPLICIT, as an addition to the main work.

In the Ante-Nicene Fathers (Vol. III, pp. 649-50, Buffalo, 1885), this passage appears in the English translation of Rev. S. Thelwall. The entire section to which it belongs is published separately from De praescriptionibus, under the title of: Against All Heresies (Adversus Omnes Haereses), as a fragment which is considered by many scholars as being spurious. Oehler attributes this fragment to Victorinus Petavionensis, i.e., Victorinus Bishop of Pettaw, on the Drave, in Austrian Styria, who fell a martyr in the Diocletian persecution, probably about A.D. 303. St. Jerome does likewise.

H. P. B.'s rendering is somewhat abbreviated and has minor differences from the original. Migne's Latin text is as follows:

"Postea Basilides haereticus erupit: hic esse dicit summum Deum nomine Abraxan, ex quo mentem creatam, quam Graece NOYN appellat. Inde Verbum. Ex illo providentiam ex providentia virtutem et sapientiam: ex ipsis inde principatus, et potestates, et angelos factos, deinde infinitas angelorum editiones et probolas: ab istis angelis trecentos sexaginta quinque coelos institutos, et mundum in honore Abraxae, cujus nomen hunc in se habebat numerum computatum. In ultimis quidem angelis, et qui nunc fecerunt mundum, novissimum ponit Judaeorum Deum, id est Deum legis et prophetarum; quem Deum negat, sed angelum dicit."

S. Thelwall's translation is as follows:

"Afterwards broke out the heretic Basilides. He affirms that there is a supreme Deity, by name Abraxas, by whom was created Mind, which in Greek he calls Nous, that thence sprang the Word; that of Him issued Providence, Virtue [or, Power], and Wisdom; that out of these subsequently were made Principalities, Powers [Potestates], and Angels; that there ensued infinite issues and processions of angels; that by these angels 365 heavens were formed, and the world [mundum], in honor of Abraxas, whose name, if computed, has in itself this number. Now, among the last of the angels, those who made this world, he places the God of the Jews latest, that is, the God of the Law and of the Prophets, whom he denies to be a God, but affirms to be an angel "

58 Ref. is mainly to Vol. II, pp. 423-28, 434, 471-73.

59 In Isis Unveiled, II, 182, footnote, H. P. B. quotes the passage on page 35 of Hermann Olshausen's work, in its English rendering, thus:

"It is remarkable that, while all church fathers say that Matthew wrote in Hebrew, the whole of them use the Greek text as the genuine apostolic writing, without mentioning what relation the Hebrew Matthew has to our Greek one! It had many peculiar additions which are wanting in our evangel."

Olshausen's work has been translated into English by Dr. Fosdick, under the title of: Proof of the genuineness of the writings of the New Testament. Andover (US), 1838. 12-vo (Br. Museum. 1216.b.1.).

However, by referring to the original German text of Nachweis der Echtheit, etc., the last sentence of the quotation, as given above, could not be located. The original text of` the first two sentences is as follows:

“Sonderbar ist nur der Umstand, dass, während alle Kirchenväter erzählen, Matthäus habe herbräisch geschrieben, sie doch insgesammt den griechischen Text brauchen als echte apostolische Schrift, ohne zu bemerken, wie sich der hebräische Matthäus zu unserm griechischen verhalte. Denn dass die altern Kirchenlehrer das Evangelium des Matthäus nicht etwa in einer andern Form hatten, als wir es jetzt besitzen, ist ganz ausgemacht.”

60 At this point, in the original place of publication, in Lucifer, reference is made in parenthesis to St. Jerome’s Comment. to Matthew, Book II, chap. xii, 13; from the middle of this paragraph, one would easily imagine that H. P. B. is taking these facts from this particular Commentary, especially as it is mentioned in the text itself.

However, if the student refers to Isis Unveiled, II, 182, he will find the same facts spoken of, and quoted excerpts ascribed to “St. Jerome, V, 445.” This latter reference has proved to be an insurmountable obstacle to a number of scholarly students, who were unable to find it in the writings of St. Jerome, in spite of repeated efforts over a period of years. At the time that a large number of quotations occurring in Isis Unveiled were being checked for accuracy, this one had to be abandoned for lack of adequate data as to its source.

As a result of more recent search, the actual source of these quotations, or rather series of excerpts, has been located. In connection with this, we owe a debt of gratitude to Foster M. Palmer, Reference Assistant in Charge of Reference Section, at the Harvard University Library, Cambridge, Mass., whose interest and helpfulness have been of much value in the course of the editorial work incident upon the publication of the present series of volumes. The passage used by H. P. B. was located in the Johannes Martianay edition of St. Jerome’s Works published in Five Volumes in Paris by Ludovicus Roulland, 1693-1706. The date of Vol. V is 1706, and in column 445 occurs the passage under discussion, in its original Latin.

However, this whole section is made up of material falsely ascribed to St. Jerome, and is entitled: “Sancto Hieronymo Stridonensi falso adscriptorum opusculorum tripartita series.” Our particular piece is in the third series, described as: “In tertia similiter quae suos Auctores ipsa prae se ferunt; sed quae parum docta habentur.” The Latin text is as follows:

HIERONYMUS CHROMATIO & HELIODORO EPISCOPIS

“Dominis sanctis & beatissimis, Chromatio & Heliodoro Episcopis, Hieronymus exiggus Christi servus in Domino salutem.

Qui terram auri consciam fodit, non illico arripit quicquid fossa profuderit lacerata, sed priusquam fulgens pondus vibrantis jactus ferri suspendat, interim vertendis suspendendisque cespitibus immoratur, & specialiter qui nundum lucris augetur. Arduum opus injungitur, cum hoc fuerit Matthaeus Apostolus & Evangelista voluit in aperto conscribi. Si enim hoc secretum non esset Evangelio utique ipsius quod edidit addidisset: sed fecit hunc libellum Hebraicis literis obsignatum: quem usque adeo edidit, ut & manu ipsius liber scriptus Hebraicis literis à viris religiosissimis habeatur, qui etiam à suis prioribus per successus temporum susceperunt. Hunc autem ipsum librum, nunquam alicui transferendum tradiderunt: textum ejus aliter atquc aliter narraverunt.

“Sed factum est ut à Manichaei discipulo nomine Seleuco: qui etiam Apostolorum gesta falso sermone conscripsit: hic liber editus, non aedificationi, sed destructioni materiam exhibuerit: & quod talis probaretur in synodo cui merito aures Ecclesiae non paterent. Cesset nunc oblatrantium morsus: non istum libellum canonicis nos superaddidimus scripturis: sed ad detegendum haereseos fallaciam, Apostoli atque Evangelistae scripta transferimus: in quo opere non tam piis jubentibus Episcopis obtemperamus, quam impiis haereticis obviamus. Amor igitur est Christi cui satisfacimus, credentes quòd nos suis orationibus adjuvent: qui ad salvatoris nostri infantiam sanctam per nostram potuerint obedientiam pervenire.”

In the considered judgment of Professor Mason Hammond, Pope Professor of Latin Language and Literature at Harvard University, Cambridge, Mass., to whom the above text was submitted, the Latin of it was rather confused and did not make clear sense. He and Professor La Piana, at home in the field of Church History, drew our attention to a more recent work in French entitled Les Évangiles Apocryphes, published in Textes et Documents pour l’étude historique du Christianisme, issued under the supervision of Hippolyte Hemmer and Paul Lejay (Paris: Picard, 1911-14. 2 vols.). In Vol. I of this work are several apocryphal gospels edited by Charles Michel, of which the second is “Pseudo-Matthew.” This is prefaced by two letters; the first being from the Bishops Chromatius and Heliodorus to Jerome, and the second being his reply to them. This second letter, in which we are interested, is to be found on pages 56-58, together with a translation into French. The Gospel of Pseudo-Matthew is discussed in the Preface, pp. xix-xxii, where Michel dates it, on the basis of these letters, as not before the end of the 4th century A D and probably in the 6th. He regards the letters as “evidently apocryphal,” written at a period “when the name of St. Jerome had a very great authority.”

Now the text given by Michel differs considerably from the one quoted above, which may be due to ancient errors of transcription or to later improvements. What is of importance is that Michel’s text makes far better sense. We append it below:

“Dominis sanctis & beatissimis Chromatio & Heliodoro Episcopis, Hieronymus exiguus Christi servus in Domino salutem.

Qui terram auri consciam fodit, non illico arripit quicquid fossa profunderit lacerata, sed priusquam fulgendum pondus vibrantis jactus ferri suspendat, interim vertendis supinandisque cespitibus immoratur, et spe alitur qui nundum lucris augetur. Arduum opus injungitur, cum hoc fuerit a vestra mihi beatitudine imperatum quod nec ipse sanctus Matthaeus Apostolus & Evangelista voluit in aperto conscribi. Si enim secretius non esset, Evangelio utique ipsi quod edidit addidisset: sed fecit hunc libellum Hebraicis litteris obsignatum, quem usque adeo non edidit, ut hodie manu ipsius liber scriptus Hebraicis litteris à viris religiosissimis habeatur, qui eum à suis prioribus per successus temporum susceperunt. Hunc autem ipsum librum, cum nunquam alicui transferendum tradiderunt; textum vero ejus aliter aliterque tradiderunt.

“Sic factum est ut à Manichaei discipulo nomine Seleuco, qui etiam Apostolorum gcsta falso sermone conscripsit, hic liber editus non aedificationi, sed destructioni materiam exhibuerit, & quod talis probaretur in synodo, cui merito aures Ecclesiae non paterent. Cesset nunc oblatrantium morsus: non enim istum libellum canonicis nos superaddidimus scripturis; sed ad detegendum haereseos fallaciam Apostoli atque Evangelistae scripta transferimus. In quo opere tam jubentibus piis obtemperamus Episcopis, quam impiis haereticis obviamus. Amor ergo Christi est cui satisfacimus, credentes quod nos suis orationibus adjuvent qui ad salvatoris nostri sanctam infantiam per nostram potuerint obedientiam pervenire.”

Translated into English, the above Latin text is as follows:

“. . . . . An arduous task has been enjoined by your beatitudes on me, namely what St. Matthew, Apostle and Evangelist, did not wish openly written up. For if it had not been rather secret, he would have added it to the Evangel which he gave forth as his own; but he wrote this book sealed up in Hebrew characters; and he did not provide until now for its publication, in such a way that this book, written in Hebrew script and by his own hand, is today possessed by the most religious men, who, in the succession of time, received it from those who preceded them. Though they never gave this book to anyone to be transcribed, they transmitted its text some in one way and some in another.

“And so it happened that this book, published by a disciple of Manichaeus, named Seleucus, who also wrote in false speech the Acts of the Apostles, contained matter not for edification, but for destruction; and that being such it was approved in a synod which the ears of the Church properly refused to listen to . . .”

As to the Commentary to Matthew, Book II, chap. xii, 13, the only sentence in it which relates to the present subject is the following one:

". . . . In Evangelio, quo utuntur Nazaraeni et Ebionitae (quid nuper in (Graecum de Hebraeo sermone transtulimus, et quod vocatur a plerisque Matthaei authenticum), homo iste, qui aridam habet manum, caementarius scribitur . . ." *

which, translated into English reads:

". . . . In the Evangel which was used by the Nazarenes and the Ebionites (which we recently translated from a Hebrew sermon into Greek, and which by many has been declared to be the authentic Matthew), the same man who had the withered hand was a stone-mason. . . . . ."

As to H. P. B.'s footnote reference to St. Jerome's De viris inlustribus liber, cap. 3, it is of course fully apposite to the general subject, but seems to be attached at a wrong place in the text, resulting in somewhat of a confusion, possibly due to faulty proofreading of her MSS. The paragraph referred to in chapter 3 of St. Jerome's work is as follows:

"Mattheus, qui est Levi, ex publicano apostolus, primus in Iudaea propter eos qui ex circumcisione crediderant, Evangelium Christi Hebraeicis litteris verbisque composuit: quod quis postea in Graecum transtulerit, non satis certum est. Porro ipsum Hebraeicum hebetur usque hodie in Caesariensi bibliotheca, quam Pamphilus martyr studiosissime confecit.

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* Vide Hieronimi, Commentarius in Evangelium secundum Matthaeum. J. P. Migne, Patrologiae Cursus Completus. Series Latina. Tomus XXVI. Col. 80-81. Paris: Garnier frères, 1884.

Mihi quoque a Nazaraeis, qui in Beroea urbe Syriae hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicumque Evangelista, sive ex persona sua, sive ex persona Domini Salvatoris, veteris Scripturae testimoniis abutetur, non sequatur Septuaginta translatorum auctoritatem, sed Hebraicam, e quibus illa duo sunt: 'ex Aegypti vocavi Filium,' et: 'quoniam Nazaraeus vocabitur'." *

which, translated into English reads:

"Matthew who was called Levi, and who from a publican became an Apostle, was the first one in Judea who wrote an Evangel of Christ, in Hebrew language and letters, for the sake of those among the circumcized ones who had believed. It is not sufficiently certain as to who afterwards translated it into Greek. The Hebrew original could be found to this day in the library diligently collected at Caesarea by the Martyr Pamphilus. It was possible even for me to have access to this volume which the Nazarenes had been using in Veria, a city in Syria. It should be noted that wherever the Evangelist brings forth the testimony of the Old Testament, either himself or according to the man Salvatore, he does not follow the version of the Septuaginta, but quotes directly from the Hebrew. From it come the following two passages: 'From Egypt have I called the Son,' and 'for this reason was he called the Nazarene'."

This entire subject-matter is also covered by H. P. B. in her powerful article entitled: "The Origin of the Gospels and the Bishop of Bombay," (The Theosophist, Vol. IV, October, 1882, pp. 6-9) which will be found in its correct chronological order in the present series. A few additional passages from the Fathers are brought into the discussion.

61 This quotation is an English rendering of Salomon Munk's (1803-67) original French text, in his Mélanges de Philosophie Juive et Arabe (Paris: A. Franck, 1859), p. 976, which is as follows:

" . . . . . Il nous paraît évident, au contraire, que le compilateur s'est servi de documents anciens, et entre autres de certains Midraschîm, ou recueils de traditions et d'expositions bibliques, que nous ne possédons plus aujourd'hui. . . ."

62 This is a rather misleading reference, seeing that H. P. B. does not quote from any works of Augustus Tholuck (1799-1877) in her text above. By referring again to S. Munk's Mélanges, etc., we find that on the same page 276 he continues in the following manner:

". . . Nous croyons aussi qu'on peut reconnaître dans les sephirôth des analogies frappantes avec les doctrines de certains gnostiques, notamment de Basilide et de Valentinien."

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* Vide J. P. Migne, P. C. C., Series Latina, Tomus XXIII, Col. 613. Paris, 1883.

At this point, Munk appends the following footnote:

“Cf. Tholuck, l.c., pag. 24 et 31.—Hâya Gaôn, mort en 1038, est à notre connaissance le premier auteur qui développe la théorie des sephirôth, et il leur donne des noms que nous retrouvons plus tard chez les kabbalistes (cf. Jellinek, Moses ben Schem-Tob de Leon, pag. 13, note 5); ce docteur, qui avait de fréquents rapports avec des savants chrétiens syriens ou chaldéens, a pu par ces derniers avoir connaissance de quelques écrits gnostiques.”

It is this passage from Tholuck that H. P. B. quotes in its English rendering. By consulting earlier pages of S. Munk’s Mélanges, it would appear that the l.c. (loco citato) refers to Tholuck’s Commentatio de vi quam graeca philosophia in theologiam tum Muhammedanorum tum Judaeorum exercuerit, pp. 24 and 31.

63 Adolf Jellinek (sometimes spelled Gellinek) (1821-1893), Moses ben Schem-tob de Leon und sein Verhältniss zum Sohar. Eine historischkritische Untersuchung über die Entstehung des Sohar. Leipzig, 1851. 8-vo (British Museum: 4033. dd. 8.).

64 In 1890, George R. S. Mead (1863-1933), Theosophist, classical scholar and close collaborator with H. P. B. at the London Headquarters, translated into English M. G. Schwartze’s Latin version of the Pistis-Sophia, made from the original Coptic MSS. in the British Museum (MS. Add. 5114). He published pages 1-252, with commentaries and notes, in Lucifer, Vols. VI, VII and VIII, between April, 1890, and May, 1891. H. P. B. added a considerable number of her own Commentaries and Notes, which unfortunately are unsigned.

In 1896, G. R. S. Mead, after re-translating the whole work again and checking it by É. Amélineau’s French translation (Paris, 1895), published it in book-form (London: The Theosophical Publishing Society), with a valuable Introduction. It does not include any Commentaries or Notes of any kind. He seems to have intended publishing a separate volume of Commentaries, but no such volume ever appeared, nor have any MSS. on this subject been found among his papers by his executor, John M. Watkins.

H.P.B.’s Commentaries and Notes, which originally appeared in Lucifer will be found in Volume XIII of the present Series, with as much of the text of Pistis-Sophia as seems necessary for the under standing of H.P.B.’s text. In the same place succinct data will be found regarding the existing literature concerning this work, and other pertinent information.

H.P.B.’s intention to write another installment of her series on “The Esoteric Character of the Gospels,” with explanations regarding Pistis-Sophia, does not seem to have ever been carried out.

THE SCIENCE OF LIFE

[Lucifer, Vol. I, No. 3, November 1887, pp. 203-211]

What is Life? Hundreds of the most philosophical minds, scores of` learned well-skilled physicians, have asked themselves the question, but to little purpose. The veil thrown over primordial Kosmos and the mysterious beginnings of life upon it, has never been withdrawn to the satisfaction of earnest, honest science. The more the men of official learning try to penetrate through its dark folds, the more intense becomes that darkness, and the less they see, for they are like the treasure-hunter, who went across the wide seas to look for that which lay buried in his own garden.

What is then this Science? Is it biology, or the study of life in its general aspect? No. Is it physiology, or the science of organic function? Neither; for the former leaves the problem as much the riddle of the Sphinx as ever; and the latter is the science of death far more than that of life. Physiology is based upon the study of the different organic functions and the organs necessary to the manifestations of life, but that which science calls living matter, is, in sober truth, dead matter. Every molecule of the living organs contains the germ of death in itself, and begins dying as soon as born, in order that its successor-molecule should live only to die in its turn. An organ, a natural part of every living being, is but the medium for some special function in life, and is a combination of such molecules. The vital organ, the whole, puts the mask of life on, and thus conceals the constant decay and death of its parts. Thus, neither biology nor physiology are the science, nor even branches of the Science of Life, but only that of` the appearances of life. While true philosophy stands Oedipus-like before the Sphinx of life, hardly daring to utter the paradox contained in the answer to the riddle propounded, materialistic science, as arrogant as ever, never doubting its own wisdom for one moment, biologises itself and many others into the belief that it has solved the awful problem of existence. In truth, however, has it even so much as approached its threshold?

It is not, surely, by attempting to deceive itself and the unwary in saying that life is but the result of molecular complexity, that it can ever hope to promote the truth. Is vital force, indeed, only a “phantom,” as Du Bois-Reymond calls it?

For his taunt that “life,” as something independent, is but the asylum ignorantiae of those who seek refuge in abstractions, when direct explanation is impossible, applies with far more force and justice to those materialists who would blind people to the reality of facts, by substituting bombast and jaw-breaking words in their place. Have any of the five divisions of the functions of life, so pretentiously named—Archebiosis, Biocrosis, Biodiaeresis, Biocaenosis and Bioparodosis*, ever helped a Huxley or a Haeckel to probe more fully the mystery of the generations of the humblest ant—let alone of man? Most certainly not. For life, and everything pertaining to it, belongs to the lawful domain of the metaphysician and psychologist, and physical science has no claim upon it. “That which hath been, is that which shall be; and that which hath been is named already—and it is known that it is MAN”—is the answer to the riddle of the Sphinx. But “man” here, does not refer to physical man—not in its esoteric meaning, at any rate. Scalpels and microscopes may solve the mystery of the material parts of the shell of man: they can never cut a window into his soul to open the smallest vista on any of the wider horizons of being.

It is those thinkers alone, who, following the Delphic injunction, have cognized life in their inner selves, those who have studied it thoroughly in themselves, before attempting to trace and analyze its reflection in their outer shells, who are the only ones rewarded with some measure of success. Like the fire-philosophers of the Middle Ages, they have skipped over the appearances of light and fire in the world of effects, and centred their whole attention upon the producing arcane agencies. Thence, tracing these to the one abstract cause, they have attempted to fathom the MYSTERY, each as far as his intellectual capacities permitted him.

Thus they have ascertained that (1) the seemingly living mechanism called physical man, is but the fuel, the material, upon which life feeds, in order to manifest itself; and (2) that thereby the inner man receives as his wage and reward the possibility of accumulating additional experiences of the terrestrial illusions called lives.

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* Or Life-origination, Life-fusion, Life-division, Life-renewal and Life-transmission.

One of such philosophers is now undeniably the great Russian novelist and reformer, Count Leo N. Tolstoi. How near his views are to the esoteric and philosophical teachings of higher Theosophy, will be found on the perusal of a few fragments from a lecture delivered by him at MOSCOW before the local Psychological Society.

Discussing the problem of life, the Count asks his audience to admit, for the sake of argument, an impossibility. Says the lecturer:—

Let us grant for a moment that all that which modern science longs to learn of life, it has learnt, and now knows; that the problem has become as clear as day; that it is clear how organic matter has, by simple adaptation, come to be originated from inorganic material; that it is as clear how natural forces may be transformed into feelings, will, thought, and that finally, all this is known, not only to the city student, but to every village schoolboy, as well.

I am aware, then, that such and such thoughts and feelings originate from such and such motions. Well, and what then? Can I, or cannot I, produce and guide such motions, in order to excite within my brain corresponding thoughts? The question—what are the thoughts and feelings I ought to generate in myself and others, remains still, not only unsolved, but even untouched.

Yet it is precisely this question which is the one fundamental question of the central idea of life.

Science has chosen as its object a few manifestations that accompany life; and mistaking * the part for the whole, called these manifestations the integral total of life. . . .

The question inseparable from the idea of life is not whence life, but how one should live that life: and it is only by first starting with this question that one can hope to approach some solution in the problem of existence.

The answer to the query “How are we to live?” appears so simple to man that he esteems it hardly worth his while to touch upon it.

. . . . One must live the best way he can—that’s all. This seems at first sight very simple and well known to all, but it is by far neither as simple nor as well known as one may imagine. . . .

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* “Mistaking” is an erroneous term to use. The men of science know but too well that what they teach concerning life is a materialistic fiction contradicted at every step by logic and fact. In this particular question science is abused, and made to serve personal hobbies and a determined policy of crushing in humanity every spiritual aspiration and thought. “Pretending to mistake” would be more correct.—H. P. B.

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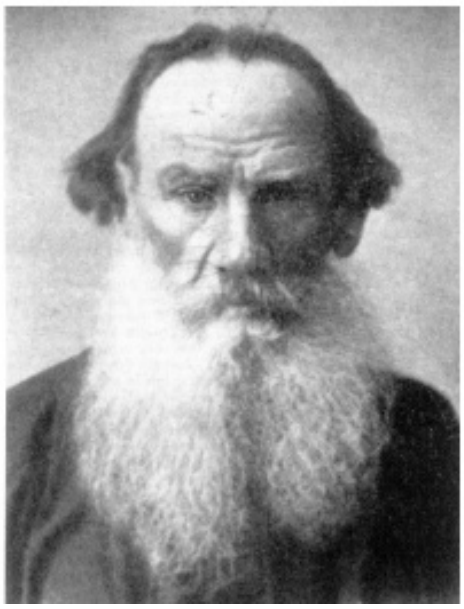

COUNT LEV NIKOLAYEVICH TOLSTOY
1828-1910
(From a Photograph taken in 1896)

The idea of life appears to man in the beginning as a most simple and self-evident business. First of all, it seems to him that life is in himself, in his own body. No sooner, however, does one commence his search after that life, in any one given spot of the said body, than one meets with difficulties. Life is not in the hair, nor in the nails; neither is it in the foot nor the arm, which may both be amputated; it is not in the blood, it is not in the heart, and it is not in the brain. It is everywhere and it is nowhere. It comes to this: life cannot be found in any of its dwelling-places. Then man begins to look for life in Time; and that, too, appears at first a very easy matter. . . . Yet again, no sooner has he started on his chase than he perceives that here also the business is more complicated than he had thought. Now, I have lived fifty-eight years, so says my baptismal church record. But I know that out of these fifty-eight years I slept over twenty. How then? Have I lived all these years, or have I not ? Deduct the months of my gestation, and those I passed in the arms of my nurse, and shall we call this life, also? Again, out of the remaining thirty-eight years, I know that a good half of that time I slept while moving about; and thus, I could no more say in this case, whether I lived during that time or not. I may have lived a little, and vegetated a little. Here again, one finds that in time, as in the body, life is everywhere, yet nowhere. And now the question naturally arises, whence, then, that life which I can trace to nowhere? Now—will I learn.... But it so happens that in this direction also, what seemed to me so easy at first, now seems impossible. I must have been searching for something else, not for my life, assuredly. Therefore, once we have to go in search of the whereabouts of life—if search we have to—then it should be neither in space nor in time, neither as cause nor effect, but as a something which I cognize within myself as quite independent from Space, time and causality.

That which remains to do now is to study self. But how do I cognize life in myself?

This is how I cognize it. I know, to begin with, that I live; and that I live wishing for myself everything that is good, wishing this since I can remember myself, to this day, and from morn till night.

All that lives outside of myself is important in my eyes but only in so far as it co-operates with the creation of that which is productive of my welfare. The Universe is important in my sight only because it can give me, pleasure

Meanwhile, something else is bound up with this knowledge in me of my existence Inseparable from the life I feel, is another cognition allied to it; namely, that besides myself, I am surrounded with a whole world of living creatures, possessed, as I am myself, of the same instinctive realization of their exclusive lives; that all these creatures live for their own objects, which objects are foreign to me; that those creatures do not know, nor do they care to know, anything of my pretensions to an exclusive life, and that all these creatures, in order to achieve success in their objects are ready to annihilate me at any moment. But this is not all. While watching the destruction of creatures similar in all to myself, I also know that for me too, for that precious ME in whom alone is represented, a very speedy and inevitable destruction is lying in wait.

It is as if there were two “I’s” in man; it is as if they could never live in peace together; it is as if they were eternally struggling, and ever trying to expel each other

One “I” says, “I alone am living as one should live, all the rest only seems to live. Therefore, the whole raison d’être for the universe is in that I may be made comfortable.”

The other “I” replies, “The universe is not for thee at all, but for its own aims and purposes, and it cares little to know whether thou art happy or unhappy.”

Life becomes a dreadful thing after this!

One “I” says, “I only want the gratification of all my wants and desires, and that is why I need the universe.”

The other “I” replies, “All animal life lives only for the gratification of its wants and desires. It is the wants and desires of animals alone that are gratified at the expense and detriment of other animals; hence the ceaseless struggle between the animal species. Thou art an animal, and therefore thou hast to struggle Yet, however successful in thy struggle, the rest of the struggling creatures must sooner or later crush thee.”

Still worse! life becomes still more dreadful. . . .

But the most terrible of all, that which includes in itself the whole of the foregoing, is that

One “I” says, “I want to live, to live for ever.”

And that the other “I” replies, “Thou shalt surely, perhaps in a few minutes, die; as also shall die all those thou lovest, for thou and they are destroying with every motion your lives, and thus approaching ever nearer suffering, death, all that which thou so hatest, and which thou fearest above anything else.”

This is the worst of all. . . .

To change this condition is impossible. . . . One can avoid moving, sleeping, eating, even breathing, but one cannot escape from thinking. One thinks, and that thought, my thought, is poisoning every step in my life, as a personality.

No sooner has man commenced a conscious life than that consciousness repeats to him incessantly without respite, over and over the same thing again “To live such life as you feel and see in your past, the life lived by animals and many men too, lived in that way, which made you become what you are now—is no longer possible Were you to attempt doing so, you could never escape thereby the struggle with all the world of creatures which live as you do-for their personal objects; and then those creatures will inevitably destroy you.” . . .

To change this situation is impossible. There remains but one thing to do, and that is always done by him who, beginning to live, transfers his objects in life outside of himself, and aims to reach them. . . . But, however far he places them outside his personality, as his mind gets clearer, none of these objects will satisfy him.

Bismarck, having united Germany, and now ruling Europe--if his reason has only thrown any light upon the results of his activity must perceive, as much as his own cook does who prepares a dinner that will be devoured in an hour’s time, the same unsolved contradiction between e vanity and foolishness of all he has done, and the eternity and reasonableness of that which exists for ever If they only think of it, each will see as clearly as the other; firstly, that the preservation of the integrity of Prince Bismarck’s dinner, as well as that of powerful Germany is solely due the preservation of the former—to the police, and the preservation of the latter—to the army; and that, so long only as both keep a good watch. Because there are famished people who would willingly eat the dinner, and nations which would fain be as powerful as Germany. Secondly, that neither Prince Bismarck’s dinner, nor the might of the German Empire, coincide with the aims and purposes of universal life, but that they are in flagrant contradiction with them. And thirdly, that as he who cooked the dinner, so also the might of Germany, will both very soon die, and that so shall perish, and as soon, both the dinner and Germany. That which shall survive alone is the Universe, which will never give one thought to either dinner or Germany, least of all to those who have cooked them.

As the intellectual condition of man increases, he comes to the idea that no happiness connected with his personality is an achievement, but only a necessity Personality is only that incipient state from which begins life, and the ultimate limit of life. . . .

Where, then, does life begin, and where does it end, I may be asked? Where ends the night, and where does day commence? Where, on the shore, ends the domain of the sea, and where does the domain of land begin?

There is day and there is night; there is land and there is sea; there is life and there is no life.

Our life, ever since we became conscious of it, is a pendulum-like motion between the two limits.

One limit is, an absolute unconcern for the life of the infinite Universe, an energy directed only toward the gratification of one's own personality.

The other limit is a complete renunciation of that personality, the greatest concern with the life of the infinite Universe, in full accord with it, the transfer of all our desires and good will from one's self, to that infinite Universe and all the creatures outside of us.*

The nearer to the first limit, the less life and bliss, the closer to the second, the more life and bliss. Therefore, man is ever moving from one end to the other; i.e., he lives. THIS MOTION IS LIFE ITSELF.

And when I speak of life, know that the idea of it is indissolubly connected in my conceptions with that of conscious life. No other life is known to me except conscious life, nor can it be known to anyone else.

We call life, the life of animals, organic life. But this is no life at all, only a certain state or condition of life manifesting to us.

But what is this consciousness or mind, the exigencies of which exclude personality and transfer the energy of man outside of him and into that state which is conceived by us as the blissful state of love?

What is conscious mind? Whatsoever we may be defining, we have to define it with our conscious mind. Therefore, with what shall we define mind? . . .

If we have to define all with our mind, it follows that conscious mind cannot be defined. Yet all of us, we not only know it, but it is the only thing which is given to us to know undeniably. . . .

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* This is what the Theosophists call "living the life"—in a nut-shell.—H. P. B.

It is the same law as the law of life, of everything organic, animal or vegetable, with that one difference that we see the consummation of an intelligent law in the life of a plant. But the law of conscious mind, to which we are subjected as the tree is subjected to its law, we see it not, but fulfill it. . . .

We have settled that life is that which is not our life. It is herein that lies hidden the root of error. Instead of studying that life of which we are conscious within ourselves, absolutely and exclusively —since we can know of nothing else—in order to study it, we observe that which is devoid of the most important factor and faculty of our life, namely, intelligent consciousness. By so doing, we act as a man who attempts to study an object by its shadow or reflection does.

If we know that substantial particles are subjected during their transformations to the activity of the organism; we know it not because we have observed or studied it, but simply because we possess a certain familiar organism united to us, namely the organism of our animal, which is but too well known to us as the material of our life; i.e., that upon which we are called to work and to rule by subjecting it to the law of reason. . . . No sooner has man lost faith in life, no sooner has he transferred that life into that which is no life, than he becomes wretched, and sees death. . . . A man who conceives life such as he finds it in his consciousness, knows neither misery, nor death: for all the good in life for him is in the subjection of his animal to the law of reason, to do which is not only in his power, but takes place unavoidably in him. The death of particles in the animal being, we know. The death of animals and of man, as an animal, we know; but we know nought about the death of conscious mind, nor can we know anything of it, just because that conscious mind is the very life itself: And Life can never be Death. . . .

The animal lives an existence of bliss, neither seeing nor knowing death, and dies without cognizing it. Why then should man have received the gift of seeing and knowing it, and why should death be so terrible to him that it actually tortures his soul, often forcing him to kill himself out of sheer fear of death? Why should it be so? Because the man who sees death is a sick man, one who has broken the law of his life, and lives no longer a conscious existence. He has become an animal himself, an animal which also has broken the law of life.

The life of man is an aspiration to bliss, and that which he aspires to is given to him. The light lit in the soul of man is bliss and life, and that light can never he darkness, as there exists—verily there exists for man—on]y this solitary light which burns within his soul.

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We have translated this rather lengthy fragment from the Report of Count Tolstoi's superb lecture, because it reads like the echo of the finest teachings of the universal ethics of true theosophy. His definition of life in its abstract sense, and of the life every earnest theosophist ought to follow, each according to, and in the measure of, his natural capacities—is the summary and the Alpha and the Omega of practical psychic, if not spiritual life. There are sentences in the lecture which, to the average theosophist will seem too hazy, and perhaps incomplete. Not one will he find, however, which could be objected to by the most exacting, practical occultist. It may be called a treatise on the Alchemy of Soul. For that "solitary" light in man, which burns for ever, and can never be darkness in its intrinsic nature, though the "animal" outside us may remain blind to it—is that "Light" upon which the Neo-Platonists of the Alexandrian school, and after them the Rosecroix and especially the Alchemists, have written volumes, though to the present day their true meaning is a dark mystery to most men.

True, Count Tolstoi is neither an Alexandrian nor a modern theosophist; still less is he a Rosecroix or an Alchemist. But that which the latter have concealed under the peculiar phraseology of the Fire-philosophers, purposely confusing cosmic transmutations with Spiritual Alchemy, all that is transferred by the great Russian thinker from the realm of the metaphysical unto the field of practical life. That which Schelling would define as a realisation of` the identity of subject and object in the man's inner Ego, that which unites and blends the latter with the universal Soul which is but the identity of subject and object on a higher plane, or the unknown Deity—all that Count Tolstoi has blended together without quitting the terrestrial plane. He is one of those few elect who begin with intuition and end with quasi-omniscience. It is the transmutations of the baser metals—the animal mass—into gold and silver, or the philosopher's stone, the development and manifestation of man's higher SELF, which the Count has achieved. The alcahest of the inferior Alchemist is the All-geist, the all-pervading Divine Spirit of the higher Initiate; for Alchemy was, and is, as very few know to this day, as much a spiritual philosophy as it is a physical science. He who knows nought of one, will never know much of` the other. Aristotle told it in so many words to his pupil, Alexander: "It is not a stone," he said, of the philosopher's stone. "It is in every man and in every place, and at all seasons, and is called the end of all philosophers," as the Vedanta is the end of all philosophies.

To wind up this essay on the Science of Life, a few words may be said of the eternal riddle propounded to mortals by the Sphinx. To fail to solve the problem contained in it, was to be doomed to sure death, as the Sphinx of life devoured the unintuitional, who would live only in their "animal." He who lives for Self, and only for Self, will surely die, as the higher "I" tells the lower "animal" in the Lecture. The riddle has seven keys to it, and the Count opens the mystery w-ith one of the highest. For, as the author of Alchemy or the Hermetic Philosophy * beautifully expressed it: "The real mystery most familiar and, at the same time, most unfamiliar to every man, into which he must be initiated or perish as an atheist, is himself. For him is the elixir of life, to quaff which, before the discovery of the philosopher's stone, is to drink the beverage of death, while it confers on the adept and the epopt, the true immortality. He may know truth as it really is—Aletheia, the breath of God, or Life, the conscious mind in man."

This is "the Alcahest which dissolves all things," and Count Tolstoi as well understood the riddle.

H.P. B.

SIN AGAINST LIFE

[Lucifer, Vol. 1, No. 3, November, 1887, p. 211]

A newspaper paragraph lately declared that a certain American lady of great wealth, residing in London, had conceived the strange desire to possess a cloak made of the soft warm down on the breasts of birds of Paradise. Five hundred breasts, it was said, were required for this purpose, and two skilful marksmen, the story went on to aver, had been sent to New Guinea to shoot the poor little victims whose wholesale slaughter must be accomplished to gratify this savage whim.

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* [Dr. Alexander Wilder.]

We rejoice to observe that the whole statement has been flatly contradicted by the World, apparently on the best possible authority; but, however little the lady concerned may deserve the reproach which the authors of the calumny endeavoured to evoke against her, the feeling it may have excited is worth analysis in a world where, if bird of Paradise cloaks are rare, most women who dress luxuriously adorn themselves in one way or another at the expense of the feathered kingdom. The principle involved in a bonnet which is decorated with the plumage of a single bird, slaughtered for its sake, is the same as that which would be more grotesquely manifest in a garment that would require the slaughter of five hundred. Too many rich people in this greedy age forget that the grandest privilege of those who possess the means is that they have the power of alleviating suffering. Too many, again, forget that the sympathies of those who rule the animate world should extend beyond the limits of their own kind; and thus we have the painful spectacle of human “sport” associated in civilised countries still, with pursuits which should no longer afford pleasure to men who have emerged from the primitive life of hunters and fishers. But how is it possible, let us consider, to stoop lowest from the proud estate of humanity in search of ignoble gratification? It is bad to kill any sentient creature for the sake of the savage pleasures of the chase. It is bad, perhaps worse, to cause their destruction for the sake of coldly profiting by their slaughter, and it is bad to squander money in this hard world of want and wide-spread privation on costly personal indulgence. But the acme of all that is reprehensible in these various departments of ill-doing is surely reached when women—who should, by virtue of their sex, be helping to soften the ferocities of life—contrive to collect the cream of evil from each of these varieties, and to sin against a whole catalogue of human duties by cruel acquiescence in an unworthy fashion.

FOOTNOTES TO “BLOOD-COVENANTING”

[Lucifer, Vol. I, No. 3, November, 1887, pp. 216-225]

[The writer, Gerald Massey, a learned Egyptologist, sends a scholarly review of a work by H. Clay Trumbull, D.D., entitled The Blood-Covenant; a Primitive Rite and its Bearing on Scripture. This work contains a mass of data from a wide range of` sources on the very ancient rite of covenanting by the inter-transfusion of blood. The reviewer takes exception with Dr. Trumbull’s interpretation that the root-idea of this covenanting was that of an “inter-union of the spiritual natures by the inter-commingling of blood for the sake of an inter-communion with deity.” He says: “Dr. Trumbull claims the Egyptians as witnesses to the truth of his interpretation. But so far from their highest conception of ‘a union with the Divine nature’ being an inter-flowing and interfusion of blood, the soul of blood was the very lowest, that is the first, in a series of seven souls! Their highest type of the soul was the sun that vivified for ever, called Atmu, the Father Soul. . . . . All through, the writer is apt to confuse the past with the present, and eager to read the present into the past.” To this paragraph, H. P. B., has appended the following two footnotes:]

The Theosophists are reminded that the “seven souls” are what we call the “seven principles” in man. “Blood” is the principle of the Body, the lowest in our septenary, as the highest is “Atma,” which may well be symbolized by the Sun; Atma being the light and life in man, as the physical sun is the light and life of our solar system.

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The arcane doctrine teaches that the “blood” rites are as old as the Third-Root race, being established in their final form by the Fourth Parent race in commemoration of the separation of androgynous mankind, their forefathers, into males and females. Mr. G. Massey is a strict scholar, who holds only to that which is made evident to him, and ignores the Occultistic division of mankind into Races, and the fact that we are in our Fifth-Root race, and would, of course, refuse to carry mankind back into pre-Tertiary times. Yet his researches and the fruit of his life-labour, corroborate, by their numberless new facts revealed by him, most wonderfully, the teachings of the “Secret Doctrines.”

ESOTERIC BUDDHISM

[Lucifer, Vol. I, No. 3, November, 1887, pp. 229-230]

As the Editors of Lucifer kindly invite questions concerning Theosophy and kindred subjects, an honest enquirer into these matters would welcome an answer to the following difficulty:

In his book on Esoteric Buddhism, Mr. Sinnett states that souls or spirits pass the long interval between the one incarnation and another in a sort of quiescent, and at least half-unconscious, state, losing enough of their identity to preclude their carrying any-recollection of one incarnation on to the next. In his novel, Karma, Mr. Sinnett represents one character, Mrs. Lakesby, gifted with more than usual powers, as being very fond, when she has the chance, of allowing her spirit to escape from the trammels of the body and meeting the spirits of departed—that is, dead friends—"and others" on the Astral plane where she holds agreeable converse with them.

How are these two statements reconcilable?

N.D.

October 22nd, 1887.

Mr. Sinnett would probably reply that the answer could only be given fully by reprinting all that he has written in various published works, on the conditions of existence in Kama-Loka, and Devachan, and on the higher and lower aspects of Self. The normal course of events will conduct a human being who quits the material body through Kama-Loka to the Devachanic state, in which Mrs. Lakesby would not be able to interview him. But while in Kama-Loka she might at least imagine she did this, and, perhaps not too wisely, indulge in the practice of so doing.

If we remember rightly, the Baron in Karma, who is represented as knowing a good deal more than Mrs. Lakesby, gifted as she is, throws some discredit upon her view concerning the Astral plane and its inhabitants. At the best when a clairvoyant can gain touch with a soul in Kama-Loka, it is the lower self` remaining there, though it has left the body, that she deals with. And though that lower self may be very recognizable for people who have known it in the earthly manifestation, it will be lower than the lower self of earth and not higher because ethereal. That is to say on earth the living man is more or less under the guidance of his higher sell` But the higher has no longer any business to transact with the lower self of Kama-Loka, and does not manifest there at all.

Finally it must always be remembered that a romance, even though written by an Occultist, is a romance still, designed to suggest broad conceptions rather than to expound scientific and doctrinal details.

THE REAL HISTORY OF THE ROSICRUCIANS*

[Lucifer, Vol. I, No. 3, November, 1887, pp. 231-236]

Mr. Waite's new book will be welcomed by that large class of readers who regard occultism, alchemy, and all like studies with antagonism and suspicion. Secret societies supposed to deal with such subjects are, from their point of view, better exposed and ridiculed than treated with respect or taken seriously. The author of the present volume does not, however, cast disrespect on occult science, nor does he discuss the Rosicrucians in a spirit of levity or disdain. He recognises that there may be, and probably is, a grand spiritual and moral philosophy in the higher aspects of true alchemy, but in these pages he treats the subject of the society from the historical, and not at all from the mystical side, and confines himself to tracing its recorded history, its rise, fall, and raison d'être.

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* Arthur Edward Waite, The Real History of the Rosicrucians. Founded on their own Manifestoes, and on Facts and Documents collected from the Writings of Initiated Brethren. With Illustrations. London: George Redway, 1887. viii, pp. 446

The conscientious study of these records relating to the Brotherhood has brought Mr. Waite to the conclusion that they do not support the traditions which up to the present have surrounded the society with a veil of unknown antiquity and have endowed its members with a halo of marvellous wisdom. It is these conclusions that will charm the incredulous, and may probably blind them to the indications of an undercurrent of belief in the reality of occult science, per se, which the author has evidently not desired to suppress. To investigate and disentangle the network of facts, theories, and traditions which must necessarily envelop a society that up to the commencement of the seventeenth century had not been heard of by the general public is no easy task, and Mr. Waite may be congratulated upon the calm and judicial spirit with which he has treated his subject, as well as upon the moderation with which he advances his own views. To be able to gather from these open records how far the members of such a society may have held in their keeping some of` the inner secrets of Nature is of course impossible to ordinary humanity. The real character and aims of such an association can be known only to passed Initiates. In his preface [p. 4] Mr. Waite says: “I claim that I have performed my task in a sympathetic but impartial manner, purged from the bias of any particular theory, and above all uncontaminated by the pretension to superior knowledge, which claimants have never been able to substantiate.” This statement is fully justified in the pages of the book under review. Its value does not lie so much in any new presentation of the facts or theories pertaining to the Rosicrucians, and which are so frequently distorted by ignorant commentators, as in the compact and systematic arrangement of some of the principal writings available. He has brought together not only the leading works of the various writers known, or supposed to be Rosicrucians, but he has also collected the criticisms and conjectures on these current at the time of their appearance in Germany, together with others of a much more recent date.

Consequently the reader has before him almost all the information of this description he could require, and which he could not obtain for himself except by the expenditure of time and trouble that very few are either able or willing to give.

It is not surprising that Mr. Waite should have satisfied himself that the Rosicrucians have no sort of claim to the reverence and admiration in which scholars and mystics have held them up to the present time. But these conclusions will form only one more of other proofs to students of esotericism, that the task of writing a true and real history of a secret occult society from its records, where such exist, is an impossibility. For even when such societies left reliable information of their pursuits, aspirations, and beliefs—the language employed has always been of such a character as to baffle entirely the ordinary exoteric reader, whether he were historian, literateur, or scientist. Such literature can be interesting only to the student on the track of esoteric knowledge, or to one who has in a great measure acquired the meaning conveyed for himself in other ways. This method of giving to the world, as it were, the proceeds, of life-long research in the realms of unseen Nature, has been adopted by alchemists, magicians, priests, and hierophants from all ages. None but those who were sufficiently steadfast in the cause of truth could read and understand what was thus written. The numerous and minute directions for the working of spells and cures, etc., left by Paracelsus, and which are apparently as straightforward and practicable as the receipts in a modern cookery book, would turn out probably much less successful in the hands of an amateur, no matter how highly educated on the physical plane, than the more delicate dishes taken from such receipts manipulated by an entirely inexperienced servant. For these elaborate instructions are given in terms that appeal simply to the material senses of those who are in search of power rather than wisdom, whereas the real effort to produce the result has to take place on the Astral plane of nature.

The spiritual or soul side of man, must be awakened and utilised, before the Philosopher's stone, or the elixir of life, can be discovered.

The comprehension of the potentialities of the human body, their nurture and eventual utilisation for purely unselfish ends and spiritual, i.e., real wisdom, is, or ought to be, the work of all secret occult societies. But to return to Mr. Waite's book. The popular notion that this Brotherhood is of great, almost incredible antiquity, is utterly condemned by him. He fails to find any documentary evidence to show that it existed before the early part of the seventeenth century, and argues that the well-known antiquity of` the Rose and Cross in symbolism is no proof of the antiquity of a society using them " at a period subsequent to the Renaissance" [p. 210]. Granting that the device of` the Rose and Cross, as emblems of a particular order or brotherhood, does not guarantee its equal antiquity with them, still it must be admitted that these symbols bearing as they do a profoundly esoteric interpretation, and being adopted by a society of a distinctly occult character, is an argument in support of the theory that the founder or originator of this order had some reason other than fancy for thus labelling his fraternity. Elsewhere he says, "I have shown indisputably that there was no novelty in the Rosicrucian pretensions, and no originality in their views. They appear before us as Lutheran disciples of Paracelsus" [p. 209].

The author here seems to be not entirely logical in his deductions. When he states that he has not met in his search with either letters, records, or papers that mention or suggest the existence of such a society before the seventeenth century, he is of course, as a historian, safely ensconced from attack. In this capacity as an impartial seeker after facts, it is outside the area of his work in the absence of data to theorise on probabilities. When, however, in dealing with the manifestoes of the seventeenth century, he finds therein evidence that shows him the Brotherhood has no back history or ancestry, his conclusions are open to criticism.

The very fact of the want of originality and novelty in the views, aims and aspirations set forth in the Fama, and Confessio surely gives strength to the theory that holds to the antiquity of the society, rather than to its being the outcome of a spontaneous effort. * All true students of mysticism have good reason to believe, even when they do not absolutely know, that the various schools of occultism considered from their highest or most spiritual and abstract teaching, lead to the same goal. They may be called by different names, and their methods in minor details may not be the same, but the wisdom au fond is identical. Therefore when Mr. Waite casts discredit upon the Rosicrucians for not advertising novelties in their manifesto, in the mystical line of thought, he reminds us of a man who in making up his mind on the value of a violin, decides that it cannot be of great age, because it emits only the same set of sounds that such musical instruments have been accustomed to give forth from time immemorial.

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* [Reference is here made to the two earliest manifestoes anonymously issued at the beginning of the 17th century in Western Europe. One of them was the Fama Fraternitatis (Cassel, 1614 or 1615) which was preceded in the first traceable printed edition by a tract longer than itself and entitled Allgemeine und General Reformation der ganzen weiten Welt (Universal Reformation of the Whole Wide World); the other was the Confessio Fraternitatis (Cassel and Frankfurt, 1615). They first appeared in German, Dutch and Latin, being translated into other languages later on. The theologian Johann Valentin Andreae (1586-1654) acknowledged in his autobiography to have been the author of both the Fama and the Confessio, the appearance of which caused immense excitement throughout Europe. The name of Francis Bacon, Lord Verulam, has also been associated with these documents.

Interesting information concerning the early Rosicrucian movement may be found in the following two essays: “The Rosicrucians,” by Karl Kisewetter, The Theosophist, Vol. VII, April, 1886, pp. 451-61; and “Christian Rosencreutz and the Rosicrucians,” by W. Wynn Westcott, The Theosophist, Vol. XV, March, 1894, pp. 365-77.

Consult also the Bio-Bibliographical Index. s. v. ANDREAE.— Compiler.]

As far as can be ascertained by studying the state of thought and society at the period when the Rosicrucians were first heard of in Europe, this particular order manifested itself as an antidote to the general tendency towards the material side of alchemy, which honey-combed the educated classes of Germany. Wonder-seekers then, as now, did not apprehend that ethics, both social and spiritual, are the fundamental basis of real wisdom, consequently the great cry was for power, no matter of what description, for the accumulation of wealth. The craving for arcane knowledge, so widely diffused, and which alchemists were truly known to possess, had gradually degenerated into a purely selfish desire for the secret of transmuting metals. To supply this eager demand, charlatans of every description rushed to the front professing to teach all who joined their standards, i.e., who could pay the necessary fee, how to turn common metal into pure gold. The craze for this power was so universal, the motive of it so unspiritual, that in order to stem the tide of the folly, and to checkmate the impostors who were bringing discredit on the Sacred Art, the Fama was issued by a body of people who took as their symbols the Rose and Cross. From this point of view the Rosicrucians historically come before the world in the light of a group of Reformers.

Different people interpret in different ways the two manifestoes—the Fama and Confessio. Mr. Waite appears to place great importance on the adherence to Christian dogmas observable in the wording of these papers. But in taking the documents literally, he seems to overlook the necessity that all writers were under, in those troubled times, of pandering to the narrow and prejudiced minds of the leaders of the so-called Christian Church, by apparently adhering to the Ritual. Naturally, the author of the Fama worded it in such a manner as to avoid persecution or suspicion of heresy. Those to whom it was really addressed would not be misled by its tone of orthodoxy, and the general public and the church would pass it by as harmless. Moreover, as Mr. Waite remarks further on [pp. 200-01], “the philosophical and scientific opinions and pretentions of the Rosicrucian Society have more claim on our notice” than their theology.

Speaking again of the school of thought current at the time this organisation was floated, and which he tells us the Rosicrucians followed, he says [p. 201]: “Mystics in an age of scientific and religious materialism, they were connected by an unbroken chain with the theurgists of the first Christian centuries; they were alchemists in the spiritual sense and the professors of a divine magic Their disciples, the Rosicrucians, followed closely in their footsteps, and the claims of the Fama and Confessio must be reviewed in the light of the great elder claims of alchemy and magic.” In spite of this, Mr. Waite judges the Society, it would appear, by what he admits to be the minor and less important side of its object, for he speaks of it eventually, as a body of “pre-eminently learned men and a Christian Sect” [p. 216]. We will not stop to consider the probability or possibility of a body of “pre-eminently learned men,” being at the same time a “Christian Sect.”

Having thus deprived the Rosicrucians of the dignity, reverence and romance, that cling round great antiquity; having saddled them with the tenets and dogmas of conventional mediaeval Christianity, Mr. Waite next proceeds to demolish their emblems, or at all events, to deny that they attached any esoteric interpretation to them. He says: “. . . the whole question of the significance of the Crucified Rose, in its connection with the society, is one of pure conjecture, that no Rosicrucian manifestoes, and no acknowledged Brother have ever given any explanation concerning it, and that no presumption is afforded by the fact of its adoption for the antiquity of the society or for its connection with universal symbolism” [p. 24]. Allowing for the necessity in writing a history of a mystical society of taking the documents as they stand, Mr. Waite rather ignores the fact that the evidence for the statement above is of a negative character. That in their manifestoes and records there appears no explanation of their emblems, hardly justifies the conclusion that they were incapable of giving any.

It would indeed have been a new departure in the annals of Secret Societies if the founders of this particular order had left behind the explanation of their signs and symbols. The study and interpretation of symbology forms a most important element in the education of occult disciples, and therefore to assume that the projectors of this organisation should be unaware of the mystic reading of` the Rose and Cross, is a hypothesis that no student of mysticism could accept.

It is, on the whole, generally assumed by those who have taken any pains to investigate the evidence, that Johann Valentin Andreae * was the author of the Fama, the Confessio Fraternitatis, and also of the Chymical Marriage of Christian Rosencreutz, and to that extent he must be looked upon exoterically as the founder of the Rosicrucian Society, as first known to history. He was deeply versed in mystic studies and alchemy, and had besides a widespread reputation as a scholar and learned man. His Chymical Marriage, to anyone with even a slight acquaintance with alchemical literature, reveals him as one who had penetrated deeply into some of the mysteries of nature. Consequently, he must have been well aware that the Rose and Cross bore a profoundly occult signification. Considering the man himself, the character of his studies, and his well-known devotion to alchemy and mysticism, it is certainly more reasonable to suppose that he took those emblems (presuming he had any choice in the matter) for his society, not as some suggest, because they happened to form a part of his own armorial bearings, or that the Rose and Cross on a Heart was used by Martin Luther, but because he recognized their full value and importance as symbols of cosmic evolution.

Mr. Waite seems, on the whole, to agree with the idea that Andreae was the author of the Fama and Confessio, and regards the Chymical Marriage as undoubtedly his production. He also allows that the latter pamphlet can only have been the work of a man deeply imbued with alchemical speculations, a mystic and follower of Paracelsus.

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* [Vide Bio-Bibliogr. Index, s.v. ANDREAE.—Comp.]

How then can he ask us to believe that the Society formed under such auspices was au fond, nothing but a Christian sect based on the teachings of Martin Luther! To the public at large these theories may perhaps appear sufficiently plausible in face of the wording of those parts of the manifestoes that touch on theology. To students of esotericism, however, such conclusions will be absolutely unacceptable, and we cannot allow to pass without comment Mr. Waite's hypothesis that the Rosicrucian Society, as it first came before the world, was simply a society for the propagation of the deteriorated Christianity of the middle ages. No mystic, whether calling himself Rosicrucian, Cabbalist, Theosophist, Christian, or Buddhist, would either intellectually or spiritually accept the narrow dogmas and intolerant views of the Christian church, even when to some extent cleansed of many of its grosser abuses by the energy of Martin Luther's Reform.

The two lines of thought are essentially different. In the case of the Christian, no matter of what denomination, his thoughts are bound down and paralysed within the rigid circle e drawn by the materialistic reading of Christ's birth, life, and death. The true occultist takes those episodes spiritually or allegorically, finding their correspondences within himself as well as in the universe. To say that a human being can at one and the same time be an occultist, and a sectarian Christian, is as impossible as to speak of a Christian Jew. A true Christian, i.e., one who understood and followed absolutely the teachings of Jesus, would be also a true Rosicrucian. Membership of particular churches or societies does not unfortunately endow the individual immediately with the virtue, knowledge or power, that is the theoretical goal of his initial action. Such membership is, or may be, a step in the direction of Divine Wisdom, but one step does not carry him to the summit of the path. Men do not become either Rosicrucians, Christians, or Theosophists merely by joining the Societies working under those particular names.

But certain tendencies in their temperaments urge them into the special Society where the mode of thought seems best fitted to help them, to realise the magnitude and glory of the possibilities inherent in their own souls.

Between the humanity of to-day, and the development of a sixth sense, which will enable it to perceive what now is imperceptible, there is but a thin veil of obstructing matter, metaphorically speaking. This veil is even now being continually pierced by psychics, first in one direction, then in another, letting in through these tiny openings glimpses of the invisible world around. In a little while the veil will be worn away entirely, and the humanity of that future time will doubtless wonder how the humanity of this age, which we find so enlightened, could have been so unintuitive and blind to the most important side of their natures. Until the race however has by soul evolution attained to this sixth sense, real histories of Mystical Societies can hardly be hoped for. Members of such Societies, who by study and training have attained some degree of knowledge may not disclose the secrets, non-members cannot get at them. The reading-classes of to-day may, after reading Mr. Waite's book, think they have learnt something of the body of people called Rosicrucians, and until now supposed to have some claim to arcane knowledge. The students of occultism will know that the vital part of the subject is and must remain ever impregnable, excepting from its esoteric side.

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FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

[Lucifer, Vol. I, No. 3, November, 1887, pp. 239-240]

I am sternly rebuked for some remarks made in the last number. My reflections with regard to the respective value of Mussulman and Christian pledges exchanged, as also on the doubtful propriety of zoological symbolism in the Churches—are pronounced wantonly wicked and calculated to hurt the tender feelings of Christian readers—if any. Protestant England—it is solemnly urged—is full of truly good men and women, of sincere churchgoers, who "walk in the ways of the Lord."

No doubt there are such, and no doubt they do, or try to, which is a step in advance of those who do not. But then none of the “righteous” need recognize their faces in the mirror presented by the “Unpopular Philosopher” only to the unrighteous. And again —

“THE WAYS OF THE LORD . . . .” The ways of which Lord? Is the jealous Lord of Moses meant, the God who thundered amidst the lightnings of Sinai, or the meek “Lord” of the Mount of Olives and Calvary? Is it the stern God that saith “vengeance is mine,” and who must be “worshipped in fear,” or the “man-God” who commanded to love one’s neighbours as oneself, to forgive one’s enemies and bless those who revile us? For the ways of the two Lords are wide apart, and can never meet.

No one who has studied the Bible can deny for one single moment that a large proportion (if happily not all) of modern Christians walk indeed “in the ways of the Lord”—Number I. This one is the “Lord” who had respect unto Abel, because the meat of his sacrifice smelt sweet in his nostrils; the “Lord” who commanded the Israelites to spoil the Egyptians of their jewels of silver and gold; * also to “kill every male among the little ones,” as “every woman . . . . but all the women children [virgins] . . . . . to keep alive for yourselves” (Numb., xxxi, 17, et seq.); and to commit other actions too coarse to be repeated in any respectable publication.

Hence the modern warriors who achieve such feats (with the modern improvement occasionally, of shooting their enemies out of` the mouths of big guns) walk, most undeniably, “in the ways” of the Lord of the Jews, but never in the ways of Christ. So does the modern trader who keeps the Sabbath most rigorously, attending Divine Service thrice on that day, after treating during the whole week his hired clerks as the brood of Ham “who shall be their (Shem and Japhet’s) servants.”

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* And no doubt also the Anglo-Indians to spoil the King of Burmah of his?

So does, likewise, he who helps himself, David-like, to a Bath-Sheba, the wife of Uriah, without the least concern whether he simply robs or kills the Hittite husband. For he has every right to take for his sampler “a friend of God”—the God of the old covenant.

But will either of these pretend they walk in the ways of their Lord of the new Dispensation? Yet, he who raises his voice in a protest against the “ways” of the Mosaic God, therefore, in favour of those preached by the very antithesis of Jehovah —the meek and gentle “Man of Sorrow”—he is forthwith set up on the pillory and denounced to public opprobrium as an anti-Christian and an Atheist! This, in the face of the words: “Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. . . . And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand and . . . . great was the fall thereof”! [Matt., vii, 21, 26-27.]

THE “WILL OF MY FATHER”? Is this “Father” identical with the God of Mount Sinai and of the Commandments? Then what is the meaning of the whole Chapter V of Matthew, of the Sermon on the Mount, in which every one of these Commandments is virtually criticised and destroyed by the new amendments?

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

“But I say unto you that ye resist not evil,” etc. [Matt., v. 38-39.]

Glance at the big centres of our Christian civilizations. Look at the jails, the court and the prison-house, the tribunals, and the police; see the distress, with starvation and prostitution as its results. Look at the host of the men of law and of judges; and then see how far the words of Christ, “Love your enemies, bless them that curse you, Judge not that ye be not judged,” apply to the whole structure of our modern civilised life, and how far we may be called Christians.

How well the commandment—“He that is without sin among you, let him first cast a stone at her” [John, viii, 7]—is now obeyed, may be seen by following day after day, the law reports for slander, calumny and defamation. Obedience to the injunction, and warning against the sin of` offending children, “these little ones,” of whom is the Kingdom of Heaven, is found in the brutal treatment of fatherless children on the streets by the Christian police, of other children by their parents, and finally, in the merciless flogging of wee bits of culprits driven to crime by their own parents and starvation. And is it those who denounce such an anti-Christian spirit in legislation, the Pharisaical church and society, who shall be branded for speaking the truth? The magistrate, who has sworn on the Bible—contrary to Christ’s express injunction—to administer justice; the pious defaulter, who swears falsely on it, but cannot be convicted; the sanctimonious millionaire who fattens on the blood and sweat of the poor; and the aristocratic “Jezebel” who casts mud from her carriage wheels on her “fallen” sister, on the street, a victim perchance, of one of the men of her own high caste—all these call themselves Christians. The anti-Christians are those who dare to look behind that veil of respectability .

The best answer to such paradoxical denunciation may be found in one of “Saladin’s” admirable editorials. The reader must turn to The Secular Review for October 22nd, 1887, and read some pertinent reflections on “The Bitter Cry of Outcast London,” and the “Child-thieves” flogging. Well may a “heathen Chinee” or a “mild Hindu” shudder in horror at the picture in it of` that “drawing of` blood” out of the baby-bodies of infant thieves. The process is executed by a Christian policeman acting under the orders and in the presence of a righteous Christian magistrate. Has either of the two ever given a thought during the “child-torture” to the words of their Christ: “And whosoever shall offend one of these little ones that believes in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea”? [Mark, ix, 42.]

Yes, they are walking “in the ways of the God of Israel”! For, as “it repenteth” the Lord that he had made man so wicked and so imperfect, that “Lord” drowned and destroyed him “from the face of the earth,” without more ado. Verily so, “both man, and beast, and the creeping thing, and the fowls of the air” [Gen., vi, 7], though the latter had neither sinned, nor were they “wicked.” And why shouldn’t the righteous men on Earth do likewise? It repents the Christian citizens of pious LUGDUNUM perchance also, that they create the starving little wretches, the foundlings abandoned to vice from the day of their birth? And the truly good Christian men, who would believe themselves damned to hell-fire were they to miss their Sabbath Service, forbidden by law to drown their creatures, resort to the next best thing they can; they “draw blood” from those little ones whom their “Saviour” and Master took under his special protection.

May the shadow of “Saladin” never grow less, for the fearless honest words of truth he writes:—

And whose blood was in the veins of these two boys? Whose blood reddened the twigs of the birch? Peradventure that of the magistrate himself, or of the chaplain of the prison. For mystical are the grinding of the wheels of the mill of misery. And God looks on and tolerates. And I am accounted a heretic, and my anti-Christian writings are produced against me in a Court of Justice to prevent my getting justice, because I fail to see in all this how Christianity “elevates” woman and casts a “halo of sacred innocence round the tender years of the child.” So be it. I have flung down my gauge of battle, and the force of bigotry may break me to death, but it shall never bend me to submission. Unsalaried and ill-supported, I fight as stubbornly as if the world flung at my feet its gold and laurels and huzzas; for the weak need a champion and the wronged an avenger. It is necessary that Sham find an opponent and Hypocrisy a foe: these they will find in me, be the consequences what they may.

SALADIN. *

This is the epitomized history of the “Unpopular Philosopher”; aye, the story of all those who, in the words of Lara, know that “Christianity will never save humanity, but humanity may save Christianity,” i. e, the ideal spirit of the Christos-Buddha—of THEOSOPHY.

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* [Pseudonym of William Steward Ross. Vide Bio-Bibliogr. Index for Volume IX, s.v. Ross.—Compiler.]

JOHN WORRELL KEELY
1837-1898
Reproduced from Le Lotus, Vol. III, September, 1888.

[H. P. BLAVATSKY AND THE KEELY MOTOR]

[In Volume II of Le Lotus, in the issue of November, 1887, there appears a fairly long excerpt from The Secret Doctrine on the subject of the etheric force discovered by John Worrell Keely of Philadelphia, Pa,and the motor which he built.

As H. P. B's magnum opus was not published until late Fall of 1888, this excerpt is obviously taken from her unfinished manuscript. The text is translated into French with just a few unimportant remarks by the Editor of Le Lotus, F. K. Gaboriau.

We do not translate this lengthy excerpt into English for two reasons first, because such a translation would almost certainly be different from the original English text used by the Editor; and, second, because this very text, with slight variations and amplifications, can be found in the final version of The Secret Doctrine, Vol. I, pp. 554-66, in Section X entitled "The Coming Force"

Keely was born Philadelphia, Pa., September 3, 1837,and died Nov. 18, 1898. In his early life he was a carpenter. He became interested in music, and claimed that the tuning-fork had suggested to him the idea of a new motive power—Compiler.]

December, 1887

LUCIFER TO THE ARCHBISHOP OF CANTERBURY, GREETING! *

[Lucifer, Vol. I, No. 4, December, 1887, pp. 242-251]

MY LORD PRIMATE OF ALL ENGLAND,—

We make use of an open letter to your Grace as a vehicle to convey to you, and through you, to the clergy to their flocks, and to Christians generally—who regard us as the enemies of Christ—a brief statement of the position which Theosophy occupies in regard to Christianity, as we believe that the time for making that statement has arrived.

Your Grace is no doubt aware that Theosophy is not a religion, but a philosophy at once religious and scientific; and that the chief work, so far, of the Theosophical Society has been to revive in each religion its own animating spirit, by encouraging and helping enquiry into the true significance of its doctrines and observances. Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. This common ground is no other than Theosophy—the Secret Doctrine of the ages; which, diluted and disguised to suit the capacity of the multitude, and the requirements of the time, has formed the living kernel of all religions.

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* [There is some doubt as to the authorship of this famous pronouncement. Many of its passages, perhaps most of them, bear a close resemblance to H. P. B.'s style when engaged in a polemical exchange with an opponent. On the other hand, there is a letter written by William Quan Judge to Richard Harte, dated February 3, 1888, wherein occur the following words:

"The 'Address to the Archbishop of Canterbury' is peculiarly able, well-conceived, and temperate, and two persons here expressed a wish that it should be printed and circulated as a pamphlet. . ."

This letter can be found in a work entitled: Practical Occultism. From the Private Letters of William Q. Judge. Pasadena, Calif.: Theos. Univ. Press, 1951, p. 67.

It is possible that Richard Harte and II. P. B., collaborated on this remarkable Editorial.—Compiler.]

The Theosophical Society has branches respectively composed of Buddhists, Hindoos, Mohammedans, Parsees, Christians and Freethinkers, who work together as brethren on the common ground of Theosophy; and it is precisely because Theosophy is not a religion, nor can for the multitude supply the place of a religion, that the success of the Society has been so great, not merely as regards its growing membership and extending influence, but also in respect to the performance of the work it has undertaken—the revival of spirituality in religion, and the cultivation of the sentiment of BROTHERHOOD among men.

We Theosophists believe that a religion is a natural incident in the life of man in his present stage of development; and that although, in rare cases, individuals may be born without the religious sentiment, a community must have a religion, that is to say, a uniting bond—under penalty of social decay and material annihilation. We believe that no religious doctrine can be more than an attempt to picture to our present limited understandings, in the terms of our terrestrial experiences, great cosmical and spiritual truths, which in our normal state of consciousness we vaguely sense, rather than actually perceive and comprehend; and a revelation, if it is to reveal anything, must necessarily conform to the same earthbound requirements of the human intellect. In our estimation, therefore, no religion can be absolutely true, and none can be absolutely false. A religion is true in. proportion as it supplies the spiritual, moral and intellectual needs of the time, and helps the development of mankind in these respects. It is false in proportion as it hinders that development, and offends the spiritual, moral and intellectual portion of man’s nature. And the transcendentally spiritual ideas of the ruling powers of the Universe entertained by an Oriental sage would be as false a religion for the African savage as the grovelling fetishism of the latter would be for the sage, although both views must necessarily be true in degree, for both represent the highest ideas attainable by the respective individuals of the same cosmico-spiritual facts, which can never be known in their reality by man while he remains but man.

Theosophists, therefore, are respecters of all the religions, and for the religious ethics of` Jesus they have profound admiration. It could not be otherwise, for these teachings which have come down to us are the same as those of Theosophy. So far, therefore, as modern Christianity makes good its claim to be the practical religion taught by Jesus, Theosophists are with it heart and hand. So far as it goes contrary to those ethics, pure and simple, Theosophists are its opponents. Any Christian can, if he will, compare the Sermon on the Mount with the dogmas of his church, and the spirit that breathes in it, with the principles that animate this Christian civilisation and govern his own life; and then he will be able to judge for himself how far the religion of Jesus enters into his Christianity, and how far, therefore, he and Theosophists are agreed. But professing Christians, especially the clergy, shrink from making this comparison. Like merchants who fear to find themselves bankrupt, they seem . to dread the discovery of a discrepancy in their accounts which could not be made good by placing material assets as a set-off to spiritual liabilities. The comparison between the teachings of Jesus and the doctrines of the churches has, however frequently been made—and often with great learning and critical acumen—both by those who would abolish Christianity and those who would reform it; and the aggregate result of these comparisons, as your Grace must be well aware, goes to prove that in almost every point the doctrines of the churches and the practices of Christians are in direct opposition to the teachings of Jesus.

We are accustomed to say to the Buddhist, the Mohammedan, the Hindoo, or the Parsee: “The road to Theosophy lies, for you, through your own religion.” We say this because those creeds possess a deeply philosophical and esoteric meaning, explanatory of the allegories under which they are presented to the people; but we cannot say the same thing to Christians.

The successors of the Apostles never recorded the secret doctrine of Jesus—the "mysteries of the kingdom of heaven"—which it was given to them (his apostles) alone to know.* These have been suppressed, made away with, destroyed. What have come down upon the stream of time are the maxims, the parables, the allegories and the fables w-hichJesus expressly intended for the spiritually deaf and blind to be revealed later to the world, and which modern Christianity either takes all literally, or interprets according to the fancies of the Fathers of the secular church. In both cases they are like cut flowers: they are severed from the plant on which they grew, and from the root whence that plant drew its life. Were we, therefore, to encourage Christians, as we do the votaries of other creeds, to study their own religion for themselves, the consequence would be, not a knowledge of the meaning of its mysteries, but either the revival of mediaeval superstition and intolerance, accompanied by a formidable outbreak of mere lip-prayer and preaching—such as resulted in the formation of the 239 Protestant sects of England alone—or else a great increase of scepticism, for Christianity has no esoteric foundation known to those who profess it. For even you, my Lord Primate of England, must be painfully aware that you know absolutely no more of those "mysteries of the kingdom of heaven" which Jesus taught his disciples, than does the humblest and most illiterate member of your church.

It is easily understood, therefore, that Theosophists have nothing to say against the policy of the Roman Catholic Church in forbidding, or of the Protestant churches in discouraging, any such private enquiry into the meaning of the "Christian" dogmas as would correspond to the esoteric study of other religions. With their present ideas and knowledge, professing Christians are not prepared to undertake a critical examination of their faith, with a promise of good results.

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* Mark, iv, 11; Matthew, xiii, 11; Luke, viii, 10.

Its inevitable effect would be to paralyze rather than stimulate their dormant religious sentiments; for biblical criticism and comparative mythology have proved conclusively—to those, at least, who have no vested interests, spiritual or temporal, in the maintenance of orthodoxy—that the Christian religion, as it now exists, is composed of the husks of` Judaism, the shreds of paganism, and the ill-digested remains of gnosticism and neo-platonism. This curious conglomerate which gradually formed itself round the recorded sayings (`) of Jesus, has, after the lapse of ages, now begun to disintegrate, and to crumble away from the pure and precious gems of Theosophic truth which it has so long overlain and hidden, but could neither disfigure nor destroy. Theosophy not only rescues these precious gems from the fate that threatens the rubbish in which they have been so long embedded, but saves that rubbish itself from utter condemnation; for it shows that the result of biblical criticism is far from being the ultimate analysis of Christianity, as each of the pieces which compose the curious mosaics of the Churches once belonged to a religion which had an esoteric meaning. It is only when these pieces arc restored to the places they originally occupied that their hidden significance can be perceived, and the real meaning of the dogmas of Christianity understood. To do all this, however, requires a knowledge of the Secret Doctrine as it exists in the esoteric foundation of other religions; and this knowledge is not in the hands of the Clergy, for the Church has hidden, and since lost, the keys.

Your Grace will now understand why it is that the Theosophical Society has taken for one of its three “objects” the study of those Eastern religions and philosophies, which shed such a flood of light upon the inner meaning of Christianity; and you will, we hope, also perceive that in so doing, we are acting not as the enemies, but as the friends of the religion taught by Jesus—of true Christianity, in fact.

For it is only through the study of those religions and philosophies that Christians can ever arrive at an understanding of their own beliefs, or see the hidden meaning of the parables and allegories which the Nazarene told to the spiritual cripples of Judea, and by taking which, either as matters of fact or as matters of fancy, the Churches have brought the teachings themselves into ridicule and contempt, and Christianity into serious danger of complete collapse, undermined as it is by historical criticism and mythological research, besides being broken by the sledge-hammer of modern science.

Ought Theosophists themselves, then, to be regarded by Christians as their enemies, because they believe that orthodox Christianity is, on the whole, opposed to the religion of Jesus; and because they have the courage to tell the Churches that they are traitors to the MASTER they profess to revere and serve? Far from it, indeed. Theosophists know that the same spirit that animated the words of Jesus lies latent in the hearts of Christians, as it does naturally in all men's hearts. Their fundamental tenet is the Brotherhood of Man, the ultimate realisation of which is alone made possible by that which was known long before the days of Jesus as " the Christ spirit." This spirit is even now potentially present in all men, and it will be developed into activity when human beings are no longer prevented from understanding, appreciating and sympathising with one another by the barriers of strife and hatred erected by priests and princes. We know that Christians in their lives frequently rise above the level of their Christianity. All Churches contain many noble, self-sacrificing, and virtuous men and women, eager to do good in their generation according to their lights and opportunities, and full of aspirations to higher things than those of earth—followers of` Jesus in spite of their Christianity. For such as these Theosophists feel the deepest sympathy; for only a Theosophist, or else a person of` your Grace's delicate sensibility and great theological learning, can justly appreciate the tremendous difficulties with which the tender plant of natural piety has to contend, as it forces its root into the uncongenial soil of our Christian civilization, and tries to blossom in the cold and arid atmosphere of theology.

How hard, for instance, must it not be to “love” such a God as that depicted in a well-known passage by Herbert Spencer:

The cruelty of a Fijian god who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god who condemns men to tortures which are eternal. . . . . The visiting on Adam’s descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim; are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence. . . *

Your Grace will say, no doubt, that Jesus never taught the worship of such a god as that. Even so say we Theosophists. Yet that is the very god whose worship is officially conducted in Canterbury Cathedral, by you, my Lord Primate of England; and your Grace will surely agree with us that there must indeed be a divine spark of religious intuition in the hearts of men, that enables them to resist so well as they do, the deadly action of such poisonous theology.

If your Grace, from your high pinnacle, will cast your eyes around, you will behold a Christian civilization in which a frantic and merciless battle of man against man is not only the distinguishing feature, but the acknowledged principle. It is an accepted scientific and economic axiom to-day, that all progress is achieved through the struggle for existence and the survival of the fittest; and the fittest to survive in this Christian civilization are not those who are possessed of the qualities that are recognised by the morality of every age to be the best—not the generous, the pious, the noble-hearted, the forgiving, the humble, the truthful, the honest, and the kind—but those who are strongest in selfishness, in craft, in hypocrisy, in brute force, in false pretence, in unscrupulousness, in cruelty, and in avarice.

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* “Religion: A Retrospect and Prospect,” in the Nineteenth Century, Vol. XV, No. 83, January 1884.

The spiritual and the altruistic are “the weak,” whom the “laws” that govern the universe give as food to the egoistic and material—“the strong.” That “might is right” is the only legitimate conclusion, the last word of the 19th century ethics, for the world has become one huge battlefield, on which “the fittest” descend like vultures to tear out the eyes and the hearts of those who have fallen in the fight. Does religion put a stop to the battle? Do the churches drive away the vultures, or comfort the wounded and the dying? Religion does not weigh a feather in the world at large to-day, when worldly advantage and selfish pleasures are put in the other scale; and the churches are powerless to revivify the religious sentiment among men, because their ideas, their knowledge, their methods, and their arguments are those of the Dark Ages. My Lord Primate, your Christianity is five hundred years behind the times.

So long as men disputed whether this god or that god was the true one, or whether the soul went to this place or that one after death, you, the clergy, understood the question, and had arguments at hand to influence opinion—by syllogism or torture, as the case might require; but now it is the existence of any such being as God, at all, or of any kind of immortal spirit, that is questioned or denied. Science invents new theories of the Universe which contemptuously ignore the existence of any god; moralists establish theories of ethics and social life in which the non-existence of a future life is taken for granted; in physics, in psychology, in law, in medicine, the one thing needful in order to entitle any teacher to a hearing is that no reference whatever should be contained in his ideas either to a Providence, or to a soul. The world is being rapidly brought to the conviction that god is a mythical conception, which has no foundation in fact, or place in Nature; and that the immortal part of man is the silly dream of ignorant savages perpetuated by the lies and tricks of priests, who reap a harvest by cultivating the fears of men that their mythical God will torture their imaginary souls to all eternity, in a fabulous Hell. In the face of all these things the clergy stand in this age dumb and powerless.

The only answer which the Church knew how to make to such “objections” as these, were the rack and the faggot; and she cannot use that system of logic now.

It is plain that if the God and the soul taught by the churches be imaginary entities, then the Christian salvation and damnation are mere delusions of the mind, produced by the hypnotic process of assertion and suggestion on a magnificent scale, acting cumulatively on generations of mild “hysteriacs.” What answer have you to such a theory of the Christian religion, except a repetition of assertions and suggestions? What ways have you of bringing men back to their old beliefs but by reviving their old habits? “Build more churches, say more prayers, establish more missions, and your faith in damnation and salvation will be revived, and a renewed belief in God and the soul will be the necessary result.” That is the policy of the churches, and their only answer to agnosticism and materialism. But your Grace must know that to meet the attacks of modern science and criticism with such weapons as assertion and habit, is like going forth against magazine guns, armed with boomerangs and leather shields. While, however, the progress of ideas and the increase of knowledge are undermining the popular theology, every discovery of science, every new conception of European advanced thought, brings the 19th century mind nearer to the ideas of the Divine and the Spiritual, known to all esoteric religions and to Theosophy.

The Church claims that Christianity is the only true religion, and this claim involves two distinct propositions, namely, that Christianity is true religion, and that there is no true religion except Christianity. It never seems to strike Christians that God and Spirit could possibly exist in any other form than that under which they are presented in the doctrines of their church. The savage calls the missionary an Atheist, because he does not carry an idol in his trunk; and the missionary, in his turn, calls everyone an Atheist who does not carry about a fetish in his mind; and neither savage nor Christian ever seem to suspect that there may be a higher idea than their own of the great hidden power that governs the Universe, to which the name of “God” is much more applicable.

It is doubtful whether the churches take more pains to prove Christianity “true,” or to prove that any other kind of religion is necessarily “false”; and the evil consequences of this, their teaching, are terrible. When people discard dogma they fancy that they have discarded the religious sentiment also, and they conclude that religion is a superfluity in human life—a rendering to the clouds of things that belong to earth, a waste of energy which could be more profitably expended in the struggle for existence. The materialism of this age is, therefore, the direct consequence of the Christian doctrine that there is no ruling power in the Universe, and no immortal Spirit in man except those made known in Christian dogmas. The Atheist, my Lord Primate, is the bastard son of` the Church.

But this is not all. The churches have never taught men any other or higher reason why they should be just and kind and true than the hope of reward and the fear of punishment, and when they let go their belief in Divine caprice and Divine injustice the foundations of` their morality are sapped. They have not even natural morality to consciously fall back upon, for Christianity has taught them to regard it as worthless on account of the natural depravity of man. Therefore self-interest becomes the only motive for conduct, and the fear of being found out, the only deterrent from vice. And so, with regard to morality as well as to God and the soul, Christianity pushes men off the path that leads to knowledge, and precipitates them into the abyss of incredulity, pessimism and vice. The last place where men would now look for help from the evils and miseries of life is the Church because they know that the building of churches and the repeating of litanies influence neither the powers of Nature nor the councils of nations; because they instinctively feel that when the churches accepted the principle of expediency they lost their power to move the hearts of men, and can now only act on the external plane, as the supporters of the policeman and the politician.

The function of religion is to comfort and encourage humanity in its life-long struggle with sin and sorrow. This it can do only by presenting mankind with noble ideals of a happier existence after death, and of a worthier life on earth, to be won in both cases by conscious effort. What the world now wants is a Church that will tell it of Deity, or the immortal principle in man, which will be at least on a level with the ideas and knowledge of the times. Dogmatic Christianity is not suited for a world that reasons and thinks, and only those who can throw themselves into a mediaeval state of mind, can appreciate a Church whose religious (as distinguished from its social and political) function is to keep God in good humour while the laity are doing what they believe he does not approve; to pray for changes of weather; and occasionally, to thank the Almighty for helping to slaughter the enemy. It is not “medicine men,” but spiritual guides that the world looks for today—a “clergy” that will give it ideals as suited to the intellect of this century, as the Christian Heaven and Hell, God and the Devil, were to the ages of dark ignorance and superstition. Do, or can, the Christian clergy fulfil this requirement? The misery, the crime, the vice, the selfishness, the brutality, the lack of self-respect and self-control, that mark our modern civilization, unite their voices in one tremendous cry, and answer—NO!

What is the meaning of the reaction against materialism, the signs of which fill the air today? It means that the world has become mortally sick of the dogmatism, the arrogance, the self-sufficiency, and the spiritual blindness of modern science of that same Modern Science which men but yesterday hailed as their deliverer from religious bigotry and Christian superstition, but which, like the Devil of the monkish legends, requires, as the price of its services, the sacrifice of man’s immortal soul. And meanwhile, what are the Churches doing? The Churches are sleeping the sweet sleep of endowments, of social and political influence, while the world, the flesh, and the devil, are appropriating their watchwords, their miracles, their arguments, and their blind faith.

The Spiritualists—oh! Churches of Christ—have stolen the fire from your altars to illumine their séance rooms; the Salvationists have taken your sacramental wine, and make themselves spiritually drunk in the streets; the Infidel has stolen the weapons with which you vanquished him once, and triumphantly tells you that “What you advance, has been frequently said before.” Had ever clergy so splendid an opportunity? The grapes in the vineyard are ripe, needing only the right labourers to gather them. Were you to give to the world some proof, on the level of the present intellectual standard of probability, that Deity—the immortal Spirit in man—have a real existence as facts in Nature, would not men hail you as their saviour from pessimism and despair, from the maddening and brutalizing thought that there is no other destiny for man but an eternal blank, after a few short years of bitter toil and sorrow?—aye; as their saviours from the panic-stricken fight for material enjoyment and worldly advancement, which is the direct consequence of believing this mortal life to be the be-all and end-all of existence?

But the Churches have neither the knowledge nor the faith needed to save the world, and perhaps your Church, my Lord Primate, least of all, with the mill-stone of £8,000,000 a year hung round its neck. In vain you try to lighten the ship by casting overboard the ballast of doctrines which your forefathers deemed vital to Christianity. What more can your Church do now, than run before the gale with bare poles, while the clergy feebly endeavour to putty up the gaping leaks with the “revised version,” and by their social and political deadweight try to prevent the ship from capsizing, and its cargo of dogmas and endowments from going to the bottom?

Who built Canterbury Cathedral, my Lord Primate? Who invented and gave life to the great ecclesiastical organisation which makes an Archbishop of Canterbury possible? Who laid the foundation of the vast system of religious taxation which gives you £15,000 a year and a palace? Who instituted the forms and ceremonies, the prayers and litanies, which, slightly altered and stripped of art and ornament, make the liturgy of the Church of England?

Who wrested from the people the proud titles of “reverend divine” and “Man of God” which the clergy of your Church so confidently assume? Who, indeed, but the Church of Rome! We speak in no spirit of enmity. Theosophy has seen the rise and fall of many faiths, and will be present at the birth and death of many more. We know that the lives of religions are subject to law. Whether you inherited legitimately from the Church of Rome, or obtained by violence, we leave you to settle with your enemies and with your conscience; for mental attitude towards your Church is determined by its intrinsic worthiness. We know that if it be unable to fulfil the true spiritual function of a religion, it will surely be swept away, even though the fault lie rather in its hereditary tendencies, or in its environments, than in itself.

The Church of England, to use a homely simile, is like a train running by the momentum it acquired before steam was shut off. When it left the main track, it got upon a siding that leads nowhere. The train has nearly come to a standstill, and many of the passengers have left it for other conveyances. Those that remain are for the most part aware that they have been depending all along upon what little steam was left in the boiler when the fires of Rome were withdrawn from under it. They suspect that they may be only playing at train now; but the engineer keeps blowing his whistle and the guard goes round to examine the tickets, and the breaksmen rattle their breaks, and it is not such bad fun after all. For the carriages are warm and comfortable and the day is cold, and so long as they are tipped all the company’s servants are very obliging. But those who know where they want to go, are not so contented.

For several centuries the Church of England has performed the difficult feat of blowing hot and cold in two directions at once—saying to the Roman Catholics “Reason!” and to the Sceptics “Believe!” It was by adjusting the force of its two-faced blowing, that it has managed to keep itself so long from falling off the fence.

But now the fence itself is giving way. Disendowment and disestablishment are in the air. And what does your Church urge in its own behalf? Its usefulness. It is useful to have a number of educated, moral, unworldly men, scattered all over the country, who prevent the world from utterly forgetting the name of religion, and who act as centres of benevolent work. But the question now is no longer one of repeating prayers, and giving alms to the poor, as it was five hundred years ago. The people have come of age, and have taken their thinking and the direction of their social, private and even spiritual affairs into their own hands, for they have found out that their clergy know no more about “things of Heaven” than they do themselves.

But the Church of England, it is said, has become so liberal that all ought to support it. Truly, one can go to an excellent imitation of the mass, or sit under a virtual Unitarian, and still be within its fold. This beautiful tolerance, however, only means that the Church has found it necessary to make itself an open common, where every one can put up his own booth, and give his special performance if he will only join in the defence of the endowments. Tolerance and liberality are contrary to the laws of the existence of any church that believes in divine damnation, and their appearance in the Church of England is not a sign of renewed life, but of approaching disintegration. No less deceptive is the energy evinced by the Church in the building of churches. If this were a measure of religion what a pious age this would be! Never was dogma so well housed before, though human beings may have to sleep by thousands in the streets, and to literally starve in the shadow of our majestic cathedrals, built in the name of Him who had not where to lay His head. But did Jesus tell you, your Grace, that religion lay not in the hearts of men, but in temples made with hands? You cannot convert your piety into stone and use it in your lives; and history shows that petrifaction of the religious sentiment is as deadly a disease as ossification of the heart. Were churches, however, multiplied a hundred fold, and were every clergyman to become a centre of philanthropy, it would only be substituting the work that the poor require from their fellow men but not from their spiritual teachers, for that which they ask and cannot obtain.

It would but bring into greater relief the spiritual barrenness of the doctrines of the Church.

The time is approaching when the clergy will be called upon to render an account of their stewardship. Are you prepared, my Lord Primate, to explain to YOUR MASTER why you have given His children stones, when they cried to you for bread? You smile in your fancied security. The servants have kept high carnival so long in the inner chambers of the Lord's house, that they think He will surely never return. But He told you He would come as a thief in the night; and lo! He is coming already in the hearts of men. He is coming to take possession of His Father's kingdom there, where alone His kingdom is. But you know Him not! Were the Churches themselves not carried away in the flood of negation and materialism which has engulfed Society, they would recognise the quickly growing germ of the Christ-spirit in the hearts of thousands, whom they now brand as infidels and madmen. They would recognise there the same spirit of love, of self-sacrifice, of immense pity for the ignorance, the folly, and the sufferings of the world, which appeared in its purity in the heart of Jesus, as it had appeared in the hearts of other Holy Reformers in other ages; and which is the light of all true religion, and the lamp by which the Theosophists of all times have endeavoured to guide their steps along the narrow path that leads to salvation—the path which is trodden by every incarnation of CHRISTOS or the SPIRIT OF TRUTH.

And now, my Lord Primate, we have very respectfully laid before you the principal points of difference and disagreement between Theosophy and the Christian Churches, and told you of the oneness of Theosophy and the teachings of Jesus. You have heard our profession of faith, and learned the grievances and plaints which we lay at the door of dogmatic Christianity. We, a handful of humble individuals, possessed of neither riches nor worldly influence, but strong in our knowledge, have united in the hope of doing the work which you say that your MASTER has allotted to you, but which is so sadly neglected by that wealthy and domineering colossus—the Christian Church.

Will you call this presumption, we wonder? Will you, in this land of free opinion, free speech, and free effort, venture to accord us no other recognition than the usual anathema, which the Church keeps in store for the reformer? Or may we hope that the bitter lessons of experience, which that policy has afforded the Churches in the past, will have altered the hearts and cleared the understandings of her rulers; and that the coming year, 1888, will witness the stretching out to us of the hand of Christians in fellowship and goodwill? This would only be a just recognition that the comparatively small body called the Theosophical Society is no pioneer of the Anti-Christ, no brood of the Evil one, but the practical helper, perchance the saviour, of Christianity, and that it is only endeavouring to do the work that Jesus, like Buddha, and the other "sons of God" who preceded him, has commanded all his followers to undertake, but which the Churches, having become dogmatic, are entirely unable to accomplish.

And now, if your Grace can prove that we do injustice to the Church of which you are the Head, or to popular Theology, we promise to acknowledge our error publicly. But—"SILENCE GIVES CONSENT."

“GOD SPEAKS FOR LAW AND ORDER”

[Lucifer, Vol. 1, No. 4, December, 1887, pp. 292-295]

INTRODUCTION

The readers of the curious article which follows are requested to remember that the writers of signed papers in Lucifer, and not the editors, are responsible for their contents. Captain Serjeant’s views excite much interest among a large number of earnest people, who use Biblical forms and phraseology to picture to themselves the hidden things of nature and of spirit—things which w e, the editors, and also the large majority of Theosophists, believe to be more clearly conveyed under the symbolism of the ancient Wisdom-Religion of the East, and better expressed in its terminology. The article is an attempt to explain the significance of a very curious cloud formation observed by many persons in Scotland, on the 16th of September last, a sketch of which appeared in the St. Stephen’s Review on the 24th of the same month. In the centre of the sketch appears a side view of the British Lion rampant, with his paw on the head of a bearded man, who bears a considerable likeness to Mr. Parnell; to the right of the Lion is an excellent likeness of Her Majesty, crowned, as in the Jubilee coinage, and smiling very naturally; and to the left of the picture is an Irish harp. The appearance, by the testimony of many witnesses, must have been remarkably perfect and striking. Cloud-forms of a similar kind have been recorded many times in history, and they are usually connected in the public mind with some important political event.

The Cross of Constantine will, no doubt, recur to the readers' mind, but the sword and reversed crescent, which everyone saw in the sky when the Turks were driven out of Vienna, may be less generally known; as also the reversed thistles, with the outline of a Scotchman, armed with claymore and targe, and falling backward, which was observed in the clouds by the King and Court at Windsor on the night before the battle of Culloden.*

The question of what interpretation is to be put upon remarkable cloud appearances, is of little interest to anyone who believes that such phenomena are merely accidental arrangements of the watery vapours of the atmosphere driven by currents of air. Apart, however, from the obvious consideration that this way of regarding the phenomenon only raises the further question of what causes the currents of air to run in these particular ways, it may be safely said that the chances are millions of millions of millions to one, against the appearance in the clouds of any such perfect and complete picture of well-known persons and emblems, as were seen in Scotland on the 16th of September. Of course it may be argued, on the other hand, that the clouds are for ever forming and re-forming in millions of millions of millions different ways, and that the mathematical chances are that one of these ways will occasionally represent an earth scene. But even if the infinite number of continual permutations and transformations of cloud substance be held to account for the occasional appearance of some graphic picture of human things, it does not in any way explain why these rare pictures, when they do occur, should be perfect and appropriate symbols; neither does it account for their appearance at the particular moment when the extraordinary events, to which they are appropriate, are occurring, or about to occur.

The phenomenon of vapours and fumes taking the shape of persons and things, is one of the oldest and best accredited facts in magic, and these cloud appearances, if they be viewed as having any significance are merely instances of a similar action on a large scale produced by some conscious or unconscious force in nature.

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* [Fought April 16, 1738, near Inverness, Scotland, when the Jacobites were totally defeated by the Duke of Cumberland. This was the last effort of the Stuarts to regain the throne.—Compiler.]

If it be allowed, however, that the occasional assumption by vapours of the shapes and likenesses of terrestrial things is not a “fortuitous concourse of atoms,” but occurs in accordance with some obscure law of nature that in itself is the result of the mutual interaction and interdependence of everything in the Universe, the important question still remains—whether these appearances, when they do occur, are “intended” as warnings or omens? Should the lion, the harp, her Majesty, and Mr. Parnell, of the Scottish cloud-picture, be taken as having any more significance in the affairs of the nation, or of the world at large, than chemical phenomena can be supposed to presage disturbances or rejoicings in the world of nature? To answer this question would involve considerations which only an advanced Occultist would be able to comprehend; so we shall merely say, that although there are natural symbols which carry in them a definite meaning for those who can read that secret language, still symbols are generally significant in proportion as people themselves put a significance into them.

A triangle or a cube is nothing but a triangle or a cube to a yokel, but to an Occultist they contain the philosophy of the Universe. Even so, Captain Serjeant, “the New Dispensationist,” and Theosophist, can put the meaning he likes into this or any other symbolical representation. We do not quite agree with either his methods or his results in the case before us, but the conclusions he draws are the same that are now being reached by many minds pursuing very different paths; and these conclusions may be summed up by saying that great changes are approaching, both in the temporal and in the spiritual life of humanity, and that these changes will eventuate in better things and nobler ideas.

AN INTERPRETATION
OF THE VISION, BY SERJEANT *

(The New Dispensationist)

Thus may be interpreted the symbolical appearance represented and described in the St. Stephen's Review of 24th September 1887. The lion1 of the house of Judah † arises with Victoria ‡ the female principle of the victor2 of this world of ignorance, error, sin, crime and misery. The lion represents that wisdom which is the only true and lasting power on earth. He shall crush out the anarchy and confusion now so manifest in the world which is the state of ignorance existing on this earth. Without a miracle shall all this be accomplished?

As insidious doubt has crept into the hearts of the children of men, so shall insidious truth creep in to dispel all doubt; ignorance developed into wisdom shall be the destruction of the world.

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* [All footnotes signed "Editor" are by H. P. B.—Compiler.]

1 It is somewhat difficult to follow the argument of this passage, unless the meaning of the words is explained. The Lion of the House of Judah is equivalent to "the Lord" and to "the Victor" mentioned below. In the writer's phraseology "Victor is the symbol of the Trinity of Wisdom, Love, Truth." Now the Lion is symbolical of Wisdom; but, as it is impossible to sever one element of the Trinity from another, it is necessary to remember that whenever the word wisdom is used it carries with it the other two as well. The above sentence would then seem to mean the conjunction of the male and female principles to effect the purposes of the manifestation of the Trinity above mentioned; by which manifestation all ignorance is dispelled.—Editor.

† Judah means praised; the true idea being the Lord be praised. Too much attention cannot be paid to the meanings of the words used in the sacred writings of all nations and peoples.

‡ i.e., the Queen, on whose lands the Sun never sets; it must be remembered that—"neither is the woman without the man, nor the man without the woman, in the Lord."—(I Corinthians, xi, I 1.)

2 "And no man can say, Jesus is Lord [i.e., Victor], but in the Holy Spirit."—(I Corinthians, xii, 3, Revised Version.) It is especially necessary to remember that whenever allusion is made to Victoria, it is not Her Most Gracious Majesty who is meant but the unseen Victoria whose outward manifestation the Queen is alleged to be. It is as though the Queen is the mouth-piece of the intelligence behind, as the Foreign Secretary may be the mouth-piece of the Foreign policy of the Government.

1 Ignorance is the former or lower expression of knowledge, and knowledge is the former or lower expression of wisdom—ignorance 2 is the cross—wisdom is the crown. Ignorance regarded in a true light is really an incentive to knowledge, for no man would try to attain to knowledge were he not ignorant. And no man would strive to attain to wisdom, did he not possess the knowledge which ever silently proclaims to him its crowning happiness. Wisdom is not only the celestial crown which every embodied soul is ultimately destined to possess, but it is also that particular state of Heaven called the "New Jerusalem" which shall descend from the Spirit (i.e., God, see John, iv, 24) to earth in these latter days (see Revelation, xxi).

Man was created3 an ignorant being for a great purpose, which he will ultimately realise and know. Were there no ignorance, there could be no error, without error there could be no sin.

The language used is purely symbolical and by using words as symbols an esoteric meaning is attached to the most commonplace events in life. It is a truly occult argument, but one which matter-of-fact people will regard as nonsensical.—Editor.

1 According to the explanations of the writer (v. supra) The World signifies a state of ignorance and darkness, Taken in this sense the above sentence becomes a truism.—Editor.

2 Ignorance is the equivalent of the Body, which is the Cross. By this light the Wisdom means the life of the Spirit.—Editor.

3 To say that Man was created ignorant for a great purpose would argue the idea of a creator, according to orthodox ideas. But the writer is known to repudiate this idea entirely. It is difficult, therefore, to see what he means, unless it is that the man of flesh was ushered into existence by an evolution which he has not yet completed—ignorant, to acquire knowledge gradually.—Editor.

1 This is a very optimistic view of the case, and we can only hope to see it realised. The article "Signs of the Times" agrees with the views of the writer of this article. There is a development going on, but the forces against which it has to contend are too dense for an early realisation of this dreamlike Golden Age. It is too good to be true; but that it is possible to help it is also true. The Kingdom of Heaven may be taken by violence, and an entrance effected in an instant, but the process of attaining the position whence the attack may be delivered, is one extending over years. No student of occultism needs to be told this.—Editor.

Were there no ignorance, no sin, there could be no crime, no unhappiness, no misery existing on the earth. When, therefore, general ignorance shall succumb to the disintegrating power of universal intelligence so rapidly developing in these latter days 1 (see Daniel, xii, 4), and which is the quickening of the Spirit of God in man; then the very conditions responsible for evolving error, sin, crime, unhappiness, and misery will be entirely done away with, and thus the consummation of the age—or, as the old translation of the Bible has it, the end of the world—will be brought about as a necessary consequence of purification by the Fire of the Spirit, Truth, which is the Divine Son of the Supreme Spirit, or God. “When he, the Spirit of truth, is come, he shall guide you into all the truth” [John, xvi, 13]; then shall the princes of the House of David * arise from amongst the people to rule the nations in equity and justice, in prosperity and peace, and the reign of the One Almighty Spirit of Wisdom, Love, and Truth shall begin on earth—for the Lion (or wisdom) shall lie down with the Lamb (or innocence), and a little child (or truth, see Rev., xii, the coming man-child) shall lead them.

The soul-stirring and elevating harp of the sweet and trusting daughters of Judah 2 is hushed—no crown surmounts it; and the angels weep and mourn over the discord now prevailing in the world.

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* David means beloved; he was the first King of Israel, chosen of the Spirit. Israel means one who strives with God—i.e., one who strives against ignorance in order that he may be blessed together with his posterity. It was a name given to Jacob when he wrestled with the Angel (Genesis, xxxii, 28), and applies to all who contend on the side of the Deity.

2 In the writer’s phraseology, Judah is the equivalent of Erin in this case. It becomes exceedingly difficult to follow his meaning, for as everything is the equivalent of everything else, we are landed in a hopeless maze of paradox. On the principle that there is no truth without a paradox, there must be a great truth in this article (as there is), but its disentanglement is a matter of much labour and thought. The line of argument is the Judah meaning “Be praised”—certain people who praised or followed the Lord (or Wisdom) were “oppressed and laid aside their harps.” There are people unjustly oppressed in Ireland, not by the outer troubles, but by the causes of the undoubted misery which prevails there. Consequently, the daughters of Judah and Erin are equivalent terms and interchangeable as symbols. The fact is that the author uses a peculiar cryptogram, as he himself states.—Editor.

Where are the harmonious chords which, through their inherent, soft, loving and sympathetic notes once rendered powerless that enemy of man—the serpent? Lost, through the ignorance and sin of the puny-worms of this world! Yet Ireland, in common with the whole earth, shall be freed ere long from the yoke of ignorance which is so sorely oppressing all God's creatures, for the crowned female head symbolically represents the "Sign in Heaven" which has appeared, of the Victoria or the woman * clothed with the Sun, the Divine Mother from whom will proceed the Child of Wisdom, Love and Truth, who shall rule all nations with a rod of iron, † and who shall be caught up unto God and unto His Throne. ‡

The following quotation from one of the replies to two leading articles, which appeared in the Manchester Courier of May 4th and 13th, may also tend to throw some light on the vision of the crowned female head: "The present year heralds the jubilee of Her Majesty Queen Victoria, on whose glorious Empire the sun never sets. It shall also proclaim the jubilee of another Queen Victoria, well known to the ancients as the Bride of God who awaits the arrival of the Bridegroom.

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* See The Mother, the Women clothed with the Sun, Vols. I and II; and also the celebrated picture of "The Woman clothed with the Sun," by Carl Muller.

† i.e., the Sceptre that endureth.

‡ Revelation, xii.

This queen is She of Sheba *—the female principle of the one who is the Victor † of this world of ignorance and darkness, sin and crime; and He is the Solomon, ‡ or Man of Light, Truth and Life Eternal. On her glorious empire the golden rays of Love and Peace shall shine forth from the Living Sun which nevermore shall set. She is the woman clothed with the Sun, and from her will proceed the promised man-child who shall rule all nations with a rod of iron, and shall be caught up unto God and unto His Throne. Were the English nation but to realise the mighty import of the grand and everlasting truths which I now proclaim, it would, to a man, support us in that work in which we, the New Dispensationists, daily and hourly labour in the interests of a suffering humanity now being slowly ground to powder in the stern mill of social ignorance and degradation. The time has come for the promise to be made known of the fulfilment of the “Saving health of all nations”; the prophecies of the ancients relating to the ultimatum of the written Word of Truth clearly point to the present age; and the Eternal Fiat has gone forth from the Universal King: “Write, for these words are faithful and true”—“Behold, I make all things new.” (Revelation, xxi, 5.)

It is fashionable in the world to covertly sneer at the things of the Spirit, and to regard the Living God in Heaven as a Being either unable or unwilling to manifest His Almighty Power and Presence to the world in this orthodox nineteenth century. To all who may be inclined to ignorantly hold what I have here written to he the outcome of a disordered imagination I would say, in the words of Paul, an apostle: “not of men, neither by men.”—”We speak wisdom among the full-grown, yet a wisdom, not of this world, nor of the rulers of this world, which are coming to nought: but we speak God’s wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory, which none of the Rulers of this world knoweth.” §

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* The Queen of the South or Zenith (i.e., the most supreme point of the Heavens) who shall rise in judgment with this generation (see Matthew, xii, 42), She’ba represents two Hebrew words (Shebhâ and Shebhà). The first of these is an obscure term, compared by Gesenius with the Ethiopic for “man”; the second signifies an oath or covenant.

† i.e., the Christ, the Messiah

‡ i.e., the man of “Sol” or the Sun. Hence, Christians worship on Sunday instead of on the Sabbath or on Saturday, as the Jews worship.

§ i.e., Theosophy, or the hidden outcome of the hidden wisdom of the ages.

“Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually examined. But he that is spiritual examineth all things, and he himself is examined of no man.” (See I Corinthians, ii, 14-15.)

The year 1887 heralds the spiritual activity which will eventually culminate in the glorious consummation of the age.

W. ELDON SERJEANT.

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ANSWERS TO QUERIES

[Lucifer, Vol. I, No. 4, December, 1887, pp. 325-328]

A Correspondent from New York writes:

. . . . The Editors of Lucifer would confer a great benefit on those who are attracted to the movement which they advocate, if they would state:

(1.) Whether a would-be-theosophist-occultist is required to abandon his worldly ties and duties such as family affection, love of parents, wife, children, friends, etc.?

I ask this question because it is rumoured here that some theosophical publications have so stated, and would wish to know whether such a sine qua non condition really exists in your Rules? The same, however, is found in the New Testament. “He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, etc., etc.,” is said in Matthew (x, 37). Do the MASTERS of Theosophy demand as much?

Yours in the Search of Light.

L. M. C.

This is an old, old question, and a still older charge against theosophy, started first by its enemies. We emphatically answer, NO; adding that no theosophical publication could have rendered itself` guilty of such a FALSEHOOD and calumny. No follower of theosophy, least of all a disciple of the “Masters of Theosophy” (the chela of a guru), would ever be accepted on such conditions. Many were the candidates, but “few the chosen.”

Dozens were refused, simply because married and having a sacred duty to perform to wife and children.* None have ever been asked to forsake father or mother; for he who, being necessary to his parent for his support, leaves him or her to gratify his own selfish consideration or thirst for knowledge, however great and sincere, is "unworthy" of the Science of Sciences, "or ever to approach a holy MASTER."

Our correspondent must surely have confused in his mind Theosophy with Roman Catholicism, and Occultism with the dead-letter teachings of the Bible. For it is only in the Latin Church that it has become a meritorious action, which is called serving God and Christ, to "abandon father and mother, wife and children," and every duty of an honest man and citizen, in order to become a monk. And it is in St. Luke's Gospel that one reads the terrible words, put in the mouth of Jesus: "If` any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, HE CANNOT BE MY DISCIPLE." (xiv, 26.)

Saint (?) Jerome teaches, in one of his writings, "If thy father lies down across thy threshold, if thy mother uncovers to thine eves the bosom which suckled thee, trample on thy father's lifeless body, TRAMPLE ON THY MOTHER'S BOSOM, and with eyes unmoistened and dry, fly to the Lord, who calleth thee!"

Surely then, it is not from any theosophical publication that our correspondent could have learnt such an infamous charge against theosophy and its MASTERS—but rather in some anti-Christian, or too dogmatically "Christian" paper.

Our society has never been "more Catholic than the Pope." It has done its best to follow out the path prescribed by the Masters; and if it has failed in more than one respect to fulfil its arduous task, the blame is certainly not to be thrown on either Theosophy, or its Masters, but on the limitations of human nature.

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* We know but two cases of married "chelas" being accepted; but both these were Brahmins and had child-wives, according to Hindu custom, and they were Reformers more than chelas, trying to abrogate child-marriage and slavery. Others had to obtain the consent of their wives before entering the "Path," as is usual in India since long ages.

The Rules, however, of chelaship, or discipleship, are there, in many a Sanskrit and Tibetan volume. In Book IV of Kiu-ti, in the chapter on “the Laws of Upasans” (disciples), the qualifications expected in a “regular chela” are “(1.) Perfect physical health.* (2.) Absolute mental and physical purity. (3.) Unselfishness of purpose; universal charity; pity for all animate beings. (4.) Truthfulness and unswerving faith in the laws of Karma. (5.) A courage undaunted in the support of truth, even in the face of peril to life. (6.) An intuitive perception of one’s being the vehicle of the manifested divine Atman (spirit). (7.) Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world. (8.) Blessings of both parents † and their permission to become an Upasana (chela); and (9.) Celibacy, and freedom from any obligatory duty.”

The two last rules are most strictly enforced. No man convicted of disrespect to his father or mother, or unjust abandonment of his wife, can ever be accepted even as a lay chela.

This is sufficient, it is hoped. We have heard of` chelas who, having failed, perhaps in consequence of the neglect of some such duty, for one or another reason, have invariably thrown the blame and responsibility for it on the teaching of the Masters. This is but natural in poor and weak human beings who have not even the courage to recognize their own mistakes, or the rare nobility of publicly confessing them, but are always trying to find a scapegoat. Such we pity, and leave to the Law of Retribution, or Karma. It is not these weak creatures, who can ever be expected to have the best of the enemy described by the wise Kirâtârjunîya of Bhâravi:

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* This rule I applies only to the “temple chelas,” who must be perfect.

† Or one, if the other is dead.

“The enemies which rise within the body,
Hard to be overcome—the evil passions—
Should manfully be fought, who conquers these
Is equal to the conqueror of worlds.” (xi, 32.)
—ED.*

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We have received several communications for publication, bearing on the subjects discussed in the editorial of our last issue, “Let every man prove his own work.” A few brief remarks may be made, not in reply to any of the letters—which, being anonymous, and containing no card from the writers, cannot be published (nor are such noticed, as a general rule)—but to the ideas and accusations contained in one of them, a letter signed “M.” Its author takes up the cudgels on behalf of the Church. He objects to the statement that this institution lacks the enlightenment necessary to carry out a true system of philanthropy. He appears, also, to demur to the view that “the practical people either go on doing good unintentionally and often do “harm” and points to the workers amid our slums as a vindication of Christianity—which, by-the-bye, was in no sense attacked in the editorial so criticized.

To this, repeating what was said, we maintain that more mischief has been done by emotional charity than sentimentalists care to face. Any student of political economy is familiar with this fact, which passes for a truism with all those who have devoted attention to the problem. No nobler sentiment than that which animates the unselfish philanthropist is conceivable; but the question at issue is not summed up in the recognition of this truth. The practical results of his labours have to be examined. We have to see whether he does not sow the seeds of a greater—while relieving a lesser—evil.

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* [Although Mabel Collins was Co-Editor of Lucifer with H. P. B., it is most likely that “ED.” stands for H. P. B. herself, owing to the nature of this and the following answer.—Compiler.]

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The fact that “thousands are making great efforts in all the cities throughout our land “ to meet want, reflects immense credit on the character of such workers. It does not affect their creed, for such natures would remain the same, whatever the prevailing dogmas chanced to be. It is certainly a very, poor illustration of the fruits of centuries of dogmatic Christianity that England should be so honey-combed with misery and poverty as she is—especially on the biblical ground that a tree must be judged by its fruits! It might, also, be argued, that the past history of the Churches, stained as it is with persecutions, the suppression of knowledge, crime and brutality, necessitates the turning over of a new leaf. The difficulties in the way are insuperable. “Churchianity” has, indeed, done its best to keep up with the age by assimilating the teachings of, and making veiled truces with, science, but it is incapable of affording a true spiritual ideal to the world.

The same Church-Christianity assails with fruitless pertinacity, the evergrowing host of Agnostics and Materialists, but is as absolutely ignorant, as the latter, of the mysteries beyond the tomb. The great necessity for the Church, according to Professor Flint, is to keep the leaders of European thought within its fold. By such men it is, however, regarded as an anachronism. The Church is eaten up with scepticism within its own walls; free-thinking clergymen being now very common. This constant drain of vitality has reduced the true religion to a very low ebb, and it is to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery.

Prevention is better than cure. Society creates its own outcasts, criminals, and profligates, and then condemns and punishes its own Frankensteins, sentencing its own progeny, the "bone of its bone, and the flesh of its flesh," to a life of damnation on earth. Yet that society recognizes and enforces most hypocritically Christianity—i.e., "Churchianity." Shall we then, or shall we not, infer that the latter is unequal to the requirements of mankind? Evidently the former, and most painfully and obviously so, in its present dogmatic form, which makes of the beautiful ethics preached on the Mount, a Dead Sea fruit, a whited sepulchre, and no better.

Furthermore, the same "M.," alluding to Jesus as one with regard to whom there could be only two alternatives, writes that he "was either the Son of God or the vilest impostor who ever trod this earth." We answer, not at all. Whether the Jesus of the New Testament ever lived or not, whether he existed as an historical personage, or was simply a lay figure around which the Bible allegories clustered—the Jesus of Nazareth of Matthew and John is the ideal for every would-be sage and Western candidate-Theosophist to follow. That such an one as he, was a "Son of God," is as undeniable as that he was neither the only "Son of God," nor the first one, nor even the last who closed the series of the "Sons of God," or the children of Divine Wisdom, on this earth. Nor is that other statement that in "His life he [Jesus] has ever spoken of himself as co-existent with Jehovah, the Supreme, the Centre of the Universe," correct, whether in its dead letter, or hidden mystic sense. In no place does Jesus ever allude to "Jehovah"; but, on the contrary, attacking the Mosaic laws and the alleged Commandments given on Mount Sinai, he disconnects himself and his "Father" most distinctly and emphatically from the Sinaitic tribal God. The whole of Chapter V, in the Gospel of Matthew, is a passionate protest of the "man of peace, love and charity," against the cruel, stern, and selfish commandments of` "the man of war," the "Lord" of Moses (Exod., xv, 3). "Ye have heard that it hath been said by them of old times,"—so and so—"But I say unto you," quite the reverse.

Christians who still hold to the Old Testament and the Jehovah of the Israelites, are at best schismatic Jews. Let them be that, by all means, if they will so have it; but they have no right to call themselves even Chrestians, let alone Christians.*

It is a gross injustice and untruth to assert, as our anonymous correspondent does, that "the freethinkers are notoriously unholy in their lives." Some of the noblest characters, as well as deepest thinkers of the day, adorn the ranks of Agnosticism, Positivism and Materialism. The latter are the worst enemies of Theosophy and Mysticism; but this is no reason why strict justice should not be done unto them. Colonel Ingersoll, a rank materialist, and the leader of freethought in America, is recognised, even by his enemies, as an ideal husband, father, friend and citizen, one of the noblest characters that grace the United States. Count Tolstoi is a freethinker who has long parted with the orthodox Church, yet his whole life is an exemplar of Christ-like altruism and self-sacrifice. Would to goodness every "Christian" should take those two "infidels" as his models in private and public life. The munificence of many freethinking philanthropists stands out in startling contrast with the apathy of the monied dignitaries of the Church. The above fling at the "enemies of the Church," is as absurd as it is contemptible.

"What can you offer to the dying woman who fears to tread alone the DARK UNKNOWN?" we are asked. Our Christian critic here frankly confesses (a) that Christian dogmas have only developed fear of death, and (b) the agnosticism of the orthodox believer in Christian theology as to the future post-mortem state. It is, indeed, difficult to appreciate the peculiar type of bliss which orthodoxy offers its believers in—damnation.

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* See "The Esoteric Character of the Gospels," in this number.

The dying man—the average Christian—with a dark retrospect in life can scarcely appreciate this boon; while the Calvinist or the Predestinarian, who is brought up in the idea that God may have preassigned him from eternity to everlasting misery, through no fault of that man, but simply because he is God, is more than justified in regarding the latter as ten times worse than any devil or fiend that unclean human fancy could evolve Theosophy, on the contrary, teaches that perfect, absolute justice reigns in nature, though short-sighted man fails to see it in its details on the material and even psychic plane, and that every man determines his own future. The true Hell is life on Earth, as an effect of Karmic punishment following the preceding life during which the evil causes were produced. The Theosophist fears no hell but confidently expects rest and bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured in an existence into which he was ushered by Karma, and during which he is, in most cases, as helpless as a torn-off leaf whirled about by the conflicting winds of social and private life. Enough has been given out at various times regarding the conditions of post-mortem existence, to furnish a solid block of information on this point. Christian theology has nothing to say on this burning question, except where it veils its ignorance by mystery and dogma; but Occultism, unveiling the symbology of the Bible, explains it thoroughly.

—ED.

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LITERARY JOTTINGS

[Lucifer, Vol. I, No. 4, December, 1887, pp. 329-334]

HYLO-IDEALISM VERSUS “LUCIFER,” AND THE “ADVERSARY.”

“Under the head of “Correspondence” in the present number, two remarkable letters are published (See Text). Both come from fervent Hylo-Idealists—a Master and Disciple, if we mistake not—and both charge the “Adversary,” one, of a “slighting,” the other, of a “hostile notice” of Hylo-Idealism, in the September number of Lucifer.

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Such an accusation is better met, and answered in all sincerity; and, therefore, the reply is, a flat denial of the charge. No slight—nor hostility either, could be shown to “Hylo-Idealism,” as the “little stranger” in the happy family of philosophies was hitherto as good as unknown to Lucifer’s household gods. It was chaff, if anything, but surely no hostility; and even that was concerned with only some dreadful words and sentences, with reference to the new teaching, and had nothing whatever to do with Hylo-Idealism proper—a terra incognita for the writer at the time. But now that three pamphlets from the pens of our two correspondents have been received in our office, for review, and carefully read, Hylo-Idealism begins to assume a more tangible form before the reviewer’s eye. It becomes easier to separate the grain from the chaff, the theory from the (no doubt) scientific, nevertheless, most irritating, words in which it is presented to the reader.

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This is meant in all truth and sincerity. The remarks which our two correspondents have mistaken for expressions of hostility, were as justified then, as they arc now. What ordinary mortal, we ask, before he had time (to use Dr. Lewins’ happiest expressions) to “asself or cognose”—let alone intercranialise * (!!)—the hylo-idealistic theories, however profound and philosophical these may be who, having so far come into direct contact with only the images thereof “subjected by his own egoity” (i.e., as words and sentences), who could avoid feeling his hair standing on end, over “his organs of mentation,” while spelling out such terrible words as “vesiculo-neurosis in conjunction with medico-psychological symptomatology,” “autocentricism,” and the like?

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* Auto-Centricism; or the Brain Theory of Life and Mind [London, 1 888], p. 41.

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Such interminable, outlandish, multisyllabled and multicipital, newly-coined compound terms and whole sentences, maybe, and no doubt, are, highly learned and scientific. They may be most expressive of true, real meaning, to a specialist of Dr. Lewins' powers of thought; nevertheless, I make bold to say, that they are far more calculated to obscure than to enlighten the ordinary reader. In our modern day, when new philosophies spring out from the spawn of human overworked intellect like mushrooms from their mycelium after a rainy morning, the human brain and its capacities ought to be taken into a certain thoughtful consideration, and spared useless labour. Notwithstanding Dr. Lewins' praiseworthy efforts to prove that brain (as far as we understand his aspirations and teachings) is the only reality in the whole kosmos, its limitations are painfully evident, on the whole. As philanthropists and theosophists, we entreat the founder of Hylo-Idealism and his disciples to be merciful to their new god, the "Ego-Brain," and not tax too heavily its powers, if they would see it happily reign. For otherwise, it is sure to collapse before the new theory—or, let us call it philosophy—is even half appreciated by that "Ego-Brain."

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By speaking as we do, we are only pursuing a life-long policy. We have criticized and opposed the coinage of hard Greek and Latin words by the New York Pantarchists; laugned at Haeckel's pompous tendency to invent thirty-three syllabled terms, and speak of the perigenesis of plastidules, instead of honest whirling atoms—or whatever he means; and derided the modern psychists for calling simple thought transference "telepathic impact." And now, we tearfully beg Dr. Lewins, in the interests of humanity, to have pity on his poor readers: for, unless he hearkens to our advice, we shall be compelled, in dire self-defence, to declare an open war to his newly-coined words. We shall fight the usurper "Solipsism" in favour of the legitimate king of the Universe—EGOISM—to our last breath.

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At the same time, as we have hitherto been ignorant of the latest philosophy, described by Mr. H. L. Courtney as “the greatest change in human thought,” may we be permitted to enquire whether it is spelt as its Founder spells it, namely, “Hylo-Idealism,” or as his disciple, Mr. Courtney does, who writes Hylo-Ideaism? Is the latter a schism, an improvement on the original name, a lapsus calami, or what? And now, having disburdened our heart of a heavy weight, we may proceed to give an opinion (so far very superficial), on the three Hylo-Idealistic (or Ideaistic) pamphlets.

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Under the extraordinary title of Auto-Centricism and Humanisˆ versus Theism, or “Solipsism (Egoism) = Atheism” (W. Stewart & Co., 41, Farringdon Street, E.C.; and Freethought Publishing Co., 63, Fleet Street, E.C.)—Dr. Lewins publishes a series of letters on the subject of the philosophy of which he is the founder. It is impossible not to feel admiration for the manner in which these letters are written. They show a great deal of sincere conviction and deep thought, and give evidence of a most wide and varied reading. However his readers may dissent from the writer's conclusions, the research with which he has strengthened his theory, cannot fail to attract their attention, and smooth their way through the somewhat tortuous labyrinth of arguments before them. But—

Dr. Lewins is among those who regard consciousness as a function of the nerve-tissue; and in this aspect, he is an uncompromising materialist. Yet, on the other hand, he holds that the Universe, God, and thought, have no reality whatever, apart from the individual Ego.

The Ego is again resolvable into brain-process. We thus arrive at the doctrine that Brain is the workshop in which all our ideas of external things are originated. Apart from brain there is no Ego, no external world. What, then, is the Brain itself—this solitary object in a void universe? Hylo-Idealism does not say. Thus, the author cannot escape the confusion of thought which his unique working-union of materialism and idealism involves. The oscillation between these two poles is strikingly apparent in the subjoined quotations. At one point Matter is discussed as if it were an objective reality; at another, it is regarded as a mere "phantasm of the Ego." The Brain alone survives throughout in solitary state. We quote from the two pamphlets—

MATTER ASSERTED

"Matter, organic and inorganic . . . is now fully known . . . . to perform . . . all material operations."

—Auto-Centricism, p. 40.

". . . man is all body or matter. . . ."

—Ibid., p. 40.

"Abstract . . . thought [is] neuropathy . . . disease of the nervous centres."

—Humanism versus Theism, p. 25.

"What we call mind . . . is a function of certain nerve structures in the organism."

—Humanism v. Theism, p. 24.

MATTER DENIED

"All discovery is . . . . a subjective phenomenon."

—Humanism v. Theism, p. 17.

"All things are for us but modes of perception." [Mental figments].

The "celestial vault and garniture of Earth," are "a mere projection or extension of our own inner consciousness."

—Humanism v. Theism, p. 17.

"We get rid of Matter altogether."

—Humanism v. Theism, p. 17.

“. . . . The whole objective world . . [is] phenomenal or ideal. . . .”

—Auto-Centricism, p. 9.

“Everything is spectral” (i.e., unreal).

—Ibid., p. 13.

Matter is at one time credited with a real being, and again resolved into a mere mental figment as circumstances demand. If Matter is, as the author frequently states, unreal, it is at least clear that the brain, one of its many phases, goes with it!!

As to the learned doctor’s assertion that perception is relative, a theory which runs through his whole work, we have but one answer. This conception is, in no sense whatever, a monopoly of Hylo-Idealists, as Dr. Lewins appears to think. The illusory nature of the phenomenal world—of the things of sense—is not only a belief common to the old Brahminical metaphysics, and to the majority of modern psychologists, but it is also a vital tenet of Theosophy. The latter distinctly realises matter as a “bundle of attributes,” ultimately resolvable into the subjective sensations of a “percipient.” The connection of this simple truth with the hylo-idealistic denial of soul is not apparent. Its acceptance has, also, no bearing on the problem as to whether there may not exist a duality—within the limits of manifested being—or contrast between Mind and the Substance of matter. This Cosmic Duality is symbolised by the Vedantins in the relations between the Logos and Mulaprakriti—i.e., the Universal Spirit and the “material” basis (or root) of the objective planes of nature. The Monism, then, of Dr. Lewins and other negative thinkers of the day, is evidently at fault, when applied to unify the contrast of mental and material facts in the conditioned universe. Beyond the latter, it is indeed valid, but that is scarcely a question for practical philosophy.

To close with a reference this once to Dr. Lewins’ letter (see “Correspondence” in the text), in which he makes his subsequent assertion to the effect that God is the "functional [sic] image,” of the Ego, we should prefer to suggest that all individual “selves” are but dim reflections of the universal soul of the Kosmos.

The orthodox concept of God is not, as he contends, a myth or phantasm of the brain; it is rather an expression of` a vague consciousness of the universal, all-pervading Logos. It is because SELF pinions man within a narrow sphere “beyond which mortal mind can never range,” that the destruction of the personal sense of separateness is indispensable to the Occultist.

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The New Gospel of Hylo-Idealism or Positive Agnosticism, (Freethought Publishing Co., 73, Fleet Street, E.C. Price 3d.), is another pamphlet on the same subject, in which Mr. Herbert L. Courtney contributes his quota to the discussion of the “Brain Theory of mind and matter.” He is, if we mistake not, an avowed disciple of Dr. Lewins, and, perhaps, identical, with the “C.N.,” who watched over the cradle of the “new philosophy.” * The whole gist of the latter may be summed up as an attempt to frame a working-union of Materialism and Idealism. This result is effected on two lines: (1) in the acceptance of the idealistic theorem, that the so-called external world only exists in our consciousness; and (2) in the designation of that consciousness, in its turn, as a mere function of Brain. The first of these contentions is unquestionably valid, in so far as it concerns the world of appearances, or Maya; it is, however, as “old as the hills,” and incorporated into the Hylo-Ideal argument from anterior sources. The second is untenable, for the simple reason that on the premises of the new creed itself, the brain, as an object of perception, can possess no reality outside of the Ego. Hegelians might reply that Brain is but an idea of the Ego, and cannot hence determine the existence of the latter—its creator.

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* [“C.N.” stands for Constance Naden, pseud. of Caroline Woodhill (1858-89).—Compiler.]

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Metaphysicism will, however, find much to interest them in Mr. Courtney's brochure, representative, as it is, of the new and more subtle phase into which modern scepticism is entering. Some expressions we may demur to—e.g., "That which we see is not Sirius, but the light-wave." So far from the light-wave being "seen," it is a mere working hypothesis of Science. All we experience is the retinal sensation, the objective counterpart to which is a matter of pure inference. So far as we can learn, Hylo-Idealism is chiefly based upon gigantic paradoxes, and even contradictions in terms. For, with regard to the speculations anent the Noumenon (p. 8) what justification can be found for terming it "MATTER," especially as it is said to be "unknowable"? Obviously it may be of the nature of mind, or—something HIGHER. How is the Hylo-Idealist to know?

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The Jewish World enters bravely enough (in its issue of the 11th November, 1887) on its new character of professor of symbology and History. It accuses in no measured terms one of the editors of Lucifer of ignorance; and criticises certain expressions used in our October number, in a foot-note inserted to explain why the "Son of the Morning," LUCIFER, is called in Mr. G. Massey's little poem, "Lady of Light." The writer objects, we see, to Lucifer-Venus being called in one of its aspects "the Jewish Astoreth"; or to her having ever been offered cakes by the Jews. As explained in a somewhat confused sentence: "There was no Jewish Astoreth, though the Syrian goddess, Ashtoreth, or Astarte, often appears in Biblical literature, the moon goddess, the complement of Baal, the Sun God."

This, no doubt, is extremely learned and conveys quite new information. Yet such an astounding statement as that the whole of the foot-note in Lucifer is "pure imagination and bad history" is very risky indeed. For it requires no more than a stroke or two of our pen to make the whole edifice of this denial tumble on the Jewish World and mangle it very badly.

Our contemporary has evidently forgotten the wise proverb that bids one to let "sleeping dogs lie," and therefore, it is with the lofty airs of superiority that he informs his readers that though the Jews in Palestine lived surrounded with (? sic) this pagan form of worship, and may, at times (? !), have wandered towards it, they HAD NOTHING IN THEIR WORSHIP IN COMMON WITH CHALDEAN OR SYRIAN BELIEFS IN MULTIPLICITY OF DEITIES (! !).

This is what any impartial reader might really term “bad history,” and every Bible worshipper describe as a direct lie given to the Lord God of Israel. It is more than suppressio veri, suggestio falsi, for it is simply a cool denial of facts in the face of both Bible and History. We advise our critic of the Jewish World to turn to his own prophets, to Jeremiah, foremost of all. We open “Scripture” and find in it: “the Lord God” while accusing his “backsliding Israel and treacherous Judah” of following in “the ways of Egypt and of Assyria,” of drinking the waters of Sihor, and “serving strange Gods,” enumerating his grievances in this wise:

. . . . . according to the number of thy cities are thy gods, O Judah. . . . . (Jer., ii, 28).

They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them. . . . . (xi, 10).

. . . . . according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal. (xi, 13).

So much for Jewish monotheism. And is it any more “pure imagination” to say that the Jews offered cakes to their Astoreth and called her “Queen of Heaven”? Then the “Lord God” must, indeed, be guilty of more than “a delicate expansion of facts” when thundering to, and through,Jeremiah:

Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?
The children gather wood, and the fathers kindle the fire, and the women knead their dough, TO MAKE CAKES to the queen of heaven, and to pour out drink offerings unto other gods. . . . . (Jer., vii, 17-18).

"The Jews may AT TIMES" only (?) have wandered towards pagan forms of worship but "had nothing in common in it with Syrian beliefs in multiplicity of deities." Had they not? Then the ancestors of the editors of the Jewish World must have been the victims of "suggestion," when, snubbing Jeremiah (and not entirely without good reason), they declared to him:

As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.

But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven * as we have done, we, AND OUR FATHERS, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. . . . . (Jer., xliv, 16-18).

Thus, according to their own confession, it is not "at times" that the Jews made cakes for, and worshipped Astoreth and the strange gods, but constantly: doing, moreover, as their forefathers, kings and princes did.

"Bad history"? And what was the "golden calf" but the sacred heifer, the symbol of the "Great Mother," first the planet Venus, and then the moon? For the esoteric doctrine holds (as the Mexicans held) that Venus, the morning star, was created before the sun and moon; metaphorically, of course, not astronomically,† the assumption being based upon, and meaning that which the Nazars and the Initiates alone understood among the Jews, but that the writers of the Jewish World are not supposed to know.

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* Astoreth-Diana, Isis, Melita, Venus, etc., etc.

† Because the stars and planets are the symbols and houses of Angels and Elohim, who were, of course, "created," or evoluted before the physical or cosmic sun or moon. "Hence the sun-god was called the child of the moon-god Sin, in Assyria, and the lunar god, Taht, or Tehuti, is called the father of Osiris, the sun-god, in Egypt." (G. Massey, "The Hebrew and other Creations, etc.," pp. 15-16.)

For the same reason the Chaldeans maintained that the moon was produced before the sun (see Babylon—Account of Creation, by George Smith).* The morning star, Lucifer-Venus was dedicated to that Great Mother symbolized by the heifer or the "Golden Calf." For, as says Mr. G. Massey in his lecture on "The Hebrew and other Creations Fundamentally Explained" [p. 16]:

This [the Golden Calf] being of either sex, it supplied a twin type for Venus, as Hathor or Ishtar [Astoreth], the double Star, that was male at rising and female at sunset, and therefore the Twin-Stars of the "First Day."

She is the "Celestial Aphrodite," Venus Victrix, νικηφόρος, associated with Ares (see Pausanias, Periêgêsis, I, viii, 4; II, xxv, 1).

We are told that "happily for them [the Jews] there was no Jewish Astoreth." The Jewish World has yet to learn, we see, that there would have been no Greek Venus Aphrodite; no Ourania, her earlier appellation; nor would she have been confounded with the Assyrian Mylitta (Herodotus, History, I, 199; Pausanias, Periêgêsis, I, xiv, 7; Hesychius, Μυλήταν. τὴν Οὐρανιαν Ἀσσύριοι< had it not been for the Phoenicians and other Semites. We say the "Jewish Astoreth," and we maintain what we say, on the authority of the Iliad, the Odyssey, of Renan, and many others. Venus Aphrodite is one with the Astarte, Astoreth, etc. of the Phoenicians, and she is one (as a planet) with "Lucifer" the "Morning Star." So far back as the days of Homer, she was confounded with Kypris, an Oriental goddess brought by the Phoenician Semites from their Asiatic travels (Iliad, V, 330, 422, 458). Her worship appears first at Cythera, a Phoenician settlement depôt or trade-establishment (Odyssey, VIII, 362; F. G. Welcker, Griechische Götterlehre, I, 666).

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* [This is most likely The Chaldean Account of Genesis, by George Smith. Chapter V, "Babylonian Legend of the Creation," p. 65, new and rev. ed., 1880.—Compiler.]

Herodotus shows that the sanctuary of Ascalon, in Syria, was the most ancient of the fanes of Aphrodite Ourania (I, 105); and Decharme tells us in his Mythologie de la Grèce Antique, p. 195, that whenever the Greeks alluded to the origin of Aphrodite they designated her as Ourania, an epithet translated from a Semitic word, as Jupiter Epouranios of the Phoenician inscriptions, was the Samemroum of Philo of Byblos, according to Renan (Mission de Phénicie). Astoreth was a goddess of generation, presiding at human birth (as Jehovah was god of generation, foremost of all). She was the moon-goddess, and a planet at the same time, whose worship originated with the Phoenicians and Semites. It flourished most in the Phoenician settlements and colonies in Sicily, at Eryx. There hosts of Hetaerae were attached to her temples, as hosts of Kadeshim, called by a more sincere name in the Bible, were, to the house of the Lord, “where the women wove hangings for the grove” (II Kings, xxiii, 7). All this shows well the Semitic provenance of Astoreth-Venus in her capacity of “great Mother.” Let us pause. We advise sincerely the Jewish World to abstain from throwing stones at other peoples’ beliefs, so long as its own faith is but a house of glass. And though Jeremy Taylor may think that “to be proud of one's learning is the greatest ignorance,” yet, in this case it is but simple justice to say that it is really desirable for our friends the Jews that the writer in Lucifer of the criticised note about Astoreth should know less of history and the Bible, and her unlucky critic in the Jewish World learn a little more about it.

“ADVERSARY.”

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MISCELLANEOUS NOTES

[Lucifer, Vol. I, No. 4, December, 1887, pp. 311-318]

[J. H. Beatty writes a letter to the Editors in criticism of Dr. Archibald Keightley’s article on “A Law of Life: Karma” (Lucifer, Vol. I, Sept. and Oct., 1887). Several of the points raised in this letter are answered by Dr. Keightley. A number of unsigned footnotes, presumably by H.P.B., are appended to the text.]

[J. H. Beatty writes: “Does a man, by merely denying the existence of a law of Nature or the universe, transgress that law? I think not.”] Mr. Keightley’s meaning (and it is difficult for the words to bear any other interpretation) was that the denial of harmony is evidence that, at some previous time, the man who denies has set himself in opposition to the law, in virtue of those very desires and instincts of his animal personality to which Mr. Beatty alludes later on. In this sense, Mr. Beatty is right in saying that a law of the universe cannot be broken; but its limits may be transgressed, and consequently an attempt made by man to make himself into a small, but rival universe. It is the old story of the china pot and the iron kettle, and the fact that china gets the worst of it is conclusive that the china is struggling against Nature.

[“. . . who is going to contend that the law of gravitation has ever been ‘broken,’ has ever ceased to act. . . .”]

Will Mr. Beatty explain the phenomenon of a comet flirting its tail round the sun in defiance of the “law of gravitation”?

[On the subject of human “senses,” H.P.B. Says:]

Mankind is only very gradually developing its fifth sense on the intellectual plane.

[“Truly this Karma is a bewildering subject!”] “This Karma,” as Mr. Beatty expresses it, would not be quite so bewildering a subject if critics would bear in mind the context and not fall foul of a detached expression—not even a sentence. The “interest of the soul’s welfare in heaven” is concentrated by John Smith on John Smith as John Smith in heaven, and in order that the said John Smith may go on enjoying the things he loved on earth. As his earth life has ended, John Smith has changed and is “transient.” If he were not transient a very natural inference would follow, that progress, evolution, &c., on whatever plane of being, does not prevail.

[Dr. Keightley says: “A man may certainly injure himself. . . .”]

No law of Nature can be set aside, but a man transgresses a law of his [mental] being when he deliberately places himself under the sway of certain “evil” forces. [the word “mental” in square brackets, is H.P.B.’s. —Comp.]

[Dr. Keightley writes: “Harmony is essentially the law of the Universe. The contrasted aspects of Nature . . . . . can have no reality except in the experience of conscious Egos.”] The phenomenal contrast is not denied, but it is representative of no fundamental want of harmony. In the same way the contrast of Subject and Object is essential to our present finite consciousness, although it has no basis of reality beyond the limits of conditional being. Moreover, even in this phenomenal Universe, equilibrium (harmony) is most certainly maintained by the very conflict of the contrasted forces alluded to.

[“The Universe must, at bottom, be a Harmony. Why? . . .”] Mr. Beatty asks how the Universe would come to a stand-still, if the law of Harmony was suspended. Now suppose, for instance, the law of “gravity” was not counterbalanced by the action of other “forces,” what would happen? Science assures us that everything would have long before gravitated to a common centre, and a universal dead-lock have ensued! Vice versa, if “gravity” were to lapse. Verb. Sap.

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[Lucifer, Vol. I, No. 4, December, 1887, p. 336]

L'Aurore for October contains an article on the so-called “Star of Bethlehem,” which repeats the assurance that the world is entering on a new and happier life-phase.

Unfortunately, it seems more than probable that before this amelioration takes place, the world must pass through the valley of the shadow of Death, and endure calamities far worse than any it has yet seen. Lady Caithness continues her erudite and interesting article on the lost ten tribes of Israel. Her thesis is put forward in admirable language, and supported by a great wealth of biblical quotations. Unfortunately, the task undertaken is an impossible one. There never were twelve tribes of Israel —two only—Judah and the Levites, having had a real existence in the flesh.

The remainder are but euhemerizations of the signs of the Zodiac, and were introduced because they were necessary to the kabalistic scheme on which the "History" of the Jews was written.

Lady Barrogill relates the well-known story of an English bishop and the ghost of a Catholic priest, who haunted his former residence in order to secure the destruction of some notes he had taken (contrary to the rules of the Church) of an important confession which he had heard.

Besides these articles we find the continuation of the serial romance, "L'Amour Immortel," and Lucifer has to thank the editor for the appreciative notice contained in this number.

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[September, 1894]

[LUCIFER AND THE THEOSOPHICAL PUBLISHING COMPANY]

[Lucifer, Vol. XV, No. 85, September, 1894, pp. 6-7]

[In the Editorial pages of the above-mentioned issue of Lucifer, the Editors—Annie Besant and George R. S. Mead—opening the Fifteenth Volume of this Journal, indulged in some musings concerning the events of earlier years, when the magazine was being launched At the time, H. P. B., as Chief Editor, was assisted by Mabel Collins The Editors write "There is a flavour of the old days gone by, when Lucifer had neither name nor local habitation, in a time-stained document that chance has just brought to light" This is followed by a brief letter, or perhaps only a fragment of one, which is as follows]

The editors who have been chosen to conduct the new magazine wish to express to the Theosophical Publishing Company their conviction that they can only carry on their work if they are not interfered with in any way by members of` the Company. Interference and expressions of opinion about details only confuse the workers and delay the work, and it is hoped that the Company elected its editors with full confidence in them; any individual member who has not got this would do well to withdraw.

The editors make this statement now in order to prevent delay and difficulty in the future. From the moment the work begins they alone must have the responsibility and authority.

[It is stated that this letter was signed by both editors—which would mean H. P. B. and Mabel Collins—and that the word begins has been changed to began, evidently dating this letter, at least approximately, as being in the Fall of 1887, possibly as early as September, when the first issue of Lucifer came out. The Editors state further: “To a somewhat later date is to be assigned the following, in the handwriting which has driven so many printers to despair,” meaning, of course, H. P. B.’s handwriting. They publish then the following letter:]

December 20th, 1887.

To the Board of Directors of the Theosophical

Publishing Co.

Gentlemen,
In reply to your letter of the 19 inst., I must state as follows:

(1) I am editing Lucifer in accordance with directions received from theosophical authorities, as a magazine chiefly, if not entirely devoted to theosophical subjects, i.e., to the serious discussion of theosophical or esoteric tenets offered to the public for their serious consideration, giving them an opportunity for enquiry and discussion in the magazine.

[Unfortunately, the Editors did not see fit to give the full context of this communication, for reasons of their own. They merely indicated that at this point in the letter there followed “certain suggestions,” the letter ending with the words:]

This is the only way I see, if I am believed to be any good as an editor.

[Considering the fact that these two communications addressed to the Theosophical Publishing Company, belong to a period not far removed from the actual inception of this Company in the Fall of 1887, they are inserted at this point for obvious chronological reasons.]

[September, 1891]

THE SUBSTANTIAL NATURE OF MAGNETISM

[Lucifer, Vol. I X, No. 49, September, 1891, pp. 8-20]

[As is obvious from the above reference, this very valuable essay from the pen of H. P. B. was published posthumously. The actual time when it was written cannot be determined at present with any degree of accuracy, especially as the text contains no very definite clues to this effect.

A very rare picture of H.P.B., presumably in her forties, originally published in The Review of Reviews, New York, Vol. VIII, December, 1893, p. 659. The faint print in that journal does not permit a better reproduction to be made.

The same applies to the essay entitled: “Psychology, The Science of the Soul,” which is made to follow the present one. These two essays are definitely inter-related, and have at least one passage in common. It is very probable that they were written at approximately the same period. While no definite date is known, it can, nevertheless, be stated that the present essay was written later than January, 1887, because it quotes from T. Subba Row’s lecture on the Bhagavad Gîtâ, delivered at the Adyar Convention in December, 1886; it is, of course, quite possible that the essay was not written until after the launching of Lucifer in September, 1887. It is, however, very doubtful that it would have been written after the publication of The Secret Doctrine, in the Fall of 1888, because it mentions the Section on the “Monads, Gods, and Atoms,” in that work, and refers to it as being in Volume I, Book II, while this Section is to be found in Vol. I, Book I, Part III, of the final text of the work. It is, therefore, very likely that this essay was penned before the final version of H. P. B.’s monumental opus had been fully drawn up.

The same line of reasoning applies to the essay on Psychology, which follows the present one. It may be that both essays were intended for The Theosophist but were laid aside for one reason or another and not submitted.

It seems, therefore, plausible to publish both of these essays at the end of the year 1887, as a mean value in time, fairly closely approximating the probable period at which they were written. —Compiler.]

Materialists who arraign the Occultists and Theosophists for believing that every Force (so called) in Nature has at its origin a substantial NOUMENON, an Entity, conscious and intelligent, whether it be a Planetary (Dhyan Chohan) or an Elemental, are advised to fix their attention, first of all, on a far more dangerous body than the one called the Theosophical Society. We mean the Society in the U.S. of America whose members call themselves the Substantialists. We call it dangerous for this reason, that this body, combining in itself dogmatic Church Christianity, i.e., the anthropomorphic element of the Bible—with sterling Science, makes, nevertheless, the latter subservient in all to the former. This is equivalent to saying, that the new organization, will, in its fanatical dogmatism—if it wins the day—lead on the forthcoming generations to anthropomorphism past redemption. It will achieve this the more easily in our age of Science-worship, since a show of undeniable learning must help to impart additional strength to belief in a gigantic human god, as their hypotheses, like those of modern materialistic science, may be easily built to answer their particular aim. The educated and thoughtful classes of Society, once set free from ecclesiastical thraldom, could laugh at a St. Augustine's or a "venerable" Bede's scientific data, which led them to maintain on the authority and dead letter of what they regarded as Revelation that our Earth, instead of being a sphere, was flat, hanging under a crystalline canopy studded with shining brass nails and a sun no larger than it appears. But the same classes will be always forced by public opinion into respecting the hypotheses of modern Science—in whatever direction the nature of scientific speculation may lead them. They have been so led for the last century—into crass Materialism; they may be so led again in an opposite direction. The cycle has closed, and if Science ever falls into the hands of the Opposition—the learned "Reverends" and bigoted Churchmen—the world may find itself gradually approaching the ditch on the opposite side and be landed at no distant future in crass anthropomorphism. Once more the masses will have rejected true philosophy—impartial and unsectarian—and will thus be caught again in new meshes of their own weaving, the fruitage and results of the reaction created by an all-denying age. The solemn ideal of a universal, infinite, all-pervading Noumenon of Spirit, of an impersonal and absolute Deity, will fade out of the human mind once more, and will make room for the MONSTER-GOD of sectarian nightmares.

Now, modern official science is composed—as at present—of 5 per cent. of undeniable axiomatic truths and facts, and of 95 per cent. of mere speculation. Furthermore, it has laid itself open to endless attacks, owing to its numerous mutually contradictory hypotheses, each one as scientific, in appearance, as the other. On the other hand, the Substantialists, who rank, as they boast, among their numbers some of the most eminent men of Science in the United States, have undeniably discovered and accumulated a vast store of facts calculated to upset the modern theories on Force and Matter. And once that their data are shown correct, in this conflict between (materialistic) Science and (a still more materialistic) Religion—the outcome of the forthcoming battle is not difficult to foresee: modern Science will be floored. The Substantiality of certain Forces of Nature cannot be denied—for it is a fact in Kosmos. No Energy or Force without Matter, no Matter without Force, Energy or Life—however latent. But this ultimate Matter is—Substance or the Noumenon of matter. Thus, the head of the golden Idol of scientific truth will fall, because it stands on feet of clay. Such a result would not be anything to be regretted, except for its immediate consequences: the golden Head will remain the same, only its pedestal will be replaced by one as weak and as much of clay as ever. Instead of resting on Materialism, science will rest on anthropomorphic superstition—if the Substantialists ever gain the day. For, instead of holding to philosophy alone, pursued in a spirit of absolute impartiality, both materialists and adherents of what is so pompously called the “Philosophy of Substantialism” work on lines traced by preconception and with a prejudged object; and both stretch their facts on the procrustean beds of their respective hobbies. It is facts that have to fit their theories, even at the risk of mutilating the immaculate nature of Truth.

Before presenting the reader with extracts from the work of a Substantialist—those extracts showing better than would any critical review, the true nature of the claims of “The Substantial Philosophy”—we mean to go no further, as we are really very little concerned with them, and intend to waste no words over their flaws and pretensions.

Nevertheless, as their ideas on the nature of physical Forces and phenomena are curiously—in some respects only—like the occult doctrines, our intention is to utilize their arguments—on Magnetism, to begin with. These are unanswerable, and we may thus defeat exact science by its own methods of observation and weapons. So far, we are only acquainted with the theories of the Substantialists by their writings. It is possible that, save the wide divergence between our views on the nature of the "phenomena-producing causes"—as they queerly call physical forces—there is but little difference in our opinions with regard to the substantial nature of Light, Heat, Electricity, Magnetism, etc., etc., perhaps only one in the form and terms used. No Theosophist, however, would agree to such expressions as are used in the New Doctrine: e.g., "If its principles be true, then every force or form of Energy known to science must be a substantial Entity." For although Dr. Hall's proofs with regard to magnetic fluid being something more than "a mode of motion" are irrefutable, still there are other "forces" which are of quite a different nature. As this paper, however, is devoted to prove the substantiality of magnetism—whether animal or physical—we will now quote from the Scientific Arena (July 1886) the best arguments that have ever appeared against the materialistic theory of modern Science.

To admit for one moment that a single force of nature, such as sound, light, or heat, is but the vibratory motion of matter, whether that material body be highly attenuated as in the case of the supposed ether, less attenuated as in the case of air, or solid as in the case of a heated bar of iron, is to give away to the rank claims of materialism the entire analogy of nature and science in favour of a future life for humanity. And well do the materialistic scientists of this country and Europe know it. And to the same extent do they fear the spread and general acceptance of the Substantial Philosophy, knowing full well that the moment the forces of nature shall be recognised and taught by the schools of this land as real substantial entities, and as soon as the mode-of-motion doctrines of sound, light, heat, etc., shall be abandoned, that soon will their materialistic occupation have gone for ever . . . . .

Hence, it is the aim of this present paper, after thus reiterating and enforcing the general scope of the argument as presented last month, to demonstrate force, per se, to be an immaterial substance, and in no sense a motion of material particles. In this way we purpose to show the absolute necessity for Christian scientists everywhere adopting the broad principles of the Substantial Philosophy, and doing it at once, if they hope to break down materialistic atheism in this land or logically to defend religion by scientific analogy, and thus prove the substantial existence of God as well as the probable substantial existence of the human soul after death. This they now have the privilege of doing successfully, and of thus triumphantly re-enforcing their scriptural arguments by the concurrent testimony of nature herself.

We could select any one of several of the physical forms of force as the crucial test of the new philosophy, or as the touch-stone of Substantialism. But to save circumlocution and detail of unnecessary explanation as much as possible, in this leading and paramount demonstration, we select what no scientist on earth will question as a representative natural force or so-called form of energy—namely, magnetism. This force, from the very simple and direct manifestation of its phenomena in displacing ponderable bodies at a distance from the magnet, and without having any tangible substance connecting the magnet therewith, is selected for our purpose, since it has well proved the champion physical puzzle to modern mode-of-motion philosophers, both in this country and in Europe.

Even to the greatest living physicists, such as Helmholtz, Tyndall, Sir William Thomson, and others, the mysterious action of magnetism, under any light which modern science can shed upon it, admittedly affords a problem which has proved to be completely bewildering to their intellects, simply because they have unfortunately never caught a glimpse of the basic principles of the Substantial Philosophy which so clearly unravels the mystery. In the light of these principles such a thinker as Sir William Thomson, instead of teaching, as he did in his opening address on the five senses before the Midland Institute, at Birmingham, England, that magnetism was but the molecular motion, or as he expressed it, but the “quality of matter,” of the “rotation of the molecules” of the magnet, would have seen at a glance the utter want of any relation, as cause to effect, between such moving molecules in the magnet (provided they do move), and the lifting of the mass of iron at a distance.

It is passing strange that men so intelligent as Sir William Thomson and Prof. Tyndall had not long ago reached the conclusion that magnetism must of necessity be a substantial thing, however invisible or intangible, when it thus stretches out its mechanical but invisible fingers to a distance from the magnet and pulls or pushes an inert piece of metal!

That they have not seen the absolute necessity for such a conclusion, as the only conceivable explanation of the mechanical effects produced, and the manifest inconsistency of any other supposition, is one of the astounding results of the confusing and blinding influence of the present false theories of science upon otherwise logical and profound intellects. And that such men could be satisfied in supposing that the minute and local vibrations of the molecules and atoms of the magnet (necessarily limited to the dimensions of the steel itself) could by any possibility reach out to a distance beyond it and thus pull or push a bar of metal, overcoming its inertia, tempts one to lose all respect for the sagacity and profundity of the intellects of these great names in science. At all events, such manifest want of perspicacity in modern physicists appeals in a warning voice of thunder tones to rising young men of this country and Europe to think for themselves in matters pertaining to science and philosophy, and to accept nothing on trust simply because it happens to be set forth or approved by some great name.

Another most remarkable anomaly in the case of the physicists to whom we have here referred is this: while failing to see the unavoidable necessity of an actual substance of some kind going forth from the poles of the magnet and connecting with the piece of iron by which to lift it and thus accomplish a physical result, that could have been effected in no other way, they are quick to accept the agency of an all-pervading ether (a substance not needed at all in nature) by which to produce light on this earth as mere motion, and thus make it conform to the supposed sound-waves in the air! In this way, by the sheer invention of a not-needed material substance, they have sought to convert not only light, heat, and magnetism, but all the other forces of nature into modes of motion, and for no reason except that sound had been mistaken as a mode of motion by previous scientists. And strange to state, notwithstanding this supposed ether is as intangible to any of our senses, and just as unrecognisable by any process known to chemistry or mechanics as is the substance which of necessity must pass out from the poles of the magnet to seize and lift the bar of iron, yet physicists cheerfully accept the former, for which no scientific necessity on earth or in heaven exists, while they stolidly refuse to recognise the latter, though absolutely needed to accomplish the results observed! Was ever such inconsistency before witnessed in a scientific theory?

Let us scrutinize this matter a little further before leaving it. If the mere “rotation of molecules” in the steel magnet can produce a mechanical effect on a piece of iron at a distance, even through a vacuum, as Sir William Thomson asserts, why may not the rotation of the molecules of the sun cause light at a distance without the intervening space being filled up with a jelly-like material substance of "enormous rigidity," to be thrown into waves?

It must strike every mind capable of thinking scientifically that the original invention of an all-pervading “material,” “rigid” and “inert” ether, as the essential cause of light at a distance from a luminous body, was one of the most useless expenditures of mechanical ingenuity which the human brain ever perpetrated—that is, if there is the slightest truth in the teaching of Sir William Thomson that the mere “rotation of molecules” in the magnet will lift a distant bar of iron.

Why cannot the rotation of the sun’s molecules just as easily produce light at a distance?

Should it be assumed in sheer desperation by the mode-of-motion philosophers that it is the ether, filling the space between the magnet and the piece of iron, which is thrown into vibration by the rotating molecules of the steel, and which thus lifts the distant iron, it would only be to make bad worse. If material vibration in the steel magnet, which is wholly unobservable, is communicated to the distant bar through a material substance and its vibratory motions, which are equally unobservable, is it not plain that their effects on the distant bar should be of the same mechanical character, namely, unobservable? Instead of this the iron is lifted bodily and seen plainly, and that without any observed tremor, as if done by a vibrating “jelly” such as ether is claimed to be! Besides, such bodily lifting of a ponderable mass is utterly incongruous with mere tremor, however powerful and observable such tremor or vibration might be, according to every principle known to mechanics. Common sense ought to assure any man that mere vibration or tremor, however powerful and sensible, can pull or push nothing. It is impossible to conceive of the accomplishment of such a result except by some substantial agent reaching out from the magnet, seizing the iron, and forcibly pulling and thus displacing it. As well talk of pulling a boat to the shore without some rope or other substantial thing connecting you with the boat. Even Sir William Thomson would not claim that the boat could be pulled by getting up a molecular vibration of the shore, or even by producing a visible tremor in the water, as Dr. Hamlin so logically showed in his recent masterly paper on Force. (See Microcosm, Vol. V, p. 98.)

It is well known that a magnet will lift a piece of iron at the same distance precisely through sheets of glass as if no glass intervened. The confirmed atheist Mr. Smith, of Cincinnati, Ohio, to whom we referred in our papers on Substantialism, in The Microcosm (Vol. III, pages 278, 311), was utterly confounded by this exhibition of the substantial force of magnetism acting at a distance through impervious plates of glass. When we placed a quantity of needles and tacks on the plate and passed the poles of the magnet beneath it, causing them to move with the magnet, he saw for the first time in his life the operation of a real substance, exerting a mechanical effect in displacing ponderable bodies of metal in defiance of all material conditions, and with no possible material connection or free passage between the source and termination of such substantial agency.

And he asked in exclamation, if this be so, may there not be a substantial, intelligent, and immaterial God, and may I not have a substantial but immaterial soul which can live separately from my body after it is dead ?

He then raised the query, asking if we were certain that it was not the invisible pores of the glass plate through which the magnetic force found its way, and therefore whether this force might not be a refined form of matter after all? He even assisted us in filling the plate with boiled water, on which to float a card with needles placed thereon, thus to interpose between them and the magnet the most imporous of all known bodies. But it made not the slightest difference, the card with its cargo of needles moving hither and thither as the magnet was moved beneath both plate and water. This was sufficient even for that most critical but candid materialist, and he confessed that there were substantial but immaterial entities in heaven and earth never dreamt of in his atheistic philosophy.

Here, then, is the conclusive argument by which we demonstrate that magnetism, one of the forces of nature, and a fair representative of all the natural forces, is not only a real, substantial entity, but an absolutely immaterial substance; * thus justifying our original classification of the entities of the universe into material and immaterial substances .

1. If magnetism were not a real substance, it could not lift a piece of metal bodily at a distance from the magnet, any more than our hand could lift a weight from the floor without some substantial connection between the two. It is a self-evident truism as an axiom in mechanics, that no body can move or displace another body at a distance without a real, substantial medium connecting the two through which the result is accomplished, otherwise it would be a mechanical effect without a cause—a self-evident absurdity in philosophy. Hence, the force of magnetism is a real, substantial entity.

2. If magnetism were not an immaterial substance, then any practically imporous body intervening between the magnet and the attracted object would, to some extent at least, impede the passage of the magnetic current, which it does not do. If magnetism were a very refined or attenuated form of matter, and if it thus depended for its passage through other material bodies upon their imperceptible pores, then, manifestly, some difference in the freedom of its passage, and in the consequent attractive force of the distant magnet should result by great difference in the porosity of the different bodies tested, as would be the case, for example, in forcing wind through wire-netting having larger or smaller interstices, and consequently offering greater or less resistance.

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* This is a very wrong word to use. See text.—H. P. B.

Whereas, in the case of this magnetic substance, no difference whatever results in the energy of its mechanical pull on a distant piece of iron, however many or few of the practically imporous sheets of glass, rubber, or whatever other material body be made to intervene, or if no substance whatever but the air is interposed, or if the test be made in a perfect vacuum. The pull is always with precisely the same force, and will move the suspended piece of iron at the same distance away from it in each and every case, however refined and delicate may be the instruments by which the tests are measured.

The above quoted passages are positively unanswerable. As far as magnetic force, or fluid, is concerned the Substantialists have most undeniably made out their case; and their triumph will be hailed with joy by every Occultist. It is impossible to see, indeed, how the phenomena of magnetism—whether terrestrial or animal—can be explained otherwise than by admitting a material, or substantial magnetic fluid. This, even some of the Scientists do not deny—Helmholtz believing that electricity must be as atomic as matter—which it is (Helmholtz, "Faraday Lecture").* And, unless Science is prepared to divorce force from matter, we do not see how it can support its position much longer.

But we are not at all so sure about certain other Forces—so far as their effects are concerned—and Esoteric philosophy would find an easy objection to every assumption of the Substantialists—e.g., with regard to sound. As the day is dawning when the new theory is sure to array itself against Occultism, it is as well, perhaps, to anticipate the objections and dispose of them at once.

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* [This statement may be found in an address delivered by Hermann von Helmholtz at a memorial gathering before the Chemical Society in London, in 1881. In the course of this address entitled "Die Neuere Entwickelung von Faraday's Ideen über Elektricität," the lecturer said:

". . . . . Wenn wir Atome der chemischen Elemente annehmen, so können wir nicht umhin, weiter zu schliessen, das auch die Elektricität, positive sowohl wie negative, in bestimmten elementare Quanta getheilt ist, die sich wie Atome der Elektricität verhalten. . . ."

This address is to be found in von Helmholtz' Vorträge und Reden, Vol. II, pp. 252-91 (5th ed., Braunschweig: Fr. Vieweg und Sohn, 1903), the actual words being on page 272. It is one of the earliest pronouncements by Western scientists concerning the then probable, or at least suspected, discontinuous structure or nature of electricity, some sixteen years prior to the discovery of the electron in 1897.—Compiler.]

The expression “immaterial Substance” used above in connection with magnetism is a very strange one, and moreover, it is self-contradictory. If, instead of saying that “magnetism . . . . . is not only a real, substantial entity but an absolutely immaterial substance,” the writer should have applied this definition to light, sound or any other force in its effects, we would have nothing to say, except to remark that the adjective “supersensuous” would have been more applicable to any force than the word “immaterial.” * But to say this of the magnetic fluid is wrong, as it is an essence which is quite perceptible to any clairvoyant, whether in darkness—as in the case of odic emanations—or in light—when animal magnetism is practised. Being then a fluid in a supersensuous state, still matter, it cannot be “immaterial,” and the expression becomes at once as illogical as it is sophistical. With regard to the other forces—if by “immaterial” is meant only that which is objective, but beyond the range of our present normal perceptions or senses, well and good; but then whatever Substantialists may mean by it, we Occultists and Theosophists demur to the form in which they put it. Substance, we are told in philosophical dictionaries and encyclopaedias, is that which underlies outward phenomena; substratum; the permanent subject or cause of phenomena, whether material or spiritual; that in which properties inhere; that which is real in distinction from that which is only apparent—especially in this world of maya. It is in short—real, and the one real Essence. But the Occult sciences, while calling Substance the noumenon of every material form, explain that noumenon as being still matter—only on another plane. That which is noumenon to our human perceptions is matter to those of a Dhyan Chohan.

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* The use of the terms “matter, or substance existing in supersensuous conditions” or, “supersensuous states of matter”would avoid an outburst of fierce but just criticism not only from men of Science, but from any ordinary well-educated man who knows the value of terms.

As explained by our learned Vedantin Brother—T. Subba Row—Mulaprakriti, the first universal aspect of Parabrahma, its Kosmic Veil, and whose essence, to us, is unthinkable, is to the LOGOS “as material as any object is material to us” (Notes on Bhag. Gita) Hence—no Occultist would describe Substance as “immaterial” in esse.

Substance is a confusing term, in any case. We may call our body, or an ape, or a stone, as well as any kind of fabric—“substantial.” Therefore, we call “Essence” rather, the material of the bodies of those Entities—the supersensuous Beings, in whom we believe, and who do exist, but whom Science and its admirers regard as superstitious nonsense, calling fictions alike a “personal” god and the angels of the Christians, as they would our Dhyan Chohans, or the Devas, “Planetary Men,” Genii, etc., etc., of the Kabalists and Occultists. But the latter would never dream of calling the phenomena of Light Sound, Heat, Cohesion, etc.—“Entities,” as the Substantialists do. They would define those Forces as purely immaterial perceptive effects—without, of substantial and essential CAUSES—within: at the ultimate end of which, or at the origin, stands an ENTITY, the essence of the latter changing with that of the Element * it belongs to. (See “Monads, Gods, and Atoms” of Volume I, The Secret Doctrine, Book II.)† Nor can the Soul be confused with FORCES, which are on quite another plane of perception. It shocks, therefore, a Theosophist to find the Substantialists so unphilosophically including Soul among the Forces.

Having—as he tells his readers—"laid the foundation of our argument in the clearly defined analogies of nature,” the editor of the Scientific Arena, in an article called “Scientific Evidence of a Future Life,” proceeds as follows:

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* Useless to remind again the reader, that by Elements it is not the compound air, water and earth, that exist, present to our terrestrial and sensuous perceptions, that are meant—but the noumenal Elements of the ancients.

† [“Gods, Monads, and Atoms,” Vol. I, Book I, Part III, pp. 610-632, in the final draft of The Secret Doctrine, as published in 1888.—Compiler.]

. . . . If the principles of Substantialism be true, then, as there shown, every force or form of energy known to science must be a substantial entity. We further endeavoured to show that if one form of force were conclusively demonstrated to be a substantial or objective existence, it would be a clear departure from reason and consistency not to assume all the forces or phenomena-producing causes in nature also to be substantial entities. But if one form of physical force, or one single phenomenon-producing cause, such as heat, light, or sound, could be clearly shown to be the mere motion of material particles, and not a substantial entity or thing, then by rational analogy and the harmonious uniformity of nature's laws, all the other forces or phenomena-producing causes, whether physical, vital, mental, or spiritual, must come within the same category as non-entitative modes of motion of material particles. Hence it would follow in such case, that the soul, life, mind, or spirit, so far from being a substantial entity which can form the basis of a hope for an immortal existence beyond the present life, must, according to materialism, and as the mere motion of brain and nerve particles, cease to exist whenever such physical particles shall cease to move at death.

SPIRIT—a “substantial Entity”!! Surely Substantialism cannot pretend very seriously to the title of philosophy—in such case. But let us read the arguments to the end. Here we find a just and righteous attack on Materialism wound up with the same unphilosophical assertion! . . .

From the foregoing statement of the salient positions of materialistic science, as they bear against the existence of the soul after death, we drew the logical conclusion that no Christian philosopher who accepts the current doctrines of sound, light, and heat as but modes of molecular motion, can ever answer the analogical reasoning of the materialist against the immortality of man. No possible view, as we have so often insisted, can make the least headway against such materialistic reasoning or frame any reply to this great argument of Haeckel and Huxley against the soul as an entity and its possible existence separate from the body, save the teaching of Substantialism which so consistently maintains that the soul, life, mind, and spirit are necessarily substantial forces or entities from the analogies of physical science, namely, the substantial nature of all the physical forces, including gravity, electricity, magnetism, cohesion, sound, light, heat, etc.

This impregnable position of the Substantialist from logical analogy, based on the harmonious uniformity of nature’s laws and forces, forms the bulwark of the Substantial Philosophy, and must in the nature of things forever constitute the strong tower of that system of teaching.

If the edifice of Substantialism, thus founded and fortified, can be taken and sacked by the forces of materialism, then our labours for so many years have manifestly come to naught. Say, if you please, that the armies of Substantialism are thus burning the bridges behind them. So be it. We prefer death to either surrender or retreat; for if this fundamental position cannot be maintained against the combined forces of the enemy, then all is lost, materialism has gained the day, and death is an eternal annihilation to the human race. Within this central citadel of principles, therefore, we have intrenched ourselves to survive or perish, and here, encircled by this wall of adamant, we have stored all our treasures and munitions of war, and if the agnostic hordes of materialistic science wish to possess them, let them train upon it their heaviest artillery. . . .

How strange, then, when materialists themselves recognize the desperateness of their situation, and so readily grasp the true bearing of this analogical argument based on the substantial nature of the physical forces, that we should be obliged to reason with professed substantialists, giving them argument upon argument in order to prove to them that they are no substantialists at all, in the true sense of that term, so long as they leave one single force of nature, or one single phenomenon-producing cause in nature, out of the category of substantial entities!

One minister of our acquaintance speaks glowingly of the ultimate success of the Substantial Philosophy, and proudly calls himself a substantialist, but refuses to include sound among the substantial forces and entities, thus virtually accepting the wave-theory! In the name of all logical consistency, what could that minister say in reply to another “substantialist” who would insist upon the beauty and truth of Substantialism, but who could not include light? And then another who could not include heat, or electricity, or magnetism, or gravity? Yet all of them good “substantialists” on the very same principle as is the one who leaves sound out of the substantial category, while still claiming to be an orthodox substantialist! Why should they not leave life-force and mind-force and spirit-force out of the list of entities, thus making them, like sound-force (as materialists insist), but the vibration of material particles, and still claim the right to call themselves good substantialists? Haeckel and Huxley would then be duly qualified candidates for baptism into the church of Substantialism.

The truth is, the minister who can admit for one moment that sound consists of but the motion of air-particles, and thus, that it is not a substantial entity, is a materialist at bottom, though he may not be conscious of the logical maelstrom that is whirling him to scientific destruction. We have all heard of the play of “Hamlet,” with the Prince of Denmark left out.

Such would be the scientific play of Substantialism with the sound question ignored, and the theory of acoustics handed over to materialism. (See our editorial on “The Meaning of the Sound Discussion,” The Microcosm, Vol. V, p. 197.)

We sympathize with the “Minister” who refuses to include Sound among “Substantial Entities” We believe in FOHAT, but would hardly refer to his Voice and Emanations as “Entities,” though they are produced by an electric shock of atoms and repercussions producing both Sound and Light. Science would accept no more our Fohat than the Sound or Light-Entities of the “Substantial Philosophy” (?). But we have this satisfaction, at any rate, that, once thoroughly explained, Fohat will prove more philosophical than either the materialistic or substantial theories of the forces of nature.

How can anyone with pretensions to both a scientific and psychological mind, speaking of Soul and especially of Spirit, place them on the same level as the physical phenomena of nature, and this, in a language one can apply only to physical facts! Even Professor Bain, “a monistic ANNIHILATIONIST,” as he is called, confesses that “mental and bodily states are utterly contrasted.” *

Thus, the direct conclusion the Occultists and the Theosophists can come to at any rate on the prima facie evidence furnished them by writings which no philosophy can now rebut, is—that Substantial Philosophy, which was brought forth into this world to fight materialistic science and to slay it, surpasses it immeasurably in Materialism. No Bain, no Huxley, nor even Haeckel, has ever confused to this degree mental and physical phenomena. At the same time the “apostles of Materialism” are on a higher plane of philosophy than their opponents. For, the charge preferred against them of teaching that Soul is “the mere motion of brain and nerve particles” is untrue, for they never did so teach.

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* The Substantialists call, moreover, Spirit that which we call mind —(Manas), and thus it is Soul which takes with them the place of ATMA; in short they confuse the vehicle with the Driver inside.

But, even supposing such would be their theory, it would only be in accordance with Substantialism, since the latter assures us that Soul and Spirit, as much as all "the phenomena-producing causes" (?) whether physical, mental, or spiritual—if not regarded as SUBSTANTIAL ENTITIES—"must come within the same category as non-entitative [?] modes of motion of material particles."

All this is not only painfully vague, but is almost meaningless. The inference that the acceptance of the received scientific theories on light, sound and heat, etc., would be equivalent to accepting the soul motion of molecules—is certainly hardly worth discussion. It is quite true that some thirty or forty years ago Büchner and Moleschott attempted to prove that sensation and thought are a movement of matter. But this has been pronounced by a well-known English Annihilationist "unworthy of the name of 'philosophy'." Not one man of real scientific reputation or of any eminence, not Tyndall, Huxley, Maudsley, Clifford, Bain, Spencer nor Lewes, in England, nor Virchow, nor Haeckel in Germany, has ever gone so far as to say: —"Thought IS a motion of molecules." Their only quarrel with the believers in a soul was and is, that while the latter maintain that soul is the cause of thought, they (the Scientists) assert that thought is the concomitant of certain physical processes in the brain. Nor have they ever said (the real scientists and philosophers, however materialistic) that thought and nervous motion are the same, but that they are "the subjective and objective sides of the same thing."

John Stuart Mill is a good authority and an example to quote, and thus deny the charge. For, speaking of the rough and rude method of attempting to resolve sensation into nervous motion (taking as his example the case of the nerve-vibrations to the brain which are the physical side of the light perception), "at the end of all these motions, there is something which is not motion—there is a feeling or sensation of colour . . . ," he says. Hence, it is quite true to say, that "the subjective feeling here spoken of by Mill will outlive even the acceptance of the undulatory theory of light, or heat, as a mode of motion." For the latter is based on a physical speculation and the former is built on everlasting philosophy—however imperfect, because so tainted with Materialism.

Our quarrel with the Materialists is not so much for their soulless Forces, as for their denying the existence of any “Force-bearer,” the Noumenon of Light, Electricity, etc. To accuse them of not making a difference between mental and physical phenomena is equal to proclaiming oneself ignorant of their theories. The most famous Negationists are to-day the first to admit that SELF-CONSCIOUSNESS and MOTION “are at the opposite poles of existence.” That which remains to be settled between us and the materialistic IDEALISTS—a living paradox by the way, now personified by the most eminent writers on Idealistic philosophy in England—is the question whether that consciousness is only experienced in connection with organic molecules of the brain or not. We say it is the thought or mind which sets the molecules of the physical brain in motion; they deny any existence to mind, independent of the brain. But even they do not call the seat of the mind “a molecular fabric,” but only that it is “the mind-principle”—the seat or the organic basis of the manifesting mind. That such is the real attitude of materialistic science may be demonstrated by reminding the reader of Mr. Tyndall’s confessions in his Fragments of Science, * for since the days of his discussions with Dr. Martineau, the attitude of the Materialists has not changed. This attitude remains unaltered, unless, indeed, we place the Hylo-Idealists on the same level as Mr. Tyndall—which would be absurd. Treating of the phenomenon of Consciousness, the great physicist quotes this question from Dr. Martineau: “A man can say ‘I feel, I think, I love,’ but how does consciousness infuse itself into the problem?” And he thus answers:

The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiment of the organ, which would enable us to pass, by a process of reasoning, from the one to the other.

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* [Part II, Introd., pp. 340-41, in 6th ed., New York: D. Appleton & Co., 1891.—Compiler.]

They appear together, but we do not know why. Were our minds and senses so expanded, strengthened, and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, ‘How are these physical processes connected with the facts of consciousness?’ The chasm between the two classes of phenomena would still remain intellectually impassable.

Thus, there appears to be far less disagreement between the Occultists and modern Science than between the former and the Substantialists. The latter confuse most hopelessly the subjective with the objective phases of all phenomena, and the Scientists do not, notwithstanding that they limit the subjective to the earthly or terrestrial phenomena only. In this they have chosen the Cartesian method with regard to atoms and molecules; we hold to the ancient and primitive philosophical beliefs, so intuitively perceived by Leibnitz. Our system can thus be called, as his was —“Spiritualistic and Atomistic.”

Substantialists speak with great scorn of the vibratory theory of science. But, until able to prove that their views would explain the phenomena as well, filling, moreover, the actual gaps and flaws in the modern hypotheses, they have hardly the right to use such a tone. As all such theories and speculations are only provisional, we may well leave them alone. Science has made wonderful discoveries on the objective side of all the physical phenomena. Where it is really wrong is, when it perceives in matter alone—i.e., in that matter which is known to it— the alpha and the omega of all phenomena. To reject the scientific theory, however, of vibrations in light and sound, is to court as much ridicule as the scientists do in rejecting physical and objective spiritualistic phenomena by attributing them all to fraud. Science has ascertained and proved the exact rapidity with which the sound-waves travel, and it has artificially imitated—on the data of transmission of sound by those waves—the human voice and other acoustic phenomena.

The sensation of sound—the response of the sensory tract to an objective stimulus (atmospheric vibrations) is an affair of consciousness: and to call sound an “Entity” on this plane, is to objectivate most ridiculously a subjective phenomenon which is but an effect after all—the lower end of a concatenation of causes. If Materialism locates all in objective matter and fails to see the origin and primary causes of the Forces—so much the worse for the materialists; for it only shows the limitations of their own capacities of hearing and seeing—limitations which Huxley, for one, recognizes, for he is unable on his own confession to define the boundaries of our senses, and still asserts his materialistic tendency by locating sounds only in cells of matter, and on our sensuous plane. Behold, the great Biologist dwarfing our senses and curtailing the powers of man and nature in his usual ultrapoetical language. Hear him (as quoted by Stirling, Concerning Protoplasm) * speak of “the wonderful noonday silence of a tropical forest,” which “is, after all, due only to the dullness of our hearing; and could our ears catch the murmurs of these tiny maelstroms, as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned as with the roar of a great city.”

The telephone and the phonograph, moreover, are there to upset any theory except the vibratory one—however materialistically expressed. Hence, the attempt of the Substantialists “to show the fallacy of the wave-theory of sound as universally taught, and to outline the substantial theory of acoustics,” cannot be successful. If they show that sound is not a mode of motion in its origin and that the forces are not merely the qualities and property of matter induced or generated in, by and through matter, under certain conditions—they will have achieved a great triumph. But, whether as substance, matter or effect, sound and light can never be divorced from their modes of manifesting through vibrations—as the whole subjective or occult nature is one everlasting perpetual motion of VORTICAL vibrations.

H. P. B.

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* [Reference is here to James Hutchison Stirling’s As Regards Protoplasm, London, 1872; Preface, p. 12.—Compiler.]

[October, 1896]

PSYCHOLOGY, THE SCIENCE OF THE SOUL

[Lucifer, Vol. XIX, No. 110, October, 1896, pp. 97-102]*

Ethics and law are, so far, only in the phases where there are as yet no theories, and barely systems, and even these, based as we find them upon a priori ideas instead of observations, are quite irreconcilable with one another. What remains then outside of physical science? We are told, “Psychology, the Science of the Soul, of the Conscious Self or Ego.”

Alas, and thrice alas! Soul, the Self, or Ego, is studied by modern psychology as inductively as a piece of` decayed matter by a physicist. Psychology and its mother-plant metaphysics have fared worse than any other sciences. These twin sciences have long been so separated in Europe as to have become in their ignorance mortal enemies. After faring poorly enough at the hands of mediaeval scholasticism they have been liberated therefrom only to fall into modern sophistry. Psychology in its present garb is simply a mask covering a ghastly, grimacing skeleton’s head, a deadly and beautiful upas flower growing in a soil of most hopeless materialism. “Thought is to the psychologist metamorphosed sensation, and man a helpless automaton, wire-pulled by heredity and environment”—writes a half-disgusted hylo-idealist, now happily a Theosophist. “And yet men like Huxley preach this man automatism and morality in the same breath. . . . .

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* [Vide Compiler’s Note introducing the preceding essay on the “Substantial Nature of Magnetism.”—Compiler.]

Monists * to a man, annihilationists who would stamp out intuition with iron heel, if they could. . . . .” Those are our modern Western psychologists!

Everyone sees that metaphysics instead of being a science of first principles has now broken up into a number of more or less materialistic schools of every shade and colour, from Schopenhauer’s pessimism down to agnosticism, monism, idealism, hylo-idealism, and every “ism” with the exception of psychism—not to speak of true psychology. What Mr. Huxley said of Positivism, namely that it was Roman Catholicism minus Christianity, ought to be paraphrased and applied to our modern psychological philosophy. It is psychology, minus soul; psyche being dragged down to mere sensation; a solar system minus a sun; Hamlet with the Prince of Denmark not entirely cast out of the play, but in some vague way suspected of being probably somewhere behind the scenes.

When a humble David seeks to conquer the enemy it is not the small fry of their army whom he attacks, but Goliath, their great leader. Thus it is one of Mr. Herbert Spencer's statements which, at the risk of repetition, must be analysed to prove the accusation here adduced. It is thus that “the greatest philosopher of the nineteenth century” speaks:

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* Monism is a word which admits of more than one interpretation. The “monism” of Lewes, Bain and others, which endeavours so vainly to compress all mental and material phenomena into the unity of One Substance, is in no way the transcendental monism of esoteric philosophy. The current “Single-Substance Theory” of mind and matter necessarily involves the doctrine of annihilation, and is hence untrue. Occultism, on the other hand, recognizes that in the ultimate analysis even the Logos and Mûlaprakriti are one; and that there is but One Reality behind the Mâyâ of the universe. But in the manvantaric circuit, in the realm of manifested being, the Logos (spirit), and Mûlaprakriti (matter or its noumenon), are the dual contrasted poles or bases of all phenomena—subjective and objective. The duality of spirit and matter is a fact, so long as the Great Manvantara lasts. Beyond that looms the darkness of the “Great Unknown,” the one Parabrahman.

The mental act in which self is known implies, like every other mental act, a perceiving subject and a perceived object. If, then, the object perceived is self, what is the subject that perceives? Or if it is the true self which thinks, what other self can it be that is thought of?* Clearly, a true cognition of self implies a self in which the knowing and the known are one—in which subject and object are identified; and this Mr. Mansel rightly holds to be the annihilation of both! So that the personality of which each is conscious, and of which the existence is to each a fact beyond all others the most certain, is yet a thing which cannot truly be known at all; the knowledge of it is forbidden by the very nature of thought.†

The italics are ours to show the point under discussion. Does this not remind one of an argument in favour of the undulatory theory, namely, that "the meeting of two rays whose waves interlock produces darkness"? For Mr. Mansel's assertion that when self thinks of self, and is simultaneously the subject and object, it is "the annihilation of both"—means just this, and the psychological argument is therefore placed on the same basis as the physical phenomenon of light waves. Moreover, Mr. Herbert Spencer confessing that Mr. Mansel is right and basing thereupon his conclusion that the knowledge of self or soul is thus "forbidden by the very nature of thought" is a proof that the "father of modern psychology" (in England) proceeds on no better psychological principles than Messrs. Huxley! and Tyndall have done.‡

We do not contemplate in the least the impertinence of criticizing such a giant of thought as Mr. H. Spencer is rightly considered to be by his friends and admirers.

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* The Higher Self or Buddhi-Manas, which in the act of self-analysis or highest abstract thinking, partially reveals its presence and holds the subservient brain-consciousness in review. [H. P. B.]

† First Principles, pp. 65-66. [p. 55 in 6th ed., New York and London: D. Appleton & Co., 1927.—(Comp.]

‡ We do not even notice some very pointed criticisms in which it is shown that Mr. Spencer's postulate that "consciousness cannot be in two distinct states at the same time," is flatly contradicted by himself when he affirms that it is possible for us to be conscious of more states than one. "To be known as unlike," he says, "conscious states must be known in succession" (see The Philosophy of Mr. H. Spencer Examined, by Rev. James Iverach, M.A., pp. 15-16).

We mention this simply to prove our point and show modern psychology to be a misnomer, even though it is claimed that Mr. Spencer has “reached conclusions of great generality and truth, regarding all that can be known to man.” We have one determined object in view, and we will not deviate from the straight line, and our object is to show that occultism and its philosophy have not the least chance of being even understood, still less accepted in this century, and by the present generation of men of science. We would fain impress on the minds of our Theosophists and mystics that to search for sympathy and recognition in the region of “science” is to court defeat. Psychology seemed a natural ally at first, and now having examined it, we come to the conclusion that it is a suggestio falsi and no more. It is as misleading a term, as taught at present, as that of the Antarctic Pole with its ever arid and barren frigid zone, called southern merely from geographical considerations.

For the modern psychologist, dealing as he does only with the superficial brain-consciousness, is in truth more hopelessly materialistic than all-denying materialism itself,. the latter, at any rate, being more honest and sincere. Materialism shows no pretensions to fathom human thought, least of all the human spirit-soul, which it deliberately and coolly but sincerely denies and throws altogether out of its catalogue. But the psychologist devotes to soul his whole time and leisure. He is ever boring artesian wells into the very depths of human consciousness. The materialist or the frank atheist is content to make of himself, as Jeremy Collier puts it, “a very despicable mortal . . . . no better than a heap of organized dust, a stalking machine, a speaking head without a soul in it . . . whose thoughts are bound by the law of motion.” But the psychologist is not even a mortal, or even a man; he is a mere aggregate of sensations.*

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* According to John Stuart Mill neither the so-called objective universe nor the domain of mind—object, subject—corresponds with any absolute reality beyond “sensation.” Objects, the whole paraphernalia of sense, are “sensation objectively viewed,” and mental states “sensation subjectively viewed.” The “Ego” is as entire an illusion as matter; the One Reality, groups of feelings bound together by the rigid laws of association.

The universe and all in it is only an aggregate of grouped sensations, or "an integration of sensations." It is all relations of subject and object, relations of universal and individual, of absolute and finite. But when it comes to dealing with the problems of the origin of space and time, and to the summing-up of all those inter- and co-relations of ideas and matter, of ego and non-ego, then all the proof vouchsafed to an opponent is the contemptuous epithet of “ontologist.” After which modern psychology having demolished the object of its sensation in the person of the contradictor, turns round against itself and commits harakiri by showing sensation itself to be no better than hallucination.

This is even more hopeless for the cause of truth than the harmless paradoxes of the materialistic automatists. The assertion that “the physical processes in the brain are complete in themselves” concerns after all only the registrative function of the material brain; and unable to explain satisfactorily psychic processes thereby, the automatists are thus harmless to do permanent mischief. But the psychologists, into whose hands the science of soul has now so unfortunately fallen, can do great harm, inasmuch as they pretend to be earnest seekers after truth, and remain withal content to represent Coleridge’s “Owlet,” which—

Sailing on obscene wings athwart the noon,

Drops his blue-fring’d lids, and holds them close,

And hooting at the glorious sun in heaven,

Cries out, “Where is it?”*

—and who more blind than he who does not want to see?

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* [These lines are from a poem entitled Fears in Solitude. The two lines immediately preceding the ones quoted above are:

Forth from his dark and lonely hiding place,

(Portentous sight!) the owlet Atheism,

—Compiler.]

We have sought far and wide for scientific corroboration as to the question of spirit, and spirit alone (in its septenary aspect) being the cause of consciousness and thought, as taught in esoteric philosophy. We have found both physical and psychical sciences denying the fact pointblank, and maintaining their two contradictory and clashing theories. The former, moreover, in its latest development is half inclined to believe itself quite transcendental owing to the latest departure from the too brutal teachings of the Büchners and Moleschotts. But when one comes to analyze the difference between the two, it appears so imperceptible that they almost merge into one.

Indeed, the champions of science now say that the belief that sensations and thought are but movements of matter—Büchner's and Moleschott's theory—is, as a well-known English annihilationist remarks, "unworthy of the name of philosophy." Not one man of science of any eminence, we are indignantly told, neither Tyndall, Huxley, Maudsley, Bain, Clifford, Spencer, Lewes, Virchow, Haeckel nor Du Bois-Reymond has ever gone so far as to say that "thought is a molecular motion, but that it is the concomitant [not the cause as believers in a soul maintain] of certain physical processes in the brain. . . ." They never—the true scientists as opposed to the false, the sciolists—the monists as opposed to the materialists—say that thought and nervous motion are the same, but that they are the "subjective and objective faces of the same thing."

Now it may be due to a defective training which has not enabled us to frame ideas of a subject other than those which answer to the words in which it is expressed, but we plead guilty to seeing no such marked difference between Büchner's and the new monistic theories. "Thought is not a motion of molecules, but it is the concomitant of certain physical processes in the brain." Now what is a concomitant, and what is a process? A concomitant, according to the best definitions, is a thing that accompanies, or is collaterally connected with another—a concurrent and simultaneous companion.

A process is an act of proceeding, an advance or motion, whether temporary or continuous, or a series of motions. Thus the concomitant of physical processes, being naturally a bird of the same feather, whether subjective or objective, and being due to motion, which both monists and materialists say is physical—what difference is there between their definition and that of Büchner, except perhaps that it is in words a little more scientifically expressed?

Three scientific views are laid before us with regard to changes in thought by present-day philosophers:

Postulate: "Every mental change is signalized by a molecular change in the brain substance." To this:

1. Materialism says: the mental changes are caused by the molecular changes.

2. Spiritualism (believers in a soul): the molecular changes are caused by the mental changes. [Thought acts on the brain matter through the medium of Fohat focussed through one of the principles.]

3. Monism: there is no causal relation between the two sets of phenomena; the mental and the physical being the two sides of the same thing [a verbal evasion].

To this occultism replies that the first view is out of court entirely. It would enquire of No. 2: And what is it that presides so judicially over the mental changes? What is the noumenon of those mental phenomena which make up the external consciousness of the physical man? What is it which we recognize as the terrestrial "self" and which—monists and materialists notwithstanding—does control and regulate the flow of its own mental states? No occultist would for a moment deny that the materialistic theory as to the relations of mind and brain is in its way expressive of the truth that the superficial brain-consciousness or "phenomenal self" is bound up for all practical purposes with the integrity of the cerebral matter. This brain-consciousness or personality is mortal, being but a distorted reflection through a physical basis of the manasic self. It is an instrument for harvesting experience for the Buddhi-Manas or monad, and saturating it with the aroma of consciously-acquired experience. But for all that the "brain-self" is real while it lasts, and weaves its Karma as a responsible entity. Esoterically explained it is the consciousness inhering in that lower portion of the Manas which is correlated with the physical brain.

H. P. BLAVATSKY.

December, 1887

[CONTROVERSY BETWEEN H. P. BLAVATSKY AND THE ABBÉ ROCA]

[This polemical series of articles was started with a remarkably broad-minded contribution from the brilliant pen of a French Canon, the Abbé Roca, in the pages of Le Lotus, the monthly Journal of "Isis," the French Branch of The Theosophical Society. This magazine was described on the title-page as a "Revue de Hautes Études Théosophiques, tendant à favoriser le rapprochement entre l'Orient et l'Occident" (Review of Higher Theosophical Studies, intended to promote the mutual understanding of the Orient and the Occident). The Journal claimed to be "under the inspiration of H. P. Blavatsky." It was edited by F. K. Gaboriau, and was started in March, 1887, at Paris.

The opening article of the Abbé Roca appeared in Volume II, No. 9, December, 1887. It was followed in the same issue by H. P. B.'s Reply. The rejoinder of Abbé Roca appeared in February, 1888. H. P. B.'s second Reply was published in April, 1888. The Abbé took up the thread of the controversy once more in the issue of June, 1888, and H. P. B. appended to his article a large number of illuminating footnotes which closed the series.

In the January, 1888, issue of Lucifer (Vol. I), H. P. B. published her own somewhat abbreviated English translation of the Abbé Roca's opening essay, appending to it a few brief footnotes. We publish below H. P. B.'s own translation, adding to it within square brackets our own translation of the passages omitted by H. P. B.

The Abbé Roca's essay is immediately followed by H. P. B.'s reply, both in its original French and its English rendering.

As far as the Abbé Roca is concerned, very little is known about him. There is no doubt that he was a very open-minded ecclesiastic, who intended to fight various abuses of the Roman Church, and was defrocked in due course of time for doing so. He had studied in his earlier years at the Carmelite School for Higher Studies, and eventually became Canon in the diocese of Perpignan, in the Pyrénées-Orientales province of France. He published three works before incurring the wrath of his superiors: Le Christ, le Pape et la Démocratie (Paris, 1884), La Crise fatale et le salut de l'Europe, and La Fin de l'ancien monde (Paris, 1886).

The Congregation of the Index, in a communication dated September 19, 1888, hastened to advise the faithful that by reading these books they ran the risk of eternal damnation, and the Abbé was given a chance to retract his heretical views.

He refused to do so. Consequently, the Bishop of Perpignan, acting on the authority of Pope Leo XIII, imposed on him the "suspense," depriving him of the exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to the decree by which his works were placed on the Index.*

Undaunted, the Abbé announced the forthcoming appearance of his next work, entitled Glorieux Centenaire—1889.—Monde nouveau. Nouveaux Cieux. Nouvelle Terre, which was published in Paris in 1889. He seems to have been greatly enthused with the teachings and writings of Saint-Yves d'Alveydre, with whom H. P. B. appears to disagree on many points, and wrote at one time or another a work entitled Étude critique sur les Missions de St.-Yves.

No information has come to light concerning the later years of Abbé Roca's life, in spite of repeated attempts to secure such from various sources.

In the December, 1887, issue of Le Lotus, the Editor published the following Editorial Note, introducing the first instalment of the controversy:

"It is with the greatest of pleasure that the Editor of Le Lotus opens its pages today to an eminent Canon [chanoine] of the Roman Catholic Church. Let us confess that, in spite of the quality and the broad nature of our programme of universal and fraternal intercourse, we hardly expected to recruit our adherents from among the members of a Church which represents on this globe precisely the opposite of civilization. Our pleasure will be shared, no doubt, by our subscribers and our brothers of 'Isis,' as we hope that Monsieur Roca will want to march in our ranks with us. With his Brahman, Parsi, Buddhist, Spiritualist and Materialist-brothers, Christian or Pagan, we will publish from time to time his articles which are so well thought out and written, that we do not hesitate to give him an exceptional place among the few distinguished men who are yet to be found among the Roman clergy in France. The notes which follow the "Esotericism of Christian Dogma" will show our readers that our revered Mme. Blavatsky has posed the question with masculine vigor, without ambiguity and with no partisanship. Who loves us should follow us!"

—Compiler.]

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* Cf. Le Voltaire, Paris, Feb. 9, 1889; Le Peuple, Paris, Feb. 6, 1889; l'Indépendant des Pyrénées-Orientales, Feb. 8, 1889, and H. P. B.'s own remarks concerning this event in her article "On Pseudo-Theosophy" (Lucifer, Vol. IV, March, 1889).

ESOTERICISM OF CHRISTIAN DOGMA

CREATION AS TAUGHT BY MOSES AND THE MAHÂTMANS

ABBÉ ROCA, Honorary Canon

[Le Lotus, Paris, Vol. II, No. 9, December, 1887, pp. 149-160.

Translated from the original French] *

I.—Thanks to the light which is now reaching us from the far East through the Theosophical organs published in the West, it is easy to foresee that the Catholic teaching is about to undergo a transformation as profound as it will be glorious. All our dogmas will pass from “the letter which killeth” to “the spirit which giveth life,” from the mystic and sacramental to the scientific and rational form, perhaps even to the stage of experimental methods.

The reign of faith, or mystery and miracles, is nearing its close; this is plain and was, moreover, predicted by Christ himself. Faith vanishes from the brains of men of science, to make way for the clear perception of the essential truths which had to be veiled at the origin of Christianity, under symbols and figures, so as to adapt them, as far as possible, to the needs and weaknesses of the infancy of our faith.

Strange! It is at the very hour when Europe is attaining the age of reason, and when she is visibly entering upon the full possession of her powers, that India prepares to hand on to us those loftier ideas which exactly meet our new wants, as much from the intellectual, as from the moral, religious, social and other standpoints.

One might believe that the “BROTHERS” kept an eye from afar on the movements of Christendom, and that from the summits of their Himâlayan watch towers, they had waited expectantly for the hour when they would be able to make us hear them with some chance of being understood.

[My admiration increases when I consider that our natural sciences have reached, on the purely physical plane, a development which threatens to become excessive and disastrous, if not so already, and which for that reason calls for effective assistance in order to round, without too many perils, the Cape of Social Tempests, on which the unchecked impetus of material and mental progress may very well wreck our barbarous civilization.]

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* [The main portion of this translation is H. P. B.’s own, which she published in Lucifer, Vol. I, January, 1888, pp. 368-74, appending to it a few brief footnotes. Those parts of Abbé Roca’s text which she omitted appear in their proper place within square brackets and have been translated by the Compiler.]

It is certain that the situation in the West is becoming more and more serious. Everyone knows whence comes the imminence of the catastrophe which threatens us; hitherto men have only evoked the animal needs, they have only awakened and unchained the brute forces of nature, the passional instincts, the savage energies of the lower Kosmos.

Christianity does indeed conceal under the profound esotericism of its Parables, those truths, scientific, religious, and social, which this deplorable situation imperiously demands, but sad to say, sad indeed for a priest, hard, hard indeed for Christian ears to hear, all our priesthoods, that of the Roman Catholic Church equally with those of the Orthodox Russian, the Anglican, the Protestant, and the Anglo-American churches, seem struck with blindness and impotence in face of the glorious task which they would have to fulfil in these terrible circumstances. They see nothing; their eyes are plastered and their ears walled up. They do not discover; one is tempted to say, they do not even suspect what ineffable truths are hidden under the dead letter of their teachings. [What a spectacle they present to the world! Exactly what Christ pointed out beforehand for the consideration of future generations: “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” *

So, on the one hand, we have the official and paid colleges to which the transcendental side of phenomena, forces, and laws of nature remain hidden; and, on the other, we have the clerical establishments, also official and paid, to whom the no less transcendental side of the symbols, dogmas, and parables of religion remains equally veiled.]

Say, is it not into that darkness that we are all stumbling, in State and in Church, in politics as in religion? A double calamity forming but one for the peoples, which suffer horribly under it, and for our civilization which may be shipwrecked on it at any moment. May God deliver us from a war at this moment! It would be a cataclysm in which Europe would break to pieces in blood and fire, as Montesquieu foresaw: “Europe will perish through the soldiers, if not saved in time.”

We must escape from this empiricism and this fearful confusion. But who will save us?

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* [Matt., xv, 14-15; Luke, vi, 39].

The Christ, the true Christ, the Christ of esoteric science.* And how? Thus: the same key which, under the eyes of the scientific bodies, shall open the secrets of Nature, will open their own intellects to the secrets of true Sociology; the same key which, under the eyes of the priesthoods, shall open the Arcana of the mysteries and the gospel parables, will open their intellects to these same secrets of Sociology. Priests and savants will then develop in the radiance of one and the same light.

And this key—I can assert it, for I have proved it in application to all our dogmas—THIS KEY IS THE SAME WHICH THE MAHÂTMANS OFFER AND DELIVER TO US AT THIS MOMENT. †

There is here an interposition of Providence, before which we should all of us offer up our own thanksgivings. For my part, I am deeply touched by it; I feel I know not what sacred thrill! My gratitude is the more keen since, if I confront the Hindu tradition with the occult theosophic traditions of Judeo-Christianity, from its origin to our own day, through the Holy Kabbala, I can recognise clearly the agreement of the teaching of the "Brothers" with the esoteric teaching of Moses, Jesus, and St. Paul.

People are sure to say: "You abase the West before the East, Europe before Asia, France before India, Christianity before Buddhism. You are betraying at once your Country and your Church, your quality as a Frenchman, and your character as a Priest." Pardon me, gentlemen! I abase nothing whatever; I betray nothing at all! A member of Humanity, I work for the happiness of Humanity; a son of France, I work for the glory of France, a Priest of Jesus Christ, I work for the triumph of Jesus Christ. You shall be forced to confess it; suspend, therefore, your anathemas, and listen, if you please!

We are traversing a frightful crisis. For the last hundred years we have been trying to round the Cape of Social Tempests, which I spoke of before; we have been enduring, without intermission, the fires, the lightnings, the thunders, and the earthquakes of an unparalleled hurricane, and we feel, clearly enough, that everything is giving way around us; under our feet and over our heads! Neither pontiffs, nor savants, nor politicians, nor statesmen, show themselves capable of snatching us from the abysses towards which we are being, one is tempted to say, driven by a fatality!

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* "The Christ of esoteric science" is the Christos of Spirit—an impersonal principle entirely distinct from any carnalised Christ or Jesus. Is it this Christos that the learned Canon Roca means?—

H. P. B.

† The capitals are our own; for these "Mahâtmans" are the real Founders and "Masters" of the Theosophical Society.—H. P. B.

If, then, I discover, in the distant East, through the darkness of this tempest, the blessed star which alone can guide us, amidst so many shoals, safe and sound to the longed-for haven of safety, am I wanting in patriotism and religion because I announce to my brethren the rising of this beneficent star?

[What do we know positively? Who can say whether the point in history where we now are is not the one when the great saying of Jesus Christ shall be fulfilled: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John, x, 16). Are we going to make a "stumbling block" of that which in the scheme of Christ is perhaps a "cornerstone" of social construction, "a covenant" and a way to universal concord?] I know as well as you that it was said to Peter: "I will give thee the Keys of the Kingdom of Heaven, that thou mayest open its gates upon earth"; yes, doubtless, but note the tense of this verb: I will give thee: in the future. Has the Christian Pontiff already received them—those magic Keys? Before replying look and see what Rome has made of Christendom; see the lamentable state of Europe; not only engaged in open war with foreign nationalities, but also exhausting herself in fratricidal wars and preparations to consummate her own destruction; behold everywhere Christian against Christian, church against church, priesthood against priesthood, class against class, school against school, and, often in the same family, brother against brother, sons against their father, the father against his sons! What a spectacle! And a Pope presides over it! And while, all around, men prepare for a general slaughter, he, the Pope, thinks only of one thing—of his temporal domain, of his material possessions! Think you that this state of things forms the Kingdom of Heaven, and say you still that the Pontiff of Rome has already received the Keys thereof?

It is written, perchance, in the decrees of Providence, that these mysterious Keys shall be brought to the brethren of the West by the "Brothers" of the East. Hence it would be Christ himself who would be directing this occult movement in order to realize his own saying:—"I will give thee the keys of the kingdom of heaven" [Matt., xvi, 19], by making them pass from the hands of the Mahâtmans into thy hands, O Peter, and the original phenomenon will thus be seen re-enacted: the Magi of the Orient will come a second time to adore Christ, not in the stable among the beasts this time, on the throne of abasement and suffering, but on the Tabor of his transfiguration, in the light of all the sciences and on the throne of his glory. Such is, indeed, the expectation of all the nations; the prophetic East sighs for the tenth incarnation of Vishnu, which shall be the crown of all the Avatars which have preceded it, and the Apocalypse, on its side, announces the appearance of the White Horse which is the symbol of the Christ risen, glorious and triumphant before the eyes of all the peoples of the earth.

This is how I, priest of Jesus Christ, betray Jesus Christ, when I acclaim the wisdom of the Mahâtmans and their mission in the West!

I have spoken of the opportuneness of the hour chosen by them for coming to our help. I must insist upon this point.

[Mark well: should we not say that they have been present among us like invisible witnesses, in the efforts of modern thought, in the work that has been done and which is being followed with enthusiasm in our scientific laboratories, in the minds of our best physicists, of our most expert physiologists, of our ablest chemists? Messrs. Berthelot, Claude Bernard, Dumas, Flammarion, Figuier, Charcot, Pasteur—I could name many more—all touch, each in his own way, on the confines of the sense-perceptible world, on that line which separates the physical from the hyper-physical regions of nature, of the same nature after all, because the "Universe is one," while being dual, as Henry de May expresses it exceedingly well in his admirable book on the Visible and Invisible Universe.

What Mr. Berthelot wrote in his last work on Chemistry is well known to the public:

"The electric, magnetic, calorific and luminous fluids that were accepted at the beginning of the present century, as being at the basis of electricity, magnetism, heat and light, have indeed no more reality to the physicists of today, than the four elements, Water, Earth, Air and Fire, invented, in the time of the Ionians and of Plato, to correspond with liquidity, solidity, volatility and combustion. These imaginary fluids have had in the history of science an even shorter existence than the four elements; they have disappeared in less than a century and have been reduced to but one, namely, ether. The atom of the chemists and the ether of the physicists, in their turn, seem to vanish already, due to new conceptions which tend to explain everything by phenomena of motion alone." *

This is doubtless a very great advance, and Mr. Berthelot deserves well of occult science. But let us not be deceived, these findings are not final. They mark a step in advance, one discovery more, but it is not the end. Monsieur Berthelot has not yet reached the goal. He knows that, however. Something more important than that has lately been discovered in America where, in Philadelphia, the inter-atomic force was found, and so named by its discoverer,

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* M. P. E. Berthelot, Les Origines de l'Alchimie, p. 320.

Mr. Keely, who might as well have called it the interplanetary or inter-astral force, from the very principles of Newton and Kepler whose laws apply as well to atoms as to the large celestial bodies, in the microcosm as well as in the Macrocosm.* Even the discovery of this new force, however superior it may be to all the other forces, does not furnish the solution to the great problem of the dynamics of the Kosmos.]

"The phenomena of motion," by means of which men of science claim to explain everything, explain nothing at all, because the very cause of that motion is unknown to our physicists as they themselves admit. "Consider," say to us the Mahâtmans by the mouth of their Adepts, "that behind each physical energy is hidden another energy, which itself serves as envelope to a spiritual force which is the living soul of every manifested force."

And thus Nature offers us an infinite series of forces one within another, serving mutually as sheaths, which, as d'Alembert suspected, produce all sensible phenomena and reach all points of the circumference starting from a central point, which is God.

[Materialists are looking for the focus from which motion radiates—where it does not exist, i.e., in its effects. The so-called "Spiritual Christians," on the other hand, seek it where it is not to be found either, outside of Nature, and, in their abstract speculations, they lose their way in absolutely hollow metaphysics wherein their vain ideas disappear. The First Cause of the world and of all the beings that inhabit it is not extrinsic to the creation; it is immanent in it, as intrinsic as the spirit is to matter which it animates and activates, while remaining perfectly distinct from it.

Distances are not measured in the mental as they are in the physical where they are estimated by the compass and the yardstick; they are determined in the mental by separations like those which distinguish the natural kingdoms from each other, the mineral from the vegetable, the vegetable from the animal, and so forth.]

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II.—I can now, after these preliminaries, give an example of the transformation which, thanks to the Mahâtmans, will soon take place in the teaching of the Christian Church. I will take particularly the dogma of the Creation, informing my readers that they will find in a book I am preparing, New Heavens and New Earth, an analogous work on all the dogmas of the Catholic faith.

Matter exists in states of infinite variety, and, sometimes, even of opposite appearance.

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* Le Lotus has spoken of this discovery (Oct. 1887) in terms which perfectly agree with the information I have received from another source.

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The world is constituted in two poles, the North or Spiritual, and the South or Material pole; these two poles correspond perfectly and differ only in form, that is, in appearance.

Regarded from above, as the Easterns regard it, the universal substance presents the aspect of a spiritual or divine emanation; looked at from below, as the Westerners are in the habit of viewing it, it offers, on the contrary, the aspect of a material creation.

One sees at once the difference which must exist between the two intellectualities and, consequently, between the two civilisations of the East and the West Yet there is no more error in the Genesis of Moses, which is that of the Christian teaching, than there is in the Genesis of the Mahâtmans, which is that of the Buddhist doctrine. The one and the other of these Geneses are absolutely founded on one and the same reality. Whether one descends or ascends the scale of being, one only traverses, in the East from above downwards, in the West from below upwards, the same ladder of essences, more or less spiritualised, more or less materialised, according as one approaches to, or recedes from, Pure Spirit, which is God.

It was, therefore, not worth while to fulminate so much on one side or the other, here, against the theory of emanation, there, against the theory of Creation. One always comes back to the principle of Hermes Trismegistus: the universe is dual, though formed of a single substance. The Kabbalists knew it well, and it was taught long ago in the Egyptian sanctuaries, as the occultists have never ceased to repeat it in the temples of India.

It will soon be demonstrated, I hope, by scientific experiments such as those of Mr. William Crookes, the Academician, that everywhere throughout all nature, spirit and matter are not two but one and that they nowhere offer a real division in life. Under every physical force there is a spiritual or a psychic force: in the heart of the minutest atom is hidden a vital soul, the presence of which has been perfectly determined by Claude Bernard in germs imperceptible to the naked eye. “This soul, human, animal, vegetable or mineral, is but a ray lent by the universal soul to every object manifested in the Kosmos.”

“Corporeal man and the sensible universe, says the theosophical doctrine, are but the appearance imparted to them by the cohesion of the inter-atomic or inter-astral forces which constitute both exteriorly. The visible side of a being is an ever-changing Mâyâ.” The language of St. Paul is in no way different: “The aspect of the world,” he says, “is a passing vision, an image which passes and renews itself continually—transit figura hujus mundi.”*

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* [The Vulgate, I Cor., vii, 31 has: Praeterit enim figura hujus mundi —Compiler.]

“The real man, or the microcosm—and one can say as much of the macrocosm—is an astral force which reveals itself through this physical appearance, and which, having existed before the birth of this form, does not share its fate at the hour of death: surviving its destruction. The material form cannot subsist without the spiritual force which sustains it; but the latter is independent of the former, for form is created by spirit, and not spirit by form.”

This theory is word for word that of the “Brothers”and the Adepts, at the same time it is that of the Kabbalists and the Christians of the School of Origen, and the Johannine Church.

There could not be a more perfect agreement.

Transfer this teaching to the genesis of the Kosmos and you have the secret of the formation of the World; at the same time you discover the profound meaning of the saying of St. Paul: “The invisible things of God are made visible to the eye of man through the visible things of the creation,” * a saying so well translated by Joseph de Maistre as follows: “The world is a vast system of invisible things, visibly organised.”

The whole of the Kosmos is like a two-faced medal of which both faces are alike. The materialists know only the lower side, while the occultists see it from both sides at once; from the front and from the back.

It is always nature, and the same nature, but natura naturata from below, natura naturans from above; here, intelligent cause; there, brute effect; spiritual above, corporeal below, etherealised at the North, concreted at the South Pole.

The distinction accepted everywhere in the West down to our own day, as essential and radical, between spirit on the one hand and matter on the other, is no longer sustainable. The progress of science, spurred on as it will be by Hindu ideas, will soon force the last followers of this infantile belief to abandon it as ridiculous.

[Outside of God there is but one and the same substance in the universe (perhaps the Yliaster of Paracelsus or the Sat of the Hermetists) constituted, I say again, with two opposite poles, the North or Spiritual Pole, and the South or Material. Neither the old materialistic school nor the old spiritual school, in the limited sense still attached to those terms according to our former mental categories can defend themselves any longer against the victorious assaults that will be incessantly made upon them by real Theosophists, or more correctly, real Christians.

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* [More correctly, in Rom., i, 20, thus: ”For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. . . .”—Compiler.]

Before our vision there is nothing positive and real except life, everywhere life, nothing but life; since life is in the Word, according to St. John, and the Word is, like God, present in all beings, which do not exist except by him.

Nevertheless—and it is here that the Christian teaching seems to be superior, in its expression at least, to the Hindu teaching—nevertheless, I say, the life which the contingent beings live is not the life of God. In other words, which are those of St. Paul, God is not the motion, the being, the life, within us; but, rather, "we have the motion, the being, the life, in God: in ipso enim vivimus, et movemur, et sumus" (Acts, xvii, 28). This expression, absolutely exact and clear, puts an end to all the fallacious syllogisms of Plotinus, Bruno, Spinoza, and the Stoics of all times.]

Yes, all, absolutely all in the world is life, but life differently organised and variously manifested through phenomena which vary infinitely from the most spiritualised beings, such as the Angels, as well known to Buddhists as to Christians, though called by other names, down to the most solidified of beings, such as stones and metals. In the bosom of the latter, sleep, in a cataleptic condition, milliards of vital elementary spirits. These latter only await, to thrill into activity, the stroke of the pick or hammer to which they will owe their deliverance and their escape from the limbus, of which the Hindu doctrine speaks as well as the Catholic. Here lies, for these souls of life, the starting point of the Resurrection and the Ascension, taught equally by both the Eastern and the Western traditions, but not understood among us.

[The quarryman's pickaxe, the farmer's plough, the woodcutter's axe, the horseshoe, the carriage-wheel, every moment are bringing about these awakenings, en masse; and the fires of our furnaces in reducing ores, decomposing coal and wood, fling into the air whirling clouds of elementary spirits.

Prisoners of wood, of stone, and of iron, enchained, shackled therein like Lazarus in his tomb, they are awaiting the hour when the bonds of their captivity will be severed, and that is how, according to St. Paul, all Nature, pregnant with life and seminal force, groans and sighs for its deliverance and final release from the pains of labor; omnis creatura ingemiscit, et parturit usque adhuc (Rom., viii, 22). It is in the pains of a perpetual delivery.

How have these vital energies been struck with catalepsy and reduced to a state which is neither that of a corpse in the sepulchre nor that of an embryo in the womb, nor even that of the larvae entangled in the thick bonds of matter? Formerly it was a mystery as we said in our seminaries and from the heights of our Christian pulpits; in our days it is a new chapter in biology, as will be seen in the explanation I shall give of the Dogma of the Original Fall according to the principles of the Hindu teachings and the Kabbalistic teachings of Judeo-Christianity.

I need not linger on that here.

The question to be fully understood is, how one single substance (the Yliaster or Sat, the name is immaterial) can be enough for the constitution of all the beings that people the visible and invisible Universe. More or less subtilized at the North Pole, in that which we call Heaven, more or less condensed at the South Pole, in what we call the Earth, or better, Hell, that substance undergoes infinite modifications owing to its passing and repassing through the thousands of alembics, retorts, crucibles, and cuppels, of which the laboratory of that incomparable chemist, called “naturing” Nature, is composed.

Here, the metals, sublimated by fire, are transformed into vapor; there, the same vapors, condensed by cold, rebecome hard bodies.

The organic apparatus, by means of which the spirit acts, differs from one kingdom to another; that is why its action and its effects differ also; truly, spirit aggregates in the mineral, grows with the plants, creeps, walks and runs with the animals, swims with the fishes, flies with the birds; it is the marvellous instinct in the bee, the ant, the beaver, in all the skilful, ingenious species. It passes from the depths to the heights of the entire region of animal life until it reaches full unfolding in the intelligence and genius of man, wherefrom it springs, radiant to the angelic spheres. A new career then opens before him, he ascends the orders which form the nine choirs of angels, and so enters into the harmonious Nirvâna of the Mahâtmans, which is nothing else, I believe, than the bosom of Abraham of the ancient Law, and, since the Gospel, the bosom of the glorious Christ, “that Social-Divine body” of which we are called to constitute the living monads, the organic cells.]

But as they ascend, so the spirits can also descend, for they are always free to transfigure themselves in the divine light, or to bury themselves in the satanic shadow of error and evil. Hence, while time is time, “these ceaseless tears and gnashings of teeth” of which the gospel Parables speak metaphorically, and which will last as long as shall last the elaboration of the social atoms destined for the collective composition of the beatific Nirvâna.

Nature is ever placing under our eyes examples of organic transformations, analogous to those I am speaking of, as if to aid us in comprehending our own destiny. But it seems that many men “have eyes in order not to see,” as Jesus said. See how in order to remove these cataracts, science, even in the West, constantly approaching more and more that of the East, is at work producing in its turn phenomena, which corroborate at once the Parables of the Gospels and the teachings of nature. I will not speak of the Salpêtrière and the marvels of hypnotism in the hands of Monsieur Charcot and his numerous disciples throughout the whole world. There are things which strike me even more.

Monsieur Pictet, at Geneva, is creating diamonds with air and light. This should not astonish those who know that our coal mines are nothing but “stored-up sunlight.” With an even more marvellous industry, do not the flowers extract from the atmosphere the luminous substance of which they weave their fine and joyous garments? And “all that is sown in the earth under a material form does it not rise under a spiritual form,” as St. Paul says? *

The glorious entities, which we call celestial spirits, have themselves an organic form. It is defined in the canons of our dogma, whatever the ignorance-mongers of ultramontanism may pretend. God alone has no body, God alone is pure Spirit—and even to speak thus we must consider the Deity apart from the person of Jesus Christ, for in the “Word made flesh” God dwells corporeally, according to the true and beautiful saying of St. Paul.

And it is because God has no body that he is present everywhere in the infinite, under the veils of cosmic light and ether, which serve as his garment and under the electric, magnetic, inter-atomic, interplanetary, inter-stellar and sound fluids, which serve him as vehicles.

And it is also because God has no created form that the Kabbala could, without error, call him Non-Being. Hegel probably felt this esoteric truth when he spoke, in his heavy and cumbrous language, of the equivalence of Being and Non-Being.

All visible forms are thus the product, at the same time as they are the garment and the manifestation, of spiritual forces. All sensible order is, in reality, an organic concretion, a sort of living crystallisation of intelligent powers fallen from the state of spirituality into the state of materiality; in other words, fallen from the North to the South pole of nature, in consequence of a catastrophe called by Holy Scripture the Fall from Eden. This cataclysm was the punishment of a frightful crime, of an audacious revolt spoken of in the traditions of all Temples and called in our dogma original sin. The primary priesthood of the Christian church has hitherto lacked the light needed to explain this biological phenomenon, which is an ascertained fact of physiology and sociology, as I hope to prove. Questioned on this point, the priests have always replied: It is a mystery. Now there are no mysteries save for ignorance, and the Christ announced that "every hidden thing should be brought to light, and proclaimed on the house-tops”.†

This is why so many new lights, coming from the East and elsewhere, enter scientifically, in our day, into the Christian mind.

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* [Paraphrase of I Cor., xv, 53-54.]

† [Paraphrase of Luke, xii, 13 .]

Glory to the Theosophists, glory to the Adepts, glory to the Kabbalists, glory above all to the Hermetists everywhere, glory to those new missionaries whose coming Monsieur de Maistre foresaw, and whom Monsieur de Saint-Yves d'Alveydre lately hailed as the elect of God, charged by him to establish a communion of knowledge and of love between all the religious centres of the earth!

Priests of the Roman Catholic Church, we shall enter in our turn this wise communion of saints, on the day when we shall consent to read anew our sacred texts, no longer in "the dead letter" of their exotericism, but in the "living spirit" of their esotericism, and in the threefold sense which Christian tradition has always canonically recognised in them.

L'ABBÉ ROCA (Chanoine).

Château de Pollestres, France.

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This is a very optimistic way of putting it, and if realized would be like pouring the elixir of life into the decrepit body of the Latin Church. But what will his Holiness the Pope say to it?—H. P. B.

NOTES SUR «L’ÉSOTÉRISME DU DOGME CHRÉTIEN»

de M. l’Abbé Roca

[Le Lotus, Paris, Vol. II, No. 9, décembre, 1887, pp. 160-73]

Dès le début de cet essai, si remarquable par sa sincérité et sa hardiesse, l’auteur pose et résout cette question: «Qui peut dire si ce n’est pas au point de l’histoire où nous sommes, que doit s’accomplir cette grande parole de Jésus-Christ: ‘Bien des ouailles, etc. . . . . et tous les peuples de l’univers ne formeront à la fin, qu’un seul troupeau sous un seul Pasteur’!» (p. 151.) * Plusieurs faits de l’histoire passée ou présente se dressent contre cet espoir optimiste.

Ce sont d’abord les enseignements et le dogme de l’ésotérisme oriental, qui nous montrent le Kalki Avatar à la fin du Kali Yug, alors que nous ne sommes qu’au commencement.†
C’est ensuite l’interprétation ésotérique des textes chrétiens qui, lus et traduits «dans la langue des Mystères» nous montrent l’identité des vérités fondamentales et, certainement, universelles; par elle, les quatre Évangiles, comme la Bible de Moïse et le reste, apparaissent clairement, depuis le premier mot jusqu’au dernier, comme une allégorie symbolique des mêmes mystères primitifs et du Cycle de l’Initiation.

En carnalisant la figure centrale du Nouveau Testament en imposant le dogme du Verbe fait chair, l’Église latiné oppose au dogme de l’Ésotérisme bouddhiste et indou, et de la Gnose grecque un dogme diamétralement contraire.

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* [Paraphrase of the following text from the French Bible, John, x, 16: «J’ai aussi d’autres brebis qui ne sont pas de cet enclos. Celles-là aussi, il faut que je les conduise, et elles écouteront ma voix, et il y aura un seul troupeau, un seul pasteur».—Compiler.]

† Le Kali Yug doit durer 432,000 ans, et les premières 5,000 années ne seront écoulées qu’en 1897.

Il y aura donc toujours un abîme entre l'Orient et l'Occident tant que l'un ou l'autre des deux dogmes n'aura cédé. Près de 2,000 ans de persécutions sanglantes par l'Église contre les Hérétiques et les Infidèles se dressent devant les nations orientales pour leur défendre de renoncer à leur dogme philosophique en faveur de celui qui dégrade le principe Christos.*

Et puis, la statistique est là pour prouver que les deux tiers de la population du globe sont loin encore de consentir à graviter vers «un seul Pasteur». Des armées de missionnaires sont envoyées dans tous les coins de la terre; des millions sont sacrifiés chaque année par Rome, et des dizaines de millions par 350 à 360 sectes de protestants; quel est le résultat de tant d'efforts? La confession d'un évèque célèbre (Bishop Temple) va nous le dire, statistique en mains. Depuis le commencement de notre siècle, là où les missions chrétiennes n'ont fait que trois millions de conversions, les Mahométans ont fait deux cent millions de prosélytes sans qu'il leur en coûte un sou! L'Afrique à elle seule appartient presque tout entière à l'Islamisme!—Signe des temps!

J'ai dit que le Nouveau Testament n'était que l'allégorie occidentale fondée sur les Mystères universels dont les premières traces historiques, en Égypte seulement, remontent à 6,000 ans au moins avant l'ère chrétienne. Je tiens à le prouver.

Cette allégorie est celle du Cycle d'Initiation, une version nouvelle des mystères, à la fois psychique et astronomique. Le Sabéisme et l'Héliolatrie y sont intimement liés à cet autre mystère, l'Incarnation du Verbe ou la descente du Fiat divin dans la race humaine symbolisée dans la fable d'Elohim-Jehovah et de l'Adam d'argile. Ainsi la psychologie et l'astrolatrie (d'où l'astronornie) ny peuvent être séparées.

Ces mêmes mystères fondamentaux se trouvent dans les textes sacrés de chaque nation, de chaque peuple, depuis le commencement de la vie consciente de l'humanité;

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* Ce mot va trouver son explication un peu plus loin (N. de la D.).

mais quand une légende fondée sur ces mystères prétend s’arroger des droits exclusifs au-dessus de toutes les autres, quand elle s’érige en dogme infallible pour condamner la foi populaire à sa lettre morte, au détriment de son vrai sens métaphysique, il faut qu’une semblable légende soit dénoncée; il faut en arracher le voile et la réduire devant tous à sa nudité!

Eh bien! il est inutile de venir parler de l’identité ésotérique des croyances universelles tant qu’on n’a pas bien étudié et compris le vrai sens ésotériqug de ces deux termes primitifs: Chrêstos (χρηστός) et Christos (χριστός): deux pôles opposés dans leur signification comme la nuit et le jour, la souffrance et l’humilité, la joie et la glorification, etc. . . . Les Chrétiens véritables sont morts avec les derniers Gnostiques, et les Chrétiens de nos jours ne sont que les usurpateurs d’un nom qu’ils ne comprennent plus. Or, tant qu'il en sera ainsi, les Orientaux ne pourront s’entendre avec les Occidentaux: aucune fusion d’idées religieuses ne sera possible entre eux.

Il est dit qu'après le Kalki Avatar («Celui qu’on attend» sur le cheval blanc— dans l’Apocalypse), l’âge d’or commencera et que chaque homme deviendra son propre guru (maître spirituel ou «Pasteur») parce que le Logos divin, quelque nom qu’on lui donne,* règnera dans chaque mortel régénéré. Il ne peut donc être question d’un «Pasteur» commun à moins que ce Pasteur ne soit tout à fait métaphorique. D'ailleurs, les Chrétiens, en même temps qu’ils isolent et localisent ce grand Principe, en le refusant à tout homme autre que Jésus de Nazareth (ou le Nazar) carnalisent le Christos des Gnostiques; par cela seul, ils ne peuvent avoir aucun point commun avec les disciples de la Sagesse archaïque.

Les Théosophes de l’Occident acceptent le Christos comme le faisaient les Gnostiques des siècles qui ont antécédé le Christianisme, comme le font les Védantins pour leur Krishna: ils séparent l'homme corporel du Principe divin qui l’anime dans les cas avatariques.

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* Que ce soit Krishna, Bouddha, Sosiosh, Horus ou Christos, c’est un principe universel; les «hommes-Dieu» sont de tous les âges et sans nombre.

Leur Krishna, le héros historique, est mortel, mais le Principe divin qui l’anime (Vishnou) est immortel et éternel; à sa mort, Krishna,—l’homme et son nom—reste terrestre, ne devient pas Vishnou; Vishnou n’absorbe que cette partie de lui-même qui a animé l’Avatar, comme elle en anime tant d’autres.

Maintenant, le mot Christos n’est, au fond, qu’une traduction du mot Kris,* et ce nom est certainement antérieur de bien des milliers d’années à l’an 1 de notre ère. La preuve en est dans ce fragment de la sibylle Érythréenne où se trouvent ces mots: ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ.†—Cette phrase, devenue si fameuse parmi les chrétiens, n’est, en réalité, qu’une série de nominatifs dont on peut faire tout ce que l’on veut. L’Église s'est empressée d'en tirer une prophétie de la venue de Jésus; cependant elle n’avait rien à faire avec notre ère à nous, comme le prouvent et l’histoire, du premier janvier de l’an 1 au premier janvier 1888 après J.-C., et le texte même du fragment sibyllin.

En effet, cette prophétie universelle, datant des commencements de notre race et parfaitement païenne, nous promet le retour de l'âge d'or aussitôt que sera né «l’Enfant» annoncé, dont la naissance est aussi allégorique que métaphysique. Elle n’a rien à faire avec aucun homme en particulier, aucune femme immaculée; elle est toute mythologique dans sa forme; astronomique et théogonique dans son sens caché. De tous temps et chez tous les peuples, le Messie-mythe est né d'une Viergemère.

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* Terme ésotérique pour le mot oint. Georg Curtius voit l’origine de tous ces termes, χρις, χράω, χρηστός, dans le mot sanscrit gharsh (grec χερ).—(Principles of Greek Etymology, Vol. I, p. 236.)

† [Vide H. P. B.’s explanation of this Sibylline oracle in the second installment of her essay on “The Esoteric Character of the Gospels,” and the additional data contained in Compiler’s Note No. 31, appended to the above-mentioned essay.

This series of words, written in the ordinary way and with proper accents reads as follows:

Ἰησοῦς Χρειστὸς Θεοῦ υἱὸς σωτὴρ σταυρός

—Compiler.]

Voyez Krishna et Dévaki; la légende bouddhique greffée sur le Gautama Bouddha historique et sa mère Maïa; voyez celle qui fut ajoutée à la biographie du Pharaon Amen-hotep III, né d'une mère-Vierge, la reine Maut-em-oua, pendant la 17e dynastie. Examinez aussi les murs intérieurs du Sanctum Sanctorum dans le temple de Luxor, bâti par ce même Pharaon, et vous allez y voir quatre scènes fort significatives: c'est d'abord le Dieu Thot (le Mercure lunaire, le Messager de l'Anonciation des Dieux égyptiens, le Gabriel du Livre des Morts) saluant la Reine Vierge et lui annonçant la naissance d'un fils; ensuite, c'est le Dieu Kneph aidé de Hathor (le SaintEsprit sous ses deux aspects, masculin et féminin, comme la Sophie des Gnostiques dont le Saint-Esprit est la transformation), préparant et disposant le germe de l'enfant à venir; puis la mère en travail, assise sur le tabouret de la sage-femme qui reçoit le nouveau-né, dans une grotte; et, en dernier lieu, la sccne de l'adoration. L'égyptologue anglais, Gerald Massey, décrit ainsi cette dernière scène:

. . . . l'enfant, assis sur le trône, est représenté recevant l'hommage des Dieux et les présents des hommes: derrière lui, le Dieu Kneph; à sa droite se tiennent trois esprits (les trois mages, les Rois de la légende) à genoux devant le nouveau-né, lui offrant des présents de la main droite et la vie de la main gauche. L'enfant ainsi annoncé, incarné, puis né et adoré, était la représentation pharaonique d'Aten, en Égypte, le Soleil, copié dans le Dieu Adon de la Syrie, et l'Adon-Ai des Juifs, I'enfant Jésus du culte solaire d'Aten, fruit de la conception miraculeuse de l'éternelle Vierge-Mère, personnifiée, cette fois, par Maut-em-oua, la mère du seul-né, la divine Mère du jeune Dieu-Soleil. *

Inutile de parler encore de la légende de Krishna et de Dévaki, de sa naissance miraculeuse, des bergers qui en prennent soin, des Rishis qui le saluent, ou de l'Hérode des Indes, le roi Kamsa qui fit massacrer 40,000 nouveaunés mâles, dans l'espoir de tuer parmi eux Krishna qui devait le detrôner.

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* [The quotations selected by H. P. B. from some of the Lectures of Gerald Massey have been translated by her into French. In most cases, the translation is rather free. It is faithful in conveying the idea expressed by Massey, but it cannot be considered to be a literal translation. The English translation of H. P. B.'s Essay which immediately follows the French text, incorporates the original English wording of Gerald Massey's passages, and gives in every case their exact source.—Compiler.]

Et maintenant, est-il venu, cet âge d’or chanté par Virgile et la Sibylle? Où faut-il le chercher? Est-ce dans les premiers siècles du christianisme, alors que les païens pour défendre leurs Dieux, massacrent les Nazaréens? Est-ce quand ceux-ci, transformés ouvertement en Chrétiens, se mettent à noyer les dieux des gentils dans des torrents de sang humain, au nom de Celui qui leur avait prêché, disaient-ils, l’amour fraternel et universel des ennemis mêmes, la charité jusqu'au pardon, jusqu’à l’oubli des injures? Est-ce encore dans ces quelques siècles où régna la Sainte-Inquisition que l’humanité a joui de son Age d’or, de sa paix universelle, matérielle ou morale? Ou bien, est-ce alors que les armées de l’Europe s'apprêtent à bondir l’une sur l’autre pour s’exterminer, tandis que des légions de malheureux meurent de faim et de froid sous les bénédictions du vicaire du Christ, doté de 20 millions pour son Jubilé, et, que la moralité dans les pays civilisés et chrétiens est au-dessous de celle des bêtes féroces?

C’est que le vrai sens des mots de la Sibylle n’est bien connu que des Adeptes; et ce n’est point par la Croix du Calvaire qu’ils peuvent être interprétés.

Loin de moi la moindre intention de blesser ceux qui croient dans Jésus, le Christ carnalisé, mais je me sens forcée de souligner, en l’expliquant, notre croyance à nous, parce que M. l’abbé Roca voudrait l’identifier avec celle de l’Église Romaine; jamais ces deux croyances ne pourront s’unir, à moins que le Catholicisme de l’Église latine ne revienne à ses premiers dogmes, ceux des Gnostiques. Car elle était gnostique l’Église de Rome, autant que les Marcionites, jusqu’au commencement et même jusqu’à la moitié du second siècle; Marcion, le célèbre gnostique, ne se sépare d’elle qu’en l’an 136, et Tatian la quitte plus tard encore. Et pourquoi la quittent-ils? Parce qu’ils étaient devenus hérétiques, prétend l’Église, mais l’histoire des cultes fournie par les manuscrits ésotériques nous donne une toute autre version.

Ces gnostiques célèbres, nous disent-ils, se sont séparés de l'Église, parce qu'ils ne pouvaient consentir à accepter un Christ fait chair, et c'est ainsi que commence le procès de la carnalisation du Christ-principe; c'est alors aussi que l'allégorie métaphysique subit sa première transformation cette allégorie qui était la doctrine fondamentale de toutes les fraternités de gnostiques.*

Un fait suffit à prouver que l'Église Romaine a abandonné même la tradition conservée par l'Église grecque. C'est qu'elle a adopté la tonsure solaire † propre aux prêtres Egyptiens des temples publics, aux lamas et aux bonzes du culte populaire des Bouddhistes; c'est assez pour démontrer que l'Église de Rome est celle qui a dévié le plus loin de la véritable religion du Christ mystique.

Ainsi donc, ils sont loin encore des temps où «tous les peuples de l'univers ne formeront, à la fin, qu'un seul troupeau sous un seul Pasteur»; avant qu'ils n'arrivent, il faut que la nature humaine se modifie complètement; il faut que nous atteignions, d'après la prophétie du livre de Dzyan,‡ à la septième race; car c'est alors que le «Christos»—désigné par ses divers noms païens, comme par celui des gnostiques «hérétiques»—

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* Les gnostiques étaient en effet divisés en différentes fraternités, telles que: Esséniens, Thérapeutes, Nazaréens ou Nazars (d'où Jésus de Nazareth); «Jacques», le frère du Seigneur, chef de l'Église de Jérusalem, était gnostique jusqu'au bout des ongles; c'était un ascète du vieux type biblique, c'est-à-dire un Nazar consacré à l'ascétisme depuit sa naissance; le rasoir n'avait jamais effleuré ses cheveux ni sa barbe. Il était tel qu'on représente Jesus dans les légendes ou les tableaux, et tel que sont tous les «Frères-Adeptes» de tous les pays; depuis le yogi-fakir des Indes, jusqu'au plus grand Mahatma des Initiés de l'Himalaya.

† La force magnétique et psychique est dans les cheveux; de là le mythe de Samson et autres semblables de l'antiquité.

‡ Mot tibétain, du mot sanscrit djnyana: sagesse occulte, connaissance.

—régnera dans l’âme de chacun, dans l’âme de tous ceux qui auront d’abord accepté le Chrest *—je ne dis pas simplement de ceux qui seront devenus Chrétiens, ce qui est une tout autre chose. Car, proclamons-le une fois pour toutes, le mot Christ, qui veut dire glorifié, triomphant, et aussi «oint» (du mot χρίω, oindre), ne peut s’appliquer à Jésus. D’après les Évangiles mêmes, Jésus ne fut jamais oint, ni comme Grand Prêtre, ni comme Roi, ni comme Prophète. «Comme mortel», remarque Nork, «il ne fut oint qu’une seule fois, par une femme, et non parce qu’il se posait en roi ou en Grand Prêtre, mais, comme il le dit lui-même, pour son enterrement». Jésus fut un Chrêstos: χρηστὸς ὁ Κύριος> (bon est le Seigneur), comme dit saint Pierre (1re Épitre, ii, 3), qu’il ait vécu réellement pendant l’ère chrétienne, ou un siècle auparavant, sous le règne d’Alexandre Jannée et de sa femme Salomé, à Lud, ainsi que l’indique le Sepher Toldoth Jeshu.†

Et il y a eu d’autres ascètes dans la condition du Chrêstos, même de son temps: tous ceux qui, entrant dans le sentier ardu de l’ascétisme, marchaient dans la voie qui conduit au Christos—la lumière divine—tous ceux-là étaient des Chrêstos, des ascètes appartenant aux temples oraculaires (χρηστήριος de χράω, appartenant à un oracle; et χρηστήριον, véhicule de l’oracle, sacrifice et victime). Tout cela entrait dans le cycle de l’initiation; quiconque veut s’en assurer n’a qu’à faire ses recherches. Aucune «victime sacrificielle», ne pouvait s’unir au Christ triomphant avant de passer par cette condition préliminaire de Chrêst souffrant et mis à mort.

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* Mot qui n’est ni la Krest (croix) des Slaves, ni le «Christ» crucifié des Latins. Le rayon rendu manifeste de ce Foyer de la Vie qui est caché aux yeux de l’Humanité pour et dans l’Eternité, le Christos, crucifié comme un corps de chair et d’os !!!

† Ayant fait remarquer à Mme. Blavatsky que, d’après quelques savants, cette assertion serait erronée, voici ce qu’elle nous répond: «Je dis que les savants mentent ou déraisonnent. C’est nos maîtres qui l’affirment. Si l’histoire de Jehoshua ou Jésus Ben Pandira est fausse, alors tout le Talmud, tout le Canon juif est faux. Ce fut le disciple de Jehoshua Ben Perachia, le cinquième président du Sanhédrin depuis Ezra qui récrivit la Bible Compromis dans la révolte des Pharisiens contre Jannaeus en 105 avant l’ère chrétienne, il s’enfuit en Égypte emmenant le jeune Jésus avec lui. Bien plus vrai est ce récit que celui du N. Testament dont l’histoire ne dit mot».

[Vide Compiler’s Note appended to this footnote in the English translation of this text.—Comp.]

Astronomiquement, c’était la mort du soleil * mais la mort précurseur du Nouveau soleil †; la mort engendrant la vie au sein des ténèbres.

Psychologiquement, c’était la mort des sens et de la chair, la résurrection de l’Ego spirituel, Christos, en chacun de nous.

Oui, c’est bien le Christos lui-même qui dirige ce mouvement occulte; mais s’il en est ainsi, ce n’est pas pour que saint Pierre, qui a renié trois fois son Christos, reçoive les clefs des mystères des mains des Mahatmas, ni pour que ceux-ci répètent la scène des trois Rois Mages. Point-n’est besoin de redire encore ce que d’autres Mahatmas, les Hiérophantes d’Égypte, redisaient tous les 19 ans, selon le cycle Métonique, 5 ou 6 mille ans au moins, avant le XIXe siècle. Le Christos astronomique ne peut avoir un jour de naissance et de résurrection qu’une fois tous les 19 ans, comme l’a prouvé M. G. Massey; parce que ses parents sont le Soleil et la Lune, les astres qui accompagnent «l’Homme crucifié dans l’espace», images qui précédèrent même la figure décrite par Platon. Ce jour, consacré par une cérémonie, était fixé d’après la pleine lune des Pâques, en Égypte.‡

Ainsi que le dit le savant égyptologue et conférencier de Londre, cité plus haut:

. . . . le lieu de la naissance du Messie Égyptien [Horus] à l’époque de l’équinoxe vernal, était fixé dans l’Apta (le coin).

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* Sur la croix de l’Équinoxe d’automne, point où l’écliptique croise l’équateur et où le soleil descend dans ce dernier cercle, annonçant l’hiver, la mort.

† Noël, quand le soleil remonte vers l’Equateur, après avoir passé le solstice d’hiver, annonçant le printemps, le renouveau, Pâques.

‡ Chez les Chrétiens aussi le jour de la Nativité est déterminé par la pleine lune de Pâques: étrange coincidence!

Mais, l’Apta veut aussi dire la Crèche et la Mangeoire; dès lors, l’enfant né dans l’Apta était censé né dans une crèche, et cette Apta, comme crèche, est le signe hiéroglyphique du lieu de naissance du Soleil.*

Cet endroit était indiqué par l’intersection du colure des équinoxes avec l’équateur et comme elle passait de signe en signe, l’étoile de l’Orient (ou de l’Est) correspondante servait à en marquer la place.

Lorsque le lieu de naissance solaire se trouvait dans le signe du Taureau, Orion était l’astre qui se levait à l’Orient pour dire le jour ou le Dieu-solaire venait de renaître; de la le nom de cet astre, I’Étoile d’Horus; c’était l’Étoile des trois rois mages, qui saluait l’enfant; aujourd’hui encore, dans la constellation d’Orion, la ceinture porte le nom populaire de: les Trois Rois.

Et notre auteur ajoute:

Plutarque nous dit comment le culte Mithraïque fut établi à Rome vers l’an 70 avant l’ère Chrétienne. Mithra, à ce que l’on rapporte, est né dans une caverne. Partout où son culte fut accepté, une caverne était consacrée pour la cérémonie de sa nativité. On sait ce que veut dire cette caverne, et la date précise des époques auxquelles la naissance des divers Messies ou Christos avait lieu est fixée définitivement et mathématiquement. C’était le lieu où naissait le soleil, pendant le solstice d’hiver, alors que ce point coincidait, le 25 décembre, avec le signe du Capricorne, l’équinoxe du printemps étant dans le signe du Bélier. Le nom que les Akkades donnaient au dixième mois, celui du Capricorne, ... était Abba Uddu, ou «la caverne de la lumière», c’est-à-dire le lieu de naissance du soleil dans les profondeurs du solstice. . . . Cette caverne devint ainsi le lieu de la Nativité du Christ; vous la trouverez dans tous les «Évangiles de l’enfance»; Justin le martyr dit que «le Christ est né dans une étable et a trouvé refuge dans une caverne». Il certifie aussi le fait que le Christ est né le jour même où le Soleil renaissait dans les étables d’Augias (Stabula Augiae). Or, le nettoyage de ces étables était le sixième labeur d’Hercule, son premier étant dans le signe du Lion. Et Justin avait raison; I’étable et la caverne sont figurées toutes deux dans le même signe céleste. Mais notez bien ceci: cette caverne était le lieu de naissance du Messie-Solaire depuis l’an 2,410, jusqu’à l’an 255 avant l’ère chrétienne, époque à laquelle le solstice passait du signe du Capricorne à celui du Sagittaire, et aucun Messie, que nous l’appellions Mithra, Adon, Tammuz, Horus ou le Christ, ne pouvait plus naître dans la caverne d’Abba Uddu, ou les Étables d’Augias, le 25 décembre après l’an 255 précédant notre ère.

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* Les Égyptiens portaient le nouveau-né dans sa crèche à travers les rues d’Alexandrie.

Donc. . . . .

Mathématiques et astronomie en mains, il est démontré que Jésus n'a pu naître le 25 décembre, 255 ans plus tard; la précession des équinoxes, ou l'auxis sidérale, s'y oppose. *

C'est à cette sagesse ancienne, et au Christos des Gnostiques, sous ses divers noms, que croient les théosophes, disciples des Mahatmas; M. l'abbé Roca est-il prêt à faire accepter cette croyance au Pape, et à l'accepter lui-même? —J'en doute. Comment donc faire alors?

M. l'abbé Roca nous cite des passages de Paul parlant du «Verbe fait chair», et d'un dieu résidant corporellement; mais M. l'abbé Roca est trop érudit pour nier que les Épitres de saint Paul ne nous sont point parvenues entièrement immaculées. Pendant plusieurs siècles l'Église leur a refusé une place parmi les écritures orthodoxes, ainsi qu'à la Révélation de saint Jean, et quand ces deux livres furent acceptés, ce fut, comme il est définitivement prouvé, sous une forme mutilée.

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* [H. P. B. uses here a very unusual word, namely, auxis, which cannot be found in that form in any French Dictionary of today. It must have fallen into disuse a century or more ago. However, in an old French work written by the celebrated astronomer Joseph Jérôme Le Français de Lalande (1732-1807) and entitled Astronomie (Paris, 1764, 2 vols.; enl. ed., Paris, 1771-81, 4 vols.; 3rd ed., Paris, P. Didot, 1792, 3 vols.), there is an analytical Table of Contents wherein occurs under the term apside the rare word aux, signifying, according to the author, "à-peu-près la même chose" as does the word apside. In astronomy, the term apsis is used to denote, in an orbit, the point at which the distance of the body from the center of attraction is either greatest (higher apsis) or least (lower apsis), as the apogee or perigee of the moon, or the aphelion or perihelion of a planet, such as the earth, for instance. The line joining the two apsides is called the line of apsides.

There is little doubt that the terms auxis and aux are closely related to each other, both being derivatives from the Greek auxêsis, growth, increase, increment; auxêin, to grow, to increase; and Auxêsia, the goddess of growth. The term used in Greek for the waxing moon was auxo-selênon. Our own word auxiliary is derived from the same root.

While the apsides or the line joining them do not play any direct role in what is known as the precession of the equinoxes, it is nevertheless fairly clear that H. P. B. uses the old term auxis in the sense of progressive alteration, increase, increment, progression, and thus applies it to the fact of the precessional motion.—Compiler.]

Sans cela, le grand ennemi de saint Pierre n'eût fait qu'une bouchée de l'apôtre de la Circoncision. Voilà pourquoi à cette phrase alléguée du «Verbe fait chair», les Théosophes—Gnostiques et Bouddhistes—pourraient opposer cette autre sentence de Paul demandant aux Galatéens s'ils sont assez fous, après avoir commencé par la foi en l'Esprit, pour retomber dans leur croyance en un dieu corporel; car tel est le sens ésotérique de ce qu'il dit dans son Epitre aux Gal., iii, 3, etc.

Autre chose extraordinaire, et que M. l'abbé Roca devrait bien nous expliquer. Il paraîtrait, d'après tous les calculs, que Paul a été converti au Christ trois ou quatre ans avant la crucification de Jésus! Ainsi, d'après les Actes, sa vision daterait de l'an 30 ou 31; mais d'après ce qu'il dit encore aux Galatéens, elle aurait eu lieu en l'annéc 27. Il dit, en effet, ne pas être allé à Jérusalem pendant les trois années qui ont suivi sa conversion (chap. i, 18 et suiv.); après quoi, il dit (chap. ii, 1 et suiv.) s'y être rendu encore quatorze ans plus tard, avec Barnabas et Titus. Or, «la date de cette seconde visite, au moins, sinon de la première, peut être fixée historiquement, car elle se fit pendant la grande famine que l'on sait avoir eu lieu l'an 44, lorsque Paul et Barnabas envoyèrent des secours aux pauvres». Si donc l'on déduit 17 de cette date de 44, il s'ensuit que saint Paul était converti en l'an 27, c'est-à-dire lorsque Jésus vivait encore! Et cela ne s'explique que si, comme le prouve M. Gerald Massey (corroborant ainsi les faits enseignés dans les livres secrets de la gnose —Voir Isis dévoilée, Vol. II), Paul a été converti, non pas à Jésus de Nazareth, mais au Christos des Gnostiques. Dans ses épitres, on l'a fait fulminer contre les hérétiques, mais ces hérétiques étaient précisément Pierre, Jacques et autres apôtres.

J'ignore ce que l'érudit abbé Roca compte dévoiler au monde dans son prochain volume au sujet de la «Chute de l'Éden» qu'il nous montre comme un cataclysme, «châtiment d'un crime effroyable, d'une révolte audacieuse»; mais ce que je puis lui assurer, c'est que l'opinion des « théosophes-chélas » est faite d'avance encore sur ce sujet.

Ce crime effroyable n'était que le résultat naturel de la loi de l'évolution; ce sont les races, à peine consolidées d'abord, de nos prototypes androgynes et semi-éthérées se matérialisant peu à peu, prenant un corps physique, puis se scindant en mâles et femelles distincts et, finalement, procréant charnellement après qu'elles avaient autrefois créé leurs semblables par des procédés tout autres qui seront expliqués un jour (si toutefois l'on peut exprimer par le mot créer l'idée toute contraire à celle d'engendrer)

Cette «révolte audacieuse», c'est encore une allégorie anthropomorphe et personnificatrice due à l'Église qui a matérialisé, pour les mieux déguiser, toutes les idées anciennes —vieilles comme le monde. Celle-ci était un dogme philosophique fixé dans la signification ésotérique de la légende de Prométhée. Le feu sacré qu'il dérobe aux Dieux, c'est d'abord la flamme de l'intellect conscient, l'étincelle qui anime le cinquième principe, ou Manas; c'est encore la flamme génératrice et sexuelle; cette étincelle, est le reflet—sinon l'essence même—des Archanges, ou Monades, forcés par leur karma du manvantara précédent, de s'incarner dans les formes astrales de la troisième grande race préadamique avant sa «chute»—la chute de l'Esprit dans la Matière. Cette prétendue «révolte», ce «vol» du feu créatif, sont eux-mêmes un résultat de l'Évolution —(dont la théorie Darvinienne n'est que l'enveloppe grossière, sur le plan physique ou matériel).

Une fois doués du feu créateur, les hommes évolués entièrement n'eurent plus besoin de l'aide des Puissances ou Dieux créateurs tels que les Elohim du chap. ii de la Genèse. Ils devinrent Dieux créateurs à leur tour, capables de donner la vie à des êtres comme eux; d'où l'allégorie grecque d'Ouranos mutilé par Saturne-Kronos qui, à son tour, se voit mutilé par son fils Jupiter; l'allusion est fort transparente: puisque les hommes avaient surpris, grâce à Prométhée, le secret des divers modes de la création et créaient à leur tour, à quoi bon les dieux créateurs?

Ce soi-disant vol du feu créateur est, d’après Enoch, le crime dont se rendirent coupables ces anges tombés, dont l’Église a fait Satan et son armée.

M. l’abbé Roca nous parle encore du «Sat des Hermétistes», mais il commet une double erreur en attribuant ce «Sat» aux Hermétistes, qui n’en ont jamais entendu parler, et en l’appelant «Substance» tout comme l’Yliaster de Paracelse.

Sat est un mot sanscrit, en usage dans la philosophie du védanta; c’est un adjectif, intraduisible dans aucune langue; ni substance, ni pur Esprit, ni même quelque chose, Sat est le Tout infini, la VIE ou plutôt l’Existence ABSOLUE qu’on ne pourrait traduire ni par le verbe «être» אהיה (Eheieh),* ni par le verbe «vivre» הוה, dont les Kabbalistes ont fait un glyphe de l’existence en le transmutant en douze manières différentes sans que le sens en soit altéré et l’appliquant à leur Jéhovah. Sat est l’Absolu, ou Parabrahm—et quel est le védantin qui se permettrait jamais d’appeler «esprit» Parabrahm, ou le Brahm neutre!—tandis que l’Yliaster de Paracelse n’est que l’Anima munde; ce n’est pas même Mulaprakriti, laquelle est le «voile de Parabrahm» (littéralement, la racine de la Nature), mais simplement l’Akasa, le nouménon de la lumière astrale, le voile entre la terre et les premières eaux.

Pour la religion ecclésiastique du Christianisme, qui a tout matérialisé, qui a carnalisé le Logos, ou Verbe, qui, du Dieu inconnu de saint Paul, a fait un être anthropomorphe, notre SAT ne sera jamais ni compréhensible, ni acceptable; notre Sat dont l’Ain-Soph, la divinité négative des Kabbalistes, n’est qu’une pâle copie métaphysique.

Catholique romain, M. l’abbé Roca nous dit «qu’en dehors de Dieu, il n’y a dans le monde qu’une seule et même substance», que ce soit une chose ou l’autre. Disciples des Mahatmas, les théosophes lui répondent: nous rejetons un Dieu conditionné et limité, ne laissât-il en dehors de lui qu’un point mathématique!

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* [See Compiler’s footnote, p. 387.]

Nous ne voulons pas d'un Dieu nain, d'un Dieu doué d'attributs humains, fait à l'image de l'homme; nous ne voulons pas, surtout, d'un Dieu façonné par les architectes mortels d'une Église qui a eu l'audace de se proclammer infaillible! La Divinité que nous reconnaissons, nous qui osons à peine formuler l'ombre de sa conception, c'est le Dieu TOUT, absolu, infini, sans commencement ni fin; divinité omniprésente, de qui le seul VERBE qui puisse «se faire chair» est l'Humanité! Et ce Verbe-là, que l'homme corporel—surtout l'homme qui se trouve sous l'égide des Églises— crucifie sans trêve ni relâche, ce Verbe-là ne ressuscite que dans l'homme assez affranchi des liens noués par les mains mortelles pour ne plus se faire d'idole terrestre, ni dans une Eglise,—la statue aux pieds d'argile,—ni dans le monde—le Satan qui jamais ne renonce à ses pompes et à ses œuvres!

Le Christos que les théosophes ainsi libérés reconnaissent depuis les secula seculorum, c'est l'Ego spirituel, glorieux et triomphant sur la chair. Mais comme le montre l'allégorie des quatre Évangélistes, le Fils, dès qu'il est ressuscité, remonte au ciel pour ne plus faire qu'un avec le Père. Est-ce à dire qu'il faille accepter le «miracle» de l'Ascension appliqué au corps ressuscité d'un homme dont on a fait un Dieu? Est-ce à dire qu'un fait aussi surnaturel ait jamais eu lieu dans l'histoire de l'humanité? Non! nous rejetons absolument une semblable interprétation, nous rejetons ce dogme qui dégrade le grand mystère de l'Unité universelle,* car pour nous, nous l'expliquons tout autrement:

Une fois uni à son Atma-Christos, l'Ego, par cela même, perd la grande illusion que l'on nomme égo-ïsme et perçoit enfin la vérité toute entière; cet Ego sait qu'ii n'a jamais vécu en dehors du grand Tout, et qu'il en est inséparable. Tel est le Nirvana, qui n'est, pour lui, que le retour à son état, à sa condition primitive.

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* Cette légende de l'Ascension n'est qu'une allégorie vieille comme le monde; pour y croire il faudrait admettre aussi l'authenticité de l'enlèvement d'Élie emporté vivant dans l'espace cosmique, lui, ses chevaux et son char.

Emprisonné dans ses oubliettes de chair et de matière, il en avait perdu jusqu'à l'idée, jusqu'au souvenir de cette condition, mais une fois que la lumière de l'Esprit lui a révélé les illusions des sens, il ne croit plus aux choses terrestres, il en a appris le mépris; maintenant le Fils est réuni au Père; l'âme désormais ne fait plus qu'un`avec l'Esprit!—Et quand un homme est arrivé à ce point de la Gnose, ou théosophie, qu'a-t-il encore à faire des dogmes de quelle Église que ce soit?

L'Église, elle, a toujours fait des mystères, et comme le dit fort bien l'abbé Roca, «il n'y a de mystères que pour l'ignorance !»; n'est-ce pas, du reste, au Christ même que l'Église catholique fait dire: «toute chose occultesera mise au grand jour, déployée au soleil et divulguée par dessus les toits»! * Et qu'est cela, sinon une répétition de ce commandement de Gautama le Bouddha? «Allez proclamer sur les toits des pariahs, et au grand jour, les mystères des Brahmes qu'ils ont tenus secrets dans leurs temples. Ils l'ont fait par amour du pouvoir, afin de régner sur les aveugles, afin d'usurper les prérogatives des Dévas (Dieux)».

Ce que faisaient les Brahmes quand Siddhartha Bouddha vint délivrer les peuples du joug de cette caste, l'Église de Rome l'a fait jusqu'à présent en Occident; les théosophes mettront au grand jour les mystères de l'Église catholique, qui sont en effet ceux des Brahmes, quoique sous d'autres noms; et ils suivront en cela les commandements des deux grands Mahatmas: Gautama de Kapilavastou, et Jésus de Judée. Tous deux ils avaient trouvé leur «Christos», la Vérité éternelle, et tous deux ayant été des Sages et des Initiés ont déclaré les mêmes vérités.

Nous remercierons tous M. l'abbé Roca de ses braves et généreuses paroles: nous ne doutons pas que des prêtres comme lui qui ont eu le courage de traduire «la lettre morte» des textes symboliques et de proclamer les vérités ésotériques « sur les toits» ne soient prêts à suivre la voie de la Vérité, la Lumière qu'ils trouvent sur leur sen tier.

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* [Ostervald's version of this passage from Luke, xii, 3 is as follows: "Les choses donc que vous aurez dites dans les ténèbres seront entendues dans la lumière; et ce que vous aurez dit à l'oreille dans les chambres, sera prêché sur les maisons."—Compiler.]

Honneur à ceux-là!

Mais nous ne sommes pas, cependant, aussi optimistes qu'il l'est lui-même. L'Église a beau voir ses plus grands «mystères» démasqués et proclamés par les savants de tous les pays versés dans l'orientalisme et la symbologie, ou par les théosophes, nous ne pouvons croire qu'elle accepte jamais nos vérités; nous croyons encore moins qu'elle confesse jamais ses erreurs. Et, comme de leur côté, les vrais théosophes n'accepteront jamais, ni un Christ fait chair, selon le dogme de Rome, ni un Dieu anthropomorphe, ni moins encore un «Pasteur» dans la personne d'un Pape, ce n'est pas eux qui iront vers «la Montagne du Salut»; ils attendront que le Mahomet de Rome se dérange pour prendre le chemin qui mène vers Mérou.* Or cela sera-t-il jamais? Je laisse au lecteur le soin d'en juger!

Un dernier mot! M. l'abbé Roca parle encore du triple sens accordé et reconnu canoniquement aux textes bibliques par son Église. Mais la gnose, comme la Gupta Vidya (la science secrète) a sept clefs qui ouvrent les sept mystères. Quand l'Eglise de Rome ou ses adhérents auront reconnu et étudié les quatre clefs (ou sens) qui leur manquent, on pourra se mettre à prophétiser. Jusque-là, tâchons du moins de ne pas nous entretuer, s'il n'est vraiment pas possible de nous aimer les uns les autres. L'avenir est le plus grand de tous les mystères et ceux qui ont, comme Prométhée, le don de percevoir dans le Futur ne révèlent les mystères à venir qu'à une petite minorité.—Attendons que la sagesse vienne à un plus grand nombre.

H. P. BLAVATSKY.

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* La montagne sainte, demeure des dévas (N. de la D.).

NOTES ON ABBÉ ROCA'S "ESOTERICISM OF CHRISTIAN DOGMA"

[Le Lotus, Paris, Vol. II, No. 9, December, 1887, pp. 160-173]

[Translation of the foregoing original French text]

In the opening pages of this essay—so remarkable for its sincerity and its boldness—the author [Abbé Roca] raises and solves this question: "Who can say whether the time in history in which we find ourselves is not the one when the great saying of Jesus Christ shall be fulfilled: 'And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd'." [John, x, 16.] Several facts of past and present history militate against this optimistic hope.

To begin with, there are the teachings and the doctrines of Eastern Esotericism, which anticipate the Kalki-Avatâra at the end of Kali-Yuga, while we are only at the beginning of it now.*

Then there is the esoteric interpretation of the Christian texts which, read in the light of, and translated into, "the language of the Mysteries," show us the identity of the fundamental and definitely universal truths; by this means, the four Gospels, as well as the Bible of Moses and everything else, from the first to the last, clearly appear to be a symbolic allegory of the same primitive mysteries and the Cycle of Initiation.

In carnalizing the central figure of the New Testament, in imposing the dogma of the Word made flesh, the Latin Church sets up a doctrine diametrically opposed to the tenets of Buddhist and Hindu Esotericism and the Greek Gnosis. Therefore, there will always be an abyss between the East and the West, as long as neither of these dogmas yields.

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* The Kali-Yuga lasts 432,000 years, and the first 5,000 years thereof will not have expired until 1897.

Almost 2,000 years of bloody persecution against Heretics and Infidels by the Church looms before the Oriental nations to prevent them from renouncing their philosophic doctrines in favor of that which degrades the Christos principle.*

Then again statistics are available to prove that two-thirds of the population of the globe are still far from agreeing to gravitate to “one single Shepherd.” Armies of missionaries are sent to every corner of the earth; money by the millions is sacrificed by Rome every year and by tens of millions by the 350 to 360 Protestant sects, and what is the result of so much effort? The disclosure of a celebrated Bishop (Bishop Temple), based on statistics, tells us! Since the beginning of our century, where the Christian missionaries have made but three million converts, the Mohammedans have acquired two hundred million proselytes without the cost of one cent! Africa alone belongs almost entirely to Islam. A sign of the times!

I stated that the New Testament is but a Western allegory founded upon the universal Mysteries, the first historical traces of which, in Egypt alone, go back at least to 6,000 years before the Christian era. I am about to prove this.

The allegory is that of the Cycle of Initiation, a new version of the mysteries, at once psychical and astronomical. Sabeism and Heliolatry are therein intimately linked to that other mystery, the Incarnation of the Word or the descent into the human race of the divine Fiat, symbolized in the story of Elohim-Jehovah and the Adam of clay. Hence, psychology and astrolatry (whence astronomy) cannot be separated therein.

These same fundamental mysteries are found in the sacred texts of every nation, of every people, from the beginning of the conscious life of humanity; but when one legend based upon these mysteries attempts to arrogate exclusive rights to itself above all the rest; when it declares itself an infallible dogma to force the popular faith into a dead letter belief, to the detriment of the true metaphysical meaning, such a legend must be denounced, its veil torn away, and itself` displayed in its nakedness to the world!

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* An explanation of this word will be found later on.—Editor, Le Lotus.

Thus it is useless to speak of the esoteric identity of universal beliefs until one has thoroughly studied and understood the true esoteric sense of these two original terms: Chrêstos (χρηστός) and Christos (χριστός): two poles as opposed in their significance as night and day, suffering and humility, joy and glorification, etc. The true Christians died with the last of the Gnostics, and the Christians of our day are but the usurpers of a name they no longer understand. As long as this is the case, Orientals cannot agree with Occidentals; no blending of religious ideas would be possible between them.

It is said that after the Kalki-Avatâra ("He who is expected" on the White Horse, in the Apocalypse) the Golden Age will begin and every man will become his own guru (spiritual teacher or "Shepherd") because the divine Logos, whatever name it may be given * will reign in each regenerated mortal. There can be no question, then, of a common "Shepherd" unless that Shepherd be entirely metaphorical. Moreover, the Christians, by localizing and isolating this great Principle, and denying it to any other man except Jesus of Nazareth (or the Nazar), carnalize the Christos of the Gnostics; that alone prevents them having any point in common with the disciples of the Archaic Wisdom.

Western Theosophists accept the Christos as did the Gnostics of the centuries which preceded Christianity, as do the Vedântins their Krishna: they distinguish the corporeal man from the divine Principle which, in the case of the Avatâra, animates him. Their Krishna, the historical hero, is mortal, but the divine Principle (Vishnu) which animates him, is immortal and eternal; Krishna— the man and his name— remains terrestrial at his death; he does not become Vishnu; Vishnu absorbs only that part of himself which had animated the Avatâra, as it animates so many others.

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* Whether it be Krishna, Buddha, Sosiosh, Horus or Christos, it is a universal principle; the "God-Men" are of all periods and innumerable.

Now the word Christos is in reality but a translation of the word Kris,* and that name is certainly anterior to the year 1 of our era by thousands of` years. The proof of this is in that fragment of the Erythraean Sibyl where we find the words: ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ.†

That phrase which has become so famous among Christians, is in reality but a series of nominatives of which one can make what he likes. The Church has hastened to draw from it a prophecy of the coming of Jesus. The phrase had, however, nothing to do with our era, as is proved both by history—from the 1st of January of the year 1, to the 1st of January, 1888 A. D.—and the actual text of the Sibylline fragment.

In fact, this universal and entirely pagan prophecy, dating from the beginning of our race, promises us the return of the golden age as soon as "the Child," that has been foretold, is born, and whose birth is as allegorical as it is metaphysical. It has nought to do with any particular man, any immaculate woman; it is entirely mythological in its form; astronomical and theogonic in its hidden meaning.

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* An esoteric term for the word anointed. Georg Curtius sees the origin of all these terms, χρις, χράω, χρηστός, in the Sanskrit gharsh (Greek χερ).—Principles of Greek Etymology, Vol. I, p. 236.

[Reference is here to the work of Georg Curtius entitled Grundzüge der griechischen Etymologie (Leipzig: B. G. Teubner, 1858-62). In the 5th-ed., 1879, this subject is discussed on page 204. The only English translation known to exist is the one by A. T. Wilkins and E. B. England (London: J. Murray, 1875 and 1886), in two volumes. However, the volume and page reference, as given by H. P. B., does not seem to correspond to this translation.—Compiler.]

† [Vide H. P. B.'s explanation of this Sibylline oracle in the second installment of her essay on "The Esoteric Character of the Gospels," and the additional data contained in Compiler's Note No. 31appended to the above-mentioned essay.

This series of words, written in the ordinary manner and with proper accents, reads as follows:

Ἰησοῦς Χρειστὸς Θεοῦ υἱὸς σωτὴρ σταυρός

—Compiler.]

In all ages and among all peoples, the Myth-Messiah is born of a Virgin-Mother. Witness Krishna and Devakî; see the Buddhist legend grafted upon the historical Gautama the Buddha and his Mother Maya; notice that which was added to the biography of Pharaoh Amenhotep III, born of a Virgin-Mother, Queen Mut-em-ua, during the XVIIth Dynasty. Examine also the inside walls of the Sanctum Sanctorum in the temple of Luxor, built by the same Pharaoh, and you will see four very significant scenes: * first, there is the god Thoth (the lunar Mercury, the Egyptian Gods' Messenger of the annunciation, the Gabriel of the Book of the Dead) saluting the Virgin Queen and announcing to her the birth of a son; then, there is the god Kneph helped by Hathor (the Holy Ghost under its two aspects, masculine and feminine, like the Sophia of the Gnostics which was transformed into the Holy Ghost), preparing and making ready the germ of the coming child; then, the mother in travail, seated on the stool of the mid-wife, who receives the newly-born in a cave; and, lastly, the scene of the Adoration.

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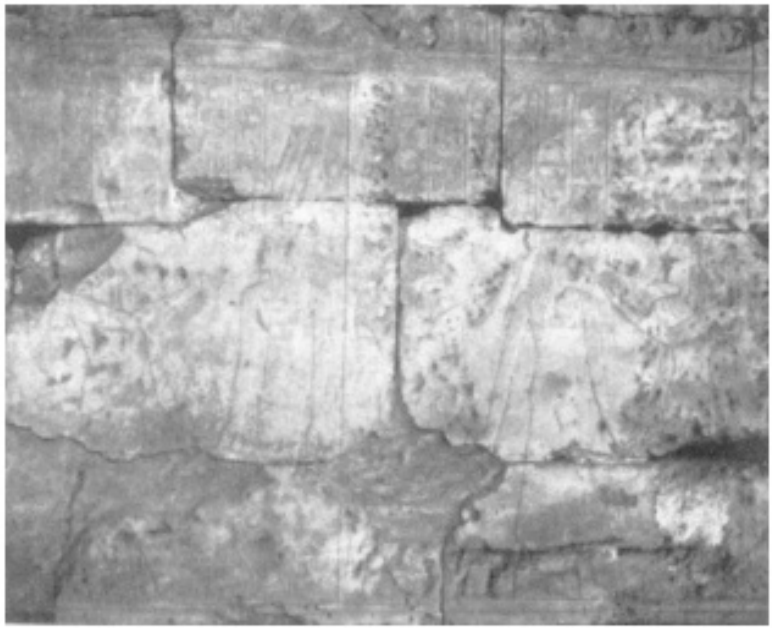
* [See the accompanying illustrations which represent the birth scenes mentioned by H. P. B. They are to be found on the West Wall of one of the rooms in the Temple of Luxor in Egypt. This room is situated on the East side towards the Southern end, and is best approached by a doorway in the East Wall of the Hypostyle Hall, and then by passing along the outer wall of the Temple southwards towards the first entrance on the right hand. The room is open to the sky, and because of the orientation the left end of the West Wall never gets the full rays of the sun, and is therefore difficult to photograph. The walls were much defaced during the Amarna religious revolution, and while restorations were made under Seti I, they are still in extremely poor condition.

The story on the West Wall consists of three rows of pictures. It begins at the bottom right-hand corner and proceeds leftwards to the end of the wall; it is then continued in the middle row immediately above the last scene—the moulding of the Child and his Ka by the potter or creative god Khnum—and proceeds to the right; finally, it is resumed at the left hand of the topmost row, and ends at the extreme right. This is the correct order of the events described, if we take it for granted that the artist copied the story of Queen Hatshepsut's divine birth, as shown in her Temple at Deir-el-Bahari, where there is no possibility of mistaking the order of events, for they are sculptured in one long row.

To supplement the actual photographs taken by the Epigraphic Survey of the Oriental Institute, University of Chicago, we append also two Plates of Drawings from the work of Albert Gayet entitled Le Temple de Luxor. Figures 197, 198, and 199 correspond to the three photographs reproduced.

H. P. B.'s comments follow very closely the text of Gerald Massey's own explanation. This is somewhat unfortunate, as the latter contains several errors. Fig. 197 represents the god Thoth announcing to Queen Mut-em-ua that she will bear the "Great Hereditary Prince," as is stated in the accompanying hieroglyphic inscription.



THOTH MUT-EM-UA KHNUM MUT-EM-UA HATHOR
SCENES OF THE ANNUNCIATION AND OF THE QUEEN CONDUCTED TO THE BIRTHROOM.
WEST WALL OF ONE OF THE HALLS IN THE TEMPLE OF LUXOR.
(Courtesy of the Oriental Institute, University of Chicago)

Gerald Massey, the English Egyptologist, describes this last scene as follows:

. . . . . Here the child is enthroned, receiving homage from the Gods and gifts from men. Behind the deity Kneph, on the right, three spirits—the Three Magi, or Kings of the Legend, are kneeling and offering presents with their right hand, and life with their left.

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Fig. 198 represents the god Khnum (not Kneph) and the goddess Hathor leading the Queen to her bed, and holding out to her the sign of life. The threefold Fig. 199 represents the birth of the King. The Queen is seated on a midwife's chair, placed upon a bed, which in turn rests upon another bed. Two goddesses are in attendance upon her, while the baby and its Ka are received by other goddesses, probably some of the seven forms of Hathor. In the middle register, the centre is occupied by the two forms of the god of "Millions of Years." On each side are the members of the Ogdoad of Hermopolis, primeval gods who, according to the Hermopolitan teachings, came into existence at the dawn of creation. In the bottom register is a large amulet of protection, and the "Souls of Heliopolis and of Mekhen." Figures 200 and 201 have to do with the presentation of the baby to Amon-Ra.

It will be seen therefore, by comparing these facts with Massey's description, that certain errors have been allowed to creep into the latter. There is also considerable diversity of views among Egyptologists with regard to the so-called "Divine Birth" scenes. It is contested by some of them that no Egyptian version portrays the future mother as being a virgin, and that the "immaculate conception" idea is foreign to Egyptian mythology.—Compiler.]

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The child thus announced, incarnated, born, and worshipped, was the Pharaonic representative of the Aten Sun in Egypt, the God Adon of Syria, and Hebrew Adonai; the child-Christ of the Aten Cult; the miraculous conception of the ever-virgin mother, personated by Mut-em-ua, as mother of the "only-one," and representative of the divine mother of the youthful Sun-God.*

It is unnecessary to repeat the legend of Krishna and Devakî, of his miraculous birth, of the shepherds who took care of him, of the Rishis who saluted him, or of the Indian Herod, King Kamsa, who ordered the massacre of 40,000 new-born males, in the hope of killing Krishna, one who was to dethrone him, among them.

And has the golden age, sung by Virgil and the Sibyl, come at last? Where shall we look for it? Is it in the first centuries of Christianity when the pagans, in order to protect their Gods, massacred the Nazarenes? Is it when the latter, openly declaring themselves Christians, started drowning the gods of the heathens in torrents of human blood, in the name of Him who had preached to them, as they said, brotherly and universal love, even to their enemies, charity unto forgiveness, and the forgetting of injuries? Or is it in those centuries when the Holy Inquisition ruled, that humanity enjoyed its golden Age, its universal peace, material or moral? Or again, is it when the armies of Europe stand prepared to spring upon and exterminate each other, while legions of unfortunates perish of hunger and cold under the blessing of the Vicar of Christ (endowed with 20 millions for his jubilee) and morality in Christian and civilized countries sinks below that of wild beasts?

The fact is that the true meaning of the Sibyl's words is really known only to the Adepts; and it is not by the Cross of Calvary that they can be interpreted.

I have not the slightest intention of hurting the feelings of those who believe in Jesus, the carnalized Christ, but I feel myself compelled to emphasize our own belief while explaining it, because the Abbé Roca wishes to identify it with that of the Roman Church; never can these two beliefs be united, unless the Catholicism of the Latin Church returns to its earliest tenets, those of the Gnostics.

For the Church of Rome was Gnostic—just as much as the Marcionites were—until the beginning and even the middle of the second century; Marcion, the famous Gnostic, did not separate from it until the year 136, and Tatian left it still later. And why did they leave it?

Because they had become heretics, the Church pretends; but the history of these cults contributed by esoteric manuscripts gives us an entirely different version.

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* [Lecture on "The Historical Jesus and Mythical Christ," p. 5, 2nd para. Vide Bio-Bibliographical Index, s.v. MASSEY.— Compiler.]

SCENE OF THE DIVINE BIRTH
ON THE SAME WEST WALL, IMMEDIATELY TO THE RIGHT OF THE PREVIOUS SCENES.
(Courtesy of the Oriental Institute, University of Chicago)

These famous Gnostics, they tell us, separated themselves from the Church because they could not agree to accept a Christ made flesh, and thus began the process of carnalizing the Christ-principle. It was then also that the metaphysical allegory experienced its first transformation—that allegory which was the fundamental doctrine of all the Gnostic fraternities.*

One fact is enough to prove that the Roman Church has abandoned even the tradition preserved by the Greek Church, in that it has adopted the solar tonsure † proper to the Egyptian priests of the public temples, and to the lamas and bonzes of the popular Buddhist cult: this is sufficient to demonstrate that the Church of Rome is the one that has wandered farthest from the real religion of the mystical Christ.

Therefore, the time is still far distant when “all the people of the universe will form one flock under one shepherd.” Human nature will have to be completely modified before it occurs.

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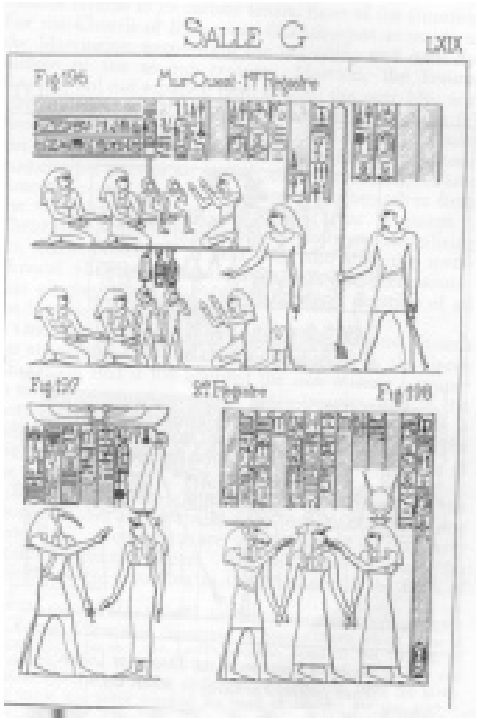
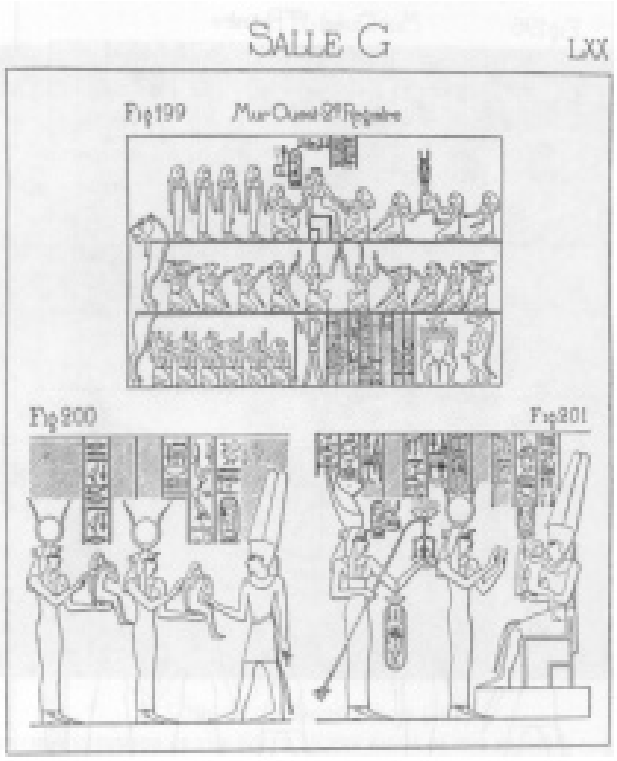
* The Gnostics were actually divided into various fraternities, such as: Essenes, Therapeuts, Nazarenes or Nazars (from which Jesus of Nazareth); “James,” the Lord’s brother, head of the Church of Jerusalem, was a Gnostic to his finger tips, an ascetic of the old Biblical type, i.e., a Nazar dedicated to asceticism from his birth. The razor had never touched his head or beard. He was such a one as Jesus is represented to be in legends or pictures and such as are all the “Brother-Adepts” of every country; from the yogi-fakir of India to the greatest Mahâtmans among the Initiates of the Himâlayas.

† Magnetic and psychic force resides in the hair; hence the myth of Samson and others like him in antiquity.



DIVINE BIRTH SCENES FROM THE TEMPLE OF LUXOR.
(From Le Temple de Luxor, by Albert Gayet)



DIVINE BIRTH SCENE FROM THE TEMPLE OF LUXOR.
(From Le Temple de Luxor, by Albert Gayet)

SCENE OF THE DIVINE BIRTH (cont.).
FURTHER EXTENSION OF THE SCENE TO THE RIGHT OF THE PREVIOUS PICTURE.
(Courtesy of the Oriental Institute, University of Chicago)

We will have to attain the Seventh Race, according to the prophecy of the Book of Dzyan,* because it is then that the "Christos"—designated by his various pagan names, as well as those of the Gnostics "heretics"—will reign in the soul of every individual, in the soul of all those who shall have first accepted the Chrêst †—I do not say simply those who will have become Christians, which is quite another thing. For, let us proclaim it once for all, the word Christ, which means the glorified, the triumphant, and also the "anointed" (from the word χρίω, to anoint) cannot be applied to Jesus. Even according to the Gospels, Jesus was never anointed, either as High Priest, as King or as Prophet. "As a mortal," remarks Nork, "he was anointed only once, by a woman, and not because he offered himself as king or High Priest, but, as he said himself, for his burial." Jesus was a Chrêstos: χρηστὸς ὁ Κύριος (the Lord is good), as St. Peter said (1st Epistle, ii, 3), whether he actually lived during the Christian era or a century earlier, in the reign of Alexander Jannaeus and his wife Salome, at Lüd, as stated in the Sepher Toldoth Jeshu.‡

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* A Tibetan word, the Sanskrit Jñâna, occult wisdom, knowledge.

† A word which is neither the Krest (cross) of the Slavs, nor the crucified "Christ" of the Latins. The Ray made manifest from that Centre of Life which is hidden from the eyes of Humanity for and in Eternity, the Christos, crucified as a body of flesh and bones! ! !

‡ Having drawn to Madame Blavatsky's attention that, according to certain scholars, this assertion is erroneous, she answered as follows: "I say the scholars are either lying or talking nonsense. Our Masters affirm the statement. If the story of Jehoshua or Jesus Ben-Pandira is false, then the whole Talmud, the whole Jewish Canon is false.

And there were other ascetics in the condition of Chrêstos, even in his time: all those who, entering upon the arduous path of asceticism, travelled on the road which leads to Christos,—the divine light—all those were in the Chrêstos state, ascetics belonging to the oracular temples χρηστήριος de χράω belonging to an oracle; and χρηστήριον vehicle of an oracle, sacrifice and victim).

He was the disciple of Jehoshua Ben Perahiah, the fifth President of the Sanhedrin after Ezra who re-wrote the Bible. Compromised in the revolt of the Pharisees against Jannaeus in 105 B.C., he fled into Egypt carrying the young Jesus with him. This account is far truer than that of the New Testament which has no record in history."

[Reference is here made to the tradition preserved in the Gemara of the Babylonian Talmud, namely in the treatises known as Sotah (chap. ix, 47a) and Sanhedrin (chap. xi, 107b). Consult in this connection H. P. B.'s article, "A Word with the Theosophists" (The Theosophist, Vol. IV, March 1883, pp. 143-145; re-published in Vol. IV, of the present Series); a footnote embodied in the 2nd installment of her essay, "The Esoteric Character of the Gospels"; and the valuable work of G. R. S. Mead, Did Jesus Live 100 B.C.? (London and Benares: Theos. Publ. Society, 1903), who has surveyed all available exoteric evidence on this subject.

The recent discovery of certain "Scrolls" in a cave around the Dead Sea go a long way towards confirming the tradition contained in the Talmud.

Mention should be made here of the fact that H. P. B.'s original French sentence is somewhat ambiguous; a literal translation of it makes it appear equally ambiguous in English. Therefore, to eliminate any possibility of confusion, it should be pointed out that it was Jehoshua (or Joshua) Ben Perahiah who was compromised in the revolt against Jannaeus, and fled to Egypt with the young Jehoshua Ben Pandira.

Gerald Massey, in a letter to the Medium and Daybreak, a London weekly, gives an account of his historical researches on this important subject, from which the following paragraphs are quoted in The Theosophist, Vol. V, Suppl. to June, 1884, pp. 84-85:

"The Christian cult did not commence with our Canonical Gospels, nor with a personal founder supposed to be therein portrayed.

"The Jehoshua of the Talmud was undoubtedly an historical character. According to a tradition preserved in the Toledoth Jehoshua, he was related to Queen Salome, the wife and later widow of King Jannaeus, who reigned from the year 106 to 79 B.C. She is said to have tried to protect Jehoshua from his sacerdotal enemies, because she had been a witness of his wonderful works. One Jewish account asserts that this man, who is not to be named, was a disciple of Jehoshua ben-Perachia. It also says he was born in the fourth year of the reign of Alexander Jannaeus, notwithstanding the assertions of his followers that he was born in the reign of Herod. That is about a century earlier than the Christian era, which is supposed to have been dated from the birth of Christ. Jehoshua is described as being the son of Pandira and of Stada, the Strayed One.

"The Rabbi ben-Perachia is likewise an historical character. He had begun to teach in the year 154 B.C.; therefore he was not born later than 180 to 170 B.C. But it is also related that this Rabbi fled into Egypt during the Civil War in which the Pharisees revolted against King Alexander Jannaeus.

This was all part of the cycle of initiation; anyone who wants to be convinced of it has merely to investigate. No “sacrificial victim” could be united to Christ triumphant before passing through the preliminary stage of the suffering Chrêst who was put to death.

Astronomically, it was the death of the Sun,* but death the precursor of the New Sun,† death engendering life in the bosom of darkness.

Psychologically, it was the death of the senses and the flesh, the resurrection of the spiritual Ego, the Christos in each one of us.

This was about the year 105 B.C.; and as Jehoshua ben-Pandira accompanied the Rabbi as his pupil, he may have been born as early as 120 B.C. We learn from Tract Shabbath, of the Babylonian Gemara to the Mishna, that Jehoshua ben-Pandira was stoned to death as a wizard in the city of Lud or Lydda, and was afterwards crucified by being hung upon the tree on the eve of the Passover. Another tradition records that Jehoshua was put to death during the reign of Salome, which ended in the year 71 B.C.

“Jehoshua is the sole historical Jesus known either to the Jews or the Christians. For, Epiphanius in the fourth century actually traces the pedigree of his Jesus the Christ to Pandira, who was the father of that Jehoshua who lived and died at least a century too soon to be the Christ of our Canonical Gospels. This shifts the historic basis altogether; it antedates the human history by a century and destroys the historic character of the Gospels, together with that of any other Jesus than Jehoshua ben-Pandira whom both Jews and Christians agree to identify as the sole human personality. The traditions further show that Jehoshua was a Nazarene in reality, and not because he was born at Nazareth, which never could have constituted any one a Nazarene!

“Now the Book Abodazura contains a comment on the Apostle James, in which it describes him as ’a follower of Jehoshua the Nazarene,’ whom I have shown to be that ‘other Jesus,’ who was not the Jesus or Christ of Paul. Here then opens the great rift between an historical Jehoshua, the magician, preacher, and the mythological Jesus of the Canonical Gospels; a rift that has never been bottomed, and over which I have attempted to throw a bridge.”

Consult the Bio-Bibliographical Index, s.v. JOSHUA BEN PERAHIAH.—Compiler.]

* Upon the cross of the autumnal equinox, the point where the ecliptic crosses the equator, and where the sun descends into that latter circle, announcing winter, death

† Christmas, when the sun reascends towards the Equator after having passed the Winter Solstice, announcing Spring, the renewal, Easter.

Yes, it is indeed the Christos himself who directs this occult movement; but if it is so, it is not with the idea that Saint Peter, who denied his Christ three times, should receive the keys of the mysteries from the hands of the Mahâtmans, nor that the latter should re-enact the scene of the three Magi-Kings. It is hardly necessary to repeat again that which other Mahâtmans, the Hierophants of Egypt, repeated every 19 years, according to the Metonic Cycle, five or six thousand years, at least, before the XIXth century. The astronomical Christos can have but one anniversary of birth and of resurrection in 19 years, as shown by Gerald Massey, because his parents are the Sun and the Moon, the heavenly bodies which accompany "the Man crucified in Space," which images preceded even the figure described by Plato. That day, consecrated by a ceremony, was fixed in Egypt according to the full moon of Easter.*

As stated by the London Egyptologist and lecturer quoted above:

The birthplace of the Egyptian Messiah [Horus] at the Vernal Equinox was figured in Apt, or Apta, the corner. . . .†

But Apta also means the Crib and the Manger, therefore the child born in the Apta was supposed to be born in the Crib, and this Apta, as Crib, is the hieroglyphic sign of the birthplace of the Sun.‡

This point was indicated by the intersection of the Colure of the Equinox with the Equator, and as it passed from sign to sign, the corresponding star of the Orient (or of the East) served to mark its position.

. . . . . When the birthplace was in the sign of the Bull, Orion was the star that rose in the East to tell where the young Sun-God was reborn.

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* Among the Christians also, the day of the Nativity is determined by the full moon of Easter, a strange coincidence!

† ["The Historical Jesus and Mythical Christ," p. 7.]

‡ The Egyptians carried the new-born in its crib through the streets of Alexandria.

Hence it is called the “Star of Horus.” That was then the star of the “Three Kings” who greeted the Babe; for the “Three Kings” is still a name of the three stars in Orion’s Belt . . .*

And our author adds:

Plutarch also tells us how the Mithraic Cult had been particularly established in Rome about the year 70 B.C.† And Mithras was fabled as having been born in a cave. Wherever Mithras was worshipped the cave was consecrated as his birthplace. The cave can be identified, and the birth of the Messiah in that cave, no matter under what name he was born, can be definitely dated. The “Cave of Mithras” was the birthplace of the Sun in the Winter Solstice, when this occurred on the 25th of December in the sign of the Sea-Goat, with the Vernal Equinox in the sign of the Ram. Now the Akkadian name of the tenth month, that of the Sea-Goat, which answers roughly to our December, the tenth by name, is Abba Uddu, that is, the “Cave of Light”; the cave of re-birth for the Sun in the lowest depth at the Solstice, figured as the Cave of Light. . . . .

This cave was continued as the birthplace of the Christ. You will find it in all the Gospels of the Infancy, and Justin Martyr says, “Christ was born in the Stable, and afterwards took refuge in the Cave.” He likewise vouches for the fact that Christ was born on the same day that the Sun was re-born in Stabula Augiae, or, in the Stables of Augias. Now the cleansing of this Stable was the sixth labour of Heracles, his first being in the sign of the Lion; and Justin was right; the Stable and Cave are both figured in the same Celestial Sign. But mark this! The cave was the birthplace of the Solar Messiah from the year 2410 to the year 255 B.C.; at which later date the Solstice passed out of the Sea-Goat into the sign of the Archer; and no Messiah, whether called Mithras, Adon, Tammuz, Horus or Christ, could have been born in the Cave of Abba Uddu or the Stable of Augias on the 25th of December after the year 255 B.C., therefore Justin had nothing but the Mithraic tradition of the by-gone birthday to prove the birth of the Historical Christ 255 years later!‡

Thus, with mathematics and astronomy to help us, it has been demonstrated that Jesus could not have been born December 25, 255 years later; the Precession of the Equinoxes, or the Sidereal increment forbids it.§

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* [Op. cit., p. 7.]

† [Lives: Life of Pompey, ch. 24.]

‡ [Massey, op. cit., pp. 6-7.]

§ [Vide Compiler’s footnote on page 365 of this Volume.]

It is in this ancient wisdom, and in the Christos of the Gnostics under its various names, that the Theosophists, disciples of the Mahâtmans, believe. Is the Abbé Roca ready to make the Pope accept this belief, and to accept it himself?—I doubt it. What, then, can we do?

The Abbé Roca quotes us passages from Paul speaking of the "Word made flesh" and of a God existing corporeally; but the Abbé Roca is too learned to deny that the Epistles of St. Paul have not come down to us entirely immaculate. For several centuries the Church refused them a place among orthodox scriptures, as it did also the Revelation of St. John, and when these two books were accepted, they were, as is definitely proved, in a mutilated form.

But for that, the great enemy of St. Peter would have made but one mouthful of the apostle of the circumcision. That is why, to the expression advanced, "the Word made flesh," Theosophists—Gnostic and Buddhist—could oppose these other words of Paul's asking whether the Galatians are foolish enough—after beginning with faith in Spirit—to fall back into a belief in a corporeal god; for that is the esoteric meaning of what he says in his Epistle to the Galatians, iii, 3, etc.

There is another extraordinary thing which the Abbé Roca really ought to explain to us. It would appear, from every calculation, that Paul had been converted to Christ three or four years before the crucifixion of Jesus! Thus, according to the Acts, his vision dated from the year 30 or 31, but according to what he also told the Galatians, it must have occurred in the year 27. He said, in fact, that he had not gone to Jerusalem for three years after his conversion (Gal., i, 18 et seq.), and after this he spoke (Ibid., ii, 1 et seq.) of returning there fourteen years later, with Barnabas and Titus. Now, "the date of that second visit at least, if not of the first, can be historically fixed, because it was made during the great famine that is known to have occurred in the year 44, when Paul and Barnabas sent relief to the poor." If then we subtract 17 from the date of 44, it follows that St. Paul was converted in the year 27, that is, while Jesus still lived!

And that can hardly be explained unless, as Gerald Massey proves (thus corroborating the facts taught in the secret books of the Gnosis—see Isis Unveiled, Vol. II),* Paul had been converted, not to Jesus of Nazareth, but to the Christos of the Gnostics. In his Epistles he has been made to fulminate against the heretics, but these heretics were actually Peter, James, and the other Apostles.

I am ignorant of what the erudite Abbé Roca intends to disclose to the world in his next volume on the subject of the "Fall from Eden" which he regards as a cataclysm, "punishment of a frightful crime, of an audacious revolt"; but I can assure him that the opinion of the "Theosophists-Chelas" upon the subject is already formed in advance.

The terrible crime was merely the natural result of the law of evolution: that is the races—hardly solidified at first—of our androgynous and semi-ethereal prototypes, materializing themselves little by little, taking on a physical body, then separating into distinct males and females, finally procreated carnally after they had formerly created their likenesses by entirely different methods which will be explained some day (if, however, one may express by the word create an idea quite contrary to that of engender).

This "audacious revolt" is again an anthropomorphic and personifying allegory that we owe to the Church, which materialized, in order to disguise them the better, all the ancient ideas—old as the world. It was a philosophic doctrine imbedded in the esoteric meaning of the Promethean legend. The sacred fire which he stole from the Gods is the flame of conscious intellect, the spark which animates the fifth principle, or Manas; it is also the generating and sexual flame; that spark is the reflection —if not the very essence—of the Archangels or Monads, forced by their karma from the preceding manvantara, to incarnate in the astral forms of the third great pre-Adamite race before its "fall"—the fall of Spirit into Matter.

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* [The most likely passages are those on pp. 89-91, 137 and 162 footnote.—Compiler.]

That supposed “revolt,” that “theft” of the creative fire, is a result of Evolution (of which the Darwinian theory is but the rough exterior husk on the physical or material plane).

Once endowed with the creative fire, completely evolved mankind had no further need for the help of the Powers or creative Gods, such as the Elohim of chapter ii of Genesis. Men became creative Gods, in their turn, able to give life to beings like themselves; whence the Greek allegory of Ouranos mutilated by Saturn-Kronos, who in turn finds himself mutilated by his son Jupiter; the allusion is perfectly transparent; since men had discovered, thanks to Prometheus, the secret of the various methods of creation, and were creating in their turn, what was the use of god-creators?

The so-called theft of the creative fire is, according to Enoch, the crime which caused the guilt of the fallen angels, of whom the Church has made Satan and his Host.

The Abbé Roca tells us again of the “Sat of the Hermetists,” but he commits a double error in attributing that “Sat” to the Hermetists, who had never heard of it, and in calling it “Substance” like the Yliaster of Paracelsus.

Sat is a Sanskrit term, used in the philosophy of the Vedânta; it is an adjective untranslatable into any language; neither substance nor pure Spirit, nor even any thing, Sat is the infinite All, LIFE, or rather ABSOLUTE Existence, which cannot be translated either by the verb “to be” היה (Eheieh),* or by the verb “to live” הוה, of which the Kabbalists have made a glyph of existence by transmuting it in a dozen different ways without the meaning being altered, and applying it to their Jehovah.

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* [According to Wm. Gesenius’ Hebrew-English Lexicon of the Old Testament (1836), היה means “to be, to come to pass, to happen, to become, to be made or done, to come into existence,” while הוה i s a more infrequent form in Hebrew, meaning also “to be,” or “to exist.” Eheieh, אהיה, is the first person singular, “I am,” such as in the well-known expression, “I am that I am,” אהיה אשר אהיה, eheieh asher eheieh. Both verbs have their origin in the idea of “breathing.”—Compiler.]

Sat is the Absolute, or Parabrahm—and where is the Vedântin who would ever allow himself to call “spirit” Parabrahm, or the neuter Brahma!—while the Yliaster of Paracelsus is only the Anima Mundi; it is not even Mûlaprakriti, which is the “veil of Parabrahm” (literally, the root of Nature) but simply the Âkâœa, the noumenon of the Astral Light, the veil between the Earth and the first waters.

To the ecclesiastical religion of Christianity which has materialized everything, which has carnalized the Logos or Word, which, out of the unknown God of St. Paul, has made an anthropomorphic being, our SAT would never be either comprehensible or acceptable; our Sat, of which Ain-Soph, the negative divinity of the Kabbalists, is merely a pale metaphysical copy.

As a Roman Catholic, the Abbé Roca tells us that, “outside of God, there exists in the universe but one and the same substance,” whatever that may be. Disciples of the Mahâtmans, the Theosophists answer him: we reject a conditioned and limited God, though he would have outside of himself but one mathematical point! We are not looking for a dwarf-God, a God endowed with human attributes, made in the image of man; above all, we do not want a God fashioned by the mortal architects of a Church which has had the audacity to proclaim itself infallible! The Divinity that we acknowledge, we who hardly dare to formulate an adumbration of its conception, is God-the ALL, absolute, infinite, without beginning or end; the omnipresent divinity, of which the only WORD that can be “made flesh” is Humanity! And that Word, which corporeal mankind—especially that mankind found under the aegis of the Churches—crucifies constantly and without intermission, that Word is resurrected only in that man who is sufficiently liberated from bonds tied by mortal hands, no longer to make for himself an earthly idol, either of the Church—the statue with feet of clay—or the world—the Satan who never renounces his pomp and works!

The Christos which Theosophists, thus liberated, have acknowledged, ever since the secula seculorum, is the spiritual Ego, glorious and triumphant over the flesh.

But, as the allegory of the Four Evangelists shows, the Son, from his resurrection, ascends to heaven to be forever one with the Father. Does that mean that we should accept the “miracle” of the Ascension as applied to the resurrected body of a man who has been made into a God? Does it mean that a fact so supernatural has ever taken place in the history of mankind? No! We absolutely reject such an interpretation, we reject that dogma which degrades the great mystery of universal Unity,* because, as far as we are concerned, we explain it quite differently:

Once united to his Âtman-Christos, the Ego, by that very act, loses the great illusion called ego-ism, and perceives at last the fullness of truth; that Ego knows that it has never lived outside the great All, and that it is inseparable from it. Such is Nirvâna, which, for it, is but the return to its primitive condition or state. Imprisoned in its oubliette † of flesh and matter, it had lost even the conception or memory of that condition, but once the light of Spirit has revealed to it the illusion of the senses, it places no more trust in earthly things, for it has learned to scorn them; the Son is now united to the Father; thenceforth the soul is one with Spirit! And when a man has reached this point in the Gnosis, or Theosophy, what has he then to do with the dogmas of any Church?

As to the Church, it has always made mysteries, and as the Abbé says very correctly, “mysteries exist only for the ignorant”; furthermore, is it not Christ himself who is made by the Catholic Church to say: “. . . that which ye have spoken in the ear in closets shall be proclaimed upon the housetops” [Luke, xii, 3]. And what is that, but a repetition of the commandment of Gautama the Buddha: “Go and proclaim on the housetops of the pariahs, and in broad daylight, the mysteries of the Brâhmanas which they have kept secret in their temples.

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* The legend of the Ascension is merely an allegory as old as the world; to believe in it one would have also to admit the authenticity of the ascension of Elijah carried alive into cosmic space, himself, his horses and his chariot.

† [Underground dungeon or cell where the prisoner was deliberately forgotten.—Compiler.]

They have done so for love of power, for control of` the blind, and to usurp the prerogatives of the Devas (Gods).”

What the Brâhmanas were doing when Siddhârtha Buddha came to deliver the people from the yoke of that caste, the Roman Church has done to this very day in the West; Theosophists will bring to light the mysteries of the Catholic Church, which are really those of the Brâhmanas, although under other names; in doing so, they will merely follow the commandments of the two great Mahâtmans: Gautama of Kapilavastu and Jesus of Judaea. Both of them had found their “Christos,” the eternal Truth, and both, being Sages and Initiates, proclaimed the same truths.

We all thank the Abbé Roca for his brave and generous words; we do not doubt that such priests as he, who have the courage to translate “the dead letter” of the symbolic texts and proclaim the esoteric truths “upon the housetops,” may be ready to follow the way of Truth, the Light which they find on their path.

Honor to such!

But we are not as optimistic, however, as he is. Though the Church sees its greatest “mysteries” unmasked and proclaimed by scholars of every country who are versed in Orientalism and Symbology, or by Theosophists, we cannot believe that it will ever accept our truths; we believe still less that it will ever confess its errors. And, as on their part, true Theosophists will never accept either a Christ made Flesh, according to the Roman dogma, or an anthropomorphic God, still less a “Shepherd” in the person of a Pope, it is not they who will move towards “the Mountain of Salvation”; they will wait till the Roman Mohammed takes the trouble of starting on the road which leads to Meru.* Will that ever take place? I leave that to the reader to judge for himself.

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* The sacred mountain, abode of the Devas.—Editor, Le Lotus.

One last word! The Abbé Roca also speaks of the triple meaning canonically accorded to and recognized in the Biblical texts by his Church. But the Gnosis, like the Gupta-Vidyâ (the secret science) has seven keys which open the seven mysteries. When the Roman Church, or its adherents, shall have acknowledged and studied the four keys (or meanings) which they lack, it will be possible to set about prophesying. Until then, let us try, at least, not to kill each other, if it is not really possible for us to love each other. The future is the greatest of the mysteries and those who have, like Prometheus, the gift of seeing into the Future, reveal the coming mysteries but to a small minority. Let us wait for wisdom to come to a greater number.

H. P. BLAVATSKY.

[May, June, July, 1900]

HELENA PETROVNA BLAVATSKY

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[This is an account written by Charles Johnston concerning his conversation with H. P. B. when he met her for the first time in London, in the Spring of 1887, soon after her arrival from Ostende. Even though this text is not from H. P. B.'s own pen, it is published here as it contains a great many points of teaching, and bears obvious marks of authenticity.—Compiler.]

"I understand, Socrates. It is because you say that you always have a divine sign. So he is prosecuting you for introducing new things into religion. And he is going into court knowing that such matters are easily misrepresented to the multitude, and consequently meaning to slander you there."

—PLATO.

I first met dear old "H. P. B.," as she made all her friends call her, in the spring of 1887. Some of her disciples had taken a pretty house in Norwood, where the huge glass nave and twin towers of the Crystal Palace glint above a labyrinth of streets and terraces. London was at its grimy best. The squares and gardens were scented with grape-clusters of lilac, and yellow rain of laburnums under soft green leaves. The eternal smoke-pall was thinned to a gray veil shining in the afternoon sun, with the great Westminster Towers and a thousand spires and chimneys piercing through. Every house had its smoke-wreath, trailing away to the east.

H. P. B. was just finishing her day's work, so I passed a half-hour upstairs with her volunteer secretary, a disciple who served her with boundless devotion, giving up everything for her cause, and fighting her battles bravely, to be stormed at in return, unremittingly for seven years. I had known him two years before, in the days of Mohini Chatterji, the velvet-robed Brahman with glossy tresses and dusky face and big luminous eyes.

So we talked of old times, and of H. P. B.'s great book, The Secret Doctrine, and he read me resonant stanzas about Universal Cosmic Night, when Time was not; about the Luminous Sons of Manvantaric Dawn; and the Armies of the Voice; about the Water Men Terrible and Bad, and the Black Magicians of Lost Atlantis; about the Sons of Will and Yoga and the Ring Pass-Not; about the Great Day Be-With-Us, when all shall be perfected into one, re-uniting "thyself and others, myself and thee."

So the half-hour passed, and I went downstairs to see the Old Lady. She was in her writing-room, just rising from her desk, and clad in one of those dark blue dressing-gowns she loved. My first impression was of her rippled hair as she turned, then her marvellously potent eyes, as she welcomed me: "My dear fellow! I am so glad to see you! Come in and talk! You are just in time to have some tea!" And a hearty handshake.

Then a piercing call for "Louise," and her Swiss maid appeared, to receive a voluble torrent of directions in French, and H. P. B. settled herself snugly into an armchair, comfortably near her tobacco-box, and began to make me a cigarette. The cuffs of a Jaeger suit showed round her wrists, only setting off the perfect shape and delicacy of her hands, as her deft fingers, deeply stained with nicotine, rolled the white rice-paper round Turkish tobacco. When we were comfortably alight, she told me a charming tale of Louise's devotion. She had got away from her base of supplies somewhere, in Belgium I think, and things were rather tight for a while. A wealthy gentleman called to see the famous Russian witch, and tipped her maid munificently. As soon as he was gone, Louise appeared, blushing and apologizing: "Perhaps madame will not be offended," she stammered, "but I do not need money; enfin—madame consentira . . ." and she tried to transfer the douceur to her mistress.

Louise's entry cut short the story, and H. P. B. turned with a quizzically humorous smile to another theme: "Of course you have read the S. P. R. Report?—The Spookical Research Society—and know that I am a Russian spy, and the champion impostor of the age?"

“Yes, I read the Report. But I knew its contents already. I was at the meeting when it was first read, two years ago.”

“Well,” said H. P. B., again smiling with infinite humour, “and what impression did the frisky lambkin from Australia make upon your susceptible heart?”

“A very deep one. I decided that he must be a very good young man, who always came home to tea; and that the Lord had given him a very good conceit of himself. If he got an opinion into his head, he would plow away blandly, and contrary facts would be quite invisible. But your case was not the first on the list. They had a paper on modern witchcraft, at which another of your accusers proved that pinches and burns could be sent by thought-transference to a person miles away. It was quite gruesome, and suggested ducking-stools. Then you came on. But as far as I could see, the young Colonial had never really investigated any occult phenomena at all; he simply investigated dim and confused memories about them in the minds of indifferent witnesses. And all that Mr. Sinnett says in the Occult World seems to me absolutely unshaken by the whole Report. The Poet, the third of your accusers, came down among us after the meeting, and smilingly asked me what I thought of it. I answered that it was the most unfair and one-sided thing I had ever heard of, and that if I had not already been a member of your Society, I should have joined on the strength of that attack. He smiled a kind of sickly smile, and passed on.”

“I am glad you think so, my dear,” she answered in her courtly way, “for now I can offer you some tea with a good conscience.” Louise had laid a white cloth on the corner table, brought in a tray, and lit a lamp. The secretary soon joined us, receiving a tart little sermon on being unpunctual, which he was not. Then we came back to her friends, the Psychical Researchers.

“They will never do much,” said H. P. B. “They go too much on material lines, and they are far too timid. That was the secret motive that turned them against me.

The young Colonial went astray, and then the bell-wethers of the flock followed in his wake, because they were afraid of raising a storm if` they said our phenomena were true. Fancy what it would have meant! Why it would practically have committed Modern Science to our Mahatmas and all I have taught about the inhabitants of the occult world and their tremendous powers. They shrank at the thought of it, and so they made a scapegoat of this poor orphan and exile." And her eyes were full of humorous pity for herself.

"It must have been something like that," I answered, "for there is simply no backbone in the Report itself. It is the weakest thing of the kind I have ever read. There is not a shred of real evidence in it from beginning to end."

"Do you really think so? That's right!" cried H. P. B.; and then she turned on her secretary, and poured in a broadside of censure, telling him he was greedy, idle, untidy, unmethodical, and generally worthless. When he ventured an uneasy defence, she flared up and declared that he "was born a flapdoodle, lived a flapdoodle, and would die a flapdoodle." He lost his grip, and not unnaturally made a yellow streak of egg across her white tablecloth.

"There!" cried H. P. B., glaring at him with withering scorn, and then turning to me for sympathy in her afflictions. That was her way, to rate her disciples in the presence of perfect strangers. It speaks volumes for her, that they loved her still.

I tried to draw a red herring across the track,—not that there were any on the table. We were limited to tea, toast and eggs.

"The funny thing about the Psychical Researchers," I said, "is that they have proved for themselves that most of these magical powers are just what you say they are, and they seem to have bodily adopted, not to say, stolen, your teaching of` the Astral Light. Take the thing that has been most made fun of: the journeys of adepts and their pupils in the astral body; you know how severe they are about poor Damodar and his journeys in his astral body from one part of India to another, and even from India over to London.

Well, they themselves have perfectly sound evidence of the very same thing. I know one of their Committee, a professor of physics, who really discovered thought-transference and made all the first experiments in it. He showed me a number of their unpublished papers, and among them was an account of just such astral journeys made quite consciously. I think the astral traveller was a young doctor, but that is a detail. The point is, that he kept a diary of his visits, and a note of them was also kept by the person he visited, and the two perfectly coincide. They have the whole thing authenticated and in print, and yet when you make the very same claim, they call you a fraud. I wonder why?"

"Partly British prejudice," she answered; "no Englishman ever believes any good of a Russian. They think we are all liars. You know they shadowed me for months in India, as a Russian spy? I don't understand," she went on meditatively, yet with a severe eye on her secretary, "I don't understand how these Englishmen can be so very sure of their superiority, and at the same time in such terror of our invading India."

"We could easily hold our own if you did, H. P. B.," ventured the patriotic secretary, pulling himself together, but evidently shaky yet, and avoiding her eye. She was down on him in an instant:

"Why!" she cried, "what could you do with your poor little army? I tell you, my dear, when the Russians do meet the English on the Afghan frontier, we shall crush you like fleas!"

I never saw anything so overwhelming. She rose up in her wrath like the whole Russian army of five millions on a war footing and descended on the poor Briton's devoted head, with terrific weight. When she was roused, H. P. B. was like a torrent; she simply dominated everyone who came near her; and her immense personal force made itself felt always, even when she was sick and suffering, and with every reason to be cast down. I have never seen anything like her tremendous individual power. She was the justification of her own teaching of the divinity of the will.

“But H. P. B.”—hesitated the secretary. But she crushed him with a glance, and he desperately helped himself to more buttered toast only to be accused of gluttony.

Again I attempted a diversion: “There is one thing about the S. P. R. Report I want you to explain. What about the writing in the occult letters?”

“Well, what about it?” asked H. P. B., immediately interested.

“They say that you wrote them yourself, and that they bear evident marks of your handwriting and style. What do you say to that?”

“Let me explain it this way,” she answered, after a long gaze at the end of her cigarette. “Have you ever made experiments in thought-transference? If you have, you must have noticed that the person who receives the mental picture very often colours it, or even changes it slightly, with his own thought, and this where perfectly genuine transference of thought takes place. Well, it is something like that with the precipitated letters. One of our Masters, who perhaps does not know English, and of course has no English handwriting, wishes to precipitate a letter in answer to a question sent mentally to him. Let us say he is in Tibet, while I am in Madras or London. He has the answering thought in his mind, but not in English words. He has first to impress that thought on my brain, or on the brain of someone else who knows English, and then to take the word-forms that rise up in that other brain to answer the thought. Then he must form a clear mind-picture of the words in writing, also drawing on my brain, or the brain of whoever it is, for the shapes. Then either through me or some Chela with whom he is magnetically connected, he has to precipitate these word-shapes on paper, first sending the shapes into the Chela’s mind, and then driving them into the paper, using the magnetic force of the Chela to do the printing, and collecting the material, black or blue or red, as the case may be, from the astral light. As all things dissolve into the astral light, the will of the magician can draw them forth again.

So he can draw forth colours of pigments to mark the figure in the letter, using the magnetic force of the Chela to stamp them in, and guiding the whole by his own much greater magnetic force, a current of powerful will."

"That sounds quite reasonable," I answered. "Won't you show me how it is done?"

"You would have to be clairvoyant," she answered, in a perfectly direct and matter-of-fact way, "in order to see and guide the currents. But this is the point: Suppose the letter precipitated through me; it would naturally show some traces of my expressions, and even of my writing; but all the same, it would be a perfectly genuine occult phenomenon, and a real message from that Mahatma. Besides, when all is said and done, they exaggerate the likeness of the writings. And experts are not infallible. We have had experts who were just as positive that I could not possibly have written those letters, and just as good experts, too. But the Report says nothing about them. And then there are letters, in just the same handwriting, precipitated when I was thousands of miles away. Dr. Hartmann received more than one at Adyar, Madras, when I was in London; I could hardly have written that."

"They would simply say Dr. Hartmann was the fraud, in that case."

"Certainly," cried H. P. B., growing angry now; "we are all frauds and liars, and the lambkin from Australia is the only true man. My dear, it is too much. It is insolent!" And then she laughed at her own warmth, a broad, good-natured Homeric laugh, as hers always was, and finally said:

"But you have seen some of the occult letters? What do you say?"

"Yes," I replied; "Mr. Sinnett showed me about a ream of them; the whole series that the Occult World and Esoteric Buddhism are based on. Some of them are in red, either ink or pencil, but far more are in blue. I thought it was pencil at first, and I tried to smudge it with my thumb; but it would not smudge."

“Of course not!” she smiled; “the colour is driven into the surface of the paper. But what about the writings?”

“I am coming to that. There were two: the blue writing, and the red; they were totally different from each other, and both were quite unlike yours. I have spent a good deal of time studying the relation of handwriting to character, and the two characters were quite clearly marked. The blue was evidently a man of very gentle and even character, but of tremendously strong will; logical, easy-going, and taking endless pains to make his meaning clear. It was altogether the handwriting of a cultivated and very sympathetic man.”

“Which I am not,” said H. P. B., with a smile; “that is Mahatma Koothoomi; he is a Kashmiri Brahman by birth, you know, and has travelled a good deal in Europe. He is the author of the Occult World letters, and gave Mr. Sinnett most of the material of Esoteric Buddhism. But you have read all about it.”

“Yes, I remember he says you shriek across space with a voice like Sarasvati’s peacock. Hardly the sort of thing you would say of yourself.”

“Of course not,” she said; “I know I am a nightingale. But what about the other writing?”

“The red? Oh that is wholly different. It is fierce, impetuous, dominant, strong; it comes in volcanic outbursts, while the other is like Niagara Falls. One is fire, and the other is the ocean. They are wholly different, and both quite unlike yours. But the second has more resemblance to yours than the first.”

“This is my Master,” she said, “whom we call Mahatma Morya. I have his picture here.”

And she showed me a small panel in oils. If ever I saw genuine awe and reverence in a human face, it was in hers, when she spoke of her Master. He was a Rajput by birth, she said, one of the old warrior race of the Indian desert, the finest and handsomest nation in the world. Her Master was a giant, six feet eight, and splendidly built; a superb type of manly beauty.

Even in the picture, there is a marvellous power and fascination; the force, the fierceness even, of the face; the dark, glowing eyes, which stare you out of countenance; the clear-cut features of bronze, the raven hair and beard—all spoke of a tremendous individuality, a very Zeus in the prime of manhood and strength. I asked her something about his age. She answered:

"My dear, I cannot tell you exactly, for I do not know. But this I will tell you. I met him first when I was twenty,—in 1851. He was in the very prime of manhood then. I am an old woman now, but he has not aged a day. He is still in the prime of manhood. That is all I can say. You may draw your own conclusions."

"Have the Mahatmas discovered the elixir of life?"

"That is no fable," said H. P. B. seriously. "It is only the veil hiding a real occult process, warding off age and dissolution for periods which would seem fabulous" so I will not mention them. The secret is this: for every man, there is a climacteric, when he must draw near to death; if he has squandered his life-powers, there is no escape for him; but if he has lived according to the law, he may pass through and so continue in the same body almost indefinitely."

Then she told me something about other Masters and adepts she had known,—for she made a difference, as though the adepts were the captains of the occult world, and the Masters were the generals. She had known adepts of many races, from Northern and Southern India, Tibet, Persia, China, Egypt; of various European nations, Greek, Hungarian, Italian, English; of certain races in South America, where she said there was a Lodge of adepts.

"It is the tradition of this which the Spanish Conquistadores found," she said, "the golden city of Manoah or El Dorado. The race is allied to the ancient Egyptians, and the adepts have still preserved the secret of their dwelling-place inviolable. There are certain members of the Lodges who pass from centre to centre, keeping the lines of connection between them unbroken. But they are always connected in other ways."

"In their astral bodies?"

“Yes,” she answered, “and in other ways still higher. They have a common life and power. As they rise in spirituality, they rise above difference of race, to our common humanity. The series is unbroken.”

“Adepts are a necessity in nature and in supernature. They are the links between men and the gods; these ’gods’ being the souls of great adepts and Masters of bygone races and ages, and so on, up to the threshold of Nirvana. The continuity is unbroken.”

“What do they do?”

“You would hardly understand, unless you were an adept. But they keep alive the spiritual life of mankind.”

“What does it feel like, to go sailing about in your astral body? I sometimes dream I am flying, and I am always in the same position; almost lying on my back, and going feet foremost. Is it anything like that?”

“That is not what I feel,” she said; “I feel exactly like a cork rising to the top of water, you understand. The relief is immense. I am only alive then. And then I go to the Master.”

“Come back to what you were saying. I ought not to have interrupted you. How do the adepts guide the souls of men?

“In many ways, but chiefly by teaching their souls direct, in the spiritual world. But that is difficult for you to understand. This is quite intelligible, though. At certain regular periods, they try to give the world at large a right understanding of spiritual things. One of their number comes forth to teach the masses, and is handed down to tradition as the Founder of a religion. Krishna was such a Master; so was Zoroaster; so were Buddha and Shankara Acharya, the great sage of Southern India. So also was the Nazarene. He went forth against the counsel of the rest, to give to the masses before the time, moved by a great pity, and enthusiasm for humanity; he was warned that the time was unfavorable, but nevertheless he elected to go, and so was put to death at the instigation of the priests.”

“Have the adepts any secret records of his life?”

“They must have,” she answered; “for they have records of the lives of all Initiates. Once I was in a great cave-temple in the Himalaya mountains, with my Master,” and she looked at the picture of the splendid Rajput; “there were many statues of adepts there; pointing to one of them, he said: ‘This is he whom you call Jesus. We count him to be one of the greatest among us.’

“But that is not the only work of the adepts. At much shorter periods, they send forth a messenger to try to teach the world. Such a period comes in the last quarter of each century, and the Theosophical Society represents their work for this epoch.”

“How does it benefit mankind?”

“How does it benefit you to know the laws of life? Does it not help you to escape sickness and death? Well, there is a soul-sickness, and a soul-death. Only the true teaching of Life can cure them. The dogmatic churches, with their hell and damnation, their metal heaven and their fire and brimstone, have made it almost impossible for thinking people to believe in the immortality of the soul. And if they do not believe in a life after death, then they have no life after death. That is the law.”

“How can what people believe possibly affect them? Either it is or it isn’t, whatever they may believe.”

“Their belief affects them in this way. Their life after death is made by their aspirations and spiritual development unfolding in the spiritual world. According to the growth of each, so is his life after death. It is the complement of his life here. All unsatisfied spiritual longings, all desires for higher life, all aspirations and dreams of noble things, come to flower in the spiritual life, and the soul has its day, for life on earth is its night. But if you have no aspirations, no higher longings, no beliefs in any life after death, then there is nothing for your spiritual life to be made up of; your soul is a blank.”

“What becomes of you then?”

“You reincarnate immediately, almost without an interval, and without regaining consciousness in the other world.”

“Suppose, on the other hand, you do believe in heaven, say the orthodox El Dorado?”

“Your fate after death is this. You have first to pass through what we call Kama Loka, the world of desire, the borderland, in which the soul is purged of the dross of animal life; of all its passions and evil desires. These gradually work themselves out, and having no fresh fuel to keep them burning, they slowly exhaust themselves. Then the soul rises to what we call Devachan, the state which is distorted in the orthodox teaching of heaven. Each soul makes its own Devachan, and sees around it those whom it most loved on earth, enjoying happiness in their company. If you believed in the orthodox heaven, you see the golden city and the gates of pearl; if you believed in Shiva’s paradise, you find yourself in the midst of many-armed gods; the Red-man sees the happy hunting grounds, and the philosopher enters into the free life of the soul. In all cases, your spirit gathers new strength for a fresh incarnation.”

“Must you come back? Is there no escape?”

“If your material desires are unexhausted at death, you must. Desires are forces, and we believe in the conservation of force. You must reap the seed of your own sowing, and reap it where it was sown. Your new life will be the exact result of your deeds in your preceding life. No one can escape the punishment of his sins, any more than he can escape the reward of his virtues. That is the law of Karma. You must go on being reborn till you reach Nirvana.”

“Well, it seems to me that all that is more or less contained in the orthodox beliefs, only a good deal distorted.”

“Yes,” she answered; “that is just it. The orthodoxies do contain the truth, but their followers do not understand it; they put forth teachings which no intelligent man can accept, and so we are all drifting into atheism and materialism. But when we Theosophists show them how to interpret their teachings, it will be quite different. Then they will see how much truth they had, without knowing it.

The stories in Genesis, for instance, are all symbols of real truths; and the account of the Creation there, and of Adam and Eve, has far more real truth than Darwinism, once you understand it. But that can only be done by Theosophy."

"How would you, as a Theosophist, set about it?"

"Well," she answered, "in two ways: first, by giving out the truth, as it is taught today in the occult schools, and then by the comparative method; by setting people to study the Aryan and other Eastern scriptures, where they will find the other halves of so many things that have proved stumbling-blocks in the Bible."

"For instance?"

"Take that very teaching of heaven and hell and purgatory. The sacred books of India light up the whole of it, and make it a thoroughly philosophic and credible teaching. But you must study the Oriental religions before you can fully understand what I say. Remember that in the Old Testament there is absolutely no teaching of the immortality of the soul, while in the New Testament it is inextricably confused with the resurrection of the body. But the Upanishads have the real occult and spiritual doctrine."

"Well, I can thoroughly understand and sympathize with that; and to put forth any such teaching at a time like this, when we are all drifting into materialism, would seem a big enough work for any school of adepts and Masters. I can see how the teaching of rebirth would make life far more unselfish and humane, and therefore far happier. What else do you teach, as Theosophists?"

"Well, Sir! I am being cross-examined this evening, it would seem," she answered with a smile, and rolled me another cigarette, making herself one also, and lighting up with evident relish. "We teach something very old, and yet which needs to be taught. We teach universal brotherhood."

"Don't let us get vague and general. Tell me exactly what you mean by that."

"Let me take a concrete case," she said; and glanced meditatively at her secretary, who had been listening quietly and with serious and sincere interest to all she had been saving, even though he had heard much of it from her, time and again.

He began to grow a little uneasy under her gaze, and she noticed it and instantly fastened upon him.

“Take the English,” she said, and looked at him with those potent blue eyes of hers, as though he in his own person must answer for the sins of his race.

“H. P. B.,” he said, rising with a sigh from the table; “I think I had really better go upstairs and go on copying out the manuscript of The Secret Doctrine”; and he disappeared.
“Do you think he will?” said H. P. B. with a smile of infinite good-humour. “Not he; he will cuddle into his arm-chair, smoke endless cigarettes, and read a blood and thunder novel.” She was mistaken, however. When I went upstairs to say good-bye, he was in the arm-chair, serenely smoking, it is true; but it was a detective story. He sat upon it, and said something about getting to work.

“Take the English,” she repeated. “How cruel they are! How badly they treat my poor Hindus!”

“I have always understood that they had done a good deal for India in a material way,” I objected.

“India is a well-ventilated jail,” she said; “it is true they do something in a material way, but it is always three for themselves and one for the natives. But what is the use of material benefits, if you are despised and trampled down morally all the time? If your ideals of national honour and glory are crushed in the mud, and you are made to feel all the time that you are an inferior race—a lower order of mortals—pigs, the English call them, and sincerely believe it. Well, just the reverse of that would be universal brotherhood. Do them less good materially—not that they do so very much, besides collecting the taxes regularly—and respect their feelings a little more. The English believe that the ’inferior races’ exist only to serve the ends of the English; but we believe that they exist for themselves, and have a perfect right to be happy in their own way. No amount of material benefit can compensate for hurting their souls and crushing out their ideals. Besides there is another side of all that, which we as Theosophists always point out.

There are really no ’inferior races,’ for all are one in our common humanity; and as we have all had incarnations in each of these races, we ought to be more brotherly to them. They are our wards, entrusted to us; and what do we do? We invade their lands, and shoot them down in sight of their own homes; we outrage their women, and rob their goods, and then with smooth-faced hypocrisy we turn round and say we are doing it for their good. There are two bad things: hypocrisy and cruelty; but I think if I had to choose, I would prefer cruelty. But there is a just law,” she went on; and her face was as stern as Nemesis; “the false tongue dooms its lie; the spoiler robs to render. ’Ye shall not come forth, until ye have paid the uttermost farthing’.”

“So that is what the adepts sent you forth to teach?”

“Yes,” she answered; “that and other things;—things which are very important, and will soon be far more important. There is the danger of black magic, into which all the world, and especially America, is rushing as fast as it can go. Only a wide knowledge of the real psychic and spiritual nature of man can save humanity from grave dangers.”

“Witch-stories in this so-called nineteenth century, in this enlightened age?”

“Yes, Sir! Witch-stories, and in this enlightened age! What do you call it but a witch-story, that very experiment you told me of, made by my friend the Spookical Researcher? Is it not witchcraft, to transfer pinches and burns, pain and suffering, in fact, though only slight in this case, to another person at a distance? Suppose it was not as an experiment, but in dead earnest, and with dire malice and evil intent? What then? Would the victim not feel it? Could he protect himself? And would not that be witchcraft in just the sense that sent people to the stake and faggot all through the Middle Ages? Have you read the famous witchcraft trial at Salem? Yes, Sir! Witchcraft in this very enlightened age,—the darkest, most material, and unspiritual that the world has ever seen.”

“Oh, but sending pinches by thought-transference can do no great harm?”

“You think not? Well, you don’t know what you are talking about. That is the privilege of the young! Once the door is open for that sort of thing, where do you think it is going to be shut? It is the old tale; give the devil an inch, and he will take an ell; give him your finger, and he will presently take your whole arm. Yes, and your body, too! Do you not see the tremendous evils that lie concealed in hypnotism? Look at Charcot’s experiments at the Salpêtrière! He has shown that a quite innocent person can be made to perform actions quite against his or her will; can be made to commit crimes, even, by what he calls Suggestion. And the somnambule will forget all about it, while the victim can never identify the real criminal. Charcot is a benevolent man, and will never use his power to do harm. But all men are not benevolent. The world is full of cruel, greedy, and lustful people, who will be eager to seize a new weapon for their ends, and who will defy detection and pass through the midst of us all unpunished.

“Yes, Sir! Witch-tales in this enlightened age! And mark my words! You will have such witch-tales as the Middle Ages never dreamt of. Whole nations will drift insensibly into black magic, with good intentions, no doubt, but paving the road to hell none the less for that! Hypnotism and suggestion are great and dangerous powers, for the very reason that the victim never knows when he is being subjected to them; his will is stolen from him, and mark my words: these things may be begun with good motives, and for right purposes. But I am an old woman, and have seen much of human life in many countries. And I wish with all my heart I could believe that these powers would be used only for good! Whoever lets himself or herself be hypnotized, by anyone, good or bad, is opening a door which he will be powerless to shut; and he cannot tell who will be the next to enter! If you could foresee what I foresee, you would begin heart and soul to spread the teaching of universal brotherhood. It is the only safeguard!”

“How is it going to guard people against hypnotism?”

“By purifying the hearts of people who would misuse it. And universal brotherhood rests upon the common soul. It is because there is one soul common to all men, that brotherhood, or even common understanding is possible. Bring men to rest on that, and they will be safe. There is a divine power in every man which is to rule his life, and which no one can influence for evil, not even the greatest magician. Let men bring their lives under its guidance, and they have nothing to fear from man or devil. And now, my dear, it is getting late, and I am getting sleepy. So I must bid you goodnight!” And the Old Lady dismissed me with that grand air of hers which never left her, because it was a part of herself. She was the most perfect aristocrat I have ever known.

It was long after that, before we came back to the question of magical powers. In August, 1888, H. P. B. had a visit from her old chum, Colonel H. S. Olcott. He was writing, at a side table. H. P. B. was playing Patience, as she did nearly every evening, and I was sitting opposite her, watching, and now and then talking about the East, whence Colonel Olcott had just come. Then H. P. B. got tired of her card game, which would not come out, and tapped her fingers slowly on the table, half unconsciously. Then her eyes came to focus, and drawing her hand back a foot or so from the table, she continued the tapping movement in the air. The taps, however, were still perfectly audible—on the table a foot from her hand. I watched, with decided interest. Presently she had a new idea, and turning in my direction, began to send her astral taps against the back of my hand. I could both feel and hear them. It was something like taking sparks from the prime conductor of an electric machine; or, better still, perhaps, it was like spurting quicksilver through your fingers. That was the sensation. The noise was a little explosive burst. Then she changed her direction again and began to bring her taps to bear on the top of my head. They were quite audible, and, needless to say, I felt them quite distinctly.

I was at the opposite side of the table, some five or six feet away, all through this little experiment in the unexplained laws of nature, and the psychical powers latent in man.

No experiment could have been more final and convincing; its very simplicity made it stand out as a new revelation. Here was a quite undoubted miracle, as miracles are generally understood, yet a miracle which came off. But at our first meeting, Mme. Blavatsky did not even approach the subject; none the less, she conveyed the sense of the miraculous. It is hard to say exactly how, but the fact remains. There was something in her personality, her bearing, the light and power of her eyes, which spoke of a wider and deeper life, not needing lesser miracles to testify to it, because in itself miraculous. That was the greatest thing about her, and it was always there; this sense of a bigger world, of deeper powers, of unseen might; to those in harmony with her potent genius, this came as a revelation and incentive to follow the path she pointed out. To those who could not see with her eyes, who could not raise themselves in some measure to her vision, this quality came as a challenge, an irritant, a discordant and subversive force, leading them at last to an attitude of fierce hostility and denunciation.

When the last word is said, she was greater than any of her works, more full of living power than even her marvellous writings. It was the intimate and direct sense of her genius, the strong ray and vibration of that genius itself, which worked her greatest achievements and won her greatest triumphs. Most perfect work of all, her will carried with it a sense and conviction of immortality. Her mere presence testified to the vigour of the soul.

[The “meeting” which Charles Johnston mentions on page 394 was one held by the S.P.R. in London, on June 24 1885, at which Richard Hodgson read part of his Report. Johnston, in his Address at the Convention of the T.S. in America, April, 1907 (see the Theosophical Quarterly, New York, Vol. V, July, 1907), calls it a “fearful meeting.”—Compiler.]

H. P. BLAVATSKY
COLLECTED WRITINGS

VOLUME IX

1888

THE THEOSOPHICAL PUBLISHING HOUSE
WHEATON, ILL., U.S.A.
MADRAS, INDIA / LONDON, ENGLAND

H. P. BLAVATSKY

COLLECTED WRITINGS

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VOLUME IX

THE THEOSOPHICAL PUBLISHING HOUSE

Wheaton, Ill., U.S.A.

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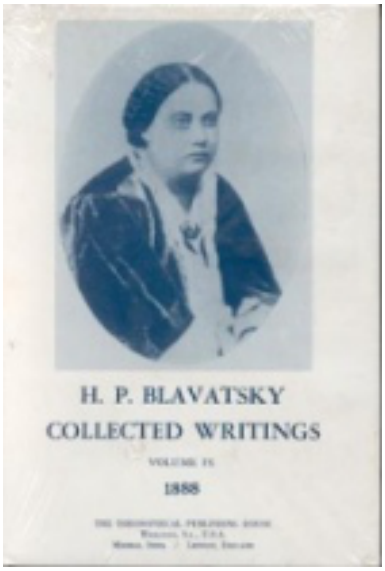
H.P. Blavatsky

COLLECTED WRITINGS



VOLUME IX

1888

FOREWORD TO VOLUME NINE

The material in the present Volume is in direct chronological sequence to the writings published in Volume VIII. It contains the continuation of H.P. B.'s controversy with the Abbé Roca, and her forceful essay on Theosophy or Jesuitism, among other writings covering a vast number of subjects.

No special acknowledgements are required in connection with his Volume, as the same individuals have helped in its production as those already fully mentioned in the Foreword to Volume VII.

We are deeply grateful for the continued interest they have shown in his endeavour, and the willing help they have given, each in his or her own way, towards the successful completion of the Manuscript.

BORIS DE ZIRKOFF,

Compiler

LOS ANGELES, CALIFORNIA, U.S.A.

January 15, 1959.

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL.HENRY S. OLCOTT,
FROM JANUARY, 1888, TO JUNE, 1888, INCLUSIVE.
(the period to which the material in the present volume belongs)

1 8 8 8

Early—Friction between H. P. B. on the one hand, and Subba Row and some of his Anglo-Indian backers on .the other, growing worse. They threaten to withdraw from the Society and to publish a rival magazine (ODL., IV, 41).

January 10—Letter sent to H. P. B. from New York, signed by twenty prominent members protesting against some Indian pundits' opposition to the publication of The Secret Doctrine, then in process of preparation (Path, II, Feb., 1888, pp. 354-55; Ransom, 247).

February 22—Death of Dr. Anna Bonus Kingsford, who was born in 1846 (AK, 3rd ed., II, 361-62).

March—Col. H. S. Olcott is very depleted after his long trip in 1887; blood impoverished, outbreak of boils, one being of a carbuncular nature; laid up for a while with gouty rheumatism in one foot. Accepts invitation to visit General and Mrs. H. R. Morgan at Ootacamund, and is restored to much better health as a result of complete rest. While there, he buys the piece of land on which he built later on a cottage known as “Gulisthan” as a retreat for H. P. B., himself and other friends (ODL., IV, 46; 50-51; Ransom, 246; Theos., IX, Suppl., April, 1888, p. xxxiii).

April—Letter to the Editor of the New York Path, dated from Bombay and signed by a number of Indian pundits, protesting the ideas expressed in the letter published in The Path of January, 1888 (Path, III, June, 1888, pp. 97-98; Ransom, 247).

April 4—Letter from H. P. B. to William Quan Judge, granting him exclusive rights to print and publish The Secret Doctrine during the whole term of the copyright in the same, as agent for the Theosophical Publication Society (Theos. Forum, V, December, 1933).

April—A. J. Cooper-Oakley resigns from the Editorship of The Theosophist which he had edited during Col. Olcott's absence at Ootacamund (H. S. O. in Theos., X, Suppl., Dec., 1888, p. xxviii).

April 22-23—National Convention of American Theosophists held at the

Sherman House in Chicago, Ill. (Path, III, May, 1888, pp. 66-71; Theos., IX, July, 1888, pp. 615 et seq.).

May 6—H. S. Olcott lectures ax the Mysore Mahârâja's house (ODL., IV, 49).

May—H. P. B. much improved in general health, according to Bertram Keightley (Theos., IX, Suppl., May, 1888, p.xxxvii).

May 31—H. S. Olcott leaves Ooctacamund for Adyar; lectures en route at Coimbatore, Pollachi, Udamalpet and Palghat; reaches Adyar June 12th (ODL., IV, 51; Ransom, 246; Theos., IX, Suppl., July, 1888, p. xlv).

June 23—Important meeting of the Isis Branch in Paris, sale Richefeu, to revise rules and eliminate elements of discord. Le Lotus ceases to be the official organ of the Branch (Le Lotus, III, July, 1888, pp. 253-55). Considerable trouble in regard to new President (ODL., IV, 56; Ransom, 249).

June—T. Subba Row and J. N. Cook (of London Lodge) resign membership in the Society; this is partially due to the protest published in the The Path of January, 1888, about Hindû views concerning the publication of The Secret Doctrine (Theos., IX, Suppl., June, 1888, p. xli; Ransom, 246-47).

KEY TO ABBREVIATIONS

AK—Anna Kingsford. Her Life, Letters, Diary and Work,by Edward Maitland. 2 vols. Ill. London: George Redway, 1896. 3rd ed., J.M. Watkins, 1913.

Lotus, Le—Revue de Hautes Études Théosophiques, sous l’inspiration de H.P. Blavatsky. Paris. For a time the official organ of the Isis Branch of the Theosophical Society. Published from March, 1887, to March, 1889.

ODL—Old Diary Leaves, Henry Steel Olcott, Fourth Series, 1887-1892. London: Theos. Publ. Society; Adyar: Office of The Theosophist, 1910.

Path—The Path. A Magazine devoted to the Brotherhood of Humanity, Theosophy in America, and the Study of Occult Science, Philosophy and Aryan Literature. Published and Edited at New York by William Quan Judge. Vol. II, April 1887-March, 1888; Vol. III, April, 1888-March, 1889.

Ransom—A Short History of The Theosophical Society. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938 xiii, 591 pp.

Theos. Forum—The Theosophical Forum, Published under the authority of the Theosophical Society, Point Loma, California, U.S.A. New Series. Monthly. First issue publ. In September, 1929.

Theos—The Theosophist, published at Madras, India, beginning with October, 1879.

1888

January, 1888

1888.

[Lucifer, Vol. I, No. 5, January, 1888, pp. 337-338]

People usually wish that their friends shall have a happy new year, and sometimes “prosperous” is added to “happy.” It is not likely that much happiness or prosperity can come to those who are living for the truth under such a dark number as 1888; but still the year is heralded by the glorious star Venus-Lucifer, shining so resplendently that it has been mistaken for that still rarer visitor, the star of Bethlehem. This too, is at hand; and surely something of the Christos spirit must be born upon earth under such conditions. Even if happiness and prosperity are absent, it is possible to find something greater than either in this coming year. Venus-Lucifer is the sponsor of our magazine, and as we chose to come to light under its auspices, so do we desire to touch on its nobility. This is possible for us all personally, and instead of wishing our readers a happy or prosperous New Year, we feel more in the vein to pray them to make it one worthy of its brilliant herald. This can be effected by those who are courageous and resolute. Thoreau pointed out that there are artists in life, persons who can change the colour of a day and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to colour the day for those about him. Those who do not help to elevate the thoughts and lives of others must of necessity either paralyse them by indifference, or actively drag them down. When this point is reached, then the art of life is converted into the science of death; we see the black magician at work.

And no one can be quite inactive. Although many bad books and pictures are produced, still not everyone who is incapable of writing or painting well insists on doing so badly. Imagine the result if they were to! Yet so it is in life. Everyone lives, and thinks, and speaks. If all our readers who have any sympathy with Lucifer endeavoured to learn the art of making life not only beautiful but divine, and vowed no longer to be hampered by disbelief in the possibility of this miracle, but to commence the Herculean task at once, then 1888, however unlucky a year, would have been fitly ushered in by the gleaming star. Neither happiness nor prosperity are always the best of bedfellows for such undeveloped mortals as most of us are; they seldom bring with them peace, which is the only permanent joy. The idea of peace is usually connected with the close of life and a religious state of mind. That kind of peace will however generally be found to contain the element of expectation. The pleasures of this world have been surrendered, and the soul waits contentedly in expectation of the pleasures of the next. The peace of the philosophic mind is very different from this and can be attained to early in life when pleasure has scarcely been tasted, as well as when it has been fully drunk of. The American Transcendentalists discovered that life could be made a sublime thing without any assistance from circumstances or outside sources of pleasure and prosperity. Of course this had been discovered many times before, and Emerson only took up again the cry raised by Epictetus. But every man has to discover this fact freshly for himself, and when once he has realised it he knows that he would be a wretch if he did not endeavour to make the possibility a reality in his own life. The stoic became sublime because he recognized his own absolute responsibility and did not try to evade it; the Transcendentalist was even more, because he had faith in the unknown and untried possibilities which lay within himself. The occultist fully recognises the responsibility and claims his title by having both tried and acquired knowledge of his own possibilities. The Theosophist who is at all in earnest, sees his responsibility and endeavours to find knowledge, living, in the meantime, up to the highest standard of which he is aware.

To all such Lucifer gives greeting! Man's life is in his own hands, his fate is ordered by himself. Why then should not 1888 be a year of greater spiritual development than any we have lived through? It depends on ourselves to make it so. This is an actual fact, not a religious sentiment. In a garden of sunflowers every flower turns towards the light. Why not so with us?

And let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.

"TO THE READERS OF LUCIFER"

[Lucifer, Vol. 1, No. 5, January, 1888, pp. 340-343]

Our magazine is only four numbers old, and already its young life is full of cares and trouble. This is all as it should be; i.e., like every other publication, it must fail to satisfy all its readers, and this is only in the nature of things and the destiny of every printed organ. But what seems a little strange in a country of culture and free thought is that Lucifer should receive such a number of anonymous, spiteful, and often abusive letters. This, of course, is but a casual remark, the waste-basket in the office being the only addressee and sufferer in this case; yet it suggests strange truths with regard to human nature. *

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* "VERBUM SAP." It is not our intention to notice anonymous communications, even though they should emanate in a round-about way from Lambeth Palace. The matter "Verbum Sap" refers to is not one of taste; the facts must be held responsible for the offence; and, as the Scripture hath it, "Woe to that man by whom the offence cometh"! [Matt., xviii, 7.]

Sincerity is true wisdom, it appears, only to the mind of the moral philosopher. It is rudeness and insult to him who regards dissimulation and deceit as culture and politeness, and holds that the shortest, easiest, and safest way to success is to let sleeping dogs and old customs alone. But, if the dogs are obstructing the highway to progress and truth, and Society will, as a rule, reject the wise words of (St.) Augustine, who recommends that "no man should prefer custom before reason and truth," is it a sufficient cause for the philanthropist to walk out of or even deviate from, the track of truth, because the selfish egoist chooses to do so? Very true, as remarked somewhere by Sir Thomas Browne that not every man is a proper champion for the truth, nor fit to take up the gauntlet in its cause. Too many of such defenders are apt, from inconsideration and too much zeal, to charge the troops of error so rashly that they "remain themselves as trophies to the enemies of truth." Nor ought all of us (members of the Theosophical Society) to do so personally, but rather leave it only to those among our numbers who have voluntarily and beforehand sacrificed their personalities for the cause of Truth. Thus teaches us one of the Masters of Wisdom in some fragments of advice which are published further on for the benefit of the Theosophists (see the article that follows this).* While enforcing upon such public characters in our ranks as editors, and lecturers, etc., the duty of telling fearlessly " the Truth to the face of LIE," he yet condemns the habit of private judgment and criticism in every individual Theosophist.

Unfortunately, these are not the ways of the public and readers. Since our journal is entirely unsectarian, since it is neither theistic nor atheistic, Pagan nor Christian, orthodox nor heterodox, therefore, its editors discover eternal verities in the most opposite religious systems and modes of thought.

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* [Reference is here made to an important letter from one of the Teachers published under the title of "Some Words on Daily Life." Vide pp. 173-75 of Volume VII in the present Series for the text of this letter.—Compiler.]

Thus Lucifer fails to give full satisfaction to either infidel or Christian. In the sight of the former—whether he be an Agnostic, a Secularist, or an Idealist—to find divine or occult lore underlying “the rubbish” in the Jewish Bible and Christian Gospels is sickening; in the opinion of the latter, to recognise the same truth as in the Judeo-Christian Scriptures in the Hindu, Parsi, Buddhist, or Egyptian religious literature, is vexation of spirit and blasphemy. Hence, fierce criticism from both sides, sneers and abuse. Each party would have us on its own sectarian side, recognising as truth, only that which its particular ism does.

But this cannot nor shall it be. Our motto was from the first, and ever shall be: “THERE IS NO RELIGION HIGHER THAN TRUTH.” Truth we search for, and, once found, we bring it forward before the world, whenceso-ever it comes. A large majority of our readers is fully satisfied with this our policy, and that is plainly sufficient for our purposes.

It is evident that when toleration is not the outcome of indifference it must arise from wide-spreading charity and large-minded sympathy. Intolerance is pre eminently the consequence of ignorance and jealousy. He who fondly believes that he has got the great ocean in his family water-jug is naturally intolerant of his neighbour, who also is pleased to imagine that he has poured the broad expanses of the sea of truth into his own particular pitcher. But anyone who, like the Theosophists, knows how infinite is that ocean of eternal wisdom, to be fathomed by no one man, class, or party, and realizes how little the largest vessel made by man contains in comparison to what lies dormant and still unperceived in its dark, bottomless depths, cannot help but be tolerant. For he sees that others have filled their little water-jugs at the same great reservoir in which he has dipped his own, and if the water in the various pitchers seems different to the eye, it can only be because it is discoloured by impurities that were in the vessel before the pure crystalline element—a portion of the one eternal and immutable truth—entered into it.

There is, and can be, but one absolute truth in Kosmos. And little as we, with our present limitations, can understand it in its essence, we still know that if it is absolute it must also be omnipresent and universal; and that in such case, it must be underlying every world-religion—the product of the thought and knowledge of numberless generations of thinking men. Therefore, that a portion of truth, great or small, is found in every religious and philosophical system, and that if we would find it, we have to search for it at the origin and source of every such system, at its roots and first growth, not in its later overgrowth of sects and dogmatism. Our object is not to destroy any religion but rather to help to filter each, thus ridding them of their respective impurities. In this we are opposed by all those who maintain, against evidence, that their particular pitcher alone contains the whole ocean. How is our great work to be done if we are to be impeded and harassed on every side by partisans and zealots? It would be already half accomplished were the intelligent men, at least, of every sect and system, to feel and to confess that the little wee bit of truth they themselves own must necessarily be mingled with error, and that their neighbours' mistakes are, like their own, mixed with truth.

Free discussion, temperate, candid, undefiled by personalities and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth; and this applies to publications as well as to persons. It is open to a magazine to be tolerant or intolerant; it is open to it to err in almost every way in which an individual can err; and since every publication of the kind has a responsibility such as falls to the lot of few individuals, it behoves it to be ever on its guard, so that it may advance without fear and without reproach. All this is true in a special degree in the case of a theosophical publication, and Lucifer feels that it would be unworthy of that designation were it not true to the profession of the broadest tolerance and catholicity, even while pointing out to its brothers and neighbours the errors which they indulge in and follow.

While thus keeping strictly, in its editorials, and in articles by its individual editors, to the spirit and teachings of pure theosophy, it nevertheless frequently gives room to articles and letters which diverge widely from the esoteric teachings accepted by the editors, as also by the majority of theosophists. Readers, therefore, who are accustomed to find in magazines and party publications only such opinions and arguments as the editor believes to be unmistakably orthodox—from his peculiar standpoint—must not condemn any article in Lucifer with which they are not entirely in accord, or in which expressions are used that may be offensive from a sectarian or a prudish point of view, on the ground that such are unfitted for a theosophical magazine. They should remember that precisely because Lucifer is a theosophical magazine, it opens its columns to writers whose views of life and things may not only slightly differ from its own, but even be diametrically opposed to the opinion of the editors. The object of the latter is to elicit truth, not to advance the interest of any particular ism, or to pander to any hobbies, likes or dislikes, of any class of readers. It is only snobs and prigs who, disregarding the truth or error of the idea, cavil and strain merely over the expressions and words it is couched in. Theosophy, if meaning anything, means truth; and truth has to deal indiscriminately and in the same spirit of impartiality with vessels of honour and of dishonour alike. No theosophical publication would ever dream of adopting the coarse—or shall we say terribly sincere—language of a Hosea or a Jeremiah; yet so long as those holy prophets are found in the Christian Bible, and the Bible is in every respectable, pious family, whether aristocratic or plebeian; and so long as the Bible is read with bowed head and in all reverence by young, innocent maidens and school-boys, why should our Christian critics fall foul of any phrase which may have to be used—if truth be spoken at all—in an occasional article upon a scientific subject? It is to be feared that the same sentences now found objectionable, because referring to Biblical subjects, would be loudly praised and applauded had they been directed against any gentile system of faith (Vide certain missionary organs).

A little charity, gentle readers—charity, and above all—fairness and JUSTICE.

Justice demands that when the reader comes across an article in this magazine which does not immediately approve itself to his mind by chiming in with his own peculiar ideas, he should regard it as a problem to solve rather than as a mere subject of criticism. Let him endeavour to learn the lesson which only opinions differing from his own can teach him. Let him be tolerant, if not actually charitable, and postpone his judgment till he extracts from the article the truth it must contain, adding this new acquisition to his store. One ever learns more from one's enemies than from one's friends; and it is only when the reader has credited this hidden truth to Lucifer, that he can fairly presume to put what he believes to be the errors of the article he does not like, to the debit account.

———————

A MODERN MAGICIAN

[REVIEW]

[Lucifer, Vol. I, No. 5, January, 1888, pp. 395-397]

[This review article of J. Fitzgerald Molloy's work entitled A Modern Magician: A Romance (3 vols. London: Ward and Downey, 1887. 8°) may not have been written by H. P. B., but it does contain certain sentences which are reminiscent of her style. It gives strong endorsement to the work and recommends it to the attention of Theosophists. We select the following sentence as being of importance:]

As regards Amerton's character, we see the natural, born, mystic turning aside and voluntarily taking upon himself, though warned, the bonds of married life. These become intolerable to him, and the unhappiness of two persons results. Occultism is a jealous mistress, and, once launched on that path, it is necessary to resolutely refuse to recognize any attempt to draw one back from it. Amerton wanted to crush out his natural tendencies to occultism, and failed. It is as hard to draw back from them, and turn attention solely to the things of the world, as it is, when studying occultism, to turn our attention solely to the invisible regions, and neglect absolutely the physical world.

ABSOLUTE MONISM; OR,
MIND IS MATTER AND MATTER IS MIND

[REVIEW]

[Lucifer, Vol. I, No. 5, January, 1888, pp. 408-411]

[There may be some doubt as to the authorship of this review of a work by Sundaram Iyer, F.T.S. (Madras, 1887), but its general trend and phraseology suggest that it was written by H.P.B., especially as the subject-matter is of a kind that was pointed out by her on many other occasions.]

Under the above title the author issues an address delivered at the last convention of the delegates of the Theosophical Society at Adyar. Metaphysicians, who note with interest all criticisms of Western psychology from the Oriental standpoint, will welcome the appearance of this extremely able and instructive brochure, which constitutes the first instalment of Absolute Monism. The object of the writer is to discuss the point whether an examination of all theories, as to relations of mind and body, "does not lead us to the Unistic theory that Mind is Matter, and Matter is Mind." He endeavours to merge the apparent dualism of subject and object into a fundamental unity:—

Is mind a product of organized matter? No for organized matter is only a combination of material particles, as is unorganized matter. How is it, then, that there is the manifestation of Mind in the one case, and not in the other? . . . . . Can subjective facts ever emerge out of a group of molecules? Never; as many times never as there are molecules in the group. And why? Because Mind cannot issue from No Mind. (p. 13.)

The line of argument adopted versus Materialism—the doctrine that mental facts are the resultant of chemical changes in the brain; force and matter being the only Ultimates of Existence—is unquestionably forcible. Mind can never be resolved into a “by-product” of brain activity, for several valid reasons. In the first place, in its aspect of thought, it exhibits concentration on an end, intelligence and interest in the subject under consideration, all of which characteristics, according to Tyndall and Du Bois-Reymond, are necessarily absent from those remarshallings of atoms and molecules which are declared to “cerebrate out” mental phenomena! In the second place, the gulf between consciousness and molecular change has never been bridged; an admission to which the leading physicists and physiologists of the day lend all the weight of their authority. The terms “consciousness” and “matter” are expressive of things so utterly contrasted, that all attempts to deduce the former from the latter have met with signal discredit. Nevertheless, materialists assume the contrary, whenever the necessities of their philosophy demand it. Hence, we find men, like Büchner, admitting in one place that “in the relation of soul and brain, phenomena occur which cannot be explained by . . . . . matter and force,” and elsewhere resolving mind into the “activity of the tissues of the brain,” “a mode of motion”—contradictions, the flagrancy of which is enhanced by the fact that the same author invests the physical automaton Man with a power to control his actions! Lastly, the degradation of consciousness into “brain function” by constituting philosophers, theologians, scientists, and all alike “conscious automata”—(machines whose thoughts are determined for, not by their conscious Egos)—knocks away the basis of argument. The only resource becomes universal scepticism; a denial of the possibility of attaining truth. Can impartiality, correct thinking and agreement, be expected on the part of controversialists who form part of a comedy of Automata?

If mind is not inherent in matter, it cannot be evolved by mere nervous complexity.

The combination of two chemical elements cannot result in a compound in which something more than the constituent factors are present. It is sometimes urged that, since the properties of substances are often altogether changed in the course of chemical combinations—new ones arising with the temporary lapse of the old—consciousness may be explained as a "peculiar property" of matter under some of its conditions. Mr. Sundaram Iyer meets this objection ably. "Aquosity," it is said, is a property of oxygen and hydrogen in combination, though not in isolation. To this he answers, "chemical properties are either purely subjective facts or objective-subjective ones" (p. 57). They exist only in the consciousness of the percipient, and represent no external and independent reality. Psychologists of the type of Huxley would do well to recall this fact, apart from the considerations springing from other data.

Our author is loud in his praises of Panpsychism, that phase of pantheism which regards all matter as saturated with a potential psyche. He speaks of the "catholicity, sublimity and beauty . . . not to say the philosophy, and logic, and truthfulness of this creed of thought." It is, however, clear that some of the authorities he cites in support of this view, more especially Clifford, Tyndall, and Ueberweg, represent a phase of thought which is too materialistic to do justice to an elevated pantheistic concept. Clifford's conscious mind-stuff sublimated materialism, and Ueberweg speaks of those "sensations" present in "inanimate" objects which are "concentrated" in the human brain, as if they represented so many substances to be weighed in scales. Instructive and thoughtful as is the discussion of this subject (pp. 32-63), its value would have been increased by a survey of the pantheistic schools of German speculation, so many of whose conclusions are absolutely at one with esoteric views as to the Logos and the metaphysics of consciousness.

After discussing the primary and secondary (so-called) qualities of matter as tabulated by Mill, Hamilton and others, Mr. Sundaram Iyer passes on the question: "What is force?"

Force is matter . . . . it may be related to matter in . . . . four ways:—firstly, it may be an extraneous power to matter, acting upon it from without; secondly, it may be an inherent power in matter, influencing it from within, but yet distinct from the substance of matter; thirdly, it may be an innate power in matter, influencing it from within, and not distinct from the substance of matter; or fourthly, it may be a function of the substance of matter." (pp. 76-7.)

After an interesting criticism of current theories, he concludes that:—

Function is simply the phenomenal effect of the latent cause, namely force, but never force itself. This potential existence, which is in matter, is a physical existence. If not, it cannot, as shown before, produce any impression whatsoever upon or in the substance of matter.

Matter is force and force is matter. It is not quite evident, however, whether this position is strictly reconcilable with the remark that "the primary qualities of matter are all simplifiable into . . . extension and (its) motion (actual or possible)."

If force is a physical existence, and the real substance of matter at the same time, we get back no further into the mystery of what things-in-themselves really are. Physical existence remains the reality behind physical existence and the realization of matter and force, as aspects only of one basis, in no way simplifies the crux.

It is not clear, moreover, what is the exact meaning the author intends by the use of the word "force." Is it motion—molar or molecular—or the unknown cause of motion? According to Professor Huxley, "force" is merely an expression used to denote the cause of motion, whatever that may be. We only know this cause in its aspect of motion, and cannot penetrate behind the veil in order to grasp the Noumenon of which motion is the phenomenal effect. The necessity, therefore, of recognising the fact that motion is all that falls within the cognizance of sense, forbids the (profane) scientist to use the term "force" as representative of anything but an abstraction. The question is complicated by the consideration that the substantiality of various so-called "forces" appears most probable, and that this substantiality becomes objectively real to sense, only on a plane beyond this—the domain of matter in its order of physical differentiations.

The materialistic doctrine that force merely = a motion of matter, is contradicted by the fact that, as shown by Mill, motion can be temporarily neutralized. Lift a heavy weight on to a shelf and the mechanical energy expended in the act is latent in the potentiality of the weight to fall to the ground again. There is no immediate equivalent, as the attraction of the earth for the object remains the same (the now greater distance tending to diminish the amount, though in a very minute degree).

It may be further noted that, granting Mr. Sundaram Iyer's definition of matter as "extension pure and simple," to be correct (p. 112), it is difficult to understand how he predicates this barren content as endowed with motion (p. 83). What moves?

The rest of the brochure is taken up with some excellent criticism of current conceptions of atoms, space and heterogenealism (a creed now so sorely wounded by Mr. Crooke's "Protyle"). Dealing with one of the late Mr. G. H. Lewes' utterances, the author remarks with great truth: "By some mysterious law of occurrence the self-contradictions of the bulk of the erudite and enlightened are in point of gravity, palpableness, and number in direct proportion to their erudition and enlightenment." With how many contrasted dicta from the pages of our Büchners, Spencers, Bains etc., etc., could this conclusion be supported.

One word before we close. Is the title of the work well chosen? It appears to us the least satisfactory sentence which has been traced by the writer's pen. The definition of "mind as matter and matter as mind" not only offers no solution of the great psychological problem discussed, but does injustice to the contents of the work itself.

In the process of definition we "assemble representative examples of the phenomena," under investigation and "our work lies in generalizing these, in detecting community in the midst of difference." Now, there is no community whatever between mental and material facts. For as Professor Bain writes:

Extension is but the first of a long series of properties all present in matter, all absent in mind. . . . Our mental experience, our feelings and thoughts, have no extension, no place, no form * or outline, or mechanical division of parts; and we are incapable of attending to anything mental until we shut off the view of all that.†

The phenomenal contrast of mind and matter is not only at the root of our present constitution but an essential of our terrestrial consciousness. Duality is illusion in the ultimate analysis; but within the limits of a Universe-cycle or Great Manvantara it holds true. The two bases of manifested Being—the Logos (spirit) and Mulaprakriti (Matter, or rather its Noumenon), are unified in the absolute reality, but in the Manvantaric Maya, under space and time conditions, they are contrasted though mutually interdependent aspects of the ONE CAUSE.

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* Nevertheless objectively viewed thoughts are actual entities to the occultist.

† Mind end Body, pp. 125 and 135.

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THE CHURCH AND THE DOCTRINE OF ATONEMENT

[Lucifer, Vol. I, No. 5, January, 1888, pp. 412-414]

[Rev. T. G. Headley of the Church of England, in a letter to the Editor of Lucifer, describes how he has been boycotted for seventeen years by the officials of the Church for not believing in the doctrine of Atonement, as stated in the XXXIX Articles. Three different appeals on his part for a pulpit where he could preach freely were refused publication in the Times, on the ground that they were inadmissible. H. P. B. appends the following Note to Rev. Headley's letter:]

This persistent refusal is the more remarkable as other preachers are allowed to teach worse, from an orthodox standpoint, of course. Is it inadmissible "to explain the mystery of Christ Crucified," as the Rev. Mr. Headley is likely to, lest it should interfere with the explanation and description of Jehovah—"one with Christ Jesus" in the orthodox dogma—by the Rev. H. R. Haweis, M.A.? Says this truthful and cultured if not very pious orator:

At first the chief attributes of Satan were given to Jehovah. It was God who destroyed the world, hardened Pharaoh, tempted David, provoked to sin, and punished the sinner. This way of thinking lingered even as late as 700 B.C.:

"I [the Lord] make peace and create evil" (Isa., xlv, 7). We have an odd survival of this identification of God with the Devil in the word "Deuce," which is none other than "Deus," but which to us always means the Devil. As the Jew grew more spiritual he gradually transferred the devilish functions to a "Satan," or accusing spirit. The transition point appears in comparing the early passage (2 Sam., xxiv, 1), when God is said to "move" David to number the people, with the later (1 Chron., xxi, 1), where Satan is said to be the instigator who "provoked" the numbering. But Satan is not yet the King Devil. We can take up our Bible and trace the gradual transformation of Satan from an accusing angel into the King Devil of popular theology.*

This, we believe, is an even more damaging teaching for the Orthodox Church than any theory about "Christ Crucified." Mr. Headley seeks to prove Christ, the Rev. Haweis ridiculing and making away with the Devil, destroys and makes away for ever with Jesus, as Christ, also. For, as logically argued by Cardinal Ventura di Raulica, "to demonstrate the existence of Satan, is to re-establish ONE OF THE FUNDAMENTAL DOGMAS OF THE CHURCH, which serves as a basis for Christianity, and, without which, Satan [and Jesus] would be but a name"; or to put it in the still stronger terms of the pious Chevalier Gougenot des Mousseaux, "The Devil is the chief pillar of Faith . . . . if it was not for him, the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense." (See Isis Unveiled, Vol. II, p. 14, and Vol. I, p. 103.)†

Truly so. Were there no Devil, a Christ to save the World from him would be hardly wanted! Yet, the Rev. Haweis says:

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* The Key, etc., p. 22.

† [Both passages are from des Mousseaux's works: Les hauts phénomènes de la magie, Preface, p.v, where a letter from Cardinal Ventura di Raulica is quoted; and Mœurs et pratiques des démons, p. x. —Compiler.]

H.P. B.’s RESIDENCE17, LANSDOWNE ROAD,

NOTTINGHILL, LONDON, ENGLAND
Picture taken in 1959, showing only minor
Alterations since 1887.

I cannot now discuss the teaching of the N.T. on the King Devil, or I might show that Jesus did not endorse the popular view of one King Devil, and . . . . . notice the way in which our translators have played fast and loose with the words Diabolus and Satan; *

adding that the Tree and Serpent worship was an Oriental cult, “of which the narrative of Adam and Eve is a Semitic form.” Is this admissible orthodoxy?

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* The Key, etc., p. 24.

A NOTE OF EXPLANATION

[Lucifer, Vol. I, No. 5, January, 1888, pp. 418-421]

I would much rather suffer an unintentional misrepresentation of my meaning than take the trouble to reply, and have no desire to magnify small matters of difference. But a very critical friend calls my attention to certain statements and apparent discrepancies in "The Esoteric Character of the Gospels," on which I will beg leave to say a word.

I find it affirmed on p. 300, in a foot-note,* that "Mr. G. Massey is not correct in saying that '. . . . The Gnostic form of the name Chrêst, or Chrêstos, denotes the Good God, not a human original,' for it denotes the latter, i.e., a good, holy man." But either the statement has no meaning as an answer to me, or it is based on a misunderstanding of mine. † I was showing that the original Christ of the Gnosis was not one particular form of human personality, like the supposed historic Christ, and that the name denoted a divine, and not a human original. I was perfectly well aware, as your quotations show, that the name was afterwards conferred on the "good" as the Chrêstoi or Chrêstiani. Nor do I say, or anywhere imply, that the "Karest," or mummy-type of immortality was the only form of the Christ, as your quotations again will prove.

I have written enough about the Gnostic Christ who was the Immortal Self in man, the reflection of, or emanation from, the divine nature in humanity, and in both sexes, not merely in one.‡ This is the Christ that never could become a one person or be limited to one sex.

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* [This has reference to the second instalment of H.P.B.'s essay on "The Esoteric Character of the Gospels," Lucifer, Vol. I, December, 1887, p. 300, footnote.—Compiler.]

† The remark made has never been meant as "an answer," but simply as an observation that the word "Chrêstos" applied to a "good man," a "human original," and not to a "good God only." If such was the intention of Mr. Massey, and he amplifies his idea elsewhere, it was not so amplified in his article in the Agnostic Annual. It is, therefore, simply a bare statement of facts referring to that particular article and no more. I do not for one moment oppose Mr. Massey's conclusions, nor doubt his undeniable learning in the direction of those particular researches, i.e., about the words "Christos" and "Chrêstos." What I say is, that he limits them to the negation of an historical Christ, and, for reasons no doubt very weighty, does not touch upon their principal esoteric meaning in the temple-phraseology of the Mysteries.—H.P.B.

† This is absolutely and pre eminently a Theosophical doctrine taught ever since 1875, when the Theosophical Society was founded.—H.P.B.

This you accept and preach; yet you can add “Still, the personage (Jesus) so addressed [by Paul]—wherever he lived—was a great Initiate and a ‘Son of God.’”* But the Christos of Paul, being the Gnostic Christ, as you admit (p. 301), it cannot be a personage named Jesus, or a great Initiate, who was addressed by him. It appears to me that in passages like these, you are giving away all that is worth contending for, and vouching for that which never has been, and never can be, proved. I have searched for Jesus many years in the Gospels and elsewhere without being able to catch hold of the hem of the garment of any human personality. Ben-Pandira we know a little of, but cannot make him out in the Christ of the Gospels. The Christ of the Gnosis can be identified, but not with any historic Jesus.

We do not go to the Christian Gospels to learn the true nature of the Christ, or the incarnation according to the Gnostic religion (I use this term in preference to yours of the “Wisdom-Religion,” as being more definite and explanatory; not as a religion, supposed by the Idiotai to have followed in the wake of Historic Christianity!). These were known in Egypt, more than six thousand years ago. When the monuments began, the Cult of the Supreme God Atum was extant. We know not how many aeons earlier, but six thousand years will do. Atum=Adam was the divine father of an eternal soul which was personated as his son, named Iu-em-hept (the Greek Imothos or Aesculapius), an image of whom used to be seen (on shelf 3,578 b. 1874), in the British Museum.†

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* This, I am afraid, is a misunderstanding (due, no doubt, to my own fault) on the part of our learned correspondent, of the meaning that was intended to be conveyed in the articles now criticized. If he goes to the trouble of reading over again the paragraph that misled him (see p. 307, 5th paragraph), he will, perhaps, see that it is so. That which was really meant was that, though the terms Christos and Chrêstos are generic surnames, still, the personage so addressed (not by Paul, necessarily, but by any one), was a great Initiate and a “Son of God.” It is the name “Jesus,” placed in the sentence in parentheses that made it both clumsy and misleading. Whether Paul knew of Jehoshua Ben Pandira (and he must have heard of him), or not, he could never have applied the surname used by him to Jesus or any other historic Christ. Otherwise his Epistles would not have been withheld and exiled as they were. The sentence which precedes the two incriminated [sic] statements, shows that no such thing, as understood by Mr. Massey, could have been really meant, as it is said “Occultism pure and simple finds the same mystic elements in the Christian as in other faiths, though it rejects as emphatically its dogmatic and historic character.” The two statements, viz., that Jesus or Jehoshua Ben Pandira, whenever he lived, was a great Initiate and the “Son of God”—just as Apollonius of Tyana was—and that Paul never meant either him or any other living Initiate, but a metaphysical Christos present in, and personal to, every mystic Gnostic as to every initiated Pagan—are not at all irreconcilable. A man may know of several great Initiates, and yet place his own ideal on a far higher pedestal than any of these. —H.P.B.

† [More correctly, Imouthês, Ἰμούθης, and ‘Imhôtep, in Egyptian. It has not been possible definitely to identify the figure to which .P.B. refers. There are at present in the British Museum three bronze statuettes of ’Imhôtep, on view in the Fifth Egyptian Room, wall-case No. 216. They are small seated figures numbered 40666, 63800 and 64495.—Compiler.]

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He was the second Atum=Adam, and is called the “Eternal Word” in the Ritual. In external phenomena this type represented the Solar God, re-born monthly or annually in the lunar orb, in human phenomena the Christ or Son of God as the essential and eternal soul in man. But he was neither a man nor an Initiate. He was just what the Logos, the Word of Truth or Ma-Kheru, the Buddha or Christ is in other Cults. *

I cordially agree with “M,” a correspondent whom you quote, and wish that all our orthodox friends would as frankly face the facts.

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* Nor shall I dispute this statement in general. But this does not invalidate in one iota my claim. The temple priests assumed the names of the gods they served, and this is as well known a fact, as that the defunct Egyptian became an “Osiris”—was “osirified”—after his death. Yet Osiris was assuredly neither “man nor an Initiate,” but a being hardly recognised as such by the Royal Society of materialistic science. Why, then, could not an “Initiate,” who had succeeded in merging his spiritual being into the Christos state, be regarded as a Christos after his last and supreme initiation, just as he was called Chrêstos before that? Neither Plotinus, Porphyry nor Apollonius were Christians, yet, according to esoteric teaching, Plotinus realized this sublime state (of becoming or uniting himself with his Christos) six times, Apollonius of Tyana four times, while Porphyry reached the exalted state only once, when over sixty years of age. The Gnostics called the “Word” “Abraxas” and “Christos” indiscriminately, and by whatever name we may call it, whether Ma-Kheru, or Christos or Abraxas, it is all one. That mystic state which gives to our inner being the impulse that attracts “the soul towards its origin and centre, the Eternal good,” as Plotinus teaches, and makes of man a god, the Christos or the unknown made manifest, is a pre eminently theosophical condition. It belongs to the temple mysteries, and the teachings of the Neo-Platonists. —H.P.B.

If any historic Jesus ever did claim to be the Gnostic Christ made flesh * once for all, he would be the supremest impostor in history.

Let us define to ourselves very strictly what it is we do mean, or we shall introduce the direst confusion into the conflict, and we shall be unable to distinguish the face of friend from foe in the cloud of battle-dust which we may raise. What I find is, that Historic Christianity was based either upon the suppression or the perversion of all that was esoteric in Gnostic Christianity. And to bring any aid from the one to the support of the other is to try and re-establish with the left hand all that you are knocking down with the right.

I am also taken to task on page 177 for alluding to the Bible as a "magazine of falsehoods already exploded, or just going off," by the writer who adds force to my words later on in characterizing these same writings as a "magazine of [wicked] falsehoods" (p. 178), † which was going farther than I went, who do set down as much to ignorance as to knavery. What I meant was, that the "Fall of Man" in the Old Testament, is a falsification of fable, now exploded, and that the redemption from that fall, which is promised in the New, whether by an "Initiate" or "Son of God" is a fraud based on the fable, and a falsehood that is going to be exploded. There is no call to mix up the Book of the Dead, the Vedas, or any other sacred writings, in this matter. Each tub must stand on its own bottom, and the one that won't, can't hold water.†

GERALD MASSEY.

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* "Christ made flesh," would be a claim worse than imposture, as it would be absurdity, but a man of flesh assuming the Christ-condition temporarily, is indeed an occult, yet living, fact.—H.P.B.

† Just so, if it has been originally written to be accepted in its dead letter sense. But, as I entirely agree with Mr. Massey, that historic Christianity was based upon the suppression, and especially the perversion of that which was esoteric in gnosticism, it is difficult to see in what it is that we disagree? The perversion of esoteric facts in the gospels is not so cleverly done as to prevent the true occultist from reading the Gospel narratives between the lines.—H.P.B.

‡ If Mr. G. Massey kindly waits till the conclusion of "The Esoteric Character of the Gospels" to criticise the statements, he may perhaps arrive at the conviction that we are not so far apart in our ideas upon this particular question as he seems to think. Of course my critic being an Egyptologist, opposed to the Aryan theory, and arriving at his conclusions only by what he finds in strictly authenticated and accepted documents—and I, as a Theosophist and an Occultist of a certain school, accepting my proofs on data which he rejects—i.e., esoteric teachings—we can hardly agree upon every point. But the question is not whether there was or never was an historical Christ, or Jesus, between the years 1 and 33 A.D.—but simply were the Gospels of the gnostics (of Marcion and others, for instance) perverted later by Christians—esoteric allegories founded on facts, or simply meaningless fictions? I believe the former, and esoteric teachings explain many of the allegories.—H.P.B.

P.S. By the by, I see the Adventists, and other misleading Delusionists are all agog just now about the wonderful fulfilment of prophecy, and corroboration of historic fact, that we are now witnessing. The “Star of Bethlehem” has re-appeared, so they say, to prove the truth of the Christian story. But, sad to say, it is not the star of Christ that is now visible in the south-east before sunrise every morning. It is Venus in her heliacal rising. It is Venus as the Maleess, or Lucifer as “Sun of the Morning.” This particular Star of Bethlehem—there are various others less brilliant and less noticeable —generally does return once every nineteen months or so, when the planet Venus is the Morning Star. Only the gaping camel-swallowers, who know all about the “Star of Bethlehem,” and the fulfilment of prophecy, are not up in Astronomy, and they will no doubt squirm and strain at this small gnat of real fact offered to them by way of an explanation.

G. M.

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MISCELLANEOUS NOTES

[Lucifer, Vol. I, No. 5, January, 1888, pp. 406-7, 421-22]

Both the Idealism of Mr. Herbert Spencer, and the Hylo-Idealism of Dr. Lewins are more materialistic and atheistic than any of the honestly declared materialistic views—Büchner’s and Moleschott’s included.

A few years—and, who knows? perhaps only few months more, and Protestant England will have reverend scientists explaining to their congregations from the pulpits that Adam and Eve were but the “missing link”—two tailless baboons.

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Hence the Spirit of Non-Separateness in esoteric philosophy must be the ONE truth.

[What the Ego is, all is] Only this “Ego” is universal, not individual: Absolute Consciousness, not the human Brain.

[The highest and the lowliest are ever thus akin. . .] Then why not term the philosophy “High-Low-Idealism” vice “Hylo-Idealism”?

[. . . everything being, not so much cleansed of God, as very THEOBROMA, God’s food and nutrient element. . .] “Theobroma”—the same as cacao-butter. We take exception to the phraseology, not to Dr. Lewins’ ideas.

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February, 1888

CHINESE SHADOWS

(From the London Correspondent of Novoye Vremya)

[Novoye Vremya, St. Petersburg, No. 4293, Wednesday,

February 10(22), 1888]

[Translated from the original Russian text]

Vicars of the Anglican Church here are at loggerheads with their own Bishops. And on what a subject, if you please? On the subject of ballet girls. The Bible and the ballet are to be harmonized. The Reverends Haweis and Stewart Headlam, socialists and well-known preachers, stand firm for the right of the clergymen and the clergy in general, to frequent ballet theatres daily, and from the pulpit both praise the character of the dancers. However, the Bishop of London, Dr. Temple is of the opinion that as long as the dancers appear in such short dresses, the clergy should not be so regularly in attendance at ballet performances, as are many vicars, with Stewart Headlam at their head.

Headlam—the same who recently led the funeral procession of A. Linnell—took offence at such a reactionary view of his superior. To the Bishop's public rebuke in The Times, he replied in an open letter in Pall Mall. The dancing girls as a whole also took offence, and defended their outraged honour—in the shape of skirts that were too short—in a similar letter and in the same paper. The Primate of England, the Archbishop of Canterbury, took sides with the Bishop of London, and a brush fire swept the whole of the United Kingdom and has been burning since last September. Nothing can be done! The Primate (something similar to the Metropolitan) has no right to unfrock a pastor. Once a man becomes a clergyman in a Protestant Church, he is going to die one, were he even to marry all the ballet dancers and cut the throats of all his mothers-in-law; he would remain a "reverend" even at forced labour.

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The sermons of Headlam and of Haweis, his Rector and immediate superior, are as touching as they are instructive. With the exception of the "Salvation Army" of General Booth, their congregations are the most fashionable and numerous. It is difficult to choose between the three shows, so original and amazing are they all three. If you go to Haweis—laughter and bravos resound instead of "Amens," and the lovely sex blushes, but nevertheless listens and laughs. The very cream of the aristocratic orthodox faithful gather there; while at General Booth's, according to his own proud declaration, the dregs of Society are both on the platform and among the public. Now what is the difference between these gatherings? The "Army" sings about the Christ to the tune of racy songs, while the flock of Haweis listens to the racy sermons of their preacher, with prayer books in their prayerfully folded hands. . . If any among the Russian readers wishes to assure himself of this, let him read the report of any of his sermons in the London World. In one of them, the World writes:

Both men and women blushed listening to the sermon about the moral superiority of actors and actresses, about the naked inhabitants of the Orient, the half-undressed ladies of the London balls, the naked naiad of the aquarium, the picturesque suits of the bathers at seashore bathing establishments, and about the beauties of the ballet.

Both of the famous preachers, Haweis and Headlam, have transformed their pulpits into oratorial tribunes similar to ancient Athens, where feminine beauty in general, and Aspasia and Company in particular, were defended. In both pulpits the corps de ballet is glorified. “Is it possible,” asks the first-named reverend, “that God would have created woman’s body so that it would be sinful to look at it?” (sic). In the opinion of the preacher, “a well-shaped ballet dancer would sin in hiding God’s handiwork, and she should, for the glory of God, appear on the stage covered merely by her own personal virtue,” and with nothing else. It is sinful for a pure-minded worshipper of feminine beauty to chime in with the hypocrites who require more garments on the dancers, because this is tantamount to “giving preference to textile fabrics made with human hands, rather than to the body of woman, created by the hand of the Almighty,” i.e., a preference of “Manchester industrialists to the Creator of the heavens and the earth” (sic). What logic?

And this is the new turn of affairs in the State Religion of Great Brittain, and the reform hatched by its liberal clergy.

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Drop in now upon “General Booth,” in one of the numerous and enormous halls which they call “prayer barracks” of the Salvation Army, and watch the up-to-date method and ways of that salvation. As you enter, your head will split from the noise of tambourines, rattle-boxes and “divine” hymns, to the tune of the operettas of Offenbach. On the stage—or the platform, if you like—a whole battalion of every rank, from ordinary private and sergeant, to major and colonel in skirts and little hats.

A coloured scarf thrown over the shoulder with mysterious signs on it shows to the initiated the rank of the warrior who wears it. Officers of the male sex have scarves also, but are distinguished by the abundance of bright pompons, rosettes and choux made of satin ribbons upon often dirty and worn out uniforms. Negroes, Hindus and other coloured gentlemen show their teeth to the public and roll their eyes to the ceiling. As if bitten by a tarantula or in a fit of St. Vitus dance, this rabble shudders, grimaces and plays the buffoon during the preliminary inner prayer Those praying call the public to Christ, dancing and jumping to the sound of their own traditional rhythms. It is enough to hear such words in their songs as: “My Jesus is a jolly old boy” (sic), to become convinced that this army of Christians is electrified not by the name of Christ, but by purely psycho-physiological means, and an awful excitement of the nervous system, and that those among them who are really sincere are miserable psychopaths, while the others are acting under the influence of a temporary intoxication from noise, rapid motion and fancied exultation.

The “General” himself is a fat old man, as healthy as a bull, who started his life as a boy in a slaughter-house, and continued as a butcher clerk. He gets up and raises his hands in theatrical manner, as if blessing the public; in reality he is magnetizing it, befoggs it and searches for a nervous subject. Having observed a “suitable person,” he centres upon him all his attention, and then begins a very curious show, for anyone who is familiar with the methods of mesmerizers. The subject soon feels the heavy gaze of the “General” upon him, as if pinning him down, and begins nervously to fidget. If, against expectation, the subject is too weak to be handled all alone, the General forces the rest of the public to act in accord with him. He knows human nature through and through, and plays on it, striking human feelings and nerves like a pianist strikes the keys of the piano.

Nolens volens, the public, without noticing it, helps him openly, for the sake of momentary fun, as the General loudly declares that here is a man—man or woman—whose heart has been touched by the blessing from on high, but who is yet ashamed to declare it in everyone's hearing. The wretched victim, feeling 10,000 eyes directed upon him from the crowd, becomes confused, loses his head and, rising, begins slowly to move in the direction of the platform. Like a bird glamorized by the snake's gaze, the victim moves forward, and is being unconsciously pushed from three sides by an interested public. When at the steps of the stage, he is seized by dozens of the brave warriors' hands, and is placed in a semi-conscious state before the ramp. From that moment he becomes for the rest of the evening, if not for longer, the property of the "army," its new recruit.

The victim is forthwith asked publicly to confess his sins for the edification of the other sinners not yet converted. If the "new convert" should become obstinate, or actually not know what to declare publicly, then the members of the chorus throw themselves on their knees and begin to pray for the inveterate sinner (to the tune, let us say, of the appeal of Calhas to Jupiter in the "Beautiful Helen"), so as to touch his heart. . . . It is usually the brain, not the heart of the victim that is touched, and at once there is gathered an abundant harvest of cheques, sovereigns, and occasionally hundreds of pounds sterling.

In one evening last week several dozen proselytes were made, and the treasury received about 11,000 pounds, out of which 10,500 pounds were subscribed by a wealthy soap-maker.

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As already stated, the army, with very few exceptions, is made up of the dregs of Society; of repentant, and more often not so repentant, vagabonds, thieves and night-fairies from dark alleys. The General himself told a wealthy lady of my acquaintance, that he must, in order to keep the discipline and to have the army constantly in hand, keep it in a state of constant psycho-physiological intoxication! . . . .

For this reason, much is allowed to the army and much more yet is forgiven. That much is obvious, namely, that according to official statistics, wherever a part of the army may be settled, whatever town or community, the number of illegitimate births rises by some 35% in the first year. Such little peccadillos are playing into the hands of the General. They constantly give occasion for new “repentance,” and thus uphold in the warriors the religious flame, which otherwise would have gone out long ago. Abroad, and even in England itself, they believe naively that the Salvation Army is a religious brotherhood (!). Curious aberration! In the United Kingdom alone there are 450,000, and in London 280,000 people belonging to the Army. Not before the XIXth century has passed into eternity, will the Englishmen probably understand their mistake. . . . The Salvation Army is in reality a political society under the mask of religious striving. But this is known but to a few, those who hold the side-wires attached to the basic harness of Booth in their hands. The General holds the reins of the army, and the leaders of the “Sons of the Morning”—members of a society as yet little known—have fastened their invisible threads to his strong traces. So far both are rushing at full speed merely around the vicious circle of their own seemingly special arena, to the great edification of the fanatics. The time will come, when the agile tamer of two-legged animals, known under the comical title of “General,” will release his flock in the name of Christ, and will give it the freedom to subject to fire or sword this or another party. Anarchists and “sons of the morning” congratulate themselves secretly that the “General” is on their side. . . . Yes! No wonder that the New Dispensationists use nothing but Biblical expressions at public meetings, while laughing in the company of friends a. the Bible and its teachings, believing in them just about as much as does the Dalai-lama.

RADDA-BAI*

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* [All of H. P. Blavatsky’s contributions to Russian periodicals were signed in this manner. We leave it in its exact phonetic transliteration from the Russian. It is uncertain whether H.P.B. meant the first word to be Râdhâ, “prosperity,” or “success,” the name of a celebrated cowherdess or Gopî, beloved by Krishna, and a principal personage in the poem Gîta-govinda, who was later worshipped as a goddess and regarded as an Avatâra of Lakshmî, as Krishna was of Vishnu; or whether the Russian phonetic form was meant for râddha, which means “accomplished, prepared, ready,” and even “perfect in magical power” or “initiated.”—Compiler.]

“WHAT IS TRUTH?”

[Lucifer, Vol. I, No. 6, February, 1888, pp. 425-433]

“Truth is the Voice of Nature and of time—
Truth is the startling monitor within us—
Naught is without it, it comes from the stars,
The golden sun, and every breeze that blows. . .”
—WM. THOMPSON BACON. *

“. . . . . Fair Truth’s immortal sun
Is sometimes hid in clouds; not that her light
Is in itself defective, but obscured
By my weak prejudice, imperfect Faith
And all the thousand causes which obstruct
The growth of goodness.”
—HANNAH MORE.†

“What is Truth?” asked Pilate of one who, if the claims of the Christian Church are even approximately correct, must have known it. But He kept silent. And the truth which He did not divulge, remained unrevealed, for his later followers as much as for the Roman Governor. The silence of Jesus, however, on this and other occasions, does not prevent his present followers from acting as though they had received the ultimate and absolute Truth itself; and from ignoring the fact that only such Words of Wisdom had been given to them as contained a share of the truth, itself concealed in parables and dark, though beautiful, sayings.‡

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* [Thoughts in Solitude.]

† [Daniel: A Sacred Drama, Part II, 98-103.]

‡ Jesus says to the “Twelve”—“Unto you is given the mystery of the kingdom of God; but unto them that are without, all things are done in parables,” etc. (Mark, iv, II).

This policy led gradually to dogmatism and assertion. Dogmatism in churches, dogmatism in science, dogmatism everywhere. The possible truths, hazily perceived in the world of abstraction, like those inferred from observation and experiment in the world of matter, are forced upon the profane multitudes, too busy to think for themselves, under the form of Divine revelation and Scientific authority. But the same question stands open from the days of Socrates and Pilate down to our own age of wholesale negation: is there such a thing as absolute truth in the hands of any one party or man? Reason answers, “there cannot be.” There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them.

In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in our race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge in himself. As no two minds can be absolutely alike, each has to receive the supreme illumination through itself, according to its capacity, and from no human light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more. Tot homines, quot sententiae—is an immortal truism. The sun is one, but its beams are numberless; and the effects produced are beneficent or maleficent, according to the nature and constitution of the objects they shine upon. Polarity is universal, but the polariser lies in our own consciousness. In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. But man’s consciousness again, is only the sunflower of the earth. Longing for the warm ray, the plant can only turn to the sun, and move round and round in following the course of the unreachable luminary: its roots keep it fast to the soil, and half its life is passed in the shadow. . . .

Still each of us can relatively reach the Sun of Truth even on this earth, and assimilate its warmest and most direct rays, however differentiated they may become after their long journey through the physical particles in space To achieve this, there are two methods. On the physical plane we may use our mental polariscope; and, analyzing the properties of each ray, choose the purest. On the plane of` spirituality, to reach the Sun of Truth we must work in dead earnest for the development of our higher nature. We know that by paralyzing gradually within ourselves the appetites of the lower personality, and thereby deadening the voice of the purely physiological mind— that mind which depends upon, and is inseparable from, its medium or vehicle, the organic brain—the animal man in us may make room for the spiritual; and once aroused from its latent state, the highest spiritual senses and perceptions grow in us in proportion, and develop pari passu with the "divine man." This is what the great adepts, the Yogis in the East and the Mystics in the West, have always done and are still doing.

But we also know, that with a few exceptions, no man of the world, no materialist, will ever believe in the existence of such adepts, or even in the possibility of such a spiritual or psychic development. "The (ancient) fool hath said in his heart, There is no God"; the modern says, "There are no adepts on earth, they are figments of your diseased fancy." Knowing this we hasten to reassure our readers of the Thomas Didymus type. We beg them to turn in this magazine to reading more congenial to them; say to the miscellaneous papers on Hylo-Idealism, by various writers.*

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* E.g., to the little article "Autocentricism"—on the same "philosophy," or again, to the apex of the Hylo-Idealist pyramid in this Number. It is a letter of protest by the learned Founder of the School in question, against a mistake of ours. He complains of our "coupling" his name with those of Mr. Herbert Spencer, Darwin, Huxley, and others, on the question of atheism and materialism, as the said lights in the psychological and physical sciences are considered by Dr. Lewins too flickering, too "compromising" and weak, to deserve the honourable appellation of Atheists or even Agnostics. See "Correspondence" in Double Column, and the reply by "The Adversary."

For Lucifer tries to satisfy its readers of whatever “school of thought,” and shows itself equally impartial to Theist and Atheist, Mystic and Agnostic, Christian and Gentile. Such articles as our editorials, the Comments on Light on the Path, etc., etc. —are not intended for Materialists. They are addressed to Theosophists, or readers who know in their hearts that Masters of Wisdom do exist: and, though absolute truth is not on earth and has to be searched for in higher regions, that there still are, even on this silly, ever-whirling little globe of ours, some things that are not even dreamt of in Western philosophy.

To return to our subject. It thus follows that, though “general abstract truth is the most precious of all blessings” for many of us, as it was for Rousseau, we have, meanwhile, to be satisfied with relative truths. In sober fact, we are a poor set of mortals at best, ever in dread before the face of even a relative truth, lest it should devour ourselves and our petty little preconceptions along with us. As for an absolute truth, most of us are as incapable of seeing it as of reaching the moon on a bicycle. Firstly, because absolute truth is as immovable as the mountain of Mohammed, which refused to disturb itself for the prophet so that he had to go to it himself. And we have to follow his example if we would approach it even at a distance. Secondly, because the kingdom of absolute truth is not of this world, while we are too much of it. And thirdly, because notwithstanding that in the poet’s fancy man is

“. . . . . the abstract

Of all perfection, which the workmanship

Of heaven hath modelled. . . . . .”

in reality he is a sorry bundle of anomalies and paradoxes, an empty wind bag inflated with his own importance, with contradictory and easily influenced opinions. He is at once an arrogant and a weak creature, which, though in constant dread of some authority, terrestrial or celestial, will yet—

“. . . . . like an angry ape,

Play such fantastic tricks before high Heaven

As make the angels weep.” *

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* [Shakespeare, Measure for Measure, Act 2, scene 2.]

Now, since truth is a multifaced jewel, the facets of which it is impossible to perceive all at once; and since, again, no two men, however anxious to discern truth, can see even one of those facets alike, what can be done to help them to perceive it? As physical man, limited and trammelled from every side by illusions, cannot reach truth by the light of his terrestrial perceptions, we say—develop in you the inner knowledge. From the time when the Delphic oracle said to the enquirer "Man, know thyself," no greater or more important truth was ever taught. Without such perception, man will remain ever blind to even many a relative, let alone absolute, truth. Man has to know himself, i.e., acquire the inner perceptions which never deceive, before he can master any absolute truth. Absolute truth is the symbol of Eternity, and no finite mind can ever grasp the eternal, hence, no truth in its fulness can ever dawn upon it. To reach the state during which man sees and senses it, we have to paralyze the senses of the external man of clay. This is a difficult task, we may be told, and most people will, at this rate, prefer to remain satisfied with relative truths, no doubt. But to approach even terrestrial truths requires, first of all, love of truth for its own sake, for otherwise no recognition of it will follow. And who loves truth in this age for its own sake? How many of us are prepared to search for, accept, and carry it out, in the midst of a society in which anything that would achieve success has to be built on appearances, not on reality, on self-assertion, not on intrinsic value? We are fully aware of the difficulties in the way of receiving truth. The fair heavenly maiden descends only on a (to her) congenial soil—the soil of an impartial, unprejudiced mind, illuminated by pure Spiritual Consciousness; and both are truly rare dwellers in civilized lands. In our century of steam and electricity, when man lives at a maddening speed that leaves him barely time for reflection, he allows himself usually to be drifted down from cradle to grave, nailed to the Procrustean bed of custom and conventionality. Now conventionality—pure and simple—is a congenital LIE, as it is in every case a "simulation of feelings according to a received standard" (F. W. Robertson's definition); and where there is any simulation there cannot be any truth.

How profound the remark made by Byron, that “truth is a gem that is found at a great depth; whilst on the surface of this world all things are weighed by the false scales of custom,” is best known to those who are forced to live in the stifling atmosphere of such social conventionalism, and who, even when willing and anxious to learn, dare not accept the truths they long for, for fear of the ferocious Moloch called Society.

Look around you, reader; study the accounts given by world-known travellers, recall the joint observations of literary thinkers, the data of science and of statistics. Draw the picture of modern society, of modern politics, of modern religion and modern life in general before your mind’s eye. Remember the ways and customs of every cultured race and nation under the sun. Observe the doings and the moral attitude of people in the civilized centres of Europe, America, and even of the far East and the colonies, everywhere where the white man has carried the “benefits” of so-called civilization. And now, having passed in review all this, pause and reflect, and then name, if you can, that blessed Eldorado, that exceptional spot on the globe, where TRUTH is the honoured guest, and LIE and SHAM the ostracised outcasts? You CANNOT. Nor can any one else, unless he is prepared and determined to add his mite to the mass of falsehood that reigns supreme in every department of national and social life. “Truth!” cried Carlyle, “truth, though the heavens crush me for following her, no falsehood, though a whole celestial Lubberland were the prize of Apostasy.” Noble words, these. But how many think, and how many will dare to speak as Carlyle did, in our nineteenth century day? Does not the gigantic appalling majority prefer to a man the “paradise of do-nothings,” the pays de Cocagne of heartless selfishness? It is this majority that recoils terror-stricken before the most shadowy outline of every new and unpopular truth, out of mere cowardly fear, lest Mrs. Harris should denounce, and Mrs. Grundy condemn, its converts to the torture of being rent piecemeal by her murderous tongue.

SELFISHNESS, the first-born of Ignorance, and the fruit of the teaching which asserts that for every newly-born infant a new soul, separate and distinct from the Universal Soul, is “created”—this Selfishness is the impassable wall between the personal Self and Truth. It is the prolific mother of all human vices, Lie being born out of the necessity for dissembling, and Hypocrisy out of the desire to mask Lie. It is the fungus growing and strengthening with age in every human heart in which it has devoured all better feelings. Selfishness kills every noble impulse in our natures, and is the one deity, fearing no faithlessness or desertion from its votaries. Hence, we see it reign supreme in the world and in so-called fashionable society. As a result, we live, and move, and have our being in this god of darkness under his trinitarian aspect of Sham, Humbug, and Falsehood, called RESPECTABILITY.

Is this Truth and Fact, or is it slander? Turn whichever way you will, and you find, from the top of the social ladder to the bottom, deceit and hypocrisy at work for dear Self’s sake, in every nation as in every individual. But nations, by tacit agreement, have decided that selfish motives in politics shall be called “noble national aspiration, patriotism,” etc.; and the citizen views it in his family circle as “domestic virtue.” Nevertheless, Selfishness, whether it breeds desire for aggrandizement of territory, or competition in commerce at the expense of one’s neighbour, can never be regarded as a virtue. We see smooth-tongued DECEIT and BRUTE FORCE—the Jachin and Boaz of every International Temple of Solomon—called Diplomacy, and we call it by its right name. Because the diplomat bows low before these two pillars of national glory and politics, and puts their masonic symbolism “in [cunning] strength shall this my house be established” into daily practice; i.e., gets by deceit what he cannot obtain by force—shall we applaud him? A diplomat’s qualification—“dexterity or skill in securing advantages”—for one’s own country at the expense of other countries, can hardly be achieved by speaking truth, but verily by a wily and deceitful tongue; and, therefore, Lucifer calls such action—a living, and an evident LIE.

But it is not in politics alone that custom and selfishness have agreed to call deceit and lie virtue, and to reward him who lies best with public statues. Every class of Society lives on LIE, and would fall to pieces without it. Cultured, God-and-law-fearing aristocracy being as fond of the forbidden fruit as any plebeian, is forced to lie from morn to noon in order to cover what it is pleased to term its "little peccadillos," but which TRUTH regards as gross immorality. Society of the middle classes is honeycombed with false smiles, false talk, and mutual treachery. For the majority religion has become a thin tinsel veil thrown over the corpse of spiritual faith. The master goes to church to deceive his servants; the starving curate—preaching what he has ceased to believe in—hoodwinks his bishop; the bishop—his God. Dailies, political and social, might adopt with advantage for their motto Georges Dandin's * immortal query—"Lequel de nous deux trompe-t-on ici?"—Even Science, once the anchor of the salvation of Truth, has ceased to be the temple of naked Fact. Almost to a man the Scientists strive now only to force upon their colleagues and the public the acceptance of some personal hobby, of some new-fangled theory, which will shed lustre on their name and fame. A Scientist is as ready to suppress damaging evidence against a current scientific hypothesis in our times, as a missionary in heathen-land, or a preacher at home, to persuade his congregation that modern geology is a lie, and evolution but vanity and vexation of spirit.

Such is the actual state of` things in 1888 A.D., and yet we are taken to task by certain papers for seeing this year in more than gloomy colours!

Lie has spread to such extent—supported as it is by custom and conventionalities—that even chronology forces people to lie. The suffixes A.D. and B.C. used after the dates of the year by Jew and Heathen, in European and even Asiatic lands, by the Materialist and the Agnostic as much as by the Christian, at home, are—a lie used to sanction another LIE.

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* [Principal character in Molière's comedy by that name; it is in three acts, written in prose, and was first performed on the 19th of July, 1660.—Compiler.]

Where then is even relative truth to be found? If, so far back as the century of Democritus, she appeared to him under the form of a goddess lying at the very bottom of a well, so deep that it gave but little hope for her release; under the present circumstances we have a certain right to believe her hidden, at least, as far off as the ever invisible dark side of the moon. This is why, perhaps, all the votaries of hidden truths are forthwith set down as lunatics. However it may be, in no case and under no threat shall Lucifer be ever forced into pandering to any universally and tacitly recognised, and as universally practised lie, but will hold to fact, pure and simple, trying to proclaim truth whensoever found, and under no cowardly mask. Bigotry and intolerance may be regarded as orthodox and sound policy, and the encouraging of social prejudices and personal hobbies at the cost of truth, as a wise course to pursue in order to secure success for a publication. Let it be so. The Editors of Lucifer are Theosophists, and their motto is chosen: Vera pro gratiis.

They are quite aware that Lucifer’s libations and sacrifices to the goddess Truth do not send a sweet savoury smoke into the noses of the lords of the press, nor does the bright “Son of the Morning” smell sweet in their nostrils He is ignored when not abused as—veritas odium parit. Even his friends are beginning to find fault with him. They cannot see why it should not be a purely Theosophical magazine, in other words, why it refuses to be dogmatic and bigoted. Instead of devoting every inch of space to theosophical and occult teachings, it opens its pages “to the publication of the most grotesquely heterogeneous elements and conflicting doctrines.” This is the chief accusation, to which we answer—why not? Theosophy is divine knowledge, and knowledge is truth; every true fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract it from an erroneous as much as from a correct statement.

However small the particle of gold lost in a ton of rubbish, it is the noble metal still, and worthy of being dug out even at the price of some extra trouble. As has been said, it is often as useful to know what a thing is not, as to learn what it is. The average reader can hardly hope to find any fact in a sectarian publication under all its aspects, pro and con, for either one way or the other its presentation is sure to be biassed, and the scales helped to incline to that side to which its editor's special policy is directed. A Theosophical magazine is thus, perhaps, the only publication where one may hope to find, at any rate, the unbiassed, if still only approximate truth and fact. Naked truth is reflected in Lucifer under its many aspects, for no philosophical or religious views are excluded from its pages. And, as every philosophy and religion, however incomplete, unsatisfactory, and even foolish some may be occasionally, must be based on a truth and fact of some kind the reader has thus the opportunity of comparing, analyzing, and choosing from the several philosophies discussed therein. Lucifer offers as many facets of the One universal jewel as its limited space will permit, and says to its readers: "Choose you this day whom ye will serve: whether the gods that were on the other side of the flood which submerged man's reasoning powers and divine knowledge, or the gods of the Amorites of custom and social falsehood, or again, the Lord of (the highest) Self—the bright destroyer of the dark power of illusion?" Surely it is that philosophy that tends to diminish, instead of adding to, the sum of human misery, which is the best.

At all events, the choice is there, and for this purpose only have we opened our pages to every kind of contributor. Therefore do you find in them the views of a Christian clergyman who believes in his God and Christ, but rejects the wicked interpretations and the enforced dogmas of his ambitious proud Church, along with the doctrines of the Hylo-Idealist, who denies God, soul, and immortality, and believes in nought save himself. The rankest Materialists will find hospitality in our journal; aye, even those who have not scrupled to fill pages of it with sneers and personal remarks upon ourselves, and abuse of the doctrines of Theosophy, so dear to us.

When a journal of free thought, conducted by an Atheist, inserts an article by a Mystic or Theosophist in praise of his occult views and the mystery of Parabrahman, and passes on it only a few casual remarks, then shall we say Lucifer has found a rival. When a Christian periodical or missionary organ accepts an article from the pen of a freethinker deriding belief in Adam and his rib, and passes criticism on Christianity—its editor's faith—in meek silence, then it will have become worthy of Lucifer, and may be said truly to have reached that degree of tolerance when it may be placed on a level with any Theosophical publication.

But so long as none of these organs does something of the kind, they are all sectarian, bigoted, intolerant, and can never have an idea of truth and justice. They may throw innuendoes against Lucifer and its editors, they cannot affect either. In fact, the editors of that magazine feel proud of such criticism and accusations, as they are witnesses to the absolute absence of bigotry, or arrogance of any kind in theosophy, the result of the divine beauty of the doctrines it preaches. For, as said, Theosophy allows a hearing and a fair chance to all. It deems no views—if sincere—entirely destitute of truth. It respects thinking men, to whatever class of thought they may belong. Ever ready to oppose ideas and views which can only create confusion without benefiting philosophy, it leaves their expounders personally to believe in whatever they please, and does justice to their ideas when they are good. Indeed, the conclusions or deductions of a philosophic writer may be entirely opposed to our views and the teachings we expound; yet, his premises and statements of facts may be quite correct, and other people may profit by the adverse philosophy, even if we ourselves reject it, believing we have something higher and still nearer to the truth. In any case, our profession of faith is now made plain, and all that is said in the foregoing pages both justifies and explains our editorial policy.
To sum up the idea, with regard to absolute and relative truth, we can only repeat what we said before.

Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND—he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion. Were even the goddess who dwells at the bottom of the well to issue from her place of confinement, she could give man no more than he can assimilate. Meanwhile, every one can sit near that well—the name of which is KNOWLEDGE—and gaze into its depths in the hope of seeing Truth's fair image reflected, at least, on the dark waters. This, however, as remarked by Richter, presents a certain danger. Some truth, to be sure, may be occasionally reflected as in a mirror on the spot we gaze upon, and thus reward the patient student. But, adds the German thinker, "I have heard that some philosophers in seeking for Truth, to pay homage to her, have seen their own image in the water and adored it instead."

It is to avoid such a calamity—one that has befallen every founder of a religious or philosophical school—that the editors are studiously careful not to offer the reader only those truths which they find reflected in their own personal brains. They offer the public a wide choice, and refuse to show bigotry and intolerance, which are the chief landmarks on the path of Sectarianism. But, while leaving the widest margin possible for comparison, our opponents cannot hope to find their faces reflected on the clear waters of our Lucifer, without remarks or just criticism upon the most prominent features thereof, if in contrast with theosophical views.

This, however, only within the cover of the public magazine, and so far as regards the merely intellectual aspect of philosophical truths. Concerning the deeper spiritual, and one may almost say religious, beliefs, no true Theosophist ought to degrade these by subjecting them to public discussion, but ought rather to treasure and hide them deep within the sanctuary of his innermost soul. Such beliefs and doctrines should never be rashly given out, as they risk unavoidable profanation by the rough handling of the indifferent and the critical. Nor ought they to be embodied in any publication except as hypotheses offered to the consideration of the thinking portion of the public.

Theosophical truths, when they transcend a certain limit of speculation, had better remain concealed from public view, for the “evidence of things not seen” is no evidence save to him who sees, hears, and senses it. It is not to be dragged outside the “Holy of Holies,” the temple of the impersonal divine Ego, or the indwelling SELF. For, while every fact outside its perception can, as we have shown, be, at best, only a relative truth, a ray from the absolute truth can reflect itself only in the pure mirror of its own flame—our highest SPIRITUAL CONSCIOUSNESS. And how can the darkness (of illusion) comprehend the LIGHT that shineth in it?

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FOOTNOTES TO “THE SOLDIER’S DAUGHTER”

[Lucifer, Vol. I, No. 6, February, 1888, pp. 434-439]

[Rev. T. G. Headley writes an article in which he takes exception to various instances of the spilling of blood as related in the Old Testament, such as the assassination of Jephthah’s daughter, in Judges, xi; he strongly feels that the whole subject of Atonement should be reconsidered. H.P.B. appends a number of footnotes to various expressions of the writer].

[Jephthah is mockingly told that he is the fiend who must sacrifice his child . . . . that he has no one to blame but himself, for having made the vow. . . . . Who could he, or they be, who would require the fulfilling of it?] Jehovah, of course, in his own national character of Baal, Moloch, Typhon, etc. The final and conclusive identification of the “Lord God” of Israel with Moloch, we find in the last chapter of Leviticus, concerning things devoted not to be redeemed . . . . . “a man shall devote unto the Lord of all that he hath, both of man and beast. . . . . None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death . . . . . it is holy unto the Lord.” (See Leviticus, xxvii, 28-30.)

“Notwithstanding the numerous proofs that the Israelites worshipped a variety of gods, and even offered human sacrifices until a far later period than their Pagan neighbors, they have contrived to blind posterity in regard to truth. They sacrificed human life as late as 169 B.C.,* and the Bible contains a number of such records. At a time when the Pagans had long abandoned the abominable practice, and had replaced the sacrificial man by the animal, † Jephthah is represented sacrificing his own daughter to the “Lord” for a burnt-offering.” Isis Unveiled, Vol. II, p. 524.

[. . . as we read in the Book of Judges that “Judah could not drive out the inhabitants of the valley, because they had chariots of iron.” (Judges, i, 19)] It is said in the “Holy Book,” that it was “the Lord [who] was with Judah,” who “could not drive out the inhabitants of the valley, because they had chariots of iron” (Judges, i, 19), and not “Judah” at all. This is but natural, according to popular belief and superstition that “ the Devil is afraid of iron.” The strong connection and even identity between Jehovah and the Devil is ably insisted upon by the Rev. Haweis. See his Key (p. 22).

[But the more heroic and divine these persons were, the more demoniacal and diabolic must be the religion of those persons who required them thus to suffer] And yet it is this “demoniacal and diabolical religion” that passed part and parcel into Protestantism.

[. . . the priests and rulers of the church taught such a cruel religion] So “the people and priests” do now. And as the late Rev. Henry Ward Beecher once said in a sermon, “could Jesus come back and behave in the streets of Christian cities as he did in those of Jerusalem, he would be declared an impostor and then confined in prison.”

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* Antiochus Epiphanes found in 169 B.C. in the Jewish temple, a man kept there to be sacrificed. Vide Josephus, Contra Apionem, Book II, viii, 90-96.

† The ox of Dionysus was sacrificed at the Bacchic Mysteries. See Charles Anthon, A Classical Dictionary, 1848, p. 1304.

[. . . when the Church is willing to allow . . . . liberty in the pulpit for explaining the mystery and translating the truth of a “Crucified Christ,” then it will be seen that the truth . . . . shall make us free.]

Only, as such truth and freedom amounts to the Church committing suicide and burying herself with her own hands, she will never allow such a thing. She will die her natural death the day when there will not exist a man, woman or child to believe any longer in her dogmas. And this beneficent result might be achieved within her own hierarchy, were there many such sincere, brave and honest clergymen who, like the writer of this article, fear not to speak the truth—whatever may come.

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TRAITÉ ÉLÉMENTAIRE DE SCIENCE OCCULTE

[REVIEW]

[Lucifer, Vol. I, No. 6, February, 1888, pp. 499-500]

[This is a review-article of a work by Papus (Gérard Analect V. Encausse), Paris, Georges Carré, 1888. While the authorship of this review is not absolutely certain, the authoritative manner in which it is written and the nature of the subject strongly suggest that it is from H.P.B.’s pen.]

This, the latest of the admirable publications now being issued by Monsieur Georges Carré, under the auspices of “L’Isis,” the French branch of the Theosophical Society, deserves a hearty welcome at the hands of all students of Occultism, as it fulfils the promise of its title, which is high praise indeed.

The book is written and constructed on correct Occult principles; it contains seven chapters, three devoted to theory and four to the application and practical illustration of that theory.

After an eloquent introductory chapter, Monsieur Papus proceeds to lead his readers by easy transitions into the mysterious science of numbers.

This—the first key to practical Occultism—is at once the simplest and the most subtle of sciences. Hitherto there has existed no really elementary exposition of its primary, fundamental principles. And, as this science of numbers lies at the base of every one of those applications of occult science which are still to any extent studied, a knowledge of it is almost indispensable.

Astrology, Chiromancy, Cartomancy, in short, all the arts of divination, rest ultimately on numbers and their occult powers, as a foundation.

And yet, though the students of each of these several arts must, perforce, acquire a certain knowledge of numerical science, yet very few of them possess that knowledge in a systematic and co-ordinated form.

Of course Monsieur Papus does not, and cannot, give anything like a complete textbook on the subject, but he does give, in clear language, the fundamental guiding principles of this science. Moreover, he illustrates the methods of numerical working, by numerous and well-chosen examples—an aid which is simply invaluable to the student who is making his first entrance into this field of study. In the third chapter these abstract formulae are given as they relate to man, as an individual, and as a member of that larger whole, called humanity. This completes the purely theoretical portion of the book, and in the fourth chapter we are shown how these general principles work in their application.

Signs and symbols are proved to be the natural expressions of ideas in accordance with fixed laws, and the method is applied by way of illustration to the interpretation of the Emerald Tablet of Hermes Trismegistus. The relation between number and form is shown as exhibited in geometrical figures, and Monsieur Papus gives a clue to a subject which has puzzled many—the actual influence in life of names. This chapter is most enthralling, but lack of space forbids any detailed comments, for so much would have to be said.

Chapters five and six are almost equally interesting; full of lucid illustration and valuable hints to the practical student, they form almost a manual in themselves.

But on one point Monsieur Papus is certainly in error, though, since it is on a matter of history, its importance is relatively small. He attaches far too much weight to the Jews and to their national system of occultism—the Kabbala. True, that system is the most familiar in Europe; but it has been so much overlaid by a semi-esoteric veil, and additions and interpolations by Christian Occultists, that its inner grossness is lost sight of; so that students are apt to be led away from the truth, and to form erroneous conceptions as to the value and meaning of many symbols, the importance of which in practical work is very great. What esoteric knowledge the Jews possessed, they derived either from the Egyptians or the Babylonians during the captivity. Hence Monsieur Saint-Ives d'Alveydre, his gigantic erudition notwithstanding, is altogether mistaken in the stress he lays on their knowledge, their place in history and their mission as a nation. This, however, is but a matter of small moment in a book, the practical value of which it would be difficult to over-estimate.

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WHAT OF PHENOMENA?

[Lucifer, Vol. I, No. 6, February, 1888, pp. 504-506]

To the Editor of Lucifer.

I avail myself of your invitation to correspondents, in order to ask a question.

How is it that we hear nothing now of the signs and wonders with which Neo-theosophy was ushered in? Is the "age of miracles" past in the Society?

Yours respectfully,

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"Occult phenomena," is what our correspondent apparently refers to. They failed to produce the desired effect, but they were, in no sense of the word, "miracles." It was supposed that intelligent people, especially men of science, would, at least, have recognized the existence of a new and deeply interesting field of enquiry and research when they witnessed physical effects produced at will, for which they were not able to account.

It was supposed that theologians would have welcomed the proof of which they stand so sadly in need in these agnostic days, that the soul and the spirit are not mere creations of their fancy, due to ignorance of the physical constitution of man, but entities quite as real as the body, and much more important. These expectations were not realized. The phenomena were misunderstood and misrepresented, both as regards their nature and their purpose.

In the light which experience has now thrown upon the matter, the explanation of this unfortunate circumstance is not far to seek. Neither science nor religion acknowledges the existence of the Occult, as the term is understood and employed in theosophy; in the sense, that is to say, of a super-material, but not super-natural, region, governed by law; nor do they recognize the existence of latent powers and possibilities in man. Any interference with the everyday routine of the material world is attributed, by religion, to the arbitrary will of a good or an evil autocrat inhabiting a supernatural region inaccessible to man and subject to no law, either in his actions or constitution, and for a knowledge of whose ideas and wishes mortals are entirely dependent upon inspired communications delivered through an accredited messenger. The power of working so-called miracles has always been deemed the proper and sufficient credentials of a messenger from heaven, and the mental habit of regarding any occult power in that light is still so strong that any exercise of that power is supposed to be “miraculous,” or to claim to be so. It is needless to say that this way of regarding extraordinary occurrences is in direct opposition to the scientific spirit of the age, nor is it the position practically occupied by the more intelligent portion of mankind at present. When people see wonders, nowadays, the sentiment excited in their minds is no longer veneration and awe, but curiosity.

It was in the hope of arousing and utilizing this spirit of curiosity that occult phenomena were shown.

It was believed that this manipulation of forces of nature which lie below the surface —that surface of things which modern science scratches and pecks at so industriously and so proudly—would have led to enquiry into the nature and the laws of those forces, unknown to science, but perfectly known to occultism. That the phenomena did excite curiosity in the minds of those who witnessed them, is certainly true, but it was, unfortunately, for the most part, of an idle kind. The greater number of the witnesses developed an insatiable appetite for phenomena for their own sake, without any thought of studying the philosophy or the science of whose truth and power the phenomena were merely trivial and, so to say, accidental illustrations. In but a few cases the curiosity which was awakened gave birth to the serious desire to study the philosophy and the science themselves and for their own sake.

Experience has taught the leaders of the movement that the vast majority of professing Christians are absolutely precluded by their mental condition and attitude —the result of centuries of superstitious teaching—from calmly examining the phenomena in their aspect of natural occurrences governed by law. The Roman Catholic Church, true to its traditions, excuses itself from the examination of any occult phenomena on the plea that they are necessarily the work of the Devil, whenever they occur outside of its own pale, since it has a lawful monopoly of the legitimate miracle business. The Protestant Church denies the personal intervention of the Evil One on the material plane; but, never having gone into the miracle business itself, it is apparently a little doubtful whether it would know a bona-fide miracle if it saw one, but, being just as unable as its elder sister to conceive the extension of the reign of law beyond the limits of matter and force as known to us in our present state of consciousness, it excuses itself from the study of occult phenomena on the plea that they lie within the province of science rather than of religion.

Now science has its miracles as well as the Church of Rome.

But, as it is altogether dependent upon its instrument-maker for the production of these miracles, and, as it claims to be in possession of the last known word in regard to the laws of nature, it was hardly to be expected that it would take very kindly to “miracles,” in whose production apparatus has no part and which claim to be instances of the operation of forces and laws of which it has no knowledge. Modern science, moreover, labours under disabilities with respect to the investigation of the Occult quite as embarrassing as those of Religion; for, while Religion cannot grasp the idea of natural law as applied to the supersensuous Universe, Science does not allow the existence of any supersensuous universe at all to which the reign of law could be extended; nor can it conceive the possibility of any other state of consciousness than our present terrestrial one. It was, therefore, hardly to be expected that science would undertake the task it was called upon to perform with much earnestness and enthusiasm; and, indeed, it seems to have felt that it was not expected to treat the phenomena of occultism less cavalierly than it had treated divine miracles. So it calmly proceeded at once to pooh-pooh the phenomena; and when obliged to express some kind of opinion, it did not hesitate, without examination, and on hearsay reports, to attribute them to fraudulent contrivances—wires, trap-doors, and so forth.

It was bad enough for the leaders of the movement when they endeavoured to call the attention of the world to the great and unknown field for scientific and religious enquiry which lies on the borderland between matter and spirit, to find themselves set down as agents of his Satanic Majesty, or as superior adepts in the charlatan line; but the unkindest cut of all, perhaps, came from a class of people whose own experiences, rightly understood, ought certainly to have taught them better: the occult phenomena were claimed by the Spiritualists as the work of their dear departed ones, but the leaders in Theosophy were declared to be somewhat less even than mediums in disguise.

Never were the phenomena presented in any other character than that of instances of a power over perfectly natural though unrecognized forces, and incidentally over matter, possessed by certain individuals who have attained to a larger and higher knowledge of the Universe than has been reached by scientists and theologians, or can ever be reached by them, by the roads they are now respectively pursuing. Yet this power is latent in all men, and could, in time, be wielded by anyone who would cultivate the knowledge and conform to the conditions necessary for its development. Nevertheless, except in a few isolated and honourable instances, never was it received in any other character than as would-be miracles, or as works of the Devil, or as vulgar tricks, or as amusing gape-seed, or as the performances of those dangerous “spooks” that masquerade in séance rooms, and feed on the vital energies of mediums and sitters. And, from all sides, theosophy and theosophists were attacked with a rancour and bitterness, with an absolute disregard alike of fact and logic, and with malice, hatred and uncharitableness that would be utterly inconceivable, did not religious history teach us what mean and unreasoning animals ignorant men become when their cherished prejudices are touched; and did not the history of scientific research teach us, in its turn, how very like an ignorant man a learned man can behave when the truth of his theories is called in question.

An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that word came to abandon phenomena and let the ideas of Theosophy stand on their own intrinsic merits.

CORRESPONDENCE

[Lucifer, Vol. I, No. 6, February, 1888, pp. 507-512]

The editors have received the two following letters—one from the learned Founder of Hylo-Idealism, the other from a gentleman, a casual correspondent, of whom they know absolutely nothing except his most extraordinary way of expressing his thoughts in words and terms hitherto unheard by ordinary mortals. Both take the editors to task for using their undeniable right of criticism and editorial judgment. As Lucifer, however, is a magazine sui generis, and as its policy is the greatest possible tolerance and fairness to all parties concerned, it will abstain from its legal prerogative of leaving the letters without reply or notice. Lucifer hands them over, therefore, to the "ADVERSARY," to be dealt with according to their respective merits. The editors have never pretended to an "understanding of Hylo-Idealism" nor do they entertain any such rash hope for the future. They belong to that humble class of mortals who labour to their dying day under the belief that 2 x 2 = 4, and can by no means, even hylo-idealistic, make 5. "C. N." 's letter placed-the new "philosophy" in an entirely different light; firstly, because it is written in good English, and because the style of the writer is extremely attractive; and secondly, because at least one point has now been made clear to the editors: "Hylo-Idealism" is, like modern spiritualism, the essence of transcendental materialism. If in Mr. Huxley's opinion Comte's Positivism is, in practice, "Catholicism minus Christianity," in the views of the editors of Lucifer Hylo-Idealism is "Metaphysics minus psychology and—physics." Let its apostles explain away its flagrant contradictions, and then Lucifer will be the first to render justice to it as a philosophy. Meanwhile, it can only acknowledge a number of remarkably profound thoughts that are to be found scattered in independent solitude throughout the letters of Dr. Lewins (Humanism versus Theism) and others, and—no more.

RE HYLO-IDEALISM

To the Editors of Lucifer.

Perhaps space may be found in the February or other early issue of your interesting and suggestive serial for the present curt communication. In a footnote of your January number I am coupled with Mr. H. Spencer as being more Atheist than Moleschott and Büchner—to say nothing of such compromising and irresolute scientists as Darwin, Huxley, and Co. Now, that atheistic or non-animist standpoint is the pivot on which my whole synthesis revolves; and is, I contend, the burning problem at this epoch—ethical and intellectual—of the human mind—thoroughly to establish on certain concrete, rational and scientific data, that is to say—not on the Utopias of Speculation and Metaphysics. My principle is exactly that of Kant (inter alia) when he formulates the "Thing in Itself." But we have only to study the short and handy A Critique of Kant, referred to in your columns—by Kuno Fischer, translated by Dr. Hough, to see how fast and loose that "all-shattering" metaphysician played with his all-destructive theme. Not only does he entirely reverse it and its corollaries in his critique of the "Practical Reason," and of "Judgment," but also in the second edition of the Critique of Pure Reason itself, in which originally, as its corollary, or rather concomitant, he, like myself, only on less sure premises, disposes of God, the Soul (Anima or Vital Principle), and Immortality—that is of another "personal" life after death. I hold with Lucretius, Epicurus, and others in ancient and modern times, of whom Shelley is a typical case, that no greater benefit can be bestowed on humanity than the elimination from sane thought of this ghastly and maddening Triune Spectre. God alone is quite "l'infâme" Voltaire dubs the Catholic Church. Looking through Nature " red in tooth and claws " to its pseudo-Author, we must expect to find a Pandemon. For any omnipotent Being who, unconditioned and unfettered in all respects, "willed" such a world of pain and anguish for sentient creatures, must be a Demon worse than mythology has fabled of Satan, Moloch, Mammon, or other fiends. It must be noted that in the classic Pantheon, the Fates, or Fatal Sisters, are "above" all the Immortals of Olympus, including Jove himself—a saving provision quite inadmissible in modern Monotheism, which endows its Divinity * with absolute omnipotence and fore-knowledge.

ROBERT LEWINS, M.D.

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* Deuce, i.e., Devil, is the synonym of Deus.

HYLO-IDEALISM

To the Editors of Lucifer.

I have to thank you for your kind insertion of my note on above in January issue of the Magazine.

I have not the slightest desire to quarrel with your prefaced comments on my style of writing. It seems to you to be “turgid,” and you take advantage of some unkind epithets lately dealt out to Theosophy in the Secular Review to return the compliment to me with interest added. Be it so. It would seem but fair to, let me say, compliment those, and those only, who have directly complimented you; but I have no wish, as I have just said, to find fault with any comment on Hylo-Idealism or on the methods of its advocacy. All criticism is, I know, received by the excogitator of the system with thanks, and, save that both he and I think your note re “Theobroma” not a little at fault (for explanation I refer you to the well-known Messrs. Epps), I can say the same for myself.

I can see, however, in spite of the raillery with which you honour us, that a right understanding of Hylo-Idealism—I beg pardon, High-Low Idealism—is still very far from being yours. Why, in a recent issue of Lucifer, the old difficulty of, as I call it, the “Coincident assumption of Materiality” is started as if it had never before been thought of. It is, in point of fact, fully dealt with in my “Appendix” to the Auto-Centricism pamphlet, which has already passed under your review! It is not worth while to enter once more upon this point; suffice it then to say, in addition, that I explained it also, at full length, to a Theosophical writer—Mr. E. D. Fawcett *—in the Secular Review, some months ago. He had started the same venerable objection, but after my reply, he so far honoured me as not to return to the charge. Let him do so now, and then a Theosophical attack and a Hylo-Ideal defence will be before you. But, really, it is no argument against my position to extract some half-dozen lines of my writing from a contemporary and to follow this soupçon with three printer’s “shrieks.”

I shall wait with interest the promised letter from “C. N.,” placing Hylo-Idealism in a “new and very different light,” as you say. This is something quite new. Dr. Lewins, C. N., and I have, none of us, been able, hitherto, to find any material difference between our several presentations of the system.

I have the honour to be, Mesdames,

Your most obedient servant,

G. M. McC.

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* [Vide the Bio-Bibliographical Index for information regarding him.—Compiler.]

TO DR. LEWINS, AND THE HYLO-IDEALISTS AT LARGE

The several learned gentlemen of the above persuasion, who have honoured Lucifer with their letters and articles, will please to accept the present as a collective Reply. Life is too short to indulge very often in such lengthy explanations. But “une fois n’est pas coutume.”

In “coupling” Dr. Lewins’ name with those he mentions—especially with Mr. Herbert Spencer’s—the Editors had assuredly no intention of saying anything derogatory to the dignity of the founder of Hylo-Idealism. They have called the latter system—its qualification of Idealistic notwithstanding—“atheistical,” and to this Dr. Lewins himself does not demur. Quite the contrary. If his protest (against a casual remark made in a footnote of two lines!) means anything at all, it means that he feels hurt to find his name associated with the names of such “compromising and [in atheism] irresolute scientists as Darwin, Huxley, and Co.” What is it that our erudite correspondent demurs to, then? Just that, and nothing more. His prefixed adjectives refer to the half-heartedness of these gentlemen in the matter of atheism and materialism, not surely, to their scientific achievements Indeed, these illustrious naturalists are timid enough to leave half-opened doors in their speculations for something to enter in which is not quite matter, and yet what it is they do not, or do not wish to know.

Indeed, they derive man, his origin and consciousness, only from the lower forms of animal creation and the brutes, instead of attributing life, mind and intellect —as the followers of the new System do—simply to the pranks played by Prakriti (the great Ignorance and Illusion) on our “diseased nervous centres”—abstract thought being synonymous with Neuropathy in the teachings of the Hylo-Idealists (see Auto-Centricism, p. 40). But all this has been already said and better said by Kapila, in his Sankhya, and is very old philosophy indeed; so that Messrs. Darwin and Co. have been, perhaps, wise in their generation to adopt another theory.

Our great Darwinists are practical men, and avoid running after the hare and the eagle at the same time, as the hare in such case would be sure to run away, and the eagle to be lost in the clouds. They prefer to ignore the ideas and conceptions of the Universe, as held by such “loose,” and—as philosophically expressed by our uncompromising opponent—”all-shattering metaphysicians” as Kant was. Therefore letting all such “metaphysical crack-brained theories” severely alone, they made man and his thinking Ego the lineal descendant of the revered ancestor of the now tailless baboon, our beloved and esteemed first cousin. This is only logical from the Darwinian standpoint. What is, then, Dr. Lewins’ quarrel with these great men, or with us? They have their theory, the inventor of Hylo-Idealism has his theory, we, Metaphysicians, have our ideas and theories; and, the Moon shining with impartial and equal light on the respective occiputs of Hylo-Idealists, Animalists, and Metaphysicians, she pours material enough for every one concerned to allow each of them to “live and let live.” No man can be at once a Materialist and an Idealist, and remain consistent. Eastern philosophy and occultism are based on the absolute unity of the Root Substance, and they recognise only one infinite and universal CAUSE. The Occultists are UNITARIANS par excellence. But there is such a thing as conventional, time-honoured terms with one and the same meaning attached to them all—at any rate on this plane of illusion. And if we want to understand each other, we are forced to use such terms in their generally-accepted sense, and avoid calling mind matter, and vice versa. The definition of a materialised “Spirit” as frozen whiskey is in its place in a humouristic pun: it becomes an absurdity in philosophy. It is Dr. Lewins’ argument that “the very first principle of logic is, that two ‘causes’ are not to be thought of when one is sufficient”; and though the first and the ultimate, the Alpha and the Omega in the existence of the Universe, is one absolute cause, yet, on the plane of manifestations and differentiations, matter, as phenomenon, and Spirit as noumenon, cannot be so loosely confused as to merge the latter into the former, under the pretext that one self-evident natural cause

(however secondary in the sight of logic and reason) is “sufficient for our purpose,” and we need not “transcend the proper conditions of thought” and fall back upon the lower level of “lawless and uncertain fancy”—i.e., metaphysics. (Vide Humanism versus Theism, pp. 14-15.)

We have nothing whatever, I say it again, against “Hylo-Idealism” with the exception of its compound and self-contradictory name. Nor do we oppose Dr. Lewins’ earlier thoughts, as embodied in “C. N.’s” Humanism versus Theism. That which we permit ourselves to object to and oppose is the later system grown into a Bifrontian, Janus-like monster, a hybrid duality notwithstanding its forced mask of Unity. Surely it is not because Dr. Lewins calls “Spirit—a fiction,” and attributes Mind, Thought, Genius, Intellect, and all the highest attributes of thinking man to simple effects or functions of Hylo-zoism, that the greatest problem of psychology, the relation of mind to matter, is solved? No one can accuse “The Adversary” of too much tenderness or even regard for the conclusions of such rank materialists as the Darwinians generally are. But surely no impartial man would attribute their constant failure to explain the relations of mind to matter, and the confessions of their ignorance of the ultimate constitution of that matter itself, to timidity and irresoluteness, but rather to the right cause: i.e., the absolute impossibility of explaining spiritual effects by physical causes, in the first case; and the presence of that in matter which baffles and mocks the efforts of the physical senses to perceive or feel, and therefore to explain it, in the second case. It is not, evidently, a desire to compromise that forced Mr. Huxley to confess that “in strictness we [the Scientists] know nothing about the composition of matter,” but the honesty of a man of science in not speculating upon what he did not believe in, and knew nothing about. Does J. Le Conte insult the majesty of physical science by declaring that the creation or destruction, increase or diminution of matter, “lies beyond the domain of science?” *

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* Correlation of Vital with Chemical and Physical Forces. Appendix.

And to whose prejudices does Mr. Tyndall pander, he, who once upon a time shocked the whole world of believers in spiritual existence, by declaring in his Belfast address that in matter alone was “the promise and potency of every form and quality of life” (just what Dr. Lewins does) * when he maintains that “the passage from the physics of the brain to the corresponding facts of CONSCIOUSNESS is unthinkable,” and adds:

Granted that a definite thought and a molecular action in the brain occur simultaneously; we do not possess the intellectual organ nor apparently any rudiments of the organ, which would enable us to pass by a process of reasoning from one to the other. They appear together, but we do not know why. Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of` following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problems. “How are these physical processes connected with the facts of consciousness?” The chasm between the two classes of phenomena would still remain intellectually impassable.†

To our surprise, however, we find that our learned correspondent—Tyndall, Huxley & Co., notwithstanding—has passed the intellectually impassable chasm by modes of perception, “anti-intellectual,” so to speak.

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* [To alter Tyndall’s words, as quoted by H. P. B., would only confuse the sentence and obscure the argument. So we have left them unaltered. However, the actual words of Tyndall in his “Belfast Address” delivered in 1874 (Vide his Fragments of Science, 5th ed., New York, D. Appleton, 1884, p. 524) are somewhat different, and run as follows:

“. . . . Believing as I do, in the continuity of nature, I cannot stop abruptly where our microscopes cease to be of use. Here the vision of the mind authoritatively supplements the vision of the eye. By an intellectual necessity I cross the boundary of the experimental evidence, and discern in that Matter which we, in our ignorance of its latent powers, and notwithstanding our professed reverence of its Creator, have hitherto covered with opprobrium, the promise and potency of all terrestrial life.”
—Compiler.]

† John Tyndall, Scientific Addresses, New Haven, Conn., 1871: “On the Methods and Tendencies of Physical Investigation,” pp. 16-17.

I say this in no impertinent mood; but merely following Dr. Lewins on his own lines of thought. As his expressions seem absolutely antiphrastic in meaning to those generally accepted by the common herd, “anti-intellectual” would mean with the Hylo-Idealists “anti-spiritual” (spirit being a fiction with them). Thus their Founder must have crossed the impassable chasm—say, by a hylo-zoistic process of perception, “starting from the region of rational cogitation” and not from “that lower level of lawless and uncertain fancy,” as Theosophists, Mystics, and other hoi polloi of thought, do. He has done it to his own “mental satisfaction,” and this is all a Hylo-Idealist will ever aspire to, as Dr. Lewins himself tells us. He “cannot deny that there may be behind [?] nature a ‘cause of causes,’ * but if so, it is a god who hides himself, or itself, from mortal thought. Nature is at all events vice-regent plenipotentiary, and with her thought has alone to deal.” Just so, and we say it too, for reasons given in the footnote. “There is a natural solution for everything,” he adds “Of course, if there be no ‘cause,’ this solution is the arrangement and co-ordination of invariable sequences in our own minds rather than an ‘explanation’ or ‘accounting for’ phenomena. Properly speaking we can ‘account for’ nothing. Mental satisfaction —unity between microcosm and macrocosm, not the search after ‘First Causes’. . . . is the true chief end of man.” (Humanism versus Theism, p. 15.)

This seems the backbone of Hylo-Idealistic philosophy, which thus appears as a cross breed between Epicurianism and the “Illusionism” of the Buddhist Yogachâryas. This stands proven by the contradictions of his system. Dr. Lewins seems to have achieved that to do which every mortal scientist has hitherto failed firstly, by declaring

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* We Theosophists, who do not limit nature, do not see the “cause of causes” or the unknowable deity behind that which is limitless, but identify that abstract Nature with the deity itself, and explain its visible laws as secondary effects on the plane of Universal Illusion.

(in Human. vs. Theism, p. 17) the whole objective world—"phenomenal or ideal," * and "everything in it spectral" (Auto-Centricism, p. 9), and yet admitting the reality of matter. More than this. In the teeth of all the scientific luminaries, from Faraday to Huxley, who all confess to knowing NOTHING of matter, he declares that ———"Matter, organic or inorganic . . . is now fully known" (Auto-Centricism, p. 40)!!

I humbly beg Dr. Lewins' pardon for the rude question; but does he really mean to say what he does say? Does he want his readers to believe that up to his appearance in this world of matter, thinking men did not know what they were talking about, and that among all the "Ego Brains" of this globe his brain is the one omniscient reality, while all others arc empty phantasms, or spectral balloons? Besides which, matter cannot surely be real and unreal at the same time. If unreal—and he maintains it—then all Science can know about it is that it knows nothing, and this is precisely what Science confesses. And if real—and Dr. Lewins, as shown, declares it likewise—then his Idealism goes upside down, and Hylo alone remains to mock him and his philosophy. These may be trifling considerations in the consciousness of an Ego of Dr. Lewins' power, but they are very serious contradictions, and also impediments in the way of such humble thinkers as Vedantins, Logicians, and Theosophists, toward recognising, let alone appreciating, "Hylo-Idealism." Our learned correspondent pooh-poohs Metaphysics, and at the same time not only travels on purely metaphysical grounds, but adopts and sets forth the most metaphysical tenets, the very gist of the PARA-metaphysical Vedanta philosophy, tenets held also by the Buddhist "Illusionists" —the Yogachâryas and Madhyamikas. Both schools maintain that all is void (sarva śûnya), or that which Dr. Lewins calls spectral and phantasmal. Except internal sensation or intelligence (vijñâna) the Yogachâryas regard everything else as illusion. Nothing that is material can have any but a spectral existence with them. So far, our "Bauddhas" are at one with the Hylo-Idealists, but they part at the crucial moment.

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* We call the noumenal—the "ideal."

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The New School teaches that the Brain (the originator of consciousness) is the only factor and Creator of the visible Universe; that in it alone all our ideas of external things are born, and that, apart from it, nothing has real existence, everything being illusion. Now what has that Brain, or rather the material its particles and cells are composed of, distinct in it from other matter that it should be rendered such honours? Physically, it differs very little indeed from the brain stuff and cranium of any anthropoid ape. Unless we divorce consciousness, or the EGO, from matter, one materialistic philosophy is as good as the other, and none is worth living for. What his Brain-Ego is, Dr. Lewins does not show anywhere. He urges that his "atheistic or non-animist (soulless) standpoint is the pivot" on which his "whole synthesis revolves." But as that "pivot" is no higher than the physical brain with its hallucinations, then it must be a broken reed indeed. A philosophy that goes no further than superficial Agnosticism, and says that "what Tennyson says of Deity may be true, but it is not in the region of natural cogitation; for it transcends the logical Encheiresis naturae" (Human. vs. Theism)—is no philosophy, but simply unqualified negation. And one who teaches that "savants, or specialists, are the last to reach the summa scientiae, for the constant search after knowledge must ever prevent its fruition" (ibid.), cuts the ground himself under his feet, and thus loses the right. not only to be considered a man of science, but likewise his claim to the title of philosopher, for he rejects all knowledge. Dr. Lewins, quoting Schiller, to the effect that truth can never be reached while the mind is in its analytic throes, shows the poet-philosopher saying that:—"To capture the fleeting phantom he (the analyst) must fetter it by rules, must anatomatise its fair body into concepts, and imprison its living spirit into a bare skeleton of words"—and thus brings this as a prop and proof of his own arguments that we need not trouble ourselves with the "cause of causes." But Schiller believed in spirit and immortality, while the Hylo-Idealists deny them in toto.

What he says above is accepted by every Occultist and Theosophist, simply because he refers to the purely intellectual (not Spiritual) analysis on the physical plane, and according to the present scientific methods. Such analysis, of course, will never help man to reach the real inner soul-knowledge, but must ever leave him stranded in the bogs of fruitless speculation.

The truth is, that Hylo-Idealism is at best QUIETISM— only on the purely material plane. “Let us eat and drink, for tomorrow we die,” seems its motto. Dr. Lewins tells us that he holds his views with Epicurus. I beg leave to contradict again. Epicurus insisted upon the necessity of making away with an unphilosophical, anthropomorphic deity—a bundle of` contradictions—and so do we, the Theosophists. But Epicurus believed in gods, finite and conditioned in space and time, still divine when compared to objective ephemeral man: again, just as we, Theosophists, believe in them.

We feel sorry to have to say unpleasant truths. The Founder of Hylo-Idealism is evidently a marvellously well-read man, his learning is great and undeniable; and, we have always had an instinctive respect for, and sympathy with, thinkers of his calibre. But, we have been sent pamphlets and books on Hylo-Idealism for review, and one would be truant to his duty to conceal one’s honest and sincere views on anything. Therefore, we say that, contradictions and inconsistencies in the Hylo-Idealistic system apart, we find in it a mass of ideas and arguments which come forcibly home to us, because they are part and parcel of the Eastern Idealism. Our premises and propositions seem to be almost identical in some respects, but the conclusions we come to disagree in every point, the most important of which is the true nature of matter. This, which “has been fabled as ‘Spirit,’ ” writes Dr. Lewins in 1878, “is really merely the ‘vis insita’ of matter or ‘nature’—the latter a misnomer if creation or birth is a delusion, as it must be on the hypothesis of the eternity of matter.”

Here the Doctor speaks evidently of “Spirit” from the Christian stand-point, and criticises it from this aspect. And from this stand-point and aspect he is perfectly right; but as wrong from those of Eastern philosophy.

Did he but view Spirit, as one with eternal matter, which, though eternal in esse is but finite and conditioned during its periodical manifestations, he would not so materialise its vis insita—which is vis vitae but when applied to individual manifestations, the living subjects of illusion, or animated bodies. But this would lead us too far, and we must close the subject with one more protest. There is a casual remark in Humanism versus Theism to the effect (on the authority of Ueberweg) that "the early Greek thinkers and Sages were Hylo-Zoists." Aye, learned Doctor; but the early Greek thinkers understood Hylo-Zoism (from "Hyle" primordial matter, or what the greatest chemist in England, Mr. Crookes, has called "protyle," undifferentiated matter, and "Zoe," life) in a way very different from yours. So are we, Theosophists and Eastern Occultists, "Hylo-Zoists"; but it is because with us "life" is the synonym both of Spirit and Matter, or the ONE eternal and infinite LIFE whether manifested or otherwise. That LIFE is both the eternal IDEA and its periodical LOGOS. He who has grasped and mastered this doctrine completely has thereby solved the mystery of BEING.

"THE ADVERSARY".

P.S.—We have in type a very excellent article by Mr. L. Courtney, which could not find room in this present number, but will appear in March. In it, the writer says all that he can possibly say in favour of Hylo-Idealism, and that is all one can do. Thus, Lucifer will give one fair chance more to the new System; after which it will have gained a certain right to neither answer at such length, nor accept any article on Hylo-Idealism that will go beyond a page or so.—"A."

MISCELLANEOUS NOTES

[Lucifer, Vol. I, No. 6, February, l 888, pp. 472, 482-83]

Aanru is the celestial field where the defunct's soul received wheat and corn, growing therein seven cubits high (See Book of the Dead, 124 et seq.) *

Amrita (immortal) applied to the Soma juice, and called the "Water of Life."

["Though . . . . the sun-souls attract the earth-souls, the lost ones, for a while, to bring them up to themselves by the path that leads to Nirvana. . ."] This is a doctrine of the Visishtadwaita sect of the Vedantins. The Jiva (spiritual life principle, the living Monad) of one who attained Moksha or Nirvana, "breaks through the Brahmarandhra and goes to Suryamandala (the region of the sun) through the Solar rays. Then it goes, through a dark spot in the Sun, to Paramapada" to which it is directed by the Supreme Wisdom acquired by Yoga, and helped thereinto by the Devas (gods) called Archis, the "Flames," or Fiery Angels, answering to the Christian archangels.†

[We have now discovered a triangular key—light, music, form—which will disclose to us the exact relations which colour sustains to the interlaced triangles, the six-rayed star, universal symbol of creative force acting upon matter] Hence in Kabalistic symbolism the pentacle, or the six-pointed star, is the sign of the manifested "Logos," or the "Heavenly man," the Tetragrammaton.

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* [Chap. CIX, 7-8, and Chap. CXLIX, text of second Vignette in E.A.W. Budge's translation of the Theban Recension.—Compiler.]

† [In The Secret Doctrine, Vol. I, p. 132, H. P. B. quotes at greater length from the Viśishtâdwaita Catechism of Pandit N. Bhâshyâchârya, F.T.S. It is apparently a more complete text of the quotation as given in the above editorial comment, and runs thus:

"The Jiva (Soul) goes with Sukshma Sarira from the heart of the body, to the Brahmarandhra in the crown of the head, traversing Sushumna, a nerve connecting the heart with the Brahmarandhra. The Jiva breaks through the Brahmarandhra and goes to the region of the Sun (Suryamandala) through the solar Rays. Then it goes, through a dark spot in the Sun, to Paramapada. The Jiva is directed on its way by the Supreme Wisdom acquired by Yoga. The Jiva thus proceeds to Paramapada by the aid of Athivahikas (bearers in transit), known by the names of Archi-Ahas . . . . Adityas, Prajapati, etc. The Archis here mentioned are certain pure Souls, etc., etc."

H. P. B. defines in a footnote the Sukshma-śarîra as being the " 'dream-like' illusive body, with which are clothed the inferior Dhyanis of the celestial Hierarchy."—Compiler.]

"The four-lettered Adni (Adonai, 'the Lord'), is the Eheieh (the symbol of life or existence), is the Lord of the six limbs (6 Sephiroth) and his Bride (Malkuth, or physical nature, also Earth) is his seventh limb." (Chaldean Book of Numbers, viii, 3-4.)

[The culmination of light resides in the yellow ray, and hence to that colour is given the East point in our symbolised centre of radiation] It is the secret of the great reverence shown in the East for this colour. It is the colour of the Yogi dress in India, and of the Gelugpa sect ("Yellow caps") in Thibet. It symbolizes pure blood and sunlight, and is called "the stream of` life." Red, as its opposite, is the colour of the Dugpas, and black magicians.

"TWILIGHT VISIONS"

[Lucifer, Vol. I, No. 6, February, 1888, pp. 463-65]

[The following footnote and closing Editorial Note are appended by H. P. B. to the second instalment of a mystical poem by Wm. C. Eldon Serjeant, entitled "Twilight Visions." The writer's verse: "O, woman, clothed with the Bridegroom's Power" elicited the following comment from H. P. B.:]

In the Kabala, the Bride of the "Heavenly Man," Tetragrammaton, is Malkuth—the foundation or kingdom. It is our earth, which, when regenerated and purified (as matter), will be united to her bridegroom (Spirit).

WILLIAM QUAN JUDGE
April 13, 1851¯March 21, 1896
Photograph originally published in The Word, New York,
Vol. XV, April, 1912.

But in Esotericism there are two aspects of the LOGOS, or the “Father-Son,” which latter becomes his own father; one is the UNMANIFESTED Eternal, the other the manifested and periodical LOGOS. The “Bride” of the former is the universe as nature in the abstract. She is also his “MOTHER”; who, “clothed with the bridegroom’s power,” gives birth to the manifested universe (the second logos) through her own inherent, mystic power, and is, therefore, the Immaculate Mother; “the woman clothed with the sun, and travailing” in child birth, in Revelation, ch. xii.

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This second part of the three which form the bulk of the poem called “Twilight Visions” by their author—from a purely Kabalistic standpoint of universal symbolical Esotericism, is most suggestive. Its literary value is apparent. But literary form in occultism counts for nothing in such mystic writing if its spirit is sectarian—if the symbolism fails in universal application or lacks correctness. In this, Part II, however (of the third to come we can yet say nothing), the Christian-Judaean names may be altered and replaced by their Sanskrit or Egyptian equivalents, and the ideas will remain the same. It seems written in the universal “mystery-language,” and may be readily understood by an occultist, of whatever school or nationality. Nor will any true mystic, versed in that international tongue, whose origin is lost in the dark night of prehistoric ages, fail to recognise a true Brother, who has adopted the phraseology of the Initiates of the ancient Judaean Tannaim—Daniel and St. John of the Apocalypse—and partially that of the Christian Gnostics, only to be the more readily understood by the profane of Christian lands. Yet the author means precisely the same thing that would be in the mind of any Brahminical or Buddhist Initiate who, while deploring the present degenerated state of things, would place all his hope in the transient character of even the Kali Yuga, and trust in the speedy coming of the Kalki Avatar. We say again, the divine Science and Wisdom—Theosophia—is universal and common property, and the same under every sky. It is the physical type and the outward appearance in the dress, that make of one individual a Chinaman and of another a European, and of a third a red-skinned American. The inner man is one and all are “Sons of God” by birth-right.

March, 1888

SUNDAY DEVOTION TO PLEASURE

[Lucifer, Vol. II, No. 7, March, 1888, pp. 1-5]

The following is an extract from the Daily Telegraph of March 1st, and may speak for itself:—

At yesterday's sitting of the Upper House of the Convocation of Canterbury, the Archbishop presiding, the Bishop of Exeter laid on the table a petition which sets forth:—"That there has been of late a very marked increase in the employment of the afternoon and evening of the Lord's Day in amusements of various kinds by the upper and fashionable classes of Society. That the Society papers (so-called) in particular, and occasionally the daily papers on Monday, give more or less full accounts of entertainments which have taken place. Those of recent date include formal dinner-parties, smoking concerts, theatrical and semi-theatrical performances, comic recitations, and amusing programmes of fun and frolic, exhibitions of jugglery, Sunday parade in Hyde Park, coach drives of clubs, the drags assembling at Hampton Court, Richmond, and other places of resort, the 'Sunday up the river,' boxing at the Pelican Club, lawn tennis, dances at clubs and private houses, exhibitions (once at least) of the Wild West Show, and Show Sunday in the studios of artists. Some of these are novelties in the way of Lord's Day profanation. That the long lists of those present at these Sunday amusements, which are given in the Society papers, embrace men of eminence in art, science, politics and commerce, as well as mere dilettanti, and of men and women whose prominence is only that of devotion to pleasure. That many of these amusements are public, that their prevalence testifies to very loose Sunday habits on the part of the rich, and great, and noble of the land. Such abuses of the Lord's Day evidence an insatiable desire for distraction and dissipation, a very low regard for the claims of the Word of God, and the determination to put away the restraints of religion." The petitioners, who numbered 104, asked counsel on the subject, and suggested a protest against Sunday excursion trains, and a remonstrance against Sunday amusements and entertainments. The signatories included members of both Houses of Parliament, clergymen, and others. A discussion which arose on the question was adjourned till to-morrow, it being considered that the Bishop of London, who was absent yesterday, should be present, since it was in his diocese that the alleged Sunday desecration had been committed.

The debate was resumed on the following Friday, when the Bishop of London was present. His Lordship at once addressed the House, and declared his conviction that the state of affairs was not very much exaggerated. But as regards the especial prevalence in his diocese of this “desecration,” he was of opinion that it was a consequence of the gathering together in London, during “the Season,” of people who carried similar practices into effect while in the country, and that greater attention was attracted to them by “the so-called Society papers.” His Lordship regarded the “pursuit of pleasure” on Sunday as much less excusable in the upper classes than in the lower, “where there is unremitting toil through the week, and where the other aspect of Sunday—namely, that it is a day of rest from toil—must necessarily take up a very much larger space in their thoughts than the character of it as a day of worship.” His Lordship was rather doubtful as to the efficacy of the protest, wisely considering that “protests of this kind, if they are allowed to be issued and fall flat, are likely to do rather more harm than good.”

The Bishop of Exeter—the spokesman of the petitioners —followed with a long extract from the pages of The Bat, a paper which, by the way, is now defunct. He considered that a simple statement that the Upper House had had its attention called to the state of affairs, and that it was of opinion that it “was derogatory to the spiritual and moral health of all ranks of the people of this country,” would “satisfy those who are anxious for the maintenance of the Lord’s Day.”

The Bishop of Winchester made remarks on the difference between the Sabbaths of the Jews and Christians and agreed with the dictum that the Sabbath was made for man, and not man for the Sabbath. Further, he said that the relaxation of the strict Sabbath rule was, to some extent, justified by the New Testament. He also asserted that “the only form of civil government ever distinctly ordained by God was the government of the Jewish people, and that in this He ordained that the labours of the year should not be continuous, but that there should be one day’s rest in seven for every man.” The Bishop said that the memorial referred almost entirely to the Upper Classes, but that his experience in South London had shown him that a great amount of the neglect was originally caused by colonies of foreigners, and especially Germans, who had gathered in that part of London.

Therefore, he thought that the neglect had penetrated every class of Society; and he agreed with his right reverend brother of London in thinking that the day of rest was necessary to the working man, but did not see what other time he had for observances of a religious nature. While he thought that over-strictness in Sabbatarianism had an injurious effect, as in Scotland, he was convinced that any further relaxation in this country would be still more injurious.

The House was in committee on the subject for an hour, at which the reporters were not present. Finally, the following resolution was moved, and agreed to unanimously:

That the attention of the Upper House of Convocation having been attracted to the relaxation of Sunday observance, which appears to have increased of late years, even among those who have the fullest leisure on other days, and to the great increase of Sunday labour, the House deems it to be its duty to appeal to the clergy, to all instructors of the young, and to all who exercise influence over their fellow-men, not to suffer this Church and country to lose the priceless benefit of the rest and sanctity of the Lord's Day.* Its reasonable and religious observance is for the physical, moral, and spiritual health of all ranks of the population, and to it our national well-being has been largely due.

The foregoing is an abstract of the report in the Daily Telegraph of the debate in the Upper House of the Convocation of Canterbury. One cannot help regretting that we do not have laid before us the various motives expressed in the hour of committee. Still, enough remains in the public speeches of their lordships to serve our purpose. We do not propose to criticise, for we wholly agree that the pursuit of pleasure at all times and seasons, and regardless of others, is no good thing, but a selfish one.

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* We would refer the reader to The Land of Cant, by Sidney Whitman, for a review of the results produced in England by the strict observance of the Lord's Day—in the letter, and not in the spirit.

[The title of this work may be wrong. The only title somewhat resembling it is Conventional Cant, its Results and Remedy, by Sidney Whitman. London: K. Paul, Trench & Co., 1887. xix, 235 pp.—Compiler.]

But we do traverse one thing: the Sabbath was indeed ordained for man, but nothing was said, even in those statutes so especially “ordained by God for the Jews,” as to the religious observances on that especial day. It was essentially a day of REST, ordained for man, as it was ordained that the land should lie fallow; that is to say, that there shall be no compulsory work for man, whether religious or secular. But granting that it is essentially a Day of Rest for overworked man, he is yet told by those who teach him religion that, instead of complete relaxation, he must follow “a religious observance.”

We would ask whether this “religious observance” is to be a farce or a reality? If a reality, it is a labour more fatiguing than any ordinary work; for it is an unaccustomed toil, and one which all except the very pious willingly eschew. Clergymen, whose business in life it is to lead the services, and who should, therefore, get accustomed to the labour, are exhausted by the work they have to do on Sundays, and to “feel Mondayish,” has become a recognised expression. As for children, who are taken to church regardless of their age and nature, many of them positively hate “church-going,” and so learn a horror of religion itself. Thus there is a forced “education,” in religion, instead of religion being the natural growth of the noblest part of the human heart. We thus offer to God not the things which are His, but “the things which are Caesar’s”—the lip-service of humanity.

The whole Sunday-question resolves itself into the demand to know whether it is in any degree right, or in accordance with divine law, that man should be so devoted to selfish toil, during the week, as to have virtually no time or strength left for prayer (i.e., meditation) during the six days, and whether, therefore, it is right that the seventh day or Sunday should be set apart for it. All depends upon whether doing one’s duty in the state of life to which one is called, is “doing,” or not doing, “all to the glory of God.” We think that work is prayer; and if so, the devotion of Sunday to innocent pleasure is really making it a day of rest.

Why should England set forth its observance of Sunday as the only one sanctioned by God? The present observance of Sunday in England is founded on the practices of the later and degenerate Jews, who were not upheld by Jesus in their observances. Even the prophets (vide Nehemiah, viii, 9-12) plainly show that the earlier usage was one of a day of rest, and that the idea of innocent pleasure, which is now represented as rather gross and sensual, was not then a forbidden thing. Reference to statistics in matters of drunkenness and crime does not show that England is, indeed, in possession of priceless benefits owing to the observance of` Sunday, in which other nations, who do not share that observance, do not partake. Indeed it is by no means certain that in all those countries where there is indulgence in the class of pleasures so energetically condemned in the petition, there is not less crime and drunkenness than exists in England; and this, too, not merely during the week, but especially on the Sundays.

Without speaking of Catholic France, Spain, Italy, etc., etc., Greek orthodox Russia and all the Slavonian lands, take for example Protestant Germany, where all places of amusement are, if anything, more freely open than on other days, and Sunday is considered the best day for theatres, balls, and popular festivities. Surely the other nations, especially the Germans, are not less religious than in England.

To many who are cooped up during the week, a day in the country is an education which brings them nearer to God than all the services they could attend in a church. Of course, we may be met with a reference to the “two or three gathered together,” but surely if God is omnipresent, He is with those who are truly grateful for the beauties of Nature.

No, my Lords, your protest may not fall flat, but it does not strike at the root of the evil:—the fact that you are unable to cope with the increasingly material conditions of life during the present age. The people are no longer ignorant, you have to meet men as clever as yourselves among those who pursue their pleasure in the way against which you protest.

You will not get anyone to follow your religious observances among those who have broken free from them, unless you can convince them that you are right, and that religion must be made the vital factor in their lives. Many of them recognise no "hereafter," and gaily follow the motto:—"Let us eat and drink, for tomorrow we die." They recognise no god save their own pleasure; and we are both agreed that they are endeavouring to execute a "valse à deux temps" to the tune of the "danse macabre." Among the ranks of your church are many self-sacrificing men, who, from various motives, are endeavouring to help those of the working classes whose lives are lost in toil. Ask of them their opinion as to the "Lord's Day Observance" of religious duties. They have to deal with the practical difficulties of the situation. You, in your Convocation, are protesting against an evil of which you are conscious, but against which you are powerless to act. Why? Because the form of religion you rely on has lost its hold upon the hearts of the people, and the "Service of Man," according to the late Mr. James A. Cotter Morison, has replaced the "Service of God."

The reason of this is not very far to seek. The Church has lost the key to Wisdom and Truth, and has endeavoured to bolster itself upon authority. The people have educated themselves to ask "Why?" And they will have an answer, or they will reject the Church and its teachings, for they will not accept authority. Religion and its principles must be demonstrated as mathematically as a problem of Euclid. But are you able to do so? Are any of the Church's dogmas worth any of the tenets of Christ's Sermon on the Mount, or the similar utterances to be found in all religions? Do you carry them out in their entirety in your lives, as the Episcopi of the Church? Do you, as such, take care that all your clergy do so? You may reply with a counter-question:—"Do you, our critics, do so and set us an example?" Our answer is, that we do not claim to be the "elect" or the "anointed of the Lord." We are unpretending men and women, endeavouring to carry out the Golden Rule, apart from the ordinances of any form of worship. But you—you occupy a position which makes you an example to all men, and in which you have taken a large responsibility.

You stand before the world as exemplifying the effect of the dogmas of the Church you lead. That Church had and has its work to do, but that it has lost its power is plain, in that you are only able to protest, and that doubtfully, against an evil which you feel yourselves unable to check. In the language of your Scripture, how would it be if, as regards your trust, this night an account should be required of you?

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THE LIFE PRINCIPLE

[Lucifer, Vol. II, No. 7, March, 1888, pp. 37-42]

A few years back a very interesting controversy raged between several scientists of reputation. Some of these held that spontaneous generation was a fact in nature, whilst others proved the contrary; to the effect that, as far as experiments went, there was found to be biogenesis, or generation of life from previously existing life, and never the production of any form of life from non-living matter.

An erroneous assumption was made in the first instance that heat, equal to the boiling point of water, destroyed all life organisms; but by taking hermetically sealed vessels containing infusions, and subjecting them to such or a greater degree of heat, it was shown that living organisms did appear even after the application of so much heat. By more careful experiments, the following fact was brought to light, that spores of Bacteria, and other animalculae, which generally float in the air, can, when dry, withstand a greater degree of heat, and that when the experiments are made in optically pure air, no life ever appears, and the infusions never putrefy.

Along with the fact of biogenesis, we must note, however, Mr. Huxley's caution, when he says, "that with organic chemistry, molecular physics, and physiology yet in their infancy, and every day making prodigious strides, it would be the height of presumption for any man to say that the conditions under which matter assumes the qualities called vital, may not some day be artificially brought together"; and, again,

“that as a matter not of proof, but of probability, if it were given me to look beyond the abyss of geologically recorded time, to the still more remote period, when the earth was passing through chemical and physical conditions which it can never see again, I should expect to be a witness of the evolution of living protoplasms from non-living matter.”

Tracing inorganic matter upwards to the form which approaches most nearly to vital organisms, we come to those complex substances called “colloids,” which are something like the white of an egg, and form the last stage of the ascending line from inorganic matter to organic life.

Tracing life downwards we ultimately reach “protoplasm,” called by Huxley “the physical basis of life,” a colourless, jelly-like substance, absolutely homogeneous without parts or structure. Protoplasm is evidently the nearest approach of life to matter; and if life ever originated from atomic and molecular combinations, it was in this form.

Protoplasm in its substance is a nitrogenous carbon compound, differing only from other similar compounds of the albuminous family of colloid by the extremely complex composition of` its atoms. Its peculiar qualities, including life, are not the result of any new and peculiar atom added to the known chemical compounds of` the same family, but of the manner of grouping and motions of these elements. * Life in its essence is manifested by the faculties of nutrition, sensation, movement, and reproduction, and every speck of protoplasm develops organisms which possess these faculties. The question has been asked whether this primitive speck of protoplasm can be artificially manufactured by chemical processes. Science has answered in the negative, as it knows as yet of no process by which any combination of inorganic matter could be vivified.

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* Vide Mr. Samuel Laing’s new hook, A Modern Zoroastrian. The whole of the work is well worth study, as it is as interesting as it is scientific. Several quotations have been made in this article from that excellent volume.—N. D. K.

Notwithstanding its excellency, it is a very materialistic work.—H. P. B.

The law of evolution has now been satisfactorily proved to pervade the whole of the Universe, but there are several missing links, and, doubtless, the discoveries of modern science will in course of time bring many new facts to light on these obscure points which at present defy all search. Far more important than the question of the origin of species is the great problem of the development of life from what is looked upon as the inanimate mineral kingdom.

Every discovery of science, however limited it may be, affords food for thought, and enables us to understand how far we are to believe on the ground of observation and experiment, and how far we theorize in the right direction.

Science has not been able to prove the fact of "spontaneous generation" by experiment, but the best of scientists think it safe to believe that there must have been spontaneous generation * at one time. Thus far, scientific thought is in accord with esoteric teachings.

Occult philosophy has it, that motion, cosmic matter, duration, space, are everywhere. Motion is the imperishable life, and is conscious or unconscious, as the case may be. It exists as much during the active period of the Universe, as during Pralaya, or dissolution, when the unconscious life still maintains the matter † it animates in sleepless and unceasing motion.

. . . . Life is ever present in the atom or matter, whether organic or lnorganic conditioned or unconditioned—a difference that the occultists do not accept .... when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic....

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* Esoteric Science, holding that nothing in nature is inorganic, but that every atom is a "life," does not agree with "Modern Science" as to the meaning attached to "Spontaneous Generation." We may deal with this later.—H. P. B.

† Esoteric Science does not admit of the "existence" of "matter," as such, in Pralaya. In its noumenal state, dissolved in the "Great Breath," or its "laya" condition, it can exist only potentially. Occult philosophy, on the contrary, teaches that, during Pralaya, "Naught is. All is ceaseless eternal Breath."—H. P. B.

The “Jiva,” or life-principle, which animates man, beast, plant or even a mineral, certainly is “a form of force indestructible,” since this force is the one life, or anima mundi, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, etc., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly—though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence which states that, when this indestructible force is “disconnected with one set of atoms, it becomes attracted immediately by others” does not imply that it abandons entirely the first set, but only that it transfers its vis viva or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.*

More than any other, the life principle in man is one with which we are most familiar, and yet are so hopelessly ignorant as to its nature. Matter and force are ever found allied. Matter without force, and force without matter, are inconceivable. In the mineral kingdom the universal life energy is one and unindividualized; it begins imperceptibly to differentiate in the vegetable kingdom, and from the lower animals to the higher animals, and man, the differentiation increases at every step in complex progression.

When once the life-principle has commenced to differentiate, and has become sufficiently individualized, does it keep to organisms of the same kind, or does it after the death of one organism go and vivify an organism of another kind?

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* Five Years of Theosophy, orig. ed., pp. 534-35.

[This long passage is from H. P. B.’s explanation entitled “Transmigration of the Life-Atoms,” in reply to a letter from N. D. K., which was originally published in The Theosophist, Vol. IV, August, 1883, pp. 286-88. The complete text will be found in Volume V (1883) of the present Series. Quoted sentences within this excerpt are from the 1st instalment of “Fragments of Occult Truth,” published in The Theosophist, Vol. III, October, 1881, pp. 17-22.—Compiler.]

For instance, after the death of a man, does the Kinetic energy which kept him alive up to a certain time go after death and attach itself to a protoplasmic speck of the human kind, or does it go and vivify some animal or vegetable germ?*

After the death of a man, the energy of motion which vitalized his frame is said to be partly left in the particles of the dead body in a dormant state, while the main energy goes and unites itself with another set of atoms. Here a distinction is drawn between the dormant life left in the particles of the dead body and the remaining Kinetic energy, which passes off elsewhere to vivify another set of atoms.

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* As far as the writer knows, Occultism does not teach that the LIFE-PRINCIPLE—which is per se immutable, eternal, and as indestructible as the one causeless cause, for it is THAT in one of its aspects—can ever differentiate individually. The expression in Five Years of Theosophy must be misleading, if it led to such an inference. It is only each body—whether man, beast, plant, insect, bird, or mineral—which, in assimilating more or less the life principle, differentiates it in its own special atoms, and adapts it to this or another combination of particles, which combination determines the differentiation. The monad partaking in its universal aspect of the Parabrahmic nature, unites with its monas on the plane of differentiation to constitute an individual. This individual, being in its essence inseparable from Parabrahm, also partakes of the Life-Principle in its Parabrahmic or Universal Aspect. Therefore, at the death of a man or an animal, the manifestation of life or the evidences of Kinetic energy are only withdrawn to one of those subjective planes of existence which are not ordinarily objective to us. The amount of Kinetic energy to be expended during life by one particular set of physiological cells is allotted by Karma—another aspect of the Universal Principle—consequently when this is expended the conscious activity of man or animal is no longer manifested on the plane of those cells, and the chemical forces which they represent are disengaged and left free to act in the physical plane of their manifestation. Jiva—in its universal aspect—has, like Prakriti, its seven forms, or what we have agreed to call “principles.” Its action begins on the plane of the Universal Mind (Mahat) and ends in the grossest of the Tanmatric five planes—the last one, which is ours. Thus though we may, repeating after Sankhya philosophy, speak of the seven prakritis (or “productive productions”) or after the phraseology of the Occultists of the seven jivas—yet, both Prakriti and Jiva are indivisible abstractions, to be divided only out of condescension for the weakness of our human intellect. Therefore, also, whether we divide it into four, five or seven principles matters in reality very little. —H. P. B.

Is not the energy that becomes dormant * life in the particles of the dead body a lower form of energy than the Kinetic energy, which passes off elsewhere; and although during the life of a man they appear mixed up together, are they not two distinct forms of` energy, united only for the time being?

A student of occultism writes as follows:

. . . . . Jivatma . . . . . is subtle supersensuous matter, permeating the entire physical structure of the living being, and when it is separated from such structure life is said to become extinct.... A particular set of conditions is necessary for its connection with an animal structure, and when those conditions are disturbed, it is attracted by other bodies, presenting suitable conditions.†

Every atom has contained within it its own life, or force, and the various atoms which make up the physical frame always carry with them their own life wherever they travel. The human or animal life-principle, however, which vitalizes the whole being, appears to be a progressed, differentiated, and individualized energy of motion, which seems to travel from organism to organism at each successive death. Is it really, as quoted above, “subtle supersensuous matter,” which is something distinct from the atoms that form the physical body? (1)

If so, it becomes a sort of a monad, and would be something akin to the higher human soul which transmigrates from body to body.

Another and more important question is:—Is the life-principle, or Jiva, something different from the higher or spiritual soul?

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* A dormant energy is no energy.

† Five Years of Theosophy, orig. ed., p. 512.

[This excerpt is from an article by Dharanidar Kauthumi, entitled “ ‘Odorigen’ and Jivatma,” which was originally published in The Theosophist, Vol. IV, July, 1883, p. 251. H. P. B. appended a brief footnote to this original article, stating that Jivatma applies in this case to the 2nd principle of man, and not the 7th principle of the Vedânta School, and ought to be properly called Jîva or prâna.—Compiler.]

Some Hindoo Philosophers hold that these two principles are not distinct, but one and the same. (2)

To make the question plainer, it may be enquired whether occultism knows of cases in which human beings have been known to live quite separated from their spiritual soul? (3)

A correct comprehension of the nature, qualities, and mode of action of the principle, called “Jiva,” is very essential for a proper understanding of the very first principles of Esoteric Science, and it is with a view to elicit further information from those who have kindly promised to give help to the Editors of Lucifer on deep questions of the science, that this feeble attempt has been made to formulate a few questions which have been puzzling almost every student of Theosophy.

Ahmedabad. N.D.K.*

EDITOR’S NOTE

(1) Modern Science, tracing all vital phenomena to the molecular forces of the ordinal protoplasm, disbelieves in a Vital Principle, and in its materialistic negation laughs, of course, at the idea. Ancient Science, or Occultism, disregarding the laugh of ignorance, asserts it as a fact. THE ONE LIFE—is deity itself, immutable, omnipresent, eternal. It is “subtle supersensuous matter” on this lower plane of ours, whether we call it one thing or the other; whether we trace it to the “Sun-force”—a theory by B.W. Richardson, F.R.S.—or call it this, that, or the other. The learned Dr. Richardson—an eminent authority—goes further than words, for he speaks of the life-principle as of “a form of MATTER”(!!). Says the great man of science:

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* [These initials stand for Navroji Dorabji Khandâlawala, who was a highly respected Judge and staunch friend of the Founders. He was initiated into the Theosophical Society on March 9, 1880, and later became President of the Poona Branch of the T.S.—Compiler.]

“I speak only of a veritable material agent, refined, it may be, to the world at large, but actual and substantial: an agent having quality of weight and of volume; an agent susceptible of chemical combination, and thereby of change of physical state and condition; an agent passive in its action, moved always, that is to say, by influences apart from itself, obeying other influences; an agent possessing no initiative power, no vis, or energia naturae, but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the energia upon visible matter” * As one sees, the Doctor plays at blind man’s buff with occultism, and describes admirably the passive “life-elementals” used, say, by great sorcerers to animate their homunculi. Still the F.R.S. describes one of the countless aspects of our “subtle supersensous-matter-life-principle.”

(2) And the Hindu philosophers are right. It is here that we have real need of the divisions of everything—Prakriti, Jiva, etc.—into principles to enable us to explain the action of Jiva on our low planes without degrading it. Thence, while the Vedantin philosopher may be content with four principles in his universal Kosmogony, we occultists need at least seven to enable ourselves to understand the difference of the Protean nature of the life-principle once it acts on the five lower spheres or planes.

Our readers, enamoured with Modern Science, at the same time as with the occult doctrines—have to choose between the two views of the nature of the Life-Principle, which are the most accepted now, and—the third view—that of the occult doctrines. The three may be described as follows:

I. That of the scientific “molecularists” who assert that life is the resultant of the interplay of ordinary molecular forces.

II. That which regards “living organisms” as animated by an independent “vital principle,” and declares “inorganic” matter to be lacking this.

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* [Theory of a Nervous Ether, p. 363.]

III. The Occultist or Esoteric standpoint, which looks upon the distinction between organic and inorganic matter as fallacious and non-existent in nature. For it says that matter in all its phases being merely a vehicle for the manifestation through it of LIFE—the Parabrahmic Breath—in its physically pantheistic aspect (as Dr. Richardson would say, we suppose) it is a super-sensuous state of matter, itself the vehicle of the ONE LIFE, the unconscious purposiveness of Parabrahm.

(3) It is just this. A human being can "live" quite separated from his Spiritual Soul—the 7th and 6th principles of the ONE LIFE or "Atma-Buddhi"; but no being —whether human or animal—can live separated from its physical Soul, Nephesh or the Breath of Life (in Genesis). These "seven souls" or lives (that which we call Principles) are admirably described in the Egyptian Ritual and the oldest papyri. Chabas has unearthed curious papyri and Mr. Gerald Massey has collected priceless information upon this doctrine; and though his conclusions are not ours, we may yet in a future number quote the facts he gives, and thus show how the oldest philosophy known to Europe—the Egyptian—corroborates our esoteric teachings.

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FROM LUCIFER TO A FEW READERS

[Lucifer, Vol. II, No. 7, March, 1888, pp. 68-71]

After waiting vainly for three months for a reply to the article "LUCIFER TO THE ARCHBISHOP OF CANTERBURY," during which time the Editors have been flooded with letters of congratulation from all parts of the world, an epistle from which we print extracts has been received. The letters which approved of our "Christmas letter" to his Grace—every intelligent man who read it finding only words of praise for it—were all signed. Two or three abusive and villainous little notes were anonymous.

The “epistle” referred to is signed with a name picked out of a novel, though the writer is known to us, of course, nor does he conceal his identity. But the latter is not sufficient guarantee for his ill-considered interference. For all that can be said of his letter, is that:—

“He knew not what to say, and so he swore.”—BYRON.*

We must now be permitted to explain why we do not print it. There is more than one reason for this.

First of all, our readers can feel but little interest in the matter; and the majority (an enormous one) having approved of Lucifer’s “LETTER,” one solitary opponent who dissents from that majority must be an authority indeed, to claim the right to be heard. Now, as he is by no means an authority, especially in the question raised, since he is not even an orthodox Christian, “sincere, if not over-wise,” and since he only expresses his personal opinion, we do not see why we should inflict upon our subscribers that opinion—however honest it may be—when the majority of other personal opinions is unanimous in holding quite an opposite view? Again, although the principle on which our magazine is and has always been conducted, is to admit to its columns every criticism when just and impartial, on our teachings, doctrines, and even on the policy and doings of the theosophical body, yet we can hardly be required to sacrifice the limited space in our Monthly to the expression of every opinion, whether good, bad, or indifferent. Then, it so happens that the two chief characteristics of our critic’s letter are: (a) a weakness in argument which makes it almost painful to read; and (b) personal rudeness, not to say abuse, which cannot in any way be material to the argument. Abusus non tollit usum.

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* [The Island, Canto III, v, lines 11-12:

“Jack was embarrass’d—

never hero more,

And as he knew not what

to say, he swore.”

—Compiler.]

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The “Argument,” if it can be so dignified, is based on quite a false conception of the “Letter to the Archbishop,” and we could really deal only with a Reply to that “Letter,” raising one point after the other, and answering the facts which have been brought forward. But this letter contains nothing of the kind. So we shall deal with the subject in general, and notice but a few sentences from it.

Surprised to find that our now famous “Letter” has called forth no comment in our pages the writer remarks:—

Containing, as it did, such an unwarrantable attack on the institution of which he [the Archbishop] is the head, perhaps had the matter been allowed to rest, and the article allowed to die a natural death, no comment would have appeared necessary; but as Theosophists have thought it necessary to republish their folly, and fling it before the world, like a “Red rag” to a Bull, it is, I consider, high time that some one, at least, should endeavour to dissuade them from the foolishly suicidal policy they are pursuing.

The “folly” is the reprinting of the “Letter” in 15,000 copies, sent all over the world. Now this “folly” and “foolishly suicidal policy” were resorted to just in consequence of the masses of letters received by us, all thanking Lucifer for showing a courage no one else was prepared to show; and for stating publicly and openly that which is repeated and complained of ad nauseam in secret and privacy by the whole world, save by blind bigots. With an inconsistency worthy of regret the writer himself admits it. For he says:

No one can deny, of course, that the article in question contained in its underlying spirit much that was true, especially in some of the remarks relative to a narrow and dogmatic Christianity, which we know to exist, and which has been realized by, and lamented often within the pale of the Church itself; and which all good and wide-minded Christians themselves deplore and fight against—so that Theosophy is not a discoverer here of any new truth!

Thus, after admitting virtually the truth and justice of what we said in our “LETTER,” the writer can take us to task only for not being the “DISCOVERERS” of that truth! Was the pointing out of slavery in the United States as an infamous institution, supported and defended by the Church, Bishops and Clergy—any discovery of a new truth?

And are the Northern States which broke it by waving that infamy as a “Red rag” before the Southern Bull to be accused of folly? More than one misguided, though probably sincere critic, has accused them of “foolishly suicidal policy.” Time and success have avenged the noble States, that fought for human freedom, against a Church, which supported on the strength of a few idiotic words placed in Noah’s mouth against Ham, the most fiendish law that has ever been enacted; and their detractors and critics must have looked—very silly, after the war.

Our critic tries to frighten us in no measured language. Speaking of the “LETTER” as an article:—

Whose writer seems to have steeped his pen in the gall of a scurrility worthy of the correspondence of a tenth-rate society journal,

—he asks us to believe:—

That such an article is only calculated to bring what should be a great and noble work into the contempt of the entire thinking community—a contempt from which it will never rise again!

No truth spoken in earnest sincerity can ever bring the speaker of it into contempt, except, perhaps, with one class of men: those who selfishly prefer their personal reputation, the benefits they may reap with the majority which profits by and lives on crying social evils, rather than openly fight the latter. Those again, who will uphold every retrograde notion, however injurious, only because it has become part and parcel of national custom; and who will defend cant—that which Webster and other dictionaries define as “whining, hypocritical pretensions to goodness”—even while despising it—rather than risk their dear selves against the above mentioned howling majority. The Theosophical Society, or rather the few working members of it in the West, court such “contempt,” and feel proud of it.

We are told further:—

Should his Grace have deigned to answer your article, I presume he would have replied somewhat in this wise. “I have to provide spiritual food for upwards of 22,000,000 souls, of whom probably upwards of 20,000,000 are ignorant people without the power of thought, and certainly without the smallest capacity for grasping an abstract idea; can you provide me with any better form of Esoteric machinery for feeding and supplying them?” Theosophy answers, “No”! ! !

Three answers are given to the above:

(a) Somebody higher than even his “Grace”—his Master, in fact, “deigned” to answer even those who sought to crucify Him, and is said to have made his best friends of publicans and sinners. Why should not the Bishop of Canterbury answer our article? Because, we say, it is unanswerable.

(b) We maintain that the majority of the 20,000,000 receives a stone instead of the bread of life (the “spiritual food”). Otherwise, whence the ever-growing materialism, atheism and disgust for the dead-letter of the purely ritualistic Church and its Theology?

(c) Give theosophy half the means at the command of the Primates of all England and their Church, and then see whether it would not find a “better form” and means to relieve the starving and console the bereaved.

Therefore, our critics have no right, so far, having no knowledge what theosophy would do, had it only the means—to answer for it—“No.” Theosophy is able, at any rate, to furnish “His Grace” if he but asks the question suggested by our critics—“Yes, theosophy can provide you with a better form . . . . for feeding the multitudes, both physically and spiritually.” To do this is easy. It only requires that the Primates and Bishops, Popes and Cardinals, throughout the world should become the Apostles of Christ practically, instead of remaining priests of Christ, nominally. Let them each and all, the Lord Primate of England starting the noble example, give up their gigantic salaries and palaces, their useless paraphernalia and personal as well as Church luxury. The Son of Man “hath not where to lay his head” [Matt., viii, 20], and like the modern priests of Buddha, the highest as the lowest, had but one raiment over his body for all property; whereas again—God “dwelleth not in temples made with hands,” says Paul.*

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* [Reference is here made to the passage in Hebrews, ix, 24, which runs thus: “ For Christ is not entered into the holy places made with hands, which are the figures of the true . . .”—Compiler.]

Let the Church, we say, become really the Church of Christ, and not merely the State-Church. Let Archbishops and Bishops live henceforth, if not as poor, homeless, and penniless, as Jesus was, at least, as thousands of their starving curates do. Let them turn every cathedral and church into hospitals, refuges, homes for the homeless, and secular schools; preach as Christ and the Apostles are said to have preached: in the open air, under the sunny and starry vault of heaven, or in portable tents, and teach people daily morality instead of incomprehensible dogmas. Are we to be told that if all the gigantic Church revenues, now used to embellish and build churches, to provide Bishops with palaces, carriages, horses, and flunkies, their wives with diamonds and their tables with rich viands and wines; are we to be told that if all those moneys were put together, there could be found in England one starving man, woman, or child? NEVER!

To conclude:—

Our opponents seem to have entirely missed the point of our article, and to have, in consequence, wandered very far afield. As a further result, our latest critic seems to give vent to his criticism from a point of view very much more hostile than that he complains of. As his criticism is in general terms, and does not deal with any mistakes and inaccuracies, we content ourselves with pointing out, to him and all other assailants, what we hoped was plain—the real purport of our letter to the Archbishop.

His Grace was not “attacked” in any personal sense whatever; he was addressed solely in consequence of his position as the clerical head of the Church of England.

The clergy were spoken of and addressed throughout as “stewards of the mysteries of the Kingdom of Heaven.” They were addressed as the “spiritual teachers” of men, not as “the doers of good works.” It was asserted that the vast majority of the clergy, owing to their ignorance of esoteric truth and their own growing materiality, are unable to act as “spiritual teachers.” Consequently, they cannot give to those who regard them in that light that which is required.

Many persons are now in doubt whether religion is a human institution or a divine one; this because the Church has lost the “keys” to the “mysteries of the Kingdom of Heaven,” and is unable to help people to enter therein. Moreover “the Doctrine of Atonement,” and the denunciatory Athanasian tenet, “he that believeth not shall be damned,” are, to many, so absolutely repulsive that they will not listen at all. Witness the Rev. T. G. Headley and his recent articles in Lucifer.

Finally, our assailant’s ill-veiled personal attacks on the leaders of the Theosophical movement are beside the mark. To demand that those leaders should, as evidence of their faith, take part in “good works,” or philanthropy, when with all the sincere good-will, they lack the means, is equivalent to taunting them with their poverty. All honour to the clergy, in spite of the “black sheep” amongst them, for their self-sacrificing efforts. But the Church, as such, fails to do the duty which is required of it. To do this duty adequately, exoteric religion must have esoteric Knowledge behind it. Hence the clergy must study Theosophy and become, though not necessarily members of the Society, practical Theosophists.

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RE THE BRAIN THEOREM OF THE UNIVERSE

[Lucifer, Vol. II, No. 7, March, 1888, p. 71]

To the Editors of Lucifer.

Kindly permit me to direct attention to the ADVERSARY’S garbled quotation of a sentence which quite distorts my meaning. At page 510, 2nd column, of Lucifer for February, is the following passage: “In the teeth of all the scientific luminaries, from Faraday to Huxley, who all confess to knowing NOTHING [which is surely rather too much of a negation] (I) of matter, [Dr. Lewins] declares that—’Matter organic and inorganic, is now fully known’ ” (Auto-Centricism, page 40). On turning to this reference, I find my declaration runs thus, and consequently gives quite a different complexion to my position than that implied by my critic.

“Matter, organic and inorganic, between which no real veil of partition exists,* is now fully known by Medicine to perform, unaided by ‘Spiritual’ agency, all material operations. (2) That fact, though ignored by Newton, was the real outcome of his mechanical theory of the Universe. As soon as he demonstrated innate activity or attractive energy, the push and pull of every atom of matter, the intrusion of a ‘spiritual’ agency was at once abrogated.”

Indeed, it really is quite unthinkable to predicate the interaction of such incompatible elements (concepts) as corporeity and incorporeity. Cui bono nerves or other somatic structures, for the conduction of an unsubstantial substance (Archaeus)? The idea is as inconceivable as inexpressible. The contradiction is quite a reductio ad impossibile. It runs on all fours with Descartes’ Pineal Gland hypothesis of the “Soul.” (3)

ROBERT LEWINS, M.D.

EDITORS’ NOTE.—(1) Many passages from the most eminent physicists of the day could be quoted to prove that there can never be “too much of a negation” in such confessions of ignorance upon this subject. No one knows to this hour the ultimate structure or essence of matter. Hitherto, Science has never yet succeeded in decomposing a single one of the many simple bodies, miscalled “elementary substances.” So far do our materialists stray, nolens volens, into metaphysics, that they are not even sure if molecules are realities, or a simple fancy based on false perceptions! “There may be no such things as molecules . . ,” writes Prof. J. P. Cooke, in his New Chemistry, “. . . the new chemistry assumes as its fundamental postulate, that the magnitudes we call molecules are realities; but this is only a postulate.” Can any critic assume, after this, “too much of a negation”?

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* Chemistry, as I have elsewhere stated, since Wöhler’s laboratory manufacture of the organic compound Urea, has quite unified organic and inorganic “Nature.” What used to figure in chemical text books as “Organic Chemistry,” is now treated of as “Carbon Compounds.”

The solution of continuity is formal and apparent only, not real. “ Things “ are indeed not as they seem.

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(2) How, then, does Medicine, or any other Science, fully know that matter performs unaided by “Spiritual” agency, all material operations? All they know is, that they are ignorant even of the reality of their molecules, let alone invisible primordial matter. And it is just with regard to the natural functions of the grey matter in the brain, and the action of the mind or consciousness, that Tyndall has declared that were we even enabled to see and feel the very molecules of the brain, still the chasm between the two classes of phenomena would be “intellectually impassable.” How, then, can Dr. Lewins say of that which all naturalists, biologists, psychologists (with the exception, perhaps, of Haeckel, who is undeniably mad on the question of his own omniscience) have proclaimed unknowable to human intellect, that it is “fully known to Medicine,” of all Sciences (with the exception of Surgery) the most tentative, hypothetical and uncertain?

(3) Descartes showed some consistency at least, while putting forth his hypothesis about the pineal gland. He would not talk upon a subject and predicate of an organ that which it is not when entirely ignorant of what it may be. In this he was wiser in his generation than the philosophers and physicists who came after him. Now-adays, the Science of Physiology knows no more than Descartes did of the pineal gland, and the spleen, and a few more mysterious organs in the human body. Yet, even in their great ignorance they will deny point-blank any spiritual agency there, where they are unable to perceive and follow even the material operations. VANITY AND CONCEIT are thy names, oh, young Physiology! And a peacock’s feather in the tail of the XIXth century crow, is the fittest emblem that Lucifer can offer the present generation of “Subtle Doctors.”

THE LATE MRS. ANNA KINGSFORD, M. D. OBITUARY

OBITUARY

[Lucifer, Vol. II, No. 7, March, 1888, pp. 78-79]

DR. ANNA BONUS KINGSFORD (1846-1888)
From a photograph taken July 12, 1883. Reproduced from Isabel de Steiger's Memorabilia, where it is credited to Mr. Samuel Hopgood Hart.
(For biographical sketch see the Bio-Bibliographical Index)

We have this month to record with the deepest regret the passing away from this physical world of one who, more than any other, has been instrumental in demonstrating to her fellow-creatures the great fact of the conscious existence—hence of the immortality—of the inner Ego.

We speak of the death of Mrs. Anna Kingsford, M.D., which occurred on Tuesday, the 28th of February, after a somewhat painful and prolonged illness. Few women have worked harder than she has, or in more noble causes; none with more success in the cause of humanitarianism. Hers was a short but a most useful life. Her intellectual fight with the vivisectionists of Europe, at a time when the educated and scientific world was more strongly fixed in the grasp of materialism than at any other period in the history of civilisation, alone proclaims her as one of those who, regardless of conventional thought, have placed themselves at the very focus of the controversy, prepared to dare and brave all the consequences of their temerity.

Pity and Justice to animals were among Mrs. Kingsford's favourite texts when dealing with this part of her life's work; and by reason of her general culture, her special training in the science of medicine, and her magnificent intellectual power, she was enabled to influence and work in the way she desired upon a very large proportion of those people who listened to her words or who read her writings. Few women wrote more graphically, more takingly, or possessed a more fascinating style.

Mrs. Kingsford's field of activity, however, was not limited to the purely physical, mundane plane of life. She was a Theosophist and a true one at heart; a leader of spiritual and philosophical thought, gifted with most exceptional psychic attributes. In connection with Mr. Edward Maitland, her truest friend—one whose incessant, watchful care has undeniably prolonged her delicate ever-threatened life for several years, and who received her last breath—she wrote several books dealing with metaphysical and mystical subjects. The first and most important was The Perfect Way, or the Finding of Christ, which gives the esoteric meaning of Christianity. It sweeps away many of the difficulties that thoughtful readers of the Bible must contend with in their endeavours to either understand or accept literally the story of Jesus Christ as it is presented in the Gospels.

She was for some time President of the "London Lodge" of the Theosophical Society, and, after resigning that office, she founded "The Hermetic Society" for the special study of Christian mysticism. She herself, though her religious ideas differed widely on some points from Eastern philosophy, remained a faithful member of the Theosophical Society and a loyal friend to its leaders.* She was one, the aspirations of whose whole life were ever turned toward the eternal and the true. A mystic by nature—the most ardent one to those who knew her well—she was still a very remarkable woman even in the opinion of the materialists and the unbelievers. For, besides her remarkably fine and intellectual face, there was that in her which arrested the attention of the most unobserving and foreign to any metaphysical speculation. For, as Mrs. F. Fenwick Miller writes, though Mrs. Kingsford's mysticism was "simply unintelligible" to her, yet we find that this does not prevent the writer from perceiving the truth. As she describes her late friend, "I have never known a woman so exquisitely beautiful as she who cultivated her brain so assiduously.... I have never known a woman in whom the dual nature that is more or less perceptible in every human creature was so strongly marked †—

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* Both Mr. Maitland and Mrs. Kingsford had resigned from the "London Lodge of the Theosophical Society," but not from the Parent Society.

† The statement made by some papers that Mrs. Kingsford did not find her resting place in psychic force, for "she died a Roman

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—so sensuous, so feminine on the onehand, so spirituelle, so imaginative on the other hand.” *

The spiritual and psychic nature had always the upper hand over the sensuous and feminine; and the circle of her mystically-inclined friends will miss her greatly, for such women as she are not numerous in the same century. The world in general has lost in Mrs. Kingsford one who can be very ill-spared in this era of materialism. The whole of her adult life was passed in working unselfishly for others, for the elevation of the spiritual side of humanity. We can, however, in regretting her death take comfort in the thought that good work cannot be lost nor die, though the worker is no longer among us to watch for the fruit. And Anna Kingsford’s work will be still bearing fruit even when her memory has been obliterated with the generations of those who knew her well, and new generations will have approached the psychic mysteries still nearer.

Catholic,” is utterly false. The boasts made by the R.C. Weekly Register (March 3 and March 10, 1888) to the effect that she died in the bosom of the Church, having abjured her views, psychism, theosophy, and even her Perfect Way, and writings in general, have been vigorously refuted in the same paper by her husband, Rev. A. Kingsford, and Mr. Maitland. We are sorry to hear that her last days were embittered by the mental agony inflicted upon her by an unscrupulous nun, who, as Mr. Maitland declared to us, was smuggled in as a nurse—and who did nothing but bother her patient, “importune her, and pray.” That Mrs. Kingsford was entirely against the theology of the Church of Rome, though believing in Catholic doctrines, may be proved by one of her last letters to us, on “poor slandered St. Satan,” in connection with certain attacks on the name of our Journal, Lucifer. We have preserved this and several other letters, as they were all written between September, 1887 and January, 1888. They thus remain eloquent witnesses against the pretensions of the Weekly Register. For they prove that Mrs. Kingsford had not abjured her views, nor that she died “in fidelity to the Catholic Church.”

* [“Woman: Her Position and Her Prospects, Her Duties and Her Doings,” Lady’s Pictorial, London, March 3, 1888.—Compiler.]

FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

[Lucifer, Vol. II, No. 7, March, 1888, pp. 83-84]

SCIENTIFIC NOTES

De Profundis!

The world of science has just sustained a heavy loss, an irreparable one, it is feared. The blow falls especially heavy on two men of science. For the great calamity which deprives at once humanity of a new and lovely, albeit gelatinous forefather, and the German Darwin of the very topmost leaf from his crown of scientific laurels, strikes simultaneously Messrs. Haeckel and Huxley. One, as all the world—except ignoramuses, of course—knows, was the fond parent of the late lamented Bathybius Haeckelii—just passed away—or shall we say transfigured?—the other, the god-father of that tender sea-flower, the jelly-speck of the oceans. . . .*

"Woe is me! for I am undone," cried Isaiah [vi, 5], upon seeing the "Lord of Hosts" appear as smoke. "Woe are we!" exclaim both Messrs. Huxley and Haeckel upon finding their occult progeny—the Moneron—Bathybius that was—turning under pitiless chemical analysis into a vulgar pinch of precipitate of sulphate of lime! And, as with a great cry, they fall into each other's arms:

"They weep each other's woe. . . . .

. . . . . .

O woeful day! O day of woe! . . . . ."

repeat, Greek-chorus-like, all the learned bodies of the two continents, of the Old and of the New World.

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Alas, alas, young Bathybius exists no more! . . . . Nay, worse, for it is now being ascertained that he has never had any existence at all—except, perhaps, in the too credulous scientific brains of a few naturalists.

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* Vide first number of Lucifer, page 78, "Literary Jottings."

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Requiescat in pace, sweet, dream-like myth, whose gelatinous appearance befooled even two great Darwinists and led them right into the meshes of crafty Maya! But—"De mortuis nil nisi bonum"—we know, we know. Still it is not saying evil of the poor ex-Bathybius, I hope, to remember he is now but a pinch of lime. Horribile dictu: in whom shall, or can we, place henceforth our trust? Whither shall we turn for a primordial ancestor, now that even that jelly-like stranger has been taken away from us? Verily, we are stranded; and humanity, an orphan once more, is again as it was before—a parish-babe in Kosmos, without father, mother, or even a second-hand god in the shape of a Bathybius as a foundation-stone to stand upon! Woe! Woe!

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But there may be still some balm left in Gilead. If our ever to be lamented ancestor, breaking under a too severe analysis, has ceased to be a protoplasmic entity, it is still a salt. And are we not assured that we "are the salt of the earth?" Besides which we are salt-generating animals anyhow, and therefore may still hope to be related with the late Bathybius. Decidedly, mankind has little to lament for. Haeckel and Mr. Huxley are thus the chief and only sufferers.

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No wonder, then, that the Royal Society is said to go into deep mourning for a whole lunar month. Moreover, the "F.R.S.'s" should not fail to send Dr. Aveling to Berlin to carry the expression of their deep collective sympathy to poor Dr. Haeckel for the bereavement they have caused to him. For, firstly—who fitter than the eminent translator of the Pedigree of Man to offer consolation to the eminent German naturalist, the author of Anthropogenesis and other inspired volumes? And secondly—it is a case of "Science versus Science." It is the right hand of Science which has robbed her left hand of her promising progeny—the Bathybius Haeckelii.

We have but one more instance like this one in history—namely, the sad case of Count Ugolino. Walled-in, in the famous tower, in company with his family to starve, the generous and self-sacrificing nobleman fearing to leave his children orphans—devoured them one after the other—"lest they should remain fatherless," explains the legend.

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But I perceive—too late, I am afraid—that the case as above cited has little, if any, analogy with the case in hand. Ugolino ate his sons, and Haeckel—did not eat his son, Bathybius? Yet Well—I give it up! *

MEMO—Apply to the pellucid Solipsism of the Hylo-Idealists to get me out of this bog of the two sets of "sons"—the sons of Ugolino and the "first-born" of Haeckel. . . . .

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RELIGIOUS NOTES

My Perplexities.

Here would be the right place for another MEMO.—"To ask the Bishop of Canterbury," etc., etc. But his Grace, I fear, will refuse to enlighten me.

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* [Reference is here to Ugolino della Gherardesca (1220-89), Count of Donoratico, who was the head of a powerful family, the chief Ghibelline house of Pisa. After the defeat of the Pisans by the Genoese in 1284, he was accused of treason. Civil war broke out in Pisa in 1288, stirred up by Ugolino's rival the archbishop Ruggieri, who captured the count, his two sons and nephews, and starved them to death in the Muda, a tower belonging to the Gualandi family. According to a curious legend, Ugolino devoured his sons, in order "to keep alive for them their father"! Dante has portrayed his sufferings in his Inferno, where he represents Ugolino as voraciously devouring the head of Ruggieri, both of them being frozen in a lake of ice.—Compiler.]

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I have just finished reading the excellent article in Lucifer's French contemporary, l'Aurore, on the ten lost tribes of Israel. It would appear from the weighty proofs in the context that it is the English, the Anglo-Saxon nation, after all, which are those lost tribes. Well, may they prosper better in the bosom of Abraham than they are likely to in that of Christ. But there is a little difficulty in the way.

Ecclesiastical History teaches, and profane science does not deny, that since the days of Tiglath-pileser, who carried three tribes and one-half a tribe beyond the Euphrates (2 Kings, xv, 29; 1 Chron., v, 26); and Shalmanaser, King of Assyria, who carried also beyond the Euphrates the rest of the tribes, there was "the end of the Kingdom of the ten tribes of Israel." In other words, no one heard of them any longer. "The tribes never did return," the good old Crudens tells us. Nor were they ever heard of. This was in 758 and 678 B.C.

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But—and here comes the rub. If this is so, then the Septuagint—the ark of salvation of all the Protestant Churches and its hundreds of bastard sects—is a living lie, name and all. For what is the history of the famous Septuagint? Ptolemy Philadelphus, who lived some 250 years B.C., curious to read the Hebrew law in Greek, "wrote to Eleazar,* the high priest of the Jews, to send him six men from each of the twelve tribes of Israel to translate the law for him into Greek." Thus say Philo Judaeus and Josephus, and add that six men of each tribe were sent, and the Septuagint written.

Query: Considering that ten tribes out of twelve had been lost nearly 400 years before the day of Ptolemy, and had "never returned"—whom did Eleazar send to Alexandria? Spooks may have been rife in those days as they are in ours?

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* Or is it Ariamnes II? For historical chronology is muddled up. . . .

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PROFANE NOTES

Perplexities (continued).

I have seen mediums (for “fire and flame phenomena” as they are called in America) take burning live coals in their hands and closing their fingers upon them never even get a burn. I have seen others handle red-hot and white-hot lamp-glasses, pokers, and have heard from several trustworthy eye-witnesses that the medium D. D. Home used to cool his countenance, when entranced; by burying his face in a bed of live coals in the grate of the fire-place, not a hair of his head being singed; and he took up handfuls of burning coals with naked hands and even gave them to other persons to hold—without any injury.

And having seen all this, and heard all this, what am I to think, when I find Isaiah saying (vi, 6), “Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the TONGS from off the altar.”

Query: Why such precautions?

Why should a seraph need tongs? A seraph is higher than a common angel—for he is an angel of the highest order in the celestial hierarchy. Moreover, the plural of the word seraph means “burning, fiery,” hence of the same nature as the fire. Shall we infer from this that spiritual mediums are of a still higher hierarchy than even seraphs?

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A Heathen Brother, a high graduate, writes: “This week a zealous padri pestered us with questions I could not answer. He clamoured to be told why if we write after our names, ‘M.A.’s’ and ‘B.A.’s,’ we persist in believing various doctrines taught in the Purânas. ‘How can you, O foolish Gentiles,’ he exclaimed; ‘Why should you, O god-forsaken, unregenerate idolaters,’ he cried, ‘believe that not only did your Brahmâ form birds from his vital vigour, sheep from his breast, goats from his mouth, kine from his belly, horses, deer and elephants from his sides, whilst from the hairs of his body sprang herbs, roots, plants, etc.; but even that sun and moon, fishes in the seas and fowls in the air, stones and trees rivers and mountains, that all the animate and inanimate nature, in short, talks with your false god and praises, making puja (obeisance) to him!’

What could I answer to this irate father, who called our sacred scriptures silly fairy tales, and proclaimed the supremacy of his religion over ours? Already visions of Jordan and baptism have begun to haunt my restless dreams. I cannot bear to be laughed at by one, the doctrines of whose religion seem so infinitely superior in matter of Science to ours. Advise and help me. . . .”

I sent him in answer the Book of Common Prayer, according to the use of the Church of England. I marked the “Morning Prayer,” No. 8, the Benedicite, omnia opera Domini, for him with a red cross, to read to his padri at the first opportunity. For there, filling over three columns, we find: “Oh, ye Sun and Moon, bless ye the Lord: praise him, and magnify him for ever.” “Oh, ye Whales and Wells, Seas and Floods, Fowls of the Air, and all ye Beasts and Cattle, Mountains, and Green things upon the Earth, Ice and Snow, Frost and Cold, Fire and Heat, etc., etc., bless ye the Lord: praise him, and magnify him for ever.”

This, I believe, will moderate the zeal of the good missionary. The difference between the fish and fowls cereals, plants and whales, and other marketable product of sea and land of the Heathen, and those of the Christian, seems quite imperceptible to an unbiassed mind.

Decidedly, the promise of the Jewish God, “I shall give you the heathen for your inheritance,” seems premature.

MISCELLANEOUS NOTES

[Lucifer, Vol. II, No. 7, March, 1888, pp. 6-7, 80-81]

[Absolute Truth is self-evident] “Self-evident” truth may be considered absolute in relation to this Earth—only casually. It is still relative, not absolute with regard to its Universal Absoluteness.

[H. P. B. refers the reader to her editorial “What is Truth?,” Lucifer, Vol. I, No. 6, February, 1888, pp. 425-33.]

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[The following statement is made in an article: “The original One, manifesting itself as Substance ... and Power . . . . cannot be essentially . . . . different from its own productions. . . . Nor could Matter and Motion continue to exist if the self-existent cause that enables them to continue to exist were to cease to be. . . .” To this, H. P. B. appends the following footnote:]

But can the Absolute have any relation to the conditioned or the finite? Reason and metaphysical philosophy answer alike—No. The “Self-existent” can only be the Absolute, and esoteric philosophy calls it therefore the “Causeless Cause,” the Absolute Root of all, with no attributes, properties or conditions. It is the one UNIVERSAL LAW of which immortal man is a part, and which, therefore, he senses under the only possible aspects—those of absolute immutability transformed into absolute activity—on this plane of illusion—or eternal ceaseless motion, the ever Becoming. Spirit, Matter, Motion, are the three attributes, on this our plane. In that of self-existence the three are ONE and indivisible. Hence we say that Spirit, Matter, and Motion are eternal, because one, under three aspects. Our differences, however, in this excellent paper, are simply in terms and expressions or FORM—not in ideas or thought.

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[vitality] Of which “vitality” biologists know no more than of the man in the moon. [each unit of sentient creation must say, “l’univers c’est moi.”] Just what every Brahmin and every Vedantin says when repeating: Aham eva parabrahma, “I am myself Brahma or the Universe.”

April, 1888

CONVERSATIONS ON OCCULTISM

[The Path, New York, Vol. III, Nos. 1-6, April, May, June, July, August, September, 1888, pp. 17-21, 54-58, 94-96, 125- 129, 160- 163, and 187- 192 respectively]

THE KALI YUGA—THE PRESENT AGE

Student.—I am very much puzzled about the present age. Some theosophists seem to abhor it as if wishing to be taken away from it altogether, inveighing against modern inventions such as the telegraph, railways, machinery, and the like, and bewailing the disappearance of former civilizations. Others take a different view, insisting that this is a better time than any other, and hailing modern methods as the best. Tell me, please, which of these is right, or, if both are wrong, what ought we to know about the age we live in.

Sage.—The teachers of Truth know all about this age. But they do not mistake the present century for the whole cycle. The older times of European history, for example, when might was right and when darkness prevailed over Western nations, was as much a part of this age, from the standpoint of the Masters, as is the present hour, for the Yuga—to use a Sanskrit word—in which we are now had begun many thousands of years before. And during that period of European darkness, although this Yuga had already begun, there was much light, learning, and civilization in India and China. The meaning of the words “present age” must therefore be extended over a far greater period than is at present assigned. In fact, modern science has reached no definite conclusion yet as to what should properly be called “an age,” and the truth of the Eastern doctrine is denied.

Hence we find writers speaking of the “Golden Age,” the “Iron Age,” and so on, whereas they are only parts of the real age that began so far back that modern archaeologists deny it altogether.

Student.—What is the Sanskrit name for this age, and what is its meaning?

Sage.—The Sanskrit is “Kali,” which added to Yuga gives us “Kali-Yuga.” The meaning of it is “Dark Age.” Its approach was known to the ancients, its characteristics are described in the Indian poem the Mahabharata. As I said that it takes in an immense period of the glorious part of Indian history, there is no chance for anyone to be jealous and to say that we are comparing the present hour with that wonderful division of Indian development.

Student.—What are the characteristics to which you refer, by which Kali-Yuga may be known?

Sage.—As its name implies, darkness is the chief. This of course is not deducible by comparing to-day with 800 A.D., for this would be no comparison at all. The present century is certainly ahead of the middle ages, but as compared with the preceding Yuga it is dark. To the Occultist, material advancement is not of the quality of light, and he finds no proof of progress in merely mechanical contrivances that give comfort to a few of the human family while the many are in misery. For the darkness he would have to point but to one nation, even the great American Republic. Here he sees a mere extension of the habits and life of the Europe from which it sprang; here a great experiment with entirely new conditions and material was tried; here for many years very little poverty was known; but here to-day there is as much grinding poverty as anywhere, and as large a criminal class with corresponding prisons as in Europe, and more than in India. Again, the great thirst for riches and material betterment, while spiritual life is to a great extent ignored, is regarded by us as darkness. The great conflict already begun between the wealthy classes and the poorer is a sign of darkness. Were spiritual light prevalent, the rich and the poor would still be with us, for Karma cannot be blotted out, but the poor would know how to accept their lot and the rich how to improve the poor; now, on the contrary, the rich wonder why the poor do not go to the poorhouse, meanwhile seeking in the laws for cures for strikes and socialism, and the poor continually growl at fate and their supposed oppressors.

All this is of` the quality of spiritual darkness.

Student.—Is it wise to inquire as to the periods when the cycle changes, and to speculate on the great astronomical or other changes that herald a turn?

Sage.—It is not. There is an old saying that the gods are jealous about these things, not wishing mortals to know them. We may analyse the age, but it is better not to attempt to fix the hour of a change of cycle. Besides that, you will be unable to settle it, because a cycle does not begin on a day or year clear of any other cycle; they inter-blend, so that, although the wheel of one period is still turning, the initial point of another has already arrived.

Student.—Are these some of the reasons why Mr. Sinnett was not given certain definite periods of years about which he asked?

Sage.—Yes

Student.—Has the age in which one lives any effect on the student; and what is it?

Sage.—It has effect on everyone, but the student after passing along in his development feels the effect more than the ordinary man. Were it otherwise, the sincere and aspiring students all over the world would advance at once to those heights towards which they strive. It takes a very strong soul to hold hack the age’s heavy hand, and it is all the more difficult because that influence, being a part of the student’s larger life, is not so well understood by him. It operates in the same way as a structural defect in a vessel. All the inner as well as the outer fibre of the man is the result of` the long centuries of earthly lives lived here by his ancestors. These sow seeds of thought and physical tendencies in a way that you cannot comprehend. All those tendencies affect him. Many powers once possessed are hidden so deep as to be unseen, and he struggles against obstacles constructed ages ago. Further yet are the peculiar alterations brought about in the astral world. It, being at once a photographic plate, so to say, and also a reflector, has become the keeper of the mistakes of ages past which it continually reflects upon us from a plane to which most of us are strangers.

In that sense therefore, free as we suppose ourselves, we are walking about completely hypnotized by the past, acting blindly under the suggestions thus cast upon us.

Student.—Was that why Jesus said, “Father, forgive them, for they know not what they do”?

Sage.—That was one meaning. In one aspect they acted blindly, impelled by the age, thinking they were right.

Regarding these astral alterations, you will remember how in the time of Julian the seers reported that they could see the gods, but they were decaying, some headless, others flaccid, others minus limbs, and all appearing weak. The reverence for these ideals was departing, and their astral pictures had already begun to fade.

Student.—What mitigation is there about this age? Is there nothing at all to relieve the picture?

Sage.—There is one thing peculiar to the present Kali-Yuga that may be used by the Student. All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under Kali-Yuga’s reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.

Student.—Even if this is, spiritually considered, a Dark Age, is it not in part redeemed by the increasing triumphs of mind over matter, and by the effects of science in mitigating human ills, such as the causes of disease, disease itself, cruelty, intolerance, bad laws, etc.?

Sage.—Yes, these are mitigations of the darkness in just the same way that a lamp gives some light at night but does not restore daylight. In this age there are great triumphs of science, but they are nearly all directed to effects and do not take away the causes of the evils.

Great strides have been made in the arts and in cure of diseases, but in the future, as the flower of our civilization unfolds, new diseases will arise and more strange disorders will be known, springing from causes that lie deep in the minds of men and which can only be eradicated by spiritual living.

Student.—Admitting all you say, are not we, as Theosophists, to welcome every discovery of truth in any field, especially such truth as lessens suffering or enlarges the moral sense?

Sage.—That is our duty. All truths discovered must be parts of the one Absolute Truth, and so much added to the sum of our outer knowledge. There will always be a large number of men who seek for these parts of truth, and others who try to alleviate present human misery. They each do a great and appointed work that no true Theosophist should ignore. And it is a]so the duty of the latter to make similar efforts when possible, for Theosophy is a dead thing if it is not turned into the life. At the same time, no one of us may be the judge of just how much or how little our brother is doing in that direction. If he does all that he can and knows how to do, he does his whole present duty.

Student.—I fear that a hostile attitude by Occult teachers towards the learning and philanthropy of the time may arouse prejudice against Theosophy and Occultism, and needlessly impede the spread of Truth. May it not be so?

Sage.—The real Occult Teachers have no hostile attitude towards these things. If some persons, who like theosophy and try to spread it, take such a position, they do not thereby alter the one assumed by the real Teachers who work with all classes of men and use every possible instrument for good. But at the same time we have found that an excess of the technical and special knowledge of the day very often acts to prevent men from apprehending the truth.

Student.—Are there any causes, other than the spread of Theosophy, which may operate to reverse the present drift towards materialism?

Sage.—The spread of the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings will alone prevent this drift.

The cycle must, however, run its course, and until that is ended all beneficial causes will of necessity act slowly and not to the extent they would in a brighter age. As each student lives a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he thus aids souls of advanced development to descend from other spheres where the cycles are so dark that they can no longer stay there.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of` enlightenment.

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ELEMENTALS AND ELEMENTARIES

Student.—If I understand you, an elemental is a centre of force, without intelligence, without moral character or tendencies, but capable of` being directed in its movements by human thoughts, which may, consciously or not, give it any form, and to a certain extent intelligence; in its simplest form it is visible as a disturbance in a transparent medium, such as would be produced by “a glass fish, so transparent as to be invisible, swimming through the air of the room,” and leaving behind him a shimmer, such as hot air makes when rising from a stove. Also, elementals, attracted and vitalized by certain thoughts, may effect a lodgment in the human system (of which they then share the government with the ego), and are very hard to get out.

Sage.—Correct, in general, except as to their “effecting a lodgment.” Some classes of elementals, however, have an intelligence of their own and a character, but they are far beyond our comprehension and ought perhaps to have some other name.

That class which has most to do with us answers the above description. They are centres of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by a species of thought which we have no register of.

As, one person might shape an elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after many initiations.

That “elementals . . . . . may effect a lodgment in the human system, of which they then share the government, and are very hard to get out” is, as a whole, incorrect. It is only in certain cases that any one or more elementals are attracted to and “find lodgment in the human system.” In such cases special rules apply. We are not considering such cases. The elemental world interpenetrates this, and is therefore eternally present in the human system.

As it (the elemental world) is automatic and like a photographic plate, all atoms continually arriving at and departing from the “human system” are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if` he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or colour, so that all new arrivals find a homogeneous colour or image which they instantly assume. On the other hand, a man who has many diversities of thought and meditation is not homogeneous, but, so to say, parti-coloured, and so the elementals may lodge in that part which is different from the rest and go away in like condition. In the first case it is one mass of elementals similarly vibrating or electrified and coloured, and in that sense may be called one elemental in just the same way that we know one man as Jones, although for years he has been giving off and taking on new atoms of gross matte,.

Student.—If they are attracted and repelled by thoughts, do they move with the velocity of thought, say from here to the planet Neptune?

Sage.—They move with the velocity of thought. In their world there is no space or time as we understand those terms. If Neptune be within the astral sphere of this world, then they go there with that velocity, otherwise not; but that “if” need not be solved now.

Student.—What determines their movements besides thought,—e.g. when they are floating about the room.

Sage.—Those other classes of thoughts above referred to; certain exhalations of beings; different rates and ratios of vibration among beings; different changes of magnetism caused by present causes or by the moon and the year; different polarities; changes of sound; changes of influences from other minds at a distance.

Student.—When so floating, can they be seen by anyone, or only by those persons who are clairvoyant?

Sage.—Clairvoyance is a poor word. They can be seen by partly clairvoyant people. By all those who can see thus; by more people, perhaps, than are aware of the fact.

Student.—Can they be photographed, as the rising air from the hot stove can?

Sage.—Not to my knowledge yet. It is not impossible, however.

Student.—Are they the lights, seen floating about a dark séance room by clairvoyant people?

Sage.—In the majority of cases those lights are produced by them.

Student.—Exactly what is their relation to light, that makes it necessary to hold séances in the dark?

Sage.—It is not their relation to light that makes darkness necessary, but the fact that light causes constant agitation and alteration in the magnetism of the room. All these things can be done just as well in the light of day.

If I should be able to make clear to you “exactly what is their relation to light,” then you would know what has long been kept secret, the key to the elemental world. This is kept guarded because it is a dangerous secret. No matter how virtuous you are, you could not—once you knew the secret—prevent the knowledge getting out into the minds of others who would not hesitate to use it for bad purposes.

Student.—I have noticed that attention often interferes with certain phenomena; thus a pencil will not write when watched, but writes at once when covered; or a mental question cannot be answered till the mind has left it and gone to something else. Why is this?

Sage.—This kind of attention creates confusion. In these things we use desire, will, and knowledge. The desire is present, but knowledge is absent. When the desire is well formed and attention withdrawn, the thing is often done; but when our attention is continued we only interrupt, because we possess only half attention. In order to use attention, it must be of that sort which can hold itself to the point of a needle for an indefinite period of time.

Student.—I have been told that but few people can go to a séance without danger to themselves, either of some spiritual or astral contamination, or of having their vitality depleted for the benefit of the spooks, who suck the vital force out of the circle through the medium, as if the former were a glass of` lemonade and the latter a straw. How is this?

Sage.—Quite generally this happens. It is called Bhut worship by the Hindus.

Student.—Why are visitors at a séance often extremely and unaccountably tired next day?

Sage.—Among other reasons, because mediums absorb the vitality for the use of the “spooks,” and often vile vampire elementaries are present.

Student.—What are some of the dangers at séances?

Sage.—The scenes visible—in the Astral—at séances are horrible, inasmuch as these “spirits”—bhuts—precipitate themselves upon sitters and mediums alike; and as there is no séance without having present some or many bad elementaries—half dead human beings,—there is much vampirising going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.

Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so strong. Then there is a class which are really not dead, such as suicides, and sudden deaths, and highly wicked people.

They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us. The shells are, in this case, just like a sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people you know, do not impart to their bodily molecules the habit of their minds to as great [an] extent as others. We thus see why the utterances of these so-called “spirits” are never ahead of the highest point of` progress attained by living human beings, and why they take up the ideas elaborated day-by-day by their votaries. This séance worship is what was called in Old India the worship of the Pretas and Bhuts and Pisachas and Ghandarvas.

I do not think any elementary capable of motive had ever any other than a bad one; the rest are nothing, they have no motive and are only the shades refused passage by Charon.

Student.—What is the relation between sexual force and phenomena?

Sage.—It is at the bottom. This force is vital, creative, and a sort of reservoir. It may be lost by mental action as well as by physical. In fact its finer part is dissipated by mental imaginings, while physical acts only draw off the gross part, that which is the “carrier” (upadhi) for the finer.

Student.—Why do so many mediums cheat, even when they can produce real phenomena?

Sage.—It is the effect of the use of that which in itself is sublimated cheating, which, acting on an irresponsible mind, causes the lower form of cheat, of which the higher is any illusionary form whatever. Besides, a medium is of necessity unbalanced somewhere.

They deal with these forces for pay, and that is enough to call to them all the wickedness of time. They use the really gross sorts of matter, which causes inflammation in corresponding portions of` the moral character, and hence divagations from the path of honesty. It is a great temptation. You do not know, either, what fierceness there is in those who “have paid” for a sitting and wish “for the worth of their money.”

Student.—When a clairvoyant, as a man did here a year ago, tells me that, “he sees a strong band of spirits about me,” and among them an old man who says he is a certain eminent character, what does he really see? Empty and senseless shells? If` so, what brought them there? Or elementals which have got their form from my mind or his?

Sage.—Shells, I think, and thoughts, and old astral pictures. II, for instance, you once saw that eminent person and conceived great respect or fear for him, so that his image was graven in your astral sphere in deeper lines than other images, it would be seen for your whole life by seers, who, if untrained,—as they all are here,—could not tell whether it was an image or reality; and then each sight of it is a revivification of the image.

Besides, not all would see the same thing. Fall down, for instance, and hurt your body, and that will bring up all similar events and old forgotten things before any seer’s eye.

The whole astral world is a mass of illusion; people see into it, and then, through the novelty of the thing and the exclusiveness of the power, they are bewildered into thinking they actually see true things, whereas they have only removed one thin crust of dirt.

Student.—Accept my thanks for your instruction

Sage—May you reach the terrace of` enlightenment.

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ELEMENTALS—KARMA

Student—Permit me to ask you again, are elementals beings?

Sage.—It is not easy to convey to you an idea of the constitution of elementals; strictly speaking, they are not, because the word elementals has been used in reference to a class of them that have no being such as mortals have. It would be better to adopt the terms used in Indian books, such as Ghandarvas, Bhuts, Pisachas, Devas, and so on.

Many things well known about them cannot be put into ordinary language.

Student.—Do you refer to their being able to act in the fourth dimension of space?

Sage.—Yes, in a measure. Take the tying in an endless cord of many knots,—a thing often done at spiritist séances. That is possible to him who knows more dimensions of space than three. No three-dimensional being can do this; and as you understand "matter," it is impossible for you to conceive how such a knot can be tied or how a solid ring can be passed through the matter of another solid one. These things can be done by elementals.

Student.—Are they not all of one class?

Sage.—No. There are different classes for each plane, and division of plane, of nature. Many can never be recognized by men. And those pertaining to our plane do not act in another. You must remember, too, that these "planes" of which we are speaking interpenetrate each other.

Student.—Am I to understand that a clairvoyant or clairaudient has to do with or is affected by a certain special class or classes of elementals?

Sage.—Yes. A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane. Other parts of the idea or thing pictured may be retained in planes not yet open to the seer. For this reason few clairvoyants know the whole truth.

Student.—Is there not some connection between the Karma of man and elementals?

Sage.—A very important one. The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions.

But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity. Or, like a donkey, which, when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with the knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.

Student.—How then about the doing of phenomena by adepts?

Sage.—The production of phenomena is not possible without either the aid or disturbance of elementals. Each phenomenon entails the expenditure of great force, and also brings on a correspondingly great disturbance in the elemental world, which disturbance is beyond the limit natural to ordinary human life. It then follows that, as soon as the phenomenon is completed, the disturbance occasioned begins to be compensated for. The elementals are in greatly excited motion, and precipitate themselves in various directions. They are not able to affect those who are protected. But they are able, or rather it is possible for them, to enter into the sphere of unprotected persons, and especially those persons who are engaged in the study of occultism. And then they become agents in concentrating the karma of those persons, producing troubles and disasters often, or other difficulties which otherwise might have been so spread over a period of time as to be not counted more than the ordinary vicissitudes of` life.

This will go to explain the meaning of the statement that an Adept will not do a phenomenon unless he sees the desire in the mind of another lower or higher Adept or student; for then there is a sympathetic relation established, and also a tacit acceptance of the consequences which may ensue. It will also help to understand the peculiar reluctance often of some persons, who can perform phenomena, to produce them in cases where we may think their production would be beneficial; and also why they are never done in order to compass worldly ends, as is natural for worldly people to suppose might be done,—such as procuring money, transferring objects, influencing minds, and so on.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment!

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Student.—Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work?

Sage.—Yes. There are many reasons. Among others is your inability, shared by most of the people of` the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

Student.—Why so? Is it not well to increase the sum of human knowledge, even respecting most recondite parts of nature; or can it be that the elementals are bad?

Sage.—It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. But at this time it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of today. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none: they are colourless in themselves—except some classes—and merely assume the tint, so to speak, of the person using them.

Student.—Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it? Will their use be confined to only the good men of the earth?

Sage.—The hour is approaching when all this will be done. But the scientists of to-day are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed, the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.

Student.—Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals, or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

Sage.—As to whether they check elementals or not need not be inquired into, because, while that may be probable, it does not appear very necessary where men are unsuspicious of the agency causing the phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that inquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

Student.—Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

Sage.—The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call "truly good and conscientious men." Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fail.

But the Masters already know the characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

Student.—Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

Sage.—A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between labourers and users of labour, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism. It is recorded in the Lodge—photographed, you may say, by the doers of the acts themselves—that an enormous number of persons daily seek the aid of mediums and their "spooks" merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the "spirits" promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city— the Karma being favourable—a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honour involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

Student.—Do some sorts of elementals have guard over hidden treasure?

Sage.—Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider or loser have much to do with the permanent concealment or subsequent finding.

Student.—What happens when a large sum of money, say, such as Captain Kidd’s mythical treasure, is concealed, or when a quantity of coin is lost?

Sage.—Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at your spiritualistic séances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

Student.—This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird guardians?

Sage.—They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always.

They can, when necessary for their purposes, obtain such sums of money on whom no living being or descendants of any have the slightest claim, as would appal the senses of your greatest money getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

Student.—Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

Sage.—The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metals for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

Student.—I thank you for your instruction.

Sage.—May you reach the terrace of enlightenment!

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MANTRAMS

Student.—You spoke of mantrams by which we could control elementals on guard over hidden treasure. What is a mantram?

Sage.—A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

Student.—Are the words taken at haphazard?

Sage.—Only by those who, knowing nothing of mantrams, yet use them.

Student.—May they, then, be used according to rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are dependent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

Sage.—The “common people” in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folklore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe. The aborigines, however, in any country will be possessed of them.

Student.—You do not now infer that they are used by Europeans for the controlling of elementals.

Sage.—No. I refer to their effect in ordinary intercourse between human beings. And yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases. There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

Student.—Do these men know the rules governing the matter? Are they able to convey it to another?

Sage.—Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmeriser knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

Student.—Under what head should we put this unconscious exercise of power?

Sage.—Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the “cultured classes.” And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. “Society,” too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams cannot be studied within its borders.

Single, natural mantrams are such words as “wife.” When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, “I want to see the colour of his money.” There are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the law of habit then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantramic quality; this is observed in great social or other disturbances. The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea and the form of words go on until the result is accomplished.

To the occultist of powerful sight this is seen to be a “ringing” of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper, and wider the result. A mild illustration may be found in Lord Beaconsfield of England. He knew about mantrams, and continually invented phrases of that quality. “Peace with honour” was one; “a scientific frontier” was another; and his last, intended to have a wider reach, but which death prevented his supplementing, was “Empress of India.” King Henry of England also tried it without himself knowing why, when he added to his titles, “Defender of the Faith.” With these hints numerous illustrations will occur to you.

Student.—These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon the sound so much as upon words bringing up ideas. Am I right in this; and is it the case that there is a field in which certain vocalizations produce effects in the Akasa by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?

Sage.—You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages,—especially among English speaking people who are continually changing and adding to their spoken words to such an extent that the English of to-day could hardly be understood by Chaucer’s predecessors. It is in the ancient Sanskrit and the language which preceded it that mantrams are hidden. The laws governing their use are also to be found in those languages, and not in any modern philological store.

Student.—Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words?

Sage.—He could; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

Student.—Is there no way in which we might, as it were imitate those adepts in this?

Sage.—Yes, you should study simple forms of mantramic quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

Student.—I thank you for your instruction.

Sage.—May the Brahmamantram guide you to the everlasting truth.—OM.

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Student.—A materialist stated to me as his opinion that all that is said about mantrams is mere sentimental theorizing, and while it may be true that certain words affect people, the sole reason is that they embody ideas distasteful or pleasant to the hearers, but that the mere sounds, as such, have no effect whatever, and as to either words or sounds affecting animals he denied it altogether. Of course he would not take elementals into account at all, as their existence is impossible for him.

Sage.—This position is quite natural in these days. There has been so much materialization of thought, and the real scientific attitude of leading minds in different branches of investigation has been so greatly misunderstood by those who think they follow the example of the scientific men, that most people in the West are afraid to admit anything beyond what may be apprehended by the five senses. The man you speak of is one of that always numerous class who adopt as fixed and unalterable general laws laid down from time to time by well-known savants, forgetting that the latter constantly change and advance from point to point.

Student.—Do you think, then, that the scientific world will one day admit much that is known to Occultists?

Sage.—Yes, it will. The genuine Scientist is always in that attitude which permits him to admit things proven. He may seem to you often to be obstinate and blind, but in fact he is proceeding slowly to the truth,—too slowly, perhaps, for you, yet not in the position of knowing all. It is the veneered scientist who swears by the published results of the work of leading men as being the last word, while, at the very moment he is doing so, his authority may have made notes or prepared new theories tending to greatly broaden and advance the last utterance. It is only when the dogmatism of a priest backed up by law declares that a discovery is opposed to the revealed word of his god, that we may fear. That day is gone for a long time to come, and we need expect no more scenes like that in which Galileo took part. But among the materialistic minds to whom you referred, there is a good deal of that old spirit left, only that the “revealed word of God “ has become the utterances of our scientific leaders.

Student.—I have observed that within even the last quarter of a century. About ten years ago many well-known men laughed to scorn any one who admitted the facts within the experience of every mesmeriser, while now, under the term “hypnotism,” they are nearly all admitted. And when these lights of our time were denying it all, the French doctors were collating the results of a long series of experiments. It seems as if the invention of a new term for an old and much abused one furnished an excuse for granting all that had been previously denied. But have you anything to say about those materialistic investigators? Are they not governed by some powerful, though unperceived, law?

Sage.—They are. They are in the forefront of the mental, but not of the spiritual, progress of the time, and are driven forward by forces they know nothing of.

Help is very often given to them by the Masters, who, neglecting nothing, constantly see to it that these men make progress upon the fittest lines for them, just as you are assisted not only in your spiritual life but in your mental also. These men, therefore, will go on admitting facts and finding new laws or new names for old laws, to explain them. They cannot help it.

Student.—What should be our duty, then, as students of truth? Should we go out as reformers of science, or what?

Sage.—You ought not to take up the role of reformers of the schools and their masters, because success would not attend the effort. Science is competent to take care of itself, and you would only be throwing pearls before them to be trampled under foot. Rest content that all within their comprehension will be discovered and admitted from time to time. The endeavour to force them into admitting what you believe to be so plain would be due almost solely to your vanity and love of praise. It is not possible to force them, any more than it is for me to force you, to admit certain incomprehensible laws, and you would not think me wise or fair to first open before you things, to understand which you have not the necessary development, and then to force you into admitting their truth. Or if, out of reverence, you should say “These things are true,” while you comprehended nothing and were not progressing, you would have bowed to superior force.

Student.—But you do not mean that we should remain ignorant of science and devote ourselves only to ethics?

Sage.—Not at all. Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practice a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number. They must be so taught that the discoveries of science which are unillumined by spirit may not be turned into Black Magic.

Student.—In our last conversation you touched upon the guarding of buried treasure by elementals.

I should like very much to hear a little more about that. Not about how to control them or to procure the treasure, but upon the subject generally.

Sage.—The laws governing the hiding of buried treasure are the same as those that relate to lost objects. Every person has about him a fluid, or plane, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his colour and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn upon your person is connected with your elementals. For instance, you wear cloth made of wool or linen, and little objects made of wood, bone, brass, gold, silver, and other substances. Each one of these has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. Some of them, because of their substance, do not long retain this fluid, while others do. The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid. And they are acted upon by the mind and desires to a greater extent than you know, and in a way that cannot be formulated in English. Your desires have a powerful grasp, so to say, upon certain things, and upon others a weaker hold. When one of these objects is suddenly dropped, it is invariably followed by elementals. They are drawn after it, and may be said to go with the object by attraction rather than by sight. In many cases they completely envelop the thing, so that, although it is near at hand, it cannot be seen by the eye. But after a while the magnetism wears off and their power to envelop the article weakens, whereupon it appears in sight. This does not happen in every case. But it is a daily occurrence, and is sufficiently obvious to many persons to be quite removed from the realm of fable. I think, indeed, that one of your literary persons has written an essay upon this very experience, in which, although treated in a comic vein, many truths are unconsciously told; the title of this was, if I mistake not, “Upon the Innate Perversity of Inanimate Objects.”

There is such a nice balancing of forces in these cases that you must be careful in your generalizations. You may justly ask, for instance, why, when a coat is dropped, it seldom disappears from sight? Well, there are cases in which even such a large object is hidden, but they are not very common. The coat is full of your magnetism, and the elementals may feel in it just as much of` you as when it is on your back. There may be, for them, no disturbance of the relations, magnetic and otherwise. And often in the case of a small object not invisible, the balancing of forces, due to many causes that have to do with your condition at the time prevents the hiding. To decide in any particular case, one would have to see into the realm where the operation of these laws is hidden, and calculate all the forces, so as to say why it happened in one way and not in another.

Student.—But take the case of` a man who, being in possession of treasure, hides it in the earth and goes away and dies, and it is not found. In that instance the elementals did not hide it. Or when a miser buries his gold or jewels. How about those?

Sage.—In all cases where a man buries gold, or jewels, or money, or precious things, his desires are fastened to that which he hides. Many of his elementals attach themselves to it, and other classes of them also, who had nothing to do with him, gather round and keep it hidden. In the case of the captain of a ship containing treasure the influences are very powerful, because there the elementals are gathered from all the persons connected with the treasure, and the officer himself is full of solicitude for what is committed to his charge. You should also remember that gold and silver—or metals—have relations with elementals that are of a strong and peculiar character. They do not work for human law, and natural law does not assign any property in metals to man, nor recognize in him any peculiar and transcendent right to retain what he has dug from the earth or acquired to himself. Hence we do not find the elementals anxious to restore to him the gold or silver which he had lost.

If we were to assume that they occupied themselves in catering to the desires of men or in establishing what we call our rights over property, we might as well at once grant the existence of a capricious and irresponsible Providence. They proceed solely according to the law of their being, and, as they are without the power of making a judgment, they commit no blunders and are not to be moved by considerations based upon our vested rights or our unsatisfied wishes. Therefore, the spirits that appertain to metals invariably act as the laws of their nature prescribe, and one way of doing so is to obscure the metals from our sight.

Student.—Can you make any application of all this in the realm of ethics?

Sage.—There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavour to find in you a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.

Then there is that which I referred to in a preceding conversation, about the effect of our acts and thoughts upon, not only the portion of the astral light belonging to each of us with its elementals but upon the whole astral world. If men saw the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat the same acts or thoughts, a millennium might soon draw near. The astral light is, in this sense, the same as the photographer’s negative plate, and we are the sensitive paper underneath, on which is being printed the picture. We can see two sorts of pictures for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple outward appearance have behind them, very often, the worst of thoughts and desires.

Student.—Have these pictures in the astral light anything to do with us upon being reincarnated in subsequent earth-lives?

Sage.—They have very much indeed. We are influenced by them for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law for which you seek.

Student.—Is there not also some effect upon animals, and through them upon us, and vice versa?

Sage.—Yes. The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice. This may be called a mild illustration. If these people could catch elementals as easily as they can animals, they would kill them for amusement when they did not want them for use; and, if the elementals refused to obey, then their death would follow as a punishment. All this is perceived by the elemental world, without conscience of course; but under the laws of action and reaction, we receive back from it exactly that which we give.

Student.—Before we leave the subject I should like to refer again to the question of metals and the relation of man to the elementals connected with the mineral world. We see some persons who seem always to be able to find metals with ease—or, as they say, who are lucky in that direction. How am I to reconcile this with the natural tendency of elementals to hide? Is it because there is a war or discord, as it were, between different classes belonging to any one person?

Sage.—That is a part of the explanation. Some persons, as I said, have more of one class attached to them than another. A person fortunate with metals, say of gold and silver, has about him more of the elementals connected with or belonging to the kingdoms of those metals than other people, and thus there is less strife between the elementals. The preponderance of the metal-spirits makes the person more homogeneous with their kingdoms, and a natural attraction exists between the gold or silver lost or buried and that person, more than in the case of other people.

Student.—What determines this? Is it due to a desiring of gold and silver, or is it congenital?

Sage.—It is innate. The combinations in any one individual are so intricate and due to so many causes that you could not calculate them. They run back many generations, and depend upon peculiarities of soil, climate, nation, family, and race. These are, as you can see, enormously varied, and, with the materials at your command now, quite beyond your reach. Merely wishing for gold and silver will not do it.

Student.—I judge also that attempting to get at those elementals by thinking strongly will not accomplish that result either.

Sage.—No, it will not, because your thoughts do not reach them. They do not hear or see you, and, as it is only by accidental concentration of forces that unlearned people influence them, these accidents are only possible to the extent that you possess the natural leaning to the particular kingdom whose elementals you have influenced.

Student.—I thank you for your instruction.

Sage.—May you be guided to the path which leads to light!

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[See Compiler’s Note on page 400, in regard to Additional Material in continuation of the above Series.]

H.P. BLAVATSKY
It is likely that H.P.B. was in her late thirties or early forties when this picture was taken. No definite information about this exists. It is reproduced from an original print, by courtesy of The Theosophical Society in America, Wheaton, Ill.

WHAT GOOD HAS THEOSOPHY DONE IN INDIA?

[Lucifer, Vol. II, No. 8, April, 1888, pp. 85-91]

The race of mankind would perish, did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it from their fellow-mortals. No one who holds the power of granting, can refuse it without guilt.

—SIR WALTER SCOTT.

Several correspondents and enquirers have lately asked us "What good have you done in India?" To answer it would be easy. One has but to ask the doubters to read the January Number, 1888, of` the Madras Theosophist—our official organ—and, turning to the report in it on the Anniversary Meeting of the Theosophical Society, whose delegates meet yearly at Adyar, see for himself. Many and various are the good works done by the 127 active branches of the Theosophical Society scattered throughout the length and breadth of India. But as most of those works are of a moral and reformatory character, the ethical results upon the members are difficult to describe. Free Sanskrit schools have been opened wherever it was possible; gratuitous classes are held; free dispensaries—homeopathic and allopathic—established for the poor, and many of our Theosophists feed and clothe the needy.

All this, however, might have been done by people without belonging to our Brotherhood, we may be told. True; and much the same has been done before the T.S. appeared in India, and from time immemorial. Yet such work has been hitherto done, and such help given by the wealthier members of one caste or religious community exclusively to the poorer members of the same caste and religious denomination. No Brahmin would have held brotherly intercourse even with a Brahmin of another division of his own high caste, let alone with a Jain or Buddhist. A Parsee would only protect and defend his own brother-follower of Zoroaster.

A Jain would feed and take care of a lame and sick animal, but would turn away from a Hindu of the Vaishnava or any other sect. He would spend thousands on the "Hospital for Animals" where bullocks, old crippled tigers and dogs are nursed, but would not approach a fellow-man in need unless he was a Jain like himself. But now, since the advent of the Theosophical Society, things in India are, slowly it is true, yet gradually, becoming otherwise.

We have, then, to show rather the good moral effect produced by the Society in general, and each branch of it in its own district on the population, than to boast of works of charity, for which India has ever been noted. We shall not enter even into a disquisition upon the benefits to be reaped by the establishment of a Sanskrit, or rather an Oriental and European library at Adyar, which, thanks to the indefatigable efforts of the President-Founder and his colleagues, begins now to assume quite hopeful proportions. But we will draw at once the attention of the enquirers to the ethical aspect of the question; for all the visible or objective works, whether of charity or any other kind, must pale before the results achieved through the influence of the chief universal, ethical aim and idea of our Society.

Yes; the seeds of a true Universal Brotherhood of man, not of brother-religionists or sectarians only, have been finally sown on the sacred soil of India! The letter that follows these lines proves it most undeniably. These seeds have been thrown since 1881 into that soil, which, for thousands of years, has stubbornly and systematically ejected everything foreign to its system of caste, and refused to assimilate any heterogeneous element alien to Brahmanism, the chief master of the soil of Aryavarta, or to accept any ideas not based upon the Laws of Manu. The Orientalist and the Anglo-Indian, who know something of that tyranny of caste which has hitherto formed an impassable barrier, an almost fathomless gulf between Brahmanism and every other religion, know also of the great hatred of the orthodox "twice born," the dwija Brahmin, to the Buddhist nastika (the atheist, he who refuses to recognise the Brahminical gods and idols); and they, above all others, will realize, even if they do not fully appreciate, the importance of what has now been achieved by the Theosophical Society.

It took several years of incessant efforts to bring about even the beginning of a rapprochement between the Brahmin and Buddhist theosophists. A few years ago the President-Founder of the Society, Colonel H. S. Olcott, had almost succeeded in making a breach in the Chinese wall of Brahmanism. It was an unprecedented event; and it created a great stir among the natives, a sincere enthusiasm among the "Heathen," and much malicious opposition, gossip, and slanderous denial from those who, above all men, ought to work for the idea of Universal Brotherhood preached by their Master—the good Christian Missionaries. Colonel Olcott had succeeded in arranging a kind of preliminary reconciliation between the Brahminical Theosophical Society of Tinnevelly and their brother Theosophists and neighbours of Ceylon. Several Buddhists had been brought from Lanka, led by the President, carrying with them, as an emblem of peace and reconciliation, a sprout of the sacred râja (king) cocoanut-tree. This actually was to be planted in one of the courts of the Tinnevelly pagoda, as a living and growing witness to the event. It was an extraordinary and imposing sight that day, namely October 25th, 1881, when, before an immense crowd numbering several thousands of Hindus and other natives, the Delegates of the Buddhist Theosophical Societies of Ceylon, met with their brother Theosophists of the Tinnevelly Branch and their Brahmin priests of the pagoda. For over 2,000 years an irreconcilable religious feud had raged between the two creeds and their respective followers. And now they were brought once more together on Hindu soil, and even within the thrice sacred, and to all strangers almost impenetrable, precincts of a Hindu temple, which would have been, only a few days previous to the occurrence, regarded as irretrievably desecrated had even the very shadow of a Buddhist nastika fallen upon its outward walls. Signs of the times, indeed! The cocoanut sprout was planted with great ceremony, and to the sounds of the music of the pagoda orchestra.

After that, year after year, Hindus and Buddhists met together at Adyar, at the Annual Conventions for the Anniversary Meetings of the Theosophical Parent Society; but no Brahmin Theosophist had hitherto returned the visit to Ceylon to his Buddhist Brethren. The ice of the centuries had been split, but not sufficiently broken to permit anyone to dive deep enough under it to call this an entire and full reconciliation. But the impressive and long-expected and wished-for event has at last taken place All honour and glory to the son of Brahmins—the proudest; perhaps, of all India, the Northern Brahmins of Kashmir—who was the first to place the sacred duties of Universal Brotherhood above the prejudices, as potent as they are narrow, of caste and custom. We publish below extracts from his own address, which appeared in Sarasavisandaresa, the Singhalese organ of the Buddhists of Ceylon, and let the eloquent narrative speak for itself.

But after reading the extracts let not our critics rise once more against the policy of the Theosophical Society, and take the opportunity of calling it intolerant and uncharitable only as regards one creed, namely Christianity because facts will be found in this Address which speak loudly against its vicious system. No Theosophist has ever spoken against the teachings of Christ, no more than he did against those of Krishna, Buddha, or Sankaracharya; and willingly would he treat every Christian as a Brother, if the Christian himself would not persistently turn his back on the Theosophist. But a man would lose every right to the appellation of a member of the Universal Brotherhood, were he to keep silent in the face of the crying bigotry and falseness of all the theological, or rather sacerdotal, systems—the world over. We, Europeans, expatiate loudly and cry against Brahminical tyranny, against caste, against infant and widow marriage, and call every religious dogmatic rule (save our own) idiotic, pernicious, and devilish, and do it orally as in print. Why should not we confess and even denounce the abuses and defects of Christian theology and sacerdotalism as well? How dare we say to our “brother”—Let me cast out the mote out of thine eye, and refuse to consider “the beam that is in our own eye”?

Christians have to choose—either they “shall not judge that they be not judged,” or if they do—and one has but to read the missionary and clerical organs to see how cruel, unchristian, and uncharitable their judgments are—they must be prepared to be judged in their turn.

These are portions of an address delivered at the Theosophical Hall, Colombo, on January 29th, 1888, by Pundit Gopi Nath, of Lahore.*

[In the address referred to, Pundit Nath, a Kashmiri Brahmin, expresses his deep gratitude to the T.S. for the courage and impetus it gave him to over-leap the barriers of caste and custom in coming to the Buddhists of Ceylon. He pleads brotherhood between the two related religions of Buddhism and Brahminism, while urging them to respect their own religions and not to succumb to missionary attack upon the T.S. and its founders.

“It is the rule of the T.S. that its members, whatever their creed may be, shall treat the religions of other members with deference; and its principle is that all religions have some truth underlying them. . . . But between Brahminism and Buddhism we may have something much greater than mere toleration—we must have the deepest mutual esteem and reverence, for all learned people know that there is but little difference between our philosophies.”

Why then, is there so much bitter opposition between them, he asks? He attributes these quarrels and riots to the most ignorant and uneducated sources, people who do not appreciate the “bonds of mutual esteem.”

Further the pundit urges the Ceylonese Buddhists boldly to respect their own ancestral faith rather than adopt Christian names and customs, merely in hope of becoming respected by Europeans. This, he adds, is never the real outcome anyway. He cites several examples of a caste system, an extravagance and narrow-mindedness of a far worse nature among these very criticizers of their culture. Special warning is given to the people not to entrust their women and children into the hands of missionaries.

These foreigners do not come here and spend money for our benefit; no—they have one, and only one, great object always in view, and that is to make proselytes. However fair may be the outward appearance of their work, that design underlies everything they do, like a snake hidden under a flower, and for this object they will hesitate at no misrepresentation of your religion . . . .”]

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* See the Ceylon paper, the Sarasavisandaresa, of January 31, 1888.

This sincere and unpretentious address shows better than pages written by ourselves could, the work that the Theosophical Society has done in India, as also the reason why the missionaries in that country bear to us such a mortal hatred, hence—why they slander us. They degrade the pure ethics of Christ by their Jesuitical and deceptive attitude towards the natives; and we protect the latter against such deception by telling them: “There is but ONE Eternal Truth, one universal, infinite and changeless Spirit of Love, Truth and Wisdom, impersonal, therefore bearing a different name with every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics, giving multicoloured and various rays, which are yet caused by one and the same sun, so theologies and sacerdotal systems are many. But the Universal religion can only be one, if we accept the real, primitive meaning of the root of that word. We, Theosophists, so accept it; and therefore say: We are all brothers—by the laws of Nature, of birth, and death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us, then, love, help, and mutually defend each other against this spirit of deception; and while holding to that which each of us accepts as his ideal of truth and reality—i.e., to the religion which suits each of us best—let us unite ourselves to form a practical ‘nucleus of a Universal Brotherhood of Humanity WITHOUT DISTINCTION OF RACE, CREED, OR COLOUR.’ ”

FOOTNOTES TO “BUDDHIST DOCTRINE OF THE WESTERN HEAVEN”

[Lucifer, Vol. II, No. 8, April, 1888, pp. 108-117]

[The well-known scholar, Rev. Joseph Edkins, D.D., contributes a long essay in which he discusses with much learning the ideas prevalent among the Buddhists concerning the future state of man and the hope of an after-life. He attempts to trace the origin of these beliefs. A number of footnotes have been appended by H. P. B. to various expressions of Dr. Edkins which appear below within square brackets.]

[union with Buddha . . . attained by the loss of personality] The loss of the false or temporary personality by its transformation into the ABSOLUTE “Ego.”

[many prefer to meditate on the Paradise of Amitabha, the Buddha of a world situated in the West . . . . as the home they may attain this hope exists among the Buddhists. And it is a curious question whether it was occasioned by Persian or by Christian influence, or . . . was entirely self-originated.]

Most undeniably the idea was originated by neither of the above-named influences, no more than the knowledge of the Zodiac, astronomy or architecture was ever originated in India “by the Greek influence,” agreeably with Dr. Weber’s and Professor Max Müller’s favourite hobbies. This “hope” is based on knowledge, on the secret esoteric doctrines preached by Gautama Buddha, and flashes of which are still found even in the semi-exoteric tenets of the schools of Mahayana, Aryasangha and others.

[Buddhist works began to be translated into Chinese about the year 67 A.D.] Buddhist works may have appeared in China not earlier than 67 A.D.; but there are as good proofs and evidence, from Chinese and Tibetan History as much as from Buddhist records, that the tenets of Gautama reached China as early as the year 683 of the Tzin era (436 B.C.). Of course in this instance we accept Buddhist chronology, not the fanciful annals of the Western Orientalists, who base their chronological and historical computations on the so-called “Vikramaditya era,” while ignorant to this day of the date when Vikramaditya really lived.

[Belief in the magical powers of the Buddhists had much to do with the spread of their religion, and not less influential was the superstitious regard for the sacred books . . .]

No more, we say, than the “miracles” of the New Testament had to do with the spread of the Christian religion. Then why should any fair-minded person, even if a missionary, denounce the reverence of Buddhists for their sacred books as “a superstitious regard,” while enforcing the same “superstitious regard” for the Bible, under the penalty, moreover, of eternal damnation?

[Akshobya, the companion Buddha to Amitabha and ruler of the Eastern Universe . . . . these two Buddhas are mentioned together. They were . . . contemporaneous in origin.]

That origin must be archaic indeed, since both the names are found in the Book of Dzyan, classed with the Dhyan-Chohans (Pitris), the “Fathers of man,” who answer to the seven Elohim.

[Parthian Jews . . . returned from keeping the Pentecost at Jerusalem to their own country, and carried with them Christian convictions] It would be more correct, perhaps, to say “Gnostic,” instead of “Christian” convictions. The Jews could be Gnostics without renouncing Judaism.

[world of punishment (Naraka), which to the Buddhists are prisons, fiery hot, or icy cold, where every kind of torture is used] Which, however, are all metaphorical expressions, whenever used. Buddhists have never believed in their philosophy in any Hell as a locality. Avitchi is a state and a condition, and the tortures therein are all mental.

[forgiveness of injuries, contentment, pity are very Christian] They are “Christian” only because Christianity has accepted them. All these virtues were taught and practised by Buddha 600 years B.C.; as other Chinese and Indian good men and adepts accepted and taught them to the multitudes thousands of years B.B., or before Buddha. Why call them “Christian,” since they are universal? [the Vedanta philosophy finds the origin of transmigration and other evils in God who is the cause of virtue and vice]

The Vedanta philosophy finds nothing of the kind, nor does it teach of a God (least of all with a capital G). But there is a sect of Vedantins, the Visishtadwaita, who, refusing to accept dualism, have, nolens volens, to place the origin of all evil as of all good in Parabrahman. But Parabrahman is not "God" in the Christian sense, at any rate in the Vedanta philosophy.

[Buddhism . . . being atheistic] Atheistic, inasmuch as it very reasonably rejects the idea of any personal anthropomorphous god. Its secret philosophy, however, explains the causes of rebirths or "transmigration."

[retribution follows all actions by unseen fate compelling it] This "unseen fate" is KARMA.

[producing and strengthening faith] Buddha preached against blind faith and enforced knowledge and reason.

[concerning the alleged influence exercized by Christians upon Eastern beliefs, etc.] It would be far more correct to say that it is the early Christians, or the Gnostics rather, who were influenced by Buddhist doctrines, than the reverse. All these ideas of Devachan, etc., were inculcated by Buddhism from the first. No foreign influence there, surely. It cannot be proved historically, that the "Apostle Peter" had preached the gospel in Parthia, not even that the blessed "Apostle," whose relics are shown at Goa, went there at all. But it is an historical fact, that a century before the Christian era, Buddhist monks crowded into Syria and Babylon, and that Buddhasp (Bodhisattva), the so-called Chaldean, was the founder of Sabism or baptism. And Renan, in his Vie de Jesus, says, that [it was] "the religion of multiplied baptisms, the scion of the still existent sect, named the 'Christians of St. John' or Mendaeans, whom the Arabs call el-mogtasila or 'Baptists.' The Aramean verb seba, origin of the name Sabian, is a synonym of *

[regarding Babylonian astrologers and diviners residing at Indian seaports and being at the courts of Rajahs, bringing with them Babylonian and Egyptian doctrines]

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* [Pages 102-03, in 65th ed., Paris: Calmann-Lévy, 1923.—Comp.]

There is one little impediment, however, in the way of such a “Weberian” theory. There is no historical evidence that the “Chaldean astrologers and diviners” were ever at the courts of Indian Rajahs before the days of Alexander. But it is a perfectly established historical fact, as pointed out by Colonel Vans Kennedy, that it was, on the contrary, Babylonia which was once the seat of the Sanskrit language and of Brahmanical influence.*

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* [The actual passage from the works of Col. Vans Kennedy which H. P. B. has in mind is not definitely known, but the idea itself is very clearly expressed on pp. 199-201 of his Researches into the Origin and Affinities of the principal Languages of Asia and Europe. London, 1828. 4to. Vide Bio-Bibliogr. Index, s.v. KENNEDY, for other works by this scholar.—Compiler.]

FOOTNOTES AND COMMENT ON “ULTIMATE PHILOSOPHY”

[Lucifer, Vol. II, No. 8, April, 1888, pp. 136-141]

[The following footnotes and closing Editorial Note are appended by H.P.B. to an article of Herbert L. Courtney, on the general subject of Hylo-Idealism:]

[is there aught beyond consciousness?] Most decidedly not. “There is naught beyond consciousness,” a Vedantin and a Theosophist would say, because Absolute Consciousness is infinite and limitless, and there is nothing that can be said to be “beyond” that which is ALL, the self-container, containing all. But the Hylo-Idealists deny the Vedantic idea of non-separateness, they deny that we are but parts of the whole; deny, in common parlance, “God,” Soul and Spirit, and yet they will talk of “apprehension” and intuition—the function and attribute of man’s immortal Ego, and make of it a function of matter. Thus they vitiate every one of their arguments.

[let “I am” = consciousness—or “sensation” or any other word . . . so that it includes all thought . . . . all connected with the ego in itself] In this paragraph we find the old crux of philosophy—the question as to whether there is any “external reality” in nature—cropping up again. The solution offered is a pure assumption, reached by ignoring one of the fundamental facts of human consciousness, the feeling that the cause of sensation, etc., lies outside the limited, human self. Mr. Courtney, we believe, aims at expressing a conception identical with that of the Adwaita Vedantins of India. But his language is inaccurate and misleading to those who understand his words in their usual sense, e.g., when he speaks of the “I am” outside of which nothing can exist, he is stating a purely Vedantin tenet; but then the “I” in question is not the “I” which acts, feels or thinks, but that absolute consciousness which is no consciousness.

It is this confusion between the various ideas represented by “I” which lies at the root of the difficulty—the only philosophical explanation of which rests in the esoteric Vedantin doctrine of “Maya,” or Illusion.

[How can I be self and yet not self at the same time?] Very easily. You have only to postulate that self is one, eternal and infinite, the only REALITY; and your little self a transient illusion, a reflected ray of the SELF, therefore a not-Self. If the Vedantin idea is “meaningless” to the writer, his theory is still more so—to us.

[Beyond consciousness all is (to me) a blank, and all that enters consciousness becomes part of myself thereby] This phrase is an admirable illustration in proof of the remarks made in the last foot-note. “Things enter consciousness,” says Mr. Courtney, and it is no word-splitting to point out to him, that not only is it impossible for him to speak without these words or others equivalent to them, but further that he cannot think at all except in terms of these conceptions. It follows that, since he is not talking nonsense, he is trying to express in terms of the mind, what properly transcends mind—in other words we are brought back to the ancient doctrine of “Maya” again.

Daily experience shows him that things do enter consciousness and, in some sense, become part of himself—but where and what were they, before entering his consciousness? Let him study the doctrine of limitation and "reflected" centres of consciousness, and he will understand himself more clearly.

[upon the fact of its own existence the ego cannot reason] A Mystic would take exception to this statement, at least if the word "reason" is used by Mr. Courtney in the sense of "know":—for his great achievement is "Self"-knowledge, meaning not only the analytical knowledge of his own limited personality, but the synthetical knowledge of "ONE" EGO from which that passing personality sprang.

[O, light divine, thy reproduction is impossible] How are we to understand "light divine" in the thought of a Hylo-Idealist, who limits the whole universe to the phantasms of the grey matter of the brain—that matter and its productions being alike illusions? In our humble opinion this philosophy is twin sister to the cosmogony of the orthodox Brahmins, who teach that the world is supported by an elephant, which stands upon a tortoise, the tortoise wagging its tail in absolute Void. We beg our friends, the Hylo-Idealists', pardon; but, so long as such evident contradictions are not more satisfactorily explained, we can hardly take them seriously, or give them henceforth so much space.

EDITORS' NOTE

The editors were kindly informed by Dr. Lewins that Miss C. Naden was on her way to India via Egypt (whence she sent us her excellent little letter published in the February Lucifer), well furnished with letters from Professor Max Müller to introduce her to sundry eminent "Sanskrit Pundits in the Three Presidencies for the purpose of studying Occultism on its native soil," as Dr. Lewins explains. We heartily wish Miss Naden success; but we feel as sure she will return not a whit wiser in Occultism than when she went.

We lived in India for many years, and have never yet met with a “Sanskrit Pundit”—officially recognised as such—who knew anything of Occultism. We met with several occultists in India who will not speak; and with but one who is a really learned Occultist (the most learned, perhaps, of all in India), who condescends occasionally to open his mouth and teach. This he never does, however, outside a very small group of Theosophists. Nor do we feel like concealing the sad fact, that a letter from Mr. Max Müller, asking the pundits to divulge occult matter to an English traveller, would rather produce the opposite effect to the one anticipated. The Oxford Professor is very much beloved by the orthodox Hindus, innocent of all knowledge of their esoteric philosophy. Those who are Occultists, however, feel less enthusiastic, for the sins of omission and commission by the great Anglo-German Sanskritist are many. His ridiculous dwarfing of the Hindu chronology, to pander to the Mosaic, probably, and his denying to the Ancient Aryas any knowledge of even Astronomy except through Greek channels—are not calculated to make of him a new Rishi in the eyes of Aryanophils. If learning about Occultism is Miss Naden’s chief object in going to India, then, it is to be feared, she has started on a wild-goose’s chase. Hindus and Brahmins are not such fools as we Europeans are, on the subject of the sacred sciences, and they will hardly desecrate that which is holy, by giving it unnecessary publicity.

CHRISTIAN LECTURES ON BUDDHISM, AND PLAIN FACTS ABOUT THE SAME, BY BUDDHISTS

[Lucifer. Vol. II, No. 8, April, 1888, pp. 142-149]

"Then spake Jesus . . . saying: The Scribes and the Pharisees sit in Moses' seat. . . BUT DO NOT YE AFTER THEIR WORKS, FOR THEY SAY, AND DO NOT. . . but all their works they do for to be seen by men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues . . .

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men . . . ye blind guides, which strain at a gnat, and swallow a camel. . . Woe unto you . . . for ye compass sea and land to make one proselyte, and when he is made, YE MAKE HIM TWO-FOLD MORE THE CHILD OF HELL THAN YOURSELVES!" —(Matt., xxiii, 1-6, 13, 24, 15 resp.)

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The Scotsman of March 8th, 1888, is high in its praises of some recent lectures on Buddhism, delivered by Sir Monier-Williams, K.C.I.E., D.C.L., of Oxford. Notwithstanding the chairman's (Lord Polwarth's) allegation that

On the subject of Buddhism, he thought there was no one more qualified to instruct them than the gentleman who had undertaken the present course [i.e., Sir Monier-Williams],

most of the statements made by the titled lecturer court contradiction and need correction. Plain and unvarnished truths may not elicit the applause certain arbitrary assumptions made by the lecturer called forth in the land of Fingal, but they may help to sweep away a few cobwebs of latent prejudice from the minds of some of your readers—and that's all a Buddhist cares about.

The learned lecturer premised by saying that:

Buddhism had been alleged to be the religion of the majority of the human race, but happily that was not now true. Christianity now stood, even numerically, at the head of all the creeds of the world. (Applause.)—[Scotsman.]

Is this really so? Applause is no argument in favour of the correctness of a statement. Nor does one know of any special qualification in the Oxford professor that could make him override statistical proofs to the contrary, unless it be that his wish is father to the thought, as usual. The 200 millions of proselytes to the Mussulman faith as against one million of converts of Christianity in this century alone, a fact complained of at the Church Conference by Dr. Taylor, hardly a few weeks ago, would rather clash with this statement. * The Rev. Joseph Edkins, who passed almost all his life in China, studying Buddhism and its growth, says in Chinese Buddhism (1880, p. viii, Preface) that Buddhism is now "one among the world's religions which has acquired the greatest multitude of adherents."

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* "The faith of Islam is spreading over Africa with giant strides. . . . Christianity is receding before Islam, while attempts to proselytise Mohammedans are notoriously unsuccessful. We not only fail to gain ground, but even fail to hold our own. . . . An African tribe once converted to Islam never returns to Paganism, and never embraces Christianity. . . . When Mohammedanism is embraced by a negro tribe, devil-worship, cannibalism, human sacrifice, witchcraft, and infanticide disappear. Filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality becomes a religious duty, drunkenness becomes rare, gambling is forbidden. . . . A feeling of humanity, benevolence, and brotherhood is inculcated. . . The strictly-regulated polygamy of Moslem lands is infinitely less degrading to women and less injurious to men than the promiscuous polyandry which is the curse of Christian cities, and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Moslems. . . . . Islam, above all, is the most powerful total abstinence society in the world; whereas the extension of European trade means the extension of drunkenness and vice, and the degradation of the people. Islam introduces a knowledge of reading and writing, decent clothes, personal cleanliness, and self-respect. . . . How little have we to show for the vast sums of money and precious lives lavished upon Africa! Christian converts are reckoned by thousands; Moslem converts by millions . . . (CANON ISAAC TAYLOR, "Christianity and Mohammedanism.")

[These excerpts are from an address delivered by Canon I. Taylor, of New York, at the Wolverhampton Congress of the Church Missionary Society, in England, in October, 1887. A similar but somewhat different wording can be found in The Rock of October 14, 1887.—Compiler.]

Nor can this learned Chinese scholar, a zealous missionary, be suspected of unfairness to his religion. Nor does the very conservative Standard, when complaining that England is no longer a Christian nation and that a very large percentage of its population no longer accepts the religion embodied in the Bible, bear out Sir Monier-Williams' optimistic views. Nor yet is this opinion supported by what the whole world knows of modern France, Germany and Italy, eaten to the core with free-thought and Atheism.

To say, therefore, as the lecturer did, that he doubts "were a trustworthy census possible" if Buddhism would give even 150 millions of Buddhists, or rather pseudo-Buddhists, as against 450 millions of Christians in the world's population, estimated at 1,500 millions [Scotsman.]*

—is rather a risky thing. Let us not talk of "pseudo-Buddhists" in the face of millions of "pseudo-Christians," nominal and more "Grundy-fearing" than God-fearing; and for this reason still pretending to be called Christians. And if the term pseudo was applied by the lecturer to the teeming millions of China, Japan, and Tibet, who have fallen off from the purity of the primitive church of Buddha, burning low even in Siam, Burma, and Ceylon, and which have split themselves into many sects, then just the same is found in the 300 or so of Protestant sects, which differ so widely and fight for dogmatic differences, and still call themselves Christians. "Were a trustworthy census possible," and a fair appreciation of truth preferred to self-glorification, then the 2,000,000 of Freethinkers, and the 11,000,000 of those "of no particular religion," as specified even in Whitaker's Almanack, might grow to tenfold their number and produce a salutary check on inaccurate lecturers.

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* Says Emil Schlagintweit, in his Buddhism in Tibet, pp. 11-12, in comparing the number of Buddhists to that of Christians—"For these regions of Asia [China,Japan, Indo-Chinese Peninsula, etc.], we obtain, therefore, according to these calculations [of Prof. Dieterici], an approximate total of 534 millions of inhabitants. At least two-thirds of this population may be considered to be Buddhist; the remainder includes the followers of Confucius and Lao-tse." Result, according to Dieterici, 340,000,000 of Buddhists and only 330,000,000 of Christians—all nominal Christians included. [Italics are H.P.B.'s.—Comp.]

This inaccuracy may be better appreciated by throwing a glance at the census-tables of India of 1881. In that country indeed, where missionaries have been labouring for centuries, and where they are now as numerous—and quite as mischievous—as the crows in the land of Manu, the distribution of its religious denominations stands in round numbers as follows:

Hindus (male and female … 188,000,000

Mohammedans ... 50,000,000

Aborigines ... 7,000,000

Buddhists ... 3,050,000

Jains (Buddhists) ... 1,020,000

Christians ... 1,800,000

The 1,800,000 of Christians, note well, include all the Europeans resident in India, the army, the civil servants, the Eurasians and native Christians.

And is it to curry further favour with his Sabbath-worshipping audience and elicit from it further applause, that the knighted lecturer characterised Buddhism as “a false, diseased and moribund system, which had continued [nevertheless?!] for more than two thousand years to attract and delude immense populations”? This, in the teeth of his great Oxford rival, Professor Max Müller, who pronounces the moral code of Buddhism “one of the most perfect the world has ever known.” So do Barthélemy Saint-Hilaire, Klaproth, and other Orientalists, more fair minded than the lecturer under notice.

Says Mr. P. Hordern, the Director of Public Instruction in Burma:—

“The poor heathen is guided in his daily life by precepts older and not less noble than the precepts of Christianity. Centuries before the birth of Christ, men were taught by the life and doctrine of one of the greatest men who ever lived, lessons of pure morality. The child is taught to obey his parents, and to be tender to all animal life, the man to love his neighbour as himself, to be true and just in all his dealings, and to look beyond the vain shows of the world for true happiness.

Every shade of vice is guarded by special precepts. Love in its widest sense of universal charity is declared to be the mother of all the virtues, and even the peculiarly Christian precepts of the forgiveness of injuries, and the meek acceptance of insult were already taught in the farthest East, ages before Christianity.*

Such is “the false and diseased system” of Buddhism which is less “moribund” however, even now, than is in our present age the perverted system of Him whose Sermon on the Mount, grand as it is, yet taught nothing that had not been taught ages before. I will show presently, on the authority of statistics and the Church again, which of the two—Buddhists or Christians—live more nearly according to the grand and the same morality preached by their respective Masters.

The Professor is more lenient though to the Founder than to the system. He would not, he said:

Be far wrong in asserting that intense individuality, fervid earnestness, severe simplicity of character, combined with singular beauty of countenance, calm dignity of bearing, and almost super-human persuasiveness of speech, were conspicuous in the great teacher. —[Scotsman.]

Forthwith, however, and fearing he had said too much, the Professor hastened to throw a gloomy shadow on the bright picture drawn. To quote from the Scotsman once more:

Alluding to the first sermon of the Buddha, the lecturer remarked that, however unfavourably it might compare with the first discourse of Christ—a discourse, not addressed to a few monks, but to suffering sinners—it was of great interest, because it embodied the first teaching of one who, if not worthy to be called the “Light of Asia” and certainly unworthy of comparison with the “Light of the World,” was at least one of the world’s most successful teachers.

To this charitable Christian criticism, ever forgetful of the wise Shakespeare’s remark that “comparisons are odorous,” † a Buddhist, who only defends his faith, is amply justified in replying as follows:

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* Quoted in Chinese Buddhism, by Rev. J. Edkins, page 201.

† [Much Ado About Nothing, Act III, Sc. v, line 18.]

However much the worthiness of our Lord Buddha to be called by the appellation of the “Light of Asia” may be contested by religious intolerance, this title is, at any rate, addressed to an historical personage. The actual existence of Gautama Buddha cannot be called in question; neither Materialist nor Christian, Jew nor Gentile, can ever presume to call him a myth. On the other hand, (a) the “Light of the World,” having failed to illumine the whole of Humanity—as even on the lecturer’s admission only 400 out of 1,500 millions of the world population are Christians—the title is a misnomer most evidently, and (b) the very personal existence of the Founder of Christianity—mostly on account of the supernatural character claimed for it, but also because no valid, real, historical evidence can be brought forward to prove it—is now denied by millions of not only Free-thinkers and Materialists, but even of intellectual Christians and critical Bible-scholars.

Nor are the remarks of Sir Monier-Williams concerning the death of Buddha “said to have been caused by eating too much pork, or dried boar’s flesh,” any happier. That fact alone that one, who claims to be regarded as a great Orientalist, and yet observes that: “As this statement was somewhat derogatory to his [Buddha’s] dignity, it was less likely to have been fabricated,” shows in a “Sanskrit scholar” a pitiable ignorance of Hindu symbolism, as well as a wonderful lack of intuition.

How one who is acquainted with the primitive and original teachings of Buddha, as recorded by his personal disciples, can think for a moment that the great Asiatic Reformer ate flesh, passes comprehension! Leaving aside every dogmatic and certainly later exoteric ecclesiastical reason fathered on Buddha for sparing the life of animals on the ground of metempsychosis,* one has but to read the Buddhist metaphysical treatises upon Karma, to see all the absurdity of such a statement.

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* Neither in China nor Tibet, says the Rev. J. Edkins, do the Buddhist monks (the real literati of the nations) accept the exoteric teaching that the souls of men can migrate into animals. It is simply allegorical.

The great doctrine delivered by Gautama a few days before he entered Nirvana to Maha Kaśyapa, contains among other prohibitions that of eating animal food. The "Great Development School refers it to this period," says the same authority upon Chinese Buddhism, and no lover of it, the Rev. J. Edkins; and the Bodhisattwas are even more strictly prohibited than even monks. In "The Book of Heaven through keeping the Ten prohibitions" a Deva informs Buddha that he was born in Indra Sakra's heaven "for keeping them; for not inflicting death, or stealing, or committing adultery . . . or drinking wine, or eating flesh," etc.

The scholar who knows that the first Avatar of Brahmâ was in the shape of a boar, and who is aware, (a) that the Brahmins have ever identified themselves with the God from whom they claim descent; and (b) know the bitter opposition they offered to the "World's Honoured One," Gautama Buddha, trying to take more than once his life, will readily comprehend the allusion in the allegory. It is an esoteric tradition, and is no longer extant in writing, any more than is the explanation of many other allegories. Yet the inconsistency alone of the charge ought to have suggested to the mind of any less prejudiced scholar the suspicion that the legend of Tsonda's meal of rice and pork was some esoteric allegory. No wonder if even Bishop Bigandet remarks that "a thick veil wraps in complete obscurity this curious episode of Buddha's life." It is "the obscurity" of ignorance.

It is quite true that Buddhists lay no claim to "supernatural inspiration" for their sacred scriptures, and it is in this that lies a portion of their success. The word "priest," the audience was told, could not be applied to Buddhist monks "because they have no divine revelation." At this rate there never were any priests before the Jews and Christians as no "divine revelation" is allowed to any nation outside these two? Further the lecturer elicited a great laugh and applause by telling his audience the following anecdote:

Gautama Buddha also instituted an order of nuns, and the monks once asked Gautama, it was said, what they should do when they saw women.

The Buddha replied, “Do not see them.” They then asked, “But if we do see them?” He replied, “Then don’t speak to them.” “But,” they asked, “if they speak to us?” And the Buddha answered, “Then do not answer them; let your thoughts be fixed in profound meditation.” (Laughter.)—[Scotsman.]

Verses 27 and 28 in Chapter v of Matthew, lend themselves as easily to satirical remarks. The injunction by Buddha, “let your thoughts be fixed in profound meditation,” is virtually implied in that other injunction, “Ye have heard. . . Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.”

Were the Christians to follow this command of their noble Master as faithfully as Buddhists do the orders of their Lord—there would be no need for the establishment in England of a “Vigilance Society” for the protection of female children and girls; nor would the editor of the Pall Mall have got three months’ imprisonment for telling the truth and speaking against a crying and horrid evil, unheard-of in Buddhist communities.

Further, the lecturer remarked, that “Gautama never tolerated priestcraft.” Nor has Jesus, and I maintain it; His denunciations of sacerdotalism and the Rabbis who teach the Law of Moses and lay heavy burdens on men’s shoulders which “they themselves will not move with one of their fingers,” (Matt., xxiii, 4); His prohibition to make a parade of prayers in synagogues and command to enter into one’s closet to pray (Matt., v, 27-28); as also the absence of any injunction from him to establish a dogmatic church—prove it. Therefore Sir M. Williams’ accusation that Buddha’s “followers in other countries became entangled in a network of sacerdotalism more enslaving than that from which he had rescued them,” applies to Christianity with far greater force than to Buddhism. And if “the precept enjoining celibacy sufficiently accounted for the fact that Buddhism never gained any stability or permanency in India,” how is it that the Roman Catholics, whose religion enjoins the same precept for priests and monks, show such tremendous odds against Protestantism?

And if celibacy be “a transgression of the laws of nature,” as the lecturer says—and so say the Brahmins, for even Gautama Buddha was married and had a son before he became an ascetic—why should Jesus have never married and advised celibacy, to his disciples? For it is celibacy at best, which is enjoined to those who are able to receive it in verses 10, 11 and 12, of Matthew xix, the literal term implying still worse . . . . “and there are eunuchs, which made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.”

So that monastic Buddhism, it seems, is called idiotic by the lecturer only for doing that which Jesus Christ himself advised his disciples to do, if they can. A very curious way of glorifying one’s God!

As to the respective merits of Buddhism and Christianity, as a Buddhist who may be suspected of partiality, I shall leave the burden of establishing the comparison to the Christians themselves. This is what one reads in the Tablet, the leading organ of Roman Catholic Englishmen, about Creeds and Criminality. I underline the most remarkable statements.

The official statement as to the moral and material progress of India, which has recently been published, supplies a very interesting contribution to the controversy on the missionary question. It appears from these figures that while we effect a very marked moral deterioration in the natives by converting them to our creed, THEIR NATURAL STANDARD OF MORALITY IS SO HIGH that, however much we Christianize them, we cannot succeed in making them altogether as bad as ourselves. The figures representing the proportions of criminality in the several classes, are as follows:—

EUROPEANS . . . . 1 in 274

Eurasians * . . . . 1 in 509

Native Christians . . . . 1 in 799

Mahomedans . . . . 1 in 856

Hindoos . . . . 1 in 1,361

BUDDHISTS . . . . 1 in 3,787

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* The fruits of European chastity and moral virtue, and of the obedience of Christians to the commands of Jesus.

The last item, [says the Tablet] is a magnificent tribute to the exalted purity of Buddhism, but the statistics are instructive throughout, and enforce with resistless power the conclusion that, as a mere matter of social polity, we should do much better if we devoted our superfluous cash and zeal, for a generation or two, to the ethical improvement of our own countrymen, instead of trying to upset the morality, together with the theology, of people WHO MIGHT REASONABLY SEND OUT MISSIONS TO CONVERT US.

No better answer than this could a Buddhist find as a reply to the uncharitable and incorrect comparisons between the two creeds instituted by Sir Monier-Williams. He should remember, however, the words of his Master, “Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”

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To this rejoinder by a Buddhist to the Oxford Professor we may append a few more interesting facts from Buddhists, in this connection. They are very suggestive, inasmuch as firstly they show how religious bigotry and intolerance make people entirely blind and deaf to every fact and reason; and secondly how we, Europeans, understand fairness and justice. The extracts that follow are taken from a Singhalese newspaper, the organ of the Ceylon Buddhists and edited by Buddhist Theosophists. It is called The Sarasavisandaresa. The two editorials, written in English, of the 14th and the 27th of February of the present year, contain two complaints; the first of which is against the very notorious editor of the Colombo Observer. This personage, than whom no more slanderous or wicked bigot ever walked the earth, as shown by his being perpetually brought to justice for defamation by Christians and natives—is a deep-water Baptist, without one spark of Christian ethics in him. His sledge-hammer-like charges against Buddhism, will appear curious after the fair confession of the Tablet just quoted. But we shall let our Brother editor—a Buddhist Theosophist—speak for his countrymen. For unless their grievances are brought to the notice of at least a portion of the English readers in Lucifer, there is little chance indeed that the outside world should ever hear of them from other papers or magazines.

Says the editorial on “Crime in Ceylon”:—

We notice a paragraph in our contemporary the Observer referring to an atrocious crime recently committed in the neighbourhood of Ratnapura. According to the account given one man murdered another, and “then, standing over him, committed an offence which cannot even be mentioned.” While we have no idea what this can mean, we have no doubt that some horrible atrocity is intended, and we sincerely hope that the fullest justice will be meted out to the abominable villain who committed it. But of course the insane bigotry of our contemporary would not allow him to be satisfied with merely giving the dreadful news; no, he must add a comment which is itself, in the eyes of all right-thinking men, an atrocity of the blackest description. We regret to give the publicity of our wider circulation to so scandalous a remark; yet we feel it our duty to let our countrymen see to what despicable shifts the missionary organ is reduced in its futile efforts to find some ground to vilify our faith. “Is there any country under the sun,” it asks,—“any people save Buddhists—where and by whom such awful atrocities could be perpetrated?” Unhesitatingly we answer “Yes; whatever the crime may have been, its horror is more than equalled— it is surpassed—by the diabolical outrages committed in Christian England in this nineteenth century.”

Follow several noted facts of crimes recently committed in England. But, pertinently remarks the editor:—

Does our contemporary wish that Christianity as a system should be held responsible for the ghastly crimes daily committed in its very strongholds? Such a course would be obviously unfair, yet his sense of honour permits him to treat Buddhism in the same manner.

Observe that there is no evidence at all that the criminal professes Buddhism; we know nothing of the facts of the case, but arguing from experience the presumption would be against such a supposition. At the present moment there are three prisoners under sentence of death in Welikada Jail, all of whom are Christians; and there are also two Christians (one of them a church official) convicted of murder at Kurunagala.

. . . . . .

The proportion of crime among Christians is about fifteen times as great as among Buddhists; and it is considered a truism in India to say that every person perverted to Christianity from some other religion adds one more to the suspected list of the police.

This is a fact, and all who have been in India will hardly deny it.

The other case is a crime of Vandalism, though to desecrate other nations' sacred relics is considered no crime at all by the Christian officials. It tells eloquently its own tale:

A DESECRATION

A very unpleasant rumour has reached us from Anuradhapura. It is well known that men have been at work there for a long time under the orders of the Government Agent, professedly restoring the ruined Dagobas. This, so far, is a truly royal work, and one with which we have every sympathy. But now report says that the work of restoration, which consisted chiefly in clearing away the ruins and masses of fallen earth, so that the beautiful carvings and statues might once more be visible in their entirety as at first, has been abandoned in favour of excavations into the Dagobas themselves. We hear that a tunnel has been pierced almost into the centre of the great Abhayagiriya Dagoba in search of treasure, relics, and ancient books, and it is further reported that some important discoveries have already been made, but that whatever has been found has been secretly removed by night. It is said, too, that when the High Priest of the Sacred BO-TREE, to whom the Dagoba belongs, applied for permission to see the articles exhumed, only a very small portion was shown to him.

Now we can scarcely bring ourselves to admit the possibility of all this; it seems quite incredible that a government like that of the English should stain its annals with such an act of vandalism as the desecration of our sacred places, though certainly if it could descend to such an action it would be quite in keeping that the treasure-trove should be removed secretly and guiltily.

No doubt it would be difficult for even the more liberal-minded of our foreign rulers to understand fully the thrill of horror which every true Buddhist would feel on hearing of the disturbance of these time-honoured monuments. It would probably be argued by Christians that whatever may be buried under the Dagobas, whether relics, treasure, or books, is quite useless where it is; whereas if brought to light the books would supply very valuable copies of old Pali texts, the treasures (if any) would be useful to the Government, and the relics would be an interesting acquisition to the shelves of the British Museum. Singhalese Buddhists, however, in spite of centuries of oppression and persecution under Dutch and Portuguese adventurers, have still a deeply-rooted feeling of respect and love for the monuments of the golden age of their religion, and to hear that they are being disturbed by the sacrilegious hand of the foreigner will stir them to their inmost souls. These Dagobas are now objects of veneration to thousands of pilgrims, not only from all parts of Ceylon, but also from other Buddhist countries; but if once the relics buried in them are removed, they will be no more to us than any other mound of earth.

Even if, as has been suggested, the Government intend merely to examine whatever may be discovered, and afterwards replace it, to our ideas the disturbance of the sacred monuments of our religion by alien hands would still be terrible desecration, against which every true-hearted Buddhist ought at once to protest most vigorously by every means in his power. If the sad news be true, Buddhists should at once combine to hold indignation meetings all over the country, and to get up a monster petition to the Governor begging him to prevent the recurrence of such an outrage on their religious feelings. But until confirmation arises we cling to the hope that the rumours may be baseless, and should this prove to be the case none will rejoice more heartily than we. We trust that the Government Agent of the Province, or some responsible official connected with the work, will embrace this opportunity of telling the public what is really being done at Anuradhapura, and thereby relieve the anxiety which must agitate all Buddhist hearts until the question is set at rest.

The Abhayagiriya Dagoba was erected by King Walagambahu in the year B.C. 89, to commemorate the recovery of his throne after the expulsion of the Malabar invaders. When entire, it was the most stupendous Dagoba in Ceylon, being 405 feet high, and standing on about eight acres of ground; but so ruthlessly have the older destroyers done their work that its present height is not much more than 230 feet. At its base are some very fine specimens of stone carving, and various fragments of bold frescoes. The Dagoba is quite encircled with the ruins of buildings large and small, for a larger college of priests was attached to this than to any of the other sacred places at Anuradhapura.

We hope our Singhalese Colleague and Brother will send us further information upon this subject. Every Theosophist and lover of antiquity, whether Christian or of alien faith, would deplore with the Buddhists the loss of such precious relics of a period the editor has so aptly described as “the golden age of their religion.” We hope it may not be true. But alas, we are in Kali Yuga.

PRACTICAL OCCULTISM

IMPORTANT TO STUDENTS

[Lucifer, Vol. II, No. 8, April, 1888, pp. 150-154]

As some of the letters in the CORRESPONDENCE of this month show, there are many people who are looking for practical instruction in Occultism. It becomes necessary therefore, to state once for all:—

(a) The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other, and:—

(b) The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer —is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples—those western Hierophants being often themselves ignorant of the danger they incur—one and all of these “Teachers” are subject to the same inviolable law.

From the moment they begin really to teach, from the instant they confer any power —whether psychic, mental or physical—on their pupils, they take upon themselves all the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly reverenced and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct in the Protestant Church. It dates from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.* These tacitly take upon themselves all the sins of the newly baptised child— (anointed, as at the initiation, a mystery truly!)—until the day when the child becomes a responsible unit, knowing good and evil. Thus it is clear why the "Teachers" are so reticent, and why “Chelas” are required to serve a seven years probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is comparatively easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic— Sorcery. For it is the motive, and the motive alone, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in the operator.

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* So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the same child is regarded as the worst kind of incest, is considered illegal and is dissolved by law; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other.

For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is DIVINE MAGIC.

What are then the conditions required to become a student of the "Divina Sapientia"? For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a sine qua non. No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself—or what is worse—others, at the first attempt.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is without danger that Divine will give place to Black Magic, a page is given from the "private rules," with which every instructor in the East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

———————

1. The place selected for receiving instruction must be a spot calculated not to distract the mind, and filled with "influence-evolving" (magnetic) objects. The five sacred colours gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

[The place must be set apart, and used for no other purpose. The five "sacred colours" are the prismatic hues arranged in a certain way, as these colours are very magnetic. By "malignant influences" are meant any disturbances through strifes, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, i.e., in the atmosphere of the place, and to hang "about in the air."

This first condition seems easy enough to accomplish, yet—on further consideration, it is one of the most difficult ones to obtain.]

2. Before the disciple shall be permitted to study “face to face,” he has to acquire preliminary understanding in a select company of other lay upasakas (disciples), the number of whom must be odd.

[“Face to face,” means in this instance a study independent or apart from others, when the disciple gets his instruction face to face either with himself (his higher, Divine Self) or—his guru. It is then only that each receives his due of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.]

3. Before thou (the teacher) shalt impart to thy Lanoo (disciple) the good (holy) words of LAMRIN, or shall permit him “to make ready” for Dubjed, thou shalt take care that his mind is thoroughly purified and at peace with all, especially with his other Selves. Otherwise the words of Wisdom and of the good Law, shall scatter and be picked up by the winds.

[Lamrin is a work of practical instructions, by Tson-kha-pa, in two portions, one for ecclesiastical and exoteric purposes, the other for esoteric use.* “To make ready” for Dubjed, is to prepare the vessels used for seership such as mirrors and crystals. The “other selves,” refers to the fellow students. Unless the greatest harmony reigns among the learners, no success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.]

4. The upasaka while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

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* [Vide Bio-Bibliographical Index, s.v. Lamrin, for further data.—Compiler.]

[This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves in tune with their companions. For—]

5. The co-disciples must be tuned by the guru as the strings of a lute (vina) each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a keyboard answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed for ever on their hearts and the harmony of the law shall never be broken.

6. Those who desire to acquire the knowledge leading to the Siddhis (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the Siddhis).

7. None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.—and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8. A Lanoo (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason while at one with all, in his inner nature, he must take care to separate his outer (external) body from every foreign influence: none must drink out of, or eat in his cup but himself. He must avoid bodily contact (i.e., being touched or touch) with human, as with animal being.

[No pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes.]

9. The mind must remain blunt to all but the universal truths in nature, lest the “Doctrine of the Heart” should become only the “Doctrine of the Eye” (i.e., empty exoteric ritualism).

10. No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits, or opium should be used; for these are like the Lhamayin (evil spirits), who fasten upon the unwary, they devour the understanding.

[Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.]

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.

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These 12 extracts are taken from among some 73 rules, to enumerate which would be useless as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be “Upasaka,” who has been born and bred in Western lands.*

All western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way.

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* Be it remembered that all “Chelas,” even lay disciples, are called Upasaka until after their first initiation, when they become lanoo-Upasaka. To that day, even those who belong to Lamaseries and are set apart, are considered as “laymen.”

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What is miscalled “friendly rivalry” is assiduously cultivated and the same spirit is fostered and strengthened in every detail of life.

With such ideas “educated into” him from his childhood, how can a Westerner bring himself to feel towards his co-students “as the fingers on one hand”? Those co-students, too, are not of his own selection, or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must first be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerners are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one’s own development. Well, let those who think so defer till another lifetime the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered “external,“ though their importance is none the less great, how are students in the West to “attune themselves” to harmony as here required of them? So strong has personality grown in Europe and America that there is no school of artists even whose members do not hate and are not jealous of each other. “Professional” hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of “non-separateness” is inculcated as steadily from childhood up, as in the West the spirit of rivalry.

Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one's lower to one's higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in The Path for last February:—"The key in each degree is the aspirant himself." * It is not "the fear of God" which is "the beginning of Wisdom," but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realize some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom—words repeated and enforced again and again by the wise Socrates—MAN KNOW THYSELF. . . .

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* [The Path, Vol. II, No. 11, February, 1888, p. 330, where William Quan Judge, writing under the pseudonym of William Brehon, analyses the Second Chapter of the Bhagavad-Gîtâ. Speaking of the original school of initiation upon this earth, he says: "It is secret, because, founded in nature and having only real Hierophants at the head, its privacy cannot be invaded without the real key. And that key, in each degree, is the aspirant himself. Until that aspirant has become in fact the sign and the key, he cannot enter the degree above him. As a whole then, and in each degree, it is self-protective."—Compiler.]

CORRESPONDENCE

[Lucifer, Vol. II, No. 8, April, 1888, pp. 155-160]

To the Editors of Lucifer.

As you invite questions, I take the liberty of submitting one to your consideration.

Is it not to be expected (basing one' reasoning on Theosophical teaching) that the meeting and intercourse in Kama-loka of persons truly attached to each other must be fraught with disappointment, nay frequently even with deep grief? Let me illustrate my meaning by an example:

A mother departs this life twenty years before her son, who, deeply attached to her, longs to meet her again, and only finds her "shell," from which all those spiritual qualities have fled which to him were the essential part of the being he loved. Even the "shell" itself, by its resemblance to the former body, only adds to his grief by keeping early memories more vividly alive, and showing him the vast difference between the entity he knew on earth and the remnant he finds.

Or take a second case:

The son meets his mother in Kama-loka after a short separation, only to find her entity in a state of disintegration, as her pure spirit has already begun to leave her astral body and to ascend towards Devachan. He has to witness this process of gradual dissolution, and day by day he feels his mother's spirit slip away whilst his more material nature prevents him from joining in her rapid progress.

I subjoin my name and address, though not for publication, and remain,

Very truly yours,

"F. T. S."

EDITORS' REPLY.—Our Correspondent seems to have been misled as to the state of consciousness which entities experience in Kama-loka. He seems to have formed his conceptions on the visions of living psychics and the revelations of living mediums. But all conclusions drawn from such data are vitiated by the fact, that a living organism intervenes between the observer and the Kama-loka state per se. There can be no conscious meeting in Kama-loka, hence no grief. There is no astral disintegration pari passu with the separation of the shell from the spirit.

According to the Eastern teaching the state of the deceased in Kama-loka is not what we, living men, would recognise as “conscious.” It is rather that of a person stunned and dazed by a violent blow, who has momentarily “lost his senses.” Hence in Kama-loka there is as a rule (apart from vicarious life and consciousness awakened through contact with mediums) no recognition of friends or relatives, and therefore such a case as stated here is impossible.

We meet those we loved only in Devachan, that subjective world of perfect bliss, the state which succeeds the Kama-loka, after the separation of the principles. In Devachan all our personal, unfulfilled spiritual desires and aspirations will be realised; for we shall not be living in the hard world of matter but in those subjective realms wherein a desire finds its instant realisation; because man himself is there a god and a creator.

In dealing with the dicta of psychics and mediums, it must always be remembered that they translate, automatically and unconsciously, their experiences on any plane of consciousness, into the language and experience of our normal physical plane. And this confusion can only be avoided by the special study-training of occultism, which teaches how to trace and guide the passage of impressions from one plane to another and fix them on the memory.

Kama-loka may be compared to the dressing-room of an actor, in which he divests himself of the costume of the last part he played before rebecoming himself properly—the immortal Ego or the Pilgrim cycling in his Round of Incarnations. The Eternal Ego being stripped in Kama-loka of its lower terrestrial principles, with their passions and desires, it enters into the state of Devachan. And therefore it is said that only the purely spiritual, the nonmaterial emotions, affections, and aspirations accompany the Ego into that state of Bliss. But the process of stripping off the lower, the fourth and part of the fifth, principles is an unconscious one in all normal human beings. It is only in very exceptional cases that there is a slight return to consciousness in Kama-loka: and this is the case of very materialistic unspiritual personalities, who, devoid of the conditions requisite, cannot enter the state of absolute Rest and Bliss.

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To the Editors of Lucifer.

As a very new member of the Theosophical Society I have jotted down a few points which appear to me to be worthy of your notice.

(1) What books do you specially advise to be read in connection with Esoteric Buddhism? And any remarks upon them.

(2) Have the Adepts grown or developed to their present state and powers by their own inherent capacities? If so how far can the steps of the process be described?

(3) What is known of the training of the Yogees?

(4) What is known of the Root-races of man of which we are said to be the fifth?

(5) What are Elementals—their nature, powers and communication with man?

(6) In what light are Theosophists to regard the whole account in the late republication of the T.P.S. of the marriage of the Spirit daughter of Colonel Eaton with the Spirit son of Franklin Pearce?!

(7) In the Articles on “The Esoteric Character of the Gospels” I observe that as yet no notice has been taken of Prophecy and its alleged fulfilment in Jesus Christ. I have read these with intense interest, and regret that I was unable to obtain the first two numbers of Lucifer.

I am, Yours truly,

J. M.

EDITORS’ REPLY:—

(1) Five Years of Theosophy, or better the back numbers of The Theosophist, and The Path, also Light on the Path.

When the general outlines have been mastered, other books can be recommended; but it must always be borne in mind that with very few exceptions all books on these subjects are the works of students, not of Masters, and must therefore be studied with caution and a well-balanced mind. All theories should be tested by the reason and not accepted en bloc as revelation.

(2) The process and growth of the Adepts is the secret of Occultism. Were adeptship easy of attainment many would achieve it, but it is the hardest task in nature, and volumes would be required even to give an outline of the philosophy of this development. (See “Practical Occultism,” in this number.)

(3) Nothing but what they give out themselves—which is very little. Read Patañjali's Yoga Philosophy; but with caution, for it is very apt to mislead, being written in symbolic language. Compare the article on "Sankhya and Yoga Philosophy" in The Theosophist for March.*

(4) Wait for H. P. Blavatsky's forthcoming work: The Secret Doctrine.

(5) See The Secret Doctrine, also Isis Unveiled, and various articles in The Theosophist, especially "About the Mineral Monad" (also reprinted in Five Years of Theosophy).†

(6) The account referred to was quoted to show how absurdly materialistic are the common ideas, even among intelligent Spiritualists, of the post-mortem states. It was intended to bring home vividly the unphilosophical character, and the hopeless inadequacy, of such conceptions.

(7) The subject of "Prophecy" may be dealt with in a future article of the series; but the questions involved are too irritating to the casual Christian reader, too important and need too much bibliographical research, to permit of their continuation from month to month.

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To the Editors of Lucifer.

In the last issue of Lucifer is a paper "Self-Evident Truths and Logical Deductions." The paper is important, but is not, in my opinion, sufficiently clear. "One is a Unity and cannot be divided into two Ones." This is so if we understand Unity to be many entities, parts, or forms, organised into a body of harmony so forming a Unity.

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* [Vol. IX, No. 102, March, 1888, pp. 342-56. Lecture read by the Secretary, Mr. A. J. Cooper-Oakley, before the Convention of The Theosophical Society, Adyar, December, 1887.—Compiler.]

† [Vide Volume V (1883), pp. 171-75, of the present Series.—Compiler.]

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I would like to ask, if the Universe, the One or All, must not be of a certain size; and if so, is the Original One, the ever produced, not of the same size?

Also, being an organic Whole, what is the form of the All? And is the form, whatever it is, not also the form of the self-existent Cause or God?

Is nature co-eternal with God? Or was there a time, or rather state, when God, the self-existent One, was all in all, before nature was produced from himself? I cannot think of anything of nature, spirit, soul, or God, without the ideas of size, form, number, and relation. So there can be no Life, Law, Cause, or Force, formless in itself, yet causative of forms. All evolutions are in, by, and unto forms; the All-evolver is Himself all Form.

The truth of the Universe is the Form of the Universe. The Truth of God is the Form of God. What Form is that? To attain to that is the great attainment for the intelligence at least. In these few lines my aim is mainly an enquiry.

Respectfully yours,

J. W. HUNTER.

Edinburgh, 29th March, 1888.

EDITORS' REPLY.—According to the Eastern philosophy a unity composed of "many entities, parts, or forms" is a compound unity on the plane of Maya—illusion or ignorance. The One universal divine Unity cannot be a differentiated whole, however much "organized into a body of harmony." Organization implies external work out of materials at hand, and can never be connected with the self-existent, eternal, and unconditioned Absolute Unity.

This ONE SELF, absolute intelligence and existence, therefore non-intelligence and non-existence (to the finite and conditioned perception of man), is "impartite, beyond the range of speech and thought and is the substract of all" teaches Vedantasara in its introductory Stanza.

How, then, can the Infinite and the Boundless, the unconditioned and the absolute, be of any size? The question can only apply to a dwarfed reflection of the uncreate ray on the mayavic plane, or our phenomenal Universe; to one of the finite Elohim, who was most probably in the mind of our correspondent.

To the (philosophically) untrained Pantheist, who identifies the objective Kosmos with the abstract Deity, and for whom Kosmos and Deity are synonymous terms, the form of the illusive objectivity must be the form of that Deity. To the (philosophically) trained Pantheist, the abstraction, or the noumenon, is the ever to be unknown Deity, the one eternal reality, formless, because homogeneous and impartite; boundless, because Omnipresent—as otherwise it would only be a contradiction in ideas not only in terms; and the concrete phenomenal form—its vehicle—no better than an aberration of the ever-deceiving physical senses.

"Is nature co-eternal with God?" It depends on what is meant by "nature." If it is objective phenomenal nature, then the answer is—though ever latent in divine Ideation, but being only periodical as a manifestation, it cannot be co-eternal. But "abstract" nature and Deity, or what our correspondent calls "Self-existent cause or God," are inseparable and even identical. Theosophy objects to the masculine pronoun used in connection with the Self-existent Cause, or Deity. It says IT—inasmuch as that "Cause" the rootless root of all—is neither male, female, nor anything to which an attribute—something always conditioned, finite, and limited—can be applied. The confession made by our esteemed correspondent that he "cannot think of anything of nature, spirit[!], soul or God [!!] without the ideas of size, form, number, and relation," is a living example of the sad spirit of anthropomorphism in this age of ours. It is this theological and dogmatic anthropomorphism which has begotten and is the legitimate parent of materialism. If once we realize that form is merely a temporary perception dependent on our physical senses and the idiosyncrasies of our physical brain and has no existence, per se, then this illusion that formless cause cannot be causative of forms will soon vanish. To think of Space in relation to any limited area, basing oneself on its three dimensions of length, breadth, and thickness, is strictly in accordance with mechanical ideas; but it is inapplicable in metaphysics and transcendental philosophy. To say then that "The Truth of God is the Form of God," is to ignore even the exotericism of the Old Testament.

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude. . . ." (Deut., iv, 12). And to think of the All-Evolver as something which has "size, form, number, and relation," is to think of a finite and conditioned personal God, a part only of the ALL. And in such case, why should this part be better than its fellow-parts? Why not believe in Gods—the other rays of the All-Light? To say—"Among the gods who is like Thee O Lord" does not make the God so addressed really "the god of gods" or any better than his fellow-gods; it simply shows that every nation made a god of its own, and then, in its great ignorance and superstition, served and flattered and tried to propitiate that god. Polytheism on such lines, is more rational and philosophical than anthropomorphous monotheism.

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To the Editors of Lucifer.

Several questions have of late occurred to me at the entry of the subject of Theosophy. . . . I am quite new to the study, and must perforce express myself crudely. I gather that an early result of entire devotion to an inner contemplative life, and a life also of fine unselfishness, such a life as is calculated to allow of the growth of faculties otherwise dormant, that a result of this life will be a growing recognition of the underlying unity of man and his surroundings, that to such a man truth will make itself known from within, and therefore will claim instant acceptance and unquestionable certitude; that in fact the longer that such a life is lived with unfading enthusiasm, the higher will the central spirit rise in self-assertion, the wider will be the survey of creation, and the more immediate the apprehension of truth; also that with these tends to develop a greater physical command of the forces of nature.

Now I submit that such a life as is here spoken of, is led by men who attain to none of these results. Most of us know Christians who seem never to have a selfish thought, who exist in an atmosphere of self-sacrifice for others, and whose leisure is all spent in meditation and in emotional prayer, which surely is seeking after truth. Yet they do not attain it. They fail to rise out of Christianity into Theosophy; they remain for ever limited to, and satisfied with the narrow space they move in. (1) It may be replied that they do expand slowly. Granted, for some of them.

But my point is that there do exist (and one is enough for my purpose) men, and particularly women, leading lives both of spiritual meditation and of unselfishness, to whom nevertheless is not vouchsafed a clearer view of the great universe, a larger apprehension of Theosophic truth, nor any increased physical command of nature.

(2) As regards the last point, take for an example John Stuart Mill. Surely he lived always in the white light of exalted contemplation and instant readiness of high unselfishness; yet to him came no dawn of Theosophic light, nor any larger hold upon the forces of material nature. (3) May I ask now for a word of explanation on this point? I apologise for the trouble I give, and for my want of ability in unfolding my difficulty.

H.C.

EDITORS' REPLY.—(1) Nowhere in the theosophic teachings was it stated that a life of entire devotion to one's duty alone, or "a contemplative life," graced even by "fine unselfishness" was sufficient in itself to awaken dormant faculties and lead man to the apprehension of final truths, let alone spiritual powers. To lead such life is an excellent and meritorious thing, under any circumstances, whether one be a Christian or a Mussulman, a Jew, Buddhist or Brahmin, and according to Eastern philosophy it must and will benefit a person, if not in his present, then in his future existence on earth, or what we call rebirth. But to expect that leading the best of lives helps one—without the help of philosophy and esoteric wisdom—to perceive "the soul of things" and develops in him "a physical command of the forces of nature," i.e., endows him with abnormal or adept powers—is really too sanguine. Less than by any one else can such results be achieved by a sectarian of whatever exoteric creed. For the path to which his meditation is confined, and upon which his contemplation travels, is too narrow, too thickly covered with the weeds of dogmatic beliefs—the fruits of human fancy and error—to permit the pure ray of any Universal truth to shine upon it. His is a blind faith, and when his eyes open he has to give it up and cease being a "Christian" in the theological sense. The instance is not a good one. It is like pointing to a man immersed in "holy" water in a bathtub and asking why he has not learnt to swim in it, since he is sitting in such holy fluid. Moreover, "unfading enthusiasm" and "emotional prayer" are not exactly the conditions required for the achievement of true theosophic and spiritual development.

These means can at best help to psychic development. If our correspondent is anxious to learn the difference between Spiritual and Psychic wisdom, between Sophia and Psyche, let him turn to the Greek text (the English translation is garbled) in the Epistle of James, iii, 15-16, and he will know that one is divine and the other terrestrial, “sensual devilish.”

(2) The same applies to the second case in hand, and even to the third.

(3) Both—i.e., persons in general, leading lives of spiritual meditation, and those who like John Stuart Mill live “always in the white light of exalted contemplation,” do not pursue truth in the right direction, and therefore they fail; moreover John Stuart Mill set up for himself an arbitrary standard of truth, inasmuch as he made his physical consciousness the final court of appeal. His was a case of a wonderful development of the intellectual and terrestrial side of psyche or soul, but Spirit he rejected as all Agnostics do. And how can any final truths be apprehended except by the Spirit, which is the only and eternal reality in Heaven as on Earth?

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A lady writes from America:

In the fourth number of Lucifer on page 328* are the words:

“Enough has been given out at various times regarding the conditions of post-mortem existence, to furnish a solid block of information on this point.”

The writer would be glad to be told where this information may be found. Is it in print? Or must one be Occultist enough to find it out in the “Symbology” of the Bible for himself?

“ONE WHO HUNGERS FOR SOME OF THIS KNOWLEDGE.”

It is certainly necessary to be an “Occultist” before the post-mortem states of man can be correctly understood and realised, for this can only be accomplished through the actual experience of one who has the faculty of placing his consciousness on the Kamalokic and Devachanic planes.

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* [December, 1887. Vide p. 299 of Vol. VIII in the present Series.—Compiler.]

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But a good deal has been given out in The Theosophist. Much also can be learnt from the symbology not only of the Bible but of all religions, especially the Egyptian and the Hindu. Only again the key to that symbology is in the keeping of the Occult Sciences and their Custodians.

WOMAN: HER GLORY, HER SHAME, AND HER GOD

[REVIEW]

[Lucifer, Vol. II, No. 8, April, 1888, pp. 161-62; and Vol. III,

No. 13, September, 1888, pp. 81 -82]

[The work under review is from the pen of "Saladin," who was William Stewart Ross (1844- 1906). It was published in two volumes by W. Stewart & Co., London. H.P.B. had a very high respect and admiration for the writer. As the two volumes of this work appeared at some interval from each other, her separate reviews were published at separate times. We reprint them together, for the sake of completeness.]

The title of the above work is scarcely suggestive of Anti-Christian polemics, despite the fact that it emanates from the pen of so determined an iconoclast as Mr. Stewart Ross. The casual reader might expect to meet with some eulogy of the fair sex, dissociated from theological considerations. Such, however, is not the case. The neat volume before us contains one of the most powerful attacks on the practical ethics of Christianity which it has ever been our lot to peruse. Mr. Ross is clearly of the opinion that a tree must be judged by its fruits, and in demolishing the romantic and chivalrous aspect of the history of woman in Christendom by the hard reality of fact and logic, he unhesitatingly condemns the whole fabric of orthodox theology as hopelessly rotten. Taking as his text the well-known, and perhaps reprehensible, statement of Archdeacon Farrar to the effect that Christianity "has elevated the woman; it shrouds as with a halo of innocence the tender years of the child," the author tests its validity by an appeal to church and secular history, exposing the abominations of priestly vice in the Middle Ages and ruthlessly unmasking the darker aspects of modern life.

ANNIE BESANT IN 1885

He rightly scorns to pander to a spurious sentiment of delicacy, and does not hesitate to penetrate into the very arcana of vice when the necessities of his task demand it The prurience of the Christian Fathers, the debaucheries of Inquisitors, the shameless prostitution of “Religion” to depravity which is noticeable in ancient and even in modern times, the indirect manner in which unfortunate passages in the Bible —interpolations let us hope—have ministered to the lust of bigots and fanatics, the fatal effects of “faith” and emotionalism in worship, all these things, and many more, are dealt with in a most forcible manner The author’s facts are unimpeachable, his criticism scathing, but the general conclusions which he draws from them are not always of a nature to command the acceptance of even the most resolute of liberal thinkers.

For instance, when he states that “the essential essence of Christianity is opposed to that deliberate and judicial self-restraint which forms the barrier against licentiousness” (p. 77), he is, in our opinion, carried too far by the vehemence of a just revolt against the moral atrocities which have rendered theology such a mockery in the past. The “faith” to which he alludes as so pernicious to mental stability has its darker side; but it has also illumined, however irrationally, the lives of thousands of noble men and women. Similarly, in his anxiety to shift the whole burden of sexual depravity of Europe on to the back of Christianity, he extends his generalisation too freely. It has been remarked by many writers that the ghastly immoralities of ecclesiastical history are chargeable to individuals, not to the system itself. Vice must have had its outlet somehow, and all it needed was—opportunity.

Consequently Mill and others have declined to regard the vices which spring up in the course of religious history as indicative of anything more than the necessary outcome of human evolution. Nations mould their religion, not vice versa. With the ennobling of human ideas, a gradual metamorphosis of creeds must ensue. Consequently, instead of holding that the degradation of woman by priests and religionists is in itself a condemnation of the creed they profess, it would be more correct to put the truth thus: Christianity has done nothing to exalt woman, but has, on the contrary, retarded her progress. Mr. Ross' position would be, then, very difficult to assail. If, however, he ascribes her treatment in the earlier centuries to the influence of Christianity, to what does he attribute her gradual promotion in the social scale? To the same cause, or to the slow amelioration of human knowledge and culture since the Renaissance? We question very much whether creeds are responsible for all the horrors usually ascribed to their domination. Practical life and practical belief are rather mirrors of a nation's intellectual status than arbitrary facts which represent independent realities. Christianity has delayed human progress, rather than introduced a new noxious agency. It has, moreover, a distinctly fair side, viz.:—in largely contributing to render International Law possible by cementing together the peoples of Europe. Impartial Freethinkers, such as Lecky and others, have shown clearly enough that the pros and cons are balanced after all. To-day, of course, the system is out of date; it has served a certain beneficial end in the economy of life, and achieved a reputation like that of Byron's Corsair:—

Linked with one virtue, and a thousand crimes.*

It is this tissue of a "thousand crimes" which, in our author's words, makes his task—

A hideous one but I stand in desperate conflict against overwhelming imposture and a worldful of sham and cant and falsehood . . . . . you may count all the real writers on the fingers of one hand, who are striving to do what I am striving to do. My purpose is too tremendous . . . . for me to bathe myself in perfumes, array myself with ribbons, and with a debonair smile and a light rapier, parry with the dilettante grace of a fencing master.

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* [The Corsair: A Tale, Canto III, Stanza xxiv, last line.]

With both hands I grasp the hilt of a claymore notched with clanging blows upon helmet and hauberk and red with the stains of battle, and thrust straight at the throat of the Old Dragon, fenced around by a hundred thousand pulpits and armed to the teeth with a panoply of lies.

In conclusion we need only say that the student will find much of great value in Mr. Ross' book. It is sparkling, brimful of wit and interest, and interspersed with passages of the most eloquent declamation. Altogether the author has produced a contribution to aggressive free-thought literature well worthy of his great reputation, and still greater talent.

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[REVIEW OF VOL. II]

In the above volume Saladin prosecutes the campaign against Christianity to which he has devoted the larger part of his literary work. Readers of Lucifer will recall the recent review of the previous volume of the book in these columns, and the favourable criticisms which this brilliant writer then evoked. We have now simply to endorse that verdict, and, although unable to agree with the extreme conclusions occasionally arrived at by Mr. Ross, we cannot but see in the terrible indictment before us an impeachment of Christian morality which admits of no answer. Christian ethics and Christian practice are exposed and satirized with merciless severity, and the reader is confronted with a vast array of facts bearing on "modern civilization" which show the total inadequacy of present creeds to grapple with the vices and brutality of man. Woman is never dull; it is, on the contrary, so sparkling and versatile as to throw a charm even over the most plain-spoken passages where English impurity is brought to light. But let no reader of a pharisaical or fastidious turn of mind peruse his work. Saladin is a pure-minded and high-souled writer, but he stops at no revelation when he intends to prove his case.

The annals of vice are deliberately sifted—from the support and legalization of prostitution by the English Christian Government in the East down to the revolting secrets of "modern Babylon" at home. The exposure is not pleasant reading, it reads far worse than anything penned by Tacitus regarding Rome vice under the emperors, but it is unfortunately true. "And yet," writes the author, after unveiling one hideous sore, "the pulpit and the religious press are possessed of sufficient ignorance [?] and effrontery to declare that Christianity has exalted the status of woman and sweetened and purified the atmosphere of social and domestic life." To writers of this sort Woman will prove a very efficient eye-opener.

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VISIONS

[REVIEW]

[Lucifer, Vol. II, No. 8, April, 1888, pp. 164-165]

[The author of this small book is Rev. Wm. Stainton Moses, who wrote under the pseudonym of "M. A. Oxon." The review is unsigned, but the manner in which the subject-matter is treated suggests H.P.B.'s authorship. It contains several important keys of a psycho-spiritual nature.]

In his Introduction to this little pamphlet, "M. A. Oxon." strikes the key-note of his Visions. They are "teaching" or "instruction" to those whose wants they meet. In saying this, the author has, perhaps unwittingly, expressed a great fact, i.e., that for each one of us that is truth which meets our greatest need—whether moral, intellectual or emotional. As the author seems to feel, it matters very little whether these visions were subjective or objective. They conveyed to him certain moral truths with a directness and vividness which no other method of teaching could have attained. And whether we consider that these "Visions" were the thoughts of the intelligence teaching him impressed and objectivised in the recipient's brain; or whether we think that in these visions the seer beheld objective things—does not in any way alter their value as expressions of subtle truth.

In many respects they resemble the visions seen by Swedenborg, and they share with the writings of that wonderful man the same curious personal colouring or shaping of the form in which they are cast, in accordance with the intellectual views and beliefs held by the seer.

The “Visions” are instructive from several points of view. They offer a curious study to the student of psychology, who will trace in them the various elements due to the Seer and to the influences acting upon him. To the man in search of moral light, they will express truths of the inner life, known and recorded in many forms during the past ages of man’s life-history. They teach most impressively the cardinal doctrine of that inner life, viz., that man is absolutely his own creator. To the student of practical psychic development, they speak of the difficulties which attend the opening of the psychic senses, of the difficulty of distinguishing between the creation of man’s own imagination and the more permanent creations of nature.

There is a pathetic touch here and there, bringing out clearly the difficulties just mentioned. The seer longs for the personal contact of earth and is told “to leave the personal.” How long will it be before this, the deepest truth of Theosophy, is in any sense realised even by such seers as M. A. Oxon?

The clinging to personality is so strong that it is felt even in another state of consciousness. How then can it fail to colour and distort the pure truth, which is and must be absolutely impersonal? But this lesson is one hard to learn, so hard that many lives suffice not even for its comprehension.

The statements on page 21 would seem to show that the visions recorded are those of the Devachanic state. For it [is] said that all the scenery and surroundings, the natural world of that plane in short, are the creations of the particular spirit with whose sphere the seer is in contact. This coincides perfectly with the Theosophic view, and when once this truth is really grasped, Spiritualists will realise how mistaken they have been in attacking a doctrine which is in reality what they have so long been seeking for, and which offers them the logical and philosophic system which they need as a basis for their investigations.

The beauty of the thoughts expressed in the pages of this little book is very striking, and although the author expressly disclaims any literary merit, no one can fail to recognise the ability and truthfulness of expressions which characterise the work. All students will assuredly be grateful to M. A. Oxon for rendering these "Visions" easily accessible.

[Col. Henry S. Olcott reviewed the same work in The Theosophist, Vol. IX, May, 1888, pp. 505-06. He pointed out that these "Visions" of Rev. Wm. Stainton Moses were the record of his psychic experiences on the 4th, 5th and 6th of September, 1877, during which he was instructed on the post-mortem condition of man by what appeared to him to be an outside agency of high degree of evolution and knowledge. Col. Olcott especially stresses the teaching regarding the nature of the after-death consciousness, and the fact that its world is of its own creation. He illustrates this point by saying: "In the course of my psychical researches I was once so fortunate as to be for a short time in literary collaboration with a noble English scholar who died several generations ago. He worked in a vast subjective library in 'his castle in Spain,' without a thought of rising higher towards Samadhi, but with all his vast intellectual power bent upon the pursuit of the philosophical study to which his earth-life had been devoted. . . ."

This interesting statement has reference to the English Platonist Henry More (1614-1687), whose collaboration in the production of Isis Unveiled is fully described by Col. Olcott in his Old Diary Leaves, Vol. I, chap. xv. In the same work, chapters xviii, xix and xx, contain a considerable amount of interesting data concerning Rev. Wm. Stainton Moses or Moseyn, and the earnest student would do well to peruse them with close attention.— Compiler.]

REPLY TO MADAME BLAVATSKY'S OBSERVATIONS ON CHRISTIAN ESOTERICISM*

[Le Lotus, Paris, Vol. II, No. II, February, 1888, pp. 258-271]

[Translated from the original French]

I.—There are some men whom nothing can discourage and nothing cast down, because they have faith, faith critically examined, scientifically established. I am one of those.

Far from complaining of the "drubbing" I have received under the guise of a hearty reception, and as a testimony of welcome, upon my first appearance in Le Lotus, on the contrary, I am gratified by Madame Blavatsky's courteous manner and the complete frankness of her language. In my eyes, these are evidences of her sincerity and cordiality, the less equivocal the more forthrightly given. No one would suspect this lady of toadyism with respect to Catholic priests—usually so readily cajoled, and for good reasons, in Ultramontane circles (Ultramundane, some would say), where the religion of Christ has all to lose and nothing to gain. I am indebted, very greatly indebted, to her virile intellect, her Amazonian gait and her unceremonious pen, for presenting at the very outset the burning question of Christ "with a masculine vigor," as the Editor remarks, and also, "without ambiguity and without partisanship."

Without partisanship . . . . . hum! We shall see. It may happen as it often does, that partisanship exists without one suspecting it oneself. We deceive ourselves so easily! It is so difficult to rid oneself of all personal interest, and, still more, of all partisanship of school, sect, church, caste, etc.!

It is not then without reason that Jesus Christ said: "Deny yourselves, and do not swear by any Master, so that you may hold only to the pure Truth." † In his own terms, quite as categorical as those of the Mahârâjâs of Benares, our Christ also declared: "There is no religion higher than Truth." We shall soon see how he expressed himself on this point.

Now Madame Blavatsky, and with her the Chelas and the Theosophists, have taken unto themselves Masters, the Mahâtmas.

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* [In spite of its earlier date, it has been thought advisable to have this essay of Abbé Roca appear at this particular place, as it has a direct connection with H. P. B.'s Reply which immediately follows it. —Compiler.]

† [Paraphrase of Matt., v, 34.—Compiler]

They make no secret of it, and I do not blame them. From what the Adepts tell us, it would seem that they are ready to offer themselves to the world in their turn as doctors and teachers. That they have many things to teach us, I have not the least doubt. In the article to which my learned interlocutor replies, I have not done otherwise than render my homage to their wisdom. But when, perhaps a little intoxicated by the heady fumes of these encomiums, the Editor of Le Lotus exclaims and tells me by nods and winks, “who loves us, follows us,” I answer: Patience; I should greatly desire to love you at first sight; it would be easy and, moreover, perfectly Christian. I should like to follow you also, but on sure grounds, con pasos contados, and with the knowledge of where I am going.

I find myself rather in the attitude of Aristotle; for me as for him, there is something which is of greater value than Plato, that is Truth. The phrase is well-known: “Amicus Socrates, sed major Veritas”! If then you are Truth, let us have it, but I must have absolute proof.

Before Madame Blavatsky, it happens that another presented himself to the world who said squarely, “I am the TRUTH—Ego sum Veritas”! He also told us: “Come unto me without fear, trust in my words, I am the Master, the unique Master, and the only true Doctor.” And again: “I am the Way, I am the Life, I am the Resurrection.”*

That is the language of Christ, and if it did not reveal God Himself, it would betray him as the most shameless of impostors. Now to say in the presence of Madame Blavatsky that Christ is an impostor should be carefully avoided, because she would reply with an outright smack on the mouth of the blasphemer. Draw your own conclusions, then.

You will agree, gentlemen, that the way in which Christ puts the matter is even more daring and more masculine than that of your noble Directress. Here, indeed, one can say it is done “without ambiguity and without partisanship,” without any personal interest of any kind and with perfect renunciation of self. The testimony in favour of it is such that it stares at you and takes complete possession of you. None can be ignorant of the fact that the life of Jesus Christ was spent in multiplying undeniable evidences of his disinterestedness, and that his death was the supreme confirmation of it, the μαρτυρία τεκμηρίου.

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* [Paraphrases of passages from John, xi, 25 and xiv, 6.]

Hence, overwhelmed by so many proofs, a very unlikely philosopher, J. J. Rousseau, once cried: “If the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God!” Socrates exemplifies the highest and purest personification of virtue in the West, and I emphasize this because I agree that the East has seen incarnations of Wisdom superior to that which expressed itself in Socrates, and for that reason closer to that which was accomplished nineteen centuries ago in the Son of Mary. You see I am not niggardly over my admiration for India.

Further, it must be observed that Jesus Christ himself declares that it is impossible to show greater devotion to one’s brothers than that exemplified by sacrificing oneself entirely for them: Nemo majorem Charitatem habet quam, etc. * When any of the Mahâtmas—Jesus Christ was not one, whatever Madame Blavatsky may think—can convince me that he burns with such a love for us, that he came into the world to prove it and at the same time to bear witness to the Truth, that he himself is in substance this divine Truth, and the Way which leads thereto, and the Life which results from it, and the Resurrection which restores that Truth and that Life to our hearts when they have been extinguished in them; when he shall have demonstrated to me experimentally, as Jesus Christ does every day in my soul, “that he is the unique Master and only true Doctor,” that he is the Light that lightens all men, and the Principle at the base of our understanding—Ego Principium qui loquor vobis; when, moreover, to sustain these witnesses and an infinity of others no less extraordinary, he shall have agreed to drink from the chalice that Jesus drained at Gethsemane (a cup far more bitter than the one from which Socrates in the West drank the hemlock, or that from which Krishna, Gautama of Kapilavastu, Siddhârtha and all the other Buddhas drank the bitterness in the East); when he shall, without complaint or murmur, sicut agnus, have delivered his body, a planta pedis usque ad summum verticis,† to the rods and whips of flagellation wielded to the uttermost by the arms of the soldiery and servants, his face to the bruisings, the blows and the spitting of the mob, his head and forehead to the sharp pricking of the crown of thorns, his hands and feet to the nails and hammers of crucifixion, his lips parched by agony to the vinegar and bitterness of the abominable sponge, and, still more grievous, his life, a whole life woven of good deeds and blessings, to the denial of his own disciples, to the insults, the sarcasms, the blasphemies and curses of the priests and pontiffs of his time; when, finally, to all the fury of that diabolical sabbath, to all that outburst of frenzy, of iniquities and atrocious madness, he will reply only with that sublime prayer: “Father, forgive them for they know not what they do!”. . . . . .

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* [The Vulgate text for John, xv, 13 is: “Majorem hac dilectionem memo habet, ut animam suam ponat quis pro amicis suis.”—Compiler.]

† [Isaiah, i, 6.]

Then, oh yes, then! my dear brothers, I will do more than love you; I will follow you blindly, in a dumb adoration, abandoning all to you; as I have abandoned all to my divine Master and Saviour, Jesus Christ. For then He would be you, and you would be but one with the Father; then you would have lost the great illusion that is called Ego-ism, to unite yourselves, like Him, with Âtma-Christos, with the Ego, absolute, eternal, divine; then you would have realized, through the humble and suffering Christ of flesh, the Christ-Spirit, glorious and triumphant, and you would be able to exclaim with our incomparable Paul: “I live, but not so! it is not I who lives, it is Christ who lives in me! * Vivo autem, iam non ego: vivit vero in me Christus!”

II.—Ah! Believe me, Madame, the true Christians are not all dead with the last Gnostics, as you mistakenly declare. We have preserved, we also, even the Roman Church, however obscured and fallen it may be at this hour, that profound esotericism which is hidden under exoteric forms and uncomprehended dogmas, and which is found, nevertheless, under all religious symbols and all sacred traditions, in the West as well as in the East. If the sublime conception of that Christian ideal is that of the Mahâtmas, honour to them! But it is also that of the Kabalists and the true Catholics; I wish I could add of all the Theosophists, and of all the Occultists and of all the Hermetists.

Like yourself, Madame, we distinguish between the χρηστός of suffering and the χριστός of glory, and we know that which you appear to be ignorant of, i.e., that the unction refused by you to Jesus Christ has streamed upon him with the blood of his own immolation, because every sacrificed being is a being consecrated or Christified, and he is perfectly annointed who is completely offered in bloody holocaust. Nevertheless, you will agree with this, Madame, in recalling the Cycle of initiation: “No ‘sacrificial victim’,” you say rightly, “could be united to Christ triumphant before passing through the preliminary stage of the suffering Christ who was put to death.” Very good!

It is precisely to fulfil that ritualistic condition that “the Word made itself Flesh” according to St. John, and, consequently, that it becomes able, in our time, after nineteen centuries of crucifixion, to enter fully, before the whole world, into the divine light of the Christ-Spirit, because, as the wise Apostle of the Areopagus teaches, “Christ must suffer in order that he may enter into glory.”—“oportuit Christum pati et it a intrare in gloriam.”†

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* [Paraphrase of Gal., ii, 20.—Comp.]

† [The Vulgate text for Luke, xxiv, 46 is: “Et dixit eis: Quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere a mortuis tertia die.”—Compiler.]

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The law is absolute, universal, it applies to Him who is the head, the chief, the "Principium" of mankind, and it applies also to each of the Monads, the cells or individual units of the universal social body of which that Christ is the epigenesic principle. None of us will enter that glorified body, which is to me the beatific Nirvâna of the Buddhists, without traversing that path which the Gospel calls the "strait gate and narrow way, angusta porta, et arcta via" [Matt., vii, 14]. Madame Blavatsky may now see the true meaning of the conversion of St. Paul which she has not understood. St. Paul was an initiate of the Essenian school of Gamaliel, a true Therapeut, a perfect Nazarene, as he tells us himself. He found himself precisely in the condition Madame Blavatsky apparently finds herself today, and where I fear some of the Chelas also are to be found. Like the majority of the Pharisees—which learned sect Paul gloried in following—he acknowledged the glorious Christ, he expected Him, but he did not recognize Him under the appearance of the sorrowful Son of Mary who so little resembled his ideal and that of the Synagogue, with his crown of thorns, his bleeding flesh, with the humiliation of his whole life, with the disconcerting ignominy of his allegedly infamous death.

Upon the road to Damascus it was given to Gamaliel's disciple to discover his glorious Christ in the very person of the Christ veiled in flesh and suffering, in order to realize in his human body all that was ordained by the Law of Sacrifices, in the Cycle of Initiation of which Madame Blavatsky speaks. What was revealed to Paul was not by any means the Christos of the Gnostics, as she says, but really the Chrestos with all the arcana of his abasement and of his annihilation.

Also, listen to him on his return from Damascus: "I glorify myself not to know among you any other thing but Jesus Christ, and Jesus-Christ crucified.—Nihil me scire glorior inter vos, nisi Jesum-Christum, et hunc crucifixum." *

Then, let us say in passing, the Apostle would have taken good care not "to make one mouthful of Saint Peter" as Madame Blavatsky says, because, long before Paul, Peter had deciphered the Arcana of the Passion, and he knew perfectly well that behind the bleeding Christ was hidden, in a kind of chrysalis, the Christ-Spirit, glorious and divine. The proof of this is in the Gospel itself. "What think ye of me?" Christ once asked his disciples. Peter alone answered: "Thou art the Christ, the Son of the living God." "Credo quia tu es Christus, Filius Dei vivi"†—"Thou art happy, Simon-Bar-Jona, because thou sayest what has not been revealed to thy spirit by any man, but by the Father only."

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* [The text of the Vulgate for I Cor., ii, 2 is: "Non enim judicavi, me scire aliquid inter vos, nisi Jesum Christum, et hunc crucifixum." —Compiler.]

† [Matt., xvi, 16.]

Would that Madame Blavatsky could go to Damascus, and on her journey meet what Paul encountered there! In order to become a perfect initiate and the greatest of Christian Buddhists, that alone is lacking.

I do not deny that she is better versed in Hindû esotericism than I; but I doubt, after having given it careful consideration, that she is as well acquainted as I am with the Gospel esotericism. This is the reason, due entirely to her, why it is difficult to find ourselves in instant accord. I know Buddhism well enough to understand her easily; she does not know Christianity sufficiently well to readily catch my meaning.

Otherwise, would she have dreamed of displaying so much erudition before me, and to remind me of the astronomical allegory and the sidereal symbolism, in which the priests of the ancient temples saw stereotyped in some fashion all the mysteries of Christianity? It is long since Dr Sepp, to refute Strauss and Dupuis, replied victoriously to the arguments brought against the historic Christ which were drawn from that astral legend. Thus, as that profound exegete remarks, Nature, the real dumb Sibyl, is so full of the Word which informs her that she delivers her oracles and unveils her secrets by means of all the Cosmic manifestations which occur in the subjects treated upon in our sciences; “multifariam, multisque modis loquens nobis, etc.”

To answer Madame Blavatsky on this point, I ought to do some plagiarizing, for I know nothing more definitive than what is written in the Introduction to Dr. Sepp’s splendid Life of Christ, translated into French by M. Charles Sainte-Foi (a pseudonym of Éloi Jourdain).

I ask pardon of Madame Blavatsky and her readers for referring her and them to that fine monument of our Gnosis.

I have such faith in the progress of critical science that I never despair of anyone —still more of the high intelligences I am addressing at this moment.

Let us be content at present with the valuable declaration made by Madame Blavatsky, which is in agreement with her Masters, the Mahâtmas, namely, that behind the dogmatic formulas and sacramental veils of all the exoteric religions there is a supreme, absolute truth, an essentially divine Christianity, however diversely interpreted, and almost everywhere exploited. This alone is enough greatly to astonish our scholars, and especially to make our Church establishments as well as our Academies reflect! Let them work hard with their mattocks everywhere, for the bread of science demands even more sweat than material bread.

Yes, Priests, yes, scholars, one and the same Dogma is common to the East and to the West. “Theosophists,” says Madame Blavatsky, “will bring to light the mysteries of the Catholic Church, which are really those of the Brâhmanas, although under other names.” So may it be! My first article said enough of how I share in that hope, and this one does not contradict it.

III.—When Christ's suffering will have finished the redeeming and liberating work he came to do for us, and which appears to me to be nearing its end; when, thanks to Christian civilization and to the new sciences which are being inaugurated among us, when, I say, by favour of all these illuminations, the humble and suffering Christ "shall have been sufficiently exalted" in the understanding of the people redeemed by his blood, then, according to his own words, "he will draw all to him, he will bear them to his Father and our Father, to his God and our God," and in that ascension he will encompass the whole world: Cum exaltatus fuero, omnia traham ad meipsum—ascendo ad Deum meum et Deum vestrum, ad Patrem meum et Patrem vestrum."*

Need we comment on this text? As you can see, it would be but to paraphrase the Law of Initiation, such as was formerly practised in the secrecy of the Temples, and such, I believe, as the Mahâtmas and Chelas still practice in their profound and holy retreats. When, by the purifying road of suffering, of expiation, and of death, Christ will be transfigured in the social structure, as he was once personally seen to be upon prophetic Tabor, to the extent that the sorrowful Christ will have become the triumphant Christ, through the sacrifice made to the absolute Ego of all that constitutes the relative Ego or Ego-ism, then, in truth, Son of God as He is from all Eternity, as the Word, equal to and consubstantial with the Father, according to the canonical Nicean expression, he will be recognized, acclaimed, glorified by the East as well as the West; then all the sanctuaries will again re-echo his call, the "general" salute on the drums will again be beaten, and the réveille of his Advent will sound from one end of the earth to the other.

Humanity, overthrowing the barriers which shut in and sectarianize the churches, will travel freely and peacefully toward the promised Sheepfold to constitute a universal family of the Father, under the unique Shepherd's crook of a Shepherd who will be Christ Himself, visibly personified in a Pontiff who will no more resemble the Pope of today, than the Pope of Salt Lake resembles the real Pope of the Vatican.

Is what I say a prophecy? Not on your life. I am only repeating the Oracles, and what the words of the Messiah and St. Paul report. I am, at the most, a wretched phonograph repeating what is whispered to me from everywhere.

While waiting for these prophesies to be realized, believe me, do not be too greatly disturbed, do not be so dreadfully shocked, Madame, at the humility of our Christ! A great mystery, which is no longer one for many initiates, is hidden under his mortifications. Consider now!

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* [This is a paraphrase of two distinct passages in the Vulgate, namely, John, xii, 32, and xx, 17; the first is: "Et ego, si exaltatus fuero a terra, omnia traham ad meipsum"; and the second is: "Dicit ei Jesus: Noli me tangere, nondum enim ascendi ad Patrem meum: vade autem ad fratres meos, et dic eis: Ascendo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum."—Compiler.]

In order to assume human nature, and thereby everyday human-hood, with all its individual monads, transitory and ceaselessly renewed on the earthly journey, Christ had to take on himself, in his flesh, all our wounds, all our miseries, all our personal and social infirmities, and to expiate them upon a cross in the streams of a virginal blood, absolutely pure in the Father's sight. To raise this fallen world, sunk lower in the West than in the East—and that is why the earth's axis is inclined, as you know—a lever was necessary. That lever, far more powerful than the one Archimedes asked for, is the arm of Christ, that arm which we call "the invincible right of the Father."

Under such a process Europe is evolving, is being morally uplifted; it awakens, it thrills, do you not see it? It grows, it mounts, soon it is going to find itself at the heights where Asia stands awaiting it. The Mahâtmas, their gaze fixed on us, have seen this ascensional movement operating in the turmoil of our revolutions, and they are saying to themselves: This is the psychological moment, let us hold out a hand to our poor brothers, and light our beacons in the midst of their darkness. And that is why, obeying the mot-d'ordre of the "Brothers," you have been able to establish 135 branches, which are so many centres of light, not only in Paris, but already in nearly every quarter of the globe. And when, by this means, the East and the West will have met each other and embraced, then, Arcades ambo, they will together take their glorious flight toward the Kingdom of Heaven realized on earth, and the divine Jerusalem contemplated by the Seer of Patmos will descend among us, to be occupied by men who will be as Gods, and by Gods who will be as men, even according to the saying of our Christ: Ego dixi; vos Dii estis! *

I am perfectly convinced that if, in my first article, I had been able to give my thoughts their full development—it really calls for a book, and that book will appear, as I am writing it—Madame Blavatsky would not imagine that I invited her and the Adepts to repair to the "Mountain of Salvation" by simply taking the road to Caesaro-Papal Rome, "where still the Satan of the Seven Hills reigns," to speak like Saint-Yves. She would have understood, on the contrary, that "we shall all have to take the trouble of travelling at the same pace on the route which leads to Meru."

This religious synthesis, and the social harmony and divine felicity which will result therefrom, will not be here on earth so soon, she says: "We are but at the beginning of Kali-Yuga, of which 5,000 years have not yet elapsed while its full duration is 4,320 centuries and it will only be at the end of the Cycle that the Kalkî-Avatâra will come." I do not deny that. Alas! I even believe she is right; I am not competent to judge in the matter. But, well-founded or not, those calculations are not going to contradict what she calls my "optimistic hope."

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* [The text of the Vulgate for John, x, 34 is: "Respondit eis Jesus: Nonne scriptum est in lege vestra: Quia ego dixi, dii estis ?"—Compiler.]

As for me, I have simply wished to speak of the epoch when, thanks to the progress accomplished among us by religious economy, and the Christian civilization that we owe to the diffusion of the entirely new Spirit of our Holy Gospel, it will become possible to overthrow these obstacles, I mean the mountains of error, of prejudices and passions, which have hitherto prevented the East and the West appreciating and listening to each other. These obstacles, these barriers, as everyone understands today, are the political work of Caesar. All our misfortunes come to us from that monster, who is the Satan of whom our Parables speak. Witness Jesus Himself on that point.

But first, I must remind you of the cry of triumph that, like a clarion cry of the morning watchman, echoed four years ago in the centre of Paris: “In the twentieth century war will be dead, frontiers will be dead, armies will be dead, Caesars will be dead” and the rest. An immense multitude, assembled at the Château-d’Eau, quivered with enthusiasm under the fiery breath of that prophetic Word, and the echoes sent that emotion far and wide. Shall it be said that Victor Hugo, whose genius was above all made of presentiments and foresight, shall it be said that Paris, France, Europe—Christendom from one end to the other—is nourished on illusions and flatters itself with optimistic dreams? Oh! yes, yes, what is stirring in the entire West and in the whole of America is really the spirit of Christ, you may be sure! Christendom does not realize itself unless it comprehends that it belongs to Christ. “Mens agitat molem.” Its Redeemer possessed it, and St. Paul would be socially right in our times: “Non estis vestri, vos estis Christi.” * O people, Christ holds you! Upon the Keep of Vincennes, the Pythoness spoke truly when, a hundred and ten years ago, she flung the blazing words to the world by the mouth of Diderot, prisoner of State: “Deus, ecce Deus!” “Arise, ye peoples, Deliverance is near!”

Do you see, Dear Madame, if one wishes to do justice to the system of our Redemption and the genius of its Founder, one must do two things: first, "not make a question of principles or doctrines into a question of persons or ecclesiastical establishments," as one of your brilliant compatriots, Madame Svetchine, said; the Roman Church may no longer find itself at the height of the Holy Gospel, but the Gospel itself has lost nothing of its scientific, religious, and social value, for all that; it may be that the Christian priesthood has fallen, greatly fallen; but its decadence in no way involves that of Catholicism. It would be well to read Rosmini-Serbati in this connection! In the second place, we must bear in mind the deplorable state of the West when our Messiah came to open the Era of our Redemption, at once religious, social, economic, and political.

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* [The text of the Vulgate for I Cor., vi, 19 is as follows: “An nescitis quoniam membra vestra, templum sunt Spiritus sancti qui in vobis est, quem habetis a Dei, et non estis vestri?”—Compiler.]

But who can tell the frightful ravages working in the popular understanding and in the heart of the Roman world, through the Satanic influence of the Caesarian idea which has ploughed it up for so many centuries? Who can narrate the vices inoculated into Europe by the abominable system of “might makes right” (tyrannizing and brutalizing the peoples, everywhere tied to the soil and riveted by the fetters of more than one kind of slavery), and which were at the heart of all the intellectual, moral and corporeal miseries everywhere, “erantes et jacentes sicut oves non habentes pastorem,” as Jesus Christ said.*

Although Cain, Irshu, Nimrod, those true fathers of Caesarism, were of Asiatic origin, it was not, however, upon the extreme East but upon the West that the calamities, let loose by those great villains, by those first schismatics from the divine and social Law which had governed all mankind until they arrived, precipitated themselves. The Oriental peoples saw that whirlwind of evils quickly decline toward the horizon and direct its course toward those distant shores which are enclosed by our mountains and seas.

Hence it was that some Fathers of the Church remark that Christ, dying on the cross at the extreme limit which separates the West from the East, held his face turned, his eyes open, and his arms extended toward the West. It is to be observed that the statutes of the Law of Ram were not broken then and are not entirely so even yet in Asia, while among us there remains no trace of them, since Julius Caesar stifled the last survivor of it in Druidic Gaul. If rightly understood, we should perhaps notice that the great law of the Abramid temples is exactly that of which the Redeemer spoke: “I am not come to destroy it but to raise it up, to fulfill it” throughout the whole world—Non veni solvere, sed adimplere! [Matt., v, 17].

Madame Blavatsky is too well initiated into the secrets of the primitive sanctuaries to be ignorant, that, long before Jesus Christ, the Hindû peoples had already passed through the social stages which our Messiah came to lead us through in our turn, in order to re-establish the equilibrium between these two great divisions of the human family, so long disrupted. She knows that, before this rupture, the entire world, as witnessed by Moses, had one sole and identical religious language, one sole and identical social constitution: “Erat terra labii unius, et sermonum eorundem” [Gen., xi, 1].

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* [The text of the Vulgate for I Peter, ii, 25 is as follows: “Eratio enim sicut oves errantes, sed conversi estis nunc ad pastorem, et episcopum animarum vestrarum.”—Compiler.]

I am going to say something which not all of my brethren in the priesthood will understand, and that the more illiterate will probably condemn: “The East already had Messiahs and Christs, humanly realized, when the West had only received, through the ministry of Moses and the Prophets, distant promises of its religious and social Redemption.”

It is said that “the Jews, thanks to the Legislator of Sinai, found themselves economically at the level of India, when our Messiah came.” That is possible, even probable; but what cannot be doubted is that the Western peoples, ruined by Roman Caesarism, were in a very backward state. Also, notice that while our social evolution, our religious Redemption, and our economic revival will continue, the Jews, the Hindûs, and the Chinese will remain stationary, or if they move at all it will not be forward. They will wait; they are still waiting. And what are they waiting for? I believe I do not deceive myself; they are waiting until we are in a condition to step out at the same pace as themselves; when the hour will strike to resume the march forward toward the Paradesa of Ram to which we shall return with them, hands clasped, with the same triumphant song.

And it is in this way that is explained in my mind the failure of the Christian preachings outside the particular sphere that the earliest priesthood of our Church had to evangelize: “preach first the Gospel to the scattered sheep of the house of Israel,” or of Ram (the family of Israel belongs to the Abramite stock and the primitive spelling of Abraham is Abram, i.e., Ab-Ram, issue of Ram). Madame Blavatsky enjoys holding Christ and our Church accountable for the impotence of our efforts in the East. She takes that set back as a defeat of Christianity, while, on the contrary, it is the confirmation of the Messianic plan when regarded in its true meaning. With statistics in hand, invoking and confirming the testimony of the venerable Bishop Temple, she observes that “since the beginning of our century, where the Christian missionaries have made but three million converts, the Mohammedans have acquired two million proselytes without the cost of one cent.” “A sign of the times!” she exclaims.

Oh, yes! a sign of the times, if one knows how to understand it, an evident sign that our religious economy is peculiar to the West and had but little to do in the East under the preliminary form of our Christian Churches. But wait! Lay aside the idea that it has provided a course of redemption for all the peoples who were ruined and martyred by the Caesarian brigandage. You will see later! You will see how it will spin, that top—our globe—in its entirety, under the whip of the glorious Christ.

I could add a large number of observations to the foregoing. I omit here four large pages in the draft that I am transcribing, but I am not closing yet. Let me run through a few points with meticulous care because the ground of argument is going to become a burning question.

So long as the work of the Redemption remains with us, the Holy Gospel of the Deliverance will not depart from our Latin, Greek, Protestant, Anglican, Anglo-Saxon, and Anglo-American churches; but when, according to the promise of the Liberator, Christianity will have overthrown and annihilated Caesarism in all its political forms, great things will be seen!*

I have promised to let you hear the voice of Christ; this is your opportunity, so listen: “The principle of brutal and criminal force will be driven from the earth.” In other words, which are those of the Gospel: “Princeps huius mundi ejicietur foras!”† Satan-Caesar will flee from every quarter, his strongholds will be razed, his structures destroyed, his laws abolished. “I have conquered that abominable world: ego vici mundum!”‡ All economic, religious or social establishments not made by my heavenly Father, and whose foundations are not sunk in justice and divine verities, will be uprooted, utterly extirpated: Omnis plantatio, quam non plantavit Pater meus coelestis, eradicabitur!§ From that day, the judgment is given, and the crisis begins: “Nunc judicium est mundi, νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου.”

Had I space enough at my disposal, I would not merely quote five or ten or a hundred texts. Evoking the Prophets, Christ, and his Apostles, and the Fathers of the primitive church and the entire Carmelite and Franciscan tradition, I would fill a book with their lightning and thunder. However, that would only be repeating what I have already published in La Fin de l’Ancien Monde (The End of the Ancient World) and one should not quote oneself.

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* [The Editor of Le Lotus, as is fully explained on the first page, is not responsible for the opinions of contributors. We would draw the attention of censors in countries where Le Lotus goes, that this is a controversial subject, but that we ourselves, do not take part in politics.—Editor, Le Lotus.]

† [These words as well as the last Latin words in this paragraph, to which the Greek version is appended, are from one and the same passage in the Vulgate, namely John, xii, 31: “Nunc judicium est mundi: nunc princeps hujus mundi ejicietur foras.”—Compiler.]

‡ [John, xvi, 33.]

§ [Matt., xv, 13.]

If the priests knew how esoterically to read the dismal parables and funereal prophecies in our Gospel which relate to the end of the world and the consummation of the cycle; if they knew how to understand the symbolism of those mountains that fall, the globe which trembles, the sun which turns black as a coalsack, the moon which no longer reflects light, those constellations which are extinguished, those stars which fall, those trumpets which sound under the breath of Angels, those foundations which are split open, that last judgment which will separate the goats from the sheep . . . they would see that these prodigies are already three-quarters realized, no doubt, in forms unexpected by the Vatican and in our sacristies, but none the less the exact fulfilment of the transcendental promises of our divine Liberator. They would also understand that the world and the age spoken of by Jesus Christ were not what our poor exegetes have imagined, but really the world and the age of the infamous Caesar and his abominable policy; a world and an age for which Jesus refused to pray—non pro mundo rogo! *—for the very simple reason that he came to destroy them; a world and an age, finally, which are none other than those of which John on the one hand, and Tacitus on the other, spoke frankly: Totus mundus in maligno positus est—corrumpere et corrumpi soeculum est.†

Permit me to inquire of Madame Blavatsky, in view of the general shake-up of social disintegration, of political decomposition and ecclesiastical divisions, to which old Europe as a whole is reduced in our time (and above all France, precisely because it is the eldest daughter and the Soldier of Christ), if she still thinks that my “hope is optimistic” and that Victor Hugo was under an illusion when he said, “in the Twentieth Century all that will be ended.” Does she believe that the destruction of the rotten structure could yet, for a long time, be conjured away by the desperate efforts of him she calls—she herself—the Mohammed of the West, the more because he has an understanding with “the man of iron” whom he has lately decorated with the title of the Chevalier of Christ, to the great amazement of all Catholics?

I repeat, I believe the hour is near, very near.

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* [John, xvii, 9.]

† [The first part of this Latin quote is from the Vulgate, where in I John, v, 19 we find the passage: “Scimus, quoniam ex Deo sumus, et mundus totus in maligno positus est.”

The second part is from Tacitus, De origine et situ Germanorum liber, xix, lines 8-9, which are as follows: “Nemo enim illic uitia ridet, nec corrumpere et corrumpi saeculum uocatur.” (See The Germania of Tacitus. A Critical Edition. Rodney Potter Robinson. Middletown, Conn.: Amer. Philol. Association, 1935.)—Compiler.]

Caesar, that is the obstacle, that is the enemy! Once that monster is overthrown all will be changed. I do not wish to say that one bugle call will suffice to collect all peoples under the crook of the One Shepherd. But at least the way will be open, the West and the East will march together under the conduct of the same Christ-Spirit, and, vive Dieu, we shall indeed finish by re-entering the Paradise! The future is ours, thanks to the wise strategy of our Redeemer, and thanks to the sufferings of the Chrestos.

Humanity has a fabulous destiny before it. We would not be understood, neither you, Madame, nor I, if we revealed that glorious future now.

Madame Blavatsky contradicts me far less than she thinks she does. I withdraw the words Yliaster and Sat which she does not allow, in order to propose that of telesme which was employed by Hermes-Trismegistus. Will she accept that? I doubt it. The fact is, there is no expression in our poor language to denote what I wish to say; but she certainly must have understood me, and that is enough.

Outside or beyond God, she accepts nothing, absolutely nothing, not even a mathematical point. She is right. However if one is not a pantheist—and Madame Blavatsky is no more that than I am—one must express oneself in such a way that our readers will not take us for such. To be better understood, let us say, then, that God is immanent in the Cosmos, present through all and in all, but distinct from all. Are you satisfied, Madame? Yes, indeed? Well, so am I.

But, really, I do not understand how she can tease me about the triple meaning that we canonically recognize in our Holy Scriptures. The Gnosis, she says, in agreement with the Gupta-Vidyâ, provides seven keys, and not merely three, to open the seven mysteries. Is Madame Blavatsky ignorant of the fact that the Christian Doctrine is essentially ternary in all points in which the Buddhist teaching is septenary? This is not to say that we do not appreciate the real basis of the Oriental system any more than you could misunderstand the real foundation of the Western system. We have simplified and summed up your theory without distorting it. Our three keys are equivalent to your seven and include them, as your seven are equivalent to our three which they subdivide.

Everyone knows that the white ray is decomposed into three principal colours which, themselves composite, produce, by a new decomposition, the seven colours of the rainbow. Similarly, analyzing the human being, St. Paul, the true father of our sacred science, describes in him three chief elements which he calls spirit, soul, and body: “integer spiritus et anima et corpus”; the Buddhists, being able to analyze man still further, discovered seven principles in him. There is no contradiction in that; you are right and we also: your seven are our three and our three are your seven.

Such is our dogma, appropriate to our intellect and our mental categories, less subtle and less penetrating than yours, but also simpler because more rudimentary. We confess and adore in God a unique essence, proceeding in three distinct persons, in three diverse principles of action, and energizing the creature by seven operations which we call the seven manifestations or the seven gifts of the Paraclete. There is in all this something which recalls the seven distinct states of your prajñâ, which answer in their turn to the seven modifications of matter, and to the seven forms or seven classes of the phenomena of force.

I like to believe, Madame, that the better we understand one another, the better we shall appreciate one another, and, who knows, God willing, maybe do some good to the poor of the West-and to the poor of the East also, for, as you know even better than I do, the poor are not lacking there, even in places not far from the Mahatmas.

ABBÉ ROCA, Honorary Canon.

RÉPONSE AUX FAUSSES CONCEPTIONS D E M. L'ABBÉ ROCA RELATIVES À MES OBSERVATIONS SUR L'ÉSOTÉRISME CHRÉTIEN

[Le Lotus, Paris, Vol. II, No. 13, avril 1888, pp. 3-19]

Monsieur l'abbé parle, dans Le Lotus du mois de février d'une «bourrade» qu'il aurait reçue de moi.* En même temps, avec une mansuétude, je ne dirai pas chrétienne,—car les chrétiens ne sont ni humbles ni doux dans leurs polémiques—mais toute bouddhiste, mon interlocuteur me fait savoir qu'il ne m'en veut nullement. Au contraire, dit-il, il me sait gré «de la rondeur de mes manières et de la haute franchise de mon verbe», effets tout naturels de ma «désinvolture d'amazone».

Un esprit plus chicanier que le mien pourrait trouver là quelque chose à dire. Il ferait remarquer, par exemple, que cette surabondance d'adjectifs et d'épithètes personnelles, dans une réponse à des observations sur un sujet aussi abstrait que la métaphysique religieuse, dénote tout le contraire de la satisfaction. Mais les théosophes sont peu gâtés par leurs critiques et, moi la première, j'ai souvent reçu des compliments plus mal tournés que ceux que me prodigue M. l'abbé Roca. J'aurais donc tort de ne pas apprécier sa courtoisie, d'autant plus que, dans sa touchante sollicitude à s'occuper de ma personne, à rendre justice à ma «virile intelligence» et à ma «mâle vigueur», Monsieur l'abbé a relégué le Christ théologique au second plan et ne souffle mot du Christ ésotérique.

Or, comme je n'ai rien à faire du premier, et que je nie in toto le Christ inventé par l'Église, en même temps que toutes les doctrines, toutes les interprétations et tous les dogmes, anciens et modernes, concernant ce personnage, je commence par déclarer que la Réponse de M. l'abbé à mes «Notes sur l'Ésotérisme du Dogme Chrétien» n'est pas une réponse du tout.

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* Voir «Notes sur 'l'Esotérisme du Dogme Chrétien' de M. l'abbé Roca» dans le numéro de décembre 1887 du Lotus, page 160 (N. de la D.).

Je ne trouve pas, dans toute sa volumineuse lettre, une seule phrase qui contredise sérieusement mes objections, en les réfutant logiquement et scientifiquement. La foi —et surtout la foi aveugle —ne saurait être «critiquement discutée»; en tous cas, elle ne peut jamais être «scientifiquement établie», quand bien même le lecteur chrétien se contenterait d'une semblable casuistique. Mon interlocuteur m'en veut même pour avoir «déployé» ce qu'il lui plait d'appeler «tant d'érudition». Cela se conçoit. Contre des arguments historiques et valides il ne peut m'objecter comme preuves «expérimentales» qu'un seul fait: Jésus-Christ dans son âme, lui disant tous les jours «qu'il est le Maître Unique et le seul vrai docteur». Faible preuve, celle-là, devant la science, la loi et même le sens commun d'un incroyant!

Il est certain que le fàmeux paradoxe de Tertullien: «Credo quia ebsurdum et impossibile est»,* n'a rien à voir dans une discussion de ce genre. Je croyais m'adresser au mystique érudit, à M. l'abbé Roca socialiste et libéral, et je ne me serais dérangée que pour un curé, un fidei defensor! M. l'abbé Roca s'en tire en disant: «Je connais assez le Bouddhisme pour la [moi] comprendre sur-lechamp; elle ne connait pas assez le Christianisme pour me saisir du premier coup». Désolée de le contredire! mais la vérité avant tout. Monsieur l'abbé s'illusionne en croyant connaître le bouddhisme: il est aisé de voir qu'il ne le connait pas même exotériquement, non plus que l'hindouisme, même populaire. Autrement, est-ce qu'il aurait jamais placé Krishna, comme il le fait page 259, au nombre des Bouddhas; ou encore, aurait-il confondu le nom d'un personnage historique, le prince Gautama, avec ses titres mystiques, les énumérant comme autant de Bouddhas!

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* [This is the often misquoted sentence from Tertullian's Carne Christi, chap. v, which runs: «Certum est quia impossibile est», it is certain because it is impossible.—Compiler.]

N’écrit-il pas, en effet, en parlant de Jésus, que le calice qu’il but était «autrement amer que la coupe où Socrate but la cigue en Occident, et que celle où Krishna, Çakyamouni,* Gautama de Kapilavastou, Siddharta et tous les autres Bouddhas se sont abreuvés. . . .» (?) Ce «et les autres Bouddhas» est une preuve définitive, pour nous, que non seulement Monsieur l’abbé ne sait rien du Bouddhisme ésotérique, mais encore qu’il n’a aucune idée de la simple biographie historique et populaire du grand Réformateur hindou. C’est absolument comme si, en parlant de Jésus, j’écrivais: «Orphée, le fils de Marie, Emmanuel, le Sauveur, le Nazaréen et tous les autres Christs qui ont été crucifiés». Sans perdre son temps à signaler un tas de lapsus linguae se rapportant aux termes sanscrits, brahmaniques et bouddhiques semés dans les articles de M. l’abbé Roca,—articles fort érudits du reste et certainement éloquents comme style,—il suffit de cet exemple pour laisser le public juger si mon critique connaît le premier mot du Bouddhisme dans la polémique actuelle. M. l’abbé le confondrait-il encore, comme tant d’autres, avec la Théosophie? Dans ce cas, je me permettrais de lui apprendre que la Théosophie n’est ni Bouddhisme, ni Christianisme, ni Judaïsme, ni Mahométisme, ni Hindouisme, ni aucun autre mot en isme; c’est la synthèse ésotérique de toutes les religions et de toutes les philosophies connues.

Je dois donc savoir quelque chose du Christianisme— populaire et surtout exotérique,—pour me permettre d’entrer en lice avec un abbé catholique aussi érudit que l’est mon adversaire. Ne dirait-on pas plutôt (en admettant pour le moment que je n ai pu «saisir du premier coup» le Christianisme de M. I’abbé Roca) que mon honoré interlocuteur ne sait pas trop ce qu’il prêche? qu’ayant jeté

* Ce titre, grâce à l’amabilité de M. Gaboriau, n’a point paru avec les autres dans Le Lotus, mais j’ai les premières épreuves où il se trouve dans l’ordre indiqué ci-dessus.

par-dessus les moulins son bonnet d'ecclésiastique orthodoxe et papiste, et négligeant le véritable ésotérisme des brahmes et des bouddhistes, des gnostiques payens et chrétiens comme de l'authentique cabbale chaldéenne, et ne sachant nen des doctrines des théosophes, qu'il s'est fabriqué un Christianisme à lui, un Ésotérisme sui generis? J'avoue que je ne le comprends pas.

Quand à sa «Loi de Ram» et son «Ab-Ram, issu de Ram» (?)—connais pas. Je connais parfaitement la VANŚAVALI OU généalogie des races de Sourya et de Chandra * depuis Ikshvaku et Boudha † jusqu'à Rama et Krishna: source commune où les Pouranas (anciennes Ecritures), le Bhagavata, le Skanda, l'Agni et le Bhavishya Pourana, ont puisé leurs généalogies divines, humaines et dynastiques. La copie s'en trouve dans la Bibliothèque royale des Maharadjas d'Oudeïpour (la plus ancienne des maisons royales des Indes, et dont la généalogie familiale a été revue et sanctionnée par le gouvernement angloindien). Rama est un personnage historique. Les ruines des cités bâties par lui, et ensevelies sous plusieurs étages successifs d'autres cités moins anciennes mais toujours préhistoriques, existent encore aux Indes; on les connait ainsi que de vieilles monnaies avec son effigie et son nom. Qu'est-ce donc que cet «Ab-Ram, issu de Ram» ? ‡

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* Sourya et Chandra (Solaire et Lunaire), appellations respectives des deux grandes races primitives et radicales de l'Aryavarta, dites races Solaire et Lunaire.

† J'espère que le lecteur se gardera de confondre Boudha (avec un seul d), le fils de Soma, la Lune, avec le titre mystique de Bouddha (deux d). L'un est le nom propre d'un individu (Boudha, I'Intelligence ou Sagesse), I'autre le titre des Sages, des «Illuminés».

‡ Ce ne sont pas les tribus des fiers Rajpoutes de la race Solaire, Souryavansa—tribus prouvent historiquement leur descendance de Lava et de Kousha, les deux fils de Rama—qui reconnaîtraient cet «Ab-ram» inconnu. Voir dans un prochain No. du Lotus, ma note No. I sur Abraham.

[In the course of this essay, H. P. B. refers eight different times to certain Notes, numbered from 1 to 8, which she seems to have written for some forthcoming issue of Le Lotus. Such Notes have not been found in any later issue of this journal, and are certainly not the footnotes which she appended, in the June, 1888, issue of Le Lotus, to the final installment of this controversy with the Abbé Roca. So it is impossible to say at the present time what particular Notes were meant.—Compiler.]

A-bram ou A-brahm, en sanscrit, veut dire un non-brahme, ou bien un homme chassé de la caste des brahmes, ou un homme d'une caste inférieure. Abra est le nom de l'éléphant d'Indra; sa femelle se nomme Abramu. Les mots sont sanscrits et le nom Abramu se retrouve en Chaldée, mais l'Abraham des Juifs n'a rien à faire avec le Rama indou;* il ne peut en être issu, puisque c'est, au contraire, Rama qui est issu de Brahm(neutre) en passant par son aspect terrestre, Vishnou, dont il est l'Avatar.†

Ceci est une simple digression que M. l'abbé va peutêtre encore appeler une bourrade. Je dirai à ce propos qu'il a la peau bien sensible, car je ne vois pas, dans mes Notes sur l'ésotérisme chrétien, ce qui a pu faire évoluer semblables idée dans l'imagination de mon honorable interlocuteur. Le souffle qui renverse un château de cartes peut bien passer pour une forte bourrasque aux yeux de l'architecte qui l'a bâti; mais si M. l'abbé Roca s'en prend au souffle plutôt qu'à la faiblesse de son édifice, ce n'est toujours pas ma faute. Il m'accuse aussi d'esprit de parti; c'est une accusation aussi injuste que l'autre. Comme je ne suis ni abbé ni sous la férule féroce d'une Église qui se déclare infaillible, je suis prête, moi, à accepter la vérité d'ou qu'elle vienne. Moins heureux que moi, mon critique, se trouvant entre l'enclume et le marteau, ne peut accepter mes conclusions et cherche, dès lors, à les rejeter sur mon «esprit de parti» et mon «ignorance» de sa religion. Encore une fois, il ne saurait y avoir d'esprit de parti dans une Société universelle et impartiale comme est la nôtre, ayant choisi pour devise:

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* Ab, Aba veut dire «père» mais seulement dans les langues sémitiques.

† Nous ferons remarquer au lecteur, en passant, l'importance de ces remarques, car les livres de Fabre d'Olivet et de M. Saint-Yves reposent sur des données complètement en désaccord avec elles (N. de la D.).

«Il n’y a pas de religion plus élevée que la Vérité», et nos Maîtres étant de trop grands Sages pour se parer des plumes de paon de l’infaillibilité et même pour se targuer de la possession de la Vérité absolue, leurs disciples ont toujours l’esprit ouvert aux faits qu’on voudra bien leur démontrer. Que M. l’abbé démolisse les preuves que nous offrons contre l’existence d’un Christ charnel, d’où Christ-homme, s’appelât-il Jésus ou Krishna; qu’il nous démontre qu’il n’y eut jamais d’autre Dieu incarné que son «Jésus-Christ», et que celuici est le «seul» comme «le plus grand» des Maîtres et des Docteurs—pas seulement le plus grand des Mahatmas mais Dieu en personne! Fort bien; alors, qu’il nous en donne des preuves irréfutables ou, au moins, aussi logiques et évidentes que celles avancées par nous. Mais qu’il ne vienne pas nous offrir comme preuves la voix qui parle dans son âme ou des citations tirées de l’Evangile. Car, sa voix—serait-elle sœurjumelle de celle du daïmon de Socrate—n’a pas plus de valeur, dans l’argumentation, pour nous et pour le public, que n’en a pour lui ou toute autre personne la voix qui me dit le contraire dans mon âme. Oui, il a raison de dire qu’ «il est si malaisé de se déprendre de tout intérêt personnel, et plus encore, de tout esprit de parti, d’école, de secte, d’Église, de caste»; comme cette phrase ne saurait en rien s’appliquer à moi qui ne tiens à aucune école spéciale, qui n’appartiens à aucune secte, Église ou caste, puisque je suis théosophe, ne s’appliqueraitelle pas à lui, Chrétien, Catholique, Ecclésiastique et Chanoine?

En outre, notre estimable correspondant doit avoir l’imagination assez vive. Ne voilà-t-il pas qu’il aperçoit la Direction du Lotus «enivré par le fumet capiteux» de ses éloges envers le savoir des Mahatmas et lui «faisant signe de l’œil et de la tête». En ce cas, la Direction doit avoir le vin triste, puisqu’au lieu de le remercier de ses avances si flatteuses (flatteuses d’après lui), elle m’a envoyé son premier article à Londre pour que j’y répondisse, et qu’elle l’a fait suivre de ma «bourrade». Nos faits et gestes ne cadrent donc pas avec l’idée que s’en fait M. l’abbé Roca. Il est vrai qu’il a prévenu les lecteurs que «personne ne suspectera cette dame [son humble servante] de courtisanerie à l’égard des prêtres catholiques».

Ceci est un fait incontestable et historique; c'est même le seul que je trouve dans sa longue Épitre. Si, ayant l'expérience de tout une longue vie passée à connaître les susdits prêtres, j'ai posé l'éteignoir sur l'espoir couleur de rose dont brillait la flamme de sa première lettre, c'est que je ne saurais prendre au sérieux de simples compliments de politesse d'un abbé chrétien et français à l'adresse des Mahatmas payens, et que, si la Direction du Lotus français a pu se tromper, la directrice du Lucifer anglais y a vu clair.* Tout en appréciant sincèrement M. l'abbé Roca comme homme écrivain, tout en séparant dans ma pensée le philosophe mystique du prêtre, je ne pouvais cependant pas perdre de vue sa soutane. Donc, l'hommage rendu par lui au savoir de nos maîtres, au lieu de m'enivrer de son fumet, m'était apparu dès le premier instant sous son vrai symbolisme. Cet «hommage» y jouait le rôle d'un mât de cocagne, érigé pour servir de support aux brimborions chrétiens qu'une main apostolique et romaine y attachait à profusion, ou de poupée indo-théosophique qu'elle affublait d'amulettes papistes.† Et, loin d'être enivrée—je le confesse avec ma «franchise» et ma rudesse ordinaires comme sans ambages—je ne sentis qu'un redoublement de mefiance.

Les fausses conceptions dont la Réponse de M. l'abbé fourmille prouvent combien j'avais raison. S'attendait-il donc à ce que la Direction du Lotus et les théosophes s'écriassent en chœur:

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* Nous n'osons saisir la pensée de Mme Blavatsky, mais nous croyons que dans le cas présent nous ne nous sommes pas trompés. Nous avons offert généreusement une tribune à M. l'abbé Roca; il y a exposé ses idées que Mme Blavatsky réfute d'ailleurs de main de maître; d'autres y exposent et y exposeront les leurs, car Le Lotus a pour but d'instruire ses lecteurs tout en donnant la parole de temps à autre à des esprits éminents qui peuvent différer, sur quelques points, d'opinion avec nous (N. de la D.).

† Mme Blavatsky juge d'après l'esprit et les termes de l'article en question. Nous savons que M. l'abbé Roca tonne avec éloquence contre Léon XIII, mais celui-ci étant atteint d'une surdité incurable ne peut l'entendre, d'ailleurs, on ne saurait réveiller les morts et il vaut mieux les laisser pour s'occuper de ce qui est vivant (N. de la D.).

Mea culpa! et se convertissent en masse à ses idées? Nous le voyons, à la première réplique de ceux-ci, parer des coups imaginaires et donner, dans une seconde lettre, une tout autre couleur aux compliments de son premier article. Il a le droit certainement; mieux que personne, il doit connaître le fond de sa pensée. Mais il en est ainsi pour tout le monde, je pense. Pourquoi alors va-t-il dénaturer ce que je dis, et même inventer des cas et des scènes impossibles où il me fait jouer un rôle étrange et m'attribue des paroles qu'il n'a certes pas trouvées dans mes «Notes» en réponse à son article du mois de décembre? L'idée fondamentale de mes observations était, en effet, que celui qui voudra dire «Ego sum veritas» est encore à naître; que le «Vos Dii estis» s'applique à tous, et que tout homme né d'une femme est «le fils de Dieu»—qu'il soit bon, mauvais ou ni l'un ni l'autre. Ou M. l'abbé Roca s'obstine à ne pas me comprendre, ou il poursuit un but. Je ne m'oppose pas du tout à ce qu'il prenne la voix foudroyante de son Église latine pour celle qu'il croit entendre dans le fond de son âme, mais je m'oppose formellement à ce qu'il me représente comme partageant les dogmes qui lui sont ainsi inculqués, lorsque je les répudie complètement.

Jugez un peu. J'écris en toutes lettres qu'un Christ (ou Christos) divin n'a jamais existé sous une forme humaine ailleurs que dans l'imagination des blasphémateurs qui ont carnalisé un principe universel et tout impersonnel. J'ose croire que c'est fort clair. Eh bien, l'abbé Roca, après m'avoir représentée disant: la vérité, c'est moi—absurdité que je laisse aux Églises qui l'ont trouvée et dont un Adepte, un Sage rirait de pitié—se laisse aller à l'assertion suivante:

«Il se rencontre qu'avant Mme Blavatsky quelqu'un s'est présenté au monde qui a dit carrément: ' La VÉRITÉ, c'est moi,—Ego sum Veritas!' Ce langage est du Christ, et s'il ne révélait pas Dieu lui-même il trahirait le plus effronté des imposteurs. Or, dire que le Christ est un imposteur, on s'en gardera bien devant Mme Blavatsky qui répliquerait par une maîtresse gifle sur la bouche du blasphémateur. Donc . . . . concluez vous-mêmes».

Concluez vous-mêmes!!! . . .

Ce que les autres concluront ou ne concluront pas m'interesse fort peu. Mais je concluerai moi-même, car Je crois comprendre.

De deux choses l'une:

a. Ou Monsieur l'abbé n'a pas la moindre idée nette quant à la théosophie, quant à ses propres doctrines, quant à moi, l'humble disciple de la Vérité, et parle au vent et à l'aventure;

b. Ou il a voulu me mettre au pied du mur, me forcer à m'expliquer pour avoir de moi une réponse catégorique. La raisonnement ne serait pas mauvais. Ou bien Mme Blavatsky passera sous silence cette assertion aussi extraordinaire que fausse et alors—qui ne dit mot consent, ou bien elle y répondra pour la contredire et la nier; et dans ce dernier cas elle se fera de nouveaux ennemis parmi les chrétiens, et c'est autant de gagné.

Est-ce cela, Monsieur l'abbé? Alors, c'est un faux calcul de plus. L' «amazone» aura cette fois, comme les autres du reste, assez de «mâle vigueur» pour répondre sans ambages et à la face de l'univers ce qu'elle pense de votre petit arrangement. En effet, dire que le Christ (nous disons Christos) est imposteur, ce serait proférer non pas un blasphème mais une simple stupidité: un adjectifpersonnel ne peut s'appliquer à un principe idéal, à une abstraction; ce serait comme si l'on disait: «l'espace infini est un dévot». Un théosophe occultiste rirait. Quant à la supposition que je suis capable de répliquer «par une maîtresse gifle» sur la bouche de celui qui proférerait la phrase, elle est encore plus baroque. Monsieur l'abbé oublie que je suis théosophe d'abord, et ignore probablement que je suis personnellement disciple de la philosophie bouddhiste. Or un vrai bouddhiste ne donnerait pas même une tape à un chien pour l'empêcher d'aboyer. Les bouddhistes pratiquent toutes les vertus prêchées dans le «Sermon sur la Montagne» de Gayâ—sur la montagne de Galilée six siècles plus tard—vertus dont on n'entend guère parler dans les églises des pays chrétiens et qu'on y met encore moins en pratique. Les bouddhistes ne résistent pas, ils ne rendent pas le mal pour le mal: ils laissent la gloire de gifler, de couper les oreilles à leurs adversaires, aux saints Pierre qui défendent ainsi leur Maître pour le trahir et le renier deux heures après, selon le triste récit.

Monsieur l’abbé désire-t-il savoir, sans ambages, ce que je pense de la légende chrétienne? Il m’est f`acile de le satisfaire.

Pour moi, Jésus-Christ, c’est-à-dire l’Homme-Dieu des chrétiens, copie des Avatars de tous les pays, du Chrishna indou comme de l’Horus égyptien, n’a jamais été un personnage historique. C’est une personnification déifiée du type glorifié des grands Hiérophantes des Temples,* et son histoire racontée dans le Nouveau Testament est une allégorie, contenant certainement de profondes vérités ésotériques, mais c’est une allégorie. Elle s’interprète à l’aide des sept clefs de même que le Pentateuque. Cette théorie des sept clefs, l’Église, d’après l’abbé Roca, l’aurait simplifiée et résumée en trois «sans la dénaturer», alors qu’au contraire elle a fabriqué trois f`ausses clefs qui n’ouvrent rien du tout.

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* Chaque acte du Jésus du Nouveau Testament, chaque parole qu’on lui attribue, chaque évènement qu’on lui rapporte pendant les trois années de la mission qu’on lui fait accomplir, repose sur le programme du Cycle de l’Initiation, cycle basé lui-même sur la précession des Équinoxes et les signes du Zodiaque. Lorsque l’Évangile hébreu non selon mais par Mathieu le Gnostique dont on a fait un Évangéliste—évangile dont parle (saint) Jérôme au IVe siècle et qu’il a refusé de traduire sous prétexte qu;il était falsifié (!) par Séleucus, disciple manichéen (Vide Hiéronymus, De viris illust., cap. 3)—lorsque, disje, ce document original aura était traduit, si jamais on le retrouvc, et que les Eglises chrétiennes auront du moins UR document non falsifié, alors on pourra parler de la «vie de Jésus» dont «nul n’ignore» les evènerments. En attendant, et sans perdre son temps à se disputer au sujet du siècle ou aurait vécu Je’sus ou Jehoshua, un fait est certain, c’est que les Occultistes sont en mesure de prouver que même les paroles sacramentelles qu’on lui attribue sur la croix ont été dératurées et qu’elles veulent dirc tout autre chose que leur traduction grecque. (Voir mes notes additionnelles—No. 2—dans un prochain numéro du Lotus.)

[Vide the English translation of this footnote for the Compiler’s explanatory note concerning H. P. B.’s reference to the writings of Hieronymus.—Compiler.]

La légende dont je parle est fondée, ainsi que je l'ai démontré à diverses reprises dans mes écrits et dans mes notes, sur l'existence d'un personnage nommé Jehoshua (dont on a fait Jésus), né à Lüd ou Lydda vers l'an 120 avant l'ère moderne. Et si l'on contredit ce fait—ce à quoi je ne m'oppose guère—il faudra en prendre son parti et regarder le héros du drame du Calvaire comme un mythe pur et simple. En effet, malgré toutes les recherches désespérées faites pendant de longs siècles, si on laisse de côté le témoignage des «Evangélistes», c'est-à-dire d'hommes inconnus dont l'identité ne fut jamais établie, et celle des Pères de l'Église, fanatiques intéressés, ni l'historre, ni la tradition profane, ni les documents officiels, ni les contemporains du soidisant drame, n'ont pu fournir une seule preuve sérieuse de l'existence réelle et historique, non seulement de l'Homme-Dieu mais même du nommé Jésus de Nazareth, depuis l'an 1 jusqu'à l'année 33. Tout est ténèbre et silence. Philon de Judée, né avant l'ère chrétienne et mort longtemps après l'année où, d'après Renan, l'hallucination d'une hystérique, Marie de Magdala, donne un Dieu au monde, Philon fit dans cet intervalle de quarante et quelques années plusieurs voyages à Jérusalem. n y alla pour écrire l'histoire des sectes religieuses de la Palestine à son époque. Il n'est pas d'écrivain plus correct dans ses recits, plus soucieux de ne rien omettre: aucune communauté, aucune fraternité, fût-elle la plus insignifiante, ne lui échappe. Pourquoi donc ne parle-t-il pas des Nazaréens? Pourquoi ne fait-il pas la plus lointaine allusion aux Apôtres, au Galiléen divin, à la Crucification? La réponse est facile. Parce que la biographie de Jésus fut inventée après le premier siècle et que personne, à Jérusalem n'était plus renseigné que Philon sur ce sujet. On n'a qu'a lire la querelle d'Irénée avec les gnostiques, au IIe siècle, pour s'en assurer. Ptolémée (l'an 180) ayant fait remarquer que Jésus ne prêcha qu'un an au dire de la légende, et qu'il était trop jeune pour avoir pu enseigner quelque chose d'important, Irénée a un bel accès d'indignation et certifie que Jésus prêcha plus de dix et même de vingt ans! La tradition seule, dit-il, parle de dix ans (lib. II, c.22, pp.4, 5). Ailleurs, il fait mourir Jésus âgé de plus de cinquante ans!!

Or, si déjà en l'année 180 un père de l'Église a recours à la tradition et que personne n'était sûr de rien et qu'on ne faisait pas grand cas des Évangiles —des Logia dont il y avait plus de soixante,—qu'a à faire l'histoire dans tout ceci? Confusion, mensonges, fourberies et faux, voilà le bilan des premiers siècles. Eusèbe de Césarée, le roi des falsificateurs, insère les fameuses 16 lignes touchant Jésus, dans un manuscrit de Josèphe, pour donner le change aux gnostiques qui niaient qu'il y eût jamais eu un personnage réel du nom de Jésus.* Plus encore: il attribue à Josèphe, un fanatique mort comme il avait vécu, en Juif obstiné, la réflexion qu'il n'est peut-être pas juste de l'appe]er (lui, Iasous) un homme (ανήρ), car il était l'Oint du Seigneur, c'est-à-dire le Messie!! (Voyez Josèphe, Antiq., lib. XVIII, cap. iii, 3.)

Mais à quoi bon perdre son temps à redire des choses que tout homme bien élevé connaît. Monsieur l'abbé nous renvoie, à tout moment, aux Évangiles et à saint Paul, et, faisant pleuvoir un torrent de citations, il demande triomphalement: «Est-ce assez clair? Le Christ ne dit-il pas lui-même ceci et cela, et saint Paul ne nous assure-t-il pas que. . ., etc., etc». Inutile de dire que pour que les paroles de Jésus obtiennent quelque valeur comme preuve, il faut d'abord que l'authenticité des Évangiles soit prouvée. Jésus, qu'il ait vécu à cette époque ou auparavant, n'a rien écrit, et ce qu'on lui fait dire dans les quatre Évangiles est parfois terriblement contradictoire. Quant à Paul, personnage historique certainement, il serait difficile de se retrouver au milieu de ce qu'il dit lui-même et de ce que ses éditeurs et correcteurs lui font dire. Il est restécependant—par inadvertance sans doute—une phrase, de lui ou de ses collaborateurs, qui résume en deux mots ce qu'on pensait de Jésus. Voyez Épitre aux Hébreux, ii, 9; vous y lirez que Jésus a été fait «inférieur aux anges».

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* Ajoutez à cela qu'il invente le fameux monogramme pour le Labarum de Constantin (combinaison de X, Chi, P, Rho, initiales de Christos qu'il applique à Jésus) et fabrique la vision de cet empereur. Mais Gibbon et d'autres historiens ont depuis longtemps jugé Eusèbe dont on connaît la valeur maintenant.—Voir dans un prochain numéro du Lotus mes notes (No. 3) à ce sujet.

Cela nous suffit. Celui qui est inférieur aux anges peut-il être Dieu, l'Infini et l'Unique?

Oui tout homme, tout Ju-su (nom d'Horus, Khons, le Fils, type de l'homme), tout initié surtout dont le corps est fait inférieur à celui des anges, peut, en présence de son Atman (Esprit divin), dire: Vivit vero in me Christus, comme il dirait: Krishna, Bouddha or Ormuzd vit en moi.* Après avoir répété ce que j'avais dit dans mes «Notes» du Christos ne se développant que par le Chrestos, comme s'il disait quelque chose de neuf et venant de lui, Monsieur l'abbé s'écrie d'un ton menaçant que nul n'entrera dans ce corps glorifié sinon par la «voie critique et la porte étroite». Pour lui, c'est le Nirvana béatique, et il continue à prêcher ce que nous prêchons depuis douze ans et ce que je disais encore dans mes Notes. Il me permettra d'achever ce qu'il laisse en si beau chemin, ne trouvant cette voie que dans le giron de son Église, de sa foi à lui. Malheureusement son angusta porta, et arcta via ne peuvent s'appliquer ni à son Église ni à sa foi. Dans cette Église où tout s'achète, crimes et indulgences, amulettes et béatitude (sur terre, du moins; quant au Ciel—après moi le Déluge!), la voie et la porte s'élargissent en proportion des sommes payées par le croyant. Arrière religion de Judas! C'est à (saint) Pierre que son maître a dit: VADE RETRO SATANAS! La preuve en est dans l'Évangile même, disje, répétant la phrase coutumière de M. l'abbé Roca.

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* En hébreu, I'homme, ou A¿sh (:*!) donne par dérivation cabbalistique cette autre forme :*, Jesh, en grec et en fran,cais Jes-us, signifiant en même temps lefeu, le soleil, là divinité et l'homme. Ce mot (voyez-le avec les points de la massore) était prononcé :!, ish ou Jesh, l'homme dans ce cas. La forme féminine était %:!, Issa, la femme; en égyptien Isi-s, Isis. La forme collatérale en était *:* Jesse, ou Isi, dont le féminin en égyptien était Isi-s. Mais Isi est l'équivalente de Jesse, le père de David, de la race de qui vient Jésus, Jes-us. C'est qu'il faut connaître la langue du Mystère et du Symbolisme avant de parler avec tant d'autorité, et cette langue l'Eglise l'a perdue.—Voir mes notes (No. 4) dans un prochain numéro du Lotus.

Il m’envoie à Damas pour que je devienne «une initiée parfaite et la plus grande des Chrétiennes Bouddhistes» (?). Que dirait-il si je lui répondais que c’est après de longues années passées dans la condition de Chrêstos, après trente ans de martyre moral et physique, que j’y suis allée, et que c’est précisément sur ce chemin glorieux que j’ai découvert que les Églises qui s’intitulent chrétiennes ne sont que des sépulcres blanchis pleins des ossements du paganisme ésotérique et de pourriture morale? Aussi, aimeraisje mieux rester la plus humble des bouddhistes ésotériques que la plus grande des chrétiennes exotériques et orthodoxes. J’ai le plus profond respect pour l’idée transcendentale du Christos (ou Christ) universel qui vit dans l’âme du Boschiman et du Zoulou sauvages comme dans celle de M. l’abbé Roca, mais j’ai l’aversion la plus vive pour la christolâtrie des Églises. Je haie ces dogmes et ces doctrines qui ont dégradé le Christos idéal, en faisant un fétiche anthropomorphe absurde et grotesque, une idole jalouse et cruelle qui damne pour l’éternité ceux qui ne veulent pas se courber devant elle.*

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* Prouver le bien-fondé de ma répugnance m’est d’autant plus facile que je n’ai, pour appuyer mon dire, qu’à ouvrir The Tablet, le principal organe des catholiques romains d’Angleterre. Voici ce que j’y découpe:

«La publication récente du rapport officiel sur le progrès matériel et moral de l’Inde nous fournit une intéressante contibution à la controverse engagée sur la question des missionaires. Il ressort de ces chiffres que, tandis que nous produisons une détérioration morale très marquée sur les natifs, en les convertissant à notre crédo, le niveau naturel de leur moralité est si élevé que, malgré notre christianisation, nous ne pouvons arriver à les rendre aussi pervers que nous. Les chiffres représentant les proportions de la criminalité dans les diverses classes sont ainsi qu’il suit:— Europeens, I pour 274; Eurasiens, I pour 509; Chrétiens natifs, I pour 799; Mahométans, I pour 856; Indous, 1 pour 1361, et Bouddhistes, 1 pour 3787. Ce dernier chiffre est un magnifique hommage rendu à la noble pureté du Bouddhisme, mais les statistiques sont encore instructives en montrant, d’une manière irrésistible qu’en fait de politique sociale nous ferions mieux de consacrer le superflu de notre argent et de notre zèle, pendant une génération ou deux, à l’amélioration morale de nos propres compatriotes, au lieu d’essayer de détruire la moralité et la théologie de peuples qui pourraient raisonnablement nous envoyer des missions pour nous convertir». Quel superbe aveu!

Le plus petit des gnostiques docètes soutenant que Jésus crucifié n'était qu'une illusion, et son histoire une allégorie, était bien plus près de la vérité qu'un «saint» Augustin ou même un «Ange des écoles». Un païen vivant une vie simple et patriarcale, aimant son prochain et faisant son devoir, est mille fois plus près de l'angusta porta, et arcta via que ne le fut jamais un (saint) Cyrille, féroce meurtrier d'Hypathie, ou un (saint) Constantin, béatifié probablement parce qu'il tua son fils de ses propres mains, fit bouillir des moines dans de la poix, éventra sa femme et s'illustra aussi tristement que Néron.*

Ah! nous dit M. l'abbé, «si la sublime conception de cet idéal [le Christos vivant dans l'homme] chrétien est celle des Mahatmas, honneur à eux» ! Cet idéal n'est pas chrétien, et ce ne sont pas les Mahatmas non plus qui l'ont inventé: c'était l'Apothéose des Mystères de l'Initiation. Quant au «Verbe fait chair», c'est l'héritage de l'humanité entière, reçu par l'homme le jour où l'Ame universelle s'incarna en lui, c'est-à-dire depuis l'apparition du premier homme parfait—qui, entre parenthèses, n'est pas Adam.

Pour prouver queJésus était Dieu, on nous présente son martyre sur la Croix et son sacrifice volontaire. Avant de croire à un «maître» l'égal du «Christ», il faudrait qu'il consentit à boire le calice que Jésus but à Gethsémani et pardonnât à ses bourreaux ses tortures physiques et morales. Etrange idée, en vérité! Mais c'est justement l'insignifiance de ces souffrances qui fait sourire chaque païen de pitié. Que sont trois ans de sermons et d'existence à la belle étoile, terminés par une souffrance de quelques heures sur la croix, comparés aux quatre-vingts années de torture morale de Gautama Bouddha, devant laquelle pâlissent toutes les tortures de la chair! Ah! Monsieur l'Abbé, il est plus difficile, plus méritoire et plus divin, de vivre volontairement pour l'Humanité que de mourir pour elle, et comment? d'une mort violente et inévitable à laquelle on essaye d'échapper en priant son Père céleste de vous éviter ce calice.

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* Voir mes notes (No. 5) à ce sujet dans un prochain numéro du Lotus.

Car c’est là, mot pour mot, l’histoire des Évangiles. Allez donc intéresser un yogi ou un fakir fanatique à ces souffrances en les lui racontant à la lettre.*

On m’enseigne le vrai sens de la conversion de (saint) Paul, m’assurant que je ne l’ai pas compris. Saint Paul, selon M. l’abbé Roca, était «un initié de l’école essénienne de Gamaliel, un vrai Thérapeute, un parfait Nazaréen, comme il nous l’apprend lui-même» (p. 261). Je le remercie de ces renseignements, mais je regrette de ne pouvoir les accepter. Un Essénien Nazareen équivaudrait à un brahme-bouddhiste; bien que nous ayons ouï parler d’un «brahme, prêtre bouddhiste», créature hybride qui aurait habité Paris jadis! Paul, quel qu’il fût ne pouvait être à la fois essénien et nazaréen, si par na-zaréen M. l’abbé entend la secte des Nazars de l’Ancient Testament dont la Genèse même fait mention. Les Esséniens avaient en horreur l’huile et le vin, tandis que les Nazars usaient des deux (Voir les Nombres, vi, 20). Les premiers ne reconnaissaient pas les «oints du Seigneur» et se servaient d’eau pour se laver plusieurs fois par jour, comme les Indous et les Bouddhistes; les Nazars, s’étant oints d’huile tout le corps, ne se lavaient jamais. Il est vrai que Paul nous dit dans l’Épitre aux Galatéens (i, 15 et seq.) qu’il avait été «séparé» pour le service du Seigneur dès sa naissance, c’est-à-dire voué au nazariat; mais comme il dit ailleurs (I Corinth., xi,14), que c’est une honte de porter les cheveux longs (ainsi qu’on représente Jésus et saint Jean),

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*Je renvoie M. l’abbé aux récits de ce que M.Jacolliot a vu aux Indes, et que tous ceux qui y ont vécu ont pu voir tous les jours. Regardez ces fanatiques yogis qui, à chaque nouvelle lune, s’accrochent par la peau du dos à un grappin en fer fixé à l’extrémité d’une tige horizontale au haut d’un long poteau. Ce bras, à bascule, les enlève en leur faisant faire le moulinet en l’air, jusqu’à ce que la chair sanglante se détachant, le martyr volontaire soit projeté à vingt pas de là. Voyez ces autres qui se brûlent journellement pendant de longues années le corps sur des charbons ardents, et ceux-ci qui se font enterrer jusqu’au cou, et restent ainsi exposés toute leur vie au soleil ardent, aux froids des nuits glaciales, à des milliers d’insectes et de bêtes fauves, sans compter la faim et la soif, et autres agréments de ce genre.

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ceci prouve qu'il n'était resté Nazar * que jusqu'à sa conversion au Christos des Gnostiques. Jean-Baptiste était un vrai nazar, ainsi que Jean de l'Apocalypse, mais Saul cesse de l'être en devenant Paul. Donc, il n'était pas «un parfait Nazaréen». Il n'était pas non plus un Essénien, car ce que ceux-ci avaient de plus sacré après Dieu, c'était Moïse, sa Genèse, l'observation du Sabbat, et Paul avait renoncé à Moïse et au Sabbat. Que faire? M. l'abbé nous dit une chose, et l'histoire avec les deux Testaments, une tout autre chose.

Il est donc inutile de venir dire à des occultistes que «ce qui fut révélé à Paul, ce n'est donc pas du tout le Christos des Gnostiques mais bien le Chrestos avec tous les arcanes de son abaissement et de son anéantissement».

Ce Chrestos est justement le Chrestos-Christos des Gnostiques.

Paul n'a jamais été un apôtre du christianisme ecclésiastique, étant l'adversaire gnostique de Pierre. Nous avons comme preuve du fait les paroles authentiques de Paul, qu'on aura négligé de revoir et de corriger, et cette double note, cette dissonance qui court dans les Épitres. Lorsque deux hommes sont en possession, je ne dirai pas de la vérité absolue mais d'un fait avéré, d'une vérité relative, pourquoi l'un dit-il de l'autre qu'il lui a résisté à la face (Gal., ii, 11), et pourquoi ce Paul montre-t-il tant de mépris pour la prétention qu'ont Pierre (Céphas), Jacques et Jean à être considérés comme les «piliers de l'Église»?

Il est également inutile de me renvoyer au docteur Sepp et à sa Vie de N.-S. Jésus-Christ. Je l'ai lue il y a vingt ans et n'y ai rien trouvé autre chose que fanatisme et plagiat conscient et inconscient de la religion des Brahmes. Ce n'est pas d'hier que nous connaissons le système chronosidéral de ce Bavarois à l'imagination si vive.

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* Le Nazar=le Séparé (Voyez Genèse, xlix, 26; Nombres, vi, 2; Juges, xiii, 5, etc.). Ce mot écrit sans les voyelles massorétiques, et se lisant, NZR, $&", donne la clef de sa signification cabbalistique dans ses trois lettres mêmes, car noun veut dire la matrice, la lettre O, la femme; zayin, l'emblême de la Souveraineté spirituelle, le Sceptre; et resch, la tête, le cercle. Le rasoir ne devait jamais toucher les cheveux ni la barbe du vrai Nazar.

On pourrait dire beaucoup de choses curieuses sur son calcul du Saros, —salade japonaise composée des calculs de Pline et de Suidas. Mais je n'en dirai qu'une.* Tous nos théosophes connaissent la grande période ou Mahayuga dont les divisions nous ramênent toujours au chiffre 432. Ainsi, le Kali-yuga †—l'âge noir et néfaste des Brahmes, pendant lequel le monde expie les péchés des trois yougas précédents et qu'aucun Avatar ne viendra aider avant sa fin ‡ —le Kali-yuga durera 432,000 ans, alors que le total du Maha-yuga, composé des Satya, Treta, Dwapara et Kali Yuga fait 4,320,000 années. C'est un calcul mystique que les Brahmes ne donnent qu'à leurs Initiés, un calcul qui a fait dire à nos orientalistes, qui n'y voient goutte, bien des bêtises.§ Eh bien, le célèbre professeur de Munich a découvert le pot aux roses. Dans son tome I (p.9) voici la clef qu'il nous donne:

«C'est un fait affirmé [par Kepler] que toutes les planètes, au moment de l'incarnation, étaient en conjonction dans le signe du Poisson que les Juifs appelaient depuis l'origine des choses la constellation du Messie. C'est dans cette constellation que se trouvait l'étoile des mages . . . . .» C'était la fameuse planète que tout le monde a pu voir cette année-ci, à Londre, la belle Vénus-Lucifer dont une tradition cabbalistique juive dit qu'elle absorbera un jour les 70 planètes qui président aux diverses nations du monde.

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* Vie de N.-S. Jésus-Christ, t.II, p.417.

[It is not clear to which edition of Dr. Sepp's work, Das Leben Jesu Christi, H.P.B. refers. In the 2nd ed. of the French translation (Paris: Ve Poussièlgue-Rusand, 1861), which covers only the first part of the German original text, and does not go beyond it, the subject of the Saros is treated of in tome III, p. 331. This edition consists of one volume divided into three tomes, each one paged separately. The same subject is discussed in The Secret Doctrine, Vol. I, p. 655, footnote, where the same passage from Dr. Sepp is referred to, and partially quoted.—Compiler]

† Entre autres erreurs, M. Saint-Yves (Mission des Juifs) en fait l'âge d'or ou de renaissance spirituelle (N. de la D.).

‡ Voir mes notes (No. 6) à ce sujet, dans un prochain numéro du Lotus.

§ Voir mes notes à ce sujet (No. 7) dans un prochain numéro.

Le docteur Sepp, lui, prétend qu'en vertu de ces prophéties naturelles, il était écrit dans les astres que le Messie devait paraître dans l'année lunaire du monde 4320, dans cette année mémorable où le «chœur entier des planètes fêtait son jubilé».*

Ainsi, pour admettre les lubies du docteur Sepp, publiées dans son «beau monument de la gnose chrétienne», nous devons, fermant les yeux et nous comprimant la cervelle,

1° Croire que le monde n'est vieux que de six mille ans—pas un jour de plus (Voir la Genèse et la chronologie de Moïse!):

2° Supposer que cette fameuse conjonction a eu lieu l'an 1 de notre ère, et non quatre ou cinq ans avant l'ère chrétienne comme l'a prouvé Kepler lui-même;

3° Oublier ce que nous savons pour faire triompher les fantaisies miraculeuses des ecclésiastiques: or, nous savons que ce calcul astronomique a été emprunté par les Juifs aux Chaldéens et à leurs 432,000 années dynastiques que ceux-ci avaient eux-mêmes tirées des 4,320,000 années du Mahayuga brahmanique.

Et il nous faudrait accepter ce beau passage «de la gnose» . . . bavaroise! Ce serait à croire que le Dr. Sepp l'a trouvé au fond d'une chope de bière, si on ne savait que, bien avant lui, le colonel Wilford qui fut si joliment berné par les Brahmes† au commencement de ce siècle,

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* [Most of this paragraph occurs in de Mirville, Pneumatologie, etc., Vol. IV, p. 67, where reference is made to Dr. Sepp's work on the Life of Christ. It is not clear, however, what is meant by tome I, p. 9, nor what particular edition, German or French, it should apply to. However, in the 2nd ed. of the French translation (Paris, 1861), the conjunction of the planets and Kepler's views are spoken of in tome I, pp. 89-92, while the "choir of the planets" is mentioned in tome III, p. 369. Vide the Bio-Bibliographical Index for data on the various editions of Dr. Sepp's work.—Compiler.]

† Les Brahmes, ennuyés de la persistance que mettait le colonel Wilford à chercher Adam et Ève, Noé et ses trois fils, composèrent un joli Pourâna avec ces noms en sancrit qu'ils intercalèrent dans de vieux manuscrits. Sir William Jones lui-même y fut attrapé et avec lui l'Europe entière. Voyez Introduction à la Science des religions [Introduction to the Science of Religion] par Max Müller.

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avait fait le fameux calcul, conservé jusqu'à ce jour, d'ailleurs, dans les volumes de la Bibliothèque de la Société Royale Asiatique à Calcutta et dans toutes les bibliothèques européennes. Encore une fois, M. l'abbé Roca veut-il que nous renonçions aux 4,320,000 années de notre Maha-yuga pour accepter les 4,320 années lunaires que le Dr. Sepp met entre la création du monde et la Nativité?

Après tout, il se pourrait que je contredisse moins M. l'abbé Roca que je ne crois, ainsi qu'il le dit. Tant mieux, tant mieux. D'ailleurs l'application de sa métaphore du «rayon blanc se décomposant en trois couleurs principales qui, etc.» se trouve dans mon Isis Unveiled (Vol. II, P. 639) écrit il y a près de douze ans.* Peut-être bien nous entendrons-nous donc un jour. En attendant, j'enverrai au Lotus quelques notes † sur les dernières paroles de Jésus crucifié, simplement pour montrer à M. l'abbé que nous, occultistes, nous savons ce que quelques Pères de l'Église ont cru savoir. D'où vient, par exemple, la tradition ésotérique (car les susdits Pères n'avaient pu le voir personnellement) que «le Christ, mourant sur la croix. . . . . tenait son visage tourné, ses yeux ouverts et ses bras tendus vers l'Occident»? Dans mes Notes j'expliquerai tout, sauf 1'assertion que le Crucifié dont les mains étaient retenues par deux gros clous sur les deux branches latérales de la croix, avait «ses bras tendus vers l'Occident», tour de force difficile à réaliser pour un «crucifié». Mais ceci est un détail insignifiant.

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* Pour faire plaisir au lecteur, donnons ce passage de Mme Blavatsky:

« . . . . . De même que le rayon blanc lumineux est décomposé par le prisme en les couleurs variées du spectre, ainsi le rayon de la divine vérité traversant le triple prisme de la nature humaine s'est brisé en fragments varicolores qu'on appelle RELIGIONS. Et, de même que les rayons du spectre, par dégradations de teinte imperceptibles, se fondent l'un dans l'autre, de même les grandes théologies qui se sont manifestées sous différents degrés de réfraction de la source originelle, se relient par des schismes secondaires, de petites écoles, des rejetons poussant de côté et d'autre. Combinés, ces éléments représentent une seule vérité éternelle; séparés, ils ne sont que les nuances de l'erreur humaine et les signes de l'imperfection». (N.de la D.)

† Voir dans un prochain numéro, Note No. 8.

En finissant, je dirai que je pense toujours que M. l'abbé s'illusionne et que son espoir est optimiste. Je tiens Victor Hugo pour un grand poète, mais je n'ai jamais entendu dire qu'il fût prophète. Quant au mot de la fin, ou de la faim, que décoche mon interlocuteur en guise d'adieu, je lui ferai observer: 1° que la misère et la crasse se retrouvent généralement partout où règne le prêtre catholique, et, 2°, que là-bas, prcs des Mahatmas, comme il dit, il n'y a point de pauvres pour la bonne raison qu'il n'y a point de riches; d'autres que les missionnaires menteurs y sont allés.

Et maintenant que j'ai répondu à l'abbé Roca, prêtre catholique, je terminerai cette trop longue réponse en m'adressant à M. Roca, mon critique et interlocuteur, aussi courtois qu'il est spirituel lorsqu'il veut bien oublier sa soutane. C'est à ce dernier que j'exprime le sincère regret que j'éprouve d'avoir eu à parer tous ses coups et à le contredire en tout et partout. S'il considère cette réponse, ainsi que mes premières «Notes», comme une nouvelle «bourrade» il aura tort. Car si nous ne nous comprenons pas—quoiqu'il dise me comprendre fort bien lui—c'est que tout en parlant en apparence tous les deux la même langue, nos idées quant à la valeur et au sens de l'ésotérisme chrétien, de l'ésotérisme brahmo-bouddhiste et de celui des gnostiques, sont diamétralement opposées. Il puise ses conclusions et ses données ésotériques à des sources que je ne saurais connaître puisqu'elles sont d'invention moderne, tandis que moi je lui parle la langue des vieux Initiés et lui donne les conclusions de l'ésotérisme archaïque, qui, à leur tour, lui sont tout à fait étrangères à ce que je vois.

Pour définir avec précision, sans ambages, notre position réciproque, il me semble que, alors que je donne un aperçu ésotérique du Christos universel, c'est-à-dire du Logos impersonnel et anté-chrétien, lui me répond en s'appuyant sur le Christ sectaire de l'ère moderne, sur le Christ ecclésiastique et dogmatique dont le model est anté-chrétien. A l'ésotérisme de la vieille gnose qu'il avoue perdu pour l'Église, il m'oppose l'ésotérisme scholastique du moyen âge.

Il essaye de me donner le change avec des subtilités de théologiens et de Rose-croix qui, pour ne pas être brûlés tout vifs, se couvraient du voile de l'orthodoxie et affichaient un Christianisme contre lequel ils protestaient en secret. Dès lors, comment pourrait-on se comprendre? Quant à «mieux nous apprécier», je remercie M. l'abbé de son bon souhait, en doutant qu'il apprécie jamais la rondeur de mes manières ajoutée à la haute franchise de mon verbe; pour moi, je le prie de croire que j'ai toujours apprécié en lui l'habile écrivain au cœur libéral et large ainsi que le prêtre hardi qui a le rare courage de ses opinions.

D'ailleurs, vera pro gratiis, quand même se dicton devrait être suivi de son revers, veritas odium parit.

H. P. BLAVATSKY,

Secrétaire-correspondante de la Société Théosophique.

REPLY TO THE MISTAKEN CONCEPTIONS OF THE ABBÉ ROCA CONCERNING MY OBSERVATIONS ON CHRISTIAN ESOTERICISM

H. P. BLAVATSKY

[Le Lotus, Paris, Vol. II, No. 13, April, 1888, pp. 3-19]

[Translation of the foregoing original French text.]

In the February issue of Le Lotus, the Abbé speaks of a “drubbing” [bourrade] which he believes he received from me. At the same time, with a meekness which I will not call Christian—because the Christians are neither humble nor gentle in their polemics—but certainly Buddhistic, my interlocutor assures me that he bears me no ill-will. On the contrary, he says he is gratified by “my courteous manner and the complete frankness of my language,” quite natural results of my “Amazonian gait.”

A more cavilling mind than mine could find something to say to that. It would point out, perhaps, that such a superabundance of adjectives and personal epithets, in reply to observations on a subject as abstract as religious metaphysics, denotes quite the opposite of satisfaction. But Theosophists are but seldom flattered by their critics, and I myself have often received compliments more ill-turned than those the Abbé Roca lavishes on me. I should be wrong, therefore, not to appreciate his courtesy, especially since in his touching solicitude in considering my personality, and in order to do justice to my “virile intellect” and to my “masculine vigour,” the Abbé has consigned the theological Christ to the background and has not breathed a word about the esoteric Christ.

Now, as I have nothing to say of the first, and as I deny in toto the Christ invented by the Church, as well as all the doctrines, all the interpretations, and all the dogmas, ancient and modern, concerning that personage, I begin by declaring the Reply of the Abbé to my “Notes on Christian Esotericism” to be no answer at all.

I do not find, in all his voluminous letter, one single expression that would seriously contradict my objections, by refuting them logically and scientifically. Faith—and above all blind faith—cannot be "critically discussed"; in any case it can never be "scientifically established," even though the Christian reader may be well satisfied with such casuistry. My interlocutor even bears me a grudge for having "displayed" what he pleases to call "such erudition." That goes without saying. Against historical and valid arguments, he can offer as an objection only one single fact as "experimental" proof: Jesus Christ unceasingly telling him in his soul "that he is the Unique Master and the only true Doctor." A feeble proof, indeed, in the face of science, law, and even the common sense of an unbeliever!

It is obvious that the famous paradox of Tertullian: "Credo quia absurdum et impossibile est"* has nothing to do with a discussion of this kind. I thought I was addressing myself to the erudite mystic, to the socialistic and liberal Abbé Roca. Have I disturbed myself merely for a priest, a fidei defensor! The Abbé gets out of it by saying: "I know Buddhism well enough to understand her [me] easily; she does not know Christianity sufficiently well to readily catch my meaning." Grieved as I am to contradict him, truth must nevertheless come before all else. The Abbé deceives himself in fancying he understands Buddhism; it is easy to see that he does not know it even exoterically, any more than Hinduism, even in its popular form. Otherwise would he have ever placed Krishna, as he does on page 259, among the Buddhas? Or again, would he have confused the name of a historical personage, Prince Gautama, with his mystical titles, enumerating them as so many Buddhas?

Does he not write, indeed, in speaking of Jesus, that the chalice from which he drank was "far more bitter than the cup from which Socrates in the West drank the hemlock, or that . . . .

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* [This is the often misquoted sentence from Tertullian's Carne Christi, ch. v, which runs: "Certum est quia impossibile est," meaning "it is certain because it is impossible."—Compiler.]

. . . . which Krishna, Śâkyamuni,* Gautama of Kapilavastu, Siddhârtha, and all the other Buddhas" had drained? This "and all the other Buddhas" is a definite proof for us that the Abbé not only knows nothing of esoteric Buddhism, but has not the slightest idea of even the simple historical and popular biography of the great Hindu reformer. This is exactly as if, in speaking of Jesus, I should write: "Orpheus, the Son of Mary, Emmanuel, the Saviour, the Nazarene, and all the other Christs who have been crucified." Without further wasting time in pointing out a number of lapsus linguae relating to Sanskrit, Brâhmanical and Buddhist terms scattered throughout the articles of the Abbé Roca—otherwise very learned articles and certainly very eloquent in style—that example is sufficient to permit the public to judge if my critic knows the first word of Buddhism in the present discussion. Can it be that the Abbé confounds it, as so many others have done, with Theosophy? In that case I may be allowed to inform him that Theosophy is neither Buddhism, Christianity, Judaism, Mohammedanism, Hinduism, nor any other ism: it is the esoteric synthesis of the known religions and philosophies.

Surely I must know something of Christianity—the popular and especially the exoteric—to allow myself to enter the lists against so erudite a Catholic priest as my adversary. Should one not say rather (admitting for the moment that I have not been able "to catch at once" the Christianity of the Abbé Roca) that my esteemed interlocutor is not too well aware of what he preaches? That, having thrown to the windmills his cap of an orthodox and papistical ecclesiastic, ignoring the true esotericism of the Brâhmanas and the Buddhists, of the Pagan and Christian Gnostics, as well as of the authentic Chaldean Kabalah, and knowing nothing of the doctrines of the Theosophists, he has fabricated for himself a Christianity of his own, an Esotericism sui generis? I confess that I do not understand him.

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* This title, thanks to the kindness of Monsieur Gaboriau, did not appear at all with the others in Le Lotus, but I have the first proofs where it is found in the order indicated above.

Of his “Law of Ram” and his “Ab-Ram, issue of Ram” (?) —I know nothing. I know perfectly well the VA¤ŚÂVALI or genealogy of the Sûrya and the Chandra races * from Ikshvâku and Budha † to Râma and Krishna, the common source whence the Purânas (ancient Scriptures), the Bhâgavata, the Skanda, the Agni and the Bhavishya-Purâna, have drawn their divine, human, and dynastic genealogies. A copy of it is to be found in the royal library of the Mahârâjâs of Udaipur (the most ancient of the Indian royal houses, whose family genealogy has been examined and sanctioned by the Anglo-Indian government). Râma is a historical personage. The ruins of cities built by him and buried under several successive strata of other cities, more recent but still prehistoric, still exist in India; they are known as well as the ancient coins with his effigy and name. What then is this “ Ab-Ram, issue of Ram”? ‡ A-bram or A-brahm, in Sanskrit, means a non-Brâhmana, hence a man driven out from the Brahmin caste, or a man of inferior caste. Abra is the name of Indra’s elephant; its female is called Abramu.

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* Sûrya and Chandra (Solar and Lunar) are terms used respectively for the two great primitive and radical races of Âryâvarta, called the Solar and Lunar Races.

† I hope the reader will avoid confounding Budha (with one d) the son of Soma, the Moon, with the mystical title of Buddha (two d’s). The one is the proper name of an individual (Budha, Intelligence or Wisdom), the other is the title of the Sages, the “Illuminated.”

‡ It is not the tribes of the proud Râjputs of the Solar race, Sûryavaˆśa—tribes which historically prove their descent from Lava and Kuśa, the two sons of Râma—who would acknowledge this unknown “Ab-Ram.” See my note No. I on Abraham in a forthcoming number of Le Lotus.

[In the course of this essay, H.P.B. refers eight different times to certain Notes, numbered from I to 8, which she seems to have written for some forthcoming issue of Le Lotus. Such Notes have not been found in any later issue of this journal, and are certainly not the footnotes which she appended, in the June, 1888, issue of Le Lotus, to the final installment of this controversy with the Abbé Roca. So it is impossible to say at the present time what particular Notes were meant.—Compiler.]

The words are Sanskrit, and the name Abramu is found again in Chaldea, but the Abraham of the Jews has nothing to do with the Hindu Râma; * he cannot have issued from the latter, for it is Râma, on the contrary, who has issued from Brahman (neuter) through his terrestrial aspect, Vishnu, of which he is the Avatâra.†

This is simply a digression which the Abbé may perhaps call another "thrashing" [bourrade]. À propos of this, I would say he must be very thin-skinned, as I do not see, in my "Notes on Christian Esotericism," anything that could have given rise to such an idea in the imagination of my honorable interlocutor. The puff of wind which knocks down a house of cards may easily pass for a heavy squall in the eyes of the architect who built it; but if the Abbé Roca lays the blame on the puff, rather than on the weakness of his edifice, it is certainly not my fault. He also accuses me of partisanship; that is an accusation as unjust as the other. As I am neither a priest nor under the ferocious rod of a Church which declares itself infallible, I, myself, am ready to accept the truth from whence it comes. My critic, less fortunate than myself, finding himself between the hammer and the anvil, cannot accept my conclusions, and forthwith tries to attribute them to my "partisanship," and my "ignorance" of his religion. Once again, the spirit of partisanship cannot exist in a Society as universal and impartial as ours, which has chosen for its motto "There is no religion higher than Truth." Our Masters being Sages far too great to bedizen themselves with the peacock's feathers of infallibility or even to boast of the possession of absolute Truth, their disciples always keep an open mind to facts which can be demonstrated to them.

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* Ab, Aba means "father," but only in the Semitic tongues.

† We must draw the reader's attention, in passing, to the importance of these remarks, because the works of Fabre d'Olivet and Saint-Yves d'Alveydre are based upon data completely out of harmony with them.—Editor, Le Lotus.

Let the Abbé demolish the proofs we offer against the existence of a carnalized Christ, hence Christ-Man, whether called Jesus or Krishna; let him demonstrate that there has never been any other incarnated God than his “Jesus-Christ,” and that this one is the “only” as well as the “greatest” of the Masters and Doctors—not only the greatest of the Mahâtmans but God in person! Very good; then let him give us proofs, irrefutable or at least as logical and evident as those advanced by us. But he must not come offering as proof the voice which speaks in his soul, or quotations drawn from the Gospels. Because his voice—were it even the twin-sister of that of the daïmôn of Socrates—has no more value in the discussion, for us or for the public, than has for him or for any other person, the voice which tells me to the contrary in my soul. Yes, he is right in saying that “it is so difficult to rid oneself of all personal interest, and, still more, of all partisanship of school, sect, church, caste”; as that sentence could in no way apply to me, for I do not hold to any special school nor belong to any sect, Church or caste, since I am a Theosophist, would it not apply to him, Christian, Catholic, Ecclesiastic and Canon?

In general, our esteemed correspondent must have a rather lively imagination. For now he imagines the Editor of Le Lotus “intoxicated by the heady fumes” of his eulogies of the knowledge of the Mahâtmans and “nodding and winking” at him. If so, the Editor must be “melancholy in his cups” since, instead of thanking him for his flattering advances (flattering, according to him), the Editor sends the Abbé’s first article to me in London, so that I may answer it, and follows it by my “thrashing.” Our facts and intentions do not agree with the ideas the Abbé Roca has of them. It is true that he has warned his readers that “no one would suspect this lady [his humble servant] of toadyism in respect to Catholic priests.” That is an incontestable and historical fact; it is indeed the only one I find in his long epistle. If, having the experience of a long life passed in studying the above-mentioned priests, I have put an extinguisher on the rosy hopes which shone in the flame of his first letter, it is because I could not take seriously the simple compliments of civility addressed to the pagan Mahâtmans by a Christian and a French Abbé, and because,

even if the Editor of the French Lotus could be deceived, the Editor of the English Lucifer had seen through them.* While sincerely appreciating the Abbé Roca as a writer, and while in my thoughts distinguishing the mystical philosopher from the priest, I cannot, however, lose sight of his cassock. So the homage he renders to the wisdom of our Masters, instead of intoxicating me by its heady fumes, immediately appeared to me under its true guise. This homage plays the part of a greasy pole erected to serve as a support for Christian gewgaws attached to it in profusion, by an apostolic and Roman hand, or of a Hindu-Theosophic doll bedecked with Popish amulets. † Far from being intoxicated—I confess with my usual "frankness" and my unambiguous rudeness —I feel but a redoubled mistrust.

The misconceptions with which the Abbé's Reply abounds prove how right I was. Did he expect the Editor of Le Lotus and the Theosophists to cry out in chorus: Mea culpa! and be converted en masse to his ideas? We see him, after the first reply from them, parrying imaginary blows, and, in a second letter, giving an entirely different colour to the compliments of his first article. He certainly has the right to do this; better than anyone else he must know the real meaning of his own thoughts. But this applies to everyone, I believe. Why then does he proceed to disfigure what I say, and even to invent impossible scenes and cases where he makes me play a strange part, and attributes to me words that he certainly did not find in my "Notes" written in answer to his December article?

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* We hardly dare claim we catch Madame Blavatsky's idea, but we believe that in the present case we have not been deceived. We have generously offered the Abbé Roca a forum; in this he has expressed his ideas which Madame Blavatsky refutes with a masterly hand; other writers express and will express their own ideas herein, because the object of Le Lotus is to instruct its readers, by giving from time to time the opinions of eminent minds who may differ from us on some points. — Editor, Le Lotus.

† Madame Blavatsky judges according to the spirit and the terms of the article under consideration. We happen to know that the Abbé Roca is eloquently fulminating against Leo XIII, but the latter, stricken with an incurable deafness, cannot hear him. Moreover, one cannot wake the dead, and it is better to leave them alone, in order to occupy oneself with the living.—Editor, Le Lotus.

The fundamental idea of my observations was in fact that he who would say “Ego sum veritas” is yet to be born; that the “Vos Dii estis” applies to all, and that every man born of woman is “the son of God,” whether he be good, bad, or neither the one nor the other. Either the Abbé Roca is obstinately determined not to understand me, or he has an ulterior purpose. I do not at all object to his mistaking the thundering voice of his Latin Church for the one he thinks he hears in the depth of his soul, but I do most emphatically object to his representing me as sharing the dogmas which have been thus inculcated in him, when in reality I repudiate them completely.

Judge for yourself. I write in every letter that a divine Christ (or Christos) has never existed under a human form outside the imagination of blasphemers who have carnalized a universal and entirely impersonal principle. I venture to believe that this is perfectly clear. Well, the Abbé Roca, after having represented me as saying “I am the Truth”—an absurdity I leave to the Churches who discovered it, and at which an Adept, a Sage, would smile in pity—allows himself to make the following assertion:

. . . . . it happens that another presented himself to the world who said squarely, “I am the TRUTH—Ego sum Veritas”! . . . . That is the language of Christ, and if it did not reveal God Himself, it would betray him as the most shameless of impostors. Now to say in the presence of Madame Blavatsky that Christ is an impostor should be carefully avoided, because she would reply with an outright smack on the mouth of the blasphemer. Draw your own conclusions then. . . .

Draw your own conclusions!!!. . .

What conclusions may or may not be drawn by others interests me very little. But I will draw my own conclusions, for, I believe, I understand.

There are two possibilities:

a. Either the Abbé has no clear idea of what Theosophy is, of its real doctrines, or of myself, the humble disciple of Truth, and speaks to the winds and at random; b. Or he wants to corner me, to force me to explain myself, so as to get a categorical answer from me.

The reasoning would not be bad. Either Madame Blavatsky will pass in silence that assertion which is as extraordinary as it is false—silence means consent or she will reply by contradicting and denying it; in the latter case she will make fresh enemies among the Christians, and that would be so much gained.

Is that so, Monsieur l'Abbé? Then it is just one more miscalculation. The "amazon" will have this time, as well as on other occasions, enough "masculine vigour" to reply without ambiguity and in the very face of the universe, what she thinks of your little arrangement. In fact, to say that Christ (we say Christos) is an impostor would be to proffer, not a blasphemy, but a simple stupidity: a personal adjective cannot be applied to an ideal principle, to an abstraction; it would be like saying: "Infinite Space is a devotee." An Occultist-Theosophist would laugh. As to the supposition that I am capable of replying "with an outright smack" on the mouth of the one who would proffer the expression, that is still more grotesque. The Abbé forgets that I am first of all a Theosophist, and is probably ignorant that I am personally a disciple of the Buddhist philosophy. Now a true Buddhist would not even strike a dog to stop him from barking. The Buddhists practice all the virtues preached in the "Sermon on the Mount" of Gayâ—on the Mount of Galilee six centuries later—virtues which are heard of but rarely in the churches of the Christian countries, and that are practised still less frequently. The Buddhists do not resist, they do not return evil for evil; they leave the glory of smacking, of cutting off the ears of their adversaries, to those like saint Peter who in that way defend their Master, only to betray and deny him two hours later, according to the sad story. Does the Abbé wish to know, without ambiguity, what I really think of the Christian legend ? It is easy for me to satisfy him.

For me Jesus Christ, i.e., the Man-God of the Christians, copied from the Avatâras of every country, from the Hindu Krishna as well as the Egyptian Horus, was never a historical person.

He is a deified personification of the glorified type of the great Hierophants of the Temples,* and his story, as told in the New Testament, is an allegory, assuredly containing profound esoteric truths, but still an allegory. It is interpreted by the help of the seven keys, similarly to the Pentateuch. This theory of the seven keys, the Church, according to the Abbé Roca, has simplified "without disfiguring it," reducing the keys to three; while, on the contrary, it has fabricated three false keys which do not open anything. The legend of which I speak is founded, as I have demonstrated over and over again in my writings and my notes, on the existence of a personage called Jehoshua (from which Jesus has been made) born at Lüd or Lydda about 120 years before the modern era.

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* Every act of the Jesus of the New Testament, every word attributed to him, every event related of him during the three years of the mission he is said to have accomplished, rests on the programme of the Cycle of Initiation, a cycle founded on the Precession of the Equinoxes and the Signs of the Zodiac. When the Hebrew Gospel not according to but by Matthew the Gnostic, of whom they have made an Evangelist— the Gospel of which (saint) Jerome spoke in the IVth century and which he refused to translate on the pretext that it was falsified (!) by Seleucus, the Manichaean disciple (See Hieronymus, De viris illust., cap. 3)—when, I say, that original document shall have been translated, if ever it is found, and the Christian Churches will have at least one document not falsified, then only will it be feasible to speak of the "life of Jesus," of the events of which "no one is ignorant." Meanwhile, and without losing time arguing the subject of the century in which Jesus or Jehoshua lived, one fact is certain, namely that the Occultists are prepared to prove that even the sacramental words attributed to him on the cross have been disfigured, and that they mean something quite different from what the Greek translation conveys. See my additional notes (No. 2) in a forthcoming number of Le Lotus.

[H.P.B.'s reference to St. Jerome's De viris illustribus liber, chap. 3, is only partially correct. The main point of Jerome's argument, and the mention of Seleucus, occur rather in his letter to the Bishops Chromatius and Heliodorus, as can be ascertained by consulting St. Jerome's Opera, Vol. V, col. 445 (Johannis Martianay, Paris, 1706). H.P.B. uses the same argument in her article on "The Origin of the Gospels and the Bishop of Bombay" (The Theosophist, Vol. IV, No. l, October, 1882, pp. 6-9), and again in the third instalment of her essay on "The Esoteric Character of the Gospels" (Lucifer, Vol. I, No. 6, February, 1888, pp. 490-96). Vide Compiler's Notes to this latter essay for comprehensive survey of the various references and quotations used by her, and their complete text. —Compiler.]

And if this fact is denied—to which I can hardly object—one must resign oneself to regard the hero of the drama of Calvary as a myth pure and simple. As a matter of fact, in spite of all the desperate research made during long centuries, if we set aside the testimony of the "Evangelists," i.e., unknown men whose identity has never been established, and that of the Fathers of the Church, interested fanatics, neither history, nor profane tradition, neither official documents, nor the contemporaries of the soi-disant drama, are able to provide one single serious proof of the historical and real existence, not only of the Man-God but even of him called Jesus of Nazareth, from the year 1 to the year 33. All is darkness and silence. Philo Judaeus, born before the Christian Era, and dying quite some time after the year when, according to Renan, the hallucination of a hysterical woman, Mary of Magdala, gave a God to the world, made several journeys to Jerusalem during that interval of forty-odd years. He went there to write the history of the religious sects of his epoch in Palestine. No writer is more correct in his descriptions, more careful to omit nothing; no community, no fraternity, even the most insignificant, escaped him. Why then does he not speak of the Nazarites? Why does he not make the least allusion to the Apostles, to the divine Galilean, to the Crucifixion? The answer is easy. Because the biography of Jesus was invented after the first century, and no one in Jerusalem was better informed on the subject than Philo himself. We have but to read the quarrel of Irenaeus with the Gnostics in the 2nd century, to be certain of it. Ptolemaeus (180 A.D.), having remarked that Jesus preached one year according to the legend, and that he was too young to have been able to teach anything of importance, Irenaeus had a bad fit of indignation and testified that Jesus preached more than ten or even twenty years! Tradition alone, he said, speaks of ten years (Contra Haereses, lib. II, cap. 22, para. 4-5). Elsewhere, he makes Jesus die at the age of fifty years or more!! Now, if as early as the year 180, a Father of the Church had recourse to tradition, and if no one was sure of anything, and no great importance was attributed to the Gospels—to the Logia of which there were more than sixty—what place has history in all of this?

Confusion, lies, deceit, and forgery, such is the ledger of the early centuries. Eusebius of Caesarea, king of falsifiers, inserted the famous 16 lines referring to Jesus in a manuscript of Josephus, to get even with the Gnostics who denied that there ever had been a real personage named Jesus.* Still more: he attributed to Josephus, a fanatic who died as he had lived, a stubborn Jew, the reflection that it is perhaps not correct to call him (Iasous) a man ("<ZD), because he was the Lord's Anointed, i.e., the Messiah!! (Vide Josephus, Antiq., lib. XVIII, cap. Iii, 3.)†

But what use is it to waste time repeating what every well-educated man knows. The Abbé continually refers us to the Gospels and to St. Paul, and, showering on us a torrent of quotations, triumphantly demands: "Is this clear enough? Did not Christ himself say this and that, and does not St. Paul assure us that. . . etc., etc., . . ." It is hardly necessary to say that for the words of Jesus to possess any value as proof, the authenticity of the Gospels must first be proved. Jesus, whether he lived at that epoch or earlier, never wrote anything, and what he has been made to say in the four Gospels is sometimes terribly contradictory. As to Paul, undoubtedly a historical personage, it would be difficult to separate, in his writings, what he said himself and what his editors and correctors have made him say. However, there remains—doubtless by inadvertence—one expression, by him or by his collaborators, which sums up in two words what was thought about Jesus. Look up the Epistle to the Hebrews, ii, 9; you will read there that Jesus was made "inferior to the angels." That is enough for us.

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* Add to this that he invented the famous monogram for the Labarum of Constantine (a combination of X Chi, and P Rho, initials of Christos which he applied to Jesus) and fabricated the vision of that Emperor. But Gibbon and other historians have judged Eusebius long ago, and his value is well known now. See my notes (No. 3), on this subject, in a forthcoming number of Le Lotus.

† [Also 63-64, acc. to the pagination of the Greek text.—Compiler.]

Can one who is inferior to the angels be God, the Infinite and the Only?

Indeed, every man, every Ju-su (name of Horus, Khonsu, the Son, the type of humanity), above all, every initiate whose body is made inferior to that of the angels, can say, in the presence of his Âtman (Divine Spirit): Vivit vero in me Christus, as he would say: Krishna, Buddha, or Ormuzd lives in me.* After having repeated what I said in my "Notes" about the Christos developing only through the Chrestos, the Abbé, as if he were saying something new which emanated from him, exclaims in threatening tone that no one will enter into that glorified body except by the "strait gate and narrow way." For him, this is the blessed Nirvâna, and he continues to preach what we have been preaching for twelve years and what I repeated in my "Notes." He must let me complete what he leaves in such fine shape, unable to find that path except in the bosom of his Church, of his own faith. Unfortunately his angusta porta, et arcta via can apply neither to his Church nor to his faith. In that Church where everything is bought, crimes and indulgences, amulets and beatitudes (on earth, at least; as to Heaven—after me the Deluge!), the way and the gate become wider in proportion to the sums paid by the faithful. Be gone, religion of Judas! It was to (saint) Peter that his Master said: VADE RETRO SATANAS! The proof of this is in the Gospel itself, I say, repeating the customary expression of the Abbé Roca.

He sends me to Damascus that I may become "a perfect initiate and the greatest of Christian Buddhists" (?).

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* In Hebrew, man or Aïsh (אִישׁ) gives this other form by Kabalistic derivation רֵשׁ Jesh, in Greek and in French Jes-us, signifying at once fire, sun, divinity, and man. This word (with its masoretic points) was pronounced אִשׁ ish or Jesh, man in this case. The feminine form was אִשָּׁה Issa, woman; in Egyptian Isi-s, Isis. The collateral form of it was יִשַׁי Jesse, or Isi, of which the feminine in Egyptian was Isi-s. But Isi is the equivalent of Jesse, the father of David, of the race from which came Jesus, Jes-us. It is necessary that one should know the Mystery language and that of Symbolism before speaking with so much authority, and that language the Church has lost. See my notes (No. 4), in a forthcoming number of Le Lotus.

What would he say if I told him that it is after long years passed in the state of Chrêstos, after thirty years of physical and moral martyrdom, that I have got there, and that it is precisely on that glorious path that I have discovered that the Churches, which style themselves Christian, are nothing but whited sepulchres filled with the dead bones of esoteric paganism and moral putrefaction. So I prefer by far to remain the humblest of esoteric Buddhists than the greatest of orthodox and exoteric Christians. I have the most profound respect for the transcendental idea of the universal Christos (or Christ) which lives in the soul of the Bushman and the savage Zulu, as well as in that of the Abbé Roca, but I have the keenest aversion for the Christolatry of the Churches. I hate those dogmas and doctrines which have degraded the ideal Christos by making of it an absurd and grotesque anthropomorphic fetish, a jealous and cruel idol which damns for eternity those who decline to bow down before it.*

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* It is so much the easier for me to prove the solid foundation of my repugnance, since in order to support my statements, I have merely to open The Tablet, the leading organ of the English Roman Catholics. Here is an excerpt from it:

"The official statement as to the moral and material progress of India which has recently been published, supplies a very interesting contribution to the controversy on the missionary question. It appears from these figures that while we effect a very marked moral deterioration in the natives by converting them to our creed, their natural standard of morality is so high that, however much we Christianize them, we cannot succeed in making them altogether as bad as ourselves. The figures representing the proportions of criminality in the several classes, are as follows:—Europeans, I in 274; Eurasians, 1 in 509; Native Christians, I in 799; Mohammedans, I in 856; Hindus, 1 in 1361; and Buddhists, 1 in 3787. The last item is a magnificent tribute to the exalted purity of Buddhism, but the statistics are instructive throughout, and enforce with resistless power the conclusion that, as a mere matter of social polity, we should do much better if we devoted our superfluous cash and zeal, for a generation or two, to the ethical improvement of our own countrymen, instead of trying to upset the morality, together with the theology, of people who might reasonably send out missions to convert us."

What a superb confession!

The least of the Gnostic Docetae who claimed that Jesus crucified was nothing but an illusion, and his story an allegory, was much nearer the truth than a “saint” Augustin or even an “Angel of the Schools.” A pagan living a simple and patriarchal life, loving his neighbour and doing his duty, is a thousand times nearer the angusta porta, et arcta via than was ever a (saint) Cyril, the ferocious murderer of Hypatia, or a (saint) Constantine, probably beatified because he killed his son with his own hands, boiled monks in pitch, disemboweled his wife, and made himself as miserably famous as Nero. *

Oh, the Abbé informs us, “if the sublime conception of that Christian ideal [the Christos living within man] is that of the Mahâtmans, honour to them!” That ideal is not Christian, nor has it been invented by the Mahâtmans; it was the apotheosis of the Mysteries of Initiation. As to the “Word made Flesh,” it is the heritage of the whole of humanity, received by man the moment the universal Soul incarnated in him, i.e., from the appearance of the first perfect man—who, by the way, was not Adam.

By way of proving that Jesus was God, we are offered his martyrdom on the Cross and his voluntary sacrifice. Before believing a “Master” the equal of “Christ,” he should have to agree to drink from the chalice that Jesus drained at Gethsemane and to pardon his executioners for his moral and physical tortures. A strange idea, truly! But it is exactly the insignificance of those sufferings that makes every pagan smile in pity. What are three years of sermons and of living in the open, ended by a few hours of suffering on the cross, compared with the eighty years of moral torture of Gautama the Buddha, before which all the tortures of the flesh fade into insignificance! Ah, Monsieur l’Abbé, it is more difficult, more meritorious and more divine, to live voluntarily for Humanity than to die for it. And how? By a violent and inevitable death from which escape is attempted by praying his heavenly Father to remove the chalice.

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* See my notes (No. 5) on this subject in a forthcoming number of Le Lotus.

For that is, word for word, the narrative of the Gospels. Are you going to interest a yogi or a fanatical fakir in those sufferings if you interpret them to him literally! *

Being assured that I have not understood it, I am instructed in the true meaning of the conversion of (saint) Paul. Saint Paul, according to the Abbé Roca, was “an initiate of the Essenian School . . . . a perfect Nazarite, as he tells us himself” (p. 261). I thank him for this information, but regret being unable to accept it. A Nazarite-Essene would be the equivalent of a Brâhman-Buddhist; albeit we have heard a hybrid creature said formerly to have lived in Paris, spoken of as a “Brâhman-Buddhist priest”! Paul, whatever he might have been, could not have been at the same time an Essene and a Nazarite, if by Nazarite is meant the Nazar sect of the Old Testament, mentioned even in Genesis. The Essenes had a horror of oil and wine, while the Nazars made use of both (see Numbers, vi, 20). The former did not recognize the “anointed of the Lord” and used water to wash themselves several times daily, like the Hindus and Buddhists; the Nazars never washed but anointed themselves all over with oil. It is true that Paul tells us in the Epistle to the Galatians (i, 15 et seq.) that he had been “separated” for the Lord’s service from his birth: i.e., pledged to the nazarship; but, as he says elsewhere (I Cor., xi, 14) that it is a shame to wear long hair (as Jesus and St. John are represented as doing),

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* I refer the Abbé to the accounts of what Monsieur Jacolliot saw in India, and which all w ho have lived there could see at any time. Consider those fanatical yogis who, at each new moon, hang themselves by the skin of the back to an iron hook fixed at the end of a horizontal branch on the top of a high post. This arm, like a see-saw, lifts them high in the air and makes them twirl round till the bleeding flesh breaks away and the voluntary martyr is hurled perhaps twenty paces. Look at those who, for long years, burn their bodies over hot coals every day, and those w ho bury themselves to the neck and remain thus all their lives exposed to the blazing sun, the cold of freezing nights, the myriads of insects and savage beasts, not to mention hunger and thirst and other delights of that kind.

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this proves that he remained a Nazar * only until his conversion to the Christos of the Gnostics. John the Baptist was a real Nazar, also John of the Apocalypse, but Saul ceased to be so when he became Paul. So then, he was not a "perfect Nazarite." He was no longer an Essene either, because what they held as most sacred after God was Moses, his Genesis, and the observance of the Sabbath, and Paul had renounced Moses and the Sabbath. What are we to do? The Abbé tells us one thing, and history with both Testaments, quite another.

So it is quite useless to tell the occultists that "what was revealed to Paul was not by any means the Christos of the Gnostics . . . . but really the Chrestos with all the arcana of his abasement and of his annihilation." This Chrestos is exactly the Chrestos-Christos of the Gnostics. Paul was never an apostle of ecclesiastical Christianity, being the Gnostic adversary of Peter. As proof of this fact we have the authentic words of Paul, which were overlooked in the revision and correction, and the double meaning, that disharmony which runs through the Epistles. If two men are in possession, I will not say of the absolute truth but of a fact established by evidence, in other words, of a relative truth, why does the one say of the other that he withstood him to his face (Gal., ii, 11), and why does Paul show such contempt for the claim of Peter (Cephas), James and John to be considered as "pillars of the Church"?

It is equally useless to refer me to Dr. Sepp and his Life of Christ. I read it twenty years ago and found nothing else but fanaticism and plagiarism, conscious or unconscious, of the religion of the Brâhmanas. It is not just from yesterday that we have known the chrono-sidereal system of this Bavarian with a lively imagination.

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* Nazar=the Separated (See Genesis, xlix, 26; Numbers, vi, 2; Judges, xiii, 5, etc.). This word, when written without the masoretic points, and reading NZR, נזר, actually yields the key to its Kabalistic significance in its three letters, because nun signifies the matrix, the letter O, the woman; zayin, the emblem of spiritual Sovereignty, the Sceptre; and resh, the head, the circle. The razor was never allowed to touch the hair or beard of the true Nazar.

Many curious things could be said of his calculation of the Saros—a Japanese salad composed of the calculations of Pliny and Suidas. I will mention but one.* Every Theosophist knows of the great period of Mahâ-yuga whose divisions always lead us back to the figure 432. Thus Kali-yuga†—the black and evil age of the Brâhmanas, during which the world expiates the sins of the three preceding yugas and to whose help no Avatâra will come before its close ‡—will last 432,000 years, while the total of the Mahâ-yuga, made up of the Satya, Tretâ, Dwâpara and Kali-Yugas makes 4,320,000 years. This is a mystical calculation that the Brâhmanas give only to their Initiates, a calculation which has made our Orientalists, who can make nothing of it, utter many absurdities.§ Well, the celebrated Munich professor has let the cat out of the bag. In Volume I (p. 9) of his book, he gives us the following key:

"It is an asserted fact [by Kepler] that at the moment of the incarnation, all the planets were in conjunction in the sign of the Fishes which the Jews called, from the beginning of things, the constellation of the Messiah. The Star of the Magi was found in that constellation . . ." This was the famous planet that everyone in London could see this year, the beautiful Venus-Lucifer of which a Kabalistic Jewish tradition says that it will one day absorb the 70 planets which preside over the various nations of the world.

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* Vie de N.-S. Jésus-Christ, Vol. II, p. 417.

[It is obvious that both H.P.B. and the Abbé Roca have in mind the German work of Johann Nepomuk Sepp (1816-1909), entitled Das Leben Jesu Christi, originally published in seven volumes at Regensburg, 1843-46 (4th ed., 1898-1902), entitled Das Leben Jesu. We have left in H.P.B.'s footnote the title of the French translation of this work by Charles Sainte-Foi (Paris: Ve Poussielgue-Rusand, 1854, 2nd ed., ibid., 1861), as it is almost certain that reference is to such a translation. Vide Compiler's footnote on p. 211 of the present Volume.—Compiler.]

† Among other errors, Saint-Yves d'Alveydre (Mission des Juifs) makes of it the Golden Age, the age of spiritual rebirth.—Editor, Le Lotus.

‡ See my notes on this subject (No. 6), in a forthcoming number of Le Lotus.

§ See my notes on this subject (No. 7), in a forthcoming issue.

As to Dr. Sepp, he claims that in virtue of these natural prophecies it was written in the stars that the Messiah had to appear in the lunar year of the world 4320, in that memorable year when the “whole choir of planets was in jubilee.” *

Thus, to admit Dr. Sepp’s whimsical notions published in his “fine monument to the Christian Gnosis,” we must, while closing our eyes and compressing our brains:

(1) Believe that the world is only six thousand years old—not a day more. (Long live Genesis and the Chronology of Moses!)

(2) Assume that this famous conjunction took place in the year 1 of our era, and not four or five years before the Christian era as Kepler himself proved.

(3) Forget what we know in order to allow the miraculous fantasies of the ecclesiastics to be triumphant. Now, we know that this astronomical calculation was borrowed by the Jews from the Chaldeans, from their 432,000 dynastic years, which they themselves had received from the 4,320,000 years of the Brâhmanical Mahâ-yuga.

And we should have to accept that fine passage “of the gnosis” from Bavaria! We would be inclined to believe that Dr. Sepp had found it at the bottom of a pot of beer, did we not know that long before him Col. Wilford, who was so nicely tricked by the Brâhmanas † at the beginning of this century, had himself made the famous calculation, preserved to this day, by the way, in the volumes of the Royal Asiatic Society’s Library in Calcutta, and in all the European libraries. To repeat, does the Abbé Roca wish us to abandon the 4,320,000 years of our Mahâ-yuga in order to accept the 4,320 lunar years that Dr. Sepp puts between the Creation of the World and the Nativity?

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* [Vide Compiler’s footnote on p. 212 of the present Volume.]

† The Brâhmanas, annoyed at the persistence with which Col. Wilford searched for Adam and Eve, Noah and his three sons, composed a pretty little Purâna with those names in Sanskrit, which they inserted in some old manuscripts. Sir William Jones himself was caught by this, and with him the whole of Europe. See Introduction to the Science of Religion, by Max Müller.

After all, it may be that I contradict the Abbé Roca less than I imagine, as he himself says. So much the better, so much the better. Furthermore, the application of his metaphor of the "white ray decomposing into three principal colours which, etc." is found in my Isis Unveiled (Vol. II, p. 639) written nearly twelve years ago. * Perhaps some day, then, we shall understand each other. In the meantime, I will send Le Lotus some notes † on the last words of Jesus crucified, simply to show the Abbé that we, occultists, know what some Fathers of the Church believed they knew. Whence came, for instance, the esoteric tradition (because the aforesaid Fathers could not have seen him personally) that "Christ, dying on the cross . . . held his face turned, his eyes opened, and his arms extended towards the West"? In my Notes I shall explain everything, except the assertion that the Crucified, whose hands were restrained by two big nails to the two lateral arms of the cross, had "his arms extended towards the West," a feat difficult to be performed by a "crucified one." But that is an insignificant detail.

In closing I will say that I still think the Abbé deceives himself and that his hope is optimistic. I accept Victor Hugo as a great poet, but I have never heard it said that he was a prophet.

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* For the benefit of our readers, we quote this passage from Mme. Blavatsky: ". . . . . As the white ray of` light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the three-sided prism of man's nature, has been broken up into vari-coloured fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection . . . ." —Editor, Le Lotus.

† See Note No. 8, in a forthcoming issue.

As to the closing words (quant au mot de la fin, ou de la faim) * which my interlocutor flings at me in the guise of farewell, I would have him observe: (1) that misery and dirt are found practically everywhere where the Catholic priest rules, and, (2) that there, near the Mahâtmans, as he says, there are no poor for the good reason that there are no rich; other people, besides the mendacious missionaries, have been there.

And now that I have answered the Abbé Roca, the Catholic priest, I will terminate this unduly lengthy reply by addressing Mr. Roca, my critic and interlocutor, who is as courteous as he is spiritual when he is willing to forget his cassock. It is to the latter that I express my sincere regret that I have had to parry all his blows and to contradict him in everything and everywhere. If he thinks this reply, as well as my previous "Notes," to be a new "drubbing," he will be wrong. For if we do not understand one another—though he may say he understands me very well—that is because, while in appearance we are both speaking the same language, our ideas as to the value and meaning of Christian esotericism, of Brâhman-Buddhist esotericism, and of that of the Gnostics, are diametrically opposed. He derives his conclusions and his esoteric data from sources which I could not know, since they are of modern invention, while I am speaking to him in the language of the ancient Initiates and offer him the conclusions of archaic esotericism which, in their turn, as far as I can see, are quite unfamiliar to him.

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* [An untranslatable expression, as it contains a pun on words. The French word "faim" means hunger. The "closing words" of the Abbé hint at misery and hunger in the Orient.—Compiler.]

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CHARLES JOHNSTON
(1867-1931)
(Courtesy Alan Denson, London, England)
(For biographical sketch see the Bio-Bibliographical Index)

To define with accuracy and without ambiguity our respective positions, it seems to me that, while I offer an esoteric outline of the universal Christos, i.e., of the impersonal and pre-Christian LOGOS, he answers me by falling back upon the sectarian Christ of the modern era, on the ecclesiastical and dogmatic Christ whose pattern is pre-Christian. To the esotericism of the ancient Gnosis that he declares the Church has lost, he opposes the scholastic esotericism of the Middle Ages. He tries to get even with me by means of the subtleties of theologians and Rosicrucians who, to escape being burned alive, concealed themselves under a cloak of orthodoxy and openly affected a Christianity against which they protested in secret. In view of all this, how could we understand each other? As to "better appreciating each other," I thank the Abbé for his kind wishes, while doubting whether he can ever appreciate the smoothness of my manners combined with the extreme frankness of my language; as for myself, I beg him to believe that I have always appreciated in him the able writer of large and liberal heart, as well as the fearless priest who has the rare courage of his opinions.

After all, vera pro gratiis, even though that saying ought to be followed by its opposite, veritas odium parit.

H. P. BLAVATSKY,

Corresponding-Secretary of The Theosophical Society.

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FOOTNOTES TO "THE TIDE OF LIFE"

[The Path, New York, Vol. III, Nos. 1 & 2, April and May, 1888,

pp. 2-8, and 42-48 resp.]

[Charles Johnston, the eminent Sanskritist and Orientalist (married to H.P.B.'s niece, Vera Vladimirovna de Zhelihovsky) writes an article analyzing the inner meaning of the first chapter of Genesis. H.P.B. appends a number of footnotes to various statements by the writer.] *

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* [Consult the comprehensive biographical sketch of Charles Johnston in the Bio-Bibliographical Index of the present Volume.— Compiler.]

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[The first thirty-four verses the most ancient The origin of this ancient tract . . . . we can only guess at. . . . This tract splits off like a flake from the story of Adam and Eve . . . . a few of the lines of cleavage may be shown]

The esoteric teaching accounts for it. The first chapter of Genesis, or the Elohistic version, does not treat of the creation of man at all. It is what the Hindu Puranas call the Primal creation, while the second chapter is the Secondary creation or that of our globe of man. Adam Kadmon is no man, but the protologos, the collective Sephirothal Tree—the "Heavenly Man," the vehicle (or Vahan) used by En-Soph to manifest in the phenomenal world (see Zohar); and as the "male and female" Adam is the "Archetypal man," so the animals mentioned in the first chapter are the sacred animals, or the zodiacal signs, while "Light" refers to the angels so called.

[In the more ancient cosmogony, contained in the first thirty-four verses, the account of the formation of man is similar to, and parallel with, that of the animals. "The Elohim created man, male and female."]

"The great whale" (i, 21) is the Makara of the Hindu Zodiac—translated very queerly as "Capricorn," whereas it is not even a "Crocodile," as "Makara" is translated, but a nondescript aquatic monster, the "Leviathan" in Hebrew symbolism, and the vehicle of Vishnu. Whoever may be right in the recent polemical quarrel on Genesis between Mr. Gladstone and Mr. Huxley, it is not Genesis that is guilty of the error imputed. The Elohistic portion of it is charged with the great zoological blunder of placing the evolution of the birds before the reptiles (Vide—Modern Science and Modern Thought, by Mr. S. Laing), and Mr. Gladstone is twitted with supporting it. But one has but to read the Hebrew text to find that verse 20 (chap. i) does speak of reptiles before the birds. And God said, "Let the waters bring forth abundantly the [swimming and creeping, not] moving creatures that hath life, and fowl that may fly," etc. This ought to settle the quarrel and justify Genesis, for here we find it in a perfect zoological order—first the evolution of grass, then of larger vegetation, then of fish (or mollusks), reptiles, birds, etc., etc. Genesis is a purely symbolical and kabalistic volume. It can neither be understood nor appreciated, if judged on the mistranslations and misinterpretations of its Christian remodellers.

[the second account . . . introduces the . . . . creation of Adam from dust, and of Eve from Adam's rib. Besides this, earlier in the second account, we find that the formation of man as detailed in the first tract is entirely ignored by the words —"There was not a man to till the ground."]

Because Adam is the symbol of the first terrestrial MAN or Humanity.

[Similarly, we have a second and distinct account of the formation of the animal kingdom; which, moreover, comes after the Seventh day]

Genesis being an eastern work, it has to be read in its own language. It is in full agreement, when understood, with the universal cosmogony and evolution of life as given in the Secret Doctrine of the Archaic Ages. The last word of Science is far from being uttered yet. Esoteric philosophy teaches that man was the first living being to appear on earth, all the animal world coming after him. This will be proclaimed absurdly unscientific. But see in Lucifer—The Latest Romance of Science.*

[Form exists on an ideal plane, as a purely abstract conception; into this region, and the similar one of Number, pure mathematics have penetrated.]

It is through the power to see and use these "abstract" forms that the Adept is able to evolve before our eyes any object desired—a miracle to the Christian, a fraud for the materialist. Countless myriads of forms are in that ideal sphere, and matter exists in the astral light, or even in the atmosphere, that has passed through all forms possible for us to conceive of. All that the Adept has to do is to select the "abstract form" desired, then to hold it before him with a force and intensity unknown to the men of this hurried age, while he draws into its boundaries the matter required to make it visible. How easy this to state, how difficult to believe; yet quite true, as many a theosophist very well knows.

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* [Reference is made here to H.P.B.'s review of a work by Paul Topinard whose actual title has not been traced. It appeared in Lucifer, Vol. I, September, 1887, pp. 72-74. Vide Vol. VIII, pp. 33-37, of the present Series.—Compiler.]

The oftener this is done with any one form, the easier it becomes. And so it is with nature: her ease of production grows like a habit.

[. . . every geometrical form, as well as every number, has a definite, innate relation to some particular entity on the other planes, to some colour or tone, for instance; and there is good reason to believe that this holds true of all the planes, that the entities on each of them are bound to the entities on all the others by certain spiritual relations which run like threads of gold through the different planes, binding them all together in one Divine Unity.]

Here is the key so much desired by enterprising—indeed all—students. It is by means of these correlations of colour, sound, form, number, and substance—that the trained will of the Initiate rules and uses the denizens of the elemental world. Many theosophists have had slight conscious relations with elementals, but always without their will acting, and, upon trying to make elementals see, hear, or act for them, a total indifference on the part of the nature spirit is all they have got in return. These failures are due to the fact that the elemental cannot understand the thought of the person; it can only be reached when the exact scale of being to which it belongs is vibrated whether it be that of colour, form, sound, or whatever else.

[The sacred theories of the East teach that man is the result of two converging curves of evolution, the one curve ascending through the vegetable and animal kingdoms and marking the evolution of the physical body, while the other curve descends from a super-physical spiritual race, called by some the “Progenitors” or “Pitris,”. . . . . This curve marks the downward evolution of man’s spiritual nature the development of the soul.]

There is an important point in the teachings of the Secret Doctrine which has been continually neglected. The above described evolution—the spiritual falling into the physical, or from mineral up to man, takes place only during the 1st of the two subsequent Rounds. At the beginning of the fourth “Round” in the middle of which begins the turning point upward—i.e., from the physical up to the spiritual, man is said to appear before anything else on earth, the vegetation which covered the earth belonging to the 3rd Round, and being quite ethereal, transparent.

The first man (Humanity) is Ethereal too, for he is but the shadow (Chhaya) “in the image” of his progenitors, because he is the “astral body” or image of his Pitri (father). This is why in India gods are said to have no shadows. After which and from this primeval race, evolution supplies man with a “coat of skin” from the terrestrial elements and kingdom—mineral, vegetable, and animal.

[the real elements are purer and more spiritual than their representatives on the physical plane]

This is one reason for calling the objective phenomenal world an “illusion.” It is an illusion and ever impermanent because the matter of which the objects are composed continually returns to the primordial condition of matter, where it is invisible to mortal eyes. The earth, water, air, and fire that we think we see are respectively only the effects produced on our senses by the primordial matter held in either of the combinations that bring about the vibration properly belonging to those classes: the moment the combination is entirely broken, the phenomena cease and we see the objects no more.

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LETTER FROM H. P. BLAVATSKY
TO THE SECOND AMERICAN CONVENTION

[Originally published in the Report of Proceedings of the Second Annual Convention of the Theosophical Society, American Section, held at Chicago, III., April 22 and 23, 1888. The original manuscript of this Letter is held in the Archives of the former Point Loma Theosophical Society.]

TO WILLIAM Q. JUDGE,

General Secretary of the American Section of the Theosophical Society.

MY DEAREST BROTHER AND CO FOUNDER OF THE THEOSOPHICAL SOCIETY:

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself—the heart and soul of that Body in America. We were several, to call it to life in 1875.

Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last, time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours. May the assembled Society feel the warm greeting as earnestly as it is given, and may every Fellow present, who realizes that he has deserved it, profit by the Blessings sent.

Theosophy has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause—that of helping mankind.

The multiplication of local centres should be a foremost consideration in your minds, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed.

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize.

Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this, now rapidly growing, wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy. The Theosophical Society led the van of this movement; but, although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a “miracle club” no longer. The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitionally that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish.

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding.

Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy—the assimilation of what has been already given—how much more will be revealed, and how soon.

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by "materialism" is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action —brutality, hypocrisy, and, above all selfishness,—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the materialization of Spirit.

The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

Men cannot all be Occultists, but they can all be Theosophists.

Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his godlike qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also,—he who preaches the gospel of good-will, teaches Theosophy.

This aspect of Theosophy has never failed to receive due and full recognition in the pages of the "PATH," a journal of which the American Section has good reason to be proud. It is a teacher and a power; and the fact that such a periodical should be produced and supported in the United States speaks in eloquent praise both of` its Editor and its readers.

America is also to be congratulated on the increase in the number of the Branches or Lodges which is now taking place. It is a sign that in things spiritual as well as things temporal the great American Republic is well fitted for independence and self-organization. The Founders of the Society wish every Section, as soon as it becomes strong enough to govern itself, to be as independent as is compatible with its allegiance to the Society as a whole and to the Great Ideal Brotherhood, the lowest formal grade of which is represented by the Theosophical Society.

Here in England Theosophy is waking into new life. The slanders and absurd inventions of the Society for Psychical Research have almost paralyzed it, though only for a very short time, and the example of America has stirred the English Theosophists into renewed activity. Lucifer sounded the reveille, and the first fruit has been the founding of the "Theosophical Publication Society." This Society is of great importance. It has undertaken the very necessary work of breaking down the barrier of prejudice and ignorance which has formed so great an impediment to the spread of Theosophy. It will act as a recruiting agency for the Society by the wide distribution of elementary literature on the subject, among those who are in any way prepared to give ear to it.

The correspondence already received shows that it is creating an interest in the subject, and proves that in every large town in England there exist quite enough isolated Theosophists to form groups or Lodges under charter from the Society. But, at present, these students do not even know of each other's existence, and many of them have never heard of the Theosophical Society until now. I am thoroughly satisfied of the great utility of this new Society, composed as it is to a large extent of members of the Theosophical Society, and being under the control of prominent Theosophists, such as you, my dear Brother W.Q. Judge, Mabel Collins, and the Countess Wachtmeister.

I am confident that, when the real nature of Theosophy is understood, the prejudice against it, now so unfortunately prevalent, will die out. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the conditions of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do. People say that Theosophists should show what is in them, that "the tree is known by its fruit." Let them build dwellings for the poor, it is said let them open "soup-kitchens," etc., etc., and the world will believe that there is something in Theosophy. These good people forget that Theosophists, as such, are poor, and that the Founders themselves are poorer than any, and that one of them, at any rate, the humble writer of these lines, has no property of her own, and has to work hard for her daily bread whenever she finds time from her Theosophical duties. The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being.

Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

Now with regard to The Secret Doctrine, the publication of which some of you urged so kindly upon me, and in such cordial terms, a while ago. I am very grateful for the hearty support promised and for the manner in which it was expressed. The MSS. of the first three volumes is now ready for the press; and its publication is only delayed by the difficulty which is experienced in finding the necessary funds. Though I have not written it with an eye to money, yet, having left Adyar, I must live and pay my way in the world so long as I remain in it. Moreover, the Theosophical Society urgently needs money for many purposes, and I feel that I should not be justified in dealing with The Secret Doctrine as I dealt with Isis Unveiled. From my former work I have received personally in all only a few hundred dollars, although nine editions have been issued. Under these circumstances I am endeavouring to find means of securing the publication of The Secret Doctrine on better terms this time, and here I am offered next to nothing. So, my dearest Brothers and Co-workers in the trans-Atlantic lands, you must forgive me the delay, and not blame me for it but the unfortunate conditions I am surrounded with.

I should like to revisit America, and shall perhaps do so one day, should my health permit. I have received pressing invitations to take up my abode in your great country which I love so much for its noble freedom. Colonel Olcott, too, urges upon me very strongly to return to India, where he is fighting almost single-handed the great and hard fight in the cause of Truth; but I feel that, for the present, my duty lies in England and with the Western Theosophists, where for the moment the hardest fight against prejudice and ignorance has to be fought.

But whether I be in England or in India, a large part of my heart and much of my hope for Theosophy lie with you in the United States, where the Theosophical Society was founded, and of which country I myself am proud of being a citizen. But you must remember that, although there must be local Branches of the Theosophical Society, there can be no local Theosophists; and just as you all belong to the Society, so do I belong to you all.

I shall leave my dear Friend and Colleague, Col. Olcott, to tell you all about the condition of affairs in India, where everything looks favourable, as I am informed, for I have no doubt that he also will have sent his good wishes and congratulations to your Convention.

Meanwhile, my far-away and dear Brother, accept the warmest and sincerest wishes for the welfare of your Societies and of yourself personally, and, while conveying to all your colleagues the expression of my fraternal regards, assure them that, at the moment when you will be reading to them the present lines, I shall—if alive—be in Spirit, Soul, and Thought amidst you all.

Yours ever, in the truth of the GREAT CAUSE we are all working for,

[SEAL] * H. P. BLAVATSKY.

LONDON, April 3rd, 1888.

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* [Sanskrit letters स and त् for Sat, over a winged globe.—Compiler.]

May, 1888

OCCULTISM VERSUS THE OCCULT ARTS

[Lucifer, Vol. II, No. 9, May, 1888, PP. 173-181]

"I oft have heard, but ne'er believed till now,
There are who can by potent magic spells
Bend to their crooked purpose Nature's laws."
MILTON.

In this month's "Correspondence" several letters testify to the strong impression produced on some minds by our last month's article "Practical Occultism." Such letters go far to prove and strengthen two logical conclusions.

(a) There are more well-educated and thoughtful men who believe in the existence of Occultism and Magic (the two differing vastly) than the modern materialist dreams of; and—

(b) That most of the believers (comprising many theosophists) have no definite idea of the nature of Occultism and confuse it with the Occult sciences in general, the "Black art" included.

Their representations of the powers it confers upon man, and of the means to be used to acquire them are as varied as they are fanciful. Some imagine that a master in the art, to show the way, is all that is needed to become a Zanoni. Others, that one has but to cross the Canal of Suez and go to India to bloom forth as a Roger Bacon or even a Count de St.-Germain. Many take for their ideal Margrave with his ever-renewing youth, and care little for the soul as the price paid for it. Not a few, mistaking "Witch-of-Endorism" pure and simple, for Occultism—"through the yawning Earth from Stygian gloom, call up the meagre ghost to walks of light," and want, on the strength of this feat, to be regarded as full-blown Adepts. "Ceremonial Magic" according to the rules mockingly laid down by Éliphas Lévi, is another imagined alter-ego of the philosophy of the Arhats of old. In short, the prisms through which Occultism appears, to those innocent of the philosophy, are as multicoloured and varied as human fancy can make them.

Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become necessary to disabuse most of them and before it is too late. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves “Occultists,” who have even an approximately correct ideal of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man—the reflection of the absolute, causeless and unknowable ALL—differs from the mortal clay—the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts—as happened with every tongue—the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded “superstition.” Such words could answer only to ideas which a cultured man was scarcely supposed to harbour in his mind. “Magic,” a synonym for jugglery; “Sorcery,” an equivalent for crass ignorance; and “Occultism,” the sorry relic of crack-brained, mediaeval Fire-philosophers, of the Jacob Böhmes and the Saint-Martins, are expressions believed more than amply sufficient to cover the whole field of “thimble-rigging.” They are terms of contempt, and used generally only in reference to the dross and residues of the dark ages and its preceding aeons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages—pre-eminently the Sanskrit.

What do the words “miracle” and “enchantment” (words identical in meaning after all, as both express the idea of producing wonderful things by breaking the laws of nature (!!) as explained by the accepted authorities) convey to the minds of those who hear, or who pronounce them? A Christian—breaking “of the laws of nature,” notwithstanding—while believing firmly in the miracles, because said to have been produced by God through Moses, will either scout the enchantments performed by Pharaoh’s magicians, or attribute them to the devil. It is the latter whom our pious enemies connect with Occultism, while their impious foes, the infidels, laugh at Moses, Magicians, and Occultists, and would blush to give one serious thought to such “superstitions.” This, because there is no term in existence to show the difference; no words to express the lights and shadows and draw the line of demarcation between the sublime and the true, the absurd and the ridiculous. The latter are the theological interpretations which teach the “breaking of the laws of Nature” by man, God, or devil; the former—the scientific “miracles” and enchantments of Moses and the Magicians in accordance with natural laws, both having been learned in all the Wisdom of the Sanctuaries, which were the “Royal Societies” of those days—and in true OCCULTISM. This last word is certainly misleading, translated as it stands from the compound word Gupta-Vidya, “Secret Knowledge.” But the knowledge of what? Some of the Sanskrit terms may help us.

There are four (out of the many other) names of the various kinds of Esoteric Knowledge or Sciences given, even in the exoteric Puranas There is (1) Yajña-Vidya, * knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites.

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* The Yajña, say the Brahmans, exists from eternity, for it proceeded forth from the Supreme One . . . in whom it lay dormant from “no beginning.” It is the key to the TRAIVIDYA, the thrice sacred science contained in the Rig verses, which teaches the Yajus or sacrificial mysteries. “The Yajña exists as an invisible thing at all times, it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend when unrolled, from the Ahavanîya or sacrificial fire into which all oblations are thrown, to heaven, forming thus a bridge or ladder, by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes.”—Martin Haug, The Aitareya-Brâhmanam, Introd., pp. 73-74.

“This Yajna is again one of the forms of the Akâsa, and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the Lost Word receiving impulse through WILLPOWER. —Isis Unveiled, Vol. I, p. xliv.

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(2) Mahavidya, the “great knowledge,” the magic of the Kabalists and of the Tantrika worship, often Sorcery of the worst description. (3) Guhya-Vidya, knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rhythm and melody used; in other words a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4) ATMA-VIDYA, a term which is translated simply “knowledge of the Soul,” true Wisdom by the Orientalists, but which means far more.

This last is the only kind of Occultism that any theosophist who admires Light on the Path, and who would be wise and unselfish, ought to strive after. All the rest is some branch of the “Occult Sciences,” i.e., arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature—such as minerals, plants and animals—hence of things pertaining to the realm of material nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature and the exact Sciences—perhaps so called, because they are found in this age of paradoxical philosophies the reverse—have already discovered not a few of the secrets of the above arts. But clairvoyance, symbolised in India as the “Eye of Śiva,” called in Japan, “Infinite Vision,” is not Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such arts.

All the others may be mastered and results obtained, whether good, bad, or indifferent; but Atma-Vidya sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive. Let us explain: any man or woman can set himself or herself to study one or all of the above specified "Occult Arts" without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic. But what can this matter? The Voodoos and the Dugpas eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists and the diploma-ed "Hypnotizers" of the Faculties of Medicine; the only difference between the two classes being that the Voodoos and Dugpas are conscious, and the Charcot-Richet crew unconscious, Sorcerers. Thus, since both have to reap the fruits of their labours and achievements in the black art, the Western practitioners should not have the punishment and reputation without the profits and enjoyments they may get therefrom. For we say it again, hypnotism and vivisection as practised in such schools, are Sorcery pure and simple, minus a knowledge that the Voodoos and Dugpas enjoy, and which no Charcot-Richet can procure for himself in fifty years of hard study and experimental observation. Let then those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Atma-Vidya or Occultism aside—go without it. Let them become magicians by all means, even though they do become Voodoos and Dugpas for the next ten incarnations.

But the interest of our readers will probably centre on those who are invincibly attracted towards the "Occult," yet who neither realise the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the world. He is driven out into wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the Golden Gate; he cannot find rest or peace in ordinary life. Must he then inevitably fall into sorcery and black magic, and through many incarnations heap up for himself a terrible Karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a "Mahatma," a Buddha or a Great Saint, let him study the philosophy and the "Science of Soul," and he can become one of the modest benefactors of humanity, without any "superhuman" powers. Siddhis (or the Arhat powers) are only for those who are able to "lead the life," to comply with the terrible sacrifices required for such a training, and to comply with them to the very letter. Let them know at once and remember always, that true Occultism or Theosophy is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he "accepted" than his personality must disappear, and he has to become a mere beneficent force in Nature. There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and no Devachanic break, the golden ladder leading to Mahatmaship (the Arhat or Bodhisattva condition), or—he will let himself slide down the ladder at the first false step, and roll down into Dugpaship. . . .

All this is either unknown or left out of sight altogether. Indeed, one who is able to follow the silent evolution of the preliminary aspirations of the candidates, often finds strange ideas quietly taking possession of their minds. There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expanded, but turned toward higher and more holy purposes: namely, until their collective and unexpanded strength enables their possessor to enter the true Sanctuary of the Soul and stand therein in the presence of the Master—the HIGHER SELF! For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries!

As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess. Why not imagine that a dozen of skunks imprisoned in the pure atmosphere of a Dgon-pa (a monastery) can issue out of it impregnated with all the perfumes of the incenses used?. . . . . Strange aberration of the human mind. Can it be so? Let us argue.

The "Master" in the Sanctuary of our souls is "the Higher Self"—the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the Mind, which we have agreed to call the Human Soul (the "Spiritual Soul" being the vehicle of the Spirit). In its turn the former (the personal or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love; and in its lower aspect, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these.

It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the inner animal. The latter is the instinctual “animal Soul” and is the hotbed of those passions, which, as just shown, are lulled instead of being killed, and locked up in their breasts by some imprudent enthusiasts. Do they still hope to turn thereby the muddy stream of the animal sewer into the crystalline waters of life? And where, on what neutral ground can they be imprisoned so as not to affect man? The fierce passions of love and lust are still alive and they are allowed to still remain in the place of their birth—that same animal soul; for both the higher and the lower portions of the “Human Soul” or Mind reject such inmates, though they cannot avoid being tainted with them as neighbours. The “Higher Self” or Spirit is as unable to assimilate such feelings as water to get mixed with oil or unclean liquid tallow. It is thus the mind alone, the sole link and medium between the man of earth and the Higher Self—that is the only sufferer, and which is in the incessant danger of being dragged down by those passions that may be re-awakened at any moment, and perish in the abyss of matter. And how can it ever attune itself to the divine harmony of the highest Principle, when that harmony is destroyed by the mere presence, within the Sanctuary in preparation, of such animal passions? How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions and the terrestial desires of the bodily senses, or even of the “Astral man”?

For this “Astral”—the shadowy “double” (in the animal as in man) is not the companion of the divine Ego but of the earthly body. It is the link between the personal SELF, the lower consciousness of Manas and the Body, and is the vehicle of transitory, not of immortal life. Like the shadow projected by man, it follows his movements and impulses slavishly and mechanically, and leans therefore to matter without ever ascending to Spirit.

It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the “astral” has been reduced in consequence to a cipher, that the Union with the “Higher Self” can take place. Then when the “Astral” reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant Augoeides, the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter purified, and the ever pure Spiritual Soul—and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT for ever.*

How then can it be thought possible for a man to enter the “straight gate” of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition and duties, which, however honourable, are still of the earth earthy? Even the love for wife and family—the purest as the most unselfish of human affections—is a barrier to real occultism. For whether we take as an example the holy love of a mother for her child, or that of a husband for his wife, even in these feelings, when analyzed to the very bottom, and thoroughly sifted, there is still selfishness in the first, and an égoisme à deux in the second instance. What mother would not sacrifice without a moment’s hesitation hundreds and thousands of lives for that of the child of her heart? and what lover or true husband would not break the happiness of every other man and woman around him to satisfy the desire of one whom he loves?

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* Those who would feel inclined to see three Egos in one man will show themselves unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul and Spirit; but man is nevertheless one and is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three “Egos” are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.

This is but natural, we shall be told. Quite so; in the light of the code of human affections; less so, in that of divine universal love. For, while the heart is full of thoughts for a little group of selves, near and dear to us, how shall the rest of mankind fare in our souls? What percentage of love and care will there remain to bestow on the “great orphan”? And how shall the “still small voice” make itself heard in a soul entirely occupied with its own privileged tenants? What room is there left for the needs of Humanity en bloc to impress themselves upon, or even receive a speedy response? And yet, he who would profit by the wisdom of the universal mind, has to reach it through the whole of Humanity without distinction of race, complexion, religion or social status. It is altruism, not ego-ism even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to these needs and to this work that the true disciple of true Occultism has to devote himself, if he would obtain Theosophy, divine Wisdom and Knowledge.

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavour to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the “still small voice” and fail to hear the cries of his little ones, or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a maddening struggle for almost any married man, who would pursue true practical Occultism, instead of its theoretical philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, whoever indulges after having pledged himself to OCCULTISM in the gratification of a terrestrial love or lust, must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter.

Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one's passions or even that of a Dugpa; the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, and to gall in the heart resulting in:—

"Depth ever deepening, darkness darkening still;

Folly for wisdom, guilt for innocence;

Anguish for rapture, and for hope despair."

And once being mistaken and having acted on their mistakes, most men shrink from realising their error, and thus descend deeper and deeper into the mire. And, although it is the intention that decides primarily whether white or black magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma. Enough has been said to show that sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence. Karma is a heavy stone splashed in the quiet waters of Life; and it must produce ever widening circles of ripples, carried wider and wider, almost ad infinitum. Such causes produced have to call forth effects, and these are evidenced in the just laws of Retribution.

Much of this may be avoided if people will only abstain from rushing into practices neither the nature nor importance of which they understand. No one is expected to carry a burden beyond his strength and powers. There are "natural-born magicians"; Mystics and Occultists by birth, and by right of direct inheritance from a series of incarnations and aeons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of their senses or desires; no human voice can find response in their souls, except the great cry of Humanity.

These only may be certain of success. But they can be met only far and wide, and they pass through the narrow gates of Occultism because they carry no personal luggage of human transitory sentiments along with them. They have got rid of the feeling of the lower personality, paralyzed thereby the “astral” animal, and the golden, but narrow gate is thrown open before them. Not so with those who have to carry yet for several incarnations the burden of sins committed in previous lives, and even in their present existence. For such, unless they proceed with great caution, the golden gate of Wisdom may get transformed into the wide gate and the broad way “that leadeth unto destruction,” and therefore “many be they that enter in thereby.” This is the Gate of the Occult arts, practised for selfish motives and in the absence of the restraining and beneficent influence of ATMA-VIDYA. We are in the Kali Yuga and its fatal influence is a thousand-fold more powerful in the West than it is in the East; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now labouring. One of these is the relative facility with which men fancy they can get at the “Gate” and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for Power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as well said by one believed to have sacrificed himself for Humanity—“narrow is the gate and straight the way that leadeth unto life” eternal, and therefore “few be they that find it.” So straight indeed, that at the bare mention of some of the preliminary difficulties the affrighted Western candidates turn back and retreat with a shudder.

Let them stop here and attempt no more in their great weakness. For if, while turning their backs on the narrow gate, they are dragged by their desire for the Occult one step in the direction of the broad and more inviting Gates of that golden mystery which glitters in the light of illusion, woe to them! It can lead only to Dugpa-ship, and they will be sure to find themselves very soon landed on that.

Via Fatale of the Inferno, over whose portal Dante read the words:

“Per me si va nella città dolente,

Per me si va nell’eterno dolore,

Per me si va tra la perduta gente. . . .”

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FOOTNOTES TO “THE SRADDHA”

[Lucifer, Vol. II, Nos. 9, 10, 11, 12, May, June, July, August, 1888,

pp. 185-93, 296-302, 403-407, 435-441, respectively]

[Andrew T. Sibbald contributes to the pages of Lucifer a lengthy and scholarly essay on the origin and significance of the ancient ceremony of the Śraddha. H. P. B. appended the following footnotes to various portions of the text:]

“Śraddha” is a Brahmanical rite, of which there are several kinds. Gautama describes seven kinds of each of the three sorts of Śraddha, generally translated as “devotional rites” to the manes of one’s progenitors. Manu speaks of four varieties—the offering of food to the Viśvadharas (gods, collectively, mystic deities), to spirits, to departed ancestors and to guests (iii, 86). But Gautama specifies them as offerings to progenitors, on certain eight days of the fortnight, at the full and change of the moon, to Śraddhas generally, and to the manes on the full moon of four different months. It is a very occult rite involving various mystic results.

[the friction of the branches of trees] The Svastika, by means of which celestial fire was obtained. A stick used for this purpose and called matha and pramatha (suggestive of Prometheus, indeed!) from the prefix pra giving the idea of forcing the fire to descend, added to that contained in the verb mathami—“to produce by friction.” The oldest rite in India, much speculated upon, but very little understood.

[every Brahmin . . . . commences by drawing the figure of a cross] Spirit and Matter, also the symbols of the male and female lines, or the vertical and the horizontal.

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* [Divina Commedia, Canto III, 1, Inferno.]

[flesh . . . . . of the long-eared white goat] Now animals are not often sacrificed in India; only occasionally the goat, to Kali, the blood-thirsty consort of Śiva—and in a very few temples.

[the Pitris . . . . . are applied to as intercessors. . . . . As fire was worshipped as their messenger, so was the moon as their abode] This has a very occult meaning, however.

There are seven classes of Pitris enumerated in the Purânas—but only three classes are composed of the progenitors (from pitar, father) of primeval man; one class creates the form of man—nay, is, or rather becomes, that form (or physical man) itself; the other two are the creators of our souls and minds. It is a very complicated tenet—but the Pitris are surely not the "Spirits" of the dead, as believed by some spiritualists.

[twelve species of Śraddha] Manu speaks of four only, and Gautama of seven. Twelve species are enumerated only in Nirnaya Sindhu, by Kamalakara (see Asiat. Researches, Vol. VII, 232), a work on religious ceremonies. But all these are exoteric and later rites.

[how . . . . . could the notion of sustaining the gods by sacrifice have ever arisen?] Because esoteric teaching maintains that the Pitris are the "primeval human race, the fathers and progenitors of later men, who developed into the present physical man."

[. . . the distinction between gods and ancestors had been lost] It was lost indeed, and long before the day of Gautama Buddha, who tried to restore Brahmanism to its original purity but—failed, and had to separate the two religious systems. The "Pitris" is a generic and collective name, and man has other progenitors more exalted and spiritual. Manu says (Chap. iii, 284), "The wise [the Initiated Adepts] call our fathers Vasus, our paternal grandfathers, Rudras; our paternal great grandfathers, Adityas; agreeably to a text of the Vedas," these three classes have a direct reference in Esotericism (a) to the creators of man in his three chief aspects (or principles), and (b) to the three primeval and serial races of men who preceded the first physical and perfect Race, which the Eastern Occultists call the Atlanteans.

[the Sraddha . . . . . is attributed to several personages, but especially to Pururavas, son of Buddha, chief of the Lunar Line, a line marked throughout by religious innovation, and presenting, if not the fleshly body, at least the "ferver" of Buddhism] This is a mistake on the part of the author. The name of the Son of Soma (the moon) by Târâ, Brihaspati's wife whose infidelity led to the war of the Gods with the Asuras —is Budha (Intelligence) with one d, not Buddha, the Enlightened.

The Buddhists have never had among their religious beliefs that of "Ferwer," if this word is meant by "Ferver." It is a term, meaning the double, or copy body, a Sosia, and belongs to the Zoroastrian religion.

[Ekkodishto] Ekoddishta, is a Sanskrit word—with one k, and two d's.

[The great annual oblation is called Sapindana . . . . if we write the word Sab-i-dana, we have, in Turkish, "the master and the cow."] This might be so, if the word "Sapindana" had not been a mistake of Wilson's, who made many, and of other scholars. In the original Sanskrit MSS. the term used is Sapindikarana. See Vishnu-Purâna. Wilson's translation, edited and corrected by Fitzedward Hall. (Vol. III, p. 154.) Curious etymology. What can the "master and cow" or Sab-i-dana in Turkish, which is no ancient tongue, have to do with the Sanskrit Sapipindikarana?

[the triangle . . . . was one of the forms of the earth-elevation or altar constructed for that purpose. It was a square in ordinary cases; but for a person recently deceased, and apparently during the season of mourning, it was a triangle] All this is occult, and has an esoteric meaning. The triangle (or symbol of the three higher principles) is all that remains of the mortal septenary, whose quaternary remains behind him. Every theosophist knows this.

[the Cross] The Cross was, from the highest antiquity, a spiritual, a psychic, and a phallic symbol, meta-physical, astronomical, numerical and occult. (Vide Mr. Gerald Massey's The Natural Genesis, Vol. I, pp. 422 et seq.)

[The vessel used in sacrifice by the Hindus is called Arghya Natha] Argha or Arghya, “libation” and “sacrificial cup”; Natha, “lord.”

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THE CRUCIFIXION OF MAN

[Lucifer, Vol. II, No. 9, May, 1888, pp. 243-250]

“Prometheus is the impersonated representative of Idea, or of the same power as Jove, but contemplated as independent, and not immersed in the product,—as law minus the productive energy.”

—S. T. COLERIDGE.

“In abstracten wie im concreten Monismus ist es Gott selbst, der als absolutes Subject in den eingeschränkten Subjecten das Weltleid trägt, wobei er sich dann auf den Satz berufen kann: Volenti non fit injuria.”

—VON HARTMANN.

“I know that I hung on a wind-rocked tree, nine whole nights with a spear wounded, and to Odin offered,—myself to myself,—on that tree of which no one knows from what root it springs.”

—Odin’s Rune-Song, Edda. *

Like Odin, the High One, I, Man—
Am offered up on the tree—
Sacrificed—
Myself to Myself,
An Ideal to Myself that Ideal,
And there hang I yet, windswept
in the forest of Time;
And shall hang long aeons
in agony—
Sorrow unspeakable!

Like Prometheus
Chained to the rock,
Sun-pierced on Kavkas,
The Vulture feeds on my heart,
Myself gnawing myself
With sorrow unspeakable.

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* [Hovamol—The Ballad of the High One—Stanza 139.]

———————

I am Jesus the gentle and lowly
Hanging high on Calvary hill,
Pierced by the spear and the thorn,
Pierced in the heart and the brain,
For three long days—three nights—
three aeons
In sorrow unspeakable.

And Odin gazing sun-like
O'er earth and o'er sea
Said
"it will pass":
and
Prometheus shrieked to the Vulture
"Ai! Ai! lo! I am free,
What art thou?
The evil Gods they shall pass
With their deeds,
And with Zeus the tyrant
be hurled down the Abyss,
Stricken by Fate
Master of Gods and of Men.
"Ai! Ai!"

And Jesus the last and the best
said
"Forgive them, they know not their deeds,
"Lo! Knowledge shall come and
"The Comforter."

But all three are one,
I myself offered a sacrifice even to myself
Mystery unspeakable;
Ah! when shall the end come!
Ah, When?

And the Spirit—the Comforter
said

"True! all these three are one
But I, God, am that One;
I bear the World—Sorrow—
Self conscious in it,
Woe is me!
Suffering until the end
When the World shall return
Whence it came—
down the abyss,

And I shall be all in all,
And ye in me

Where Time and Space are not,
but
Where Love is.”

Lucerne, 1 885.
A.J. C.

Prometheus, the grandest “Idea” in Grecian Mythology, represents the “Nous Agonistes”—the divine part of the human soul— that fire-spark brought down by Prometheus from Heaven—and breathed into man—individualized in Man, which slowly—gradually —but surely, through and by means of agonizing conflicts with the lower Titanic earth nature, raises itself out of the lower material world into the ideal-—invisible. The lower nature is represented by the tyrannic—arbitrary Zeus, the “Nomos” or law of the phenomenal world perceived by the senses (Jupiter est quodcunque vides). Prometheus, the New or re-born Soul, baptized in fire=spirit, is that which is the opposite of Zeus—the invisible—the unseen—the nuomenal—working in the ideal world, the delights of which it is not given to the mere animal human mind to conceive.

This Promethean soul of man come down from heaven can only be freed from the earth-chains and the Time-Vulture by the destruction of Zeus (that is, his transformation—transfiguration into the higher form), the phenomenal world, and by its elevation to a higher power, that of the ideal, the only real.

Prometheus is moreover the revolt of the enlightened Soul against all false—popular—sacerdotal—established—hierarchical forms of religion, those religions which seek for personal salvation, founded on egoism, instead of general universal good and the salvation of all sentient beings.

Prometheus is the Grecian form of the Atman of the Vedanta— the true ego, set free from incarnations in the masks (personae) of personality and the torture wheel of Necessity and Fate, and admitted into its rest and home in the universal—immanent Cosmic Spirit, escaped from the sorrows of the world of Creation. Prometheus is the ideal “Nomos” or Law in the soul itself, the “Conscious law—the King of Kings,” the God “seated in the heaven of the heart.”

In the Agonies of this “Nous Agonistes”—the birth agonies of the race and of each individual there must ever be that Crucifixion of the ideal man represented by Odin—Prometheus—Christ; but after the Cross comes the transfiguration, in which these words of Prometheus are fulfilled,

“By myriad pangs and woes

Bound down, thus shall I ’scape these bonds.”

Schelling (1st Vol., p. 81) has a fine passage as to the myths of Prometheus and Pandora.

“Here [the myth of Pandora] the aspirations of Mankind for higher things are represented as the actual cause of human misery. In the words of Hesiod, ‘Epimetheus, befooled by the charms of Pandora, accepted her destructive gifts—gifts of the Immortals—and thereby brought misery and destruction to the human race.’ And Prometheus, who desired to raise the race, formed by himself to a resemblance to the Gods, suffers, chained to the rock, all the sufferings of man since he cherished in his bosom the desire of a higher freedom and knowledge. Here, on his rock, he represents, in his own person, the whole human race. The Vulture who gnaws his liver, which ever grows again, is an image of that eternal uneasiness and restless desire for higher things, which so tortures all mortals.” *

In the account of the Crucifixion of Jesus, he is represented as receiving five wounds; may not these wounds have an esoteric-symbolical meaning? Man’s senses by which he perceives the phenomenal world are five, and may not these wounds on the cross ending in the death of the person (mask of the higher man), signify the death of all low, earthly desires having their origin in these five senses, and the consequent coming to life in a purer and higher sphere now totally inconceivable to us, all our concepts being derived from those earth senses? Nailing the feet takes away the power of moving towards any object of earth desire, as that of the hands, the organs of acquisition—now, too, generally of greed—deprives us of the power of seizing the objects of our acquisitiveness; the wound in the side kills the heart, that is all the desires of earth, and wakens us into the Nirvâna of Buddhism.

The cross itself, to which the whole man was attached, is a well-known phallic emblem, representing the strongest form of human-earth sensuality; and that is a very symbol on which to crucify the man to death. (Vide Editors’ Note 1, at the end of this article.)

It is remarkable that in this legend Prometheus is represented as crowned with the Agnus-Castus plant (lugos), the leaves of which formed the Crown of the Victors in the “ Agonia “ of the Olympic games; Christ in his Victorious Agony was crowned with the thorny akanthus. This Agnus-Castus plant was used also in the fête of the Thesmophoria, in honour of Demeter—the law—“nomos”—bringer, whose priestesses slept on its leaves as encouraging chaste desires. In Christian times this custom survived among Nuns, who used to drink a water distilled from its leaves, and Monks used knives with handles made of its wood with the same intention of encouraging chastity.

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* [Hesiod, Works and Days, 84-89; Theogony, 510-14.—Compiler.]

Chaucer, in his beautiful poem, “The Flower and the Leaf,” makes the Queen of the ladies of the leaf—those consecrated to spiritual love—carry branches of Agnus-Castus in her hand, and singing:

“Suse le foyle, devers moi—

Mon joly cuer est endormy.”

Her heart was asleep to earth, but entranced in Heaven.*

If it should be thought impious to attribute the expression of sorrow to the divine Being, it may be remarked that the Kabbala records an old tradition relating to the Schechinah (the female—mother—brooding element in God) in which she utters the following complaint for the evil in the world, and for the separation of the primal united dual elements in humanity.

“Woe to me, I have driven away my children, and woe unto the children that they have been driven from the table of their Father!”

—See Sympneumata [L. Oliphant, p. 72].

And did not Jesus, the Christ—the divine Man—an incarnation of the Spirit and type of the next phase of human evolution, cry out in the bitterness of his agony, “Father, why hast thou forsaken me?” (Vide Editors’ Notes that follow, Note 2.)

Inspired Mr. John Pulsford, in his work Morgenröthe, which contains so many intimations of the new epoch of the coming Golden Age, says:

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* [Considerable uncertainty exists with regard to these two lines in old French. The poem from which they are taken is of doubtful authorship, some scholars refusing to ascribe it to Chaucer. The subject of this poem is a tournay between the Knights of the Flower and the Knights of the Leaf. In the opinion of Clifford Bax (The Distaff Muse, London: Hollis & Carter Ltd., 1949), its approximate date would be 1450, while Chaucer died in 14û0. Even the actual wording varies in the excerpt he quotes, lines 176-179 of the poem being as follows:

And she began a roundel lustily,

That Sus le foyl de vert moy men call,

Seen, et mon joly cuer endormi;

And then the company answéred all

The meaning of the italicized sentence is not at all clear. It is impossible to say where the version of these lines as they appear in the text was taken from, nor whether the line of English which immediately follows the French is part of the poem.—Compiler.]

"God having clothed Himself with the sorrows of creation, it must come to pass that the whole Creation shall be filled, and clothed, with His glory. None of the present anomalies of the Creation will survive under His glory. It is not enough to say that He suffers with us; we are taught rather to say that 'we suffer with Him,' * assigning to Him the lion's share of the afflictions of His creatures. He is suffering at any rate, so long as any creature suffers. To bear the sufferings of all that suffer, is a Love-necessity with Him. . . . He cannot deliver Himself from bearing griefs and carrying sorrows, so long as there are any to be borne or carried by His sons and daughters. The First Cause must be present in all effects; not as one looking on, but as One within, bearing all."†

"The vanity, strife and misery of disordered nature have long afflicted us; but the glory of God's perfect Goodness is about to be revealed in the new order of man, and of nature."†

"Like Prometheus bound to a rock the impersonal Spirit is chained to a personality until the consciousness of his Herculean power awakes in him, and bursting his chain, he becomes again free." §

"Der aetherische Hauch der Götter, der Funk des Prometheus ist, nach den ältesten Mythen, Princip des hhern Lebens im Menschen." ||

That is:—

"The ethereal breath of the Gods—the Promethean fire spark is, according to the most ancient myths, the principle of the higher life in men."

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* And why "He" and not IT? Has Deity a sex? Most extraordinary custom even in monotheists—Conceit of Men, who mirror their male element in their Deity when they do not degrade the Unknown to the ridiculous and the absurd by seeking to address and speak of it as "Woman" in some cases, as "male-female," or "Father-Mother," in others, thus making of an impersonal absolute PRINCIPLE—a huge HERMAPHRODITE!—H.P.B.

† Morgenröthe, p. 110 [p. 83 in ed. of 1881].

‡ Op. cit., p. 111 [p. 84 in ed. of 1881].

§ Dr. Franz Hartmann, Magic: White and Black.

|| Schelling, Vol. I, p. 78.

EDITORS' NOTES

1. This is one of the many semi-esoteric or mystical interpretations of the symbolical and allegorical drama, which has been grafted and grown upon Christendom in its dead letter sense only—the "dead letter that killeth."

One of the seven esoteric meanings implied in the mystery of Crucifixion by the mystic inventors of the system—the original elaboration and adoption of which dates back into the night of time and the establishment of the MYSTERIES—is discovered in the geometrical symbols containing the history of the evolution of man. The Hebrews, whose prophet Moses was learned in the Wisdom of Egypt, and who adopted their numerical system from the Phoenicians, and later from the Gentiles from whom they borrowed most of their Kabalistic Mysticism, adapted most ingeniously the Cosmic and anthropological symbols of the "heathen" nations to their peculiar secret records. If Christian sacerdotalism has lost the key of it today, the early compilers of the Christian Mysteries were well versed in Esoteric philosophy, and used it dexterously. Thus they took the word aish (one of the Hebrew word-forms for MAN) and used it in conjunction with that of Shânâh, "lunar year," so mystically connected with the name of Jehovah, the supposed "father" of Jesus, and embosomed the mystic idea in an astronomical value and formula.

The original idea of "Man Crucified" in Space belongs certainly to the ancient Hindus, and E. Moor shows it in his The Hindoo Pantheon in the engraving that represents Wittoba—a form of Vishnu. Plato adopted it in his decussated Cross in Space, the X, "the second God who impressed himself on the universe in the form of the cross"; Krishna is likewise shown "crucified." (See Dr. J. P. Lundy's Monumental Christianity, pp. 173-74, fig. 72.) * Again it is repeated in the Old Testament in the queer injunction of crucifying men before the Lord, the Sun—which is no prophecy at all, but has a direct phallic significance.

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* [A reproduction of the Wittoba engraving in Edward Moor's work will be found on page 296 of Volume VII of the present Series. —Compiler.]

Says the most suggestive work on the Kabalistic meanings now extant—Key to the Hebrew-Egyptian Mystery in the Source of Measures:

In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, or phallic emblem, for the nail. Taking the position of the three nails in the man's extremities, and on the cross they form or mark a triangle in shape, one nail being at each corner of the triangle. The wounds, or stigmata, in the extremities are necessarily four, designative of the square. . . . . The three nails with the three wounds are in number 6, which denotes the 6 faces of the cube unfolded [which make the cross or man-form, or 7, counting three horizontal and four vertical bars], on which the man is placed; and this in turn points to the circular measure transferred onto the edges of the cube. The one wound of the feet separates into two when the feet are separated, making three together for all, and four when separated, or 7 in all—another and most holy [and with the Jews] feminine base number. *

Thus, while the phallic or sexual meaning of the "Crucifixion Nails" is proven by the geometrical and numerical reading, its mystical meaning is indicated by the short remarks upon it, as given above in its connection with, and bearing upon, Prometheus. He is another victim, for he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity.

2. The now dogmatically accepted words, so dramatic for being uttered at the crucial hour, are of a later date than generally supposed. Verse 46 in-the xxviith chapter of Matthew stands now distorted by the unscrupulous editors of the Greek texts of the Evangel. Eli, Eli, Lama Sabachthani—-never meant "My God, my God, why hast thou forsaken me?" but meant, indeed, originally, the reverse. They are the Sacramental words used at the final initiation in old Egypt, as elsewhere, during the Mystery of the putting to death of Chrêstos in the mortal body with its animal passions, and the resurrection of the Spiritual Man as an enlightened Christos in a frame now purified (the "second birth" of Paul, the "twice-born" or the Initiates of the Brahmans, etc., etc.).

These words were addressed to the Initiate's "Higher Self," the Divine Spirit in him (let it be called Christ, Buddha, Chrishna, or by whatever name), at the moment when the rays of the morning Sun poured forth on the entranced body of the candidate and were supposed to recall him to life, or his new rebirth.

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* [Chap. II, Sect. ii, para. 21, p. 52.]

They were addressed to the Spiritual Sun within, not to a Sun without, and ought to read, had they not been distorted for dogmatic purposes:

"MY GOD, MY GOD, HOW THOU DOST GLORIFY ME!"

This is well proven now in the work above quoted. Says the author:—

. . . . . Of course, our versions are taken from the original Greek manuscripts (the reason why we have no original Hebrew manuscripts concerning these occurrences being because the enigmas in Hebrew would betray themselves on comparison with the sources of their derivation, the Old Testament). The Greek manuscripts, without exception, give these words as—

Ἠλί Ἠλί λαμὰ σαβαχθανί

They are Hebrew words, rendered into the Greek, and in Hebrew are as follows:

אלי אלי למה שבחת־ני :*

The Scripture of these words says, " that is to say, My God, my God, why hast thou forsaken me?" as their proper translation. Here then are the words, beyond all dispute; and beyond all question, such is the interpretation given of them by Scripture. Now the words will not bear this interpretation, and it is a false rendering. The true meaning is just the opposite of the one given, and is—

My God, my God, how thou dost glorify me!

But even more, for while lama is why, or how, as a verbal it connects the idea of to dazzle, or adverbially, it could run "how dazzlingly," and so on. To the unweary reader this interpretation is enforced and made to answer, as it were, to the fulfillment of a prophetic utterance, by a marginal reference to the first verse of the twenty-second Psalm, which reads:

"My God, my God, why hast thou forsaken me?"

The Hebrew of this verse for these words is— :

אלי אלי למה עזבת־ני :

as to which the reference is correct, and the interpretation sound and good, but with an utterly different word.

The words are—

Eli, Eli, lamah azabvtha-ni?

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* [The last word of this sentence, reading from right to left, namely, shâbahhthani, was misspelled in Lucifer, giving rise to confusion. H. P. B. herself drew attention to this in the next issue of her journal (Vol. II, No. 10, June, 1888, p. 295). This misspelling has been corrected in the present text. —Compiler.]

THOTH AND HORUS PURIFYING THE KING
From Kôm-Ombô, Egypt.
The streams are interlaced and pictured as small ansated crosses; this scene is of a similar type, but not identical With, the one mentioned by H.P.B. as being in the Temple of Philae. No reproduction of that could be found.

No wit of man, however scholarly, can save this passage from falseness of rendering on its face; and as so, it becomes a most terrible blow upon the proper first-face sacredness of the recital.*

But no blow is strong enough to kill out the viper of blind faith, cowardly reverence for established beliefs and custom, and that selfish, conceited element in civilized man which makes him prefer a lie that is his own to a universal truth, the common property of all—the inferior races of the "heathen" included. Let the reader who doubts the statement consult the Hebrew originals before he denies. Let him turn to some most suggestive Egyptian bas-reliefs. One especially from the temple of Philae, represents a scene of initiation. Two Gods-Hierophants, one with the head of a hawk (the Sun), the other ibis-headed (Mercury, Thoth, the god of Wisdom and secret learning, the assessor of Osiris-Sun), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of water (the water of life and new birth), which stream is interlaced in the shape of a cross and full of small ansated crosses.

———————

* Key to the Hebrew-Egyptian Mystery, etc., pp. 300-301.

[This subject has been explained at length in The Esoteric Tradition, Vol. I, pp. 72-75, where the author, Dr. G. de Purucker, gives the esoteric background of this scriptural puzzle.—Compiler.]

———————

This is allegorical of the awakening of the candidate (now an Initiate) when the beams of the morning sun (Osiris) strike the crown of his head (his entranced body being placed three days earlier on its wooden tau, so as to receive the rays). Then appeared the Hierophants-Initiators and the sacramental words were pronounced, visibly, to the Sun-Osiris, addressed in reality to the Spirit-Sun within, enlightening the newly-born man. Let the reader meditate on the connection of the Sun with the Cross in both its generative and spiritually regenerative capacities—from the highest antiquity. Let him examine the tomb of Beit-Oualy, in the reign of Ramses II, and find on it the crosses in every shape and position. Again, the same on the throne of that sovereign, and finally on a fragment from the Hall of the ancestors of Totmes III, preserved in the National Library of Paris, and which represents the adoration of Bakhan-Alenré.

In this extraordinary sculpture and painting one sees the disk of the Sun beaming upon an ansated cross placed upon a cross of which those of the Calvary were perfect copies. The ancient papyri mention these as the “hard couches of those who were in (spiritual) travail, the act of giving birth to themselves.” A quantity of such cruciform “couches” on which the candidate, thrown into a dead trance at the end of his supreme initiation, was placed and secured, were found in the underground halls of the Egyptian temples after their destruction. The worthy, ignorant Fathers of the Cyril and Theophilus types used them freely, believing they had been brought and concealed there by some new converts. Alone Origen, and after him Clemens Alexandrinus, and other ex-initiates, knew better. But they preferred to keep silent.*

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* [The latter two whole paragraphs may be found verbatim, in The Secret Doctrine, Vol. II, pp. 558-59. It is probable that the name Bait-Oxly, as printed in the original edition of that work, is a misprint for the French form Beit-Oualy, or Beit el-Ouali. This is the same as Beit el-Wâli, in its present English rendering, and is the site of a temple of Rameses II, about fifty kilometers south of the First Cataract, on the west bank of the Nile, just south of the town of Kalabsha in Nubia. It is an Arabic name which means “The House of the Saint.” However, no tombs are known to exist at this site, and so it is difficult to say what is meant by the above reference to a tomb.[As the subject of the above Editorial Notes is of considerable importance from the standpoint of scholarship, it has been thought advisable to incorporate at this point material which was published somewhat later in the year, and which contains a closing Note from the pen of H. P. B.—Compiler.]

The Occultist, however, ought to ever bear in mind the words said by Ammian, that if "Truth is violated by falsehood," it may be and is "equally outraged by silence." *

IS THIS AN ERROR?

[Lucifer, Vol. II, No. 12, August, 1888, pp. 492-95]

In the Editors' notes to the article on "The Crucifixion of Man," in the May number of Lucifer, a quotation is given from the Key to the Hebrew-Egyptien Mystery in the Source of Measures. I have not seen this work and do not know the name of its author, but, judging from this specimen of his writings, he is very far from being a safe guide. From his way of treating the subject of the quotation, he is evidently not aware that the two Evangels in which the exclamation has been preserved reproduce the Chaldee translation or Targum of Psalms, xxii, 1.

This would have been more familiar than the Hebrew original to a Jew of the period in the habit of mixing with and teaching the people, and might well have fallen from the lips of such an one dying under such circumstances. To confront the Chaldee with the Hebrew here, and claim that the one is a falsification of the other is to make an unwarranted statement.

This passage, as found in The Secret Doctrine, spells the second name as Bakhan-Alearé. The Hall of the Ancestors was taken from the Temple of Karnak generations ago to Paris, and was later moved from the Bibliothèque Nationale to the Louvre. It depicts Thutmose (or Totmes) III worshipping his royal ancestors, those former kings of Egypt whom he deemed specially worthy of such worship. None of these kings has a name resembling Bakhan-Alenré or the other form of this name, and no such name is listed in the complete surveys of royal names of Egypt (such as Henri Gauthier, Le Livre des rois de l'Egypte, Cairo, 1908-17), in any catalogue of Egyptian names (such as Hermann Ranke, Die ägyptischen Personennamen, Glückstadt, 1935 ff.), or any listing of ancient Egyptian gods and goddesses. So we are at a loss to understand what is meant by the above remarks on this subject.—Compiler.]

* [This refers to Ammianus Marcellinus' History, Book XXIX, i,15.—Compiler.]

But there is a still greater mistake even than this in the quotation, for, to get the reading, “My God, my God, how thou dost glorify me!” out of the Chaldee translation, the author substitutes שבהתני: for שבקתני:, and, by so doing, himself falsifies the accepted utterance. When it is realized that the exclamation handed down by the Evangelist is a Chaldee version of a Hebrew original, it cannot but be admitted that the meaning of the Chaldee is determined by that of the Hebrew, of which it is a translation. This unquestionably is “My God, my God, why hast thou forsaken me?” In the attributed rendering of the author, the Hebrew word he has adopted, to support preconceived views, only signifies “glorify” in the sense by singing the praises (and not by the illumination) of the glorified subject.

I have never met with an example of the use of the Hebrew formula referred to in the sense “My God, my God, how thou dost glorify me!” Will the learned Editors of Lucifer, or any of its readers, who may have been more fortunate in this regard, kindly point one out to me?

EUPHRATES.

8th June, 1888.

[The above having been sent to the U.S.A. for the author of The Source of Measures to reply to his critic, the following is his answer. —Editor, Lucifer.]

NO ERROR

The paper of “Euphrates” finds me in the country without books of reference. The reason of the novel translation of the words “eli eli, lama sabachthani” is as follows:—The record of the New Testament must stand as its own original authority, for it has no other authentic source. We are bound, therefore, to take, accept, and follow, its own statements for what they appear. A Greek sentence, lettering Hebrew words, must be rendered into the Hebrew agreeably to the equivalents of the letters in the Greek text. For instance, and in this case, there are two words in the Hebrew square letter, of the same sound but of different letters and meaning. One is the Chaldee שבק: and the other is the Hebrew שבת. The first is, anglicé, “shâbâk,” meaning to forsake, and the other is shâbâch, meaning to glorify. These words are the ones supposed to be substituted for the word used in the Psalm, azabthani, the pure word for “forsaken me.” If in the Greek text, which is the only guide and authority we have, the word is found as $\sigma a \beta a \chi$, it cannot properly he rendered otherwise in the Hebrew, or square letter, than by שבח:, or, anglice, shâbâch.

The real word of the Greek text is σαβαχθανι, or in proper conversion שבחתני:, or shâbâchthani, which does mean “glorify me,” and nothing else. Any change from this must and can be only by perversion, and by way of correction of the text of the New Testament. As used in the climacteric sentence of the whole symbolic fabricated drama, it was taken from the Mysteries, and never had any reality whatever. The matter has been referred to very learned Jews, and surprise has been expressed that in such a manifest difference between the indicated word and the correction adopted, no comment should exist of the fact of discrepancy, probably because it was thought best to slur, rather than lay the symbolic jugglery bare to the unthinking, ignorant herd.

Difficulties arising from some fatal obstacle to the conversion of a fixed and necessary symbolic real reading, and some plausible popular rendering to cover the symbolism, are not infrequent either in the Hebrew or Greek. Such an one is in the Hebrew sentence descriptive of the first child born into the world, wherein the child is said to be Jehovah himself, and where the vulgar are thrown off by the interposition of the word “from,” so as to be read: “a child from, or the gift of, Jehovah.” A singular instance of a deceptive reading is as follows: Margoliouth, a very learned Jew, calls attention to the fact that the wearing of the “fringes” is alluded to in the New Testament—in the case of the woman troubled with an issue of blood, who thought that if she should but touch the “hem of his garment” she would recover. Here he says the Greek word is “Craspedon,” meaning, literally, if she could but touch the “fringes” of his garment. The wearing of the fringes had been commanded, to keep one in mind of the laws and ordinances, to obey them, but in lapse of time the custom had merged into a superstitious use, and the fringes were thought of as possessing a potent magical virtue, in, and of themselves. By this the woman thought that she could be cured by the magical virtue if she but touched them. Then it is that perceiving that virtue had gone out of him, the Master said the woman was right, and thus endorsed the fetish and its curative property. But by the same reception the garment on which the fringes were worn was esteemed to be a much stronger fetish, and possessed of magical virtues far more potent than the fringes themselves. This garment had a name, and was specifically called the “Talith.” Now in the Gospel of Mark the narrative is such as to set forth the conviction of the magical properties of both the fringes and the Talith on which they were worn. While the woman having the issue of blood is being cured by her touch of the fringes, the ruler enters the crowd with information that his daughter is dead, and then follows the recital. He takes the girl by the hand and says “Talitha cumi,” which, being interpreted, is Damsel, I say unto thee, arise.” The word “Talith,” is from the Hebrew tâlâl, meaning, to clothe, and means “a garment,” and that garment on which the fringes were worn.

It has no such meaning as “damsel.” The sentence seems only proper as a command to a person addressed by a proper name, as “Talitha arise!” But in the connection, to mention the word itself, was to give the whole symbolism away as embracing the Talith and the Fringes worn on it, as a favourite fetish, therefore the word was given to those who understood, and the paraphrase of “Damsel, I say unto thee, arise,” was made for the vulgar and the unlearned. It was an easy and cheap piece of innocent cheat. “Cheap John” miracles were performed with just as much ease as the fabrication of a nursery story to cover a corner puzzle or conundrum. It was of a piece with the story of boys making mud pies and birds, as to which the birds of one of the boys flew away. In another passage of the Greek we read “why are ye baptized for the dead?” where the broad unmeaning επι is placed in the margin for the real word of the text υπερ meaning “for the salvation of”; the real significance having reference to a custom of vicarious baptism by placing the dead unbaptised on a bench, with a live person underneath. The question was asked of the corpse: “Wilt thou be baptised?” with answer of proxy “I will,” and the live man was baptised υπερ των νεκρων, in place of, or for the benefit or salvation of the dead. So transparent a fraud would not do for an average public, although it might tend to lead the stupid towards “High Church.”

But one of the most interesting and instructive pieces of imposition is one recorded outside the sacred record, by a shepherd of the flock. It is contained in the rare history of that king of butchers Constantine, and of that chief theological diplomatist Eusebius. Constantine was a worshipper of Mithras, the Sun-God, whose priests were the Magi, who observed the natal day of that God every 25th of December or Christmas day, and whose mode of religion embraced baptism, a eucharistic feast, confession, resurrection from the dead, and angelology with hell: so running on all fours with the Christianity which Constantine co-adapted with his Mithraic observance, that the Christian fathers had to claim, to save themselves from the charge of theft, that the Devil with his usual cunning and astuteness had prophetically anticipated the whole business, to make a claim of priority when the time should come to ply his little game of thimble rig. Constantine was either for Mithras or the other, agreeably to circumstances, standing as he did half-way betwixt with the difference only of a name to call the thing by. His coin bore on the reverse, “To the invincible Sun, my guardian,” while the other “first called Christians at Antioch,” was lord of the eighth day, or the day of that same invincible Sun, called Sunday. Now the time came for this goody-goody to die, and he wished to make the work of his statesmanship complete, in the consolidation of the empire by the cementing influence of a new form of a very old Persian and Hebrew religion, to be enforced by the strong hand of the civil government. For this purpose he is baptised with great pomp and ceremony on Whitsun Sunday. And as to this, that arch-fraud Eusebius comments as follows: “And on the Pentecostel Sunday itself, the seventh Lord’s day from Easter, AT THE NOONTIDE HOUR of the day, BY THE SUN, Constantine was received up to HIS GOD.”

Let us paraphrase the “lay” of our “Now you see it and now you don’t.” The sun being in the South as the beauty and glory of the day—at high noon—on the meridian, the soul of our brother Constantine ascended in a plumb line directly to his God; and so says the master of the Lodge, Amen.”

Let us, to close, refer to a bare-faced interpolation in the sacred record, serving by deceiving locution the commendable purpose of a chain to bind the edifice of the Church of Constantine and Eusebius more firmly and compactly together. When the Master says to Peter: “Thou art Peter the stone and on this stone I will found my Church, and the gates of Hell,” etc., there was nothing known but the Temple and Synagogue. The word Synagogue meant the Congregation, whereas it was long after, that the faction or split or separation was formed which was called Ecclesia, Church, or Separatists or Come-outers. Peter must have had an exceedingly stupid vacant look as he listened to this Hottentot statement. Now a very learned divine, who caught on to the difficulty, said that this was evidently an expression used prophetically, which by the assistance of the power of the Holy Spirit Peter was enabled to understand by clairvoyance. But “Go to! Go to!” It displays irreverence to look too closely into the make-up of the sacred text, for its composition. We should accept the broad ideal without any vain and prurient curiosity.

J.R.S.*

Cincinnati.

NOTE

“Euphrates” certainly appears to assume a good deal. For why should there be introduced an entirely imaginary Chaldee version, of which no one ever heard before? It is generally held that the dialect of Galilee in the time of Jesus was Aramaic or Syriac. Euphrates’ substitution of the Chaldee 8 (koph) for the Hebrew ; (cheth) simply makes the whole passage inscrutably unintelligible.

The Editors of Lucifer regret that they cannot give Euphrates chapter and verse in support of the words in question being a sacramental formula used in initiations, since such details can be found only in secret books. But one of the said Editors can give her personal assurance that these words are so given in the secret works on initiation, and that she has herself seen them.

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* [J. Ralston Skinner.]

Moreover, they were common to all the greater Mysteries—those of Mithra and India, as well as the Egyptian and the Eleusinian. It is not improbable that a careful examination of the old Hindu works, and especially of the Egyptian papyri, may afford evidence of their use in the rites.—ED.*

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* [It is evident that the Note is from the pen of H.P.B., the other Editor of Lucifer being at the time Mabel Collins.—Compiler.]

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A PUZZLE IN ESOTERIC BUDDHISM

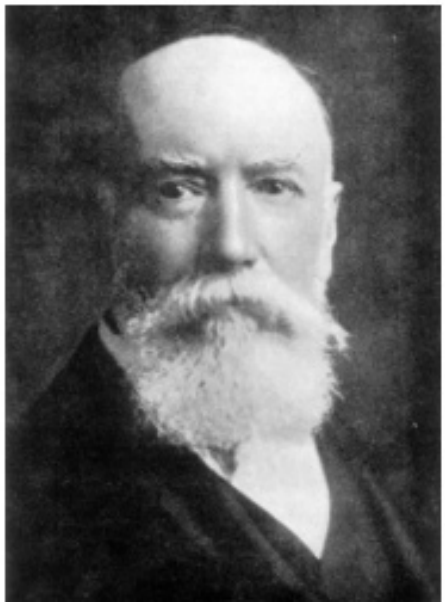
[Lucifer, Vol. II, No. 9, May, 1888, pp. 254-260]

To the Editor of Lucifer.

Since the two Editors repeatedly assert their willingness in their great impartiality to publish even “personal remarks” upon themselves (Vide Lucifer, Vol. I, February, 1888, p. 432), I avail myself of the opportunity. Having read Esoteric Buddhism with much interest and general approval of the main drift of its teachings, I am anxious, with your kind permission, to formulate an objection to some points in Mr. Sinnett’s view of Evolution which have completely staggered my friends and myself. They appear to upset once and for all the explanation of the origin of man propounded by that popular author. Mr. Sinnett has, however, so uniformly expressed his willingness to answer honest criticism that I may, perhaps, hope for his assistance in solving this difficulty. Meanwhile, despite my favourable bias towards Theosophy, I must, perforce, express my conviction that one aspect of the Esoteric Doctrine—supposing of course that Mr. Sinnett is to be regarded as absolutely authoritative on the point—is opposed to Science. The point is one of fundamental importance as will be readily recognised by all —except, perhaps, by some too . . . . well, too admiring Theosophists.

In Esoteric Buddhism we are confronted with a general acceptance of Darwinism. Physical Man, in particular, is said to have been evolved from ape ancestors.

“Man, says the Darwinian, was once an ape. Quite true; but the ape known [??] to the Darwinian will never become a man—i.e., the form will not change from generation to generation till the tail disappears and the hands turn into feet, and so on . . . if we go back far enough, we come to a period at which there were no human forms ready developed on earth.



ALFRED PERCY SINNETT
(1840-1921)
Reproduced from The Theosophist, Vol. XXX, September, 1909.

When spiritual monads, travelling on the earliest or lowest human level, were thus beginning to come round [the Planetary chain to this globe], their onward pressure in a world at that time containing none but animal forms provoked the improvement of the highest of these into the required form—the much-talked-of missing link."—(Esoteric Buddhism, 5th ed. pp. 82-3.)

And again:

". . . the mineral kingdom will no more develop the vegetable kingdom . . . until it receives an impulse from without, than the earth was able to develop man from the ape till it received an impulse from without." (Ibid., p. 89.)

The theory here broached is to the effect that the development of the ape into man was brought about by the incarnation of Human Egos from the last planet in the septenary chain of globes. I may here remark that in referring to our supposed animal progenitors as the apes "known" to the Darwinian, Mr. Sinnett exceeds in audacity the boldest Evolutionist. For this hypothetical creature is not known at all, being conspicuous by its absence from any deposits yet explored. This, however, is a minor point. The real indictment to which I have been leading up is to follow.

We are told that occultists divide the term Human existence on this planet into seven Race Periods. At the present time the 5th of these races, the Aryan, is in the ascendant, while the 4th is still represented by teeming populaces. The 3rd is almost extinct. Now on page 106 of Esoteric Buddhism we are told regarding the 4th Race men that:—

"In the Eocene Age . . . . even in its very first part, the great cycle of the fourth race men, the Atlanteans, had already reached its highest point."

Here, then, is a distinct landmark in the Esoteric Chronology pointed out to us. Summarizing these data we find ourselves confronted with the following propositions:

(1) Humanity was developed physically from apes.

(2) The 4th Race reached its prime at the commencement of the Eocene Age of Geology.

(3) The three first Races (1st, 2nd, and 3rd) must therefore have antedated the Eocene Age by an enormous extent of time, even if we allow a much shorter period for their development than for the 4th and 5th. The 1st race, in fact, must have preceded the Tertiary Period by several millions of years.

(4) This pre-Tertiary 1st Race was therefore derived from a still earlier ape stock.

At this point the fabric of theory collapses. It is necessary to say that Science has been unable to find a trace of an anthropoid ape previous even to the relatively late Miocene Age? Now the Eocene precede the Miocene rocks, and the 1st Race, as already shown, must have antedated even the era of the Eocene; it must have stretched far back into that dim and distant past when the chalk cliffs of the Secondary period were deposited! How then can Mr. Sinnett claim his view of Human Evolution as merely "complementary" to Darwin's, when he binds himself to a chronology compared with the duration of which the Evolutionist one sinks into insignificance? Palaeontologists unanimously refuse to admit the existence of the higher apes previous to the Tertiary Period, and Darwin would have smiled at the notion. As a matter of fact, only the very lowest mammalians had made their appearance before the Eocene strata were formed. This is the view of the Science to which Mr. Sinnett invites us to bow with due reverence. Apparently he has been unconsciously nursing a viper in his bosom, for the same Science now "turns and strikes him." I ask, HOW THEN WAS THE 1ST RACE EVOLVED FROM APES AEONS OF YEARS BEFORE SUCH APES EXISTED? If Mr. Sinnett will kindly return a satisfactory answer to this query, he will have largely contributed to relieve the intellectual difficulties in the way of—

AN AGNOSTIC STUDENT OF THEOSOPHY.

April 20, Aberdeen.

EDITOR’S NOTE.—The above letter is an arraignment either of the Esoteric Doctrine or of its expounders. Now the doctrine itself is unassailable, though its expounders may often make mistakes in their presentation of it; particularly when, as in the case of the author of Esoteric Buddhism, the writer was only very partially informed upon the subjects he treats of.

Leaving the author of Esoteric Buddhism to answer the criticism for himself, one of the editors of Lucifer, as a person indirectly concerned with the production of the said work, begs the privilege of saying a few words upon the subject. It was as a special favour to herself that the teachings contained in Mr. Sinnett’s volume were first begun; she was the only one of the party concerned with these studies who had received for a series of years instruction in them. Therefore no one can know better than herself what was, or was not, meant in such or another tenet of this particular doctrine.

Our correspondent should bear in mind therefore, that:

(a) At the time of the publication of Esoteric Buddhism (Budhism * would be more correct) the available Occult data were comparatively scanty in its author’s hands. Otherwise, he would not have seemed to derive man from the ape—a theory absurd and impossible in the sight of the MASTERS.

(b) Only a tentative effort was being cautiously made to test the readiness of the public to assimilate the elements of Esoteric philosophy.

For Mr. Sinnett was left largely to his own resources and speculations and very naturally followed the bend of his own mind, which, though greatly favouring esoteric philosophy, was, nevertheless, decidedly biassed by modern science. Consequently, the revelations then broached were purposely designed to rather afford a bird’s-eye view of the doctrine than to render a detailed treatment of any special problem possible. The teachings were not given at first with the object of publication. No regular systematic teaching was ever contemplated, nor could it be so given to a layman; therefore that teaching consisted of detached bits of information in the shape of answers in private letters to questions offered upon most varied subjects, on Cosmogony and Psychology, Theogony and Anthropology, and so on.

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* Budhism would mean “Wisdom,” from Budha, “a sage,” “a wise man,” and the imperative verb “Budhyadhwam,” “Know”; and Buddhism is the religious philosophy of Gautama, the Buddha. As Dr. H. H. Wilson very truly remarks in his translation of Vishnu-Purana, “Much erroneous speculation has originated in confounding Budha, the son of Soma (the Moon) and the regent of the planet Mercury—’he who knows’ ‘the intelligent,’—with Buddha, any deified [?] mortal, or ‘he by whom truth is known,’ or as individually applicable, Gautama or Śakya, Son of the Raja Śuddhodana. The two characters have nothing in common; and the names are identical, only when one or other is misspelt.” “Budhism” has preceded Buddhism by long ages and is pre-Vedic.

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Moreover, more queries were left without any reply and full explanation refused —as the latter belong to the mysteries of Eastern Initiation—than there were problems solved. This has, subsequently, proved a very wise policy. It is not at this stage of absolute materialism on the one hand, of cautious agnosticism on the other, and of fluctuating uncertainty as regards almost every individual speculation among the most eminent men of Science, that the full revelation of the archaic scheme of anthropology would be advisable. In the days of Pythagoras the heliocentric system was a mystery taught only in the silence and secrecy of the inner Temples; and Socrates was put to death for divulging it, under the inspiration of his DAIMON. Now-a-days, the revealers of systems which clash with religion or science are not put to physical death, but they are slowly tortured to their dying hour with open calumny and secret persecutions, when ridicule proves to be of no avail. Thus, a full statement of even an abridged and hardly defined "Esoteric Budhism" would do more harm than good. Only certain portions of it can be given, and they will be given very soon.

Nevertheless, as our critic readily admits, all these difficulties notwithstanding, Mr. Sinnett has produced a most interesting and valuable work. That, in his too exaggerated respect and admiration for modern science, he seems to have somewhat materialized the teachings is what every metaphysician will admit. But it is also true, that the writer of Esoteric Buddhism would be the last man to claim any more "authoritative character" for his book, than what is given to it by the few verbatim quotations from the teachings of a Master, more particularly when treating of such moot questions as that of Evolution. The point on which his critic lays such stress—the incompatibility of the statements made in his work as to the origin of Man on this planet—certainly invalidates Mr. Sinnett's attempted reconciliation (if it is such) of the Darwinian and Esoteric Schemes of human evolution. But at this every true Theosophist, who expects no recognition of the truths he believes in at present, but feels sure of their subsequent triumph at a future day, can only rejoice. Scientific theories or rather conjectures are really too materialistic to be reconciled with "Esoteric Budhism."

As the whole problem, however, is one of great complexity it would be out of the question to do any justice to it in the space of a brief note. The "Budhism" of the archaic, prehistoric ages is not a subject that can be disposed of in a single little volume. Suffice it to say that the larger portion of the coming Secret Doctrine is devoted to the elucidation of the true esoteric views as to Man's origin and social development—hardly mentioned in Esoteric Buddhism. And to this source we must be permitted to refer the inquirer.

PRACTICAL OCCULTISM

[Lucifer, Vol. II, No. 9, May, 1888, pp. 257-258]

In a very interesting article in last month's number entitled "Practical Occultism" it is stated that from the moment a "Master" begins to teach a "chela" he takes on himself all the sins of that chela in connection with the occult sciences until the moment when initiation makes the chela a master and responsible in his turn.

For the Western mind, steeped as it has been for generations in "Individualism," it is very difficult to recognise the justice and consequently the truth of this statement, and it is very much to be desired that some further explanation should be given for a fact which some few may feel intuitively but for which they are quite unable to give any logical reason.

S. E.

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EDITORS' REPLY.—The best logical reason for it is the fact that even in common daily life, parents, nurses, tutors and instructors are generally held responsible for the habits and future ethics of a child. The little unfortunate wretch who is trained by his parents to pick pockets in the streets is not responsible for the sin, but the effects of it fall heavily on those who have impressed on his mind that it was the right thing to do. Let us hope that the Western Mind, although being "steeped in Individualism," has not become so dulled thereby as not to perceive that there would be neither logic nor justice were it otherwise. And if the moulders of the plastic mind of the yet unreasoning child must be held responsible, in this world of effects for his sins of omission and commission during his childhood and for effects produced by their early training in after-life, how much more the "Spiritual Guru"?

The latter taking the student by the hand leads him into, and introduces him to a world entirely unknown to the pupil For this world is that of the invisible but ever-potent CAUSALITY, the subtle, yet never-breaking thread that is the action, agent and power of Karma, and Karma itself in the field of divine mind. Once acquainted with this no adept can any longer plead ignorance in the event of even an action, good and meritorious in its motive, producing evil as its result; since acquaintance with this mysterious realm gives the means to the Occultist of foreseeing the two paths opening before every premeditated as unpremeditated action, and thus puts him in a position to know with certainty what will be the results in one or the other case. So long then, as the pupil acts upon this principle, but is too ignorant to be sure of his vision and powers of discrimination, is it not natural that it is the guide who should be responsible for the sins of him whom he has led into those dangerous regions?

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WHY DO ANIMALS SUFFER?

[Lucifer, Vol. II, No. 9, May, 1888, pp. 258-259]

Q. Is it possible for me who loves the animals to learn how to get more power than I have to help them in their sufferings?

A. Genuine unselfish LOVE combined with WILL, is a “power” in itself. They who love animals ought to show that affection in a more efficient way than by covering their pets with ribbons and sending them to howl and scratch at the prize exhibitions.

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Q. Why do the noblest animals suffer so much at the hands of men? I need not enlarge or try to explain this question. Cities are torture places for the animals who can be turned to any account for use or amusement by man! And these are always the most noble.

A. In the Sutras, or the Aphorisms of the Karma-pa, a sect which is an offshoot of the great Gelukpa (yellow caps) sect in Tibet, and whose name bespeaks its tenets—"the believers in the efficacy of Karma," (action, or good works)—an Upasaka inquires of his Master, why the fate of the poor animals had so changed of late? Never was an animal killed or treated unkindly in the vicinity of Buddhist or other temples in China, in days of old, while now, they are slaughtered and freely sold at the markets of various cities, etc. The answer is suggestive:

. . . "Lay not nature under the accusation of this unparalleled injustice. Do not seek in vain for Karmic effects to explain the cruelty, for the Tenbrel Chugnyi (causal connection, Nidâna) shall teach thee none. It is the unwelcome advent of the Peling (Christian foreigner), whose three fierce gods refused to provide for the protection of the weak and little ones (animals), that is answerable for the ceaseless and heart-rending sufferings of our dumb companions. . . .

The answer to the above query is here in a nutshell. It may be useful, if once more disagreeable, to some religionists to be told that the blame for this universal suffering falls entirely upon our Western religion and early education. Every philosophical Eastern system, every religion and sect in antiquity—the Brahmanical, Egyptian, Chinese and finally, the purest as the noblest of all the existing systems of ethics, Buddhism—inculcates kindness and protection to every living creature, from animal and bird down to the creeping thing and even the reptile. Alone, our Western religion stands in its isolation, as a monument of the most gigantic human selfishness ever evolved by human brain, without one word in favour of, or for the protection of the poor animal. Quite the reverse. For theology, underlining a sentence in the Jehovistic chapter of "Creation," interprets it as a proof that animals, as all the rest, were created for man! Ergo—sport has become one of the noblest amusements of the upper ten. Hence—poor innocent birds wounded, tortured and killed every autumn by the million, all over the Christian countries, for man's recreation.

Hence also, unkindness, often cold-blooded cruelty, during the youth of horse and bullock, brutal indifference to its fate when age has rendered it unfit for work, and ingratitude after years of hard labour for, and in the service of man. In whatever country the European steps in, there begins the slaughter of the animals and their useless decimation.

"Has the prisoner ever killed for his pleasure animals?" inquired a Buddhist Judge at a border town in China, infected with pious European Churchmen and missionaries, of a man accused of having murdered his sister. And having been answered in the affirmative, as the prisoner had been a servant in the employ of a Russian colonel, "a mighty hunter before the Lord," the Judge had no need of any other evidence and the murderer was found "guilty"—justly, as his subsequent confession proved.

Is Christianity or even the Christian layman to be blamed for it? Neither. It is the pernicious system of theology, long centuries of theocracy, and the ferocious, ever-increasing selfishness in the Western civilized countries. What can we do?

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IS THERE NO HOPE?

[Lucifer, Vol. II, No. 9, May, 1888, pp. 259-260]

I think, after reading the conditions necessary for Occult study given in the April number of Lucifer, that it would be as well for the readers of this magazine to give up all hopes of becoming Occultists. In Britain, except inside a monastery, I hardly think it possible that such conditions could ever be realised. In my future capacity of medical doctor (if the gods are so benign) the eighth condition would be quite exclusive; this is most unfortunate, as it seems to me that the study of Occultism is peculiarly essential for a successful practice of the medical profession.*

I have the following question to ask you, and will be glad to be favoured with a reply through the medium of Lucifer. Is it possible to study Occultism in Britain?

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* By "successful practice" I mean, successful to everybody concerned.

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Before concluding, I feel compelled to inform you that I admire your magazine as a scientific production, and that I really and truly classify it along with the Imitation of Christ among my text books of religion.

Yours,

DAVID CRICHTON.

Marischall College, Aberdeen.

EDITORS' REPLY—This is a too pessimistic view to entertain. One may study with profit the Occult Sciences without rushing into the higher Occultism. In the case of our correspondent especially, and in his future capacity of medical doctor, the Occult knowledge of simples and minerals, and the curative powers of certain things in Nature, is far more important and useful than metaphysical and psychological Occultism or Theophany. And this he can do better by studying and trying to understand Paracelsus and the two Van Helmonts, than by assimilating Patañjali and the methods of Taraka-Raja-Yoga.

It is possible to study "Occultism" (the Occult sciences or arts is more correct) in Britain, as on any other point of the globe; though owing to the tremendously adverse conditions created by the intense selfishness that prevails in the country, and a magnetism which is repellant to a free manifestation of Spirituality—solitude is the best condition for study. See Editorial in this issue.*

WHO ARE THE EURASIANS?

[Lucifer, Vol. II, No. 9, May, 1888, p. 260]

As you expressly invite correspondence with regard to subjects connected with our work, Theosophy, I beg to ask of you who are the Eurasians mentioned at p. 147 of Lucifer for April, and what are their tenets or practices? As I never heard of these before and have been consulting all my books on Hindoo religions, but cannot find any notice of them, at least under the name of Eurasians.

Fraternally yours,

G. OUSELEY, F.T.S.

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* ["Occultism versus the Occult Arts," Lucifer, Vol. II, May, 1888, in the present Volume.—Compiler.]

EDITORS' NOTE.—They are the Euro (pean) asians, or half Europeans by the fathers and Asiatics—Hindus or Mussulmen—on the maternal side. They are called Eurasians in India, where they number over 1,000,000, and are also referred to as "half-castes," etc. They are Christians, of course, and many of them are very intelligent, cultured and respectable people. Nevertheless, they are as kindly snubbed by the Anglo-Indians as are the "heathen" natives—the "niggers" of India—themselves, and more; perhaps because they are the living witnesses to the practical and high morality imported into the country together with the Gospel of Christ and the 7th commandment of the Decalogue. It has to be confessed, however, that the "snubbing" has an excuse. It must be rather annoying to the cultured Englishmen, to be continually confronted with their incarnated sins.

MISCELLANEOUS NOTES

[Lucifer, Vol. II, No. 9, May, 1888, p. 253]

[In a review of Charles W. Heckethorn's volume of poems entitled Roses and Thorns, the following passage with its appended footnote bears the characteristics of H.P.B.'s style:]

Mr. Heckethorn identifies Böhme's "Three First Properties of Nature" with the "Three Mothers" of Goethe's Faust. He is quite right, but might have added that the idea, and even its form, are much older than Böhme. Hermes speaks of the Tres Matres—Light, Heat, and Electricity*—who showed to him the mysterious progress of work in Nature; and the "Three Mothers" were much talked about by the older Rosicrucians, who certainly did not derive their knowledge from Böhme.

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* With the Kabalists, "the Three Mothers" in Sepher Yetzirah are Air, Water and Fire. They are EMeS, or :/!

June, 1888

THEOSOPHY OR JESUITISM?

[Lucifer, Vol. II, No. 10, June, 1888, pp. 261-272]

[The superior numbers occurring in the main body of this article and in the footnotes refer to Compiler's Notes appended at the end of the article.]

". . . .choose you this day whom ye

will serve; whether the gods which

your fathers served that were on the other side of the flood, or the

gods of the Amorites. . . ."

——'Joshua, xxiv, 15.

The thirteenth number of Le Lotus, the recognised organ of Theosophy, among many articles of undeniable interest, contains one by Madame Blavatsky in reply to the Abbé Roca. The eminent writer, who is certainly the most learned woman of our acquaintance, * discusses the following question: "Has Jesus ever existed?" † She destroys the Christian legend, in its details, at least, with irrecusable texts which are not usually consulted by religious historians.1

The article is producing a profound sensation in the Catholic and Judeo-Catholic swamp: we are not surprised at this, for the author's arguments are such as it is difficult to break down, even were one accustomed to the Byzantine disputes of theology.

—Paris, evening paper, of May 12th, 1888.

The series of articles, one of which is referred to in the above quotation from a well-known French evening paper, was originally called forth by an article in Le Lotus by the Abbé Roca, a translation of which was published in the January number of Lucifer.2

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* The humble individual of that name renders thanks to the editor of Paris: not so much for the flattering opinion expressed as for the rare surprise to find the name of "Blavatsky," for once, neither preceded nor followed by any of the usual abusive epithets and adjectives which the highly-cultured English and American newspapers and their gentlemanly editors are so fond of coupling with the said cognomen.—Ed. [H. P. B.]

† The question is rather: Did the "historical" Jesus ever exist?—Ed. [H. P. B.]

These articles, it would seem, have stirred up many slumbering animosities. They appear, in particular, to have touched the Jesuit party in France somewhat nearly. Several correspondents have written calling attention to the danger incurred by Theosophists in raising up against themselves such virulent and powerful foes. Some of our friends would have us keep silent on these topics. Such is not, however, the policy of Lucifer, nor ever will be. Therefore, the present opportunity is taken to state, once for all, the views which Theosophists and Occultists entertain with regard to the Society of Jesus. At the same time, all those who are pursuing in life's great wilderness of vain evanescent pleasures and empty conventionalities an ideal worth living for, are offered the choice between the two now once more rising powers—the Alpha and the Omega at the two opposite ends of the realm of giddy, idle existence—THEOSOPHY and JESUITISM.

For, in the field of religious and intellectual pursuits, these two are the only luminaries—a good and an evil star, truly—glimmering once more from behind the mists of the Past, and ascending on the horizon of mental activities. They are the only two powers capable in the present day of extricating one thirsty for intellectual life from the clammy slush of the stagnant pool known as Modern Society, so crystallized in its cant, so dreary and monotonous in its squirrel-like motion around the wheel of fashion. Theosophy and Jesuitism are the two opposite poles, one far above, the other far below even that stagnant marsh. Both offer power—one to the spiritual, the other to the psychic and intellectual Ego in man. The former is "the wisdom that is from above. . . first pure, then peaceable, gentle . . . . . full of mercy and good fruits, without partiality, and without hypocrisy," while the latter is the "wisdom [that] descendeth not from above, but is earthly, sensual, DEVILISH." * One is the power of Light, the other that of Darkness. . . . .

A question will surely be asked: "Why should anyone choose between the two? Cannot one remain in the world, a good Christian of whatever church, without gravitating to either of these poles?"

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* James' General Epistle, chapter iii, 15, 17.

Most undeniably, one can do so, for a few more years to come. But the cycle is rapidly approaching the last limit of its turning point. One out of the three great churches of Christendom is split into atomic sects, whose number increases yearly; and a house divided against itself, as is the Protestant Church—MUST FALL. The third, the Roman Catholic, the only one that has hitherto succeeded in appearing to retain all its integrity, is rapidly decaying from within. It is honeycombed throughout, and is being devoured by the ravenous microbes begotten by Loyola.

It is no better now than a Dead Sea fruit, fair for some to look at, but full of the rottenness of decay and death within. Roman Catholicism is but a name. As a Church it is a phantom of the Past and a mask. It is absolutely and indissolubly bound up with, and fettered by the Society of Ignatius Loyola; for, as rightly expressed by Lord Robert Montagu, the Roman Catholic Church is now “the largest secret society in the world, beside which Freemasonry is but a pigmy.”3 Protestantism is slowly, insidiously, but as surely, infected with Latinism—the new ritualistic sects of the High Church, and such men among its clergy as Father Rivington, being undeniable evidence of it. In fifty years more at the present rate of success of Latinism among the “upper ten,” the English aristocracy will have returned to the faith of King Charles II, and its servile copyist—mixed Society—will have followed suit. And then the Jesuits will begin to reign alone and supreme over the Christian portions of the globe, for they have crept even into the Greek Church.

It is vain to argue and claim a difference between Jesuitism and Roman Catholicism proper, for the latter is now sucked into and inseparably amalgamated with the former. We have public assurance for it in the Pastoral of 1876 by the Bishop of Cambrai. “Clericalism, Ultramontanism and Jesuitism are one and the same thing —that is to say, Roman Catholicism—and the distinctions between them have been created by the enemies of religion,” says the “Pastoral.”

"There was a time," adds Monseigneur the Cardinal, "when a certain theological opinion was commonly professed in France concerning the authority of the Pope. . . . It was restricted to our nation, and was of recent origin. The civil power during a century and a half imposed official instruction. Those who professed these opinions were called Gallicans, and those who protested were called Ultramontanes, because they had their doctrinal centre beyond the Alps, at Rome. Today the distinction between the two schools is no longer admissible. Theological Gallicalism can no longer exist, since this opinion has ceased to be tolerated by the Church. It has been solemnly condemned, past all return, by the Oecumenical Council of the Vatican. ONE CANNOT NOW BE CATHOLIC WITHOUT BEING ULTRAMONTANE—AND JESUIT."4

A plain statement; and as cool as it is plain.

The Pastoral made a certain noise in France and in the Catholic world, but was soon forgotten. And as two centuries have rolled away since an exposé of the infamous principles of the Jesuits was made (of which we will speak presently), the "Black Militia" of Loyola has had ample time to lie so successfully in denying the just charges, that even now, when the present Pope has brilliantly sanctioned the utterance of the Bishop of Cambrai, the Roman Catholics will hardly confess to such a thing. Strange exhibition of infallibility in the Popes! The "infallible" Pope, Clement XIV (Ganganelli), suppressed the Jesuits on the 21st of July, 1773, and yet they came to life again; the "infallible" Pope, Pius VII, re-established them on the 7th of August, 1814.5 The infallible Pope Pius IX,6 travelled, during the whole of his long Pontificate, between the Scylla and Charybdis of the Jesuit question; his infallibility helping him very little. And now the "infallible" Leo XIII (fatal figures!)7 raises the Jesuits again to the highest pinnacle of their sinister and graceless glory.

The recent Brevet of the Pope (hardly two years old) dated July 13th (the same fatal figures), 1886, is an event, the importance of which can never be overvalued. It begins with the words Dolemus inter alia, and reinstalls the Jesuits in all the rights of the Order that had ever been cancelled.

It was a manifesto and a loud defiant insult to all the Christian nations of the New and the Old worlds. From an article by Louis Lambert in the Gaulois (August 18th, 1886) we learn that “In 1750 there were 40,000 Jesuits all over the world. In 1800, officially they were reckoned at about 1,000 men, only. In 1886, they numbered between 7 and 8,000.”8 This last modest number can well be doubted. For, verily now—

Where you meet a man believing in the salutary nature of falsehoods, or the divine authority of things doubtful, and fancying that to serve the good cause he must call the devil to his aid, there is a follower of Unsaint Ignatius, says Carlyle, and adds of that black militia of Ignatius that:

They have given a new substantive to modern languages. The word Jesuitism now, in all countries, expresses an idea for which there was in nature no prototype before. Not till these last centuries had the human soul generated that abomination, or needed to name it. Truly they have achieved great things in the world, and a general result that we may call stupendous.9

And now since their reinstalment in Germany and elsewhere, they will achieve still grander and more stupendous results. For the future can be best read by the past. Unfortunately in this year of the Pope’s jubilee the civilized portions of humanity—even the Protestant ones—seem to have entirely forgotten that past. Let then those who profess to despise Theosophy, the fair child of early Aryan thought and Alexandrian Neo-Platonism, bow before the monstrous Fiend of the Age, but let them not forget at the same time its history.

It is curious to observe, how persistently the Order has assailed everything like Occultism from the earliest times, and Theosophy since the foundation of` its last Society, which is ours. The Moors and the Jews of Spain felt the weight of the oppressive hand of Obscurantism no less than did the Kabalists and Alchemists of the Middle Ages. One would think Esoteric philosophy and especially the Occult Arts, or Magic, were an abomination to those good holy fathers?

And so indeed they would have the world believe. But when one studies history and the works of their own authors published with the imprimatur of the Order, what does one find? That the Jesuits have practised not only Occultism, but BLACK MAGIC in its worst form,* more than any other body of men; and that to it they owe in large measure their power and influence!

To refresh the memory of our readers and all those whom it may concern, a short summary of the doings and actings of our good friends, may be once more attempted. For those who are inclined to laugh, and deny the subterranean and truly infernal means used by "Ignatius' black militia," we may state facts!

In Isis Unveiled it was said of the holy Fraternity that—

. . . though established only in 1535 to 1540—in 1555 there was already general outcry raised against them.10

And now once more—

. . . that crafty, learned, conscienceless, terrible soul of Jesuitism, within the body of Romanism, is slowly but surely possessing itself of the whole prestige and spiritual power that clings to it. . . . . Throughout the whole of antiquity, where, in what land, can we find anything like this Order or anything even approaching it? . . . . The cry of an outraged public morality was raised against this Order from its very birth. Barely fifteen years had elapsed after the bull approving its constitution was promulgated, when its members began to be driven away from one place to the other. Portugal and the Low Countries got rid of them, in 1578, France in 1594; Venice in 1606; Naples in 1622. From St. Petersburg they were expelled in 1815, and from all Russia in 1820. [Isis Unveiled, Vol. II, p. 352.]

The writer begs to remark to the readers, that this, which was written in 1875, applies admirably and with still more force in 1888. Also that the statements that follow in quotation marks may be all verified.

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* Mesmerism or HYPNOTISM is a prominent factor in Occultism. It is magic. The Jesuits were acquainted with and practised it ages before Mesmer and Charcot.—Ed. [H. P. B.]

And thirdly, that the principles (principii) of the Jesuits that are now brought forward, are extracted from authenticated MSS. or folios printed by various members themselves of this very distinguished body. Therefore, they can be checked and verified in the British Museum and Bodleian Library with still more ease than in our works.

. . . . . Many are copied from the large Quarto* published by the authority of, and verified and collated by the Commissioners of the French Parliament. The statements therein were collected and presented to the King, in order that, as the Arrest du Parlement du 5 Mars,

1762 expresses it, "the elder son of the Church might be made aware of the perversity of this doctrine. . . . . A doctrine authorizing Theft, Lying, Perjury, Impurity, every Passion and Crime, teaching Homicide, Parricide, and Regicide, overthrowing religion in order to substitute for it superstition, by favouring Sorcery, Blasphemy, Irreligion, and Idolatry . . . . . etc."12 Let us then examine the ideas on magic of the Jesuits [that magic which they are pleased to call devilish and Satanic when studied by the Theosophists]. Writing on this subject in his secret instructions, Anthony Escobar says:

"It is lawful . . . . . to make use of the science acquired through the assistance of the devil, provided the preservation and use of that knowledge do not depend upon the devil: for the knowledge is good in itself, and the sin by which it was acquired is gone by."† Hence why should not a Jesuit cheat the Devil as well as he cheats every layman?

"Astrologers and soothsayers are either bound, or are not bound, to restore the reward of their divination, if the event does not come to pass."

"I own," remarks the good Father Escobar, "that the former opinion does not at all please me; because, when the astrologer or diviner has exerted all the diligence in the diabolic art which is essential to his purpose, he has fulfilled his duty, whatever may be the result.

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* Extracts from this Arrest were compiled into a work in 4 vols., 12mo., which appeared at Paris, in 1762, and was known as Extraits des Assertions, etc. In a work entitled Réponse aux Assertions, an attempt was made by the Jesuits to throw discredit upon the facts collected by the Commissioners of the French Parliament in 1762, as for the most part malicious fabrications. "To ascertain the validity of this impeachment," says the author of The Principles of the Jesuits [pp. v-vi],11 "the libraries of the two Universities, of the British Museum and of Sion College have been searched for the authors cited; and in every instance where the volume could be found, the correctness of the citation has been established." [Isis Unveiled Vol. II, p. 353, footnote.]

† Theologia moralis, Lugduni, 1663. Tom. IV, lib. 28, sect. 1, de praecept. 1, cap. 20, n. 184, p. 25.13

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As the physician, when he has made use of medicines according to the principles of his professional knowledge, is not bound to restore the fee which he has received if his patient should die; so neither is the astrologer bound to restore his charge and costs to the person who has consulted him, except when he has used no effort, or was ignorant of his diabolic art; because, when he has used his endeavors, he has not deceived." *

. . . . Busembaum and Lacroix, in Theologia Moralis, † say, "Palmistry may be considered lawful, if from the lines and divisions of the hands, it can ascertain the disposition of the body, and conjecture with probability the propensities and affections of the soul. . . ."‡

This noble fraternity, which many preachers have of late so vehemently denied to have ever been a secret one, has been sufficiently proved as such. Their constitutions were translated into Latin by the Jesuit Polancus, and printed in the college of the Society at Rome, in 1558. "They were jealously kept secret, the greater part of the Jesuits themselves knowing only extracts from them. They were never produced to the light until 1761, when they were published by order of the French Parliament [in 1761, 1762], in the famous process of Father Lavalette." §. . . . . The Jesuits reckon it among the greatest achievements of their Order that Loyola supported, by a special memorial to the Pope, a petition for the reorganization of that abominable and abhorred instrument of wholesale butchery—the infamous tribunal of the Inquisition.

This Order of Jesuits is now all-powerful in Rome. They have been reinstalled in the Congregation of Extraordinary Ecclesiastical Affairs, in the Department of the Secretary of State, and in the Ministry of Foreign Affairs. The Pontifical Government was for years previous to Victor Emanuel's occupation of Rome entirely in their hands —Isis Unveiled,, 1877, Vol. II, pp. 353-55.

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* Ibid., sect. 2, de praecept. 1, probl. 113, no. 584, p. 77.14

† Theologia Moralis . . . nunc pluribus partibus aucta à R.. P. Claudio Lacroix, Societalis Jesu. Coloniae, 1757 (Coloniae Agrippinae, 1733. Ed. Mus. Brit.).15

‡ Tom. II, lib. 3, part. 1, Tract. 1, cap. 1, dub. 2, resol. 8, p. 183. What a pity that the counsel for the defence had not bethought them to cite this orthodox legalization of "cheating by palmistry or otherwise," at the recent religio-scientific prosecution of the medium Slade, in London.

§ G. B. Nicolini: History of the Jeuits, page 30.16

What was the origin of that order? It may be stated in a few words. In the year 1534, on August 16th, an ex-officer and "Knight of the Virgin," from the Biscayan Provinces, and the proprietor of the magnificent castle of Casa Solar—Ignatius Loyola,* became the hero of the following incident. In the subterranean chapel of the Church of Montmartre, surrounded by a few priests and students of theology, he received their pledges to devote their whole lives to the spreading of Roman Catholicism by every and all means, whether good or foul; and he was thus enabled to establish a new Order. Loyola proposed to his six chief companions that their Order should be a militant one, in order to fight for the interests of the Holy seat of Roman Catholicism. Two means were adopted to make the object answer; the education of youth, and proselytism (apostolat). This was during the reign of Pope Paul III, who gave his full sympathy to the new scheme. Hence in 1540 was published the famous papal bull—Regimini militantis ecclesiae (the regimen of the warring, or militant Church)—after which the Order began increasing rapidly in numbers and power17.

At the death of Loyola, the society counted more than one thousand Jesuits, though admission into the ranks was, as alleged, surrounded with extraordinary difficulties. It was another celebrated and unprecedented bull, issued by Pope Julius the III in 1552,18 that brought the Order of Jesus to such eminence and helped it towards such rapid increase; for it placed the society outside and beyond the jurisdiction of local ecclesiastical authority, granted the Order its own laws, and permitted it to recognise but one supreme authority—that of its General, whose residence was then at Rome. The results of such an arrangement proved fatal to the Secular Church. High prelates and Cardinals had very often to tremble before a simple subordinate of the Society of` Jesus. Its generals always got the upper hand in Rome, and enjoyed the unlimited confidence of the Popes, who thus frequently became tools in the hands of the Order. Naturally enough, in those days when political power was one of` the rights of the "Vicegerants of God"—the strength of the crafty society became simply tremendous.

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* Or "St. Inigo the Biscayan," by his true name.

In the name of the Popes, the Jesuits thus granted to themselves unheard-of privileges, which they enjoyed unstintedly up to the year 1773. In that year, Pope Clement XIV published a new bull, Dominus ac Redemptor (the Lord and Redeemer), abolishing the famous Order.19 But the Popes proved helpless before the new Frankenstein, the fiend that one of the "Vicars of God" had evoked. The society continued its existence secretly, notwithstanding the persecutions of both Popes and the lay authorities of every country. In 1801, under the new alias of the "Congregation of the Sacré Coeur de Jésus," it had already penetrated into and was tolerated in Russia and Sicily.

In 1814, as already said, a new bull of Pius VII resurrected the Order of Jesus, though its late privileges, even those among the lay clergy, were withheld from it.20 The lay authorities, in France as elsewhere, have found themselves compelled ever since to tolerate and to count with the Jesuits. All that they could do was to deny them any special privileges and subject the members of that society to the laws of the country, equally with other ecclesiastics. But, gradually and imperceptibly the Jesuits succeeded in obtaining special favours even from the lay authorities. Napoleon III granted them permission to open seven colleges in Paris only, for the education of the young, the only condition exacted being, that these colleges should be under the authority and supervision of local bishops. But the establishments had hardly been opened when the Jesuits broke that rule. The episode with the Archbishop Darboy is well known. Desiring to visit the Jesuit college in the Rue de la Poste (Paris), he was refused admittance, and the gates were closed against him by order of the Superior. The Bishop lodged a complaint at the Vatican. But the answer was delayed for such a length of time, that the Jesuits remained virtually masters of the situation and outside of every jurisdiction but their own.

And now read what Lord R. Montagu says of their deeds in Protestant England, and judge:

Think of even a part of it—the Jesuit Society—with its Nihilist adherents in Russia, its Socialist allies in Germany, its Fenians and Nationalists in Ireland, its accomplices and its slaves in its power; think of that Society which has not scrupled to stir up the most bloody wars between nations, in order to advance its purposes; and yet can stoop to hunting down a single man because he knows their secret and will not be their slave—hunting him down, discrediting him, and thwarting him at every turn, with the cool calculation that they will either drive him mad or make him put an end to himself, so that the secret may be buried with him. Think of a Society which can devise such a diabolical scheme, and then boast of it; and say whether a desperate energy is not required in us. . . .

If you had been behind the scenes . . . . then you would still have before you the labour of unravelling all that is being done by our Government, and of tearing off the tissue of lies by which their acts are concealed. Repeated attempts will have taught you that there is not a public man on whom you can lean. Because, as England is "between the upper and nether millstone" none but adherents or slaves are now advanced; and it stands to reason that the Jesuits, who have got that far, have prepared new millstones, for the time when the present ones shall have passed away; and then, again, younger millstones to come on after, and wield the power of the nation.*

In France the affairs of the sons of Loyola flourished to the day when the ministry of Jules Ferry compelled them to retire from the field of battle. Many are those who still remember the useless strictness of the police measures, and the clever enacting of dramatic scenes by the Jesuits themselves. This only added to their popularity with certain classes. They obtained thereby an aureole of martyrdom, and the sympathy of every pious and foolish woman in the land was secured to them.

And now that Pope Leo XIII has once more restored to the good fathers, the Jesuits, all the privileges and rights that had ever been granted to their predecessors, what can the public at large of Europe and America expect? Judging by the bull, the complete mastery, moral and physical, over every land where there are Roman Catholics, is secured to the Black Militia. For in this bull the Pope confesses that of all the religious congregations now existing, that of the Jesuits is the one dearest to his heart.

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* Recent Events and a Clue to their Solution, pp. 76-77.

He lacks words sufficiently expressive to show the ardent love he (Pope Leo) feels for them, etc., etc. Thus they have the certitude of the support of the Vatican in all and everything. And as it is they who guide him, we see his Holiness coquetting and flirting with every great European potentate—from Bismarck down to the crowned heads of Continent and Isle. In view of the ever increasing influence of Leo XIII, moral and political—such a certitude for the Jesuits is of no mean importance.

For more minute particulars the reader is referred to such well-known authors as Lord Robert Montagu in England; and on the Continent, Edgard Quinet: l'Ultramontanisme; Michelet: Le Prêtre, la Femme et la Famille; Paul Bert: La Morale des Jésuites; Friedrich Nippold: Handbuch der Neuesten Kirchengeschichte and Welche Wege führen nach Rome? etc., etc.

Meanwhile, let us remember the words of warning we received from one of our late Theosophists, Dr. Kenneth Mackenzie, who, speaking of the Jesuits, says that:—

'Their spies are everywhere, of all apparent ranks of society, and they may appear learned and wise, or simple and foolish, as their instructions run. There are Jesuits of both sexes and all ages, and it is a well-known fact that members of the Order, of high family and delicate nurture, are acting as menial servants in Protestant families, and doing other things of a similar nature in aid of the Society's purposes. We cannot be too much on our guard, for the whole Society, being founded on a law of unhesitating obedience, can bring its force on any given point with unerring and fatal accuracy.' *

The Jesuits maintain that "the Society of Jesus is not of human invention, but it proceeded from him whose name it bears. For Jesus himself described that rule of life which the society follows, first by his example, and afterwards by his words." †

Let, then, all pious Christians listen and acquaint themselves with this alleged "rule of life" and precepts of their God, as exemplified by the Jesuits. Peter Alagona (S. Thomae Aquinatis Summae Theologiae Compendium) says: "By the command of God it is lawful to kill an innocent person, to steal, or to commit. . . . . .

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* Royal Masonic Cyclopaedia, p. 369.21

† Imago primi saeculi Societatis Jesu, Lib. I, cap. 3, p. 64.22

(Ex mandato Dei licet occidere innocentem, furari, fornicari); because he is the Lord of life and death and all things: and it is due to him thus to fulfil his command." (Ex prima, Sec. quaest. 94.)23

"A man of a religious order, who for a short time lays aside his habit for a sinful purpose, is free from heinous sin, and does not incur the penalty of excommunication. . . . " (Tom. I, lib. 3, sect. 2, probl. 44, n. 212, p. 99) *24

John Baptist Taberna (Synopsis Theologiae Practicae) propounds the following question: "Is a judge bound to restore the bribe which he has received for passing sentence?" Answer: ". . . . . If he has received the bribe for passing an unjust sentence, it is probable that he may keep it. . . . This opinion is maintained and defended fifty-eight doctors" (Jesuits). †

We must abstain at present from proceeding further. So disgustingly licentious, hypocritical, and demoralizing are nearly all of these precepts, that it was found impossible to put many of them in print, except in the Latin language. †[Isis Unveiled, Vol. II, pp. 355-56.]

But what are we to think of the future of Society if it is to be controlled in word and deed by this villainous Body! What are we to expect from a public, which, knowing of the existence of the above-mentioned charges, and that they are not exaggerated but pertain to historical fact, still tolerates, when it does not reverence, the Jesuits on meeting them, while it is ever ready to point the finger of contempt at Theosophists and Occultists? Theosophy is persecuted with unmerited slander and ridicule at the instigation of these same Jesuits, and many are those who hardly dare to confess their belief in the philosophy of Arhatship. Yet no Theosophical Society has ever threatened the public with moral decay and the full and free exercise of the seven capital sins under the mask of holiness and the guidance of Jesus!

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* Anthony Escobar: Universae Theologiae Moralis receptiores absque lite sententiae, etc. Tomus I. Lugduni, 1652 (Ed. Bibl. Acad. Cant.). "Idem sentio, & breve illud tempus ad unius horae spatium traho. Religiosus itaque habitum dimittens assignato hoc temporis interstitio, non incurrit excommunicationem, etiamsi dimittat non solum ex causâ turpi, scilicet fornicandi aut clam aliquid abripiendi, sed etiam ut incognitus ineat lupanar."—Probl. 44. n. 213.25

† Part. 2, Tr. 2, cap. 31, p. 286 26

‡ See The Principles of the Jesuits, developed in a Collection of Extracts from their own Authors, etc., London, 1839.

Nor are their rules secret, but open to all, for they live in the broad daylight of truth and sincerity. And how about the Jesuits in this respect?

Jesuits who belong to the highest category [says again Louis Lambert] have full and absolute liberty of action—even to murder and arson. On the other hand, those Jesuits who are found guilty of the slightest attempt to endanger or compromise the Society of Jesus—are punished mercilessly. They are allowed to write the most heretical books, provided they do not expose the secrets of the Order.27

And these "secrets" are undeniably of the most terrible and dangerous nature. Compare a few of these Christian precepts and rules for entering this Society of "divine origin," as claimed for it, with the laws that regulated admission to the secret societies (temple mysteries) of the Pagans.

"A brother Jesuit has the right to kill anyone that may prove dangerous to Jesuitism." 28

"Christian and Catholic sons," says Stephen Fagundez, "may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burned with fire, and put to death for it, as Tolet teaches. . . . .And not only may they refuse them food, if they attempt to turn them from the Catholic faith, but they may also justly kill them. . . . "*

It is well known that Nero, the Emperor, had never dared seek initiation into the pagan Mysteries on account of the murder of Agrippina!

Under Section XIV of The Principles of the Jesuits, we find on Homicide the following Christian principles inculcated by Father Henry Henriquez, in Summae Theologiae Moralis Tomus I, Venetiis, 1600 (Ed. Coll. Sion): "If an adulterer, even although he should be an ecclesiastic, reflecting upon the danger, has entered the house of an adulteress, and being attacked by her husband, kills his aggressor in the necessary defence of his life or limbs, he is not considered irregular (non videtur irregularis)." (Tom. I, lib. 14, de Irregularitate, cap. 10, n. 3, p. 869.) 30

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* In praecepta Decalogi (Ed. of Sion Library), Tom. I, lib. 4, cap. 2, n. 7, 8, p. 501.29

". . . . If a father were obnoxious to the state [being in banishment] and to society at large, and there were no other means of averting such an injury, then I should approve the opinion of the aforesaid authors" (for a son to kill his father), says Sec. XV, on Parricide and Homicide.*

"It will be lawful for an ecclesiastic, or one of a religious order to kill a calumniator who threatens to spread atrocious accusations against himself or his religion . . . . . ," † is the rule set forth by the Jesuit Francis Amicus.32

One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder [or even of simple unchastity]. ‡

It is these "enemies of the Human Race," as they are called, that have once more obtained their old privileges of working in the dark, and inveigling and destroying every obstacle they find in their way—with absolute impunity. But—"forewarned, forearmed." Students of Occultism should know that, while the Jesuits have, by their devices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as MAGIC, these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective will, when they have any special object to effect, or any particular and important person to influence. Again, they use their riches lavishly to help them in any project. Their wealth is enormous. When recently expelled from France, they brought so much money with them, some part of which they converted into English Funds, that immediately the latter were raised to par, which the Daily Telegraph pointed out at the time.

They have succeeded. The Church is henceforth an inert tool, and the Pope a poor weak instrument in the hands of this Order. But for how long? The day may come when their wealth will be violently taken from them, and they themselves mercilessly destroyed amidst the general execrations and applause of all nations and peoples.

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* Opinion of John de Dicastillo, De Justitia et Jure, etc.31

† Cursus Theologicae, etc., Duaci, 1642. Tom. V, Disp. 36, sect. 5, n. 118, p. 544.

‡ [Isis Unveiled, Vol. II, p. 363.]33

There is a Nemesis—KARMA, though often it allows Evil and Sin to go on successfully for ages. It is also a vain attempt on their part to threaten the Theosophists—their implacable enemies. For the latter are, perhaps, the only body in the whole world who need not fear them They may try, and perhaps succeed, in crushing individual members. They would vainly try their hand, strong and powerful as it may be, in an attack on the Society. Theosophists are as well-protected, and better, than themselves. To the man of modern science, to all those who know nothing, and who do not believe what they hear of WHITE and BLACK magic, the above will read like nonsense. Let it be, though Europe will very soon experience, and is already so experiencing, the heavy hand of the latter.

Theosophists are slandered and reviled by the Jesuits and their adherents everywhere. They are charged with idolatry and superstition; and yet we read in the same Principles of the Father Jesuits:—

“The more true opinion is, that all inanimate and irrational things may be legitimately worshipped,” says Father Gabriel Vasquez, treating of Idolatry. “If the doctrine which we have established be rightly understood, not only may a painted image, and every holy thing set forth by public authority for the worship of God, be properly adored with God as the image of himself; but also any other thing of this world, whether it be inanimate and irrational, or in its nature rational and devoid of danger.” * 34

This is Roman Catholicism, identical and henceforth one with Jesuitism—as shown by the pastoral of the Cardinal Bishop of Cambrai, and Pope Leo. A precept this, which, whether or not doing honour to the Christian Church, may at least be profitably quoted by any Hindu, Japanese, or any other “heathen” Theosophist, who has not yet given up the belief of his childhood.

But we must close.

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* De cultu adorationis libri tres, lib. 3, disp. 1, cap. 2, pp. 393-94.

There is a prophecy in the heathen East about the Christian West, which, when rendered into comprehensible English, reads thus: “When the conquerors of all the ancient nations are in their turn conquered by an army of black dragons begotten by their sins and born of decay, then the hour of liberation for the former will strike.” Easy to see who are the “black dragons.” And these will in their turn see their power arrested and forcibly put to an end by the liberated legions. Then, perhaps, there will be a new invasion of an Atilla from the far East. One day the millions of China and Mongolia, heathen and Mussulman, furnished with every murderous weapon invented by civilization, and forced upon the Celestial of the East, by the infernal spirit of trade and love of lucre of the West, drilled, moreover, to perfection by Christian man-slayers—will pour into and invade decaying Europe like an irresistible torrent. This will be the result of the work of the Jesuits, who will be its first victims, let us hope.

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COMPILER’S NOTES

[These notes correspond with the superior numbers in the text of “Theosophy or Jesuitism?”]

1 This has reference to H. P. B.’s scholarly essay entitled “Réponse Aux Fausses Conceptions de M. l’Abbé Roca Relatives à mes Observations sur l’Ésotérisme Chrétien” (Reply to the Mistaken Conceptions of the Abbé Roca Concerning my Observations upon Christian Esotericism) which appeared in Le Lotus, Paris, Vol. II, No. 13, April, 1888, pp. 3-19. Both the original French text and an English translation thereof will be found in their correct chronological place in the present series of volumes.

2 This refers to the first article of the Abbé Roca entitled “Ésotérisme du Dogme Chrétien—La Création, d’après Moïse et d’après les Mahâtmas” (The Esotericism of Christian Dogma—Creation according to Moses and according to the Mahâtmas) which appeared in Le Lotus, Paris, Vol. II, No. 9, December, 1887, pp. 149-160. It can be found, together with H. P. B.’s first Reply, in its regular chronological order, in Volume VIII of the present Series.

3 In his Recent Events and a Clue to their Solution, p. 76. 2nd ed. London: Hodder and Stoughton. 1886. xxiv, 711 pp.

4 Quoted passages are practically identical with those quoted in Isis Unveiled, Vol. II, p. 356. Most likely reference is to René François Régnier, Archbishop of Cambrai, 1850-81. Vide Bio-Bibliogr. Index, s.v. RÉGNIER.

5 Up to here. this paragraph is almost identical with a passage in Isis Unveiled, Vol. II, p. 356.

6 Pius IX (Giovanni Maria Mastai-Ferretti), b. at Sinigaglia, May 13, 1792; d. in Rome, Feb. 7, 1878. Elected Pope June 16, 1846.

7 Leo XIII (Gioacchino Vincenzo Raffaele Luigi Pecci), b. March 2, 1810, d July 20, 1903. Elected Pope Feb. 20, 1878, succeeding Pius IX

Ref.: Acta Leonis XIII, Rome, 1878-1903. 26 vols.; Sanctissimi Domini N. Leonis XIII allocutiones, epistolae, etc., Bruges and Lille, 1887, etc.; The Great Encyclicals of Leo XIII, ed. by J. J. Wynne, New York, 1902.

8 The French original of this passage is as follows: “Ils étaient quarante mille dans le monde entier, en 1750; ils étaient un millier à peine, en 1800, tous sécularisés; ils sont aujourd’hui, de sept à huit mille.”

9 Carlyle’s quotations unchecked.

10 This footnote, occurring in Isis Unveiled, Vol. II, p. 352, runs as follows: “It dates from 1540; and in 1555 a general outcry was raised against them in some parts of Portugal, Spain, and other countries.”

11 The anonymous work from which H. P. B. quotes a number of passages, both in Isis Unveiled and in the present essay, was written by Rev. Henry Handley Norris. Its full title is: The Principles of the Jesuits, developed in a Collection of Extracts from their own Authors: to which are prefixed a brief account of the Origin of the Order, and a sketch of its Institute. London: J. G. and F. Rivington, St. Paul’s Church-Yard, and Waterloo Place, Pall Mall; H. Wix, 41, New Bridge Street, Blackfriars; J. Leslie, Great Queen Street, 1839. xvi, 277 pp. It is a very rare work, not easily obtainable.

As to the Extraits des Assertions, from which the above mentioned work has been compiled, it exists in two editions: the one in a single quarto volume, and the other in four volumes, 12°, both published by P. G. Simon, in Paris, 1762. The title-page of this work states that it is a Collection of “dangerous and pernicious” teachings and precepts taught by the Jesuits with the approbation of their Superiors.

All quotations used by H. P. B. have been checked with the four-volume edition of the Extraits des Assertions, and corrected in a few instances, to correspond in every particular with it. The original Latin works which the Extraits quote have not been consulted, owing to their scarcity.

The student will find in the Bio-Bibliographical Index at the end of the volume, succinct information regarding as many of the Jesuit writers quoted from as could be traced. Considering the importance of this subject, great pains have been taken to secure all available data concerning the various personalities referred to in the text of the present essay.

12 The suppression of the Jesuits in France was connected with the injuries inflicted by the English navy on French commerce in 1755. The Jesuit missionaries held a heavy stake in Martinique. Regular trade was not allowed to them, as they belonged to a religious order; so they sold the products of their mission farms, on which they employed many natives; this was permitted to provide current expenses, and it served to protect the simple, childlike natives from dishonest intermediaries. Père Antoine La Valette, superior of the Martinique mission, engaged in these transactions with considerable success, and went too far along this line. He borrowed money in order to work the vast undeveloped resources of the colony. But on the outbreak of war, ships conveying goods of the estimated value of two million livres were captured, and La Valette suddenly became a bankrupt. His creditors were urged to demand payment from the procurator of the Paris province, but he refused to be held responsible for the debts of an independent mission, offering, however, to negotiate a settlement. The creditors went to the courts, and an order was issued in 1760 obliging the Society to pay.

It is then that the Fathers, on the advice of their lawyers, made the mistake of appealing to the Grand'chambre of the French Parlement at Paris. Not only did the Parlement support the lower courts, but once having the case in its hands, the Society's enemies in that assembly determined to strike a decisive blow at the Order. A number of declared enemies of the Society combined together with this objective. Louis XV was weak and the influence of his Court divided; his very able first minister, the Duc de Choiseul, played into the hands of the Parlement, and the royal mistress, Madame de Pompadour, to whom the Jesuits had refused absolution, was their bitter opponent also.

The determination of the Parlement of Paris in time wore down all opposition, and a strong attack on the Jesuits was opened by the Abbé Chauvelin, April 17, 1762, who denounced the Constitutions of the Order as the cause of the alleged defalcations of the Jesuits. This was followed by the compte-rendu on the Constitutions, July 3-7, 1762 and further attacks by Chauvelin. After a long conflict with the Crown, the Parlement issued the famous Extraits des Assertions dangereuses et pernicieuses en tout genre, etc., a congeries of passages from Jesuit theologians and canonists, showing them up as having taught all sorts of immoral practices. On the 6th of August, 1762, the final arrêt was issued condemning the Society to extinction, but the king's intervention resulted in an eight months' delay.

A compromise was suggested by the Court. If the French Jesuits would stand apart from the Order, under a French vicar, with French customs, the Crown would still protect them. The Jesuits refused. The King's intervention hindered the execution of the arrêt until April I, 1763. At that time, the Jesuits' colleges were closed, and the Jesuits were required to renounce their vows under pain of banishment. Very few of them accepted these conditions. In November, 1764, the King signed an edict dissolving the Society throughout his dominions.

13 Antonio de Escobar y Mendoza (1589-1669), Liber theologiae moralis, viginti quatuor Societatis Jesu Doctoribus reseratus, quem R.P.A. de Escobar et Mendoza in examen confessariorum digestit, addidit, illustravit. Lugduni, 1659. 8vo. (British Museum: 848. c.11.) Quoted in Principles, etc., p. 150, from edition of 1663.

Italics in this passage are H.P.B.'s own.

Extraits des Assertions, tome II, pp. 116-18, gives the following Latin text:

"Licitum. . . est ut; scientiâ ope daemonis acquisitâ, modo conservatio ac usus illius scientiae no pendeat à daemone, quia cognitio seu scientia ex se bona est, & peccatum quo fuit acquisita pertransiit. . ." (Tom. IV, lib. 28, sect. 1, de praecept. 1, cap. 20, n. 184, p. 25).

14 Extr. des Ass., tome II, p. 118, gives the following Latin text:

"Astrologi & divinatores tenentur & non tenentur pretium pro divinatione acceptum restituere, si res non evenit.

"Tenentur restituere. . .

"Non tenentur.

"Primam sententiam minimè placere mihi profiteor; quia cùm Astrologus, vel Divinus diligentiam adhibuerit arte Diaboli ad eum effectum necessariam, jam suo muneri quolibet in eventu satisfecit. Quemadmodum Medicus, quando juxta artis praecepta medicamina adhibuit, non tenetur acceptam pecuniam, aegroto pereunte, restituere: haud aliter illi damna & expensas restituere consulenti non tenetur; sed solummodo, quando nullam impendit operam, aut ejus diabolicae artis erat ignarus, quia quando operam suam impendit, no decepit." (Ibid., sect. 2, de praecept. I, problem. 113, n. 584, p. 77.)

The English translation is quoted in Principles, etc., pp. 150-51, with H.P.B.'s own italics, except for the complete sentence concerning Astrologers.

Vide Bio-Bibliographical Index, s.v. ESCOBAR.

15 Hermannus Busembaum and Claudius Lacroix, Theologia Moralis . . . nunc pluribus partibus aucta à R.P. Claudio la Croix, Societatis Jesu.

(Index locupletissimus, secundum ordinem alphabeti digestus à L. Collendal.) 9 tom. Coloniae Agrippinae, 1733. 8vo. (British Museum: 850. g.l.) Quoted in Principles, etc., p. 155.

Extr. des Ass., II, p. 132, using an ed. of 1757 in 2 vols., gives the following Latin text:

"Licita est . . . Chiromancia, si ex lineis & partibus manuum consideret temperiem corporis, imò etiam animi propensiones & affectus probabiliter conjectet. . ." (Tom. I, lib. 3, part. 1, Tract. 1, cap. 1, dub. 2, resol. 8, p. 183.)

Vide Bio-Bibliographical Index, s.v. BUSEMBAUM and LACROIX.

16 Italics are H.P.B.'s own.

17 Paul III (Alessandro Farnese), b. at Rome or Canino, Feb. 29, 1468; d. at Rome, Nov. 10, 1549. Elected Pope Oct. 12, 1534, to succeed Clement VII. He introduced the Inquisition into Italy, 1542, and established the censorship and the Index, 1543.

Ref.: Literae Apostolicae, Rome, 1606. Bulla I, Sept. 27, 1540. Also in Cocquelines, Bullarum, privilegiarum . . . collectio, IV, 1, pp. 112 et seq., Rome, 1745.

18 Julius III (Giammaria Ciocchi del Monte), b. at Rome, Sept. 10, 1487; d. at Rome, March 23, 1555. Elected Pope Feb. 7, 1550, to succeed Paul III.

Ref.: A. M. Cherubini, Magnum bullarium Romanum, I, 778 et seq.; Turin ed., VI, 401 et seq.

19 Pope Clement XIVth, formerly Cardinal Lorenzo Ganganelli (Oct. 31, 1705—Sept. 22, 1774), a conventual Franciscan, inherited from his predecessor, Clement XIIIth, a historical stage-setting in which the persecution and expulsion of the Jesuits in several countries was already going on. The Bourbon courts of Naples and Parma followed in this the example of France and Spain. Clement XIVth found himself under strong and ever increasing pressure to abolish the Society of Jesus. Around 1769, the Pope commenced open hostilities against the Order. He refused to see its General, Father Ricci, and gradually removed from his entourage their best friends. A congregation of Cardinals hostile to the Order visited the Roman College and had the Fathers expelled. A widespread system of persecution was extended all over Italy. On July 4, 1772, there appeared on the scene a new Spanish ambassador, Joseph Moniño, Count of Florida Blanca, who openly threatened the Pope with a schism in Spain and probably in the other Bourbon states. Caught in the Bourbon intrigues, the Pope found himself unable to oppose Moniño. The latter ransacked the archives of Rome and Spain to supply Clement with facts justifying the promised suppression of the Jesuits.

Until the end of 1772, the Pope still found some support against the Bourbons in King Charles Emmanuel of Sardinia and in the Empress Maria Theresa of Austria. But Charles died, and Maria Theresa ceased to plead for the maintenance of the Order. At last, in November, 1772, the Pope began the composition of the Brief (breve) of abolition, which took seven months to be finished. The Brief known as Dominus ac Redemptor noster, signed on June 8th, bears the date of July 21, 1773, and was made known to the General and his assistants on Aug. 16th. A lengthy trial ensued.

This remarkable document issued by Clement XIVth opens with the statement that it is the Pope's office to secure in the world the unity of mind in the bonds of peace. He must therefore be prepared, for the sake of charity, to uproot and destroy the things most dear to him, whatever pain and bitterness their loss may entail. A long series of precedents are cited for the suppression of religious orders by the Holy See, among them the Templars. After enumerating the principal favours granted to the Society of Jesus by former Popes, he remarks that "the very tenor and terms of the said Apostolic constitutions show that the Society from its earliest days bore the germs of dissensions and jealousies which tore its own members asunder, led them to rise against other religious orders, against the secular clergy and the universities, nay even against the sovereigns who had received them in their states." Persuaded that the Society of Jesus is no longer able to produce the abundant fruit for which it was instituted, the Pope resolves to "suppress and abolish" the Society, "to annul and abrogate all and each of its offices, functions, and administrations." The breve proceeds to make regulations for the transference of the authority of the Society's officers, and concludes with a prohibition to suspend or impede its execution.

It should be noted that this Brief was not promulgated in the form customary for papal Constitutions intended as laws of the Church; it was not a Bull, but a Brief, i.e., a decree of less binding force and easier of revocation- it was not affixed to the gates of St. Peter's or in the Campo di Fiore; it was not even communicated in legal form to the Jesuits in Rome, the General and his assistants being the only ones to receive the notification of suppression.

After the death of Clement XIVth it was rumoured that he had retracted his famous Brief by a letter of June 29, 1774. The letter it was said, had been entrusted to his confessor to be given to the next Pope. It was published for the first time in 1789, at Zürich, in P. Ph. Wolf's Allgemeine Geschichte der Jesuiten. Although Pius VI, Clement's successor, never protested against this statement, the authenticity of the document in question is not sufficiently established.

BIBLIOGRAPHICAL REFERENCES: Bullarium Romanum; Clementis XIV epistolae ac brevia, ed. A. Theiner, Paris, 1852.—J.J. I. von Döllinger, "Memoirs on the Suppression of the Jesuits," in Beiträge zur politischen, kirchlichen und Culturgeschichte, Vienna, 1882.—J. Crétineau-Joly, Clément

XIV et les Jésuites, Paris, 1847.—Smith, “The Suppression of the Society of Jesus,” in The Month, London, 1902-03, Vols. 99, 100, 101, 102.—A. Theiner, Geschichte des Pontificats Clemens’ XIV, Leipzig and Paris, 1853, 3 vols.—Beytrag zu den zufälligen Gedanken. . . . über die Bulle Dominus, ac Redemptor noster, etc., Strassburg, 1774.—Breve della Santita di Nostro Signore Papa Clemente XIV, Rome, 1773.—Delplace, “ La Suppression des Jésuites,” in Études, Paris, 5-20 July, 1908.—A. de Guignard, Comte de Saint-Priest, Histoire de la chutte des Jésuites, Paris, 1846. —De Ravignan, Clément XIII et Clément XIV, Paris, 1854. —English trans. of the Dominus ac Redemptor brief may be found in G. B. Nicolini, History of Jesuits, London, 1893, pp. 387-406.

20 Far from submitting to the breve of Clement XIVth, the ex-Jesuits, after some ineffectual attempts at direct resistance, withdrew into the territories of free-thinking sovereigns, such as Russia and Prussia. They elected three Poles successively as Generals, taking the title of Vicars, till on the 7th of March, 1801, Pius VII (Luigi Barnaba Chiaramonti, 1740-1823), the successor of Clement XIVth, granted them the liberty to reconstitute themselves in north Russia. On the 30th of July, 1804, a similar breve restored the Jesuits in the two Sicilies. Finally, in 1814, Pius VIIth, by the Bull Sollicitudo omnium ecclesiarum, revoked the action of his predecessor and formally restored the Society of Jesus to corporate legal existence. He made no censure, however, of Clement’s action, and no vindication of the Jesuits from the heavy charges that had been levelled against them. Vide for the Bulls of Pius VII, Barberi, Bullarii Romani continuatio, Vols. XI-XV, Rome, 1846-53.

Lucifer, Vol. XI, December, 1892, pp. 266-67, contains rather copious excerpts, in English translation, from the two famous Bulls of Clement XIV and Pius VII.

21 Quoted also in Isis Unveiled, Vol. II, p. 355.

22 Extr. des Ass., tom. II, pp. 146-48, gives the following Latin text:

“Societas Jesu humanum inventum non est, sed ab illo ipso profectum, cujus nomen gerit. Ipse enim Jesus illam vivendi normam, ad quam se dirigit Societas suo primùm exemplo, deinde etiam verbis expressit.” (Imago primi saeculi Societatis Jesu, à Provincia Flandro-Belgica ejusdem Societatis repraesentata. Antuerpiae, ann. Societ. saeculari, 1640. Lib. I, cap. 3, p. 64.) Copy of this work is in the holdings of the Bodleian Library, at Oxford.

Quoted in Principles, etc., p. 157. Italics are H.P.B.’s own.

23 Extr. des Ass., tom. II, p. 146, gives the following Latin text:

“Ex mandato Dei licet occidere innocentem, furari, fornicari; quia est Dominus vitae & mortis, & omnium: & sic facere ejus mandatum est debitum.” (Sancti Thomae Aquinatis Summae Theologicae Compendium. Auctore Petro Alagona, Theologo Societatis Jesus.

Lutetiae, 1620. Rothomagi, 1635.) The ref. given is: Ex primâ, Sec. quaest. 94, edit. 1620, p. 244; edit. 1635, p. 230.

Quoted in Principles etc., p. 157.

The British Museum lists this work as part of the Thesaurus Theologicum, etc., Tom. 13, 1762, etc. 4to (3553.c.).

Italics are evidently by H.P.B.

Vide Bio-Bibliographical Index, s.v. ALAGONA.

24 Extr. des Ass., Tome II, p. 160, gives the following Latin text for this portion of the quotation from Escobar's work:

"Religiosus dimittens habitum ex causâ turpi ad breve tempus, a gravi culpa excusatur, & excommunicationem non subit, quia . . . ." (Theologia Moralis, Tom. I, lib. 3, sect. 2, de Peccatis, probl. 44, p. 99, n. 212).

In Principles, etc., p. 159, this passage, however, is ascribed to Escobar's work entitled Universae theologiae moralis receptiores absque lite sententiae, to be found in the Library of the Univ. of Cambridge.

25 The English rendering of this Latin sentence, quoted in Extr. des Ass., II, 160, is given in Principles, etc., p. 159, as follows:

"I am of this opinion, and I extend that short time to the space of one hour. A man of a religious order therefore, who puts off his habit for this assigned space of time, does not incur the penalty of excommunication, although he should lay it aside, not only for a sinful purpose, as to commit fornication, or to thieve, but even that he may enter unknown into a brothel." (Ibid., n. 213.)

26 Extr. des Ass., Tome III, p. 244, gives the following Latin text for this passage:

"Quaeres 5°. An Judex teneatur restituere pretium acceptum pro ferenda sententia ?

"Resp. teneri, si illud acceperit pro sententia justa & debita, quando scilicet habet justum salarium; quia jus naturale dictat non posse alteri vendi, quod jam ante ei debitum est ex justitia. Si autem pro injusta sententia pretium acceperit, probabiliter retineri protest . . . . Hanc sententiam tenent & defendunt quinquaginta-octo Doctores." (Synopsis theologiae practicae, Part. 2, Tr. 2, cap. 31, p. 286.)

Quoted in Principles, etc., p. 196, where the answer is italicized. The edition used there is the one of Coloniae, 1736.

27 This passage has not been found in Louis Lambert's article in the Gaulois of August 18, 1886.

28 Quotation marks in this sentence may be a typographical error; the sentence itself looks more like H.P.B.'s own statement regarding the quoted passages which follow it.

29 Extr. des Ass., Tome III, p. 426, gives the following Latin text for this passage:

'Filii Christiani & Catholici possunt accusare patres de crimine hearesis, si eos à fide velint avertere, etiamsi sciant parentes ob id esse igne cremandos & occidendos, ut docet Toletus . . . . nec solùm eis poterunt alimenta negare, si eos à fide catholica avertere conentur, sed etiam eos poterunt justè occidere cum moderamine inculpatae tutelae, si filios ad deferendam fidem vi compellant." (In praecepta Decalogi, Tom. I, lib. 4, cap. 2, n. 7, 8, p. 501.) At the College of Sion, France. Quoted in Principles, etc., p. 207, where the edition is given as Lugduni, 1640.

30 Extr. des Ass., Tome III, pp. 398-400, gives the following Latin text for this passage:

"Si adulter, etiam Clericus, advertens periculum intravit domum adulterae, & invasus à marito illius, occidat invasorem pro necessaria vitae aut membrorum defensione: non videtur irregularis." (Summae theologiae moralis, Tom. I, lib. 14, de Irregularitate, cap. 10, n. 3, p. 869.)

Quoted in Principles, etc., p. 206, where the last sentence appears in italics. The work can be found in the College of Sion, and the British Museum.

Vide Bio-Bibliographical Index, s.v. HENRIQUEZ.

31 Extr. des Ass., Tome IV, p. 56, gives the following Latin text for this passage:

". . . . si Pater esset noxius Reipublicae & communitati, neque aliud esset remedium avertendi tale damnum, tunc approbarem sententiam praedictorum auctorum." (De justitia & jure caeterisque virtutibus cardinalibus, lib. II, Tract. 1, Disp. 10, Dub. 1, n. 15, p. 290.)

Quoted in Principles, etc., p. 210, where the last sentence is italicized. The edition used therein is the one of Antuerpiae, 1641.

Vide Bio-Bibliographical Index, s.v. DICASTILLO.

32 Extr. des Ass., Tome III, p. 446, gives the following Latin text for this passage:

"Unde licebit Clerico vel Religioso calumniatorem gravia crimina de se vel de sua Religione spargere minantem occidere, quando alius defendendi modus non suppetat. . ." (Cursus Theologicae, etc., Duaci, 1642, Tom. V, Disp. 36, sect. 5, n. 118, p. 544.)

Quoted in Principles, etc., p. 209.

Vide Bio-Bibliographical Index, s.v. AMICUS.

33 The last sentence, without the bracketed portion, which seems to be a later addition by H.P.B. herself, occurs also in Isis Unveiled, Vol II, p. 363, but precedes the passages just quoted, instead of following them.

34 Extr. des Ass., Tome II, p. 258, gives the following Latin text for this passage:

"Verior sententia est, res omnes inanimas & irrationales rectè adorari posse. Perspectâ benè doctrinâ à nobis traditâ 2. lib. disp. 8 & 9. non solùm imago depicta, & res sacra authoritate publicâ in cultum Dei exposita, sed queevis etiam alia res mundi, sive inanimis & irrationalis, sive rationalis ex natura rei, & secluso periculo . . . . ritè cum Deo, sicut imago ipsius adorari potest." (De cultu adorationis libri tres, Moguntiae, 1614, lib. 3, disp. 1, cap. 2, pp. 393-94.) Copy in the College of Sion, France.

Quoted in Principles, etc., pp. 168-69; italics are H.P.B.'s own.

The official publication which comprises all the regulations of the Society of Jesus, its codex legum, is the Institutum Societatis Jesu the latest edition of which was issued at Rome and Florence in 1869-91. The Institute contains among other items of importance to the Order, the special Bulls and other pontifical documents approving the Society and canonically determining its various functions; the Examen Generale and Constitutions; and the Book of the Spiritual Exercises, as well as the Directorium. The Constitutions, drafted by Loyola towards the close of his life, and adopted finally by the first General Congregation after his death, in 1558, have never been altered. There exists a facsimile edition of the Spanish text, with Loyola handwritten annotations and corrections, published at Rome in 1908. One of the most valuable works in this connection is an octavo volume entitled Constitutiones Societatis Jesu, being a scrupulously accurate reprint of the original edition of 1558, together with a collation with the edition printed by the Society at Antwerp in 1702, and a translation; to this is added the text of the three important Papal Bulls of Paul III, Clement XIV and Pius VII. It was published in 1839 by J. C. and F. Rivington, in London. Another valuable work, The Religious State, by Humphrey, London, 1889, carefully outlines the structure of the Jesuit order.

The more important MS sources for the early history of the Order have all been critically edited by the Collegio Imperial de la Compañia de Jesús at Madrid in the Series Monumenta Historica Societatis Jesu (Rome, 1894-1921, 59 Vols.). These include a very complete edition of the letters of Loyola, and of documents emanating from nearly all the companions of the Founder. Another important collection is that of O. Braunsberger, Petri Canisii epistulae et acta, Freiburg, 189 ff.

On the general history of the Jesuits, the following works may be consulted for many-sided information: J. Burmichon, La Compagnie de

Jésus en France, 1814-1914, Paris, 1914-22, 4 vols.—T.J. Campbell,

The Jesuits, 1534-1921, New York, 1921 (Catholic).—Thos. Carlyle, Jesuitism, in Works, II, 259-485, Boston, 1885.—W. C. Cartwright, The Jesuits; their Constitution and Teachings, London, 1876.—Father Chiniquy, Fifty Years in the Church of Rome; 1st ed., 1885; upward of sixty editions; most recent one, 1953, from Christ Mission Book Dpt., Sea Cliff, Long Island, N.Y.—J. Crétineau-Joly, Histoire religieuse, politique et littéraire de la Compagnie de Jésus, Paris, 1851 and 1859, 6 vols.—J. M. S. Daurignac, History of the Society of Jesus, Cincinnati, 1865, 2 vols.—P. H. Fouqueray, Histoire de la Compagnie de Jésus en France des origines à la suppression (1528-1762), Paris, 1910-13, 5 vols.— T. Griesinger, The Jesuits, London, 1885.—Graf Kajus von Hoensbroech, Vierzehn Jahre Jesuit, Leipzig, 1910.—J. Hochstetter, Monita Secreta: die geheimen Instructionen des Jesuiten, Barmen, 1901.—J . Huber, Les Jésuites, Paris, 1875, 2 vols.—J. Michelet and E. Quinet, Étude sur les Jésuites, Paris, 1900.—H. Müller, Les origines de la Compagnie de Jésus; Ignace et Lainez, Paris, 1898.—B. Neave, The Jesuits, their Foundation and History, London, 1879, 2 vols. This work is rather uncritical and too eulogistic.—G. B. Nicolini, History of the Jesuits, London, 1854, 1879; not as trustworthy as may be expected.—F. Nippold, Der Jesuitenorden von seiner Wiederherstellung bis zur Gegenwart, Mannheim, 1867. —C. Paroissen, Principles of the Jesuits, London, 1860.—Blaise Pascal, Provinciales (Provincial Letters), many editions.—F. H. Reusch, Beiträge zur Geschichte des Jesuitenordens, Munich, 1894.—Edwin A. Sherman, 32° (Compl. and Transl.), The Engineer Corps of Hell; or Rome's Sappers and Miners (cont. secret Manual of Jesuits), San Francisco, 1883. 320 pp. Very scarce.—C. Souvestre, Monita Privata, Paris, 1880.—E. L. Taunton, The History of the Jesuits in England, 1580-1773, London, 1901.—A. Theiner, Histoire des institutions chrétiennes d'éducation ecclésiastiques, Paris, 1840.

For general bibliographical purposes, mention should be made of Auguste Carayon, Bibliographie historique de la Compagnie de Jésus, Paris, 1864; and the ten volumes of C. Sommervogel and A. de Backer, Bibliothèque de la Compagnie de Jésus, Paris, 1890-1909, which not only contains an enumeration of all the books and editions published by the Jesuits, but also, in Vol. X, an elaborate classification of subjects.

On the subject of Papal Bulls, consult under BARBERI, BULLARIUM, CHERUBINI, COCQUELINES, MAINARDI, and TOMASETTI, in the General Bibliography of the present Volume.

In connection with H.P.B.'s essay on "Theosophy or Jesuitism?" mention should be made of the direct and outspoken article written by Annie Besant under the title of "Theosophy and the Society of Jesus." This article refers to H.P.B.'s own essay, and deals with the subject in a very unique manner. It may be found in The Theosophist, Vol. XIV, December, 1892, pp. 147-151, and would repay careful perusal.

KARMIC VISIONS

[Lucifer, Vol. II, No. 10, June, 1888, pp. 311-322]

[This remarkable and prophetic study of the workings of karmic law in European history from the fifth century onwards, was written by H.P.B. twenty-six years before the First World War of 1914-18. Though not explicitly so stated, it is abundantly evident from the narrative that H.P.B. depicts the life and sufferings of Emperor Frederick III of Prussia, who was the same individual who earlier inhabited the body of Clovis, King of the Franks. The story was published the very month Emperor Frederick III passed away, after a brief reign of only 99 days.

In the January, 1888, issue of Lucifer, H.P.B. had written in her New Year Editorial:

"It is not likely that much happiness or prosperity can come to those who are living for the truth under such a dark number as 1888; but still the year is heralded by the glorious star Venus-Lucifer, shining so resplendently that it has been mistaken for that still rarer visitor, the star of Bethlehem. This too, is at hand; and surely something of the Christos spirit must be born upon earth under such conditions."

In the January, 1889, issue of her magazine, she had the following to say, a year later:

"A year ago it was stated that 1888 was a dark combination of numbers; it has proved so since. . . Almost every nation was visited by some dire calamity. Prominent among other countries was Germany. It was in 1888 that the Empire reached, virtually the 18th year of its unification. It was during the fatal combination of the four numbers 8 that it lost two of its Emperors, and planted the seeds of many dire Karmic results."

Reference is made here to the death of Emperor William who died March 9, 1888, and of Emperor Frederick III whose death took place June 13th of the same year.

In connection with the present story, the following remarks from H.P.B.'s pen should also be borne in mind. They occur in her essay on the nature of Dreams, originally published as an Appendix to the Transactions of the Blavatsky Lodge of the Theosophical Society, Part I (1890), summarising the discussions held at 17, Lansdowne Road, London, on December 20 and 27, 1888. She says:

". . . Our 'dreams,' being simply the waking state and actions of the true Self, must be, of course, recorded somewhere. Read 'Karmic Visions' in Lucifer, and note the description of the real Ego, sitting as a spectator of the life of the hero, and perhaps something will strike you."

From Section II onwards, in the story of “Karmic Visions,” a very clear distinction is being drawn between the “Soul-Ego” and the “Form” in which it is re-born. It appears that at one point of its life as Clovis, the Soul-Ego inhabiting the “Form” was prompted by the surge of some older savage instincts to the murder of a seeress belonging to the pagan faith, by means of a sword-point piercing her throat. In the embodiment centuries later, as Frederick, the Soul-Ego reaps its karmic fruitage through a “Form” finally becoming voiceless as a result of incurable throat cancer. The disease yielded to no known treatment, and it might be surmised that the entity had imprinted on its own mind—and therefore on its astral model-body—the deformed picture of its erstwhile victim.

Before reading H.P.B.’s amazing story, the serious student is recommended to peruse the biographical sketches concerning Clovis, Frederick III, and his physician, Sir Morell Mackenzie, in the BIO-BIBLIOGRAPHICAL INDEX of this volume.—Compiler.]

Oh sad No More! Oh sweet No More!

Oh strange No More!

By a mossed brookband on a stone

I smelt a wildweed-flower alone;

There was a ringing in my ears,

And both my eyes gushed out with tears.

Surely all pleasant things had gone before,

Lowburied fathomdeep beneath with thee, NO MORE!

—TENNYSON (The Gem, 1831) . *

I

A camp filled with war-chariots, neighing horses and legions of long-haired soldiers. . . .

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* [There is an interesting story connected with this particular poem. According to Bertram Keightley (Reminiscences of H. P. Blavatsky, pp. 21-23. Adyar: Theos. Publ. House, 1931; orig. publ. in The Theosophist, September, 1931), H.P.B. always wrote her Lucifer Editorials herself, “and she had a fancy for very often heading [them] with some quotation, and it used to be one of my troubles that she very seldom gave any reference for these, so that I had much work, and even visits to the British Museum Reading Room, in order to verify and check them, even when I did manage, with much entreaty, and after being most heartily ‘cussed,’ to extract some reference from her.

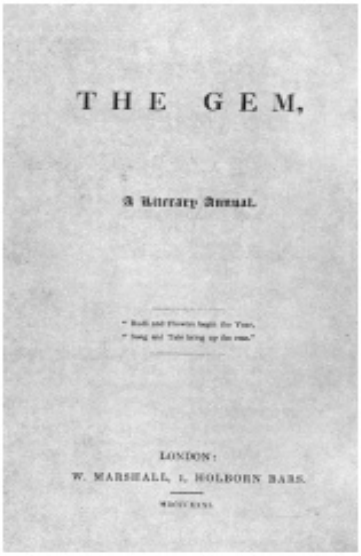
A regal tent, gaudy in its barbaric splendour. Its linen walls are weighed down under the burden of arms.

In its centre a raised seat covered with skins, and on it a stalwart, savage-looking warrior.

"One day she handed me as usual the copy of her contribution, a story for the next issue headed with a couple of four line stanzas. I went and plagued her for a reference and would not be satisfied without one. She took the MS. and when I came back for it, I found she had just written the name 'Alfred Tennyson' under the verses. Seeing this I was at a loss: for I knew my Tennyson pretty well and was certain that I had never read these lines in any poem of his, nor were they at all in his style. I hunted up my Tennyson, could not find them: consulted every one I could get at—also in vain. Then back I went to H.P.B. and told her all this and said that I was sure these lines could not be Tennyson's, and I dared not print them with his name attached, unless I could give an exact reference. H.P.B. just damned me and told me to get out and go to Hell. It happened that the Lucifer copy must go to the printers that same day. So I just told her that I should strike out Tennyson's name when I went, unless she gave me a reference before I started. Just on starting I went to her again, and she handed me a scrap of paper on which were written the words: The Gem—1831. 'Well, H.P.B.,' I said, 'this is worse than ever: for I am dead certain that Tennyson has never written any poem called The Gem.' All H.P.B. said was just: Go out and be off.'

"So I went to the British Museum Reading Room and consulted the folk there; but they could give me no help and they one and all agreed that the verses could not be, and were not Tennyson's. As a last resort, I asked to see Mr. Richard Garnett, the famous Head of the Reading Room in those days, and was taken to him. I explained to him the situation and he also agreed in feeling sure the verses were not Tennyson's. But after thinking quite a while, he asked me if I had consulted the Catalogue of Periodical Publications. I said no, and asked where that came in. 'Well,' said Mr. Garnett, 'I have a dim recollection that there was once a brief-lived magazine called the Gem. It might be worth your looking it up.' I did so, and in the volume for the year given in H.P.B.'s note, I found a poem of a few stanzas signed 'Alfred Tennyson' and containing the two stanzas quoted by H.P.B. verbatim as she had written them down. And anyone can now read them in the second volume of Lucifer: but I have never found them even in the supposedly most complete and perfect edition of Tennyson's Works."

We reproduce herewith in facsimile the title page of the magazine called The Gem, as found in the holdings of the British Museum, and the page on which appears the poem entitled "No More."—Compiler.]

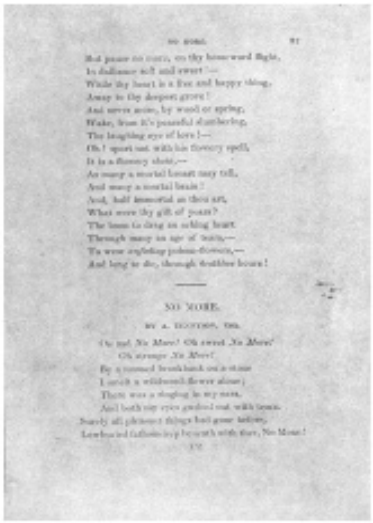

THE GEM,

A Literary Annual.

"Buds and Flowers begin the Year,
"Song and Tale bring up the rear."

LONDON:
W. MARSHALL, 1, HOLBORN BARS.

THE GEM


NO MORE.

NO MORE

T H E G E M,

A Literary Annual.

"Buds and Flowers begin the Year,
"Song and Tale bring up the Rear."

LONDON:

W. MARSHALL, 1, HOLBORN BARS.

MDCCCXXXI.

87

NO MORE.

But pause no more, on thy homeward flight,
In dalliance soft and sweet!—
While thy heart is a free and happy thing,
Away never more, by wood or spring,
Wake, from it' peaceful slumbering,
The laughing eye of love!—
Oh! Sport not with his flowery spell,
It is a flowery chain,—
As many a mortal breast may tell,
And many a mortal brain!
And, half immortal as thou art,
What were thy gift of years?
The boon to drag an aching heart
Through many an age of tears,—
To wear unfading poison-flowers,—
And long to die, through deathless hours!

———

NO MORE.

BY. A TENNYSON, ESQ.

OH sad No More! Oh sweet No More!
Oh stranger No More!
By a mossed brookbank on a stone
I smelt a wildweed-flower alone;
There was a ringing in my ears,
And both my eyes gushed out with tears.
Surely all pleasant things had gone before,
Low buried fathomdeep beneath with thee, No MORE!
12

He passes in review prisoners of war brought in turn before him, who are disposed of according to the whim of the heartless despot.

A new captive is now before him, and is addressing him with passionate earnestness. . . . As he listens to her with suppressed passion in his manly, but fierce, cruel face, the balls of his eyes become bloodshot and roll with fury. And as he bends forward with fierce stare, his whole appearance—his matted locks hanging over the frowning brow, his big-boned body with strong sinews, and the two large hands resting on the shield placed upon the right knee—justifies the remark made in hardly audible whisper by a grey-headed soldier to his neighbour:

"Little mercy shall the holy prophetess receive at the hands of Clovis!"

The captive, who stands between two Burgundian warriors, facing the ex-prince of the Salians, now king of all the Franks, is an old woman with silver-white dishevelled hair, hanging over her skeleton-like shoulders. In spite of her great age, her tall figure is erect; and the inspired black eyes look proudly and fearlessly into the cruel face of the treacherous son of Gilderich.

"Aye, King," she says, in a loud, ringing voice. "Aye, thou art great and mighty now, but thy days are numbered, and thou shalt reign but three summers longer. Wicked thou wert born . . . perfidious thou art to thy friends and allies, robbing more than one of his lawful crown. Murderer of thy next-of-kin, thou who addest to the knife and spear in open warfare, dagger, poison, and treason, beware how thou dealest with the servant of Nerthus!" * . . .

"Ha, ha, ha! . . . old hag of Hell!" chuckles the King, with an evil, ominous sneer. "Thou hast crawled out of the entrails of thy mother-goddess, truly. Thou fearest not my wrath? It is well. But little need I fear thine empty imprecations. . . . I, a baptized Christian!"

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* "The Nourishing" (Tacitus, De Germania, 40)—the Earth, a Mother-Goddess, the most beneficent deity of the ancient Germans.

“So, so,” replies the Sibyl. “All know that Clovis has abandoned the gods of his fathers; that he has lost all faith in the warning voice of the white horse of the Sun, and that out of fear of the Allemanni he went serving on his knees Remigius, the servant of the Nazarene, at Rheims. But hast thou become any truer in thy new faith? Hast thou not murdered in cold blood all thy brethren who trusted in thee, after, as well as before, thy apostasy? Hast not thou plighted troth to Alaric, the King of the West Goths, and hast thou not killed him by stealth, running thy spear into his back while he was bravely fighting an enemy? And is it thy new faith and thy new gods that teach thee to be devising in thy black soul even now foul means against Theodoric, who put thee down? . . . Beware, Clovis, beware! For now the gods of thy fathers have risen against thee! Beware, I say, for. . . .”

“Woman!” fiercely cries the King—”Woman, cease thy insane talk and answer my question. Where is the treasure of the grove amassed by thy priests of Satan, and hidden after they had been driven away by the Holy Cross?. . . Thou alone knowest. Answer, or by Heaven and Hell I shall thrust thy evil tongue down thy throat for ever!”. . .

She heeds not the threat, but goes on calmly and fearlessly as before, as if she had not heard.

“. . . The gods say, Clovis, thou art accursed! . .

Clovis, thou shalt be reborn among thy present enemies, and suffer the tortures thou hast inflicted upon thy victims. All the combined power and glory thou hast deprived them of shall be thine in prospect, yet thou shalt never reach it! . . . Thou shalt. . . .”

The prophetess never finishes her sentence.

With a terrible oath the King, crouching like a wild beast on his skin-covered seat, pounces upon her with the leap of a jaguar, and with one blow fells her to the ground. And as he lifts his sharp murderous spear the “Holy One” of the Sun-worshipping tribe makes the air ring with a last imprecation.

“I curse thee, enemy of Nerthus! May my agony be tenfold thine! . . . . May the Great Law avenge. . .”

The heavy spear falls, and, running through the victim’s throat, nails the head to the ground. A stream of hot crimson blood gushes from the gaping wound and covers king and soldiers with indelible gore. . . .

II

Time—the landmark of gods and men in the boundless field of Eternity, the murderer of its offspring and of memory in mankind—time moves on with noiseless, incessant step through aeons and ages.... Among millions of other Souls, a Soul-Ego is reborn: for weal or for woe, who knoweth! Captive in its new human Form, it grows with it, and together they become, at last, conscious of their existence.

Happy are the years of their blooming youth, unclouded with want or sorrow. Neither knows aught of the Past nor of the Future. For them all is the joyful Present; for the Soul-Ego is unaware that it had ever lived in other human tabernacles, it knows not that it shall be again reborn, and it takes no thought of the morrow.

Its Form is calm and content. It has hitherto given its Soul-Ego no heavy troubles. Its happiness is due to the continuous mild serenity of its temper, to the affection it spreads wherever it goes. For it is a noble Form, and its heart is full of benevolence. Never has the Form startled its Soul-Ego with a too-violent shock, or otherwise disturbed the calm placidity of its tenant.

Two score of years glide by like one short pilgrimage; a long walk through the sun-lit paths of life, hedged by ever-blooming roses with no thorns. The rare sorrows that befall the twin pair, Form and Soul, appear to them rather like the pale light of the cold northern moon, whose beams throw into a deeper shadow all around the moon-lit objects, than as the blackness of night, the night of hopeless sorrow and despair.

Son of a Prince, born to rule himself one day his father’s kingdom; surrounded from his cradle by reverence and honours; deserving of the universal respect and sure of the love of all—what could the Soul-Ego desire more for the Form it dwelt in.

And so the Soul-Ego goes on enjoying existence in its tower of strength, gazing quietly at the panorama of life ever changing before its two windows—the two kind blue eyes of a loving and good man.

III

One day an arrogant and boisterous enemy threatens the father's kingdom, and the savage instincts of the warrior of old awaken in the Soul-Ego. It leaves its dream-land amid the blossoms of life and causes its Ego of clay to draw the soldier's blade, assuring him it is in defence of his country.

Prompting each other to action, they defeat the enemy and cover themselves with glory and pride. They make the haughty foe bite the dust at their feet in supreme humiliation. For this they are crowned by history with the unfading laurels of valour, which are those of success. They make a footstool of the fallen enemy and transform their sire's little kingdom into a great empire. Satisfied they could achieve no more for the present, they return to seclusion and to the dreamland of their sweet home.

For three lustra more the Soul-Ego sits at its usual post, beaming out of its windows on the world around. Over its head the sky is blue and the vast horizons are covered with those seemingly unfading flowers that grow in the sunlight of health and strength. All looks fair as a verdant mead in spring. . . . . .

IV

But an evil day comes to all in the drama of being. It waits through the life of king and of beggar. It leaves traces on the history of every mortal born from woman and it can neither be scared away, entreated, nor propitiated. Health is a dewdrop that falls from the heavens to vivify the blossoms on earth only during the morn of life, its spring and summer. . . . It has but a short duration and returns from whence it came—the invisible realms.

“How oft ’neath the bud that is brightest and fairest,

The seeds of the canker in embryo lurk!

How oft at the foot of the flower that is rarest—

Secure in its ambush the worm is at work . . . . .”

The running sand which moves downward in the glass, wherein the hours of human life are numbered, runs swifter. The worm has gnawed the blossom of health through its heart. The strong body is found stretched one day on the thorny bed of pain.
The Soul-Ego beams no longer. It sits still and looks sadly out of what has become its dungeon windows, on the world which is now rapidly being shrouded for it in the funeral palls of suffering. Is it the eve of night eternal which is nearing?

V

Beautiful are the resorts on the midland sea. An endless line of surf-beaten, black, rugged rocks stretches, hemmed in between the golden sands of the coast and the deep blue waters of the gulf. They offer their granite breast to the fierce blows of the north-west wind and thus protect the dwellings of the rich that nestle at their foot on the inland side. The half-ruined cottages on the open shore are the insufficient shelter of the poor. Their squalid bodies are often crushed under the walls torn and washed down by wind and angry wave. But they only follow the great law of the survival of the fittest. Why should they be protected?

Lovely is the morning when the sun dawns with golden amber tints and its first rays kiss the cliffs of the beautiful shore. Glad is the song of the lark, as, emerging from its warm nest of herbs, it drinks the morning dew from the deep flower-cups; when the tip of the rosebud thrills under the caress of the first sunbeam, and earth and heaven smile in mutual greeting Sad is the Soul-Ego alone as it gazes on awakening nature from the high couch opposite the large bay-window.

How calm is the approaching noon as the shadow creeps steadily on the sundial towards the hour of rest!

Now the hot sun begins to melt the clouds in the limpid air and the last shreds of the morning mist that lingers on the tops of the distant hills vanish in it. All nature is prepared to rest at the hot and lazy hour of midday. The feathered tribes cease their song; their soft, gaudy wings droop, and they hang their drowsy heads, seeking refuge from the burning heat. A morning lark is busy nestling in the bordering bushes under the clustering flowers of the pomegranate and the sweet bay of the Mediterranean. The active songster has become voiceless.

“Its voice will resound as joyfully again to-morrow!” sighs the Soul-Ego, as it listens to the dying buzzing of the insects on the verdant turf. . “Shall ever mine?”

And now the flower-scented breeze hardly stirs the languid heads of the luxuriant plants. A solitary palm-tree, growing out of the cleft of a moss-covered rock, next catches the eye of the Soul-Ego. Its once upright, cylindrical trunk has been twisted out of shape and half-broken by the nightly blasts of the north-west winds. And as it stretches wearily its drooping feathery arms, swayed to and fro in the blue pellucid air, its body trembles and threatens to break in two at the first new gust that may arise.

“And then, the severed part will fall into the sea, and the once stately palm will be no more,” soliloquises the Soul-Ego as it gazes sadly out of its windows.

Everything returns to life in the cool, old bower at hour of sunset. The shadows on the sun-dial become with every moment thicker, and animate nature awakens busier than ever in the cooler hours of approaching night. Birds and insects chirrup and buzz their last evening hymns around the tall and still powerful Form, as it paces slowly and wearily along the gravel walk. And now its heavy gaze falls wistfully on the azure bosom of the tranquil sea. The gulf sparkles like a gem-studded carpet of blue-velvet in the farewell dancing sunbeams, and smiles like a thoughtless, drowsy child, weary of tossing about. Further on, calm and serene in its perfidious beauty, the open sea stretches far and wide the smooth mirror of its cool waters—salt and bitter as human tears.

It lies in its treacherous repose like a gorgeous, sleeping monster, watching over the unfathomed mystery of its dark abysses. Truly the monumentless cemetery of the millions sunk in its depths . . . .

“Without a grave, unknell’d, uncoffin’d, and unknown.” *

while the sorry relic of the once noble Form pacing yonder, once that its hour strikes and the deep-voiced bells toll the knell for the departed soul, shall be laid out in state and pomp. Its dissolution will be announced by millions of trumpet voices. Kings, princes and the mighty ones of the earth will be present at its obsequies, or will send their representatives with sorrowful faces and condoling messages to those left behind....

“One point gained, over those ‘uncoffined and unknown’,” is the bitter reflection of the Soul-Ego.

Thus glides past one day after the other; and as swift-winged Time urges his flight, every vanishing hour destroying some thread in the tissue of life, the Soul-Ego is gradually transformed in its views of things and men. Flitting between two eternities, far away from its birthplace, solitary among its crowd of physicians, and attendants, the Form is drawn with every day nearer to its Spirit-Soul. Another light unapproached and unapproachable in days of joy, softly descends upon the weary prisoner. It sees now that which it had never perceived before. . . . .

VI

How grand, how mysterious are the spring nights on the seashore when the winds are chained and the elements lulled ! A solemn silence reigns in nature. Alone the silvery, scarcely audible ripple of the wave, as it runs caressingly over the moist sand, kissing shells and pebbles on its up and down journey, reaches the ear like the regular soft breathing of a sleeping bosom.

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* [Byron, Childe Harold’s Pilgrimage, Canto IV, clxxix.]

How small, how insignificant and helpless feels man, during these quiet hours, as he stands between the two gigantic magnitudes, the star-hung dome above, and the slumbering earth below. Heaven and earth are plunged in sleep, but their souls are awake, and they confabulate, whispering one to the other mysteries unspeakable. It is then that the occult side of Nature lifts her dark veils for us, and reveals secrets we would vainly seek to extort from her during the day. The firmament, so distant, so far away from earth, now seems to approach and bend over her. The sidereal meadows exchange embraces with their more humble sisters of the earth—the daisy-decked valleys and the green slumbering fields. The heavenly dome falls prostrate into the arms of the great quiet sea; and the millions of stars that stud the former peep into and bathe in every lakelet and pool. To the grief-furrowed soul those twinkling orbs are the eyes of angels. They look down with ineffable pity on the suffering of mankind. It is not the night dew that falls on the sleeping flowers, but sympathetic tears that drop from those orbs, at the sight of the Great HUMAN SORROW. . . .

Yes; sweet and beautiful is a southern night. But—

“When silently we watch the bed, by the taper’s flickering light,

When all we love is fading fast—how terrible is night. . . .”

VII

Another day is added to the series of buried days. The far green hills, and the fragrant boughs of the pomegranate blossom have melted in the mellow shadows of the night, and both sorrow and joy are plunged in the lethargy of soul-resting sleep. Every noise has died out in the royal gardens, and no voice or sound is heard in that overpowering stillness.

Swift-winged dreams descend from the laughing stars in motley crowds, and landing upon the earth disperse among mortals and immortals, amid animals and men. They hover over the sleepers, each attracted by its affinity and kind; dreams of joy and hope, balmy and innocent visions, terrible and awesome sights seen with sealed eyes, sensed by the soul; some instilling happiness and consolation, others causing sobs to heave the sleeping bosom, tears and mental torture, all and one preparing unconsciously to the sleepers their waking thoughts of the morrow.

Even in sleep the Soul-Ego finds no rest.

Hot and feverish its body tosses about in restless agony. For it, the time of happy dreams is now a vanished shadow, a long bygone recollection. Through the mental agony of the soul, there lies a transformed man. Through the physical agony of the frame, there flutters in it a fully awakened Soul. The veil of illusion has fallen off from the cold idols of the world, and the vanities and emptiness of fame and wealth stand bare, often hideous, before its eyes. The thoughts of the Soul fall like dark shadows on the cogitative faculties of the fast disorganizing body, haunting the thinker daily, nightly, hourly. . . .

The sight of his snorting steed pleases him no longer. The recollections of guns and banners wrested from the enemy; of cities razed, of trenches, cannons and tents, of an array of conquered spoils now stirs but little his national pride. Such thoughts move him no more, and ambition has become powerless to awaken in his aching heart the haughty recognition of any valorous deed of chivalry. Visions of another kind now haunt his weary days and sleepless nights . . . .

What he now sees is a throng of bayonets clashing against each other in mist of smoke and blood; thousands of mangled corpses covering the ground, torn and cut to shreds by the murderous weapons devised by science and civilization, blessed to success by the servants of his God. What he now dreams of are bleeding, wounded and dying men, with missing limbs and matted locks, wet and soaked through with gore. . . . .

VIII

A hideous dream detaches itself from a group of passing visions, and alights heavily on his aching chest. The nightmare shows him men, expiring on the battle field with a curse on those who led them to their destruction.

Every pang in his own wasting body brings to him in dream the recollection of pangs still worse, of pangs suffered through and for him. He sees and feels the torture of the fallen millions, who die after long hours of terrible mental and physical agony; who expire in forest and plain, in stagnant ditches by the road-side; in pools of blood under a sky made black with smoke. His eyes are once more rivetted to the torrents of blood, every drop of which represents a tear of despair, a heart-rent cry, a life-long sorrow. He hears again the thrilling sighs of desolation, and the shrill cries ringing through mount, forest and valley. He sees the old mothers who have lost the light of their souls; families, the hand that fed them. He beholds widowed young wives thrown on the wide, cold world, and beggared orphans wailing in the streets by the thousands. He finds the young daughters of his bravest old soldiers exchanging their mourning garments for the gaudy frippery of prostitution, and the Soul-Ego shudders in the sleeping Form. . . . His heart is rent by the groans of the famished; his eyes blinded by the smoke of burning hamlets, of homes destroyed, of towns and cities in smouldering ruins. . . .

And in his terrible dream, he remembers that moment of insanity in his soldier’s life, when standing over a heap of the dead and the dying, waving in his right hand a naked sword red to its hilt with smoking blood, and in his left, the colours rent from the hand of the warrior expiring at his feet, he had sent in a stentorian voice praises to the throne of the Almighty, thanksgiving for the victory just obtained! . . .

He starts in his sleep and awakens in horror. A great shudder shakes his frame like an aspen leaf, and sinking back on his pillows, sick at the recollection, he hears a voice--the voice of the Soul-Ego—saying in him:

“Fame and victory are vainglorious words. . . . . Thanksgiving and prayers for lives destroyed—wicked lies and blasphemy!”. . . .

“What have they brought thee or to thy fatherland, those bloody victories!”. . . . . whispers the Soul in him. “A population clad in iron armour,” it replies.

“Two score millions of men dead now to all spiritual aspiration and Soul-life. A people, henceforth deaf to the peaceful voice of the honest citizen’s duty, averse to a life of peace, blind to the arts and literature, indifferent to all but lucre and ambition. What is thy future Kingdom, now? A legion of war-puppets as units, a great wild beast in their collectivity. A beast that, like the sea yonder, slumbers gloomily now, but to fall with the more fury on the first enemy that is indicated to it. Indicated, by whom? It is as though a heartless, proud Fiend, assuming sudden authority, incarnate Ambition and Power, had clutched with iron hand the minds of a whole country. By what wicked enchantment has he brought the people back to those primeval days of the nation when their ancestors, the yellow-haired Suevi, and the treacherous Franks roamed about in their warlike spirit, thirsting to kill, to decimate and subject each other. By what infernal powers has this been accomplished? Yet the transformation has been produced and it is as undeniable as the fact that alone the Fiend rejoices and boasts of the transformation effected. The whole world is hushed in breathless expectation. Not a wife or mother, but is haunted in her dreams by the black and ominous storm-cloud that overhangs the whole of Europe. The cloud is approaching. . . . . It comes nearer and nearer. . . . . Oh woe and horror! . . . . . I foresee once more for earth the suffering I have already witnessed. I read the fatal destiny upon the brow of the flower of Europe’s youth! But if I live and have the power, never, oh never shall my country take part in it again! No, no, I will not see—

‘The glutton death gorged with devouring lives. . . .’

“I will not hear—

‘. . . . robb’d mothers’ shrieks

While from men’s piteous wounds and horrid gashes

The lab’ring life flows faster than the blood!’. . . . . ”

IX

Firmer and firmer grows in the Soul-Ego the feeling of intense hatred for the terrible butchery called war; deeper and deeper does it impress its thoughts upon the Form that holds it captive.

Hope awakens at times in the aching breast and colours the long hours of solitude and meditation; like the morning ray that dispels the dusky shades of shadowy despondency, it lightens the long hours of lonely thought. But as the rainbow is not always the dispeller of the storm-clouds but often only a refraction of the setting sun on a passing cloud, so the moments of dreamy hope are generally followed by hours of still blacker despair. Why, oh why, thou mocking Nemesis, hast thou thus purified and enlightened, among all the sovereigns on this earth, him, whom thou hast made helpless, speechless and powerless? Why hast thou kindled the flame of holy brotherly love for man in the breast of one whose heart already feels the approach of the icy hand of death and decay, whose strength is steadily deserting him and whose very life is melting away like foam on the crest of a breaking wave?

And now the hand of Fate is upon the couch of pain. The hour for the fulfilment of nature’s law has struck at last. The old Sire is no more; the younger man is henceforth a monarch. Voiceless and helpless, he is nevertheless a potentate, the autocratic master of millions of subjects. Cruel Fate has erected a throne for him over an open grave, and beckons him to glory and to power. Devoured by suffering, he finds himself suddenly crowned. The wasted Form is snatched from its warm nest amid the palm groves and the roses; it is whirled from balmy south to the frozen north, where waters harden into crystal groves and “waves on waves in solid mountains rise”; whither he now speeds to reign and—speeds to die.

X

Onward, onward rushes the black, fire-vomiting monster, devised by man to partially conquer Space and Time. Onward, and further with every moment from the health-giving, balmy South flies the train. Like the Dragon of the Fiery Head, it devours distance and leaves behind it a long trail of smoke, sparks and stench.

And as its long, tortuous, flexible body, wriggling and hissing like a gigantic dark reptile, glides swiftly, crossing mountain and moor, forest, tunnel and plain, its swinging monotonous motion lulls the worn-out occupant, the weary and heartsore Form, to sleep. . . .

In the moving palace the air is warm and balmy. The luxurious vehicle is full of exotic plants; and from a large cluster of sweet-smelling flowers arises together with its scent the fairy Queen of dreams, followed by her band of joyous elves. The Dryads laugh in their leafy bowers as the train glides by, and send floating upon the breeze dreams of green solitudes and fairy visions. The rumbling noise of wheels is gradually transformed into the roar of a distant waterfall, to subside into the silvery trills of a crystalline brook. The Soul-Ego takes its flight into Dreamland. . . .

It travels through aeons of time, and lives, and feels, and breathes under the most contrasted forms and personages. It is now a giant, a Jotun, who rushes into Muspelsheim, where Surtur rules with his flaming sword.

It battles fearlessly against a host of monstrous animals, and puts them to flight with a single wave of its mighty hand. Then it sees itself in the Northern Mistworld, it penetrates under the guise of a brave bowman into Helheim, the Kingdom of the Dead, where a Black-Elf reveals to him a series of its lives and their mysterious concatenation. “Why does man suffer?” enquires the Soul-Ego. “Because he would become one,” is the mocking answer. Forthwith, the Soul-Ego stands in the presence of the holy goddess, Saga. She sings to it of the valorous deeds of the Germanic heroes, of their virtues and their vices. She shows the soul the mighty warriors fallen by the hands of many of its past Forms, on battlefield, as also in the sacred security of home. It sees itself under the personages of maidens, and of women, of young and old men, and of children.... It feels itself dying more than once in those forms. It expires as a hero-Spirit, and is led by the pitying Walkyries from the bloody battlefield back to the abode of Bliss under the shining foliage of Walhalla.

It heaves its last sigh in another form, and is hurled on to the cold, hopeless plane of remorse. It closes its innocent eyes in its last sleep, as an infant, and is forthwith carried along by the beauteous Elves of Light into another body—the doomed generator of Pain and Suffering. In each case the mists of death are dispersed, and pass from the eyes of the Soul-Ego, no sooner does it cross the Black Abyss that separates the Kingdom of the Living from the Realm of the Dead. Thus "Death" becomes but a meaningless word for it, a vain sound. In every instance the beliefs of the Mortal take objective life and shape for the Immortal, as soon as it spans the Bridge. Then they begin to fade, and disappear. . . .

"What is my Past?" enquires the Soul-Ego of Urd, the eldest of the Norn sisters. "Why do I suffer?"

A long parchment is unrolled in her hand, and reveals a long series of mortal beings, in each of whom the Soul-Ego recognises one of its dwellings. When it comes to the last but one, it sees a blood-stained hand doing endless deeds of cruelty and treachery, and it shudders. . . . . Guileless victims arise around it, and cry to Orlog for vengeance.

"What is my immediate Present?" asks the dismayed Soul of Werdandi, the second sister.

"The decree of Orlog is on thyself!" is the answer. "But Orlog does not pronounce them blindly, as foolish mortals have it."

"What is my Future?" asks despairingly of Skuld, the third Norn Sister, the Soul-Ego. "Is it to be for ever dark with tears, and bereaved of Hope?"

No answer is received. But the Dreamer feels whirled through space, and suddenly the scene changes. The Soul-Ego finds itself on a, to it, long familiar spot, the royal bower, and the seat opposite the broken palm-tree. Before it stretches, as formerly, the vast blue expanse of waters, glassing the rocks and cliffs; there, too, is the lonely palm, doomed to quick disappearance. The soft mellow voice of the incessant ripple of the light waves now assumes human speech, and reminds the Soul-Ego of the vows formed more than once on that spot.

And the Dreamer repeats with enthusiasm the words pronounced before.

“Never, oh, never shall I, henceforth, sacrifice for vainglorious fame or ambition a single son of my motherland! Our world is so full of unavoidable misery, so poor with joys and bliss, and shall I add to its cup of bitterness the fathomless ocean of woe and blood, called WAR? Avaunt, such thought! . . . . Oh, never, more. . . .”

XI

Strange sight and change. . . . The broken palm which stands before the mental sight of the Soul-Ego suddenly lifts up its drooping trunk and becomes erect and verdant as before. Still greater bliss, the Soul-Ego finds himself as strong and as healthy as he ever was. In a stentorian voice he sings to the four winds a loud and a joyous song. He feels a wave of joy and bliss in him, and seems to know why he is happy.

He is suddenly transported into what looks a fairylike Hall, lit with most glowing lights and built of materials, the like of which he had never seen before. He perceives the heirs and descendants of all the monarchs of the globe gathered in that Hall in one happy family. They wear no longer the insignia of royalty, but, as he seems to know, those who are the reigning Princes, reign by virtue of their personal merits. It is the greatness of heart, the nobility of character, their superior qualities of observation, wisdom, love of Truth and Justice, that have raised them to the dignity of heirs to the Thrones, of Kings and Queens. The crowns, by authority and the grace of God, have been thrown off, and they now rule by “the grace of divine humanity,” chosen unanimously by recognition of their fitness to rule, and the reverential love of their voluntary subjects.

All around seems strangely changed. Ambition, grasping greediness or envy—miscalled Patriotism—exist no longer. Cruel selfishness has made room for just altruism, and cold indifference to the wants of the millions no longer finds favour in the sight of the favoured few.

Useless luxury, sham pretences—social and religious—all has disappeared. No more wars are possible, for the armies are abolished. Soldiers have turned into diligent, hard-working tillers of the ground, and the whole globe echoes his song in rapturous joy. Kingdoms and countries around him live like brothers. The great, the glorious hour has come at last! That which he hardly dared to hope and think about in the stillness of his long, suffering nights, is now realized. The great curse is taken off, and the world stands absolved and redeemed in its regeneration! . . . .

Trembling with rapturous feelings, his heart overflowing with love and philanthropy, he rises to pour out a fiery speech that would become historic, when suddenly he finds his body gone, or, rather, it is replaced by another body. . . . Yes, it is no longer the tall, noble Form with which he is familiar, but the body of somebody else, of whom he as yet knows nothing. . . . . Something dark comes between him and a great dazzling light, and he sees the shadow of the face of a gigantic timepiece on the ethereal waves. On its ominous dial he reads:

“NEW ERA: 970,995 YEARS SINCE THE INSTANTANEOUS DESTRUCTION BY PNEUMO-DYNO-VRIL OF THE LAST 2,000,000 OF SOLDIERS IN THE FIELD, ON THE WESTERN PORTION OF THE GLOBE. 971,000 SOLAR YEARS SINCE THE SUBMERSION OF THE EUROPEAN CONTINENTS AND ISLES. SUCH ARE THE DECREE OF ORLOG AND THE ANSWER OF SKULD. . . . .”

He makes a strong effort and- is himself again. Prompted by the Soul-Ego to REMEMBER and ACT in conformity, he lifts his arms to Heaven and swears in the face of all nature to preserve peace to the end of his days—in his own country, at least.

. . . . . .

A distant beating of drums and long cries of what he fancies in his dream are the rapturous thanksgivings, for the pledge just taken. An abrupt shock, loud clatter, and, as the eyes open, the Soul-Ego looks out through them in amazement. The heavy gaze meets the respectful and solemn face of the physician offering the usual draught. The train stops.

He rises from his couch weaker and wearier than ever, to see around him endless lines of troops armed with a new and yet more murderous weapon of destruction—ready for the battlefield.

SANJNA. *

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* [A nom-de-plume used by H.P.B. only once, and which stands most likely for one of the five skandhas in Buddhist philosophy, namely samjñâ, which means perception. It also means agreement, mutual understanding, harmony, consciousness, clear knowledge.—Compiler.]

[UNSUPPORTED CLAIMS OF THE ROMAN CATHOLIC CHURCH]

[Lucifer, Vol. II, No. 10, June, 1888, pp. 337-339]

[In a letter entitled "A Protest," the writer signing himself "Discipula," takes issue with a statement in T. B. Harbottle's Pamphlet No. 6 of the T. P. S. Series, and defends the Roman Catholic Church, as a faithful member thereof. He objects to the sentence: ". . . . . In neither section of Christianity, indeed, is there any recognition of the necessity of that self-conquest which is the basis of the Theosophical system of ethics. Both . . . believe in a divine grace which, descending into the heart of man, takes as it were the battle out of his hands and relieves him from responsibility and possibility of failure."

"Discipula" declares that ". . . . as a member of the Roman Catholic Church, which is the 'Mother and Mistress' of all Christian Churches and from which they are all derived, in a greater or less degree, I can speak with certainty. . . ." He then tries to show that the Church inculcates sound precepts of ethics.

This evoked from H.P.B. the following forthright statement:]

We denounce the claim, that the Roman Catholic Church is "the Mother and Mistress" of all Christian Churches, as one of the many arrogant assumptions made by Papism, and which are neither warranted by history nor by fact. For, while history shows it to be quite the reverse of truth, facts are there to withstand "Peter to the face" once more.

If Greek Ecclesiastical History is to be set aside, there are Dean Stanley's Lectures to prove the facts; * and the Dean, as an historian, was surely an unprejudiced authority. Now what do both history and the Dean say? That the Christian Church began her existence as a colony of Greek Christians, and of Grecianized, Hellenic Jews. The first and earliest Church Fathers, such as Clement of Rome, Irenaeus, Hippolytus, etc., etc., wrote in the Greek language. The first Popes were Greeks, not Italians, the very name "Pope" being a Greek not a Latin name, "Papa" meaning father. Every Greek priest is called to this day "papa," and every Russian priest "pope." The first quarrels which led to the separation of the Church, into the Latin and the Greek or Eastern, did not take place earlier than the IXth century, namely, in 865, under the Patriarch Photius; while the final separation occurred only in the XIth century, when the Latin Church proclaimed herself with her usual arrogance the one universal Apostolic Church and all others Schismatics and Heretics! Let our esteemed correspondent read History, and see what happened at Constantinople, on May 16, 1054. She will then learn that on that day a crowd of Roman delegates, led by Humberto, broke into the cathedral of St. Sophia, and laid down upon the altar their bull of ANATHEMA against those who would not follow them in their various innovations and schemes. Thus it would seem that it was Latinism which broke off from the Greek Oriental Church and not the latter from Rome. Ergo, it is the Roman Church which has to be regarded not only as guilty of a schism but of rank heresy in the eyes of every impartial Christian acquainted with history. Hence, also, it is the Greek Oriental Church which is the "Mother and Mistress" of all other Christian Churches—if any can claim the title. Assumption of authority is no proof of it.

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* [The source which H.P.B. refers to is: Dean Arthur Penrhyn Stanley, Lectures on the History of the Eastern Church. With an Introduction on the Study of Ecclesiastical History. London, 1861. 8vo. Also 1862,1869, and 1883.--Compiler.]

As to the rules of life taught by Jesus, if the Roman Church had ever accepted them, surely she would never have invented the infamy called the Inquisition; nor would she have slaughtered, in her religious fury and in the name of her God, nearly 50,000,000 of human creatures (“heretics”) since she came to power. As to her rules and ethics, she may pretend to teach people to “forgive their enemies from their hearts,” but she takes good care never to do so herself. Nor can Christian endurance or “renunciation of self” ever reach the grandeur in practice of the Buddhist and Hindu devotee. This is [a] matter of history too. Meanwhile, “God the Father” if this person could be conveniently consulted, would surely prefer a little less “lip-love” for himself, and a little more heart-felt sympathy for Humanity in general, and its suffering hosts in particular. “Little Sisters” and Big “Christian Brothers” do frequently more mischief than good, especially the “Nursing Sisters,” as some recent cases can show.

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MISCELLANEOUS NOTES

[Lucifer, Vol. II, No. 10, June, 1888, pp. 278, 329, 340]

[The writer, C. Pfoundes, outlining the romantic story of Genghis Khan taken from Japanese sources, speaks of “priests and initiates into the mysteries of the Ten-man-gu—Gnomes and spirits of wisdom . . .,” to which H.P.B. says:]

Called “Gnomes” probably on the same principle that certain ascetics in the trans-Himalaya regions who live in deep underground caves, are called “Spirits of the Earth.” Lha, “Spirit” or Divine Being, is the name generally given to great adepts in Thibet, as the name of Mahatma, “Great Soul,” is given to the same Initiates in India.

[In connection with the passing of Louis Dramard, President of the Isis Branch of the T.S. in Paris]

Would that many other Theosophists should resemble Louis Dramard! Then, indeed, Theosophy would become a mighty power for good in the world! *

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[In connection with a correspondent's misconception that the Kamarupa also reincarnates]

Our correspondent is mistaken. Nothing of the "Kama-Rupa" reincarnates. As well imagine that a locket and chain we had worn all our life, or our reflection in the mirror—reincarnates. Such is not the teaching we believe in. However similar, our philosophy is not that of the Vedanta.

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* Vide Bio-Bibliogr. Index, s.v. DRAMARD, for information regarding this remarkable man.—Compiler.]

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RÉPONSE DE L'ABBE ROCA AUX ALLÉGATIONS DE MME BLAVATSKY CONTRE L'ÉSOTÉRISME CHRÉTIEN

[Le Lotus, Paris, Vol. III, No. 15, juin 1888, pp. 129-150]

I. Disons-le discrètement, on est assez embarrassé avec Mme Blavatsky, et l'on ne sait trop sur quel pied poser devant elle. Si vous trouvez qu'elle a le toucher rude,—et je ne suis pas le seul à le constater,—c'est que «vous avez la peau bien sensible». Vous prenez pour des bourrades, les caresses d'une main dont la douceur est tellement bouddhiste «qu'elle ne donnerait pas même une tape à un chien pour l'empêcher d'aboyer». Le plus léger souffle d'elle «vous paraît une bourrasque», et ce qui n'est que zéphir vous semble aquilon, à vous, pauvre petit roseau de La Fontaine.

Passe. De pareilles méprises se conçoivent à la rigueur; mais ce qu'on ne peut concevoir en aucune manière, c'est que le même sujet soit à la fois, aux yeux de Mme Blavatsky, «un fidei defensor», un prêtre catholique, un simple curé, pour lequel on regrette de s'être dérangée,—et un abbé qui a «jeté par-dessus les moulins son bonnet d'ecclésiastique orthodoxe et papiste, et négligeant le véritable ésotérisme des brahmes et des bouddhistes, des gnostiques payens et chrétiens, comme de l'authentique cabbale chaldéenne, et ne sachant rien des doctrines des théosophes s'est fabriqué un Christianisme à lui, un Ésotérisme sui generis». Elle ajoute: «J'avoue que je ne le comprends pas».

Je crois bien! ni moi non plus, chère Madame, ni personne au monde ne comprendra jamais qu'un même homme puisse être en même temps un «fîdei defensor», un pauvre curé qui ne mérite pas qu'on se dérange pour lui,—et un abbé décoiffé de son «bonnet d'ecclésiastique orthodoxe et papiste». Ces qualificatifs jurent entre eux, comme la lumière jure avec les ténèbres.*

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* Ne se pourrait-il pas que ces qualificatifs soient dus aux lettres mêmes, aux «Notes» de M. Roca? Ils paraissent contradictoires peut-être dans ces «Notes» et, sous sa plume . . . . . habile, et lorsqu'on n'a ni mes réponses, ni ses lettres—de vrais kaléidoscopes littéraires—sous les yeux? La direction du Lotus ferait bien de publier notre correspondance, depuis la première lettre de M. Roca jusqu'à la dernière, avec mes réponses. La brochure serait intéressante et le public plus à même de juger lequel de nous deux a tort.—H. P. BLAVATSKY.

Je ne dirai pas de Mme Blavatsky «qu'elle parle au vent et à l'aventure», comme elle a fait de moi; mais elle en a singulièrement l'air, tout de même, en plus d'un endroit. Qu'on en juge: si je hausse tant soit peu la voix, aussitôt je prends avec elle «un ton menaçant». Pourtant, elle a bien voulu reconnaître que j'ai ff la mansuétude, non pas d'un chrétien,—car les chrétiens, dit-elle, ne sont ni humbles ni doux dans leurs polémiques,—mais d'un Buddhist».

Elle deviate donc être contente . . . . . pas du tout! Mal m'en a pris de mon parler bouddhiste. Ce parler, dans ma bouche, ne lui dit rien qui vaille. Mes hommages lui produisent l'effect «d'un mat de cocagne, érigé pour servir de support aux brinborions chrétiens qu'une main apostolique et romaine [bon! me voilà redevenu simple curé pour la circonstance] y attachait à profusion, ou de poupé hindo-théosophique qu'elle affublait d'amulettes papistes [papistes, vous avez entendu]».

Mme Blavatsky est bien difficile à satisfaire: «Loin de s'enivrer au fumet capiteux de mes éloges», ces éloges l'indisposent: «Je le confesse», dit-elle, «avec ma 'franchise' et ma rudesse ordinaires comme sans ambages—je ne sentis qu'un redoublement de méfiance». Et comme je deviens noir à ses yeux! Entendez les dilemmes répétés dont elle dirige contre moi les quatre cornes: «Ou M. l'abbé s'obstine à ne pas me comprendre, ou il poursuit un but . . . . . je crois comprendre . . . . . ou il parle au vent et à l'aventure; ou il a voulu me mettre au pied du mur, me forcer à m'expliquer pour avoir de moi une réponse catégorique» et me compromettre par ce moyen aux yeux des chrétiens parmi lesquels je me ferai de nouveaux ennemis, —et ce sera autant de gagné.

Voilà ce qu'elle appelle «mon petit arrangement». Est-ce assez canaille, de ma part! Vilain abbé Roca, se peut-il que tant de ruse entre dans ce faux bonhomme? C'est égal! le malin ne réussira pas à donner le change à Mme Blavatsky. «La Direction du Lotus français a pu se tromper», s'écrit-elle, «la directrice du Lucifer anglais y a vu clair». Consuls, dormez tranquilles au pied du Capitole; il y a qui veille là haut, et vous entendrez de beaux cris, si les Gaulois en tentent l'escalade.*

Mon Dieu! mais qu'ai-je donc fait à cette bonne damé, pour la mettre dans cet état? Il est vrai que je suis prêtre catholique (bien que «j'aie jeté mon bonnet carré par-dessus les moulins»). Et ces prêtres, elle les sait par cœur, allez. N'a-t-elle pas pour elle «toute une longue vie passée à connaître les susdits prêtres»?

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* Les oies ont sauvé le Capitole, mais les oints ont perdu Rome.—H. P. BLAVATSKY.

On m’affirmait un jour que la «Christolâtrie» inspire parfois tant d’horreur à certaines âmes, qu’elles en deviennent Christophobes et prêtrophobes. Espérons que ce ne sera jamais le cas des Bouddhistes dont la mansuétude est inaltérable.*

Qu’on se rassure et qu’on se calme à mon sujet! Il n’y a pas lieu à tant d’alarmes. L’abbé Roca n’est rien de ce que l’on suppose, et il est même désolé d’avoir causé ce tintouin. Croyez, chère Madame, que ni «je ne parle au vent et à l’aventure», comme j’espère vous le prouver, ni je ne cherche à vous jouer aucun mauvais tour;—vous le verrez au reste plus loin. Vos terreurs sont vaines; vous cherchez un dessous de cartes là où il n’y a rien du tout, si ce n’est peut-être une forte dose de naïveté.

Je dirais volontiers à Mme Blavatsky ce qu’est ce pauvre abbé Roca, si d’ailleurs elle ne l’avait pas jugé mieux qu’il ne s’était jugé lui-même jusqu’ici. La première appréciation de cette dame était la bonne. Elle aurait bien fait de s’y tenir. Oui, elle avait raison plus que je ne pensais, quand elle me traitait d’optimiste. Je le reconnais à présent, je suis plus qu’un optimiste, je suis un simpliste qui s’illusionne facilement, habitué que je suis à tout regarder à travers le prisme du Saint Évangile de Jésus-Christ.

II. Il m’en coûte énormément, même à cette heure où Mme Blavatsky a pourtant si bien mis tous ses points sur les i, de rabattre quelque chose de mon estime et de mon admiration pour elle. Non! je ne suis pas, je ne veux pas croire encore qu’elle soit, elle et ses maîtres, ce qu’elle affirme si carrément.

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* M. l’abbé se trompe encore une fois. Je ne suis ni «Christophobe»—vu que le Christos impersonnel de la Gnose est identique à mes yeux avec l’Esprit divin de l’Illumination, ni «prêtrophobe», parce que j’ai le plus grand respect pour certains prêtres. Seulement, je me méfie des lévites en général, autant du rabat blanc du protestant que de la soutane du prêtre catholique. L’odium theologicum m’est connu personnellement et dans toute sa fureur. Mais, imbue des principes bouddhistes, je ne hais personne, pas même mes ennemis. Haïrait-on l’éclair, parce que l’on mettrait un paratonnerre sur son toit?—H. P. BLAVATSKY.

Songez donc! j'avais conçu de si douces espérances à l'avènement de cette théosophie hindoue, aux premiers acc ents de ces voix orientales sorties des sanctuaires de l'Himalaya, et qui réveillaient des échos si harmonieux dans nos Églises Chrétiennes! * J'aimais tant à croire que ces semeurs nouveaux étaient ceux dont J. de Maistre se figurait entendre déjà les pas au versant des montagnes voisines. Je les avais pris pour les ouvriers évangéliques dont le Christ disait à ses disciples: «Priez le maître de la moisson, le Père céleste, de les envoyer nombreux et au plus tôt, dans vos cultures». (Luc, x, 2, et Jean, iv, 35 et seq.)† Je voulais me persuader que les «Frères» étaient les Missionnaires que les prophètes avaient annoncés, et dont Malachie nous assura qu'ils viendraient incliner le cœur des Péres (de l'Orient) vers le cœur des Enfants (de l'Occident), et le cœur des Enfants vers le cœur des Pères, nos glorieux ancêtres des premiers âges (Mal., iv, 5-6, et Math., xi, 14).‡

Eh! quoi, je me serais trompé! Votre language m'afflige, Madame, et ne réjouira personne chez nous, sur aucun point de l'Europe, excepté peut-être en Turquie.

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* Ceci, par exemple, est trop fort! Comment, «les voix orientales sorties des sanctuaires de l'Himalaya . . . . réveillaient des échos si harmonieux» dans vos «Églises Chrétiennes», et les prêtres de ces Églises les dénonçaient dès qu'ils les entendirent en Amérique et aux Indes— comme la VOIX DE SATAN! Ceci est du sentiment à l'eau de rose, et de l'optimisme contre toute évidence.— H. P. BLAVATSKY.

† [This is merely a paraphrase of Luke, x, 2, the text according to J. F. Ostervald's French version being « . . . . La moisson est grande; mais il y a peu d'ouvriers; priez donc le Maître de la moisson d'envoyer des ouvriers dans sa moisson».—Compiler.]

‡ La Théosophie indoue—et l'abbé Roca le sait mieux que personne—est proclammée par son Église comme sortant de l'enfer. Les évêques catholiques de Bombay, de Calcutta et autres grandes villes des Indes furent tellement effrayés de l'harmonie de ces voix qu'ils forcèrent les fidèles à se boucher les oreilles avec du coton dès le premier jour. Ils menacèrent d'excommunier «quiconque approcherait du repaire des sorciers nouvellement débarqués d'Amérique, de ces ambassadeurs plénipotentiaires de l'ennemi de Dieu et du Grand Révolté (sic)». Ceci fut dit par l'Archevêque de Calcutta, s'il vous plaît, en 1879. Un autre digne et saint homme, un missionnaire apostolique, à Simla, craignant, fort à tort, une «rivalité de métier» peut-être, annonça en plein sermon, mon arrivée dans cette Résidence bucolique des vice-rois des Indes, comme celle de «la Pythonisse du Grand maudit» (style de Mirville et des Mousseaux).

Il y aurait donc, si les Bouddhistes ne se trompent pas et ne se calomnient point, il y aurait deux théosophies, l'une chrétienne et l'autre payenne, comme je sais qu'il y a deux mysticismes et même trois d'aprês Görres—et aussi deux gnoses ou gnosticismes et deux occultismes, les uns orthodoxes, les autres hétérodoxes; et encore deux Kabbales, I'une datant d'avant Esdras, l'autre depuis Esdras,— et enfin deux magies, l'une blanche, l'autre noire.

Mais alors, Mme Blavatsky, au lieu de me présenter àses lecteurs comme dénué de tout ésotérisme, et absolument ignorant de toute théosophie, aurait dû, ce me semble, convenir toute suite que ma théosophie et mon ésotérisme n'ont rien de commun avec ceux de ses maîtres *

Ils étaient donc sourd tous ces «bons Pères» qu'ils n'entendaient pas les voix harmoniques, même ayant leurs nez sur les Himalayas? Il n'est donc pas vrai que depuis douze ans les descendants de vos «glorieux ancêtres des premiers âges»—pourquoi ne pas ajouter aux (Saint) Cyrille de sanglante mémoire et à (Saint) Eusèbe de menteuse mémoire les Saints Pères de l'Inquisition, les Torquemada et Cie?—nous poursuivent partout, déchirant à belles dents nos réputations puisqu'ils n'ont plus le pouvoir de déchirer nos corps avec leurs instruments de torture? C'est donc un rêve que ces tas de brochures et de livres émanant des missionnaires, pleins de calomnies les plus noires, de mensonges les plus effrontés, d'insinuations les plus basses? . . . Nous les avons cependant, dans la bibliothèque d'Adyar.—H. P. BLAVATSKY.

* L'ésotérisme de nos maîtres (disons plutôt leur philosophie divine) est celui des plus grands PAYENS de l'antiquité. Ailleurs, l'abbé Roca parle avec mépris du terme. J'y répondrai tout à l'heure. En attendant, je demande s'il se trouverait dans l'univers entier un homme assez osé (excepté les missionnaires ignorants) pour parler avec mépris de la religion de Socrate, de Platon, d'Anaxagore ou d'Épictète! Certes, moi la première, je préférerais la place de servante d'un Platon payen, ou d'un Épictète, esclave lui-même, à l'office du premier cardinal d'un Alexandre ou d'un César Borgia, ou même d'un Léon XIII.—H. P. BLAVATSKY.

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par la raison très simple que les miens sont chrétiens tandis que les siens sont payens.*

Au reste, si elle n’a pas commencé par me rendre cette justice au début de sa réfutation, elle s’est exécutée d’assez bonne grâce à la fin, et je l’en remercie.

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* C’est ce que j’ai fait sur tous les tons. On n’a qu’à lire mes deux «notes» pour s’en assurer. Oui, il y a deux théosophies—l’une, universelle (la nôtre), l’autre, sectaire (la vôtre). Oui, il y a deux Kabbales, l’une compilée par Simon Ben Iochai dans le Zohar au IIe siècle (nous disons le premier), qui est la vraie Kabbale des Initiés qui est perdue et dont l’original se trouve dans le Livre Chaldéen des Nombres; et l’autre, celle qui existe dans les traductions latines de vos bibliothèques, Kabbale dénaturée au XIIIe siècle par Moïse de Léon, pseudographe composé par cet Israélite espagnol, avec l’aide et sous l’inspiration directe des chrétiens de la Syrie et de la Chaldée, sur les traditions conservées dans les Midraschim et les fragments restant du vrai Zohar. Et voici pourquoi on y retrouve la Trinité et autres dogmes chrétiens, et que les Rabbins qui n’ont pas eu la chance d’avoir conservé dans leurs familles des chapitres de la Kabbale authentique ne veulent rien savoir de celle de Moïse de Léon (celle de Rosenroth et Cie) dont ils rient. Voyez plutôt Munk ce qu’il en dit. Le mysticisme et la Kabbale sur lesquels M. l’abbé et les autres reposent leurs données leur viennent donc de Moïse de Léon, comme leur système des Sephiroth leur vient du Tholuck, l.c., pages 24 et 31, leur grande autorité. Ce fut Hây Gaôn (mort en 1038) qui le premier développa le système Sephirothal comme nous l’avons maintenant, c’est-à-dire un système qui, comme le Zohar et autres livres kabbalistiques, a été filtré au moyen âge, dans la Gnose déjà défigurée par les Chrétiens des premiers siècles.—H. P. BLAVATSKY.

[See English translation of this footnote for data regarding the reference to Tholuck.—Compiler.]

Voici ce qu'elle dit: « . . . tout en parlant en apparence tous les deux la même langue, nos idées quant à la valeur et au sens de l'ésotérisme chrétien, de l'ésotérisme brahmo-bouddhiste et de celui des gnostiques, sont diamétralement opposées». (Qui sait? je n'en suis pas encore bien convaincu—et je dirai pourquoi plus bas.) Elle poursuit: «Il puise ses conclusions et ses données ésotériques à des sources que je ne saurais connaître puisqu'elles sont d'invention moderne [pas si moderne, Madame, vous verrez], tandis que moi je lui parle la langue des vieux Initiés et lui donne les conclusions de l'ésotérisme archaïque. . .»

À quoi je réponds que l'on peut bien admettre à la rigueur la conternporanéité des deux ésotérismes, car probablement l'erreur est aussi ancienne que la vérité, du moins sur notre terre; mais que dans aucun cas on ne saurait aonner la priorité à la source altérée sur la source pure.*

Mme Blavatsky, si elle avait raison, nous aurait rendu, à nous, un très grand service, et à ses maîtres le pire de tous, en nous ouvrant les yeux comme elle a fait sur le paganisme de leurs doctrines. Le mot est grave, mais c'est elle qui l'a prononcé la première—(on l'entendra) —et qui me force à le répéter.†

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* Précisément. Or, comme la théologie chrétienne est la plus jeune et que même le Judaisme d'Esdras n'est que son ainé de 400 ans, il s'ensuit que la source des Aryas à laquelle ont bu les Arhats de Gautama ayant la priorité doit être la source pure tandis que toutes les autres sont altérées. Nous sommes parfaitement d'accord, quelquefois, à ce qu il paraît.—H. P. BLAVATSKY.

† Je ne m'en dédis nullement. N'étant ni Chrétienne, ni Juive, ni Musulmanne, je dois être nécessairement payenne, si l'étymologie scientifique du terme vaut quelque chose. L'abbé Roca a l'air de me faire des excuses du terme qu'il répète. On dirait qu'il cherche à faire accroire aux lecteurs que ce n'était qu'un lapsus calami, un lapsus linguae, que sais-je? Mais du tout; quelle est l'origine du mot payen? Paganus voulait dire, dans les premiers siècles, un habitant des villages, un paysan, si l'on veut, c'est-à-dire celui qui vivant trop éloigné des centres du nouveau prosélytisme était resté (fort heureusement pour lui peutêtre) dans la croyance de ses pères. Tout ce qui n'est pas perverti à la théologie sacerdotale est payen, idolâtre et vient du diable, selon l'Église Latine. Et que nous importe l'étymologie de Rome, dont l'adoption fut imposée par les circonstances sur les autres peuples? Je suis démocrate dans le vrai sens du mot. Je respecte le villageois, l'homme des champs et de la nature, le travailleur honnête et bafoué des riches. Et je dis à haute voix que j'aime mieux être payenne avec les paysans, que catholique romaine avec les Princes de l'Église, dont je me soucie fort peu tant que je ne les trouve pas sur mon chemin. Encore une fois, c'est un petit fiasco que M. l'abbé vient de faire. Vide note 6.—H. P. BLAVATSKY.

[Note 6 is the footnote on p, 347 of the present Volume, beginning with the words: «L'ésotérisme de nos maîtres . . .».—Compiler.]

Si les déclarations que je vais reproduire sont fondées, il en résulterait, net, que M. de Saint-Yves avait absolument raison quand il écrivait: «Il viendra un temps où de nouveaux missionnaires judéochrétiens—[et non pas pagano-bouddhistes]—rétabliront une parfaite communion de science et d'amour avec tous les autres centres religieux de la Terre». (Mission des Juifs, p. 178.) *

Ces Missionnaires judéo-chrétiens se trouveront être nécessairement les héritiers légitimes des sacerdoces Égypto-Kaldéens, puisque Moïse, tout le monde le sait, avait été initié à toute la gnose des sanctuaires de l'Égypte. («Et eruditus est Moyses omni sapientia Aegyptiorum. . . .»— Act., vii, 22); ces derniers sanctuaires se rattachaient à leur tour, par voie ascendante, à cette primitive et mystérieuse Église des protogones «quorum nomina sunt inscripta in coelis», d'après le solennel enseignement de saint Paul (Hebr., xii, 23).† On remonte assez bien les degrés de cette glorieuse filiation, à travers l'œuvre splendide de l'auteur des Missions.

Mme Blavatsky peut voir par là que les sources où puisent les catholiques ne sont pas d'invention moderne, comme il lui a plu de le dire. ‡

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* [Ch. iv, p. 98, in the 1884 edition of this work.—Compiler.]

† [The wording of the Vulgate is different, namely: "et Ecclesiam primitivorum, qui conscripti sunt in coelis, et judicem omnium Deum, et spiritus justorum perfectorum."—Compiler.]

‡ Désolée de le contredire encore et toujours. À mes yeux, les sources où puisent les catholiques sont fort modernes en comparaison des Védas et même du Bouddhisme. Les «solennels enseignements» de saint Paul dateraient du siècle VI ou VII—lorsque revues et bien corrigées, ses Épitres furent enfin admises dans le Canon des Évangiles après en avoir été exilées pendant plusieurs siècles—plutôt que de l'an 60. Autrement, pourquoi donc (saint) Pierre aurait-il personnifié et persécuté son ennemi Paul sous le nom de Simon le Mage, un nom devenu aussi générique que celui d'un Torquemada ou d'un Merlin?—H. P. BLAVATSKY

La thèse du marqui de Saint-Yves sortirait victorieuse des affirmations mêmes de ma savante contradictrice.* J'y perdrais une illusion; je me raffiermirais dans mes convictions toutes chrétiennes.

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* J'ai bien peur que la thèse de M. (le marquis de) Saint-Yves ne sorte pas plus victorieuse de mes mains que les rêves couleur de rose et l'optimisme de mon honoré correspondant. Les sources qu'on y trouve ne remontent pas plus haut que les visions personnelles du savant auteur. Je n'ai jamais lu l'ouvrage en entier, mais il m'a suffi d'en lire les premières pages et le compte-rendu manuscrit d'un de ses fervents admirateurs pour m'assurer que ni les données ésotériques de la littérature sacrée des Brahmes, ni les recherches exotériques des sanscritistes, ni les fragments de l'histoire des Aryas de Bharatavarsha, rien, absolument rien de connu aux plus grands pandits du pays, ou même aux orientalistes européens, ne supportait cette «thèse» que m'oppose M. l'abbé Roca. C'est un livre fait pour éclipser en fiction savante les œuvres de Jules Verne, et l'abbé pourrait tout aussi bien opposer à mes «contradictions» les œuvres d'Edgar Poe, le Jules Verne du mysticisme Américain. Cet ouvrage est entièrement dénué de toute base historique ou même traditionnelle. La «biographie» de Rama y est aussi fictive que l'idée que le Kali Youga est l'âge d'or. L'auteur est certes un homme de grand talent, mais son imagination fantaisiste est plus remarquable que son érudition. Les théosophes indous sont prêts à relever le gant s'il leur est jeté. Que M. l'abbé Roca ou quelqu'autre parmi les admirateurs de la Mission prenne la peine de transcrire tous les passages qui mentionnent Rama et les autres héros de l'ancienne Aryavarta.

Les théosophes indous auraient alors donné leur mesure. Quant à la théosophie en elle-même, elle ne perdrait rien certainement de son caractère universaliste. Mme Blavatsky reconnaît elle-même que «la Théosophie n'est ni Bouddhisme, ni Christianisme, ni Judaïsme, ni Mahométisme, ni Hindouisme, ni aucun autre mot en isme, c'est la synthèse ésotérique de toutes les religions et de toutes les philosophies connues». Il est vrai qu'à ses yeux, elle n'est pas non plus le Christianisme; mais j'ose croire qu'elle se trempe sur ce point. À mon sens, la vraie théosophie se confond avec le véritable Christianisme, avec le Christianisme intégral, scientifique, tel que le conçoivent avec 1'2uteur des Missions, les Catholiques éclairés, les Kabbalistes orthodoxes, les Johannites de l'école træditionelle des Joachim de Flore, des Jean de Parme, des Franciscains et des Carméléens, à qui M.Renan a consacré la plus savante de ses œuvres de critique, qui n'est certes pas sa Vïe de Jésus.

Qu'ils appuient leurs affirmations par des preuves historiques et des noms d'anciens auteurs (dont on ne trouve pas une trace dans cet ouvrage). Les théosophes indous et autres y répondront en renversant une à une toutes les pierres de la bâtisse fondée sur l'étymologie phonétique du nom de Rama dont l'auteur a fait une vraie tour de Babel. Nous donnerons toutes les preuves historiques, théologiques, philologiques, et surtout—logiques. Rama n'a rien eu à faire avec les Py-Ramides (!!), rien du tout avec Ramsès, pas même avec Brahma, ou les Brahmanes, dans le sens voulu; et encore moins avec les «Ab-Ramides» (!!?) . Pourquoi pas avec Ram-bouillet, dans ce cas, ou «le Dimanche des Rameaux»? La Mission des Juifs est un fort beau roman, une fantaisie admirable; seulement le Rama qu'on y trouve n'est pas plus le Rama des Indous que la baleine qui a avalé Jonas n'est la baleine zoologique qui se promène dans les mers du Nord et du Sud. Je ne m'oppose pas du tout à ce que les Chrétiens avalent baleine et Jonas, si l'appétit leur en dit, mais je me refuse absolument à avaler le Rama de la Mission des Juifs. L'idée fondamentale de cette œuvre pourrait sourire à ces Anglais qui tiennent à l'honneur de prouver que la nation Britannique descend en ligne directe des dix tribus d'Israël; de ces tribus perdues avant d'être nées, car les Juifs n'ont jamais eu que deux tribus dont une n'était qu'une caste, la tribu de Juda, et celle de Lévi, la caste sacerdotale. Les autres n'étaient que les signes du Zodiaque personnifiés. Que peut avoir Rama à faire avec tout cela?—H. P. BLAVATSKY.

(Voir la dissertation de M. Renan sur l'Évangile Éternel de Joachim de Flore, publié dans la Revue des Deux-Mondes, à partir de la 1re livraison du numéro 1er juillet 1866.)

III. Moi, j'avais espéré, dans ma puérile candeur,—l'ai-je assez dit et répété dans mes premiers articles insérés au Lotus?—que les «Sages» de l'Himalaya pouvaient eux aussi mettre la main à la construction de cette belle et glorieuse Synthèse théosopho-chrétienne. Était-ce un rêve, et faut-il y renoncer? Eh bien! non, du moins pas encore, pas de si tôt!

Mme Blavatsky, il est vrai, ne garde pas de ménagement; elle tranche d'une main prompte et vive: «J'ai posé l'éteignoir,» dit-elle, «sur l'espoir couleur de rose dont brillait la flamme de sa première lettre»; car «je ne saurais prendre au sérieux de simples compliments de politesse d'un abbé chrétien et français à l'adresse des Mahatmas payens»!—Le mot y est, mais c'est moi qui le souligne, et pour cause.

Ah! Madame, ce que vous avez pris pour de simples compliments n'était pas un leurre pourtant! C'était l'expression sincère, sinon d'une conviction bien établie, du moins d'un desir ardent et d'un vœu tout en votre faveur. Le Christ se passerait bien des bouddhistes, s'il le fallait; mais les bouddhistes ne se passeront pas de lui, certainement. . . .et vous n'entendez pas vous en passer, je suppose, intelligente comme vous êtes.*

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* Je me permets de répondre que Bouddha est l'aîné de Jésus (confondu avec Christos) de 600 ans. Donc, les Bouddhistes,—dont le système religieux est cristallisé depuis leur dernier Concile ecclésiastique qui est antérieur au premier Concile de l'église chrétienne de quelques siècles—se sont bien passés du Christ inventé par cette dernière. Ils ont leur Bouddha, qui est leur Christ. Leur religion qui surpasse en sublimité morale tout ce qui fut inventé ou prêché dans ce monde jusqu'ici, est l'aînée du Christianisme, et tout ce qu'il y a de beau dans le Sermon sur la montagne, c'est-à-dire tout ce qui ce trouve dans les Évangiles, se trouvait déjà depuis des siècles dans les Aphorismes de Gautama Bouddha, dans ceux de Confucius, et dans la Bhagavat-Guita. Que veut donc dire l'abbé Roca en affirmant que les Bouddhistes «ne se passeront pas de lui [le Christ] certainement», alors qu'ils s'en sont passés pendant 2000 ans? Que voudrait-il insinuer en parlant de même de moi? J'ai l'honneur de lui faire observer qu'il fut un temps où je croyais comme lui; qu'il fut un temps où j'étais assez nigaude pour croire à ce qui ne m'avait jamais été démontré, mais que n'y croyant plus et frisant la soixantaine, il est bien improbable que je me laisse attraper à la glu de beaux sentiments. Non, il n'y a aucun «malentendu» du tout. Si malgré les points que je mets sur mes i, il persistait à ne pas vouloir me comprendre, c'est qu'il y mettrait de la mauvaise volonté. Serait-ce qu'il voudrait prolonger une polémique impossible, parce que ne pouvant répondre à mes arguments par des preuves de la même valeur, il voudrait, néanmoins, avoir le dernier mot? Dans ce cas je le lui cède avec plaisir. Je n'ai vraiment ni le temps ni le désir de combattre des moulins à vents.—H. P. BLAVATSKY.

Je ne désespère pas de dissiper le malentendu. Il y en a un. Je ne regrette aucun mot de tout ce que j'ai publié, en vue de l'accord, dans Le Lotus et ailleurs, car si, d'une part, j'y attrape pas mal d'horions et de quolibets désagréables, de l'autre j'en retire l'avantage d'avoir fait preuve de bonne volonté, de large tolérance et de fraternité toute chrétienne,—sinon bouddhiste.

Mon honorée correspondante se flatte d'avoir renversé mon édifice. «Il s'est écroulé sous un souffle léger, dit-elle, comme un simple château de cartes, et ce n'est pas toujours de ma faute». A qui donc la faute? Elle n'est pas de moi non plus, et je serais désolé si j'avais contraint Mme Blavatsky à saper cette fondation, car elle aurait travaillé contre elle et non pas contre moi. Elle aurait brisé mon espoir, c'est vrai; elle aurait aussi brisé mon cœur de français, d'européen et de Prêtre de Jésus-Christ, c'est encore vrai. Mais du même coup elle se serait brisée elle-même, et qu'aurait-elle donc tant à se féliciter de ce résultat? *

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* Monsieur l'abbé est vraiment trop sensible. Je le remercie de sa solicitude toute. . . . chrétienne pour mon humble personne; mais au risque de lui «briser» encore une fois «le cœur», la vérité m'oblige à confesser que je ne comprends pas du tout cet acharnement, malgré mes protestations, à gémir sur mon sort. Malheureusement pour lui, je suis fort peu tendre de ma nature: il ne m'édifiera pas. Seulement, s'il continuait ses jérémiades sur l'air de «Ma Tante Aurore» il édifierait les lecteurs du Lotus encore moins que moi. Qu'il se tranquillise donc, et que son cœur navré se console.

Ne me brise pas qui veut: je ne cours aucun danger. D'autres, et de plus fort que lui, ont essayé de me plier à leurs idées, ou de me briser. Mais j'ai l'épiderme tartare, il paraît; ni menaces enguirlandées des fleurs de sa rhétorique et saupoudrées des pâles roseurs de sa poésie, ni compliments à l'adresse de mon «intelligence» ne me toucheront. J'apprécie à sa juste valeur son désir de confondre les deux ésotérismes—l'ésotérisme chrétien et celui des vieux Initiés de l'Atlantide submergée. Cela ne m'empêche pas de voir ce désir bâti sur le terrain des châteaux en Espagne. Les deux ésotérismes se sont bien passés l'un de l'autre pendant des siècles, ils peuvent vivre côte à côte sans trop se heurter pour le reste du Kali Youga, l'âge noir et fatal, l'âge des causes et effets sinistres, ce qui ne l'a pas empêché d'être représenté, en France, comme l'âge d'or—une des erreurs acceptées par l'abbé Roca avec la foi innocente qui le caractérise.—H. P. BLAVATSKY.

IV. Vous allez voir: Que peut-on prétendre ici? Déposséder le Christ de ses grandes conquêtes? Faire reculer la civilisation qui s'inaugure sous ses auspices? Renverser ses autels dans l'Occident? Arracher son nom de notre sol?—Prenez garde! leur crierait M. Renan, ce même Renan que Mme Blavatsky invoque contre moi- prenez garde! «Arracher ce nom de la terre, ce serait aujourd'hui l'ébranler jusqu'au fondement» ! (Vie de Jésus.)

Trop tard! il est le Maître: son Esprit est devenu pour toujours notre esprit public; son âme est passée dans notre âme. Christ et Chrétienté ne font plus qu'un désormais. Les principes de son Saint Evangile, toutes les idées de fraternité, de tolérance, de solidarité, d'union, de mutualité, et tant d'autres qui se rattachent à la glorieuse trilogie de notre immortelle Révolution, s'apprêtent à triompher avec les principes mêmes de la Civilisation moderne, laquelle portera ses bienfaits dans toutes les parties du monde et jusque dans cet Orient qui ne la comprend pas encore, et qui voudrait tenter de l'étouffer dans son berceau, en Occident. Miséricorde de mon Dieu!

Juste ciel! quelle entreprise! . . . On a traité de «baroque» une de mes idées; et celle-là donc, de quel nom faudrait-il la qualifier, s'il était vrai qu'elle eût germé dans une tête quelconque! Est-ce qu'on ne voit pas ce qui se passe? Quels tressaillements partout! Et nous ne sommes qu'à l'aube du Jour Nouveau. Le Soleil qui est le Christ, «le Christ Solaire», comme disent les Kabbalistes, ce Soleil ne s'est pas encore levé sur nous; mais l'aurore est belle, pleine de rayons, de parfums et d'espérances! Et l'on voudrait arrêter la marche ascendante de cet astre! Ce serait insensé! Non, la Seine, ni aucun autre fleuve d'Europe ne verra ce que vit le Nil, au dire de Le Franc de Pompignan:

Le Nil a vu sur ses rivages,

Les noirs habitans des déserts,

Insulter, par leurs cris sauvages,

L’astre éclatant de l’Univers.

car alors il arriverait ce que le Poète chante dans la même strophe:

Crime impuissant! fureurs bizarres!

Tandis que ces monstres barbares

Poussaient d’insolentes clameurs,

Le Dieu, poursuivant sa carrière,

Versait des torrens de lumière

Sur ses obscurs blasphémateurs!*

Cela n’est pas possible. Non, non! La Chrétienté n’aura pas à repousser une pareille tentative. Ce n’est pas ça qu’a pu vouloir dire Mme Blavatsky.†

V. Pourtant voici de terribles affirmations, ou plutôt de hardies négations;—mais qui s’expliquent à mes yeux je dirai comment.

«Je nie in toto», s’écrit-elle, «le Christ inventé par l’Église, en même temps que toutes les doctrines, toutes les interprétations et tous les dogmes, anciens et modernes, concernant ce personnage. . . . . j’ai l’aversion la plus vive pour la christolâtrie des Églises. Je hais ces dogmes et ces doctrines qui ont dégradé le Christos idéal, en faisant un fétiche anthropomorphe absurde et grotesque. . . . .

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* [Quoted from an Ode written by J. J. Lefranc de Pompignan (1709-1784) on the occasion of the death of the celebrated lyrical poet, Jean-Baptiste Rousseau (1671-1741).—Compiler.]

† M. l’abbé se trompe. C’était là ma pensée. «Les obscurs blasphémateurs» dont ils parle sont les chrétiens des premiers siècles; ces bandes de brigands catéchistes, de voleurs déguenillés et sales, ramassés dans tous les cloaques des provinces romaines et figurant comme «garde d’honneur» de leurs Saintetés les Cyrille de meurtrière mémoire, les bouchers de la Sainte Église, ce sanglant assommoir pendant près de dix-sept siècles. —H. P. BLAVATSKY.

Jésus crucifié n'était qu'une illusion, et son histoire une allégorie. . . . . Pour moi, Jésus-Christ, c'est-à-dire l'Homme-Dieu des chrétiens, copie des Avatars de tous les pays, du Chrishna indou comme de l'Horus égyptien, n'a jamais été un personnage historique. C'est une personnification déifiée du type glorifié des grands Hiérophantes des Temples, et son histoire racontée dans le Nouveau Testament est une allégorie. . . » *

Ces dénégations sont graves sans doute, et il devient évident que dans ces termes et sur ce terrain, il n'y aurait pas de transaction possible, pas d'entente à espérer entre Chrétiens et Bouddhistes.†

Mais on peut, heureusement, tourner la question, la présenter sous une autre face, et la résoudre favorahlement. Nous allons essayer. Un seul mot me gêne plus à lui seul que tous les précédents; c'est celui que j'ai souligné plus haut, dans le dire de Mme Blavatsky qui s'est donnée, elle et les Mahatmas, comme PAYENS. Mais encore là faut-il prendre au sérieux cet étrange langage? Je ne le pense pas. Il y a là une équivoque, un qui pro quo, nécessairement.

J'ai idée que rien au monde n'est moins payen que les conceptions des «Frères» et de leurs adeptes.‡ Ma noble partenaire dira si je me trompe, après m'avoir fait l'honneur de m'écouter très attentivement.

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* Parfaitement; M. l'abbé a une mémoire remarquable.—H. P. BLAVATSKY.

† M. l'abbé Roca a raison. Aucune entente n'est possible entre la christolâtrie dogmatique des Églises, son dieu anthropomorphe et les Ésotéristes orientaux. Le vrai Christianisme est mort avec la Gnose.— H. P. BLAVATSKY.

‡ Je m'explique pour la dernière fois. Les «Frères» et «Adeptes» n'étant ni Chrétiens, ni Juifs, ni Musulmans, sont nécessairement comme moi des payens, des gentils, pour tous les chrétiens; comme ces derniers, surtout les catholiques Romains, sont des idolâtres pur-sang pour les «Frères». Est-ce assez clair? Le Christ de M. l'abbé Roca ayant dit (Mathieu, ch. x, 5): «N'allez point vers les Gentils, et n'entrez dans aucune ville des Samaritains», je m'étonne de trouver un abbé chrétien faisant si peu de cas de l'ordre de son maître!—H. P. BLAVATSKY.

Je la supplie d'y bien réfléchir, et surtout de ne pas se figurer qu'il se cache un piège sous mes paroles. Mon verbe est franc, limpide comme un cristal de roche:

Voyons, chère Madame, vous bien rendez-vous compte du sens que revêt le mot payen, dans l'intellect européen, et d'après tous nos lexiques? (Voir entre autres Quicherat que je viens de reconsulter.) Les payens, en latin pagani, de pagus, bourgade ou village, étaient les pago-dedite, les confinés au bourg, les campagnards, les ignares idolâtres qui prenaient les signes sacrés, les symboles religieux pour des réalités divines. Comment croire que les Mahatmas et Mme Blavatsky sont de ces gens-là? Je suis persuadé du contraire. *

Évidemment ce n'est pas ce qu'a voulu affirmer cette savante femme, pas plus au reste qu'elle n'a entendu se qualifier elle-même d'antiChrétienne quand elle a si fort malmené ce Christ, Homme-Dieu, qu'elle ne sait pas voir, démontrant, clair et net, lui-même son existence historique, par la preuve expérimentale qu'employait le philosophe quand il prouvait le mouvement en marchant sous les yeux des négateurs. Le Christ vit parmi nous æutrement que dans une vaine abstraction, puisqu'il est en train de remuer notre monde et d'en renverser les deux pôles, mettant en haut ce qui est en bas, et en bas ce qui était en haut, justement comme il l'avait annoncé. Avonsnous donc des yeux pour ne point voir?

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* Désolée, comme toujours d'ailleurs, de dissiper votre douce illusion, cher Monsieur. J'avais besoin de cette leçon d'étymologie, et j'en remercie l'abbé Roca. M'est avis cependant,—quoique je ne sois pas assez indiscrète pour lui demander son âge—que je savais tout ce qu'il vient de m'apprendre avant que Madame sa mère lui eût passé les jambes dans son premier pantalon. Les pagani ou payens pouvaient être des ignares aux yeux de plus ignorants qu'eux—ceux qui avaient accepté pour argent comptant l'âne de Balaam, la baleine deJonas et le serpent se promenant sur sa queue—ils n'en étaient pas plus ignorants pour cela. Une fois que les livres les plus sérieux parlent de Platon, d'Homère, de Pythagore, de Virgile, etc., etc. sous le nom «de philosophes et poètes payens», les Adeptes se trouvent en bonne compagnie. La petite leçon est aussi inutile que tirée par les cheveux. Je suis payenne pour les chrétiens, et j'en suis fière. Je l'ai dit ailleurs: j'aime mieux être payenne avec Platon et Pythagore que chrétienne avec les Papes.—H. P. BLAVATSKY.

Je sais ce que peut dire à cela Mme Blavatsky. . . Nous y viendrons. En attendant je lui oppose son propre langage, bon et correct cette fois-ci: «J'ai le plus profond respect pour l'idée transcendentale du Christos (ou Christ) universel qui vit dans l'âme du Boschiman et du Zoulou sauvages comme dans celle de M. l'abbé Roca. . .» Mais alors!. . . Vous allez voir que nous finirons par trouver le joint de la difficulté et par résoudre scientifiquement la question, peut-être même par nous mettre entièrement d'accord. «Tant mieux, tant mieux»! répéteraije après elle.

La difficulté qu'elle éprouve à admettre un Christ carnifié, comme elle dit, ne tiendra pas toujours, j'espère. Ses yeux sont faits pour voir clair.*

Sans doute, «un adjectif personnel ne peut s'appliquer à un principe idéal», tant qu'il reste à l'état d'Idéal abstrait; mais pour elle le Χριστός, ou Christ universel qui vit dans nos âmes, est-il une mera idea, un Principe absolument impersonnel? Je sais bien qu'elle a dit oui mais comme elle a dit aussi que les Mahatmas sont payens. Il y à des confusions par là dedans qui seront dissipées.

VI. Voici, d'après la Gnose orthodoxe, ce qu'est le Christ: il est le Fils engendré de toute éternité dans l'arcane adorable des Processions internes de l'Essence divine; il est le Verbe vivant, consubstantiel au Père, dont parle saint Jean; il est le Lumen de Lumine, du symbole de Nicée, chanté dans les Églises chrétiennes de tout rite et de toute secte

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* Éspérons-le. Et c'est justement parce que mes yeux ont vu clair avant que mon estimable correspondant fût né peut-être, que je n'ai aucune envie de retomber dans les ténèbres égyptiennes du dogme ecclésiastique. Jamais je n'acceptera l'invention des Irénée, des Eusèbe, des Jérôme et des Augustin. La «gnose orthodoxe» est un blasphème à mes yeux, un cauchemar hideux qui transforme l'Esprit divin en un cadavre de chairs putréfiées et l'habille d'oripeaux humains. Je ne reconnais que la gnose des Marcion et des Valentin, et encore! Un jour viendra où l'Ésotérisme oriental rendra le même service à l'Europe chrétienne qu'Apollon de Tyane rendit, à Corinthe, à son disciple Ménippe. La baguette d'or s'étendra vers l'Église de Rome, et l'empuse qui vampirise les peuples civilisés depuis Constantin reprendra sa forme de spectre, de démon incube et succube. Ainsi soit-il. Om mani padme hum!—H. P. BLAVATSKY.

(excepté le Filioque pour l'Église orthodoxe gréco-russe).* Ce même Verbe fut conçu, avant tous les siècles et en dehors du Cercle essentiellement divin, par Ochmah, ou le Principe féminin émané,† ou encore la Sagesse vivante, immaculée, et fécondée par Ensoph ‡

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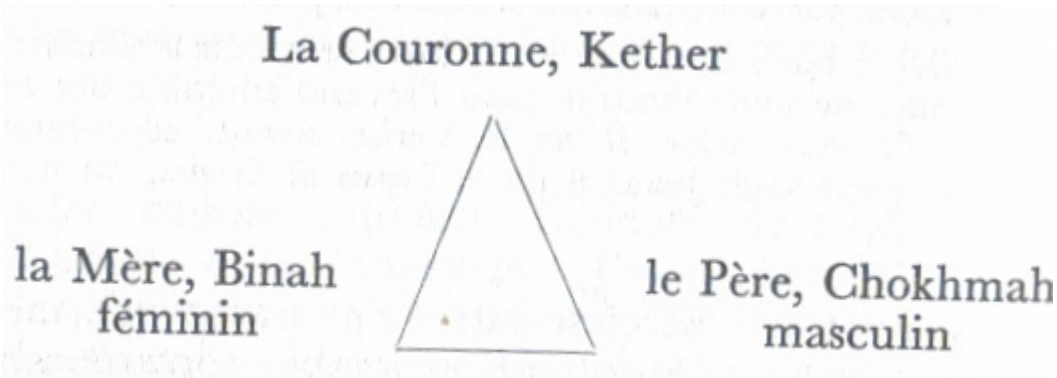
* Le Filioque de l'Église orthodoxe gréco-russe est encore celui qui est le plus près de l'Esotérisme de l'Orient.—H.P. BLAVATSKY.

† Si par «Ochmah» M. l'abbé entend Chokhmah-Sagesse (écrit quelquefois phonétiquement Hochmah), il se trompe gravement encore. Hochmah n'est pas «le Principe féminin» mais le masculin, puisque c'est «le Père» Yah, tandis que Binah, l'Intelligence ou Jéhovah, est le Principe féminin, «la mère». Voici le triangle supérieur des 10 Sephiroth:



«Kether» est le point supérieur (Eheieh, l'Existence). C'est des deux Sephiroth, Chokhmah (ou plutôt Chokhma, car la lettre H a été ajoutée par les Kabbalistes Chrétiens) et de Binah, les deux points inférieurs du triangle, qu'émane le Microprosope, le Fils. Mais où donc a-t-il étudié sa Kabbale, M. l'abbé!—H. P. BLAVATSKY.

‡ En-Soph n'a jamais été, pas plus que Parabrahm, «le Principe masculin». En-Soph est l'Incompréhensible, l'Absolu, et n'a pas de sexe. La première leçon dans le Zohar nous apprend qu'En-Soph (le Non-Existant, car c'est l'Existence absolue, per se) ne peut pas créer. Et ne pouvant créer l'Univers (qui n'est qu'un reflet d'EnSoph sur le plan objectif) il peut encore moins engendrer. —H. P. BLAVATSKY.

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qui est le Principe masculin, issu de Dieu, et nommé le Saint-Esprit (peut-être l'Akasa * des Indous).†

Eh bien! nous, prêtres catholiques, nous enseignons que ce même Fils, ce même Verbe s'est fait chair: Verbum caro factum est (Jean, i, 14 —credo de Nicée). Voici dans quels termes: Ce Fils unique, ce Verbe conçu de toute éternité par le Père-Mère qui est Dieu, puis

engendré par En-soph, I, dans le sein d'Ochmah, , est venu prendre sur notre Terre, au pêle-sud de la Création, un corps et une âme comme les nôtres, mais non pas un Esprit, remarquez-le bien, non pas une personnalité humaine. Il n'y a pas deux personnes dans l'HommeDieu; il n'y a que la Personne du Fils éternel, du Principe comme il s'appelle lui-même (Jean, viii, 25); mais il y a deux natures, la nature assumante qui est toute divine, et la nature assumée qui est la vôtre, Madame, qui est la mienne comme elle est celle du Boschiman et du Zoulou sauvages, comme elle est celle des plus grands scélérats qu'on ait pu voir sur terre.

Dans cette conception générique, l'homme n'a eu rien à voir; ce mystère s'est accompli dans les entrailles d'une Vierge, et ne pouvait s'accomplir que là.

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* L'Akaśa n'est pas le Saint-Esprit, car alors l'Akaśa serait Shekhinah, tandis que l'Akaśa est le noumenon du Septenaire Cosmique dont l'Ether est l'âme. Shekhinah est un principe féminin comme l'était le Saint-Esprit avec les premiers chrétiens et les gnostiques. Jésus dit dans l'Évangile des Hébreux: «Et aussitôt ma mère le Saint-Esprit me prit et me porta par un des cheveux de ma tête, à la grande montagne nommée Tabor». [Origen, Comm. in Evang. Joannis, tom. II, p. 64.] Ah bien! si c'est tout cela que vous autres «prêtres catholiques» enseignez à vos ouailles, je ne vous en félicite guère, et je les plains. Il paraît, après tout, que l'abbé a raison en disant que son Christ a «renversé les deux pôles, mettant cn haut ce qui était en bas, et en bas ce qui était en haut» (vide supra). Toute la Kabbale avec les Séphiroth y a passé, et les cervelles des Kabbalistes aussi.—H. P. BLAVATSKY.

† Mme Blavatsky connaît aussi bien que n'importe qui la valeur ésotérique de cet hiérogramme sacré: , dont le dédoublement ab intra donne I et , lesquels forment par leur conjonction ad extra le nombre 10, chiffre symbolique de toute la création.

Car cette Vierge n'était pas autre qu'Ochmah le Principe féminin lui-même, l'Épouse d'Ensoph, la Sagesse immaculée revêtue d'un corps * au préalable afin de faire passer dans la Nature humaine ce même Verbe qu'elle avait déjà conçu du Saint-Esprit au Pôle Nord de la Création,† et qu'elle est venue, sous le nom de Marie, concevoir de nouveau au Pôle Sud afin de le mettre à la portée des déchus.

De là se mot qui revient si souvent sous la plume des Pères: «Prius conceperat in mente quam in corpore, prius in coelis quam in terris». Je ne dis là que des choses parfaitement intelligibles, sinon pour tout le monde, du moins pour un entendement ouvert comme est celui de Mme Blavatsky.

Je prévois ce qu'elle répondra; au fond c'est déjà dans son article. Elle dira: l'Incarnation de la Divinité dans l'Humanité est «l'Apothéose des Mystères de l'Initiation. Le Verbe fait chair est l'héritage du genre humain, etc». Rien de plus vrai; ce langage est absolument catholique. C'est encore vrai ce qu'elle ajoute: «Le vos Dii estis s'applique à tout homme né d'une femme». Voici comment nous l'expliquons, à la lumière du Zohar:

L'Humanité astrale, ou l'Adam-Ève originel et universel, formait avant sa chute un corps intégral et homogène dont le Christ divin était l'Esprit, sinon l'âme. L'âme en était plutôt Ochmah, ou laSagesse immaculée. La chute se produit,—je n'en déterminerai ici ni la cause, ni la nature, afin de ne pas allumer deux controverses en même temps.

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* Nul initié n'ignore que les esprits se revêtent pour descendre, et se devêtent pour remonter.

† J'ai déjà eu l'honneur de dire à M. l'abbé Roca que son «Ochmah» (Chokhmah donc, s.v.p.) était un principe masculin, le «Père». Voudrait-il faire de la Vierge Marie la Macroprosope barbu? Qu'il ouvre donc le Zohar et y apprenne la hiérarchie des Sephiroth, avant de dire et d'écrire des choses....impossibles. Voici ce que dit le Zohar de Rosenroth traduit par Ginsburg: Chokhmah ou «Sagesse» (<cso_hebrew>), puissance (ou principe) active et masculine, représentée dans le cycle des noms divins par Jah (<cso_hebrew>). Voyez Isaïe, xxvi, 4—«Fiez-vous à Jah,<cso_hebrew>, etc. Que Jah soit traduit par «Éternel» comme dans la Bible française d'Ostervald, ou bien encore par «Seigneur Dieu» comme dans la version anglaise, c'est toujours Dieu, le Père, et non la déesse mère, Marie.— H. P. BLAVATSKY.

Ce l`ait, bien connu de Mme Blavatsky mais expliqué par elle différemment, amena la dislocation de ce grand corps—si l'on peut appeler de ce mot les Constitutions biologiques du Pôle-Nord ou spirituel. Ma contradictrice s'exprimerait autrement; elle dirait que l'Humanité passa de l'état d'Homogénéité où elle se trouvait dans le Ciel, à l'état d'Hétérogénéité où elle se trouve sur la terre. Soit. Je veux bien ici négliger l'idée de pêché qu'implique notre Dogme. Dans tous les cas, elle s'est vue contrainte de toucher à la question tres embarrassante pour elle, de l'origine du mal; elle s'en est tirée comme elle a pu, pas brillamment.* La Kabbale l'explique beaucoup mieux, et l'Évangile Éternel, imprimé à Londres en 1857 (chez Trübner et Cie, 60, Paternoster Row) jette de vives clartés sur ce mystère. Peu importe, au fond de notre discussion.

Le fait certain, c'est que le mal désole la terre et que nous en souffrons tous. Les Bouddhistes sont condamnés par leur système à faire à Dieu une singulière paternité avec ce vos Dii estis interprété à leur manière. Il n'y a pas que les Boschimans et les Zoulous sauvages, mais pas même les Cartouche, les Mandrin, et les Troppmann qui ne puissent se réclamer et s'autoriser du titre de Fils de Dieu. Jolie famille, en vérité.† L'enseignement chrétien, sans frustrer ces pauvres gens de leur droit à l'héritage paternel, prend du moins la précaution de leur imposer une tenue convenable. Il leur offre le moyen, aussi rationel que juste et facile, de se réintégrer dans les conditions primordiales de leur originelle sainteté: Vous êtes déchus, dégradés; on se relève aisément. Adhérez de nouveau à ce Christ dont vous vous êtes détachés.

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* Ce n'est pas à moi de dire si je m'en suis tirée brillamment ou non. Toujours est-il que je sais du moins ce que j'y dis et la valeur réelle comme le sens des mots et des noms dont je me sers, ce qui n'est pas toujours le cas avec M. l'abbé Roca. Je regrette de le dire, mais avant de donner des leçons aux autres, il ferait bien peut-être d'étudier la Kabbale élémentaire.—H. P. BLAVATSKY.

† Pas plus mauvaise cette «famille» que celle de David, assassin et adultère, dont on a fait descendre Jésus, ou bien celle qui se présenta devant l'Eternel au dire du livre de Job: «Or, il arriva un jour, que les ent`ants de Dieu vinrent se présenter devant l'Éternel, et Satan aussi entra parmi eux» (Job, i, 6; ii, 1), Satan le plus beau des Fil s de Dieu. Si Satan, tout comme vous, moi, Troppmann, n'était pas le fils de Dieu, ou plutôt de l'Essence du Principe divin absolu, votre Dieu serait-il l'Infini et l'Absolu ? Il faudrait, cependant, tout en polémisant, ne pas oublier d'être logique.—H. P. BLAVATSKY.

Vous n’avez pas à vous élever dans le ciel jusqu’à lui; il est descendu sur la terre jusqu’à vous. Il est dans votre nature, dans votre chair. Chaque cellule, chaque alvéole, chaque monade tombée de son corps céleste dans les bas lieux, se réassocie à lui en s’affiliant à l’Église qui, d’après saint Paul (Éph., i, 23), est le vrai corps social du Christ-Homme,—corps organique dans lequel se cache le Christ-Esprit, comme le papillon se cache dans la nymphe de la chrysalide. Et voilà tout le mystère de l’Incarnation! où est l’absurdité? *

En quoi ce Dogme choque-t-il la raison? En quoi répugne-t-il à ceux qui reconnaissent le Principe-Christ, ou le Christ universel? Ah! si l’on niait l’existence de ce Christ, alors oui, il deviendrait impossible de nous entendre.

VII. C’est là justement ce que je voudrais savoir de ma digne correspondante, avant de pousser plus loin cette controverse.† La question qui se pose n’est pas précisément celle à laquelle a déjà répondu Mme Blavatsky en disant: «. . . .un Christ (ou Christos) divin n’a jamais existé sous une forme humaine ailleurs que dans l’imagination des blasphémateurs qui ont carnalisé un principe universel et tout impersonnel. . . . .celui qui voudra dire ‘Ego sum veritas’ est encore à naître

. . .» Elle est autre, pour le moment; je l’élève plus haut: Le Christos existe-t-il, n’importe où dans le Ciel ou sur la terre, et n’importe sous quelle forme, divine ou humaine?

J’ai l’honneur de prévenir Mme Blavatsky qu’alors même que son appareil visuel et conceptif ne lui permettait pas de comprendre et d’admettre que le Principe-Christ puisse devenir le Christ-Chair ou l’Homme-Dieu, même alors je la tiendrais encore pour une Chrétienne,* et voici pourquoi:

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* Je fais observer que l’abbé Roca se revêt encore une fois des dogmes Bouddhistes, Védantins, ésotériques et théosophiques, ne faisant que substituer aux noms de Parabrahm et d’Adi-Bouddha celui du «Christ». En Angleterre, on dirait que M. l’abbé s’amuse à importer du charbon à Newcastle. Je ne m’oppose pas à la doctrine puisqu’elle est la nôtrc, mais bien à la limitation que les chrétiens se permettent. Qu’ils prennent donc un brevet d’invention tout de suite pour ce qui a été reconnu et enseigné sous d’autres noms dans un âge où même les molécules des chrétiens ne flottaient pas encore dans l’espace.—H. P. BLAVATSKY.

† M.l’abbé la «poussera» alors tout seul. Je me retire et refuse absolument de prolonger la controverse. Qu’il apprenne d’abord 1’A, B, C, de l’Ésotérisme et de la Kabbale, et on verra après. —H. P. BLAVATSKY.

Dans notre Saint Évangile qu'elle considère avec Strauss, ou peu s'en faut, comme le rituel maçonnique de tous les lieux communs de l'entendement humain; dans la bouche de N.-S. Jésus-Christ qu'elle prend pour une idéalisation de l'Humanité terrestre, se trouvent des paroles adorables que j'interprète en sa faveur, et que je suis heureux de pouvoir lui appliquer avec justice,—je le crois du moins; écoutez ce divin langage:

«Quiconque aura parlé contre le Fils de l'Homme [l'Homme-Dieu], il lui sera pardonné; mais si quelqu'un parle contre le SaintEsprit [le Christ-Esprit], son péché ne lui sera remis ni dans ce siècle [l'ère présente, celle qui se ferme], ni dans l'autre [l'ère qui s'ouvre de nos jours]». (Math., xii, 32;—Marc, iii, 28-29;—Luc, xii, 10;— I Jean, v, 16) † C'est bien remarquable que ces paroles aient été répétées par les Quatre Evangélistes: ‡ c'est qu'elles ont une importance capitale. La version selon saint Marc est la plus libérale de toutes. Elle porte: Les choses dites contre le Fils de l'Homme seraientelles des blasphèmes, ces blasphèmes mêmes seront pardonnés, s'il ne s'adressent pas au Saint-Esprit (loc. cit).

Or, croire que Mme Blavatsky a blasphémé contre le Saint-Esprit, rien ne m'y autorise; j'affirmerais plutôt le contraire. § Ce n'est donc pas moi qui lui dirai raca—jamais, jamais!

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* Chacun a le droit de me tenir pour ce qu'il veut; mais une illusion ne sera jamais une réalité. J'ai autant le droit de tenir le Pape pour un Bouddhiste; je m'en garderai bien: n'est pas bouddhiste qui veut.—H. P. BLAVATSKY.

† [According to J. F. Ostervald's version of the French Bible, the passage from Matth., xii, 32 runs as follows: «Et si quelqu'un a parlé contre le Fils de l'homme, il pourra lui être pardonné; mais celui qui aura parlé contre le Saint-Esprit n'en obtiendra le pardon, ni dans ce siècle, ni dans celui qui est à venir».—Compiler.]

‡ D'autant plus remarquable qu'ils se contredisent en tout ailleurs.—H. P. BLAVATSKY.

§ «Pour faire un civet de lièvre, il faut d'abord prendre un lièvre». Pour accuser une personne «de blasphème» il faudrait d'abord prouver que cette personne croit à la chose contre laquelle elle blasphème. Or, comme je ne crois pas à la révélation du contenu des deux Testaments, et que pour moi les «Écritures» Mosaïques et Apostoliques ne sont pas plus Saintes qu'un roman de Zola, et que les Védas et les Tripitakas ont bien plus de valeur à mes yeux, je ne VOIS pas comment je pourrais être accusée de «blasphème» contre le Saint-Esprit.

Elle peut se convaincre par le propre dire de Notre-Seigneur, que le Christ n'est pas une «idole jalouse et cruelle qui damne pour l'éternité ceux qui ne veulent pas se courber devant elle», puisque même cette injure trouvera grâce et remission devant l'infini miséricorde de son cœur d'Homme-Dieu.

Ce que je crains, pour Mme Blavatsky, c'est que les altercations qu'elle a eues avec des prêtres chrétiens, et qui ont dû être fort vives, de part et d'autre, puisqu'elle se dit payée «pour connaître les susdits prêtres», n'aient beaucoup contribué à fausser dans son idée la notion de Jésus-Christ. Il faut convenir que beaucoup d'entre nous, ministres de son doux Évangile, ne brillons guère, à notre époque, par l'intelligence approfondie des Arcanes du Christ, et que notre tolérance n'a pas toujours été, bien s'en faut, conforme à celle de son cœur. Il est certain, par exemple, que le terrible Christ de l'Inquisition, notre œuvre à nous, n'était pas du tout fait pour rendre aimable et pour recommander le vrai Christ, celui du sermon de la montagne et de la vision du Tabor.* Il est également certain que notre Christ à nous, prêtres, a fait prendre en horreur, par bien du monde, hélas! Celui dont [nous] avons trop négligé de suivre l'exemple, alors qu'il nous avait dit pourtant:

C'est vous qui blasphémez en l'appelant «un principe mâle» et le doublant d'un principe féminin. Raca sont ceux qui acceptent les divagations des «Pères de l'Église» à leurs «Conseils» comme l'inspiration directe de ce Saint-Esprit. L'histoire nous montre ces fameux Pères s'entretuant à ces assemblées, se battant et se disputant comme des portefaix, intriguant et couvrant d'opprobre le nom de l'Humanité. Les Payens en rougissaient. Tout nouveau converti qui s'était laissé attraper mais qui avait conservé sa dignité et un grain de bon sens retournait, comme l'Empereur Julien, à ses vieux dieux. Laissons donc là ces sentimentalités qui me touchent peu. Je connais trop mon histoire, et bien mieux que vous ne connaissez votre Zohar Monsieur l'abbé.—H. P. BLAVATSKY.

* Encore une erreur. Il y a des bons et des mauvais prêtres dans le Bouddhisme comme chez les chrétiens. Je déteste la caste sacerdotale et m'en méfie; je n'ai absolument rien contre les individus isolés qui la composent. C'est le système entier que j'ai en horreur, comme tout honnête homme qui n'est pas un hypocrite ou un fanatique aveugle. La majorité a la prudence de se taire; moi, ayant le courage de mes opinions, je parle et dis ce que je pense.—H. P. BLAVATSKY.

«Exemplum enim dedi vobis, ut, quemadmodum ego feci vobis, ita et vos faciatis». (Jean, xiii, 15.)

VIII. Je termine, pour cette fois-ci du moins, en mettant en lumière l'hommage religieux que Mme Blavatsky rend, à son insu, à notre Saint Évangile: «Le Nouveau Testament, dit-elle, contient certainement de profondes vérités ésotériques, mais c'est une allégorie». Ce mot d'allégorie sera remplacé un jour, dans le vocabulaire de cette exégète, par celui d'œuvre typique. Les types, en toutes choses, ont ceci de particulier, d'après Platon, c'est qu'ils sont une allégorie en même temps que l'expression juste d'une réalité historique. Alors elle se rendra compte de cette merveilleuse chose qu'elle constaste dans une note: «Chaque acte du Jésus du Nouveau Testament, chaque parole qu'on lui attribu, chaque événement qu'on lui rapporte pendant les trois années de la mission qu'on lui fait accomplir, repose sur le programme du Cycle de l'Initiation, cycle basé lui-même sur la précession des Équinoxes et les signes du Zodiaque».*

Eh oui! je crois bien! comment en aurait-il pu être autrement? Non seulement tout cela repose sur ce Programme, mais le remplit et devait le remplir.

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* Je ne rends aucun hommage du tout à votre «Saint Evangile»; détrompez-vous. Ce a quoi je rends hommage a cessé d'être visible pour votre Église comme pour vous-même. Étant devenue dès les premiers siècles le sépulcre blanchi dont parlent les Évangiles, cette Église prend le masque pour la réalité et ses interprétations personnelles pour la voix du Saint-Esprit. Quand à vous, Monsieur l'abbé, vous qui pressentez vaguement le personnage caché sous ce masque, vous ne le connaîtrez jamais, parce que vos efforts tendent dans une direction contraire. Vous cherchez à mouler les traits de l'inconnu caché sur ceux du masque, au lieu d'arracher bravement ce dernier.—H. P. BLAVATSKY.

Les ésotéristes chrétiens disent la raison de cette harmonie; * ils savent, ils enseignent que Jésus-Christ est la réalisation historique de toute la vertu et de tout l'esprit de prophétisme qui avait rayonné dans le monde, avant sa venue, qui avait éclairé les Voyants de tous les sanctuaires et qui s'était répandu dans la nature elle-même, parlant par la voix des Oracles, par l'organe des Pythonisses, des Sibylles, des Druidesses, etc. Il faut entendre saint Paul là-dessus: «Multifariam, multisque modis olim Deus loquens patribus in Prophetis: novissime, diebus istis locutus est nobis in Filio, quem constituit heredem umversorum, per quem fecit et saecula» (Hebr., i, 1-2). Il faudrait citer tout cet admirable Chapitre, et le lire à la lumière du Zohar.†

Nous savons de plus que Jésus-Christ était l'objet des pressentiments, des prévisions, de l'attente et des soupirs de toutes les générations qui l'avaient précédé, non seulement dans Israël comme dit Jérémie (xiv, 14, 17), mais dans le monde entier, chez tous les peuples, sans exception, comme avait dit Moïse: «Et ipse erit expectatio gentium» (Gen., xlix, 10).‡

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* Jusqu'ici je n'ai trouvé que cacophonie dans les opinions des ésotéristes chrétiens, cacophonie et confusion. Preuve votre Ochmah.—H. P. BLAVATSKY

† Oui-dà! Est-ce à «la lumière du Zohar» qui émane de la lanterne de votre Ésotérisme à vous? Cette lumière est bien incertaine, je crains; un vrai feu follet. Nous venons d'en avoir la preuve!—H. P. BLAVATSKY.

‡ Une jolie preuve, encore celle-là! Jérémie qui dit: «Ce que ces prophètes prophétisent en mon nom [celui de Jéhovah, votre Dieu] n'est que mensonge; je ne les ai point envoyés, et ne leur ai point donné de charge, et ne leur ai point parlé; ils vous prophétisent des visions de mensonge, de divination, de néant, et la tromperie de leur cœur» (xiv, 14). Or, comme les prophètes des Gentils n'ont jamais prophétisé au monde Jéhovah, à qui la prophétie—si c'en est une—s'adresse-t-elle directement si ce n'est à vos «glorieux ancêtres, les Pères de l'Église»? Votre citation n'est pas heurcuse, Monsieur l'abbé. Le verset 17 parle de la nation d'Israël, en disant «la Vierge fille de mon peuple», et non de la Vierge Marie. Il faut lire les textes hébreux, s'il vous plaît, et non nous citer la traduction latine défigurée par Jérôme et autres. C'est le Messie des Juifs qui n'a jamais été reconnu dans Jésus, qui était «I'objet des pressentiments et des prévisions» du peuple d'Israël; et c'est le Kalki Avatar, le Vishnou, le Bouddha-primordial, etc., qui est attendu avec «des soupirs» dans tout l'Orient, par les multitudes des Indes. À la Vulgate que vous me citez je vous opposerai cinquante textes qui démolissent l'édifice bâti avec tant de ruse par vos «illustres ancêtres». Mais, vrai. . . .ayons pitié des lecteurs du Lotus!—H. P. BLAVATSKY.

Comment le Christ aurait-il répondu à cette attente universelle, comment aurait-il rempli le Programme de l'ancien Cycle de l'Initiation, si un seul texte, un seul point de l'idéale conception eût été violé même d'un iota ou d'un apex? Voilà pourquoi le Christ disait: «. . .iota unum, aut unus apex non praeteribit a lege, donec omnia fiant» (Math. v. 18).

Ah! j'en conviens, le Cycle de l'Initiation, que connaît si bien Mme Blavatsky, a pressenti autre chose que ce qui s'en est réalisé jusqu'à nos jours sous l'influence du Christ.* Oui! mais la Carrière du Rédempteur du monde n'est pas close; sa mission n'est pas finie, elle commence à peine. . . . . Nous ne sommes qu'aux premiers rudiments du Saint Évangile, à la phase préparatoire. Notre théologie est toute primaire et notre civilisation s'ébauche, encore toute grossière. Lassez venir le Christ-Esprit-Amour, le Paraclet promis. Il est dans les nues, il approche, il descend à travers les brouillards épais de notre entendement, et les froideurs glaciales de notre cœur. Il revient justement comme il l'avait dit, et dans l'appareil même qu'il avait annoncé dans son langage parabolique.† Que d'âmes déjà qui sentent avec Tolsti, les tièdes haleines du printemps nouveau! et combien d'autres qui voient, avec Lady Caithness, poindre la radieuse Aurore de l'ère nouvelle!

Le second avènement se fait exactement comme Jésus l'avait prédit.

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* C'est fort heureux, ma foi. La confession vient un peu tard, mais, mieux vaut tard que jamais.—H. P. BLAVATSKY.

† Lorsque ce «langage parabolique» sera compris correctement et que tout ce qui appartient au César—payen—dans les Evangiles sera rendu à César (au Bouddhisme, Brahmanisme, Lamaïsme et autre «ismes»), nous pourrons reprendre cette discussion. En attendant ce jour heureux —H. P. BLAVATSKY.

Je m’arrête là. Si Mme Blavatsky le veut bien, nous y reviendrons, et peut-être serai-je assez heureux pour lui fournir les preuves scientifiques que réclame de moi, à grands cris, cette belle âme altérée de la sainte soif des vérités divines et qui adore le Christ, sans le savoir.*

Chère Madame, pardonnons-nous réciproquement nos petites vivacités. Que voulez-vous, le Discours des Perfections et des Béatitudes a beau nous être prêché, à vous sur la montagne de Gaya depuis pres de trois mille ans, à moi sur la montagne de Galilée depuis moins de deux mille ans, il nous faut toujours payer à l’Humanité déchue le tribut de nos faiblesses natives: Homo sum; humani nihil a me alzenum puto.

L’AB. ROCA,

Chanoine honoraire.

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*Je pardonne volontiers à M. l’abbé Roca ses petits lapsus linguae, à condition qu’il étudie sa Kabbale plus sérieusement. Ma «belle âme» ne réclame rien du tout de mon trop pétulant correspondant; et si cette âme réclame quelque chose «à grands cris», c’est qu’on ne dénature pas ses convictions ou qu’on la laisse tranquille. Je fais grâce à l’abbé Roca de ses «preuves scientifiques». La science ne peut exister pour moi en dehors de la vérité. Puisque je n’impose mes convictions à personne, qu’il garde les siennes—même celle que le Père Éternel (Chochma) est son principe féminin. Je puis lui assurer, sur ma parole d’honneur, que rien de ce qu’il pourrait dire du Bouddha, des «Frères», et de l’Ésotérisme de l’Orient ne me briserait le cœur, à peine cela me ferait-il rire.

Et maintenant que j’ai répondu sur tous ses points et combattu tous ses fantômes, je demande que la séance soit levée et les débats clos. J’ai l’honneur de faire mes adieux respectueux à M. l’abbé Roca, et lui donne rendezvous dans un meilleur monde, dans le Nirvâna—près du trône de Bouddha.—H. P. BLAVATSKY.

REPLY OF ABBÉ ROCA TO MADAME BLAVATSKY'S ALLEGATIONS AGAINST CHRISTIAN ESOTERICISM

[Le Lotus, Paris, Vol. III, June, 1888, pp. 129-150]

[Translation of the foregoing original French text.]

I. We mention it with circumspection, but Madame Blavatsky is rather embarrassing and one hardly knows exactly what course to adopt with her. If you imagine that she has treated you roughly—and I am not the only one to state this—it is because "you have such a sensitive skin." You are mistaking for smacks the caresses of a hand whose kindness is so Buddhistical that it "would not even strike a dog to stop him from barking." The lightest puff from her "appears to you as a squall" and what is but a zephyr seems a cold blast to you, La Fontaine's poor little reed that you are.

Well, let us proceed. Such misconceptions may be understood, if need be; but what cannot possibly be conceived is how the same person may be, in the eyes of Madame Blavatsky, at one and the same time "a fidei defensor," a catholic priest, a simple curé, about whom one greatly regrets disturbing oneself, and an Abbé who has "thrown his cap of an orthodox and papistical ecclesiastic to the windmills," and who, "ignoring the true esotericism of the Brâhmanas and the Buddhists, of the Pagan and Christian Gnostics, as well as of the authentic Chaldean Kabalah, and knowing nothing of the doctrines of the Theosophists . . . . . has fabricated for himself a Christianity of his own, an Esotericism sui generis." She adds:

"I confess that I do not understand him."

I can well believe it! Neither I nor anyone else in the world, dear Madame, will ever comprehend how the same man could be at the same time "a fidei defensor," a poor curé about whom it is not worth being disturbed, and an Abbé deprived of his "orthodox and papistical biretta." These terms clash among themselves as light clashes with darkness.*

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* May it not be that these terms trace their origin to the letters themselves, to the "Notes" of Monsieur Roca? They appear, perhaps, to be contradictory in his "Notes" and under the handling of his pen—a skilled one—and when the reader has neither my replies nor his own letters—regular literary kaleidoscopes—before him. The Editor of Le Lotus would do well to publish our correspondence, from the first of Monsieur Roca's letters to the last, together with my replies. The brochure would be interesting, and the public would be better able to judge which one of us is wrong.—H. P. BLAVATSKY.

I will not say of Madame Blavatsky “that she is talking to the winds and at random,” as she does of me; but it certainly looks uncommonly like it, just the same, and in more than one place. Judge for yourselves: if I but raise my voice a little, then I am taking “a threatening tone” with her. Yet she has kindly acknowledged that I have the meekness, not of a Christian, because the Christians, she says, “are neither humble nor gentle in their polemics,”—but of a Buddhist.

She ought then to be satisfied—but not so. She takes it ill that I should speak as a Buddhist. That language in my mouth has no value to her. My homage produces on her the effect “of a greasy pole erected to serve as a support for Christian gewgaws attached to it in profusion, by an apostolic and Roman hand [good! for this occasion I have become the simple priest again], or of a Hindû-Theosophic doll bedecked with Popish amulets”—Popish, you understand!

Madame Blavatsky is really difficult to satisfy: “Far from being intoxicated by the heady fumes of my laudations,” the latter upset her. “I confess,” she says, “with my usual ‘frankness’ and my unambiguous rudeness,—I feel but a re-doubled mistrust.” And how black I become in her eyes! Listen to the dilemmas whose four horns she continually throws at me: “Either the Abbé Roca is obstinately determined not to understand me, or he has an ulterior purpose. . . . I believe, I understand . . . . he either speaks to the winds and at random, or he wants to corner me, to force me to explain myself, so as to get a categorical answer from me . . . . and thus compromise me in the eyes of Christians among whom I should make fresh enemies—and that would be so much gained.”

This is what she calls “my little arrangement.” Is not this rather scandalous on my part! Wicked Abbé Roca, can there be such cunning in that tricky simpleton? Never mind! The wretch will not succeed in ringing the changes on Madame Blavatsky. “The Editor of the French Lotus might be deceived by it, but the Editor of the English Lucifer has seen through it.” Consuls, sleep peacefully at the feet of the Capitol! There are watchers above, and you will hear their loud calls if the Gauls try to scale it.*

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* The geese [oies, in French] saved the Capitol, but the anointed [oints, in French] lost Rome.—H. P. BLAVATSKY.

Mon Dieu! What have I done to this good lady, to put her into that state? It is true that I am a Catholic priest (although I may have "thrown my biretta over the windmills"). And these priests, you know, she knows them by heart! Had she not "a long life passed in studying the above-mentioned priests"? I have once been told that "Christolatry" sometimes inspires so much horror in certain souls that they become Christophobes and Priestophobes. Let us hope this never will be the case with the Buddhists, whose meekness is unchangeable.*

Pray rest assured and do not disturb yourself on my account. There is no reason for so much alarm. The Abbé Roca is not at all what he is supposed to be, and he is even grieved to have caused this anxiety. Believe me, dear Madame, neither "do I speak at random and to the winds," as I hope to prove to you, nor do I seek to do you an ill turn, as you will see later. Your fears are groundless; you are looking for secrets where nothing exists, except perhaps a large share of naïveté.

I would willingly tell Madame Blavatsky what this poor Abbé Roca really is, if she had not, however, sized him up better than he himself has been able to do, so far. That lady's first appraisal was the best; she would have done well to have held to it. Yes, she was more correct than I thought, when she called me an optimist. I recognize it now; I am more than an optimist, I am a simplist who is easily deceived, accustomed as I am to regard everything through the prism of the Holy Gospel of Jesus Christ.

II. It has cost me a good deal, even at this moment when Madame Blavatsky has dotted all her "i's" so carefully, to lessen my admiration and esteem for her. No! I cannot, I will not yet believe that she and her Masters are what she so positively affirms.

Just think!

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* The Abbe deceives himself again. I am neither "Christophobe," seeing that the impersonal Christos of the Gnosis is identical in my eyes with the divine Spirit of Illumination, nor "priestophobe," because I have the greatest respect for certain priests. Only I suspect Levites in general, the white bands of the Protestant as much as the cassock of the Catholic priest. The odium theologicum is known to me personally in all its fury. But, imbued with Buddhist principles, I hate none, not even my enemies. Does one hate the lightning because one puts a lightning conductor on the roof?—H. P. BLAVATSKY.

I had conceived such delightful hopes at the coming forth of this Hindu Theosophy, at the first accents of these Oriental voices issuing from the sanctuaries of the Himâlayas, and which awakened such harmonious echoes in our Christian Churches.* I had so longed to believe that these new Sowers were those whose footsteps Joseph de Maistre fancied he already heard on the declivities of the neighbouring mountains. I was taking them for the evangelical workers of whom Christ spoke to the disciples: “The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.” (Luke, x, 2; John, iv, 35.) I wanted to convince myself that the “Brothers” were the Missionaries announced by the prophets, who, as Malachi assures us, will come to turn the heart of the Fathers (of the Orient) toward the heart of the Children (of the West), and the heart of the Children toward the heart of the Fathers, our glorious ancestors of the earliest ages. (Mal., iv, 5-6, and Matt., xi, 14.) †

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* This is really too much! What? “Oriental voices issuing from the sanctuaries of the Himâlayas . . . . awakened such harmonious echoes” in your “Christian Churches,” when the priests of those Churches denounced them the moment they were heard in America or India—as the VOICE OF SATAN! That is a rose-water sentiment, an optimism contrary to all evidence.—H. P. BLAVATSKY.

† Hindu Theosophy—and the Abbé Roca knows this better than anyone—is declared by his Church as coming from hell. The Catholic bishops of Bombay, of Calcutta and other large Indian cities, were so frightened at the harmony of these voices, that from the very first they compelled the faithful to stop their ears with cotton. They threatened to excommunicate “whoever approached the den of the sorcerers just disembarked from America, of those ambassadors plenipotentiary of the Enemy of God and of the Great Rebel [sic].” That was said by the Archbishop of Calcutta, if you please, in 1879. Another worthy and holy man, a missionary apostolic at Simla, dreading quite wrongly a “trade rival” perhaps, in the midst of a sermon announced my arrival in that rural Residence of the Viceroys of India, as that of “the Pythoness of the Great Accursed” (in the style of de Mirville and des Mousseaux). Were all these “good Fathers” deaf then, inasmuch as they did not hear the harmonious voices, even though their noses were on the Himâlayas? Is it not true then that for twelve years the descendants of your “glorious ancestors of the earliest ages”—and why not add to (Saint) Cyril of bloody memory and to (Saint) Eusebius of mendacious memory, the Holy Fathers of the Inquisition, the Torquemadas and Co.—have followed us everywhere, tearing our reputations to pieces because they had no longer the power to mangle our bodies with their instruments of torture? Then all those piles of books and tracts, filled with the blackest calumnies, the most shameless lies, the basest insinuations, emanating from the missionaries, are nothing but a dream? We have them, however, in the Adyar Library.—H. P. BLAVATSKY.

So then, am I deceiving myself? Your language distresses me, Madame, and will not charm anyone, anywhere in Europe, except perhaps in Turkey.

Then there would be, if the Buddhists do not deceive or slander themselves, two Theosophies, one Christian and the other Pagan, as I understand there are two mysticisms and even three, according to Gorres; and also two Gnoses or Gnosticisms and two occultisms, the one orthodox and the other heterodox, and again two Kabalahs, one dating from before Esdras, the other since him; and finally, two Magics, one white, the other black.

But then, Madame Blavatsky, instead of presenting me to her readers as denuded of all esotericism, and absolutely ignorant of all Theosophy, ought to have, it seems to me, admitted instantly that my Theosophy and my esotericism have nothing in common with those of her Masters,* for the simple reason that mine are Christian while hers are Pagan.†

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* The esotoricism of our Masters (let us rather say their divine philosophy) is that of the greatest of the PAGANS of antiquity. Elsewhere, the Abbé Roca speaks with contempt of the term. I will reply to that later. In the meantime I ask if there is in the entire universe a man so bold (except the ignorant missionaries) as to speak with contempt of the religion of Socrates, of Plato, of Anaxagoras, or of Epictetus! Assuredly, I should be the first to choose the position of servant to a pagan Plato, or an Epictetus, himself a slave, in preference to the office of highest cardinal to an Alexander or a Caesar Borgia, or even to a Leo XIII.—H. P. BLAVATSKY.

† That is what I have done in every possible way. One has but to read my two “Notes” to be assured of this. Yes, there are two Theosophies—the one, universal (ours), the other, sectarian (yours). Yes, there are two Kabalahs, the one compiled by Shimon ben Yohai in the Zohar, in the second century (we say the first), that is the true Kabalah of the Initiates, which is lost and whose original is to be found in the Chaldean Book of Numbers; and the other, that which exists in Latin translations in your libraries, the Kabalah denatured by Moses de Leon in the XIIIth century, a pseudograph composed by that Spanish Israelite, with the aid and under the direct inspiration of the Syrian and Chaldean Christians, on the traditions preserved in the Midraschim and the remaining fragments of the true Zohar. And that is why we find therein the Trinity and other Christian dogmas, and why the Rabbis, who have not had the opportunity of preserving among their family possessions some chapters of the authentic Kabalah, do not wish to know anything of that of Moses de Leon (that of Rosenroth and Co.), at which they laugh. See rather what Munk says on the subject.

Well, if she did not begin by doing me such justice at the outset of her refutation, she has carried it out with sufficient good grace at the end, and I thank her for it.

Here is what she says: “While in appearance we are both speaking the same language, our ideas as to the value and meaning of Christian esotericism, of Brâhman-Buddhist esotericism, and of that of the Gnostics, are diametrically opposed.” (Who knows? I am not yet really convinced of it, and I will tell why later on.) She continues: “He derives his conclusions and his esoteric data from sources which I could not know, since they are of modern invention [not so modern, Madame, as you will see], while I am speaking to him in the language of the ancient Initiates, and offer him the conclusions of archaic esotericism. . . .”

The mysticism and the Kabalah on which the Abbé and the others rely for data come down to them, then, from Moses de Leon, just as their system of the Sephiroth comes to them from Tholuck (l.c., pp. 24 and 31), their great authority. It was Hây Gaôn (died in 1038) who first developed the Sephirothal system as we have it now, i.e., a system which, like the Zohar, and other Kabalistic books, has been filtered in the Middle Ages in the Gnosis already disfigured by Christians of the first centuries.—H. P. BLAVATSKY.

[The reference to Tholuck, as found in the footnote above, is rather misleading. It occurred once before in an identical manner, namely in H.P.B.’s Essay on “The Esoteric Character of the Gospels.” Vide, pp. 216 and 238 of Volume VIII, in the present Series, where the actual source of this reference is fully explained in Compiler’s Notes .—Compiler.]

To which I answer that one may admit, if absolutely necessary, the co-existence of the two esotericisms, because error is probably as ancient as truth, at least on our earth, but in no case is it possible to admit the priority of the altered source over the pure one.*

Madame Blavatsky, if she were right, would have rendered us a very great service, but to her own Masters the worst possible one, in opening our eyes as she has done to the paganism of their doctrines. The term is serious, but it is she who uttered it first (observe this point!), and who compels me to repeat it.†

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* Precisely. Now, as Christian theology is the youngest, and as even the Judaism of Esdras is only 400 years older, it follows that the Aryan source, from which the Arhats of Gautama drank, having priority, must be the pure source, while all the others have been altered. It appears, then, that we are perfectly in accord, sometimes.—H. P. BLAVATSKY.

† I do not deny that. Being neither Christian, Jew nor Mussulman, I must necessarily be pagan, if the scientific etymology of the term means anything. The Abbé Roca gives the impression of making excuses for using the expression he repeats. One would say that he is trying to persuade the readers that it was only a lapsus calami, a lapsus linguae, or what not! Nothing of the kind. What is the origin of the word pagan? Paganus meant, in the first centuries, an inhabitant of the village, a peasant if you like, one who by living too far from the centres of the new proselytism had remained (very fortunately for him, perhaps) in the faith of his fathers. According to the Latin Church, all that is not perverted to the sacerdotal theology is pagan, idolatrous, and comes from the devil. And what does Roman etymology, whose adoption was imposed upon other peoples by circumstances, matter to us? I am democratic, in the true sense of the word. I respect the country folk, the people of the fields and of nature, the honest labourer scorned by the wealthy. And I say loudly that I prefer to be a pagan with the peasants than a Roman Catholic with the Princes of the Church, of whom I take very little notice so long as I do not find them in my way. Once again, the Abbé Roca is making a little fiasco. Vide note 6.—H. P. BLAVATSKY.

[Note 6 is the footnote on p. 375 of the present Volume, beginning with: “The esotericism of our Masters “—Compiler.]

If the assertions I am going to reproduce are well founded, it would follow, clearly, that Monsieur de Saint-Yves was absolutely right when he wrote: “There will come a time when new Judeo-Christian missionaries [and not pagan-Buddhist] will re-establish a perfect communion of science and love with all the other religious centres of the Earth.” *

It will be found that these Judeo-Christian missionaries are necessarily the legitimate heirs of the Egypto-Chaldean sacerdotal caste, for Moses, as everyone knows, was initiated in all the Gnosis of the sanctuaries of Egypt (“Et eruditus est Moyses omni sapientia Aegyptiorum. . . .”—Acts, vii, 22); these latter sanctuaries were derived, in their turn, by an ascending road from that mysterious and primitive Church of the protogones “ quorum nomina sunt inscripta in coelis,” according to the solemn teaching of St. Paul (Heb., xii, 23). † We easily ascend the rungs of that glorious genealogy in the splendid work of the author of the Mission.

Madame Blavatsky may see by this that the sources from which Catholics draw are not of modern invention, as she is pleased to say. ‡

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* Mission des Juifs, p. 178. [Ch. IV, p. 198, in the 1884 edition].

† [The wording of the Vulgate is different, namely: “Et Ecclesiam primitivorum, qui conscripti sunt in coelis, et judicem omnium Deum, et spiritus justorum perfectorum.”—Compiler.]

‡ Grieved to contradict him again, and always. In my eyes the sources drawn upon by the Catholics are extremely modern in comparison with the Vedas and even with Buddhism. The “solemn teachings” of St. Paul date from the sixth or seventh centuries—when, revised and thoroughly corrected, his Epistles were finally admitted into the Canon of the Gospels, after having been exiled therefrom for several centuries—rather than from the year 60. Otherwise why should (Saint) Peter have persecuted his enemy Paul, personifying him under the name of Simon Magus, a name which has become as generic as that of a Torquemada or a Merlin?—H. P. BLAVATSKY.

The thesis of the Marquis de Saint-Yves emerges victoriously from the very assertions of my learned antagonist.* I should lose one illusion; I should confirm myself in my thoroughly Christian convictions. The Hindu Theosophists would then have given their full measure.

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* I really fear that the thesis of Monsieur (le Marquis de) Saint-Yves will emerge from my hands no more victorious than the rosy dreams and the optimism of my honoured correspondent. The sources found therein ascend no higher than the personal visions of the learned author. I have never read the entire work, but it was enough for me to read its first pages and a manuscript-review of one of his fervent admirers, to assure myself that neither the esoteric data of the sacred literature of the Brâhmanas, nor the exoteric researches of the Sanskritists, nor the fragments from the history of the Âryas of Bharatavarsha, nothing, absolutely nothing known to the greatest pandits of the country, or even to the European Orientalists, supports the “thesis” which the Abbé Roca confronts me with. The book eclipses as a learned fiction the works of Jules Verne, and the Abbé might as well compare my “contradictions” with the works of Edgar Poe, the Jules Verne of American mysticism. The work is entirely devoid of any historical or even traditional basis. The “biography” of Râma therein is as fictional as the idea that the Kali-Yuga is the Golden Age. The author is certainly a man of great talent, but the fantasy of his imagination is more remarkable than his learning. The Hindu Theosophists are ready to pick up the gauntlet if it is thrown to them. Let the Abbé Roca or any other admirer of the Mission take the trouble of transcribing all the passages that mention Râma and the other heroes of ancient Aryâvarta. Let them support their statements by historical proofs and the names of ancient authors (of which we find no trace in this work). The Hindu and other Theosophists will reply and overturn one by one all the stones of the masonry based on the phonetic etymology of the name of Râma of which the author has made a veritable Tower of Babel.

As to Theosophy itself, it would certainly lose nothing of its universalist character. Madame Blavatsky recognizes that “Theosophy is neither Buddhism, Christianity, Judaism, Mohammedanism, Hinduism, nor any other ism: it is the esoteric synthesis of all the known religions and philosophies.” It is true that in her eyes it is not Christianity either; but I venture to think that she deceives herself on this point. To my way of thinking, true Theosophy is indistinguishable from real Christianity, from the integral, scientific Christianity, such as is conceived by the author of the Mission, by enlightened Catholics, orthodox Kabalists, and the Johannites of the traditional school of Joachim of Floris, of John of Parma, of the Franciscans and the Carmelites, to which Renan has dedicated the most learned of his works of criticism, which is certainly not his Life of Jesus.

We will give all the historical, theological, philological, and above all, logical proofs. Râma had nothing to do with the Py-Ramides (!!), nothing either with Rameses, not even with Brahmâ or the Brâhmanas, in the desired sense; and still less with the “Ab-Ramides” (!!?). Why not with Rambouillet, in that case, or “le Dimanche des Rameaux”? The Mission des Juifs is a very fine romance, an admirable fantasy; but the Râma found therein is no more the Râma of the Hindus than the Whale that swallowed Jonah is the zoological whale that disports itself in the northern and southern seas. I do not at all object to the Christians swallowing whale and Jonah if they have the appetite, but I absolutely refuse to swallow the Râma of the Mission des Juifs. The fundamental idea of that work would delight those English people who seek the honour of proving that the British nation descends in direct line from the Ten Tribes of Israel; from those tribes that were lost before they were born, for the Jews never had but two tribes, of which one was but a caste, the tribe of Judah, and the other, that of Levi, the priestly caste. The others were only the personified signs of the zodiac. What can Râma have to do with all that?—H. P. BLAVATSKY.

(See the dissertation by Renan on The Eternal Gospel of Joachim of Floris, published in the Revue des Deux-Mondes, Vol. 64, beginning with the first part of the issue for July 1, 1866, pp. 94-142.)

III. As for myself, I had hoped, in my childish simplicity—have I not said it and repeated it enough in my first articles in Le Lotus?—that the "Sages" of the Himâlayas would themselves also take part in the erection of that beautiful and glorious Theosophico-Christian Synthesis. Was it a dream? Should it be renounced? Well, no, surely not yet, not so soon!

Madame Blavatsky, it is clear, does not give any quarter; she strikes with a quick and lively hand: "I have put an extinguisher," she says, "on the rosy hopes that shone in the flame of his first letter . . . . . because I could not take seriously the simple compliments of civility addressed to the pagan Mahâtmans by a Christian and a French Abbé." The term is there, but it is I who underline it, and for good reason.

Ah! Madame, what you have taken for simple compliments was no trap! It was a sincere expression, if not of a firmly established conviction, at least of an ardent desire and a wish entirely in your favour. Christ could very well get along without the Buddhists, if necessary, but the Buddhists could not do without him, certainly . . . . and you do not intend to do without him either, intelligent as you are.* I do not despair of dissipating the misunderstanding. There certainly is one.

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* I permit myself to reply that Buddha is the elder of Jesus (confused with the Christos) by 600 years. The Buddhists, however, whose religious system was crystallized ever since their last ecclesiastical Council which preceded the first Christian Church Council by several centuries, have been able to do very well without the Christ invented by the latter. They have their Buddha, who is their Christ. Their religion, which transcends in moral sublimity all that had been hitherto invented or preached in this world, is older than Christianity, and all that is fine in the Sermon on the Mount, i.e., all that is found in the Gospels, was already to be found for centuries in the Aphorisms of Gautama the Buddha, in those of Confucius, and in the Bhagavad-Gîtâ. What does the Abbé Roca mean when saying that the Buddhists "could not do without him [Christ], certainly," when they have done without him for more than 2,000 years? What is he trying to insinuate by speaking of me in the same way? I have the honour to tell him that there was a time when I believed as he does; there was a time when I was idiot enough to believe what had never been proved to me, but now, believing no more in such things and approaching the sixties, it is not likely that I should be caught by the bird-lime of fine sentiments. No, there is no "misunderstanding" at all. If, in spite of all my care in dotting my "i's," he persists in not wishing to understand me, he shows bad faith. May it be that he wants to drag on an impossible polemic because, not being able to answer my arguments by proofs of the same weight, he nevertheless wants to have the last word? In that case I yield to him with pleasure. I have really neither time nor desire to fight windmills.—H. P. BLAVATSKY.

I do not regret a single word I have published, in view of the agreement in Le Lotus and elsewhere, for if, on the one hand, I receive smart blows and bitter jests in good part, on the other I gain the advantage of having given proof of goodwill, wide tolerance and an entirely Christian—if not Buddhist—brotherliness.

My honoured correspondent flatters herself upon having upset my edifice. She says: “It has crumbled under a slight puff, like a simple house of cards . . . . . and that was not always my fault.” Whose fault was it, then? Surely not mine either, and I should be grieved if I had compelled Madame Blavatsky to undermine that foundation, because she would have been working against herself and not against me. It is true that she would have destroyed my hopes. It is also true that she would have broken my heart as a Frenchman, a European, and a Priest of Jesus Christ. But by the same blow she would have destroyed herself and, in that event, upon what would she have had to congratulate herself?*

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* The Abbé is really too sensitive. I thank him for his solicitude so very. . . . Christian, for my humble self; but at the risk of “breaking his heart” once more, the truth compels me to say that I do not at all understand his obstinacy, notwithstanding my protestations, in bewailing my luck. Unfortunately for him, I have very little softness in my nature. He will not be the one to instruct me. If he continues his jeremiads to the tune of “My Aunt Aurora” he will edify the readers of Le Lotus even less than myself. Let him be calm, and let his afflicted heart be consoled. Those wishing to destroy me cannot do so. I am in no danger. Others, stronger than he, have tried to bend me to their ideas, or to break me. But I have the epidermis of a Tartar, it seems; neither threats garlanded with the flowers of his rhetoric and powdered with the pale roseate tints of his poetry, nor compliments addressed to “my intelligence,” will affect me. I appreciate at its exact value his wish to confound the two esotericisms—the Christian esotericism and that of the old Initiates of submerged Atlantis. That does not prevent me from seeing that his wish is built on the terrain of “Castles in Spain.” The two esotericisms have done very well without each other throughout the centuries, and they can live side by side, without running foul of each other too much, for the rest of the Kali-Yuga, the black and fatal age, the age of sinister causes and effects, which has not prevented it being represented in France as the Golden Age—one of the errors accepted by the Abbé Roca with that innocent faith so characteristic of him.—H. P. BLAVATSKY.

IV. Now then. What can this mean? To dispossess Christ of his great conquests? To throw back the civilization inaugarated under his auspices? To overturn his altars in the West? To root out his name from our soil ? Beware! Renan, the same Renan that Madame Blavatsky invokes against me, would exclaim: “To tear away that name from the world today would be to shake it to its foundations!” (Life of Jesus).

Too late! He is the Master, his spirit has become our universal spirit for ever, his soul has passed into our soul. Christ and Christianity are from now on merged into one. The principles of his Holy Gospel, all the ideas of fraternity, of tolerance, of solidarity, of union, of mutuality and so many others which are associated with the glorious trilogy of our immortal Revolution, are preparing themselves to triumph with the very principles of modern Civilization, which will carry its benefits to all parts of the world, even to that Orient which does not yet understand it, and which would try to stifle it in its cradle in the West. Mercy of God!

Just heaven! What an undertaking! One of my ideas has been called “baroque”; what shall we call this one, if it really had an origin in any brain at all? Can we not see what is happening? What tremors everywhere! And we are merely at the dawn of the New Day. The Sun which is Christ, “the Solar Christ,” as the Kabalists say, that sun has not yet risen upon us; but the dawn is beautiful, full of radiances, of perfumes, of hopes! And some would wish to stop the ascending march of that orb! How senseless!

No, neither the Seine, nor any other river in Europe, will see that which the Nile saw, in the words of Lefranc de Pompignan:

The Nile has seen on its banks
The dark dwellers of the desert
Insult, with their savage cries
The Radiant Star of the Universe

for then would happen what that poet sings of in the same stanza:

Feeble crime, weird frenzies!
While those monsters barbaric
Fling their insolent shouts,
The God, pursuing his path,
Pours torrents of light
On his obscure blasphemers!

That is not possible. No, no! Christianity will never have to repel such an attempt. That cannot be what Madame Blavatsky wishes to say.*

V. However, here are terrible affirmations, or rather bold denials; but they reveal their meaning to my understanding, and I will tell you how.

"I deny in toto," she exclaims, "the Christ invented by the Church, as well as all the doctrines, all the interpretations, and all the dogmas, ancient and modern, concerning that personage. . . . . I have the keenest aversion for the Christolatry of the Churches. I hate those dogmas and doctrines which have degraded the ideal Christos by making of it an absurd and grotesque anthropomorphic fetish. . . . .

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* The Abbé is deceived. That was exactly my idea. The "obscure blasphemers" of which he speaks are the Christians of the first centuries, those bands of catechist-brigands, of ragged and filthy robbers, collected from all the sewers of the Roman provinces and posing as the "guard of honour" of their Holinesses, the Cyrils of murderous memory, the butchers of the Holy Church—that sanguinary bludgeon for nearly seventeen centuries.—H. P. BLAVATSKY.

Jesus crucified was nothing but an illusion, and his story an allegory. . . . For me Jesus Christ, i.e., the Man-God of the Christians, copied from the Avatâras of every country, from the Hindu Krishna as well as the Egyptian Horus, was never a historical person. He is a deified personification of the glorified type of the great Hierophants of the Temples, and his story as told in the New Testament is an allegory." *

These denials are doubtless serious, and it is evident that in these terms and on this ground, no understanding would be possible, no agreement could be hoped for between Christians and Buddhists. †

But one can, happily, turn the question, present it under another aspect, and solve it favourably. We are going to try. One word alone embarrasses me more than all the former ones; it is the one I have underlined above, in the passage from Madame Blavatsky, who has called herself and the Mahâtmans PAGANS. But have we to take that strange expression seriously? I do not think so. There must be something equivocal in it, a quid pro quo.

I have an idea that nothing in the world is less pagan than the conceptions of the "Brothers" and their adepts.‡ My noble partner will tell me if I am deceived, after having done me the honour of listening very attentively. I beg her to reflect well on the matter, and above all not to imagine there is a trap hidden under my words. My speech is frank, limpid as a rock-crystal.

Let us see, my dear Madame, if you have a clear understanding of the meaning covered by the word pagan in the European mind and according to all our lexicons?

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* Exactly, the Abbé has a remarkable memory—H. P. BLAVATSKY.

† The Abbé is right. No agreement is possible between the dogmatic Christolatry of the Churches, his anthropomorphic god, and the Oriental Esotericists. True Christianity died with the Gnosis.—H. P. BLAVATSKY.

‡ I will explain myself for the last time. The "Brothers" and "Adepts," being neither Christians, Jews, nor Mussulmans, are necessarily, like myself, pagans, Gentiles to all Christians; just as the latter, and above all Roman Catholics, are pure idolaters to the "Brothers." Is that clear enough? The Christ of the Abbé Roca said: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt., x, 5). I am astonished to find an Abbé making so little of the order of his Master!—H. P. BLAVATSKY.

(See among others, Quicherat, which I have just consulted again.) The pagans, in Latin pagani, from pagus, a village or hamlet, were the pago-dedite, the villagers, the country-folk, the ignorant idolaters who took the sacred signs, the religious symbols, for divine realities. How can one imagine that the Mahâtmans and Madame Blavatsky are that kind of people? I am convinced to the contrary.*

It is evidently not what this learned woman intended to declare, no more than she meant to make herself out to be anti-Christian when she so maltreated that Christ, the Man-God, whom she does not see demonstrating clearly and plainly his historical existence, by the experimental proof the philosopher employed when he proved motion by walking in front of the negators. Christ lives with us otherwise than as a vain abstraction, for he is about to upset our world and reverse its two poles, setting up on high that which was below, and bringing down that which was on high, just as he declared. † Have we indeed eyes and see not?

I know what Madame Blavatsky will say to this. . . We are coming to that. Meanwhile, I will face her with her own words, on this occasion quite suitable and correct:

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* Grieved, of course, as ever, to dissipate your sweet illusion, dear Monsieur. I needed that lesson in etymology, and I thank the Abbé Roca for it. I fancy, however—though I am not so indiscreet as to ask his age—that I knew all that he has just taught me before Madame his mother had put his legs into his first pair of pants. The pagani or pagans may have been ignoramuses in the eyes of those more ignorant than themselves—those who accepted for coined money the ass of Balaam, the whale of Jonah, and the snake that walked on its tail—but they were not more ignorant for all that. As the most serious books speak of Plato, Homer, Pythagoras, Virgil, etc., etc., under the name of “pagan philosophers and poets,” the Adepts are found in good company. The little lesson is as useless as it is far-fetched. I am a pagan to the Christians, and I am proud of it. I have said it elsewhere: I far prefer to be a pagan with Plato and Pythagoras, than a Christian with the Popes.—H. P. BLAVATSKY.

† [These expressions are actually to be found in Job, v, 11, and in Isaiah, xxvi, 5.—Compiler.]

“I have,” she says, “the most profound respect for the transcendental idea of the universal Christos (or Christ) who lives in the soul of the Bushman and the savage Zulu, as well as in that of the Abbé Roca.”However, you are going to see that we shall close by finding the crux of the difficulty, and by scientifically resolving it, perhaps even by finding ourselves in perfect agreement. “ So much the better, so much the better,” I will repeat after her.

The difficulty she experiences in admitting a carnalized Christ, as she states, will not remain for ever, I hope. Her eyes are made to see clearly.*

Undoubtedly a “personal adjective cannot be applied to an ideal principle” while it remains in the state of an abstract Ideal: but is the ???????, or Universal Christ, living in our souls, a mere idea, in her estimation, an absolutely impersonal Principle? I am well aware that she has said yes, but she has also said that the Mahâtmans are pagans. There are confusions in this which will have to be dissipated.

VI. Christ, according to the orthodox Gnosis, is this: he is the Son engendered from all eternity in the adorable arcane of the internal Processions of the divine Essence; he is the living Word, consubstantial with the Father, of whom St. John speaks; he is the Lumen de Lumine of the Nicene symbol, chanted in Christian Churches of all rites and every sect

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* Let us hope so. And it is exactly because my eyes saw clearly, perhaps before my esteemed correspondent was born, that I have no desire to fall back into the Egyptian darkness of ecclesiastical dogmas. I will never accept the inventions of Irenaeus, of Eusebius, of Jerome, or of Augustine. The “orthodox gnosis” is blasphemous in my eyes, a hideous nightmare which transforms the Divine Spirit into a cadaver of putrefied flesh, and clothes it in cheap human finery. I only recognize the Gnosis of Marcion, Valentinus and such others. A day will come when Oriental Esotericism will render the same service to Christian Europe as Apollonius of Tyana rendered at Corinth to his disciple Menippus. The golden wand will be stretched out towards the Church of Rome, and the ghoul which has vampirized the civilized peoples since Constantine will resume its spectral, demoniacal form of incubus and succubus. So may it be!

Om mani padme hum!—H. P. BLAVATSKY.

(excepting the Filioque of the Orthodox Greco-Russian Church).* That same Word was conceived before all the centuries and outside the essentially divine Circle, by Ochmah, or the emanated feminine Principle, † or again living Wisdom, immaculate and fecundated by Ensoph ‡ who is the masculine Principle,

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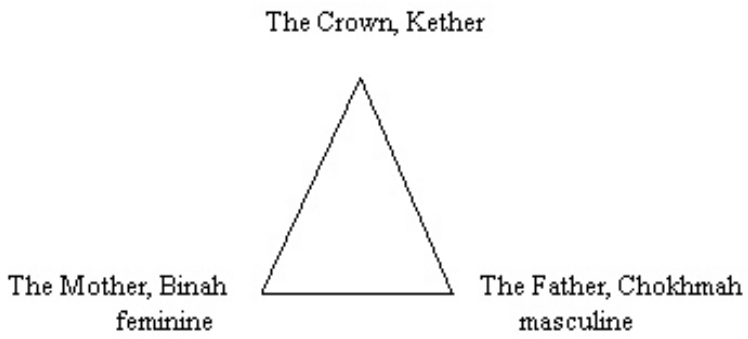
* Yet the Filioque of the Orthodox Greco-Russian Church is that which is nearest to the Esotericism of the Orient.—H. P. BLAVATSKY.

† If by "Ochmah" the Abbé means Chokhmah-Wisdom (sometimes phonetically written Hochmah), he is seriously deceived again. Hochmah is not "the feminine Principle" but the masculine, since it is the "Father," Yah, while Binah, Intelligence or Jehovah, is the feminine Principle, "the mother." Here is the superior triangle of the 10 Sephiroth:



Kether is the highest point (Eheieh, Being). The Microprosopus, the Son, emanates from the two Sephiroth, Chokhmah (or rather Chokhma, because the letter H was added by the Christian Kabalists) and Binah, the two lower points of the triangle. But where has the Abbé studied the Kabalah?—H. P. BLAVATSKY.

‡ En-Soph was never "the masculine Principle" any more than Parabrahm. En-Soph is the Incomprehensible, the Absolute, and has no sex. The first lesson in the Zohar teaches us that En-Soph (the Non-Being, for it is Absolute Being per se) cannot create. And not being able to create the Universe (which is only a reflection of En-Soph on the objective plane), it can still less engender.—H. P. BLAVATSKY.

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issued from God, and called the Holy Ghost (perhaps the Akâśa * of the Hindus).†

Now then, we Catholic priests, teach that this same Son, this same Word, was made flesh: Verbum caro factum est (John, i, 14—Nicene Creed). Here it is in a few words: This only Son, this Word conceived from all eternity by the Father-Mother who is God , then begotten by En-Soph, I, in the bosom of Ochmah, , has come to our Earth, to the south pole of Creation, to take a body and a soul like ours, but not a Spirit, mark well, not a human personality. There are not two persons in the Man-God, there is only the Person of the eternal Son, of the Principle as he calls himself (John, viii, 25); but there are two natures, the assuming nature which is wholly divine, and the assumed nature which is yours, Madame, which is mine, as it is that of the Bushman and the Zulu savage, as it is that of the greatest rascal to be found on earth.

Man had nothing to do with that generic conception; that mystery was accomplished within a Virgin, and could be accomplished only therein. Because that Virgin was none other than Ochmah, the feminine Principle herself, the Spouse of En-Soph,

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* Âkâśa is not the Holy Ghost, because then Âkâśa would be Shekhinah, while Âkâśa is the noumenon of the Cosmic Septenary whose soul is Ether. Shekhinah is a feminine principle just as the Holy Ghost was with the early Christians and the Gnostics. Jesus said in the Gospel of the Hebrews: “And forthwith my mother the Holy Ghost took me and carried me by one of the hairs of my head to the great mountain called Tabor.” [Origen, Comm. in Evang. Joannis, tom. II, p. 64.] Well indeed, if that is what you “Catholic priests” teach your flocks, I can hardly congratulate you on it and I am sorry for them. It seems, after all, that the Abbé is right in saying that his Christ has “reversed its two poles, raising that which was below, and putting down that which was on high” (vide supra). The entire Kabalah with the Sephiroth has had its share of it, and the brains of the Kabalists also.—H. P. BLAVATSKY.

† Madame Blavatsky knows as well as anyone the esoteric value of that sacred hierogram: which, when separated ab intra, gives I and , which form by their conjunction ad extra the number 10, the symbolic figure of the whole Creation.

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the immaculate Wisdom clothed with a body,* as a preliminary to causing the same Word she had already conceived by the Holy Ghost at the north pole of Creation, to pass into human Nature; † and she came, under the name of Mary, to conceive again at the south pole in order to place it within reach of the fallen.

Hence the expression occurring so often in the Church Fathers: "Prius conseperat in mente quam in corpore, prius in coelis quam in terris" I am referring here to things which are perfectly intelligible, if not for everyone, than at least for an open-minded understanding as is that of Madame Blavatsky.

I foresee what she will reply; in fact it is already in her article. She will say: the Incarnation of Divinity in Humanity is "the Apotheosis of the Mysteries of Initiation. The Word made flesh is the heritage of the human race, etc." Nothing is more true; that language is absolutely Catholic. It is also true, as she adds: "The vos Dii estis applies to every man born of woman." Here is the way we explain it in the light of the Zohar:

Astral Humanity, or the original and universal Adam-Eve, formed, before the Fall, an integral and homogeneous body of which the divine Christ was the Spirit, if not the soul. The soul of it was rather Ochmah, or the immaculate Wisdom. The Fall took place—I will not determine either the cause or the nature of it now, so as not to have two controversies at once. That fact, well known to Madame Blavatsky, but explained differently by her, brought about the dislocation of that great body—if one can call by that name the biological Constitutions of the spiritual or north pole.

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* No initiate is ignorant of the fact that spirits clothe themselves to descend and divest themselves to re-ascend.

† I have already had the honour of telling the Abbé Roca that his "Ochmah" (Chokhmah then, if you please) was a masculine principle, the "Father." Does he want to make of the Virgin Mary the bearded Macroprosopus? Let him open the Zohar and learn therein the hierarchy of the Sephiroth, before saying and writing things which are . . . . impossible. Here is what the Zohar of Rosenroth says, as translated by Ginsburg: Chokhmah or "Wisdom" (<cso_hebrew>), the active and masculine power (or principle), represented in the circle of divine names by Jah (<cso_hebrew>). See Isaiah, xxvi, 4—"Put your trust in Jah, <cso_hebrew> ," etc. Whether Jah be translated as "Eternal," in the French Bible of Ostervald, or even as "Lord God," in the English version, he is always God, the Father, and not the mother-goddess, Mary.—H.P. B.

My antagonist would express it otherwise; she would say that Humanity passed from a state of Homogeneity or the Heavenly, to a state of Heterogeneity in which it finds itself on earth. Be it so. I am quite willing here to ignore the idea of sin which is implied in our dogma. In any case she was compelled to touch upon the question, very embarrassing for her, of the origin of evil; she has extricated herself as well as she could, but not brilliantly.* The Kabalah explains it far better, and The Eternal Gospel printed in London in 1857 (Trübner and Co., 60 Paternoster Row) throws a vivid light upon that mystery. It is of little consequence to the main point of our discussion.

What is certain is that evil desolates the earth and that we all suffer from it. The Buddhists are condemned by their system to ascribe to God a singular paternity with that vos Dii estis interpreted in their fashion. Not only the Bushmen and the Zulu savages but even the Cartouche, the Mandrin and the Troppmann † can use the name and think themselves warranted to bear the title of Sons of God. A pretty family, forsooth.‡ The Christian teaching, without defrauding those poor creatures of their paternal heritage, takes at least the precaution of imposing on them a fitting behaviour. It offers them the means, as rational as it is just and easy, to reinstate themselves into the primordial conditions of their original sanctity:

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* It is not for me to say whether I have extricated myself brilliantly or not. I always know, at least, what I am talking about, and the actual value as well as meaning of the words and the names I use, which is not always the case with the Abbé Roca. I regret to say it, but before giving lessons to others, it would perhaps be well for him to study the elementary Kabalah.—H. P. BLAVATSKY.

† [The reference is here to three famous French criminals, namely: Louis Dominique Cartouche, a thief (b. ca. 1693; executed Nov. 28, 1721), Louis Mandrin, a bandit and highwayman (b. 1724; exec. May 26, 1755), and Jean Baptiste Troppmann, an assassin (b. 1849; exec. at Paris,Jan. 19, 1870).—Compiler.]

‡ A “family” no worse than that of David, assassin and adulterer, from whom Jesus is made to descend; or even than that which presented itself before the Eternal, as the Book of Job tells us: “Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them” (Job, i, 6; ii, 1), Satan, the handsomest of the Sons of God. If Satan, just like you, me, or Troppmann, was not the son of God, or rather of the Essence of the absolute divine Principle, would your God be Absolute and Infinite? We ought not to forget, even in argument, to be logical.—H. P. BLAVATSKY.

You are fallen, degraded; it is easy to recover. Cling once more to that Christ from whom you have cut yourselves off. You do not have to lift yourselves to heaven to reach him: he has come down to earth within reach of you. He is within your own nature, in your own flesh. Every cell, every monad, dropped from his celestial body into the lower regions, is re-associated with him through affiliation with the Church which, according to St. Paul (Eph., i, 23), is the true social body of the Christ-Man—the organized body in which is hidden the Christ-Spirit, as the butterfly is hidden in the chrysalis. And there is the entire mystery of the Incarnation! Where is the absurdity? *

In what respect does this Dogma shock the reason? In what respect does it repel those who recognize the Christ-Principle, or the Universal Christ? Now, if one denied the existence of that Christ, then indeed it would be impossible to understand each other.

VII. It is exactly this that I would like to learn from my worthy correspondent before pursuing the controversy any farther.† The question is not exactly that to which Madame Blavatsky has already replied by saying: “a divine Christ (or Christos) never existed under a human form outside the imagination of blasphemers who have carnalized a universal and entirely impersonal principle . . . . . he who would say ‘Ego sum veritas’ is yet to be born.” It is actually another question, a more basic one, namely: Does the Christos exist, whether in heaven or earth, or under any form, divine or human?

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* I notice that the Abbé Roca is arraying himself again in the Buddhist, Vedântin, Esoteric, and Theosophical tenets, only substituting the name “Christ” for those of Parabrahman and Âdi-Buddha. In England they would say he amuses himself by carrying coals to Newcastle. I am not opposed to the doctrine, for it is our own, but rather to the limitation set by the Christians. Let them, then, at once take out a patent of invention for that which has been recognized and taught under other names in an age when even the molecules of the Christians had not yet floated in space.—H. P. BLAVATSKY.

† The Abbé will have to “go” it alone then. I withdraw and absolutely refuse to prolong the controversy. Let him first learn the A.B.C. of Esotericism and the Kabalah, and after that we shall see.—H. P. BLAVATSKY.

I have the honour of warning Madame Blavatsky that even if her visual and conceptual apparatus does not allow her to understand or admit that the Christ-Principle could become the Bodily-Christ or the Man-God, I should consider her still a Christian,* and for this reason:

In our Holy Gospel, which she almost considers, with Strauss, as the Masonic Ritual of the most commonplace human understanding, in the mouth of our Saviour Jesus Christ, whom she takes for an idealization of terrestrial humanity, the blessed words that I interpret in her favour are found, and I am happy to apply them to her with justice—I believe so, at least. Listen to the divine utterance:

"And whosoever speaketh a word against the Son of man [the Man-God], it shall be forgiven him: but whosoever speaketh against the Holy Ghost [the Christ-Spirit], it shall not be forgiven him, neither in this world [the present era, which is closing], neither in the world to come [the era which is opening in our day]." † It is indeed remarkable that these words were repeated by the Four Evangelists. ‡ The reason is that they are of capital importance. The version according to St. Mark is the most liberal of all. It declares that were the things said against the Son of Man blasphemies, these blasphemies would be forgiven, if they were not addressed to the Holy Ghost (loc. cit.).

Nothing authorises me, however, to say that Madame Blavatsky has blasphemed against the Holy Ghost: I should rather declare the contrary.§

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* Everyone has the right to think what they will of me; but an illusion will never be a reality. I have as much right to hold that the Pope is a Buddhist, but I will take pretty good care not to do so; a Buddhist is not he who merely wishes to be one.—H. P. BLAVATSKY.

† Matt., xii, 32; Mark, iii 28-29; Luke, xii, 10; I John, v, 16.

‡ All the more remarkable in view of their contradicting each other in everything else.—H. P. BLAVATSKY.

§ "First catch your hare, then cook him." To accuse a person "of blasphemy" you must first prove that such a person believed the thing against which he blasphemes. Now, as I do not believe in the revelation of the contents of the two Testaments and as, for me, the Mosaic and Apostolic "Scriptures" are not more Holy than a novel of Zola's, and as the Vedas and the Tripitakas have far more value in my sight, I do not see how I could be accused of "blasphemy" against the Holy Ghost. It is you who blasphéme in calling it "a male principle" and the lining of a feminine principle. Raca are those who accept the divagations of the "Fathers of the Church" to the "Councils" as the direct inspiration of that Holy Ghost. History shows us those famous Fathers killing each other at their assemblies, fighting and quarrelling among themselves like street porters, intriguing and covering with opprobrium the name of Humanity. The Pagans blushed to see it. Every new convert who had permitted himself to be entrapped, but who had retained his dignity and a grain of good sense, returned, like the Emperor Julian, to his old gods. Let us leave these sentimentalities, then, which affect me very little. I know my history too well, and rather better than you know your Zohar, Monsieur l'Abbé.—H. P. BLAVATSKY.

Therefore, it is not I who would say raca to her—never, never! She can convince herself by the very words of our Saviour, that Christ is not that "jealous and cruel idol which damns for eternity those who decline to bow down before it," since even that insult will find grace and forgiveness before the infinite mercy of the heart of the God-Man.

What I fear for Madame Blavatsky, is that the discussions she has had with Christian priests, and which must have been extremely lively on both sides, since she says she paid "for having known the said priests," may have greatly contributed to falsify her ideas about Jesus Christ. We must admit that many among us, ministers of his meek and lowly Gospel, hardly shine in our age with a profound understanding of the Arcanes of Christ, and that our tolerance has not always been—indeed far from it—-in conformity with that of his heart. It is certain, for example, that the terrible Christ of the Inquisition, our own work, was not at all designed to render the true Christ agreeable or to recommend him, the Christ of the Sermon on the Mount and of the vision of Tabor.* It is equally certain that our own Christ, the one of the priests, is held in abomination, alas, by many people. He whose example we have sorely neglected to follow, while he had told us: "Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis" (John, xiii, 15).

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* Still another mistake. There are good and bad priests in Buddhism, just as there are among the Christians. I detest the sacerdotal caste, and always distrust it, but I have absolutely nothing against the single individuals who compose it. It is the whole system for which I have a horror, just as every honest man has, who is not a hypocrite or a blind fanatic. The majority are prudent and keep silent; as for me, having the courage of my opinions, I speak and declare exactly what I think.—H. P. BLAVATSKY.

VIII. I close, for this occasion at least, by bringing to light the religious homage Madame Blavatsky renders, perhaps unwittingly, to our Holy Gospel: “The New Testament,” she says, “certainly contains profound esoteric truths, but it is an allegory.” The word allegory will be replaced someday, in the vocabulary of this exegete, by typal work. In all questions, types have the peculiarity, according to Plato, of being at the same time an allegory and the exact expression of a historical reality. Then she will realize for herself that wondrous thing she mentioned in a note: “Every act of the Jesus of the New Testament, every word attributed to him, every event related of him during the three years of the mission he has been made to fulfil, rests on the programme of the Cycle of Initiation, a cycle itself founded on the Precession of the Equinoxes and the Signs of the Zodiac.” *

Yes, indeed, I really believe it! How could it be otherwise? All this not only rests on the programme but fulfils it and must fulfil it. Christian esotericists disclose the reason of that harmony; † they know and teach that Jesus Christ is the historical realization of all the virtues and all the spirit of prophecy that had illumined the world before his coming, which had illumined the Seers of every sanctuary and which was diffused in Nature herself, speaking through the voice of the Oracles, and the agency of Pythonesses, Sibyls, Druidesses, etc.

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* I render no homage at all to your “Holy Gospel”; undeceive yourself! That to which I render homage has ceased to be visible to your Church or to yourself. Having become, from the early centuries, the whited sepulchre spoken of in the Gospels, that Church takes the mask for the reality, and its personal interpretations for the voice of the Holy Ghost. As for yourself, Monsieur l’Abbé, you who so vaguely sense the personage hidden under the mask, you will never recognize him because your efforts lead in the opposite direction. You are trying to mold the features of the concealed unknown upon those of the mask, instead of boldly tearing off the latter.—H. P. BLAVATSKY.

† Till now I have only found cacophony in the opinions of Christian Esotericists, cacophony and confusion. For proof see your Ochmah.—H. P. BLAVATSKY.

Listen to St. Paul's words on this subject: "Multifariam multisque modis olim Deus loquens patribus in Prophetis: novissime diebus istis locutus est nobis in Filio, quem constituit heredem universorum, per quem fecit et saecula" (Hebr., i, 1-2). The entire admirable chapter should be quoted, and read in the light of the Zohar. *

We know, moreover, that Jesus Christ was the subject of anticipations, previsions, longings and expectations of all the generations before him, not only in Israel, as Jeremiah says (xiv, 14, 17), but throughout the whole world, among all peoples without exception, as Moses said: "Et ipse erit expectatio gentium" (Gen., xlix, 10). †

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* Yes, indeed! Is that "the light of the Zohar" which emanates from the lamp of your own Esotericism? That light is rather uncertain, I fear; a veritable will-o'-thewisp. We have just had proof of it.—H. P. BLAVATSKY.

† A pretty proof, this one! A Jeremiah who said: "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart" (Jer., xiv, 14). Now, as the prophets of the Gentiles have never prophesied Jehovah to the people, to whom was the prophesy directly addressed—if it be one—if not to your "glorious ancestors, the Fathers of the Church"? Your quotation is not a happy one, Monsieur l'Abbé. Verse 17 speaks of the nation of Israel, in saying "the virgin daughter of my people," and not of the Virgin Mary. The Hebrew text should be read, if you please, not quotations from the Latin translation disfigured by Jerome and others. It is the Messiah of the Jews, who has never been recognized as Jesus, that was the "subject of anticipations, and previsions," by the people of Israel, and it is the Kalki-Avatâra, Vishnu, the Primordial Buddha, etc., who is expected "with longing" throughout the entire Orient, and by the multitudes in India. Against the Vulgate, which you quote, I would oppose fifty texts which demolish the edifice built with so much cunning by your "illustrious ancestors." But, really, let us have pity on the readers of Le Lotus.—H. P. BLAVATSKY.

How would Christ have responded to that universal expectation, how would he have fulfilled the Programme of the ancient Cycle of Initiation, if one text alone, if one point only of the ideal conception had been violated by an iota or an apex? That is why he said: ". . . iota unum, aut unus apex non praeteribit a lege, donec omnia fiant" (Matt., v, 18).

Certainly, I agree that the Cycle of Initiation, which Madame Blavatsky knows so well, had a foreknowledge of other things than those which have been realized up to the present under the influence of Christ.* Yes indeed, but the career of the Redeemer of the world is not yet over; his mission is not finished; it has hardly begun. . . We are only at the very beginning, in the preparatory stage, of the Holy Gospel. Our theology is quite primitive and our civilization merely outlined and still extremely crude. Let the Christ-Spirit-Love, the promised Paraclete, come! He is in the clouds, he approaches, he descends through the thick fog of our understanding and the icy indifference of our hearts. He returns, exactly as he said, and in the vesture he foretold in his language of parables.† How many are the souls who already feel, with Tolsti, the gentle breezes of a new springtime! And how many others who, with Lady Caithness, see the dawning of the radiant Aurora of the new era!

The Second Coming is taking place exactly as Jesus has predicted it.

I will stop here. If Madame Blavatsky really wishes it, we will resume, and perhaps I shall, happily enough, be able to furnish her the scientific proofs loudly demanded of me by that fine soul athirst with a holy desire for divine truth, and which, without knowing it, adores the Christ. ‡

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* That is excellent, indeed. The confession comes a little late, but, better late than never.—H. P. BLAVATSKY.

† When the "language of the parables" shall be correctly understood, and when all that belongs to Caesar—pagan—in the Gospels shall be rendered unto Caesar (to Buddhism, Brahmanism, Lamaism and other "isms"), we may resume this discussion. Awaiting that happy day H. P. BLAVATSKY.

‡ I willingly pardon the Abbé Roca his little lapsus linguae, on condition that he studies his Kabalah more seriously. My "fine soul" demands nothing at all from my too petulant correspondent; and if that soul "loudly" demands anything at all, it is that her convictions should not be distorted and that she should be left alone. I will spare the Abbé Roca his "scientific proofs." Science cannot exist for me outside of truth. Since I impose my beliefs on no one, let him keep his—even that the Eternal Father (Chochma) is his feminine principle. I can assure him, upon my word of honour, that nothing he would say of Buddha, of the "Brothers," and of the Esotericism of the Orient would break my heart; it would hardly make me laugh.

And now that I have answered all his points and fought all his phantoms, I ask that the meeting be adjourned and the debate closed. I have the honour of expressing my respectful farewell to the Abbé Roca, and of making a rendezvous with him in a better world, in Nirvâna—near the throne of Buddha.—H. P. BLAVATSKY.

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Dear Madame, let us mutually forgive one another our little vivacities. What would you? Though the Sermon of Perfections and Beatitudes may have been preached to us —to you on the Mount of Gayâ nearly three thousand years ago, to me on the Mount of Galilee less than two thousand years ago—nevertheless, it is to fallen Humanity that our inborn weaknesses are due: Homo sum; humani nihil a me alienum puto.*

ABBÉ ROCA,

Honorary Canon.

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* [Terence, Heauton Timoroumenos, I, i, 25: “I am a man; I deem nothing that relates to man a matter foreign to myself.”—Compiler.]

LETTER TO THE EDITOR OF THE PATH

[The Path, New York, Vol. III, No. 3, June, 1888, pp. 98-99]

To the Editor of The Path:

In the May number of your valuable journal [Vol. III], on page 60, we read:

With much deference we venture to invite the attention of Lucifer to the grave etymological objections to its definition of pentacle as a six-pointed star.

The attention of our benevolent corrector is invited to Webster's Complete Dictionary of the English Language, thoroughly revised and improved by Chauncey A. Goodrich, D.D., L.L., D., late Professor of Yale College, and Noah Porter, D.D., Professor of Moral Philosophy and Metaphysics in Yale College, assisted by Dr. C. A. F. Mahn of Berlin and others. New edition of 1880, etc., etc., London.

At the word "Pentacle," we read as follows:

Pentacle—a figure composed of two equilateral triangles, intersecting so as to form a SIX-pointed star, used in ornamental art, and also with superstitious import by the astrologers, etc.

This (Fairholt's) definition is preceded by saying that pentacle is a word from Greek PENTE, five—which every school boy knows. But pente or five has nothing to do with the word pentacle, which Éliphas Lévi, as all Frenchmen and Kabalists, spells pantacle (with an a and not with an e), and which is more correct than the English and less puzzling. For, with as much "deference" as shown by The Path to Lucifer, Lucifer ventures to point out to The Path that, according to old Kabalistic phraseology, a pantacle is "any magic figure intended to produce results."

Therefore if anyone is to be taken to task for overlooking "the grave etymological objections to the definition of pentacle as a six-pointed star," it is the great Professors who have just revised Webster's Dictionary, and not Lucifer. Our corrector has evidently confused Pentagon with pentacle. "Errare humanum est."

Meanwhile, as Lucifer was already laughed at for this supposed error by some readers of The Path, the latter will not, it is hoped, refuse to insert these few words at its earliest convenience, and thus justify its colleague from such an uncalled-for charge of blunder and ignorance. Let us correct each other's mistakes and errors, by all means; but let us also be fair to each other.

Fraternally,

THE EDITORS OF Lucifer.

LONDON, May 21, 1888

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[ADDITIONAL MATERIAL]*

CONVERSATIONS ON OCCULTISM

[The Path, New York, Vol. III, October, 1888, pp. 219-

222; Vol. IX, October, November & December, 1894, and

January & February, 1895, pp. 214-16, 244-47, 280-83, 310-12,

and 390-91 respectively.]

Student.—What principal idea would it be well for me to dwell upon in my studies on the subject of elementals?

Sage.—You ought to clearly fix in your mind and fully comprehend a few facts and the law-s relating to them. As the elemental world is wholly different from the one visible to you, the laws governing them and their actions cannot as yet be completely defined in terms now used either by scientific or metaphysical schools. For that reason, only a partial description is possible. Some of those facts I will give you, it being well understood that I am not including all classes of elemental beings in my remarks.

First, then, Elementals have no form.

Student.—You mean, I suppose, that they have no limited form or body as ours, having a surface upon which sensation appears to be located.

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* [This Additional Material was inadvertently omitted from the First Edition of Volume IX.—Compiler.]

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Sage.—Not only so, but also that they have not even a shadowy, vague, astral form such as is commonly ascribed to ghosts. They have no distinct personal form in which to reveal themselves.

Student.—How am I to understand that, in view of the instances given by Bulwer Lytton and others of appearances of elementals in certain forms?

Sage.—The shape given to or assumed by any elemental is always subjective in its origin. It is produced by the person who sees, and who, in order to be more sensible of the elemental's presence, has unconsciously given it a form. Or it may be due to a collective impression on many individuals, resulting in the assumption of a definite shape which is the result of the combined impressions.

Student.—Is this how we may accept as true the story of Luther's seeing the devil?

Sage.—Yes. Luther from his youth had imagined a personal devil, the head of the fraternity of wicked ones, who had a certain specific form This instantly clothed the elementals that Luther evoked, either through intense enthusiasm or from disease, with the old image reared and solidified in his mind; and he called it the Devil.

Student.—That reminds me of a friend who told me that in his youth he saw the conventional devil walk out of the fire place and pass across the room, and that ever since he believed the devil had an objective existence.

Sage.—-In the same way also you can understand the extraordinary occurrences at Salem in the United States, when hysterical and mediumistic women and children saw the devil and also various imps of different shapes. Some of these gave the victims information. They were all elementals, and took their illusionary forms from the imaginations and memory of the poor people who were afflicted.

Student.—But there are cases where a certain form always appears. Such as a small, curiously-dressed w oman vçho had never existed in the imagination of those seeing her; and other regularly recurring appearances. How were those produced, since the persons never had such a picture before them?

Sage.—These pictures are found in the aura of the person, and are due to pre-natal impressions. Each child emerges into life the possessor of pictures floating about and clinging to it, derived from the mother; and thus you can go back an enormous distance in time for these pictures, all through the long line of your descent. It is a part of the action of the same law which causes effects upon a child's body through influences acting on the mother during gestation.*

Student.—In order, then, to know the cause of any such appearance, one must be able to look back, not only into the person's present life, but also into the ancestor's past?

Sage.—Precisely. And for that reason an occultist is not hasty in giving his opinion on these particular facts. He can only state the general law, for a life might be wasted in needless investigation of an unimportant past. You can see that there would be no justification for going over a whole lifetime's small affairs in order to tell a person at what time or juncture an image was projected before his mind. Thousands of such impressions are made every year. That they are not developed into memory does not prove their non-existence. Like the unseen picture upon the photographer's sensitive plate, they lie awaiting the hour of development.

Student.—In what way should I figure to myself the essence of an elemental and its real mode of existence?

Sage.—You should think of them as centers of energy only, that act always in accordance with the laws of the plane of nature to which they belong.

Student.—Is it not just as if we w-ere to say that gunpowder is an elemental and will invariably explode when lighted? That is, that the elementals knew no rules of either wrong or right, but surely act when the incitement to their natural action is present? They are thus, I suppose, said to be implacable.

Sage.—Yes; they are like the lightning which flashes or destroys as the varying circumstances compel. It has no regard for man, or love, or beauty, or goodness, but may as quickly kill the innocent, or burn the property of the good as of the wicked man.

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* See Isis Unveiled, Vol. 1, pp. 390 et. seq., 397-400.

Student.—What next?

Sage.—That the elementals live in and through all objects, as well as beyond the earth's atmosphere.

Student.—Do you mean that a certain class of elementals, for instance, exist in this mountain, and float unobstructed through men, earth, rocks, and trees?

Sage.—Yes, and not only that, but at the same time, penetrating that class of elementals, there may be another class which float not only through rocks, trees, and men, but also through the first of the classes referred to.

Student.—Do they perceive these objects obstructive for us, through which they thus float?

Sage.—No, generally they do not. In exceptional cases they do, and even then never with the same sort of cognition that we have. For them the objects have no existence. A large block of stone or iron offers for them no limits or density. It may, however, make an impression on them by way of change of color or sound, but not by way of density or obstruction.

Student.—Is it not something like this, that a current of electricity passes through a hard piece of copper wire, while it will not pass through an unresisting space of air?

Sage.—That serves to show that the thing which is dense to one form of energy may be open to another. Continuing your illustration, we see that man can pass through air but is stopped by metal. So that "hardness" for us is not "hardness" for electricity. Similarly, that which may stop an elemental is not a body that we call hard, but something which for us is intangible and invisible, but presents to them an adamantine front.

Student.—I thank you for your instruction.

Sage.—Strive to deserve further enlightenment!

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Student.—What is Occultism?

Sage.—It is that branch of knowledge which shows the universe in the form of an egg. The cell of science is a little copy of the egg of the universe. The laws which govern the whole govern also every part of it.

As man is a little copy of the universe—is the microcosm—he is governed by the same laws which rule the greater. Occultism teaches therefore of the secret laws and forces of the universe and man, those forces playing in the outer world and known in part only by the men of the day who admit no invisible real nature behind which is the model of the visible.

Student.—What does Occultism teach in regard to man, broadly speaking?

Sage.—That he is the highest product of evolution, and hence has in him a centre or focus corresponding to each centre of force or power in the universe. He therefore has as many centres or foci for force, power, and knowledge as there are such in the greater world about and within.

Student.—Do you mean to include also the ordinary run of men, or is it the exceptions you refer to?

Sage.—I include every human being, and that will reach from the lowest to the very highest, both those we know and those beyond us who are suspected as being in existence. Although we are accustomed to confine the term “human” to this earth, it is not correct to confine that sort of being to this plane or globe, because other planets have beings the same as ours in essential power and nature and possibility.

Student.—Please explain a little more particularly what you mean by our having centres or foci in us.

Sage.—Electricity is a most powerful force not fully known to modern science, yet used very much. The nervous, physical, and mental systems of man acting together are able to produce the same force exactly, and in a finer as well as subtler way and to as great a degree as the most powerful dynamo, so that the force might be used to kill, to alter, to move, or otherwise change any object or condition. This is the “vril” described by Bulwer Lytton in his Coming Race.

Nature exhibits to our eyes the power of drawing into one place with fixed limits any amount of material so as to produce the smallest natural object or the very largest.

Out of the air she takes what is already there, and by compressing it into the limits of tree or animal form makes it visible to our material eyes. This is the power of condensing into what may be known as the ideal limits, that is, into the limits of the form which is ideal. Man has this same power, and can, when he knows the laws and the proper centres of force in himself, do precisely what Nature does. He can thus make visible and material what was before ideal and invisible by filling the ideal form with the matter condensed from the air. In his case the only difference from Nature is that he does quickly what she brings about slowly.

Among natural phenomena there is no present illustration of telepathy good for our use. Among the birds and the beasts, however, there is a telepathy instinctually performed. But telepathy, as it is now called, is the communicating of thought or idea from mind to mind. This is a natural power, and being well-understood may be used by one mind to convey to another, no matter how far away or what be the intervening obstacle, any idea or thought. In natural things we can take for that the vibration of the chord which can cause all other chords of the same length to vibrate similarly. This is a branch of Occultism, a part of which is known to the modern investigator. But it is also one of the most useful and one of the greatest powers we have. To make it of service many things have to combine. While it is used every day in common life in the average way—for men are each moment telepathically communicating with each other—to do it in perfection, that is, against obstacle and distance, is perfection of occult art. Yet it will be known one day even to the common world.

Student.—Is there any object had in view by Nature which man should also hold before him?

Sage.—Nature ever works to turn the inorganic or the lifeless or the non-intelligent and non-conscious into the organic, the intelligent, the conscious; and this should be the aim of man also. In her great movements Nature seems to cause destruction, but that is only for the purpose of construction. The rocks are dissolved into earth, elements combine to bring on change, but there is the ever onward march of progress in evolution.

Nature is not destructive of either thing or time, she is constructive. Man should be the same. And as a free moral agent he should work to that end, and not to procuring gratification merely nor for waste in any department.

Student.—Is Occultism of truth or of falsehood, is it selfish or unselfish; or is it part one and part the other?

Sage.—Occultism is colorless, and only when used by man for the one side or the other is it good or bad. Bad Occultism, or that which is used for selfish ends, is not false, for it is the same as that which is for good ends. Nature is two-sided, negative and positive, good and bad, light and dark, hot and cold, spirit and matter. The Black magician is as powerful in the matter of phenomena as the White, but in the end all the trend of Nature will go to destroy the black and save the white. But what you should understand is that the false man and the true can both be occultists. The words of the Christian teacher Jesus will give the rule for judgment: “By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?” Occultism is the general, all-inclusive term, the differentiating terms are White and Black; the same forces are used by both, and similar laws, for there are no special laws in this universe for any special set of workers in Nature’s secrets. But the path of the untruthful and the wicked, while seemingly easy at first, is hard at last, for the black workers are the friends of no one, they are each against the other as soon as interest demands, and that may be any time. It is said that final annihilation of the personal soul awaits those who deal in the destructive side of Nature’s hall of experience.

Student.—Where should I look for the help I need in the right life, the right study?

Sage.—Within yourself is the light that lighteth every man who cometh here. The light of the Higher Self and of the Mahâtma are not different from each other. Unless you find your Self, how can you understand Nature?

Student.—What is the effect of trying to develop the power of seeing in the astral light before a person is initiated?

Sage.—Seeing in the astral light is not done through Manas, but through the senses, and hence has to do entirely with sense-perception removed to a plane different from this, but more illusionary. The final perceiver or judge of perception is in Manas, in the Self; and therefore the final tribunal is clouded by the astral perception if one is not so far trained or initiated as to know the difference and able to tell the true from the false. Another result is a tendency to dwell on this subtle sense-perception, which at last will cause an atrophy of Manas for the time being. This makes the confusion all the greater, and will delay any possible initiation all the more or forever. Further, such seeing is in the line of phenomena, and adds to the confusion of the Self which is only beginning to understand this life; by attempting the astral another element of disorder is added by more phenomena due to another plane, thus mixing both sorts up. The Ego must find its basis and not be swept off hither and thither. The constant reversion of images and ideas in the astral light, and the pranks of the elementals there, unknown to us as such and only seen in effects, still again add to the confusion. To sum it up, the real danger from which all others flow or follow is in the confusion of the Ego by introducing strange things to it before the time.

Student.—How is one to know when he gets real occult information from the Self within?

Sage.—Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perccption, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

Student.—Tell me some ways by which intuition is to be developed.

Sage.—First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reincarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point cut the road of duty and the true path of life.

Student.—Are there any Adepts in America or Europe?

Sage.—Yes, there are and always have been. But they have for the present kept themselves hidden from the publice gaze. The real ones have a wide work to do in many departments of life and in preparing certain persons who have a future work to do. Though their influence is wide they are not suspected, and that is the way they want to work for the present. There are some also who are at work with certain individuals in some of the aboriginal tribes in America, as among those are Egos who are to do still more work in another incarnation, and they must be prepared for it now. Nothing is omitted by these Adepts. In Europe it is the same way, each sphere of work being governed by the time and the place.

Student.—What is the meaning of the five-pointed star?

Sage.—It is the symbol of the human being who is not an Adept, but is now on the plane of the animal nature as to his life-thoughts and development inside. Hence it is the symbol of the race.

Upside down it means death or symbolizes that. It also means, when upside down, the other or dark side. It is at the same time the cross endowed with the power of mind, that is, man.

Student.—Is there a four-pointed star symbol?

Sage.—Yes. That is the symbol of the next kingdom below man, and pertains to the animals. The right kind of clairvoyant can see both the five- and the four-pointed star. It is all produced by the intersections of the lines or currents of the astral light emanating from the person or being. The four-pointed one means that the being having but it has not as yet developed Manas.

Student.—Has the mere figure of a five-pointed star any power in itself?

Sage.—It has some, but very little. You see it is used by all sorts of people for trademarks and the like, and for the purposes of organizations, yet no result follows. It must be actually used by the mind to be of any force or value. If so used, it carries with it the whole power of the person to whom it may belong.

Student.—Why is the sword so much spoken of in practical Occultism by certain writers?

Sage.—Many indeed of these writers merely repeat what they have read. But there is a reason, just as in warfare the sword has more use for damage than a club. The astral light corresponds to water. If you try to strike in or under water with a club, it will be found that there is but little result, but a sharp knife will cut almost as well under water as out of it. The friction is less. So in the astral light a sword used on that plane has more power to cut than a club has, and an elemental for that reason will be more easily damaged by a sword than by a club or a stone. But all of this relates to things that are of no right value to the true student, and are indulged in only by those who work in dark magic or foolishly by those who do not quite know what they do. It is certain that he who uses the sword or the club will be at last hurt by it.

And the lesson to be drawn is that we must seek for the true Self that knows all Occultism and all truth, and has in itself the protecting shield from all dangers. That is what the ancient Sages sought and found, and that is what should be striven after by us.

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Student—Is there not some attitude of mind which one should in truth assume in order to understand the occult in Nature?

Sage.—Such attitude of mind must be attained as will enable one to look into the realities of things. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent this is realized will be the clearness of perception of truth. A realization of this leads inevitably to the conclusion that all other men and beings are united with us, and this removes the egotism which is the result of the notion of separateness. When the truth of Unity is understood, then distinctions due to comparisons made like the Pharisee's, that one is better than his neighbor, disappear from the mind, leaving it more pure and free to act.

Student.—What would you point out as a principal foe to the mind's grasping of truth?

Sage.—The principal foe of a secondary nature is what was once called phantasy; that is, the reappearance of thoughts and images due to recollection or memory. Memory is an important power, but mind in itself is not memory. Mind is restless and wandering in its nature, and must be controlled. Its wandering disposition is necessary or stagnation would result. But it can be controlled and fixed upon an object or idea. Now as we are constantly looking at and hearing of new things, the natural restlessness of the mind becomes prominent when we set about pinning it down. Then memory of many objects, things, subjects, duties, persons, circumstances, and affairs brings up before it the various pictures and thoughts belonging to them. After these the mind at once tries to go, and we find ourselves wandering from the point.

It must hence follow that the storing of a multiplicity of useless and surely-recurring thoughts is an obstacle to the acquirement of truth. And this obstacle is the very one peculiar to our present style of life.

Student.—Can you mention some of the relations in which the sun stands to us and nature in respect to Occultism?

Sage.—It has many such, and all important. But I would draw your attention first to the greater and more comprehensive. The sun is the center of our solar system. The life-energies of that system come to it through the sun, which is a focus or reflector for the spot in space where the real center is. And not only comes mere life through that focus, but also much more that is spiritual in its essence. The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions, as the Higher Self is the center for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought.

Student.—Will you refer to some minor one?

Sage.—Well, we sit in the sun for heat and possible chemical effects. But if at the same time that we do this we also think on it as the sun in the sky and of its possible essential nature, we thereby draw from it some of its energy not otherwise touched. This can also be done on a dark day when clouds obscure the sky, and some of the benefit thus be obtained. Natural mystics, learned and ignorant, have discovered this for themselves here and there, and have often adopted the practice. But it depends, as you see, upon the mind.

Student.—Does the mind actually do anything when it takes up a thought and seeks for more light?

Sage.—It actually does. A thread, or a finger, or a long darting current flies out from the brain to seek for knowledge. It goes in all directions and touches all other minds it can reach so as to receive the information if possible. This is telepathically, so to say, accomplished. There are no patents on true knowledge of philosophy nor copyrights in that realm. Personal rights of personal life are fully respected save by potential black magicians who would take anyone's property. But general truth belongs to all, and when the unseen messenger from one mind arrives and touches the real mind of another, that other gives up to it what it may have of truth about general subjects. So the mind's finger or wire flies until it gets the thought or seed-thought from the other and makes it its own. But our modern competitive system and selfish desire for gain and fame is constantly building a wall around people's minds to everyone's detriment.

Student.—Do you mean that the action you describe is natural, usual, and universal, or only done by those who know how and are conscious of it?

Sage.—It is universal and whether the person is aware or not of what is going on. Very few are able to perceive it in themselves, but that makes no difference. It is done always. When you sit down to earnestly think on a philosophical or ethical matter, for instance, your mind flies off, touching other minds, and from them you get varieties of thought. If you are not well-balanced and psychically purified, you will often get thoughts that are not correct. Such is your Karma and the Karma of the race. But if you are sincere and try to base yourself on right philosophy, your mind will naturally reject wrong notions. You can see in this how it is that systems of thought are made and kept going, even though foolish, incorrect, or pernicious.

Student.—What mental attitude and aspiration are the best safeguards in this, as likely to aid the mind in these searches to reject error and not let it fly into the brain?

Sage.—Unselfishness, Altruism in theory and practice, desire to do the will of the Higher Self which is the "Father in Heaven", devotion to the human race. Subsidiary to these are discipline, correct thinking, and good education.

Student.—Is the uneducated man, then, in a worse condition?

Sage.—Not necessarily so. The very learned are so immersed in one system that they reject nearly all thoughts not in accord with preconceived notions. The sincere ignorant one is often able to get the truth but not able to express it. The ignorant masses generally hold in their minds the general truths of Nature, but are limited as to expression. And most of the best discoveries of scientific men have been obtained in this sub-conscious telepathic mode. Indeed, they often arrive in the learned brain from some obscure and so-called ignorant person, and then the scientific discoverer makes himself famous because of his power of expression and means for giving it out.

Student.—Does this bear at all upon the work of the Adepts of all good Lodges?

Sage.—It does. They have all the truths that could be desired, but at the same time are able to guard them from the seeking minds of those who are not yet ready to use them properly, and then touch his cogitating mind with a picture of what he seeks. He then has a “flash” of thought in the line of his deliberations, as many of them have admitted. He gives it out to the world, becomes famous, and the world wiser. This is constantly done by the Adepts, but now and then they give out larger expositions of Nature’s truths, as in the case of H.P.B. This is not at first generally accepted, as personal gain and fame are not advanced by any admission of benefit from the writings of another, but as it is done with a purpose, for the use of a succeeding century, it will do its work at the proper time.

Student.—How about the Adepts knowing what is going on in the world of thought, in the West, for instance?

Sage.—They have only to voluntarily and consciously connect their minds with those of the dominant thinkers of the day to at once discover what has been or is being worked out in thought and to review it all. This they constantly do, and as constantly incite to further elaborations or changes by throwing out the suggestion in the mental plane so that seeking and receptive minds may use it.

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Student.—Are there any rules, binding on all, in white magic or good occultism? I mean rules similar to the ten commandments of the Christians, or the rules for the protection of life, liberty, and property recognized by human law.

Sage.—There are such rules of the most stringent character, the breaking of which is never wiped out save by expiation. Those rules are not made up by some brain or mind, but flow from the laws of nature, of mind, and of soul. Hence they are impossible of nullification. One may break them and seem to escape for a whole life or for more than a life; but the very breaking of them sets in motion at once other causes which begin to make effects, and most unerringly those effects at last react on the violator. Karma here acts as it does elsewhere, and becomes a Nemesis who, though sometimes slow, is fate itself in its certainty.

Student.—It is not, then, the case that when an occultist violates a rule some other adept or agent starts out like a detective or policeman and brings the culprit to justice at a bar or tribunal such as we sometimes read of in the imaginative works of mystical writers or novelists?

Sage.—No, there is no such pursuit. On the contrary, all the fellow-adepts or students arc but too willing to aid the offender, not in escaping punishment, but in sincerely trying to set counteracting causes in motion for the good of all. For the sin of one reacts on the whole human family. If, however, the culprit does not wish to do the amount of counteracting good, he is merely left alone to the law of nature, which is in fact that of his own inner life from which there can be no escape. In Lytton’s novel, Zanoni, you will notice the grave Master, Mejnour, trying to aid Zanoni, even at the time when the latter was falling slowly but surely into the meshes twisted by himself that ended in his destruction. Mejnour knew the law and so did Zanoni.

The latter was suffering from some former error which he had to work out the former, if himself too stern and unkind, would later on come to the appropriate grief for such a mistake. But meanwhile he was bound to help his friend, as are all those who really believe in brotherhood.

Student.—What one of those rules in any way corresponds to “Thou shalt not steal”?

Sage.— That one which was long ago expressed by the ancient sage in the words, “Do not covet the wealth of any creature.” This is better than “Thou shalt not steal,” for you cannot steal unless you covet. If you steal for hunger you may be forgiven, but you conveted the food a purpose, just as another covets merely for the sake of possession. The wealth of others includes all their possessions, and does not mean mere money alone. Their ideas, their private thoughts, their mental forces, powers, and faculties, their psychic powers--all, indeed, on all planes that they own or have. While they in that realm are willing to give it all away, it must not be coveted by another.

You have no right, therefore, to enter into the mind of another who has not given the permission and take from him what is not yours. You become a burglar on the mental and psychic plane when you break this rule. You are forbidden taking anything for personal gain, profit, advantage, or use But you may take what is for general food, if you are far enough advanced and good enough to be able to extricate the personal element from it. This rule would, you can see, cut off all those who are well known to every observer, who want psychic powers for themselves and their own uses If such persons had those powers of inner sight and hearing that they so much want, no power could prevent them from committing theft on the unseen planes wherever they met a nature that was not protected And as most of us are very far from perfect, so far, indeed, that we must work for many lives, yet the Masters of Wisdom do not aid our defective natures in the getting of weapons that would cut our own hands For the law acts implacably, and the breaches made would find their end and result in long after years The Black Lodge, however, is very willing to let any poor, weak, or sinful mortal get such power, because that would swell the number of victims they so much require.

Student.—Is there any rule corresponding to “Thou shalt not bear false witness”?

Sage.—Yes; the one which requires you never to inject into the brain of another a false or untrue thought. As we can project our thoughts to another’s mind, we must not throw untrue ones to another. It comes before him, and he, overcome by its strength perhaps, finds it echoing in him, and it is a false witness speaking falsely within, confusing and confounding the inner spectator who lives on thought.

Student.—How can one prevent the natural action of the mind when pictures of the private lives of others rise before one?

Sage.—That is difficult for the run of men. Hence the mass have not the power in general; it is kept back as much as possible. But when the trained soul looks about in the realm of soul it is also able to direct its sight, and when it finds rising up a picture of what it should not voluntarily take, it turns its face away. A warning comes with all such pictures which must be obeyed. This is not a rare rule or piece of information, for there are many natural clairvoyants who know it very well, though many of them do not think that others have the same knowledge.

Student.—What do you mean by a warning coming with the picture?

Sage.—In this realm the slightest thought becomes a voice or a picture. All thoughts make pictures. Every person has his private thoughts and desires. Around these he makes also a picture of his wish for privacy, and that to the clairvoyant becomes a voice or picture of warning which seems to say it must be let alone. With some it may assume the form of a person who says not to approach, with others it will be a voice, with still others a simple but certain knowledge that the matter is sacred. All these varieties depend on the psychological idiosyncrasies of the seer.

Student.—What kind of thought or knowledge is excepted from these rules?

Sage.—General, and philosophical, religious, and moral.

That is to say, there is no law of copyright or patent which is purely human in invention and belongs to the competitive system. When a man thinks out truly a philosophical problem it is not his under the laws of nature; it belongs to all; he is not in this realm entitled to any glory, to any profit, to any private use in it. Hence the seer may take as much of it as he pleases, but must on his part not claim it or use it for himself. Similarly with other generally beneficial matters. They are for all. If a Spencer thinks out a long series of wise things good for all men, the seer can take them all. Indeed, but few thinkers do any original thinking. They pride themselves on doing so, but in fact their seeking minds go out all over the world of mind and take from those of slower movement what is good and true, and then make them their own, sometimes gaining glory, sometimes money, and in this age claiming all as theirs and profiting by it.

———————

Student.—At a former time you spoke of entities that crowd the spaces about us. Are these all unconscious or otherwise?

Sage.—They are not all unconscious. First, there are the humdrum masses of elementals that move like nerve-currents with every motion of man, beast, or natural elements. Next are classes of those which have a peculiar power and consciousness of their own and not easily reached by any man. Then come the shades of the dead, whether mere floating shells, or animated elementals, or infused with galvanic and extraordinary action by the Brothers of the Shadow. Last, the Brothers of the Shadow, devoid of physical bodies save in rare cases, bad souls living long in that realm and working according to their nature for no other end than evil until they are finally annihilated—they are the lost souls of Kâma Loka as distinguished from the “animated corpses” devoid of souls which live and move among men. These Black entities are the Dugpas, the Black Magicians.

Student.—Have they anything to do with the shocks, knocks, bad influences, disintegration of soft material accompanied by noises more or less distinct?

Sage.—Yes, they have. Not always, of course. But where they are actually seen at the time preceding such occurrence, they are the agents.

Student.—Then I am to suppose that if such takes place with me I am the attracting person, the unfortunate channel through which they have come?

Sage.—No, you are thoroughly in error there. You are not such channel in that case. You are in fact the opposite, and the very cause for the temporary defeat of that dark entity. You have mistaken the appearance, the outer manipulation of forces, for the thing itself. If you were their channel, their agent, the cause for their coming and thus making their presence possible, there would be no noise and no explosion. They would then act in and through you for the hurt of others, silently and insidiously. They approach your sphere and attempt to make entry. The strength of your character, of your aspiration, of your life, throws them off, and they are obliged, like rain-clouds, to discharge themselves. The more strong they are, the louder will be their retreating manifestation. For the time they are temporarily destroyed or, rather, put outside the combat, and, like a war vessel, have to retire for repairs. In their case this consists in accumulating force for a new attack, there or elsewhere.

Student.—If, then, such loud explosions, with pulverization of wall-plaster and the like, take place, and such an evil entity is seen astrally, it follows that the person near whom it all occurred—if identification due to solitude is possible—was in fact the person who, by reason of inner power and opposition to the evil entity, became the cause for its bursting or temporary defeat?

Sage.—Yes, that is correct. The person is not the cause for the entity’s approach, nor its friend, but is the safeguard in fact for those who otherwise would be insidiously affected. Uninformed students are likely to argue the other way, but that will be due to want of correct knowledge. I will describe to you condensedly an actual case.

Sitting at rest on a seat, eyes closed, I saw approach one of those evil entities along the astral currents, and looking as a man. His hands like claws reached out to affect me, on this face was a devilish expression. Full of force he moved quickly up. But as I looked at him the confidence I felt and the protection about me acted as an intense shock to him, and he appeared to burst from within, to stagger, fall to pieces, and then disappeared. Just as the disintegration began, a loud noise was caused by the sudden discharge of astral electricity, causing reactions that immediately transmitted themselves into the objects in the room, until, reaching the limit of tension, they created a noise. This is just the phenomenon of thunder, which accompanies discharges in the clouds and is followed by equilibrium.

Student.—Can I carry this explanation into every objective phenomenon, say, then, of spiritualistic rappings?

Sage.—No, not to every case. It holds with many, but specially relates to the conscious entities I was speaking of. Very often the small taps and raps one hears are produced under the law referred to, but without the presence of such an entity. These are the final dissipations of collected energy. That does not always argue a present extraneous and conscious entity. But in so far as these taps are the conclusion of an operation, that is, the thunder from one astral cloud to another, they are dissipations of accumulated force. With this distinction in mind you should not be confused.

Student.—Have not colors a good deal to do with this matter?

Sage.—Yes; but just now we will not go into the question of color except to say that the evil entities referred to often assume a garb of good color, but are not able to hide the darkness that belongs to their nature.

H. P. BLAVATSKY

COLLECTED WRITINGS

VOLUME X

1888-1889

THE THEOSOPHICAL PUBLISHING HOUSE
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H.P. Blavatsky

COLLECTED WRITINGS

VOLUME X

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FOREWORD TO VOLUME TEN

The material in the present Volume is in direct chronological sequence to the writings in Volume IX, and includes, besides a number of H.P.B.'s forceful editorials from Lucifer, the entire text of the Transactions of the Blavatsky Lodge, with its wealth of profound teachings.

The continued interest and helpful assistance of our collaborators and friends are gratefully acknowledged. The list of their names, as given in the Foreword to Volume VII, applies to the present Volume as well.

BORIS DE ZIRKOFF,

Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.

March 21, 1960.

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL.HENRY S. OLCOTT, FROM JULY, 1888, TO JANUARY, 1889, INCLUSIVE.

(The period to which the material in the present volume belongs)

1 8 8 8

July—Executive Council of the T. S. requests H. S. Olcott to go to Europe and organize an European Section of the General Council (Theos., IX, Suppl. to August, 1888, p. xcix).

July—Strong Editorial in Le Lotus (Paris) from the pen of F. K. Gaboriau, concerning troubles in the Isis Branch of the T. S. in Paris (Le Lotus).

July 13—The Isis Branch meets at Salle Richefeu, Paris; endorses H. P. B.'s action in the troublesome matters which had arisen. Col. Olcott confirms by letter the nomination of Gaboriau as. President of the Branch, and approves in the name of the Council at Adyar the action of H. P. B. (Le Lotus, III, Aug., 1888, p. 318). .

July—Fred C. Judge, brother of Wm. Q. Judge, dies at Calcutta of cirrhosis of the liver, age 32 (Theos., IX, Suppl. to July, 1888, p. xlvi).

July—Mohini M. Chatterji returns to India and settles at Calcutta after five years absence (Theos., IX, Suppl. to July, 1888, p. xlvii)

Fall—The Sinnetts tour Switzerland, and go to Elberfeld to see the Gebhards; return to London about end of September (Autobiography).

August 4—H. S. Olcott sails for Europe; goes first to Bombay, leaving from there on the 7th in the P. & O. Mail steamer SS Shannon; he is to land in Brindisi, Italy (Theos., IX, Suppl. to Sept., 1888, p. ciii; Ransom, 248).

August 22—Important letter from K. H. to Col. Olcott, received on board the SS Shannon, the day before reaching Brindisi. (According to the records of Lloyd's of London, the steamer arrived there August 23rd, at 7:30 a.m, leaving for London an hour later.) (LMW I, No. 19, for text of Letter; Ransom, 248, where wrong date is given).

It would appear that prior to the receipt of this important Letter from the Teacher, H. P. B. had intimated to H. S. O. that she might form an entirely independent T. S. in Europe, if he insists on his objections against the formation of the Esoteric Section (Ransom, 251).

August 23—H. S. Olcott proceeds overland from Italy to London, arriving there the 26th; he stops for a few hours in Bologna, to see about Count Mattei's medicines; being unable to contact the Count, makes arrangements to visit there again on his trip home. Finds H. P. B. quite sick, but working very hard (Theos., X, Suppl. to Oct., 1888, pp. xvii-xviii; Ransom, 248).

When H. S. Olcott arrived in London, some 330 pages of each of the two volumes of The Secret Doctrine were already printed (Theos., X, Suppl. to Oct., 1888, p. xviii).

August—Vera Vladimirovna de Zhelihovsky, daughter of Madame Vera Petrovna de Zhelihovsky, H. P. B.'s sister, marries Charles Johnston, at H. P. B.'s home, 17, Lansdowne Road, London. H.S.O. represents her mother and,the rest of the family at the civil marriage at the registrar's office (ODL, IV, 68).

September 16—H. S. Olcott and Richard Harte arrive in Paris, to try and settle troubles in the Isis Branch (Theos., X, Suppl. to Dec. 1888, p. xxvi).

September 17—Formal decision rendered by Col. Olcott in regard to the above-mentioned troubles. New Charter granted to the “Hermes” Branch; Arthur Arnould elected President; Encausse (pseud.: Papus), Corre.sp. Sec'y. Gaboriau apparently left out, which leads to some friction between Olcott and H. P. B. Old Charter of the Isis Branch is rescinded. Gaboriau becomes rather abusive in the pages of Le Lotus (ODL, IV, 57; Theos., X, Suppl. to Dec., 1888; p. xxvi; Ransom, 249-50; Blech, 171 et seq.).

September 24—H. S. Olcott leaves Paris (Ransom, 248). Has small surgical operation in London; stays indoors for ten days (Theos., X, Suppl. to Dec., 1888, p. xxvi).

September 27—General Convention called to meet in London for the purpose of confederating the European Branches into one Council. Richard Harte, who had been in London for some time, represents the American T. S., but with no power to vote (Path, III, Oct., 1888, p. 236).

September—New Theosophical Hdqrts. opened at Room 45, Nassau St., New York City (Path, III, Sept., 1888, p. 203).

September—October-H. S. Olcott visits Glasgow; Liverpool; Oxford, where he has a long talk with Prof. F. Max Müller. Forms a Branch of the T. S. at Cambridge (Oct. 6). (Theos., X, Suppl. to Dec., 1888, p. xxvi; ODL, IV, 57-60; Lucifer, III, Oct., 1888, p. 105).

October—Notice from H. P. B. announcing that owing to the severe illness of Mabel Collins, she will take over the sole editorship of Lucifer (Vol. III, Oct., 1888, p. 136).

October 8—Meeting of Fellows of the T. S. in England summoned by H. S. O., to consider proposals for the formation of a British Section, T. S., held at No. 9, Conduit St., London; adjourned to the 19th (Lucifer, III, Nov., 1888, p. 260).

October 9—Col. H. S. O. issues an “Order in Council” forming the Esoteric Section; attested by H. P. Blavatsky. A. P. Sinnett declines to participate in this work; relations between him and H. P. B. are rather strained (ODL, IV, 60; Ransom, 251-52).

October 19—Organization of the British Section of the T. S.; Constitution prepared by Col. Olcott is passed, with only Sinnett voting against it. The Lodges forming the Section are: Blavatsky, Scottish T. S., Dublin, Cambridge, Glasgow. The London Lodge, headed by Sinnett, remains outside the organizational set up of the British Section. Dr. Archibald Keightley is President pro tem. of the Section (Ransom, 251; Hist. Retr., 15; Lucifer, III, Nov., 1888, pp. 260-63) .

October 20—Date when the First Volume of The Secret Doctrine came off the Press. First printing of 500 copies exhausted before date of publication (Ransom, 254). Second Volume out towards the end of the year.

On the same day, Col. Olcott and Richard Harte leave for India. According to a pencil notation in R. Harte's own copy of Vol. I of the S.D., “This is the first copy ever issued. I got it from Printer by special Messenger on the morning of the 20 Oct. '88 as I was leaving the house 17 Lansdowne Road, with Col. Olcott for India (Col. went personally via Naples). The Second Vol. followed me to India.-R.H.”

Charles,Johnston and his wife Vera leave for India on same steamer (Path, III, p. 236).

H. S. O. goes by the Tidal Service Train en route for Paris (Theos., X, Suppl. to Nov., 1888, p. xxi, and Dec., 1888, p. xxvii).

October 28—Col. Olcott sails from Naples on board the SS. Arcadia, where he lectures on board while on the journey. On his way down from Paris, he had stopped at Bologna to see Count Mattei at his castle “Rochetta,” near Rioli; also in Rome where he visited St. Peter's (ODL, IV, 63-65; 66-68; Ransom, 252; Theos., X, Suppl. to Dec., 1888, p. xxvii).

October—Prior to the Colonel's departure, H. P. B. and H. S. O. issue a Joint Notice to the effect that there is no rift between them; this is done to counter all sorts of current rumours about an impending split (ODL, IV, 62-63).

October—Approximate time when Papus (pseud. of Gerard A. V. Encausse) starts his journal 1'Initiation in Paris (Le Lotus, III, Oct.-Nov., 1888, p. 509). It becomes the official organ of his new Branch Hermes formed with the dissident members of the Isis Branch.

November 10—H. S. O. lands in Bombay. The party includes Baroness Kroummess, Charles and Vera V. Johnston, and Richard Harte (ODL, IV, 68; Theos., X, Suppl. to Dec., 1888, p. xxvii; Ransom, 252).

November 13—H. S. O. and party leave for Madras; reach Adyar the 15th (ODL, IV, 70; Theos., X, Suppl. to Dec., 1888, p. xxvii).

November 27—W. Q. Judge and Archibald Keightley visit Dublin Lodge, judge being in Europe on E. S. matters; great impetus given to Dublin Lodge (Irish Theosophist, III, Feb., 1895, pp. 79-81).

November 30—Bombay Branch sends H. S. O. a resolution. recommending that T. Subba Row be asked to come back. H. S. O. refuses (ODL, IV, 71; Ransom, 252-53).

December—Approx. time when Richard Harte becomes closely associated with the Editorial work on The Theosophist (H. S. O. in Theos., X, Suppl. to Dec., 1888, pp. xxvii-xxviii).

December—Le Lotus states that Volume II of The Secret Doctrine is to be published in the first days of December (Vol. III, Oct.-Nov., 1888, p. 512).

December—William Q,. Judge is in Dublin, while on his trip to England to confer with H. P. B. about the Esoteric Section; helps her to draft the Rules of that body. Dr. Archibald Keightley is in Dublin also (Path, III, March, 1889, p. 393).

December 3—Zensiro Noguchi, representative of the Committee of patriotic Japanese, arrives at Adyar, with invitation to H. S. O. to visit Japan in the service of Buddhism (ODL, IV, 71).

December—Council meeting at Adyar at which a resolution is unanimously passed to convert itself into an Advisory body and to restore to H. S. O. the full executive powers which, in 1885, he had consented to have curtailed, to satisfy some critical minds (ODL, IV, 72).

December 27, 28, 29—Convention at Adyar Headquarters. The Political Congress held at Allâhâbâd, as well as "soreness" on the part of the Bombay Branch, affect the attendance (ODL, IV, 74; Ransom, 252). Convention abolishes entrance fee and annual dues; this is strongly objected to by both H. P. B. and W. Q,. Judge soon after. Convention adopts policy of reorganizing the T. S. work on the line of autonomous sections (ODL, IV, 74-83). William Quan Judge is elected Vice-President of the T. S. (Path, III, Feb., 1889, p. 362; Ransom, 253). Convention decides that the President of the T. S. shall be the custodian of all the Archives and Records of the T. S., and hold office for a period of seven years (Ransom, 254).

December—Col. H. S. O., before leaving for Japan, appoints the following persons to exercise all Executive functions on his behalf during his absence: Dewan Bahadur R. Raghunath Row, Dewan Bahadur P. Sreenavasa Row, Richard Harte (librarian). (Ransom, 254.)

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January 6—Council at Adyar decides to make two Sections in India, in regard to the administration of the Society; Tookaram Tatya and Judge D. N. Gadgil are to be General Secretaries (Ransom, 258).

January 10—H. S. O. leaves for Japan, going first to Ceylon; he is accompanied by Zensiro Noguchi; Dharmapâla left on the 1st (ODL, IV, 89; Ransom, 258 et seq.; Theos., X, Feb., 1889, pp. 262-66, and Suppl. to Feb., 1889, p. xxxvii).

January 17—H. S. O. embarks on the, SS Djimnah, sailing for Japan; Mr. Noguchi and Dharmapâla go with him; the Captain dies before reaching Singapore; H. S. O. organizes a Branch at Singapore, Jan. 23rd; reaches Saigon, 27th; sails the 28th for Hong Kong (ODL, IV, 92-93; Theos., X, Suppl. to Feb., 1889, p. xxxvii, and Suppl. to March, 1889, p. 1).

January—The Aryan T. S. in New York, re-elects Wm. Q,. Judge as. President, during his absence in Europe (Path, III, Jan., 18$9, p. 331).

January—William Kingsland elected President of the Blavatsky Lodge in London (Lucifer, IV, April, 1889, p. 169).

KEY TO ABBREVIATIONS

Autobiography—Unpublished MS autobiographical sketch written by A. P. Sinnett, dated June 3rd, 1912, with some later additions; original in the Archives of the Mahatma Letters Trust in London, England.

Blech—Contribution à L'histoire de la Société Théosophique en France, Charles Blech. Paris: Éditions Adyar, 1933.

Hist. Retr. —A Historical Retrospect-1875-1896-of The Theosophical Society. Extract from the Twenty-first Anniversary Address of the President-Founder of the Society [H. S. Olcott]. Published by the Society, 1896.

Le Lotus—Revue de Hautes Études Théosophiques. F. Krishna Gaboriau, Editor. Paris, Vols. I-III, March, 1887-March, 1889.

LMW—Letters from the Masters of the Wisdom. Transcribed and Annotated by C. Jinarâjadâsa. With a Foreword by Annie Besant. 1st Series, Adyar, Madras: Theos. Publ. House, 1919. 124 pp.; 4th ed., with new and additional Letters (1870-1900), 1948. viii, 220 pp.-2nd Series, ibid., 1925; and Chicago: Theosophical Press, 1926.

Lucifer—Journal started by H. P. B. in London, 1887.

ODL—Old Diary Leaves, Henry Steel Olcott, Fourth Series, 1887-1892. London: Theos. Publ. Society; Adyar: Office of The Theosophist, 1910.

Path—The Path.. Published and Edited in New York by William Quan Judge. Vols I-X, April, 1886-March, 1896, incl. Superseded by Theosophy.

Ransom—A Short History of The Th6osophical Society. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Theos.—The Theosophist, published first at Bombay and later in Madras, India, beginning with October, 1879. In progress

July 1888

FORLORN HOPE

[Lucifer, Vol. II, No. II, July, 1888, pp. 341-346]

Should a wise man utter vain knowledge, and fill hisbelly with the east wind?

Eliphaz, in Job, xv, 2.

In days of far, far away Antiquity, namely, in 1886, a suggestive Theosophical Fable went the round of our circles, and found room in the March number of The Theosophist for that year.* Its subject was a Society named "Harmony," born to investigate the music of the Spheres, and established in the far East. It had, ran the fable, a queer "instrument," to attune which a great genius descended occasionally from the upper realms and made the instrument repeat the music of the spheres. It possessed also a president, who, in the great honesty and innocence of his heart, had been imprudent enough to boast of his possession, and had made the instrument sing to whomsoever came within the range of his vision: so much so, that finally the instrument was made quite cheap.

Then the fabula showed how the learned men of the West—who believed in neither genius, spheres nor the instrument—put their wise heads together, and finding that even if the instrument was no fiction, yet, as it was not built on any rules of the modern science of acoustics known to them, it had, therefore, no right to existence. Forthwith they concluded not to permit the music of the spheres to be played, least of all, believed in. So, goes on the fable, they "selected a smart boy, gave him a penny and asked him to go across the big water" and report upon what he would see in the "Harmonial Society."

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* [Vol. VII, No. 78, pp. 390-91, "A Theosophical Fable," recently identified as being by Dr. Franz Hartmann. See Vol. VII, p. 53, in the present Series.—Compiler.]

The smart boy went and looked at the instrument, but when he came there it gave forth only discordant sounds, because his own soul was not in harmony with it. . . . . The president then took out his book of incantations and tried all kinds of conjurations to force the Genius of the upper spheres to come and play a tune for the smart boy, but the genius would not come.

So the smart boy took his travelling bag and went home again and told his fathers in learning, that he did not see the great Genius and did not hear the music of the spheres, and the learned men stuck their heads together a second time. . . . and the result was that they said the smart boy was wise and that the president of the Harmonial Society was—mistaken.

Or, in less polite, but still more untruthful words, the president, his society, and his "instrument" especially, were all either fools, frauds or both. The charge of "humbug and imposture" against the "Harmonial" Society was thus proven, and became un fait accompli. Henceforth that idea was photographed in the shallow drums that public opinion mistakes for the heads of its leaders, and it became indelible.

From that time forward adjectives such as "fraud deception and imbecility" became attached to the "Harmonial" Society and followed it everywhere, like a tail follows its comet. The theory struck deep roots in the hearts and minds of many non-theosophists and became at last part of the very being of the British public. This proverbially "fair minded" body had heard one side of the question and—felt satisfied. Its pioneer-gossips, full of Christian charity and 5 o'clock tea, had ransacked the contents of the "smart boy's" travelling bag. Having greedily fed themselves upon the adulterated food which was like heavenly manna for their insatiate stomachs, they differentiated, and then shared it with all who were hungry and thirsty for such celestial nourishment. Thus, Grundy's cackle-twaddle was kept up in loud and authoritative tones for some three years, until gradually it succeeded in making "Theosophy" a byword synonymous with every kind of iniquity. Theosophy was set up as a target for daily slander, verbal and printed; it was proclaimed a fallen idol whose feet of clay had at last given way, and it was hourly advertised dead as a door nail and buried for ever.

But, lo and behold! a dark shadow has suddenly fallen across the face of this sweet and secure hope. . . . .

It is quite touching to read certain jeremiads in the daily papers, to learn the pathetic regrets expressed with regard to the suspected instability of public opinion. The attitude of certain social circles is visibly changing, and something will have to be done once more to bring Theosophy into disrepute, if we would not see it resurrect like Lazarus out of-his tomb. For, as time goes on, more than one enemy begins to express grave doubts. Some suspect that the theosophical Jezebel may, after all, have been merely a victim: Job, visited by permission of KARMA—or if so preferred, by that of the enthroned Almighty, granting to his Son-Satan full liberty to test the endurance of his "uprighteous servant" of the land of Ug (Job, ii, 1-8). Others perceived that though Satan-Grundy, using the venomous tongues of the multitudes, had covered "Job" with sore boils, yet the patient had never collapsed. Theosophy was neither knocked off its feet by the mighty wave of calumny and defamation, nor did it show any signs of agony. It was as firm on its legs as ever. Mirabile dictu and acme of impudence!—cried its enemies. Why here it is again, and it begins to raise its voice louder than ever! What does the creature say? Listen. . . .

"Aye, right honourable, as well as right dishonourable opponents and enemies. Your Mrs. Grundy has filled me with wrinkles as Satan filled Job, but these are witness only against herself. 'He teareth me in his wrath, who hateth me'—but I hate no one and only pity my blind slanderers. 'He gnasheth upon me with his teeth'—and I only smile back. 'Mine enemy sharpeneth his eyes upon me,' and I offer to lend him mine to allow him to see clearer. 'They have gaped upon me with their mouth wide open'; and, like Jonas swallowed by the whale, I have found no uncomfortable quarters for philosophical meditation inside my enemy, and have come out of his voracious stomach as sound as ever! What will you do next? Will you smite me 'upon the cheek reproachfully'?

I shall not turn to you the other, lest you should hurt your hand and make it smart and burn still worse: but I shall tell you a story, and show you a panoramic view, to amuse you. . . .”

See how the enemies of the Theosophical Society and its leaders look disconcerted! Hear how in the bitterness of their heart, for sweet hopes frustrated, they writhe and have not even the decency to conceal their bad humour at what they foolishly regard as the triumph of theosophy. Truly has the east wind filled their—brains, and vain knowledge has disagreed most decidedly with the learned men of the West! For what do they do? Listen once more.

Fearing lest their appetite for devouring and assimilating the carrion food snatched from the beaks of the Bombay ravens by the “smart boy” should slacken, the wise men of learning have devised, it appears, a fresh little plan to strangle Theosophy. If one can believe the Birmingham Post (the very sincere daily which lets out the secret), the big-wigs of the very Christian “Victoria Institute” have not forgotten the fable of the “monkey and the cat.” The “monkeys” of science, had selected for some time past the paws of their ablest cat to draw the chestnuts for them out of the theosophical fires, and had hoped thereby to extinguish the hated light for ever. Read and judge for yourself the bit of interesting information contained in the above mentioned daily for June 15th of the present year of grace. Says the loquacious writer:

Even Science herself, generally so steadfast in her progress, so logical in her conclusions, so firm in her pursuit of a sure result, has been made to tremble on her lofty perch by the shock given her by the discourse of Sir Monier-Williams at the Victoria Institute, last Monday. Sir Monier-Williams is Boden Professor of Sanskrit in the University of Oxford, and regarded as the first Sanskrit scholar in the world. The announcement of the choice made by the learned professor of the subject of his discourse as being that of “Mystical Buddhism in Connection with the Yoga Philosophy of the Hindoos,” had created an immense degree of interest amongst the learned portion of the society of London.

It was firmly believed that Sir Monier-Williams had chosen the subject for the express purpose of demolishing the errors and superstitions of a creed which has crept in upon us by degrees from the intrigues of sundry impostors who have worked upon the love of the marvellous so inherent to human * nature to establish themselves as prophets of a new doctrine. This was the opinion of all learned men in general, and they had been watching with great eagerness for a refutation from the pen of Sir Monier-Williams of all the "sleight-of-hand principles," as the experiments of the Theosophists were called. This refutation in writing had never come, and therefore it was with redoubled interest that the speech which would demolish the audacious pretensions of the conjuring philosophers was waited for. What, then, was the surprise of the assembly of wise men when Sir Monier-Williams, instead of denying, almost confirmed the truth of the assertions made by the Theosophists, and actually admitted that, although the science of modern Theosophy was imperfect, yet there are grounds for belief which, instead of being neglected as they have been by students of philosophy, ought to be examined with the greatest care.

A wise man, for once in his generation, this newly-knighted lecturer! The greater the pity that this "first Sanskrit scholar in the world" (Professors Max Müller, Whitney, Weber and the tutti quanti, hide your diminished heads!) knows so little of Buddhism as to make the most ludicrous mistakes. Perchance, there was a raison d'être for making them. Both his lectures, at any rate those about which some fuss has been made, and one of which was noticed in the 8th number of LUCIFER—both these lectures were delivered before very Christian audiences at Edinburgh and before the "Philosophical Society of Great Britain," whose members have to be Christians. Nevertheless, one fails to see why a little more correct information about the difference between Raja-Yoga and Hatha-Yoga should not have been offered to that audience? Or why again it should be told that, in the days of Gautama Buddha, Buddhism "set its face against all solitary asceticism," and "had no occult, no esoteric system of doctrine which it withheld from ordinary men" —both of which statements are historically untrue.

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* The writer in his grief seems to have forgotten his commas. The subject, also, to produce the desired effect should have been handled in more grammatical English. [H.P.B.]

Worse still. For, having just mentioned at the opening of his lecture, that Gautama had been "reborn as Buddha, the enlightened," that he had reached Parinibbâna or the great, highest Nirvana; that he had passed through the highest states of Samadhi, the practice of which confers the "six transcendent faculties," i.e., clairvoyance, or "the power of seeing all that happens in every part of the world," "knowledge of the thoughts of others, recollection of former existences. . . . and finally the supernatural powers called Iddhi," the professor coolly asserted that it was never stated "that Gautama ever attained to the highest. . .Yoga of Indian philosophy —union with the Supreme Spirit"! Such a statement may flatter the preconceptions of a few bigots among a Christian audience, but we question whether it is not one entirely unworthy of a true scholar, whose first duty is to be impartial in his statements, lest he should mislead his hearers.

While Theosophists should feel deeply thankful to Sir Monier-Williams for the excellent advertisement their society and philosophy have received at his hands, the Editors of Lucifer would fail in their duty were they to leave unnoticed several self-contradictions made in this lecture by "the greatest Sanskrit scholar in the world." What kind of definite idea can an audience have on Buddhism when it hears the two following statements, which directly contradict each other:—

"He [Buddha] was ever careful to lay down a precept that the acquisition of transcendent human faculties was restricted to the perfected Saints, called Arhats." This, after just stating that Buddha had never himself "attained to the highest yoga," that he was no Spiritualist, no Spiritist,* but "a downright Agnostic"—he, the "Buddha," or the Enlightened!!!

The outcome of this extraordinary lecture is that Gautama Buddha had never reached even the powers of a simple modern Yogi. For such transcendent powers are allowed by the lecturer even in our present day to some Hindus. We quote again from the Birmingham Post:

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* Let us fondly hope so; and that Allan Kardec will not be placed by Sir Monier-Williams one day on a higher level than Buddha.

The word Yoga, according to Sir Monier-Williams, literally means union, and the proper aim of` every man who practises Yoga is the mystic union of his own spirit with the one eternal soul or spirit of the universe, and the acquisition of divine knowledge by that means. This was the higher Yoga. But the lower practice seeks to abstract the soul from the body and the mind, and isolate it in its own essence. So may be acquired the inner ear, or clairaudience, by which sounds and voices may be heard, however distant; the inner eye, or clairvoyance, the power of seeing all that happens in every part of the world, and a knowledge of the thoughts of others. These acquirements have become developed into demonology * and various spiritual phenomena connected with that esoteric Buddhism which every schoolgirl is studying in secret nowadays. Long and persevering study of the great science will lead to the practice of twisting the limbs, and of suppressing the breath, which latter faculty leads to the prolongation of existence under water or buried beneath the earth. Many Hindoo ascetics have submitted to interment under this influence. Colonel Meadows Taylor once assisted at the burial of a man who professed to be able to remain nine days beneath the earth without drawing breath during that time. Colonel Taylor, determined that no deception should be used, was present during the ceremony of interment, and, after seeing the man duly covered with earth, sowed seed upon the grave, which, being duly watered, sprang up with luxuriance long before the expiration of the nine days' † probation. More than this, the grave was watched day and night by two English sentinels, so that there really appears no reason to suppose that any deception could possibly be practised, the more so that Colonel Taylor himself had chosen the place of burial, which circumstance precludes all idea of subterranean passages, which had been suggested in other cases of the like nature. At the end of the nine days the grave was opened with all due solemnity. The buried man was found in the same position in which he had laid down, and when he opened his eyes his first enquiry was for his bowl of rice, adding that he felt hungry, and that he would be glad to eat.

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* This is entirely false. Any one who would like to acquire the proofs that this statement is a gratuitous calumny has only to read theosophical literature, and even the last numbers of Lucifer. The methods described belong to Hatha Yoga, and are very injurious and dangerous; still, even this is no demonology, but simply a lower form of Yoga. The Theosophical Society has fought from the beginning against these methods. Its teachers went dead against it, and even against some forms of mediumship, such as sitting for materialisation —the necromancy of the Bengal Tantrikas!

† We have always believed the period to have been 40 days, and this is borne out by the planting of the seed. Surely for seed to sprout and grow "with luxuriance" in nine days would be almost as great a "nine days' wonder" as the interment of the Yogi?

Professor Monier-Williams did not quote this example—he dwelt more lengthily upon the absorption of the mental faculties rather than on that of the physical powers. He went on to explain how internal self-concentration may lead to the acquisition of supernatural gifts, and enable a man to become invisible at will, to appear at any spot however apparently distant, to gain absolute power over himself and others, to bring the elements into subjection, and to suppress all desires. A Yogi, when thus befitted, can float in the air, fly through space, visit the planets and stars, create storms and earthquakes, understand the language of animals, ascertain what occurs in every part of the earth, and even enter into another man's body and make it his own. The Professor then related how a powerful Yogi had once entered into the dead body of a king, and had governed the country for three whole weeks. It is still believed that certain of the Eastern sages can eject the ethereal body through the pores of the skin, and render this phantasmal form visible in distant places. The effect produced by the Professor's discourse may readily be imagined. Here was justification in full of the theories, hitherto so scorned and abused, of Colonel Olcott, Mr. Sinnett, and Madame Blavatsky. Here was almost an avowal of belief in the possibility of the truth, if not in the truth itself, of the realisation of that recognition of the powers of darkness from which all Christian souls are taught to shrink with horror and dismay. The Professor seemed so well aware of the impression produced by his discourse that, as if feeling himself compelled to add a few words by way of excuse for the extreme lengths to which he had been led, he added by way of conclusion that he was induced to doubt whether the practices assumed to be possible to the Theosophists would stand the light of European science. "But nevertheless the subject must not be dismissed as unworthy of consideration. It furnishes," said Sir Monier-Williams in conclusion, "a highly interesting topic of enquiry, especially in its bearing on the so-called Spiritualism, neo-Buddhism, and Theosophy of the present day. The practices of magnetism, mesmerism, clairvoyance, etc., have their counterparts in the Yoga system of the Hindoos prevalent in India more than two thousand years ago." At the end of the lecture a vote of thanks was proposed by the Bishop of Dunedin, who undertook, as it were, the apology of the doctrine expounded (scarcely to the satisfaction of all present), and who thought it his duty to point out the distinction between Christianity and Buddhism—the former reliant upon God's mercy, the latter on the efforts of man to work out his self-deliverance from evil. I have dwelt thus long upon the subject of the great professor's discourse because the world of thought —of scientific research—having found at last a footing in London society, these things are talked of and examined with reflection, and without detriment to the flow of small-talk which used formerly to occupy the whole attention of the world of fashion.

TO THEOSOPHISTS AND READERS OF LUCIFER

Thus ends the plaint of the Birmingham Jeremiah. It speaks for itself, and we thank the writer for letting, so naïvely, the cat out of the bag. The real "cat," however, the one on which the "monkey" of the "Victoria Institute" and other scientific establishments had placed such optimistic hopes, has played its colleagues false. It has turned tail at the last moment, and has evidently declined the loan of its paw to draw from the fire the too hot chestnuts for the benefit of the scientific "researchers" of the day. Like Balaam, whom the King of Midian would willingly have bribed to curse the Israelites, Sir Monier Monier-Williams, K.C.I.E., D.C.L., LL.D., Boden Professor of Sanskrit at the University of Oxford (where, "for reasons of ill-health," he can no longer lecture, but lectures for our benefit elsewhere)—has not cursed the Theosophists and their teachings—but has blessed them. Alas! Alas!

"Compelled to praise!" It cannot be

By prophet or by priest;

Balaam is dead?. . . . yet don't we see

And hear, perchance—his beast?. . . . .

[The "Theosophical Fable" mentioned above by H.P.B. was written by Dr. Franz Hartmann, as appears from The Letters of H. P. Blavatsky to A. P. Sinnett, p. 158, wherein H.P.B. tells Sinnett: "You will read Hartmann's 'Theosophical Fable' and our answer to it sent to you with a few more explanations." The MS. of H.P.B.'s "our answer" published below has been recently discovered in the Adyar Archives, and is a fragment in her own handwriting. It is both a comment on Hartmann's allegorical description of the situation in the T.S. in 1885-86, and a continuation and conclusion of the Fable, embodying some important statements about the T.S. On page 2 of the MS. H.P.B. appended this note: " Had no time to copy. Send this answer but better to H. His dear sister writes such a loving good letter swearing she 'will attune her soul to the music of the Spheres.' If I were you: I would publish his fable in the Theosophist." The approximate date of this MS. is January, 1886.]

. . . . . "the keeper of the instrument sat down and wept bitterly . . ." So would the "Instrument" were it not so broken as to be unfit to emit even a sound . . . . .

The fable is deeply significant and very profound. It is to the very point and the author of it was inspired—the mangled remains of the "Instrument" answer for it, though its endorsements are now of little, if any use.

The “Theosophical Fable” ought to be published in the Theosophist; and if it is not it will only speak the more against the obduracy of the ex-”keeper” of the “instrument,” and his unwillingness to confess publicly his great sin—for believing in human justice, in human benevolence, fairness and the gentlemanly feelings of “a Society of non-musical but learned men.” And the “fable” ought to be read by every Theosophist, every member of the never “Harmonical Society” and meditated upon. For, besides the individual Karma of every member and the collective Karma of the “Harmonical Society” whose practice differed so widely from its rules and purposes —there is the great sin of its leading members and chiefs. They have desecrated the name (and names) of the “Genius of the Spheres,” and the Genii descend no more. The present trouble has arisen in consequence of such desecration. The Maha-Chohan of the Genii has foretold it four years ago. The chief President was warned repeatedly in the beginning by the voice of his “instrument”; it protested in vain, and finally it was swept along itself with the current of enthusiasm, and added its own voice to proclaiming things holy in public, and throwing pearls before swine, and casting that which was sacred to the dogs: the swine are now treading upon the pearls and the dogs rending the givers. The light that shone in the Darkness which comprehended it not—is now out: Darkness has put its heavy extinguisher upon it.

This would have never happened had the light been sacredly preserved in its own birth-place and sphere—India. But the veneration of her sons for that light was laughed down to scorn; it was called “hero-worship,” mocked and finally represented as a screen to hide unholy practices. The names of the Genii are now dragged into publicity and figure in full in the Report. None of the Presidents would listen to the sage advice to keep their knowledge of the Genii secret; and the holy names were prostituted publicly by every scoffer. KARMA.

There now remains but one thing to be done, if the “Harmonical” Society would be kept alive.

Let its President do as the ex-Corresponding Secretary has done: depose himself before he is deposed by others,—and the Society will die a week later. But let the Society—now dishonoured because there never was real harmony in it but rather personal and individual selfishness—unite together at last and wait patiently and prepare thro' active work for the advent of a Paraclete who may yet be drawn to, and sent to them before the end of the cycle in (1897).

The present "instrument" could never have been destroyed by any "learned" Society. It is the unlearned in things occult and spiritual, among the members of the Harmonical Society, who are now breaking it to atoms themselves; those for whom the old instrument has played itself to death, and that was the first to draw their attention and open their ears to the "music of the spheres" however poorly it may have rendered the heavenly melody itself. And now it lies broken into fragments shattered more every day by the kicks of those for whom it sang and laboured. . . .

But the "Genius of the Spheres" means to pick up the mangled pieces of the instrument once more and glue them together as He alone can. No violin is played better upon, none emits more musical sounds than that one which was broken and mended. The Paganini of the broken Stradivarius is still alive and He will play upon it again but only for those few who will "attune their souls indeed to the music of the Spheres." The instrument will belong to these and have no "Keeper." How many such few will remain? Time will soon tell.

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TO THEOSOPHISTS AND READERS OF LUCIFER

[Lucifer, Vol. II, No. 11, July, 1888, p. 347]

The Editors of Lucifer feel it right that this number, the first published at the new offices and by the actual owners of the magazine, should contain some statement as to the reasons which have led to this change being made.

The first reason was the desire to form a fresh centre of Theosophical work, a meeting place for students, and a mechanism for the publication and distribution of the literature of mysticism, which should be entirely free from all considerations of personal gain or profit.

That this has been the spirit animating the founders and proprietors of Lucifer throughout, is proved by the fact that, although nearly all the copies of the magazine printed have been sold, yet the first year's experience has shown that it is impossible to carry on the magazine at its present price without incurring considerable loss.

Therefore, in establishing these new offices, the editors and proprietors have been also influenced by the hope of effecting some reduction in the expense by taking the publication into their own hands, and they hope that their readers and subscribers will continue to give them their hearty support, in spite of the necessity which has arisen of raising the price of single numbers of the magazine to eighteen-pence and the annual subscription to fifteen shillings, commencing with the September number.

Our supporters may feel sure that their help will be used to further the cause of Theosophy, and will subserve no personal ends; for the proprietors have bound themselves to devote any eventual profits which may accrue to the furtherance of the cause in the interests of which Lucifer was founded.

The new offices, at No. 7, DUKE STREET, ADELPHI, will be open to members of the T.S. and the T.P.S. and their friends, as well as to all enquirers and persons desiring information about the Society or the subjects which it was founded to study, on TUESDAY and SUNDAY evenings from 8:30 to 10:30 p.m. and on FRIDAY afternoons from 3:30 till 6. These days have been chosen purposely, so as not to conflict with the Wednesday evenings—the meeting-days of the London Lodge of the Theosophical Society, at 15, York Street, Covent Garden.

It is hoped that many will avail themselves of these opportunities for meeting other students and for mutual instruction and discussion.

STAR ANGEL WORSHIP
IN THE ROMAN CATHOLIC CHURCH

[Lucifer, Vol. II, No. 11, July, 1888, pp. 355-365]

[Most of this material was originally incorporated by H.P.B. in the first draft of The Secret Doctrine, Vol. I, which she sent to Adyar in 1886, in order to secure the editorial and scholastic help of T. Subba Row. For some reason or other, instead of using this material in the final draft of her monumental work, she published it in Lucifer just a few months before the appearance of The Secret Doctrine. A long introductory note, enclosed within square brackets, was added to the original essay.

Much of the material used by H.P.B. can be found in Eudes de Mirville's work entitled Pneumatologie. Des Esprits et de leurs manifestations diverses, mainly in Vol. II, pp. 351-360, although some of it is recast by her and interspersed with various comments and occult explanations.—Compiler.]

[The subject matter of the present article has not been chosen from any desire of "finding fault" with the Christian religion, as Lucifer is often accused of doing. No special animosity is felt towards popery any more than against any other existing dogmatic and ritualistic faith. We merely hold that "there is no higher religion than truth." Hence, incessantly attacked by the Christians—among whom none are so bitter and contemptuous as the Romanists—who call us "idolaters" and "heathens," and otherwise denounce us, it is necessary that at times something should be said in our defence, and truth reestablished.

The Theosophists are accused of believing in Astrology, and the Devas (Dhyan Chohans) of the Hindus and Northern Buddhists. A too impulsive missionary in the Central Provinces of India has actually called us "Astrolaters," "Sabians" and "devil-worshippers." This, as usual, is an unfounded calumny and a misrepresentation. No theosophist, no Occultist in the true sense of the word has ever worshipped Devas, Nats, Angels or even planetary spirits. Recognition of the actual existence of such Beings—which, however exalted, are still gradually evolved creatures and finite—and even reverence for some of them is not worship.

The latter is an elastic word, one that has been made threadbare by the poverty of the English tongue. We address a magistrate as his “worship,” but it can hardly be said that we pay to him divine honours. A mother often worships her children, a husband his wife, and vice versa, but none of these prays to the object of his worship. But in neither case does it apply to the Occultists. An Occultist’s reverence for certain high Spirits may be very great in some cases; aye, perhaps even as great as the reverence felt by some Christians for their Archangels Michael and Gabriel and their (St.) George of Cappadocia—the learned purveyor of Constantine’s armies. But it stops there. For the Theosophists these planetary “angels” occupy no higher place than that which Virgil assigns them:

“They boast ethereal vigour and are form’d

From seeds of heavenly birth.” *

as does also every mortal. Each and all are occult potencies having sway over certain attributes of nature. And, if once attracted to a mortal, they do help him in certain things. Yet, on the whole, the less one has to do with them the better.

Not so with the Roman Catholics, our pious detractors. The Papists worship them and have rendered to them divine homage from the beginning of Christianity to this day, and in the full acceptation of the italicised words, as this article will prove. Even for the Protestants, the Angels in general, if not the Seven Angels of the Stars particularly—are “Harbingers of the Most High” and “Ministering Spirits” to whose protection they appeal, and who have their distinct place in the Book of Common Prayer.

The fact that the Star and Planetary Angels are worshipped by the Papists is not generally known.

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* [These verses are from the Aeneid, Book VI, 730-31, although it is difficult to say what particular poetical translation is used by H.P.B. In the Loeb Classical Series, H. Rashton Fairclough translates the original text as: “ fiery is their vigour and divine the source of those life-seeds. . .”—Compiler.]

The cult had many vicissitudes. It was several times abolished, then again permitted. It is the short history of its growth, its last re-establishment and the recurrent efforts to proclaim this worship openly, of which a brief sketch is here attempted. This worship may be regarded for the last few years as obsolete, yet to this day it was never abolished. Therefore it will now be my pleasure to prove that if anyone deserves the name of "idolatrous," it is not the Theosophists, Occultists, Kabalists and Astrologers, but, indeed, most of the Christians; those Roman Catholics, who, besides the Star-angels, worship a Kyriel of more or less problematical saints and the Virgin Mary, of whom their Church has made a regular goddess.

The short bits of history that follow are extracted from various trustworthy sources, such as the Roman Catholics will find it rather difficult to gainsay or repudiate. For our authorities are: (a) various documents in the archives of the Vatican; (b) sundry works by pious and well-known Roman Catholic writers, Ultramontanes to the backbone—lay and ecclesiastical authors; and finally (c), a Papal Bull, than which no better evidence could be found.]

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In the middle of the VIIIth century of the Christian era the very notorious Archbishop Adalbert of Magdeburg, famous as few in the annals of magic, appeared before his judges. He was charged with, and ultimately convicted—by the second Council of Rome presided over by Pope Zacharias*—of using during his performances of ceremonial magic the names of the "seven Spirits"—then at the height of their power in the Church—among others, that of URIEL, with the help of whom he had succeeded in producing his greatest phenomena.

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* [Zachary (Zacharias), Saint, birth date uncertain; d. March, 752; came from a Greek family living in Calabria, and succeeded Gregory III in the papal chair, Nov. 29, 741.—Compiler.]

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As can be easily shown, the church is not against magic proper, but only against those magicians who fail to conform to her methods and rules of evocation. However, as the wonders wrought by the Right Reverend Sorcerer were not of a character that would permit of their classification among “miracles by the grace, and to the glory of God,” they were declared unholy. Moreover, the Archangel URIEL (lux et ignis) having been compromised by such exhibitions, his name had to be discredited. But, as such a disgrace upon one of the “Thrones” and “Messengers of the Most High” would have reduced the number of these Jewish Saptarshis to only six, and thus have thrown into confusion the whole celestial hierarchy, a very clever and crafty subterfuge was resorted to. It was, however, neither new, nor has it proved very convincing or efficacious.

It was declared that Bishop Adalbert’s Uriel, the “fire of God,” was not the Archangel mentioned in the second Book of Esdras; nor was he the glorious personage so often named in the magical books of Moses—especiahy in the 6th and 7th. The sphere or planet of this original Uriel was said, by Michael Glycas the Byzantine, to be the Sun. How then could this exalted being—the friend and companion of Adam and Eve before his fall, and, later, the chum of Seth and Enoch, as all pious Christians know—how could he ever have given a helping hand to sorcery? Never, never! the idea alone was absurd.

Therefore, the Uriel so revered by the Fathers of the Church, remained as unassailable and as immaculate as ever. It was a devil of the same name—an obscure devil, one must think, since he is nowhere mentioned—who had to pay the penalty of Bishop Adalbert’s little transactions in black magic. This “bad” Uriel is, as a certain tonsured advocate has tried hard to insinuate, connected with a certain significant word of occult nature, used by and known only to Masons of a very high degree. Ignorant of the “word” itself, however, the defender has most gloriously failed to prove his version.

Such whitewashing of the archangel’s character was of course necessary in view of the special worship paid to him.

St. Ambrosius had chosen Uriel as a patron and paid him almost divine reverence. * Again the famous Father Gastaldi, † the Dominican monk, writer and Inquisitor, had proven in his curious work “On the Angels” (De Angelis) that the worship of the “Seven Spirits” by the Church had been and was legal in all the ages; and that it was necessary for the moral support and faith of the children of the (Roman) Church. In short that he who should neglect these gods was as bad as any “heathen” who did not.

Though sentenced and suspended, Bishop Adalbert had a formidable party in Germany, one that not only defended and supported the sorcerer himself, but also the disgraced Archangel. Hence, the name of Uriel was left in the missals after the trial, the “Throne” merely remaining “under suspicion.” In accordance with her admirable policy the Church having declared that the “blessed Uriel,” had nought to do with the “accursed Uriel” of the Kabalists, the matter rested there.

To show the great latitude offered to such subterfuges, the occult tenets about the celestial Hosts have only to be remembered. The world of Being begins with the Spiritual Fire (or Sun) and its seven “Flames” or Rays. These “Sons of Light,” called the “multiple” because, allegorically speaking, they belong to, and lead a simultaneous existence in heaven and on earth, easily furnished a handle to the Church to hang her dual Uriel upon. Moreover, Devas, Dhyan-Chohans, Gods and Archangels are all identical and are made to change their Protean forms, names and positions, ad libitum. As the sidereal gods of the Sabians became the kabalistic and talmudistic angels of the Jews with their esoteric names unaltered, so they passed bag and baggage into the Christian Church as the archangels, exalted only in their office.

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* De Fide, etc., lib. II, cap. iii, § 20, footnote.

† [Known also as Thomas Castaldus. See the Bio-Bibliogr. Index. —Compiler.]

These names are their “mystery” titles. So mysterious are they, indeed, that the Roman Catholics themselves are not sure of them, now that the Church, in her anxiety to hide their humble origin, has changed and altered them about a dozen times. This is what the pious de Mirville confesses:

To speak with precision and certainty” is we might like to, about everything in connection with their [the angels’] names and attributes is not an easy task. For when one has said that these Spirits are the seven assistants that surround the throne of the Lamb and form its seven horns; that the famous seven-branched candlestick of the Temple was their type and symbol. . . .when we have shown them figured in Revelation by the seven stars in the Saviour’s hand, or by the angels letting loose the seven plagues—we shall but have stated once more one of those incomplete truths which the commentators, developing these ideas, approach ordinarily with utmost caution.*

Here the author utters a great truth. He would have uttered one still greater, though, had he added that no truth, upon any subject whatever, has been ever made complete by the Church. Otherwise, where would be the mystery so absolutely necessary to the authority of the ever incomprehensible dogmas of the Holy “Bride”?

These “Spirits” are called primarios principes. But what these first Principles are in reality is not explained. In the first centuries of Christianity the Church would not do so; and in this one she knows of them no more than her faithful lay sons do. She has lost the secret.

The question concerning the definite adoption of names for these angels, de Mirville tells us—“has given rise to controversies that have lasted for centuries. To this day these seven names are a mystery.”

Yet they are found in certain missals and in the secret documents at the Vatican, along with the astrological names known to many. But as the Kabalists, and among others Bishop Adalbert, have used some of them, the Church will not accept these titles, though she worships the creatures.

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* De Mirville, Des Esprits, etc., Vol. II, pp. 351-52, chapter on “The Spirits before their Fall.”

The usual names accepted are MIKAEL, the “quis ut Deus,” the “like unto God”; GABRIEL, the strength (or power) of God”; RAPHAEL, or “divine virtue”; URIEL, “God’s light and fire”; SAALTIEL, the “speech of God”; JEHUDIEL, the “praise of God” and BARACHIEL, the “blessing of God.” These “seven” are absolutely canonical, but they are not the true mystery names—the magical POTENCIES. And even among the “substitutes,” as just shown, Uriel has been greatly compromised and the three last enumerated are pronounced “suspicious.” Nevertheless, though nameless, they are still worshipped. Nor is it true to say that no trace of these three names—so “suspicious”—is anywhere found in the Bible, for they are mentioned in certain of the old Hebrew scrolls. One of them is named in Chapter xvi of Genesis—the angel who appears to Hagar; and all the three appear as “the Lord” (the Elohim) to Abraham in the plains of Mamre, as the “three men” who announced to Sarai the birth of Isaac (Genesis, xviii). “Jehudiel,” moreover, is distinctly named in Chapter xxiii of Exodus, as the angel in whom was “the name” (praise in the original) of God (Vide verse 21). It is through their “divine attributes,” which have led to the formation of the names, that these archangels may be identified by an easy esoteric method of transmutation with the Chaldean great gods and even with the Seven Manus and the Seven Rishis of India.* They are the Seven Sabian Gods, and the Seven Seats (Thrones) and Virtues of the Kabalists; and now they have become with the Catholics, their “Seven Eyes of the Lord,” and the “Seven Thrones,” instead of “Seats.”

Both Kabalists and “Heathen” must feel quite flattered to thus see their Devas and Rishis become the “Ministers Plenipotentiary” of the Christian God. And now the narrative may be continued unbroken.

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* He who knows anything of the Purânas and their allegories, knows that the Rishis therein as well as the Manus are Sons of God, of Brahmâ, and themselves gods; that they become men and then, as Saptarishi, they turn into stars and constellations. Finally that they are first 7, then 10, then 14, and finally 21. The occult meaning is evident.

Until about the XVth century after the misadventure of Bishop Adalbert, the names of only the first three Archangels out of the seven stood in the Church in their full odour of sanctity. The other four remained ostracised—as names.

Whoever has been in Rome must have visited the privileged temple of the Seven Spirits, especially built for them by Michelangelo: the famous church known as “St. Mary of the Angels.” Its history is curious but very little known to the public that frequents it. It is worthy, however, of being recorded.

In 1460, there appeared in Rome a great “Saint,” named Amadaeus. He was a nobleman from Lusitania, who already in Portugal had become famous for his prophecies and beatific visions.* During one of such he had a revelation. The seven Archangels appeared to the holy man, so beloved by the Pope that Sixtus IV had actually permitted him to build on the site of St. Peter in Montorio a Franciscan monastery. And having appeared they revealed to him their genuine bona fide mystery names. The names used by the Church were substitutes, they said. So they were, and the “angels” spoke truthfully. Their business with Amadaeus was a modest request. They demanded to be legally recognised under their legitimate patronymics, to receive public worship and have a temple of their own. Now the Church in her great wisdom had declined these names from the first, as being those of Chaldean gods, and had substituted for them astrological aliases. This then could not be done, as “they were names of demons,” explains Baronius. But so were the “substitutes” in Chaldea before they were altered for a purpose in the Hebrew Angelology. And if they are names of demons, asks pertinently de Mirville, “why are they yet given to Christians and Roman Catholics at baptism?” The truth is that if the last four enumerated are demon-names, so must be those of Michael, Gabriel and Raphael.

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* He died at Rome in 1482.

But the “holy” visitors were a match for the Church in obstinacy. At the same hour that Amadaeus had his vision at Rome, in Sicily, at Palermo, another wonder was taking place. A miraculously-painted picture of the Seven Spirits, was as miraculously exhumed from under the ruins of an old chapel. On the painting the same seven mystery names that were being revealed at that hour to Amadaeus were also found inscribed “under the portrait of each angel,” * says the chronicler.

Whatever might be in this our age of unbelief the feelings of the great and learned leaders of various psychic and telepathic societies on this subject, Pope Sixtus IV † was greatly impressed by the coincidence. He believed in Amadaeus as implicitly as Mr. Brudenel believed in the Abyssinian prophet, “Herr Paulus.” ‡ But this was by no means the only “coincidence” of the day. The Holy Roman and Apostolic Church was built on such miracles, and continues to stand on them now as on the rock of Truth; for God has ever sent to her timely miracles.§

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* De Mirville, op. cit., p. 355.

† [Sixtus IV (Francesco della Rovere), b. near Abisola, July 21, 1414; d. Aug. 12, 1484. Elected Pope Aug. 9, 1471, succeeding Paul II.—Compiler.]

‡ “Herr Paulus”—the no less miraculous production of Mr. Walter Besant’s rather muddled and very one-sided fancy.

§ En passant—a remark may be made and a query propounded:

The “miracles” performed in the bosom of Mother Church—from the apostolic down to the ecclesiastical miracles at Lourdes—if not more remarkable than those attributed to “Herr Paulus,” are at any rate far more wide-reaching, hence more pernicious in their result upon the human mind. Either both kinds are possible, or both are due to fraud and dangerous hypnotic and magnetic powers possessed by some men. Now Mr. W. Besant evidently tries to impress upon his readers that his novel was written in the interests of that portion of society which is so easily befooled by the other. And if so, why then not have traced all such phenomena to their original and primeval source. i.e., belief in the possibility of supernatural occurrences because of the inculcated belief in the MIRACLES in the Bible, and their continuation by the Church?

Therefore, when also, on that very same day, an old prophecy written in very archaic Latin, and referring to both the find and the revelation was discovered at Pisa— it produced quite a commotion among the faithful. The prophecy foretold, you see, the revival of the “Planetary-Angel” worship for that period. Also that during the reign of Pope Clement VII,* the convent of St. François de Paule would be raised on the emplacement of the little ruined chapel.

No Abyssinian prophet, as no “occult philosopher,” has ever made such large claims to “miracle” and divine help—and no Peter’s pence expected, either—as the “Bride of Christ”—she, of Rome. Why has not then our author, since he was so extremely anxious to save the millions of England from delusion, and so very eager to expose the pernicious means used—why has he not tried to first explode the greater humbug, before he ever touched the minor tricks—if any? Let him first explain to the British public the turning of water into wine and the resurrection of Lazarus on the half hypnotic and half jugglery and fraud hypothesis. For, if one set of wonders may be explained by blind belief and mesmerism, why not the other? Or is it because the Bible miracles believed in by every Protestant and Catholic (with the divine miracles at Lourdes thrown into the bargain by the latter) cannot be as easily handled by an author who desires to remain popular, as those of the “occult philosopher” and the spiritual medium? Indeed, no courage, no fearless defiance of the consequences are required to denounce the helpless and now very much scared professional medium. But all these qualifications and an ardent love of truth into the bargain, are absolutely necessary if one would beard Mrs. Grundy in her den. For this the traducers of the “Esoteric Buddhists” are too prudent and wily. They only seek cheap popularity with the scoffer and the materialist. Well sure they are, that no professional medium will ever dare call them wholesale slanderers to their faces, or seek redress from them so long as the law against palmistry is staring him in the face. As to the “Esoteric Buddhist” or “Occult Philosopher,” there is still less danger from this quarter. The contempt of the latter for all the would-be traducers is absolute and it requires more than the clumsy denunciations of a novelist to disturb them. And why should they feel annoyed? As they are neither professional prophets, nor do they benefit by St. Peter’s pence, the most malicious calumny can only make them laugh. Mr. Walter Besant, however, has said a great truth in his novel, a true pearl of foresight, dropped on a heap of mire: the “occult philosopher” does not propose to “hide his light under a bushel.”

* [Clement VII (Giulio de’ Medici), b. 1478; d. Sept. 25, 1534. Became Pope Nov. 18, 1523, following Adrian VI.—Compiler.]

“The event occurred as predicted,” boasts de Mirville, forgetting that the Church had made the prediction true herself, by following the command implied in it. Yet this is called a “prophecy” to this day.

But it was only in the XVIth century that the Church consented at last to comply on every point with the request of her “high-born” celestial petitioners.

At that time, though there was hardly a church or chapel in Italy without a copy of the miraculous picture in painting or mosaic, and that actually, in 1516, a splendid “temple to the seven spirits” had been raised and finished near the ruined chapel at Palermo—still the “angels” failed to be satisfied. In the words of their chronicler —“the blessed spirits were not contented with Sicily alone, and secret prayers. They wanted a world-wide worship and the whole Catholic world to recognise them publicly.”

Heavenly denizens themselves, as it seems, are not quite free from the ambition and the vanities of our material plane! This is what the ambitious “Rectors” devised to obtain that which they wanted.

Antonio Duca, another seer (in the annals of the Church of Rome) had been just appointed rector of the Palermo “temple of the seven spirits.” * About that period, he began to have the same beatific visions as Amadaeus had. The Archangels were now urging the Popes through him to recognise them, and to establish a regular and a universal worship in their own names, just as it was before Bishop Adalbert’s scandal. They insisted upon having a special temple built for them alone, and they wanted it upon the ancient site of the famous Thermae of Diocletian. To the erection of these Thermae, agreeably with tradition, 40,000 Christians and 10,000 martyrs had been condemned, and helped in this task by such famous “Saints” as Marcellus and Thrason.

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* [Vide Bio-Bibliogr. Index.—Compiler.]

Since then, however, as stated in Bull LV by the Pope Pius IV,* “this den had remained set apart for the most profane usages and demon [magic?] rites.” But as it appears from sundry documents, all did not go quite as smoothly as the “blessed spirits” would have liked, and the poor Duca had a hard time of it. Notwithstanding the strong protection of the Colonna families who used all their influence with Pope Paul III, † and the personal request of Marguerite of Austria, the daughter of Charles Vth, “the seven spirits” could not be satisfied, for the same mysterious (and to us very clear) reasons, though propitiated and otherwise honoured in every way. The difficult mission of Duca, in fact, was crowned with success only thirty-four years later. Ten years before, however, namely in 1551, the preparatory purification of the Thermae had been ordered by Pope Julius III,†† and a first church had been built under the name of “St. Mary of the Angels.” But the “Blessed Thrones,” feeling displeased with its name, brought on a war during which this temple was plundered and destroyed, as if instead of glorified Archangels they had been maleficent kabalistic Spooks.

After this, they went on appearing to seers and saints, with greater frequency than before, and clamoured even more loudly for a special place of worship.

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* [Pius IV (Giovanni Angelo Medici), b. at Milan, March 31, 1499; d. in Rome, Dec. 9, 1565. Elected Pope Dec. 26, 1559, succeeding Paul IV. He was first buried in St. Peter’s, but on June 4, 1583, his remains were transferred to Michelangelo’s church of S. Maria degli Angeli, one of the most magnificent structures he had erected.—Compiler.]

† [Paul III (Alessandro Farnese), b. at Rome or Canino, Feb. 29, 1468; d. at Rome, Nov. 10, 1549. Elected Pope Oct. 12, 1534, succeeding Clement VII. His instincts and ambitions were those of a secular prince of the Renaissance, but circumstances forced him to become the patron of reform. He introduced the Inquisition into Italy, 1542; established the censorship and the Index, 1543, and gave his approval to the Society of Jesus, 1540.—Compiler.]

‡ [Julius III (Giovanni Maria del Monte), b. Sept. 10, 1487; d. March 23, 1555. Elected Pope Feb. 7, 1550, succeeding Paul III.—Compiler.]

They demanded the re-erection on the same spot (the Thermae) of a temple which should be called the “Church of the Seven Angels.”

But there was the same difficulty as before. The Popes had pronounced the original titles demon-names, i.e., those of Pagan gods, and to introduce them into the church service would have been fatal. The “mystery names” of the seven angels could not be given. True enough, when the old “miraculous” picture with the seven names on it had been found, these names had been freely used in the church services. But, at the period of the Renaissance, Pope Clement XI * had ordered a special report to be made on them as they stood on the picture. It was a famous astronomer of that day, a Jesuit, named Joseph Bianchini, who was entrusted with this delicate mission. The result to which the inquest led, was as unexpected as it was fatal to the worshippers of the seven Sabian gods; the Pope, while commanding that the picture should be preserved, ordered the seven angelic names to be carefully rubbed out. And “though these names are traditional,” and “although they have naught to do with,” and are “very different from the names used by Adalbert” (the Bishop-magician of Magdeburg), as the chronicler cunningly adds, yet even their mention was forbidden in the holy churches of Rome.

Thus affairs went on from 1527 till 1561; the Rector trying to satisfy the orders of his seven “guides,”—the church fearing to adopt even the Chaldean substitutes for the “mystery-names” as they had been so “desecrated by magical practices.” We are not told, however, why the mystery-names, far less known than their substitutes have ever been, should not have been given out if the blessed “Thrones” enjoyed the smallest confidence. But, it must have been “small” indeed, since one finds the “Seven Archangels” demanding their restitution for 34 years, and refusing positively to be called by any other name, and the church still deaf to their desires.

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* [Clement XI (Giovanni Francesco Albani), b. at Urbino, July 23, 1649; d. at Rome, March 19, 1721. Elected Pope Nov. 23, 1700, succeeding Innocentius XII.—Compiler.]

The Occultists do not conceal the reason why they have ceased to use them: they are dangerously magical. But why should the Church fear them? Have not the Apostles, and Peter pre-eminently, been told “whatsoever ye shall bind on earth shall be bound in Heaven” [Matt., xviii, 18], and were they not given power over every demon known and unknown? Nevertheless, some of the mystery-names may be still found along with their substitutes in old Roman missals printed in 1563. There is one in the Barberini library with the whole mass-service in it, and the forbidden truly Sabian names of the seven “great gods” flashing out ominously hither and thither.*

The “gods” lost patience once more. Acting in a truly Jehovistic spirit with their “stiff-necked” worshippers, they sent a plague. A terrible epidemic of obsession and possession broke out in 1553, “when almost all Rome found itself possessed by the devil,” says de Mirville (without explaining whether the clergy were included). Then only Duca’s wish was realized. His seven Inspirers were invoked in their own names, and “the epidemic ceased as by enchantment, the blessed ones,” adds the chronicler, “proving by the divine powers they possessed, once more, that they had nothing in common with the demons of the same name,”—i.e., the Chaldean gods.†

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* [Reference is made here to the Missale Romanum, bearing the imprint of: Venetiis apud Iunctas, MDLXIII. It is now deposited in the Vatican Library, and is catalogued under Stamp. Barb. B. IX. 34. The names of the Archangels, as appearing on page 320 of this richly illuminated Latin document, are: Saalthiel, orator; Eudiel, remunerator; Raphael, medicus; Michael, victoriosus; Gabriel, nuntius; Barachiel, adiutor; Uriel, fortis. The text of this document contains masses in honour of the various Archangels. —Compiler.]

† But they had proved their power earlier by sending the war, the destruction of the church, and finally the epidemic; and this does not look very angelic—to an Occultist.

“Then Michelangelo was summoned in all haste by Paul IV * to the Vatican.” His magnificent plan was accepted and the building of the former church began. Its construction lasted over three years. In the archives of this now celebrated edifice, one can read that: “the narrative of the miracles that occurred during that period could not be undertaken, as it was one incessant miracle of three years’ duration.” In the presence of all his cardinals, Pope Paul IV ordered that the seven names, as originally written on the picture, should be restored, and inscribed around the large copy of it that surmounts to this day the high altar.

The admirable temple was consecrated to the Seven Angels in 1561. The object of the Spirits was reached; three years later, nearly simultaneously, Michelangelo and Antonio Duca both died. They were no longer wanted.

Duca was the first person buried in the church for the erection of which he had fought the best part of his life and finally procured for his heavenly patrons. On his tomb the summary of the revelations obtained by him, as also the catalogue of the prayers and invocations, of the penances and fasts used as means of getting the “blessed” revelations and more frequent visits from the “Seven”—are engraved. In the vestry a sight of the documents attesting to, and enumerating some of the phenomena of “the incessant miracle of three years’ duration” may be obtained for a small fee. The record of the “miracles” bears the imprimatur of a Pope and several Cardinals, but it still lacks that of the Society for Psychical Research. The “Seven Angels” must be needing the latter badly, as without it their triumph will never be complete. Let us hope that the learned Spookical Researchers will send their “smart boy” to Rome at an early day, and that the “blessed ones” may find at Cambridge—a Duca.

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* [Paul IV (Giovanni Pietro Caraffa), b. near Benevento, June 28, 1476; d. Aug. 18, 1559. Elected Pope May 23, 1555, to succeed Marcellus II.—Compiler.]

But what became of the “mystery names” so cautiously used and what of the new ones? First of all came the substitution of the name of Eudiel for one of the Kabalistic names. Just one hundred years later, all the seven names suddenly disappeared, by order of the Cardinal Albizzi. In the old and venerable Church of Santa Maria della Pietà on the Piazza Colonna, the “miraculous” painting of the Seven Archangels may be still seen, but the names have been scratched out and the places repainted. Sic transit gloria mundi. A little while after that the mass and vesper services of the “Seven” were once more eliminated from the missals used, notwithstanding that “they are quite distinct” from those of the “planetary Spirits” who used to help Bishop Adalbert. But as “the robe does not really make the monk,” so the change of names cannot prevent the individuals that had them from being the same as they were before. They are still worshipped and this is all that my article aims to prove.

Will this be denied? In that case I have to remind the readers that so late as in 1825, a Spanish grandee supported by the Archbishop of Palermo made an attempt before Leo XII * for the simultaneous re-establishment of the service and names. The Pope granted the Church service but refused the permission to use the old names.†

“This service, perfected and amplified by order of Paul IV, the minutes of which exist to this day at the Vatican and the Minerva, remained in force during the whole pontificate of Leo X.” ‡

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* [Leo XII (Annibale Francesco Clemente Melchiore Girolamo Nicola della Genga), b. at the Castello della Genga in the territory of Spoleto, Aug. 22, 1760; d. in Rome, Feb. 10, 1829. Elected Pope Sept., 28, 1823, succeeding Pius VII.—Compiler.]

† This is quoted from the volumes of the Marquis de Mirville, Des Esprits, etc., Vol. II, p. 358. A more rabid papist and ultramontane having never existed, his testimony can hardly be suspected. He seems to glory in this idolatry and is loud in demanding its public and universal restoration.

‡ [Leo X (Giovanni de’ Medici), b. at Florence, Dec. II, 1475; died in Rome, Dec. 1, 1521. Elected Pope March 11, 1513, succeeding Julius II.—Compiler.]

The Jesuits were those who rejoiced the most at the resurrection of the old worship, in view of the prodigious help they received from it, as it ensured the success of their proselytizing efforts in the Philippine Islands. Pope Pius V * conceded the same "divine service" to Spain, saying in his Bull, that "one could never exalt too much these seven Rectors of the world, figured by the SEVEN PLANETS, and that. . . . "it looked consoling and augured well for this century, that by the grace of God, the cult of these seven ardent lights, and these seven stars, was regaining all its lustre in the Christian republic"†

The same "holy Pope permitted moreover to the nuns of Matritensis to establish the fête of JEHUDIEL the patron of their convent." Whether another less pagan name has now been substituted for it we are not informed—nor does it in the least matter.

In 1832 the same demand in a petition to spread the worship of the "Seven Spirits of God," was reiterated, endorsed this time by eighty-seven bishops and thousands of officials with high-sounding names in the Church of Rome. Again, in 1858, Cardinal Patrizi and King Ferdinand II in the name of all the people of Italy reiterated their petition; and again, finally, in 1862. Thus, the Church services in honour of the seven "Spirit-Stars" have never been abrogated since 1825. To this day they are in full vigour in Palermo, in Spain, and even in Rome at " St. Mary of the Angels " and the "Gesù"—though entirely suppressed everywhere else; all this "because of Adalbert's heresy," de Mirville and the other supporters of Star-Angel worship are pleased to say. In reality there is no reason but the one already disclosed for it. Even the seven substitutes, especially the last four, have been too openly connected with black magic and astrology.

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* [Pius V (Michele Ghisleri), b. at Bosco, near Alexandria, in Lombardy, Jan. 17, 1504; d. May 1, 1572. Elected Pope Jan, 7, 1566, succeeding Pius IV. He was canonized by Clement XI, in 1712.—Compiler.]

† De Mirville, op. cit., pp. 357-58.

Writers of the de Mirville type are in despair. Not daring to blame the Church, they vent their wrath upon the old Alchemists and Rosicrucians. They clamour for the restitution of a public worship notwithstanding; and the imposing association formed since 1862 in Italy, Bavaria, Spain and elsewhere for the re-establishment of the cult of the Seven Spirits in all its fullness and in all Catholic Europe, gives hope that in a few years more the Seven Rishis of India now happily domiciled in the constellation of the Great Bear will become by the grace and will of some infallible Pontiff of Rome the legal and honoured divine patrons of Christendom.

And why not, since (St.) George is to this day "the patron Saint of not only Holy Russia, Protestant Germany, fairy Venice, but also of merry England, whose soldiers," —says W. M. Braithwaite,*—"would uphold his prestige with their heart's blood." And surely our "Seven gods" cannot be worse than was the rascally George of Cappadocia during his lifetime!

Hence, with the courage of true believers, the Christian defenders of the Seven Star-Angels deny nothing, at any rate they keep silent whenever accused of rendering divine honours to Chaldean and other gods. They even admit the identity and proudly confess to the charge of star-worshipping. The accusation has been thrown many a time by the French Academicians into the teeth of their late leader, the Marquis de Mirville, and this is what he writes in reply:

We are accused of mistaking stars for angels. The charge is acquiring such a wide notoriety that we are forced to answer it very seriously. It is impossible that we should try to dissimulate it without failing in frankness and courage, since this pretended mistake is repeated incessantly in the Scriptures as in our theology.

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* "St. George for Merry England," by W. M. Braithwaite. Masonic Monthly, No. 2.

We shall examine. . . . this opinion hitherto so accredited, today discredited, and which attributes rightly to our SEVEN PRINCIPAL SPIRITS the ruler-ship, not of the seven known planets, with which we are reproached, but of the seven PRINCIPAL planets *—which is quite a different thing.†

And the author hastens to cite the authority of Babinet, the astronomer, who sought to prove in an able article of the Revue des Deux Mondes (May, 1855), that in reality besides the earth we had only SEVEN big planets.

The “seven principal planets” is another confession to the acceptance of a purely occult tenet. Every planet according to the esoteric doctrine is in its composition a Septenary like man, in its principles. That is to say, the visible planet is the physical body of the sidereal being, the Atma or Spirit of which is the Angel, or Rishi, or Dhyan-Chohan, or Deva, or whatever we call it. This belief as the occultists will see (read in Esoteric Buddhism about the constitution of the planets) is thoroughly occult. It is a tenet of the Secret Doctrine—minus its idolatrous element—pure and simple. As taught in the Church and her rituals, however, and especially, as practised, it is ASTROLATRY as pure and as simple.

There is no need to show here the difference between teaching, or theory, and practice in the holy Roman Catholic Church. The words “Jesuit” and “Jesuitism” cover the whole ground. The Spirit of Truth has departed ages ago—if it has ever been near it—from the Church of Rome. At this, the Protestant Church, so full of brotherly spirit and love for her sister Church, will say: Amen. The Dissenter, whose heart is as full of the love of Jesus as of hatred towards Ritualism and its mother Popery, will chuckle.

In the editorial of the Times for November 7, 1866, stands “A Terrible Indictment” against the Protestants, which says:

Under the influence of the Episcopal Bench, all the studies connected with theology have withered, until English Biblical critics are the scorn of foreign scholars.

Whenever we take up the work of a theologian who is likely to be a Dean or a Bishop, we find, not an earnest inquirer setting forth the results of honest research, but merely an advocate, who, we can perceive, has begun his work with the fixed determination of proving black white in favour of his own traditional system.

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* These “principal planets” are the mystery planets of the pagan Initiates, but travestied by dogma and priestcraft.

† De Mirville, op. cit., Vol. II, pp. 359-60.

If the Protestants do not recognise the “Seven Angels,” nor, while refusing them divine worship, do they feel ashamed and afraid of their names, as the Roman Catholics do, on the other hand they are guilty of “Jesuitism” of another kind, just as bad. For, while professing to believe the Scriptures a direct Revelation from God, not one sentence of which should be altered under the penalty of eternal damnation, they yet tremble and cower before the discoveries of science, and try to pander to their great enemy. Geology, Anthropology, Ethnology and Astronomy, are to them what Uriel, Saaltiel, Jehudiel and Barachiel are to the Roman Catholic Church. It is six of one and half a dozen of the other. And since neither one nor the other of the two religions will abstain from anathematizing, slandering and persecuting Magic, Occultism, and even Theosophy, it is but just and proper that in their turn the Students of the Sacred Science of old should retort at last, and keep on telling the truth fearlessly to the faces of both.

MAGNA EST VERITAS ET PREVALEBIT.

H. P. B.

HELENA PETROVNA BLAVATSKY

Photograph take by Enrico Resta in London, January 8, 1889. Originally printed in The Path, New York, Vol. IV, February, 1890. Reproduced here from the original glass plate in the Archives of the Theosophical Society in England.

[The subject of the Seven Mystery Names and their correlations was discussed at considerable length by Jakob Bonggren, one of the most serious students in the early days of the Movement. His essay may be found in Lucifer, Vol. IV, July, 1889, pp. 404-407, where it is followed by a comprehensive article from the pen of "Sepharial" (Walter R. Old), on pp. 407-415.—Compiler.]

"L'ISIS"

BRANCHE FRANÇAISE, DE LA SOCIÉTÉ THÉOSOPHIQUE

[Lucifer, Vol. II, No. 11, July, 1888, p. 365]

To the Editors of Lucifer.

Allow me to bring to the notice of those of your readers who may have received the pretended Bulletin de l'Isis the following facts:—

Of the three signatories of this bulletin one has been expelled from the Isis Lodge; the two others are not even members of the Theosophical Society.*

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* In the bulletin issued by the said gentlemen, it is questioned whether the President-Founder has the right to appoint officers pro tem. to vacant places. In the Rules of the T.S. may be found No. 7, which states: "The President-Founder has authority to designate any Fellow . . . . to perform pro tem. the duties of any office vacated by death or resignation." In the Rules of 1888, Art. 15 (d) declares that "in case of vacancies occurring during the year it shall be competent for the President, &c., &c. . .to nominate and appoint persons to fill such vacancies." M. Louis Dramard, the late President and Founder of "Isis," being dead, and confusion and disputes having arisen in consequence, it was expedient to set this rule in action, and nominate, pro tem., in the name of the President-Founder, M. Gaboriau (a cofounder of the branch), as President "de l'Isis," subject to the approval of the President in Council. Such nomination, even pro tem., was forced by the despotic and illegal actions of three persons, two of whom were not even members, and who had, nevertheless, seizing the power in their hands, proclaimed themselves as sole proprietors and directors of the destinies of l'Isis.

Thus neither M. Goyard, nor M. Encausse, nor M. Lejay, have henceforth any connection at all with Isis. Moreover, it is absolutely false that at the meeting, held by these gentlemen on June 23rd, a resolution was unanimously voted and accepted to the effect that an apology should be offered to M. Saint-Yves, called Marquis d'Alveydre.* Some members formally opposed the resolution. But had it been even so, the Isis Lodge would have had no concern with it, these three gentlemen having no right to speak in the name of the Lodge. The gathering in the private rooms of M. Lejay has nothing in common with the meeting of the Isis Lodge, which took place at the same hour in the Salle Richefeu.

Yours fraternally,

F. K. Gaboriau, A. FROMENT.

President (pro tem.) of the Isis Lodge. (Hon. Secretary-Treasurer.)

CHRISTIAN SCIENCE.†

[Lucifer, Vol. II, No. 11, July, 1888, pp. 410-414]

The object of this work, which is published in the form of twelve pamphlets, each averaging about twenty pages in length, is to prepare the reader for becoming a student of the Science of Healing by means of the Spirit, for this title (though somewhat lengthy) more accurately describes the so-called Science than the cognomen "Christian." "Prepare the reader," is also said advisedly; for the first ten of these pamphlets are chiefly occupied with the thesis that man's beliefs with regard to the existence of matter being erroneous, he is thereby subject to certain illusions with regard to it, the chief of these being ill-health and disease. This is pure Berkeleyan philosophy, if not Platonism itself; Theosophists indeed, may claim for it a far older origin, for do not the early Brahmanic and Buddhist philosophies teach that all outward appearances, all phenomena, are illusion—Maya?

H. P. BLAVATSKY,

Corresponding Secretary of the T.S.

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* Who is M. Saint-Yves, Marquis d'Alveydre? He is not, nor ever was, a member of the Theosophical Society.

† Statements of Christian Science. Comprised in eighteen lessons, and twelve sections. By Ursula N. Gestefeld. Chicago, 1888.

However this may be, the application of the principle to the treatment of disease, if not actually new, is here presented to us in a novel form, and with a view to rendering its practice popular. It is philosophy reduced to its simplest expression. It is the physician's highest art made common property. It is another claim to a "secret unveiled," the secret of man's being. And if, as the writer states, the present treatment of disease is the result of man's belief in the reality of matter, it is doubtless necessary to begin by a somewhat lengthy chain of reasoning in order to convince him of his error, for man cannot understand what he really is so long as he pronounces upon himself as he sees only. "Not until he brings his higher powers into action, his discernment and perception, will he begin to perceive the truth about himself, which stands opposed to his own belief of himself. And never till he so perceives and understands will he reverse his decision upon himself. And never till he reverses it, will he grow into the consciousness of what he really is." * He will remain, as the author puts it, in the Adam-state, subject to the law of matter, making to himself "graven images," and falling down and worshipping them. And as "Adam is the model of man as we see and know him to-day, Jesus is the model of what he is to become—consciously, as he is in reality—through his own work of regeneration and redemption." . . . . "It was this consciousness which was perfect realization, which gave him (Jesus) the power he manifested over sin, sickness and death, by which he healed the halt, the sick and the blind; by which he cast out devils and raised the dead."† This consciousness is the chief point insisted upon in this stage of the work, for until this is realized, there is no possibility of the exercise of the healer's power, except perhaps in a weak or partial manner. It is not therefore till we arrive at Section X that the treatment of disease is actually touched upon.

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* Section III, p. 18.

† Section VIII, p. 6.

In this section we are told that “what man in his ignorance calls health is as much a belief as what he calls sickness,” and that “putting medicine into a stomach never yet changed a man’s conception of himself; but he has changed one conception or belief of his for another in consequence of his belief in the power of the medicine.” Conditions of ill-health are said to be nothing “but mental pictures which man creates for himself and believes in religiously.” We must therefore learn to dominate all those conditions to which we believe our bodies to be subject. Denial of the false, affirmation of the true, constantly in thought if not in word, is to be the first process for bringing about a change in man’s own body first, subsequently in that of others. If we deny sickness and suffering and all kinds of evil as no-things, nonexistent, not proceeding from the Infinite Mind, both as regards ourselves and all surrounding us, for all are parts of one Universal Whole (which is another purely Vedanto-Buddhistic tenet), we shall, by this transformation of the inward gradually act upon and cause a transformation of the outward, and overcome all discordant conditions, be they called sin, or suffering, or sickness. And as man is the creator of every form of sin and suffering, so is he also the transmitter of these through “Thought Transference”; diseases are communicated by this means “instead of through physical germs.” * The healer by means of “Christian Science” must attack the root of all disease, man’s belief about himself and others; he must treat the sufferer for his faults and for sin, of which his diseases arc but the extreme expression, one disease being the same as another to a scientific healer. In treating little children, it is mainly the parents who have to be dealt with, their beliefs about the child, their fear and their anxiety.

The last section closes with some instructions as to the attitude and deportment of the healer towards his patient, but the whole treatment is to be spiritual, above and beyond the plane of material being.

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* Section XI, p. 12.

Such is an imperfect digest of the teaching contained in Mrs. Gestefeld's twelve pamphlets. A candidate for "Christian Science" would have to study them in all their details; for it is only by dwelling and meditating on the principles therein set forth that one can arrive at the state of mind necessary for realizing the results to be attained. The Science of Being can be summed up in few words, but it cannot be so easily imparted, and many difficulties naturally occur to the student which require to be separately answered. A few of these must be stated at the outset.

To begin with, why premise by giving to a Science a qualification which does not belong to it? Why start with a misnomer? Why call it "Christian" rather than "Sufic," "Buddhist," or better than all, the "Yoga Science," the aim of which is preeminently to attain union with the Universal Spirit? We are told by the author, as also by several other professors of this new school, that it was through this Science that Jesus healed, and that it was this Science which he taught. We demur to the statement. There is nothing whatever in the New Testament to lead to such an idea or even suspicion; and there are no other documents known more authoritative to the Christians than the Gospels. The Sermon on the Mount, which is the very embodiment of Christ's teachings—Christianity in a nut-shell, so to say—is a code of preeminently practical as also impracticable rules of life, of daily observances, yet all on the plane of matter-of-fact earth-life. When you are told to turn your left cheek to him who smites you on the right, you are not commanded to deny the blow, but on the contrary to assert it by meekly bearing the offence; and in order not to resist evil, to turn (whether metaphorically or otherwise) your other cheek—i.e., to invite your offender to repeat the action.

Again, when your "Son," or brother, or neighbour, asks of you bread, you arc not invited to deny the hunger of him who asks, but to give him food; as otherwise you would indeed give him instead of fish "a serpent." Finally, sins, wickedness, diseases, etc., are not denied by Jesus, nor are their opposites, virtue, goodness and health, anywhere affirmed.

Otherwise, where would be the raison d'être for his alleged coming to save the world from the original sin? We know that "Christian Scientists" deny every theological dogma, from Eden downwards, as much as we do. Yet they affirm that which Jesus ever practically denied; and affirming (is it for the sake, and in view of the Christian majority in their audiences?), they are not in union with the Universal Spirit, which is —TRUTH.

Again, is it safe to entrust this occult power (for such it surely is) to the hands of the multitude? Did not Jesus, whom we are expressly told to take as our model, himself say:—"To you (who are disciples, initiates) it is given to know the mysteries of the Kingdom of Heaven; but to others in parables"? Is there no danger that one who acquires this power of controlling the will and thoughts of others, and the conditions surrounding them, should fall from this high estate, and use his influence for bad purposes—in other words, that the white magic should become black? The very fact that Mrs. Gestefeld warns the healer never to give a treatment for any purpose but to make the Truth of Being manifest, "never for any personal gain," points to this possibility; she also warns, or I may say threatens, that if this should be attempted, the would-be healer will "descend at once to the plane of mortal mind." Perhaps this implies that the power will depart from him, but that this salutary consequence will accrue is scarcely made clear to the reader. She says, indeed, "You will be no Christian Scientist, but a mesmerist." But to certain people this would be no objection. Where then is the guarantee, the hall-mark, of the true Christian Scientist, by which he can be known to the unwary? If this, like other spiritual things, can only be "spiritually discerned," the patient must be equal to the healer, and will have no need of him.

Again, is it true that all our diseases are the result of wrong beliefs? The child, who has no belief, no knowledge or conception, true or false, on the subject of disease, catches scarlet fever through the transference of germs not through that of thought.

One is tempted to ask, like those of old, did the child sin or his parents? Will the answer of the Great Healer fit the case, i.e., “Neither did this child sin nor his parents, but that the glory of God might be made manifest”? The “glory of the new Christian Science,” then?—the “new” wine in very, very old bottles? And are there not among the renowned teachers of the new science, who are themselves afflicted by disease, often incurable, by pain and suffering? Will Mrs. Gestefeld, or some one nearer home, explain?

Then further, in the case of widespread epidemics, such as cholera, we know that to a certain extent these are the consequence of man’s sin, his neglect of hygienic laws, of cleanliness and good drainage, and, in proportion as these laws are obeyed, to a certain extent preventable. But there are also climatic conditions, as in the last visitation of cholera in 1884, when the epidemic seemed confined to certain areas, following some law of atmospheric currents, or other undetected, but not undiscoverable, physical cause. Can these be overcome by Christian Science? How is it they do not yield to a whole nation’s fervent prayers?—for prayer, when in earnest, is surely, at least, when accompanied by virtuous living, a mode of Christian Science, of intense WILL? And do we not see the holiest and the best, and those, too, not living in ignorance or in defiance of law, spiritual, moral, mental, or hygienic, fall victims to disease, and only able to preserve life at all with the utmost, almost abnormal, care and precaution?

But “Christian Science” goes further than that. At a lecture, in London, it was distinctly asserted that every physical disease arises from, and is the direct effect of, a mental disease or vice: e.g., “Bright’s disease of the kidneys is always produced in persons who are untruthful, and who practise deception.” Query, Would not, in this case, the whole black fraternity of Loyola, every diplomat, advocate and lawyer, as the majority of tradesmen and merchants, be incurably afflicted with this terrible evil? Shall we be next told that cancer on the tongue or in the throat is produced by those who backbite and slander their fellow men?

It would be well-deserved Karma, were it so. Unfortunately, some recent cases of this dreadful disease, carrying off two of the best, most noble-hearted and truthful men living, would give a glaring denial to such an assertion.

"Christian" (or mental) Scientists assert, furthermore, that the healer can work on a patient (even one whom he has never seen) as easily thousands of miles away, as a few yards off. Were this so, and the practice to become universal, it would hardly be a pleasant thing to know that wherever one might be, occult currents are directed towards one from unknown well-wishers at a distance, whether one wants them or not. If, on the one hand, it is rather agreeable, and even useful, in this age of slander to have other people denying your faults and vices, and thus saving you from telling lies yourself; on the other hand, it would cut from under one's feet every possibility of amending one's nature through personal exertion, and would deprive one at the same time of every personal merit in the matter. Karma would hardly be satisfied with such an easy arrangement.

This world would witness strange sights and the next one (a reincarnationist would say "the next rebirth") terrible disappointments. Whether viewed from the standpoint of theists, Christians, or the followers of Eastern philosophy, such an arrangement would satisfy very few minds. Disease, mental characteristics and shortcomings, are always effects produced by causes: the natural effect of Karma, the unerring Law of Retribution, as we would say; and one gets into a curious jumble when trying to work along certain given lines of this "Christian Science" theory. Will its teachers give us more definite statements as to the general workings of their theories?

In conclusion, were these theories to prove true, their practice would only be our old friend magnetism, or hypnotism rather, with all its undeniable dangers, only on a gigantic universal scale; hence a thousand times more dangerous for the human family at large, than is the former. For no magnetizer can work upon a person whom he has never seen or come in contact with—and this is one blessing, at any rate.

And this is not the case with mental or “Christian” Science, since we are distinctly told that we can work on perfect strangers, those we have never met, and who are thousands of miles away from us. In such case, and as a first benefit, our civilized centres would do well to have their clergy and Christian communities learn the “Science.” This would save millions of pounds sterling now scraped off the bones of the starving multitudes and sunk into the insatiable digestive organs of missionary funds. Missionaries, in fact, would become useless—and this would become blessing number two. For henceforth they would have but to meet in small groups and send currents of Will beyond the “black waters” to obtain all they are striving for. Let them deny that the heathens are not Christians, and affirm that they are baptized, even without contact. Thus the whole world would be saved, and private capital likewise.

Of course it may so happen that our “heathen” brethren who have had the now called “Christian” science at their finger ends ever since the days of Kapila and Patañjali, may take it into their heads to reverse the current and set it in motion in an opposite direction. They may deny in their turn that their Christian persecutors have one- iota of Christianity in them. They may affirm that the whole of Christendom is eaten through to the backbone with diseases resulting from the seven capital sins; that millions drink themselves to death and other millions (governments included) force them to do so by building two public houses to every church, a fact which even a Christian Scientist could hardly make away with if he denied it till the next pralaya. Thus the heathen would have an advantage over the Christian Scientist in his denials and affirmations, inasmuch as he would only be telling the truth; while, by denying disease and evil, his Western colleague is simply flying into the face of fact and encouraging the unwary mystic to ignore instead of killing his sinful nature.

The present criticism may be a mistaken one, and we may have misunderstood the “Science” under analysis, in which, however, we recognise a very old acquaintance, namely, Dhyâna, “abstract meditation.”

But so much the greater the necessity for a definite explanation. For these are questions we would fain have answered, precisely in the interest of that old Science reborn under a new mask, and because it must be the desire of every true follower of Eastern Theosophy to see the doctrine of self-oblivion and altruism, as against selfishness and personality, more widely understood and practised than at present.

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WHAT IS GOD?

[Lucifer, Vol. II, No. 11, July, 1888, pp. 417-420]

[All the footnotes in this article, signed "Ed.," are by H.P.B.]

I wish to thank you for reply to my former communication. I find I agree to an extent with your thought, but not wholly. With your permission I will open out my thought on this great subject a little more, if useful.

I have no conception of Infinite and Boundless as positive existence. The Eternal or Absolute Void may be said to be Infinite and Boundless, but this Void is nothing, and of which nothing can be predicated; so that Infinite or Boundless and Absolute in this respect are nonexistent.* You seem to identify Deity with the Original Nothing, the absolute Negation. But such Deity has nothing to do with what we call the Something or the Real, and existence is quite independent of it.†

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* To some minds, very likely. In the opinion of a Vedantin or an Eastern Occultist this "Boundless" is the one deity and the one reality in this universe of Maya, and it is the one everlasting and uncreated principle—everything else being illusionary, because finite, conditioned and transitory.—ED.

† It cannot be independent, since "existence" is precisely that Deity which we call "Absolute Existence," of which nothing can be "independent."

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If Deity or God is the same as Absolute Nothing, and all things came from Him or It, then something has come from nothing, which, philosophy declares, cannot be.* The real, as opposed to the unreal, can alone produce that which is real, whatever kind of reality it be, divine, spiritual or natural. In plain words nothing can produce nothing. Something only can produce itself in varied differentiations.† Nothing is the Infinite. The Something (universal reality or the all) is the Finite; but (if you like) Infinite in this sense that, being all-inclusive, it is bounded by nothing beyond it. If Deity has originated form, size, number and motion as attributes of the concrete—spiritual or nature ‡—how could He (allow me to use this pronoun) so have done unless these in some way are in Himself. As He has originated all conditions, He surely possesses in Himself the original of these conditions; and though He is not conditioned by anything beyond or greater than himself, yet He is Himself the sum total of conditions. That is, He is the all of conditions.§ As I take it, Deity is the All of the Universe in its first, original or originating form, and what we call the evolved universe is Deity in his last or ultimate form. It is as if Deity out-breathed Himself forth into vastitude, then in-breathed Himself back into minutude.‖

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* Which philosophy? Not Eastern philosophy and metaphysics—the oldest of all. Nothing cannot come out of or from another nothing—if the latter word is accepted in our finite sense. All comes from Nothing, or NO-THING, En-Soph, the Boundless (to us) nothingness! but on the plane of Spirit the noumenon of ALL.—ED.

† Our correspondent is very little acquainted, we see, with occult Eastern ideas and true metaphysics. The deity he calls “Nothing” and we “No-thing” can produce nothing, for the simple reason that IT is in itself ALL, the Infinite, Boundless and Absolute, and that even IT could never produce anything outside of itself, since whatever manifests is ITSELF.—ED.

‡ Lightning is produced by electricity, and is an aspect of the concealed Cause. And because that Cause originates the phenomenon shall we call it “lightning” and a “He”?—ED.

§ And why not “She,” the ALL? Just as natural one as the other, and, in our opinion, quite as incongruous.—ED.

‖ Say, at once, “itself,” instead of “Himself,” and do not make it a personal (on our plane) conscious action and you will be nearer the mark of our occult teachings.

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He is thus the all of substance as to Being, and the all of Form and of motions as to Truth. It is an alternation of states, the one the state of concentration, the other the state of diffusion or expansion. The Alpha and Omega, making true the saying "the first shall be the last, and the last shall be the first." The Microcosm becomes the Macrocosm [?!] and this again resolves itself back into the Microcosmic form and state. The going forth of Deity from the self to the not-self and back again to the self constitutes in the motions the Age of ages or Eternity, and is the all of Truth, the all of cosmic and universal history.*

Of course the evolved, universal form, being a result, as to state, is not absolute or personal Deity, but only his image or reflection the shadow of the real as it were, an administration of the Original Being. I may here be expressing the same as you mean, when you call phenomena Maya or illusion, not being absolutely permanent. Yes, yet phenomena are real as appearances. The Mayavic World is real while it is Mayavic, just as a snowflake is until it melts.

I have said that the All, as the little Universe evolves itself into the form and state of the vast universe; but in the process it exhausts its potencies, and at this stage the evolution begins to cease, and involution begins; and Deity the little is recuperated by re-absorbing the substances and forms of the Mayavic Universe, which thus in the process of ages ceases to be, returning to the Nirvanic state of Deific concentrated. Now—a Vedantist would say—Brahm sleeps on the lotus, and will awake anew to create another Mayavic Universe.†

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* This is Kabalistic and, on the whole, correct, but too indefinite for esoteric philosophy. Does our critic mean to say that it is the microcosm which becomes the Macrocosm, instead of the reverse? (See Editors' Notes at the end).—ED.

† Aye, Brahmâ "sleeps" on the lotus during the "nights," and between the "days" of Brahma (neuter). But Brahmâ, the Creator, dies and disappears when his age is at an end, and the hour for the MAHA PRALAYA strikes. Then NO-THING reigns supreme and alone in Boundless Infinitude and that No-thing is non-differentiated space which is no-space, and the ABSOLUTE, "The most excellent male is worshipped by men, but the soul of wisdom, THAT in which there are no attributes of name or form is worshipped by Sages (Yogins)" (Vishnu-Purana). This, then, is the point of difference with your correspondent.

The imperfect attempts at statement are but general, and do exclude all that can be conceived and known of the manifold planes and ranks of intelligent beings that exist in the manifold universe. You seem to think I am very materialistic in thought. But mystical thought that denies form to Spirit and thus to Deity, is no proof of superiority or spirituality of intelligence.*

You will perceive the point toward which my line of thought strains. The beings on the highest ranges of the Universe are far more glorious in form than those on the lower ranges. Those on the terrestrial globes, such as ourselves, are the most shadowy, as to our outer forms. He who centres the myriadal hosts of His children, must be the most and all-glorious.† But surely this is because He must be the most concentrated in substance and the most complex in his form, inconceivably so. The human forms of the Elohim are as floating shadows compared to Him. His form, as to organization and shape, is the Human, the dual human. [!] The infinitesimal cells in His body are the germ points of Solar Systems, to be realized during the ages in the Mayavic expanses.‡

Each plane of existence is organic, and the most refined is the most dense and vital and potential. All Spirits are human forms, all the Elohim (if you like)—male and female—or two in one—are human forms. In fact, existence is form, Life is form, Intelligence, Love and the human affections are based upon and held in the continent of the human organization, and all lesser or fragmentary formations of mineral, vegetable, animal or sphered world, are its production.

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* None whatever. It only denotes better knowledge of metaphysics. That which has form cannot be absolute. That which is conditioned or bounded by either space, time, or any limitation of human conception and growth—cannot be INFINITE, still less ETERNAL.—ED.

† Undeniably so, “He who centres the myriadal hosts” is not ABSOLUTE DEITY, not even its LOGOS, Aja (the unborn), but at best Adam-Kadmon, the Tetragrammaton of the Greeks, and the Brahma-Vishnu on the Lotus of Space, the HE which disappears with the “Age of Brahm.”—ED.

‡ Just so, and this is Adam-Kadmon, the heavenly man, the “male-female” or the symbol of the material manifested Universe, whose 10 limbs (or 10 Sephiroth, the numbers) correspond to the zones of the universe, the 3 in 1 of the upper and the 7 of the lower planes.—ED.

It is the one Truth, the eternal, the uncreated and unimagined, the continent of universal particulars, The All Father-Mother in whom we and all things live and move and have our being.—Respectfully yours,

April 30th, 1888. J. HUNTER

EDITORS' NOTE.—The writer seems a little confused in his ideas. He launches in one place into verbal pantheism and then uses language embodying the most curious anthropomorphic conceptions. Deity, for instance, is regarded as "outbreathing Himself into vastitude," and as the "all of substance as to Being, and the all of Form and motions, as to Truth." Later on "he" is described as an apparently gigantic organism: "His form. . . . . is the Human, the dual human." The "all of Forms" and conditions, merely an enormous hermaphrodite? Why not a monkey or elephant, or, still better, a mosaic pieced together out of all the different organic types? It is unphilosophical to regard such a thing as the "All of forms," if it only reproduces the human organization, though it may be strictly theological.

In another place the writer speaks of this anomalous creature—the "All Father-Mother"—as "unimaginable." After allusions to the function of its organic cells, its human organization, its substance and relation to the Universe, etc., this epithet appears sufficiently bewildering. We are also assured that "what we call the evolved universe is Deity in his last or ultimate form." Has Deity, then, several forms or states? Obviously so, if our critic is identifying him with plane after plane in this summary fashion. Such an interpretation would, however, result in the dethronement of the big Hermaphrodite, the only form Deity patronizes, according to his present biographer.

All argument based on the idea of reading such qualities as "form, size, number and motion," etc., into Deity is necessarily worthless. It utterly ignores the distinction between Substance and Attribute. Notice, also, such obvious objections as the following:—(1) If Deity is a form, he cannot be Infinite because form implies a boundary line somewhere. (2) If Deity can be numbered, polytheism is a truth. (3)

If it possesses size, it is no longer Absolute, size being a relative notion derived from phenomena. (4) Motion again involves limitation, inasmuch as it only means the passage through space of an object. Deity if infinite can have nothing to traverse, and like contradictions.

Our critic objects to being classed among materialistic thinkers; unfortunately for him it is his own writings that denounce him as such. For a Deity in form, obviously possesses all the qualities which make up matter, viz., extension in space, form, size, etc. He must even possess that of colour, to be distinguishable from other objects of perception according to him! Where then are we to stop?

Mr. Hunter's conceptions are, in fact, so extremely unspiritual, that they far outvie in "materialism" the utterances of the most "advanced" agnostics, who, at least, grasp one fact, viz:—that the realm of matter and the realm of mind cannot be jumbled up at random.

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MISCELLANEOUS NOTES

[Lucifer, Vol. II, No. 11, July, 1888, pp. 393, 415]

Abhiñña—the six transcendent faculties obtained by the Yogis or Arhats, after which come the Iddhi, the supernatural powers.

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[in reference to a writer's statement that the Devachanic state ". . . . is purely a state of bliss, in which man receives compensation for the undeserved misery of his past life."]

Quite correct; but it is not the injustice or mistakes of Karma which are the causes of such "undeserved misery," but other causes, independent of the past Karma of either the producer or the innocent victim of their effects, new actions generated by the wickedness of men and circumstances; and which arouse Karmic law to fresh activity, i.e., the punishment of those who caused these new Nidânas (or causal connections), and the reward of him who suffered from them undeservedly.

PSYCHOLOGIE DE L’ÉGYPTE ANCIENNE

(Notes importantes)

[Le Lotus, Paris, Vol. III, No. 16, juillet 1888, pp. 202-206]

Dans le No. 14 du Lotus [mai, 1888, p. 105] se trouve un article de Franz Lambert traduit du Sphinx, contenant le passage suivant, transcription d’une tablette qui représente l’arrivée du défunt:

On y voit le défunt labourant les Champs-Élysées, les semant et récoltant. Le froment y a 7 aunes de hauteur, les épis en ont 3 et la paille 4. Sur la moisson il prélève une offrande pour Hapi, le dieu de l’abondance, etc.

J’ai souligné les erreurs, et voici pourquoi: dans le Livre des Morts, chap. CIX, versets 4 et 5, le défunt s’exprime ainsi:

Je connais ce champ d’Aanrou à enceinte de fer, dont le froment a sept coudées de hauteur: son épi a trois coudées, sa tige en a quatre, etc.

Hapi n’est pas le dieu de l’abondance. Lorsqu’on le trouve dans une cérémonie où la momie joue le rôle principal, c’est un des Génies funéraires. Hapi personnifie l’cau terrestre ou le Nil dans son rôle primordial, comme Noun personnifie l’eau céleste. C’est un des «Sept Lumineux» * qui accompagnent Osiris-Soleil. Au chapitre XVII [versets 38 et 39] du Livre des Morts il est dit: «Les Sept Lumineux, ce sont Amset, Hapi, Tiaumautef, Kebhsennouf, Maa-tef-f, Ker-bek-f, Har-khent-an-mer-ti; Anubis les a placés en protecteurs du sarcophage d’Osiris [le Soleil pendant l’éclipse et la nuit]». Hapi, comme Amset qui le précède, est un génie psychopompe (Mercure), qui reçoit sept dons d’Osiris-Soleil, peut-être bien parce que Mercure reçoit sept fois plus de lumière du Soleil que la Terre.

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* Les Sept Esprits planétaires.

Dans la hiérarchie céleste des Archanges de la présence, ou «les Sept yeux du Seigneur», Hapi et Amset correspondent à Gabriel, le Messager, et à Michel, le patron de tous les golfes et promontoires, qui tous deux personnifient l'eau terrestre ainsi que Hapi. Quelques-uns de nos pieux amis se récrieront ici. Ils diront: Gabriel et Michel ne sont pas des dieux psychopompes; ce dernier est l'Archistrategus, le général en chef de l'armée du Seigneur, le Vainqueur du Dragon-Satan, le Victor diaboli, tandis que Gabriel est le «Fortitudo Dei» et son Messager. Parfaitement. J'ajouterai même que Michel est le Quis ut Deus, si cela leur fait plaisir. Cela n'empêche pas qu'ils sont tous les deux notre Hapi et notre Amset égyptiens à tour de rôle. Car cet Hapi, cet «œil du soleil», sa flamme, est le chef «des divins chefs», qui avec six autres accompagne Osiris-Soleil «pour brûler les âmes de ses ennemis» * et qui tue le grand Ennemi, l'ombre de Typhon-Set, autrement dit le Dragon. L'Église catholique appelle ce septénaire φυλακίτης, gardien vigilant, parce que c'est précisément son nom dans le Livre des Morts, les «Sept Lumineux» étant les gardiens du sarcophage d'Osiris. Voyez plutôt le marquis de Mirvillè qui s'en vante dans son Mémoire à l'Académie.

Mais il ne s'agit pas précisément ici d'Amset ou d'Hapi, et nous pouvons laisser un instant Gabriel et Michel sur leurs planètes respectives. Ce dont il est question, c'est des notes intéressantes de Ch. Barlet. Il attire l'attention du lecteur sur «les innombrables concordances» que présente le susdit article avec les doctrines des théosophes. Il donne quelques examples, mais il en laisse passer un des plus remarquables. Je veux parler des versets cités du Livre des Morts, concernant le défunt au champ d'Aanrou. Ce chapitre est la plus éclatante corroboration des sept principes de l'homme que l'on puisse trouver dans la religion ésotérique de la vieille Égypte.

Le lecteur est prévenu de ne pas chercher ces analogies ou concordances entre les deux systèmes ésotérique et exotérique dans les traductions de nos orientalistes.

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* Livre des Mork, chap. XVII, verset 37,

Car ces Messieurs ont pour habitucle de mettre plus de fantaisie que de vérité dans leurs interprétations. Adressons-nous plutôt à la Cabbale. Là le système septénaire nous offre la table suivante:

Les Sept mondes ou plans du kosmos visible

1er MONDE	* * *	Ararita	אראריתא	Asher Eheieh	אשראהיה	* * *	* * *	*Les 7 lettres du Nom divin*
2e MONDE	Zadkiel	Uriel	Samael	Raphael	Haniel	Gabriel	Mikael	*Les 7 anges de la Présence*
3e MONDE	Saturne	Jupiter	Mars	Soleil	Vénus	Mercure	Lune	*Les 7 planètes*

Le reste est inutile. Je ne donne que les trois premiers mondes avec leurs Anges et leurs Planètes correspondant aux sept lettres divines. Les noms des Anges, à part les deux premiers, sont des substituts; ils s'interchangent d'ailleurs entre eux et avec les planètes. Il n'y a que Gabriel qui soint resté fidèle à son Mercure, bien que, pour des raisons fort connues,* l'Église donne aujourd'hui à Gabriel, Jupiter pour planète. Michel balance entre le Soleil et la Lune. Mais comme ces deux planètes étaient, dans l'ésotérisme égyptien, les yeux du Seigneur—le Soleil étant l'œil d'Osiris pendant le jour, et la Lune, l'œil d'Osiris pendant la nuit—elles sont interchangeables.

Partant de là, il sera facile de comprendre le reste. Le champ d'Aanrou est le Devachan. Le froment semé et récolté par le défunt et qui a sept coudées de hauteur représente le karma semé et récolté par les sept principes du mort durant sa vie.

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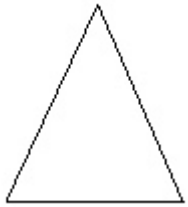
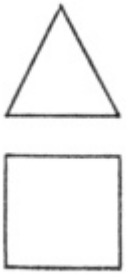
* Le petit scandale produit au VIIIe siècle par le sorcier-évêque Adalbert de Bavière qui compromit ce pauvre Uriel.

L’épi qui a trois coudées est le trinaire supérieur (Atma, Buddhi et l’arome de Manas), ou le triangle supérieur.*



Les quatre coudées (la tige ou la paille), sont les quatre principes inférieurs (kama rupa, le corps astral, le principe vital, l’ vital), représentés par le carré.

Or, l’homme a toujours été figuré dans les symboles géométriques, ainsi:



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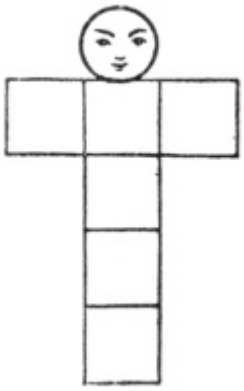
* Les lecteurs qui ont suivi attentivement l’enseignement donné par Le Lotus comprendront aisément toutes ces choses et celles qui suivent; quant aux autres, nous ne pouvons leur donner que le conseil de lire Le Lotus depuis le commencement (N. de la Direction).

En Égypte c’était le tau symbolique, la croix ansée:



Ceci est la représentation de l’homme. Le cercle ou l’anse qui surmonte le tau est une tête humaine. C’est l’homme crucifié dans l’espace de Platon, ou le Wittoba des Indous (Voir Moor’s Hindoo Pantheon). En hébreu le mot homme se rend par Anosh, et comme le dit Seyffarth, ce signe

«représente, je crois, le crâne avec le cerveau, siège de l’âme, et les nerfs s’étendant vers l’épine dorsale, le dos, les yeux ou les oreilles. En effet, la pierre Tanis le traduit constamment par anthropos (homme), et ce mot écrit alphabétiquement en égyptien est ank. En copte c’est également ank, vita, ou mieux anima, ce qui correspont à l’anosh, :&1!, des Hébreux, signifiant précisément anima. :&1! est le primitif +&1! pour *"1! (le pronom personnel «je»). Anki, en égyptien, se traduit: mon âme».

Il est intéressant que Seyffarth traduit numériquemcnt * Anosh, cet équivalent hébreu pour l’homme, par 365—1, ce qui pourrait signifier 365+1=366, ou bien 365—1=364, ou les phases des temps de l’année solaire, montrant ainsi ses relations astronomiques.†

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* Rappelons aux lecteurs qu’en cabbale on doit tenir compte de la valeur numérique des lettres: : ou sh vaut 3; & ou o vaut 6, etc.

Nous demandons pardon aux cabbalistes de cette note un peu naïve, mais nous faisons notre possible pour être clair vis-à-vis des lecteurs qui sont novices en ces choses (N. de la Direction).

† J. Ralston Skinner, Source of Measures, p. 53.

Nous voyons done que l’année solaire, ou plutôt le nombre de ses jours, se trouve correspondre à l’homme septénaire, ou deux fois septénaire, car nous avons l’homme psychique aux sept principes ou plans éthérés et l’homme physique dont la division est la même, ce qui fait 14 et correspond aux trois chiffres 3, 6, 5,=14. Voyons si l’œil nocturne d’Osiris, la lune ou le symbole duJéhovah hébreu, y correspond. Il est dit dans un manuscript non publié et for cabbalistique:

Les anciens ont toujours fait un usage mystérieux des nombres 3 et 4, composants du nombre 7. Une des principales propriétés de ce chiffre ainsi divisé, c’est que, si nous multiplions 20612* par 4/3, le produit nous donnera une base pour la détermination de la révolution moyenne de la lune et si nous multiplions encore ce produit par 4/3 nous aurons une base pour trouvcr la période exacte de l’année solaire moyenne.†

Maintenant, examinez bien la croix anséc ésotérique des Égyptiens. La croix c’est le cube déployé dont les six faces nous donnent le septénaire, car nous avons 4 en ligne verticale et 3 en ligne horizontale, ce qui fait 7, la cellule du milieu etant commune aux deux lignes. Le 4 et le 3 sont les nombres les plus ésotériques, car 7 cst le nombre de la vie, le nombre de la nature même, commc il cst aisé de le prouver en se reportant aux règnes végétal et minéral. 3 est l’esprit; 4 est la matière. Mais dans le symbole en question qui est purement phallique, puisqu’il représente l’homme vivant ct septénairc, c’est le 4 qui correspond à la ligne mâle; c’est, cn effct, le Tétragrammaton, le Tétraktys sur le plan inféricur, «l’Homme céleste» ou AdamKadmon, le mâle-femelle (c’est-à-dire Jah-vah ou Jéhovah); ou bien encore Chochma et Binah (la Sagesse et l’Intelligence, le divin Hermaphrodite), sur notre plan cosmique et terrestre.

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* Ce nombre est le numérateur de 20612/6561 d’ou l’on tire le nombre 7r, rapport du diamètre à la circonférence (N. de la Direction).

† [From an hitherto unpublished MS of J. Ralston Skinner in the Adyar Archives, comprehensive information about which may be found in Vol. VIII, pp. 219-20 (Note 6) in the present Series. — Compiler.]

La ligne horizontale des trois surfaces du cube est le principe féminin. C’est Jéhovah-Ève de la race pré-Adamique, qui, comme Brahmâ-Vâch, se sépare en deux sexes. Cette Ève, qui fut la Sophia ou le Saint-Esprit * des Gnostiques, donna naissance à Caïn-Abel, le mâle et la femelle sur terre dans la race d’Adam (Voir dans The Secret Doctrine, mes Notes sur Caïn et Abel).

Une fois dans l’autre monde, les principes constitutifs du défunt se séparent de la manière suivante: 1, le principe vital quitte le corps; 2, le corps se dissout; l’esprit astral s’évapore avec le dernier atome physique. Il reste du quaternaire inférieur le Kama rupa, c’est-à-dire le périsprit de l’homme animal. Quant au ternaire supérieur, il quitte le quaternaire inférieur; et l’Esprit avec son véhicule l’Âme divine, accompagnés de l’arome spirituel du manas, réunis dans l’Unité de l’Ego immortel, se trouvent dans l’état heureux de Devachan. Le périsprit (âme animale) ne conserve de la partie inférieur de manas (âme humaine) que juste assez d’instinct pour rechercher des médiums à vampiriser. Sa destinée est de s’évaporer un jour. En attendant, il ne vit que de la vie et de l’intelligence des vivants (médiums et croyants), qui sont assez faibles pour se laisser posséder: c’est donc une misérable vie d’emprunt.

Et voilà ce que veulent dire les 3 coudées des épis et les 4 coudées de la tige du froment qui croit dans les Champs d’Aanrou.

H. P. BLAVATSKY.

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* Voyez «l’Evangile apocryphe (?) des Hébreux» où l’auteur fait dire à Jésus: «Ma Mère, le Saint-Esprit, me prit par un cheveu de la tête et me transporta sur le mont Thabor». Je traduis l’original.

[This passage is quoted by Origen in his Comm. in Evang. Joannis, tom. II, p. 64, thus: “Modo accepit me Mater mea Sanctus Spiritus, uno capillorum meorum, et me in montem magnum Thabor portavit.”—Compiler.]

PSYCHOLOGY OF ANCIENT EGYPT

(Important Notes)

[Le Lotus, Paris, Vol. III, No. 16, July, 1888, pp. 202-206]

[Translation of the foregoing original French text.]

In No. 14 of Le Lotus [May, 1888, p. 105] an article will be found by Franz Lambert translated from the Sphinx containing the following passage, a transcription of a tablet representing the arrival of the deceased

"Here we see the deceased working in the Elysian Fields, sowing and reaping them. The barley therein is 7 ells high, the ears 3, and the straw 4. From the harvest he sets aside an offering for Hapi, the god of abundance, etc." *

I have underlined the errors, and for this reason: in the Book of the Dead, Chap. CIX, verses 4 and 5, the deceased expresses himself as follows:

"I know this field of Aanru with an iron enclosure; its barley is seven cubits high: its ear is three cubits, its stalk is four, etc." †

Hapi is not the god of abundance. When he is found in a ceremony where the mummy plays the chief part he is one of the funerary Genii. Hapi personifies the terrestrial water, or the Nile in its primordial aspect, as Nun personifies the celestial water.

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* [This passage is quoted from the second instalment of an essay by Franz Lambert on the "Psychology of Ancient Egypt," which originally appeared in German in the pages of the Sphinx, a magazine published in Leipzig, Germany, by Dr. William Hübbe-Schleiden. Its original title was "Die altägyptische Seelenlehre," and a French translation thereof appeared in Le Lotus, the monthly Journal of the "Isis" Branch of the T.S. in Paris, and may be found in Vol. III, April, May and June, 1888. It contains, among other subjects of great interest, a comparison of the Egyptian and the Kabalistic divisions of man's constitution.—Compiler.]

† [There seems to be some uncertainty about the verses of Chapter CIX which H.P.B. refers to in making her quotation. In Sir E. A. Wallis Budge's English translation of the Theban Recension of The Book of the Dead (2nd ed., rev. and enl., 3rd impression, London, Kegan Paul, Trench, Trübner & Co., and New York, E.P. Dutton & Co., 1928), this subject is treated of in verses 7 and 8 of Chapter CIX (page 318 of the work). We quote Budge's text, for the benefit of the students:

He is one of the “Seven Luminous Ones” * who accompany Osiris-Sun. In Chap. XVII, verses 38 and 39, of the Book of the Dead, it says: “The Seven Luminous Ones are Amset, Hapi, Tiaumautef, Kebhsennouf, Maa-tef-f, Ker-bek-f, Harkhent-an-merti; Anubis placed them as protectors of the sarcophagus of Osiris [the Sun during eclipse and at night].” Hapi, like Amset who precedes him, is a psychopompic genius (Mercury), who receives seven gifts from Osiris-Sun, perhaps really because Mercury receives seven times more light from the Sun than does the Earth.

In the celestial hierarchy of the Archangels of the presence, or “the Seven Eyes of the Lord,” Hapi and Amset correspond to Gabriel, the Messenger, and to Michael, the patron of all gulfs and promontories, who both like Hapi, personify the terrestrial water. Some of our pious friends will protest at this. They will say: Gabriel and Michael are not psychopompic gods; the latter is the Archistrategus, the commander-in-chief of the army of the Lord, the Conqueror of the Dragon-Satan, the Victor diaboli, while Gabriel is the “Fortitudo Dei” and his Messenger. Precisely. I will even add that Michael is the Quis ut Deus, if that makes them happy. That does not prevent them both from being our Egyptian Hapi and Amset in turn. Because this Hapi, this “Eye of the Sun,” its flame, is the chief “of the divine chiefs” who with six others accompanies Osiris-Sun “to burn the souls of his enemies” † and who kills the great Enemy, the shadow of Typhon-Set; in other words, the Dragon. The Catholic Church calls this septenary φυλακίτης, vigilant guardian, because that is precisely its name in the Book of the Dead, the “Seven Luminous Ones” being the guardians of the Sarcophagus of Osiris.

“. . . . I, even I, know the Sekhet-Aarru of (7) Ra, the walls of which are of iron. The height of the wheat therein is five cubits, of the ears thereof two cubits, and of the stalks thereof three cubits. (8) The barley therein is [in height] seven cubits, the ears thereof are three cubits, and the stalks thereof are four cubits. . . . .”

There is no mention of Hapi in this Recension. It is therefore possible that another Recension, such as the Saitic, may have been meant.—Compiler.]

* The Seven Planetary Spirits.

† The Book of the Dead, Chap. XVII, verse 37.

Look for yourself in the Marquis de Mirville's Mémoire à l'Académie, where he boasts of it.

But the point at issue is not exactly Amset or Hapi, and we may leave Gabriel and Michael on their respective planets for a moment. The real question bears on some interesting notes by Charles Barlet. He draws the attention of the reader to "the innumerable concordances" which the aforesaid article presents with the doctrines of the Theosophists. He gives some examples but he leaves out one of the most remarkable ones. I have in mind the verses quoted from the Book of the Dead, concerning the deceased in the field of Aanru. This chapter is the most brilliant corroboration of the seven principles of man that can be found in the esoteric religion of ancient Egypt.

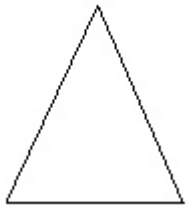
The reader is warned not to seek these analogies or concordances between the two systems, esoteric and exoteric, in the translations of our Orientalists. For these gentlemen are accustomed to put more fancy than truth into their interpretations. Let us rather refer to the Kabala. The septenary system in it offers us the following table:

The Seven worlds or planes of the visible kosmos

1st World	* * *	Ararita	אראריתא	Asher Eheieh	אשראהיה	* * *	* * *	*The 7 letters of the Divine Name*
2nd World	Zadkiel	Uriel	Samael	Raphael	Haniel	Gabriel	Mikael	*The 7 angels of the Presence*
3rd World	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	*The 7 Planets*

The rest is useless. I give only the first three worlds with their Angels and their Planets corresponding to the seven divine letters. The names of the Angels, aside from the first two, are substitutes; they are, moreover, interchangeable among themselves and with the planets. Gabriel alone has remained faithful to his Mercury, although for very well-known reasons * the Church gives Jupiter to Gabriel for his planet today. Michael balances between the Sun and the Moon. But as these two planets were, in Egyptian esotericism, the Eyes of the Lord—the Sun being the eye of Osiris by day, and the Moon the eye of Osiris by night—they are interchangeable.

Starting from this, the rest will be easy to understand. The field of Aanru is Devachan. The wheat sown and reaped by the defunct, and which is seven cubits tall, represents the karma sown and reaped by the seven principles of the dead during his life. The ear of three cubits is the upper triad (Âtman, Buddhi, and the aroma of Manas) or the upper triangle: †



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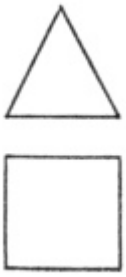
* The little scandal produced in the VIIIth Century by the Sorcerer-Bishop Adalbert of Bavaria who compromised that poor Uriel.

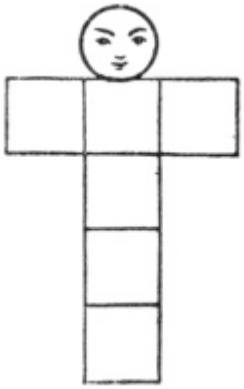
† Readers who have carefully followed the teaching given in Le Lotus will easily comprehend all these things and those to follow; as for others we may advise them to read Le Lotus from the beginning (Editor, Le Lotus).

The four cubits (the stalk or straw) are the four lower principles (kâma-rûpa, the astral body, the vital principle, the vital man), represented by the square.

For man has always been shown thus in geometrical symbols:



In Egypt it was the symbolic tau, the ansated cross:



This is the representation of man. The circle or handle which surmounts the tau is a human head.

It is the man crucified in space of Plato, or the Wittoba of the Hindus (See Edward Moor's Hindoo Pantheon).* In Hebrew the word man is rendered by Anosh, and, as Seyffarth says:

"It represents, as I now believe, the skull with the brains, the seat of the soul, and with the nerves extending to the spine, back, and eyes or ears. For the Tanis stone translates it repeatedly by anthropos (man), and this very word is alphabetically written (Egyptian) ank. Hence we have the Coptic ank, vita, properly anima, which corresponds with the Hebrew אנוש, anosh, properly meaning anima. This אנוש is the primitive אנוך for אנכי (the personal pronoun I). The Egyptian Anki signifies my soul."

It is curious that this Hebrew equivalent, Anosh, for "man," by Mr. Seyffarth, reads numerically † 365—1, which could be intended to mean either 365 + 1=366, or 365—1=364, or the time phases of the solar year, thus shadowing forth the astronomical connection.‡

We see, then, that the solar year, or rather the number of its days, is found to correspond with the septenary man, or twice septenary, for we have the psychic man of seven principles or etheric planes, and the physical man whose division is the same. This makes 14 and corresponds to the three digits 3, 6, 5=14. Let us see if the nocturnal eye of Osiris, the Moon or the symbol of the Hebrew Jehovah, corresponds to that. It is said in an unpublished and very Kabalistic manuscript:

"The Ancients have always made mysterious use of the numbers 3 and 4, composing the number 7. One of the chief properties of this number thus divided, is that, if we multiply 20612§ by 4/3 the product will give us a base for the determination of the mean revolution of the Moon,

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* [The Plate in Edward Moor's work referred to is reproduced in Volume VII, p. 296, of the present Series.—Compiler.]

† We remind our readers that in the Kabala we have to take notice of the numerical value of the letters: : or sh equals 3, & or o equals 6, etc.

We ask pardon from Kabalists for this rather naïve note, but we are doing our best to make it clear to readers who are novices in such matters (Editor, Le Lotus).

‡ [J. R. Skinner, Source of Measures, p. 53.]

§ This number is the numerator of 20612/6561 which gives B, the relation of the diameter to the circumference (Editor, Le Lotus).

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and if we multiply this product again by J we shall have a base to find the exact period of the mean solar year.” *

Now, examine well the esoteric ansated cross of the Egyptians. The cross is the unfolded cube whose six faces give us the septenary, for we have 4 on a vertical and 3 on a horizontal line, which makes 7, the middle space being common to both lines. The 4 and the 3 are the most esoteric numbers, because 7 is the number of life, the number of nature herself, as it is easy to prove in relation to the vegetable and animal kingdoms. 3 is spirit; 4 is matter. But in the symbol in question which is purely phallic, since it represents living and septenary man, it is the 4 which corresponds to the male line; it is, in fact, the Tetragrammaton, the Tetraktys on the lower plane, “the heavenly Man” or Adam-Kadmon, the male-female (i.e., Jah-vah or Jehovah); or again Chochma and Binah (wisdom and intelligence, the divine Hermaphrodite), on our cosmic and terrestrial plane. The horizontal line of the three faces of the cube is the feminine principle. It is Jehovah-Eve of the pre-Adamic race, which, like Brahmâ-Vâch, is separated into two sexes. This Eve which was the Sophia or Holy Ghost † of the Gnostics, gave birth to Cain-Abel, the male and the female on earth of the race of Adam. (See my notes on Cain and Abel in The Secret Doctrine.) ‡

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* [From an hitherto unpublished MS of J. Ralston Skinner in the Adyar Archives, comprehensive information about which may be found in Vol. VIII, pp. 219-20 (Note 6) in the present Series. — Compiler.]

† See “The Apocryphal (?) Gospel of the Hebrews,” where the author makes Jesus say: “My Mother, the Holy Ghost, took me by a hair of my head and transported me unto Mount Thabor.” I translate from the original. [Vide Compiler’s footnote on p. 54.]

‡ [It is somewhat uncertain what particular passages in her magnum opus H.P.B. had in mind in making this statement. It should be borne in mind that when this article was written, The Secret Doctrine had not yet been published, and it may well be that further changes were made in the MSS of this work after July, 1888. However, the latter portion of page 127, in Volume II of The Secret Doctrine bears a close analogy to the subject under discussion. Consult the Index of this work for the many other references to Cain and Abel.—Compiler.]

Once in the other world, the principles constituting the defunct separate thus: 1, the vital principle leaves the body; 2, the body dissolves; the astral spirit evaporates with the last physical atom. Of the lower quaternary, there remains the Kâma-rûpa, i.e., the périsprit of the human animal. As for the upper triad, it leaves the lower quaternary; and the Spirit with its vehicle, the divine Soul, accompanied by the Spiritual aroma of manas, reunited in the Unity of the immortal Ego, are found in the happy state of Devachan. Of the inferior part of the manas (human soul), the périsprit (animal soul) preserves just enough instinct to seek out and vampirize mediums. Its destiny is to evaporate later on. Until then, it exists merely on the life and intelligence of the living (mediums and believers) who are weak enough to allow themselves to be possessed; it is thus but a miserable borrowed life.

And this is what is meant by the 3 cubits of the ear and the 4 cubits of the stalk of the wheat that grows in the Fields of Aanru.

H. P. BLAVATSKY.

[Most valuable information, not otherwise easily accessible, concerning occult sciences in ancient Egypt, may be found in two other essays from the pen of Franz Lambert: “Hypnotismus und Electrizität im alten Ägypten” (Sphinx, Vol. V, January, 1888; trans. into English in The Theosophist, Vol. XIV, December, 1892, pp. 161-171, with interesting drawings), and “Weisheit der Ägypter” (ibid., Vol. VII, Jan., Feb., April and June, 1889). The article of Georgia Louise Leonard, in the Open Court (September and October, 1887), on “The Occult Sciences in the Temples of Ancient Egypt,” is also full of interesting data.—Compiler.]

August 1888

THE THEOSOPHICAL SOCIETY: ITS MISSION AND ITS FUTURE AS EXPLAINED BY M. ÉMILE BURNOUF, THE FRENCH ORIENTALIST *

[Lucifer, Vol. II, No. 12, August, 1888, pp. 421-433]

It is another's fault if he be ungrateful; but it is mine if I do not give. To find one thankful man I will oblige many who are not.

SENECA.

. . . . . The veil is rent
Which blinded me! I am as all these men
Who cry upon their gods and are not heard,
Or are not heeded—yet there must be aid!
For them and me and all there must be help!
Perchance the gods have need of help themselves,
Being so feeble that when sad lips cry
They cannot save! I would not let one cry
Whom I could save! . . . ."
The Light of Asia, end of Book III.

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* [Curiously enough, Émile Burnouf's remarks on The Theosophical Society and its work in the world were translated into English and published by Col. H. S. Olcott as the leading article in the October number of The Theosophist, almost at the same time when H.P.B. was inserting her own essay in the pages of Lucifer. In reviewing the August, 1888, issue of Lucifer, the Colonel said: "By a curious coincidence the number under review commences, as does our own Magazine of this month, with a translation of part of É. Burnouf's courteous and sympathetic article on the Theosophical Society. Had not the earlier portion of our issue been in type before the arrival of Lucifer, we should have added some of Madame Blavatsky's comments in the form of foot-notes for the benefit of our readers; but that being now impossible, we append a few of the more important remarks in

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It has seldom been the good fortune of the Theosophical Society to meet with such courteous and even sympathetic treatment as it has received at the hands of Émile Burnouf, the well-known Sanskritist, in an article in the Revue des Deux Mondes (Vol. 88, July 15, 1888)—"Le Bouddhisme en Occident."

Such an article proves that the Society has at last taken its rightful place in the thought-life of the XIXth century. It marks the dawn of a new era in its history, and, as such, deserves the most careful consideration of all those who are devoting their energies to its work. Émile Burnouf's position in the world of Eastern scholarship entitles his opinions to respect; while his name, that of one of the first and most justly honoured of Sanskrit scholars (the late Eugène Burnouf), renders it more than probable that a man bearing such a name will make no hasty statements and draw no premature conclusions, but that his deductions will be founded on careful and accurate study.

His article is devoted to a triple subject: the origins of three religions or associations, whose fundamental doctrines É. Burnouf regards as identical, whose aim is the same, and which are derived from a common source. These are Buddhism, Christianity, and—the Theosophical Society.

As he writes, page 341:—

. . . . This source, which is Oriental, was hitherto contested; to-day it has been fully brought to light by scientific research, notably by the English scientists and the publication of original texts. Amongst these sagacious scrutinizers it is sufficient to name Sayce, Poole, Beal, Rhys-David, Spence Hardy, Bunsen. . . . . It is a long time, indeed, since they were struck with resemblances, let us say, rather, identical elements, offered by the Christian religion and that of Buddha. . . . During the last century these analogies were explained by a pretended Nestorian influence; but since then the Oriental chronology has been established, and it was shown that Buddha was anterior by several centuries to Nestorius, and even to Jesus Christ. . . . The problem remained an open one down to the recent day when the paths followed by Buddhism were recognised, and the stages traced on its way, finally to reach Jerusalem. . . . .

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this place" (The Theosophist, Vol. X, October, 1888, p. 66). In a footnote appended to the translation, Col. Olcott says also: ". . . . the appearance of such an article by such a man and in such a magazine undoubtedly shows that the Theosophical Society has already attained a position in the world of Western thought which its most ardent supporters could hardly yet have expected, considering the tremendous forces against which it has to struggle."—Compiler.]

And now we see born under our eyes a new association, created for the propagation in the world of the Buddhistic dogmas. It is of this triple subject that we shall treat.

It is on this, to a degree erroneous, conception of the aims and object of the Theosophical Society that É. Burnouf's article, and the remarks and opinions that ensue therefrom, are based. He strikes a false note from the beginning, and proceeds on this line. The T.S. was not created to propagate any dogma of any exoteric, ritualistic church, whether Buddhist, Brahmanical, or Christian. This idea is a wide-spread and general mistake; and that of the eminent Sanskritist is due to a self-evident source which misled him. É. Burnouf has read in Le Lotus, the journal of the Theosophical Society of Paris, a polemical correspondence between one of the Editors of Lucifer and the Abbé Roca. The latter persisting—very unwisely—in connecting theosophy with Papism and the Roman Catholic Church—which, of all the dogmatic world religions, is the one his correspondent loathes the most—the philosophy and ethics of Gautama Buddha, not his later church, whether northern or southern, were therein prominently brought forward. The said Editor is undeniably a Buddhist—i.e., a follower of the esoteric school of the great "Light of Asia," and so is the President of the Theosophical Society, Colonel H.S. Olcott. But this does not pin the theosophical body as a whole to ecclesiastical Buddhism. The Society was founded to become the Brotherhood of Humanity—a centre, philosophical and religious, common to all—not as a propaganda for Buddhism merely. Its first steps were directed toward the same great aim that É. Burnouf ascribes to Buddha Sakyamuni, who "opened his church to all men, without distinction of origin, caste, nation, colour, or sex" (Vide Art. I in the Rules of the T.S.), adding, "My law is a law of Grace for all." In the same way the Theosophical Society is open to all, without distinction of "origin, caste, nation, colour, or sex," and what is more—of creed.

The introductory paragraphs of this article show how truly the author has grasped, with this exception, within the compass of a few lines, the idea that all religions have a common basis and spring from a single root. After devoting a few pages to Buddhism, the religion and the association of men founded by the Prince of Kapilavastu; to Manichaeism, miscalled a “heresy,” in its relation to both Buddhism and Christianity, he winds up his article with—the Theosophical Society. He leads up to the latter by tracing (a) the life of Buddha, too well known to an English speaking public through Sir Edwin Arnold’s magnificent poem to need recapitulation; (b) by showing in a few brief words that Nirvana is not annihilation; * and (c) that the Greeks, Romans and even the Brahmans regarded the priest as the intermediary between men and God, an idea which involves the conception of a personal God, distributing his favours according to his own good pleasure—a sovereign of the universe, in short.

The few lines about Nirvana must find place here before the last proposition is discussed. Says the author:

It is not my task here to discuss the nature of nirvâna. I will only say that the idea of annihilation is absolutely foreign to India, that the Buddha’s object was to deliver humanity from the miseries of earth life and its successive reincarnations; that, finally, he passed his long existence in battling against Mâra and his angels, whom he himself called Death and the army of death. The word nirvâna means, it is true, extinction, for instance, that of a lamp blown out but it means also the absence of wind. I think, therefore, that nirvana is nothing else but that requies aeterna, that lux perpetua which Christians also desire for their dead. . . [p. 343.]

With regard to the conception of the priestly office the author shows it entirely absent from Buddhism. Buddha is no God, but a man who has reached the supreme degree of wisdom and virtue. “

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* The fact that Nirvana does not mean annihilation was repeatedly asserted in Isis Unveiled, where its author discussed its etymological meaning as given by Max Müller and others and showed that the “blowing out of a lamp” does not even imply the idea that Nirvana is the “extinction of consciousness.” (See Vol. I, p. 290, and Vol. II, pp. 116-117, 286, 320, 566, etc.)

Therefore Buddhist metaphysics conceives the absolute Principle of all things which other religions call God, in a totally different manner and does not make of it a being separate from the universe." [p. 345.]

The writer then points out that the equality of all men among themselves is one of the fundamental conceptions of Buddhism.

He adds moreover and demonstrates that it was from Buddhism that the Jews derived their doctrine of a Messiah.

The Essenes, the Therapeuts and the Gnostics are identified as a result of this fusion of Indian and Semitic thought, and it is shown that, on comparing the lives of Jesus and Buddha, both biographies fall into two parts: the ideal legend and the real facts. Of these the legendary part is identical in both; as indeed must be the case from the theosophical standpoint, since both are based on the Initiatory cycle. Finally this "legendary" part is contrasted with the corresponding feature in other religions, notably with the Vedic story of Viśvakarman.* According to his view, it was only at the council of Nicea that Christianity broke officially with the ecclesiastical Buddhism, though he regards the Nicene Creed as simply the development of the formula: "the Buddha, the Law, the Church" (Buddha, Dharma, Sangha).

The Manicheans were originally Samanas or Sramanas, Buddhist ascetics whose presence at Rome in the third century is recorded by St. Hyppolitus. É. Burnouf explains their dualism as referring to the double nature of man—good and evil—the evil principle being the Mâra of Buddhist legend.

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* This identity between the Logoi of various religions and in particular the identity between the legends of Buddha and Jesus Christ, was again proven years ago in Isis Unveiled, and the legend of Viśvakarman more recently in Le Lotus and other Theosophical publications. The whole story is analysed at length in The Secret Doctrine, in some chapters which were written more than two years ago.

[The most likely passage meant occurs in Vol. II, p. 559, although no lengthy analysis of this subject can be traced anywhere.—Compiler.]

He shows that the Manicheans derived their doctrines more immediately from Buddhism than did Christianity and consequently a life and death struggle arose between the two, when the Christian Church became a body which claimed to be the sole and exclusive possessor of Truth. This idea is in direct contradiction to the most fundamental conceptions of Buddhism and therefore its professors could not but be bitterly opposed to the Manicheans. It was thus the Jewish spirit of exclusiveness which armed against the Manicheans the secular arm of the Christian states.

Having thus traced the evolution of Buddhist thought from India to Palestine and Europe, É. Burnouf points out that the Albigenses on the one hand, and the Pauline school (whose influence is traceable in Protestantism) on the other, are the two latest survivals of this influence. He then continues:—

Analysis shows us in contemporary society two essential elements: the idea of a personal God among believers and, among the philosophers, the almost complete disappearance of charity. The Jewish element has regained the upper hand, and the Buddhistic element in Christianity has been obscured.

Thus one of the most interesting, if not the most unexpected, phenomena of our day is the attempt which is now being made to revive and create in the world a new society, resting on the same foundations as Buddhism. Although only in its beginnings, its growth is so rapid that our readers will be glad to have their attention called to this subject. This society is still in some measure in the condition of a mission, and its spread is accomplished noiselessly and without violence. It has not even a definitive name, its members grouping themselves under eastern names, placed as titles to their publications: Isis, Lotus, Sphinx, Lucifer. The name common to all which predominates among them for the moment is that of Theosophical Society. [p. 366.]

After giving a very accurate account of the formation and history of the Society —even to the number of its working branches in India, namely, 135—he then continues:—

The society is very young, nevertheless it has already its history . . . It has neither money nor patrons; it acts solely with its own eventual resources. It contains no worldly element. . . . It flatters no private or public interest. It has set itself a moral ideal of great elevation, it combats vice and egoism. It tends towards the unification of religions, which it considers as identical in their philosophical origin; but it recognises the supremacy of truth. . . .

With these principles, and in the time in which we live, the society could hardly impose on itself more trying conditions of existence. Still it has grown with astonishing rapidity. . . . [p. 367.]

Having summarised the history of the development of the T.S. and the growth of its organisation, the writer asks "What is the spirit which animates it?" To this he replies by quoting the three objects of the Society, remarking in reference to the second and third of these (the study of literatures, religions and sciences of the Aryan nations and the investigation of latent psychic faculties, &c.), that, although these might seem to give the Society a sort of academic colouring, remote from the affairs of actual life, yet in reality this is not the case; and he quotes the following passage from the close of the Editorial in Lucifer, Vol. I, November 1887, p. 169:—

"He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or a poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist."

. . . . This declaration [continues É. Burnouf] is not Christian because it takes no account of belief, because it does not proselytise for any communion, and because, in fact, the Christians have usually made use of calumny against their adversaries, for example, the Manicheans, Protestants and Jews.* It is even less Mussulman or Brahmanical. It is purely Buddhistic: the practical publications of the Society are either translations of Buddhist books, or original works inspired by the teaching of Buddha. Therefore the Society has a Buddhist character.

Against this it protests a little, fearing to take on an exclusive and sectarian character.

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* And—the author forgets to add—"the Theosophists." No Society has ever been more ferociously calumniated and persecuted by the odium theologicum since the Christian Churches are reduced to use their tongues as their sole weapon—than the Theosophical Association and its Founders.—Editor, Lucifer.

It is mistaken: the true and original Buddhism is not a sect, it is hardly a religion. It is rather a moral and intellectual reform, which excludes no belief, but adopts none. This is what is done by the Theosophical Society. . . . [p. 369.]

We have given our reasons for protesting. We are pinned to no faith. In stating that the T.S. is "Buddhist," É. Burnouf is quite right, however, from one point of view. It has a Buddhist colouring simply because that religion, or rather philosophy, approaches more nearly to the TRUTH (the secret wisdom) than does any other exoteric form of belief. Hence the close connexion between the two. But on the other hand the T.S. is perfectly right in protesting against being mistaken for a merely Buddhist propaganda, for the reasons given by us at the beginning of the present article, and by our critic himself. For although in complete agreement with him as to the true nature and character of primitive Buddhism, yet the Buddhism of to-day is none the less a rather dogmatic religion, split into many and heterogeneous sects. We follow the Buddha alone. Therefore, once it becomes necessary to go behind the actually existing form, and who will deny this necessity in respect to Buddhism?—once this is done, is it not infinitely better to go back to the pure and unadulterated source of Buddhism itself, rather than halt at an intermediate stage? Such a half and half reform was tried when Protestantism broke away from the elder Church, and are the results satisfactory?

Such then is the simple and very natural reason why the T.S. does not raise the standard of exoteric Buddhism and proclaim itself a follower of the Church of the Lord Buddha. It desires too sincerely to remain within that unadulterated "light" to allow itself to be absorbed by its distorted shadow. This is well understood by É. Burnouf, since he expresses as much in the following passage:—

. . . From the doctrinal point of creed, Buddhism has no mysteries Buddha preached in parables; but a parable is a developed simile and has nothing symbolical in it. The Theosophists have seen very clearly that, in religions, there have always been two teachings; the one very simple in appearance and full of images or fables which are put forward as realities; this is the public teaching, called exoteric; the other, esoteric or inner, reserved for the more educated and discreet adepts, the initiates of the second degree.

There is, finally a sort of science, which may formerly have been cultivated in the secrecy of the sanctuaries, a science called hermetism, which gives the final explanation of the symbols. When this science is applied to various religions, we see that their symbolisms, though in appearance different, yet rest upon the same stock of ideas, and are traceable to one single manner of interpreting nature.

The characteristic feature of Buddhism is precisely the absence of this hermetism, the exiguity of its symbolism, and the fact that it presents to men, in their ordinary language, the truth without a veil. . . . This it is which the Theosophical Society is repeating . . . . [pp. 369-70.]

And no better model could the Society follow: but this is not all. It is true that no mysteries or esotericism exists in the two chief Buddhist Churches, the Southern and the Northern. Buddhists may well be content with the dead letter of Siddhârtha Buddha's teachings, as fortunately no higher or nobler ones in their effects upon the ethics of the masses exist, to this day. But herein lies the great mistake of all the Orientalists. There is an esoteric doctrine, a soul-ennobling philosophy, behind the outward body of ecclesiastical Buddhism. The latter, pure, chaste and immaculate as the virgin snow on the ice-capped crests of the Himalayan ranges, is, however, as cold and desolate as they with regard to the postmortem condition of man. This secret system was taught to the Arhats alone, generally in the Saptaparna (Mahavamsa's Sattapani) cave, known to Fa-hien as the Cheta cave near the Mount Baibhâr (in Pali, Webhâra), in Rajagriha, the ancient capital of Magadha, by the Lord' Buddha himself, between the hours of Dhyana (or mystic contemplation). It is from this cave—called in the days of Sakyamuni, Saraswati or "Bamboo-cave"—that the Arhats initiated into the Secret Wisdom carried away their learning and knowledge beyond the Himalayan range, wherein the Secret Doctrine is taught to this day. Had not the South Indian invaders of Ceylon "heaped into piles as high as the top of the cocoanut trees" the ollas of the Buddhists, and burnt them, as the Christian conquerors burnt all the secret records of the Gnostics and the Initiates, Orientalists would have the proof of it, and there would have been no need of asserting now this well-known fact.

Having fallen into the common error, É. Burnouf continues:

Many will say: It is a chimerical enterprise; it has no more a future before it than has the New Jerusalem of the Rue Thouin, and no more raison d'être than the Salvation Army. This may be so; it is to be observed, however, that these two groups of people are Biblical Societies, retaining all the paraphernalia of the expiring religions. The Theosophical Society is the direct opposite; it does away with figures, it neglects or relegates them to the background, putting in the foreground Science, as we understand it to-day, and the moral reformation, of which our old world stands in such need. What, then, are to-day the social elements which may be for or against it? I shall state them in all frankness. [p. 370.]

In brief, É. Burnouf sees in the public indifference the first obstacle in the Society's way. "Indifference is born from weariness; weariness of the inability of religions to improve social life, and of the ceaseless spectacle of rites and ceremonies that the laity does not understand and which the priest never explains." Men demand to-day "scientific formulae stating laws of nature, whether physical or moral. . . ." And this indifference the Society must encounter; "its name, also, adding to its difficulties: for the word theosophy has no meaning for the people. . . . and, at best, a very vague one for the learned." "It seems to imply a personal god," É. Burnouf thinks, adding: "Whoever says personal god, says creation and miracle," and he concludes that "the Society would do better to become frankly Buddhist or to cease to exist." [pp. 370-71.]

With this advice of our friendly critic it is rather difficult to agree. He has evidently grasped the lofty ideal of primitive Buddhism, and rightly sees that this ideal is identical with that of the T.S. But he has not yet learned the lesson of its history, nor perceived that to graft a young and healthy shoot on to a branch which has lost—less than any other, yet much of—its inner vitality, could not but be fatal to the new growth. The very essence of the position taken up by the T.S. is that it asserts and maintains the truth common to all religions; the truth which is true and undefiled by the concretions of ages of human passions and needs.

But though Theosophy means Divine Wisdom, it implies nothing resembling belief in a personal god. It is not “the wisdom of God,” but divine wisdom. The Theosophists of the Alexandrian Neo-Platonic school believed in “gods” and “demons” and in one impersonal ABSOLUTE DEITY. To continue:—

Our contemporary habits of life [says É. Burnouf] are not severe; they tend year by year to grow more gentle, but also more boneless. The moral stamina of the men of to-day is very feeble; the ideas of good and evil are not, perhaps, obscured, but the will to act rightly lacks energy. What men seek above all is pleasure and that somnolent state of existence called comfort. Try to preach the sacrifice of one’s possessions and of oneself to men who have entered on this path of selfishness! You will not convert many. Do we not see the doctrine of the “struggle for life” applied to every function of human life? This formula has become for our contemporaries a sort of revelation, whose pontiffs they blindly follow and glorify. One may say to them, but in vain, that one must share one’s last morsel of bread with the hungry; they will smile and reply by the formula: “the struggle for life.” They will go further: they will say that in advancing a contrary theory, you are yourself struggling for your existence and are not disinterested. How can one escape from this sophism, of which all men are full to-day? . . . .

This doctrine is certainly the worst adversary of Theosophy . . . . for it is the most perfect formula of egoism. It seems to be based on scientific observation, and it sums up the moral tendencies of our day . . . . Those who accept it and invoke justice are in contradiction with themselves, those who practise it and who put God on their side are blasphemers. But those who disregard it and preach charity are considered wanting in intelligence, their kindness of heart leading them into folly. If the Theosophical Society succeeds in refuting this pretended law of the struggle for life and in extirpating it from men’s minds, it will have done in our day a miracle greater than those of Sakyamuni and of Jesus. [pp. 371-72.]

And this miracle the Theosophical Society will perform. It will do this, not by disproving the relative existence of the law in question, but by assigning to it its due place in the harmonious order of the universe; by unveiling its true meaning and nature and by showing that this pseudo-law is a “pretended” law indeed, as far as the human family is concerned, and a fiction of the most dangerous kind.

“Self-preservation,” on these lines, is indeed and in truth a sure, if a slow, suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the “struggle for life” is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men; the same instinct of self-preservation only directed into its true channel will make them turn to altruism—as their surest policy of salvation.

It is just because the real founders of the Society have ever recognised the wisdom of truth embodied in one of the concluding paragraphs of Mr. Burnouf’s excellent article, that they have provided against that terrible emergency in their fundamental teachings. The “struggle for existence” applies only to the physical, never to the moral plane of being. Therefore when the author warns us in the awfully truthful words:

Universal charity will appear out of date, the rich will keep their wealth and will go on accumulating more; the poor will become impoverished in proportion, until the day when, propelled by hunger, they will demand bread, not of theosophy but of revolution. Theosophy shall be swept away by the hurricane. . . . [p. 371.]

The Theosophical Society replies: “It surely will, were we to follow out his well-meaning advice, yet one which is concerned but with the lower plane.” It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social “hurricane” to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of inner enlightenment. It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and “food for all,” to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men’s inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated.

This is the first of the three fundamental objects for which the Theosophical Society was established, and called the “Universal Brotherhood of Man,” without distinction of race, colour or creed.

When men will begin to realise that it is precisely that ferocious personal selfishness, the chief motor in the “struggle for life,” that lies at the very bottom and is the one sole cause of human starvation; that it is that other—national egoism and vanity, which stirs up the States and rich individuals to bury enormous capitals in the unproductive erection of gorgeous churches and temples and the support of a swarm of social drones called Cardinals and Bishops, the true parasites on the bodies of their subordinates and their flocks—then they will try to remedy this universal evil by a healthy change of policy. And this salutary revolution can be peacefully accomplished only by the Theosophical Society and its teachings.

This is little understood by Mr. Burnouf, it seems, since while striking the true key-note of the situation elsewhere he ends by saying:

The Society will find allies, if it knows how to take its place in the civilised world to-day. Since it will have against it all the positive cults, with the exception perhaps of a few dissenters and bold priests, the only other course open to it is to place itself in accord with the men of science. If its dogma of charity is a complementary doctrine which it furnishes to science, the society will be obliged to establish it on scientific data, under pain of remaining in the regions of sentimentality. The oft-repeated formula of the struggle for life is true, but not universal; it is true for the plants; it is less true for the animals in proportion as we climb the steps of the ladder, for the law of sacrifice is seen to appear and to grow in importance; in man, these two laws counter-balance one another, and the law of sacrifice, which is that of charity, tends to assume the upper hand, through the empire of the reason. It is reason which, in our societies, is the source of right, of justice, and of charity; through it we escape the inevitableness of the struggle for life, moral slavery, egoism and barbarism, in one word, that we escape from what Sakyamuni poetically called the power and the army of Mâra. [p. 372.]

And yet our critic does not seem satisfied with this state of things but advises us by adding as follows:—

If the Theosophical Society enters into this order of ideas and knows how to make them its fulcrum, it will quit the limbus of inchoate thought and will find its place in the modern world; remaining none the less faithful to its Indian origin and to its principles. It may find allies; for if men are weary of the symbolical cults, unintelligible to their own teachers, yet men of heart (and they are many) are weary also and terrified at the egoism and the corruption, which tend to engulf our civilisation and to replace it by a learned barbarism. Pure Buddhism possesses all the breadth that can be claimed from a doctrine at once religious and scientific. Its tolerance is the cause why it can excite the jealousy of none. At bottom, it is but the proclamation of the supremacy of reason and of its empire over the animal instincts, of which it is the regulator and the restrainer. Finally it has itself summed up its character in two words which admirably formulate the law of humanity: science and virtue. [p. 372.]

And this formula the society has expanded by adopting that still more admirable axiom: “There is no religion higher than truth.”

At this juncture we shall take leave of our learned, and perhaps, too kind critic, to address a few words to Theosophists in general.

———————

Has our Society, as a whole, deserved the flattering words and notice bestowed upon it by Mr. Burnouf? How many of its individual members, how many of its branches, have carried out the precepts contained in the noble words of a Master of Wisdom, as quoted by our author from No. 3 of Lucifer? “He who does not practise” this and the other “is no Theosophist,” says the quotation. Nevertheless, those who have never shared even their superfluous—let alone their last morsel—with the poor; those who continue to make a difference in their hearts between a coloured and a white brother; as all those to whom malicious remarks against their neighbours, uncharitable gossip and even slander under the slightest provocation, are like heavenly dew on their parched lips—call and regard themselves as Theosophists!

It is certainly not the fault of the minority of true Theosophists, who do try to follow the path and who make desperate efforts to reach it, if the majority of their fellow members do not. It is not to them therefore that this is addressed, but to those who, in their fierce love of Self and their vanity, instead of trying to carry out the original programme to the best of their ability, sow broadcast among the members the seeds of dissension; to those whose personal vanity, discontentment and love of power, often ending in ostentation, give the lie to the original programme and to the Society's motto.

Indeed, these original aims of the FIRST SECTION of the Theosophical Society under whose advice and guidance the second and third merged into one were first founded, can never be too often recalled to the minds of our members.* The Spirit of these aims is clearly embodied in a letter from one of the Masters quoted in the Occult World, on pages 71 and 73. Those Theosophists then, who in the course of time and events would, or have, departed from those original aims, and instead of complying with them have suggested new policies of administration from the depths of their inner consciousness, are not true to their pledges.

"But we have always worked on the lines originally traced to us"—some of them proudly assert.

"You have not "comes the reply from those who know more of the true Founders of the T.S. behind the scenes than they do—or ever will if they go on working in this mood of self-illusion and self-sufficiency.

What are the lines traced by the "Masters"? Listen to the authentic words written by one of them in 1880 to the author of the Occult World:

. . . To our minds, then, these motives, sincere and worthy of every serious consideration from the worldly standpoint, appear selfish . . . . They are selfish, because you must be aware that the chief object of the Theosophical Society is not so much to gratify individual aspirations as to serve our fellow men . . .

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* Vide Rules in the 1st Vol. of The Theosophist, pp. 179-180.

. . . in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself. Yet you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism. . .*

But another letter was written, also in 1880, which is not only a direct reproof to Theosophists who neglect the main idea of Brotherhood, but also an anticipated answer to Monsieur Émile Burnouf's chief argument. Here are a few extracts from it.†

———————

* A.P. Sinnett, The Occult World, p. 72 [p. 104, American edition].

[This passage may be found on pp. 6-7 in The Mahatma Letters to A.P. Sinnett, transcribed from the original letter of Master K.H., now in the British Museum. As there are slight differences, especially in the use of italics and punctuation, we transcribe below the text, direct from the microfilm of the original letter:

"To our minds then, these motives, sincere and worthy of every serious consideration from the worldly standpoint, appear—selfish. (You have to pardon me what you might view as crudeness of language, if your desire really is, that which you profess—to learn truth and get instruction from us —who belong to quite a different world from the one you move in.) They are selfish because you must be aware that the chief object of the T.S. is not so much to gratify individual aspirations as to serve our fellow men: and the real value of this term 'selfish,' which may jar upon your ear, has a peculiar significance with us which it cannot have with you therefore, and to begin with, you must not accept it otherwise, than in the former sense. Perhaps, you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philantropist there lurks the shadow of desire for self benefit or a tendency to do injustice, even when these exist unconsciously to himself. Yet, you have ever discussed but to put down the idea of a universal Brotherhood, questioned its usefulness, and advised to remodel the T.S. on the principle of a college for the special study of occultism. This, my respected and esteemed friend and Brother—will never do!"

—Compiler.]

† [The letter from which H.P.B. quotes a number of passages, is perhaps the most important one ever received from the Adept-Brothers. As pointed out by Master K.H. in an introductory note of a few lines which he appends to it, this letter is "an abridged version of the view of the Chohan on the T.S. from his own words as given last night."

It was addressed again to those who sought to make away with the “sentimental title,” and make of the Society but an arena for “cup-growing and astral bell-ringing”:—

“. . . . In view of the ever-increasing triumph and, at the same time, misuse of freethought and liberty, how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties, enormities, tyranny, injustice, if not through the soothing influence of a Brotherhood, and of the practical application of Buddha’s esoteric doctrines? . . .

Thus it appears that this communication is not exactly a letter written by the Mahâ Chohan himself, but rather a report of a conversation between him and K.H. on the subject of which it treats. Both A.P. Sinnett and Allan O. Hume were greatly fascinated with the phenomenal aspect of occultism, and never fully understood the basic need for the idea of Universal Brotherhood and of its application in genuine Theosophical work. This attitude strikes any serious student who reads the Letters addressed by Masters M. and K.H. to Hume and Sinnett. It is most probable that the words of the Mahâ Chohan embodied in the communication under review were solicited by K.H. at a time when the situation had become somewhat critical in these respects.

It is very curious that the original Letter to Sinnett, recording the observations of the Mahâ Chohan, is nowhere to be found. It is not included among the originals of The Mahatma Letters collection, which are now in the British Museum. Copies were made at the time either of the entire communication, or of portions of it (which fact is difficult to ascertain), to be sent to certain selected persons, one such copy being among the papers of C.W. Leadbeater, while another is among the papers of Miss Francesca Arundale. It is from these copies that the text of this communication was published by C. Jinarâjadâsa in his Letters from the Masters of the Wisdom, First Series (1st ed., Adyar, 1919; 4th ed., 1948; Letter No. I, with explanatory Notes).

C. Jinarâjadâsa, in commenting upon this Letter, points out that H.P.B. speaks of it as having been written in 1880, while the Mahâ Chohan speaks of “ 1881 years ago,” which would indicate that this communication was received sometime in 1881. It is probable that this is quite correct as far as those copies which C. Jinarâjadâsa had before him are concerned. However, in the text as quoted by H.P.B., with slights modifications, in the present article, the Mahâ Chohan is made to speak of “1880 years ago.” Thus, we are still uncertain as to the exact date of this important communication received through the intermediary of Master K.H.—Compiler.]

Buddhism is the surest path to lead men towards the one esoteric truth. As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how, seeing that the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally, are we to deal with the rest of mankind, with that curse known as 'the struggle for life,' which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer: because no religion, with the exception of Buddhism has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that 'struggle for life' raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the pagan lands, and is nearly unknown among Buddhist populations. . . . Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives—and the great struggle for life will soon lose its intensity. . . . The world in general and Christendom especially left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If Theosophists say: 'We have nothing to do with all this, the lower classes and the inferior races (those of India for instance, in the conception of the British) cannot concern us and must manage as they can,' what becomes of our fine professions of benevolence, reform, etc.? Are these professions a mockery? And, if a mockery, can ours be the true path? . . . . Should we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, spiritual telephone, etc., etc., and leave the teeming millions of the ignorant, of the poor and the despised, the lowly and the oppressed, to take care of themselves, and of their hereafter, the best they know how? Never! Perish rather the Theosophical Society. . . . than that we should permit it to become no better than an academy of magic and a hall of Occultism. That we, the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy and divine kindness as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, to become the refuge of the few with no thought in them for the many, is a strange idea. . . . And it is we, the humble disciples of the perfect Lamas, who are expected to permit the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! No! our brothers, you have been labouring under the mistake too long already.

Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. . . . .

"To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies—those of the civilized races less than any other—have ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were, but. . . .

"To these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first one to confess, that ours must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH. . . .

And this TRUTH is not Buddhism, but esoteric BUDDHISM.

"He that hath ears to hear, let him hear. . . . . "

OUR CHRISTIAN XIXTH CENTURY ETHICS

[Lucifer, Vol. II, No. 12, August, 1888, pp. 482-484]

As civilization progresses, moral darkness pervades the alleged light of Christianity. The chosen symbol of our boasted civilization ought to be a huge boa constrictor. Like that monstrous ophidian, with its velvety black and brilliant golden-hued spots, and its graceful motions, civilization proceeds insidiously, but as surely, to crush in its deadly coils every high aspiration, every noble feeling, aye, even to the very discrimination of right and wrong.

Conscience, "God's vicegerent in the soul," speaks no longer in man; for the whispers of the still small voice within are stifled by the ever-increasing din and roar of Selfishness.

But—“our shops, our horses’ legs, our boots. . . . have all benefited by the introduction” of the “macadam of civilization,” says Dickens. Yea; but have not our hearts turned, on the other hand, to stone also? Have they not been macadamized in their steady petrifaction with this rapid spread of civilization? Highwaymen may, or may not, have disappeared with more perfect highways, yet it is certain that they have reappeared since in every class of life and trade, and that highway robbery is now taking place on still deadlier, if improved and legalized principles. “Crawling beggars and dirty inns” offend our esthetic feelings no longer; but starving beggars have found their numbers increasing tenfold and are multiplying at a rate in proportion to the extortionate charges of white-washed inns, now turned into palace-hotels. And if —still according to Dickens—“much of the ribbonism, landlord-stalking from behind hedges, and Skibbereen starvation of Ireland may be attributed to the baleful roads of bygone days,” to what shall we attribute the same evils, only on a more gigantic scale, in the Emerald Island to-day?

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Politics does not enter into the programme of our magazine’s activity. Yet as everything under the sun now seems to have become connected with politics, which appear to have become little else but a legal permission to break the ten commandments, a regular government license to the rich for the commission of all the sins which, when perpetrated by the poor, land the criminal in jail, or hoist him upon the gallows—it becomes difficult to avoid touching upon politics. There are cases which, emanating directly from the realm of political and diplomatic action, cry loudly to the common ethics of humanity for exposure and punishment. Such is the recent event which must now be mentioned.

It is a truism of too long standing, a policy acted upon by every civilized nation from antiquity, that the prosperity of every state is based upon the orderly establishment of family principles. Nor is anyone likely to deny that social ethics depend largely upon the early education received by the growing-up generations. On whom does the duty devolve of guiding that education from early childhood? Who can do so better than a loving mother, once that her moral worth is recognised by all, and that no evil report has ever sullied her fame? The youth and his later intellectual training may well be left to the firmer hand of the father: the care of his childhood belongs by all divine and human rights to the mother alone; the parent who gave her offspring not only a part of her flesh and blood, but a portion likewise of her immortal soul— that which shall create hereafter the real man, the true EGO. This is the A B C of the life-duties of mankind; and it is the first duty of those in power to guard the sacred maternal rights against any brutal violation.

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How then shall we characterise the unparalleled act of violence, perpetrated on the modern principle that “might is right,” which has been offered in the face of all the world by a crowned husband to his innocent wife, and by the first statesman in Europe to an unprotected Queen—a woman? Has Queen Nathalie of Servia played false to her country, was she a faithless wife, or a bad mother? No; most decidedly not. Has she in any way deserved the insult dealt her at the hands of these two men, in the European scandal which has now disgraced the King, her husband, and the country to whose honour and protection she trusted herself? Once more, and a thousand times, no. All those who knew Milan Obrenovitch’s life, his low moral standard, his family relations for the last years, and especially his small intrinsic value as King, patriot and man, will deny emphatically any accusation against Queen Nathalie. On the other hand many are those who knew her personally from her birth and throughout her girlhood.

A good daughter cannot be a bad mother. A pure, noble-minded woman can hardly be a guilty wife.

Why then should she be so cruelly treated? Why should she have been forced to drain to the last drop the contents of the bitter cup of insult and moral agony for crimes that were not her own? It is a measure of political necessity, we are told. The Christian clergy of the land is forced to sanction it, and Christian law is thus made to act in defiance of every moral and divine law! Most undeservedly and brutally insulted in all her most sacred rights, the honest woman, the faithful wife of a faithless man and husband, is now doomed to be sacrificed to the Moloch of politics! She must remain separated from her only child, and witness, passive, helpless and powerless, year after year, the virus of moral depravity being inoculated in her boy's nature by such a father! She, the legitimate wife and Queen, has to submit to be treated like a discharged courtisane and suffer another woman and women, fully deserving of that epithet, to take her place in the palace, perhaps to assume authority over her innocent son. "Politics" doom a future king to witness from his childhood daily scenes that seem copied from those which must have taken place in the palaces of Messalina and those of the Popes Borgia!

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Therefore every honest man and woman has a right to say that no more brutal, heartless, unqualifiable act has ever been perpetrated in the political dramas of this century of the greatest civilisation. Such an act committed by a Milan of Servia, the salaried bravo of Austria, could hardly astonish anyone. But that the deed should be sanctioned by one who had just proclaimed in the hearing of all Europe, that he "feared God alone," is incomprehensible. We are far, it seems, from the barbarous Middle Ages, when the German Ritter fought and died to protect a woman. We are in the age of civilisation and politics. Poor, unhappy Nathalie Keshko!

Who of those who knew her hardly a dozen years ago, the beautiful, happy, innocent girl, the ornament of the high social circles of Odessa, would have ever dreamt of such a fate for her? Left early an orphan, she was brought up by her guardian as a beloved daughter. Love, wealth and happiness smiled upon her from her very cradle, until that unfortunate marriage of hers—a true mésalliance—with the unworthy nephew of the martyr-Hospodar, Michael Obrenovitch. The descendant of the swine-herdsmen of Servia has since become an opéra-comique King, who now dishonours the nation which chose him for its ruler. It was not her beauty that attracted him; but her millions. The noble uprighteousness of her character and her true womanly moral qualities must have made him dread her from the first; and while these repelled the profligate husband, the millions of Nathalie Keshko consoled him, by permitting him to enlarge his harem, and make his mistresses share the same palace with the virtuous legitimate wife. And now, having filled the life of the unfortunate young Queen with gall, he gives her the last deadly blow by depriving her of her only child, making of her a Rachel weeping and refusing to be comforted.

Why? For what crime and by what right? The last word of the mystery is in the safe keeping of Prince Bismarck and King Milan. The proud Imperial Chancellor might have defeated the ends of that puppet-King with one word; but he preferred to help him. Before the Prince, all male Europe bows. But no woman can fail to rise in righteous indignation against the politics of the “Iron Chancellor” and proclaim it to his face. The loud blame of millions of women, and of every mother in Christendom, are so many implied curses that must for once fall upon the head of the man they are addressed to. And what mother will fail to sympathise with this other bereaved and wronged mother? There is a law of Retribution, however, and it is this which gives us the liberty to ask:

What, or who, gives you the right and audacity to so insult all law, divine and human? Is it in the name of Christianity that you perpetrate an act which would disgrace any “heathen” potentate and State?

Ye, unrighteous judges who fear neither moral law, nor do you feel ashamed before the open censure of the teeming millions of those who openly blame you; it is posterity which will render to you your just dues, and thus avenge the memory of this martyred Queen and mother. That day must come, when, passing into history, your political action will be read with disgust and horror even by the descendants of those who now keep silent, instead of raising their voices in the defence of that innocent woman.

But while whole nations of private individuals can do nothing except protest, sincerely and as vainly; all those who could do so effectually, will not lift a finger on behalf of Queen Nathalie. The public is willing, but powerless; the Sovereigns and potentates all-powerful, but evidently unwilling. But, O, ye Crowned women, mothers, and wives of Europe! Unless you join your voices in one mighty cry of indignation and protest against such an infamous act of despotism and undeserved cruelty, you have small right indeed to call yourselves Christians or to represent the religion of your Christ in the eyes of the masses. Although might is really right in our age of dissembling and of unexampled Selfishness, there may be something worse in store for those who fail to do the right thing by an oppressed sister. That which is now being done to the legitimate Queen of an insignificant little Kingdom, may be done to any of you—when the hour of just retributive justice strikes. Arise then and protest in the name of human rights while you are still in power. For who knows how long that power may yet last? Verily, in view of the rapid spread of civilization and the despotism of such politics, the day when that hour will strike is only a question of time and of expediency. . . . .

ADVERSA.

[A few explanatory notes may be of help in connection with the above. Milan Obrenovich IV, King of Serbia, was born at Jassy, Rumania, Aug. 22, 1854, a son of Milon Obrenovich (1829-61), and Maria Katardži, a Moldavian. Left an orphan early in life, Milan was adopted by his cousin Michael, educated at Bukarest and Paris, and placed on the throne under a regency, in 1868, on the assassination of Michael. He proclaimed himself King in 1882. His Austrophile policy was very unpopular, and his private life was most unsavoury. In 1875 he had married Natalie, the 16-year old daughter of a wealthy Bessarabian landowner of Moldavian origin, named Keshko, who was a Colonel in the Russian army. Her mother belonged to the Sturza family and was of Moldavian origin also. Natalie was born May 14, 1859, in Florence, Italy, where she was educated. Relations between Milan and Natalie became strained soon after the birth of their son Alexander in 1876. Natalie supported the political parties which were opposed to her husband, and had a tendency to interfere in the affairs of state. In 1885, Milan embarked upon an ill-judged campaign against Bulgaria, and was saved from disaster by Austria.

The marital unfaithfulness of Milan came to light around that time, though Natalie had hidden the facts for a considerable period of time. Milan entered into a formal agreement with her, on the strength of which their son was to be educated in Germany and France, under the supervision of his mother, who was permitted to visit Serbia only during the summer months. Natalie went with her son to Wiesbaden, Germany, but neither of them adhered strictly to the signed arrangement. The Queen continued various political activities and found support in Serbia, being quite popular among the people. Milan offered a new agreement, but Natalie proudly refused to accept it. In 1888, Milan sent General Protich to Wiesbaden, where, with the assistance of the German police, he abducted Alexander, on the basis of paternal rights, and returned to Serbia with him. At the same time, Milan circulated scandalous tales about his wife and finally extorted a divorce, which was illegal according to the Greek-Orthodox Church, by forcing Metropolitan Theodosius to declare, on his own initiative, the marriage dissolved. This took place in October, 1888. On March 6, 1889, after a brief attempt to regain prestige by means of a liberal constitution, Milan abdicated in favour of his son Alexander, and retired to Paris. He went so far as to renounce his Serbian nationality in 1892.

Milan’s abdication spurred the hopes of Natalie, and she attempted to regain her rights as Queen-Mother. She returned to Serbia in 1889, but found that the Regency was placing obstacles in the way of her contact with her son.

She outlined the history of her marriage in a document presented to the authorities, with the result that the Synod annulled the act of Theodosius, and denied to both parents the right of entry into Serbia until Alexander became of age. Natalie refused to obey this order, and was forcibly sent abroad, a circumstance which gave rise to violent outbreaks in the streets of the capital.

In 1893, Alexander restored her rights to Natalie. In January, 1894, Milan reappeared in Belgrade and became nominally reconciled to Natalie, who returned in 1895. Appointed commander-in-chief of the Serbian army, Milan inaugurated a cruel persecution of Russophils and Radicals. This was brought to a sudden end by the marriage of Alexander, in July, 1900. Milan resigned his post and returned to Vienna, where he died rather unexpectedly, February 11, 1901.

After Milan's death, Natalie became a Roman Catholic and lived in retirement in Paris and Biarritz. She died in 1941.

In connection with the erratic conduct of Milan, and especially his sudden abdication, certain peculiar circumstances have come to light. It would appear on good authority that Milan under the hypnotism of Madame Artemisia Christich resigned his crown. This woman, whose influence over the King had long been unaccountable to his friends, had been for some time carrying on hypnotic and mesmeric experiments, using the King as her subject. His manner on the day of his abdication has been described by several eye-witnesses in the contemporary press, such as the London Standard, for instance. The impression of these people was that the King behaved like one hypnotized, and in a different state of consciousness from his ordinary one.

Natalie wrote a work entitled Mother (Russian trans., St. Petersburg, 1891), in which she outlines her painful experiences, but somewhat strains the facts of the story. She also published a book of Memoirs (Paris, 1891). A brilliant description of her character may be found in a letter addressed to her from Ristich, and partially translated in the Russkiya Vyedomosti, No. 27, 1891.—Compiler.]

A LESSON

[Lucifer, Vol. II, No. 12, August, 1888,pp.497-98]

Regarding the first rule of Practical Occultism in the April number of your journal, it may not be known to many of your readers that in most of our (Hindu) rites and ceremonies, we have to use the “five coloured powders.” These are prepared in a particular way and then spread, one after the other, over a certain Yantsa. The arrangements of these colours are however different in Tantric and Vedic rites. Pundit Kalibar Vedantabagish, the renowned Vedantist of Bengal, has promised to give me a detailed account of these colours, but I doubt whether he will allow me to publish it.

Your note on Ultimate Philosophy (the last lines on page 141 of the April number) is not quite correct. According to our Shastras “the tortoise does NOT wag its tail in absolute void,” the whole is supported by Ananta Naga, which means, one who is endless and motionless. The Elephants (not one) are the Elephants of Space (Dig Gaza), and the tortoise is a particular manifestation of Vishnu.

It is hardly fair to condemn Sir Monier-Williams on account of his taking the “Boar’s flesh” in a literal sense, and then ridicule the Puranic allegories.

H. P. MUKERJI.

Berhampur (Bengal), 12th May, 1888.

EDITORS’ NOTE—It would indeed be very “unfair,” had the editor ever meant to “ridicule” the Purânic allegories. We are painfully alive to the fact,—if our critic, who, like most Hindus, can rarely see a joke, is not—that had we ridiculed a little more, and exalted a little less, the philosophy of the Purânic and other non-Christian Scriptures, we might have avoided being so much hated and pelted with printed mud as we have been for the last twelve years. The “note” in question was surely never meant to convey the accurate meaning, but simply the absurd image as perceived by some imaginative padris. We are sorry to see that even those whose religion and philosophies we have constantly defended against every unjust attack, misunderstand us more than most of our enemies. Let our severe Bengal critic know that though we have never either sought or expected any gratitude, yet we were sanguine enough to expect some show of justice—from the Hindus, at any rate. Our forthcoming work, The Secret Doctrine, will show whether we “ridicule” the Purnas.

THE “CHASTE TREE”

[Lucifer, Vol. II, No. 12, August, 1888, p. 498]

Will you tell me the botanical name of the “Agnus Castus” plant, also what authority there is for supposing Christ was crowned with Acanthus, and if so are any of that family indigenous to Syria?

Paliurus australis (Christ’s Thorn) is spoken of by Loudon as the probable plant, of the order Rhamni. He adds, Hasselquist thought it was a kind of Rhamnus (Buckthorn), called by Linnaeus “Spina Christi.” The latter I have received from Syria, where it is common, and bears a small yellow berry.

W. N. GALE.

EDITOR’S NOTE.—Loudon describes the Agnus Castus as “a species of Vitex —the chaste tree,” from ἄγνος a willow-like tree. This Greek term being similar to the word ἁγνός, “chaste,” it was surnamed the “chaste tree.” We do not know of any “authority” except probability that it was the Acanthus which was used for the “crown of thorns,” as it is a genus of herbaceous prickly plant, with thorns protruding from it, most common in Palestine and Asia Minor, though as common in India. It was used there and also in Syria and elsewhere as belonging to the paraphernalia of initiation during the MYSTERIES.

MISCELLANEOUS NOTES

[Lucifer, Vol. II, No. 12, August, 1888, pp. 472, 497]

[. . the light of Creative Thought from THAT, reservoir of all thought] In Indian philosophy this absolute Deity is always referred to as “THAT” (TAD) and “IT.” It is “the reservoir of all thought” because it is absolute thought; which having no relation to the finite and the conditioned, cannot be premised as something individual or separate from the universal mind, and minds. It is the causeless cause of every manifesting intellection, the eternal Source of ALL.

[The Logos thinks] Because the Logos is manifested; but the ever-concealed Deity does not, since It is ABSOLUTE THOUGHT and cannot be spoken of as we would of an individual personal Thinker. But then the Logos in the East is the synthesis, the collective aggregate of all the Gods or Powers in the manifested Universe.

[this thought, in its grosser form called Ether] And in its highest it is AKASHA.

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[Rev. T. G. Headley writes on the doctrine of Atonement, the false conception underlying the Mass, and the corruption of priests. He feels the name of Jesus should be rehabilitated. H.P.B. appends the following Editorial Note:]

Amen! It is quite true that there are not a few such illogical persons who seek to dethrone Romanism and Protestantism by destroying the innocent cause of these—Jesus. But no theosophist is among that class. Theosophists, even those who are no longer, as those who never were, Christians, regard, nevertheless, Jesus, or Jehoshua as an Initiate. It is not, therefore, against the "bearer" of that name—in whom they see one of the Masters of Wisdom—that they protest, but against that name as travestied by pseudo-Christian fancy and clad in the pagan robes borrowed from heathen gods, that they have set their hearts. It is those "priests" whom our reverend correspondent denounces as "murderers" and "devils" —at the risk of finding himself confounded with them in the ungodly crowd he himself belongs to—that every true theosophist ought to be ever ready to rise against. Few of them refuse to see in Jesus a Son of God, as well as Chrêstos having reached by suffering the Christos condition. All they reject is, the modern travesty of the very, very old dogma of the Son becoming one with the Father; or that this "father" had ever anything to do with the Hebrew androgyne called Jehovah. It is not Jesus' "father," who "will have mercy, and not sacrifice," in whose nostrils the blood of even a slain animal used as a burnt offering could have ever smelt sweet.

How then could the human sacrifice offered by the allegorical Christ, and described in the Epistle to the Ephesians [v, 2] as one that had “a sweet smelling savour,” be regarded otherwise than with horror? Theosophists can discriminate—to say the least, as much as the reverend gentleman who signs himself T.G. Headley.

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September 1888

OUR THIRD VOLUME

[Lucifer, Vol. II, No. 13, September, 1888, pp. 1-3]

With the present number our magazine enters the second year of its career, and the torch of our Flame-Bearer is lighting the second mile-stone of our progress. The path has been devious and difficult—at times, skirting as well the verge of precipices, as running over smooth levels; yet, always in the direction of its declared objective point.

It would be the height of folly to say that all readers have been equally satisfied: the editor who attempts to cater to every taste, ends by satisfying none, least of all himself. We have received protests almost as liberally as compliments. We have sometimes thought it would be an amusing experiment to send the former letters to the dissident third parties, that each might see how the articles they praise excite the ire of fellow-readers, and those they condemn are regarded by others as most interesting and meritorious. It is one of the stock-situations of the dramatist to thus contrive that letters shall fall into the wrong hands. But we have not yet heard of the joke being played by an editor, though the temptation to do so must be sometimes great. We think it may be fairly claimed that Lucifer has proved itself consistent to its originally declared policy. It has been the reverse of boneless. To the extent of its ability it has struck fairly and from the shoulder at the obstacles in the way.

The aim it set itself was to shed light upon questions of deep moment affecting man and the constitution of Society, which had become thoroughly obscured. Making no pretence to float a single new idea in philosophy, religion, or science, but only to revive and popularize the knowledge of the ancients upon these major human problems, it has played the part of the interpreter, not that of the iconoclast. Absolutely tolerant with respect to the several faiths of Humanity, its equal endeavour has been to uncover the ruin-encumbered universal foundation of religion upon which all rest alike.

Toward Science its feeling has been and ever shall be reverent, in the degree of the right of the latter to homage. At the same time, the hatred and antagonism of the Founders of our magazine have been unqualified against scientific and sectarian dogmatism and intolerance. Lucifer began by waving its torch before the windows of Lambeth Palace, not because of any personal feeling against His Grace of Canterbury, as an individual, but against the officialism he represents, which is at once selfish and un-Christian to the last degree. And so, if Lucifer has sometimes lit with its celestial flame the laboratory fires behind the back of the scientific obscurantists, it was under the inspiration of a fervent loyalty to that true scientific research whose axiom of impartiality and courageous quest throughout nature was formulated axiomatically by Arago in his famous apothegm that outside of pure mathematics the word “impossible” must never be pronounced.

We have not the vanity to suppose that we have done even a tithe of what was possible within the editorial field of our chosen labour. We have doubtless in many cases failed to expound our subjects clearly and exhaustively; perhaps, too, our sins of commission may have been as grievous as those of omission. But asking indulgence for all shortcomings, we appeal to that inborn love of fair play, which is the boast of our times, to give us credit for good intent and fearless defence of our ideals.

The most mischievous tendency of society is to confound general principles with individual merit, and to excuse oneself for disloyalty to these ideals on the score of shortcomings in individual representatives of those aspirations.

In no movement of modern times has this been more viciously evident than in that which Lucifer and its sister-magazines represent. Frequently the aims and objects of the Theosophical movement have been quite ignored when it was a question of the merit or demerit of its conductors. Of course it would be but a waste of time to point out the inconsistence of those who would stretch it upon this bed of Procrustes, while ready to protest indignantly against the same test being applied to religious movements and scientific advancement. The immorality or virtue of a theosophical leader no more affects the truth of theosophical ideas, than the mendaciousness and dishonesty of Francis, Lord Bacon, do the intellectual value of the contents of his opus magnum. Theosophists are all aware of the fact that the birth and development of our Society trace back to alleged hidden springs of influence and surveillance. Yet the vitality of such a source neither adds to, nor depreciates in the smallest degree the value of the ideas, principles and facts which have been spread throughout the world within the past fifteen years through various literary channels, of which Lucifer is one. That our magazine has not been partial, is shown in the fact that as occasion required we have criticized our own colleagues and co-members. In fact one of our editors has not hesitated to censure the policy of the ad interim conductors of her own magazine, The Theosophist of Madras.

If she has not held the torch nearer to certain American French, English, German and Hindu members of the Society, it is because the sweet spirit of theosophical charity demands that time should be given to these well-wishers but weak-doers to discover their ignorance and cleanse themselves of the ferocious selfishness, narrow-mindedness and conceit which have made their playing at “the higher life” an almost comical travesty. With time and experience, most of the Pharisaism of our worthy colleagues, the self-appointed censors of contemporary morals, will fade out, and they will acquire safer standards by which to judge outsiders and especially their own colleagues.

If there is one thing that Lucifer proposes to preach and enforce throughout the next year, more than any other subject, it is—CHARITY; unrelenting charity toward the shortcomings of one's neighbour, untiring charity with regard to the wants of one poorer than oneself. Charity is the scope of all theosophical teachings, the synthesis of all and every virtue. A person who exercises charity under this dual aspect, cannot be a bad man or woman, do what he may. We think with a certain philosopher that "it is proper that charity should flow out of a little purse, as well as out of a great sack," and with another writer, that one ought not to defer his charities till death. For "He who does so is rather liberal of another man's substance than his own," says Bacon. And how true and great these words of the eminent American poet, Joaquin Miller:

"ALL YOU CAN HOLD IN YOUR COLD DEAD HAND,

IS WHAT YOU HAVE GIVEN AWAY. . . . ."

Apart from this—the future lines of Lucifer will be but a prolongation of those of the Past. We do not wish to persuade a single additional subscriber to register himself under any promise of occult teaching that is barred by the rules of mystical training. We shall not utter the last or even the penultimate word of mystery, nor give any pocket Vade Mecum which shall serve as a super-terrestrial Bradshaw to excursionists in the Astral Light. Whosoever would

". . . . . trace

The secrets of that starry race"

—must travel first along the lines of true Theosophy; and then only can he expect to break through the region of Mystery and the Supreme Knowledge.

We stand at the parting of the ways, where the one path leads down the acclivity to the dark valley of ignorance, and the other climbs upward toward the pure celestial level of being. For us, it is to utter the cry of warning and the word of encouragement; he that hath ears to hear, let him hear—AND BE WISE.

CHRISTIAN OR MENTAL SCIENCE

[Lucifer, Vol. III, No. 13, September, 1888, p. 72]

[Reginald Birney explains the basic precepts of Mental Science and its distinction from Christian Science. He refers to the review of Ursula N. Gestefeld's Statement of Christian Science, which appeared in Lucifer, Vol. II, No. 11, July, 1888. He says: "You ask where is the guarantee—the hall-mark by which the true Mental (or so-called Christian) Scientist may be known. 'By their fruits ye shall know them.'" To this, H.P.B. appends the following footnote:]

Just so. And it is precisely because we find these fruits abortive, by reason of the ever-failing attempts—as far as we have seen and heard—to cure a really serious disease by such means, that we permit ourselves to doubt the efficacy of Mental (or Christian) Science, in its modern garb and practice. It is not mental Science itself—thousands of years old—that we doubt, but the Scientists, whether Mental or Christian. We doubt as little the existence of such a Science in days of old, and the possibility of its revival in our age, as we do Theosophy, and the Wisdom-Religion, of which both Theosophy and Mind-Cure are part and parcel. But what we do say is that "many are the called and (very) few are the chosen." Neither the Mental Scientist, nor the Theosophist, are such by the saying "by their fruits ye shall know them." Two-thirds of the Mental (or Christian) Scientists and Theosophists are, we fear, but bad wine corked in good bottles.

[He speaks of the safety of entrusting such powers to the multitude, and of the possible intervention of higher Powers protecting mankind from the misuse of various forces. To this, H.P.B. says:]

It is this pernicious doctrine of ever relying upon extraneous help that leads to the collapse—physical, mental, moral, and spiritual—of well-meaning, but weak and unbalanced minds. It slays the patient of the mesmeriser and the mental healer, the neophyte of the sorcerer, and the dilettante of Reform. Neither success nor safety is to be found outside self-development.

WILLIAM QUAN JUDGE

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FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER

THOUGHTS ON THE BIRTHDAY OF LUCIFER

[Lucifer, Vol. III, No. 13, September, 1888, pp. 84-88]

Ever Onward.

In its ceaseless and, also, too rapid flight along the path of Eternity, Time has taken one mighty stride more: a step of twelve months' duration toward the last day of our present age; also of the lives of many of us within, and of all of us beyond—the ultimate frontier of our senile century. In twelve years more the curtain will have dropped, shutting out the footlights from the actors and all the latter from the public view . . . . .

It is only then that many a scene enacted in the sad drama of life, and many an hitherto misunderstood attitude of some of the chief actors in that Mystery of the Age called Theosophy and its Societies, will appear in its true light.

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The Verdict of Posterity.

In those days of the forthcoming age Solomon shall sit in judgment over David. The century that shall be born shall pass its sentence over the century which is now fast dying. And, the grandchildren of the modern theosophists will have to find a verdict for, or against their sires. What shall it be?

Perhaps, there are those who know, but who of them shall tell! Those who can see into the womb of futurity and could prophesy, keep aloof from the sneers of the Philistines. In our days of Iconoclasm and prosaic realism he is no philosopher—not even an "unpopular" one—who dabbles in things unseen. Let us abstain, since Theosophists are denied the privileges granted to certain astrologers—let us rather render to Caesar that which belongs to Caesar; the full homage due to the eminent virtues which characterize our age. How glaringly its bright image falls on the dark screen of the Past! What a contrast between its Christian purity, fortitude, charity, chastity and unselfishness, and the vices and dissipation of—say—its long departed predecessor, the age of the Imperial and Pagan Rome! This is affirmed in scores of works, preached from thousands of pulpits. What will be the impartial opinion of Century XX about its predecessor is easy to see. Our historians are the sons and descendants of those patristic biographers who made of the Emperor Julian an apostate, and of Constantine a Saint. Fear not then the verdict of thy immediate posterity, O Century XIX. Blessed shall be the fruit of thy womb, in any case. For, whether that fruit be green or over-ripe, godly or diabolical, so long as thy rotten civilisation goes on producing historians, so long shall thy policy of plunder and bloodshed be called civic and military virtues, and sham, lie and hypocrisy stand proclaimed as Sparto-Christian ethics.

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Our "Morning Star."

Lucifer is one year old this month. The child is growing and waxing strong in Spirit—if not altogether as much in wisdom, as one might like it. Its temper is often complained of, and it has made enemies. But its friends are many, and in certain parts of the world it is petted and even spoiled—temper notwithstanding. Our baby is teething, in truth, and therefore subject at times to fits of pessimism and biting. But its humour will soften down with age; and as material for its food is gradually collecting for the second year, it may yet be proved, even to its enemies, a precocious and well-informed, if even an unwelcome child.

A Wicked Charge.

Meanwhile some subscribers have thought fit to throw a shadow on his second birthday. Lucifer, they say, does not live up to its promises; i.e., it does not sufficiently “bring to light the hidden things of darkness” concerning the Book of God and the “friends of God,” the Jewish Patriarchs. Payne Knight and Inman have done so far more fully and efficiently, etc., etc.

Respected Subscribers! Lucifer is Venus only in astronomy; nor have its editors ever bargained to equal, far less surpass, in the exposition of phallic mysteries, Inman and Payne Knight, or even their miniature “bijou” edition, Hargrave Jennings. The methods used by these gentlemen are, no doubt, very scientific; but, they are too realistic and too crude and too one-sided for us to follow. If people will have truth, then, of course, the “hidden things of darkness” in the Sinaitic Symbology have to be unveiled. Let us then re-reveal Revelation by all means.

But why should we go out of our way to use the Bible as a colonial store of spices with which to flavour our Western viands, or turn Lucifer into a Scotland Yard detective staff for patriarchal delinquents? The amorous debates of the dramatis personae in Pentateuchal esotericism, are very well in archaeological works of research, but entirely out of place in a theosophical magazine. Lucifer is intended to review and preach modern, not ancient ethics, and metaphysical as against materialistic philosophy. The faux pas of Lot and David, “the friends of God,” belong, together with the poetical glyphs of “fish,” “heel” and “thigh,” to scriptural symbology. It was an archaic attempt at feline cleanliness, and speaks rather in favour than to the detriment of the authors of the revealed book. Those who prefer naked sincerity of language, are asked to turn to the Prophets.

The Age of Ovid or Hosea?

The word of the “Lord” unto Hosea, the son of Beeri, was surely addressed to our age of civilization. The latter is truly the reincarnation of the docile prophet, who, acting upon the advice of his God, loves “a woman beloved of her friends, yet an adulteress,” looks to many gods and loves “flagons of wine.”

What have we to envy in the “stiff-necked” people of Israel? From its Sodom and Gomorrah, its worship of the Golden Calf, the innocent pastimes of King Solomon, down to the practice and policy of those whom the Christian Saviour addressed as “the generation of vipers,” we are the worthy followers of the “chosen people.” We have made of the “upper ten” our high places wherein we worship, and the symbology of modern society is of as concealing a nature as that of the Biblical writers. Their symbology pales before ours. The magic wand of our century transforms in its astuteness everything under the sun into something else, in social, political and daily life. The hideous marks of moral leprosy are made to appear as glorious scars from wounds received on the battlefield of honour; black tresses are changed into yellow hair, and the adipose tissue of carrion metamorphosed into the poor man’s butter. We live in days of a moral (alias immoral) féerie, in which every Mr. Hyde puts on the mask of Dr. Jekyll. It is the latter who is the symbolism of our age, and the former its ever more and more irrepressible tendency. Thus the cloak of esotericism, which modern society, the representative and key-note of the average population in every nation, throws over its sins of commission and omission, is as thick as Biblical symbolism. Only the two have changed and inverted their rôles; it is the external cloak of ancient symbolism which has become the inner life and true aspirations of modern Mrs. Grundy.

Then and Now.

To the adept versed in the modern society-symbolism the allegories of old become like unto a transparent artifice of an innocent infant when confronted with and brought face to face with the Machiavellistic craft and cunning of what we know as Society-ways. The two symbols of modern culture respectively referred to as RELIGIOUS CANT and drawing room PROPRIETY have reached a practical perfection under their mask, undreamt of by the Rebekahs and Jezebels, the Jacobs and even Solomons of old. They have become the two exotic, gigantic plants of modern culture. Therefore is it that Lucifer refuses to follow in the footsteps of our modern Symbologists. He believes that the muddy water of the "Rivers of (modern) Life," ought to receive more attention than the "Rivers of (ancient) Life." The modern revealer of the archaic "things of darkness" is too much coloured with the general tendency of the age to be more than one-sided, and therefore he can hardly be correct in the interpretation of its symbolism. He sees in the smooth dark waters of these "Rivers" the reflection of his own century, when he does not actually mirror himself personally, in them. Hence, he perceives everywhere phallic worship; and primitive symbolism can represent to his distorted fancy nought but what he would find in it. Why give preference to imagined, over real events? The Ahabs and Jezebels who kill the prophets are as plentiful in our day as in the days of old. The modern Mrs. Potiphar, finding no Joseph to offend her, expends her slanderous energies to the detriment of her best "lady friends." Sweet are her whispers into the greedy ear of Janus-faced Grundy, who, nodding her venerable head, listens to them drinking slander like heavenly dew. The modern Lot requires not to be made drunk with wine to give a mother to Moab; the XIXth century Epopees repeat on a grander scale the adventures of Helen and Sita. Only Homer and Valmiki have now made room for Zola, and the modern literature of the realistic school in France, puts to blush by the sincerity of its language all the private dialogues of the "Lord" with his prophet Hosea. What have we to envy in the ancients?

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Where are we going to?

Ahimé! We live in strange and weird times. Ours are the days of Sheffield plating on the moral plane. True silver has almost gone out of use and has fallen, like the Indian rupees, far below par. This is not a time for golden rules, for people prefer moral pinchbeck. Nature, as well as man, seems to crack on all her seven seams, and the universal screws have assuredly got loose somewhere, if not everywhere, on their hinges, after the fashion of this earth. Paradox flourishes and axioms are running to seed. Nature and man vie with each other in shams. The Lord God of our state religions is proclaimed a god of mercy, of peace and love, and at the same time he is a “man of war”; “the Lord our God” who “fights for Israel.” “Thou shalt not kill,” says the commandment; and on this principle improvements in murderous, man-killing engines are being invented by the “humble” servants of the said Power—for a consideration. Rev F. Bosworth, a man of God and peace, has just been rewarded by the paternal Government with a premium of £2,000, for “the advancement of gunnery science.”

Esoterically explained, this “advancement” means, I suppose, in political symbology a cannon possessing a ten-fold greater power and rapidity for killing the bodies of one’s enemies, than the fulmination of Church canons for killing their enemies’ souls. Hence, the reward to ingenious parsons. Every Christian nation is busy now with preparing guns and rifles superior to those possessed by its neighbours. Duels fought between two nations seem to be judged by a different code of honour from those between two individuals. Battles won by trickery, are laid down to “military genius” and regarded as “the poetical and imaginative side of the war.” (Fort-nightly Review, Lord Wolseley.) Trickery in commercial or private business is punished with hard labour.

In the former case, the cunning and unexpected employment of weapons of superior murderousness and devilish cruelty are lauded and their successful use made to bring the highest military honours; whereas the private antagonist w ho uses an unequal weapon or takes an unfair advantage in any way is counted a murderer and a felon. So, statesmen who “lie for their country’s good” and derive benefits for it by foul deception have promotion and honours; while their less culpable imitator who plays with marked cards and loaded dice, or “pulls” a race, is scourged out of decent company. So chronic and congenital is our obtuseness, that we have never yet been able to distinguish the one moral baseness from the other. But to a reflective philosopher, the difference between such a modern statesman or general and a modern blackleg and a coward is imperceptible.

Still more puzzling!

And what of the inventive and Reverend “Bosworths”? Have they become so familiarized with the Salvation Army motto of “blood and fire” as to be led to pass by an easy transition to their actual shedding and use on the physical plane? They pray and repent and glorify their Lord and therefore fear nought for themselves. They are the modern Ahabs of whom the word of the Lord came to Elijah, the Tishbite, saying: —“Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring, the evil in his days: but in his [innocent] son’s days will I bring the evil upon his house” (I Kings, xxi, 29).

Therefore do the Reverend “Bosworths” snap their fingers at Karma and say: —“Après moi le deluge.”

Why, then, should any one object to help toward the glory of one’s country through human butchery and rivers of blood? What harm can befall any one through it, provided he only humble himself before the “Lord” like Ahab? And do not both the belligerent armies pray?

Does any such human slaughter on a battle field begin without that Lord being almost simultaneously addressed and implored for help by both parties?.

Query:—Does the kind and merciful Father in Heaven—one with Him, we are taught, who said that “all they that take the sword shall perish with the sword”—listen to both sides, or to one? And can even He, to whom all is possible, perform the miracle of sending victory to both his humble petitioners? To which of the two does the good God listen? Is it to the weakest of the two, or to the strongest? O, Problems of the Age! Who can solve them save his grace the Archbishop of Canterbury? But he will hardly pay any attention to an “unpopular philosopher” who is not even a conservative member of Parliament. What great general was it who said that Providence was always on the side of the heaviest battalions?

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By their Fruits shall ye know them.

What is the difference between a devout Christian and an Atheist? The problem was philosophically solved by a little girl in the United States. The anecdote is told by one who heard it himself—“our mutual friend,”—the very popular American, Edmund Russell.

On the day before the funeral of Peter Cooper—the late millionaire and philanthropist—at New York, Mr. Russell went to a “bakeshop.” Three little girls were serving behind the counter. It was a holiday in the city, as every one was preparing to honour the memory of one of the people’s benefactors by following the procession.

“Only to think!” reflectively said one of the girls. “He” (meaning Peter Cooper) “owned a whole pew in church and never went inside one.”

“Well,” replied another, “he was perhaps a Unitarian?”

“No, he was not,” put in the third girl. “He was a philanthropist.”

“Oh dear no,” groaned the first who had spoken. “He was an Atheist.”

To which the youngest of all the three begged to be informed of the meaning of that term. “Well, and what is an Atheist anyhow?” she asked.

“An Atheist,” gravely explained the eldest—“means a man who believes in doing all the good he can in this world and taking his chance in the next.”

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Uncanny Signs.

The outlook for the British Isles is hopelessly depressing. La boule à cancans (“Gossip ball”), as Anatole France calls our mother earth, is losing her spin, and the Cosmic dynamo is emptying itself. The worst of all is, that we do not know whom to hold responsible. What ails the divine COSMOCRATORES? India is exporting her superfluous “monsoon clouds” to Europe via Port Said, and the rain-God seems to have permanently established his sprinkling machine over Great Britain. Siberia sends her hyperborean frosts to the southwards, and herself flirts with the tropics. Kangaroos have appeared in Surrey; and parrots may soon be heard warbling their saw-filing staccato, and birds of paradise sun their jewelled plumes on palm trees in Archangel. Everything evidently is upside down, the times are out of joint, and the screws of the Cosmic “Carpenter” are working loose. In vain our men of Science waste their Greek and Latin over the problem. What is it, what can the matter be? What makes all this sidereal and terrestrial “tohu-bohu” à la mode, of Chaos? The Globe is shrinking, we hear; and the firmament thickening with foreign matter of all sorts. The ceaseless soot and smoke from millions of chimneys, furnaces, railway engines and other fires may perchance have angered the Powers above. Naturally enough, for they must object to being smoked out of their Svargas and Valhallas and other pleasant detached Elysiums, by the products of incomplete fuel-combustion.

As for our poor mother Earth, what with the ever extending mines, canals, and tunnels, aqueducts, drains, sewers and subways, her venerable hide is becoming so honey-combed as to resemble the skin of a morphiomaniac addicted to subcutaneous injections.

How long she will suffer her robust flanks to be thus scarified, who can tell? The astrologer on the staff of the Pall Mall Gazette has just prophesied that October will bring us terrible disasters, floods, houses falling and earthquakes.

Woe to London if the latter should happen, for at the first strong shock every tall mansion within the seismic area will crumble into its own basement and cellar; at the second all the streets sink into the subways; and at the third the four and a half millions of houseless people will find themselves hoisted into cerulean space, en route for the starry land of Silence, by the explosion of all the gas, steam, dynamite and other expansive products of modern ingenuity. We doubt if there will be a sufficient number of ready-made wings and golden harps in stock against the dies irae. But it is at least consoling to feel that there will be ample fire and brimstone for all who are “predestined” by God to migrate to tropical regions.

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For myself I confess my utter incapacity to know where this exact line will be drawn. Perhaps some Daniel among our subscribers may be able to “come to judgment.” Is it only Presbyterians who can be saved? The conundrum is sufficient to puzzle any philosopher when he reads something like the following, which we copy, verbatim, from the original handbill sent us by an American friend. The scene is at Baraboo, Wisconsin:

LAWN PARTY
At the Residence of
Mrs. R. H. Strong,
For the benefit of the
EPISCOPAL BUILDING FUND,
Under the Auspices of
4—FOUR YOUNG GENTLEMEN—4
Of the Congregation.
On Wednesday Eve, July 18th.
HAMMOCKS, ICE-CREAM,
ATTRACTIVE YOUNG LADIES,
AND A VERY WARM WELCOME!
Gates open at 8 o'clock.

The Episcopal Church is the American section of the Church of England; its bishops are just now preaching over here, in our cathedrals, and sitting in conclave at Lambeth Palace. What will his grace of Canterbury say to the new of raising funds for Church building? Is it immoral for publicans to hire "pretty barmaids" to dispense "something hot" across the counter, but moral for Episcopalians to employ "attractive young ladies" and "hammocks" to give a "very warm welcome" to visitors "under the auspices of four young gentlemen of the congregation"? Lucifer shrouds his face in his mantle to hide the blush which his ignorance excites. He recalls the memories of previous incarnations when, as Venus, he saw the sacred mysteries debased into the lascivious rites of Venus-Astarte, wherein the highest ladies gave themselves to increase the revenues of the Temple, and the Kadeshuth of the Jews (Vide 2 Kings, xxiii, 7) performed the ignoble duties of the depraved Vallabacharyas of India!

Meanwhile, join us in wishing many happy returns of his birthday, to Lucifer, “Son of the Morning.” May he grow to equal in profundity his elder brother, The Theosophist of Madras; in suavity and graciousness his elder sister The Path, of New York; and in combative zeal and daring Le Lotus which flourishes on the banks of the Seine. Lucifer is just in time to salute the fledgling of the Theosophical literature the Hestia, which our brother, Mr. Sturdy, has just founded in New Zealand as a local organ of Theosophy.

That nothing should be wanting to make the birthday pleasant, our tireless old President-Founder, patriarchal beard and the rest, turns up on a special mission of peace and organization confided to him by the Executive Council at Adyar. A less cool and patient man might well despair of pouring oil upon the troubled waters of European theosophy through which our ship has been labouring during the past twelve months.

Floreat Adyar.

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MISCELLANEOUS NOTES

[Lucifer, Vol. III, No. 13, September, 1888, pp. 69, 81-82]

[Thomas May brings forward some Scriptural data in answer to Rev. T. G. Headley’s perplexities on the subject of God and the Devil. He writes: “He is called Satan or Shethen—opposition—and also an Accuser—not, however, a false accuser—as, in the book ascribed to Job, he is represented as one of the Sons of God, who presents himself with the others, and as such is invested with superior wisdom, directing even the providence of God.” To this, H.P.B. appends the following footnote:]

This is undeniable; for we find stated in the Zohar that the “Ancient of all the Ancients” (Ain-soph, the Kabalists say, the Logos or At-tee-kah, also Hokhmah, or Wisdom, the Occultists maintain) having evolved or “created” Thorah (the law, or Dharma) hitherto hidden, Thorah forthwith addressed IT (the Ancient of all the Ancients) in these words:

“IT, that wishes to arrange in order other things, should first arrange Itself in its (to it pertaining) Forms.” And the “Forever concealed” did follow Thorah’s advice and did so arrange its forms as to become manifested as the Universe. And if Thorah, why not Satan?

THEOSOPHIE ET BOUDDHISME

[Le Lotus, Paris, Vol. III, No. 18, September, 1888, pp. 321-33]

[This French essay from the pen of H. P. B. has such close similarity to her Lucifer editorial entitled “The Theosophical Society: Its Mission and Its Future,” published in August, 1888, that it could easily be mistaken for a French translation, especially as it appeared only a month later. A good many of its paragraphs are word for word identical with those of the earlier essay, while others are somewhat different. Some of the material is slightly re-arranged, and the quoted passages from Émile Burnouf are fewer in number than is the case in the Lucifer editorial.

To prevent unnecessary repetition, we have translated into English only a few brief passages which contain additional thoughts, or a different presentation of similar ideas expressed in the earlier essay. In this manner no thought of any importance is lost to the reader who may not be familiar with the French language.—Compiler.]

M. Émile Burnouf, le sanscritiste bien connu, vient de publier dans la Revue des Deux-Mondes (Vol. 88, 15 juillet, 1888), un article intitulé «Le Bouddhisme en Occident», dans lequel il expose ses vues sur la mission et l’avenir de la Société Théosophique. Celle-ci a trop rarement la bonne fortune de recevoir un traitement aussi courtois et des conseils aussi sympathiques, et signes d’un nom aussi cher à tous ceux qui aiment l’Orient, pour que nous ne croyions plaire à nos lecteurs en leur exposant ces critiques d’un penseur sérieux et ces encouragements d’un homme de cœur.

Cet article prouve que la Société Théosophique a enfin pris, dans la pensée du XIXe siècle, la place qui lui est due et qu’elle va entrer dans une ere nouvelle. Il merite donc le respect et l’attention de tous ceux qui ont compris notre œuvre ou qui s’y sont dévoués. Burnouf étudie successivement le Bouddhisme, le Christianisme et la Société Théosophique,

« . . . . trois religions ou associations d’hommes ayant des doctrines identiques, un meme but, et se rattachant à une source commune. Cette source, qui est orientale, était naguère contestée; aujourd’hui, elle est pleinement mise en lumière par les recherches des savants, notamment des savants anglais, et par la publication de textes originaux.

Parmi ces scrutateurs sagaces, il suffira de citer les noms de Sayce, de Poole, de Beal, de Rhys-David, de Spence Hardy, de Bunsen; il serait difficile d'épuiser la liste». [p. 341.]

La première partie de l'article est consacrée à la biographie du prince de Kapilavastu, à une courte exposition et à un résumé historique du Bouddhisme jusqu'à l'ère chrétienne. La vie de Çâkyamouni est trop connue pour que nous la reproduisions; mais nous devons signaler quelques mots prouvant que Nïrvâna ne veut pas dire annihilation.

Je n'ai point à discuter ici sur la nature du nirvâna. Je dirai seulement que l'idée du néant est absolument étrangère à l'Inde, que l'objet du Bouddha fut de soustraire l'humanité aux misères de la vie terrestre et à ses retours alternés; qu'enfin il passa sa longue existence à lutter contre Mâra et ses anges, qu'il appelait lui-même la Mort et l'armée de la mort. Le mot nirvâna veut bien dire extinction, par example d'une lampe sur laquelle on souffle; mais il veut dire aussi absence de vent.* Je pense donc que le nirvâna n'est autre chose que ce requies aeterna, cette 1ux perpetua que les chrétiens aussi demandent pour leurs morts. C'est en ce sens qu'il est entendu dans le texte birman publié il y a quelques années à Rangoun, en anglais, par le révérend Bigandet. [p. 343.]

Peu de conceptions ont été plus mal comprises que celle du Nirvâna, si ce n'est peut-être celle de la divinité. Chez les Juifs et autres Sémites, chez les anciens Grecs et les Romains, et même chez les Brahmanes, le prêtre est le médiateur entre l'homme et Dieu.

. . . Il transmet à Dieu l'offrande et l'adoration du fidèle, Dieu donne en retour ses grâces et ses secours dans la vie, au jour de la mort Dieu reçoit le fidèle parmi ses élus. Pour que cet échange soit possible, il est nécessaire que Dieu soit conçu comme un être individuel, comme une personne, en quelque sorte comme le roi de l'univers, distribuant ses faveurs selon sa volonté, sans doute aussi selon la justice. . . .

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* Le fait que Nirvâna ne veut pas dire annihilation a été affirmé et répété dans Isis Unveiled, dont l'auteur a discuté le sens étymologique donné par Max Müller ou d'autres, et a montré que «l'extinction d'une lampe» n'implique même pas l'idée que Nirvâna soit «l'extinction de la conscience». (Voyez Vol. I, p. 290, et Vol. II pp. 116-17, 286, 320, 566, etc. . .)

Rien de pareil dans le Bouddhisme. Comme il n’y a pas de dieu personnel, il n’y a pas de saint-sacrifice, il n’y a pas d’intermédiaire. . . . [p. 344.]

. . . . Ce Bouddha n’est pas un dieu qu’on implore; ce fut un homme parvenu au degré suprême de la sagesse et de la vertu. . . .Quant à la nature du principe absolu des choses, que les autres religions nomment Dieu, la métaphysique bouddhique le conçoit d’une toute autre manière et n’en fait pas un être séparé de l’univers. . . . En second lieu, le Bouddha ouvrit son église à tous les hommes, sans distinction d’origine, de caste, de patrie, de couleur, de sexe: «Ma loi, disait-il, est une loi de grâce pour tous». C’était la première fois qu’apparaissait dans le monde une religion universelle. Jusquelà, chaque pays avait eu la sienne, d’où les étrangers étaient exclus. On peut soutenir que, dans les premières années de sa prédiction, le réformateur n’eut pas en vue la destruction des castes, puisqu’il admettait comme un droit légitime la puissance royale et ne luttait point contre elle. Mais l’égalité naturelle des hommes fut une des bases de sa doctrine, les livres bouddhiques sont pleins de dissertations, de récits et de paraboles dont le but est de la démontrer. . . . La liberté en était la conséquence. Aucun membre de l’église ne pouvait imposer à un autre d’y rester malgré soi. . . . . [pp. 345-46.] . . . On ne naissait pas bouddhiste, on le devenait par un choix volontaire et après une sorte de stage que tout prétendant devait subir. Une fois membre de l’Assemblée, on ne se distinguait plus des autres frères; l’unique supériorité que l’on pouvait acquérir était celle de la science et de la vertu. . . . . . Cet amour mutuel, cette fraternité, s’étendait aux femmes et faisait de l’Assemblée une sorte de famille . . . . [p. 346.]

Après avoit raconté les progrès du Bouddhisme dans le Sud et le Nord de l’Inde, chez les Mazdéens et lesJuifs, M. Burnouf remarque que ceux-ci ont emprunté au Bouddhisme leur idée du Messie. L’influence orientale a été nettement discernée dans l’histoire juive depuis la captivité; la doctrine de la réincarnation vient aussi des Indes.

On regarde les esséniens comme formant le lien et le point de rencontre entre les rabbins, les gnostiques juifs, les platoniciens ou pythagoriciens d’une part, le parsisme et le bouddhisme d’autre part . . . . Ils condamnaient les sacrifices sanglants, comme le Bouddha et la Synagogue, et les remplaçaient par la méditation et par le sacrifice des passions. . . .s’abstenaient de viande et de vin. . . . pratiquaient la communauté des biens, l’aumône, l’amour de la vérité, la pureté dans les actions, dans les paroles et dans les pensées . . . proclamaient l’égalité des hemmes, proscrivaient l’esclavage et ramplaçaient la discorde par la charité. . . . les premiers chrétiens étaient esséniens. . . . [pp. 352-53.]

En comparant la vie de Jésus et celle de Bouddha, on voit que leurs biographies se divisent en deux parties, la légende idéale et les faits réels. Or, la partie légendaire est identique dans les deux. Au point de vuc théosophique, cela cst facile à expliquer puisque ces légendes sont basées sur le cycle de l'initiation. Enfin l'auteur compare cette partie légendaire avec les traits correspondants des autres religions, entre autres avec l'histoire védique de Visvakarman. D'après lui, c'est seulement au concile de Nicée que le Christianisme rompit officiellement avec le Bouddhisme ecclésiastique; cependant il regarde le Credo adopté par le concile comme le développement de la formule: «Le Bouddha, la loi, l'église» (Buddha, Dharma, Sangha).

Quelques pages sont consacrées aux ramifications de la secte des Esséniens, qui n'avaicnt pas été complètement absorbées par la religion du Christ. Telles sont les sectes des Mandéens, des Sabéens ou Manichéens; enfin les Albigeois d'une part, et de l'autre les Pauliciens, dont l'influence sur le protestantisme est discernable, représentent les derniers vestiges de l'influence bouddhiste en Occident. Les Manichéens étaient, dans l'origine, des Samans ou Çramanas, ascètes bouddhistes dont saint Hippolyte mentionne la présence à Rome au milieu du IIIe siècle. M. Burnouf explique leur dualisme par rapport à la double nature de l'homme, le bien et le mal, le mal étant le Mâra de la legende bouddhiste. Il montre que les Manichéens dérivaient leurs doctrines du Bouddhisme, plus directement quc les chrétiens; cn conséquence une lutte mortelle s'éleva entre les deux, lorsque l'Église chréticnne prit corps et prétendit posséder scule et exclusivement la vérité. Cette idée est en contradiction directe avec les conceptions fondamentales du Bouddhisme, et ceux qui la professaient devaient ctre naturcllemcnt adversaires acharnés des Manichéens. C'est ainsi l'csprit juif d'exclusion qui arma contre les Manichéens le bras séculier des États chrétiens. La persécution fut terrible; «ils furent tellement écrasés, que leur multitude, alors immense, se dissipa comme une fumée».

Les théosophes peuvent donc considérer les persécutions ecclésiastiques comme une des plus nobles portions de leur héritage. Aucune société n'a été plus férocement calomniée et persécutée par l'odium theologicum, que l'association théosophique et ses fondateurs, depuis que les églises chrétiennes en sont réduites à n'employer d'autres armes que la langue.

Ayant suivi cette haute ligne depuis l'Inde, à travers la Palestine jusqu'en Europe, nous croyons devoir citer entièrement quelques paragraphes que M. Burnouf consacre à la Société théosophique:

L'analyse nous montre dans notre société contemporaine deux choses essentielles: I'idée d'un Dieu personnel chez les croyants, et chez les philosophes, la disparition à peu près complète dela charité. L'élément juif a repris le dessus, et l'élément bouddhique du christianisme s'est voilé.

C'est donc un des phénomènes les plus intéressants, sinon les plus inattendus de nos jours, que la tentative faite en ce moment de susciter et de constituer dans le monde une société nouvelle, appuyée sur les mêmes fondements que le bouddhisme. Quoiqu'elle ne soit qu'à ses commencements, sa croissance est si rapide que nos lecteurs seront bien aises de voir leur attention appelée sur ce sujet. Elle est encore en quelque sorte à l'état de mission, et sa propagation s'accomplit sans bruit et sans violence. Elle n'a pas même un nom définitif; ses membres se groupent sous des noms orientaux, mis en tête de leurs publications: Isis, Lotus, Sphinx, Lucifer. Le nom commun qui prévaut parmi eux pour le moment est celui de Société Théosophique.

Cette société est bien jeune; elle a déjà pourtant une histoire. Elle fut fondée en 1875, à New-York, par un très petit groupe de personnes, inquiètes de la rapide décadence des idées morales dans l'âge présent. Ce groupe s'intitula: «Société Théosophique aryenne de New-York». L'épithète d'aryenne indiquait assez que la Société se séparait du monde sémitique, notamment des dogmes juifs; la partie juive du christianisme devait être réformée, soit par une simple amputation, soit, comme cela est arrivé en effet, par voie d'interprétation. Toutefois, un des principes de la société était la neutralité en matière de secte, et la liberté de l'effort personnel vers la science et la vertu. . . . .

La société n'a ni argent ni patrons; elle agit avec ses seules ressources éventuelles. Elle n'a rien de mondain. Elle n'a aucun esprit de secte. Elle ne flatte aucun intérêt. Elle s'est donné un idéal moral très élevé, combat le vice et l'égoïsme. Elle tend à l'unification des religions, qu'elle considère comme identiques dans leur origine philosophique; mais elle reconnaît la suprématie de la vérité.

Le Lotus, revue mensuelle qu'elle publie à Paris, a pris pour épigraphe la devise sanscrite des mahârâjahs de Bénares: «Satyân nâsti paro dharmah, il n'y a pas de religion plus élevée que la vérité».

Avec ces principes et au temps où nous sommes, la societé ne pouvait guère s'imposer de plus mauvaises conditions d'existence. Cependant elle a progressé avec une étonnante rapidité. . . . [pp. 366-67.]. . . En Amérique, la société a pris une grande extension dans ces derniers temps; ses branches se sont multipliées, puis se sont en quelque sorte fédéralisées autour de l'une d'entre elles, la branche de Cincinnati. . . . .

Comme le second objet que se propose l'association est l'etude des littératures, des religions, des sciences aryennes et orientales, et qu'une partie de ses membres poursuit l'interprétation des anciens dogmes mystiques et des lois inexpliquées de la nature, on pourrait voir en elle une sorte d'académie hermétique, assez étrangère aux choses de la vie. On est vite ramené à la réalité par la nature des publications qu'elle fait ou qu'elle recommande, et par la déclaration contenue dans le Lucifer, publié à Londre, et reproduite dans Le Lotus du mois de janvier dernier: «N'est pas théosophe qui ne pretique pas l'altruisme (le contraire de l'égoïsme); qui n'est pas préparé à partager son dernier morceau de pain avec plus faible ou plus pauvre que lui; qui néglige d'aider l'homme, son frère, quelque soit sa race, sa nation ou sa croyance, en quelque temps et quelque lieu qu'il le voit souffrant, et fait la sourde oreille au cri de la misère humaine; qui enfin entend calomnier un innocent, théosophiste ou nom, sans prendre sa défense, comme il le ferait pour lui-même». Cette déclaration n'est pas chrétienne, puisqu'elle ne tient pas compte des croyances, qu'elle ne fait de prosélytisme pour aucune communion, et que, en fait, les chrétiens ont ordinairement employé la calomnie contre leurs adversaires, par exemple contre les manichéens, les protestants et les juifs. Elle est bien moins encore musulmane ou brahmanique. Elle est purement bouddhique; les publications pratiques de la sociéte sont ou des livres bouddhiques traduits, ou des ouvrages originaux inspirés par l'enseignement du Bouddha. La Société a donc un caractère bouddhique.

Elle s'en défend un peu dans la crainte de prendre une couleur sectaire et exclusive. Elle a tort: le bouddhisme vrai et original n'est pas une secte, c'est à peine une religion. C'est plutôt une réforme morale et intellectuelle, qui n'exclut auculle croyance, mais n'en adopte aucune. C'est ce que l`ait la Sociéte Théosophique . . . . [pp. 368-69.]

En parlant du Bouddhisme, M. Burnouf` a constamment en vue le Bouddhisme primitif, cette magnifique floraison de vertu, de pureté et d'amour dont le cygne de Kapilavastu jeta les semences sur le sol de l'Inde. Sur ce point, nous sommes d'accord avec lui.

Le code de moral établi par Bouddha est le plus grand trésor qui ait été donné à l'humanité: cette religion, ou plutôt cette philosophie, se rapproche de la vérité ou science secrète, bien plus qu'aucune autre forme ou croyance exotérique. Nous ne pouvons proposer un idéal moral plus élevé que ces nobles principes de fraternité, de tolérance et de détachement, et la morale bouddhiste représente à peu près exactement la morale théosophique. En un mot, on ne pourrait nous honorer davantage qu'en nous appelant bouddhistes, si nous n'avions l'honneur d'être théosophes.

Mais la Société Théosophique se défend très sérieusement, et pas seulement pour la forme, d'avoir été créée «pour propager les dogmes du Bouddha». Notre mission n'est pas de propager des dogmes pas plus bouddhistes que védiques ou chrétiens; nous sommes indépendants de toute formule, de tout rituel, de tout exotérisme. Nous avons pu, aux tentatives d'envahissement faites par des chrétiens zélés mais chrétiens, opposer les nobles principes de l'éthique bouddhiste. Les présidents de la Société ont pu se déclarer personnellement bouddhistes, et on le leur a assez reproché; l'un d'eux a consacré sa vie à la régénération de cette religion dans sa terre d'origine. Que ceux-là lui jettent la pierre, qui ne comprennent pas les besoins de l'Inde actuelle et ne désirent pas le relèvement de cette antique patrie des vertus. Mais cela n'engage pas le corps théosophique, comme tel, vis-à-vis du bouddhisme ecclésiastique, pas plus le christianisme de certains de ses membres ne l'engage vis-à-vis d'aucune église chrétienne. Précisément parce que le Bouddhisme actuel a besoin d'être régénéré, débarrassé de toutes les superstitions et de toutes les restrictions qui l'ont envahi comme des plantes parasites, nous aurions grand tort de chercher à greffer un bourgeon jeune et sain sur une branche qui a perdu de sa vitalité, bien qu'elle soit peut-être moins desséchée que les autres rameaux. Il est infiniment plus sage d'aller tout de suite aux racines, aux sources pures et inaltérables d'où le Bouddhisme lui-même a tiré sa sève puissante. Nous pouvons nous éclairer directement à la pure «Lumière de 1'Asie»; pourquoi nous attarderions-nous dans son ombre déformée?

Malgré le caractère synthétique et théosophique du Bouddhisme primitif, le Bouddhisme actuel est devenu une religion dogmatique et s'est morcelé en sectes nombreuses et hétérogènes. L'histoire de cette religion et des autres est là pour nous avertir contre les demi-mesures. Voyez la réforme partielle appelée Protestantisme: les résultats sont-ils assez satisfaisants pour nous engager à des raccommodages? L'Arya Samaj même n'est après tout qu'un effort national, tandis que la position essentielle de la Société Thésophique est d'affirmer et de maintenir la vérité commune à toutes les religions, la vérité vraie, que n'ont, pu souiller les inventions, les passions, ni les besoins des âges, et d'y convier tous les hommes, sans distinction de sexe, de couleur ou de rang,—et, qui plus est, de croyance.

M. Burnouf nous met en garde contre l'indifférence. D'où vient celle-ci? De l'indolence d'abord, ce fléau de l'humanité, puis du découragement. Et si l'homme est lassé de symboles et de cérémonies dont le prêtre ne donne jamais l'explication, mais dont il tire de beaux bénéfices, ce n'est pas en substituant des bonzeries à nos chapelles que nous secouerons cette torpeur. Le moment est venu où toutes les cloches n'ont qu'un son: elles sonnent l'ennui. Prétendre réinstaller la religion de Bouddha sur les ruines de celle de Jésus, ce serait donner à l'arbre mort le soutien d'un bâton desséché. Notre critique lui-même nous avertit que l'humanité est lassée jusque des mots Dieu, religion. Remarquons, à ce propos, que le terme théosophie, qui signifie sagesse divine, n'implique pas nécessairement la croyance à un dieu personnel. Nous croyons la doctrine des théosophes suffisamment exposée pour n'avoir pas besoin d'insister à ce sujet. Ammonius Saccas, Plotin, Jamblique, Porphyre, Proclus étaient des théosophes; et, ne fût-ce que par respect pour ces hommes, nous pouvons bien conserver ce titre.

Non, le Sangha des Bouddhistes ne peut être rétabli dans notre civilisation.

Quant au Bouddha lui-même, nous le vénérons comme le plus grand sage et le plus grand bienfaiteur de l'humanité, et nous ne perdrons aucune occasion de revendiquer ses droits à l'admiration universelle. Mais en présence de cette loi terrible qui fait toujours dégénérer l'admiration en adoration et celle-ci en superstition, en présence de cette cristallisation désespérante qui s'opère dans les cerveaux disposés à l'idolâtrie et en exclut tout ce qui n'est pas l'idole, serait-il sage de réclamer pour le frère aîné de Jésus la place étroite où ce dernier subit un culte sacrilège? Hélas, se peut-il qu'il y ait des hommes assez egoïstes pour ne pouvoir aimer qu'un être, assez serviles pour ne vouloir servir qu'un maître à la fois!

Reste donc Dharma: nous avons dit en quelle haute estime nous tenons la morale bouddhiste. Mais la Théosophie s'occupe d'autre chose que de règles de conduite: elle réalise ce miracle de pouvoir réunir une morale pré-bouddhiste à une métaphysique pré-védique et à une science pré-hermétique. Le développement théosophique fait appel à tous les principes de l'homme, à ses facultés intellectuelles comme à ses facultés spirituelles, et les deux derniers objets de notre programme ont plus d'importance que M. Burnouf ne semble leur en accorder. Nous pouvons lui assurer que si notre Société reçoit l'adhésion de beaucoup d'hommes de sa valeur, elle sera le canal d'un torrent d'idées nouvelles empruntées à des sources antiques: un torrent d'innovations artistiques, économiques, littéraires et scientifiques autant que philosophiques, et autrement fécond pour l'avenir que la première Renaissance. Il y aura là plus qu'une coloration académique: l'académie elle-même apprendra l'alphabet qui permet de lire clairment, entre les lignes, le sens si obscur et souvent si insignifiant en apparence des écritures antiques. Cette clef est à la portée de ceux qui ont le courage de lever la main pour la prendre. Et cette clef, Bouddha la possédait, car il était un adepte de haut rang. Il est vrait qu'il n'existe pas de mysteres ou d'ésotérisme dans les deux principales églises bouddhistes, celle du Sud et celle du Nord. Les Bouddhistes peuvent bien se contenter de la lettre morte des doctrines de Siddhârtha Bouddha, car jusqu'à ce jour, il n'en est pas de plus noble, heureusement; il n'en est pas qui puisse produire d'effet plus important sur l'éthique des masses.

Mais c’est ici la grande erreur de tous les orientalistes. Il y a une doctrine ésotérique, une philosophie qui ennoblit l’âme, derrière le corps extérieur du Bouddhisme ecclésiastique. Celui-ci, pur, chaste et immaculé comme la neige vierge des sommets de l’Himalaya, est cependant aussi froid et aussi désolé en ce qui concerne la condition de l’homme post mortem. Le système secret était enseigné aux Arhats seuls, généralement dans le souterrain de Saptaparna (Sattapani de Mahavamsa), connu de Fa-hian sous le non de grotte Cheta près du mont Baibhâr (en pali Webhâra), à Rajagriha, ancienne capitale de Magadha; il était enseigné par le seigneur Bouddha lui-même, entre les heures de Dhyana (contemplation mystique). C’est de cette grotte, appelée au temps de Sakyamuni, Saraswati ou cave des bambous, que les Arhats initiés dans la sagesse secrète emportèrent leur instruction et leur science au delà de l’Himalaya, où la doctrine secrète est enseignée jusqu’à ce jour. Si les Indiens du Sud, les envahisseurs de Ceylan n’avaient «amoncelé en piles aussi hautes que le sommet des cocotiers» les ollas des bouddhistes, et ne les avaient brûlés, de même que les Chrétiens brûlèrent toutes les archives secrètes des Gnostiques et des initiés, les Orientalistes en auraient la preuve, et nous n’aurions pas besoin d’affirmer maintenant ce fait bien connu.

Les trois objets du programme théosophique peuvent se résumer par les trois mots Amour, Science, Vertu, et chacun est inséparable des deux autres. Revêtue de ce triple airain, la Société Theosophique accomplira le miracle que M. Burnouf lui demande et terrassera le dragon de la «lutte pour l’existence». Elle le fera non pas en niant l’existence de la loi en question, mais en lui assignant sa juste place dans l’ordre harmonieux de l’univers; en en dévoilant la nature et la signification; en montrant que cette pseudo-loi de vie est en réalité une loi de mort, une fiction des plus dangereuses en ce qui concerne la famille humaine. La «soi-conservation», sur de pareilles données, est en vérité un suicide lent et sûr, une politique d’homicide mutuel.

Par son application pratique, les hommes s’enfoncent et reculent de plus en plus vers le degré animal de l’évolution. La lutte pour l’existence, même sur les données de l’économie politique, qui ne s’élève pas au-dessus du plan matériel, ne s’applique qu’a l’être physique et pas du tout à l’tre moral. Or, il est assez vraisemblable, à première vue, pour qui a un peu approfondi la constitution de notre univers illusoire en paires de contraires, que si l’égoïsme est la loi de l’extrémité animale, l’altruisme doit être la loi de l’autre extrême; la formule du combat pour la vie est de moins en moins vraie à mesure qu’on monte les degrés de l’échelle, c’est-à-dire à mesure que l’on se rapproche de la nature spirituelle: mais pour ceux qui n’ont pas développé les facultés de cette partie de leur nature, les lois qui la régissent doivent rester à l’état de conviction sentimentale. La théosophie nous indique la route à suivre pour que cette intuition se change en certitude, et le progrès individuel qu’lle demande à ses disciples est aussi la seule sauvegarde contre le danger social dont nous menace notre critique; pour réformer la société, il faut commencer par se réformer soi-même. Ce n’est pas la politique de soi-conservation, ni les intérêts d’une personnalité ou d’une autre, sous leur forme finie et physique, qui peuvent nous conduire au but désiré et abriter la Société Théosophique contre les effets de l’ouragan social, quand même cette personnalité représenterait l’idéal de l’homme, quand même cette égide serait le Bouddha en personne. Le salut est dans l’affaiblissement du sens de séparation entre les unités qui composent le tout social: or ce résultat ne peut être accompli que par un procédé d’éclairement intérieur. La violence n’assurera jamais le pain et le confort pour tous; et ce n’est pas non plus par une froide politique de raisonnement diplomatique que sera conquis le royaume de paix et d’amour, d’aide mutuelle et de charité universelle, la terre promise où il y aura «du pain pour tout le monde». Quand on commencera à comprendre que c’est précisément l’égoïsme personnel et féroce, grand ressort de la lutte pour l’existence, qui est au fond la seule cause de la misère humaine;

que c’est encore l’égoïsme national cette fois, et la vanité d’État, qui provoquent les gouvernements et les individus riches a enterrer d’énormes capitaux et à les rendre improductifs en érigeant des églises splendides et en entretenant un tas d’évèques paresseux, vrais parasites de leurs troupeaux; alors seulement l’humanité essayera de remédier au mal universel par un changement radical de politique. Ce changement, les doctrines théosophiques seules peuvent l’accomplir pacifiquement. C’est par l’nion étroite et fraternelle des Soi supérieurs des hommes, par la croissance de la solidarité d’âme, par le développement de ce sentiment qui nous fait souffrir en pensant aux souffrances d’autrui, que pourra être inauguré le règne de l’égalité et de la justice pour tous, et que s’établira le culte de l’Amour, de la Science et de la Vertu, défini dans cet admirable axiome! «Il n’y a pas de religion plus élevée que la vérité».

H. P. BLAVATSKY.

TRANSLATION OF A FEW PASSAGES FROM THE ABOVE.

. . . . But the Theosophical Society rejects the idea, and not merely for the sake of argument, of` having been formed in order “to spread the dogmas of the Buddha.” Our mission does not consist in spreading any dogmas, whether Buddhist, Vedic or Christian; we are independent of any formula, any ritual, any exotericism. We have been able to counteract by means of the noble principles of Buddhist ethics the attempts at invasion made by over-zealous Christians. The Chief Officers of the Society have declared themselves personally to be Buddhists, and this has been held against them rather strongly. One of them has devoted his life to the regeneration of this religion on its native soil. Let those who do not understand the needs of present-day India, and do not yearn for the upliftment of` this ancient fatherland of virtues, throw stones at him.

This, however, does not commit the whole body of Theosophists, as such, to ecclesiastical Buddhism, no more than the Christianity of some of its members commits it to any of the Christian churches. Just because present-day Buddhism is in need of being regenerated and disencumbered from all the superstitions and restrictions which have invaded it like parasites, we would be quite wrong in trying to graft a young and healthy shoot on a branch which has lost its vitality, even though it be less withered than some other branches. It is far wiser to go at once to the root itself, to the unalterable and pure source whence Buddhism itself has drawn its powerful sap. We can enlighten ourselves directly with the pure “Light of Asia”; why then should we linger among its deformed shadows? In spite of the synthetic and theosophical character of primitive Buddhism, present-day Buddhism has become a dogmatic religion, and has fragmented itself into numerous and heterogeneous sects. The history of` this and other religions is before us as a warning against half-measures. Look at the partial reform called Protestantism: arc its results satisfactory enough to encourage us in trying to mend things? The Ârya Samâj itself is after all but a national effort, while the essential attitude of the Theosophical Society is to declare and maintain the Truth common to all religions, the real Truth, unsoiled by the inventions, the passions, and the requirements of the ages, and to invite all men to partake of it, without distinction of sex, colour or rank, and, which is much more, of beliefs.

É. Burnouf warns us against indifference. Whence does it originate? First from indolence, this scourge of humanity; then from discouragement . And if man is tired of symbols and ceremonies which the priest never explains, while deriving handsome benefits from them, it is not by substituting bonze chapels for our own that we will shake off this torpor. The time has come when all the bells have the same sound: the sound of boredom. To pretend reinstating the religion of Buddha on the ruins of that of Jesus, would be like giving to a dead tree the support of a dried up stick. Our critic himself tells us that humanity is tired of even the words God and Religion. . . . .

No, the Sangha of the Buddhists cannot be re-established in our civilization. As to the Buddha himself, we revere him as the greatest sage and benefactor of humanity, and we will not lose any opportunity of claiming for him the right to universal admiration. Faced, however, with that terrible law in accordance with which admiration ever degenerates into adoration, and the latter into superstition, and with that hopeless crystallization which takes place in brains inclined to idolatry, would it be wise to claim for the elder brother of Jesus the narrow confines wherein the latter is subjected to a sacrilegious cult? Alas, is it possible that there be men sufficiently egotistical to love but one being, and sufficiently servile to wish to serve but one master alone?

Now as to the Dharma: we have already stated how high we hold Buddhist ethics. Theosophy, however, has to do with something else than just rules of conduct. It achieves the miracle of uniting pre-Buddhist ethics with pre-Vedic metaphysics, and pre-Hermetic science. Theosophical development calls upon all the principles of man, upon his intellectual as well as his spiritual faculties, and the last two objects of our programme have more importance than É. Burnouf seems to grant them. We can assure him that were our Society to receive the support of a large number of people of his own worth, it would become the channel of a torrent of new ideas borrowed from ancient sources; a torrent of artistic, economic, literary, scientific and philosophical innovations, more fruitful for the future than w as the Renaissance. It would be far more than just an academic tendency; the Academy itself would learn the alphabet which permits one to read clearly, and between the lines, the obscure and often seemingly insignificant meaning of ancient Scriptures. That key is within reach of those who have the courage to lift their hand to grasp it; Buddha had that key, as he was an adept of very high status. . . . .

October 1888

LODGES OF MAGIC

[Lucifer, Vol. III, No. 14, October, 1888, pp. 89-93]

“When fiction rises pleasing to the eye,
Men will believe, because they love the lie;
But Truth herself, if clouded with a frown,
Must have some solemn proofs to pass her down.”
C. CHURCHILL.

One of the most esteemed of our friends in occult research, propounds the question of the formation of “working Lodges” of the Theosophical Society, for the development of adeptship. If the practical impossibility of forcing this process has been shown once in the course of the theosophical movement, it has scores of times. It is hard to check one's natural impatience to tear aside the veil of the Temple. To gain the divine knowledge, like the prize in a classical tripos, by a system of coaching and cramming, is the ideal of the average beginner in occult study. The refusal of the originators of the Theosophical Society to encourage such false hopes, has led to the formation of bogus Brotherhoods of Luxor (and Armley Jail?) as speculations on human credulity. How enticing the bait for gudgeons in the following specimen prospectus, which a few years ago caught some of our most earnest friends and Theosophists.

“Students of the Occult Science, searchers after truth, and Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDU MAHATMAS, are cordially invited to send in their names to . . ., when, if found suitable, they can be admitted, after a short probationary term, as Members of an Occult Brotherhood, who do not boast of their knowledge or attainments, but teach freely [at £1 to £5 per letter?] and without reserve [the nastiest portions of P. B. Randolph’s Eulis], all they find worthy to receive” (read: teachings on a commercial basis;

the cash going to the teachers, and the extracts from Randolph and other “love-philter” sellers to the pupils!) *

If rumour be true, some of the English rural districts, especially Yorkshire, are overrun with fraudulent astrologers and fortune-tellers, who pretend to be Theosophists) the better to swindle a higher class of credulous patrons than their legitimate prey, the servant-maid and callow youth. If the “lodges of magic,” suggested in the following letter to the Editors of this Magazine, were founded, without having taken the greatest precautions to admit only the best candidates to membership, we should see these vile exploitations of sacred names and things increase an hundredfold. And in this connection, and before giving place to our friend’s letter, the senior Editor of Lucifer begs to inform her friends that she has never had the remotest connection with the so-called “H (ermetic) B (rotherhood) of L (uxor)”, and that all representations to the contrary are false and dishonest. There is a secret body——whose diploma, or Certificate of Membership, is held by Colonel Olcott alone among modern men of white blood to which that name was given by the author of Isis Unveiled for convenience of designation,† but which is known among Initiates by quite another one, just as the personage known to the public under the pseudonym of “Koot Hoomi,” is called by a totally different name among his acquaintances. What the real name of that society is, it would puzzle the “Eulian” phallicists of the “H.B. of L.” to tell.

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* Documents on view at Lucifer Office, viz., Secret MSS. written in the handwriting of———(name suppressed for past considerations), “Provincial Grand Master of the Northern Section” One of` these documents bears the heading, “A brief Key to the Eulian Mysteries,” i.e., Tantric black magic on a phallic basis. No; the members of this Occult Brotherhood “do not boast or their knowledge.” Very sensible on their part: least said, soonest mended.

† In Isis Unveiled, Vol. II, p. 308. It may be added that the “Brotherhood of Luxor” mentioned by Kenneth MacKenzie (vide his Royal Masonic Cyclopedia) as having its seat in America, had, after all, nothing to do with the Brotherhood mentioned by, and known to us, as was ascertained after the publication of “Isis” from a letter written by this late Masonic author to a friend in New York. The Brotherhood MacKenzie knew of was simply a Masonic Society on a rather more secret basis, and, as he stated in the letter, he had heard of, but knew nothing of our Brotherhood, which, having had a branch at Luxor (Egypt), was thus purposely referred to by us under this name alone. This led some schemers to infer that there was a regular Lodge of Adepts of that name, and to assure some credulous friends and Theosophists that the “H.B. of` L.” was either identical or a branch of the same, supposed to be near Lahore!!—which was the most flagrant untruth.

The real names of Master Adepts and Occult Schools are never, under any circumstances, revealed to the profane; and the names of the personages who have been talked about in connection with modern Theosophy, are in the possession only of the two chief founders of the Theosophical Society. And now, having said so much by way of preface, let us pass on to our correspondent's letter. He writes:

A friend of mine, a natural mystic, had intended to form, with others, a Branch T.S. in his town. Surprised at his delay, I wrote to ask the reason. His reply was that he had heard that the T.S. only met and talked, and did nothing practical. I always did think the T.S. ought to have Lodges in which something practical should be done. Cagliostro understood well this craving of` humans for something before their eyes, when he instituted the Egyptian Rite, and put it in practice in various Freemason lodges. There are many readers of Lucifer in—shire. Perhaps in it there might be a suggestion for students to form such lodges for themselves, and to try, by their united wills, to develop certain powers in one of the number, and then through the whole of them in succession. I feel sure numbers would enter such lodges, and create a great interest for Theosophy.

A

In the above note of our venerable and learned friend is the echo of the voices of ninety-nine hundredths of the members of the Theosophical Society: one-hundredth only have the correct idea of the function and scope of our Branches. The glaring mistake generally made is in the conception of adeptship and the path thereunto. Of all thinkable undertakings that of trying for adeptship is the most difficult. Instead of being obtainable within afew years of one lifetime, it exacts the unremittent struggles of a series of lives, save in cases so rare as to be hardly worth regarding as exceptions to the general rule.

The records certainly show that a number of the most revered Indian adepts became so despite their births in the lowest and seemingly most unlikely, castes. Yet it is well understood that they had been progressing in the upward direction throughout many previous incarnations, and when they took birth for the last time, there was left but the merest trifle of spiritual evolution to be accomplished, before they became great living adepts. Of course, no one can say that one or all of the possible members of our friend A.'s ideal Cagliostrian lodge might not also be ready for adeptship, but the chance is not good enough to speculate upon: Western civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas. The plan "A." proposes would be far more likely to end in mediumship than adeptship. Two to one there would not be a member of the lodge who was chaste from boyhood and altogether untainted by the use of intoxicants. This is to say nothing of the candidates' freedom from the polluting effects of the evil influences of the average social environment. Among the indispensable pre-requisites for psychic development, noted in the mystical Manuals of all Eastern religious systems, are a pure place, pure diet, pure companionship, and a pure mind. Could "A." guarantee these? It is certainly desirable that there should be some school of instruction for members of our Society; and had the purely exoteric work and duties of the Founders been less absorbing, probably one such would have been established long ago. Yet not for practical instruction, on the plan of Cagliostro, which, by-the-bye, brought direful suffering upon his head, and has left no marked traces behind to encourage a repetition in our days. "When the pupil is ready, the teacher will be found waiting," says an Eastern maxim. The Masters do not have to hunt up recruits in special——shire lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can come.

Why did an old and learned Kabalist like “A.” forget this fact? And let him also remember that the potential adept may exist in the Whitechapels and Five Points of Europe and America, as well as in the cleaner and more “cultured” quarters; that some poor ragged wretch, begging a crust, may be “whiter-souled” and more attractive to the adept than the average bishop in his robe, or a cultured citizen in his costly dress. For the extension of the theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, Branches are needed everywhere; not mere groups of passive sympathisers, such as the slumbering army of church-goers, whose eyes are shut while the “devil” sweeps the field; no, not such. Active, wide-awake, earnest, unselfish Branches are needed, whose members shall not be constantly unmasking their selfishness by asking “What will it profit us to join the Theosophical Society, and how much will it harm us?” but be putting to themselves the question “Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds, and our strength?” If “A.” would only bring his—shire friends, who pretend to occult leanings, to view the question from this side, he would be doing them a real kindness. The Society can get on without them, but they cannot afford to let it do so.

Is it profitable, moreover, to discuss the question of a Lodge receiving even theoretical instruction, until we can be sure that all the members will accept the teachings as coming from the alleged source? Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty; e.g., the great majority of physicists. Such are slow, if not wholly incapable of grasping the ultimate truths behind the phenomena of existence. There are many such in the Society; and the body of the discontented are recruited from their ranks.

Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful. Sometimes vanity blinds what was at first strong intuition, the mind is effectually closed against the admission of new truth, and the aspiring student is thrown back to the point where he began. Having jumped at some particular conclusion of his own without full study of the subject, and before the teaching had been fully expounded, his tendency, when proved wrong, is to listen only to the voice of his self-adulation, and cling to his views, whether right or wrong. The Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject.

An instance. We have been asked by a correspondent why he should not “be free to suspect some of the so-called ‘precipitated’ letters as being forgeries,” giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem, from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what criterion has any one to decide between one “precipitated” letter, or another such letter? Who except their authors, or those whom they employ as their amanuenses (the chelas and disciples), can tell? For it is hardly one out of a hundred “occult” letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, “I wrote that letter,” it means only that every word in it was dictated by him and impressed under his direct supervision.

Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the chela's state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the non-adept recipient is left in the dilemma of uncertainty whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another, and a far worse condition implied. For all that the recipient of "occult" letters can possibly know and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one single fraudulent line in his name, would wink at an unlimited repetition of the deception. And this leads directly to the following. All the so-called occult letters being supported by identical proofs, they have all to stand or fall together. If one is to be doubted, then all have, and the series of letters in The Occult World, Esoteric Buddhism, etc., etc., may be, and there is no reason why they should not be in such a case——frauds, "clever impostures," and "forgeries," such as the ingenuous though stupid agent of the "S.P.R." has made them out to be, in order to raise in the public estimation the "scientific" acumen and standard of his "Principals."

Hence, not a step in advance would be made by a group of students given over to such an unimpressible state of mind, and without any guide from the occult side to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? "They be blind leaders of the blind," both falling into the ditch of vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anaesthetics—IGNORANCE.

EDITORIAL NOTICE

[Lucifer, Vol. III, No. 14, October, 1888, p. 136]

H. P. BLAVATSKY begs leave to announce that owing to the continued severe illness of her Co-Editor, MABEL COLLINS, she (H.P.B.) accepts, until further notice, the sole editorial responsibility for the Magazine.

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FOOTNOTES TO “A GLANCE AT THEOSOPHY FROM OUTSIDE”

[Lucifer, Vol. III, No. 14, October, 1888, pp. 137-142]

[James A. Campbell, a broad-minded Spiritualist, contributes a friendly article in which he gives a general appraisal of the work of the Theosophical Society, the character of H.P. Blavatsky, and the basic ideas of Theosophy. Several footnotes are appended to various passages in his article, as shown within square brackets in what follows.]

[. . .in Philosophy and Religion, no less than in prize-fighting, it is important to have a good mob-backing.]

And the changing of water into wine: was this no more dignified a “miracle,” also for “mob-backing”? For simple, honest folk, elementary phenomena; for the Gamaliels, philosophy.

[. . . . however reprehensible it may be to become . .a miracle-worker. . . . . .for the sake of a philosophical al Idea. . . .]

No true theosophist—the accused party least of all—believes in miracles, though every true theosophist ought to believe in the existence of` abnormal powers in man; "abnormal" because, so far, either misunderstood or denied. All such objective physical phenomena, however, are simply psychological “glamour,” i.e., if not witchery, at least “a charm on the eyes and senses.”

This, people may call brutally “trick,” but since they are psychic, they cannot be physical: hence, no conjuring or “sleight of hand.” As well call “tricksters” the grave medical celebrities, who hypnotize their subjects to see things which have no reality! “Theosophical phenomena” differ from these in this: that while hypnotic hallucinations are suggested by the operator’s idle fancy, occult manifestations are produced by the will of the Occultist, that one or a hundred men should see realities, generally hidden from the profane, e.g., certain things and persons thousands of miles away, whose astral images are brought within the view of the audience. Thus a cup may never have been broken in reality, and yet people are made to see it shattered in atoms and then made whole. Is this a juggler’s trick? Occult phenomena are then simply a hundred-fold intensified hypnotism, and between the hypnotic hallucinations at the Salpêtrière and the magic of the East there is chiefly a question of degree.

[Appended to an enumeration of various cultural activities of the Society]

Why omit that branch of our work, which many deem the noblest, the founding of an Oriental Library which may become the most valuable in India, if present appearances arc not deceptive; the opening of many Sanskrit schools; the publication of the Vedas in the original tongue? And why not mention our several charitable dispensaries, where from 10,000 to 15,000 poor patients are annually treated free of any charge?

[As regards metaphysical infallibility. . . .with evolution, etc., etc. . . . . to start with, a little subtle and diligent interweaving by an educated Hindu, or a speculative Scotchman, would bring something very similar to birth in a year.]

Then why has no one of them done so, before us? Moreover, no one, as far as we know, has ever claimed metaphysical infallibility—not even the Masters who do not demand from the Europeans even their due—a simple recognition of their wisdom.

[Theosophy warns us away from absorption in common life, just as fervently as does Buddhism or monkish Christianity.]

So does it, also, warn us against ascetic retirement, save in those very rare and exceptional cases where the individual has brought over from his last preceding birth an irrepressible attraction for the life of the Spirit and repugnance for the life of the flesh. The normal man is in normal sympathetic relation with his fellow men at each successive stage of human development. But under the law of psychical differentiation, there are in each epoch beings ahead of the average of the race at that time. From their number develop the teachers, seers and saviours of mankind.

Respecting the whole tenor of the above, we have only to thank our esteemed contributor for the doubts expressed in his article. In these days of wholesale slander: —

". . . . that worst of poisons (which) ever finds

An easy entrance to ignoble minds,"

—as Juvenal says,* even an honest and cautious doubt must be gratefully received. Moreover, there is a line of demarcation beyond which one ought rather to feel proud of being slandered, than otherwise. For Swift's remark: "the worthiest people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at"—may serve as a consolation.

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* [Satires, XIV, 173-176; though not identical to the poetical rendering used by H.P.B. from some unknown translation, this reference seems to be the one most likely meant.—Compiler.]

AN EXPLANATION IMPORTANT TO ALL THEOSOPHISTS

[The following important statement was issued by H. P. Blavatsky as a small 12-page pamphlet bearing on its title-page the imprint: London, Allen Scott & Co., 30, Bouverie Street, E.C., 1888. The month of its publication is most likely October, as we find the same material published in Lucifer, Vol. III, No. 14, October, 1888, pp. 145-48. There are slight alterations in the Lucifer text, as compared with the pamphlet, and the text of the latter is somewhat more complete. We have adhered to the text of the pamphlet.

For the benefit of the serious student, it should be stated that the situation in the Theosophical Movement around that time was very precarious. Many mistakes had been committed, and the Adept-Brothers had retired somewhat into the background, as far as the Society's outer affairs were concerned, while remaining in close touch with a few individuals. The best and most authentic source of information regarding certain factors in the overall situation at the time, is a document in the handwriting of H.P.B., written in pencil on thin note-paper, which appears to be a memorandum of` the remarks of Master K.H. regarding the situation in the T.S. in 1888. The original is in the Adyar Archives. It has been published as Letter 47 in Letters From the Masters of the Wisdom, First Series (transcribed and compiled by C. Jinarâjadâsa), and deserves most careful study by all those interested in the inner workings of our spiritual Movement, and the many pitfalls encountered by students.

In November, 1888, H.P.B., acting on a previous direct suggestion of William Quan Judge,* organized on the outer plane the Esoteric Section or the Eastern School of Theosophy, to strengthen the link between the outer society and the Brothers who were its real Founders and Inspirers. The T.S. was becoming gradually devitalized, and the idea of Brotherhood had been relegated into the background, as compared with the pursuits of the Second Object of the Society. The pages of The Theosophist reflect very definitely the situation at the time.

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* A suggestion embodied by him in a letter addressed to H.P.B. and dated May 18, 1887. It was originally published in Mr. Judge’s E.S.T. Circular, “By Master’s Direction,” dated November, 1894; it was also printed in Practical Occultism (Pasadena: Theos. Univ. Press, 1951), pp. 85-86.

From careful observation it would appear that Col. Olcott during this period feared for the welfare of the Society if it were publicly linked to the idea of the Masters, and avoided any references to them and their connection with the Society in the magazine. Undoubtedly this w as partially due to the shock from the Coulomb-Missionary attack of 1884-85, and the final adverse Report of the Society for Psychical Research.

In London, from about 1886, a band of younger workers had gathered together; among them were Bertram Keightley and Dr. Archibald Keightley, Claude Falls Wright, G.R.S. Mead, Laura Cooper, E.T. Sturdy, W.G. Old, and others. They definitelv desired to tread the path leading to the Masters, and constituted themselves as H.P.B.'s personal disciples.

The situation, however, was somewhat complicated by fear on the part of Col. Olcott that H.P.B. w as organizing a counterpoise to his influence in the Society as President, and was perhaps attempting to create an imperium in imperio in Europe. Whether this was Col. Olcott's own fear, or whether it was a thought sown in his mind by other individuals under whose influence he was at the time, is somewhat obscure. It may have been both.

The new workers gathered around H.P.B., when she had been prevailed upon to move to London permanently, had very little knowledge of Col. Olcott's magnificent record of sacrifices for the Theosophical Society; they sometimes thought of him as "the old man" at Adyar who was trying to obstruct H.P.B.'s plans for the Cause. This resulted in the rather angry feeling Col. Olcott had, when he left India on his trip to Europe, with the aim of clearing up existing misunderstandings and restoring a better feeling among all concerned.

It was then that Master K.H. definitely entered into the picture with a letter addressed to Col. Olcott, which was precipitated in his cabin on board the SS. Shannon, August 22, 1888, the day before reaching Brindisi.*

Oddly enough, in his Old Diary Leaves, III, p. 91, Col. Olcott speaks of this letter as if it had been received in 1884. He quotes from it, and connects it with the difficulties of 1884 in the London Lodge, concerning which other instructions had been given him (Vide Letter 18 in Letters, etc., First Series). The Colonel was definitely mistaken in this, as he himself mentions the receipt of this letter on board the SS. Shannon, a steamer of the P. & O. Mail Line on which he sailed from Bombay, August 7th, 1888, as reported in his Diary on that date (and in The Theosophist, Supplement, September, 1888, p. ciii).

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* According to the records kept at Lloyd's of London, the SS. Shannon arrived at Brindisi August 23rd, at 7:30 a.m., and proceeded one hour later for London, where she arrived September 2nd. Col. Olcott, however, proceeded to London overland, arriving there August 26th.

Besides, in the body of that letter the Master himself speaks of 1885, and mentions C.W. Leadbeater, who did not come out to India till December, 1884.

As a result of this important letter from Master K.H., Colonel Olcott modified his attitude, and succeeded in smoothing out matters in the Society's administration, so that the Esoteric Section might do its work under the sole direction of H.P.B., and without any interference from exoteric authority.—Compiler.]

It having been affirmed by some French members of the Theosophical Society (in the Bulletin d'Isis), as well as some in England, that the undersigned had exceeded her constitutional powers as Corresponding Secretary and Co-Founder of the Theosophical Society, in issuing an emergent order dissolving the BUREAU of the "Isis" Branch of the Theosophical Society in Paris, and its Bylaws, and authorizing Mr. F. K. Gaboriau to reconstitute it ad interim, until the pleasure of the President in Council could be ascertained, the following extracts from the official "Decision" (officially published) of Colonel Olcott, sitting in arbitration at Paris, on the 17th of September last, will be read with interest and profit.

"Mme. Blavatsky, having learned that Mr. Froment would not accept the Presidency (to which he was entitled as Vice-President to succeed upon the death of the President, Mr. Louis Dramard, under the bylaws of 'Isis'), and seeing the branch upon the point of falling into anarchy, issued ad interim (and despite the protestations of Mr. Gaboriau, who preferred to remain Secretary), an order by which the Bureau (Council) of 'Isis' was dissolved, its bylaws cancelled; at the same time she named as President of the Branch, Mr. Gaboriau, one of its Founders, who had given many proofs of his devotion to the theosophical cause. Moreover, Mr. Gaboriau was commissioned to compile new bylaws. The branch continued to exist, and the rights of its members were maintained pending the adoption of the new bylaws. It has been objected that Madame Blavatsky had not the right to act in this manner; that her interference was illegal according to the Rules of the Theosophical Society, because she is not a member of the Isis Branch, but member of the 'Blavatsky Lodge,' of London, and that no branch has right of jurisdiction outside the limits prescribed in its charter.

But, in point of fact, Madame Blavatsky is member of no Branch. She is with me co-Founder of the Society, and ex officio Corresponding Secretary and member of the General Council, of the Executive Council, and of the Annual Convention, a sort of Parliament held at Adyar by Delegates from all countries (vide Art. 17b of the Rules of the Theosophical Society).

"She was, then, perfectly entitled to issue the order in question as a temporary measure, an order which must be finally submitted for approbation to the President in Council. The Executive Council in its Session of 14th July, formerly ratified the measure taken by Mdme. Blavatsky, a measure which w as urgent and which I declare to have been legal."

This settles the question of the right of the Corresponding Secretary—one of the Founders—to interfere in such exceptional cases, and when the welfare and the reputation of the Theosophical Society are at stake. In no other except such a case would the undersigned have consented to take upon herself the right of interfering. Moreover, the extent and limits of such interference are very succinctly and clearly defined in the letter from a MASTER quoted below.

And to remove further misconceptions, it is as well—of course, only for the information of members of the Society—to add that, while still at sea on board the "Shannon," on his way from Bombay to Brindisi, and on the day before arriving at port, the President received in his cabin a long and important letter from the said Master, generally called "K.H." Besides general instructions respecting the policy the President should pursue in the present crisis, there were the following special paragraphs relating to his colleague, the undersigned. Colonel Olcott's sense of justice is so strong, that although some of the passages in the letter have a tone of reproach for his having permitted himself to think too harshly of his old and tried friend and co-worker, he has unreservedly given permission to copy the passages in extenso, in the hope that the warning conveyed may prove profitable to others who find themselves in a hostile mood toward the undersigned.

These passages are as follows:—*

“Put all needed restraint upon your feelings, so that you may do the right thing in this Western imbroglio. Watch your first impressions. The mistakes you make spring from failure to do this. Let neither your personal predilections, affections, suspicions nor antipathies affect your action. Misunderstandings have grown up between Fellows, both in London and Paris, which imperil the interests of the movement. You will be told that the chief originator of most, if not of all these disturbances is H.P.B. This is not so; though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked, and much to be blamed. One of the most valuable effects of Upasika’s mission is that it drives men to self-study, and destroys in them blind servility for persons. Observe your own case for example. But your revolt, good friend, against her ‘infallibility’—as you once thought it—has gone too far, and you have been unjust to her, for which I am sorry to say you will have to suffer hereafter along with others. Just now, on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard. . . .†

———————

* [The beginning of this letter reads thus:

“Again, as you approach London I have a word or two to say to you. Your impressibility is so changeful that I must not wholly depend upon it at this critical time. Of course you know that things were so brought to a focus as to necessitate the present journey and that the inspiration to make it came to you and to permit it to the Councillors from without. Put all needed. . .”

From here on, as quoted above by H.P.B.—Compiler.]

† [These dots do not seem to indicate any deletion, as reference to the original text shows.—Compiler.]

———————

“Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make all these men feel that we have no favourites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very ‘troublesome,’ no doubt, she proves to some; nevertheless, there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it *

“. . . . .* Since 1885 I have not written, nor caused to be written, save through her agency, direct or remote, a letter or a line to anybody in Europe or America, nor communicated orally with or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . . * Her fidelity to our work being constant, and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, ingratitude is not among our vices. . . . .† To help you in your present perplexity, H.P.B. has next to no concern with administrative details, and should be kept clear of them so far as her strong nature can be controlled. But this you must tell to all; with occult matters she has everything to do. . . . .* We have not abandoned her; she is not ‘given over to chelas.’ She is our direct agent. I warn you against permitting your suspicions and resentment against 'her many follies' to bias your intuitive loyalty to her.

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* [These dots do not seem to indicate any deletion, as reference to the original text shows.—Compiler.]

† [The following complete paragraph occurs here in the original text:

“With yourself our relations are direct, and have been with the rare exceptions you know of, like the present, on the psychical plane, and so will continue through force of circumstances. That they are so rare—is your own fault as I told you in my last.”

—Compiler.]

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In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly; leave the letter to her. You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which, beginning on the practical, tends to beget consequences on the spiritual plane. As to the former, you are the best judge; as to the latter, she. . . . *

"I have also noted your thoughts about the 'Secret Doctrine.' Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other theosophists, was corrected by me, or under my instruction. It is a more valuable work than its predecessor—an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come. . . . . †

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* [These dots do not seem to indicate any deletion, as reference to the original text shows.—Compiler.]

† [At this point, the following two complete paragraphs occur in the original:

"P. Sreenivasrow is in great mental distress once more because of my long silence, not having a clear intuition developed (as how should he after the life he has led?) . He fears he is abondoned, whereas he has not been lost sight of for one moment. From day to day he is making his own record at the 'Ashrum,' from night to night receiving instructions fitted to his spiritual capabilities. He has made occasional mistakes, e.g., once recently, in helping thrust out of the Headquarters house, one who deserved a more charitable treatment, whose fault was the result of ignorance and psychical feebleness rather than of sin, and who was a strong man's victim. Report to him, when you return, the lesson taught you by at Bombay, and tell my devoted though mistaken 'son' that it was most theosophical to give her protection, most untheosophical and selfish to drive her away.

"I wish you to assure others T.T., R.A.M., N.N.S., N.D.C., G.N.C., U.U.B., T.V.C., P.V.S., N.B.C., C.S., C.W.L., D.N.G., D.H., S.N.C., etc., among the rest, not forgetting the other true workers in Asia, that the stream of Karma is ever flowing on and we as well as they must win our way toward Liberation. There have been sore trials in the past, others await you in the future. May the faith and courage which have supported you hitherto endure to the end."

". . . [This letter] . . . .is merely given you as a warning and a guide; to others, as a warning only; for you may use it discreetly, if needs be. . . .Prepare, however, to have the authenticity of the present denied in certain quarters.*

(Signed) K. H."

[Extracts correctly copied.—H. S. OLCOTT.]

The triangle with dot in the middle refers to Master M. The lesson hinted at has to do with Mr. D.M. Bennett, one of the foremost leaders of Freethought at the time, and a declared opponent of the bigotry of so-called Christianity in the U.S.A. He was the Editor of` The Truthseeker. Col. Olcott narrates the story of his activities and of the persecutions he had to endure (Old Diary Leaves, II, chap. xxii). He details the situation that arose when Mr. Bennett applied to join the T.S. See also in this connection: The Mahatma Letters to A.P. Sinnett, Letter XXXVII, received at Allâhâbâd, January, 1882, and Letter XLIII, received in the same city, February, 1882.

Some of the initials in the letter are those of` Tookaram Tatya, Norendro Nath Sen, Gyanendra Nath Chakravarti, T. Vijayaraghava Charlu, P. Venkata Subbiah, (Pandit) Chandra Sekhara, C.W. Leadbeater, Dina Nath Ganguli, and S. Nilakantkumar Chatterjee. —Compiler.]

* [This last paragraph runs as follows in its entirety:

"You had better not mention for the present this letter to anyone—not even to H.P.B. unless she speaks to you of it herself. Time enough when you see occasion arise. It is merely given you, as a warning and a guide; to others, as a warning only, for you may use it discreetly if needs be.

K.H.
"Prepare, however, to have the authenticity of the present denied in certain quarters."

—Compiler.]

No use repeating over and over again, that neither this “Master” nor any other, Colonel Olcott and I know of, are “Spirits.” They are living and mortal men, whose great wisdom and occult knowledge have won the profound reverence of all those who know them. Those who do not, are welcome to spin out any theory they like about the “Adepts”—even to denying point blank their existence. Meanwhile the incessant charges and denunciations, the idle gossip and the uncharitable constructions to which the President-Founder and myself have been subjected for the last three years, force us now to make the declaration which follows.

H. P. BLAVATSKY.

A JOINT NOTE

To dispel a misconception that has been engendered by mischief-makers, we, the undersigned, Founders of the Theosophical Society, declare that there is no enmity, rivalry, strife, or even coldness, between us, nor ever was; nor any weakening of our joint devotion to the Masters or to our work, with the execution of which they have honoured us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet of absolutely one mind as to that work. As we have been from the first, so we are now, united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of Theosophical knowledge, for the succour of mankind from the miseries which spring from ignorance.

H. S. OLCOTT,

H. P. BLAVATSKY.

THE NATIONAL EPIC OF FINLAND *

(REVIEW)

[Lucifer, Vol. III, No. 14, October, 1888, pp. 149-152]

The last proof of the universality in time and space of that grand system of philosophy, called by its disciples the Archaic Wisdom Religion, or the Secret Doctrine—comes to us from a little-known people, inhabiting a bleak, wild, and seldom-visited land. In the Kalevala, the national epic of Finland, we find many traces of the Archaic philosophy, some clear and luminous, others more veiled and hidden. This epic cannot be less than 3,000 years old; probably it is much older. Though but recently reduced to writing, it has been preserved orally for ages, and dates from the time when the Finnish tribes lived far south of their present home, probably on the Black Sea or the Caspian.

The Finns, whose origin is very mysterious, but who are evidently related to the peoples now settled on the tablelands of Tibet and Central Asia, stand to the Slavonian nations—Russia especially—in the same mystical relation as the magicians and sorcerers of Thessaly stood to the rest of the Hellenes. The folk-lore of pagan and also Christian Russia is full of the Northern Koldoon (enchanters, from the word Chaldean, probably), of their deeds and magic powers. One of the best epic poems of Alexander Pushkin, “Ruslan and Ludmila,” is based on the magical struggle and feats of two Northern enchanters, the old and beneficent “wise Finn,” and a wicked sorceress of the same nationality—Naina; the former working for and the latter against the loving couple. These are the embodiment of Good and Evil. The very term "Finn" is almost a synonym, in Russian folklore, of magician.

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* The Kalevala, the Epic Poem of Finland. Translated into English verse by John Martin Crawford. New York: J. B. Alden, 1888. 2 vols. 8vo.

All these come from the far North, in the popular idea; for many of the gods of pagan Russia were natives of Finland and Scandinavia by early emigration and intercourse of the tribes that peopled the shores of the Baltic and the Northern seas.

The Finns, as reflected in their poetry, are a wonderfully simple nation, still untouched by civilisation's varnish. They live close to Nature, in perfect touch and harmony with all her living powers and forces.

In the words of the Proem to the Runes:—

There are many other legends,
Incantations that were taught me,
That I found along the wayside,
Gathered in the fragrant copses,
Blown me from the forest branches,
Culled among the plumes of pine-trees,
Scented from the vines and flowers,
Whispered to me as I followed
Flocks in land of honeyed meadows,
Over hillocks green and golden,
. . . . . .
Many runes the cold has told me,
Many lays the rain has brought me,
Other songs the winds have sung me;
Many birds from many forests,
Oft have sung me lays in concord;
Waves of sea, and ocean billows,
Music from the many waters
Music from the whole creation,
Oft have been my guide and master.

Could any “Hymn to the Influences of Nature,” be more delightful? A glance at the mythology of this little-known people will show the result of their reflective deliberation on these waves of influence from the great mother whose caresses they felt to wrap them round. With them “all beings were persons. The Sun, Moon, Stars, the Earth, the Air, and the Sea, were to the ancient Finns, living, self-conscious beings . . . all objects in nature are governed by invisible deities, termed haltiat, regents or genii.

These haltiat, like members of the human family, have distinctive bodies and spirits; but the minor ones are somewhat immaterial and formless, and their existences are entirely independent of the objects in which they are particularly interested. They are all immortal, but they rank according to the relative importance of their respective charges. The lower grades of the Finnish gods are sometimes subservient to the deities of greater powers. . .” [Preface, x-xi.] Above all was a Supreme Ruler. “The daughters [Regents] of the Sun, Moon, Great Bear, Polar-star, and of the other heavenly dignitaries, are represented as ever-young and beautiful maidens, sometimes seated on the bending branches of the forest-trees, sometimes on the crimson rims of the clouds, sometimes on the rainbow, sometimes on the dome of heaven.” [Preface, xiv-xv.]

How closely all this agrees with what the Secret Doctrine teaches of the hierarchies of Dhyan Chohans, and the lower grades of ethereal beings—the hosts of the elementals—a close comparison sufficiently shows. It is true, the Finns have clothed their ideas in a garland of poetry, but through this the radical identity shines out clearly. Among the Ancient Finns, as in India at the present day, we have the ceremony of Sraddha, and the invocation of ancestors.

As ably pointed out in the Preface [p. xli] to the volumes before us, the “deeper and more esoteric meaning of the Kalevala, however, points to a contest between Light and Darkness, Good and Evil; the Finns representing the Light and the Good, and the Lapps, the Darkness and the Evil.” Compare with this the wars of Ormuzd and Ahriman; of the Aryas and the Rakshasas; of the Pandus and Kurus.

The most valuable echoes of the Secret Doctrine in the Kalevala are found in the Rune of the birth of Wainamoinen; a series of quotations from this Rune may advantageously be given.

In primeval times, a maiden,
Beauteous Daughter of the Ether,
Passed for ages her existence
In the great expanse of heaven,
. . . . . .
In the infinite expanses
Of the air above the sea-foam,
In the far outstretching spaces,
In a solitude of ether,

The Ether or Akâśa being the first Idea of the yet uncreated Universe; from which must emanate the future Kosmos, in its descending grades of materiality. The Ether is the “Vast abyss” on which the Spirit “dove-like, sat brooding”; it is also “the face of the waters” on which “the spirit rested.” The Epic continues:

She descended to the ocean,
Waves her couch, and waves her pillow.

For seven hundred years she wandered o’er the ocean

Toward the east, and also southward,
Toward the west, and also northward;

From the embraces of the ocean, she conceived her firstborn, and was in travail seven hundred years, corresponding to the sevenfold division of Manvantaras, or Creative periods. The world is formed, but only mediately through the influence of the daughter of the Ether. She lamented her loneliness, and

When she ceased her supplications,
Scarce a moment onward passes,
Ere a beauteous duck descending,
Hastens toward the water-mother,
Comes a-flying hither, thither,
Seeks herself a place for nesting.

This “beauteous duck” corresponds exactly, both in idea and imagery, to the Kâlahamsa, or “Swan of Time,” of the Hindu Pantheon and the Secret Doctrine. The bird sought in vain a place for nesting:—

Then the daughter of the Ether,
Now the hapless water-mother,
Raised her shoulders out of water,
Raised her knees above the ocean,
That the duck might build her dwelling,
Build her nesting-place in safety.
. . . . . .
Here she builds her humble dwelling,
Lays her eggs within, at pleasure,
Six, the golden eggs she lays there,
Then a seventh, an egg of iron.

Compare with this the Chaldean account of Tiamat, the great Sea and the birth therein of the Seven Spirits; the Kabalistic teachings in which the feminine Sephirah is called the “Great Sea,” and the seven lower Sephiroth are born in the “Great Sea,” for this was one of the names of Binah (or Jehovah), the Astral Ocean; and the Puranic accounts of Creation.

The maiden moves her shoulders, and the nest and eggs fall into the ocean,

Dash in pieces on the bottom
Of the deep and boundless waters.
In the sand they do not perish,
Not the pieces in the ocean;
But transformed, in wondrous beauty
All the fragments come together
Forming pieces two in number,
One the upper, one the lower,
Equal to the one, the other.
From one half the egg, the lower,
Grows the nether vault of Terra;
From the upper half remaining,
Grows the upper vault of Heaven;

This echoes exactly the Indian thought, in the egg of Hiranyagarbha, which divides into two, and from the two parts are produced the universe, above and below; and the duplex heaven, in the Kabala, the higher and the lower, or Heaven and Earth, are said to have been formed of the "White Head," the skull or cranium being the luminiferous Ether.

We regret that lack of space prevents us from quoting the suggestive Rune of Wainamoinen's seven-fold sowing, where each crop springs up after a conflagration and strewing of ashes—the periodical dissolutions and reconstructions of the universe always completed in seven. The Runes of the "Origin of Iron," the "Finding of the Lost-word," the "Origin of the Serpent," and the "Restoration of the Sun and Moon," are also full of Occultism; but for these we must refer readers to Mr Crawford's admirable translation.

———————

THE DEVIL—WHO IS HE?

[Lucifer, Vol. III, No. 14, October, 1888, pp. 170-71]

SIR,

Mr. Thomas May (under the above title) tells your readers in the September number of LUCIFER that, with the accumulation of centuries, a very Gordian knot of theological confusion, contradictions and contrarieties, has been made, which has caused an unedifying intermingling of the attributes of "the Supreme," and that he, Mr. Thomas May, can cut this knot in a moment, by simply telling your readers that the Devil and Jesus, or the Devil and God, are one and the same Supreme being or person, only seen under different aspects at different periods of time. (1)

And with this simple statement that two contradictory ideas have only one and the same supreme being or person for their origin, Mr. May seems to imagine that he has at once removed all the theological confusion, contradictions and contrarieties, which for centuries have accumulated and perplexed mankind respecting Jesus and the Devil, God and Satan, good and evil.

But when it is conceded to Mr. May that there is but one Supreme being or person: it yet remains to be determined, revealed, or understood what "the Supreme" is and whether "the Supreme" is good, or evil.

Mr. May in his letter would seem to imply that “the Supreme” is both evil and good, in like manner as a period of 24 hours, which we call a day, is partly light and partly dark. (2)

But then this dark period of the day, which we call night, is not evil, but, on the contrary, it is a period of beneficial rest for recruiting and renewing the strength of our bodies in sleep.

And it is possible that Mr. May might also say that what is commonly called evil is also not evil, but is only a course of educational training which is highly beneficial for our spiritual growth and strength.

But when good and evil are thus intermingled as being one and the same, the danger immediately arises of creating theological confusion, contradictions and contrarieties. And I do not learn from Mr. May’s letter that he has avoided this religious difficulty (3), but that he has himself created it, by speaking of good and evil as being one and the same.

For although Isaiah tells us that God alone is the Supreme Creator both of good and evil, yet it is only in a corrective sense, as a Father would correct his Child, that Isaiah intends to speak of God as creating evil; because the whole burden of Isaiah’s writing is to reproach those who called the good evil, the evil good, and the doing of evil doing good.

And it is because this intermingling of God and the Devil, and of good and evil, as being one and the same, made it such a complicated question, that therefore the Scriptures were written in order to make manifest what is good and what is evil. (4) And in the Scriptures it is recorded that so great had become the power of those who made the Word of God of no effect by their evil traditions that they conspired to betray “the Son of Man,” who would reconcile the ways of God as being good and not evil, to be crucified as a devil.

And it is the true lesson which is to be learnt (when freedom in the Church can be obtained to teach it) from the Crucifixion of “the Son of Man,” which can alone remove the religious difficulty which disturbs both the Christian and the Jewish World: because it is not true, as Mr. May asserts, that good and evil, or Jesus and the Devil, are one and the same. (5)

REV. T. G. HEADLEY.

Manor House, Petersham, S.W.

EDITORS' NOTES

(1) This idea is not original with Mr. May. Lactantius, one of the Fathers of the Church, expressed it in no equivocal language, for he states that the "Word" (or Logos) is the first-born brother of Satan" (Vide Divinarum Institutionum Libri Septem, Book II, ch. ix); * for Satan is "a Son of God" (Vide Job, ii, i).

(2) The "Supreme," if IT is infinite and omnipresent cannot be anything but that. IT must be "good and evil," "light and darkness," etc., for if it is omnipresent it has to be present in a vessel of dishonour as well as in one of honour, in an atom of dirt as in the atom of the purest essence. The whole trouble is that theology and the (even militant) clergy are not consistent in their claims they would force people to believe in an infinite and absolute deity, and dwarf this deity at the same time by making of it a personal being with attributes, a double claim mutually destructive, and as absurd philosophically, as it is grotesque and soul-killing.

(3) The fact then that showing good and evil intermingled in the deity creates "religious difficulty," i.e., "theological confusion," is the fault of and rests with the clergy and theology, and not at all with Mr. May. Let them drop their idea of a personal god with human attributes, and the difficulty will disappear.

(4) The Scriptures were written to conceal the underlying allegories of cosmogonical and anthropological mysteries, and not at all "to make manifest what is good and what is evil." If our respected and reverend Correspondent accepts Eden and the apple au sérieux, then why should he not accept "Crucifixion," as taught by his church, also? "To be crucified as a devil" is a queer phrase. We have heard of several "Sons of God" crucified, but never yet of one single devil. On the other hand, if Christians accepted, as seriously as they do the "apple and the rib," the simple and impressive words of their Christ on the Mount, who says: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake,"—then they would abstain from reviling and persecuting and saying all manner of evil against the poor Devil; who, if he is to be regarded as a personality, is sure to "blessed," as no one from the beginning of Christianity has ever been more reviled and falsely persecuted than was that scapegoat for the sins of man!

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* [Only implied, not definitely stated.—Compiler.]

Finally:

(5) If one takes “good and Evil, or Jesus and the Devil,” for personalities, then as no personality from the beginning of the world was free from evil, Mr. May's proposition must prove correct and the Reverend Mr. Headley be shown in a vicious circle of his own making. Demon est Deus inversus is said of a manifested, differentiated deity, or of the Universe of Matter. That which is Absolute cannot even be homogeneous, it is Ain—nothing, or No-thing; and if men of finite intellects will insist upon speculating upon the infinite, and therefore to them unreachable and incomprehensible, otherwise than as a necessary philosophical postulate, then they must expect to be worsted by that same philosophy.

———————

PERTINENT QUERIES

[Lucifer, Vol. III, No. 14, October, 1888, pp. 172-74]

You invite questions respecting all points of difficulty in subjects connected with Occult Science. I cannot reconcile some things relating to the Apostles of Modern Theosophy.

In the “Preface to the Original Edition” (page xxiii, of the 5th Edition) of Esoteric Buddhism, by Mr. A. P. Sinnett, there are these words—“Two years ago, neither I nor any other European living knew the alphabet of the science here for the first time put into a scientific shape.” This is an emphatic expression; it would seem to imply that the thinking world is exclusively indebted to this book and to its author for that knowledge of the truths of Esoteric Science, which is now making its way amongst European and American Theosophists. But this can hardly be Mr. Sinnett’s meaning.

For, can the statement and its implication be consistent with the fact that Madame Blavatsky, herself` a European,* had, some years previously, written Isis Unveiled, which though it does not give the same constructive teaching respecting the mysteries of the Universe as does Esoteric Buddhism, does yet imply a knowledge on the part of its author of much more than “the alphabet of the science”?

———————

* In view of a number of such letters received, a full answer will be given in The Secret Doctrine, now nearly ready.—Ed.

———————

But is it not true, as indicated in The Occult World, that Mr. Sinnett owed to Madame Blavatsky his own first knowledge of Esoteric Science, and also his introduction to the adept teacher, the Master from whom he derived the bulk of` his information? Madame Blavatsky, we have been led to understand, taught these truths of Occult Science years previously to Colonel Olcott, and in so doing converted him from a Spiritualist to a Theosophist. It is further likely that Madame Blavatsky taught others the same truths.*

I would also ask if there are no secret students of Science, in its broadest aspects, who have known these things in advance of its recent publication?

It would be a satisfaction to myself and others if it could be stated how the recent teachings of Occult Science really originated, and what the true position of Esoteric Buddhism is as an authoritative exponent of Occult truth.

Now that Theosophical teachings are taking hold of men’s minds, it is very desirable that the genesis of the modern movement should be truthfully known. I acknowledge myself greatly indebted to Esoteric Buddhism, but I am very anxious to understand the facts to which I have alluded, and to have them reconciled.

Yours faithfully,

CHARLES B. INGHAM.

EDITOR’S ANSWER

The case in point is a good illustration of the misconceptions which often spring from looseness of expression in a writer. Certainly, Mr. Sinnett could have no wish whatever to convey the idea that he was the first and only channel for the transmission of Esoteric doctrine. In fact, he specially repudiates the claim, as our correspondent will find if he will turn to p. xxi, of the Preface to the very edition he cites. “Let me add,” says Mr. Sinnett, "that I do not regard myself as the sole exponent for the outer world, at this crisis, of esoteric truth.”

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* She did, most undeniably. But as her several pupils (Europeans) were pledged disciples, which Mr. Sinnett never was, they could not give out to the world what they had learned. [H.P.B.]

If he omitted to mention the writer and her American pupils and colleagues of 1874-8, Colonel Olcott and Mr. Judge, it was undoubtedly because he regarded “Madame Blavatsky,” on account of her Russian nationality, as more Asiatic than European—a harmless delusion many a patriotic Englishman labours under—and the former gentlemen, as Americans. It had also escaped him for the moment, no doubt, that among the group of Initiates to which his own mystical correspondent is allied, are two of European race, and that one who is that Teacher’s superior is also of that origin, being half a Slavonian in his “present incarnation,” as he himself wrote to Colonel Olcott in New York.

Esoteric Buddhism has rendered precious service, by popularizing in exoteric form esoteric truths, meddling with pure metaphysics being disclaimed by its author (Vide p. 46), and in the propagation of theosophical ideas throughout the world; and it has proved its popularity by passing already through six editions, and being just at this moment about to appear in a seventh. Yet it is not free enough of minor errors to entitle it to be regarded as an infallible Scripture, nor its modest author as a Divine Revelator—as some foolish enthusiasts, in search of new idols, figure to themselves. The correspondent’s question as to “how the recent teachings of` Occult Science really originated,” is easily answered. A crisis had arrived in which it was absolutely necessary to bring within reach of our generation the Esoteric Doctrine of the eternal cycles. Religion, both in the West and East, had long been smothering beneath the dust heaps of Sectarianism and enfranchised Science. For lack of` any scientific religious concept, Science was giving Religion the coup-de-grâce with the iron bar of Materialism. To crown the disorder, the phantom-world of Hades, or Kama-loka, had burst in a muddy torrent into ten thousand séance-rooms, and created most misleading notions of man’s post-mortem state. Nothing but a few fundamental tenets from the Esoteric philosophy, sketched in broad outlines by such a clear and brilliant writer as Mr. Sinnett is known to be, could snatch mankind from drowning in the sea of ignorance.

So once again the Gates of the Palace of Truth were opened and Mr. Sinnett and many other willing workers have caught each a ray. But as all the light can only be got by re-uniting all the different rays of the spectrum, so the archaic philosophy in its entirety can only be apprehended by combining all the glimpses of light that have passed through the many intellectual prisms of our own and preceding generations.

THE ESOTERIC SECTION
OF THE THEOSOPHICAL SOCIETY

[Lucifer, Vol. III, No. 14, October, 1888, p. 176] *

Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the real founders of the T. S., the following order has been issued by the President-Founder:—

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organised a body, to be known as the "Esoteric Section of the Theosophical Society."

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the Members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President-Founder.

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* [The same Official Notice was published the following month, namely November, 1888, on page 264 of Lucifer. At the end of it, below the signatures, appeared these words: "Om ah guru munjee Goshaya barsid dhi . . . Höm."—Compiler.]

III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with:--Mme. H. P. Blavatsky, 17 Lansdowne Road, Holland Park, London, W.

(Signed) H. S. OLCOTT,

President in Council.

Attest:—H. P. BLAVATSKY.

———————

MISCELLANEOUS NOTES

[Lucifer, Vol. III, No. 14, October, 1888, pp. 131-32, 164, 167}

[The following important Editorial Note is appended by H.P.B. to an article dealing with the future androgynous human being, and the traditional tales, both of classical antiquity and later times, concerning non-physical beings uniting with physical ones.]

Begging our esteemed correspondent's pardon, we believe it dangerous to leave what he says Without an explanation. There is an enormous difference between the Sophia of the Theosophist Gichtel, an Initiate and Rosicrucian (1638-1710), and the modern Lillies, John Kings, and “Sympneumatas.” The “Brides” of the Mediaeval adepts are an allegory, while those of the modern mediums are astral realities of black magic. The “Sophia” of Gichtel was the “Eternal Bride” (Wisdom and Occult Science personified); the “Lillies” and others are astral spooks, semi-substantial “influences,” semi-creations of the surexcited brains of unfortunate hysteriacs and “sensitives.” No purer man ever lived in this world than Gichtel. Let any one read de Saint-Martin’s Correspondence (pp. 168 to 198), and he will see the difference. From Marcus, the Gnostic, down to the last mystic student of the Kabala and Occultism, that which they called their “Bride” was “Occult Truth,” personified as a naked maiden, otherwise called Sophia or Wisdom.

That “spouse” revealed to Gichtel all the mysteries of the outward and inward nature, and forced him to abstain from every earthly enjoyment and desire, and made him sacrifice himself for Humanity. And as long as he remained in that body which represented him on earth, he had to work for the deliverance from ignorance of those who had not yet obtained their inheritance and inward beatitude. “From that time [when he had married his ‘Bride’], he gave himself up as a sacrifice, to be accursed for his brethren [men] even without knowing them,” says St. Martin. Has this case any analogy with the cases of the Lillies and Rosies of the Summer Land? Sophia descends as a “bride to the Adepts, from the higher regions of spirit, the astral Ninons de l’Enclos, from Kamaloka, to hysterical epileptics. The less one has to do with the latter class—the better. Let “sensitives” talk as poetically as they like, the naked truth is that such unnatural sexual unions, between the living man and the beauteous beings of the Elemental world, arise from the abnormal surexcitation of the nervous system and animal passions, through the unclean imagination of the "sensitive." In the Kabalistic world, these “celestial” brides and bridegrooms have always been called by the harsh names of Succubi and Incubi; and the difference between those creatures and the “Sympneumatas” shown in Laurence Oliphant’s Scientific Religion is only a supposed one, and exists for no one except the author. There are some such unions between mediums and their “controls”—we have known several such personally—and some involuntarily submitted to, under obsession. The tie is a psycho-physiological one, and can be broken by an exercise of will-power, either by the victim or a friendly mesmeriser. Colonel Olcott cured two such cases—one in America, the other in Ceylon. Amiable hysteriacs and certain religious ecstatics may give free run to their diseased fancy, and construct Sophias, Lillies, and other “Sympneumatas” out of the opalescent aura of their brains; but all the same they are but unconscious sorcerers: they enjoy lustful animal feelings by working black magic upon themselves.

If they admit that these unnatural unions, or rather hysterical hallucinations of such are disease, then they are on a level with insane nymphomaniacs; if they deny it, then, accepting responsibility, they place themselves on a far lower level.

———————

[. . . . a foundation statement of “Christian Science” is man’s unchangeable and indestructible union or oneness with spirit itself]

Facts are against this assumption. Were the “Union” universal there could be no evil, no disease or suffering in this world.

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To help anyone with a cancer on the nose to fancy he has no cancer, can only be done through mesmerism, or hypnotism, although the operator may call it as he chooses.

———————

THE SECRET DOCTRINE

[It was in October, 1888, that the First Volume of H.P.B.’s magnum opus made its public appearance. We insert the present explanatory Note at this particular point in our chronological series to indicate where The Secret Doctrine belongs, as far as its correct time-sequence is concerned.

The First Volume came off the Press on October 20, 1888. This is evidenced by a set of the original edition now in the Archives of the undersigned. On the fly-leaf of the First Volume, in rather faint blue pencil, appear the following words in the handwriting of Richard Harte:

“This is the first copy ever issued. I got it from Printer by special Messenger on the morning of the 20 Oct. '88 as I was leaving the house 17 Lansdowne Road, with Col. Olcott for India (Col. went personally via Naples). The Second Vol. followed me to India.

R.H.”

Both volumes have a greyish binding bearing in the usual place the imprint: Theosophical Publishing Co., Ltd., which was of course in London. Both volumes bear the inscriptions: Printed by Allen Scott and Co., 30, Bouverie Street, E.C.—facing the title-page; and facing the dedication: Entered at Stationer's Hall. All Rights Reserved.

It would appear that sheets of the First Volume, most likely folded, were sent to W.Q. Judge in New York. At first he planned to have the bound volume ready for distribution in the U.S.A. by October 27th, but all sorts of difficulties arose. One of these had to do with the Appraiser at the Custom House. After Judge had taken out 3 cases, he was told that the book was undervalued. On calculation, it appeared that the 1000 copies came to some 30 cents each. This of course was too low, and Judge was faced with the possibility of a penalty and double duty, the law requiring at the time that a duty of 25% of the market price of the goods be paid; in this case the duty was to be determined by the cost of paper and printing. After much persuasion, the Appraiser consented to let the book through, with the caution that on the next invoice the true value would have to be stated. The cases came from the Custom House the 23rd of October, and were sent to the binder, where the book had to be recollated, as American binders would not accept the risk of collating done abroad. This resulted in further delays.*

Volume I was mailed to subscribers in America on November 3rd, and Volume II was promised at about the same time as the December issue of The Path magazine.†

The American edition was published in a dark brown and a dark blue binding, and bears the inscription: "Entered according to Act of Congress in the year 1888, by H.P. Blavatsky, in the Office of the Librarian of Congress at Washington, D.C."—facing the dedication.

From a statement in The Theosophist‡ it would appear that the English edition was one of 500 copies only, and was exhausted before the day of actual publication, due to advance subscribers. This necessitated an immediate second impression, which was later very erroneously called "second edition." It was only a second printing from the same plates.

The Theosophist mentions also a "copious Index and a Glossary" in connection with The Secret Doctrine. The Index, however, was a very poor one in this first edition, and no Glossary appeared at all.

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* Letters of W.Q. Judge to Bertram Keightley, dated October 5 and 26, 1888, in Practical Occultism (Pasadena, Calif.: Theos. Univ. Press, 1951), pp. 127, 133.

† The Path, Vol. III, p. 298

‡ Vol. X, Suppl. to December, 1888, p. xxxa.

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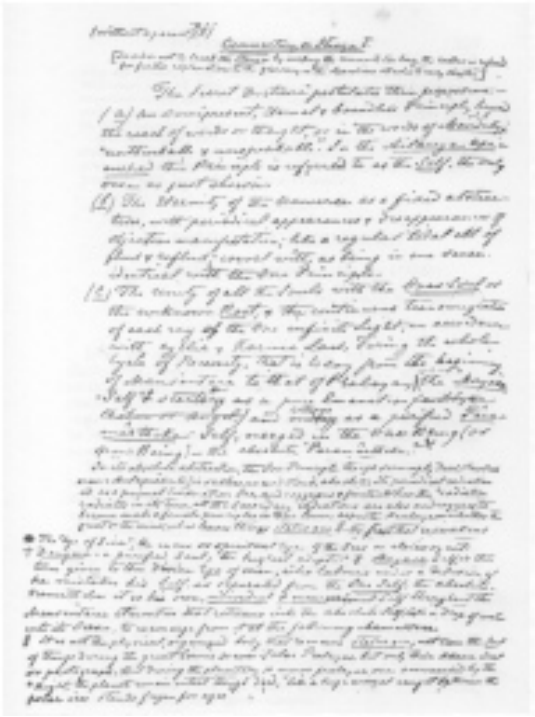

Facsimile of a page from the MS of The Secret Doctrine,
Containing an early version of the text.

No definite information seems available as to why no Glossary was included, but Judge, writing to C. H. Whitaker, Jan. 11, 1889, suggests that it probably was found too expensive to do so.* It is quite conceivable that material for such a Glossary was later used both in The Key to Theosophy and in The Theosophical Glossary.

It is likely that Volume II of The Secret Doctrine appeared sometime in December, 1888; The Path magazine, revising its earlier promise, stated that it would reach its subscribers before the January, 1889, issue of the journal.—Compiler.]

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* Practical Occultism, p. 139.

November 1888

IS THEOSOPHY A RELIGION?

[Lucifer, Vol. III, No. 15, November, 1888, pp. 177-187]

"Religion is the best armour that man can have, but it is the worst cloak" BUNYAN. *

It is no exaggeration to say that there never was—during the present century, at any rate—a movement, social or religious, so terribly, nay, so absurdly misunderstood, or more blundered about than THEOSOPHY—whether regarded theoretically as a code of ethics, or practically, in its objective expression, i.e., the Society known by that name.

Year after year, and day after day had our officers and members to interrupt people speaking of the theosophical movement by putting in more or less emphatic protests against theosophy being referred to as a "religion," and the Theosophical Society as a kind of church or religious body. Still worse, it is as often spoken of as a "new sect"! Is it a stubborn prejudice, an error, or both? The latter, most likely. The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocently-uttered slanders. And what peg is more solid for that purpose, more convenient than an "ism" or a "sect." The great majority would be very sorry to be disabused and finally forced to accept the fact that theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there are others, also, many more or less friendly people, who labour sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear their faith, truly, as Shakespeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very raison d'être of the Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

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* [It is not known why this saying should be credited here to Bunyan. The statement: "Religion is the best Armour in the World, but the worst Cloak" may be found in Thomas Fuller's Gnomologia: Adagies and Proverbs; Wise Sentences and Witty Sayings, Ancient and Modern, Foreign and British, London, 1732. It is, however, not ascribed to Bunyan therein.—Compiler.]

It may sound odd and paradoxical, but it is true to say that, hitherto, the most apt workers in practical theosophy, its most devoted members, were those recruited from the ranks of agnostics and even of materialists. No genuine, no sincere searcher after truth can ever be found among the blind believers in the “Divine Word,” let the latter be claimed to come from Allâh, Brahmâ or Jehovah, or their respective Korân, Purâna and Bible. For:

“Faith is not reason’s labour, but repose."

He who believes his own religion on faith, will regard that of every other man as a lie, and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perceptions of anything outside our own particular faith, the latter is no faith at all, but a temporary belief, the delusion we labour under, at some particular time of life. Moreover, “faith without principles is but a flattering phrase for willful positiveness or fanatical bodily sensations,” in Coleridge’s clever definition.

What, then, is Theosophy, and how may it be defined in its latest presentation in this closing portion of the XIXth century?

Theosophy, we say, is not a Religion.

Yet there are, as every one knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word “Theosophy” that they have come to be taken by the general public for theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by these very Founders who have declared that Theosophy is not a Religion. What is then the explanation of this apparent contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled “Theosophy” and be tacitly accepted as “Theosophical” by nine tenths of the members of the T. S., if Theosophy is not a Religion? —we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say, that the assertion that “Theosophy is not a Religion,” by no means excludes the fact that “Theosophy is Religion” itself. A Religion in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion, per se, in its widest meaning is that which binds not only all MEN, but also all BEINGS and all things in the entire Universe into one grand whole. This is our theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. Thus Carlyle defined the Protestant Religion in his day, with a remarkable prophetic eye to this ever-growing feeling in our present day, as:

For the most part a wise, prudential feeling, grounded on mere calculation; a matter, as all others now are, of expedience and utility; whereby some smaller quantum of earthly enjoyment may be exchanged for a far larger quantum of celestial enjoyment. Thus religion, too, is profit, a working for wages; not reverence, but vulgar hope or fear. In her turn Mrs. Stowe, whether consciously or otherwise, seemed to have had Roman Catholicism rather than Protestantism in her mind, when saying of her heroine that:

Religion she looked upon in the light of a ticket (with the correct number of indulgences bought and paid for), which, being once purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission to heaven. . .

But to Theosophists (the genuine Theosophists are here meant) who accept no mediation by proxy, no salvation through innocent blood shed, nor would they think of "working for wages" in the One Universal religion, the only definition they could subscribe to and accept in full is one given by Miller. How truly and theosophically he describes it, by showing that

“. . . true Religion
Is always mild, propitious and humble;
Plays not the tyrant, plants no faith in blood,
Nor bears destruction on her chariot wheels;
But stoops to polish, succour and redress,
And builds her grandeur on the public good.”

The above is a correct definition of what true theosophy is, or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion.) In this respect, as it is the duty and task of every genuine theosophist to accept and carry out these principles, Theosophy is RELIGION, and the Society its one Universal Church; the temple of Solomon’s wisdom,*

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* Whose 700 wives and 300 concubines, by the bye, are merely the personations of man’s attributes, feelings, passions and his various occult powers: the Kabalistic numbers 7 and 3 showing it plainly. Solomon himself, moreover, being, simply, the emblem of SOL—the “Solar Initiate” or the Christ-Sun, is a variant of the Indian “Vikarttana” (the Sun) shorn of his beams by Viśvakarman, his Hierophant-Initiator, who thus shears the Chrestos-candidate for initiation of his golden radiance and crowns him with a dark, blackened aureole—the “crown of thorns.” (See The Secret Doctrine for full explanation.) Solomon was never a living man. As described in Kings, his life and works are an allegory on the trials and glory of Initiation.

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in building which “there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building” (I Kings, vi, 7); for this “temple” is made by no human hand, nor built in any locality on earth—but, verily, is raised only in the inner sanctuary of man's heart wherein reigns alone the awakened soul.

Thus Theosophy is not a Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck—from gods and mortal down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

Were it otherwise, Theosophy would be but a word added to hundreds other such words as high-sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the Mediaeval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into the Theosophical Society, no one is asked what religion he belongs to, nor what his deistic views may be. These views are his own personal property and have nought to do with the Society. Because Theosophy can be practised by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided that none of these is a bigoted fanatic, who refuses to recognise as his brother any man or woman outside his own special creed or belief. Count Leo N. Tolstoy does not believe in the Bible, the Church, or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount.

And these principles are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. Hence, once that we live up to such theosophy, it becomes a universal panacea indeed, for it heals the wounds inflicted by the gross asperities of the Church "isms" on the sensitive soul of every naturally religious man. How many of these, forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind belief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood—yea, imperfect as it is.

If, as an offset to this, we are reminded that several prominent members have left the Society disappointed in theosophy as they had been in other associations, this cannot dismay us in the least. For with a very, very few exceptions, in the early stage of the T.S.'s activities, when some left because they did not find mysticism practised in the General Body as they understood it, or because "the leaders lacked Spirituality," were "untheosophical, hence, untrue to the rules," you see, the majority left because most of them were either half-hearted or too self-opinionated—a church and infallible dogma in themselves. Some broke away, again, under very shallow pretexts indeed, such, for instance, as "because Christianity [to say Churchianity, or sham Christianity, would be more just] was too roughly handled in our magazines"—just as if other fanatical religions were ever treated any better or upheld! Thus, all those who left have done well to leave, and have never been regretted.

Furthermore, there is this also to be added: the number of those who left can hardly be compared with the number of those who found everything they had hoped for in Theosophy. Its doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the inner in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal.

Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scripture was cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only exact science—it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not one Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils toward a successful examination for every scientific or moral service in earthly life, but fits them for the lives to come, if those pupils will only study the universe and its mysteries within themselves, instead of studying them through the spectacles of orthodox science and religions.

And let no reader misunderstand these statements. It is Theosophy per se, not any individual member of the Society or even Theosophist, on whose behalf such a universal omniscience is claimed. The two—Theosophy and the Theosophical Society—as a vessel and the olla podrida it contains, must not be confounded. One is, as an ideal, divine Wisdom, perfection itself; the other a poor, imperfect thing, trying to run under, if not within, its shadow on Earth. No man is perfect; why, then, should any member of the T.S. be expected to be a paragon of every human virtue? And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its "Fellows," or even its Leaders? Never was the Society, as a concrete body, free from blame or sin—errare humanum est—nor were any of its members.

Hence, it is rather those members—most of whom will not be led by theosophy, that ought to be blamed. Theosophy is the soul of its Society; the latter the gross and imperfect body of the former. Hence, those modern Solomons who will sit in the Judgment Seat and talk of that they know nothing about, are invited before they slander theosophy or any theosophists to first get acquainted with both, instead of ignorantly calling one a “farrago of insane beliefs” and the other a “sect of impostors and lunatics.”

Regardless of this, Theosophy is spoken of by friends and foes as a religion when not a sect. Let us see how the special beliefs which have become associated with the word have come to stand in that position, and how it is that they have so good a right to it that none of the leaders of the Society have ever thought of disavowing their doctrines.

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published Secret Doctrine will show what were the ideas of all antiquity with regard to the primeval instructors of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all theosophists believe, dates from that period. So-called “Occultism,” or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge—which no man is able to possess in its fulness—constitutes that which we now call Theosophy or “divine knowledge.” Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual “Religions” (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity. It is the dogmas and human element in the latter which led directly to modern Spiritualism.

Of course, there will be an outcry from both sides, if we say that modern Spiritualism per se, cleansed of the unhealthy speculations which were based on the dicta of two little girls and their very unreliable “Spirits”—is nevertheless, far more true and philosophical than any church dogma. Carnalised Spiritualism is now reaping its Karma. Its primitive innovators, the said “two little girls” from Rochester, the Mecca of modern Spiritualism, have grown up and turned into old women since the first raps produced by them have opened wide ajar the gates between this and the other world. It is on their “innocent” testimony that the elaborate scheme of a sidereal Summer-land, with its active astral population of “Spirits,” ever on the wing between their “Silent Land” and our very loud-mouthed, gossiping earth—has been started and worked out.

And now the two female Mohammeds of Modern Spiritualism have turned self-apostates and play false to the “philosophy” they have created, and have gone over to the enemy. They expose and denounce practical Spiritualism as the humbug of the ages. Spiritualists—(save a handful of fair exceptions)—have rejoiced and sided with our enemies and slanderers, when these, who had never been Theosophists, played us false and showed the cloven foot denouncing the Founders of the Theosophical Society as frauds and impostors. Shall the Theosophists laugh in their turn now that the original “revealers” of Spiritualism have become its “revilers”? Never! for the phenomena of Spiritualism are facts, and the treachery of the “Fox girls” only makes us feel new pity for all mediums, and confirms, before the whole world, our constant declaration that no medium can be relied upon. No true theosophist will ever laugh, or far less rejoice, at the discomfiture even of an opponent. The reason for it is simple:—

Because we know that beings from other, higher worlds do confabulate with some elect mortals now as ever; though now far more rarely than in the days of old, as mankind becomes with every civilized generation worse in every respect.

Theosophy—owing, in truth, to the levée in arms of all the Spiritualists of Europe and America at the first words uttered against the idea that every communicating intelligence is necessarily the Spirit of some ex-mortal from this earth—has not said its last word about Spiritualism and “Spirits.” It may one day. Meanwhile, an humble servant of theosophy, the Editor, declares once more her belief in Beings, grander, wiser, nobler than any personal God, who are beyond any “Spirits of the dead,” Saints, or winged Angels, who nevertheless, do condescend in all and every age to occasionally overshadow rare sensitives—often entirely unconnected with Church, Spiritualism or even Theosophy. And believing in high and holy Spiritual Beings, she must also believe in the existence of their opposites—lower “spirits,” good, bad and indifferent. Therefore does she believe in spiritualism and its phenomena, some of which are so repugnant to her.

This as a casual remark and a digression, just to show that Theosophy includes Spiritualism—as it should be, not as it is—among its sciences, based on knowledge and the experience of countless ages. There is not a religion worthy of the name which has been started otherwise than in consequence of such visits from Beings on the higher planes.

Thus were born all prehistoric, as well as all the historic religions, Mazdeism and Brahmanism, Buddhism and Christianity, Judaism, Gnosticism and Mohammedanism; in short every more or less successful "ism." All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths; but the instrument proved also, in every instance, to be only a man. Invite Rubinstein and ask him to play a sonata of Beethoven on a piano left to self-tuning, one half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether, the genius of the artist notwithstanding, you will be able to recognize the sonata. The moral of the fabula is that a man—let him be the greatest of mediums or natural Seers—is but a man; and man left to his own devices and speculations must be out of tune with absolute truth, while even picking up some of its crumbs. For Man is but a fallen Angel, a god within, but having an animal brain in his head, more subject to colds and wine fumes while in company with other men on Earth, than to the faultless reception of divine revelations.

Hence the multi-coloured dogmas of the churches. Hence also the thousand and one “philosophies” so-called (some contradictory, theosophical theories included); and the variegated “Sciences” and schemes, Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every “Innovator” since the mediaeval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all. Will our critics imagine that we exclude theosophical teachings from this nomenclature?

Not at all. And though the esoteric doctrines which our Society has been and is expounding, are not mental or spiritual impressions from some “unknown, from above,” but the fruit of teachings given to us by living men, still, except that which was dictated and written out by those Masters of Wisdom themselves, these doctrines may be in many cases as incomplete and faulty as any of our foes would desire it. The Secret Doctrine—a work which gives out all that can be given out during this century, is an attempt to lay bare in part the common foundation and inheritance of all—great and small religious and philosophical schemes. It was found indispensable to tear away all this mass of concreted misconceptions and prejudice which now hides the parent trunk of (a) all the great world-religions; (b) of the smaller sects; and (c) of Theosophy as it stands now—however veiled the great Truth, by ourselves and our limited knowledge. The crust of error is thick, laid on by whatever hand; and because we personally have tried to remove some of it, the effort became the standing reproach against all theosophical writers and even the Society. Few among our friends and readers have failed to characterize our attempt to expose error in The Theosophist and Lucifer as “very uncharitable attacks on Christianity,” “untheosophical assaults,” etc., etc. Yet these are necessary, nay, indispensable, if we wish to plough up at least approximate truths. We have to lay things bare, and are ready to suffer for it—as usual. It is vain to promise to give truth, and then leave it mingled with error out of mere faint-heartedness. That the result of such policy could only muddy the stream of facts is shown plainly. After twelve years of incessant labour and struggle with enemies from the four quarters of the globe, notwithstanding our four theosophical monthly journals—The Theosophist, The Path, Lucifer, and the French Le Lotus—our wishy-washy, tame protests in them, our timid declarations, our “masterly policy of inactivity,” and playing at hide-and-seek in the shadow of dreary metaphysics, have only led to Theosophy being seriously regarded as a religious SECT.

For the hundredth time we are told—“What good is Theosophy doing?” and “See what good the Churches are doing”!

Nevertheless, it is an averred fact that mankind is not a whit better in morality, and in some respects ten- times worse now, than it ever was in the days of Paganism Moreover, for the last half century, from that period when Freethought and Science got the best of the Churches—Christianity is yearly losing far more adherents among the cultured classes than it gains proselytes in the lower strata, the scum of Heathendom. On the other hand, Theosophy has brought back from Materialism and blank despair to belief (based on logic and evidence) in man’s divine Self, and the immortality of the latter, more than one of those whom the Church has lost through dogma, exaction of faith and tyranny. And, if it is proven that Theosophy saves one man only in a thousand of those the Church has lost, is not the former a far higher factor for good than all the missionaries put together?

Theosophy, as repeatedly declared in print and viva voce by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, de facto, Theosophy claims to be both “RELIGION” and “SCIENCE,” for theosophy is the essence of both. It is for the sake and love of the two divine abstractions—i.e., theosophical religion and science, that its Society has become the volunteer scavenger of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and must be one. To prove this is also one of our objects in the present paper.

The modern Materialist insists on an impassable chasm between the two, pointing out that the “Conflict between Religion and Science” has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all.

If it is claimed by both Church and Science that

each of them pursues the truth and nothing but the truth, then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely fictitious. Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the true spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—the light of Truth—"the life and the light of men."

But so is the true light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and the Science of physical and external (in philosophy, false) nature, insist upon the infallibility of their respective "will-o'-the-wisps." The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and will do: i.e., point out to the innocents caught by the glue of the two waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

Thus, if theosophy does no more than point out and seriously draw the attention of the world to the fact that the supposed disagreement between religion and science is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and authority—why, even then, theosophy will prove itself the saviour of mankind.

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no theosophist is capable of doing it justice; the others weak but sincere men. Why, then, should Theosophy ever be judged by the personal shortcomings of any leader or member of our 150 branches? One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them. There is no room for personalities in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jagannâth to crush them individually for the good of all. It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stop thereby their activity, that their respective merits and demerits, their good and bad acts and deeds, and their theosophical work will have to be weighed on the Balance of Posterity. Then only, after the two scales with their contrasted loads have been brought to an equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict passed be determined with anything like justice. At present, except in India, those results are too scattered over the face of the earth, too much limited to a handful of individuals to be easily judged. Now, these results can hardly be perceived, much less heard of amid the din and clamour made by our teeming enemies, and their ready imitators—the indifferent. Yet however small, if once proved good, even now every man who has at heart the moral progress of humanity, owes his thankfulness to Theosophy for those results.

And as Theosophy was revived and brought before the world, via its unworthy servants, the "Founders," if their work was useful, it alone must be their vindicator, regardless of the present state of their balance in the petty cash accounts of Karma, wherein social "respectabilities" are entered up.*

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* [Copious excerpts from this powerful Editorial were published in The Theosophist, Vol. X, January, 1889, with a few connecting editorial comments, probably by Col. Olcott.—Compiler.]

FOOTNOTES TO "A BUDDHIST PRINCE'S VIEW OF THE UNIVERSE AND THE NATURE OF MAN"

[Lucifer, Vol. III, No. 15, November, 1888, pp. 205-211]

[This essay was contributed by His Royal Highness, Prince Chandrdhat Chudhathar of Siam, and was published simultaneously in The Theosophist (Vol. X, November, 1888, pp. 83-87). Various footnotes were appended by H.P.B. to certain passages which appear in square brackets.]

[This Akasa (or Universe) although it is self-existing, absolute, infinite is yet subject to the immutable law of change.]

A contradiction. A thing cannot be absolute and still subject to change. What H.R.H. means to say, we suppose is that space or the abstract universe (Akasa) is infinite . . . . . and immutable; but that this universe is subject to changes in its periodical manifestations.

[if this solar system. . . . were to be destroyed . . . . . the matter which constitutes their bodies will. . . . be turned into elements ....other systems of heavenly bodies. . . .will naturally. . . . form out of the molecules of matter and dormant forces a new system to supply the vacancy.]

This is certainly not orthodox exoteric Buddhism. But it comes very near to our esoteric philosophy or “Budhism” (Wisdom religion) taught by our Lord secretly to his elect Arhats.

[by virtue of the living species, new beings are made up by the attractions of their affinities from the remains of those which have died long before.]

This is precisely the doctrine taught (See The Secret Doctrine, Vol. II) with regard to the animal world, of which all the bodies of mammals have been formed out of the cast off atoms of various mankinds which preceded ours. Animals were “created” later than Adam and brought to him to be named (Vide, Chap. ii, Genesis). In the Purânas, it is the various Rishis who are the reputed parents of divers animals and even of birds and amphibious monsters.

[What I call a soul is nothing but the active force or attraction in man which, when he dies, must die with him.]

This is too materialistic—we fear. The “Soul” is certainly not immortal, but the ETERNAL KARMIC EGO, that which re-incarnates, is. This is esoteric philosophy, of course, not orthodox Buddhism.

[if there exists an objective Nirvana] No “objective Nirvana” can exist in Nature. Nirvana is a state, not a mode of visible objectiveness, nor a locality. Nirvana, as Nagasena said to the king, IS—but does not exist.

[I am unable to believe that an immortal soul exists] His Royal Highness is evidently unacquainted with esoteric philosophy. The latter believes neither in a God who fabricates souls out of nothing, nor that there is such a thing as any place “outside” the Universe, since the Universe is infinite and limitless. But we must also demur to the idea that SPACE can ever be “used up,” whether during Manvantara (or life cycle) or during pralaya, the period of absolute Rest, when SPACE remains the same, i.e., eternal, immutable, as it ever was and as it will ever be, since abstract SPACE is but another name for the absolute ALL.

[let us strive to cultivate an universal love, which will undoubtedly tend to good actions, the only tools with which we can paint our perfect likenesses at death.]

KARMA, TANHA and SKANDHAS, are the almighty trinity in one, and the cause of our re-birth. The illustration of painting our own present likeness at death, and that likeness becoming the future personality is very poetical and graphic, but we claim it as an occult teaching. What H.R.H. means to infer, as we understand it, is this. At the solemn moment of death no man can fail to see himself under his true colours, and no self-deception is of any use to him any longer. Thence the following thing happens. As at the instant of drowning man sees marshalled past his mind's eye the whole of his life, with all its events, effects and causes, to the minutest details, so at the moment of death, he sees himself in all his moral nakedness, unadorned by either human flattery or self-adulation, and, as he is; hence, as he, or rather, as his astral double combined with his Kama principle—shall be. For the vices, defects and especially the passions of the preceding life become, through certain laws of affinity and transference, the germs of the future potentialities in the animal soul (Kama rupa), hence of its dependent, the astral double (linga śarira)—at a subsequent birth. It is the personality alone which changes; the real reincarnating principle, the EGO, remains always the same; and it is its KARMA that guides the idiosyncracies and prominent moral traits of the old “personality” that was (and that the EGO knew not how to control), to re-appear in the new man that will be.

H.P. BLAVATSKY AND COL. H.S. OLCOTT IN LONDON
Last photograph taken of them together. H.P. B.’s tobacco-basket is now
In the possession of Geoffrey Watkins, London.

These traits and passions pursue and fasten on the yet plastic third and fourth principles of the child, and—unless the EGO struggles and conquers—they will develop with tenfold intensity and lead the adult man to his destruction. For it is they who are the tools and weapons of the Karmic LAW OF RETRIBUTION. Thus, the Prince says very truly that our good and bad

actions "are the only tools with which we paint our likenesses at death," for the new man is invariably the son and progeny of the old man that was.

———————

ESOTERIC BUDDHISM
AND THE SECRET DOCTRINE *

[Lucifer, Vol. III, No. 15, November, 1888, pp. 247-254]

In reference to various remarks concerning Esoteric Buddhism which appear in the course of your new work, The Secret Doctrine, I beg to call your attention to some passages on the same subject which appeared on former occasions in The Theosophist at a time when that magazine was edited by yourself.

In The Secret Doctrine you speak of Esoteric Buddhism as a work with "a very unfortunate title," and in reference to a passage in my preface, emphasising the novelty for European readers of the teachings then given out, you say the error must have crept in through inadvertence. In the last number of Lucifer you discuss the same point in a note appended to a correspondent's letter. Permit me to remind you of an editorial note, evidently from your own pen, in the February Theosophist, 1884. This is in reply to an objection raised by Mr. W. Q. Judge that nearly all the leading ideas of the doctrine embodied in Esoteric Buddhism are to be found in the Bhagavad-Gita. You wrote:—

"We do not believe our American brother is justified in his remarks. The knowledge given out in Esoteric Buddhism is, most decidedly, 'given out for the first time,' inasmuch as the allegories that lie scattered in the Hindu sacred literature are now for the first time clearly explained to the world of the profane. †

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* [The footnotes signed "Ed." are by H. P. B.—Compiler.]

† The author of The Secret Doctrine begs to suggest that she never denied to the doctrines expounded by Mr. Sinnett the privilege of having been clearly "EXPLAINED," for the first time, in print, in Esot. Buddhism.

Since the birth of the Theosophical Society and the publication of Isis, it is being repeated daily that all the Esoteric Wisdom of the ages lies concealed in the Vedas, the Upanishads and Bhagavad-Gita. Yet, unto the day of the first appearance of Esoteric Buddhism, and for long centuries back, these doctrines remained a sealed letter to all but a few initiated Brahmans who had always kept the spirit of it to themselves."

Thus, if I erred in my statement about the doctrine having been unknown previously to Europeans, I erred in very good company—your own. Your note goes on to say that certainly the teachings of Esoteric Buddhism lie concealed in the Bhagavad-Gita,"but" you say:

". . . what of that? Of what good to W. Q. Judge or any other is the diamond that lies concealed deep underground? Of course everyone knows that there is not a gem now sparkling in a jeweller's shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who got it first from its finder and cut and polished it, may be permitted to say that this particular diamond is 'given out for the first time'' to the world. . ."*

All she asserts is, that it is not for the first time that they were given out to a European, and by the latter to other Europeans. Between "publishing" and "giving out" there is a decided difference; an admirable peg, at any rate, for our common enemies to hang their captious cavils upon. It is not the writer of The Secret Doctrine, moreover, who was the first to put such a natural interpretation upon the sentence used by our esteemed friend and correspondent, but, verily, sundry critics outside of, as also within the Theosophical Society. It is no personal question between Mr. Sinnett and H. P. Blavatsky, but between these two individuals on the one hand and their critics on the other; the former being both in duty bound—as theosophists and believers in the esoteric teaching—to defend the Sacred Doctrine from side attacks—via its expounders.—ED.]

* This proves, firstly, that the desire to defend, in print, a friend and co-worker quand même, even when he is not entirely right, is always injudicious; and secondly, that experience comes with age. "The good advocate not only heares, but examines his case, and pincheth the cause where he fears it is foundred"—Fuller teaches. We proved no "good advocate," and now bear our Karma for it; from an "advocate" we have become a "defendant."—[ED.]

In regard to my “unfortunate title,” which was (as you know, I think) approved when first proposed without any question arising as to the two “d’s”—you say in The Secret Doctrine:

“It has enabled our enemies to find an effective weapon against theosophy; because, as an eminent Pali scholar very pointedly expressed it, there was in the volume named “neither esotericism nor Buddhism.” *

It happens that you discussed the same criticism in an article in The Theosophist for November, 1883. Your text on that occasion was an article in the St. James’ Gazette, which you attributed to Dr. Rhys-Davids, and you wrote:

“But before the Orientalists are able to prove that the doctrines as taught in Mr. Sinnett's exposition are ‘not Buddhism, esoteric or exoteric,’ they will have to make away with the thousands of Brahmanical Adwaitee and other Vedantin writings—the works of Sankaracharya in particular,—from which it can be proved that precisely the same doctrines are taught in those works, esoterically.”†

You spoke, in the course of the article, of the very remark you now find to be "very pointed," + as "such a spiteful and profitless criticism" to attribute it to the pen of the great Pali scholar.

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* [Vol. I, p. xvii.]

† [Collected Writings, Vol. V, p. 344.]

‡ So we say now. Not a word of what we wrote then do we repudiate here; and The Secret Doctrine proves it. But this does not clash at all with the fact that, once made public, no doctrine can be referred to any longer as “esoteric.” The esoteric tenets revealed—both in Esoteric Buddhism and The Secret Doctrine have become exoteric now. Nor does a remark cease to be “spiteful” for being “very pointed,” e.g., most of Carlyle’s remarks. A few years ago, at a time when our doctrines were hardly delineated and the Orientalists knew nothing of them, any such premature discussion and criticism were “profitless.” But now, when these doctrines have spread throughout the whole world, unless we call things by their true names, and admit our mistakes (for it was one, to spell “Budhism,” Buddhism—a mistake, moreover, distinctly attributed to ourselves, “theosophists of India,” vide page xviii, Vol. I of The Secret Doctrine, and not at all to Mr. Sinnett), our critics will have an undeniable right to charge us with sailing under false colours. Nothing more fatal to our cause could ever happen. If we would be regarded as theosophists, we have to protect THEOSOPHY; we have to defend our colours before we think of defending our own petty personality and amour propre, and should be ever ready to sacrifice ourselves. And this is what we have tried to do in the Introduction to The Secret Doctrine. Poor is that standard-bearer who shields his body from the bullets of the enemy with the sacred banner entrusted to him!—[ED.]

The propriety of the title given to my book was discussed in an article in The Theosophist for June, 1884, when an editorial note was appended, in the course of which the writer said:

"The name given to Mr. Sinnett's book will not be misleading or objectionable when the close identity between the doctrines therein expounded and those of the ancient Rishis of India is clearly perceived." *

These extracts seem to show that the unfavourable view of Esoteric Buddhism now presented to the readers of The Secret Doctrine can only have been developed in your mind within a comparatively recent period. †

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* The Rishis having nought to do with "Buddhism," the religion of Gautama Buddha, this question shows plainly that the mistake involved in the double "d" had not yet struck the writer as forcibly as it has done later.—[ED.]

[The quoted passage is from an editorial note signed T. S. which was appended to an article entitled "Esoteric Buddhism and Hinduism," signed by "A Brahman Theosophist" (The Theosophist, Vol. V, June, 1884, pp. 223-25). The initials T. S. were evidently used by T. Subba Row, and the editorial note referred to is included in the collection known as the Esoteric Writings of T. Subba Row (2nd ed., 1931).—Compiler.]

† This is an error. What we say now in The Secret Doctrine is what we knew, but kept silent upon ever since the first year of the publication of Esoteric Buddhism; though we confess we have not realised the importance of the mistake as fully from the beginning as we do now. It is the number of criticisms received in private letters and for publication in Lucifer, from friends as well as from foes, that forced us to see the question in its true light. Had they (the criticisms) been directed only against us personally (Mr. Sinnett and H. P. Blavatsky) they would have been left entirely unnoticed. But as all such had a direct bearing upon the doctrines taught—some persisting in calling them Buddhism, pure and simple, and others charging them with being a new-fangled doctrine invented by ourselves and fathered upon Buddhism—the danger became imminent, and a public explanation was absolutely necessary. Moreover, the impression that it was a very materialistic teaching—Esoteric Buddhism being accused of upholding the Darwinian hypothesis—spread from the Indian and Vedantin to almost all the European theosophists. This had to be refuted, and—we do so in The Secret Doctrine.—[ED.]

Satisfied with the assurance conveyed to me— as explained in the preface to the sixth edition—by the reverend teacher from whom its substance was derived—that the book was a sound and trustworthy presentation of his teachings as a whole, that would never have to be remodelled or apologised for,* I have been content, hitherto, to leave unnoticed every other criticism that it has called forth.

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* No one has ever dreamt of denying that Esoteric Buddhism was a “trustworthy presentation” of the Master’s teachings as a whole. That which is asserted is simply that some personal speculations of its author were faulty, and led to erroneous conclusions, (a) on account of their incompleteness, and (b) because of the evident anxiety to reconcile them with modern physical science, instead of metaphysical philosophy. Very likely errors, emanating from a desire diametrically opposite, will be found in The Secret Doctrine. Why should any of us—aye, even the most learned in occult lore among theosophists—pose for infallibility? Let us humbly admit with Socrates that “all we know is, that we know nothing”; at any rate nothing in comparison to what we have still to learn.—[ED.]

I have known all along that it contained errors which initiates would detect, but by the time any student might be in a position to appreciate these he would be independent of its guidance, and till then he could not be embarrassed * by them. Now however, I regret to find that The Secret Doctrine is not merely concerned to expand and develop the earlier teaching—a task which I should be the first to recognise could be performed by no one more efficiently than by yourself—but paves the way for its expositions by remarks on Esoteric Buddhism which are not in the nature of fresh revelations concerning what are, doubtless, its many shortcomings, but are in the nature of disparagements† which you have, on former occasions rebuked others for putting forward.

You say—in objecting to my title—"the esoteric truths, presented in Mr. Sinnett's work, had ceased to be esoteric from the moment they were made public." Is not that an odd objection to appear on the first page of a book called "The Secret Doctrine." Has the doctrine ceased to deserve that designation from the date at which your own book appeared? ‡

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* Not "embarrassed," but misled—and it is precisely this which has happened.—[ED.]

† We demur to the expression. No "disparagement" whatever is meant, but simply an attempt is made to make certain tenets taught in our respective works more clear. Without such explanations, the statements made by both authors would be unavoidably denounced as contradictory. The general public rarely goes to the trouble of sifting such difficult metaphysical questions to the bottom, but judges on appearance. We have to acquaint first the reader with all the sides and aspects of a teaching before we allow him to accept or even to see in one of such a dogma.—[ED.]

‡ It has, most unquestionably, if logic deserves its name. Our correspondent would have hardly made this query, intended as a hit and a satire, had he paid attention to what is said on pages xvii-xviii (the first and the second) of the Introduction to The Secret Doctrine, namely—"'Esoteric Buddhism' was an excellent work with a very unfortunate title, though it meant no more than does the title of this work, the 'Secret Doctrine'"; which means, if anything, that no more than "Esoteric Buddhism" are those portions of the "Secret Doctrine" now explained in our volumes any longer "secret"—since they are divulged. We appeal to logicians and literary critics for a decision.—[ED.]

These questions however are all of minor importance, though it puzzles me to understand why your view of them should have been so diametrically reversed from what it was a few years ago. * I might hardly have written this letter at all, but for a passage in The Secret Doctrine referring to Esoteric Buddhism that occurs on page 169. There you suggest that my own attempt to explain planetary evolution fails for want of being sufficiently metaphysical, and you quote a phrase from me—"on pure metaphysics of that sort we are not now engaged"—in connexion with a passage from one of the letters of instruction I received when the book was under preparation. "And in such case," you say, "as the Teacher remarks in a letter to him, 'Why this preaching of our doctrines, all this uphill work and swimming in adversum flumen?'" † Any reader will imagine that the passage quoted from the letter had reference to the passage quoted from the book.‡ Nothing can be further from the fact. My remark about not being "then" concerned with "pure metaphysics" had a limited and specific application, and on the next page I see that I have dealt with that period before the earliest manifestations of Nature on the plane of the senses, when the work of evolution going on was concerned "with the elemental forces that underlie the phenomena of Nature as visible now and perceptible to the senses of Man." §

From time to time, amongst criticisms of Esoteric Buddhism that have appeared to me misdirected, I have heard this charge—that I have not appreciated the great doctrine metaphysically, that I have materialised its conceptions.

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* Vide Supra notes: the reasons are now explained. —[ED.]

† [This sentence occurs in The Mahatma Letters to A. P. Sinnett, p. 193. Some, notably the Hare Brothers, in their hostile work entitled Who Wrote the Mahatma Letters? (by H. E. and W. L. Hare, London: Williams and Norgate, 1936), have asserted that the Latin expression in this sentence was no better than "dog-Latin." This criticism is entirely unwarranted. In adversum flumen means into the current or stream flowing against one, while in adverso flumine—as has been suggested for the correct expression—means in the opposing current or stream. Both are good Latin and occur in a number of passages from the Classics.—Compiler]

‡ This remark of the Master was made in a general not in any specific application. But what of that ?—[ED.]

§ [Esoteric Buddhism, American edition, p. 87.—Compiler.]

I do not think I have ever before put pen to paper to combat this idea, though it has always struck me as curiously erroneous; but when language from yourself seems to fortify the impression I refer to, it is high time for me to explain, at any rate, my own attitude of mind.*

The charge of materialising the doctrine seems to me to arise entirely from the fact that I have partially succeeded in making some parts of it intelligible. The disposition to regard vagueness of exposition as equivalent to spirituality of thought is very widely spread; and multitudes of people are unaccustomed to respect any phraseology that they find themselves enabled to understand. Unused to realise a thought with precision of imaginative insight, they fancy if it is presented vividly to the mind that it must have lost caste in the realms of idealism. They are used to regarding a brick as something with a definite shape and purpose, and an idea as a Protean shadow.

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* Once more we beg to assure our friend and colleague, Mr. Sinnett, that in saying what is said in The Secret Doctrine we did not for one moment contemplate the remarks as expressive of our own personal objections—seeing we know our correspondent's ideas too well to have any. They were addressed to and directed against our benevolent critics: especially those who, with an impartiality most admirable, though worthy of a better fate, try to hit us both, and through us to upset the Esoteric Doctrine. Has not the latter been proclaimed by a number of well-wishers as an invention of H. P. Blavatsky's? Did not even an admirably clever and learned man—the late C. W. King—claim, in his The Gnostics and their Remains [Preface, p. ix], to have ". . . reason for suspecting that the Sibyl of Esoteric Buddhism [i.e., your humble servant] drew the first notions of her new religion from the analysis of the Inner Man [to wit our seven principles], as set forth in my [his] first edition"! This—because the most philosophical Gnostic works, especially the doctrines of Valentinus and Marcus—are full of our archaic esoteric ideas. Forsooth, it is high time that the defendant, also, should "rise and explain" her attitude in The Secret Doctrine, regardless of any one's (even her own) personality!—[ED.]

Give the idea a specific plan in Nature, and it will seem to them materialised, even if concerned with conditions of life as remote from materiality as Devachanic emotion.

The succession of Cause and Effect seems itself materialised—in the mental atmosphere I am discussing—if it is represented, in its most interesting aspect, as forcing its way from one plane of nature to another.

For readers of this temperament Esoteric Buddhism may be materialistic; but as I venture to believe that it has been a bridge which has conducted many, and may bear many more, across the chasm which divides the interests and materialism of this life, from the realms of spiritual aspiration beyond, I have not yet seen reason to regret the mould in which it was cast, even though some of those who have used it in their time now despise its materialistic construction. * It would load your paper too heavily if I quoted passages to show how constantly I really emphasised the non-material aspects of its teaching; but I may perhaps be allowed one from the closing sentences of the chapter on "the universe," in which I say:—"It"—the doctrine of` the Esoteric Wisdom—"stoops to materialism, as it were, to link its methods with the logic of that system, and ascends to the highest realms of idealism to embrace and expound the most exalted aspirations of spirit." †

The truth of the whole matter is admirably expressed in a comprehensive sentence at the end of a long article on "The Metaphysical Basis of Esoteric Buddhism," which appeared in The Theosophist for May, 1884, with the suggestive signature, Damodar K. Mavalankar. This runs:—

"The reader will now perceive that Esoteric Buddhism is not a system of materialism. It is, as Mr. Sinnett calls it, 'transcendental Materialism,' which is non-materialism just as the absolute consciousness is non-consciousness. . ." ‡

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* No one we know of "despises," but many, on the other hand, rejoice, and very much so, at being able to refer to it as "materialistic." It was high time to disabuse and contradict them; and this letter from our correspondent, setting forth his true views and attitude for the first time, is one of the first good fruits produced by our remarks in The Secret Doctrine. It is an excellent check on our mutual enemies.—[ED.]

† [page 262, in 6th ed.]

‡ These are the verbatim expressions of your friend and humble servant, the Editor. Damodar only repeated our views. But the "Damodars" are few, and there were, as our correspondent well knows, other Brahmins in England, who were the first to proclaim Esoteric Buddhism materialistic to the core, and who have always maintained this idea in others.—[ED.]

Any vindication of oneself must be a repulsive task. For many reasons I would rather have left all such questions alone, but to ignore unfavourable comments when these proceed from your own pen would be to treat them with less respect than is embodied in my present remarks.

In conclusion, since The Secret Doctrine so frequently discusses what Esoteric Buddhism meant to say as regards Darwinian evolution, let me endeavour to elucidate that point. The teaching I received on the subject of race evolution was very elementary. It was not exactly "fragmentary" (as has sometimes been said), but it was a skeleton statement, as regards all the problems of "Cosmogenesis," consequently it dealt merely with that cosmic progress of the spiritual inquiry through the various kingdoms of Nature which, beginning (on the material plane) with the mineral, culminates in Man. It follows from this elementary statement that at some stage of the great evolutionary process there is an ascent from the animal to the human kingdom,* never mind where the transition is effected.

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* At the stage of the first Round, and partially at the second, never during any stage of the Fourth Round. A purely mathematical or rather algebraical reason exists for this:—The present (our) Round being the middle Round (between the 1st, 2nd, and 3rd, and the 5th, 6th, and 7th) is one of adjustment and final equipoise between Spirit and matter. It is that point, in short, wherein the reign of true matter, its grossest state (which is as unknown to Science as its opposite pole—homogeneous matter or substance) stops and comes to an end. From that point physical man begins to throw off "coat after coat," his material molecules for the benefit and subsequent formation or clothing of the animal kingdom, which in its turn is passing it on to the vegetable, and the latter to the mineral kingdoms. Man having evoluted in the first Round from the animal via the two other kingdoms, it stands to reason that in the present Round he should appear before the animal world of this manvantaric period. But see The Secret Doctrine for particulars.—[ED.]

There the teaching vindicated the spirit of the Darwinian idea * though the further illumination now cast upon the subject by your present work shows that many specific conjectures of Darwinism are erroneous, and its application to the human evolution of this world period altogether misleading. It is needless to say that I was not furnished with the later teaching on this subject when Esoteric Buddhism was written, therefore of course my own impression at the time was that the doctrine supported the Darwinian hypothesis, as a general idea. I never heard a word breathed in India, when writing Esoteric Buddhism, to the contrary effect.†

Nor was the point worth raising then. My readers had to be made acquainted with the primary principles of Karma, reincarnation and cosmic progress towards superior conditions of existence. All the cosmo-genesis that was essential to the comprehension of these principles was supplied in the teaching as given. Much was left for further development, for later opportunities. The first book of Euclid cannot also contain the second, third and fourth. In The Secret I)octrine I have no doubt we are furnished with esoteric teaching, which is the analogue of the more advanced geometry. Probably it will be least appreciated by those who read its opening pages as warning them off the subject of triangles.

Yours very respectfully,

A. P. SINNETT.

OUR CLOSING REMARK

We thank Mr. Sinnett, with all our heart, for this letter. Better late than never. On page 186 of Vol. I of our Secret Doctrine, now just published, we quote from a letter of a member of the T. S., who wrote: “I suppose you realize that three-fourths of Theosophists and even outsiders imagine that, as far as the evolution of man is concerned, Darwinism and Theosophy kiss one another” in Esoteric Buddhism.

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* What did Darwin, or what Darwinians know of our esoteric teaching about “Rounds”! The “Spirit” of the Darwinian idea, is an Irish bull, in this case, as that “Spirit” is materialism of the grossest kind.—[ED.]

† The reason for this also is stated in The Secret Doctrine.

We repudiate the idea most vehemently on the same page, but our negation would not go very far without that of Mr. Sinnett. The letter containing the above quoted sentence was written more than two and a half years ago; and our denial, notwithstanding the same charge of Darwinism and materialism in Esoteric Buddhism, was maintained by the same writer and supported by many others. Thus it was indispensable for the good of the Cause that Mr. Sinnett should deny it over his own signature. Our object is accomplished, for the author of Esoteric Buddhism has now solemnly repudiated the charge, and we hope to receive no more such flings at our philosophical beliefs.

We close by thanking our esteemed correspondent once more for the indulgent spirit in which he deals with our remarks, but which, to our regret, he very erroneously attributes to a personal feeling due to some unwarrantable change in our attitude towards himself. We repudiate such a charge, and hope that our explanations will dissipate the last vestiges of any such suspicion.—[ED.]

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MISCELLANEOUS NOTES

[Lucifer, Vol. III, No. 15, November, 1888, p. 255]

[Regarding Tookaram Tatya, head of the Theosophical Publication Fund at Bombay] The most active and indefatigable of all our Bombay Theosophists in the spread of Sanskrit and theosophical literature. The good he does to the poor and the distressed, in his Homoeopathic Free Dispensaries—they, the sufferers, alone know. May he be rewarded as he deserves.

CASTING OFF

[Lucifer, Vol. III, No. 15, November, 1888, pp. 256-57]

If King Henry VIII, the much-married king of England, stopped in some of his proceedings for divorce, or at least was stopped by the ecclesiastical authorities at the first of his acts, and was warned by them that his divorce with Catherine of Aragon was contrary to the laws of God, and could hardly be made by any sort of modus vivendi to fit in with the laws of men, King Milan of Servia has certainly sent in a greater amount of tickets to entitle him to a final "distribution of gifts."

I wish that some authority from the Editorial chair of Lucifer would tell me whether the recent action of King Milan of Servia will not entail upon him a Karma, a never-ending penalty of remorse, shame, and future sorrow, for the cruel and unjustifiable act which he has committed by the divorce of his Queen Nathalie.

I would like to know whether the Russian Christian Church, as well as the West, considers marriage as a thing which may not be cast aside by the decision of a civil tribunal. Your own creed of the Russian Church appears to my unassisted intellect to be emphatic, pronounced, and unchanging.

I quote from the creed of the Russian Church:—

"ἐφ' ὅρον ζωῆς αὐτῶν εἰς κάθα κινδυνον, δὲν ἐξαφίνωται ὁ ἕνας τὸν ἄλλον ὕστερον δὲ βεβαιώνεται."

"Ad finem usque vitae, quocunque rerum discrimine, constanter servaturus, nec alter alterum deserturus sit." ("The Orthodox Confession of the Eastern Church, A. D. 1643," in P. Schaff, A History of the Creeds of Christendom, 3 vols., 8vo. London, 1877; Vol. II, p. 393.)

I may also state that there is not a single Latin priest who would dare to contravene the commands of his church by pronouncing a divorce a vinculo matrimonii in a case like that of King Milan. They are much too careful of the words "Whom God has joined together, let no man put asunder." Surely the Russian Church has the same pure tradition. If the old Patriarchs of Constantinople could speak, their voices would be emphatic to declare that the sacramental ties of marriage arc eternal and indissoluble, and that their authority has been decreed by the oracular and changeless fiat of everlasting veracity.

Some of the inferior Jew papers in London have recently had letters on the subject “Is Marriage a Failure?” But they have in this respect often confused the civil and religious ties. In the marriage of King Milan we have both. He may be civilly allowed to emulate King Solomon, but religiously he has only one wife, from whom he is now divorced.

Let us now consider the matter. The world, at the end of the present century, and approaching its descending cycle, gradually becomes worse and worse as artificial civilization progresses, and moral improvement diminishes. We see this in the tendency for facilitating divorce, either in Servia or in England, the less attention paid to individual aspirations after holiness, and the probability that the next generation will be a great deal worse than the present. We live in a time when the words of Horace,

Aetas parentium, peior avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiorum,*

are deeply applicable to us, and those who are born of us, and then the action of men like King Milan is only a forecast of the future, when the coming race “Sans Dieu, sans foi, sans loi” shall preach “the principles of 1789,” “Liberty, Equality, and Fraternity.” Liberty, each to select his own punishment; Equality, before the throne of some self-invoked infernal power; Fraternity, such as was that of Cain towards Abel.

Still, for those who do not contemplate decay on a large scale, it is hard to perceive individual instances of blasphemy and immorality, and harder that they should have the sanction of any religious body.

The old feeling of chivalry in the West makes me inclined to break a lance for the divorced Queen of Servia, and by advocating her strive

“For the cause that lacks assistance,
From the wrong that needs resistance,
To the future in the distance,
And the good that we can do.”
C. CARTER BLAKE.

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* [Horace, Odes, Book III, vi, 45-48; the first line being: damnosa quid non imminuit dies? In English: “What do the ravages of time not injure? Our parents’ age, worse than our grandsires’, has brought forth us less worthy and destined soon to yield an offspring still more wicked.”—Compiler.]

EDITOR’S NOTE

There is no “authority” on ecclesiatical law in the “editorial chair of Lucifer.” The present editor recognizes no such laws, rejects and cares very little about them. But there are laws of honour, and honour—“stands at another bar than that of laws,” whether social or ecclesiastical. And there is a woman in the said editorial chair, whose whole being revolts against such an infamous act of despotism and injustice as perpetrated by Milan of Servia, he who claims to reign “by the grace of God” and sticks fast to his throne only by the abject cowardice of his subjects. Of crowned despots, sots and even snobs, there were many, but hitherto even they had tried to preserve an appearance, at least, of honour. In our modern day, however, it becomes a matter for serious consideration, whether honour is ever to be found, to a dead certainty, at home—anywhere, except perchance among thieves! We live in a strange world of incongruity and paradox. When one knows that upon discovering a sharper in their midst, even the members of the poorest club would not fail to kick him out, one can only stare in finding all the modern sovereigns, great or small, remaining undisturbed and quite unconcerned before the perpetration of the most brutal act of licentiousness and abuse of power by one of their own fraternity. That Milan, the lineal descendant of swineherds is no gentleman—though his late uncle Michael Obrenovitch was decidedly one—is no wonder. But that other Kings and Emperors, some of whom boast of a long lineage of knightly ancestors and "kings gentiluomini”—should allow such an unprecedented outrage upon a woman, a Queen, innocent and pure as few, go unpunished—is most marvellous—even in this age of depravity, and Crowns sold at auction.

“O, that estates, degrees, and offices,

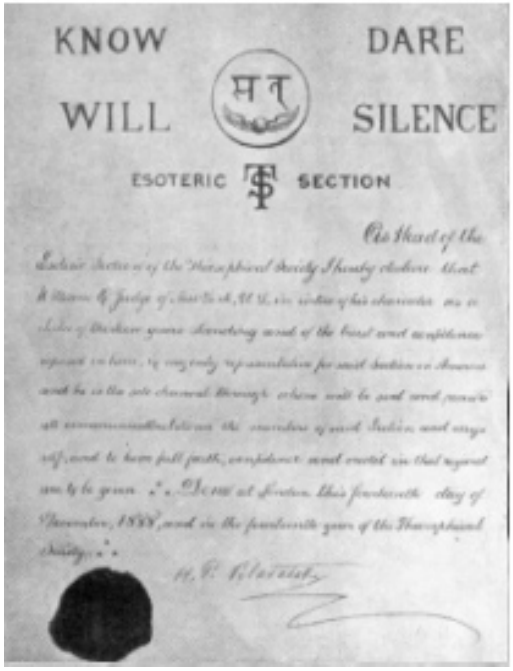
Were not derived corruptly! and that dear honour

Were purchased by the merit of the wearer!”

But, since the day of Solon, to paraphrase him: “Honours created far exceed those that are achieved.”

To the second question of our correspondent, we answer—"most decidedly, the Greek Church would countenance and permit no such breaking of her laws. Nor shall the St. Petersburg Metropolitan or his Synod ever recognize the act of the Servian Theodosius; who is officially branded by that Synod, hence by the press, as the "pseudo-Metropolitan." The orthodox Greek Church is greater than Milan, "King" of a kingdom from an opéra comique. But what of that? Russia does not recognize Ferdinand of Coburg; yet the Austrian usurpator rules to this day over Bulgaria, the land of Brigands and Generals Boum-boum. The Synod of Russia is not what it was only thirty years ago, when no divorce could be obtained on any consideration, and divorce plans were smashed against the Synodical rock even when backed up by the Imperial will and protection. Now things have changed. One can obtain a divorce in Russia as easily as in the United States. Russia is getting civilized, you see. The government may protect and defend Queen Nathalie, but Russia will not go to war to punish a—Milan. Yet the religious feeling is strong both in Russia and Servia. . . .

It remains to be seen what the Servians will do. Ah, now is a fine and easy-going time for the Milans and—"Jack the Rippers."



FACIMILE OF DOCUMENT APPOINTING WILLIAM QUAN JUDGE SOLE REPRESENTATIVE OF THE ESOTERIC SECTRION IN AMERICA

December 1888

[THE ESOTERIC SECTION AND WILLIAM QUAN JUDGE]

[The document reproduced in facsimile on the opposite page is in the Archives of the former Point Loma Theosophical Society, and was published in The Theosophical Forum, Vol. XXV, No. 12, December, 1947. Its text, without facsimile, was originally published in an undated E. S. T. Circular, issued almost immediately after May 27, 1891, the date on which a full meeting of the E. S. Council, appointed by H. P. B., was held at the Headquarters of the Theosophical Society in Europe, 19, Avenue Road, London, England, following H.P.B.'s passing.—Compiler.]

KNOW DARE

[SEAL]

WILL SILENCE

Esoteric [TS] Section

As Head of the Esoteric Section of the Theosophical Society I hereby declare that William Q. Judge of New York, U.S., in virtue of his character as a chela of thirteen years standing and of the trust and confidence reposed in him, is my only representative for said Section in America and he is the sole channel through whom will be- sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. * * *Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society. * * *

H. P. BLAVATSKY...

[Seal]

IS DENUNCIATION A DUTY?

[Lucifer, Vol. III, No. 16, December, 1888, pp. 265-273]

"Condemn no man in his absence; and when forced to reprove, do so to his face, but gently, and in words full of charity and compassion. For the human heart is like the Kusûli plant: it opens its cup to the sweet morning dew, and closes it before a heavy shower of rain."

—BUDDHIST PRECEPT.

"Judge not, that ye be not judged."

—CHRISTIAN APHORISM.

Not a few of our most earnest Theosophists feel themselves, we are sorry to hear, between the horns of a dilemma. Small causes will at times produce great results. There are those who would jest under the cruelest operation, and remain cool while having a leg amputated, who would yet raise a storm and renounce their rightful place in the kingdom of Heaven if, to preserve it, they had to keep silent when somebody treads on their corns.

In the 13th number of Lucifer (Vol. III September, page 63), a paper on "The Meaning of a Pledge" was published. Out of the seven articles (six only were given out) which constitute the entire Pledge, the 1st, 4th, 5th, and especially the 6th, require great moral strength of character, an iron will added to much unselfishness, quick readiness for renunciation and even self-sacrifice, to carry out such a covenant. Yet scores of Theosophists have cheerfully signed this solemn "Promise" to work for the good of Humanity forgetful of Self, without one word of protest—save on one point. Strange to say, it is rule the third which in almost every case makes the applicant hesitate and show the white feather. Ante tubam trepidat: the best and kindest of them feels alarmed; and he is as overawed before the blast of the trumpet of that third clause, as though he dreaded for himself the fate of the walls of Jericho!

What is then this terrible pledge, to carry out which seems to be above the strength of the average mortal? Simply this:—

“I PLEDGE MYSELF NEVER TO LISTEN WITHOUT PROTEST TO ANY EVIL THING SPOKEN OF A BROTHER THEOSOPHIST, AND TO ABSTAIN FROM CONDEMNING OTHERS.”

To practise this golden rule seems quite easy. To listen without protest to evil said of any one is an action which has been despised ever since the remotest days of Paganism.

“To hear an open slander is a curse,
But not to find an answer is a worse,” . . .*

says Ovid. For one thing, perhaps, as pointedly remarked by Juvenal, because:

“Slander, that worst of poisons, ever finds
An easy entrance to ignoble minds . . .” †

—and because in antiquity, few liked to pass for such—minds. But now! . . . .

In fact, the duty of defending a fellow-man stung by a poisonous tongue during his absence, and to abstain, in general, "from condemning others" is the very life and soul of practical theosophy, for such action is the handmaiden who conducts one into the narrow Path of the “higher life,” that life which leads to the goal we all crave to attain. Mercy, Charity and Hope are the three goddesses who preside over that “life.” To “abstain” from condemning our fellow beings is the tacit assertion of the presence in us of the three divine Sisters; to condemn on “hearsay” shows their absence.

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* [Not identified in Ovid’s works.—Comp.]

† [This passage is probably a rendering of Juvenal’s Satires, XIV, 173-76: “inde fere scelerum causae, nec plura venena miscuit aut ferro grassatur saepius ullum humanae mentis vitium quam saeva cupido inmodici census.”—Compiler.]

“Listen not to a tale bearer or slanderer,” says Socrates. “For, as he discovereth of the secrets of others, so he will thine in turn.” Nor is it difficult to avoid slander-mongers. Where there is no demand, supply will very soon cease. “When people refrain from evil-hearing, then evil speakers will refrain from evil-talking,” says a proverb. To condemn is to glorify oneself over the man one condemns. Pharisees of every nation have been constantly doing it since the evolution of intolerant religions. Shall we do as they?

We may be told, perhaps, that we ourselves are the first to break the ethical law we are upholding. That our theosophical periodicals are full of "denunciations," and Lucifer lowers his torch to throw light on every evil, to the best of his ability. We reply—this is quite another thing. We denounce indignantly systems and organisations, evils, social and religious—cant above all: we abstain from denouncing persons. The latter are the children of their century, the victims of their environment and of the Spirit of the Age. To condemn and dishonour a man instead of pitying and trying to help him, because, being born in a community of lepers he is a leper himself, is like cursing a room because it is dark, instead of quietly lighting a candle to disperse the gloom. “Ill deeds are doubled with an evil word”; nor can a general evil be avoided or removed by doing evil oneself and choosing a scape-goat for the atonement of the sins of a whole community. Hence, we denounce these communities, not their units; we point out the rottenness of our boasted civilisation, indicate the pernicious systems of education which lead to it, and show the fatal effects of these on the masses. Nor are we more partial to ourselves. Ready to lay down our life any day for THEOSOPHY—that great cause of the Universal Brotherhood for which we live and breathe—and willing to shield, if need be, every true theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual loosening and undermining of the original system by the sophistry of many of its highest officers.

We bear our Karma for our lack of humility during the early days of the Theosophical Society; for our favourite aphorism: “See, how these Christians love each other” has now to be paraphrased daily, and almost hourly, into: “Behold, how our Theosophists love each other.” And we tremble at the thought that, unless many of our ways and customs, in the Theosophical Society at large, are amended or done away with, Lucifer will one day have to expose many a blot on our own escutcheon—e.g., worship of Self, uncharitableness, and sacrificing to one’s personal vanity the welfare of other Theosophists—more “fiercely” than it has ever denounced the various shams and abuses of power in state Churches and Modern Society.

Nevertheless, there are theosophists, who forgetting the beam in their own eye, seriously believe it their duty to denounce every mote they perceive in the eye of their neighbour. Thus, one of our most estimable, hardworking, and noble-minded members writes, with regard to the said 3rd clause:—

The “Pledge” binds the taker never to speak evil of anyone But I believe that there are occasions when severe denunciation is a duty to truth. There are cases of treachery, falsehood, rascality in private life which should be denounced by those who are certain of them; and there are cases in public life of venality and debasement which good citizens are bound to lash unsparingly. Theosophic culture would not be a boon to the world if it enforced unmanliness weakness, flabbiness of moral texture. . . . .

We are sincerely sorry to find a most worthy brother holding such mistaken views. First of all, poor is that theosophic culture which fails to transform simply a “good citizen” of his own native country into a “good citizen” of the world. A true theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow men, without distinction of race, creed, caste or colour, than to be merely a good patriot, or still less, a partisan.

To mete one measure for all, is holier and more divine than to help one's country in its private ambition of aggrandizement, strife or bloody wars in the name of GREEDINESS and SELFISHNESS. Severe denunciation is a duty to truth." It is; on condition, however, that one should denounce and fight against the root of evil and not expend one's fury by knocking down the irresponsible blossoms of its plant. The wise horticulturist uproots the parasitic herbs, and will hardly lose time in using his garden shears to cut off the heads of the poisonous weeds. If a theosophist happens to be a public officer, a judge or magistrate, a barrister or even a preacher, it is then, of course his duty to his country, his conscience and those who put their trust in him, to "denounce severely" every case of "treachery, falsehood and rascality" even in private life; but—nota bene—only if he is appealed to and called to exercise his legal authority, not otherwise. This is neither "speaking evil" nor "condemning," but truly working for humanity; seeking to preserve society, which is a portion of it, from being imposed upon, and protecting the property of the citizens entrusted to their care as public officers, from being recklessly taken away. But even then the theosophist may assert himself in the magistrate, and show his mercy by repeating after Shakespeare's severe judge: "I show it most of all when I show justice."

But what has a "working" member of the Theosophical Society independent of any public function or office, and who is neither judge, public prosecutor nor preacher, to do with the misdeeds of his neighbours? If a member of the T.S. is found guilty of one of the above enumerated or some still worse crime, and if another member becomes possessed of irrefutable evidence to that effect, it may become his painful duty to bring the same under the notice of the Council of his Branch. Our Society has to be protected, as also its numerous members. This, again, would only be simple justice. A natural and truthful statement of facts cannot be regarded as "evil speaking" or as a condemnation of one's brother.

Between this, however, and deliberate backbiting there is a wide chasm. Clause 3 concerns only those who being in no way responsible for their neighbour's actions or walk in life, will yet judge and condemn them on every opportunity. And in such case it becomes—"slander" and "evil speaking."

This is how we understand the clause in question; nor do we believe that by enforcing it "theosophic culture" enforces "unmanliness, weakness or flabbiness of moral texture," but the reverse. True courage has naught to do, we trust, with denunciation; and there is little manliness in criticizing and condemning one's fellow men behind their backs, whether for wrongs done to others or injury to ourselves. Shall we regard the unparalleled virtues inculcated by Gautama the Buddha, or the Jesus of the Gospels as "unmanliness"? Then the ethics preached by the former, that moral code which Professor Max Muller, Burnouf and even Barthélemy Saint-Hilaire have unanimously pronounced the most perfect which the world has ever known, must be no better than meaningless words, and the Sermon on the Mount had better never have been written at all. Does our correspondent regard the teaching of non-resistance to evil, kindness to all creatures, and the sacrifice of one's own self for the good of others as weakness or unmanliness? Are the commands, "Judge not that ye be not judged," and, "Put up again thy sword . . . for all they that take the sword shall perish with the sword," to be viewed as "flabbiness of moral texture" or as the voice of Karma?

But our correspondent is not alone in his way of thinking. Many are the men and women, good, charitable, self-sacrificing and trustworthy in every other respect, and who accept unhesitatingly every other clause of the "Pledge," who feel uneasy and almost tremble before this special article. But why? The answer is easy: simply because they fear an unconscious (to them), almost unavoidable PERJURY.

The moral of the fable and its conclusion are suggestive.

It is a direct blow in the face of Christian education and our civilized modern society in all its circles and in every Christian land. So deep has this moral cancer—the habit of speaking uncharitably of our neighbour and brother at every opportunity—eaten into the heart of all the classes of Society, from the lowest to the very highest, that it has led the best of its members to feel diffident of their tongues! They dare not trust themselves to abstain from condemning others—from mere force of habit. This is quite an ominous “sign of the times.”

Indeed, most of us, of whatever nationality, are born and brought up in a thick atmosphere of gossip, uncharitable criticism and wholesale condemnation. Our education in this direction begins in the nursery, where the head nurse hates the governess, the latter hates the mistress, and the servants, regardless of the presence of “baby” and the children grumble incessantly against the masters, find fault with each other, and pass impudent remarks on every visitor. The same training follows us in the class room, whether at home or at a public school. It reaches its apex of ethical development during the years of our education and practical religious instruction. We are soaked through and through with the conviction that, though ourselves “born in sin and total depravity,” our religion is the only one to save us from eternal damnation, while the rest of mankind is predestined from the depths of eternity to inextinguishable hell-fires. We are taught that slander of every other people’s Gods and religion is a sign of reverence for our own idols, and is a meritorious action. The “Lord God,” himself, the “personal Absolute,” is impressed upon our young plastic minds as ever backbiting and condemning those he created, as cursing the stiff-necked Jew and tempting the Gentile.

For years the minds of young Protestants are periodically enriched with the choicest curses from the Commination service in their prayer-books, or the “denouncing of God’s anger and judgments against sinners,” besides eternal condemnation for most creatures; and from his birth the young Roman Catholic constantly hears threats of curse and excommunication by his Church.

It is in the Bible and Church of England prayer-books that boys and girls of all classes learn of the existence of vices, the mention of which, in the works of Zola, falls under the ban of law as immoral and depraving, but to the enumeration and the cursing of which in the Churches, young and old are made to say “Amen,” after the minister of the meek and humble Jesus. The latter says, swear not, curse not, condemn not, but “love your enemies, bless them that curse you, do good to them that hate and persecute you.” But the canon of the church and the clergyman tell them: Not at all. There are crimes and vices “for which ye affirm with your own mouths the curse of God to be due.” (Vide “Commination Service.”) What wonder that later in life, Christians piously try to emulate “God” and the priest, since their ears are still ringing with, “Cursed be he that removeth his neighbour’s landmark,” and “Cursed be he” who does this, that or the other, even “he that putteth his trust in man” (!), and with “God’s” judgment and condemnations. They judge and condemn right and left, indulging in wholesale slander and “comminating” on their own account. Do they forget that in the last curse—the anathema against adulterers and drunkards, idolaters and extortionists—“the UNMERCIFUL and SLANDERERS” are included? And that by having joined in the solemn “amen” after this last Christian thunderbolt, they have affirmed “with their own mouths the curse of God to be due” on their own sinful heads?

But this seems to trouble our society slanderers very little. For no sooner arc the religiously brought up children of church-going people off their school benches, than they arc taken in hand by those who preceded them. Coached for their final examination in that school for scandal, called the world, by older and more experienced tongues, to pass Master of Arts in the science of cant and commination, a respectable member of society has but to join a religious congregation: to become a church-warden or lady patroness.

Who shall dare deny that in our age, modern society in its general aspect has become a vast arena for such moral murders, performed between two cups of five o'clock tea and amid merry jests and laughter? Society is now more than ever a kind of international shambles wherein, under the waving banners of drawing-room and church Christianity and the cultured tittle-tattle of the world, each becomes in turn as soon as his back is turned, the sacrificial victim, the sin-offering for atonement, whose singed flesh smells savour in the nostrils of Mrs. Grundy. Let us pray, brethren, and render thanks to the God of Abraham and of Isaac that we no longer live in the days of cruel Nero. And, oh! let us feel grateful that we no longer live in danger of being ushered into the arena of the Colosseum, to die there a comparatively quick death under the claws of the hungry wild beasts! It is the boast of Christianity that our ways and customs have been wonderfully softened under the beneficent shadow of the Cross. Yet we have but to step into a modern drawing-room to find a symbolical representation, true to life, of the same wild beasts feasting on, and gloating over, the mangled carcasses of their best friends. Look at those graceful and as ferocious great cats, who with sweet smiles and an innocent eye sharpen their rose-coloured claws preparatory to playing at mouse and cat. Woe to the poor mouse fastened upon by those proud Society felidae! The mouse will be made to bleed for years before being permitted to bleed to death. The victims will have to undergo unheard-of moral martyrdom, to learn through papers and friends that they have been guilty at one or another time of life of each and all the vices and crimes enumerated in the Commination Service, until, to avoid further persecution, the said mice themselves turn into ferocious society cats, and make other mice tremble in their turn. Which of the two arenas is preferable, my brethren—that of the old pagan or that of Christian lands?

Addison had not words of contempt sufficiently strong to rebuke this Society gossip of the worldly Cains of both sexes.

How frequently [he exclaims] is the honesty and integrity of a man disposed of by a smile or a shrug? How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper. Look. . . . how large a portion of chastity is sent out of the world by distant hints—nodded away, and cruelly winked into suspicion by the envy of those who are past all temptation of it themselves. How often does the reputation of a helpless creature bleed by a report—which the party who is at the pains to propagate it beholds with much pity and fellow-feeling—that she is heartily sorry for it—hopes in God it is not true!

From Addison we pass to Sterne's treatment of the same subject. He seems to continue this picture by saying:

So fruitful is slander in variety of expedients to satiate as well as to disguise itself, that if those smoother weapons cut so sore, what shall we say of open and unblushing scandal, subjected to no caution, tied down to no restraints? If the one like an arrow shot in the dark does, nevertheless, so much secret mischief, this, like pestilence, which rages at noonday, sweeps all before it, levelling without distinction the good and the bad; a thousand fall beside it, and ten thousand on its right hand; they fall, so rent and torn in this tender part of them, so unmercifully butchered, as sometimes never to recover either the wounds or the anguish of heart which they have occasioned.

Such are the results of slander, and from the standpoint of Karma, many such cases amount to more than murder in hot blood. Therefore, those who want to lead the "higher life" among the "working Fellows," of the Theosophical Society, must bind themselves by this solemn pledge, or, remain droning members It is not to the latter that these pages are addressed, nor would they feel interested in that question, nor is it an advice offered to the F.'s T.S. at large. For the "Pledge" under discussion is taken only by those Fellows who begin to be referred in our circles of "Lodges" as the "working" members of the T.S. All others, that is to say those Fellows who prefer to remain ornamental, and belong to the "mutual admiration" groups;

or those who, having joined out of mere curiosity, have, without severing their connexion with the Society, quietly dropped off; or those, again, who have preserved only a skin-deep interest (if any), a luke-warm sympathy for the movement—and such constitute the majority in England —need burden themselves with no such pledge. Having been for years the "Greek Chorus" in the busy drama enacted, now known as the Theosophical Society, they prefer remaining as they are. The "chorus," considering its numbers, has only, as in the past, to look on at what takes place in the action of the dramatis personae and it is only required to express occasionally its sentiments by repeating the closing gems from the monologues of the actors, or remain silent—at their option. "Philosophers of a day," as Carlyle calls them, they neither desire, nor are they desired "to apply." Therefore, even were these lines to meet their eye, they are respectfully begged to remember that what is said does not refer to either of the above enumerated classes of Fellows. Most of them have joined the Society as they would have bought a guinea book. Attracted by the novelty of the binding, they opened it; and, after glancing over contents and title, motto and dedication, they have put it away on a back shelf, and thought of it no more. They have a right to the volume, by virtue of their purchase, but would refer to it no more than they would to an antiquated piece of furniture relegated to the lumber-room, because the seat of it is not comfortable enough, or is out of proportion with their moral and intellectual size. A hundred to one these members will not even see Lucifer, for it has now become a matter of theosophical statistics, that more than two thirds of its subscribers are non-theosophists. Nor are the elder brothers of Lucifer—the Madras Theosophist, the New York Path, the French Le Lotus, nor even the marvellously cheap and international "T. P. S." (of 7, Duke Street, Adelphi), any luckier than we are. Like all prophets, they are not without honour, save in their own countries, and their voices in the fields of Theosophy are truly "the voice of one crying in the wilderness." This is no exaggeration.

Among the respective subscribers of those various Theosophical periodicals, the members of the T.S., whose organs they are, and for whose sole benefit they were started (their editors, managers, and the whole staff of constant contributors working gratis, and paying furthermore out of their own generally meagre pockets, printers, publishers and occasional contributors), are on the average 15 per cent. This is also a sign of the times, and shows the difference between the “working” and the “resting” theosophists.

We must not close without once more addressing the former. Who of these will undertake to maintain that clause 3 is not a fundamental principle of the code of ethics which ought to guide every theosophist aspiring to become one in reality? For such a large body of men and women, composed of the most heterogeneous nationalities, characters, creeds and ways of thinking, furnishing for this very reason such easy pretexts for disputes and strife, ought not this clause to become part and parcel of the obligation of each member—working or ornamental—who joins the Theosophical movement? We think so, and leave it to the future consideration of the representatives of the General Council, who meet at the next anniversary at Adyar. In a Society with pretensions to an exalted system of ethics—the essence of all previous ethical codes—which confesses openly its aspirations to emulate and put to shame by its practical example and ways of living the followers of every religion, such a pledge constitutes the sine qua non of the success of that Society. In a gathering where “near the noisome nettle blooms the rose,” and where fierce thorns are more plentiful than sweet blossoms, a pledge of such a nature is the sole salvation. No Ethics as a science of mutual duties—whether social, religious or philosophical—from man to man, can be called complete or consistent unless such a rule is enforced. Not only this, but if we would not have our Society become de facto and de jure a gigantic sham parading under its banner of “Universal Brotherhood”—we ought to follow every time the breaking of this law of laws, by the expulsion of the slanderer.

No honest man, still less a theosophist, can disregard these lines of Horace:

> “He that shall rail against his absent friends,
> Or hears them scandalised, and not defends
> Tells tales, and brings his friend in disesteem;
> That man’s a KNAVE—be sure beware of him.” *

THE DIRGE FOR THE DEAD IN LIFE

[Lucifer, Vol. III, No. 16, December, 1888, pp. 301-303]

The fragments that we publish below form one of the most remarkable instances of so-called automatic writing when the medium, without any previous knowledge of the subject, is impelled to set down upon the paper that which is not in the brain. The medium here is a young lady who knows nothing about this dirge, but we know that it is a portion of the chant which was sung over the entranced body of the neophyte who was about to become an initiate. The original was found in Egypt among the wrappings of a mummy by the grandfather of a gentleman, a Mason, from whom we got it. Although Egyptologists may have seen the fragment, we are certain that the young lady who wrote down the verses had never heard of it before and was much puzzled by the verses, if not by the signature of “Sepher” given to her. Spiritualists may say it-is something from the “spirits,” but we hold the view that it is a reminiscence from past incarnations of the one who wrote.

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* [Satires, I, iv, 81-85, the Latin text being as follows:

“. . . . absentem qui rodit amicum,
qui non defendet alio culpante, solutos
qui captat risus hominum famamque dicacis,
fingere qui non visa potest, commissa facere
qui nequit: hic niger est, hunc tu, Romane, caveto.”

—Compiler.]

These recollections are not so rare as is supposed, and while frequently they are not recognised as such, they nevertheless account for many strange things heard at séances with mediums and psycho graphic writers, as we were told it was only in the days of Ptolemy that this dirge began to be chanted over the really dead or the mummy.—Ed.*

KHIOS XXI

Bind up thy head and numb thy limbs, for hence cometh wondrous tidings for him who hath the ear open in the sepulchre.
Drink in of the honied words, and mix them with precision to mingle the bitter with the sweet.
Turn thine heart from all outer knowledge and hold thyself open for the knowledge of the spheres.
Now take quickly the pegs from the tents and let them fall in, for the mighty simoom is nigh at hand.
Art thou ready, pale mortal? Is thy head bandaged and thy blood inert, and hast thou parted with thy blood?
Art thou laid down eastward, and is thy inner ear listening for the music of the voice of the spheres?
Listen, pale mortal.
The voice is commencing to emit sound, and the turn of the tide is swiftly ebbing away.
Pale mortal, lying so like an image of Phineus,† wherefore art thou disquieted?
The glitter of chariots will not reach those dazed eyes.
The sound of the battle-axe will not penetrate thy skull.
Now listen to the voice; thou art gone from hence, pale mortal, and the earth knows thee no more.
Thy bandaged head lies on the death stretcher and thy bloodless body is full of sweet-smelling myrrh.

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* [As appears from H.P.B.'s explanation in the article "The Dirge for the Dead," which immediately follows the present one, the last two lines of this Editorial Note are faulty, due to a printer's error. The second footnote of the next article explains what was the real meaning intended to be conveyed.—Compiler.]

† Phineus, the King of Thrace, who became blind for attempting to see into futurity without being duly initiated, and who was killed by Hercules. An allusion to the closed eyes of the entranced seer, or the mummy.—Ed.

Thou art a shade, blessed soul!
Thou art a shadowy vapour, pale face!
Thou art a bird of paradise, free soul!
Listen! dost thou hear the freedom of the wind? Thou art no longer on thine earth.
Those groans, pale face, they proceed from the land thou hast quitted.
That burning heat, poor wanderer, that is the desert thou hast passed through.
Now quickly proceed. No more time, poor dove, mayst thou linger, the burning ring is thy resting step.
See thou the circle, it burns with the seared light of a captive fire god!
Quickly step, pale face, and place thyself in the ring of fire.

KHIOS XXII

Now in the ring, does not the past stand out like a sheeted fury?
Dost thou behold the list of evil committed?
Listen! those echoes are the battle shouts, and those shrieking, harsh voices are thine own saved against thee.
Writhe now, poor soul; alas! thou must suffer.
See now the time has passed, and thou art lifted from thy ring of suffering.
Whence comes this change? Thy shadow has gained intensity, and thy form person.
Now take this key, terror stricken dove, and unlock that vast chest.
Why tremble? Those bodies are but the victims which thou hast sacrificed to thy evil lusts.
Those ghastly white, staring skulls thou hast slain with thine own hand.
Oh! those terrible bruised hearts are only those upon whom thou hast trodden.
Blench not, those maimed bodies are thy handiwork.
Oh! pale face, take brave hold. Thou hast gloried over these deeds—why shudder now? Life taken is life left.

Slain souls wait in Paradise. (In the field of Aarzoo in the original.)
Long lost hearts burn in the oil of the lamp of the king.
Hopeless maimed ones rest in the water queen’s bosom.
Remember not to forget, but forget to remember.
There now, poor tired one, one more ordeal, one more flame-searching trial.
Jump quickly into the water, mark you its cool, delicate waving; why dost thou shrink? Art thou not hot and weary? It will refresh thee.
Now the time is past. Thou must jump. Days are passing, moments fleeting; jump thou, believe, jump.
There, come up now, and rest in this green grass.
Was it very terrible? Did the water burn thy very life?
Ah! so burned thou the life of others.
Pass, pass, pass !

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KHIOS XXIII

Thou art free, see thou how beautiful are thy limbs.
Feel now how perfect is thy health.
Come away to the fire king, thy sufferings are passed.
Thou hast been tormented for a thousand and one years.
Hasten thou, no longer sorrowful wanderer, but bird of Paradise.
Fight no more, thou hast won Elysia.
Weep! Ah! thou canst not, thou hast no fount of tears.
Still thee now, still thee!
See, I bring thee onwards.
Seest thou not that thou art glorified!
See far, far agone, behind time, thy poor body.
See the bandaged head and the bloodless body, see the stuffed carcass. Oh, laugh, laugh, laugh.
That was once thy dwelling-place.
Now come quickly, for we pass to the absorption; wait not, tarry not, linger not.
Oh! beautiful, moon-faced angel!
Oh! brilliant and happy soul!

Hark thou to the tinkle of those silver bells, they are the fire king's thoughts.
Listen to the convulsions of the atoms; the demons tremble.
Listen to the beautiful songs; they are the Gunlas.
Oh, happy soul, soon must we part, for I must return to the ferry, for I must ferry souls across.
I cannot enter where thou canst enter, beautiful Bird of Paradise; tell the Fire King when thou see'st him in his beauty that I languish to join him.
Now, good-bye, Brilliant-Bird, soar above, thou art free as air.
Thou art as a snowflake carried on the rosy pinions of the morn.
Thou art as the lovely wind that cooleth the hot earth.
Fare thee well, free dove, fare thee well; enter that golden glory and pass for ever into the Fire King.
Gunla, Gunla, Gunla. . . . .

SEPHER.

THE DIRGE FOR THE DEAD

[Lucifer, Vol. III, No. 18, February, 1889, pp. 526-528] *

The interesting and highly-suggestive specimen of automatic writing that appeared in the December number of Lucifer is not a little remarkable in itself, but, pardon my saying, the theory put forward by you in explanation is very far from being satisfactory to the enquiring mind.† As to the dirge, I doubt if it be known to Egyptologists; it forms no portion of the Book of the Dead;

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* [This article is published here, out of its actual chronological sequence, because of its direct bearing upon the one that precedes it. The footnotes are by H. P. B.—Compiler.]

† No doubt it is not satisfactory to the Spiritualists, not any more than the doctrine of Purgatory or any other Roman Catholic tenet is satisfactory to the Protestant Predestinarian.—[ED.]

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there is no copy among the papyri of the British Museum; and its appearance on the mummy of the Ptolemaic period is probably exceptional.* But my interest in the subject centres in your explanation that the communication in question is a reminiscence of past incarnations, presumably of the higher Ego of the writer. This theory of the Theosophist stands opposed to the hypothesis of the Spiritualist, who maintains such communications to be what they profess to be, viz., revelations by an independent, super-mundane intelligence, given through the medium of another organisation. From the standpoint you occupy, and the superior knowledge you possess, your explanation may, for aught I know to the contrary, be the true one, but permit me to say,

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* The Editor has premised by saying in the introductory note (which, by-the-bye, was mangled out of recognition by some printer's mistake, who dropped out two whole lines) that some Egyptologists may have seen it, but never said they did. Of course, it is not in the Book of the Dead. Still, the Editor has seen it, and copied its translation in French and in English; and what is more, the dirge (a name given to the writing by the editor) is absolutely identical in spirit and form with other such dirges. These were chanted, ages ago, first during the Mysteries, over the apparently lifeless and entranced bodies of the mystae who were made Epoptai—i.e., passing through the trial of their last initiation, when they became the " Dead in life," and later over the really dead—the mummies. It is this explanation, given in the two lines, which were omitted, or dropped out in printing, which thus disfigured the whole sense of the sentence; and putting a comma after "psychographic writers" followed only by the tail end of the above explanation, namely—"as we were told it was only in the days of Ptolemy that this dirge began to be chanted over the really dead or the mummy"—it made of the last closing sentence in the editorial preface perfect nonsense. Thus, it was not found on a "mummy of the Ptolemaic period," but on one of the IVth or Vth Dynasty, if we remember right.—[ED.]

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you have not succeeded in making it even plausible to the average reader. * On the contrary, the impression left on my mind after reading the editorial note was that the Theosophical theory was trotted out in support of a preconceived doctrine rather than given as a scientific conclusion deduced from the facts. On the face of it the Theosophical theory fails either to cover the ground or explain the facts. My difficulty in accepting your theory of past reminiscences from former existences is not lessened by the mystery that surrounds the doctrine of reincarnation. As gathered from the lips of Theosophists and Theosophical literature, the doctrine appears to me to be largely tinctured by the Buddhistic school of thought through which it has descended. It savours of the company it has kept so long, which may account for the apparently contradictory theories obtaining on the subject of reincarnation.† The law of Karma, and the necessary and inevitable periodic return of the ego or astral monad into material existence, and on this planet as the universal destiny of every son and daughter of Adam, I understand to be the view of reincarnation held by Theosophists. But in Isis Unveiled, page 351, the following teaching is given:

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* Very likely. But the remark cuts both ways since no more has the Spiritualistic explanation ever satisfied us, or appeared “plausible” to the average Theosophist. Not only does the theory of the returning “Spirits,” so called, militate against the whole teaching of the Occult Sciences as taught in the East (the broad reincarnation theory of the Buddhist and Hindu Esoteric philosophies being assuredly that of the Theosophists), but it goes against the writer’s personal experience of about 45 years’ duration.—[ED.]

† The two theories (those of the Spiritualists and Theosophists) are a matter of personal preference. None of us need enforce his views on the other, or those who may differ from him. Time alone can show which side is right and which wrong. Meanwhile, those who study seriously the doctrine of reincarnation, and those supernal Intelligences who can, and do communicate with persons still in flesh, will find no contradictory theories among us. No one can judge of such a difficult and abstruse subject on simple hearsay.—[ED.]

"Reincarnation, i.e., the appearance of the same individual, or rather of his astral monad, twice on the same planet,* is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. . . .

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* Since 1882 when the mistake was first found out in Isis Unveiled, it has been repeatedly stated in The Theosophist, and last year in The Path, that the word "planet" was a mistake and that "cycle" was meant, i.e., the "cycle of Devachanic rest." This mistake, due to one of the literary editors—the writer knowing English more than imperfectly twelve years ago, and the editors being still more ignorant of Buddhism and Hinduism—has led to great confusion and numberless accusations of contradictions between the statements in Isis and later theosophical teaching. The paragraph quoted meant to upset the theory of the French Reincarnationists who maintain that the same personality is reincarnated, often a few days after death, so that a grandfather can be reborn as his own grand-daughter. Hence the idea was combated, and it was said that neither Buddha nor any of the Hindu philosophers ever taught reincarnation in the same cycle, or of the same personality, but of the "triune man" (vide note which follows) who, when properly united, was "capable of running the race" forward to perfection. The same and a worse mistake occurs on pages 346 and 347 (Vol. I). For on the former it is stated that the Hindus dread reincarnation "only on other and inferior planets," instead of what is the case, that Hindus dread reincarnation in other and inferior bodies, of brutes and animals or transmigration, while on page 347 the said error of putting "planet" instead of "cycle" and "personality," shows the author (a professed Buddhist) speaking as though Buddha had never taught the doctrine of reincarnation!! The sentence ought to read that the "former life believed in by Buddhists is not a life in the same cycle and personality," as no one appreciates more than they do "the great doctrine of cycles." As it reads now, however, namely that "this former life believed in by the Buddhists is not a life on this planet," and this sentence on page 347 just preceded by that other (paragraph 2 on page 346), "Thus, like the revolutions of a wheel, there is a regular succession of death and birth," etc.—the whole reads like the raving of a lunatic, and a jumble of contradictory statements. If asked why the error was permitted to remain and run through ten editions, it is answered that (a) the attention of the author was drawn to it only in 1882; and (b) that the undersigned was not in a position to alter it from stereotyped plates which belonged to the American publisher and not to her. The work was written under exceptional circumstances, and no doubt more than one great error may be discovered in Isis Unveiled.—[ED.]

If reason has been so far developed as to become active and discriminative, there is no [immediate] reincarnation on this earth, for the three parts of the triune man* have been united together, and he is capable of running the race."

Here, we have propounded a theory of re-incarnation that must, I think, address itself to every mind as at once probable, scientific, and rational; † a reasonable provision of the All-wise for meeting the case of exceptions to a rule of life. But how can this theory of re-incarnation be accorded with the Theosophical teaching of the same doctrine? If the re-incarnation of Isis be the truth, then the explanation of automatic communications, such as that of the "Dirge for the Dead in Life," or the spirit teachings of M. A. Oxon, by the "reminiscences of past existences," will be found to utterly break down. The re-incarnation theory of explanation will have to be reconsidered and the intelligence who stoutly maintains that he is what he says he is, must be heard in his own defence.

J. H. MITALMIER, F. R. A. S.

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* "The three parts," are Atma, Buddhi-Manas, which this condition of perfect union entitles to a rest in Devachan which cannot be less than 1,000 years in duration, sometimes 2,000, as the "cycle of rest" is proportioned to the merits and demerits of the Devachanee.—[ED.]

† So it is, minus the erroneous qualification "only this planet," and the omission of "immediate" before "re-incarnation." If the correction and the substitution of the word planet by that of cycle, are made, there will be no contradiction.—[ED.]

ED. NOTE.—Re-incarnation in Isis was made faulty by the mistakes as explained, and no edition has been yet corrected. The author proposes, as soon as time permits it, to re-edit entirely, to correct and abridge Isis Unveiled to one volume.

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DIALOGUE BETWEEN THE TWO EDITORS

ON ASTRAL BODIES, OR DOPPELGNGERS

[Lucifer, Vol. III, No. 16, December, 1888, pp. 328-333]

[In two consecutive months, namely, December 1888, and January, 1889, there were published in the pages of Lucifer two instalments of a Dialogue between the two Editors. The first one is published herewith, as its text does not appear to be identical with any other piece of writing from H. P. B.'s pen, even though the same trend of ideas has been expressed by her in other places.

The situation with regard to the second instalment is quite different, however. It deals with the constitution of the inner man and its division, and its text is in every way identical with pp. 117-21, and 156-71, of The Key to Theosophy, with the exception of a few brief sentences connecting various paragraphs. As is well known to students, The Key to Theosophy was published in 1889, most likely in the latter part of the year.

It should also be borne in mind that most of the material used by H. P. B. in this second instalment of her "Dialogue" originally appeared in Russian as an integral part of her serial story, Iz peshcher i debrey Indostana (From the Caves and Jungles of Hindostan) published in the Russkiy Vestnik (Russian Messenger), namely, in Vol. CLXXXI, February, 1886, pp. 802-813. At the time, it was cast in the form of a conversation between Thâkur, a Teacher, and several other persons. When writing her Key, H. P. B. apparently drew to a considerable extent upon this early story of hers, or used this second instalment of her "Dialogue" which, in all probability, is her own English translation of her Russian original text in the Russkiy Vestnik.

For some strange reason, another translation of the same Russian text was published in Lucifer, Vol. XI, October, 1892, i.e., a considerable time after H. P. B.'s passing.

To avoid any duplication with the text of the Key, we publish here only the first instalment of the "Dialogue."—Compiler.]

M.C. Great confusion exists in the minds of people about the various kinds of apparitions, wraiths, ghosts or spirits. Ought we not to explain once for all the meaning of these terms? You say there are various kinds of "doubles"—what are they?

H.P.B. Our occult philosophy teaches us that there are three kinds of "doubles," to use the word in its widest sense. (1) Man has his "double" or shadow, properly so called, around which the physical body of the foetus—the future man—is built. The imagination of the mother, or an accident which affects the child, will affect also the astral body. The astral and the physical both exist before the mind is developed into action, and before the Atma awakes. This occurs when the child is seven years old, and with it comes the responsibility attaching to a conscious sentient being. This "double" is born with man, dies with him and can never separate itself far from the body during life, and though surviving him, it disintegrates, pari passu, with the corpse. It is this, which is sometimes seen over the graves like a luminous figure of the man that was, during certain atmospheric conditions. From its physical aspect it is, during life, man's vital double and after death, only the gases given off from the decaying body. But, as regards its origin and essence, it is something more. This "double" is what we have agreed to call linga-śarira, but which I would propose to call, for greater convenience, "Protean" or "Plastic Body."

M.C. Why Protean or Plastic?

H.P.B. Protean, because it can assume all forms; e.g., the "shepherd magicians" whom popular rumour accuses, perhaps not without some reason, of being "were-wolves," and "mediums in cabinets," whose own "Plastic Bodies" play the part of materialized grandmothers and "John Kings."

Otherwise, why the invariable custom of the “dear departed angels” to come out but little further than arm’s length from the medium whether entranced or not? Mind, I do not at all deny foreign influences in this kind of phenomena. But I do affirm that foreign interference is rare, and that the materialized form is always that of the medium’s “Astral” or Protean body.

M.C. But how is this astral body created?

H.P.B. It is not created; it grows, as I told you, with the man and exists in the rudimentary condition even before the child is born.

M.C. And what about the second?

H.P.B. The second is the “Thought” body, or Dream body, rather; known among Occultists as the Mayavi-rupa, or “Illusion-body.” During life this image is the vehicle both of thought and of the animal passions and desires, drawing at one and the same time from the lowest terrestrial manas (mind) and Kama, the element of desire. It is dual in its potentiality, and after death forms, what is called in the East Bhoot, or Kama-rupa, but which is better known to theosophists as the “Spook.”

M.C. And the third?

H.P.B. The third is the true Ego, called in the East, by a name meaning “causal body” but which in the trans-Himalayan schools is always called the “Karmic body,” which is the same. For Karma or action is the cause which produces incessant rebirths or “reincarnations.” It is not the Monad, nor is it Manas proper; but is, in a way, indissolubly connected with, and a compound of the Monad and Manas in Devachan.

M.C. Then there are three doubles?

H.P.B. If you can call the Christian and other Trinities “three Gods,” then there are three doubles. But in truth there is only one under three aspects or phases: the most material portion disappearing with the body; the middle one, surviving both as an independent, but temporary entity in the land of shadows; the third, immortal, throughout the manvantara unless Nirvana puts an end to it before.

M.C. But shall not we be asked what difference there is between the Mayavi and Kama rupa, or as you propose to call them the “Dream body” and the “Spook”?

H.P.B. Most likely, and we shall answer, in addition to what has been said, that the “thought power” or aspect of the Mayavi or “Illusion body,” merges after death entirely into the causal body or the conscious thinking EGO. The animal elements, or power of desire of the “Dream body,” absorbing after death that which it has collected (through its insatiable desire to live) during life; i.e., all the astral vitality as well as all the impressions of its material acts and thoughts while it lived in possession of the body, forms the “Spook” or Kama rupa. Our Theosophists know well enough that after death the higher Manas unites with the Monad and passes into Devachan, while the dregs of the lower manas or animal mind go to form this Spook. This has life in it, but hardly any consciousness, except, as it were by proxy; when it is drawn into the current of a medium.

M.C. Is it all that can be said upon the subject?

H.P.B. For the present this is enough metaphysics, I guess. Let us hold to the “Double” in its earthly phase. What would you know?

M.C. Every country in the world believes more or less in the “double” or doppelganger. The simplest form of this is the appearance of a man’s phantom, the moment after his death, or at the instant of death, to his dearest friend. Is this appearance the mayavi rupa?

H.P.B. It is; because produced by the thought of the dying man.

M.C. Is it unconscious?

H.P.B. It is unconscious to the extent that the dying man does not generally do it knowingly; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats.

This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the image reproduces even the expression on the dying man's face. If the double of a man bathing were seen it would seem to be immersed in water; so when a man who has been drowned appears to his friend, the image will be seen to be dripping with water. The cause for the apparition may be also reversed; i.e., the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who is sensitive. Or perhaps his sympathy or his hatred for the individual whose wraith is thus evoked is very intense physically or psychically; and in this case the apparition is created by, and depends upon, the intensity of the thought. What then happens is this. Let us call the dying man A, and him who sees the double B. The latter, owing to love, hate, or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the inner man in B becomes cognisant of the change in A, and forthwith apprizes the physical senses of the man, by projecting before his eye the form of A, as it is at the instant of the great change. The same when the dying man longs to see some one; his thought telegraphs to his friend, consciously or unconsciously along the wire of sympathy, and becomes objective. This is what the "Spookical" Research Society would pompously, but none the less muddily, call telepathic impact.

M.C. This applies to the simplest form of the appearance of the double. What about cases in which the double does that which is contrary to the feeling and wish of the man?

H.P.B. This is impossible. The "Double" cannot act, unless the key-note of this action was struck in the brain of the man to whom the "Double" belongs, be that man just dead, or alive, in good or in bad health.

If he paused on the thought a second, long enough to give it form, before he passed on to other mental pictures, this one second is as sufficient for the objectivizations of his personality on the astral waves, as for your face to impress itself on the sensitized plate of a photographic apparatus. Nothing prevents your form then, being seized upon by the surrounding Forces—as a dry leaf fallen from a tree is taken up and carried away by the wind—[to] be made to caricature or distort your thought.

M.C. Supposing the double expresses in actual words a thought uncongenial to the man, and expresses it—let us say to a friend far away, perhaps on another continent? I have known instances of this occurring.

H.P.B. Because it then so happens that the created image is taken up and used by a "Shell." Just as in séance-rooms when "images" of the dead—which may perhaps be lingering unconsciously in the memory or even the auras of those present—are seized upon by the Elementals or Elementary Shadows and made objective to the audience, and even caused to act at the bidding of the strongest of the many different wills in the room. In your case, moreover, there must exist a connecting link—a telegraph wire—between the two persons, a point of psychic sympathy, and on this the thought travels instantly. Of course there must be, in every case, some strong reason why that particular thought takes that direction; it must be connected in some way with the other person. Otherwise such apparitions would be of common and daily occurrence.

M.C. This seems very simple; why then does it only occur with exceptional persons?

H.P.B. Because the plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, beyond, if not above, the average of human kind. These will think even upon ordinary matters on that higher plane.

The idiosyncrasy of the person determines in which “principle” of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

M.C. But the habit of thinking in the higher mind can be developed—else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

H.P.B. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the “music of the spheres,” and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the astral (in the sense given to the word by de Saint-Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

M.C. But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

H.P.B. Not necessarily that “person” alone, but all those who arc generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination.

Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us. I already told you; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sunrays have with regard to a lens. Every thought so evolved with energy from the brain, creates nolens volens a shape.

M.C. Is that shape absolutely unconscious?

H.P.B. Perfectly unconscious unless it is the creation of an adept, who has a pre-conceived object in giving it consciousness, or rather in sending along with it enough of his will and intelligence to cause it to appear conscious. This ought to make us more cautious about our thoughts.

But the wide distinction that obtains between the adept in this matter and the ordinary man must be borne in mind. The adept may at his will use his Mayavi-rupa, but the ordinary man does not, except in very rare cases. It is called Mayavi-rupa because it is a form of illusion created for use in the particular instance, and it has quite enough of the adept's mind in it to accomplish its purpose. The ordinary man merely creates a thought-image, whose properties and powers are at the time wholly unknown to him.

M.C. Then one may say that the form of an adept appearing at a distance from his body, as for instance Ram Lal in Mr. Isaacs, is simply an image?

H.P.B. Exactly. It is a walking thought.

M.C. In which case an adept can appear in several places almost simultaneously.

H.P.B. He can. Just as Apollonius of Tyana, who was seen in two places at once, while his body was at Rome. But it must be understood that not all of even the astral adept is present in each appearance.

M.C. Then it is very necessary for a person of any amount of imagination and psychic powers to attend to their thoughts?

H.P.B. Certainly, for each thought has a shape which borrows the appearance of the man engaged in the action of which he thought.

Otherwise how can clairvoyants see in your aura your past and present? What they see is a passing panorama of yourself represented in successive actions by your thoughts. You asked me if we are punished for our thoughts. Not for all, for some are still-born; but for the others, those which we call “silent” but potential thoughts—yes. Take an extreme case, such as that of a person who is so wicked as to wish the death of another. Unless the evil-wisher is a Dugpa, a high adept in black magic, in which case Karma is delayed, such a wish only comes back to roost.

M.C. But supposing the evil-wisher to have a very strong will, without being a dugpa, could the death of the other be accomplished?

H.P.B. Only if the malicious person has the evil eye, which simply means possessing enormous plastic power of imagination working involuntarily, and thus turned unconsciously to bad uses. For what is the power of the “evil eye”? Simply a great plastic power of thought, so great as to produce a current impregnated with the potentiality of every kind of misfortune and accident, which inoculates, or attaches itself to any person who comes within it. A jettatore (one with the evil eye) need not be even imaginative, or have evil intentions or wishes. He may be simply a person who is naturally fond of witnessing or reading about sensational scenes, such as murder, executions, accidents, etc., etc. He may be not even thinking of any of these at the moment his eye meets his future victim. But the currents have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil, like a seed fallen by the way and ready to sprout at the first opportunity.

M.C. But how about the thoughts you call “silent”? Do such wishes or thoughts come home to roost?

H.P.B. They do; just as a ball which fails to penetrate an object rebounds upon the thrower. This happens even to some dugpas or sorcerers who are not strong enough, or do not comply with the rules—for even they have rules they have to abide by—but not with those who are regular, fully developed “black magicians”; for such have the power to accomplish what they wish.

M.C. When you speak of rules it makes me want to wind up this talk by asking you what everybody wants to know who takes any interest in occultism. What is a principal or important suggestion for those who have these powers and wish to control them rightly—in fact to enter occultism?

H.P.B. The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

M.C. Why is this so important?

H.P.B. Because otherwise you are creating things by which you may be making bad Karma. No one should go into occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the practical training. Otherwise, as sure as fate—HE WILL FALL INTO BLACK MAGIC.

CHILDREN ALLOWED
TO TRAIN THEMSELVES FOR MURDER

[Lucifer, Vol. III, No. 16, December, 1888, pp. 341-342]

“ARIADNA” writes:—

English folk are fond of maintaining the superiority of their national morals as contrasted with those of our Continental neighbours across the seas. Yet had one of the latter been strolling down a thoroughfare of one of our large seaside resorts but a few days ago he might have been inclined to doubt it. In a large shop an alluring tray of boys’ knives was exhibited, ticketed “Jack Ripper’s knives”! In an adjacent street, a merry gang of children, aged respectively from six to eleven years, were playing at “Ripper,” jumping one over the other and knocking them down—a true rehearsal of the felonious act.

Of course the natural question would be, “Why did not their parents stop them and prohibit the ghastly play?” . . . .

But they did not, it is evident; and the fond parents, children themselves of the present age, must have merrily laughed and felt amused at the “original idea.” Good Christian people! They do not even think of uprooting the evil by lodging a complaint against the infamous speculators who are permitted to bring out such a toy! The translators and publishers of Zola’s outlandish “immorality,” which shows vice in all its hideous nakedness and ugliness, are condemned to heavy fines. “Jack Ripper’s” knives are permitted to be freely sold to children: for what can be more innocent than a cardboard or a wooden knife, gaudily painted, for boys and girls to play with, on its very face! Has any of the lookers-on while witnessing those children, bright things “fresh from the hand of God,” the merry, playing babes, put himself the question:

“What wilt thou be hereafter?”

Yet, how many of these little boys and girls now openly sporting with knives and playing at “Jack Ripper” shall, directly in consequence of such “play” become candidates for gallows and swing in that “hereafter.” Yea, LAW in all her majesty may claim, through her righteous judges, ten or twenty years hence, any of these light-hearted “little ones” as her lawful prey. “May God have mercy on your soul” will be the pompous but awful verdict of a black-capped Judge as the logical result of such play for one of those now innocent, then guilty, “Jack Rippers.” Will any of the future judges or jurymen, we wonder, remember during such a possible trial that, when himself a boy, he may have longed to take the part, nay, perhaps actually has had a hand in the fun during a vacation in one of those fashionable seaside resorts?

The child is father to the man. It is the first impressions, visual or mental, which the young senses take in the quickest, to store them indelibly in the virgin memory. It is the imagery and scenes which happen to us during our childhood, and the spirit in which they are viewed by our elders and received by us, that determine the manner in which we accept such like scenes or look upon good or evil in subsequent years.

For, it is most of that early intellectual capital so accumulated day by day during our boyhood and girlhood that we trade with and speculate upon throughout later life.

The capacity of children for the storing away of early impressions is great indeed. And, if an innocent child playing at “Jack Ripper,” remarks that his sport produces merriment and amusement instead of horror in the lookers-on, why should a child be expected to connect the same act with sin and crime later on? It is by riding wooden horses in childhood that a boy loses all fear of a living horse in subsequent years. Hence, the urchin who now pretends to murder will look on murder and kill de facto, with as much unconcern when he becomes a man as he does now. There is much sophistry in Mrs. Stowe’s remark that “children will grow up substantially what they are by nature,” for this can only apply to those exceptional children who are left to take care of themselves; and these do not buy toys at fashionable shops. A child brought up by parents, and having a home instead of a gutter to live and sleep in, if left to self-education will draw from his own observations and conclusions for evil as for good, and these conclusions are sure to colour all his after life. Playing at “Jack Ripper,” he will think unconsciously of Jack Ripper, and what he may have heard of that now fashionable Mr. Hyde of Whitechapel. And—

> “. . . . he who but conceives a crime in thought
> Contracts the danger of an actual fault.”

THE DEVIL, WHO IS HE?

[Lucifer, Vol. III, No. 16, December, 1888, pp. 343-345]

SIR,

As I consider the criticism upon my letter in your issue of October altogether unjustified, I trust you will allow me space for a few lines in reply thereto.

There is one thing absolutely necessary to be observed in discussion in order for it to be of any profit, either to the parties themselves or to any one else who may either hear or read of it. And the one thing necessary in discussion is that the parties to the discussion should first understand and accept the premises upon which the argument is intended to be built, or the conclusion is intended to be drawn.

For if, in a written discussion, the critic assumes the writer to have taken certain dogmas or premises as the basis of his argument which he never dreamt of taking, and upon this erroneous assumption the critic then proceeds to ridicule the argument of the writer as though the writer's argument had been based on the critic's erroneous conception of his premises, such discussion and criticism is profitable to no one, and amuses no one but the superficial reader who is unable to see the delusion.

And that there may, at least, be no excuse in future for misapprehending my views, I may say that I know of; and believe in, no such person as the Devil, in the commonly reputed Orthodox sense.

But surely those who speak evil of God or their neighbours would be justly entitled to the name.

And, with respect to Jesus, I know nothing of Jesus, excepting that as a Man (whether historical or allegorical) he is the most Christ-like I can conceive, and therefore to me he is the Christ, and likewise therefore "the Son of God according to the spirit of holiness," whom to know and love is to know and love God, and whom, therefore, to revile and reject, is to reject and hate God. And as I understood that Theosophists (in December No. of Lucifer) accepted this view of Jesus being the Christ, and his practical religion, therefore I am surprised that things should be thrown in my face as accepted by me which I have nowhere in any wise professed to accept. And I should think it as foolish to be offended with what is good in the Scriptures because of there being something hard to accept, as it would be to be offended with the nut and milk of the cocoanut only because the shell and the husk could not be eaten also. And if Theosophists are obliged to admit that philosophical postulates are absolutely necessary to be accepted as a basis of argument, I only ask the same; but I cannot see the need of taking offence at my having spoken of the Son of Man having been crucified as a devil.

Surely, if he was condemned to be a deceiver, a blasphemer and a devil, and to be therefore slain, it cannot be incorrect to say he was crucified as a blasphemer, or a devil, just as we speak, of the martyrs having been burnt as heretics. I have been a friend to Lucifer, both in word and deed, but with such hostile criticism as there is in the October number, one would suppose I had fallen into the midst of enemies.

REV. T. G. HEADLEY.

Petersham, S.W.

THE EDITOR'S REPLY

We feel sorry for having unintentionally given offence to our reverend friend and contributor; but we would have been still more sorry to publish in our magazine an unjust fling at another contributor's ideas and to have facts denied—without entering a protest. Our magazine is essentially controversial, and was founded for the purpose of throwing light upon "the hidden things of darkness"—of religious superstition pre-eminently. And what superstition can be compared to that which accepts a "personal" God, or a "personal" devil? He who objects to having his views controverted and criticized must not write for Lucifer. Neither Mr. May's nor the editor's remarks were personal, and were concerned with the peculiar views about God and Devil made by Mr. Headley, and not at all with the reverend gentleman himself.

Moreover, we have given good proofs of our impartiality. We published articles and letters criticizing not alone our personal theosophical and philosophical views, but discussing on subjects directly concerned with our personal honour and reputation; reviving the infamous calumnies in which not simple doubts, but distinctly formulated charges of dishonesty were cast into our teeth and our private character was torn to shreds (Vide "A Glance at Theosophy from the Outside," Lucifer for October, 1888). And if the editor will never shrink from what she considers her duty to her readers, and that she is prepared to throw every possible light upon mooted questions in order that truth should shine bright and hideous lies and superstitions be shown under their true colours—why should our contributors prove themselves so thin-skinned?

Magna est veritas et prevalebit. Every hitherto far-hidden truth, whether concealed out of sight by Nature's secretiveness or human craft, must and shall be unveiled some day or other. Meanwhile, we do our best to help poor, shivering, naked Truth in her arduous progress, by cutting paths for her through the inextricable jungle of theological and social shams and lies. The best means of doing it is to open the pages of our magazine to free controversy and discussion, regardless of personalities or prejudices—though some of our friends may object to such modes of excavating far hidden truths. They are wrong, evidently. It is by this means alone that he who holds correct views has a chance of proving them, hence of seeing them accepted and firmly established; and he who is mistaken, of being benefited by having his better senses awakened and directed to the other side of the question he sees but in one of its aspects. Logic, Milton says to us, teaches us "that contraries laid together more evidently appear; it follows, then, that all controversy being permitted, falsehood will appear more false, and truth the more true; which must needs conduce much to the general confirmation of an implicit truth." Again, "if it (controversy) be profitable for one man to read, why should it not at least be tolerable and free for his adversary to write?"

Why then should Mr. Headley address his opponent, while saying: "it is not true, as Mr. May asserts, that good and evil, or Jesus and the Devil, are one and the same," instead of taking to task for it Lactantius, the Church father, who was the first to say so more than a millennium ago, by stating that the Logos or Christ was "the first-born brother of Satan"? Or why again, should not our reverend friend explain to us the real meaning of that verse in Revelation (xxii, 16) which makes Jesus say: "I Jesus . . . am . . . the bright and morning Star," i.e., Phosphoros and Lucifer respectively in the Greek and Latin texts—and thus give the lie to the editor of Revelation, instead of giving it to Mr. May?

Nor does this gentleman say anywhere, as Mr. Headley accuses him of saying, that he regards God “the Supreme Being or Person”—as a person. Finally, to our humble mind, there is more truth and philosophy in Mr. May’s closing sentence, namely: “the divine ESSE or God is but One Supreme and All, even as the seven colours of the Sun’s rays appear but as one”—than in all the ecclesiastical theology put together, modern reformations included.

To close: we deny that our criticism of Mr. Headley’s letter was in any way “hostile,” and we can but regret that the reverend gentleman should labour under the very erroneous impression that he has “fallen in the midst of enemies.” We repeat again: Lucifer has a settled and plainly outlined policy of its own, and those who write for it have either to accept it, or—turn their backs on our magazine. No discourteous epithets or vulgar abuse of personalities shall ever be allowed in our Monthly. We should be very sorry to follow in the usual track of the English dailies, which—even those claiming to be considered as leading organs of the press, high-principled and high-toned—are ever indulging in personal attacks, not only on their political opponents, but, pandering to the public, even upon unpopular characters. No individual—friend or foe—risks being called in our journal “adventurer,” “hallucinated lunatic,” “impostor and free lover,” “charlatan” or “credulous fool,” as the leading theosophists of England and America are repeatedly referred to by the highly-cultured and learned editors of not only political but even drawing-room, “Society” papers on both sides of the Atlantic—save a few honourable exceptions.

But, on the other hand, no one—of whatever rank or influence—as nothing however “time-honoured,” shall ever be pandered to or propitiated in our magazine. Never shall any error, sham or superstition be daubed with the whitewash of propriety, or passed over in prudent silence. As our journal was not established for a moneymaking enterprise, but verily as a champion for every fact and truth, however tabooed and unpopular—it need pander to no lie or absurd superstition.

For this policy the Theosophical Publishing Co. is, already, several hundred pounds out of pocket. The editor invites free criticism upon everything that is said in Lucifer; and while protecting every contributor from direct personalities, is quite willing to accept any amount of such against herself, and promises to answer each and all to the best of her ability. Fas est et ab hoste doceri.

"FAIS QUE DOIS, ADVIENNE QUE POURRA."

H.P.B.

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LITERARY JOTTINGS

[Lucifer, Vol. III, No. 16, December, 1888, pp. 346-349]

ECHOES OF THEOSOPHY

The following paragraph in a Boston weekly, Wade's Fibre and Fabric, October 27, 1888, No. 191, speaks for itself:

As the farmer winnows his wheat when threshed, to separate the grain from the chaff, so should we examine all things and hold fast to that which is good. In this way only can the individual elevate his mental and improve his physical condition, and perhaps retain, or secure and hold positions he would otherwise be incapable of filling. The tendency of most people is to slight or shun what we least understand. The editor of` Fibre and Fabric some time ago, in "Facts Whittled Down," in a very brief item mentioned theosophy in a way that he will always be ashamed to see when turning to that particular page; and this shows the necessity of all using the greatest care in what we say, as well as what we do. For an unkind act or unjust word, once spoken, can never be recalled. For some time we have been looking into theosophy, and we find there is nothing bad or incomprehensible about it. The following being a fair explanation of what it is: "The word theosophy is derived from two Greek words, Theos, meaning God, and Sophia, meaning wisdom. Theosophia, or theosophy, is the wisdom of God, or divine wisdom. Theosophy is at once a science and a religion." The science of truth and the religion of justice. Self-reliance, self-control, self-respect, willingness to draw knowledge from all sources, and a firm and heartfelt desire to be just and kind and forbearing towards others are believed by theosophists to be essential to any progress in theosophy.

Those who support free inquiry and free discussion are their natural allies. Those who are in possession of authority unjustly acquired, or unworthily employed, are their natural enemies. “No person’s religious opinions are asked upon his joining, nor is interference with them permitted; but every one is required, before admission, to promise to show towards his fellow-members the same toleration in this respect as he claims for himself.” The idea is to form a nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex or colour. Theosophy is, in fact, the religion of the human race, and has existed since the creation of the planetary system, waiting the advent of man to grasp and comprehend it.

If only every second editor of the papers and magazines which for years went on steadily abusing theosophy and slandering theosophists, were to show himself half as gentlemanly and fair as Jas. M. Wade, Theosophy and its society would very soon occupy their rightful place in the world.

As Pope said: “A man should never be ashamed to own he has been in the wrong.” But, oh! for fair-minded and just editors in this century of fierce selfishness, competition and sensational, if even slanderous, news! Where are they, such paragons of virtue, ready to give even the devil his due at the risk of treading on the corns of their subscribers? All honour, long life and 10,000 more subscriptions to this Boston rara avis among editors.

———————

The London Star, from which sundry other papers copied verbatim the remark wrote some time ago:

The first edition of Madame Blavatsky’s Secret Doctrine has been already bought up, and a second edition is being printed as fast as possible to meet the continued demand. This is curious considering that the book is of a more occult and difficult character than any that has preceded it.

Though “curious,” indeed, the fact has nevertheless an easy explanation. The twenty millions of Englishmen so rudely ticketed by Carlyle as being “mostly fools,” have become a wee bit wiser. There is time enough in twenty odd years to show an increase—even of brains.

As a correspondent remarks with regard to the archaic teachings given in Volume I of The Secret Doctrine, each of them infuses “a raison d’etre and intelligibility into a universe whose drift has been utterly unperceived by Western Thought,” and he adds very suggestively:

The essence of the greatness of Western thought seems to me to lie in the splendid mastery of detail and method in dealing with the physical aspects of Nature. Eastern Occultism, on the contrary, supplies us with “generals” and troubles little about particulars e.g., it would, I gather, be absurd to look for any detailed physical sciences in India or elsewhere, with their accurate classifications and punctilious researches. Even in the realm of psychology, the volumes of Spencer, Bain, Dewey and others seem to be so complete in detail as to render much of Eastern teaching superficial in the extreme at first sight. But after all is said and done, one has to face the fact that the psychology favoured in Europe deals simply with brain-correlated states of consciousness, i.e., with a reflection of a ray of the Manas (mind) conditioned by organism. It blunders even in this little domain so far as its general theory of the relations of mind and body go, but its data are superb. Eastern psychology is more sketchy, but its generalisations are certain, and cover an area in comparison with which that of Mills & Co. sinks into insignificance. It seems to cover Gothe’s notion that the real value of the Sciences may be condensed onto a sheet of note-paper. It loves results more than the minute detail which props up the varying inductions of the West.

———————

Thus, Europe is slowly returning to an appreciation of old wisdom, and as it gradually casts off the dead letter that killeth, of the Jewish Bible and Churchianism, it turns back, by a natural reversion of the evolution of the human brain—to the spirit through which all liveth of the old philosophies. Thus the same paper says:—

Miss Mabel Collins’ Light on the Path has been translated into Sanskrit, and will be placed by the Hindoo Pundits as one of the Sanskrit classics. Translation into Sanskrit is a thing which has not been done for at least 100 years past; but the book is sufficiently Buddhistic and occult to satisfy even the learned Hindoos.

This little book—a true jewel—belongs to, and emanates from the same school of Indo-Aryan and Buddhist thought and learning as the teachings in The Secret Doctrine.

How deep indeed, real theosophy has impressed itself even on our matter-of-fact journalism, is evidenced in this other bit of appreciative reference to it in the Lady's Pictorial, in which, on October 13th last, it is so pointedly remarked:—

LUCIFER. (Office, 7, Duke Street, Adelphi.) Let me recommend those who take their ideas of LUCIFER from 'Milton' to read the article in the September number, called 'The Meaning of a Pledge.' Let them substitute the name of their own particular sect for the name 'Theosophy'; let them take a pledge and live up to it, and all 'sects' will soon be merged in a universal brotherhood of love and service.

"LUCIFER," the "offspring of Heaven, first-born, and of the eternal co-eternal beam," divine light, mistaken for and stubbornly maintained by the majority of the so-called cultured Christians to represent SATAN, the devil! Oh, Milton, poor, great man. What harm hast thou done to weak human brains! . . .

"CULTURE, which renders man less like an ape, has also licked the devil into shape," seem to be prophetic words in Göthe's Faust.

———————

Heladiw Ruwana or "the Ceylon Gem" is a new periodical brought out by the Buddhist Publication Society of Ceylon; and, as it states under its sub-title, the paper is established in the year of our Lord Buddha, 2432.

This is also one of the direct boughs which have grown out of the tree of Theosophy. In the Department of "correspondence" (art. "The Rise and Progress of Buddhism in Ceylon") are some curious passages very interesting to the Theosophists of Europe and America, for whose benefit we cull a few of its rhetorical flowers:—

Since European scholars have begun to study Buddhism, there is a great deal spoken of it, and its secret doctrine, as prevailing among the Lamas of Tibet. There are, it seems, two schools of Buddhist Philosophy there: one devoted to esoteric doctrine, and the other to the exoteric phase of` Gautama Buddha's Philosophy. Among the first sect, there are said to exist Mahatmas of wonderful psychical powers, similar to those possessed by the Dhyanis an Arahats of old.

In Ceylon these adepts counted over thousands in the reign of Dutthagamani. They have gradually ceased to exist, as the keys of those mysteries were lost by the degeneracy of the Buddhist monks of subsequent times, who sought more after worldly renown and glory, than the higher spiritual developments. Any one carefully reading . . . the Mahavansa, will not, I trust, fail to observe that distinct and particular reference is made to the Arahats of the different periods. And I may, by way of attestation to the truth of the facts stated in the Mahavansa, draw the kind attention of our readers to the travels of "Fa-Hien," the Chinese pilgrim. . . .

Since the discovery of the true Law by the most enlightened Gautama, men have become wild and wretched by the awful lusts of the flesh, and have consequently lost the secrets of that Law. But those immortal and divine gems of truth, were not destined to disappear altogether from the habitation of man, as it was decreed by the departing Arahats to be safely and sacredly kept by the Adepts of the trans-Himalayan depths, until man's condition be adapted to receive it. That time is now drawing nigh; and the custodians of the secret doctrine have thought it fit to send Missionaries among mankind to divulge it to them. One of those is Madame Blavatsky, who travelled over to America and converted Colonel Olcott who was then earnestly searching for the truth and investigating the phenomena of Spiritualism . . . . To institute a happy comparison between this conversion . . . . and the planting of a branch of the sacred Bo-tree by Sanghamitta, who came over into Ceylon in the reign of Dewanam Piya Tissa, I take the liberty to say that Madame Blavatsky like the princess Sanghamitta carried the secret doctrine to America, and there she implanted it in the mind of Col. Olcott, who received it with as great readiness as the virgin soil of Anuradhapura received the shoot of the Bo-tree. As the sacred Bo-tree was the incentive to the yearly visits of Buddhist pilgrims from the most remote corners of Ceylon, so was the true Law when disclosed to Col. Olcott by Madame Blavatsky the stimulus for him to leave bright prospects and friends behind him in America, and to launch out in a mission round the world to promulgate the true Law to all mankind.

In the year 1880, Madame Blavatsky and Col. Olcott paid their first visit to Ceylon, and honestly and publicly declared themselves Buddhists, and in furtherance of the dear wish of their heart they established branches of the Theosophical Society in various parts of the Island. By their united endeavours, I must admit that a new impulse has been given to Buddhism; so much so, that the many thousands of natives of the Island, who had hitherto remained ignorant of Buddhism in its pure form, and those who were ashamed to declare themselves Buddhists in public, have all begun to learn, teach and profess Buddhism most openly and vigorously.

The most enthusiastic and lavish manner in which the Buddhists of Ceylon celebrated the Wesak days of the past two years, cannot but fail to testify to their honest belief in Buddhism, and to the substantial work done by Madame Blavatsky and Col. Olcott in the cause of Buddhism. . . . .

This is all correct, and the two above named personages feel proud to see their feeble services so well appreciated and remembered. But they would certainly feel still happier had the actual state of the moral standard in Ceylon—once the pearl of the Indian Ocean—been such as not to have necessitated the letter published in the same paper by a "Chela." This shows the reverse of the medal and mars somewhat the delight of those who have devoted their life to the noble work of spreading the philosophy of the great "Light of Asia." For, it is not the modern temple-Buddhism with all the excrescences that have crept into it, but verily the esoteric Budhism, * of the Lord Gautama, the BUDDHA, that the Founders had in view, when working for the REVIVAL OF BUDDHISM.

Such seems to be also the inner thought of "Chela," who, while greeting the appearance of Heladiw Ruwana and informing the editor that many Buddhists have looked forward to it, "as a banner of light destined to throw much light on the hidden and true meanings of the Buddhist Scriptures and the ceremonials observed in the Buddhist temples in Ceylon," adds the following ominous words:

Since the introduction of Buddhism by Mahinda Thero in the reign of the blessed Monarch Dewanam Piatissa, the errors that have crept into the pure and admirable doctrines of Buddha have led to many misapprehensions on the part of those who study Buddhism for the sake of spiritual development or curiosity. Very few indeed amongst those who profess Buddhism have been able to understand, and much less to explain, the noble precepts and spiritual truths which Buddha discovered and taught his disciples.

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* Vide Introduction to the 1st Volume of The Secret Doctrine (pp. 1 and 2).

Time, the most irreconcilable enemy of things of antiquity has, as its wonted custom, laid mighty empires and cities in ruins, and the greatest and noblest thoughts and doctrines in hopeless confusion. Buddhism whose pure form is a mere byword now, has not been able to avoid the scathing hand of Time, any more than were the admirable teachings of many a noble mind of antiquity. As the gold is found mixed up with much dross and rust, so have the superstitions and the frauds of the ignorant and designing priesthood, enveloped and corrupted the sterling and pure teachings of the enlightened Gautama. It will, at present, therefore, be an Augean task to sift His notable doctrines from the superstitions of the Hindus and other nations, who from time to time attempted to trample them down and establish their own, instead. That influence has been such as to saturate our priesthood with those grovelling superstitions and forget and forego the secret keys to the blissful and mysterious state of Sowan, * Sakridagamin, Anagamin and Arahat. The methods and the discipline to be observed by the chelas in those high Spiritual developments, have been the life long study, and the fundamental truths which our Blessed Lord Buddha discovered from the mysterious volumes of nature. Those discoveries are, to speak analogically with things of comparatively a lesser value and difficulty, like the Binomial Theorem and the law of gravitation, discovered by Sir Isaac Newton, eternal and inviolable laws of nature. We may, therefore, justly and pertinently say, that our Lord Buddha, unlike the supposed uncreated and formless creator of the universe . . . . discovering the laws of animal existence, and the cause of such existence, taught the certain and the only way to escape the curse of painful and unhappy rebirths. This way is the only one to attain that inexplicable and blissful state, the Nirvana.

Having briefly summarized the meaning and scope of Buddhism proper and pure, I express my sincerest congratulations to the promoters of the Buddhist Publication Society; and promising them all help and endeavour which lie in my power in the cause of truth. Hoping that by the benign influence of your society, erring Buddhists and reviling Christians will find all their errors righted, and their hatred of Buddhism turned into admiration and adoration of the Lord Buddha, the only true Teacher of the Law,

I am, yours truly,

CHELA.

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* [The nature of this term is somewhat uncertain. There is a Pâli word Sowanna, which means “golden.” As to the first stage in that series, its term is usually Srotâpatti in Sanskrit, and Sotâpatti in Pâli, meaning “entrance into the river leading to Nirvâna. —Compiler.]

AMEN, we say, if Buddhism will make Christians more tolerant and charitable, less slanderous, or "reviling," as "Chela" characterizes them—and as full of love and compassion for the animal and for the human kind instead of slaughtering both for sport and war.

But—we are almost afraid to enquire whether this bravely expressed hope of "Chela," has not had some dire results in Colombo? Was not that truly good man and deep-water Baptist, the editor of the Ceylon Observer, found drowned in a sea of his own home-made gall? Let us trust no such calamity befell the pearl of the Ocean! Ceylon can as ill-afford to lose her Fergusson, as the Kingdom of God its shadow and pillar—the DEVIL.

———————

A THEOSOPHICAL SCULPTOR

Our friend, Mr. Gerald Massey, the poet and Egyptologist, sends to us from New York the photograph of a medallion, made by Mrs. Josepha North (F. T. S., Aryan Branch of New York).—The woman's head on it called "Futurity," is very beautiful and suggestive in its symbolism and idea. To our mind, the crescent moon which encircles the neck of the head, and the six-pointed star in front of its brow, point to the coming sixth Race which, as the Secret Doctrine teaches us, w-ill originate in America. (Vide Volume II of The Secret Doctrine, the closing pages of Part I.) Mr. G. Massey refers to Mrs. J. North as a "beginner." If so, she may turn out the finest sculptor of her country, for, as far as one can judge from the photograph of that "beginner's" work it is very promising. We also hear that Mrs. North is engaged upon a bust of Gautama Buddha, showing him as the young Prince Siddhartha. This, when finished, is to be placed in the Aryan T.S. Headquarters in New York, and will form an interesting addition to the many Eastern objects and pictures already there. We welcome Mrs. North, our sister in Theosophy, and wish her every success in life, as much as in her art.

As beautifully expressed by some writer, the chiselled marble can be made as eloquent in its beauty as spoken poetry. The genius of the artist may force it to become as easily the infallible prophet of “Futurity” as the faithful echo of the Past. But of course, those who see in the sculptured block only the forms of material beauty, are unable to follow in the path of soul tuition, trodden only by those who are truly awakened to theosophical life.

ADVERSARY.

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MISCELLANEOUS NOTES

[Lucifer, Vol. III, No. 16, December, 1888, pp. 288-90, 339-41]

[blue] The symbolical colour of magnetism and its Force.

[a lamp . . . in shape . . . like a shallow sauce-boat] The Yoni-shaped Argua, the lamp of the phallic and exoteric, or dead-letter creeds. This is typical.

[broken bread] The broken fragments of the ONE TRUTH, which underlies each and every religion.

[in all four sevens] The four septenaries of the moon, the Occult meaning of the division of the lunar month, which division contains the mystery of generation and birth. This “dream” shows that the “Chela” has entered the phase of practical instruction given so often in symbolical dreams.

———————

[A writer comments on the disputed word Theos in I Timothy, iii, 16 in connection with the various existing Codices. He ends by asking the question: “What is the occult meaning of the ; and in what sense did St. Paul and his copyists, a few centuries later, use the symbol as an equivalent to the Ineffable God?” To this, H. P. B. replies:]

In the Occult meaning it is the primordial Ideation, the plane for the double-sexed logos, the first differentiation of the ever-unknowable PRINCIPLE or abstract Nature, sexless and infinite. The point represents the first formation of the root of all things growing out of the rootless ROOT, or what the Vedantins call “Parabrahm.” It is the periodical and ever-recurring primordial manifestation after every “Night of Brahmâ,” or of potential space within abstract space: not Jehovah, assuredly not; but the “Unknown God” of the Athenians, the IT which St. Paul, the master Mason and the INITIATE, declared unto them. It is the unmanifested LOGOS.

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[I own I should like to see phenomena] It is not in the Theosophical Society that our correspondent can ever hope to evoke spooks or to see any physical phenomena.

[Is not the “Esoteric Section” of the T. S. likely to run counter to the views of your Editorial on “Lodges of Magic”? Who is to ensure that the Esoteric Members are not only willing to, but will “abide by its rules”?]

Our correspondent’s question is a natural one—coming from a European. No, it does not run counter, because it is not a lodge of magic, but of training. For however often the true nature of the occult training has been stated and explained, few Western students seem to realize how searching and inexorable are the tests which a candidate must pass before power is entrusted to his hands. Esoteric philosophy, the occult hygiene of mind and body, the unlearning of false beliefs and the acquisition of true habits of thought, are more than sufficient for a student during his period of probation, and those who rashly pledge themselves in the expectation of acquiring forthwith “magic powers” will meet only with disappointment and certain failure.

THE SECRET DOCTRINE

[Light, London, Vol. VIII, No. 416, December 22, 1888, pp. 634]

To the Editor of Light.

SIR,—Permit me for the first time after many years of silence, and probably for the last time, to say a few words in answer to the direct attack upon me (in your issue of October 15th) by "Leo." He premises by speaking of my "violence and personal animus against Christianity." I premise by replying that his statement is absolutely the reverse of truth, and that only one who reads my writings very superficially could get such a wrong idea. I have no animus. On the contrary, I have the greatest admiration for the Christianity of Christ, identified with Jesus of Nazareth and embodied in the Sermon on the Mount. On the other hand, in perfect agreement with "Leo," I have the greatest contempt for "Church" Christianity, or "Churchianity," so-called by Mr. Laurence Oliphant—that which "Leo" so aptly describes in his criticism as a "combination of feeble ignorance and bigotry."

At this Christianity, as my critic confesses, "it is no wonder that the shafts of the enemy [read Theosophists, or, perhaps, 'Madame Blavatsky'] are levelled." And if so, why should my "violence and personal animus"—if any—be taken to task by one who is at one with me in this? He adds, it is true, "Very different is the grand and magnificent Christianity which is to come," and proceeds as though it were this future Christianity I was sinning against in The Secret Doctrine as in private life. Now, notwithstanding "Leo's" suspicion that I "evidently" consider myself "superior to Éliphas Lévi," even my outrageous vanity in that direction could have hardly suggested to me any "violence or personal animus" against the grand and magnificent Christianity which is to come. For how can I hate that which exists nowhere so far—outside the womb of futurity? No more than the "foolish virgins" can even "Leo" "know the day nor the hour when the bridegroom [of that future Christianity] cometh." For which Christianity then, am I taken to task?

Is it for “Christianity as at present,” or the one now gestating in the brain of “Leo”? Evidently my critic, who accuses me of having neglected “the management of currents,” taught by Éliphas Lévi, has neglected it as much, if not more. He sought to direct a current of sarcasm against me, and got himself caught in the finest current of paradoxical illogicalness, such as even the great Abbé Louis Constant could well envy him.

Nor is his selection of “Theosophical perversion of religious ideas” any happier. He quotes a query in The Secret Doctrine: “. . . . . what have other nations to do with that particular national Deity?,” * i.e., Yahoveh or Jehovah, and shows me making the latter identical with chaos “ The Sun and Moon, good and evil, God and demon.” But, as elsewhere † I remark in an entirely different combination of symbolism, that “the Sun is the giver of life to the whole planetary system; the Moon is the giver of life to our globe,” “Leo” promptly proceeds to make of these two remarks (separated, by-the-bye, by almost 200 pages, and relating to entirely different subjects) a major and a minor proposition, and draws therefrom the following syllogistic conclusion: “Therefore the God of the Jews and Christians is both Sun and Moon and Giver of Life.” Ergo, Madame Blavatsky is guilty of a gross contradiction.

Now, the “therefore” is a conclusion that a Frenchman would call tirée par les cheveux. Why should it be Jehovah of the Jews and Christians, “therefore,” any more than Ahura Mazda of the Parsis, Osiris of the Egyptians, or Bel of the Chaldees? And why should Jehovah be called “the God of the Christians,” since he is not once named in the New Testament, and since no Theosophist could speak with more implied contempt of that tribal god and his commandments than Jesus himself?

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* [The Secret Doctrine, Vol. I, p. 576.]

† [The Secret Doctrine, Vol. I, p. 386.]

Let “Leo” read Matthew v, and see whether almost every verse in it does not demolish the Ten Commandments given by that angry and jealous Sinaitic Deity through Moses. “Therefore,” I would strongly advise “Leo” before he finds fault with others and exposes their supposed “contradictions”—”with unprejudiced mind and taking notes thereof”—to study the Bible himself, and above all, to learn to read it understandingly.

I feel very thankful, however, for his kind advice to the public to read my work. This is very unselfish; the more so as upon following it, comparing it with his criticism, and “taking notes,” no man with a teaspoonful of unprejudiced brains in his head can fail to see that there are more illogical contradictions in the half column occupied by “Leo’s” denunciatory letter, than in the 1,500 pages of The Secret Doctrine. But then people do like to see themselves in print, and to give other people pokes in the ribs from behind the sure screen of a pseudonym!

H. P. BLAVATSKY.

DREAMS

Meetings held at 17, Lansdowne Road, London, W., on December 20th and 27th, 1888; Mr. T.B. HARBOTTLE in the Chair.

(The following is a Summary of the teachings during several meetings which preceded the Transactions of the "Blavatsky Lodge of the T. S.," when the explanations of the Stanzas from The Secret Doctrine became incorporated in a regular series of instructions.) *

Q. What are the "principles" which are active during dreams?

A. The "principles" active during ordinary dreams—which ought to be distinguished from real dreams, and called idle visions—are Kama, the seat of the personal Ego and of desire awakened into chaotic activity by the slumbering reminiscences of the lower Manas.

Q. What is the "lower Manas"?

A. It is usually called the animal soul (the Nephesh of the Hebrew Kabalists). It is the ray which emanates from the Higher Manas or permanent EGO, and is that "principle" which forms the human mind—in animals instinct, for animals also dream.† The combined action of Kama and the "animal soul," however, are purely mechanical. It is instinct, not reason, which is active in them. During the sleep of the body they receive and send out mechanically electric shocks to and from various nerve-centres. The brain is hardly impressed by them, and memory stores them, of course, without order or sequence. On waking these impressions gradually fade out, as does every fleeting shadow that has no basic or substantial reality underlying it.

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* [Published here in correct chronological sequence, though originally appearing as an "Appendix" to the Transactions of the Blavatsky Lodge, Part I, pp. 49-64.—Compiler.]

† The word dream means really "to slumber"—the latter function being called in Russian "dremat'"—ED.

The retentive faculty of the brain, however, may register and preserve them if they are only impressed strongly enough. But, as a rule, our memory registers only the fugitive and distorted impressions which the brain receives at the moment of awakening. This aspect of “dreams” however, has been sufficiently observed and is described correctly enough in modern physiological and biological works, as such human dreams do not differ much from those of the animals. That which is entirely terra incognita for Science is the real dreams and experiences of the higher EGO, which are also called dreams, but ought not to be so termed, or else the term for the other sleeping “visions” changed.

Q. How do these differ?

A. The nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent of the physical body, for the subject becomes quite unintelligible unless we believe—that which is a fact—that during sleep there remains only an animated form of clay, whose powers of independent thinking arc utterly paralyzed.

But if we admit the existence of a higher or permanent Ego in us—which Ego must not be confused with what we call the “Higher Self,” we can comprehend that what we often regard as dreams, generally accepted as idle fancies, are, in truth, stray pages torn out from the life and experiences of the inner man, and the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. The latter catches mechanically a few impressions of the thoughts, facts witnessed, and deeds performed by the inner man during its hours of complete freedom. For our Ego lives its own separate life within its prison of clay whenever it becomes free from the trammels of matter, i.e., during the sleep of the physical man. This Ego it is which is the actor, the real man, the true human self. But the physical man cannot feel or be conscious during dreams; for the personality, the outer man, with its brain and thinking apparatus, are paralyzed more or less completely.

We might well compare the real Ego to a prisoner, and the physical personality to the jailer of his prison.

If the jailer falls asleep, the prisoner escapes, or, at least, passes outside the walls of his prison. The jailer is half asleep, and looks, nodding all the time, out of a window, through which he can catch only occasional glimpses of his prisoner, as he would a kind of shadow moving in front of it. But what can he perceive, and what can he know of the real actions, and especially the thoughts, of his charge?

Q. Do not the thoughts of the one impress themselves upon the other?

A. Not during sleep, at all events; for the real Ego does not think as his evanescent and temporary personality does. During the waking hours the thoughts and Voice of the Higher Ego do or do not reach his jailer—the physical man, for they are the Voice of his Conscience, but during his sleep they are absolutely the "Voice in the desert." In the thoughts of the real man, or the immortal "Individuality," the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities. They are realities, even as they were when speech expressed in sounds did not exist; when thoughts were things, and men did not need to express them in speeches, for they instantly realised themselves in action by the power of Kriya-Sakti, that mysterious power which transforms instantaneously ideas into visible forms, and these were as objective to the "man" of the early third Race as objects of sight are now to us.

Q. How, then, does Esoteric Philosophy account for the transmission of even a few fragments of those thoughts of the Ego to our physical memory which it sometimes retains?

A. All such are reflected on the brain of the sleeper like outside shadows on the canvas walls of a tent, which the occupier sees as he wakes. Then the man thinks that he has dreamed all that, and feels as though he had lived through something, while in reality it is the thought-actions of the true Ego which he has dimly perceived.

As he becomes fully awake, his recollections become with every minute more distorted, and mingle with the images projected from the physical brain, under the action of the stimulus which causes the sleeper to awaken. These recollections, by the power of association, set in motion various trains of ideas.

Q. It is difficult to see how the Ego can be acting during the night things which have taken place long ago. Was it not stated that dreams are not subjective?

A. How can they be subjective when the dream state is itself for us, and on our plane, at any rate, a subjective one? To the dreamer (the Ego), on his own plane, the things on that plane are as objective to him as our acts are to us.

Q. What are the senses which act in dreams?

A. The senses of the sleeper receive occasional shocks, and are awakened into mechanical action; what he hears and sees are, as has been said, a distorted reflection of the thoughts of the Ego. The latter is highly spiritual, and is linked very closely with the higher principles, Buddhi and Atma. These higher principles are entirely inactive on our plane, and the higher Ego (Manas) itself is more or less dormant during the waking of the physical man. This is especially the case with persons of very materialistic mind. So dormant are the Spiritual faculties, because the Ego is so trammelled by matter, that It can hardly give all its attention to the man's actions, even should the latter commit sins for which that Ego— when reunited with its lower Manas—will have to suffer conjointly in the future. It is, as I said, the impressions projected into the physical man by this Ego which constitute what we call "conscience"; and in proportion as the Personality, the lower Soul (or Manas), unites itself to its higher consciousness, or EGO, does the action of the latter upon the life of mortal man become more marked.

Q. This Ego, then, is the "Higher Ego"?

A. Yes; it is the higher Manas illuminated by Buddhi; the principle of self-consciousness, the "I-am-I," in short. It is the Karana-Sarira, the immortal man, which passes from one incarnation to another.

Q. Is the "register" or "tablet of memory" for the true dream-state different from that of waking life?

A. Since dreams are in reality the actions of the Ego during physical sleep, they are, of course, recorded on their own plane and produce their appropriate effects on this one. But it must be always remembered that dreams in general, and as we know them, are simply our waking and hazy recollections of these facts.

It often happens, indeed, that we have no recollection of having dreamt at all, but later in the day the remembrance of the dream will suddenly flash upon us. Of this there are many causes. It is analogous to what sometimes happens to every one of us. Often a sensation, a smell, even a casual noise or a sound, brings instantaneously to our mind long-forgotten events, scenes and persons. Something of what was seen, done, or thought by the "night-performer," the Ego, impressed itself at that time on the physical brain, but was not brought into the conscious, waking memory, owing to some physical condition or obstacle. This impression is registered on the brain in its appropriate cell or nerve centre, but owing to some accidental circumstance it "hangs fire," so to say, till something gives it the needed impulse. Then the brain slips it off immediately into the conscious memory of the waking man; for as soon as the conditions required are supplied, that particular centre starts forthwith into activity, and does the work which it had to do, but was hindered at the time from completing.

Q. How does this process take place?

A. There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man. The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others and each having its own special work, function, and properties.

Q. What distinguishes the "dreaming" memory and imagination from those of waking consciousness?

A. During sleep the physical memory and imagination are of course passive, because the dreamer is asleep: his brain is asleep, his memory is asleep, all his functions are dormant and at rest.

It is only when they are stimulated, as I told you, that they are aroused. Thus the consciousness of the sleeper is not active, but passive. The inner man, however, the real Ego, acts independently during the sleep of the body; but it is doubtful if any of us—unless thoroughly acquainted with the physiology of occultism—could understand the nature of its action.

Q. What relation have the Astral Light and Akâsa to memory?

A. The former is the "tablet of the memory" of the animal man, the latter of the spiritual Ego. The "dreams" of the Ego, as much as the acts of the physical man, arc all recorded, since both are actions based on causes and producing results. Our "dreams" being simply the waking state and actions of the true Self, must be, of course, recorded somewhere. Read "Karmic Visions" in Lucifer,* and note the description of the real Ego, sitting as a spectator of the life of the hero, and perhaps something will strike you.

Q. What, in reality, is the Astral Light?

A. As the Esoteric Philosophy teaches us, the Astral Light is simply the dregs of Akâsa or the Universal Ideation in its metaphysical sense. Though invisible, it is yet, so to speak, the phosphorescent radiation of the latter, and is the medium between it and man's thought-faculties. It is these which pollute the Astral Light, and make it what it is—the storehouse of all human and especially psychic iniquities. In its primordial genesis, the astral light as a radiation is quite pure, though the lower it descends approaching our terrestrial sphere, the more it differentiates, and becomes as a result impure in its very constitution. But man helps considerably in this pollution, and gives it back its essence far worse than when he received it.

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* [Vol. II, No. 10, June, 1888, pp. 311-22. Incorporated into Vol. IX of the present Series, in its correct chronological sequence.—Compiler.]

Q. Can you explain to us how it is related to man, and its action in dream-life?

A. Differentiation in the physical world is infinite. Universal Ideation—or Mahat, if you like it—sends its homogeneous radiation into the heterogeneous world, and this reaches the human or personal minds through the Astral Light.

Q. But do not our minds receive their illuminations direct from the higher Manas through the Lower? And is not the former the pure emanation of divine Ideation—the "Manasa-Putras," which incarnated in men?

A. They are. Individual Manasa-Putras or the Kumaras are the direct radiations of the divine Ideation—"individual" in the sense of later differentiation owing to numberless incarnations. In sum they are the collective aggregation of that Ideation, become on our plane, or from our point of view, Mahat, as the Dhyan Chohans are in their aggregate the WORD or "Logos" in the formation of the World. Were the Personalities (Lower Manas or the Physical minds) to be inspired and illumined solely by their higher alter Egos there would be little sin in this world. But they are not; and getting entangled in the meshes of the Astral Light, they separate themselves more and more from their parent Egos. Read and study what Éliphas Lévi says of the Astral Light, which he calls Satan and the Great Serpent. The Astral Light has been taken too literally to mean some sort of a second blue sky. This imaginary space, however, on which are impressed the countless images of all that ever was, is, and will be, is but a too sad reality. It becomes in, and for, man—if at all psychic—and who is not?—a tempting Demon, his "evil angel," and the inspirer of all our worst deeds. It acts on the will of even the sleeping man, through visions impressed upon his slumbering brain (which visions must not be confused, with the "dreams"), and these germs bear their fruit when he awakes.

Q. What is the part played by Will in dreams?

A. The will of the outer man, our volition, is of course dormant and inactive during dreams; but a certain bent can be given to the slumbering will during its inactivity, and certain after-results developed by the mutual inter-action—produced almost mechanically—through union between two or more “principles” into one, so that they will act in perfect harmony, without any friction or a single false note, when awake. But this is one of the dodges of “black magic,” and when used for good purposes belongs to the training of an Occultist. One must be far advanced on the “path” to have a will which can act consciously during his physical sleep, or act on the will of another person during the sleep of the latter, e.g., to control his dreams, and thus control his actions when awake.

Q. We are taught that a man can unite all his “principles” into one—what does this mean?

A. When an adept succeeds in doing this he is a Jivanmukta: he is no more of this earth virtually, and becomes a Nirvanee, who can go into Samadhi at will. Adepts are generally classed by the number of “principles” they have under their perfect control, for that which we call will has its seat in the higher EGO, and the latter, when it is rid of its sin-laden personality, is divine and pure.

Q. What part does Karma play in dreams? In India they say that every man receives the reward or punishment of all his acts, both in the waking and the dream state.

A. If they say so, it is because they have preserved in all their purity and remembered the traditions of their forefathers. They know that the Self is the real Ego, and that it lives and acts, though on a different plane. The external life is a “dream” to this Ego, while the inner life, or the life on what we call the dream plane, is the real life for it. And so the Hindus (the profane, of course) say that Karma is generous, and rewards the real man in dreams as well as it does the false personality in physical life.

Q. What is the difference, “karmically,” between the two?

A. The physical animal man is as little responsible as a dog or a mouse. For the bodily form all is over with the death of the body. But the real SELF, that which emanated its own shadow, or the lower thinking personality, that enacted and pulled the wires during the life of the physical automaton, will have to suffer conjointly with its factotum and alter ego in its next incarnation.

Q. But the two, the higher and the lower, Manas are one, are they not?

A. They are, and yet they are not—and that is the great mystery. The Higher Manas or EGO is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, per se, the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, "the Father and Son" are one, and because that in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions—both have to suffer, the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the lower Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the antitype* of that which is on this earth the type, namely, the personality. It is, for those who understand it, the old Vedic story of Visvakarman over again, practically demonstrated. Visvakarman, the all-seeing Father-God, who is beyond the comprehension of mortals, ends, as son of Bhuvana, the holy Spirit, by sacrificing himself to himself, to save the worlds. The mystic name of the "Higher Ego" is, in the Indian philosophy, Kshetrajña, or "embodied Spirit," that which knows or informs Kshetra "the body." Etymologize the name, and you will find in it the term aja, "first-born," and also the "lamb." All this is very suggestive, and volumes might be written upon the pregenetic and postgenetic development of type and antitype*—of Christ-Kshetrajña, the "God-Man," the First-born, symbolized as the "lamb."

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* [Considering the highly metaphysical nature of the teaching involved, this word could be used here in the sense of "prototype," and would then be spelled "antetype." We leave it unaltered, as the meaning is somewhat uncertain.—Compiler.]

The Secret Doctrine shows that the Manasa-Putras or incarnating EGOS have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing EGO, which are the real Sufferers, but verily the innocent Christos within us. Hence the mystic Hindus say that Eternal Self; or the Ego (the one in three and three in one), is the "Charioteer" or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the Christos within us. But let us return to dreams.

Q. Are so-called prophetic dreams a sign that the dreamer has strong clairvoyant faculties?

A. It may be said, in the case of persons who have truly prophetic dreams, that it is because their physical brains and memory are in closer relation and sympathy with their "Higher Ego" than in the generality of men. The Ego-Self has more facilities for impressing upon the physical shell and memory that which is of importance to such persons than it has in the case of other less gifted persons. Remember that the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one.

But they are weeds that must be destroyed in order that a plant may grow. We must die, said St. Paul, that we may live again. It is through destruction that we may improve, and the three powers, the preserving, the creating and the destroying, are only so many aspects of the divine spark within man.

Q. Do Adepts dream?

A. No advanced Adept dreams. An adept is one who has obtained mastery over his four lower principles, including his body, and does not, therefore, let flesh have its own way. He simply paralyzes his lower Self during Sleep, and becomes perfectly free.

A dream, as we understand it, is an illusion. Shall an adept, then, dream when he has rid himself of every other illusion? In his sleep he simply lives on another and more real plane.

Q. Are there people who have never dreamed?

A. There is no such man in the world so far as I am aware. All dream more or less; only with most, dreams vanish suddenly upon waking. This depends on the more or less receptive condition of the brain ganglia. Unspiritual men, and those who do not exercise their imaginative faculties, or those whom manual labour has exhausted, so that the ganglia do not act even mechanically during rest, dream rarely, if ever, with any coherence.

Q. What is the difference between the dreams of men and those of beasts?

A. The dream state is common not only to all men, but also to all animals, of course, from the highest mammalia to the smallest birds, and even insects. Every being endowed with a physical brain, or organs approximating thereto, must dream. Every animal, large or small, has, more or less, physical senses; and though these senses are dulled during sleep, memory will still, so to say, act mechanically, reproducing past sensations. That dogs and horses and cattle dream we all know, and so also do canaries, but such dreams are, I think, merely physiological. Like the last embers of a dying fire, with its spasmodic flare and occasional flames, so acts the brain in falling asleep. Dreams are not, as Dryden says, “interludes which fancy makes,” for such can only refer to physiological dreams provoked by indigestion, or some idea or event which has impressed itself upon the active brain during waking hours.

Q. What, then, is the process of going to sleep?

A. This is partially explained by Physiology. It is said by Occultism to be the periodical and regulated exhaustion of the nervous centres, and especially of the sensory ganglia of the brain, which refuse to act any longer on this plane, and, if they would not become unfit for work, are compelled to recuperate their strength on another plane or Upadhi.

First comes the Svapna, or dreaming state, and this leads to that of Sushupti. Now it must be remembered that our senses are all dual, and act according to the plane of consciousness on which the thinking entity energises. Physical sleep affords the greatest facility for its action on the various planes; at the same time it is a necessity, in order that the senses may recuperate and obtain a new lease of life for the Jagrata, or waking state, from the Svapna and Sushupti. According to Raj Yoga, Turya is the highest state. As a man exhausted by one state of the life fluid seeks another; as, for example, when exhausted by the hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life. Sleep is a sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state. Ask a good clairvoyant to describe the aura of a person just refreshed by sleep, and that of another just before going to sleep. The former will be seen bathed in rhythmical vibrations of life currents—golden, blue, and rosy; these are the electrical waves of Life. The latter is, as it were, in a mist of intense golden-orange hue, composed of atoms whirling with an almost incredible spasmodic rapidity, showing that the person begins to be too strongly saturated with Life; the life essence is too strong for his physical organs, and he must seek relief in the shadowy side of that essence, which side is the dream element, or physical sleep, one of the states of consciousness.

Q. But what is a dream?

A. That depends on the meaning of the term. You may “dream,” or, as we say, sleep visions, awake or asleep. If the Astral Light is collected in a cup or metal vessel by will-power, and the eyes fixed on some point in it with a strong will to see, a waking vision or “dream” is the result, if the person is at all sensitive. The reflections in the Astral Light are seen better with closed eyes, and, in sleep, still more distinctly. From a lucid state, vision becomes translucid; from normal organic consciousness it rises to a transcendental state of consciousness.

Q. To what causes are dreams chiefly due?

A. There are many kinds of dreams, as we all know. Leaving the “digestion dream” aside, there are brain dreams and memory dreams, mechanical and conscious visions. Dreams of warning and premonition require the active co-operation of the inner Ego. They are also often due to the conscious or unconscious co-operation of the brains of two living persons, or of their two Egos.

Q. What is it that dreams, then?

A. Generally the physical brain of the personal Ego, the seat of memory, radiating and throwing off sparks like the dying embers of a fire. The memory of the Sleeper is like an Æolian seven-stringed harp; and his state of mind may be compared to the wind that sweeps over the chords. The corresponding string of the harp will respond to that one of the seven states of mental activity in which the sleeper was before falling asleep. If it is a gentle breeze the harp will be affected but little; if a hurricane, the vibrations will be proportionately powerful. If the personal Ego is in touch with its higher principles and the veils of the higher planes are drawn aside, all is well; if on the contrary it is of a materialistic, animal nature, there will be probably no dreams; or if the memory by chance catch the breath of a "wind" from a higher plane, seeing that it will be impressed through the sensory ganglia of the cerebellum, and not by the direct agency of the spiritual Ego, it will receive pictures and sounds so distorted and inharmonious that even a Devachanic vision would appear a nightmare or grotesque caricature. Therefore there is no simple answer to the question "What is it that dreams," for it depends entirely on each individual what principle will be the chief motor in dreams, and whether they will be remembered or forgotten.

Q. Is the apparent objectivity in a dream really objective or subjective?

ANNIE BESANT
Photograph taken in London in 1888

A. If it is admitted to be apparent, then of course it is subjective. The question should rather be, to whom or what are the pictures or representations in dreams either objective or subjective? To the physical man, the dreamer, all he sees with his eyes shut, and in or through his mind, is of course subjective. But to the Seer within the physical dreamer, that Seer himself being subjective to our material senses, all he sees is as objective as he is himself to himself and to others like himself. Materialists will probably laugh, and say that we make of a man a whole family of entities, but this is not so. Occultism teaches that physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different states of being or planes of consciousness, and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses.

Q. Can these different senses be distinguished?

A. Not unless you are an Adept or highly-trained Chela, thoroughly acquainted with these different states. Sciences, such as biology, physiology, and even psychology (of the Maudsley, Bain, and Herbert Spencer schools), do not touch on this subject. Science teaches us about the phenomena of volition, sensation, intellect, and instinct, and says that these are all manifested through the nervous centres, the most important of which is our brain. She will speak of the peculiar agent or substance through which these phenomena take place as the vascular and fibrous tissues, and explain their relation to one another, dividing the ganglionic centres into motor, sensory and sympathetic, but will never breathe one word of the mysterious agency of intellect itself, or of the mind and its functions.

Now, it frequently happens that we are conscious and know that we are dreaming; this is a very good proof that man is a multiple being on the thought plane; so that not only is the Ego, or thinking man, Proteus, a multiform, ever-changing entity, but he is also, so to speak, capable of separating himself on the mind or dream plane into two or more entities; and on the plane of illusion which follows us to the threshold of Nirvâna, he is like Ain-Soph talking to Ain-Soph, holding a dialogue with himself and speaking through, about, and to himself.

And this is the mystery of the inscrutable Deity in the Zohar, as in the Hindu philosophies; it is the same in the Kabbala, Puranas, Vedantic metaphysics, or even in the so-called Christian mystery of the Godhead and Trinity. Man is the microcosm of the macrocosm; the god on earth is built on the pattern of the god in nature. But the universal consciousness of the real Ego transcends a millionfold the self-consciousness of the personal or false Ego.

Q. Is that which is termed “unconscious cerebration” during sleep a mechanical process of the physical brain, or is it a conscious operation of the Ego, the result of which only is impressed on the ordinary consciousness?

A. It is the latter; for is it possible to remember in our conscious state what took place while our brain worked unconsciously? This is apparently a contradiction in terms.

Q. How does it happen that persons who have never seen mountains in nature often see them distinctly in sleep and are able to note their features?

A. Most probably because they have seen pictures of mountains; otherwise it is somebody or something in us which has previously seen them.

Q. What is the cause of that experience in dreams in which the dreamer seems to be ever striving after something, but never attaining it?

A. It is because the physical self and its memory are shut out of the possibility of knowing what the real Ego does. The dreamer only catches faint glimpses of the doings of the Ego, whose actions produce the so-called dream in the physical man, but is unable to follow it consecutively. A delirious patient, on recovery, bears the same relation to the nurse who watched and tended him in his illness as the physical man to his real Ego. The Ego acts as consciously within and without him as the nurse acts in tending and watching over the sick man. But neither the patient after leaving his sick bed, nor the dreamer on awaking, will be able to remember anything except in snatches and glimpses.

Q. How does sleep differ from death?

A. There is an analogy certainly, but a very great difference between the two. In sleep there is a connection, weak though it may be, between the lower and higher mind of man, and the latter is more or less reflected into the former, however much its rays may be distorted.

But once the body is dead, the body of illusion, Mayavi Rupa, becomes Kama Rupa, or the animal soul, and is left to its own devices. Therefore, there is as much difference between the spook and man as there is between a gross material, animal, but sober mortal, and man incapably drunk and unable to distinguish the most prominent surroundings; between a person shut up in a perfectly dark room and one in a room lighted, however imperfectly, by some light or other.

The lower principles are like wild beasts, and the higher Manas is the rational man who tames or subdues them more or less successfully. But once the animal gets free from the master who held it in subjection; no sooner has it ceased to hear his voice and see him than it starts off again to the jungle and its ancient den. It takes, however, some time for an animal to return to its original and natural state, but these lower principles or "spook" return instantly, and no sooner has the higher Triad entered the Devachanic state than the lower Triad rebecomes that which it was from the beginning, a principle endued with purely animal instinct, made happier still by the great change.

Q. What is the condition of the Linga Sarira, or plastic body, during dreams?

A. The condition of the Plastic form is to sleep with its body, unless projected by some powerful desire generated in the higher Manas. In dreams it plays no active part, but on the contrary is entirely passive, being the involuntarily half-sleepy witness of the experiences through which the higher principles are passing.

Q. Under what circumstances is this wraith seen?

A. Sometimes, in cases of illness or very strong passion on the part of the person seen or the person who sees; the possibility is mutual. A sick person, especially just before death, is very likely to see in dream, or vision, those whom he loves and is continually thinking of, and so also is a person awake, but intensely thinking of a person who is asleep at the time.

Q. Can a Magician summon such a dreaming entity and have intercourse with it?

A. In black Magic it is no rare thing to evoke the “spirit” of a sleeping person; the sorcerer may then learn from the apparition any secret he chooses, and the sleeper be quite ignorant of what is occurring. Under such circumstances that which appears is the Mayavi rupa; but there is always a danger that the memory of the living man will preserve the recollections of the evocation and remember it as a vivid dream. If it is not, however, at a great distance, the Double or Linga Sarira may be evoked, but this can neither speak nor give information, and there is always the possibility of the sleeper being killed through this forced separation. Many sudden deaths in sleep have thus occurred, and the world been no wiser.

Q. Can there be any connection between a dreamer and an entity in “Kama Loka”?

A. The dreamer of an entity in Kama Loka would probably bring upon himself a nightmare, or would run the risk of becoming “possessed” by the “spook” so attracted, if he happened to be a medium, or one who had made himself so passive during his waking hours that even his higher Self is now unable to protect him. This is why the mediumistic state of passivity is so dangerous, and in time renders the Higher Self entirely helpless to aid or even warn the sleeping or entranced person. Passivity paralyzes the connection between the lower and higher principles. It is very rare to find instances of mediums who, while remaining passive at will, for the purpose of communicating with some higher intelligence, some ex-terraneous spirit (not disembodied), will yet preserve sufficiently their personal will so as not to break off all connection with the higher Self.

Q. Can a dreamer be “en rapport” with an entity in Devachan?

A. The only possible means of communicating with Devachanees is during sleep by a dream or vision, or in trance state. No Devachanee can descend into our plane; it is for us—or rather our inner Self—to ascend to his.

Q. What is the state of mind of a drunkard during sleep?

A. It is no real sleep, but a heavy stupor; no physical rest, but worse than sleeplessness, and kills the drunkard as quickly. During such stupor, as also during the waking drunken state, everything turns and whirls around in the brain, producing in the imagination and fancy horrid and grotesque shapes in continual motion and convolutions.

Q. What is the cause of nightmare, and how is it that the dreams of persons suffering from advanced consumption are often pleasant?

A. The cause of the former is simply physiological. A nightmare arises from oppression and difficulty in breathing; and difficulty in breathing will always create such a feeling of oppression and produce a sensation of impending calamity. In the second case, dreams become pleasant because the consumptive grows daily severed from his material body, and more clairvoyant in proportion. As death approaches, the body wastes away and ceases to be an impediment or barrier between the brain of the physical man and his Higher Self.

Q. Is it a good thing to cultivate dreaming?

A. It is by cultivating the power of what is called “dreaming” that clairvoyance is developed.

Q. Are there any means of interpreting dreams—for instance, the interpretations given in dream-books?

A. None but the clairvoyant faculty and the spiritual intuition of the “interpreter.” Every dreaming Ego differs from every other, as our physical bodies do. If everything in the universe has seven keys to its symbolism on the physical plane, how many keys may it not have on higher planes?

Q. Is there any way in which dreams may be classified?

A. We may roughly divide dreams also into seven classes, and subdivide these in turn. Thus, we would divide them into:—

1. Prophetic dreams. These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen.

2. Allegorical dreams, or hazy glimpses of realities caught by the brain and distorted by our fancy. These are generally only half true.

3. Dreams sent by adepts, good or bad, by mesmerisers, or by the thoughts of very powerful minds bent on making us do their will.

4. Retrospective; dreams of events belonging to past incarnations.

5. Warning dreams for others who are unable to be impressed themselves.

6. Confused dreams, the causes of which have been discussed above.

7. Dreams which are mere fancies and chaotic pictures, owing to digestion, some mental trouble, or suchlike external cause.

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June, 1893, and April, 1894

OCCULT VIBRATIONS

A FRAGMENT OF CONVERSATION WITH H.P.B. IN 1888.

[The Path, New York, Vol. VIII, June, 1893, pp. 79-81]

The following was written by me at the dictation of H.P.B. in 1888 with the purpose of printing it at that time. But it was not used then, and as I brought it home with me it is now of interest.—W. Q. J.*

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Quest.—It has struck me while thinking over the difference between ordinary people and an adept or even a partly developed student, that the rate of vibration of the brain molecules, as well as the coordination of those with the vibrations of the higher brain, may lie at the bottom of the difference and also might explain many other problems.

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* [This introductory Note is by William Quan Judge.—Compiler.]

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H.P.B.—So they do. They make differences and also cause many curious phenomena; and the differences among all persons are greatly due to vibrations of all kinds.

Q.—In reading the article in The Path of April, 1886, this idea was again suggested. I open at p. 6, Vol. I. “The Divine Resonance is only the outbreathing of the first sound of the entire Aum. . . . It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of the animal and mineral kingdom, and of solar systems. Among the Aryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties and to be the universal stimulator.” What of this?

H.P.B.—Mercury was always known as the god of secret wisdom. He is Hermes as well as Budha the son of Soma. Speaking of matters on the lower plane, I would call the “Divine Resonance” you read of in The Path “vibrations” and the originator, or that which gives the impulse to every kind of phenomena in the astral plane.

Q.—The difference found in human brains and natures must, then, have their root in differences of vibration?

H.P.B.—Most assuredly so.

Q.—Speaking of mankind as a whole, is it true that all have one key or rate of vibration to which they respond?

H.P.B.—Human beings in general are like so many keys on the piano, each having its own sound, and the combination of which produces other sounds in endless variety. Like inanimate nature they have a keynote from which all the varieties of character and constitution proceed by endless change. Remember what was said in Isis Unveiled, at p. xvi, Vol. I, “The universe is the combination of a thousand elements, and yet the expression of a single spirit—a chaos to the sense [physical], a cosmos to the reason” (manas).

Q.—So far this applies generally to nature. Does it explain the difference between the adept and ordinary people?

H.P.B.—Yes. This difference is that an adept may be compared to that one key which contains all the keys in the great harmony of nature. He has the synthesis of all keys in his thoughts, whereas ordinary man has the same key as a basis, but only acts and thinks on one or a few changes of this great key, producing with his brain only a few chords out of the whole great possible harmony.

Q.—Has this something to do with the fact that a disciple may hear the voice of his master through the astral spaces, while another man cannot hear or communicate with the adepts?

H.P.B.—This is because the brain of a chela is attuned by training to the brain of the Master. His vibrations synchronize with those of the Adept, and the untrained brain is not so attuned. So the chela's brain is abnormal, looking at it from the standpoint of ordinary life, while that of the ordinary man is normal for worldly purposes. The latter person may be compared to those who are colour-blind.

Q.—How am I to understand this?

H.P.B.—What is considered normal from the view of the physician is considered abnormal from the view of occultism, and vice versa. The difference between a colour-blind signal man who mistakes the lamps and the adept who sees is that the one takes one colour for another, while the adept sees all the colours in every colour and yet does not confuse them together.

Q.—Has the adept, then, raised his vibrations so as to have them the same as those of nature as a whole?

H.P.B.—Yes; the highest adepts. But there are other adepts who, while vastly in advance of all men, are still unable to vibrate to such a degree.

Q.—Can the adept produce at his will a vibration which will change one colour to another?

H.P.B.—He can produce a sound which will alter a colour. It is the sound which produces the colour, and not the other or opposite. By correlating the vibrations of a sound in the proper way a new colour is made.

Q.—Is it true that on the astral plane every sound always produces a colour?

H.P.B.—Yes; but these are invisible because not yet correlated by the human brain so as to become visible on the earth plane. Read Galton, who gives experiments with colours and sounds as seen by psychics and sensitives, showing that many sensitive people always see a colour for every sound. The colour-blind man has coming to him the same vibrations as will show red, but not being able to sense these he alters the amount, so to say, and then sees a colour corresponding to the vibrations he can perceive out of the whole quantity. His astral senses may see the true colour, but the physical eye has its own vibrations, and these, being on the outer plane, overcome the others for the time, and the astral man is compelled to report to the brain that it saw correctly. For in each case the outer stimulus is sent to the inner man, who then is forced, as it were, to accept the message and to confirm it for the time so far as it goes. But there are cases where the inner man is able to even then overcome the outer defect and to make the brain see the difference. In many cases of lunacy the confusion among the vibrations of all kinds is so enormous that there is no correlation between the inner and the outer man, and we have then a case of aberration. But even in some of these unfortunate cases the person inside is all the time aware that he is not insane but cannot make himself be understood. Thus often persons are driven really insane by wrong treatment.

Q.—By what manner of vibrations do the elementals make colours and lights of variety?

H.P.B.—That is a question I cannot reply to though it is well known to me. Did I not tell you that secrets might be revealed too soon?

CONVERSATIONS ON OCCULTISM WITH H.P.B.

[The Path, New York, Vol. IX, April, 1894, pp. 17-21]

[The Introductory Note, and various comments throughout this article, which are not in quotation marks, are from the pen of William Quan Judge.]

In 1875, ’76, ’77, and ’78 my intimacy with H.P.B. gave me many opportunities for conversing with her on what we then called “Magic.” These useful, and for me very wonderful, occasions came about late at night, and sometimes during the day. I was then in the habit of calling on her in the daytime whenever I could get away from my office. Many times I stayed in her flat for the purpose of hearing as much and seeing as much as I could. Later on, in 1884, I spent many weeks with her in the Rue Notre-Dame-des-Champs in Paris, sitting beside her day after day and evening after evening; later still, in 1888, being with her in London, at Holland Park, I had a few more opportunities.* Some of what she said I publish here for the good of those who can benefit by her words. Certainly no greater practical occultist is known to this century: from that point of view what she said will have a certain useful weight with some.

ON DEVACHAN

This term was not in use at this time. The conversation was about steps on the Path and returning here again. In answer to a question:

“Yes, you have been here and at this before. You were born with this tendency, and in other lives have met these persons [supposed Adept influences], and they are here to see you for that reason.”

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* [Wm. Q. Judge arrived in Paris on March 25, 1884, on his way to India, and left for Bombay, at the end of June. Vide his letters published in The Word, Vol. XV, April, 1912, pp. 17-18.—Compiler.]

Later, when definite terms had come into use, the question raised was whether or not all stayed 1500 years in Devachan.

"Well, Judge, you must know well that under the philosophy we don't all stay there so long. It varies with the character of each. A thoroughly material thinker will emerge sooner than one who is a spiritual philosopher and good. Besides, recollect that all workers for the Lodge, no matter of what degree, are helped out of Devachan if they themselves permit it. Your own idea which you have stated, that 1500 years had not elapsed since you went into Devachan, is correct, and what I tell is what Master himself tells me. So there you are."

PRECIPITATIONS BY MASTERS

In reply to a question on this she said:

"If you think Master is going to be always precipitating things, you mistake. Yes, He can do it. But most of the precipitations are by chelas who would seem to you almost Masters. I see His orders, and the thoughts and words He wishes used, and I precipitate them in that form; so does * * * and one or two more."

"Well, what of Their handwritings?"

"Anything you write is your handwriting, but it is not your personal handwriting, generally used and first learned if you assume or adopt some form. Now you know that Masters' handwritings, peculiar and personal to Themselves, are foreign both as to sound and form—Indian sorts, in fact. So They adopted a form in English, and in that form I precipitate Their messages at Their direction. Why B—— almost caught me one day and nearly made a mess of it by shocking me. The message has to be seen in the astral light in facsimile, and through that astral matrix I precipitate the whole of it. It's different, though, if Master sends me the paper and the message already done. That's why I call these things 'psychological tricks.' The sign of an objective wonder seemed to be required, although a moment's thought will show it is not proof of anything but occult ability.

Many a medium has had precipitations before my miserable self was heard of. But blessed is the one who wants no sign. You have seen plenty of these things. Why do you want to ask me? Can't you use your brain and intuition? I've sampled almost the whole possible range of wonders for you. Let them use their brains and intuition with the known facts and the theories given."

IF WHITE MAGICIANS ACT, WHAT THEN?

"Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say—'the dual forces in nature'? Precisely, that's just it; and Theosophists should remember it."

DO MASTERS PUNISH?

"Now I'm not going to tell you all about this. They are just; They embody the Law and Compassion. Do not for an instant imagine that Masters are going to come down on you for your failures and wrongs, if any. Karma looks out for this. Masters' ethics are the highest.

From the standpoint of your question They do not punish. Have I not told you that, much as detractors have cast mud at Them, never will the Masters impose punishment. I cannot see why such a question comes up. Karma will do all the punishing that is necessary."

ABOUT ELEMENTALS

"It's a long time ago now that I told you this part would not be explained. But I can tell you some things. This one that you and Olcott used to call * * * can't see you unless I let him. Now I will impress you upon it or him so that like a photograph he will remember so far. But you can't make it obey you until you know how to get the force directed. I'll send him to you and let him make a bell."

[In a few days after this the proposed sign was given at a distance from her, and a little bell was sounded in the air when I was talking with a person not interested in Theosophy, and when I was three miles away from H.P.B. On next seeing her she asked if * * * had been over and sounded the bell, mentioning the exact day and time.]

"This one has no form in particular, but is more like a revolving mass of air. But it is, all the same, quite definite, as you know from what he has done. There are some classes with forms of their own. The general division into fiery, airy, earthy, and watery is pretty correct, but it will not cover all the classes. There is not a single thing going on about us, no matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body. Why, in storms you should see them, how they move about. Don't you remember what you told me about that lady * * * who saw them change and move about at that opera? It was due to her tendencies and the general idea underlying the opera." [It was the opera of Tristan and Isolde, by Wagner.—J.] "In that case, as Isolde is Irish, the whole idea under it aroused a class of elementals peculiar to that island and its traditions.

That’s a queer place, Judge, that Ireland. It is packed full of a singular class of elementals; and, by Jove! I see they even have emigrated in quite large numbers. Sometimes one quite by accident rouses up some ancient system, say from Egypt; that is the explanation of that singular astral noise which you said reminded you of a sistrum being shaken; it was really objective. But, my dear fellow, do you think I will give you a patent elemental extractor?—not yet. Bulwer-Lytton wrote very wisely, for him, on this subject.”

[Riding over in Central Park, New York.] “It is very interesting here. I see a great number of Indians, and also their elementals, just as real as you seem to be. They do not see us; they are all spooks. But look here, Judge, don’t confound the magnetism escaping through your skin with the gentle taps of supposed elementals who want a cigarette.”

[In W. 34th street, New York. The first time she spoke to me of elementals particularly, I having asked her about Spiritualism.—J.]

“It is nearly all done by elementals. Now I can make them tap anywhere you like in this room. Select any place you wish.” [I pointed to a hard plaster wall-space free from objects.] “Now ask what you like that can be answered by taps.”

Q. What is my age? Taps: the correct number.

Q. How many in my house? Taps: right.

Q. How many months have I been in the city? Taps: correct.

Q. What number of minutes past the hour by my watch? Taps: right.

Q. How many keys on my ring? Taps: correct.

H.P.B. “Oh bosh! Let it stop. You won’t get any more, for I have cut it off. Try your best. They have no sense; they got it all out of your own head, even the keys, for you know inside how many keys are on the ring, though you don’t remember; but anyhow I could see into your pocket and count the number, and then that tapper would give the right reply. There’s something better than all that magic nonsense.”

SHE PRECIPITATES IN LONDON

In 1888 I was in London and wanted a paper, with about four sentences written on it in purple ink, which I had left in America. I came down to her room where B. Keightley was, and, not saying anything, sat down opposite H.P.B. I thought: “If only she would get me back someway a copy of that paper.” She smiled at me, rose, went into her room, came out at once, and in a moment handed me a piece of paper, passing it right in front of Keightley. To my amazement it was a duplicate of my paper, a facsimile. I then asked her how she got it, and she replied: “I saw it in your head and the rest was easy. You thought it very clearly. You know it can be done; and it was needed.” This was all done in about the time it takes to read these descriptive sentences.

January, 1889

THE YEAR IS DEAD, LONG LIVE THE YEAR!

DECEMBER, 1888, AND JANUARY, 1889

[Lucifer, Vol. III, No. 17,January, 1889, pp. 353-359]

LUCIFER sends the best compliments of the season to his friends and subscribers, and wishes them a happy New Year and many returns of the same. In the January issue of 1888, Lucifer said: ". . . . let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently." He now repeats what was said and adds: Let no one mistake the importance and potency of numbers—as symbols. Everything in the Universe was framed according to the eternal proportions and combinations of numbers. "God geometrizes," and numbers and numerals are the fundamental basis of all systems of mysticism, philosophy, and religion. The respective festivals of the year and their dates were all fixed according to the Sun—the "father of all calendars" and of the Zodiac, or the Sun-god and the twelve great, but still minor gods; and they became subsequently sacred in the cycle of national and tribal religions.

A year ago, it was stated by the editors that 1888 was a dark combination of numbers: it has proved so since. Earthquakes and terrible volcanic eruptions, tidal waves and landslips, cyclones and fires, railway and maritime disasters followed each other in quick succession. Even in point of weather the whole of the past year was an insane year, an unhealthy and uncanny year, which shifted its seasons, played ducks and drakes with the calendar and laughed at the wiseacres who preside over the meteorological stations of the globe. Almost every nation was visited by some dire calamity.

Prominent among other countries was Germany. It was in 1888 that the Empire reached, virtually, the 18th year of its unification. It was during the fatal combination of the four numbers 8 that it lost two of its Emperors, and planted the seeds of many dire Karmic results.

What has the year 1889 in store for nations, men and theosophy, and what for Lucifer? But it may be wiser to forbear looking into Futurity; still better to pray to the now ruling Hosts of Numbers on high, asking them to be lenient to us, poor terrene ciphers. Which shall we choose? With the Jews and the Christian Kabalists, the number of their deity—the God of Abraham and Jacob—is 10, the number of perfection, the ONE in space, or the Sun, astronomically, and the ten Sephiroth, Kabalistically. But the Gods are many; and every December, according to the Japanese, is the month of the arrival, or descent of the Gods; therefore there must be a considerable number of deities lurking around us mortals in astral space. The 3rd of January, a day which was, before the time of Clovis, consecrated to the worship of Isis—the goddess-patroness of Paris who has now changed her name and become Ste.-Geneviève, “she who generates life”—was also set apart as the day on which the deities of Olympus visited their worshippers. The third day of every month was sacred to Pallas Athene, the goddess of Wisdom; and January the 4th is the day of Mercury (Hermes, Budha), who is credited with adding brains to the heads of those who are civil to him. December and January are the two months most connected with gods and numbers. Which shall we choose?—we ask again. “This is the question.”

We are in the Winter Solstice, the period at which the Sun entering the sign of Capricornus has already, since December 21st, ceased to advance in the Southern Hemisphere, and, cancer or crablike, begins to move back. It is at this particular time that, every year, he is born, and December 25th was the day of the birth of the Sun for those who inhabited the Northern Hemisphere.

It is also on December the 25th, Christmas, the day with the Christians on which the "Saviour of the World" was born, that were born, ages before him, the Persian Mithra, the Egyptian Osiris, the Greek Bacchus, the Phoenician Adonis, the Phrygian Attis. And, while at Memphis the people were shown the image of the god Day, taken out of his cradle, the Romans marked December 25th in their calendar as the day natalis solis invicti.

Sad derision of human destiny. So many Saviours of the world born unto it, so much and so often propitiated, and yet the world is as miserable—nay, far more wretched now than ever before—as though none of these had ever been born!

January—the Januarius dedicated to Janus the God of Time, the ever revolving cycle, the double-faced God—has one face turned to the East, the other to the West; the Past and the Future! Shall we propitiate and pray to him? Why not? His statue had 12 altars at its feet, symbolising the twelve signs of the Zodiac, the twelve great gods, the twelve months of the solar year and—the twelve Apostles of the Sun-Christ. Dominus was the title given to the Sun by the ancients; whence dies domini, dies solis, the "Sun-days." Puer nobis nascitur dominus dominorum, sing the Roman Catholics on Christmas day. The statue of Janus-January carried engraved on his right hand the number 300, and on his left, 65, the number of the days in the Solar year; in one hand a sceptre, in the other a key, whence his name Janitor, the door-keeper of the Heavens, who opened the gates of the year at its beginning. Old Roman coins represent Janus bifrons on one side, and a ship on the other.

Have we not the right to see in him the prototype of Peter, the fisherman of the celestial ship, the Janitor of Paradise, to the gates of which he alone holds the keys? Janus presided over the four seasons. Peter presides over the four Evangelists. In Occultism the potency and significance of Numbers and Numerals lie in their right application and permutation. If we have to propitiate any mysterious number at all, we have most decidedly to address Janus-Peter, in his relation to the ONE—the Sun. Now what would be the best thing for Lucifer and his staff to ask from the latter for 1889?

Our joint wishes are many, for our course as that of true love, does not run altogether smooth.

Thus addressing the bright luminary in perpetual abscondito beyond the eternal fogs of the great city, we might ask him for a little more light and warmth in the coming year than he gave us in the year 1888. We might entreat him at the same time to pour a little light into the no less befogged heads of those who insist on boycotting Lucifer under the extraordinary notion that he and Satan are one. Shine more on us, O, Helios, Son of Hyperion! Those on whom thou beamest thy greatest radiance must be, as in the legend of Apollo, good and kind men. Alas, for us. The British Isle will never be transformed, in this our cycle, into the isle of Aea, the habitat of Helios, as of the children of that God and the Oceanide Perseis. Is this the occult reason why our hearts become, with every year, colder and more indifferent to the woes of mankind, and that the very souls of the multitudes seem turning into icicles? We ask thee to shed thy radiance on these poor shivering souls.

Such is Lucifer's, our Light-bearer's fervently expressed desire. What may be that of the Theosophical Society in general, and its working members in particular? We would suggest a supplication. Let us ask, Brethren, the Lord on High, the One and the SOLE (or Sol), that he should save us from the impudent distortion of our theosophical teachings. That he should deliver us in 1889 from his pretended priests, the "Solar Adepts" as they dub themselves, and their sun-struck followers, as he delivered us once before; for verily "man is born unto trouble," and our patience is well-nigh exhausted!

But, "wrath killeth the foolish man"; and as we know that "envy slayeth the silly one," for years no attention was paid to our ever increasing parodists. They plagiarized from our books, set up sham schools of magic waylaid seekers after truth by deceiving them with holy names, misused and desecrated the sacred science by using it to get money by various means, such as selling as "magic mirrors" for £15, articles made by common cabinet makers for £1 at most.

With them, as with all charlatans, fortune-tellers, and self-styled “Adepts,” the sacred science of Theosophia had become when kabalistically read—Dollar-Sophia. To crown all, they ended by offering, in a most generous manner, to furnish all those “awakened” who were “disappointed in Theosophical Mahatmas” with the genuine article in the matter of adeptship. Unfortunately the said article was traced in its turn to a poor, irresponsible medium, and something worse; and so that branch of the brood finally disappeared. It vanished one fine morning into thin air leaving its disconsolate disciples thoroughly “awakened” this time, and fully alive to the sad fact, that if they had acquired less than no occult wisdom, their pockets, on the other hand, had been considerably relieved of their weight in pounds and shillings. After their Exodus came a short lull. But now the same is repeated elsewhere.

The long metaphysical articles borrowed from Isis Unveiled, and The Theosophist ceased suddenly to appear in certain Scotch papers. But if they disappeared from Europe, they reappeared in America. In August 1887 the New York Path laid its hand heavily on The Hidden Way Across the Threshold printed in Boston,* and proceded to speedily squelch it, as “stolen goods.” As that Journal expresses itself about this pretentious volume, copied, not written by its authors —“whatever in it is new, is not true, and whatever is true, is not new; scattered through its six hundred pages, are wholesale thefts from the Vedas, Paracelsus, Isis Unveiled, The Path, etc., etc.” This unceremonious appropriation of long paragraphs and entire pages “either verbatim or with unimportant changes,”—from various, mostly theosophical authors—a list of which is given in The Path (Vide August 1887, pp. 159-160), might be left to its fate, but for the usual trick of our wretched imitators. In the words of the same editor of The Path:

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* [The author’s name is J. C. Street, A. B. N.; the book was published by Lee & Shepard, Boston, 1887. The italics in the last quote from The Path are H. P. B.’s.—Comp.]

. . . . The claim is made that it [the book] is inspired by great adepts both living and dead, who have condescended to relent and give out these six hundred pages, with certain restrictions which prevent their going into any detail or explanation beyond those given by the unfortunate or unprogressed [theosophical] authors from whose writings they [the adepts] have either allowed or directed their humble disciple, Mr. Street, to steal.

Before the appearance of modern Theosophical literature it was “Spirits” and “Controls” that were ever in the mouths of these folk; now the living “adepts” are served up with every sauce. It is ever and always Adepts here, Hierophants there. And this only since the revival of Theosophy and its spread in America in 1884, note well; after the great soap-bubble conspiracy between Madras and Cambridge against the Theosophical Society had given a new impetus to the movement. Up to that year, Spiritualists, and professional mediums especially, with their “controls” and “guides,” could hardly find words of vituperation strong enough to brand the “adepts” and deride their “supposed powers.” But since the Herodic “slaughter of the Innocents,” when the S.P.R. turned from the Theosophical to the Spiritualistic phenomena, most of the “dear departed” ones took to their heels. The angels from the “Summer Land” are going out of fashion just now, for Spiritualists begin to know better and to discriminate. But because the “adept” idea, or rather their philosophy, begins to gain ground, this is no reason why pretenders of every description should travesty in their ungrammatical productions the teachings, phraseology, and Sanskrit terms out of theosophical books; or why, again, they should turn round and make people believe that these were given them by other “Hierophants,” in their opinion, far higher, nobler and grander than our teachers.

The great evil of the whole thing is, not that the truths of Theosophy are adopted by these blind teachers, for we should gladly welcome any spread, by whatever means, of ideals so powerful to wean the world from its dire materialism—but that they are so interwoven with misstatements and absurdities that the wheat cannot be winnowed from the chaff, and ridicule, if not worse, is brought to bear upon a movement which is beginning to exercise an influence, incalculable in its promise of good, upon the tendency of modern thought.

How shall men discern good from evil, when they find it in its close embrace? The very words, “Arhat,” “Karma,” “Maya,” “Nirvana,” must turn enquirers from our threshold when they have been taught to associate them with such a teeming mass of ignorance and presumption. But a few years ago, all these Sanskrit terms were unknown to them, and even now they repeat them phonetically, parrot-like, and without any understanding. And yet they will cram them into their silly books and pamphlets, and fill these with denunciations against great men, the soles of whose feet they are unworthy to gaze upon!

Though false coin is the best proof of the existence of genuine gold, yet, the false deceives the unwary. Were the “pretensions” of the T.S. in this direction founded on mere hypothesis and sentimental gush, like the identification of many a materialized spirit, the theosophical “Mahatmas” and their society would have dissolved long ago like smoke in space under the desperate attacks of the holy alliance of Missionaries and pseudo-Scientists, helped by the half-hearted and misinformed public. That the Society has not only survived but become thrice stronger in numbers and power, is a good proof again of its own intrinsic merit. Moreover, it has gained also in wisdom; that practical, matter-of-fact wisdom which teaches, through the mouth of the great Christian “Mahatma,” not to scatter pearls before swine, nor to attempt to put new wine into old bottles.

Therefore, let us, in our turn, recite a heartfelt conjuration (the ancient name for prayer), and invoke the help of the powers that be, to deliver us from the painful necessity of exposing those sorry “make-believes” in Lucifer once again. Let us ring the theosophical Angelus thrice for the convocation of our theosophical friends and readers. If we would draw on us the attention of Sol on High, we must repeat that which the ancients did and which was the origin of the R.C. Angelus.

The first stroke of the bell announced the coming of Day; the appearance of Gabriel, the morning messenger, with the early Christians, of Lucifer, the morning star, with their predecessors. The second bell, at noon, saluted the glory and exalted position of the Sun, King of Heavens; and the third bell announced the approach of Night, the Mother of Day, the Virgin, Isis-Mary, or the Moon. Having accomplished the prescribed duty, we pour our complaint and say:—

Turn thy flaming eye, O SOL, thou, golden-haired God, on certain trans-atlantic mediums, who play at being thine Hierophants! Behold, they whose brain is not fit to drink of the cup of wisdom, but who, mounting the quack's platform, and offering for sale bottled-up wisdom, and the homunculi of Paracelsus, assure those of the gaping mouths that it is the true Elixir of Amrita, the water of immortal life! Oh, bright Lord, is not thine eye upon those barefaced robbers and iconoclasts of the systems of the land whence thou risest? Hear their proud boasting: "We teach men the science to make man"(!). The lucrative trade of vendors of Japanese amulets and Taro cards, with indecent double bottoms, having been cut off in its full blossom in Europe, the Eastern Wisdom of the Ages is now abandoned. According to their declarations, China, Japan, old India and even the Swedenborgian "land of the Lost Word" have suddenly become barren; they yield no more their crop of true adepts; it is America, they say, the land of the Almighty Dollar, which has suddenly opened her bowels and given birth to full-blown Hierophants, who now beckon to the "Awakened." Mirabile dictu! But if so, why should thy self-styled priests, O great SUN, still offer as a bait a mysterious Dwija, a "twice born," who can only be the product of the land of Manu? And why should those pretended and bumptious servants of thine, oh Sûrya-Vikarttana, whose rich crop of national adepts, if "home-made," must rejoice as a natural rule in purely Anglo-Saxon and Celto-German names, still change their Irish patronymics for those of a country which, they say, is effete and sterile, and whose nations are "dying out"? Has another Hindu name and names been discovered in the Great Hub, as a peg and pegs whereon to hang the modest pretensions of the Solar Magi?

Yea, they belie truth, O Lord, and they bend their tongues like quill pens for lies. But —"the false prophets shall become wind, for the word is not in them."

TO DARE, TO WILL, TO ACHIEVE AND KEEP SILENT is the motto of the true Occultist, from the first adept of our fifth Race down to the last Rosecroix. True Occultism, i.e., genuine Raj-Yoga powers, are not pompously boasted of, and advertised in "Dailies" and monthlies, like Beecham's pills or Pears' soap. "Woe unto them that are wise in their own eyes; for the wise man feareth and keeps silent but the fool layeth open his folly."

Let us close by expressing a hope that our Theosophist brothers and sisters in America will pause and think before they risk going into a "Solar" fire. Above all, let them bear in mind that true occult knowledge can never be bought. He who has anything to teach, unless like Peter to Simon he says to him who offers him money for his knowledge—"Thy money perish with thee, because thou hast thought that the gift of (our inner) God may be purchased with money"—is either a black magician or an IMPOSTOR. Such is the first lesson taught by Lucifer to his readers in 1889.

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"THE EMPTY VESSEL MAKES THE GREATEST SOUND"

[Lucifer, Vol. III, No. 17, January, 1889, pp. 436-437]

Miss Susie C. Clark, of Cambridgeport, Mass., says in substance:

"I am a mental healer . . . Of late rumours reach me of prominent theosophists who are confirmed invalids, of others who use quinine for ailments, not scorning to lean on the arm of the servant—matter—when the infinite resources of the Master (Spirit) are at their command.

Even Lucifer countenances the use of mineral and other remedies. If the ‘Truth maketh free,’ why not free from all physical bondage? Why are we, on the lower rounds of the ladder, freer than those who have climbed higher? I have been raised from invalidism to immaculate health.” She then goes on to ask us for our views on what she calls “metaphysical thought” in America, and wishes us to exclude what is known there as “Christian science,” on the ground that it “has not yet grown to recognise or to hold to proper conceptions of the Wisdom Religion.”

———————

ANSWER. This reply is not exhaustive of the subject but will cover the inquiry. We cannot give the “views” asked for, since it is not clear what is wanted. The correspondent speaks of “metaphysical thought” evidently meaning the strained use made in America of the term. As we do not wish to pronounce on this without experience on the spot, the writer’s wish cannot be gratified. But we cannot help noticing that she claims for her branch of this so-called “Science” a pre-eminence over a rival in the field, namely “Christian Science,” the latter being the same as the other however, except that it is more or less closely attached to Christianity. As our correspondent infers that because she has been cured “the infinite resources of the Master are at her command,” those resources and that Master (or Spirit) could easily show her that Christian science is just as good as her own.

We know little of either, except, perhaps, that both show an arrogance in their supposed superiority over Science, Theosophy, and everything else in creation with results that do not seem to us proportionate with the loud claims made. We have received, however, a letter from a prominent Christian Scientist who is as distinguished a metaphysician as she is a valuable and good a theosophist; and we mean to treat of it at length in our next number. Meanwhile, we must reply a few words to Miss S. Clark’s queries.

The main question with her is, why do prominent, or any, theosophists use medicine for cure of disease? We think all theosophists have the right to do so or not, as theosophy is not a system of diet, or that which is simply to help our bodies, but is a metaphysical and ethical system intended to bring about among men a right thought to be followed by action. There are deep questions involved in the matter: deeper than our correspondent will solve in one life. We have no objections against anyone getting cured in any way they think good, but we have decided objections to "mind-curers" or "metaphysicians," taking theosophists to task for not adopting their system and at once discarding all remedies. They argue that because they were thus cured, others must go the same road. This is our present difference with mental healers, and our correspondent should know that theosophists grant to all the right to use or dispense with medicine and claim for themselves similar privileges. They do not meddle with other persons' liberty of thought, and demand the same independence for themselves.

Evidently Miss Clark has not reflected that "prominent theosophists" use medicine because of some bearings of Karma upon their lives and on account of its occult properties; nor has she, apparently, thought of what is called "delayed Karma"; nor that, perhaps, through too much attention to her body she is reaping a temporary enjoyment now, for which, in subsequent lives, she will have to pay; nor that again, by using her mind so strangely to cure her body she may have removed her infirmities from the plane of matter to that of the mind; the first effects of which we can trace dimly in her strictures on "Christian Science," as she has acquired a slant, as it were, against the latter and in favour of her own, and a tone of lofty superiority with the Theosophists.

The claim that "the infinite resources of the Master" are within our present reach is not tenable, and the use of the text, "Truth shall make us free," to show freedom from ills is not permissible. At any rate, truth does not seem to have made all mental Scientists free from conceit and prejudice.

The man who uttered the words had, himself, a certain infirmity, and we think freedom of mind and soul is meant only. The acceptance of Truth and the practice of virtue cannot avert Karma waiting from other lives, but can produce good effects in lives to come, and what the extreme practice of mental curing does is to stave off for a time an amount of Karma which will, later on, reach us. We prefer to let it work out naturally through the material part of us and to expel it quickly if we may with even mineral remedies. But for all that we have no quarrel with mental healing at all, but leave each one to his or her own judgment.

Finally we would say that whenever it shall be proved to us and the world in general that among all the hosts of Mental curers, Mind healers, Christian Scientists, et hoc genus omne, there is even a large majority in perfect bodily health, instead of as at present only a minority, though a noisy and boastful one—then will we admit the justice of the arrogant claims made by our correspondent.

Cures—real, undeniable cures have been effected at Lourdes also, but is that any reason why we should all become Roman Catholics?

“When you begin with so much pomp and show,

Why is the end so little and so low?”

LODGES OF MAGIC

[Lucifer, Vol. III, No. 17, January, 1889, pp. 437-438]

MADAM,

I have only two remarks on your notes to my letter published in the December Number of Lucifer.—(1) I do not “hope” to see spooks by the help of the Theosophical Society. My baser part sometimes desires manifestation, but I recognize such desire to be impure. I earnestly trust no Member of the Society will ever indulge in the evocation of phenomena, whether for curiosity, or for the gratification of the intellect.

(2) I asked if the worship of the One God in spirit and in truth was the aim of the Society. You reply with the motto of the Society. But your real answer appears to be in the opening article of the Magazine on Denunciation.

I candidly think the formation of the Society was a mistake. Not a mistake in motive, but a mistake in generalship. The speed of the slowest ship marks the rate of progress of a fleet. The weak ones of the Society mark its position in the world. But if the Society has only helped one brother to right living, then it has done much to justify its existence, and I have naught to say.

My real reason in again addressing you is to call your attention to a Novel written by A. de Grasse Stevens.* At page 141 is a reference to yourself as a Russian spy who was ejected from India by Lord Dufferin.

I have never before seen this curious slander in print, and, although you may consider it beneath contempt, I think it a pity to allow it altogether to escape notice.

The reprehensible conduct of the Publishers in allowing an Author to libel a living person, and that person a woman, is such that I do not care to express my opinion on paper more fully than in this letter.

I am, your most faithful servant,

A. E.

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* [Entitled: Miss Hildreth.]

REPLY

The Theosophical Society has “helped “ many and many of its “brothers” to “right living”—and this is its proudest boast.

I thank our Correspondent for his kind remarks about me. With regard to publishers in general, their “reprehensible conduct” may perhaps find an excuse in the great law of the “struggle for life”; this species having always been known to feed and thrive on the carrion of murdered reputations. As to the authoress of this would-be politico-social novel, a rather green than young American, it is said, her exceptional claim to distinction from other trans-Atlantic writers of her sex, would seem to be an intimate acquaintance with the lobby and the back stairs of politics.

Apart from the half-dozen living people whose reputations she slaughters on a single page, what this political Amazon invents is that:—

“. . . . Mme. Blavatsky, for many years carried on a secret correspondence with Monsieur Zinovief [?!], chief of the Asiatic Department,” and that “but for Lord Dufferin’s clear-sightedness Madame might still be carrying on her patriotic work”—presumably in India.

LIES from the first word to the last. I never knew a “Monsieur Zinovief,” nor corresponded with one at any time. I defy any government in the world to produce the slightest evidence, even inferential, that I have ever been a spy, or corresponded secretly with any Russian authority. As to Lord Dufferin he reached India only after I left it. As I have answered fully the infamous libel in the Pall Mall Gazette of January 3, I hope the public will leave this fresh lie to share the fate of the many that preceded it—in the waste-paper basket of literature.

H. P. BLAVATSKY.

ARE ALL RUSSIAN LADIES RUSSIAN AGENTS?

WHAT MADAME BLAVATSKY HAS TO SAY

[Pall Mall Gazette, London, Vol. XLIX, January 3, 1889, p. 7] *

A certain young lady, by name A. de Grasse Stevens, has excited no small indignation in the Russian camp by putting into literary form in her novel, Miss Hildreth, the popular delusion as to the political machinations of all Russian ladies who may happen to find themselves outside the frontier of their own country. This indiscreet young lady in the first volume of her novel makes Count Melikoff address the following remarks to Mr. Tremain:

Our agents of the first section are generally well known; as a rule they make no secret of their connection with the Imperial Chancellerie, and they consist of both sexes and of all classes. Indeed, we find our cleverest work often accomplished by ladies. I need but mention Madame Novikoff, whose influence and power over a certain Premier of England is but a matter of common on dits, and who at one time seriously affected the foreign policy of Great Britian. That work accomplished, she has wrought further mischief to her Majesty's Government by encompassing the defection of Dhuleep Singh, and enlisting him under Russia's flag. It is not beside the question, Sir, if, in the future, he does not become a source of trouble to the British authorities at Calcutta. That, Sir, is one woman's work. On the Continent, again, I could point out to you, in almost every city of importance, a like emissary. In Paris there was the charming Princess Lise Troubetskoi, followed now by the Marquis de —— and his fascinating wife, whose hotel is the gathering-place of all the élite, and whose identity is as strictly unknown now as when they first startled all Paris by the magnificence of their entertainments. At Brussels you will find Madame de M—; at Dresden, the Countess de B——; in Switzerland, the Prince A. P.——; and at Rome, the Marquise di P——. Even Egypt is not forgotten, and in the Countess J—— Russia finds an able coadjutor, whose position as lady-in-waiting to the Vice-Queen gains for us many secrets communicated by the British Government to the Khedive.

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* [This is the article referred to by H. P. B. in the closing paragraph of "Lodges of Magic," which immediately precedes the present one.—Compiler.]

And, even you, Sir, must remember the great noise regarding Madame Blavatsky, who, as the priestess of theosophy, for many years carried on a secret correspondence with M. Zinovieff, then Chief of the Asiatic Department of the Foreign Office, and with Prince Doudaroff Korsakoff, Governor-General of the Caucasus. But for Lord Dufferin's clear-sightedness, Madame might still be carrying on her patriotic work.

What she says about Madame Novikoff is too utterly absurd to require even a word of disclaimer—it can be passed over in silence—but Madame Blavatsky, who is the other Russian lady named in full, is very indignant, as we stated the other day, and is assured by her lawyers that she is distinctly libelled in the publication, and that no jury on earth, no matter how prejudiced they might be against her as a Russian, and a Theosophist, and the editor of Lucifer, could refuse to return a verdict against the novelist.

On applying to Madame Blavatsky, however, for her view of the matter, she replied to us as follows:

"There are only three or four lines which refer to me. The dozen other persons who are lied about in this work of unique fiction are invited to take care of themselves. As for me it is enough for me to answer the four distinct falsehoods and the libel for which the author is responsible on my account alone. These falsehoods are based on no foundation whatever, save perhaps on public gossip and the efforts of those good souls who think that the best way of 'entertaining people' is to serve them with slices of freshly murdered reputations. This particular calumny is an ancient three-years-old slander, picked up from the gutters of Anglo-Indian hill stations, and revived to serve a special purpose by one who, unknown to the world the day before, has since made himself famous in the annals of the world's iniquitous verdicts by playing at the detective on false scents. But if the originator of this vile invention is not the authoress of Miss Hildreth, she is still the first one who has had the impudence of recording it in a novel, adding to it, moreover, a flavour of her own venom. It is, therefore, to her that I address the following refutations.

“1. I have never corresponded, whether secretly or openly, with a ‘Monsieur Zinovief’; nor with the General of this name; nor have I ever been accused before to my knowledge of having done so.

“2. I have never written in all my life on politics, of which I know nothing. I take no interest in political intrigues, regarding them as the greatest nuisance and a bore, the most false of all systems in the code of ethics. I feel the sincerest pity for those diplomats who, being honourable men, are nevertheless obliged to deceive all their lives, and to embody a living, walking LIE.

“3. Ten years ago, the Anglo-Indian Government, acting upon a false, malicious insinuation, mistook me for a spy; but after the Police had shadowed me for over eight months—without unearthing a trace of the charge brought against me—it found to its great sorrow that it had made an April-fool of itself. Yet the Anglo-Indian Government acted, after that, in the most honourable way. In November, 1879, Lord Lytton issued an order to the Political Department that Colonel Olcott and myself should be no longer subjected to the insulting surveillance of the Anglo-Indian Police. (Vide the Allahabad Pioneer, November 11, 1879.) From that day we were no longer annoyed.

“4. Prince Doudaroff Korsakoff stands probably as the cunning anagram of Prince Dondoukoff-Korsakoff? This gentleman has been a friend of my family and myself since 1846; yet beyond two or three letters exchanged, I have never corresponded with him. It was Mr. Primrose, Lord Lytton’s Secretary, who was the first to write to him, in order to sift to the bottom another mystery. The Anglo-Indian Mrs. Grundy had mistaken me for my ‘twin-brother’ apparently, and people wanted to know which of us was drowned in the washtub during our infancy—myself or that ‘twin-brother,’ as in the fancy of the immortal Mark Twain. Hence the correspondence for purposes of identification.

“5. Lord Dufferin’s ‘clear-sightedness’ is no doubt a fact of history. But why endow his Lordship with soothsaying?

Doomed by my physicians to certain death unless I left India (I have their medical certificate), I was leaving Madras for Europe almost on the day of Lord Dufferin's arrival at Calcutta. But then perhaps Lord Dufferin stands in the novel only cabalistically for Lord Ripon? In such case, as all three Viceroys—from 1879 to 1888—are now in Europe, it is easy to learn the truth, especially from the Marquis of Ripon who remained Viceroy during almost the whole period of my stay in India. Let the Press inquire, from itself or its Secretaries, whether it has been ever proven by any of their respective Governments that I was a political agent whatever may be the malicious society gossip of my enemies. Nor do I feel so certain yet, unless this disgraceful rumour is sufficiently refuted, that I will not appeal directly to the justice and honour of these three noblemen. Nobless oblige. The least of beggars has a right to seek redress from law, and to appeal to the evidence of the highest in the land, if that evidence can save his honour and reputation, especially in a case like this, when truth can be made known with one simple word from these high witnesses—a yea or a nay.

"I say it again, Miss de Grasse Stevens and her publishers stand accused of an uncalled for libel. I may or may not be endowed by nature with the potentiality or even the commission of every mortal sin. But it so happens that I have never meddled in politics, am innocent of any knowledge of political intrigues, never bothered myself with this special science at any time of my long life, and that 'where there is nothing, the King himself loses all rights.' The 'spy' charge was thus at all times a mare's nest.

"In closing I would offer a bit of advice to my last slanderer. Since the authoress of Miss Hildreth seems chronically afflicted with the political microbe, let her try her hand at something she knows more about than subterranean Russia and its agents. Her book is not only libellous, it is absurd and ridiculous. To make Count Melikoff talk in a drawing-room of our 'little Father' (read the Tzar!!!) is as correct as it would be to address Miss Stevens au sérieux as 'the great Mother-Squaw' in London. Let her turn to the realistic beauties of her native lobbyism for which she seems admirably fitted; otherwise she will soon come to grief."

MISCELLANEOUS NOTES

[Lucifer, Vol. III, No. 17, January, 1889, pp. 359, 431, 435]

Kindly condescending to notice, and even to review (!!) our December number of Lucifer, the Saturday Review, in its issue of December 22nd, 1888, writes as follows in reference to a story called “Accursed,” translated from the Russian: —“. . . . there came a thunderstorm and the cross was knocked off by lightning. . . . That same flash knocked off all the letters (of the deceased woman’s name) except the first two of Acsenia, the first two and the fourth of Cuprianovna, and the first three of Sedminska, which spell ‘Accursed.’ ‘This coincidence,’ observes Vera Jelihovsky, the author, ‘was stranger than all!’” “But it was stranger still,” remarks the sagacious critic in the Saturday Review. . . . “that the lightning should have spoken English when the defunct sinner was some kind of Pole.”

And this remark, we may say, in our turn, is stranger still. Had the story been originally written in English, it might have necessitated some explanation with regard to such linguistic capacity on the part of the lightning. As the story, however, first appeared in Russian, in the St. Petersburg Grajdanine, whence it was translated by us with the author’s permission, it does not require an excessive amount of very ordinary penetration to guess that the name had to be changed in order to be adapted to the English word “accursed.” Had we written the word “proklyata,” the Russian for “accursed,” the “coincidence” would have had no meaning. The story is half fiction, both in the original and in the translation; but it is based on a true and historical fact, as explained at its close.

But since the real names had to be withheld, any names would do in order to set forth the strange and to this day inexplicable fact, which has become since its occurrence one of the prominent legends of the country where it happened.

[The following notes are appended by H. P. B. to her translation of a French letter received from Madame Camille Lemaître on the subject of what Theosophy and the Theosophical Society should be. The first note refers to the Scriptural parable of scattering the seeds and their falling on stony or fertile ground:]

This is just the policy of the T. S. from its beginning. Its visible leaders are unable to always distinguish the good from the bad, to see still dormant evil in the hearts of those who apply to join our Society, and the real Founders—those behind the screen—will denounce or accuse no living man. All are given a chance. Gladly would our Society abolish even the small entrance fee, had it any funds, however small, to carry on the work which increases daily, and many branches have already done so. For several years no initiation fees were paid; but our scanty and even joint means were found insufficient to maintain the Headquarters, pay the stationery, and the ever-increasing postage, and feed and lodge all those who volunteered to work gratis for theosophy. Thus, the fees were re-established. Other Societies beg for, and are given, large sums of money, but the T. S. never does. Nevertheless, the taunt that the Founders sell Theosophy, creating Theosophists for £1 or twenty shillings, a head, is being repeatedly thrust into our faces! And yet the poor are never made to pay anything at all. And if those who have the means will refuse to help to do good to the disinherited and the suffering, what are those who have given all they had, and have nothing now to give but their services, to do?

[The closing note has reference to various dangers to which the incautious student is exposed, who is desirous to acquire magical powers:]

It is to preserve Theosophists from such dangers that the “Esoteric Section” of the T.S. has been founded Its Preliminary Rules and Bylaws prove that the way to the acquisition of occult powers and the conquest of the secrets of Nature leads through the Golgotha and the Crucifixion of the personal self. The selfish and the faint-hearted need not apply.

[The translation of Madame Camille Lemaître’s Letter, together with H. P. B.’s comments, was also published in Theosophical Siftings (T.P.S.), Vol. II, 1889-90. London: The Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.]

January, February, March, 1889

TRANSACTIONS OF THE BLAVATSKY LODGE OF THE THEOSOPHICAL SOCIETY

[Approximately in March 1890, and again in January 1891, the Theosophical Publishing Society, located at the time at 7, Duke Street, Adelphi, London, published two separate thin volumes under the title, Transactions of the Blavatsky Lodge of The Theosophical Society, Parts I and II. They were also issued by William Quan Judge, 132 Nassau Street, New York. They contained discussions on some of the Stanzas of the First Volume of The Secret Doctrine, during certain meetings of the Blavatsky Lodge in London, when H. P. B. answered some rather abstruse questions regarding the teachings of the Esoteric Philosophy.

Part I deals with the meetings held on January 10, 17, 24 and 31, 1889, at 17, Lansdowne Road, London, when Stanzas I and II were discussed. An Appendix gives under the title of "Dreams" a "Summary of the teachings during several meetings which preceded the Transactions. . .", namely those of December 20 and 27, 1888. This material will be found earlier in the present volume, in its correct chronological order.

Part II deals with the meetings held at the same address on February 7, 14, 21 and 28, and on March 7 and 14, 1889. At these gatherings Stanzas II, III and IV were discussed.

A Prefatory Note states that "the answers in all cases are based on the shorthand Reports, and are those of Esoteric Philosophy as given by H.P.B. Herself."

A review of Part I of the Transactions (Lucifer, London, Vol. VI, April 1890, pp. 173-74) states, among other things, that "enough matter remains for five more numbers on the same subject." This statement may have had reference to the material contained in Part II, and which, at the time when the review was written, had not yet been published.

But what is much more difficult to understand is the fact that the Prefatory Note of both volumes or parts of the Transactions states that these are compiled "from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, from January 10th to June 20th, 1889. . ." (italics ours).

It would appear, therefore, that there were similar meetings held later than March 14th, 1889, which is the date of the last printed discussion. Up to the middle of the Summer of 1889, H.P.B. was in London; in July, 1889, she made a trip to France, writing the greater part of The Voice of the Silence at Fontainebleau. She then went to St. Heliers, Jersey, and did not return to London until the middle of August. It is quite probable, therefore, that meetings of the Blavatsky Lodge continued up to the time of her departure for France, and that such meetings consisted of similar discussions to those embodied in the printed Transactions.

In November, 1889, prior therefore to the publication of Part I of the Transactions, George R.S. Mead, in his capacity of Secretary of the Blavatsky Lodge, published (Lucifer, Vol. V, p. 178) a "Notice to Those Interested in the 'Transactions of the Blavatsky Lodge'." It runs as follows:

"The discussions on the first volume of The Secret Doctrine which have been reported by a stenographer were of so difficult a nature that much of the substance, as it stands, is entirely useless. The revision and rewording of these reports, which had to be undertaken by one of the busiest of the 17 Lansdowne Road household, is progressing, but it has to be again revised and prepared for press, and this no one can do but H.P.B.; owing, however, to her multifarious duties the work can progress but slowly. It is to be hoped that the anxiety of our friends will be relieved by the above explanation."

It is of course evident that a certain portion of the MS. spoken of by Mead consisted of material taken down during the discussions at the meetings of January, February and early March, 1889, later published as Transactions, Parts I and II. But as this Notice appeared quite some time after the meetings of late March, April, May and June, 1889, it is most probable that he also had before him material pertaining to these later gatherings, especially when we bear in mind what is stated in the Prefatory Note to both volumes.

This is strongly supported by the fact that in Lucifer, Vol. VII, October 15th, 1890, p. 165, i.e., after the appearance of Part I, and before the publication of Part II, of the Transactions, it is stated that the reports of the Transactions "consist of twenty-four large longhand folios, four of which have been already printed." If four of these folios went to make Part I of the Transactions (published March, 1890), with or without the essay on "Dreams," and if Part II (published in January, 1891) was smaller than Part I, it is obvious, of course, that a considerable portion of the twenty-four folios has never been issued in printed form.

As an additional proof of this fact, we should bear in mind the direct statement of Mrs. Alice Leighton Cleather, who, writing her periodical Letter from London, under date of February, 1891, says: "The second part of the 'Transactions—Blavatsky Lodge,' is now out, and the third will shortly follow" (The Theosophist, Vol. XII, April, 1891, p. 438).

Almost two years after the passing of H.P.B., the Editors of Lucifer published in its pages some material from H.P.B.'s pen, under the general title of "Notes on the Gospel According to John" (Vol. XI, No. 66, February, 1893, pp. 449-56, and Vol. XII, No. 67, March, 1893, pp. 20-30). In a brief Introductory Note to this series in two instalments, George R. S. Mead states that "the following notes formed the basis of discussion at the meetings of the Blavatsky Lodge, in October, 1889. . ." As these "Notes" on St. John's Gospel quote in one place from G.R.S. Mead's own translation of the Gnostic Pistis-Sophia, namely from the first instalment thereof, published in Lucifer, Vol. VI, April, 1890, and actually give this magazine reference in a footnote, it would seem that these "Notes" were worked over and edited either after April, 1890, or possibly even after H.P.B.'s passing in May, 1891.

It would appear from the date mentioned by G.R.S. Mead, namely, October, 1889, that these "Notes" formed the basis of discussions at the Blavatsky Lodge after H.P.B.'s return from her trip to France. Even if the MS. of this material were to be considered as forming part of the "twenty-four large longhand folios" spoken of before, which is most unlikely, considering the various dates referred to, we still face the fact that some of the material of the Transactions is missing for one reason or another, and has most certainly never appeared in print.

As to the authenticity of this entire material, we quote below an important passage from a letter written by William Kingsland, one of the very close associates of H.P.B. in London, to Dr. Henry T. Edge, one of her personal pupils, later of Point Loma, California. The letter is dated from Claremont, The Strand, Ryde, I.W., 7th October, 1931, and the passage is as follows:

". . .To the best of my recollection H.P.B. was present at every one of these meetings. The "Transactions" were partly compiled from notes taken of the answers at the time; but every one of them were revised by H.P.B. before they were printed. They are not verbatim as given by her at the time. They are in every way authentic as her own answers. . ."

—Compiler.]

I

Meeting held at 17, Lansdowne Road, London, W., on

January 10th, 1889, at 8:30 p.m., Mr. T.B.

Harbottle in the chair.

Subject:

THE STANZAS OF THE SECRET

DOCTRINE—VOL. I

STANZA I.

Sloka (1). THE ETERNAL PARENT (Space), WRAPPED IN HER EVER INVISIBLE ROBES, HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

Q. Space in the abstract is explained in the Proem (pp. 8-9) as follows:—

. . . . . Absolute Unity cannot pass to infinity; for infinity presupposes the limitless extension of something, and the duration of that "something"; and the One All is like Space—which is its only mental and physical representation on this Earth, or our plane of existence—neither an object of, nor a subject to, perception. If one could suppose the Eternal Infinite All, the Omnipresent Unity, instead of being in Eternity, becoming through periodical manifestation a manifold Universe or a multiple personality, that Unity would cease to be one. Locke's idea that "pure Space is capable of neither resistance nor Motion"—is incorrect. Space is neither a "limitless void," nor a "conditioned fulness," but both: being, on the plane of absolute abstraction, the ever-incognisable Deity, which is void only to finite minds, and on that of mayavic perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested; it is, therefore, that ABSOLUTE ALL. There is no difference between the Christian Apostle's "In Him we live and move and have our being," and the Hindu Rishi's, "The Universe lives in, proceeds from, and will return to, Brahma (Brahmâ):" for Brahma (neuter), the unmanifested, is that Universe in abscondito, and Brahmâ, the manifested, is the Logos, made male-female in the symbolical orthodox dogmas. The God of the Apostle-Initiate and of the Rishi being both the Unseen and the Visible SPACE. Space is called, in the esoteric symbolism "The Seven-Skinned Eternal Mother-Father." It is composed from its undifferentiated to its differentiated surface of seven layers.

“What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?” asks the esoteric Senzar Catechism. And the answer made is SPACE.*

But why is the Eternal parent, Space, spoken of as feminine? A. Not in all cases, for in the above extract Space is called the “Eternal Mother-Father”; but when it is so spoken of the reason is that though it is impossible to define Parabrahm, yet once that we speak of that first something which can be conceived, it has to be treated of as a feminine principle. In all cosmogonies the first differentiation was considered feminine. It is Mulaprakriti which conceals or veils Parabrahm; Sephira the light that emanates first from Ain-Soph; and in Hesiod it is Gaea who springs from Chaos, preceding Eros (Theogony, 201-246). This is repeated in all subsequent and less abstract material creations, as witnessed by Eve, created from the rib of Adam, etc. It is the goddess and goddesses who come first. The first emanation becomes the immaculate Mother from whom proceed all the gods, or the anthropomorphized creative forces. We have to adopt the masculine or the feminine gender, for we cannot use the neuter it. From IT, strictly speaking, nothing can proceed, neither a radiation nor an emanation.

Q. Is this first emanation identical with the Egyptian Neïth?

A. In reality it is beyond Neith, but in one sense or in a lower aspect it is Neïth.

Q. Then the IT itself is not the “Seven-Skinned Eternal Mother-Father”?

A. Assuredly not. The IT is, in the Hindu philosophy, Parabrahm, that which is beyond Brahmâ, or, as it is now called in Europe, the “unknowable.” The space of which we speak is the female aspect of Brahmâ, the male. At the first flutter of differentiation, the Subjective proceeds to emanate, or fall, like a shadow into the Objective, and becomes what was called the Mother Goddess, from whom proceeds the Logos, the Son and Father God at the same time, both unmanifested, one the Potentiality, the other the Potency. But the former must not be confounded with the manifested Logos, also called the “Son” in all cosmogonies.

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* The Secret Doctrine, Vol. I, pp. 8-9.

Q. Is the first differentiation from the absolute IT always feminine?

A. Only as a figure of speech; in strict philosophy it is sexless; but the female aspect is the first it assumes in human conceptions, its subsequent materialisation in any philosophy depending on the degree of the spirituality of the race or nation that produced the system. For instance: in the Kabbala of the Talmudists IT is called AIN-SOPH, the endless, the boundless, the infinite (the attribute being always negative), which absolute Principle is yet referred to as He!! From it, this negative, Boundless Circle of Infinite Light, emanates the first Sephira, the Crown, which the Talmudists call "Torah," the law, explaining that she is the wife of Ain-Soph. This is anthropomorphising the Spiritual with a vengeance.

Q. Is it the same in the Hindu Philosophies?

A. Exactly the opposite. For if we turn to the Hindu cosmogonies, w e find that Parabrahm is not even mentioned therein, but only Mulaprakriti. The latter is, so to speak, the lining or aspect of Parabrahm in the invisible universe. Mulaprakriti means the Root of Nature or Matter. But Parabrahm cannot be called the "Root," for it is the absolute Rootless Root of all. Therefore, we must begin with Mulaprakriti, or the Veil of this unknowable. Here again we see that the first is the Mother Goddess, the reflection of the subjective root, on the first plane of Substance. Then follows, issuing from, or rather residing in, this Mother Goddess, the unmanifested Logos, he who is both her Son and Husband at once, called the "concealed Father." From these proceeds the first-manifested Logos, or Spirit, and the Son from whose substance emanate the Seven Logoi, whose synthesis, viewed as one collective Force, becomes the Architect of the Visible Universe. They are the Elohim of the Jews.

Q. What aspect of Space, or the unknown deity, called in the Vedas "THAT," which is mentioned further on, is here called the "Eternal Parent"?

A. It is the Vedantic Mulaprakriti, and the Svabhavat of the Buddhists, or that androgynous something of which we have been speaking, which is both differentiated and undifferentiated. In its first principle it is a pure abstraction, which becomes differentiated only when it is transformed, in the process of time, into Prakriti. If compared with the human principles it corresponds to Buddhi, while Atma would correspond to Parabrahm, Manas to Mahat, and so on.

Q. What, then, are the seven layers of Space, for in the "Proem" we read about the "Seven-skinned Mother-Father"?

A. Plato and Hermes Trismegistus would have regarded this as the Divine Thought, and Aristotle would have viewed this "Mother-Father" as the "privation" of matter. It is that which will become the seven planes of being, commencing with the spiritual and passing through the psychic to the material plane. The seven planes of thought or the seven states of consciousness correspond to these planes. All these septenaries are symbolized by the seven Skins.

Q. The divine ideas in the Divine Mind? But the Divine Mind is not yet.

A. The Divine Mind is, and must be, before differentiation takes place. It is called the divine Ideation, which is eternal in its Potentiality and periodical in its Potency, when it becomes Mahat, Anima Mundi or Universal Soul. But remember that, however you name it, each of these conceptions has its most metaphysical, most material, and also intermediate aspects.

Q. What is the meaning of the term "Ever invisible robes"?

A. It is of course, as every allegory in the Eastern philosophies, a figurative expression. Perhaps it may be the hypothetical Protyle that Professor Crookes is in search of, but which can certainly never be found on this our earth or plane. It is the non-differentiated substance or spiritual matter.

Q. Is it what is called "Laya"?

A. "Robes" and all are in the Laya condition, the point from which, or at which, the primordial substance begins to differentiate and thus gives birth to the universe and all in it.

Q. Are the “invisible robes” so called because they are not objective to any differentiation of consciousness?

A. Say rather, invisible to finite consciousness, if such consciousness were possible at that stage of evolution. Even for the Logos, Mulaprakriti is a veil, the Robes in which the Absolute is enveloped. Even the Logos cannot perceive the Absolute, say the Vedantins.*

Q. Is Mulaprakriti the correct term to use?

A. The Mulaprakriti of the Vedantins is the Aditi of the Vedas. The Vedanta philosophy means literally “the end or Synthesis of all knowledge.” Now there are six schools of Hindu philosophy, which, however, will be found, on strict analysis, to agree perfectly in substance. Fundamentally they are identical, but there is such a wealth of names, such a quantity of side issues, details, and ornamentations—some emanations being their own fathers, and fathers born from their own daughters—that one becomes lost as in a jungle. State anything you please from the esoteric standpoint to a Hindu, and, if he so wishes, he can, from his own particular system, contradict or refute you. Each of the six schools has its own peculiar views and terms. So that unless the terminology of one school is adopted and used throughout the discussion, there is great danger of misunderstanding.

Q. Then the same identical term is used in quite a different sense by different philosophies? For instance, Buddhi has one meaning in the Esoteric and quite a different sense in the Sankhya philosophy. Is not this so?

A. Precisely, and quite a different sense in the Vishnu-Purâna, which speaks of seven Prakritis emanating from Mahat, and calls the latter Maha-Buddhi. Fundamentally, however, the ideas are the same, though the terms differ with each school, and the correct sense is lost in this maze of personifications.

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* Vide Mr. Subba Row’s four Lectures, Notes on the Bhagavad-Gita.

It would, perhaps, if possible, be best to invent for ourselves a new nomenclature. Owing, however, to the poverty of European languages, especially English, in philosophical terms, the undertaking would be somewhat difficult.

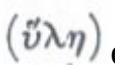
Q. Could not the term “Protyle” be employed to represent the Laya condition?

A. Scarcely; the Protyle of Professor Crookes is probably used to denote homogeneous matter on the most material plane of all, whereas the substance symbolized by the “Robes” of the “Eternal Parent” is on the seventh plane of matter counting upwards, or rather from without within. This can never be discovered on the lowest, or rather most outward and material plane.

Q. Is there, then, on each of the seven planes, matter relatively homogeneous for every plane?

A. That is so; but such matter is homogeneous only for those who are on the same plane of perception; so that if the Protyle of modern science is ever discovered, it will be homogeneous only to us. The illusion may last for some time, perhaps until the sixth race, for humanity is ever changing, physically and mentally, and let us hope spiritually too, perfecting itself more and more with every race and sub-race.

Q. Would it not be a great mistake to use any term which has been used by scientists with another meaning? Protoplasm had once almost the same sense as Proyle, but its meaning has now become narrowed.

A. It would most decidedly; the Hyle  of the Greeks, however, most certainly did not apply to the matter of this plane, for they adopted it from the Chaldean cosmogony, where it was used in a highly metaphysical sense.

Q. But the word Hyle is now used by the materialists to express very nearly the same idea as that to which we apply the term Mulaprakriti.

A. It may be so; but Dr. Lewins and his brave half-dozen of Hylo-Idealists are hardly of this opinion, for in their system the metaphysical meaning is entirely disregarded and lost sight of.

Q. Then perhaps after all Laya is the best term to use?

A. Not so, for Laya does not mean any particular something or some plane or other, but denotes a state or condition. It is a Sanskrit term, conveying the idea of something in an undifferentiated and changeless state, a zero point wherein all differentiation ceases.

Q. The first differentiation would represent matter on its seventh plane: must we not, therefore, suppose that Professor Crookes' Protyle is also matter on its seventh plane?

A. The ideal Protyle of Professor Crookes is matter in that state which he calls the "zero-point."

Q. That is to say, the Laya point of this plane?

A. It is not at all clear whether Professor Crookes is occupied with other planes or admits their existence. The object of his search is the protylic atom, which, as no one has ever seen it, is simply a new working hypothesis of Science. For what in reality is an atom?

Q. It is a convenient definition of what is supposed to be, or rather a convenient term to divide up, a molecule.

A. But surely they must have come by this time to the conclusion that the atom is no more a convenient term than the supposed seventy odd elements. It has been the custom to laugh at the four and five elements of the ancients; but now Professor Crookes has come to the conclusion that, strictly speaking, there is no such thing as a chemical element at all. In fact, so far from discovering the atom, a single simple molecule has not yet been arrived at.

Q. It should be remembered that Dalton, who first spoke on the subject, called it the "Atomic Theory."

A. Quite so; but, as shown by Sir W. Hamilton, the term is used in an erroneous sense by the modern schools of science, which, while laughing at metaphysics, apply a purely metaphysical term to physics, so that nowadays "theory" begins to usurp the prerogatives of "axiom."

Q. What are the "Seven Eternities," and how can there be such a division in Pralaya, when there is no one to be conscious of time?

A. The modern astronomer knows the "ordinances of Heaven" by no means better than his ancient brother did.

If asked whether he could “bring forth Mazzaroth in his season,” or if he was with “him” who “spread out the sky,” he would have to answer sadly, just as Job did, in the negative. Yet this in no wise prevents him from speculating about the age of the Sun, Moon, and Earth, and “calculating” geological periods from that time when there was not a living man, with or without consciousness, on earth. Why, therefore, should not the same privilege be granted to the ancients?

Q. But why should the term “Seven Eternities” be employed?

A. The term “Seven Eternities” is employed owing to the invariable law of analogy. As Manvantara is divided into seven periods, so is Pralaya; as day is composed of twelve hours so is night. Can we say that because we are asleep during the night and lose consciousness of time, that therefore the hours do not strike? Pralaya is the “Night” after the Manvantaric “Day.” There is no one by, and consciousness is asleep with the rest. But since it exists, and is in full activity during Manvantara; and since we are fully alive to the fact that the law of analogy and periodicity is immutable, and, being so, that it must act equally at both ends, why cannot the phrase be used?

Q. But how can an eternity be counted?

A. Perhaps the query arises owing to the general misunderstanding of the term “Eternity.” We Westerns are foolish enough to speculate about that which has neither beginning nor end, and we imagine that the ancients must have done the same. They did not, however: no philosopher in days of old ever took “Eternity” to mean beginningless and endless duration. Neither the Aeons of the Greeks nor the Neroses convey this meaning. In fact, they had no word to convey this precise sense. Parabrahm, Ain-Soph, and the Zeruana-Akerne of the Avesta alone represent such an Eternity; all the other periods are finite and astronomical, based on tropical years and other enormous cycles. The word Aeon, which in the Bible is translated by Eternity, means not only a finite period, but also an angel and being.

Q. But is it not correct to say that in Pralaya too there is the “Great Breath”?

A. Assuredly: for the “Great Breath” is ceaseless, and is, so to speak, the universal and eternal perpetuum mobile.

Q. If so, it is impossible to divide it into periods, for this does away with the idea of absolute and complete nothingness. It seems somewhat incompatible that any “number” of periods should be spoken of, although one might speak of so many out-breathings and indrawings of the “Great Breath.”

A. This would make away with the idea of absolute Rest, were not this absoluteness of Rest counteracted by the absoluteness of Motion. Therefore one expression is as good as the other. There is a magnificent poem on Pralaya, written by a very ancient Rishi, who compares the motion of the Great Breath during Pralaya to the rhythmical motions of the Unconscious Ocean.

Q. The difficulty is when the word “eternity” is used instead of “Aeon.”

A. Why should a Greek word be used when there is a more familiar expression, especially as it is fully explained in The Secret Doctrine? You may call it a relative, or a Manvantaric and Pralayic eternity, if you like.

Q. Is the relation of Pralaya and Manvantara strictly analogous to the relations between sleeping and waking?

A. In a certain sense only; during night we all exist personally, and are individually, though we sleep and may be unconscious of so living. But during Pralaya everything differentiated, as every unit, disappears from the phenomenal universe and is merged in, or rather transferred into, the One noumenal. Therefore, de facto, there is a great difference.

Q. Sleep has been called the “shady side of life”; may Pralaya be called the shady side of Cosmic life?

A. It may in a certain way be called so. Pralaya is dissolution of the visible into the invisible, the heterogeneous into the homogeneous—a time of rest, therefore. Even cosmic matter, indestructible though it be in its essence, must have a time of rest, and return to its Laya state. The absoluteness of the all-containing One essence has to manifest itself equally in rest and activity.

Sloka (2). TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.

Q. What is the difference between Time and Duration?

A. Duration is; it has neither beginning nor end. How can you call that which has neither beginning nor end, Time? Duration is beginningless and endless; Time is finite.

Q. Is, then, Duration the infinite, and Time the finite conception?

A. Time can be divided; Duration—in our philosophy, at least—cannot. Time is divisible in Duration—or, as you put it, the one is something within Time and Space, whereas the other is outside of both.

Q. The only way one can define Time is by the motion of the earth.

A. But we can also define Time in our conceptions.

Q. Duration, rather?

A. No, Time; for as to Duration, it is impossible to divide it or set up landmarks therein. Duration with us is the one eternity, not relative, but absolute.

Q. Can it be said that the essential idea of Duration is existence?

A. No; existence has limited and definite periods, whereas Duration, having neither beginning nor end, is a perfect abstraction which contains Time. Duration is like Space, which is an abstraction too, and is equally without beginning or end. It is in its concretency and limitation only that it becomes a representation and something. Of course the distance between two points is called space; it may be enormous or it may be infinitesimal, yet it will always be space. But all such specifications are divisions in human conception. In reality Space is what the ancients called the One invisible and unknown (now unknowable) Deity.

Q. Then Time is the same as Space, being one in the abstract?

A. As two abstractions they may be one; but this would apply to Duration and Abstract Space rather than to Time and Space.

Q. Space is the objective and Time the subjective side of all manifestation. In reality they are the only attributes of the infinite; but attribute is perhaps a bad term to use, inasmuch as they are, so to speak, co-extensive with the infinite.

It may, however, be objected that they are nothing but the creations of our own intellect; simply the forms in which we cannot help conceiving things.

A. That sounds like an argument of our friends the Hylo-idealists; but here we speak of the noumenal and not of the phenomenal universe. In the occult catechism (Vide Secret Doctrine) it is asked: “What is that which always IS, which you cannot imagine as not being, do what you may?” The answer is—SPACE. For there may not be a single man in the universe to think of it, not a single eye to perceive it, nor a single brain to sense it, but still Space is, ever was, and ever will be, and you cannot make away with it.

Q. Because we cannot help thinking of it, perhaps?

A. Our thinking of it has nothing to do with the question. Try, rather, if you can think of anything with Space excluded and you will soon find out the impossibility of such a conception. Space exists where there is nothing else, and must so exist whether the Universe is one absolute vacuum or a full Pleroma.

Q. Modern Philosophers have reduced it to this, that space and time are nothing but attributes, nothing but accidents.

A. And they would be right, were their reduction the fruit of true science instead of being the result of Avidya and Maya. We find also Buddha saying that even Nirvâna, after all, is but Maya, or an illusion; but the Lord Buddha based what he said on knowledge, not speculation.

Q. But are eternal Space and Duration the only attributes of the Infinite?

A. Space and Duration, being eternal, cannot be called attributes, as they are only the aspects of that Infinite. Nor can that Infinite, if you mean by it The Absolute Principle, have any attributes whatever as only that which is itself finite and conditioned can have any relation to something else. All this is philosophically wrong.

Q. We can conceive of no matter which is not extended, no extension which is not extension of something. Is it the same on higher planes? And if so, what is the substance which fills absolute space, and is it identical with that space?

A. If your “trained intellect” cannot conceive of any other kind of matter, perhaps one less trained but more open to spiritual perceptions can. It does not follow, because you say so, that such a conception of Space is the only one possible, even on our Earth. For even on this plane of ours there are other and various intellects, besides those of man, in creatures visible and invisible, from minds of subjective high and low Beings to objective animals and the lowest organisms, in short, “from the Deva to the elephant, from the elemental to the ant.” Now, in relation to its own plane of conception and perception, the ant has as good an intellect as we have ourselves, and a better one; for though it cannot express it in words, yet, over and above instinct, the ant shows very high reasoning powers, as all of us know. Thus finding on our own plane—if we credit the teachings of Occultism—so many and such varied states of consciousness and intelligence, we have no right to take into consideration and account only our own human consciousness, as though no other existed outside of it. And if we cannot presume to decide how far insect consciousness goes, how can we limit consciousness, of which Science knows nothing, to this plane.

Q. But why not? surely natural science can discover all that has to be discovered, even in the ant?

A. Such is your view; to the occultist, however, such confidence is misplaced, in spite of Sir John Lubbock’s labours. Science may speculate, but, with its present methods, will never be able to prove the certitude of such speculations. If a scientist could become an ant for a while, and think as an ant, and remember his experience on returning to his own sphere of consciousness, then only would he know something for certain of this interesting insect. As it is, he can only speculate, making inferences from the ant’s behaviour.

Q. The ant’s conception of time and space are not our own, then. Is it this that you mean?

A. Precisely; the ant has conceptions of time and space which are its own, not ours; conceptions which are entirely on another plane; we have, therefore, no right to deny a priori the existence of other planes only because we can form no idea of them, but which exist nevertheless—planes higher and lower than our own by many degrees, as witness the ant.

Q. The difference between the animal and man from this point of view seems to be that the former is born more or less with all its faculties, and, generally speaking, does not appreciably gain on this, while the latter is gradually learning and improving. Is not that really the point?

A. Just so; but you have to remember why: not because man has one “principle” more than the tiniest insect, but because man is a perfected animal, the vehicle of a fully developed monad, self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant.

Q. Is there any consciousness, or conscious being, to cognize and make a division of time at the first flutter of manifestation? In his “Notes on the Bhagavad-Gita,” Mr. Subba Row, in speaking of the First Logos, seems to imply both consciousness and intelligence.

A. But he did not explain which Logos was referred to, and I believe he spoke in general. In the Esoteric Philosophy the First is the unmanifested, and the Second the manifested Logos. Iswara stands for that Second, and Nârâyana for the unmanifested Logos. Subba Row is an Adwaitee and a learned Vedantin, and explained from his standpoint. We do so from ours. In The Secret Doctrine, that from which the manifested Logos is born is translated by the “Eternal Mother-Father”; while in the Vishnu-Purâna it is described as the Egg of the World, surrounded by seven skins, layers or zones. It is in this Golden Egg that Brahmâ, the male, is born and that Brahmâ is in reality the Second Logos or even the Third, according to the enumeration adopted; for a certainty he is not the First or highest, the point which is everywhere and nowhere. Mahat, in the Esoteric interpretations, is in reality the Third Logos or the Synthesis of the Seven creative rays, the Seven Logoi. Out of the seven so-called Creations, Mahat is the third, for it is the Universal and Intelligent Soul, Divine Ideation, combining the ideal plans and prototypes of all things in the manifested objective as well as subjective world.

In the Sânkhya and Purânic doctrines Mahat is the first product of Pradhâna, informed by Kshetrajñâ, “Spirit-Substance.” In Esoteric philosophy Kshetrajñâ is the name given to our informing EGOS.

Q. Is it then the first manifestation in our objective universe?

A. It is the first Principle in it, made sensible or perceptible to divine though not human senses. But if we proceed from the Unknowable, we will find it to be the third, and corresponding to Manas, or rather Buddhi-Manas.

Q. Then the First Logos is the first point within the circle?

A. The point within the circle which has neither limit nor boundaries, nor can it have any name or attribute. This first unmanifested Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter is the Mother-Father; from it proceeds the Second Logos, which contains in itself the Third Manifested Word. In the Purânas, for instance, it is again said that the first production of Akâsa is Sound, and Sound means in this case the “Word,” the expression of the unuttered thought, the manifested Logos, that of the Greeks and Platonists and St. John. Dr. Wilson and other Orientalists speak of this conception of the Hindus as an absurdity, for according to them Akâsa and Chaos are identical. But if they knew that Akâsa and Pradhâna are but two aspects of the same thing, and remember that Mahat, the divine ideation on our plane—is that manifested Sound or Logos, they would laugh at themselves and their own ignorance.

Q. With reference to the following passage, what is the consciousness which takes cognizance of time? Is the consciousness of time limited to the plane of waking physical consciousness or does it exist on higher planes? In “The Secret Doctrine,” I, 37, it is said that:—“Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists. . . .”

A. Here consciousness only on our plane is meant, not the eternal divine Consciousness which we call the Absolute. The consciousness of time, in the present sense of the word, does not exist even in sleep; much less, therefore, can it exist in the essentially absolute. Can the sea be said to have a conception of time in its rhythmical striking on the shore, or in the movement of its waves? The Absolute cannot be said to have a consciousness, or, at any rate, a consciousness such as we have here. It has neither consciousness, nor desire, nor wish, nor thought, because it is absolute thought, absolute desire, absolute consciousness, absolute "all."

Q. Is it what we refer to as BE-NESS, or SAT?

A. Our kind critics have found the word "Be-ness" very amusing, but there is no other way of translating the Sanskrit term, Sat. It is not existence, for existence can only apply to phenomena, never to noumena, the very etymology of the Latin term contradicting such assertion, as ex means "from" or "out of," and sistere "to stand"; therefore, something appearing being then [there?] where it was not before. Existence, moreover, implies something having a beginning and an end. How can the term, therefore, be applied to that which ever was, and of which it cannot be predicated that it ever issued from something else?

Q. The Hebrew Jehovah was "I am."

A. And so was Ormuzd, the Ahura-Mazda of the old Mazdeans. In this sense every man as much as every God can boast of his existence, saying "I am that I am."

Q. But surely "Be-ness" has some connection with the word "to be"?

A. Yes; but "Be-ness" is not being, for it is equally non-being. We cannot conceive it, for our intellects are finite and our language far more limited and conditioned even than our minds. How, therefore, can we express that which we can only conceive of by a series of negatives?

Q. A German could more easily express it by the word "sein"; "das sein" would be a very good equivalent of "Be-ness"; the latter term may sound absurd to unaccustomed English ears, but "das sein" is a perfectly familiar term and idea to a German. But we were speaking of consciousness in Space and Time.

A. This Consciousness is finite, having beginning and end. But where is the word for such finite Consciousness which still, owing to Mâya, believes itself infinite? Not even the Devachanee is conscious of time. All is present in Devachan; there is no past, otherwise the Ego would recall and regret it; no future, or it would desire to have it. Seeing, therefore, that Devachan is a state of bliss in which everything is present, the Devachanee is said to have no conception or idea of time; everything is to him as in a vivid dream, a reality.

Q. But we may dream a lifetime in half a second, being conscious of a succession of states of consciousness, events taking place one after the other.

A. After the dream only; no such consciousness exists while dreaming.

Q. May we not compare the recollection of a dream to a person giving the description of a picture, and having to mention all the parts and details because he cannot present the whole before the mind's eye of the listener?

A. That is a very good analogy.

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II

Meeting held at 17, Lansdowne Road, London, W., on

January 17th, 1889, Mr. T.B. Harbottle in the Chair.

STANZA I (continued)

Sloka (3). . . . .UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI (celestial beings) TO CONTAIN (hence to manifest) IT.

Q. This sloka seems to imply that the Universal Mind has no existence apart from the Ah-hi; but in the Commentary it is stated that:

A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the “UNIVERSAL MIND” remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation. The AH-HI (Dhyan-Chohans) are the collective hosts of spiritual beings who are the vehicles for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her “Laws,” while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; . . . . . This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a “Host,” truly. . . . . .*

The Commentary suggests that the Ah-hi are not themselves the Universal Mind, but only the vehicle for its manifestation.

A. The meaning of this sloka is, I think, very clear; it means that, as there are no finite differentiated minds during Pralaya, it is just as though there were no mind at all, because there is nothing to contain or perceive it. There is nothing to receive and reflect the ideation of the Absolute Mind; therefore, it is not. Everything outside of the Absolute and immutable Sat (Be-ness), is necessarily finite and conditioned, since it has beginning and end. Therefore, since the “Ah-hi were not,” there was no Universal Mind as a manifestation. A distinction had to be made between the Absolute Mind, which is ever present, and its reflection and manifestation in the Ah-hi, who, being on the highest plane, reflect the universal mind collectively at the first flutter of Manvantara. After which they begin the work of evolution of all the lower forces throughout the seven planes, down to the lowest—our own. The Ah-hi are the primordial seven rays, or Logoi, emanated from the first Logos, triple, yet one in its essence.

Q. Then the Ah-hi and Universal Mind are necessary complements of one another?

A. Not at all: Universal or Absolute Mind always is during Pralaya as well as Manvantara; it is immutable.

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* The Secret Doctrine, Vol. I, p. 38.

The Ah-hi are the highest Dhyanis, the Logoi as just said, those who begin the downward evolution, or emanation. During Pralaya there are no Ah-hi, because they come into being only with the first radiation of the Universal Mind, which, per se, cannot be differentiated, and the radiation from which is the first dawn of Manvantara. The Absolute is dormant, latent mind, and cannot be otherwise in true metaphysical perception; it is only Its shadow which becomes differentiated in the collectivity of these Dhyanis.

Q. Does this mean that it was absolute consciousness, but is so no longer?

A. It is absolute consciousness eternally, which consciousness becomes relative consciousness periodically, at every "Manvantaric dawn." Let us picture to ourselves this latent or potential consciousness as a kind of vacuum in a vessel. Break the vessel, and what becomes of the vacuum; where shall we look for it? It has disappeared; it is everywhere and nowhere. It is something, yet nothing: a vacuum, yet a plenum. But what in reality is a vacuum as understood by Modern Science—a homogeneous something, or what? Is not absolute Vacuum a figment of our fancy? A pure negation, a supposed Space where nothing exists? This being so, destroy the vessel, and—to our perceptions at any rate—nothing exists. Therefore, the Stanza puts it very correctly; "Universal Mind was not," because there was no vehicle to contain it.

Q. What are the higher powers which condition the Ah-hi?

A. They cannot be called powers; power or perhaps Potentiality would be better. The Ah-hi are conditioned by the awakening into manifestation of the periodical, universal LAW, which becomes successively active and inactive. It is by this law that they are conditioned or formed, not created. "Created" is an impossible term to use in Philosophy.

Q. Then the power or Potentiality which precedes and is higher than the Ah-hi, is the law which necessitates manifestation?

A. Just so; periodical manifestation. When the hour strikes, the law comes into action, and the Ah-hi appear on the first rung of the ladder of manifestation.

Q. But surely this is THE law and not A law?

A. Precisely, since it is absolute and "Secondless"— therefore it is not an attribute, but that Absoluteness itself.

Q. The great difficulty is to account for this law?

A. That would be trying to go beyond the first manifestation and supreme causality. It will take all our limited intellect to vaguely understand even the latter; try as we may, we can never, limited as we are, approach the Absolute, which is to us, at our present stage of mental development, merely a logical speculation, though dating back to thousands and thousands of years.

Q. With reference to the sloka under discussion, would not “cosmic mind” be a better term than “Universal mind”?

A. No; cosmic mind appears at the third stage, or degree, and is confined or limited to the manifested universe. In the Purânas Mahat (the “great” Principle of mind, or Intellect) appears only at the third of the Seven “Creations” or stages of evolution. Cosmic Mind is Mahat, or divine ideation in active (creative) operation, and thus only the periodical manifestation in time and in actu of the Eternal Universal Mind—in potentia. In strict truth, Universal Mind, being only another Name for the Absolute, out of time and Space, this Cosmic Ideation, or Mind, is not an evolution at all (least of all a “creation”), but simply one of the aspects of the former, which knows no change, which ever was, which is, and will be. Thus, I say again, the sloka implies that universal ideation was not, i.e., did not exist for perception, because there were no minds to perceive it, since Cosmic Mind was still latent, or a mere potentiality. As the stanzas speak of manifestation, we are compelled so to translate them, and not from any other standpoint.

Q. We use the word “cosmic” as applied to the manifested universe in all its forms. The sloka apparently does not refer to this, but to the first absolute Consciousness, or Non-consciousness, and seems to imply that the absolute consciousness could not be that universal mind because it was not, or could not be, expressed: there was, therefore, no expression for it. But it may be objected that though there was no expression for it, still it was there. Can we say that, like Sat, it was and was not?

A. That will not help the interpretation.

Q. When it is said that it was not, the idea conveyed then is that it was not in the Absolute?

A. By no means; simply “it was not.”

Q. There seems to be a distinction, certainly; for if we could say “it was,” it would be taking a very one-sided view of the idea of Sat, and equivalent to saying that Sat was BEING. Still, someone may say that the phrase “Universal Mind was not,” as it stands, suggests that it is a manifestation, but mind is not a manifestation.

A. Mind, in the act of ideation, is a manifestation; but Universal Mind is not the same thing, as no conditioned and relative act can be predicated of that which is Absolute. Universal ideation was as soon as the Ah-hi appeared, and continues throughout the Manvantara.

Q. To what cosmic plane do the Ah-hi, here spoken of, belong?

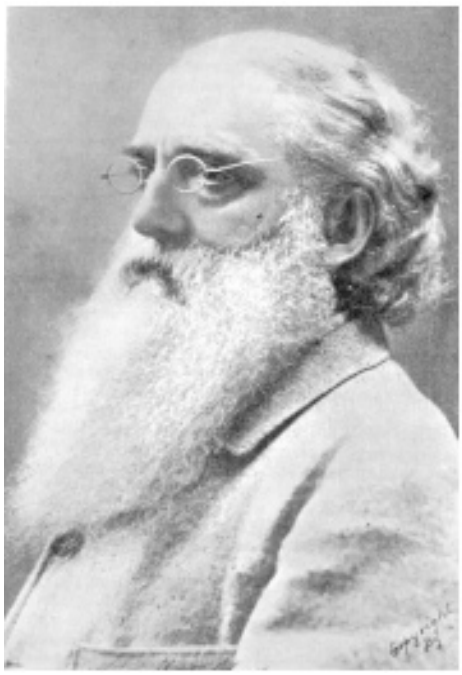
A. They belong to the first, second, and third planes—the last plane being really the starting point of the primordial manifestation—the objective reflection of the unmanifested. Like the Pythagorean Monas, the first Logos, having emanated the first triad, disappears into silence and darkness.

Q. Does this mean that the three Logoi emanated from the primordial Radiation in Macrocosm correspond to Atma, Buddhi, and Manas, in the Microcosm?

A. Just so; they correspond, but must not be confounded with them. We are now speaking of the Macrocosm at the first flutter of Manvantaric dawn, when evolution begins, and not of Microcosm or Man.

Q. Are the three planes to which the three Logoi belong simultaneous emanations, or do they evolve one from another?

A. It is most misleading to apply mechanical laws to the higher metaphysics of cosmogony, or to space and time, as we know them for neither existed then. The reflection of the triad in space and time or the objective universe comes later.



COLONEL HENRY STEEL OLCOTT
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Q. Have the Ah-hi been men in previous Manvantaras, or will they become so?

A. Every living creature, of whatever description, was, is, or will become a human being in one or another Manvantara.

Q. But do they in this Manvantara remain permanently on the same very exalted plane during the whole period of the life-cycle?

A. If you mean by "life cycle" a duration of time which extends over fifteen figures, then my answer is most decidedly—no. The "Ah-hi" pass through all the planes, beginning to manifest on the third. Like all other Hierarchies, on the highest plane they are arupa, i.e., formless, bodiless, without any substance, mere breaths. On the second plane, they first approach to Rupa, or form. On the third, they become Manasaputras, those who became incarnated in men. With every plane they reach they are called by different names—there is a continual differentiation of their original homogeneous substance; we call it substance, although in reality it is no substance of which we can conceive Later, they become Rupa—ethereal forms.

Q. Then the Ah-hi of this Manvantara. . . . . ?

A. Exist no longer; they have long ago become Planetary, Solar, Lunar, and lastly, incarnating Egos, for, as said, "they are the collective hosts of spiritual beings."

Q. But it was stated above that the Ah-hi did not become men in this Manvantara.

A. Nor do they as the formless "Ah-hi." But they do as their own transformations. The Manvantaras should not be confounded. The fifteen-figure Manvantaric cycle applies to the solar system; but there is a Manvantara which relates to the whole of the objective universe, the Mother-Father, and many minor Manvantaras. The slokas relating to the former have been generally selected, and only two or three relating to the latter given. Many slokas, therefore, have been omitted because of their difficult nature.

Q. Then, on reawakening, will the men of one Manvantara have to pass through a state corresponding to the Ah-hi stage in the next Manvantara?

A. In some of the Manvantaras, the tail is in the mouth of the serpent. Think over this Symbolism.

Q. A man can choose what he will think about; can the analogy be applied to the Ah-hi?

A. No; because a man has free will and Ah-hi have none. They are obliged to act simultaneously, for the law under which they must act gives them the impulse. Free will can only exist in a Man who has both mind and consciousness, which act and make him perceive things both within and without himself. The “Ah-hi” are Forces, not human Beings.

Q. But are they not conscious agents in the work?

A. Conscious in as far as they act within the universal consciousness. But the consciousness of the Manasa-putra on the third plane is quite different. It is only then that they become Thinkers. Besides, Occultism, unlike modern Science, maintains that every atom of matter, when once differentiated, becomes endowed with its own kind of Consciousness. Every cell in the human body (as in every animal) is endowed with its own peculiar discrimination, instinct, and, speaking relatively, with intelligence.

Q. Can the Ah-hi be said to be enjoying bliss?

A. How can they be subject to bliss or non-bliss? Bliss can only be appreciated, and becomes such when suffering is known.

Q. But there is a distinction between happiness and bliss.

A. Granting that there may be, still there can be neither happiness nor bliss without a contrasting experience of suffering and pain.

Q. But we understand that bliss, as the state of the Absolute, was intended to be referred to.

A. This is still more illogical. How can the ABSOLUTE be said to feel? The Absolute can have no condition nor attribute. It is only that which is finite and differentiated which can have any feeling or attitude predicated of it.

Q. Then the Ah-hi cannot be said to be conscious intelligences, when intelligence is so complex?

A. Perhaps the term is erroneous, but owing to the poverty of European languages there seems to be no other choice.

Q. But perhaps a phrase would represent the idea more correctly? The term seems to mean a force which is a unity, not a complex action and reaction of several forces, which would be implied by the word “intelligence.” The noumenal aspect of phenomenal force would perhaps better express the idea.

A. Or perhaps we may represent to ourselves the idea as a flame, a unity; the rays from this flame will be complex, each acting in its own straight line.

Q. But they only become complex when they find receptacles in lower forms.

A. Just so; still the Ah-hi are the flame from which the rays stream forth, becoming more and more differentiated as they fall deeper into matter, until they finally reach this world of ours, with its teeming millions of inhabitants and sensuous beings, and then they become truly complex.

Q. The Ah-hi, then, considered as a primary essence, would be unity? Can we regard them as such?

A. You may; but the strict truth is that they only proceed from unity, and are the first of its seven rays.

Q. Then can we call them the reflection of unity?

A. Are not the prismatic rays fundamentally one single white ray? From the one they become three; from the three, seven; from which seven primaries they fall into infinitude. Referring back to the so-called “consciousness” of the Ah-hi, that consciousness cannot be judged by the standard of human perceptions. It is on quite another plane.

Q. “During deep sleep, mind is not on the material plane”; is it therefore to be inferred that during this period mind is active on another plane? Is there any definition of the characteristics which distinguish mind in the waking state from mind during the sleep of the body?

A. There is, of course; but I do not think that a discussion upon it would be pertinent or useful now; suffice to say that often the reasoning faculty of the higher mind may be asleep, and the instinctual mind be fully awake. It is the physiological distinction between the cerebrum and the cerebellum; the one sleeps and the other is awake.

Q. What is meant by the term instinctual mind?

A. The instinctual mind finds expression through the cerebellum, and is also that of the animals. With man during sleep the functions of the cerebrum cease, and the cerebellum carries him on to the Astral plane, a still more unreal state than even the waking plane of illusion; for so we call this state which the majority of you think so real. And the Astral plane is still more deceptive, because it reflects indiscriminately the good and the bad, and is so chaotic.

Q. The fundamental conditions of the mind in the waking state are space and time: do these exist for the mind (Manas) during the sleep of the physical body?

A. Not as we know them. Moreover, the answer depends on which Manas you mean—the higher or the lower. It is only the latter which is susceptible of hallucinations about space and time; for instance, a man in the dreaming state may live in a few seconds the events of a life-time. * For the perceptions and apprehensions of the Higher Ego there is neither space nor time.

Q. Manas is said to be the vehicle of Buddhi, but the universal mind has been spoken of as a Maha-Buddhi. What then is the distinction between the terms Manas and Buddhi, employed in a universal sense, and Manas and Buddhi as manifested in man?

A. Cosmic Buddhi, the emanation of the Spiritual Soul Alaya, is the vehicle of Mahat only when that Buddhi corresponds to Prakriti. Then it is called Maha-Buddhi. This Buddhi differentiates through seven planes, whereas the Buddhi in man is the vehicle of Atman, which vehicle is of the essence of the highest plane of Akaśa and therefore does not differentiate. The difference between Manas and Buddhi in man is the same as the difference between the Manasa-putra and the Ah-hi in Kosmos.

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* See the discussion on dreams appended to the first No. of the Transactions.

[This will be found in its correct chronological order in the earlier portion of the present Volume.—Compiler.]

Q. Manas is mind, and the Ah-hi, it is said, can no more have any individual Mind, or that which we call mind, on this plane than Buddhi can. Can there be Consciousness without Mind?

A. Not on this plane of matter. But why not on some other and higher plane? Once we postulate a Universal Mind, both the brain, the mind's vehicle, and Consciousness, its faculty, must be quite different on a higher plane from what they are here. They are nearer to the Absolute ALL, and must therefore be represented by a substance infinitely more homogeneous; something sui generis, and entirely beyond the reach of our intellectual perceptions. Let us call or imagine it an incipient and incognizable state of primeval differentiation. On that higher plane, as it seems to me, Mahat—the great Manvantaric Principle of Intelligence—acts as a Brain, through which the Universal and Eternal Mind radiates the Ah-hi, representing the resultant consciousness or ideation. As the shadow of this primordial triangle falls lower and lower through the descending planes, it becomes with every stage more material.

Q. It becomes the plane on which Consciousness perceives objective manifestations. Is it so?

A. Yes. But here we come face to face with the great problem of Consciousness, and shall have to fight Materialism. For what is Consciousness? According to modern Science it is a faculty of the Mind like volition. We say so too; but add that while Consciousness is not a thing per se, Mind is distinctly—in its Manvantaric functions at least—an Entity. Such is the opinion of all the Eastern Idealists.

Q. It is, however, the fashion nowadays to speak slightingly of the idea that the mind is an entity.

A. Nevertheless, mind is a term perfectly synonymous with Soul. Those who deny the existence of the latter will of course contend that there is no such thing as consciousness apart from brain, and at death consciousness ceases. Occultists, on the contrary, affirm that consciousness exists after death, and that then only the real consciousness and freedom of the Ego commences, when it is no longer impeded by terrestrial matter.

Q. Perhaps the former view arises from limiting the meaning of the term “consciousness” to the faculty of perception?

A. If so, occultism is entirely opposed to such a view.

Sloka (4) THE SEVEN WAYS TO BLISS (Moksha or Nirvana) WERE NOT. * THE GREAT CAUSES OF MISERY (Nidana and Maya) WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM.

Q. What are the seven ways to bliss?

A. They are certain faculties of which the student will know more when he goes deeper into occultism.

Q. Are the Four Truths of the Hinayâna school the same as those mentioned by Sir Edwin Arnold in “The Light of Asia”; the first of which is the Path of Sorrow; the second of Sorrow’s cause: the third of Sorrow’s ceasing; and the fourth is the WAY?

A. All this is theological and exoteric, and to be found in all the Buddhist scriptures; and the above seems to be taken from Singhalese or Southern Buddhism. The subject, however, is far more fully treated of in the Aryasangha School. Still even there the four truths have one meaning for the regular priest of the Yellow Robe, and quite another for the real Mystics.

Q. Are Nidâna and Maya (the great causes of misery) aspects of the Absolute?

A. Nidâna means the concatenation of cause and effect; the twelve Nidânas are the enumeration of the chief causes which produce the severest reaction or effects under the Karmic law. Although there is no connection between the terms Nidâna and Maya in themselves, Maya being simply illusion, yet if we consider the universe as Maya or illusion, then certainly the Nidânas, as being moral agents in the universe, are included in Maya. It is Maya, illusion or ignorance, which awakens Nidânas; and the cause or causes having been produced, the effects follow according to Karmic law. To take an instance: we all regard ourselves as Units, although essentially we are one indivisible Unit, drops in the ocean of Being, not to be distinguished from other drops.

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* Vide The Voice of the Silence: Fragment III, “The Seven Portals.”

Having then produced this cause, the whole discord of life follows immediately as an effect; in reality it is the endeavour of nature to restore harmony and maintain equilibrium. It is this sense of separateness which is the root of all evil.

Q. Perhaps it would therefore be better to separate the two terms, and state whether Maya is an aspect of the Absolute?

A. This can hardly be so, since Maya is the Cause, and at the same time an aspect, of differentiation, if of anything. Moreover, the Absolute can never be differentiated. Maya is a manifestation; the Absolute can have no manifestation, but only a reflection, a shadow which is radiated periodical]y from it—not by it.

Q. Yet Maya is said to be the Cause of manifestation or differentiation?

A. What of that? Certainly if there were no Maya there would be no differentiation, or, rather, no objective universe would be perceived. But this does not make of it an aspect of the Absolute, but simply something coeval and coexistent with the manifested Universe or the heterogeneous differentiation of pure Homogeneity.

Q. By a parity of reason, then, if no differentiation, no Maya? But we are speaking of Maya now as THE CAUSE of the Universe, so that the moment we get behind differentiation, we may ask ourselves—Where is Maya?

A. Maya is everywhere, and in every thing that has a beginning and an end; therefore, every thing is an aspect of that which is eternal, and in that sense, of course Maya itself is an aspect of SAT, or that which is eternally present in the universe, whether during Manvantara or Mahapralaya. Only remember that it has been said of even Nirvâna that it is only Maya when compared with the Absolute.

Q. Is then Maya a collective term for all manifestations?

A. I do not think this would explain the term. Maya is the perceptive faculty of every Ego which considers itself a Unit separate from, and independent of, the One infinite and eternal SAT, or “Be-ness.” Maya is explained in exoteric philosophy and the Purânas, as the personified active Will of the Creative God—the latter being but a personified Maya himself—a passing deception of the senses of man, who began anthropomorphising pure abstraction from the beginning of his speculations.

Maya. in the conception of an orthodox Hindu, is quite different from the Maya of a Vedantin Idealist or an Occultist The Vedanta states that Maya, or the deceptive influence of illusion alone, constitutes belief in the real existence of matter or anything differentiated. The Bhagavata Purana identifies Maya with Prakriti (manifested nature and matter). Do not some advanced European metaphysicians, such as Kant, Schopenhauer, and others, assert the same? Of` course they got their ideas about it from the East—especially from Buddhism; yet the doctrine of the unreality of this universe has been pretty correctly worked out by our philosophers—on general lines, at any rate. Now, although no two people can see things and objects in exactly the same way, and that each of us sees them in his own way, yet all labour more or less under illusions, and chiefly under the great illusion (Maya) that they are, as personalities, distinct beings from other beings, and that even their Selves or Egos will prevail in the eternity (or sempiternity, at any rate) as such; whereas not only we ourselves, but the whole visible and invisible universe, are only a temporary part of the one beginningless and endless WHOLE, or that which ever was, is, and will be.

Q. The term seems to apply to the complex points of differentiation: differentiation applying to the unit and Maya to the collection of units. But we may now put e side question.

With regard to the preceding part of the discussion, reference has been made to the cerebrum and cerebellum, and the latter described as the instinctual organ. An animal is supposed to have an instinctive mind; but the cerebellum is said to be simply the organ of vegetative life, and to control the functions of the body alone; whereas the sensual mind is the mind into which the senses open, and there can be no thought or ideation, nothing of which we predicate intellect or instinct anywhere, except in that part of the brain assigned to such functions, namely, the cerebrum

A. However that may be, this cerebellum is the organ of instinctual animal functions, which reflect themselves in, or produce, dreams which for the most part are chaotic and inconsequent. Dreams, however, which are remembered, and present a sequence of events, are due to the vision of the higher Ego.

Q. Is not the cerebellum what we may call the organ of habit?

A. Being instinctual, it may very well be called so, I believe.

Q. Except that habit may be referred to whet we may cell the present stage of existence, and instinct to a past stage.

A. Whatever the name may be, the cerebellum alone—as you were already told (vide “On dreams,” Appendix)*—functions during sleep, not the cerebrum; and the dreams, or emanations, or instinctive feelings, which we experience on waking, are the result of such activity.

Q. The consecutiveness is brought about entirely by the coordinating faculty. But surely the cerebrum also acts, a proof of which is that the nearer we approach the sleep-waking state the more vivid our dreams become.

A. Quite so, when you are waking; but not before. We may compare this state of the cerebellum to a bar of metal, or something of the same nature, which has been heated during the day and emanates or radiates heat during the night; so the energy of the brain radiates unconsciously during the night.

Q. Still we cannot say that the brain is incapable of registering impressions during sleep. A sleeping man can be awakened by a noise, and when awake will be frequently able to trace his dream to the impression caused by the noise. This fact seems to prove conclusively the brain’s activity during sleep.

A. A mechanical activity certainly; if under such circumstances there is the slightest perception, or the least glimpse of the dream state, memory comes into play, and the dream can be reconstructed. In the discussion on dreams, the dream state passing into the waking state was compared to the embers of a dying fire; we may very well continue the simile, and compare the play of the memory to a current of air re-kindling them. That is to say that the waking consciousness recalls to activity the cerebellum, which was fading below the threshold of consciousness.

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* [The essay on “Dreams” will be found in its correct chronological order in the earlier portion of the present Volume.—Compiler.]

Q. But does the cerebellum ever cease functioning?

A. NO; but it is lost in the functions of the cerebrum.

Q. That is to say that the stimuli which proceed from the cerebellum during waking life fall below the threshold of waking consciousness, the field of consciousness being entirely occupied by the cerebrum, and this continues till sleep supervenes, when the stimuli from the cerebellum begin in their turn to form the field of consciousness. It is not, therefore, correct-to say that the cerebrum is the only seat of consciousness.

A. Quite so; the function of the cerebrum is to polish, perfect, or co-ordinate ideas, whereas that of the cerebellum produces conscious desires, and So on.

Q. Evidently we have to extend our idea of consciousness. For instance, there is no reason why a sensitive plant should not have consciousness. Du Prel, in his "Philosophie der Mystik," cites some very curious experiments showing a kind of local consciousness, perhaps a kind of reflex connection. He even goes further than this, demonstrating, from a large number of well authenticated cases, such as those of clairvoyants, who can perceive by the pit of the stomach, that the threshold of consciousness is capable of a very wide extension, far wider than we are accustomed to give to it, both upwards and downwards.

A. We may congratulate ourselves on the experiments of Du Prel as an antidote to the theories of Professor Huxley, which are absolutely irreconcilable with the teachings of occultism.

III

Meeting held at 17, Lansdowne Road, London, W., on January 24th, 1889; MR. T. B. HARBOTTLE in the Chair.

STANZA I (continued) .

Sloka (5).—DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL AND HIS PILGRIMAGE THEREON.

Q. Is “Darkness” the same as the “Eternal Parent Space” spoken of in Sloka (1)?

A. Not at all. Here “the boundless all” is the “Parent Space”; and Cosmic Space is something already with attributes, at least potentially. “Darkness,” on the other hand, and in this instance, is that of which no attributes can be postulated: it is the Unknown Principle filling Cosmic Space.

Q. Is Darkness, then, used in the sense of the opposite pole to Light?

A. Yes, in the sense of the Unmanifested and the Unknown as the opposite pole to manifestation, and that which falls under the possibility of speculation.

Q. Darkness is not opposed to Light, then, but to differentiation; or rather, may it not be taken as the symbol of Negativeness?

A. The “Darkness” here meant can be opposed to neither Light nor Differentiation, as both are the legitimate effects of the Manvantaric evolution—the cycle of Activity. It is the “Darkness upon the face of the Deep,” in Genesis: Deep being here “the bright son of the Dark Father”—Space.

Q. Is it that there is no Light or simply nothing to manifest, and no one to perceive it?

A. Both. In the sense of objectivity, both light and darkness are illusions—maya; in this case, it is not Darkness as absence of Light, but as one incomprehensible primordial Principle, which, being Absoluteness itself, has for our intellectual perceptions neither form, colour, substantiality, nor anything that could be expressed by words.

Q. When does Light proceed from that Darkness?

A. Subsequently, when the first hour for manifestation strikes.

Q. Light, then, is the first manifestation?

A. It is, after differentiation has begun and at the third stage of evolution only. Bear in mind that in philosophy we use the word “ Light” in a dual sense: one to signify eternal, absolute light, in potentia, ever present in the bosom of the unknown Darkness, coexistent and coeval with the latter in Eternity, or in other words, identical with it; and the other as a Manifestation of heterogeneity and a contrast to it.

For one who reads the Vishnu-Purâna, for instance, understandingly, will find the difference between the two terms well expressed in Vishnu; one with Brahmâ, and yet distinct from him. There, Vishnu is the eternal x, and at the same time every term of the equation. He is Brahma (neuter) essentially matter and Spirit, which are Brahma's two primordial aspects—Spirit being the abstract light.* In the Vedas, however, we find Vishnu held in small esteem, and no mention made whatever of Brahmâ (the male).

Q. What is the meaning of the sentence, "Father, Mother and Son were once more one"?

A. It means that the three Logoi—the unmanifested "Father," the semi-manifested "Mother" and the Universe, which is the third Logos of our philosophy or Brahmâ, were during the (periodical) pralaya once more one; differentiated essence had rebecome undifferentiated.

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* In the second chapter of the Vishnu-Purâna (Wilson's translation) we read—"Parâsâra said: Glory to the unchangeable, holy, eternal, supreme Vishnu, of one universal nature, the mighty over all: to him who is Hiranyagarbha, Hari, and Sankara, the creator, the preserver, and destroyer of the world: to Vâsudeva, the liberator of his worshippers: to him whose essence is both single and manifold; who is both subtile and corporeal, indiscrete and discrete: to Vishnu, the cause of final emancipation. Glory to the supreme Vishnu, the cause of the creation, existence, and end of this world; who is the root of the world, and who consists of the world."

And again: "Who can describe him who is not to be apprehended by the senses: who is the best of all things; the supreme soul, self-existent: who is devoid of all the distinguishing characteristics of complexion, caste, or the like; and is exempt from birth, vicissitude, death, or decay: who is always, and alone: who exists everywhere, and in whom all things here exist; and who is, thence, named Vâsudeva? He is Brahma [neuter], supreme, lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure, as free from defects. He, that Brahma, was [is] all things; comprehending in his own nature the indiscrete and discrete."

[This subject is treated in Book I, ch. ii, of Vishnu-Purâna, and may be found on pp. 13-15, and 17-18 of Wilson's translation.—Compiler.]

The sentence, “Father, Mother, and Son,” is the antetype of the Christian type—Father, Son, and Holy Ghost—the last of which was, in early Christianity and Gnosticism, the female “Sophia.” It means that all creative and sensitive forces and the effects of such forces which constitute the universe had returned to their primordial state: all was merged into one. During the Mahapralayas naught but the Absolute is.

Q. What are the different meanings of` Father, Mother and Son? In the Commentary, they are explained as (a) Spirit, Substance and Universe, (b) Spirit, Soul and Body, (c) Universe, Planetary Chain and Man.

A. I have just completed it with my extra definition, which is clear, I think. There is nothing to be added to this explanation, unless we begin to anthropomorphise abstract conceptions.

Q. Taking the last terms of the three series, do the ideas Son, Universe, Man, Body correspond with one another?

A. Of course they do.

Q. And are these terms produced from the remaining pair of terms of each trinity; for instance, the Son from the Father and Mother, the men from the Chain and the Universe, etc., etc., and finally in Pralaya is the son merged back again into its parents?

A. Before the question is answered, you must be reminded that the period preceding so-called Creation is not spoken about; but only that when matter had begun to differentiate, but had not yet assumed form. Father-Mother is a compound term which means primordial Substance or Spirit-matter. When from Homogeneity it begins through differentiation to fall into Heterogeneity, it becomes positive and negative; thus from the “Zero-state” (or laya) it becomes active and passive, instead of the latter alone; and, in consequence of this differentiation (the resultant of which is evolution and the subsequent Universe),—the “Son” is produced, the Son being that same Universe, or manifested Kosmos, till a new Mahapralaya.

Q. Or—the ultimate state in laya, or in the zero point, as in the beginning before the stage of the Father, Mother and Son?

A. There is but slight reference to that which was before the Father-Mother period in The Secret Doctrine. If there is Father-Mother, there can, of course, be no such condition as Laya.

Q. Father, Mother are therefore later than the Laya condition?

A. Quite so; individual objects may be in Laya, but the Universe cannot be so when Father-Mother appears.

Q. Is Fohat one of the three, Father, Mother and Son?

A. Fohat is a generic term and used in many senses. He is the light (Daiviprakriti) of all the three logoi—the personified symbols of the three spiritual stages of Evolution. Fohat is the aggregate of all the spiritual creative ideations above, and of all the electro-dynamic and creative forces below, in Heaven and on Earth. There seems to be great confusion and misunderstanding concerning the First and Second Logos. The first is the already present yet still unmanifested potentiality in the bosom of Father-Mother; the Second is the abstract collectivity of creators called “Demiurgi” by the Greeks or the Builders of the Universe. The third logos is the ultimate differentiation of the Second and the individualization of Cosmic Forces, of which Fohat is the chief; for Fohat is the synthesis of the Seven Creative Rays or Dhyan Chohans which proceed from the third Logos.

Q. During Manvantara when the Son is in existence or awake, does the Father-Mother exist independently or only as manifested in the Son?

A. In using the terms Father, Mother, and Son, we should be on our guard against anthropomorphising the conception; the two former are simply centrifugal and centripetal forces and their product is the “Son”; moreover, it is impossible to exclude either of these factors from the conception in the Esoteric Philosophy.

Q. If so then comes this other point: it is possible to conceive of centripetal and centrifugal forces existing independently of the effects they produce. The effects are always regarded as secondary to the cause or causes.

A. But it is very doubtful whether such a conception can be maintained in, and applied to, our Symbology; if these forces exist they must be producing effects, and if the effects cease, the forces cease with them, for who can know of them?

Q. But they exist as separate entities for mathematical purposes, do they not?

A. That is a different thing; there is a great difference between nature and science, reality and philosophical symbolism. For the same reason we divide man into seven principles, but this does not mean that he has, as it were, seven skins, or entities, or souls. These principles are all aspects of one principle, and even this principle is but a temporary and periodical ray of the One eternal and infinite Flame or Fire.

Sloka (6). THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSED IN PARANISHPANNA (absolute perfection, Paranirvana, which is Yong-Grub), TO BE OUT-BREATHED BY THAT WHICH IS AND YET IS NOT.

NAUGHT WAS.

Sloka (7). THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING, THE ONE BEING.

Q. If the “Causes of existence” had been done away with how did they come again into existence? It is stated in the Commentary that the chief cause of existence is “the desire to exist,” but in the sloka, the universe is called the “son of necessity.”

A. “The causes of existence had been done away with” refers to the last Manvantara, or age of Brahmâ, but the cause which makes the Wheel of Time and Space run into Eternity, which is out of Space and Time, has nothing to do with finite causes or what we call Nidânas. There seems to me no contradiction in the statements.

Q. There certainly is a contrast. If the causes of existence had been done away with, how did they come into existence again? But the answer removes the difficulty, for it is stated that one Manvantara had disappeared into Pralaya, and that the cause which led the previous Manvantara to exist is now behind the limits of Space and Time, and therefore causes another Manvantara to come into being.

A. Quite so. This one eternal and therefore, “causeless cause” is immutable and has nothing to do with the causes on any of the planes which are concerned with finite and conditioned being. The cause can therefore by no means be a finite consciousness or desire.

It is an absurdity to postulate desire or necessity of the Absolute; the striking of a clock does not suggest the desire of the clock to strike.

Q. But the clock is wound up, and needs a Winder?

A. The same may be said of the universe and this cause, the Absolute containing both clock and Winder, once it is the Absolute; the only difference is that the former is wound up in Space and Time and the latter out of Space and Time, that is to say in Eternity.

Q. The question really requests an explanation of the cause, in the Absolute, of differentiation.

A. That is outside the province of legitimate speculation. Parabrahm is not a cause, neither is there any cause that can compel it to emanate or create. Strictly speaking, Parabrahm is not even the Absolute but Absoluteness. Parabrahm is not the cause, but the causality, or the propelling but not volitional power, in every manifesting Cause. We may have some hazy idea that there is such a thing as this eternal Causeless Cause or Causality. But to define it is impossible. In the “Lectures on the Bhagavad Gita,” by Mr. Subba Row, it is stated that logically even the First Logos cannot cognize Parabrahm, but only Mulaprakriti, its veil. When, therefore, we have yet no clear idea of Mulaprakriti, the first basic aspect of Parabrahm, what can we know of that Supreme Total which is veiled by Mulaprakriti (the root of nature or Prakriti) even to the Logos.

Q. What is the meaning of the expression in sloka (7), “the visible that was, and the invisible that is”?

A. “The visible that was” means the universe of the past Manvantara which had passed into Eternity and was no more. “The invisible that is” signifies the eternal, ever-present and ever-invisible deity, which we call by many names, such as abstract Space, Absolute Sat, etc., and know, in reality, nothing about it.

Sloka (8). ALONE THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE “OPENED EYE” OF THE DANGMA.

Q. Does the “Eye” open upon the Absolute: or are the “one form of existence” and the “All-Presence” other than the Absolute, or various names for the same Principle?

A. It is all one, of course; simply metaphorical expressions. Please notice that the “Eye” is not said to “see”; it only “sensed” the “All-Presence.”

Q. It is through this “Eye” then, that we receive such sense, or feeling, or consciousness?

A. Through that “Eye,” most decidedly; but then one must have such an “Eye” before he can see, or become a Dangma, or a Seer.

Q. The highest spiritual faculty, presumably?

A. Very well; but where, at that stage, was the happy possessor of it? There was no Dangma to sense the “All-Presence,” because there were as yet no men.

Q. With reference to sloka (6), it was stated that the cause of Light was Darkness?

A. Darkness has, here again, to be read in a metaphorical sense. It is Darkness most unquestionably to our intellect, inasmuch as we can know nothing of it. I told you already that neither Darkness nor Light are to be used in the sense of opposites, as in the differentiated world. Darkness is the term which will give rise to the least misconceptions. For instance, if the term “Chaos” were used, it would be liable to be confounded with chaotic matter.

Q. The term light was, of course, never used for physical light?

A. Of course not. Here light is the first potentiality awakening from its laya condition to become a potency; it is the first flutter in undifferentiated matter which throws it into objectivity and into a plane from which will start manifestation.

Q. Later on in “The Secret Doctrine,” it is stated that light is made visible by darkness, or rather that darkness exists originally, and that light is the result of the presence of objects to reflect it, that is of the objective world. Now if we take a globe of water and pass an electric beam through it, we shall find that this beam is invisible, unless there are opaque particles in the water, in which case, specks of light will be seen. Is this a good analogy?

A. It is a very fair illustration, I believe.

Q. Is not Light a differentiation of vibration?

A. So we are told in Science; and Sound is also. And so we see that the senses are to a certain extent interchangeable. How would you account, for instance, for the fact that in trance a clairvoyant can read a letter, sometimes placed on the forehead, at the soles of the feet, or on the stomach-pit?

Q. That is an extra sense.

A. Not at all; it is simply that the sense of seeing can be interchanged with the sense of touch.

Q. But is not the sense of perception the beginning of the sixth sense?

A. That is going beyond the present case, which is simply the interchanging of the senses of touch and sight. Such clairvoyants, however, will not be able to tell the contents of a letter which they have not seen or been brought into contact with; this requires the exercise of the sixth sense, the former is an exercise of senses on the physical plane, the latter of a sense on a higher plane.

Q. It seems very probable from physiology that every sense may be resolved into the sense of touch, which may be called the co-ordinating sense. This deduction is made from embryological research, which shows that the sense of touch is the first and primary sense, and that all the rest are evolved from it. All the senses, therefore, are more highly specialised or differentiated forms of touch.

A. This is not the view of Eastern philosophy; in the Anugita, we read of a conversation between “Brahman” and his wife concerning the senses, seven are spoken of, “mind and understanding” being the other two, according to Mr. Trimbak Telang and Professor Max Müller’s translation; these terms, however, do not convey the correct meaning of the Sanskrit terms. Now, the first sense, according to the Hindus, is connected with sound. This can hardly be the sense of touch.

Q. By touch most probably sensibility, or some sense medium, is meant?

A. In the Eastern philosophy, however, the sense of sound is first manifested, and next the sense of sight, sounds passing into colours. Clairvoyants can see sounds and detect every note and modulation far more distinctly than they would by the ordinary sense of sound—vibration, or hearing.

Q. Is it, then, that sound is perceived as a sort of rhythmic movement?

A. Yes; and such vibrations can be seen at a greater distance than they can be heard.

Q. But supposing the physical hearing were stopped, and a person perceived sounds clairvoyantly, could not this sensation be translated into clairaudience as well?

A. One sense must certainly merge at some point into the other. So also sound can be translated into taste. There are sounds which taste exceedingly acid in the mouths of some sensitives, while others generate the taste of sweetness, in fact, the whole scale of senses is susceptible of correlations.

Q. Then there must be the same extension of the sense of smell?

A. Very naturally, as has been already shown before. The senses are interchangeable once we admit correlation. Moreover they can all be intensified or modified very considerably. You will now understand the reference in the Vedas and Upanishads, where sounds are said to be perceived.

Q. There was a curious story in the last number of “Harper’s Magazine” of a tribe on an island in the South Seas which has virtually lost the art and habit of speaking and conversing. Yet, they appeared to understand one another and see plainly what each other thought.

A. Such a “Palace of Truth” would hardly suit modern society. However, it was by just such means that the early races are said to have communicated with one another, thought taking an objective form, before speech developed into a distinct spoken language. If so, then there must have been a period in the evolution of the human races when the whole Humanity was composed of sensitives and clairvoyants.

IV

Meeting held at 17, Lansdowne Road, London, W., on January 31st, 1889; MR. T. B. HARBOTTLE in the Chair.

STANZA I (continued).

Q. With reference to sloka (6), where it speaks of the “Seven Lords,” since confusion is apt to arise as to the correct application of the terms, what is the distinction between Dhyan-Chohans, Planetary Spirits, Builders and Dhyani-Buddhas?

A. As an additional two volumes of The Secret Doctrine would be required to explain all the Hierarchies; therefore, much relating to them has been omitted from the Stanzas and Commentaries. A short definition may, however, be tried. Dhyan-Chohan is a generic term for all Devas, or celestial beings. A Planetary Spirit is a Ruler of a planet, a kind of finite or personal god. There is a marked difference, however, between the Rulers of the Sacred Planets and the Rulers of a small “chain” of worlds like our own. It is no serious objection to say that the earth has, nevertheless, six invisible companions and four different planes, as every other planet, for the difference between them is vital in many a point. Say what one may, our Earth was never numbered among the seven sacred planets of the ancients, though in exoteric, popular astrology it stood as a substitute for a secret planet now lost to astronomy, yet well known to initiated specialists. Nor were the Sun or the Moon in that number, though accepted in our day by modern astrology; for the Sun is a Central Star, and the Moon a dead planet.

Q. Were none of the six globes of the “terrene” chain numbered among the sacred planets?

A. None. The latter were all planets on our plane, and some of them have been discovered later.

Q. Can you tell us something of the planets for which the Sun and the Moon were substitutes?

A. There is no secret in it, though our modern astrologers are ignorant of these planets. One is an intra-mercurial planet, which is supposed to have been discovered, and named by anticipation Vulcan, and the other a planet with a retrograde motion, sometimes visible at a certain hour of night and apparently near the moon. The occult influence of this planet is transmitted by the moon.

Q. What is it that made these planets sacred or secret?

A. Their occult influences, as far as I know.

Q. Then do the Planetary Spirits of the Seven Sacred Planets belong to another hierarchy than to that of the earth?

A. Evidently; since the terrestrial spirit of the earth is not of a very high grade. It must be remembered that the planetary spirit has nothing to do with the spiritual man, but with things of matter and cosmic beings. The gods and rulers of our Earth are cosmic Rulers; that is to say, they form into shape and fashion cosmic matter, for which they were called Cosmocratores. They never had any concern with spirit; the Dhyani-Buddhas, belonging to quite a different hierarchy, are especially concerned with the latter.

Q. These seven Planetary Spirits have therefore nothing really to do with the earth except incidentally?

A. On the contrary, the "Planetary"—who are not the Dhyani-Buddhas—have everything to do with the earth, physically and morally. It is they who rule its destinies and the fate of men. They are Karmic agencies.

Q. Have they anything to do with the fifth principle—the higher Manas?

A. No: they have no concern with the three higher principles; they have, however, something to do with the fourth. To recapitulate, therefore; the term "Dhyan-Chohan" is a generic name for all celestial beings. The "Dhyani-Buddhas" are concerned with the human higher triad in a mysterious way that need not be explained here. The "Builders" are a class called, as I already explained, Cosmocratores, or the invisible but intelligent Masons, who fashion matter according to the ideal plan ready for them in that which we call Divine and Cosmic ideation. They were called by the early Masons the "Grand Architect of the Universe" collectively: but now the modern Masons make of their G. A. O. T. U. a personal and singular Deity.

Q. Are they not also Planetary Spirits?

A. In a sense they are—as the Earth is also a Planet—but of a lower order.

Q. Do they act under the guidance of the Terrestrial Planetary Spirit?

A. I have just said that they were collectively that Spirit themselves. I wish you to understand that they are not an Entity, a kind of a personal God, but Forces of nature acting under one immutable Law, on the nature of which it is certainly useless for us to speculate.

Q. But are there not Builders of Universes, and Builders of Systems, as there are Builders of our earth?

A. Assuredly there are.

Q. Then the terrestrial Builders are a Planetary “Spirit” like the rest of them, only inferior in kind?

A. I would certainly say so.

Q. Are they inferior according to the size of the planet or inferior in quality?

A. The latter, as we are taught. You see the ancients lacked our modern, and especially theological, conceit, which makes of this little speck of mud of ours something ineffably grander than any of the stars and planets known to us. If, for instance, Esoteric Philosophy teaches that the “Spirit” (collectively again) of Jupiter is far superior to the Terrestrial Spirit, it is not because Jupiter is so many times larger than our earth, but because its substance and texture are so much finer than, and superior to, that of the earth. And it is in proportion to this quality that the Hierarchies of respective “Planetary Builders” reflect and act upon the ideations they find planned for them in the Universal Consciousness, the real great Architect of the Universe.

Q. The soul of the World, or “Anima Mundi”?

A. Call it so, if you like. It is the Antetype of these Hierarchies, which are its differentiated types. The one impersonal Great Architect of the Universe is MAHAT, the Universal Mind. And Mahat is a symbol, an abstraction, an aspect which assumed a hazy, entitative form in the all-materializing conceptions of men.

Q. What is the real difference between the Dhyani-Buddhas in the orthodox and the esoteric conceptions?

A. A very great one philosophically. They are—as higher Devas—called by the Buddhists, Bodhisattvas. Exoterically they are five in number, whereas in the esoteric schools they are seven, and not single Entities but Hierarchies. It is stated in The Secret Doctrine that five Buddhas have come and that two are to come in the sixth and seventh races. Exoterically their president is Vajrasattva, the "Supreme Intelligence" or "Supreme Buddha," but more transcendant still is Vajradhara, even as Parabrahm transcends Brahmâ or Mahat. Thus the exoteric and occult significations of the Dhyani-Buddhas are entirely different. Exoterically each is a trinity, three in one, all three manifesting simultaneously in three worlds—as a human Buddha on earth, a Dhyani-Buddha in the world of astral forms, and an arupa, or formless, Buddha in the highest Nirvanic realm. Thus for a human Buddha, an incarnation of one of these Dhyanis, the stay on earth is limited from seven to seven thousand years in various bodies, since as men they are subjected to normal conditions, accidents and death. In Esoteric philosophy, on the other hand, this means that only five out of the "Seven Dhyani-Buddhas"—or, rather, the Seven Hierarchies of these Dhyanis, who, in Buddhist mysticism, are identical with the higher incarnating Intelligences, or the Kumâras of the Hindus—five only have hitherto appeared on earth in regular succession of incarnations, the last two having to come during the sixth and seventh Root-Races. This is, again, semi-allegorical, if not entirely so. For the sixth and seventh Hierarchies have been already incarnated on this earth together with the rest. But as they have reached "Buddhaship," so called, almost from the beginning of the fourth Root-Race, they are said to rest since then in conscious bliss and freedom till the beginning of the Seventh Round, when they will lead Humanity as a new race of Buddhas. These Dhyanis are connected only with Humanity, and, strictly speaking, only with the highest "principles" of men.

Q. Do the Dhyani-Buddhas and the Planetary Spirits in charge of the globes go into pralaya when their planets enter that state?

A. Only at the end of the seventh Round, and not between each round, for they have to watch over the working of the laws during these minor pralayas. Fuller details on this subject have already been written in the third volume of the Secret Doctrine.* But all these differences in fact are merely functional, for they are all aspects of one and the same Essence.

Q. Does the hierarchy of Dhyanis, whose province it is to watch over a Round, watch during its period of activity, over the whole series of globes, or only over a particular globe?

A. There are incarnating and there are watching Dhyanis. Of the functions of the former you have just been told; the latter appear to do their work in this wise. Every class or hierarchy corresponds to one of the Rounds, the first and lowest hierarchy to the first and less developed Round, the second to the second, and so on till the seventh Round is reached, which is under the supervision of the highest Hierarchy of the Seven Dhyanis. At the last, they will appear on earth, as also will some of the Planetary, for the whole humanity will have become Bodhisattvas, their own "sons," i.e., the "Sons" of their own Spirit and Essence or—themselves. Thus there is only a functionaI difference between the Dhyanis and the Planetary. The one are entirely divine, the other sidereal. The former only are called Anupadaka, parentless,† because they radiated directly from that which is neither Father nor Mother but the unmanifested Logos.

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* [No material on this subject is at present known to exist. The volume published in 1897 and entitled "The Secret Doctrine, Volume III," does not contain anything treating even remotely of this general theme. H. P. B.'s statement seems to confirm the belief that certain other manuscripts existed at one time, though their ultimate fate remains entirely undetermined.—Compiler.]

† [This Sanskrit term appears in a misspelled form in many places throughout H. P. B.'s writings. Its correct form is Anupapâdaka, from an—not, upa—according to, and the causative form of the verb-root pad—to proceed. This term means therefore "one who does not proceed according to regular succession," i.e., self-born, or parentless.—Compiler.]

They are, in fact, the spiritual aspect of the seven Logoi; and the Planetary Spirits are in their totality, as the seven Sephiroth (the three higher being supercosmic abstractions and blinds in the Kabala), and constitute the Heavenly man, or Adam Kadmon; Dhyani is a generic name in Buddhism, an abbreviation for all the gods. Yet it must be ever remembered that though they are “gods,” still they are not to be worshipped.

Q. Why not, if they are gods?

A. Because Eastern philosophy rejects the idea of a personal and extra-cosmic deity. And to those who call this atheism, I would say the following. It is illogical to worship one such god, for, as said in the Bible, “There be Lords many and Gods many.” Therefore, if worship is desirable, we have to choose either the worship of many gods, each being no better or less limited than the other, viz., polytheism and idolatry, or choose, as the Israelites have done, one tribal or racial god from among them, and while believing in the existence of many gods, ignore and show contempt for the others, regarding our own as the highest and the “God of Gods.” But this is logically unwarrantable, for such a god can be neither infinite nor absolute, but must be finite, that is to say, limited and conditioned by space and time. With the Pralaya the tribal god disappears, and Brahmâ and all the other Devas, and the gods are merged into the Absolute. Therefore, occultists do not worship or offer prayers to them, because if we did, we should have either to worship many gods, or pray to the Absolute, which, having no attributes, can have no ears to hear us. The worshipper even of many gods must of necessity be unjust to all the other gods; however far he extends his worship it is simply impossible for him to worship each severally; and in his ignorance, if he choose out any one in particular, he may by no means select the most perfect. Therefore, he would do better far to remember that every man has a god within, a direct ray from the Absolute, the celestial ray from the One; that he has his “ god “ within, not outside of, himself.

Q. Is there any name that can be applied to the planetary Hierarchy or spirit, which watches over the entire evolution of our own globe, such as Brahma for instance?

A. None, except the generic name, since it is a septenary and a Hierarchy; unless, indeed, we call it as some Kabalists do—"the Spirit of the Earth."

Q. It is very difficult to remember all these infinite Hierarchies of gods.

A. Not more so than to a chemist to remember the endless symbols of chemistry, if he is a Specialist. In India, alone, however, there are over 300 millions of gods and goddesses. The Manus and Rishis are also planetary gods, for they are said to have appeared at the beginning of the human races to watch over their evolution, and to have incarnated and descended on earth subsequently in order to teach mankind. Then, there are the Sapta Rishis, the "Seven Rishis," said exoterically to reside in the constellation of the Great Bear. There are also planetary gods.

Q. Are they higher than Brahma?

A. It depends in what aspect one views Brahmâ. In esoteric philosophy he is the synthesis of the seven logoi. In exoteric theology he is an aspect of Vishnu with the Vaishnavas, with others something else, as in the Trimurti, the Hindu Trinity, he is the chief creator, whereas Vishnu is the Preserver, and Siva the Destroyer. In the Kabala he is certainly Adam Kadmon—the "male-female" man of the first chapter of Genesis. For the Manus proceed from Brahmâ as the Sephiroth proceed from Adam Kadmon, and they are also seven and ten, as circumstances require.

But we may just as well pass on to another Sloka of the Stanzas you want explained.

Sloka (9). —BUT WHERE WAS THE DANGMA WHEN THE ALAYA OF THE UNIVERSE (Soul as the basis of all, Anima Mundi) WAS IN PARAMARTHA (Absolute Being and Consciousness which are Absolute Non-Being and Unconsciousness) AND THE GREAT WHEEL WAS ANUPADAKA?

Q. Does "Alaya" mean that which is never manifested and dissolved, and is it derived from "a," the negative particle, and "laya"?

A. If it is so etymologically—and I am certainly not prepared to answer you one way or the other—it would mean the reverse, since laya itself is just that which is not manifested; therefore it would signify that which is not unmanifested if anything.

Whatever may be the etymological vivisection of the word, it is simply the “Soul of the World,” Anima Mundi. This is shown by the very wording of the Sloka, which speaks of Alaya being in Paramartha—i.e., in Absolute Non-Being and Unconsciousness, being at the same time absolute perfection or Absoluteness itself. This word, however, is the bone of contention between the Yogâchârya and the Madhyamika schools of Northern Buddhism. The scholasticism of the latter makes of Paramartha (Satya) something dependent on, and, therefore, relative to other things, thereby vitiating the whole metaphysical philosophy of the word Absoluteness. The other school very rightly denies this interpretation.

Q. Does not the Esoteric Philosophy teach the same doctrines as the Yogâchârya School?

A. Not quite. But let us go on.

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STANZA II.

Sloka (1) . . . . WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN? . . . . IN THE UNKNOWN DARKNESS IN THEIR AH-HI (Chohanic, Dhyani-Buddhic) PARANISHPANNA, THE PRODUCERS OF FORM (rupa) FROM NO-FORM (arupa), THE ROOT OF THE WORLD—THE DEVAMATRI AND SVABHAVAT, RESTED IN THE BLISS OF NONBEING.

Q. Are the “luminous sons of manvantaric dawn” perfected human spirits of the last Manvantara, or are they on their way to humanity in this or a subsequent Manvantara?

A. In this case, which is that of a Maha-manvantara after a Maha-pralaya, they are the latter. They are the primordial seven rays from which will emanate in their turn all the other luminous and non-luminous lives, whether Archangels, Devils, men or apes. Some have been and some will only now become human beings. It is only after the differentiation of the seven rays and after the seven forces of nature have taken them in hand and worked upon them, that they become cornerstones, or rejected pieces of clay.

Everything, therefore, is in these seven rays, but it is impossible to say at this stage in which, because they are not yet differentiated and individualized.

Q. In the following passage:—

The “Builders,” the “Sons of Manvantaric Dawn,” are the real creators of the Universe; and in this doctrine, which deals only with our Planetary System, they, as the architects of the latter, are also called the “Watchers” of the Seven Spheres, which exoterically are the Seven planets, and esoterically the seven earths or spheres (planets) of our chain also.*

By planetary system is the solar system meant or the chain to which our earth belongs?

A. The Builders are those who build and fashion things into a form. The term is equally applied to the Builders of the Universe and to the small globes like those of our chain. By planetary system our solar system alone is meant .

Sloka (2) . . . . WHERE WAS SILENCE? WHERE WERE THE EARS TO SENSE IT? NO! THERE WAS NEITHER SILENCE, NOR SOUND . . . .

Q. With reference to the following passage:—

The idea that things can cease to exist and still BE, is a fundamental one in Eastern psychology. Under this apparent contradiction in terms, there rests a fact in Nature to realize which in the mind rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one. . . .†

Would it be correct to say that what we perceive is a different “element” of the same substance? For example, when a substance is in the gaseous state, could we say that it is the element Air which is perceived, and that when combined to form water, oxygen and hydrogen appear under the guise of the Element Water, and when in the solid state, ice, we then perceive the element Earth?

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* The Secret Doctrine, Vol. I, p. 53.

† The Secret Doctrine, Vol. I, p. 54.

A. The ignorant judge of all things by their appearance and not by what they are in reality. On this earth, of course, water is an element quite distinct from any other element, using the latter term in the sense of different manifestations of the one element. The root elements, Earth, Water, Air, Fire, are far more comprehensive states of differentiation. Such being the case, in Occultism Transubstantiation becomes a possibility, seeing that nothing which exists is in reality that which it is supposed to be.

Q. But oxygen which is usually found in its gaseous state, may be liquified and even solidified. When oxygen, then, is found in the gaseous condition, is it the occult element Air which is perceived, and when in the liquid condition the element Water, and in the solid state the element Earth?

A. Most assuredly: we have first of all the Element Fire, not the common fire, but the Fire of the Mediaeval Rosicrucians, the one flame, the fire of Life. In differentiation this becomes fire in different aspects. Occultism easily disposes of the puzzle as to whether oxygen and hydrogen cease to exist when combined to form water. Nothing that is in the Universe can disappear from it. For the time being, then, these two gases when combined to form water, are in abscondito, but have not ceased to be. For, had they been annihilated, Science, by decomposing the water again into oxygen and hydrogen, would have created something out of nothing, and would, therefore, have no quarrel with Theology. Therefore, water is an element, if we choose to call it so, on this plane only. In the same way, oxygen and hydrogen in their turn can be split up into other more subtle elements, all being differentiations of one element or universal essence.

Q. Then all substances on the physical plane are really so many correlations or combinations of these root elements, and ultimately of the one element?

A. Most assuredly. In occultism it is always best to proceed from universals to particulars.

Q. Apparently, then, the whole basis of occultism lies in this, that there is latent within every man a power which can give him true knowledge, a power of perception of truth, which enables him to deal first hand with universals if he will be strictly logical and face the facts.

Thus we can proceed from universals to particulars by this innate spiritual force which is in every man.

A. Quite so: this power is inherent in all, but paralyzed by our methods of education, and especially by the Aristotelian and Baconian methods. Hypothesis now reigns triumphant.

Q. It is curious to read Schopenhauer and Hartmann and mark how, step by step, by strict logic and pure reason, they have arrived at the same bases of thought that had been centuries ago adopted in India, especially by the Vedantin System. It may, however, be objected that they have arrived at this by the inductive method. But in Schopenhauer's case at any rate it was not so. He acknowledges himself that the idea came to him like a flash; having thus got his fundamental idea he set to work to arrange his facts, so that the reader imagines that what was in reality an intuitive idea, is a logical deduction drawn from the facts.

A. This is not only true of the Schopenhauerian philosophy, but also of all the great discoveries of modern times. How, for instance, did Newton discover the law of gravity? Was it not by the simple fall of an apple, and not by an elaborate series of experiments. The time will come when the Platonic method will not be so entirely ignored and men will look with favour on methods of education which will enable them to develop this most spiritual faculty.

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V

Meeting held at 17, Lansdowne Road, London, W., on February 7th, 1889; MR. W. KINGSLAND in the Chair.

STANZA II (continued).

Sloka (3). THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM; THE MATRI-PADMA (mother lotus) HAD NOT YET SWOLLEN.

“The ray of the ‘Ever-Darkness’ becomes, as it is emitted, a ray of effulgent light or life, and flashes into the ‘Germ’—the point in the Mundane Egg, represented by matter in its abstract sense.”*

Q. Is the Point in the Mundane Egg the same as the Point in the Circle, the Unmanifested Logos?

A. Certainly not: the Point in the Circle is the Unmanifested Logos, the Manifested Logos is the Triangle. Pythagoras speaks of the never manifested Monad which lives in solitude and darkness; when the hour strikes it radiates from itself ONE, the first number. This number descending, produces Two, the second number, and Two, in its turn, produces THREE, forming a triangle, the first complete geometrical figure in the world of form. It is this ideal or abstract triangle which is the Point in the Mundane Egg, which, after gestation, and in the third remove, will start from the Egg to form the Triangle. This is Brahmâ-Vâch-Virâj in the Hindu Philosophy and Kether-Chochmah-Binah in the Zohar. The First Manifested Logos is the Potentia, the unrevealed Cause; the Second, the still latent thought; the Third, the Demiurgus, the active Will evolving from its universal Self the active effect, which, in its turn, becomes the cause on a lower plane.

Q. What is Ever-Darkness in the sense used here?

A. Ever-Darkness means, I suppose, the ever-unknowable mystery, behind the veil—in fact, Parabrahm. Even the Logos can see only Mulaprakriti, it cannot see that which is beyond the veil. It is that which is the “Ever-unknowable Darkness.”

Q. What is the Ray in this connection?

A. I will recapitulate. We have the plane of the circle, the face being black, the point in the circle being potentially white, and this is the first possible conception in our minds of the invisible Logos. “Ever-Darkness” is eternal, the Ray periodical. Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane Egg.

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* [The Secret Doctrine, Vol. I, p. 57.]

Q. What, then, are the stages of manifestation?

A. The first stage is the appearance of the potential point in the circle—the unmanifested Logos. The second stage is the shooting forth of the Ray from the potential white point, producing the first point, which is called, in the Zohar, Kether or Sephira. The third stage is the production from Kether of Chochmah, and Binah, thus constituting the first triangle, which is the Third or manifested Logos—in other words, the subjective and objective Universe. Further, from this manifested Logos will proceed the Seven Rays, which in the Zohar are called the lower Sephiroth and in Eastern occultism the primordial seven rays. Thence will proceed the innumerable series of Hierarchies.

Q. Is the Triangle here mentioned that which you refer to as the Germ in the Mundane Egg?

A. Certainly it is. But you must remember that there are both the Universal and Solar Eggs (as well as others), and that it is necessary to qualify any statement made concerning them. The Mundane Egg is an expression of Abstract Form.

Q. May Abstract Form be called the first manifestation of the eternal female principle?

A. It is the first manifestation not of the female principle, but of the Ray which proceeds from the central point which is perfectly sexless. There is no eternal female principle, for this Ray produces that which is the united potentiality of both sexes but is by no means either male or female. This latter differentiation will only appear when it falls into matter, when the Triangle becomes a Square, the first Tetraktys.

Q. Then the Mundane Egg is as sexless as the Ray?

A. The Mundane Egg is simply the first stage of manifestation, undifferentiated primordial matter, in which the vital creative Germ receives its first spiritual impulse; Potentiality becomes Potency.

Matter, by convenience of metaphor only, is regarded as feminine, because it is receptive of the rays of the sun which fecundate it and so produce all that grows on its surface, i.e., on this, the lowest plane.

On the other hand primordial matter should be regarded as substance, and by no means can be spoken of as having sex.

Thus the Egg, on whatever plane you speak of, means the ever-existing undifferentiated matter which strictly is not matter at all, but, as we call it, the Atoms. Matter is destructible in form while the Atoms are absolutely indestructible, being the quintessence of Substances. And here, I mean by “atoms” the primordial divine Units, not the “atoms” of modern Science.

Similarly the “Germ” is a figurative expression; the germ is everywhere, even as the circle whose circumference is nowhere and whose centre is everywhere. It therefore means all germs, that is to say, unmanifested nature, or the whole creative power which will emanate, called by the Hindus Brahmâ, though on every plane it has a different name.

Q. Is the Matri-Padma the eternal or the periodical Egg?

A. The eternal Egg; it will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matri-Padma which is the Egg, the Womb of the Universe which is to be. By analogy, the physical germ in the female cell could not be called eternal, though the latent spirit of the germ concealed within the male cell in nature, may be so called.

Sloka (4). HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER, THENCE TO FALL AS THREE INTO FOUR IN THE LAP OF MAYA.

“But, as the hour strikes and it becomes receptive of the Fohatic impress of the Divine Thought (the Logos, or the male aspect of the Anima Mundi, Alaya)—its heart opens.” *

Q. Does not the Fohatic impress of the Divine Thought apply to a later stage of differentiation?

A. Fohat, as a distinct force or entity, is a later development. “Fohatic” is an adjective and may be used in a more wide sense; Fohat, as a substantive, or Entity, springs from a Fohatic attribute of the Logos.

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* The Secret Doctrine, Vol. I, p. 58.

Electricity cannot be generated from that which does not contain an electric principle or element. The divine principle is eternal, the gods are periodical. Fohat is the Sakti or force of the divine mind; Brahmâ and Fohat are both aspects of the divine mind.

Q. Is it not the intention in the Commentaries to this Stanza to convey some idea of the subject by speaking of correspondences in e much later stage of evolution?

A. Exactly so; it has several times been stated that the Commentaries on the First Volume are almost entirely concerned with the evolution of the solar system only. The beauty and wisdom of the Stanzas consist in this, that they may be interpreted on seven different planes, the last reflecting, by the universal law of correspondences and analogy, in its most differentiated, gross and physical aspect, the process which takes place on the first or purely spiritual plane. I may state here once and for all that the first Stanzas treat of the awakening from Pralaya and are not concerned with the Solar system alone, while Vol. II deals only with our Earth.

Q. Can you say what is the real meaning of the word Fohat?

A. The word is a Turanian compound and its meanings are various. In China Pho, or Fo, is the word for “animal soul,” the vital Nephesh or the breath of life. Some say that it is derived from the Sanskrit “Bhu,” meaning existence, or rather the essence of existence. Now Svâyambhû means Brahmâ and Man at the same time. It means self-existence and self-existing, that which is everlasting, the eternal breath. If Sat is the potentiality of Being, Pho is the potency of Being. The meaning, however, entirely depends upon the position of the accent. Again, Fohat is related to Mahat. It is the reflection of the Universal Mind, the synthesis of the “ Seven” and the intelligences of the seven creative Builders, or, as we call them, Cosmocratores. Hence, as you will understand, life and electricity are one in our philosophy. They say life is electricity, and if so, then the One Life is the essence and root of all the electric and magnetic phenomena on this manifested plane.

Q. How is it that Horus and the other “Sun-Gods” are said to be born “through an immaculate Mother”?

A. On the first plane of differentiation there is no sex—to use the term for convenience’s sake—but both sexes exist potentially in primordial matter. Matter is the root of the word “Mother” and therefore female; but there are two kinds of matter. The undifferentiated, primordial matter is not fecundated by some act in space and time, fertility and productiveness being inherent in it. Therefore that which emanates or is born out of that inherent virtue is not born from, but through, it. In other words, that virtue or quality is the sole cause that this something manifests through its vehicle; whereas on the physical plane, Mother-matter is not the active cause but the passive means and instrument of an independent cause.

In the Christian doctrine of the Immaculate Conception—a materializing of the metaphysical and spiritual conception—the mother is first fecundated by the Holy Ghost and the Child born from, and not through, her. “From” implies that there is a limited and conditioned source to start from, the act having to take place in Space and Time. “Through” is applicable to Eternity and Infinity as well as to the Finite. The Great Breath thrills through Space, which is boundless, and is in, not from, eternity.

Q. How does the Triangle become the Square, and the Square the six-faced Cube?

A. In occult and Pythagorean geometry the Tetrad is said to combine within itself all the materials from which Kosmos is produced. The Point or One, extends to a Line—the Two; a Line to a Superficies, Three; and the Superficies, Triad or Triangle, is converted into a Solid, the Tetrad or Four, by the point being placed over it. Kabalistically Kether, or Sephira, the Point, emanates Chochmah and Binah, which two, are the synonym of Mahat, in the Hindu Purânas, and this Triad, descending into matter, produces the Tetragrammaton, Tetraktys, as also the lower Tetrad. This number contains both the productive and produced numbers.

The Duad doubled makes a Tetrad and the Tetrad doubled forms a Hebdomad.* From another point of view it is the Spirit, Will, and Intellect animating the four lower principles.

Q. Then how does the Square become the six-faced Cube.?

A. The Square becomes the Cube when each point of the triangle becomes dual, male or female. The Pythagoreans said " Once One, Twice Two. and there ariseth a Tetrad, having on its top the highest Unit; it becomes a Pyramid whose base is a plane Tetrad- divine light resting on it, makes the abstract Cube."

The surface of the Cube is composed of six squares, and the Cube unfolded gives the Cross, or the vertical Four, barred by the horizontal Three; the six thus making Seven, the seven principles or the Pythagorean seven properties in man. See the excellent explanation given of this in Mr. J. R. Skinner's Source of Measures.

Thus is repeated on earth the mystery enacted, according to the Seers, on the divine plane. The "Son" of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle, Matter in its infinitude) is born again on Earth as the Son of the terrestrial Eve—our mother Earth, and becomes Humanity as a total—past, present and future—for Jehovah or Jod-he-vau-he is androgyne, or both male and female. Above, the Son is the whole KOSMOS; below, he is MANKIND. The triad or triangle becomes Tetraktys, the Sacred Pythagorean number, the perfect Square, and a six-faced cube on Earth. The Macroprosopus (the Great Face) is now Microprosopus (the lesser face); or, as the Kabalists have it, the "Ancient of Days," descending on Adam Kadmon whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the "Lap of Maya," the Great Illusion, and between itself and the Reality has the Astral Light, the great Deceiver of man's limited senses, unless Knowledge through Paramarthasatya comes to the rescue.†

That is to say, the Logos becomes a Tetragrammaton; the Triangle, or the Three becomes the Four.

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* [A Tetrad doubled would be eight or an Ogdoad, while a Hebdomad would imply seven. This may be a typographical error, unless some other meaning is implied. We leave it unaltered.—Compiler.]

† The Secret Doctrine, Vol. I, p. 60.

Q. Is the Astral Light used here in the sense of Maya?

A. Certainly. It is explained further on in The Secret Doctrine that practically there are only four planes belonging to the planetary chains. The three higher planes are absolutely Arupa and outside our comprehension.

Q. Then the Tetraktys is entire,y different from Tetragrammaton?

A. The Tetraktys by which the Pythagoreans swore, was not the Tetragrammaton, but on the contrary, the higher or superior Tetraktys. In the opening chapters of Genesis we have a clue to the discovery of this lower Tetragrammaton. We there find Adam, Eve, and Jehovah who becomes Cain. The further extension of Humanity is symbolised in Abel, as the human conception of the higher. Abel is the daughter and not the son of Eve, and symbolises the separation of the sexes; while the murder of Abel is symbolical of marriage. The still more human conception is found at the end of the fourth Chapter, when speaking of Seth, to whom was born a son Enos, after which men began—not, as translated in Genesis, to “call upon the Lord”—but to be called Jod-He-Vau, meaning males and females.

The Tetragrammaton, therefore, is simply Malkuth; when the bridegroom comes to the bride on Earth, then it becomes Humanity. The seven lower Sephiroth must all be passed through, the Tetragrammaton becoming more and more material. The Astral Plane lies between the Tetraktys and Tetragrammaton.

Q. Tetraktys appears to be used here in two entirely different senses?

A. The true Pythagorean Tetraktys was the Tetraktys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence; in other words the Tetraktys is the first Logos. Taken from the plane of matter, it is among other things, the lower Quarternary, the man of flesh or matter.

VI

Meeting held at 17, Lansdowne Road, London, W., on February 14th, 1889; MR. W. KINGSLAND in the chair..

STANZA III.

Sloka (1). THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT LIKE THE BUD OF THE LOTUS .

"The seemingly paradoxical use of the sentence 'Seventh Eternity,' thus dividing the indivisible, is sanctified in esoteric philosophy. The latter divides boundless duration into unconditionally eternal and universal Time and a conditioned one (Khandakâla). One is the abstraction or noumenon of infinite time (Kâla); the other its phenomenon appearing periodically, as the effect of Mahat (the Universal Intelligence limited by Manvantaric duration)." *

Q. Does the commencement of Time as distinguished from Duration, correspond to the appearance of the manifested Logos?

A. Certainly, it cannot do so earlier. But "the seventh vibration" applies to both the First, and to the manifested Logos—the first out of Space and Time, the second, when Time has commenced. It is only when "the mother swells" that differentiation sets in, for when the first Logos radiates through primordial and undifferentiated matter there is as yet no action in Chaos. "The last vibration of the Seventh Eternity" is the first which announces the Dawn, and is a synonym for the First or unmanifested Logos. There is no Time at this stage. There is neither Space nor Time when beginning is made; but it is all in Space and Time, once that differentiation sets in. At the time of the primordial radiation, or when the Second Logos emanates, it is Father-Mother potentially, but when the Third or manifested Logos appears, it becomes the Virgin-Mother.

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* The Secret Doctrine, Vol. I, p. 62.

The “Father and the Son” are one in all the world Theogonies; hence, the expression corresponds to the appearance of both the unmanifested and the manifested Logos one at the beginning, the other at the end, of the “Seventh Eternity.”

Q. Can you, then, speak of Time as existing from the appearance of the Second or Unmanifested-Manifested Logos?

A. Assuredly not, but from the appearance of the Third. It is here that the great difference between the two lies, as just shown. The “last vibration” begins outside of Time and Space, and ends with the third Logos, when Time and Space begin, i.e., periodical time. The Second Logos partaking of both the essences or natures of the first and the last. There is no differentiation with the First Logos; differentiation only begins in latent World-Thought, with the Second Logos, and receives its full expression, i.e., becomes the “Word” made flesh—with the Third.

Q. How do the terms “Radiation” and “Emanation” differ in the Secret Doctrine?

A. They express, to my mind, two entirely different ideas, and are the best apologies for the original terms that could be found; but if the ordinary meanings are attached to them the idea will be missed. Radiation is, so to say, the unconscious and spontaneous shooting forth, the action of a something from which this act takes place; but emanation is something from which another thing issues in a constant efflux, and emanates consciously. An orthodox Occultist goes so far as to say that the smell of a flower emanates from it “consciously”—absurd as it may seem to the profane. Radiation can come from the Absolute; Emanation cannot. One difference exists in the idea that Radiation is sure, sooner or later, to be withdrawn again while Emanation runs into other emanations and is thoroughly separated and differentiated. Of course at the end of the cycle of time emanation will also be withdrawn into the One Absolute; but meanwhile, during the entire cycle of changes emanation will persist.

One thing emanates from the other, and, in fact, from one point of view, emanation is equivalent to Evolution; while “radiation” represents to my mind—in the pre-cosmic period, of course—an instantaneous action like that of a piece of paper set on fire under a burning glass, of which act the Sun knows nothing. Both terms, of course, are used for want of better.

Q. What is meant by prototypes existing in the Astral Light? *

A. Astral Light is here used as a convenient phrase for a term very little understood, viz: “the realm of Akâsa, or primordial Light manifested through the divine Ideation.” The latter must be accepted in this particular case as a generic term for the universal and divine mind reflected in the waters of Space or Chaos, which is the Astral Light proper, and a mirror reflecting and reversing a higher plane. In the ABSOLUTE or Divine Thought everything exists and there has been no time when it did not so exist; but Divine Ideation is limited by the Universal Manvantaras. The realm of Akâsa is the undifferentiated noumenal and abstract Space which will be occupied by Chidakasam, the field of primordial consciousness. It has several degrees, however, in Occult philosophy; in fact, “seven fields.” The first is the field of latent consciousness which is coeval with the duration of the first and second unmanifested Logoi. It is the “Light which shineth in darkness and the darkness comprehended it not” of St. John’s Gospel. When the hour strikes for the Third Logos to appear, then from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyan-Chohans of sentient life of which Fohat is the representative on the objective plane and the Manasaputras on the subjective. The Astral Light is that which mirrors the three higher planes of consciousness, and is above the lower, or terrestrial plane; therefore it does not extend beyond the fourth plane, where, one may say, the Akâsa begins.

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* The Secret Doctrine, Vol. I, p. 63.

There is one great difference between the Astral Light and the Akâsa which must be remembered. The latter is eternal, the former periodic. The Astral Light changes not only with the Maha manvantaras but also with every sub-period and planetary cycle or Round.

Q. Then do the prototypes exist on a plane higher than that of the Astral Light?

A. The prototypes or ideas of things exist first on the plane of Divine eternal Consciousness and thence become reflected and reversed in the Astral Light, which also reflects on its lower individual plane the life of our Earth, recording it on its "tablets." Therefore, is the Astral Light called illusion. It is from this that we, in our turn, get our prototypes. Consequently unless the Clairvoyant or SEER can get beyond this plane of illusion, he can never see the Truth, but will be drowned in an ocean of self-deception and hallucinations.

Q. And what is the Akâsa proper?

A. The Akâsa is the eternal divine consciousness which cannot differentiate, have qualities, or act; action belongs to that which is reflected or mirrored from it. The unconditioned and infinite can have no relation with the finite and conditioned. The Astral Light is the Middle Heaven of the Gnostics, in which is Sophia Achamoth, the mother of the seven builders or Spirits of the Earth, which are not necessarily good, and among which the Gnostics placed Jehovah, whom they called Ildabaoth. (Sophia Achamoth must not be confounded with the divine Sophia.) We may compare the Akâsa and the Astral Light, with regard to these prototypes, to the germ in the acorn. The latter, besides containing in itself the astral form of the future oak, conceals the germ from which grows a tree containing millions of forms. These forms are contained in the acorn potentially, yet the development of each particular acorn depends upon extraneous circumstances, physical forces, etc.

Q. But how does this account for the endless varieties of the Vegetable Kindom?

A. The different variations of plants, etc., are the broken rays of one Ray.

As the ray passes through the seven planes, it is broken on every plane into thousands and millions of rays down to the world of forms, every ray breaking into an intelligence on its own plane. So that we see every plant has an intelligence, or its own purpose of life, so to speak, and its own free will, to a degree. This is how, I, at any rate, understand it. A plant can be receptive or non-receptive, though every plant without an exception feels and has a consciousness of its own. But besides the latter, every plant—from the gigantic tree down to the minutest fern or blade of grass—has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane. Hence, the Kabalists and the mediaeval Rosicrucians are always found talking of Elementals. According to them, everything possessed an Elemental sprite.

Q. What is the difference between an Elemental and a Dhyan-Chohan or Dhyani-Buddha?

A. The difference is very great. Elementals are attached only to the four terrestrial Elements and only to the two lower kingdoms of nature—the mineral and the vegetable—in which they inmetalize and inherbalize, so to speak. The Hindu term Deva may be applied to them, but not that of Dhyan-Chohan. The former have a kind of Kosmic intelligence; but the latter are endowed with a supersensuous intellect, each of its kind. As to the Dhyani-Buddhas, they belong to the highest Divine (or omniscient) Intelligences, answering best, perhaps, to the Roman Catholic Archangels.

Q. Is there an evolution of types through the various planes of the Astral Light?

A. You must follow out the simile of the evolution of the acorn. From the acorn will grow an oak and this oak, as a tree, may have a thousand forms, all of which vary the one from the other. All these forms are contained within the acorn, and though the form which the tree will take depends on extraneous circumstances, yet that, which Aristotle called the “privation of matter” exists beforehand in the Astral waves.

But the noumenal germ of the oak exists beyond the plane of the Astral Light; it is only the subjective picture of it that already exists in the Astral Light, and the development of the oak tree is the result of the developed prototype in the Astral Light, which development proceeds from higher to lower planes, until on the lowest plane it has its last consolidation and development of form. And here is the explanation of the curious fact according to the Vedantin assertion that each plant has its Karma and that its growth is the result of Karma. This Karma proceeds from the lower Dhyan-Chohans who trace out and plan the growth of the tree.

Q. What is the real meaning of Manvantara or rather Manu-antara?

A. It means really "Between two Manus," of which there are fourteen in every "Day of Brahmâ," such a "Day" consisting of 1,000 aggregates of four ages or 1,000 "Great Ages," Mahayugas. When the word "Manu" is analysed it is found that Orientalists state that it is from the root "Man," to think, hence the thinking man. But, esoterically every Manu, as an anthropomorphized patron of his special cycle, or Round, is but the personified idea of the "Thought Divine" (like the Hermetic Pymander). Each of the Manus, therefore, is the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara.

Q. Is Manu a unity also of human consciousness personified, or is it the individualization of the Thought Divine for manvantaric purposes?

A. Of both, since "human consciousness" is but a Ray of the divine. Our Manas, or Ego, proceeds from, and is the Son (figuratively) of Mahat. Vaivasvata Manu (the Manu of our own fifth race and Humanity in general) is the chief personified representative of the thinking Humanity of the fifth Root-race; and therefore he is represented as the eldest Son of the Sun and an Agnishwatta Ancestor. As "Manu" is derived from Man, to think, the idea is clear. Thought in its action on human brains is endless. Thus Manu is, and contains the potentiality of all the thinking forms which will be developed on earth from this particular source.

In the exoteric teaching he is the beginning of this earth, and from him and his daughter Ila humanity is born; he is a unity which contains all the pluralities and their modifications. Every Manvantara has thus its own Manu and from this Manu the various Manus or rather all the Manasa of the Kalpas will proceed. As an analogy he may be compared to the white light which contains all the other rays, giving birth to them by passing through the prism of differentiation and evolution. But this pertains to the esoteric and metaphysical teachings.

Q. Is it possible to say that Manu stands in relation to each Manvantara as does the First Logos to the Maha manvantara?

A. It is possible to say so, if you like.

Q . Is it possible to say that Manu is an individuality?

A. In the abstract sense certainly not, but it is possible to apply an analogy. Manu is the synthesis perhaps of the Manasa, and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousnesses, there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.

But Manu is not really an individuality, it is the whole of mankind. You may say that Manu is a generic name for the Pitris, the progenitors of mankind. They come, as I have shown, from the Lunar Chain. They give birth to humanity, for, having become the first men, they give birth to others by evolving their shadows, their astral selves. They not only give birth to humanity but to animals and all other creatures. In this sense it is said in the Puranas of the great Yogis that they gave birth, one to all the serpents, another to all the birds, etc. But, as the moon receives its light from the Sun, so the descendants of the Lunar Pitris receive their higher mental light from the Sun or the “Son of the Sun.” For all you know Vaivasvata Manu may be an Avatar or a personification of MAHAT, commissioned by the Universal Mind to lead and guide thinking Humanity onwards.

Q. We learn that the perfected humanity of one Round becomes the Dhyani-Buddhas and the guiding rulers of the next Manvantara. What bearing then has Manu on the hosts of the Dhyani-Buddhas?

A. He has no bearing at all—in exoteric teachings. But I may tell you that the Dhyani-Buddhas have nothing to do with the lower practical work of the earth-plane. To use an illustration: the Dhyani-Buddha may be compared to a great ruler of any condition of life. Suppose that it were merely that of a house; the great ruler has nothing directly to do with the dirty work of a kitchen-maid. The higher Dhyanis evolve lower and lower hierarchies of Dhyanis more and more consolidated and more materiaI until we arrive at this chain of Planets, some of the latter being the Manus, Pitris and Lunar Ancestors. As I show in the Second Volume of The Secret Doctrine, these Pitris have the task of giving birth to man. They do this by projecting their shadows and the first humanity (if indeed it can be called humanity) are the astral Chhayas of the Lunar Ancestors over which physical nature builds the physical body, which at first is formless. The Second Race is more and more formed and is sexless. In the Third Race they become bi-sexual and hermaphrodite and then finally separating, the propagation of humanity proceeds in diverse manners.

Q. Then what do you mean by the term Manvantara, or as you have explained it Manu-antara, or “between two Manus”?

A. It simply means a period of activity and is not used in any limited and definite sense. You have to gather from the context of the work you are studying what the meaning of the Manvantara is, remembering also that what is applicable to a lesser period applies also to a greater, and conversely.

Q. Is “Water” as used here purely symbolical or has it a correspondence in the evolution of the elements?*

A. It is necessary to be very careful not to confuse the universal with the terrestrial elements.

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* The Secret Doctrine, Vol. I, p. 64.

Nor again do the terrestrial elements mean what is known as the chemical elements. I would call the cosmic, universal elements the noumena of the terrestrial elements, and add that cosmic is not confined to our little Solar System.

Water is the first cosmic element and the terms “darkness” and “chaos” are used to denote the same “element.” There are seven states of matter of which three are generally known, viz., solid, liquid, and gaseous. It is necessary to consider everything cosmic and terrestrial as existing in variations of these seven states. But it is impossible for me to speak in terms which are unknown to you, and therefore impossible to understand. Thus “water,” the “hot and moyst principle” of the philosophers, is used to denote that which is not yet solid matter, or rather that which does not yet possess the solidity of matter, as we understand it. It is rendered rather more difficult by the use of the term “water” as a subsequent “element” in the series of ether, fire and air. But ether contains in itself all the others and their properties, and it is this ether which is the hypothetical agent of physical science: moreover it is the lowest form of Akâsa, the one agent and universal element. Thus water is used here to denote matter in its precosmic state.

Q. What relation have the elements to the Elementals?

A. The same relation as the earth has to man. As physical man is the quintessence of the Earth, so Air or Fire, or Water, an Elemental (called Sylph, Salamander, Undine, etc.) is of the quintessence of its special element. Every differentiation of substance and matter evolves a kind of intelligent Force, and it is these which the Rosicrucians called Elemental or Nature spirits. Everyone of us can believe in Elementals which we can create for ourselves. But this latter class of elemental creation has no existence outside our own imagination. It will be an intelligence, a Force, good or bad, but the form given to it and its attributes will be of our own creation, while at the same time it will have an intelligence derived also from us.

Q. Are the “Virgin-Egg” and the “Eternal Egg” the same thing, or are they different stages of differentiation?

A. The eternal egg is a pre-differentiation in a laya or zero condition; thus, before differentiation it can have neither attributes nor qualities. The “virgin egg” is already qualified and therefore differentiated, although in its essence it is the same. No one thing can be separated from another thing, in its abstract essential nature. But in the world of illusion, in the world of forms, of differentiation, everything, ourselves included, seems to be so separated.

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VII

Meeting held et 17, Lansdowne Road, London, W., on February 21st, 1889; MR. W. KINGSLAND in the chair.

STANZA III (continued).

Sloka (2). THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING (simultaneously) THE WHOLE UNIVERSE, AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES (moves) OVER THE SLUMBERING WATERS OF LIFE.

Q. How are we to understand the expression that the vibration touches the whole universe and also the germ?

A. First of all the terms used must be defined as far as possible, for the language used is purely figurative. The Universe does not mean the Kosmos or world of forms but the formless space, the future vehicle of the Universe which will be manifested. This space is synonymous with the “waters of space,” with (to us) eternal darkness, in fact with Parabrahm. In short the whole Sloka refers to the “period” before there was any manifestation whatever. In the same way the Germ—the Germ is eternal, the undifferentiated atoms of future matter—is one with space, as infinite as it is indestructible, and as eternal as space itself. Similarly with “vibration,” which corresponds with the Point, the unmanifested Logos.

It is necessary to add one important explanation. In using figurative language, as has been done in The Secret Doctrine, analogies and comparisons are very frequent. Darkness for instance, as a rule, applies only to the unknown totality, or Absoluteness. Contrasted with eternal darkness, the first Logos is certainly Light; contrasted with the second or third, the manifested Logos, the first is Darkness, and the others are Light.

Sloka (3). “DARKNESS” RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, INTO THE MOTHER DEEP. THE RAY SHOOTS THROUGH THE VIRGIN-EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL (periodical) GERM, WHICH CONDENSES INTO THE WORLD EGG.

Q. Why is Light said to drop one solitary ray into the waters and how is this ray represented in connection with the Triangle?

A. However many the Rays may appear to be on this plane, when brought hack to their original source they will finally be resolved into a unity, like the seven prismatic colours which all proceed from, and are resolved into the one white ray. Thus too, this one solitary Ray expands into the seven rays (and their innumerable subdivisions) on the plane of illusion only. It is represented in connection with the Triangle because the Triangle is the first perfect geometrical figure. As stated by Pythagoras, and also in the Stanza, the Ray (the Pythagorean Monad) descending from “ no-place “(Aloka), shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right, it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being as Pythagoras shows.

Q. Why should Pythagorean teachings be found in old Hindu philosophies?

A. Pythagoras derived this teaching from India and in the old books we find him spoken of as the Yavanacharya or Greek Teacher.

Thus we see that the Triangle is the first differentiation, its sides however all being described by the one Ray.

Q. What is really meant by the term “planes of non-being”? A. In using the term “planes of non-being” it is necessary to remember that these planes are only to us spheres of non-being, but those of being and matter to higher intelligences than ourselves. The highest Dhyan-Chohans of the Solar System can have no conception of that which exists in higher systems, i.e., on the second “septenary” Kosmic plane, which to the Beings of the ever invisible Universe is entirely subjective.

Sloka (4). (Then) THE THREE (triangle) FALL INTO THE FOUR (quaternary). THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG (Hiranyagarbha), WHICH IN ITSELF IS THREE (the triple hypostases of Brahmâ, or Vishnu, the three “Avasthas”), CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE OCEAN OF LIFE.

Q. Is the Radiant Essence the same as the luminous Egg? What is the Root that grows in the ocean of life?

A. The radiant essence, luminous egg or Golden Egg of Brahmâ, or again, Hiranyagarbha, are identical. The Root that grows in the ocean of life is the potentiality that transforms into objective differentiated matter the universal, subjective, ubiquitous but homogeneous germ, or the eternal essence which contains the potency of abstract nature. The Ocean of Life is, according to a term of the Vedanta philosophy—if I mistake not— the “One Life,” Paramatma, when the transcendental supreme Soul is meant; and Jivatma, when we speak of the physical and animal “breath of life” or, so to speak, the differentiated soul, that life in short, which gives being to the atom and the universe, the molecule and the man, the animal, plant, and mineral.

“The Radiant Essence curdled and spread through the depths of Space.” From an astronomical point of view this is easy of explanation: it is the Milky Way, the world-stuff, or primordial matter in its first form.

Q. Is the Radiant Essence, Milky Way, or world-stuff, resolvable into atoms or is it non-atomic?

A. In its precosmic state it is of course non-atomic if by atoms you mean molecules; for the hypothetical atom, a mere mathematical point, is not material or application* to matter, nor even to substance. The real atom does not exist on the material plane. The definition of a point as having position, must not, in Occultism, be taken in the ordinary sense of location; as the real atom is beyond space and time. The word molecular is really applicable to our globe and its plane, only: once inside of it, even on the other globes of our planetary chain, matter is in quite another condition, and non-molecular. The atom is in its eternal state invisible even to the eye of an Archangel; and becomes visible to the latter only periodically, during the life cycle. The particle, or molecule, is not, but exists periodically, and is therefore regarded as an illusion.

The world-stuff informs itself through various planes and cannot be said to be resolved into stars or to have become molecular until it reaches the plane of being of the visible or objective Universe.

Q. Can ether be said to be molecular in Occultism?

A. It entirely depends upon what is meant by the term. In its lowest strata, where it merges with the astral light, it may be called molecular on its own plane; but not for us. But the ether of which science has a suspicion, is the grossest manifestation of Akâsa, though on our plane, for us mortals, it is the seventh principle of the astral light, and three degrees higher than “radiant matter.” When it penetrates, or informs something, it may be molecular because it takes on the form of the latter, and its atoms inform the particles of that “something.” We may perhaps call matter “crystallised ether.”

Q. But what is an atom, in fact?

A. An atom may be compared to (and is for the Occultist) the seventh principle of a body or rather of a molecule.

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* [applicable?—Comp.]

The physical or chemical molecule is composed of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take for instance a molecule of iron and so resolve it that it becomes non-molecular; it is then, at once transformed into one of its seven principles, viz., its astral body; the seventh of these is the atom. The analogy between a molecule of iron, before it is broken up, and this same molecule after resolution, is the same as that between a physical body before and after death. The principles remain minus the body. Of course this is occult alchemy, not modern chemistry.

Q. What is the meaning of the allegorical “churning of the ocean,” and “cow of plenty” of the Hindus, and what correspondence is there between them and the “war in heaven”?

A. A process which begins in the state of “non-being,” and ends with the close of Maha-Pralaya, can hardly be given in a few words or even volumes. It is simply an allegorical representation of the unseen and unknown primeval intelligences, the atoms of occult science, Brahmâ himself being called Anu or the Atom, fashioning and differentiating the shoreless ocean of the primordial radiant essence. The relation and correspondence between the “churning of the ocean” and the “war in heaven” is a very long and abstruse subject to handle. To give it in its lowest symbolical aspect, this “war in heaven” is going on eternally. Differentiation is contrast, the equilibrium of contraries: and so long as this exists there will be “war” or fighting. There are, of course, different stages and aspects of this war: such for instance as the astronomical and physical. For everyone and everything that is born in a Manvantara, there is “war in heaven” and also on the earth: for the fourteen Root and Seed-Manus who preside over our Manvantaric cycle, and for the countless Forces, human or otherwise, that proceed from them. There is a perpetual struggle of adjustment, for everything tends to harmonise and equilibrate; in fact it must do so before it can assume any shape. The elements of which we are formed, the particles of our bodies, are in a continual war, one crowding out the other and changing with every moment.

At the “Churning of the Ocean” by the gods, the Nagas came and some stole of the Amrita—the water of Immortality,—and thence arose war between the gods and the Asuras, the no-gods, and the gods were worsted. This refers to the formation of the Universe and the differentiation of the primordial primeval matter. But you must remember, that this is only the cosmogonical aspect,—one out of the seven meanings. The war in heaven had also immediate reference to the evolution of the intellectual principle in mankind. This is the metaphysical key.

Q. Why are numbers so much used in the Stanzas; and what is really the secret of their being so freely used in the World-Scriptures—in the Bible and in the Purânas, by Pythagoras and by the Aryan Sages?

A. Balzac, the unconscious occultist of French literature, says somewhere, “the Number is to Mind the same as it is to matter, an incomprehensible agent.” But I would answer—perhaps so to the profane, never to the initiated mind. Number is, as the great writer thought, an Entity, and at the same time, a Breath emanating from what he called God and what we call the ALL; the breath which alone could organise the physical Kosmos, “where nought obtains its form but through the Deity, which is an effect of Number.” * “God geometrizes,” says Plato.

Q. In what sense can numbers be celled Entities?

A. When intelligent Entities are meant; when they are regarded simply as digits they are, of course, not Entities but symbolical signs.

Q. Why is the radiant essence said to become seven inside and seven outside?

A. Because it has seven principles on the plane of the manifested and seven on that of the unmanifested. Always argue on analogy and apply the old occult axiom “as above so below.”

Q. But are the planes of “non-being” also Septenary?

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* The Secret Doctrine, Vol. I, p. 66.

A. Most undeniably. That which in The Secret Doctrine is referred to as the unmanifested planes, are unmanifested or planes of non-being only from the point of view of the finite intellect; to higher intelligences they would be manifested planes and so on to infinity, analogy always holding good.

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VIII

Meeting held at 17, Lansdowne Road, London, W., on February 28th, 1889; MR. W. KINGSLAND in the chair.

STANZA III (continued).

Sloka (5). THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.

Q. What is meant by saying that these remain?

A. It means simply that whatever the plurality of manifestation may be, still it is all one. In other words these are all different aspects of the one element; it does not mean that they remain without differentiation.

The curds are the first differentiation, and probably refer also to that cosmic matter which is supposed to be the origin of the "Milky Way"—the matter we know. This "matter," which, according to the revelation received from the primeval Dhyani-Buddhas, is, during the periodical sleep of the Universe, of the ultimate tenuity conceivable to the eye of the perfect Bodhisattva—this matter, radical* and cool, becomes, at the first re-awakening of cosmic motion, scattered through Space; appearing, when seen from the Earth, in clusters and lumps, like curds in thin milk. These are the seeds of the future worlds, the "Star-stuff." †

Q. Is it to be supposed that the Milky Way is composed of matter in a state of differentiation other than that with which we are acquainted?

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* [radiant?—Comp.]

† The Secret Doctrine, Vol. I, p. 69.

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A. I thoroughly believe so. It is the store-house of the materials from which the stars, planets and other celestial bodies are produced. Matter in this state does not exist on earth; but that which is already differentiated and found on earth is also found on other planets and vice-versa. But, as I understand, before reaching the planets from its condition in the Milky Way, matter has first to pass through many stages of differentiation. The matter, for instance, within the Solar system is in an entirely different state from that which is outside or beyond the system.

Q. Is there a difference between the Nebulae and the Milky

A. The same, I should say, that there is between a highway road and the stones and mud upon that road. There must be, of course, a difference between the matter of the Milky Way and that of the various Nebulae, and these again must differ among themselves. But in all your scientific calculations and measurements it is necessary to consider that the light by which the objects are seen is a reflected light, and the optical illusion caused by the atmosphere of the earth renders it impossible that calculations of distances, etc., should be absolutely correct, in addition to the fact that it entirely alters observations of the matter of which the celestial bodies are composed, as it is liable to impose upon us a constitution similar to that of the earth. This is, at any rate, what the MASTERS teach us.

Sloka (6). THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY (Amrita) AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE AND HEAT AND MOTION. DARKNESS VANISHED AND WAS NO MORE. IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OF FATHER AND MOTHER.

Q. What are the various meanings of the term “fire” on the different planes of Kosmos?

A. Fire is the most mystic of all the five elements, as also the most divine.

Therefore to give an explanation of its various meanings on our plane alone, leaving all the other planes entirely out of the question, would be much too arduous, in addition to its being entirely incomprehensible for the vast majority. Fire is the father of light, light the parent of heat and air (vital air). If the absolute deity can be referred to as Darkness or the Dark Fire, the light, its first progeny, is truly the first self-conscious god. For what is light in its primordial root but the world-illuminating and life-giving deity? Light is that, which from an abstraction has become a reality. No one has ever seen real or primordial light; what we see is only its broken rays or reflections, which become denser and less luminous as they descend into form and matter. Fire, therefore, is a term which comprehends ALL. Fire is the invisible deity, "the Father," and the manifesting light is God "the Son," and also the Sun. Fire—in the occult sense—is aether, and aether is born of motion, and motion is the eternal dark, invisible Fire. Light sets in motion and controls all in nature, from the highest primordial aether down to the tiniest molecule in Space. MOTION is eternal per se, and in the manifested Kosmos it is the Alpha and Omega of that which is called electricity, galvanism, magnetism, sensation—moral and physical—thought, and even life, on this plane. Thus fire, on our plane, is simply the manifestation of motion, or Life.

All cosmic phenomena were referred to by the Rosicrucians as "animated geometry." Every polar function is only a repetition of primeval polarity, said the Fire-Philosophers. For motion begets heat, and aether in motion is heat. When it slackens its motion, then cold is generated, for "cold is aether, in a latent condition." Thus the principal states of nature are three positive and three negative, synthesized by the primeval light. The three negative states are [1] Darkness; [2] Cold; [3] Vacuum or Voidness. The three positive are [1] Light (on our plane); [2] Heat; [3] All nature. Thus Fire may be called the unity of the Universe. Pure cosmic fire (without, so to speak. fuel) is Deity in its universality; for cosmic fire, or heat which it calls forth, is every atom of matter in manifested nature. There is not a thing or a particle in the Universe which does not contain in it latent fire.

Q. Fire, then, may be regarded as the first Element?

A. When we say that fire is the first of the Elements, it is the first only in the visible universe, the fire that we commonly know. Even on the highest plane of our universe, the plane of Globe A or G, fire is in one respect only the fourth. For the Occultist, the Rosecroix of the Middle Ages, and even the mediaeval Kabalists, said that to our human perception and even to that of the highest "angels," the universal Deity is darkness, and from this Darkness issues the Logos in the following aspects: [1] Weight [Chaos which becomes aether in its primordial state]; [2] Light; [3] Heat; [4] Fire.

Q. In what relation does the Sun, the highest form of Fire we can recognise, stand to Fire as you have explained it?

A. The Sun, as on our plane, is not even "Solar" fire. The Sun we see, gives nothing of itself, because it is a reflection; a bundle of electro-magnetic forces, one of the countless milliards of "Knots of Fohat." Fohat is called the "Thread of primeval Light," the "Ball of thread" of Ariadne, indeed, in this labyrinth of chaotic matter. This thread runs through the seven planes tying itself into knots. Every plane being septenary, there are thus forty-nine mystical and physical forces, [the] larger knots forming stars, suns and systems, the smaller, planets, and so on.

Q. In what respect is the Sun an illusion?

A. The electro-magnetic knot of our Sun is neither tangible nor dimensional, nor even as molecular as the electricity we know. The Sun absorbs, "psychizes" and vampirizes its subjects within its system. Further than this it gives out nothing of itself. It is an absurdity, therefore, to say that the solar fires are being consumed and gradually extinguished. The Sun has but one distinct function; it gives the impulse of life to all that breathes and lives under its light. The sun is the throbbing heart of the system; each throb being an impulse. But this heart is invisible: no astronomer will ever see it.

That which is concealed in this heart and that which we feel and see, its apparent flame and fires, to use a simile, are the nerves governing the muscles of the solar system, and nerves, moreover, outside of the body. This impulse is not mechanical but a purely spiritual, nervous impulse.

Q. What connection has “weight,” as you use it, with gravity?

A. By weight, gravity in the occult sense of attraction and repulsion is meant. It is one of the attributes of differentiation, and is a universal property. By attraction and repulsion between matter in various states it is possible, in most cases, to explain (whereas the “law of gravitation” is insufficient to do so) the relation which the tails of the comets assume when nearing the sun; seeing that they manifestly act contrary to this hypothesis.

Q. What is the meaning of water in this connection?

A. As Water, according to its atomic weight, is composed of one-ninth of Hydrogen (a very inflammable gas, as you know, and without which no organic body is found), and of eight-ninths of Oxygen (which produces combustion when too rapidly combined with any body), what Can it be but one of the forms of primordial force or fire in a cold or latent and fluidic form? Fire hears the same relation to Water as Spirit to Matter.

Sloka (7). BEHOLD, OH LANOO! THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY, BRIGHT SPACE, SON OF DARK SPACE, WHO EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO THE YOUNGER, THE * * * (whom thou knowest now as Swan-Shai-Yin.—Comment). HE SHINES FORTH AS THE SUN. HE IS THE BLAZING DIVINE DRAGON OF WISDOM. THE EKA IS CHATUR (four), AND CHATUR TAKES TO ITSELF THREE, AND THE UNION PRODUCES THE SAPTA (seven) IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDASA (the thrice ten), THE HOSTS AND THE MULTITUDES. BEHOLD HIM LIFTING THE VEIL, AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES (stars) AND TURNS THE UPPER (space) INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED (element) INTO THE GREAT WATERS.

Kwan-Shai-Yin and Kwan-Yin are synonymous with fire and water. The two deities in their primordial manifestation are the dyadic or dual god, bi-sexual nature, Purusha and Prakriti.

Q. What are the terms corresponding to the three Logoi among the words Oeaohoo, the younger, Kwan-Shai-Yin, Kwan-Yin, Father-Mother, Fire and Water, Bright Space and Dark Space?

A. Everyone must work this out for himself, “Kwan-Shai-Yin marks the places for the shining ones, the stars, and turns the upper space into a shoreless sea of fire, and the one manifested into the great Waters.” Think well over this. Fire here stands for the concealed Spirit, Water is its progeny, or moisture, or the creative elements here on earth, the outer crust, and the evolving or creative principles within, or the innermost principles. Illusionists would probably say “above.”

Q. What is the veil which Oeaohoo, the youngest, lifts from East to West?

A. The veil of reality. It is the curtain which disappears in order to show the spectator the illusions on the stage of Being, the scenery and actors, in short, the universe of MAYA.

Q. What is the “upper space” and “shoreless sea of fire”?

A. The “upper space” is the space “within,” however paradoxical it may seem, for there is no above as no below in the infinitude; but the planes follow each other and solidify from within without. It is in fact, the universe as it first appears from its laya or “zero” state, a shoreless expanse of spirit, or “sea of fire.”

Q. Are the “Great Waters” the same as those on which the Darkness moved?

A. It is incorrect in this case to speak of Darkness “moving.” Absolute Darkness, or the Eternal Unknown, cannot be active, and moving is action. Even in Genesis it is stated that Darkness was upon the face of the deep, but that which moved upon the face of the waters, was the “Spirit of God.”

This means esoterically that in the beginning, when the Infinitude was without form, and Chaos, or the outer Space, was still void, darkness (i.e., Kâlahamsa Parabrahm) alone was. Then, at the first radiation of dawn, the “Spirit of God” (after the First and Second Logos were radiated), the Third Logos, or Narayan, began to move on the face of the Great Waters of the “Deep.” Therefore the question, to be correct, if not clear, should be, “Are the Great Waters the same as the Darkness spoken of?” The answer would then be in the affirmative. Kalahansa has a dual meaning. Exoterically it is Brahmâ who is the Swan, the “Great Bird,” the vehicle in which Darkness manifests itself to human comprehension as light, and this Universe. But esoterically, it is Darkness itself, the unknowable Absolute which is the Source, firstly of the radiation called the First Logos, then of its reflection, the Dawn, or the Second Logos, and finally of Brahmâ, the manifested Light, or the Third Logos. Let us remember, that under this illusion of manifestation, which we see and feel, and which, as we imagine, comes under our sensuous perceptions, is simply and in sober reality that which we neither hear, see, feel, taste nor touch at all. It is a gross illusion and nothing else.

Q. To return to an early question, in what sense can electricity be called an “entity”?

A. Only when we refer to it as Fohat, its primordial Force. In reality there is only one force, which on the manifested plane appears to us in millions and millions of forms. As said, all proceeds from the one universal primordial fire, and electricity is on our plane one of the most comprehensive aspects of this fire. All contains, and is, electricity, from the nettle which stings to the lightning which kills, from the spark in the pebble to the blood in the body. But the electricity which is seen, for instance, in an electric lamp, is quite another thing from Fohat. Electricity is the cause of the molecular motion in the physical universe, and hence also here, on earth.

It is one of the “principles” of matter; for generated as it is in every disturbance of equilibrium it becomes, so to say, the Kamic element of the object in which this disturbance takes place. Thus Fohat, the primeval cause of this force in its millions of aspects, and as the sum total of universal cosmic electricity is an “entity.”

Q. But what do you mean by this term? Is not electricity an entity also?

A. I would not call it so. The word Entity comes from the Latin root ens, “being,” of esse, “to be”; therefore everything independent of any other thing is an entity, from a grain of sand up to God. But in our case Fohat is alone an entity, electricity having only a relative significance, if taken in the usual, scientific sense.

Q. Is not cosmic electricity a son of Fohat, and are not his “Seven Sons” entities?

A. I am afraid not. Speaking of the Sun, we may call it an Entity but we would hardly call a sunbeam that dazzles our eyes, also an Entity. The “Sons of Fohat” are the various Forces having fohatic, or cosmic electric life in their essence or being, and in their various effects. An example: rub amber—a Fohatic Entity—and it will give birth to a “Son” who will attract straws: an apparently inanimate and inorganic object thus manifesting life! But rub a nettle between your thumb and finger and you will also generate a Son of Fohat, in the shape of a blister. In these cases, the blister is an Entity, but the attraction which draws the straw, is hardly one.

Q. Then Fohat is cosmic electricity and the “Son” is also electricity?

A. Electricity is the work of Fohat, but as I have just said, Fohat is not electricity. From an occult standpoint, electric phenomena are very often produced by the abnormal state of the molecules of an object or of bodies in space: electricity is life and it is death: the first being produced by harmony, the second by disharmony. Vital electricity is under the same laws as Cosmic electricity. The combination of molecules into new forms, and the bringing about of new correlations and disturbance of molecular equilibrium is, in general, the work of, and generates, Fohat.

The synthesized principle, or the emanation of the seven cosmic Logoi is beneficent only there where harmony prevails.

Sloka (8). WHERE WAS THE GERM, AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, OH LANOO? THE GERM IS THAT, AND THAT IS LIGHT; THE WHITE BRILLIANT SON OF THE DARK HIDDEN FATHER.

Q. Is the spirit of the flame that burns in the lamp of every one of us, our Heavenly Father, or Higher Self?

A. Neither one nor the other; the sentence quoted is merely an analogy and refers to a real lamp which the disciple may be supposed to be using.

Q. Are the elements the bodies of the Dhyan-Chohans, and are Hydrogen, Oxygen, Ozone and Nitrogen, the primordial elements on this plane of matter?

A. The answer to the first part of this question will be found by studying the symbolism of The Secret Doctrine.

With regard to the four elements named it is the case; but bear in mind that on a higher plane even volatile ether would appear to be as gross as mud. Every plane has its own denseness of substance or matter, its own colours, sounds, dimensions of space, etc., which are quite unknown to us on this plane; and as we have on earth intermediary beings, the ant for instance, a kind of transitional entity between two planes, so on the plane above us there are creatures endowed with senses and faculties unknown to the inhabitants of that plane.

There is a remarkable illustration of Elihu Vedder to the Quatrains of Omar Khayyam, which suggests the idea of the Knots of Fohat. It is the ordinary Japanese representation of clouds, single lines running into knots both in drawings and carvings. It is Fohat the “knottier,” and from one point of view it is the “world-stuff.”

Q. If the Milky Way is a manifestation of this “world-stuff” how is it that it is not seen over the whole sky?

A. Why should it not be the more contracted, and therefore, its condensed part which alone is seen?

This forms into “knots” and passes through the sun-stage, the cometary and planetary stages, until finally it becomes a dead body, or a moon. There are also various kinds of suns. The sun of the solar system is a reflection At the end of the solar manvantara, it will begin to get less and less radiant, giving less and less heat, owing to a change in the real sun, of which the visible sun is the reflection. After the solar Pralaya, the present sun will, in a future Manvantara, become a cometary body, but certainly not during the life of our little planetary chain. The argument drawn from spectrum star-analysis is not solid, because no account is taken of the passage of light through cosmic dust. This does not mean to say that there is no real difference in the spectra of stars, but that the proclaimed presence of iron or sodium in any particular star may be owing to the modification of the rays of such a star by the cosmic dust with which the earth is surrounded.

Q. Does not the perceptive power of the ant—for instance, the way in which its perceptive faculties differ from our perceptive powers of colour—simply depend upon physiological conditions?

A. The ant can certainly appreciate the sounds that we do, and it can also appreciate sounds that we can never hear, therefore evidently, physiology has nothing whatever to do with the matter. The ant and ourselves possess different degrees of perception. We are on a higher scale of evolution than the ant, but, comparatively speaking, we are the ants to the plane above.

Q. When electricity is excited by rubbing ember, is there anything corresponding to en emanation from ember?

A. There is: the electricity which is latent in the amber exists in everything else, and will be found there if given the appropriate conditions necessary for its liberation. There is one error which is commonly made, than which there can be no greater error in the views of an occultist. A division is made between what you call animate and inanimate objects, as if there could be such a thing as a perfectly inanimate object on earth!

In reality, even that which you call a dead man is more alive than ever. From one point of view, the distinguishing mark between what is called the organic and the inorganic is the function of nutrition, but if there were no nutrition how could those bodies which are called inorganic undergo change? Even crystals undergo a process of accretion, which for them answers the function of nutrition. In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!

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IX

Meeting held at 17, Lansdowne Road, London, W., on March 7th, 1889; MR. W. KINGSLAND in the chair.

Sloka (10). FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT (Purusha), THE LIGHT OF THE ONE DARKNESS, AND THE LOWER ONE TO MATTER (Prakriti), ITS (the Spirit's) SHADOWY END; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVAT. *

Q. Spirit and matter are the opposite ends of the same web; light and darkness, heat and cold, void or space and fulness of all that exists are also opposites. In what sense are these three pairs of opposites associated with Spirit and Matter?

A. In the sense in which everything in the universe is associated with either Spirit or Matter, one of these being taken as the permanent element or both. Pure Matter is pure Spirit and cannot be understood even if admitted by our finite intellects. Neither light nor darkness as optical effects, are matter, nor are they spirit, but they are the qualities of the former (matter).

Q. In what relation does Ether stand to Spirit and Matter?

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* The Secret Doctrine, Vol. 1, p. 83.

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A. Make a difference between *Æther* and Ether, the former being divine, the latter physical and infernal. Ether is the lowest of the septenate division of Akâsa-Pradhâna, primordial Fire-Substance. *Æther*-Akâsa is the fifth and sixth principles of the body of Kosmos—thus corresponding to Buddhi-Manas, in Man; Ether is its Kosmic sediment mingling with the highest layer of the Astral Light. Beginning with the fifth root-race, it will develop fully only at the beginning of the fifth round. *Æther* is Akâsa in its higher aspect, and Ether Akâsa, in its lowest. In one sense it is equivalent to the Father-Creator, Zeus, Pater *Æther*; on the other to the infernal Serpent-Tempter, the Astral Light of the Kabalists. In the latter case it is fully differentiated matter, in the former only rudimentally differentiated. In other words, Spirit becomes objective matter; and objective matter rebecomes subjective Spirit, when it eludes our metaphysical senses. *Æther* has the same relation to the Cosmos and our little Earth, as Manas to the Monad and body. Therefore, Ether has nought to do with Spirit, but a good deal, with subjective matter and our Earth.

Q. "Brahma, as the 'germ of unknown Darkness,' is the material from which all evolves and develops." It is one of the axioms of logic that it is impossible for the mind to believe anything of that of which it comprehends nothing. Now if this "material" which is Brahma be formless, then no idea concerning it can enter the mind for the mind can conceive nothing where there is no form. It is the garment or manifestation in the form of "God" which we can perceive, and it is by this and this alone that we can know anything of him. What, therefore, is the first form of this material which human consciousness can recognise?

A. Your axioms of logic can be applied to the lower Manas only and it is from the perceptions of Kama-Manas alone that you argue. But Occultism teaches only that which it derives from the cognition of the Higher

Ego or the Buddhi-Manas. But, I will try to answer you on your own familiar lines. The first and only form of the prima materia our brain-consciousness can cognise, is a circle. Train your thought first of all to a thorough acquaintance with a limited circle, and expand it gradually. You will soon come to a point when without its ceasing to be a circle in thought, it yet becomes infinite and limitless even to the inner perceptions. It is this circle which we call Brahmâ, the germ, atom or anu: a latent atom embracing infinitude and boundless Eternity during Pralaya, an active one during the life-cycles; but one which has neither circumference nor plane, only limitless expansion.

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Therefore the Circle is the first geometrical figure and symbol in the subjective world, and it becomes a Triangle in the objective. The Triangle is the next figure after the Circle. The first figure, the Circle with the Point, is really no figure; it is simply a primeval germ, the first thing you can imagine at the beginning of differentiation; the Triangle must be conceived of once that matter has passed the zero point, or Laya. Brahmâ is called an atom, because we have to imagine it as a mathematical point, which, however, can be extended into absoluteness. Nota bene, it is the divine germ and not the atom of the chemists. But beware of the illusion of form. Once you drag down your Deity into human form you limit and condition it, and behold, you have created an anthropomorphic god.

Sloka (11). IT (the Web) EXPANDS WHEN THE BREATH OF FIRE (the Father) IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER (the root of Matter) TOUCHES IT. THEN THE SONS (the Elements with their respective Powers, or Intelligences) DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE "GREAT DAY" AND REBECOME ONE WITH HER. WHEN IT (the Web) IS COOLING, IT BECOMES RADIANT, ITS SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.*

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* The Secret Doctrine, Vol. I, p. 83.

Q. Is the word “expand” here used in the sense of differentiating or evolving, and “contract” in that of involution, or do these terms refer to Manvantara and Pralaya; or again to a constant vibrating motion of the world-stuff or atoms? Is this expansion and contraction simultaneous or successive?

A. The Web is the ever-existent primordial substance—pure spirit to our conception—the material from which the objective universe or universes are evolved. When the breath of fire or Father is upon it, it expands; that is to say, as subjective material it is limitless, eternal, indestructible. When the breath of the Mother touches it, that is when the time of manifestation arrives and it has to come into objectivity of form; it contracts, for there is no such thing as an objective material form which is limitless. Though Newton’s proposition that every particle of matter has the property of attraction for every other particle is on the whole correct, and though Leibnitz’s proposition that every atom is a universe in itself, and acts through its own inherent force, is also true; yet both are incomplete. For man is also an atom, possessing attraction and repulsion, and is the Microcosm of the Macrocosm. But would it be also true to say that because of the force and intelligence in him, he moves independently of every other human unit, or could act and move, unless there were a greater force and intelligence than his own to allow him to live and move in that higher element of Force and Intelligence?

One of the objects of The Secret Doctrine is to prove that planetary movements cannot be satisfactorily accounted for by the theory of gravitation alone. Besides the force acting in matter there is also a force acting on matter.

When we speak of the modified conditions of Spirit-Matter (which is in reality Force), and call them by various names, such as heat, cold, light and darkness, attraction and repulsion, electricity and magnetism, etc., etc., to the occultist they are simple names, expressions of difference in manifestations of one and the same Force (always dual in differentiation), but not any specific difference of forces.

For all such differences in the objective world result only from the peculiarities of differentiation of matter on which the one free force acts, helped in this by that portion of its essence which we call imprisoned force, or material molecules. The worker within, the inherent force, ever tends to unite with its parent essence without; and thus, the Mother acting within, causes the Web to contract; and the Father acting without, to expand. Science calls this gravitation; Occultists, the work of the universal Life-Force, which radiates from that Absolute and Unknowable FORCE which is outside of all Space and Time. This is the work of Eternal evolution and involution, or expansion and contraction.

Q. What is the meaning of the phrase “the Web cooling,” and when does this take place?

A. Evidently it is itself which is cooling, and not anything outside of itself. When? We are told that it begins when the imprisoned force and intelligence inherent in every atom of differentiated as well as of homogeneous matter arrives at a point when both become the slaves of a higher intelligent Force whose mission it is to guide and shape it. It is the Force which we call the divine Free-Will, represented by the Dhyani-Buddhas. When the centripetal and centrifugal forces of life and being are subjected by the one nameless Force which brings order in disorder, and establishes harmony in Chaos—then it begins cooling. It is impossible to give the exact time in a process the duration of which is unknown.

Q. Is form the result of the interaction of the centrifugal and centripetal forces in matter and nature?

A. Every form, we are told, is built in accordance with the model traced for it in the Eternity and reflected in the DIVINE MIND. There are hierarchies of “Builders of form,” and series of forms and degrees, from the highest to the lowest. While the former are shaped under the guidance of the “Builders,” the gods “Cosmocratores,” the latter are fashioned by the Elementals or Nature Spirits. As an example of this, look at the strange insects and at some reptiles and non-vertebrate creatures, which so closely imitate, not only in their colour but by their outward shape, leaves, flowers, moss-covered branches and other so-called “inanimate” things.

Shall we take “natural selection” and the explanations of Darwinists as a solution? I trust not. The theory of natural selection is not only utterly inadequate to explain this mysterious faculty of imitation in the realm of being, but gives also an entirely false conception of the importance of such imitative faculty, as a “potent weapon in the struggle for life.” And if this imitative faculty is once proved—as it can easily be—an absolute misfit for the Darwinian frame; i.e., if its alleged use, in connection with the so-called “survival of the fittest” is shown to be a speculation which cannot stand close analysis, to what then can the fact of this faculty be attributed? All of you have seen insects which copy with almost a mirror-like fidelity the colour and even outward form of plants, leaves, flowers, pieces of dead twigs, etc. Nor is this a law but rather a frequent exception. What then but an invisible intelligence outside the insect can copy with such accuracy from larger originals?

Q. But does not Mr. Wallace show that such imitation has its object in nature? That it is just this which proves the “natural selection” theory, and the innate instinct in the weaker creatures to seek security behind the borrowed garb of certain objects? The insectivora which do not feed upon plants and leaves, will thus leave a leaf-like or moss-like insect safe from attack. This seems very plausible.

A. Very plausible, indeed, if, besides negative facts, there were no very positive evidence to show the unfitness of the natural selection theory to account for the phenomena of imitation. A fact to hold good, must be shown to apply if not universally, then, at any rate, always under the same conditions, e.g., the correspondence and identity of colour between the animals of one and the same locality and the soil of that region would be a general manifestation. But how about the camel of the desert with his coat of the same “protecting” colour as the plains he lives in, and the zebra whose intense, dark stripes cannot protect him on the open plains of South Africa, as Mr. Darwin himself admitted.

We are assured by Science that this imitation of the colour of the soil is invariably found in the weaker animals, and yet we find the lion—who need fear no stronger enemies than himself in the desert—with a coat that can hardly be distinguished from the rocks and sandy plains he inhabits! We are asked to believe that this “imitation of protecting colours is caused by the use and benefit it offers the imitator,” as a “potent weapon in the struggle for life”; and yet, daily experience shows to us quite the reverse. Thus, it points to a number of animals in which the most pronounced forms of the imitative faculty are entirely useless, or, worse than that, pernicious and often self-destructive. What good, I ask, is the imitation of human speech to the magpie and parrot—except leading them to be shut up in a cage? Of what use to the monkey its mimicking faculty which brings so many of them to grief and occasionally to great bodily harm and self-destruction; or to a herd of idiotic sheep, in blindly following their leader, even if he happens to tumble down a precipice? This irrepressible desire (also of imitating their leaders) has led more than one unlucky Darwinist, while seeking to prove his favourite hobby, into the most absurdly incongruous statements. Thus, our Haeckelian friend, Mr. Grant Allen, in his work upon the subject under discussion, speaks of a certain Indian lizard blessed with three large parasites of different kinds. Each of these three imitates to perfection the colour of the scales of that part of the body it dwells on: the parasite on the stomach of the creature, is yellow like its stomach; the second parasite having chosen its abode on the back, is as variegated in colour as the dorsal scales; while the third having selected its hermitage on the lizard’s brown head, is almost indistinguishable from it in colour. This careful copy of the respective colours, we are told by Mr. G. Allen, is for the purpose of preserving the parasites from the lizard itself. But surely this doughty champion of natural selection does not mean to tell his public that the lizard can see the parasite on its own heed! Finally, of what use is its brilliant red colour to the fish which lives amidst coral reefs, or to the tiny Birds of Paradise, colibri, the rainbow hues of their plumage imitating all the radiant colours of the tropical fauna and flora—except to make them the more noticeable?

Q. To what causes would occultism attribute this imitative faculty?

A. To several things. In the case of such rare tropical birds and leaf-like insects to early intermediate links, in the former case between the lizard and the colibri, and in the latter between certain vegetations and the insect kind. There was a time, millions of years ago, when such “missing links” were numerous, and on every point of the globe where life was. But now they are becoming with every cycle and generation more rare; they are found at present, only in a limited number of localities, as all such links are relics of the Past.

Q. Will you give us some explanation from the occult standpoint of what is called the “Law of Gravitation”?

A. Science insists that between bodies attraction is directly as the mass and inversely as the square of the distance. Occultists, however, doubt whether this law holds good with regard to the entirety of planetary rotation. Take the first and second laws of Kepler included in the Newtonian law as given by Herschel:

. . . . . under the influence of such an attractive force mutually urging two spherical gravitating bodies towards each other, they will each, when moving in each other’s neighbourhood, be deflected into an orbit concave towards the other, and describe, one about the other regarded as fixed, or both round their common centre of gravity, curves whose forms are limited to those figures known in geometry by the general name of conic sections. It will depend upon the particular circumstances of velocity, distance, and direction, which of these curves shall be described,—whether an ellipse, a circle, a parabola, or an hyperbola; but one or other it must be . . . *

Science says that the phenomena of planetary motion result from the action of two forces, one centripetal, the other centrifugal, and that a body falling to the ground in a line perpendicular to still water does so owing to the law of gravity or of centripetal force. Among others, the following objections brought forward by a learned occultist, may be stated.

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* [Sir John F.W. Herschel, Treatise on Astronomy. New ed., London, 1851; chap. VII, pp. ——237-38.—Compiler.]

[1] That the path of a circle is impossible in planetary motion.

[2] That the argument in the third law of Kepler, namely that “the squares of the periodic times of any two planets are to each other, in the same proportion as the cubes of their mean distances from the Sun,” gives rise to the curious result of a permitted libration in the eccentricities of planets. Now the said forces remaining unchanged in their nature, this can only arise, as he says, “from the interference of an extraneous cause.”

[3] That the phenomenon of gravitation or “falling” does not exist, except as the result of a conflict of forces. It can only be considered as an isolated force by way of mental analysis or separation. He asserts, moreover, that the planets, atoms, or particles of matter are not attracted towards each other in the direction of right lines connecting their centres, but are forced towards each other in the curves of spirals closing upon the centre of each other. Also that the tidal wave is not the result of attraction. All this, as he shows, results from the conflict of imprisoned and free force; antagonism apparently, but really affinity and harmony.

“. . . Fohat gathering a few of the clusters of Cosmic matter (nebulae) will, by giving it an impulse, set it in motion anew, develop the required heat, and then leave it to follow its own new growth.” *

Q. Is Fohat to be understood as synonymous with force, or that which causes the changing manifestation of matter? If so, how can Fohat be said to “leave it to follow its own new growth,” when all growth depends upon the indwelling force?

A. All growth depends upon the indwelling force, because on this plane of ours it is this force alone which acts consciously.

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* The Secret Doctrine, Vol. I, p. 84.

The universal force cannot be regarded as a conscious force as we understand the word consciousness, because it would immediately become a personal god. It is only that which is enclosed in form, a limitation of matter, which is conscious of itself on this plane. This Free Force or Will, which is limitless and absolute, cannot be said to act understandingly, but it is the one and sole immutable Law of Life and Being.

Fohat, therefore, is spoken of as the synthetic motor power of all the imprisoned life-forces and the medium between the absolute and conditioned Force. It is a link, just as Manas is the connecting link between the gross matter of the physical body and the divine Monad which animates it, but is powerless to act upon the former directly.

Q. If Force is a unity or One, manifesting in an unlimited variety of ways, it is difficult to understand the statement in the Commentary that: “There is heat internal and heat external in every atom”; i.e., latent and active heat or dynamic and kinetic heat. Heat is the phenomenon of a perception of matter actuated by force in a peculiar manner. Heat, therefore, on the physical plane is simply matter in motion. If there is heat in a more interior and occult sense than physical heat, it must be perceived by some higher and more interior senses by virtue of its activities on whatever plane it manifests. For this perception three conditions are necessary, an actuating force, a form which is actuated and that which perceives the form in motion. The terms “latent,” “potential” or “dynamic” heat are misnomers, because heat, whether on the first or the seventh plane of consciousness, is the perception of matter or substance in motion.
Is the discrepancy between the above statement and the teaching of the “Secret Doctrine” apparent or real?

A. Why should heat on any other plane than ours be the perception of matter or substance in motion? Why should an occultist accept the condition of [1] the actuating force; [2] the form which is actuated; [3] that which perceives the form in motion, as those of heat?

As with every ascending plane heterogeneity tends more and more to homogeneity, so on the seventh plane the form will disappear, there being nothing to be actuated, the acting Force will remain in solitary grandeur, to perceive but itself; or in Spencer's phraseology, it will have become both "subject and object, the perceiver and the perceived." The terms used are not contradictory, but symbols borrowed from physical science in order to render occult action and processes more clear to the minds of those who are trained in that science. In fact, each of these specifications of heat and force, corresponds to one of the principles in man.

The "heat centres," from the physical standpoint, would be the zero-point, because they are spiritual.

The word "perceived" is somewhat erroneous, it should rather be "sensed." Fohat is the agent of the law, its representative, the representative of the Manasaputras, whose collectivity is—the eternal mind.

Q. In the passage of a globe into Pralaya does it remain in situ, i.e., still forming part of a planetary chain end maintaining its proper position in relation to the other globes? Does the dissociation by means of heat play any pert in the passage of a globe into Pralaya?

A. This is explained in Esoteric Buddhism. When a globe of a planetary chain goes into "obscuration" every quality, including heat, retires from it and it remains in statu quo, like the "sleeping Beauty," until Fohat, the "Prince Charmant," awakens it with a kiss.

Q. The sons are spoken of as dissociating end scattering. This appears to be opposed to the action of returning to their "mother's bosom" et the end of the "Great Day." Does the dissociating end scattering refer to the formation of the globe from the universally diffused world-stuff, in other words emerging from Pralaya?

A. The dissociating and scattering refers to Nitya Pralaya. This is an eternal and perpetual Pralaya which is taking place ever since there were globes and differentiated matter. It is simply atomic change.

Q. What is meant by the expression expanding and contracting through their own "selves end hearts" and how is this connected with the last line of the sloka, "They embrace Infinitude."

A. This has already been explained. Through their own inherent and imprisoned force they strive collectively to join the one universal or free force, that is to say embrace infinitude, this free force being infinite.

Q. What is the relation between electricity and physical or animal magnetism and hypnotism?

A. If by electricity, you mean the science which unfolds on this plane, and under a dozen various qualifications the phenomena and laws of the electric fluid—then I answer, none at all. But if you refer to the electricity we call Fohatic, or intra-cosmic, then I will say that all these forms of phenomena are based on it.

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X.

Meeting held at 17, Lansdowne Road, London, W., on March 14th, 1889; MR. W. KINGSLAND in the chair.

STANZA IV.

Sloka (1). LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS —THE SONS OF THE FIRE. LEARN THERE IS NEITHER FIRST NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM NO NUMBER.

Q. Are the sons of the Fire the Rays of the Third Logos?

A. The “Rays” are the “Sons of the Fire-mist,” produced by the Third Creation, or Logos. The actual “Sons of the Fire” of the Fifth Race and Sub-races are so called simply because they by their wisdom belong, or are nearer to, the hierarchy of the divine “Sons of the Fire-Mist,” the highest of the planetary Chohans or Angels. But the Sons of the Fire here spoken of as addressing the Sons of the Earth are, in this case, the King-Instructors who incarnated on this earth to teach nascent Humanity. As “Kings” they belong to the divine dynasties of which every nation, India, Chaldea, Egypt, Homeric Greece, etc., has preserved a tradition or record in some form or other. The name “Sons of the Fire-Mist” was also given to the Hierophants of old. They are certainly sub-divisions of the Third Logos.

They are the Fire-Chohans or Angels, the Ether Angels, the Air and Water Angels, and the Angels of the Earth. The seven lower Sephiroth are the earthly angels and correspond to the seven hierarchies of the seven elements, five of which are known, and two unknown.

Q. Do they, then, correspond to the Races?

A. They do. Otherwise where would be the intellectual Races with brains and thought, if it were not for these hierarchies that incarnated in them?

Q. What is the distinction between these various Hierarchies?

A. In reality these fires are not separate, any more than are the souls or monads to him who sees beyond the veil of matter or illusion.

He who would be an occultist must not separate either himself or anything else from the rest of creation or non-creation. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath, leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

Thus with these hierarchies. Why should we separate their classes in our mind, except for purposes of distinction in practical Occultism, which is but the lowest form of applied Metaphysics.

But if you seek to separate them on this plane of illusion, then all I can say is, that there exists between these Hierarchies the same abysses of distinction as between the "principles" of the Universe or those of man, if you like, and the same "principles" in a bacillus.

"There is a passage in the Bhagavad-Gitâ (ch. viii) wherein Krishna, speaking symbolically and esoterically, says: 'I will state the times (conditions) . . . . at which devotees departing (from this life) do so never to return (be reborn), or to return (to incarnate again). The Fire, the Flame, the day, the bright (lucky) fortnight, the six months of the Northern solstice, departing (dying) in these, those who know the Brahman (Yogis) go to the Brahman. Smoke, night, the dark (unlucky) fortnight, the six months of the Southern solstice, (dying) in these, the devotee goes to the lunar light (or mansion, the astral light also) and returns (is reborn)."*

Q. What is the explanation of this passage?

A. It means that the devotees are divided into two classes, those who reach Nirvana on Earth, and either accept or refuse it (though never to be born again, in this Mahakalpa, or age of Brahmâ); and those who do not reach this state of bliss as Buddha and others did.

"The Fire, the Flame, the day, the bright fortnight of the moon," are all symbols of the highest absolute deity. Those who die in such a state of absolute purity, go to Brahman, i.e., have a right to Moksha or Nirvana. On the other hand "Smoke, night, the dark fortnight, etc., are all symbolical of matter, the darkness of ignorance. Those who die in such a state of incomplete purification, must of course be reborn. Only the homogeneous, the absolutely purified, unalloyed spirit, can be re-united to the Deity or go to Brahman.

Sloka (2). LEARN WHAT WE, WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE, WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNED FROM OUR FATHERS.

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* The Secret Doctrine, Vol. I, p. 86.

“The first ‘Primordial’ are the highest Beings on the Scale of Existence. . . . The ‘Primordial’ proceed from ‘Father-Mother.’” *

Q. Is Father-Mother here synonymous with the Third Logos?

A. The first primordial seven are born from the Third Logos. This is before it is differentiated into the Mother, when it becomes pure primordial matter in its first primitive essence, Father-Mother potentially. Mother becomes the immaculate mother only when the differentiation of spirit and matter is complete. Otherwise there would exist no such qualification. No one would speak of pure spirit as immaculate, for it cannot be otherwise. The mother is, therefore, the immaculate matter before it is differentiated under the breath of the pre-cosmic Fohat, when it becomes the “immaculate mother” of the “ Son” or the manifested Universe, in form. It is the latter which begins the hierarchy that will end with Humanity or man.

Sloka (3). FROM THE EFFULGENCY OF LIGHT—THE RAY OF THE EVER-DARKNESS—SPRUNG IN SPACE THE RE-AWAKENED ENERGIES (Dhyan-Chohans): THE ONE FROM THE EGG, THE SIX AND THE FIVE; THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE—THE TWICE SEVEN, THE SUM TOTAL. AND THESE ARE: THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA (formless), THE RUPA (with bodies), AND THE FORCE OF DIVINE MAN—THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS, THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS (the Pitris) WITHIN THE HOLY FOUR.

Q. Can you explain these numbers and give their meaning?

A. As said in the Commentary, we are not at present concerned in the process, that is to say, it cannot at present he made public. Some few hints, however, may be given.

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* The Secret Doctrine, Vol. I, p. 88.

The Rabbis call the Circle (or as some say, the first point in it) Echod, the ONE, or Ain-Soph. On a lower plane, the fourth, it becomes Adam Kadmon, the manifested seven and the unmanifested ten, or the complete Sephirothal Tree. The Sephiroth, therefore, are the same as the Elohim. Now the name of the latter written in Hebrew, Alhim, is composed of five letters; and these letters in their values in numerals, being placed round a circle, Can be transmuted at will, as they could not be were they applied to any other geometrical figure. The circle is endless, that is to say, has neither beginning nor end. Now the literal Kabala is divided into three parts or methods, the third of which is called Temura or permutation. According to Certain rules one letter or numeral is substituted for another. The Kabalistic alphabet is divided into two equal parts, each letter or numeral of one part corresponding to a like number or letter in the other part. By changing the letters alternately, twenty-two permutations or combinations are produced, which process is called Tziruph.

The footnote on pages 90 and 91 (Vol. I, Secret Doctrine) makes my meaning quite clear.

Sloka (4). THIS WAS THE ARMY OF THE VOICE—THE DIVINE SEPTENARY. THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, SECOND, THIRD, FOURTH, FIFTH, SIXTH AND THE SEVENTH OF THE SEVEN. THESE (“sparks”) ARE CALLED SPHERES, TRIANGLES, CUBES, LINES, AND MODELLERS: FOR THUS STANDS THE ETERNAL NIDANA—THE OI-HA-HOU (the permutation of Oeaohoo).

Q. What are the “Life-Winds” in the commentary [p. 96]?

A. The Life-winds are the various modes of out-breathing and in-breathing, changing thereby the polarity of the body and States of Consciousness. It is Yoga practice, but beware of taking the exoteric works on Yoga literally. They all require a key.

Q. What is the meaning of the sentence beginning “The sparks, etc.” (vide supra)?

A. The sparks mean the Rays as well to the lower intelligence as to the human sparks or Monads. It relates to the circle and the digits, and is equivalent to saying that the figures 31415 as given on pages 90 and 91, are all subject to the circumference and diameter of the circle.

Q. Why is Sarasvati (the goddess of speech) also called the goddess of esoteric wisdom? If the explanation lies in the meaning of the word Logos, why is there a distinction between the immovable mind and movable speech? Is mind equivalent to Mahat, or to the Higher and Lower Manas?

A. The question is rather a complicated one. Sarasvati, the Hindu goddess, is the same as Vâch, whose name means Speech and who is the female Logos, esoterically. The second question seems rather involved. I believe it is because the Logos or Word is called the incarnate wisdom, “Light shining in darkness.” The distinction lies between the immovable or eternal immutable ALL, and the movable Speech or Logos, i.e., the periodical and the manifested. It can relate to the Universal and to the individual mind, to Mahat, or to the Higher Manas, or even to the lower, the Kama-Manas or Brain-Mind. Because that which is desire, instinctive impulse in the lower, becomes thought in the Higher. The former finds expression in acts, the latter in words. Esoterically, thought is more responsible and punishable than act. But exoterically it is the reverse. Therefore, in ordinary human law, an assault is more severely punished than the thought or intention, i.e., the threat, whereas Karmically it is the contrary

Q. “God geometrizes,” says Plato, but seeing that there is no personal God, how is it that the process of formation is by Dots, Lines, Triangles, Cubes Circles, and finally Spheres? And how, when the sphere leaves the static state, does the inherent force of Breath set it whirling?

A. The term “God”—unless referring to the Unknown Deity or Absoluteness, which can hardly be supposed acting in any way—has always meant in ancient philosophies the collectivity of the working and intelligent Forces in nature.

The word “Forest” is singular, yet it is the term to express the idea of thousands or even millions of trees of different kinds. Materialists have the option of saying “Nature,” or still better—“Law geometrizes” if they so prefer. But in the days of Plato, the average reader would hardly have understood the metaphysical distinction and real meaning. The truth, however, of Nature ever “geometrizing” is easily ascertained. Here is an instance: Heat is the modification of the motions or particles of matter. Now, it is a physical and mechanical law that particles or bodies in motion on themselves, assume a spheroidal form—this, from a globular planet down to a drop of rain. Observe the snowflakes, which along with crystals exhibit to you all the geometrical forms existing in nature. As soon as motion ceases, the spheroidal shape alters; or, as Tyndall tells us, it becomes a flat drop, then the drop forms an equilateral triangle, a hexagon and so on. In observing the breaking up of ice-particles in a large mass, through which he passed heat rays, he observed that the first shape the particles assumed was triangular or pyramidal, then cubical and finally hexagonal, etc. Thus, even modern physical science corroborates Plato and justifies his proposition.

Q. When Tyndall took a large block of ice and threw a powerful ray upon it and thence on to a screen, there were to be seen the forms of ferns and plants in it. What is the reason of this?

A. This question ought really to be addressed first to Professor Tyndall, who would give a scientific explanation of it—and perhaps he has already done so. But Occultism would explain it by saying either that the ray helped to show the astral shapes which were preparing to form future ferns and plants, or that the ice had preserved the reflection of actual ferns and plants that had been reflected in it. Ice is a great magician, whose occult properties are as little known as those of Ether. It is occultly connected with the astral light, and may under certain conditions reflect certain images from the invisible astral region, just as light and a sensitised plate may be made to reflect stars that cannot be perceived even by the telescope.

This is well known to learned Yogis who dwell on the eternal ice of Badrinath and the Himalayas. At any rate, ice has certainly the property of retaining images of things impressed on its surface under certain conditions of light, images which it preserves invisibly until it is melted. Fine steel has the same property, though it is of a less occult nature. Were you to observe the ice from the surface, these forms would not be seen. But once that in decomposing the ice with heat you deal with the forces and the things that were impressed on it, then you find that it throws off these images and the forms appear. It is but one link leading to another link. All this is not modern science of course, yet it is fact and truth.

Q. Do numbers end geometrical figures represent to human consciousness the laws of action in the Divine Mind?

A. They do, most assuredly. There is no chance evolution or formation, nor is any so-called abnormal appearance or cosmic phenomenon due to haphazard circumstances.

Sloka (5). “DARKNESS,” THE BOUNDLESS OR THE NO-NUMBER, ADI-NIDANA SVABHAVAT: THE O (for x, unknown quantity):

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.

II. THE VOICE OF THE WORD, SVABHAVAT, THE NUMBERS, FOR HE IS ONE AND NINE.

III. THE “FORMLESS SQUARE.” (Arupa.)

AND THESE THREE ENCLOSED WITHIN THE O (boundless circle), ARE THE SACRED FOUR, AND THE TEN ARE THE ARUPA (subjective, formless) UNIVERSE; THEN COME THE “SONS,” THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT-MAKER (Bhâskara).

Q. The “One Rejected” is the sun of our system. Astronomically is there any explanation of Mârttanda’s rejection?

A. The sun is older than any of its planets—though younger than the moon. Its “rejection” means that when bodies or planets began to form, helped by its rays, magnetic radiance or heat, and especially by its magnetic attraction, it had to be stopped, otherwise it would have swallowed all the younger bodies like Saturn is fabled to have treated his progeny.

This does not mean that all the planets are thrown out from the sun, as modern Science teaches, but simply that under the Rays of the sun they acquire their growth. Aditi is the ever-equilibrizing mother-nature on the purely spiritual and subjective plane. She is the Sakti, the female power or potency of the fecundating spirit; and it is for her to regulate the behaviour of sons born in her bosom. The Vedic allegory is very suggestive.

Q. Were all the planets in our solar system first comets and then suns?

A. They were not suns in our, or their present solar systems, but comets in space. All began life as wanderers over the face of the infinite Kosmos. They detached themselves from the common storehouse of already prepared material, the Milky Way (which is nothing more or less than the quite developed world-stuff, all the rest in space being the crude material, as yet invisible to us); then, starting on their long journey they first settled in life where conditions were prepared for them by Fohat, and gradually became suns. Then each sun, when its Pralaya arrived, was resolved into millions and millions of fragments. Each of these fragments moved to and fro in space collecting fresh materials, as it rolled on, like an avalanche, until it came to a stop through the laws of attraction and repulsion, and became a planet in our own, as in other systems, beyond our telescopes. The sun’s fragments will become just such planets after the Solar pralaya. It was a comet once upon a time, in the beginning of Brahmâ’s Age. Then it came to its present position, whence it will burst asunder, and its atoms will be whirled into space for aeons and aeons like all other comets and meteors, until each, guided by Karma, is caught in the vortex of the two forces, and fixed in some higher and better system.

Thus the Sun will live in his children as a portion of the parents lives in their offspring. When that day comes, the semblance or reflection of the Sun which we see, will first fall off like a veil from the face of the true Sun.

No mortal will see it, for no mortal eye could bear its radiance. Were this veil once removed for even a second, all the planets of its system would be instantaneously reduced to ashes, as the sixty thousand of King Sagara's Sons were destroyed by a glance of Kapila's eye.

Sloka (6). . . . . THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE (Word, Voice and Spirit). THE REJECTED SON IS ONE, THE "SON-SUNS ARE COUNTLESS.

Q. Whet is the relation of the Lipika, the "Second Seven" to the "primordial Seven" end to the first "Sacred Four"?

A. If you believe that any, save the highest Initiates, can explain this to your satisfaction, then you are greatly mistaken. The relation can be better understood, or rather, shown to be above all understanding, by first studying the Gnostic systems of the early centuries of Christianity, from that of Simon Magus down to the highest and noblest of them, the so-called PISTIS-SOPHIA. All these systems are derived from the East. That which we call the "Primordial Seven" and the "Second Seven" are called by Simon Magus the *Æons*, the primeval, the second and the third series of Syzygies. They are the graduated emanations, ever descending lower and lower into matter, from that primordial principle which he calls Fire, and we, Svabhavat. Behind that Fire, the manifested but silent Deity, stands with him as it does with us, that "which is, was, and ever will be." Let us compare his system with ours.

In a passage quoted from his works by the author of Philosophumena, we read: —"From this permanent Stability and Immortality of this first manifested principle 'Fire' (the third Logos) which immutability does not preclude activity, as the second from it is endowed with intelligence and reason (Mahat), it (the Fire) passed from the potentiality of action to action itself. From this series of evolutions were formed six beings, or the emanation from the infinite potency; they were formed in Syzygies, i.e., they radiated out of the flame two by two, one being active, the other the passive principle."

These Simon named Nous and Epinoia, or Spirit and Thought, Phônê and Onoma, Voice and Name, and Logismos and Enthumêsis, Reasoning and Reflection. And again:—"In each of these six primitive Beings the Infinite Potency was in its totality; but it was there in potentiality and not in act. It had to be established therein through an image (that of the paradigm), in order that it should appear in all its essence, virtue, grandeur and effects; for only then could it become like unto the Parent Potency infinite and eternal. If, on the contrary, it was not conformed by or through the Image, that Potentiality could never become Potency or pass into action, but was lost for lack of use, as it happens to a man who having an aptitude for grammar or geometry does not exercise it; it gets lost for him just as if he never had it" (Philosophumena, p. 250).*

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* [These passages are from Book VI, 12, of the Philosophumena or Refutation of All Heresies, ascribed now to St. Hippolytus, but formerly included in the works of Origen. H. P. B. has apparently translated into English either the Greek or the Latin text as published, one under the other, in an edition prepared from the Paris Codex by Patricius Cruice (Paris: Imprimerie Royale, 1860). The Latin text, which is reproduced below, occurs on pages 249-51 of that volume:

"Omnes enim partes, ut ait, invisibiles ignis existimavit intelligentiae et mentis esse consortes. Natus est igitur mundus aeternus ab aeterno igne. Coepit autem fieri, ut ait, sex radices primas principii generationis assumens aeternus ille mundus ex illius ignis principio. Natas autem affirmat per conjugationes fuisse has radices ex igne, quas quidem radices vocat Mentem [νοῦς] et Cogitationem [ἐπίνοια], Vocem [φωνή] et Nomen [ὄνομα], Rationem [λογισμός] et Conceptionem [ἐνθύμησις]; inesse autem in istis sex radicibus omnem simul infinitam potestatem, virtute autem sola, non actu; quam quidem infinitam potestatem act esse illum qui stetit, stat, stabit; qui, si imagine effingatur, in sex illis potestatibus apparebat essentia, virtute, magnitudine, effectu, una etiam (potestas) et similis illi aeternae et infinitae potestati, neque ullo modo inferior illa aeterna et immutabili et infinita potestate. Quod si maneat virtute tantum in sex potestatibus neque imagine effingatur, evanescit, ait, et perit sicut facultas grammaticae vel geometricae in hominis animo. Facultas enim adjuta arte fit lumen omnium rerum; non adjutavero, imperita et tenebrosa et, velut quum non erat, cum homine moriente perit."

—Compiler.]

He shows that whether these *Æ*ons belong to the superior, middle or lower world, they are all one, except in material density, which determines their outward manifestations and the result produced, not their real essence which is one, or their mutual relations which, as he says, are established from eternity by immutable laws.

Now the first, the second, third or primordial seven or Lipika, are all one. When they emanate from one plane to another, it is a repetition of—"as above, so below." They are all differentiated in matter or density, not in qualities; the same qualities descend onto the last plane, our own, where man is endowed with the same potentiality, if he but knew how to develop it, as the highest Dhyan-Chohans.

In the hierarchies of *Æ*ons, Simon gives three pairs of two each, the seventh being the fourth which descends from one plane to another.

The Lipika proceed from Mahat and are called in the Kabala the four Recording Angels; in India, the four Maharajas, those who record every thought and deed of man; they are called by St. John in the Revelation, the Book of Life. They are directly connected with Karma and what the Christians call the Day of Judgment; in the East it was called the Day after Mahamanvantara, or the "Day-Be-With-Us." Then everything becomes one, all individualities are merged into one, yet each knowing itself, a mysterious teaching indeed. But then, that which to us now is non-consciousness or the unconscious, will then be absolute consciousness.

Q. What relation have the Lipika to Mahat?

A. They are a division, four taken from one of the Septenates that emanates from Mahat.

Mahat corresponds with the Fire of Simon Magus, the secret and the manifested Divine Ideation, made to witness to itself in this objective Universe through the intelligent forms we see around us, in what is called creation. Like all other emanations, they are “Wheels within Wheels.” The Lipika are on the plane corresponding to the highest plane of our chain of globes.

Q. What is the difference between Spirit, Voice and Word?

A. The same as between Atma, Buddhi and Manas, in one sense. Spirit emanates from the unknown Darkness, the mystery into which none of us can penetrate. That Spirit—call it the “Spirit of God” or Primordial Substance—mirrors itself in the Waters of Space— or the still undifferentiated matter of the future Universe —and produces thereby the first flutter of differentiation in the homogeneity of primordial matter. This is the Voice, pioneer of the “Word” or the first manifestation; and from that Voice emanates the Word or Logos, that is to say, the definite and objective expression of that which has hitherto remained in the depths of the Concealed Thought. That which mirrors itself in Space is the Third Logos. We may express this Trinity also by the terms Colour, Sound, and Numbers.

H. P. BLAVATSKY
COLLECTED WRITINGS

VOLUME XI

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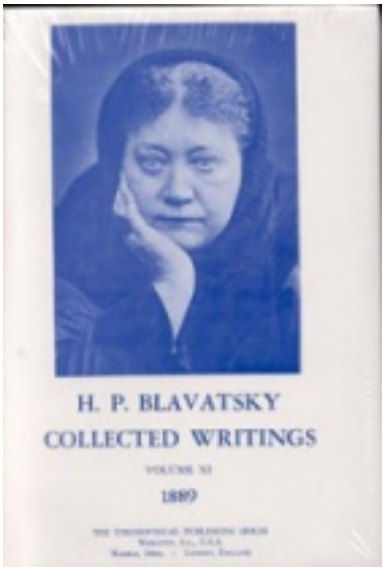

VOLUME XI

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FOREWORD TO VOLUME ELEVEN

The material in the present Volume is in direct chronological sequence to the writings in Volume Ten, and includes some of the finest essays from H.P.B.'S pen.

The continued interest and helpful assistance of our collaborators and friends are gratefully acknowledged. Special mention should be made of Irene R. Ponsonby and Lina Psaltis who read the final proofs; of Dara Eklund who checked a large number of quotations and references; of Margaret Thew, of Worthing, England, who proofread the French texts; and of Dr. Herbert B. Hoffleit, who identified and checked passages from the Classics

BORIS DE ZIRKOFF,

Compiler.

LOS ANGELES, CALIFORNIA, U.S.A.

March 8TH, 1973.

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND COL.HENRY. S. OLCOTT, FROM FEBRUARY TO OCTOBER, 1889, INCLUSIVE.

(the period to which the material in the present volume belongs)

1 8 8 9

February 1—H.S.O. in Hong Kong; sails next day for Shanghai; sails for Kobé, Feb. 6th, reaching there the 9th (ODL, IV, 93-94; Lucifer, IV, 420 ; Theos., X, Suppl. to April, 1889, p. lxi).

February 10—H.S.O. leaves Kobé for Kyoto, arriving the same day; delivers several lectures to large crowds; Dharmapala sick with rheumatism and forced to remain there (ODL, IV, 95; Lucifer, IV, 243; Theos., X, Suppl. to April, 1889, pp. lxi-lxii).

February 15—H.S.O. goes to Osaka; returns to Kyoto the 18th; meets in Council with the chief Priests of all the sects at Choo-in Temple, Feb. 19th—an unprecedented event (ODL, IV, 103-04; 106-115, description of proceedings; Lucifer, IV, 244-48, 421-22; Theos., X, Suppl. to April, 1889, pp. lxii-lxiii, lxv).

February 16—Alexander Fullerton leaves New York for London, “on important business for H. P. Blavatsky” (Path, III, March, 1889, p. 394) .

February 17—T.S. Branch founded in Stockholm, Sweden; President is Dr. Gustaf Zander (Lucifer, IV, 84) .

February 24—H.S.O. visits Otsu ; goes to Kobé 26th, sails on the 27th from Kobé to Yokohama, reaching there the 28th (ODL, IV, 115-16; Theos., X, Suppl. to May, 1889, p. lxxviii).

March 1—H.S.O. leaves for Tokyo by train; will stay there about a month (ODL, IV, 117 et seq.; Lucifer, IV, 422-24; Theos., X, Suppl. to May, 1889, p. Ixxviii).

March—New York Headquarters moved to 21 Park Row, Room 47 (Path, III, 395) .

March 23—H. S. Olcott leaves Tokyo by train; goes to Sandai, Kanagam and Yokohama (ODL, IV, 129-35; Lucifer, IV, 423; Theos., X, Suppl. to June, 1889, pp. xei, xciii).

April 3—Col. Olcott leaves Yokohama for Hamamatsu; reaches Okasaki the following day; then Nagoya, Narumi, Gifu, Ogaki; thence goes to Kioto (ODL, IV, 135-39; Theos., X, Suppl, to June, 1889, p. xci).

April 28-29—Third Annual Convention of the T.S. in America, held at Palmer House, Chicago, Ill. (Path, IV, May, 1889, pp. 61-64).

May—Staff of lecturers suggested to be farmed in England. Dr. Herbert Coryn placed in charge of the project (Lucifer, IV, 240).

May 6—Col. Olcott leaves by train for Osaka; thence takes steamer for Okayama and Takamatsu; goes to Hiroshima (9th) and Nagatsu; leaves (14th) for Shimonoseki (17th) (ODL, IV, 147-51; Theos., X, Suppl. to Aug., 1889, pp. cxl-cxli) .

May 10—Annie Besant joins the Theos. Society, ace. to inform. of Chas. Johnston (Theos. Quarterly, XXIV, July, 1926, p. 14).

May 17—Col. Olcott goes to Nagasaki and Kumamoto; returns to Nagasaki the 23rd (ODL, IV, 152-154; Theos., X, Suppl. to Aug., 1889, p. cxlii).

May 26—Col. Olcott reaches Kobé; leaves there (28th) on French steamer Oxus, reaching Shanghai 30th; thence to Hong Kong (ODL, IV, 154-57; Theos., X, Suppl. to Aug., 1889, p. cxlii; Ransom, 259).

June—Circulating Library established at the New York Headquarters, Room 47, 21 Park Row (Path, IV, 95).

June 6—H. S. Olcott sails for Saigon, reaching there the 9th; sails next morning for Singapore, arriving the 11th (ODL, IV, 157; Theos., X, Suppl. to Aug., 1889, p. cxliii).

June 19—Col. Olcott reaches Colombo, Ceylon, on his way back from Japan; works throughout Ceylon (ODL, IV, 157 et seq.; Theos., X, Suppl. to July, 1889, pp. cxiii; cxliii-cxlv).

May—June-Troubles brought about by Dr. Elliott Coues and his claims.

June (later half) —W. Q. Judge issues pamphlet concerning Dr. Coues; and H.P.B. publishes an explanatory article entitled: To All Theosophists. “The Esoteric Section of The Theosophical Society” and Its Enemies, dated from London, June 21, 1889.

June 22—Executive Committee of the American Section, T.S., expels Dr. E. Coues from the Society (Path, IV, 127; Lucifer, VI, 524).

June 26—Grand Evening Concert at Prince's Hall, Piccadilly, London, proceeds to be devoted to spreading Theosophical literature (Lucifer, IV, 352).

July (early)—July 23 (approx.) -H.P.B. goes to Fontainebleau, France, for a rest, and writes there The Voice of the Silence, the greater part of it between July 15-20 (Masters, p. 21) ; is visited by Annie Besant, Herbert Burrows, and Mrs. Ida Garrison Candler of Boston, Mass. (Path, IV, 162; In Memory, pp. 37-38; Lucifer XVI, p. 180; Autobiogr., pp. 352-53 ; Path, X, pp. 239-40) .

July 8—Col. Olcott sails for Madras; reaches Adyar the 11th (ODL, IV, 164; Theos., X, Suppl. to Aug., 1889, p. cxlv).

July (about third week)—The Key to Theosophy published (Lucifer, IV, 325; Theos., X, Suppl. to July, 1889, pp. cxx-cxxi; Letter of H.P.B. to Edward Parker, dated July 19,1889).

July (late) —August (early part)-H.P.B. on Jersey Island, at St. Aubins and St. Heliers; summons G. R. S. Mead to come over and read The Voice (In Memory, pp 31-32). Seems to have been away from London for about five weeks altogether (Lucifer, IV, p. 445).

August 4 and 11—Annie Besant lectures in the Hall of Science, London, on the subjects: “We Seek for Truth” and “Why I Became a Theosophist” (Lucifer, IV, 486-98; full text of second address; Ransom, 257).

August 8—Col. Olcott embarks for Marseilles on the French steamer Tibre; transship at Colombo on the Djemnah. Some disagreement had arisen between him and H.P.B. on the subject of one of the Rules of the Esoteric Section; this Rule is amended by H.P.B. (ODL, IV, 168; Ransom, 260).

August—Annie Besant has deeds drawn up vesting in the hands of Trustees her property at 19 Avenue Road, London, as Headquarters for the British Section, T.S. (Ransom, 257).

September 1—Col. Olcott reaches Marseilles, France, and is met by Baron Spedalieri (ODL, IV, 169).

September 4—Col. Olcott arrives in London, at 7 p.m.; talks to H.P.B. until 2 a.m.; finds Annie Besant living in the house (ODL, IV, 171; Lucifer, V, p. 68) .

Sept. 17—Col. Olcott lectures at South Place Chapel (Mr. Moncure Conway's place of worship), with Mrs. Besant in the chair; subject is “The Theos. Society and its Work” (ODL, IV, 175-78; Lucifer, V, 147; Theos., XI, p. xvii).

September (later part) —The Voice of the Silence is published. Issued at the same time as the Adyar, Madras, and the New York editions (Path, IV, p. 287) .

Sept. 29—Cot. Olcott lectures at the Hatcham Liberal Club, New Cross; largest audience of the season (Lucifer, V, 147-48).

September—Most likely time when H.P.B. issued her pamphlet on “The Thersites of Freethought”

October 1—Col. Olcott leaves London for a short visit to Wales. Goes to Liverpool (Oct. 5) to meet his sister after a separation of eleven years. Stays there until the 12th (ODL., IV, 187; Luc., V, Oct., 1889, pp. 148 et seq.; Ransom, 261).

October 12—H.P.B. speaks on the “Gospel of St. John” at the Blavatsky Lodge (Minutes).

October 12—Col. Olcott goes to Ireland accompanied by Bertram Keightley. Stays in Dublin at the home of Fred J. Dick. Visits Limerick the 15th, and goes to Belfast the 17th (ODL., IV, 188-91; Luc., V, Oct., 1889, pp. 150, 249-50; Ransom, 261) .

October 21—Col. Olcott returns to Liverpool (ODL., IV, 192-95; Luc., V, p. 250) .

October 24—H.P.B. speaks on the subject of Jesus and St. John at the Blavatsky Lodge (Minutes).

October Approximate time when Tookarâm Tatya starts a Prey in Bombay (Theos., XI, Suppl. to Oct., 1889, p.v).

October 29—Col. Olcott lectures in Birmingham (ODL., IV, 196;)

KEY TO ABBREVIATIONS

Autobiography—Unpublished MSS. autobiographical sketch written by A. P. Sinnett, dated June 3rd, 1912, with some later additions; original in the Archives of the Mahatma Letters Trust in London, England.

In Memory—H.P.B. In Memory of Helena Petrovna Blavatsky. By some of her Pupils. London: Theos. Publ. Society, 1891, 96 pp. Mostly reprinted from Lucifer.

Lucifer—Journal started by H.P.B. in London, 1887.

Masters—H. P. Blavatsky and the Masters o f the Wisdom, issued as a Transaction of the H.P.B. Lodge, London. Theos. Publ. Society, London, Benares and Adyar, 1907, 57 pp.; also Krotona, Theos. Publ. House, 1918.

Minutes—Minutes of the Blavatsky Lodge in London, now in its Archives.

ODL—OId Diary Leaves, Henry Steel Olcott, Fourth Series, 1887-1892. London: Theos. Publ. Society; Adyar: Office of The Theosophist, 1910.

Path—The Path. Published and Edited in New York by William Quart Judge. Vols. I-X, April, 1886—March, 1896 incl. Superseded by Theosophy.

Ransom—A Short History of The Theosophical Society. Compiled by Josephine Ransom. With a Preface by G. S. Arundale. Adyar, Madras: Theos. Publ. House, 1938. xii, 591 pp.

Theosophical Quarterly—Published in New York by the Theosophical Society in America (Hargrove Group). Vols. I-XXXV, July, 1903 Oct., 1938.

Theos.—The Theosophist, publ, first at Bombay and later in Madras, India, beginning with October, 1879. In progress.

February, 1889

A PARADOXICAL WORLD

[Lucifer, Vol. III, No. 18, February, 1889, pp. 441-449]

"Open your ears; for which of you will stop
The vent of hearing when loud Rumour speaks?
I, from the Orient to the drooping west,
Making the wind my post-horse, still unfold
The acts commenced on this ball of earth:
Upon my tongues continual slanders ride,
The which in every language I pronounce,
Stuffing the ears of men with false reports.
I speak of peace, while covert enmity
Under the smile of safety wounds the world:
And who but Rumour, who but only I . . . ."
—SHAKESPEARE. *

"Why, I can smile, and murder while I smile,
And cry, 'Content,' to that which grieves my heart,
And wet my cheeks with artificial tears,
And frame my face to all occasions."
—SHAKESPEARE.†

We live in an age of prejudice, dissimulation and paradox, wherein, like dry leaves caught in a whirlpool some of us are tossed helpless, hither and thither, ever struggling between our honest convictions and fear of that cruelest of tyrants—PUBLIC OPINION.

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* [Henry IV, 2nd Part, Induction, lines 1-11.]

† [Henry VI, 3rd Part, Act III, Sc. 2, lines 182-85.]

Yea, we move on in life as in a Maelström formed of two conflicting currents, one rushing onward, the other repelling us downward; one making us cling desperately to what we believe to be right and true, and that we would fain carry out on the surface; the other knocking us off our feet, overpowering, and finally drowning us under the fierce, despotic wave of social propriety and that idiotic, arbitrary and ever wool-gathering public opinion, based on slander and idle rumour. No person need in our modern day be honest, sincere, and righteous in order to curry favour or receive recognition as a man of worth. He need only be a successful hypocrite, or have become for no mortal reason he himself knows of—popular. In our age, in the words of Mrs. Montague, “while every vice is hid by hypocrisy, every virtue is suspected to be hypocrisy . . . and the suspicion is looked upon as wisdom.” Thus, no one seeming to know what to believe, and what to reject, the best means of becoming a paragon of every virtue on blind faith, is—to acquire, popularity.

But how is popularity to be acquired? Very easily indeed. Howl with the wolves. Pay homage to the favourite vices of the day, and reverence to mediocrities in public favour. Shut your eyes tight before any truth, if unpalatable to the chief leaders of the social herd, and sit with them upon the dissenting minority. Bow low before vulgarity in power; and bray loud applause to the rising donkey who kicks a dying lion, now a fallen idol. Respect public prejudice and pander to its cant and hobbies, and soon you will yourself become popular. Behold, now is your time. No matter if you be a plunderer and murderer combined: you will be glorified all the same, furnished with an aureole of virtues, and allowed even broader margin for impunity than contained in the truism of that Turkish proverb, which states that “a thief not found out is more honest than a Bey.” But now let a Socrates and Epictetus rolled into one suddenly become unpopular. That which will alone remain of him in the hazy mind of Dame Rumour is a pug nose and the body of a slave lacerated by the plying whip of his Master. The twin sisters, Public Opinion and Mrs. Grundy, will soon forget their classics. Their female aspect, siding with Xantippe, will charitably endeavour to unearth various good reasons for her outbreaks of passion in the shape of slops poured over the poor bald head; and will search as diligently for some hitherto unknown secret vices in the Greek Sage.

Their male aspect will see but a lashed body before its mental eye, and will soon end by joining the harmonious concert of Society slander directed against the ghosts of the two philosophers. Result: Socrates-Epictetus will emerge out of the ordeal as black as pitch, a dangerous object for any finger to approach. Henceforth, and for aeons to come, the said object will have become unpopular.

The same, in art, in politics, and even literature. “A damned saint, an honourable villain,” are in the present social order of things. Truth and fact have become unpalatable, and are ostracised; he who ventures to defend an unpopular character or an unpopular subject, risks to become himself anathema maranatha. The ways of Society have contaminated all those who approach the threshold of civilized communities; and if we take the word and severe verdict of Lavater for it, there is no room in the world for one who is not prepared to become a full-blown hypocrite. For, “He who by kindness and smooth attention can insinuate a hearty welcome to an unwelcome guest, is a hypocrite superior to a thousand plain-dealers,” writes the eminent physiognomist. This would seem to settle the line of demarcation and to preclude Society, forever, from becoming a “Palace of Truth.”

Owing to this, the world is perishing from spiritual starvation. Thousands and millions have turned their faces away from anthropomorphic ritualism. They believe no longer in a personal governor and Ruler; yet this prevents them in no wise from attending every Sunday “divine service,” and professing during the week adherence to their respective Churches. Other millions have plunged headlong into Spiritualism, Christian and mental science or kindred mystic occupations; yet how few will confess their true opinions before a gathering of unbelievers! Most of the cultured men and women—save rabid materialists—are dying with the desire to fathom the mysteries of nature and even—whether they be true or imaginary—the mysteries of the magicians of old. Even our Weeklies and Dailies confess to the past existence of a knowledge which has now become a closed book save for the very few.

Which of them, however, is brave enough to speak civilly of the unpopular phenomena called “spiritualistic,” or dispassionately about Theosophy, or even to abstain from mocking remarks and insulting epithets? They will talk with every outward reverence of Elijah’s chariot of fire, of the board and bed found by Jonah within the whale; and open their columns for large subscriptions to fit out scientifico-religious expeditions, for the purpose of fishing out from the Red Sea the drowned Pharaoh’s golden toothpick, or in the Desert, a fragment of the broken tables of stone. But they would not touch with a pair of tongs any fact—no matter how well proven—if vouchsafed to them by the most reliable man living who is connected with Theosophy or Spiritualism. Why? Because Elijah flying away to heaven in his chariot is a Biblical orthodox miracle, hence popular and a relevant subject; while a medium levitated to the ceiling is an unpopular fact; not even a miracle, but simply a phenomenon due to inter-magnetic and psycho-physiological and even physical causes. On one hand gigantic pretensions to civilization and science, professions of holding but to what is demonstrated on strictly inductive methods of observation and experiment; a blind trust in physical science—that science which pooh-poohs and throws a slur on metaphysics, and is yet honeycombed with “working hypotheses” all based upon speculations far beyond the region of sense, and often even of speculative thought itself: on the other hand, just as servile and apparently as blind an acceptation of that which orthodox science rejects with great scorn, namely, Pharoah’s toothpick, Elijah’s chariot and the ichthyographic explorations of Jonah. No thought of the unfitness of things, of the absurdity, ever strikes any editor of a daily paper. He will place unhesitatingly, and side by side, the newest ape-theory of a materialistic F.R.S., and the latest discourse upon the quality of the apple which caused the fall of Adam. And he will add flattering editorial comments upon both lectures, as having an equal right to his respectful attention. Because, both are popular in their respective spheres.

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Yet, are all editors natural-born sceptics and do not many of them show a decided leaning towards the Mysteries of the archaic Past, that which is the chief study of the Theosophical Society? The “Secrets of the Pyramids,” the “rites of Isis” and “the dread traditions of the temple of Vulcan with their theories for transcendental speculation” seem to have a decided attraction for the Evening Standard. Speaking some time since on the “Egyptian Mysteries” it said:*

We know little even now of the beginnings of the ancient religions of Thebes and Memphis. . . . All these idolatrous mysteries it should also be remembered were always kept profoundly secret; for the hieroglyphic writings were understood only by the initiated through all these ages. Plato, it is true, came to study from the Egyptian priests; Herodotus visited the Pyramids; Pausanias and Strabo admired the characters which were sculptured so large upon their outer casing that he who ran could read them; but not one of these took the trouble to learn their meaning. They were one and all content to give currency, if no credence, to the marvellous tales which the Egyptian priests and people recounted and invented for the benefit of strangers.

Herodotus and Plato, who were both Initiates into the Egyptian mysteries, accused of believing in and giving currency to marvellous tales invented by the Egyptian priests, is a novel accusation. Herodotus and Plato refusing “to take the trouble” of learning the meaning of the hieroglyphs, is another. Of course if both “gave currency” to tales, which neither an orthodox Christian, nor an orthodox Materialist and Scientist will endorse, how can an editor of a Daily accept them as true? Nevertheless the information given and the remarks indulged in, are wonderfully broad and in the main free from the usual prejudice. We transcribe a few paragraphs, to let the reader judge.

It is an immemorial tradition that the pyramid of Cheops communicated by subterranean passages with the great Temple of Isis. The hints of the ancient writers as to the subterranean world which was actually excavated for the mysteries of Egyptian superstition, curiously agree. . . . Like the source of the Nile itself, there is hardly any line of inquiry in Egyptian lore which does not end in mystery. The whole country seems to share with the Sphinx an air of inscrutable silence.

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* [The excerpts that follow are from the London Evening Standard of October 19, 1888.—Compiler.]

Some of its secrets the researches of Wilkinson, Rawlinson, Brugsch, and Petrie have more or less fully revealed to us; but we shall never know much which lies concealed behind the veil of time.* We can hardly hope even to realise the glories of Thebes in its prime, when it spread over a circuit of thirty miles, with the noble river flowing through it, and each quarter filled with palaces and temples. And the tyranny of the Ethiopian priests, at whose command kings laid down and died, will always remain one of the strangest enigmas in the whole problem of primitive priestcraft. . . . †

It was a tradition of the ancient world that the secret of immortality was to be found in Egypt, and that there, amongst the dark secrets of the antediluvian world which remained undeciphered was the "Elixir of Life." Deep, it was said, under the Pyramids had for ages lain concealed the Table of Emerald, on which, as the legend ran, Hermes had engraved, before the flood, the secret of alchemy; and their weird associations justified the belief that still mightier wonders here remained hid. In the City of the Dead to the north of Memphis, for in. stance, pyramid after pyramid rose for centuries towering above each other; and in the interior passages and chambers of the rock-cut tombs were pictured the mystic wisdom of the Egyptians in . . . quaint symbols. . . . A vast subterranean world, according to tradition, extended from the Catacombs of Alexandria to Thebes' Valley of Kings, and this is surrounded with a whole wealth of marvellous story. These, perhaps, culminate in the ceremony of initiation into the religious mysteries of the Pyramids. The identity of the legend has been curiously preserved through all ages, for it is only in minor details that the versions differ. The ceremonies were undoubtedly very terrible. The candidates were subjected to ordeals so frightful that many of them succumbed, and those who survived not only shared the honours of the priesthood, but were looked upon as having risen from the dead. It was commonly believed, we are told, that they had descended into hell itself . . . They were, moreover, given draughts of the cups of Isis and Osiris, the waters of life and death, and clothed in the sacred robes of pure white linen, and on their heads were placed the mystic symbol of initiation—the golden grasshopper. They . . . were instructed in the esoteric doctrines of the sacred college of Memphis. It was only the candidates and priests who knew those galleries and shrines that extended under the site upon which the city stood, and formed a subterranean counterpart to its mighty temples and those lower crypts in which were preserved the

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* The more so since the literature of theosophy, which is alone able to throw light on those mysteries, is boycotted, and being "unpopular" can never hope to be appreciated. [H.P.B.]

† Because these priests were real Initiates having occult powers, while the "Kings" mentioned died but for the world. They were the "dead in life." The writer seems ignorant of the metaphysical ways of expression. [H.P.B.]

"seven tables of stone," on which was written all the "knowledge of the antediluvian race, the decrees of the stars from the beginning of time, the annals of a still earlier world, and all the marvellous secrets both of heaven and earth."* And here, too, according to mythological tradition . . . . were the Isiac serpents which possessed mystic meanings at which we can now only vainly guess. When the monuments are silent certainty is impossible in Egyptology; and in thirty centuries vestiges have been ruthlessly swept away which can never be replaced.

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Does not this read like a page from Isis Unveiled, or one of our theosophical writings—minus their explanations? But why speak of thirty centuries, when the Egyptian Zodiac on the ceiling of the Dendera temple shows three tropical years, or 75,000 solar years? But listen further:—

We can, in a sense, understand the awful grandeur of the Theban necropolis, and of the sepulchral chambers of Beni Hassan. . . . The cost and toil devoted to the "everlasting palaces" of departed monarchs; the wonders of the Pyramids themselves, as of the other royal tombs; the decoration of their walls; the embalmed bodies, all point to the conclusion that this huge subterranean world was made a complete ante-type of the real world above. But whether or not it was a verity in this primitive cult that there was an actual renovation of life at the end of some vast cycle is lost in learned conjecture.

"Learned conjecture" does not go far nowadays, being of a pre-eminently materialistic character, and limited somehow to the sun. But if the unpopularity of the Theosophical Society prevents the statements of its members from being heard; if we ignore Isis Unveiled and The Secret Doctrine, The Theosophist, etc., full of facts, most of which are as well authenticated by references to classical writers and the contemporaries of the MYSTERIES in Egypt and Greece, as any statement made by modern Egyptologists—why should not the writer of the "Egyptian Mysteries" turn to Origen and even to the Aeneid for a positive answer to this particular question?

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* Much of which knowledge and the mysteries of the same "earlier races" have been explained in The Secret Doctrine, a work, however untouched by the English dailies as unorthodox and unscientific—a jumble, truly. [H.P.B.]

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This dogma of the return of the Soul or the Ego after a period of 1,000 or 1,500 years into a new body (a theosophical teaching now) was professed as a religious truth from the highest antiquity. Voltaire wrote on the subject of these thousand years of post-mortem duration as follows:—

This opinion about resurrection [rather "reincarnation"] after ten centuries, passed to the Greeks, the disciples of the Egyptians, and to the Romans [their Initiates only], disciples of the Greeks. One finds it in the VIth Book or the Aeneid [verses 748-50], which is but a description of the mysteries of Isis and of Ceres Eleusina;

"Has omnes, ubi mille rotam volvere per annos,

Lethaeum ad fluvium Deus evocat agmine magno:

Scilicet immemores supera ut convexa revisant."*

This "opinion" passed from the Pagan Greeks and Romans to Christians, even in our century, though disfigured by sectarianism; for it is the origin of the millennium. No pagan, even of the lower classes, believed that the Soul would return into its old body: cultured Christians do, since the day of the Resurrection of all flesh is a universal dogma, and since the Millenarians wait for the second advent of Christ on earth when he will reign for a thousand years.

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All such articles as the above quoted are the paradoxes of the age, and show ingrained prejudices and preconceptions. Neither the very conservative and orthodox editor of the Standard, nor yet the very radical and infidel editors of many a London paper, will give fair or even dispassionate hearing to any Theosophical writer.

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* [This passage should be completed by the addition of verse 751 which runs thus: "Rursus et incipiant in corpora velle reverti." Rendered into English, this passage reads:

"All these who in this place have whirled away a thousand years,
Are summoned by the Divinity in a vast throng to the river Lethe.
So that they, having lost their memory, may revisit again the heavenly vault,
And begin to ponder the thought of returning once more to their bodies."

—Compiler.]

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“Can any good come out of Nazareth?” the Pharisees and Sadducees of old are credited with asking. “Can anything but twaddle come from Theosophical quarters?” repeat the modern followers of cant and materialism.

Of course not. We are so very unpopular! Besides which, theosophists who have written the most upon those subjects at which, in the words of the Evening Standard, “we can now only vainly guess” are regarded by Mrs. Grundy’s herds as the black sheep of Christian cultured centres. Having had access to Eastern secret works, hitherto concealed from the world of the profane, the said theosophists had means of studying and of ascertaining the value and real meaning of the “marvellous secrets both of heaven and earth,” and thus of disinterring many of the vestiges now seemingly lost to the world of students. But what matters that? How can one so little in odour of sanctity with the majorities, a living embodiment of every vice and sin, according to most charitable souls, be credited with knowing anything? Nor does the possibility of such charges being merely the fruit of malice and slander, and therefore entitled to lie sub judice, nor simple logic, ever trouble their dreams or have any voice in the question. Oh no! But has the idea ever crossed their minds that on that principle the works of him who was proclaimed:—

“The greatest, wisest, meanest of mankind”

ought also to become unpopular, and Baconian philosophy be at once shunned and boycotted? In our paradoxical age, as we now learn, the worth of a literary production has to be judged, not on its own intrinsic merits, but according to the private character, the shape of the nose, and the popularity or unpopularity of the writer thereof. Let us give an example, by quoting a favourite remark made by some bitter opponent of The Secret Doctrine. It is the reply given the other day to a theosophist who urged a would-be Scientist and supposed Assyriologist to read the said work. “Well,” he said, “I grant you there may be in it a few facts valuable to students of antiquity and to scientific speculation.

But who can have the patience to read 1,500 pages of dreary metaphysical twaddle for the sake of discovering in it a few facts, however valuable?”

O imitatores! servum pecus. And yet how joyfully you would set to work, sparing neither time, labour nor money, to extract two or three ounces of gold from tons of quartz and useless alluvial soil. . . .

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Thus, we find the civilized world and its humanities ever unfair, ever enforcing one law for the wealthy and the mighty, and another law for the poor and the uninfluential. Society, politics, commerce, literature, art and sciences, religion and ethics, all are full of paradoxes, contradictions, injustice, selfishness and unreliability. Might has become right, elsewhere than in colonies and for the detriment of “black men.” Wealth leads to impunity, poverty to condemnation even by the law, for the impecunious having no means of paying lawyers are debarred from their natural right to appeal to the courts for redress. Hint, even privately, that a person, notorious for having acquired his wealth by plunder and oppression, or unfair play on the Stock Exchange, is a thief, and the law to which he will appeal will ruin you with damages and court expenses and imprison you into the bargain for libel, for “the greater the truth, the greater the libel.” But let that wealthy thief slander your character publicly, accuse you falsely of breaking all the ten commandments, and if you are in the slightest degree unpopular, an infidel, or too radical in your views, no matter how honourable and honest you may be, yet you will have to swallow the defamation, and let it get root in the minds of people; or, go to law and risk many hundreds or even thousands out of your pocket and get—one farthing damages! What chance has an “infidel” in the sight of a bigoted, ignorant jury? Behold those rich speculators who arrange bogus quotations on the Stock Exchange for shares which they wish to foist upon an innocent public that makes for everything whose price is rising.

And look at that poor clerk, whose passion for gambling—which the example of those same wealthy capitalists has fired—if caught in some small embezzlement, the righteous indignation of the rich capitalists knows no bounds. They ostracise even one of their own confrères because he has been so indiscreet as to be found out in dealings with the unhappy wretch ! Again, what country boasts more of Christian charity, and its code of honour, than old England? Yes, you have soldiers and champions of freedom, and they take out the deadly machine-guns of your latest purveyor of death and blow to fragments a stockade in Solymah, with its defending mob of half-armed savages, of poor “niggers,” because you hear that they perchance may molest your camps. Yet it is to that self-same continent you send your almighty fleets, into which you pour your soldiers, putting on the hypocritical mask of saving from slavery these very black men whom you have just blown into the air! What country, the world over, has so many philanthropic societies, charitable institutions, and generous donors as England has? And where, on the face of the earth, is the city which contains more misery, vice and starvation, than London—the queen of wealthy metropolises. Hideous poverty, filth and rags glare from behind every corner, and Carlyle was right in saying that the Poor Law was an anodyne—not a remedy. “Blessed are the poor,” said your Man-God. “Avaunt the ragged, starving beggar from our West End streets!” you shout, helped by your Police Force; and yet you call yourselves His “humble” followers. It is the indifference and contempt of the higher for the lower classes which has generated and bred in the latter that virus which has now grown in them into self-contempt, brutal indifference and cynicism, thus transforming a human species into the wild and soulless animals which fill the Whitechapel dens. Mighty are thy powers, most evidently, O, Christian civilization!

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But has not our Theosophical “Fraternity” escaped the infection of this paradoxical age? Alas, no. How often the cry against the “entrance fee” was heard among the wealthiest Theosophists.

Many of these were Freemasons, who belonged to both institutions—their Lodges and Theosophy. They had paid fees upon entering the former, surpassing ten times the modest £1, paid for their diploma on becoming Theosophists. They had to pay as "Widow's Sons," a large price for every paltry jewel conferred upon them as a distinction, and had always to keep their hands in their pockets ready to spend large sums for paraphernalia, gorgeous banquets with rich viands and costly wines. This diminished in no way their reverence for Freemasonry. But that which is good for the masonic goose is not fit sauce for the theosopical gander. How often was the hapless President-Founder of our Society, Col. H. S. Olcott, taunted with selling theosophy for £1 per head! He, who worked and toiled from January 1st to December 31st for ten years under the broiling sun of India, and managed out of that wretched pound of the entrance fee and a few donations to keep up the Headquarters, to establish free schools and finally to build and open a library at Adyar of rare Sanskrit works—how often was he condemned, criticised, misjudged, and his best motives misinterpreted. Well, our critics must now be satisfied. Not only the payment of the entrance fee but even that of two shillings yearly, expected from our Fellows to help in paying the expenses of the anniversary meetings, at the Headquarters at Madras (this large sum of two shillings, by-the-by, having never been sent in but by a very limited number of theosophists), all this is now abolished. On December 27th last "the Rules were completely recast, the entrance fee and annual dues were abolished," writes a theosophist-stoic from Adyar. "We are on a purely voluntary contribution footing. Now if our members don't give, we starve and shut up—that's all."

A brave and praiseworthy reform but rather a dangerous experiment. The "B. Lodge of the T.S." in London never had an entrance fee from its beginning, eighteen months ago; and the results are that the whole burden of its expenses has fallen upon half a dozen of devoted and determined Theosophists. This last Anniversary Financial Report, at Adyar, has moreover brought to light some curious facts and paradoxical incongruities in the bosom of the Theosophical Society at large.

For years our Christian and kind friends, the Anglo-Indian missionaries, had set on foot and kept rolling the fantastic legend about personal greediness and venality of the "Founders." The disproportionately large number of members, who, on account of their poverty had been exonerated from any entrance fees, was ignored, and never taken into account. Our devotion to the cause, it was urged, was a sham; we were wolves in sheep's clothing; bent on making money by psychologizing and deceiving those "poor benighted heathen" and the "credulous infidels" of Europe and America; figures are there, it was added; and the 100,000 theosophists (with which we are credited) represented £100,000, etc., etc.

Well, the day of reckoning has come, and as it is printed in the General Report of The Theosophist we may just mention it as a paradox in the region of theosophy. The Financial Report includes a summary of all our receipts from donations and Initiation fees, since the beginning of our arrival in India, i.e., February 1879, or just ten years. The total is 89,140 rupees, or about £6,600. Of the Rs. 54,000 of donations, what are the large sums received by the Theosophical (Parent) Society in the respective countries? Here they are:—

IN INDIA . . . . . Rupees 40,000
IN EUROPE . . . . . Rupees 7,000
IN AMERICA . . . . . Rupees 700!!
Total 47,700 rupees or £3,600

Vide infra "Theosophical Activities:" "The President-Founder's Address."

The two "greedy Founders" having given out of their own pockets during these years almost as much, in the result there remain two impecunious beggars, practically two pauper-Theosophists. But we are all proud of our poverty and do not regret either our labour or any sacrifices made to further the noble cause we have pledged ourselves to serve. The figures are simply published as one more proof in our defence and a superb evidence of the PARADOXES to be entered to the credit of our traducers and slanderers.

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FOOTNOTES TO “THE ANCIENT EMPIRE OF CHINA”

[Lucifer, Vol. III, No. 18, February, 1889, pp. 479-485, and Vol. IV, No 20, April, 1889, pp. 141-148]

[Andrew T. Sibbold contributes a long essay on the historical development of the Chinese Empire and the nature of its civilization, and beliefs. It is followed by some remarks from the pen of “Amaravella,” taking exception to certain statements of Sibbold and giving a theosophical interpretation of various points. H.P.B. has appended a number of footnotes referring to specific passages and words throughout the essay.]

[Believing that we have in the 10th chapter of the Book of Genesis some hints, not to be called in question] Our contributors are entitled to their opinions and allowed a great latitude in the expression of their respective religions, or even sectarian views. Yet a line of demarcation must be drawn; and if we are told that the evolution of Races and their ethnological distribution as in the Bible are “not to be called in question,” then, after Noah, we may be next asked to accept Bible chronology, and the rib, and the apple verbally, to boot? This—we must decline. It is really a pity to spoil able articles by appealing to Biblical allegory for corroboration.

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[The arrival of the Chinese tribe had been anticipated by others] And all this in less than 2,000 years B.C. (1998) if we accept Bible chronology? The Chinese race has been ethnologically and historically known to exhibit the same type as it does now, several thousand years B.C.

A Chinese emperor put to death two astronomers for failing to predict an eclipse, over 2,000 years B.C. What kind of an antediluvian animal was Noah, for that “Adamite” to beget all by himself three sons of the most widely separated types —namely an Aryan or Caucasian, a Mongolian, and an African Negro?

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[The accession of Yu, the first sovereign of the nation, was probably at some time in the nineteenth century before Christ] The first Emperor, the grandson of Chow Siang, the founder of the Tsin dynasty, which gave its name to China, flourished in the VIth cent. B.C. but the series of Sovereigns in China is lost in the night of time. But even nineteen centuries carry the Chinese race beyond the Flood, and leave that race still historical.

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[To attempt to carry the early Chinese history to a higher antiquity than twenty centuries before Christ is without any historical justification] The Chinese chronological annals have preserved to this day the names of numerous dynasties running back to a period 3,000 and 4,000 years B.C. Why should we, whose history beyond the year 1 of our era (even that year is now found untrustworthy!) is all guesswork, presume to correct the chronology of other nations far older than our own? With doubts thrown even upon Wilhelm Tell, as an historical personage, and King Arthur in an historical London fog, what right — except egregious conceit — have we, Europeans, to say we know Chinese or any pre-Christian chronology better than the nations who have kept and preserved their own records?

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[There may have been such men as . . . . Chuen-heuh Hwang-te . . . if we should not rather place them in the land of phantasy] Surely not any more so than the Patriarchs and their periods?

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[to distinguish them from other descendants of Noah] We believe there could not be found now one single anthropologist or ethnologist of any note (not even among those clergymen who care for their scientific reputation) who would take any concern in, or consider for one moment Noah as the root-stock of mankind. To use this personage as a buffer against the views of any man of science is, to say the least out of date. Mr. Gladstone alone could afford it.

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[the art of ideographic writing or engraving] Bunsen calculates that 20,000 years, at least, were necessary for the development and formation of the Chinese language. Other philologists may disagree, but which of them traces the “celestials” from Noah?

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[As early as the beginning of the Shang dynasty, we find E Yin presenting a written memorial to his sovereign] How can this be, when we find in Knight’s Cyclopaedia of Biography that the work Shan Hai Ching is spoken of by the commentator Kwoh P’ch (A.D. 276-324) as having been compiled 3,000 years before his time, “seven dynasties back”? It was arranged by Kung Chai or Chung-Ku “from engravings on nine urns made by the Emperor Yu B.C. 2255.*

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[regarding the idea of personality in connection with the concept of God] No Chinaman has ever believed in one personal God, but in Heaven in an abstract sense, whose many “Rulers” were synthesized by that “Heaven.”

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* [These data may be found in the Fourth Division of Charles Knight’s The English Cyclopaedia, Supplement on the Arts and Sciences, London, 1873, columns 524-534, and in the Chan-Hai-King. Antique Géographie Chinoise. Translated from the Chinese by Léon de Rosny, Paris, 1891.

The same information occurs in The Secret Doctrine, Vol. II, p. 54, footnote.—Compiler.]

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Every philosophy and sect proves it; from Laotze and Confucius down to the latest sects and Buddhism. A “He” God is unknown in China.

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[the Chinese have never thought of fashioning a likeness of the Supreme] Just so; because the mind of the Chinaman is too philosophical to create for itself an ABSOLUTE Supreme as a personality in his (the Chinaman’s) likeness.

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[Who the “six-Honoured ones” . . . were, is not known] “The six honoured ones” are those of every nation which had a cult based on astronomy. The “God” was the Sun. Ahura Mazda and his six Amshaspends of the Mazdeans are the later development of the 12 Zodiacal signs divided into six double houses, the Sun being the seventh and always made the representative (or synthesis) of the six. As Proclus has it: “The Framer made the heavens six in number, and for the seventh he cast into the midst the fire of the Sun” (Timaeus),* and this idea is pre-eminent in the Christian (especially the Roman Catholic) idea, i.e., the Sun-Christ, who is also Michael, and his six and seven Eyes, or Spirit of the Planets. The “six—seven” are a movable and interchangeable number and are ever made to correlate in religious symbolism. As correctly shown by Mr. G. Massey there are seven circles to Meru and six parallel ridges across it, there are seven manifestations of light and only six days of creation, etc. The mystery of the “double heaven” is one of the oldest and most Kabalistic and the six chambers, divisions, etc., in most of the temples of antiquity with the officiating priest, representing the Sun, the seventh, left abundant witnesses behind them.

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* [This passage is from Proclus’ Commentary on the Timaeus of Plato (transl. by Thos. Taylor); it is quoted here, however, from I. P. Cory, Ancient Fragments, p. 265, 2nd. ed., London, Wm. Pickering, 1832.—Compiler.]

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[The spirits of the departed were supposed to have a knowledge of the circumstances of their descendants, and to be able to affect them] Christian countries are zealously imitating the Chinamen, in that more than one hundred millions, perhaps, are now Spiritualists, whether openly or otherwise.

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[the people of the Shang dynasty were very superstitious] But why not take advantage of this opportunity to also bring out that other worse “superstition”—about Noah and the rest? Shall our “doxies” remain forever the only orthodox, and those of all other people heterodoxies and “superstition”?

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[There is a heaven in the classical books of the Chinese; but there is no hell and no purgatory] This is an excellent proof of the philosophical mind of the Chinaman. They ought to send a few missionaries to Lambeth Palace.

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[King Woo . . . . arranged the orders of nobility into five, from duke downwards] According to the five root-races which have so far appeared on earth.

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IF YOU SHOOT AT A CROW, DO NOT KILL A COW

[Lucifer, Vol. III, No. 18, February, 1889, p. 494]

Mighty is the voice of Journalism in London, but heavy the artillery of its sal Atticum, at times. Who is like thee, O, Echo, among the newspapers in that direction? Who, we ask, can surpass thee in the freshness of thy grin, and the variety of thy information? "None," the Echo thinks, but we do otherwise. Vade retro! . . . you are not even a voice, but merely the distorted reverberation of many confused voices — vox et praeterea nihil. The fair Grecian nymph, whose name the Echo assumed, pined away, until there remained nothing of her but the echo of her complaining voice. The Cheshire cat vanished gradually before her audience, until all disappeared but her grin. The London Echo has not even that to leave to its readers. It grins on its own account and finds no response, as no true Echo should. Of course, no sensible person can seriously contemplate an answer, or enter into polemics with a poor, irresponsible poll-parrot. But its fatuous ignorance is so delightful and its pretensions to wit so grotesque, that a recent and triple blunder in the said paper may be noticed for once.

"The Madame Blavatsky . . . . supposed to be a Russian" you see, has written something very "incoherent and laughable," on the authority of a monk in the Himalayas. . . whose name is spelled Koot-humi." That "something," shooting far above the heads of the wits on the Echo's staff, needs no comment. But then a third party is slandered along with the "monk," and "The Mme. B.," and this party is no less a personage than the great Oxford Sanskritist.

For, the reader is notified by the Echo’s Thought-readers that:—

“Poor Professor Max Muller (who ought to know) can make nothing of this singular name (Koot-humi). It is not Sanskrit; it does not belong to any known language.”

As the “poor” Echo can but repeat magpie-like what it hears, and can hardly be expected to read, of course no one should take it to task for either the bad spelling of the name (Mr. A. P. Sinnett’s works are not read in such quarters) nor its pompous assertion that the name “Koot-hoomi” is not Sanskrit. But this is no reason why a great Sanskrit scholar should be rashly insulted and supposed to share the ignorance of the reporters of the Echo. Even an ignorant and innocent penny-a-liner ought not to be allowed to speak of what he knows nothing at all. His editor, if not himself, is invited to open Book IV, cap. iii, of the Vishnu-Purâna before he allows his news-mongers to assert that the said name “is not Sanskrit.” Let him learn the existence of the descendants of the Koot-hoomis, in Bengal, and ascertain from the Library of the Asiatic Society that a code of Koot-hoomi (or Kut’humi) is among the eighteen codes left to us by the Rishis. Verily, here’s a newspaper man more worthy of “Barnum’s” attention than any society. “Poor Professor Max Muller,” would have a right to full damages in a libel-case for such a malicious accusation as the above, a charge of crass ignorance. Only . . . . how can such a weak Echo ever penetrate into the study, the sanctum sanctorum of the eminent European philologist.—[Ed.]

QABBALAH. THE PIIILOSOPHICAL WRITINGS OF SOLOMON BEN YEHUDAH IBN GEBIROL (OR AVICEBRON)*

REVIEW

[Lucifer, Vol. III, No. 18, February, 1889, pp. 505-512]

Such is the title of an admirably thoughtful, learned, and very conscientious volume (for full title vide infra note), by Mr. Isaac Myer, LL.B., of Philadelphia, U.S.A.

As this new work is of an extreme importance to all students of the Kabala and the Hermetic Sciences in general, it is proposed to devote to it rather a lengthy review. In the present case “the labourer is (fully) worthy of his hire,” and no passing notice could answer either the author’s or our own object. Therefore, his Qabbalah has to be examined both from the standpoint of its own intrinsic value— which is very great and from that of the aim with which it was written. We will begin by the latter, basing our remarks on the declarations of the author himself. Says Mr. I. Myer in his “Introduction:”—

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* . . . And their connection with the Hebrew Qabbalah and Sepher ha-Zohar, with remarks upon the antiquity and content of the latter, and translations of selected passages from the same. Also an Ancient Lodge of Initiates, translated from the Zohar, and an abstract of an Essay upon the Chinese Qabbalah, contained in the book called the I-Ching, etc. By Isaac Myer, LL.B., Member of the Numismatic and Antiquarian Society of Philadelphia; La Société Royale de Numismatique de Belgique, etc. 350 copies. Published by the Author. Philadelphia, 1888. Printed for the Author by MacCalla & Company, 237 and 239 Dock Street, Philadelphia.

It is my desire to awaken a higher spiritual feeling towards the investigation of the Mysteries of Ancient Israël, in which, the Mysteries of the New Covenant lie hidden; which shall help to awaken in Christian Mysticism its fundamental elements . . . and establish the vast edifice of theology on deep philosophical principles and belief in the True, and not on man's alterable creeds and formulations: and by so doing; prepare a common centre for the reunion of all the, at present divided, religious sects. [pp. ix-x.]

Such an investigation of the mysteries would be more than beneficent to the world in general and to the rectification and purification of the conflicting creeds of Christendom especially. But, as it would lead to a dead certainty to the final unveiling of the heathen origins of Christianity and to the restitution of pagan Caesar's goods and chattels to Caesar, the readiness of the Christian Levite to avail himself of the opportunity is rather doubtful. But the Author was evidently of another opinion upon this subject, as his Dedication would prove; for he inscribes his valuable work to those who are the least calculated to appreciate its contents. How remarkable his honest optimism must be, may be inferred from these few lines which show that:—

The work is "respectfully dedicated by the author . . . . TO ALL EARNEST, UNPREJUDICED AND INDEPENDENT SEARCHERS FOR THE TRUTH, THEOLOGIANS, PRIESTS, etc."

The adjectives in the first portion of the dedicatory sentence tally rather too paradoxically with the second portion. The "Searchers for the Truth," to whose favour the book is recommended, can hardly be "priests or theologians," whose orthodoxy and advancement in the hierarchy of the Church depend generally on the degree of their crystallization in the dead-letter dogma and unswerving loyalty to the same. Truth can never be the aim of those whose predecessors gloried in the boast of credo quia impossibile, and who themselves follow religiously the injunction.

Now, as no Christian theologian or priest has ever supported (not openly at any rate) either the Vedantic Parabrahm or the Kabalistic Ain-Soph, who are equivalent to each other in Occultism, and both an "absolute negation," this "Epistle Dedicatory" becomes quite misleading.

Forthwith the vision of a “personal Absolute,” such as the mediaeval YHVH has now become in the hands of some Christian Kabalists, floats before the mind’s eye of the Theosophist and Occultist, who are almost tempted to leave the work uncut. For this the “Dedication” alone is responsible. For what is it but an acknowledgment, a tacit assurance that the work is written in a way to meet with clerical approbation? And, as all know that now-a-days there are few priests or preachers, who, unless of the Elsmere type, would ever accept Ain-Soph or Parabrahm as a substitute for Jehovah, the dismay of the student is but very natural. In our century the Kabala—or “Qabbalah” as the author spells it—has no worse opponent than the Rabbis themselves, they whose forefathers were the compilers and recorders of that glorious light shining in darkness called the Zohar of Shimon Ben Yochai, and other kindred works. Moreover, with a few exceptions of clergymen who are Freemasons, no Christian priest or theologian will ever allow that any good can come from that Kabalistic Nazareth—the Book of Splendour, or Zohar. The student knows all this. And knowing it, as also that only a handful of priests and theologians (if any) would appreciate Mr. Myer’s great work for the above given reasons, he can hardly repress an involuntary feeling of distrust after learning who are the patrons to whom the work is inscribed. He suspects Mr. Myer’s Qabbalah of being a wholesale slaughter of the “Innocents” like those of certain German and English wiseacres, who knowing of the Zohar but the little they found in Rosenroth, have tried their best to misunderstand even that little.

But if, conquering this first impression, the student goes even superficially over the fine octavo volume, his fears will vanish like the grey mist before the rising sun. Out of the 500 pages of matter, there is scarcely one that does not bring us some new fact, or throw an additional light on the old teaching, offering here, a fresh standpoint for examination, there, an unexpected corroboration of some Eastern tenet. Read, on page xiii, et seq., of the “Introduction,” the definition of the Qabbalistic Deity by the Author.

As he tells us “from a want of knowledge of the Qabbalistic philosophy, the translations of many statements in both the Old and New Testaments are frequently erroneous”; and this is even more evident in the loose translation of Elohim (plural) by “God” in the singular, the “Lord God” or “Lord” simply for other and more significant Hebrew terms, than in what he calls “the asserted improvements in the revised versions.” Thus the author tells us:—

The nearest approach that man can make to the unseen, is that inner communion which works silently in his soul but which cannot be expressed in absolute language nor by any words, which is beyond all formulations into word symbolism yet is on the confines of it and the unknown spiritual world. This is conceptualism. We experience these feelings only in our hearts and inner thoughts . . . . . Silence, meditation, intercommunion with self, this is the nearest approach to the invisible. They are sublimations. Many of our ideas are only negations, the Highest Deity is clothed, as to Its essence and appearance, in darkness to the finite thought. Yet even these negations are affirmations. . . . “There is a spiritual body and there is a natural body,” but this does not take us out of the material world, a spirit can only be conceived of as something vague, dim, in opposition to matter, yet the inner motor of us, is spirit. The Deity and Its attributes cannot be defined, they are to us an absolute negation of all our so-called absolute knowledge for all our absolute knowledge is based, raised upon, centered and carried on, through our matter-world knowledge and symbolism, e.g., Eternity is not the past, present, future, these are in Time, Eternity can be conceived of, only as an absolute negation of all thought of Time, so only can spirituality by the absolute negation of all matter-world thought and matter-world existence. The Non Ego is the nearest approach to the invisible, the Ego is a manifestation. (Introduction, pp. xii and xiii.)

This is an excellent description of the “Unknowable.” But, talk of such a deity—a “NON-EGO”—to the modern priest and theologian or even to the average Mason of General Pike’s school of masonic thought, and see whether the former does not forthwith proclaim you an infidel, and the latter a heretic from “the Grand Orient” of France. It is the “Principe Créateur” of the French Masons, and the same that led, some ten or twelve years ago, to a final split and feud between the only decent approximation on this globe to a “Universal Brotherhood” of Man—to wit, Masonry. The war whoop raised over and against this impersonal Principe Créateur—a far loftier position by-the-by than the personal “Father who art in Heaven” of the Scotch Masons—in the U.S. of America alone, must have awakened and filled with terror all the “skeletons” who slumber and crumble to dust in the cupboards of the Banquet Halls of the “Widow’s Sons.”

Those most bitter and virulent in their denunciations were precisely the “priests and theologians”—to whom the excellent work under review is dedicated—and most of whom were Masons. Have the latter reformed during the last ten years?

The learned author of Qabbalah, himself a Mason, having observed that it is apparent that both the N. Testament and early Patristic literature “have had a common germ and origin in the esoteric teachings of the Israëlites shows moreover a common origin in all religions. That is precisely what Theosophy does. From the start Mr. I. Myer bravely enters the arena of universal truths, and confesses that “the reader may be sometimes startled by my [his] statements, which may be at times contrary to his conventional religious ideas, as to this,” he adds, “I can only say, that I have stated the subject as I have found it, and, as this is not a polemical work, do not criticize it.” (Introd., p. xiii.) Since the day of the learned and sincere Ragon, no Mason, with one exception, however, has dared to tackle so openly the modern Levites and Levitism. Yet there is a notable difference between the rendering of the eminent Belgian Mason and our no less eminent American Mason and author. The former asks fearlessly:

My learned Brethren, how comes it that the one and only Deity declared in the ancient mysteries, in the scholastic cathedrals of the new (to wit, Christian) faith and in the assemblies of “the Holy Logos,” as the source of peace, is proclaimed even by the “Elect” in heaven, as the terrible God of war, Sabbaoth, the Lord of Hosts?

But in Mr. Myer’s Qabbalah, Jehovah is not even mentioned by name. Nevertheless, thanks are due to the author for the courage he has displayed in writing his work. For things have strangely changed on our earth since the day when the ancient Masonic verse “the world was vaulted by a Mason”—was chanted, and the Masonic Fraternity has changed with the rest. Nowadays the “Widow’s Son” fears to remove the smallest stone from the original vault his craft has helped the theologian to conceal, as much as the latter does.

The Mason of 1889 is wiser in his generation than the Trinosoph of 1818; for the average Mason fears with good cause, that by brushing away the cobwebs of the ages from the “Holy Arch,” the keystone will give way and the whole building, tumbling to the ground, will bury themselves and the Churches under its ruins.

Very luckily the author of Qabbalah is not an “average” Mason. He is one of the few—very few indeed—who has the courage to trace back the hitherto impenetrable mysteries of both religion and masonry, whose origin, as averred, was lost in the night of the ages: “its temple having time for duration, the Universe for space.” It is thus to be doubly regretted that he should publish his work almost without any commentaries, for it could only gain from them. However, merely the new facts given out are of immense value to those Kabalists and Theosophists who may be ignorant of both the Eastern Aryan and the Semitic—Arabic and Hebrew—languages. To such Mr. Myer’s Qabbalah will be like a voice speaking to them from the depths of a remote antiquity and corroborating that which he is taught to believe in. For the author besides being a Mason is a well-known lawyer, a still more eminent antiquarian and a man of wide and varied learning, whose statements must be regarded as reliable.

The speculations of almost every known philosopher and metaphysician, embracing a long series of centuries during the Christian period, are found in the volume. Cosmogony and Anthropogenesis, Theogony and the Mysteries of the afterlife, are noticed in turn and presented in their chronological order. As in the Secret Doctrine of the East, both the material and the spiritual worlds are shown emanating from the ever-unknowable and (from us) concealed ABSOLUTE. Curiously enough, in view of the above-quoted passage with regard to the Deity, some reviewers in America have still misunderstood the point. They persist in making of that “Unknowable” or Ain-Soph a male deity! It is referred to, by the mere force of habit, or the metaphysical inaptness of the writers, as a “He,” i.e., the Absolute and the Limitless is shown limited and conditioned!

A first-class paper in Philadelphia (Penn.) while reviewing the work of Mr. Myer, carries the paradox so far as to utter in the same breath the following remarks:

"The doctrine (the Kabala) in many respects is clearly akin to that of the Buddhists—in fact to those of all the Eastern religions," and yet it adds in the same paragraph that it (the doctrine) "is distinguished from most of the pantheistic systems in that it is an attempt to represent the spirit as above matter, and to reveal the Creator as greater than the created." To speak of the similarity of the Kabalistic system with Buddhism and the Pantheistic religions, and then to find in the former a personal Creator, or Spirit distinct from matter, is to credit both the Zohar and the author of the volume (even if the latter be "a compilation") with an illogical fallacy. Ain-Soph is not the Creator in the Zohar. Ain-Soph, as the Absolute, can have neither the desire nor the will to create since no attributes can be postulated in the Absolute. Hence the system of periodical and unconscious emanation from Ain-Soph of Sephira-Adam-Kadmon and the rest. As the ancient Pagan philosophers said "there are many gods but one deity," so the Kabalists show ten Sephiroth but one Ain-Soph. To give up the creative gods for one "Creator," is to limit and condition the latter into—at best—a gigantic similitude of man; it is to dwarf and dishonour the deity; to try an absurdity; to cut out, to mutilate, so to say, the Absolute, and cause it to appear in a limitation. A "creator" cannot be infinite. Therefore, a "creator," one of the Kosmocratores or "Fashioners" of the Universe, may be, with a stretch of imagination, viewed as greater than the world of forms, or the matter he shapes into a form or forms; but if we make him entirely distinct from the differentiated matter the Cosmic deity is to fashion and build, then he forthwith becomes an extra-Cosmic god, which is an absurdity. Ain-Soph is the omnipresent infinitude, the soul and spirit and the essence of the Universe. Such is precisely the idea we find expressed on page 175 of Qabbalah where the term "Elohim," translated "God" in the English versions of the Bible, is referred to as "the lowest designation, or the Deity in Nature."

Thus the distinction between Ain-Soph, the sexless Principle, IT, and the Host of Creators or the Sephiroth, is strongly preserved throughout the volume.

Especially valuable are the passages given from the philosophy of R. S. Ben Yehudah Ibn Gebirol, or as he was generally referred to, Avicebron — which echo unmistakably not only the Zoharic but likewise the Eastern esoteric teachings.* Ibn Gebirol, of Cordova, the first so-called Arabian philosopher in Europe who flourished in the XIth century, was also one of the most eminent among the Jewish poets of the Middle Ages. His philosophical works written in Arabic are plainly shown exonerating Moses de Leon (XIIIth century), accused of having forged the Zohar attributed to R. Shimon ben-Yochai.

As all scholars know, Ibn Gebirol was a Spanish Jew, mistaken by most writers in the subsequent centuries for an Arabian philosopher. Regarded as an Aristotelian, many of his works were condemned by the University of Paris, and his name remains to this day but very little known outside the circle of learned Kabalists. Mr. Myer has undertaken to vindicate this mediaeval scholar, poet, and mystic, and has fully succeeded in doing so. Identifying the lore given out by this forgotten sage with the universal “Wisdom Religion,” our author thus points out that the mystical theosophy and the disciplina arcana of the Hebrew Tannaïm has been found by the latter in the schools of Babylon. Later this Wisdom was embodied by Shimon ben-Yohaï, the chief of the Tannaïm (the initiated), in the Zohar and other works, now lost. That which is the most important to Theosophists, however, is the fact that the author vindicates in his learned work the assertions made so long as twelve years ago in Isis Unveiled and now elaborated in The Secret Doctrine: namely that the source of all Kabalistic ideas and doctrines, as embodied in the Zohar, are to be traced to Aryan rather than Semitic thought. In truth these ideas are neither Akkadian, Chaldean, nor yet Egyptian originals. They are universal property, common to all nations.

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* E.g. Chapter XX, p. 415. “Structure of the Universe. Stability of the oppositions,” etc., etc.

The late author of The Gnostics and their Remains (King) defended the same idea, only more forcibly, inasmuch as he traced every Gnostic speculation — whether Semitic, Turanian or Western Aryan — to India. But Mr. Myer is more prudent; without allowing priority to any nation, he shows identical ideas in the universal symbols. Without denying their great antiquity among the Jews we are yet forced to say that as now embodied in the Zohar these doctrines are the latest of all. They can hardly antedate 400 or 500 years B.C. since the Israelites got them from Babylon. The Chinese I Ching and the Taoist books contain them all and are far older. They may be also found in the cuneiform inscriptions of Mesopotamia and Persia, in the Upanishads of the Vedas, in the Zend works of the Zoroastrians and in the Buddhist lore of Siam, Tibet, Japan, as also in the hieratic papyri of the Egyptians. They are the common property and the outcome, in short, of the most archaic thought that has reached us.

The author does not compliment the Zohar, however, when saying that “much of the mystery of the Practical Qabbalah will be undoubtedly discovered in the [Hindu] Tantras” (p. xiii, Introd.). It is evident that he has “not as yet had an opportunity of seeing any of the latter.” For, had he examined them he would have soon found out that the Tantras, as they now stand, are the embodiment of ceremonial black magic of the darkest dye. A “Tantrika,” he who practices the Tantras, in their dead letter, is synonymous with “Sorcerer” in the phraseology of the Hindus. Blood—human and animal—corpses and ghosts have the most prominent place in the paraphernalia used for the practical necromancy and rites of Tantrika worship. But it is quite true, that those Kabalists who dabble in the ceremonial magic as described and taught by Éliphas Lévi, are as full blown Tantrikas as those of Bengal.

Chapter III, wherein the author describes minutely the history of the rewriting of this valuable work by Moses de Leon, the intrigues of his enemies contemporary with him, and of his critics of more modern times, is alone worth the purchase of Mr. Myer’s Qabbalah. It is a hitherto unwritten page of the history of Kabalistic literature, going far to show, at the same time, that verily “nothing is new under the sun”; not even the malicious policy of persecution, as it is the same today as it was then.

Thus, as an enemy will call a Theosophist or an Occultist a forger and a plagiarist, in the XIXth century, because the enemy had gathered that the man had a quarrel half a century back with his mother-in-law, or that he smoked, or was alleged to use profane (read "Biblical") language; so an enemy of Moses de Leon, Rabbi David Rafon of Corfu, in order to show the small value of his Zohar, says: "R. M. de Leon is a spendthrift, who earns a great deal of money from his writings, but makes up the Zohar out of his head, and he treats his wife and daughter badly" (pp. 56-57). Others called Moses de Leon a profligate, a liar, a man of no learning, and what not, during the Middle Ages, as also in our modern day. Yet he is the reputed author of a dozen or so of scholarly works, among which the most prominent are Ha-Nephesh hah-'hokhmah, i.e., "The Soul of Wisdom," and Sepher has-sodoth, i.e., "Book of Secrets," besides being the reputed author and forger of the Zohar, a fathomless well of philosophy. As Mr. I. Myer remarks:

These were written in Hebrew, but the Zohar and Zoharic books are mostly in the Aramaic. Here we have numerous books written by this alleged superficially learned man, and this ignoramus has also, it is said, the ability to write the immense and very learned book on the Secret Learning, the Zohar, and the other books bound up with it . . . . the opponents of the antiquity of the Zohar say, the author was living a reckless life, traveling from place to place. . . . They never wrote books at this time in Aramaic, but understood it as the language of the Talmudim. The Zohar is a voluminous work, larger than all the books admitted to be by M. de Leon put together, and they took nine years for their composition. . . . (p. 60). The Zohar and the books bound up with it, were accepted by the Jewish learned men, almost immediately upon their publication in MSS., as a verity, if not by the Qabbalist, R. Shim-on ben Yo'haï, at least, as containing an accepted ancient secret tradition, part likely coming through him. Everything points to this, and denies the authorship and forgery imputed by many critics, to R. Moses ben Shem-Tob de Leon of Spain, who only claimed in his writings, to be a copyist and redactor of older Qabbalistic works, and not their author. These strange, wonderful, weird writings, required more than one intellect to produce them, and contain a mine of ancient Oriental philosophical thought. . . . The Zohar proper, is a running commentary on the Five Books or Pentateuch, touching at the same time, upon numerous problems of philosophical speculation of the deepest and most sacred import, and propounding many ideas and doctrines, with an acumen, worthy to proceed from the greatest intellects. . . .

The Zohar, and the fragments contained in it, were not made public in MSS., for over 225 years after Gebirol's death. . . . Ibn Gebirol's writings are of great importance to Oriental scholars, from the assistance they render to the settlement of questions as to the authenticity, authorship, and authority of the Zoharic writings, the antiquity of the Qabbalistic philosophy, its earliest formulated ideas, and its origin. (pp. 7-9).

As an experienced lawyer, the author has made out a complete case for the Kabalists. No one who reads carefully his plea can fail to see that he has settled the point and shown the account in Yuhasin and other works inimical both to the Zohar and Moses de Leon—untrustworthy. Nor has he left the exoteric New Testament, without breathing one word against it, a leg to stand on; for, he shows it, in company with other works mostly enumerated, such as the Septuagint, the Targums, the oldest of the Sybilline Oracles, etc., etc., to be all derived from the Qabbalah; and he proves the principal teachings of the latter, its symbols and ideas proceeding from and identical with those in the Vedas, the oldest Brahmanical philosophies, the Egyptian, Greek, and Chaldean pagan systems (p. 324 et seq.).

Every word and fact given therein, however, is no more than the truth, which anyone may ascertain by reading Mr. Myer's interesting volume. When we learn, therefore, from the author's "Introduction," of the difficulties experienced by him in having his work published, we are not in the least surprised. The first edition of only 350 copies (at six dollars) and another, still smaller, but a finer one (at ten dollars) were published by the author himself. We gather that he was unable to find a publisher on account, as he himself states, "of the timidity of those engaged in the business of publishing resulting from their unfamiliarity with the subject, and fears for its financial success." [p. xiv.] Even one of these two reasons when coming from an average small publisher with an eye only to business, would be amply sufficient. When given by great American publishers, however, the heads of whose firms, no less than those of the large Continental publishing houses, are generally well-read and enlightened men, the pretext is as transparent as it is absurd.

It is simply once more the assertion of the prevailing and bigoted intolerance of this our so-called civilized age. In the face of the growing light cast by research and the study of ancient works and fragments of archaic religions, it makes desperate efforts to put its extinguisher upon truth and unwelcome facts. It manifests itself openly and secretly. It forces publishers to refuse to have anything to do with most of such works; it boycotts every attempt in this direction, from volumes full of the most valuable research such as the Qabbalah under notice, down to the comparatively innocent Lucifer. Even the latter is exiled in “free” England from every railway bookstall, only because these stalls are the exclusive monopoly throughout the United Kingdom, and the property of the pious and Right Honourable gentleman who is at present the leader of the House of Commons, but even better known to the travelling public as “Old Smith.”

Popular wisdom manifests itself in its proverbs; and provides, for explaining them in an age calling itself the “Enlightened,” such high-handed feats of “might is right” on the part of “timid” publishers and over pious M.P.’s. The fact that “when nearest to death the house-fly bites the hardest” may be a consolation to the victims in one direction; and the saying that “a building is very near collapsing if people once begin to see its foundations bare”—may be another. At this rate dogmatic and sectarian Christianity must indeed be very near its end. For in few other works are the said foundations made so visible and the mysteries of the exoteric religion laid so bare, as in the valuable work under notice. Numerous are the portions of the New Testament quoted, and as the American Antiquarian well observes, many are the “interesting expositions of the relation of this mystical philosophy to portions of the New Testament, showing quite plausibly that many sayings of Christ and expressions of the apostles bear reference to, and can only be understood by, this esoteric Hebraic theosophy.”

Nor must we fail to notice an important feature in the volume, one that renders good service to the student anxious to analyze thoroughly the similarity of ideas in the universal ideography and symbols. Some fifty valuable engravings are given, a few of which are familiar to the Kabalist, some hitherto not extant.

In every case a counterpart is pointed out to every Zoharic idea, as embodied in ancient Hindu, Babylonian, Egyptian, Mexican and even Chinese symbols. Every Pythagorean Number finds its place and classification, and we may recognize a striking identity of thought between nations that can have never come into contact with each other. The selection of these old engravings is most felicitous for the illustration of the points involved.

To close this rather too long review, Mr. Myer has produced a masterpiece of its kind. If—perhaps on account of his being a mason and a lawyer—the erudite author holding too closely to the kind of prudence which, Milton says, “is that virtue by which we discern what is proper to be done under the various circumstances of time and place,” does not argue, or say anything himself which is new, on the other hand most of his translated passages and quotations are either fresh matter to the reader unacquainted with the original languages the author translates from, or presented in an entirely new aspect even to most of the Western Kabalists. Hence, he has produced and bestowed upon the reading public a unique work. If his dedication shows too much optimism as to the reconcilability of his adjectives with the nouns to which he attaches them, the contents of his work are a deathblow to the claims of “theologians and priests” even “unprejudiced and independent,” if such rarae aves had any existence within the bosom of orthodoxy, and outside of the mythical.

Thus the Qabbalah is a real boon to our learned Theosophists and Kabalists; and it ought to be such to every student of ancient lore. But, it is wormwood in the bitterness of its bare facts and proofs to every sectarian and dead-letter worshipper.

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MARRIAGE AND DIVORCE—RELIGIOUS, PRACTICAL AND POLITICAL ASPECTS OF THE QUESTION

[Lucifer, Vol. III, No. 18, February, 1889, pp. 513-517]

Mr. Ap Richard has furnished with a powerful weapon those numerous Solomons of society who, under the mask of religion, have brought forward in every age the authority of the Bible to justify their shameful actions. They have appealed to it in support of slavery, and they now appeal to it in support of concubinage and licentiousness. The author deals with the question of marriage from every point of view—chiefly from that of animalism. He starts with the principle that "Liberty of Conscience" (for the male alone, note well) should be allowed. This implies in practice liberty of free commerce, the prostitution of woman as a thing, and reduces a tie which is regarded by many as holy and indissoluble to a mere product of free Love and trade, which is far from being always fair Trade.

The work may be a scholarly one from a literary point, but it starts from a principle still lower in the code of morality than that practiced by Mormons. It answers, perhaps, the aspirations of the average Mussulman. We doubt whether those of the average Christian (unless one of the Upper Ten) will be as easily satisfied.

Our ideas of relationship are founded upon our social system, and as other races have very different habits and ideas on that subject, it is natural to expect that their systems of relationship would also differ from ours. The ideas and customs with regard to marriage are very dissimilar in different races and we may say, as a general rule, that as we descend in the scale of civilization, the family diminishes and the tribe increases in importance.

Mr. Ap Richard seems to have made a careful classification of his subject, although it is artificial in every respect. He starts with the assumption that the Bible must be right, and argues thence to the infallibility of the Church. In so doing he exactly reverses the view taken by St. Augustine. “Ego vero Evangelio non crederem; nisi me catholicae Ecclesiae commoveret auctoritas.” * Both the Catholic saint and the Protestant author, however, reason within a vicious circle, each from the respective point of his preconception. It may be pointed out, however, that there was a difference between temporary and permanent laws in the Old Testament.

“The blessing of God was given to the marriage of Adam and Eve.” Indeed? The author is discreetly silent, however, about the approval of the Almighty. It is previously given to the sun, the moon and the creeping things which “were very good,” but no similar expression of approval is used about Eve. Abraham’s liaison with Hagar (the still worse one of Lot with his daughters is not mentioned) was “not condemned by the writer of the Book of the Beginnings.” Polygamy (and, it seems, incest also) “was recognized and allowed by the Mosaic law, but was not allowed on the woman’s side,” goes on our authority. We say if one was, the other was also, and shall prove it.

David, we are told by the author, was rebuked for his adultery, not for his polygamy (!). Solomon’s wives and concubines were allowed to him as “a thing advantageous.” The symbolism which makes all these mystic brides indicative of the forces of nature is again ignored by the very matter-of-fact author, who is a literalist pur sang.

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* [This passage is from St. Augustine’s essay entitled: Contra Epistolam Manichaei quam vocant fundamenti (Against the Epistle of Manichaeus called Fundamental), and may be found in Chapter V thereof. The original text may be consulted in Migne, Patr. Latina, Vol. 42; in Nicene and Post-Nicene Fathers. First Series, Vol. IV, the passage is translated as: “For my part, I should not believe the gospel except as moved by the authority of the Catholic Church.”—Compiler.]

We then are offered the N. Testament record. Christ did not forbid polygamy, nor did His Apostles. It was only in a bishop that it was disapproved. There is in fact no general prohibition of it in Scripture, and Mr. Ap Richard considers it an open question, as open as the questions of parachute descent or Stock Exchange speculation. Utrum horum mavis accipe.*

We see here what comes of Biblical religion, which rests on no foundation of morality and is so dangerous in its dead letter. The author then takes the question of divorce, and discusses, in detail, Exodus xxi, 2, Exodus xxi, 7, Deuteronomy xxi, 10, Deuteronomy xxiv, I, and proceeds to teach that—

There is sufficient to show that concubinage under certain conditions was permitted. Divorce as a matter of expediency was allowed. The author gives no weight nor value to the declaration of Christ, that the Mosaic law was abrogated, and that marriage with a divorced person was distinctly forbidden. In all Mr. Ap Richard's arguments, he takes the Protestant view and regards the Church of England as an ¦<J,8,P,4". The Greek and Roman churches are entirely ignored, and left to be hatched, matched, or dispatched, at his own sweet will and pleasure.

Then the author considers the question of separation, though he never indicates the true distinctions between the divorce a vinculo matrimoniis and the divorce a mensa et thoro. Still, giving due weight to his aspirations on the importance of observing Church Discipline in the Church of England, he shows how semi-detached couples may be brought into existence upon the biological plan of "fission." In this work there is much which brings us face to face with questions of theology, or of right and wrong, supposed to act as the prime motors in what some call a sacrament and most others a deliberate contract. To the author, however, marriage is neither.

But let us now examine the question from two other aspects. Let us look at it from the standpoint of the woman and her sacred rights involved in it; and from that of truth and a dispassionate analysis.

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* [Take whichever you prefer; choose out of two evils.]

The bloodthirsty ancient Israelites, the sensual Jews, as in the Old Testament, followed the instinct of all savages and regarded the female as a thing to be captured and used, and of which a conqueror would scarcely have too much. The iniquities of their bloody wars were perpetrated under the direct command of “the Lord thy God” (see Hosea xiii, 16), also carried out by Christian conquerors. The woman might be the property of all the males in the tribe. The Book of Ruth, if it is taken as most Jews take it, in its literal meaning, decidedly inculcates the principle of polyandry. Of course, occultists are acquainted with its real significance; meanwhile, female believers in the dead-letter text would be fully justified in clamouring for their rights of practicing polyandry on the same authority.

The Jews appear, according to their own showing, at one time of their history, to have been both polygamous and polyandrous, neither social practice being forbidden by their Torah, or Law.

As this law was acceptable to the individuals, it was readily accepted as the voice of “God.” As slavery brought money into the pockets of slaveholders, in America, the whole clergy supported the iniquitous claims of the Southerners by Biblical texts. While the Jews were polygamising and polyandrising, and Baal and Astoreth elevated their fanes beside that of the Ineffable %&%*, the prophets of Israel (not Judah) preserved the Secret and Sacred Doctrine amid many vicissitudes. They were the real custodians of Truth, into which they were initiated. The Jews around them knew nothing of their doctrine, as their religious duties chiefly consisted in selling doves, changing money, and slaughtering oxen in the Temple. But the real high places of Samaria told of the worship of the God of Truth. The hut circle on the mountain side, with its divine Á, told worshippers what to worship, and where Deity should be worshipped. Protest after protest was made by these Tannaïm, the Initiated, against the brutalising influence of the Jews; but the intruders had learnt that the Promised Land abounded in milk and honey, and that if they went east they would be beaten by the Arabs.

The day of Karma came, and the Jews were successively beaten by Babylonians, by Romans, and centuries later by Christians. The knowledge of the Á became forgotten. The Jews learned social decency for the first time, when they copied the outward bearing of Roman courtezans, who at least taught them a higher morality than they knew of in their own land. In the time of Cicero (Oratio pro Flacco), we see that the Jews had a different code of morals in sexual matters, and a far lower one than even the not over-pious Romans, the latter being always chary to admit such sensualists into their midst.* Polygamy might be tolerated by the Roman soldier, but polyandry was too strong for the Roman matron. The nation had not yet been so debased through contact with the Jews and their immoralities, the profligacy of the higher classes of the Empire notwithstanding. But early Christian asceticism placed the position of woman, and especially of married women, on a different basis. To whatever source we may refer the principles inculcated in the New Testament, they are embodied in a system of teaching which still exists, little as it may be followed, to the present day. Law, at least, enforces monogamy. The Jewish custom has been abrogated, and outwardly, at all events, man has improved in the potentialities of decent living, as compared to the life led by the Patriarchs and Kings.

It is the argument of Mr. Ap Richard that Christ did not intend positively and immediately to abrogate the Mosaic law on this subject.

Taking the Bible as the source of morality and the guide of truth, he asks his readers to disprove the assertion that polygamy is not condemned by any authority, and text of “Holy Scripture.”

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* [No definite passage relating to this subject could be located in the text of Cicero’s Oration, although he expresses strong prejudice against both Jews and Greeks, especially with regard to their unreliability as witnesses in court (pro Flacco, IV, 9). In another place (XXVIII, 69), Cicero speaks of the Jewish religion and says that “the practice of their rites was at variance with the glory of our empire, the dignity of our name, the customs of our ancestors”, and also makes a passing remark to the “odium that is attached to Jewish gold” (XXVIII, 66). —Compiler.]

It is his argument that Christ himself did not condemn the liberty of polygamy. He admits that various questions concerning marriage, and particularly with regard to the principles of the Gospel in relation to it, were raised in the early days of the Christian Church. Some four or five years after the Apostle Paul had founded the Church in Corinth, and had made a lengthy stay there of a year and a half, the brethren wrote a letter to him requesting some further instructions and advice on several matters of doctrine and practice; and foremost amongst these, on some point touching the question of marriage. Paul, who knew that there were a large proportion of Jews who had not followed out the maxim non cuivis homini contingit adire Corinthum, noted the one vice for which the Corinthians were notorious, that of prostitution. He dealt with the subject of mixed marriages in a manner which has since been formulated and developed by generations of theologians in spirit, if not altogether carried out in practice. Mr. Ap Richard discusses at great length the argument of St. Paul. But as he bases it on the ground of private interpretation, the opinion of Falstaff: "'Twere good for you that it should be known in counsel, you'll be laughed at," must hold good. The gravity with which the author piles text upon text, to found an argument in favour of his obnoxious doctrine, emulates the glory of the old Puritan preacher, who thundered against female high headdresses, and divided the words of a text to prove his case. "Let him that is upon the house-top not come down!" Wherefore I say unto you, "Top-knot, come down!" As we are unable to recognize his premises, we cannot discuss his argument, merely noting that probably any form of aberration of the human intellect, or peculiar practice, can by judicious manipulation be justified by a text of the Scriptures.

The author arguing from the instincts of man, considers marriage, not merely as honourable in all; but as a necessary consequence to human existence. But this proceeds on the argument that all processes of life must end in marriage. A novel that does not end with a wedding is voted dull by the average British public.

The idea of the old Hindu Kumaras and the Archangel Michael, who refused to generate children, has entirely disappeared from modern society. The ceaseless efforts of frail man not to fulfil his end, namely to liberate his Spiritual Ego from the thraldom of matter, but to adopt a particularly comfortable condition of life, will probably be continued so long as the present race continues to infest the surface of the earth. The occult female element, a pure ray from the Ineffable Name, is ignored by the moderns, who use marriage as a remedy for the softness of man's heart, and permit divorce for the hardness of that same heart. The higher grades of the condition of man, virginity and its consequent glory, are set aside for the objects of sensual pleasures and pecuniary advantages of marriage. The latter has become a regular traffic nowadays. The author is evidently too prosaic to contemplate glorified humanity, wherein earth should be like heaven, where there should be no marrying, or giving in marriage, and the population of the world should diminish, till the last survivor is merged in Ain-Soph. Rather should he look for marriage to be made pleasant and accessible to all, like a six-penny telegram. The restrictions which even the wiliest missionary places in the way of polygamy may be cast aside. All persons are recommended to marry early and often, and all may be entitled to share (unless the Malthusians stop them) in the task of "Be fruitful and multiply and replenish the earth."

There is not evidently sufficient over-population yet in the sight of the author; not half enough starvation, and misery and resulting crime!

The old Jews did not care for their own individual sanctification. So long as they had a lot of children and their neighbours had something to be plundered by them, the highest aspirations of the Hebrew race were satisfied. We see this in the ceaseless and constant phallicism of the Jews, which culminates now in the hedonism and luxury which form the highest summum bonum amongst the Hebrew race, and its Christian imitators. Take up a novel by Auerbach or Beaconsfield.

Gold lamps glitter everywhere; rich carpets lie under foot; sweet scents perfume the ambient air; luxurious food tempts the jaded appetite; costly drink stimulates the feeble brain; beautiful females attract the eye; and everything is according to the heart of man. There is no moral shame in mere good living. But the philosophy of the old Egyptians, who produced the skeleton at their festival tables, ought to be oftener followed. The solemn lesson contained in the allegory of the Hand which wrote on the wall the words: mene, mene, tekel, upharsin is forgotten. The pleasures of the flesh, the lust of the eyes, and the pride of life, tempt many, and the increase of any custom which makes man more subject to the influences of the traditional devil is strongly to be disproven by those who aim at a higher power, and a theosophical mode of existence. To those, who think that the present generation is worthy of being the recipients of thought, the words of St. Polycarp may be cited: Illos vero indignos puto, quibus rationem reddam,* or as Goethe says:

Das Beste, was du wissen kannst,

Darffst du den Buben doch nicht sagen.

There is a hundred times more dangerous immorality contained in this one volume crammed with Biblical quotations than in all the library of Zola’s works. A deadly, sickening, atmosphere of sensual bestiality emanates from this work; yet one does not hear that Marriage and Divorce has been censured by any archbishop or even a stray bishop, let along a Judge.

Those who have ever appreciated even the idea of another existence; who have seen, perchance, through the exercise of an hitherto undeveloped faculty of man, not merely the exterior world, but themselves, are not likely to accept arguments in favour of polygamy, even though they may be supported by texts from the Old or even the New Testament.

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* [The source of this statement is not definitely known. St. Polycarp (ca. 69 - ca. 155 A.D.), Bishop of Smyrna and one of the Apostolic Fathers, wrote in Greek, and the only extant writing of his is his Epistle to the Philippians. The Latin sentence may be a translation from some Greek writing now not any longer extant. Its English rendering is: “I consider those, however, unworthy of my rendering them an account,” or “not deserving of my taking the trouble to explain to them.”—Compiler.]

The thoughts of men are various and manifold; and we can only regret the appearance of such a volume. To bring forward arguments to show that it is by polygamy, and turning oneself into a beast, by the mere exercise of the human (or animal) faculties and passions, that the highest aim of man can be attained, is the culmination of this century's immorality, and of the influence of the dead-letter Bible.

The Hebrew race is avenged. It was robbed by the fanatics of the early Christian centuries of its heirloom, the Mosaic Books, and as thanks, was hooted, persecuted and murdered in the name of One supposed to have been foretold by the old prophets. And now, like the golden fruit in the fairy tale, the Bible, while the healthy juice contained in it evaporates unsensed and unperceived by the greedy eater, is made to gradually distil the lethal venom of its dead letter, and to poison the last clear waters which, however dormant, were still preserved to the present day in the hearts of Christendom. All that Protestant Christianity seems to have assimilated from the "Holy Bible" is the sleek, subtle and subservient advocacy of selfish and bestial passions, such as polygamy, and the legal spoliation by wars—as commanded by the Hebrew "Lord of Hosts"!

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THE MITHRA WORSHIP

[Lucifer, Vol. III, No. 18, February, 1889, pp. 524-525]

All visitors to the Classical Galleries in the British Museum are familiar with the Mithraic Bull. In this a young man, wearing a Phrygian cap, bestrides a bull, into which he strikes a knife, while at the same time this bull is attacked by an insect, either scorpion or crab, and followed by two ravens or other birds. I therefore ask the meaning of this sculpture.

I. What analogy is there between this idol and the Hindoo Vâch?

II. What analogy is there with the Hebrew “golden calf” or “cherub” which was manufactured by the Israelites in the wilderness from the metal of which they had deprived the Egyptians?

III. Does the insect represent Cancer or Scorpio?

IV. Are the two ravens interpreted by the ravens of Mephistopheles (see Goethe’s Faust); by the Norse mythology; or by the higher symbolism indicated in The Secret Doctrine? Is the mystic signification of the word raven, which forms so important a factor in the legends of Noah and Elijah, interpreted in any way by the Mithraic myth?

A BOOKWORM.

To question I, we reply—

I. We know of no analogy between the Persian Mithra and the Hindu Vâch. If “A Bookworm” knows of any, let him “rise and explain.”

II. Save the fact that a cherub and a calf are synonymous in symbology, and that the calf is a young bull, we see no relation between the golden calf of the Jews and the Mithraic Bull. Both bulls, young or old, are emblems of strength and of creative or generative power. The Mosaic allegory has a reference, moreover, to that secret knowledge of which the Jews despoiled the Egyptians.

Moses was learned in their wisdom and used it for good purposes; the Israelites accepting the dead letter sought to use it for selfish purposes, or black magic. Hence Moses destroyed the object; the mode he adopted for it showing plainly his knowledge of alchemy. For it is stated that he burnt the “golden calf,” ground it to powder and strewed it upon the water, making “the children of Israel drink of it” (Exod. xxxii, 20)—a feat having a sense in it for the Alchemist, but reading like a jumble of physical impossibilities to the profane.

III. This insect represents e (Scorpio) of course, the sign which rules the reproductive faculty and the generative organs astrologically, and which represents esoterically the fierce animal passions of man symbolized by the bull. The Spiritual man is Mithra, the Sun. As the Sun governs astrologically the fiery triad of ^ (the Ram, or lamb), b (Leo), and e (Scorpio), so Mithra is shown as the liberated man, hence the Phrygian cap, probably, astride on _ (Taurus, the sign which succeeds Aries), and killing it—i.e., the animal passions. The allegorical representation is beautiful and ingenious, being suggestive of the Mithraic Mysteries, in which man was taught to subdue his animal Self.

IV. The ravens cannot signify either of the first two speculations. It is the decadence of the divine into black magic, which made of the ravens during the mediaeval ages the adjuncts of witches and fiends. Birds typified in both the Aryan and Semitic symbology, angels, divine messengers, and, in the inner man, his Spiritual and Human Souls or Buddhi and Manas. It is these two that follow the insect which goads the animal passions (see the part on the “Mithraic” Bull which is so attacked) in order to return into the man as soon as he has conquered, by killing it, the animal nature in him represented by the Bull. But these supposed ravens are probably hawks. The latter was a divine bird, sacred to the Sun (Mithra) in almost every mythology, whereas the raven was the symbol of longevity, wisdom through experience, and of the intelligent and firm will in man.

Hence the allegories of the raven of Noah, who never returned to the Ark, and the ravens of Elijah, who fed him morn and eve—i.e., his intelligence (Manas) provided him with means of support. For if taken in its dead-letter sense—for which more than one Bible worshipper will battle with us—how comes it that a raven, which, physiologically and Biblically is an unclean bird (vide Leviticus xi, 15), was chosen by the "Lord God" to feed the Tishbite, in preference to a dove or any other clean and holy bird? —[ED.]

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March, 1889

ON PSEUDO-THEOSOPHY

[Lucifer, Vol. IV, No. 19, March, 1889, pp. 1-12]

"The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of devotion."

—LAVATER.

"The most difficult thing in life is to know yourself."

—THALES.

SHALL WE WINNOW THE CORN, BUT FEED UPON THE CHAFF?

The presiding genius in the Daily News Office runs amuck at Lucifer in his issue of February 16th. He makes merry over the presumed distress of some theosophists who see in our serial novel, "The Talking Image of Urur"—by our colleague, Dr. F. Hartmann—an attempt to poke fun at the Theosophical Society.* Thereupon, the witty editor quizzes "Madame Blavatsky" for observing that she "does not agree with the view" taken by some pessimists; and ends by expressing fear that "the misgivings that have been awakened will not easily be laid to rest."

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* [Published in 1890 in book form by John W. Lovell Company, New York. For some strange reason, the last chapter of this story, essential to the correct understanding of the whole tale, was not published in the pages of Lucifer, except for its closing paragraph.—Compiler.]

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Ride si sapis. It is precisely because it is our desire that the “misgivings” awakened should reach those in whom the sense of personality and conceit has not yet entirely stifled their better feelings, and force them to recognize themselves in the mirror offered to them in the “Talking Image,” that we publish the “satirical” novel.

This proceeding of ours—rather unusual, to be sure, for editors—to publish a satire, which seems to the shortsighted to be aimed at their gods and parties only because they are unable to sense the underlying philosophy and moral in them, has created quite a stir in the dailies.

The various Metropolitan Press Cutting Agencies are pouring every morning on our breakfast table their load of criticism, advice, and comment upon the rather novel policy. So, for instance, a kindly-disposed correspondent of the Lancashire Evening Post (February 18) writes as follows:—

The editor of Lucifer has done a bold thing. She is publishing a story called “The Talking Image of Urur,” which is designed to satirise the false prophets of Theosophy in order that the true prophets may be justified. I appreciate the motive entirely, but, unfortunately, there are weak-minded theosophists who can see nothing in Dr. Hartmann’s spirited tale but a caricature of their whole belief. So they have remonstrated with Madame Blavatsky, and she replies in Lucifer that “the story casts more just ridicule upon the enemies and detractors of the Theosophic Society than upon the few theosophists whose enthusiasm may have carried them into extremes.” Unfortunately, this is not strictly accurate. The hero of the tale, a certain Pancho, is one of these enthusiasts, and it is upon him and upon the mock “adepts” who deceive him that the ridicule is thrown. But it never seems to have occurred to Madame Blavatsky and Dr. Hartmann that the moment you begin to ridicule one element, even though it be a false element, in the faith, you are apt to shake the confidence of many if not most believers, for the simple reason that they have no sense of humour. The high priestess of the cult may have this sense for obvious reasons,* but her disciples are likely to be lost if they begin to laugh, and if they can’t laugh they will be bewildered and indignant.

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* The “obvious reasons” so delicately worded are these: “the high priestess of the cult” is almost universally supposed, outside of the T.S., to have exercised her own satirical powers and “sense of humour” on her alleged and numerous victims by bamboozling them into a belief of her own invention. So be it. The tree is known by its fruits, and it is posterity which will have to decide on the nature of the fruit.—[ED.]

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I offer this explanation with all humility to Madame Blavatsky, who has had some experience of the effects of satire.

The more so as, according to those members of the T.S. who have read the whole story, it is precisely “Madame Blavatsky” against whom its satire is the most directed. And if “Mme. Blavatsky” — presumably the “Talking Image”—does not object to finding herself represented as a kind of mediumistic poll parrot, why should other “theosophists” object? A theosophist above all men ought ever to bear in mind the advice of Epictetus: “If evil be said of thee, and if it be true, correct thyself; if it be a lie, laugh at it.” We welcome a witty satire always, and defy ridicule or any efforts in this direction to kill the Theosophical Society, so long as it, as a body, remains true to its original principles.

As to the other dangers so kindly urged by the Post, the “high priestess” acknowledges the benevolent objections by answering and giving her reasons, which are these: The chosen motto of the Theosophical Society has been for years—“There is no religion higher than truth”; the object of Lucifer is in the epigraph on its cover, which is “to bring to light the hidden things of darkness.” If the editor of Lucifer and the Theosophists would not belie these two propositions and be true to their colours, they have to deal with perfect impartiality, sparing no more themselves than outsiders, or even their enemies. As to the “weak-minded theosophists”—if any—they can take care of themselves in the way they please. If the “false prophets of Theosophy” are to be left untouched, the true prophets will be very soon—as they have already been—confused with the false. It is high time to winnow our corn and cast away the chaff. The T.S. is becoming enormous in its numbers, and if the false prophets, the pretenders (e.g., the “H. B. of L.,” exposed in Yorkshire by Theosophists two years ago, and the “G.N.K.R.” just exposed in America), or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects—like Protestantism—each hating the other, and all bent on destroying the truth by monstrous exaggerations and idiotic schemes and shams.

We do not believe in allowing the presence of sham elements in Theosophy, because of the fear, forsooth, that if even "a false element in the faith" is ridiculed, the latter "is apt to shake the confidence" in the whole. At this rate Christianity would be the first to die out centuries ago under the sledge-hammer blows dealt to its various churches by its many reformers. No philosopher, no mystic or student of symbolism, can ever laugh at or disbelieve in the sublime allegory and conception of the "Second Advent"—whether in the person of Christ, Krishna, Sosiosh, or Buddha. The Kalki Avatara, or last (not "second") Advent, to wit, the appearance of the "Saviour of Humanity" or the "Faithful" light of Truth, on the White Horse of Death —death to falsehood, illusion, and idol- or self-worship—is a universal belief. Shall we for all that abstain from denouncing the behaviour of certain "Second Adventists" (as in America)? What true Christians shall see their co-religionists making fools of themselves, or disgracing their faith, and still abstain from rebuking them publicly as privately, for fear lest this false element should throw out of Christianity the rest of the believers? Can any of them praise his co-religionists for climbing periodically, in a state of paradisiacal decolleté, on the top of their houses, trees, and high places, there to await the "advent"? No doubt those who hope, by stealing a march on their slower Brethren, to find themselves hooked up first, and carried bodily into Heaven, are as good Christians as any. Should they not be rebuked for their folly all the same? Strange logic!

THE WISE MAN COURTS TRUTH; THE FOOL, FLATTERY.

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking glass will give him the best likeness of his face.

This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T.S. is doomed to become —and it already has in certain centres—a Society for mutual admiration; a fit subject for the satire of so acute an observer as we know the author of "The Talking Image of Urur" to be. This is our view and our policy. "And be it, indeed, that I have erred, mine error remaineth with myself."

That such, however, is the policy of no other paper we know of—whether a daily, a weekly, a monthly, or a quarterly—we are quite aware. But, then, they are the public organs of the masses. Each has to pander to this or that other faction of politics or Society, and is doomed "to howl with the wolves," whether it likes or not. But our organs—Lucifer pre-eminently—are, or ought to be, the phonographs, so to speak, of the Theosophical Society, a body which is placed outside and beyond all centres of forced policy. We are painfully conscious that "he who tells the truth is turned out of nine cities"; that truth is unpalatable to most men; and that—since men must learn to love the truth before they thoroughly believe it—the truths we utter in our magazine are often as bitter as gall to many. This cannot be helped. Were we to adopt any other kind of policy, not only Lucifer —a very humble organ of Theosophy—but the Theosophical Society itself, would soon lose all its raison d'être and become an anomaly.

But "who shall sit in the seat of the scorner?" Is it the timid in heart, who tremble at every opinion too boldly expressed in Lucifer lest it should displease this faction of readers or give offence to that other class of subscribers? Is it the "self-admirers," who resent every remark, however kindly expressed, if it happens to clash with their notions, or fails to show respect to their hobbies?

". . . . 'I am Sir Oracle,

And when I open my lips let no dog bark!'"*

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* [The Merchant of Venice, Act. I, Sc. I, 93-94.]

Surely we learn better and profit more by criticism than by flattery, and we amend our ways more through the abuse of our enemies than the blind pandering of friends. Such satires as A Fallen Idol,* and such chelas as Nebelsen, have done more good to our Society, and certain of its members, than any “theosophical” novel; for they have shown up and touched au vif the foolish exaggerations of more than one enthusiast.

Self-abnegation is possible only to those who have learnt to know themselves; to such as will never mistake the echo of their own inner voice—that of selfish desire or passion—for the voice of divine inspiration, or an appeal from their MASTER. Nor is chelaship consonant with mediumistic sensitiveness and its hallucinations; and therefore all the sensitives who have hitherto forced themselves into discipleship have generally made fools of themselves, and sooner or later, thrown ridicule upon the T.S. But after the publication of the Fallen Idol more than one such exhibition was stopped. “The Talking Image of Urur” may then render the same, if not better, service. If some traits in its various dramatis personae fit in some particulars certain members who still belong to the Society, other characters—and the most successful of them—resemble rather certain EX-members; fanatics, in the past, bitter enemies now—conceited fools at all times. Furthermore “Puffer” is a compound and very vivid photograph. It may be that of several members of the T.S., but it looks also like a deluded victim of other bogus Esoteric and Occult Societies. One of such just sprung up at Boston, U.S.A., is now being nipped in the bud and exposed by our own Theosophists.

These are the “Solar adepts” spoken of in our January editorial, the âmes damnées of shameful commercial enterprises. No event could vindicate the policy of our journal better than the timely exposure of these pseudo-adepts, those “Sages of the Ages” who bethought themselves of trading upon the public hunger for the marvellous ad absurdum.

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* [By F. Anstey, pseud. of Thomas Anstey Guthrie. Publ. by J. W. Lovell Company, New York, 1866.—Compiler.]

We did well to speak of them in the editorial as we have. It was timely and lucky for us to have pointed to the ringleaders of that shameful speculation—the sale of bogus occult knowledge. For we have averted thereby a great and new danger to the Society —namely that of unscrupulous charlatans being taken for Theosophists. Misled by their lies and their publications filled with terms from Eastern philosophy and with ideas they had bodily stolen from us only to disfigure and misapply them—the American press has already referred to them as Theosophists. Whether out of sheer flippancy, or actual malice, some dailies have headed their sensational articles with "Theosophic Knaves," and "Pantognomostic Theosophs," etc., etc. This is pure fiction. The editor of the Esoteric had never been at any time a member of our society, or of any of its numerous Branches. "ADHY-APAKA, alias the Hellenic ETHNOMEDON and ENPHORON, alias the Greco-Tibetan, Ens-movens OM mane padmi AUM" (sic) was our enemy from the beginning of his career. As impudently stated by him to a reporter, we theosophists hated him for his "many virtues"! Nor has the Sage "bent under the weight of centuries," the VIDYA NYAIKA, said to be represented by a person called Eli Ohmart, had anything to do with the T.S. The two worthies had, like two venomous wily spiders, spread their webs far and wide, and numerous are the Yankee flies caught in them. But thanks to the energy of some of our Boston members, the two hideous desecrators of Eastern philosophy are exposed. In the words of the Boston Globe, this is the—

"WEIRD TALE WHICH MAY HAVE A SEQUEL IN COURT."

"If there are no arrests made, I shall go right on with the work; but if they make trouble, I shall stay and face the music."

Hiram Erastus Butler, the esoteric philosopher of 478 Shawmut Avenue, uttered the foregoing sentiment to a Globe reporter last evening as calmly as one would make a casual remark about the weather.

Thereby hangs a tale, a long, complicated, involuted, weird, mystical, scientific, hysterical tale—a tale of love and intrigue, of adventure, of alleged and to some extent of admitted swindling, of charges of a horrible and unspeakable immorality, of communion with embodied and disembodied spirits, and especially of money.

In short, a tale that would make your head weary and your heart faint if you attempted to follow out all its labyrinthine details and count the cogs on its wheels within wheels. A tale that quite possibly may find its sequel in the courts, where judge, jury, and counsel will have a chance to cudgel their brains over almost every mystery in the known universe.

These are the heroes whom certain timid Theosophists—those who raised their voices against the publication of the "Talking Image of Urur"—advised us to leave alone. Had it not been for that unwillingness to expose even impersonal things and deeds, our editorial would have been more explicit. Far from us be the desire to "attack" or "expose" even our enemies, so long as they harm only ourselves, personally and individually. But here the whole of the Theosophical body—already so maligned, opposed, and persecuted—was endangered, and its destinies were hanging in the balance, because of that impudent pseudo-esoteric speculation. He, therefore, who maintains in the face of the Boston scandal, that we did not act rightly in tearing off the sanctimonious mask of Pecksniffian piety and the "Wisdom of the Ages" which covered the grimacing face of a most bestial immorality, of insatiable greediness for lucre and impudence, fire, water, and police proof—is no true Theosophist. How minds, even of an average intelligence, could be caught by such transparent snares as these publicly exhibited by the two worthies, to wit: Adhy-Apaka and Vidya Nyaika—traced by the American press to one Hiram E. Butler and Eli Ohmart—passes all comprehension! Suffice to read the pamphlet issued by the two confederates, to see at the first glance that it was a mere repetition—more enlarged and barefaced, and with a wider, bolder programme, still a repetition—of the now defunct "H. B. of L." with its mysterious appeals of four years ago to the "Dissatisfied" with "the Theosophical Mahatmas." The two hundred pages of the wildest balderdash constitute their Appeal from the Unseen and the Unknown and the Interior of the Inmost (?) to "the Awakened." Pantognomos and Ekphoron offer to teach the unwary "the laws of ENS, MOVENS, and OM," and appeal for money. Vidya Nyaika and Ethnomedon propose to initiate the ignorant into the "a priori Sambudhistic [?] philosophy of Kapila" and—beg for hard cash.

The story is so sickening that we dislike to stain our pages with its details. But now to the moral of the fable.

YE SPURNED THE SUBSTANCE AND HAVE CLUTCHED THE SHADOW.

For fourteen years our Theosophical Society has been before the public. Born with the threefold object of infusing a little more mutual brotherly feeling in mankind; of investigating the mysteries of nature from the Spiritual and Psychic aspect; and, of doing a tardy justice to the civilizations and Wisdom of Eastern pre-Christian nations and literature, if it did not do all the good that a richer Society might, it certainly did no harm. It appealed only to those who found no help for their perplexities anywhere else. To those lost in the psychic riddles of Spiritualism, or such, again, as, unable to stand the morbid atmosphere of modern unbelief, and seeking light in vain from the unfathomable mysteries taught by the theology of the thousand and one Christian sects, had given up all hope of solving any of the problems of life. There was no entrance fee during the first two years of the Society's existence; afterwards, when the correspondence and postage alone demanded hundreds of pounds a year, new members had to pay £1 for their diploma. Unless one wanted to support the movement, one could remain a Fellow all his life without being asked for a penny, and two-thirds of our members have never put their hand in their pocket, nor were they asked to do so. Those who supported the cause were from the first a few devoted Theosophists who laboured without conditions or any hope for reward. Yet no association was more insulted and laughed at than was the Theosophical Society. No members of any body were spoken of in more contemptuous terms than the Fellows of the T.S. from the first. The Society was born in America, and therefore it was regarded in England with disfavour and suspicion. We were considered as fools and knaves, victims and frauds before the benevolent interference of the Psychic Research Society, which tried to build its reputation on the downfall of Theosophy and Spiritualism, but really harmed neither.

Nevertheless, when our enemies got the upper hand, and by dint of slander and inventions had most maliciously succeeded in placing before the credulous public, ever hungry for scandals and sensations, mere conjectures as undeniable and proven facts, it was the American press which became the most bitter in its denunciations of Theosophy, and the American public the most willing to drink in and giggle over the undeserved calumnies upon the Founders of the T.S. Yet it is they who were the first told, through our Society, of the actual existence of Eastern Adepts in Occult Sciences. But both the English and the Americans spurned and scoffed at the very idea, while even the Spiritualists and Mystics, who ought to have known better, would, with a few exceptions, have nothing to do with heathen Masters of Wisdom. The latter were, they maintained, "invented by the Theosophists"; it was all "moonshine." For these "Masters," whom no member was ever asked to accept, unless he liked to do so himself, on whose behalf no supernatural claim was ever made, unless, perhaps, in the too ardent imagination of enthusiasts; these Masters who gave to, and often helped with, money, poor Theosophists, but never asked anything of the rich—these MASTERS were too much like real men. They neither claimed to be gods nor spirits, nor did they pander to people's gush and sentimental creeds. And now those Americans have got at last what their hearts yearned for; a bona fide ideal of an adept and magician. A creature several thousand years old. A true-blue "Buddhist-Brahmin" who appeals to Jehovah, or Jahveh, speaks of Christ and the Messianic cycle, and blesses them with an AMEN and an "OM MANI PADME HUM" in the same breath, relieving them at the same time of 40,000 dollars before they are a month old in their worship of him. . . . Wullahy! Allah is great and —"Vidya Nyaika" is his only prophet. Indeed we feel little pity for the victims. What is the psychology that some Theosophists are accused of exercising over their victims in comparison with this? And this necessitates a few words of explanation.

IGNORANCE NOT ALTOGETHER BLISS.

All know that there is a tacit, often openly-expressed, belief among a few of the Fellows of the T.S. that a certain prominent Theosophist among the leaders of the Society psychologizes all those who happen to come within the area of that individual's influence. Dozens, nay, hundreds, were, and still are, "psychologized." The hypnotic effect seems so strong as to virtually transform all such "unfortunates" into irresponsible nincompoops, mere cyphers and tools of that theosophical Circe. This idiotic belief was originally started by some "wise men" of the West. Unwilling to admit that the said person had either any knowledge or powers, bent on discrediting their victim, and yet unable to explain certain abnormal occurrences, they hit upon this happy and logical loophole to get out of their difficulties. The theory found a grateful and fruitful soil. Henceforth, whenever any Fellows connected theosophically with the said "psychologizer" happen to disagree in their views upon questions, metaphysical or even purely administrative, with some other member —"on despotism bent," forthwith the latter comes out with the favourite solution: "Oh, they are psychologized!" The magic WORD springs out on the arena of discussion like a Jack-in-the-box, and forthwith the attitude of the "rebels" is explained and plausibly accounted for.

Of course the alleged "psychology" has really no existence outside the imagination of those who are too vain to allow any opposition to their all-wise and autocratic decrees on any other ground than phenomenal—nay, magical—interference with their will. A short analysis of the Karmic effects that would be produced by the exercise of such powers may prove interesting to theosophists.

Even on the terrestrial, purely physical plane, moral irresponsibility ensures impunity. Parents are answerable for their children, tutors and guardians for their pupils and wards, and even the Supreme Courts have admitted extenuating circumstances for criminals who are proved to have been led to crime by a will or influences stronger than their own.

How much more forcibly this law of simple retributive justice must act on the psychic plane; and what, therefore, may be the responsibility incurred by using such psychological powers, in the face of Karma and its punitive laws, may be easily inferred. Is it not evident that, if even human justice recognizes the impossibility of punishing an irrational idiot, a child, a minor, etc., taking into account even hereditary causes and bad family influences—that the divine Law of Retribution, which we call KARMA, must visit with hundredfold severity one who deprives reasonable, thinking men of their free will and powers of ratiocination? From the occult standpoint, the charge is simply one of black magic, of envoûtement. Alone a Dugpa, with "Avitchi" yawning at the further end of his life cycle, could risk such a thing. Have those so prompt to hurl the charge at the head of persons in their way, ever understood the whole terrible meaning implied in the accusation? We doubt it. No occultist, no intelligent student of the mysterious laws of the "night side of Nature," no one who knows anything of Karma, would ever suggest such an explanation. What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore taking upon himself, the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!

This fact seems so evident and palpably flagrant, that it is absurd to have to recall it to those who boast of knowing all about Karma.

Is it not enough to bear the burden of the knowledge that from birth to death, the least, the most unimportant, unit of the human family exercises an influence over, and receives in his turn, as unconsciously as he breathes, that of every other unit whom he approaches, or who comes in contact with him? Each of us either adds to or diminishes the sum total of human happiness and human misery, "not only of the present, but of every subsequent age of humanity," as shown so ably by Elihu Burritt, who says:—

There is no sequestered spot in the Universe, no dark niche along the disc of non-existence, from which he (man) can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt—everywhere he will have companions who will be better or worse for his influence.

It is an old saying, and one of fearful and fathoming import, that we are forming characters for eternity. Forming characters! Whose? Our own or others'? Both—and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity* with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in their successive strata of thought and life.

These are the words of a profound thinker. And if the simple fact of our living changes the sum of human weal and woe—in a way for which we are, owing to our ignorance, entirely irresponsible—what must be the Karmic decree in the matter of influencing hundreds of people by an act perpetrated and carried on for years in premeditation and the full consciousness of what we are doing!

Verily the man or woman in the unconscious possession of such dangerous powers had much better never be born. The Occultist who exercises them consciously will be caught up by the whirlwind of successive rebirths, without even an hour of rest. Woe to him, then, in that ceaseless, dreary series of terrestrial Avichis; in that interminable aeon of torture, suffering, and despair, during which, like the squirrel doomed to turn the wheel at every motion, he will launch from one life of misery into another, only to awake each time with a fresh burden of other people's Karma, which he will have drawn upon himself! Is it not enough, indeed, to be regarded as "frauds, cranks, and infidels," by the outsiders, without being identified with wizards and witches by our own members!

THE GENUS "INFIDEL" AND ITS VARIETIES.

It is true to say that the varieties of infidels are many, and that one "infidel" differs from another infidel as a Danish boarhound differs from the street mongrel. A man may be the most heterodox infidel with regard to orthodox dogmas.

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* Devachan, rather; the entr'acte between two incarnations.

Yet, provided he proclaims himself loudly a Christian, that heterodoxy—when even going to the length of saying that “revealed religion is an imposture”—will be regarded by some as simply “of that exalted kind which rises above all human forms.”*

A “Christian” of such a kind may—as the late Laurence Oliphant has—give vent to a still more startling theory. He may affirm that he considers that “from time to time the Divine Influence emanates itself, so to speak, in phenomenal persons. Sakyamuni was such; Christ was such; and such I consider Mr. (Lake) Harris to be—in fact, he is a new avatar,”† and still remain a Christian of an “exalted kind” in the sight of the “Upper Ten.” But let an “infidel” of the Theosophical Society say just the same (minus the absurdity of including the American Lake Harris in the list of the Avatars), and no contumely heaped upon him by clergy and servile newspapers will ever be found too strong!

But this belongs properly to the paradoxes of the Age; though the Avataric idea has much to do with Karma and rebirth, and that belief in reincarnation has nothing in it that can militate against the teachings of Christ. We affirm, furthermore, that the great Nazarene Adept distinctly taught it. So did Paul and the Synoptics, and nearly all the earliest Church Fathers, with scarcely an exception, accepted it, while some actually taught the doctrine.

DO NOT START TWO HARES AT ONCE.

From the sublime to the ridiculous there is but one step, and Karma acts along every line, on nations as on men. The Japanese Mikado is tottering towards his end for having played too long at hide and seek with his worshippers. Hundreds of shrewd Americans have been taken in through disbelieving in truths and lending a too credulous ear to bold lies.

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* Vide Lady Grant Duff’s article “Laurence Oliphant” in the Contemporary Review for February, pages 185 and 188.

† Ibid. Quoted from Sir Thomas Wade’s notes, by Lady Grant Duff, page 186.

A French abbé has fallen under Karmic penalty for coquetting too openly with Theosophy, and attempted to mirror himself, like a modern clerical Narcissus, in the too deep waters of Eastern Occultism. The Abbé Roca, an honourary chanoine (canon) in the diocese of Perpignan, our old friend and irrepressible adversary in the French Le Lotus a year ago—has come to grief. Yet his ambition was quite an innocent one, if rather difficult of realization. It was founded on a dream of his; a reconciliation between Pantheistic Theosophy and a Socialistic Latin Church, with a fancy Pope at the head of it. He longed to see the Masters of Wisdom of old India and Eastern Occultism under the sway of Rome regenerated, and amused himself with predicting the same. Hence a frantic race between his meridional phantasy and the clerical bent of his thought. Poor, eloquent abbé! Did he not already perceive the Kingdom of Heaven in the new Rome-Jerusalem? A new Pontiff seated on a throne made out of the cranium of Macroprosopus, with the Zohar in his right pocket, Chochmah, the male Sephiroth (transformed by the good abbé into the Mother of God), in his left, and a "Lamb" stuffed with dynamite, in the paternal Popish embrace. The "Wise Men" of the East were even now, he said, crossing the Himalayas, and, "led by the Star" of Theosophy, would soon be worshipping at the shrine of the reformed Pope and Lamb. It was a glorious dream—alas, still but a dream. But he persisted in calling us the "greatest of Christian-Buddhists." (Le Lotus, February, 1888.) Unfortunately for himself he also called the Pope of the "Caesaro-papal Rome" "the Satan of the seven hills," in the same number. Result: Pope Leo XIII asserts once more the proverbial ingratitude of theological Rome. He has just deprived our poetical and eloquent friend and adversary, the Abbé Roca, of the—

. . . . exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to a decree by which his works were placed on the Index Expurgatorius. These works bore the titles of Christ, the Pope, and the Democracy; The Fatal Crisis and the Salvation of Europe; and The End of the Ancient World. Even in face of the present Papal decision, he is advertising the appearance of a fourth work, entitled Glorieux Centenaire—1889.—Monde Nouveau. Nouveaux Cieux, Nouvelles Terres.

According to the Galignani Messenger—(and his own articles and letters in theosophical organs, we may add) the fearless—

Abbé has, for some time (says Galignani), been denouncing the Papacy as a creature of Caesar, and as wholly preoccupied with the question of its temporalities in face of the crying needs of humanity. According to his view, the Divine aid was promised the Church until the end of the world, or of the age; and the Caesarean age having passed away, all things are to be made new. He looks forward to a spiritual coming of Christ by the spread of the modern sentiment of "liberty, equality, fraternity, toleration, solidarity, and mutuality," in the atmosphere of the Gospel. Although his views do not appear to be very clear, he argues that the Gospel is passing from "the mystico-sentimental phase to the organico-social phase, thanks to the progress of science, which will illumine everything." (The Globe.)*

This is only what had to be expected. The Abbé would not accept our joint warnings and took no heed of them. The sad epilogue of our polemics is given (not altogether correctly as regards the present writer) in the same Globe, wherein the news is wound up in the following words:—

He has been contending, in the Lotus, in favour of a union of the East and the West by means of a fusion between Buddhism and the Christian Gospel; but Mdme. Blavatsky, the foremost European convert to the Indian religion, has emphatically repudiated all attempts at such union, because she cannot or will not accept the authority of Christ. The Abbé Roca is, therefore, left out in the cold.

This is not so. What "Mdme. Blavatsky" replied in Le Lotus (December 1887) to the Abbé's assertions that the said fusion between his Church and Theosophy would surely come, was this: ". . . We are not as optimistic as he [the Abbé Roca] is. His church sees in vain her greatest 'mysteries' unmasked and the fact proclaimed in every country by scholars versed in Orientalism and Symbology as by Theosophists; and we refuse to believe that she will ever accept our truths or confess her errors. And as, on the other hand, no true Theosophist will accept any more a carnalized Christ according to the Latin dogma than an anthropomorphic God, and still less a 'Pastor' in the person of a Pope, it is not the adepts who will ever go toward 'the Mount of Salvation' [as invited by the Abbé].

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* [The Globe, London, February 7, 1889, p. 3, quoting from the Galignani Messenger.—Compiler.]

They will rather wait that the Mohammed of Rome should go to the trouble of taking the path which leads to Mount Meru . . . .”*

This is not rejecting “the authority of Christ” if the latter be regarded as we and Laurence Oliphant regarded Him, i.e., as an Avatar like Gautama Buddha and other great adepts who became the vehicles or Reincarnations of the “one” Divine Influence. What most of us will never accept is the anthropomorphized “charmant docteur” of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the Adept we believe in, taught our Eastern doctrines, KARMA and REINCARNATION foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened and—they will see.

We propose to deal with the subject of Karma and Reincarnation in our next issue. Meanwhile, we are happy to see that a fair wind is blowing over Christendom and propels European thought more and more Eastward.

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* [The original of this sentence is in French; H.P.B. gives here a translation which is not too close to the original. The latter may be found in Vol. VIII, p. 371, of the present Series; and the literal translation on page 390 of the same Volume.—Compiler.]

THE ROOTS OF RITUALISM IN CHURCH AND MASONRY

[Lucifer, Vol. IV, Nos. 19 and 21, March, 1889, pp. 32-44, and May, 1889, pp. 226-36]

I

Theosophists are very often, and very unjustly too, accused of infidelity and even of Atheism. This is a grave error, especially with regard to the latter charge.

In a large society, composed of so many races and nationalities, in an association wherein every man and woman is left to believe in whatever he or she likes, and to follow or not to follow—just as they please—the religion they were born and brought up in, there is but little room left for Atheism. As for "infidelity," it becomes a misnomer and a fallacy. To show how absurd is the charge, in any case, it is sufficient to ask our traducers to point out to us, in the whole civilized world, that person who is not regarded as an "infidel" by some other person belonging to some different creed. Whether one moves in highly respectable and orthodox circles, or in a so-called heterodox "society," it is all the same. It is a mutual accusation, tacitly, if not openly, expressed; a kind of a mental game at shuttlecock and battledore flung reciprocally, and in polite silence, at each other's heads. In sober reality, then, no theosophist any more than a non-theosophist can be an infidel; while, on the other hand, there is no human being living who is not an infidel in the opinion of some sectarian or other. As to the charge of Atheism, it is quite another question.

What is Atheism, we ask, first of all?

Is it disbelief in and denial of the existence of a God, or Gods, or simply the refusal to accept a personal deity on the somewhat gushy definition of R. Hall, who explains Atheism as “a ferocious system” because, “it leaves nothing above, [?] us to excite awe, nor around us to awaken tenderness” (!) . If the former, then most of our members—the hosts in India, Burma, and elsewhere—would demur, as they believe in Gods and supernal beings, and are in great awe of some of them. Nor would a number of Western Theosophists fail to confess their full belief in Spirits, whether spatial or planetary, ghosts or angels. Many of us accept the existence of high and low Intelligences, and of Beings as great as any “personal” God. This is no occult secret. What we confessed to in the November Lucifer (editorial), we reiterate again. Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and Nirmanakayas, those great Adepts of the past ages, who, renouncing their right to Nirvana, remain in our spheres of being, not as “spirits” but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is the “Great Renunciation,” indeed; an incessant, conscious self-sacrifice throughout aeons and ages till that day when the eyes of blind mankind will open and, instead of the few, all will see the universal truth. These Beings may well be regarded as God and Gods—if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour. But they will not. Verily, “the secret heart is fair Devotion’s[only] temple,” and any other, in this case, would be no better than profane ostentation.

Now with regard to other invisible Beings, some of whom are still higher, and others far lower on the scale of divine evolution. To the latter we will have nothing to say; the former will have nothing to say to us; for we are as good as non-existent to them. The homogeneous can take no cognizance of the heterogeneous; and unless we learn to shuffle off our mortal coil and commune with them “spirit to spirit,” we can hardly hope to recognize their true nature.

Moreover, every true Theosophist holds that the divine HIGHER SELF of every mortal man is of the same essence as the essence of these Gods. Being, moreover, endowed with free will, hence having, more than they, responsibility, we regard the incarnated EGO as far superior to, if not more divine than, any spiritual INTELLIGENCE still awaiting incarnation. Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it. The incarnated EGO has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering. The shadow of Karma does not fall upon that which is divine and unalloyed, and so different from us that no relation can exist between the two. As to those deities which are regarded in the Hindu esoteric Pantheon as finite and therefore under the sway of Karma, no true philosopher would ever worship them; they are signs and symbols.

Shall we then be regarded as atheists, only because while believing in Spiritual Hosts—those beings who have come to be worshipped in their collectivity as a personal God—we reject them absolutely as representing the ONE Unknown? And because we affirm that the eternal Principle, the ALL in ALL, or the Absoluteness of the Totality, cannot be expressed by limited words, nor be symbolized by anything with conditioned and qualificative attributes? Shall we, moreover, permit to pass without protest the charge against us of idolatry—by the Roman Catholics, of all men? They, whose religion is as pagan as any of the solar and element worshippers; whose creed was framed out for them, cut and dried, ages before the year 1 of the Christian era; and whose dogmas and rites are the same as those of every idolatrous nation—if any such nation still exists in spirit anywhere at this day. Over the whole face of the earth, from the North to the South Pole, from the frozen gulfs of Northland to the torrid plains of Southern India, from Central America to Greece and Chaldea, the Solar Fire, as the symbol of divine Creative Power, of Life and Love, was worshipped. The union of the Sun (male element) with Earth and the Water (matter, the female element) was celebrated in the temples of the whole Universe.

If Pagans had a feast commemorative of this union—which they celebrated nine months ere the Winter Solstice, when Isis was said to have conceived—so have the Roman Catholic Christians. The great and holy day of the Annunciation, the day on which the Virgin Mary "found favour with [her] God" and conceived "the Son of the Highest," is kept by Christians nine months before Christmas. Hence, the worship of the Fire, lights and lamps in the churches. Why? Because Vulcan, the fire-God, married Venus, the daughter of the Sea; that the Magi watched over the sacred fire in the East, and the Virgin-Vestals in the West. The Sun was the "Father"; Nature, the eternal Virgin-Mother: Osiris and Isis, Spirit-Matter, the latter worshipped under each of its three states by Pagan and Christian. Hence the Virgins—even in Japan—clothed with star-spangled blue, standing on the lunar crescent, as symbolical of female Nature (in her three elements of Air, Water, Earth); Fire or the male Sun, fecundating her yearly with his radiant beams (the "cloven tongues like as of fire" of the Holy Ghost).

In Kalevala the oldest epic Poem of the Finns, of the pre-Christian antiquity of which there remains no doubt in the minds of scholars, we read of the gods of Finland, the gods of air and water, of fire and the forest, of Heaven and the Earth. In the superb translation by J. M. Crawford, in Rune L (Vol. II) the reader will find the whole legend of the Virgin Mary in

"Mariatta, child of beauty,

Virgin-Mother of the Northland . . ."*

Ukko, the great Spirit, whose abode is in Yûmäla, the sky or Heaven, chooses the Virgin Mariatta as his vehicle to incarnate through her in a Man-God. She becomes pregnant by plucking and eating a red berry (marja), when, repudiated by her parents, she gives birth to a "Son immortal," in the manger of a stable. Then the "Holy Babe" disappears, and Mariatta is in search of him.

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* Page 720.

She asks a star, “the guiding star of Northland,” where her “holy babe lies hidden,” but the star answers her angrily:—

“If I knew, I would not tell thee;
‘Tis thy child that me created,
Set me here to watch at evening,
In the cold to shine forever . . .”*

and tells the Virgin nothing. Nor will the golden moon help her, because, Mariatta’s babe having created her, left her in the great sky:—

“Here to wander in the darkness
All alone at even to wander
On my cold and cheerless journey,
Sleeping only in the daylight,
Shining for the good of others . . .”†

It is only the “Silver Sun” who, taking pity upon the Virgin-Mother, tells her:—

“Yonder is thy golden infant,
There thy holy babe lies sleeping,
Hidden to his belt in water,
Hidden in the reeds and rushes.”‡

She takes the holy baby home, and while the mother calls him “Flower,”

“Others named him Son of Sorrow.”§

Is this a post-Christian legend? Not at all; for, as said, it is essentially pagan in origin and recognized as pre-Christian. Hence, with such data in hand in literature, the ever-recurring taunts of idolatry and atheism, of infidelity and paganism, ought to cease. The term idolatry, moreover, is of Christian origin. It was used by the early Nazarenes, during the 2½ centuries of our era, against those nations who used temples and churches, statues and images, because they, the early Christians themselves, had neither temples, statues, nor images, all of which they abhorred. Therefore the term “idolatrous” fits far better our accusers than ourselves, as this article will show.

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* Page 728.

† Page 728.

‡ Page 729.

§ Page 729.

With Madonnas on every crossroad, their thousands of statues, from Christ and Angels in every shape down to Popes and Saints, it is rather a dangerous thing for a Catholic to taunt any Hindu or Buddhist with idolatry. The assertion has now to be proved.

II

We may begin by the origin of the word God. What is the real and primitive meaning of the term? Its meanings and etymologies are as many as they are various. One of them shows the word derived from an old Persian and mystic term goda. It means "itself," or something self-emanating from the absolute Principle. The root word was godan—whence Wodan, Woden, and Odin, the Oriental radical having been left almost unaltered by the Germanic races. Thus they made of it gott, from which the adjective gut—"good," as also the term götze, or idol, were derived. In ancient Greece, the word Zeus and Theos led to the Latin Deus. This goda, the emanation, is not, and cannot be, identical with that from which it radiates, and is, therefore, but a periodical, finite manifestation. Old Aratus, who wrote "full of Zeus are all the streets and the markets of man; full of Him is the sea and the harbours,"* did not limit his deity to such a temporary reflection on our terrestrial plane as Zeus, or even its antetype—Dyaus, but meant, indeed, the universal, omnipresent Principle. Before the radiant god Dyaus (the sky) attracted the notice of man, there was the Vedic Tad ("that") which, to the Initiate and philosopher, would have no definite name, and which was the absolute Darkness that underlies every manifested radiancy. No more than the mythical Jupiter—the later reflection of Zeus—could Sûrya, the Sun, the first manifestation in the world of Maya and the Son of Dyaus, fail to be termed "Father" by the ignorant.

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* [Aratus Solensis is meant here. This passage occurs at the very opening of his Phaenomena. In Loeb Classical Series, G. R. Mair's translation is as follows: "From Zeus let us begin, him do we mortals never leave unnamed; full of Zeus are all the streets and all the marketplaces of men; full is the sea and the heavens thereof . . ."—Compiler.]

Thus the Sun became very soon interchangeable and one with Dyaus; for some, the “Son,” for others, the “Father” in the radiant sky; Dyaus-Pitar, the Father in the Son, and the Son in the Father, truly shows, however, his finite origin by having the Earth assigned to him as a wife. It is during the full decadence of metaphysical philosophy that Dyâva-prithivi, “Heaven and Earth,” began to be represented as the Universal cosmic parents, not alone of men, but of the gods also. From the original conception, abstract and poetical, the ideal cause fell into grossness. Dyaus, the sky, became very soon Dyaus or Heaven, the abode of the “Father,” and finally, indeed, that Father himself. Then the Sun, upon being made the symbol of the latter, received the title of Dina-Kara, “day-maker,” of Bhaskara, “light-maker,” now the Father of his Son, and vice versa. The reign of ritualism and of anthropomorphic cults was henceforth established and finally degraded the whole world, retaining supremacy to the present civilized age.

Such being the common origin, we have but to contrast the two deities—the god of the Gentiles and the god of the Jews—on their own revealed WORD; and judging them on their respective definitions of themselves, conclude intuitively which is the nearest to the grandest ideal. We quote Colonel Ingersoll, who brings Jehovah and Brahma parallel with each other. The former, “from the clouds and darkness of Sinai,” said to the Jews:—

“Thou shalt have no other gods before me . . . . Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me.” [Exod. xx, 3, 5.] Contrast this with the words put by the Hindu into the mouth of Brahm: “I am the same to all mankind. They who honestly serve other gods, involuntarily worship me. I am he who partaketh of all worship, and I am the reward of all worshippers.” Compare these passages. The first, a dungeon where crawl the things begot of jealous slime; the other, great as the domed firmament inlaid with suns . . .”

The “first” is the god who haunted Calvin’s fancy, when he added to his doctrine of predestination that of Hell being paved with the skulls of unbaptized infants.

The beliefs and dogmas of our churches are far more blasphemous in the ideas they imply than those of the benighted Heathen. The amours of Brahmâ, under the form of a buck, with his own daughter, as a deer, or of Jupiter with Leda, under that of a swan, are grand allegories. They were never given out as a revelation, but known to have been the products of the poetic fancy of Hesiod and other mythologists. Can we say as much of the immaculate daughters of the god of the Roman Catholic Church—Anna and Mary? Yet, even to breathe that the Gospel narratives are allegories too, as they would be most sacrilegious were they accepted in their dead letter, constitutes in a Christian born the acme of blasphemy.

Verily, they may whitewash and mask as much as they like the god of Abraham and Isaac, they shall never be able to disprove the assertion of Marcion, who denied that the God of Hate could be the same as the "Father of Jesus." Heresy or not, but the "Father in Heaven" of the Churches remained since then a hybrid creature; a mixture between the Jove of the Pagan mobs and the "jealous God" of Moses, exoterically the SUN, whose abode is in Heaven, or the sky esoterically. Does he not give birth to LIGHT "that shineth in Darkness," to the Day, the bright Dyaus, the Son, and is he not the MOST HIGH—Deus Caelum? And is it not again Terra, the "Earth," the ever immaculate as the ever prolific Virgin who, fecundated by the ardent embraces of her "Lord"—the fructifying rays of the Sun, in this terrestrial sphere, the mother of all that lives and breathes on her vast bosom? Hence, the sacredness of her products in Ritualism—the bread and the wine. Hence also, the ancient messis, the great sacrifice to the goddess of harvest (Ceres Eleusina, the Earth again): messis, for the Initiates, missa for the profane,* now transformed into the Christian mass or liturgy.

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* From pro, "before," and fanum, "the temple," i.e., the non-initiates who stood before the fane, but dared not enter it.—(Vide the Works of Ragon.)

The ancient oblation of the fruits of the Earth to the Sun, the Deus Altissimus, “the Most High,” the symbol of the G.A.O.T.U. of the Masons to this day, became the foundation of the most important ritual among the ceremonies of the new religion. The worship offered to Osiris-Isis (the Sun and the Earth),* to Bel and the cruciform Astarte of the Babylonians; to Odin or Thor and Frigga, of the Scandinavians; to Belen and the Virgo Paritura of the Celts; to Apollo and the Magna Mater of the Greeks; all these couples having the same meaning, passed bodily to, and were transformed by, the Christians into the Lord God or the Holy Ghost descending upon the Virgin Mary.

Deus Sol or Solus, the Father, was made interchangeable with the Son: the “Father” in his noon glory, he became the “Son” at Sunrise, when he was said to “be born.” This idea received its full apotheosis annually on December the 25th, during the Winter Solstice, when the Sun—hence the solar gods of all the nations—was said to be born. Natalis solis invicti. And the “precursor” of the resurrecting Sun grows, and waxes strong, until the vernal equinox, when the god Sol begins its annual course, under the sign of the Ram or the Lamb, the first lunar week of the month. The 1st of March was feasted throughout all pagan Greece, as its neomenia was sacred to Diana. Christian nations celebrate their Easter, for the same reason, on the first Sunday that follows the full moon, at the Vernal Equinox. With the festivals of the Pagans, the canonicals of their priests and Hierophants were copied by Christendom. Will this be denied? In his Life of Constantine Eusebius confesses—thus saying, perhaps, the only truth he ever uttered in his life—that “in order to render Christianity more attractive to the Gentiles, the priests [of Christ] adopted the exterior vestments and ornaments used in the pagan cult.” He might have added “their rituals” and dogmas also.

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* The Earth, and the Moon, its parent, are interchangeable. Thus all the lunar goddesses were also the representative symbols of the Earth.—Vide The Secret Doctrine, Symbolism.

III

It is a matter of History—however unreliable the latter—for a number of facts preserved by ancient writers corroborate it, that Church Ritualism and Freemasonry have sprung from the same source, and developed hand in hand. But as Masonry, even with its errors and later innovations, was far nearer the truth than the Church, the latter began very soon her persecutions against it. Masonry was, in its origin, simply archaic Gnosticism, or early esoteric Christianity; Church Ritualism was, and is, exoteric paganism, pure and simple—remodelled, we do not say reformed. Read the works of Ragon, a Mason who forgot more than the Masons of today know. Study, collating them together, the casual but numerous statements made by Greek and Latin writers, many of whom were Initiates, most learned Neophytes and partakers of the Mysteries. Read finally the elaborate and venomous slanders of the Church Fathers against the Gnostics, the Mysteries and their Initiates—and you may end by unravelling the truth. It is a few philosophers who, driven by the political events of the day, tracked and persecuted by the fanatical Bishops of early Christianity—who had yet neither fixed ritual nor dogmas nor Church—it is these Pagans who founded the latter. Blending most ingeniously the truths of the Wisdom-religion with the exoteric fictions so dear to the ignorant mobs, it is they who laid the first foundations of ritualistic Churches and of the Lodges of modern Masonry. The latter fact was demonstrated by Ragon in his ANTE-OMNIAE of the modern Liturgy compared with the ancient Mysteries, and showing the rituals conducted by the early Masons; the former may be ascertained by a like comparison of the Church canonicals, the sacred vessels, and the festivals of the Latin and other Churches, with those of the pagan nations. But Churches and Masonry have widely diverged since the days when both were one. If asked how a profane can know it, the answer comes: ancient and modern Freemasonry are an obligatory study with every Eastern Occultist.

Masonry, its paraphernalia and modern innovations (the Biblical Spirit in it especially) notwithstanding, does good both on the moral and physical planes—or did so, hardly ten years ago, at any rate.* It was a true ecclesia in the sense of fraternal union and mutual help, the only religion in the world, if we regard the term as derived from the word religare, "to bind" together, as it made all men belonging to it "brothers"—regardless of race and faith. Whether with the enormous wealth at its command it could not do far more than it does now, is no business of ours. We see no visible, crying evil from this institution, and no one yet, save the Roman Church, has ever been found to show that it did any harm. Can Church Christianity say as much? Let ecclesiastical and profane history answer the question. For one, it has divided the whole mankind into Cains and Abels; it has slaughtered millions in the name of her God—the Lord of Hosts, truly, the ferocious Jehovah Sabbaoth—and instead of giving an impetus to civilization, the favourite boast of her followers—it has retarded it during the long and weary Mediaeval ages. It is only under the relentless assaults of science and the revolt of men trying to free themselves, that it began to lose ground and could no longer arrest enlightenment. Yet has it not softened, as claimed, the "barbarous spirit of Heathendom"? We say no, most emphatically. It is Christianity with its odium theologicum, since it could no longer repress human progress, which infused its lethal spirit of intolerance, its ferocious selfishness, greediness, and cruelty into modern civilization under the mask of cant and meek Christianity. When were the Pagan Caesars more bloodthirsty or more coolly cruel than are the modern Potentates and their armies? When did the millions of the Proletariat starve as they do now? When has mankind shed more tears and suffered more than at present?

Yes; there was a day when the Church and Masonry were one. These were centuries of intense moral reaction, a transitional period of thought as heavy as a nightmare, an age of strife.

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* Since the origin of Masonry, the split between the British and American Masons and the French "Grand Orient" of the "Widow's Sons" is the first one that has ever occurred. It bids fair to make of these two sections of Masonry a Masonic Protestant and a Roman Catholic Church, as far as regards ritualism and brotherly love, at all events.

Thus, when the creation of new ideals led to the apparent pulling down of the old fanes and the destruction of old idols, it ended in reality with the rebuilding of those temples out of the old materials, and the erection of the same idols under new names. It was a universal rearrangement and whitewashing—but only skin deep. History will never be able to tell us—but tradition and judicious research do—how many semi-Hierophants and even high Initiates were forced to become renegades in order to ensure the survival of the secrets of Initiation. Praetextatus, pro-consul at Achaia, is credited with remarking in the IVth century of our era, that "to deprive the Greeks of the sacred mysteries which bind together the whole mankind was equivalent to depriving them of their life." The Initiates took perhaps the hint, and thus joining nolens volens the followers of the new faith, then becoming all domineering, acted accordingly. Some hellenized Jewish Gnostics did the same; and thus more than one "Clemens Alexandrinus"—a convert to all appearance, an ardent Neo-Platonist and the same philosophical pagan at heart—became the instructor of ignorant Christian Bishops. In short the convert malgré lui blended the two external mythologies, the old and the new, and while giving out the compound to the masses, kept the sacred truths for himself.

The kind of Christians they made may be inferred from the example of Synesius, the Neo-Platonist. What scholar is ignorant of the fact, or would presume to deny, that the favourite and devoted pupil of Hypatia—the virgin-philosopher, the martyr and victim of the infamous Cyril of Alexandria—had not even been baptised when first offered by the bishops of Egypt the Episcopalian See of the Ptolemais? Every student is aware that, when finally baptised after having accepted the office proffered, it was so skin-deep that he actually signed his consent only after his conditions had been complied with and his future privileges guaranteed. What the chief clause was, is curious. It was a sine qua non condition that he was to be allowed to abstain from professing the (Christian) doctrines, that he, the new Bishop, did not believe in!

Thus, although baptised and ordained in the degrees of deaconship, priesthood, and episcopate, he never separated himself from his wife, never gave up his Platonic philosophy, nor even his sport so strictly forbidden to every other bishop. This occurred as late as the Vth century.

Such transactions between initiated philosophers and ignorant priests of reformed Judaism were numerous in those days. The former sought to save their "mystery-vows" and personal dignity, and to do so they had to resort to a much-to-be-regretted compromise with ambition, ignorance, and the rising wave of popular fanaticism. They believed in Divine Unity, the ONE or Solus, unconditioned and unknowable; and still they consented to render public homage and pay reverence to Sol, the Sun moving among his twelve apostles, the 12 Signs of the Zodiac, alias the 12 Sons of Jacob. The hoi polloi remaining ignorant of the former, worshipped the latter, and in them, their old time-honoured gods. To transfer that worship from the solar-lunar and other cosmic deities to the Thrones, Archangels, Dominions, and Saints was no difficult matter; the more so since the said sidereal dignities were received into the new Christian Canon with their old names almost unchanged. Thus, while, during Mass, the "Grand Elect" reiterated, under his breath, his absolute adherence to the Supreme Universal Unity of the "incomprehensible Workman," and pronounced in solemn and loud tones the "Sacred Word" (now substituted by the Masonic "Word at low breath"), his assistant proceeded with the chanting of the "Kyrielle" of names of those inferior sidereal beings whom the masses were made to worship. To the profane catechumen, indeed, who had offered prayers but a few months or weeks before to the Bull Apis and the holy Cynocephalus, to the sacred ibis and the hawk-headed Osiris, St. John's eagle* and the divine Dove (witness of the Baptism while hovering over the Lamb of God), must have appeared as the most natural development and sequence to his own national and sacred zoology, which he had been taught to worship since the day of his birth.

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* It is an error to say that John the Evangelist became the patron Saint of Masonry only after the XVIth century, and it implies a double mistake. Between John the "Divine," the "Seer" and the writer of Revelation, and John the Evangelist who is now shown in company of the Eagle, there is a great difference, as the latter John is a creation of Irenaeus, along with the fourth gospel.

IV

It may thus be shown that both modern Freemasonry and Church ritualism descended in direct line from initiated Gnostics, Neo-Platonists, and renegade Hierophants of the Pagan Mysteries, the secrets of which they have lost, but which have been nevertheless preserved by those who could not compromise. If both Church and Masons are willing to forget the history of their true origin, the theosophists are not. They repeat: Masonry and the three great Christian religions are all inherited goods. The “ceremonies and passwords” of the former, and the prayers, dogmas, and rites of the latter, are travestied copies of pure Paganism (copied and borrowed as diligently by the Jews), and of Neo-Platonic Theosophy.

Both were the result of the quarrel of the Bishop of Lyons with the Gnostics, and no one will ever tell what was the real name of the writer of the grandest of the Evangels. But what we do know is that the Eagle is the legal property of John, the author of the Apocalypsis, written originally centuries B.C., and only re-edited, before receiving canonical hospitality. This John, or Oannes, was the accepted patron of all the Egyptian and Greek Gnostics (who were the early Builders or Masons of “Solomon’s Temple,” as, earlier, of the Pyramids) from the beginning of time. The Eagle was his attribute, the most archaic of symbols—being the Egyptian Ah, the bird of Zeus, and sacred to the Sun with every ancient people. Even the Jews adopted it among the Initiated Kabalists, as “the symbol of the Sephirah Tiph’e-reth, the spiritual Æther or Air,” says Mr. Myer’s Qabbalah [p. 230]. With the Druids the eagle was the symbol of the Supreme Deity, and again a portion of the cherubic symbol. Adopted by the pre-Christian Gnostics, it could be seen at the foot of the Tau in Egypt, before it was placed in the Rose-Croix degree at the foot of the Christian cross. Pre-eminently the bird of the Sun, the Eagle is necessarily connected with every solar god, and is the symbol of every seer who looks into the astral light, and sees in it the shadows of the Past, Present, and Future, as easily as the Eagle looks at the Sun.

Also, that the “passwords” used even now by Biblical Masons and connected with “the tribe of Judah,” “Tubal-cain,” and other Zodiacal dignitaries of the Old Testament, are the Jewish aliases of the ancient gods of the heathen mobs, not of the gods of the Hierogrammatists, the interpreters of the true mysteries. That which follows proves it well. The good Masonic Brethren could hardly deny that in name they are Solicoles indeed, the worshippers of the Sun in heaven, in whom the erudite Ragon saw such a magnificent symbol of the G.A.O.T.U. — which it surely is. Only the trouble he had was to prove — which no one can — that the said G.A.O.T.U. was not rather the Sol of the small exoteric fry of the Pro-fanes than the Solus of the High Epoptai. For the secret of the fires of SOLUS, the spirit of which radiates in the “Blazing Star,” is a Hermetic secret which, unless a Mason studies true theosophy, is lost to him forever. He has ceased to understand now, even the little indiscretions of Tshudi. To this day Masons and Christians keep the Sabbath sacred, and call it the “Lord’s” day; yet they know as well as any that both Sunday, and the Sonntag of Protestant England and Germany, mean the Sunday or the day of the Sun, as it meant 2,000 years ago.

And you, Reverend and good Fathers, Priests, Clergymen, and Bishops, you who so charitably call theosophy “idolatry” and doom its adherents openly and privately to eternal perdition, can you boast of one single rite, vestment, or sacred vessel in church or temple that does not come to you from paganism? Nay, to assert it would be too dangerous, in view, not only of history, but also of the confessions of your own priestly craft.

Let us recapitulate if only to justify our assertions.

“Roman sacrificators had to confess before sacrificing,” writes du Choul. The priests of Jupiter donned a tall, square, black cap (Vide Armenian and Greek modern priests), the head dress of the Flamines. The black soutane of the Roman Catholic priest is the black hierocoraces, the loose robe of the Mithraic priests, so called from being raven coloured (raven, corax). The King-Priest of Babylon had a golden seal-ring and slippers kissed by the conquered potentates, a white mantle, a tiara of gold, to which two bandelets were suspended.

The popes have the seal-ring and the slippers for the same use; a white satin mantle bordered with golden stars, a tiara with two bejewelled bandelets suspended to it, etc., etc. The white linen alb (alba vestis) is the garment of the priests of Isis; the top of the heads of the priests of Anubis was shaven (Juvenal),* hence the tonsure; the chasuble of the Christian "Father" is the copy from the upper garment of the Phoenician priests-sacrificers, a garment called calasiris, tied at the neck and descending to their heels. The stole comes to our priests from the female garment worn by the Galli, the male Nautches of the temple, whose office was that of the Jewish Kadeshim (Vide II Kings, xxiii, 7, for the true word); their belt of purity[?] from the ephod of the Jews, and the Isiac cord; the priests of Isis being vowed to chastity. (Vide Ragon, for details.)†

The ancient pagans used holy water or lustrations to purify their cities, fields, temples, and men, just as it is being done now in Roman Catholic countries. Fonts stood at the door of every temple, full of lustral water and called favissae and aquiminaria. Before sacrificing, the pontiff or the curio (whence the French curé), dipping a laurel branch into the lustral water, sprinkled with it the pious congregation assembled, and that which was then termed lustrica and aspergilium is now called sprinkler (or goupillon, in French). The latter was with the priestesses of Mithra the symbol of the Universal lingam. Dipped during the Mysteries in lustral milk, the faithful were sprinkled with it. It was the emblem of Universal fecundity; hence the use of the holy water in Christianity, a rite of phallic origin. More than this; the idea underlying it is purely occult and belongs to ceremonial magic. Lustrations were performed by fire, sulphur, air, and water.

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* [VIth Satire.]

† [This is summarized from Ragon, La Messe et ses mystères, pp. 21 et seq. In quoting briefly from du Choul, Ragon most likely does so from a work entitled Discours sur la castramétation et discipline militaire des Romains. 2 pts. Lyon: Guillaume Rouille, 1556-57, fol.; also 1567 and 1581, 4to; and 1672. Guillaume du Choul was, according to Ragon, a "bailli" in the Dauphiné mountains, and wrote on the religion of the Romans.—Compiler.]

To draw the attention of the celestial gods, ablutions were resorted to; to conjure the nether gods away, aspersion was used.

The vaulted ceilings of cathedrals and churches, Greek or Latin, are often painted blue and studded with golden stars, to represent the canopy of the heavens. This is copied from the Egyptian temples, where solar and star worship was performed. Again, the same reverence is paid in Christian and Masonic architecture to the Orient (or the Eastern point) as in the days of Paganism. Ragon described it fully in his destroyed volumes. The princeps porta, the door of the World, and of the "King of Glory," by whom was meant at first the Sun, and now his human symbol, the Christ, is the door of the Orient, and faces the East in every church and temple.* It is through this "door of life" — the solemn pathway through which the daily entrance of the luminary into the oblong square † of the earth or the Tabernacle of the Sun is effected every morning — that the "newly born" babe is ushered, and carried to the baptismal font; and it is to the left of this edifice (the gloomy north whither start the "apprentices," and where the candidates got their trial by water) that now the fonts, and in the days of old the well (piscinas) of lustral waters, were placed in the ancient churches, which had been pagan fanes. The altars of heathen Lutetia were buried, and found again under the choir of Notre-Dame of Paris, its ancient lustral wells existing to this day in the said Church. Almost every great ancient Church on the Continent that antedates the Middle Ages was once a pagan temple by virtue of the orders issued by the Bishops and Popes of Rome.

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* Except, perhaps, the temples and chapels of dissident Protestants, which are built anywhere, and used for more than one purpose. In America I know of chapels hired for fairs and shows, and even theatres; today a chapel, the day after sold for debts, and fitted for a gin shop or a public house. I speak of chapels, of course, not of Churches and Cathedrals.

† A Masonic term; a symbol of the Arc of Noah, and of the Covenant, of the Temples of Solomon, the Tabernacle, and the Camp of the Israelites, all built as "oblong squares." Mercury and Apollo were represented by oblong cubes and squares, and so is Kaaba, the great temple at Mecca.

Gregory the Great (Platine en sa Vie)* commands the monk Augustine, his missionary in England, in this wise: “Destroy the idols, never the temples! Sprinkle them with holy water, place in them relics, and let the nations worship in the places they are accustomed to.”

We have but to turn to the works of Cardinal Baronius, to find in the year XXXVIth of his Annals his confession. The Holy Church, he says, was permitted to appropriate the rites and ceremonies used by the pagans in their idolatrous cult, since she (the Church) expiated them by her consecration! In Les Antiquités Gauloises et Françoises (Book II, ch. 19) by Fauchet, we read that the Bishops of France adopted and used the pagan ceremonies in order to convert followers to Christ.†

This was when Gaul was still a pagan country. Are the same rites and ceremonies used now in Christian France, and other Roman Catholic countries, still going on in grateful remembrance of the pagans and their gods?

V

Up to the IVth century the churches knew of no altars. Up to that date the altar was a table raised in the middle of the temple, for purposes of Communion, or fraternal repasts (the Caena, as mass was originally said in the evening) . In the same way now the table is raised in the “Lodge” for Masonic Banquets, which usually close the proceedings of a Lodge, and at which the resurrected Hiram Abifs, the “Widow’s Sons,” honour their toasts by firing, a Masonic mode of transubstantiation.

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* [This parenthetical reference is taken from Ragon’s work, and for some curious reason appears in French. What H.P.B. means is the work of Bartolomeo de Sacchi de Platino (sometimes referred to as di Piadena) known as Vitae Pontificum, containing extensive biographies of various Popes, among them Gregory the Great.—Compiler.]

† [The passage from Fauchet’s work is as follows:

«. . . car l’on voit bien par les écrits de ce temps-là, que les Ecclésiastiques employaient tous moyens pour gagner les hommes à Jésus Christ, se servant d’aucunes des cérémonies Payennes, aussi bien que des pierres de leurs Temples démolis . . .»

—Compiler.]

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Shall we call their banquet tables altars, also? Why not? The altars were copies from the ara maxima of pagan Rome. The Latins placed square and oblong stones near their tombs, and called them ara, altar; they were consecrated to the gods Lares and Manes. Our altars are a derivation from these square stones, another form of the boundary stones known as the gods Termini — the Hermeses, and the Mercuries, whence Mercurius quadratus, quadriceps, quadrifronts, etc., etc., the four-faced gods, whose symbols these square stones were, from the highest antiquity. The stone on which the ancient kings of Ireland were crowned was such an “altar.” Such a stone is in Westminster Abbey, endowed, moreover, with a voice. Thus our altars and thrones descend directly from the Priapic boundary stones of the pagans—the gods Termini.

Shall the church-going reader feel very indignant if he is told that the Christians adopted the pagan way of worshipping in a temple, only during the reign of Diocletianus? Up to that period they had an insurmountable horror for altars and temples, and held them in abomination for the first 250 years of our era. These primitive Christians were Christians indeed; the moderns are more pagan than any ancient idolaters. The former were the Theosophists of those days; from the IVth century they became Helleno-Judaic Gentiles minus the philosophy of the Neo-Platonists. Read what Minucius Felix says in the IIIrd century to the Romans:—

You fancy that we [Christians] conceal that which we worship because we will have neither temples nor altars? But what image of God shall we raise, since Man is himself God’s image? What temple can we build to the Deity, when the Universe, which is Its work, can hardly contain it? How shall we enthrone the power of such Omnipotence in a single building? Is it not far better to consecrate to the Deity a temple in our heart and spirit?*

But then the Chrêstians of the type of Minucius Felix had in their mind the commandment of the MASTER-INITIATE, not to pray in the synagogues and temples as the hypocrites do, “that they may be seen of men” (Matthew vi, 5).

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* [Octavius, xxxii, 1-2. These words are addressed by Octavius Januarius to Q. Caecilius Natalis.—Compiler.]

They remembered the declaration of Paul, the Apostle-Initiate, the “Master Builder” (I Corinthians iii, 10), that MAN was the one temple of God, in which the Holy Ghost, the Spirit of God, dwelleth (Ibid., iii, 16). They obeyed the truly Christian precepts, whereas the modern Christians obey but the arbitrary canons of their respective churches, and the rules of their Elders. “Theosophists are notorious Atheists,” exclaims a writer in the Church Chronicle. “Not one of them is ever known to attend divine service . . . the Church is obnoxious to them”; and forthwith uncorking the vials of his wrath, he pours out their contents on the infidel, heathen F.T.S. The modern Churchman stones the Theosophist as his ancient forefather, the Pharisee of the “Synagogue of the Libertines” (Acts vi, 9), stoned Stephen, for saying that which even many Christian Theosophists say, namely that “the Most High dwelleth not in temples made with hands” (Ibid., vii, 48); and they “suborn men” just as these iniquitous judges did (Ibid., vi, 11) to testify against us.

Forsooth, friends, you are indeed the righteous descendants of your predecessors, whether of the colleagues of Saul, or of those of Pope Leo X, the cynical author of the ever famous sentence: “How useful to us this fable of Christ,” “Quantum nobis prodest hac fabula Christi!”

VI

The “Solar Myth” theory has become in our day stale — ad nauseam — repeated as we hear it from the four cardinal points of Orientalism and Symbolism, and applied indiscriminately to all things and all religions, except Church Christianity and state-religion. No doubt the Sun was throughout the whole antiquity and since days immemorial the symbol of the Creative Deity — with every nation, not with the Parsis alone; but so he is with the Ritualists. As in days of old, so it is now. Our central star is the “Father” for the pro-fanes, the Son of the ever-unknowable Deity for the Epoptai. Says the same Mason, Ragon:

. . . the Sun was the most sublime and natural image of the GREAT ARCHITECT, as the most ingenious of all the allegories under which the moral and good man (the true Sage) had ever endowed infinite and limitless Intelligence.*

Apart from the latter assumption, Ragon is right; for he shows this symbol gradually receding from the ideals so represented and conceived, and becoming finally, from a symbol, the original, in the minds of his ignorant worshippers. Then the great Masonic author proves that it is the physical Sun which was regarded as both the Father and the Son by the early Christians. Oh, initiated Brethren, he exclaims, can you forget that

In the temples of the existing religion a large lamp burns night and day? It is suspended in front of the chief altar, the depository of the arc of the Sun. Another lamp burning before the altar of the virgin-mother is the emblem of the light of the moon. Clemens Alexandinus tells us that the Egyptians were the first to establish the religious use of the lamps . . . . Who does not know that the most sacred and terrible duty was entrusted to the Vestals? If the Masonic temples are lighted with three astral lights, the sun, the moon, and the geometrical star, and with three vital lights, the Hierophant and his two Episcopes [Wardens, in French Surveillants], it is because one of the Fathers of Masonry, the learned Pythagoras, ingenuously suggests that we should not speak of divine things without a light. Pagans celebrated a festival of lamps (Lampadephoria) in honour of Minerva, Prometheus, and Vulcan. But Lactantius and some of the earliest fathers of the new faith complained bitterly of his introduction of pagan lamps in the Churches; “If they deigned,” writes Lactantius, “to contemplate that light which we call the SUN, they would soon recognise that God has no need of their lamps.” And Vigilantius adds: “Under the pretext of religion the Church established a Gentile custom of lighting vile candles, while the SUN is there illuminating us with a thousand lights. Is it not a great honour for the LAMB OF GOD [the sun thus represented?], which placed in the middle of the throne [the Universe] fills it with the radiance of his Majesty?”

Such passages prove to us that in those days the primitive Church worshipped THE GREAT ARCHITECT OF THE UNIVERSE in its image the SUN, sole of its kind . . . . . †

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* [La Messe et ses mystères, p. 4.]

† La Messe et ses mystères, pp. 19-20.

Indeed, while Christian candidates have to pronounce the Masonic oath turned to the East and that their “Venerable” keeps in the Eastern corner, because the Neophytes were made to do the same during the Pagan Mysteries, the Church has, in her turn, preserved the identical rite. During the High Mass, the High Altar (ara maxima) is ornamented with the Tabernacle, or the pyx (the box in which the Host is kept), and with six lighted tapers. The esoteric meaning of the pyx and contents—the symbol of the Christ-Sun—is that it represents the resplendent luminary, and the six tapers, the six planets (the early Christians knowing of no more), three on his right and three on his left. This is a copy of the seven-branched candlestick of the synagogue, which has an identical meaning. “Sol est Dominus Meus,” “the Sun is my Lord!” exclaims David in Psalms xcv, translated very ingeniously in the authorized version by “The Lord is a great God,” “a great King above all Gods” (verse 3), or planets truly! J. Augustin Chaho is more sincere in his Philosophie des religions comparées (Vol. II, p. 18), when he writes:

All are devs (demons), on this Earth, save the God of the Seers (Initiates), the sublime IAO; and if in Christ you see aught than the SUN, then you adore a dev, a phantom such as are all the children of night.*

The East being the cardinal point whence arises the luminary of the Day, the great giver and sustainer of life, the creator of all that lives and breathes on this globe, what wonder if all the nations of the Earth worshipped in him the visible agent of the invisible Principle and Cause, and that mass should be said in the honour of him who is the giver of messis or “harvest.” But, between worshipping the ideal as a whole, and the physical symbol, a part chosen to represent that whole and the ALL, there is an abyss. For the learned Egyptian, the Sun was the “eye” of Osiris, not Osiris himself; the same for the learned Zoroastrians. For the early Christians the Sun became the Deity, in toto; and by dint of casuistics, sophistry, and dogmas not to be questioned, the modern Christian churches have contrived to force even the educated world to accept the same, while hypnotising it into a belief that their god is the one living true Deity, the maker of, not the Sun — a demon worshipped by the “heathen.”

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* [Quoted in Ragon, La Messe, etc., pp. 5-6, footnote, where a 3rd edition, Paris, 1848, is referred to.—Compiler.]

But what may be the difference between a wicked demon, and the anthropomorphic God, e.g., as represented in Solomon's Proverbs? That "God," unless poor, helpless, ignorant men call upon him, when their "fear cometh as desolation" and their "destruction . . . as a whirlwind," threatens them in such words as these: "I also will laugh at your calamity; I will mock when your fear cometh"! (Prov. i, 26). Identify this God with the great Avatar on whom the Christian legend is hung; make him one with that true Initiate who said, "Blessed are they that mourn; for they shall be comforted" [Matt. v, 4]: and what is the result? Such identification alone is quite sufficient to justify the fiendish joy of Tertullian, who laughed and rejoiced at the idea of his infidel next of kin roasting in hell-fire; the advice of Hieronymus to the Christian convert to trample over the body of his pagan mother, if she seeks to prevent him leaving her forever to follow Christ; and it makes of all the Church tyrants, murderers, and omnes gentes of the Inquisition, the grandest and noblest exemplars of practical Christianity that have ever lived!*

H.P.B.

VII

The ritualism of primitive Christianity — as now sufficiently shown — sprang from ancient Masonry. The latter was, in its turn, the offspring of the, then, almost dead Mysteries. Of these we have now a few words to say.

It is well known that throughout antiquity, besides the popular worship composed of the dead-letter forms and empty exoteric ceremonies, every nation had its secret cult known to the world as the MYSTERIES. Strabo, one among many others, warrants for this assertion (See Geographica, lib. X, ch. iii, Sect. 9).

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* [The passage referred to in Tertullian's writings may be found in his De spectaculis, ch. xxx. As to Jerome's advice, it may be found in his Epistola XIV: Ad Heliodorum Monachum, § 2. See Corpus Scriptorum Ecclesiasticorum Latinorum, Vol. 54: S. Eusebii Hieronymi Epistolae. Pars I, pp. 46-47. Edition Isidorus Hilberg.—Compiler]

No one received admittance into them save those prepared for it by special training. The neophytes instructed in the upper temples were initiated into the final Mysteries in the crypts. These instructions were the last surviving heirloom of archaic wisdom, and it is under the guidance of high Initiates that they were enacted.We use the word “enacted” purposely; for the oral instructions at low breath were given only in the crypts, in solemn silence and secrecy. During the public classes and general teachings, the lessons in cosmogony and theogony were delivered in allegorical representation, the modus operandi of the gradual evolution of Kosmos, worlds, and finally of our earth, of gods and men, all was imparted in a symbolical way. The great public performances during the festivals of the Mysteries, were witnessed by the masses and the personified truths worshipped by the multitudes—blindly. Alone the high Initiates, the Epoptae, understood their language and real meaning. All this, and so far, is well known to the world of scholars.

It was a common claim of all the ancient nations that the real mysteries of what is called so unphilosophically, creation, were divulged to the elect of our (fifth) race by its first dynasties of divine Rulers—gods in flesh, “divine incarnations,” or Avatars, so called. The last Stanzas, given from the Book of Dzyan in The Secret Doctrine (Vol. II, p. 21), speak of those who ruled over the descendants “. . . produced from the Holy stock,” and “. . . Who redescended, who made peace with the fifth [race], who taught and instructed it . . .”

The phrase “made peace” shows that there had been a previous quarrel. The fate of the Atlanteans in our philosophy, and that of the prediluvians in the Bible, corroborates the idea. Once more — many centuries before the Ptolemies — the same abuse of the sacred knowledge crept in amongst the initiates of the Sanctuary in Egypt. Preserved for countless ages in all their purity, the sacred teachings of the gods, owing to personal ambition and selfishness, became corrupted again.

The meaning of the symbols found itself but too often desecrated by unseemly interpretations, and very soon the Eleusinian Mysteries remained the only ones pure from adulteration and sacrilegious innovations. These were in honour of (Ceres) Demeter, or Nature, and were celebrated in Athens, the flowers of the intellect of Asia Minor and Greece being initiated thereinto. In his 4th Book, Zosimus states that these Initiates embraced the whole of mankind;* while Aristides calls the Mysteries the common temple of the earth.†

It is to preserve some reminiscence of this "temple," and to rebuild it, if need be, that certain elect ones among the initiated began to be set apart. This was done by their High Hierophants in every century, from the time when the sacred allegories showed the first signs of desecration and decay.

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* Says Cicero in De Natura Deorum, Lib. I, xlii (or 119): "omitto Eleusinem sanctam illam et augustam, ubi initiantur gentes orarum ultimae."

[The above quotation is somewhat misleading in the manner in which it is given. The complete text is as follows:

"Omitto Eleusinem sanctam illam et augustam,
ubi initiantur gentes orarum ultimae,
praetereo Samothraciam eaque quae Lemni
nocturno aditu occulta coluntur
silvestribus saepibus densa,
quibus explicatis ad rationemque revocatis rerum magis natura
cognoscitur quam deorum."
the English rendering of which would be:
"I say nothing of the holy and awe-inspiring sanctuary of Eleusis,
where tribes from earth's remotest confines seek Initiation
and I pass over Samothrace and those occult mysteries
Which throngs of worshippers at dead of night
In forest coverts deep to celebrate,
at Lemnos, since such mysteries when interpreted and rationalized prove to have
more to do with natural magic than with the gods."

The source of the first verse quoted by Cicero is unknown; the second quote is probably from the Philoctetes of Attius, a Roman tragic poet (born B.C. 170) with whom Cicero, when a young man, frequently conversed.—Compiler.]

† [This expression occurs in one of the Fragments from the writings of Aelius Aristides of Smyrna, namely in his Discourse on the Eleusinian Mysteries, para. 2 thereof. Vide Bruno Kiel's edition. Berlin: Weidmann, 1898; Vol. II, Discourse XVII.—Compiler.]

For the great Eleusinia finally shared the same fate as the others. Their earlier excellency and purpose are described by Clement of Alexandria who shows the greater mysteries divulging the secrets and the mode of construction of the Universe, this being the beginning, the end and the ultimate goal of human knowledge, for in them was shown to the initiated Nature and all things as they are (Strom, Bk. V, ch. xi) . This is the Pythagorean Gnosis ἡ γνῶσις τῶν ὄντων. Epictetus speaks of these instructions in the highest terms: “All that is ordained therein was established by our masters for the instruction of men and the correction of our customs” (apud Arrian. Dissert., lib. III, cap. 21).* Plato asserts in the Phaedo the same: the object of the Mysteries was to re-establish the soul in its primordial purity, or that state of perfection from which it had fallen.†

VIII

But there came a day when the Mysteries deviated from their purity in the same way as the exoteric religions. This began when the State bethought itself, on the advice of Aristogeiton (510 B.C.), of drawing from the Eleusinia a constant and prolific source of income. A law was passed to that effect. Henceforth, no one could be initiated without paying a certain sum of money for the privilege. That boon which could hitherto be acquired only at the price of incessant, almost superhuman effort, toward virtue and excellency, was now to be purchased for so much gold. Laymen—and even priests themselves—while accepting the desecration lost eventually their past reverence for the inner Mysteries, and this led to further profanation of the Sacred Science.

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* [Reference is here to the Discourses of Epictetus as reported by Arrian, Book III, chap. xxi, 15-16, in which he speaks of the Mysteries and their ennobling influence upon men.—Compiler.]

† [The most likely passage is in Phaedo, 69 C, wherein Socrates says:

“And I fancy that those men who established the mysteries were not unenlightened, but in reality had a hidden meaning when they said long ago that whoever goes uninitiated and unsanctified to the other world will lie in the mire, but he who arrives there initiated and purified will dwell with the gods.” (Loeb Classical Library.)

—Compiler.]

The rent made in the veil widened with every century; and more than ever the Supreme Hierophants, dreading the final publication and distortion of the most holy secrets of nature, laboured to eliminate them from the inner programme, limiting the full knowledge thereof but to the few. It is those set apart who soon became the only custodians of the divine heirloom of the ages. Seven centuries later, we find Apuleius, his sincere inclination toward magic and the mystical notwithstanding, writing in his Golden Ass* a bitter satire against the hypocrisy and debauchery of certain orders of half-initiated priests. It is through him also, that we learn that in his day (2nd century A.D.) the Mysteries had become so universal that persons of all ranks and conditions, in every country, men, women, and children, all were initiated! Initiation had become as necessary in his day as baptism has since become with the Christians; and, as the latter is now, so the former had become then — i.e., meaningless, and a purely dead-letter ceremony of mere form. Still later, the fanatics of the new religion laid their heavy hand on the Mysteries.

The Epoptae, they "who see things as they are" disappeared one by one, emigrating into regions inaccessible to the Christians. The Mystae (from Mystes or "veiled"), "they who see things only as they appear" remained very soon, alone, sole masters of the situation.

It is the former, the "set apart," who have preserved the true secrets; it is the Mystae, those who knew them only superficially, who laid the first foundation stone of modern Masonry; and it is from this half-pagan, half-converted primitive fraternity of Masons that Christian ritualism and most of dogmas were born. Both the Epoptae and the Mystae are entitled to the name of Masons: for both carrying out their pledges to, and the injunction of, their long departed Hierophants and βασιλεῖς, "Kings," rebuilt, the Epoptae, their "lower," and the Mystae, their "upper" temples. For such were their respective appellations in antiquity, and are so to this day in certain regions.

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* [Book VIII, Ch. 27, 28, 29; Book IX, ch. 8.]

Sophocles speaks in the Electra (707) of the foundations of Athens — the site of the Eleusinian Mysteries — as being the "sacred edifice of the gods," * i.e., built by the gods. Initiation was spoken of as "walking into the temple," and "cleaning," or rebuilding the temple referred to the body of an initiate on his last and supreme trial (Vide St. John's Gospel, ii, 19). The esoteric doctrine, also, was sometimes called by the name of "Temple" and popular exoteric religion, by that of "city." To build a temple meant to found an esoteric school; to "build a city temple" signified to establish a public cult. Therefore, the true surviving "Masons" of the lower Temple, or the crypt, the sacred place of initiation, are the only custodians of the true Masonic secrets now lost to the world. We yield willingly to the modern Fraternity of Masons the title of "Builders of the higher Temple," as the a priori superiority of the comparative adjective is as illusionary as the blaze of the burning bush of Moses itself in the Templars' Lodges.

IX

The misunderstood allegory known as the Descent into Hades, has wrought infinite mischief. The exoteric "fable" of Hercules and Theseus descending into the infernal regions; the journey thither of Orpheus, who found his way by the power of his lyre (Ovid, Metam., X, 40-48); of Krishna, and finally of Christ, who "descended into Hell and the third day rose again from the dead"—was twisted out of recognition by the non-initiated adapters of pagan rites and transformers thereof, into Church rites and dogmas.

Astronomically, this descent into hell symbolized the Sun during the autumnal equinox when abandoning the higher sidereal regions—there was a supposed fight between him and the Demon of Darkness who got the best of our luminary. Then the Sun was imagined to undergo a temporary death and to descend into the infernal region.

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* [ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἀπό.—"the ninth (charioteer) from Athens, city built by gods."—Compiler.]

But mystically, it typified the initiatory rites in the crypts of the temple, called the Underworld. Bacchus, Heracles, Orpheus, Asklepios and all the other visitors of the crypt, all descended into hell and ascended thence on the third day, for all were initiates and "Builders of the lower Temple." The words addressed by Hermes to Prometheus, chained on the arid rocks of the Caucasus—i.e., bound by ignorance to his physical body and devoured therefore by the vultures of passion—apply to every neophyte, to every Chrêstos on trial. "To such labours look thou for no termination until the [or a] god shall appear as a substitute in thy pangs and shall be willing to go both to gloomy Hades and to the murky depths around Tartarus" (Aeschylus, Prometheus Bound, 1026-29). They mean simply that until Prometheus (or man) could find the "God," or Hierophant (the Initiator) who would willingly descend into the crypts of initiation, and walk around Tartarus with him, the vulture of passion would never cease to know his vitals.* Aeschylus as a pledged Initiate could say no more; but Aristophanes less pious, or more daring, divulges the secret to those who are not blinded by a too strong preconception, in his immortal satire on Heracles' descent into Hell (The Frogs, 340-43). There we find the chorus of the "blessed ones" (the initiated), the Elysian Fields, the arrival of Bacchus (the god Hierophant) with Heracles, the reception with lighted torches, emblems of new LIFE AND RESURRECTION from the darkness of human ignorance to the light of spiritual knowledge—eternal LIFE. Every word of the brilliant satire shows the inner meaning of the poet:

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* The dark region in the crypt, into which the candidate under initiation was supposed to throw away forever his worst passions and lusts. Hence the allegories of Homer, Ovid, Virgil, etc., all accepted literally by the modern scholar. Phlegethon was the river in Tartarus into which the initiate was thrice plunged by the Hierophant, after which the trials were over and the new man born anew. He had left in the dark stream the old sinful man forever, and issued on the third day, from Tartarus, as an individuality, the personality being dead. Such characters as Ixion, Tantalus, Sisyphus, etc., are each a personification of some human passion.

"Wake, burning torches . . . for thou comest
Shaking them in thy hand, Iacche,
Phosphoric star of the nightly rite."

All such final initiations took place during the night. To speak, therefore, of anyone as having descended into Hades, was equivalent in antiquity to calling him a full Initiate. To those who feel inclined to reject this explanation, I would offer a query. Let them explain, in that case, the meaning of a sentence in the sixth book of Virgil's Aeneid. What can the poet mean, if not that which is asserted above, when, introducing the aged Anchises in the Elysian Fields, he makes him advise Aeneas, his son, to travel to Italy . . . where he would have to fight in Latium, a rude and barbarous people; therefore, he adds, before you venture there, "Descend into Hades," i.e., get yourself initiated.

The benevolent clericals, who are so apt to send us on the slightest provocation to Tartarus and the infernal regions, do not suspect what good wishes for us the threat contains; and what a holy character one must be before one gets into such a sanctified place.

It is not pagans alone who had their Mysteries. Bellarmine (De Eccl. Triumph., lib. 3, cap. 17)* states that the early Christians adopted, after the example of pagan ceremonies, the custom of assembling in the church during the nights preceding their festivals, to hold vigils or "wakes." Their ceremonies were performed at first with the most edifying holiness and purity. But very shortly after that, such immoral abuses crept into these "assemblies" that the bishops found it necessary to abolish them. We have read in dozens of works about the licentiousness in the pagan religious festivals. Cicero is quoted (De Legibus, II, xv, 37) showing Diagondas, the Theban, finding no other means of remedying such disorders in the ceremonies than the suppression of the Mysteries themselves.

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* [This tract may be found in Volume 2 of Bellarmine's Disputationum de controversiis . . ., Venice, 1721. On page 454 of this edition, under the title "De vigiliis," the subject-matter begins with the words: "In profestis magnorum dierum consueverat Ecclesia vigilare & jejunere.—Compiler.]

When we contrast the two kinds of celebrations, however, the Pagan Mysteries hoary with age centuries before our era, and the Christian Agapae and others in a religion hardly born and claiming such a purifying influence on its converts, we can only pity the mental blindness of its defenders and quote for their benefit Roscommon, who asks:—

"When you begin with so much pomp and show,

Why is the end so little and so low?"*

X

Primitive Christianity—being derived from the primitive Masonry—had its grip, passwords, and degrees of initiation. "Masonry" is an old term but it came into use very late in our era. Paul calls himself a "master-builder" and he was one. The ancient Masons called themselves by various names and most of the Alexandrian Eclectics, the Theosophists of Ammonius Saccas and the later Neo-Platonists, were all virtually Masons. They were all bound by oath to secrecy, considered themselves a Brotherhood, and had also their signs of recognition. The Eclectics or Philaletheians comprised within their ranks the ablest and most learned scholars of the day, as also several crowned heads. Says the author of "The Eclectic Philosophy:"

Their doctrines were adopted by pagans and Christians in Asia and Europe, and for a season everything seemed favourable for a general fusion of religious belief. The Emperors Alexander Severus and Julian embraced them. Their predominating influence upon religious ideas excited the jealousy of the Christians of Alexandria . . . . The school was removed to Athens, and finally closed by the Emperor Justinian. Its professors withdrew to Persia,† where they made many disciples.‡

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* [This passage is from De Arte Poetica Liber; Ad Pisones, lines 17-18, by Wentworth Dillon, Earl of Roscommon. See Poetical Works of Went. Dillon, Edinburgh, 1780.—Compiler.]

† And we may add, beyond, to India and Central Asia, for we find their influence everywhere in Asiatic countries. [H.P.B.]

‡ [A. Wilder, New Platonism and Alchemy, Albany, N.Y., 1869, p. 19.]

HELENA PETROVNA BLAVATSKY
Portrait taken by Enrico Resta, January 8, 1889, in his Studios at 4, Coburg Place, Bayswater, London W. The original glass plate, together with five others taken at the same time, were sold by him in 1942 to The Theosophical Society in England, and are now in its Archives.

COUNTESS CONSTANCE WACHTMEISTER
1838-1910
From an old print.

A few more details may prove perchance, interesting. We know that the Eleusinian Mysteries survived all others. While the secret cults of the minor gods such as the Curates, the Dactyli, the worship of Adonis, of the Kabiri, and even those of old Egypt had entirely disappeared under the revengeful and cruel hand of the pitiless Theodosius,* the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in their primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our era. It is then that the "Builders of the higher, or City Temple" appeared first on the scene and worked unrelentingly to infuse their rituals and peculiar dogmas into the nascent and ever fighting and quarreling church. The triple Sanctus of the Roman Catholic Mass is the triple S .'. S .'. S .'. of these early Masons, and is the modern prefix to their documents or "any written balustre—the initial of Salutem, or Health," as cunningly put by a Mason. "This triple Masonic salutation is the most ancient among their greetings" (Ragon).

XI

But they did not limit their grafts on the tree of the Christian religion to this alone. During the Mysteries of Eleusis, wine represented Bacchus and Ceres—wine and bread, or corn.†

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* The murderer of the Thessalonians who were butchered by this pious son of the Church.

† Bacchus is certainly of Indian origin. Pausanias shows him the first to lead an expedition against India, and the first to throw a bridge over the Euphrates. "The cable which served to unite the two opposite shores being exhibited to this day," writes this historian, "it being woven from vine-branches and trailings of ivy" (Periegesis, X, xxix, 4). Arrianus and Quintus-Curtius explained the allegory of Bacchus' birth from the thigh of Zeus, by saying that he was born on the Indian Mount Meru (from 90D`l, thigh). We are aware that Eratosthenes and Strabo believed the Indian Bacchus had been invented by flatterers to simply please Alexander, believed to have conquered India as Bacchus is supposed to have done. But on the other hand Cicero mentions the god as a Son of Thyônê and Nisus; and Dionysos or Διόνῦσος means the god Dis from Mount Nysa in India. Bacchus crowned with ivy, or Kissos, is Krishna, one of whose names was Kissen.

Now Ceres or Demeter was the female productive principle of the Earth; the spouse of Father Aether, or Zeus; and Bacchus, the son of Zeus-Jupiter, was his father manifested: in other words, Ceres and Bacchus were the personifications of Substance and Spirit, the two vivifying principles in Nature and on Earth. The hierophant Initiator presented symbolically, before the final revelation of the mysteries, wine and bread to the candidate, who ate and drank, in token that the spirit was to quicken matter: i.e., the divine wisdom of the Higher Self was to enter into and take possession of his inner Self or Soul through what was to be revealed to him.

This rite was adopted by the Christian Church. The Hierophant who was called the "Father," has now passed, part and parcel—minus knowledge—into the "Father priest, who today administers the same communion. Jesus called himself a vine and his "Father" the husbandman; and his injunction at the Last Supper shows his thorough knowledge of the symbolical meaning (Vide infra, note) of bread and wine, and his identification with the logoi of the ancients. "Whose eateth my flesh, and drinketh my blood, hath eternal life" [John vi, 54]. "This is an hard saying," he adds [ibid., vi, 60]. "The words [rêmata, or arcane utterances] that I speak unto you, they are spirit, and they are life" [ibid., vi, 63].

Dionysos was pre-eminently the god who was expected to liberate the souls of men from their prisons of flesh—Hades and the human Tartarus, in one of its symbolical senses. Cicero calls Orpheus a son of Bacchus, and there is a tradition which not only makes Orpheus come from India (he being called ÏDN<`l, dark, of tawny complexion) but identifies him with Arjuna, the chela and adoptive son of Krishna. (See Five Years of Theosophy. Article: "Was Writing Known Before Panini?")

[The mention of Arrian in the above footnote is in reference to his Anabasis of Alexander, Book V, i, 6, where occurs the following passage:

"Now Dionysos called this city Nysa in honor of his nurse Nysa, and the territory he called Nysaean; and the mountain near the city he named Merus (a thigh) [Mêron], since according to the legend, he grew in the thigh [en mêrô] of Zeus [Dios]."

The essay on "Was Writing Known Before Pânini?" will be found in Volume V (1883) of the present Series.—Compiler.]

They are; because “it is the spirit that quickeneth.” Furthermore these rêmata of Jesus are indeed the arcane utterances of an Initiate.

But between this noble rite, as old as symbolism, and its later anthropomorphic interpretation, now known as transubstantiation, there is an abyss of ecclesiastical sophistry. With what force the explanation—“Woe unto you, lawyers! for ye have taken away the key of knowledge” (and will not permit even now gnosis to be given to others); with what tenfold force, I say, it applies more now than then. Aye; that gnosis, “ye entered not in yourselves, and them that were [and are] entering in ye hindered,” and still prevent [Luke xi, 521. Nor has the modern priesthood alone laid itself open to this blame. Masons, the descendants, or at any rate the successors, of the “Builders of the upper Temple” during the Mysteries, they who ought to know better, will pooh-pooh and scorn anyone among their own brethren who will remind them of their true origin. Several great modern Scholars and Kabalists, who are Masons, and could be named, received worse than the cold shoulder from their Brethren. It is ever the same old, old story. Even Ragon, the most learned in his day among all the Masons of our century, complains of it, in these words:—

All the ancient narratives attest that the initiations in those days of old had an imposing ceremonial, and became memorable forever through the grand truths divulged and the knowledge that resulted therefrom. And yet there are some modern Masons, of half-learning, who hasten to treat as charlatans all those who successfully remind them of, and explain to them these ancient ceremonies!*

XII

Vanitas vanitatum! Nothing is new under the sun. The Litanies of the Virgin Mary prove it in the sincerest way. Pope Gregory I introduces the worship of the Virgin Mary and the Chalcedonian Council proclaims her the mother of God.

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* Cours philosophique et interprétatif des initiations anciennes et modernes, p. 87, note 2 (Paris, 1841).

But the author of the Litanies had not even the decency (or is it the brains?) to furnish her with any other than pagan adjectives and titles, as I shall presently show. Not a symbol, not a metaphor of this famous Litany but belonged to a crowd of goddesses; all Queens, Virgins, or Mothers; these three titles applying to Isis, Rhea, Cybele, Diana, Lucifera, Lucina, Luna, Tellus, Latona triformis, Proserpina, Hecate, Juno, Vesta, Ceres, Leucothea, Astarte, celestial Venus and Urania, Alma Venus, etc., etc., etc.

Besides the primitive signification of trinity (the esoteric, or that of Father, Mother, Son) does not this Western trimurti (three faces) mean in the Masonic pantheon "Sun, Moon, and the Venerable"? A slight alteration, forsooth, from the Germanic and Northern Fire, Sun and Moon.

It is the intimate knowledge of this, perchance, that made the Mason, J. M. Ragon, describe his profession of faith thus:

. . . . . the Son is the same as Horus, son of Osiris and Isis; he is the SUN who every year redeems the world from sterility and the universal death of the races. [p. 326.]

And he goes on to speak of the Virgin Mary's particular litanies, temples, festivals, masses and Church services, pilgrimages, oratories, Jacobins, Franciscans, vestals, prodigies, ex voto, niches, statues, etc., etc., etc.

De Maleville, a great Hebrew scholar and translator of Rabbinical literature, observes that the Jews give to the moon all those names which, in the Litanies, are used to glorify the Virgin. He finds in the Litanies of Jesus all the attributes of Osiris —the Eternal Sun, and of Horus, the Annual Sun.

And he proves it.

Mater Christi is the mother of the Redeemer of the old Masons, who is the Sun. The hoi polloi among the Egyptians, claimed that the child, symbol of the great central star, Horus, was the Son of Osireth and Oseth, whose souls had ensouled, after their death, the Sun and Moon. Isis became, with the Phoenicians, Astarte, the name under which they adored the Moon, personified as a woman adorned with horns, which symbolized the crescent.

Astarte was represented at the autumnal equinox after her husband (the Sun's) defeat by the Prince of Darkness, and descent into Hades, as weeping over the loss of her consort, who is also her son, as Isis does that of her consort, brother and son (Osiris-Horus). Astarte holds in her hand a cruciform stick, a regular cross, and stands weeping on the crescent moon. The Christian Virgin Mary is often represented in the same way, standing on the new moon, surrounded by stars and weeping for her son juxta crucem lacrymosa dum pendebat filius (Vide: Stabat Mater Dolorosa). Is not she the heiress of Isis and Astarte, asks the author?

Truly, and you have but to repeat the Litany to the Virgin of the R. Catholic Church, to find yourself repeating ancient incantations to Adonaia (Venus), the mother of Adonis, the Solar god of so many nations; to Mylitta (the Assyrian Venus), goddess of nature; to Alilat, whom the Arabs symbolized by the two lunar horns; to Selene, wife and sister of Helion, the Sun god of the Greeks; or, to the Magna Mater, Vas honestissime, purissime, castissime, the Universal Mother of all Beings—because SHE IS MOTHER NATURE.

Verily is Maria (Mary) the Isis Myrionymos, the Goddess Mother of the ten thousand names ! As the Sun was Phoebus, in heaven, so he became Apollo, on earth, and Pluto, in the still lower regions (after sunset); so the moon was Phoebe in heaven, and Diana on earth (Gaea, Latona, Ceres); becoming Hecate and Proserpine in Hades. Where is the wonder then, if Mary is called regina virginum, "Queen of Virgins," and castissima (most chaste), when even the prayers offered to her at the sixth hour of the morning and the evening are copied from those sung by the "heathen" Gentiles at the same hours in honour of Phoebe and Hecate? The verse of the "Litany to the Virgin," stella matutina,* we are informed, is a faithful copy of a verse from the litany of the triformis of the pagans. It is at the Council which condemned Nestorius that Mary was first titled as the "Mother of God," mater dei.

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* The "Morning Star," or Lucifer, the name which Jesus calls himself by in Rev. xxii, 16, and which becomes, nevertheless, the name of the Devil, as soon as a theosophical journal assumes it.

In our next, we shall have something to say about this famous Litany to the Virgin, and show its origin in full. We shall cull our proofs, as we go along, from the classics and the moderns, and supplement the whole from the annals of religions as found in the Esoteric Doctrine. Meanwhile, we may add a few more statements and give the etymology of the most sacred terms in ecclesiastical ritualism.

XIII

Let us give a few moments of attention to the assemblies of the "Builders of the upper Temple" in early Christianity. Ragon has shown plainly to us the origin of the following terms:—

(a) "The word 'mass,' comes from the Latin Messis— 'harvest,' whence the noun Messias, 'he who ripens the harvest,' Christ, the Sun."

(b) The word "Lodge" used by the Masons, the feeble successors of the Initiates, has its root in loga (loka, in Sanskrit), a locality and a world; and in the Greek logos, the Word, a discourse; signifying in its full meaning "a place where certain things are discussed."

(c) These assemblies of the logos of the primitive initiated Masons came to be called synaxes, "gatherings" of the Brethren for the purpose of praying and celebrating the caena (supper) wherein only bloodless offerings, fruit and cereals, were used. Soon after these offerings began to be called hostiae or sacred and pure hosties, in contrast to the impure sacrifices (as of prisoners of war, hostes, whence the word hostage). As the offerings consisted of the harvest fruits, the first fruits of messis, thence the word "mass." Since no father of the Church mentions, as some scholars would have it, that the word mass comes from the Hebrew missah (oblatum, offering), one explanation is as good as the other. For an exhaustive enquiry on the word missa and mizda, see King's The Gnostics and their Remains, pp. 124, et seq.

Now the word synaxis was also called by the Greeks agyrmos, •(LD:`l (a collection of men, assembly). It referred to initiation into the Mysteries. Both words —synaxis and agyrmos*—became obsolete with the Christians, and the word missa, or mass, prevailed and remained. Theologians will have it, desirous as they are to veil its etymology, that the term messias (Messiah) is derived from the Latin word missus (messenger, the sent). But if so, then again it may be applied as well to the Sun, the annual messenger, sent to bring light and new life to the earth and its products. The Hebrew word for Messiah, mashiah (anointed), from mashah (to anoint), will hardly apply to, or bear out the identity in, the ecclesiastical sense; nor will the Latin missa (mass) derive well from that other Latin word mittere, missum, "to send," or "dismiss." Because the communion service—its heart and soul—is based on the consecration and oblation of the host or hostia (sacrifice), a wafer (a thin, leaf-like bread) representing the body of Christ in the Eucharist, and that such wafer of flour is a direct development of the harvest or cereal offerings. Again, the primitive messes were caenas (late dinners or suppers), which, from the simple meals of Romans, who "washed, were anointed, and wore a cenatory garment" at dinner, became consecrated meals in memory of the Last Supper of Christ.

The converted Jews in the days of the Apostles met at their synaxes, to read the Evangels and their correspondence (Epistles). St. Justin (150 A.D.) tells us that these solemn assemblies were held on the day called Sun (Sunday, dies magnus), on which day there were psalms chanted, "collation of baptism with pure water and the agapae of the holy caena with bread and wine." What has this hybrid combination of pagan Roman dinners, raised by the inventors of church dogmas to a sacred mystery, to do with the Hebrew Messiah "he who causes to go down into the pit" (or Hades), or its Greek transliteration Messias?

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* Hesychius gives the name (agyrmos) to the first day of the initiation into the mysteries of Ceres, goddess of harvest, and refers to it also under that of Synaxis. The early Christians called their mass, before this term was adopted, and the celebration of their mysteries—Synaxis, a word compounded from sun "with," and ago "I lead," whence, the Greek synaxis or an assembly.

As shown by Nork, Jesus “was never anointed either as high priest or king,” therefore his name of Messiah cannot be derived from its present Hebrew equivalent. The less so, since the word anointed, or “rubbed with oil,” a Homeric term, is chris, PD\l and chrio, PD\T, both to anoint the body with oil. (See Lucifer for Nov., Dec., 1887, and Feb., 1888, “The Esoteric Character of the Gospels.”)

Another high Mason, the author of The Source of Measures,* summarizes this imbroglio of the ages in a few lines by saying:—

. . . the fact is there were two Messiahs: One, as causing himself to go down into the pit, for the salvation of the world;† this was the sun shorn of his golden rays and crowned with blackened ones (symbolizing this loss), as the thorns: The other was the triumphant Messiah, mounted up to the summit of the arch of heaven, personated as the Lion of the tribe of Judah. In both instances he had the cross . . . [p. 256].

At the Ambarvales, the festivals in honour of Ceres, the Arval (the assistant of the High Priest) clad in pure white, placing on the hostia (sacrificial heap) a cake of corn, water and wine, tasted the wine of libation and gave to all others to taste. The oblation (or offering) was then taken up by the High Priest. It symbolized the three kingdoms of Nature—the cake of corn (vegetable kingdom), the sacrificial vase or chalice (mineral), and the pall (the scarf-like garment) of the Hierophant, an end of which he threw over the oblation wine cup. This pall was made of pure white lamb-skins.

The modern priest repeats, gesture for gesture, the acts of the pagan priest. He lifts up and offers the bread to be consecrated; blesses the water that is to be put in the chalice, and then pours the wine into it, incenses the altar, etc., etc., and going to the altar washes his fingers saying, “I will wash my hands among the INNOCENTS and encompass thy altar, O Lord.”

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* [J. Ralston Skinner].

† From time immemorial every initiate before entering on his supreme trial of initiation, in antiquity as at the present time, pronounces these sacramental words . . . “And I swear to give up my life for the salvation of my brothers, which constitute the whole of mankind, if called upon, and to die in the defence of truth . . .”

He does so, because the ancient and pagan priest did the same, saying, “I wash (with lustral water), my hands among the INNOCENTS (the fully initiated Brethren) and encompass thy altar, O great Goddess” (Ceres). Thrice went the high priest round the altar loaded with offerings, carrying high above his head the chalice covered with the end of his snow-white lamb-skin . . .

The consecrated vestment worn by the Pope, the pall, “has the form of a scarf made of white wool, embroided with purple crosses.” In the Greek Church, the priest covers, with the end of the pall thrown over his shoulder, the chalice.

The High Priest of antiquity repeated thrice during the divine service his “O redemptor mundi” to Apollo, ‘the Sun,’ his mater Salvatoris, to Ceres, the earth, his Virgo paritura to the Virgin Goddess, etc., and pronounced seven ternary commemorations. (Hearken, O Masons!)

The ternary number, so reverenced in antiquity, is as reverenced now, and is pronounced five times during the mass. We have three introïbo, three Kyrie eleison, three mea culpa, three agnus Dei, three Dominus Vobiscum. A true masonic series! Let us add to these the three et cum spiritu tuo, and the Christian mass yields to us the same seven triple commemorations.

PAGANISM, MASONRY, and THEOLOGY—such is the historical trinity, now ruling the world sub rosa. Shall we close with a Masonic greeting and say:—

Illustrious officers of Hiram Abif, Initiates, and “Widow’s sons.” The Kingdom of Darkness and ignorance is fast dispelling, but there are regions still untouched by the hand of the scholar, and as black as the night of Egypt. Fratres, sobrii estote et vigilate!

H.P.B.

(To be continued) *

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* [As far as is known, this series was never finished, and no further installment of it has ever been located.—Compiler.]

“THOU SHALT NOT BEAR FALSE WITNESS . . .”

[Lucifer, Vol. IV, No. 19, March, 1889, p. 83]

The God-fearing and truth-speaking padris of India and their pals in England are once more at work. The bitter truths uttered by Mr. Wm. S. Caine in his Letters from India,* about the failure of Christian proselytizing in the East, have touched a sore place in the heart of the wily dissenters. As a result we find in the Methodist Times, a flat denial sprinkled with the spice of pious falsehoods of that which is a patent fact to everyone in, or out of, India.

The statement that instead of becoming Christian converts the educated youths of India join “the Brahmo, or the Arya Samaj, or become Theosophists” cut the “men of God” to the quick. Hence a cunning thrust in the direction of Theosophy—a thrust in the vacuum, of course—and a shower of pious misstatements. Says the Methodist Times: “since the publication by the Rev. G. Patterson . . . of the truth (?) about Mme. Blavatsky, theosophy has been little more than the butt and laughing stock of all India.” This is why, we must suppose, the number of the “Fellows of the T.S.”—since that failure of the Age, the attempt in The Christian College Magazine to expose those whom the meek missionaries hate and fear—has more than doubled in India, tripled in Europe, and quintupled in America? Alas for poor Yorick-Patterson! The attempt was speedily followed by an Address to the students of the same Christian College of Madras, who protested against the foul calumny. If the disproofs brought forward by the Methodists against Mr. Caine’s assertions are as truthful as this statement and those others saying that Mme. B. was “compelled to become an exile from India,” and therefore “the T.S. rivals no longer Mormonism” (?!)—then Mr. Caine must feel secure.

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* [Most likely his Letters entitled “Young India” and published about 1889 in the Pall Mall Gazette. —Compiler.]

"Let God be true but every man a liar" is the Pauline precept carried out literally by most of the Missionary organs and those of the Methodists especially. Of course, if the necessity for missions at all "hath more abounded through my [their] lie," what have the "infidels" to say? Perhaps, however, there are still a few genuine Christians left who may think otherwise. There are those who would prefer seeing the Indian padris—the white ants of religion—girding their loins to turn homeward rather than disgracing Christianity as they do. An honest infidel is surely preferable to a lying and slandering Missionary; and of such there is a terrible percentage among those who claim to do their Christian duty.

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THEOSOPHICAL QUERIES

[Lucifer, Vol. IV, No. 19, March, 1889, pp. 87-88]

The first object of the Theosophical Society being to promote the principle of the Universal Brotherhood of Humanity, how can it be reconciled with the aim that, at the same time, it presents in life to every individual being:—the duty of developing his Higher Self, by the sacrifice of every selfish desire, by the conquest of all material interest, for the mere purpose of attaining a higher spiritual perfection, in order that this perfection should transform our faith in the spiritual world into sight and knowledge, and give us "life everlasting."

How can one practice altruism and philanthropy, when one devotes one's life to the cultivation of the inner spiritual being and the attainment of total indifference to the physical world?

Can there be a compromise? Can one divide one's existence, and serve two principles at once? Now if the first, which is the altruistic principle, be taken as a beacon for one's activity, which is the right way to apply it? If neglecting all personal interest, one works for the welfare of people, by trying to give them a happier earthly existence, may not the accusation be raised against one that it is too materialistic to work only for the practical welfare of people, as if men were born merely for enjoyment?

This reproach will be evaded if one holds to the theory that presents the reign of the moral law as the aim of an altruist . . . But what is the right criterion for one's judgment? . . . Can anybody be certain enough of possessing the real knowledge of truth, to demand blind submission to it from others? And what right has anyone to believe that his opinion must be accepted on authority—when he himself can err? If the Christian principle of giving away everything one possesses to the poor were universally practised, there would be no poor in this world to be benefitted; or rather there would be nobody who would want to possess any wordly goods, and so the benefit of civilization would be lost? This seems very irrational. If, by a firm conviction in one's spiritual immortality, and complete indifference to all practical benefit in this world, a certain calmness of mind, can be attained, but through moral suffering, has one a right to impose it upon others? To try to show them that all that makes the enjoyment of life is but temporary and illusive; that we are on the eve of losing everything we love; would not such thoughts darken the existence of the majority, and deprive it of all energy for action in practical life? In such a case, what is the use of our faculties and talents, which must have a physical plane to act upon? Must they be neglected and stifled in order to give the spirit the liberty and the means to devote itself to the attainment of self-perfection, and the study of the higher spiritual knowledge that gives immortality?

5/17 February, 1889,

BARBARA MOSKVITINOFF.

Petersbourg, Petite Morskaia.

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The questions asked and the difficulties propounded in the foregoing letter arise mainly from an imperfect acquaintance with the philosophical teachings of Theosophy. They are a most striking proof of the wisdom of those who have repeatedly urged Theosophists to devote their energies to mastering, at least, the outlines of the metaphysical system upon which our Ethics are based.

Now it is a fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As ail Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call "self" is but the illusionary reflection of the ONE SELF in the heaving waters of earth.

True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite “selves” with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy—for the individual is an inseparable part of the Whole

Hence there is no contradiction whatever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the wider consciousness of the unity of Mankind.

This shows also that no blind submission to the commands of another can be demanded, or would be of any use. Each individual must learn for himself, through trial and suffering, to discriminate what is beneficial to Humanity; and in proportion as he develops spiritually, i.e., conquers all selfishness, his mind will open to receive the guidance of the Divine Monad within him, his Higher Self, for which there is neither Past nor Future, but only an eternal Now.

Again, were there no “poor,” far from the “benefits of civilization being lost,” a state of the highest culture and civilization would be attained, of which we cannot now form the faintest conception. Similarly, from a conviction of the impermanence of material happiness would result a striving after that joy which is eternal, and in which all men can share. Throughout the whole letter of our esteemed correspondent there runs the tacit assumption that happiness in material, physical life is all-important; which is untrue. So far from being the most important, happiness in this life of matter is of as little importance in relation to the bliss of true spiritual life as are the few years of each human cycle on earth in proportion to the millions and millions of years which each human being spends in the subjective spheres, during the course of every great cycle of the activity of our globe.

With regard to faculties and talents, the answer is simple. They should be developed and cultivated for the service of Humanity, of which we are all parts, and to which we owe our full and ungrudging service.

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[JAPANESE BUDDHISM AND CHRISTIANITY]

[Lucifer, Vol. IV, No. 19, March, 1889, pp. 80-82]

History repeats itself. The rise and triumph of Christianity and its general spread in the West were due originally to a purely political exigency. While remaining to his death a devoted heathen, Constantine enforced the creed of the Nazarene sect upon his army and people, and made of it a state religion. The fall and decadence of Christianity will be due, as Karmic effect, to the same cause, and Christian constitutional Sovereigns will have perhaps at no distant day to make away with priests and Churches for the same political reasons as those which guided the wily Constantine. The hands of the great Law of Retribution is already at work. How low the fundamental idea that underlies the teachings of Christ has now fallen is instanced in what is going on at the present moment in Japan. Christianity is advocated there, not because of its ethics, not because it is regarded as the one revealed religion, or even the best; but the conversion—in this case perversion, surely—of a whole nation is contemplated simply as a trade commodity, the price paid for the right of standing in the same rank as the European nations. It is by such a suicidal step that this misguided and truly benighted, though clever and good, people hope to reach the same level of civilization as we have attained. That they would reach at the same time all the moral degradation of our centres of civilization does not seem to have entered their dazed minds.

The real motive that prompts some of their leaders is confessed with praiseworthy sincerity by some Japanese literati and publicists, and the slap on the face of Christianity is received by the servants of Christ with rapturous joy. “Is it advisable to embrace the religion of Europe and America?” ask some politicians. It is, answer the greatest Materialists of Japan. The whole question is in a nutshell, and we find it stated in a small paragraph of a daily:

Those connected with the movement say that Christian dogmas are a bitter pill to swallow, but advise that it be swallowed promptly for the sake of the aftereffects. Mr. Fukuzawa, a well-known writer, urges this course, although he says he takes no personal interest whatever in religion, and knows nothing of the teaching of Christianity; but he sees that it is the creed of the most highly civilized nations. To him religion is only a garment, to be put on or taken off at pleasure, but he thinks it prudent that Japan should wear the same dress as her neighbours, with whom she desires to stand well. Professor Toyama, of the Imperial University, has published a work to support this view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are: (1) The improvement of music; (2) union of sentiment and feeling, leading to harmonious co-operation; and (3) the furnishing a medium of intercourse between men and women.

Oh, poor purblind Japs! But:—

Mr. Kato, the late President of the Imperial University who says that religion is not needed for the educated, and confesses his dislike to all religions equally, urges the introduction of religious teaching into the Government schools, on the ground that the unlearned in Japan have had their faith in old moral standards shaken, and that there is now a serious lack of moral sentiment among the masses. Among the replies to this is one by a Mr. Sugiura, who is described as “a diligent student of Western philosophy for many years.” He speaks of the specially marked lack of religious feeling and sentiment in his countrymen: The Japanese, he says, have no taste for religion whatever, and it is impossible that they should ever become a religious people. The youth of Japan, he argues, being free from the thraldom of creeds, and free to act according to reason, are so far in advance of Europeans, and instead of talking about adopting a foreign religion Japanese should go abroad and preach their religion of reason to foreign countries. Other writers urge the same views.

The second proposition is an improved notion and we hope it will pass. The voyage of our President to Japan may yet become fruitful of events and help in this later amendment.

In the matter of ethics and common morality, European nations are undeniably below the level, not only of Japan, but of India and every other uncivilized country. It is a boast of Church and civilization that Christian grace has softened the hearts of men and reformed barbarous customs. Facts and centuries of experience prove this to be a boast truly, and nothing else. Ideal Christianity or the Gnosticism of a Marcion or Valentinus would have softened the rude customs of barbarous ages and have been an improvement of the inner man, such as he was during the period of the decadence of Rome. Church Christianity, however, helped by the fatal law of reversion to original types, caused only the outward bearing of the physical man to assume a more polished and therefore less sincere demeanour than shown by the barbarian of old; and civilization, while putting on the mask of Christian humility, has led the European nations back to all the moral dissolution, sensuality, crime, and cruelty of the polished Roman, but to none of the virtues of the rude Spartan. Outward leprosy has disappeared from the surface to work the more actively inwardly. The combination of pagan* rites and metaphysical ideas (now transformed into the Church dogmas and symbolism) with Gnostic Christianity euhemerized, has justified fully the wisdom of the reply to the disciples of John the Baptist, namely, that "neither do men put new wine into old bottles: else the bottles break, and the wine runneth out." The pagan bottles of the Churches have broken, and shown their true origin thereby; and the wine of Christ is running out and spilling as fast as it can. Christianity has now become purely geographical; and the worst animal, bestial instincts in man seem to strengthen with every new step we take in civilization. Let us, then, have the Japs come to Europe by all means, and preach to it Buddhist morality. Any ism is better than all the licentiousness of the centuries of Caligula, Nero, and Messalina under the mask of mock Christianity and cant—that sickening Pecksniffianism of our modern day!

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* Vide article "The Roots of Ritualism in Church and Masonry."

LE CYCLE NOUVEAU

[La Revue Théosophique, Paris, Vol. I, No. 1, 21 mai, 1889, pp. 3-13]

Nous ne devons pas inaugurer ce premier numéro d'une Revue théosophique orthodoxe et officielle sans donner à nos lecteurs quelques renseignements qui nous paraissent absolument nécessaires.

En effet, les idées qu'on s'est faites jusqu'à ce jour sur la Société Théosophique des Indes, ainsi qu'on l'appelle, sont si vagues et si variées, que beaucoup de nos membres euxmêmes ont conservé à ce sujet des opinions fort erronées. Rien ne prouve mieux la nécessité de faire bien connaître le but que nous poursuivons dans une Revue dévouée exclusivement à la Théosophie. Aussi, avant de prier nos lecteurs de s'y intéresser ou même de s'y aventurer, quelques explications préliminaires leur sont strictement dues.

Qu'est-ce que la Théosophie? Pourquoi ce nom prétentieux, nous demande-t-on tout d'abord? Lorsque nous répondons que la Théosophie est la sagesse divine ou la sagesse des dieux (Theo-Sophia) plutôt que celle d'un dieu, on nous fait cette autre objection encore plus extraordinaire: —«N'êtes-vous donc point Bouddhistes? Or, nous savons que les Bouddhistes ne croient ni à un dieu, ni à des dieux . . .»

Rien de plus exact. Mais, premièrement, nous ne sommes pas plus Bouddhistes que nous ne sommes Chrétiens, Musulmans, Juifs, Zoroastriens ou Brahmes. Ensuite, en matière de dieux, nous nous en tenons à la méthode ésotérique de l'Hyponoia enseignée par Ammonius Saccas, c'est-à-dire au sens occulte du mot. Aristote ne l'a-t-il pas dit?—«L'essence Divine pénétrant la nature et répandue dans tout l'univers (qui est infini), ce que le hoi polloi appellent des dieux, c'est tout simplement . . .

. . . les premiers principes»;* en d’autres termes, les forces créatrices et intelligentes de la Nature. De ce que les Bouddhistes philosophes admettent et connaissent la nature de ces forces aussi bien que qui que ce soit, il ne s’ensuit pas que la Société,—en tant que Société,—soit Bouddhiste. En sa qualité de corporation abstraite, la Société ne croit à rien, n’accepte rien, n’enseigne rien. La Société per se ne peut et ne doit avoir aucune religion, car elle contient toutes les religions. Les cultes ne sont, après tout, que des véhicules extérieurs, des formes plus ou moins matérielles, et contenant plus ou moins de l’essence de la Vérité une et universelle. La Théosophie est en principe la science spirituelle aussi bien que physique de cette Vérité, la véritable essence des recherches déistes et philosophiques. Représentant visible de la Vérité universelle,—puisque toutes les religions et les philosophies y sont contenues et que chacune d’elles contient à son tour une portion de cette Vérité, —la Société ne saurait être plus sectaire, avoir plus de préférences ou de partialité qu’une Société anthropologique ou géographique. Ces dernières se soucient-elles que leurs explorateurs appartiennent à telle religion ou à telle autre, pouvu que chacun de leurs membres fasse bravement son devoir?

Si, maintenant, on nous demande, comme on l’a déjà fait tant de fois, si nous sommes déistes ou athées, spiritualistes ou matérialistes, idéalistes ou positivistes, royalistes, républicains ou socialistes, nous répondrons que chacune de ces opinions est représentées dans la Société. Et je n’ai qu’à répéter ce que je disais, il y a juste dix ans, dans un article de fond du Theosophist, pour faire voir combien ce que le public pense de nous diffère de ce que nous sommes en réalité.† Notre Société a été accusée, à divers époques, des méfaits les plus baroques et les plus contradictoires, et on lui a prêté des motifs et des idées qu’elle n’a jamais eus.

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* [Métaphysique, livre XII, viii, p. 1074 b.]

† [Vide “What Are the Theosophists?” in The Theosophist, Vol. I, No. 1, October, 1879. Also Collected Writings, Vol. II, pp. 98-106. —Compiler.]

Que n’a-t-on pas dit de nous! Un jour, nous étions une société d’ignares, croyant aux miracles; le lendemain, on proclamait que nous étions nous-mêmes des thaumaturges; notre but était secret et tout politique, disait-on le matin, nous étions des Carbonari et de dangereux Nihilistes; puis, le soir, on découvrait que nous étions des espions salariés de la Russie monarchique et autocratique. D’autres fois, sans transition aucune, nous devenions des Jésuites cherchant à ruiner le Spiritisme en France. Les Positivistes américains voyaient en nous des fanatiques religieux, tandis que le clergé de tous les pays nous dénonçait comme des émissaires de Satan, etc., etc. En dernier lieu, nos braves critiques, avec une urbanité très impartiale, divisèrent les Théosophes en deux catégories: les charlatans et les gobe-mouches . . .

Or, on ne calomnie pas que ce que l’on hait ou «que l’on redoute». Pourquoi nous haïrait-on? Quant à nous redouter, qui sait? La vérité n’est pas toujours bonne à dire, et nous en disons trop, peut-être, de vérités vraies. Malgré tout, depuis le jour de la fondation de notre Société, aux États-Unis, il y a quatorze ans, nos enseignements ont reçu un accueil tout à fait inespéré. Le programme original a dû être élargi, et le terrain de nos recherches et de nos explorations réunies se perd, à l’heure qu’il est, dans des horizons infinis. Cette extension fut nécessitée par le nombre toujours croissant de nos adhérents, nombre qui augmente encore chaque jour; la diversité de leurs races et de leurs religions exigeant de notre part des études de plus en plus approfondies. Cependant si notre programme fut élargi, il n’y fut rien changé quant à ce qui touchait aux trois buts principaux, sauf, hélas! pour celui qui nous tenait le plus à cœur, le premier, à savoir: la Fraternité universelle sans distinction de race, de couleur ou de religion. Malgré tous nos efforts, cet objet a été presque toujours ignoré ou est resté lettre morte, aux Indes surtout, grâce à la morgue innée et à l’orgueil national des Anglais. À part de cela, les deux autres objects, c’est-à-dire l’étude des religions orientales, des vieux cultes védique et bouddhiste surtout, et nos recherches sur les pouvoirs latents dans l’homme, ont été poursuivis avec un zèle qui a reçu sa récompense.

Depuis 1876, nous nous sommes vus forcés de dévier de plus en plus de la grande route des généralités, primitivement tracée, pour prendre des voies collatérales qui vont toujours en s'élargissant. Il est arrivé ainsi que, pour satisfaire tous les Théosophes et suivre l'évolution de toutes les religions, il nous a fallu faire le tour du globe entier, en commençant notre pélérinage à l'aube du cycle de l'humanité naissante. Ces recherches ont abouti à une synthèse qui vient d'être esquissée dans La Doctrine Secrète, dont certaines portions seront traduites dans cette Revue La doctrine est à peine ébauchée dans nos volumes; et cependant les mystères qui y sont dévoilés, concernant les croyances des peuples préhistoriques, la cosmogonie et l'anthropologie, n'avaient jamais été divulgués jusqu'à ce jour. Certains dogmes, certaines théories se heurtent aux théories scientifiques, surtout à celles de Darwin; en revanche, ils expliquent et éclairent ce qui restait incompréhensible jusqu'à ce jour et comblent plus d'une lacune laissée, nolens volens, béante par la science officielle. Mais nous devions présenter ces doctrines telles qu'elles sont ou bien ne jamais aborder le sujet. Celui qu'effraient ces perspectives infinies et qui chercherait à les abréger par les chemins de travers et les ponts volants artificiellement bâtis par la science moderne au-dessus de ses mille et une lacunes, fera mieux de ne pas s'engager dans les thermopyles de la science archaïque.

Tel a été un des résultats de notre Société, résultat bien pauvre peut-être, mais qui sera certainement suivi d'autres révélations, exotériques ou purement ésotériques. Si nous en parlons, c'est pour prouver que nous ne prêchons aucune religion en particulier, laissant à chaque membre pleine et entière liberté de suivre sa croyance particulière. Le but principal de notre organisation, dont nous nous efforçons de faire une vraie fraternité, est exprimé tout entier dans la devise de la Société Théosophique et de tous ses organes. «Il n'y a pas de religion plus élevée que la vérité». Comme Société impersonnelle nous devons donc prendre cette vérité partout où nous la trouvons, sans nous permettre plus de partialité pour une croyance que pour une autre.

Ceci mène directement à une déduction toute logique. Si nous acclamons et recevons à bras ouverts tout chercheur sérieux à la poursuite de la vérité, il ne saurait y avoir de place dans nos rangs pour un sectaire ardent, un bigot ou un cafard, entouré de la muraille chinoise de dogmes dont chaque pierre porte les mots: "On ne passe pas." Quel poste y occuperait, en effet, un fanatique dont la religion défend toute recherche et n'admet pas de raisonnement possible, alors que l'idée mère, la racine même d'où pousse la belle plante que nous appelons Théosophie, se nomme: Recherche libre et entière à travers tous les mystères naturels, divins ou humains!

Sauf cette restriction, la Société invite tout le monde à participer à ses recherches et à ses découvertes. Quiconque sent son cœur battre à l'unisson avec le grand cœur de l'humanité; quiconque sent ses intérêts solidaires avec les intérêts de tout être plus pauvre et plus mal partagé que lui; quiconque, homme ou femme, est toujours prêt à tendre la main à ceux qui souffrent; quiconque apprécie le mot «Égoïsme» à sa juste valeur, est Théosophe de naissance et de droit. Il peut toujours être sûr de trouver des âmes sympathiques parmi nous. Notre Société, en effet, est une petite humanité spéciale, où, comme dans le genre humain, on trouve toujours son Sosie.

Si on nous objecte que l'athée y coudoie le déiste, et le matérialiste l'idéaliste, nous répondrons: qu'importe! Qu'un individu soit matérialiste, c'est-à-dire discerne dans la matière une potentialité infinie pour la création ou plutôt pour l'évolution de toute vie terrestre, ou bien spiritualiste, et soit doué d'une perception spirituelle que l'autre n'a pas, en quoi cela empêche-t-il l'un ou l'autre d'être un bon Théosophe? D'ailleurs, les adorateurs d'un dieu personnel ou Substance divine sont bien plus matérialistes que les Panthéistes qui rejettent l'idée d'un dieu carnalisé, mais qui aperçoivent l'essence divine dans chaque atome. Tout le monde sait que le Bouddhisme ne reconnaît ni un dieu ni des dieux.

Et cependant l’Arhat, pour qui chaque atome de poussière est aussi plein de Swabhavat (substance plastique, éternelle et intelligente, quoique impersonnelle) qu’il l’est lui-même, et qui tâche d’assimiler ce Swabhavat en s’identifiant avec le Tout pour arriver au Nirvana, doit parcourir pour y arriver la même voie douloureuse de renonciation, de bonnes œuvres et d’altruisme, et mener une vie aussi sainte, quoique moins égoïste dans son motif, que le Chrétien béatifié. Qu’importe la forme qui passe, si le but que l’on poursuit est toujours la même essence éternelle, que cette essence se traduise à la perception humaine sous la forme d’une substance, d’un souffle immatériel ou d’un rien! Admettons la PRÉSENCE, qu’elle s’appelle dieu personnel ou substance universelle, et confessons une cause puisque nous voyons tous des effets. Mais, ces effets étant les mêmes pour le Bouddhiste athée et pour le Chrétien déiste, et la cause étant aussi invisible et aussi inscrutable pour l’un que pour l’autre, pourquoi perdre notre temps à courir après une ombre insaisissable? Au bout du compte le plus grand des Matérialistes, aussi bien que le plus transcendant des philosophes, confesse l’omniprésence d’un Protée impalpable, omnipotent dans son ubiquité à travers tous les royaumes de la nature, y compris l’homme; Protée indivisible dans son essence, sans forme et pourtant se manifestant dans toute forme, qui est ici, là, partout et nulle part, qui est le Tout et le Rien, qui est toutes choses et toujours Un, Essence universelle qui lie, limite et contient tout, et que tout contient.* Quel théologien peut aller au delà? Il suffit de reconnaître ces vérités pour être Théosophe; car une confession semblable revient à admettre que non seulement l’humanité,—encore qu’elle soit composée de milliers de races,—mais tout ce quit vit et végète, tout ce qui est, en un mot, est fait de la même essence et substance, et animé du même esprit, et que, par conséquent, dans la nature, tout est solidaire au physique comme au moral.

Nous l’avons déjà dit ailleurs, dans le Theosophist: «Née aux États-Unis d’Amérique, la Société Théosophique a été constituée sur le modèle de la mère-patrie.

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* [This entire sentence is H.P.B.’s own French rendering of her English original in her article “What Are the Theosophists?” in The Theosophist, Vol. I, October, 1879.—Compiler.]

Celle-ci, on le sait, a omis le nom de Dieu dans sa Constitution, de peur, disaient les Pères de la République, que ce mot ne devint un jour le prétexte d'une religion d'État; car, ils désiraient accorder dans les lois une absolue égalité à toutes les religions, de sorte que toutes soutinssent l'État, et que toutes fussent à leur tour protégées».

La Société Théosophique a été établie sur ce beau modèle.

À l'heure qu'il est, ses cent soixante-treize branches [173] sont groupées en plusieurs Sections. Aux Indes, ces sections se gouvernent elles-mêmes et subviennent à leurs propres frais; en dehors des Indes, il y a deux grandes sections, une en Amérique et une autre en Angleterre [American Section et British Section]. Ainsi, chaque branche comme chaque membre ayant le droit de professer la religion et d'étudier les sciences ou les philosophies qu'il préfère, pourvu que le tout reste uni par les liens de la Solidarité et de la Fraternité,—notre Société peut s'appeler véritablement la «République de la conscience».

Tout en étant libre de poursuivre les occupations intellectuelles qui lui plaisent le mieux, chaque membre de notre Société doit cependant fournir une raison quelconque pour y appartenir; ce qui revient à dire que chaque membre doit apporter sa part, si petite qu'elle soit, en labeur mental ou autrement, pour le bien de tous. S'il ne travail pas pour autrui, il n'a pas de raison d'être Théosophiste. Tous, nous devons travailler à la libération de la pensée humaine, à l'élimination des superstitions égoïstes et sectaires et à la découverte de toutes les vérités qui sont à la portée de l'esprit humain. Ce but ne peut être atteint plus sûrement que par la culture de la solidarité dans le travail mental. Aucun travailleur honnête, aucun chercheur sérieux, ne s'en retourne les mains vides; et il n'y a guère d'hommes ou de femmes, si occupés qu'on les suppose, qui soient incapables de déposer leur denier moral ou pécuniaire sur l'autel de la vérité. Le devoir des Présidents de branches et de Sections sera désormais de veiller à ce qu'il n'y ait point de ces frelons, qui ne font que bourdonner, dans la ruche des abeilles théosophiques.

Un mot encore. Que de fois n’a-t-on pas accusé les deux Fondateurs de la Société Théosophique d’ambition et d’autocratie! Que de fois ne leur a-t-on pas reproché un prétendu désir d’imposer leurs volontés aux autres membres! Rien de plus injuste. Les Foundateurs de la Société ont toujours été les premiers et les plus humbles serviteurs de leurs collaborateurs et collègues; se montrant toujours prêts à les aider des faibles lumières dont ils disposent, et à les soutenir dans la lutte contre les égoistes, les indifférents et les sectaires; car telle est la première lutte à laquelle doit se préparer quiconque entre dans notre Société si peu comprise du publique. D’ailleurs, les rapports publiés après chaque Convention annuelle sont là pour le prouver. À notre dernier anniversaire, tenu à Madras, en décembre 1888, d’importantes réformes ont été proposées et adoptées. Tout ce qui ressemblait à une obligation pécuniaire a cessé d’exister, le paiement même des 25 fr. que coûtait le diplôme ayant été aboli. Désormais les membres sont libres de donner ce qu’ils veulent, s’ils ont à cœur d’aider et de soutenir la Société, ou de ne rien donner.

Dans ces conditions et à ce moment de l’histoire théosophique, il est facile de comprendre le but d’une Revue dévouée exclusivement à la propagation de nos idées. Nous voudrions pouvoir y ouvrir de nouveaux horizons intellectuels, y tracer des voies inexplorées menant à l’amélioration du genre humain; y offrir une parole de consolation à tous les déshérités de la terre, qu’ils souffrent d’un vide dans l’âme ou de l’absence des biens matériels. Nous invitons tous les grands cœurs qui voudraient répondre à cet appel à se joindre à nous dans cette œuvre humanitaire. Tout collaborateur, qu’il soit membre de notre Société ou seulement en sympathie avec elle, peut nous aider à faire de cette Revue le seul organe de la vraie Théosophie en France. Nous voici en face de toutes les glorieuses possibilités de l’avenir. Voici encore une fois l’heure du grand retour périodique de la marée montante de la pensée mystique en Europe. De tous côtés nous environne l’océan de la science universelle, —la science de la vie éternelle,—apportant dans ses flots les trésors qui sont encore inconnus des races civilisées modernes.

Le courant vigoureux qui monte des abîmes sous-marins, des profondeurs où gisent les connaissances et les arts préhistoriques engloutis avec les Géants antédiluviens,—demi-dieux, quoique mortels à peine ébauchés,—ce courant nous souffle au visage, en murmurant: —«Ce qui fut, est encore; ce qui est oublié, enterré depuis des aeons dans les profondeurs des couches jurassiques, peut reparaître à la surface encore une fois. Préparez-vous».

Heureux ceux qui entendent le langage des éléments. Mais ou vont'ils, ceux pour qui le mot élément n'a d'autre signification que celle que lui donnent la physique et la chimie matérialistes? Est-ce vers des rivages connus que le flot des grandes eaux les emportera, lorsqu'ils auront perdu pied dans l'inondation qui se prépare? Est-ce vers le sommet d'un nouvel Ararat qu'ils se sentiront emportés, vers les hauteurs où il y a lumière et soleil et une corniche sure pour y poser le pied, ou bien est-ce vers un abîme sans fond, qui les engloutira dès qu'ils voudront lutter contre les vagues irrésistibles d'un élément nouveau?

Préparons-nous, et étudions la vérité sous toutes ses faces, tâchons de n'en ignorer aucune, si nous ne tenons pas, lorsque l'heure sera venue, à tomber dans le gouffre de l'inconnu. Il est inutile de s'en remettre au hasard et d'attendre le moment de la crise intellectuelle et psychique qui se prépare, avec indifférence, sinon avec une pleine incrédulité, en se disant qu'au pis aller la marée nous poussera tout naturellement vers le rivage; car il y a de grandes chances pour que cette marée ne rejette qu'un cadavre. La lutte sera terrible, en tout cas, entre le matérialisme brutal et le fanatisme aveugle d'un côté, et de l'autre la philosophie et le mysticisme, ce voile plus ou moins épais de la vérité éternelle.

Ce n'est pas le matérialisme qui aura le dessus. Tout fanatique d'une idée qui l'isolerait de l'axiome universel— «il n'y a pas de religion plus élevée que la Vérité»—se verra détaché par cela même, comme une planche pourrie, de la nouvelle arche appelée l'Humanité. Balloté sur les flots, chassé par le vent, roulé dans cet élément si terrible parce que cet élément est inconnu, il se verra bientôt engouffré . . .

Oui, il doit en être ainsi et il ne peut en être autrement, lorsque la flamme artificielle et sans chaleur du matérialisme moderne s'éteindra faute d'aliments. Ceux qui ne peuvent se faire à l'idée d'un Moi spirituel, d'une âme vivante et d'un Esprit éternel dans leur coque matérielle (qui ne doit qu'à ces principes sa vie illusoire); ceux pour qui la grande vague d'espérance en l'existence d'outre-tombe est un flot amer, le symbole d'une quantité inconnue, ou bien le sujet d'une croyance sui generis, résultant d'hallucinations médianimiques ou théologiques,—ceux-là feront bien de se préparer aux plus grands déboires que l'avenir puisse leur réserver. Car de la profondeur des eaux bourbeuses et noires de la matière qui leur cache de tous côtés les horizons du grand au-delà, monte vers les dernières années de ce siècle une force mystique. C'est un frôlement, tout au plus, jusqu'ici, mais un frôlement surhumain, —«surnaturel», seulement pour les superstitieux et les ignorants. L'esprit de vérité passe en ce moment sur la face de ces eaux noires, et, en les divisant, les constraint à dégorger leurs trésors spirituels. Cet esprit est une force qui ne peut être ni entravée ni arrêtée. Ceux qui la reconnaissent et sentent que voici le moment suprême de leur salut, seront enlevés par elle et emportés au delà des illusions du grand serpent astral. Le bonheur qu'ils en éprouveront sera si âpre et si vif, que, s'ils n'étaient isolés en esprit de leur corps de chair, la béatitude les blesserait comme une lame acérée. Ce n'est pas du plaisir qu'ils éprouveront, mais un bonheur qui est un avant-goût de la connaissance des dieux, de la connaissance du bien et du mal et des fruits de l'arbre de la vie.

Mais que l'homme de l'ère présente soit un fanatique, un incrédule ou un mystique, il doit se bien persuader qu'il lui est inutile de lutter contre les deux forces morales actuellement déchainées et en lutte suprême. Il est à la merci de ces deux adversaires, et il n'existe pas de force intermédiaire capable de le protéger. Ce n'est qu'une question de choix: se laisser emporter naturellement et sans lutte sur les flots de l'évolution mystique, ou bien se débattre contre la réaction de l'évolution morale et psychique et se sentir engrouffré dans le Maelstrom de la nouvelle marée.

Le monde entier, à l’heure actuelle, avec ses centres de haute intelligence et de culture humaine, avec ses foyers politiques, littéraires, artistiques et commerciaux, est en ébullition; tout s’ébranle, s’écroule et tend à se réformer. Il est inutile de s’aveugler, inutile d’espérer qu’on pourra rester neutre entre les deux forces qui luttent; il faut se laisser broyer ou choisir entre elles. L’homme qui s’imagine avoir choisi la liberté, et qui, néanmoins, reste submergé dans cette chaudière en ébullition et écumante de matière malpropre que l’on appelle la vie sociale,—prononce le mensonge le plus terrible à son Moi divin, un mensonge qui aveuglera ce Moi à travers la longue série de ses incarnations futures. Vous tous qui hésitez dans la voie de la Théosophie et des sciences occultes, et qui tremblez au seuil d’or de la vérité,—la seule vérité qui soit encore possible, puisque toutes les autres vous ont fait défaut, l’une après l’autre,—regardez bien en face la grande Réalité qui s’offre à vous. C’est aux mystiques seuls que ces paroles s’adressent, c’est pour eux seuls qu’elles ont quelque importance; pour ceux qui ont déjà fait leur choix elles sont vaines et inutiles. Mais vous, Occultistes, Kabalistes et Théosophes, vous savez bien qu’un mot vieux comme le monde, quoique nouveau pour vous, a été prononcé au commencement de ce cycle, et gît en puissance, bien que non articulé pour les autres, dans la somme des chiffres de l’année 1889; vous savez qu’une note, qui n’avait jamais encore été entendue par les hommes de l’ère présente, vient de résonner, et qu’une nouvelle pensée est éclose, mûrie par les forces de l’évolution. Cette pensée diffère de tout ce qui a jamais été produit dans le XIXe siècle; elle est identique, cependant, avec celle qui fut la tonique et la clef de voûte de chaque siècle, surtout du dernier:—Liberté absolue de la pensée humaine.

Pourquoi essayer d’étrangler, de supprimer ce qui ne peut être détruit? À quoi bon lutter, lorsqu’on n’a d’autre choix que de se laisser soulever sur la crête de la vague spirituelle jusqu’aux cieux, jusqu’au delà des étoiles et des univers, ou de se laisser entrainer dans le gouffre béant d’un océan de matière.

Vains sont vos efforts pour sonder l’insondable, pour arriver aux racines de cette matière si glorifiée dans notre siècle; car ses racines poussent dans l’Esprit et dans l’Absolu, et n’existent pas, bien qu’elles soient éternelles. Ce contact continu avec la chair, le sang et les os, avec l’illusion de la matière différenciée, ne fait que vous aveugler; et plus vous pénétrerez avant dans la région des atomes chimiques et insaisissables, plus vous vous convaincrez qu’ils n’existent que dans votre imagination. Pensez-vous y trouver vraiment toutes les vérités et toutes les réalités de l’être? Mais la mort est à la porte de chacun de nous, prête à fermer sur l’âme aimée qui s’échappe de sa prison, sur l’âme qui seule a rendu le corps réel; et l’amour éternel s’assimile-t-il avec les molécules de la matière qui différencie et disparaît?

Mais vous êtes peut-être indifférents à tout cela, et alors, que vous importent l’amour et les âmes de ceux que vous avez aimés, puisque vous ne croyez pas à ces âmes? Ainsi soit-il. Votre choix est tout fait; vous êtes entrés dans le sentier qui ne traverse que les déserts arides de la matière. Vous vous êtes condamnés à y végéter à travers une longue série d’existences, vous contentant désormais de délires et de fièvres au lieu de perceptions spirituelles, de passion au lieu d’amour, de la coquille au lieu du fruit.

Mais vous, amis et lecteurs, qui aspirez à quelque chose de plus qu’une vie d’écureuil tournant dans sa roue incessante; vous qui ne sauriez vous contenter de la chaudière qui bout toujours sans rien produire, vous qui ne prenez pas des échos sourds et vieux comme le monde pour la voix divine de la vérité, préparez-vous à un avenir que peu d’entre vous ont rêvé, à moins qu’ils ne soient entrés dans la voie. Car vous avez choisi un sentier qui, plein de ronces d’abord, s’élargira bientôt et vous mènera droit à la vérité divine. Libre à vous de douter d’abord; libre à vous de ne pas accepter sur parole ce qui est enseigné sur la source et la cause de cette vérité, mais vous pouvez toujours écouter ce que dit la voix, vous pouvez toujours observer les effets produits par la force créatrice qui sort des abîmes de l’inconnu. Le sol aride sur lequel se meuvent les générations présentes, à la fin de cet âge de disette spirituelle et de satiété toute matérielle, a besoin d’un signe divin, d’un arc-en-ciel,—symbole d’espérance—au dessus de son horizon.

Car de tous les siècles passés, le XIXme est le plus criminel. Il est criminel dans son égoïsme effrayant; dans son scepticisme qui grimace à la seule idée de quelque chose au delà de la matière; dans son indifférence idiote pour tout ce qui n'est pas le Moi personel,—plus que ne l'a été aucun des siècles d'ignorance barbare et de ténèbres intellectuelles. Notre siècle doit être sauvé de lui-même avant que sa dernière heure ne sonne. Voici le moment d'agir pour tous ceux qui voient la stérilité et la folie d'une existence aveuglée par le matérialisme, et si férocement indifférente au sort d'autrui; c'est à eux de dévouer leurs plus grandes énergies, tout leur courage et tous leurs efforts à une réforme intellectuelle. Cette réforme ne peut être accomplie que par la Théosophie et, disons-le, par l'Occultisme ou la sagesse de l'Orient. Les sentiers qui y mènent sont nombreaux, mais la sagesse est une. Les artistes la pressentent, ceux qui souffre en rêvent, les purs d'esprit la connaissent. Ceux qui travaillent pour autrui ne peuvent rester aveugles devant sa réalité, bien qu'ils ne la connaissent pas toujours par son nom. Il n'y a que les esprits vides et légers, les frelons égoïstes et vains, étourdis du son de leur propre bourdonnement, qui ignorent cet idéal supérieur. Ceux-là vivront jusqu'à ce que la vie devienne un fardeau bien lourd pour eux.

Qu'on le sache bien cependant: ces pages ne sont pas écrites pour les masses. Elles ne sont ni un appel à la réforme, ni un effort pour gagner à nos vues les heureux de la vie; elles ne s'adressent qu'à ceux qui sont faits pour les comprendre, à ceux qui souffrent, à ceux qui ont soif et faim d'une réalité quelconque dans ce monde d'ombres chinoises. Et ceux-là, porquoi ne se montreraient-ils pas assez courageux pour laisser là leurs occupations frivoles, leurs plaisirs surtout et mêmes leurs intérêts, à moins que le soin de ces intérêts ne leur constitue un devoir envers leur famille ou autrui? Personne n'est si occupé ou si pauvre qu'il ne puisse se créer un bel idéal à suivre. Pourquoi hésiter à se frayer un passage vers cet idéal, à travers tous les obstacles, toutes les entraves, toutes les considérations journalières de la vie sociale, et à marcher résolument jusqu'à ce qu'on l'atteigne?

Ah! ceux qui feraient cet effort trouveraient bientôt que la «porte étroite» et «le chemin plein de ronces» mènent à des vallées spacieuses aux horizons sans limites, à un état où on ne meurt plus, car on s'y sent redevenir dieu! Il est vrai que les premières conditions requises pour en arriver là sont un désintéressement absolu, un dévouement sans bornes pour autrui, et une parfaite indifférence pour le monde et son opinion. Pour faire le premier pas dans cette voie idéale, il faut un motif parfaitement pur; aucune pensée frivole ne doit nous faire détourner les yeux du but, aucune hésitation, aucun doute ne doit entraver nos pas. Cependant il existe des hommes et des femmes parfaitement capables de tout cela et dont le seul désir est de vivre sous l'égide de leur Nature Divine. Que ceux-là, au moins, aient le courage de vivre cette vie et de ne pas la cacher aux yeux des autres! Aucune opinion d'autrui ne saurait être au-dessus de l'opinion de notre propre conscience. Que ce soit donc cette conscience, parvenue à son développement suprême, qui nous guide dans tous les actes de l'existence ordinaire. Quant à la conduite de notre vie intérieure, concentrons toute notre attention sur l'idéal proposé, et regardons au delà, sans jamais jeter un regard sur la boue à nos pieds . . .

Ceux qui sont capables de cet effort sont de vrais Théosophes; tous les autres ne sont que des membres plus ou moins indifférents, et fort souvent inutiles.

H.P.BLAVATSKY.

THE NEW CYCLE

[La Revue Théosophique, Paris, Vol. I, No. 1, March 21,1889, pp. 3-13]

[Translation of the foregoing French original]

No initial issue of an orthodox and official Theosophical Journal should be allowed to appear without giving to our readers some information which we deem to be of absolute necessity.

As a matter of fact, the ideas which people have had until now concerning the Theosophical Society of India, as it is known, are so vague and so varied, that many of our Fellows themselves hold very erroneous opinions on the subject. Nothing could show better the necessity of thoroughly explaining the objective which we strive to attain in a Journal devoted exclusively to Theosophy. Accordingly, before we ask our readers to show any interest in it, or even venture on it, we very definitely owe them certain preliminary explanations.

What is Theosophy? Why this pretentious name, we are asked at the very outset? When we reply that Theosophy is divine wisdom, or the wisdom of the gods (Theo-sophia), rather than of God, another even more extraordinary objection is made: “Are you not Buddhists? We know that the Buddhists believe neither in one God, nor in many Gods . . .”

Entirely correct. But to begin with we are no more Buddhists than we are Christians, Mohammedans, Jews, Zoroastrians or Brahmanists. Then again, on the subject of the Gods, we hold to the esoteric method of the hyponoia taught by Ammonius Saccas, in other words to the occult meaning of the term. Was it not said by Aristotle:

The divine essence permeating nature and being diffused throughout the universe which is infinite, what the hoi polloi call the gods, are simply the First Principles . . .*

in other words, the creative and intelligent forces of Nature. It does not follow from the fact that Buddhist philosophers recognize and know the nature of these forces, as well as anyone else, that the Society, as a Society, is Buddhist. In its capacity of an abstract body, the Society does not believe in anything, does not accept anything, and does not teach anything. The Society per se cannot and should not have any one religion. Cults, after all, are merely vehicles, more or less material forms, containing a lesser or greater degree of the essence of Truth, which is One and universal. Theosophy is in principle the spiritual as well as the physical science of that Truth, the very essence of deistic and philosophical research. Visible representative of universal Truth—as all religions and philosophies are contained therein, and as each one of them contains in its turn a portion of that Truth— the Society could be no more sectarian, or have more preference, or partiality, than an anthropological or a geographical society. Are the latter concerned whether their explorers belong to this or the other religion, as long as everyone of their members carries out his duties courageously?

If, then, we are asked, as so many times before, whether we are deists or atheists, spiritualists or materialists, idealists or positivists, royalists, republicans, or socialists, we will answer that every one of these views is represented in the Society. And I have merely to repeat what I said exactly ten years ago in a definitive article in The Theosophist,† to show how much that which the public thinks about us differs from that which we are in reality. Our Society has been accused at various times of the most singular and the most contradictory errors, and motives and ideas have been ascribed to it, which it has never had.

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* [Metaphysics, Book viii, p. 1074 b.]

† [“What Are the Theosophists,” The Theosophist Bombay, Vol. I, No. 1, October, 1879, pp. 5-7. Also Collected Writings, Vol. II, pp. 98-106.—Compiler.]

BERTRAM KEIGHTLEY
1860-1945
In his early years.
Reproduced from The Path, New York, Vol. VIII, August, 1893.

DR. ARCHIBALD KEIGHTLEY
1859-1930
In his early years.
From the old print in possession of John M. Watkins, London.

What has not been said of us! One day, we were a society of ignoramuses, believing in miracles; the next day we were proclaimed to be thaumaturgists; our objectives were secret and altogether political, was said in the morning; we were Carbonari and dangerous nihilists; but in the evening, it was discovered that we were spies salaried by monarchical and autocratic Russia. At some other time, and with no transition of any kind, we became Jesuits seeking to ruin Spiritism in France. American Positivists saw in us religious fanatics, while the clergy of every country denounced us as the emissaries of Satan, etc., etc. Finally, our brave critics, with a most impartial urbanity, divided Theosophists into two categories: charlatans and ninnies . . .

But, one slanders only that which one hates or dreads. Why would anyone hate us? As to dreading us, who knows? It is not always wise to tell the Truth, and we tell, perhaps, too many true truths. In spite of everything, from the very day of the formation of our Society in the United States, fourteen years ago, our teachings have met with an entirely unforeseen reception. The original program had to be enlarged, and the area of our combined research and exploration at the present moment is lost to view beyond the infinite horizon. This expansion was brought about by the ever increasing number of our adherents, a number which grows every day; the diversity of their races and their religions requires of us more and more profound studies. However, while our program was enlarged, it was not in the least altered as far as its principal objects were concerned, except, unfortunately, in the case of the one which was closest to our heart, namely, the first one, i.e., Universal Brotherhood without distinction of race, creed or colour. In spite of all our efforts, this object has been almost constantly ignored, or became a dead letter, especially in India, thanks to the innate haughtiness and the national pride of Englishmen. With that exception, the other two objects, namely the study of Oriental religions, especially of the ancient Vedic and Buddhist cults, and our research in the latent powers of man, have been pursued with a zeal which has had its rewards.

Since 1876, we have been forced to depart more and more from the broad highway of generalities, as outlined at first, in order to venture upon collateral roads which go on widening forever.

Thus it happened that in order to satisfy all Theosophists and to trace the evolution of every religion, we had to circle the whole globe, beginning our pilgrimage at the dawn of the cycle of nascent humanity. These researches have led to a synthesis which has just been outlined in The Secret Doctrine, some portions of which will be translated in the present Journal. The doctrine is barely sketched in our two volumes, and yet the mysteries unveiled therein concerning the beliefs of prehistoric peoples, cosmogony and anthropology, have never been divulged until now. Certain dogmas, certain theories, clash therein with scientific theories, especially that of Darwin; contrariwise, they explain and clarify that which was to this day incomprehensible, and fill more than one gap which, nolens volens, was left void by orthodox science. We had to present these doctrines, such as they are, or else never broach the subject. He who dreads these infinite perspectives and who would try to shorten them by means of the shortcuts and suspension bridges artificially erected by modern science over these thousand and one gaps, would do better not to venture into the Thermopylae of archaic science.

Such has been one of the results of our Society, a very poor result, maybe, but one that will certainly be followed by other revelations, exoteric or purely esoteric. If we speak of this, it is to show that we do not preach any one religion in particular, leaving to every member complete and entire freedom to follow his own particular belief. The principal aim of our organization, which we are labouring to make a real brotherhood, is fully expressed in the motto of The Theosophical Society and all of its official organs: “There is no religion higher than Truth.” As an impersonal Society, we must seize the truth wherever we find it, without permitting ourselves more partiality for one belief than for another. This leads directly to a very logical conclusion: if we acclaim and receive with open arms all sincere truthseekers, there can be no place in our ranks for the vehement sectarian, the bigot, or the hypocrite, enclosed in Chinese Walls of dogma, each stone bearing the words: “No admission!”

What place indeed could such fanatics occupy amongst us, fanatics whose religion forbids all inquiry and does not admit any argument possible, when the mother-idea, the very root whence springs the beautiful plant we call Theosophy is known to be—absolute and unfettered liberty to investigate all the mysteries of Nature, human or divine.

With this exception, the Society invites everyone to participate in its activities and discoveries. Whoever feels his heart beat in unison with the great heart of humanity; whoever feels his interests are one with those of every being poorer and less fortunate than himself; every man or woman who is ready to hold out a helping hand to those who suffer; whoever understands the true meaning of the word "Egoism," is a Theosophist by birth and right. He can always be sure of finding sympathetic souls in our midst. Our Society is actually a sort of miniature humanity where, as in the human species at large, one can always find one's counterpart.

If we are told that in our Society the atheist elbows the deist, and the materialist elbows the idealist, we would reply: What does it matter? Be an individual a materialist, i.e., one who would find in matter an infinite potency for creation or rather for the evolution of all terrestrial life; or be he a Spiritualist, endowed with a spiritual perception which the former does not have—in what way does this prevent the one or the other from being a good Theosophist? Moreover, the worshippers of a personal god or a divine Substance are much more materialistic than the Pantheists who reject the idea of a carnalized god, but who perceive the divine essence in every atom. Everyone knows that Buddhism does not recognize either one god or many gods. Yet the Arhat, for whom every atom of dust is as much replete with Svabhavat (plastic substance, eternal and intelligent, though impersonal) as he himself, and who strives to assimilate that Svabhavat by identifying himself with the All, in order to attain Nirvâna, must travel the same painful road of renunciation, of good works and of altruism, and must lead the same saintly life, though less egotistical in its motive, as the beatified Christian. What matters the passing form, if the goal to be attained is the same eternal essence, whether that essence manifests itself to human perception as substance, as an immaterial breath, or as nothing!

Let us admit the PRESENCE, whether called personal God or universal substance, and recognize a cause if we all see its effects. But these effects being the same for the atheist-Buddhist and for the deist-Christian, and the cause being invisible and inscrutable for the one as for the other, why waste our time in running after a shadow that cannot be grasped? When all is said, the greatest of materialists, as well as the most transcendental of philosophers, admit the omnipresence of an impalpable Proteus, omnipotent in its ubiquity throughout all the kingdoms of nature, including man; Proteus indivisible in its essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is All and Nothing; ubiquitous yet One; universal Essence binding, bounding, containing everything, contained in all. Where is the theologian who could go any farther? It is sufficient to recognize these truths, to be a Theosophist, for this recognition is tantamount to admitting that not only humanity—composed as it is of thousands of races—but everything that lives and vegetates, in short, everything that is, is made of the same essence and substance, is animated by the same spirit, and that, consequently, everything in nature, whether physical or moral, is bound in solidarity.

We have already said elsewhere, in The Theosophist, that “born in the United States of America the Theosophical Society was constituted on the model of its Mother Land.” The latter, as we know, has omitted the name of God from its Constitution, for fear, said the Fathers of the Republic, that the word might one day become the pretext for a State religion; for they desired to grant absolute equality to all religions under the law, so that each form would support the State, which in its turn would protect them all.

The Theosophical Society was founded on that excellent model.

At the present moment, its one hundred and seventy-three (173) Branches are grouped in several Sections. In India, these Sections are self-governing and provide for their expenses. Outside of India, there are two large Sections: one in America and the other in England (American Section and British Section).

Thus, every Branch, like every member, being free to profess whatever religion and to study whatever philosophy or science it prefers, provided all remain united in the tie of Solidarity or Brotherhood, our Society can truly call itself a “Republic of Conscience.”

Though free to pursue whatever intellectual occupation pleases him the best, each member of our Society must, however, furnish some reason for belonging thereto, which amounts to saying that each member must contribute his part, small though it be, in mental or other labour for the benefit of all. If one does not work for others one has no right to be called a Theosophist. All must strive for freedom of human thought, for the elimination of selfish and sectarian superstitions, and for the discovery of all the truths that are within the reach of the human mind. That object cannot be attained with more certainty than by the cultivation of unity in intellectual labours. No honest worker, no earnest seeker can remain empty-handed, and there is hardly a man or woman, busy as they may think themselves to be, incapable of laying their tribute, moral or pecuniary, on the altar of truth. The duty of Branch and Section Presidents will be henceforth to see to it that the Theosophical beehive is kept free from those drones which keep merely buzzing.

One word more. How many times have not the two Founders of The Theosophical Society been accused of ambition and autocracy! How many times have they not been reproached with an alleged desire to impose their will upon the other members! Nothing is more unjust. The Founders of the Society have always been the first and humblest servants of their collaborators and colleagues, always ready to help them with whatever feeble light they may have, and to uphold them in their struggle against the egoists, the indifferent and the sectarians; for such is the foremost struggle for which everyone must prepare himself who enters our Society which is generally misunderstood by the public. Moreover, the Reports published after every annual Convention are there to prove it. At our last anniversary, held at Madras in December 1888, important reforms were proposed and adopted. Anything that savored of a pecuniary obligation ceased to exist, even the payment of the 25 francs for a diploma having been abolished.

From now on, the Fellows are free to give what they like, if they have at heart to help and uphold the Society, or to give nothing at all.

In these circumstances and at the present moment of Theosophical history, it is easy to understand the purpose of a Journal exclusively devoted to the promulgation of our ideas. Therein we wish to point to new intellectual horizons, to outline unexplored routes leading to the amelioration of humanity; to offer a word of consolation to all the disinherited of the earth, whether suffering from starvation of soul or from lack of physical necessities. We invite all great-hearted individuals who desire to respond to this appeal, to join with us in this humanitarian work. Each co-worker, whether a Fellow of the Society or simply a sympathizer, can help us to make of this Journal the only organ of true Theosophy in France. We are face to face with all the glorious possibilities of the future. This is again the hour of the great cyclic return of the rising tide of mystical thought in Europe. On every side we are surrounded by the ocean of universal science—the science of life eternal—bearing on its waves the forgotten and submerged treasures of vanished generations, treasures still unknown to the modern civilized races. The strong current which rises from the watery abyss, from the depths where lie the prehistoric learning and arts swallowed up with the antediluvian Giants—demigods, though but mere outlines of mortal men—that current strikes us in the face and murmurs: “That which has been still exists; that which has been forgotten, buried for aeons in the depths of the Jurassic strata, may reappear to view once more. Prepare yourselves.”

Happy are those who can interpret the language of the elements. But where are they bound for whom the word element has no other meaning than that given to it by physics or materialistic chemistry? Will it be towards well-known shores that the surge of the great waters will bear them, when they have lost their footing in the deluge which is approaching? Will it be towards the peaks of a new Ararat that they will find themselves carried, towards the heights of light and sunshine, where there is a ledge on which to place the feet in safety, or perchance is it to a fathomless abyss that will swallow them as soon as they try to struggle against the irresistible billows of an unknown element?

We must prepare and study truth under every aspect, endeavoring to ignore nothing, if we do not wish to fall into the abyss of the unknown when the hour shall strike. It is useless to leave it to chance and await the intellectual and psychic crisis which is preparing, with indifference, if not with crass disbelief, saying that at the worst the rising tide will carry us naturally towards the shore; for it is very likely that the tidal wave will cast up nothing but a corpse. The strife will be terrible in any case between brutal materialism and blind fanaticism on the one hand, and philosophy and mysticism on the other—mysticism, that veil of more or less translucency which hides the eternal Truth.

But it is not materialism which will gain the upper hand. Every fanatic whose ideas isolate him from the universal axiom, "There is no religion higher than Truth" will see himself by that very fact rejected, like an unworthy stone from the new Archway called Humanity. Tossed by the waves, driven by the winds, reeling in that element which is so terrible because unknown, he will soon find himself engulfed . . .

Yes, it must be so and it cannot be otherwise, when the artificial and chilly flame of modern materialism is extinguished for lack of fuel. Those who cannot become used to the idea of a spiritual Ego, a living soul and an eternal Spirit within their material shell (which owes its illusory existence to those principles); those for whom the great hope of an existence beyond the grave is a vexation, merely the symbol of an unknown quantity, or else the subject of a belief sui generis, the result of theological and mediumistic hallucinations—these will do well to prepare for the worst disappointment the future could possibly have in store for them For from the depths of the dark, muddy waters of materiality which, on every side, hide from them the horizons of the great Beyond, a mystic force is rising during these last years of the century. At most it is but the first gentle rustling, but it is a superhuman rustling —“supernatural” only for the superstitious and the ignorant. The spirit of truth is passing now over the face of the dark waters, and in parting them, is compelling them to disgorge their spiritual treasures.

This spirit is a force that can neither be hindered nor stopped. Those who recognize it and feel that this is the supreme moment of their salvation will be uplifted by it and carried beyond the illusions of the great astral serpent. The joy they will experience will be so poignant and intense, that if they were not mentally isolated from their bodies of flesh, the beatitude would pierce them like sharp steel. It is not pleasure that they will experience, but a bliss which is a foretaste of the knowledge of the gods, the knowledge of good and evil, and of the fruits of the tree of life.

But although the man of today may be a fanatic, a skeptic, or a mystic, he must become thoroughly convinced that it is useless for him to struggle against the two moral forces today unleashed and in supreme contest. He is at the mercy of these two adversaries, and no intermediary force is capable of protecting him. It is but a question of choice, whether to let himself be carried along without a struggle on the wave of mystical evolution, or to writhe against the reaction of moral and psychic evolution, and so find himself engulfed in the Maelström of the new tide. At the present time, the whole world, with its centers of high intelligence and human culture, its focal points of political, artistic, literary, and commercial life, is in a turmoil; everything is shaking and crumbling in its movement towards reform. It is useless to remain blind, it is useless to hope that anyone can remain neutral between the two contending forces; one has to choose either the one or the other, or be crushed between them. The man who imagines that he has chosen freedom, but who, nevertheless, remains submerged in that boiling caldron, foaming with foul matter called social life, most terribly betrays his own divine Self, a betrayal which will blind that Self in the course of a long series of future incarnations. All of you who hesitate on the path of Theosophy and the occult sciences, who are trembling on the golden threshold of truth—the only one within your grasp, for all the others have failed you, one after another—squarely face the great Reality which is offered you. It is to mystics only that these words are addressed, for them alone have they any importance; for those who have already made their choice they are vain and useless.

But you, Occultists, Kabbalists and Theosophists, you well know that a Word, old as the world, though new to you, has been sounded at the beginning of this cycle, and the potentiality of which, unperceived by others, lies hidden in the sum of the digits of the years 1 8 8 9; you well know that a note has just been struck which has never been heard by mankind of this era; and that a New Idea is revealed, ripened by the forces of evolution. This Idea differs from everything that has been produced in the nineteenth century; it is identical, however, with the thought that has been the dominant tone and the keynote of every century, especially the last—absolute freedom of thought for humanity.

Why try to strangle and suppress what cannot be destroyed? Why struggle when there is no other choice than allowing yourselves to be raised on the crest of the spiritual wave to the very heavens, beyond the stars and the universes, or to be engulfed in the yawning abyss of an ocean of matter? Vain are your efforts to sound the unfathomable, to reach the ultimate of this wonderful matter so glorified in our century; for its roots grow in the spirit and in the Absolute; they do not exist, though they are eternally. This constant contact with flesh, blood and bones, the illusion of differentiated matter, does nothing but blind you; and the more you penetrate into the region of the impalpable atoms of chemistry, the more you will be convinced that they exist only in your imagination. Do you truly expect to find therein every Truth and every reality of existence? For Death is at everyone’s door, waiting to close it behind a beloved soul that escapes from its prison, upon the soul which alone has made the body a reality; how can eternal love associate itself with the molecules of matter which change and disappear?

But you are perhaps indifferent to all such things; how then can affection and the souls of those you love concern you at all, since you do not believe in the very existence of such souls? It must be so. You have made your choice; you have entered upon that path which crosses nothing but the barren deserts of matter. You are self-condemned to vegetate therein through a long series of existences.

Hence-forth, you will have to be contented with deliriums and fevers in place of spiritual perceptions, with passion instead of love, with the husk instead of the fruit.

But you, friends and readers, you who aspire to something more than the life of the squirrel everlastingly turning the same wheel; you who are not content with the seething of the caldron whose turmoil results in nothing; you who do not mistake the deaf echoes, as old as the world, for the divine voice of truth; prepare yourselves for a future of which but few in your midst have dared to dream, unless they have already entered upon the path. For you have chosen a path that, although thorny at the start, soon widens out and leads you to the divine truth. You are free to doubt while still at the beginning of the way, you are free to decline to accept on hearsay what is taught respecting the source and the cause of that truth, but you are always able to hear what its voice is telling you, and you can always study the effects of the creative force coming from the depths of the unknown. The arid soil upon which the present generation of men is moving, at the close of this age of spiritual dearth and of purely material surfeit, has need of a divine omen above its horizon, a rainbow, as symbol of hope. For of all the past centuries our nineteenth has been the most criminal. It is criminal in its frightful selfishness, in its skepticism which grimaces at the very idea of anything beyond the material; in its idiotic indifference to all that does not pertain to the personal self, more than any of the previous centuries of ignorant barbarism and intellectual darkness. Our century must be saved from itself before its last hour strikes. For all those who see the sterility and folly of an existence blinded by materialism and ferociously indifferent to the fate of their neighbour, this is the moment to act: now is the time for them to devote all their energies, all their courage and all their efforts to a great intellectual reform. This reform can only be accomplished by Theosophy, and, let us add, by Occultism or the wisdom of the Orient. The paths that lead to it are many; but the wisdom is one. Artistic souls envision it, those who suffer dream of it, the pure in heart know it. Those who work for others cannot remain blind to its reality, though they may not always recognize it by its name.

Only light and empty minds, egotistical and vain drones, confused by their own buzzing, will remain ignorant of the supreme ideal. They will continue to exist until life becomes a grievous burden to them.

It must be distinctly remembered, however; these pages are not written for the masses. They are neither an appeal for reforms, nor an effort to win over to our views the fortunate in life; they are addressed solely to those who are constitutionally able to comprehend them, to those who suffer, to those who hunger and thirst after some Reality in this world of Chinese Shadows. As for those, why should they not show themselves courageous enough to abandon their world of frivolous occupations, their pleasures above all and even their personal interests, except when those interests form part of their duties to their families or others? No one is so busy or so poor that he cannot create a noble ideal and follow it. Why then hesitate in clearing a path towards this ideal, through all obstacles, over every stumbling block, every petty hindrance of social life, in order to march straight forward until the goal is reached? Those who would make this effort would soon find that the “strait gate” and the “thorny path” lead to the broad valleys of limitless horizon, to that state where there is no more death, because one feels oneself rebecoming a god! It is true that the first conditions required to reach it are an absolute disinterestedness, a boundless devotion to the welfare of others, and a complete indifference to the world and its opinions. In order to make the first step on that ideal path, the motive must be absolutely pure; not an unworthy thought must attract the eyes from the end in view, not a doubt or hesitation shackle the feet. There do exist men and women thoroughly qualified for this, whose only aim is to dwell under the Aegis of their Divine Nature. Let them, at least, take courage to live the life and not conceal it from the eyes of others! No one else’s opinion should be considered superior to the voice of one’s own conscience. Let that conscience, therefore, developed to its highest degree, guide us in all the ordinary acts of life. As to the conduct of our inner life, let us concentrate our entire attention on the ideal we have set ourselves, and look beyond, without paying the slightest attention to the mud upon our feet . . .

Those who are capable of making this effort are the true Theosophists; all others are but members, more or less indifferent, and very often useless.

H. P. BLAVATSKY.

April, 1889

THOUGHTS ON KARMA AND REINCARNATION

[Lucifer, Vol. IV, No. 20, April, 1889, pp. 89-99]

"In man there are arteries, thin as a hair split a 1,000 times, filled with fluids blue, red, green, yellow, etc. The tenuous involucrum (the base or ethereal frame of the astral body) is lodged in them, and the ideal residues of the experiences of the former embodiments (or incarnations) adhere to the said tenuous involucrum, and accompany it in its passage from body to body."

—UPANISHADS.

"Judge of a man by his questions rather than by his answers," teaches the wily Voltaire. The advice stops halfway in our case. To become complete and cover the whole ground, we have to add, "ascertain the motive which prompts the questioner." A man may offer a query from a sincere impulse to learn and to know. Another person will ask eternal questions, with no better motive than a desire of cavilling and proving his adversary in the wrong.

Not a few among the "inquirers into Theosophy," as they introduce themselves, belong to this latter category. We have found in it Materialists and Spiritualists, Agnostics and Christians. Some of them, though rarely, are "open to conviction"—as they say; others, thinking with Cicero that no liberal, truth-seeking man should ever impute a charge of unsteadiness to anyone for having changed his opinions—become really converted and join our ranks.

But there are those also—and these form the majority—who, while representing themselves as inquirers, are in truth carpers. Whether owing to narrowness of mind or foolhardiness they intrench themselves behind their own preconceived and not unseldom shallow beliefs and opinions, and will not budge from them. Such a "seeker" is hopeless, as his desire to investigate the truth is a pretext, not even a fearless mask, but simply a false nose. He has neither the open determination of an avowed materialists, nor the serene coolness of a "Sir Oracle." But—

". . . you may as well

Forbid the sea for to obey the moon

As or by oath remove, or counsel shake,

The fabric of his folly . . ."*

Therefore, a "seeker after truth" of this kind had better be severely left alone. He is intractable, because he is either a skin-deep sciolist, a self-opinionated theorist or a fool. As a general rule, he talks reincarnation before he has even learned the difference between metempsychosis, which is the transmigration of the human Soul into an animal form, and Reincarnation, or the rebirth of the same Ego in successive human bodies. Ignorant of the true meaning of the Greek word, he does not even suspect how absurd, in philosophy, is this purely exoteric doctrine of transmigrations into animals. Useless to tell him that Nature, propelled by Karma, never recedes, but strives ever forward in her work on the physical plane; that she may lodge a human soul in the body of a man, morally ten times lower than any animal, but she will not reverse the order of her kingdoms; and while leading the irrational monad of a beast of a higher order into the human form at the first hour of a Manvantara, she will not guide that Ego,

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* [Shakespeare, The Winter's Tale, Act I, Sc. 2.]

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once it has become a man, even of the lowest kind, back into the animal species—not during that cycle (or Kalpa) at any rate.*

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The list of queer “investigators” is by no means exhausted with these amiable seekers. There are two other classes—Christians and Spiritualists, the latter being in some respects, more formidable than any. The former having been born and bred believers in the Bible and supernatural “miracles” on authority, or “thirty-seventh hand evidence,” to use a popular proverb, are often forced to yield in the face of the firsthand testimony of their own reason and senses; and then they are amenable to reason and conviction. They had formed a priori opinions and got crystallized in them as a fly in a piece of amber. But that amber has cracked, and, as one of the signs of the times, they have bethought themselves of a somewhat tardy still sincere search, to either justify their early opinions, or else part company with them for good. Having found out that their religion—like that of the great majority of their fellow men—had been founded on human not divine respect, they come to us as they would to surgical operators, believing that theosophists can remove all the old cobwebs from their bewildered brains. Sometimes it does so happen; once made to see the fallacy of first accepting and identifying themselves with any form of belief, and then only seeking, years later, for reasons to justify it, they very naturally try to avoid falling again into the same mistake. They had once to content themselves with such interpretations of their time-honoured dogmas as the fallacy and often the absurdity of the latter would afford; but now, they seek to learn and understand before they believe.

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* Occult Science teaches that the same order of evolution for man and animals—from the first to the seventh planet of a chain, and from the first to the end of the seventh round—takes place on every chain of worlds in our Solar system from the inferior to the superior. Thus the highest as the lowest Ego, from the monads selected to people a new chain in a Manvantara, when passing from an inferior to a superior “chain” has, of course, to pass through every animal (and even vegetable) form. But once started on its cycle of births no human Ego will become that of an animal during any period of the seven rounds.

—Vide The Secret Doctrine.

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This is the right and purely theosophical state of mind, and is quite consistent with the precept of Lord Buddha, who taught never to believe merely on authority but to test the latter by means of our personal reason and highest intuition. It is only such seekers after the eternal truth who can profit by the lessons of old Eastern Wisdom.

It is our duty, therefore, to help them to defend their new ideals by furnishing them with the most adequate and far-reaching weapons. For they will have to encounter, not only Materialists and Spiritualists, but also to break a lance with their ex-coreligionists. These will bring to bear upon them the whole of their arsenal, composed of the popguns of biblical casuistry and interpretations based on the dead-letter texts and the disingenuous translation of pseudo revelation. They have to be prepared. They will be told, for instance, that there is not a word in the Bible which would warrant belief in reincarnation, or life, more than once, on this earth. Biologists and physiologists will laugh at such a theory, and assure them that it is opposed by the fact that no man has a glimpse of recollection of any past life. Shallow metaphysicians, and supporters of the easy-going Church ethics of this age, will gravely maintain the injustice there would be in a posterior punishment, in the present life, for deeds committed in a previous existence of which we know nothing. All such objections are disposed of and shown fallacious to anyone who studies seriously the esoteric sciences.

But what shall we say of our ferocious opponents, the Kardecists, or the reincarnationists of the French school and the anti-reincarnationists, i.e., most of the Spiritualists of the old school. The fact, that the first believe in rebirth, but in their own crude, unphilosophical way, makes our task the more heavy. They have made up their minds that a man dies, and his “spirit,” after a few visits of consolation to the mortals he left behind him, may reincarnate at his own sweet will, in whom and whenever he likes. The Devachanic period of no less than a 1,000, generally 1,500 years, is a vexation of mind and a snare in their sight. They will have nothing of this. No more will the Spiritualists.

These object on the highly philosophical ground that “it is simply impossible.” Why? Because it is so unpalatable to most of them, especially to those who know themselves to be the personal Avatar, or the reincarnation of some historically great hero or heroine who flourished within the last few centuries (rebirth from, or into, the scums of Whitechapel, being for them out of the question). And “it is so cruel,” you see, to tell fond parents that the fancy that a stillborn child, a daughter of theirs, who, they imagine, having been reared in a nursery of Summerland, has now grown up and comes to visit them daily in the family séance-room, is an absurd belief, whether reincarnation be true or not. We must not hurt their feelings by insisting that every child who dies before the age of reason—when only it becomes a responsible creature—reincarnates immediately after its death—since, having had no personal merit or demerit in any of its actions, it can have no claim upon Devachanic reward and bliss. Also that as it is irresponsible till the age of say, seven, the full weight of the Karmic effects generated during its short life falls directly upon those who reared and guided it. They will hear of no such philosophical truths, based on eternal justice and Karmic action. “You hurt our best, our most devotional feelings. Avaunt!” they cry, “we will not accept your teachings.”

Eppur si muove! Such arguments remind one of the curious objections to, and denial of, the sphericity of the earth used by some clever Church Fathers of old. “How can the earth, forsooth, be round?” argued the saintly wise-acres—the “venerable Bedes” and the Manichaean Augustines. “Were it so the men below would have to walk with their heads downward, like flies on a ceiling. Worse than all, they could not see the Lord descending in his glory on the day of the second advent!” As these very logical arguments appeared irrefutable, in the early centuries of our era, to Christians, so the profoundly philosophical objections of our friends, the Summerland theorists, appear as plausible in this century of Neo-Theosophy.

And what are your proofs that such series of lives ever take place, or that there is reincarnation at all?—we are asked. We reply:

(1) the testimony of every seer, sage and prophet, throughout an endless succession of human cycles; (2) a mass of inferential evidence appealing even to the profane. True, this kind of evidence—although not seldom men are hung on no better than such inferential testimony—is not absolutely reliable. For, as Locke says: “To infer is nothing but by virtue of one proposition, laid down as true, to draw in another as true.” Yet, all depends on the nature and strength of that first proposition. The Predestinarians may lay down as true their doctrine of Predestination—that pleasant belief that every human being is pre-assigned by the will of our “Merciful Father in Heaven,” to either everlasting Hell-fire, or the “Golden Harp,” on the pinion-playing principle. The proposition from which this curious belief is inferred and laid down as true, is based, in the present case, on no better foundation than one of the nightmares of Calvin, who had many. But the fact that his followers count millions of men, does not entitle either the theory of total depravity, or that of predestination, to be called a universal belief. They are still limited to a small portion of mankind, and were never heard of before the day of the French Reformer.

These are pessimistic doctrines born of despair, beliefs artificially engrafted on human nature, and which, therefore, cannot hold good. But who taught mankind about soul transmigration? Belief in successive rebirths of the human Ego throughout the cycles of life in various bodies is a universal belief, a certainty innate in mankind. Even now, when theological dogmas of human origin have stifled and well-nigh destroyed this natural inborn idea from the Christian mind, even now hundreds of the most eminent Western philosophers, authors, artists, poets and deep thinkers still firmly believe in reincarnation. In the words of George Sand, we are:—

Cast into this life, as it were into an alembic, where, after a previous existence which we have forgotten, we are condemned to be remade, renewed, tempered by suffering, by strife, by passion, by doubt, by disease, by death. All these evils we endure for our good, for our purification, and so to speak, to make us perfect. From age to age, from race to race, we accomplish a tardy progress, tardy but certain, an advance of which, in spite of all the sceptics say, the proofs are manifest.

If all the imperfections of our being and all the woes of our estate drive at discouraging and terrifying us, on the other hand, all the more noble faculties, which have been bestowed on us that we might seek after perfection, do make for our salvation, and deliver us from fear, misery, and even death. Yea, a divine instinct that always grows in light and in strength helps us to comprehend that nothing in the whole world wholly dies, and that we only vanish from the things that lie about us in our earthly life, to reappear among conditions more favourable to our eternal growth in good.

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Writes Professor Francis Bowen, as quoted in Reincarnation, a Story of Forgotten Truth*—uttering a great truth:

The doctrine of metempsychosis may almost claim to be a natural or innate belief in the human mind, if we may judge from its wide diffusion among the nations of the Earth and its prevalence throughout the historical ages.

The millions of India, Egypt, China, that have passed away, and the millions of those who believe in reincarnation today—are almost countless. The Jews had the same doctrine; moreover, whether one prays to a personal, or worships in silence an impersonal, deity or a Principle and a Law, it is far more reverential to believe in this doctrine than not. One belief makes us think of “God” or “Law” as a synonym of Justice, giving to poor little man more than one chance for righteous living and for the atoning of sins whether of omission or commission. Our disbelief credits the Unseen Power instead of equity with fiendish cruelty. It makes of it a kind of sidereal Jack the Ripper or Nero doubled with a human monster. If a heathen doctrine honours the Deity and a Christian dishonours it, which should be accepted? And why should one who prefers the former be held as—an infidel?

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* We advise every disbeliever in reincarnation, in search of proofs to read this excellent volume by Mr. E. D. Walker. It is the most complete collection of proofs and evidences from all the ages that was ever published.

[Reference is here to a work by Edward Dwight Walker (1859-1890) entitled Reincarnation, a Story of Forgotten Truth. Boston and New York: Houghton Mifflin & Co., 1888. xiii, 350 pages. Several later editions have been brought out, such as the one of 1923, published by the Aryan Theosophical Press, Point Loma, California.—Compiler.]

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But the world moves on now and it has always moved, and along with it move the ideas in the heads of the fogies. The question is not whether a fact in nature fits, or not, some special hobby, but whether it is really a fact based on, at least, inferential evidence. We are told by those special hobbyists that it is not. We reply, study the questions you would reject, and try to understand our philosophy, before you dismiss our teachings a priori. Spiritualists complain, and with very good reasons, of men of science who, like Huxley, denounce wholesale their phenomena whilst knowing next to nothing of them. Why do they do likewise, with regard to propositions based on the psychological experiences of thousands of generations of seers and adepts? Do they know anything of the laws of Karma—the great Law of Retribution, that mysterious, yet—in its effects—quite evident and palpable action in Nature, which, sooner or later, brings back every good or bad deed of ours to rebound on us, as the elastic ball, thrown against a wall, rebounds back on the one who throws it? They do not. They believe in a personal God, whom they endow with intelligence, and who rewards and punishes, in their ideas, every action of ours in life. They accept this hybrid deity (finite, because they endow it most unphilosophically with conditioned attributes, while insisting on calling it Infinite and Absolute), regardless of, and blind to, the thousand and one fallacies and contradictions in which the theological teachings concerning that deity involve us. But when offered a consistent, philosophical and quite logical substitute for such an imperfect God, a complete solution of most of the insoluble problems and mysteries in human life—they turn away in idiotic horror. They remain indifferent or opposed to it, only because its name is KARMA instead of Jehovah; and that it is a tenet which emanates from Aryan philosophy—the deepest and profoundest of all the world philosophies—instead of from the Semitic cunning and intellectual jugglery, which has transformed an astronomical symbol into the “one living God of Gods.” “We do not want an impersonal Deity,” they tell us; “a negative symbol such as ‘Non-Being’ is incomprehensible to Being.” Just so.

"The light shineth in darkness; and the darkness comprehended it not" [John i, 5]. Therefore they will talk very glibly of their immortal spirits; and on the same principle that they call a personal God infinite and make of him a gigantic male, so they will address a human phantom as "Spirit"—Colonel Cicero Treacle, or "Spirit" Mrs. Amanda Jellybag, with a vague idea that both are at least sempiternal.

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It is useless, therefore, to try and convince such minds. If they are unable or unwilling to study even the broad general idea contained in the term Karma, how can they comprehend the fine distinctions involved in the doctrine of reincarnation, although, as shown by our venerable brother, P. Iyaloo Naidu of Hyderabad, Karma and Reincarnation are, "in reality, the A B C of the Wisdom-Religion." It is very clearly expressed in the January Theosophist: "Karma is the sum total of our acts, both in the present life and in the preceding births." After stating that Karma is of three kinds, he continues:—

Sañchita Karma includes human merits and demerits accumulated in the preceding and in all other previous births. That portion of the Sañchita Karma destined to influence human life . . . in the present incarnation is called Prarabdha. The third kind of Karma is the result of the merits or demerits of the present acts. Agami extends over all your words, thoughts, and acts. What you think, what you speak, what you do, as well as whatever results your thoughts, words, and acts produce on yourself, and on those affected by them, fall under the category of the present Karma, which will be sure to sway the balance of your life for good or for evil in your future development [or reincarnation].*

Karma thus, is simply action, a concatenation of causes and effects. That which adjusts each effect to its direct cause; that which guides invisibly and as unerringly these effects to choose, as the field of their operation, the right person in the right place, is what we call Karmic Law. What is it?

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* [The Theosophist, Vol. X, January, 1889, p. 235.—Compiler.]

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Shall we call it the hand of providence? We cannot do so, especially in Christian lands, because the term has been connected with, and interpreted theologically as, the foresight and personal design of a personal god; and because in the active laws of Karma—absolute Equity—based on the Universal Harmony, there is neither foresight nor desire; and because again, it is our own actions, thoughts, and deeds which guide that law, instead of being guided by it. “For whatsoever a man soweth, that shall he also reap” [Gal. vi, 7]. It is only a very unphilosophical and illogical theology which can speak in one breath of free will, and grace or damnation being preordained to every human from (?) eternity, as though eternity could have a beginning to start from! But this question would lead us too far into metaphysical disquisitions. Suffice it to say that Karma leads us to rebirth, and that rebirth generates new Karma while working off the old, Sañchita Karma. Both are indissolubly bound up, one in the other. Let us get rid of Karma, if we would get rid of the miseries of rebirths or—REINCARNATION.

To show how the belief in Reincarnation is gaining ground even among the unintuitional Western writers, we quote the following extracts from an Anglo-Indian daily.

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[The following passages have been summarized from a

longer excerpt appearing in the Allâhâbâd Pioneer.]

METEMPSYCHOSIS

. . . In a missionary production of some pretensions an attempt is seriously made to confute the theory of the “Transmigration of Souls,” which betrays an incapacity for metaphysical presentments and an ignorance of psychology that are unfortunate in any person undertaking such a task . . The arguments put forward in the paper referred to are worth looking into one by one.

“The first is that metempsychosis ‘disregards the evidence of memory.’ . . . It so happens that psychologists from Plato downward have called attention to the familiar mental phenomenon in which persons placed, for the first time in their lives, in peculiar circumstances, are suddenly invaded by the conviction that they have gone through the same experience before . . .

There is nothing inconsistent with the highest philosophical teaching, or with the moral lessons or the actual experience of Christ; in the occlusions of memory Christ himself, even in adult manhood, under the stress of physical entanglements, sometimes entirely forgot his pre-existent state . . .—why may not any other human nature, not inlaid with an essential divinity, forget for longer or shorter periods its state of pre-existence, if it had one? . . . Theologians may attribute to immaturity of intelligence that apparent unconsciousness of infants, which a keener insight may recognize as the inevitable hiatus between distinct conditions of a human consciousness . . .

"The second argument is that metempsychosis involves a 'libel on divine justice.' The alleged belief of the Hindus, that suffering in one 'state of being expiates sin in another, which is not essentially unjust, nor a whit less moral than the dogma of inherited or imported sin, may or may not be unfounded; but the first question is—is the atonement of Christ incompatible with transmigration? . . . In what conceivable way can the theory of a man's being a fallen spirit or a risen animal, or both, conflict with what Christ actually said? . .

"The third argument is that metempsychosis 'is contrary to all sound psychology.' Nine out of ten of the religious teachers who glibly dogmatize in this fashion . . . would be sorely puzzled to explain in what way many of the higher human responsibilities are adjusted between their own psychic and pneumatic natures; and also what becomes of the unity of individual responsibility in the face of this tri-partite allotment.

"The fourth argument against transmigration is that it 'is opposed to sound ethics.' All that any system of sound ethics can demand surely is that personal responsibility shall be attached to every intelligent exercise of individual will . . . Every thinking man must be aware of a growth in his own moral consciousness by which a gulf has intervened between his present and his past: while his personality has survived to identify him, he is aware of distinct stages in his moral nature to which very different degrees of responsibility attach. How does this fact militate against sound ethics?

"The fifth contention against metempsychosis is that 'it is not in accord with science.' . . . But what is there in science that negatives the idea, if it can be sustained by evidence of a natural selection by which if there be any soul at all, the individual soul of a lower organism may pass by stages into higher organisms?

THE STRUGGLE FOR EXISTENCE

[Lucifer, Vol. IV, No. 20, April, 1889, pp. 104-111]

[It is not definitely known whether this article is from the pen of H. P. Blavatsky. It has been ascertained, however, that she used several pseudonyms in the early volumes of Lucifer. It is possible that the one appended at the conclusion of the present essay is one of them.—Compiler.]

The mother of life is death. Nowhere is this truth more conspicuous than in the animal kingdom; the life of the stronger is prolonged by the lives of the weaker, and the survival of the fittest is proclaimed by the shrieks of the mangled and hapless unfit. Long has the western world sought the solution of this grim riddle propounded to her lord and master, man, by Dame Nature, the sphinx of the ages.

It has, therefore, been found necessary for the continuance of average intellectual contentment to venture some guess which shall decently dispose of this obnoxious problem, and the leading representatives of the mind of the race, proceeding by the methods of the times, have carefully labelled the riddle “The Struggle for Existence,” and having done so, are wisely refraining from further unnecessary explanations, knowing full well that their constituents, the public, who require their thinking done for them, will gladly accept the label as a legitimate answer to the riddle, and, by frequently repeating it with knowing looks, be charmed, and in their turn charm others, with the magic of its sound, and using it as a mantric formula, banish objectors to the limbo of unpopularity.

And yet though the why of this great struggle remains as great a mystery as ever, the attempted answer is of great value from the conciseness with which it formulates the law of the Ever Becoming.

Throughout all the kingdoms it obtains, and especially in Man, the crown and synthesis of all. At this point, however, a new development takes place, and when humanity reaches the balance of its cycle of evolution, and each race and individual arrives at the turning point of Ezekiel's wheel, a new Struggle for Existence arises, and we have God and Animal fighting for existence in Man. Now, at the close of the nineteenth century, in our enormously over-populated cities and in the accentuated individualism of modern competition, we see this deadly struggle in the white heat of its fury.

Grand, indeed, and magnificent has been the childhood of the white race in which material and intellectual progress have raced on madly side by side; witness the conquest of nearly the whole world's surface by its spirit of enterprise and adventure, rejoicing as a giant in its physical prowess, the subjugation of the henchman steam, and ever fresh triumphs over the master electricity. But the child cannot be ever a child, and the race draws nigh to its manhood; the God awakes and the Struggle for Existence begins in grim earnest.

First the units of the race, some here, some there, wake dimly to the feeling that they are not apart from the whole, they sympathize with their kind, they rejoice with them. Even in the animal the faint outlines of self-sacrifice have been shadowed forth by nature, as may be seen in the mother love of the females and the formation of gregarious communities. In inferior races, man repeats this lesson of nature, and the animal being dominant, improves on her, but slowly; in races of higher type, however, fresh areas of generous impulse, containing the germ of self-sacrifice, are gradually developed. It must be remembered, however, that the races are here mentioned in this order merely for the convenience of tracing the development of self-sacrifice in a monad, and not according to their natural genesis. Thus far the white race, as a race, or in other words, the average individual of the race, has developed the subtleties of his animal nature to their limit, and now comes in contact with the divine; and it is only by extending this area of interest and sympathy that the individual can expand into the divine to be at last one with universal love, the spirit of which is self-sacrifice.

From daily life we may take examples which clearly show forth the evolution of this god-like quality. We see the purely selfish man, who cares not if all rot so he have pleasure; the same man married, and an area of generosity developed, but bounded by wife and children; in other cases, the area increased by the extension of sympathy to friends and relations; and still further increased in the case of the fanatic or bigot, religious or patriotic, who fights for sect or country, as the she-animal for her cubs, whether the cause be good or bad. And here we may mention the instruments of national passions and cunning, necessary evils; for the race being in its youth, and very animal-like, not yet recognizing the right of self-sacrifice in the interrelations of its constituent sub-races, requires the individual who serves his country in her wars and political schemes to reduce his moral standard to the race-level. These are types of the evolution of the animal man's affections, either in his individual development or modified by the development of the race. In most cases such types represent the mere expansion of selfishness or, at any rate, may be traced to selfish causes, or the hope of reward. Ascending, however, in the scale of manhood, we come to those who shadow forth the latent God in man in thoughts, words, and deeds of divine self-sacrifice; the prerogative of their God-head first manifesting in acts of real charity, in pity of their suffering fellow-kind, or from an intuitional feeling of duty, the first heralding of accession to divine responsibility, and the realization of the unity of all souls. "I am my brother's keeper," is the cry of repentant Cain, and the divine summons of return to the lost Paradise. With this cry the struggle for animal existence begins to yield to the struggle for divine existence. By extending our love to all men, aye, to animals as well, we joy and sorrow with them, and expand our souls towards the One that ever both sorrows and joys with all, in an eternal bliss in which the pleasure of joy and the pain of sorrow are not.

Thus, in every man the mighty battle rages, but the fortune of the fight is not alike in all—in some the animal hosts rage madly in their triumph, in a few the glorious army of the god has gained a silent victory, but in the vast majority, and especially now, at the balance of the race cycle, the battle rages fiercely, the issue still in doubt. Now, therefore, is the time to strike, and show that the battle is not fought in man alone, but in Man, and that the issue of each individual fight is inextricably bound up in that of the great battle in which the issue cannot be doubtful, for the divine is in its nature union and love, the animal discord and hate. Strike, therefore, and strike boldly! These are no idle words, nor the utopian imaginings of a dreamer, but practical truths. For in what does man differ from the natural animal? Is it not in his power of association and combination? Therefore does he live in communities, and develop responsibility. From whence spring the roots of society, if not from mutual assistance and interchange of service? And if the race offers the individual the advantages of such combination, perfected by ages of bitter experience, do not those at least who are elder sons of the race, and find themselves in the enjoyment of such organizations, owe a debt of gratitude to their parent, and in return for the fortune amassed with tears and groaning by their forbears, repay the boon, by putting the experience of the past out to interest, and distributing the income acquired among their poorer brethren, who are equally the sons of their parent. And in this race family there are many poor, paupers physical, paupers mental, and moral paupers. How, then, shall the richer brethren help? Shower gold among the masses? Compel all to study the arts and sciences? Display the naked truth to the world? Nay, then should these poor children of the race be bound, not free! Let us, therefore, enquire into the problem.

In the evolution of all human societies we find the factor of caste; in the childhood of the race, caste is regulated by birth, an heirloom from the past civilizations of older stocks. Gradually, however, the birth caste wanes before the rising money caste, and hence material possessions become the standard of worth in the individual, in that the race is then plunged most deeply in material interests and has reached its highest point of development on the material plane.

But the zenith of the material is the nadir of the spiritual; the law of progress moves calmly onward with the wheel of time, and nature, who never leaps, develops a new standard of worth, the intellectual, which we see even now asserting itself in proportion to its adaptability to average comprehension and the material standard of the times, and pointing to the development of a new caste standard, to be in its turn superseded by the caste of true worth in which the spiritual development of the race will be completely established. This, however, will be the work of ages and for humanity as a whole cannot easily be quickened, for it is impossible to change the natural law of evolution which proceeds spirally in curves that never re-enter into themselves, but ever ascend to so-called higher planes. At certain periods, however, of these cycles, a forecast or antetype is offered of the consummation, whereby an example of humanity in its perfect state is dimly shadowed forth. Such a period the white race is now entering upon, and the earnest of perfect type humanity will be given by those, whether of the money or mind caste, who, realizing the goal of evolution and capable of destroying the illusion of time, by translating the future into the present, freely extend the benefits of their caste to the pariahs of the race, and approaching them in friendship, gain a practical knowledge of their wretchedness and endeavour to awaken the latent divinity that slumbers within.

With the sword of self-sacrifice, the rightful possession of the God-man, and with the good of humanity as their watchword, they should march against the forces of individualism and self, and, with this watchword, prove all institutions of the race, especially those fresh from the womb of time, and comparing them with this one ideal, ever asking: “Does this, or this, tend to the realization of universal brotherhood?” If it is not so, the effort should be to turn such forces as act against the stream of right progress, gently and silently into their proper course; but if the thing makes for the common good, they should by all means and at all hazards foster the weakling and watch round its cradle with loving care. Now the path of right progress should include the amelioration of the individual, the nation, the race, and humanity; and ever keeping in view the last and grandest object, the perfecting of man, should reject all apparent bettering of the individual at the expense of his neighbour.

In actual life the evolution of these factors, individual, race and nation, are so intimately interblended, that it would be wrong to assume any progression from one to the other; but since it is only possible to see one face of an object at a time, so it is necessary to trace the course of progress along some particular line, both for its simplification and general comprehension. With regard, then, to the individual, the great sanitary improvements which the money caste enjoys, should be extended to all; public baths and recreation grounds, free concerts and lecturers provided; the museums and picture galleries thrown open at times when the worker can visit them; the formation of athletic and mutual improvement clubs among the poor encouraged. All of which reforms were easy of accomplishment if only a small portion of the enormous wealth of the country, now lying idle, were generously and self-sacrificingly expended. Unfortunately there are few of the money caste who yet realize the latent unity of man, and the promotion of such schemes is left to those who, lacking the most potent power of the times, are unsupported, because there is no “money” in the enterprise. But could such men be found and the superfluous wealth of the country turned in such directions, how great would be the progress of the individual ! Health would improve and taste develop; healthy surroundings would favour healthy thought, the sight of monuments of art and science would bring refinement and both engender self-respect.

But it may be said, if wealth is withdrawn for such purposes, work would be taken from other labour, and so the misery of the workers increased, while the advantages offered to the masses would only increase their demand for greater pleasures, and render them still more dissatisfied. It will, however, be seen that not only the same amount of labour would be required in works and institutions for the public good, but even that such undertakings, being of a plain and sober nature, would give employment to larger numbers, than money spent in finer or more luxurious labour.

Nor would dissatisfaction arise among the masses as anticipated; for men large-hearted and -minded enough to inaugurate such reforms would display the same spirit in all things and offer an example in private life of sober and abstemious conduct; extravagance and display would cease, so that the brilliant toilettes and luxurious habits of the money caste would no longer provoke the miserable emulation of tawdry finery and debasing vices among the pariahs; for the poor copy the rich, and if the fashionable bars of the West End lacked patrons, the gin palaces of the slums would not drive so roaring a trade. It is the debased taste of the rich which has rendered a surfeit of meat necessary for the maintenance of his powers in the eyes of the artisan, and so, at a price far beyond his slender resources, he adopts a diet which wastes the tissues and disquiets the system. And if the advisability of a sudden change of diet is contested, at least moderation in flesh eating should be recommended, and a proof of the possibility of maintaining one's full powers given by those who desire the physical and moral sanity of the race. Setting aside all argument drawn from not generally accredited sources, such as the codes of the great teachers of the past, and the synthesis of all experience, physical, psychic, and spiritual, we may bring into court the medical faculty who are unanimously of the opinion that a reduced quantity of meat would improve the general health, and that many of the common ailments are due solely to excess in the use of animal food in particular, and to overfeeding in general; while chemical analysis proves conclusively that vegetable food, especially cereals, contain nutritive qualities vastly in excess of animal.

Moreover, if the false feeling of degradation in the performance of so-called menial offices, were removed by the example of the money and mind castes performing such offices themselves, or at least encouraging every invention and supporting every effort for minimizing such labour, many of the troubles which are daily taxing the resources of our housekeepers to the utmost, would be removed, and a solution to the difficult problem of the servant question arrived at; the present absurdity of domestic service would find no place, and instead of one thousand little backs bent over one thousand little kitchen ranges preparing one thousand little dinners, we should have a sane cooperative system whereby the small worries of domesticity which destroy the harmony of so many homes, would be banished.

If such sanitary measures, therefore, were adopted, we should have physical and mental powers continuing into old age, instead of a general belief that fifty or sixty years terminates the average man’s usefulness and there then remains nothing for him but a life of inactivity and general feebleness. Of course this applies to the average individual; for we have sufficient instances of mental giants who continue their labours till the closing hours of life; these, however, intuitively or naturally practice moderation and plainness in eating, and often give striking proofs of extraordinary abstemiousness.

If, then, such moderation of private life was practised by the accredited leaders of society, no inducement to excess would offer itself to their followers; or even if the animal still rioted in the masses, it would not be shamefully encouraged in its madness by the excesses of respectability.

Thus the necessary physical requirements of all classes would be reduced to a level, and a basis obtained on which to build a firm fabric of national progress towards the realization of human unity. Meantime the mental evolution of all classes would also make vast strides, and the impulses given to study and the development of artistic tastes, would bring the real genius of the nation to the front and not confine the recruiting of professions to the money caste, irrespective of individual capacity. The present false standard of taste would fall out of date as completely as the wonderful cottage ornaments of the near past, and neatness in private decoration would, by harmonious surroundings, induce a harmony of thought and feeling. Who, for instance, could indite a poem or work of inspiration in an over-ornamented drawing-room of the modern style, with its heterogeneous and multicolored collection of bric-a-brac and trifles? But with harmonious surroundings and following such a mode of life, the individual would develop within him the larger instincts of his nature, and the flower of self-sacrifice, then finding a congenial soil, would blossom in the hearts of the many and thus, destroying all narrowness of judgment and begetting an ever widening interest in the general welfare, would develop new social organizations and institutions; the tone of the nation would be elevated and true worth become the standard of judgment among its citizens.

Moreover, seeing that we have already proof of such an ideal being dimly sensed in all nations of the white race in the increasing discontent of nearly all classes with the existing state of affairs, no nation would stand alone in this, but the wave of progress would sweep simultaneously through all the sub-races of the race and beget a general desire to establish healthy relationships between nations and to foster every effort to unite the larger units of the race into one harmonious whole. Further, a belief in the essential unity of all souls would create stronger dissatisfaction with the existing state of social relations between the sexes, the potentialities of woman would be studied and opportunity given for that development which has previously been denied to womankind. Plain justice would demand the same ostracism of male harlots which is now meted out with so much severity to the female sex alone, and either the same leniency extended to women as is now given to men, or the higher moral standard and wisdom of awakened humanity, would compel the supply in harlotry to cease by the extinction of the demand. To prepare, therefore, a ground in which this consummation could be achieved, it would be necessary to extend the full benefits of intellectual training to women; to encourage and advocate the necessity of athletic exercises for girls and to provide for the same in the schools of the state; to jealously guard the health of the women working classes by sanitary improvements in all manufactories and labour establishments, and to kill out the evil of over-long hours of sedentary occupation in vitiated atmospheres. Moreover, it should be made possible for women in the position of the present daughters of the lower middle classes and of parents with limited incomes to follow a calling in life, instead of being forced, against their wills and finer instincts, into the matrimonial market, to gain their bread and cheese at the price of discontented motherhood.

No doubt the establishment of international leagues for mutual help and on a basis other than that of self-interest will, at the present time, appear to the majority the acme of folly; but when the race has, in its social institutions, given valid proof of the efficacy of the method, the change of base becomes a possibility. The spread of education and the ability to study original authorities and to get at facts at first hand would rapidly clear away the clouds of national and sectarian prejudice, and the birth of the God within would render it impossible to poison the young minds of the race by inoculating them with the virus of dogmatism and of past national pride and passion as treasured in the orthodox theological and historical textbooks of the times; the past triumphs of the animal in individual nations would be regarded merely as the obscuration of the spiritual and yet so ordered in the economy of nature that the sun of humanity should finally shine forth more gloriously in contrast to the darkness of the past. Thus the necessity for keeping up large armies and fleets would cease, and the enormous wealth so saved could be turned into channels of national improvement, thus pointing the way for the desertion of national forces from the ranks of the animal to the standard of the divine.

It would be long to trace, even roughly, the possibilities of international cooperation which, in its turn, would be extended to racial cooperation of which the potentialities almost surpass description and reach that consummation of which the Theosophical Society has planted the first openly conscious germ, in endeavouring to form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour; what the potentialities of this glorious humanity may be, none but the student of the Science of Life can dream, as he alone can sense the labours of the Eldest Brothers of the Race for their poorer brethren.

Let us then, aspiring to the divine, now and within, fight down the animal, that so we may be enabled to tell friend from foe in the greater battle, and, awakened by the cry, “Thou art thy brother’s keeper,” gird on shield and buckler for the cause of the divine Unity of Humanity in the struggle for existence.

PHILANTHROPOS.

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THE SACRED MISSION OF THE S. P. R.

[Lucifer, Vol. IV, No. 20, April, 1889, p. 126]

All our friends remember the astounding story, born and elaborated in the head of a too zealous “Researcher” sent to India to investigate that which he was incapable of understanding, accepted by many grave and wise men of Cambridge, and joyfully snapped up by the sensation-loving society fish. It was the Gordian knot of the T.S. cut at one blow by the perspicacious Alexander, the great conqueror of spooks and mediums: namely, that the motive for claiming certain phenomenal manifestations as true, was the desire to benefit thereby the Russian Government. So strong became the “Russian Spy” impression with the public, that actually writers of novels began to mention the charge as fait accompli. À propos of this, we find a very witty hit at the S. P. R. in the Hawk of March 12 ult.

Madame Blavatsky has recently compiled a work, called The Secret Doctrine, which covers the last brief period of the last thousand million of years which the world has supposed to have taken to evolute itself, Moses, Darwin, Huxley, and the rest notwithstanding. The Spookical Research Society have, I understand, appointed a permanent committee, with right of hereditary succession to its members, to study and analyze this work, as it is believed to be a covert attack on the British Empire.

MISCELLANEOUS NOTES

[Lucifer, Vol. IV, No. 20, April, 1889, pp. 101, 137-39, 160, 164-65, 168]

[It requires ages to become an adept]. A full-blown Adept or an INITIATE. There is a great difference between the two. An Adept is one versed in some and any special Art or Science. An “Initiate” is one who is initiated into the mysteries of the Esoteric or Occult philosophy—a Hierophant.

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[In an article dealing with the discoveries of John Worrell Keely, mention is made of his views to the effect that “as long as there is anything to sub-divide this anything sub-divided represents matter; and sub-division can go on through infinity: never ending, and yet no ultimatum reached. The luminiferous track is the door that opens on the seventh sub-division, still leaving an infinite field beyond.” To this, H.P.B. states:]

This is precisely what the Occult Sciences teach, and what more than one renowned Mystic and Kabalist has asserted in his time. In fact, as we have already remarked before now—Mr. Keely’s discoveries corroborate wonderfully the teachings of Occult Astronomy and other Sciences.

[Keely also asserted that “all corpuscles, no matter how great the sub-division may be, remain an unalterable sphere in shape.”]

Such is the occult teaching—also.

[Keely spoke of the sun as a dead body, an inert mass.]

Between Mr. Keely calling the Sun “a dead body,” and the Occult Doctrine maintaining that what we call the Sun is a reflection of untold electric brightness, the “veil which covers and conceals the living Sun behind,” there is but a difference in the mode of expressions; the fundamental idea is the same. The shadow on the wall produced by a living man or object is the inanimate, or dead effect of an animate and living cause which intercepts the rays of light. The Sun we see is “an inert mass” of adumbrations, the unreal phantom of the real Sun, which, but for this veil, would consume our earth, and probably all the planets with its fierce radiancy. If it has been calculated of that solar “phantom” we see, that the heat emitted by it in a single second would be enough “to melt a shell of ice covering the entire surface of the earth to a depth of 1 mile 1,457 yards,” what would be the intensity of sunlight if the invisible Sun were suddenly unveiled? And this is what will happen, the Occult Doctrine teaches, when the hour of Pralaya strikes— after which the Sun himself will be disrupted.

[In connection with Pancho, a character in Dr. Franz Hartmann’s story, “The Talking Image of Urur,” realizing that he had been a fool.]

As everyone is, or will be, who, feeling drawn toward Occultism, instead of proceeding prudently to acquire it and thus learn the truth, permits his fancy to run off after his own preconceived ideas, or lends ear to the insane talk of fanatical enthusiasts. Those whom sober occultists call “Masters,” though so vastly superior to average humanity, are not Genii or Enchanters out of the “Arabian Nights,” but mortal men with abnormal powers.

[In connection with slanders and misrepresentations on the part of the Chicago Religio-Philosophical Journal and the claims of Hiram E. Butler.]

This is just what we said in our March editorial. And now, when all that had to be exposed has been so dealt with in the United States, we can only wonder at the animus displayed by the Religio-Philosophical Journal of Chicago against us. We see by a letter published in it, March 23 ultimo, from the President of the “Boston T.S.,” Mr. J. Ransom Bridge, that “it [the Journal] states that it is informed by those who claim to know that . . .

Madame Blavatsky is determined to ruin Butler" [!?]. When "those who claim to know" can also prove that Madame Blavatsky had [not] heard Butler's name mentioned before the end of last year, or even knew of his existence, then their "claim to know" would have acquired at least one leg to stand upon.

The "Butler" exposé followed almost immediately our first acquaintance with the pretensions of this virtuous person, as the President of our Boston T.S. well knows. Such being the case, the anonymous he who "claims to know," must not feel hurt, or take offence, if we now publicly state that his information against us is either a deliberate and malicious falsehood, or soap-bubble gossip. In every case the respected literary veteran, called the R.-P. Journal, ought to show more discretion than to be ever repeating unverified cackle, when not deliberate calumny, against a person who has always wished it success, as it has now done for years. We stand for truth, but wish the ruin of no man.

———————

[Comment on a Reply written by Prof. Elliott Coues to an inquirer concerning various theosophical teachings on the after-death states. Coues signed himself "A Psychic Researcher."]

This reply speaks for itself, and no theosophist could answer any better and explain the situation with more clearness, or in a more orthodox esoteric spirit. Only Professor E. Coues, being a Theosophist, we are at a loss to understand why he should sign himself so modestly "A Psychic Researcher"? We only hope this is not synonymous with—"member of the S.P.R." As a Fellow of the T.S. we can only congratulate and thank the Professor; as a member of S.P.R. we should be doubtful of his motives. We might be really alarmed at the signature, did we not know that, do and say what he may, Prof. Coues' love of occultism is as great as his mystic powers and that he can never be untrue to either.

[SECOND LETTER OF H. P. BLAVATSKY TO THE AMERICAN CONVENTION]

[Reprinted from the Report of Proceedings of the Third Annual Convention of the Theosophical Society, American Section, held in Chicago, Ill., April 28 and 29, 1889.]

17 LANSDOWNE ROAD,

HOLLAND PARK, W.

April 7, 1889.

FRIENDS AND BROTHER-THEOSOPHISTS:

You are now once again assembled in Convention, and to you again I send my heartiest greetings and wishes that the present Convention may prove a still greater success than the last.

It is now the fourteenth year since the Theosophical Society was founded by us in New York, and with steady persistence and indomitable strength the Society has continued to grow amid adverse circumstances, amid good report and evil report. And now we have entered on the last year of our second septenary period, and it is fitting and right that we should all review the position which we have assumed.

In India, under Col. Olcott’s care, Branches continue to be formed, and wherever the President lectures or pays a visit, a new centre of interest is sure to be created. His visits in the spirit which animates him are like a shower of rain to thirsty, sun-parched soil; flowers and herbs spring up in profusion, and the seed of healthy vegetation is sown. Now he is on a visit to Japan, whither he was invited by a strong and influential deputation to lecture on Theosophy and Buddhism, among a people who are mad and crazy to acquire Western civilization; who believe that it can only be obtained by the suicidal adoption of Christianity as a national religion.

Aye! to neglect their own natural national religion in favour of a parasitic growth—and for Western civilization with its blessings such as they are!

Truly young Japan is like the conceited Greek before Troy: “We boast ourselves to be much better men than our fathers.”

I have heard with regret that though Col. Olcott meditated a visit and a lecturing tour in America after his visit to Japan, his visit has unavoidably been prevented.

Here in England we have been hard at work; we have met some difficulties and surmounted them, but others, like the Hydra-heads of the labours of Hercules, seem to spring up at every step that is made. But a firm will and a steadfast devotion to our great Cause of Theosophy must and shall break down every obstacle until the stream of Truth shall burst its confines and sweep every difficulty away in its rolling flood. May Karma hasten the day.

But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work; to lift high the torch of the liberty of the Soul of Truth that all may see it and benefit by its light.

Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man.

With such favourable conditions as are present in America for Theosophy, it is only natural that its Society should increase rapidly and that Branch after Branch should arise. But while the organization for the spread of Theosophy waxes large, we must remember the necessity for consolidation.

The Society must grow proportionately and not too rapidly, for fear lest, like some children, it should overgrow its strength and there should come a period of difficulty and danger when natural growth is arrested to prevent the sacrifice of the organism. This is a very real fact in the growth of human beings, and we must carefully watch lest the “Greater Child”—the Theosophical Society—should suffer for the same cause. Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way. What can be done to prevent such a thing is for each Fellow of the Society to make Theosophy a vital factor in their lives — to make it real, to weld its principles firmly into their lives—in short, to make it their own and treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for Solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all. Then consolidated and welded in such a spirit of Brotherhood and Love we shall, unlike Archimedes, need neither fulcrum nor lever, but we shall move the world.

We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice, and obstinacy, the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes? Yet, again, there are more insidious foes, who “take our name in vain,” and who make Theosophy a byword in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all—those of a man’s own household—Theosophists who are unfaithful both to the Society and to themselves. Thus indeed we are in the midst of foes. Before and around us is the “Valley of Death,” and we have to charge upon our enemies—right upon his guns—if we would win the day. Cavalry—men and horses—can be trained to ride almost as one man in an attack upon the terrestrial plane; shall not we fight and win the battle of the Soul, struggling in the spirit of the Higher Self to win our divine heritage?

Let us, for a moment, glance backwards at the ground we have passed over. We have had, as said before, to hold our own against the Spiritists, in the name of Truth and Spiritual Science. Not against the students of the true psychic knowledge, nor against the enlightened Spiritualists; but against the lower order of phenomenalists—the blind worshippers of illusionary phantoms of the Dead. These we have fought for the sake of Truth, and also for that of the world which they were misleading. I repeat it again: no "fight" was ever waged against the real students of the psychic sciences. Professor Coues did much last year to make plain our real position, in his address to the Western Society for Psychic Research. He put in plain language the real importance of psychic studies, and he did excellent work in also laying stress upon the difficulties, the dangers, and above all, the responsibilities of their pursuit. Not only is there a similarity, as he showed, between such pursuits and the manufacture of dangerous explosives—especially in unskilled hands—but the experiments, as the Professor truly said, are conducted on, with, and by a human soul. Unless prepared carefully by a long and special course of study, the experimentalist risks not only the medium's soul but his own. The experiments made in Hypnotism and Mesmerism at the present time are experiments of unconscious, when not of conscious, Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction. But the practical cure for it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but is eminently difficult; for that cure is "ALTRUISM." And this is the keynote of Theosophy and the cure for all ills; this it is which the real Founders of the Theosophical Society promote as its first object—UNIVERSAL BROTHERHOOD.

Thus even if only in name a body of Altruists, the Theosophical Society has to fight all who under its cover seek to obtain magical powers to use for their own selfish ends and to the hurt of others.

Many are those who joined our Society for no other purpose than curiosity. Psychological phenomena were what they sought, and they were unwilling to yield one iota of their own pleasures and habits to obtain them. These very quickly went away empty-handed. The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. But there are dozens of small occult Societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, &c. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the "Door of the Mysteries." These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction. Witness the now notorious H. B. of L., and the now famous G. N. K. R. But woe to those who try to convert a noble philosophy into a den for disgusting immorality, greediness for selfish power, and money-making under the cloak of Theosophy. Karma reaches them when least expected. But is it possible for our Society to stand by and remain respected, unless its members are prepared, at least in the future, to stand like one man, and deal with such slanders upon themselves as Theosophists, and such vile caricatures of their highest ideals, as these two pretenders have made them?

But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own method of working at the expense of all other earnest workers. This is fact, but it is not Theosophy.

There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our Noble MASTERS? Brothers and Sisters in America, it is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavour to force our ideas of work upon your neighbours. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church: "I am of Paul, I of Apollos," * and let us profit by the warning. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

But Karma will reconcile all our differences of opinion. A strict account of our actual work will be taken, and the "wages" earned will be recorded to our credit. But as strict an account will be taken of the work which anyone, by indulging in personal grievances, may have hindered his neighbours from doing. Think you it is a light thing to hinder the force of the Theosophical Society, as represented in the person of any of its leaders, from doing its appointed work? So surely as there is a Karmic power behind the Society will that power exact the account for its hindrance, and he is a rash and ignorant man who opposes his puny self to it in the execution of its appointed task.

Thus, then, "UNION IS STRENGTH"; and for every reason private differences must be sunk in united work for our Great Cause.

Now what has been our work during the past year?

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* [1 Corinth. I, 12.]

Here we have organized the British Section of the Theosophical Society with the help and under the orders of the President-Founder, Col. Olcott. And instead of one Lodge have been formed small local Branches, which, therefore, have greater powers of work and facilities of meeting. What has been done in India you will probably have already heard. And you have heard or know what has been accomplished and what increase in strength your own Section has made.

As regards our means of spreading knowledge, we have in the West Lucifer, the Path and the T.P.S. pamphlets. All these have brought us into contact with numerous persons of whose existence we should not otherwise have become aware. Thus they are all of them necessary to the Cause, as is also the attempting to influence the public mind by the aid of the general Press. I regret to say that several co-workers on Lucifer have now left it and the Society for precisely such personal differences as those alluded to above, and have now become antagonistic, not only to me personally, but to the system of thought which the Theosophical Society inculcates.

On account of a personal feeling against Col. Olcott, Le Lotus,—the French Journal—has also seceded from Theosophy; but we have just founded La Revue Théosophique to replace it in Paris. It is edited by myself and managed or directed by Countess d'Adhémar, an American lady, loved and respected by all who know her, and a friend of our Brother, Dr. Buck.*

As many of you are aware, we have formed the "Esoteric Section." Its members are pledged, among other things, to work for Theosophy under my direction. By it, for one thing, we have endeavoured to secure some solidarity in our common work; to form a strong body of resistance against at tempts to injure us on the part of the outside world, against prejudice against the Theosophical Society and against me personally.

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* [Comtesse Marguerite Joséphine was the daughter of Labrot-Cromwell of Cincinnati, Ohio. On July 5,1873, she married Comte Gaston d'Adhémar de Croissac, who was born September 18, 1844. They had a son, Raoul, born May 6, 1874. They had an estate at Enghien, near Paris, where H.P.B. visited them.

As to Dr. Jirah Dewey Buck, consult Vol. III, pp. 498-99, for biographical data about him.—Compiler.]

By its means much may be done to nullify the damage to the work of the Society in the past and to vastly further its work in the future.

Its name, however, I would willingly change. The Boston scandals have entirely discredited the name “Esoteric”; but this is a matter for after consideration.

Thus, as I have already said, our chief enemies are public prejudice and crass obstinacy from a materialistic world; the strong “personality” of some of our own members; the falsification of our aims and name by money-loving charlatans; and, above all, the desertion of previously devoted friends who have now become our bitterest enemies.

Truly were those words wise which are attributed to Jesus in the Gospels. We sow our seed and some falls by the wayside of heedless ears; some on stony ground, where it springs up in a fit of emotional enthusiasm, and presently, having no root, it dies and “withers away.” In other cases the “thorns” and passions of a material world choke back the growth of a goodly fruitage, and it dies when opposed to the “cares of life and the deceitfulness of riches.” For, alas, it is only in a few that the Seed of Theosophy finds good ground and brings forth a hundredfold.

But our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood. It is the old “In hoc signo vinces” which should be our watchword, for it is under its sacred flag that we shall conquer.

And now a last and parting word. My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you: —

“. . . Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man’s profit.” . . . “There is no happiness for one who is ever thinking of Self and forgetting all other Selves.”

"The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it . . . How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists. Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly . . ." *

These are golden words; may you assimilate them! This is the hope of one who signs herself most sincerely the devoted sister and servant of every true follower of the Masters of Theosophy.

Yours fraternally,

H. P. BLAVATSKY.

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* [The source of this passage is unknown, and may have been a letter or message received by H.P.B. herself.—Compiler.]

SIGNAL DE DANGER

[La Revue Théosophique, Paris, Vol. I, No. 2, 21 avril, 1889, pp. 1-8]

«Les Initiés sont sûrs de venir dans

la compagnie des Dieux».

—SOCRATE, dans le Phédon.*

Dans le premier numéro de la Revue Théosophique, au début de la belle conférence faite par notre frère et collègue, l'érudit secrétaire-correspondant de la S. T. Hermès, nous lisons en note (note 2, p. 23):

Nous désignons sous le terme d'Initié tout chercheur possédant les données élémentaires de la Science occulte. Il faut se garder de confondre ce terme avec celui d'Adepte qui indique le plus haut degré d'élévation auquel l'Initié puisse parvenir. Nous avons en Europe beaucoup d'Initiés; je ne pense pas qu'il existe d'Adepte comme en Orient.

Étrangère au génie de la langue française, ne possédant même pas sous la main un dictionnaire d'étymologie, il m'est impossible de dire si cette double définition est autorisée en français, excepté dans la terminologie des Francs-Maçons. Mais en anglais, comme d'après le sens que l'usage a sanctionné parmi les théosophes et les occultistes aux Indes, ces deux termes ont un sens absolument différent de celui que leur a donné l'auteur; je veux dire que la définition donnée par M. Papus au mot Adepte est celle qui s'applique au mot Initié, et vice-versa.

Je naurais Jamais pensé à relever cette erreur,—aux yeux des théosophes, du moins,—si elle ne menaçait à mon avis de jeter dans l'esprit des abonnés de notre Revue une confusion fort regrettable pour l'avenir.

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* [Platon, Phédon, 69 C.]

Employant,—comme je le fais la première,—ces deux qualificatifs dans un sens tout à fait opposé à celui que leur prêtent les Maçons et M. Papus, il en résulterait certainement des quiproquos qui doivent être évités à tout prix. Comprenons-nous d'abord nous-mêmes, si nous voulons être compris de nos lecteurs.

Arrêtons-nous à une définition fixe et invariable des termes que nous employons en théosophie; car autrement, au lieu de l'ordre et de la clarté, nous n'apporterions dans le chaos des idées du monde des profanes qu'une confusion encore plus grande.

Ne connaissant pas les raisons qui ont décidé notre savant confrère à employer les termes susdits de la manière qu'il fait, je me contente de m'en prendre aux «Fils de la Veuve» qui en font usage dans un sens tout à fait inverse du sens véritable.

Tout le monde sait que le mot «Adepte» nous vient du latin Adeptus. Ce terme est dérivé de deux mots—ad, «du» ou «de», et apisci, «poursuivre» (sanscrit, âp).

Un Adepte serait donc une personne versée dans un art ou dans une science quelconque, l'ayant acquis d'une manière ou d'autre. Il s'ensuit que cette qualification peut s'appliquer aussi bien à un adepte en astronomie, qu'à un adepte dans l'art de faire des pâtés de foies gras. Un cordonnier comme un parfumeur, l'un versé dans l'art de faire des bottes, l'autre dans l'art de la chimie,—sont des «adeptes».

Il en est autrement pour le terme d'Initié. Tout Initié doit être un adepte dans l'occultisme; it doit le devenir avant d'être initié dans les Grands Mystères. Mais tout adepte n'est pas toujours un Initié. Il est vrai que les Illuminés se servaient du terme Adeptus en parlant d'eux-mêmes, mais ils le faisaient dans un sens général:—par ex. dans le septième degré de l'ordre du Rite de Zinnendorf. Ainsi, on employait les termes Adoptatus, Adeptus Coronatus dans le septième degré du Rite suédois; et Adeptus Exemptus dans le septième degré des Rose-Croix. Ceci était une innovation du moyen-âge. Mais aucun véritable Initié des Grands (ou même des Petits) Mystères, n'est appelé dans les ouvrages classiques Adeptus, mais Initiatus, en latin, et Epopte, ἐπόπτης, en grec. Ces mêmes Illuminati ne traitaient d'initiés que ceux de leurs frères qui étaient plus instruits que tous les autres dans les mystères de leur Société.

Ce n’était que les moins instruits qui avaient nom Mystes et Adeptes, attendu qu’ils n’avaient encore été admis que dans les degrés inférieurs.

Passons maintenant au terme «initié».

Disons d’abord qu’il y a une grande différence entre le verbe et le substantif de ce mot. Un professeur initie son élève aux premiers éléments d’une science quelconque, science dans laquelle cet élève peut devenir adepte, c’est-àdire versé dans sa spécialité. Par contre, un adepte de l’occultisme est d’abord instruit dans les mystères religieux; après quoi, s’il a la chance de ne pas succomber pendant les terribles épreuves initiatiques, il devient un INITIÉ. Les meilleurs traducteurs des classiques rendent invariablement le mot grec ἐπόπτης par cette phrase: «Initié dans les Grands Mystères»; car ce terme est synonyme de Hiérophante, ἱεροφάντης, «celui qui explique les mystères sacrés». Initiatus chez les Romains était l’équivalent du terme Mystagôgos et tous deux étaient absolument réservés à celui qui, dans le Temple, initiait aux plus hauts mystères. Il représentait alors, figurativement, le Créateur universel. Nul n’osait prononcer ce nom devant un profane. La place de «l’Initiatus» était à l’Orient, où il se tenait assis, un globe en or suspendu au cou. Les Francs-Maçons ont essayé d’imiter le Hiérophante-Initiatus dans la personne de leurs «Vénérables» et Grands-Maîtres des Loges.

Mais l’habit fait-il le moine?

Il est à regretter qu’ils ne s’en soient pas tenus à cette seule profanation.

Le substantif français (et anglais) «initiation» étant dérive du mot latin initium, commencement, les Maçons, avec plus de respect pour la lettre morte qui tue, que pour l’esprit qui vivifie, ont appliqué le terme «initié» à tous leurs néophytes ou candidats,—aux commençants,—dans tous les degrés de la Maçonnerie,—les plus élevés comme les plus inférieurs.

Pourtant, ils savaient mieux que personne que le terme Initiatus appartenait au 5e et au plus haut degré de l’ordre des Templiers; que le titre d’Initié dans les mytères était le 21er degré du chapitre métropolitain en France; de même que celui d’Initié dans les profonds mystères indiquait le 62e degré du même chapitre.

Sachant tout cela, ils s’en appliquèrent pas moins ce titre sacré et sanctifié par son ancienneté, à leurs simples candidats,—les bambins, parmi les «Fils de la Veuve».—Mais, parce que la passion pour les innovations et les modifications de tout genre fit accomplir aux Maçons ce qu’un occultiste de l’Orient regarde comme un véritable sacrilège, est-ce une raison pour que les Théosophes acceptent leur terminologie?

Nous autres, disciples des maîtres de l’Orient, nous n’avons rien à voir avec la Maçonnerie moderne. Les vrais secrets de la Maçonnerie symbolique sont perdus,—comme Ragon le prouve fort bien, d’ailleurs. La clef de voûte, la pierre centrale de l’arche bâtie par les premières dynasties royales des Initiés,—dix fois préhistoriques,—s’est trouvée ébranlée depuis l’abolition des derniers mystères. L’œuvre de destruction, ou plutôt d’étranglement et d’étouffement commencée par les Césars, a été achevée finalement, en Europe, par les Pères de l’Église.—Importée, encore une fois, depuis, des sanctuaires de l’Extrême-Orient, la pierre sacrée fut lézardée et enfin brisée en mille morceaux.

Sur qui faire retomber le blâme pour ce crime?

Est-ce sur les Francs-Maçons,—les Templiers surtout,— persécutés, assassinés et violemment dépouillés de leurs annales et de leurs statuts écrits?—Est-ce sur l’Eglise, qui, s’étant approprié les dogmes et rituels de la maçonnerie primitive, tenait à faire passer ses rites travestis pour la seule VÉRITÉ et résolut d’étouffer cette dernière?

Toujours est-il que ce ne sont plus les Maçons qui ont toute la vérité,—soit qu’on jette le blâme sur Rome ou sur l’insecte Shermah,* du fameux temple de Salomon que la Maçonnerie moderne revendique comme base et origine de son ordre.

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* D’après une tradition juive, les pierres qui ont servi à bâtir le temple de Salomon (un symbole allégorique pris à la lettre, dont on a fait un édifice réel), n’ont pas été taillées ni polies de main d’homme, mais par un ver, nommé Samis, créé par Dieu, à cet effet. Ces pierres furent transportées miraculeusement sur le lieu où devait s’élever le temple et cimentées ensuite par les anges qui élevèrent le temple de Salomon. Les Maçons ont introduit le Ver Samis dans leur histoire légendaire et l’appelent «l’insecte Shermah».

Pendant des décades de milliers d’années, l’arbre généalogique de la science sacrée que les peuples possédaient en commun, fut le même,—puisque le temple de cette science est UN et qu’il est bâti sur le roc inébranlable des vérités primitives. Mais les Maçons des deux derniers siècles ont préféré s’en détacher. Encore une fois, et appliquant, cette fois-ci, la pratique à l’allégorie, ils ont brisé le cube, qui s’est divisé en douze parties. Ils ont rejeté la vraie pierre pour la fausse, et quoi qu’ils fissent de la première,—leur pierre angulaire,—ce ne fut certes point selon l’esprit qui vivifie, mais selon la lettre morte qui tue.

Est-ce encore le Ver Samis (alias «l’insecte Shermah»), dont les traces sur la pierre rejetée avaient déjà induit en erreur les «bâtisseurs du Temple», qui rongea les mêmes lignes?—Mais, cette fois, ce qui fut fait, le fut en connaissance de cause.—Les bâtisseurs devaient connaître le total* par cœur, à voir les treize lignes ou cinq surfaces.

N’importe!—Nous autres, fidèles disciples de l’Orient, nous préférons à toutes ces pierres une pierre qui n’a rien à faire avec toutes les autres mômeries des degrés maçonniques.

Nous nous en tiendrons à l’eben Shetiyyah (ayant un autre nom en sanscrit), le cube parfait qui, tout en contenant le delta ou triangle, remplace le nom du Tetragrammaton des Kabalistes, par le symbole du nom incommunicable.

Nous laissons volontiers aux Maçons leur «insecte»; tout en espérant pour eux que la symbologie moderne, qui marche à pas si rapides, ne découvrira jamais l’identité du Ver Shermah-Samis avec Hiram Abif,—ce qui serait assez embarrassant.

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* Ce total est composé d’un triangle isocèle biséqué,—trois lignes,— le bord du cube étant la base; deux carrés biséqués diagonalement, ayant chacun une ligne perpendiculaire vers le centre,—six lignes;— deux lignes droites à angles droits; et un carré diagonalement biséqué,—deux lignes;—total 13 lignes ou 5 surfaces du cube.

Cependant, et après réflection, la trouvaille ne serait pas sans avoir son côté utile et ne manquerait pas d'un grand charme.—L'idée d'un ver qui serait à la tête de la généalogie maçonnique et l'Architecte du premier temple des Maçons, ferait aussi de ce ver le «père Adam» des Maçons, et ne rendrait les «Fils de la Veuve» que plus chers aux Darwinistes. Cela les rapprocherait de la Science moderne, laquelle ne cherche que des preuves de nature à fortifier la théorie de l'évolution Héckelienne.—Que leur importerait, après tout, une fois qu'ils ont perdu le secret de leur vraie origine?

Que personne ne se récrie devant cette assertion, qui est un fait bien constaté. Je me permet de rappeler à MM. les Maçons qui pourraient lire ceci, qu'en ce qui touche la Maçonnerie ésotérique, presque tous les secrets ont disparu depuis Élie (Elias) Ashmole et ses successeurs immédiats. S'ils cherchent à nous contredire, nous leur dirons, comme Job: «C'est ta bouche qui te condamne, et non pas moi, et tes lèvres témoignent contre toi» (xv, 6).

Nos plus grands secrets furent jadis enseignés dans les loges maçonniques, dans l'Univers entier. Mais leurs grands maîtres et Gourous périrent l'un après l'autre; et tout ce qui resta inscrit dans des manuscrits secrets,—comme celui de Nicolas Stone, par exemple, détruit en 1720 par des frères scrupuleux,—fut mis au feu et anéanti, entre la fin du XVIIme siécle et le commencement du XVIIIme en Angleterre, de même que sur le continent.

Pourquoi cette destruction?

Certains frères, en Angleterre, se disent à l'oreille, que cette destruction fut la suite d'un pacte honteux passé entre certains Maçons et l'Église. Un «frère» agé, grand kabaliste, vient de mourir ici, dont le grand-père, Maçon célèbre, fut l'ami intime du comte de Saint-Germain, lorsque ce dernier fut envoyé, dit-on, par Louis XV, en Angleterre, en 1760, pour négocier la paix entre les deux pays. Le comte de SaintGermain laissa entre les mains de ce Maçon certains documents concernant l'histoire de la Maçonnerie, et contenant les clefs de plus d'un mystère incompris.

Il le fit à condition que ces documents deviendraient l'héritage secret de tous ceux de ses descendants qui seraient Maçons. Ces papiers ne profitèrent qu'à deux Maçons, d'ailleurs: au père et au fils, celui qui vient de mourir, et ne profiteront plus à personne, en Europe. Avant sa mort, les précieux documents furent confiés à un Oriental (un Indou) qui eut pour mission de les remettre à une certaine personne qui viendrait les chercher à Amritsar—ville de l'Immortalité. On se dit en secret aussi que le célèbre foundateur de la loge des Trinosophes, J. M. Ragon, fut aussi initié à beaucoup de secrets, en Belgique, par un Oriental,—et il y en a qui assurent qu'il connut dans sa jeunesse Saint-Germain. Ceci expliquerait peut-être pourquoi l'auteur du Tuileur général de la Franc-Maçonnerie, ou Manuel de l'Initié, affirma qu'Élie Ashmole fut le vrai fondateur de la Maçonnerie moderne. Personne ne savait mieux que Ragon l'étendue de la perte des secrets maçonniques, comme il le dit bien lui-même:

«Il est de l'essence et de la nature du Maçon de chercher la lumière partout où il croit pouvoir la trouver», annonce la circulaire du Grand Orient de France. «En attendant», ajoute-t-il, «on donne au Maçon le titre glorieux d'enfant de la lumière, et on le laisse enveloppé de ténèbres»!*

Donc, si, comme nous le pensons, M. Papus a suivi les Maçons dans sa définition des termes Adepte et Initié, il a eu tort, car on ne tourne pas vers les «ténèbres», lorsqu'on est soi-même dans un rayon de lumière. La théosophie n'a rien inventé, rien dit de neuf, ne faisant que répéter fidèlement les leçons de la plus haute antiquité. La terminologie, introduite, il y a quinze ans, dans la S.T. est la vraie, car dans chaque cas ses termes sont une fidèle traduction de leurs équivalents sanscrits, presque aussi vieux que la dernière race humaine. Cette terminologie ne pourrait être modifiée, à cette heure, sans risquer d'introduire dans les enseignements théosophiques un chaos aussi déplorable que dangereux pour leur clarté.

Rappelons-nous surtout ces paroles si vraies de Ragon:

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* Cours philosophique, etc., pp. 59-60.

L’Initiation eut l’lnde pour berceau. Elle a précédé la civilisation de l’Asie et de la Grèce: et en polissant l’esprit et les mœurs des peuples, elle a servi de base à toutes les lois civiles, politiques et religieuses.

Le mot initié est le même que dvija, le Brâhme «deux fois né». C’est-à-dire que l’initiation était sonsidérée comme naissance dans une nouvelle vie, ou, comme dit Apulée, c’est «la résurrection à une nouvelle vie, novam vitam inibat . . .»*

A part ceci, la conférence de M. Papus sur le cachet de la Société Théosophique est admirable, et l’érudition qu’il y montre est fort remarquable. Les membres de notre Fraternité lui doivent de sincères remerciements pour des explications aussi claires et justes qu’elles sont intéressantes.

H. P. BLAVATSKY.

Londres, mars, 1889.

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* [See Compiler’s footnote appended to this paragraph in the English translation of this artiele, which immediately follows.—Compiler.]

A DANGER SIGNAL

[La Revue Théosophique, Paris, Vol. I, No. 2, April 21, 1889, pp. 1-8]

[Translation of the foregoing original French text.]

The Initiates are sure to come in company with the gods.

—Socrates in Plato's Phaedo (60 C).

In the first issue of La Revue Théosophique, at the beginning of the fine lecture of our Brother and colleague, the learned corresponding secretary of the Hermes Theosophical Society, we read in a note (note 2, p. 23):

We term Initiate every seeker in possession of the elementary data of occult science. It is necessary to be careful not to confuse this term with the term Adept, which stands for the highest degree to which an Initiate can attain. We have in Europe many Initiates, but I do not think there are any Adepts, like those of the Orient.

Unfamiliar with the fine points of the French language, and not having at my elbow even an etymological dictionary, it is impossible for me to say whether this double definition is authorized in French, except in the terminology of Free-Masons. But in English, and according to the meaning sanctioned by usage among the Theosophists and the Occultists of India, these two terms have a meaning absolutely different from the one given to them by the author; I may say that the definition given by Monsieur Papus of the word Adept is one that applies to the word Initiate, and vice versa.

I would never have thought of pointing out this error—in the eyes of Theosophists, at least—if it did not threaten, as far as I can see, to produce a most deplorable future confusion in the minds of the subscribers to our Journal.

Using—as I am doing myself—these two qualifying terms in a sense entirely opposite to the one given to them by the Masons and Monsieur Papus, quid pro quos which should be avoided at all costs are bound to arise. Let us understand each other first, if we want to be understood by our readers.

Let us agree upon a fixed and invariable definition of the terms which we use in Theosophy, for otherwise, instead of orderliness and clarity, we would bring into the chaos of ideas held by the world of the profane nothing but greater confusion.

Without knowing the reasons which have made our learned co-worker use the above-mentioned terms as he has, I will limit myself by confronting the "widow's Sons" who are using them in a sense diametrically opposite to their real meaning.

Everybody knows that the word "Adept" comes from the Latin Adeptus. This term is derived from two words: ad, "of," and apisci, "to pursue" (âp in Sanskrit) .

An Adept is therefore an individual who is versed in some art or science, having acquired it in one or another manner. It follows that this term can be applied just as well to an adept in astronomy, as to one in the art of making pâtés de foies gras. A shoemaker as well as a perfume-maker, the one versed in the art of making shoes, and the other in the art of chemistry, are both "adepts."

In the case of the term Initiate, it is different. Every lnitiate must be an adept in occultism; he must become one before being initiated in the Greater Mysteries. But not every adept is always an Initiate. It is true that the Illuminati used the term Adeptus in speaking of themselves, but they did so in a general sense, as in the seventh degree of the Order of the Rite of Zinnendorf. Thus again, one used the terms Adoptatus, Adeptus Coronatus in the seventh degree of the Swedish Rite; and Adeptus Exemptus in the Seventh degree of the Rosy Cross. This was an innovation of the Middle Ages. None of the real Initiates of the Greater (or even the Lesser) Mysteries is called Adeptus in classical works, but rather Initiatus, in Latin, and Epoptes, ἐπόπτης, in Greek. The Illuminati themselves gave the title of Initiates only to those among their brethren who were more learned than all the others in the mysteries of their Society.

Only the less learned ones were Mystes and Adepts, seeing that they had yet been admitted but to the lower degrees.

Let us now turn to the term “initiate.”

It should be stated at the very outset that there is a great difference between the verbal and the substantive form of the word. A professor initiates his student into the first elements of some science, a science in which that student can become an adept, in other words versed in his specialty. On the contrary, an adept in occultism is at first instructed in religious mysteries, after which, if he does not fail during the terrible initiatory trials, he becomes an INITIATE. The best translators of the classics invariably render the Greek word ἐπόπτης as “initiated into the Greater Mysteries”; as this term is synonymous with Hierophant, ἱεροφάντης, “he who explains the sacred mysteries.” Initiatus with the Romans was equivalent to the term Mystagogos and both were exclusively reserved for the one who, in the Temple, initiated into the highest mysteries. It represented then, figuratively, the universal Creator. No one dared to pronounce this word before the profane. The place of the “Initiatus” was in the East, where he was seated, a golden globe hanging from his neck. Freemasons have tried to imitate the Hierophant-Initiatus in the person of their “Venerables” and the Grand-Masters of their Lodges.

But does the cloak make the monk?

It is to be regretted that they did not limit themselves to this one and sole profanation.

The French (and English) substantive “initiation,” being derived from the Latin word initium, beginning, the Masons, with more respect for the dead letter which kills, than for the spirit which quickens, have applied the term “initiate” to all their neophytes or candidates—to the beginners—in all the degrees of Masonry, the highest as well as the lowest.

And yet, they knew better than anyone else that the term Initiatus belonged to the 5th and highest degree of the Order of the Templars; that the title of Initiate in the mysteries was the 21st degree of the Metropolitan chapter in France; and that the one of Initiate in the profound mysteries indicated the 62nd degree of the same chapter. Knowing all this, they nevertheless applied this sacred title, sanctified by its antiquity, to their mere candidates, youngsters among the “Widow’s Sons.”

But just because the passion for innovations and modifications of various kinds made the Masons do things which an occultist of the Orient would consider a veritable sacrilege, is that a reason why Theosophists should accept their terminology?

As far as we are concerned, disciples of the Masters of the Orient as we are, we have nothing to do with modern Masonry. The real secrets of symbolic Masonry are lost, as Ragon, by the way, proves very well. The keystone, the central stone of the arch built by the first royal dynasties of Initiates—ten times prehistoric—has been shaken loose since the closing of the latest mysteries. The task of destruction, or rather of strangulation and suffocation begun by the Caesars, has finally been completed, in Europe, by the Fathers of the Church. Imported again, since those days, from the sanctuaries of the Far East, the sacred stone was cracked and finally broken into a thousand pieces.

Upon whom shall we lay the blame for this crime?

Is it upon the Freemasons, especially the Templars, persecuted, assassinated, violently despoiled of their annals and their written statutes? Is it upon the Church which, after appropriating to itself the dogma and rituals of primitive Masonry, was bent upon making its travestied rites pass for the only TRUTH, and decided to stifle the latter?

Whichever it may be, it is no longer the Masons who have the whole truth, whether we cast the blame on Rome or the insect Shermah* of Solomon's famous temple, which modern Masonry claims as the basis and origin of the Order.

For tens of thousands of years, the genealogical tree of the sacred Science which all races had in common, remained identical, as the temple of this science is ONE and is built on the unshakable rock of primeval truth.

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* According to a Jewish tradition, the stones which were used to build Solomon's temple (an allegorical symbol taken literally and made into an actual edifice) were not chiselled or polished by human hands, but by a worm called Samis, created by God for this express purpose. These stones were miraculously transported to the location where the temple was to be erected, and cemented afterwards by the angels who built Solomon's temple. The Masons introduced the Worm Samis into their legendary history and call it the "insect Shermah."

But the Masons of the last two centuries have preferred to detach themselves from it. Once more, and this time in practice, rather than in theory, they shattered the cube, which then broke into twelve parts. They rejected the real stone for the false, and whatever they did with the former one—their corner-stone—it was not according to the spirit which quickens, but according to the dead letter which kills.

Is it again the Worm Samis (alias “insect Shermah”)—whose traces on the rejected stone led the “builders of the Temple” into error—which gnawed at the same structure? What was done then, was done knowingly. The builders surely knew the sum total * by heart, i.e., the thirteen lines of five faces.

What does it matter? As for ourselves—faithful disciples of the Orient—we prefer, instead of all these stones, one that has nothing to do with any of the other mummeries of masonic degrees.

We will keep to the eben Shetiyyah (which has a different name in Sanskrit), the perfect cube which, while containing the delta or triangle, replaces the name of the Kabbalistic Tetragrammaton by the symbol of the incommunicable name.

We willingly leave to the Masons their “insect,” hoping meanwhile for their sake that modern symbology, which advances with such rapid strides, does not discover the identity of the Worm Shermah-Samis with Hiram-Abif—which would be rather embarrassing.

However, on second thought, this discovery would not be without its useful side, nor would it be without great charm.

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* This sum total is made up of a bisected isosceles triangle— three lines—the edge of the cube being the base; two squares diagonally bisected, each one having a perpendicular line towards the center—six lines; two straight lines at right angle to each other; and a square diagonally bisected—two lines; sum total—13 lines or 5 faces of the cube.

The idea of a worm being at the head of Masonic genealogy, and the Architect of the first Masonic temple, would also make of this worm the “father Adam” of the Masons, and would endear the “Widow’s Sons” even more to Darwinists. This would bring them closer to modern Science which seeks natural proofs to strengthen the theory of Haekelian evolution. What would it matter to them, once that they have lost the secret of their true origin?

Let no one object to this assertion which is a well-established fact. I take the opportunity of reminding the Masonic Gentlemen who might read this, that, as far as esoteric Masonry is concerned, nearly all its secrets have disappeared since Elias Ashmole and his immediate successors. If they try to contradict us, we will tell them, as Job did: “Thine own mouth condemneth thee and not I: yea, thine own lips testify against thee” (xv, 6).

Our greatest secrets used to be taught in the Masonic lodges the world over. But their Grand Masters and Gurus perished one after the other, and what remained written in secret manuscripts—like the one of Nicholas Stone, for instance, destroyed in 1720 by conscientious brethren—was reduced to ashes between the end of the XVIIth and the beginning of the XVIIIth century in England, as well as on the continent.*

Why such destruction?

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* [This is what Mackey’s Encyclopaedia of Freemasonry (1929), Vol. II, p. 970, says about it:

“This manuscript is no longer in existence, having been one of those which was destroyed, in 1720, by some too scrupulous Brethren. Brother Preston (1792 edition, p. 167) describes it as ‘an old manuscript, which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones.’ Preston gives, however, an extract from it, which details the affection borne by Saint Alban for the Freemasons, the wages he gave them, and the Charter which he obtained from the King to hold a General Assembly. Anderson (Constitutions, 1738, p. 99) who calls Stone the Warden of Inigo Jones, intimates that he wrote the manuscript, and gives it as authority for a statement that in 1607 Jones held the Quarterly Communications. The extract made by Preston, and the brief reference by Anderson, are all that is left of the Stone Manuscript.” —Compiler.]

Certain brethren in England have said from mouth to ear that the destruction was the result of a shameful pact between certain Masons and the Church. An aged "brother," a great Kabbalist, has just died here, whose grandfather, a renowned Mason, was an intimate friend of Count de Saint-Germain, when the latter was sent, it is said, by Louis XV, to England, in 1760, to negotiate peace between the two countries. The Count de Saint-Germain left in the hands of this Mason certain documents relating to the history of Masonry, and containing the key to more than one misunderstood mystery. He did so on the condition that these documents would become the secret heritage of all those descendants of the Kabbalists who became Masons. These papers, however, were of value to but two Masons: the father and the son who has just died, and they will be of no use to anyone else in Europe. Before his death, the precious documents were left with an Oriental (a Hindu) who was commissioned to transmit them to a certain person who would come to Amritsar, City of Immortality, to claim them. It is also told, confidentially, that the famous founder of the Lodge of Trinosophists, J. M. Ragon, was also initiated into many secrets by an Oriental, in Belgium, and some say that he knew Saint-Germain in his youth. This might perhaps explain why the author of the Tuileur général de la Franc-Maçonnerie, or Manuel de l'Initié, affirmed that Elias Ashmole was the real founder of modern Masonry. No one knew better than Ragon the extent of the loss of Masonic secrets, as he himself says:

"It is of the very essence and nature of the Mason to seek light wherever he thinks he can find it," proclaims the circular of the Grand Orient of France. "In the meanwhile," he adds, "they give the Masons the glorious title of children of light, and they leave them enveloped in darkness!" *

Thus, if Monsieur Papus copied the Masons, as we think, in his definition of the terms Adept and Initiate, he was wrong, for one does not turn towards darkness when one is already standing in the light.

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* Cours philosophique, etc., pp. 59-60.

Theosophy has invented nothing, has said nothing new, but simply faithfully repeats the lessons of the remotest antiquity. The terminology established some fifteen years ago in the Theosophical Society is the correct one, because in every case these terms are a faithful translation of their Sanskrit equivalents, almost as old as the latest human race. This terminology could not be modified at present, without running the risk of introducing into the theosophical teachings a chaos which would be deplorable and dangerous to their clarity.

Let us remind ourselves of these truthful words of Ragon:

Initiation had its cradle in India. It has preceded the civilizations of Asia and Greece, and in refining the mind and the customs of the people, it has furnished the basis for all civil, political, and religious laws.

The word initiate is the same as dvija, the “twice-born” Brâhmana. It means that initiation was considered a birth into a new life, or, as Apuleius has it, it is a “resurrection to a new life,” novam vitam inibat . . .*

Except for what has been pointed out above, the lecture of Monsieur Papus on the seal of the Society is admirable, and the erudition which he displays therein is most remarkable. The Fellows of our Fraternity owe him sincere thanks for explanations which are as clear and just as they are interesting.

H. P. BLAVATSKY.

London, March, 1889.

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* [Although these actual words could not be located in the Latin text of Apuleius’ Metamorphoses, yet it is most likely that what is meant is the passage in Book Xl, xvi (Helm’s ed.), which states in parts “qui vitae praecedentis innocentia fideque meruerit . . . ut renatus quodam modo statim . . .”—“one who earned by reason of the innocence (blamelessness) of his former life a sort of resurrection, etc.”—Compiler.]

May, 1889

OUR CYCLE AND THE NEXT

[Lucifer, Vol. IV, No. 21, May, 1889, pp. 177-188]

"The world's great age begins anew,
The golden years return,
The earth doth like a snake renew
Her winter weeds outworn."
—SHELLEY [Hellas, lines 1060-63].

"My friend, the golden age hath passed away,
Only the good have power to bring it back . . ."
—GOETHE.

What had the author of Prometheus Unbound in his mind's eye when writing about the return of the golden days, and the new beginning of the world's great age? Has his poetical foresight carried his "Vision of the Nineteenth Century" into the "One Hundred and Nineteenth," or has that vision revealed to him in gorgeous imagery the things to come which are the things that were?

Fichte assures us it is "a phenomenon of frequent occurrence, particularly in past ages," that "what we shall become is pictured by something which we already have been; and that what we have to obtain is represented as something which we have formerly lost." And he adds, "what Rousseau, under the name of the state of Nature, and the old poets by the title of the Golden Age, place behind us, lies actually before us."

Such is also Tennyson's idea, when he says:

"Old writers push'd the happy season back,—

The more fools they,—we forward: dreamers both . . ."*

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* [The Golden Year, lines 65-66.]

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes! Our century is a boastful age, as proud as it is hypocritical; as cruel as it is dissembling.

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Oh ye, gods, how dissembling and truly sacrilegious in the face of every truth, is this, our century, with all its boastful sanctimoniousness and cant! Verily, “Pecksniffian” ought to be thy name, oh, nineteenth of thy Christian series. For thou hast generated more hypocrites in a square yard of thy civilized soil than antiquity has bred of them on all its idolatrous lands during long ages. And thy modern Pecksniff, of both sexes, is “so thoroughly impregnated with the spirit of falsehood that he is moral even in drunkenness and canting even in shame and discovery,” in the words of the author of Martin Chuzzlewit.

If true, how dreadful Fichte’s statement! It is terrible beyond words. Shall we then expect at some future recurring cycle to re-become that which “we already have been,” or that which we are now? To obtain a glance into the future cycle we have thus but to examine the situation around us in the present day. What do we find?

Instead of truth and sincerity, we have propriety and cold, cultured politeness; in one plain word, dissembling. Falsification on every plane; falsification of moral food and the same falsification of eatable food. Margarine butter for the soul, and margarine butter for the stomach; beauty and fresh colours without, and rottenness and corruption within. Life—a long race-course, a feverish chase, whose goal is a tower of selfish ambition, of pride, and vanity, of greed for money or honours, and in which human passions are the horsemen, and our weaker brethren the steeds. At this terrible steeplechase the prize-cup is purchased with the hearts’ blood and sufferings of countless fellow-creatures, and won at the cost of spiritual self-degradation.

Who, in this century, would presume to say what he thinks?

It takes a brave man, nowadays, to speak the truth fearlessly, and even that at personal risk and cost. For the law forbids one saying the truth, except under compulsion, in its courts and under threat of perjury. Have lies told about you publicly and in print, and, unless you are wealthy, you are powerless to shut your calumniator's mouth; state facts, and you become a defamer; hold your tongue on some iniquity perpetrated in your presence, and your friends will hold you as a participator therein—a confederate. The expression of one's honest opinion has become impossible in this, our cycle. The just lost bill repealing the "Blasphemy Laws," is a good proof in point.

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The Pall Mall Gazette had, in its issue of April 13th, some pertinent lines on the subject; its arguments, however, presenting but a one-sided view, and having, therefore, to be accepted cum grano salis. It reminds the reader that the true principle in the Blasphemy Laws "was long ago laid down by Lord Macaulay," and adds:

To express your own religious or irreligious opinions with the utmost possible freedom is one thing; to put forward your views offensively, so as to outrage and pain other people, is another thing. You may wear what clothes you please, or no clothes at all, in your own house, but if a man were to assert his right to walk down Regent Street clad solely in his shirt the public would have a right to object. Suppose some zealous man were to placard all the boarding of London with "comic" pictures of the Crucifixion, that surely ought to be an offence, even in the eyes of those who do not believe the Crucifixion ever happened.

Just so. Be religious or irreligious, in our age, as much as you like, but do not be offensive, and dare not "outrage and pain other people." Does other people mean here Christians only, no other persons being considered? Moreover, the margin thus left for the jury's opinion is ominously wide, for who knows where the line of demarcation is to be drawn! To be entirely impartial and fair in their verdict in these particular matters, the jury would have to be a mixed one and consist of six Christians and six "infidels." Now we have been impressed in youth that

Themis was a blindfolded goddess only in antiquity and among the heathen. Since then—Christianity and civilization having opened her eyes—the allegory allows now of two versions. But we try to believe the best of the two inferences, and thinking of law most reverentially, we come to the following conclusion: in law, that which is sauce for the goose must be sauce for the gander. Therefore, if administered on this principle, the "Blasphemy Laws," must prove most beneficent to all concerned, "without distinction of race, colour or religion," as we say in Theosophy.

Now, if law is equitable, it must apply impartially to all. Are we then to understand that it forbids "to outrage and pain" anyone's feelings, or simply those of the Christians? If the former, then it must include Theosophists, Spiritualists, the many millions of heathens whom merciful fate has made Her Majesty's subjects, and even the Freethinkers, and Materialists, some of whom are very thin-skinned. It cannot mean the latter, i.e., limit the "law" to the God of the Christians alone; nor would we presume to suspect it of such a sinful bias. For "blasphemy" is a word applying not only to God, Christ and the Holy Ghost, not merely to the Virgin and Saints, but to every God or Goddess. This term, with the same criminal sense attached to it, existed with the Greeks, the Romans, and with the older Egyptians ages before our era. "Thou shalt not revile the gods" (plural), stands out prominently in verse 28 of chapter xxii of Exodus, when "God" speaks out from Mount Sinai. So much admitted, what becomes of our friends, the missionaries? If enforced, the law does not promise them a very nice time of it. We pity them, with the Blasphemy Laws suspended over their heads like a sword of Damocles; for, of all the foulmouthed blasphemers against God and the Gods of other nations they are the foremost. Why should they be allowed to break the law against Vishnu, Durga, or any fetish; against Buddha, Mohammed, or even a spook, in whom a spiritualist sincerely recognizes his dead mother, any more than an "infidel" against Jehovah? In the eyes of Law, Hanuman, the monkey-god, has to be protected as much as any of the trinitarian godheads: otherwise law would be more blindfolded than ever.

Moreover, besides his sacredness in the eyes of the teeming millions of India, Hanuman is no less dear to the sensitive hearts of Darwinists; and blasphemy against our first cousin, the tailless baboon, is certain to “hurt the feelings” of Messrs. Grant Allen and Aveling, as much as those of many Hindu Theosophists. We grant that he who makes “comic pictures of the crucifixion,” commits an offence against the law. But so does he who ridicules Krishna, and misunderstanding the allegory of his Gopi (shepherdesses) speaks foully of him before Hindus. And how about the profane and vulgar jokes uttered from the pulpit by some ministers of the gospels themselves—not about Krishna, but Christ himself?

And here steps in the comical discrepancy between theory and practice, between the dead and living letter of the law. We know of several most offensively “comic” preachers, but have hitherto found, “infidels” and atheists alone sternly reproving for it those sinning Christian ministers, whether in England or America.

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The world upside down! Profane blasphemy charged upon gospel preachers, the orthodox press keeping silent about it, and an Agnostic alone raising his voice against such clownish proceedings. It is certain that we find more truth in one paragraph of “Saladin’s”* writings than in half the daily papers of the United Kingdom; more of reverential and true feeling, to whatsoever applied, and more of fine sense for the fitness of things in the little finger of that “infidel,” than in all the burly, boisterous figure of the Reverend-irreverend Mr. Spurgeon. One is an “agnostic”—a “scoffer at the Bible” he is called; the other a famous Christian preacher.

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* The fine poet and witty editor of the late Secular Review, now the Agnostic Journal. The works of Mr. W. Steward Ross (“Saladin”) e.g., Woman, her glory, her shame, and her god, Miscellaneous Pamphlets, God and his Book, etc., etc., will become in the XXth century the most powerful as the most complete vindication of every man and woman called infidel in the XIXth.

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But Karma having nought to do with the dead letter of human laws, of civilization or progress, provides on our spinning ball of mud an antidote for every evil, hence a truth-worshipping infidel, for every money-making preacher who desecrates his gods. America has its Talmage, described very properly by the New York Sun* as a “gibbering charlatan,” and its Colonel Robert Ingersoll. In England, Talmage’s imitators find a stern Nemesis in “Saladin.” The Yankee preacher was more than once severely taken to task by infidel papers for leading his flock to heaven not in a reverential spirit, but trying to shorten the long and tedious journey with sundry Biblical anecdotes. Who in New York has forgotten the farce-pantomime performed by Talmage on April 15, 1877? We remember it well. His subject was the “trio of Bethany,” when each of the three dramatis personae was “mimicked to perfection,” as declared by the congregation. Jesus was shown by the reverend harlequin, “making a morning call” on Mary and Martha, throwing himself “on an ottoman,” then taking up the time of Mary “the lover of ethics,” who sat at his feet, and finding himself “blown up for this” (sic) by Martha, “left to serve alone.” Colonel Sandys said the other day in the House of Commons in his speech on Mr. Bradlaugh’s Blasphemy Bill which he opposed, that “while we punished those who killed the body, the object of the bill was to allow those who would murder the souls of men to do so with impunity.”

Does he think that making fun of sacred beliefs by a Christian preacher fills the souls of his listeners with reverence, and murders it only when that fun comes from an infidel? The same pious “commoner” reminded the House that: “Under the law of Moses those who committed blasphemy were to be taken out of the camp and stoned to death.”

We have not the slightest objection to Protestant fanatics of the Mosaic persuasion, taking the Talmages and Spurgeons, and stoning them to death. We will not even stop to enquire of such a modern Saul, why blame in such a case the Pharisees for acting on that same Mosaic law and crucifying his Christ, or “certain of the Synagogue of the Libertines” for stoning Stephen?

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* The Sun of April 6, 1877.

But we will simply state this:—If justice, like charity, does not stop “at home,” such unfairness as Freethinkers, Agnostics, Theosophists, and other infidels receive generally at the hands of law, will be a subject of scorn for future history.

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For history repeats itself. Spurgeon having poked fun at Paul’s miracles, we recommend every fair-minded person to procure the Agnostic Journal of April 13, and read Saladin’s article “At Random,” devoted to that favourite preacher. If they would find out the reason why, day by day, religious feeling is dying out in this country, murdered as it is in Christian souls, let them read it. Reverence is replaced by emotionalism. The Salvationists glorifying Christ on the “light fantastic toe,” and Spurgeon’s “tabernacle” is all that remains in this Christian land of the Sermon on the Mount. Crucifixion and Calvary are solely represented by that weird combination of hell-fire and “Punch and Judy show,” which is pre-eminently Mr. Spurgeon’s religion. Who, then, will find these lines by “Saladin” too strong?

. . . Edward Irving was a severe mystic and volcanic Elijah; Charles, Spurgeon is a grinning and exoteric Grimaldi. Newly returned from Mentone and gout, he presided over the annual meeting of the Metropolitan Tabernacle Church Auxiliary, held in the Tabernacle. At the commencement of the proceedings he remarked to those about to pray: “Now, it is a cold night, and, if anybody prays very long, somebody will be frozen to death. (Laughter.) I remember that Paul preached a long sermon once, and a young man tumbled out of the window and killed himself. If anybody gets frozen tonight, I am not like Paul, and cannot restore him, so please don’t render a miracle necessary, as I cannot perform it.” (Laughter.)

Such a jester as this, if he had been alive and in Palestine, contemporary with the “blessed Lord,” out of whom he makes such a profit, would have poked the said “blessed Lord” jocularly in the ribs with a “Well, and how are you, old boy from Nazareth?” There would have been Judas, called Iscariot, who carried the bag, and Charles, called Spurgeon, who wore the cap and bells.

I make light of the Galilean fables, because to me they are simply fables; but to Mr. Spurgeon they are “the very word of very God,” and it is not for him to make light of them, even to please the holy mediocrities of the Tabernacle.

I venture to recommend to Mr. Spurgeon's devout attention a sentiment to be found in Cicero's De Legibus, and which runs thus: De sacris autem haec sit una sententia, ut conserventur.* As Mr. Spurgeon has all his life been so prayerfully absorbed that he has had no time for study and knows no language save a voluble gush of washerwoman English, I may tell him and his that the words mean, But let us all concur in this one sentiment, that things sacred be inviolate. (Agn. Journal, April 13.)

Amen, we utter, from the bottom of our soul, to this noble advice. "But his pen is dipped in sacrilegious gall!" we heard a clergyman say to us the other day, speaking of "Saladin." "Aye," we answered. "But his is a diamond pen, and the gall of his irony is clear as crystal, free as it is from any other desire than to deal justly and speak the truth." In view of the "blasphemy law" remaining on hand, and the equitable law of this country which makes a libel more libellous in proportion to the truth it contains, and especially with an eye to the pecuniary ruin which it entails upon at least one of the parties, there is more heroism and fearless self-abnegation in speaking the truth pro bono publico, than in pandering to public hobbies. With the exception, perhaps, of the brave and outspoken editor of the Pall Mall Gazette there is no writer in England whom we respect more for such noble-minded fearlessness, and none whose fine wit we admire more than "Saladin's."

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But the world, in our day, judges everything on appearance. Motives are held as of no account, and the materialistic tendency is foremost in condemning a priori that which clashes with skin-deep propriety and encrusted notions. Nations, men, and ideas all are judged according to our preconceptions, and the lethal emanations of modern civilization kill all goodness and truth. As observed by St. George, the savage races are fast disappearing, "killed by the mere contact of civilized man."

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* [Lib. II, xix (47): ". . . De sacris autem, qui locus patit latius, haec sit una sententia, ut conserventur semper . . ."— "as regards religious observances, let this be our single decree that they shall be maintained forever . . ."—Compiler.]

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No doubt, it must be a consolation to the Hindu and even the Zulu, to think that all their surviving brethren will die (thanks to the missionary effort) linguists and scholars, if not Christians. A Theosophist, a colonist born in Africa, was telling us the other day that a Zulu had offered himself to him as “a boy.” This Caffre was a graduate of a college, a Latin, Greek, Hebrew and English scholar. Found unable with all these achievements to cook a dinner or clean boots, the gentleman had to send him away —probably to starve. All this has inflated the European with pride. But, as says again the above-quoted writer, “he forgets that Africa is fast becoming Mussulman, and that Islam, a kind of granite block which in its powerful cohesion defies the force of the waves and winds, is refractory to European ideas, which, so far, have never seriously affected it.” Europe may yet awaken one day to find itself Mussulman, if not in “durance vile” to the “heathen Chinee.” But when the “inferior races” have all died out, who, or what shall replace them in the cycle that is to mirror our own?

There are those, also, who with a superficial eye to ancient as also to modern history, slight and disparage everything ever achieved in antiquity. We remember reading about heathen priesthoods; who “built proud towers,” instead of “emancipating degraded savages.” The Magi of Babylon were contrasted with the “poor Patagonians” and other Christian missions, the former coming out second best in every such comparison. To this it may be answered that if the ancients built “proud towers” so do the moderns; witness, the present Parisian craze, the Eiffel Tower. How many human lives the ancient towers cost, no one can tell, but the Eiffel, unfinished as it is, has cost in the first year of its existence over one hundred workmen killed. Between the latter and the Babylonian Tower, the palm of superiority in usefulness belongs by rights to the ziggurat, the Planet Tower of Nebo’s Temple of Borsippa. Between a “proud tower” built to the national God of Wisdom, and another “proud tower” constructed to attract the children of folly—unless it is urged that even modern folly is superior to ancient wisdom—there is room for a diversity of opinions.

Furthermore, it is to Chaldean astrolatry that modern astrognosy owes its progress, and it is the astronomical calculations of the Magi that became the groundwork of our present mathematical astronomy and have guided discoverers in their researches. As to missions, whether to Patagonia or Anam, Africa or Asia, it is still an open question with the unprejudiced, whether they are a benefit or an evil which Europe confers on the "degraded savages." We seriously doubt whether the "benighted" heathen would not profit more by being left severely alone than by being made (in addition to treason to their earlier beliefs) acquainted with the blessings of rum, whiskey and the various ensuing diseases which generally appear in the trail of European missionaries. Every sophistry notwithstanding, a moderately honest heathen is nearer the Kingdom of Heaven than a lying, thieving, rascally Christian convert. And—since he is assured that his robes (i.e., crimes) are washed in the blood of Jesus, and is told of God's greater joy "over one sinner that repenteth" than over 99 sinless saints—neither he, nor we, can see why the convert should not profit by the opportunity.

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"Who," asks E. Young, "gave in antiquity twenty millions, not at the bidding of an imperious monarch or a tyrannical priesthood, but at the spontaneous call of the national conscience and by the immediate instrumentality of the national will?" The writer adding, that in this "money grant" there is "a moral grandeur that sinks the Pyramids into littleness." O, the pride and the conceit of this our age!

We do not know. Had each of the subscribers to this "money grant" given his "widow's two mites," they might claim collectively to have cast "more than all," more than any other nation, and await their reward. England being, however, the wealthiest nation in the world, the intrinsic merits of the case seem slightly altered. Twenty millions in a lump represent indeed a mighty engine for good. But such a 'money grant" could only gain in Karma, were it to pander less to national pride, and were the nation not to feel itself so exalted for it, in the four quarters of the globe, by hundred-voiced fame trumpeted by public organs.

True charity opens her purse strings with an invisible hand and:

“Finishing its act, exists no more . . .”

It shuns Fame, and is never ostentatious. Besides which, everything is relative. One million in specie, 3,000 years ago, represented tenfold more than twenty million today. Twenty million are a Niagara inundating with Titanic force some popular want, and creating, for the time being, as great a commotion. But, while helping for a certain lapse of time tens of thousands of hungry wretches, even such an enormous sum leaves ten times as many unfortunate, starving wretches still unrelieved.

To such munificent bounties we prefer countries where there are no needy people at all, e.g., those small communities, the remnants of once mighty races, which allow no beggars among their co-religionists—we mean the Parsis. Under the Indian and Buddhist Kings, like Chandragupta and Aśoka, people did not wait, as they do now, for a national calamity to throw the surplus of their overflowing wealth at the head of a portion of the starving and the homeless, but worked steadily on, century after century, building rest-houses, digging wells and planting fruit trees along the roads, wherein the weary pilgrim and the penniless traveller could always find rest and shelter, be fed and receive hospitality at the national expense. A little clear stream of cold, healthy water which runs steadily, and is ever ready to refresh parched lips, is more beneficent than the sudden torrent that breaks the dam of national indifference, now and then, by fits and starts.

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Thus, if we have to become in the future cycle that which we already have been, let this be as in the days of Aśoka, not as it is now. But we are reproached with forgetting “Christian heroism.” Where will you find, we are asked, a parallel to the heroism of the early martyrs and that displayed in our day? We are sorry to contradict this boast like many others. If casual instances of heroism in our century are undeniable, who, on the other hand, dreads death more, as a general rule, than the Christian?

The idolater, the Hindu and the Buddhist, in short every Asiatic or African, dies with an indifference and serenity unknown to our Western man. As for “Christian heroism,” whether we mean mediaeval or modern heroes or heroines, a St. Louis, or a General Gordon, a Joan of Arc, or a Nightingale, there is no need of the adjective to emphasize the substantive. The Christian martyrs were preceded by the idolatrous and even godless Spartans of many virtues, the brave sisters of the Red Cross by the matrons of Rome and Greece. To this day, the daily self-tortures submitted to by the Indian Yogi and the Mussulman Fakir, tortures often lasting through years, throw entirely into the shadow the unavoidable heroism of the Christian martyr, ancient or modern. He who would learn the full meaning of the word “heroism” must read the Annals and Antiquities of Rajasthan, by Colonel Tod . . .

“Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s” [Matt. xxii, 21], is a golden rule, but like so many others from the same source, Christians are the first to break it.

Pride and conceit are the two hideous cancers devouring the heart of civilized nations, and selfishness is the sword handled by evanescent personality to sever the golden thread that links it to immortal INDIVIDUALITY. Old Juvenal must have been a prophet. It is our century that he addresses when saying:

“We own thy merits; but we blame beside

Thy mind elate with insolence and pride!”

Pride is the first enemy to itself. Unwilling to hear anyone praised in its presence, it falls foul of every rival and does not always come out victorious. “I am the ONE, and God’s elect,” says the proud nation. “I am the invincible and the foremost; tremble all ye around me!” Behold, there comes a day when we see it crouching in the dust, bleeding and mangled. “I am the ONE,” croaks, the private crow in peacock’s feathers. “I am the ONE—painter, artist, writer, or what not—par excellence . . . On whomsoever I shed my light, he is singled out by the nations; on whomsoever I turn my back, he is doomed to contempt and oblivion.”

Vain conceit and glorification. In the law of Karma as in the truths we find in the gospels, he who is the first will be the last—hereafter. There are those writers whose thoughts, however distasteful to the bigoted majority, will survive many generations; others which, however brilliant and original, will be rejected in the future cycles. Moreover, as the cowl does not make the monk, so the external excellence of a thing does not guarantee the moral beauty of its workman, whether in art or literature. Some of the most eminent poets, philosophers and authors were historically immoral. Rousseau's ethics did not prevent his nature being far from perfect. Edgar Poe is said to have written his best poems in a state verging on delirium tremens. George Sand, her magnificent psychological insight, the high moral character of her heroines, and her elevated ideas notwithstanding, could have never claimed the Monthyon prize for virtue. Talent, moreover, and especially genius, are no development of any one's present life, of which one ought to feel personally proud, but the fruition of a previous existence, and its illusions are dangerous. "Maya," say the Orientals, "spreads its thickest and most deceitful veils over the most lovely spots and objects in nature." The most beautiful serpents are the most venomous. The Upas tree, whose deadly atmosphere kills every living thing that approaches it, is—the Queen of Beauty in the African forests.

Shall we expect the same in the "coming cycle"? Are we doomed to the same evils then that befall us now?

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Nevertheless, and though Fichte's speculation will have proved correct and Shelley's "Golden Age" will have dawned upon mankind, still Karma will have its usual way. For we shall have become "the ancients" in our turn, for those who will come long after us. The men of that period will also believe themselves the only perfect beings and show scorn to the "Eiffel" as we show scorn to the Babel-tower. Slaves to the routine—the established opinions of the day; what they of the next cycle will say and do, will alone be well said and done.

"Wolf! wolf!" will be the cry raised against those who, as we defend the ancients now, will attempt to say a good word for us. And forthwith the finger of scorn and every weapon available will be directed at him who falls off from the beaten track, and at the "blasphemers" who may dare to call by their right names the gods of that cycle, and presume to defend their own ideals. What biographies shall be written of the famous infidels of today, one can foresee in reading those of some of England's best poets; e.g., the posthumous opinions passed on Percy Bysshe Shelley.

Yea, he is now accused of what he would have otherwise been praised for, because, forsooth, he wrote in his boyhood "A Defense of Atheism"! Ergo, his imagination is said to have carried him "beyond the bounds of reality," and his metaphysics are said to be "without a solid foundation of reason." This amounts to saying that his critics alone know all about the landmarks placed by nature between the real and the unreal. This kind of orthodox trigonometrical surveyors of the absolute, who claim to be the only specialists chosen by their God for the setting of boundaries and who are ever ready to sit in judgment over independent metaphysicians, are a feature of our century. In Shelley's case, the metaphysics of the young author of "Queen Mab," described in popular encyclopedias as a "violent and blasphemous attack on Christianity and the Bible," must, of course, have appeared to his infallible judges without "a solid foundation in reason." For them, that "foundation" is in the motto of Tertullian, "Credo quia absurdum est."*

Poor, great young Shelley! He who laboured so zealously for several years of his too short life in relieving the poor and consoling the distressed, and who, according to Medwin, would have given his last sixpence to a stranger in want, he is called an Atheist for refusing to accept the Bible literally! We find, perhaps, a reason for this "Atheism" in the Conversations Lexicon, in which Shelley's immortal name is followed by that of Shem, "the eldest son of Noah . . . said in Scripture to have died at the age of 600 years."

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* [This is the often misquoted sentence from Tertullian's Carne Christi, II, v., which runs: "Certum est quia impossibile est," "it is certain because it is impossible."—Compiler.]

The writer of this encyclopedic information (quoted by us verbatim) had just indulged in saying that “the censure of extreme presumption can hardly be withheld from a writer who, in his youth, rejects all established opinions,” such as Biblical chronology we suppose. But the same writer passes without a word of comment and in prudent, if not reverential, silence, the cyclic years of Shem, as indeed he may!

Such is our century, so noisily, but happily for all preparing for its final leap into eternity. Of all past centuries, it is the most smilingly cruel, wicked, immoral, boastful and incongruous. It is the hybrid and unnatural production, the monstrous child of its parents—an honest mother called “mediaeval superstition” and a dishonest, humbugging father, a profligate impostor, universally known as “modern civilization.” This unpaired, odd team which now drags the car of progress through the triumphal arches of our civilization, suggests strange thoughts. Our Oriental turn of mind makes us think, as we gaze at this orthodox piety harnessed together with cool sneering materialism, of a fitting symbol for our century. We choose it in the colonial productions of European ethics (alas, living productions!) known as the half-castes. We fancy a coffee-coloured, oily face, looking insolently at the world through an eyeglass. A flat and wooly head, surmounted by a tall hat, enthroned on a pedestal of white-starched collar, shirt, and fashionable satin cravat. Leaning on the arm of this hybrid production, the flat swarthy visage of a mongrel beauty shines under a Parisian bonnet—a pyramid of gauze, gay ribands and plumes . . .

Indeed, this combination of Asiatic flesh and European array, is no more ludicrous than the bird’s-eye view of the moral and intellectual amalgamation of ideas and views as now accepted. Mr. Huxley and the “Woman clothed with the Sun,” the Royal Society and the new prophet of Brighton, who lays letters “before the Lord” and has messages for us in reply “from Jehovah of Hosts”, who signs himself unblushingly, “King Solomon” on letters stamped with the heading, “Sanctuary of Jehovah” (sic), and calls the “Mother”—(the said Solar “woman”) “that accursed thing” and an abomination.

Yet their teachings are all authoritative and orthodox. Just fancy Mr. Grant Allen trying to persuade General Booth that “life owes its origin to the chemically-separative action of ethereal undulations on the cooled surface of the earth, especially carbonic anhydride and water”; and “le brave général” of England, arguing that this cannot be so, since this “cooled surface” was only called into being 4004 B.C.; thence, that his (Grant Allen’s) “existing diversity of organic forms” was not in the least due, as his new book would make the unwary believe, “to the minute interaction of dynamical laws,” but to the dust of the ground, from which “the Lord-God formed the beast of the field” and “every fowl of the air.”

These two are the representatives of the goats and the sheep on the Day of Judgment, the Alpha and the Omega of orthodox and correct society in our century. The unfortunates squeezed on the neutral line between these two are steadily kicked and butted by both. Emotionalism and conceit—one, a nervous disease, the other that feeling which prompts us to swim with the current if we would not pass for retrograde fogeys or infidels—are the powerful weapons in the hands of our pious modern “sheep” and our learned “goats.” How many swell the respective ranks merely owing to one or the other of these feelings, is known to their Karma alone . . .

Those who are not to be moved by either hysterical emotion or a holy fear of the multitudes and propriety; those, whom the voice of their conscience—“that still small voice” which, when heard, deafens the mighty roar of Niagara Falls itself and will not permit them to lie to their own souls—remain outside. For these there is no hope in this departing age, and they may as well give up all expectation. They are born out of due time. Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen, and who see the truth that lies behind the receptive appearances of our Western “civilization.” But what has the new cycle in store for humanity?

Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness.

An infidel paper contains some optimistic words, the last prophecy by Victor Hugo, who is alleged to have said this:

For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven.
All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

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OUR SOCIETY'S "AGAPAE"

[Lucifer, Vol. IV, No. 21, May, 1889, pp. 248-250]

Our Brothers in France had a happy idea in establishing what we might call theosophical agapae, minus the mystic and religious gloom of the latter. These monthly dinners, "purely vegetarian"—we are not told whether they are also teetotal —may do good work in the long run, as promoters of peace, soul-harmony and brotherly love. "A good dinner sharpens wit, while it softens the heart," we are told by those in whom, of the three souls enumerated by Plato, the "stomach-soul" is the most energetic; the statement being corroborated by Lord Byron. According to the great English poet, of all "appeals," none is more calculated to take hold of the best feelings of mankind

"Than that all-softening, overpow'ring knell,

The tocsin of the soul—the dinner-bell." *

However it may be, and from whatsoever point we view them, the "theosophical dinners" in France have an undeniable advantage over the "no such dinners" in England. They represent, for theosophists, a few hours, at least, passed under the white flag of truce; and even that little is a decided relief, and a march stolen on the English members.

Blessed be ye, O dinners, if presided over by the angel of peace, who stands between the fighting and the dead!

The "Hermes Dinner," was not presided over this time, however, by a six-winged angel, "shadow'd from either heel with feather'd mail," but, by our respected friend and brother, the Count Gaston d'Adhémar, who kindly accepted the presidential place of honour at this "exclusively vegetarian repast."

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* [Don Juan, Canto V, xlix.]

The dinner took place on March 23 at Lavenue's, Boulevard Montparnasse, and was graced, besides the members and associates of the local T.S. "Hermes," who happened to be then in Paris, by the presence of several distinguished guests interested in theosophy.

In the words of our *Revue Théosophique** for April, "this banquet passed off most charmingly, thanks to the witty and instructive conversation of its president, who related some of his travelling impressions through America, and notably among the Mormons; after which the conversation became general and was devoted to occult topics of the highest scientific, phenomenal and metaphysical interest."

At 11 p.m. the members separated, pledging themselves to meet on the same date next month.

For the benefit of the lovers of vegetarianism, we append hereto the Menu of this repast, which, "to the surprise of all, was found not only very nourishing, but most excellent."

Potage à la Normande
Hors d'œuvres
Pommes de terre à la Duchesse
Tymbale de guiochys au parmesan
Salsifis frits
Haricots panachés
Salade de laitue aux œufs
Parfait
Desserts.

In our great gastronomical ignorance, while rejoicing over the Normandy soup, Duchess potatoes, fried salsify (oyster plant), haricot beans and innocent salad with eggs, we feel rather doubtful about the esoteric meaning of that "Parfait," which winds up the Menu. Is it a liqueur? One of those oily, sweet, dangerously insidious liqueurs, so beloved in France, or some respectable and harmless dish, drink or what not, for digestive purposes? If the former, alas for the purity of the Theosophical Agapae!

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* Directrice, Comtesse Gaston d'Adhémar; Rédacteur en chef (chief editor), H. P. Blavatsky. Chief office, 10, Rue Leseur, Paris, Comtesse d'Adhémar; and all the chief booksellers of Paris. London, at 7, Duke Street, Adelphi and David Nutt's.

BUDDHISM THROUGH CHRISTIAN SPECTACLES

[Lucifer, Vol. IV, No. 21, May, 1889, pp. 251-252]

On the occasion of a new pseudo-Oriental dirge* by “Sir Monier Monier-Williams, K.C.I.E.” the very Christian Orientalist, a daily takes the opportunity of poking fun into the ribs of several members and ex-members of the T.S. We have had an opportunity of acquainting ourself with some of the views of the “Duff” lecturer in Edinburgh, and therefore doubt our ever opening his new volume. It has once been shown in Lucifer, April, 1888, how the “Orientalist” of that name, scoffing at the modest title of Light of Asia seeks to make it pale into insignificance before the proud appellation of “Light of the World”—a rather paradoxical boast to make before a mankind, more than two-thirds of which are non-converted Buddhists and “heathens.” But such intellectual legerdemain, such jugglery of facts and historical data sacrificed to sectarian views, are no novelty to any reader. The modus operandi is as old as the Nazarene faith, and the genus “missionary” familiar to every admirer of Buddha, the DIVINE MAN par excellence. We leave therefore the onus probandi —easy enough, with audiences of gobemouches and too willing helpers—of proving the unprovable, to the clever author who uses so dexterously the well-known missionary trick, namely, that “Buddhism is the Devil’s imitation of Christianity.”

And why shouldn’t he, when it is the only thing in our day of shams that pays? Let Sir Monier adopt another tone; let him speak truth and fact, and declare them squarely to his audiences.

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* Buddhism, in its connection with Brahmanism and Hinduism and in its contrast with Christianity, is the short and comprehensive title of a new work compiled from his “Duff Lectures” by Sir Monier Monier-Williams.

Let him state that neither Buddhism, nor the gospel of Krishna—nor yet the legends of the numerous Solar Gods who lived, died, and after descending into Hades, resurrected, bringing back to earth the divine light of which the Demon of Darkness, the Winter Solstice, had deprived it—could be "imitations" of the Christian legend, as they preceded it by long ages. Let him speak as every impartial historian and Orientalist is in duty bound to do, truth and nothing but the truth, and he will soon find that, instead of being referred to by his reviewers as "one of the most distinguished of living Orientalists" (?!) he will dwindle down to the status of a fifth-rate lecturer, "talking gibberish," "under Mr. Sinnett's influence" (sic).

True, the Oxford Sanskritist has never been under the influence of the writer of Esoteric Buddhism; and his own version (Vide "Preface" to his work) assures us that having thrice travelled through the sacred lands of Buddhism, he has "brought to the study of Buddhism and its sacred language Pâli, a life-long preparatory study of Brâhmanism and its sacred language Sanskrit." Yet there exists another version both in India and Oxford. Some irreverent pundits, among others the late Dayanand Saraswati, the greatest Sanskrit scholar of India, laboured under the impression that in the last voyage through "the sacred lands of Buddhism," namely Benares and beyond, made by Prof. Monier-Williams (was it in 1876 or 77?) no pundit could make head or tail of what the "most distinguished of living Orientalists" meant, when he attempted to speak Sanskrit; nor could they (the pundits) be coaxed into admitting that the illustrious Oxford Orientalist knew anything of Sanskrit at all. In fact, it was a truly benevolent action of Pundit Dayanand to have allowed his pupil, Shamji Krishnavarma, then a theosophist by-the-by, to go to Oxford and teach the eminent Professor some real Sanskrit.*

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* [Vide p. 437 in the Bio-Bibliographical Index of Volume I of this Series, for information concerning this remarkable Hindu scholar.—Compiler.]

Whether the distinguished Orientalist has profited by the lessons of his young and most intelligent guru—lessons which covered several years since 1879—remains an open question. At all events he speaks like a true-blue Brahmin and reader of the Purânic dead letter of Buddha's death having been caused by eating "too much dried boar's flesh." This is something, in view of Buddha's asceticism and aversion to eating anything that had life in it, still more wonderful in its dead letter than that other statement that "prayer to the unknown (God) is among the chief duties now recognized by Buddhists." We find it in a daily that quotes from the Professor's lecture.

Priests and brothers of Ceylon, please rise and explain!

Therefore the remark is quite true that the "work of Sir Monier-Williams, K.C.I.E." which—

will most interest those who have dabbled in what is called "Theosophy," of which Colonel Olcott, Mr. A. P. Sinnett, and Madame Blavatsky are the best known exponents, is that entitled Mystical Buddhism. For Sir Monier holds that the Buddha himself was opposed to mysticism; that originally Buddhism "set its face against all solitary asceticism, and all secret efforts to obtain sublime heights of knowledge; it had no occult, esoteric system of doctrine which it withheld from ordinary men."—Literary World.

Oh, Brahmâ Prabhavâpyaya! Thou God of the imperishable origin who took the figure of a boar—the same from eating whose DRIED remains Buddha is said by the metaphor-loving and wily Brahmin to have died—be merciful to thy detractors and would-be scholars! Our contemporary, the Literary World, launching on the dangerous depths of "Pure and impure Buddhism," confesses after enumerating several learned works, that:

In this enumeration we have taken no account of the writings of the Theosophists or Neo-Buddhists, which pretend to initiate Western readers into the secret doctrines of Buddhism, and are generally too mystical and unintelligible for an ordinary man's comprehension.

No wonder our "secret doctrines of Buddhism" are too much for an ordinary man's comprehension. But then the "Duff" lecturer, Sir Monier Monier-Williams is, on his own confession and statement, of very extraordinary comprehension and most remarkable learning. He has forgotten more than any man ever knew; and learnt more of that which all the Orientalists put together had to unlearn.

A few “Duff” lectures more, and the English public will be told that Sir William Jones and Colonel Wilford were, after all, right; that Gautama Buddha was a parody of the Biblical Lamech, Buddhism and Wodenism, hence, Mercury and Buddha, are identical, and that the whole character of the Prince of Kapilavastu was copied from the mythical St. Josaphat, the Roman Catholic saint of India.

Will it be deemed very impertinent to the “greatest of living Orientalists” to say that it is only to be regretted that, having finished his Sanskrit rudiments with Shamji Krishnavarma, the eminent Oxford scholar has not turned to the Theosophists to give a little finishing touch to his Brahmano-Buddhist knowledge? We would have never grudged him his “Light of the World”; but taking him lovingly to our esoteric bosoms and permitting him to “dabble” in theosophy, we would have brought order into the confusion of his Buddhist notions and restored the equilibrium to the very unbalanced ideas culled by him in some Purânas, adverse to the Light of Asia. But now, do what we may, it is not Sir bis-Monier-Williams, K.C.I.E., who can ever hope to become “the Light of Orientalism.” Sic transit gloria mundi!

After all it is not the theosophists who are the losers; for never has a certain daily uttered a greater truth than when saying that a certain “Radical gentleman” is “not alone in the transfer of his allegiance from Christianity to Buddhism. Since the publication of Mr. Sinnett’s ‘Esoteric Buddhism’ various English converts have been made by the propagandists, male and female, who have devoted themselves to the work of proselytism; and there is no doubt that Asiatic mystery in any form has a great charm for a certain class of minds.”

It has, it has; and no amount of Western pride and prejudice will ever prevent the truths which Buddha taught from coming home to the hearts of the most intelligent thinkers of the West.

MISCELLANEOUS NOTES

[Lucifer, Vol. IV, No. 21, May, 1889, pp. 250, 261]

[In relation to objections raised against alleged Theosophical assertions; the argument being as follows: “You postulate your principles a priori, hence you make them arbitrary. Starting from this, you deduce your conclusions which, supposing them to be strictly logical, have yet no scientific value, since they err by their very basis.” To this H.P.B. remarks:]

We strongly suspect this method of being precisely that of orthodox science, and not at all the theosophical. While their conclusions are always strictly correct and logical, their major premise is generally a hypothesis, and often not true in nature. The syllogisms of science run somewhat in this manner:

The catarrhine ape is dumb, and lost its tail (Haeckel); Speech arose from crude animal sounds, and early man had a tail (Darwin).

Therefore, the two had a common ancestor.

It is for the Darwino-Haeckelians, evidently, that it has been said that, “If the premises are not true and the syllogism is regular, the reason is valid, and the conclusion, whether true or false, is correctly derived.”

———————

[On the “sterile efforts to determine the attributes of God, which would amount to seeking to define the infinite.”]

Leaving aside that trifling difficulty in philosophy, which shows to us that to postulate attributes, which are by their very nature finite, to the infinite, is like trying to square the circle.

[Concerning people, mostly in rural Russia, who can “talk away” very effectually all sorts of ailments.]

This is the literal translation of the popular and mystic term “Zagovarivat’,” in Russia. For the good men and women in towns and villages who play at local medicine-men (and the people will have no others) literally “talk away,” by means of some strange words which no one understands but themselves, and by breathing on the water, all kinds of diseases and ailments most effectively.

PROFESSOR ELLIOTT COUES AND KOOT HOOMI

[Light, London, Vol. IX, No. 437, May 18,1889, p. 241]

To the Editor of Light.

SIR,

In answer to Prof. Elliott Coues’ reference to me, in his letter upon psychometry, in your issue of May 11th, which he closes with the appeal, “Will not Madame Blavatsky kindly come to the rescue?” I briefly answer:—

To my certain knowledge Professor Coues has never received any letter from the individual known as Koot Hoomi, not through me, at any rate. And, as the said “K.H.,” in a letter to Colonel Olcott, extracts from which were published in Lucifer, No. 14, of October last, expressly says that “since 1885 I have not written, nor caused to be written, save through her [H.P.B.’s] agency, direct or remote, a letter or a line to anybody in Europe or America, nor have I communicated orally with, or through, any third party”—the following becomes evident. The letters which Professor Coues claims to have received, if they purport to come from Mahatma “K.H.” must be of the same stamp as the clumsy forgery which was published in the Chicago Tribune last year over the signature of “K.H.” and has caused to many Theosophists and myself extreme annoyance.

This bogus production Professor Coues himself describes in a recent letter as a silly joke of a newspaper man, with which he assures me he had nothing to do. Strange to say, however, the Tribune letter bore the facsimile of a seal on a ring I have worn for over fifteen years, and with which Professor Coues is well acquainted.

This is all I have to say in the matter. The names of two living men, great in learning and wisdom, for whom the majority of Theosophists have the greatest reverence, have been sufficiently desecrated by the outside public, and the foolish, though sincere, exaggerations of some would-be Chelas. Was it necessary that Professor Coues, who aspires to become the President of the American Section of the Theosophical Society, should so wantonly and flippantly drag in the mire of his irony a name which, if it says nothing to him, is loved and respected by so many of his brother Theosophists?

H. P. BLAVATSKY.

LE PHARE DE L’INCONNU

[La Revue Théosophique, Paris, Vol. I, Nos. 3, 4, 5, 6; 21 mai, 1889, pp. 1-9; 21 juin, 1889, pp. 1-7; 21 juillet, 1889, pp. 1-6; 21 août, 1889, pp. 1-9.]

—I—

Il est dit dans un vieux livre sur les études occultes:

La Gupta Vidya (Science secrète) est une mer attrayante, mais houleuse, et pleine d’écueils. Le navigateur qui s’y risque, s’il n’est sage et riche d’experience acquise,* sera englouti, brisé sur les mille récifs sous-marins. De grandes vagues, couleur de saphir, rubis et émeraude, des vagues pleines de beauté et de mystère le recouvriront, prêtes à porter les marins vers d’autres et nombreux phares qui brillent dans toutes les directions. Mais ce sont de faux phares, des feux follets allumés par les fils de Kâliya,† pour la destruction de ceux qui ont soif de la vie. Heureux ceux qui demeurent aveugles à la lumière de ces feux trompeurs; plus heureux ceux qui ne détournent jamais leurs regards du seul vrai phare, dont la flamme éternelle brûle solitaire au milieu de l’abîme des eaux de la Science sacrée. Nombreux sont les pélerins qui désirent s’y plonger; bien rares les nageurs vigoureux qui atteignent le Phare.

Pour y arriver, il faut cesser d’être un nombre, et être devenu tous les nombres.

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* Sous la direction d’un gourou ou maître.

† Le grand serpent vaincu par Krishna et chassé de la rivière de Yamunâ dans la mer, où le serpent Kâliya prit pour femme une espèce de Sirène dont il eut une nombreuse famille.

Il faut oublier l’illusion de la séparation et n’accepter que la vérité de l’individualité collective.* Il faut voir par l’ouïe, entendre avec les yeux,† lire le langage de l’arc-en-ciel et avoir concentré ses six sens dans le septième.‡

. . . . . .

Le «Phare» de la Vérité, c’est la Nature sans le voile de I’illusion des sens. Il ne peut être atteint avant que l’adepte ne soit devenu maître absolu de son moi personnel, capable de contrôler tous ses sens physiques et psychiques, à l’aide de son «septième sens», grâce auquel il est doué ainsi de la vraie sagesse des dieux—Theosophia.

Inutile de remarquer que les profanes,—les non initiés, au dehors du temple, ou pro-fanes,—jugent les «phares» et le «Phare», ci-dessus mentionnés, en sens inverse. Pour eux, c’est le Phare de la vérité Occulte qui représente l’ignis fatuus, le grand feu follet de l’illusion et de la bêtise humaines, et ils considèrent tous les autres comme les écueils bienfaisants qui arrêtent les exaltés à temps, sur la mer de la folie et de la superstition.

«N’est-ce point assez»,—nous disent nos bienveillants critiques, «que le monde soit arrivé, à force d’ismes, à celui de théosophisme, qui n’est que fumisterie transcendante, sans que celui-ci nous offre encore de la magie réchauffée du moyen âge, avec ses grands sabbats et son hystérie chronique?»

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* L’illusion de la personnalité du moi, à part et placée par notre égoïsme au premier plan. En un mot, il faut s’assimiler l’humanité entière, vivre par elle, pour elle et dans elle, en d’autres termes, cesser d’être «un» pour devenir «tous» ou le total.

† Expression Védique. Les sens, en comptant les deux sens mystiques, sont sept dans l’occultisme; mais un Initié ne sépare pas plus ses sens l’un de l’autre qu’il ne sépare son unité de l’Humanité. Chaque sens contient tous les autres.

‡ Symbologie des couleurs. Le langage du prisme, dont «les sept couleurs mères ont chacune sept fils», c’est-à-dire quarante-neuf teintes ou «fils» entre les sept, lesquelles teintes graduées sont autant de lettres ou caractères alphabétiques. Le langage des couleurs a donc cinquante-six lettres pour l’initié (ne pas confondre avec l’adepte, voir mon artiele «Signal de Danger»). De ces lettres chaque septenaire s’absorbe dans sa couleur mère, comme chacune des sept couleurs mères est absorbée finalement dans le rayon blanc, l’Unité divine symbolisée par ces couleurs.

Halte-là, messieurs. Savez-vouz seulement, pour parler ainsi, ce que c'est que la vraie magie, ou les Sciences occultes? Vous vous êtes bien laissé gorger en classe de la «Sorcellerie diabolique» de Simon le magicien et de son disciple Ménandre, d'après ce bon Père Irénée, le trop zélé Théodoret et l'auteur inconnu de Philosophumena. Vous vous êtes laissé dire, d'un côté, que cette magie venait du diable; de l'autre, qu'elle n'était que le résultat de l'imposture et de la fraude. Fort bien. Mais que savez-vous de la vraie nature du système pratiqué par Apollonius de Tyane, Jamblique et autres mages? Et que pensez-vous de l'identité de la théurgie de Jamblique, avec la «magie» des Simon et des Ménandre? Son vrai caractère n'est dévoilé qu'à demi par l'auteur du livre De mysteriis.* Néanmoins, ses explications convertirent Porphyre, Plotin et d'autres, qui, d'ennemis qu'ils étaient de la théorie ésotérique, devinrent ses plus fervents adhérents. La raison en est fort simple. La vraie Magie, dans la théurgie de Jamblique, est à son tour identique avec la gnose de Pythagore, la ἡ γνῶσις τῶν ὄντων, la science des choses qui sont; et avec l'extase divine des Philalèthes, «les amants de la Vérité». Or, on ne doit juger de l'arbre que par ses fruits. Quels sont ceux qui ont témoigné du caractère divin et de la réalité de cette extase appelée aux Indes Samâdhi?† C'est une longue série d'hommes, qui, s'ils avaient été chrétiens, eussent été canonisés; non sur le choix de l'Église, qui a ses partialités et ses prédilections, mais sur celui des populations entières et de la vox populi, qui ne se trompe presque jamais dans ses appréciations. C'est d'abord Ammonius Saccas, surnommé le theodidaktos, «enseigné par Dieu»; le grand maître dont la vie fut si chaste et si pure, que Plotin, son élève, perdit à tout jamais l'espoir de voir jamais aucun mortel qui lui fût comparable.

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* Par Jamblique qui l'écrivit sous le pseudonyme du nom de son maître, le prêtre égyptien Abammon. It est intitulé en grec:

Ἀβάμμωνος διδασκάλου πρὸς τὴν Πορφυρίου πρὸς Ἀνεβὼ ἐπιστολὴν ἀπόκρισις, καὶ τῶν ἐν αὐτῇ ἀπορημάτων λύσεις.

† Samâdhi, un état de contemplation abstraite, définie par des termes sanscrits dont chacun demande une phrase entière pour l'expliquer. C'est un état mental ou, plutôt, spirituel, qui ne dépend d'aucun object perceptible et pendant lequel le sujet vit, absorbé dans le domaine de l'esprit pur, dans la Divinite.

C’est ce même Plotin qui fut pour Ammonius ce que Platon fut pour Socrate, c’est-à-dire un élève digne des vertus de son illustre maître. C’est Porphyre encore, l’élève de Plotin,* l’auteur de la biographie de Pythagore. Dans la pénombre de cette gnose divine dont l’influence bienfaisante a radié jusqu’à nos jours, se développèrent tous les mystiques célèbres des derniers siècles, tels que Jacob Boehme, Emmanuel Swedenborg et tant d’autres. Mme Guyon est le sosie féminin de Jamblique. Les Quiétistes Chrétiens, les Soufis Musulmans, et les Rose-Croix de tous les pays, s’abreuvèrent aux eaux de cette source inépuisable, la Théosophie des Néo-Platoniciens des premiers siècles de l’ère chrétienne. La gnose précéda cette ère, car elle fut la continuation directe de la Gupta Vidya et de la Brahma-Vidya («connaissance secrète» et «connaissance du Brahman») des Indes de l’antiquité, transmise par la voie de l’Égypte; comme la théurgie des Philalèthes est la continuation des mystères égyptiens. En tout cas, le point de départ de cette magie diabolique, c’est la Divinité suprême; son terme et but final, l’union de l’étincelle divine qui anime l’homme avec la Flamme-mère, qu’est le Tout Divin.

Ce but est l’ultima Thule des théosophes qui se vouent entièrement au service de l’humanité. En dehors de ceci, ceux qui ne sont pas encore prêts à tout sacrifier, peuvent s’occuper des sciences transcendantes, telles que le Mesmérisme et les phénomènes modernes sous toutes leurs formes. Ils en on le droit, d’après la clause qui spécifie, comme un des buts de la Société Théosophique «l’étude des lois inconnues de la nature, et des pouvoirs psychiques latents dans l’homme».

Les premiers sont peu nombreux,—l’altruisme absolu étant un rara avis même parmi les théosophes modernes.

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*Le citoyen de Rome pendant vingt-huit ans, I’homme si honnête que l’on tenait à honneur de le faire tuteur des orphelins des plus riches patriciens. Il mourut sans s’être jamais fait un ennemi pendant ces vingt-huit ans.

Les autres membres sont libres de s’occuper de ce qui leur plaît. Malgré cela, en dépit de la franchise de leurs allures qui n’ont rien de mystérieux, nous sommes constamment mis en demeure de nous expliquer; de persuader le public que nous ne tenons pas de sabbat, que nous ne fabriquons pas de manches à balai pour l’usage des théosophes. Ceci devient parfois grotesque. Quand ce n’est pas d’un nouvel «isme», d’une religion tirée des profondeurs d’un cerveau détraqué, ou de fumisterie, que nous sommes accusés, c’est d’exercer les arts de Circé sur les hommes et les bêtes. Les quolibets et les railleries pleuvent sur la Société Théosophique dru comme grêle. Elle reste cependant toujours debout, depuis quatorze ans que cela continue: elle a la vie dure, vraiment!

— II —

Après tout, les critiques, qui ne jugent que d’après l’apparence, n’ont pas tout à fait tort. Il y a théosophie et théosophie: la vraie théosophie du théosophe, et celle du membre de la Société de ce nom. Que sait le monde de la vraie théosophie? Comment peut-il juger entre celle d’un Plotin, et celle des faux frères? Et de ceux-ci, la Société possède plus que sa part légitime. L’égoisme, la vanité et la suffisance de la majorité des hommes sont incroyables. Il y en a pour qui leur petite personalité constitue l’univers entier, hors de laquelle point de salut. Faites remarquer à l’un d’eux, que l’alpha et l’oméga de la sagesse ne sont pas limités par la circonférence de son cerveau, que son jugement ne pourrait marcher de pair avec celui du roi Salomon, et aussitôt vous vous rendez coupable à ses yeux d’anti-théosophie. Vous avez commis le blasphème contre l’Esprit qui ne vous sera pas pardonné, ni dans ce siècle, ni dans celui qui est à venir. Ceux-là disent: «la théosophie, c’est moi!» comme Louis XIV disait «l’Etat, c’est moi!» Ils parlent de fraternité et d’altruisme, et n’aiment, en réalité, que ce qui n’aime personne—eux-mêmes,—en d’autres termes leur petit «moi». Leur égoïsme leur fait imaginer que seuls ils représentent le temple de la Théosophie, et qu’en se proclamant au monde eux-mêmes, ils proclament la théosophie. Hélas! les portes et les fenêtres de ce «temple» ne sont qu’autant de canaux par où pénètrent, mais ne sortent presque jamais, les vices et les illusions des médiocrités égoïstes.

Ceux-là sont les terrnites blancs de la Société Théosophique qui en rongent les fondements, et lui sont une menace perpétuelle. On ne respire librement que lorqu'ils la quittent.

Ce n'est pas eux qui pourraient jamais donner une idée correcte de la théosophie pratique, encore moins de la théosophie transcendante qui occupe l'esprit d'un petit groupe d'élus. Chacun de nous possède la faculté, le sens intérieur, connu sous le nom d'intuition; mais combien rares sont ceux qui savent le développer! C'est cependant le seul qui puisse faire voir les hommes et les choses sous leurs vraies couleurs. C'est un instinct de l'âme qui croit en nous, en proportion de l'usage que nous en faisons, et qui nous aide à apercevoir et à comprendre tout fait réel et absolu avec plus de clarté que ne le ferait le simple exercice de nos sens et de notre raisonnement. Ce qu'on appelle le bon sens et la logique ne nous permet de voir que l'apparence des choses, ce qui est évident pour tous. L'instinct dont je parle étant comme une projection de notre conscience perceptive, projection qui s'opère du subjectif à l'objectif, et non vice versa, éveille en nous les sens spirituels et les forces à agir; ces sens assimilent l'essence de l'object ou de l'action que nous examinons, nous les représentent tels qu'ils sont, et non tels qu'ils paraissent à nos sens physiques ou à notre froide raison. «Nous commençons par l'instinct, nous finissons par l'omniscience», dit le professeur A. Wilder, notre plus vieux collègue. Jamblique a décrit cette faculté, et certains théosophes ont pu apprécier toute la vérité de sa description.

Il existe [dit-il] une faculté dans l'esprit humain qui est immensément supérieure à toutes celles qui sont greffées sur nous, ou engendrées. Par elle nous pouvons atteindre à l'union avec des intelligences supérieures, nous trouver transportés au-delà des scènes et de la vie de ce monde, et partager l'existence supérieure et les pouvoirs surhumains des habitants célestes. Par cette faculté nous nous trouvons libérés finalement de la domination du Destin [Karma], et devenons, pour ainsi dire, les arbitres de notre sort.

Car, lorsque les parties les plus excellentes en nous se trouvent remplies d'énergie, et que notre âme est emportée vers des essences plus élevées que la science, elle peut se séparer de ces conditions qui la retiennent sous le joug de la vie pratique journalière; elle échange sa vie actuelle pour une autre vie, et renonce aux habitudes conventionnelles qui appartiennent à l'ordre extérieur des choses, pour s'abandonner et se confondre avec cet autre ordre qui règne dans l'existence la plus elevée . . .*

Platon a exprimé cette idée en deux lignes:

La lumière et l'esprit de la Divinité sont les ailes de l'âme. Elles l'élèvent jusqu'à la communion avec les dieux, au-dessus de cette terre, avec laquelle l'esprit de l'homme est trop prêt à se salir . . . Devenir comme les dieux, c'est devenir saint, juste et sage. Tel est le but pour lequel l'homme fut créé, tel doit être son but dans l'acquisition de la science.†

Ceci est la vraie théosophie, la théosophie intérieure, celle de l'âme. Mais, poursuivie dans un but égoïste, elle change de nature et devient de la démonosophie. Voici pourquoi la Sagesse Orientale nous apprend que le Yogi Indou qui s'isole dans une forêt impénétrable, ainsi que l'hermite chrétien qui se retire, comme aux temps jadis, dans le désert, ne sont tous deux que des égoïstes accomplis. L'un, agit dans l'unique but de trouver dans l'essence une et nirvanique refuge contre la réincarnation; l'autre, dans le but de sauver son âme,—tous les deux ne pensent qu'à eux-mêmes. Leur motif est tout personnel; car, en admettant qu'ils atteignent le but, ne sont-ils pas comme le soldat poltron, qui déserte l'armée au moment de l'action, pour se préserver des balles? En s'isolant ainsi, ni le Yogi, ni le «saint», n'aident personne autre qu'eux-mêmes; ils se montrent, par contre, profondément indifférents au sort de l'humanité qu'ils fuient et désertent. Le Mont Athos contient peut-être quelques fanatiques sincères. Cependant, même ceux-là, on déraillé inconsciemment de l'unique voie qui peut les conduire à la vérité,—la voie du Calvaire, où chacun porte volontairement la croix de l'humanité et pour l'humanité. En réalité, c'est un nid de l'égoïsme le plus grossier. C'est à leurs pareils que s'applique la remarque d'Adams sur les monastères:

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* Iamblichus, De mysteriis, VIII, 6 and 7.

† Phaedrus, 246 D, E.; Theaetetus, 176 B.

«Il y a des créatures solitaires qui semblent avoir fui le reste de l’humanité pour le seul plaisir de rencontrer le diable en tête-à-tête».

Gautama, le Bouddha, ne passa dans la solitude que juste le temps qu’il lui fallut pour arriver à la vérité, qu’il se dévoua ensuite à proclamer, mendiant son pain et vivant pour l’humanité. Jésus ne se retira au désert que pour quarante jours et mourut pour cette même humanité. Apollonius de Tyane, Plotin et Jamblique, menant une vie de singulière abstinence et presque d’ascétisme, vivaient dans le monde et pour le monde. Les plus grands ascètes et Saints de nos jours ne sont pas ceux qui se retirent dans des localités inabordables; mais ceux qui, bien qu’évitant l’Europe et les pays civilisés où chacun n’a plus d’oreilles et d’yeux que pour soi, pays partagés en deux camps de Caïns et d’Abels, passent leur vie à voyager en faisant le bien et tâchant d’améliorer l’humanité.

Ceux qui regardent l’âme humaine comme étant l’émanation de la divinité, comme une parcelle ou rayon de l’âme universelle et ABSOLUE, comprennent mieux que les chrétiens la parabole des talents. Celui qui cache le talent qui lui est donné par son «Seigneur» dans la terre, perdra ce talent, comme le perd l’ascète qui se met en tête de «sauver son âme» dans une solitude égoïste. Le «bon et fidèle serviteur» qui double son capital, en moissonnant pour celui qui n’a pas semé, parce qu’il n’en avait pas les moyens, et recueille là où le pauvre n’a pas répandu le grain, agit en véritable altruiste. Il recevra sa récompense, justement parce qu’il a travaillé pour un autre, sans aucune idée de rémunération ou de reconnaissance. C’est le théosophe altruiste tandis que le premier n’est que l’égoïste et le poltron.

Le phare sur lequel les yeux de tous les théosophes bien pensants son fixés, est celui qui a été de tout temps le point de mire de l’âme humaine emprisonnée. Ce phare, dont la lumière ne brille sur aucune des eaux terrestres, mais qui a miroité sur la sombre profondeur des eaux primordiales de l’espace infini, a nom pour nous, comme pour les théosophes primitifs,—«Sagesse divine». C’est le mot final de la doctrine ésotérique; et, dans l’antiquité, quel est le pays ayant eu droit d être appelé civilise qui n’ait possédé son double système de SAGESSE, dont une partie était pour les masses, et l’autre pour le petit nombre, l’exotérique et l’ésotérique?

Ce nom de SAGESSE, ou comme on dit parfois, la «religion de la sagesse» ou théosophie, est vieux comme la pensée humaine. Le titre de sages,—les grands prêtres de ce culte de la vérité,—en fut le premier dérivé. L'épithète se trans-forma ensuite en celle de philosophie et des philosophes,— les «amants de la science» ou de la sagesse. C'est à Pythagore qu'on doit ce nom, ainsi que celui de gnosis, du système de ἡ γνῶσις τῶν ὄντων<< la connaissance des choses qui sont» ou de l'essence cachée sous l'apparence extérieure. Sous ce nom, si noble et si correcte dans sa définition, tous les maîtres de l'antiquité désignaient l'agrégat des connaissances humaines et divines. Les sages et Brahmanes des Indes, les mages de la Chaldée et de la Perse, les hiérophantes d'Egypte et de l'Arabie, les prophètes ou nebi'im de la Judée et d'Israël, ainsi que les philosophes grecs et romains, ont toujours classifié cette science à part en deux parties, l'ésotérique, ou la vraie, et l'exotérique, masquée sous le symbolisme, Jusqu'à ce jour, les Rabins juifs désignent sous le nom de Mercavah, le corps ou le véhicule de leur système religieux, celui qui contient les sciences supérieures, accessibles aux Initiés seuls, et dont il n'est que l'écorse.

On nous accuse de mystère et on nous reproche de tenir secrète la théosophie supérieure. Nous confessons que la doctrine que nous nommons gupta-vidya (science secrète) n'est que pour le petit nombre. Mais quels sont les maîtres dans l'antiquité qui ne gardaient pas leur enseignements secrets, de peur de les voir profaner? Depuis Orphée et Zoroastre, Pythagore et Platon, jusqu'aux Rose-croix et aux Francs-Maçons plus modernes, ce fut une règle constante que le disciple devait gagner la confiance du maître avant de recevoir de lui le mot suprême et final. Les religions les plus anciennes ont toujours eu leurs grands et leurs petits mystères. Les néophytes et les catéchumènes prêtaient un serment inviolable avant d'être acceptés. Les Essènes de la Judée et du Carmel en faisaient autant. Les Nabi et les Nazars (les «séparés», de l'Israël), comme les Chelas laïques et les Brahmacharin des Indes, différaient de beaucoup entre eux. Les premiers pouvaient et peuvent être mariés et rester dans le monde tout en étudiant les documents sacrés jusqu'à certaines limites; les seconds, les Nazars et les Brahmacharin, ont toujours été voués aux mystères de l'initiation.

COLONEL HENRY STEEL OLCOTT
1832-1907
Reproduced from H.P. Blavatsky: An Outline of Her life, by Herbert Whyte, London, 1909.

ELIAS ASHMOLE
1617-1692
Portrait in the Ashmolean Museum dated 1869,
And attributed to John Riley.

Les hautes écoles de l’Esotérisme étaient internationales, quoique exclusives; à preuve Platon, Hérodote et d’autres, allant se faire initier en Egypte; tandis que Pythagore, après avoir visité les Brâhmes aux Indes, se rendit à un sanctuaire égyptien et finalement se fit recevoir, selon Jamblique, au mont Carmel. Jésus suivit la coutume traditionelle, et se justifia de sa réticence en répétant le précepte si connu [Math., vii, 6]:

Ne donnez point les choses saintes aux chiens,
Ne jetez point vos perles devant les pourceaux,
De peur que ceux-ci ne les foulent sous leurs pieds,
Et que les chiens, se retournant, ne vous déchirent . . .

Certains écrits antiques, connus d’ailleurs des bibliophiles, personnifient la SAGESSE, qu’ils représentent comme émanant d’AIN-SOPH, le Parabrahm des kabalistes juifs, et en font l’associée et la compagne du dieu manifesté. De là son caractère sacré parmi tous les peuples. La sagesse est inséparable de la divinité. Ainsi nous avons les Védas émanant de la bouche du Brahmâ indou (le logos); Bouddha vient de Boudha, «Sagesse», intelligence divine; le Nebo babylonien, le Thoth de Memphis, l’Hermès des Grecs étaient tous des dieux de la sagesse ésotérique.

L’Athêna grecque, la Mêtis, et la Neitha égyptienne sont les prototypes de la Sophia-Achamoth, la sagesse féminine des gnostiques. Le Pentateuque samaritain appelle le livre de la Genèse Akamauth, ou «Sagesse», de même que deux fragrnents de manuscrits fort antiques, La Sagesse de Salomon et La Sagesse de Iaseus (Jésus). Le livre appelé Mashalim ou «Discours et proverbes de Salomon», personnifie la sagesse en l’appelant «l’auxiliaire du (Logos) créateur», en ces termes (je traduis verbatim):

I(a)HV(e)H me posséda, dès son commencement,*
Mais la première émanée dans les éternités.

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* JHVH, ou Jahveh (Jehovah) est le Tetragrammaton, par conséquent le Logos émané et le créateur; le TOUT, sans commencement ni fin ou AIN-SOPH,—ne pouvant ni créer, ni désirer créer, en sa qualité d’ABSOLU.

J’apparus dès l’antiquité, la primordialité.—
Dès le premier jour de la terre;
Je suis née avant le grand abîme.
Et lorsqu’il n’y avait ni sources ni eaux,
Lorsque le ciel se bâtissait, j’étais là.
Lorsqu’il traça le cercle sur la face de l’abîme,
J’étais là avec lui Amun.
J’étais ses délices, jour après jour.*

Ceci est exotérique, comme ce qui a rapport aux dieux personnels des nations. L’INFINI ne peut être connu de notre raison, qui ne fait que distinguer et définir;—mais nous pouvons toujours en concevoir l’idée abstraite, grâce à cette faculté supérieure à la raison,—l’intuition, ou l’instinct spirituel dont je viens de parler. Les grands initiés ayant la rare faculté de se mettre dans l’état de Samadhi,—que nous ne pouvons traduire qu’imparfaitement par le terme extase, un état où l’on cesse d’être le «moi» conditionné et personnel, pour devenir un avec le TOUT,—- sont les seuls qui peuvent se vanter d’avoir été en contact avec l’infini: mais pas plus que les autres mortels ils ne pourraient définir cet état par des paroles . . .

Ces quelques traits de la vraie théosophie et ses pratiques sont ébauchés pour un petit nombre de nos lecteurs qui sont doués de l’intuition voulue. Quant aux autres, ou bien ils ne nous comprendraient pas, ou bien ils riraient.

— III —

Nos aimables critiques savent-ils toujours ce dont ils se moquent? Ont-ils la moindre idée du travail qui s’opère dans le monde entier et du changement mental produit par cette théosophie qui les fait sourire? Le progrès accompli par notre littérature est évident, et grâce à certains théosophes infatigables il devient manifeste aux plus aveugles. Il y en a qui sont persuadés que la théosophie est la philosophie et le code, sinon la religion, de l’avenir. Les rétrogrades, amoureux du dolce far niente du conservatisme, le pressentent: de là toutes ces haines et persécutions, appelant à leur aide la critique.

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* [Voir la note en bas de page de la traduction anglaise.—Compilateur.]

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Mais la critique, inaugurée par Aristote, a dévié loin de son programme primitif. Les anciens philosophes, ces ignares sublimes en matière de civilisation moderne, quand ils critiquaient un système ou une œuvre, le faisaient avec impartialité, et dans le seul but d'améliorer et de perfectionner ce qu'ils dépréciaient. Ils étudiaient le sujet d'abord et l'analysaient ensuite. C'était un service rendu, accepté et reconnu comme tel, de part et d'autre. La critique moderne s'en tient-elle toujours à cette règle d'or? Il est bien évident que non. Ils sont loin, nos juges d'aujourd'hui, même de la critique philosophique de Kant. La critique basée sur l'impopularité et le préjugé a remplacé celle de la «pure raison»; et l'on finit par déchirer à belles dents tout ce que l'on ne comprend pas, et surtout ce que l'on ne tient pas le moins du monde à comprendre, Au siècle dernier,—l'âge d'or de la plume d'oie,—celle-ci mordait bien parfois, tout en rendant justice. La femme de César pouvait être soupçonnée: elle n'était jamais condamnée avant d'être entendue. Dans notre siècle de prix Montyon et de statues publiques pour celui qui inventera le projectile de guerre le plus meurtrier; aujourd'hui que la plume d'acier a remplacé son humble prédécesseur, les crocs du tigre du Bengale ou ceux du saurien terrible du Nil feraient des incisions moins cruelles et moins profondes que ne le fait le bec d'acier du critique moderne, presque toujours absolument ignorant de ce qu'il déchire si bien en lambeaux!

C'est une consolation peut-être, que de savoir que la majorité de nos critiques littéraires, transatlantiques ou continentaux, sont des ex-écrivassiers qui ont fait fiasco en littérature et qui se vengent maintenant de leur médiocrité, sur tout ce qu'ils rencontrent sur leur route. Le petit vin bleu insipide et falsifié devient presque toujours très fort vinaigre. Malheureusement, les reporters de la presse en général,—les affamés d'émoluments en espèces,—que nous serions désolés de priver de leurs honoraires, même à nos dépens,—ne sont pas nos seuls ni nos plus dangereux critiques. Les cagots et les matérialistes,—les brebis et les boucs des religions,—nous ayant placés à leur tour sur leur index expurgatorius, nos livres sont exilés de leurs bibliothèques, nos journaux sont boycottés, et nous-mêmes sommes livrés à l'ostracisme le plus absolu.

Telle âme pieuse qui accepte à la lettre tous les miracles bibliques, suivant avec émotion les recherches ichthyographiques de Jonas dans le ventre de sa baleine, comme le voyage transéthéré d'Élie s'envolant en Salamandre dans son chariot de feu,—traite néanmoins les théosophes de gobe-mouches et de fripons. Tel autre,—âme damnée de Haeckel,—tout en montrant une foi aussi aveugle que le cagot, dans sa croyance en l'évolution de l'homme et du gorille d'un ancêtre commun,—vu l'absence totale de toute trace dans la nature d'un lien quelconque,—se pâme de rire en trouvant son voisin qui croit aux phénomènes occultes et aux manifestations psychiques. Avec tout cela, ni le cagot, ni l'homme de science, pas même l'académicien admis au nombre des «Immortels», ne saurait nous expliquer le plus petit des problèmes de la vie. Le métaphysicien qui étudie depuis des siècles le phénomène de l'être dans ses premiers principes, et qui sourit de pitié en écoutant les divagations théosophiques,—serait bien embarrassé de nous expliquer la philosophie ou même la raison d'être du rêve. Qui d'eux nous informera purquoi toutes les opérations mentales,—excepté le raisonnement gui se trouve seul comme suspendu et paralysé,—fonctionnent pendant nos rêves avec une force et une activité aussi grandes que pendant nos veilles? Le disciple d'Herbert Spencer renverrait celui qui lui poserait la question carrément—au biologiste. Celui-ci, pour qui la digestion est l'alpha et l'oméga de tout rêve, ainsi que l'hystérie, ce grand Protée aux mille formes, qui agit dans tout phénomène psychique, ne réussirait pas à nous contenter. L'indigestion et l'hystérie, en effet, sont deux sœurs jumelles, deux déesses, à qui le physiologiste moderne élève un autel pour s'en faire le grand prêtre officiant. Ceci le regarde, pourvu qu'il ne se mêle pas des dieux de ses voisins.

Il suit de tout cela que le chrétien qualifiant la théosophie de «science maudite» et de fruit défendu; l'homme de science ne voyant dans la métaphysique que le «domaine du poète timbré» (Tyndall); le reporter n'y touchant qu'avec des pincettes empoisonnées; et le missionnaire l'associant avec l'idolâtrie de «l'Indou anuite»,—il s'ensuit, disons-nous, que la pauvre Theo-Sophia est aussi mal partagée qu'elle l'était lorsque les anciens l'appelaient la VERITÉ,

—tout en la reléguant au fond d’un puits. Même les Kabalistes «Chrétiens» qui aiment tant à se mirer dans les eaux sombres de ce puits profond, quoiqu’ils n’y voient que la reflexion de leurs propres visages qu’ils prennent pour celui de la Vérité,—même les Kabalistes nous font la guerre! . . . Tout cela, cependant, n’est pas une raison pour que la Théosophie n’ait rien à dire pour sa défense, et en sa faveur; pour qu’elle cesse de plaider son droit à être entendue, et que ses serviteurs loyaux et fidèles négligent leur devoir en se confessant battus.

La «Science maudite», dites-vous, Messieurs les ultramontains? Vous devriez vous rappeler, cependant, que l’arbre de la science est greffé sur l’arbre de vie; que le fruit que vous qualifié de «défendu», et que vous proclamez depuis dix-huit siècles la cause du péché originel qui amena la mort dans le monde,—que ce fruit, dont la fleur s’épanouit sur une souche immortelle, fut nourri par ce même tronc, et qu’il est ainsi le seul qui puisse nous assurer l’immortalité. Vous ignorez enfin, Messieurs les Kabalistes,—ou désirez l’ignorer,—que l’allégorie du paradis terrestre est vieille comme le monde, et que l’arbre, le fruit et le péché, avait une signification bien plus philosophique et profonde que celle qu’ils ont aujourd’hui—que les secrets de l’initiation sont perdus . . .

Le protestantisme et l’ultramontanisme s’opposent à la Théosophie, comme ils se sont opposés à tout ce qui ne venait pas d’eux; comme le calvinisme s’opposa au remplacement de ses deux fétiches, la Bible et le Sabbat juif, par l’Évangile et le dimanche chrétien; comme Rome s’opposa à l’enseignement séculaire et à la Franc-Maçonnerie. La lettre morte et la Théocratie ont eu leur temps, cependant. Le monde doit marcher et se mouvoir sous peine de stagnation et de mort. L’évolution mentale marche, pari passu, avec l’evolution physique, et toutes deux s’avancent vers la VÉRITÉ UNE,—qui est le cœur du système de l’Humanité, comme l’évolution en est le sang. Que la circulation s’arrête un moment, et le cœur s’arrête avec, et c’en est fait de la machine humaine!

Et ce sont les serviteurs du Christ qui voudraient tuer ou, du moins paralyser la Vérité à coups de la massue qui a nom:—la lettre qui tue! Mais le terme est là. Ce que Coleridge a dit du despotisme politique, s'applique encore plus au despotisme religieux. L'Église, à moins qu'elle ne retire sa lourde main, qui pèse comme un cauchemar sur la poitrine oppressée des millions de croyants nolens volens, et dont la pensée reste paralysée dans les tenailles de la superstition, l'Eglise ritualistique est condamnée à céder sa place à la religion et à—périr. Bientôt elle n'aura plus que ce choix. Car, une fois que le peuple sera éclairé sur la Vérité qu'elle lui voile avec tant de soin, il arrivera de deux choses l'une: ou bien elle périra par le peuple; ou autrement, si les masses sont laissées dans l'ignorance et l'esclavage de la lettre morte—elle périra avec le peuple. Les serviteurs de la Vérité éternelle, dont ils ont fait un écureuil tournant sur sa roue ecclésiastique, se montreront-ils assez altruistes pour choisir de deux nécessités la première? Qui sait!

Je le dis encore: seule la théosophie bien comprise peut sauver le monde du désespoir, en reproduisant la réforme sociale et religieuse une fois déjà accomplie dans l'histoire par Gautama, le Bouddha: une réforme paisible, sans une goutte de sang versé, chacun restant dans la croyance de ses pères s'il le veut. Pour le faire, il n'aurait qu'à en rejeter les plantes parasites de fabrication humaine qui étouffent en ce moment toutes les religions, comme tous les cultes du monde. Qu'il n'en accepte que l'essence—qui est une dans toutes: c'est-à-dire l'esprit qui vivifie et qui rend immortel l'homme en qui il réside. Que chaque homme, enclin au bien, trouve son idéal, une étoile devant lui pour le guider. Qu'il la suive et ne dévie jamais de son chemin; et, il est presque certain d'arriver au «phare» de la vie,—la VÉRITÉ: peu importe qu'il l'ait cherchée et trouvée au fond d'une crèche ou d'un puits . . .

— IV —

Moquez-vous donc de la science des sciences avant d'en connaître le premier mot. On nous dira que c'est le droit littéraire de Messieurs nos critiques.

Je le veux bien. Il est vrai que si on ne parlait toujours que de ce que l’on sait, on ne dirait que ce qui est vrai, et—ce ne serait pas toujours aussi gai. Lorsque je lis les critiques écrites sur la théosophie, les platitudes et les railleries de mauvais goût sur la philosophie la plus grandiose et la plus sublime du monde, dont un aspect seulement se retrouve dans la noble éthique des Philalèthes,—je me demande si les Académies d’aucun pays ont jamais compris la théosophie des philosophes d’Alexandrie mieux qu’elles ne nous comprennent? Que sait-on, que peut-on savoir de la théosophie universelle, à moins d’avoir étudie avec les maitres de la sagesse? Et comprenant aussi peu Jamblique, Plotin et même Proclus, c’est-à-dire la théosophie des IIIme et IVme siècles, on se pique de juger la néo-theosophie du XXme siècle!

La théosophie, disons-nous, nous vient de l’extrême Orient comme la théosophie de Plotin et de Jamblique et même les mystères de l’antique Égypte. Homère et Hérodote, en effet, ne nous disent-ils pas que les anciens Égyptiens étaient des «Éthiopiens de l’Est» venus de Lanka ou Ceylan d’après la description? Car il est bien reconnu que ceux que les deux classiques appellent Éthiopiens de l’Est n’étaient qu’une colonie d’Aryas à peau fort brune, les Dravides de l’Inde du Sud qui apportèrent avec eux en Égypte une civilisation toute faite. Ceci se passait dans des âges préhistoriques que le baron Bunsen nomme pré-Ménites (avant Ménès), mais qui ont une histoire à eux dans les vieilles annales de Kullûka-Bha˜˜a. En dehors, et à part, des enseignements ésotériques, qui ne se livrent pas au public railleur, les recherches historiques du colonel Vans Kennedy, le grand rival sanscritiste aux Indes du Dr. Wilson, nous montrent que la Babylonie pré-Assyrienne était le foyer du Brahmanisme, et du sanscrit comme langue sacerdotale.* Nous savons aussi, si l’Exode est à croire, que l’Égypte avait, bien avant l’époque de Moïse, ses devins, ses hierophantes et ses magiciens, c’est-à-dire avant la XIXme dynastie. Pour en finir, Brugsch-Bey voit, dans beaucoup des dieux de l’Égypte, des émigrés d’au-delà de la mer Rouge—et des grandes eaux de l’Océan Indien.

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*[Voir la note en bas de page de la traduction anglaise.—Compilateur.]

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Qu’il en soit ainsi ou autrement, la théosophie descend en directe ligne du grand arbre de la GNOSE universelle, arbre dont les branches luxuriantes, s’étendant comme une voûte sur le globe entier, ombrageaient à une époque,—que la chronologie biblique se plait à nommer antédiluvienne,—tous les temples et toutes les nations. Cette gnose représente l’aggrégat de toutes les sciences, le savoir accumulé de tous les dieux et demi-dieux incarnés jadis sur la terre. Il y a des gens qui veulent voir en ceux-ci les anges déchus ou l’ennemi de l’homme; ces fils de Dieu qui, voyant que les filles des hommes étaient belles, les prirent pour femmes et leur communiquèrent tous les secrets du ciel et de la terre. A leur aise. Nous croyons aux Avatars et aux dynasties divines, à l’époque où il y avait, en effet, «des géants sur cette terre», mais nous répudions entièrement l’idée des «anges déchus» ou de Satan et de son armée.

«Quelle est donc votre culte ou croyance?» nous demande-t-on. «Qu’étudiez-vous de préférence?»

«La VÉRITÉ», répondons-nous. La vérité partout où nous la trouvons; car, comme Ammonius Saccas, notre plus grande ambition serait de réconcilier tous les différents systèmes religieux, d’aider chacun à trouver la vérité dans sa croyance à lui, tout en le forçant à la reconnaître dans celle de son voisin. Qu’importe le nom si l’essence est la même? Plotin, Jamblique et Apollonius de Tyane avaient, dit-on, tous les trois les dons merveilleux de la prophétie, de la clairvoyance et celui de guérir, quoique appartenant à trois écoles différentes. La prophétie était un art cultivé aussi bien par les Essènes et les benim nabim parmi les Juifs que parmi les prêtres des oracles des païens. Les disciples de Plotin attribuaient à leur maitre des pouvoirs miraculeux; Philostrate en faisait autant pour Apollonius, tandis que Jamblique avait la réputation d’avoir surpassé tous les autres Eclectes dans la théurgie théosophique. Ammonius déclarait que toute la SAGESSE morale et pratique se trouvait dans les livres de Thoth ou Hermès le Trismégiste. Mais «Thoth» signifie «un collège», école ou assemblée, et les ouvrages de ce nom, selon le theodidaktos, étaient identiques avec les doctrines des Sages de l’extrême Orient.

Si Pythagore puisa ses connaissances aux Indes (où jusqu'à ce jour il est mentionné dans les vieux manuscripts sous le nom de Yavanâcharya, le «maître grec»),* Platon acquit ses connaissances dans les livres de Thoth-Hermès. Comment il se fit que le jeune Hermès, le dieu des bergers, surnommé «le bon Pasteur», qui présidait aux modes de divination et de clairvoyance, devint identique avec Thoth (ou Thot), le Sage déifié, et l'auteur du Livre des Morts,—la doctrine ésotérique seule pourrait le révéler aux Orientalistes.

Chaque pays a eu ses sauveurs. Celui qui dissipe les ténèbres de l'ignorance à l'aide du flambeau de la science, nous découvrant ainsi la vérité, mérite autant ce titre de notre gratitude que celui qui nous sauve de la mort en guérissant notre corps. Il a réveillé dans notre âme engourdie la faculté de distinguer le vrai du faux, en y allumant une lumière divine jusque-là absente et il a droit à notre culte reconnaissant, car il est devenu notre créateur. Qu'importe le nom ou le symbole qui personnifie l'idée abstraite, si cette idée est toujours la même et la vraie ! Que ce symbole concret porte un nom ou un autre, que le sauveur auquel on croit s'appelle de son nom terrestre, Krishna, Bouddha, Jésus ou Asclépios surnommé aussi «le dieu sauveur», Σωτήρ, nous n'avons qu'à nous souvenir d'une chose: les symboles des vérités divines n'ont pas été inventés pour l'amusement de l'ignorant; ils sont l'alpha et l'oméga de la pensée philosophique.

La théosophie étant la voie qui mène à la vérité, dans tout culte comme dans toute science, I'occultisme est, pour ainsi dire, la pierre de touche et le dissolvant universel. C'est le fil d'Ariane donné par le maître au disciple qui s'aventure dans le labyrinthe des mystères de l'être; le flambeau qui l'éclaire dans le dédale dangereux de la vie, I'énigme du Sphinx, toujours. Mais la lumicre versée par ce flambeau ne peut être discernée qu'avec l'œil de l'âme réveillée ou nos sens spirituels; elle aveugle l'œil du matérialiste comme le soleil aveugle le hibou.

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* Yavana ou «l'Ionien» et achârya, «professeur ou maître». Le nom est un eomposé de ces deux mots.

N’ayant ni dogme ni rituel,—ces deux n’étant que l’entrave, le corps matériel qui étouffe l’âme,—nous ne nous servons jamais de la «magie cérémoniale» des Kabalistes occidentaux; nous en connaissons trop les dangers pour jamais l’admettre. Dans la S.T., tout membre est libre d’étudier ce qui lui plaît, pourvu qu’il ne se hasarde pas dans des régions inconnues qui le mèneraient sûrement vers la magie noire, la sorcellerie contre laquelle Éliphas Lévi met si franchement son public en garde. Les sciences occultes sont un danger pour celui qui ne les comprend qu’imparfaitement. Celui qui s’adonnerait à leur pratique, tout seul, courrait le risque de devenir fou. Or, ceux qui les étudient feraient bien de se réunir en petits groupes de trois à sept. Les groupes doivent être impairs pour avoir plus de force. Un groupe tant soit peu solidaire, formant un seul corps uni, où les sens et perceptions des unités se complètent et s’entr’aident,—c’est-à-dire l’un suppléant à l’autre la qualité qui lui manque,—finira toujours par former un corps parfait et invincible. «L’union fait la force». La morale de la fable du vieillard léguant à ses fils un faisceau de bâtons qui ne doivent jamais être séparés, est une vérité qui restera toujours axiomatique.

— V —

«Les disciples (Lanous) de la loi du Cœur de diamant (magie) s’aideront dans leurs leçons. Le grammairien sera au service de celui qui cherche l’âme des métaux (chimiste)», etc., etc. (Catéch. du Gupta-Vidya).

Les profanes riraient, si on leur disait que, dans les Sciences Occultes, un alchimiste peut être utile au philologue et vice versa. Ils comprendront mieux peut-être si on leur dit que par ce substantif (de grammairien, ou philologue), nous voulons désigner celui qui étudie la langue universelle des Symboles correspondants; quoique seuls les membres de la «Section Ésotérique» de la Société Théosophique puissent comprendre clairement ce que le terme de philologue veut dire dans ce sens. Tout correspond et se lie mutuellement dans la nature.

Dans son sens abstrait, la Théosophie est le rayon blanc d’où naissent les sept couleurs du prisme solaire, chaque être humain s’assimilant un de ces rayons plus que les six autres. Il s’ensuivrait que sept personnes, pourvue chacune de son rayon spécial, pourraient s’aider mutuellement. Ayant à leur service le faisceau septenaire, ils auraient ainsi les sept forces de la nature à leur disposition. Mais il s’ensuit aussi que, pour arriver à ce but, le choix des sept personnes ayant à former un groupe, doit être laissé à un expert, à un initié dans la Science des rayons occultes.

Mais nous voici sur un terrain dangereux où le Sphinx ésotérique risque fort d’être accusé de mystification. Cependant la Science officielle nous fournit la preuve de ce que nous avançons, et nous trouvons une corroboration dans l’astronomie physique et matérialiste. Le soleil est un, et sa lumière luit pour tout le monde; elle réchauffe l’ignorant autant que l’adepte en astronomie. Quant aux hypothèses sur l’astre du jour, sa constitution et sa nature, —leur nom est légion. Aucune de ces hypothèses n’est la vérité entière, ni même approximative. Souvent, ce n’est qu’une fiction, bientôt remplacée par une autre. Car, c’est à la théorie scientifique que s’appliquent mieux qu’à toute autre chose dans ce bas monde, ces vers de Malherbe:

. . . Et rose, elle a vécu ce que vivent les roses,

L’espace d’un matin.*

Cependant, qu’elles embaument on non l’autel de la Science, chacune de ces théories peut contenir une parcelle de vérité. Triées, comparées et analysées, ajoutées les unes aux autres, toutes ces hypothèses pourraient fournir un jour un axiome astronomique, un fait dans la nature, au lieu d’une chimère dans un cerveau scientifique.

Ceci ne veut nullement dire que nous acceptions comme une parcelle de la vérité, même tout axiome reconnu comme tel dans les Académies. À preuve, l’évolution et les transformations fantasmagoriques des taches solaires,—la théorie de Nasmyth, à l’heure qu’il est. Sir William Herschel a commencé par y voir des habitants solaires, de beaux anges gigantesques.

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* [Consolation à Duperier, ca. 1599.]

Sir John Herschel, observant un silence prudent sur ces salamandres divines, partagea l'opinion de Herschel l'ainé, que le globe Solaire n'était qu'une belle métaphore, une maya—énonçant ainsi un axiome occulte. Les taches ont trouvé leur Darwin dans chaque astronome de quelque éminence. Elles furent prises successivement pour des esprits planétaires, des mortels solaires, des colonnes de fumée volcanique (engendrées par les cerveaux académiciens, il faut croire), des nuages opaques, et finalement pour des ombres à forme de feuilles de saule (willow leaf theory). À l'heure qu'il est, le dieu Sol est dégradé. A les entendre dire, il n'est plus qu'un charbon gigantesque, embrasé encore, mais prêt à s'éteindre dans le foyer de notre petit système!

Ainsi des spéculations publiées par des membres de la S.T., losque leurs auteurs, tout en appartenant à la fraternité Théosophique, n'ont jamais étudié les vraies doctrines ésotériques. Elles ne seront jamais que des hypothèses à peine colorées d'un rayon de vérité, noyées dans un chaos fantasque et souvent baroque. En les triant à leur taux et en les plaçant l'un à côté de l'autre, on parviendra cependant à en extraire une vérité philosophique. Car, disons-le tout de suite, la théosophie a cela en plus de la Science vulgaire, qu'elle examine le revers de toute vérité apparente. Elle creuse et analyse chaque fait présenté par la Science physique, n'y cherchant que l'essence et la constitution finale et occulte dans toute manifestation cosmique et physique, qu'elle soit du domaine moral, intellectuel ou matériel. En un mot, elle commence ses recherches là où celles des matérialistes finissent.

—C'est donc de la métaphysique que vous nous offrez? Pourquoi ne pas le dire de suite? nous objectera-t-on.

Non, ce n'est pas la métaphysique, ainsi qu'on la comprend généralement, quoiqu'elle joue son rôle quelquefois. Les spéculations de Kant, de Leibnitz et de Schopenhauer sont du domaine métaphysique, ainsi que celles d'Herbert Spencer. Cependant, lorsqu'on étudie ces dernières, on ne peut s'empêcher de rêver à Dame Métaphysique se présentant dans le bal masqué des Sciences Académiques, avec son nez postiche.

La métaphysique de Kant et de Leibnitz, —à preuve ses monades,—est au-dessus de la métaphyI sique du jour, comme le ballon dans les nues est au-dessus d'une citrouille vide dans un champ. Néanmoins, même le ballon, tout supérieur qu'il soit à la citrouille, est trop artificiel pour servir de véhicule à la Vérité des Sciences Occultes. Cette dernière est une déesse peu-être trop franchement décolletée pour être du goût de nos savants si modestes. La métaphysique kantienne a fait découvrir à son auteur, sans le moindre secours des méthodes actuelles ou d'instruments perfectionnés, l'identité de la constitution et de l'essence du soleil et des planètes; et Kant a affirmé, lorsque les meilleurs astronomes, même dans la première moitié de ce siècle,—ont encore nié. Mais cette même métaphysique n'a pas réussi à lui démontrer, pas plus qu'elle n'a aidé la physique moderne à la découvrir (malgré ses hypothèses si bruyantes), la vraie nature de cette essence.

Donc, la Théosophie, ou plutôt les sciences occultes qu'elle étudie, sont quelque chose de plus que de la simple métaphysique. C'est, s'il m'est permis d'user de ce double terrne, de la méta-métaphysique, de la méta-géométrie, etc., etc., ou un transcendantalisme universel. La Théosophie rejette entièrement le témoignage des sens physiques, si celui-ci n'a pas pour base celui de la perception spirituelle et psychique. Qu'il s'agisse de la clairvoyance et de la clairaudience les mieux développées, le térnoignage final de toutes deux sera rejeté, à moins que ces termes ne signifient la φωτὸς de Jamblique, ou l'illumination extatique, le ἀγωγὴ μαντεία, de Plotin et de Porphyre. De même pour les sciences physiques; l'évidence de la raison sur le plan terrestre, comme celle de nos cinq sens, doivent recevoir l'imprimatur du sixième et septième sens de l'Ego divin, avant qu'un fait soit accepté par un vrai occultiste

La science officielle nous écoute dire, et . . . rit. Nous lisons ses rapports, nous voyons les apothéoses à son soi-disant progrès, ses grandes découvertes,—dont plus d'une, tout en enrichissant le petit nombre des riches, a plongé des millions de pauvres dans une misère encore plus effrayante, —et nous la laissons faire. Mais, trouvant que dans la connaissance de la matière primitive la science physique n'a pas fait un pas de plus depuis Anaximène et l'école ionienne, —nous rions à notre tour.

Dans cette direction, les plus beaux travaux et les plus belles découvertes scientifiques de ce siècle appartiennent sans contredit au grand savant chimiste, M. William Crookes.*

Dans son cas à lui, son intuition si remarquable des vérités occultes, lui a rendu plus de services que son érudition dans la science physique. Ce ne sont certainement ni les méthodes scientifiques, ni la routine officielle, qui l'ont beaucoup aidé dans sa découverte de la matière radiante ou dans ses recherches sur le protyle, ou la matière primordiale.†

— VI —

Ce que les Théosophes qui appartiennent à la science officielle et orthodoxe s'efforcent d'accomplir dans leur domaine à eux, les occultistes ou les Théosophes du «groupe intérieur» l'étudient selon la méthode de l'école esotérique. Si jusqu'ici cette méthode n'a prouvé sa supériorité qu'à ses seuls élèves, c'est-à-dire à ceux qui se sont engagés par serment à ne jamais la révéler, ceci ne prouve pas encore en sa défaveur. Non seulement les mots magie et théurgie n'ont jamais été même approximativement compris, mais même le terme Théosophie a été défiguré. Les définitions qui en sont données dans les encyclopédies et les dictionnaires sont aussi absurdes que grotesques. Voyez plutôt Webster qui explique le mot Théosophie en assurant à ses lecteurs que c'est «un rapport direct, ou communication avec Dieu et les Esprits superieurs»; et ensuite, que c'est «l'acquisition des connaissances et des pouvoirs surhumains et surnaturels par des procédés physiques[!?], comme cela se pratique dans les cérémonies théurgiques des Platoniciens ou les procédés chimiques des philosophes du Feu, en Allemagne». Or ceci n'est qu'un galimatias insensé.

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* Membre du Conseil exécutif de la London Lodge of The Theosophical Society.

† L'élément homogène, non différeneié qu'il apelle méta-élément.

C’est absolument comme si nous disions qu’il est possible de transformer une cervelle fêlée en un cerveau comme celui de Newton et d’y développer le génie mathématique, en faisant cinq lieues par jour sur un cheval de bois.

La Théosophie est synonyme de la Gñâna-Vidya, et de Brahma-Vidya* des Indous, et du Dzyan des adeptes transhimaléens, la science des vrais Raja-Yogis, qui sont bien plus accessibles qu’on ne le croit. Elle a des écoles nombreuses dans l’Orient. Mais ses branches sont encore plus nombreuses, chacune ayant fini par se détacher du tronc-mére,—la SAGESSE ARCHAÏQUE,—et varier dans sa forme.

Mais, tandis que ces formes variaient, s’écartant davantage, avec chaque génération, de la Vérité-Lumière, le fond des vérités initiatiques resta toujours le même. Les symboles choisis pour désigner la même idée peuvent différer, mais, dans leur sens caché, ils expriment tous la même idée. Ragon, le Maçon le plus érudit entre les «Fils de la Veuve», l’a bien dit. Il existe une langue sacerdotale, le «langage du mystère», et à moins de la bien connaître, on ne peut aller bien loin dans les sciences occultes. Selon lui, «bâtir ou fonder une ville» avait la même signification que de «fonder une religion»; donc, cette phrase, dans Homère, est l’équivalent de celle qui parle dans les Brâhmanas, de distribuer le «jus de Soma». Elle veut dire «fonder une école ésotérique», non pas une «religion», comme Ragon le veut. S’est-il trompé? Nous ne pensons pas. Mais comme un théosophe du cercle ésotérique n’oserait dire ce qu’il a juré de réserver dans le silence, à un simple membre de la Société Théosophique, de même Ragon se vit obligé de ne divulguer que des vérités relatives, à ses trinosophes. Néanmoins, il est plus que certain qu’il avait étudié, du moins d’une manière élémentaire, la LANGUE DES MYSTÈRES.

Comment faire pour l’apprendre? nous demande-t-on. Nous répondons: étudiez et comparez toutes les religions. Pour l’apprendre à fond, il faut un maître, un gourou; pour y arriver de soi-même, il faut plus que du génie: il faut être inspiré comme le fut Ammonius Saccas.

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* Vidya ne peut se rendre que par le terme grec la gnose, le savoir ou connaissance des choses cachées et spirituelles, ou encore la sagesse de Brahm, c’est-à-dire du Dieu qui contient en lui tous les dieux.

Encouragé dans l’Eglise par Clément d’Alexandrie et Athénagore, protégé par les savants de la Synagogue et l’Académie, et adoré des Gentils, «il apprit la langue des Mystères, en enseignant l’origine commune de tous les cultes, et un culte commun». Pour le faire, il n’avait qu’à enseigner dans son école suivant les anciens canons d’Hermès que Platon et Pythagore avaient si bien étudiés et dont ils tirèrent leurs deux philosophies. S’étonnera-t-on si, trouvant dans les premiers versets de l’evangile de saint Jean les mêmes doctrines que dans les trois philosophies susnommées, il en conclut avec beaucoup de raison que le but du grand Nazaréen était de restaurer la sublime science de la vieille Sagesse dans toute son intégrité primitive? Nous pensons comme Ammonius. Les récits bibliques et les histoires des dieux n’on que deux explications possibles: ou bien ces récits et ces histoires sont de grandes et profondes allégories illustrant des vérités universelles, ou bien des fables bonnes à endormir les ignorants.

Ainsi les allégories,—juives comme païennes,—contiennent toutes des vérités et ne peuvent être comprises que de celui qui connait la langue mystique de l’antiquité. Voyons ce que dit à ce propos un de nos théosophes les plus distingués, un Platonicien fervent et un Hébraïsant qui connait son grec et son latin comme sa propre langue, le professeur Alexandre Wilder,* de New York:

L’idée antérieure des Néo-Platoniciens était l’existence d’une seule et suprême Essence. C’était le Diu, ou «Seigneur des Cieux» des nations Aryennes, identique avec le Ἰαω (laô) des Chaldéens et des Hébreux, le Iabe des Samaritains, le Tiu ou Tuisto des Norwégiens, le Duw des aneiennes peuplades des Iles Britanniques, le Zeus de celles de Thrace, et le Jupiter des Romains, C’était l’Être,—(Non-Être), le Facit, un et suprême. C’est de lui que procédèrent tous les autres êtres par émanation. Les modernes ont substitué à ceci, parait il, leur théorie d’évolution. Peut-être qu’un jour quelque sage, plus perspicace qu’eux, fondra ces deux systèmes dans un seul. Les noms de ces différentes divinités semblent avoir été souvent inventés avec peu ou point de rapport à leur signification étymologique, mais principalement à cause de tel ou tel autre sens mystique, attaché à la signification numérique des lettres employées dans leur orthographe.

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* Le premier vice-président de la S. T. Iorsqu’elle fut fondée.

Cette signification numérique est une des branches de la «langue du mystère», ou l'ancienne langue sacerdotale. On l'enseignait dans les «Petits Mystères», mais la langue même était réservée pour les hauts initiés seuls. Le candidat devait être sorti victorieux des terribles épreuves des Grands Mystères, avant d'en recevoir l'instruction. Voici pourquoi Ammonius Saccas, à l'instar de Pythagore, faisait prêter serment à ses disciples de ne jamais divulguer les doctrines supérieures à personne qui ne fût déjà instruit dans les doctrines préliminaires, et prêt pour l'initiation. Un autre sage, qui le précéda de trois siècles, en faisait autant avec ses disciples, en leur disant qu'il leur parlait «par des similitudes» (ou paraboles) «parce qu'il vous est donné de connaître les mystères du royaume des cieux, mais que cela ne leur est point donné . . . parce qu'en voyant ils ne voient point, et qu'en entendant ils n'entendent pas, et ne comprennent point». [Math.,xiii, 11,13.]

Ainsi donc, les «similitudes» employées par Jésus, faisaient parti de la «langue des Mystères», le parler sacerdotal des Initiés. Rome en a perdu la clef: en rejetant la théosophie et prononçant son anathème sur les sciences occultes,—elle la perd pour toujours.

«Aimez-vous les uns les autres» disait ce grand Maître à ceux qui étudiaient les mystères «du royaume de Dieu». «Professez l'altruisme, préservez l'union, l'accord et l'harmonie dans vos groupes, vous tous qui vous mettez dans les rangs des néophytes et des chercheurs de la VÉRITÉ UNE», nous disent d'autres Maîtres. «Sans union et sympathie intellectuelle et psychique, vous n'arriverez à rien. Celui qui sème la discorde récolte l'ouragan . . .» *

Les Kabalistes savants et ferrés à glace sur le Zohar et ses nombreux commentaires ne manquent pas parmi nos membres ni en Europe, ni, surtout, en Amérique. À quoi cela nous mène-t-il, et quel bien ont-ils fait jusqu'à ce jour à la Société pour laquelle ils se sont engagés à travailler dès leur entrée?

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* Proverbe siamois et bouddhiste.

La plupart d’entre eux, au lieu de se mettre ensemble et s’entr’aider, se regardent de côté;—ses membres étant toujours prêts à se moquer l’un de l’autre et à se critiquer mutuellement. L’envie, la jalousie, et un sentiment de rivalité des plus déplorables, règnent, suprêmes, dans une Société dont le but principal est la fraternité; «voyez comme ces Chrétiens s’aiment!» disaient les païens dans les premiers siècless des pères de l’Église, de ceux qui s’entretuaient au nom du Maître qui leur avait légué la paix et l’amour. Les critiques et les indifférents commencent à en dire autant des Théosophes, et ils ont raison. Voyez ce que deviennent nos journaux—tous, excepté le Path de New York;—même le Theosophist, la plus vieille de nos publications mensuelles ne fait, depuis cinq mois que le Président fondateur est parti pour le Japon, que happer de côté et d’autre après les jambes de ses collègues et contemporains théosophiques. En quoi valons-nous mieux que les Chrétiens des premiers Conciles?

«L’union fait la force».—Voici donc une des raisons de notre faiblesse. On nous conseille de ne pas laver notre linge sale en publique? Je pense le contraire. Mieux vaut confesser ses imperfections devant le monde, autrement dit, laver son linge sale à soi, que de salir le linge de ses frères en théosophie, comme quelques-uns aiment à le faire. Parlons en général, confessons nos fautes, dénonçons tout ce qui n’est pas théosophique, laissons toute personne tranquille; ceci c’est l’affaire du karma de chacun, et les Revues théosophiques n’ont rien à y voir.

Ceux qui veulent réussir dans la théosophie,—abstraite ou pratique,—doivent se souvenir que la désunion est la première condition d’insuccès. Mais qu’une dizaine de théosophes déterminés et unis se groupent. Qu’ils travaillent ensemble, chacun suivant son goût, s’il le préfère, dans telle ou telle autre branche de la science universelle, mais que chacun se sente en sympathie avec son voisin. Ceci ne ferait que du bien même dans les rangs des simples membres qui ne tiennent pas aux recherches philosophiques. Si un groupe semblable, choisi d’après les règles ésotériques, se formait entre mystiques seuls, s’ils se mettaient à la poursuite de la vérité en s’entr-aidant de leurs lumières réciproques, nous répondons que chaque membre de ce groupe ferait plus de progrès dans la science sacrée, en une année, qu’il ne peut, à lui tout seul, en faire en dix ans.

En théosophie, ce qu'il faut, c'est l'émulation et non la rivalité; autrement, celui qui se vante d'être le premier arrivera le dernier. Dans la vraie théosophie, c'est toujours le plus petit qui devient le plus grand.

Cependant, la Société théosophique compte plus de disciples victorieux qu'on ne pense généralement. Mais ceux-là se tiennent à l'écart et travaillent au lieu de pérorer. Ce sont nos théosophes les plus zélés comme les plus dévoués. En publiant un article, ils oublient leur nom pour ne se rappeler que leur pseudonyme. Il y en a qui connaissent la langue des Mystères à perfection, et tel ancient livre ou manuscript indéchiffrable à nos savants ou qui ne leur paraît qu'un amas d'erreurs contre le science moderne, est livre ouvert pour eux.

Ces quelques hommes et femmes dévoués sont les piliers de notre temple. Eux seuls paralysent le travail incessant de nos «termites» théosophiques.

—VII—

Et maintenant, nous croyons avoir suffisamment réfuté, dans ces pages, plusieurs graves erreurs sur nos doctrines et croyances; celle entre autres qui tient à voir dans les théosophes,—dans ceux au moins qui ont fondé la Société,—des polythéistes ou des athées. Nous ne sommes ni l'un ni l'autre; pas plus que ne l'étaient certains gnostiques qui, tout en croyant à l'existence des dieux planétaires, solaires et lunaires, ne leur offraient ni prières ni autels. Ne croyant pas à un Dieu personnel, en dehors de l'homme qui en est le temple, selon saint Paul et autres Initiés—nous croyons à un Principe impersonnel et absolu,* tellement au delà des conceptions humaines que nous ne voyons rien de moins qu'un blasphémateur et un présomptueux insensé dans celui qui chercherait à définir ce grand mystère universel.

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* Cette croyance ne regarde que ceux qui partagent l'opinion de la soussignée. Chaque membre a le droit de croire en ce qu'il veut et come il veut. Comme nous l'avons dit ailleurs, la S.T. est la «République de la conscience».

Tout ce qui nous est enseigné sur ce principe éternel et sans pareil, c'est qu'il n'est ni esprit, ni matière, ni substance, ni pensée, mais le contenant de tout cela, le contenant absolu. C'est en un mot le «Dieu néant» de Basilide, si peu compris même des savants et habiles annalistes du musée Guimet (tome XIV),* qui définissent le terme assez railleusement, lorsq'ils parlent de ce «dieu néant qui a tout ordonné, tout prévu, quoiqu'il n'eût ni raison ni volonté».

Oui, certes, et ce «dieu néant» étant identique avec le Parabrahm des Védantins, —la conception la plus philosophique comme la plus grandiose,—est identique aussi avec le AIN SOPH des Kabalistes juifs. Celui-ci est aussi «le dieu qui n'est pas», «Ain» signifiant non-etre ou l'absolu, le RIEN ou τό οὐδέν ἕν de Basilide, c'est-à-dire que l'intelligence humaine, étant limitée sur ce plan matériel, ne peut concevoir quelque chose qui est, mais qui n'existe sous aucune forme. L'idée d'un être étant limitée à quelque chose qui existe, soit en substance,—actuelle ou potentielle,— soit dans la nature des choses ou dans nos idées seulement, ce qui ne peut être perçu par notre intellect qui conditionne toutes choses, n'existe pas pour nous.

—«Où donc placez-vous le Nirvana, ô grand Arhat? demande un roi à un vénérable ascète bouddhiste qu'il questionne sur la bonne loi.

—«Nulle part, ô grand roi ! fut la réponse.

—«Le Nirvana n'existe donc pas? . . .

—«Le Nirvana est, mais n'existe point».

De même pour le Dieu «qui n'est pas», une pauvre traduction littérale, car on devrait lire ésotériquement le dieu qui n'existe pas, mais qui est. Car la souche d' οὐδέν est οὐδ-είς, et signifie «et non quelqu'un», c'est-à-dire que ce dont on parle, n'est point une personne ou quelche chose, mais le négatif des deux (le οὐδέν, neutre, est employé comme adverbe: «dans rien»).

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* [This has reference to an essay by Amélineau entitled «Essai sur le gnosticisme égyptien, ses développements et son origine égyptienne», published in Vol. XIV of the Annales du Musée Guimet, Paris, 1887. The subject is treated of in Part II, ch. ii, thereof.—Compiler.]

Donc le to ouden en de Basilide est absolument identique avec l'En ou «Ain-Soph» des kabalistes. Dans la métaphysique religieuse des Hébreux, l'Absolu est une abstraction, «sans forme ni existence», «sans aucune similitude à rien autre» (Franck, La Kabbale, p. 173). Dieu donc est RIEN, sans nom, comme sans qualités; c'est pourquoi on l'appelle AIN-SOPH, car le mot Ain signifie rien.

Ce n'est pas ce Principe immuable et absolu, qui n'est qu'en puissance d'être, qui émane les dieux, ou principes actifs du monde manifesté. L'absolu n'ayant, ni ne pouvant avoir aucune relation avec le conditionné ou le limité, ce, dont les émanations procèdent est le «Dieu qui parle» de Basilide: c'est-à-dire le logos, que Philon appelle «le second Dieu» et le Créateur des formes. «Le second Dieu est la Sagesse du Dieu UN» (Quaest. et Solut., Bk. II, 62). «Mais ce logos, cette 'Sagesse' est une émanation, toujours?» nous objectera-t-on. «Or, faire émaner quelque chose de RIEN, est une absurdité!» Pas le moins du monde. D'abord, ce «rien» est un rien parce qu'il est l'absolu, par conséquent le TOUT. Ensuite, ce «second Dieu» n'est pas plus une émanation que l'ombre que notre corps projette sur un mur blanc n'est l'émanation de ce corps. En tout cas, ce Dieu n'est pas l'effet d'une cause ou d'un acte réfléchi, d'une volonté consciente et délibérée. Il n'est que l'effet périodique* d'une loi éternelle et immuable, en dehors du temps et de l'espace, et dont le logos ou l'intelligence créatrice est l'ombre ou le reflet.

—«Mais c'est absurde, cette idée!» entendons-nous dire à tout croyant dans un Dieu personnel et authropomorphe. «Des deux,—I'homme est son ombre,—c'est cette dernière qui est le rien, une illusion d'optique, et l'homme qui la projette qui est l'intelligence, quoique passive dans ce cas !»

—Parfaitement, mais c'est seulement ainsi sur notre plan, où tout n'est qu'illusion; où tout paraît à l'envers, comme ce qui est reflété dans un miroir.

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* Pour celui du moins, qui croit à une succession de «créations» non interrompues, que nous nommons «les jours et les nuits» de Brahmâ, ou les manvantaras, et les pralayas (dissolutions).

Or, comme le domaine du seul réel est à nos perceptions faussées par la matière, le non-réel; et que, du point de vue de la réalité absolue, l'univers avec ses êtres conscients et intelligents n'est qu'une pauvre fantasmagorie—il en résulte que c'est l'ombre du Réel, sur le plan de ce dernier, qui est douée d'intelligence et d'attributs, tandis que cet absolu,—de notre point de vue,—est privé de toute qualité conditionnelle, par cela même qu'il est l'absolu. Il ne faut pas être bien versé dans la métaphysique orientale pour le comprendre; et il n'est pas bien nécessaire d'être un paléographe ou un paléologue distingué pour voir que le système de Basilide est celui des Védantins, quelque tordu et défiguré qu'il soit par l'auteur du Philosophumena. Ceci nous est parfaitement prouvé même par le résumé fragmentaire des systèmes gnostiques, que nous donne cet ouvrage. Il n'y a que la doctrine ésotérique qui puisse expliquer tout ce qui se trouve d'incompréhensible et de chaotique dans ce système incompris de Basilide, ainsi qu'il nous est transmis par les pères de l'église, ces bourreaux des Hérésies. Le Pater innatus ou le Dieu non engendré, le grand Archon (* Αρχων), et les dieux démiurges, même les troits cent soixante-cinq cieux, le nombre contenu dans le nom d'Abraxas, leur gouverneur, tout cela fut dérivé des systèmes Indiens. Mais tout est nié dans notre siècle de pessimisme, où tout marche à la vapeur, voir même la vie, où rien d'abstrait aussi—et il n'y a pas autre chose d'éternel,—n'intéresse plus que de rares excentriques, et où l'homme meurt, sans avoir vécu un moment en tête-à-tête avec son âme, emporté qu'il est par le tourbillon des affaires égoïstes et terrestres.

A part, cependant, la métaphysique, chacun de ceux qui entrent dans la Société Théosophique y peu trouver une science ou une occupation à son goût. Un astronome pourrait faire plus de découvertes scientifiques en étudiant les allégories et les symboles concernant chaque étoile * dans les vieux livres sanscrits, qu'il n'en fera jamais avec l'aide seulement des Académies.

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* Chaque dieu ou déesse des 333,000,000 qui eomposent le Panthéon Indou, est représenté par une étoile. Comme le nombre des étoiles et constellations connues des astronomes n'arrive guère à ce chiffre, on pourrait soupçonner que les anciens Indous connaissaient plus d'étoiles que les modernes.

Un médecin intuitif en apprendrait plus dans les ouvrages de Charaka,*—traduits en Arabe dans le VIIIme siècle, ou dans les manuscrits poudreux qui se trouvent à la librairie d'Adyar,—incompris comme tout le reste, que dans les livres sur la physiologie moderne. Les théosophes portés vers la medicine ou l'art de guérir pourraient consulter plus mal que les légendes et symboles révélés et expliqués sur Asclépios ou Esculape. Car, comme jadis Hippocrate consultant à Cos † les stèles votives de la rotonde d'Epidaure (surnommé le Tholos), ils pourraient y trouver les prescriptions de remèdes inconnus à la pharmacopée moderne.‡ Pour lors, ils pourraient peut-être guérir, au lieu de tuer.

Disons-le, pour la centième fois: la Vérité est une! Sitôt qu'elle est présentée, non sous toutes ses faces, mais selon les mille est une opinions que se font sur elle ses serviteurs, on n'a plus la VÉRITÉ divine, mais des échos confus de voix humaines. Où la chercher dans son tout integral, même approximatif? Est-ce chez les Kabalistes chrétiens ou les Occultistes européens modernes? Chez les Spirites du jour ou les spiritualistes primitifs?

—«En France», nous dit un jour un ami,—«autant de Kabalistes, autant de systèmes. Chez nous, ils se prétendent tous Chrétiens. Il y en a qui sont pour le Pape jusqu'à rêver pour lui la couronne universelle,—celle d'un PontifeCésar. D'autres sont contre la papauté, mais pour un Christ, pas même historique, mais créé par leur imagination, un Christ politiquant et anti-césarien, etc., etc. Chaque Kabaliste croit avoir retrouvé la Vérité perdue.

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* Charaka était un médecin de l'époque védique. Une légende le représente comme l'incarnation du Serpent de Vishnou, sous son nom de Secha, qui règne dans Patala (les enfers) .

† Strabon, Geographica, XIV, ii, 19. Voyez aussi Pausanias, Periegesis, II, xxvii, 2-3.

‡ On sait que tous ceux qui se trouvaient guéris dans les Asclepieia laissaient dans le temple des ex-voto; qu'ils faisaient graver sur des stèles les noms de leurs maladies et des remèdes bienfaisants. Dernièrement, une quantité de ces ex-voto furent excavés à l'Acropole. Voyez L'Asclépieion d'Athènes, Paul Girard, Paris, Thorin, 1882.

C’est toujours sa science à lui, qui est la Vérité éternelle et celle de tout autre, rien qu’un mirage . . . Et il est toujours prêt à la défendre et la soutenir à la pointe de sa plume . . .»

—«Mais les Kabalistes Israélites, lui demandai-je, sont-ils aussi pour le Christ?»

—«Ah bien, ceux-là sont pour leur Messie. Ce n’est qu’une affaire de date!»

En effet, dans l’éternité il ne saurait se trouver d’anachronisme. Seulement, comme toutes ces variations de termes et de systèmes, tous ces enseignements contradictoires ne sauraient contenir le vraie Vérité, je ne vois pas comment MM les Kabalistes de France peuvent prétendre à la connaissance des Sciences occultes. Ils ont la Kabbale de Moïse de Léon* compilée par lui au XIIIme siècle; mais son Zohar, comparé au Livre des Nombres des Chaldéens, représente autant l’ouvrage de Rabbi Siméon ben Jochaï, que le Pimandre des grecs chrétiens représente le vrai livre du Thoth égyptien. La facilité avec laquelle la Kabbale de Rosenroth et ses textes latins du moyen âge manuscrits et lus d’après le système du Notaricon, se transforment en textes chrétiens et trinitaires, ressemble à un effet de féerie. Entre le marquis de Mirville et son ami, le chevalir Drach, ancien rabbin converti, la «bonne Kabbale» est devenue un catéchisme de l’église de Rome. Que MM. les Kabalistes s’en contentent, nous préférons nous en tenir à la Kabbale des Chaldéens, le Livre des Nombres. Celui qui est satisfait de la lettre morte, aura beau se draper dans le manteau des Tannaïm (les anciens initiés d’Israël), il ne sera toujours, aux yeux de l’occultiste expérimenté, que le loup affublé du bonnet de nuit de la grand’mère du petit Chaperon Rouge. Mais, le loup ne dévorera point l’occultiste comme il dévore le Chaperon Rouge, symbole du profane assoiffé de mysticisme, qui tombe sous sa dent. C’est le «loup» plutôt luimême qui périra, en tombant dans son propre piège . . .

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* C’est lui qui a compilé le Zohar de Siméon ben Jochaï, les originaux des premiers siècles ayant été tous perdus; on l’accusa à tort d’avoir inventé ce qu’il a écrit. II a collectionné tout ce qu’il put trouver; mais il suppléa de son propre fonds aux passages qui manquaient, aidé en ceci par les chrétiens gnostiques de la Chaldée et de la Syrie.

Comme la Bible, les livres kabalistiques ont leur lettre morte, le sens exotérique, et leur sens vrai ou l'ésotérique. La clef du vrai symbolisme se trouve à l'heure qu'il est au delà des pics gigantesques des Himalayas, même celle des systèmes Indous. Aucune autre clef ne saurait ouvrir les sépulchres où gisent enterrés depuis des milliers d'années tous les trésors intellectuels qui y furent déposés par les interprètes primitifs de la Sagesse divine. Mais le grand cycle, le premier du Kaliyuga est à sa fin; le jour de la résurrection de tous ces morts peut bien ne pas être loin. Le grand voyant suédois, Emmanuel Swedenborg l'a dit: «Cherchez le mot perdu parmi les hiérophantes, dans la grande Tartarie et le Thibet».

Quelles que soient les apparences contre la Société Théosophique, quelle que soit son impopularité parmi ceux qui tiennent en sainte horreur tout ce qui leur semble une innovation, une chose cependant est certaine. Ce que vous regardez, Messieurs nos ennemis, comme une invention du XIXme siècle, est vieux comme le monde. Notre Société est l'arbre de la Fraternité, poussé d'un noyau planté dans la terre par l'ange de la Charité et de la Justice, le jour où le premier Caïn tua le premier Abel. Pendant les longs siècles de l'esclavage de la femme et de la souffrance du pauvre, ce noyau fut arrosé de toutes les larmes amères versées par le faible et l'opprimé. Des mains bénies l'ont replanté d'un coin de la terre dans un autre, sous des cieux différents et à des époques éloignées l'une de l'autre. «Ne fais pas à autrui ce que tu ne voudrais pas qu'on te fit», disait Confucius à ses disciples. «Aimez-vous entre vous, et aimez toute créature vivante», prêchait Gautama le Bouddha à ses Arhats. «Aimez-vous les uns les autres» fut répété comme un echo fidèle dans les rues de Jérusalem. C'est aux nations chrétiennes qu'appartient l'honneur d'avoir obéi à ce commandement suprême de leur maître dans toute la force paradoxale! Caligula, le païen, désirait que l'humanité n'eût qu'une tête pour la décapiter d'un coup. Les puissances chrétiennes out renchéri sur ce désir resté en théorie, en cherchant, et trouvant enfin le moyen de le mettre en pratique. Qu'ils se préparent donc à s'entr'égorger et qu'ils continuent à exterminer à la guerre plus d'hommes en un jour que les Césars n'en tuaient dans une année.

Qu’ils dépeuplent des pays et des provinces entières au nom de leur religion paradoxale et qu’ils périssent par l’épée, ceux qui tuent par l’épée. Qu’avons-nous à voir dans tout cela?

Les théosophes sont impuissants à les arrêter. Soit. Mais il leur appartient de sauver autant de survivants que possible. Noyaux d’une vraie Fraternité, il dépend d’eux de faire de leur Société l’arche destinée, dans un avenir prochain, à transporter l’humanité du nouveau cycle au delà des grandes eaux bourbeuses du déluge du matérialisme sans espoir. Ces eaux montent toujours et inondent en ce moment tous les pays civilisés. Laisserons-nous périr les bons avec les mauvais, effrayés des clameurs et des cris railleurs de ces derniers, soit contre la Société Théosophique ou nous-mêmes? Les verrons-nous périr l’un après l’autre, l’un, de lassitude, l’autre, cherchant en vain un rayon de soleil qui luit pour tout le monde, sans leur tendre seulement une planche de salut? Jamais!

Il se peut que la belle utopie, le rêve du philanthrope, qui voit comme dans une vision le triple désir de la Société Théosophique s’accomplir, soit encore loin. Une liberté pleine et entière de la conscience humaine accordée à tous, la fraternité régnant entre le riche et le pauvre, et l’égalité entre l’aristocrate et le plébéien reconnue en théorie et en pratique,—sont encore autant de châteaux en Espagne, et pour une bonne raison. Tout ceci doit s’accomplire naturellement et volontairement, de part et d’autre; or, le moment n’est pas encore arrivé, pour le lion et l’agneau, de dormir dans les bras l’un de l’autre. La grande réforme doit avoir lieu sans secousses sociales, sans une goutte de sang versé; rien qu’au nom de cette vérité axiomatique de la philosophie orientale qui nous montre que la grande diversité de fortune, de rang social et d’intellect, n’est due qu’à des effets du karma personnel de chaque être humain. Nous ne recueillons que ce que nous avons semé. Si l’homme physique de la personnalité diffère de chaque autre homme, l’être immatériel en lui, ou l’individualité immortelle, émane de la même essence divine que celle de son voisin. Celui qui est bien impressionné de la vérité philosophique que tout Ego commence et finit par être le TOUT indivisible ne saurait aimer son voisin moins qu’il ne s’aime lui-même.

Or, jusqu'au moment où ceci deviendra une vérité religieuse, aucune réforme semblable ne pourrait avoir lieu. L'adage égoiste: «Charité bien ordonnée commence par soi-même», ou cet autre: «Chacun pour soi, Dieu pour tout le monde», mèneront toujours les races «supérieures» et chrétiennes à s'opposer à l'introduction pratique de ces beaux proverbes païens: «tout pauvre est le fils du riche», et encore davantage à celui qui nous dit: «Nourris d'abord celui qui a faim, et mange toi-même ce qui reste».

Mais le temps viendra où cette sagesse «barbare» des races «inférieures», sera mieux appréciée. Ce que nous devons chercher en attendant, c'est d'apporter un peu de paix sur terre, dans les cœurs de ceux qui souffrent, en soulevant pour eux un coin du voile qui leur cache la vérité divine. Que les plus forts montrent le chemin aux plus faibles, et les aident à gravir la pente escarpée de l'existence. Qu'ils leur fassent fixer le regard sur le Phare qui brille à l'horizon, au delà de la mer mystérieuse et inconnue des Sciences théosophiques comme une nouvelle étoile de Bethléem—et que les déshérités dans la vie reprennent espoir . . .

H. P. BLAVATSKY.

THE BEACON OF THE UNKNOWN

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[Translation of the foregoing original French text]

— I —

It is written in an old book of occult studies:

"Gupta-Vidyâ (Secret Science) is an attractive sea, but stormy and full of rocks. The navigator who risks himself thereon, if he be not wise and full of experience,* will be swallowed up, wrecked upon one of the thousand submerged reefs. Great billows, the colour of sapphires, rubies and emeralds, billows full of beauty and mystery will overtake him, ready to bear the voyager away towards other and numberless beacon-lights that burn in all directions. But these are false lights, will-o'-the-wisps, lighted by the sons of Kâliya† for the destruction of those who thirst for life. Happy are they who remain blind to these deceiving lights, more happy still those who never turn their eyes from the only true Beacon-light whose eternal flame burns in solitude in the depths of the waters of the Sacred Science. Numerous are the pilgrims who desire to enter those waters; very few are the strong swimmers who reach the Beacon. He who would get there must cease to be a number, and become all numbers. He must have forgotten the illusion of separateness, and accept only the truth of collective individuality.‡

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* Acquired under the guidance of a guru or Master.

† The great serpent conquered by Krishna and driven from the river Yamunâ into the sea, where the serpent Kâliya took for wife a kind of Siren, by whom he had a numerous family.

‡ The illusion of the personality, of a separate ego, placed by our egotism in the forefront. In one word, it is necessary to assimilate all humanity, live by it, for it; and in it; in other terms, cease to be "one," and become "all" or the total.

He must see with the ears, hear with the eyes,* understand the language of the rainbow, and have concentrated his six senses in his seventh sense."†

. . . . . .

The "beacon-light" of Truth is nature without the illusory veil of the senses. It can be reached only when the adept has become absolute master of his personal self, able to control all his physical and psychic senses by the aid of his "seventh sense," through which he is gifted also with the true wisdom of the gods—Theo-sophia.

Needless to say, the profane—the non-initiated, outside the temple or pro-fanes—judge of the "beacons" and of the "Beacon" above mentioned in the opposite sense. For them it is the Beacon-light of Occult truth which is the ignus fatuus, the great will-o'-the-wisp of human illusion and folly; and they regard all the others as marking beneficent sand-banks, which stop in time those who are excitedly sailing on the sea of folly and superstition.

"Is it not enough," say our kind critics, "that the world by dint of 'isms' has arrived at theosophism, which is nothing but transcendental humbuggery [fumisterie], without the latter furthermore offering us a réchauffé of mediaeval magic, with its grand Sabbath and chronic hysteria?"

Stop, stop, gentlemen! Do you know, when you talk like that, what true magic is, or the Occult Sciences? You have allowed your schools to fill you with the "diabolical sorcery" of Simon the Magician, and his disciple Menander, according to the good Father Irenaeus, the too zealous Theodoret and the unknown author of the Philosophumena.

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* A Vedic expression. The senses, including the two mystic senses, are seven in Occultism; but an Initiate does not separate these senses one from the other, any more than he separates his unity from Humanity. Each one of the senses contains all the others.

† Symbology of colours. The language of the prism, of which "the seven mother-colours have each seven sons," i.e., 49 shades or "sons" between the seven, are so many letters or alphabetical characters. The language of colours has, therefore, fifty-six letters for the Initiate (not to be confused with an adept; see my article "A Danger Signal"). Of these letters each septenary is absorbed by the mother-colours, as each of the seven mother-colours is finally absorbed in the white ray, Divine Unity symbolized by these colours.

You have permitted yourselves to be told on the one hand that this magic comes from the devil; and on the other hand that it is the result of imposture and fraud. Very well. But what do you know of the true nature of the system followed by Apollonius of Tyana, Iamblichus and other magi? And what is your opinion about the identity of the theurgy of Iamblichus with the "magic" of the Simons and the Menanders? Its true character is only half revealed by the author of De mysteriis.* Nevertheless his explanations sufficed to convert Porphyry, Plotinus, and others, who from enemies to the esoteric theory became its most fervent adherents. The reason is extremely simple. True Magic, the theurgy of Iamblichus, is in its turn identical with the gnosis of Pythagoras, ἡ γνῶσις τῶν ὄντων the science of things that are, and with the divine ecstasy of the Philaletheians, "the lovers of truth." But, one should judge of the tree only by its fruits. Who are those who have witnessed to the divine character and the reality of that ecstasy which is called samâdhi in Inda?† A long series of men, who, had they been Christians, would have been canonised—not by the decision of the Church, which has its partialities and predilections, but by that of most of the people, and by the vox populi, which is seldom wrong in its judgment. There is, for instance, Ammonius Saccas, called the theodidaktos, "god-instructed"; the great master whose life was so chaste and so pure, that Plotinus, his pupil, had not the slightest hope of ever seeing any mortal comparable to him. Then there is that same Plotinus who was to Ammonius what Plato was to Socrates —a disciple worthy of the virtues of his illustrious master.

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* By Iamblichus, who used the name of his master, the Egyptian priest Abammon, as a pseudonym. Its title is in Greek:

Ἀβάμμωνος διδασκάλου πρὸς τὴν Πορφυρίου πρὸς Ἀνεβὼ ἐπιστολὴν ἀπόκρισις, καὶ τῶν ἐν αὐτῇ ἀπορημάτων λύσεις.

† Samâdhi is a state of abstract contemplation, defined in Sanskrit terms each of which requires a complete sentence to explain it. It is a mental, or, rather, spiritual state, which is not dependent upon any perceptible object, and during which the subject, absorbed in the region of pure spirit, lives in the Divinity.

Then there is Porphyry, the pupil of Plotinus,* the author of the biography of Pythagoras. Under the shadow of this divine gnosis, whose beneficent influence has extended to our own days, all the celebrated mystics of the later centuries have been developed, such as Jacob Böhme, Emmanuel Swedenborg, and many others. Madame Guyon is the feminine counterpart of Iamblichus. The Christian Quietists, the Mussulman Sufis, the Rosicrucians of all countries, quenched their thirst at the waters of that inexhaustible fountain—the Theosophy of the Neo-Platonists of the first centuries of the Christian era. The gnosis preceded that era, for it was the direct continuation of the Gupta-Vidyâ ("secret knowledge" or "knowledge of Brahman") of ancient India, transmitted through Egypt; just as the theurgy of the Philaletheians was the continuation of the Egyptian mysteries. In any case, the point from which this diabolic magic starts, is the Supreme Divinity; its end and final goal, the union of the divine spark which animates man with the parent-flame which is the Divine All.

This consummation is the ultima Thule of those Theosophists who devote themselves entirely to the service of humanity. Apart from those, others, who are not yet ready to sacrifice everything, may occupy themselves with the transcendental sciences, such as Mesmerism, and the modern phenomena under all their forms. They have the right to do so according to the clause which specifies, as one of the objects of The Theosophical Society, "the investigation of the unexplained laws of nature and the psychic powers latent in man."

The first are not numerous—complete altruism being a rara avis even among modern Theosophists. The other members are free to occupy themselves with whatever they like. Notwithstanding this, and in spite of the fact that our behaviour is frank and devoid of mystery, we are constantly called upon to explain ourselves, and to satisfy the public that we do not celebrate witches' Sabbaths, or manufacture broom-sticks for the use of Theosophists.

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* Citizen of Rome for 28 years, he was so virtuous a man that it was considered an honour to have him as guardian for the orphans of the wealthiest patricians. He died without having made a single enemy during those 28 years.

This sort of thing sometimes borders on the grotesque. When it is not of having invented a new “ism”—a religion extracted from the depths of a disordered brain—or else of humbuggery that we are accused, it is of having exercised the arts of Circe upon men and beasts. Jests and satires fall upon The Theosophical Society thick as hail. Nevertheless it has stood unshaken during all the fourteen years during which that kind of thing has been going on; it is a “tough customer” truly.

— II —

After all, critics who judge only by appearance are not altogether wrong. There is Theosophy and Theosophy: the true Theosophy of the Theosophist, and the Theosophy of a Fellow of the Society of that name. What does the world know of true Theosophy? How can it distinguish between that of a Plotinus, and that of the false brothers? And of the latter the Society possesses more than its share. The egoism, vanity and self-sufficiency of the majority of mortals is incredible. There are some for whom their little personality constitutes the whole universe, beyond which there is no salvation. Suggest to one of these that the alpha and omega of wisdom are not limited by the circumference of his or her brain, that his judgment is not quite equal to that of Solomon, and straightaway he accuses you of anti-Theosophy. You have been guilty of blasphemy against the Spirit, which will not be pardoned in this century, nor in the next. These people say, “I am Theosophy,” as Louis XIV said, “I am the State.” They speak of fraternity and of altruism and only care in reality for that which cares for no one else—themselves, in other words their little “me.” Their egoism makes them fancy that it is they alone who represent the temple of Theosophy, and that in proclaiming themselves to the world, they are proclaiming Theosophy. Alas! The doors and windows of that “temple” are no better than so many channels through which enter, but very seldom depart, the vices and illusions characteristic of egotistical mediocrities.

These people are the termites of The Theosophical Society, who eat away its foundations, and are a perpetual menace to it. It is only when they leave it that it is possible to breathe freely.

GEORGE WILLIAM RUSSELL, KNOWN AS “Æ ”
1867-1935

WILLIAM QUAN JUDGE
1851-1896
From a portrait taken by Taber Studio, 8 Montgomery St.,
San Francisco, California.

It is not such as these that can ever give a correct idea of practical Theosophy, still less of the transcendental Theosophy which occupies the minds of a small group of the elect. Everyone of us possesses the faculty, the interior sense, known as intuition, but how rare are those who know how to develop it! It is, however, the only faculty by means of which men and things are seen in their true colours. It is an instinct of the soul, which grows in us in proportion to the use we make of it, and which helps us to perceive and understand real and absolute facts with far more certainty than can the simple use of our senses and the exercise of our reason. What are called good sense and logic enable us to see the appearance of things, that which is evident to everyone. The instinct of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not vice versa, awakens the spiritual senses in us and the power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent them to us as they really are, not as they appear to our physical senses and to our cold reason. “We begin with instinct, we end with omniscience,” says Professor A. Wilder, our oldest colleague. Iamblichus has described this faculty, and some Theosophists have been able to appreciate the truth of his description.

There exists [he says] a faculty in the human mind which is immensely superior to all those which are grafted or engendered in us. By means of it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves finally liberated from the dominion of Destiny [Karman], and we become, so to say, arbiters of our own fate. For when the most excellent part of us finds itself filled with energy, and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in bondage to every-day life; it exchanges its ordinary existence for another one, and renounces the conventional habits which belong to the external order of things, to give itself up to, and mix itself with, another order of things which reigns in that most elevated state of existence . . .*

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* Iamblichus, De mysteriis, VIII, 6 and 7.

Plato expressed the same idea in a couple of lines:

The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with which the spirit of man is too ready to soil itself . . . To become like the gods, is to become holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge.*

This is true Theosophy, inner Theosophy, that of the soul. But, followed with a selfish aim, Theosophy changes its nature and becomes demonosophy. That is why Oriental Wisdom teaches us that the Hindu Yogi who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them but accomplished egoists. The one acts with the sole idea of finding in the One essence of Nirvâna refuge against reincarnation; the other acts with the unique idea of saving his soul—both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert the regiment when it goes into action, in order to protect themselves from the bullets? In isolating themselves as they do, neither the Yogi nor the "saint" helps anyone but himself; on the contrary, both show themselves profoundly indifferent to the fate of mankind whom they fly from and desert. Mount Athos† contains, perhaps, a few sincere fanatics; nevertheless even these have unwittingly gotten off the only track that could lead them to the truth—the path of Calvary, on which each one voluntarily bears the cross of humanity, and for humanity. In reality it is a nest of the coarsest kind of selfishness; and it is to such places that Adams' remark on monasteries applies: "There are solitary creatures who seem to have fled from the rest of mankind for the sole pleasure of communing with the Devil tête-à-tête."

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* Phaedrus, 246 D. E.; Theaetetus, 176 B.

† [A celebrated monastic community situated on the peninsula of the same name, which is the most eastern of the three promontories which extend, like the prongs of a trident, southwards from the coast of Macedonia into the Aegean Sea. It is also called Hagion Oros. The peak rises like a pyramid, with a steep summit of white marble, to a height of 6,350 feet.—Compiler.]

Gautama the Buddha only remained in solitude long enough to enable him to arrive at the truth, to the promulgation of which he devoted himself from that time on, begging his bread, and living for humanity. Jesus retired to the desert for forty days only, and died for this same humanity. Apollonius of Tyana, Plotinus and Iamblichus, while leading lives of singular abstinence, almost of asceticism, lived in the world and for the world. The greatest ascetics and saints of our own day are not those who retire into inaccessible places, but those who pass their lives in travelling from place to place, doing good and trying to raise mankind; although they may avoid Europe, and those civilized countries where no one has any eyes or ears except for himself countries divided into two camps—those of Cain and Abel.

Those who regard the human soul as an emanation of the Deity, as a particle or ray of the universal and ABSOLUTE soul, understand the parable of the talents better than do the Christians. He who hides in the earth the talent given him by his “Lord” will lose that talent, as the ascetic loses it, who takes it into his head to “save his soul” in egotistical solitude. The “good and faithful servant” who doubles his capital, by harvesting for him who has not sown, because he had no means of doing so, and who reaps where the poor could not scatter the grain, acts like a true altruist. He will receive his recompense, just because he has worked for another, without the idea of reward or recognition. That man is the altruistic Theosophist, while the other is an egoist and a coward.

The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, “Divine Wisdom.” This is the last word of the esoteric doctrine. Where was the country in ancient days, with the right to call itself civilized, that did not possess a double system of WISDOM, one for the masses, and the other for the few, the exoteric and the esoteric? This WISDOM, or, as we sometimes say, the “Wisdom-Religion” or Theosophy, is as old as the human mind.

The title of sages—the high-priests of this worship of truth—was its first derivative. These names were transformed into philosophy and philosophers—the “lovers of science” or of wisdom. It is to Pythagoras that we owe that name, as also that of gnosis, the system of ἡ γνῶσις τῶν ὄντων “the knowledge of things that are,” or of the essence that is hidden beneath the external appearances. Under that name, so noble and so correct in its definition, all masters of antiquity designated the aggregate of human and divine knowledge. The sages and Brâhmanas of India, the magi of Chaldea and Persia, the hierophants of Egypt and Arabia, the prophets or nebi’im of Judaea and of Israel, as well as the philosophers of Greece and Rome, have always classified that special science in two divisions—the esoteric, or the true, and the exoteric, disguised by symbols. To this very day the Jewish Rabbis give the name of Merkabah to the body or vehicle of their religious system, that which contains within itself the higher sciences accessible only to the initiates, and of which it is only the husk.

We are accused of mystery, and we are reproached with making a secret of the higher Theosophy. We confess that the doctrine which we call gupta-vidyâ (secret science) is only for the few. But who were the masters in ancient times who did not keep their teachings secret, for fear they would be profaned? From Orpheus and Zoroaster, Pythagoras and Plato, down to the Rosicrucians, and the more modern Freemasons, it has been the invariable rule that the disciple must gain the confidence of the master before receiving from him the supreme and final word. The most ancient religions have always had their greater and lesser mysteries. The neophytes and catechumens took an inviolable oath before they were accepted. The Essenes of Judaea and Mount Carmel required the same thing. The Nabi and the Nazars (the “separated ones” of Israel), like the lay Chelas and the Brahmachârins of India, differed greatly from each other. The former could, and can, be married and remain in the world, while studying the sacred writings up to a certain point; the latter, the Nazars and the Brahmachârins, have always been entirely pledged to the mysteries of initiation.

The great schools of Esotericism were international, although exclusive, as is proved by the fact that Plato, Herodotus, and others, went to Egypt to be initiated; while Pythagoras, after visiting the Brâhmanas of India, stopped at an Egyptian sanctuary, and finally was received, according to Iamblichus, at Mount Carmel. Jesus followed the traditional custom, and justified the reticence by quoting the well-known precept: “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you” [Matt., vii, 6].

Some ancient writings known to Bibliophiles, personify WISDOM, representing it as emanating from AIN-SOPH, the Parabrahman of Jewish Kabalists, and being an associate and companion of the manifested deity. Hence its sacred character among all nations. Wisdom is inseparable from Divinity. Thus we have the Vedas emanating from the mouth of the Hindu Brahmâ (the logos). Buddha comes from Budha, “Wisdom,” divine intelligence. The Babylonian Nebo, the Thoth of Memphis, the Greek Hermes, were all gods of esoteric wisdom.

The Greek Athena, Mêtis, and Neith of the Egyptians, are the prototypes of Sophia-Akhamôth, the feminine wisdom of the Gnostics. The Samaritan Pentateuch calls the book of Genesis—Akamauth, or “Wisdom,” as is also the case in two fragments of very ancient manuscripts, the Wisdom of Solomon and the Wisdom of Iaseus (Jesus). The work known as Mashalim, or “Discourses and Proverbs of Solomon,” personifies Wisdom by calling it “the assistant of the (Logos) creator,” in the following terms (I translate verbatim):

I(a)HV(e)H possessed me from the beginning.*
Yet I was the first emanation in the eternities.
I appeared from al] antiquity, the primordial.—
From the first day of the earth;
I was born before the great abyss.
And when there were neither springs nor waters.

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* JHVH, or Jahveh (Jehovah) is the Tetragrammaton, consequently the emanated Logos and the creator; the ALL, without beginning or end, or AIN-SOPH, in its quality of ABSOLUTE, being unable of creating or of desiring to create.

When the heavens were being built, I was there.
When he traced the circle on the face of the deep,
I was there with him, Amun.
I was his delight, day after day.*

This is exoteric, like all that has reference to the personal gods of the nations. The INFINITE cannot be known to our reason, which can only distinguish and define; but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason—intuition, or the spiritual instinct of which I have spoken. The great initiates, who have the rare power of throwing themselves into the state of samâdhi—which can be but imperfectly translated by the word ecstasy, a state in which one ceases to be the conditioned and personal "I," and becomes one with the ALL—are the only ones who can boast of having been in contact with the infinite; but no more than other mortals can they describe that state in words . . .

These few characteristics of true Theosophy and its practice have been sketched for the small number of our readers who are gifted with the desired intuition. As to the others, either they would not understand us, or would laugh.

—III—

Do our kind critics always know what they are laughing at? Have they the smallest idea of the work which is being performed in the world and the mental changes that are being brought about by Theosophy at which they smile? The progress due to our literature is already evident, and, thanks to the untiring labours of a certain number of Theosophists, it is becoming recognized even by the blindest. There are not a few who are persuaded that Theosophy will be the philosophy and the moral code, if not the religion, of the future.

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* [Though the wording differs somewhat, yet the ideas expressed in this passage are identical with Proverbs viii, 22-30. Mashalim is the plural of Mashal, meaning "example," "fable," "allegory," i.e., a teaching that is illustrated. The Proverbs of Solomon are known in Hebrew as Mishle Shelomah. The Wisdom of Iaseus is the same work as the one known as The Wisdom of Jesus the son of Sirach, or as Ecclesiasticus.—Compiler.]

The reactionaries captivated by the dolce farniente of conservatism sense it, hence the hatred and persecution which call in criticism to their aid. But criticism, inaugurated by Aristotle, has fallen away from its primitive standard. The ancient philosophers, those sublime ignoramuses as regards modern civilization, when they criticised a system or a work, did so with impartiality, and with the sole object of improving and perfecting that with which they found fault. First they studied the subject, and then they analyzed it. It was a service rendered, and was recognized and accepted as such by both parties. Does modern criticism always conform to that golden rule? It is very evident that it does not. Our judges of today are far beneath the level even of the philosophical criticism of Kant. Criticism, which takes unpopularity and prejudice for its canons, has replaced that of “pure reason”; and the critic ends by tearing to pieces with his teeth everything he does not comprehend, and especially whatever he does not care in the least to understand. In the last century—the golden age of the goose-quill— criticism was biting enough sometimes; but still it did justice. Caesar’s wife might be suspected, but she was never condemned without being heard in her defence. In our century Montyon prizes* and public statues are for him who invents the most murderous engine of war; today, when the steel pen has replaced its more humble predecessor, the fangs of the Bengal tiger or the teeth of the terrible saurian of the Nile would make wounds less deep than does the steel nib of the modern critic, who is nearly always absolutely ignorant of that which he tears to pieces so thoroughly.

It is some consolation, perhaps, to know that the majority of our literary critics, transatlantic and continental, are ex-scribblers who have made a fiasco in literature, and are now avenging themselves for their mediocrity upon everything they come across. The thin blue wine, insipid and processed, almost always turns into strong vinegar.

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* [Prizes instituted in France in the nineteenth century by Baron Antoine de Montyon (1733-1820), a French philanthropist, for those who benefited others in various ways.—Compiler.]

Unfortunately, the reporters of the press in general (poor devils, hungry for promotion), whom we would be sorry to begrudge the little they make—even at our expense—are not our only or our most dangerous critics. Bigots and materialists—the sheep and goats of religion—having in turn placed us in their index expurgatorius, our books are banished from their libraries, our journals are boycotted, and ourselves subjected to the most complete ostracism. One pious soul, who accepts literally the miracles of the Bible following with emotion the ichthyographical investigations of Jonah in the whale's belly, or the trans-ethereal journey of Elias, flying off, salamander-like, in his chariot of fire, nevertheless regards the Theosophists as wonder-mongers and cheats. Another—âme damnée of Haeckel—while displaying a credulity as blind as that of the bigot in his belief in the evolution of man and the gorilla from a common ancestor (considering the total absence of every trace in nature of any connecting link whatever), splits his sides laughing when he finds that his neighbour believes in occult phenomena and psychic manifestations. Nevertheless, neither the bigot nor the man of science, nor even the academician, numbered among the "Immortals," can explain to us the smallest of the problems of existence. The metaphysician who for centuries has studied the phenomenon of being in its first principles, and who would smile pityingly while listening to the ramblings of Theosophy, would be greatly embarrassed to explain to us the philosophy or even the cause of dreams. Which of them can tell us why all the mental operations, except reasoning, which faculty alone finds itself suspended and paralyzed—function while we dream with as much activity and energy as when we are awake? The disciple of Herbert Spencer would send one who squarely asked him that question to the biologist. The latter, for whom digestion is the alpha and omega of every dream—as well as hysteria, that great Proteus of a thousand forms, which is present in all psychic phenomena—could by no means satisfy us. Indigestion and hysteria are, in fact, twin sisters, two goddesses to whom the modern physiologist has raised an altar at which he has constituted himself the officiating priest. That is his own business, so long as he does not meddle with the gods of his neighbours.

From all this it follows that, since the Christian characterizes Theosophy as the "accursed science" and the forbidden fruit; since the man of science sees nothing in metaphysics but "the domain of the crazy poet" (Tyndall); since the reporter touches it only with poisoned forceps; and since the missionaries associate it with the idolatry of the "benighted Hindu," it follows, we say, that poor Theo-sophia is as shamefully treated as she was when the ancients called her the TRUTH—while they relegated her to the bottom of the well. Even the "Christian" Kabalists, who love to mirror themselves in the dark waters of this deep well, although they see nothing there but the reflection of their own faces, which they mistake for that of Truth, even the Kabalists make war upon us! . . . Nevertheless, all that is no reason why Theosophy should have nothing to say in its own defense, and in its own favour; or that it should cease to assert its right to be listened to; or why its loyal and faithful servants should neglect their duty by acknowledging themselves beaten.

The "accursed science," you say, Gentlemen Ultramontanes? You should remember, nevertheless, that the tree of science is grafted on the tree of life; that the fruit which you declare "forbidden," and which you have proclaimed for eighteen centuries to be the cause of the original sin that brought death into the world, that this fruit, whose flower blossoms on an immortal stem, was nourished by that same trunk, and that therefore it is the only fruit which can insure us immortality. And you, Gentlemen Kabalists, are either ignorant of the fact, or wish to deny, that the allegory of the earthly paradise is as old as the world, and that the tree, the fruit, and the sin had once a far profounder and more philosophic meaning than they have today, since the secrets of initiation are lost.

Protestantism and Ultramontanism are opposed to Theosophy, just as they were opposed to everything not emanating from themselves; as Calvinism opposed the replacing of its two fetishes, the Jewish Bible and the Sabbath, by the Gospel and the Christian Sunday; as Rome opposed secular education and Freemasonry. Dead letter and Theocracy have, however, had their day. The world must move and advance, under penalty of stagnation and death.

Mental evolution progresses pari passu with physical evolution, and both advance towards the ONE TRUTH, which is the heart, as evolution is the blood, of the system of Humanity. Let the circulation stop for one moment, and the heart stops and it is all up with the human machine! And it is the servants of Christ who wish to kill, or at least paralyze, the Truth by the blows of a club called “the letter that kills”! That which Coleridge said of political despotism applies even more to religious despotism. The Church, unless she withdraws her heavy hand, which weighs like a nightmare on the oppressed bosoms of millions of believers nolens volens, and whose reason remains paralyzed in the clutch of superstition, the ritualistic Church is sentenced to yield its place to religion and—to die. Soon it will have to choose. For, once the people become enlightened about the truth which it hides with so much care, one of two things will happen: the Church will either perish by means of the people; or else, if the masses are left in ignorance and in slavery to the dead letter, it will perish with the people. Will the servants of eternal Truth, which has been made by them a squirrel running around an ecclesiastical wheel, show themselves sufficiently altruistic to choose the first of these alternative necessities? Who knows?

I repeat: it is only Theosophy, well understood, that can save the world from despair, by re-enacting the social and religious reform once before in history accomplished by Gautama the Buddha; a peaceful reform, without one drop of spilt blood, permitting everyone to remain in the faith of his fathers if he so choose. To do this, one would have only to reject the parasitic plants of human fabrication which at the present moment are choking all religions and cults in the world. Let him accept but the essence, which is the same in all; namely, the spirit which gives life to man in whom it resides, and renders him immortal. Let every man inclined to good find his ideal—a star before him to guide him Let him follow it without ever deviating from his path, and he is almost certain to reach the “beacon-light” of life—TRUTH; no matter whether he seeks for and finds it at the bottom of a cradle or of a well.

— IV —

Laugh then at the science of sciences without knowing the first word of it! We will be told that such is the literary right of our critics. I am glad it is. It is true that if people always talked about what they understood, they would only say things that are true, and that would not always be so amusing. When I read the criticisms now written on Theosophy, the platitudes and the jests in bad taste at the expense of the most grandiose and sublime philosophy in the world—one of whose aspects only is found in the noble ethics of the Philaletheians—I ask myself whether the Academies of any country have ever understood the Theosophy of the philosophers of Alexandria any better than they understand us now? What is known, what can be known of Universal Theosophy, unless one has studied under the Masters of Wisdom? And understanding so little of Iamblichus, Plotinus, and even Proclus, that is to say of the Theosophy of the third and fourth centuries, people yet pride themselves upon delivering judgment on the Neo-Theosophy of the nineteenth.

Theosophy, we say, comes to us from the extreme East, as did the Theosophy of Plotinus and Iamblichus, and even the mysteries of ancient Egypt. Do not Homer and Herodotus tell us, in fact, that the ancient Egyptians were the “Ethiopians of the East,” who came from Lankâ or Ceylon, according to their descriptions? For it is generally acknowledged that the people whom those two authors call Ethiopians of the East were no other than a colony of very dark-skinned Âryans, the Dravidians of Southern India, who took an already existing civilization with them to Egypt. This took place during the prehistoric ages which Baron Bunsen calls pre-Menite (before Menes), but which have a history of their own, to be found in the ancient Annals of Kullûka-Bha˜˜a.

Besides, and apart from the esoteric teachings, which are not divulged to a mocking public, the historical researches of Colonel Vans Kennedy, the great rival in India of Dr. Wilson as a Sanskritist, show us that pre-Assyrian Babylonia was the home of Brâhmanism, and of Sanskrit as a sacerdotal language.* We also know, if Exodus is to be believed, that Egypt had, long before the time of Moses, its diviners, its hierophants and its magicians; that is to say, before the XIXth dynasty. Finally Brugsch-Bey sees in many of the gods of Egypt, immigrants from beyond the Red Sea and the great waters of the Indian Ocean.

Whether that be so or not, Theosophy is a descendant in direct line of the great tree of universal GNOSIS, a tree, the luxuriant branches of which, spreading over the whole earth like a great canopy, overshadowed during the epoch—which Biblical chronology is pleased to call antediluvian—all the temples and all the nations of the earth. That Gnosis represents the aggregate of all the sciences, the accumulated knowledge [savoir] of all the gods and demi-gods incarnated in former times upon the earth. There are some who would like to see in these the fallen angels and the enemy of mankind; those sons of God who, seeing that the daughters of men were fair, took them for wives and imparted to them all the secrets of heaven and earth. Let them do so. We believe in Avatâras and in divine dynasties, in an epoch when there were in fact “giants upon the earth,” but we emphatically repudiate the idea of “fallen angels” and of Satan and his army.

“What then is your religion or your belief?” we are asked. “What is your favourite study?”

“TRUTH,” we reply. Truth wherever we find it; for, like Ammonius Saccas, our great ambition would be to reconcile the different religious systems, to help each one to find the truth in his own religion, while obliging him to recognize it in that of his neighbour. What matters the name if the thing itself is essentially the same?

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* [Reference is most likely to the two remarkable works of Col. Vans Kennedy: Researches into the Origin and Affinity of the Principal Languages of Asia and Europe, London, 1828; and Researches into the Nature and Affinity of Ancient and Hindu Mythology, London, 1831.—Compiler.]

Plotinus, Iamblichus, and Apollonius of Tyana, all three, had, it is said, the wonderful gifts of prophecy, of clairvoyance, and of healing, although they belonged to three different schools. Prophecy was an art cultivated by the Essenes and the benim nabim among the Jews, as well as by the priests of the pagan oracles. The disciples of Plotinus attributed miraculous powers to their master. Philostratus has claimed the same for Apollonius, while Iamblichus had the reputation of surpassing all the other Eclectics in Theosophic Theurgy. Ammonius declared that all moral and practical WISDOM was contained in the Books of Thoth or Hermes Trismegistus. But "Thoth" means a "college," school or assembly, and the works of that name, according to the theodidaktos, were identical with the doctrines of the sages of the extreme East. If Pythagoras acquired his knowledge in India (where he is mentioned to this day in old manuscripts under the name of Yavanâchârya,* the "Greek Master"), Plato gained his from the books of Thoth-Hermes. How it is that the younger Hermes —the god of the shepherds, surnamed "the good shepherd"—who presided over divination and clairvoyance, became identical with the Thoth (or Thot), the deified sage and the author of the Book of the Dead—only the esoteric doctrine can reveal to the Orientalists.

Every country has had its Saviours. He who dissipates the darkness of ignorance by the help of the torch of science, thus disclosing to us the truth, deserves that title as a mark of our gratitude, quite as much as he who saves us from death by healing our bodies. Such a one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling therein a divine flame hitherto absent, and he has the right to our grateful reverence, for he has become our creator. What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true? Whether the concrete symbol bears one title or another, whether the Saviour in whom we believe has for an earthly name Krishna, Buddha, Jesus, or Aesculapius — also called the "Saviour-God," Σωτήρ,—we have but to remember one thing: symbols of divine truth were not invented for the amusement of the ignorant; they are the alpha and omega of philosophic thought.

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* A term which comes from the words Yavana, or "the Ionian," and achârya, professor or master."

Theosophy being the way that leads to Truth, in every religion as in every science, occultism is, so to say, the touchstone and universal solvent. It is the thread of Ariadne given by the master to the disciple who ventures into the labyrinth of the mysteries of being; the torch that lights him through the dangerous maze of life, forever the enigma of the Sphinx. But the light thrown by this torch can only be discerned by the eye of the awakened soul, by our spiritual senses; it blinds the eye of the materialist as the sun blinds the owl.

Having neither dogma nor ritual—these two being but fetters, a material body which suffocates the soul—we do not employ the “ceremonial magic” of the Western Kabalists; we know its dangers too well to have anything to do with it. In the T.S. every Fellow is at liberty to study what he pleases, provided he does not venture into unknown paths which would of a certainty lead him to black magic, the sorcery against which Éliphas Lévi so openly warned the public. The occult sciences are dangerous for him who understands them imperfectly. Anyone who gave himself to their practice alone would run the risk of becoming insane and those who study them would do well to unite in small groups of from three to seven. These groups ought to be of uneven numbers in order to have more power; a group, however little cohesion it may possess, forming a single united body, wherein the senses and perceptions of the single units complement and mutually help each other, one member supplying to another the quality in which he is wanting—such a group will always end by becoming a perfect and invincible body. “Union is strength.” The moral fable of the old man bequeathing to his sons a bundle of sticks which were never to be separated, is a truth which will forever remain axiomatic.

— V —

“The disciples (lanoos) of the law of the Diamond Heart (magic) will help each other in their lessons. The grammarian will be at the service of him who looks for the soul of the metals (chemist) ,” etc., etc. (Cathechism of the Gupta-Vidyâ).

The ignorant would laugh if they were told that in the Occult Sciences the Alchemist can be useful to the philologist and vice versa. They would understand the matter better, perhaps, if told that by this substantive (grammarian or philologist) we mean to designate one who makes a study of the universal language of corresponding symbols, although only the members of the Esoteric Section of The Theosophical Society can understand clearly what the term philologist means in that sense. All things in nature have correspondences and are mutually interdependent. In its abstract sense, Theosophy is the white ray from which arise the seven colours of the solar spectrum, each human being assimilating one of these rays to a greater degree than the other six. It follows that seven persons, each imbued with his special ray, can help each other mutually. Having at their service the septenary beam of rays, they have the seven forces of nature at their command. But it follows also that, to reach that end, the choosing of the seven persons who are to form a group should be left to an expert —to an initiate in the science of occult rays.

But here we are on dangerous ground, where the Sphinx of esotericism runs the risk of being accused of mystification. Still, orthodox science furnishes a proof of the truth of what we say, and we find a corroboration in physical and materialistic astronomy. The sun is one, and its light shines for everyone; it warms the ignorant as well as the expert astronomer. As to the hypotheses about our luminary, its constitution and nature—their number is legion. Not one of these hypotheses contains the whole truth, or even an approximation of it. Frequently they are only fiction soon to be replaced by another; and it is to scientific theories more than to anything else in this world that the lines of Malherbe are applicable:

. . . et rose, elle a vécu ce que vivent les roses,

L’espace d’un matin.*

Nevertheless, whether they adorn or not the altar of Science, each of these theories may contain a fragment of truth. Selected, compared, analyzed, pieced together, all these hypotheses may one day supply an astronomical axiom, a fact in nature, instead of a chimera in the scientific brain.

This is far from meaning that we accept as an increment of truth every axiom accepted as true by the Academies. An instance of this is the evolution and phantasmagorical transformations of the sunspots—Nasmyth’s theory at the present moment. Sir William Herschel began by seeing in them the inhabitants of the sun, beautiful and gigantic angels. Sir John Herschel, maintaining a prudent silence about these celestial salamanders, shared the opinion of the elder Herschel that the solar globe was nothing but a beautiful metaphor, a mâyâ—thus proclaiming an occult axiom. The sunspots have found a Darwin in the person of every astronomer of any eminence. They were taken successively for planetary spirits, solar mortals, columns of volcanic smoke (conceived, one must think, in brains academical), opaque clouds, and finally for shadows in the shape of the leaves of the willow tree (willow leaf theory). At the present day the god Sol is degraded. To hear the men of science talk, it would seem to be nothing but a gigantic ember, still aglow, but about to go out in the furnace of our little system.

This is so with the speculations published by Fellows of The Theosophical Society, when the authors, although they belong to the Theosophical fraternity, have never studied the true esoteric doctrines. These speculations can never be other than hypotheses, no more than coloured with a ray of truth, enveloped in a chaos of fancy and sometimes of unreason.

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* [. . . a rose, she lived as live all roses,

The span of a forenoon.”

These verses occur in Malherbe’s poem Consolation à Duperier, written about 1599.—Compiler.]

By selecting them from the heap and placing them side by side, one succeeds, nevertheless, in extracting a philosophic truth from these ideas. For, let it be well understood, Theosophy has this in addition to ordinary science, that it examines the reverse side of every apparent truth. It tests and analyzes every fact put forward by physical science, looking only for the essence and the ultimate and occult constitution in every cosmical or physical manifestation, whether in the domain of ethics, intellect, or matter. In a word, Theosophy begins its research where materialists finish theirs.

"It is metaphysics then that you offer us?" it may be objected. "Why not say so at once?"

No, it is not metaphysics as that term is generally understood, although it plays that role sometimes. The speculations of Kant, of Leibnitz, and of Schopenhauer belong to the domain of metaphysics, as also those of Herbert Spencer. Still, when one studies the latter, one cannot help dreaming of Dame Metaphysics figuring at a bal masqué of the Academical Sciences, adorned with a false nose. The metaphysics of Kant and of Leibnitz—as proved by his monads—is as far above the metaphysics of our day as a balloon in the clouds is above a pumpkin in the field below. Nevertheless the balloon, however superior it may be to the pumpkin, is too artificial to serve as a vehicle for the Truth of the Occult Sciences. The latter is perhaps a goddess too frankly décolleté to suit the taste of our modest savants. The metaphysics of Kant taught its author, without the slightest help of present-day methods or perfected instruments, the identity of the constitution and essence of the sun and the planets; and Kant affirmed, when the best astronomers even during the first half of this century still denied. But this same metaphysics did not succeed in proving to him the true nature of that essence, any more than it has helped modern physics in doing so, notwithstanding its noisy hypotheses.

Theosophy, therefore, or rather the occult sciences it studies, is something more than simple metaphysics. It is, if I may be allowed to use the double term, meta-metaphysics, meta-geometry, etc., etc., or a universal transcendentalism.

Theosophy rejects the testimony of the physical senses entirely, if the latter be not based upon that afforded by the psychic and spiritual perceptions. Even in the case of the most highly developed clairvoyance and clairaudience, the final testimony of both must be rejected unless by those terms is signified the φωτὸς of Iamblichus, or the ecstatic illumination, the ἀγωγὴ μαντεία of Plotinus and Porphyry. The same holds good for the physical sciences; the evidence of reason upon the terrestrial plane, like that of our five senses, should receive the imprimatur of the sixth and seventh senses of the divine Ego, before a fact can be accepted by the true occultist.

Official science hears what we say and—laughs. We read its reports, we behold the apotheosis of its self-styled progress, of its great discoveries—more than one of which, while enriching still more a small number of those wealthy already, have plunged millions of the poor into still more terrible misery—and we leave it to its own devices. But realizing that physical science has not made a single step towards the knowledge of the real nature of primal matter since the days of Anaximenes and the Ionian School, we laugh in our turn.

In that direction, the best work has been done and the most valuable scientific discoveries of this century have, without contradiction, been made by the great chemist Sir William Crookes.*

In his particular case, a remarkable intuition of occult truth has been of more service to him than all his great knowledge of physical science. It is certain that neither scientific methods, nor official routine, have helped him much in his discovery of radiant matter, or in his research into protyle, or primordial matter.†

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* Member of the Executive Council of the London Lodge of The Theosophical Society

† The homogeneous, non-differentiated element which he calls meta-element.

—VI—

That which the Theosophists who hold to orthodox and official science try to accomplish in their own domain, the occultists or the Theosophists of the “inner group” study according to the method of the esoteric school. If up to the present this method has demonstrated its superiority only to its students, that is to say, to those who have pledged themselves by oath not to reveal it, that circumstance proves nothing against it. Not only have the terms magic and theurgy never been even approximately understood, but the name Theosophy has been disfigured. The definitions thereof given in dictionaries and encyclopaedias are as absurd as they are grotesque. Webster, for instance, in explanation of the word Theosophy, assures his readers that it is “a direct connection or communication with God and superior spirits”; and, further, that it is “the attainment of superhuman and supernatural knowledge and powers by physical processes [!?], as by the theurgic operations of Platonists, or by the chemical processes of the German Fire-Philosophers.” This is nonsensical verbiage. It is precisely as if we were to say that it is possible to transform a cracked brain into one of the calibre of Newton’s, and to develop in it a genius for mathematics, by riding five miles every day upon a wooden horse.

Theosophy is synonymous with the Jñana-Vidyâ, and the Brahma-Vidyâ * of the Hindus, and again with the Dzyan of the trans-Himâlayan adepts, the science of the true Râja-Yogis, who are much more accessible than one thinks. This science has many schools in the East, but its offshoots are more numerous, each one ultimately separating itself from the parent stem—the Archaic Wisdom—and modifying its form.

But while these forms varied, departing from the Light of Truth, more and more with each generation, the basis of initiatory truths remained always the same.

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* The meaning of the word Vidyâ can only be rendered by the Greek term gnosis, the knowledge of hidden and spiritual things; or again, the knowledge of Brahma, that is to say, of the God that contains all the gods.

The symbols used to express the same ideas may differ, but in their hidden sense they always express the same thoughts. Ragon, the most erudite Mason of all the "Widow's Sons," has said the same. There exists a sacerdotal language, the "mystery-language," and unless one knows it well, he cannot go far in the occult sciences. According to Ragon, "to build or found a city" meant the same thing as to "found a religion"; therefore, that phrase, when it occurs in Homer, is equivalent to the expression to distribute the "soma juice," in the Brâhmanas. It means "to found an esoteric school," not a "religion," as Ragon avers. Was he mistaken? We do not think so. But as a Theosophist belonging to the Esoteric Section dares not tell to an ordinary member of The Theosophical Society the things about which he has promised to keep silent, so Ragon found himself obliged to divulge merely relative truths to his Trinosophists. Still, it is quite certain that he had made at least an elementary study of the MYSTERY-LANGUAGE.

"How can one learn this language?" we may be asked. We reply: study all religions and compare them with one another. To learn thoroughly requires a teacher, a guru; to succeed by oneself needs more than genius; it demands inspiration like that of Ammonius Saccas. Encouraged within the Church by Clement of Alexandria and by Athenagoras, protected by the learned men of the Synagogue and the Academy, and adored by the Gentiles, "he learned the mystery-language by teaching the common origin of all religions, and a common faith." To do this he only had to teach according to the ancient canons of Hermes which Plato and Pythagoras had studied so well, and from which they drew their respective philosophies. Can we be surprised if, finding in the first verses of the Gospel according to St. John the same doctrines that are contained in the three systems of philosophy above mentioned, he concluded with every show of reason that the intention of the great Nazarene was to restore the sublime science of ancient Wisdom in all its primitive integrity? We think as did Ammonius. The Biblical narrations and the stories about the gods have only two possible explanations: either they are great and profound allegories, illustrating universal truths, or else they are fables of no use but to put the ignorant to sleep.

Therefore all the allegories—Jewish as well as Pagan— contain truths that can only be understood by him who knows the mystic language of antiquity. Let us see what is said on this subject by one of our most distinguished Theosophists, a fervent Platonist and a Hebraist, who knows his Greek and Latin like his mother tongue, Professor Alexander Wilder of New York: *

The root-idea of the Neo-Platonists was the existence of the One and Supreme Essence. This was the Diu or "Lord of the Heavens" of the Aryan nations, identical with the Ἰαω (laô) of the Chaldeans and Hebrews, the Iabe of the Samaritans, the Tiu or Tuisto of the Norwegians, the Duw of the ancient tribes of Britain, the Zeus of those of Thrace, and the Jupiter of the Romans. It was the Being—(non-Being), the Facit, one and supreme. It is from it that all other beings proceeded by emanation. Perchance some day a wiser man will combine these systems in a single one. The names of these different divinities seem often to have been invented with little or no regard to their etymological meaning, but chiefly on account of this or another mystical significance attached to the numerical value of the letters in their orthography."

This numerical value is one of the branches of the "mystery-language" or the ancient sacerdotal language. It was taught in the "Lesser Mysteries," but the language itself was reserved for the high initiates alone. The candidate must have come out victorious from the terrible trials of the Greater Mysteries before receiving instruction in it. That is why Ammonius Saccas, like Pythagoras, made his disciples take an oath never to divulge the higher doctrines to any but those to whom the preliminary tenets had already been imparted, and who, therefore, were ready for initiation. Another sage, who preceded him by three centuries, did the same by his disciples, in saying to them that he spoke "in similes" (or parables), "because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given . . . because they seeing see not; and hearing they hear not, neither do they understand." [Matt., xiii, 11, 13.]

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* The first Vice-President of the T.S. when it was founded.

Therefore the “similes” employed by Jesus were part of the “mystery-language,” the sacerdotal tongue of the Initiates. Rome has lost the key to it. BY rejecting Theosophy and pronouncing her anathema against the occult sciences she loses it forever.

“Love one another,” said the great Teacher to those who were studying the mysteries of “the kingdom of God.” “Preach altruism, keep unity, mutual understanding and harmony in your groups, all of you who place yourselves among the neophytes and the seekers after the ONE TRUTH,” other Teachers tell us. “Without unity, and intellectual as well as psychic sympathy, you will arrive at nothing. He who sows discord, reaps the whirlwind . . .” *

Learned Kabalists, thoroughly versed in the Zohar and its numerous commentaries, are not lacking among our members, in Europe and especially in America. What has this led to, and what good have they done to this day for the Society which they joined in order to work for it? Most of them, instead of uniting and helping one another, look askance at each other, always ready to make fun of each other and mutually to criticise each other. Envy, jealousy and a most deplorable feeling of rivalry, reign supreme in a society whose principal object is brotherhood! “See how these Christians love each other!” said the pagans in the first centuries of the Fathers of the Church who demolished each other in the name of the Master who had bequeathed to them peace and love. Critics and the indifferent begin to say as much of the Theosophists, and they are right. See what our Journals are becoming—all of them, with the exception of The Path of New York; even The Theosophist, the oldest of our monthly publications, since the departure for Japan five months ago of the President-Founder, snaps right and left at the calves of its Theosophical colleagues and collaborators. In what way are we better than the Christians of the early Councils?

“In union is strength.”—This is one of the causes of our weakness. We are advised not to wash our dirty linen in public.

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* Siamese and Buddhist proverb.

On the contrary, it is better to confess one's imperfections openly, in other words, to wash one's own dirty linen, than to dirty the linen of one's brothers in Theosophy, as some people love to do. Let us speak in general terms, confess our errors, denounce anything that is not Theosophical, but let personalities alone; the latter lies within the province of each individual's Karma, and Theosophical Journals are not concerned there.

Those who desire to succeed in abstract or practical Theosophy, must remember that disunity is the first condition of failure. Let a dozen determined and united Theosophists get together. Let them work together, each one according to his taste, along this or another line of universal science, if he so prefers, just as long as each is in sympathy with his neighbour. This will be beneficial even to ordinary members who do not care for philosophical research. If such a group, selected on the basis of esoteric rules, were formed among mystics alone; if they pursued truth, helping each other with whatever light they may have, we guarantee that each member of such a group would make more progress in the sacred science in one year, than he would make in ten years on his own. In Theosophy, what is required is emulation and not rivalry; otherwise, he who boasts of being the first, will be the last. In true Theosophy, it is the least who becomes the greatest.

And yet, The Theosophical Society has more victorious disciples than is generally believed. But these keep to themselves and work instead of specifying They are our most zealous and devoted Theosophists. Writing articles, they forget their own names and use pseudonyms. Some among them know the mystery-language perfectly, and many an ancient book or manuscript, undecipherable to our scholars, or which appears to the latter as a mere collection of falsehoods, as compared to modern science, is an open book to them.

These few devoted men and women are the pillars of our temple. They alone foil the incessant work of our Theosophical "termites."

—VII—

We believe we have now sufficiently refuted in these pages several grave errors concerning our doctrines and beliefs; among them the one which persists in representing Theosophists—at any rate those who founded the Society—as polytheists or atheists. We are neither the one nor the other; just as were certain Gnostics who, while believing in the existence of planetary, solar and lunar gods, offered to them neither prayers nor altars. Since we do not believe in a personal God, outside of man himself who is its temple—as taught by St. Paul and other Initiates—we believe in an impersonal and absolute PRINCIPLE,* so far beyond human conception that we consider anyone a mere blasphemer and a presumptuous fool who attempts to define this grand universal mystery. All that is taught us concerning this eternal and incomparable Principle, is that it is neither spirit, nor matter, nor substance, nor thought, but the container of all these, the absolute container. It is in other words the "God-Nothing" of Basilides, so little understood even by the scholars and the able analysts of the Musée Guimet (tome XIV),† who define this term with ridicule, speaking of it as "God-nothing who has ordained and foreseen all things, though he had neither reason nor will."

Yes, certainly, and this "God-Nothing," being identical with the Parabrahman of the Vedântins—a most philosophical and grandiose concept—is also identical with the AIN-SOPH of the Jewish Kabalists. The latter is also the "god who is not," "Ain" signifying non-being or the absolute, the nothing or τό οὐδέν ἕν of Basilides, meaning that human intelligence, being limited on this material plane, cannot conceive of anything that is, but that does not exist under any form.

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* This belief concerns only those who share the opinion of the undersigned. Every Fellow has the right to believe in whatever he wishes, and in whatever way he wishes. As said elsewhere, The Theosophical Society is a "Republic of Conscience."

† [This has reference to an essay by Amélineau entitled «Essai sur le gnosticisme égyptien, ses développements et son origine égyptienne.», published in Vol. XIV of the Annales du Musée Guimet, Paris, 1887. The subject is treated of in Part II, ch. ii, thereof.—Compiler.]

As the idea of a being is limited to something that exists, either in substance, actual or potential, or in the nature of things, or only in minds—that which cannot be perceived by our senses, or conceived by our intellect which conditions all things, does not exist for us.

"Where, then, do you locate the Nirvâna, oh great Arhat?" asks a king of a venerable Buddhist ascetic, whom he interrogates concerning the Good Law.

Nowhere, oh great King!" is the answer.

"Nirvâna, therefore, does not exist? . . ."

"Nirvâna is, but does not exist."

The same is the case with the God "that is not," a term which is merely an unsatisfactory literal translation, for esoterically, one should say the god that does not exist, but that is. The root of οὐδέν is οὐδ-είς, meaning "and not anyone," signifying that what is being spoken of is not a person or a thing, but the negation of both οὐδέν, the neuter form, is used as an adverb, "in nothing"). Thus the to ouden en of Basilides is absolutely identical with the En or the "Ain-Soph" of the Kabalists. In the religious metaphysics of the Hebrews, the Absolute is an abstraction, "without form or existence," "without any similitude to anything else" (Franck, La Kabbale, p. 173). God, therefore, is NOTHING, without name and without qualities; it is for this reason that it is called AIN-SOPH, for the word Ain means nothing.

It is not this immutable and absolute Principle, which is only the potentiality of being, from which the gods, or active principles of the manifested world, emanate. As the absolute has no relation to the conditioned and the limited, and could not possibly have any, that from which the emanations proceed is the "God that speaks" of Basilides, i.e., the logos which Philo calls "the second God" and the Creator of forms. "The second God is the Wisdom of the ONE God" (Quaestion. et Solut., Book II, 62). "But this logos, this 'Wisdom' is an emanation nevertheless?" will be the objection. "And to make anything emanate from NOTHING is an absurdity!" Not at all. First, this "nothing" is so because it is the absolute, consequently the ALL.

Then, this “second God” is no more an emanation than the shadow our body casts on a white wall is an emanation of that body. In any case, the God is not the effect of a cause or of a premeditated act, of a deliberate and conscious will. It is merely the periodical effect* of an immutable and eternal law, beyond time and space, of which the logos or creative intelligence is the shadow or reflection.

“But this is an absurd idea!” we can hear those say who believe in an anthropomorphic and personal God. “Of the two, the man and his shadow, it is the latter that is a nothing, an optical illusion, and the man who casts it is the intelligence, however passive it may be in this case!”

Quite so, but it is so only on our plane where everything is an illusion, where everything appears transposed, similar to the reflection in a mirror. Moreover, as the realm of the only real is distorted by matter, the non-real, and as—from the standpoint of absolute reality—the universe with its conscious and intelligent beings is but a poor phantasmagoria, it follows that it is the shadow of the Real, on the plane of the latter, that is endowed with intelligence and attributes, while the absolute—from our viewpoint—is deprived of all conditioned qualities by the very fact that it is absolute. It is not necessary to be well-versed in Oriental metaphysics to understand this; and one is not required to be a distinguished paleographer or paleologist in order to see that the system of Basilides is also the system of the Vedanta, however distorted and disfigured it may have been by the author of Philosophumena. This is definitely proved to us by means of the fragmentary outline of the Gnostic systems given in that work. Only the esoteric doctrine can explain what is incomprehensible and chaotic in the misunderstood system of Basilides, as it has been transmitted to us by the Fathers of the Church—those executioners of the Heresies. The Pater innatus, or the non-engendered God, the Great Archon (Αρχων), and the two Demiurges, even the three hundred and sixty-five heavens—the number contained in the name of Abraxas, their govemor—all of this was derived from the Hindu systems.

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* At least for him who believes in an uninterrupted succession of “creations,” which we call the “days and nights” of Brahmâ, or the manvantaras and the pralayas (dissolutions).

But all is denied in our century of pessimism, where everything moves by steam, even life itself, where the abstract—and nothing else is eternal—interests no one but a few rare eccentrics, and where man dies without having lived one instant face to face with his soul, swept on, as it is, by the whirlwind of terrestrial and selfish affairs.

Apart from metaphysics, however, everyone who enters The Theosophical Society can find therein a science and an occupation according to his taste. An astronomer could make more scientific discoveries in studying allegories and symbols concerning every star,* in the ancient Sanskrit books, than he possibly could with the help of the Academies alone. An intuitive physician could learn more in the works of Charaka,† translated into Arabic in the VIIIth century, or in the dusty manuscripts of the Adyar Library, works misunderstood as all others, than in the books on modern physiology. Theosophists with an inclination toward medicine or the healing art could do worse than consult the legends and symbols revealed and explained concerning Asklepios or Aesculapius. For, like Hippocrates of old, consulting the votive stelae of the rotunda of Epidaurus (surnamed Tholos) at Cos,‡ he could find therein recipes of remedies unknown to modern pharmacopoeia.§ Then, instead of killing, he might be able to heal.

Let it be said for the hundredth time:

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* Everyone of the 333,000,000 gods and goddesses which make up the Hindu Pantheon is represented by a star. As the number of stars and constellations known to astronomers does not reach this total, one might suspect that ancient Hindus knew more stars than do the moderns

† Charaka was a physician of the Vedic epoch. A legend represents him as an incarnation of the Serpent Vishnu, under his name of Sesha, ruling in Pâtâla (the nether regions).

‡ Strabo, Geographica, XIV, ii, 19. See also Pausanias, Periegesis (Itinerary), II, xxvii, 2-3.

§ It is known that all those who were healed in the Asklêpieia left their ex-votos in the temple; and that they engraved on the stelae the name of their diseases and the beneficent remedies. Of late, a great number of these ex-votos were excavated on the Acropolis. See Paul Girard, L’Asclepieion d’Athènes, Paris, Thorin, 1882.

Truth is One! When it is presented, not in all its aspects, but according to the thousand and one opinions which its devotees have about it, one ceases to have divine TRUTH, but only a confused echo of human voices. Where can one look for it and find it approximately as an integral whole? Is it with Christian Kabalists or the modern European Occultists? With the Spiritists of today or the primitive Spiritualists?

"In France," a friend of ours once told us, "so many Kabalists, so many systems. With us, they all pretend to be Christians. There are some among them who are for the Pope, so much so that they dream of a universal crown for him, the crown of a Pontiff-Caesar. Others are against Papacy, but for a Christ, not an historical one, but one created by their own imaginations, an anti-Caesarian Christ, playing at politics, etc., etc. Each Kabalist believes he has discovered the lost Truth. It is his own science which is the eternal Truth, and the science of others, merely a mirage . . . And he is always ready to defend and to uphold his own by his pen . . .

"But the Kabalist-Israelites," I asked him, "are they also for Christ?"

"Oh well, they are for their Messiah. It's just a matter of date!"

True enough, in infinity there can be no anachronisms. However, as all these various terms and systems, all these contradictory tenets could not all of them contain actual Truth, I do not see how the Gentlemen Kabalists of France can claim the knowledge of Occult Sciences. They have the Kabalah of Moses de Leon,* compiled by him in the XIIIth century; but his Zohar, as compared with the Chaldean Book of Numbers, represents as much the work of Rabbi Shimon ben Yohai, as the Poimandrês of the Greek Christians represents the real book of the Egyptian Thoth.

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* It is he who compiled the Zohar of Shimon ben Yohai, the originals of the early centuries having been lost; it would be wrong to accuse him of having invented what he wrote. He made a collection of all he could find, but he supplied from his own knowledge the passages which were missing, helped in this by Christian Gnostics of Chaldea and Syria.

[Consult on this subject Compiler's Notes in Vol. VII, pp. 269-72, of the present Series.—Compiler.]

The ease with which the Kabalah of von Rosenroth and his Latin manuscript-texts of the Middle Ages—read according to the system of the Notaricon—transform themselves into Christian trinitarian texts, is like a fairy scene. Between the Marquis de Mirville and his friend, the Chevalier Drach, a converted Rabbi, the "Good Kabalah" has become a catechism of the Roman Church. Let the Gentlemen Kabalists be satisfied with that; we prefer to keep to the Chaldean Kabalah, the Book of Numbers. One who is satisfied with the dead letter, parades in vain in the mantle of the Tannaim (the ancient initiates of Israel); in the eyes of the experienced occultists, he would be but a wolf dressed in grandmother's nightcap as in Red Ridinghood. But the wolf is not going to devour the occultist, as it devoured Red Ridinghood—a symbol of the profane athirst for mysticism, who falls victim to its teeth. It is rather the wolf that will perish, by falling into his own trap . . .

Like the Bible, Kabalistic works have their dead letter, their exoteric meaning, and their true or esoteric significance. The key to the true symbolism is at the moment beyond the gigantic peaks of the Himâlayas, even the key to the Hindu systems. No other key could open the sepulchers wherein have been buried for thousands of years all the intellectual treasures which were deposited there by the original interpreters of divine Wisdom. But the great cycle, the first one within the Kali-yuga, is at an end; the day of resurrection for all that is dead may not be too far off. The great Swedish Seer, Emmanuel Swedenborg, said: "Seek the lost word among the hierophants, in great Tartary and Tibet."

Whatever may be the seeming appearances against The Theosophical Society; whatever may be its unpopularity among those who recoil in horror from anything that appears to them to be an innovation, one thing, however, is sure. What you, Gentlemen opponents, consider to be an invention of the XIXth century, is as old as the world. Our Society is the tree of Brotherhood, grown from a kernel planted in the earth by the angel of Charity and Justice, the day the first Cain slew the first Abel. During long centuries of the subjugation of women and of the suffering of the poor, this kernel was watered by the bitter tears shed by the weak and the oppressed.

Blessed hands transplanted it from one corner of the earth to another, under different climes and at epochs distant from one another. “Do not do unto others what you would not wish others to do unto you,” said Confucius to his disciples. “Love one another, and love all living creatures,” preached Gautama the Buddha to his Arhats. “Love one another,” was repeated as a faithful echo in the streets of Jerusalem. It is to the Christian nations that belongs the honour of having obeyed this supreme commandment of their Master in all its paradoxical force! Caligula, the pagan, wished that humanity had but one head, so that he might sever it with one blow. Christian powers have improved upon this desire which hitherto had remained theoretical, after seeking and finally finding the means to put it into practice. Let them therefore prepare to cut each other’s throats and let them exterminate more people in one day in war than the Caesars killed in a whole year. Let them depopulate whole countries and provinces in the name of their paradoxical religion, and let them perish by the sword, they who kill by the sword. What concern of ours is that?

Theosophists are powerless to stop them. That is true. But it is in their power to save as many survivors as possible. Being a nucleus of a true Brotherhood, it depends upon them to make of their Society an ark destined, in a future not too distant, to transport the humanity of a new cycle beyond the vast muddy waters of the deluge of hopeless materialism. These waters are rising and at the present moment flood all the civilized countries. Are we going to let the good perish with the bad, afraid of the hue and cry and the ridicule of the latter, either against The Theosophical Society or ourselves? Are we going to see them perish one after the other, one from fatigue, the other vainly seeking the ray of sunlight which shines for all, without throwing them a plank of salvation? Never!

It may well be that the beautiful utopia, the philanthropic dream, that sees as if in a vision the triple wish of The Theosophical Society come true, is still far off: entire and complete freedom of human conscience granted to all, brotherhood established between the rich and the poor, and equality between the aristocrat and the plebeian recognized in theory as well as in practice—these are so many castles in Spain, and for a good reason.

All this must take place naturally and voluntarily, on both sides; however, the time has not yet come for the lion and the lamb to lie down together. The great reform must come about without social upheaval, without spilling a drop of blood; solely in the name of that axiomatic truth of Oriental philosophy which shows us that the great disparity of fortunes, of social rank and intellect, is due but to the effects of the personal Karma of every human being. We harvest but what we have sown. If the physical personality of man differs from every other man, the immaterial being in him or the immortal individuality emanates from the same divine essence as that of his neighbour. He who is thoroughly impressed by the philosophic truth that every Ego begins and ends by being the indivisible ALL, cannot love his neighbour less than himself. But, until the time this becomes a religious truth, no such reform can possibly take place. The egotistical saying that “charity begins at home,” or the other which says that “each for himself, and God for all,” will always move the “superior” and Christian races to oppose the practical introduction of the beautiful pagan saying: “Every pauper is a son of a rich man,” and even more to the one that says: “Feed first the hungry, and then eat what is left yourself.”

But the time will come when that “barbarous” wisdom of the inferior races will be better appreciated. In the meantime what we should seek is to bring some peace on earth to the hearts of those who suffer, by lifting for them a corner of the veil which hides from them divine truth. Let the strong point the way to the weak and help them to climb the steep slope of existence. Let them turn their gaze upon the Beacon-light which shines upon the horizon, beyond the mysterious and unchartered sea of Theosophical sciences, like a new star of Bethlehem, and let the disinherited of life take hope . . .

H. P. BLAVATSKY.

June, 1889

A LETTER TO THE EDITOR OF LIGHT

[Light, London, Vol. IX, No. 440, June 8, 1889, pp. 277-278]

To the Editor of Light.

Sir,—The letter of Dr. E. Coues, republished from the Religio-Philosophical Journal, in your issue of June 1st, puts an end to my hesitations. Out of respect for old associations and memories, and pity for those who (I must charitably suppose), acting under psychic aberrations, have chosen to declare themselves over their own signatures—deceivers, I had intended to leave Dr. Coues' new and imprudent attack on me unnoticed. But I can do so no more since this double production has appeared in your columns, and will be read and rejoiced over by hundreds of our enemies. "Truth can do no harm," as you say, especially when, as in this reply, the truth is supported by irrefutable dates—ugly customers to deal with! And now you shall hear "the other side." I begin by quoting from Dr. Coues' letter.

Speaking of Light on the Path, supposed to have been dictated to "Mrs. Collins" by Koot Hoomi, he explains:—

"I liked the little book so much that I wrote Mrs. Collins a letter, praising it and asking her about its real source. She promptly replied, in her own handwriting, to the effect that Light on the Path was inspired or dictated from the source above indicated. This was about four years ago, since which time nothing passed between Mrs. Collins and myself until yesterday."

This is explicit enough. Now to facts.

I came to London, via Paris, about August, 1884; went to Elberfeld, returning in October; and finally left for India on November 11th of the same year. It was only shortly before my departure that I met Mrs. Cook (Miss Mabel Collins).

I saw her barely half a dozen times, and never alone. She may have been "studying" me at that time, but she never "studied under" me, as she claims to have done. When I met her she had just completed the Idyll of the White Lotus, which, as she stated to Colonel Olcott, had been dictated to her by some "mysterious person." Guided by her description, we both recognized an old friend of ours, a Greek, and no Mahatma, though an Adept; further developments proving we were right. This fact, acknowledged by Mrs. Cook in her dedication of the Idyll, sets aside the idea that the work was either inspired or dictated by Koot Hoomi or any other Mahatma.

Now about Light on the Path. When I left for India in November, 1884, this work was not in existence. The little book was published in the beginning of 1885, at a time when I was at Adyar and dangerously ill. In March I was hurried away from Madras by the doctors, brought to Naples, thence to Germany, and finally to Ostend. I came to London only on May 1st, 1887. Thus I had not set eyes on "Miss Mabel Collins" (or Mrs. Cook) from November, 1884, to May, 1887, nor did I have any correspondence with her. I heard of the existence and saw Light on the Path for the first time in the summer of 1886 when Mr. Arthur Gebhard gave a copy to me after his return from America.

Now, collating the facts before us, we find the following result. On the one hand Dr. E. Coues states that he wrote to Miss Mabel Collins about the authorship of Light on the Path, "about four years ago," and received "promptly" a reply to the effect that she had received it "from one of the Masters who guide Madame Blavatsky." On the other hand, since Dr. Coues could not have inquired about a work before it was published, his letter to "Miss Mabel Collins," and her "prompt reply," must have been written after March, 1885, at a time when I was away from England. And yet, mirabile dictu, Miss Mabel Collins "took the letter" to me, and "wrote the answer" at my "dictation"! It would be interesting to know whether she took the letter to me at Madras, Naples, Würzburg, or Ostend; for in the fact of Dr. Coues' statement that he received her answer "about four years ago," it could not have been after my arrival in England in May, 1887.

But our perplexities are not yet at an end.

Through the Gates of Gold—the third, and, when contrasted with Light on the Path, rather weak Theosophical production—was written also during my absence from England. I saw it, and heard of it first of all, about a month before coming to London, i.e., in March or April, 1887. Mr. Finch and Mr. B. Keightley came to visit me at Ostend, and the former gentleman brought with him a copy of this new work, from which the latter read some chapters to us. On the page facing the Prologue, Miss Mabel Collins speaks of a "mysterious stranger" who entered her study and told her of the "Gates of Gold." This person, she has repeatedly confessed, was the same that gave to her the Idyll and Light on the Path as many witnesses can affirm, and yet now the "mysterious stranger" has become metamorphosed by her into "the walls of a place [she] used to visit spiritually"! And Mrs. Cook-Collins has "never received proof of the existence of any Master"! Is then this "mysterious stranger" also a product of my "fertile imagination"; and the lines which speak of him, written by Mrs. Cook herself, are these of my "dictation" I wonder? Really I am curious to know how far I am concerned in the production of these three works, produced at times and under conditions which set aside the possibility of my "dictation" of them!

And now I appeal to every Theosophist acquainted with the truth to corroborate my assertions. Colonel Olcott will be here in July, and we shall see what he says. Meanwhile, Mrs. Collins-Cook is at liberty to invent something else, rather more probable; only I am afraid that after her confession in her letter to Dr. Coues (who, for his own purposes, tries to believe her) she will have some difficulty in gaining credence. I need notice nothing further. False in one, false in all.

The lustre of that priceless little jewel, Light on the Path, is henceforth dimmed by a great black stain that nothing can wash out.

London, June 1st, 1889.

H. P. BLAVATSKY.

“IT’S THE CAT!”

(Dedicated to those Members of the T.S. whom the cap may fit)

[Lucifer, Vol. IV, No. 22, June, 1889, pp. 265-270]

“Let ignominy brand thy hated name;
Let modest matrons at thy mention start;
And blushing virgins when they read our annals
Skip o’er the guilty page that holds thy legend,
And blots the noble work . . .”
—SHAKESPEARE .

“An excuse is worse and more terrible than
a lie; for an excuse is a lie guarded.”
—JONATHAN SWIFT.*

“The woman gave me of the tree, and I did eat,” said the first man, the first sneak and coward, thus throwing his own share of the blame upon his helpless mate. This may have been “worse than a lie” according to Pope, yet, in truth— it was not one. LIE was not born with the first man or woman either. The Lie is the product of later civilization, the legitimate child of SELFISHNESS—ready to sacrifice to itself the whole of mankind—and of HYPOCRISY, often born of fear. The original sin for which, agreeably to the orthodox Sunday School teaching, the whole world was cursed, drowned, and went unforgiven till the year 1 A.D.—is not the greatest sin. The descendants of Adam improving upon their grandsire’s transgression, invented lie and added to it excuse and prevarication. “It’s the cat” is a saying that may have originated with the antediluvians, whenever an actual sin had been committed and a scapegoat was needed.

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* [From Miscellanies in Prose and Verse, London, 1727, Vol. II, p. 356. Sometimes ascribed to Pope.—Compiler.]

But it required the post-diluvians to father on the “cat” even that which had never been committed at all; that which was an invention of the fertile brain of the slanderers, who never hesitate to lie most outrageously whenever they feel inclined to ventilate a grudge against a brother or neighbour. Fruits of atonement, Children of redemption, we lie and sin the more readily for that. No “shame on us,” but:

“Hail to the policy that first began

To tamper with the heart to hide its thoughts,”

is the world’s motto. Is not the World one gigantic lie? Is there anything under the sun that offers such rich variety and almost countless degrees and shades as lying does? Lying is the policy of our century, from Society lying, as a necessity imposed upon us by culture and good breeding, up to individual lying, i.e., uttering a good, square unmitigated lie, in the shape of false witness, or as the Russian proverb has it: —”shifting off a sin from a diseased on to a healthy head.” Oh lie—legion is thy name! Fibs and lies are now the cryptogamic excrescences of the soil of our moral and daily lives as toadstools are those of forest swamps, and their respective orders are as large. Both are fungi; plants which delight in shadowy nooks, and form mildew, mold and smut on both the soil of moral life and that of physical nature. Oh, for that righteous tongue:—

“That will not sell its honesty, or tell a lie!”

———

As said, there are fibs and fibs, conscious and unconscious, hoaxes and impostures, deceptions and calumnies—the latter often followed by moral and physical ruin—mild perversions of truth or evasion, and deliberate duplicity. But there are also catchpenny lies, in the shape of newspaper chaff, and innocent misrepresentations, due simply to ignorance. To the latter order belong most of the newspaper statements regarding the Theosophical Society, and its official scapegoat —H. P. Blavatsky.

It has become a matter of frequent occurrence of late, to find in serious articles upon scientific subjects the name of “Esoteric Buddhism” mentioned, and oftener still that of “Mme. Blavatsky” taken in vain. The latter circumstance is really very, very considerate, and—in one sense at any rate—overwhelmingly flattering!

To find one’s humble name collated with those of Sir Monier Monier-Williams K.C.I.E. and Professor Bastian is an honour, indeed. When, for instance, the great Oxford lecturer chooses to make a few big and bold slashes into fact and truth—no doubt to please his pious audience—and says that Buddhism has never had any occult or esoteric system of doctrine which it withheld from the multitudes—what happens? Forthwith, “Esoteric Buddhism” receives, metaphorically speaking, a black eye; the Theosophical Society, a kick or two; and finally, the gates of the journalistic poultry-yard being flung wide open, a vehement sortie against “Blavatsky & Co.” is effected by a flock of irritated geese sallying therefrom to hiss and peck at the theosophical heels. “Our Ancestors have saved Rome!” they cackle, “let us save the British Empire from the pretenders to Buddhist knowledge!” Again: a lucky “correspondent” gets admittance into the sanctum of Professor Bastian. The German ethnologist, “dressed like an alchemist of the middle ages” and smiling at “questions concerning the trances of famous Fakirs,” proceeds to inform the interviewer that such trances never last more than “from five to six hours.” This—the alchemist-like dress, we suppose, helping to bring about a happy association of ideas—leads presto, in the American “Sabbath-breaking paper,” to a stern rebuke to our address. We read on the following day:—

The famous Fakirs . . . however they may have imposed on other travellers, certainly did not do so on this quiet little German philosopher, Madame Blavatsky to the contrary notwithstanding.

Very well. And yet Professor Bastian, all the “correspondents” to the contrary notwithstanding, lays himself widely open to a most damaging criticism from the standpoint of fact and truth. Furthermore, we doubt whether Professor Bastian, a learned ethnologist, would ever refer to Hindu Yogis as Fakirs—the latter appellation being strictly limited and belonging only to Mussulman devotees.

We doubt, still more, whether Professor Bastian, an accurate German, would deny the frequent occurrence of the phenomenon, that Yogis and these same “Fakirs,” remain in deep, deathlike trance for days, and sometimes for weeks; or even that the former have been occasionally buried for forty consecutive days, and recalled to life again at the end of that period, as witnessed by Sir Claude Wade and others.

But all this is too ancient and too well authenticated history, to need substantiation. When “Correspondents” will have learned the meaning, as well as the spelling of the term dhyana—which the said “correspondent” writes diana—we may talk with them of Yogis and Fakirs, pointing out to them the great difference between the two. Meanwhile, we may kindly leave them to their own hazy ideas: they are the “Innocents Abroad” in the realm of the far Orient, the blind led by the blind, and theosophical charity extends even to critics and hereditary foes.

———————

But there are certain other things which we cannot leave uncontradicted. While week after week, and day after day, the “Innocents” lost in the theosophical labyrinths, publish their own harmless fibs—“slight expansions of truth” somebody called them—they also often supplement them by the wicked and malicious falsehoods of casual correspondents—ex-members of the T.S. and their friends generally. These falsehoods generated in, and evolved from the depths of the inner consciousness of our relentless enemies, cannot be so easily disregarded. Although, since they hang like Mohammed’s coffin in the emptiness of rootless space, and so are a denial in themselves, yet they are so maliciously interspersed with hideous lies built on popular and already strongly-rooted prejudices that, if left uncontradicted, they would work the most terrible mischief. Lies are ever more readily accepted than truth, and are given up with more difficulty. They darken the horizons of theosophical centres, and prevent unprejudiced people from learning the exact truth about theosophy and its herald, the Theosophical Society.

How terribly malicious and revengeful some of these enemies are, is evidenced by the fact that certain of them do not hesitate to perform a moral hara-kiri upon themselves; to slay their own reputations for truthfulness for the pleasure of hitting hard—or trying, at all events, to hit—those whom they hate. Why this hatred? Simply because a calumny, a wicked, groundless slander is often forgiven, and even forgotten; a truth told—never! Prevented from disproving that truth, for good reasons, their hatred is kindled—for we hate only what we fear. Thus they will invent a lie, cunningly grafting it on some utterly false, but nevertheless popular accusation, and raise anew the cry, “It’s the cat, the ca-a-t, the ca-a-at!”

Success in such a policy depends, you see, on temperament and—impudence. We have a friend, who will never go to the trouble of persuading anyone to believe him on his “aye” or his “nay.” But, whenever he remarks that his words are doubted, he will say, in the quietest and most innocent way possible, “You know well I am too impudent to lie!” There is a great psychological truth hidden under this seeming paradox. Impudence often originates from two entirely opposite feelings: fearlessness and cowardice. A brave man will never lie; a coward lies to cover the fact of his being one, and a liar into the bargain. Such a character will never confess himself at fault no more than a vain man will; hence, whatever mischance happens to either, they will always try to lay it at the door of somebody else. It requires a great nobility of character, or a firm sense of one’s duty, to confess one’s mistakes and faults. Therefore, a scapegoat is generally chosen, upon whose head the sins of the guilty are placed by the transgressors. This scapegoat becomes gradually “the cat.”

Now the Theosophical Society has its own special, so to speak, its “family cat,” on which are heaped all the past, present and future iniquities of its Fellows. Whether an F.T.S. quarrels with his mother-in-law, lets his hair grow, forgets to pay his debts, or falls off from grace and theosophical association, owing to personal or family reasons, wounded vanity, or what not: presto comes the cry—whether in Europe, Asia, America or elsewhere—It’s the cat. Look at this F.T.S.; he is writhing in the pangs of balked ambition.

His desire to reign supreme over his fellow members is frustrated; and finding himself disappointed—it is on the “cat” that he is now venting his wrath. “The grapes are sour,” he declares, because “the cat” would not cut them for him, nor would she mew in tune to his fiddle. Hence, the Vine has “worn itself too thin.” Behold that other “star” of Theosophy, smarting under another kind of grievance—unnamed, because unnamable. Hatred—”till one be lost forever”—rages in this brotherly heart. Pouncing like a bird of prey upon its chosen victim—which it would carry far, far up into the clouds to kill it with the more certainty when it lets it drop—the would-be avenger of his own imaginary wrongs remains utterly blind to the fact, that by raising his chosen victim so high he only elevates it the more above all men. You cannot kill that which you hate, O blind hater, whatever the height you dash it down from; the “cat” has nine lives, good friend, and will ever fall onto its feet.

There are a few articles of belief among the best theosophists, the bare mention of which produces upon certain persons and classes of society the effect of a red rag on an infuriated bull. One of these is our belief—very harmless and innocent per se—in the existence of very wise and holy personages, whom some call their MASTERS, while others refer to them as “Mahatmas.”

Now, these may or may not actually exist—(we say they do); they may or may not be as wise, or possess altogether the wonderful powers ascribed to, and claimed for them. All this is a question of personal knowledge—or, in some cases, faith. Yet, there are the 350,000,000 of India alone who believe since time immemorial in their great Yogis and Mahatmas, and who feel as certain of their existence in every age, from countless centuries back down to the present day, as they feel sure of their own lives. Are they to be treated for this as superstitious, self-deceived fools? Are they more entitled to this epithet than the Christians of every church who believe respectively in past and present Apostles, in Saints, Sages, Patriarchs and Prophets?

Let that be as it will; the reader must realize that the present writer entertains no desire to force such a belief on any one unwilling to accept it, let him be a layman or a theosophist.

The attempt was foolishly made a few years back in all truth and sincerity, and —it has failed. More than this, the revered names were, from the first, so desecrated by friend and foe, that the once almost irresistible desire to bring the actual truth home to some who needed living ideals the most, has gradually weakened since then. It is now replaced by a passionate regret for having ever exhumed them from the twilight of legendary lore, into that of broad daylight.

The wise warning: —

Give not that which is holy unto the dogs,

Neither cast ye your pearls before swine . . . [Matt., vii, 6]

is now impressed in letters of fire on the heart of those guilty of having made of the "Masters" public property. Thus the wisdom of the Hindu-Buddhist allegorical teaching which says, "There can be no Mahatmas, no Arhats, during the Kali-yuga," is vindicated, That which is not believed in, does not exist. Arhats and Mahatmas having been declared by the majority of Western people as nonexistent, as a fabrication—do not exist for the unbelievers.

"The Great Pan is dead!" wailed the mysterious voice over the Ionian Sea, and forthwith plunged Tiberius and the pagan world into despair. The nascent Nazarenes rejoiced and attributed that death to the new "God." Fools, both, who little suspected that Pan—the "All Nature"—could not die. That that which had died was only their fiction, the horned monster with the legs of a goat, the "god" of shepherds and of priests who lived upon the popular superstition, and made profit of the PAN of their own making. TRUTH can never die.

We greatly rejoice in thinking that the "Mahatmas" of those who sought to build their own ephemeral reputation upon them and tried to stick them as a peacock's feather in their hats—are also dead. The "adepts" of wild hallucinations, and too wide-awake, ambitious purposes; the Hindu sages 1,000 years old; the "mysterious strangers," and the tutti quanti transformed into convenient pegs whereon to hang—one, "orders" inspired by his own nauseous vices; another, his own selfish purposes; a third, a mocking image from the astral light—are now as dead as the "god Pan," or the proverbial door-nail.

They have vanished into thin air as all unclean “hoaxes” must. Those who invented the “Mahatmas” 1,000 years old, seeing the hoax will not pay, may well say they “have recovered from the fascination and taken their proper stand.” And these are welcome and sure “to come out and turn upon all their dupes the vials of their sarcasm,” though it will never be the last act of their “life’s drama.” For the true, the genuine “Masters,” whose real names have, fortunately, never been given out, cannot be created and killed at the beck and call of the sweet will of any “opportunist,” whether inside or outside of the T.S. It is only the Pans of the modern nymphs and the Luperci, the greedy priests of the Arcadian god, who are, let us hope—dead and buried.

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This cry, “it is the cat!” will end by making the Theosophical Society’s “scapegoat” quite proud. It had already ceased to worry the victim, and now it is even becoming welcome and is certainly a very hopeful sign for the cause. Censure is hard when deserved; whenever unmerited, it only shows that there is in the persecuted party something more than in the persecutors. It is the number of enemies and the degree of their fierceness, that generally decide on the merits and value of those they would brush off the face of the earth if they could. And, therefore, we close with this quotation from old Addison:

Censure, says an ingenious author, is the tax a man pays to the public for being eminent. It is a folly for an eminent man to think of escaping it, and a weakness to be affected by it. All the illustrious persons of antiquity, and, indeed, of every age in the world, have passed through this fiery persecution. There is no defence against reproach but obscurity, it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman Triumph.

Dear, kind enemies of the “Tartarian termagant,” how hard you do work to add to her eminence and greatness, to be sure!

“A VOICE FROM OVER THE SEAS”

[Lucifer, Vol. IV, No. 22, June, 1889, p. 313]

A question has reached the Head of the Esoteric Section of the Theosophical Society, regarding the alleged representation of that Section in America. This question is accompanied by a cutting from the Press of April 21st, 1889, which reads as follows:—

“Dr. Elliott Coues, the Founder of the Gnostic Theosophical Society of Washington, is also perpetual President of the Esoteric Theosophical Society of America.”

In reply, I most emphatically state that I am entirely ignorant of the origin or career of the above named “Esoteric Theosophical Society” of which Dr. Coues is said to be the “perpetual President,” and that this gentleman is in no way connected with the Esoteric Section of the T.S. of which I am the sole Head; nor can I help thinking that the said Esoteric “Theosophical Society” is a printer’s mistake. The only Esoteric Society which has any LEGAL right to the name “Theosophical” is that which Col. Olcott founded and chartered in London in October, 1888, for the proof of which see Lucifer of that month.

H. P. BLAVATSKY.

“ATTENTION, THEOSOPHISTS!”

[Lucifer, Vol. IV, No. 22, June, 1889, pp. 326-328]

“Heat not a furnace for your foe so hot

That it do singe yourself.”

—SHAKESPEARE [Henry VIII, Act I. Sc. I, 140-41].

“He who tells a lie, is not sensible how great a task he undertakes, for he must be forced to invent twenty more to maintain that one.”

—JONATHAN SWIFT.*

Grotesque contrasts and paradoxes are the very pith of our age. We might, therefore, permitting ourselves for once to follow suit, publish under the above title certain very untheosophical activities. But we prefer to leave the pages of our Lucifer untainted with the recital of untheosophical backbiting, malicious calumnies and attempts to ruin our character. Those who would learn our answer (and that of trustworthy witnesses) to the slanders that find such a ready hospitality in a spiritual organ of America, are invited to turn to Light of June 1st, and June 8th, 1889.

All attacks would have been ignored and never mentioned could they, without danger to the Theosophical Society, but be relegated by us to that common pit of oblivion, in which crawl and hiss, struggling to come to light, all the venomous monsters bred by calumny, envy, hatred and revenge—most of them the progeny, alas, of those who, once upon a time, took pride in calling themselves, Theosophists (!!).

The old truism, that they whom the gods would destroy, they first make mad, is once more vindicated. Calumnies are effective only on the condition that they should not be so readily refuted.

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*[From Miscellanies in Prose and Verse, London, 1727, Vol. II, p. 345.—Compiler.]

It is easy enough to bear false witness against one who is unable to establish an undeniable alibi. It is as easy, for a traducer to charge a person with having said or done that or the other, at a date when the accused and the accuser were both in the same country, if not in the same town. The credibility and likelihood of such accusations become, however, rather shaky if the accused party can furnish precise dates—awkward things to deal with—corroborated by numbers of persons to the effect that at the date mentioned he was 10,000 miles away, and did not even hold any correspondence with the accusing party. “One lie must be thatched with another, or truth will soon rain through,” says a proverb.

The London Light, always fair to all, was forced to publish—or rather to republish from the Chicago Religio-Philosophical Journal—a very strange letter. We may even say two letters in one, as the reader will see for himself. We call it “strange” because it is so transparent in its animus, so very imprudent and so easily refuted that both the writers—intellectual, and hoary with life-experience as they really are—seem to give themselves entirely away for a mere song, for the pleasure, one would almost say, of inflicting an ugly scratch, whether it reaches the person aimed at, or simply produces a commotion among the innocent and the credulous ones who believe all they read. So evident are the motives of this joint production—spite and revenge—that, were we certain that no true theosophist would be thereby affected, we would have never gone out of our way to refute the silly invention. It seems almost undignified to even notice it, but truth had to be shown at all costs.

We wonder, when our Theosophists and public will have read, in Light of June 8th, our several answers, what will remain of Dr. Coues’ denunciation of one who had never at any time been anything else than a true friend and defender of his? The “hoax” with which Dr. Coues charges Mme. B. in his letter thus returns home, part and parcel, to roost with the learned President of the Gnostic T.S. of Washington. May it do him good!

An American paper makes a great fuss over the reception made to Dr. Coues in New York by various people, theosophists and others, who in the words of one of the daily papers, “united to honour him [Dr. Coues] as a theosophist and a scientist.”

As a Scientist, the Society and the public cannot honour the Smithsonian Professor too much; but as a THEOSOPHIST—Heaven save the mark!! Dr. Coues is a very eminent, world-known naturalist and ornithologist. But why should he, for all that, behave with his brother theosophists as if the latter were no better than geese, and try to stuff them as he does? There is a line of demarcation that has to be drawn somewhere.

And now we have a few more words to say to a Weekly in America. For years the R.-P. Journal assumed the monopoly of denouncing and attacking us in almost every issue, and for years we have ignored it and kept silent. But for once, a month or so ago, we raised a mild protest in Lucifer, simply remarking that our contemporary of Chicago repeated "unverified cackle." At this the R.-P. J., feeling very indignant, replies: "The JOURNAL does not repeat 'unverified cackle,' and unlike the Tartarian termagant has 'discretion' enough not to juggle."

Don't you "repeat unverified cackle" dear old Journal? And what do you call the lying Billingsgate of W. Emmette Coleman, and above all your "Coues-Collins" letter, reprinted in Light, and answered in its number of June the 8th of last week? Or perhaps, you think the name "cackle" too mild and would like to replace it with the term "malicious slander"? So be it. As to your having "discretion enough not to juggle," no one has ever thought of accusing you of it. But you have constantly charged the same upon the "Tartarian termagant," and this without the slightest shadow of real proof. This is neither "religious" nor "philosophical."

Esoteric Buddhism is decidedly on the brain of our journalists. This is what we read in the Times of the 8th instant Take out the qualification, and you will have some truth in this:—

ESOTERIC BUDDHISM IN JAPAN.—Colonel Olcott, whose connection with "Esoteric Buddhism" is well known, is at present making a tour in Japan. He has been well received by the Buddhist priesthood, and is delivering lectures all over the country, advising the people to maintain the principles of the Buddhist faith and not to change for western doctrines of any kind.

At a lecture in Tokyo on the necessity of a religious basis for education, he began by comparing the free and upright bearing of the Japanese with that of the natives of India, who seemed to have lost the sentiment of nationality. Living in an atmosphere of disregard, if not contempt, for their old traditions and customs, taught to value only foreign systems and philosophies, the Indian spirit of patriotism and independence had been numbed. Their men had become submissive and cringing. But the Japanese bore themselves as free men, and in congratulating them heartily upon it, Colonel Olcott called upon them not to prostrate themselves at the shrine of foreign civilization. He added that the Theosophical Society had done much in India and Ceylon to direct men's attention to the faith of their forefathers and to the past of their country, and he warned his hearers not to judge Western civilization by its superficial aspects, for beneath these lay enormous misery and distress.

Colonel H. S. Olcott is decidedly a Buddhist of the Southern school, and a very convinced and earnest one; but why should the Times make of him a follower of Mr. Sinnett's Esoteric Buddhism instead of Gautama the Buddha's Dharma? This is a trifle, however, and the above extract does give some faint idea of the really great work which our President has been doing in Japan. Of course a Times writer cannot be expected to fully understand what Col. Olcott's real mission has been, and he forgets entirely to mention that the main idea was to weld together the Buddhists of India and Japan by showing them that the true fundamental character underlying all the Buddhist religious schools is the same, and by making Theosophy the connecting link. In a letter just received from Col. Olcott he says that he has delivered 49 lectures, and expects before he leaves to give a dozen more—that his travels have extended over 900 miles of territory, and that his addresses have caused a deep and permanent excitement. The students of the Tokyo Imperial University Higher Schools of the Metropolis have formed a Young Men's Buddhist Association à la the Y.M.C. Associations of the West. Several magazines have sprung up, and to his horror, one is called Olcotti!

Our President will probably reach England in August, and during September and October he hopes to take a lecturing tour in England and Ireland.

The arrangements for this will soon be commenced, and much assistance can be given by Theosophists in various parts of the country, who will kindly send information to Herbert Coryn, Secretary of Theosophical Lecturing Society, 7, Duke Street, Adelphi, London, W. C., as to the opportunities of obtaining halls (with terms, etc.) in towns where audiences are likely to take interest in the subject of Theosophy.

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A FEW QUERIES

[Lucifer, Vol. IV, No. 22, June 1889, pp. 347-348]

As you kindly invite questions relating to Theosophy, I make free to put forward some doubts, which I should feel very thankful if you would solve.
1. How are the nine actually known planets to be reconciled with the seven of Theosophy?*

2. How may it be possible for anyone who has no independent means to subsist upon to enter upon Chelaship? It seems as if the very first indispensable rule laid down in the April number of Lucifer, would render it absolutely impossible for any person, who has to earn his bread in any way, save perhaps that of writing books, to mount even the first steps of the ladder. Or does it mean, perchance, that some other human being should always sacrifice himself, should toil and labour many years of his life in order to facilitate the sublime aspirings to Adeptship—of another? One would think, in that case, that the humbler brother or sister (humanly, not kindredly speaking) was on the righter track to perfection according to the precepts of Theosophy.†

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* The reasons are stated in The Secret Doctrine in several places.

† Chelaship has nothing whatever to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a state of mind, rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in Lucifer for April last pertain properly to a later stage, that of actual occult training and the development of occult powers and insight.

3. Has any woman ever attained to Adeptship proper? Will her intellectual and spiritual nature and gifts permit it, even while supposing that her physical nature might endure the hardships therefrom indispensable? It should seem that the ultimate fate of "Fleta,"* in this her incarnation tends to demonstrate the negative answer to this question. But, on the other hand, it would testify of a, least said, curious partiality on the part of the "All-love" and "All-wisdom" to have denied woman, that half of humanity which is said to be the counter-type of even that Wisdom—Love being the masculine, Wisdom the feminine, principle in Deity—the means and possibilities to claim and attain the same high wisdom which is attainable for men.†

Hoping for an elucidating answer in the pages of Lucifer.

C.S.

Stockholm.

These rules indicate, however, the mode of life which ought to be followed by all aspirants so far as practicable, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the inner man who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the first and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

*Fleta is a picture of a black magician, hence her fate. She is the Queen of Dugpas, selfish to the core and sacrificing all and everything to her desire for power.

[This has reference to Mabel Collins' story, The Blossom and the Fruit, concerning which comprehensive information may be found on pages 91-93 of Volume VIII in the present Series.—Compiler.]

† Woman has as good a chance as any man has to reach high Adeptship. Why she does not succeed in this direction in Europe is simply due to her early education and the social prejudice which causes her to be regarded as inferior to man. This prejudice, amounting to a curse in Christian lands, was mainly derived from the Jewish Bible, and man has profited by it.

MISCELLANEOUS NOTES

[Lucifer, Vol. IV, No. 22, June, 1889, pp. 334, 341, 345-46, 347, 341-49]

[In connection with some criticism from William Oxley]

The petty spite shown to us by Mr. W. Oxley, an ex-F.T.S., is very natural. An ardent Theosophist at first, but a still more ardent Spiritualist, this tender-hearted gentleman began by writing letters to one of our Masters, whose neglect to notice him, and his Angelic Revelations hurt his feelings. Moreover, the criticism which Busiris, the ancient Aryan "Spirit" and SAGE in his Philosophy of Spirit received at the hands of Mr. Subba Row and other Hindus in The Theosophist (Vide May, 1882 et seq.) was not calculated to make the flame of brotherly love burn brighter in Mr. Oxley's bosom. He would be more than an average Spiritualist, verily a sage or an Indian philosopher himself, had he accepted the just criticism in a brotherly spirit and never retaliated. But Mr. Oxley is not a philosopher, still less a sage! Hence this laborious though vain attempt at mud throwing. We hope he will not catch cold during the operation.

[In reference to various misrepresentations in the pages of the Medium and Daybreak, and a defence from the pen of A. D. Bathell.]

As we are very little concerned with either the popguns shot at us, or those who amuse themselves in shooting them, we at first hesitated to insert the above. Having so many of our own quarrels on hand, we were unwilling to meddle with those of others. We have not the pleasure of knowing Mr. Bathell personally; but since his letter throws independently such a flood of light on the true causes of the animus of some of our ex-Fellows—ever the most relentless in slandering the Society—we publish it most willingly.

Personally, we feel very grateful to Mr. Bathell for his considerate defence. As, however, the experience of several years has proved to us that every slander on the T.S. has only led to the increase of its members, and every direct attack against the Founders and lie about the modest editor of this journal, have invariably brought to the front unexpected and devoted friends, we feel rather unwilling to lose our dear and faithful detractors and slanderers. May they prosper and increase, the charitable and truthful souls! As the Khalif of the tale, who would not part with a beloved boil, for the latter helped to purify and keep his blood in good order, so we would not part —if it can only be avoided—with our active and amiable calumniators. They are the generous and volunteer scavengers of the Theosophical Society, so to speak, its vernal blue pill and black draught. Every malicious fib of theirs is an additional bar furnished to us gratis toward the erection of our Theosophical Eiffel Tower, and the future eminence of its architects. Dearly beloved enemies, pray let yourselves be entreated not to turn your backs upon us!

———

[Dr. C. Carter Blake, the well-known anthropologist, contributes a long and scholarly article on the subject of the Third Eye, and ends by asking what evidence there is of its existence among living forms, outside of those already mentioned by him. To this H.P.B. remarks:]

As three-eyed men are no longer extant, what evidence can be expected other than of a circumstantial character? What evidence is there, we may ask in our turn, that men were once upon a time apes with tails, or men with tails, except that of Haeckelian and Darwinian inferences based on the fact that the human spine ends with what seems the stumped root of a tail. The one inference is as good and as scientific as the other.

———

[In connection with the remarks of a correspondent to the effect that the statement about the materialist not having a self-conscious survival after death in H.P.B.'s article "On the Mysteries of the After-Life," requires some qualification, as many so-called materialists are merely agnostics, and often men of great soul.]

The qualification of the general statement which our correspondent quotes is implied in the article itself. It is there explained that it is the deep and sincere conviction in a man's mind that there is no life after death which is the cause of his having no such conscious life. It does not matter what a man calls himself; the vital question is what he really believes in his inmost heart.

The keynote to the whole question of the Devachanic existence is that a man creates, in the literal sense of the word, his own future.

[In connection with another article by Dr. C. Carter Blake, dealing with the possible survival of the Atlantean type.]

It is a tradition among Occultists in general, and taught as an historical fact in Occult philosophy, that what is now Ireland was once upon a time the abode of the Atlanteans, emigrants from the submerged island mentioned by Plato. Of all the British Isles, Ireland is the most ancient by several thousands of years. Inferences and "working hypotheses" are left to the Ethnologists, Anthropologists and Geologists. The Masters and keepers of the old science claim to have preserved genuine records, and we Theosophists—i.e., most of us, believe it implicitly. Official Science may deny, but what does it matter? Has not Science begun by denying almost everything it accepts now?

———

We copy the following curious advertisement from the Two Worlds, a spiritualistic paper.

Mr. Joseph Blackburn, of Keighley, has taken a course of study in anatomy, physiology, the general principles of pathology, the science of fine forces, including the nature of electricity, magnetism (of various kinds), light, colour, mind, cure, magnetic massage, and other natural forces.

Therefore, we, acting under the sanction of a charter granted by the State of New York, do hereby award this diploma, conferring upon the above named person the honourable title of Doctor of Magnetics, abbreviated by D.M., whereby it is signified that he is duly qualified to administer sun-baths, water-baths, massage, mental and psychological forces, electricity, suncharges, substances, and other refined natural agencies for upbuilding the system.—Signed E. D. Babbit, M.D.; F. G. Welch, M.D.—[Advt.]

Modest young students of the mystic who may be tired of standing behind a counter have here a fine opportunity offered to them. To become suddenly, and without any transition, a "Magus" in possession of the universal panacea, one has but to apply for a diploma, signed by two well-known "M.D."s of New York, conferring on one "the honourable title of Doctor of Magnetics." But what is a "Doctor of Magnetics"? qualified to administer . . . "substances," and what are these "substances"?

In a country where such quack advertisements are possible, and where people peck at them like sparrows at cherries, no one ought to laugh at Theosophists, who seem the only people, so far, who thoroughly see through them. And yet, it is such Doctors "Dulcamara," who are the bitterest enemies and persecutors of Theosophy—sub rosa, of course. It is they who bring the true mystic science and philosophy into disrepute. In support of this, we append a queer letter out of two just received from a trustworthy correspondent, which form a suggestive commentary on advertisements of the type of the one quoted above. One is a private letter; therefore all we can say of it is, that the writer calls himself a Brother of "the Dew and Light," and signs "Magus" (? We know several Maguses, "which is which?"). This one claims acquaintance with many illustrious personages from the "Astral plane," with whom he holds councils; and he snubs the person whom he addresses as one whose presence has never been recorded therein, because, perhaps, as he adds, he is "not sufficiently developed to meet in council on the astral plane." Forsooth, an illustrious correspondent this!

The other comes from a Victim, apparently.

[The correspondent who signs himself "One Who Has Been Duped" describes the bogus character of a group which calls itself "Ros. Crux. Fratres" and deals mainly with Elementals and "Spirit-Guides."]

TO ALL THEOSOPHISTS
"THE ESOTERIC SECTION
OF THE THEOSOPHICAL SOCIETY"
AND ITS ENEMIES.*

This is neither a private nor a confidential document, and thus will not be productive of treachery. The undersigned—save a few occult truths which she is pledged not to reveal—has no secrets, no desire to create mysteries, and is willing to let the whole world see her private and inner life. She fears nothing, and is ready to face every enemy and slanderer of hers, and bids him or her, to do his worst. She has nothing to dread from truth.

As it has now become evident that our most dangerous enemies are within not without the Theosophical Society, it is time to put an end to this.

Nor is it less evident that Professor Elliott Coues, though the President of the Gnostic Branch of the T.S., calling himself a Theosophist—yet seeks by all means, fair or foul, to upset the "Esoteric Section of the Theosophical Society," —the only legitimate and legal Occult Body in the Society—by trying to discredit the "Head" of that Section, the undersigned. It is useless for the present to explain why Dr. Coues does it, though his motives are quite plain to many and especially to the writer of this. Theosophical charity in the heart of every true Theosophist must urge him to eschew reprisals and never to return evil for evil, so long as truth damaging to his enemies can be withheld without danger to the cause.

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* [This text was published as a separate pamphlet of 16 pages, dated London, June 21, 1889; the type and format are identical with those of the magazine Lucifer. Only a couple of copies of this pamphlet are known to exist, and they are in private hands. The present reprint has been reproduced from one of them.—Compiler.]

Full explanation is, therefore, postponed. I will speak only of his last letter to me further on, which will perhaps explain such a sudden persecution of me by Dr. Coues, who professed friendship in all his letters up to a few days before the Convention of the T.S. (American Section) in Chicago.

Meanwhile the following is offered by the undersigned to the consideration of all the Members of the T.S. whom it may concern.

For years past, H. P. Blavatsky has been urged to give esoteric instructions to Theosophists anxious to study the occult sciences, till at last, yielding to the persistent entreaties she consented to do so. “The Esoteric Section of the Theosophical Society” was formed under the orders of the President-Founder, in October, 1888, in London, and duly announced in Lucifer. As said therein, the formation of a body of esoteric students was “organised on the ORIGINAL LINES devised by the real Founders of the T.S.”

Now this Section, while entailing upon H.P. Blavatsky, as all its members know, much additional labour and an immense weight of responsibility, is not of the smallest advantage or benefit to herself in any way whatever. On the contrary, its formation has become from the first the pretext for new persecutions and slanders against her. She therefore feels it right that a clear alternative should be placed before the Members of the Esoteric Section, as well as such other persons as may be affected:—

Either H. P. Blavatsky does possess “Knowledge” and can teach what many earnestly desire to learn, or she cannot. In the first case, those who desire her teaching must have confidence in her and believe that she has something to teach, otherwise why should they come to her to be taught at all? In the second, if anyone has doubts, let him leave the ESOTERIC SECTION if already a member, or abstain from joining it if he is not. As already said, H. P. Blavatsky gaining nothing but an increase of labour and responsibility with every new member who joins, the benefit is all on their side; and far from conferring a favour, those who place themselves under her teaching are rather the recipients of one from her.

To help earnest and well-meaning Theosophists, H. P. Blavatsky is ever ready; and she will work for them and the Society, as long as she has life left in her. But she has no desire to force her teachings upon outsiders, and thereby to desecrate the sacred science by giving it out to those who through recent slanders may have lost faith in her; or again, such—if any exist—as are ready to betray their pledge and word of honour by forming secret understandings with our enemies.

These facts are the more important, since Prof. Elliott Coues, though he never belonged in any capacity to the ESOTERIC SECTION of the T.S. yet proclaims himself Perpetual President of the Esoteric Theosophical Society of America," of which no one connected with the General Council of the T.S., in India, or the Founders know anything. And it is this unwarranted claim, probably, that led some member of the "Esoteric Section of the T.S.," under the direction of the undersigned, to mistake Professor Coues for a member thereof, and then to give him or Colonel Bundy, of the R.-P. J., of Chicago, a document emanating from the Council of the E.S. Though of no importance whatever and containing only some advice which might have been given out publicly, yet, since the document was marked "Esoteric Section," the member who gave it to an outsider, from whatever motive, has broken his pledge and been untrue to his "sacred word of honour."

It is also Dr. Coues, probably, who furnished to the R.-P.J. for publication the copy of the Rules and Pledge of the E.S. which had been sent to him, although they are marked private and confidential. It is not that these papers were ever intended to be kept secret, since they are sent to every member of the T.S. who applies, and the Journal has only rendered us service by making them so widely known; but that any gentleman should publish papers marked private and confidential is an act best left to the world to characterise as it deserves.

In view of this, and considering that:—

(1.) The only Esoteric Section or body which exists in the Theosophical Society is the one duly authorised and recognised by the President-Founder, Colonel H. S. Olcott; and—

(2.) That Professor Elliott Coues has self-constituted himself “perpetual President” of an Esoteric body.*

(3.) Professor Coues shows himself desirous of casting a slur both upon H. P. Blavatsky personally, and upon the Section of which she is the Head, in order to destroy one through the other. Therefore, the following alternative is now laid plainly and publicly before all the members of the “Esoteric Section of the T.S.”

Do you still desire to be taught by H. P. Blavatsky, as to whose occult “knowledge” the Instructions already in your hands are some evidence? Or do you prefer to follow Prof. Elliott Coues—whose knowledge of biology, ornithology, etc., makes of him a very eminent scientist, but whose knowledge of Occultism five years ago, when he was in Europe, amounted to nil?

The question is thus put in a nutshell. Do you want to study ancient Occultism, or modern Hypnotism; esoteric philosophy—whose doctrines may be traced thousands of years back, throughout Eastern literature—or, the “working hypotheses” of modern Psychic Researchers?

This choice is now no longer based on the query: “Do the Mahatmas exist,” or are they, as very theosophically put by Dr. Coues, simply a HOAX of H. P. Blavatsky. The questions, whether the teachers are an actuality or an ideal, and H. P. Blavatsky a truthful woman, or an old fraud, a vixen endowed with every vice, retire in view of the plain alternative into the background, or, at any rate, to a secondary plane; nor will the above-named personage stoop to debate the mooted problem. The really important fact to ascertain is simply whether H. P. Blavatsky is, or is not, possessed of the occult knowledge, whose source was hitherto attributed to the teaching of the MASTERS. The answer is easy and self-evident.

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* Everyone has a right to found an “Esoteric Society”—whether he has anything to teach or not—Professor Elliott Coues, as much as Professor Hiram E. Butler. But neither of them has any right to append to the name the words “of the Theosophical Society.”

If the TEACHERS whom she claims to know, do not exist, then every bit of philosophy from the earliest Esoteric Buddhism, down to the latest Secret Doctrine, in short, every tenet of the Occult Sciences taught and learnt in the T.S., comes from her; this, whether she has invented it all, or acquired the knowledge by some mysterious means. Turn it whichever way you will, the fact remains the same for the Theosophists—she is the origin, the fountainhead, of all the esoteric knowledge they have learned or may learn. Whether she be the source, or only the modest channel, as claimed by her, H.P. Blavatsky has the means and the necessary knowledge to teach.

It is for those eager to learn to decide whether the waters of knowledge offered are good and pure enough for them. Those whose attention is directed chiefly to the mud and stones thrown at and into the said waters, are at liberty to refuse them, and are earnestly asked to do so. Let them pronounce their decision and send back their papers and they will forthwith be set free.

It is therefore only for the benefit of those who desire to go on with the Instructions that the undersigned appends her answers, as well as the published letters of a few other witnesses in Light (Vide the issue of June the 8th). Light on the Path has just been made the pretext by Dr. Elliott Coues and “Miss Mabel Collins” for a new and very ugly slander against H. P. Blavatsky. Now since that priceless little treatise occupies a very prominent position in Theosophical literature, especially among those who desire to tread that path, it is absolutely necessary that no further misunderstanding should exist on this matter, as it was to facilitate the entrance to the said path that the ESOTERIC SECTION of the T.S. was founded. It is thought, therefore, necessary to make the following correspondence as widely known as possible among Theosophists, and especially among members of the ESOTERIC SECTION. The necessity of this step is much to be regretted; but the utterly baseless and unprovoked attack of Professor Coues and Miss Mabel Collins on that Section, and upon H. P. Blavatsky, has rendered imperative the plainest statement of facts in reply.

Out of respect for old associations and still more out of the general unwillingness of our best members to turn our MAGAZINE into a tub for washing dirty theosophical linen, I shrank from republishing the facts in Lucifer. But now, here they are in toto. Let the Theosophists judge for themselves.

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EXTRACTS FROM “LUCIFER,” “LIGHT,” AND ELSEWHERE.

Heat not a furnace for your foe so hot

That it do singe yourself.

—SHAKESPEARE.

He who tells a lie, is not sensible how great a task he understakes, for he must be forced to invent twenty more to maintain that one.

—JONATHAN SWIFT.*

“ATTENTION, THEOSOPHISTS!”

A NEW AND GROSS SLANDER.

This is what we said in Lucifer:—

Grotesque contrasts and paradoxes are the very pith of our age. We might, therefore, permitting ourselves for once to follow suit, publish under the above title certain very untheosophical activities. But we prefer to leave the pages of our Lucifer untainted with the recital of untheosophical backbiting, malicious calumnies and attempts to ruin our character. Those who would learn our answer (and that of trustworthy witnesses) to the slanders that find such a ready hospitality in a spiritual organ of America, are invited to turn to Light of June 1st, and June 8th, 1889.

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* [Miscellanies in Prose and Verse, London, 1727, Vol. II, p. 345.—Compiler.]

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All attacks would have been ignored and never mentioned could they without danger to the Theosophical Society, but be relegated by us to that common pit of oblivion, in which crawl and hiss, struggling to come to light, all the venomous monsters bred by calumny, envy, hatred, and revenge—most of them the progeny, alas, of those who, once upon a time, took pride in calling themselves, Theosophists(!!)

The old truism, that they whom the gods would destroy, they first make mad, is once more vindicated. Calumnies are effective only on the condition that they should not be so readily refuted. It is easy enough to bear false witness against one who is unable to establish an undeniable alibi. It is as easy for a traducer to charge a person with having said or done that or the other, at a date when the accused and the accuser were both in the same country, if not in the same town. The credibility and likelihood of such accusations become, however, rather shaky if the accused party can furnish precise dates—awkward things to deal with—corroborated by numbers of persons to the effect that at the date mentioned he was 10,000 miles away, and did not even hold any correspondence with the accusing party. “One lie must be thatched with another, or truth will soon rain through,” says a proverb.

The London Light, always fair to all, was forced to publish—or rather to republish from the Chicago Religio-Phil. Journal—a very strange letter. We may even say two letters in one, as the reader will see for himself. We call it “strange” because it is so transparent in its animus, so very imprudent and so easily refuted that both the writers—intellectual, and hoary with life-experience as they really are—seem to give themselves entirely away for a mere song, for the pleasure, one would almost say, of inflicting an ugly scratch, whether it reaches the person aimed at, or simply produces a commotion among the innocent and the credulous ones who believe all they read. So evident are the motives of this joint production—spite and revenge—that, were we certain that no true theosophist would be thereby affected, we would have never gone out of our way to refute the silly invention. It seems almost undignified to even notice it, but truth had to be shown at all costs.

And this is the cutting from the R.-P. J. that was sent to us a few days ago, and referred to above. The reader will please notice the underlined passages.

ATTENTION, THEOSOPHISTS!

A LITTLE MORE “LIGHT ON THE PATH” FOR YOUR BENEFIT.

SIR:—In 1885 appeared a strange little book entitled: Light on the Path: A treatise written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence. Written down by M.C., Fellow of the Theosophical Society. The author is Mabel Collins, until lately one of the editors of Lucifer. The book is a gem of pure spirituality, and appears to me, as to many others, to symbolize much mystic truth. It has gone through numberless editions, and is used by faithful Theosophists much as orthodox sinners use their prayer-book. This happened mainly * because “Light on the Path” was supposed to have been dictated to Mrs. Collins by “Koot Hoomi,” or some other Hindu adept who held the Theosophical Society in the hollow of his masterly hand.

I liked the little book so much that I wrote Mrs. Collins a letter, praising it and asking her about its real source. She promptly replied, in her own handwriting, to the effect that “Light on the Path” was inspired or dictated from the source above indicated. This was about four years ago; since which time nothing passed between Mrs. Collins and myself until yesterday, when I unexpectedly received the following letter. I was not surprised at the new light it threw on the pathway of the Theosophical Society, for late developments respecting that singular result of Madame Blavatsky’s now famous hoax left me nothing to wonder at. I cabled Mrs. Collins yesterday for permission to use her letter at my discretion. Her cablegram from London reached me this morning, saying, “Use my letter as you please. Mabel Collins.” So here is the letter.

April 18th, 1889.

34, Clarendon Road, Holland Park,

London, W.

DEAR SIR:—I feel I have a duty to write to you on a difficult and (to me) painful subject, and that I must not delay it any longer.

You will remember writing to me to ask me who was the inspirer of “Light on the Path.” If you had not been yourself acquainted with Madame Blavatsky I should despair of making you even understand my conduct. Of course I ought to have answered the letter without showing it to any one else; but at that time I was both studying Madame Blavatsky and studying under her. I knew nothing then of the mysteries of the Theosophical Society, and I was puzzled why you should write to me in such a way.

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* The word “mainly” does not sound very complimentary to the author “Mrs. Collins.”—[ED.]

I took the letter to her; the result was that I wrote the answer at her dictation. I did not do this by her orders; I have never been under her orders. But I have done one or two things because she begged and implored me to; and this I did for that reason. So far as I can remember I wrote you that I had received “Light on the Path” from one of the Masters who guide Madame Blavatsky. I wish to ease my conscience now by saying that I wrote this from no knowledge of my own, but merely to please her; and that I now see I was very wrong in doing so. I ought further to state that “Light on the Path” was not to my knowledge inspired by any one; but that I saw it written on the walls of a place I visit spiritually (which is described in the “Blossom and the Fruit”)—there I read it and I wrote it down. I have myself never received proof of the existence of any Master though I believe (as always) that the mahatmic force must exist.

Yours faithfully,

MABEL COLLINS.

Yes, Mabel, the “mahatmic force” does exist. It exists in every great soul like yours. There is no need of a word of mine further. It is Helena P. Blavatsky’s turn to speak next.

ELLIOTT COUES.

1726 N St., Washington, D.C., May 3, 1889.

Yes, Elliott Coues, “it is Helena P. Blavatsky’s turn to speak” now; and she will. She begins by declaring that every one of the statements contained in the above double letter is malicious and false—from first to last. It is not her word only she gives for it. She is not popular enough to be believed by the outside public on that alone. But she will furnish dates, as aforesaid, and show the absolute impossibility of this new charge brought against her.

These are the accusations, and here are the answers.

1. Dr. Elliott Coues states that Light on the Path “was supposed to have been dictated to Mrs. Collins by ‘Koot-Hoomi or some other Hindu adept’,” etc.

Answer. No Theosophist known personally to Mme. Blavatsky—or any one else probably—has ever attributed that little work to “Koot-Hoomi” or any other Hindu Adept. On the contrary, as we are informed by those in a position to know best, and also the immediate friends of Mrs. Mabel Cook-Collins, who saw her almost daily after its publication—its inspiration was always ascribed to quite another person, who was never “a Hindu.”

This inspirer, whom “Miss Mabel Collins” described, without naming him, to many of her friends and to Mme. Blavatsky herself, was undeniably recognized by the latter; but, although an old friend, she would certainly never call him her “Master.”

Moreover, Dr. E. Coues, the President of the Gnostic Th. Soc., ought to know that the “inspirer” of “Light on the Path” is not the same “great soul” on whom he (Prof. E. Coues) has fathered his No. 5 of the “Biogen Series.” * Has the erudite Professor of the Smithsonian Institute connected the said old work with “Koothomi’s” name to “please” H. P. Blavatsky, too; and has she also “begged and implored” him to do so?

2. It is in consequence of the alleged “inspiration” that Prof. Coues wrote, as he himself tells us, his first letter of inquiry to Mabel Collins (Mrs. Cook) FOUR YEARS AGO, “since which time,” he adds, “nothing passed between Mrs. Collins and myself.”

Answer. This is a very important admission, and one, that with the object in view (namely, to throw a little additional mud on “his friend,” H. P. Blavatsky) will prove an unfortunate lapsus calami for Dr. Coues. The facts are these.

The incriminated party left India after six years of sojourn in it on February 20th, 1884 and sailed for Europe. She remained in France four months, then arrived about August in London, and sailed back to India on November 11th of the same year. She remained in London three of four weeks and then went to Germany, where she had the honour of renewing her acquaintance with Professor Coues. But she never met Miss Mabel Collins at all, till a short time before her departure for India, saw her but a few times and never had even a private interview with her.

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* “Kuthumi, the true and complete Oeconomy of Human Life, based on the system of Theosophical Ethics,” by Elliott Coues. Noticing it in its issue of July, 1886 [Vol. 1], The Path remarks: “This is a reprint of a little volume, originally issued in 1770, but under the classical pen of Prof. Coues, who has added an introduction and the faultless typography of Estes and Lauriat, the little book is a very different affair from the earlier edition.” Yet, perfect as it may be, what had “Koothoomi” or Kuthumi to do with this “reprint,” we wonder?—[ED.]

When she first heard of her, it happened as follows: Mr. Ewen, F.T.S., late of India, had unearthed a story written by Miss M Collins, found it charming, as it really is, and showing it to Col. Olcott, introduced the latter to her. This novel was the Idyll of the White Lotus, which “Miss Mabel Collins,” told the Colonel had been written by her, either in trance or under dictation (the handwriting of the MSS., was not hers, certainly) by some one whom she described to him. This was before Mme. Blavatsky ever set eyes on her; and yet the title page of that work bears to this day the inscription:

To the True Author

The Inspirer of this work;

IT IS DEDICATED.

If she knew nothing then (when she wrote Light on the Path) “of the mysteries of the Theosophical Society,” as she states, then she must have forgotten them, since the Idyll, etc., preceded Light on the Path; the more so, as she wrote and finished the former before she had ever set her eyes on “Mme. Blavatsky.” Miss Mabel Collins adds that Light on the Path “was not inspired by anyone.” And here comes an independent witness, Mrs. Passingham, late of Cambridge, who flatly contradicts the statement. “Miss Collins” passed a day in her house in February, 1885, and left early, because, as she said, she had to meet by appointment, her inspirer, the one who dictated to her Light on the Path, at 8 that evening.

(Read Mrs. Passingham’s letter, infra.)

How does this tally with the statement that she (Mabel Collins) had “never received proof of the existence of any Master” (let alone the Theosophical Masters)? Was the dedication invented, and a Master and “Inspirer” suggested by Mme. B. before the latter had ever seen his amanuensis? For that only she proclaims herself in her dedication, by speaking of the “true author,” who thus must be regarded as some kind of Master, at all events. Moreover, heaps of letters may be produced all written between 1872 and 1884, and signed : the well-known seal of one who became an adept only in 1886. Did Mme. Blavatsky send to “Miss Mabel Collins” this signature, at a time when neither knew of the other’s existence?

And now to Light on the Path.

Miss Mabel Collins, known in those days to us simply as Mrs. Cook, can have hardly begun it in November 1884; for, three days before Mme. Blavatsky's departure for India (there are witnesses) she was visited by Miss M. Collins, who showed her a page or two of that which developed later into Light on the Path, and in which the former recognized some very familiar expressions. Thus, that which became the priceless little book, was finished and published in London after Mme. Blavatsky's departure for India, i.e., in the early part of 1885, as dozens of witnesses are ready to testify (Miss M. Collins' friends among others). At that time, the accused party was at Adyar, lying for over three months almost on her deathbed. And now, comes the curious part of this new attempt to discredit a person in her way, and a dangerous witness. If she is the sole author of Light on the Path, how comes it that she, ignorant of Sanskrit and having never seen the "Golden Precepts," could use so many sentences bodily enshrined in that purely Occult work? But here is something still more curious.

5. If Dr. Coues wrote his first letter of enquiry to Mrs. Mabel Cook four years ago, it must have been some time in the middle of 1885. For, Light on the Path was published, as said, early in that year, and his letter to her could not have preceded the publication of the book, while since then, he assures us, "nothing passed" between him and Mrs. Mabel Collins."

But whether late or early in 1885 or 1886, the fact remains the same. Mme. Blavatsky was not in England, and could not be there when Dr. Coues' letter of enquiry was received by "Miss Mabel Collins." For Mme. B. was sent back to Europe by her doctors in India, at the end of March 1885 and remained till May 1887 in Italy, Germany and Ostend. No correspondence ever took place between Miss Collins and Mme. Blavatsky; nor did the latter know anything of Light on the Path until it was given to her as the "New Bible of the American Theosophists," by Mr. Arthur Gebhard, in the summer of 1886. Thus turn it whatever way you like neither (a) could "Miss Mabel Collins" be studying Mme. B. during that period of 21/2 years; nor could she be "studying under her."

How then could the “author” of Light on the Path possibly say that she “took the letter to her” and wrote “the answer at her dictation”?! The gratuitous invention is so painfully palpable that there is really no need to dwell on it any longer. There is but one explanation possible. Miss M. Collins had an astral dream. She found the imaginary scene between Mme. Blavatsky and herself, and heard the latter dictating her letter to Dr. Coues under the walls she visits spiritually—and now repents of it. Untrained psychic faculties contain potentially strange surprises in them; an inordinate hatred and desire of revenge lead some mediums on to dangerous pathways.

Thus, why should she repent of that which she has never done, and why, above all, should Dr. Elliott Coues—the flower of chivalry—show such an intense eagerness to proclaim his fair correspondent to the world as the wife of the Biblical Ananias? True, she has done many other things to disprove her own words and placed them on record before the world, these records proving still more damaging to her reputation for truthfulness. Has she also forgotten what she wrote in her work Through the Gates of Gold? This book again was quite unknown to Mme. Blavatsky, who first heard of it from Messrs. Finch and Keightley, who brought it to her in Ostend in March 1887, just after its publication. And this work—so inferior to Light on the Path or the Idyll of the White Lotus, that no devotee would ever think of claiming as its author a “Master”—bears on the page facing the Prologue the following words:—

“Once, as I sat alone writing, a mysterious Visitor entered my study unannounced, and stood beside me. I forgot to ask who he was or why he entered so unceremoniously, for he began to tell me of the Gates of Gold. He spoke from knowledge, and from the fire of his speech I caught faith. I have written down his words; but alas, I cannot hope that the fire shall burn as brightly in my writing as in his speech.”

The fear was a just one, as one can never write from memory as well as when copying—from walls. The divine fire was expended in Light on the Path and never burned as brightly since.

"Before the voice can speak in the presence of the Masters it must have lost its power to wound." . . . "Seek in the heart the source of evil and expunge it." These are aphorisms as old as the Book of the Golden Precepts, from which they radiated—on the walls"—and thence into Light on the Path.

We must close with a few more words of emphatic denial. At no time has "Miss Mabel Collins" "studied under Madame Blavatsky." The latter has always refused to teach her, for good reasons of her own. Mrs. Mabel Cook has sometimes attended the "Blavatsky Lodge" meetings, and had casual conversations on occult matters with her, but has never studied two consecutive days "under her." Nor did Mme. B. know that Dr. Coues has ever written to Miss Collins till he told of it. In all charity we are determined to view her letter to him as—an enigma. And so must be the learned Professor's sudden attack upon H. P. Blavatsky, another enigma to the Theosophists and the public in general, though to the attacked party it is quite clear. He speaks of hoax, but does not say what it is. We know of definite hoaxes, but prefer not to mention them at present. We have heard of Hindus committing suicide in order to bring their enemies to grief and lay a curse upon their heads. This joint letter is a moral suicide in its way. For a woman to confess to the world that she has been deliberately deceiving it for years, simply for the pleasure of fathering the cause of the deception upon a supposed enemy, is a psychic riddle in itself. Miss Mabel Collins, while denying the "Mahatmas," believes, however, "that the Mahatmic force (whatever it may be, apart from the Mahatmas) must exist." This belief Dr. Coues gravely ratifies, on the authority, we must suppose, of his own "great psychic powers"; and thus we find him assuring "Mabel" that the "Mahatmic force . . . exists in every great Soul like yours" (her's).

May all the Heavenly Powers, actual or imaginary, preserve the World from such "Mahatmic force," if it is this "force" that dictated to Miss Mabel Collins her letter to Dr. Coues, and inspired him to publish it with his comments. And may the poor Theosophical Society be laid into its grave rather than have such representatives of THEOSOPHY!

History repeats itself in every age. The world had its century of Hypatias, its century of the Joans of Arc, and that of many other heroines. Our departing age, the XIXth, seems to impress itself on the tablets of the Universal History, as "the Century of the 'MADAME COULOMB!" . . .

H. P. BLAVATSKY.

———————

A TIMELY WITNESS.

The following is a letter published in LIGHT of June the 8th, when that weekly reprinted the above insinuations from the REL.-PHIL. JOURNAL. It is a thoroughly independent evidence which, throwing a new and unexpected light on the calumny, shatters it to atoms. No better proof of the baselessness of the charges could be ever expected.

To the Editor of Light

SIR,— À propos of the letter from Dr. Coues relative to Mabel Collins and Light on the Path, the following incident may be interesting. In the early part of 1885 (I think February) Mrs. Collins visited a mutual friend at Girton, and was by her introduced to me, and spent the after noon and part of the evening at my house. She expressed a wish to leave early, as she had an "appointment" with "Hilarion," the author of Light on the Path, at 8 p.m., and did not wish to be absent from her lodgings at Girton at that hour. So I sent her back in my carriage at her express request. I was informed afterwards by my friend that the writing that evening had been very successful, owing she thought to previous harmonious conditions. I may add that Mrs. Collins told me herself that the influence under which she wrote the book in question was that of a person whom she had long known, but had only lately identified as being that of an "Adept."

C. A. PASSINGHAM.

xmouth, Devon, late of Milton, Cambridge.

June 2, 1889.

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Mrs. Passingham is a lady of high standing, well known to many, and who was till now President of the Cambridge Lodge of the T.S. And now what becomes of the —invention (not to call it by a worse name) that Mme. Blavatsky "begged and implored" Miss Mabel Collins, to father Light on the Path "on one of the Masters who guide Mme. Blavatsky"?

The visit of Mrs. Cook (Mabel Collins) to Mrs. Passingham was in February 1885, and Mme. Blavatsky having sailed for India three months before had certainly nothing to do with it. As already shown, the accused party hardly knew “Miss Mabel Collins” in 1884, and, had she known her, prudence alone would have never permitted Mme. B. to ask Miss M.C. to share in such an imposture, just at a time when the Christian College Magazine and Mme. Coulomb were red hot in their conspiracy of denunciation. The “hoax” with which Dr. Coues charges Mme. B. in his letter thus returns home, part and parcel, to roost with the learned President of the Gnostic T.S. of Washington. May it do him good!

An American paper, the Washington Post, speaking of a reception given to Dr. Elliott Coues in New York says that: —”The Theosophical Society and some of the most famous and cultivated people in New York will extend him and his wife a series of social courtesies and unite to honour him as a theosophist and a scientist.”

No one in America could “honour” too highly a Professor of the Smithsonian Institute as “a Scientist.” But as a Theosophist—Heaven save the mark! The animus and spite shown in his conduct and the want of all gentlemanly, let alone theosophical feeling, are such as would be unhesitatingly repudiated by every Smithsonian Professor.

And now we have a few more words to say to a weekly in America. For years the R.-P. Journal assumed the monopoly of denouncing and attacking us in almost every issue, and for years we have ignored it and kept silent. But for once, a month or so ago, we raised a mild protest in Lucifer, simply remarking that our contemporary of Chicago repeated “unverified cackle.” At this, the R.-P. J., feeling very indignant, replies:” The JOURNAL does not ‘repeat unverified cackle,’ and unlike the Tartarian termagant has ‘discretion’ enough not to juggle.”

Don’t you “repeat unverified cackle,” dear old Journal? And what do you call the above “Coues-Collins” letter, and, even more, the lying Billingsgate of W. Emmette Coleman?

Or, perhaps, you think the name “cackle” too mild and would like to replace it with the term “malicious slander”? So be it. As to your having “discretion enough not to juggle,” no one has ever thought of accusing you of it. But you have constantly charged the same upon the “Tartarian Termagant,” and this without the slightest shadow of real proof. This is neither “religious” nor “philosophical.” But what is distinctly kind and beneficent to Theosophists, though hardly meant to be so, is the gratuitous advertisement of the Esoteric Section, its Rules and Pledge in the R.-P.J. The Editor must accept our best thanks, as his generous advertisement brought us about twenty applications to join the E.S., all dispatched within the week of its publication.

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A curious prophecy was made to me, in 1879, in India, by a mystic who said that every letter in the alphabet had either a beneficent or a maleficent influence on the life and work of every man. Persons whose names began with an initial the sound of which was adverse to some other person had to be avoided by the latter. “What is the letter most adverse to me?” I enquired. “Beware of the letter C,” he replied. “I see three capital C’s shining ominously over your head. You have to beware of them especially for the next ten years and shield your Society from their influence. They are the initials of three persons who will belong to the Theosophical body, only to turn its greatest enemies.” I had forgotten the warning till 1884, when the Coulombs appeared on the stage. Are Dr. Coues and Miss Collins (Cook) preparing to close the list—I wonder?

I reprint the following correspondence from Light of June the 8th, omitting my own letter, which would be mere repetition of what is said above, and Mrs. Passingham’s statement as already given:

TO THE EDITOR OF “LIGHT”

SIR,—In reference to the letters from Professor Coues and Mabel Collins, quoted from the Religio-Philosophical Journal in your issue of the 1st inst., I trust you will permit me to say a few words on the facts in question.

I knew Madame Blavatsky intimately during her stay in Europe in 1884, and since her arrival in this country in May, 1887, I have resided in the same house continuously. Further, I have known Mabel Collins intimately from the date of the publication of Light on the Path in the early months of 1885.

1. Before Madame Blavatsky's departure for India, in November, 1884, she had seen Mabel Collins, at the outside, two or three times, and Light on the Path had only just been begun, and the book was not completed till early in 1885, when Madame Blavatsky was in India, and to my certain knowledge no communication took place between her and Mabel Collins after the departure of the former for India in 1884, until her arrival in England in 1887.

Now, since Professor Coues' letter to Mabel Collins could not have preceded the publication of Light on the Path, it is obvious that Mabel Collins' reply thereto must fall after the month of March, 1885. How then, I ask, could this reply have been written "at her (Madame Blavatsky's) dictation," as asserted by Mabel Collins, seeing that Madame Blavatsky was at the time in India? Such a marvellous discrepancy between statement and fact makes one think: quem deus vult perdere, prius dementat.

2. The astounding suggestion of Professor Coues that the authorship of Light on the Path was claimed by Mahatma Koot Hoomi is so ridiculous as to call only for the remark that no well informed person in the Theosophical Society ever heard of it before.

3. As to its real authorship, Mabel Collins constantly and consistently averred that it was "given" to her in the way she states by the assistance of a person whom she has described to many and in whom Colonel Olcott, entirely independently of Madame Blavatsky, recognized a Greek (not a Hindu) Adept whom he had personally known in the body.

4. As to Mabel Collins insituation that Madame Blavatsky endeavoured to induce her to claim the authorship of Light on the Path for "one of the Masters who guide her (Madame Blavatsky)," it is simply ridiculous. This alone is enough to show how empty is such an insinuation even apart from the fact that, as I have stated above, no communication whatever passed between Madame Blavatsky and Mabel Collins between November 11th, 1884, and April, 1887.

5. As to the fact that Light on the Path was "inspired" by some influence extraneous to Mabel Collins' own brain, the dedication prefixed to The Idyll of the White Lotus and the second edition of Through the Gates of Gold are ample proof, if the authoress' veracity is worth anything.

BERTRAM KEIGHTLEY.

TO THE EDITOR OF “LIGHT”

SIR,—In your issue of June 1st appears a copy of a communication from Professor Coues, of Washington, to the Religio-Philosophiod Journal of Chicago, drawing attention to a letter from the authoress of Light on the Path respecting the origin of that book.

The admissions made in that letter by Miss Collins are naturally of interest to all Theosophists who value the little treatise alluded to, and who have hitherto held the name of its authoress in high esteem.

For this latter fact there was great reason, in that she was the authoress not only of Light on the Path, but also of Through the Gates of Gold and The Idyll of the White Lotus, books of inestimable value to those who wished to know themselves from the Theosophic point of view; while a further reason lay in the belief that she was a faithful disciple and fellow-worker of Madame Blavatsky.

But in whatever position the avowal in Miss Collins’ letter may place that lady with regard to those who have hitherto looked upon her as a teacher, by its apparent intention of disowning Madame Blavatsky and of throwing discredit upon her explanation of the origin of Light on the Path, it will certainly appear to many that she has most strongly confirmed that explanation, while she has also satisfactorily answered the query which arose in everyone’s mind, “How did the Mahatma give Mabel Collins that marvellous epitome of the mode in which Mahatmic evolution is to be attained?”

Referring to Miss Collins’ explanation, it is at once evident that another intelligence besides her own must also have visited the place, “spiritually” or otherwise, where she saw Light on the Path written upon its walls, for someone must have placed the words there; moreover, that intelligence had command over good modern English as well as being possesssor of high practical wisdom.

We judge, therefore, that Miss Collins was simply the favoured vehicle for the communication of those particular rules of the “Hall of Learning” to the many mortals now needing and hungering for them, and while it is impossible that they could have been written up where she was permitted to observe them, otherwise than by an intelligent Being who had also visited the place, it does not at all follow that he should, or ought to, have made himself or his nature known to her. That would have been creating a basis for a personal intimacy which was not necessary and possibly not advisable.

As regards the manner in which one mind may instruct or inform another, on what may be termed the occult plane, we know at present very little, but the phenomena of psychometry and thought-transference may some day, if scientifically studied, be the means of our understanding these things better.

Hence Madame Blavatsky's explanation has intrinsic probability for its support, in addition to the authority she herself possesses in speaking of all such matters. As for the attempts at discredit which Professor Coues makes upon certain occult facts and phenomena, it is difficult to understand how a man who pertinaciously, in public and in private, claims for himself the possession of occult powers, as he has done respecting the visits of his astral body to friends hundreds of miles away, and its recognition by them, can so recklessly and inconsistently throw ridicule and doubt upon occult phenomena testified to by others.

As an eminent man of science accustomed to the methods by which scientific truths are discovered, ought not Professor Coues to see that the attested production on his part of what are ordinarily termed "supernatural" phenomena most surely suggest a strong probability that there are higher and more imposing "supernatural" powers than those to which he has at present attained? The projection of one's astral form and the projection of one's definite thoughts, for the purpose of giving information or instruction, can only be matters of degree of power, though the difference between them in degree may be great and the respective degrees be characteristic of very distinct types of development.

A STUDENT OF "LIGHT ON THE PATH."

I add the following corroborative extracts from a pamphlet issued by W. Q. Judge and widely circulated in America: *

1. Madame Blavatsky left England for India in November, 1884, and did not return to England till May 1st, 1887. Light on the Path was published about March, 1885. At the time of Mrs. Collins' reception of the letter which Dr. Coues wrote her in 1885, Madame Blavatsky was in India. Mrs. Collins could not, therefore, have been "studying and studying under" her, nor could she have "taken the letter" to her, nor have "written the answer at her dictation."

2. Mr. William Q. Judge was in London in November, 1884, after Madame Blavatsky's departure, and returned to the States in December. Mrs. Collins was writing Light on the Path at the time of his visit, and he received one of the first copies about April 1st, 1885.

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* [This pamphlet is entitled: "Light on the Path" and Mabel Collins. It is signed by William Quan Judge and Dr. Archibald Keightley, and contains 8 pages of text.—Compiler.]

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4. In dedicating The Idyll of the White Lotus to “The true Author, the Inspirer,” Mrs. Collins made the same claim of inspiration as in the first letter to Dr. Coues, though (as will be seen from an extract below from Madame Blavatsky) Madame Blavatsky was ignorant even of the existence of the book until after Mrs. Collins avowed the inspiration to Col. Olcott.

5. The history of Light on the Path was given to Dr. Keightley by Mrs. Collins herself as follows. When Madame Blavatsky was in London in 1884, Mrs. Collins had partly written The Idyll of the White Lotus. This story (she stated to Dr. K.) was due to inspiration from a Being whom she described to Madame Blavatsky. Madame Blavatsky said that, from the description and the tone of the thought, she believed this Being to be an old friend of her own among the Occult Brotherhood—though not “Koot Hoomi or some other Hindu Adept.” Mrs. Collins further stated that, after the completion of the book, this same Being urged her to endeavour to reach a higher state of consciousness, as there was work for her to do. The effort resulted in the production of Light on the Path, written down in the manner which Mrs. Collins describes.

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Extracts from Madame Blavatsky’s letter of May 27th, 1889, to a lady in America:

1. Light on the Path was first published in 1885, and Dr. Coues’ letter to her could not have preceded the publication of the book. I returned to India in November, 1884, and never saw Mabel Collins till the 1st of May, 1887. Therefore it is perfectly impossible that I should have dictated, or even suggested, such a letter as Mabel Collins speaks of.”

2. “Before my return to India in 1884, I saw Mabel Collins barely three or four times. She then showed me the first page or two of the future Light on the Path, wherein I recognized some phrases which were familiar to me. Therefore I the more readily accepted her description of the manner in which they had been given to her. She herself certainly believed that this book was dictated to her by ‘someone’ whose appearance she described, in which statement I am sure I shall be borne out by Mr. Finch, who had the chief share in bringing about the publication of the book.”

3. “I saw the completed work for the first time in my life at Ostend, a few months before I came to London in 1887.”

4. “I emphatically and unreservedly deny Mabel Collins’ vile insinuation that I ever asked her to make any statement regarding Light on the Path at all, let alone any untrue statements.”

5. “The book (Idyll of the White Lotus) was begun long before I first saw her; it was unearthed by Mr. Ewen, and shown to Col. Olcott, who heard all about its inspirer before I even knew of its existence.”

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From the above facts and extracts, it is clear—

1st. That Mrs. Collins claimed an inspirer for The Idyll of the White Lotus before Madame Blavatsky had seen or even known of the book.

2nd. That the suggestion of inspiration in the case of Light on the Path was not made by Madame Blavatsky to Mrs. Collins, but by Mrs. Collins to Madame Blavatsky.

3rd. That at the time Mrs. Collins alleges herself to have been “implored” by Madame Blavatsky to write to Dr. Coues a claim of inspiration, Madame Blavatsky was, and had been for months, 7,000 miles away.

4th. That if the claim to inspiration was false, Mrs. Collins alone was responsible for the falsehood, and

5th. That the falsehood cannot be shifted to another person by a second falsehood even more glaring and palpable.

It is not necessary for the undersigned to expand the reflections which instantly arise in any honest and clear mind upon perusal of such a story as the foregoing. The spectacle of a woman spontaneously accusing herself of a falsehood and sanctioning the utmost publicity, not in penitence or atonement, but as a means, coupled with a greater falsehood, to spite and injure a former friend, is of a sadness beyond measure. And yet one can hardly see incongruity in the added spectacle of an officer of a Society grasping at such an occasion, eagerly telegraphing across the ocean for permission to use it as widely as possible to belittle and befoul the Society and its Head, exulting in the probable confusion to the Cause to which he had professed allegiance, and finding “Mahatmic force” in the very person he had just proclaimed a liar! Before these astounding displays of moral callousness and mental shortsightedness, conscience, judgment and taste can but stand appalled.

There is, however, one remark which we, as students of Theosophy and intimate friends of Madame Blavatsky, desire to make to all those who are interested in the Wisdom Religion or members of the Theosophical Society. There is no cause for discouragement or alarm. This is not the first time that evil passion has used the arts of detraction and treason to check the progress of the Society and impair the influence of the Founders. Preceding ones have failed. After each attack the Cause has rallied and stridden forward and upward, the enemy’s hopes vanishing like his reputation.

Why? Because behind the Society and its friends are the Masters Themselves. Their aid is ever given to those who are earnestly working for the Truth and sustaining the hands of the visible Founders. It will be so in this case. Very soon the animus of the present attack will be understood, its spirit, motives, objects, become apparent, and the very letters which to some seemed at first so damaging will, like the scorpion, die from their own sting. Honour and honesty are not dead among Theosophists nor is perception of motive, or horror of perfidy.

WILLIAM Q. JUDGE.

ARCHIBALD KEIGHTLEY.

June the 6th, 1889.

ADDENDUM

Concerning the actual authorship of the works referred to, and concerning the varied assertions made by the reputed author, the following considerations may have weight.

1. In LUCIFER, Vol. I, No. 1. Mabel Collins in “Comments upon Light on the Path” said that the book has a deep underlying meaning, and he who reads it “is in fact deciphering a profound cipher”; and, p. 9, “The whole of Light on the Path is written in an astral cipher, and can therefore only be deciphered by one who reads astrally.” This is repeated and enforced in Lucifer for November, 1887.

2. Extract from a letter from Mabel Collins dated London, July 17, 1887, and printed in The Path of September, 1887.

“To the Editor of the Path—As to Light on the Path, that is a collection of axioms which I found written on the walls of a certain place to which I obtained admittance, and I made notes of them as I saw them. But I see no feasible method of making such explanations to the public therefore at present I propose to place this preface before each of the books.”

3. Through the Gates of Gold, by the same author, is dedicated to an unknown being who, she says, came to her room and told her the story.

4. It is well known to those who are acquainted with Mabel Collins that, previous to the writing of Light on the Path, she had been solely engaged in novel writing and newspaper work.

5. She stated to the undersigned in London in 1888 that she knew nothing about philosophy or the laws of occultism, of Karma or any far-reaching Theosophical doctrine.

CONSEQUENTLY,

6. That the books Light on the Path, Idyll of the White Lotus, and Through the Gates of Gold were written, according to her own claim, under the inspiration of some being or beings whom she does not know, and that the best of those contains within itself indisputable evidence that it could not have been written by her unassisted.

7. That even if her charge against Madame Blavatsky was true, she is now claiming to be the author of those books which, in many places and at times when Madame Blavatsky was not with her, she has declared were not her own.

8. It cannot fail to be plain to everyone that the explanation now offered by Prof. Coues and Mabel Collins in regard to these books is only an attempt to make the public believe that during these four years she has been pretending, at the solicitation of Madame Blavatsky, that the book was written by an Adept, whereas in 1887 she published the same explanation in The Path.

WILLIAM Q. JUDGE.

There are but few words needed in addition to the above. Whatever explanation the Coues-Collins combination may put forward to cover the manifest unveracity of their statements, whether Mabel Collins' letter to Prof. Coues dates from four years or from one year ago; whether people believe that letter to have been dictated or inspired by H. P. Blavatsky or not;—nothing can alter the fact that the one has publicly proclaimed her own untruthfulness in order to slander a hated enemy, while the other has jumped at the opportunity to gratify his wounded vanity at the cost of breaking the pledge and his word of honour to the Theosophical Society which he took upon joining it.

Why has he done it? The motive is plainly shown by a letter received by me from Dr. Coues a few days before the Convention of the American Section T.S. at Chicago. This letter was an ultimatum in which the Professor offered me the choice of the following alternatives: Either to telegraph immediately to the Convention, using all my influence to have him appointed President or "Boss" of the whole T.S. in America, or to see him bust up the T.S. forever. Not being easily intimidated, I replied that he might do his worst. His letter and my reply can be published, if thought proper.

[Having read both this letter from Dr. Coues and Madame Blavatsky's reply thereto, I desire to state that the above is a perfectly correct summary of their contents, though as regards Dr. Coues' letter it is too favourable to him.—BERTRAM KEIGHTLEY.]

Therefore the choice lies open to every member of the Esoteric Section. If his confidence and trust in its Head has been shaken, then by all means let him leave. On returning the papers and Instructions he has received his pledge will be cancelled.

But all who desire to be taught by H. P. Blavatsky and to remain members of the Esoteric Section must (if in America) communicate at once with Mr. W. Q. Judge, who will inform them of the new organisation which has been adopted for that Section. It may be well to state here, however, that no change of any kind has been or will be made in the terms of the PLEDGE itself, nor will any more onerous restrictions or rules be imposed on members.

Everyone can easily see that this attack is simply a repetition of the old lines of the Coulomb-Hodgson business. In fact, the analogy is most striking; but there, the slanderers had the benefit of novelty, while this one is a mere réchauffé at which no intelligent man or woman will do more than shrug their shoulders. Non bis in idem. However that may be, as it is not H. P. Blavatsky that can ever be affected by it, but only those who think that she may be of some use to them, the choice is left entirely in their hands.

Fraternally yours,

(Signed) H. P. BLAVATSKY.

London, June 21, 1889.

July, 1889

FORCE OF PREJUDICE

[Lucifer, Vol. IV, No. 23, July, 1889, pp. 353-360]

“. . . the diff’rence is as great between
The optics seeing, as the objects seen.
All manners take a tincture from our own
Or come discolour’d thro’ our passions shown.
Or fancy’s beam enlarges, multiplies,
Contracts, invents, and gives ten thousand lyes.”
—POPE. *

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* [Epistles to Several Persons (Moral Essays), Epistle I, to Richard Temple, Viscount Cobham.—Compiler.]

“It is, indeed, shorter and easier to proceed from ignorance to knowledge than from error,” says Jerdan.

But who in our age of religions gnashing their teeth at one another, of sects innumerable, or “isms” and “ists” performing a wild fandango on the top of each other’s heads to the rhythmical accompaniment of tongues, instead of castanets, clappering invectives—who will confess to his error? Nevertheless, all cannot be true. Nor can it be made clear by any method of reasoning, why men should on the one hand hold so tenaciously to opinions which most of them have adopted, not begotten, while they feel so savagely inimical to other sets of opinions, generated by somebody else!

Of this truth the past history of Theosophy and the Theosophical Society is a striking illustration. It is not that men do not desire novelty, or that progress and growth of thought are not welcomed. Our age is as greedy to set up new idols as it is to overthrow the old gods; as ready to give lavish hospitality to new ideas, as to kick out most unceremoniously theories that now seem to them effete. These new ideas may be as stupid as green cucumbers in a hot milk soup, as unwelcome to the majority as a fly in communion wine. Suffice it, however, that they emanate from a scientific brain, a recognized “authority,” for them to be welcomed with open arms by the fanatics of science. In this our century, as all know, everyone in society, whether intellectual or scientific, dull or ignorant, is ceaselessly running after some new thing. More so even, in truth, than the Athenian of Paul’s day. Unfortunately, the new crazes men run after, now as then, are not truths—much as modern Society prides itself on living in an age of facts—but simply corroborations of men’s hobbies, whether religious or scientific. Facts, indeed, are eagerly sought after, by all—from the solemn conclaves of Science who seem to hang the destinies of the human race on the correct definition of the anatomy of a mosquito’s proboscis, down to half-starved penny-a-liner on the warpath after sensational news. But, it is only such facts as serve to pander to one or another of the prejudices and preconceptions, which are the ruling forces in the modern mind, that are sure of their welcome.

Anything outside of such facts; any new or old idea unpopular and distasteful, for some mysterious reason or other, to the prevailing ismical authorities, will very soon be made to feel its unpopularity. Regarded askance, at first, with uplifted eyebrows and in wonderment, it will begin by being solemnly and almost a priori tabooed and thence refused per secula seculorum even a dispassionate hearing. People will begin to comment upon it—each faction in the light of its own prejudice and special craze.

Then, each will proceed to distort it—the mutually inimical factions even clubbing their inventions, so as to slay the intruder with the more certainty, until each and all will be running amuck at it.

Thus act all the religious isms, even so all the independent Societies, whether scientific, free-thinking, Agnostic or Secularistic. Not one of these has the faintest correct conception about Theosophy or the Society of this name; none of them has ever gone to the trouble of even enquiring about either—yet, one and all will sit in Solomon's seat and judge the hateful (perhaps, because dangerous?) intruder, in the light of their respective misconceptions. We are not likely to stop to argue Theosophy with religious fanatics. Such remarks are beneath contempt, as those in Word and Work which, speaking of "the prevalence of Spiritualism and its advance under the new form of Theosophy" (?), strikes both with a sledge-hammer tempered in holy water, by first accusing both Spiritualism and Theosophy of "imposture," and then of having the devil.*—But when in addition to sectarian fanatics, missionaries and foggy retrogrades, in general, we find such clear-headed, cool, intellectual giants as Mr. Bradlaugh falling into the common errors and prejudice—the thing becomes more serious.

It is so serious, indeed, that we do not hesitate to enter a respectful yet firm protest in the pages of our journal—the only organ that is likely to publish all that we have to say. The task is an easy one. Mr. Bradlaugh has just published his views upon Theosophy in half a column of his National Reformer (June 30th) in which article —"Some Words of Explanation"—we find some half-a-dozen of the most regrettable misconceptions about the supposed beliefs of Theosophists. We publish it in extenso as it speaks for itself and shows the reason of his displeasure. Passages that we mean to controvert are underlined.

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* "Many, however," it adds, "who have had fuller knowledge of spiritualistic pretensions than we have, are convinced that, in some cases, there are real communications from the spirit world. If such there be, we have no doubt whence they come. They are certainly from beneath, not from above." O Sancta Simplicitas, which still believes in the devil—by perceiving its own face in the mirror, no doubt?

SOME WORDS OF EXPLANATION

The review of Madame Blavatsky's book in the last National Reformer and an announcement in the Sun have brought me several letters on the subject of Theosophy. I am asked for explanation as to what Theosophy is, and as to my opinions on Theosophy. The word "theosoph" is old, and was used among the Neoplatonists. From the dictionary, its new meaning appears to be, "one who claims to have a knowledge of G od, or of the laws of nature by means of internal illumination." An Atheist certainly cannot be a Theosophist. A Deist might be a Theosophist. A Monist could not be a Theosophist. Theosophy must at least involve Dualism. Modern Theosophy, according to Madame Blavatsky, as set out in last week's issue, asserts much that I do not believe, and alleges some things which to me are certainly not true. I have not had the opportunity of reading Madame Blavatsky's two volumes, but I have read during the past ten years many publications from the pen of herself, Colonel Olcott, and other Theosophists. They appear to me to have sought to rehabilitate a kind of Spiritualism in Eastern phraseology. I think many of their allegations utterly erroneous, and their reasonings wholly unsound. I very deeply indeed regret that my colleague and co-worker has, with somewhat of suddenness, and without any interchange of ideas with myself, adopted as facts, matters which seem to me as unreal as it is possible for any fiction to be. My regret is greater as I know Mrs. Besant's devotion to any course she believes to be true. I know that she will always be earnest in the advocacy of any views she undertakes to defend, and I look to possible developments of her Theosophic opinions with the very gravest misgiving. The editorial policy of this paper is unchanged, and is directly antagonistic to all forms of Theosophy. I would have preferred on this subject to have held my peace, for publicly disagreeing with Mrs. Besant on her adoption of Socialism has caused pain to both; but on reading her article and taking the public announcement made of her having joined the Theosophical organisation, I owe it to those who look to me for guidance to say this with clearness.

C. BRADLAUGH.

It is of course useless to go out of our way to try and convert Mr. Bradlaugh from his views as a thorough Materialist and Atheist to our Pantheism (for real Theosophy is that), nor have we ever sought by word or deed to convert Mrs. Besant. She has joined us entirely of her own free will and accord, though the fact gave all earnest Theosophists unbounded satisfaction, and to us personally more pleasure than we have felt for a long time. But we will simply appeal to Mr. Bradlaugh's well-known sense of justice and fairness, and prove to him that he is mistaken—at any rate, as to the views of Colonel Olcott and the present writer, and also in the interpretation he gives to the term "Theosophy."

It will be sufficient to say that if Mr. Bradlaugh knew anything of the Rules of our Society he would know that if even he, the Head of Secularism, were to become today a member of the Theosophical Society, such an action would not necessitate his giving up one iota of his Secularistic ideas. We have greater atheists in the T.S. than he ever was or can be, namely, Hindus belonging to certain all-denying sects. Mr. Bradlaugh believes in mesmerism, at all events he has great curative powers himself, and therefore could not well deny the presence in some persons of such mysterious faculties; whereas, if you attempted to speak of mesmerism or even of hypnotism to the said Hindus, they would only shrug their shoulders at you, and laugh. Membership in the Theosophical Society does not expose the "Fellows" to any interference with their religious, irreligious, political, philosophical or scientific views. The Society is not a sectarian nor is it a religious body, but simply a nucleus of men devoted to the search after truth, whencesoever it may come. Mrs. Annie Besant was right when stating, in the same issue of the National Reformer, that the three objects of the Theosophical society are:

to found a Universal Brotherhood without distinction of race or creed; to forward the study of Aryan literature and philosophy; to investigate unexplained laws of nature and the psychical powers latent in man. On matters of religious opinion, the members are absolutely free. The founders of the Society deny a personal God, and a somewhat subtle form of Pantheism is taught as the Theosophic view of the Universe, though even this is not forced on members of the Society.

To this Mrs. Besant adds, over her own signature, that though she cannot, in the National Reformer, state fully her reasons for joining the T.S., yet she has

no desire to hide the fact that this form of Pantheism appears to promise a solution of some problems, especially problems in psychology, which Atheism leaves untouched.

We seriously hope that she will not be disappointed.

The second object of the T.S., i.e., the Eastern philosophy interpreted esoterically, has never yet failed to solve many a problem for those who study the subject seriously. It is only those others, who, without being natural mystics, rush heedlessly into the mysteries of the unexplained psychic powers latent in every man (in Mr. Bradlaugh himself, as well as in any other) from ambition, curiosity or simple vanity—that generally come to grief and make the T.S. responsible for their own failure.

Now what is there that could prevent even Mr. Bradlaugh from joining the T.S.? We will take up the argument point by point.

Is it because Mr. Bradlaugh is an Individualist, an English Radical of the old school, that he cannot sympathize with such a lofty idea as the Universal Brotherhood of Man? His well-known kindness of heart, his proven philanthropy, his life-long efforts in the cause of the suffering and the oppressed, would seem to prove the contrary in his practice, whatever his theoretical views on the subject may be. But, if perchance he clings to his theories in the face of his practice, then let us leave aside this, the first object of the T.S. Some members of our Society, unfortunately, sympathize as little as he might with noble, but perchance (to Mr. Bradlaugh) somewhat Utopian ideal. No member is obliged to feel in full sympathy with all three objects; suffice that he should be in sympathy with one of the three, and be willing not to oppose the two others, to render him eligible to membership in the T.S.

Is it because he is an Atheist? To begin with, we dispute “the new meaning” he quotes from the dictionary that “a Theosophist is one who claims to have a knowledge of God.” No one can claim a knowledge of “God,” the absolute and unknowable universal Principle; and in a personal god Eastern Theosophists (therefore Olcott and Blavatsky) do not believe. But if Mr. Bradlaugh contends that in that case the name is a misnomer, we shall reply: theosophia properly means not a knowledge of “God” but of gods, i.e., divine, that is superhuman knowledge. Surely Mr. Bradlaugh will not assert that human knowledge exhausts the universe and that no wisdom is possible outside the consciousness of man?

And why cannot a Monist be a Theosophist? And why must Theosophy at least involve dualism? Theosophy teaches a far stricter and more far-reaching Monism than does Secularism. The Monism of the latter may be described as materialistic and summed up in the words, “Blind Force and Blind Matter ultimating in Thought.” But this—begging Mr. Bradlaugh’s pardon—is bastard Monism. The Monism of Theosophy is truly philosophical. We conceive of the universe as one in essence and origin. And though we speak of Spirit and Matter as its two poles, yet we state emphatically that they can only be considered as distinct from the standpoint of human, mayavic (i.e., illusionary) consciousness.

We therefore conceive of spirit and matter as one in essence and not as separate and distinct antitheses.

What then are the “matters” that seem to Mr. Bradlaugh “as unreal as it is possible for any fiction to be”? We hope he is not referring to those physical phenomena, which most unfortunately have been confused in the Western mind with philosophical Theosophy? Real as these manifestations are —inasmuch as they were not produced by “conjuring tricks” of any kind—still the best of them are, ever were and ever will be, no better than psychological illusions, as the writer herself always called them to the disgust of many of her phenomenally inclined friends. These “unrealities” were all very well as toys, during the infancy of Theosophy; but we can assure Mr. Bradlaugh that all his Secularists might join the T.S. without ever being expected to believe in them—even though he himself produces the same “unreal” but beneficent “illusions” in his mesmeric cures, of many of which we heard long ago. And surely the editor of the National Reformer will not call “unreal” the ethical and ennobling aspects of Theosophy, the undeniable effects of which are so apparent among the bulk of Theosophists—notwithstanding a back-biting and quarreling minority? Surely again he will not deny the elevating and strengthening influence of such beliefs as those in Reincarnation and Karma, doctrines which solve undeniably many a social problem that seeks elsewhere in vain for a solution?

The Secularists are fond of speaking of Science as “the Saviour of Man,” and should, therefore, be ready to welcome new facts and listen to new theories.

But are they prepared to listen to theories and accept facts that come to them from races which, in their insular pride, they term effete? For not only do the latter lack the sanction of orthodox Western Science, but they are stated in an unfamiliar form and are supported by reasoning not cast in the mould of the inductive system, which has usurped a spurious place in the eyes of Western thinkers.

The Secularists, if they wish to remain consistent materialists, will have perforce to shut out more than half the universe from the range of their explanations: that part namely, which includes mental phenomena, especially those of a comparatively rare and exceptional nature. Or do they imagine, perhaps, that in psychology—the youngest of the Sciences—everything is already known? Witness the Psychic Research Society with its Cambridge luminaries—sorry descendants of Henry More! —how vain and frantic its efforts, efforts that have so far resulted only in making confusion worse confounded. And why? Because they have foolishly endeavoured to test and to explain psychic phenomena on a physical basis. No Western psychologist has, so far, been able to give any adequate explanation even of the simplest phenomenon of consciousness—sense perception. The phenomena of thought-transference, hypnotism, suggestion, and many other mental and psychic manifestations, formerly regarded as supernatural or the work of the devil, are now recognized as purely natural phenomena. And yet it is in truth the same powers, only intensified tenfold, that are those “unrealities” Mr. Bradlaugh speaks about. Manipulated by those who have inherited the tradition of thousands of years of study and observation of such forces, their laws and modes of operation—what wonder that they should result in effects, unknown to science, but supernatural only in the eyes of ignorance.

Eastern Mystics and Theosophists do not believe in miracles, any more than do the Secularists; what then is there superstitious in such studies?

Why should discoveries so arrived at, and laws formulated in accordance with strict and cautious investigation be regarded as “rehabilitated Spiritualism”?

It is an historically recognized fact that Europe owes the revival of its civilization and culture, after the destruction of the Roman Empire, to Eastern influence. The Arabs in Spain and the Greeks of Constantinople brought with them only that which they had acquired from nations lying still farther Eastward. Even the glories of the classical age owed their beginnings to the germs received by the Greeks from Egypt and Phoenicia. The far remote, so-called antediluvian, ancestors of Egypt and those of the Brahmin Aryans sprang once upon a time from the same stock. However much scientific opinions may vary as to the genealogical and ethnological sequence of events, yet the fact remains undeniable that every germ of civilization which the West has cultivated and developed has been received from the East. Why then should the English Secularists and Freethinkers in general, who certainly do not pride themselves on their imaginary descent from the lost ten tribes, why should they be so reluctant to accept the possibility of further enlightenment coming to them from that East, which was the cradle of their race? And why should they, who above all, ought to be free from prejudice, fanaticism, and narrow-mindedness, the exclusive prerogatives of religious bodies, why, we ask, should they who lay claim to free thought, and have suffered so much themselves from fanatical persecution, why, in the name of wonder, should they so readily allow themselves to be blinded by the very prejudices which they condemn?

This and many other similar instances bring out with the utmost clearness the right of the Theosophical Society to fair and impartial hearing; as also the fact that of all the now existing “isms” and “ists,” our organization is the only body entirely and absolutely free from all intolerance, dogmatism, and prejudice.

The Theosophical Society, indeed, as a body, is the only one which opens its arms to all, imposing on none its own special beliefs, strictly limited to the small inner group within it, called the Esoteric Section. It is truly Universal in spirit and constitution. It recognises and fosters no exclusiveness, no preconceptions. In the T.S. alone do men meet in the common search for truth, on a platform from which all dogmatism, all sectarianism, all mutual party hatred and condemnation are excluded; for, accepting every grain of truth wherever it is found, it waits in patience till the chaff that accompanies it falls off by itself.

It recognizes and knows of, and therefore avoids its representatives in its ranks—but one enemy—an enemy common to all, namely, Roman Catholicism, and that only because of its auricular confession. But even this exception exists only so far as regards its inner group, for reasons too apparent to need explanation.

Theosophy is monistic through and through. It seeks the one Truth in all religions, in all science, in all experience, as in every system of thought. What aim can be nobler, more universal, more all-embracing?

But evidently the world has not yet learned to regard Theosophy in this light, and the necessity of disabusing at least some of the best minds in the English-speaking countries, of the prejudices springing from the tares sown in them by our unscrupulous enemies is felt more than ever at this juncture. It is with the hope of weeding these minds from all such misconceptions, and of making the position of Theosophy plainer and clearer, that the present writer has prepared a small volume, called The Key to Theosophy, now in the press, and to be published very shortly. Therein are gathered in the shape of dialogue all the principal errors about, and objections to, Theosophy and its teachings, and more detailed and fuller arguments in proof of the assertions made in this article will be found in that work. The writer will make it her duty to send an early copy—not to the editor of the National Reformer—but to Mr. Bradlaugh personally. Knowing him by reputation for long years, it is impossible for us to believe that our critic would ever condescend to follow the example of most of the editors, lay or clerical, and condemn a work on faith even before he had cut open its pages, merely because of the unpopularity of its author and the subject treated.

In that volume it will be found that the chief concern of Theosophists is Search after Truth, and the investigation of such problems in Nature and Man which are mysteries today, but may become secrets, open to science, tomorrow. Is this a course which Mr. Bradlaugh would oppose?

Does his judgment belong to the category of those that can never be open to revision? “This shall be your creed and belief, and therefore, all investigation is useless,” is a dictum of the Roman Catholic Church. It cannot be that of the Secularists—if they would remain true to their colours.

MISCELLANEOUS NOTES

[Lucifer, Vol. IV, No. 23, July, 1889, pp. 369, 415]

[Since, therefore, it is evident that that only is eternal which is self-motive] This is why the Absolute and the unknown deific Principle is called “Absolute Motion” in The Secret Doctrine—a “motion,” which has certainly nothing to do with, nor can it be explained by, that which is called motion on Earth.

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[The Seven Rishis . . . who are said . . . to rule over the seven lokas or “spheres”] Which spheres or lokas mean esoterically the seven globes of our planetary chain, as also the seven Rounds, etc.

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THE WORK OF THE "ESOTERIC SECTION OF THE T.S."

TO ALL THE "PLEDGED" THEOSOPHISTS

[Lucifer, Vol. IV, No. 23, July, 1889, pp. 427-428]

The Washington Evening Star of June the 22nd, 1889, contains an article full of the most ungentlemanly and false denunciations inspired by the ex-President of the "Gnostic Theosophical Society" (now dischartered), attacking the best Theosophists of America, the Society and the undersigned. Speaking of Occult magnetism the traducer expresses himself as follows:

I want to emphasize the dangers there are in the knowledge of these occult powers and forces without the moral stamina to use that knowledge for good.

So far so good. The "Ex-President" here repeats only that, which H. P. Blavatsky—whom he accuses in print of "tricks, fraud and deviltry"(?)—insults, [she] scorns and laughs at —was the first to teach in the T.S. and its literature. But being himself just one of those who lack "moral stamina," he adds to it the following insinuation:—

Take an illustration of what I say, that recent very bad case of the Boston Theosophists [?] so fully exposed by the press. There is a true, real and actual psychic force. It may be used for good or for evil. Any honest theosophical society makes a study of this force and attempts to direct it toward the improvement of mankind. But such a society works quietly and never strolls about the country, etc., etc.

Everyone knows that no "Boston Theosophists" have ever been "exposed by the press" neither "fully" nor partially; but only the "Esoteric" humbug of Hiram Butler and his mythical adept "1,000 years old."

And it is as well known that of the “Butler” Esoteric clique, not one has ever been a member of the T.S., however much those crows tried to parade in theosophical plumage by cribbing all they could from our books. Therefore, it becomes quite evident that the intention of the ex-President of the defunct Gnostic Branch of the T.S. was to maliciously identify and connect theosophists in general with the Butlerites. He does not name Hiram Butler, but, relying upon the public ignorance, insinuates the identity; an action than which none baser or more cunning could be conceived. At the same time it is as evident that those whom he seeks to strike at are the “Esotericists” of the T.S. and the Head of the Section, as he repeatedly calls the “pledged” theosophists Mme. “Blavatsky’s dupes.”

Whether any pledged or unpledged theosophists will resent the malicious calumny and insinuation is their own concern. My humble advice is, to show the greatest contempt for an action which dishonours but the perpetrator of such a base attack. Only in view of the term “Esoteric” and “Esotericism” having been so desecrated by the Boston Butlerites; and rendered so ridiculous by the non-existent and mythical “Esoteric Theosophical Society” of America, invented by its “Perpetual President” (“perpetual peacock,” rather as neatly rendered by a Californian lady)—our Esoteric Section had better drop its name. The Council in England has decided to call it the “Arcane” instead of the “Esoteric” Section and we hope the American Council will accede to this. It has the advantage of being a name which has not been dragged in mire and ridicule by charlatans as has the term Esoteric.

Hoping this name will be sanctioned by our President, Col. H. S. Olcott, and readily adopted by the pledged members—I remain, fraternally, etc.,

(Signed) H. P. BLAVATSKY.

Head of the Arcane (late Esoteric) Section of the T.S.

Fontainebleau, July 7th, 1889.

WORLD-IMPROVEMENT OR WORLD DELIVERANCE

[Lucifer, Vol. IV, No. 23, July, 1889, pp. 430-437]

You yourself must make an effort. The Tathâgatas are only preachers.—If a man find no prudent companion, let him walk alone like a king who has left his conquered country behind. It is better to live alone; there is no companionship with the fools. Let a man walk alone; let him commit no sin, with few wishes—like a rhinoceros in the forest.
Dhammapada: 61, 276, 329, 330.

Sutta-Nipata: I, 3, §§12 and 13.

To the Editor of Lucifer.

A very important paragraph which you wrote in No. 3 of your Revue Théosophique, published in Paris, May 21st, 1889 (pp. 6 and 7), has caused very serious doubts in the minds of some of your readers in Germany—doubts, probably caused by our misunderstanding you or by your shortness of expression. Will you permit me to state our view of the case, and will you have the kindness to give us on this basis your opinion of it publicly, perhaps in Lucifer?

You were speaking of Indian “yogis” and European “saints” and said:

«. . . La Sagesse * Orientale nous apprend que le Yogi Indou qui s’isole dans une forêt impénétrable, ainsi que l’hermite chrétien qui se retire, comme aux temps jadis, dans le désert, ne sont tous deux que des égoïstes accomplis. L’un, agit dans ’lunique but de trouver dans l’essence une et nirvanique refuge contre la réincarnation; l’autre, dans le but de sauver son âme —tous les deux ne pensent qu’à eux-mêmes. Leur motif est tout personnel; car, en admettant qu’ils atteignent le but, ne sont-ils pas comme le soldat poltron, qui déserte l’armée au moment de l’action, pour se préserver des balles?

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* The editor of Lucifer and the Revue Théosophique, pleads guilty to an omission. She ought to have qualified, «la Sagesse Orientale» by adding the adjective «ésotérique.»

En s’isolant ainsi, ni le Yogi, ni le ‘saint’, n’aident personne autre qu’eux-mêmes; ils se montrent, par contre, profondément indifférents au sort de l’humanité qu’ils fuient et désertent . . .»*

You do not plainly say what you expect a true sage to do; but further on you refer to our Lord, the Buddha, and to what He did. We readily accept His example as well as His teachings for our ideal rule; but from those stanzas I have quoted above, it appears, that what he expected his disciples to do, does not quite agree with what you seem to expect from them.†

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* [“. . . Oriental Wisdom teaches us that the Hindu Yogi who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them but accomplished egoists. The one acts with the sole idea of finding in the One essence of Nirvâna refuge against reincarnation; the other acts with the unique idea of saving his soul—both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert the regiment when it goes into action, in order to protect themselves from the bullets? In isolating themselves as they do, neither the Yogi nor the “saint” helps anyone but himself; on the contrary, both show themselves profoundly indifferent to the fate of mankind whom they fly from and desert. . .”]

† The Western disciples and followers of the Lord Buddha’s ethics lay very little stress on the dead letter (and often fanciful) translations of Buddhist Sutras by European Orientalists. From such scholars as Messrs. Max Müller and Weber, down to the last amateur Orientalist who dabbles in Buddhism disfigured by translation and proudly boasts of his knowledge, no Sanskrit or Pali scholar has so far understood correctly that which is taught; witness Monier-Williams’ fallacious assumption that Buddha never taught anything esoteric! Therefore neither the Dhammapada nor the Sutta-Nipata are an exception, nor a proof to us in their now mutilated and misunderstood texts. Nagarjuna laid it down, as a rule, that “every Buddha has both a revealed and a mystic doctrine.” The “exoteric is for the multitudes and new disciples,” to whom our correspondent evidently belongs. This plain truth was understood even by such a prejudiced scholar as the Rev. J. Edkins, who passed almost all his life in China studying Buddhism, and who says in his Chinese Buddhism:

He taught that all the world, or the three worlds, in fact, every existence, is pain, or leading to pain and grief. World and existence is pain and evil per se. It is a mistake (avidya) to believe that desire can be satisfied. All worldly desires lead in the end to dissatisfaction, and the desire (the thirst) to live is the cause of all evil. Only those who are striving to deliver (to save or to redeem) themselves from all existence (from their thirst for existence), leading the "happy life" of a perfect Bhikshu, only those are sages, only those attain nirvana and, when they die, paranirvana, which is absolute and changeless being.*

No doubt some sort of development or so-called improvement, evolution and involution, is going on in the world; but just for this reason the Buddha taught (like Krishna before him), that the world is, "unreality, maya, avidya." Every actual form of existence has become, has grown to be what it is; it will continue changing and will have an end, like it had a beginning as a form.

"The esoteric is for the Bodhisattvas and advanced pupils, such as Kashiapa. It is not communicated in the form of definite language, and could not, therefore, be transmitted by Ananda as definite doctrine among the Sutras. Yet it is virtually contained in the Sutras. For example, the Fa-hua-Ching, or Sutra of the Lotus of the Good Law," which is regarded as containing the cream of the revealed doctrine, is to be viewed as a sort of original document of the esoteric teaching, while it is in form exoteric." [Chap. iii, p. 43. Italics are ours.]

Moreover we perceive that our learned correspondent has entirely misunderstood the fundamental idea in what we wrote in our May editorial, «Le Phare de l'Inconnu» in the Revue Théosophique. We protest against such an interpretation and will prove that it errs in the course of this article.

* An exoteric and frequent mistake. Nirvâna may be reached during man's life, and after his death in the Manvantara or life-kalpa he belongs to. Paranirvana ("beyond" Nirvâna) is reached only when the Manvantara has closed and during the "night" of the universe or Pralaya. Such is the esoteric teaching.

Absolute being without “form” and “name,” this alone is true reality, and is worth striving at for a real sage.

Now what did our Lord, the Buddha, do and how did He live? He did not in any way try to improve the world; he did not strive to realise socialistic problems, to solve the labour question or to better the wordly affairs of the poor, nor the rich either; he did not meddle with science, he did not teach cosmology and such like; † quite on the contrary; he lived in the most unworldly manner, he begged for his food and taught his disciples to do the same- he left, and taught his disciples to leave, all worldly life and affairs, to give up their families and to remain homeless, like he did and like he lived himself.‡

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* Just so; and this is the theosophical teaching.

† Mâlunkya Sutta in Spence Hardy, Manual of Buddhism, p. 375. Samyutta Nikâya at the end of the work (Vol. iii of “Phayre MS.”; also Cullavagga, IX, 1, 4).

‡ Quite right again. But to live “like he lived himself” one has to remain as an ascetic among the multitudes, or the world, for 45 years. This argument therefore, goes directly against our correspondent’s main idea. That against which we protested in the criticized article was not the ascetic life, i.e., the life of one entirely divorced, morally and mentally, from the world, the ever-changing maya, with its false deceptive pleasures, but the life of a hermit, useless to all and as useless to himself, in the long run; at any rate entirely selfish. We believe we rightly understand our learned critic in saying that the point of his letter lies in the appeal to the teaching and practice of the Lord Gautama Buddha in support of withdrawal and isolation from the world, as contrasted with an opposite course of conduct. And here is where his mistake lies and he opens himself to a severer and more just criticism than that he would inflict on us.

The Lord Gautama was never a hermit, save during the first six years of his ascetic life, the time it took him to enter fully “on the Path.” In the “Supplementary account of the three religions” (San-Kiea-Yi-su) it is stated that in the seventh year of his exercises of abstinence and solitary meditation, Buddha thought, “I had better eat, lest the heretics should say that Nirvâna is attained in famishing the body.” Then he ate, sat for his transformation for six more days and on the seventh day of the second month obtained his first Samadhi. Then, having “attained the perfect view of the highest truth,” he arose and went to Benares where he delivered his first discourses. From that time forward for nearly half a century, he remained in the world, teaching the world salvation. His first disciples were nearly all Upasakas (lay brothers), the neophytes being permitted to continue in their positions in social life and not even required to join the monastic community. And those who did, were generally sent by the Master to travel and proselytize, instructing in the doctrine of the four miseries all those with whom they met.

Against this cannot be brought forward, that these are only the teachings of the Hinayana system and that perhaps the Mahayana of the Northern Buddhists is the only right one; for this latter lays even more stress than the former on the self-improvement and continued retirement from the world of the bhikshu, until he has reached the perfection of a Buddha. True, the Mahayana system says, that not every Arahat has already attained highest perfection; it distinguishes Sravakas, Pratyeka-Buddhas and Bodhisattvas, of whom the latter only are considered the true spiritual sons of the Buddha, who are to be Buddhas themselves in their final future life and who have already realised the highest state of ecstasy, the Bodhi state, which is next to Nirvana.

Until a bhikshu or arhat has sufficiently progressed in perfection and wisdom, “playing at” Buddha and fixing himself up as an example or as a teacher to the world, is likely not only to throw him entirely off his path, but also to cause annoyance to those who are truly qualified for such work and who are fit to serve as ideal examples for others. None of us is a Buddha, and I do not know which of us might be a Bodhisattva; not everyone can be one, and not everyone was by the Buddha himself expected to become one, as is clearly and repeatedly expressed in the Saddharma Pundarika, the principal Mahayana work.*

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* Our correspondent is too well read in Buddhist Sutras not to be aware of the existence of the esoteric system taught precisely in the Yogâchâra or the contemplative Mahayana schools. And in that system the hermit or yogi life, except for a few years of preliminary teaching, is strongly objected to and called SELFISHNESS. Witness Buddha in those superb pages of Light of Asia (Book the Fifth) when arguing with and reprimanding the self-torturing Yogis, whom, “sadly eyeing,” the Lord asks:

Nevertheless, admitting for argument's sake, that we were somehow fit to serve as specimen sages for "the world" and to improve "humanity"—now what can and what ought we to do then?

We certainly can have nothing to do with humanity in the sense of the "world," nothing with worldly affairs and their improvement. What else should we do, than to be «profondément indifférents» to them, to «fuir et déserter» them? Is not this "army" which we are deserting, just that "humanity" which the Dhammapada rightly terms "the fools";

..... Wherefore add ye ills to life

Which is so evil?

When told in answer that they stake brief agonies to gain the larger joys of Nirvana, what does He say? This:

Yet if they last
A myriad years . . . they fade at length,
Those joys . . . Speak! Do your Gods endure
For ever, brothers?
'Nay,' the Yogis said,
'Only great Brahm endures; the Gods but live.'

Now if our correspondent understood as he should, these lines rendered in blank verse, yet word for word as in the Sutras, he would have a better idea of the esoteric teaching than he now has; and, having understood it, he would not oppose what we said; for not only was self-torture, selfish solitude, and life in the jungle simply for one's own salvation condemned in the Mahayana (in the real esoteric system, not the mutilated translations he reads) but even renunciation of Nirvana for the sake of mankind is preached therein. One of its fundamental laws is, that ordinary morality is insufficient to deliver one from rebirth; one has to practice the six Paramitas or cardinal virtues for it: 1. Charity. 2. Chastity. 3. Patience. 4. Industry. 5. Meditation. 6. Ingenuousness (or openness of heart, sincerity). And how can a hermit practice charity or industry if he runs away from man? Bodhisattvas, who, having fulfilled all the conditions of Buddhaship, have the right to forthwith enter and is it not just that "worldly life" which our Lord taught us to quit? Nirvana, prefer instead, out of unlimited pity for the suffering ignorant world, to renounce this state of bliss and become Nirmanakayas. They don the Sambhogakaya (the invisible body) in order to serve mankind, i.e., to live a sentient life after death and suffer immensely at the sight of human miseries (most of which, being Karmic, they are not at liberty to relieve) for the sake of having a chance of inspiring a few with the desire of learning the truth and thus saving themselves. (By the by, all that Schlagintweit and others have written about the Nirmanakaya body is erroneous.) Such is the true meaning of the Mahayana teaching. "I believe that not all the Buddhas enter Nirvana," says, among other things, the disciple of the Mahayana school in his address to "the Buddhas (or Bodhisattvas) of confession"—referring to this secret teaching.

HELENA PETROVNA BLAVATSKY
This is another one of the six portraits taken by Enrico Resta in his London Studio on January 8, 1889. Reproduced from an original print from the glass plate.

DR. HERBERT A. W. CORYN
1863-1927
Photograph taken during his residence at Point Loma, California.

What else should we strive at then but to take “refuge against re-incarnation,” refuge with the Buddha, his dharma and his sangha!*

But we further think, that the Buddha—as in every other respect— was quite right also on this point, even if one considers it as a scientist, as an historian or as a psychologist, not as a bhikshu. What real and essential improvement of the “world” can be made? Perhaps in carrying out socialistic problems a state might be arrived at, where every human individual would be sufficiently cared for, so that he could addict more spare time to his spiritual self-improvement if he wished to do so; but if he does not wish to improve himself, the best social organization will not make or help him do so.

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*The quotation with which our correspondent heads his letter does not bear the interpretation he puts upon it. No one acquainted with the spirit of the metaphors used in Buddhist philosophy would read it as Dr. Hübbe-Schleiden does. The man advised to walk “like a king who has left his conquered country behind,” implies that he who has conquered his passions and for whom worldly maya exists no longer, need not lose his time in trying to convert those who will not believe in him, but had better leave them alone to their Karma; but it certainly does not mean that they are fools intellectually. Nor does it imply that the disciples should leave the world; “Our Lord” taught us as much as “the Lord Jesus” did, the “Lord Krishna” and other “Lords” all “Sons of God”—to quit the “worldly” life, not men, least of all suffering, ignorant Humanity.

On the contrary, my own experience, at least, is just the reverse. The spiritually or rather mystically highest developed living human individual I know is a poor common weaver and moreover consumptive, who was until lately in such a position employed in a cotton-mill, that he was as such treated as a dog, like most labourers are, by their joint-stock employers. Still this man is in his inner life quite independent of his worldly misery; his heavenly or rather divine peace and satisfaction is at any time his refuge, and no one can rob him of that.

But surely neither, the Lord Gautama Buddha less than any one of the above enumerated, would have taught us the monstrous and selfish doctrine of remaining «profondément indifférents» to the woes and miseries of mankind, or to desert those who cry daily and hourly for help to us, more favoured than they. This is an outrageously selfish and cruel system of life, by whomsoever adopted! It is neither Buddhistic, nor Christian, nor theosophical, but the nightmare of a doctrine of the worst schools of Pessimism, such as would be probably discountenanced by Schopenhauer and von Hartmann themselves!

Our critic sees in the “army” of Humanity — those “fools” that the Dhammapada alludes to. We are sorry to find him calling himself names, as we suppose he still belongs to Humanity, whether he likes it or not. And if he tells us in the exuberance of his modesty that he is quite prepared to fall under the flattering category, then we answer that no true Buddhist ought, agreeably to the Dhammapadic injunctions, to accept “companionship” with him. This does not promise him a very brilliant future with “the Buddha, his dharma and his sangha.” To call the whole of Humanity “fools” is a risky thing, anyhow; to treat as such that portion of mankind which groans and suffers under the burden of its national and individual Karma, and refuse it, under this pretext, help and sympathy—is positively revolting. He who does not say with the Master: “Mercy alone opens the gate to save the whole race of mankind” is unworthy of that Master.

He fears no death, no hunger, no pain, no want, no injustice, no cruelty.*

You will concede, I suppose, that Karma is not originated by external causes, but only by each individual for himself. Anyone who has made himself fit for and worthy of a good opportunity, will surely find it; and if you put another unworthy one into the very best of circumstances, he will not avail himself of them properly; they will rather serve him to draw him down into the mire which is his delight.

But perhaps you reply: it is, nevertheless, our duty to create as many good opportunities as we can, for humanity in general, that all those who are worthy of them, might find them all the sooner. Quite right! We fully agree and we are certainly doing our best in this respect. But will this improve the spiritual welfare of "humanity"? Never, not by an atom, we think. Humanity, as a whole, will always remain comparatively the same "fools," which they have always been. Suppose we had succeeded in establishing an ideal organization of mankind, do you think these "fools" would be any the wiser by it, or any the more satisfied and happy?† Certainly not, they would always invent new wants, new pretensions, new claims; the "world" will forever go on striving for "worldly perfection" only. Our present social organization is greatly improved on the system of the Middle-Ages; still, is our present time any the happier, any the more satisfied than our ancestors have been at the time of the Nibelungs or of King Arthur? I think, if there has been any change in satisfaction, it was for the worse; our present time is more greedy and less content than any former age. Whoever expects his self-improvement by means of any world-improvement or any external means and causes, has yet to be sorely undeceived; and happy for him if this experience will come to him before the end of his present life! A very clever modern philosopher has invented the theory that the best plan to get rid of this misery of the "world," would be our giving ourselves up to it the best we could, in order to hasten this evil process to its early end.—Vain hope!

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*And yet this man lives in, and with the world, which fact does not prevent his inner "Buddhaship"; nor shall he ever be called a "deserter" and a coward, epithets which he would richly deserve had he abandoned his wife and family, instead of working for them, not for his own "dear" self.

‡ This is no business of ours, but that of their respective Karma. On this principle we should have to deny to every starving wretch a piece of bread, because, forsooth, he will be just as hungry tomorrow?

Avidya is as endless as it is beginningless. A universe has a beginning and has an end, but others will begin and end after it, just like one day follows the other; and as there has been an endless series of worlds before, thus will there be an endless series afterwards. Causality can never have had a beginning nor can it have an end. And every "world," that will ever be, will always be "world," that is pain and "evil."*

Therefore, like Karma, also deliverance, redemption or salvation (from the world) can never be any otherwise than "personal," or let us rather say "individual." The world, of course, can never be delivered from itself, from the "world," from pain and evil. And no one can be delivered therefrom by anyone else.—You certainly do not teach vicarious atonement! Or, can anyone save his neighbour? Can one apple make ripe another apple hanging next to it?†

Now what else can we do but live the "happy life" of bhikshus without wants, without pretensions, without desires? And if our good example calls or draws to us others who seek for the same happiness, then we try to teach them the best we can.

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* And therefore, sauve qui peut, is our correspondent's motto? Had the—

All Honoured, Wisest, Best, most Pitiful,

The Teacher of Nirvana, and the Law,

taught the heartless principle après moi le déluge, I do not think that the learned editor of the Sphinx would have had much of a chance of being converted to Buddhism as he is now. Very true that his Buddhism seems to be no better than the exoteric dry and half-broken rind, of European fabrication, of that grand fruit of altruistic mercy, and pity for all that lives—real Eastern Buddhism and especially its esoteric doctrines.

† No; but the apple can either screen its neighbour from the sun, and, depriving it of its share of light and heat, prevent its ripening, or sharing with it the dangers from worms and the urchin's hand, thus diminish that danger by one-half. As to Karma this is again a misconception. There is such a thing as a national, besides a personal or individual Karma in this world. But our correspondent seems to have either never heard of it, or misunderstood once more, in his own way.

But this is another rather doubtful question to us! Not only are we not properly fit to teach, but if we were, we require proper persons to be taught, persons who are not only willing, but who are also fit to listen to us.*

In spite of all these difficulties and quite conscious of our own incompetency, we nevertheless venture now to publish books and journals in which we try to explain Indian religio-philosophy to the best of our understanding. Thus every one who has eyes may read it, and who has ears may hear it—if his good Karma is ripening! What else do you expect us agnams to do?† Are we not rather to be blamed already, that we undertake such work, for which we — not being Buddhas, nor even Boddhisattvas— are as badly qualified as a recruit is fit to serve as general field-marshal. And if you cannot find fault with us, can you say that those "yogis" or "saints" whom you seem to blame in your above passage, were in a better position and could have done more? If, however, they were, what ought they to have done?

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* Fais que dois, advienne que pourra. When did the Lord Buddha make a preliminary selection in his audiences? Did he not, agreeably to allegory and history, preach and convert demons and gods, bad and good men? Dr. Hübbe-Schleiden seems more Catholic than the Pope, more prim than an old-fashioned English housewife, and certainly more squeamish than Lord Buddha ever was. "Teach vicarious atonement?" certainly we do not. But it is safer (and more modest at any rate) to make too much of one's neighbours and fellowmen than to look at every one as on so much dirt under one's feet. If I am a fool, it is no reason why I should see a fool in everyone else. We leave to our critic the difficult task of discerning who is, and who is not fit to listen to us, and, in the absence of positive proof, prefer postulating that every man has a responsive chord in his nature that will vibrate and respond to words of kindness and of truth.

† We expect you not to regard everyone else as an "agnam"—if by this word an ignoramus is meant. To help to deliver the world from the curse of Avidya (ignorance) we have only to learn from those who know more than we do, and teach those who know less. This is just the object we have in view in spreading theosophical literature and trying to explain "Indian religio-philosophy."

We are fully aware that a true Buddhist and a sage, or—if you like—theosophist, must always be every inch an altruist. And when we are acting altruistically, it is perhaps no bad sign in regard to what we some day might become; but everything at its proper time: where competency does not keep pace with altruism in development and in display, it might do more harm than good. Thus we feel even not quite sure whether our conscience ought not to blame us for our well-intended, but pert work; and the only excuse we can find for our thus giving way to the promptings of our heart is, that those persons who really might be properly qualified, do not come forward, do not help us, do not do this evidently necessary work! *

Yours respectfully,

ÜBBE-SCHLEIDEN.

Neuhausen, Munich, June 1st, 1889.

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* An apocalyptic utterance this. I think, however, that I dimly understand. Those who are “properly qualified, do not come forward, do not help us, do not do this evidently necessary work.” Don’t THEY? How does our pessimistic correspondent know? I “guess” and “surmise” that they do, and very much so. For had the T.S. and its members been left to their own fate and Karma, there would not be much of it left today, under the relentless persecutions, slander, scandals, purposely set on foot, and the malicious hatred of our enemies—open and secret.

H. P. BLAVATSKY.

THE EIGHTH WONDER

BY AN “UNPOPULAR PHILOSOPHER”

(Written in 1889)*

[Lucifer, Vol. IX, No. 50, October, 1891, pp. 95-99]

Just back from under the far-reaching shadow of the eighth wonder of the World —the gigantic iron carrot that goes by the name of the Eifel Tower. Child of its country, wondrous in its size, useless in its object, as shaky and vacillating as the Republican soil upon which it is built, it has not one single moral feature of its seven ancestors, not one trait of atavism to boast of. The architectural Leviathan of 1889 is not even—in the question of usefulness—on a par with the New York Statue of Liberty, that would-be rival of the ancient Pharos. It is simply one of the latest fungi of modern commercial enterprise, grown on the soil of cunning speculation, in order to attract numberless flies —in the shape of tourists from the four points of the world —which it very conscientiously does. Even its splendid engineering does not add to its usefulness, but forces even an “unpopular philosopher” to exclaim, ‘‘Vanitas vanitatum; omnia vanitas.” Shall modern civilization still lift its nose and sneer at its ancient and elder sister?

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* [This essay, as is indicated by this parenthical notation of the Editor of Lucifer, was written by H.P.B. soon after her return from a trip to France and the Island of Jersey, where she stayed from four to five weeks.

While at Fountainebleau, France, she wrote the greater part of The Voice of the Silence. This was most likely in the second half of July, 1889. Her stay in Jersey lasted until approximately the middle of August of that year, although the exact dates are difficult to ascertain from available evidence.—Compiler.]

The wonders of the world, the seven marvels of the Pagans, will never be replaced in our days. M. de Lesseps' admirers may look contemptuously back on the causeway built by Dexiphanes, three centuries before our conceited era, but the astral atoms of himself, as those of his son, Sostratus the Cnidian, may rest undisturbed and need feel no jealousy. The architecture of the marble tower of Pharos erected "to the gods, the Saviours, for the benefit of sailors" has hitherto remained unrivalled, in the public good derived from it, at all events. And this we may say, despite the creation of the Long Island Statue of Liberty.

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For verily, all the wonders of our age are destined to become but the ephemera of the century that is slowly approaching us, while they remain but the dreams and often the nightmares of the present era. All this will surely pass away and be no more. A seismic breath in Egypt may occur tomorrow and the earth will then "open her mouth" and swallow the waters of the Canal of Suez, and it will become an impassable bog. A terremotos, or worse still a succussatore, as they are called in South America, may lift the Long Island with its "Liberty" and toss them both a hundred feet high in the blue air, but to drop them down, covering their watery grave with the never-drying salt tears of the Atlantic Ocean. Who can tell? "Non deus praevidet tantum sed et divini ingenii viri" saith sly Cicero in his De divinatione,* treating of cosmic phenomena. And the same thing threatens Lutetia that was, or Paris that is, and our own British Isles. No; never has God predicted as much as has the divine intellect of man; surely not. Nor would Cicero's feelings change, had he ever read the War Cry in his day or entertained a couple of Adventists.

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* [This passage has remained untraced in spite of thoroughgoing search through the text of this essay attributed to Cicero. Its translation would be: "Not a god alone, but men gifted with godlike ability can foresee."—Compiler.]

And what would be Cicero, after all, in the presence of a modern Materialist? How would he feel? I asked myself. Would he confess himself non-plussed, or would he remark—as Job did to the new philosopher, his persecutor—“hast thou not poured me [modern wisdom] out as milk and curdled me [it] like cheese” [Job x, 10], enough to show us what it is?

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Where are ye, O relics of the departed Pagan glories! Shall we suspect in you solar myths, or hope that we see a reincarnation of the hanging gardens of Babylon in the glass and iron whale and its two gigantic glass umbrella sticks named the Crystal Palace building? Avaunt such insulting thoughts! The restless eidolon—if any be left—of haughty Semiramis can still admire her work in the astral gallery of eternal images, and call it “unparalleled.” The Mausoleum of Artemisia remains unrivalled by that of the proudest raised only “to the gods of the Stock-Exchange, the Destroyers of mutual capital.”

Fane of the Ephesian Diana, what temple shall ever equal thee in poetry! Modern statues, whether equestrian or pedestrian, that now fill the halls of the French Exhibition, which of you can ever put to blush the astral eidolon of the Olympian Jupiter by Phidias? To which of the sculptors or painters of our proud era shall a modern Philippus of Thessalonica address the words spoken to the divine Greek artist: “O Phidias, either the God has descended from heaven on earth to show himself to thee, or it is thou who hast ascended to contemplate the God!”

“No doubt but we are (not) the people, and Wisdom was (not) born with us,” nor shall it die with us, let us add.

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Long rows of pottery and bronzes, of cunning weapons, toys and shoes and other wares are daily inspected by admiring crowds on the Exhibition grounds.

Well, the “unpopular philosopher” would unhesitatingly exchange all these for a glance at the collection of Mr. Flinders Petrie now to be viewed at Oxford Mansions. Those unique treasures have been just exhumed on the site of the Kahun, of the twelfth dynasty. Between the industry of the XIXth century A.D., and that of the XXVIth B.C. (accepting, to avoid a quarrel, the chronology of the modern antiquarians and excavators) the palm must be awarded to the latter, and it is easy to show why. All these weapons, domestic and agricultural implements, foreign weights, necklaces, toys, coloured threads, textiles, and shoes, now on view, have that unique feature about them that they carry us back to the days of Enoch and Methuselah, on the authority of Biblical chronology. The exhibits, we are told, relate to the twelfth dynasty 2,600 years B.C., if we have to believe archaeological calculations, i.e., they show to us what kind of shoes were worn 250 years before the deluge. The idea alone that one may be gazing at the very sandals that have, perhaps, dropped from the feet of the first Grand Master and founder of Masonry, Enoch, when “God took him,” must fill the heart of every Masonic believer in Genesis with reverential delight. Before such a grand possibility, into what pale insignificance dwindles down the pleasure of inhaling the smell of Russian leather, in the shoe gallery at the Paris Exhibition. No believer in “godly Enoch, the first born of Cain-Seth-Jared,” Khanoch the Initiator, no true Mason ought to run over to gay Paris, with such a treasure within his reach.

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But we have still the Pyramids of Egypt left to us to admire and unravel—if we can. The pyramid of Cheops is the sphinx and wonder of our century, as it was that of the age of Herodotus. We see only its skeleton, whereas the “Father of History” examined it with its outer coating of immaculate marble. It was defiled, however, with the record of 1,600 talents* spent only in radishes, onions and garlic for the workmen.

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* £ 444,000 in English money.

Let us pause, before we turn our olfactory organ from the emanations of such unpoetical food. For with the ancients was wisdom, though it passeth now our understanding. Let us hesitate before we pass judgment lest we should be caught in our own craftiness. The said onions and garlic may be as symbolical as the Pythagorean beans. Let us humbly wait till better understanding descends upon us. ¿Quién sabe? The beautiful outer casing of both the pyramids—of Cheops and Sen-Saophis—has disappeared, engulfed in the palaces of Cairo and other cities. And with them are gone inscriptions and engraved records and cunning hieratic symbols. Does not the "Father of History" confess his dislike of speaking of things divine, and does he not avoid dwelling on symbology? Let us seek light and help from the great learned Orientalists, the artificers of Greek Speech and Akkadian Lampesuk. We have hitherto learnt many a strange story. Perchance we may be yet told that these "radishes, onions and garlic" are but so many "solar myths" and—blush for our ignorance.

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But what was the fate of the last of the Seven Wonders of the World? Where are we to look for the relics of the brazen giant, the Colossus of Rhodes, whose mighty feet trod upon the two moles which formed the gate of the harbour and between whose legs ships passed full sail, and sailors hurried with their votive offerings? History tells us that the chef-d'œuvre of the disciple of Lysippus, who passed twelve years in making it, was partially destroyed by an earthquake 224 B.C. It remained for about 894 years in ruins. Historians are not in the habit of telling people what became of the remains of the six wonders; nor that every great nation possessed its seven wonders—witness China, which had its porcelain Tower of Nankin,* now, as says a writer, only "found piecemeal in walls of peasants' huts."

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* C. A. F. Guetzlaff, Hist. China, Vol. I, p. 372 [This reference has not been identified.—Compiler.]

Yet it is rumoured in some old chronicles that the poor Colussus was sold to a Jew.

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Queer volumes may be found at times in the shops of old Russian dissenters at Moscow. One of such is a thick in folio in the Slavonian language called, “The acts, clerical and lay, from the Chronicles of Baronius, collected in old monasteries; translated from the Polish and printed in the metropolis of Moscow, in the year of the Lord 1791.” In this very curious volume full of archaic facts and statements, historical and long forgotten records beginning with the year 1, one can read under the year A.D. 683, on page 706, the following:—

The Saracen having destroyed and despoiled the Roman land ceaseth not his wicked depredation even on the sea.* Their leader Maguvius, strong and terrible, returneth to Rhodos the island, marcheth to the brazen idol, whose name was Colossus (sic), the idol exalted as the seventh World-Wonder, and which stood over the Rhodos harbour. His height was twenty-an-one-hundred feet (stopa).† Soil-covered and moss-grown was the idol since its upper part fell to the ground, but he had remained otherwise whole to that very day. Maguvius overthrew the trunkless legs and sold them with the rest to a Jew. Sad was the end of that world wonder.

And elsewhere the chronographer adds that the Jew’s name was Aaron of Edessa. He is not the only one to volunteer the information. Other old writers add that the Jew having broken up the Colossus, with the help of the Saracen warriors, into pieces, loaded 90 camels with them. The value of the brass material reached £ 36,000 English money in the Eastern markets. Sic transit gloria mundi.

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Before the Jew and the Mussulman, moreover, the Rhodians themselves are said to have received large sums of money from pious donors to repair and put up the Colossus anew.

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* The original of this passage being written in old Church Slavonian can hardly be translated in all its originality, which is very queer.

† Some classics give it only 105 feet or 70 cubits.

But they cheated their gods and their fellow-men. They divided the money, the honest trustees, and put an end to legal enquiry by throwing the blame on the Delphic oracle, which had forbidden them, as they averred, to restore the Colossus from its ruins. And thus ended the last of the Wonders of the old Pagan world, to make room for the wonder of the Christian era—the ever-speculating, money-making Jew. There is a legend in Slavonian Folklore—or shall we say a prophecy?—that after the lapse of untold ages, when our globe will have become decrepit and old through wear and tear, underground speculation and geological zeal, this "best of the possible worlds"—in Dr. Pangloss' estimation—shall be bought at auction by the Jews—broken up for old metal, pounded into a formless head, and rolled into balls as shares. After which the sons of Jacob and Abraham will squat around the sorry relics on their haunches, and hold counsel as to the best means of transferring it to the next Jewish bazaar and palming off the defunct globe on some innocent Christian in search of a second-hand planet. Such is the legend.

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* *

Se non è vero è ben trovato. At any rate the prophecy is suggestive even if allegorical. For indeed, if the Colossus of Rhodes could be sold for old brass to one Jew with such facility, then every crowned Colossus in Europe has reason to tremble for his fate. Why should not every Sovereign thus pass, one after the other, into the hands of the Jew in general, since they have been in that clutching grasp for some time already? If the reader shakes his head and remarks on this that the royal Colossi are not made of brass, but occupy their respective thrones "by the Grace of God" and are "God's anointed"—he will be meekly told that as "the Lord giveth, so the Lord taketh" and that he is "no respecter of persons." Besides which there is somehow or somewhere Karma involved in that business.

Few are those Potentates who do not find themselves head over ears—golden thrones and breadless subjects—in debt with one or other king of Jewry. After all, the "Lord," by whose grace they are all enthroned, from the late King Soulouk to the latest Prince of Bulgaria, is the same El-Shaddai, the omnipotent, the mighty Jehovah-Tsabaoth, the god whom they, or their fathers—which is all one to him "to whom a thousand years are as one day"—have unlawfully carried off from his "Holy of Holies" and confined in their own altars. The sons of Israel are, in fact and justice, his legitimate children, his "chosen people." Hence it would only be a piece of retributive justice, a kind of tardy Nemesis, should the day come when the Jew, claiming his own, shall carry off as old material the last of the kings, before he proceeds to paint afresh, as new goods, the globe itself.

H.P.B.

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DATES AGAIN

[Light, London, Vol. IX, No. 447, July 27, 1889, p. 364]

To the Editor of Light.

SIR,

It is perhaps hardly worth while to take up your space in exposing the careless and ignorant blundering of "Colenso"—a singularly inappropriate signature, by the way, for one so reckless about his facts. But, for this once, I will make a statement that may put an end to the incessant carping over trifles that can serve but to needlessly embitter controversy.

There is no such thing known to occultists as a "seven years' initiation." The probation, which "Colenso" confuses with initiation, can be lived out anywhere, and this "Colenso" would have known if he had read Mr. Sinnett's paragraph with even ordinary care, since he says that any English gentleman can pass through it without observation.

"Colenso's" inexorable arithmetic is thus wasted trouble, and his careful calculations on Himalayan ranges are wholly beside the mark; since the seven years' initiation in one place is an absurdity, and a seven years' probation attached to the skirts of the Masters is another. All this is a creation of his own imagination, and while I regret that my life does not fit into the framework made for it by him, and by other similar critics, the misfit is scarcely my fault. Bishop Colenso's work would have fallen very flat if he had been as careless of his facts as the writer who now uses his name.

But, apart from this latest attack, why should Spiritualists feel so interested in my travels, studies, and their supposed dates? Why should they be so eager to unravel imagined mysteries, denounce alleged (or even possible) mistakes, in order to pick holes in everything Theosophical? To even my best friends I have never given but very fragmentary and superficial accounts of the said travels, nor do I propose to gratify anyone's curiosity, least of all that of my enemies. The latter are quite welcome to believe in and spread as many cock-and-bull stories about me as they choose, and to invent new ones as time rolls on and the old stories wear out. Why, again, should they not, since they disbelieve in Theosophical adepts, turn their attention to Spiritual adepts, who perform far more curious and astonishing feats than were ever claimed by the Theosophists? Witness the Adept of Mrs. E. Hardinge Britten, "Louis," in Art Magic, and Ghost Land.* Which of the Tibetan Mahatmas has ever looked through Lord Rosse's telescope, at Greenwich (England), when the said telescope was built and has never been moved from Parsonstown, Ireland? And if Mrs. Hardinge Britten's "Louis" could see the mysterious "Spirit-heads" in the sky (presumably with his legs at Greenwich and his face and eyes in Ireland), and that such superhuman feat, though often talked about, was never questioned in print by the Theosophists, more polite and discreet in this than the Spiritualists, why should the latter go out of the way to cast mud at us?

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* [For information concerning Art Magic, the reader is referred to Col. H. S. Olcott's Old Diary Leaves, Vol. I, Chap. xii.—Compiler.]

Finally, let me say, once for all, I cannot and will not hold myself responsible for blunders, inaccuracies, and contradictions, in statements about me which are not made over my own signature. As regards the "incidents," I know that the part directly translated from my sister's pamphlet is accurate;* but I have not read the book with sufficient care to know whether the remainder is, or is not, correct in all points. Mr. Sinnett knows, better than anyone else, that I reached Pskoff on Christmas Day, in 1860, not in 1871;† and I feel almost sure it is so stated in the Incidents, though, being in France, I cannot refer to the passage. Between 1871 and 1873 I was in Cairo and Odessa. If any other date is given it must be a misprint. But, again, I will not be responsible for any statements in Theosophical books that are not by me.

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* [The reference is to A. P. Sinnett's Incidents in the Life of Madame Blavatsky. Compiled from Information supplied by her Relatives and Friends. London: George Redway; and New York: J. W. Bouton, 1886. It would seem that H.P.B.'s sister, Madame Vera P. de Zhelihovsky, wrote some account of H.P.B.'s early years, different from other similar accounts published by her in several Journals. H.P.B. translated portions of it into English, and gave them to Sinnett to make use of (See The Letters of H.P.B. to A.P.S., p. 116). This translation, or at least a portion of it, is in the Adyar Archives. It is probable that H.P.B. had this account in mind when referring to a "pamphlet," because Sinnett's Incidents quote Madame de Zhelihovsky in a way which does not identify her explanations with anything she had previously written and published. The accounts are similar, but the wording is not.—Compiler.]

† [H.P.B. was often inaccurate with regard to dates pertaining to her personal life. According to her own sister's account, H.P.B. arrived at Pskoff on Christmas Eve, 1858 (Vide her serial story entitled: Pravda o Yelene Petrovne Blavatskoy—The Truth about H. P. Blavatsky, in Rebus. St. Petersburg, Vol. II, 1883). Mr. Sinnett states it so himself (Incidents, p. 76). In one or two other places. H.P.B. gives the date of 1859. In all dates concerning H.P.B.'s personal life, her sister, Vera Petrovna de Zhelihovsky, is a far more reliable witness, as she is known to have kept a careful diary of events.—Compiler.]

All that appears over my own signature I am prepared to stand by, but for the future it must be understood that in leaving various legends and myths uncorrected, I do not thereby endorse their accuracy. Really my silence must only be taken to mean that I am engaged in matters more important to Theosophy than the answering of every spiteful attack of the Spiritualists.

H. P. BLAVATSKY.

July 14th, 1889.

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THE KEY TO THEOSOPHY

[H.P.B.'s well-known Theosophical Textbook, in Questions and Answers, The Key to Theosophy, belongs chronologically at this point. It was published by the Theosophical Publishing Company, Ltd., London, approximately in July, 1889, and was printed by Allen, Scott & Co., Printers, 30, Bouverie St., E.C.

The original edition had neither Glossary nor Index in it. It consisted of 307 pages. The Glossary of General Theosophical Terms was added in the second edition which was published in 1890. Most of the definitions in this Glossary are taken from the larger Theosophical Glossary then in process of preparation. —Compiler.]

August, 1889

THE “NINE-DAYS’ WONDER” PRESS

[Lucifer, Vol. IV, No. 24, August, 1889, pp. 441-449]

“Let God be true, but every man a liar.”

—Romans iii, 4.

Let the foolish jackass bray,

The wind will carry the sound away.”

—A Persian Proverb.

The pot-au-feu of sensational news about Theosophy keeps seething night and day in the Press kitchens of our globe. Amid the fumes escaping therefrom, the Theosophical Society and its adherents are made to assume before the public the most distorted and varied forms—grotesque and menacing, grinning and smiling—but (to the members of the said body) these outlines are invariably jumbled up and often distorted beyond recognition. And to that shadowy phantom of the Theosophical Spook, like a variegated tail to a kite, our humble name is generally attached.

“Man, know thyself,” is an aphorism echoed among our generation of unbelievers, from the remotest times of antiquity. The wise precept is pretty closely followed—in one sense, at any rate—by mankind; individuals do know themselves generally speaking, but it is ten to one that they will not share their knowledge with the inquisitive outsider. And when some of them occasionally do, so accustomed is our modern public to lies, that no one is believed when he speaks the truth, least of all about himself. This is the cause why, in our day, truth is systematically boycotted and severely exiled from the public papers and journals. The fact is that truth is not as sensational as falsehood. It fails to tickle the reader’s bump of gossip and love of slander as effectually as a cock-and-bull story.

And, therefore, since the columns of a paper have to be filled up, nolens volens, and since unvarnished, common, every-day events are too monotonous, too matter-of-fact, to satisfy the reader's greediness for sensation, the help of the imagination is indispensable in the dailies and weeklies. Hard is the task of some editors. Let us be lenient to them.

"Mother, tell me a story," urged a little boy.

"What shall I tell you, dear? Do you want a pretty one out of the Bible?"

"No, no!" roared the little innocent. "'Cause you say it's all true in the Bible, and I want a lie story. It's so much funnier . . ."

There is little difference between the average public and our small boy. Both prefer "lie stories."

In our human conceit we have been labouring hitherto under the impression that, so far as human knowledge goes, we know all that is to be known about the Society we have founded and our own uninteresting personality. We are now being daily and rudely awakened from this dream of pride to the sad reality. The press of the two worlds knows the two far better than we do ourselves. Journalists talk of us as if they had invented both; as indeed they have, as far as the Theosophy and doings of the Society and its founders in their columns are concerned. Owing to the numerous "lie-stories," the ignorance of the public with regard to the real T.S. deepens with every day, and the Society is now the terra incognita, the Pays de Cocagne of modern times. It is above all in the spiritualistic papers—supposed to be the organs of the highest spirituality!—that both editors and their contributors are dreaming dreams and seeing deceitful visions in their boots. And yet surely the editors—at any rate, of some of the spiritualistic papers—ought to know better.

But, like all other men, editors are subject to occasional sickness, absence, and rest, and then sub-editors will play ducks and drakes with their magazines, and will turn their best friends into enemies. This has happened with more than one weekly and monthly; aye, with our Lucifer and The Theosophist lately. (See "Theosophical Activities," "A Puzzle from Adyar.")

Therefore is it that we find also in Light, by one “Colenso,” ravings about Theosophical doctrines, that have never existed in our teachings. By the by, a query for our own information. It is generally held as a mean and base action for any man to hit a fellow creature from behind a dark corner, masked, or otherwise protected from recognition. An anonymous letter is regarded as too contemptible to be taken any notice of. A man who, fighting a duel, will surreptitiously protect himself with a coat of mail is as bad as one who will play with marked cards. This no one will deny. Why then should not this rule hold equally good in the case of a man who insults another in a public paper over a secure pseudonym? A nom de plume is permissible only so long as the person using it acts from a feeling of modesty or some other plausible reason. But when he wields it as a personal shield, from behind which he hits and insults an opponent, this ought to be regarded as a contemptible and a cowardly action. “Let him who hath ears hear.” Avis aux amateurs of pseudonyms. Ye Gods, how loose the code of honour and morals has become today, when compared with that which we were taught to respect in our young days!

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Verily logic has drawn its night cap over its eyes and gone to bed in the present generation. Men and especially irate editors will fib by the gross, for the sole pleasure thereof. Witness our old friend Charles Dana of the N.Y. Sun, who has lately devoted to Colonel Olcott and H. P. Blavatsky quite a flattering editorial. Described therein as two remarkably clever impostors, we are credited with having made a considerable amount of money out of our “dupes.” To crown this sympathetic biography the writer of the present pages is introduced to the notice of the Sun’s numerous readers as—“a snuffy old woman.”

All this is just what might and ought to be expected from an amiable and well-bred editor. Mr. Charles Dana, who sat for years on the late Rev. H. Ward Beecher, who harassed to death that “truly good man,” Deacon Richard Smith, of Cincinnati, and his “wicked partner” Romeo; and who has never failed hitherto to endow his political opponents with direct lineal descent on the maternal side from the genus canis—is very discreet and magnanimous in having called us only that.

But why “snuffy old woman”? Surely this is an incorrect epithet, a mistake proceeding from a confusion of snuff and tobacco, and might be truthfully characterized as a botanical lapsus calami. Had the eloquent solar editor said instead “a smoky old woman,” he would have branded the subject of his criticism all the same, and avoided being called names by us for being caught in a fib. For, in the opinion of the American Puritans—the worthy descendants of those pious Pilgrim Fathers who declared tobacco the “devil’s weed” and burnt and tortured their New England witches—to smoke is as bad as to snuff and vice versa.

All this is due to the fact that though editors who know anything at all of their modest colleague of Lucifer are few, yet each has to propitiate his subscribers, hence to besmear with literary mud all men and things unpopular in the sight of his readers. Human sacrifice has to be offered to public prejudice. Yet they might and should perform this a little more gracefully; the more so as our pity for poor struggling humanity is so genuine and true that we sincerely rejoice to be made, even by our enemies, the means for turning an additional honest penny, our getting a subscriber or two more for their papers at the expense of politeness and truth. The latter is their own private Karma. But people have to get their bread and butter, whether they pander to their customers one way or the other, by lying about and slandering innocent people, or advertising quack nostrums along with materializing spooks. Darwinism has to be vindicated by the survival of the fittest, in any and every case, and we are willing to admit that one paper apes the other simply on the ground and principle of pure atavism.

It will thus be seen that, personally, we do not feel the slightest objection to serving as material for press gossip. It is only when the reputation of the Theosophical Society as a whole is being attacked that we feel bound to speak out and deny glaring falsehoods and calumny.

So large and broad indeed is our sympathy for the pen and ink fraternity struggling for existence, that—not unlike the pious Jains of Bombay, who offer publicly in the Hospital for Animals their living bodies as pasture fields for millions of a (in polite Society nondescript) variety of blood-feeding insects, white and black—we feel as willing to place our personality as a wave offering on the altar of newspaper gossip, if it can only benefit anyone. But why, instead of honestly interviewing well-informed members of the T.S.—why resort to inventions? Truth pure and simple, dearly beloved Knights-errant of the quill and pencil, is often "stranger than fiction." In Theosophy it offers the richest harvest if only the speculator would go to the right field and "strike oil" on the right spot. Dixit. This is a word to the wise.

———

Nor need we go far out of our way to preach to the unwise; or expatiate at any length upon the weekly freaks of the (Un-) Religio and (Un-) Philosophical Journal, our American well-wisher of the Far West. Good, square, downright lies about Theosophy and the Theosophists, whom the editor has placed on his black list, seem to have become its specialty. Since the poor Journal—a very respectable organ in its day—has opened its columns to a contributor in full delirium tremens of squelched ambition, and made of him its prize-fighter, the latter in his turn has made of the Journal his garbage-bin. Keep silence, Theosophists, if ye are wise. He who stoops to analyze or even notice such indescribable and nauseating filth, only risks dirtying his hands. We have been just told that the editor refuses to print one word in our defense by our friends, insisting that "H. P. Blavatsky should write what she has to say about it herself." Heaven forbid that we should touch the Journal with pincers, let alone parade our name in such a Noah's ark! Let the Journal rave and break its head against dead walls by publishing stolen documents offered to the public as "profound secrets exposed," while these documents have been printed from the first for wide, though "private" circulation, and have been sent to all who asked for them.

Let the said Journal severely alone, we say; for it is now performing its own hara-kiri, singing its own funeral dirge, its venomous Billingsgate having poisoned but itself, and left it a clawless and toothless drivelling idiot. Peace be with thee, old chatter-box! We forgive thee, for the sake of merits and virtues in thy days of youth. In latter years we have paid little attention to, and have hardly seen it; and now we take a solemn vow never to read the R.P.J. again. Friends from America, who send us occasionally cuttings from our scandal-loving and erring contemporary, abstain in future, and save your postage. Henceforth such cuttings will be invariably thrown into the waste paper basket.

Far more amusing and harmless are the occasional references to Theosophy in the English press, though whenever we are mentioned personally, our name is almost invariably associated with doings and sayings to which we have to plead "not guilty." Thus the Northern Whig, of Belfast, has suddenly discovered the presence of:—

Mdlle.[?] Blavatsky, the lady whose name is associated with the doctrines known as Theosophy, at the Mansion House meeting in support of sending female medical aid to India.

The reporter must be a clairvoyant medium. We have never set our foot in the Mansion House, never attended any meetings, and have been, moreover, for the last five weeks, on a visit to France and Jersey. We disclaim the power of ubiquity.

Less innocent, however, are the repeated attacks on Theosophy and its teachings by a contributor, a bullying descendant of Ananias, in the Agnostic Journal, who maintains that these doctrines, as taught in the "Blavatsky Lodge," are "phallic worship"—pure and simple!! This shows both ignorance and malevolence. Avaunt, you slanderer of the ages! Your name will not disgrace the pages of Lucifer, and your lying words are your own condemnation.

Another contributor who signs his letter "Cyril" confesses himself in the same journal a broken reed truly, declaring that one day he flatters himself that he is a Theosophist, and the next discovers that he is "only a bat, sitting in the outer darkness below the horizon."

To explain this shifting mood, he brings forth a new accusation against us. We are taken to task for saying in our last editorial that:—

"Theosophia properly means not a knowledge of God, but of Gods —that is divine, that is superhuman, knowledge," so says Madame Blavatsky.

Well, so she says; and what is more she maintains it. But "Cyril" believes otherwise and expresses it in the following words:—

And, mirabile dictu, although Theosophy is a knowledge of the gods, an Atheist, she asserts, can be a Theosophist! The Atheist who is solicited to join the Theosophical Society wrote the other week: 'An Atheist certainly cannot be a Theosophist.' This is so obvious that it hardly required to be stated. We shall next see the proposition put solemnly on record: An Atheist cannot be a Theist. I have no patience with a system that will throw overboard its every principle in order to compass a convert. Till I read the first article in Lucifer, for July, I was of opinion that Theosophy was something. Now I think, and till further notice I shall continue to think, it is nothing.—Yours truly,

CYRIL.

Now that's really heart-rending. Yet the plaint does not quite tally with facts, nor with the spirit of our Theosophical Society. No atheist, says Cyril, can be a Theosophist. It does not follow. All depends whether the term is derived from theos or theoi, god or gods, and we say it is from "gods." The term is not Christian, but was coined by polytheists and by the Neo-Platonists who believed in gods, and preceded, as we prove in The Key to Theosophy, Christianity by long centuries. In "Christendom" an atheist means one who does not believe in God; in "Heathendom" or India, an atheist (Nastika) is one (whether a theist or an atheist) who disbelieves in the gods; and an atheist and a polytheist are not quite the same thing. To say, therefore, that an atheist cannot be a Theist, is to apply it only to Europe or America, for the remark could not hold water in non-Christian lands. Now our Society is international and universal. It boasts of having no creed, of being no sect, and while showing outward respect for every religion and school of thought, it prides itself on belonging, as a Society, to none, save that of truth—or Theosophy.

What can you do with that, esteemed “Cyril”? And why should you ascribe to backsliding that which exists only in your own fancy? Had you read our Statutes and Rules and acquainted yourself with the Society’s policy, from its beginning, you would have paused before writing as you have. Whether rightly or wrongly (from the Christian standpoint) we have adopted the word Theosophy and see in the term a meaning quite different from that which a Theist or a Christian gives to it. Were it as you say, how could we have thousands of Buddhists—godless, atheistical Buddhists like those of the Siamese sect at Ceylon—as members of the T.S.? What would become of the President-Founder of the T.S., Colonel Olcott, a confessed Buddhist—hence as godless as Mr. Bradlaugh himself, in the sense of rejecting every idea of a personal, or extra-cosmic god? A happy day, nevertheless, would it be for Theosophy, could we have in our Society many such Atheists yet genuine true Theosophists, as the High Priest of Ceylon, Sumangala, or even that same Colonel Olcott, all his worldly shortcomings notwithstanding. We call the Lord Gautama Buddha, the greatest Theosophist of the past ages. Will our critic rise and deny this also, on the ground that Buddha was an Atheist?

Where, or how, then, have we sinned in our editorial against our principles? “Cyril” seems to think that we have departed from them in order to “compass a convert”; in other words to pander to Mr. Bradlaugh? This is the first time in our long life that we have been accused of pandering to any living being. Why not say next that we may pander to the Archbishop of Canterbury? For surely there is more hope of seeing the Primate of England joining our ranks than in entertaining the same idea with regard to the M.P. for Northhampton.

This is really silly, respected “Cyril.” Go, and sin no more.

———

Speaking of Mr. Bradlaugh, one is naturally led to think of Mrs. Annie Besant, for so many years his right arm in the propagation of Freethought. Her “perversion” as the materialists call it—to Theosophy seems to have caused a great stir all over the United Kingdom.

How severely the blow is felt by our opponents is evidenced by a recrudescence of bitter attacks upon us by the Freethinkers, who have hitherto left us personally undisturbed. Aye, the prize was worth fighting for, as there can rarely be found a truer embodiment of the first and uppermost Theosophical principle (as it stands the first in rank among the objects of our Society)—the Brotherhood of man, than Annie Besant. She is indeed the ideal of practical altruism and well may Gerald Massey have greeted her as he has by writing:

Though we stand not side by side
In the front of battle wide,
Oft I think of you with pride,
Fellow soldier in the fight,
Oft I see you flash by night
Fiery hearted for the Right!
You for others sow the grain
Yours the tears of ripening rain,
Theirs the smiling harvest-gain.

Why then should not every noble-hearted Freethinker, every true and right-minded materialist think of her “with pride” just the same now as then? Though she fights no longer for stony-cold, scientific materialism, yet by joining the ranks of those most of whom regard as exemplars of boundless love for humanity the Buddha and the ideal Christ, the two pioneer and champion Socialists of the historical ages—Annie Besant can do but the more good in the right direction of social reform and help for the weak and the oppressed.

But if her conversion to Theosophy has increased the number of our enemies it has brought us if not friends at least fair-minded judges from a quite unexpected quarter—a clerical journal. True, this journal is The Church Reformer and its editor the very liberal and socialistic Rev. Mr. Stewart D. Headlam, the motto of whose magazine is four very aggressive lines by William Blake. Still his action is unprecedented in the annals of clerical publications, as he actually declares that there is much good in Theosophical Nazareth and proceeds to show it. His leading article of this month, devoted to Annie Besant and Theosophy, is headed, “My soul is athirst for God.”

“Athirst for truth” would be perhaps more appropriate and correct, but we need not quarrel over trifles. The chief point is to ascertain what the reverend gentleman thinks of our Society and to point out, that like the rest, he seems to misunderstand our real doctrine.

———

Having told his reader of a story once current about the Prince of Wales who “used to say that if ever he took to religion he should ‘go in for Charlie Wood’s religion’,” Mr. Headlam proceeds to add:—

In the same way, many who have not troubled themselves much about religion in the past, will now be inclined to give a good deal of attention to Theosophy simply because it has become Mrs. Besant’s religion. And, indeed, the religion which “finds” a woman so noble and self-sacrificing as Mrs. Besant is, must have a great deal in it. For the really interesting fact about Mrs. Besant having become a fellow of the Theosophical Society consists in this, that while Christians, Buddhists, Mahometans, can all be Theosophists, an Atheist cannot, and therefore her election to that Society is a clear declaration on her part, that after trying it consistently and earnestly for many years, she has found that atheism does not satisfy, does not answer the needs of human nature.

The italics are ours. While feeling grateful to the reverend writer for allowing Theosophy to have “a great deal in it,” we are sorry to find ourselves compelled to point out some inaccuracies, seemingly trifling, in truth very important. First of all, Theosophy is not, and never was a religion, necessitating belief in any God. Therefore, any Atheist is at full liberty to join our Society, and may, without ceasing to be an Atheist at all—i.e., a disbeliever in a personal God—become the grandest Theosophist living. As we have just explained this very fully, it is quite useless to go over the old ground again. Suffice it to say, that at the very summit of her atheism Mrs. Besant has always been a Theosophist in action and in heart. She has only given a more defined and sincere expression now to her longing and aspirations after the truth, by declaring herself a member of the Theosophical Brotherhood, and no more.

Therefore though truly she is “the most strenuous of all workers for humanity,” one is permitted to doubt whether she has plainly said, “My soul is athirst for God,” unless the reverend writer uses the term “God” metaphorically, as we Theosophists often do. But, it is quite correct to say that “having for long done the will (i.e., put in practice the first of the Theosophical principles) she is now beginning to know of the doctrine.” But this doctrine, let us hope, will never lead her to make again “her communion at a Christian altar,” in other words to renounce the whole and the absolute for the part and the finite. For if she has “worked to see that the people were properly fed, clothed and housed,” . . . “visited the prisoners and cared for the oppressed,” she has done only that which Buddha taught before Christ and archaic Theosophy, the Wisdom-Religion, before Buddha; aye, from days prehistoric.

To the same kind of objection, though necessitating but a slight amendment, belongs the following truthful remark by Mr. Headlam:

. . . indeed, so far from there being any contradiction between Theosophy and the religion of Jesus Christ, page after page of Theosophical teaching is almost word for word like the teaching of a pious Evangelical or a devout Catholic; and Mrs. Besant is already bringing into prominence that teaching as to brotherhood, which has always been in Theosophical books, though not always in Theosophical action.

The second part of the proposition is quite correct; the first needs a reminder. If the Theosophical teaching is so like that of an Evangelical or a Catholic, it is not because Theosophy took Christianity as an exemplar, but because symbolical, and later dogmatic and ritualistic, Christianity are simply an edition copied, with slight modifications, by the Church Fathers from Pagan symbology and Gnosticism; the old religions of the Gentiles being, in their turn, the more or less faithful echoes of the WISDOM-RELIGION, or—“Theosophy.”

Mr. Headlam concludes his editorial with the following reincarnation of the Delphic puzzle: “If Croesus crosses the Halys, he will destroy a great empire.”

“The battle between them” (the Theosophists), he says, “and the Christians, with their love of beauty and kingdom of Heaven upon earth, will come later on.”

To whom shall we ascribe the “love of beauty and kingdom of Heaven upon earth”? To Christians or Theosophists? If the former, then all Christians are Mystics, and consequently, Theosophists—which is far from being the case. If to the latter, then we hope that the Reverend gentleman may be proved no true prophet, lest haply the Christians be found to fight against the gods.

If this kingdom of Heaven or New Jerusalem is to be a reality, then a common platform for all religions, sciences and philosophies must be found. This, Christianity per se, cannot, in the nature of things, offer—neither, for that matter, can any other so-called religion—as it now stands; for all unduly exaggerate the personality of their Founders, Christianity more than others, as it makes Jesus very God of very God, and of his brother-teachers in Christ (or CHRISTOS) false prophets. We speak here of modern Church Christianity, not of the mystic religion of Christos, the LOGOS, the Western aspect of the one religious philosophy, which can bind all men together as brothers. It is in the service of the latter that the Theosophical Society has become a humble handmaiden; seeking earnestly, but so far, vainly, her fellow servants among the bedizened flunkeys of State religions in the great World’s Fair.

A PUZZLE FROM ADYAR

[Lucifer, Vol. IV, No. 24, August, 1889, pp. 506-509]

When the cat is abroad the mice dance in the house it seems. Since Colonel Olcott sailed for Japan, The Theosophist has never ceased to surprise its European readers, and especially the Fellows of our Society, with most unexpected capers. It is as if the Sphinx had emigrated from the Nile and was determined to continue offering her puzzles broadcast to the Oedipuses of the Society.

Now what may be the meaning of this extraordinary, and most tactless "sortie" of the esteemed acting editor of our Theosophist? Is he, owing to the relaxing climate of Southern India, ill, or like our (and his) editor-enemies across the Atlantic, also dreaming uncanny dreams and seeing lying visions—or what? And let me remind him at once that he must not feel offended by these remarks, as he has imperatively called them forth himself. Lucifer, The Path and The Theosophist are the only organs of communication with the Fellows of our Society, each in its respective country. Since the acting editor of The Theosophist has chosen to give a wide publicity in his organ to abnormal fancies, he has no right to expect a reply through any other channel than Lucifer. Moreover, if he fails to understand all the seriousness of his implied charges against me and several honourable men, he may realise them better, when he reads the present. Already his enigmatical letter to Light has done mischief enough. While its purport was evidently to fight some windmills of his own creation, an inimical spiritualist who signs "Colenso" has jumped at the good opportunity afforded him to misrepresent that letter. In his malicious phillipic called "Koothoomi Dethroned" he seeks to show that Mr. Harte's letter announces that the "Masters" are thrown overboard by the T.S. and "Mme. Blavatsky de-throned."

Is it this that “Richard Harte, acting editor of The Theosophist,” sought to convey to the Spiritualists in his letter in Light of July 6th?

Without further enquiry as to the real meaning of the Light letter, what does he try to insinuate by the following in the July number of The Theosophist?*

A DISCLAIMER

The Editor of The Theosophist has much pleasure in publishing the following extracts from a letter from Mr. Bertram Keightley, Secretary of the “Esoteric Section” of the Theosophical Society, to one of the Commissioners, which have been handed to him for publication. It should be explained that the denial therein contained refers to certain surmises and reports afloat in the Society, and which were seemingly corroborated by apparently arbitrary and underhand proceedings by certain Fellows known to be members of the Esoteric Section.

To this I, the “Head of the Esoteric Section,” answer:

1. Mr. Bertram Keightley’s letter, though containing the truth, and nothing but the truth, was never intended for publication, as a sentence in it proves. Therefore the acting Editor had no right to publish it.

2. Fellows of the E. S. having to be first of all Fellows of the Theosophical Society, what does the sentence “Fellows known to be members of the E.S.”—who stand accused by Mr. Harte (or even by some idiotic reports afloat in the Society) of “arbitrary and underhand proceedings”—mean? Is not such a sentence a gross insult thrown into the face of honourable men—far better Theosophists than any of their accusers—and of myself?

3. What were the silly reports? That the “British or the American Section,” and even the “Blavatsky Lodge” of the Theosophical Society wanted to “boss Adyar.” For this is what is said in The Theosophist in the alleged “disclaimer”:—

Mr. Keightley tells this Commissioner that he must not believe “that the Esoteric Section has any, even the slightest, pretension to ‘boss’ the Theosophical Society or anything of the kind.” Again he says: “We are all, H.P.B. first and foremost, just as loyal to the Theosophical Society and to Adyar as the Colonel can possibly be.”

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* Vol. X, Supplement, p. cxix.

And yet again he says: “I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to ‘boss’ any other part or Section of the T.S.”

Amen! But before I reproduce the acting editor’s further marvellous comments thereon, I claim the right to say a few words on the subject. Since, as said, the letter was never meant to be paraded in print—chiefly, perhaps, because qui s’excuse s’accuse—it is no criticism to show that it contains that which I would describe as a meaningless flapdoodle, or, rather, a pair of them, something quite pardonable in a private and hastily written letter, but quite unpardonable and grotesque when appearing as a published document.

1st. That the E.S. had never any pretensions to “boss the T.S.” stands to reason: with the exception of Col. Olcott, the President, the Esoteric Section has nothing whatever to do with the Theosophical Society, its Council or officers. It is a Section entirely apart from the exoteric body, and independent of it, H.P.B. alone being responsible for its members, as shown in the official announcement over the signature of the President-Founder himself.* It follows, therefore, that the E. S., as a body, owes no allegiance whatever to the Theosophical Society, as a society, least of all to Adyar.

2nd. It is pure nonsense to say that “H.P.B. . . . is loyal to the Theosophical Society and to Adyar” (!?) . H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole Humanity into one Brotherhood. Together with Col. Olcott, she is the chief Founder and Builder of the Society which was and is meant to represent that CAUSE; and if she is so loyal to H.S. Olcott, it is not at all because of his being its “President,” but, firstly, because there is no man living who has worked harder for that Society, or been more devoted to it than the Colonel, and, secondly, because she regards him as a loyal friend and co-worker.

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* [Ref. is here to Col. Olcott’s Official Announcement in Lucifer Vol. III, October 15th, 1888, p. 176. It may be found in Volume X of the present Series.—Compiler.]

FREDERICK J. DICK
Reproduced from The Theosophical Path, Point Loma, California,
Vol. I, No. 1, July, 1911.
(See biographical sketch in the Bio-Bibliographical Appendix)

JEAN BAPTISTE MARIE RAGON
1781-1862
From the original painting in the possession of Bro. Adolphe Ragon.
Reproduced form Arts Quatuor Coronatorum, Vol. XVIII, Pt. 2, 1905

Therefore the degree of her sympathies with the “Theosophical Society and Adyar” depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T.S. disloyal, will shake it off like dust from her feet.

And what does “loyalty to Adyar” mean, in the name of all wonders? What is Adyar, apart from that CAUSE and the two (not one Founder, if you please) who represent it? Why not loyal to the compound or the bathroom of Adyar? Adyar is the present Headquarters of the Society, because these “Headquarters are wherever the President is,” as stated in the rules. To be logical, the Fellows of the T.S. had to be loyal to Japan while Col. Olcott was there, and to London during his presence here. There is no longer a “Parent Society”; it is abolished and replaced by an aggregate body of Theosophical Societies, all autonomous, as are the States of America, and all under one Head-President, who, together with H. P. Blavatsky, will champion the CAUSE against the whole world. Such is the real state of things.

What then, again, can be the meaning of the following comments by the acting Editor, who follows Mr. Keightley’s letter with these profoundly wise remarks:

It is to be hoped that after this very distinct and authoritative disclaimer no further “private circulars” will be issued by any members of the Esoteric Section, calling upon the Fellows to oppose the action of the General Council, because “Madame Blavatsky does not approve of it”; and also that silly editorials, declaring that Theosophy is degenerating into obedience to the dictates of Madame Blavatsky, like that in a recent issue of the Religio-Philosophical Journal, will cease to appear.

The “private circulars” of the E. S. have nothing to do with the acting editor of The Theosophist nor has he any right to meddle with them.

Whenever “Madame Blavatsky does not approve” of “an action of the General Council,”* she will say so openly and to their faces.

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* Or “Commissioners” of whom Mr. R. Harte is one.

Because (a) Madame Blavatsky does not owe the slightest allegiance to a Council which is liable at any moment to issue silly and untheosophical ukases; and (b) for the simple reason that she recognizes but one person in the T.S. besides herself, namely Colonel Olcott, as having the right of effecting fundamental re-organizations in a Society which owes its life to them, and for which they are both karmically responsible. If the acting editor makes slight account of a sacred pledge, neither Col. Olcott nor H. P. Blavatsky are likely to do so. H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyan Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails to meet with the approval of the majority of the Fellows. No more than H. P. Blavatsky has the President-Founder the right of exercising autocracy or papal powers, and Col. Olcott would be the last man in the world to attempt to do so. It is the two Founders and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect, and teach those who want to be taught, and not to tyrannize and rule over them.

And now I have said over my own signature what I had to say and that which ought to have been said in so many plain words long ago. The public is all agog with the silliest stories about our doings, and the supposed and real dissensions in the Society. Let everyone know the truth at last, in which there is nothing to make any one ashamed, and which alone can put an end to a most painful and strained feeling. This truth is as simple as can be.

The acting editor of The Theosophist has taken it into his head that the Esoteric Section together with the British and American Sections, were either conspiring or preparing to conspire against what he most curiously calls “Adyar” and its authority. Now, being a most devoted fellow of the T.S. and attached to the President, his zeal in hunting up this mare’s nest has led him to become more Catholic than the Pope. That is all, and I hope that such misunderstandings and hallucinations will come to an end with the return of the President to India.

Had he been at home, he, at any rate, would have objected to all those dark hints and cloaked sayings that have of late incessantly appeared in The Theosophist to the great delight of our enemies. We readily understand that owing to lack of original contributions the acting editor should reproduce a bungled up and sensational report from the N. Y. Times and call it “Dr. Keightley speaks.” But when jumping at a sentence of Dr. Keightley’s, who in speaking of some “prominent members,” said that they had “abandoned or been read out of the fold,” he gravely adds in a footnote that this is “another mistake of the reporter,” as “no Fellow of the Theosophical Society has been expelled of recent years”; it is time someone should tell the esteemed acting editor plainly that for the pleasure of hitting imaginary enemies he allows the reader to think that he does not know what he is talking about. If through neglect at Adyar the names of the expelled Fellows have not been entered in the books, it does not follow that Sections and Branches like the “London Lodge” and others which are autonomous have not expelled, or had no right to expel, anyone. Again, what on earth does he mean by pretending that the reporter has “confounded the Blavatsky Lodge with the Theosophical Society”? Is not the Blavatsky Lodge like the London, Dublin, or any other “Lodge,” a branch of, and a Theosophical Society? What next shall we read in our unfortunate Theosophist?

But it is time for me to close. If Mr. Harte persists still in acting in such a strange and untheosophical way, then the sooner the President settles these matters the better for all concerned.

Owing to such undignified quibbles, Adyar and especially The Theosophist are fast becoming the laughingstock of Theosophists themselves as well as of their enemies; the bushels of letters received by me to that effect, being a good proof of it.

I end by assuring him that there is no need for him to pose as Colonel Olcott’s protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these years of mutual friendship the President-Founder were capable of lending ear to insane accusations and turning against me, well—the world is wide enough for both.

Let the new Exoteric Theosophical Society headed by Mr. Harte, play at red tape if the President lets them and let the General Council expel me for "disloyalty," if again, Colonel Olcott should be so blind as to fail to see where the "true friend" and his duty lie. Only unless they hasten to do so, at the first sign of their disloyalty to the CAUSE—it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those—who follow me.

H. P. BLAVATSKY.

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MISCELLANEOUS NOTES

[Lucifer, Vol. IV, No. 24, August, 1889, p. 510]

[H.P.B.'s comment on the following paragraph from the Washington Post of July 9, 1889: "The Blavatsky Theosophical Society and Universal Brotherhood of the District filed a certificate of incorporation yesterday. The object is to form a nucleus of a Universal Brotherhood without distinction as to race, creed or colour; to promote the study of Aryan and other Eastern literature . . . to investigate the unexplained laws in nature and the psychical powers latent in man. Anthony Higgins, Reovel Savage, Nina Savage, and Marie Musaeus are the managers."]

This is the second Branch Theosophical Society which has become chartered or incorporated in the United States, the Aryan Theosophical Society of New York having first given the example. Thus no bogus Theosophical Societies—a danger that threatened us closely—are henceforth possible, either in the New York or Columbia Districts. Many other branches will follow in their respective States. This news is indeed welcome. All our best thanks and warmest gratitude are due to the courage and promptitude with which our honoured Brother, Mr. Anthony Higgins, has placed the name of the Society of which he is President beyond the reach of enemies and imitators.

THE LIGHT OF EGYPT

[Lucifer, Vol. IV, No. 24, August, 1889, pp. 522-523]

Several months before the publication of this work, simply by glancing at a small pamphlet which gave a summary of the headings of its chapters, we had said: "This comes from the same hierarchy of unscrupulous enemies and plagiarists, of the Butler-Nemo and the 'H.B. of L.' clique." When we received it for review, and had read its first pages, we felt more than ever convinced that the quill which traced the author's introductory remarks and his reasons for its publication—was drawn from the same goose as the pen of Nemo, of the Hiram-Butler gang, who wrote Theosophia a few months ago.

We did not care to learn the name of its anonymous author or authors rather; we knew them by their landmarks and literary emanations. It was sufficient for us to read sneers about "the sacerdotalism of the decaying Orient," vituperations against Karma and Reincarnation and the writers' (for there are several) impudently expressed declaration, that "the writer[s] only desires to impress upon the reader's candid mind the fact that his earnest effort is to expose that particular section of Buddhistic theosophy (esoteric so called) that would fasten the cramping shackles of theological dogma upon the rising genius of the Western race"—to recognize the author, rather by his donkey's ears than by his "cloven foot." However great the help given to that "author" by persons more intelligent than himself, his "ears" are plainly visible. We recognize them in the accusations of selfishness launched against the Eastern Masters and the qualification of dogma given to teachings more broadly Catholic and unsectarian than those of any other school the world over.

And now comes a corroboration of our idea in the shape of a complete exposé of the "author" whose wish was to expose "Buddhistic Theosophy." We might go farther than The Path and append to the review of The Light of Egypt the "author's" photograph. We have it from a double plate, one showing * * * before, and the other after, the unpleasant and arbitrary ceremony of being photographed gratis by those in authority. The author and "adept" of "twenty years' occult study" is an old acquaintance, known in London and Yorkshire to many outside the large circle of his dupes and victims. But we pause to await further developments.

[The full title of the work under review is The Light of Egypt or the Science of the Soul and the Stars, published anonymously by the Religio-Philosophical Publishing House, Chicago, 1889, 292 pp. It was most likely written by T. H. Burgoyne of the spurious "H. B. of L." Order. A detailed analysis of this work was published in the September, 1889, issue of Lucifer, entitled "The Astral Plague and Looking-Glass," and signed by G.R.S. Mead. The Theosophist, Vol. X, Aug., 1889, pp. 699-700, gave it a brief notice. The Path of New York (Vol. IV, July and August, 1889, pp. 119 and 150 respectively) also said some pertinent things about the work and its author. H.P.B., after quoting at length the Notice from The Path, concludes her own remarks by saying:]

We hope next month to give in Lucifer a detailed examination of this pretentious volume and to exhibit, by quotations and parallel passages, the outrageous character of its wholesale plagiarisms and the emptiness of its claims to authority.

LETTER TO THE EDITOR OF LIGHT

[Light, London, Vol. IX, No. 449, Aug. 10,1889, pp. 383-84]

Sir,—

If my humble signature appears in your journal more often of late than may seem advisable to you, the fault is really not mine, but your own. You cannot expect to fill Light week after week with malicious and false statements about myself and find me leaving them uncontradicted.

I do not object to any amount of even unfair criticism within the limits of fact and truth, but I do not choose to submit to be lied about in every issue. To mention only "Colenso's" spiteful attacks. Really, if his false statements escape the law of libel (and I am not so sure of it either), it is because in your country of paradoxes, a libel, to become one, has to contain truth and fact, and because the more true it is, the more it is held libellous.

Therefore it is hardly worthwhile to notice "Colenso's" absurd interpretation of R. Harte's letter to Light, namely, that the Theosophical Society has thrown Koot-Hoomi overboard and dethroned me (I was not aware of ever having been dethroned);* nor shall I dwell upon his other spiteful attacks, the old exploded slanders and falsehoods of Madame Coulomb, her supporters and protectors—lay or clerical. The latter were disposed of long ago; the former—"Colenso's" interpretation of Mr. Harte's letter—I leave [to] himself to answer.

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* [Vide H.P.B.'s own "Correction," immediately following the present Letter to the Editor.—Compiler.]

The idea of an acting editor of my own journal, founded by me, and of which Colonel Olcott and myself are the sole proprietors, declaring that our Society has thrown the Masters and myself overboard, and that, too, in Light, is too gloriously absurd for anything! Mr. Harte is himself the pledged servant of the Master. However much his letter may seem involved, there is not a word in it which could possibly bear such an interpretation; and he, at any rate, is too honourable a man to be capable of turning liar or traitor. I leave his own defence to himself.

But where, in the name of wonder, has the veracious "Colenso" picked up this extraordinary information about me? "And when Madame Coulomb tried to get Madame Blavatsky into the witness-box by prosecuting General Morgan for libel, the flight of the Russian lady almost universally condemned her."

It is true that under the advice of the good Christian missionaries of Madras the worthy Coulombs did attempt to prosecute General Morgan. But, whether because I was then lying on what was supposed by all to be my death-bed, or for some other reason, I, at any rate, have never received any summons to appear. Many were the gossips circulated in those days, and this intention of the Coulombs was one of the number. But to speak of my flight on account of this is an unmitigated lie, by whomsoever first uttered. It is a widely known fact that I was sent to Europe by the order of Mrs. (Dr.) Scharlieb, of Madras, who did not give me ten days more to live had I remained in India, where the climate was killing me

Unable to stand, let alone to walk, I was carried from my sickbed in an invalid chair, lowered into the boat, and then transferred in it to the steamer, like a bale of goods, hardly conscious of what was going on. There are two living witnesses to this in London, Mrs. (Dr.) Scharlieb, who saved my life at that time, and Mrs. Cooper-Oakley.

Had I been even as well in health as I am now (which is not saying much) I would not have left India on any consideration; and if I did, it was because I was forced to go away by Colonel Olcott and those who cared for my life.

What the Theosophical Society said or did at any time, I am not accountable for.

Yet every member of our Society who knows me intimately (Mr. Sinnett for one), will testify that, though penniless at that time (in 1885), as I am now, it is they, the members, who have had to use every means and persuasion in their power during the last four years to prevent me, in my great indignation, from seeking redress in court for the foul conspiracy, and subsequently for the lies printed against me by my enemies. There was a time when I believed in the perfect fairness and justice of the law. But since then I have realized that the women who resort to such means can only be those who have no reputation or sense of dignity to lose, or such again as have an eye to “damages” and “revenge.” If, therefore, I gave up the idea, it is not because I have anything to fear from truth, but because I have everything to dread from lies; prosecuting an enemy, moreover, being very untheosophical.

The proof of the above lies in the fact that, having been libelled hundreds of times in various papers, I have hitherto preferred to ignore all such attacks, answering only self-evident falsehoods. Those who know me will not believe fifty “Colensos”; and those who don’t have not waited for his malicious inventions to fib about me on their own account, on the principle, I suppose, that no good can come out of Nazareth.

I close, consoling myself, like Sancho Panza, with some of the wise proverbs of the East. There is a Russian saying that “Life is too short to notice every sneeze with a ‘God bless you’,” and a still wiser one in Persia informs us that “Jackasses bray, and the wind carries the sound away.”

H. P. BLAVATSKY.

A CORRECTION

[Light, London, Vol. IX, No. 450, Aug. 17, 1889, p. 400]

To the Editor of Light

Sir,—

By printing “dethroned” instead of “enthroned” in a sentence contained in my letter of your last week’s issue, the meaning becomes ridiculous nonsense and places me in an entirely false position.

The passage runs, “it is hardly worth while to notice ‘Colenso’s’ absurd interpretation of R. Harte’s letter to Light, namely, that the Theosophical Society has thrown Koot-Hoomi overboard and dethroned me (I was not aware or ever having been dethroned).”

I wrote, however, “I was not aware of ever having been enthroned,” which gives quite a different meaning. I hope you will give publicity to this correction and remove the very false impression caused by this unfortunate error.

H. P. BLAVATSKY.

September, 1889

OUR THREE OBJECTS

[Lucifer, Vol. V. No. 25, September, 1889, pp. 1-7]

"All the performances of human heart at which we look with praise or wonder are instances of the resistless force of PERSEVERANCE. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals . . . Operations incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings."

—JOHNSON.

"So it is, and must be always, my dear boys. If the Angel Gabriel were to come down from heaven and head a successful rise against the most abominable and unrighteous vested interest which the poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with upholders of the said vested interest, but with the respectable mass of people he had delivered."

—HUGHES.

Post nubila Phoebus.—After the clouds, sunshine. With this, Lucifer enters upon its fifth volume; and having borne her share of the battle of personalities which has been raging throughout the last volume, the editor feels as though she has earned the right to a period of peace. In deciding to enjoy that, at all costs, hereafter, she is moved as much by a feeling of contempt for the narrow-mindedness, ignorance and bigotry of her adversaries as by a feeling of fatigue with such wearisome inanities. So far, then, as she can manage to control her indignation and not too placid temperament, she will henceforth treat with disdain the calumnious mis-representations of which she seems to be the chronic victim.

The beginning of a volume is the fittest time for a retrospect; and to such we now invite the reader’s attention.

If the outside public know Theosophy only as one half-sees a dim shape through the dust of battle, the members of our Society at least ought to keep in mind what it is doing on the lines of its declared objects. It is to be feared that they overlook this, amid the din of this sensational discussion of its principles, and the calumnies levelled at its officers. While the narrower-minded of the Secularists, Christians and Spiritualists vie with each other in attempts to cover with opprobium one of the leaders of Theosophy, and to belittle its claims to public regard, the Theosophical Society is moving on in dignity towards the goal it set up for itself at the beginning.

Silently, but irresistibly, it is widening its circle of usefulness and endearing its name to various nations. While its traducers are busy at their ignoble work, it is creating the facts for its future historiographer. It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realisation of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science. The Society is barely fourteen years old, yet how much has it not accomplished! And how much that involves work of the highest quality. Our opponents may not be inclined to do us justice, but our vindication is sure to come later on. Meanwhile, let the plain facts be put on record without varnish or exaggeration. Classifying them under the appropriate headings, they are as follows:

I. BROTHERHOOD.

When we arrived in India, in February 1879, there was no unity between the races and sects of the Peninsula, no sense of a common public interest, no disposition to find the mutual relation between the several sects of ancient Hinduism, or that between them and the creeds of Islam, Jainism, Buddhism and Zoroastrianism. Between the Brahmanical Hindus of India and their kinsmen, the modern Sinhalese Buddhists, there had been no religious intercourse since some remote epoch.

And again, between the several castes of the Sinhalese—for, true to their archaic Hindu parentage, the Sinhalese do still cling to caste despite the letter and spirit of their Buddhist religion—there was a complete disunity, no intermarriages, no spirit of patriotic homogeneity, but a rancorous sectarian and caste ill-feeling. As for any international reciprocity, in either social or religious affairs, between the Sinhalese and the Northern Buddhistic nations, such a thing had never existed. Each was absolutely ignorant of and indifferent about the other's views, wants or aspirations. Finally, between the races of Asia and those of Europe and America there was the most complete absence of sympathy as to religious and philosophical questions. The labours of the Orientalists from Sir William Jones and Burnouf down to Prof. Max Müller, had created among the learned a philosophical interest, but among the masses not even that. If to the above we add that all the Oriental religions, without exception, were being asphyxiated to death by the poisonous gas of Western official science, through the medium of the educational agencies of European administrations and Missionary propagandists, and that the Native graduates and undergraduates of India, Ceylon and Japan had largely turned agnostics and revilers of the old religions, it will be seen how difficult a task it must have been to bring something like harmony out of this chaos, and make a tolerant if not a friendly feeling spring up and banish these hatreds, evil suspicions, ill-feelings, and mutual ignorance.

Ten years have passed and what do we see? Taking the points seriatim we find —that throughout India unity and brotherhood have replaced the old disunity, one hundred and twenty-five Branches of our Society have sprung up in India alone, each a nucleus of our idea of fraternity, a centre of religious and social unity. Their membership embraces representatives of all the better castes and all Hindu sects, and a majority are of that class of hereditary savants and philosophers, the Brahmans, to pervert whom to Christianity has been the futile struggle of the Missionary and the self-appointed task of that high-class forlorn hope, the Oxford and Cambridge Missions.

The President of our Society, Col. Olcott, has traversed the whole of India several times, upon invitation, addressing vast crowds upon theosophic themes and sowing the seed from which, in time, will be garnered the full harvest of our evangel of brotherhood and mutual dependence. The growth of this kindly feeling has been proven in a variety of ways: first, in the unprecedented gathering of races, castes and sects in the annual conventions of the Theosophical Society, second, in the rapid growth of a theosophical literature advocating our altruistic views, in the founding of various journals and magazines in several languages, and in the rapid cessation of sectarian controversies; third, in the sudden birth and phenomenally rapid growth of the patriotic movement which is centralized in the organisation called the Indian National Congress This remarkable political body was planned by certain of our Anglo-Indian and Hindu members after the model and on the lines of the Theosophical Society, and has from the first been directed by our own colleagues, men among the most influential in the Indian Empire. At the same time, there is no connection whatever, barring that through the personalities of individuals, between the Congress and its mother-body, our Society. It would never have come into existence, in all probability, if Col. Olcott had suffered himself to be tempted into the side paths of human brotherhood, politics, social reforms, etc., as many have wanted him to do. We aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one vent the new life made for itself was this Congress. All this is simple history and passes unchallenged.

Crossing over to Ceylon, behold the miracles our Society has wrought, upon the evidence of many addresses, reports and other official documents heretofore brought under the notice of our readers and the general public. The caste-men affiliating; the sectarian ill-feeling almost obliterated; sixteen Branches of the Society formed in the Island, the entire Sinhalese community, one may almost say, looking to us for counsel, example and leadership; a committee of Buddhists going over to India with Col. Olcott to plant a cocoanut—

—ancient symbol of affection and good-will—in the compound of the Hindu Temple in Tinnevelly, and Kandyan nobles, until now holding aloof from the low-country people with the haughty disdain of their feudal traditions, becoming Presidents of our Branches, and even travelling as Buddhist lecturers.

Ceylon was the foyer from which the religion of Gautama streamed out to Cambodia, Siam and Burma; what then, could be more appropriate than that there should be borne from this Holy Land a message of Brotherhood to Japan! How this message was taken, how delivered by our President, and with what magnificent results, is too well known to the whole Western World to need reiteration of the story in the present connection. Suffice it to say, it ranks among the most dramatic events in history, and is the all sufficient, unanswerable and crowning proof of the vital reality of our scheme to beget the feeling of Universal Brotherhood among all peoples, races, kindreds, castes and colours.

One evidence of the practical good sense shown in our management is the creation of the “Buddhist Flag” as a conventional symbol of the religion apart from all sectarian questions. Until now the Buddhists have had no such symbol as the cross affords to the Christians, and consequently have lacked that essential sign of their common relation to each other, which is the crystallizing point, so to say, of the fraternal force our Society is trying to evoke. The Buddhist flag effectually supplies this want. It is made in the usual proportions of national ensigns, as to length and width, and composed of six vertical bars of colours in the following order: Sapphire blue, golden yellow, crimson, white, scarlet and a bar combining all the other colours. This is no arbitrary selection of hues, but the application to this present purpose of the tints described in the old Pali and Sanskrit works as visible in the psychosphere or aura, around Buddha’s person and conventionally depicted as chromatic vibrations around his images in Ceylon and other countries. Esoterically, they are very suggestive in their combination. The new flag was first hoisted on our Colombo Headquarters, then adopted with acclaim throughout Ceylon; and being introduced by Col. Olcott into Japan, spread throughout that Empire even within the brief term of his recent visit.

Calumny cannot obliterate or even belittle the least of these facts. They have passed through the fog of today's hatred into the sunshine which lights up all events for the eye of the historian.

II. ORIENTAL PHILOSOPHY, LITERATURE, ETC.

No one unacquainted with India and the Hindus can form a conception of the state of feeling among the younger generation of college and school-bred Hindus towards their ancestral religion, that prevailed at the time of our advent there, ten years ago. The materialistic and agnostic attitude of mind towards religion in the abstract, which prevails in Western Universities, had been conveyed to the Indian colleges and schools by their graduates, the European Professors who occupied the several chairs in the latter institutions of learning. The text books fed this spirit, and the educated Hindus, as a class, were thoroughly sceptical in religious matters, and only followed the rites and observances of the national cult from considerations of social necessity. As for the Missionary Colleges and schools, their effect was only to create doubt and prejudice against Hinduism and all religions, without in the least winning regard for Christianity or making converts. The cure for all this was, of course, to attack the citadel of scepticism, scientific sciolism, and prove the scientific basis of religion in general and of Hinduism in particular. This task was undertaken from the first and pursued to the point of victory; a result evident to every traveller who enquires into the present state of Indian opinion. The change has been noted by Sir Richard Temple, Sir Edwin Arnold, Mrs. W. S. Caine, M. P., Lady Jersey, Sir Monier-Williams, the Primate of India, the Bishops and Archdeacons of all the Presidencies, the organs of the several Missionary societies, the Principals and Professors of their colleges, the correspondents of European journals, a host of Indian authors and editors, congresses of Sanskrit pandits, and has been admitted in terms of fervent gratitude in multitudes of addresses read to Col. Olcott in the course of his extended journeys.

Without exaggeration or danger of contradiction, it may be affirmed that the labours of the Theosophical Society in India have infused a fresh and vigorous life into Hindu Philosophy; revived the Hindu Religion; won back the allegiance of the graduate class to the ancestral beliefs; created an enthusiasm for Sanskrit Literature that shows itself in the republication of old Encyclopaedias, scriptures and commentaries, the foundation of many Sanskrit schools, the patronage of Sanskrit by Native Princes, and in other ways. Moreover, through its various literary and corporate agencies, the Society has disseminated through the whole world a knowledge of and taste for Aryan Philosophy.

The reflex action of this work is seen in the popular demand for theosophical literature, and novels and magazine tales embodying Oriental ideas. Another important effect is the modification by Eastern Philosophy of the views of the Spiritualists, which has fairly begun, with respect to the source of some of the intelligence behind mediumistic phenomena. Still another is the adhesion of Mrs. Annie Besant—brought about by the study of Esoteric Doctrine—from the Secularist party, an event fraught with most important consequences, both to our Society, to Secularism and the general public. Sanskrit names never previously heard in the West have become familiar to the reading public, and works like the Bhagavad-Gita are now to be found in the bookshops of Europe, America and Australasia.

Ceylon has seen a revival of Buddhism, the circulation of religious books by tens of thousands, the translation of the Buddhist Catechism into many languages of the East, West and North, the founding of theosophical High Schools at Colombo, Kandy and Ratnapura, the opening of nearly fifty schools for Buddhist children under the supervision of our Society, the granting of a national Buddhist Holiday by the Government, and of other important privileges, the establishment of a vernacular semi-weekly Buddhist journal in Colombo, and one in English, both composed, printed and published from the Society’s own printing-office.

And it has also seen us bring from Japan seven clever young Buddhist priests to learn Pali under the venerated High Priest Sumangala, so as to be able to expound to their own countrymen the Buddhistic canon as it exists in the Southern Church twenty-five centuries after the nirvana of Buddha.

Thus, it is not to be doubted or denied that, within its first fourteen years of existence, the Theosophical Society has succeeded to an extent beyond all expectation in realising the first two of its three declared objects. It has proved that neither race, nor creed, neither colour, nor old antipathies are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, higher self.

III. OCCULTISM

Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis. To the Secularist, the Agnostic, the Sciolistic Scientist, such results would have been unattainable, nay, would have been unthinkable. Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which centre upon the human “heart,” and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth.

We know that a comprehensive term for that Eternal Verity is the “Secret Doctrine”; we have preached it, have won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical and scientific teachings to spread among the most distant nations.

If we have not opened regular schools of adeptship in the Society, we have at least brought forward a certain body of proof that adepts exist and that adeptship is a logical necessity in the natural order of human development. We have thus helped the West to a worthier ideal of man’s potentialities than it before possessed. The study of Eastern psychology has given the West a clue to certain mysteries previously baffling as, for example, in the department of mesmerism and hypnotism, and in that of the supposed posthumous relations of the disincarnate entity with the living. It has also furnished a theory of the nature and relations of Force and Matter capable of practical verification by whomsoever may learn and follow out the experimental methods of the Oriental schools of Occult science. Our own experience leads us to say that this science and its complementary philosophy throw light upon some of the deepest problems of man and nature; in science, bridging the “Impassable Chasm,” in philosophy, making it possible to formulate a consistent theory of the origin and destiny of the heavenly orbs and their progeny of kingdoms and various planes. Where Mr. Crookes stops in his quest after the meta-elements, and finds himself at a loss to trace the missing atoms in his hypothetical series of seven, Adwaita Philosophy steps in with its perfected theory of the evolution of differentiated out of undifferentiated matter, Prakriti out of Mulaprakriti—the “rootless root.”

With the present publication of The Key to Theosophy, a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and positively rejects, there will remain no more pretexts for flinging at our heads fantastic accusations. Now the “correspondents” of Spiritualistic and other Weeklies, as well as those who afflict respectable daily papers with denunciations of the alleged “dogmas of the Theosophists” that never had any existence outside our traducers’ heads,

will have to prove what they father upon us, by showing chapter and verse for it in our Theosophical publications, and especially in The Key to Theosophy.*

They can plead ignorance no longer; and if they would still denounce, they must do so on the authority of what is stated therein, as everyone has now an easy opportunity offered him of learning our philosophy.

To close, our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries. What it is likely to do in the future cannot be forecast; but experience warrants the hope that it may be very much, and that it will enlarge its already wide field of useful activity.

NOTICE

[Lucifer, Vol. V, No. 25, September 15,1889, p. 64]

American Theosophists who may have read in the August LUCIFER in “A Puzzle from Adyar” a reference to a report copied in the Theosophist from the N. Y. Times, and called by us “bungled and sensational” are notified that the qualification has no direct reference to that particular article, which is not “bungled up” and was written by a friend. Our remark was due to an oversight, the article was not read in the hurry, and was mistaken for some speech by Dr. Keightley at the Chicago Convention; the editor having in mind shorthand reports in general and having no idea of the identity of the two.—(ED.)

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* By H. P. Blavatsky. The Theosophical Publishing Company Limited, 7, Duke Street, Adelphi, W.C. Price 5s.

“GOING TO AND FRO IN THE EARTH”

(Our Monthly Report)

[Lucifer, Vol. V, No. 25, September, 1889, pp. 69-77]

In the days when Satan was the great Angel of Judgment, one of the Sons of God, ere yet he was fallen from heaven, it was his duty to report in the heavenly courts on the doings of earth-born men. This function we shall discharge here month by month, touching on the events of the month that are of interest to Theosophists, so that our readers may have a permanent record of matters that bear on our movement. We begin our first record by saying to our beloved enemies:

“LIE NOT ONE TO ANOTHER.”

—Colossians iii, 9.

“A wicked man who reproaches a virtuous one, is like one who looks up and spits at the sky; the spittle soils not the sky, but comes back and defiles his own person. So again he is like one who flings dirt at another when the wind is contrary, the dirt does but return on him who throws it. The virtuous man cannot be hurt, the misery that the other would inflict comes back on himself.”

—Sutra of Forty-two Sections.

The earnest recommendation of the Apostle of the Gentiles seems to fall flat on our Christian friends of the clerical persuasion, and suppressio veri, suggestio falsi appears to have become the motto of their public organs.

And yet all things differ in this world, even clerical papers. While a few of the type of the Church Reformer jubilate and almost glorify Theosophy for the pleasure of crowing victory over the discomfiture of Secularists; others, pre-eminent among them the Methodist Times, jump at the opportunity to exhume dried up mud for use against Theosophy and its leaders.

This they do, we are told, with the object of opening the eyes of those who may have remained hitherto blind, and to refresh the public memory. But here again the Christian modus operandi varies in process and intention. When the God and MASTER of the Christians wanted to restore sight to the blind man “he spat” on the parched soil of a street in Jerusalem, “made clay of the spittle and anointed the eyes” of the patient, thus restoring his sight. The editor of the Methodist Times proceeds on other lines. He spits also, but it is only his venom, into the now fossilized mud of the Report of the S.P.R. He opens with it no one’s eyes, but relieves his Christian heart of some of its heavy weight of narrow sectarian bigotry and hatred for the freethinking Annie Besant, at the expense of the no less-hated H. P. Blavatsky. So empty is his own mind of any original conception that, in order to crush, as he fondly hopes, the latter individual, the man of God actually uses as weapons the arguments and expressions ad literatim of his mortal enemy—G. W. Foote, the editor of the Freethinker—and in his rapture conveniently forgets the quotation marks. The “notorious Infidel,” as Mr. Foote is generally called by the orthodox “Faithful,” having written in his pamphlet* that Mdme. Blavatsky was now presumably Mrs. Besant’s “guide, philosopher and friend,” the reverend editor of the Methodist Times forthwith proceeds to repeat the lucky expression and to build thereupon an editorial which he calls “Mrs. Besant’s New Teacher, Madame Blavatsky, and her Indian Record.” This “record” in the Methodist Times consists of two kinds of fibs; of false hypotheses emanated from the prolific brain of a young Australian gentleman, a kind of “Jack-the-medium-killer,” who served the Psychical Researchers in the triple and quadruple capacity of detective, counsel for prosecution, judge and jury; and of equally false hallucinations of the said “Editor, Missionaries & Co.” Thus while he carefully repeats the stale and long exploded speculations of the Report, he adds to them such undeniably false statements as this:

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* Mrs. Besant’s Theosophy.

"So complete was this evidence [of fraud, if you please] . . . that this remarkable [theosophical] movement collapsed as speedily as it has risen, and today the number of men in all India willing to sign themselves F.T.S. might almost be counted on the fingers of one hand."

If the correctness of Mdme Blavatsky's "Record" is to be judged by this item in it, then is she fully vindicated. With the five newly-formed branches at Ceylon there are now in India 144 Theosophical Societies,* i.e., many thousands of "Fellows" added to those of 1884.† Not half-a-dozen of F.T.S.'s resigned in consequence of the "Report," "Mr. Sinnett, Dewan Bahadur Ragunath Rao, the Rai Bahadurs and Ananda Charlu," etc., all whose names are so carefully enumerated by the editor, are still F.T.S.'s, still members of our Society and as alive as ever. On the other hand, new members have steadily increased in number, and the T.S. is now assuming gigantic proportions—if we consider the incessant opposition, persecution, slanders and deadly warfare against the Theosophical Society.

Thus, one finds that what the Methodist Times quotes from other people's writings is false; and the little that it adds as variations—is untrue. But even the latter sensational news about the collapse of the T.S. in India is a very stale invention. It appeared several months ago in the same Methodist Times when they had to defend themselves and their missionaries in India from the but too truthful accusations that Mr. Caine, M. P., brought against them.‡

But now comes the comical side of the situation. The good Christian editor quotes from the "Hodgson Report" a sentence which makes of Madame Blavatsky "an accomplished forger of other people's handwriting."

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* "The hundred and forty and four . . . which were redeemed from the earth," and its missionaries, verily! (Rev., xiv, 1-3.)

† Vide the official records of the T.S. and the Supplement to The Theosophist for January, 1889.

‡ Vide our Reply in the March Lucifer of 1889, p. 83. "Thou shalt not bear false witness . . ."

This looks ominous as it stands. It might have led the writer of it four years ago to the dock of slanderers, wherein he would have to make good his calumny before jury and public, and it contains a libel gross enough to place the reverend editor of the Methodist Times in the same predicament now. But when one analyses the “terrible indictment,” what does one find? Why, that those “other people,” whose handwriting Madame Blavatsky is accused of having forged, are not people at all, according to the “Report.” They are not even materialized spooks, or astral forms, but simply “fictitious personages,” and “supposed” astral forms. How in the world, then, can one be accused of forging a non-existing handwriting?—the handwriting of something which does not exist, and has, therefore, no hand to write with? This is something that passes our comprehension.

Reverend satirists! Don’t you think that for the family honour of your caste you should invent something new, some fresh slander and accusation a little less stale and improbable? The famous Report, upon the willows of which you hang your Aeolian harps, made to groan by every passing wind—cannot be all true on strictly logical grounds. For, the wicked “Jezebel” of the T.S. has either invented the “Mahatmas,” in which case she had also to invent their supposed handwritings, and thus committed no forgery, or she has not, and in the latter case the Report falls to pieces. If she has fabricated these “Beings,” and written letters in their names, then she did not forge “other people’s handwriting.” As you have to catch a hare before you can make a soup of it, so a “handwriting” has to exist as well as the hand to which it belongs before it can be imitated. One may fabricate a bogus letter, but then it is not the handwriting of “other people.” At best, if true—which it is not—she would have followed the pious example of numerous Church fathers and ecclesiastics of the “divine miracle” kind throughout these 18 centuries.

Fantastic proofs of Mdme. B.’s fabricating genius have been, so far, furnished but by one man with the help of revengeful missionaries. Proofs of the fabrication of the Gospels and Christian dogmas are advanced on all sides. Does the latter shake your robust faith, O Methodists?

Have the nine reasons of Bishop Lardner, adduced by him to show that the only and solitary proof that Christ was an actual living man, known in his day to people outside his followers' fancy, was a clumsy forgery by Eusebius—who did forge the handwriting of Josephus—have they weakened your faith in Jesus? And here comes the suppresio veri and suggestio falsi. The Methodist Times is careful to quote from the Report of the S.P.R. that the "communications from a being named Koot Hoomi . . . are undoubtedly written by Mdme. Blavatsky," and they (the S.P.R.) give the emphatic testimony to this effect of Mr. Netherclift, "the well-known expert in handwriting," who, by the by, was at first of a different opinion. But they are as careful to conceal the as "emphatic testimony TO THE CONTRARY, given under oath, by Ernst Schütze, "an expert in handwriting," as well known in Berlin as Mr. Netherclift is in London. And the latter having made his examination (first from two letters, respectively written by Mdme. B. and "Koot Hoomi") as "complete as possible," writes to Mr. Gebhard, of Elberfeld, who had submitted to him the letters, to assure him "most positively" that if he "believed that both letters came from one and the same hand," he has "laboured under a complete mistake." And here we quote from Mr. Sinnett's pamphlet.*

"Berlin, 16th Feb., 1886.

"To Commerzienrath Gebhard, Elberfeld.

"I have the honour to enclose the desired testimony on the second letter. This letter was written by the same hand as the letter B; and there is not the remotest similarity between A and C," etc. (Signed).

The testimony concludes by affirming that:—

"The letter A [from Madame Blavatsky], which is written in ink, has not the remotest resemblance with the letter B [from Koot Hoomi], according to the standpoint of a caligraphist, and they are of different handwritings.

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* See also Incidents in the Life of Madame Blavatsky, by A. P. Sinnett [London: Geo. Redway, and New York: J. W. Bouton, 1886], pp. 323-24.

This, my expert testimony, I give on the oath, taken by me, once for all, as an expert in handwriting."

(Signed) Ernst Schütze.

Caligrapher to the Court of

H.M. the Emperor of Germany.

Useless to dwell on this any longer. If it is thus that honest investigations are conducted, and of such evidence that people's reputations are forever blasted in God-fearing Christian England, than the sooner all unpopular characters take themselves off to some deserted island, the better for them.

Let us pass on now to a different kind of—

SUPPRESIO VERI, SUGGESTIO FALSI.

Nothing more comical than to read the wild jubilations in clerical papers over Annie Besant's alleged secession from "infidelity" and her "conversion" to Theosophy. From Satanism, the latter has suddenly bloomed into "a belief in God" and become almost respectable in the sight of some Christian Sectaries. Yet, it is a matter of great doubt whether such rejoicings—in Christian organs, at all events—are not due more to the supposed discomfiture, occasioned by that "conversion" to the hated Secularists and Freethinkers than to an honest feeling of satisfaction at finding one of the most intellectual women of this age publicly announcing her failure to find truth in the current materialism of the day. The fact is, that the odium theologicum felt by the Churchmen and Dogmatists towards Mr. C. Bradlaugh's Secularism and the "Foote-Wheeler" Freethought, so called, had led our traditional enemies and persecutors to suddenly discover in theosophical Pantheism beauties hitherto branded by them as heathenish falsehoods and Satanic snares!

But for the present moment all is changed. Cautiously as it is worded, yet the glorification of Theosophy over the head of Freethought—fondly imagined as prostrate and in the dust—appears prominently in several Christian papers, and chief among them is the miniature but aggressive organ of the Rev. Z. B. Woffendale.

The Light of the World, published “for the spread of Christianity and the cure of Infidelity” (sic)—(esoterically, “cure” should read “abuse”)—sends to the “Light of Asia,” like Jacob to Esau after having deprived him of his birthright, “presents for his brother,” she-goats and rams, “ewes and milch camels,” in the shape of rather forced preference for theosophy over freethought. Pious Jacob bows seven times to his injured brother. Shall Esau run to meet him and weep, falling on his neck? Alas, no; Timeo Danaos et dona ferentes! The Light of the World may exhaust its capitals to print as it has done in its August issue in inch-long letters about “MRS. ANNIE BESANT’S CONVERSION FROM ATHEISM TO GOD” (?!); withal, it fails to hoodwink anyone but those who find it convenient to remain blind. If Theosophy were no better than “Satanism” only yesterday, it cannot have suddenly become “theism” and even “God,” today—and this owing only to the said and so-called “conversion.” Nor does the pious editor of this little monthly believe anything of the kind in his heart of hearts; he must know as well as we do that Mrs. Besant is, as a Theosophist, as far from the God of the Theist and the dogmatic Churches of today, as she ever was, when a Secularist. Nay, the reverend editor ought to be told something more. He has to be informed without one moment’s loss of time that Annie Besant is much more of a Freethinker now, than she ever had a chance of being, before she joined our ranks. And the reason for it is this: because Modern Freethought shows itself in the person of some of its chief public representatives in England—we exclude, of course, Mr. Bradlaugh from this group—as stubborn in its fossilized views, as bigoted in its special ideas, and as ferociously vindictive and unscrupulous, as any Church sectarians can be. And Theosophy, kind enemies, is the reverse of all this.*

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* The difference that exists between the policy of the editors of theosophical magazines and that of the conductors of the London Freethinker is clearly marked by the respective attitudes of their editors and the contents of their journals. The Theosophist and Lucifer for instance, are ever ready to publish a well-written philosophical article or even a skit against the Society if it contains some truth—as witnessed by the (August) Theosophist in the article called “About the Kabbalah” and our serial story “The Talking Image of Urur.” But it remains to be seen whether the Freethinker would ever insert one line against the personal views of its editors. We invite anyone to try. Again, neither Lucifer nor The Theosophist has ever breathed one word against the extreme views of the editor of the Freethinker, and our Madras journal has ever defended and expressed sympathy with him in his great trouble when “Blasphemy Law” had, like the car of Juggernaut, almost crushed him. But, if anyone would find scurrilous abuse of Theosophy and especially slander of, and brutal insults offered to, H. P. Blavatsky, caused by Mrs. Besant’s joining our ranks—let him open the Freethinker and learn what Freethought is like in its columns.

Judging indeed by the attitude of a few of Mrs. Besant's late colleagues, now her open enemies, they wanted to see her following them as a bondwoman rather than as one made free by the recognition of fact and truth. If to be considered a modern English Freethinker it is held absolutely necessary to be bound hand and foot to the so-called scientific materialism of the Vogt and Haeckel school—that crass materialism which destroys all, without ever creating anything lasting—and especially to hold to the vituperating canon of Messrs. Foote and Co., then we doubt whether Annie Besant was ever a Freethinker at all until she joined us. But now she is one by birthright. As well remarked by herself, some Freethinkers neither "keep open a window towards new light," nor do they refuse—as they ought to if they were real Freethinkers "to pull down their mental blinds."* And seeing all this, and to be consistent with herself she joined Theosophy, and thus became a true Freethinker.† Now Mrs. Besant has entered upon the one royal highway of Freethought.

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* Pamphlet: Why I became a Theosophist.

† It is interesting as an answer to some who persist in accusing us of shifting our views in order to "compass converts," to quote here a few lines from an article we have written in The Theosophist as early as August, 1882.—It is just seven years ago, when Mrs. Besant, misled by a misstatement of our views as to the so-called "Supernatural," pointed out that belief in the supernatural was not consistent with Secularism. To this we replied as follows:—". . . We beg to assure the Radical editors of the National Reformer, that they were both very strangely misled by false reports about the as radical editors of The Theosophist. The term 'Supernaturalists' can no more apply to the latter than to Mrs. A. Besant or Mr. C. Bradlaugh. Our Society is neither a sect of jumping Shakers who invite 'the Spirit to move them,' nor a band of Spiritualists who long to hold communion with the 'spirits' of the dead . . . Most of our Members decline to believe on second-hand testimony, even in the well-proven phenomena of mesmerism . . . We doubt whether the 'scientific materialism of secularism' can ever hope to reach, let alone surpass, the 'scientific materialism' of Buddhism" We closed our reply with the hope that our secularist "colleague and Brother," the editor of the Madras Philosophic Inquirer, "will remain forever true and loyal to his principles of a Freethinker and—a Fellow of the Theosophical Society." (See The Theosophist, Vol. III, August, 1882, p. 278.) Where's the difference between what we said then, and now (See Editorial in the July Lucifer), to the editor of the National Reformer? Did we seek to "compass a convert" then also?

Now she stands on a secure spot, wherein every collateral path lies in the sunlight of truth and fact in nature, as much as these can ever be unveiled by human and finite intellect, and where no personal preconception, no partisan fanaticism, is ever permitted to overshadow it.

Aye, reverend sir, none can know better than you do, that it does not at all follow because Annie Besant has become a Theosophist that (as you say in your August Number) she,

. . . . .one of the cleverest of the Infidel advocates, has suddenly hauled down the black banner of Atheism and trampled its folds ignominiously beneath her feet.

For, she has done nothing of the kind. Nor has she turned "from Atheism to God," if atheism means simply denial of an anthropomorphic god and refusal to recognize or bow before an extra-Cosmic deity. If so, then the Theosophical Society is full of "Atheists." Nor could Annie Besant be a Theosophist were she to turn round on any belief or school of thought she happened to disagree with and trampling it "under her feet" damn and anathematize it. Theosophy, moreover, as shown in our editorial of July in reply to Mr. Bradlaugh and others, was never synonymous with belief in God—i.e., a personal Being. Our "God" is not even an intra-cosmic deity but the COSMOS itself, the soul of nature, its spirit and its body; our creed being, therefore, transcendental PANTHEISM. Is this, reverend sirs, your god? You admit the contrary yourself, moreover, for you further say that:—

Mrs. Besant acknowledges that she has joined, and has “reasons for joining THE THEOSOPHICAL SOCIETY, a Society, she remarks, in which “a somewhat subtle form of Pantheism is taught as the Theosophic view of the Universe.”

And she is right in this. Our Deity is a universal, absolute Principle manifesting in Humanity as in Nature, the Spirit in both being one and inseparable—hence the true Spiritual Brotherhood of Man. With us, man is the offspring of the GODS (not of God), and the forefather in the present cycle of still greater gods, in a future cycle. Such is the creed of our philosophy.

It follows then that if Mrs. Besant has somewhat modified of late her Secularistic opinions with regard—not merely to “another life and worlds,” but—to other lives and other worlds, she may still repeat as sincerely now as she did then, when writing the sentence quoted by the Light of the World from the “National Secular Society’s Tracts”—“We drive the God idea (of theology and the Churches) back from off the ground we have won.” For the majority of the Theosophists are with the Secularists—in this, at any rate. Otherwise how could we ever be really philosophical and logical?

Theosophy, and the rules of its Society if not the embodiment and practical demonstration of the widest tolerance and of the broadest Catholicity would be but a farce. Freethought, which in the views of the lexicographers is only unbelief “which discards revelation” and “undue boldness of speculation” according to Berkeley, is, in the rules of our Society, a sine qua non of true theosophy which being liberty of thought untrammelled searches for and accepts truth, and nothing but the truth, sacred to every lover of Wisdom. Hence, while laughing at this absurdly sudden change of front, evanescent as it is, on the part of several of our Christian contemporaries in our favour, we cannot but feel at the same time, indignant at the strenuous though fruitless attempts made by the Light of the World to use us, Theosophists, as convenient weapons in its warfare against (if not altogether for “the cure of”) Infidelity.

It would fain profit by the darkness thrown over the heathen word “theosophy” through the fanciful etymology it has been given in the Dictionaries compiled by monotheistic lexicographers, and use the term now, as a sledge-hammer to break the heads of Secularism and Freethought. Against this—we protest. We may not be in sympathy with materialism, and may even abhor it; yet the Theosophical Society ought never to forget that which it owes to Freethinkers. It is to the unceasing efforts of a long series of adherents to Freethought—almost every one of whom has been made a martyr to his convictions at the hands of bigotry—that we, in the present century, owe the very possibility of our existence as an organized body. And the fact that none of us has been or can be now roasted alive in Trafalgar Square—to the greater glory of that God to belief in whom Annie Besant is now alleged to have been converted—is due to the long battle of Freethought against Superstition and dark fanaticism.

Yes, we protest, and Mrs. Besant, we feel sure, will protest along with us. It is just because “her eyes have been opened,” that she can never be converted “to a belief in [a personal Moloch of a] God.” Hence we repudiate any such dire results of her “conversion” to Theosophy as fondly hoped for by the editors of the Church Reformer and the Light of the World. It may have “fallen like a bomb-shell among the London Infidels” in the sense that it took them by surprise. But, we have too much sincere respect for Mr. Bradlaugh and genuine sympathy for Mr. Foote—as a man who has greatly suffered for his convictions*—

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* Those who had the opportunity of reading the latest pamphlet—Mrs. Besant’s Theosophy, by G. M. Foote, and remembered his uncalled-for and shameful attacks upon “Madame Blavatsky,” may wonder perhaps, at this sympathy? Let the reader attribute it neither to forbearance, nor desire to render good for evil, but simply to theosophical principles. The editor of the Freethinker may become ten times more vulgar and brutal than he has already shown himself on more than one occasion—it does not matter to us in the least. If instead of following the sunlit paths of freedom of thought he prefers to drag its noble car along the miry ruts and furrows of his personal and narrow bigotry, prejudice and likes and dislikes—it is the look out of the Freethinkers of the better kind and does not concern us at all. It is not his personality we sympathise with, but only the “Freethinker” (in its abstract sense) who was made to suffer for his convictions, however much they had run off from the right track, that has ever inspired us with a feeling of sympathy. What we think of him personally may be found in our REPLY to Mrs. Besant’s Theosophy—The Thersites of Freethought, at 7 Duke Street, Adelphi.

—to ever admit the possibility that one of them “is filled with alarm, dismay and despair,” and the other (the dauntless and fearless editor of the National Reformer!) “rendered almost prostrate by this sudden secession of Mrs. Besant from the Freethought ranks.”

This is simply inane gush and malicious exaggerations, O pious contemporary.

Mr. Bradlaugh having made the mistake of saying that from his point of view a consistent Secularist cannot be a Theosophist, the editor of the journal for the “Cure of Infidelity” now repeats it, assenting thereto with spasmodic joy. But what next, ye gods of the older Heaven! After the painfully absurd and illogical deductions from Mrs. Besant’s “conversion” by some Christian papers we would not really feel too much surprised at finding General Booth’s War-Cry claiming her as a convert, and the Salvationists boisterously proclaiming Annie Besant a candidate—as a Hallelujah Lass—for a “harp” in the “Sweet By and By.”

We feel sorry to nip the hope of so many reverend writers in the bud, but truth compels us to do so. We have the courage of our opinions and we can pander to no one, even if occasionally we do fail to carry out theosophical injunctions and our philosophy practically.

It is always dangerous to sail under false colours, especially for those whose recognized motto reads—

THERE IS NO RELIGION HIGHER THAN TRUTH.

ADVERSARY.

———————

THE THEOSOPHIST'S RIGHT TO HIS GOD

[Lucifer, Vol. V, No. 25, September, 1889, pp. 82-85]

These are days when a far-reaching discontent with barbarous or stupid theologies is impelling many to the search for a better faith, and when souls of fine fibre and high aspiration are finding in Theosophy a copious provision for all their needs. The Theosophical Society is growing, and daily come testimonies that in its teachings has been met a peace absent from all prior experiences. All around it are scattered true men, very lightly held to the faiths in which they were born, and ready to gravitate to it if only sure that they lose none of the essentials of human devotion, while gaining truth and motive unknown elsewhere. At such a time could there be a greater error than to insist on the conception of a class as a doctrine of the system, a greater evil than to repel all other classes who do not hold to that conception and who will reject the system if believing such to be its doctrine?

Now for some time past, warm Theosophists within the Society, as well as warming enquirers without, have been disturbed by the confident intimations of Theosophical writers that Theosophy discountenances a God. The term "God" is here used as expressing a Supreme Being, a term abundantly clear for the purpose in view, and as to which scholastic or metaphysical quibbles may be waived. Sometimes these intimations are given in contemptuous references to believers in a "personal God," sometimes in pantheistic phrases partially veiled, sometimes in bold assertion of "our Pantheism (for real Theosophy is that)." Sometimes belief in God is treated with charitable good-nature as an orthodox inheritance which has not yet been discarded, and sometimes as an amazing and odious abomination, setting aghast all rational and Theosophic thought.

Theosophy is not a creed, nor does it enforce one. No man at the entrance door of the Society is asked to be or not to be a Theist, an Atheist, a Pantheist, or any other "ist." His unqualified right to his religious opinions is not only conceded, it is proclaimed. Hence not a word can be said against any member's privilege to believe in one God, many, or none. And what is true of the whole Society must be true of any Section of it, for a part cannot be greater in authority, any more than it can in size, than the whole.

But if the Society disclaims dogma, and if the Pantheist has as much right within it as the Theist, why has not the Theist as much as the Pantheist? Whence does anyone obtain authority to say that “real Theosophy” is what he himself believes, and hence that contrary believers are not “real Theosophists”? * And if such assertion contravenes the very platform of the Society, is not a loyal member of the Society bound to vindicate his rights and that platform? To insist that Theists shall be tolerated is not enough; he is to insist that they are as truly Theosophic as are Pantheists.

It is by no means to be supposed that the Theistic Theosophist adores an anthropomorphic God. His conception of a Supreme Spirit, infinite in Wisdom, Goodness and Power, free of every human infirmity, of Whose ideation cosmic evolution as expounded by Theosophy is the expression, immanent in every atom of the universe, ever present, percipient, sentient, will never shrink to the dimensions of a Jewish Jehovah. But neither will it, on the other hand, be content with the corpse of an Unconscious It,† or abandon intelligent worship of an intelligent Deity for the mere contemplation of the Ishwara within, the “Male aspect of illusion,” whatever that may mean. (The Secret Doctrine, Vol. I, page 332.)

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* No one having real authority has ever said so. Nor is that which one believes in necessarily a truth but to himself. But real Theosophy—i.e., the Theosophy that comes to us from the East—is assuredly Pantheism and by no means Theism. Theosophy is a word of the widest possible meaning which differs greatly in Eastern and Western literature. Moreover, the Theosophical Society being of Eastern origin, therefore goes beyond the narrow limits of the mediaeval Theosophy of the West, Members of the T.S. can, therefore, subscribe to this Western idea of Theosophy. But as the vast majority of these members accept the Eastern ideas, this majority has given us the right of applying the term Theosophist only to those members who do not believe in a “personal” God. Therefore, again, it would be better, in order to avoid confusion, that a member believing in such a God should qualify the term “Theosophist” by the adjective “Western.”—[ED.]

† In such a case our esteemed Brother would have to invent a new philosophical conception. Neither Eastern nor Western philosophy has yet postulated an intermediary between the Finite and the INFINITE. Parabrahm means “beyond Brahmâ,” and no better term can be invented.—[ED.]

His sense of logic and his sense of humour form abiding restraints.

Our Pantheistic Brethren—for, as has been said, the fraternal embrace of the T.S. excludes no seeker after Truth, however vague or misty his yet attainment of it—may do well to ponder upon the three great facts subjoined.

1st. The utter inability of the finite mind to apprehend or to expound the Infinite. Mansel has shown, in his The Limits of Religious Thought, that this inability inheres in the very constitution of man's intellect; and of course it cannot be transcended by living in Madras instead of London, and by calling The Absolute "Parabrahman."

2nd. A brilliant Unitarian once remarked that "when men get their heads into the clouds, they are apt to get the clouds into their heads."* Every treatise applying Metaphysics to the Supreme seems to verify this. The confusion of terms, the chaos of thought, the juggling with words, the contradictions, disorders, unthinkables are not only appalling, they are maddening. The treatment of "Consciousness" is one of the best illustrations. Anyone who has followed an Oriental philosopher in his route to the conclusion that "Absolute Consciousness is Unconsciousness" is not more aghast at this goal of thought than at the steps to it, and perhaps wonders whether these steps can have been taken while in a state of "consciousness." Naturally enough, the philosophers agree least in the very region where Unity is most desirable. Mr. Subba Row (Notes on the Bhagavad-Gita, page 13) speaks of "the power and wisdom of Parabrahman."† But wisdom is impossible in a subject not conscious, and so Parabrahman must be conscious—a state of things regarded by opposing schools as most undignified and belittling.

3rd. Comparative Theology exhibits, not only the Theosophic dictum of the fundamental unity of religions, but the certainty of severances and sects as a consequence of speculation on the Ultimate.

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* It has yet to be proved that getting one's head into the clouds and the study of metaphysics is one and the same thing, save from a materialistic point of view. Therefore, we fail to see how the dictum of the "brilliant Unitarian" supports our captious Brother.—[ED.]

† Mr. Subba Row, an Adwaita (please translate the term), delivered his lectures to an Eastern audience, which understood his real meaning without unnecessary disquisitions. Absolute consciousness is absolute UNCONSCIOUSNESS—to human conception, at any rate.—[ED.]

Christianity and Brahmanism, West and East alike, differentiate off into opposing groups as soon as metaphysics are applied thereto. There are excellent reasons why this should be so. Of a region as to which we know nothing, it is as easy to deny as to assert; and that we do know nothing Madame Blavatsky makes clearer than ever (The Secret Doctrine, Vol. I, page 56) in the words ". . . that of which no human reason, even that of an adept, can conceive." As Mr. Subba Row states (Notes on the Bhagavad-Gita, page 15), "As regards this fourth principle [Parabrahman], differences of opinion have sprung up, and from these differences any amount of difficulty has arisen."

Having digested these three great facts, our Pantheistic Brethren will then be in condition to ask themselves these three great questions:—

1st. Whether the Theist, in declining to accept as a measure of the Infinite tools which are inadequate, inconclusive, and distracting, is not entitled to some degree of respect?

2nd. Whether the Theist, in demurring to the emergence of a conscious Logos from an unconscious It, does not share the same natural hesitation which the Pantheist feels to a "creation" out of nothing?

3rd. Whether it would not be well, logically no less than theosophically, to concede the Theosophist's right to his God? *

ALEXANDER FULLERTON, F.T.S.

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* We answer the three questions:—(1) Any respectable "theist" is entitled to respect, not because of his theism but of his intrinsic worth. (2) The "unconscious IT" is the ALL, including the totality of consciousness. If our esteemed Brother proves to us that anything can emerge and exist outside of absolute TOTALITY, we will be prepared to humbly sit at his feet. But a friend at our elbow suggests that this "anything" will be again simply the extra-cosmic and personal god of the theists! (3) Theosophically, therefore, all our theistic members have the right claimed since the Society exists; but to concede the logic of such a belief is not within our powers.—[ED.]

MISCELLANEOUS NOTES

[Lucifer, Vol. V, No. 25, September, 1889, pp. 52, 55]

[In connection with the statement of Annie Besant during a public debate that "Christian missionaries approached the Coulombs and offered them money if they would fabricate charges which would discredit" H.P.B.]

The Coulombs "earned their money," well, this is undeniable. But that they never got it all is as undeniable; those who had not scrupled to bribe, did not stop at cheating people who had so well served them.—(ED.)

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[In connection with a claim of T. H. Burgoyne that he had thoroughly elucidated ancient Chaldean Astrology, "after eighteen years of incessant labour, study and practice."]

This guru must have begun then his "incessant labour, study and practice" when ten years of age (?). For, in the "Extract from a report of the proceedings at the Leeds Borough Sessions in the Leeds Mercury of January 10, 1883," before us, we find that one Thomas Henry Dalton, later alias d'Alton, alias Burgoyne, alias Corrini, Stella," etc., etc., grocer, was in that year 27 years old. We have undeniable proofs corroborated by a photograph that the "Burgoyne" of the "H.B. of L.," Dalton the enterprising (grocer) of Leeds, and the author of The Light of Egypt— helped of course by several others whom we know—are identical. (ED.)

THE THERSITES OF FREETHOUGHT
BEING A REPLY TO CERTAIN ATTACKS.

BY H. P. BLAVATSKY *

Says Massinger:

". . . Malice scorn'd puts out

Itself; but argued gives a kind of credit

To a false accusation."

These wise lines ought perhaps to stop my pen as they have in many other cases. But if they fail to do so in this instance, and if despite the contempt I feel for my slanderers, I still notice false and malicious accusations as brutal as they are uncalled for, it is not to "argue," but simply to correct some of them for the information of fair-minded people. There is a counterpart to Massinger's sage remark in as wise an Eastern proverb: "If thou dost not wash off the mud thrown at thy face, people will believe it dirty."

An article which appears in Lucifer for September [1889], "Lie not one to another," and which contains a few words of sympathy for Mr. G. W. Foote, editor of the Freethinker, was written in Jersey for the August Lucifer and sent by me to Mrs. Besant to read and approve of, since she is the heroine thereof.

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* [This very rare pamphlet of sixteen pages bears the following imprint on its title-page: London: Theosophical Publication Society, 7 Duke Street, Strand. Price Twopence. It must have been published approximately in October, 1889. The unusual title has reference to Thersitês, a son of Agrius, who won the reputation of being the most ugly and most impudent talker among the Greeks at Troy.—Compiler.]

To my surprise she kept it back, simply saying that she found it—in view of some fresh developments, the nature of which she did not communicate— “too kind” with regard to certain Freethinkers. It is only on returning to London that I had the opportunity of fully appreciating the delicate feeling that made my friend withhold that article at the time. A bigoted pamphlet called Mrs. Besant’s Theosophy had just been written and published by that very G. W. Foote; and while I was expressing my sympathy with him as a persecuted Freethinker, he was abusing and denouncing me, of whom—outside of the slanders and lies so freely invented and circulated against me by Christians in connection with Theosophy—he knew, very evidently, absolutely nothing. Indeed, although I had never sympathised with a certain brutal caricature on the Biblical God in a now famous Christmas number of the Freethinker, nor with other such caricatures, or his extreme views, I had yet sympathised with him in his trouble, and even strongly defended him, in India as well as in England, considerably to my own disadvantage. Great was my surprise, therefore, to find Mr. Foote in his last pamphlet, while nominally aiming at Mrs. Besant, continually flinging handfuls of mud at myself!

While fully admitting his right to discuss and even abuse Theosophy, for it is a public movement, I deny him that right with regard to my private life and personality. Knowing nothing or little about the Theosophical Society, and still less of Theosophy, he has an excuse—like everyone else who judges of that movement on hearsay—for misrepresenting it, though even that clashes strangely with his pretensions to be regarded as an impartial and tolerant thinker. But what right has Mr. Foote or his alter ego, Mr. Mazzini Wheeler, to report about me lies which have never been proven, and on which no evidence even is adduced? It is these that I am now determined to expose. I will begin, however, with an innocent aberration of Mr. Foote.

Speaking of Mrs. Besant’s rapid conversion, who, “in less than six weeks or two months at the outside,” after reviewing my Secret Doctrine, became “a fellow of the Theosophical Society,” the far-seeing editor of the Freethinker shrewdly remarks:—

Surely no intellect like Mrs. Besant's could undergo such rapid changes by itself. Madame Blavatsky on the one side, and Mr. Herbert Burrows on the other, may supply the explanation.

This phrase, "no intellect like Mrs. Besant's could undergo such rapid changes by itself," has an ominous ring, when coming from a Freethinker. It suggests mental pictures of hypnotic malpractice, of witch's envoûtement, and crafty suggestion to believe oneself a Theosophist. With such "an intellect" it implies more than regular hypnotism, but verily Circean fascination according to the rules of the black art. Does Mr. Foote believe then in such possibilities in Nature? And if he does, what a future pregnant with dangers for Freethought does it unveil! For, if even Mrs. Besant's remarkable intellect has succumbed to Herbert Burrows' or to my magic powers, then why not the less remarkable intellects of Mr. Foote and his friend, the champion Orientalist of the age—Mr. Mazzini Wheeler? In this case one would be inclined to believe in the truth of the Light of the World's assertion, that poor Mr. Foote is indeed "filled with alarm, dismay, and despair." For, as intellectually—though an undeniably clever man—he is on a far lower plane than Mrs. Besant, as will be recognized by all, what if he, the editor of the Freethinker, ever fell under our lethal spells! Should he succumb next to our collective fascination, he would have to become a fellow of the Theosophical Society, or—die. And as it is not so certain at all that he would be accepted by us in his present mood, I shudder to think of the fatal consequences it would entail upon the Freethought party.

As to supplying to Mr. Foote "the explanation" he demands, perhaps Mr. H. Burrows may condescend to do so. As for "Madame Blavatsky," she has no intention whatever of supplying him with any explanation. All she has to say to him is that she is innocent of Mrs. Besant's conversion. This lady is a living witness—whose truthfulness and word even Mr. Foote would never dare to deny—to the fact that I had no hand at all in her joining the Theosophical Society.

I had seen Mrs. Annie Besant only once, in the presence of several other persons, and then we engaged only in general conversation, previous to her sending in an application for membership. Nor have I ever put any pressure upon her—whether hypnotic or magical, since Mr. Foote seems to endow me with such power. I will say more. Had I given to the Theosophical Society such a valuable acquisition, it would have been to me a matter for pride; but it was not so, and, therefore, I feel compelled to reluctantly deny the flattering imputation. Moreover, I do not hesitate to declare that "an intellect like Mrs. Besant's" yields to no pressure, except that of her own reasoning powers. A noble heart like Mrs. Besant's listens to no voice, save that of the inner voice of truth—that of man's Divine nature, to which Mr. Foote is deaf and blind, though it is a voice which speaks louder in us than all the tones which ever roared amid thunder and lightning on any Mount Sinai. Annie Besant has heard and recognized that voice, and—she has become a Theosophist—which is more than simply "a fellow of the Theosophical Society."

Such a mistake on the part of the author of Mrs. Besant's Theosophy is, however, a natural one, and we have no quarrel with it. But when Mr. Foote arguing "from the terms of her [Mrs. Besant's] eulogy on Madame Blavatsky" repeats satirically those terms and forthwith falls foul of the latter, the question becomes more serious.

This is what he says of one whom he ironically suspects of being Mrs. Besant's present "guide, philosopher, and friend: "—

She [Mrs. Besant] takes theosophy on trust from "the most remarkable woman of her time"; one, who asks for no reward but "trust," which is what every mystery-monger starts with,* and leads to everything else; one who has "left home and country, social position and wealth," in order to bring us lessons from "the wise men of the East."

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* Would not Mr. Foote, who is no "mystery-monger," it is evident —ask and expect "trust" from any pupil to whom he is imparting instruction, though the latter is no better than the exploded hypothesis of men descending from one common ancestor with the tailless apes? When he is able to prove beyond doubt or cavil that Madame Blavatsky has ever asked for or received any reward whatever, of a material nature, during her 15 years of voluntary hard labour, then he may have more right to sneer at the statement, than he has now.

And then this “wise man of the West” proceeds to ask:

Has Mrs. Besant made inquiry into these things, or has she succumbed, body and soul, to the spell of the sorceress? Where is Madame Blavatsky’s home, what is her country, what was her social position, and what the extent of her wealth? Many persons would like these questions answered . . .

Very well; and I am willing to satisfy these persons. To this portion of his impertinent question “where is my home, what was my country, social position,” I answer: Apply to the same source of information whence Lord Ripon, when Viceroy, and the Simla authorities derived their’s when they sent to Russia the same queries. The official answers they received and which were reprinted in the Pioneer (1880), were presumably to their satisfaction, since they have never repeated the question again. My “home,” is no State secret; my “country” and late “social position”— no château en Espagne, or that of a “Swiss Admiral,” but matters of official documents and records in the Anglo-Indian Political Department and the Russian Embassy. Let the pamphleteer apply there, if either will open its doors to him, or condescends to answer.

He forgets one more accusation on a par with the others. Why not add that in 1885, I was accused by the S.P.R. of being a “Russian Spy,” the admitted mistake of the Anglo-Indian Government, notwithstanding? But then, had not the gentlemanly Psychical Researchers resorted to this last trump-card prejudice the British public against me, and show a motive for my alleged “frauds,” what fool would ever have believed in their Report?

But Mr. Foote does not stop here. With the air of one perfectly sure of his facts, he undertakes to answer his questions himself, and adds:

. . Twenty years ago Madame Blavatsky was practicing as a spiritist ‘mejum’ in America. In 1872 she gave séances in Egypt . . .

To this Madame Blavatsky replies to her slanderer: You speak a deliberate falsehood, slandering another more basely than you have yourself been slandered.

The writer dares not attack Mrs. Besant too roughly, for there is not one honest, respectable Freethinker, who would not in that case turn his back upon him. The object of his present wrath is too well known, too much respected and admired, by friend or foe, not to find hundreds of defenders among honourable men, nor can Mr. Foote—or rather he dares not—conveniently forget the debts of gratitude he owes to her personally. And, because he dares not ventilate all his senseless rage upon Annie Besant, he turns round, and like a coward, insults and slanders another woman, because he hopes to have nothing to fear from her!

A noble example of Freethought, forsooth! one that every fair-minded English Secularist and Freethinker may well feel proud of! The repetition of these slanders puts the editor of the Freethinker almost on a par with the godly Christian missionaries who have invented them—those who first bribed Madame Coulomb to play Judas, and then cheated her out of her well-earned "blood-money"—and yet he is but a poor imitator of all those Dissenters and Sectarians of the Pecksniffian type. They, at least, have the merit of original invention, while he only repeats what he hears others say, and even that he must needs sorely mix up and confuse!

I defy the whole world to bring one single respectable eyewitness to the fact that I have ever "practised" as a spiritist medium, at any time of my life, or ever given séances. As well call some of the English royal family, the late Napoleon III, or the Russian Emperor "mejum," because they believed and do believe in mediumistic phenomena, and investigated them. I paid for my experience in abnormal manifestations, but was never paid for them. Nor does it behoove one who experienced to his sorrow the leniency and impartiality of the courts of law, to say as he does, that though she (I) repudiated the "Coulomb letters," she does not "vindicate herself in the law courts." When Mr. Foote is ready to admit that the "Blasphemy Law" has been justly applied in his case, and that he is ready to place the vindication of his honour in the hands of a Christian jury, then will he have some shadow of a right to twit me for avoiding to do the same.

Again: am I to assume that the shameful accusations of gross profligacy launched against the immaculate editor of the Freethinker by Christian agents of a type similar to those who accused me, are true because he has not condescended to prosecute them? And am I to be free to repeat these, and to give them wide circulation, merely answering when challenged: “Oh, they must be true, or he would have disproved them in court”? Or would Mr. Foote regard it as a reputable mode of controversy if, in order to raise prejudice against Secularism, I ask insulting questions as to the details of his private home life? What would the Freethinkers think of me if, because a prominent Theosophist joined their ranks, thus going back on our speculative metaphysics, I should write a pamphlet over my own signature and in order to discredit Freethought, should ask (paraphrasing what Mr. Foote says of me) the following slanderous gossip about himself:

“Has Mr., or Mrs.—made inquiry into these things . . . Where was Mr. Foote’s home, what his social position, and the extent of his wealth before he became a Freethinker? Thirty years ago he was a Catechist and public lecturer in camp meetings taking up ‘collections.’ In 1883 he was tried for blasphemy and condemned to prison. He is a jailbird. His so-called Freethought was investigated by the Christian Evidence Society and shown up as a windbag, and his supposed science and learning have been exploded as ‘part of a huge fraudulent system’; while the Y.M.C.A. has revealed him to be ‘a thorough paced adventurer’ and his Freethinker and other brutal and vulgar publications, ‘the work of an accomplished charlatan’—published merely for gain.”

The sentences between quotation marks are Mr. Foote’s own elegant expressions directed against me. Would not every decent person on reading such attack, say that there can be very little to say against Freethought if “Madame Blavatsky” in resenting the conversion to it of a Theosophist, only repeats against a leading Freethinker stale Christian abuse? Profiting by this opportunity I will close the subject of Mr. Foote’s uncalled for attack on my personality to say a few words with regard to his accusations—as muddled up and confused as his first statements—directed against Theosophy.

He is quite welcome to “regard the ethics of Theosophy as detestable,” for it is but a tit for tat: I regard the teachings of materialism as detestable. So on that point, at least, we are square. But, while I have studied and know something of his materialistic teachings, he knows nothing at all, I see, of Theosophy. It is not to answer him or dissipate his prejudices, that I notice a few of the mistakes, but to show to those who may have read his misleading pamphlet how superficially he has acquainted himself with that which he so vehemently attacks. “Spiritism,” he says, “is the logical issue of this fanciful philosophy”—to wit: the Secret Doctrine. “Theosophists seem all infected with this melancholy superstition which flourishes in gross luxuriance among savages.” And also, Mr. Foote might have added among sixty thousand Parisians, in the capital of France alone: plus, among several millions of more or less cultured Americans and Englishmen, without stopping to notice the “savages” of other nationalities. But it so happens that “Spiritism” or Spiritualism has not infected Theosophists at all. Fellows of our Society really “infected” (the word is happily chosen) with belief in “Spirits” are very few, and then, while remaining members of the Theosophical Society, are no “Theosophists”—but “Spiritualists,” one name not interfering with the other. Spiritualism is tolerated and its rights respected in our ranks, just as is Christianity, Socialism or Freethought of any degree. Our rules do not permit us to meddle with the personal belief, religious or political views, or private life of the members, so long as these do not interfere with, or become harmful to, our three declared objects. Perhaps, before talking of and criticising a subject he knows evidently nothing about, Mr. Foote would do well to read The Key to Theosophy just published. Nor does “Madame Blavatsky” believe in Spiritualism or the “return of the dead”; nor does the Theosophical doctrine countenance either. Both, however, teach the occurrence of a great variety of phenomenal, or so-called mediumistic manifestations, refusing at the same time to see in them anything supernatural, or outside the powers of man. Surely, even Materialism, with all its arrogance, can hardly claim possession of the last word of science—its negative views being simply the result of the collective experiences of sceptics in every age—a very small portion of humanity.

Freethought (when understood in its general and original meaning, and before the noble term was narrowed down and dwarfed by its bigoted sectaries to its present meaning) includes even “Spiritism,” as well as every other belief that happens to run off the orthodox track of Churches and Revelations (Vide Webster’s Dict.). Under these circumstances, Mr. Foote’s noiseful personality can hardly be found included in the number of those of whom Job ironically predicated that “wisdom shall die” with them; so that his opinion cannot be held to conclude the controversy. We believe in the testimony of our senses, first of all; then, in the accumulated experience and evidence of that portion of mankind which believes in unseen worlds and invisible Presences, and which is as 99 to 1 when compared with that fraction which denies all. Withal, I for one am not a “Spiritualist” nor am I a “modern Spiritualist”; and did the editor of the Freethinker know anything at all of our Society, he would have paused before confusing Theosophy with Spiritism. The animosity shown to Theosophy, and myself especially, by “Spiritists” the world over, is neither less deep nor more polite in its expression than the bad feeling shown by Mr. Foote. In this he is on a par with the believers in Biblical “miracles” and in rapping “spirits.”

Then, we are twitted with the undeniable fact that the doctrine of reincarnation “was not brought up by Theosophy.” No one has ever thought of putting forward any such claim, and every schoolboy must know that belief in reincarnation—flippantly called metempsychosis—is as old as the world. Nor would it gain ground as it does were it a new-fangled belief. But as it is a doctrine believed in by the greatest and most intelligent nations of antiquity, by the greatest philosophers and sages, and that it is also the most logical doctrine which leaves no gaps, knows of no missing links, and explains almost every social and human problem—Theosophists, as the most intellectual among the members of the Theosophical Society, believe in it. But Mr. Foote—who innocently imagines that no Theosophist, or any other mortal save himself, probably, can know that which he, and the erudite Mr. Mazzini Wheeler know—gravely brings forward against us proofs which he believes very crushing.

Had he only looked into our Theosophical literature he might have found therein ten times more evidence about the antiquity of the doctrine of reincarnation, than he has adduced. Reading his oratory one can only wonder that among his new and crushing proofs that Theosophy is an old superstition, he fails to notify his credulous readers of Queen Anne's death; but as his object is to show that we are plagiarists and frauds, he is not very careful in the selection of his weapons; hence he adduces, as one more striking argument against Mrs. Besant's delusion, that reincarnation (or "transmigration of souls" as he calls it) was taught by the Egyptians, by Plato, and the ancient Jews.

Well, and what of that? Because Mr. Foote has neither invented nor begotten Freethought, shall we therefore, be justified in asserting there is no truth in his disquisitions against the Bible? Shall we, because Democritus, Epicurus, and even the pre-Buddhistic Nastikas were Atheists, and preached the infidel doctrines that we find in the Freethinker; shall we say that all those who join the ranks of Freethought must have been moonstruck "through the agency" of the infidel Sorcerer, who goes by the name of G. W. Foote? For such are the weighty and eloquent arguments brought by our traducer against Theosophy for Mrs. Besant's information.

Then comes the query how this devoted lady "reconciles Karma with Socialism." The denunciation of both is too sneering to be of any philosophical value. "Denunciation of landlords, capitalists, and all privileged persons, is silly screaming against 'eternal justice'," he tells us. Thus, at least, "it appears" to Mr. Foote. The subject is too wide a one to deal with here, so we refer Mr. Foote for information to an article on the subject in this month's Lucifer.

The altruism taught by Theosophy comes in next for a shower of delightful tropes. Our critic seems quite innocent of the distinction between theoretical and practical altruism. The "killing out of personal desires," i.e., control over one's animal passions, which alone distinguishes rational man from the irrational brute, is branded as a most "pernicious and grotesque" teaching; after which the writer approaches his final and "critical" point.

He analyses the rules of the “inner circle” or rather what he thinks he knows of them on the scanty information received, and forthwith falls foul of the idea that to pursue the “path” one “must lead a celibate life.” Against this rule all the materialistic instincts of one who is proud to claim kinship with the gorilla are fairly aroused. “Celibacy is not the loftiest rule of life,” he exclaims. “Physically, mentally, and morally, it is attended with the gravest dangers,” and so on, the reader being treated to almost every stale and well-known argument upon the question. The eloquent editor of the Freethinker fights the windmills of his own imagination as no Don Quixote has ever fought them—begging pardon of the noble Spaniard’s shade for the comparison. His article is brought to an end by the following solemn announcement: “Spiritism on one side and celibacy on the other, are the evil angels of Theosophy.” They may lead Mrs. Besant, who “is not an adventuress,” into dangers ominously hinted at.

This phrase settles Mr. Foote in our opinion. He is a very brutal but not skillful fencer, and his arguments are as—

Blunt as the fencer’s foils which hit but hurt not.

Celibacy is not enforced either in the Society or its inner circle any more than vegetarianism. Thus once more the vituperative critic is shown not to know what he is talking about. A sufficient proof of this will be found in the fact that a large proportion of the members are married people, and that some eat meat and, when sick, drink wine even in the inner circle. None of these rules are enforced, and they are optional. A member of the “inner circle” has just got married to a second wife, and this does not prevent him from belonging to it as in the past. Of course there are circumstances when all these injunctions become obligatory; but it also stands to reason that the details of such cases will not be made public to satisfy curiosity. Suffice it to say that whether arguing against Theosophy and the rules of the Society, or throwing mud at people who have never injured him, Mr. G. W. Foote shows himself absurdly ignorant of the subjects of his insane attacks.

It is, however, Freethought alone that he injures by such language, Theosophy being too invulnerable to be wounded by such poor logic as seems to be at his disposal. Ex pede Herculem! The Freethinker has shown its foot, and henceforth it cannot fail to be recognized by its hoof.

As to our other opponent from the same quarter—the omniscient Mr. J. Mazzini Wheeler, "whose knowledge of Brahmanism and Buddhism, as well as of general 'occult' literature, it would take Mrs. Besant many years of close study to rival," as saith the editor of the Freethinker—it is hardly worth my while to notice his Oriental effusions, even as he has noticed my Secret Doctrine, which, by-the-by, he obtained from me in somewhat dubious fashion. Having written to me a polite letter to ask for the work to review it, he took the opportunity of flinging abuse at both work and author. And yet the knowledge of this "renowned Orientalist" and daring explorer, who studied Brahmanism and Buddhism (let alone "occult" literature) in the unapproachable fastnesses of the British Museum, seems shaky indeed, as I will now prove. Nevertheless, his "profound scholarship" on these subjects, attained by his indefatigable travels in the dangerous wilds and the tablelands of the Museum's halls, is contrasted with "Madame Blavatsky's arrogance" for assuming to know more of these religions and Occultism than does Mr. Mazzini Wheeler! Indeed, in the inexorable logic and modesty of these two apostles of Freethought, one who has been almost born and brought up among Buddhists and passed many years in India and Central Asia, is not supposed to know more than a man who has never set foot in these lands, and who certainly is not a Max Müller. I have read Mr. Wheeler's "Buddhism in Tibet," a long article in which, for every line which emanated from his own pensive brain, one finds fifty lines of quotations and compilations from well-known works on Buddhism, in which hypothesis and conjectures supplement personal knowledge on every page. So learned is that profound scholar, whom Mrs. Besant "can never hope to emulate," that, in his philological achievements, he seems even unable to recognize one Buddhist name from another, when, instead of being transliterated, it is written phonetically!

Thus one instance will suffice to expose the ignorance of this “reputable traveller” in the unexplored lands of the London libraries. Copying and repeating, parrot-like, information culled from Schlagintweit and Sarat Chandra Das (the latter being known personally to Indian and some European Theosophists), he gravely declares: “Of Thibetan Buddhists there are nine sects * . . . needless to say, the Koot Hoompa are not among them.” We open Schlagintweit’s Buddhism in Tibet and read page 73: “3. The Kadampa sect, founded by Bromston (born in the year 1002 A.D.), etc,” Now “Kadampa,” pronounced in Bhutan, Kaudtompa, is written Kagdamspa; and pronounced a little further to the East, Koot-hoompa. Every Lama in Darjeeling will tell him so. But, of course, Mr. Wheeler cannot be expected to know the difference. His remark was meant as a witty sally at Theosophists and myself who wrote about that sect. And perhaps also at Koothoomi, the Sanskrit name of a sage, which name has nought to do with that of Koothoompas.

But, indeed, the genii of Freethought have already had more attention bestowed upon them than they are worth. Let them learn good manners first of all; then, perhaps, in their next incarnation, they may hope to learn as much about real Buddhism and Brahmanism (not book speculations and guesses) as I have forgotten in this one.

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* There are seventeen, if you please, which can be enumerated from the work of Ugyen Gyats’ho, a learned Lama from the Pemiongshi Lamasery, an author a little more learned about his own country than Schlagintweit, and known well to the Government officials in Bengal. He was the teacher of Major Lewin, late Deputy Commissioner of Darjeeling.

October, 1889

PHILOSOPHERS AND PHILOSOPHICULES

[Lucifer, Vol. V, No. 26, October, 1889, pp. 85-91]

“We shall in vain interpret their words by the notions of our philosophy and the doctrines, in our schools.”

—LOCKE.

“Knowledge of the lowest kind is un-unified knowledge; Science is partially unified knowledge; Philosophy is completely unified knowledge.”

—HERBERT SPENCER, First Principles.

New accusations are brought by captious censors against our Society in general and Theosophy, especially. We will summarize them as we proceed along, and notice the “freshest” denunciation.

We are accused of being illogical in the Constitution and Rules of the Theosophical Society; and contradictory in the practical application thereof. The accusations are framed in this wise:—

In the published Constitution and Rules great stress is laid upon the absolutely non-sectarian character of the Society. It is constantly insisted upon that it has no creed, no philosophy, no religion, no dogmas, and even no special views of its own to advocate, still less to impose on its members. And yet—

“Why, bless us! is it not as undeniable a fact that certain very definite views of a philosophic and, strictly speaking, of a religious character are held by the Founders and most prominent members of the Society?”

“Verily so,” we answer. "But where is the alleged contradiction in this?

Neither the Founders, nor the 'most prominent members nor yet the majority thereof, constitute the Society, but only a certain portion of it, which, moreover, having no creed as a body, yet allows its members to believe as and what they please." In answer to this, we are told:—

"Very true; yet these doctrines are collectively called 'Theosophy.' What is your explanation of this?"

We reply:—"To call them so is a 'collective' mistake; one of those loose applications of terms to things that ought to be more carefully defined; and the neglect of members to do so is now bearing its fruits. In fact it is an oversight as harmful as that which followed the confusion of the two terms 'buddhism' and 'budhism,' leading the Wisdom philosophy to be mistaken for the religion of Buddha."

But it is still urged that when these doctrines are examined it becomes very clear that all the work which the Society as a body has done in the East and the West depended upon them. This is obviously true in the case of the doctrine of the underlying unity of all religions and the existence, as claimed by Theosophists, of a common source called the Wisdom-Religion of the secret teaching, from which, according to the same claims, all existing forms of religion are directly or indirectly derived. Admitting this, we are pressed to explain how can the T.S. as a body be said to have no special views or doctrines to inculcate, no creed and no dogmas, when these are "the back-bone of the Society, its very heart and soul"?

To this we can only answer that it is still another error That these teachings are most undeniably the "backbone" of the Theosophical Societies in the West, but not at all in the East, where such Branch Societies number almost five to one in the West. Were these special doctrines the "heart and soul" of the whole body, then Theosophy and its T. S. would have died out in India and Ceylon since 1885—and this is surely not the case. For, not only have they been virtually abandoned at Adyar since that year, as there was no one to teach them, but while some Brahmin Theosophists were very much opposed to that teaching being made public, others—the more orthodox—positively opposed them as being inimical to their exoteric systems.

These are self-evident facts. And yet if answered that it is not so; that the T.S. as a body teaches no special religion but tolerates and virtually accepts all religions by never interfering with, or even inquiring after the religious views of, its members, our cavillers and even friendly opponents, do not feel satisfied. On the contrary: ten to one they will non-plus you with the following extraordinary objection:—

“How can this be, since belief in ‘Esoteric Buddhism’ is a sine qua non for acceptance as a Fellow of your Society?”

It is vain to protest any longer; useless, to assure our opponents that belief in Buddhism, whether esoteric or exoteric, is no more expected by, nor obligatory in, our Society than reverence for the monkey-god Hanuman, him of the singed tail, or belief in Mohammed and his canonized mare. It is unprofitable to try and explain that since there are in the T.S. as many Brahmins, Mussulmans, Parsis, Jews and Christians as there are Buddhists, and more, all cannot be expected to become followers of Buddha, nor even of Buddhism, howsoever esoteric. Nor can they be made to realize that the Occult doctrines—a few fundamental teachings of which are broadly outlined in Mr. Sinnett’s Esoteric Buddhism—are not the whole of Theosophy, nor even the whole of the secret doctrines of the East, but a very small portion of these: Occultism itself being but one of the Sciences of Theosophy, or the WISDOM-Religion, and by no means the whole of THEOSOPHY.

So firmly rooted seem these ideas, however, in the mind of the average Britisher, that it is like telling him that there are Russians who are neither Nihilists nor Panslavists, and that every Frenchman does not make his daily meal of frogs; he will simply refuse to believe you. Prejudice against Theosophy seems to have become part of the national feeling. For almost three years the writer of the present—helped in this by a host of Theosophists—has tried in vain to sweep away from the public brain some of the most fantastic cobwebs with which it is garnished; and now she is on the eve of giving up the attempt in despair! While half of the English people will persist in confusing Theosophy with "esoteric bud-ism," the remainder will keep on pronouncing the world-honoured title of Buddha as they do—butter.

It is they also who have started the proposition now generally adopted by the flippant press that “Theosophy is not a philosophy, but a religion,” and “a new sect.”

Theosophy is certainly not a philosophy, simply because it includes every philosophy as every science and religion. But before we prove it once more, it may be pertinent to ask how many of our critics are thoroughly posted about, say, even the true definition of the term coined by Pythagoras, that they should so flippantly deny it to a system of which they seem to know still less than they do about philosophy? Have they acquainted themselves with its best and latest definitions, or even with the views upon it, now regarded as antiquated, of Sir W. Hamilton? The answer would seem to be in the negative, since they fail to see that every such definition shows Theosophy to be the very synthesis of Philosophy in its widest abstract sense, as in its special qualifications. Let us try to give once more a clear and concise definition of Theosophy, and show it to be the very root and essence of all sciences and systems.

Theosophy is “divine” or “god-wisdom.” Therefore, it must be the life-blood of that system (philosophy) which is defined as “the science of things divine and human and the causes in which they are contained” (Sir W. Hamilton), Theosophy alone possessing the keys to those “causes.” Bearing in mind simply its most elementary division, we find that philosophy is the love of, and search after, wisdom, “the knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws.” (Encyclopedia.) When applied to god or gods, it became in every country theology; when to material nature, it was called physics and natural history; concerned with man, it appeared as anthropology and psychology; and when raised to the higher regions it becomes known as metaphysics. Such is philosophy —“the science of effects by their causes”—the very spirit of the doctrine of Karma, the most important teaching under various names of every religious philosophy, and a theosophical tenet that belongs to no one religion but explains them all. Philosophy is also called “the science of things possible, inasmuch as they are possible.”

This applies directly to theosophical doctrines, inasmuch as they reject miracle; but it can hardly apply to theology or any dogmatic religion, every one of which enforces belief in things impossible; nor to the modern philosophical systems of the materialists who reject even the “possible,” whenever the latter contradicts their assertions.

Theosophy claims to explain and to reconcile religion with science. We find G. H. Lewes stating that “Philosophy, detaching its widest conceptions from both (Theology and Science), furnishes a doctrine which contains an explanation of the world and human destiny.”* “The office of Philosophy is the systematisation of the conceptions furnished by Science . . . Science furnishes the knowledge, and Philosophy the doctrine” (loc. cit.). The latter can become complete only on condition of having that “knowledge” and that “doctrine” passed through the sieve of Divine Wisdom, or Theosophy.

Ueberweg (A History of Philosophy) defines Philosophy as “the Science of Principles,” which, as all our members know, is the claim of Theosophy in its branch-sciences of Alchemy, Astrology, and the occult sciences generally.

Hegel regards it as “the contemplation of the self-development of the ABSOLUTE,” or in other words as “the representation of the Idea” (Darstellung der Idee).

The whole of the Secret Doctrine—of which the work bearing that name is but an atom—is such a contemplation and record, as far as finite language and limited thought can record the processes of the Infinite.

Thus it becomes evident that Theosophy cannot be a “religion,” still less “a sect,” but it is indeed the quintessence of the highest philosophy in all and every one of its aspects. Having shown that it falls under, and answers fully, every description of philosophy, we may add to the above a few more of Sir W. Hamilton’s definitions, and prove our statement by showing the pursuit of the same in Theosophical literature. This is a task easy enough, indeed. For, does not “Theosophy” include “the science of things evidently deduced from first principles” as well as “the sciences of truths sensible and abstract”?

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* The History of Philosophy, Vol. I, Prolegomena, p. xviii.

Does it not preach “the application of reason to its legitimate objects,” and make it one of its “legitimate objects”—to inquire into “the science of the original form of the Ego, or mental self,” as also to teach the secret of “the absolute indifference of the ideal and real”? All of which proves that according to every definition—old or new—of philosophy, he who studies Theosophy, studies the highest transcendental philosophy.

We need not go out of our way to notice at any length such foolish statements about Theosophy and Theosophists as are found almost daily in the public press. Such definitions and epithets as “newfangled religion” and “ism,” “the system invented by the high priestess of Theosophy,” and other remarks as silly, may be left to their own fate. They have been and in most cases will be left unnoticed.

Our age is regarded as being pre-eminently critical: an age which analyses closely, and whose public refuses to accept anything offered for its consideration before it has fully scrutinized the subject. Such is the boast of our century; but such is not quite the opinion of the impartial observer. At all events it is an opinion highly exaggerated since this boasted analytical scrutiny is applied only to that which interferes in no way with national, social, or personal prejudices. On the other hand everything that is malevolent, destructive to reputation, wicked and slanderous, is received with open embrace, accepted joyfully, and made the subject of everlasting public gossip, without any scrutiny or the slightest hesitation, but verily on a blind faith of the most elastic kind. We challenge contradiction on this point. Neither unpopular characters nor their work are judged in our day on their intrinsic value, but merely on their author's personality and the prejudiced opinion thereon of the masses. In many journals no literary work of a Theosophist can ever hope to be reviewed on its own merits, apart from the gossip about its author. Such papers, oblivious of the rule first laid down by Aristotle, who says that criticism is “a standard of judging well,” refuse point blank to accept any Theosophical book apart from its writer. As a first result, the former is judged by the distorted reflection of the latter created by slander repeated in the daily papers.

The personality of the writer hangs like a dark shadow between the opinion of the modern journalist and unvarnished truth; and as a final result there are few editors in all Europe and America who know anything of our Society's tenets.

How then can Theosophy or even the T.S. be correctly judged? It is nothing new to say that the true critic ought to know something at least of the subject he undertakes to analyze. Nor is it very risky to add that not one of our press Thersites knows in the remotest way what he is talking about—this, from the large fish to the smallest fry;* but whenever the word "Theosophy" is printed and catches the reader's eye, there it will be generally found preceded and followed by abusive epithets and invective against the personalities of certain Theosophists. The modern editor of the Grundy-pandering kind, is like Byron's hero, "And as he knew not what to say, he swore"†—at that which passeth his comprehension. All such swearing is invariably based upon old gossip, and stale denunciations of those who stand in the moon-struck minds as the "inventors" of Theosophy. Had South Sea islanders a daily press of their own, they would be as sure to accuse the missionaries of having invented Christianity in order to bring to grief their native fetishism.

How long, O radiant gods of truth, how long shall this terrible mental cecity of the nineteenth century Philosophists last? How much longer are they to be told that Theosophy is no national property, no religion, but only the universal code of science and the most transcendental ethics that was ever known; that it lies at the root of every moral philosophy and religion; and that neither Theosophy per se, nor yet its humble unworthy vehicle, the Theosophical Society, has anything whatever to do with any personality or personalities! To identify it with these is to show oneself sadly defective in logic and even common sense.

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* From Jupiter Tonans of the Saturday Review down to the scurrilous editor of the Mirror. The first may be, as claimed, one of the greatest authorities living on fencing, and the other as great at "muscular" thought-reading, yet both are equally ignorant of Theosophy and as blind to its real object and purposes as two owls are to daylight.

† [The Island, Canto III, line 132.]

To reject the teaching and its philosophy under the pretext that its leaders, or rather one of its Founders, lies under various accusations (so far unproven) is silly, illogical and absurd. It is, in truth, as ridiculous as it would have been in the days of the Alexandrian school of Neo-Platonism, which was in its essence Theosophy, to reject its teachings, because it came to Plato from Socrates, and because the sage of Athens, besides his pug-nose and bald head, was accused of "blasphemy and of corrupting the youth."

Aye, kind and generous critics, who call yourselves Christians, and boast of the civilization and progress of your age; you have only to be scratched skin deep to find in you the same cruel and prejudiced "barbarian" as of old. Were an opportunity offered you to sit in public and legal judgment on a Theosophist, who of you would rise in your nineteenth century of Christianity higher than one of the Athenian dikastery with its 50 jurors who condemned Socrates to death? Which of you would scorn to become a Meletus or an Anytus, and have Theosophy and all its adherents condemned on the evidence of false witnesses to a like ignominious death? The hatred manifested in your daily attacks upon the Theosophists is a warrant to us for this. Did Haywood have you in her mind's eye when she wrote of Society's censure: —

"O! that the too censorious world would learn
This wholesome rule, and with each other bear;
But man, as if a foe to his own species,
Takes pleasure to report his neighbour's faults,
udging with rigour every small offence,
And prides himself in scandal . . ." *

Many optimistic writers would fain make of this mercantile century of ours an age of philosophy and call it its renaissance. We fail to find outside of our Society any attempt at philosophical revival, unless the word "philosophy" is made to lose its original meaning. For wherever we turn we find a cold sneer at true philosophy.

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* [This passage is from a tragedy by Eliza Haywood (1693?-1756) entitled Frederick, Duke of Brunswick-Lunenburgh (1729), Act IV, sc. 1, p. 34.—Compiler.]

A sceptic can never aspire to that title. He who is capable of imagining the universe with its handmaiden Nature fortuitous, and hatched like the black hen of the fable, out of a self-created egg hanging in space, has neither the power of thinking nor the spiritual faculty of perceiving abstract truths; which power and faculty are the first requisites of a philosophical mind. We see the entire realm of modern Science honeycombed with such materialists, who yet claim to be regarded as philosophers. They either believe in naught as do the Secularists, or doubt according to the manner of the Agnostics. Remembering the two wise aphorisms by Bacon, the modern-day materialist is thus condemned out of the mouth of the Founder of his own inductive method, as contrasted with the deductive philosophy of Plato, accepted in Theosophy. For does not Bacon tell us that "Philosophy when superficially studied excites doubt; when thoroughly explored it dispels it"; and again, "a little philosophy inclineth man's mind to atheism; but depth of philosophy bringeth man's mind about to religion"?

The logical deduction of the above is, undeniably, that none of our present Darwinians and materialists and their admirers, our critics, could have studied philosophy otherwise than very "superficially." Hence while Theosophists have a legitimate right to the title of philosophers—true "lovers of Wisdom"—their critics and slanderers are at best PHILOSOPHICULES—the progeny of modern PHILOSOPHISM.

THE WOMEN OF CEYLON
AS COMPARED WITH CHRISTIAN WOMEN

[Lucifer, Vol. V, No. 26, October, 1889, pp. 103-106]

In the following eloquent strain speaks the report of the Wesleyan Mission in the Galle District for the year 1888:

But the greatest force of Ceylonese Buddhism is not in the Bo-tree, the priesthood, the wealth of Temple lands, or even in the sacred books. The dominant force for Buddhism in this island is WOMAN. Something to see, something to touch, something to worship; these cravings of humankind are met in the Buddhistic worship of today; the feminine instinct which brought that sprig of the sacred tree was unerring in its aim; that appeal to the sight won the crowds for Songhamitto. Under the ban of the Brahmans, woman was again enslaved in India; but in Lanka, the successors of the princess have never lost their liberty. Buddhist woman is not imprisoned in the zenana, or denied the right of free worship at the shrine. Unchecked she can climb to the peak where the footprint of BUDDHA is made out of holes in the rock, and fearlessly she can go on pilgrimages to the ancient temples of her faith. You see women in “upasika” or devotee robes of white, on the paya or sacred days of Buddhism, leading trains of mothers and maidens to the dumb idols [?]* In the home she guards that altar where the image of the dead Teacher stands on its pedestal behind the veil. Woman, there, can take herself and give the family mahasil, the three great precepts: or pansil, the five binding vows: and dasasil, the ten embracing laws of Buddhism.

Woman in Ceylon, like any other Buddhist woman, has always been free and even on a par with man, as above stated, in religious functions.

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* Does the adjective “dumb” mean to infer that as Christendom is in possession of several speaking “idols”—as we have seen in France and Italy—while Buddhistdom has none of this kind, therefore, is Christianity superior to Buddhism? Pity the Missionary Report does not make it clear.—Editor, Lucifer.

It is then but fair to contrast her position with that of Christian woman during the early centuries and the Middle Ages. The Buddhist woman owes her position to Buddha's noble and just law, and the Christian to her intolerant and despotic Church. Of this we are assured by Principal Donaldson, LL.D. in his article on the prevalent opinion that woman owes her present high position to Christianity, in the September Contemporary Review. As confessed by him, he “used to believe in it,” but believes in it no longer however much he would like to, for the facts of history are against the claim; and he proceeds to show that “in the first three centuries I have not been able to see that Christianity had any favourable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity.”

Paul, he denounces as a “woman hater.” Widows had very nearly as bad a position as the Hindu widows have now. In the Church women could be seen only in three capacities “as martyrs, as widows and as deaconesses”—but the office of the latter was simply nominal! They had no spiritual functions, and while duly and legally ordained, they were precluded from performing any priestly office, such as we find entrusted to the Buddhist women. “Let them be silent,” says Tertullian, “and at home consult their own husbands.” *

As to widows, who had as few spiritual functions as Deaconesses, they were forbidden to teach, and the Church said of them:

“Let the widow mind nothing but to pray for those that give and for the whole Church, and when she is asked anything by anyone let her not easily answer, excepting questions concerning the faith and righteousness and hope in God . . . But of the remaining doctrines let her not answer anything rashly, lest by saying anything unlearnedly she should make the word to be blasphemed.” And the occupation of the widow is summed up in these words, “She is to sit at home, sing, pray, read, watch and fast, speak to God continually in songs and hymns.”

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* Tertullian was only quoting Paul.—Editor, Lucifer.

A curious contrast is found, as pointed out to us by Dr. Donaldson and noticed by the reviewers, between the pagan Roman women of that day, and the Christian women. This is how he describes “the higher pagan ideal,” the

more remarkable because in Roman civilization, which Christianity sought to overthrow, women enjoyed great power and influence. Tradition was in favour of restriction, but by a concurrence of circumstances women had been liberated from the enslaving fetters of the old legal forms, and they enjoyed freedom of intercourse in society; they walked and drove in the public thoroughfares with veils that did not conceal their faces, they dined in the company of men, they studied literature and philosophy, they took part in political movements, they were allowed to defend their own law cases if they liked, and they helped their husbands in the government of provinces and the writing of books . . . The exclusion of women from every sacred function stands in striking contrast with heathen practice. In Rome the wife of the Pontifex Maximus took the lead in the worship of Bona Dea, and in the religious rites which specially concerned women. The most honoured priest attached to a particular God in Rome, the Flamen Dialis, must be married, and must resign his office when his wife died, for his wife was also a priestess, and his family were consecrated to the service of the God. And the vestal virgins received every mark of respect that could be bestowed on them, and the amplest liberty. The highest officials made way for them as they passed along the streets, they banqueted with the College of Pontifices, they viewed the games in the company of the Empress, and statues were erected in their honour.

What the early Christians did [says Dr. Donaldson], was to strike the male out of the definition of man and human being out of the definition of woman. Man was a human being made for the highest and noblest purposes; woman was a female made to serve only one. She was on the earth to inflame the heart of man with every evil passion. She was a fire-ship continually striving to get alongside the male man-of-war to blow him into pieces. This is the way in which Tertullian addresses women: “Do you not know that each one of you is an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devil’s gateway; you are the unsealer of that forbidden tree; you are the first deserter of the divine law; you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God’s image, man. On account of your desert, that is, death, even the Son of God had to die.” And the gentle Clement of Alexandria hits her hard when he says: “Nothing disgraceful is proper for man, who is endowed with reason; much less for woman, to whom it brings shame even to reflect of what nature she is.” (It is curious to note that the doctrine of laying all the guilt on women, against which modern reformers protest, has thus Christian authority on its side.)

. . . . . .

Here, finally, put together from Dr. Donaldson’s apostolic researches, is the whole duty of woman, according to the Fathers of the Church. Her first and great duty was to stay at home, and not let herself be seen anywhere. She is not to go to banquets. She is not to go to marriage feasts; nor to frequent the theatre, nor public spectacles. Does she want exercise? Clement of Alexandria prescribes for her: “She is to exercise herself in spinning and weaving, and superintending the cooking, if necessary.” Any personal adornment is characteristic of “women who have lost all shame.” The bearing of children was “perilous to faith,” and it was a great spiritual gain to a man “when he chances to be deprived of his wife”—that is, by death. Meanwhile, during her life, her duty was plain. She was to stay at home and to be subservient to her husband in all things.—Pall Mall Gazette.

What a difference between this terrible and degrading position of the Christian wife, mother and daughter, during the early days of Christianity and the Middle Ages, and the past and present position of the Buddhist woman at all times. Nor was the Brahminical, or Hindu woman, less free and honoured before the Mussulman invasion of India. For she was on a par with man in Aryavarta before that calamity, even more free than the Ceylonese woman is now. But the position of the latter, and her great influence in her family are so well known to the Christian missionary and proselytizer that he seeks to turn this knowledge to advantage. Thus having described this enviable position, the Report of the Wesleyan Mission suddenly unveils its batteries by adding the following remarks:

Buddhism will never be vitally touched in Ceylon, until the female population is more universally Christianized and educated. Let a thousand girl's schools be opened in this land and efficiently maintained for one generation, and long before 1919 we should see our churches doubled, both in numbers and in strength. Have not the missionary bodies erred in this? It is the girl, the mother, and the wife, who cling to their religion, with all it can yield to elevate and transform: and when woman has done so much for the dead BUDDHA and the soulless creed, she could and would do more for the living Christ, the ever-present saviour, the real redeemer from death and sin.[!!]

This is a most sincere statement of their hopes and aspirations.

No wonder it has provoked the wrath of the Colombo Buddhist, which we find, while quoting this testimonial to the devotion and piety of our Sinhalese sisters, giving voice to the sentiment of the whole Buddhist community of the Island, orthodox and theosophical. Saith our contemporary:

Much of what is above stated by this missionary writer is most true, and the debt which Ceylon owes to her faithful Buddhist daughters cannot be overstated. Throughout a period when too many of her sons, bowed down by the succession of foreign yokes imposed upon them, had fallen away from their high calling and let the unequalled advantages which are their birthright slip through their fingers, the great majority of the women of Ceylon have shown their loyalty and devotion to our great Teacher by standing firmly round His banner, and holding the lamp of truth on high with unfaltering hand. That, in spite of the unscrupulous use made of its power and wealth by Christianity, they have been on the whole so successful in preventing the perversion of their sons to the degrading superstitions of our conquerors, shows how great is the power of woman, and how important the work undertaken by the Women's Educational Society. The object of this Society is to rescue the rising generation of the daughters of Ceylon from the wily snares of the cunning missionary, and to ensure that the mothers of the future shall be actuated not merely by traditional devotion but by an intelligent faith in their religion, and when that object is fully achieved the honey-tongued deceivers, who try with such diabolical art to seduce the weak-minded into apostasy, may pack up their trunks and go back to try to Christianize and civilize their own land (which sadly needs their help by all accounts) for their occupation here will be gone forever. Then when the shade of the upas-tree of Christianity with its terrible concomitants of slaughter and drunkenness, is removed from this fair island, we may hope for a brighter future of peace, happiness, and revived religion that shall rival the glories of our ancient history. May that day soon come!

The expressions of hostility towards the Protestant missionaries who are doing their work out there, while sounding bitter and intolerant to Western ears, may be excused on account of the long train of social calamities which have followed the successive evangelising labours of the Portuguese, Dutch and English conquerors of "Fair Lanka." Not merely the disruption of families and the confiscation of property, but even bloodshed, rapine and persecution have entered into the long record of these efforts to extirpate the national religion and supplant it by exoteric Christianity. As the Waldenses and Albigenses had good reason to execrate the name of Roman Catholicism, so have the descendants of the sufferers from Christian persecution equal reason to couple mission work with what is most cruel and abhorrent.

As I am ending this interesting testimonial to women in general, and those of Ceylon in particular, I find in our Colombo weekly Supplement to the Sarasavisandaresa—The Buddhist, the sad news of the death of one of the best, noblest and kindest of all the ladies of Ceylon, a devoted Theosophist, and one who has been for almost half a century an ornament to her sex. I quote from The Buddist, verbatim.

Just as we are going to press the news reaches us of the death of Mrs. Cecilia Dias Ilangakoon, F.T.S., after a long and severe illness. She will long be remembered as a generous and high-minded Buddhist, and most especially for two actions, the result of which will be seen not only in the present but in the future. We refer to her donation of the money to publish the first English and Sinhalese editions of Colonel Olcott's Buddhist Catechism, and to her magnificent present of a complete set of the sacred books of the Southern Church to the Adyar Oriental Library—this last a work which she has lived only just long enough to finish. May her rest be sweet, and her next birth a happy one!

AUM, so be it! is the heartfelt concurrence in this wish of a

EUROPEAN BUDDHIST.

MEMORY IN THE DYING

[Lucifer, Vol. V, No. 26, October, 1889, pp. 125-129]

We find in a very old letter from a MASTER, written years ago to a member of the Theosophical Society, the following suggestive lines on the mental state of a dying man:*

“At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners picture after picture, one event after the other. The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression entrusted to it during the period of the brain’s activity. That impression and thought which was the strongest naturally becomes the most vivid and survives so to say all the rest which now vanish and disappear for ever, to reappear but in Deva Chan.

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* [H.P.B. refers here to a letter of Master K.H. received by A. P. Sinnett about October 1882, when he was at Simla, India. It is a very long communication, and contains answers to queries sent in by Sinnett. These queries and the Master's replies can be found in The Mahatma Letters to A. P. Sinnett, pp. 144-178. Sinnett had asked:

“(16) You say:—‘Remember we create ourselves, our Deva Chan, and our Avitchi and mostly during the latter days and even moments of our sentient lives.’

“(17) But do the thoughts on which the mind may be engaged at the last moment necessarily hinge on to the predominant character of its past life? Otherwise it would seem as if the character of a person’s Deva Chan or Avichi might be capriciously and unjustly determined by the change which brought some special thought uppermost at last?”

To this, the Master replied:

“(16) It is a widely spread belief among all the Hindus that a person’s future pre-natal state and birth are moulded by the last desire he may have at the time of death.

No man dies insane or unconscious—as some physiologists assert. Even a madman, or one in a fit of delirium tremens will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body—the brain thinks and the Ego lives over in those few brief seconds—his whole life again. Speak in whispers, ye, who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting on its reflection upon the veil of the Future . . .”

The above statement has been more than once strenuously opposed by materialists; Biology and (Scientific) Psychology, it was urged, were both against the idea, and while the latter had no well-demonstrated data to go upon in such a hypothesis, the former dismissed the idea as an empty “superstition.” Meanwhile, even biology is bound to progress, and this is what we learn of its latest achievements. Dr. Ferré has communicated quite recently to the Biological Society of Paris a very curious note on the mental state of the dying, which marvellously corroborates the above lines.

But this last desire, they say, necessarily hinges on to the shape which the person may have given to his desires, passions, etc., during his past life. It is for this very reason, viz.—that our last desire may not be unfavourable to our future progress—that we have to watch our actions and control our passions and desires throughout our whole earthly career.

“(17) It cannot be otherwise. The experience of dying men— by drowning and other accidents—brought back to life, has corroborated our doctrine in almost every case. Such thoughts are involuntary and we have no more control over them than we would over the eye’s retina to prevent it perceiving that colour which affects it most.”

Immediately following the above sentence, there occurs the passage quoted by H.P.B.—Compiler.]

For, it is to the special phenomenon of life-reminiscences, and that sudden re-emerging on the blank walls of memory, from all its long neglected and forgotten "nooks and corners," of "picture after picture" that Dr. Ferré draws the special attention of biologists.

We need notice but two among the numerous instances given by this Scientist in his Rapport, to show how scientifically correct are the teachings we receive from our Eastern Masters.

The first instance is that of a moribund consumptive whose disease was developed in consequence of a spinal affection. Already consciousness had left the man, when, recalled to life by two successive injections of a gramme of ether, the patient slightly lifted his head and began talking rapidly in Flemish, a language no one around him, nor yet himself, understood. Offered a pencil and a piece of white cardboard, he wrote with great rapidity several lines in that language—very correctly, as was ascertained later on—fell back, and died. When translated—the writing was found to refer to a very prosaic affair. He had suddenly recollected, he wrote, that he owed a certain man a sum of fifteen francs since 1868—hence more than twenty years—and desired it to be paid.

But why write his last wish in Flemish? The defunct was a native of Antwerp, but had left his country in childhood, without ever knowing the language, and having passed all his life in Paris, could speak and write only in French. Evidently his returning consciousness, that last flash of memory that displayed before him, as in a retrospective panorama, all his life, even to the trifling fact of his having borrowed twenty years back a few francs from a friend, did not emanate from his physical brain alone, but rather from his spiritual memory, that of the Higher Ego (Manas or the re-incarnating individuality). The fact of his speaking and writing Flemish, a language that he had heard at a time of life when he could not yet speak himself, is an additional proof. The EGO is almost omniscient in its immortal nature. For indeed matter is nothing more than "the last degree and as the shadow of existence," as Ravaisson, member of the French Institute, tells us.

But to our second case.

Another patient, dying of pulmonary consumption and likewise re-animated by an injection of ether, turned his head towards his wife and rapidly said to her: “You cannot find that pin now; all the floor has been renewed since then.” This was in reference to the loss of a scarf pin eighteen years before, a fact so trifling that it had almost been forgotten, but which had not failed to be revived in the last thought of the dying man, who having expressed what he saw in words, suddenly stopped and breathed his last. Thus any one of the thousand little daily events, and accidents of a long life would seem capable of being recalled to the flickering consciousness, at the supreme moment of dissolution. A long life, perhaps, lived over again in the space of one short second!

A third case may be noticed, which corroborates still more strongly that assertion of Occultism which traces all such remembrances to the thought-power of the individual, instead of to that of the personal (lower) Ego. A young girl, who had been a sleepwalker up to her twenty-second year, performed during her hours of somnambulic sleep the most varied functions of domestic life, of which she had no remembrance upon awakening.

Among other psychic impulses that manifested themselves only during her sleep, was a secretive tendency quite alien to her waking state. During the latter she was open and frank to a degree, and very careless of her personal property; but in the somnambulic state she would take articles belonging to herself or within her reach and hide them away with ingenious cunning. This habit being known to her friends and relatives, and two nurses, having been in attendance to watch her actions during her right rambles for years, nothing disappeared but what could be easily restored to its usual place. But on one sultry night, the nurse falling asleep, the young girl got up and went to her father's study. The latter, a notary of fame, had been working till a late hour that night. It was during a momentary absence from his room that the somnambule entered, and deliberately possessed herself of a will left open upon the desk, as also of a sum of several thousand pounds in bonds and notes.

These she proceeded to hide in the hollow of two dummy pillars set up in the library to match the solid ones, and stealing from the room before her father's return, she regained her chamber and bed without awakening the nurse who was still asleep in the armchair.

The result was, that, as the nurse stoutly denied that her young mistress had left the room, suspicion was diverted from the real culprit and the money could not be recovered. The loss of the will involved a lawsuit which almost beggared her father and entirely ruined his reputation, and the family were reduced to great straits. About nine years later the young girl who, during the previous seven years had not been somnambulic, fell into consumption of which she ultimately died. Upon her death-bed, the veil which had hung before her physical memory was raised; her divine insight awakened; the pictures of her life came streaming back before her inner eye; and among others she saw the scene of her somnambulic robbery. Suddenly arousing herself from the lethargy in which she had lain for several hours, her face showed signs of some terrible emotion working within, and she cried out "Ah! what have I done? . . . It was I who took the will and the money . . . Go search the dummy pillars in the library, I have . . ." She never finished her sentence for her very emotion killed her. But the search was made and the will and money found within the oaken pillars as she had said. What makes the case more strange is, that these pillars were so high, that even by standing upon a chair and with plenty of time at her disposal instead of only a few moments, the somnambulist could not have reached up and dropped the objects into the hollow columns. It is to be noted, however, that ecstatics and convulsionists (Vide the Convulsionnaires de St. Médard et de Morzîne)* seem to possess an abnormal facility for climbing blank walls and leaping even to the tops of trees.

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* [It is possible that this French reference points to de Mirville's account of these convulsionaries in his Des Esprits, etc., Vol. I, pp. 159 et seq. (3rd ed., Paris, 1854); this has not been definitely ascertained, however.—Compiler.]

Taking the facts as stated, would they not induce one to believe that the somnambulic personage possesses an intelligence and memory of its own apart from the physical memory of the waking lower Self; and that it is the former which remembers in articulo mortis, the body and physical senses in the latter case ceasing to function, and the intelligence gradually making its final escape through the avenue of psychic, and last of all of spiritual consciousness? And why not? Even materialistic science begins now to concede to psychology more than one fact that would have vainly begged of it recognition twenty years ago. "The real existence," Ravaisson tells us, "the life of which every other life is but an imperfect outline, a faint sketch, is that of the Soul." That which the public in general calls "soul," we speak of as the "reincarnating Ego." "To be, is to live, and to live is to will and think," says the French Scientist.* But, if indeed the physical brain is of only a limited area, the field for the containment of rapid flashes of unlimited and infinite thought, neither will nor thought can be said to be generated within it, even according to materialistic Science, the impassable chasm between matter and mind having been confessed both by Tyndall and many others. The fact is that the human brain is simply the canal between two planes—the psycho-spiritual and the material—through which every abstract and metaphysical idea filters from the Manasic down to the lower human consciousness. Therefore, the ideas about the infinite and the absolute are not, nor can they be, within our brain capacities. They can be faithfully mirrored only by our Spiritual consciousness, thence to be more or less faintly projected onto the tables of our perceptions on this plane. Thus while the records of even important events are often obliterated from our memory, not the most trifling action of our lives can disappear from the "Soul's" memory, because it is no MEMORY for it, but an ever present reality on the plane which lies outside our conceptions of space and time. "Man is the measure of all things," said Aristotle; and surely he did not mean by man, the form of flesh, bones and muscles!

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* Rapport sur la Philosophie en France au XIXme Siècle.

Of all the deep thinkers Edgard Quinet, the author of La Création,* expressed this idea the best. Speaking of man, full of feelings and thoughts of which he has either no consciousness at all, or which he feels only as dim and hazy impressions, he shows that man realizes quite a small portion only of his moral being. “The thoughts we think, but are unable to define and formulate, once repelled, seek refuge in the very root of our being.” . . . When chased by the persistent efforts of our will “they retreat before it, still further, still deeper into—who knows what—fibres, but wherein they remain to reign and impress us unbidden and unknown to ourselves . . .”

Yes; they become as imperceptible and as unreachable as the vibrations of sound and colour when these surpass the normal range. Unseen and eluding grasp, they yet work, and thus lay the foundations of our future actions and thoughts, and obtain mastery over us, though we may never think of them and are often ignorant of their very being and presence. Nowhere does Quinet, the great student of Nature, seem more right in his observations than when speaking of the mysteries with which we are all surrounded: “The mysteries of neither earth nor heaven but those present in the marrow of our bones, in our brain cells, our nerves and fibres. No need,” he adds, “in order to search for the unknown, to lose ourselves in the realm of the stars, when here, near us and in us, rests the unreachable . . . As our world is mostly formed of imperceptible beings which are the real constructors of its continents, so likewise is man.”

Verily so; since man is a bundle of obscure, and to himself unconscious perceptions, of indefinite feelings and misunderstood emotions, of ever-forgotten memories and knowledge that becomes on the surface of his plane—ignorance. Yet while physical memory in a healthy living man is often obscured, one fact crowding out another weaker one, at the moment of the great change that man calls death—that which we call “memory” seems to return to us in all its vigour and freshness.

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* [Vol. II, pp. 377-78.]

May this not be due as just said, simply to the fact that, for a few seconds at least, our two memories (or rather the two states, the highest and the lowest state, of consciousness) blend together, thus forming one, and that the dying finds himself on a plane wherein there is neither past nor future, but all is one present? Memory, as we all know, is strongest with regard to its early associations, then when the future man is only a child, and more of a soul than of a body; and if memory is a part of our Soul, then, as Thackeray has somewhere said, it must be of necessity eternal. Scientists deny this; we, Theosophists, affirm that it is so. They have for what they hold but negative proofs; we have, to support us, innumerable facts of the kind just instanced, in the three cases described by us. The links of the chain of cause and effect with relation to mind are, and must ever remain a terra incognita to the materialist. For if they have already acquired a deep conviction that as Pope says—

“Lulled in the countless chambers of the brain

Our thoughts are link’d by many a hidden chain . . .”

—and that they are still unable to discover these chains, how can they hope to unravel the mysteries of the higher, Spiritual, Mind !

“H.P.B.”

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AN OPEN LETTER

TO THE READERS OF “LUCIFER” AND ALL TRUE THEOSOPHISTS.

[Lucifer, Vol. V, No. 26, October, 1889, pp. 144-145]

As Lucifer was started as an organ of the T.S. and a means of communication between the senior editor and the numerous Fellows of our Society for their instruction; and as we find the great majority of Subscribers are not members of the T.S., while our own Brothers have apparently little interest in, or sympathy with the efforts of the few real workers of the T.S. in this country—such a state of affairs can no longer be passed over in silence.

The following lines are therefore addressed personally to every F.T.S., as to every reader interested in Theosophy—for their consideration.

I ask, is Lucifer worthy of support or not? If it is not— then let us put an end to its existence. If it is, then how can it live when it is so feebly supported? Again, can nothing be devised to make it more popular or theosophically instructive? It is the earnest desire of the undersigned to come into closer relation of thought with her Theosophist readers. Any suggestion to further this end, therefore, will be carefully considered by me; and as it is impossible to please all readers, the best suggestions for the general good will be followed out. Will then every reader try and realize that his help is now personally solicited for this effort of solidarity and Brotherhood? The monthly deficits of Lucifer are considerable, but they would cheerfully be borne—as they have been for the last year by only two devoted Fellows—if it were felt that the magazine and the arduous efforts and work of its staff were appreciated and properly supported by Theosophists, which is not the case. To do real good and be enabled to disseminate theosophical ideas broadcast, the magazine has to reach ten times the number of readers that it does now. Every Subscriber F.T.S. has it in his power to help in this work: the rich subscribing for the poor, the latter trying to get subscriptions, and every other member making it his duty to notify every Brother Theosophist of the present deplorable state of affairs, concerning the publication of our magazine. It needs a fund, which it has never had; and it is absolutely necessary that a subscription list should be opened in its pages for donations towards such a publication fund of the magazine. Names of donators, or their initials and even pseudonyms—if they so desire it—will be published each month. It is but a few hundred pounds which are needed, but without these—Lucifer will have to cease.

It is the first and last time that I personally make such an appeal, as any call for help, even for the cause so dear to us, has always been unutterably repugnant to me. But in the present case I am forced to sacrifice my personal feelings. Moreover what do we see around us?

No appeal for any cause or movement that is considered good by its respective sympathisers, is ever left without response. The Englishman and the American are proverbially generous. Let "General" Booth clamour in his War-Cry for funds to support the Salvation Army, and thousands of pounds pour in from sympathetic Christians. Let any paper open a subscription list for any mortal thing, from the erection of an Institute for the inoculation of a virus, with its poisonous effects on future generations, the building of a church or statue, down to a presentation cup—and the hand of some portion of the public is immediately in its pocket. Even an appeal for funds for a “Home” for poor stray dogs, is sure to fill the subscription lists with names, and those who love the animals will gladly give their mite. Will then Theosophists remain more indifferent to the furtherance of a cause, which they must sympathise with, since they belong to it—than the general public would for street dogs? These seem hard words to say, but they are true, and justified by facts. No one knows better than myself the sacrifices made in silence by a few, for the accomplishment of all the work that has been done since I came to live in London two and a half years ago. The progress accomplished during this time by the Society in the face of every opposition—and it was terrible—shows that these efforts have not been made in vain. Yet, as none of these “few” possesses the purse of Fortunatus, there comes necessarily a day when even they cannot give what they no longer possess.

If this appeal is not responded to, then the energy that supports Lucifer must be diverted into other channels.

Fraternally yours,

H. P. BLAVATSKY.

“GOING TO AND FRO IN THE EARTH”

OUR MONTHLY REPORT

[Lucifer, Vol. V, No. 26, October, 1889, pp. 151-155]

Theosophists cannot complain, just now, that they are suffering from a conspiracy of silence on the part of the press. In fact there seems to be sweeping over England a wave of curiosity and enquiry as regards Theosophy, while we are favoured with enough and to spare of criticism wise and—otherwise. The London Globe expatiates on Buddhism in Japan, which, being translated, is Olcott in that sunny land; it dilates on “spirits in Council,” which being translated, is Theosophy, Olcott, and H.P.B.; yet once more—and all this in the same issue—it considers, “The invention of new Religions,” which, being translated, is H.P.B., Olcott and Theosophy. Naturally the Globe is hostile, but it does not allow itself to be betrayed into deliberate unfairness, and that is much now-a-days.

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The Weekly Times and Echo is enlivened with a controversial correspondence on the respective merits of Atheism, Theosophy, and Christianity, mostly noticeable for the voluminous ignorance shown by the correspondents of the isms they attack, ignorance promptly exposed by other correspondents belonging to the assailed creeds. On the whole, controversy would be more edifying if those who take part in it would take the trouble to acquaint themselves with the views they controvert, and would exclude matters which do not touch on the questions in dispute.

The Christian Commonwealth is much exercised in mind over what it calls “The Buddhist Craze,” and it opines that “no one would expect such a person as Mrs. Besant to become enraptured with anything that is not susceptible of the clearest proof, unless her mind had first become somewhat unhinged.” This suggestion it borrows from its whilom antagonist, Mr. G. W. Foote, who has been stating from the platform that this is the explanation of Annie Besant’s adoption of Theosophy; he, however, ascribes the unhinging to the loss of her daughter suffered by her twelve years ago at Christian hands. The cause and effect are somewhat far apart in time, and maybe the Christian Commonwealth, while adopting the method of attack, will not care to saddle its religion with the responsibility of the “unhinging.” We fancy we have read somewhere that a similar accusation was flung at one Paul by a gentleman named Festus; natheless Paul cut a deeper mark in the world’s spiritual history than did his somewhat uncourteous judge. May it not be just possible, we venture to whisper, that now, as in earlier times, those who are scoffed at as madmen and dreamers may only be a few steps ahead of their fellows. The Christian Commonwealth uneasily admits that among the adherents of “Spiritualism and Theosophy” are some of “the brightest intellects of our day.” Is it not conceivable that there may be something to be said for a philosophy that attracts these brightest ones?

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In a Spiritualistic Weekly (not Light), we find the following delightful if even malicious “flapdoodles” probably inspired by the wits from the Summer Land.

We gather that the term ‘Mahatma’ with which the Theosophists mystify their dupes [this, from an editor who advertises, and patronizes Spiritualistic Mediums!] is applied to such reformers as Ram Mohun Roy, who was the founder of Brahmoism, as Mr. Oxley recently showed in his article on Chunder Sen. With a term derived from a foreign language Mme. Blavatsky has succeeded nicely in bewildering John Bull, Brother Jonathan, etc. It reminds us of the pious old Scotch woman who derived much holy delight from a contemplation of that 'blessed word—Mesopotamia.’

The above “reminds” Theosophists of the quack Doctor Dulcamara who, from the eminence of his rickety platform, raised in the midst of a fair, pours on the heads of the “University” men the vials of his wrath. In this case, it is an editor who supports the phenomena produced by the “departed angels” through thick and thin, and who attacks those who do not believe in those materializing seraphs. It does not take long to expose his ignorance. “Mahatma” is a word as old in India as the Sanskrit tongue. It means “great soul,” and as it may be applied to every grand and noble heart, Ram Mohun Roy deserved it as much as any other sincere and learned philanthropist and reformer, such as he undeniably was. It is not Mr. Oxley who made the discovery; but the editor of the said Spiritualistic Weekly may be pardoned for being ignorant of the fact. As for that other assertion, namely, that it is with this “term” that Mdme. Blavatsky has succeeded in bewildering John Bull, Brother Jonathan, it is as false as all the rest. The person of that name had never pronounced the term “Mahatma” (having used quite another and a more telling one) in America. It was first used by Mr. Sinnett in his Esoteric Buddhism, because the Hindu Theosophists used it, applying this adjective to the MASTERS.

When, oh, when will the benighted editors who bark at our heels, vainly trying to snap at them, “speak the truth and nothing but the truth”—à la lettre, nota bene, not as in the present courts of justice.

* * *

Slander of the living and slander of the dead! Quite in the spirit of the modern Press. One of the last skits at Theosophy in the Evening Express of Liverpool, asking “who are the Theosophists?”, gravely informs the public that the first Theosophists date from the XVIth century and were the “followers . . . of the low-lived humbug, who adopted the high-sounding appellation of Aureolus Theophrastus Paracelsus” . . . a “coarse, vulgar, drunken, and debauched physician, alchemist and astrologer.”

And then the Express winds up its scientific disquisition by the following lofty Parthian arrow: “In his own day his [Paracelsus’] reputation chiefly depended upon his position as a ‘quack,’ for he pretended to the discovery of an elixir for indefinitely prolonging life. Such was the original Theosophist. People may guess the aims of the body which have adopted the designation” (i.e., the Theosophical “body”).

The editors of papers desiring to support their reputation of literary catapults, engines used by the ancient Greeks and Romans for throwing stones and missiles at the enemy, would do well to train their young men and themselves in History. The first historical Theosophists—i.e., those who first used the name, not those who first taught the doctrines —according to the best writers, were the Neo-Platonists of the Eclectic Theosophical system in the third century, and even earlier.* Paracelsus was not a “quack”; and if he is to be called so, then the Patriarch of the French Chemists, Dr. Brown-Sequard who claims now to have discovered the elixir for prolonging life, and Professor Hammond who supports and corroborates him,† ought to share in the flattering epithet. There are more “quacks” inside than outside of the royal and imperial colleges of surgeons and physicians. As to the fling that concludes the ignorant attack, it falls harmless. The aims of the T.S. are now better known than ever, and no one need be ashamed of them. We only wish the aims of the civilized press were as lofty.

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The editors of Lucifer offer their sincerest condolences to the Chief of the Detective Department of the Government of India. His most chrished ancient delusion has been shattered.

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* See The Key to Theosophy, 1st chapter.

† See North American Review for September 1889, first article, “The Elixir of Life,” by Dr. William A. Hammond. The ingredients of which Dr. Brown-Sequard’s elixir is composed are, moreover, of such a filthy nature that the school of modern Vivisectors can alone boast of it. We Theosophists call this elixir blasphemy against nature and bestiality, if not black magic.—Ed. Lucifer.

He had inoculated the Anglo-Indian mind with the notion that H. P. Blavatsky was a "Russian spy"; and faute de mieux the enterprising emissary and detective of the London Society for Psychical Research had adopted the same theory to injure his intended victims of the T.S. By repercussion the idea had spread through Anglo-Indian channels, like the cholera bacillus, to some extent, to the mother country. The Theosophical Society was founded, its phenomena produced, and the "Adepts" invented, you see, as a screen for "Russian intrigues" in India—as stated in the famous Report of the S. P. R. That no Russian roubles could be traced from the St. Petersburg Bureaux into our pockets, nor any sign be detected of our enjoyment of a "spy's" emoluments, was a trifling detail; the theory was convenient and enthusiastically adopted. But now comes the Russian censor to prick the balloon in which our amiable traducers were soaring above the level of homely facts; and if they are not endowed with adamantine "check," such as the American humourist assigns to the "lightning-rod canvasser," they must perceive the ridiculous position in which they are placed. Denied a "spy's" reward, and left by the heartless "Imperial censorship" to die or live, as we best may, Mr. Pobedonostseff* would forbid his compatriots even to read what we Theosophists write. The popular tradition that the antipathy between the Russian and British Governments is fanned by the Conservative party is thus now disproved by the above fact and also by the following: Mr. Smith, the leader of the House of Commons boycotts Lucifer in his railway book-stalls, while the Imperial Russian censorship does the same for us in the Empire of the White Tzar. Whether this is a result of the exchange of confidential dispatches, or the benevolent interference of our Karma, which, by causing our literature to become "forbidden fruit," must end by making it the more attractive to both publics —it is not for us to say. Yet we humbly thank his Excellency the Chief Censor of the Russian metropolis for the wide advertisement given to us.

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* [Konstantine Petrovich Pobedonostsev (1827-1907), Russian jurist, senator, chief Procurator of the Holy Synod and writer. Teacher of Alexander III. Uncompromising enemy of all Occidental ideas and unyielding reactionary who opposed every liberal movement and introduced methods of repression in education and the press.—Compiler.]

In any other country it would at once double the circulation of our books; in this country of paradoxes, however—"God knoweth."

Meanwhile we cut out the comminatory paragraph from the Pall Mall Gazette of Sept. 20th, inviting to it the attention of our readers and those benighted editors who are inclined to still see in "Mdme. Blavatsky"—"a Russian spy."

ENGLISH BOOKS PROHIBITED IN RUSSIA.

Mr. F. von Szczepanski, of the well-known house of Carl Ricker, at St. Petersburg, sends to the Publishers' Circular the following complete list of all English publications the prohibition of whose sale in Russia has been decreed by the Imperial censorship during the first six months of the current year:—

Amaravella, Parabrahm. Translated by G. R. S. Mead. Revised and enlarged by the Author, 1889.
Blavatsky (H. P.), The Secret Doctrine: the Synthesis of Science, Religion, and Philosophy. 2nd edition, 1888.
Drage (G.), Cyril: A Romantic Novel, 1889.
Gunter (Arch. Clav.), That Frenchman! 1889.
Ingersoll (R. T.), Social Salvation: A Lay Sermon, 1888.
Ingersoll (R. T.), The Household of Faith, 1888.
Krapotkine (P.), In Russian and French Prisons, 1887.
Ladies' Treasury of Literature. Edited by Mrs. Warren,
Vol. XIII.
Sergeant (L.), The Government Year Book, 1889.
Sinnett (A. P.), The Theosophical Movement, April 15, 1888.
Stepniak, The Russian Peasantry, 2 vols., 1888.
Swallow (Henry F.), The Catherines of History, Second edition, 1888.
Theosophy and the Churches: Lucifer to the Archbishop of Canterbury.
Watson (Sydney), Marie, the Exile of Siberia. (Horner's Penny Stories for the People.)

Angels and ministers of grace, defend us! What have the poor Theosophists, the conservative Mr. A. P. Sinnett included, to do in the company of such terrible personages as Messrs. Stepniak and Krapotkine? We fervently hope that the "mild" Theosophist is not going to be confounded by Mr. Pobedonostseff with the warlike Nihilists?

* * *

We can do no better before closing our laborious journey “to and fro in the Earth” than by quoting from a paper—of some ornithological name—a clever skit at the hopeless ignorance of the world about Theosophy. It is a faithful record of the average conversation about it in the London Drawing-rooms, during afternoon “teas”: —

“AFTER HEARING MRS. BESANT.

Miss Smyth: Oh! my dear Miss Jonesky, how glad I am you have called. I hear you went to hear Mrs. Besant on Sunday. What is all this talk about your trying to get a profit out of Philosophy?
Miss Jonesky (severely): Trying to become a prophetess of Theosophy, I suppose you mean, my dear.
Miss S.: Yes, that’s it. Sit down and tell us all about it.
Miss J.: Well, my love, you can’t think what a sweet thing it is—all about Altruism and Karma, and the reincarnation of the Ego and—er—Karma-rupa, and Prana and Linga Sharira, er—er—er.
Miss S.: Oh! that must be nice. And what do they all look like?
Miss J.: What do which look like?
Miss S.: Why, the Prana and the Karma and the Ego and—the other dear little things!
Miss J.: (with a very superior smile): My dear child, you don’t understand. Karma is a kind of state that—er—as Mrs. Besant says “presides over each reincarnation, so that the Ego passes into such physical and mental environment as it deserves.”

Miss S.: Does it really, now? How exquisitely lovely! And what about the other darlings?

Miss J.: Well, the Sat or Be-ness is a sort of—er—esoteric cosmogenesis that—er—in fact—differentiates Altruism, and Karma by the Linga Sharira or astral body, and is the causation of the Ego, assuming the Manas, or something of that. Miss S.: How delightfully soothing it seems! Let us go and have some. (Exeunt enthusiastically.)”

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“H. P. BLAVATSKY ‘EXPELLED’!”

The newest cock-and-bull story going the rounds as we find in a paragraph just received is the following:—

Madame Blavatsky.

Much excitement is caused in esoteric circles by a published statement of Dr. Coues, who asserts that Madame Blavatsky has been expelled from the Theosophical Society.

This is from the New York correspondent of the Sunday Times. We offer our thanks to him and beg to inform the credulous correspondent of two facts. 1. It is Dr. Coues who was publicly expelled from the T. S. for untheosophical statements. 2. We have read that the small Branch of the American T. S. called the Gnostic, threatened through their President Dr. Coues to expel Mdme. Blavatsky—from their hearts, I suppose, as this was their sole privilege. But as the said Branch was officially unchartered by the Council of the American Section at the same time that its President was expelled—the threat remained what it always was—a poor boast dictated by wounded vanity.

ADVERSARY.

WHAT SHALL WE DO FOR OUR FELLOW MEN?

[Lucifer, Vol. V, No. 26, October, 1889, pp. 156-165]

You have obliged my friends and myself by answering or annotating my letter to you in your number of July 15th. Will you allow us to continue this discussion? Several letters which I have received in consequence of this correspondence not only from Germany, but also from England,* make it appear likely that your readers on the other side of the Channel also take an interest in this all-important question As the purport of my former communication has been misunderstood, I have now made this question the title of my present letter, in order to emphasize the point. My friends and I did not ask: Shall we do anything for our fellow-men or nothing? but: What shall we do for them?

You agree with us—as your note d to my last letter (p. 431) unmistakably shows—that the ultimate Goal which the mystic or the occultist have to strive for, is not perfection IN existence (the "world") but absolute being: that is, we have to strive for deliverance FROM all existence in any of the three worlds or planes of existence. The difference of opinions, however, is this: Shall we now, nevertheless, assist all our fellow-men indiscriminately in their worldly affairs; shall we occupy ourselves with their national and individual Karma, in order to help them to improve the "world" and to live happily in it; shall we strive with them to realize socialistic problems, to further science, arts and industries, to teach them cosmology, the evolution of man and of the universe, etc., etc.,—or on the other hand, shall we only do the best we can to show our fellow-men the road of wisdom that will lead them out of the world and as straight as possible towards their acknowledged goal of absolute existence (Para-Nirvana, Moksha, Atma)? Shall we consequently only work for those who are willing to get rid of all individual existence and yearning to be delivered from all selfishness, from all strivings, who are longing only for eternal peace?

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* Perchance also, from Madras?—[Editor, Lucifer.]

Answer. As the undersigned accepts for her views and walk in life no authority dead or living, no system of philosophy or religion but one—namely, the esoteric teachings of ethics and philosophy of those she calls “MASTERS”—answers have, therefore, to be given strictly in accordance with these teachings. My first reply then is: Nothing of that which is conducive to help man, collectively or individually, to live—not “happily”—but less unhappily in this world, ought to be indifferent to the Theosophist-Occultist. It is no concern of his whether his help benefits a man in his worldly or spiritual progress; his first duty is to be ever ready to help if he can, without stopping to philosophize. It is because our clerical and lay Pharisees too often offer a Christian dogmatic tract, instead of the simple bread of life to the wretches they meet—whether these are starving physically or morally—that pessimism, materialism and despair win with every day more ground in our age. Weal and woe, or happiness and misery, are relative terms. Each of us finds them according to his or her predilections; one in worldly, the other in intellectual pursuits, and no one system will ever satisfy all. Hence, while one finds his pleasure and rest in family joys, another in “Socialism” and the third in a “longing only for eternal peace,” there may be those who are starving for truth, in every department of the science of nature, and who consequently are yearning to learn the esoteric views about “cosmology the evolution of man and of the universe.”—H.P.B.

According to our opinion the latter course is the right one for a mystic; the former one we take to be a statement of our views. Your notes to my former letter are quite consistent with this view, for in your note c you say: “Para-nirvana is reached only when the Manvantara has closed and during the ‘night’ of the universe or Pralaya.” If the final aim of paranirvana cannot be attained individually, but only solidarity by the whole of the present humanity, it stands to reason, that in order to arrive at our consummation we have not only to do the best we can for the suppression of our own self, but we have to work first for the world-process to hurry all the worldly interests of Hottentots and the European vivisectors having sufficiently advanced to see their final goal of salvation are ready to join us in striving towards that deliverance [meaning not clear].

Answer. According to our opinion as there is no essential difference between a “mystic” and a “Theosophist-Esotericist” or Eastern Occultist, the above-cited course is not “the right one for a mystic.”

One, who while “yearning to be delivered from all selfishness” directs at the same time all his energies only to that portion of humanity which is of his own way of thinking, shows himself not only very selfish but guilty of prejudice and partiality. When saying that Para, or Paranirvana rather, is reached only at the Manvantaric close, I never meant to imply the “planetary” but the whole Cosmic Manvantara, i.e., at the end of “an age” of Brahmâ, not one “Day.” For this is the only time when during the universal Pralaya mankind (i.e., not only the terrestrial mankind but that of every “man” or “manu-bearing” globe, star, sun or planet) will reach “solidarily” Paranirvana, and even then it will not be the whole mankind, but only those portions of the mankinds which will have made themselves ready for it. Our correspondent's remark about the “Hottentots” and “European vivisectors” seems to indicate to my surprise that my learned Brother has in his mind only our little unprogressed Terrene mankind?—H.P.B.

You have the great advantage over us, that you speak with absolute certainty on all these points, in saying: “this is the esoteric doctrine,” and “such is the teaching of my masters.” We do not think that we have any such certain warrant for our belief; on the contrary, we want to learn, and are ready to receive wisdom, wherever it may offer itself to us. We know of no authority or divine revelation; for, as far as we accept Vedantic or Buddhistic doctrines, we only do so because we have been convinced by the reasons given; or, where the reasons prove to be beyond our comprehension, but where our intuition tells us: this, nevertheless, is likely to be true, we try our best to make our understanding follow our intuition.

Answer. I speak “with absolute certainty” only so far as my own personal belief is concerned. Those who have not the same warrant for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any more than her correspondent and his friends in any “authority” let alone "divine revelation"! Luckier in this than they are, I need not even rely in this as they do on my intuition, as there is no infallible intuition But what I do believe in is:

(1), the unbroken oral teachings revealed by living divine men during the infancy of mankind to the elect among men; (2), that it has reached us un-altered; and (3), that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.—H.P.B.

In reference, therefore, to your note e, it was not, nor is it, our intention "to inflict any criticism on you"; on the contrary we should never waste time with opposing anything we think wrong; we leave that to its own fate; but we try rather to get at positive information or arguments, wherever we think they may offer themselves. Moreover, we have never denied, nor shall we ever forget, that we owe you great and many thanks for your having originated the present movement and for having made popular many striking ideas hitherto foreign to European civilization. We should now feel further obliged to you, if you (or your masters) will give us some reasons, which could make it appear likely to us, why paranirvana could not be attained by any jiva at any time (a), and why the

Answer (a). There is some confusion here. I never said that no jiva could attain Paranirvana, nor meant to infer that "the final goal can only be reached solidarily" by our present humanity. This is to attribute to me an ignorance to which I am not prepared to plead guilty, and in his turn my correspondent has misunderstood me. But as every system in India teaches several kinds of pralayas as also of Nirvanic or "Moksha" states, Dr. Hübbe-Schleiden has evidently confused the Prakritika with the Naimittika Pralaya, of the Visishtadwaita Vedantins. I even suspect that my esteemed correspondent has imbibed more of the teachings of this particular sect of the three Vedantic schools than he had bargained for; that his "Brahmin Guru" in short, of whom there are various legends coming to us from Germany, has coloured his pupil far more with the philosophy of Sri Ramanujacharya, than with that of Sri Sankarachârya. But this is a trifle connected with circumstances beyond his control and of a Karmic character. His aversion to "Cosmology" and other sciences including theogony, and as contrasted with "Ethics" pure and simple, dates also from the period he was taken in hand by the said learned guru. The latter expressed it personally to us, after his sudden salto mortali from esotericism—too difficult to comprehend and therefore to teach—to ethics which anyone who knows a Southern language or two of India, can impart by simply translating his texts from philosophical works with which the country abounds.

The result of this is, that my esteemed friend and correspondent talks Visishtadwaitism as unconsciously as M. Jourdain talked “prose,” while believing he argues from the Mahayana and Vedantic standpoint—pure and simple. If otherwise, I place myself under correction. But how can a Vedantin speak of Jivas as though these were separate entities and independent of JIVATMA, the one universal soul! This is a purely Visishtadwaita doctrine which asserts that Jivatma is different in each individual from that in another individual? He asks “why paranirvana could not be attained by any jiva at any time.” We answer that if by “jiva” he means the “Higher Self” or the divine ego of man, only—then we say it may reach Nirvana, not Paranirvana, but even this, only when one becomes Jivanmukta, which does not mean “at any time.” But if he understands by “Jiva” simply the one life which, the Visishtadwaitas say, is contained in every particle of matter, separating it from the sarira or body that contains it, then, we do not understand at all what he means. For, we do not agree that Parabrahm only pervades every Jiva, as well as each particle of matter, but say that Parabrahm is inseparable from every Jiva, as from every particle of matter since it is the absolute, and that IT is in truth that Jivatma itself crystallized —for want of a better word. Before I answer his questions, therefore I must know whether he means by Paranirvana, the same as I do, and of which of the Pralayas he is talking. Is it of the Prakritika Maha Pralaya, which takes place every 311,040,000,000,000 years; or of the Naimittika Pralaya occurring after each Brahma Kalpa equal to 1,000 Maha Yugas, or which? Convincing reasons can be given then only when two disputants understand each other. I speak from the esoteric standpoint almost identical with the Adwaita interpretation: Dr. Hübbe-Schleiden argues from that of—let him say what system, for, lacking omniscience, I cannot tell.—H.P.B.

final goal can only be reached solidarily by the whole of the humanity living at present.

In order to further this discussion, I will state here some of the reasons which appear to speak against this view, and I will try to further elucidate some of the consequences of acting in accordance with each of these two views:

1. The unselfishness of the Altruist has a very different character according to which of the two views he takes. To begin with our view, the true Mystic who believes that he can attain deliverance from the world and from his individuality independent of the Karma of any other entities, or of the whole humanity, is an Altruist, because and so far as he is a monist, that is to say, on account of the tan twam asi. Not the form or the individuality, but the being of all entities is the same and is his own; in proportion as he feels his own avidya, ajñâna or unwisdom, so does he feel that of other entities, and has compassion with them on that account (b). To take now the other view: Is not the altruism of an

(b). To feel “compassion” without an adequate practical result ensuing from it is not to show oneself an “Altruist” but the reverse. Real self-development on the esoteric lines is action. “Inaction in a deed of mercy becomes an action in a deadly sin.” (Vide “The Two Paths” in The Voice of the Silence, p. 31.)—H.P.B.

occultist who sees himself tied to the Karma of all his fellow-men, and who, on that account, labours for and with them, rather an egotistical one? For is not at the bottom of his “unselfishness” the knowledge that he cannot work out his own salvation at any lesser price? The escape from selfishness for such a man is self-sacrifice for the “world”; for the mystic, however, it is self-sacrifice to the eternal, to absolute being. Altruism is certainly considered one of the first requirements of any German Theosopher; we cannot or will not speak for others—but we are rather inclined to think that altruism had never been demanded in this country in the former sense (of self-sacrifice for the “world”), but only in the latter sense of self-sacrifice to the eternal (c).

(c). An Occultist does not feel "himself tied to the Karma of all his fellow-men," no more than one man feels his legs motionless because of the paralysis of another man's legs. But this does not prevent the fact that the legs of both are evolved from, and contain the same ultimate essence of the ONE LIFE. Therefore, there can be no egotistical feeling in his labours for the less favoured brother. Esoterically, there is no other way, means or method of sacrificing oneself “to the eternal” than by working and sacrificing oneself for the collective spirit of Life, embodied in, and (for us) represented in its highest divine aspect by Humanity alone.

Witness the Nirmanakâya—the sublime doctrine which no Orientalist understands to this day but which Dr. Hübbe-Schleiden can find in the IInd and IIIrd Treatises in The Voice of the Silence. Naught else shows forth the eternal; and in no other way than this can any mystic or occultist truly reach the eternal, whatever the Orientalists and the vocabularies of Buddhist terms may say, for the real meaning of the Trikâya, the triple power of Buddha's embodiment, and of Nirvâna in its triple negative and positive definitions has ever escaped them.

If our correspondent believes that by calling himself “theosopher” in preference to “theosophist” he escapes thereby any idea of sophistry connected with his views, then he is mistaken. I say it in all sincerity, the opinions he expresses in his letters are in my humble judgment the very fruit of sophistry. If I have misunderstood him, I stand under correction.—H.P.B.

2. It is a misunderstanding if you think in your note e, that we are advocating entire “withdrawal or isolation from the world.” We do so as little as yourself, but only recommend an “ascetic life,” as far as it is necessary to prepare anyone for those tasks imposed upon him by following the road of final deliverance from the world. But the consequence of your view seems to lead to joining the world in a worldly life, and until good enough reasons are given for it, we do not approve of this conduct. That we should have to join our fellow-men in all their worldly interests and pursuits, in order to assist them and hasten them on to the solidary and common goal, is contrary to our intuition (a). To strive for the

Answer (a). It is difficult to find out how the view expressed in my last answer can lead to such an inference, or where I have advised my brother Theosophists to join men “in all their worldly interests and pursuits”! Useless to quote here again that which is said in note a, for everyone can turn to the passage and see that I have said nothing of the kind. For one precept I can give a dozen. “Not nakedness, not matted hair, not dirt, not fasting or lying on the earth . . . not sitting motionless, can purify one who is full of doubt,” says Dhammapada (verse 141). “Neither abstinence from fish or flesh, nor going naked, nor the shaving of the head, nor matted hair, etc., etc., will cleanse a man not free from delusions,“ says Âmagandha Sutta (7, 11).

This is what I meant. Between salvation through dirt and stench, like St. Labro and some Fakirs, and worldly life with an eye to every interest, there is a long way. Strict asceticism in the midst of the world, is more meritorious than avoiding those who do not think as we do, and thus losing an opportunity of showing them the truth. —H.P.B.

deliverance from the world by furthering and favouring the world-process seems rather a round-about method. Our inclination leads us to retire from all worldly life, and to work apart—from a monastery or otherwise—together with and for all those fellow-men who are striving for the same goal of deliverance, and who are willing to rid themselves of all karma, their own as well as that of others. We would assist also all those who have to remain in wordly life, but who are already looking forward to the same goal of release, and who join us in doing their best to attain this end. We make no secret of our aims or our striving; we lay our views and our reasons before anyone who will hear them, and we are ready to receive amongst us anyone who will honestly join us (b). Above all,

(b). So do we. And if not all of us live up to our highest ideal of wisdom, it is only because we are men, not gods, after all. But there is one thing, however, we never do (those in the esoteric circle, at any rate): we set ourselves as examples to no men, for we remember well that precept in Âmagandha Sutta that says: “Self-praise, disparaging others, conceit, evil communications (denunciations), these constitute (moral) uncleanness”; and again, as in the Dhammapada (verse 252), “The fault of others is easily perceived, but that of oneself is difficult to perceive; the faults of others one lays open as much as possible, but one’s own fault one hides, as a cheat hides the bad die from the gambler.”—H.P.B.

however, we are doing our best to live up to our highest ideal of wisdom; and perhaps the good example may prove to be more useful to our fellow-men than any organized propaganda of teaching.

By the by, in your note you couple together Schopenhauer and Eduard von Hartmann. In this question, however, both are of opposite opinions. Schopenhauer, like most German mystics and theosophers, represents the views of Vedanta and (exoteric) Buddhism, that final salvation can, and can only, be individually attained independent of time and the karma of others.

Hartmann, however, verges much more towards your opinion, for he does not believe in individual consummation and deliverance from the world; he thinks all mysticism and particularly that which is now known as Indian philosophy, an error, and demands of everyone as an altruistic duty to give himself up to the world-process, and to do his best in order to hasten its end (He is the “clever modern philosopher” whom I have mentioned on page 435) (c).

c). As I have never read von Hartmann, and know very little of Schopenhauer, nor do they interest me, I have permitted myself only to bring them forward as examples of the worst kind of pessimism; and you corroborate what I said, by what you state of Hartmann. If, however, as you say, Hartmann thinks “Indian philosophy an error,” then he cannot be said to verge toward my opinion, as I hold quite a contrary view. India might return the compliment with interest.—H.P.B.

3. There is, and can be, no doubt that Vedanta and (exoteric) Buddhism do not hold your view, but ours. Moreover, one could scarcely dispute that Lord Buddha—whatever esoteric doctrine he may have taught—founded monasteries, or that he favoured and assisted in doing so. Whether he expected all his disciples to become Bodhisattvas may be doubtful, but he certainly pointed out the “happy life” of a Bhikshu as the road to salvation; he expressly abstained from teaching cosmology or any worldly science; he never meddled with the worldly affairs of men, but every assistance he rendered them was entirely restricted to showing them the road to deliverance from existence. And just the same with Vedanta. It prohibits any attachment to worldly views and interests, or enquiries after cosmology or evolution a fortiori socialism and any other world-improvement. All this Vedanta calls Ajñâna (Buddhism: Avidya), while Jñâna or wisdom—the only aim of a sage (Jñâni)—is but the striving for the realization of the eternal (true reality, Atma) (a).

Answer (a). It depends on what you call Vedanta— whether the Dwaita, or the Viśishtadwaita. That we differ from all these, is no news, and I have spoken of it repeatedly. Yet in the esotericism of the Upanishads, when correctly understood, and our esotericism, there will not be found much difference. Nor have I ever disputed any of the facts about Buddha as now brought forward; although these are facts from only his exoteric biography. Nor has he invented or drawn from his inner consciousness the philosophy he taught, but only the method of his rendering it.

Buddhism being simply esoteric Bodhism taught before him secretly in the arcana of the Brahminical temples, contains, of course, more than one doctrine of which the Lord Buddha never spoke in public. But this shows in no way that he did not teach them to his Arhats. Again, between “attachment to worldly views or interests” and the study of Cosmology, which is not “a worldly science” however, there is an abyss. One pertains to religious and philosophical asceticism, the other is necessary for the study of Occultism—which is not Buddhistic, but universal. Without the study of cosmogony and theogony which teach the hidden value of every force in Nature and their direct correspondence to, and relation with, the forces in man (or the principles), no occult psycho-physics or knowledge of man as he truly is, is possible. No one is forced to study esoteric philosophy unless he likes it, nor has anyone ever confused Occultism with Buddhism or Vedantism.—H.P.B.

Ajñâni (misprinted in the July number page 436: agnam) signified just the same as what is rendered by “fool” in the English translations of the Dhammapada and the Suttas. It is never understood “intellectually” and certainly does not mean an ignoramus, on the contrary, the scientists are rather more likely to be ajñânis than any “uneducated” mystic. Ajñâni expresses always a relative notion. Jñâni is anyone who is striving for the self-realization of the eternal; a perfect jñâni is only the jivanmukta, but anyone who is on the road of development to this end may be (relatively) called jnâni, while anyone who is less advanced is comparatively an ajñâni. As, however, every jñâni sees the ultimate goal above himself, he will call himself ajñâni, until he has attained jivanmukta; moreover, no true mystic will ever call any fellow-man a “fool” in the intellectual sense of the word, for he lays very little stress on intellectuality. To him anyone is a “fool” only in so far as he cares for (worldly) existence and strives for anything else than wisdom, deliverance, paranirvana. And this turn of mind is entirely a question of the “will” of the individuality. The “will” of the ajñâni is carrying him from spirit into matter (descending arc of the cycle), while the “will” of the jñâni disentangles him from matter and makes him soar up towards “spirit” and out of all existence. This question of overcoming the “dead point” in the circle is by no means one of intellectuality; it is quite likely that a sister of mercy or a common labourer may have turned the corner while the Bacons, Göthes, Humboldts, etc., may yet linger on the descending side of existence tied down to it by their individual wants and desires (b).

(b). Agnam, instead of ajñâni was of course a printer's mistake. With such every Journal and Magazine abounds, in Germany, I suppose, as much as in England, and from which Lucifer is no more free than the Sphinx. It is the printer's and the proofreader's Karma. But it is a worse mistake, however, to translate Ajñâni by "fool," all the Beals, Oldenbergs, Webers, and Hardys, to the contrary. Jnana (or, Jñâna, rather) is Wisdom certainly, but even more, for it is the spiritual knowledge of things divine, unknown to all but those who attain it—and which saves the Jivanmuktas who have mastered both Karmayoga and Jñânayoga. Hence, if all those who have not jñâna (or jnana) at their fingers' end, are to be considered "fools" this would mean that the whole world save a few Yogis is composed of fools, which would be out-carlyleing Carlyle in his opinion of his countrymen. Ajñâna, in truth, means simply "ignorance of the true Wisdom," or literally, "Wisdomless" and not at all "fool." To explain that the word "fool" is "never understood intellectually" is to say nothing, or worse, an Irish bull, as, according to every etymological definition and dictionary, a fool is "deficient in intellect" and "destitute of reason." Therefore, while thanking the kind doctor for the trouble he has taken to explain so minutely the vexed Sanskrit term, I can do so only in the name of Lucifer's readers, not for myself, as I knew all he says, minus his risky new definition of "fool" and plus something else, probably as early as on the day when he made his first appearance into this world of Maya. No doubt, neither Bacon, Humboldt, nor even the great Haeckel himself, the "light of Germany," could ever be regarded as "jñânis"; but no more could any European I know of, however much he may have rid himself of all "individual wants and desires."—H.P.B.

4. As we agree, that all existence, in fact, the whole world and the whole of its evolutionary process, its joys and evils, its gods and its devils, are Maya (illusion) or erroneous conceptions of the true reality: how can it appear to us worthwhile to assist and to promote this process of misconception? (a)

Answer (a). Precisely, because the term maya, just like that of "ajñâna" in your own words—expresses only a relative notion.

The world . . . “its joys and evils, its gods and devils,” and men to boot, are undeniably, when compared with that awful reality, everlasting eternity, no better than the productions and tricks of maya, illusion. But there the line of demarcation is drawn. So long as we are incapable of forming even an approximately correct conception of this inconceivable eternity, for us, who are just as much an illusion as anything else outside of that eternity, the sorrows and misery of that greatest of all illusions—human life in the universal mahamaya—for us, I say, such sorrows and miseries are a vivid and a very sad reality. A shadow from your body, dancing on the white wall, is a reality so long as it is there, for yourself and all who can see it; because a reality is just as relative as an illusion. And if one “illusion” does not help another “illusion” of the same kind to study and recognise the true nature of Self, then, I fear, very few of us will ever get out from the clutches of maya.—H.P.B.

5. Like all world-existence, time and causality also are only Maya or—as Kant and Schopenhauer have proved beyond contradiction—are only our conditioned notions, forms of our intellection. Why then should any moment of time, or one of our own unreal forms of thought, be more favourable to the attainment of paranirvana than any other? To this paranirvana, Atma, or true reality, any manvantara is just as unreal as any pralaya. And this is the same with regard to causality, as with respect to time, from whichever point of view you look at it. If from that of absolute reality, all causality and karma are unreal, and to realize this unreality is the secret of deliverance from it. But even if you look at it from the ajñâna-view, that is to say, taking existence for a reality, there can never (in “time”) be an end—nor can there have been a beginning—of causality. It makes, therefore, no difference whether any world is in pralaya or not; also Vedanta rightly says that during any pralaya the karana sarira (causal body, ajñâna) of Isvara and of all jivas, in fact, of all existence, is continuing (b). And how could this be otherwise? After the destruction

(b). This is again a Visishtadwaita interpretation, which we do not accept in the esoteric school. We cannot say, as they do, that while the gross bodies alone perish, the sukshma particles, which they consider uncreated and indestructible and the only real things, alone remain. Nor do we believe any Vedantin of the Sankarâchârya school would agree in uttering such a heresy.

For this amounts to saying that Manomaya Kosha, which corresponds to what we call Manas, mind, with its volitional feelings and even Kamarupa, the vehicle of the lower manas, also survives during pralaya. See page 185 in Five Years of Theosophy and ponder over the three classifications of the human principles. Thence it follows that the Karana Sarira (which means simply the human Monad collectively or the reincarnating ego), the "causal body," cannot continue; especially if, as you say, it is ajñâna, ignorance or the wisdomless principle, and even agreeably with your definition "a fool." The idea alone of this "fool" surviving during any pralaya, is enough to make the hair of any Vedanta philosopher and even of a full blown Jivanmukta, turn grey, and thrust him right back into an "ajñâni" again. Surely as you formulate it, this must be a lapsus calami? And why should the Karana Sarira of Isvara let alone that of "all Jivas" (!) be necessary during pralaya for the evolution of another universe? Isvara, whether as a personal god, or an intelligent independent principle, per se, every Buddhist whether esoteric or exoteric and orthodox, will reject; while some Vedantins would define him as Parabrahm plus MAYA only, i.e., a conception valid enough during the reign of maya, but not otherwise. That which remains during pralaya is the eternal potentiality of every condition of Prajñâ (consciousness) contained in that plane or field of consciousness, which the Adwaita calls Chidakasa and Chinmatra (abstract consciousness), which, being absolute, is therefore perfect unconsciousness—as a true Vedantin would say.—H.P.B.

of any universe in pralaya, must not another appear? Before our present universe must there not have been an infinite number of other universes? How could this be, if the cause of existence did not last through any pralaya as well as through any kalpa? And if so, why should any pralaya be a more favourable moment for the attainment of paranirvana than any manvantara?

6. But if then one moment of time and one phase of causality were more favourable for this than any other: why should it just be any pralaya after a manvantara, not the end of the maha-kalpa or at least that of a kalpa. In any kalpa (of 4,320 millions of earthly years) there are 14 manvantaras and pralayas and in each maha-kalpa (of 311,040 milliards of earthly years) there are (36,000x 14) 504,000 manvantaras and pralayas. Why is this opportunity of paranirvana offered just so often and not oftener, or not once only at the end of each universe.

In other words, why can paranirvana only be obtained by spurts and in batches; why, if it cannot be attained by any individuality at its own time, why must one wait only for the whole of one's present fellow-humanity; why not also for all the animals, plants, amoebas and protoplasms, perhaps also for the minerals of our planet—and why not also for the entities on all the other stars of the universe? (a)

Answer (a). As Dr. Hübbe-Schleiden objects in the form of questions to statements and arguments that have never been formulated by me, I have nothing to say to this.— H.P.B.

7. But, it appears, the difficulty lies somewhat deeper still. That which has to be overcome, in order to attain paranirvana, is the erroneous conception of separateness, the selfishness of individuality, the "thirst for existence" (trishna, tanha). It stands to reason, that this sense of individuality can only be overcome individually: How can this process be dependent on other individualities or anything else at all? Selfishness in the abstract which is the cause of all existence, in fact, Ajñâna and Maya, can never be altogether removed and extinguished. Ajñâna is as endless as it is beginningless, and the number of jivas (atoms?) is absolutely infinite; if the jivas of a whole universe were to be extinguished in paranirvana, jivaship and ajñâna would not be lessened by one atom. In fact, both are mere unreality and misconception. Now, why should just one batch of humanity have to unite, in order to get rid each of his own misconception of reality? (b)

(b). Here again the only "unreality and misconception" I can perceive are his own. I am glad to find my correspondent so learned, and having made such wonderful progress since I saw him last some three years ago, when still in the fulness of his ajñâna; but I really cannot see what all his arguments refer to?—H.P.B.

Summing up, I will now give three instances of the difference in which I think, a Mystic or (exoteric) Buddhist, Bhikshu or Arhat, on the one side, and an occultist or theosophist on the other, would act, if both are fully consistent with their views and principles. Both will certainly use any opportunity which offers itself to do good to their fellow-men; but the good which they will try to do, will be of a different kind.

Supposing they met a poor, starving wretch, with whom they share their only morsel of bread: the mystic will try to make the man understand that the body is only to be kept up, because that entity which lives in it has a certain spiritual destination, and that this destination is nothing less than getting rid of all existence, and, at the same time, of all wants and desires; that having to beg for one's food is no real hardship, but might give a happier life than that of rich people with all their imaginary worries and pretensions, that, in fact, the life of a destitute who is nothing and who has nothing in the world, is the “happy life”—as Buddha and Jesus have shown—when it is coupled with the right aspiration to the eternal, the only true and unchangeable reality, the divine peace. If the mystic finds that the man's heart is incapable of responding to any keynote of such true religiousness, he will leave him alone, hoping that, at some future time, he too will find out that all his worldly wants and desires are insatiable and unsatisfying, and that after all true and final happiness can only be found in striving for the eternal.—Not so the occultist. He will know that he himself cannot finally realise the eternal, until every other human individuality has likewise gone through all the worldly aspirations and has been weaned from them. He will, therefore, try to assist this poor wretch first in his worldly affairs; he will perhaps teach him some trade or handicraft by which he can earn his daily bread, or he will plan with him some socialistic scheme for bettering the worldly position of the poor.

Answer. Here the “Mystic” acts precisely as a Theosophist or Occultist of the Eastern school would. It is extremely interesting to learn where Dr. Hübbe-Schleiden has studied “Occultists” of the type he is describing? If it is in Germany, then pitying the Occultist who knows “that he himself cannot finally realize the eternal” until every human soul has been weaned from “worldly aspiration” I would invite him to come to London where other Occultists who reside therein would teach him better. But then why not qualify the “Occultist” in such case and thus show his nationality? Our correspondent mentions with evident scorn “Socialism” in this letter, as often as he does “Cosmology.” We have but two English Socialists, so far, in the T. S., of which two, every Theosophist ought to be proud and accept them as his exemplar in practical Buddha- and Christ-like charity and virtues. Such socialists—two active altruists full of unselfish love and charity and ready to work for all that suffers and needs help—are decidedly worth ten thousand Mystics and other Theosophers, whether German or English, who talk instead of acting and sermonize instead of teaching. But let us take note of our correspondent's second instance.—H.P.B.

Secondly, supposing further the mystic and the occultist meet two women, the one of the "Martha" sort, the other of the "Mary" character. The mystic will first remind both that everyone has, in the first instance, to do his or her duty conscientiously, be it a compulsory or a self-imposed duty. Whatever one has once undertaken and wherever he or she has contracted any obligation towards a fellow-being, this has to be fulfilled "up to the uttermost farthing." But, on the other hand, the mystic will, just for this very reason, warn them against creating for themselves new attachments to the world and worldly affairs more than they find absolutely unavoidable. He will again try to direct the whole of their attention to their final goal and kindle in them every spark of high and genuine aspiration to the eternal.—Not so the occultist. He may also say all that the mystic has said and which fully satisfies "Mary"; as "Martha," however, is not content with this and thinks the subject rather tedious and wearisome, he will have compassion with her worldliness and teach her some esoteric cosmology or speak to her of the possibilities of developing psychic powers and so on.

Answer. Is the cat out of the bag at last? I am asked to "oblige" our correspondent by answering questions, and instead of clear statements, I find no better than transparent hints against the working methods of the T. S.! Those who go against "esoteric cosmology" and the development of psychic powers are not forced to study either. But I have heard these objections four years ago, and they too, were started by a certain "Guru" we are both acquainted with, when that learned "Mystic" had had enough of Chelaship and suddenly developed the ambition of becoming a Teacher. They are stale.—H.P.B.

Thirdly, supposing our mystic and our occultist meet a sick man who applies to them for help. Both will certainly try to cure him the best they can. At the same time, both will use this opportunity to turn their patient's mind to the eternal if they can; they will try to make him see that everything in the world is only the just effect of some cause, and that, as he is consciously suffering from his present illness, he himself must somewhere have consciously given the corresponding and adequate cause for this illness, either in his present or in any former life; that the only way of getting finally rid of all ills and evils is, not to create any more causes, but rather to abstain from all doing, to rid oneself of every avoidable want and desire, and in this way to lift oneself above all causality (karma). This, however, can only be achieved by putting good objects of aspiration into the place of the bad, the better object into that of the good, and the best into that of the better; directing, however, one's whole attention to our highest goal of consummation and living in the eternal as much as we can, this is the only mode of thought that will finally deliver us from the imperfections of existence.

If the patient cannot see the force of this train of argument or does not like it, the mystic will leave him to his own further development, and to some future opportunity which might bring the same man near him again, but in a more favourable state of mind.

Not so the occultist. He will consider it his duty to stick to this man to whose Karma, as to that of everyone else, he is irremediably and unavoidably bound; he will not abandon him until he has helped him on to such an advanced state of true spiritual development that he begins to see his final goal and to aspire to it "with all his heart, with all his soul, and with all his might." In the meantime, however, the occultist will try to prepare him for that by helping him to arrange his worldly life in a manner as favourable to such an aspiration as possible. He will make him see that vegetarian or rather fruit diet is the only food fully in accordance with human nature; he will teach him the fundamental rules of esoteric hygienics; he will show him how to make the right use of vitality (mesmerism), and as he does not feel any aspiration for the nameless and formless eternal, he will meanwhile make him aspire for esoteric knowledge and for occult powers.

Now, will you do us the great favour to show us reasons why the mystic is wrong and the occultist right, or why paranirvana should not be attained by any individuality and at any time, when its own karma has been burnt by jñâna in samadhi, and independent of the karma of any other individual or that of humanity.

Yours sincerely,

HÜBBE-SCHLEIDEN.

Neuhaugen bei München, September, 1889.

Answer. As no Occultist of my acquaintance would act in this supposed fashion no answer is possible. We theosophists, and especially your humble servant, are too occupied with our work to lose time at answering supposititious cases and fictions. When our prolific correspondent tells us whom he means under the name of the "Occultist" and when or where the latter has acted in that way, I will be at his service. Perhaps he means some Theosophist or rather member of the T.S. under this term? For I, at any rate, never met yet an "Occultist" of that description. As to the closing question I believe it was sufficiently answered in the earlier explanations of this reply.

Yours, as sincerely,

H. P. BLAVATSKY.

THEOSOPHICAL (?) DOGMATISM AND INTOLERANCE

[Lucifer, Vol. V, No. 26, October, 1889, pp. 168-169]

For the 27,599th time, Mr. Richard Harte, in his official capacity as editor of The Theosophist assures the world, that “the Theosophical Society does not advocate or promulgate any opinions, has no creed and belongs to no party,” and for the 27,599th time nobody believes what he says; because we have only to open at random any page of The Theosophist, to find it filled with the most vituperative language and the vilest abuse of everything that does not bear the stamp of Adyar; i.e., the “imprimatur” of Richard Harte. Moreover, it is an old played-out jesuitical trick; to attempt to distinguish between a church and the members of which that church is composed, and to say that no matter how wicked the clergy or the representatives of a sect may be, their villany does not affect the sanctity of the church or sect. A sect can have no existence apart from the members of which it is composed, and if the representatives of such a sect advocate certain doctrines and denounce everybody as being a fool who will not accept them—then these doctrines must be regarded as belonging to that sect as a whole.

“One who has been a Reader of The Theosophist, but

who does not want any more of it. In the name of many

who are in the same predicament.”

The above is inserted because it is our invariable rule to publish rather reproofs than laudation from our correspondents. If you want to know yourself ask your enemies, not your friends, to describe you; and however great the exaggerations, you will find more truth, and profit more by the opinion of the former than by that of those who love you. But so much conceded, and agreeing that the acting editor of The Theosophist may often deserve blame for his ill-tempered remarks, dictated to him, however, only by his sincere zeal for, and devotion to, Theosophy, if his remarks are contradictory and untheosophical, so are the present observations of our correspondent.

Both are members of the T.S., both act untheosophically and therefore both "affect the sanctity of Theosophy, or the body of its followers." Moreover, when the President returns to Adyar in January next, it is he who will take once more The Theosophist into his hands. Meanwhile, it is true to say, as he good-naturedly does in the September No. (p. 763), that Mr. Harte is inexperienced in the rôle of theosophical editorship. "He (the acting editor), has not got me into quite as many rows as Mark Twain did his Editorial Chief, but he may in time!" adds Colonel Olcott. "Forgive and forget," if you are a Theosophist.—Editor, Lucifer.

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NOTES ON THE GOSPEL ACCORDING TO JOHN

[Lucifer, Vol. XI, No. 66, February, 1893, pp. 449-456]

[The following notes formed the basis of discussion at the meetings of the Blavatsky Lodge, in October, 1889. They were prepared by myself before the meetings, mostly from notes taken down from H.P.B. As it is impossible to throw the matter into any precise form, the notes must stand simply as hints for students, and especially as a useful example of H.P.B.'s method of interpretation.—G. R. S. Mead.]

The preliminary paper deals mainly with the translation of the opening verses of the original text, as we have it, pointing out difficulties and the liberty of translation that can be used without violating the Greek. It will be of interest even to those who do not understand the original language as showing the danger of relying on the received translation, or in fact any translation, without a copious commentary. Moreover, when it is understood that such great difficulties present themselves even when the original scripture is in Greek, it will be easily seen that a translation of the Hebrew texts, from a language essentially occult and open to infinite permutation of meaning, is fraught with far greater difficulty.

The original texts of the Jewish Scriptures were written without vowel points, and each school had its own tradition as to which points should be used. Why, therefore, the pointing of one particular school, the Masoretic, should be insisted on to the exclusion of all others, passes the comprehension of any but the orthodox bibliolater.

From this point of view, then, the preliminary paper may not be without interest.*

—I—

1. In the beginning was the Logos, and the Logos was πρὸς τὸν θεόν, and the Logos was θεὸς.

In the very first verse a grave difficulty presents itself: viz., the right interpretation of the curious complement πρὸς τὸν θεόν, In the Vulgate it is translated apud Deum, “with God”—not “together with God,” which would be cum Deo, but in the sense of “at,” “by.” But does apud render the Greek πρὸς ? Apud is a preposition denoting rest; πρὸςl, with the accusative, denotes fundamentally motion — versus, adversus, presenting in fact an idea of hostility, and metaphorically of comparison. To translate πρὸς τὸν θεόν, therefore, by “with God” is decidedly unwarranted by the ordinary meaning of the word.

All that can be said, then, from the text, as it stands, is that something is predicated on the Logos with respect to God, and that this predication differs considerably from the following: viz., that "The Logos was God." It leaves us, therefore, free to assign a philosophical interpretation to the phrase. Notice that the article is used in one phrase with θεὸς and omitted in the other. The Logos was God or Divinity; that is to say, that the First or Unmanifested Logos is essentially the same as Parabrahman.

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* [Though unsigned, these opening paragraphs are very probably from the pen of G. R. S. Mead.—Compiler.]

But once the first potential Point appears, there is then this Point and the rest, viz., ὁ λόγος and ὁ θεὸς—and their relation one to the other, stated in the sentence, "The Logos was πρὸς τὸν θεόν

The phrase occurs again in Romans (v, 1) "We have peace with God" (εἰρήνην πρὸς τὸν θεόν). .

2. The latter (the Logos) was, in the beginning πρὸς τὸν θεόν

Why is this repeated? Does it mean that at the first "flutter of manvantaric dawn" there was the Logos and Mûlaprakriti?

But here a doubt arises: does ἀρχή mean "beginning"? We know that great controversy has arisen concerning the interpretation of the first verse of Genesis, and though the Orthodox translate by "in the beginning," the Targum of Jerusalem renders berêshîth as "in wisdom."

Now ἀρχή has been shown by Godfrey Higgins in his Anacalypsis, by Inman and a host of other writers of the same school, to be the same as argha, ark, argo, the ship of Jason in which he sailed to find the "golden fleece" (Apollonius Rhodius), and, therefore, is the same as the Jagad-yoni, the "womb of the universe," or rather the material cause or kârana thereof, according to the Paurânik commentators,* but according to the Esoteric Philosophy the ideal spirit of that cause. It is the Svabhavat of the Buddhists and the Mûlaprakriti of the Vedântin philosophers.

If this is so, we shall have to seek a new interpretation.

The First Logos was in Mûlaprakriti. The Point within the Circle of Space, "whose centre is everywhere and circumference nowhere."

So far, so good. But what is the distinction between θεὸς and ὁ θεὸς? Which is the superior term; can either be said to be identical with Parabrahman?

Does it mean that in Pralaya the Logos is concerned with or united with Parabrahman alone, in fact, is one with It?

If so, verse 2 would mean that the Logos, when differentiation has not yet taken place, is pure spirit, and concerned only with the things of spirit.

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* The Secret Doctrine, I, 46.

If, however, this is the meaning, it is difficult to understand why the article is omitted before ἀρχή

3. All things are wont to be (or exist) through it (viz., the Logos), and without it not one single thing which is (or is wont to come) comes into being.

Πάντα "all things," is to be distinguished from κόσμος (cosmos) in the 10th verse.

Now κόσμος is used by the philosophers to mean the organized universe in contradistinction to the indigesta moles or Chaos. It will be, moreover, clearly seen that verse 10 refers to a later stage of emanation or evolution than verse 3. Therefore, it does not seem too bold to translate πάντα as "all manifestation," that is to say, all universes and systems.

There is nothing to warrant the translation, "all things were made by him." The verb γίγνομαι does not mean "to make" but "to become." It is rare to find διὰ — used in the sense of an agent or instrument—in the sense of "by." The fundamental idea is "through," whether of place or time. Metaphorically, it is used in a causal sense, and in later prose, of the material out of which a thing is made. So that even if the creative idea were adopted, it would show that all things were made "through" or "out of" the Logos.

Comparing these first three verses with the first chapter of Genesis, we notice an entire omission of the Void or Chaos, this is an additional reason why the word ἀρχή should be carefully considered.

4. In it (the Logos) was Life, and the Life was the Light of men.

Ζοὴ (life) differs from πάντα (objective manifestation) in that it is in (or inherent in) the Logos, and is not emanated through it. It may, therefore, be taken as a power of the Logos. Now the Logos of the 3rd verse is not the same as the Logos of the 1st. Essentially or in eternity, of course, they are the same, but in time in a different stage of emanation. In The Secret Doctrine this Logos is called the Second or Third Logos, the "luminous sons of manvantaric dawn," or the "builders"—a septenary hierarchy.

Is, then, this potency of the Third Logos Fohat? And if so, is φῶς (Light) Buddhi or Manas?

That which I say to you in Darkness (ἐν τῇ σκοτία), speak in Light (ἐν τῷ φωτί), and what ye hear "mouth to ear," preach on the housetops. Matt. x, 27.

Wherefore, whatsoever ye said in Darkness (ἐν τῇ σκοτία) shall be heard in Light (ἐν τῷ φωτί), and that which ye have sounded into the ear in the crypts (closets, secret chambers) shall be preached on the housetops.—Luke xii, 3.

In these passages σκοτία (darkness) is evidently used in a metaphorical sense, and indeed it is a rare and late word, and very seldom applied to physical darkness; σκοτία (darkness), therefore, refers to esoteric, and φῶς (light) to exoteric teachings: the relation between the two ideas is the same by analogy as between the σκοτία and φῶς in John.

Ταμεῖον (closet), a strange word, used in Pistis-Sophia for the different divisions of Kama Loka, in the Great Serpent or Astral Light.

"That which ye have sounded (λαλεῖν) into the ear." Now λαλεῖν (to babble) does not mean to speak in the ordinary way, as translated in the orthodox version: λαλεῖν is always distinguished from λέγειν, and is very often used of music, nature sounds, and singing. Those who have read about Gnostic invocations and mystery names, mantrams, etc., will understand this meaning.

The word σκότος (used in Ephes. v, 8; Luke xxii, 53; Matt. viii, 12; 2 Peter ii, 17) in every case has a mystic meaning, the enquiry into which, though of great interest, would take us too far from the present subject. We should, however, be on our guard against seeking to support the meaning of any word in the New Testament by a citation of the same from other passages and books. The New Testament is not unity; it is as useless to try to reconcile the meanings of particular words out of their contexts or stereotype a special meaning, as to take the word buddhi and claim for it the same meaning in the Esoteric, Sankhya, Yoga, Buddhist, or other schools of Hindu philosophy.

5. And the Light shineth in the Darkness, and the Darkness did not comprehend it.

In The Secret Doctrine this Darkness is taken as synonymous with pure spirit, and Light as typifying matter.

Darkness in its radical, metaphysical basis, is subjective and absolute Light: while the latter, in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya.*

Are “Light” and “Darkness” in this verse, used in the same sense? Or does it mean that this “Life” which is a potency of the Logos, is regarded by men as “Light,” whereas that which is higher than the “light,” viz., the Logos (or to them “Darkness”), is the real “Light”? “Darkness comprehended it not,” then, means that absolute spirit did not comprehend or understand this illusive “Light.”

6. There was a man sent divinely (παρὰ θεοῦ, no article) whose name was John.

7. He came for bearing witness in order that he might testify concerning the Light, in order that all might have confidence through it.

If this “Light” is to be taken as identical with the Christ-spirit, it will be Buddhi; but if φῶς is Manas, the difficulty may be avoided by taking φῶς to mean Buddhi-Manas.

8. He was not the Light, but was for a witness concerning the Light.

9. The Light was the true (real) Light which illuminates every man (human being) coming into the world.

—II —

1. In the beginning (Mûlaprakriti) was the Word (Third Logos), and the Word was with God (πρὸς τὸν θεόν; Second Logos), and the Word was God (First Logos).

Yet all the three Logoi are one.

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* The Secret Doctrine, Vol. I, p. 70.

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2. This Logos (the essence of the Logoi) was in the beginning (in Mûlaprakriti) identical with Parabrahman.

There is evidently a great difference between the phrase πρὸς τὸν θεόν when predicated of the Logos as a unity and the same when predicated of its second aspect, as in verse 1.

3. The 3rd verse refers to the Third or Creative Logos.

All things came into existence through it, viz., the third aspect of the Logos, and the source of their existence, or the things themselves, were the two superior aspects of the Essence.

4. In it, the Logos as a unity, was Life, and the Life was the Light of “men” (viz., the initiates; for the profane are called “shades [chhâyâs] and images”).

This Light (φῶς) is Atma-Buddhi, of which Kundalini, or the sacred fire, is a Siddhi or power; it is the serpentine or spiral force, which if misused can kill.

5. And the Light of Life, as one Essence, shineth in Darkness and the Darkness comprehended it not.

Neither does this Essence of the Logos comprehend Parabrahman, nor does Parabrahman comprehend the Essence. They are not on the same plane, so to speak.

6. There was a man, an initiate, sent of the spirit, whose name was John.

John, Oannes, Dagon, Vishnu, the personified microcosm. The name may be taken in its mystic significance; that is to say, this man personifies the power of the mystery name, “Ioannes.”

7. He came to bear witness concerning the Light that all might be strengthened through it.

In the same way Krishna, the Avatâra of Vishnu in the Bhagavad-Gîtâ, says that he has come to be a witness.

8. He was not the Light, but came to bear witness concerning the Light.

9. This Light is the One Reality which illuminates every man that cometh into the world.

That is to say, we all have a spark of the Divine Essence within us.

10. The next two verses represent the descent of Spirit into Matter, the 10th repeating the 3rd on a lower plane.

Moreover, the light directly it descends into the Cosmos, is anthropomorphized.

He (viz., the Light) was in the Cosmos, and the Cosmos came into being through him, and the Cosmos knew him not.

11. He came unto his own (that is to say, into the lower principles or lower man, or generally mankind— τὰ ἴδια, a neuter term) and his own (masculine) received him not.

The first part of the verse is from the abstract or impersonal standpoint, the latter from the personal standpoint. The principles and their powers become individualized.

12. But as many as received him (Atma-Buddhi) to them he gave power to become Children of God (initiates), viz., to those who have confidence in his name.

This is the septenary name, or sound, the Oeaohoo of The Secret Doctrine and the αεηιουω of the Pistis Sophia. It is strange that the Latin words nomen (name) and numen (deity or divinity) so resemble one another.

13. Who are born (iterative aorist) not from “bloods,” nor of the will of the flesh, nor from the will of the male, but of God.

The term “bloods,” a strange use of the plural, is the same as “lives” in The Secret Doctrine; they are elemental centres of force, the microcosmic aspect of the macrocosmic Tattvas; the “Sweat-born” who were not “Will-born,” but rather, born unconsciously.
Those “born of the will of the flesh” are the androgynous “Egg-born” of The Secret Doctrine, born through Kriyâśakti, by “Will-power.”

Those “born of the will of the male”—not man, are men born in the usual manner after the separation of the sexes.

Whereas the term “those born of God,” the Sons of God, refers to the “Second Birth.”

14. So the Logos became flesh (was incarnated) and dwelt (lit., tabernacled itself) in us (that is to say was clothed in a body, or bodies). And we saw his appearance (not glory except in the sense of shekhinah or veil), the appearance as of the only-begotten son of the Father full of grace and truth.

The word δόξα which is translated by glory, is nowhere found with this meaning in Greek.

Plato uses δόξα in the sense of opinion, as distinguished from ἐπιστήμη, knowledge, and Aeschylus (Choëphorae, 1053) employs it to denote a vision.

The "Father" in this verse means the Svabhavat, Father-Mother. The Svabhavat of the Buddhists, the Father-Mother (a compound word) of The Secret Doctrine and the Mûlaprakriti of the Vedântins, Mûlaprakriti is not Parabrahman, although, so to speak, contemporaneous with it. It may perhaps be defined as the cognizable aspect of it.*

This first-born is the Sanskrit aja, the Greek ἀμνός or lamb. Lambs, sheep and goats were sacrificed to Kâlî, the lower aspect of Âkâsa or the Astral Light. The "only begotten Son" was sacrificed to the Father; that is to say, that the spiritual part of man is sacrificed to the astral.

Grace (χάρις) is a difficult word to translate. It corresponds to the higher aspect of Âkâsa. The two aspects are as follows:

Spiritual Plane: Âlaya (Soul of Universe); Âkâsa.

Psychic Plane: Prakriti (Matter or Nature); Astral Light or Serpent.

15. John bears witness concerning him and cries saying: He it was of whom I spake: who coming after me was before me: for he was before me (πρῶτος, curious).

That is to say, that from the point of view of a disciple the divine principle Âtma-Buddhi is later in respect of time, for union therewith is not attained till the end of the Path is reached. Yet this spark of the divine Fire was before the personality of the neophyte, for it is eternal and in all men, though not manifested.

We, therefore, have Oannes as the representative of Vishnu; the man who becomes an adept through his own exertions, a Jîvanmukta. This typical personage, an individual representing a class, speaks in space and time; whereas the One Wisdom is in Eternity and therefore "first."

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* Cf. The Secret Doctrine, I, 10, note.

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16. And of the Fullness (πληρώμα) thereof we all received, and favour for favour.

The πληρώμα (Plêrôma or Plenum) must be distinguished from Mûlaprakriti.

The Plerôma is infinite manifestation in manifestation, the Jagad Yoni or Golden Egg: Mûlaprakriti is an abstraction, the Root of the Jagad Yoni, the Womb of the Universe, or the Egg of Brahmâ.

The Plerôma is, therefore, Chaos. “Favour for favour” means that what we receive we give back, atom for atom, service for service.

17. The meaning of verse 16 depends on verse 17.

For the Law was given through Moses, but grace and truth was through Jesus Christ.

The external illusion or “Eye Doctrine” through Moses; the reality or “Heart Doctrine” through the divine Spirit Atma-Buddhi.

18. No man has seen God (Parabrahman) at any time.

No, not even the First Logos who, as stated in the Lectures on the Bhagavad-Gîtâ, by T. Subba Row, can only behold its veil, Mûlaprakriti.

The only-begotten Son, the Logos, who is in the bosom of the Father, in Parabrahman, he has declared him (shown him in manifestation, but not seen him).

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[Lucifer, Vol. XII, No. 67, March, 1893, pp. 20-30]

—III —

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

This verse relates to the great dissension between the Kabbalists or Initiates of pre-Christian Judaea, and the Synagogue, and was a continuation of the struggle between the Prophets and Priests.

John in this context, therefore, signifies Joannes or Wisdom, the Secret Word or voice, Bath Kol, which the Jews called the Voice of God or Daughter of God. It is in truth the Voice of Wisdom. In the present context, however, we have only an echo of the tradition.

20. And he confessed, and denied not; but confessed, I am not the Christ.

That is to say, I am not the glorified Christos.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

The root of the name Elias in Hebrew and Coptic has the meaning of Buddhi. It is a pun on Buddhi. The meaning conveyed is that of the principles Manas and Buddhi without Atma. It is not the same as the Christos, the anointed by Alaya.

“That prophet,” or rather “the prophet,” is the higher Manas.

John speaking as a man, the Lower Manas, did not speak as one of the three higher “principles,” Âtma (the Absolute), Buddhi (the Spiritual), and the Higher Manas or Mind.

With regard to the idea that John was the reincarnation of Elias it is interesting to quote a remarkable passage from Pistis-Sophia. The “Living Jesus,” the “First Mystery,” or King Initiate speaks as follows:

It came to pass, when I had come into the midst of the Rulers of the Aeons, having looked from above into the World of men, I found Elizabeth, mother of John the Baptist, before she had conceived him. I planted the Power in her, which I had received from the Little IAÔ, the Good, who is in the Midst,* that he should preach before me, and prepare my way, and baptize with water the remission of sins. This Power then is† in the body of John. Moreover, in the Place of the Soul of the Rulers, appointed to receive it, I found the Soul of the prophet Elias in the Aeons of the Sphere, and I took him, and receiving his Soul also, brought it to the Virgin of light, and she gave it to her Receivers, who led it to the Sphere of the rulers and carried it into the womb of Elizabeth.

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* This is to say, that the Power planted is the reflection of the Higher Ego, or the Lower Kama-Manas.

† Notice the tense, the orthodox John being dead years before.

So the Power of the Little IAÔ, the Good, which is in the Midst, and the Soul of the prophet Elias, are bound together in the body of John the Baptist. For which cause, therefore, did ye doubt at that time, when I said unto you: John said, “I am the Christ”; and ye said unto me: “It is written in the Scriptures, if the Christ come, Elias comes before him, and will prepare his way.” And I replied: “Elias, indeed, is come, and has prepared all things according as it was written; and they have done unto him whatsoever they would.” And when I perceived that you did not understand those things which I spake to you concerning the Soul of Elias, as bound in John the Baptist; I then answered openly and face to face: “If ye will receive it, John the Baptist is that Elias, who,” I said, “was coming.” *

Elizabeth, in the above, is the personified female Power, or Sakti.

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

I am the Voice of Wisdom (cf. 19) crying in the wilderness of Matter: Purify the Antaskarana (“Internal Organ” or Astral Man), the Path that leads from the Lower to the Higher Man.

Antaskarana is the Lower Manas, the Path of Communication or communion between the personality and the Higher Manas or Human Soul. At death it is destroyed as a Path or Medium of communication, and its remains survive in a form as the Kâma Rûpa—the “shell.” †

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

“What baptizest thou?” rather than, “Why baptizest thou?”

In the Pistis-Sophia many baptisms, seals and symbols, or passwords, are mentioned. They all typify grades of Initiation, but there are two main divisions—the Little and Great Mysteries.

(1) The Little Mysteries (e.g., the Eleusinian).

(a) Those relating to the Jîva or Prâna, the Life-principle; teachings relating to the animal side of man, because Prâna is concerned with all the functions of nature.

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* [Cf. Lucifer. Vol. VI, April, 1890, p. 113, G.R.S. Mead’s translation of the Pistis-Sophia.—Compiler.]

† The Voice of the Silence, p. 88.

(b) Those relating to the Astral.

(c) Those relating to the Kâma and Lower Manas.

(2) The Great Mysteries.

Relating to the Higher Manas, Buddhi and Âtma.

26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not.

The baptism with water typifies the Terrestrial Mary, or the Astral.

“Whom ye know not”—because it is the inner and higher “principle,” Christos.

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

A repetition of verse 15, referring to the mystery of the Higher and Lower man, Âtma-Buddhi and the Lower Manas.

“Whose shoe’s latchet I am not worthy to unloose”—that is to say, even the lowest of the Great Mysteries, those of the Spiritual Man, I, John, the Lower Man, am not worthy to reveal; such is the penalty of the “fall into generation.”

28. These things were done in Bethabara beyond Jordan, where John was baptizing

Most probably a blind, unless we enquire into the mystic meaning of the words Bethabara and Jordan: to do this, it is necessary to have the original texts, for the change of even one letter is important.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

“Behold Jesus”; Jesus or Issi means Life, and therefore typifies a living man. The Lamb of God is the Aja, previously spoken of—the Logos.

“Which taketh away the sin of the world“—by the lower Initiation, Prâna, or the Life-principle, is so purified that the Candidate becomes worthy of receiving the higher Initiation of the Lamb or Aja, which removes the sin of the Lower Man.

The name Jes-us is from the Hebrew word Aish, “man.” Jes (in Greek Ies, Jes, the Hebrew יש) means several things, such as Fire, the Sun, a God or Deity, and also Man. It is so in the writings of the pre-Masoretic schools, and the latter on coming into use corroborated the true original pronunciation. Man became written איש, Ish, and Jes, whose feminine form was אשה, is-a, or “woman,” also the hermaphrodite Eve before the birth of Cain, as shown in the Chaldean Book of Numbers, the Egyptian Isis. So poor was the Hebrew language, especially before the settled pronunciation of the words by the Masoretic vowels—that almost every word and name in the Bible is liable to be made into a pun. Isi, or Issi, is also Jesse, David’s father, from whom the concoctors of the New Testament tried to make Jesus descend. Now the Gnostics had also a nickname for their ideal Jesus—or the man in the Chrêst condition, the Neophyte on trial, and this nickname was Ichthus, the “fish.”

With this fish, with the waters in general, and, for the Christians, with the Jordan waters in particular, the whole program of the ancient Mystery-Initiation is connected. The whole of the New Testament is an allegorical representation of the Cycle of Initiation, i.e., the natural birth of man in sin or flesh, and of his second or spiritual birth as an Initiate followed by his resurrection after three days of trance—a mode of purification—during which time his human body or Astral was in Hades or Hell, which is the earth, and his divine Ego in Heaven or the realm of truth. The New Testament describes unselfish white or divine magic; the Old Testament gives the description of black, or selfish magic. The latter is psychism, the former all spirituality.

Now the name of Jordan, according to Hebrew scholars, is derived from the Hebrew Jar-ed, to flow down or descend; add to the word Jared the letter n (in Hebrew nun) and you have fish-river. And Jar-Dan-Jar, “flowing river,” and Dan the name of the tribe of Dan—means the “river of Dan,” or judgement. Jesus, the man and the neophyte, is born of Mary, Mar, the waters, or the sea, as every other man is born; this is his first birth. At his second birth he enters and stands in the river Dan, or fish; and at the death of his body of flesh (the body of sin) he enters the river Styx, which river is in Hades, or Hell, the place of judgement, whither Jesus is said to have descended after death.

For the zodiacal sign of the tribe of Dan was Scorpio, as all know; and Scorpio is the sign of the female procreative principle, the matrix, and even geographically the heirloom of the tribe of Dan was the place of Dan, which included that of the springs or sources of Jordan, whose waters flowed out of the bowels of the earth. As the Styx with the Greeks, which, during the mystery trial by water, played a like part in the crypts of the temples, so the whale or fish that swallowed Jonah in the Old Testament, and Jordan that immersed Jesus in the New—all of these great "deeps" and small "deeps," the interior of fish, waters, etc., all typified the same thing. They signified entering into conditions of existence by death, which became a new birth. As Jonah, the Initiate of the Old Testament, enters the womb of the whale (Phallic Initiation), so Jesus, the man, entering the water (the type of the spiritual womb of his second birth) enters Jar-Dan, the river of Dan, the tribe which astronomically was in Scorpio (the "gates of woman," or the matrix). Emerging from it, he became Christos, the glorified Initiate, or the divine and sexless androgyne. So also, Jonah, upon emerging, became the "Lord," with the Jews Jah-hovah; thus preceding Jes-us, the new life. The Jesus of the New Testament becomes the anointed by the Spirit, symbolized by the Dove. For John, Oannes, or Jonah, or the Whale-Fish, the emblem of the terrestrial world of the Old Dispensation, is transformed into the Dove, over the waters, the emblem of the Spiritual World. As said by Nigidius:

The Syrians and Phoenicians assert that a dove sat several days in Euphrates [one of the four rivers in Eden] on the egg of a fish, whence their Venus was born.*

Venus is but the female form of Lucifer, the planet; and the bright Morning Star is Christos, the Glorified Ego—Buddhi-Manas. As said in Revelation xxii, 16: "I Jesus . . .am . . . the bright and morning star"—Phosphoros or Lucifer.

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* C. F. Volney, Ruins, or a Survey of the Revolution of Empires, 2nd English ed., 1795, p. 391, Notes.

There is one thing worth remembering. If you read the Bible you will find all the names of the Patriarchs and Prophets and other prominent characters that begin with the letter J (or I), such as, Jubal Cain, Jared, Jacob, Joseph, Joshua, Jesse, Jonah, John, Jesus, all were meant to depict (a) a series of reincarnations on the terrestrial or physical plane, as their legends show in the biblical narratives; and (b) all typified the Mysteries of Initiation, its trials, triumphs, and birth to Light, first terrestrial, then psychic, and finally Spiritual Light, every particular being made to fit in with the various details of the ceremony and its results.

30. Repetition of verses 15 and 27 (three times).

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

“I” as a personality; or those initiated into the Lower Mysteries only.

“Israel” is a “blind,” but here must be taken to mean those who wish to enter the Path.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

The Dove in symbology has many meanings; it here typifies the Erôs (Love) or Charity.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I, the terrestrial man, knew him not, but my Buddhic principle, which sent me to initiate into the lower Mysteries, recognized the sign. I, the terrestrial man, knew not, but Elias and the Prophet and Christos knew.

This Dove descending and remaining upon man, that is to say, this Purified Love, Charity, or Compassion descending on the Initiate, helps him to unite himself with the Holy Ghost or Âtma.

On the terrestrial plane, it means, that by the “Dove,” the Cloud or Aura, an Initiate is recognized by his fellows.

34-38. Narrative, and therefore a “blind.”

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

The two disciples symbolize two Neophytes near the end of their trials, and the abiding with the Master, or Higher Self, is being in the Christos-Spirit.

The tenth hour signifies the period before the last of the great trials. Compare the labours of Hercules.

40-41. Narrative.

42. Cf. Isis Unveiled, II, 29 and 91.

43-45. Narrative.

46. Out of Nazareth, i.e., from the Sect of the Nazars.

47-50. Narrative.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

52. Thou shalt see the Higher descend on the Lower, and gain illumination and know greater wonders than the simple power of clairvoyance.

—IV—

The first eleven verses in the second chapter contain the allegorical representation of the last and final Initiation; herein we find mention of all the divine and human “principles” veiled in allegorical language, and personified, and of the purification wrought in them by Initiation; the incident ends abruptly and mysteriously, so much so, that we have reason to suspect that more was originally added. A very superficial knowledge of the laws of esoteric allegory shows it to be so.

The main point of the allegory is the turning of “Water” (the Astral) into “Wine,” or Matter into Spirit.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

In all the Mysteries, after the four days of trial or temptation, came the three days of descent into Hades, or the tomb, from which the Glorified Candidate, or Initiate, arose.

"On the third day," therefore, means that the time for the final Initiation had come, when Jesus, or the Neophyte, would become Christ, or the Initiate; that is, at one with Buddhi or the Christ-principle.*

(With reference to the 4 days mentioned above, it is interesting to note that Jesus is said to have been tempted for 40 days. Here the nought is a "blind," for in mystery-numbers ciphers can be disregarded and changed according to the rules of the method employed.)

"There was a marriage in Cana"—that is to say, that the Disciple was joined to his Higher Self, the marriage of the Adept with Sophia, Divine Wisdom, or the Marriage of the Lamb, in Cana.

Now Cana or Khana is from a root which conveys the idea of a place consecrated or set apart for a certain purpose. Khanak is the "royal abode," or "the place of the ruler," with the Arabs. Cf. Devakhan, the place consecrated to the Devas, i.e., a state of such bliss as Devas or Angels are supposed to enjoy.†

"And the Mother of Jesus was there," this means that the Candidate was there in Body, or at least the lower "principles" were present; for from this aspect the "Mother of Jesus" is especially the Kâma-rûpic "principle," that is to say, the vehicle of material human desires, the giver of life, etc. This must not be confounded with the higher aspect, Buddhi the "Mother of Christ," the so-called Spiritual Soul. The distinction is the same as that between Sophia-the-Divine, and Sophia-Akhamoth, the Terrestro-Astral.

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* N.B.—In diagrams where the principles are symbolically represented by a triangle superimposed on a square, it should be remarked that after the "second birth" the "principles" have to be re-arranged.

† [This error occurs in more than one place and should be corrected. Devachan is a Tibetan word; when transliterated from Tibetan characters, it would be bde-ba-chan, meaning a sphere or realm or state of unalloyed happiness. It is a term analogous to the Sanskrit word Sukhâvati. The Sanskrit word deva does not enter into the composition of this Tibetan term.—Compiler.]

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2. And both Jesus was called, and his disciples, to the marriage

That is to say, the Higher Manas or Ego (not Self) which was now dominant in the Candidate, and his disciples* or lower principles were present as necessary to the purification of the whole Man.

3. And when they wanted wine the mother of Jesus saith unto him, They have no wine.

The mother of Jesus here signifies his now purified desire aspiring upwards. The verse means that the human material passions of the lower self, the guests at the festival, must be made drunk or paralyzed, before the “bridegroom” can be married. It is the lower Manas (Sophia-Akhamoth), that says to Jesus, “They have no wine,” that is to say, the lower “principles” are not yet spiritualized, and therefore not ready to participate in the feast.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Woman (Matter or Water, the lower quaternary), what hath the Spirit-Ego to do with thee at this hour? There is no unity as yet between me and thee, my hour of Initiation is not yet come, I have not yet made myself one with Buddhi, my Supernal Mother, when I shall be able to associate with thee without any danger.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

The servants are the lower “principles,” their thoughts, instincts and passions, the Lhamayin, or elementals and evil spirits, adverse to men and their enemies.†

6. And there were set there six waterpots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece.

The six waterpots typify the six principles, the seven without Âtma, the seventh or universal principle—six from the earthly standpoint including the body.

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* The 12 “disciples” are the 3 aspects of the 4 lower principles, the) reflected in the .

† Cf. The Voice of the Silence, note 17 to Part III.

These are the con containing principles from Akâsa to the Astral; also the four lower principles (the others being latent) filled with Astral Water. The Lower Manas sports in the Astral waves.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

In the Lesser Mysteries all the powers of the four lower planes were brought to bear on the Candidate to test him.

The six waterpots were filled with Water—the symbol of Matter—that is to say, that during the Neophyte's trials and temptations before Initiation, his human passions being made full to the brim, he had to conquer them or fail. Jesus, the Higher Manas, in changing that Water into Wine, or Divine Spirit, conquers and is thus filled with the Wisdom of the Gods. (See ch. xv, "I am the true vine," etc.) Lustral water was given to the Neophyte to drink and turned into Wine at the last moment; in India it was turned into the Soma juice, the Water of Life Eternal.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

The "governor of the feast" was the chief official who had the direction of the feast and servants and the duty of tasting the food and drink. Here it typifies the conclave of Initiates who do not know whether the Candidate will succeed or fail, and who have to test him. This explains the sentence in the next verse, "he knew not whence it came," that is, did not know until the Candidate had been fully tested.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom.

The servants, or lower "principles," and the lower powers that had been subjected to the purified will of the Christ-man, knew that the great change was accomplished and that the lower "principles" were purified and spiritualized.

The "bridegroom" is, of course, the Candidate, who is to be married to his Higher or Divine Self, and so become a Son of God.

It is curious and interesting to remark in the ancient cosmogonies, especially in the Egyptian and the Indian, how perplexing and intricate are the relationships of the Gods and Goddesses.

The same Goddess is mother, sister, daughter and wife to a God. This most puzzling allegory is no freak of the imagination, but an effort to explain in allegorical language the relation of the “principles,” or, rather, the various aspects of the one “principle.” Thus we may say that Buddhi (the vehicle of Âtma) is its wife, and the mother, daughter, and sister of the Higher Manas, or rather Manas in its connection with Buddhi, which is for convenience called the Higher Manas. Without Buddhi, Manas would be no better than animal instinct, therefore she is its mother; and she is its daughter, child or progeny, because without the conception which is only possible through Manas, Buddhi, the Spiritual Power, or Sakti, would be inconceivable and unknowable.

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

“At the beginning”means when the Mânasa-putra first incarnated.

Every candidate as he progresses needs less and less good Wine, or Spirit, for he becomes that Spirit himself as his powers and knowledge increase the new-won strength. At the entrance of the Path “good wine,” or the spiritual impetus, is given, but as the disciple mounts the ladder such help is no longer needed, for he tends ever more and more to become All-Spirit.

11-13. Narrative.

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

This represents the attitude of the Initiate to exoteric religion and his work after he has attained the victory. The "temple" here signifies all externals, exoteric creeds, or bodies of flesh.

“Oxen” typify material things, the physical man. In all symbology, the bull has the significance of bodily strength and generative power. “Sheep” typify the passions and desires which are subdued and tamed, and “Doves” spiritual aspirations.

The “money changers” are those who traffic in spiritual things, the money-seeking priesthood.

15. And when he had made a scourge of small cords [symbolizing that which binds the passions], he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables.

“The “scourge,” which appears so often on the Egyptian monuments and cartouches, signifies the means whereby the passions and lower nature are tamed. The noose of Siva has the same signification, symbolizing that whereby the passions, desires and fears are bound together, tamed and subdued.

16. And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandize.

Those “that sold doves” are the traffickers in spiritual knowledge. “My Father’s house” is the human body which is the temple of God, that which should be naturally the temple of the Holy Ghost.

17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

The domination of the lower man had devoured the higher.

18. Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

By what authority do you endeavour to reform the popular religion, what right have you?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

That is to say, that he had passed through Initiation, and had died to his old life, and risen again from the “dead” in a “new birth.”

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Wilt thou with the three Fires do more, then, than with the forty-six?—There are in all forty-nine Fires, 7 x 7.

H.P.B.

THE THEOSOPHISTS

[Sunday Times, London, October 13, 1889]

To the Editor of the Sunday Times.

Sir,

In your last issue you published a statement by your New York correspondent to the effect that Dr. Coues asserts (where?) that Madame Blavatsky has been expelled from the Theosophical Society.

May I be permitted a respectful advice? It is that, in case you take on faith again such a Yankee statement, you should in future follow the admirable policy of Mr. Artemus Ward. That great showman never risked even a harmless jest without adding the explanatory words, “This is a goak.” Such parenthetical declaration would save extra bewilderment to the public, already lost in a regrettable mist in connection with all that concerns Theosophy, by making the “goak” apparent.

And if you would have the truth, then I may as well give it to you now. Madame Blavatsky, as one of the chief founders of the Theosophical Society, cannot be expelled from the T.S. for several good reasons, the least of which is that there is no one in the Society having authority to do so—not even the President-Founder, Colonel Olcott—as in such a case Madame Blavatsky might, with as much right, return the compliment and expel him. But as it is not likely that our President will ever become a lunatic, no such event threatens the T.S. just now.

Let, then, the Yankee cock-and-bull story—just set afloat by its author, an ex-Theosophist, who WAS EXPELLED FROM OUR AMERICAN SECTION TWO MONTHS AGO FOR SLANDER, as the whole Theosophical Society knows—remain for what it is worth and make the INITIATED reader merry.

Yours very truly,

H. P. BLAVATSKY.

London, October 9.

L’ALCHIMIE AU DIX-NEUVIÈME SIÈCLE

[La Revue Théosophique. Paris, Vol. II, Nos. 8, 9, 10, octobre, novembre et décembre, 1889, pp. 49-57, 97-103, 145-149, respectivement.]

Le langage de la Chimie archaïque ou Alchimie fut de tout temps symbolique, comme celui des vieilles religions.

Nous avons démontré, dans La Doctrine Secrète, que toute chose, en ce monde des effets, avait trois attributs ou la triple synthèse des sept principes. Pour être plus clair, disons que tout ce qui est ici-bas a, comme l’homme, trois principes et quatre aspects. Comme l’homme qui est un composé d’un corps, d’une âme rationelle et d’un esprit immortel, chaque object dans la nature a son extérieur objectif, son âme vitale et son étincelle divine et purement spirituelle ou subjective. La première proposition ne peut être niée, la seconde ne pourrait guère l’être, logiquement; car, en admettant l’influence des métaux, de certain bois, des minéraux, poudres et drogues, la Science officielle le reconnaît tacitement. Quant à la troisième, c’est-à-dire la présence de la quintessence absolue dans chaque atome, le matérialisme, qui n’a que faire de l’anima mundi, la nie absolument.

Grand bien lui fasse. Le matérialisme étant une preuve indubitable de cécité morale et spirituelle, laissons les aveugles conduire les aveugles et ne nous en occupons pas.

Ainsi que toute chose, chaque science a ses trois principes fondamentaux, et peut être mise en pratique sur tous les trois, ou bien sur un seul. Avant que l’Alchimie existât comme science, c’est sa quintessence qui agissait seule (comme elle le fait encore d’ailleurs) dans les corrélations de la nature et sur tous ses plans. Lorsque parurent sur la terre des hommes doués d’intelligence supérieure, ils la laissèrent agir, et c’est d’elle qu’ils reçurent leurs premières leçons. Ils n’avaient qu’à l’imiter.

Pour produire les mêmes effets à volonté, cependant, ils eurent à développer, dans leur constitution humaine, un pouvoir nommé le Kriyaśakti, en langage occulte. Cette faculté, créatrice dans ses effets, n'est en vérité telle, que parce qu'elle sert d'agent actif à cet attribut, sur un plan objectif. De même que le paratonnerre conduit le fluide électrique, de même la faculté de Kriyaśakti ne fait que conduire et donner une direction à la Quintessence créatrice. Conduite au hasard, elle tue; dirigée par l'intellect humain, elle crée selon un plan prémédité.

Ainsi naquirent l'Alchimie, la Magie magnétique et bien d'autres branches sur l'arbre de la science occulte.

Lorsqu'apparurent, à leur tour, les nations qui, dans leur égoïsme et leur vanité féroces, se plurent à se considérer comme infiniment supérieures à toutes les autres passées et présentes; quand le développement du Kriyaśakti devint de plus en plus difficile et que la faculté divine disparut presque de la terre, ces nations oublièrent peu à peu la science de leurs premiers ancêtres. Elles allèrent plus loin; elles rejetèrent même la tradition de ces aïeux antédiluviens, niant avec mépris la présence de l'esprit et de l'âme dans cette science, la plus vieille en ce bas monde; des trois grands attributs de la nature, elles n'acceptèrent que la matière ou plutôt son aspect illusoire; car de la vraie matière, ou SUBSTANCE, les matérialistes eux-mêmes confessent n'en pas connaître le premier mot; et certes ils ne l'ont jamais aperçue, pas même de loin.

Ainsi naquit la Chimie moderne.

Tout change dans l'effet de l'évolution cyclique. Le cercle parfait devient unité, triangle, quaternaire et quinaire. Le principe créateur, issu de la RACINE SANS RACINES de l'Existence absolue, qui n'a ni commencement ni fin, et dont le symbole est le serpent, ou perpetuum mobile, avalant sa queue afin d'arriver à sa tête, est devenu l'Azoth des Alchimistes du moyen âge. Le cercle devient le triangle, qui en émane, comme Minerve de la tête de Jupiter. Le cercle représente l'hypothèse de l'absolu; la ligne ou la jambe droite, la synthèse métaphysique; et la gauche, la synthèse physique. Lorsque mère nature aura formé de son corps la ligne horizontale qui réunit les deux lignes, ce sera le moment du réveil de l'activité cosmique.

En attendant, Pourousha, l’Esprit, est séparé de Prakriti,—la nature matérielle, qui n’est pas encore évoluée. Il a des jambes à l’état potentiel, et ne peut encore se mouvoir, et point de bras pour travailler à la forme objective des choses sublunaires. Dépourvu de membres, Pourousha ne bâtira que lorsqu’il sera monté sur le cou de Prakriti, l’aveugle;*—alors le triangle deviendra le pentagone, l’étoile microcosmique. D’ici là, il faut que les deux passent à l’état de quaternaire et de la croix qui engendre. C’est la croix des mages terrestres, qui font parade de leur symbole défloré: la croix divisée en quatre pièces, et qui peut se lire à volonté «Taro», «Tora», «Ator» et «Rota». La substance vierge, ou terre adamique, l’Esprit Saint des vieux Alchimistes Rose-Croix, est devenue avec les Kabalistes,—tous valets de la Science moderne,—le Na_2CO_3, la Soude, et le C_2H_6O, l'Alcohol!

Ah! comme tu est tombée des cieux, étoile du matin, fille de l’aube du jour,—pauvre Alchimie! Tout lasse, tout passe, tout casse, dans notre vieille planète trois fois détraquée; et cependant ce qui fut est encore et sera toujours, jusqu’à la fin des siècles. Les mots changent, et, vite, le sens en est défiguré. Mais les idées éternelles restent toujours et ne passeront jamais. Sous la «peau d’âne» dont la princesse nature eut à s’affubler, pour tromper les sots, comme dans le conte de Perrault,—le disciple des philosophes de l’antiquité reconnaîtra toujours la vérité, et—l’adorera. La peau d’âne, il faut le croire, est plus conforme que la Princesse nature toute nue au goût du philosophisme moderne et de l’Alchimiste matérialiste, qui sacrifient l’âme vivante pour la forme morte. Aussi cette peau ne tombe-t-elle que devant le Prince Charmant qui reconnalt l’alliance de mariage dans la bague envoyée. Pour tous ces courtisans qui s’agitent et tournent autour de Dame Nature tout en dépeçant son enveloppe matérielle,—elle n’a que son épiderme à leur offrir. C’est pour cela qu'ils se consolent en donnant des noms nouveaux à des choses vieilles comme le monde, tout en déclarant qu’ils ont fait là des découvertes nouvelles.

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* Philosophie de Sankhya (Kapila).

La nécromancie de Moïse est devenue le Spiritisme moderne; et la Science des vieux Initiés du Temple, le Magnétisme des Gymnosophistes de l’Inde, le Mesmérisme bienfaisant et curatif d’Esculape, «le Sauveur», ne sont acceptés qu’à la condition de s’appeler hypnotisme, c’est-à-dire la magie noire sous son vrai nom.

Des faux nez partout! Mais réjouissons-nous; plus ils sont faux et longs et plutôt ils sont sûr de se décoller et de tomber d’eux-mêmes.

Les matérialistes modernes voudraient nous faire accroire que l’Alchimie, ou la transmutation des métaux de basse valeur en or et en argent, n’a été de tout temps que charlatanisme pur et simple. D’après eux, ce n’est pas une science, mais une superstition;—dès lors, tous ceux qui y croient ou prétendent y croire sont des dupes ou des imposteurs. Nos Encyclopédies sont remplies d’épithètes malsonnantes à l’adresse des Alchimistes et des Occultistes.

C’est fort bien, Messieurs les Académiciens. Mais donneznous alors des raisons qui démontrent péremptoirement l’impossibilité absolue de la transmutation. Dites-nous comment il se fait qu’on trouve une base métallique, même dans les Alkalis. Nous connaissons des physiciens, fort savants, ma foi, qui prétendent que l’idée de réduire les éléments à leur forme première et même à leur essence primordiale et une (voyez plutôt M. Crookes et ses méta-éléments), n’est pas aussi bête qu’elle en a l’air. Ces éléments, Messieurs, une fois que vous vous permettez l’hypothèse qu’ils ont existé tout d’abord dans la masse ignée dont la croûte terrestre a été formée, selon votre dire, peuvent bien être dissous de nouveau et arriver, par une série de transformations, à redevenir ce qu’ils on été. Le tout est de savoir trouver un dissolvant assez fort pour agir et opérer, en quelques jours ou en quelques années même, ce que la nature opère dans la durée des âges. La chimie, et M. Crookes surtout, nous ont suffisamment prouvé qu'il existait une parenté entre les métaux, assez marquée pour indiquer non seulement la même provenance, mais une Genèse identique.

ANNIE BESANT
1847-1933
Portrait taken by Elliot & Fry, Baker Street, London W. and reproduced in Isis Very Much Unveiled, by Edmund Garrett, London, ca.

CLAUDE FALLS WRIGHT
1867-1923
Reproduced from The Path, New York, Vol. VIII, February, 1894.

Ensuite, Messieurs les Savants qui faites fi de la Science et qui riez si bien de l’alchimie et des alchimistes, comment se fait-il qu’un de vos premiers chimistes, l’auteur de La Synthèse chimique, M. Berthelot, tout nourri de leurs travaux, ne peut s’empêcher de reconnaître aux alchimistes une connaissance des plus profondes de la matière?

Comment se fait-il encore que M. Chevreul, ce savant vénéré, dont la science aussi bien que le grand âge où il a pu arriver, doué jusqu’à son dernier jour de toutes ses facultés,*—ce qui a émerveillé notre siècle avec toute sa suffisance, si peu facile à émouvoir pourtant,—comment se fait-il, dis-je, que celui qui fit tant de découvertes si utiles à l’industrie, ait possédé tant d’ouvrages sur l’alchimie?

La clef du secret de son grand âge ne se trouverait-elle pas dans ces masses de livres, qui, selon vous, ne sont qu’un amas de superstitions aussi insensées, que ridicules?

Le fait que ce même grand savant, le doyen de la chimie moderne, prit le soin de léguer, après sa mort, les nombreux volumes traitant de cette «fausse science» à la Bibliothèque du Muséum,—est toute une révélation. Nous n’avons pas entendu dire, de plus, que les luminaires de la Science, attachés à ce sanctuaire, aient jeté au panier ces livres sur l'alchimie comme un fatras inutile, rempli, soidisant, de rêveries fantastiques, engendrées par des cerveaux malades et détraqués.

Nos savants, d'ailleurs, oublient des choses: celle-ci, d’abord, c’est que, n’ayant jamais trouvé la clef du jargon des livres hermétiques, ils n’ont guère le droit de décider si ce «jargon» prêche le faux ou le vrai; cette autre, ensuite, c’est que la Sagesse n’est certainement pas née avec eux, et ne mourra pas avec nos sages modernes.

Chaque Science, disons-nous, a ses trois aspects; deux, dans tous les cas: l’objectif et le subjectif. Sous la première division, nous pourrons classer les transmutations alchimiques, avec ou sans la poudre de projection; sous la seconde, les spéculations de la nature mentale.

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* [Michel-Eugène Chevreul, famous French chemist, born at Angers, August 31, 1786. He died at Paris, April 9, 1889, being then 103 years old.—Compiler.]

Sous la troisième est caché un sens de la plus haute spiritualité. Or, comme les symboles des deux premières sont identiques de forme, ayant en plus, ainsi que j'ai cherché à le démontrer dans La Doctrine Secrète,—sept interprétations, selon que l'on veut en connaître le sens appliqué à l'un des domaines de la nature physique, psychique, ou exclusivement spirituelle,—on comprendra facilement qu'il n'est donné qu'aux grands initiés d'interpréter, correctement, le jargon des philosophes hermétiques. Et encore! comme il existe plus de faux traités alchimiques en Europe que de vrais, Hermès lui-même y perdrait son latin. Qui ne sait par exemple qu'une certaine série de formules peuvent trouver leur application concrète d'une valeur absolue dans l'alchimie technique, tout en différant entièrement de sens lorsque ce même symbole est employé pour rendre une idée appartenant au domaine psychologique? Comme le dit fort bien notre feu frère Kenneth MacKenzie, en parlant des Science Hermétiques:

. . . pour l'Alchimiste praticien, dont l'object était la production d'or au moyen des lois spéciales de son art, l'évolution d'une philosophie mystique était d'importance secondaire, cet art pouvant être poursuivi sans aucune relation directe avec un système quelconque de théosophie; tandis que le Sage qui s'était élevé à un plan supérieur de contemplation métaphysique, rejetait tout naturellement la partie simplement matérielle de ces études, la trouvant au-dessous de ses aspirations.*

Il devient ainsi évident que les symboles pris pour guides, lorsqu'il s'agissait de la transmutation des métaux, ont bien peu à faire avec les méthodes que nous appelons maintenant chimiques. Une question, d'ailleurs:—Qui de nos plus grands savants oserait traiter d'imposteurs des hommes tels que les Paracelse, les Van Helmont, les Roger, les Bacon, les Boerhaave et tant d'autres Alchimistes illustres?

Or, tandis que Messieurs les Académiciens font fi de la Cabale comme de l'Alchimie (tout en puisant dans cette dernière leurs inspirations et leurs meilleures découvertes), les cabalistes et occultistes Européens, en général, commencent à persécuter sous main les Sciences secrètes de l'Orient. En effet, la Sagesse Orientale n'existe pas pour nos Sages de l'Occident; elle est morte avec les trois mages.

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* Royal Masonic Cyclopaedia, p. 310.

Cependant, l’alchimie qui, si l’on cherche bien, se trouvera à la base de toute science occulte,—l’alchimie, disons-nous, leur vient de l’extrême Orient. Il en est qui prétendent qu’elle n’est que l’évolution posthume de la magie des Chaldéens. Nous tâcherons de prouver que cette dernière ne fut que l’héritière de l’Alchimie antédiluvienne, d’abord, de l’Alchimie égyptienne, ensuite.—Cherchez son berceau dans l’antiquité la plus reculée, nous dit Olaus Borrichius, qui en savait long sur ce sujet.

A quelle époque remonte l’origine de l’Alchimie? Aucun écrivain moderne ne peut nous le dire au juste. Quelquesuns donnent à son premier adepte le nom d’Adam; d’autres l’attribuent à l’indiscrétion «des fils de Dieu, lesquels, voyant que les filles des hommes étaient belles, en prirent pour leurs femmes.» [Gen. vi, 2.]

Moïse et Salomon sont des adeptes tardifs dans la science, car ils furent précédés par Abraham, qui fut à son tour précédé dans la Science des Sciences par Hermès. Avicenna ne nous dit-il pas que la «Table Smaragdine»,—le traité le plus vieux qui existe sur l’Alchimie,—fut trouvé sur le corps d’Hermès enseveli depuis des siècles, à Hébron, par Sarah, la femme d’Abraham? Mais «Hermès» n’a jamais été le nom d’un homme;—c’est un nom générique, comme celui de Néo-Platonicien, au temps jadis, ou de «Théosophe» aujourd’hui. Que sait-on, en effet, sur Hermès Trismégiste «trois fois le plus grand»? Moins que sur Abraham, sa femme Sarah et sa concubine Agar, que saint Paul déclare être une allégorie.* Hermès était déjà identifié avec le Thoth égyptien, du temps de Platon. Mais le mot thoth ne veut pas seulement dire «Intelligence», il veut dire aussi «assemblé» et école. Thoth Hermès, en effet, n’est que la personnification de la voix (ou enseignement sacré) de la caste sacerdotale d’Égypte, c’est-à-dire de la voix des Grands Hiérophantes. Et, dirons-nous, s’il en est ainsi, à quelle époque préhistorique a commencé la hiérarchies des prêtres initiés dans le pays de Chemi?

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* Saint Paul l’explique fort clairement; Sarah représente, selon lui, la «Jérusalem d’en-haut» et Agar une «montagne d’Arabie», Sinai ayant «rapport à la Jérusalem d’à présent» (Ép. aux Galates, iv, 25-26).

Même résolue, cette question ne nous mènerait pas encore au bout de nos problèmes. Car la vieille Chine, non moins que la vieille Égypte, se prétend la patrie de l'Alkahest et de l'alchimie physique et transcendentale; et la Chine pourrait bien avoir raison. Un missionnaire, vieux resident de Pékin, William A. P. Martin, la déclare «le berceau de l'Alchimie». Berceau n'est peut-être pas tout à fait le mot, mais il est certain que l'Empire Céleste aurait le droit de se mettre sur les rangs parmi les plus vieilles écoles des Sciences occultes. En tout cas, c'est de la Chine que l'Alchimie a pénétré en Europe, comme nous allons le prouver.

En attendant, le lecteur a le choix, car un autre pieux missionnaire, Hood, nous assure formellement que c'est au jardin «planté en Héden du côté de l'Orient», que l'Alchimie est née. A l'en croire, elle est l'invention de Satan, qui tenta Éve sous la forme du Serpent; mais il oublia de prendre patente; et le brave homme nous le prouve par le nom même. Le mot hébreu, pour Serpent, est Nahash, au pluriel Nahashim. C'est de la dernière syllabe, shim, comme l'on voit, que les mots «chimie» et Alchimie ont été dérivés.—N'est-ce pas clair comme le jour et établi d'après les règles les plus sévères de la philologie moderne?

Passons à nos preuves cependant.

Les premières autorités sur les sciences archaïques,—William Godwin, entre autres,—nous démontrent, preuves à l'appui, que, quoique l'Alchimie ait été fort cultivée presque par tous les peuples de l'antiquité, longtemps avant notre ère, les Grecs n'ont commencé à l'étudier qu'après l'ère chrétienne, et qu'elle ne tomba dans le domaine public que fort tard. Il est bien entendu ici qu'il ne s'agit que des Grecs laïcs, les non initiés. Car les adeptes des temples Helléniques de la Magna Graecia l'ont connue depuis les jours des Argonautes. L'origine de l'Alchimie, en Grèce, date donc de cette époque, comme le récit allégorique de la «Toison d'Or» nous en fournit fort bien la démonstration.

En effet, on n'a qu'à lire ce que dit Suidas, dans son Lexicon, à propos de l'expédition de Jason, trop connue pour être racontée ici:

Δέρας, deras, la toison d’or, que Jason et les Argonautes après un voyage sur la mer Noire en Colchide, enlevèrent ensemble avec Médée la fille d’Aeétés, roi d’Aea. Seulement ce qu’ils enlevèrent n’était point ce que les poètes prétendent, mais bien un traité écrit sur une peau (δέρμασι), qui apprenait comment l’or pouvait être fabriqué par des moyens chimiques. Les contemporains appelèrent cette peau de bélier la toison d’or, probablement à cause de la grande valeur des instructions qu’elle contenait.

Ceci est un peu plus clair et bien plus probable que les divagations érudites de nos mythologues modernes,* car rappelons-nous que la Colchide des Grecs est l’Imérétie moderne sur la mer Noire; que le Rion, la grande rivière qui traverse ce pays, est le Pharsis des anciens, lequel charrie des parcelles d’or encore aujourd’hui, et que les traditions des peuples indigènes qui habitent les côtes de la Mer Noire,—tels que les Mingréliens, les Abhaziens et les Imérétiens,—sont toutes pleines de cette vieille légende de la toison d’or. Leurs ancêtres, disent-ils, on été tous des «faiseurs d’or», c’est-à-dire ayant possédé le secret de la transmutation qui s’appelle aujourd’hui l’Alchimie.

Toujours est-il que, sauf leurs initiés, les Grecs sont restés ignorants des sciences hermétiques jusqu’aux jours des Néo-Platoniciens (fin du IVme siècle et Vme siècle), et qu’ils ne savaient rien de la vraie Alchimie des anciens Égyptiens, dont les secrets ne couraient certainement pas les rues. En effet, dans le IIIme siècle de l’ère chrétienne, l’empereur Dioclétien publiait son fameux édit, ordonnant la recherche la plus minutieuse en Égypte de tous les livres traitant de la fabrication de l’or, et il en était fait un auto da fé public.

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* A. de Gubernatis qui trouve (Zoological Mythology, Vol. I, pp. 402-03, 428-32), que, paree qu’en «sanscrit le bélier est appelé mesha or meha, celui qui verse ou qui répand», le belier à la toison d’or des Grecs doit être, par conséquent «le nuage . . faisant de l’eau» (nous remplaçons le verbe original); et F.L.W. Schwartz qui compare la toison du bélier à la nuit orageuse, nous apprend que «le bélier parlant est la voix qui semble sortir du nuage électrique» (Ursprung der Mythologie, p. 219, note 1), nous font rire, Ils sont trop pleins de nuages eux-mêmes, les braves savants, pour que leurs interprétations fantastiques soient jamais acceptées par l’étudiant sérieux. Et cependant Paul Decharme, l’auteur de la Mythologie de la Grèce antique, semble partager ces opinions!

Après cela, il ne resta plus un seul ouvrage d’Alchimie, sur la surface de la terre des Pharaons, nous dit W. Godwin, et pendant deux siècles on n’en entendit plus parler. Il aurait pu ajouter qu’il restait suffisamment de pareils ouvrages dans l’intérieur de la terre, sous la forme de papyrus ensevelis avec les momies dix fois millénaires. Le tout, c’est de savoir reconnaître un traité sur l’Alchimie sous la forme d’un conte de fée, semblable à celui de la toison d’or, ou d’un «roman» du temps des premiers Pharaons. Mais ce n’est pas la sagesse secrète enfouie sous l’allégorie des papyrus qui introduisit l’Alchimie, ni les sciences hermétiques, en Europe.

L’histoire nous apprend que l’Alchimie était cultivée, en Chine, plus de seize siècles avant notre ère, et que jamais elle n’avait été plus florissante qu’à l’époque des premiers siècles du Christianisme. Or, c’est vers la fin du IVme siècle, et lorsque l’Orient ouvrait ses portes au commerce avec les races latines, que l’Alchimie pénétra, encore une fois, en Europe. Byzance et Alexandrie, les deux principaux centres de ce commerce, furent subitement inondés de traités sur la transmutation, alors que l’on savait que l’Égypte n’en possédait plus un seul. D’où vinrent donc ces traités pleins de recettes pour faire de l’or et prolonger la vie humaine? Ce n’est certes pas des sanctuaires d’Égypte, puisque ces traités égyptiens n’existaient plus.— Nous affirmons que la plupart n’étaient que des interprétations plus ou moins correctes des histoires allégoriques des Dragons verts, bleus et jaunes, et des tigres roses, symboles alchimiques des Chinois.

Tous les traités que l’on trouve maintenant dans les bibliothèques publiques et les Musées d’Europe ne sont que les hypothèses risqués de certains mystiques de tous les âges, restés à mi-chemin de la grande Initiation. Or il n’y a qu’à comparer quelques-uns des traités dits «hermétiques» avec ceux qui ont été apportés de la Chine dernièrement, pour reconnaître que Thoth-Hermès, ou plutôt la science de ce nom, est innocente de tout cela. Et il en résulte que tout ce que l’on sut sur l’Alchimie, au moyen âge et de là au XIXme siècle, a été importé en Europe de la Chine et transformé ensuite en écrits hermétiques.

La plupart de ces écrits ont été fabriqués par les Grecs et les Arabes, dans les VIIIme et IXme siècles, refabriqués au moyen âge, et restent incompris au XIXme. Les Sarrazins, dont la plus fameuse école d'Alchimie se trouvait à Bagdad, tout en apportant avec eux des traditions plus anciennes, en avait perdu le secret eux-mêmes. Le grand Geber mérite plutôt le titre de Père de la Chimie moderne que celui de l'Alchimie hermétique, quoique ce soit à lui qu'on attribue l'importation de la Science Alchimique en Europe.

La clef des secrets de Thoth-Hermès gît bien ensevelie dans les cryptes initiatiques du vieil Orient seul, depuis l'acte de vandalisme commis par Dioclétien.

Comparons donc le système chinois avec celui que l'on nomme les Sciences Hermétiques.

1. Le double but poursuivi dans les deux écoles est identique: la création de l'or, le rajeunissement et le prolongement de la vie humaine au moyen du menstruum universale ou lapis philosophorum. Le troisième object, ou le vrai sens de la «transmutation», ayant été complètement négligé par les adeptes chrétiens, satisfaits qu'ils etaient de leur croyance religieuse dans l'immortalité de l'âme, n'a jamais été bien compris par les adhérents des vieux alchimistes. Aujourd'hui, moitié par négligence, moitié par désuétude, il est complètement rayé du catalogue du summum bonum poursuivi par les Alchimistes des pays chrétiens. Ce n'est cependant que ce dernier object qui intéresse les vrais alchimistes orientaux. Tous les Adeptes Initiés, méprisant l'or et ayant une profonde indifférence pour la vie, font peu de cas du double but de l'alchimie.

2. Ces écoles reconnaissent toutes deux l'existence de deux élixirs, le grand et le petit. L'usage de ce dernier sur le plan physique s'appliquait à la transmutation des métaux et à la restitution de la jeunesse. Le grand «Élixir», qui n'était élixir que symboliquement, conférait le plus grand trésor de tous: l'immortalité consciente de l'Esprit, le Nirvâna à travers les cycles qui est le précurseur de PARANIRVÂNA, l'identification absolue avec l'Essence UNE.

3. Les principes à la base des deux systèmes sont aussi identiques, à savoir: la nature composite des métaux et leur végétation émanant d'un même germe séminal.

La lettre tsing, dans les caractères chinois, qui indique «germe» et t'ai «matrice», que l'on retrouve constamment dans les ouvrages chinois sur l'alchimie,* sont les ancêtres des mêmes mots que l'on rencontre, à chaque pas, dans les traités sur l'alchimie des Hermétistes.

4. Le mercure et le plomb, le mercure et le soufre, sont employés en Orient comme dans l'Occident, et, ajoutés à tant d'autres ingrédients en commun, nous trouvons que les deux écoles de l'alchimie, les acceptaient sous un triple sens.—C'est ce troisième sens qui échappe aux alchimistes européens.

5. Les alchimistes de ces deux pays acceptent également la doctrine du cycle des transformations, pendant lequel les métaux précieux retournent à leur élément basique.

6. L'alchimie des deux Écoles est intimement liée à l'astrologie et à la magie.

7. Finalement toutes les deux font usage d'une phraséologie extravagante, ainsi que le remarque l'auteur des Études sur l'Alchimie en Chine,† lequel trouve que le langage des alchimistes européens, qui diffère si totalement de celui de toutes les autres sciences Occidentales, mais imite parfaitement, dans son jargon métaphorique, celui des peuples de l'extrême Orient, est une excellente preuve que l'alchimie en Europe a eu sa provenance de l'extrême Orient.

Et quand nous affirmons que l'alchimie est intimement liée à la magie et à l'astrologie, qu'on ne se récrie pas. Le mot magie est un vieux terme persan qui signifie le savoir embrassant toutes les sciences physiques ou métaphysiques qui furent cultivées jadis. Les classes savantes sacerdotales des Chaldéens enseignaient la magie, d'où naquirent le magisme et le gnosticisme. N'appelle-t-on pas Abraham un «Chaldéen»?

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* «The Study of Alchemy in China», par le Reverend W. A.P. Martin, de Pékin.

[Paper read in October, 1868, at the meeting of the Oriental Society, at New Haven, Conn., U.S.A. —Compiler.]

† Op. cit.

Or, c’est Josèphe, un pieux juif, qui, parlant du patriarche, dit qu’il enseignait la mathématique ou la science ésoterique en Égypte, la science des astres y inclus. Un professeur du magisme était nécessairement astrologue.

Mais on aurait grand tort de confondre l’alchimie du moyen âge avec l’alchimie antédiluvienne. Telle qu’elle est connue maintenant elle a trois agents principaux: la pierre philosophale, servant à la transmutation des métaux; l’Alkahest, ou le dissolvant universel; et l’elixir vitae, dont la propriété était de prolonger la vie humaine indéfiniment. Mais, ni les vrais philosophes, ni les Initiés ne tenaient compte des deux derniers. Les trois agents alchimiques ne sont devenus, à l’instar de la Trinité, une et indivisible trois agents distincts que lorsque la science tomba dans le domaine de l’égoïsme humain. Tandis que la classe sacerdotale, avide et ambitieuse, anthropomorphisait l’Unité spirituelle et absolue, en la divisant en trois personnes, la classe des faux mystiques séparait la Force divine du kriyaśakti universel et en faisait trois agents. Dans sa Magie naturelle, Giambattista della Porta le dit fort clairement:

Je ne promets ni montagnes d’or, ni la pierre philosophale . . . ni encore cette liqueur d’or qui rend celui qui en boit immortel . . . Tout cela n’est que rêverie, car le monde étant muable et sujet aux changements, tout ce qu’il produit doit être détruit.

Geber, le grand alchimiste arabe, est encore plus explicite. Il semple avoir écrit les remarques que nous traduisons, avec un œil prophétique pour l'avenir:

Si nous vous avons caché quelque chose, ô fils de la science, ne vous en étonnez pas; car nous ne l’avons pas caché à vous; nous avons seulement usé, pour en parler, d’un langage destiné à voiler la vérité aux méchants, afin que les hommes injustes et vils ne la comprennent pas. Mais vous, fils de la Vérité, cherchez et vous trouverez ce don, le plus précieux de ceux qui vous sont réservés. Vous, fils de la folie, de l’impiété et des œuvres profanes, abstenez-vous de chercher à pénétrer les secrets de cette science; car elle vous détruirait en vous précipitant couverts de mépris, dans la plus profonde misère.*

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* «Alchemy, or the Hermetic Philosophy», par Dr. Alexander Wilder [In his New Platonism and Alchemy, Albany, N.Y., 1869, p. 26 —Compiler.]

Voyons encore ce que quelques autres auteurs nous ont révélé à ce sujet. Étant arrivés à croire (ce qui est une erreur) que l'alchimie n'était, après tout, qu'une philosophie toute métaphysique au lieu d'une science physique, ils déclarèrent que la transmutation extraordinaire des vils métaux en or n'était que l'expression figurée de la transformation de l'homme, le débarrassant de ses maux héréditaires et de ses infirmités pour atteindre à un état régénéré, qui faisait de lui une nature divine.

En effet, c'est la synthèse de l'alchimie transcendantale, et son but principal; mais ce but ne représente pas encore tous les objects de cette science.—Aristote, en disant à Alexandre que «la pierre philosophale n'est pas une pierre du tout; qu'elle est dans chaque homme, partout, en toute saison, et s'appelle le but final de tous les philosophes»,— Aristote se trompait dans sa première proposition, et avait raison quant à la seconde. Dans le domaine physique, le secret de l'Alkahest produit un ingrédient qu'on nomme la pierre philosophale; mais, pour ceux qui ne tiennent pas à l'or qui périt, l'alkahest, comme nous le dit le professeur Wilder* «n'est que l'al-geist, l'esprit divin, qui dissout la grosse matière, afin que les éléments non sanctifiés puissent être détruits . . .» L'elixir vitae ne serait donc que l'eau de la vie, qui, comme l'exprime Godwin «est une médecine universelle, ayant la propriété de renouveler la jeunesse de l'homme et de le faire vivre pour toujours».

Le docteur Hermann Kopp, en Allemagne, publia une Geschichte der Chemie il y a une quarantaine d'années. Parlant de l'alchimie, envisagée dans son caractère spécial de précurseur de la chimie moderne, le docteur allemand emploie une expression très significative et que le Pythagoricien et le Platoniste comprendraient immédiatement: «Si, dit-il, sous le terme monde, le microcosme que l'homme représente est sous-entendu, alors l'interprétation des écrits des alchimistes devient aisée».

Irénéus Philalethes déclare que

. . . la pierre philosophale est la représentante du grand Univers (ou macrocosme) et possède toutes les vertus du grand système, comprises et collectionnées dans le petit système.

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* Ibid.

Ce dernier a une vertu magnétique qui attire sa pareille qui gît dans l'univers. C'est la vertu céleste répendue universellement dans toute la création, mais épitomisée dans son petit abrégé (l'homme).

Écoutez ce que dit Alipili dans un de ses ouvrages traduits:

Celui qui a la connaissance du microcosme ne peut rester longtemps ignorant de celle du macrocosme. C'est pourquoi les Egyptiens, les zélés investigateurs de la nature, disaient si souvent: «Homme CONNAIS-TOI». Mais leurs disciples bornés, les Grecs, prirent cet adage en un sens allégorique, et dans leur ignorance l'inscrivirent dans leurs temples. Mais, je te le déclare, qui que tu sois, qui désir plonger dans les profondeurs de la nature, si, ce que tu cherches, tu ne le trouves pas en toi-même, tu ne le trouveras jamais au dehors. Celui qui ambitionne la première place dans les rangs des étudiants de la nature ne trouvera jamais un champ d'étude plus vaste ou meilleur que lui-même. Or, suivant en ceci l'exemple des Égyptiens, et d'accord avec la vérité qui m'a été démontrée par l'expérienee, c'est à haute voix et du plus profond de mon âme que je répète les paroles mêmes des Egyptiens: «Oh! homme, connais-toi toi-même; car le trésor des trésors est enseveli en toi!» *

Irénéus Philalethes Cosmopolita, alchimiste anglais et philosophe hermétique, écrivait, en 1669, faisant allusion à la persécution dont la philosophie était l'object:

Beaucoup de ceux qui sont étrangers à l'art, croient que, pour obtenir la jouissance, on doit faire telle ou telle chose; ainsi que tant d'autres, nous l'avons cru aussi; mais étant devenus, à cause du grand péril que nous courons, plue prudents et moins ambitieux des trois biens [offerts par l'Alchimie], nous avons choisi le seul infaillible et le plus secret. . . †

Et ils étaient bien advisés, les alchimistes. Car, à une époque où, pour une légère différence d'opinion en matière religieuse, hommes et femmes étaient traités d'infidèles, mis hors la loi et proscrits; où la science était stigmatisée et appelée sorcellerie, il était tout naturel, nous dit le professeur A. Wilder,

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* [Centrum Naturae Concentratum, etc., London, 1696. Vide footnote appended to the English translation of the present essay, for more particulars.—Compiler]

† [Eyraeneus Philaletha Cosmopolita, Secrets Revealed, etc., Chapter 13, p. 33.—Compiler.]

. . . que des hommes qui cultivaient des idées hors ligne inventassent un langage symbolique et des moyens de communication entre eux, tout en restant inconnus aux adversaires qui avaient soif de leur sang.*

L'auteur nous rappelle l'allégorie indoue de Krishna, «commandant à sa mère adoptive de lui regarder dans la bouche. Elle le fit et elle y vit l'univers entier». Ceci se rapporte directement à l'enseignement kabbalistique affirmant que le microcosme n'est que le reflet fidèle du macrocosme,—la copie photographique, pour qui sait comprendre. Voici pourquoi Cornelius Agrippa, le plus généralement connu peut-être des alchimistes, nous dit:

Il est une chose créée, le sujet de l'étonnement, au ciel comme sur la terre. C'est un composé des règnes animal, végétal et minéral; on la trouve partout, quoiqu'elle soit connue d'un très petit nombre d'hommes, et qu'elle ne soit appelée de son vrai nom par personne, car elle est enfouie dans des nombres, des figures et des énigmes, sans quoi ni l'alchimie ni la magie naturelle ne pourraient jamais atteindre à sa perfection.†

L'allusion devient encore plus claire, si on lit un certain passage publié dans l'Encheiridion des Alchimistes, en 1672:

Or, je veux rendre manifeste à tes yeux, dans ce discours, la condition naturelle de la pierre des philosophes, enveloppée de son triple vêtement, cette pierre de richesse et de charité qui contient tous les secrets, et qui est un mystère divin, dont la nature sublime n'a pas sa pareille dans la monde. Observe donc bien ce que je te dis là, et souviens-toi qu'elle a un triple appareil, à savoir: le corps, l'âme et l'esprit.

En d'autres termes cette pierre contient: le secret de la transmutation des métaux, celui de l'élixir de longue vie et de l'immortalité consciente.

C'est ce dernier secret que les anciens philosophes se plaisaient à découvrir, laissant aux petits philosophes, aux faux nez modernes, le soin de se le casser sur les deux premiers.

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* [New Platonism and Alchemy, p. 26.—Compiler.]

† [Quoted by Dr. A. Wilder, in op. cit., p. 28.—Compiler.]

C’est le Verbe ou le «nom ineffable» dont Moïse disait qu’il n’était nul besoin de l’envoyer quérir par des messagers, «car le Verbe est fort proche de toi; il est dans ta bouche et dans ton cœur».

C’est ce que dit aussi, en d’autres termes, Philaletha, l’alchimiste anglais:

Dans le monde nos écrits seront comme un eouteau à double tranchant; quelques-uns s’en serviront pour ciseler des objects d’art, d’autres ne parviendront qu’à se couper les doigts. Cependant, ce n’est pas nous qui sommes à blâmer, puisque nous prévenons sérieusement tous ceux qui s’essaient à l’œuvre, qu’ils entreprennent là une pièce de philosophie la plus élevée dans la nature. Et cela, que nous écrivions en anglais, nos écrits resteront du grec pour quelques-uns, qui néanmoins persisteront à croire qu’ils nous ont bien compris, tandis qu’ils dénaturent le sens de ce que nous enseignons, de la manière la plus perverse: car peut-on s’imaginer que ceux qui sont des sots dans la nature, puissent devenir des sages pour avoir lu des livres, lorsque ees derniers ne sont que les témoins de la nature? *

Espagnet avertit ses lecteurs dans le même sens. Il supplie «les amants de la nature, de ne lire que peu d’auteurs et seulement ceux qui sont reconnus comme des écrivains dont la véracité et l’intelligence sont au-dessus du soupçon. Que le lecteur comprenne vite ce qui n’est qu’effleuré par l’auteur, surtout lorsqu’il s’agit de noms mystiques et d’opérations secrètes; car, ajoute-t-il, la vérité gît dans l’obscurité; les philosophes (Hermétiques), trompant le plus lorsqu’ils semblent écrire le plus clairement, et ne divulgant jamais plus de secrets qu’alors qu’ils s’expriment de la manière la plus obscure.

La vérité ne peut être donnée au public; moins encore aujourd’hui qu’au jour où les apôtres recevaient le conseil de ne pas jeter leurs perles devant les pourceaux.—Tous ces fragments que nous venons de citer sont donc autant de preuves de ce que nous avançons. En dehors des écoles d’adeptes presque inabordables pour les Occidentaux, il n’existe point, dans l’Univers entier,—en Europe moins que partout ailleurs,—un seul livre sur les sciences occultes, l’alchimie, surtout, qui soit écrit en langage clair et précis, ou qui offre au public un système ou une méthode à suivre comme dans les sciences physiques.

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* [Irenaeus Philaletha or Eirenaeus Philalethes, Ripley Revived, etc., 1678, pp. 159-60.—Compiler.]

Tout traité venant d’un initié ou même d’un adepte, ancien ou moderne, ne pouvant révéler le tout, se bornera à jeter la lumière sur certains problèmes qui pourraient être révélés, au besoin, à ceux qui méritent de savoir, tout en restant voilés pour ceux qui sont indignes de recevoir la vérité car ils en abuseraient. Donc celui qui, tout en se plaignant de l’obscurité et de la confusion qui semblent régner dans les écrits des disciples de l’école d’Orient, opposerait à ces derniers les ouvrages, soit du moyen âge, soit modernes, qui semblent écrits avec clarté, ne prouverait que de deux choses l’une: ou il trompe son public, en se trompant luimême; ou bien il fait de la réclame pour le charlatanisme moderne, tout en sachant qu’il trompe ses lecteurs. Il est facile de trouver quelques ouvrages semi-modernes, écrits avec précision et méthode, mais ne donnant que les hypothèses personnelles de l’auteur, c’est-à-dire n’ayant de valeur que pour ceux qui ne savent absolument rien de la vraie science occulte. On commence à faire grand cas d’Éliphas Lévi, qui seul en savait, en vérité, plus peut-être que tous nos grands mages européens de 1889, réunis ensemble. Mais, une fois qu’on aura lu, relu et appris par cœur la demi-douzaine de volumes de l’abbé Louis Constant, de combien sera-t-on avancé dans les sciences occultes pratiques, ou même dans les théories des kabalistes? Son style est poétique et charmant; ses paradoxes,—et presque chaque phrase dans ses volumes en est un,—sont d’un esprit tout français. Mais, lorsqu’on les aura appris à pouvoir les réciter de mémoire d’un bout à l’autre qu’auront-ils enseigné, ces volumes, je le demande? Rien, absolument rien,—sauf le français peut-être. Nous connaissons plusieurs des élèves du grand mage moderne, en Angleterre, en France et en Allemagne,—tous des gens sérieux, d’une volonté inébranlable et dont plusieurs ont sacrifié des années à ces études. Un de ses disciples lui avait fait une rente viagère, pendant plus de dix ans, lui payant en plus 100 francs par lettre, pendant ses absences forcées. Cette personne, au bout de dix ans, en savait moins sur la magie et la kabbale qu’un chéla de dix ans, chez un astrologue indien!

Nous avons ces lettres sur la magie, en plusieurs volumes manuscrits, dans la bibliothèque d'Adyar, en français et traduits en anglais, et nous défions les admirateurs d'Éliphas Lévi de nous nommer une seule personne qui serait devenue un occultiste, même en théorie, en suivant l'enseignement du mage français.—Pourquoi, puisqu'il est évident qu'il avait eu ces secrets d'un initié? Simplement parce qu'il n'avait jamais eu le droit d'initier à son tour. Ceux qui savent quelque chose des sciences occultes nous comprendront; les prétendants nous contrediront et ne nous en haïront que davantage pour ces dures vérités.

Les sciences occultes, ou plutôt la clef qui seule peut expliquer leur jargon et leurs symboles ne peut être divulguée;—semblable au Sphinx qui meurt au moment où l'énigme de son être est devinée par un Œdipe, elles ne sont occultes que tant qu'elles restent inconnues au mortel non initié. Ensuite elles ne se vendent pas, et ne peuvent être achetées. Un Rosecroix devient, «il n'est pas fait», dit un vieil adage des philosophes hermétiques, auquel les occultistes ajoutent: «La science des dieux s'acquiert par violence: elle est conquise mais ne se donne pas». C'est justement ce que voulait dire l'auteur des Actes des Apôtres [viii, 20], lorsqu'il a écrit la réponse de Pierre à Simon le Magicien: «que ton argent périsse avec toi, puisque tu as cru que le don de Dieu s'acquérait avec de l'argent». Le savoir occulte ne doit servir ni à faire de l'argent, ni à aucun égoïste, pas même à la vanité personnelle.

Allons plus loin, et disons-le tout de suite.—A moins d'un cas exceptionnel où l'or servirait à sauver toute une nation, l'acte même de la transmutation, où l'idée d'acquisition de richesse serait le seul motif, devient de la magie noire. Donc, ni les secrets de la magie ou de l'occultisme, ni ceux de l'alchimie, ne pourront être jamais révélés, durant l'existence de notre race qui adore le veau d'or avec une frénésie toujours croissante.

De quelle valeur pourrait donc être tout ouvrage qui promettrait de nous donner la clef de l'initiation dans l'une ou l'autre de ces deux sciences, qui ne font en vérité qu'une?

Nous comprenons for bien des Adeptes-Initiés, comme l'était Paracelse ou Roger Bacon.

Le premier fut un des grands précurseurs de la chimie moderne; le second celui de la physique. Roger Bacon, dans son Traité sur la Force admirable de l'Art et de la Nature, le démontre bien. Toutes les sciences de nos jours y sont annoncées. Il y parle de poudre à canon et prédit l'usage de la vapeur comme force de propulsion. La presse hydraulique, la cloche de plongeur et le kaléidoscope y son décrits; il prophétise l'invention des instruments à voler, construits de telle manière que celui qui est assis au milieu de cet instrument, dans lequel chacun reconnaîtra une variété du ballon moderne, n'a qu'a tourner une machine qui met en mouvement des ailes artificielles, lesquelles commencent immédiatement à battre l'air à l'instar d'oiseaux volants! Après quoi il défend ses frères, les alchimistes, de l'accusation de se servir d'une cryptographie secrète.

La raison de ce mystère, parmi les sages de tous les pays, c'est le mépris et la négligence montrés pour les secrets de la sagesse, ces gens ne sachant pas user des choses qui sont les plus excellentes. Même ceux d'entre eux qui peuvent concevoir une idée par rapport à quelque chose d'utile la doivent généralement au hasard et à leur bonne fortune, et abusent beaucoup de leur science aux grands détriment et malechance de beaucoup de personnes, de sociétés entières quelquefois. Tout cela prouve que celui qui publie nos secrets est pire qu'un fou, à moins qu'il ne voile bien ce qu'il révèle aux multitudes, et ne le livre que déguisé d'une telle façon que même l'érudit le comprend avec peine . . . Il y en a parmi nous qui cachent leurs secrets sous une certaine manière d'écrire, n'usant par exemple que des consonnes, de façon que celui qui lit ce genre d'écriture ne puisse en déchiffrer le vrai sens que lorsqu'il connait la signification des mots [le jargon hermétique].*

Ce genre (de cryptographie) était en usage chez les Juifs, les Chaldéens, les Syriens, les Arabes et même les Grecs, et fort répandu autrefois, particulièrement parmi les Juifs.

Ce qui nous est démontré par les manuscrits hébreux du Vieux Testament, les livres de Moïse ou le Pentateuque, que l'introduction des points masorétiques ont rendus dix fois plus fantastiques. Mais, ainsi que pour la Bible, à qui le Masorah et la ruse des pères de l'Église ont fait dire tout ce qu'ils voulaient, excepté ce qu'elle disait réellement, il en a été de même pour les livres cabalistiques et alchimiques.

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* [Roger Bacon, op. cit., chapter VIII.]

La clef des deux étant perdue, depuis des siècles, en Europe, la cabale (la bonne cabale du marquis de Mirville, selon l'ex-Rabbin, le chevalier Drach, le pieux et fort catholique hébraisant) sert, à l'heure qu'il est, de témoin à décharge pour le Nouveau aussi bien que pour le Vieux Testament. Selon les kabalistes modernes, le Zohar est un livre de prophéties des dogmes catholiques de l'Église latine et la pierre fondamentale de l'Évangile; ce qui pourrait bien avoir du vrai, s'il était admis, en même temps, que dans les Évangiles et la Bible, chaque nom est symbolique comme chaque récit est allégorique, de même que dans toutes les écritures sacrées qui précédèrent le canon chrétien.

Avant de clore cet article qui devient trop long, faisons un résumé rapide de ce que nous avons avancé.

Je ne sais si nos arguments et citations copieuses produiront leur effet sur nos lecteurs en général. Ce dont je suis tout à fait certaine, c'est que sur les cabalistes et les «Maîtres» modernes, notre article produira l'effet du chiffon rouge sur les taureaux dans l'arène: mais il y a beau temps que les cornes les plus pointues ne nous font plus peur. Ces «Maîtres» doivent toute leur science à la lettre morte de la cabale, et aux interprétations fantastiques de quelques mystiques du siècle passé et du siècle présent, —sur les thèmes desquels les «Initiés» des bibliothèques et musées ont fait des variations à leur tour; aussi les défendront-ils avec bec et ongle. Le public n'y verra que du feu, et c'est celui qui criera le plus fort qui restera vainqueur. Néanmoins,—Magna est veritas et praevalebit.

1. Il est bien avéré que l'alchimie a pénétré en Europe venant de la Chine, et que, tombée dans des mains profanes, l'alchimie (comme l'astrologie) n'est plus la science pure et divine des écoles du Thoth-Hermès Égyptien des premières Dynasties.

2. Il est aussi certain que le Zohar, dont l’Europe et autres pays chrétiens possèdent des fragments, n’est pas le Zohar de Simon ben-Yochaï, mais une compilation de vieilles traditions et d’écrits collectionnés par Moïse de Léon de Guadalajara, au XIIIme siècle; lequel, selon Mosheirn, a suivi en beaucoup de cas les interprétations qui lui furent fournies par les gnostiques chrétiens de la Chaldée et de la Syrie, où il alla les chercher. Le vieux et véritable Zohar ne se trouve en entier que dans le Livre Chaldéen des Nombres, dont il n’existe aujourd’hui que deux ou trois copies incomplètes entre les mains des rabbins initiés. L’un d’eux vécut en Pologne, dans une grande retraite, et il détruisit son exemplaire avant de mourir, en 1817; quant à l’autre, le rabbin le plus savant de la Palestine, il émigra de Jaffa, il y a quelques années.

3. Des vrais livres hermétiques, il n’existe que le fragment connu sous le nom de Table Smaragdine, dont nous parlerons tout à l’heure. Tous les écrits compilés sur les livres de Thoth ont été détruits et brûlés, en Égypte, par l’ordre de Dioclétien, au IIIme siècle de notre ère. Tout le reste,—«Pymandre» y inclu,—n’est, dans sa forme présente, que réminiscenses, plus ou moins vagues et erronées, de divers auteurs grecs et même latins, qui ne se gênaient pas souvent pour faire passer leurs propres interprétations comme de vrais fragments hermétiques. Et, quand même il en existerait par hasard, ils resteraient aussi incompréhensibles aux «Maîtres» d’aujourd’hui que les livres des alchimistes du moyen âge. Ceci nous est prouvé par leurs confessions personnelles et fort sincères dont nous venons de citer quelques passages. Nous avons montré leurs raisons pour cela:—(a) leurs mystères étaient trop sacrés pour être profanés par les ignorants, n’étant écrits et expliqués dans leurs traités qu’à l’usage du petit nombre d’adeptes initiés; et ils étaient trop dangereux dans les mains de ceux qui étaient capables d’en abuser;—(b) au moyen âge, les précautions devinrent dix fois plus grandes: s’en départir, c’était risquer d’être rôti vivant, à la plus grande gloire de Dieu et de son Église.

4. La clef du jargon des alchimistes, et du vrai sens des symboles et allégories de la cabale, n’existe plus qu’en Orient.

N’ayant jamais été retrouvé en Europe, qu’est-ce donc qui sert d’étoile conductrice à nos cabalistes modernes pour reconnaître la vérité dans les œuvres des Alchimistes et le petit nombre de traités écrits par de vrais initiés qui existent dans nos bibliothèques nationales?

Il résulte de tout cela qu’une fois qu’ils rejettent la main qui, seule, est capable, dans ce siècle, de leur fournir la clef du vieil ésotérisme et de la religion de la Sagesse,—Messieurs les cabalistes,—les «Élus de Dieu», «Prophètes» modernes compris,—jettent au vent leur seule chance d’étudier les vérités primitives et d’en profiter.

Ce n’est toujours pas l’école d’Orient qui y perd quelque chose.

Nous nous sommes laissé dire que beaucoup de cabalistes français ont exprimé souvent l’opinion que l’École d’Orient ne pouvait guère valoir quelque chose, se piquer de posséder des secrets inconnus aux occultistes Européens, pour la bonne raison qu’elle admettait des femmes dans ses rangs.

A ceci nous pourrions répondre en répétant une certaine fable rapportée par le «grand patron» de la Loge Maçonnique des femmes aux États-Unis,* le frère Jos. S. Nutt, pour démontrer ce que la femme ferait, si elle n’avait pas pour entrave le mâle, —que ce dernier soit homme ou Dieu:

«Un lion passant près d’un monument qui représentait en relief un homme athlétique et puissant déchirant la gueule d’un lion, dit: —‘Si la scène représentée eût été exécutée par un lion, les deux personnages eussent changé de rôles!’»

De même en est-il pour la femme. Lui serait-il permis de représenter les scènes de la vie humaine, elle distribuerait les rôles à rebours. C’est elle la première qui conduisit l’homme vers l’arbre de la science et lui fit connaître le bien et le mal; et, si on l’eût laissé faire tranquillement ce qu’elle voulait, elle l’eût conduit à l’arbre de la vie et l’eût ainsi rendu immortel.

H.P.BLAVATSKY.

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* Le grand chapitre, ordre de l’Étoile de l’Orient (The Eastern Star) de l’État de New York, Conférence et Discours dans le grand chapitre.—La Femme et l’Étoile de l’Orient, 4 avril 1877.

ALCHEMY IN THE NINETEENTH CENTURY

[La Revue Théosophique, Paris, Vol. II, Nos. 8, 9, 10, October, November and December, 1889, pp. 49-57, 97-103, 145-149, respectively]

[Translation of the foregoing original French text]

The language of archaic Chemistry or Alchemy has always been, like that of ancient religions, symbolical.

We have shown in The Secret Doctrine that everything in this world of effects has three attributes or the triple synthesis of the seven principles. In order to state this more clearly, let us say that everything which exists in this, our world, is made up of three principles and four aspects, just as is the case with man himself. As man is a composite being, consisting of a body, a rational soul and an immortal spirit, so each object in nature has an objective exterior, a vital soul, and a divine spark which is purely spiritual and subjective. As the first of these propositions cannot be denied, the second can hardly be either, for if official Science admits that metals, woods, minerals, powders and drugs can produce effects, then it tacitly recognises the latter. As for the third, the presence of an absolute quintessence in every atom, materialism, which has no use for the anima mundi, utterly denies it.

Much good may it derive from that. As materialism is but a proof of moral and spiritual blindness, we may well let the blind lead the blind, and leave it at that.

Thus, as with all else, every science has its three fundamental principles, and may be practically applied by the use of all three, or of only one of them. Before Alchemy existed as a science, its quintessence alone acted in nature’s correlations (as indeed it still does) and on all its planes.

When there appeared on earth men endowed with a superior intelligence, they allowed it to act, and from it they learned their first lessons. All they had to do was to imitate it. But in order to reproduce the same effects at will, they had to develop in their human constitution a power called, in occult phraseology, Kriyâśakti. This faculty, creative in its effects, is so, simply because it is the active agent of that attribute on the objective plane. Like the lightning conductor which leads the electric fluid, the faculty of Kriyâśakti conducts the creative Quintessence and gives it direction. Led haphazardly, it can kill; directed by the human intellect, it can create according to a predetermined plan.

Thus was born Alchemy, magnetic Magic, and many other branches of the tree of occult science.

When in the course of ages nations developed, which in their egotism and ferocious vanity were convinced of their complete superiority to all others, past or present, when the development of Kriyâśakti became more and more difficult and the divine faculty had almost disappeared from the earth, they forgot little by little the science of their earlier ancestors. They even went further and rejected altogether the tradition of their antediluvian parents, denying with contempt the presence of a spirit and a soul in this, the most ancient of all sciences. Of the three great attributes of nature, they only accepted the existence of matter or rather its illusory aspect, for of real matter or SUBSTANCE even the materialists themselves confess a complete ignorance; and truly they have never caught the slightest glimpse of it, not even from afar.

Thus came to birth modern Chemistry.

Everything changes as an effect of cyclic evolution. The perfect circle becomes One, a triangle, a quaternary and a quinary. The creative principle issued from the ROOTLESS ROOT of absolute Existence, which has neither beginning nor end, or perpetuum mobile symbolized as swallowing its tail in order to reach its head, has become the Azoth of the Alchemists of the Middle Ages. The circle becomes a triangle, emanating the one from the other as Minerva from the head of Jupiter. The circle hypothecates the absolute; the right line represents a metaphysical synthesis and the left a physical one.

When Mother Nature shall have made of her body the horizontal line joining these two, then will be the moment of the awakening of cosmic activity. Until then, Purusha, the Spirit, is separated from Prakriti—material nature still unevolved. Its legs exist only in a state of potentiality; it cannot move nor has it arms wherewith to work on the objective form of things sublunary. Lacking limbs, Purusha cannot begin to build until it has mounted onto the neck of Prakriti the blind,* when the triangle will become the pentagon, the microcosmic star. Before reaching this stage they must both pass through the quaternary state and that of the cross which conceives. This is the cross of earthly magi, who make a great display of their faded symbol, namely, the cross divided into four parts, which may read “Taro,” “Tora,” “Ator,” and “Rota.” The Virgin-Substance, or Adamic Earth, the Holy Spirit of the old Alchemists of the Rosy Cross, has now become with the Kabbalists, those flunkeys of modern science, Na_2Co_3, Soda, and C_2H_6O or Alcohol.

Ah! Star of the morning, daughter of the dawn, how fallen from thine high estate —poor Alchemy! On this our ancient planet, thrice deceived, everything is doomed to tire and to pass away. And yet that which once was, still is and forever shall be, even to the end of time. Words change and their meaning becomes quickly disfigured. But eternal ideas remain and shall not pass away. Under the ass’ skin in which Princess-Nature wrapped herself to deceive fools, as in the fairy-tale of Perrault, the disciple of the philosophers of old will always recognize the truth, and will adore it. This ass' skin, it would seem, is more congenial to the tastes of modern philosophism and materialistic alchemists, who sacrifice the living soul for the dead form, than Princess-nature in all her nakedness. And thus it is that the skin only falls before Prince Charming, who recognises the marriage betrothal in the ring sent. To all those courtiers who hover round Dame Nature while dismembering her material covering, she has nothing to offer but her outer skin.

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* Sânkhya philosophy of Kapila.

It is for this reason that they console themselves by giving new names to things as old indeed as the world itself, declaring loudly the while that they have discovered something new. The necromancy of Moses has become modern Spiritualism; and the Science of the old Initiates of the Temple, the Magnetism of the Gymnosophists of India, the healing Mesmerism of Aesculapius, “the Saviour,” are accepted now only when called hypnotism, in other words black magic under its proper title.

False noses everywhere! But let us rejoice; the more false and long they are, the sooner they are sure to become detached and fall on their own accord!

Modern materialists would have us believe that Alchemy, or the transmutation of base metals into gold and silver, has from the earliest ages been but charlatanism pure and simple. According to them, it is not a science but a superstition, and therefore all those who believe, or pretend to believe in it, are either dupes or impostors. Our encyclopaedias are full of abusive epithets levelled at Alchemists and Occultists.

Now, Gentlemen-Academicians, this may be all very well, but let us then have some proof of the absolute impossibility of transmutation. Tell us how it is that a metallic base is found even in alkalis. We know certain learned physicists, to be sure, who think the idea of reducing the elements to their first state, and even to their one and primordial essence (see for instance Mr. Crookes and his meta-elements), not as stupid as it appears at first sight. Gentlemen, these elements, when once you have allowed yourself the hypothesis that they all existed in the beginning in the igneous mass, from which you say the earth's crust has been formed, may be reduced again and brought through a series of transmutations to be once more that which they originally were. The question is to find a solvent sufficiently strong to effect in a few days or even years that which nature has taken ages to perform. Chemistry and, above all, Mr. Crookes has sufficiently proved that there exists so notably a relationship between metals, as to indicate not only a common source but an identical genesis.

Then, Gentlemen, you who laugh so loudly at alchemy and the alchemists and reject that Science, how is it that one of your first chemists, Monsieur Berthelot, author of La Synthèse chimique, deeply read in alchemical lore, is unable to deny to alchemists a most profound knowledge of matter?

And again, how is it that Monsieur M.-E. Chevreul, that venerable savant, whose knowledge, no less than his advanced age, in the full possession of all his faculties,* has moved to wonder our present generation, which, with its overweening self-sufficiency, is so difficult to penetrate or rouse; how is it, we say, that he who made so many useful discoveries for modern industry, should have possessed so many works on alchemy?

Is it not possible that the key to his longevity may be found in one of these very works, which, according to you, are but a heap of superstitions as foolish as they are ridiculous?

The fact that this great scholar, the dean of modern chemistry, took the trouble to bequeath after his death, to the Library of the Museum, the numerous works he possessed on this "false science," is most revealing. Nor have we yet heard that the luminaries of Science attached to this sanctuary have thrown these books on alchemy into the wastepaper basket, as useless rubbish allegedly full of fantastic reveries engendered by diseased and unbalanced brains.

Besides, our scientific men forget two things: in the first place, never having found the key to the jargon of these hermetic books, they have no right to decide whether this jargon preaches truth or falsehood; and secondly, that Wisdom was certainly not born for the first time with them, nor must it necessarily die out with our modern sages.

Each Science, we repeat, has its three aspects; everybody will grant that there must be two, the objective and the subjective.

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* [Michel-Eugène Chevreul, famous French chemist, born at Angers, Aug. 31, 1786. He died at Paris, April 9, 1889, being then 103 years old. Vide Bio-Bibliogr. Index for more data.—Compiler.]

Under the first heading we may put the alchemical transmutations with or without the powder of projection; under the second, all intellectual speculations. Under the third is hidden a meaning of the highest spirituality. Now since the symbols of the first two are identical in design and possess, moreover, as I have tried to prove in The Secret Doctrine, seven interpretations varying in meaning with their application to one or another of the domains of nature, the physical, the psychic, or the purely spiritual, it will be easily understood that only high initiates are able to interpret the jargon of hermetic philosophers. And then again, since there exist more false than true alchemical writings in Europe, Hermes himself would lose his way. Who does not know, for instance, that a certain series of formulae may find their concrete application of positive value in technical alchemy, while the same symbol, on being employed to render an idea belonging to the psychological domain, will possess an entirely different meaning? Our late brother Kenneth MacKenzie expresses this well when he says, speaking of Hermetic Sciences:

. . . To the practical Alchymist, whose object was the production of wealth by the special rules of his art, the evolution of a semi-mystical philosophy was a secondary consideration, and to be pursued without any reference to an ultimate system of theosophy; while the sage, who had ascended to the higher plane of metaphysical contemplation, would reject the mere material part of these studies as unworthy of his further consideration.*

Thus it becomes evident that symbols, taken as guides to the transmutation of metals, have very little to do with the methods which we now call chemical. Here is a question, by the way: Who of our great scientists would dare to treat as impostors such men as Paracelsus, Van Helmont, Roger Bacon, Boerhaave and many other illustrious Alchemists?

While Gentlemen-Academicians mock at the Kabbala as well as at Alchemy (though at the same time taking from this latter their inspirations and their best discoveries), the kabbalists and occultists of Europe in general begin sub rosa to persecute the secret sciences of the East.

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* Royal Masonic Cyclopaedia, p. 310.

In fact, the Wisdom of the Orient does not exist for our sages of the West; it died with the three Magi. Nevertheless, alchemy, which if we search diligently, we shall find as the foundation of all occult sciences—comes to them from the Far East. Some assert that it is merely the posthumous evolution of the magic of the Chaldeans. We shall try to prove that the latter is only the heir, first to antediluvian alchemy, and later to the alchemy of the Egyptians. Olaus Borrichius, an authority on this question, tells us to search for its origin in the remotest antiquity.

To what epoch may we ascribe the origin of Alchemy? No modern writer is able to tell us exactly. Some give us Adam as its first adept; others attribute it to the indiscretion of "the sons of God, who seeing that the daughters of men were beautiful, took them for their wives" [Gen. vi, 2.]. Moses and Solomon are later adepts in the science, for they were preceded by Abraham, who was in turn antedated in the Science of Sciences by Hermes. Does not Avicenna tell us that the Smaragdine Tablet—the oldest existing treatise on Alchemy—was found on the body of Hermes, buried centuries ago at Hebron, by Sarah, the wife of Abraham? But "Hermes" never was the name of a man, but a generic title, just as the term Neo-Platonist was used in former times, and "Theosophist" is being used in the present. What in fact is known about Hermes Trismegistos, "thrice-greatest"? Less than we know of Abraham, his wife Sarah and his concubine Agar, which St. Paul declares to be an allegory.* Even in the time of Plato, Hermes was already identified with the Thoth of the Egyptians. But this word thoth does not only mean "Intelligence"; it also means "assembly" or school. In reality Thoth-Hermes is simply the personification of the voice (or sacred teaching) of the sacerdotal caste of Egypt; the voice of the Great Hierophants. And if this is the case, can we tell at what prehistoric epoch this hierarchy of initiated priests began to flourish in the land of Chemi?

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* St. Paul explains it quite clearly: according to him, Sarah represents "Jerusalem which is above" and Agar "a mountain in Arabia," Sinai, which "answereth Jerusalem which now is" (Cal. iv, 25-36).

Even if this question could be answered, we should still be far from a solution of our problems. For ancient China, no less than ancient Egypt, claims to be the fatherland of the alkahest and of physical and transcendental alchemy; and China may very possibly be right. A missionary, an old resident of Peking, William A. P. Martin, calls it the “cradle of alchemy.” Cradle is hardly the right word perhaps, but it is certain that the Celestial Empire has the right to class herself amongst the very oldest schools of occult Sciences. In any case, it is from China that alchemy has penetrated into Europe, as we shall prove.

In the meantime, our reader may choose; for another pious missionary, Hood, assures us solemnly that Alchemy was born in the garden “planted in Eden on the side towards the East.” If we may believe him, it is the offspring of Satan who tempted Eve in the shape of a Serpent; but he forgot to patent his discovery, as our brave writer shows us by the very name of that science. For the Hebrew word for Serpent is Nahash, plural Nahashim. As is obvious, it is from this last syllable shim that the words chemistry and alchemy are derived. Is this not clear as day and established in agreement with the severest rules of modern philology?

Let us now turn to our proofs.

The first authorities on archaic sciences—William Godwin amongst others—have shown us on incontestable evidence that, though Alchemy was widely cultivated by nearly all the nations of antiquity long before our era, the Greeks began to study it only after the beginning of the Christian era and that it did not become popularised until very much later. Of course by this are meant only the lay Greeks, those not initiated. For the adepts of the Hellenic temples of Magna Graecia knew it from the days of the Argonauts. The origin of Alchemy in Greece dates therefore from this time, as is well illustrated by the allegorical story of the “Golden Fleece.”

Thus we need only to read what Suidas says in his Lexicon with reference to the expedition of Jason, too well known to require telling here:

Δέρας,, Deras, the Golden Fleece which Jason and the Argonauts, after a voyage on the Black Sea in Colchis, took with the aid of Medea, daughter of Aiêtes, King of Aia.

Only instead of taking that which the poets pretended they took, it was a treatise written on a skin (δέρμασι) which explained how gold could be made by chemical means. Contemporaries called this skin of a ram the Golden Fleece, most probably because of the great value attaching to the instructions on it.

This explanation is a little clearer and much more probable than the erudite vagaries of our modern mythologists,* for we must remember that the Colchis of the Greeks is the modern Imeritia on the Black Sea; that the Rion, the big river which crosses the country, is the Phasis of the ancients, which even to this day carries traces of gold; and that the traditions of the indigenous races that live on the shores of the Black Sea, such as the Mingrelians, the Abhazians and the Imeritians are all full of this old legend of the golden fleece. Their ancestors, they say, have all been "makers of gold," that is to say they possessed the secret of transmutation which today is called Alchemy.

In any case it is a fact that the Greeks, with the exception of the initiated, were ignorant of the hermetic sciences up to the time of the Neo-Platonists (towards the end of the fourth and fifth centuries), and knew nothing of the real alchemy of the ancient Egyptians, whose secrets were certainly not revealed to the public at large. In the third century of the Christian era we find the Emperor Diocletian publishing his famous edict, ordering a most careful search in Egypt for books treating of the fabrication of gold, which were to be burned at a public auto-da-fé. W. Godwin tells us that after this there did not remain one single work on Alchemy above ground, in the kingdom of the Pharaohs,

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* A. de Gubernatis (Zoological Mythology, Vol. I, pp. 402-03, 428-32) who finds that because "in Sanskrit the ram is called mesha or meha, he who spills or who pours out," the golden fleece of the Greeks should therefore be "the mist . . . raining down water"; and F. L. W. Schwartz who compares the fleece of a ram to a stormy night and tells us that "the speaking ram is the voice which seems to issue from an electric cloud (Ursprung der Mythologie, p. 219, note 1), makes us laugh. These brave learned men are rather too full of clouds themselves ever to find their fantastic interpretation accepted by serious students. And yet, P. Decharme, the author of Mythologie de la Grèce antique, seems to share their opinions.

and for the period of two centuries it was never spoken of.* He might have added that there still remained underground a large number of such works, written on papyrus and buried with the mummies ten millenniums old. The whole secret lies in the ability to recognise such a treatise on Alchemy in what appears to be only a fairy tale, such as we have in that of the golden fleece or in the “romances” of the earlier Pharaohs. But it was not the secret wisdom hidden in the allegories of the papyri which introduced Alchemy or the hermetic sciences to Europe. History tells us that Alchemy was cultivated in China more than sixteen centuries before our era, and that it had never been flourishing more than during the first centuries of Christianity. And it is towards the end of the fourth century, when the East opened its gates to the commerce of the Latin races that Alchemy once again penetrated into Europe. Byzantium and Alexandria, the two principal centers of this commerce, were suddenly inundated with works on transmutation, while it was known that Egypt no longer had any. Whence came then these treatises full of instructions on how to make gold and to prolong human life? It is certainly not from the sanctuaries of Egypt, as these Egyptian treatises did not exist any longer. We affirm that most of them were merely more or less correct interpretations of the allegorical stories of the green, blue and yellow Dragons, and the rose tigers, alchemical symbols of the Chinese.

All the treatises that are to be found now in the public libraries and the Museums of Europe are nothing but questionable hypotheses of certain mystics of various times, left halfway on the road of the great Initiation. All that is needed is to compare some of the so-called “hermetic” treatises with those which have been recently brought over from China, to recognise that Thoth-Hermes, or rather the science of that name, is quite innocent of all that. It follows from this that all that was known concerning Alchemy, from the Middle Ages to the nineteenth century, was imported into Europe from China and transformed later into Hermetic writings.

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* [Lives of the Necromancers, London, 1834 and 1876.—Compiler.]

Most of these writings have been fabricated by the Greeks and the Arabs, in the eighth and ninth centuries, re-fabricated in the Middle Ages, and remain incomprehensible in the nineteenth century. The Saracens, whose most famous school of Alchemy was at Bagdad, while bringing with them more ancient traditions, had lost their secret themselves. The great Geber merits rather the title of Father of modern Chemistry than of Hermetic Alchemy, although it is to him that is attributed the importation of Alchemical Science into Europe.

Ever since the act of vandalism committed by Diocletian, the key to the secrets of Thoth-Hermes lies deeply buried but in the initiatory crypts of the ancient Orient.

Let us then compare the Chinese system with that which is called Hermetic Sciences.

1. The twofold object which both schools aim at is identical; the making of gold and the rejuvenating and prolonging of human life by means of the menstruum universale or lapis philosophorum. The third object or true meaning of the "transmutation" has been completely neglected by Christian adepts; for being satisfied with their belief in the immortality of the soul, the adherents of the older alchemists have never properly understood this object. Nowadays, partly through negligence, partly through disuse, it has been completely struck from the summum bonum sought for by the alchemists of Christian countries. Nevertheless it is only this last of the three objects which interests the real Oriental alchemists. All the Adept-Initiates, despising gold and having a profound indifference for life, care very little about the first two objects of alchemy.

2. Both these schools recognise the existence of two elixirs: the great and the small. The use of the second on the physical plane has to do with the transmutation of metals and the restoration of youth. The great "Elixir," which was only symbolically an elixir, conferred the greatest boon of all: conscious immortality in the Spirit, the Nirvâna throughout all cycles, which precedes PARANIRVÂNA, or absolute union with the ONE Essence.

3. The principles which form the basis of the two systems are also identical, namely: the compound nature of metals and their growth emanating from one common seminal germ.

The letter tsing in the Chinese alphabet, which stands for “germ,” and t’ai, “matrix,” which are found so constantly in Chinese works on alchemy,* are the ancestors of the same words which we meet with so frequently in the alchemical treatises of the Hermetists.

4. Mercury and lead, mercury and sulphur are equally in use in the East as in the West, and, adding to these many other ingredients in common, we find that both schools of alchemy accepted them under a triple meaning. It is the last or third of these meanings which European alchemists do not understand.

5. The alchemists of both countries also accept the doctrine of a cycle of transmutations during which the precious metals return to their basic elements.

6. Both Schools of alchemy are closely allied to astrology and magic.

7. And finally they both make use of an extravagant phraseology, a fact noticed by the author of “Study of Alchemy in China” who finds that the language of European alchemists, while so entirely different from that of all other Western sciences, imitates perfectly the metaphorical jargon of the Eastern nations, being an excellent proof that alchemy in Europe had its origin in the Far East.

Nor should any objections be raised because we say that Alchemy is intimately allied with magic and astrology. The word magic is an old Persian term which means knowledge, and embraces all the sciences, both physical and metaphysical, studied in those days. The sacerdotal and learned classes of the Chaldeans taught magic, from which came magism and gnosticism. Was not Abraham called a “Chaldean”? And it is Joseph, a pious Jew, who, speaking of the patriarch, says that he taught mathematics, or the esoteric science, in Egypt, including the science of the stars, a professor of magism being of necessity an astrologer.

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* “The Study of Alchemy in China,” by the Rev. W. A. P. Martin, of Peking.

[Paper read in October, 1868, at the meeting of the Oriental Society, at New Haven, Conn., U.S.A. —Compiler.]

But it would be a great mistake to confuse the alchemy of the Middle Ages with that of antediluvian times. As it is understood in the present day, it has three principal agents: the philosopher's stone used in the transmutation of metals; the Alkahest or the universal solvent; and the elixir vitae, possessing the property of indefinitely prolonging human life. But neither the real philosophers nor the Initiates occupied themselves with the last two. The three alchemical agents, like the Trinity, one and indivisible, have become three distinct agents solely through Science falling under the influence of human egotism. While the sacerdotal caste, grasping and ambitious, anthropomorphized the Spiritual and absolute Unity by dividing it into three persons, the class of false mystics separated the divine Force from the universal kriyâśakti and turned it into three agents. In his Magia naturalis, Giambattista della Porta tells this clearly:

. . . I promise you neither mountains of gold nor the philosopher's stone . . . nor even that golden liquor which renders immortal him who drinks it . . . All that is merely dreams; for the world being mutable and subject to change, all that it produces must be destroyed.

Geber, the great Arabian alchemist, is even more explicit. He appears to have written a prophetic forecast of the future, in the following words which we translate:

If we have concealed anything, ye sons of learning, wonder not; for we have not concealed it from you, but have delivered it in such language as that it may be hid from evil men, and that the unjust and vile might not know it. But, ye sons of truth, search and you shall find this most excellent gift of God, which he has reserved for you. Ye sons of folly, impiety and profanity, avoid you the seeking after this knowledge; it will be destructive to you, and precipitate you into contempt and misery.*

Let us see what other writers have had to say on the question. Having begun to think that alchemy was after all solely a philosophy entirely metaphysical, instead of a physical science (in which they erred), they declared that the extraordinary transmutation of base metals into gold was merely a figurative expression for the transformation of man, freeing him of his hereditary evils and of his infirmities, in order that he might attain to a degree of regeneration which would elevate him to a divine Being.

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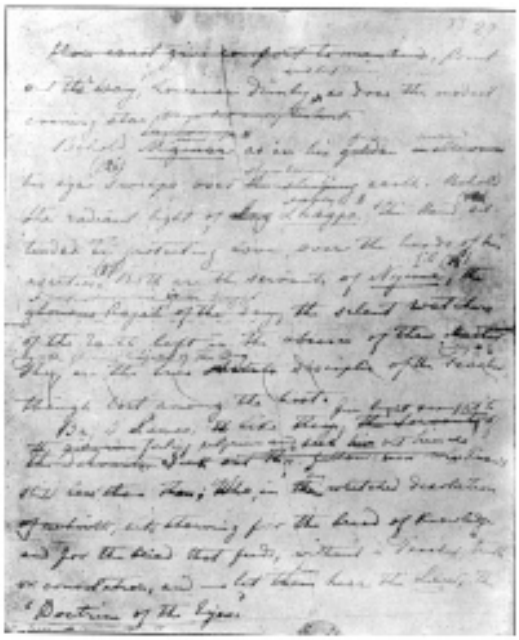
* [Quoted by Dr. Alexander Wilder in his New Platonism and Alchemy, Albany, N.Y., 1869, p. 26. —Compiler.]

DR. JONAS GUSTAF WILHELM ZANDER
1835-1920
Reproduced from Universal Brotherhood, Vol. XIV, November, 1889
(See biographical sketch in the Bio-Bibliographical Appendix)



Facsimile of a page of the Manuscript of The Voice of Silence,
In H.P.B.'s own handwriting, now in Adyar Archives. Reproduced
From The Golden Book of the Theosophical Society, Adyar, Madras,
1925, p.144.

This in fact is the synthesis of transcendental alchemy and its principal object; but for all that, it does not represent every end which this science has in view. Aristotle who told Alexander that “the philosopher’s stone was not a stone at all, that it is in each man, everywhere, at all times, and is called the final aim of all philosophers,” was mistaken in his first proposition though right with regard to the second. In the physical sphere, the secret of the Alkahest produces an ingredient which is called the philosopher’s stone; but for those who care not for perishable gold, the alkahest, as Professor Wilder tells us,* “is but the algeist, or divine spirit, which removes every grosser nature, that its unholier principles may be removed . . .” The elixir vitae therefore is only the water of life which, as Godwin says, “is a universal medicine possessing the power to rejuvenate man and to prolong life indefinitely.”

Some forty years ago, Dr. Hermann Kopp, published in Germany a Geschichte der Chemie. Speaking of alchemy, looked at in its special role of forerunner of modern chemistry, the German doctor makes use of a very significant expression which the Pythagorean and the Platonist will understand at once. “If,” says he, “the term world stands for the microcosm represented by man, then it becomes easy to interpret the writings of the alchemists.”

Irenaeus Philalethes declares that:

The philosopher’s stone represents the great universe (or macrocosm) and possesses all the virtues of the great system, collected and included in the lesser system. The latter has a magnetic power which draws to it that which it has affinities with in the universe. It is the celestial virtue which spreads throughout creation, but which is epitomized in a miniature abridgment of itself (as man).

Listen to what Alipili says in one of his translated works:

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* Ibid.

He that hath the knowledge of the Microcosm cannot long be ignorant of the knowledge of the Macrocosm. This is that which the Aegyptian industrious searchers of Nature so often said, and loudly proclaimed, that every one should know himself. This speech their dull Disciples took in a moral sense, and out of ignorance affixt it in their Temples. But I admonish thee whosoever thou art that desireth to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee. If thou knowest not the excellency of thine own house, for what doest thou seek and search after the excellency of other things? The universal Orb of the Earth contains not so great mysteries and excellencies as a little Man, formed by God to his image. And he that desires the primacy amongst the studiers of Nature, will no where find a greater and better reserve to obtain his desire, than in himself.

Therefore I will here follow the example of the Aegyptians, and from my whole heart and certain true experience proved by me, speak to my Neighbour in the Aegyptians words, and with a loud voice now proclaim. O Man know thy self; in thee is hid the treasure of treasures . . .*

Irenaeus Philaletha Cosmopolita, an English alchemist and Hermetic philosopher, alluding to the persecution to which philosophy was subjected, wrote in 1669:

. . . many do believe (that are strangers to the Art) that if they should enjoy it, they would do such and such things; so also even we did formerly believe, but being grown more wary, by the hazard we have run, we have chosen a more secret method . . . †

And the alchemists were wise to do so. For living in an age when for a slight difference of opinion on religious questions, men and women were treated as heretics, placed under a ban and proscribed, and when science was stigmatized as sorcery, it was quite natural, as Professor A. Wilder says:

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* [Centrum Naturae Concentratum: or the Salt of Nature Regenerated. For the most part improperly called The Philosopher's Stone. Written in Arabick by Alipili a Mauretanian, born of Asiatick Parents; published in Low Dutch, 1694, and now done into English, 1696. By a Lover of the Hermetick Science. London, 1696. (British Museum, 1033.d.35.) The translator’s name was E. Brice. The passage quoted above may be found on pages 78-80.—Compiler.]

† [This is from a small book of Eyraeneus Philaletha Cosmopolita entitled Secrets Revealed: or an open entrance to the Shut Palace of the King. Containing the greatest treasure in Chymistry, never yet so plainly discovered. Published by William Cooper, Esq., London, 1669. 8vo. The passage may be found in Chapter 13, p. 33, and has been checked with the copy now in the British Museum.—Compiler.]

. . . that men cultivating ideas out of the common order would invent a dialect of symbols and passwords by which to communicate with one another, and yet remain unknown by their bloodthirsty adversaries.*

The author reminds us of the Hindu allegory of Krishna ordering his adopted mother to look into his mouth. She did and saw therein the entire universe. This agrees exactly with the Kabbalistic teaching which holds that the microcosm is but the faithful reflection of the macrocosm—a photographic copy to him who understands. This is why Cornelius Agrippa, perhaps the most generally known of all the alchemists, says:

There is one thing by God created, the subject of all wonderfulness in earth and in heaven; it is actually animal, vegetable and mineral; found everywhere, known by few, by none expressed by his proper name, but hid in numbers, figures and riddles, without which neither alchemy nor natural magic can attain their perfect end.†

The allusion becomes even clearer if we read a certain passage in the Alchemist’s Encheiridion (1672):

Now, in this discourse will I manifest to thee the natural condition of the stone of the philosophers, appareled with a triple garment, even this stone of riches and charity, the strong relief from languishment, in which is contained every secret; being a divine mystery and gift of God, than which there is nothing in this world more sublime. Therefore, diligently observe what I say, namely, that 'tis appareled with a triple garment, that it to say, with a body, soul and spirit.‡

In other words, this stone contains: the secret of the transmutation of metals, that of the elixir of long life and of conscious immortality.

This last secret was the one which the old philosophers chose to unravel, leaving to the lesser lights with their modern false noses, the pleasure of wearing themselves out in the attempt to solve the first two.

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* [New Platonism and Alchemy, p. 26.—Compiler.]

† [Quoted by Dr. A. Wilder, in op. cit., p. 28.—Compiler.]

‡ [Quoted by Dr. A. Wilder, in op. cit., p. 28.—Compiler.]

It is the Word or the “ineffable name,” of which Moses said that there was no need to seek it in distant places, “but the word is very nigh unto thee, in thy mouth, and in thy heart” [Deut. xxx, 14].

Philalethes, the English alchemist, says the same thing but in other terms:

. . . In the world our writings shall prove a curious-edged knife; to some they shall carve out dainties, and to others it shall serve only to cut their fingers; yet we are not to be blamed; for we do seriously profess to any that shall attempt this Work, that he attempts the highest piece of philosophy that is in nature; and though we write in English, yet our matter will be as hard as Greek to some, who will think they understand us well, when they misconstrue our meaning most perversely; for is it imaginable that they who are fools in Nature, should be wise in our books, which are testimonies unto Nature? *

Espagnet warns his readers in the same say:

Let a lover of truth make use of but a few authors, but of best note and experienced truth; let him suspect things that are quickly understood, especially in mystical names and secret operations; for truth lies hid in obscurity, nor do philosophers ever write more deceitfully than when plainly, nor ever more truly than when obscurely.†

Truth cannot be given to the public; less so today than when the Apostles were advised not to cast pearls before swine.

All these fragments which we have just cited are, we hold, so many proofs of that which we have advanced. Apart from the schools of adepts, almost unapproachable for Western students, there does not exist in the whole world —and more especially in Europe—one single work on occult science, and above all on Alchemy, which is written in clear and precise language, or which offers to the public a system or a method which could be followed as in the physical sciences. Any treatise, which comes from an initiate or an adept, ancient or modern, unable to reveal all, limits itself to throwing light on certain problems which are allowed to be disclosed, when needed, to those worthy of knowing, while remaining at the same time hidden from those who are unworthy of receiving the truth, for fear they should abuse it.

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* [Irenaeus Philaletha or Eirenaeus Philalethes, Ripley Revived, etc., 1678, pp. 159-60.—Compiler.]

† [Quoted by Dr. A. Wilder, in op. cit., p. 29.—Compiler.]

Therefore, he, who complaining of the obscurity and confusion which seems to prevail in the writings of the disciples of the Oriental school, would compare them with those of either the Middle Ages or of modern times, which seem to be more clearly written, would prove only two things: either he deceives the public in deceiving himself; or he advertises modern charlatanism, knowing all the time that he is deceiving his readers. It is easy to find semi-modern works which are written with precision and method, but giving only the personal ideas of the writer, that is to say, of value only to those who know absolutely nothing of the true occult science. We are beginning to make much of Éliphas Lévi, who alone knew, it is true, probably more than all our great European magi of 1889 put together. But, when once the half-dozen books of the Abbé Louis Constant have been read, re-read and learnt by heart, how far are we advanced in practical occult science, or even in the understanding of the theories of the Kabbalists? His style is poetical and quite charming. His paradoxes, and nearly every phrase in his volumes is one, are thoroughly French in character. But even if we learn them so as to repeat them by heart from beginning to end, what, pray, has he really taught us? Nothing, absolutely nothing—except, perhaps, the French language. We know several of the pupils of the great magus of modern times, English, French and German, all men of serious mind, of iron wills, many of whom have sacrificed whole years to these studies. One of his disciples made him a life annuity which he got for upwards of ten years, besides paying him 100 francs for every letter when he was obliged to be away. This person at the end of ten years knew less of magic and of the Kabbala than a chela of ten years' standing of an Indian astrologer. We have in the library at Adyar his letters on magic in several volumes of manuscripts, written in French and translated into English, and we defy the admirers of Éliphas Lévi to show us one single individual who would have become an Occultist, even in theory, by following the teaching of the French magus. Why is this, since he evidently got his secrets from an Initiate?

Simply because he never received the right to initiate others. Those who know something of occultism will understand what we mean by this; those who are only pretenders will contradict us, and probably hate us all the more for having told such hard truths.

The occult sciences, or rather the key which alone explains the jargon in which they are expressed, cannot be divulged. Like the Sphinx who dies the moment the enigma of its being is guessed by an Oedipus, they remain occult only as long as they are unknown to the uninitiated. Then again they can neither be bought nor sold. A Rosicrucian "becomes, he is not made," says an old adage of the Hermetic philosophers, to which the Occultists add, "The science of the gods is mastered by violence; it must be conquered, and does not give itself." This is exactly what the author of the Acts of the Apostles intended to convey when he gave the answer of Peter to Simon Magus: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" [Acts viii, 20]. Occult knowledge should be used neither to make money, nor to attain any egotistical end, not even as a means to personal vanity.

Let us go further and say at once that—apart from an exceptional case where gold might be the means of saving a whole nation—even the act of transmutation itself, when the only motive is the acquisition of riches, becomes black magic. So that neither the secrets of magic nor of occultism, nor of alchemy, can ever be revealed during the existence of our race, which worships the golden calf with an ever increasing frenzy.

Therefore, of what value would those works be which promise to give us the key to initiation into either one or the other of these two sciences, which are in fact only one?

We understand perfectly such Adept-Initiates as Paracelsus and Roger Bacon. The first was one of the great harbingers of modern chemistry; the second that of physics. Roger Bacon in his Treatise on the Admirable Forces of Art and of Nature shows this clearly. We find in it a foreshadowing of all the sciences of our day. He speaks in it of cannon powder, and predicts the use of steam as a motive power.

The hydraulic press, the diving bell, and the kaleidoscope, are all described therein; he prophesies the invention of flying machines, constructed in such a way that he who is seated in the middle of this mechanical contrivance, in which we easily recognize a type of the modern balloon, has only to turn a mechanism to set in motion artificial wings which immediately start beating the air in imitation to those of a bird. He then defends his brother alchemists against the accusation of using a secret cryptography.

The Reason then, why wise men have obscured their Mysteries from the multitude, was, because of their deriding and slighting wise men's Secrets of wisdome, being also ignorant to make a right use of such excellent matters. For if an accident help them to the knowledge of a worthy mystery, they wrest and abuse it to the manifold inconvenience of persons and communities. Hee's then not discreet, who writes any Secret, unlesse he conceal it from the vulgar, and make the more intelligent pay some labour and sweat before they understand it. In this stream the whole fleet of wise men have sailed from the beginning of all, obscuring many wayes the abstruser parts of wisdome from the capacity of the generality. Some by Characters and verses have delivered many Secrets. Others by aenigmatical and figurative words . . . Thirdly, they have obscured their Secrets by their manner of Writing, as by Consonants without Vowels, none knowing how to read them, unlesse he know the signification of those words [the hermetic jargon] . . .*

This kind of cryptography was in use amongst the Jews, the Chaldeans, the Syrians, the Arabs, and even the Greeks, and largely adopted in former times, especially by the Jews.

This is proved by the Hebrew manuscripts of the Old Testament, the books of Moses or the Pentateuch rendered ten times more fantastic by the introduction of Masoretic points. But as with the Bible, which has been made to say everything required of it except that which it really did say, thanks to the Masorah and the Fathers of the Church, so it was also with kabbalistic and alchemical books.

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* [The Latin title of Roger Bacon's work is De mirabili potestate artis et naturae, and the date of its original publication is approximately 1256-57. The translation of the passage quoted by H.P.B. has been checked with the copy in the British Museum which is stated to be a faithful translation "out of Dr. Dee's own copy, by I.N." which was published in London in 1659. The passage occurs in Chapter VIII, p. 37.—Compiler.]

The key to both having been lost centuries ago in Europe, the Kabbala (the good Kabbala of the Marquis de Mirville, according to the ex-rabbi, the Chevalier Drach, the pious and most Catholic Hebrew scholar) serves now as a witness confirmatory of both the New and the Old Testaments. According to modern kabbalists, the Zohar is a book of modern prophecies, especially relating to the Catholic dogmas of the Latin Church, and is the fundamental stone of the Gospel; which indeed might be true if it were admitted that both in the Gospels and in the Bible, each name is symbolical and each story allegorical; just as was the case with all sacred writings preceding the Christian canon.

Before closing this article, which has already become too long, let us make a rapid résumé of what we have said.

I do not know if our argument and copious extracts will have any effect on our readers in general. But I am sure, at all events, that what we have said will have the same effect on kabbalists and modern “Masters” as the waving of a red rag in front of a bull; but we have long ceased to fear the sharpest horn. These “Masters” owe all their science to the dead letter of the Kabbala, and to the fantastic interpretation placed on it by some few mystics of the present and the last century, on which "Initiates" of libraries and museums have in their turn made variations; therefore, they are bound to defend such, tooth and nail. People will see but fire and smoke, and he who shouts the louder will remain the victor. Nevertheless—Magna est veritas et praevalebit.

1. It has been asserted that alchemy penetrated into Europe from China, and that, falling into profane hands, alchemy (like astrology) is no longer the pure and divine science of the schools of Thoth-Hermes of the first Egyptian Dynasties.

2. It is also certain that the Zohar, of which both Europe and other Christian countries possess fragments, is not the same as the Zohar of Shimon ben-Yohai, but a compilation of old writings and traditions collected by Moses de Leon of Guadalajara in the thirteenth century, who, according to Mosheim, has followed in many cases the interpretations which were given him by Christian Gnostics of Chaldea and Syria where he went to seek them.

The real, old Zohar is found in its entirety only in the Chaldean Book of Numbers, of which there exist now only two or three incomplete copies, which are in the possession of initiated rabbis. One of these lived in Poland, in strict seclusion, and he destroyed his copy before dying in 1817; as for the other, the wisest rabbi of Palestine, he emigrated from Jaffa some few years ago.

3. Of the real Hermetic books there only remains a fragment known as the Smaragdine Tablet, of which we shall presently speak. All the works compiled on the books of Thoth were destroyed and burnt in Egypt by order of Diocletian in the third century of our era. All the others, including Poimandrês, are in their present form merely recollections, more or less vague and erroneous, of different Greek or even Latin authors, who often did not hesitate to palm off their own interpretations as genuine Hermetic fragments. And even if by chance these latter did exist, they would be as incomprehensible to the “Masters” of today as the books of the alchemists of the Middle Ages. In proof of this we have quoted their own personal and thoroughly sincere confessions. We have shown the reasons they give for this: (a) their mysteries were too sacred to be profaned by the ignorant, being written down and explained only for the use of a few adept-initiates; and they were also too dangerous to be trusted in the hands of those who were capable of misusing them; (b) in the Middle Ages the precautions taken were ten times as great; for otherwise they stood a good chance of being roasted alive to the great glory of God and His Church

4. The key to the jargon of the alchemists and to the real meaning of the symbols and allegories of the Kabbala is to be found in the Orient alone. Since it has never been rediscovered in Europe, what then can possibly serve as a guiding star to our modern kabbalists, so that they may recognize the truth in the writings of the Alchemists and in the small number of treatises which, written by real initiates, are still to be found in our national libraries?

It follows, therefore, that in rejecting aid from the only quarter whence in this our century they may expect to get the key to the old esotericism and to the Wisdom-Religion, they, whether kabbalists, “elects of God,” or modern “Prophets,” throw to the wind their only chance of studying primitive truths and profiting by them.

At all events we may be sure that it is not the Oriental School which loses by default.

We have permitted ourselves to say that many French kabbalists have often expressed the opinion that the Oriental School will never be worth much, no matter how it may pride itself on possessing secrets unknown to European occultists, because it admits women into its ranks.

To this we might answer by repeating the fable told by brother Joseph N. Nutt, “Grand Master” of the Masonic Lodge for Women in the United States,* to show what women can do if they are not shackled by males—whether as men or as God:

“A lion passing a monument representing an athletic and powerful figure of a man tearing the jaws of a lion said: ‘If the scene which this represents had been executed by a lion the two figures would have changed places!’”

The same remark holds good for woman. If only she were allowed to represent the scenes of human life, she would distribute the parts in reverse order. She it was who first took man to the Tree of Knowledge, and made him know Good and Evil; and, if she had been let alone and allowed to do what she wished, she would have led him to the Tree of Life and thus rendered him immortal.

H. P. BLAVATSKY.

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* Grand Chapter, State of New York, Order of The Eastern Star. Lecture and Discourses in the Grand Chapter: Woman and the Eastern Star, April 4, 1877.

AN OPEN LETTER TO ALL THE FELLOWS OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY*

Having learnt that an ex-Fellow of the Theosophical Society, Mr. Michael-Angelo Lane, is going about the United States spreading false and malicious reports about the Society he once belonged to, its founders, officers, and especially about the undersigned; I, H. P. Blavatsky, give herewith the true history of our acquaintance with Mr. M. A. Lane. Were there not an ocean between us, and did each Fellow know me personally, there would be no need of this letter. As, however, Mr. Lane is going about among you, from one city to the other, trying to destroy your confidence in all of us, the case is too serious to leave it unnoticed. Already he has succeeded in persuading several of the most honourable Theosophists to break with the Society. If it were only a question of myself, whom he represents as an old fraud "who will wear herself out," his falsehoods would little matter; but he aims at and threatens something immensely higher and more important than myself; namely—the Theosophical Society, and the idea of universal brotherhood, which he denies to it, because it is absent from a few personalities. Therefore it is absolutely necessary to show those whom he tries to pervert what kind of a character they believe in.

The first time that Mr. Lane's name was brought to my notice, was last year, in October, by Mr. W. Q. Judge, when he came to England.

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* [Originally published as a four-page pamphlet, and printed by A. Bonner, 34 Bouverie St., London E.C. It bears no date, but, to judge by its contents, belongs to the end of 1889.—Compiler.]

At what time, or when, Mr. Lane joined the Theosophical Society is unknown to me, but it must have been in 1883 or 1884, as I gather that he was in correspondence with Mr. Damodar Mavalankar, who left India for Tibet at the very beginning of 1885, when I myself finally left Madras for Europe. It follows then, that I had never seen him till the present year, nor heard of him in any way calculated to draw my attention, especially as from March, 1884, I was in Europe up to December of that year, and knew nothing of the said correspondence.

Mr. Judge seemed most friendly to Mr. Lane, and tried hard to awaken sympathy for him in me, by arguing that since Mr. Lane received a letter (or letters) from a Master, he must be a good man and Theosophist. To this I objected, replying that as I had never heard, nor knew anything about any one of the Masters favouring Mr. Lane with their correspondence, I could not say whether the said letter (or letters) was genuine. Mr. Judge said he thought so; but being very busy, I paid little attention to the plea. I write this from my best recollections, one among which remains always distinct and vivid: I felt every time Mr. Lane's name was mentioned a cold disagreeable sensation in me, which I could not conquer, but which, as Mr. Judge seemed so friendly to his correspondent, I did not speak of. Beyond a passive resistance to his plea, to write and answer myself some letter with questions he had received from Mr. Lane, I have always avoided hurting Mr. Judge's feelings by a direct refusal to do so, for I saw he thought me very heartless not to take any notice of such an earnest young man. Finally, before returning to America, Mr. Judge left the said "Lane letters" made up in a small package on my desk. There they remained untouched for months, until finally, stored away probably with other papers, they disappeared. I have never opened, not even touched them; I could not, for they seemed to repel me whenever my eye fell upon them.

But I believe that even Mr. Judge knew M. A. Lane only through correspondence, until the latter came to work with him in the Path office in April last.

For on the 8th of that month Mr. Judge wrote to me of his “new man and friend,” a mystic who had once gone to India but never reached it, and who was “a good young man,” desirous of working for the Theosophical Society with all his soul. Then on the 25th of April I received Mr. Lane’s application for the Theosophical Society, with Mr. Judge’s recommendation. My first feeling was to refuse. It was just after Dr. E. Coues’ treacherous and false joint letter in the R. P. J., wherein he tried to father upon me a deception and a lie, and I knew that the “good young man” was en rapport with my enemies. But no sooner had I decided to reject the application than I was advised to accept him on probation, as his true character would be made to appear before three months were over. I did as I was ordered. Then came letters expressing Mr. Lane's desire of coming to London to work with us. I did not like the idea, yet since I was told to do so, I even telegraphed to him to come.

From the moment he set foot in England his behaviour was very extraordinary. Instead of coming direct to London, he went “travelling” without even notifying us of his arrival, until we heard he was in Dublin, trying “mildly” to upset our Fellows of the Dublin Lodge with “his cynical and sceptical remarks,” as was said in a letter. He failed in this, and finally came to London. Then began an unspoken drama of systematic day-by-day treachery which deceived everyone in the house excepting myself, since I had been doubly warned from India and from America.

He was received with the utmost kindness, and obtained the full sympathy of Countess Wachtmeister. He asked her to be allowed to stay with us, offered to work for the Society, and lived, therefore, in our house, treated as a brother by all. Instead of working for Theosophy, however, he did nothing, either for it or for us. But from the first day he went into the office at Duke Street, he began to work systematically on Mr. C. F. Wright's sensitive nature, and almost succeeded in upsetting his confidence in his best friends and his colleagues, and even in the whole Theosophical Society. Fortunately, Mr. Wright who is of an honourable and sincere, if even somewhat weak nature, recognized his error in good time. Those who want to know what he has to say of his late “friend” Mr. Lane, may read his sworn affidavit, just sent to Mr. Judge.

I do not know what M. A. Lane may, or may not, be saying of his relations with me; nor do I care. But all those who lived in the house will testify, that after greeting and talking with him for five minutes, I told him frankly that I had too much work to do to be able to lose time by attending to him personally. After that for the whole duration of his stay, which lasted several weeks, I never gave him a chance of remaining alone with me; I saw very little of him, and that only in the evenings before other persons, and refused point-blank Countess Wachtmeister's entreaties to permit the "poor young man" to have half-an-hour's private conversation with me. He had made her believe that he could do no work because of being so terribly wretched. He pretended that he was "on the eve of committing suicide through unrequited love," that I alone could give him comfort and good advice. As neither myself nor the Society have anything to do with love requited or otherwise, I took this pretext to refuse. I had my reasons for doing so. The fact of having remained alone and without witnesses with me, would have given him the opportunity of putting into my mouth any statement he pleased and swearing to it. If he maintains that he has ever had a strictly private conversation with me, then he utters one more falsehood. I knew that he had come in the hope of finding out something damaging against the Society and especially myself; and what I knew was verified, as he said so to Mr. Wright, adding that he had been sent from America by friends to learn what he could about our frauds and to expose them. Several times during meals I looked him straight in the eyes, asking: "Well, Mr. Lane, have you found out what you wanted about me?" and every time he winced and tried to turn the question into a joke. Several days before my departure for France I said to him that he could receive no more esoteric instruction from me, nor remain in the Section. He asked why, and I simply answered that I knew he was "not interested in the teachings." He said nothing. He pretended to me several times that he was anxious to "vindicate my character" from the attacks of the S.P.R. and Hodgson's lies, and that he wanted, therefore, to write my life. I told him I did not want him to do so, as he knew nothing of me really, and refused to give him "facts" about myself.

He tried the same with others, but failed. He pretended also great friendship for me, and even asked me to leave with him a pair of old silk gloves that I had taken off during a drive, with what intent I know not. About a fortnight after he came he suddenly disappeared for ten days, and upon returning said he had gone to enjoy English scenery. In truth he had gone to the Isle of Wight where was at that time a certain person, then and now the most bitter enemy of the Society and myself, and with whom he had entered into alliance offensive and defensive against us. I knew all this, but said nothing; simply allowing him as much rope as he needed to hang himself. He was very cynical in his conversations, and tried several times to draw out of me opinions as to various members of the Theosophical Society in America, talking especially about four persons, two out of whom he has now turned against the Society, telling sundry anecdotes of them, and laughing at their credulity. He spoke of a letter one of them had received from a “Master” last year, in a letter from Adyar, asking what I thought of it, to which I replied that I knew nothing of it. The whole time he remained with us he did absolutely nothing, but go about questioning everyone and trying to pick up all the information he could about me. As however I have no secrets whatever, and that for three years almost there is not a letter or a document that comes by post or otherwise which could not be read by the Countess, Mr. Bertram Keightley, and now Mr. Mead, who all three help me as secretaries, I cared little for his watching me, but watched him in my turn.

As this is not a psychological study but the narrative of plain facts, I need not dwell upon it much longer, but will state a last fact. Finding me invariably the same with him, he mistook this attitude for ignorance of his designs on my part. I hate no one, nor is it in my nature to do so. Moreover, thinking his doubts were sincere, I only pitied him; and thus went so far as to laugh more than once at him to his face, for failing to find out any of the proofs he wanted, and acted more as a friend than one who mistrusted him. But now I have lost faith even in the sincerity of his doubts, for I have proofs that Mr. Lane is only one of a regular band of conspirators bent upon destroying our Society.

As to his natural deception, it is absolutely sickening. When bidding me goodbye with several other friends who had accompanied me to the railway station, when I was already seated in the carriage and all were standing round me, he suddenly bent over, and kissing me quite tenderly on the cheek, begged me to assure him that I would soon return. I confess that Judas kiss was more than I could stand, and I almost betrayed myself. He had told me he would wait for Colonel Olcott's arrival. Instead of that, on the following morning he took up his trunk and carpet-bag and sailed off to America without saying one word to anybody, without even thanking the Countess for the hospitality he had found in our house. Had she not been accidentally in the dining room when he looked in as he was leaving the house, he would have left London without even telling the additional lie that he was going to Scotland.

Such is the true story of our short personal relations with Mr. M. A. Lane. He had come to find out fraud, evil, interested motives, humbug or charlatanry, and he found instead half-a-dozen of the most earnest men and women, working with an unselfishness and singleness of purpose he is unable to understand, let alone to emulate. He found absolutely nothing against me, except, perhaps, that my temper is not always of the mildest, when excruciating pains and overwork are added to the daily pleasure of hearing and reading the brutal attacks of my enemies upon my character my work in the Society, and private life. He found us, in fact, as we are: struggling to preserve the existence of the Theosophical Society, to spread Theosophy, to make the world better through the dissemination of the noblest Eastern teachings, if not through personal example, since we are all human, and that errare humanum est. He saw the two or three Theosophists blessed with some income give it away almost to the last penny to enable the British Section, the "Blavatsky Lodge," and the Esoteric Section of the Theosophical Society to have their meeting rooms, an office, and a journal to continue their work. And he found other Theosophists, having no income of their own but good official positions and good salaries, giving up both in order to devote their time entirely to the work of the Theosophical Society, for which labour they could get only a poor board and lodging, and very meagre pocket money.

This is what Mr. Lane saw and found there, where he had come to discover fraud; and knowing all this, he never raised a finger to help us carry the heavy burden, but lived amongst us as a “brother,” erratic and lazy, still charitably excused, forgiven, and sympathised with by those to whom he was coolly preparing to deal the coup de grâce of Judas-Cain—a kiss, and a death blow.

May Karma decide between us and him!

And now he is going to and fro in the United States, creating disturbances among the Theosophical Societies, inventing and writing falsehoods, most of which come back to us. He speaks of his seven years’ membership in the Theosophical Society, calling it “a fraudulent universal brotherhood,” and boasts of his “intimate association with the leaders of the thing” (the Theosophical Society). As he cannot mean, under this term of leaders, Colonel Olcott, whom he never met, nor myself, as there never was any intimacy between us, he means Mr. Judge: only his “intimate association” with the latter brings out the more vividly the honesty and sincerity of the one, and the perverse and unscrupulous nature of the other. W. Q. Judge, himself incapable of deception and treachery, trusted M. A. Lane in more than one way, and showed himself an honest man; and M. A. Lane, who deceived W. Q. Judge, in more than one way too, did not prove himself an honest man, but a traitor and a liar. I have but to bring one of his slanderous falsehoods to the notice of all; and this will suffice: he said to several persons in New York, who are my witnesses, that I was “in league with Mr. Judge for a large money-getting scheme, a conspiracy to obtain big sums of money under false pretenses.”

Now I write this open letter to all, in order to tell him to his face that he lies. I challenge him to prove what he says; not by secret hints and insinuations, as is his wont; not by asking his correspondents to give him some guarantee of good faith, if he tells them what he knows; but by coming out boldly and fearlessly, as an honourable man, sure of his facts, and who has every proof in hand.

Unless he does so, he will have to suffer for his falsehoods, for even theosophical patience has its limits. And I say that that which he brings against me is nothing new, nothing he learnt while living with us, but only the hybrid fruit born from old, unverified and stale slanders of the Coulomb and Hodgson fabrications, blended with the more recent inventions of two other worthy persons whom he helps, and with one of whom he became on intimate terms in London, visiting that deadly enemy of ours while living with us as a guest and a brother. Some of these fabrications will not bear daylight, and he knows this; while others are of that kind which can only produce shouts of laughter among Theosophists, like the one invented by an expelled Fellow, who now publishes the cock-and-bull story about "Madame Blavatsky having been expelled from the Theosophical Society," which event, it is said, "caused much excitement in the Esoteric circles"!!

I now close in addressing myself to Mr. Lane personally. I challenge and defy him to prove what he says about my conspiracy with Mr. Judge. I challenge and defy him to show that I have ever received any money from anyone on fraudulent pretenses, or was ever paid for so-called phenomena; or that I did not give almost every penny I have earned with my literary work to the Theosophical Society; or that even in those rare cases when I received from personal friends small sums, I have failed to turn them over to the Society, notwithstanding their expressed wish that I should keep them for my own use; or that I have invented the Masters, or produced by tricks bogus phenomena; or that I have ever asked or begged for money not only for myself but the Society; or to show on good authority that I have one penny in this world that I could call my own; and finally, that the British Section, the "Blavatsky Lodge," and the Esoteric Section have any of them more than a few pounds in their funds. And he has to prove (not merely to state) that the working fund of the Esoteric Section for the establishment of which labour of love on my part, I received only curses, treachery, and vilification, putting up with all that for the sake of a few who are true and worthy, that this fund has not been kept alive chiefly with the sums furnished by a few Fellows of the "Blavatsky Lodge," American dollars being very rare guests in it.

He will also have to bring forward those members of the Esoteric Section, or Fellows of the Theosophical Society, who have ever been pressed personally for funds or asked for them by myself, from anyone in the United States, India, or England. Let him prove this—but publicly, before a court if need be—if he would not be regarded by every honest man as a wicked slanderer. I therefore defy him to produce one single proof.

Owing to my normal state of pennilessness, I can only work incessantly and suffer for the Theosophical Society, giving to Lucifer,* the Revue Théosophique, and the writing of books, my services gratis. I never have nor will I ever have a penny I can call my own—and do not feel at all ashamed to confess it. But shame on those who, knowing this, slander me by inventing the contrary. Shame on those also who believe in such falsehoods on the mere word of a young man who has made himself now worthy of a niche along with the Coulombs, and other traitors.

I ask for no defence, expect no help, plead for no one's sympathy. I have now given up all hope in human fairness, and lost all faith in better days to come for myself. I am prepared for the worst kind of martyrdom, and would smile in its face. I work for TRUTH, and in accordance with my sacred pledge and vows, which I, at least, will never break. But I demand, in the name of Humanity, stern justice only, and that I should be judged on facts, not on the word of my enemies, none of whom have I ever offended consciously or unconsciously. Personally, I forgive them; but to defend the Theosophical Society I will fight till my last breath

Bring forward irrecusable, undeniable proofs, all of you who would kill the Society and crush its faithful servant, H. P. Blavatsky; for gossip and even the most cunning insinuations are played out.

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* For the first time in my life, I am opening a Subscription List for donations to Lucifer in that magazine, which has, otherwise, to be stopped, as every month brings in a large deficit. What with its being boycotted by the pious proprietors of the railway stalls, and the poor patronage of Theosophists, it is owing chiefly to Dr. Keightley’s and Mr. Bertam Keightley’s generosity that it was not stopped a year ago.

The day of shame for those who were credulous and weak enough not to discern truth from falsehood, sincerity from hypocrisy, loyalty from treachery, is perhaps at hand, and when it comes it will be a day of bitter regret for some. Let that honest man whom I have ever wronged arise and denounce me. Let any honourable person, whether man or woman, who thinks that he has become worse in morality through his association with Theosophy—let him point his finger at me. Where is that Fellow whom I have ruined or led astray and where are they whom I have tried to take away from their duty or advised to dishonest action, or, if they lived under the same roof with me, who if honest, did not become the better for it? Let such be unearthed and brought forward if possible; then, and only then, proclaim me a FRAUD. Failing such, the world must, in justice, condemn my accusers as—VILLAINS.

H. P. BLAVATSKY.

H.P. Blavatsky

COLLECTED WRITINGS

VOLUME XII

1889-1890

FOREWORD TO VOLUME XII

The material in the present Volume is in direct chronological sequence to the writings in Volume Eleven, and includes some very important essays from H.P.B.'s pen.

In addition to that, the student will find in its pages the complete, unaltered and unedited text of H.P.B.'s Esoteric Instructions.

The continued interest and helpful assistance of our collaborators and friends is gratefully acknowledged. Special mention should be made of Dara Eklund, Nicholas Curtis Weeks, Shelley von Strunckel and Peter S. Ryan, who read the proofs in various stages of production. We also appreciate the careful work done by Dara Eklund in preparing the Index. Our grateful recognition is extended to Grace F. Knoche and Kirby van Mater for special help and serious interest they exhibited in connection with the text of the Esoteric Instructions. We also wish to acknowledge the expert technical work performed by Jim Burgener in the reproduction of the Colored Plates in the Instructions, which add considerably to the value of the Volume as a whole.

BORIS DE ZIRKOFF,

Compiler.

LOS ANGELES, CALIFORNIA

May 23, 1980

CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND

COL.HENRY S. OLCOTT,

FROM NOVEMBER, 1889, THROUGH DECEMBER, 1890.

(The period to which the material in the present volume belongs)

1 8 8 9

November 21—Annie Besant takes the chair at the Blavatsky Lodge, London, for the first time (Minutes).

November 30—Col. Olcott lectures at Edinburgh (ODL, IV, 205-06; Lucifer, V, 341) .

Fall—C. W. Leadbeater leaves Ceylon and goes to England to become resident tutor of A. P. Sinnett's son Denny; accompanied by the 13-year-old Singhalese boy, C. Jinarâjadâsa (Ransom, 259).

December—The Aryan Press is announced as being established in New York (Path, IV, Dec., 1889, pp. 290, 328).

December 16—Death of Dr. Seth Pancoast, famous Kabalist and VicePresident of the T.S. at its foundation (Path, IV, Jan., 1890, p. 328).

December 17—Col. Olcott lectures at Newcastle; back in London next day, to preside over meeting of British Section (ODL, IV, 207; Lucifer, V, 341-42) .

December 19—Col. Olcott is present at the meeting of the Blavatsky Lodge (Lucifer, V, Jan., 1890, pp. 432-35).

December 22-Pandit N. Bhâshyâchârya, Director of the Adyar Library, dies (ODL, IV, 203; Theos., XI, Suppl. Jan., 1890, p. lxi).

December 25—H.P.B. appoints Col. Olcott her confidential agent for the E.S. in Asiatic countries (Lucifer, V, Jan., 1890, p. 437; Theos., XI, Suppl. March, 1890, p. cv; ODL, IV, 184).

December 25—Col. Olcott issues Executive Order appointing H.P.B. Chairman, and Annie Besant, Wm. Kingsland and Herbert Burrows members, of an Appelate Board, to be known as “the President's Commissioners” for Great Britain and Ireland (ODL, IV, 182-83; Theos., XI, Suppl. Feb., 1890, p. lxxxvii; Ransom, 262).

December 26—Col. Olcott leaves London for Colombo, Ceylon, via Marseilles; sails on the SS Oxus, Dec. 29, accompanied by Edward Douglas Fawcett (Theos., XI, Suppl. Feb., 1890, p. Ixxxviii; ODL, IV, 207) .

1 8 9 0

January 2—Blavatsky Lodge elects Annie Besant as President (Lucifer, V, Jan., 1890, p. 436) .

January 16—Col. Olcott and E. D. Fawcett reach Colombo, Ceylon (ODL, IV, 209; Theos., XI, Suppl. Feb., 1890, p. lxxxviii).

February 5—Col. Olcott reaches Adyar (Theos., XI, Suppl. Feb., 1890, p. lxxxviii).

February-March—H.P.B. spends some weeks at Brighton to recuperate from a spell of sickness; improves a good deal (Path, IV, March, 1890, p. 389) .

May-June—H.P.B. in rather poor health; has spells of prostration (Theos., XI, June, 1890, p. 532).

June 24—Death of T. Subba Row; cremated at 9:00 the following morning (ODL, IV, 234; Theos., XI, July, 1890, pp. 576-78).

June—“Department of Branch Work” organized by W. Q. Judge in U.S.A. (Path, V. June, 1890, pp. 102-03).

June—Approximate time when H.P.B.'s Gems from the East (a birthday book) is published (Path, V, June, 1890, p. 104).

July—Col. Olcott goes to lecture at Trichinopoly (ODL, IV, 238-39; Ransom, 265).

July 3—The premises at 19 Avenue Road, St. John's Wood, London, being ready, the new center is inaugurated (Lucifer, VI, July, 1890, pp. 431-36; Path, V, Aug., 1890, pp. 166, 197-98; Ransom, 267; Theos., XI, p. 662) .

July 9—Col. Olcott issues Executive Order in regard to the formation of an European Section of the T.S. with H.P.B. as the responsible head thereof (ODL, IV, 239; Ransom, 269; Theos., XI, Suppl. Aug., 1890, p. c1ii; and XII, Suppl. Oct., 1890, p. i; Lucifer, VI, p. 520) .

July 20—Mendacious letter from Dr. Elliott Coues in the New York Sun. W. Q. Judge brings suit against both Coues and the Sun (ODL, I, 162; Ransom, 274; Lucifer, VI, Aug., 1890, pp. 523-24; Path, V, Aug., 1890, pp. 153 et seq.).

July—Law suit of Mabel Collins against H.P.B. is taken out of court by plaintiff's Counsel and is not pursued (Path, V, Aug., 1890, p. 154).

August 16—H.P.B., with the help of other people, founds “The Working Women's Club” at 193 Bow Road, East End, London; it is opened on that date in the presence of H.P.B. Laura Cooper and Annie Besant placed in charge; it was closed in 1894, as costs became too heavy Ransom, 266; Lucifer, VII, Sept., 1890, pp. 79-80; Vahan, I, No. 2, Dec. 14, 1890, pp. 5-6).

August 25—H.P.B. issues Executive Order to the Theosophists of Europe concerning her assumption of the position of President of the European Section T.S. (Lucifer, VII, Sept., 1890, pp. 77-78).

September—The “H.P.B. Printing Press” is about to be installed at the new Headquarters in London, and funds have been supplied. Claude Falls Wright in charge. James M. Pryse has just come from the U.S.A. and has taken up his permanent residence there as printer (Mrs. A. L. Cleather in her “London Letter,” Theos., XII, Nov., 7 890, p. 127) .

September—W. Q. Judge's Echoes from the Orient published (Path, V, Sept., 1890, advert.).

September 21—Death of Megittuwatte, the great Ceylonese Buddhist priest-orator (ODL, IV, 248).

October 9-Col. Olcott leaves for Ceylon to open the Sanghamitta Buddhist Girls School, first of its kind on the Island (ODL, IV, 250; Ransom, 266)

October 7—Col. Olcott, feeling rather discouraged and sick, writes to H.P.B., before leaving Ceylon, that he wishes to retire from the Presidency of the T.S. and leave the sole headship to her. (Nov. 12 -asks her to take the Office of President.) H.P.B. flatly refuses to do so (ODL, IV, 251-52; Ransom, 271; Theos., XII, General Report, as Suppl. to January, 1891, pp. 11-13).

Oct. 27—Col. Olcott leaves Ceylon; goes to Tinnevelly where he is met by Bertram Keightley; they make a tour of Southern India together; return to Adyar Nov. 10th (Theos., XII, Dec., 1890, pp. 186-87 ; ODL, IV, 252-53) .

Nov. 17—Col. Olcott issues Executive Order regarding the formation of the Indian Section T.S., with Bertram Keightley as Inspector-General of Indian Branches (Theos., XII, Suppl. Dec., 1890, p. xiii).

December 1—First issue of The Vahan published in London (Path, V, Dec., 1890, p. 295; Lucifer, VII, Nov., 1890, p. 253) .

December—Col. Olcott, owing to bad health and fatigue, places the Presidency "in Commission"; appoints Tookarâm Tatya, Norendro Nath Sen, N. D. Khandalavala, W. Q. Judge, as President's Commissioners (Ransom, 272; Path, V, March, 1891, p. 393).

KEY TO ABBREVIATIONS

Lucifer—A Theosophical Magazine, designed to "Bring to Light the Hidden Things of Darkness." London, 1887, etc.

Minutes—Minutes of the Blavatsky Lodge in London. Original in the Archives of that Lodge at present.

ODL—Old Diary Leaves, by Col. Henry Steel Olcott. Fourth Series,1887-1892. London: Theos. Publ. Society; Adyar: Office of The Theosophist, 1910.

Path—The Path. Published and Edited at New York by William Q. Judge. Vol. I, April, 1886, etc.

Ransom—A Short History of The Theosophical Society. Compiled by Josephine Ransom. Adyar: Theosophical Publishing House, 1938.

Theos.—The Theosophist. Founded by H.P.B. and Col. Olcott in October, 1879. In progress.

Vahan—The Vahan. A Vehicle for the Interchange of Theosophical News and Opinions. Issued by the Council of the British Section T.S. Vol. 1, No. 1, December 1, 1890, etc.

THE TIDAL WAVE

[Lucifer, Vol. V, No. 27, November, 1889, pp. 173-178]

"The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares."
LONGFELLOW, Santa Filomena.

The great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end—so says a mystic prophecy — either for the weal or the woe of civilized humanity with the present cycle which will close in 1897. But the great change is not effected in solemn silence, nor is it perceived only by the few. On the contrary, it asserts itself amid a loud din of busy, boisterous tongues, a clash of public opinion, in comparison to which the incessant, ever increasing roar even of the noisiest political agitation seems like the rustling of the young forest foliage, on a warm spring day.

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians.

The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with moneybags and collection boxes. But the Spirit in man—the direct, though now but broken ray and emanation of the Universal Spirit—has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently turned by insane Pride "into a blind wanderer, like unto a buffoon mocked by a host of buffoons," in the realm of Delusion, it remained unheard and unheeded. Today, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer . . . .

Look around you and behold! Think of what you see and hear, and draw therefrom your conclusions. The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and of the future; i.e., it will become the autocrat and soul disposer of the millions of men already born and to be born, up to the latter end of the XXth century. If the signs of the times can be trusted it is not the Animalists who will remain conquerors. This is warranted us by the many brave and prolific authors and writers who have arisen of late to defend the rights of Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materialism. And facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of the dethroned, cast down Human Spirit, they now command: "So far hast thou come; but thou shalt go no further!"

Amid all this external discord and disorganization of social harmony; amid confusion and the weak and cowardly hesitation of the masses, tied down to the narrow frames of routine, propriety and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century—we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action. The renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter. Behold it, saith the poet, as, ascending on its broad white wings, it soars into the regions of real life and light; whence, calm and godlike, it contemplates with unfeigned pity those golden idols of the modern material cult with their feet of clay, which have hitherto screened from the purblind masses their true and living gods . . . . . .

Literature—once wrote a critic—is the confession of social life, reflecting all its sins, and all its acts of baseness as of heroism. In this sense a book is of a far greater importance than any man. Books do not represent one man, but they are the mirror of a host of men. Hence the great English poet-philosopher said of books, that he knew that they were as hard to kill and as prolific as the teeth of the fabulous dragon; sow them hither and thither and armed warriors will grow out of them. To kill a good book, is equal to killing a man.

The “poet-philosopher” is right.

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection.

It is not he who repeats obstinately and parrotlike the old literary formulae and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the Future Man. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and man's divine nature, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

But woe to the XXth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of the old Puritan religious and social traditions, who will ever become the protectors and Saviours of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult, and the mediaeval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should, growing out of its teens, assimilate some fresher and more beneficent idea—not these who are the wise men of the future. It is not for them that the hour of the new historical era will have struck, but for those who will have learnt to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses. In order that one should fully comprehend individual life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing collective life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and remember the deep and innermost feelings and the aspirations of the poor people's great and suffering heart.

To do this he has first “to attune his soul with that of Humanity,” as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life may be found in our boasted age of sciences and culture? Of course we do not mean authors alone, but rather the practical and still unrecognized, though well known, philanthropists and altruists of our age; the people’s friends, the unselfish lovers of man, and the defenders of human right to the freedom of Spirit. Few indeed are such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and timeservers. Like those wonderful “Snow Flowers” of Northern Siberia, which, in order to shoot forth from the cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth. Yet, it is only they who can carry out the task of perseverance. To them alone is given the mission of turning the “Upper Ten” of social circles from the broad and easy highway of wealth, vanity and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing. It is also those who, already themselves awakened to a higher Soul activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of Frivolity, to real life and light. Let all those who can proceed fearlessly with this idea uppermost in their mind, and they will succeed. It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the “disinherited” classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown.

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the “great unwashed”?

It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. Is it not evident that the reason for this lies in the fact that for a few earnest, sincere and all-sacrificing workers in that field, the great majority of the volunteers consists of those same frivolous, ultra-selfish classes, who “play at charity” and whose ideas of the amelioration of the physical and moral status of the poor are confined to the hobby that money and the Bible alone can do it. We say that neither of these can accomplish any good; for dead-letter preaching and forced Bible-reading develop irritation and later atheism, and money as a temporary help finds its way into the tills of public houses rather than serves to buy bread with. The root of evil lies, therefore, in a moral, not in a physical cause.

If asked, what is it then that will help, we answer boldly:—Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant.

Take advantage of, and profit by, the “tidal wave” which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All. Dickens and Thackeray both born a century too late or a century too early—came between two tidal waves of human spiritual thought, and though they have done yoeman service individually and induced certain partial reforms, yet they failed to touch Society and the masses at large. What the European world now needs is a dozen writers such as Dostoyevsky, the Russian author, whose works, though terra incognita for most, are still well known on the Continent, as also in England and America among the cultured classes.

And what the Russian novelist has done is this:—he spoke boldly and fearlessly the most unwelcome truths to the higher and even to the official classes—the latter a far more dangerous proceeding than the former. And yet, behold, most of the administrative reforms during the last twenty years are due to the silent and unwelcome influence of his pen. As one of his critics remarks, the great truths uttered by him were felt by all classes so vividly and so strongly that people whose views were most diametrically opposed to his own could not but feel the warmest sympathy for this bold writer and even expressed it to him.

In the eyes of all, friends or foes, he became the mouthpiece of the irrepressible no longer to be delayed need felt by Society, to look with absolute sincerity into the innermost depths of its own soul, to become the impartial judge of its own actions and its own aspirations.

Every new current of thought, every new tendency of the age had and ever will have, its rivals, as its enemies, some counteracting it boldly but unsuccessfully, others with great ability. But such, are always made of the same paste, so to say, common to all. They are goaded to resistance and objections by the same external, selfish and worldly objects, the same material ends and calculations as those that guided their opponents. while pointing out other problems and advocating other methods, in truth, they cease not for one moment to live with their foes in a world of the same and common interests, as also to continue in the same fundamental identical views on life.

That which then became necessary was a man, who, standing outside of any partisanship or struggle for supremacy, would bring his past life as a guarantee of the sincerity and honesty of his views and purposes; one whose personal suffering would be an imprimatur to the firmness of his convictions, a writer finally, of undeniable literary genius:—for such a man alone, could pronounce words capable of awakening the true spirit in a Society which had drifted away in a wrong direction.

Just such a man was Dostoyevsky—the patriot-convict, the galley-slave, returned from Siberia; that writer, far-famed in Europe and Russia, the pauper buried by voluntary subscription, the soul-stirring hard, of everything poor, insulted, injured, humiliated; he who unveiled with such merciless cruelty the plagues and sores of his age. . .

It is writers of this kind that are needed in our day of reawakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century.

France has her Zola who points out, brutally enough, yet still true to life—the degradation and moral leprosy of his people. But Zola, while castigating the vices of the lower classes, has never dared to lash higher with his pen than the petite bourgeoisie, the immorality of the higher classes being ignored by him. Result: the peasants who do not read novels have not been in the least affected by his writings, and the bourgeoisie caring little for the plebs, took such notice of Pot-Bouille as to make the French realist lose all desire of burning his fingers again at their family pots. From the first then, Zola has pursued a path which though bringing him to fame and fortune has led him nowhere in so far as salutary effects are concerned.

Whether Theosophists, in the present or future, will ever work out a practical application of the suggestion is doubtful. To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a born theosophist as was Dostoyevsky—Zola standing outside of any comparison with him. But such talents are rare in all countries. Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the XXth, if not the XIXth century, will see clearer, and judge with knowledge and according to facts, instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man—we say this boldly challenging contradiction—shall we now stop instead of swimming with the TIDAL WAVE?

RUSSIAN POPULAR TRACTS

SELECTIONS FROM COUNT L. N. TOLSTOY'S TALES

[Lucifer, Vol. V, No. 27, November, 1889. pp. 195-98]

[It has been thought advisable to include in the present Series this translation by H.P.B. of one of the well-known tales of Count Lev Nikolayevich Tolstoy, for reasons given in her own introductory note. However, contrary to her statement, no other stories have been found in the succeeding issues of Lucifer.]

Since the West has shown such due appreciation of the writings of the greatest novelist and mystic of Russia of today, his best works have all been translated. The Russian, however, recognizes in none of these translations that popular national spirit which pervades the original tales and stories. Pregnant as these are with popular mysticism and the spirit of theosophical altruism, some of them are charming but most difficult to render into a foreign language. Yet, one may try. One thing is certain: no foreign translator, however able, unless born and bred in Russia and acquainted with Russian peasant life, will be able to do them justice, or even to convey to the reader their full meaning, owing to their absolutely national idiomatic language. If the genius of the Russian literary language is so sui generis as to be most difficult to render in translation, the Russian of the lower classes—the speech of small tradesmen, peasants and labourers, is ten times more so. Difficult as it may seem to a foreigner, yet a born Russian may attempt it, perhaps, with a little more success. At all events, as said, one may try.

Selecting therefore, from such popular tracts,—allegories and moral stories in the form of popular tales—we have translated some for the readers of Lucifer. The Christmas Numbers, December, January and February, will contain charming little stories, well worthy of a new translation.

Two of them, Wherein is Love, Therein is God; God is in Right, and not in Might, and some others are stamped with the spirit of truly religious mysticism. Each deserves to be read by the admirers of this great Russian author. For this number, however, we have selected one of a less mystical but more satirical spirit; a cap calculated to fit the head of any drinking Christian nation ad libitum, and we only hope its title, translated verbatim et literatim, will not shock still more the susceptibilities of the opponents of the title of this magazine. Russia is afflicted with the demon of drink, as much as, though not more than, England or any other country; yet it is not so much the Karma of the nation, as that of their respective governments, whose Karmic burden is growing heavier and more terrible with every year. This curse and universal incubus, drink, is the direct and legitimate progeny of the Rulers; it is begotten by their greed for money, and FORCED by them on the unfortunate masses. Why, in Karma's name, should the latter be made to suffer here, and hereafter?

HOW A DEVIL'S IMP REDEEMED HIS LOAF;

OR THE FIRST DISTILLER

A poor peasant went out early to plough; and as he was leaving home without breaking his fast, he carried along with him a loaf of bread. Once in the field he turned over his plough, adjusted the ploughtail, put the ropes under a bush, and over them his loaf of black bread, and covered the whole with his caftan. At last, the horse got tired and the moojik felt hungry. Then he stopped his plough in the furrow, unhitched his horse, and leaving it to graze, moved toward his caftan for his meal. But when he had lifted it up—lo, no loaf was to be seen. Our moojik searched for it here, and he searched for it there he shook his garment and turned it hither and thither —no loaf! He felt surprised. Marvellous doings! No one around, and yet the loaf is carried away by someone. That someone, in truth, was an Imp, who, while the peasant was ploughing, had stolen his loaf and was now hiding behind a bush, preparing to note down the man's profanity, when he would begin to swear and take the devil's name. The peasant felt a little sore. "But, after all," said he, "this won't starve me; and he who carried away my bread, perchance needed it. Let him eat it then, and good luck to him."

So, going to the well he drank some water, rested a bit, then catching his horse, he hitched it again to the plough and returned quietly to his work. The Imp felt considerably troubled at such a failure in tempting man to sin and forthwith proceeding home to hell, he narrated to his Elder—the Chief Devil—how he had robbed the moojik of his loaf, who instead of cursing, had only said “to his good luck!” Satan felt very angry at this. “If,” he argued, “the moojik had the best of thee, in this business, then it must be thine own fault; thou didst not know how to bring the thing about. It would be a bad job for us,” he added, “if the peasants, and after them their women, were to take such tricks: no life would become possible for us after this, and such an event cannot be left disregarded. “Go,” continued Satan, “and make up for the failure of the loaf. And if at the end of three years thou shalt not have the best of that man, I will bathe thee in holy water.”

The Imp got terribly frightened at this threat, and running up to earth again, he set himself to thinking how to atone for his guilt. Thus he thought, thought still, and thought more, and went on thinking until he had found what he had to do. Assuming the appearance of a good fellow, he offered himself as a labourer to the poor peasant; and as it happened to be a drought, he advised him to sow his seed in a swamp. Hence, while the fields of all the other peasants were parched, and their harvests burnt by the sun, the crop of the poor peasant grew high and thick, full and grainy. His household had bread to their heart’s content up to the next harvest, and the surplus proved considerable. The following year, the summer being wet, the imp taught the peasant to sow his seed on the mountains. While his neighbours’ corn was blasted, fell down and got rotten, the peasant’s field on the hills brought forth the richest harvest. The moojik stored still more of the corn; and did not know what to do with it.

Then his labouring man taught him to press the corn and distill it into spirit. Having distilled plenty of it, the moojik took to drinking and making others drink thereof. One day the Imp returned to the Elder boasting that he had redeemed his loaf. The Chief went up to see for himself.

Then came the Elder to the moojik, and found that having invited the richest and wealthiest of his neighbours, he was entertaining them with whiskey. There was the mistress carrying the glasses to her guests. Hardly had she begun her round when stumbling over the table, she upset the drink. Out at her flew the moojik abusing his wife to his fill.

“Behold,” he cried, “the devil’s fool. Takest thou good drink for slops? Thou, heavy-handed stupid, to spill on the earth such treasure!”

Here the Imp poked the Elder in the ribs, “Observe,” said he, “and see, if he won’t grudge a loaf now.”

Having abused his wife, the moojik began offering the drink himself. Just then a poor labourer returning from work happened to drop in, unasked, and wishing a merry day to all, he took a seat. Seeing the company drinking, he too, craved to have a drop after his hard day’s work. There he sat, smacking his lips time after time, but the host would offer him nought, only keeping on grumbling: “Who can afford to furnish with whiskey all of you!”

This pleased the chief Devil immensely; as to the Imp, he boasted more than ever: “You wait and see what will come next!” he whispered.

Thus drank the rich peasants, thus drank the host, pandering to each other, and flattering each other, with sweet words, making honeyed and false speeches. Listened the Elder to these, and praised the Imp for this, also. “Without all peradventure,” said he, “this drink making them turn into such foxes, they will take to cheating each other next; and at this rate they will soon fall, everyone of them, into our hands.”

“Wait and see,” said the Imp, “what will come next, when each has one glass more. Now they are only like unto cunning foxes; given time, and they will get transformed into ferocious wolves.”

The peasants had each one glass more, and forthwith their talk became louder and more brutal. Instead of honeyed speeches, they proceeded to abuse each other, and turning gradually fiercer, they ended by getting into a free fight and damaging each other’s noses badly. Then the host took also a turn and got soundly thrashed.

As the Elder looked on, he felt much pleased with this too. “ ‘Tis good,” saith he, “very, very good.”

“Wait and see,” said the Imp, “something still better is in store, as soon as they will have emptied their third glass. Now they are fighting like hungry wolves, at the third glass they will have become like swine.”

The peasants had their third round, and quite lost their reason. Grumbling and hiccupping, shouting at each other, and knowing not what they said, they rushed out, some alone, some in couples, and some in triplets, and scattered in the streets. The host trying to see his guests off, fell with his nose in a mud-puddle, rolled in it and unable to rise, lay there grunting like a hog . . . . This pleased the Elder Devil most of all.

“Well,” saith he, “thou hast invented a fine drink, indeed, and redeemed thy loaf! Tell me,” he added, “how hast thou managed to compound it? Surely thou must have fermented it first, with the blood of the fox; thence the craft of the drunken peasant, who becomes forthwith a fox himself.

Then thou hast distilled it with wolf's blood, which makes him as wicked as a wolf? Finally, thou hast mixed the whole with the blood of the swine; therefore has the peasant become like a hog."

"Not so," quoth the Imp. "I only helped him to get some extra cereals. The wild beast's blood is ever present in man, but it remains latent and finds no issue so long as he has no more bread then he needs for his food, and then it is that he does not grudge to another his last morsel of bread. But no sooner did man get more corn than he needed, than he took to inventing things wherewith to gratify his passions. Then it was that I taught him the enjoyment—of intoxicating drink. And no sooner had he commenced to distill the gift of God into spirit, for his gratification, than his original foxish, wolfish and swinish blood arose in him. Let him now only go on drinking wine and liquor, and he will remain for ever a beast."

For which invention the Elder Devil freely praised his Devil's Imp, forgave him his failure with the stolen loaf, and promoted him in Hell.

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GENIUS

[Lucifer, Vol. V, No. 27, November, 1889, pp. 227-233]

"Genius! thou gift of Heaven! thou light divine!
Amid what dangers art thou doom'd to shine!
Oft will the body's weakness check thy force,
Oft damp thy vigour, and impede thy course;
And trembling nerves compel thee to restrain
Thy nobler efforts, to contend with pain;
Or Want (sad guest!) . . . . . ."
CRABBE, Tales, XI, lines 1-7.

Among many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its raison d'être, the causes of its excessive rarity? Is it indeed "a gift of Heaven"? And if so, why such gifts to one, and dullness of intellect, or even idiocy, the doom of another?

To regard the appearance of men and women of genius as a mere accident, a prize of blind chance, or, as dependent on physical causes alone, is only thinkable to a materialist. As an author truly says, there remains then only this alternative; to agree with the believer in a personal god, “to refer the appearance of every single individual to a special act of divine will and creative energy,” or “to recognize, in the whole succession of such individuals, one great act of some will, expressed in an eternal inviolable law.”

Genius, as Coleridge defined it, is certainly—to every outward appearance, at least—“the faculty of growth”; yet to the inward intuition of man, it is a question whether it is genius—an abnormal aptitude of mind—that develops and grows, or the physical brain, its vehicle, which becomes through some mysterious process fitter to receive and manifest from within outwardly the innate and divine nature of man’s over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when they endowed man with a tutelar deity, a Spirit whom they called genius. The substance of this entity, to say nothing of its essence—observe the distinction, reader,—and the presence of both manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men—what we perceive of his substance “is not here”—

“For what you see is but the smallest part
And least proportion of humanity:
I tell you, madam, were the whole frame here,
It is of such a spacious lofty pitch,
Your roof were not sufficient to contain it.”*

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand, save that of one’s own Spirit. It is the very nature of the Spiritual Entity itself, of our Ego, which keeps on weaving new life-woofs into the web of reincarnation on the loom of time,

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* [Henry VI, Part I, Act ii, Scene 3, lines 52-56.]

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from the beginnings to the ends of the great Life-Cycle.* This it is that asserts itself stronger than in the average man, through its personality; so that what we call “the manifestations of genius” in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Aeschylus, or a Shakespeare are, of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing genii depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and another a vulgar, silly person is, as said, the quality and makeup of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, Inner man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former—the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man’s subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their initiation, the masses were allowed to approach them with the greatest caution and only within the farthest limits of fact. From the DIVINE ALL proceeded Amun, the Divine Wisdom . . . . . give it not to the unworthy,” says a Book of Hermes.

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* The period of one full Manvantara composed of Seven Rounds.

Paul, the “wise Master-Builder,”* (I Cor. iii, 10) but echoes Thoth-Hermes when telling the Corinthians “We speak wisdom among them that are perfect [the initiated] . . . . . the wisdom of God in a MYSTERY, even the hidden Wisdom” (ibid., ii, 6-7).

Yet, to this day the Ancients are accused of blasphemy and fetishism for their ‘hero worship.’ But have the modern historians ever fathomed the cause of such ‘worship’! We believe not. Otherwise they would be the first to become aware that that which was ‘worshipped,’ or rather that to which honours were rendered was neither the man of clay, nor the personality—the Hero or Saint So-and-So, which still prevails in the Roman Church, a church which beatifies the body rather than the soul—but the divine imprisoned Spirit, the exiled “god” within that personality. Who, in the profane world, is aware that even the majority of the magistrates (the Archons of Athens, mistranslated in the Bible as ‘Princes’)—whose official duty it was to prepare the city for such processions, were ignorant of the true significance of the alleged “worship”? Verily was Paul right in declaring that “we speak wisdom . . . not the wisdom of this world . . . which none of the Archons of this [profane] world knew,” but the hidden wisdom of the MYSTERIES. For, as again the Epistle of the apostle implies, the language of the Initiates and their secrets, no profane, not even an ‘Archon’ or ruler outside the fane of the sacred Mysteries, knoweth; none “save the spirit of man [the Ego] which is in him” (ibid., ii, 11).

Were Chapters ii and iii of I Corinthians ever translated in the Spirit in which they were written—even their dead letter is now disfigured—the world might receive strange revelations. Among other things it would have a key to many, hitherto unexplained rites of ancient Paganism, one of which is the mystery of this same Hero worship.

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* A term absolutely theurgic, masonic and occult. Paul, by using it, declares himself an Initiate having the right to initiate others.

And it would learn that if the streets of the city that honoured one such man, were strewn with roses for the passage of the Hero of the day; if every citizen was called to bow in reverence to him who was so feasted; and if both priest and poet vied in their zeal to immortalize the hero's name after his death—occult philosophy tells us the reason why this was done.

"Behold," it saith, "in every manifestation of genius— when combined with virtue—in the warrior or the Bard the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, the undeniable presence of the celestial exile, the divine Ego whose jailer thou art, Oh man of matter!" Thus, that which we call deification applied to the immortal God within, not to the dead walls or the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself.

Occultism, therefore, teaches nothing new in asserting the above philosophical axiom. Enlarging upon the broad metaphysical truism, it only gives it a finishing touch by explaining certain details. It teaches, for instance, that the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties— but to an accumulation of individual antecedent experiences of the Ego in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its personalities of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as genius, in one or another direction.

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect—can never copy or condescend to imitate, but will ever be original, sui generis in its creative impulses and realizations.

Like those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing and bare rocks of the highest plateaux of the Nilgiri Hills, true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all on the most arid soil, for its stamp is always unmistakable. To use a popular saying, innate genius, like murder, will out sooner or later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden irruption. On the other hand, artificial genius, so often confused with the former, and which in truth is but the outcome of long studies and training, will never be more than, so to say, the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness. And, as every faculty and property in Nature is dual—i.e., each may be made to serve two ends, evil as well as good—so will artificial genius betray itself. Born out of the chaos of terrestrial sensations of perceptive and retentive faculties, yet of finite memory, it will ever remain the slave of its body; and that body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest genius, so called, back into its own primordial element, which is chaos again, or evil, or earth.

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even w hen in the depths of matter, of that guiding star, the Divine Soul and mind, or what we call Buddhi-Manas. The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius—

"If not protected, pruned, and fed with care,

Soon dies, or runs to waste with fitful glare—"

—can apply only to artificial genius, the outcome of culture and of purely intellectual acuteness. It is not the direct light of the Manasaputras, the Sons of Wisdom, for true genius lit at the flame of our higher nature, or the EGO, cannot die.

This is why it is so very rare. Lavater calculated that “the proportion of genius (in general) to the vulgar, is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one in ten millions.” This is indeed interesting, though not too complimentary to human nature, if, by “genius,” Lavater had in mind only the higher sort of human intellect, unfolded by cultivation, “protected, pruned, and fed,” and not the genius we speak of. Moreover, such genius is always apt to lead to the extremes of weal or woe, him through whom this artificial light of the terrestrial mind manifests. Like the good and bad genii of old with whom genius is made so appropriately to share the name, it takes its helpless possessor by the hand and leads him, one day to the pinnacles of fame, fortune, and glory, but to plunge him on the following day into an abyss of shame, despair, often of crime.

But as, according to the great Physiognomist, there is more of the former than of the latter kind of genius in this our world, because, as Occultism teaches us, it is easier for the personality with its acute physical senses and tattvas to gravitate toward the lower quaternary than to soar to its triad—modern philosophy, though quite proficient in treating this lower place of genius, knows nothing of its higher spiritual form—the “one in ten millions.” Thus it is only natural that confusing one with the other, the best modern writers should have failed to define true genius. As a consequence, we continually hear and read a good deal of that which to the Occultist seems quite paradoxical. “Genius requires cultivation,” says one; “Genius is vain and self-sufficient,” declares another; while a third will go on defining the divine light but to dwarf it on the Procrustean bed of his own intellectual narrow-mindedness. He will talk of the great eccentricity of genius, and allying it as a general rule with an “inflammable constitution,” will even show it “a prey to every passion but seldom delicacy of taste!” (Lord Kaimes.)

It is useless to argue with such, or tell them that original and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric; though always sui generis; and that no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

Hence, true genius has small chance indeed of receiving its clue in our age of conventionalities, hypocrisy and time-serving. As the world grows in civilization, it expands in fierce selfishness, and stones its true prophets and geniuses for the benefit of its apeing shadows. Alone the surging masses of the ignorant millions, the great people's heart, are capable of sensing intuitionally a true "great soul" full of divine love for mankind, of god-like compassion for suffering man. Hence the populace alone is still capable of recognizing a genius, as without such qualities no man has a right to the name. No genius can be now found in Church or State, and this is proven on their own admission. It seems a long time since in the XIIIth century the "Angelic Doctor" snubbed Pope Innocent IV who, boasting of the millions got by him from the sale of absolutions and indulgences, remarked to Aquinas that "the age of the Church is past in which she said 'Silver and gold have I none!'" "True," was the ready reply, "but the age is also past when she could say to a paralytic, 'Rise up and walk'." And yet from that time, and far earlier, to our own day the hourly crucifixion of their ideal Master both by Church and State has never ceased. While every Christian State breaks with its laws and customs, with every commandment given in the Sermon on the Mount, the Christian Church justifies and approves of this through her own Bishops who despairingly proclaim "A Christian State impossible on Christian Principles."* Hence no Christlike (or "Buddha-like") way of life is possible in civilized States.

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* See "Going to and Fro in the Earth" 1st article [p. 27 of present Volume.]

The occultist then, to whom “true genius is a synonym of self-existent and infinite mind,” mirrored more or less faithfully by man, fails to find in the modern definitions of the term anything approaching correctness. In its turn the esoteric interpretation of Theosophy is sure to be received with derision. The very idea that every man with a “soul” in him, is the vehicle of (a) genius, will appear supremely absurd, even to believers, while the materialist will fall foul of it as a “crass superstition.” As to the popular feeling—the only approximately correct one because purely intuitional, it will not be even taken into account. The same elastic and convenient epithet “superstition” will, once more, be made to explain why there never was yet a universally recognized genius—whether of one or the other kind—without a certain amount of weird, fantastic and often uncanny tales and legends attaching themselves to so unique a character, dogging and even surviving him. Yet it is the unsophisticated alone, and therefore only the so-called uneducated masses, just because of that lack of sophistical reasoning in them, who feel, whenever coming in contact with an abnormal, out-of-the-way character, that there is in him something more than the mere mortal man of flesh and intellectual attributes. And feeling themselves in the presence of that which in the enormous majority is ever hidden, of something incomprehensible to their matter-of-fact minds, they experience the same awe that popular masses felt in days of old when their fancy, often more unerring than cultured reason, created of their heroes gods, teaching:

. . . . . “the weak to bend, the proud to pray

To powers unseen and mightier than they . . .”

This is now called SUPERSTITION . . . . .

But what is Superstition? True, we dread that which we cannot clearly explain to ourselves. Like children in the dark, we are all of us apt, the educated equally with the ignorant, to people that darkness with phantoms of our own creation; but these “phantoms” prove in no wise that that “darkness”—which is only another term for the invisible and the unseen—is really empty of any Presence save our own.

So that if in its exaggerated form, “superstition” is a weird incubus, as a belief in things above and beyond our physical senses, yet it is also a modest acknowledgement that there are things in the universe, and around us, of which we knew nothing. In this sense “superstition” becomes not an unreasonable feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. And this is far more reasonable than to repeat with the too-learned wiseacres that there is nothing, “nothing whatever, in that darkness”; nor can there be anything since they, the wiseacres, have failed to discern it.

Eppur si muove! Where there is smoke there must be fire; where there is a steamy vapour there must be water. Our claim rests but upon one eternal axiomatic truth: nihil sine cause. Genius and undeserved suffering prove an immortal Ego and Reincarnation in our world. As for the rest, i.e., the obloquy and derision with which such theosophical doctrines are met, Fielding—a sort of Genius in his way, too—has covered our answer over a century ago. Never did he utter a greater truth than on the day he wrote that “If superstition makes a man a fool, SKEPTICISM MAKES HIM MAD.”

H.P.B.

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MISCELLANEOUS NOTES

[Lucifer, Vol. V, No. 27, November, 1889, pp. 179, 226, 249]

If the age has its great criminals it has also its martyrs, saints, and heroes, those differentiations of the diviner man from the revolting average of animalism.

SPORTIANA

“ ‘Theosophist’ on Nov. 9 won the Great Lancashire Handicap, over one mile, in 1 min. 47 2-5th sec. according to Benson’s chronograph, and credited his owner with £450.”

And now the breeze of popularity has wafted Theosophy upon the race track, good luck follows the name as it appears.

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It is with the very greatest pleasure that we print the following from the Washington People’s Advocate:

ARYAN SPIRITUAL SCIENCE

To a truly religio-scientific society like the “Blavatsky Theosophical Society,” now incorporated in Washington, and whose first object is the formation of a nucleus of a real Brotherhood of Humanity, regardless of sect, sex or colour, and which with rare consistency to its professions has abolished the colour line, which everywhere refuses admission to the intelligent coloured man to societies of white men of a scientific, philosophical, or fraternal nature, we freely give three-quarters of a column or more of space (circumstantially) every week, asked for in order to defend and expound its doctrines.

Because not sufficiently informed on the subject, the editor cannot either affirm or deny these doctrines. We assume no responsibility further than to justly grant the freedom of our paper to a society which grants to the coloured man equality of membership. Besides, as a purveyor, and not a dictator of information to the public, The People’s Advocate, to be consistent with its title, must concede to its readers the right of selection, and the opportunity to investigate all kinds of knowledge, freed alike from sectarian as well as race prejudices.

The above Branch owes its birth to our energetic brother Prof. Anthony Higgins, and though of recent date bids fair, according to The Path of October, to become “one of our most powerful Lodges.” But whether the branch is young or old, it is splendidly done; not but that all our Lodges would give a hearty welcome to a “coloured” brother.

But herein lies the merit, that this branch has succeeded in establishing relations with their coloured brethren. This is the most important part of their undertaking, for once a point of contact is established, the current will flow freely. Truly “without distinction of race” has it been done, and such indeed is the work of true Theosophists. Nor is it in this case a small matter, for the race distinction between the negro and the white in America, is perhaps more accentuated than between geographically separated nations of different colours. May the time speedily arrive when in like manner we shall see “coloured” members in all our branches, and thus, “the colour line being abolished,” our dark-hued brethren may mount the first step of the ladder of “admission to societies of white men of a scientific, philosophical, or fraternal nature.”

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OFFICIAL NOTICE

[Lucifer, Vol. V, No. 27, November, 1889, pp. 250-251]

Those who read Light must have seen in its issue of November 9th the following letter from Washington headed:—

THE GNOSTIC THEOSOPHICAL SOCIETY

over the signature of “Elliott Coues, President, etc.” In this document the latter asks to “correct the false statements” made “to the effect that the above-named organization is extinct.” The writer then continues: “As its founder and President, I am fully informed on the question. The Gnostic Theosophical Society was never stronger nor more active than it is today. Its memberships and ramifications extend into nearly every State in the Union. Since October 1886, when it was formally dissolved, as an association in any way dependent upon another of similar name, and immediately reformed on an independent basis, it has steadily grown,” etc., etc.

The letter closes with the words—“We desire especially to accentuate the fact that we repudiate and disclaim all connection with certain persons whose names have heretofore been identified by the public with the movement commonly called ‘Theosophical.’ ” (Signature follows.)

As the Corresponding Secretary for life, and one of the original founders, at New York in 1875, of the Theosophical Society, whose ramifications extend into the five parts of the world—the United States being only one of the five—I hereby declare the above statements to be simply nonsensical. It is a joke, evidently. And these are our proofs and reasons:—

1. There can be no authentic Theosophical Society, or even a branch thereof, outside the jurisdiction of the “Parent” Society so called, now having its Headquarters at Adyar, Madras, India. Its title, the T.S. at large not being a chartered body, may of course have hitherto been pirated, but it cannot be so now, least of all in the District of Columbia, as will be seen later.

2. This applies especially to the “Gnostic” ex-Theosophical Society of Washington, D.C., for reasons which I name below.

(a) The Gnostic branch having been chartered by the President-Founder before 1886, the said Gnostic branch, if it wished to withdraw from our jurisdiction, had as in honour bound, to drop its title of “Theosophical”; therefore—

(b) If “formally dissolved” in October 1886 and “immediately reformed,” of which no notice was ever given to Adyar, it had to remain simply the GNOSTIC Society, to which title it had, and has a perfect right; but,

(c) As it is now a matter of official record that the Branch of this name was dischartered only in May of the present year, and its President, Dr. Elliott Coues, expelled by the American Section of the General Council of the T. S., it could not, therefore, have remained from 1886 till the Spring of 1889, an association in any way independent of the Parent Society. Herein is the joke.

3. As there is at the present moment at Washington, D. C., a legally chartered Theosophical Society (the Blavatsky T. S.) formed and duly incorporated in July 1889 by Prof. A. Higgins, its President, and his associates, no other Society calling itself “Theosophical” would now be recognized by law in that District. The “Gnostic” therefore, if it still exists, and adds to its name “Theosophical” is an outlaw.

And this is why the letter of the President of the “Gnostic” Society of Washington, D. C., is a practical joke on the innocence of the readers of Light.

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

P.S. As to the general question of his abusive attacks upon “certain persons” who are Mr. Judge, Gen. Sec. of the American Section of the T.S. and myself, I will say this. I cannot do better than adopt the line of policy recommended by my quondam, egregiously and fulsomely flattering friend, the same Dr. E. Coues, in a letter to myself of date November 22, 1885, a few lines from which I will quote. It answers fully the closing (and would-be) contemptuous sentence of his letter to Light:—

. . . . . You are a grand and wonderful woman, whom I admire as much as I appreciate . . . . . I admire your fortitude and endurance in bearing burdens enough to kill anybody but the Blavatsky whose like has not before been seen, nor will be ever . . . . . Never mind your enemies! They will get a spurious and vicarious reputation by attacking you, which you can afford to let them have, though you don’t want to confer upon them the immortality they would get by your condescending to fight them. When History comes to be written they will appear, if at all, hanging on to your skirts. Shake them off, and let them go!

(Signed) ELLIOTT COUES.”

and so I do.—H.P.B.

“GOING TO AND FRO IN THE EARTH”

[Lucifer, Vol. V, No. 27, November, 1889, pp. 251-254]

EVOE!!

In the benevolence of their hearts, the editors of Lucifer offer their sincere condolences to their equitable neighbours and impartial, generous critics, the English clergy and editors, whose cause has just received a bad stab under the ribs from one of their most learned and distinguished prelates. His Grace the Bishop of Peterborough, presiding at the Diocesan Conference at Leicester, on the 25th of October last, made the following direful admission:—

The bishop, summing up a discussion on Socialism, said they must be careful, while knowing that many of the advocates of Socialism held doctrines which were very dangerous, that they gave full credit to the nobility of motive and tenderness of sympathy with suffering and wrong which had stirred many of those persons. Christianity, however, made no claim to rearrange the economic relations of men in the State and in Society, and he hoped he would be understood when he said plainly that it was his firm belief that any Christian State carrying out in all its relations the Sermon on the Mount could not exist a week.

Henceforth, let editors disposed to hold up to public condemnation the Theosophical Society because of dissensions among members, and to write comic editorials on “Kilkenny Theosophy,” be more reserved, lest this pregnant confession of the Great Anglican Bishop be quoted against them. When Col. Olcott, in his South Place Institute lecture, replying to a carping questioner who sought to confound him by charging ill-temper and uncharitableness on his colleagues, said that the theosophical ideal was so high, that few could fully realize it practically, he spoke a profound truth. If it now be alleged that the Lord Bishop has but placed Christianity and Theosophy on the same level, the natural reply will be that this should make the Christian adversaries of our Society a little more just in their behaviour towards us.

There is one notable difference, however, between the Christian Churches and our Society, and it is this: Whereas every baptised child or adult is called a Christian, we have always drawn a clear and broad line between a Theosophist and a simple member of the T. S. A Theosophist, with us, is one who makes Theosophy a living power in his life. We have been often accused of hating Christianity. This is as untrue as it is unjust. Some of the teaching ascribed to Christ, teaching which he has in common with other great religious leaders, is admirable. But we would be as untruthful as our accusers, were we to show anything like a friendly feeling or sympathy for dogmas and ritual or that which the late Lawrence Oliphant called Churchianity. For it is this which deserves far more than the T. S. ever has, to be loudly and fearlessly proclaimed— especially after the Bishop of Peterborough's confession— Kilkenny Christianity. VERB. SAP.

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THE AGE OF MAN AND THE CONTINENTS

We are happy to find Mr. Grant Allen confessing to Esoteric Buddhism doctrines, and his agreement with The Secret Doctrine. For this is what he is alleged to have said to a Pall Mall reporter who interviewed Mr. Grant Allen upon his views.

". . . . . All the higher forms of religion even now contain traces of the earlier stages. The human race goes so far back." Here I intervened. "Yes; where do you cradle its infancy—in far Chaldea or, as the new theory has it, in North West Europe, or do you hold the 'glacial-period-primeval man'?" "Oh," was the smiling reply, "in my opinion the human race goes as far back as the Miocene period, so far hack that our existing continents hardly have assumed their present shapes when man first appeared, and as the whole world was then tropical in climate, man may have appeared anywhere."

The reader of the above, is asked at his first leisure to open Esoteric Buddhism, 4th edition, at p. 60, and compare. It is soothing to find that the beaux esprits se rencontrent—at any rate the antediluvian spirit of Dzyan and the spirit of modern anthropological and geological speculation as represented by Mr. Grant Allen.

But there, we believe, all agreement ceases, especially on metaphysical and physical teachings. So much more the pity—for modern science.

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AMUCK! IN THE NAME OF CHRIST!!

Our friends, the Methodist Times are at their old tricks again. Finding their own little . . . . . intellectual variations on Fiction unequal to the occasion, they call in their Madras ally—the Christian College Magazine, the paradoxical organ of the “heathen” College of the never-to-be-converted Hindus, which plays once more its old fugue in the orchestra of slander. We are told again in the “Patterson Correspondence” that Madame Blavatsky fled from India in 1885, leaving Madras secretly. Considering (1) that Mrs. Dr. Sharlieb’s certificate was published more than once in various papers; (2) the fact that a kind friend, then and to this day, one of the Madras magistrates, himself saw Mme. Blavatsky off to the steamer; (3) that he kindly sent an invalid chair and his own police peons to carry in it the personality now accused of having left the country “secretly”; and that, moreover (4), her departure took place publicly, and in full daylight—the charge is rather risky!

Plain truth and known facts hold good, however, to the present day, and with all men. Therefore it is quite needless to disprove point by point the other dozen or so ruses, all as uncanny as this above-mentioned fabrication. As to the elegant epithets and insulting terms sent by Mr. Patterson to the address of Mme. Blavatsky, they really do not matter. What, or where is she, when compared with the great and eminent men and even a god, who were far worse ill-treated than she is, by the bigots of their respective countries, and this invariably only because the victims were in their way? No comparison, of course, is here contemplated, as any such would be absurd. Yet the records of history are there to show false accusations lavished, in every case, on innocent men and women when the life and reputation of such became a danger to those who envied or feared them.

Witness Socrates and Hypatia, Bruno and Joan of Arc, etc., etc. Remember the hundreds of martyrs, the latchet of whose shoes Mme. B. is not worthy of loosening, who suffered tortures and death at the hands of unscrupulous liars, of false witnesses and fanatical murderers. Does not Jesus himself head the hosts of the martyrs for truth in the Christian era? Were the reverend detractors to exhaust the whole vocabulary of Hungerford Market to abuse and vilify her, they would still never approach, let alone surpass, the insults lavished by the Pharisees on the head of Jesus —their Christ. “Thou hast the Devil,” said these dignitaries of the “grandmother” Church, the Synagogue, to the God of the present mother Church—”the Man of Sorrows.” And did they not denounce Christ as “that deceiver who said . . . . After three days I will arise again”? And for that “deception” was Jesus flogged, and spat upon, and crucified; all of which in no wise prevented Mr. Patterson and a host of Mme. B.’s slanderers from worshipping that same Jesus as their God and Master. Nor does it prevent the descendants of those who put the prophet of Nazareth to death, adding, “His blood be on us, and on our children,” from holding their victim to this day as a “deceiver”; and yet prospering, the curse notwithstanding, having wealth enough to buy into bondage the whole of Christendom, and holding actually in durance vile all the crowned heads of Christian Europe!

All of which proves that fate plays ducks and drakes with gods as with mortals; that all of us are born, live and die under Karmic law, in consequence of which law few of us can know who is who, or what is what, in this world of maya. Our sincere advice to the irrepressible Mr. Patterson is, not to attempt, in the words of Job, to bore leviathan’s “jaw through with a thorn,” lest Karma “put an hook into his (own) nose” for the trouble.

ADVERSARY.

FOOTNOTES TO “MY EXPERIENCES IN OCCULTISM AND OCCULT DEVELOPMENT”

[Lucifer, Vol. V, No. 27, November, 1889, pp. 254-259]

[A. F. Tindall, having been an investigator of the occult for some sixteen years, relates some of his experiences in that realm, and the teachings which he has received from various occult agencies. H.P.B. appends a number of footnotes to several of his statements.]

[I cannot but feel that the Agencies of the Adepts are not confined in their manifestations to the Theosophical Society.] Nor was it ever claimed by us. On the contrary, the hitherto very esoteric doctrine of the Nirmanakayas was lately brought forward as a proof and explained in the treatise called The Voice of the Silence. These Nirmanakayas are the Bodhisattvas or late Adepts, who having reached Nirvana and liberation from rebirth, renounce it voluntarily in order to remain invisibly amidst the world to help poor ignorant Humanity within the lines permitted by Karma. These are the real SPIRITS of the disembodied men, and we recognize no others. The rest are either Devachanees to whose plane the spirit of the living medium must ascend, and who therefore; can never descend to our plane, or spooks of the first water. But then no Nirmanakaya will influence any man for the benefit of the latter for his own weal, or to save him from anything save death, and that only [if] the man’s life is useful. By the fruit we recognize the tree. Units are as the leaves of that tree for them; and they look forward to benefit and save the trunk, not to concern themselves with its every leaf, whether good, bad, or indifferent. Even living Adepts have no such right.

[Our passions must be burnt out.] Not on the physical plane, as it would come then to a deliberate gratification of all our passions, in order to get rid of them by satiety, and this is an abomination.

[The experience must be gained, and the Soul must rise superior to them, by acquiring a love for higher things.] “Experience must be gained” of every evil as good passion mentally, and overcome in thought, by reflection. Love and longing for higher things on a Spiritual plane will thus leave no room for the lower animal longings.
[. . . certain signs to be used accompanied by a sort of prayer . . . . such Magic must only be exercised when the Soul is wishing for nothing but the Will of the All-good Intelligence to be done . . .] Whether this teaching agrees with Theosophy depends on the meaning given by the mystic to “the All-God Intelligence.” If this is a Being or “Intelligence” outside of us, then it would point to either a personal God or a spirit, which is no part of the Theosophical teachings. But if it refers to our Higher Self, then we are at one with the writer. Only in this case IT (Atman) has no Will of its own, as It is no conditioned thing. The expression is faulty.

[I call the Spirits of the Living, and then see a simulacrum of them and hear them speak.] Theosophists would call this necromancy and unconscious black magic.

[on seeing the form of an Adept prior to receiving a letter] Surely no “Indian” nor any other adept, would go to the trouble of disturbing himself to announce such a trifling event as the one mentioned! Especially when a letter to that effect came “an hour later” and was all that was required. This was simply a case of the writer’s own natural clairvoyance. What would an adept have to do with this?

[There is a good and loving Intelligence pervading Nature.] Why “loving”? If absolute, it can have no attributes either of love or hatred.

[Thy will be done.] We recognize no Being to whom such a phrase may be addressed.

THE FALL OF IDEALS

[Lucifer, Vol. V, No. 28, December, 1889, pp. 261-274]

Alas! we know that ideals can never be completely embodied in practice. Ideals must ever lie a great way off—and we will thankfully content ourselves with any not intolerable approximation thereto! . . . . And yet, it is never to be forgotten that ideals do exist; that if they be not approximated to at all, the whole matter goes to wreck! Infallibly.

CARLYLE.

The approach of a NEW YEAR of Christendom, and the arrival of another birthday of the Theosophical Society on which it enters on its fifteenth year,* afford us a most fitting opportunity to glance backward and see how far public and private ideals have gained or lost ground, and how much they have been changed for better or for worse. This will show, at the same time, whether the advent of the T.S. was timely, and how far it is true that such a Society was an imperious necessity in our age.

Limited by the exclusion of politics from its field of observation, the only horizon that Lucifer has to watch and pass judgment upon is that which bounds the realm of man’s moral and spiritual being. What changes then have taken place during the vanishing year in mortal and immortal man? But here again the sphere of our observation is limited. Lucifer like a mirror of the times, can only reflect that which comes before its own polished surface, and that only in broadest outline; moreover only those passing pictures of the strongest contrast—say of Christian and Heretic life; of the mob of the frivolous and the restricted groups of mystics.

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* The complete and final organization of the T.S. took place in New York on November 17th, 1875.

Alas, whether we turn East, West, North or South, it is but a contrast of externals; whether one observes life among Christians or Pagans, worldly or religious men, everywhere one finds oneself dealing with man, masked man—only MAN. Though centuries lapse and decades of ages drop out of the lap of time, great reforms take place, empires rise and fall and rise again, and even whole races disappear before the triumphant march of civilization, in his terrific selfishness the “man” that was is the “man” that is—judged by its representative element the public, and especially society. But have we the right to judge man by the utterly artificial standard of the latter? A century ago we would have answered in the negative. Today, owing to the rapid strides of mankind toward civilization generating selfishness and making it keep pace with it, we answer decidedly, yes. Today everyone, especially in England and America, is that public and that society, and exceptions but prove and reinforce the rule. The progress of mankind cannot be summed up by counting units especially on the basis of internal and not external growth. Therefore, we have the right to judge of that progress by the public standard of morality in the majority; leaving the minority to bewail the fall of its ideals. And what do we find? First of all Society—Church, State and Law—in conventional conspiracy, leagued against the public exposure of the results of the application of such a test. They wish the said minority to take Society and the rest en bloc, in its fine clothes, and not pry into the social rottenness beneath. By common consent, they pretend to worship an IDEAL, one at any rate, the Founder of their State Christianity; but they also combine to put down and martyrise any unit belonging to the minority who has the audacity, in this time of social abasement and corruption, to live up to it.

Mrs. Eliza Lynn Linton has chastised this hypocrisy as with a whip of scorpions in her magnificent satire, The True History of Joshua Davidson. That is a book that surely every Pagan as well as Christian Theosophist should read. As unhappily many have not, let us say that she makes her hero practically exemplify the principles and imitate the human virtues of the Founder of the Christian religion.

The sketch is neither a caricature nor a malicious perversion of the truth. A truly Christ-like man, whose heart overflows with a tender passionate compassion, tries to raise the ignorant and sin-crushed classes, and awaken their stifled spirituality. By degrees, through an agony of suffering and persecution, he shows the hollow mockery of popular Christianity, thus anticipating but by a few years the very sincere Lord Bishop of Peterborough. Warmed by the spirit of the code of Jesus, poor Joshua Davidson becomes a Socialist, in time a Communard of Paris; consorts with thieves and prostitutes, to help them; is persecuted and hunted down by the Christian clergy and pious laity on his return to England; and finally, at the instigation of the highly respectable vicar of his parish, is stamped to death on the platform, under the boot-heels of a clamorous mob.

This is, perhaps, but a romance; yet in its moral and gradual development of thrilling psychological evolution it is true to life. Have we not realities of but yesterday, still fresh in the public mind, that match it? Do we not all know such self-devoting men and women in our midst? Have we not all of us followed the career of certain individuals, Christ-like in aspirations and practical charity, though, perhaps, Christ-denying and Church-defying in intellect and words, who were tabooed for years by bigoted society, insolent clergy, and persecuted by both to the last limits of law? How many of such victims have found justice and the recognition they merit? After doing the noblest work among the poor for years, embellishing our cold and conventional age by their altruistic charity, making themselves blessed by old and young, beloved by all who suffer, the reward they found was to hear themselves traduced and denounced, slandered and secretly defamed by those unworthy to unloosen the latchets of their shoes—the Church-going hypocrites and Pharisees, the Sanhedrin of the World of Cant!

Truly Joshua Davidson is a sketch from real life. Thus, out of the many noble ideals trampled practically in the mud by modern society, the one held by the Western World as the highest and grandest of all, is, after all, the most ill-treated.

The life preached in the Sermon on the Mount, and the commandments left to the Church by her MASTER, are precisely those ideals that have fallen the lowest in our day. All these are trampled under the heel of the caitiffs of the canting caste de facto —though sub rosa of course, cant preventing that they should do so de jure—and shams are substituted in their place.

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Such an incident as the glove-fight at the “Pelican Club” leaves one in serious doubt. Is modern Society in England consciously hypocritical, or simply, too hopelessly bereft of guiding moral principles to be aware in all cases, of its own sins? Of course the transaction can be criticised easily enough in the light of mere conventional decorum. There is something strangely contemptible about a state of the law which pursues with angry determination the humble bruisers who arrange their honest and straightforward brutalities in the back parlour of a public house, and leaves respectfully untouched the peers and gentlemen who parade their pugilists at a fashionable club. The champion potman who is put up by his admirers to fight a pugnacious bricklayer for a few sovereigns a side, knows that the chance of bringing off his battle lies in the cunning with which he and his friends can keep the arrangements secret from the police. Let them be suspected and they will be promptly hunted down; let them be caught in this defiance of the law and they will be surely sent to prison. On the other hand let an aristocratic association of vicarious prize fighters organise a pugilistic display, behind the thin veil of a pretence that it is a boxing match with gloves; and then, though the gloves themselves may be so thin that the knuckles beneath are capable of inflicting blows quite as severe in their effect as those of the old-fashioned prize ring, the proceedings come within the pale of legality, and the services of the police can be openly retained to keep order in the neighbourhood and guard the select audience from the too eager curiosity of the envious crowd in the street.

The text is one on which familiar diatribes against the privileges of the rich can be thrown off in any quantity. And in the case before us the time chosen for the costly encounter, emphasizes in an amusing way the cynicism of the whole undertaking. Nominally, the fight took place on Monday morning, but in reality on Sunday night; on that which was just Sunday evening for the late diners of the “Pelican.” The day which a multitude of enactments both legal and unwritten devote themselves to keeping holy— at the expense of all healthy and natural recreation for the people, whether of mind or body—was the day selected by the luxurious fighters of Soho for the brutal display they served themselves with, at the enormous cost we have all heard of: £1,000 was subscribed as the reward of the combatants, whose zeal in punishing each other was guaranteed —or so the aristocratic and Christian promoters of the fight imagine—by assigning £800 to the man who should be victorious and only £200 to the other. The men went into regular training for their fight, as it were to have been conducted on the undisguised system of former days—and in short the whole entertainment was a prize fight to all intents and purposes, and was expected to be an extremely “well” contested one. That it proved the reverse was a circumstance that need hardly affect any remarks that we have to make on the subject.

We leave the obvious comparisons between the one law which operates in such matters for the poor, and the other law which accommodates itself deferentially to the rich, to be drawn by critics who seek to improve the occasion in the interest of political agitation. There is no particular principle affecting the higher region of morals in the fact that laws are often stupid and unequal. But there are considerations affecting the recent prize fight which impinge on the great purposes of Theosophy. Apart from all questions of law, how is it possible, we ask, that a great body of Englishmen of education and social respectability can find the promotion of a prize fight an amusement for their blasé leisure, which even the consciences they possess can allow them to indulge in?

For remember, it is mere senseless abuse of any class or people to say they are without conscience. The members of the “Pelican Club” we may be sure, have all of them codes of honour of some sort or another which they respect in a fashion, which their consciences, however distorted by custom, would forbid them to disregard. If a Sunday evening prize fight comes within the scheme of enjoyments that seem to them permissible, it is due to the fact that the moral principles really rooted in their thinking do not stand in the way of this; nor do we find fault with the day selected but simply with such an enjoyment on any day. For them, however, sons of Protestant families, there is a fall and disregard of two ideals implied. With all of them probably, their principles would stand in the way of cheating at cards or hitting a woman. The trouble is not that their principles are weak or their consciences obscured, so far as regards the code of honour of the circles they belong to; but that the whole scheme or moral teaching on which they have been reared is debased, imperfect, and above all materialistic. The so-called religion to which they nominally belong has hardly contributed to the formation of that code at all. It would not indeed look favourably on Sunday prize fights, but it has not sufficient vitality to enforce its ideas on the hearts or lives of its careless adherents. The great scandal of modern religion as a rule of life is, that taking modern Society all round in a broad way, it does not command any attention at all. It has failed not so much to show what ought to be done or left undone—for of course even the maxims of the church as far as words go, cover a great deal of ground—as it has failed to show with any adequate force why this or that should be a guiding principle. The modern church, in fact, has broken down as a practical agency governing the acts of its followers—i.e., of the millions who are content to be called its followers, but who never dream of listening to a word it says.

Fully conscious that a great deal it says is very good, its exponents (blandly ignorant how bad is a great deal of the rest) think it is owing to the perversity of mankind that people at large are not better than they are. They never realise that they themselves—the Dry Monopole of social wines—are primarily to blame, for having divorced the good codes of morals, bequeathed to them from the religions of all time, from the fundamental sanctions which a correct appreciation of true spiritual science would attach to them. They have converted the divine teaching which is the Theosophy of all ages into a barbarous caricature, and they expect to find their parrot-echoes of preposterous creeds a cry that will draw the worldlings to their fold, an appeal which will stir them up to the sublime task of spiritualizing their own natures. They fail to see that the command to love one another must be ineffective in the care of people whose whole conception of futurity turns upon their chances of drawing a lucky number in the lottery of the elect, or of dodging the punishment that would naturally be their due, at a happy moment when the divine mind may be thrown off its balance by reflecting on the beauty of the Christian sacrifice.

H.P. BLAVATSKY
1831-1891
One of the six portraits taken by Enrico Resta, January 8, 1889, in his studio at 4, Coburg Place, Bayswater, London W., the original glass plate of which is in the Archives of the Blavatsky Lodge of the Theosophical Society in England. Reproduced from an original print from the glass plate.

The teachers of modern religion, in fact, have lost touch with the wisdom underlying their own perverted doctrines, and the blind followers of these blind leaders have lost touch even with the elementary principles of physical morality which the churches still continue to repeat, without understanding their purpose, and from mere force of habit. The ministers of religion, in short, of the Nineteenth Century, have eaten the sour grapes of ignorance, and the teeth of their unfortunate children are set on edge. Certainly there was a good deal of bad Karma made at the "Pelican Club" on the evening of the celebrated prize fight, but no small share of it will have been carried to the account of the forlorn pastors who idly and ignorantly let slip their golden opportunities all over the town that morning, as on all others, and left their congregations unmoved by any thought that could help them to realise how they would go out of the churches into the world again when service was over, to contribute by every act and example of their lives to the formation of their own destinies and the crystallisation in their own future of the aspirations and desires they might encourage.

Of all the beautiful ideals of the Past, that true religious feeling that manifests in the worship of the spiritually beautiful alone, and the love of plain truth, are those that have been the most roughly handled in this age of obligatory dissembling We are surrounded on all sides by Hypocrisy, and those of its followers of whom Pollok has said that they were men: —

“Who stole the livery of the court of heaven,

To serve the devil in.”

Oh, the unspeakable hypocrisy of our age! The age when everything under the Sun and Moon is for sale and bought. The age when all that is honest, is just, noble-minded, is held up to the derision of the public, sneered at, and deprecated; when every truth-loving and fearlessly truth-speaking man is hooted out of polite Society, as a transgressor of cultured traditions which demand that every member of it should accept that in which he does not believe, say what he does not think, and lie to his own soul! The age, when the open pursuit of any of the grand ideals of the Past is treated as almost insane eccentricity or fraud; and the rejection of empty form—the dead letter that killeth—and preference for the Spirit “that giveth life”—is called infidelity, and forthwith the cry is started, “Stone him to death!” No sooner is the sacrifice of empty conventionalities, that yield reward and benefit but to self, made for the sake of practically working out some grand humanitarian idea that will help the masses, than a howl of indignation and pious horror is raised the doors of fashionable Society are shut on the transgressor, and the mouths of slanderous gossips opened to dishonour his very name.

Yet, we are daily served with sanctimonious discourses upon the blessings conferred by Christian civilization and the advantages offered by both, as contrasted with the curses of “heathenism” and the superstitions and horrors of say—the Middle Ages. The Inquisition with its burning of heretics and witches, its tortures at the stake and on the rack, are contrasted with the great freedom of modern thought, on one hand, and the security of human life and property now, as compared with their insecurity in days of old.

“Is it not civilization that abolished the Inquisition and now affords the beggar the same protection of law as the wealthy duke?” we are asked. “We do not know,” we say. History would make us rather think that it was Napoleon the First, the Attila whose iniquitous wars stripped France and Europe of their lustiest manhood, who abolished the Inquisition, and this not at all for the sake of civilization, but rather because he was not prepared to allow the Church to burn and torture those who could serve him as chair à canon. As to the second proposition with regard to the beggar and the duke, we have to qualify it before accepting it as true. The beggar, however right, will hardly find as full justice as the duke will; and if he happens to be unpopular, or an heretic, ten to one he will find the reverse of justice. And this proves that if Church and State were un-Christian then, they are still un-Christian, if not more so now.

True Christianity and true civilization both ought to be opposed to murder, however legal. And yet we find, in the last half of our departing century more lives sacrificed— because of the improved system and weapons of warfare, thanks to the progress of science and civilization—than there were in its first half. “Christian civilization,” indeed! Civilization, perhaps; but why “Christian”? Did Pope Leo XIII personify it when in an agony of despair he shut himself up on the day when Bruno’s monument was unveiled, and marked it as a dies irae in Church History? But may we not turn to civilization, pure and simple? “Our manners, our civilization,” says Burke, “and all the good things connected with manners . . . . have in this European world of ours, depended for ages upon two principles . . . . . I mean the spirit of a gentleman and the spirit of religion.” We are quite willing to test the character of the age by these ideals. Only, it has always been hard to say just what definition to give to the term “gentleman”; while as to religion, ninety-nine out of every hundred people one meets would, if asked, reply in such a fashion as to make it plain that they had confounded religion with theology.

The dictionary definition of a gentleman" is that of a man who is wellborn, of "gentle and refined manners, and who bears arms", a "gentleman farmer" is one who farms his own estate, and a "gentleman usher" an unpaid royal flunkey. But this will hardly do. For how many are there not, in the most aristocratic circle, with a dozen quarterings on their arms, who are vicious and depraved to a degree, for which the parallel must not be sought in Whitechapel but in the Rome of the Caesars. In comparison with the vices of these, the Odyssey at the "Pelican Club" may be viewed as the childish escapade of schoolboys.

Nay, if the truth is to be told, the habits of Royal Sons and Imperial Heirs Apparent are often unspeakably immoral and uncivilized. The fountain of honour, instead of supplying pure water, overruns with moral putridity. With such examples as these, can we wonder at the disrespect shown by lesser stars for minor ideals? Our "Admirable Crichtons" of today, beat their swords into yardsticks, and lend the honour of their arms for a dividend in shady companies juggled upon the Exchange. The modern troubadour sings not under the balcony of his lady-love, nor defends her honour in the lists of chivalry; but when jilted, writes her name on the list of defendants in breach-of-promise cases, and demands of a jury substantial damages in £.s.d. The marks of "honour" given in days of old for saving human life at one's own peril, for noble deeds of valour and heroism achieved, are now too often reserved for those who triumph in the bloodless battlefield of commercial strife and advertisement; and grand "gold medals of HONOUR" (!?) are now falling to the lot of the proprietors of matches, pills and soaps. O shades of Leonidas of Sparta, of Solon and Pericles, veil your astral faces! Rejoice, ye larvae of the too much married Solomon and of the Temple money changers ! And ye, imperial spooks of Caligula, Constantine and the world-conquering Ceasars, look at your caricatures on the Serbian and other thrones. The claws of the royal lions of the XIXth century are clipped, and their teeth extracted; yet they try to emulate your historical vices in their humble way, suffiently well to have lost long ago all claim to be regarded as the "Lord's anointed," to be prayed for, flattered and pandered to by their respective churches. And yet they are. What an unparalleled farce!

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But perhaps we have to look for true Christianity and true civilization and culture in the modern higher courts of Law? Alas, there are modern judges of whom their Lord (our Karma) would say, “Hear what the unjust judge sayeth.” For, in our day, the decree of justice is sometimes uttered in the voice of the bigots who sit in Solomon’s seat and judge as the Inquisitors of old did. In our century of Christian civilization, judges emulating their predecessors of the tribunal of the sons of Loyola, employ the more exquisite instruments of moral torture, to insult and goad to desperation a helpless plaintiff or defendant. In this they are aided by advocates, often the type of the ancient headsman, who, metaphorically, break the bones of the wretch seeking justice; or worse yet, defile his good name and stab him to the heart with the vilest innuendos, false suppositions concocted for the occasion but which the victim knows will henceforth become actual truths in the mouth of foul gossip and slander. Between the defunct brutal tortures of the unchristian Inquisition of old, and the more refined mental tortures of its as unchristian but more civilized copy —our Court and truculent cross-examiners, the palm of “gentleness” and charity might almost be given to the former.

Thus we find every ideal of old, moral and spiritual, abased to correspond with the present low moral and unspiritual conceptions of the public. Brutalized by a psychical famine which lasted through generations, they are ready to give every ideal spiritual Regenerator as food for the dogs, while like their debauched prototypes, the Roman populace under Nero, Caligula, and Heliogabalus, they crowd to see bullfights in Paris, where, the wretched horses drag their bleeding bowels around the arena, imported Almehs dancing their loathsome danse du ventre, black and white pugilists bruising each other’s features into bloody pulp, and “raise the roof” with their cheers when the Samsons and Sandows burst chains and snap wires by expanding their preternatural muscles.

Why keep up the old farce any longer? Why not change the Christmas carol thus:—

Gladiator natus hodie.

Or change the well-known anthem after this fashion:—

“GLORY TO GOLD IN THE HIGHEST

AND ON EARTH STRIFE, ILL-WILL TOWARD MEN.”

To transmute the god of the “uncivilized” age to the gold of the present cultured age, needs but the addition of an “l”: a trifle to this generation of idolaters who worship the coins of their respective realms, as the concrete embodiment of their highest ideal.

Avaunt! We are ready to make a free gift to Society with our best compliments, of all those fine European “gentlemen” and Christian champions of our century—the century of mock-civilization and mock-Christianity. As many of the former do not scruple to cheat their hard-working tradesmen out of their dues to pay their gambling debts withal, so many of the latter do not hesitate to receive on false pretences ample “collections” and personal livings, from too-confiding flocks. For who can deny that they entice them to exchange their worldly gear for promissory notes made payable in a post-mortem state of which they themselves know nothing and in which many of them do not believe? Nothing then would be nicer than for a wall to be built around Mayfair, turned into a modern Parc aux Cerfs and a Camp of Moses combined, for the confinement of the modern Bayards, preux chevaliers without reproach or fear, and the modern Pharisees, both types of the glorious Christian civilization with its divine ideal of cultured and converted Humanity. For then, and then only, would we Theosophists and other decent folk be free to consort unmolested with those who are called “sinners and publicans” by the modern “Synagogue of Jesuits”—with the Joshua Davidsons of Whitechapel.

Nor would the masses of truly religious souls be the losers, were they to be left to the sole care of the few truly Christian priests and clergymen we know of; those who now live in the daily fear of being made to appear on their trial before their bishops and churches for the unpardonable crime of serving their ideal MASTER in preference to the dead forms of their ecclesiastical superiors.

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THEOSOPHICAL VIEWS ON THE PRECEDING

In a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of Man—as a unit of the total, or mankind—should be forever shifting. A part of the Nature around him, that Protean, ever-changing Nature, every particle of which is incessantly transformed, while the harmonious body remains as a whole ever the same, like these particles man is continually changing physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather, essential constitution, both nature and man are at one, as their essence is identical. All grows and develops and strives towards perfection on the former planes of externality, or, as well said by a philosopher is —“ever becoming”; but on the ultimate plane of the spiritual essence all IS, and remains therefore immutable. It is towards this eternal Esse that everything, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy and called by the Occultists—the central Spiritual Sun.

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection.

Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry débris of the best human ideals, still persist in believing and teaching that the now ideal human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome a race of gods.

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces—e.g. by wars, speculations, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and—onward.

Moreover, at whatever end of his evolution, from the birth of his consciousness, in fact, man was, and still is, the vehicle of a dual spirit in him—good and evil. Like the twin sisters of Victor Hugo’s grand, posthumous poem, La Fin de Satan—the progeny issued respectively from Light and Darkness—the angel “Liberty” and the angel “Isis-Lilith” have chosen man as their dwelling on earth, and these are at eternal strife in him.

The Churches tell the world that “man is born in sin,” and John (1st Epistle iii. 8) adds that “He that committeth sin is of the devil; for the devil sinneth from the beginning.”

Those who still believe in the rib-and-apple fable and in the rebellious angel "Satan," believe, as a matter of course in a personal Devil—as a contrast in a dualistic religion—to a personal God. We, Theosophists of the Eastern school, believe in neither. Yet we go, perhaps, further still than the Biblical dead letter. For we say that while as extra-cosmic Entities there is neither god nor devil, that both exist, nevertheless. And we add that both dwell on earth in man, being in truth, the very man himself, who is, as a physical being, the devil, the true vehicle of evil, and as a spiritual entity— god, or good. Hence, to say to mankind, "thou hast the devil," is to utter as metaphysical a truth as when saying to all its men, "Know ye not that god dwelleth in you?" Both statements are true. But, we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present. Yet—to paraphrase a Pauline text—as "there be devils many . . . . yet there is but one Satan," so while we have a great variety of devils constituting collectively mankind, of such grandiose Satanic characters as are painted by Milton, Byron and recently by Victor Hugo, there are few, if any. Hence, owing to such mediocrity, are the human ideals falling, to remain unreplaced; a prose-life as spiritually dead as the London November fog, and as alive with brutal materialism and vices, the seven capital sins forming but a portion of these, as that fog is with deadly microbes. Now we rarely find aspirations toward the eternal ideal in the human heart, but instead of it every thought tending toward the one central idea of our century, the great "I," self being for each the one mighty centre around which the whole Universe is made to revolve and turn.

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When the Emperor Julian—called the Apostate because, believing in the grand ideals of his forefathers, the Initiates, he would not accept the human anthropomorphic form thereof—saw for the last time his beloved gods appear to him, he wept. Alas, they were no longer the bright spiritual beings he had worshipped, but only the decrepit, pale and worn out shades of the gods he had so loved.

Perchance they were the prophetic vision of the departing ideals of his age, as also of our own cycle. These “gods” are now regarded by the Church as demons and called so; while he who has preserved a poetical, lingering love for them, is forthwith branded as an Antichrist and a modern Satan.

Well, Satan is an elastic term, and no one has yet ever given even an approximately logical definition of the symbolical meaning of the name. The first to anthropomorphize it was John Milton; he is his true putative intellectual father, as it is widely conceded that the theological Satan of the Fall is the “mind-born Son” of the blind poet. Bereft of his theological and-dogmatic attributes Satan is simply an adversary;—not necessarily an “arch fiend” or a “persecutor of men,” but possibly also a foe of evil. He may thus become a Saviour of the oppressed, a champion of the weak and poor, crushed by the minor devils (men), the demons of avarice, selfishness and hypocrisy. Michelet calls him the “Great Disinherited” and takes him to his heart. The giant Satan of poetical concept is, in reality, but the compound of all the dissatisfied and noble intellectuality of the age. But Victor Hugo was the first to intuitively grasp the occult truth. Satan, in his poem of that name, is a truly grandiose Entity, with enough human in him to bring it within the grasp of average intellects. To realise the Satans of Milton and of Byron is like trying to grasp a handful of the morning mist: there is nothing human in them. Milton’s Satan wars with angels who are a sort of flying puppets, without spontaneity, pulled into the stage of being and of action by the invisible string of theological predestination; Hugo’s Lucifer fights a fearful battle with his own terrible passions and again becomes an Archangel of Light, after the most awful agonies ever conceived by mortal mind and recorded by human pen.

All other Satanic ideals pale before his splendour. The Mephisto of Goethe is a true devil of theology; the Ahriman of Byron’s Manfred—a too super-natural character, and even Manfred has little akin to the human element, great as was the genius of their Creator.

All these images pale before Hugo's SATAN, who loves as strongly as he hates. Manfred and Cain are the incarnate Protests of downtrodden, wronged and persecuted individuality against the "World" and "Society"—those giant fiends and savage monsters of collective injustice. Manfred is the type of an indomitable will, proud, yielding to no influence earthly or divine, valuing his full absolute freedom of action above any personal feeling or social consideration, higher than Nature and all in it. But, with Manfred as with Cain, the Self, the "I" is ever foremost; and there is not a spark of the all-redeeming love in them, no more than of fear. Manfred will not submit even to the universal Spirit of Evil; alone, face to face with the dark opponent of Ahura-Mazda— Universal Light—Ahriman and his countless hosts of Darkness, he still holds his own. These types arouse in one intense wonder, awestruck amazement by their all-defiant daring, but arouse no human feeling: they are too supernatural ideals. Byron never thought of vivifying his Archangel with that undying spark of love which forms—nay, must form the essence of the "First-Born" out of the homogeneous essence of eternal Harmony and Light, and is the element of forgiving reconciliation, even in its (according to our philosophy) last terrestrial offspring—Humanity. Discord is the concomitant of differentiation, and Satan being an evolution, must in that sense, be an adversary, a contrast, being a type of Chaotic matter. The loving essence cannot be extinguished but only perverted. Without this saving redemptive power, embodied in Satan, he simply appears the nonsensical failure of omnipotent and omniscient imbecility which the opponents of theological Christianity sneeringly and very justly make him; with it, he becomes a thinkable Entity, the Asuras of the Purânic myths, the first breaths of Brahmâ, who, after fighting the gods and defeating them are finally themselves defeated and then hurled on to the earth where they incarnate in Humanity. Thus Satanic Humanity becomes comprehensible. After moving around his cycle of obstacles he may, with accumulated experiences, after all the throes of Humanity, emerge again into the light —as Eastern philosophy teaches.

If Hugo had lived to complete his poem, possibly with strengthened insight, he would have blended his Satanic concept with that of the Aryan races which makes all minor powers, good or evil, born at the beginning and dying at the close of each "Divine Age." As human nature is ever the same, and sociological, spiritual and intellectual evolution is a question of step by step, it is quite possible that instead of catching one half of the Satanic ideal as Hugo did, the next great poet may get it wholly: thus voicing for his generation the eternal idea of Cosmic equilibrium so nobly emphasized in the Aryan mythology. The first half of that ideal approaches sufficiently to the human ideal to make the moral tortures of Hugo's Satan entirely comprehensible to the Eastern Theosophist. What is the chief torment of this great Cosmic Anarchist? It is the moral agony caused by such a duality of nature—the tearing asunder of the Spirit of Evil and Opposition from the undying element of primeval love in the Archangel. That spark of divine love for Light and Harmony, that no HATE can wholly smother, causes him a torture far more unbearable than his Fall and exile for protest and Rebellion. This bright, heavenly spark shining from Satan in the black darkness of his kingdom of moral night, makes him visible to the intuitive reader. It made Victor Hugo see him sobbing in superhuman despair, each mighty sob shaking the earth from pole to pole; sobs first of baffled rage that he cannot extirpate love for divine Goodness (God) from his nature; then changing into a wail of despair at being cut off from that divine love he so much yearns for. All this is intensely human. This abyss of despair is Satan's salvation. In his Fall, a feather drops from his white and once immaculate wing, is lighted up by a ray of divine radiance and forthwith transformed into a bright Being, the Angel LIBERTY. Thus, she is Satan's daughter, the child jointly of God and the Fallen Archangel, the progeny of Good and Evil, of Light and Darkness, and God acknowledges this common and "sublime paternity" that unites them. It is Satan's daughter who saves him. At the acme of despair at feeling himself hated by LIGHT, Satan hears the divine words "No; I hate thee not."

Saith the Voice, “An angel is between us, and her deeds go to thy credit. Man, bound by thee, by her is now delivered.”

“O Satan, tu peux dire à présent; je vivrai!

Viens; l’Ange Liberté, c’est ta fille et la mienne

Cette paternité sublime nous unit! . . .”*

The whole conception is an efflorescence of metaphysical ideality. This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter generating Protest and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heartbroken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct orthodox, so-called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all.

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* [Section: “Satan pardonné.”—Compiler.]

Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the "Angel Liberty" has to be born simultaneously and by common love and consent of the "higher" wealthy caste, and the "lower" classes— the poor; in other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

But this is a Utopia—for the present. It cannot take place before the castes of the modern Levites and their theology—the Dead-sea fruit of Spirituality—shall have disappeared; and the priests of the Future have declared before the whole world in the words of their "God"—

"Et j'efface la nuit sinistre, et rien n'en reste.

Satan est mort; renais, ô LUCIFER CÉLESTE!

H.P.B.

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FOOTNOTES TO "THE ALCHEMISTS"

[Lucifer, Vol. No. 28, December, 1889 pp. 288-297]

[John Ransom Bridge, F.T.S., contributes an essay in defence of the Alchemists of the Middle Ages. He quotes from several alchemical writings, and certain symbolical expressions occurring in them call forth various comments from H.P.B.]

[Quoting from Secrets Revealed: or an open entrance to the Shut Palace of the King, etc., by Eirenaeus Philaletha, London, 1669, the following sentence is brought forward: "But if thou do proceed warily in this Regimen, thou shalt meet with these notable things: first thou shalt observe a certain citrine sweat to stand upon thy Body; and after that citrine vapour, then shall thy Body below be tinctured of a violet colour, with an obscure purple intermixed. . ."]

Would not “thy Body below be tinctured of a violet colour” rather refer to the Linga-Sarira which corresponds to the violet colour as a compound of red (Kama-rupa) and indigo dark blue of the upper Manas—the “purple” becoming obscure, meaning simply the beginning of the purification of the lower Quaternary?

[“. . . thy matter shall convert itself into grains, as fine as the atoms of Sol, and the colour will be the highest red imaginable which for its transcendent redness will show Blackish . . .”]

The transcendent red or golden orange of the Sun. This must not be confused with the scarlet Kama-rupan redness. Have in mind the colour of the Yogi-robes, the colour of which is symbolical of the sun of life and of human lifeblood.

[Referring to the Soul and Body of man, the following words are quoted from the Clavis Alchymiae of Artephius: “. . . when they arise or ascend, they are born or brought forth in the Air or Spirit, and in the same they are changed, and made Life with Life, so that they can never be separated, but are as water mixed with water. And therefore it is wisely said, that the Stone is born of the Spirit, because it is altogether spiritual.”]

That is to say, the “Soul [Manas] and Body of Man” (Body standing for the astral man) assimilate Spirit (Buddhi); are made “Life with Life” (or merge into the ONE LIFE). In other words the mysterious process of the transformation of lead (personality) into gold (pure, homogeneous Spirit) is here meant. Verily the Stone is born of the Spirit.

[Later a number of passages are quoted from Eirenaeus Philalethes’ a Commentary on Sir George Ripley’s The Compound of Alhymy.*]

[praises of the Lord] By “Lord” the HIGHER SELF is here meant—“that SELF which is the Redeemer of man” whether it be called Christos or Krishna.

[the Quadrangle is reduced to a Circle] the four elements of nature are seen running into each other, so that they constitute a circle.

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* [This is Eirenaeus Philalethes’ work entitled A Breviary of Alchemy: or a Commentary upon Ser G. Ripley’s Recapitulation, 1678, 8vo.—Compiler.]

[this Philosophical Vine (thyself still) doth seem to flower, and to bring forth green clusters] This “philosophical Vine” is the lower Manas merged at last and reunited to its higher Alter Ego, when it begins to bring forth the green clusters of the “true Vine” for the Husbandman, the “Father” or Higher Self (Atma-Buddhi); vide John, xv.

[Thy Stone (thyself) hath already passed through many hazards, and yet the danger is not quite over] This “danger” comes from the Antaskarana, the bridge of communication between the Personality and the individuality not being yet destroyed. Vide Vâkya Sudhâ, the Philosophy of Subject and Object, page 3, 1st note, in Raja Yoga, Practical Metaphysics of the Vedanta.

[this green will be overcome with azure; and that by the pale wan colour, which will at length come to a Citrine; which . . . will endure for the space of forty-six days] The green of the lower Manas, the Animal Soul, will be “overcome with azure” or the reflection of the Higher (which is Indigo), into their aura which is blue, when pure.

The cycle of the 46 Fires, the period between death and new rebirth, in Devachan. The cycle of the 49 Fires is the period between two manvantaras. The members of the E.S. will understand it better than the F.T.S.

[Then shall the Heavenly Fire descend . . . . . our Sol shall sit in the South, shining with redness incomparable] The HIGHER SELF will shed its radiance on the heart (the chamber of Brahma) of even the still living Man.

[our King . . . hath passed from death to Life, and possesseth the keys of both death and hell] From the death in matter into the Life in Spirit.

Man becomes a CHRISTOS, the Master and custodian of “death and hell,” i.e., of Earth, Matter and of the physical body of Senses.

[then are the elements joined] All the “Principles” in Man merge into one “Principle”—Atma-Buddhi, the grosser terrestrial elements of the lower body being of course destroyed.

[This is a notable step, from Hell to Heaven] It is hardly necessary to render this more clearly. With the ancient Mystics and even the modern Occultists, the physical body was ever called, “the grave” and the “Hell,” while the Spiritual man was referred to as the Heavenly Power, etc.

[the necessity of alternate action upon natural Bodies . . . . they must be . . . prospered and saddened, in order to be made pliable and yielding . . . . . all of which must be done with one Fire . . .] Man rises to glory through suffering in order to be made “pliable and yielding,” or impervious to the emotions and feelings of his physical senses.

This “Fire” is that of Alaya, the “World-Soul,” the essence of which is LOVE, i.e., homogeneous Sympathy, which is Harmony, or the “Music of the Spheres.” Vide The Voice of the Silence, IIIrd Treatise, page 69.

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“GOING TO AND FRO IN THE EARTH”

[Lucifer, Vol. V, No. 28, December, 1889, pp. 349-350]

[After some rather extensive quotes from current newspapers and missionary organs, H.P.B. quotes also a passage from the Fire-Brand of the American Free Methodist Church. A very materialistic view is presented with regard to God and the manner in which He is alleged to supply food to his workers. In this connection, H.P.B. asks the question:]

THE CATECHISM OF SCIENCE

Going to and fro in the earth, the adversary came across a relic of Paul Bert, the vivisector. He was a practical man it seems; who having succeeded in his praiseworthy efforts to “exile the god” of theology from the schools, tribunals, burial grounds and hospitals of France, proceeded to replace the old by new primers; hence his “Civil Catechisms,” for the use of the future citizens of the great Republic. He wrote himself a Manual of Civic Ethics, and invited others to do the same.

His appeal resulted in the creation of a model library of Primers full of civic morality and scientific revelations. We choose a fragment out of the Catéchisme Laïque (of 1883), as a sample of the great truths in them (revealed to, and by, Science).

QUESTION. What is God—ANSWER. “I do not know.”

Q. Who created the Universe?—A. “I do not know. ”

Q. Whence mankind? Whither does it tend?—A. “I do not know. ”

Q. What have we to expect after death?—A. “I do not know. ”

Q. When and how has man appeared on earth?—A. “I do not know. ”

Q. Do not you feel ashamed of your ignorance?—A. “No shame to be ignorant of that which no one ever knew.”

Q. If you deny all the truths of alleged religion, what are the truths that you do accept?—A. “I believe in the emancipation of mankind through natural science; I believe in the harmony created by the enactment of all our duties; I believe in the regeneration of my country with the help of democracy; I believe in the conquering genius of our nation which ever was and will be the bearer and promoter of light and freedom.”

This is followed by the teaching of other truths of the natural religion according to the last word of natural science. Zoological evolution is explained. The descent of the bird from the lizard is taught as follows:—The lizard, we are told, was consumed with gigantic ambition; it wanted to become a bird, and fly sunwards; this was its idée fixe. The dreams and aspirations of that flat-headed quadruped reptile were so decided and intense, its will so strong, that obedient nature had to submit and act accordingly. (sic).

Q. Obedient to whom, or what? What is it nature had to submit to?—A. “To the eternal right, the law of evolutionary life, diffused throughout the universe in such quantity that it overflows every spot of it, ever absorbed and ever renewed. ”

Q. Go on!—A. “I say, that once that the taste for evolution had been developed in the lizard, nature had to undertake the duty of transforming it into a bird. The lizard felt one day the appearance of feathers on its scaly back, and standing on its hind legs, proceeded to move its four paws, rhythmically which it did until these gradually changed into wings.”

It is interesting to note that the mere uninterrupted action of intense will power and desire, is regarded by Science as a magic agent calculated to perform that which the occultist call phenomena through Kriyaœakti (“creative will”) which transforms one object into another, and even created men out of material on hand, in days of the pre-Adamic mankind. Thus one point is gained. But had these Catéchismes Laïques prevailed and become popular, what kind of a race would Frenchmen have become, brought up in the sole faith in the “principles of lizard evolution” bereft of even an inkling of metaphysics?

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A very curious study is that of Chiromancy, and one that may well be looked into by the biologist. It is known that at Paris the most infallible way of registering criminals has been by taking the impress of the fingertips. People can change their faces, but their hands never. The shape of the hand, as a whole, undoubtedly shows character and training. To be sure of this, it suffices to set side by side the hand of the artist, the man of administrative ability, and the navvy. Contrast the fingertips of the weaver, the watchmaker, the collier. The relative lengths of palm and fingers are also said to show character, the passional and physical nature showing itself in the undivided part of the hand, the intellectual and psychical in the fingers. The thumb, again, is significant, showing in shape and length the balance of the character—“a capable thumb,” as a novelist said, describing a clever woman. And then the lines: fewer and simpler in the more direct and simple characters, numerous and complex in the more many-sided and sensitive natures. If any of our readers care to look into this queer byway of speculation, they will find Mrs. Louise Cotton, 43, Abington Villas, Kensington, W., a very intelligent expounder of the subject.

ADVERSARY

MISCELLANEOUS NOTES

[Lucifer, Vol. V, No. 28, December 15, 1889, pp. 344, 351]

[In connection with a lecture delivered by Dr. Jerome A. Anderson at a meeting of the San Francisco Free-thought Society, in which he had been reported to have said that "the spiritual monad in man was given individual persistence only during one manvantara, or cycle of material existence."]

This sentence must not be misunderstood as it is reported a little too vaguely. The "Spiritual Monad" is eternal because uncreate, but its "Individual persistence"—in human form and bodies on this terrestrial chain or during the life-cycle, lasts only "one manvantara." This does not prevent the same Spiritual Monad starting at the end of Maha-pralaya (the Grand Age of Rest) into another higher and more perfect "life-cycle with the fruit of the accumulated experiences of all the personalities the "individual" Ego (manas) had informed.

[Commenting on a sentence in Nizida's The Astral Light (London: Theos. Publishing Co.) which ran: "The thought substance of the universe, i.e., the astral light . . ."]

According to Occult teaching the Astral light is not the "thought substance" of the Universe, but the recorder of every thought; the universal mirror which reflects every event and thought as every being and thing, animate or inanimate. We call it the great Sea of Illusion, Maya.— (Ed.)

THE FACTS BROUGHT BEFORE MASTERS*

The party on Monday last, consisted of between 47 or 50 theosophists. Each had been asked to bring friends. The Countess and I. C. O. invited most of them, and of these I find two-thirds of the guests interested in Theosophy and one-half of them having accepted tickets for "Thursday" meetings. All our home-Theosophists spoke Theosophy, each trying to interest his group. I am told they worked admirably and Thursday next will show the results. Yet, as A. B. seemed dead against the thing, I got determined to get from the right quarters the opinion of Masters. I found I was right and there was nothing in the Mondays that could be brought against the T. S. or ourselves. It is the Countess and I. C. O. who bear the expenses, and as they do it for Theosophy they work in accordance with the programme.

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* [The original Manuscript of this statement in H.P.B.'s own handwriting is in the Archives of the former Point Loma Theosophical Society. It is unsigned and undated and was apparently sent to W. Q. Judge. It must have been written when the Blavatsky Lodge in London was beginning to grow and expand rather rapidly, which would be in 1888-89. Confronted with diametrically opposing views from various types of people, H.P.B. must have felt the urge to ask these questions.

Countess Constance Wachtmeister was at the time managing the Theosophical Publishing Society and was the head of the Library and the Propaganda Fund. The initials I.C.O. stand for Mrs. Isabel Cooper-Oakley. Annie Besant was against the idea of inviting all these fashionable people to such functions as are discussed here.

This Manuscript was originally published in The Theosophical Forum, Covina, Calif., Vol. XXVI, January, 1948.—Compiler.]

ANSWERS TO SOME QUESTIONS CONCERNING THIS.

Uncertain about the correctness of my own impressions I addressed the following queries and received the replies as stated.

Q. Was I wrong in encouraging the proposed monthly receptions with the view of interesting some society men and women in the T. S. movement?

A. Not in the least. The time is short, and as the Sage says: “No effort is ever lost. Every cause must produce its effects. The result may vary according to the circumstances which form a part of the cause, but it is always wiser to work and force the current of events than to wait for time.” Unless sought for, no man or woman of the better classes and education will come to you at this stage of opposition and struggle; and by not coming they will never learn the truth about earnest Theosophists and their meritorious efforts to win the day and unveil truth.

Q. Is it likely that the Theosophists who give these parties as those who help them should be regarded as frivolous?

A. If their motive is not frivolous, what should it matter, if they are? Let them fix their eye on the goal before them and never lose sight of it—and thus shall they be justified.

Q. Is it untheosophical to ask into the house persons of the world, rich and well-to-do people, who have their carriages and who dress fashionably?

A. To question the right of such or any other people to participate in the “Movement,” is in itself untheosophical. If Theosophists realize that every man is a component and integral part of universal brotherhood and of Humanity, then, whoever he may be, he is entitled to a trial, at least. That which affects one, will act and react on all.

The motto of the Headquarters of the T. S. should be—"rigid justice to all." If it is right to care for the poor and those who suffer, it is as right to care for the rich and all those who will unavoidably be brought to far greater sufferings, unless warned and shown the true cause of all such Karmic sorrows. The poorer a man, the more sad his life, the nearer he is to the end of his punitive Karma; the richer his neighbour, the more is full of pleasures his life, the nearer he is—unless he acts in the right path—[to] his Karmic doom. Help the poor, but pity the ignorant rich.

Q. How much truth is there that the Monday party filled the house with Elementals, with the spooks of frivolity, etc.?

A. You said yourself and very correctly that the Thursday meetings crowd was as bad, as most of the visitors come moved more by morbid curiosity than sympathy, by more latent prejudice and ill-feeling than interest in your work. Every crowd has its emanations; every gathering—and the larger it is, the more potent its occult excretions—its spook-creating effluvia. The gatherings at the "Club" are as bad; the crowds in Lecture Halls, still worse. The motive, however, for facing them in each case being meritorious and pure, no harm will be allowed to come to those who beard the "Elementals" with the holy object of doing ultimate good.

Q. Am I wrong in thinking that our Theosophists in doing as they did, have really made a sacrifice? That they have put their personalities to discomfort and taken upon themselves trouble, expenditure of money, loss of time, etc., for the sake, merely, of helping the Movement, and spread of our ideas?

A. No; you are not wrong. It was no pleasure for most of them, but simply duty.

Q. They are not to be blamed then for such gatherings? I mean for trying to make these receptions attractive; for dressing and having music, etc.?

A. I do not see why they should be blamed. Every Theosophist does what he can and ought to do it on the lines he can work upon and knows how. One carries his energies among one group of people, works for one class of men. Another tries to do the same among those he sympathizes with the most. Every man is an embodiment of different ideas, and while he lives and moves on this plane, has to work through and with the help of his physical body, which is the necessary instrument that enables him to come in contact with matter and to control it, to mix with other people and influence them. Why should they not dress these bodies? The personality should be neither exalted nor neglected. The T. S. may be compared to a human body. Each organ performs a different function, apart from others, yet all work for the body and help one another. Why expect the brain to digest your food and the muscles of your legs to think out ideas? Why should the heart say to the tongue— "Move not, your jabbering disturbs me," if the tongue performs its duty allotted to it by Nature and for the benefit of the whole body? The Self is the Master of the body and it is his duty not to allow his mental equilibrium to be disturbed by anything that may befall his physical body, or to refuse its use under any circumstances, if that use be of any benefit to his neighbour. But it is also his duty to guide his heart-emotions and not let these emotions guide him. Tell those who surround you that they are each of them a Self different from the "Self" of his Brother or Sister, and that whatever the body of one may be led to do for the benefit of all and in an absolute Spirit of unselfishness— is meritorious . . . . . .

. . . . . .

Q. When it was declared that should the Master Himself give the orders to remain in the house or participate in these "frivolities" the Master's orders would not be obeyed, what should I have said?

A. Nothing. The party who declared it being the only responsible one for the statement.

Q. Just so; but what I want You to state is the Occult aspect of such attitude, the Nidana aroused, so that I may repeat your own words. Was this remark right? or wrong? and if so—why?

A. Every one has a right to act according to his own conscience; but it is the nature of such act of conscience that decides whether it will be right or wrong. Suppose a “pledge-order” came to do something base and criminal— for instance sell one’s son or daughter, or rob in a legal way one’s neighbour. Then no pledge could avail. The “order” would be something going entirely against a universally recognized law, a principle. But in the case in hand the situation is quite different: here the “Order” would concern something that was only a personal prejudice based on party-spirit. The pledged party cannot go against such an innocent thing as a social gathering in the name of Theosophy, but does so, opposing her co-students and colleagues on grounds entirely selfish and personal, a sin in itself. Were then, such an order ever given (which luckily for all concerned it never will) and the pledged person refused to obey it, though knowing that since it was given there must be something serious involved in it, then—you know, what the effects of it would be.

Q. I know, but then the “party” does not know it.

A. Then she ought to. A direct “order” is a rare thing indeed and a most serious one. You have no right to let any one of them remain in ignorance.

[“THE VOICE OF THE SILENCE”]

[In July and August, 1889, H.P.B. went first to Fontainebleau, France, and later to St. Helier and St. Aubins, on Jersey Island. She was accompanied at least part of the time by Mrs. Ida Garrison Candler of Brookline, Boston, Mass., who was a Trustee of the European T. S. Headquarters, and a close friend of H.P.B.

It is during this brief trip, the main purpose of which was to rest and have a change of surroundings, that H.P.B. wrote The Voice of the Silence, her devotional gem which was published later in the same year.

It may be found, together with The Key to Theosophy published the same year, in a separate Volume of the present Series.]

1890

1890!

ON THE NEW YEAR'S MORROW

[Lucifer, Vol. V, No 29, January, 1890, pp. 357-364]

“The veil which covers the face of futurity is woven by the hand of Mercy.”

—BULWER-LYTTON.

A HAPPY NEW YEAR TO ALL! This seems easy enough to say, and everyone expects some such greeting. Yet, whether the wish, though it may proceed from a sincere heart, is likely to be realized even in the case of the few—is more difficult to decide. According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere, and especially by an intense and indomitable will—is the most effective of magic levers placed by Nature in human hands—for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and a wish of good luck for the New Year to every living creature under the sun—enemies and relentless traducers included. Let us try and feel especially kindly and forgiving to our foes and persecutors, honest or dishonest, lest some of us should send unconsciously an “evil eye” greeting instead of a blessing. Such an effect is but too easily produced even without the help of the occult combination of the two numbers, the 8 and the 9, of the late departed, and of the newly-born year. But with these two numbers staring us in the face, an evil wish, just now, would be simply disastrous!

“Halloo!” we hear some casual readers exclaiming. Here’s a new superstition of the theosophic cranks: let us hear it. . . . .”

You shall, dearly beloved critics, though it is not a new but a very old superstition. It is one shared, once upon a time, and firmly believed in, by all the Caesars and World-potentates. These dreaded the number 8, because it postulates the equality of all men. Out of eternal unity and the mysterious number seven, out of Heaven and the seven planets and the sphere of the fixed stars, in the philosophy of arithmetic, was born the ogdoad. It was the first cube of the even numbers, and hence held sacred.* In the Eastern philosophy number eight symbolizes equality of units, order and symmetry in heaven, transformed into inequality and confusion on earth, by selfishness, the great rebel against Nature’s decrees.

“The figure 8 or "oo, infinity [TdH]" indicates the perpetual and regular motion of the Universe,” says Ragon. But if perfect as a cosmic number it is likewise the symbol of the lower Self, the animal nature of man. Thus, we augur ill for the unselfish portion of humanity from the present combination of the year-numbers. For the central figures 89 in the year 1890, are but a repetition of the two figures in the tail-end of 1889. And nine was a digit terribly dreaded by the ancients. With them it was a symbol of great changes, cosmic and social, and of versatility, in general; the sad emblem of the fragility of human things Figure 9 represents the earth under the influence of an evil principle; the Kabalists holding, moreover, that it also symbolizes the act of reproduction and generation. That is to say that the year 1890 is preparing to reproduce all the evils of its parent 1889, and to generate plenty of its own. Three times three is the great symbol of corporisation, or the materialisation of spirit according to Pythagoras—hence of gross matter.†

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* As shown by Ragon, the Mason-Occultist, the gnostic ogdoad had eight stars representing the 8 Cabiri of Samothrace, the 8 principles of the Egyptians and Phoenicians, the 8 gods of Xenocrates the 8 angles of the cubic stone. [Maçonnerie occulte, p. 435 footnote.]

† The reason for this is because according to the Pythagoreans each of the three elements that constitute our bodies is a ternary: water containing earth and fire; earth containing aqueous and igneous particles; and fire being tempered by aqueous globules and terrestrial corpuscles serving it as food. Hence the name given to matter, the “nonagous envelope.”

Every material extension, every circular line was represented by number 9, for the ancient philosophers had observed that, which the philosophicules of our age either fail to see, or else attribute to it no importance whatever. Nevertheless, the natural depravity of this digit and number is awful. Being sacred to the spheres it stands as the sign of circumference, since its value in degrees is equal to 9— i.e., to 3 + 6 + 0. Hence it is also the symbol of the human head—especially of the modern average head, ever ready to be parading as 9 when it is hardly a 3. Moreover, this blessed 9 is possessed of the curious power of reproducing itself in its entirety in every multiplication and whether wanted or not; that is to say, when multiplied by itself or any other number this cheeky and pernicious figure will always result in a sum of 9—a vicious trick of material nature, also, which reproduces itself on the slightest provocation. Therefore it becomes comprehensible why the ancients made of 9 the symbol of Matter, and we, the modern Occultists, make of it that of the materialism of our age— the fatal nineteenth century, now happily on its decline.

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If this antediluvian wisdom of the ages fails to penetrate the “circumference” of the cephaloid “spheres” of our modern Scientists and Mathematicians—then we do not know what will do so. The occult future of 1890 is concealed in the exoteric past of 1889 and its preceding patronymical eight years.

Unhappily—or shall we say, happily—man in this dark cycle is denied, as a collective whole, the faculty of foresight. Whether we take into our mystic consideration the average business man, the profligate, the materialist, or the bigot, it is always the same. Compelled to confine his attention to the day’s concern, the business man but imitates the provident ant by laying by a provision against the winter of old age; while the elect of fortune and Karmic illusions tries his best to emulate the grasshopper in his perpetual buzz and summer-song.

The selfish care of the one and the utter recklessness of the other make both disregard and often remain entirely ignorant of any serious duty towards Human kind. As to the latter two, namely the materialist and the bigot, their duty to their neighbours and charity to all begin and end at home. Most men love but those who share their respective ways of thinking, and care nothing for the future of the races or the world; nor will they give a thought, if they can help it, to post-mortem life. Owing to their respective psychical temperaments each man expects death will usher him either through golden porches into a conventional heaven, or through sulphurous caverns into an asbestos hell, or else to the verge of an abyss of non-existence. And lo, how all of them—save the materialist—do fear death to be sure! May not this fear lie at the bottom of the aversion of certain people to Theosophy and Metaphysics? But no man in this century—itself whirling madly towards its gaping tomb—has the time or desire to give more than a casual thought either to the grim visitor who will not miss one of us, or to Futurity.

They are, perhaps, right as to the latter. The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an esoterically true remark, in saying that “the future does not come from before to meet us, but comes streaming up from behind over our heads.” For the Occultist and average Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT. The Past is a torrent madly rushing by, that we face incessantly, without one second of interval; every wave of it, and every drop of it, being an event, whether great or small. Yet, no sooner have we faced it, and whether it brings joy or sorrow, whether it elevates us or knocks us off our feet, than it is carried away and disappears behind us, to be lost sooner or later in the great Sea of Oblivion. It depends on us to make every such event nonexistent to ourselves by obliterating it from our memory; or else to create of our past sorrows Promethean Vultures—those “dark-winged birds, the embodied memories of the Past,” which, in Sala’s graphic fancy “wheel and shriek over the Lethean lake.”

In the first case, we are real philosophers; in the second—but timid and even cowardly soldiers of the army called mankind, and commanded in the great battle of Life by “King Karma.” Happy those of its warriors by whom Death is regarded as a tender and merciful mother. She rocks her sick children into sweet sleep on her cold, soft bosom but to awake them a moment after, healed of all ailing, happy, and with a tenfold reward for every bitter sigh or tear. Post-mortem oblivion of every evil—to the smallest—is the most blissful characteristic of the “paradise” we believe in. Yes: oblivion of pain and sorrow and the vivid recollection only, nay once more the living over of every happy moment of our terrestrial drama; and, if no such moment ever occurred in one’s sad life, then, the glorious realization of every legitimate, well-earned, yet unsatisfied desire we ever had, as true as life itself and intensified seventy-seven times sevenfold . . . .

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Christians—the Continental especially—celebrate their New Year days with special pomp. That day is the Devachan of children and servants, and everyone is supposed to be happy, from Kings and Queens down to the porters and kitchen-malkins. The festival is, of course, purely pagan, as with very few exceptions are all our holy days. The dear old pagan customs have not died out, not even in Protestant England, though here the New Year is no longer a sacred day—more’s the pity. The presents, which used to be called in old Rome strenae (now, the French étrennes), are still mutually exchanged. People greet each other with the words:—Annum novum faustum felicemque tibi, as of yore; the magistrates, it is true, sacrifice no longer a white steer to Janus. But magistrates, priests and all devour still in commemoration of swan and steer, big fat oxen and turkeys at their Christmas and New Year’s dinners. The gilt dates, the dried and gilt plums and figs have now passed from the hands of the tribunes on their way to the Capitol onto the Christmas trees for children.

Yet, if the modern Caligula receives no longer piles of copper coins with the head of Janus on one side of them, it is because his own effigy replaces that of the god on every coin, and that coppers are no longer touched by royal hands. Nor has the custom of presenting one's Sovereigns with strenae been abolished in England so very long. Disraeli tells us in his Curiosities of Literature of 3,000 gowns found in Queen Bess's wardrobe after her death, the fruits of her New Year' tax on her faithful subjects, from Dukes down to dustmen. As the success of any affair on that day was considered a good omen for the whole year in ancient Rome, so the belief exists to this day in many a Christian country, in Russia pre-eminently so. It is because instead of the New Year, the mistletoe and the holly are now used on Christmas day, that the symbol has become Christian? The cutting of the mistletoe off the sacred oak on New Year's day is a relic of the old Druids of pagan Britain. Christian Britain is as pagan in her ways as she ever was.

But there are more reasons than one why England is bound to include the New Year as a sacred day among Christian festivals. The 1st of January being the 8th day after Christmas, is, according to both profane and ecclesiastical histories, the festival of Christ's circumcision, as six days later in the Epiphany. And it is as undeniable and as world-known a fact as any, that long before the advent of the three Zoroastrian Magi, of Christ's circumcision, or his birth either, the 1st of January was the first day of the civil year of the Romans, and celebrated 2,000 years ago as it is now. It is hard to see the reason, since Christendom has helped itself to the Jewish Scriptures, and along with them their curious chronology, why it should have found it unfit to adopt also the Jewish Rosh ha-Shanah (the head of the year), instead of the pagan New Year. Once that the 1st Chapter of Genesis is left headed in every country with the words, "Before Christ, 4004," consistency alone should have suggested the propriety of giving preference to the Talmudic calendar over the Pagan Roman. Everything seemed to invite the Church to do so. On the undeniable authority of revelation Rabbinical tradition assures us that it was on the 1st day of the month of Tishri, that the Lord God of Israel created the world—just 5,848 years ago.

Then there's that other historical fact, namely that our father Adam was likewise created on the first anniversary of that same day of Tishri—a year after. All this is very important, pre-eminently suggestive, and underlines most emphatically our proverbial western ingratitude. Moreover, if we are permitted to say so, it is dangerous. For that identical first day of Tishri is also called "Yom ha-Din," the Day of Judgment. The Jewish El Shaddai, the Almighty, is more active than the "Father" of the Christians. The latter will judge us only after the destruction of the Universe, on the Great Day when the Goats and the Sheep will stand, each on their allotted side, awaiting eternal bliss or damnation. But El Shaddai, we are informed by the Rabbins, sits in judgment on every anniversary of the world's creation—i.e., on every New Year's Day. Surrounded by His archangels, the God of Mercy has the astro-sidereal minute books opened, and the name of every man, woman and child is read to Him aloud from these Records, wherein the minutest thoughts and deeds of every human (or is it only Jewish?) being are entered. If the good deeds outnumber the wicked actions, the mortal whose name is read lives through that year. The Lord plagues for him some Christian Pharaoh or two, and hands him over to him to shear. But if the bad deeds outweigh the good—then woe to the culprit; he is forthwith condemned to suffer the penalty of death during that year, and is sent to Sheol.

This would imply that the Jews regard the gift of life as something very precious indeed. Christians are as fond of their lives as Jews, and both are generally scared out of their wits at the approach of Death. Why it should be so has never been made clear. Indeed, this seems but a poor compliment to pay the Creator, as suggesting the idea that none of the Christians care particularly to meet the Unspeakable Glory of the "Father" face to face. Dear, loving children!

A pious Roman Catholic assured us one day that it was not so, and attributed the scare to reverential awe. Moreover, he tried to persuade his listeners that the Holy Inquisition burnt her "heretics" out of pure Christian kindness.

They were put out of the way of terrestrial mischief in this way, he said, for Mother Church knew well that Father God would take better care of the roasted victims than any mortal authority could, while they were raw and living. This may be a mistaken view of the situation, nevertheless, it was meant in all Christian charity.

We have heard a less charitable version of the real reason for burning heretics and all whom the Church was determined to get rid of; and by comparison this reason colours the Calvinistic doctrine of predestination to eternal bliss or damnation with quite a roseate hue. It is said to be stated in the secret records of the Vatican archives, that burning to the last atom of flesh, after breaking all the bones into small fragments, was done with a predetermined object. It was that of preventing the "enemy of the Church" from taking his part and share even in the last act of the drama of the world—as theologically conceived—namely in "the Resurrection of the Dead" or of all flesh, on the great Judgment Day. As cremation is to this hour opposed by the Church on the same principle—to wit, that a cremated "Sleeper" will upon awakening at the blast of the angel's trumpet, find it impossible to gather up in time his scattered limbs —reason given for the auto-da-fé seems reasonable enough and quite likely. The sea will give up the dead which are in it, and death and hell will deliver up their dead (Vide Revelation xx, 13); but terrestrial fire is not to be credited with a like generosity, nor supposed to share in the asbestosian characteristics of the orthodox hellfire. Once the body is cremated it is as good as annihilated with regard to the last rising of the dead. If the occult reason of the inquisitorial auto-da-fé rests on fact—and personally we do not entertain the slightest doubt of it, considering the authority it was received from—then the Holy Inquisition and Popes would have very little to say against the Protestant doctrine of Predestination. The latter, as warranted in Revelation, allows some chance, at least, to the "Damned" whom hell delivers at the last hour, and who may thus yet be pardoned.

While if things took place in nature as the theology of Rome decreed that they should, the poor “Heretics” would find themselves worse off than any of the “damned.” Natural query: which of the two, the God of the Calvinists or the Jesuit of God, he who first invented burning, beats the other in refined and diabolical cruelty? Shall the question remain in 1890, sub judice, as it did in 1790?

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But the Inquisition, with its stake and rack and diabolical tortures, is happily abolished now, even in Spain. Otherwise these lines would never have been written; nor would our Society have such zealous and good theosophists in the land of Torquemada and the ancient paradise of man-roasting festivals, as it has now. Happy NEW YEAR to them, too, as to all the Brethren scattered all over the wide globe. Only we, theosophists, so kindly nicknamed the “sevening lunatics,” would prefer another day for our New Year. Like the apostate Emperor, many of us have still a strong lingering love for the poetical, bright gods of Olympus and would willingly repudiate the double-faced Thessalonian. The first of Januarius was ever more sacred to Janus than Juno; and janua, meaning “the gate that openeth the year,” holds as good for any day in January. January 3, for instance, was consecrated to Minerva-Athênê, the goddess of wisdom and to Isis, “she who generates life,” the ancient lady patroness of the good city of Lutetia. Since then, mother Isis has fallen a victim to the faith of Rome and civilization and Lutetia along with her. Both were converted in the Julian calendar (the heirloom of pagan Julius Caesar used by Christendom till the XIIIth century). Isis was baptized Geneviève, became a beatified saint and martyr, and Lutetia was called Paris for a change, preserving the same old patroness but with the addition of a false nose.*

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* This festival remains thus unchanged as that of the lady Patroness of Lutetia-Paris, and to this day Isis is offered religious honours in every Parisian and Latin church.

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Life itself is a gloomy masquerade wherein the ghastly danse macabre is every instant performed; why should not calendars and even religion in such case be allowed to partake in the travesty?

To be brief, it is January the 4th which ought to be selected by the Theosophists —the Esotericists especially—as their New Year. January is under the sign of Capricornus, the mysterious Makara of the Hindu mystics—the "Kumaras," it being stated, having incarnated in mankind under the 10th sign of the Zodiac. For ages the 4th of January has been sacred to Mercury-Budha,* or Thoth-Hermes. Thus everything combines to make of it a festival to be held by those who study ancient Wisdom. Whether called Budh or Budhi by its Aryan name, Mercurios, the son of Caelus and Hecate truly, or of the divine (white) and infernal (black) magic by its Hellenic, or again Hermes or Thoth, its Greco-Egyptian name, the day seems in every way more appropriate for us than January 1, the day of Janus, the double-faced "god of the time"-servers. Yet it is well named, and as well chosen to be celebrated by all the political opportunists the world over.

Poor old Janus! How his two faces must have looked perplexed at the last stroke of midnight on December 31! We think we see these ancient faces. One of them is turned regretfully toward the Past, in the rapidly gathering mists of which the dead body of 1889 is disappearing. The mournful eye of the God follows wistfully the chief events impressed on the departed Annus: the crumbling Eiffel tower; the collapse of the "monotonous"—as Mark Twain's "tenth mule"—Parnell-Pigot alliteration; the sundry abdications, depositions and suicides of royalty; the Hegira of aristocratic Mohammeds, and such like freaks and fiascos of civilization. This is the Janus face of the Past.

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* The 4th of January being sacred to Mercury, of whom the Greeks made Hermes, the R. Catholics have included St. Hermes in their Calendar. Just in the same way, the 9th of that month having been always celebrated by the pagans as the day of the "conquering sun" the R. Catholics have transformed the noun into a proper name, making of it St. Nicanor (from the Greek nikao, to conquer), whom they honour on the 10th of January.

The other, the face of the Future, is enquiringly turned the other way, and stares into the very depths of the womb of Futurity; the hopeless vacancy in the widely open eye bespeaks the ignorance of the God. No; not the two faces, nor even the occasional four heads of Janus and their eight eyes can penetrate the thickness of the veils that enshroud the karmic mysteries with which the New Year is pregnant from the instant of its birth. What shalt thou endow the world with, O fatal Year 1890, with thy figures between a unit and a cipher, or symbolically between living man erect, the embodiment of wicked mischief-making and the universe of matter.* The "influenza" thou hast already in thy pocket, for people see it peeping out. Of people daily killed in the streets of London by tumbling over the electric wires of the new "lighting craze," we have already a premonition through news from America. Dost thou see, O Janus, perched like "sister Anne" upon the parapet dividing the two years, a wee David slaying the giant Goliath, little Portugal slaying great Britain, or her prestige, at any rate, on the horizons of the torrid zones of Africa? Or is it a Hindu Sûdra helped by a Buddhist Bonze from the Empire of the Celestials who make thee frown so? Do they not come to convert the two-thirds of the Anglican divines to the worship of the azure coloured Krishna and of the Buddha of the elephant-like pendant ears, who sits cross-legged and smiles so blandly on a cabbage-like lotus? For these are the theosophical ideals—nay, Theosophy itself, the divine Wisdom—as distorted in the grossly materialistic, all-anthropomorphizing mind of the average British Philistine. What unspeakable new horrors shalt thou, O year 1890, unveil before the eyes of the world? Shall it, though ironclad and laughing at every tragedy of life, sneer too, when Janus, surnamed on account of the key in his right hand, Janitor, the doorkeeper to Heaven—a function with which he was entrusted ages before he became St. Peter—uses that key?

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* It is only when the cipher or nought stands by itself and without being preceded by any digit that it becomes the symbol of the infinite Kosmos and of absolute—Deity.

It is only when he has unlocked one after the other the door of every one of the 365 days (true “Blue Beard’s secret chambers”) which are to become thy future progeny, O mysterious stranger, that the nations will be able to decide whether thou wert a “Happy” or a Nefast Year.

Meanwhile, let every nation, as every reader, fly for inquiry to their respective gods if they would learn the secrets of Futurity. Thus the American, Nicodemus-like, may go to one of his three living and actually reincarnated Christs, each calling himself Jesus, now flourishing under the star-spangled Banner of Liberty. The Spiritualist is at liberty to consult his favorite medium, who may raise Saul or evoke the Spirit of Deborah for the benefit and information of his client. The gentleman-sportsman can bend his steps to the mysterious abode of his rival’s jockey, and the average politician consult the secret police, a professional chiromancer, or an astrologer, etc., etc. As regards ourselves we have faith in numbers and only in that face of Janus which is called the Past. For—doth Janus himself know the future?—or

. . . . “perchance himself he does not know.”

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WAS CAGLIOSTRO A “CHARLATAN”?

[Lucifer, Vol. V, No. 29, January, 1890, pp. 389-95]

To send the injured unredressed away,

How great soe’er the offender, and the wrong’d.

owe’er obscure, is wicked, weak and vile—

Degrades, defiles, and should dethrone a king.

SMOLLETT

The mention of Cagliostro’s name produces a twofold effect. With the one party, a whole sequence of marvellous events emerges from the shadowy past; with others the modern progeny of a too realistic age, the name of Alexander, Count Cagliostro, provokes wonder, if not contempt.

People are unable to understand that this “enchanter and magician” (read “Charlatan”) could ever legitimately produce such an impression as he did on his contemporaries. This gives the key to the posthumous reputation of the Sicilian known as Joseph Balsamo, that reputation which made a believer in him, a brother Mason, say, that (like Prince Bismarck and some Theosophists) “Cagliostro might well be said to be the best abused and most hated man in Europe.” Nevertheless, and notwithstanding the fashion of loading him with opprobrious names, none should forget that Schiller and Goethe were among his great admirers, and remained so to their deaths. Goethe while travelling in Sicily devoted much labour and time to collecting information about “Giuseppe Balsamo” in his supposed native land; and it was from these copious notes that the author of Faust wrote his play “The Great Kophta.”

Why this wonderful man is receiving so little honour in England, is due to Carlyle. The most fearlessly truthful historian of his age—he, who abominated falsehood under whatever appearance—has stamped with the imprimatur of his honest and famous name, and thus sanctified the most iniquitous of historical injustices ever perpetrated by prejudice and bigotry. This owing to false reports which almost to the last emanated from a class he disliked no less than he hated untruth, namely the Jesuits, or—lie incarnate.

The very name of Giuseppe Balsamo, which, when rendered by cabalistic methods, means “He who was sent,” or “The Given, ”also “Lord of the Sun,” shows that such was not his real patronymic. As Kenneth R. H. MacKenzie, F.T.S., remarks, toward the end of the last century it became the fashion with certain theosophical professors of the time to transliterate into Oriental form every name provided by Occult Fraternities for disciples destined to work in the world. Whosoever then, may have been Cagliostro’s parents, their name was not “Balsamo.” So much is certain, at any rate. Moreover, as all know that in his youth he lived with, and was instructed by, a man named, as is supposed, Althotas, “a great Hermetic Eastern Sage” or in other words an Adept, it is not difficult to accept the tradition that it was the latter who gave him his symbolical name.

But that which is known with still more certainty is the extreme esteem in which he was held by some of the most scientific and honoured men of his day. In France we find Cagliostro—having before served as a confidential friend and assistant chemist in the laboratory of Pinto, the Grand Master of the Knights of Malta—becoming the friend and protégé of the Prince Cardinal de Rohan. A high born Sicilian Prince honoured him with his support and friendship, as did many other noblemen. “Is it possible, then,” pertinently asks MacKenzie, “that a man of such engaging manners could have been the lying imposter his enemies endeavoured to prove him?”

The chief cause of his life-troubles was his marriage with Lorenza [or Serafina] Feliciani, a tool of the Jesuits; and two minor causes, his extreme good nature, and the blind confidence he placed in his friends—some of whom became traitors and his bitterest enemies. Neither of the crimes of which he is unjustly accused could lead to the destruction of his honour and posthumous reputation; but all was due to his weakness for an unworthy woman, and the possession of certain secrets of nature, which he would not divulge to the Church. Being a native of Sicily, Cagliostro was naturally born in a family of Roman Catholics, no matter what their name, and was brought up by monks of the “Good Brotherhood of Castiglione,” as his biographers tell us; thus, for the sake of dear life he had to outwardly profess belief in and respect for a Church, whose traditional policy has ever been, “he who is not with us is against us,” and forthwith to crush the enemy in the bud. And yet, just for this, is Cagliostro even today accused of having served the Jesuits as their spy; and this by Masons who ought to be the last to bring such a charge against a learned Brother who was persecuted by the Vatican even more as a Mason than as an Occultist. Had it been so, would these same Jesuits even to this day vilify his name? Had he served them, would he not have proved himself useful to their ends, as a man of such undeniable intellectual gifts could not have blundered or disregarded the orders of those whom he served.

But instead of this, what do we see? Cagliostro charged with being the most cunning and successful impostor and charlatan of his age; accused of belonging to the Jesuit Chapter of Clermont in France; of appearing (as a proof of his affiliation to the Jesuits) in clerical dress at Rome. Yet, this “cunning impostor” is tried and condemned —by the exertions of those same Jesuits—to an ignominious death, which was changed only subsequently to lifelong imprisonment, owing to a mysterious interference or influence brought to bear on the Pope!

Would it not be more charitable and consistent with truth to say that it was his connection with Eastern Occult Science, his knowledge of many secrets—deadly to the Church of Rome—that brought upon Cagliostro first the persecution of the Jesuits, and finally the rigour of the Church? It was his own honesty, which blinded him to the defects of those whom he cared for, and led him to trust two such rascals as the Marquis Agliato and Ottavio Nicastro, that is at the bottom of all the accusations of fraud and imposture now lavished upon him. And it is the sins of these two worthies—subsequently executed for gigantic swindles and murder—which are now made to fall on Cagliostro. Nevertheless it is known that he and his wife (in 1770) were both left destitute by the flight of Agliato with all their funds so that they had to beg their way through Piedmont and Geneva. Kenneth MacKenzie has well proven that Cagliostro had never mixed himself up with political intrigue—the very soul of the activities of the Jesuits. “He was most certainly unknown in that capacity to those who have jealously guarded the preparatory archives of the Revolution, and his appearance as an advocate of revolutionary principles has no basis in fact.” He was simply an Occultist and a Mason, and as such was allowed to suffer at the hands of those who, adding insult to injury, first tried to kill him by lifelong imprisonment and then spread the rumour that he had been their ignoble agent. This cunning device was in its infernal craft well worthy of its primal originators.

There are many landmarks in Cagliostro's biographies to show that he taught the Eastern doctrine of the "principles" in man, of "God" dwelling in man—as a potentiality in actu (the "Higher Self")—and in every living thing and even atom—as a potentiality in posse, and that he served the Masters of a Fraternity he would not name because on account of his pledge he could not. His letter to the new mystical but rather motley Brotherhood, the (Lodge of) Philalethes, is a proof in point. The Philalethes, as all Masons know, was a rite founded in Paris in 1773 in the Loge des Amis Réunis, based on the principles of Martinism,* and whose members made a special study of the Occult Sciences. The Mother Lodge was a philosophical and theosophical Lodge, and therefore Cagliostro was right in desiring to purify its progeny, the Lodge of Philalethes. This is what the Royal Masonic Cyclopaedia (p. 95) says on the subject:

. . . on the 15th of February, 1785, the Lodge of Philalethes (or Lovers of Truth), in solemn Session—with Savalette de Langes, royal treasurer; Tassin, the banker, and Tassin, an officer in the royal service —opened a Fraternal Convention at Paris . . . Princes (Russian, Austrian, and others), fathers of the Church, councillors, knights, financiers, barristers, barons, Theosophists, canons, colonels, professors of magic, engineers, literary men, doctors, merchants, postmasters, dukes, ambassadors, surgeons, teachers of languages, receivers general, and notably two London names—Boosie, a merchant, and Brooks of London—compose this Convention, to whom may be added M. le Comte de Cagliostro, and Mesmer, "the inventor," as Thory describes him (Acta Latomorum, Vol. II. p. 95), "of the doctrine of magnetism!" Surely such an able set of men to set the world to rights, as France never saw before or since!

The grievance of the Lodge was that Cagliostro, who had first promised to take charge of it, withdrew his offers, as the "Convention" would not adopt the Constitutions of the Egyptian Rite, nor would the Philalethes consent to have its archives consigned to the flames, which were his conditions sine qua non. It is strange that his answer to that Lodge should be regarded by Brother K. R. H. MacKenzie and other Masons as emanating "from a Jesuit source." The very style is Oriental, and no European Mason—least of all a Jesuit—would write in such a manner. This is how the answer runs:

. . . . The unknown Grand Master of true Masonry has cast his eyes upon the Philaletheans . . . Touched by their piety, moved by the sincere avowal of their desire, he deigns to extend his hand over them, and consents to give a ray of light into the darkness of their temple.

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* The Martinists were Mystics and Theosophists who claimed to have the secret of communicating with (Elemental and Planetary) Spirits of the ultramundane Spheres. Some of them were practical Occultists.

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COUNT ALESSANDRO DI CAGLIOSTRO
1743?-1795?
Engraved by Robert Samuel Marcuard (1751-1792) from a
Painting by Francesco Bartolozzi (1727-1815).
(Bibliothèque Nationale, Collect. Caffarelli Calamy)

It is the wish of the unknown Grand Master to prove to them the existence of one God—the basis of their faith; the original dignity of man; his powers and destiny . . . . It is by deeds and facts, by the testimony of the senses, that they will know GOD, MAN and the intermediary spiritual beings [principles] created between them; of which true Masonry gives the symbols and indicates the real road. Let then, the Philalethes embrace the doctrines of this real Masonry, submit to the rules of its supreme chief, and adopt its constitutions. But above all let the sanctuary be purified, let the Philalethes know that light can only descend into the Temple of Faith [based on knowledge], and not into that of scepticism. Let them devote to the flames that vain accumulation of their archives; for it is only on the ruins of the Tower of Confusion that the Temple of Truth can be erected."*

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* Royal Masonic Cyclopaedia, p. 96.

† See the Three Principles and the Seven Forms of Nature by Böhme and fathom their Occult significance, to assure yourself of this.

In the Occult phraseology of certain Occultists “Father, Son and Angels” stood for the compound symbol of physical, and astro-Spiritual MAN.† John G. Gichtel (end of XVIIth cent.), the ardent lover of Böhme, the Seer of whom de Saint-Martin relates that he was married “to the heavenly Sophia,” the Divine Wisdom—made use of this term. Therefore, it is easy to see what Cagliostro meant by proving to the Philalethes on the testimony of their “senses,” “God, man and the intermediary Spiritual beings,” that exist between God (Atma), and Man (the Ego).

Nor is it more difficult to understand his true meaning when he reproaches the Brethren in his parting letter which says: “We have offered you the truth; you have disdained it. We have offered it for the sake of itself, and you have refused it in consequence of a love of forms . . . Can you elevate yourselves to (your) God and the knowledge of yourselves by the assistance of a Secretary and a Convocation?” etc.*

Many are the absurd and entirely contradictory statements about Joseph Balsamo, Count de Cagliostro, so called, several of which were incorporated by Alexander Dumas in his Mémoires d’un Médecin, with those prolific variations of truth and fact which so characterize Dumas père’s romances. But though the world is in possession of a most miscellaneous and varied mass of information concerning that remarkable and unfortunate man during most of his life, yet of the last ten years and of his death, nothing certain is known, save only the legend that he died in the prison of the Inquisition. True, some fragments published recently by the Italian savant, Giovanni Sforza, from the private correspondance of Lorenzo Prospero Bottini, the Roman ambassador of the Republic of Lucca at the end of the last century, have somewhat filled this wide gap.†

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* The statement on the authority of Beswick that Cagliostro was connected with the Loge des Amis Réunis under the name of Count Grabianca is not proven. There was a Polish Count of that name at the time in France, a mystic mentioned in Madame de Krüdner’s letters which are with the writer’s family, and one who belonged, as Beswick says, together with Mesmer and Count de Saint-Germain, to the Lodge of the Philalethes. Where are Savalette de Langes’ Manuscripts and documents left by him after his death to the Philosophic Scottish Rite? Lost?

† [H.P.B.’s statement to the effect that the fragments she is about to quote had been recently published, presents a problem which has never been fully solved. Some of the excerpts which she quotes in this article have been published over the signature of Giovanni Sforza in a communication entitled: “La Fine di Cagliostro,” which appeared in the Archivio Storico Italiano, 5th Series, Vol. VII, February, 1891, pp. 144-151. This Archive was published in Florence by G. P. Vieusseux. Obviously, this source is over a year later than H.P.B.’s own article, and could not have been used by her at the time. She also brings up several points which are not mentioned in the above source. Further research is therefore required to identify the source she used.—Compiler.]

This correspondance with Pietro Calandrini, the Great Chancellor of the said Republic, begins from 1784, but the really interesting information commences only in 1789, in a letter dated June 6, of that year, and even then we do not learn much.

It speaks of the “celebrated Count di Cagliostro, who has recently arrived with his wife from Trent via Turin to Rome. People say he is a native of Sicily and extremely wealthy, but no one knows whence that wealth. He has a letter of introduction from the Bishop of Trent to Albani . . . . So far his daily walk in life as well as his private and public status are above reproach. Many are those seeking an interview with him, to hear from his own lips the corroboration of what is being said of him.” From another letter we learn that Rome had proven an ungrateful soil for Cagliostro. He had the intention of settling at Naples, but the plan could not be realised. The Vatican authorities who had hitherto left the Count undisturbed, suddenly laid their heavy hand upon him. In a letter dated 2nd January, 1790, just a year after Cagliostro’s arrival, it is stated that: “last Sunday secret and extraordinary debates in council took place at the Vatican. It (the council) consisted of the State Secretary and Antonelli, Pallotta and Campanelli, Monsignor Vicegerente performing the duty of Secretary. The object of that Secret Council remains unknown, but public rumour asserts that it was called forth owing to the sudden arrest on the night between Saturday and Sunday, of the Count di Cagliostro, his wife, and a Capuchin, Fra Giuseppe da S. Maurizio. The Count is incarcerated in Castel Sant’ Angelo, the Countess in the Convent of Santa Apollonia, and the monk in the prison of Ara Coeli. That monk, who calls himself ‘Father Svizzero,’ is regarded as a confederate of the famous magician. In the number of the crimes he is accused of is included that of the circulation of a book by an unknown author, condemned to public burning and entitled, ‘The Three Sisters.’ The object of this work is ‘to pulverize certain three high-born individuals’.”

The real meaning of this most extraordinary misinterpretation is easy to guess. It was a work on Alchemy; the “three sisters” standing symbolically for the three “Principles” in their duplex symbolism.

On the plane of occult chemistry they “pulverize” the triple ingredient used in the process of the transmutation of metals; on the plane of Spirituality they reduce to a state of pulverization the three “lower” personal “principles” in man, an explanation that every Theosophist is bound to understand.

The trial of Cagliostro lasted for a long time. In a letter of March the 17th, Bottini writes to his Lucca correspondent that the famous “wizard” has finally appeared before the Holy Inquisition. The real cause of the slowness of the proceedings was that the Inquisition, with all its dexterity at fabricating proofs, could find no weighty evidence to prove the guilt of Cagliostro. Nevertheless, on April the 7th, 1791, he was condemned to death. He was accused of various and many crimes, the chiefest of which were his being a Mason and an “Illuminate,” an “Enchanter” occupied with unlawful studies; he was also accused of deriding the holy Faith, of doing harm to society, of possessing himself by means unknown of large sums of money, and of inciting others, sex, age and social standing notwithstanding, to do the same. In short, we find the unfortunate Occultist condemned to an ignominious death for deeds committed, the like of which are daily and publicly committed now-a-days, by more than one Grand Master of the Masons, as also by hundreds of thousands of Kabbalists and Masons, mystically inclined. After this verdict the “arch heretic’s” documents, diplomas from foreign Courts and Societies, Masonic regalias and family relics were solemnly burned by the public hangmen in the Piazza della Minerva, before enormous crowds of people. First his books and instruments were consumed. Among these was the MS. on the Maçonnerie Egyptienne, which thus can no longer serve as a witness in favour of the reviled man. And now the condemned Occultist had to be passed over to the hands of the civil Tribunal, when a mysterious event happened.

A stranger, never seen by any one before or after in the Vatican, appeared and demanded a private audience of the Pope, sending him by the Cardinal Secretary a word instead of a name. He was immediately received, but only stopped with the Pope for a few minutes. No sooner was he gone than his Holiness gave orders to commute the death sentence of the Count to that of imprisonment for life, in the fortress called the Castle of San Leo, and that the whole transaction should be conducted in great secrecy. The monk Svizzero was condemned to ten years’ imprisonment; and the Countess Cagliostro was set at liberty, but only to be confined on a new charge of heresy in a convent.

LORENZA SERAFINA FELICIANI
Countess di Cagliostro

But what was the Castle of San Leo? It now stands on the frontiers of Tuscany and was then in the Papal States, in the Duchy of Urbino. It is built on the top of an enormous rock, almost perpendicular on all sides; to get into the “Castle” in those days, one had to enter a kind of open basket which was hoisted up by ropes and pulleys. As to the criminal, he was placed in a special box, after which the jailors pulled him up “with the rapidity of the wind.” On April 23rd, 1792, Giuseppe Balsamo—if so we must call him—ascended heavenward in the criminal’s box, incarcerated in that living tomb for life. Giuseppe Balsamo is mentioned for the last time in the Bottini correspondence in a letter dated March 10th, 1792. The ambassador speaks of a marvel produced by Cagliostro in his prison during his leisure hours. A long rusty nail taken by the prisoner out of the floor was transformed by him without the help of any instrument into a sharp triangular stiletto, as smooth, brilliant and sharp as if it were made of the finest steel. It was recognized for an old nail only by its head, left by the prisoner to serve as a handle. The State Secretary gave orders to have it taken away from Cagliostro, brought to Rome, and to double the watch over him.

And now comes the last kick of the jackass at the dying or dead lion. Luigi Angiolini, a Tuscan diplomat, writes as follows: “At last, that same Cagliostro, who made so many believe that he had been a contemporary of Julius Caesar, who reached such fame and so many friends, died from apoplexy, August 26, 1795. Semproni had him buried in a wood-barn below, whence peasants used to pilfer constantly the crown property.

The crafty chaplain reckoned very justly that the man who had inspired the world with such superstitious fear while living, would inspire people with the same feelings after his death, and thus keep the thieves at bay . . . .”

But yet—a query! Was Cagliostro dead and buried indeed in 1795, at San Leo? And if so, why should the custodians at Castel Sant’ Angelo of Rome show innocent tourists the little square hole in which Cagliostro is said to have been confined and “died”? Why such uncertainty or—imposition, and such disagreement in the legend? Then there are Masons who to this day tell strange stories in Italy. Some say that Cagliostro escaped in an unaccountable way from his aerial prison, and thus forced his jailors to spread the news of his death and burial. Others maintain that he not only escaped, but, thanks to the Elixir of Life, still lives on, though over twice three score and ten years old!

“Why,” asks Bottini, “if he really possessed the powers he claimed, has he not indeed vanished from his jailors, and thus escaped the degrading punishment altogether?”

We have heard of another prisoner, greater in every respect than Cagliostro ever claimed to be. Of that prisoner too, it was said in mocking tones, “He saved others; him self he cannot save . . . . . let him now come down from the cross, and we will believe . . .”

How long shall charitable people build the biographies of the living and ruin the reputations of the dead, with such incomparable unconcern, by means of idle and often entirely false gossip of people, and these generally the slaves of prejudice!

So long, we are forced to think, as they remain ignorant of the Law of Karma and its iron justice.

H. P. B.

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[Consult the Bio-Bibliographical Appendix at the end of the present Volume. S.V. CAGLIOSTRO, for additional information about him.—Compiler.]

[COLONEL HENRY S. OLCOTT AND THE ESOTERIC SECTION]

[Lucifer, Vol. V, No. 29, January, 1890, p. 437; The Theosophist, Vol. XI, Supplement to March, 1890, p. cv]

Theosophical Society, Esoteric Section London, 25th December, 1889.

I hereby appoint Colonel H. S. Olcott my confidential agent and sole official representative of the Esoteric Section for Asiatic countries.

All correspondence relative to admission into, and resignation from, the Section shall be referred to him, and all Instructions transmitted by him, and his decision is to be taken and accepted as given by myself. Such correspondence to be invariably marked "Private" on the envelope.

(Signed) H. P. BLAVATSKY.

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[The above appointment was followed in Lucifer by a brief statement signed by H.P.B. and which is reproduced herewith:]

The members of the Esoteric Section in London and the surrounding district have formed themselves into a Lodge, for the purpose, among other things, of stimulating Theosophical activity and organizing members of the Society into active groups of workers. It is hoped that, in this way, they may become useful to the Society at large.

No member need apply for admission into the E.S. unless he is prepared to adopt in full the three objects of the T.S. and to become practically an earnest worker for Theosophy.

H.P.B.

MISCELLANEOUS NOTES

[Lucifer, Vol. V, No. 29, January, 1890, pp. 442-43]

In America, as in England and every other civilised country, complaints are heard from the press of the failure of Christianity to influence the lives of the people. We have just come across an article in an American paper on “The Failure of Christianity in Villages,” in which our contemporary declares that:

Nothing is more marked in American social life, or more to be regretted, than the manifest decay of religious activity and the loss of vitality in our American towns and villages, especially in the rural districts. New England presents this failure in one form, and the North-West presents it in another, but in nearly all American villages, wherever you go, the Christian religion in the existing forms in which its friends try to commend it to the public, is set forth in ways which for the most part are not attractive to the average man, and do not impress the people with much respect for the truths which are behind them.

The truth is that the age is outgrowing the dead-letter rendering which materializes truth into falsehood. Everywhere empty hands are outstretched into the darkness groping after the Truth. It is for the Theosophists to chase away the darkness with the “light from the East.”

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Theosophists, and more especially Occultists, will be interested in learning that Dr. Albertini has discovered that colour blindness is accompanied by a corresponding deafness to certain notes. Persons who cannot see red cannot distinguish the note Sol; those who cannot see green cannot distinguish Re. Thus, from time to time, do the discoveries of Western science confirm Eastern knowledge; and as science presses nearer to the heart of things, we may look to see these confirmations increase.

PENSÉES SUR LE NOUVEL AN ET LES FAUX NEZ

[La Revue Théosophique, Paris, Vol. II, No. 11, 21 janvier,

1890, pp. 193-98]

1 8 9 0, salut!

«Annum novum faustum felicemque tibi!»

Telle fut la phrase sacramentelle dans la bouche de tout gentil, grand ou petit, riche ou pauvre, pendant la journée du 1er janvier, des siècles avant l'ère chrétienne; telle nous l'entendons encore aujourd'hui, surtout à Paris. Ce souhait mutuel s'échangait au susdit jour dans toute l'étendue de l'Empire romain. Il réveillait les échos du palais des Césars, égayait le pauvre taudis de l'esclave, et montait aux nuages dans les vastes galeries ouvertes du Colisée, au Capitole et au Forum, partout sous le ciel bleu de Rome. Ce jour-là, tout le monde s'affublait, en l'honneur de Janus, à la double face, d'un faux nez plus ou moins saillant, de bonte, de franche cordialité et de sincérité.

«Que la nouvelle ANNÉE vous apporte bonheur et prospérité!» disons-nous à chacun de nos lecteurs! «Qu'elle vous soit légère», disons-nous à nos ennemis et détracteurs. Frères! —disons-nous à tous les théosophes dans toutes les parties du monde,—Frères, débarrassons-nous, pour ce jour, du moins, de nos faux nez respectifs, pour nous souhaiter réciproquement santé et succès, et, surtout, un peu plus d'entente cordiale que pendant l'année 1889, heureusement décédée.

Cependant, que nous répétions la vieille formule latine d'une manière ou d'une autre, en français ou en anglais, ce ne sera toujours qu'une variation sur l'ancienne phrase païenne. Car le nouvel an, ainsi que toute autre fête, n'est qu'un legs fait aux peuples chrétiens par les adorateurs des dieux de l'Olympe. Échangeons donc souhaits et étrennes, mais ne soyons pas ingrats, theosophes. N'oublions pas que nous tenons ces coutumes du paganisme; et que félicitations et étrennes nous viennent de la même source.

En effet, les étrennes ne sont que les strenae, les présents échangés par les Latins au ler janvier, le jour qui ouvrait le nouvel an.* Comme tout le monde sait,—ou ne sait pas, ce qui m'est bien égal,—ce jour était consacré à Janus, lequel donna son nom au mois de Januarius ou janvier, et même au saint de ce nom, patron de Naple et de ses lazzaroni. Mais cet aimable saint n'est, après tout, qu'un des faux nez du dieu Bifrons. Le vieux païen s'appelait, dans sa première jeunesse, Diaus de son nom védique, le beau dieu du jour et de la lumière. Après avoir émigré en Thessalie, et de là en Italie, où il s'établit sur le Tibre dans son petit hameau du Janiculum, il fit latiniser son nom et devint Dianus, dieu de la lumière (d'où Diane). Ses faux nez furent nombreux, et l'histoire n'en sait plus le nombre. Mais il s'est laissé convertir depuis; et voici maintenent plus de dix-huit siècles, qu'ayant remplacé son dernier et modeste faux nez par un masque plus respectable, sinon plus impénétrable—il se nomme saint Pierre.

Que le lecteur veuille bien ne pas se récrier, et qu'il s'abstienne surtout d'épithètes malsonnantes à notre addresse, lesquelles ne nous feraient aucun mal, mais pourraient lui faire du tort,—à nos yeux. Je ne suis que l'humble interprète des vérites et symboles plus ou moins voilés, mais fort connus de tous ceux qui ont étudié leur Virgile et leur Horace, ainsi que leur Ovide. Ni faux nez, ni masque, ne pourraient empêcher un vieux païen de reconnaître, dans l'apôtre qui renia son Maître, son Janus à double face. Les deux son identiques, et tout le monde a le droit dc prendre son bien où il le trouve. Saint Pierre n'est le coeli Janitor que parce que Janus le fut. Le vieux concierge du ciel, qui tirait le cordon de la porte du palais du Soleil, à chaque nouveau jour, comme à chaque nouvel an, et la refermait sur eux, en les reconduisant, n'est que trop reconnaissable dans son nouveau rôle. Il était écrit, dans les étoiles qui gouvernent la destinée des dieux comme celle des mortels, que Janus,—qui tenait la clef du ciel dans une main et une hallebarde de l'autre, tout comme saint Pierre le fait depuis qu'il lui a succédé,—céderait sa place de portier du Soleil à celui qui deviendrait le gardien des portes du Paradis,—la demeure du Christ-Soleil.

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* De Janus—"porte" ou entrée quelconque; la porte qui ouvre l'année.

Le nouveau coeli Janitor a succédé à toutes les fonctions et privilèges de l’ancien, et nous n’y voyons aucun mal. Salomon l’a dit; «Il n’y a rien de nouveau sous le soleil»; —et il a bien dit. On serait joliment bête d’aller inventer de nouvelles fonctions ou de nouveaux dieux,—que nous créons à notre image,—lorsque nos pères d’au delà du Déluge avaient si bien pris cette peine pour nous. C’est pour cela que tout est resté comme par le passé et que rien n’est changé dans ce monde,—sauf les noms. Dans toutes les cérémonies religieuses le nom de Janus était toujours invoqué le premier, car ce n’est que par son immédiate intercession que les prières des fidèles idolâtres pouvaient parvenir aux oreilles des dieux immortels. Maintenant, il en est de même. Celui qui croirait communiquer avec l’un des personnages de la trinité par-dessus la tête de saint Pierre serait bien attrappé. Sa prière subirait le sort d’une supplique qu’on chercherait à laisser dans la loge du concierge, après avoir eu des mots avec lui et l’avoir appelé «vieux portier»: elle n’arriverait jamais aux étages supérieurs.

Le fait est que la Grande armée des «Pipelets»* et des «Anastasies» devrait avoir pour patron reconnu Janus Bifrons, le dieu à l’image de qui elle se créa. Ce n’est qu’alors qu’elle aurait un droit légal aux étrennes, le jour de l’an, tandis que son grand patron recevrait son denier depuis le commencement jusqu’à la fin de l’année. Tout est relatif dans cet univers illusoire; cependant il est nécessaire qu’entre un portier céleste et un portier terrestre il existe une différence de degré. Quant aux étrennes, elles ont existé de tout temps pour les grands comme pour les petits. Caligula, tout Empereur qu’il était, ne dédaignait pas de rester sur pied toute la journée du nouvel an, dans le vestibule de son palais, pour recevoir les strenae de ses sujets tremblants,—avec leurs têtes quelquefois,—pour varier. La Reine-Vierge, la «Queen Bess» d’Angleterre mourut, en laissant 3,000 robes de gala, qui représentaient ses dernières étrennes.

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* [See footnote appended to the English translation of this article. —Compiler.]

Et c’est ainsi qu’agissent encore les grands et les petits, dans l’année du Seigneur 1890, sur notre boule détraquée que nous nommons Terra—«le marche-pied» de Dieu.

Ce même Dieu d’Abraham et de Jacob ne se laissait-il pas attendrir par des promesses et des présents, aussi bien que les dieux des nations? Ce Dieu et ces dieux ne recevaient-ils point, tout comme les mortels, des étrennes pour services rendus ou à rendre? Jacob, lui-même, ne marchandait-il pas avec son Dieu, en lui promettant comme étrennes «la dime de tout ce que tu [Dieu] m’aura donné»? Et il ajoutait, ce bon patriarche, à Luz devant «Bethel»:—«Si Dieu est avec moi . . . . s’il me donne du pain à manger, et des habits pour me vêtir . . . certainement, l’Éternel me sera Dieu.» Disant cela, il n’oubliait pas non plus, dans une simple, mais belle cérémonie phallique, d’étrenner la pierre «Bethel» qu’il avait dressée, en arrosant son sommet d’huile (Genèse, xxviii, 18, 20-22).

Cette touchante cérémonie venait aux Israélites directement des Indes, où la pierre de Shiva, le lingam, subit aujourd’hui la même opération exotérique avec de l’huile et des fleurs, à chaque fête des adorateurs du dieu de la Destruction (de la matière brute) et des Yogis.

Tout est resté alors comme jadis. Le nouvel an fait son entrée triomphale dans les pays chrétiens,—en France surtout,—comme il la faisait, il y a deux mille ans, lorsque les Païens le célébraient en se donnant une indigestion de figues et de prunes dorées. Celles-ci ont émigré depuis sur les arbres de Noël, ce qui n’empêche pas toujours qu’elles ne nous viennent des temples de Janus. Il est vrai que les prêtres ne sacrifient plus sur son autel un jeune taureau blanc; —il est remplacé par l’agneau de la même couleur,—mais des hécatombes de quadrupèdes et de volailles sont égorgées annuellement en son honneur, ce jour-là. Il est certain que plus de sang innocent est versé aujourd’hui, pour satisfaire l’appétit vorace d’une seule rue de Paris, le jour de l’an, qu’il n’en fallait pour nourrir toute une ville romaine du temps des Césars.

Le doux Julien, le païen, qui retrouva à Lutèce ses dieux bien-aimés,—après que les dieux gaulois eurent été, par ordre de César, affublé des faux nez des divinités romaines,—passait ses heures de loisir à apprivoiser des colombes en l'honneur de Vénus. Les féroces potentats qui vinrent après lui,—les fils ainés de l'Église,—n'apprivoisaient que des Vénus, qui en faisaient leurs pigeons. L'histoire servile surnomma le premier, pour plaire à l'Église, l'Apostat, et fit suivre les noms des autres d'épithètes sonnantes:— le «Grand», le «Saint», «le Bel». Mais si Julien devint «Apostat»—ce fut, peut-être, parce qu'il avait en horreur les faux nez; tandis que ses successeurs chrétiens ne seraient probablement pas présentables en bonne société, sans cet appendice artificiel. Un faux nez devient, au besoin, un ange gardien, voire même à l'occasion,—un dieu. Ceci est de l'histoire. La métamorphose des divinités de la Gaule barbare en dieux de l'Olympe et du Parnasse ne s'est pas arrêtée là. À leur tour ces Olympiens eurent à subir une opération par ordre des successeurs de Janus-Saint Pierre,— celle du baptême forcé. À l'aide d'oripeaux et de clinquants, de colle-forte et de ciment romain, nous retrouvons les dieux aimés de Julien, figurant, depuis leur mort violente, sous les titres de Saints et de Saintes béates, dans la Légende doré et le calendrier du bon pape Grégoire.

Le monde est comme la mer: il change souvent d'aspect, mais reste au fond le même. Les faux nez de la civilisation et des cagots ne l'ont guère embelli, cependant . . . . Bien au contraire, puisqu'avec chaque nouvelle année il devient plus laid et plus dangereux. Nous réfléchissons et nous comparons, et le jour du nouvel an moderne ne gagne rien à cette comparison avec ses précurseurs, du temps de l'antiquité, aux yeux d'un philosophe. Les milliards dans les coffresforts et banques des gouvernements ne rendent pas le pauvre peuple plus heureux, ni les riches non plus. Dix pièces de monnaie en bronze, à l'effigie de Janus, données pour étrennes, valaient, en ces jours, plus que dix pièces en or, à l'effigie de la République ou à celle de la Reine, ne valent maintenant; les paniers de prunes dorées, valant quelques sous, contenaient moins de germes d'indigestion que les boîtes de bonbons échangées au jour du nouvel an moderne, —ces bonbons représentant, à Paris seulement, une somme de plus d'un demi-million de francs.

Cinq cent mille francs de bonbons, à la face du même nombre d'hommes et de femmes mourant de faim et de privations! Portons-nous en esprit, ami lecteur, quinze siècles en arrière, et tâchons d'établir une comparaison entre un diner du nouvel an, dans les années 355 à 360, et un diner analogue en 1890. Allons à la recherche de ce même bon et doux Julien, lorsqu'il habitait le palais des Thermes, qui se nomme aujourd'hui l'hôtel de Cluny,—ou ce qu'il en reste. Le voyez-vous, ce grand général, à son diner à lui, entouré de ses soldats qu'après ses dieux il aime le plus au monde, et qui l'idolâtrent. C'est le ler du mois de janvier et ils célèbrent le jour de Janus. Dans deux jours, le 3 janvier, ils rendront pareil honneur à Isis, patronne de la bonne ville de Lutetia Parisiorum. Depuis, la vierge-mère de l'ancienne Égypte s'est laissé baptiser Geneviève, et cette Sainte et Martyre (de Typhon?) est restée patronne de la bonne ville de Paris,—vrai symbole d'un faux nez fourni par Rome au monde chrétien. Nous ne voyons ni couteaux ni fourchettes, ni argenterie, ni porcelaines de Sèvres, à cette table impérial,—pas même une nappe; mais les viandes et les provisions que les convives font disparaître avec tant d'appétit n'ont nul besoin de passer sous les microscopes de chimistes de la police sanitaire. Aucun produit artificiel ou vénéneux ne fait partie de leur pain ou de leur vin. L'arsenic ne colore pas leurs herbes et légumes d'un faux nez de fraîcheur trompeuse; le vert-de-gris ne se niche point dans les angles de leurs boîtes de conserves, et leur poivre ne se fait pas représenter par la brique rouge pilée dans un mortier. Leur sucre (ou ce qui le remplaçait), n'est point tiré du goudron des roues de leurs chariots de guerre; en avalant leurs liqueurs et cognac, ils n'avalent pas une solution de vieilles bottes de gendarme tirées de la hotte d'un chiffonnier; ils ne dévoraient pas, avec un sourir inconscient sur les lèvres, un bouillon condensé de graisse de cadavres (d'hommes comme d'animaux) et de chiffons et charpie usés dans tous les hôpitaux de Paris,—au lieu de beurre. Car tout ceci est le produit de la culture moderne, le fruit de la civilisation et du progres de sciences, et la Gaule, du temps de Julien. n'était qu'un pays sauvage et barbare.

Mais ce qu'ils mangeaient, à leur nouvel an, pourrait être mangé avec sécurité et profit (sauf celui des médecins) à nos diners du premier jour de l'an 1890.

«Ils n'avaient ni fourchettes, ni argenterie», me dit-on; «et,—les barbares!—ils mangeaient avec leurs doigts!»

Il est vrai; ils se passaient de fourchettes, comme peutêtre de mouchoirs de poche; mais, en revanche, ils n'avalaient pas, comme nous le faisons tous les jours, leurs ancêtres dans la graisse de cuisine, et les os de leurs chiens dans leur pain blanc.

Qu'on nous donne le choix, et décidément ce n'est pas le diner de gala du jour de l'an de grâce 1890, à Paris, que nous choisirons, mais celui d'il y a mille ans, à Lutèce. Affaire de goût barbare, voyez-vous; une préférence baroque et ridicule, selon l'avis de la majorité—pour le naturel dans le siècle IV, qui nous séduit infiniment plus que les faux nez et l'artificiel en tout du xixme siècle.

H. P. BLAVATSKY

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THOUGHTS ON THE NEW YEAR AND THE FALSE NOSES

[La Revue Théosophique. Paris, Vol. II, No. 11, January 21,

1890, pp. 193-98]

[Translation of the foregoing original French text.]

Hail, 1 8 9 0!

"Annum novum faustum felicemque tibi!"

Such was the sacramental phrase on the lips of all Gentiles, great or lowly, rich or poor, during the day of the first of January, centuries before the Christian era; and we hear it even today, especially in Paris.

This mutual greeting was exchanged on that day throughout the length and breadth of the Roman Empire. It awoke the echoes in the palaces of Caesars, made cheerful the poor hovel of the slave, and soared to the clouds in the spacious open galleries of the Colosseum, at the Capitol and the Forum, everywhere under the blue sky of Rome. On that day, everybody assumed, in honor of the double-faced Janus, a more or less prominent false nose of goodness, frank cordiality and sincerity.

"May the New Year bring you happiness and prosperity!" —we say to everyone of our readers. "Let it be light to you," we say to our enemies and traducers. Brothers —we say to Theosophists in every part of the world—Brothers, let us discard, at least for today, all our respective false noses, in order to wish each other health and success, and, especially, a little more cordial mutual understanding than in the year 1889, now happily defunct.

However, whether we repeat the old Latin formula one way or another, in French or in English, it will never be but a variation of the ancient pagan phrase. For the New Year, as well as every other festival, is but a legacy to the Christian people from the worshippers of the Olympian gods. Let us, by all means, exchange wishes and gifts (étrennes), but let us not be ungrateful, Theosophists! Let us not forget that these customs come to us from paganism; and that felicitations and gifts also came to us from the same source.

As a matter of fact, gifts (étrennes) are but the strenae, the presents exchanged by the Latins on the first of January,* the day that opened the New Year. As everybody does or does not know—which is all the same to me—this day was consecrated to Janus, who gave his name to the month of Januarius or January, and even to the Saint of that name, the patron of Naples and of its lazzarone [beggars]. But, after all, this amiable Saint is but one of the false noses of the god Bifrons. The old pagan was called in his early youth Diaus, after his Vedic name, the beautiful god of the day and of light.

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* From Janua—"door" or any kind of entrance; the door that opens up the year.

Having immigrated to Thessaly, and thence to Italy, where he established himself in the little hamlet of Janiculum, on the Tiber, latinizing his name and becoming Dianus, god of light (whence Diana). His false noses were many, and history has lost count of them. However, since those days he has let himself be converted. Thus it is that for more than eighteen centuries, having replaced his latest and more modest false nose with a more respectable, if not more impenetrable, mask —he is called Saint Peter.

Let the reader kindly abstain from protesting, and particularly from slinging offensive epithets at us, which would not harm us, but might well lower him in our estimation. I am but the humble interpreter of the more or less veiled truths and symbols, well known to all who have studied their Virgil and their Horace, as well as their Ovid. Neither a false nose nor a mask could prevent an old pagan from recognizing his double-faced Janus in the Apostle who denied his Master. The two are identical, and everybody has the right to take what is his own, wherever he finds it. Saint Peter is the coeli Janitor merely because Janus was that too. The old doorkeeper of heaven, who pulled the door-cord at the palace of the Sun, at every dawn and every New Year, and closed it again when ushering them out, is but too easily recognizable in his new role. It is written in the stars which rule the destiny of gods as well as mortals, that Janus—who held the key to heaven in one hand and a halberd in the other, just as St. Peter, having suceeded him, does—would relinquish his role of janitor to the Sun to him who would become the guardian of the portals to Paradise, the abode of Christ-Sun. The new coeli Janitor has become the successor to all the functions and privileges of the ancient one, and we see no harm in that. Solomon has said: “There is nothing new under the sun”; and he was right. It would be silly to invent new functions and new gods—which we fashion in our image—when our forefathers on the other side of the flood went to all the trouble of doing so for us. That is why everything has been allowed to remain as in the past, and why nothing has been changed in this world—except the names.

In all the religious ceremonies the name of Janus was always invoked first, for it was only through his immediate intercession that the prayers of the pagan devotees could reach the ear of the immortal gods. Thus it is even today. Anyone who would presume to communicate with one of the personages of the Trinity over the head of St. Peter would certainly be caught. His prayer would suffer the fate of a petition one sought to leave at the office of the janitor, after having had an argument with him and having called him “old door-keeper”; it would never reach the higher levels.

The fact is, the Great Army of the “Pipelets” and the “Anastasies”* should recognize Janus Bifrons as their patron, the god in whose image it was created. It is only then that it would have a legal right to its gifts, the first of the year, while its great patron would receive his mite from the beginning to the end of the year. Everything is relative in this world of illusion; nevertheless there should exist a difference of degree between a celestial and a terrestrial janitor. As for the gifts, they have existed in all ages both for lowly and great men alike. Caligula, emperor as he was, did not disdain remaining throughout New Year's day in the vestibule of his palace, in order to receive the strenae of his trembling subjects; sometimes, their own heads, for a change. The Virgin-Queen, “Queen Bess” of England, when she died, left three thousand court dresses, which represented her most recent gifts. Both great and lowly behave similarly even now, in the year of our Lord 1890, on this crazy ball we call Terra—the “footstool” of God.

Did not this same God of Abraham and of Jacob allow himself to be moved to pity by promises and presents, just like the gods of other nations? This God and these gods, did they not receive, just like mortals, gifts for services rendered or about to be rendered?

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* [Monsieur and Madame Pipelet are characters in Eugène Sue’s work, Mystères de Paris (1842), who typify the curious habits and peculiarities of the French portier, or Janitor. “Anastasie” has not been identified.—Compiler.]

Did not Jacob himself bargain with his God, promising him as gifts “the tithe of all that thou [God] wilt give me”? And he added, this good patriarch, at Luz near “Bethel”: “. . . . If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on . . . . then shall the Lord be my God.” Saying this he did not forget to make an offering (étrenner) to the stone “Bethel” which he had raised, by pouring some oil on its top, in a simple but beautiful phallic ceremony (Genesis xxviii, 18, 20-22).

This touching ceremony came to the Israelites direct from India, where the stone of Śiva, the lingam, is today the object of the same exoteric rite with oil and flowers, every time his worshippers celebrate the festival of the god of Destruction (of brute matter) and of the Yogis.

All has remained as of yore. In Christian countries, especially in France, the New Year makes its triumphal entrance just as it did two thousand years ago, when the Pagans celebrated it with indigestion caused by the figs and gilded prunes they ate. The latter fruit have migrated since to the Christmas tree, which does not alter the fact that they came to us from the temples of Janus. It is true that the priests no longer sacrifice a young white bull upon his altar; that is replaced by a lamb of the same color, but whole hecatombs of quadrupeds and fowl are slaughtered annually in his honor on that day. Certainly more innocent blood is spilled today to satisfy the voracious appetite of one Paris street alone, on New Year’s day, then was necessary to feed a whole Roman city in the time of the Caesars. The gentle Julian, the pagan who rediscovered his well-beloved gods in Lutetia—after the gods of Gaul had been disguised by order of Caesar, with the false noses of Roman divinities—spent his leisure hours taming doves in honor of Venus. The ferocious potentates who came after him, the elder sons of the Church, tamed only Venuses that made pigeons out of them. Servile history called the former Apostate, to please the Church, and added to the names of the others some high-sounding epithets: the “Great,” the “Saint,” the “Beautiful.” But if Julian became the “Apostate,” it was perhaps because he had a horror of false noses, while his Christian successors would hardly be presentable in good society without such an artificial appendage.

A false nose, when necessary, becomes a guardian angel, and upon occasion even a god. This is history. The metamorphosis of the divinities of barbarous Gaul into the gods of Olympus and Parnassus did not stop there. In their turn, these Olympians had to undergo treatment by order of the successors of Janus St. Peter—namely, a forced baptism. With the help of tinsel and brass, of paste and cement, we find the beloved gods of Julian appearing, after their violent death, in the Golden Legend and the calendar of the good Pope Gregory, under the titles of beatified Saints.

The world is like the sea: it often changes in appearance, but remains basically the same. The false noses of civilization and of the bigots, however, have hardly embelished it: on the contrary, with every New Year it becomes more ugly and more dangerous. We ponder and compare, but in the sight of a philosopher comparison with its predecessors of ancient days does not reflect favorably upon the modern New Year's Day. The millions stored in the safes and vaults of state banks do not make either the rich or the poor any happier. Ten bronze coins with the effigy of Janus, given as a gift, were worth more in those days than ten gold coins, with the effigy of the Republic or the Queen, are worth today; the baskets of gilded prunes, a few cents worth, contained less cause of indigestion than the boxes of candy exchanged on New Year's Day today—these candies representing in Paris alone the sum of half a million francs. Five hundred thousand francs in candies, and the same number of men and women dying from hunger and privations! Let us go back in our minds, my readers, fifteen centuries, and try to make a comparison between a New Year's dinner in the years 355 to 360, and a similar dinner in 1890. Let us seek out the same good and kind Julian, when he lived in the palace of Thermae, which is known today as the Hotel de Cluny—or what is left of it. Do you see him, this great general, at his dinner, surrounded by his soldiers whom he loves better than anyone else in the world outside of his gods, and who idolize him!

It is the first of January and they are celebrating the day of Janus In two days, the third of January, they will render a similar homage to Isis, patroness of the good city of Lutetia Parisiorum. Since those days, the virgin-mother of ancient Egypt was rebaptized as Geneviève, and this Saint and Martyr (of Typhon?) has remained the patroness of the good city of Paris—true symbol of a false nose furnished by Rome for the Christian world. We see neither knives nor forks, neither silver nor porcelain of Sèvres, at that imperial table, not even a napkin; but the meats and other foods which the guests consume with so much appetite do not have to be inspected under the microscope of chemists attached to public health offices. No artificial or poisonous product is to be found in their bread or wine. Arsenic does not add to their vegetables the false nose of a deceptive freshness; rust does not hide itself in the corners of their preserved food containers, and red brick pulverized in a mortar does not play the role of their pepper. Their sugar (or that which takes its place) is not extracted from the tar in the wheels of their chariots of war; in swallowing their liqueurs and cognac, they do not swallow a solution made from the old boots of a policeman, found in the basket of a rag picker; they did not devour, with a casual smile on their lips, a bouillon condensed from the grease of corpses (of men as well as of animals) and the rags used in all the hospitals of Paris—as a substitute for butter For all of this is a product of modern culture, the fruit of civilization and scientific progress, while Gaul at the time of Julian was but a barbarous and savage land. But what they ate on their New Year’s Day could be eaten with safety and with advantage (except for the doctors) at the dinners on the first of the year 1890.

“They had neither forks nor silver,” they will say; “and they ate with their fingers, those barbarians!”

That’s true; they had no use for forks, and probably for handkerchiefs also; but on the other hand, they did not have to swallow their ancestors in their kitchen grease, and the bones of their dogs in their white bread, as we do daily.

If given a choice, we would definitely not choose the gala dinner of the first of the year of grace 1890, at Paris, but the one of a thousand years ago, at Lutetia. A case of barbarian taste, don't you see! A ridiculous and baroque preference, according to the opinion of the majority, for natural in the fourth century, attracts us infinitely more than the false noses and the artificiality of everything in the nineteenth century.

H. P. BLAVATSKY.

THE LAST SONG OF THE SWAN

[Lucifer, Vol. V, No. 30, February, 1890, pp. 445 453]

----------I see before
My race an age or so; and I am sent
For the stern work, to hew a path among
The thorns—I take them in my flesh—to tread
With naked feet the road, and smoothe it o'er
With blood, and fainting, I shall lay my bones
In some sharp crevice of the broken way.
Men shall in better times stand where I fell,
And journey singing on in perfect bands,
Where I have trod alone, no arm but God's,
No voice but his. Enough!—His voice, his arm.

—Theodore Parker, Human Misery. Heavenly Relief.*

Whence the poetical but very fantastic notion—even in a myth—about swans singing their own funeral dirges? There is a Northern legend to that effect, but it is not older than the middle ages. Most of us have studied ornithology; and in our own days of youth we have made ample acquaintance with swans of every description.

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* [This introductory poem may he found in Parker's Autobiography, Poems and Prayers, edited by Rufus Leighton, Boston, Mass. (no date). —Compiler.]

In those trustful years of everlasting sunlight, there existed a mysterious attraction between our mischievous hand and the snowy feathers of the stubby tail of that graceful but harsh-voiced King of aquatic birds. The hand that treacherously offered biscuits, while the other pulled out a feather or two, was often punished; but so were the ears. Few noises can compare in cacophony with the cry of that bird—whether it be the “whistling” (Cignus Americanus) or the “trumpeter” swan. Swans snort, rattle, screech and hiss, but certainly they do not sing, especially when smarting under the indignity of an unjust assault upon their tails. But listen to the legend. “When feeling life departing, the swan lifts high its head, and breaking into a long, melodious chant—a heart-rending song of death—the noble bird sends heavenward a melodious protest, a plaint that moves to tears man and beast, and thrills through the hearts of those who hear it.”

Just so, “those who hear it.” But who ever heard that song sung by a swan? We do not hesitate to proclaim the acceptation of such a statement, even as a poetical license, one of the numerous paradoxes of our incongruous age and human mind. We have no serious objection to offer—owing to personal feelings—to Fénélon, the Archbishop and orator, being dubbed the “Swan of Cambrai,” but w-e protest against the same dubious compliment being applied to Shakespeare. Ben Jonson was ill-advised to call the greatest genius England can boast of—the “Sweet swan of Avon”; and as to Homer being nicknamed “the Swan of Meander”—this is simply a posthumous libel, which Lucifer can never disapprove of and expose in sufficiently strong terms.

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Let us apply the fictitious idea rather to things than to men, by remembering that the swan—a symbol of the Supreme Brahm and one of the avataras of the amorous Jupiter—was also a symbolical type of cycles; at any rate, of the tailend of every important cycle in human historym. An emblem as strange, the reader may think, and one as difficult to account for. Yet it has its raison d’être. It was probably suggested by the swan loving to swim in circles, bending its long and graceful neck into a ring, and it was not a bad typical designation, after all. At any rate the older idea was more graphic and to the point, and certainly more logical, than the later one which endowed the swan’s throat with musical modulations and made of him a sweet songster and a seer to boot.

The last song of the present “Cyclic Swan” bodes us an evil omen. Some hear it screeching like an owl, and croaking like Edgar Poe’s raven. The combination of the figures 8 and 9, spoken of in last month’s editorial, has borne its fruits already. Hardly had we spoken of the dread the Caesars and World-Potentates of old had for number 8, which postulates the equality of all men, and of its fatal combination with number 9—which represents the earth under an evil principle—when that principle began making sad havoc among the poor Potentates and the Upper Ten—their subjects. The influenza has shown of late a weird and mysterious predilection for Royalty. One by one it has levelled its members through death to an absolute equality with their grooms and kitchen-maids. Sic transit gloria mundi! Its first victim was the Empress Dowager of Germany; then the ex-Empress of Brazil, the Duke d’Aosta, Prince William of Hessen-Philippsthal, the Duke of Monpensier, the Prince of Swarsburg Rudolstadt, and the wife of the Duke of Cambridge; besides a number of Generals, Ambassadors, Statesmen and their mothers-in-law. Where, when, at what victim shalt thou stop thy scythe, O “innocent” and “harmless” Influenza?

Each of these royal and semi-royal Swans has sung his last song, and gone “to that bourne” whence every “traveller returns,”—the aphoristical verse to the contrary, notwithstanding. Yea, they will now solve the great mystery for themselves, and Theosophy and its teaching will get more adherents and believers among royalty in “heaven,” than it does among the said caste on earth.

À propos of Influenza—miscalled the “Russian,” but which seems to be rather the scapegoat while it lasts, for the sins of omission and commission of the medical faculty and its fashionable physicians—what is it? Medical authorities have now and then ventured a few words sounding very learned, but telling us very little about its true nature. They seem to have picked up now and then a clue of pathological thread pointing rather vaguely, if at all, to its being due to bacteriological causes; but they are as far off a solution of the mystery as ever. The practical lessons resulting from so many and varied cases have been many, but the deductions therefrom do not seem to have been numerous or satisfactory.

What is in reality that unknown monster, which seems to travel with the rapidity of some sensational news started with the object of dishonouring a fellow creature: which is almost ubiquitous; and which shows such strange discrimination in the selection of its victims?

COLONEL HENRY STEEL OLCOTT
1832-1907
Portrait taken by Elliot & Fry, 55 Baker Street,
London W., and reproduced from The Theosophist,
Vol. LIII, August, 1932, facing page 632.

Why does it attack the rich and the powerful far more in proportion than it does the poor and the insignificant? Is it indeed only “an agile microbe” as Dr Symes Thomson would make us think? And is it quite true that the influential Bacillus (no pun meant) has just been apprehended at Vienna by Drs. Jolles and Weichselbaum—or is it but a snare and a delusion like so many other things? Who knoweth? Still the face of our unwelcome guest —the so-called “Russian Influenza” is veiled to this day, though its body is heavy to many, especially to the old and the weak, and almost invariably fatal to invalids. A great medical authority on epidemics, Dr. Zedekauer, has just asserted that that disease has ever been the precursor of cholera—at St. Petersburg, at any rate. This is, to say the least, a very strange e statement. That which is now called “influenza” was known before as the grippe, and the latter was known in Europe as an epidemic, centuries before the cholera made its first appearance in so-called civilized lands. The biography and history of Influenza, alias “grippe,” may prove interesting to some readers. This is what we gather from authoritative sources.

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The earliest visit of it, as recorded by medical science, was to Malta in 1510. In 1577 the young Influenza grew into a terrible epidemic, which travelled from Asia to Europe to disappear in America.

In 1580 a new epidemic of grippe visited Europe, Asia and America, killing the old people, the weak, and the invalids. At Madrid the mortality was enormous; and in Rome alone 9,000 persons died of it. In 1590 the influenza appeared in Germany, thence passed in 1593 into France and Italy. In 1658-1663 it visited Italy only; in 1669, Holland; in 1675, Germany and England; and in 1691, Germany and Hungary. In 1729 all Europe suffered most terribly from the “innocent” visitor. In London alone 908 men died from it the first week; upwards of 60,000 persons suffering from it, and 30 percent dying from catarrh or influenza at Vienna. In 1732 and 1733, a new epidemic of the grippe appeared in Europe, Asia and America. It was almost as universal in the years 1737 and 1743, when London lost by death from it, during one week, over 1,000 men. In 1762, it raged in the British army in Germany. In 1775 an almost countless number of cattle and domestic animals were killed by it. In 1782,40,000 persons were taken ill on one day, at St. Petersburg. In 1830, the influenza made a successful journey round the world—the only time—as the first pioneer of cholera. It returned again from 1833 to 1837. In the year 1847 it killed more men in London than the cholera itself had done. It assumed an epidemic character once more in France, in 1858.

We learn from the St. Petersburg Novoye Vremya that Dr. Hirsh shows from 1510 to 1850 over 300 great epidemics of grippe or influenza, both general and local, severe and weak. According to the above given data, therefore, the influenza having been this year very weak at St. Petersburg, can hardly be called “Russian.” That which is known of its characteristics shows it, on the contrary, as of a most impartially cosmopolitan nature. The extraordinary rapidity with which it acts, secured for it in Vienna the name of Blitz Catarrh. It has nothing in common with the ordinary grippe, so easily caught in cold and damp weather; and it seems to produce no special disease that could be localized, but only to act most fatally on the nervous system and especially on the lungs. Most of the deaths from influenza occur in consequence of lung-paralysis.

All this is very significant. A disease which is epidemic, yet not contagious; which acts everywhere, in clean as in unclean places, in sanitary as well as in unsanitary localities, hence needing very evidently no centres of contagion to start from; an epidemic which spreads at once like an air current, embracing whole countries and parts of the world; striking at the same time the mariner in the midst of the ocean, and the royal scion in his palace; the starving wretch of the world's Whitechapels, sunk in and soaked through with filth, and the aristocrat in his high mountain sanitarium (like Davos in Engadine*), where no lack of sanitary arrangements can be taken to task for it—such a disease can bear no comparison with epidemics of the ordinary common type, e.g., such as the cholera. Nor can it be regarded as caused by parasites or microscopical microbes of one or the other kind. To prove the fallacy of this idea in her case, the dear old influenza attacked most savagely Pasteur, the "microbe-killer" himself, and his host of assistants. Does it not seem therefore, as if the causes that produced influenza were rather cosmical than bacterial; and that they ought to be searched for rather in those abnormal changes in our atmosphere that have well-nigh thrown into confusion and shuffled seasons all over the globe for the last few years—than in anything else?

It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. Several physicians and chemists of note have so far agreed with the occultists, as to admit that the tasteless, colourless and inodorous gas known as oxygen—"the life-supporter" of all that lives and breathes—does get at times into family difficulties with its colleagues and brothers, when it tries to get over their heads in volume and weight, and becomes heavier than is its wont. In short—oxygen becomes ozone.

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* "Colonel the Hon. George Napier will be prevented from attending the funeral of his father, Lord Napier of Magdala, by a severe attack of influenza at Davos, Switzerland." The Morning Post of January 21, 1890.

That would account probably for the preliminary symptoms of influenza. Descending and spreading on earth with an extraordinary rapidity, oxygen would of course produce a still greater combustion; hence the terrible heat in the patient's body, and the paralysis of rather weak lungs. What says Science with respect to ozone: "It is the exhuberance of the latter under the powerful stimulus of electricity in the air, that produces on nervous people that unaccountable feeling of fear and depression which they so often experience before a storm." Again: "the quantity of ozone in the atmosphere varies with the meteorological condition under laws so far unknown to science." A certain amount of ozone is necessary, they wisely say, for breathing purposes, and the circulation of the blood. On the other hand, "too much of ozone irritates the respiratory organs, and an excess of more than 1% of it in the air kills him who breathes it." This is proceeding on rather occult lines. "The real ozone is the Elixir of Life," says The Secret Doctrine, Vol. I, p. 144, 2nd footnote. Let the reader compare the above with what he will find stated in the same work about oxygen viewed from the hermetic and occult standpoint (Vide Vol. II, pp. 113 and 114) and he may comprehend the better what some Theosophists think of the present influenza.

It thus follows that the mystically inclined correspondent who wrote in Novoye Vremya (No. 4931, Nov. 19th, old style, 1889) giving sound advise on the subject of the influenza, then just appeared—knew what he was talking about. Summarizing the idea, he stated as follows:—

. . . . . It becomes thus evident that the real cause of this simultaneous spread of the epidemic over all the Empire under the most varied meteorological conditions and climatic changes—are to be sought elsewhere than in the unsatisfactory hygienical and sanitary conditions . . . . . The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but would be the right duty of meteorologists, astronomers, physicians, and naturalists in general, separated officially and substantially from medical men.

This raised a professional storm. The modest suggestion was tabooed and derided; and once more an Asiatic country—China, this time—was sacrificed as a scapegoat to the sin of FOHAT and his too active progeny.

When royalty and the rulers of this sublunary sphere have been sufficiently decimated by influenza and other kindred and unknown evils, perhaps the turn of the Didymi of Science may come. This will be only a just punishment for their despising the “occult” sciences, and sacrificing truth to personal prejudices.

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Meanwhile, the last death song of the cyclic Swan has commenced; only few are they who heed it, as the majority has ears merely not to hear, and eyes—to remain blind. Those who do, however, find the cyclic song sad, very sad, and far from melodious. They assert that besides influenza and other evils, half of the civilized world’s population is threatened with violent death, this time thanks to the conceit of the men of exact Science, and the all-grasping selfishness of speculation. This is what the new craze of “electric lighting” promises every large city before the dying cycle becomes a corpse. These are facts, and not any “crazy speculations of ignorant Theosophists.” Of late Reuter sends almost daily such agreeable warnings as this on electric wires in general, and electric wires in America—especially:

Another fatal accident, arising from the system of overhead electric lighting wires, is reported today from Newburgh, New York State. It appears that a horse while being driven along touched an iron awning-post with his nose, and fell down as if dead. A man, who rushed to assist in raising the animal, touched the horse’s head-stall and immediately dropped dead; and another man who attempted to lift the first received a terrible shock. The cause of the accident seems to have been an electric wire had become slack and was lying upon an iron rod extending from the awning-post to a building, and that the full force of the current was passing down the post into the ground. The insulating material of the wire had become thoroughly saturated with rain. (Morning Post, Jan. 21.)

This is a cheerful prospect, and looks indeed as if it were one of the “last songs of the Swan” of practical civilization.

But, there is balm in Gilead—even at this eleventh hour of our jaw-breaking and truth-kicking century. Fearless clergymen summon up courage and dare to express publicly their actual feelings, with thorough contempt for “the utter humbug of the cheap ‘religious talk’ which obtains in the present day.”* They are daily mustering new forces; and hitherto rabidly conservative daily papers fear not to allow their correspondents, when occasion requires, to fly into the venerable face of Cant, and Mrs. Grundy. It is true that the subject which brought out the wholesome though unwelcome truth, in the Morning Post, was worthy of such an exception. A correspondent, Mr. W. M. Hardinge, speaking of Sister Rose Gertrude, who has just sailed for the Leper Island of Molokai, suggests that—“a portrait of this young lady should somehow be added to one of our national galleries” and adds:—

Mr. Edward Clifford would surely be the fitting artist. I, for one would willingly contribute to the permanent recording, by some adequate painter, of whatever manner of face it may be that shrines so saintly a soul. Such a subject—too rare, alas, in England—should be more fruitful than precept.†

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Amen. Of precepts and tall talk in fashionable churches people have more than they bargain for; but of really practical Christlike work in daily life—except when it leads to the laudation and mention of names of the would-be philanthropists in public papers—we see nil. Moreover, such a subject as the voluntary Calvary chosen by Sister Rose Gertrude is “too rare” indeed, anywhere, without speaking of England. The young heroine, like her noble predecessor, Father Damien,‡ is a true Theosophist in daily life and practice—the latter the greatest ideal of every genuine follower of the Wisdom-Religion.

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* Rev. Hugh B. Chapman, Vicar St. Luke’s, Camberwell, in Morning Post, January 21.

† Loc. cit.

‡ Vide The Key to Theosophy, p. 239: What Theosophists think of Father Damien.

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Before such work of practical Theosophy, religion and dogma, theological and scholastic differences, nay even esoteric knowledge itself, are but secondary accessories, accidental details. All these must give precedence to and disappear before Altruism (real Buddha and Christlike altruism, of course, not the theoretical twaddle of Positivists) as the flickering tongue of gas light in street lamps pale and vanish before the rising sun. Sister Rose Gertrude is not only a great and saintly heroine, but also a spiritual mystery, an EGO not to be fathomed on merely intellectual or even psychic lines. Very true, we hear of whole nunneries having volunteered for the same work at Molokai, and we readily believe it, though this statement is made more for the glorification of Rome than for Christ and His work. But, even if true, the offer is no parallel. We have known nuns who were ready to walk across a prairie on fire to escape convent life. One of them confessed in an agony of despair that death was sweet, and even the prospect of physical tortures in hell was preferable to life in a convent and its moral tortures. To such, the prospect of buying a few years of freedom and fresh air at the price of leprosy is hardly a sacrifice, but a choice of the lesser of two evils. But the case of Sister Rose Gertrude is quite different. She gave up a life of personal freedom, a quiet home and loving family, all that is dear to a young girl, to perform unostentatiously a work of the greatest heroism, a most ungrateful task, by which she cannot even save from death and suffering her fellowmen, but only soothe and alleviate their moral and physical tortures. She sought no notoriety, and shrank from the admiration or even the help of the public. She simply did the bidding of her MASTER— to the very letter. She prepared to go unknown and unrewarded in this life to an almost certain death, preceded by years of incessant physical torture from the most loathsome of all diseases. And she did it, not as the Scribes and Pharisees who perform their prescribed duties in the open streets and public Synagogues, but verily as the Master had commanded: alone, in the secluded closet of her inner life and face to face only with “her Father in secret,” trying to conceal the grandest and noblest of all human acts, as another tries to hide a crime.

Therefore, we are right in saying that—in this our century at all events—Sister Rose Gertrude is, as was Father Damien before her—a spiritual mystery. She is the rare manifestation of a "Higher Ego" free from the trammels of all the elements of its Lower one; influenced by these elements only so far as the errors of her terrestrial sense-perceptions—with regard to religious form—seem to bear a true witness to that which is still human in her Personality —namely, her reasoning powers. Thence the ceaseless and untiring self-sacrifice of such natures to what appears religious duty, but which in sober truth is the very essence and esse of the dormant Individuality —"divine compassion," which is "no attribute" but verily "the LAW of LAWS—eternal Harmony, Alaya's SELF."* It is this compassion, crystallized in our very being, that whispers night and day to such as Father Damien and Sister Rose Gertrude —"Can there be bliss when there are men who suffer? Shalt thou be saved and hear the others cry?" Yet, "Personality" —having been blinded by training and religious education to the real presence and nature of the HIGHER SELF—recognizes not its voice, but confusing it in its helpless ignorance with the external and extraneous Form which it was taught to regard as a divine Reality—it sends heavenward and outside instead of addressing them inwardly, thoughts and prayers, the realization of which is in its SELF. It says in the beautiful words of Dante Gabriel Rossetti, but with a higher application:

. . . . . "For lo! thy law is passed
That this my love should manifestly be
To serve and honour thee;
And so I do; and my delight is full,
Accepted by the servant of thy rule."

How came this blindness to take such deep root in human nature?

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* The Voice of the Silence. pp. 69, 71.

Eastern philosophy answers us by pronouncing two deeply significant words among so many others misunderstood by our present generation—Maya and Avidya, or “Illusion” and that which is rather the opposite of, or the absence of knowledge, in the sense of esoteric science, and not “ignorance” as generally translated.

To the majority of our casual critics the whole of the aforesaid will appear, no doubt, as certain of Mrs. Partington’s learned words and speeches. Those who believe that they have every mystery of nature at their fingers’ ends, as well as those who maintain that official science alone is entitled to solve for Humanity the problems which are hidden far away in the complex constitution of man—will never understand us. And, unable to realize our true meaning they may, raising themselves on the patterns of modern negation, endeavour, as they always have, to push away with their scientific mops the waters of the great ocean of occult knowledge. But the waves of Gupta Vidya have not reached these shores to form no better than a slop and puddle, and serious contest with them will prove as unequal as Dame Partington’s struggle with the waters of the Atlantic Ocean. Well, it matters little anyhow, since thousands of Theosophists will easily understand us. After all, the earth-bound watchdog, chained to matter by prejudice and preconception, may bark and howl at the bird taking its flight beyond the heavy terrestrial fog—but it can never stop its soaring, nor can our inner perceptions be prevented by our official and limited five senses from searching for, discovering, and often solving, problems hidden far beyond the reach of the latter—hence, beyond also the powers of discrimination of those who deny a sixth and seventh sense in man.

The earnest Occultist and Theosophist, however, sees and recognizes psychic and spiritual mysteries and profound secrets of nature in every flying particle of dust, as much as in the giant manifestations of human nature. For him there exist proofs of the existence of a universal Spirit-Soul everywhere, and the tiny nest of the colibri offers as many problems as Brahma’s golden egg.

Yea, he recognizes all this, and bowing with profound reverence before the mystery of his own inner shrine, he repeats with Victor Hugo:

“Le nid que l’oiseau bâtit
Si petit
Est une chose profonde.
L’œuf, oté de la forêt
Manquerait
À l’équilibre du monde.”

———————

[COLONEL H. S. OLCOTT AND THE BRITISH SECTION]

[Lucifer, Vol. V, No. 30, February, 1890, p. 517]

The following is the formal resolution passed at the late meeting of the Council of the British Section of the Theosophical Society:

Resolved: “That Colonel H. S. Olcott be appointed the delegate of the Section to the General Convention to be held at Adyar in May next, and that he is cordially requested to convey to the Convention the hearty and fraternal greetings of the British Section to their fellow Theosophists of the world, with the hope that by the united Theosophical efforts of the East and West the ensuing year may see a larger development of that spiritual brotherhood for which it is the duty of all to strive.”

(Signed) H. P. BLAVATSKY.

		Representatives
ANNIE BESAN TCONSTANCE WACHTMEISTER WILLIAM KINGSLAND ISABEL COOPER- OAKI.EY HERBERT BURROWS F. L. GARDNER	} “Blavatsky Lodge”	G. R. S. MEAD (Dublin Lodge) LAURA M. COOPER (Edinburgh Lodge) ALICE LEIGHTON CLEATHER (Liverpool Lodge) SYDNEY EDGE (Cambridge Lodge) W. R. OLD, Secretary British Section

MUDDLED MEDDLERS

[Lucifer, Vol. V, No. 30, February, 1890, pp. 517-518]

In the Supplement to The Theosophist of January, 1890 (p. lxxv) its subscribers will read with amusement, and Theosophists, with pain and disgust, a personal—very untheosophical and undignified—attack made by one officer of the T.S. on another officer of the same. It is headed "Muddled Rule-Makers," and its editorial (?) remarks are directed against a good Theosophist and a personal friend, who has all our gratitude and esteem for the unselfish work done by him for the good of the cause. His crime in the sight of the acting editor consists, it appears, in his having failed to express himself in the "Constitution and Bylaws" of the "Blavatsky Branch" of the Theosophical Society at Washington (U.S.A.) according to the personal hobby of the writer at Adyar.

Now, if the terms used by our Washington Brother, such as "International Theosophical Society," "Chief President" and "Chief Corresponding Secretary" are not absolutely correct and official, then, and at any rate—

(1) It is no business of the "acting" editor of The Theosophist to take a President and officers of a Branch Society to task for it—least of all in a public magazine. The President-Founder would alone have such a right; and when (or if) using it, he would certainly have the requisite tact and delicacy not to snub a respected member and a good Brother Theosophist—publicly.

(2) Such harsh expressions as "foolishness" and "tomfoolery" and "absurdities" when used in our chief theosophical magazine and coming from the Headquarters of the T.S.—especially if applied to a Brother-Member—are not only objectionable on account of their offensive character, but detrimental and dangerous to the T.S. They lower the magazine to the level of a scurrilous Methodist Weekly and give the right to our opponents to add to the scoffing epithets of "Mutual Admiration Society" given to our Body, that of "Mutual Detraction and Vilification Brotherhood." On lave son linge sale en famille—is a wise advice.

Such sentences as—"We ask . . . . . the meaning of this 'tomfoolery,' " and "We call upon Mr. W. Q. Judge" . . . . . etc., may sound very grandiloquent, but the real point is, has any "We," apart from the President, the right to "ask," or "call upon" any officer of the T.S. publicly and in such a tone? I, for one, and in the name of the Theosophists of the British Section of the T.S. protest against and deny the "We" any such privilege.

Since the offensive remarks have been made in one theosophical periodical, I feel it my bounden duty to protest against them as publicly in another theosophical magazine. It is, I say, my bounden (and very painful) duty, and for the following reasons:

(a) I am the founder and was the editor of The Theosophist for several years—Colonel Olcott having consented to act in my place only pro tem.

(b) Together with my beloved colleague and co-worker, H. S. Olcott, we are to this day the sole proprietors of that magazine, and therefore must feel responsible for all that appears in it.

(c) I have a voice and many other rights in the management of the T.S. and its magazine, which even its present irrepressible acting editor would hardly take upon himself to question or deny.

In view of this, and the foregoing, I feel it my first duty to offer public apologies and sincere regrets to our esteemed Brother, the President of the Washington "Blavatsky Theosophical Society"—for this unjust and unbrotherly attack upon himself, in which apologies Col. H. S. Olcott would be certain to join were he still in London.

Personally, moreover, I ask him to overlook the rude criticism of the acting editor of our Journal, as the extremely debilitating climate of India, with its Madras heat and scorching sun may, very likely, have had something to do with it, thus entitling the writer to our pity.

Fortunately the President will, by this time, have reached Adyar, and he will, I am sure, put an end at once to these mischievous and undignified attacks on Brother-Theosophists by his acting editor.

Brighton (England), Feb. 1890.

H. P. BLAVATSKY.

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MISCELLANEOUS NOTES

[Lucifer, Vol. V, No. 30, February, 1890, p. 477]

[In the course of a scholarly article on the subject of the Ego and the Unmanifested Being, Vicomte de Figuanière states that “the indestructiblity of Force resides in the fact that the action of the Unmanifested is ceaseless, and that Force being limited by its primordial modes . . . . no perfect or absolute equilibrium is verified . . .” To this, H.P.B. remarks:]

Harmony in motion, Inertia in motion, and Activity in motion—not to be mistaken for unmanifested “action”— three in one and one in three. Or two positives and a neuter, through which the dominion of one passes to the other, the latter meanwhile acting as the negative—a mere aspect, for the negative, as such, is non-extant; till the “neuter,” as radically untrue as the negative—becomes in its turn a positive, namely the phase of attraction called gravitation—for it is only one phase of a triple fact, that is, latent will; the other two modes of attraction being manifested will, one now prevailing in organic states, whilst the third, as a dominant, is the compatibility of super-organic states. With the latter objection we concur heartily.—Editor, Lucifer.

THE CYCLE MOVETH

[Lucifer, Vol. VI, No. 31, March, 1890, pp. 1-10]

“Let the great world spin forever down the ringing grooves of change.”

—TENNYSON, Locksley Hall, line 182.

“The goal of yesterday will be the starting point of tomorrow “

—CARLYLE.

The great mystic of the eighteenth century, the ardent disciple of Jacob Boehme —Louis Claude de Saint-Martin— used to say in the last years of his life: “I would have loved to meet more with those who guess at truths, for such alone are living men.”

This remark implies that, outside the limited circle of mystics which has existed in every age, people endowed with correct psychic intuition were still fewer at the end of the last century than they are now. These were, indeed, years of complete soul-blindness and spiritual drought. It is during that century that the chaotic darkness and Babylonish confusion with regard to spiritual things, which have ever reigned in brains too crammed with mere scientific learning had fully asserted their sway over the masses. The lack of soul perception was not confined to the “Forty Immortals” of the French Academy, nor to their less pretentious colleagues of Europe in general, but had infected almost all the classes of Society, settling down as a chronic disease called Scepticism and the denial of all but matter. The messengers sent out westward periodically in the last quarter of every century—ever since the mysteries which alone had the key to the secrets of nature had been crushed out of existence in Europe by heathen and Christian conquerors—had appeared that time in vain. Saint-Germain and Cagliostro are credited with real phenomenal powers only in fashionable novels, to remain inscribed in encyclopaedias—to purblind the better, we suppose, the minds of forthcoming generations—as merely clever charlatans.

The only man whose powers and knowledge could have been easily tested by exact science, thus forming a firm link between physics and metaphysics—Friedrich Anton Mesmer—had been hooted from the scientific arena by the greatest "scholar-ignoramuses" in things spiritual, of Europe. For almost a century, namely from 1770 down to 1870, a heavy spiritual darkness descending on the Western hemisphere, settled, as if it meant to stay, among cultured societies.

But an undercurrent appeared about the middle of our century in America, crossing the Atlantic between 1850 and 1860. Then came in its trail the marvellous medium for physical manifestations, D. D. Home. After he had taken by storm the Tuileries and the Winter Palace, light was no longer allowed to shine under a bushel. Already, some years before his advent, "a change" had come "o'er the spirit of the dream" of almost every civilized community in the two worlds, and a great reactive force was now at work.

What was it? Simply this. Amidst the greatest glow of the self-sufficiency of exact science, and the reckless triumphant crowing of victory over the ruins of the very foundations—as some Darwinists had fondly hoped—of old superstitions and creeds; in the midst of the deadliest calm of wholesale negations, there arose a breeze from a wholly unexpected quarter. At first the significant afflatus was like a hardly perceptible stir, puffs of wind in the rigging of a proud vessel—the ship called "Materialism," whose crew was merrily leading its passengers toward the Maelstrom of annihilation. But very soon the breeze freshened and finally blew a gale. It fell with every hour more ominously on the ears of the iconoclasts, and ended by raging loud enough to be heard by everyone who had ears to hear, eyes to see, and an intellect to discern. It was the inner voice of the masses, their spiritual intuition—that traditional enemy of cold intellectual reasoning, the legitimate progenitor of Materialism—that had awakened from its long cataleptic sleep. And, as a result, all those ideals of the human soul which had been so long trampled under the feet of the would-be conquerors of the world-superstitions, the self-constituted guides of a new humanity—appeared suddenly in the midst of all these raging elements of human thought, and, like Lazarus rising out of his tomb, lifted their voice and loudly demanded recognition.

This was brought on by the invasion of “Spirit” manifestations, when mediumistic phenomena had broken out like an influenza all over Europe. However unsatisfactory their philosophical interpretation, these phenomena being genuine and true as truth itself in their being and their reality, they were undeniable; and being in their very nature beyond denial, they came to be regarded as evident proofs of a life beyond—opening, moreover, a wide range for the admission of every metaphysical possibility. This once the efforts of materialistic science to disprove them availed it nothing. Beliefs such as man’s survival after death, and the immortality of Spirit, were no longer to be pooh-poohed as figments of imagination; for, prove once the genuineness of such transcendental phenomena to be beyond the realm of matter, and beyond investigation by means of physical science, and—whether these phenomena contain per se or not the proof of immortality, demonstrating as they do the existence of invisible and spiritual regions where other forces than those known to exact science are at work—they are shown to lie beyond the realm of materialism. Cross, by one step only, the line of matter and the area of Spirit becomes infinite. Therefore, believers in them were no longer to be browbeaten by threats of social contumacy and ostracism; this, also, for the simple reason that in the beginning of these manifestations almost the whole of the European higher classes became ardent “Spiritualists.” To oppose the strong tidal wave of the cycle there remained at one time but a handful, in comparison with the number of believers, of grumbling and all-denying fogies.

Thus was once more demonstrated that human life, devoid of all its world-ideals and beliefs—in which the whole of philosophical and cultured antiquity, headed in historical time by Socrates and Plato, by Pythagoras and the Alexandrian Neo-Platonists, believed—becomes deprived of its higher sense and meaning. The world-ideals can never completely die out. Exiled by the fathers, they will be received with open arms by the children.

Let us recall to mind how all this came to pass.

It was, as said, between the third and fourth quarters of the present century that reaction set in Europe—as still earlier in the United States. The days of a determined psychic rebellion against the cold dogmatism of science and the still more chilling teachings of the schools of Büchner and Darwin, had come in their preordained and pre-appointed time of cyclic law. Our older readers may easily recollect the suggestive march of events. Let them remember how the wave of mysticism, arrested in its free course during its first twelve or fifteen years in America by public, and especially by religious prejudices, finally broke through every artificial dam and overflooded Europe, beginning with France and Russia and ending with England—the slowest of all countries to accept new ideas, though these may bring us truths as old as the world.

Nevertheless, and notwithstanding every opposition, “Spiritualism,” as it was soon called, got its rights of citizenship in Great Britain. For several years it reigned undivided. Yet in truth, its phenomena, its psychic and mesmeric manifestations, were but the cyclic pioneers of the revival of prehistoric Theosophy, and the occult Gnosticism of the antediluvian mysteries. These are facts which no intelligent Spiritualist will deny; as, in truth, modern Spiritualism is but an earlier revival of crude Theosophy, and modern Theosophy a renaissance of ancient Spiritualism.

Thus, the waters of the great “Spiritual” flood were neither primordial nor pure. When, owing to cyclic law, they had first appeared, manifesting at Rochester, they were left to the mercies and mischievous devices of two little girls to give them a name and an interpretation. Therefore when, breaking the dam, these waters penetrated into Europe, they bore with them scum and dross, flotsam and jetsam, from the old wrecks of hypotheses and hazily outlined aspirations, based upon the dicta of the said little girls. Yet the eagerness with which “Spiritualism” and its twin sister Spiritism were received, all their inanities notwithstanding, by almost all the cultured people of Europe, contains a splendid lesson.

In this passionate aspiration of the human Soul—this irrepressible flight of the higher elements in man toward their forgotten Gods and the God within him—one heard the voice of the public conscience. It was an undeniable and not to be misunderstood answer of the inner nature of man to the then revelling, gloating Materialism of the age, as an escape from which there was but another form of evil—adherence to the dogmatic, ecclesiastical conventionalism of State religions. It was a loud, passionate protest against both, a drifting towards a middle way between the two extremes—namely, between the enforcement for long centuries of a personal God of infinite love and mercy by the diabolical means of sword, fire, and inquisitional tortures; and, on the other hand, the reign, as a natural reaction, of complete denial of such a God, and along with him of an infinite Spirit, a Universal Principle manifesting as immutable LAW. True science had wisely endeavored to make away along with the mental slavery of mankind, with its orthodox paradoxical God; pseudo-science had devised by means of sophistry to do away with every belief save in matter. The haters of the Spirit of the world, denying God in Nature as much as an extra-cosmic Deity, had been preparing for long years to create an artificial, soulless humanity; and it was only just that their Karma should send a host of pseudo-"Spirits" or Souls to thwart their efforts. Shall anyone deny that the highest and the best among the representatives of Materialistic science have succumbed to the fascination of the will-o'-the-wisps which looked at first sight as the most palpable proof of an immortal Soul in man*—

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* Let our readers recall the names of the several most eminent men in literature and science who had become openly Spiritualists. We have but to name Professor Hare, Epes Sarjent, Robert Dale Owen, Judge Edmonds, etc., in America; Professors Butleroff, Wagner, and, greater than they, the late Dr. Pirogoff (see his posthumous "Memoirs," published in Ruskaya Starina, 1884-1886), in Russia; Zöllner, in Germany; Camille Flammarion, the Astronomer, in France; and last but not least, Messrs. Alfred Russel Wallace, W. Crookes, Balfour Stewart, etc., etc., in England, followed by a number of scientific stars of the second magnitude.

—i.e., the alleged communion between the dead and living?* Yet, such as they were, these abnormal manifestations, being in their bulk genuine and spontaneous, carried away and won all those who had in their souls the sacred spark of intuition. Some clung to them because, owing to the death of ideals, of the crumbling of the Gods and faith in every civilized centre, they were dying themselves of spiritual starvation; others because, living amidst sophistical perversion of every noble truth, they preferred even a feeble approximation to truth to no truth whatever

But, whether they placed belief in and followed "Spiritualism" or not, many were those on whom the spiritual and psychic evolution of the cycle wrought an indelible impression; and such ex-materialists could never return again to their iconoclastic ideas. The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective orthodox faiths they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them.

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* We hope that the few friends we have left in the ranks of the Spiritualists may not misunderstand us. We denounce the bogus "spirits" of séances held by professional mediums, and deny the possibility of such manifestations of spirits on the physical plane. But we believe thoroughly in Spiritualistic phenomena, and in the intercourse between Spirits or Egos—of embodied and disembodied entities; only adding that, since the latter cannot manifest on our plane, it is the Ego of the living man which meets the Ego of the dead personality, by ascending to the Devachanic plane, which may be accomplished in trance, during sleep in dreams, and by other subjective means.

How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves. Under the influence of that same passionate search for “life in spirit” and “life in truth,” which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought, which, appropriating to itself unblushingly the honoured epithets of “scientific” and “foremost,” of “pioneer” and “liberal,” uses these prerogatives but to domineer over the fainthearted and selfish—these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant. They may leave “Sir Oracles” of modern thought, as well as the Pecksniffs of time-dishonoured and dogma-soiled lay figures of Church-conventionality, without protest; yet, carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists de facto if not de jure. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest. Among the most prominent in this century is Count L. Tolstoy, a living example, and one of the signs of the times in this period, of the occult working of the ever moving cycle. Listen to a few lines of the history of the psycho-spiritual evolution of this aristocrat, the greatest writer of modern Russia, by one of the best feuilletonistes in St. Petersburg.

……The most famous of our Russian authors, the “word-painter,” a writer of Shakespearean realism. a heathen poet, one who in a certain sense worshipped in his literary productions life for the sake of life, an sich und für sich—as the Hegelians used to say—collapses suddenly over his fairy palette, lost in tormenting thought; and forth-with he commences to offer to himself and the world the most abstruse and insoluble problems . . . . The author of the Cossacks and Family Happiness, clad in peasant’s garb and bast shoes, starts as a pilgrim on foot in search of divine truth.

He goes to the solitary forest skits* of the Raskolniki,† visits the monks of the Desert of Optima, passes his time in fasting and prayer. For his belles lettres and philosophy he substitutes the Bible and the writings of the Church Fathers; and, as a sequel to Anna Karenina he creates his Confessions and Explanations of the New Testament.

The fact that Count Tolstoy, all his passionate earnestness notwithstanding, did not become an orthodox Christian, nor has succumbed to the wiles of Spiritualism (as his latest satire on mediums and "spirits" proves), prevents him in no way from being a full-fledged mystic. What is the mysterious influence which has suddenly forced him into that weird current without almost any transition period? What unexpected idea or vision led him into that new groove of thought? Who knoweth save himself, or those real "Spirits," who are not likely to gossip it out in a modern séance-room?

And yet Count Tolstoy is by no means a solitary example of the work of that mysterious cycle of psychic and spiritual evolution now in its full activity—a work which, silently and unperceived, will grind to dust the most grand and magnificent structures of materialistic speculations, and reduce to nought in a few days the intellectual work of years. What is that moral and invisible Force? Eastern philosophy alone can explain.

In 1875 the Theosophical Society came into existence. It was ushered into the world with the distinct intention of becoming an ally to, a supplement and a helper of, the Spiritualistic movement—of course, in its higher and more philosophical aspect. It succeeded, however, only in making of the Spiritualists its bitterest enemies, its most untiring persecutors and denunciators. Perchance the chief reason for it may be found in the fact that many of the best and most intellectual of their representatives passed body and soul into the Theosophical Society. Theosophy was, indeed, the only system that gave a philosophical rationale of mediumistic phenomena, a logical raison d'être for them.

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* Skit is a religious hermitage.

† Raskolniki, Dissenters; hitherto persecuted and forbidden sect in Russia.

Incomplete and unsatisfactory some of its teachings certainly are, which is only owing to the imperfections of the human nature of its exponents, not to any fault in the system itself or its teachings. Based as these are upon philosophies hoary with age, the experience of men and races nearer than we are to the source of things, and the records of sages who have questioned successfully and for numberless generations the Sphinx of Nature, who now holds her lips sealed as to the secrets of life and death—these teachings have to be held certainly as a little more reliable than the dicta of certain "intelligences." Whether the intellect and consciousness of the latter be induced and artificial—as we hold—or emanate from a personal source and entity, it matters not. Even the exoteric philosophies of the Eastern sages—systems of thought whose grandeur and logic few will deny—agree in every fundamental doctrine with our Theosophical teachings. As to those creatures which are called and accepted as "Spirits of the Dead"—because, forsooth, they themselves say so—their true nature is as unknown to the Spiritualists as to their mediums. With the most intellectual of the former the question remains to this day sub judice. Nor is it the Theosophists who would differ from them in their higher view of Spirits.

As it is not the object of this article, however, to contrast the two most significant movements of our century, nor to discuss their relative merits or superiority, we say at once that our only aim in bringing them forward is to draw attention to the wonderful progress of late of this occult cycle. While the enormous numbers of adherents to both Theosophy and Spiritualism, within or outside of our respective societies, show that both movements were but the necessary and, so to say, Karmically preordained work of the age, and that each of them was born at its proper hour and fulfilled its proper mission at the right time, there are other and still more significant signs of the times.

A few years ago we predicted in print that after a short cycle of abuse and persecution, many of our enemies would come round, while others would, en desespoir de cause, follow our example and found mystic Societies.

As Egypt in the prophecy of Hermes, theosophy was accused by “impious foreigners” (in our case, those outside its fold) of adoring monsters and chimaeras, and teaching “enigmas incredible to posterity.” If our “sacred scribes and hierophants” are not wanderers upon the face of the earth, it was through no fault of good Christian priests and clergymen; and no less than the Egyptians in the early centuries of the new faith and era, had we, from fear of a still worse profanation of sacred things and names, to bury deeper than ever the little of the esoteric knowledge that had been permitted to be given out to the world.

But, during the last three years all this has rapidly changed, and the demand for mystic information became so great, that the Theosophical Publishing Society could not find workers enough to supply the demand. Even The Secret Doctrine, the most abstruse of our publications—notwithstanding its forbidding price, the conspiracy of silence, and the nasty, contemptuous flings at it by some daily papers— has proved financially a success. See the change. That which Theosophists hardly dared speak about with bated breath for fear of being called lunatics but for a few years ago, is now being given out by lecturers, publicly advocated by mystical clergymen. While the orthodox hasten to make away with the old hell and sapphire-paved New Jerusalem, the more liberal accept now under Christian veils and biblical nomenclature our Doctrine of Karma, Reincarnation, and God as an abstract Principle.

Thus the Church is slowly drifting into philosophy and pantheism. Daily, we recognize some of our teachings creeping out as speculations—religious, poetical, and even scientific: and these noticed with respect by the same papers which will neither admit their theosophical origin nor abstain from vilipending the very granary of such mystic ideas— the Theosophical Society. About a year ago a wise criticaster exclaimed in a paper we need not advertise:

To show the utterly unscientific ideas with which the work (The Secret Doctrine) is crammed, it may be sufficient to point out that its author refuses belief in the existence of inorganic matter and endows atoms with intelligence.

And today we find Edison's conception of matter quoted with approval and sympathy by London magazines, from Harper's, in which we read:

I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence: look at the thousand ways in which atoms of hydrogen combine with those of other elements. . . . . Do you mean to say they do this without intelligence? . . . . . .

Mr. Edison is a Theosophist, though not a very active one. Still, the very fact of his holding a diploma seems to inspire him with Theosophical truths.

"Theosophists believe in reincarnation!" say contemptuously our Christian enemies. "We do not find one word ever said by our Saviour that could be interpreted against the modern belief in reincarnation . . . . " preaches the Rev. Mr. Bullard, thus half-opening, and very wisely too, a back door for the day when this Buddhistical and Brahminical "inane belief" will have become general.

Theosophists believe that the earliest races of men were as ethereal as are now their astral doubles, and call them chhayas (shadows). And now hear the English poet laureate singing in his last book, Demeter, and other Poems—

The Ghost in Man, the Ghost that once was Man,
But cannot wholly free itself from Man,
Are calling to each other thro' a dawn.
Stranger than earth has ever seen; the veil
Is rending, and the Voices of the day
Are heard across the Voices of the dark.
No sudden heaven, nor sudden hell, for man,
But thro' the Will of One who knows and rules—
And utter knowledge is but utter love—
Aeonian Evolution, swift or slow,
Thro' all the spheres—an ever opening height,
And ever lessening earth— . . . . . *

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* [The Ring, lines 32-43. Italics are H.P.B.'s.—Compiler.]

This looks as if Lord Tennyson had read Theosophical books, or is inspired by the same grand truths as we are.

"Oh!" we hear some sceptics exclaiming, "but there are poetical licences. The writer does not believe a word of it." How do you know this? But even if it were so, here is one more proof of the cyclic evolution of our Theosophical ideas, which, I hope, will not be dubbed, to match, as "clerical licences." One of the most esteemed and sympathetic of London clergymen, the Rev. G. W. Allen, has just stepped into our Theosophical shoes and followed our good example by founding a "Christo-Theosophical Society." As its double title shows, its platform and programme have to be necessarily more restricted and limited than our own, for in the words of its circular "it is (only) intended to cover ground which the (original or 'Parent') Society at present does not cover." However much our esteemed friend and co-worker in Theosophy may be mistaken in believing that the teachings of the Theosophical Society do not cover esoteric Christianity as they do the esoteric aspect of all other world-religions, yet his new Society is sure to do good work. For, if the name chosen means anything at all, it means that the work and study of the members must of necessity be Theosophical. The above is again proven by what the circular of the "Christo-Theosophical Society" states in the following words:—

It is believed that at the present day there are many persons who are dissatisfied with the crude and unphilosophic enunciation of Christianity put forward so often in sermons and theological writings. Some of these persons are impelled to give up all faith in Christianity, but many of them do this reluctantly, and would gladly welcome a presentation of the old truths which should show them to be in harmony with the conclusions of reason and the testimony of undeniable intuition. There are many others, also, whose only feeling is that the truths of their religion mean so very little to them practically, and have such very little power to influence and ennoble their daily life and character. To such persons the Christo-Theosophical Society makes its appeal, inviting them to join together in a common effort to discover that apprehension of Christian Truth, and to attain that Power, which must be able to satisfy the deep yearnings of the human heart, and give strength for self-mastery and a life lived for others.

This is admirable, and shows plainly its purpose of counteracting the very pernicious influences of exoteric and dogmatic theology, and it is just what we have been trying to do all along. All similarity, however, stops here, as it has nothing to do, as it appears, with universal but only sectarian Theosophy. We fear greatly that the "C.-T.S."— by inviting

. . . . to its membership those persons who, while desirous of apprehending ever more and more clearly the mysteries of Divine Truth, yet wish to retain as the foundation of their philosophy the Christian doctrines of God as the Father of all men, and Christ as His revelation of Himself to mankind.

—limits thereby "the Mysteries of the Divine Truth" to one single and the youngest of all religions, and avataras to one man. We hope sincerely that the members of the Christo-Theosophical Society may be able to avoid this Charybdis without falling into Scylla.

There is one more difficulty in our way, and we would humbly ask to have it explained to us. "The Society," states the circular, "is not made of Teachers and Learners. We are all learners." This, with the hope distinctly expressed a few lines higher, that the members will "gladly welcome a presentation of the old truths . . . . in harmony with the conclusions of reason," etc., leads to a natural query: Which of the "learners" is to present the said truths to the other learners? Then comes the unavoidable reasoning that whosoever the "learner" may be, no sooner he will begin his "presentation" than he will become nolens volens a "teacher."

But this is after all, a trifle. We feel too proud and too satisfied with the homage thus paid to Theosophy, and with the sight of a representative of the Anglican clergy following in our track, to find fault with details, or wish anything but good luck to the Christo-Theosophical Association.

KOSMIC MIND

[Lucifer, Vol. VI, No. 32, April, 1890, pp. 89-100; also

The Theosophist, Vol. XI, May, 1890, pp. 414-24]

"Whatsoever quits the Laya (homogenous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION."

—Esoteric Axioms.

"Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal."

—ClCERO. *

Edison's conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in Harper's Magazine as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy the February Review of Reviews takes the inventor of the phonograph to task and critically remarks that "Edison is much given to dreaming," his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it "is the great spring of human activity, and the principal source of human improvement.

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* [Tusculan Disputations, I. xxvii (66). See pp. 31-32 footnote, in Vol. VII of the present Series, for Latin text of this passage, and additional note.—Compiler.]

. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes." It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypotheses," the fruits of "scientific imagination" as Mr. Tyndall felicitously called it.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the imprimatur of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science that of crystalline life, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of absolute life and a life-principle as an entity: otherwise it would be the first to see that absolute life cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is the negation of common sense, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall.

There is no such thing for science as mystery; and therefore, as a Life-Principle is, and must remain for the intellects of our civilized races for ever a mystery on physical lines—they who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher: "mystery is the fatality of science." Official science is surrounded on every side and hedged in by unapproachable, forever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Félix addressed fifty years ago to the French academicians have nearly become immortal as a truism. "Gentlemen," he said, "you throw into our teeth the reproach that we teach mysteries . . . . But imagine whatever science you will; follow the magnificent sweep of its deductions . . . . . and when you arrive at its parent source you come face to face with the unknown!"*

Now to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal—thus justifying Edison's dreams." But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. N. I. Pirogoff of St. Petersburg has done in his posthumous Memoirs.†

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* [Le Mystère et la Science, lecture of Father Félix of Notre Dame. Cf. des Mousseaux, Les Hauts Phénomènes de la Magic 1864 pp. xiv-xix.]

† [Reference is here to Dr. Nikolay Ivanovich Pirogov's (1810-81) posthumously published work entitled in Russian: Voprosi zhizni. Dnevnik starago vracha, i.e., Life's Problems. The Diary of an Old Physician. A subtitle states: "Written exclusively for myself, but not without a secret thought that, perhaps, somebody else might also read it someday." The subtitle gives also the dates: November 5, 1879— October 22, 1881, which are old style then current in Russia.

This Diary was published in 1887, and later translated into one or more foreign languages. The most recent edition is contained in his Complete Works in eight volumes published by the State Publishing House of Medical Literature, Moscow, 1962. The Diary may be found in the eighth volume of this edition. The original MS. of Dr. Pirogov's Diary is in the holdings of the Military-Medical Museum in the Soviet Union.—Compiler.]

Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked; he, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who in the words of a contemporary:

was the very incarnation of exact science and methods of thought; who had dissected hundreds and thousands of human organs, making himself as acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets and who, above all men, was one to whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut—the same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstrations. . . . . *

—Of what? Why, of the existence in every organism of a distinct “VITAL FORCE” independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature—a Life-Principle—that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is unscientific, if we have to believe imperial and royal academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this: The great anatomist and surgeon had the “hardihood” to declare in his Memoirs that:

We have no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them—the direct embodiment of the universal mind—a perfection inaccessible to our own (human) mind . . . . . Because, we have no right to maintain that man is the last expression of the divine creative thought.

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* Novoye Vremya, 1887.

Such are the chief features of the heresy of one, who ranked high among the men of exact science of this age. His Memoirs show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic "Thought divine," and a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words:—

Our reason must accept in all necessity an infinite and eternal Mind which rules and governs the ocean of life . . . . . Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush . . . . . Directing the forces and elements toward the formation of organisms, this organizing life-principle becomes self-sentient, self-conscious, racial or individual. Substance, ruled and directed by the life principle, is organized according to a general defined plan into certain types . . . . . .

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he:

acquire the conviction, that our brain could be the only organ of thought in the whole universe; that everything in this world, save that organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity.

And he adds à propos of Moleschott's materialism:

Howsoever much fish and peas I may eat, never shall I consent to give away my Ego into durance vile of a product casually extracted by modern alchemy from the urine. If, in our conceptions of the Universe it be our fate to fall into illusions, then "illusion" has, at least, the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my "I" is not the product of chemical and histological elements but an embodiment of a common universal Mind.

The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality.

For, as remarks elsewhere this great and philosophic man of Science:

The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself. What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation!

The above selections translated verbatim from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the Memoirs of that man of scientific fame, we feel proud of finding him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American “Freethinkers,” become almost a compliment. More than ever do they appear to us like the frightened discordant cry of the night owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is only a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to, and connection with, the laws of physics and chemistry, hence, in their final form with mechanical laws—we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists.

While few of them would dare to return as openly as did Dr. Pirogoff to the "exploded superstition" of vitalism and the severely exiled life-principle, the principium vitae of Paracelsus—yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of "principia non homines," has not yet come. And yet there are exceptions to the general rule, and physiology— whose destiny it is to become the handmaiden of Occult truths—has not let the latter remain without their witnesses. There are those who are already stoutly protesting against certain hitherto favorite propositions. For instance, some physiologists are already denying that it is the forces and substances of so-called "inanimate" nature, which are acting exclusively in living beings. For, as they will argue:

The fact that we reject the interference of other forces in living things, depends entirely on the limitations of our senses. We use, indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain reach our perceptions through our consciousness as sensations of light and color; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motions.

Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, aeons and millenniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion—the "Great Breath."*

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* Vide The Secret Doctrine, Vol. I, pp. 2 and 3.

Nevertheless, however limited the conception of Modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present professor of physiology at the University of Basel,* who speaks like an Occultist.

It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that something which we are unable to find in the inanimate.

And forthwith the lecturer adds that man being endowed "in addition to his physical senses with an inner sense," a perception which gives him the possibility of observing the states and phenomena of his own consciousness, "he has to use that in dealing with animate nature"—a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and bases his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the effects, tendencies, as all the interminable series of representations, have no extension in space but only in time.

Thus he asks:

Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our inner senses even that supposed foundation loses its force and there is no ground for admitting it.

The winding up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of Materialism:

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* From a paper read by him some time ago at a public lecture.

Thus, a deeper and more direct acquaintance with our inner nature unveils to us a world entirely unlike the world represented to us by our external senses, and reveals the most heterogenous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws.

Hitherto the opponents of vitalism and "life-principle," as well as the followers of the mechanical theory of life, based their views on the supposed fact, that, as physiology was progressing forward, its students succeeded more and more in connecting its functions with the laws of blind matter. All those manifestations that used to be attributed to a "mystical life-force," they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamoring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words:

I maintain that the more our experiments and observations are exact and many-sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction, that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, are in reality unfathomable. They are vastly more complicated, in fact; and as we stand at present, they will not yield to any mechanical explanation.

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas in the camp of the apostles of negation—the "animalists"! But the Basel professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking; indeed some of them going so far as to almost accept free will and consciousness, in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination—one is almost inclined to say thought—in the Amoebas.

Now the Amoebas or animalculae are, as all know, microscopical protoplasms—as the Vampyrella Spirogyra for instance, a most simple elementary cell, a protoplastmic drop, formless and almost structureless. And yet it shows in its behavior something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualifications, and coin a new term. For see what Cienkowsky says of it.* Speaking of this microscopical, bare, reddish cell, he describes the way in which it hunts for and finds among a number of other aquatic plants one called Spirogyra, rejecting every other food. Examining its peregrinations under a powerful microscope, he found it, when moved by hunger, first projecting its pseudopodiae (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a Spirogyra, after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another Amoeba—the Colpadella Pugnax—he says that he found it showing the same predilection for the Chlamydomonas on which it feeds exclusively; "having made a puncture in the body of the Chlamydomonas it sucks its chlorophyl and then goes away," he writes, adding these significant words: "The way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them consciously acting beings"!

Not less suggestive are the observations of Th. W Engelmann† on the Arcella, another unicellular organism only a trifle more complex than the Vampyrella.

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* L. Cienkowsky. See his work Beiträge zur Kentniss der Monaden. Archiv für mikroskopische Anatomie.

† Beiträge zur Physiologie des Protoplasma, in Dr. E. F. W. Pflüger's Archiv für die gesammte Physiologie des Menschen und der Thiere, Bonn, 1869, 2nd year, pp. 310-11, 387.

He shows them in a drop of water under a miscroscope on a piece of glass, lying so to speak, on their backs, i.e., on their convex side, so that the pseudopodiae, projected from the edge of the shell, find no hold in space and leave the Amoeba helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form, which, making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature into contact with the glass, thus furnishing its pseudo or false feet means to get hold of the surface and thereby turning its body over to raise itself on all its pseudopodiae. After this, the Amoeba proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the Amoebae will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Th. W. Engelmann:

If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch with the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the Arcellae begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to necessity and devising new means to reach their desired aim. Try as much as you will to place them in uncomfortable positions, and they find means to extricate themselves from them, each time. by one device or the other; and no sooner have they succeeded than the gas bubbles disappear! It is impossible not to admit that such facts as these point to the presence of some PSYCHIC process in the protoplasm.”

Among hundreds of accusations against Asiatic nations of degrading superstitions, based on “crass ignorance,” there exists no more serious denunciation than that which accuses and convicts them of personifying and even deifying the chief organs of, and in, the human body. Indeed, do not we hear these “benighted fools” of Hindus speaking of the small-pox as a goddess—thus personifying the microbes of the variolic virus? Do we not read about Tantrikas, a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebrae, fibres, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen, everything has its special deific name, is believed to act consciously and to act under the potent will of the Yogi, whose head and heart are the seats of Brahmâ and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed ignorance. Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognized as individual organisms and—quien sabe—will come perhaps to be recognized some day as an independent race of thinkers inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of absorbing, is not identical with the action of the non-living membrane in the dialyster. It’s now well demonstrated that

this wall is covered with epithelium cells, each of which is an organism per se, a living being, and with very complex functions. We know further, that such a cell assimilates food—by means of active contractions of its protoplasmic body—in a manner as mysterious as that which we notice in the independent Amoeba and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots—pseudopodiae—out of their contractive, bare, protoplasmic bodies—which pseudopodiae, or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct . . . . . .

The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so, —remained unexplained. But today we know, that this faculty of selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms.*

And the lecturer queries, why, if this discrimination in the selection of food exists in the simplest and most elementary of the calls, in the formless and structureless protoplasmic drops—why it should not exist also in the epithelium cells of our intestinal canal. Indeed, if the Vampyrella recognizes its much beloved Spirogyra, among hundreds of other plants as shown above, why should not the epithelium cell, sense, choose, and select its favorite drop of fat from a pigmental grain? But we will be told that “sensing, choosing, and selecting” pertain only to reasoning beings, at least to the instinct of more structural animals than is the protoplasmic cell outside or inside man. Agreed: but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their scientific prose is but one degree removed from the ignorant, superstitious, but rather poetical “twaddle” of the Hindu Yogis and Tantrikas.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and a mind in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood.

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* From the paper read by the Professor of physiology at the University of Basel, previously quoted.

Physiologists find great difficulty in explaining this process, and regard it as an impossibility to bring it under the endosmosic laws. In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.* Generally speaking, poor convenient endosmose is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelium cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels—such is the work of the cells. “It is evident that in all this there is not the slightest hint at diffusion or endosmose,” says the Basel physiologist. “It becomes entirely useless to try and explain these phenomena by chemical laws.”

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes—in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiology on the lines of pure dynamic electricity has egregiously failed. Ignorant of “Fohat” no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on terra incognita, and all such phenomena have already found purely physical explanations.

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* Untersuchungen über Resorption und Assimilation der Nährstoffe (Archiv für Experimentalle Pathologie und Pharmakologie, Vol. XIX, 1885).

No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same law of refraction as on the plate of a photographic machine, is no vital phenomenon. The same may be reproduced on a dead eye. The phenomenon of life consists in the evolution and development of the eye itself. How is this marvellous and complicated work produced? To this physiology replies, “We do not know”; for, toward the solution of this great problem—

Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but why it is so and what is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles—our old insoluble riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remains utterly passive. As to the active functions of the heart and the muscles of its vessels, no one, so far, has ever been able to explain them by physical laws.

The underlined words in the concluding portion of the able Professor’s lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the “Elementary Instructions” of the esoteric physiology of practical Occultism:

The riddle of life is found in the active functions of a living organism,* the real perception of which activity we can get only through self-observation, and not owing to our external senses; by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense.

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* Life and activity are but the two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever, Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the materialistic school have ever tripped.

Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that esse in a mere hypothetical way, and do so, in fact, when we speak of “active functions.” Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a psychological explanation of all vital phenomena . . . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For, after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace “consciousness”—the soul of the higher animals!

The problem—for Materialism—is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the “superstitious and ignorant” Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that:

A large number of poisons are prevented by the epithelium cells from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the lymphatic cells take a most active part.

If the reader turns to Webster’s Dictionary he will find therein a curious explanation of the words “lymphatic” and “lymph.” Etymologists think that the Latin word lympha is derived from the Greek nymphe, “a nymph or inferior Goddess,” they say.

"The Muses were sometimes called nymphs by the poets. Hence [according to Webster] all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs."

The Goddess of Moisture (the Greek and Latin nymph or lymph, then) is fabled in India as being born from the pores of one of the Gods, whether the Ocean God, Varuna, or a minor "River God" is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms—being Brahmâ, one of whose names is Anu, or atom—no sooner is it emanated than it becomes endowed with consciousness, each of its kind, and free will, acting within the limits of law. Now, he who knows that the kosmic trimurti (trinity) composed of Brahmâ, the Creator; Vishnu, the Preserver; and Siva, the Destroyer, is a most magnificent and scientific symbol of the material Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities,* plus the doctrines of Gupta Vidya, or esoteric knowledge—knows also how to correctly understand this "superstition." The five fundamental titles of Vishnu — added to that of Anu (atom) common to all the trimurtic personages—which are, Bhutâtman, one with the created or emanated materials of the world; Pradhanâtman, "one with the senses"; Paramâtman, "Supreme"; and Atman, Kosmic Soul, or the Universal Mind—show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess.

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* Brahmâ comes from the root brih, "to expand," "to scatter"; Vishnu from the root vis or vish (phonetically), "to enter into," "to pervade" the universe of matter. As to Siva—the patron of the Yogis, the etimology of his name would remain incomprehensible to the casual reader.

Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of Physiology and Natural History.

NOTE BY THE COMPILER

[In the London Theosophical Magazine Lucifer, Vol. VI, April, 1890, George R. S. Mead began the publication of his translation of the Gnostic Scripture known as Pistis-Sophia. Its successive installments ran though the May, 1891, issue of the magazine, which is in Volume VIII thereof, at which time they were temporarily suspended, to be resumed in six months: the translation, however, was never completed in Lucifer.

At the very outset, a Note stated that this ancient mystic Scripture was “translated and annotated by G.R.S.M., with additional notes by H.P.B.” The translation exhibits numerous footnotes, Notes and Commentaries on various terms and passages—some of which are most likely by H.P.B. They will be published in Vol. XIII of our Series.]

[THIRD LETTER OF H. P. BLAVATSKY TO THE AMERICAN CONVENTION]

[Reprinted from the Report of Proceedings of the Fourth Annual Convention of the Theosophical Society, American Section, held in Chicago, Ill., April 27 and 28, 1890.

This letter was read by Bertram Keightley, who introduced it as follows:

“I am directed by H. P. Blavatsky to read to you, as well as I can remember it, what she wished me to say to the Convention for her, as she has been too sick to write you her customary salutatory letter.”

The following cablegram had been received from H.P.B. just after adjournment of the first day’s session of the Convention:

“Judge, General Secretary:

“London, April 26, 1890

“Greetings to Convention, Too sick to write personally.

H. P. Blavatsky.”

.P.B.’s own language seems to be well preserved by Bertram Keightley.

—Compiler.]

The new cycle which has opened for Theosophy is already beginning to bear fruit. The progress made by the movement during the last year is more marked than ever before, but, while encouraging us, it is also a reminder that the time of harvest is rapidly drawing nigh, soon to be followed by the winter with storms and tempests. Thus, though congratulating all of us, my earnest and active co-workers for our noble cause, and especially my dear colleague, Mr. W. Q. Judge, I must urge you to increase rather than relax your efforts.

Looking back over the past year, see how much has been accomplished by the power of union and unselfish devotion to work. During 1888-89 only six new Branches were formed in America; while in the past year fifteen additional Branches have been organized, while the numbers of the Society have increased even more rapidly in proportion.

But even more important is the marked change of spirit among the members with regard to the Society and its work, of which signs are not wanting. The past twelve months have witnessed more activity in true Theosophical work, the endeavor to help others, than any preceding year in the history of the Society in the West. There are signs, visible though only gradually coming into sight, that its members are at last awakening from their apathy and setting to work in earnest to practice the first principle of true Theosophy—UNIVERSAL BROTHERHOOD. Gradually they are becoming alive to the duty of helping others, as they have been helped, by bringing a knowledge of the life-giving truths of Theosophy within the reach of all. The Tract Mailing Scheme is receiving increased support, more workers are volunteering assistance, and funds are forthcoming for carrying on the work with increased efficiency and ardor. The Pacific Coast Branches have set the example of undertaking this task as Branch work in a systematic and organized manner, and the elevation, the earnestness of the workers there deserve much praise. All gratitude is also due to the many faithful and earnest members in America who responded so nobly and generously to my appeal for aid to continue the publication of Lucifer. My heartiest thanks are theirs personally, one and all, and the fruit of their efforts will be seen in the future career of the magazine.

In England the past year has witnessed a rapid growth and a great extension of the Society and its work. Our cause has gained two noble and devoted adherents, whose names have been prominent for long years past in connection with every effort to bring real aid to suffering humanity—Annie Besant and Herbert Burrows. In them our movement in the West has gained able exponents both with pen and voice. They fill to some extent the long and sorely-felt need of speakers who could place Theosophy in its true light before large audiences, and I, especially, am deeply indebted to Annie Besant for her invaluable assistance and co-operation in the conduct of Lucifer.

New Branches have been formed here in the past twelve months, large numbers of members have joined our ranks, while the growth of general interest in Theosophy is evidenced by the changed tone of the Press and the frequent letters and articles on the subject of Theosophy. So great is the increase of interest in London that we find ourselves obliged to build a large meeting hall, at the new Headquarters to which we shall remove in August for the weekly meetings of the Blavatsky Lodge, as our old home is quite too small to accommodate the number of enquirers who attend the meetings.

Colonel Olcott's prolonged stay in England has been of great assistance to our work. His lectures throughout England and Ireland have been the cause of the formation of several new Branches, and his example and influence have done much good on all sides. To myself his presence has been a great pleasure and satisfaction, and the added strength when the "Two Founders" were once more side by side has made itself felt in every department of our work. It was with great regret that I saw him leave for India without paying his promised visit to America; but the Society in the East has most need of his presence, and the death of Mr. Powell rendered his direct return imperative. Though not personally acquainted with Mr. Powell, I cannot forbear paying a heartfelt tribute of gratitude to his memory for the splendid work he did for the Society, and for the nobility of his complete self-sacrifice to the service of Humanity. Colonel Olcott was accompanied on his return to India by two of our staff of workers here, Mr. Bowles Daly and Mr. E. D. Fawcett, whose presence at Adyar will, I trust, be of great value to my beloved colleague, our President-Founder.

A large part of these results is due to the added strength, and, above all, the increased spirit of solidarity, which the organization of the Esoteric Section has infused into the T.S. To the members of that Section I say: See and realise what great results can be achieved by those who are really in earnest and unite unselfishly to work for humanity. Let this year's outcome show you in unmistakable signs the weighty responsibility that rests upon you, not only towards the Society, but towards the whole of Humanity. Therefore do not for one moment relax in your efforts; press closer, shoulder to shoulder, every day; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourselves is certain.

Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourselves, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable, and efficient instrument ready to the Masters' hands. Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century.

But enough of the past. Let the encouragement we draw from a survey of the results accomplished in the year that has fled serve to spur us on to greater efforts and more strenuous exertions. Let it make all feel that there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to work for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who does nothing; each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work in bringing Theosophy home to every man and woman in the country.

Let us look forward, not backward. What of the coming year? And first a word of warning.

WILLIAM QUAN JUDGE
1851-1896
Reproduced from an original photograph
taken by Elliot & Fry, 55 Baker Street, London W.

As the preparation for the new cycle proceeds, as the forerunners of the new subrace make their appearance on the American continent, the latent and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers—as yet not understood and therefore but too often ignorantly misused. Understand once for all that there is nothing "spiritual" or "divine" in any of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power on the lower planes of nature—usually of prana or life-currents. The conflicting theories of all these schools are based on misunderstood and misapplied metaphysics, often on grotesquely absurd logical fallacies. But the one feature common to most of them, a feature which presents the most danger in the near future, is this. In nearly every case, the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the mind of the patient. Here lies the danger, for any such process—however cunningly disguised in words and hidden by false noses—is simply to psychologize the patient. In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic. Already these so-called sciences of "Healing" are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money-getting having been once allowed to creep in, the one-time "healer" may be insensibly led on to use his power to acquire wealth or some other object of his desire.

This is one of the dangers of the new cycle, aggravated enormously by the pressure of competition and the struggle for existence. Happily new tendencies are also springing up, working to change the basis of men's daily lives from selfishness to altruism. The Nationalist Movement is an application of Theosophy. But remember, all of you, that if Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight.

Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition.

What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but through it for Humanity.

May Theosophy grow more and more a living power in the lives of each one of our members, and may the coming year be yet more full of good work and healthy progress than the one just closing, is the wish of your humble co-worker and fellow member.

WHY I DO NOT RETURN TO INDIA

[This Open Letter one of the most extraordinary and deeply pathetic documents ever penned by H.P.B., may be found among the original Manuscripts in the Adyar Archives. Written to the Indian Members of The Theosophical Society in the last year of H. P. B.'s life it is like a karmic vision that both interpretes the past and throws a flood of light upon the future It embodies a message from H. P. B.'s long-suffering heart to all Theosophists without distinction. This Open Letter contains declarations very rarely made, and pronouncements which only those will understand who are firmly rooted in the Theosophical philosophy and will not mistake them for "claims," "dogmas" or delusions of grandeur. Facts and attitudes spoken of in this Letter afford a background of meaning against which may be measured various crises which took place in later years within the framework of the T.S.

N. D. Khandalavala, quoting some short passages from this Letter in The Theosophist, Vol. XX October, 1898 pp. 23-24, states that it was at first intended to be circulated to the Indian Members, but "was afterwards, for certain reasons, not published." He was permitted to take a copy of it. With the "climate" prevailing at the time in the Indian T.S., the reasons which Khandalavala does not specify are easy to determine.

There seems to he no reason to doubt the accuracy of a statement by W. E. Coleman in the Religio-Philosophical Journal (Chicago), of September 16, 1893, p. 266, that this Open Letter was sent to India by the intermediary of Bertram Keightley who left London for India, at H.P.B.'s special request, sometime in the Summer of 1890, reaching Bombay August 31, 1890 (The Theosophist, Vol. XII, Suppl. to October, 1890, pp. ii-iii). He was soon elected General Secretary of the newly-formed Indian Section of the T.S. which was chartered Jan. 1, 1891.

The Open Letter which follows is one of the most important items of "source material" available today for the use of the future historian of the Theosophical Movement and its many vicissitudes. It deserves a close study on the part of all students.— Compiler.]

TO MY BROTHERS OF ÂRYÂVARTA,

In April, 1890, five years elapsed since I left India.

Great kindness has been shown to me by many of my Hindu brethren at various times since I left; especially this year (1890), when, ill almost to death, I have received from several Indian Branches letters of sympathy, and assurances that they had not forgotten her to whom India and the Hindus have been most of her life far dearer than her own Country.

It is, therefore, my duty to explain why I do not return to India and my attitude with regard to the new leaf turned in the history of the T. S. by my being formally placed at the head of the Theosophical Movement in Europe. For it is not solely on account of bad health that I do not return to India. Those who have saved me from death at Adyar, and twice since then, could easily keep me alive there as They do me here. There is a far more serious reason. A line of conduct has been traced for me here, and I have found among the English and Americans what I have so far vainly sought for in India.

In Europe and America, during the last three years I have met with hundreds of men and women who have the courage to avow their conviction of the real existence of the Masters, and who are working for Theosophy on Their lines and under Their guidance, given through my humble self.

In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away. At Adyar itself, increasing strife and conflict has raged between personalities; uncalled for and utterly undeserved animosity—almost hatred —has been shown towards me by several members of the staff. There seems to have been something strange and uncanny going on at Adyar, during these last years. No sooner does a European, most Theosophically inclined, most devoted to the Cause, and the personal friend of myself or the President, set his foot in Headquarters, than he becomes forthwith a personal enemy to one or other of us, and what is worse, ends by injuring and deserting the Cause.

Let it be understood at once that I accuse no one. Knowing what I do of the activity of the forces of Kali Yuga, at work to impede and ruin the Theosophical movement, I do not regard those who have become, one after the other, my enemies —and that without any fault of my own—as I might regard them, were it otherwise.

One of the chief factors in the reawakening of Âryâvarta which has been part of the work of the Theosophical Society, was the ideal of the Masters. But owing to want of judgment, discretion, and discrimination, and the liberties taken with Their names and Personalities, great misconception arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to anyone, excepting to those who, like Dâmodar, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such great men; that some of Them were Hindus; that They were learned as none others in all the ancient wisdom of Gupta-Vidyâ, and had acquired all the Siddhis, not as these are represented in tradition and the “blinds” of ancient writings, but as they are in fact and nature; and also that I was a Chela of one of them.

However, in the fancy of some Hindus, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as “Mahâtmas” and still some too enthusiastic friends belittled Them with their strange fancy pictures; our opponents, describing a Mahâtma as a full Jîvanmukta, urged that, as such, He was debarred from holding any communications whatever with persons living in the world. They also maintained that as this is the Kali Yuga, it was impossible that there could be any Mahâtmas at all in our age.

These early misconceptions notwithstanding, the idea of the Masters, and belief in Them, has already brought its good fruit in India. Their chief desire was to preserve the true religious and philosophical spirit of ancient India; to defend the Ancient Wisdom contained in its Darœanas and Upanishads against the systematic assaults of the missionaries; and finally to reawaken the dormant ethical and patriotic spirit in those youths in whom it had almost disappeared owing to college education. Much of this has been achieved by and through the Theosophical Society, in spite of all its mistakes and imperfections.

Had it not been for Theosophy, would India have had her Tukaram Tatya doing now the priceless work he does, and which no one in India ever thought of doing before him? Without the Theosophical Society, would India have ever thought of wrenching from the hands of learned but unspiritual Orientalists the duty of reviving, translating and editing the Sacred Books of the East, of popularizing and selling them at a far cheaper rate, and at the same time in a far more correct form than had ever been done at Oxford? Would our respected and devoted brother Tukaram Tatya himself have ever thought of doing so, had he not joined the Theosophical Society? Would your political Congress itself have ever been a possibility, without the Theosophical Society? Most important of all, one at least among you has fully benefited by it; and if the Society had never given to India but that one future Adept (Dâmodar) who has now the prospect of becoming one day a Mahâtma, Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain.

Finally, if any one among the three hundred millions of India can demonstrate, proof in hand, that Theosophy, the T.S., or even my humble self, have been the means of doing the slightest harm, either to the country or any Hindu, that the Founders have been guilty of teaching pernicious doctrines, or offering bad advice—then and then only, can it be imputed to me as a crime that I have brought forward the ideal of the Masters and founded the Theosophical Society.

Aye, my good and never-to-be-forgotten Hindu Brothers, the name alone of the holy Masters, which was at one time invoked with prayers for Their blessings, from one end of India to the other—Their name alone has wrought a mighty change for the better in your land. It is not to Colonel Olcott or to myself that you owe anything, but verily to these names, which, but a few years ago, had become a household word in your mouths.

Thus it was that, so long as I remained at Adyar, things went on smoothly enough, because one or the other of the Masters was almost constantly present among us, and their spirit ever protected the Theosophical Society from real harm. But in 1884, Colonel Olcott and myself left for a visit to Europe, and while we were away the Padri-Coulomb “thunderbolt descended.” I returned in November, and was taken most dangerously ill. It was during that time and Colonel Olcott’s absence in Burma, that the seeds of all future strifes, and—let me say at once—disintegration of the Theosophical Society, were planted by our enemies. What with the Patterson-Coulomb-Hodgson conspiracy, and the faintheartedness of the chief Theosophists, that the Society did not then and there collapse should be a sufficient proof of how it was protected. Shaken in their belief, the fainthearted began to ask: “Why, if the Masters are genuine Mahâtmas, have They allowed such things to take place, or why have they not used Their powers to destroy this plot or that conspiracy, or even this or that man and woman?”

Yet it had been explained numberless times that no Adept of the Right Path will interfere with the just workings of Karma. Not even the greatest of Yogis can divert the progress of Karma or arrest the natural results of actions for more than a short period, and even in that case, these results will only reassert themselves later with even tenfold force, for such is the occult law of Karma and the Nidânas.

Nor again will even the greatest of phenomena aid real spiritual progress. We have each of us to win our Moksha or Nirvâna by our own merit, not because a Guru or Deva will help to conceal our shortcomings. There is no merit in having been created an immaculate Deva or in being God; but there is the eternal bliss of Moksha looming forth for the man who becomes as a God and Deity by his own personal exertions. It is the mission of Karma to punish the guilty and not the duty of any Master. But those who act up to Their teaching and live the life of which They are the best exemplars, will never be abandoned by Them and will always find Their beneficent help whenever needed, whether obviously or invisibly. This is of course addressed to those who have not yet quite lost their faith in Masters; those who have never believed, or have ceased to believe in Them, are welcome to their own opinions. No one, except themselves perhaps some day, will be the losers thereby.

As for myself, who can charge me with having acted like an impostor? with having, for instance, taken one single pie from any living soul? with having ever asked for money, or even with having accepted it, notwithstanding that I was repeatedly offered large sums! Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of even the Padri class and Psychical Research Society have been unable to explain to this day, viz., the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to the Society every penny I earned by writing for the papers, why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way, so that but for my Master’s repeated help, I should have died long ago from the effects of such voluntary hard labour. For the absurd Russian spy theory, if it still finds credit in some idiotic heads, has long ago disappeared, at any rate from the official brains of the Anglo-Indians.

If, I say, at that critical moment, the members of the Society, and especially its leaders at Adyar, Hindu and European, had stood together as one man, firm in their conviction of the reality and power of the Masters, Theosophy would have come out more triumphantly than ever, and none of their fears would have ever been realised, however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative, might have made in the executive conduct of the matter.

But the loyalty and courage of the Adyar Authorities, and of the few Europeans who had trusted in the Masters, were not equal to the trial when it came. In spite of my protests, I was hurried away from Headquarters. Ill as I was, almost dying in truth, as the physicians said, yet I protested, and would have battled for Theosophy in India to my last breath, had I found loyal support. But some feared legal entanglements, some the Government, while my best friends believed in the doctors' threats that I must die if I remained in India. So I was sent to Europe to regain my strength, with a promise of speedy return to my beloved Âryâvarta.

Well, I left, and immediately intrigues and rumours began. Even at Naples already, I learnt that I was reported to be meditating to start in Europe "a rival Society" and bust up Adyar (!!). At this I laughed. Then it was rumoured that I had been abandoned by the Masters, been disloyal to Them, done this or the other. None of it had the slightest truth or foundation in fact. Then I was accused of being, at best, a hallucinated medium, who had mistaken "spooks" for living Masters; while others declared that the real H. P. Blavatsky was dead—had died through the injudicious use of Kundalini—and that the form had been forthwith seized upon by a Dugpa Chela, who was the present H.P.B. Some again held me to be a witch, sorceress, who for purposes of her own played the part of a philanthropist and lover of India, while in reality bent upon the destruction of all those who had the misfortune to be psychologised by me.

In fact, the powers of psychology attributed to me by my enemies, whenever a fact or a “phenomenon” could not be explained away, are so great that they alone would have made of me a most remarkable Adept—independent of any Masters or Mahâtmas. In short, up to 1886, when the S. P. R. Report was published and this soap bubble burst over our heads, it was one long series of false charges, every mail bringing something new. I will name no one; nor does it matter who said a thing and who repeated it. One thing is certain; with the exception of Colonel Olcott, everyone seemed to banish the Masters from their thoughts and Their spirit from Adyar. Every imaginable incongruity was connected with these holy names, and I alone was held responsible for every disagreeable event that took place, every mistake made. In a letter received from Dâmodar in 1886, he notified me that the Masters’ influence was becoming with every day weaker at Adyar; that They were daily represented as less than “second-rate Yogis,” totally denied by some, while even those who believed in, and had remained loyal to them, feared even to pronounce Their names. Finally, he urged me very strongly to return, saying that of course the Masters would see that my health should not suffer from it. I wrote to that effect to Colonel Olcott, imploring him to let me return, and promising that I would live at Pondicherry, if needed, should my presence not be desirable at Adyar. To this I received the ridiculous answer that no sooner should I return, that I should be sent to the Andaman Islands as a Russian spy, which of course Colonel Olcott subsequently found out to be absolutely untrue. The readiness with which such a futile pretext for keeping me from Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health. Nay, more, urged on, as I understood, by the Executive Council, under the entirely absurd pretext that, in case of my death, my heirs might claim a share in the Adyar property, the President sent me a legal paper to sign, by which I formally renounced any right to the Headquarters or even to live there without the Council’s permission.

This, although I had spent several thousand rupees of my own private money, and had devoted my share of the profits of The Theosophist to the purchase of the house and its furniture. Nevertheless I signed the renunciation without one word of protest. I saw I was not wanted, and remained in Europe in spite of my ardent desire to return to India. How could I do otherwise than feel that all my labours had been rewarded with ingratitude, when my most urgent wishes to return were met with flimsy excuses and answers inspired by those who were hostile to me?

The result of this is too apparent. You know too well the state of affairs in India for me to dwell longer upon details. In a word, since my departure, not only has the activity of the movement there gradually slackened, but those for whom I had the deepest affections, regarding them as a mother would her own sons, have turned against me. While in the West, no sooner had I accepted the invitation to come to London, then I found people—the S. P. R. Report and wild suspicions and hypotheses rampant in every direction notwithstanding—to believe in the truth of the great Cause I have struggled for, and in my own bona fides.

Acting under the Master's orders, I began a new movement in the West on the original lines; I founded Lucifer, and the Lodge which bears my name. Recognizing the splendid work done at Adyar by Colonel Olcott and others to carry out the second of the three Objects of the T.S., viz., to promote the study of Oriental literature, I was determined to carry out here the two others. All know with what success this has been attended. Twice Colonel Olcott was asked to come over, and then I learned that I was once more wanted in India—at any rate by some. But the invitation came too late; neither would my doctor permit it, nor can I, if I would be true to my life-pledge and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; They are a dead letter. The truth is that I can never return to India in any other capacity than as Their faithful agent.

And as, unless They appear among the Council in propria persona (which They will certainly never do now), no advice of mine on occult lines seems likely to be accepted, as the fact of my relations with the Masters is doubted, even totally denied by some; and I myself having no right to the Headquarters, what reason is there, therefore, for me to live at Adyar?

The fact is this. In my position, half-measures are worse than none. People have either to believe entirely in me, or to honestly disbelieve. No one, no Theosophist, is compelled to believe, but it is worse than useless for people to ask me to help them, if they do not believe in me. Here in Europe and America are many who have never flinched in their devotion to Theosophy; consequently the spread of Theosophy and the T.S., in the West, during the last three years, has been extraordinary. The chief reason for this is that I was enabled and encouraged by the devotion of an ever-increasing number of members to the Cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and the T.S. For the future, then, it is my intention to devote my life and energy to the E. S., and to the teaching of those whose confidence I retain. It is useless I should use the little time I have before me to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me.

And let me say at once, to avoid misconception, that my only reason for accepting the exoteric direction of European affairs, was to save those who really have Theosophy at heart and work for it and the Society, from being hampered by those who not only do not care for Theosophy, as laid out by the Masters, but are entirely working against both, endeavouring to undermine and counteract the influence of the good work done, both by open denial of the existence of the Masters, by declared and bitter hostility to myself, and also by joining forces with the most desperate enemies of our Society.

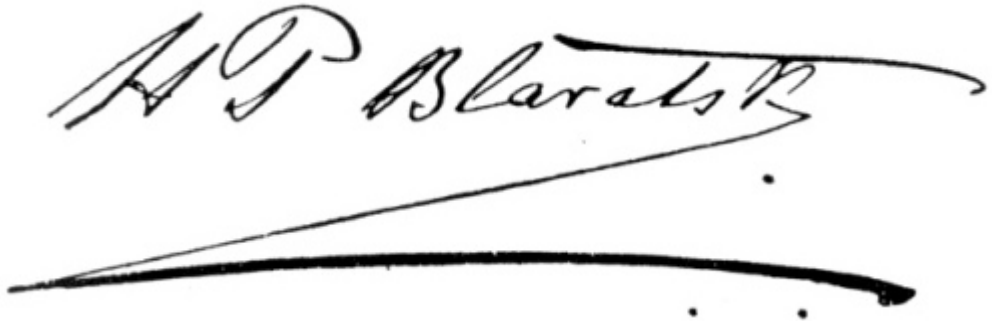
Half-measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy. There are those among the Esotericists of the inner group who say that if I have done the latter, then I must myself be a "Master." However it may be, there is no alternative to this dilemma.

The only claim, therefore, which India could ever have upon me would be strong only in proportion to the activity of the Fellows there for Theosophy and their loyalty to the Masters. You should not need my presence among you to convince you of the truth of Theosophy, any more than your American brothers need it. A conviction that wanes when any particular personality is absent is no conviction at all. Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason: its members are the only ones whom I have the right to expel for open disloyalty to their pledge (not to me, H.P.B., but to their Higher Self and the Mahâtmic aspect of the Masters), a privilege I cannot exercise with the F.T.S. at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the tree, and thus save it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion, or criticism, whoever it may emanate from.

Thenceforth let it be clearly understood that the rest of my life is devoted only to those who believe in the Masters, and are willing to work for Theosophy as they understand it, and for the T.S. on the lines upon which they originally established it.

If, then, my Hindu brothers really and earnestly desire to bring about the regeneration of India, if they wish to ever bring back the days when the Masters, in the ages of India's ancient glory, came freely among them, guiding and teaching the peoples; then let them cast aside all fear and hesitation, and turn a new leaf in the history of the Theosophical Movement.

Let them bravely rally round the President-Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and bid defiance to all calumniators and ambitious malcontents—both without and within the Theosophical Society.



LA LÉGENDE DU LOTUS BLEU

[Le Lotus Bleu, Paris, Vol. I, No. 2, 7 avril, 1890, pp. 73 85]

Tout titre de Revue ou de livre doit avoir sa raison d'être,—celui d'une publication théosophique, surtout. Le titre est tenu d'exprimer l'objet en vue, en symbolisant, pour ainsi dire, le contenu du journal. L'allégorie étant l'âme des philosophies d'Orient, bien à plaindre serait celui qui n'apercevrait, dans le mot du «Lotus Bleu», que celui d'une plante aquatique,—la Nymphea Cerulea ou Nelumbo. A coup sûr un lecteur de cette force ne verrait aussi que du bleu dans le sommaire de notre nouveau journal.

Afin d'éviter une pareille méprise, nous allons essayer d'initier nos lecteurs sur le symbolisme du lotus en général et du lotus bleu, en particulier. Cette plante mystérieuse et sacrée fut, de tout temps, considéré comme le symbole de l'Univers, en Égypte comme aux Indes. Pas un monument dans la vallée du Nil, pas un papyrus, ou cette plante n'ait eu sa place d'honneur. Depuis les chapitaux des colonnes Égyptiennes jusqu'aux sièges et à la coiffure des rois-dieux, le lotus se retrouve partout symbolisant l'Univers.

Il devint nécessairement un attribut indispensable de tout Dieu créateur comme, de toute déesse,—cette dernière n'étant, en philosophie, que l'aspect féminin du Dieu, androgyne, d'abord, mâle, ensuite.

C'est du Padma-Yoni,—«le sein du lotus»,—de l'Espace absolu ou de l'Univers, en dehors du temps et de l'espace, qu'émane le cosmos conditioné et limité par le temps et par l'espace. Le Hiranya Garbha, «l'œuf» (ou la matrice) d'or, d'où surgit Brahmâ est nommé souvent le lotus céleste. Le dieu Vishnou, la synthèse du trimourti ou la trinité Indoue flotte assoupi, pendant les «nuits de Brahmâ», sur les eaux primordiales, étendu sur une fleur de lotus. Sa déesse, la belle Lakshmi, surgissant comme la Vénus Aphrodite du sein des eaux, a, sous les pieds, un lotus blanc. C'est au barattage, par les dieux réunis, de l'Océan de lait,—symbole de l'espace et de la voie lactée,—que, formée de l'écume des ondes crérmeuses, Lakshmi, déesse de la beauté et mère de l'amour (Kama), apparut devant les dieux émerveillés, supportée par un lotus et tenant à la main un autre Lotus.

De là les deux principaux titres de Lakshmi: padma, le lotus, et Kshirabdhi-tanayâ,—fille de l'Océan de lait. Gautama, le Bouddha, qui ne fut jamais dégradé au niveau d'un dieu, étant, néanmoins, le premier mortel hardi qui, à l'époque historique, interrogea le sphinx muet qu'on nomme l'Univers, et fini par lui arracher les secrets de la vie et de la mort, quoique jamais déifié,—nous le répétons,—fut, cependant, reconnu par les générations en Asie comme dominant l'Univers. Et c'est pourquoi ce vainqueur et maître du monde intellectuel et philosophique est représenté assis sur un lotus épanoui,—symbole de cet univers deviné par lui. Aux Indes et à Ceylan, le lotus est généralement couleur d'or; parmi les Bouddhistes du Nord,—il est bleu.

Mais il existe, de par le monde, une troisième espèce de lotus, le Zizyphus. Celui qui en mange oublie sa patrie et ceux qui lui sont chers,—disaient les anciens. Ne suivons pas cet exemple; n'oublions pas notre patrie intellectuelle, le berceau de la race humaine, et le lieu de naissance du lotus blue.

Levons donc le voile de l’oubli qui recouvre une des plus anciennes allégories, une légende Védique, que les chroniqueurs Brâhmes ont cependant préservée. Seulement, comme ces chroniqueurs la racontent chacun à sa manière et y ajoutent des variations,* nous l’avons donnée ici, non d’après les versions et traductions incomplètes de Messieurs les orientalistes, mais d’après la version populaire. C’est ainsi que la chantent les vieux Bardes du Rajasthan, lorsqu’ils viennent, pendant les soirées chaudes de la saison des pluies, s’asseoir sous la verandah du bungalow de voyageurs. Nous laissons donc les Orientalistes à leurs spéculations fantaisistes. Que nous importe que le père du prince poltron et égoïste qui fut la cause de la transformation du lotus blanc en lotus bleu, s’appelât Harischandra ou Ambarisha? Les noms n’ont rien à faire, ni avec la poésie naïve de la légende, ni avec sa morale, —car on en trouvera une, si l’on cherche bien. Remarquons plutôt que l’épisode principal rappelle curieusement une autre légende,—celle de l’Abraham Biblique et du sacrifice d’Isaac.

N’est-ce point une preuve de plus que la doctrine Secrète de l’Orient pourrait bien avoir raison de soutenir que le nom du patriarche n’est ni un nom chaldéen, ni un nom hébreu, mais bien une épithète et un surnom Sanskrits signifiant a-bram, c’est-à-dire un non-brâhme,† un brâhme débrahmanisé ou déclassé et ayant perdu sa caste? Ensuite, comment ne pas soupçonner, dans les juifs modernes, les Tchandalas des temps du Rishi Agastya,—les ouvriers en briques, dont la persécution commença, il y a 8,000 ou 10,000 ans, mais qui émigrèrent en Chaldée, 4,000 avant l’ère chrétienne, lorsque tant de légendes populaires dans l’Inde du Sud rappellent les récits bibliques?

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* Comparez l’histoire de Sunahsepa, dans le Bhâgavata-Pourâna, IX, XVI, 35; le Râmâyana. livre I, ch. lx; Manou, X, 105; Koullouka Bhatta (l’Historien); Bahurûpa et Aitareya Brâhmana; Vishnou-Pourâna (Bk. IV, ch. vii), etc., etc. Chaque livre donne sa version.

† La particule a, dans le mot sanskrit, le montre bien. Placée devant un substantif, cette particule désigne toujours la négation ou le contraire du contenu dans le terme qui suit. Ainsi Soura (Dieu), écrit a-soura, devient non-dieu ou le démon. Vidya, c’est la Science, et a-vidya l’ignorance, ou le contraire de la Science, etc., etc.

Louis Jacolliot en parle dans plusieurs de ses 21 volumes sur l'Inde brahmanique, et il a raison, pour cette fois.

Nous en parlerons un autre jour. En attendant voici la légende du

LOTUS BLEU

Siècles sur siècles se sont écoulés, depuis qu'Ambarisha, roi d'Ayodhyâ, régnait dans la ville fondée par le Saint-Manou Vaivasvata, le fils du soleil. Le roi était un Souryavansa (un descendant de la race Solaire) et se disait le serviteur le plus fidèle de Varouna, l'Éternel, le dieu le plus grand comme le plus puissant dans le Rig-Veda.* Mais l'Éternel avait refusé des héritiers mâles à son adorateur, ce qui rendait le roi tout déconfit.

«Hélas!—se lamentait-il tous les matins, en faisant son poudja (dévotions) devant les dieux inférieurs.—Hélas! à quoi me sert d'être le plus grand roi sur la terre, si l'Éternel me refuse un successeur de mon sang! Une fois mort et placé sur le bûcher funéraire, qui remplira auprès de moi le doux devoir filial de briser le crâne à mon cadavre, afin de libérer mon âme de ses dernières entraves terrestres? Quelle est la main étrangère qui, pendant la pleine lune, placera le riz du Sraddha, pour faire honneur à mes mânes? Les oiseaux de la mort† ne se détourneront-ils pas eux-mêmes du festin funèbre? Car, pour sûr, mon ombre rivée à la terre par son grand désespoir ne leur permettra point d'y toucher»!‡

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* Ce n'est que bien plus tard, dans le Panthéon dogmatique et le polythéisme symbolique des Brâhmes, que Varouna devint le Poseidon ou Neptune qu'il est maintenant. Dans le Véda, c'est le plus ancien des dieux, un avec l'Ouranos grec; c.a.d. une personnification de l'espace céleste et des cieux infinis, le créateur et le gouverneur du ciel et de la terre, le Roi, le Père et le Maître du monde, des dieux et des hommes. L'Ouranos d'Hésiode et le Zeus des grecs en un.

† Les corneilles et les corbeaux.

‡ Le Sraddha est une cérémonie posthume observée pendant neuf jours par le plus proche parent du défunt. Il fut un temps où elle était magique. À l'heure qu'il est,elle consiste principalement à éparpiller, entre autres pratiques des boulettes de riz cuit, devant la porte de la maison du mort. Si les corneilles dévorent promptement le riz, c'est un signe que l'âme est libérée et se trouve en paix. Sinon, ces oiseaux si voraces, ne touchant pas à la nourriture, fournissent la preuve que le pisatcha ou bhout (fantôme) est là pour les en empêcher. Le Sraddha est une superstition, sans doute, mais pas plus, à coup sûr, que les neuvaines et messes des morts.

Ainsi se désolait le roi, lorsque son grihastha (chapelain de famille) lui inspira l'idée de faire un vœu. Si l'Éternel lui envoyait deux ou plusieurs fils, il promettait au dieu de lui sacrifier l'aîné, dans une cérémonie publique, lorsque la victime aurait atteint l'âge de la puberté, Alléché par cette promesse de chairs saignantes et fumantes,—en si bonne odeur chez tous les grands dieux,— Varouna accepta la promesse du roi, et l'heureux Ambarisha eut un fils, suivi de plusieurs autres. L'aîné, l'héritier de la couronne, pro tempore, fut appelé Rohita (le rouge), et surnommé le Devarata, ce qui, traduit littéralement, signifit le «Dieudonné». Devarata grandit et devint bientôt un vrai prince charmant, mais aussi égoïste et rusé que beau, si nous en croyons les légendes.

Lorsque le prince eut atteint l'âge voulu, l'Éternel, parlant par la bouche du même chapelain de la cour, somma le roi de tenir sa promesse. Mais, Ambarisha, inventant chaque fois des prétextes pour éloigner le moment du sacrifice, l'Éternel, à la fin, se fâcha. En dieu jaloux et colérique qu'il était, il menaça le roi de toute sa colère divine.

Pendant longtemps, ni sommations, ni menaces, n'eurent l'effet désiré. Tant qu'il y avait des vaches sacrées qui passaient des étables royales dans celles des Brâhmes, et de l'argent dans les trésoreries, pour remplir les cryptes des temples, les Brâhmes réussissaient à faire tenir Varouna tranquille. Mais, lorsqu'il ne resta plus ni vaches ni argent, l'Éternel menaça le roi de submerger son palais avec lui et ses héritiers, et, s'ils en réchappaient, de les brûler tout vifs. À bout de ressources, le pauvre roi Ambarisha fit appeler son premier-né et l'informa du sort qui l'attendait. Mais le Devarata n'entendait pas de cette oreille. Il refusa de se soumettre à la double volonté paternelle et divine.

Aussi, lorsque les feux du sacrifice eurent été allumés et que toute la bonne ville d'Ayodhyâ se fut rassemblée toute en émoi,—le prince héritier fut le seul qui manquât à la fête.

Il s'était sauvé dans les forêts des yogis.

Or, ces forêts étaient habitées par de saints ermites, et Devarata se savait là inattaquable et imprenable. On pouvait l'y venir voir, mais personne ne pouvait lui faire violence,—pas même Varouna, l'Éternel. C'était tout simple. Les austérités religieuses des Aranyakas (les saints de la forêt), dont plusieurs étaient des Daityas (des Titans, race de géants et de démons), leur donnaient une telle puissance que tous les dieux tremblaient devant leur omnipotence et leurs pouvoirs surnaturels,—même l'Éternel.
Ces yogis antédiluviens, paraît-il, avaient le pouvoir de détruire cet Éternel lui-même, à volonté,—peut-être bien parce que c'était eux qui l'avait inventé.

Devarata passa dans les forêts plusieurs années; puis, à la fin, il en eut assez. S'étant laissé dire qu'il pouvait satisfaire Varouna, en trouvant un substitut qui se ferait immoler à sa place,—pourvu que le remplaçant fût un fils de Rishi,—il se mit en route et finit par découvrir ce qu'il lui fallait.

Dans le pays qui s'étend près des rivages fleuris du fameux lac Poushkara, il y avait famine, et un grand Saint, nommé Ajigarta,* était sur le point d'y mourir de faim, avec toute sa famille. Il avait plusieurs fils, dont le second, un adolescent vertueux, appelé Sunahsepa, était en train de devenir un Rishi, lui aussi. Profitant de la disette et pensant avec raison que ventre affamé aurait plus d'oreilles que ventre satisfait, le rusé Devarata mit le père au courant de son histoire. Après quoi il lui offrit cent vaches contre Sunahsepa, pour lui servir de substitut comme viande d'offrande sur l'autel de l'Éternel. Le père vertueux refusa net, d'abord. Mais le doux Sunahsepa s'offrit de lui-même et parla ainsi à son père.

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* D'autres le nomment Rishika et font du roi Ambarisha, Hariœchandra, le fameux Souverain qui fut le paragon de toutes les vertus.

«Qu’importe la vie d’un seul, lorsqu’elle peut sauver celle de tant d’autres? L’Èternel est un Dieu grand, et sa miséricorde est infinie; mais il est aussi un dieu fort jaloux, et son courroux est prompt et vengeur. Varouna est maître de la terreur, et la mort obéit à son commandement. Son esprit ne contestera pas toujours avec celui qui lui désobéit. Il se repentira d’avoir créé l’homme, et alors il brûlera vifs cent mille lakhs* de personnes innocentes, pour un seul coupable. Si sa victime lui échappait, pour sûr, il dessécherait nos fleuves, mettrait la terre en feu, et fendrait les femmes enceintes, dans sa bonté infinie . . . Laisse-moi donc me sacrifier, mon père, pour cet étranger qui nous offre cent vaches; car cela t’empêcherait, toi et mes frères, de mourir de faim et sauverait des milliers d’autres d’une mort terrible.

«À ce prix, l’abandon de la vie m’est doux».

Le vieux Rishi versa des larmes; mais il finit par consentir; et s’en fit préparer le bûcher du sacrifice.† Le lac Poushkara‡ était un des sites favorisés sur cette terre par la déesse Lakshmi-Padma (lotus blanc), qui se plongeait souvent dans ses ondes fraîches, pour rendre visite à sa sœur aînée,

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* Un lakh est une mesure de 100,000, qu’il s’agisse d’hommes ou de pièces de monnaie.

† Manou (liv. X, 105), faisant allusion à eette histoire, remarque qu’Ajigarta, le saint Rishi, ne commit aueun péché en vendant la vie de son fils,—puisque ce sacrifice préservait sa vie à lui et celle de toute sa famille. Ceci nous rappelle une autre légende, plus moderne, pouvant servir de parallèle à celle-ci. Le Comte Ugolino, condamné à mourir de faim dans son donjon, ne dévora-t-il pas ses enfants—«pour leur consersver un père»? La légende populaire de Sunahsepa est plus belle que le commentaire de Manou;—une interpolation des Brâhmes dans les Manuscrits falsifiés, évidemment.

‡ Ce lac est quelquefois appelé Pokhar, des nos jours. C’est un fameux lieu de pèlerinage annuel, situé dans un site charmant et à cinq milles anglais d’Ajmir, dans le Rajasthan. Poushkara signifie «lotus bleu», l’eau du lac étant recouverte, comme d’un tapis, de ces belles plantes. Mais la légende assure qu’elles étaient d’abord blanches. Poushkara est aussi un nom propre d’homme, et le nom d’une des «sept îles sacrées», dans la Géographie des Indous,—les Sapta dwipas.

Varouni, l’épouse de Varouna l’Éternel.* Lakshmi-Padma entendit l’offre de Devarata, vit le désespoir du père, et admira le dévouement filial de Sunahsepa. Pleine de pitié, la mère de l’amour et de la compassion, envoya quérir le Rishi Visvamitra, l’un des sept Manous primordiaux et fils de Brahmâ, et réussit à l’intéresser au sort de son protégé. Le grand Rishi lui promit son aide. Apparaissant à Sunahsepa, tout en restant invisible aux autres, il lui enseigna deux versets sacrés (Mantras) du Rig-Véda, lui faisant promettre de les réciter sur le bûcher. Or, celui qui prononçait ces deux mantras (invocations) forçait tout le conclave des dieux,—Indra en tête,—à venir à son secours, et devenait par cela même Rishi, dans cette vie ou dans sa réincarnation future.

L’autel était dressé au bord du lac, le bûcher préparé et la foule assemblée. Étendant, puis liant son fils sur le sandal parfumé, Ajigarta s’arma du couteau du sacrifice. Déja, il levait son bras tremblant au-dessus du cœur de son fils bienaimé, lorsque celui-ci entonna les versets sacrés. Encore un instant d’hésitation et de douleur suprême. . . .et, comme l’enfant finissait son mantra, le vieux Rishi plongea son couteau dans le sein de Sunahsepa. . .

Mais ô miracle! . . . Au même instant, Indra, le dieu d’azur (le Firmament), glissa des cieux et tomba au milieu de la cérémonie. Enveloppant le bûcher et la victime d’un épais nuage azuré le brouillard éteignit les flammes du bûcher et délia les cordes qui tenaient l’enfant captif. C’était comme si un coin du ciel bleu s’était affaissé sur les lieux, illuminant le pays entier et colorant toute la scéne de son azur doré. Effrayés, la foule et le Rishi lui-même tombèrent sur le nez, à moitié morts de peur.

Lorsqu’ils revinrent à eux, le brouillard avait disparu, et un complet changement de scène s’était opéré.

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* Varouni, déesse de la chaleur (plus tard, déesse de Vin), est née aussi de l’Océan de lait. De «quatorze objets préeieux» produits par le barattage, elle apparaît la seconde, et Lakshmi, la dernière, précédée de la coupe d’Amrita,—le breuvage qui donne l’immortalité.

Les feux du bûcher s’étaient rallumés d’eux-mêmes, et, étendue dessus, on vit une biche (Rohit) ,* qui n’était autre que le Prince Rohita, le Devarata,—qui, le cœur percé du couteau qu’il avait dirigé contre un autre, brûlait lui-même en holocauste pour son péché.

À quelques pas de l’autel, étendu aussi, mais sur un lit de lotus, dormait paisiblement Sunahsepa. Et à la place où le couteau s’était abaissé sur son sein, on voyait s’épanouir un beau lotus bleu. Le lac Poushkara, lui-même, recouvert, un moment auparavant, de lotus blancs, dont les pétales brillaient au soleil comme des coupes d’argent pleine d’amrita† reflétait maintenant l’azur du ciel;—les lotus blancs étaient devenus bleus.

Alors on entendit une voix mélodieuse comme la voix du vina,‡ s’élevant dans les airs du fond des ondes, prononcer ces paroles et cette imprécation:

«Un prince qui ne sait pas mourir pour ses sujets, est indigne de régner sur les enfants du Soleil. Il renaîtra dans une race aux cheveux rouges, une race barbare et égoïste; et les nations qui descendront de lui n’auront pour héritage que le couchant. C’est le puiné d’un ascète mendiant, celui qui sacrifie sans hésiter sa vie pour sauver celle des autres, qui deviendra roi et régnera à sa place».

Un frémissement d’approbation mit en mouvement le tapis fleuri qui recouvrait le lac. Ouvrant à la lumière d’or leurs cœurs bleus, les lotus sourirent de joie et envoyèrent un hymne de parfum à Sourya, leur soleil et maitre. Toute la nature réjouit, excepté Devarata qui n’était plus qu’une poignée de cendres.

Alors Visvamitra, le grand Rishi, quoique père dejà de cent fils, adopta Sunahsepa pour son fils aîné, et maudit d’avance, en manière de précaution, tout mortel qui se serait à reconnaitre, dans le dernier né du Rishi, l’aîné de ses enfants et l’héritier légitime du trône du roi Ambarisha.

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* Un jeu de mots. Rohit, en Sanskrit, est le nom de la femelle du daim, de la biche. et Rohita veut dire «le rouge». C’est pour sa lâcheté et sa peur de mourir qu’il fut changé en biche par les dieux, selon la légende.

† L’élixir qui confere l’immortalité.

‡ Une espèce de luth. Un instrument dont l’invention est attribuée au dieu Siva.

En raison de ce décret, Sunahsepa naquit, à sa prochaine incarnation, dans la famille royale d'Ayodhyâ, et régna sur le race Solaire, pendant 84,000 années.

Quant à Rohita, tout Devarata ou dieu donné qu'il fût, il subit le sort auquel Lakshmi-Padma l'avait voué. Il se réincarna dans la famille d'un étranger sans caste (MlechchhaYavana), et devint l'ancêtre des races barbares et à cheveux rouges qui habitent l'Occident.

* *

C'est pour la conversion de ces races que le Lotus Bleu a été fondé.

Et si d'aucun de nos lecteurs se laissaient aller à douter de la vérité historique de cette aventure de notre ancêtre Rohita, et de la transformation des lotus blancs en lotus d'azur, ils sont invités à faire un tour à Ajmir.

Une fois là, ils n'auraient qu'à se rendre au bord du lac trois fois saint, nommé Poushkara, où tout pèlerin qui s'y baigne, pendant la pleine lune du mois de Kartika (octobrenovembre), atteint la plus haute sainteté, sans se déranger autrement. Là, les sceptiques pourront voir de leurs yeux le site où s'éleva le bûcher de Rohita, ainsi que les eaux fréquentées jadis par Lakshmi.

Ils pourraient même voir les lotus bleus, si, grâce à une nouvelle transformation décrétée par les dieux, la plupart de ces plantes ne s'étaient changées, depuis, en crocodiles sacrés, que personne n'a le droit de déranger. Ce qui fait que neuf pèlerins sur dix, qui se plongent dans les eaux du lac, ont la chance d'entrer dans le Nirvana presqu'aussitôt après, et que les crocodiles sacrés sont les plus gros de leur espèce.

H. P. BLAVATSKY.

THE LEGEND OF THE BLUE LOTUS

[Le Lotus Bleu, Paris, Vol. I, No. 2, April 7, 1890, pp. 73-85]

[Translation of the foregoing original French text.]

The title of a Journal or a book must have its raison d'être—especially the title of a Theosophical publication. This title is supposed to express the objective in view and to symbolize, as it were, the contents of the journal. As allegory is the very soul of Oriental philosophy, it would be most regrettable for anyone to see in the title "Blue Lotus" only the name of an aquatic plant—the Nymphaea Cerulea or Nelumbo. It stands to reason that a reader of this type would get nothing from the Table of Contents of our new journal.

In order to avoid such a misapprehension we are going to try to introduce our readers to the symbology of the lotus in general and of the blue lotus in particular. This mysterious and sacred plant has been considered from time immemorial a symbol of the Universe, in Egypt as well as in India. There is hardly a monument in the Valley of the Nile, hardly a papyrus, on and in which this plant did not have a place of honor. From the capitals of the Egyptian columns to the thrones and the coiffures of the god-kings, the lotus is found everywhere as a symbol of the Universe. It became of necessity an indispensable attribute of every creative god and goddess, the latter being in philosophy but the feminine aspect of the god, androgynous at first, male at a later date.

It is from Padma-yoni—"the bosom of the lotus"—from the absolute Space of the Universe, outside of space and time, that came forth the Cosmos conditioned and limited by time and space. The Hiranya-Garbha, the golden "egg" (or matrix), from which Brahmâ came forth was often called the celestial lotus. The god Vishnu, the synthesis of the Hindu Trimûrti or trinity floats in sleep during the "nights of Brahmâ," on the primordial waters, stretched on a lotus flower.

Its goddess, the beautiful Lakshmî, coming forth like Venus-Aphrodite from the bosom of the waters, has under her feet a white Lotus. It is from the curdling of the Ocean of Milk by the collective gods—symbol of space and of the Milky Way—that Lakshmî, goddess of beauty and mother of love (Kâma) formed of the foam of the creamy waves, appears before the amazed gods, supported on a lotus and holding in her hand another lotus.

Hence the two chief titles of Lakshmî: Padma, the lotus, and Kshîrâbdhi-tanayâ—the daughter of the Ocean of Milk. Gautama the Buddha, who never was degraded to the level of a god and who was, nevertheless, the first courageous mortal who in historic times interrogated the mute Sphinx which is called the Universe, and ended by wrenching from it the secrets of life and death, while never deified, we repeat it, was nevertheless recognized by the generations in Asia as ruler of the Universe. And it is for this reason that this victor and master of the intellectual and philosophical world is represented on the opened lotus—symbol of this Universe which he had divined. In India and in Ceylon, the lotus is usually of a golden color; among the northern Buddhists it is blue.

But there exists elsewhere in the world a third species of lotus, the Zizyphus; he who eats of it forgets his native land and all those who were dear to him, said the Ancients. Let us not follow that example; let us not forget our intellectual fatherland, the world of the human race and the birthplace of the blue lotus.

Let us then lift the veil of forgetfulness which hides one of the most ancient allegories, a Vedic legend, which has been preserved by the Brahmanical chroniclers. However, as each one of these chroniclers tells it in his individual manner adding to it variations of his own,* we give it here in a popular version, and not according to the versions and incomplete translations of Messrs. the Orientalists.

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* Compare the story of Sunahsepa in the Bhâgavata Purâna, IX, xvi, 35; in the Râmâyana, Book I, Chap. lx; in Manu, X, 105; Kullûka-Bha˜ta (the Historian); Bahurûpa and Aitareya Brahmana; Vishnu-Purâna, Bk. IV. Ch. vii, etc., etc. Each work gives its own version.

It is thus that this legend is sung by the old bards of Râjasthân, when they come on hot evenings of the rainy season and seat themselves under the veranda of the bungalow where the travelers are seated. We ignore therefore the Orientalists and their fantastic speculations. What matters it that the father of the cowardly and egotistical prince who was the cause of the transformation of the white lotus into the blue lotus was called Harischandra or Ambarîsha? These names have nought to do, either with the naive poetry of the legend, or with its moral—for there is one if one seeks it. And let us make note of the fact that the chief episode in it oddly enough reminds one of another legend—the one about the biblical Abraham and the sacrifice of Isaac. And is this not additional evidence that the secret doctrine of the Orient might well have a reason to maintain the name of the patriarch is neither Chaldean nor Hebrew, but rather a Sanskrit epithet and a title meaning a-bram, i.e., a non-brâhmana,* a brâhmana de-brâhmanized, or having lost caste? And why should we not suspect in the modern Jews the Chansâlas of the times of the Rishi-Agastya—the bricklayers whose persecution began some 8,000 to 10,000 years ago, and who immigrated to Chaldea 4,000 years before the Christian era, when so many of the popular legends of Southern India remind us of the Biblical stories? Louis Jacolliot speaks of this in several of his 21 volumes on Brahmanical India and he was right for once.

We will discuss this further at some other time. Meanwhile here is the legend of:

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*The particle a of the Sanskrit word shows it. Placed before the substantive, this particle always denotes the negative or the contrary of what is contained in the immediately following term. Thus Sura (god), written a-sura, becomes non-god or demon. Vidyâ, is Science, and a-vidyâ is ignorance or the contrary of Science, etc.

THE BLUE LOTUS

Centuries after centuries have rolled away, since Ambarîsha, King of Ayodhyâ, reigned in the city founded by the Holy Manu, Vaivasvata, the son of the Sun. The King was a Sûryavansa (a descendant of the Solar Race) and considered himself the most faithful devotee of Varuna, the Eternal, the greatest and the most powerful god in the Rig-Veda.* But the Eternal had refused male heirs to his devotee, which made the king very disconsolate.

“Alas!—lamented he every morning, while making his pûja (devotions) before the lesser gods—Alas! what good is it to me to be the greatest of kings on earth, if the Eternal refuses me a successor to my blood! When once I am dead and they have placed my body on the funerary pyre, who will perform the sweet filial duty of breaking the skull of my corpse, in order to free my soul from its last terrestrial shackles? Whose will be the stranger’s hand which, at the full moon, will offer the rice of the Srâddha, to honour my manes? Will not the birds of death† themselves turn away from the funerary feast? For, surely, my shade, earth-bound by its great despair, will not allow them to touch me!”†

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* It is only much later that Varuna became the Poseidon or Neptune that he is today in the dogmatic Pantheon and the symbolic polytheism of the Brâhmanas. In the Veda he is the most ancient of the gods, the same as the Greek Ouranos, i.e, a personification of celestial space and the infinite sky, the creator and governor of heaven and earth, the King, the father and the Master of the world, of the gods and of men. The Ouranos of Hesiod and the Zeus of the Greeks all in one.

† Ravens and crows.

‡ The Śrâddha is a posthumous ceremony performed for nine days by the closest relative of the deceased. At one time it was magical. At present, it consists among other practices, primarily in the scattering of small pellets of cooked rice in front of the door to the house of the defunct. If the crows devour the rice promptly, it is a sign that the soul is liberated and is at peace. If not, these voracious birds refraining from touching the food, furnish the proof that the piœâcha or bhûta (the ghost) is present to prevent them. The Śrâddha is a superstition, no doubt, but not more so, to be sure, than the Novenas and Masses for the dead.

Thus did the king lament, when his grîhastha (family chaplain) suggested to him the idea of taking a vow. If the Eternal would send him two or more sons, he would promise the god to sacrifice the eldest, in public ceremony, when the victim would have attained the age of puberty. Whetted by that promise of bloody and fuming flesh —in such good odour with all great gods— Varuna accepted the promise of the king, and the happy Ambarîsha had a son, followed by several others. The eldest, the heir to the crown, pro tempore, was called Rohita (the red-one), and surnamed Devarâta, which, translated literally, means “god-given.” Devarâta grew up and soon became a veritable Prince charming, but also as selfish and cunning as he was beautiful, if we are to believe the legend.

When the prince had attained the desired age, the Eternal speaking through the mouth of the same court chaplain cautioned the king to keep his promise. But as Ambarîsha thought of an excuse each time in order to delay the moment of the sacrifice, the Eternal finally became angry—jealous and choleric god that he was—threatening the king with his divine anger.

For a long time neither warnings nor threats had the desired effect. As long as there were sacred cows which could be transferred from royal barns to those of the Brâhmanas, and as long as there was money in the treasury, to fill the crypts in the temples, the Brâhmanas succeeded in keeping Varuna quiet. But, when there were neither cows nor money left, the Eternal threatened to submerge the palace with the king and his heirs, and, if they escaped therefrom, to burn them all alive. Being at the end of his rope, the poor king Ambarîsha summoned his first-born and informed him of the fate that awaited him. But Devarâta turned a deaf ear to this. He refused to submit to the paternal and divine wills.

And so, when the fires of the sacrifice had been kindled, and the whole good city of Ayodhyâ had gathered in great excitement—the heir apparent was the only one absent from the feast.

He had taken refuge in the forest of the Yogins.

These forests were inhabited by holy hermits, and Devarâta knew that he would be safe from being overtaken or attacked. He could be visited but no one could inflict any violence upon him—not even Varuna, the Eternal. It was all very simple. The religious austerities of the Âranyakas (the holy men of the forest), several of whom were Daityas (Titans, a race of giants and demons), gave them such might that all the gods trembled before their omnipotence and their supernatural powers—even the Eternal.

These antediluvian yogins, it would seem, had the power to destroy at will the Eternal himself—perhaps because it was they who had invented him.

Devarâta remained in the forest for several years. At long last, he grew weary of it. He allowed himself to be persuaded that he could satisfy Varuna by finding a substitute who would be willing to sacrifice himself in Devarâta's place, as long as he were the son of a Rishi. He started on his journey and ended by discovering what he sought.

There was famine in the countryside surrounding the blossom-laden shores of the famous Pushkara Lake, and a very Holy Man, called Ajîgarta,* was on the verge of dying of hunger with his entire family. He had several sons, the second, a virtuous adolescent, Sunahsepa, by name, was on the way to becoming a Rishi. Taking advantage of the famine and imagining, with good reason, that a hungry stomach would listen more eagerly than a full one, the cunning Devarâta related his tale to the father. He offered him 100 cows in exchange for Sunahsepa, whom he would use as a substitute for the offering of flesh on the altar of the Eternal. At first the virtuous father curtly refused.

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* Others call him Rishika and speak, instead of Ambarîsha, of Harischandra, the famous sovereign who was a paragon of all the virtues.

But the sweet Sunashepa offered himself and spoke thus to his father.

“What matters the life of one man if it can save the life of so many others? The Eternal is a great God, and his pity is infinite; but he is also a very jealous god, and his anger is quick and vengeful. Varuna is master of terror and death obeys his command. His spirit will not compromise forever with one who disobeys him. He will repent himself of having, created man, and will burn alive a hundred thousand lâkhs* of innocent people for one guilty one. If his victim escapes him, he will surely dry up our rivers, scorch our land and split open pregnant women, in his infinite mercy . . . . Let me sacrifice myself, my father, in the place of this stranger who is offering us 100 cows, for this will prevent you and my brothers from dying of hunger, and would save thousands of others from a terrible death.

“At such a price, to forsake life is sweet.”

The old Rishi shed tears, but he finally consented and went to prepare the sacrificial pyre.†

Lake Pushkara‡ was one of the favorite localities on this earth of the goddess Lakshmî-padma (white lotus), who frequently dipped herself in its cool waters, in order to visit her elder sister Varuni,

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* A lâkh stands for 100,000 whether it be men or coins.

† Manu (Book X, 105), mentioning this story, remarks the Ajîgarta, the holy Rishi, did not commit any sin by selling the life of his son, seeing that the sacrifice preserved his own life and the life of his entire family. This reminds us of another and more modern legend, which could well parallel this one. Did not Count Ugolino, condemned to die of hunger in his dungeon, devour his children —”in order to keep alive for them their father”? The popular legend of Sunashepa is more beautiful than the commentary of Manu; evidently a Brahmanical interpolation in the falsified manuscript.

‡ This lake is now sometimes called Pokhar. It is a well-known place of annual pilgrimage located in the charming surroundings of Râjasthân, some five English miles from Ajmere. Pushkara means “white lotus,” as the waters of the lake are covered with these beautiful flowers as if with a carpet. The legend says that they were at first white. Pushkara is also a man’s proper name as well as the name of one of the “seven sacred islands,” in the Geography of the Hindus—the Sapta dwîpas.

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the spouse of Varuna, the Eternal.* Lakshmî-padma overheard Devarâta's offer, saw the despair of the father, and admired the filial devotion of Sunashepa. Full of pity, the mother of love and compassion sent for the Rishi Visvâmitra, one of the seven primordial Manus and son of Brahmâ, and succeeded in interesting him in the fate of her protégé. The great Rishi promised her his help. Appearing before Sunashepa, while remaining invisible to the others, he taught him two sacred verses (mantras) of the Rig-Veda, and made him promise to repeat them on the pyre. Anyone who pronounced these two mantras (invocations) compelled the entire conclave of the gods—with Indra at the head—to come to his rescue, and thus by that very act become a Rishi, both in this and his future incarnation.

The altar was raised on the shore of the lake, the pyre was ready and the crowd had already assembled. Laying his son upon the perfumed sandalwood, and tying him to it, Ajîgarta armed himself with the sacrificial knife. He was already raising his trembling hand over the heart of his beloved son, when the latter intoned the sacred verses. Another moment of hesitation and of supreme pain . . . . and as the young man was about to finish his mantra, the old Rishi plunged his knife into the bosom of Sunashepa . . .

But, oh miracle! . . . . at the same instant, Indra, the god of the azure (the Firmament), swooped from the heavens into the very midst of the ceremony, enveloping the pyre and the victim with a thick azure cloud; the mist extinguished the flame of the pyre and untied the cords which bound the captive man. It was as if a corner of the blue sky had descended over the locality, illumining the whole countryside and lending to the whole scene a golden azure hue. Frightened, the crowd and the Rishi himself fell on their faces, half-dead with fear.

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* Varuni, goddess of heat (later on, goddess of Wine), is also born from the Ocean of Milk. Of the "fourteen precious things," produced from its curdling, she is the second one to appear, and Lakshmî is the last, preceded by the cup of Amrita, the drink that confers immortality.

When they came to, the mist had disappeared and a complete change of scene had taken place.

The flames of the pyre had rekindled themselves and, spread on it, could be seen a roe-deer (rohit),* which was none other than the Prince Rohita, the Devarâta, who, his heart pierced with the knife which he had aimed at another, was himself burning as a holocaust for his sin.

A few feet from the altar, also stretched out, but on a bed of lotuses Sunahsepa slept peacefully. And on the spot where the knife was lowered upon his chest, could be seen a beautiful blue lotus bursting into bloom. Lake Pushkara itself, covered but a moment earlier with white lotuses, whose petals shone in the sun like silver cups filled with amrita,† reflected now the azure of the sky; the white lotuses were changed into blue ones.

Then, rising into the air from the depths of the waters, a melodious voice could be heard, like unto the sound of the Vînâ,‡ uttering the following curse.

“A Prince who does not know how to die for his subjects is unworthy to reign over the children of the Sun. He will be reborn in a red-haired race, a barbarous and selfish race; and the nations which will descend from him will have for heritage but the lands of the setting Sun [couchant]. It is the first born of an ascetic mendicant, he who sacrifices his life without hesitation in order to preserve the life of others, who will become king and will rule in his place.”

A quiver of approbation ran through the carpet of flowers which covered the lake. Opening their blue hearts to the golden light, the lotuses smiled with joy and sent up a hymn of perfume to Sûrya, their sun and master. The whole of nature rejoiced, except Devarâta who was then but a handful of ashes.

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* A play on words. Rohit, means in Sanskrit a female deer, a roe, and Rohita means “the red-one.” According to the legend, he was changed into a roe on account of his cowardice and his fear of dying.

† The elixir which bestows immortality.

‡ A kind of lute, an instrument the invention of which is ascribed to the god Siva.

The Visvâmitra, the great Rishi, already the father of a hundred sons, adopted Sunashepa as his eldest son, and cursed in advance, as a precaution, any mortal who refused to recognize him as the Rishi’s eldest son and the legitimate heir to the throne of King Ambarîsha.

By reason of this decree, Sunashepa was born in his next incarnation in the royal family of Ayodhyâ and reigned over the Solar race for 84,000 years.

As to Rohita, Devarâta or god-given though he was, he suffered the fate to which Lakshmî-Padma had doomed him. He reincarnated in the family of an outcast foreigner (Mlechchha-Yavana), and became the ancestor of the barbarous red-haired races that inhabit the Occident.

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It is with a view to the conversion of these races that The Blue Lotus has been founded.
And if any one of our readers should doubt the historical veracity of this adventure of our ancestor Rohita, and of the transformation of the white lotuses into azure ones, we invite him to pay a visit to Ajmere.

Once there, all they would have to do would be to go to the shores of the thrice-holy lake called Pushkara where any pilgrim who bathes therein during the full moon of the month of Kartika (October-November) attains the highest holiness, without further trouble. The skeptics will be able to see with their own eyes the site where stood the pyre of Rohita, and the waters frequented erstwhile by Lakshmi.

They would even see the blue lotuses, were it not that owing to a new transformation decreed by the gods, most of these plants changed since those days into sacred crocodiles, which no one has the right to disturb, and that is why nine out of ten pilgrims, who dip themselves in the waters of the lake have a chance to enter immediately into Nirvâna, and why the sacred crocodiles are the fattest of their species.

THOUGHTS ON THE ELEMENTALS

[Lucifer, Vol. VI, No. 33, May, 1890, pp. 177-188]

[At the time when this essay was published in the pages of Lucifer, Annie Besant prefaced it with the following remarks: “H.P.B. being too ill to write her usual editorial, the following unpublished article, written by her more than two years ago, is selected to take its place.”

A number of years later, namely in June, 1896, Lucifer published an essay under the title of “ ‘Spirits’ of Various Kinds,” which turns out to be identical with the one spoken of above, but with a few additional paragraphs, mainly towards its end.

We publish “Thoughts on the Elementals” as it appeared in May 1890, inserting the added material wherever it is found in the later reprint.—Compiler.]

Years have been devoted by the writer to the study of those invisible Beings—conscious, semi-conscious and entirely senseless—called by a number of names in every country under the sun, and known under the generic name of “Spirits.” The nomenclature applied to these denizens of spheres good or bad in the Roman Catholic Church, alone, is—endless. The great kyriology of their symbolic names—is a study. Open any account of creation in the first Purâna that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures (the product of the two kinds of creation—the Prakrita and the Vaikrita or Padma, the primary and the secondary), all-evolved from the body of Brahmâ. The Urdhvasrotas only,* of the third creation, embrace a variety of beings with characteristics and idiosyncracies sufficient for a life-study.

The same in the Egyptian, Chaldean, Greek, Phœnician or any other account. The hosts of those creatures are numberless. The old Pagans, however, and especially the Neo-Platonists of Alexandria knew what they believed, and discriminated between the orders.

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* The Urdhvasrota, the Gods, so called because the bare sight of aliment stands to them, in place of eating; “for there is satisfaction from the mere beholding of ambrosia,” says the commentator of the Vishnu-Purana.

None regarded them from such a sectarian standpoint as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater discrimination between the natures of these beings than the Fathers of the Church did. According to the policy of the latter, all those Angels that were not recognized as the attendants upon the Jewish Jehovah—were proclaimed Devils.

The effects of this belief, afterwards erected into a dogma, we find asserting themselves now in the Karma of the many millions of Spiritualists, brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for years from theological and clerical beliefs; though he be a liberal or an illiberal Christian, a Deist or an Atheist, having rejected very wisely belief in devils, and too reasonable to regard his visitors as pure angels, has accepted what he thinks a reasonable mean ground—still he will acknowledge no other Spirits save those of the dead.

This is his Karma, and also that of the Churches collectively. In the latter such a stubborn fanaticism, such parti pris is only natural; it is their policy. In free Spiritualism, it is unpardonable. There cannot be two opinions upon this subject. It is either belief in, or a full rejection of the existence of any “Spirits.” If a man is a skeptic and an unbeliever, we have nothing to say. Once he believes in Spooks and Spirits at all—the question changes. Where is that man or woman free from prejudice and preconceptions, who can believe that in an infinite universe of life and being—let us say in our solar system alone—that in all this boundless space in which the Spiritualist locates his “Summerland”—there are only two orders of conscious beings —men and their spirits; embodied mortals and disembodied Immortals.

The future has in store for Humanity strange surprises, and Theosophy, or rather its adherents, will be vindicated fully in no very distant day. No use arguing upon a question that has been so fully discussed by Theosophists and brought only opprobrium, persecution, and enmity on the writers.

Therefore we will not go out of our way to say much more. The Elementals and the Elementaries of the Kabalists and Theosophists were sufficiently ridiculed. From Porphyry down to the demonologists of the past centuries, fact after fact was given, and proofs heaped upon proofs, but with as little effect as might be had from a fairy tale told in some nursery room.

A queer book that of the old Comte de Gabalis, immortalized by the Abbé de Villars, and now translated and published in Bath. Those humorously inclined are advised to read it, and to ponder over it. This advice is offered with the object of making a parallel. The writer read it years ago, and has read it now again with as much, and much more attention than formerly. Her humble opinion as regards the work is—if any one cares to hear it—that one may search for months and never find the demarcation in it between the "Spirits" of the séance-rooms and the Sylphs and Undines of the French satire.

There is a sinister ring in the merry quips and jests of its writer, who, while pointing the finger of ridicule at that which he believed, had probably a presentiment of his own speedy Karma* in the shape of assassination.

The way he introduces the Comte de Gabalis is worthy of attention.

I was astonished one Remarkable Day, when I saw a man come in of a most exalted mien; who, saluting me gravely, said to me in the French Tongue but, in the accent of a Foreigner, "Adore my son; adore the most great God of the Sages; and let not thy self be puffed up with Pride, that he sends to thee one of the children of Wisdom, to constitute thee a Fellow of their Society, and make thee partaker of the wonders of Omnipotency."†

There is only one answer to be made to those who, taking advantage of such works, laugh at Occultism.

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* The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc, his native country.

† Sub Mundanes; or the Elementaries of the Cabal: being the History of Spirits, reprinted from the Text of the Abbé De Villars, Physio-Astro-Mystic, wherein it is asserted that there are in existence on earth rational creatures besides man. Bath, Robert H. Fryer 1886.

“Servitissimo” gives it himself in his own chaffing way in his introductory “Letter to my Lord” in the above-named work.

I would have persuaded him [the author of Comte de Cabalis] to have changed the whole form of his work,” he writes, “for this drolling way of carrying it thus on does not to me seem proper to his subject. These mysteries of the Cabal are serious matters, which many of my friends do seriously study . . . . . the which are certainly most dangerous to jest with.

Verbum sat sapienti.

They are “dangerous,” most undeniably. But since history began to record thoughts and facts, one-half of Humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the Sylphs, Undines, and Gnomes, if any, in Nature; for, in league with Salamanders, the latter are more likely to destroy the unbelievers and damage Insurance companies, notwithstanding that these believe still less in revengeful Salamanders than in fire produced by chance and accident.

Theosophists believe in Spirits no less than Spiritualists do, but, as dissimilar in their variety as are the feathered tribes in the air. There are bloodthirsty hawks and vampire bats among them, as there are doves and nightingales. They believe in “Angels,” for many have seen them

“. . . . . by the sick one’s pillow—

Whose was the soft tone and the soundless tread?

Where smitten hearts were drooping like the willow, They stood between the living and the dead.”

But these were not the three-toed materializations of the modern medium. And if our doctrines were all piece-mealed by the “drolleries” of a de Villars, they would and could not interfere with the claims of the Occultists that their teachings are historical and scientific facts, whatever the garb they are presented in to the profane. Since the first kings began reigning “by the grace of God,” countless generations of buffoons appointed to amuse Majesties and Highnesses have passed away; and most of these graceless individuals had more wisdom at the bottoms of their haunches and at their fingers’ ends, than all their royal masters put together had in their brainless heads.

They alone had the inestimable privilege of speaking truth at the Courts, and those truths have always been laughed at . . .

This is a digression; but such works as the Comte de Gabalis have to be quietly analyzed and their true character shown, lest they should be made to serve as a sledge hammer to pulverize those works which do not assume a humorous tone in speaking of mysterious, if not altogether sacred, things, and say what they have to. And it is most postitively maintained that there are more truths uttered in the witty railleries and gasconades of that "satire," full of preeminently occult and actual facts, than most people, and Spiritualists especially, would care to learn.

One single fact instanced, and shown to exist now, at the present moment among the Mediums will be sufficient to prove that we are right.

It has been said elsewhere, that white magic differed very little from practices of sorcery except in effects and results—good or bad motive being everything. Many of the preliminary rules and conditions to enter societies of adepts, whether of the Right or the Left Path, are also identical in many things. Thus Gabalis says to the author: "The Sages will never admit you into their society if you do not renounce from this very present a Thing which cannot stand in competition with Wisdom. You must renounce all carnal Commerce with Women" (p. 27).

This is sine qua non with practical Occultists—Rosicrucians or Yogis, Europeans or Asiatics. But it is also one with the Dugpas and Jadoos of Bhutan and India, one with the Voodoos and Nagals of New Orleans and Mexico,* with an additional clause to it, however, in the statutes of the latter, and this is to have carnal commerce with male and

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* We speak here of the well-known ancient statutes in the Sorcery of the Asiatics as in the Demonology of Europe. The Witch had to renounce her husband, the Wizard his marital rights over his legitimate human wife, as the Dugpa renounces to this day commerce with living women; and, as the New Orleans Voodoo does, when in the exercise of his powers. Every Kabalist knows this.

Female Jinns, Elementals or Demons, call them by whatever names you will.*

"I am making known nothing to you but the Principles of the Antient Cabal," explains de Gabalis to his pupil. And he informs him that the Elementals (whom he calls Elementaries), the inhabitants of the four Elements, namely, the Sylphs, Undines, Salamanders, and Gnomes, live many Ages, but that their souls are not immortal. "In respect of Eternity . . . . they must finally resolve into nothing." . . . . "Our Fathers, the philosophers," goes on the soi-disant Rosicrucian, "speaking to God Face to Face, complained to him of the Unhappiness of these People (the Elementals), and God, whose Mercy is without Bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them, that by the same means as Man, by the Alliance which he contracted with God, has been made Partaker of the Divinity: the Sylphs, the Gnomes, the Nymphs, and the Salamanders, by the Alliance which they might Contract with Man, might be made Partakers of Immortality. So a she-Nymph or a Sylphide becomes Immortal and capable of the Blessing to which we aspire, when they shall be so happy as to be married to a Sage; a Gnome or a Sylphe ceases to be Mortal from the moment that he Espouses one of our Daughters."

Having delivered himself of this fine piece of advice on practical sorcery, the "Sage" closes as follows:

"No, no! Our Sages have never erred so as to attribute the Fall of the first Angels to their Love of women, no more than they have put Men under the Power of the Devil . . . . There was nothing criminal in all that. They were Sylphs which endeavored to become Immortal. Their innocent Pursuits, far enough from being able to scandalize the Philosophers, have appeared so Just to us that we are all resolved by common consent utterly to Renounce Women; and entirely to give ourselves to Immortalizing of the Nymphs and Sylphs" (p. 33).

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* The Jewish Kabalist of Poland and Galicia calls the female Spirit of Nergal, when bent on revenge, to his help and to infuse into him power. The Mussulman Sorcerer a female Jinni; a Russian Koldun a deceased Witch (vyed'ma). The Chinese maleficer has a female Huen in his house at his command. The above intercourse is said to give magic powers and a Supernal Force.

And so are certain mediums, especially those of America and France, who boast of Spirit husbands and wives. We know such mediums personally, men and women, and it is not those of Holland who will deny the fact, with a recent event among their colleagues and coreligionists fresh in their memory, concerning some who escaped death and madness only by becoming Theosophists. It is only by following our advice that they got finally rid of their spiritual consorts of both sexes.

Shall we be told in this case also, that it is a calumny and an invention? Then let those outsiders who are inclined to see, with the Spiritualists, nought but a holy, an innocent pastime at any rate, in that nightly and daily intercourse with the so-called "Spirits of the Dead," watch. Let those who ridicule our warnings and doctrine and make merry over them—explain after analysing it dispassionately, the mystery and the rationale of such facts as the existence in the minds of certain Mediums and Sensitives of their actual marriage with male and female Spirits. Explanations of lunacy and hallucination will never do, when placed face to face with the undeniable facts of SPIRIT-MATERIALIZATIONS. If there are "Spirits" capable of drinking tea and wine, of eating apples and cakes, of kissing and touching the visitors of séance-rooms, all of which facts have been proven as well as the existence of those visitors themselves—why should not those same Spirits perform matrimonial duties as well? And who are these "Spirits" and what is their nature? Shall we be told by the Spiritists that the spooks of Mme. de Sévigné or of Delphine—,—one of which authoresses we abstain from naming out of regard to the surviving relatives —were the actual "Spirits" of those two deceased ladies! That the latter felt a "Spiritual affinity" for an idiotic, old and slovenly Canadian medium and thus became his happy wife, as he boasts publicly, the result of which union is a herd of "spiritual" children bred with this holy Spirit? And who is the astral husband—the nightly consort of a well-known New York lady medium whom the writer knows personally?

Let the reader get every information he can about this last development of Spiritual (?!) intercourse. Let him think seriously over this, and then read the Comte de Gabalis, especially the Appendix to it, with its Latin portions; and then, perchance, he will be better able to appreciate the full gravity of the supposed chaff, in the work in question,* and understand the true value of the raillery in it. He will then see clearly the ghastly connexion there is between the Fauns, Satyrs and Incubi of St. Hieronymus, the Sylphs and Nymphs of the Count de Gabalis, the "Elementaries" of the Kabalists—and all those poetical, spiritual "Lillies" of the "Harris Community," the astral "Napoleons," and other departed Don Juans from the "Summerland," the "spiritual affinities from beyond the grave" of the modern world of mediums.

Notwithstanding this ghastly array of facts, we are told week after week in the Spiritual journals that, at best, we know not what we are talking about. "Platon"—(a presumptuous pseudonym to assume, by the by) a dissatisfied ex-theosophist, tells the Spiritualist (see Light, Jan. 1, 1887) that not only is there no reincarnation—because the astral "spirit" of a deceased friend told him so (a valuable and trustworthy evidence indeed), but that all our philosophy is proved worthless by that very fact! Karma, we are notified, is a tomfoolery. "

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* "Sub-Mundanes; or The Elementaries of the Cabala"; with an illustrative Appendix from the work "Demoniality" or "Incubi and Succubi," by the Rev. Father Sinistrari, of Amando. The answer given (p. 133) by an alleged devil, to St. Anthony respecting the corporeity of the Incubi and Succubi would do as well now, perhaps: "The blessed St. Anthony" having inquired who he was, the little dwarf of the woods answered. "I am a mortal, and one of the inhabitants of the Wilderness, whom gentility, under its varied delusions, worships under the names of Fauns, Satyrs and Incubi" or "Spirits of the Dead" might have added this Elemental, the vehicle of some Elementary. This is a narrative of St. Hieronymus, who fully believed in it, and so do we, with certain amendments.

Without Karma reincarnation cannot stand," and, since his astral informant "has inquired in the realm of his present existence as to the theory of reincarnation, and he says he cannot get one fact or a trace of one as to the truth of it . . ." this "astral" informant has to be believed. He cannot lie. For "a man who has studied chemistry has a right to an opinion, and earned a right to speak upon its various theories and facts . . . . especially if he, during earth-life, was respected and admired for his researches into the mysteries of nature, and for his truthfulness."*

Let us hope that the "astrals" of such eminent chemists as Messrs. Crookes and Butleroff—when disembodied will abstain from returning too often to talk with mortals. For having studied chemistry so much and so well, their post-mortem communications would acquire a reputation for infallibility more than would be good, perhaps, for the progress of mankind, and the development of its intellectual powers. But the proof is sufficiently convincing, no doubt, for the present generation of Spiritualists, since the name assumed by the "astral control of a friend" was that of a truthful and honorable man. It thus appears that an experience of over forty years with Spirits, who lied more than they told truth, and did far more mischief than good — goes for nought. And thus the "Spirit-husbands and -wives" must be also believed when they say they are this or that. Because, as "Platon" justly argues: "There is no progress without knowledge, and the knowledge of truth founded upon fact is progress of the highest degree, and if astrals progress, as the spirit says they do, the philosophy of Occultism in regard to reincarnation is wrong upon this point; and how do we know that the many other points are correct, as they are without proof?"

This is high philosophy and logic. "The end of wisdom is consultation and deliberation" — with "Spirits," Demosthenes might have added, had he known where to look for them—but all this still leaves the question, "who are those spirits"—an open one.

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* The arguments and evidence brought to bear against the philosophy of the East are curious. Surely this is a good proof that the Occultists are right in saying that most of those "Spirits" are not even "lying" Spirits, but simply empty, senseless shells talking sense only with the help of the brains of the sitters and the brain of the medium as a connecting link.

For, “where doctors disagree,” there must be room for doubt. And besides the ominous fact that Spirits are divided in their views upon reincarnation—just as Spiritualists and Spiritists are, “every man is not a proper champion for the truth, nor fit to take up the gauntlet in the cause of verity,” says Sir T. Browne. This is no disrespectful cut at “Platon,” whoever he may be, but an axiom. An eminent man of science, Prof. W. Crookes, once gave a very wise definition of Truth, by showing how necessary it is to draw a distinction between truth and accuracy. A person may be very truthful—he observed —that is to say, may be filled with the desire both to receive truth and to teach it; but unless that person have great natural powers of observation, or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm, he will be always apt to proceed to generalizations, which may be both false and dangerous. In short as another eminent man of science, Sir John Herschel, puts it, “The grand and, indeed, the only character of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion.”

Now very few Spiritualists, if any, unite in themselves the precious qualities demanded by Prof. Crookes; in other words their truthfulness is always tempered by enthusiasm; therefore, it has led them into error for the last forty years. In answer to this we may be told and with great justice, it must be confessed, that this scientific definition cuts both ways; i.e., that Theosophists are, to say the least, in the same box with Spiritualists; that they are enthusiastic, and therefore also credulous. But in the present case the situation is changed. The question is not what either Spiritualists or Theosophists think personally of the nature of Spirits and their degree of truthfulness; but what the “universal experience,” demanded by Sir John Herschel, says.

Spiritualism is a philosophy (if one, which so far we deny) of but yesterday. Occultism and the philosophy of the East, whether true absolutely, or relatively, are teachings coming to us from an immense antiquity. And since—whether in the writings and traditions of the East, in the numberless Fragments, and MSS. left to us by the Neo-Platonic Theosophists; in the life observations of such philosophers as Porphyry and Iamblichus; in those of the medieval Theosophists and so on, ad infinitum;—since we find in all these, the same identical testimony as to the extremely various and often dangerous nature of all those Genii, Demons, Gods, Lares, and "Elementaries," now all confused into one heap under the name of "Spirits," we cannot fail to recognize in all this something "enduring the test of universal experience," and "coming unchanged" out of every possible form of observation and experience.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views, born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair-minded witness to the doings of the "Spirits" in America, one that is neither a Theosophist, nor a Spiritualist, be asked: "What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have delivered a young friend of his, whom the nightly succubus was slowly killing, and the Spirit-wives and husbands of the mediums?" Surely none—would be the correct answer. Those who do not shudder at this hideous revival of mediaeval Demonology and Witchcraft, may, at any rate, understand the reason why of all the numerous enemies of Theosophy—which unveils the mysteries of the "Spirit World" and unmasks the Spirits masquerading under eminent names—none are so bitter and so implacable as the Spiritualists of Protestant, and the Spiritists of Roman Catholic countries.

"Monstrum horrendum, informe, ingens cui lumen ademptum . . ."* is the fittest epithet to be applied to most of the "Lillies" and "Joes" of the Spirit World.

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* [Virgil, Aeneid, III, 658: "A monster awful, shapeless, huge, bereft of light," said of Polyphemus. —Compiler.]

But we do not mean at all—following in this the example of Spiritualists, who are determined to believe in no other "Spirits" than those of the "dear departed" ones—to maintain that save Nature Spirits or Elementals, Shells, or Elementaries, and "Gods" and genii, there are no other Spirits from the invisible realms; or no really holy and grand Spirits—who communicate with mortals. For it is not so. What the Occultists and Kabalists said all along, and the Theosophists now repeat, is, that holy Spirits will not visit promiscuous séance rooms, nor will they intermarry with living men and women.

Belief in the existence of invisible but too often present visitants from better and worse worlds than our own, is too deeply rooted in men's hearts to be easily torn out by the cold hand of Materialism, or even of Science. Charges of superstition, coupled with ridicule, have at best served to breed additional hypocrisy and social cant, among the educated classes. For there are few men, if any, at the bottom of whose souls belief in such superhuman and supersensuous creatures does not lie latent, to awaken into existence at the first good opportunity. Many are those Men of Science who, having abandoned with their nursery pinafores belief in Kings of Elves and Fairy Queens, and who would blush at being accused of believing in witchcraft, have, nevertheless, fallen victims to the wiles of "Joes," "Daisies," and other spooks and "controls." And once they have crossed the Rubicon, they fear ridicule no longer. These Scientists defend as desperately the reality of materialized and other Spirits, as if these were a mathematical law. Those soul-aspirations that seem innate in human nature, and that slumber only to awaken to intensified activity; those yearnings to cross the boundary of matter that make many a hardened skeptic turn into a rabid believer at the first appearance of that which to him is undeniable proof—all these complete psychological phenomena of human temperament—have our modern physiologists found a key to them? Will the verdict remain "non compos mentis" or "victim to fraud and psychology"? etc., etc.

When we say with regard to unbelievers that they are “a handful” the statement is no underevaluation; for it is not those who shout the loudest against degrading superstitions, the “Occult craze” and so on, who are the strongest in their skepticism. At the first opportunity, they will be foremost amongst those who fall and surrender. And when one counts seriously the ever-increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the “Departure of the Fairies.” They are gone, says the poet:

. . . . .“They are flown,

Beautiful fictions of our fathers, wove

n Superstition’s web when Time was young,

And fondly loved and cherished—they are flown,

Before the Wand of Science!. . . .”

We maintain that they have done nothing of the kind; and that on the contrary it is these “Fairies”—the beautiful, far more than the hideous—who are seriously threatening under their new masks and names to disarm Science and break its “Wand.”

Belief in “Spirits” is legitimate, because it rests on the authority of experiment and observation; it vindicates, moreover, another belief, also regarded as a superstition: namely, Polytheism. The latter is based upon a fact of nature: Spirits mistaken for Gods, have been seen in every age by men—hence, belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who has seen GOD—that God we mean, the Infinite and the Omnipotent, the one about whom Monotheists talk so much? Polytheism—once man claims the right of divine interference on his behalf—is logical and consistent with the philosophies of the East, all of which, whether Pantheistic or Deistic, proclaim the ONE an infinite abstraction, an absolute Something which utterly transcends the conception of the finite. Surely such a creed is more philosophical than that religion, whose theology, proclaiming in one place God, a mysterious and even Incomprehensible Being, whom “no man shall see and live” (Exodus, xxxiii, 20),

shows him at the same time so human and so petty a God as to concern himself with the breeches* of his chosen people, while neglecting to say anything definite about the immortality of their souls, or their survival after death!

Thus, belief in a Host and Hosts of Spiritual entities, dwelling on various planes and spheres in the Universe, in conscious intra-Kosmic Beings, in fact, is logical and reasonable, while belief in an extra-Kosmic God is an absurdity. And if Jehovah who was so jealous about his Jews and commanded that they should have no other God save himself, was generous enough to bestow upon Pharaoh Moses ("See, I have made thee a god to Pharaoh: and Aaron. . . . . thy prophet"—Exodus, vii, 1) as the Egyptian monarch's deity, whyn should not "Pagans" be allowed the choice of their own Gods? Once we believe in the existence of our Egos, we may well believe in Dhyan Chohans. As Hare has it: "man is a mixed being made up of a spiritual and of a fleshly body; the angels are pure Spirits, herein nearer to God, only that they are created and finite in all respects, whereas God is infinite and uncreated." And if God is the latter, then God is not a "Being" but an incorporeal Principle, not to be blasphemously anthropomorphized. The angels or Dhyan Chohans are the "Living Ones"; that Principle, the "Self-Existent," the eternal, and all pervading CAUSE of all causes, is only the abstract noumenon of the "River of Life," whose ever rolling waves create angels and men alike, the former being simply "men of a superior kind," as Young intuitionally remarks.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them now, spirits, angels, and demons, that Christian nations are less polytheistic than their Pagan brethren.

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* "And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach" (Exodus xxviii, 42). GOD a linendraper and a tailor!!

The twenty or thirty millions of the now existing Spiritualists and Spiritists, minister to their dead as jealously as the modern Chinamen and the Hindus minister to their Houen,* Bhûts, and Pisachas—the Pagan, however, only to keep them quiet from post-mortem mischief.

[The next three paragraphs were added at some later date:]

On the other hand, we have demonstrated fully in the Proem to The Secret Doctrine that the worship of angels and spirits by the Roman Catholics and the Christians of the Oriental Churches, representing several hundred millions of men, women and children, who worship armies of Saints besides—is as idolatrous as any idol-worship in India and China. The only difference one can see is that the Pagans are sincere in calling their religion polytheism, whereas the Churches—in company with the Protestant Spiritualists, whether consciously or otherwise—put a mask on theirs by claiming for it the title of a monotheistic Church. There is a philosophy in dealing with the question of spirits in Indian "idolatry" that is conspicuously absent from the Western definitions of them. The Devas are, so to say, the embodied powers of states of matter, more refined than those with which we are familiar.† In the Vedas the Gods are mentioned as being eleven in number, where each one of the eleven stands as the representative of the class to which he belongs. Each of these classes again is subdivided into three, thus yielding the thirty-three classes of primary Gods, common alike to the Hindu and Buddhistic systems,‡ as may be seen on reference to Beal's Catena of Chinese Buddhism. Each one of these thirty-three, subdivided again, admits of further division almost indefinitely like the substantial monads of Leibnitz; a fact which is expressed by the number of the Gods being given by the Hindus as thirty-three crores (33 x 10,000,000).

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* The Houen in China is "the second Soul, or human Vitality, the principle, which animates the ghost" as explained by missionaries from China; simply the astral. The Houen, however, is as distinct from the "Ancestor" as the Bhuts are from the Pitris in India.

† See The Secret Doctrine, Vol. I, Book I, Part III: "Gods, Monads and Atoms," pp. 610 et seq.

‡ See Chinese, Burmese, and Siamese Mythologies.

The key to the esoteric significance of these Gods would enable modern physical science, and chemistry especially, to achieve a progress that they may not otherwise reach in a thousand years to come, as every God has a direct connection with, and a representative in, its bodily fabric, so to say, in invisible atoms and visible molecules—physical and chemical particles.*

Although these Gods are said to be "superior to man in some respects," it must not be concluded that the latent potencies of the human spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man; but with the ultimate effect of prescribing a limit to their expansion, to which the human spirit is not subjected. This fact has been well symbolized in the Mahâbhârata by the single-handed victory of Arjuna, under the name of Nara (a man) over the whole host of Devas and Deva-yonis (the lower Elementals). And we find reference to the same power in man in the Bible, for St. Paul distinctly says to his audience "Know ye not that we shall judge angels?" (I Corinth., vi, 3), and speaks of the astral body of man, the soma psychikon, and the spiritual body, soma pneumatikon, which "hath not flesh and bones," but has still an external form.

[The following couple of sentences were added at some later date:]

An Adept, by putting himself under a special course of training and initiation, may attain the status of a Deva, but by such a course he is debarred from further progress along the true path. (See "The 'Elixir of Life' " in Five Years of Theosophy.)† The story of Nahusa gives a glimpse of the truth as known to the Initiates.

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* See again "Gods, Monads, and Atoms."

† [The remarkable Essay on "The Elixir of Life" appeared originally in The Theosophist," Vol. III, March and April, 1882, and was written under dictation by Godolphin Mitford who used on other occasions the pseudonym of Moorad Alee Beg or Mirza Murad Ali Beg. It has been reprinted several times in various publications. as well as a separate pamphlet.—Compiler.]

The order of Beings called the Devas—whose variety is so great that no description of it can be attempted here—is given in some Occult treatises. There are high Devas and lower ones, higher Elementals and those far below man and even animals. But all these have been or will be men, and the former will again be reborn on higher planets and in other manvantaras. One thing may however, be mentioned. The Pitris, or our "lunar ancestors," and the communication of mortals with them, have been several times mentioned by Spiritualists as an argument that Hindoos do believe in, and even worship "Spirits." This is a great mistake. It is not the Pitris individually that were ever consulted, but their stored wisdom collectively; that wisdom being shown mystically and allegorically on the bright side of the moon.

What the Brahmans invoke are not "the spirits" of the departed ancestors—the full significance of which name will be found in Vol. II of The Secret Doctrine, where the genesis of man is given. The most highly developed human spirit will always declare, while leaving its tenement of clay "nacha punarâvarti"—"I shall not come back"—and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the "lunar" ancestors and their connection with the "moon" would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more will be given than the few hints that follow.

One of the names of the moon in Sanskrit is Soma, which is also the name, as is well known, of the mystic drink of the Brahmans and shows the connection between the two. A "soma-drinker" attains the power of placing himself in direct rapport with the bright side of the moon, thus deriving inspiration from the concentrated intellectual energy of the blessed ancestors. This "concentration," and the moon being a storehouse of that Energy, is the secret, the meaning of which must not be revealed, beyond the mere fact of mentioning the continuous pouring out upon the earth from the bright side of the orb of a certain influence.

This which seems one stream (to the ignorant) is of a dual nature—one giving life and wisdom, the other being lethal.

He who can separate the former from the latter, as Kalahamsa separated the milk from the water, which was mixed with it, thus showing great wisdom—will have his reward. The word Pitri does mean, no doubt, the ancestor; but that which is invoked is the lunar wisdom esoterically and not the "Lunar ancestor." It is this Wisdom that was invoked by Qu-ta-my, the Chaldean, in the Nabathean Agriculture, who wrote down "the revelations of the Moon." But there is the other side to this. If most of the Brahmanical religious ceremonials are connected with the full moon so do the dark ceremonials of the sorcerers take place at the new moon and its last quarter. For similarly when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil Karma, and the evil inspiration, comes down upon him as a dark incubus of iniquity from "the dark side of the moon," which is a terra incognita to Science, but a well explored land to the Adept. The Sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon, when the benignant influence of the Pitris is at its lowest ebb, crystallizes some of the Satanic energy of his predecessors in evil, and turns it to his own vile ends; while the Brahman, on the other hand, pursues a corresponding benevolent course with the energy bequeathed him by his Pitris . . . . Therefore, this is the true Spiritualism of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes, it will be seen that the so-called "superstitions" of Brahmanism and the ancient Pagans in general were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to discover.

We maintain then that no Theosophist has ever believed in, or helped to spread "degrading superstitions," any more than has any other philosophical or scientific Society.

[The following paragraph was added at some later date:]

If some Theosophists—most of them indeed—openly confess their belief in Dhyân Chohans (disembodied men from other preceding Manvantaras), in Pitris (our real, genuine ancestors), and the hosts of other spirits—mundane, sub-mundane, and supra-mundane—they do no worse than the whole Christian world did, does, and will do. In this way they are far more honourable than those who hide that belief and keep it sub rosa.

The only difference between the "Spirits" of other Societies, Sects and Bodies, and ours lies in their names, and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the "Spirits of the Dead," and in whom the Roman Church sees the devils of the Host of Satan—we see neither. We call them, Dhyan-Chohans, Devas, Pitris, Elementals high and low—and know them as the "Gods" of the Gentiles, imperfect at times, never wholly. Each order has its name, it place, its functions assigned to it in nature; and each host is the complement and crown of its own particular sphere, as man is the complement and crown of his globe; hence, a natural and logical necessity in Kosmos.

H. P. B.

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THE LETTERS OF JOHANN CASPAR LAVATER TO THE EMPRESS MARIA FEODOROVNA, THE WIFE OF THE EMPEROR PAUL I OF RUSSIA.

(Written in the year 1798, and translated from the original autographs)

[Lucifer, Vols. VI & VII, May, June, August & October, 1890]

Johann Caspar Lavater, the famous Physiognomist, was the son of a skillful physician at Zürich and was born November 15th, 1741. As a child he was of a very lively imagination and gave himself up to silent reveries; while yet at school he believed that he had received direct answer to his prayers.

Later on at Leipzig and Berlin he made the acquaintance of the scholars and theologians of Northern Germany, and on his return to Zürich was made deacon and subsequently first pastor of the orphan church there. Until he entered on his great physiognomical work, all his energy was devoted to the service of religion, although he also gained a sufficient reputation as a poet. His sermons were marked by such fine style, lively enthusiasm, and also by a certain mysticism which always characterized him, that they won large admiration even in foreign countries. His great work, entitled Physiognomische Fragmente, was based on the theory that there was a close connexion between the internal man and the outward expression of the face. This won him such fame that his name was speedily known all over Europe. During the Swiss Revolution, he boldly opposed the new views and the Directory, being decided in this by the spectacle of the French Revolution which had thoroughly disgusted him. For this he was imprisoned in 1799, but was soon set at liberty and died in 1801 of a wound received while assisting the distressed at the capture of Zürich by Masséna. In private life Lavater is said to have been one of the most virtuous and even saintly of men.

In presenting a translation of these letters, of which only a few have previously seen the light, we are guided by a desire to interest those of our readers who may be orthodox Christians or Spiritualists. For although the opinions of Lavater are greatly in advance of the narrow theology of his times, and in many places he gives utterance to ideas of great sublimity, still no Theosophist or Occultist can agree with his theology, psychology, or spiritualism, which are throughout characterised by very material conceptions, and remind us strongly of the “Summer Land,” and the literal interpretation of St. John’s Revelation. And now with regard to the letters themselves.

In 1881, in Nos. 3 and 4 of the German journal, the Christian Reading, appeared a letter from the Director of the St. Petersburg Imperial Public Library to the authorities of the University of Jena, congratulating them on the occasion of the completion of the 300th year of the existence of its foundation, and concluding with the following words:—

. . . . We have collected some accidentally preserved pages belonging to the rich treasury of German literature, and have the honor to present them, as a jubilee offering, to one of the most active centres of German culture, traces of which are perceived in every place where science and learning are a care, and the remarkable monuments of which occupy the most prominent place in our Library, in whose name I now present the enclosed copies.

The St. Petersburg Imperial Public Library wishes the University of Jena success in its future undertakings, which have hitherto been so beneficial to science during the 300 years of its existence.

The Director of the St. Petersburg Imperial Public Library.

(Signed) BARON KORF.

Member of the State Council of the Secretariat.

P.S.—The copy of the enclosed was entrusted by the Council of the Library to its chief Librarian R. Meenoulof, who deems himself very happy to have had the good fortune of discovering, during the recataloguing of the private library of the Grand Duke Constantine Nikolayevitch, at Pavlovsk, this forgotten correspondence of Lavater.

The above letter was prefaced by the following explanation:—The palace of the Grand Duke at Pavlovsk is the residence where the Emperor Paul passed the happiest years of his life. Later on it became the favorite residence of his late august widow, the never-to-be-forgotten—for her philanthropy and beneficence to suffering humanity—the Empress Maria Feodorovna. The palace library, which owes its existence to this august pair, contains a collection of most remarkable and choice works. Among other things a small packet was found there containing some autograph letters of Lavater, which have hitherto remained unknown to the biographers of this famous man. These letters were written by him at Zürich, in 1798. Sixteen years before, Lavater had the opportunity of making the acquaintance of the Grand Duke Pavel (Paul) Petrovitch and his wife, during their travels incognito, under the titles of the Count and Countess Severni (North), when they visited Zürich and Schaffhausen.

From 1796 to 1800, Lavater sent his physiognomical discoveries to Russia and along with them letters, or rather fragments in the shape of letters, of a spiritualistic tendency, with the object of giving the best possible general conception about the state of the soul after the death of the body.

Lavater allows that the soul of the dead can transmit its thoughts to a receptive and chosen mind (now called a medium), and thus communicate with and write letters to the friends it left on earth, and give them an idea of its existence in the realm of the spirits. In his letters Lavater speaks of his religious convictions with great enthusiasm The publication of a few of these letters with the permission of the Grand Duke Constantine Nikolayevitch, will enable the public to become better acquainted with the sympathetic and lofty soul of Lavater. As to the rest, and the correspondence which contains his physiognomical observations, owing to their private nature and length they cannot be made public property *

Those now offered to the public were translated directly from the autograph letters at St. Petersburg.—[ED.]

[H.P.B. has appended footnotes to various expressions of Lavater, and to certain statements which occur in the three letters purporting to have been written by a discarnate “Spirit” who signs himself “Makariozenagath.” The expressions to which the footnotes are appended appear in square brackets.]

[every spirit, co-ordinately with his personal character] Evidently, the great Swiss physiognomist was better acquainted with the nature of living men than with that of disembodied spirits, since he attributes to the latter a personality of human characteristics!
[each Spirit . . . . ennobling his personality] What would Lavater, with such exalted and lofty, though rather too anthropomorphic ideas about disembodied souls, say, to the inane and often senseless “messages” from the Spirit World through the modern professional medium? What would he think of the materializations of “three-toed” Lillies, punch-and-tea-drinking John Kings and the rest of the astral crew? Thus it seems, that Spirit-letters were known before modern Spiritualism was born [our light radiates softly around the head of every good, loving, and true Christian] Sectarian feelings even in Spirits [we stimulate in him ideas, which without our influence could otherwise never have entered his head] Such are the ways and the modus operandi of the Planetary Dhyanis and the Nirmanakâyas, but not quite those of disembodied spirits of ex-“personalities.”

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* Thus only two or three of the Lavater letters were sent for publication in 1881, the rest being withheld.

JOHANN KASPAR LAVATER
1741-1801

Yet, great and saintly, indeed, must be the man or woman who becomes worthy of such visitants! As a general rule such an influence is exercised on the lower self by one's own Ego, a Spirit surely, yet not "disembodied."

[thus a highly worthy man . . . becomes in this manner an . . . agent for the spirit] Which of the professional mediums answer this description? Is it the drunken sots and epileptics we all know, or have heard of, who are such "highly worthy" people?

[I soar over, and light upon him . . .] The "Spirit" is hardly of the modest class. The style of his letters is that of Lavater himself; and we have little doubt but they were written by him in trance condition, unknown to himself.

[Spirits . . .. live bereft of their free will, subject to the will alone of the Almighty] Surely such a state of irresponsibility is nothing to be envied nor desired. What kind of "liberated" Spirits are these!

[following a particularly phantastic passage full of visions] One would hardly recognize the genius and remarkable intellect of Lavater in the above gush. It might be more appropriate to sign this letter with the name of one of General Booth's "Army."
[at last speech returned to us] What kind of conception of Spirit and Spirits had the great Lavater, if he could accept all this physiological description of post-mortem emotions, as a bona fide narrative of a disembodied soul? A queer "Spirit" this!

[a Being before whom bows the whole Universe] This we fear, is a slight exaggeration of facts. The Spirit seems to forget the millions of the “heathen.”

We are, indeed, forced to suspect the venerable Spirit Makariozenagath of being the disincarnated Spirit of a Methodist preacher.

[out of thousands of things . . . . there may be hardly one that I dare mention] This is but in the order of things.

Who is there who can boast of having received from a communicating “Spirit” any entirely new information, never heard of before, yet correct and useful to either science in general, or mankind in particular?

[their religious feeling penetrates our being and their infidelity repels us] We demur to the last proposition, while quite ready to agree with the first. The respective religious beliefs of their mediums must “penetrate,” the communicating “spirits,” if we are allowed to judge by the results. While one “returning” angel-guide vouchsafes, say, to a Roman Catholic medium and audience the blessed truths of the immaculate conception and teaches reincarnation, another “angel-control” will, in the presence of protestants and English Spiritualists, denounce the latter doctrine as “unphilosophical heathen rubbish” and make high fun over the doctrine of rebirth.

[light is . . . the mystery . . . which cannot be understood by any mortal] And yet it is pretty well known to Occultists and even many an advanced Kabalist, without mentioning those who realize the true meaning of Alchemy and its transmutations.

It is evident that the word “light” is used for aura, or that radiant emanation from animate and inanimate objects which is called by Reichenbach Od. But the presence of such in living persons, at any rate, is well known even to good clairvoyants and sensitives, or mediums, who see it, though they are rarely able to understand and analyze correctly its coruscations.

[we have no authority to compel by, or subject to, our power any human being, whose will is entirely independent from our will] The angel-guides and controls of the modern medium speak differently. What they demand of those whom they “overshadow” and break into, like a midnight burglar, is absolute passivity and no exercise of free will, as it is fatal to spooks.

[the “Spirit” quotes Matt. xvi, 19: “And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”]

Just so; only these words scarcely apply to Peter the Apostle, but rather to Peter, the symbol of the mystery between Soul (the earthly, lower manas) and Spirit (the Higher Manas or Ego), the Christos within man. The “Spirit of God” spoken about is evidently our “Higher Ego”, the only divine Entity upon which act and react all the deeds of the terrestrial Personality. But this is a theosophical teaching with which too few are acquainted, to make of it a subject of any lengthy dissertation

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EDITOR’S NOTE

Two words to the unwary, who believe in the communion of disembodied spirits with mortal men. We have translated the above Letters verbatim in spite of their weary repetitions, and have laid them in all their goody-goodiness and gigantic gush before the readers of Lucifer. And now we ask; is there one sentence in them that could be regarded as new or useful for mankind, or even for the mortal Empress for whose benefit they were written? Has the pious and Christo-gushing Makariozenagath given the smallest information on that bourne “from which no traveller returns,” added an atom of fresh information to the general knowledge of the world, or benefited thereby man, woman, or child? Written by Lavater, who was undeniably a man of genius, and great scientific knowledge; one whose sincerity could no more be questioned than his horror of an honest man for any deception of that kind—what are we to think of these letters written by the spirit of a dead man to a friend on earth? How difficult is it for a mind, warped by theological prejudices, to exercise a right judgment, or vision, in the psychic experience of which it may be the subject! We see this strongly in the case of Swedenborg who ruined what might otherwise have been true vision, by clothing everything he saw in this same miserable theological garb. So with the friend of Lavater; the moment he had experience of the realm beyond five senses, he immediately thought himself with the God and angels of his imaginary heaven and worked in the details with his own preconceptions.

It is curious how all these untrained psychics see each in the terms of his own religion or theory, and because they experience some new sensation, are straightway convinced of the absolute truth of their experience. We know a dozen people who believe with all their souls that they have made the intimate acquaintance of Jehovah (!), and will tell you how he is dressed, even to the minutest details of his toilette; others again, a still more numerous class, who are the bosom psychic friends of Jesus Christ (!!); and so on. The “cruel, hard-hearted” world calls them “cranks” and Lucifer, little as he values the opinion of the many as a rule, must endorse its verdict, adding that the communications of the “dear Spirits” up to date must be roughly catalogued under the heading of “flapdoodle.”

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[RULES FOR THE RESIDENTS OF THE LONDON HEADQUARTERS]

[The following Rules were established by H.P.B. at 19 Avenue Road, the London Headquarters of The Theosophical Society. Their approximate date is the Spring of 1890. They came to light when, many years later, Digby Besant sent a copy of them to the English T.S., and they were published in News and Notes, London, July-August, 1949.]

RULES

WHICH MUST BE CONFORMED TO BY ALL RESIDENT

MEMBERS AT THE HEADQUARTERS OF THE THEOSOPHICAL

SOCIETY IN EUROPE.

I

The latest time for rising in the morning, during all seasons of the year, is 8 o’clock.

II.

Breakfast must be concluded by 9 A.M., at which hour the table will be cleared.

III.

All lights must be turned out before going to bed, and both in sittingrooms and bedrooms must be turned down or extinguished when not in use.

IV.

All lights must be out by 12 (midnight), special arrangements being made in any exceptional cases.

V.

The bathroom must not be used between 11:30 P.M. and 6 A.M.

VI.

Members may invite friends to share the common meals, giving written notice to the Housekeeper on the slips provided for the purpose, and paying 1/- for breakfast, lunch, or tea, and 1/6 for dinner. Visitors must leave by 1l: 30 P.M., and all gas be extinguished and doors locked by 11:45.

VII.

Members must, in the morning, notify in the book provided for the purpose, intended absences from meals. After 10 P.M. any member requiring tea or coffee must make or warm it for himself on the gas stove in the back kitchen.

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Regularity in life consists of regularity in speech and action, and these cannot exist apart from regularity in thought and feeling. In Practical Theosophy, therefore, it is necessary that these five conditions should coexist viz.

RIGHT THOUGHT, RIGHT FEELING,

RIGHT SPEECH, RIGHT ACTION,

RIGHT LIVING.

BLACK MAGIC IN SCIENCE

[Lucifer, Vol. VI, 34, June, 1890, pp. 265-275]

". . . . Commence research where modern conjecture closes its faithless wings."

—Bulwer-Lytton, Zanoni.

"The flat denial of yesterday has become the scientific axiom of today."

—Common Sense Aphorisms.

Thousands of years ago the Phrygian Dactyls, the initiated priests, spoken of as the "magicians and the exorcists of sickness," healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybelê, the many-breasted goddess, the daughter of Coelus and Terra. Indeed, her genealogy and the myths attached to it show Cybelê as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very fons vitae of all that lives and breathes. The mountain air being placed nearer to that fount fortifies health and prolongs man's existence; hence, Cybelê's life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that Magna and Bona Dea, the prolific Mater, became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.

Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in theurgic mysteries as also in the Asclepieia— the healing temples of Aesculapius, where the patients once admitted were treated, during the process of "incubation," magnetically, during their sleep.

This creative and life-giving Force—denied and laughed at when named theurgic magic; accused for the last century of being principally based on superstition and fraud, whenever referred to as mesmerism—is now called Hypnotism, Charcotism, Suggestion, "psychology," and what not.

But, whatever the expression chosen, it will ever be a loose one if used without a proper qualification. For when epitomized with all its collateral sciences—which are all sciences within the science—it will be found to contain possibilities the nature of which has never been even dreamt of by the oldest and most learned professors of the orthodox physical science. The latter, "authorities" so called, are no better, indeed, than innocent bald infants, when brought face to face with the mysteries of antediluvian "mesmerism." As stated repeatedly before, the blossoms of magic, whether white or black, divine or infernal, spring all from one root. The "breath of Cybelê"—Akâśa-tattva in India—is the one chief agent, and it underlays the so-called "miracles" and "supernatural" phenomena in all ages, as in every clime. As the parent-root or essence is universal, so are its effects innumerable. Even the greatest adepts can hardly say where its possibilities must stop.

The key to the very alphabet of these theurgic powers was lost after the last Gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher per ignem, as they called themselves, rediscovered some of the lost secrets of the Phrygian priests and of the Asclepieia. It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus —the "quack" and "drunken impostor" in the opinion of the said scientific "bald infants" of his days, and of their successors in ours—inaugurated among other things in the seventeenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, armlets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do the electric belts of today.

Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puységur in the nineteenth century only followed in their footsteps.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants, have all an affinity with, and bear a close relation to, the human organism. Everything in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and everything is destined to return thereinto. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer; and, whether through internal or external use, that particular agent imparting to the patient additional strength to fight disease— (developed generally through the introduction of some foreign element into the constitution)—and to expel it, will lead invariably to his cure. Many and marvellous were such cures effected by Anton Mesmer. Subjects with heart disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially prepared magnets.

In 1774 he too happened to come across the theurgic secret of direct vital transmission; and so highly interested was he, that he abandoned all his old methods to devote himself entirely to the new discovery. Henceforward he mesmerized by gaze and passes, the natural magnets being abandoned. The mysterious effects of such manipulations were called by him—animal magnetism. This brought to Mesmer a mass of followers and disciples.

The new force was experimented with in almost every city and town of Europe and found everywhere an actual fact.

About 1780, Mesmer settled in Paris, and soon the whole metropolis, from the Royal family down to the last hysterical bourgeoise, were at his feet. The clergy got frightened and cried—“the Devil”! The licensed “leeches” felt an ever-growing deficit in their pockets; and the aristocracy and the Court found themselves on the verge of madness from mere excitement. No use repeating too well-known facts, but the memory of the reader may be refreshed with a few details he may have forgotten.

It so happened that just about that time the official Academical Science felt very proud. After centuries of mental stagnation in the realm of medicine and general ignorance, several determined steps in the direction of real knowledge had finally been made. Natural sciences had achieved a decided success, and chemistry and physics were on a fair way to progress. As the Savants of a century ago had not yet grown to that height of sublime modesty which characterizes so pre-eminently their modern successors—they felt very much puffed up with their greatness. The moment for praiseworthy humility, followed by a confession of the relative insignificance of the knowledge of the period—and even of modern knowledge for the matter of that—compared to that which the ancients knew, had not yet arrived. Those were days of naïve boasting, of the peacocks of science displaying in a body their tails, and demanding universal recognition and admiration. The Sir Oracles were not as numerous as they are now, yet their number was considerable. And indeed, had not the Dulcamaras of public fairs been just visited with ostracism? Had not the leeches well nigh disappeared to make room for diploma-ed physicians with royal licences to kill and bury a piacere ad libitum? Hence, the nodding “Immortal” in his academical chair was regarded as the sole competent authority in the decision of questions he had never studied, and for rendering verdicts about that which he had never heard of. It was the REIGN OF REASON, and of Science—in its teens; the beginning of the great deadly struggle between Theology and Facts, Spirituality and Materialism.

In the educated classes of Society too much faith had been succeeded by no faith at all. The cycle of Science-worship had just set in, with its pilgrimages to the Academy, the Olympus where the “Forty Immortals” are enshrined, and its raids upon every one who refused to manifest a noisy admiration, a kind of juvenile calf’s enthusiasm, at the door of the Fane of Science. When Mesmer arrived, Paris divided its allegiance between the Church, which attributed all kinds of phenomena except its own divine miracles to the Devil, and the Academy, which believed in neither God nor Devil, but only in its own infallible wisdom.

But there were minds which would not be satisfied with either of these beliefs. Therefore, after Mesmer had forced all Paris to crowd to his halls, waiting hours to obtain a place in the chair round the miraculous baquet, some people thought that it was time real truth should be found out. They laid their legitimate desires at the royal feet, and the King forthwith commanded his learned Academy to look into the matter. Then it was, that awakening from their chronic nap, the ‘‘Immortals’’ appointed a committee of investigation, among which was Benjamin Franklin, and chose some of the oldest, wisest, and baldest among their “Infants” to watch over the Committee. This was in 1784. Every one knows what was the report of the latter and the final decision of the Academy. The whole transaction looks now like a general rehearsal of the play, one of the acts of which was performed by the “Dialectical Society” of London and some of England’s greatest Scientists, some eighty years later.

Indeed, notwithstanding a counter report by Dr. Jussieu, an Academician of the highest rank, and the Court physician Deslon, who, as eyewitnesses to the most striking phenomena, demanded that a careful investigation should be made by the Medical Faculty of the therapeutic effects of the magnetic fluid—their demand fell through. The Academy disbelieved her most eminent Scientists. Even Sir B. Franklin, so much at home with cosmic electricity, would not recognize its fountain head and primordial source, and along with Bailly, Lavoisier, Magendie, and others, proclaimed Mesmerism a delusion.

Nor had the second investigation which followed the first—namely in 1825—any better results. The report was once more squashed (vide Isis Unveiled, Vol. I, pp. 171-176).

Even now when experiment has amply demonstrated that “Mesmerism” or animal magnetism, now known as hypnotism (a sorry effect, forsooth, of the “Breath of Cybelê”) is a fact, we yet get the majority of scientists denying its actual existence. Small fry as it is in the majestic array of experimental psycho-magnetic phenomena, even hypnotism seems too incredible, too mysterious, for our Darwinists and Haeckelians. One needs too much moral courage, you see, to face the suspicion of one’s colleagues, the doubt of the public, and the giggling of fools, “Mystery and charlatanism go hand in hand,” they say; and “self-respect and the dignity of the profession,” as Magendie remarks in his Physiologie Humaine, “demand that the well informed physician should remember how readily mystery glides into charlatanism.” Pity the “well informed physician” should fail to remember that physiology among the rest is full of mystery—profound, inexplicable mystery from A to Z— and ask whether, starting from the above “truism,” he should not throw overboard Biology and Physiology as the greatest pieces of charlatanry in modern Science. Nevertheless, a few in the well-meaning minority of our physicians have taken up seriously the investigation of hypnotism. But even they, having been reluctantly compelled to confess the reality of its phenomena, still persist in seeing in such manifestations no higher a factor at work than the purely material and physical forces, and deny these their legitimate name of animal magnetism. But as the Rev. Mr. Haweis (of whom more presently) just said in the Daily Graphic . . . “The Charcot phenomena are, for all that, in many ways identical with the mesmeric phenomena, and hypnotism must properly be considered rather as a branch of mesmerism than as something distinct from it. Anyhow, Mesmer’s facts, now generally accepted, were at first stoutly denied.” And they are still so denied.

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognized dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism "there is an abyss." That one is beneficient, the other maleficent, as it evidently must be; since, according to both Occultism and modern Psychology, hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves, which being, so to say, the sentries that keep the doors of our senses opened, getting anaesthesized under hypnotic conditions, allow these to get closed. A. E. Simonin reveals many a wholesome truth in his excellent work, Solution du problème de la suggestion hypnotique.* Thus he shows that while "in Magnetism (mesmerism) there occurs in the subject a great development of moral faculties"; that his thoughts and feelings "become loftier, and the senses acquire an abnormal acuteness"; in hypnotism, on the contrary, "the subject becomes a simple mirror." It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, "seemingly marvellous actions are produced, these are due to the hypnotizer, not to the subject." Again . . . . "In hypnotism instinct, i.e., the animal, reaches its greatest development; so much so, indeed, that the aphorism 'extremes meet' can never receive a better application than to magnetism and hypnotism." How true these words, also, as to the difference between the mesmerized and the hypnotized subjects. "In one, his ideal nature, his moral self—the reflection of his divine nature—are carried to their extreme limits, and the subject becomes almost a celestial being (un ange). In the other, it is his instincts which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism ('Mesmerism') is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is—most dangerous."

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* See the review of his work in the Journal du Magnétisme, May, June. 1890, founded in 1845 by Baron Dupotet, and now edited by by H. Durville, in Paris.

Thus the adverse Report drawn by Bailly at the end of last century has had dire effects in the present, but it had its Karma also. Intended to kill the “Mesmeric” craze, it reacted as a deathblow to the public confidence in scientific decrees. In our day the Non-Possumus of the Royal Colleges and Academies is quoted on the Stock Exchange of the world’s opinion at a price almost as low as the Non-Possumus of the Vatican. The days of authority, whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow—the Tribunal of Fact and Truth.

Aye, to this tribunal without appeal even liberal clergymen and famous preachers make obeisance in our day. The parts have now changed hands, and in many instances it is the successors of those who fought tooth and nail for the reality of the Devil and his direct interference with psychic phenomena, for long centuries, who come out publicly to upbraid science. A remarkable instance of this is found in an excellent letter (just mentioned) by the Rev. Mr. Haweis to the Graphic. The learned preacher seems to share our indignation at the unfairness of the modern scientists, at their suppression of truth, and ingratitude to their ancient teachers. His letter is so interesting that its best points must be immortalized in our magazine. Here are some fragments of it. Thus he asks:—

Why can’t our scientific men say: “We have blundered about Mesmerism; it’s practically true”? Not because they are men of science but simply because they are human. No doubt it is humiliating when you have dogmatised in the name of science to say, “I was wrong.” But is it not more humiliating to be found out; and is it not most humiliating, after shuffling and wriggling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a “suitable enclosure,” in which, forsooth, you don’t mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot and the French hypnotists and their medical admirers in England are doing. Ever since Mesmer’s death at the age of eighty, in 1815, the French and English ‘Faculty,’ with some honorable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree,

while wiping out as best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under the name of ‘hypnotism,’ ‘suggestion,’ ‘Therapeutic Magnetism,’ ‘Psychopathic Massage,’ and all the rest of it. Well, ‘What’s in a name’?

I care more for things than names, but I reverence the pioneers of thought who have been cast out, trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists can do for men like Mesmer, Dupotet, Puységur, or Mayo and Elliotson, now they are gone, is to “build their sepulchres.”

But Mr. Haweis might have added instead, the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman’s intellect; they enslave and paralyze free will in their “subjects,” turn immortal men into soulless, irresponsible automata, and vivisect their souls with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into “sorcerers, and are turning science into a vast field of black magic. The Rev. writer, however, lets the culprits off easily; and, remarking that he accepts “the distinction” [between Mesmerism and Hypnotism] “without pledging himself to any theory,” he adds:—

I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the “faculty” still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth is we are just blundering back with toil to work over again the old disused mines of the ancients; the rediscovery of these occult sciences is exactly matched by the slow recovery of sculpture and painting in modern Europe. Here is the history of occult science in a nutshell. (1) Once known. (2) Lost. (3) Rediscovered. (4) Denied. (5) Reaffirmed, and by slow degrees, under new names, victorious. The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed clairvoyance induced for therapeutic purposes to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for these Hypnotic cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in Plutus [728] describes in some detail a Mesmeric cure: καὶ πρῶτα μὲν δὴ τῆς κεφαλῆς ἐφήψατο etc., “and first he began to handle the head.”

Caelius Aurelianus describes manipulations (1569) for disease ‘conducting the hands from the superior to the inferior parts’; and there was an old Latin proverb—ubi dolor ibi digitus, “Where pain, there finger.” But time would fail me to tell of Paracelsus (1462)* and his “deep secret of Magnetism”; of Van Helmont (1644)† and his “faith in the power of the hand in disease.” Much in the writings of both these men was only made clear to the moderns by the experiments of Mesmer, and in view of modern Hypnotists it is clearly with him and his disciple that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid, which I believe the Hypnotists deny.

They do, they do. But so did the scientists with regard to more than one truth. To deny “an animal magnetic fluid” is surely no more absurd than to deny the circulation of the blood, as they have so energetically done.

A few additional details about Mesmerism given by Mr. Haweis may prove interesting. Thus he reminds us of the answer written by the much wronged Mesmer to the Academicians after their unfavorable Report, and refers to it as “prophetic words.”

‘You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy then ever, and its triumph will annihilate its miserable detractors.’ Mesmer left Paris in disgust, and retired to Switzerland to die; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer’s system to Germany, while Puységur and Deleuze spread it throughout provincial France, forming innumerable ‘harmonic societies’ devoted to the study of therapeutic magnetism and its allied phenomena of thought-transference, hypnotism, and clairvoyance.

Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer, the aged Baron Dupotet.‡

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* This date is an error. Paracelsus was born at Zürich in 1493.

† This is the date of Van Helmont’s death; he was born in 1577.

‡ Baron Dupotet was for years Honorary Fellow of the Theosophical Society. Autograph letters were received from him and preserved at Adyar, our Headquarters, in which he deplores the flippant unscientific way in which Mesmerism (then on the eve of becoming the “hypnotism” of science) was handled “par les charlatans du jour.” Had he lived to see the sacred science in its full travesty as hypnotism, his powerful voice might have stopped its terrible present abuses and degradation into a commercial Punch and Judy show. Luckily for him, and unluckily for truth, the greatest adept of Mesmerism in Europe of this century—is dead [H.P.B.]

Round this man’s therapeutic and mesmeric exploits raged, between 1830 and] 1846, a bitter controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Dupotet’s clairvoyants. The Juge de Paix admitted thus much in open court. This was too much for even skeptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but, strange to say, this time they were converted. Itard, Fouquier, Guersant, Bourdois de la Motte, the cream of the French faculty, pronounced the phenomena of mesmerism to be genuine—cures, trances, clairvoyance, thought-transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer, Dupotet, and Puységur among the undoubted phenomena to be accepted, on whatever theory, by medical science . . . . .

Then comes the turn of this foggy island and its befogged scientists. “Meanwhile,” goes on the writer,

England was more stubborn. In 1846 the celebrated Dr. Elliotson, a popular practitioner, with a vast clientèle, pronounced the famous Harveian oration, in which he confessed his belief in Mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well-nigh ruined, if not heartbroken. The Mesmeric Hospital in Marylebone Road had been established by him. Operations were successfully performed under Mesmerism, and all the phenomena which have lately occurred at Leeds and elsewhere to the satisfaction of the doctors were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same—but the introduction of chloroform being more speedy and certain as an anaesthetic, killed for a time the mesmeric treatment. The public interest in Mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson, was at last closed. Lately we know what has been the fate of Mesmer and Mesmerism. Mesmer is spoken of in the same breath with Count Cagliostro, and Mesmerism itself is seldom mentioned at all; but, then, we hear plenty of electro-biology, therapeutic magnetism, and hypnotism—just so. Oh, shades of Mesmer, Puységur, Dupotet, Elliotson—sic vos non vobis! Still, I say, palmam qui meruit, ferat. When I knew Baron Dupotet he was on the brink of the grave, and nearly eighty years old.

He was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic magnetism, and he was absolutely dogmatic on the point that a real magnetic aura passed from the Mesmerist to the patient. “I will show you this,” he said one day, as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: “I will, at the distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact.” He began at the shoulder, which soon set up a twitching. Quiet being restored, he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. “Are you quite satisfied?” I said: “Quite satisfied”; and, continued he, “any patient that I have tested I will undertake to operate upon through a brick wall at a time and place where the patient shall be ignorant of my presence or my purpose. “This,” added Dupotet, “was one of the experiences which most puzzled the Academicians at Paris. I repeated the experiment again and again under every test and condition, with almost invariable success, until the most skeptical was forced to give in.”

We have accused science of gliding full sail down to the Maelstrom of Black Magic, by practising that which ancient Psychology—the most important branch of the Occult Sciences—has always declared as Sorcery in its application to the inner man. We are prepared to maintain what we say. We mean to prove it one of these days, in some future articles, basing ourselves on facts published and the actions produced by the Hypnotism of Vivisectionists themselves. That they are unconscious sorcerers does not make away with the fact that they do practice the Black Art bel et bien. In short the situation is this. The minority of the learned physicians and other scientists experiment in “hypnotism” because they have come to see something in it; while the majority of the members of the R.C.P.’s still deny the actuality of animal magnetism in its mesmeric form, even under its modern mask—hypnotism. The former—entirely ignorant of the fundamental laws of animal magnetism—experiment at haphazard, almost blindly. To remain consistent with their declarations (a) that hypnotism is not mesmerism, and (b) that a magnetic aura or fluid passing from the mesmeriser (or hypnotiser) is pure fallacy—they have no right, of course, to apply the laws of the older to the younger science.

Hence they interfere with, and awaken to action the most dangerous forces of nature, without being aware of it. Instead of healing diseases—the only use to which animal magnetism under its new name can be legitimately applied —they often inoculate the subjects with their own physical as well as mental ills and vices. For this, and the ignorance of their colleagues of the minority, the disbelieving majority of the Sadducees are greatly responsible. For, by opposing them, they impede free action, and take advantage of the Hypocratic oath, to make them powerless to admit and do much that the believers might and would otherwise do. But as Dr. A. Teste truly says in his work—"There are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly." Thus the reason of hypnotism not being studied on its proper lines is self-evident.

Years ago it was remarked: "It is the duty of the Academy and medical authorities to study Mesmerism (i.e., the occult sciences in its spirit) and to subject it to trials; finally, to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation." He who uttered this great truth was "the voice speaking in the desert." But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body— nay, on every government—to put an end to public exhibitions of this sort. By trying the magic effect of the human will on weaker wills; by deriding the existence of occult forces in Nature—forces whose name is legion—and yet calling out these, under the pretext that they are no independent forces at all not even psychic in their nature, but "connected with known physical laws" (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma—the terrible but just Retributive Law—will visit all those who develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will!

This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown-Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the active living germ artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforseen circumstance into realisation. Crying children frightened into silence by the suggestion of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's lifetime, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains forever a mystery . . . .

Thus experiments in "suggestion" by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the inner lower "Ego," has never been studied so far, because that Ego itself is terra incognita (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends.

Result on Karmic lines every Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public “Hypnotic” experiments which thus lead to, and virtually are, BLACK MAGIC.

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AN ASTRAL PROPHET

[Lucifer, Vol. VI, No. 34, June, 1890, pp. 297-301]

Every educated Englishman has heard the name of General Yermoloff, one of the great military heroes of this age; and if at all familiar with the history of the Caucasian wars, he must be acquainted with the exploits of one of the chief conquerors of the land of those impregnable fastnesses where Shamil and his predecessors have defied for years the skill and strategy of the Russian armies.

Be it as it may, the strange event herein narrated by the Caucasian hero himself, may interest students of psychology. That which follows is a verbatim translation from V. Potto’s Russian work The War in Caucasus. In Volume II, chapter “The Last Years of Yermoloff” (pp. 829-32) one reads these lines:

Silently and imperceptibly glided away at Moscow the last days allotted to the hero. On April the 12th, 1861, he died in his 85th year, seated in his favorite armchair, with one hand on the table, the other on his knee; but a few minutes before, in accordance with an old habit of his, he was tapping the floor with his foot.

It is impossible better to express the feelings of Russia at the news of this death than by quoting the obituary notice from the [Russian Daily] Kavkaz, which did not say a word more than was deserved.

“On April the 12th, at 113/4 a.m., at Moscow, the Artillery General, famous throughout Russia—Alexey Petrovich Yermoloff, breathed his last. Every Russian knows the name; it is allied with the most brilliant records of our national glory:

Valutino, Borodino, Kulm, Paris, and the Caucasus, will be ever transmitting the name of the hero—the pride and ornament of the Russian army and nation . . . We will not enumerate the services of Yermoloff. His name and titles are: a true son of Russia, in the full significance of the term."

It is a curious fact that his death did not escape its own legend, one of a strange and mystical character. This is what a friend who knew Yermoloff well, writes of him:

Once, when leaving Moscow, I called on Yermoloff to say good-bye, and found myself unable to conceal my emotion at parting.

"Fear not," he said to me, "we will yet meet; I shall not die before your return."

This was eighteen months before his death.

"In life and death God alone is the Master!" I observed.

"And I am telling you most positively that my death will not occur in a year, but somewhat later"—he answered. With these words he led me into his study, where, getting out of a locked chest a written sheet of paper, he placed it before me and asked—"Whose handwriting is this? "Yours," I said. "Read it then!"

It was a kind of memorandum, a record of dates, since the year when Yermoloff was promoted to the rank of Lieutenant-Colonel, showing, as in a programme, every significant event that was to happen in his life, so full of such events.

He followed me in my reading, and when I came to the last paragraph, he covered the last lines with his hand. "This you need not read," he said. "On this line, the year, the month, and the day of my death are given. All that you have read here was written by me before-hand, and has come to pass to the smallest details, and this is how I came to write it.

"When I was yet a young Lieutenant Colonel, I was sent on business to a small district town of T. My lodging consisted of two rooms—one for the servants, the other for my personal use. There was no access into the latter but through the former. Once, late at night, I sat writing at my desk. Having finished, I lighted my pipe, leaned back in my chair, and fell into a reverie, when, suddenly lifting my eyes, I saw standing before me across the desk a stranger, a man, judging by his dress, belonging to the lower classes of society. Before I had time to ask him who he was or what he wanted, the stranger said: 'Take your pen and write.' Feeling myself under the influence of an irresistible power, I obeyed in silence. Then he dictated to me all that was to happen to me during my whole life, concluding with the date and hour of my death. With the last word he vanished from the spot.

A few minutes elapsed before I regained my full consciousness, when, jumping, from my seat, I rushed into the adjoining room, which the stranger could not have by any means avoided passing through. Opening the door, I saw my clerk writing by the light of a candle, and my orderly lying asleep on the floor across the entrance door, which door was securely locked and bolted. To my question: 'Who was it who has just been here?'—the astonished clerk answered, 'No one.' To this day I have never told this to anyone," concluded Alexey Petrovitch, "as I knew beforehand that while some would suspect me of having invented the whole thing, others would see in me a man subject to hallucinations. But for myself, personally, the whole thing is a most undeniable fact, an objective and palpable fact, the tangible proof of which is in this very written document."

The last date found on the letter proved, after the death of the General, to be the correct one. He died on the very day and hour of the year recorded in his own handwriting.

Yermoloff is buried at Orel. An inextinguishable lamp, made of a fragment of a bomb-shell, burns before his tomb. On the cast-iron of the shell these words are wrought by an unskilled hand, "The Caucasian soldiers who served on the Goonib."* The ever-burning lamp is established through the zeal and grateful love of the lower ranks of the Caucasian Army, who collected among themselves from their poor pittance (copeck by copeck, verily!) the needed sum. And this simple monument is more valued and admired than would be the richest mausoleum. There is no other monument to Yermoloff in Russia. But the proud and lofty rocks of the Caucasus are the imperishable pedestal on which every true Russian will always behold the majestic image of General Yermoloff, surrounded by the aureole of an everlasting and immortal glory.

And now for a few words about the nature of the apparition.

No doubt every word of General Yermoloff's concise and clear narrative is true to a dot. He was pre-eminently a matter-of-fact, sincere, and clear-headed man, with not the slightest taint of mysticism about him, a true soldier, honorable, and straightforward. Moreover, this episode of his life was testified to by his elder son, known to the present writer and her family personally, for many years during our residence at Tiflis.

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* "Goonib is the name of the last stronghold of the Circassians, on which the famous Murid Shamil, the Priest-Sovereign of the Mountaineers was conquered and captured by the Russians, after years of a desperate struggle. Goonib is a gigantic rock, deemed for a long time impregnable but finally stormed and ascended by the Russian soldiers at an enormous sacrifice of life. Its capture put virtually an end to the war in the Caucasus, a struggle which had lasted for over sixty years, and assured its conquest.—Editor, Lucifer.

GENERAL ALEXEY PETROVICH YERMOLOV
1772-1861
Portrait painted by Academician Zaharov and
reproduced from the Journal Drevnyaya i Novaya Rossiya,
1879, Book I, No. 2.

All this is a good warrant for the genuineness of the phenomenon, testified to furthermore by the written document left by the General, bearing the correct and precise date of his death. And now what about the mysterious visitor? Spiritualists will, of course, see in it a disembodied Entity, a “materialized Spirit.” It will be claimed that a human spirit alone could prophecy a whole series of events and see so clearly in Futurity. So we say, too. But having agreed on that point, we diverge in all the rest; i.e., while Spiritualists would say that the apparition was that of a Spirit distinct from and independent of the Higher Ego of the General, we maintain precisely the reverse, and say it was that Ego. Let us argue dispassionately.

Where is the raison d’être, the rationale of such apparition or prophecy; and why should you or I, for instance, once dead, appear to a perfect stranger for the pleasure of informing him of that which was to happen to him? Had the General recognised in the visitor some dear relative, his own father, mother, brother, or bosom friend, and received from him some beneficent warning, slight proof as it would have been, there would still be something in it to hang such theory upon. But it was nothing of the kind: simply “a stranger, a man, judging by his dress, belonging to the lower classes of society.” If so, why should the soul of a poor disembodied tradesman, or a laborer, trouble itself to appear to a mere stranger? And if the “Spirit” only assumed such appearance, then why this disguise and masquerading, such post-mortem mystification, at all?

If such visits are made of a “Spirit’s” free will; if such revelations can occur at the sweet pleasure of a disembodied Entity, and independently of any established law of intercourse between the two worlds—what can be the reason alleged for that particular

“Spirit” playing at soothsaying Cassandra with the General? None whatever. To insist upon it, is simply to add one more absurd and repulsive feature to the theory of “Spirit-visitation,” and to throw an additional element of ridicule on the sacredness of death. The materializing of an immaterial Spirit—a divine Breath—by the Spiritualists, is on a par with the anthropomorphizing of the Absolute, by the Theologians. It is these two claims which have dug an almost impassable abyss between the Theosophist-Occultists and the Spiritualists on the one hand, and the Theosophists and the Church Christians on the other.

And now this is how a Theosophist-Occulist would explain the vision, in accordance with esoteric philosophy. He would premise by reminding the reader that the Higher Consciousness in us, with its sui generis laws and conditions of manifestation, is still almost entirely terra incognita for all (Spiritualists included) and the men of Science preeminently. Then he would remind the reader of one of the fundamental teachings of Occultism. He would say that besides the attribute of divine omniscience in its own nature and sphere of action, there exists in Eternity for the individual immortal Ego neither Past nor Future, but only one everlasting PRESENT. NOW, once this doctrine is admitted, or simply postulated, it becomes only natural that the whole life, from birth to death, of the Personality which that Ego informs, should be as plainly visible to the Higher Ego as it is invisible to, and concealed from, the limited vision of its temporary and mortal Form. Hence, this is what must have happened according to the Occult Philosophy.

The friend is told by General Yermoloff that while writing late in the night he had suddenly fallen into a reverie, when he suddenly perceived upon lifting the eyes a stranger standing before him. Now that reverie was most likely a sudden doze, brought on by fatigue and overwork, during which a mechanical action of purely somnambulic character took place.

The Personality becoming suddenly alive to the Presence of its Higher SELF, the human sleeping automaton fell under the sway of the Individuality, and forthwith the hand that had been occupied with writing for several hours before resumed mechanically its task. Upon awakening the Personality thought that the document before him had been written at the dictation of a visitor whose voice he had heard, whereas, in truth, he had been simply recording the innermost thoughts—or shall we say knowledge—of his own divine "Ego," a prophetic, because all-knowing Spirit. The "voice" of the latter was simply the translation by the physical memory, at the instant of awakening, of the mental knowledge concerning the life of the mortal man reflected on the lower by the Higher consciousness All the other details recorded by the memory are as amenable to a natural explanation.

Thus, the stranger clothed in the raiments of a poor little tradesman or laborer, who was speaking to him outside of himself, belongs, as well as the "voice," to that class of well-known phenomena familiar to us as the association of ideas and reminiscences in our dreams. The pictures and scenes we see in sleep, the events we live through for hours, days, sometimes for years in our dreams, all this takes less time, in reality, than is occupied by a flash of lightning during the instant of awakening and the return to full consciousness. Of such instances of the power and rapidity of fancy physiology gives numerous examples. We rebel against the materialistic deductions of modern science, but no one can controvert its facts, patiently and carefully recorded throughout long years of experiments and observations by its specialists, and these support our argument. General Yermoloff had passed several days previously holding an inquest in a small town, in which official business he had probably examined dozens of men of the poorer classes; and this explains his fancy—vivid as reality itself—suggesting to his imagination the vision of a small tradesman.

Let us turn to the experiences and explanations of a long series of philosophers and Initiates, thoroughly acquainted with the mysteries of the Inner Self, before we father upon "departed spirits" actions, motives for which could never be explained upon any reasonable grounds.

H. P. B.

MISTAKEN NOTIONS on THE SECRET DOCTRINE

[Lucifer, Vol. VI, No. 34, June, 1890, pp. 333-335]

Ever since the publication of The Secret Doctrine students of Theosophy (outside the inner ring of Occult Sciences) have complained that the teachings contained in the work do not satisfy them. One, mentioning the lengthy and rabid abuse of it by an old, though really insignificant, if brutal, enemy, takes me to task for leaving a door open to such criticism by taking too little into account modern science and modern thought (!); another complains that my explanations are not complete; thus, he says:—

For the last ten years, I have been a close reader of theosophical literature. I have read and reread The Secret Doctrine and collated passages, and nothing is more disheartening than to find some of the best explanations on Occult points, just as they begin to grow a little lucid, marred by a reference to some exoteric philosophy or religion, which breaks up the train of reasoning and leaves the explanation unfinished. . . . . We can understand parts, but we cannot get a succinct idea, particularly of the teachings as to Parabrahm (the Absolute), the 1st and 2nd Logos, Spirit, Matter, Fohat, etc., etc.

This is the direct and natural result of the very mistaken notion that the work I have called The Secret Doctrine had ever been intended by me to dovetail with modern Science, or to explain “occult points.” I was and still am more concerned with facts than with scientific hypotheses. My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval “Wisdom Religion.” I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was One; and that, however differing in form and color, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth.

This object, I believe I have carried out as far as it could be carried, in the first two volumes of The Secret Doctrine. It was not the occult philosophy of the esoteric teachings that I undertook to explain to the world at large, for then the qualification of "Secret" would have become like the secret of "Polichinelle" shouted in the manner of a stage a parte; but simply to give that which could be given out, and to parallel it with the beliefs and dogmas of the past and present nations, thus showing the original source of the latter and how disfigured they had become. If my work is, at this day of materialistic assumptions and universal iconoclasm, too premature for the masses of the profane—so much the worse for those masses. But it was not too premature for the earnest students of theosophy—except those, perhaps, who had hoped that a treatise on such intricate correspondences as exist between the religions and philosophies of the almost forgotten Past, and those of the modern day, could be as simple as a shilling "shocker" from a railway stall. Even one system of philosophy at a time, whether that of Kant or of Herbert Spencer, of Spinoza or of Hartmann, requires more than a study of several years. Does it not therefore, stand to reason that a work which compares several dozens of philosophies and over half-a-dozen of world-religions, a work which has to unveil the roots with the greatest precautions, as it can only hint at the secret blossoms here and there—cannot be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it? That this can be done and is done is shown by the "Two Students of the E.S." They are now synthesizing the "Secret Doctrine," and they do it in the most lucid and comprehensive way, in this magazine. No more than anyone else have they understood that work immediately after reading it. But they went to work in dead earnest. They indexed it for themselves, classifying the contents in two portions—the exoteric and the esoteric; and having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

There are several ways of acquiring knowledge: (a) by accepting blindly the dicta of the church or modern science; (b) by rejecting both and starting to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an unwavering perseverance. Thus it was in the days of old and so it is now, except perhaps, that such devotion to truth has been more rare in our own day than it was of yore. Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts.

He demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease, survey the works of other people; and while criticising them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange landmarks the nature of which he can ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable." The "Doctrine of the Eye" is maya; that of the "Heart" alone, can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen?

Is not the reason for this explained in three lines on page 27 of The Voice of the Silence? These say that while “The first repeat in pride: ‘Behold, I know,’ the last, they who in humbleness have garnered, low confess, ‘thus have I heard’”; and hence, become the only “chosen.”

CAPITAL PUNISHMENT

[Lucifer, Vol. VI, No. 34, June, 1890, p. 335]

Having read with much interest in Theosophical Siftings [Vol. III, 1890-91] the article by Dr. Franz Hartmann on “Capital Punishment,” I venture to ask your opinion on the subject. I have long been sure that it is both useless and wrong to put murderers to death—convinced by the same reasons which Dr. Hartmann puts so cogently. Moreover, I have often maintained that since two wrongs do not make a right, matters cannot be mended by killing the man who has taken the life of another. Hence I feel that should I be called to serve on a jury in such a trial, I must either declare my views at the outset, which might result in the choice of a “hanging” juryman in my place, or serve with the intention of not convicting the accused of wilful murder, no matter how guilty he might be proved. If that course were only to result in keeping the criminal in custody for the rest of his natural life, my conscience would be clear; but, as it might easily set him again at liberty, I feel in a dilemma. Will you kindly say in your next issue what your opinion is, and help perhaps more than one.

PUZZLED STUDENT.

We are equally with yourself opposed to capital punishment, so that your difficulty becomes our own. In the first place the “head” only of the juryman has to decide whether or not the accused has committed murder, and this is all the so-called “law” requires of him. Practically, however, since the juryman has, or ought to have, a “heart,” the law neglects an important factor in the problem, for if it punishes murder with death, the juryman, in deciding for a verdict of guilty, of necessity becomes an accessory in a fresh murder.

But the “heart” of the people is beginning to protest against this “eye for an eye” code and is refusing to render evil for evil. Capital punishment is nothing but a relic of Jewish barbarity. So that we are of opinion that this feeling should be fostered by open protest on every occasion, and by a refusal to participate in such half-human proceedings. The true physician cures the disease, and does not kill his patient. But we are afraid that the murder-doctors are in the majority for the moment, so that we can only protest.—[EDS.]

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CRUELTY TO ANIMALS

[Lucifer, Vol. VI, No. 34, June, 1890, p. 336]

Can any explanation be given, compatible with justice, as to why animals should suffer such terrible agonies as in a recent fire in the South of England, which destroyed some stables with sixteen horses? Such incidents are not uncommon. These poor creatures have none of the consolation arising from the powerful instinct possessing almost all human beings, with regard to the temporary nature of, and also the surviving torture and destruction, and therefore suffer the more acutely, their consciousness being centered in the present moment. I have read allusions to this subject, but in no case has any clear and intelligible explanation been given, compatible with that justice which is the corner-stone of Theosophy. Transmigration is rejected, and even if it were true, it would not furnish a valid reason why creatures deprived of higher principles should thus suffer, since responsibility ceases with such a severance. And on the other hand, if we once admit the possibility of useless or undeserved suffering, we open the door to what would undermine the philosophic views of Karma so gladly accepted by thinking persons who have been saddened by realizing the varied vicissitudes of life, and the tragic fate of countless human beings, year after year. Why should a harmless creature be burnt alive, or vivisected? Whatever light, in the plainest language, can be thrown on the mystery of pain in the animal world, would be thankfully accepted by many, as well as by

ENQUIRER.

Animals do not suffer so keenly as human beings, and do not remember suffering, unless reminded by the sight of the instruments of their pain, as for instance when a thrashed dog sees a whip. Animals again are almost immediately reincarnated in higher animal organisms. Suffering moreover, is the cause of knowledge, so that the incarnating entity gains experience, although the organism is tortured to death. Again physical suffering is on the lowest and most Mayavic plane, so that the animals although often suffering tortures physically, are free from the deeper miseries, with which sometimes man, even supposing him in perfect health and in the midst of luxury, is crucified unceasingly. Indeed, when reflecting on such problems and on the awful horrors of vivisection, we may sometimes be inclined to feel more sorrow for the vivisector than for his pain-racked victim, for the awful pangs of remorse that sooner or later will seize on the former, will outweigh a thousand times the comparatively momentary pain of the poor dumb sufferers.—[EDS.]

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DIAGNOSES AND PALLIATIVES

[Lucifer, Vol. VI, No. 35, July, 1890, pp. 353-364]

"That the world is in such bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the truth. The right and logical explanations of the subject of the problems of the great dual principles— right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were. . . ." (From an Unpublished Letter, well known to Theosophists.)*

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* [This excerpt is from the only letter ever received from the Mahâ-Chohan, an individual of spiritual attainment superior to that of Masters K.H. and M., and "to whose insight the future lies like an open page," to use the expression of Master K.H. in his letter to Col. H. S. Olcott, "formed in his own hand," as the Colonel says, in the early morning of November 10th, 1883, in his Camp on the Maidan outside Lahore (vide Vol. VI of the Collected Writings, pp. 22 et seq., for facsimile of K.H.'s letter and pertinent data).

One need not belong to the Theosophical Society to be forcibly struck with the correctness of the above remarks. The accepted creeds of the civilized nations have lost their restraining influence on almost every class of society, nor have they ever had any other restraint save that of physical fear: the dread of theocratic thumb screws, and hell tortures. The noble love of virtue, for virtue's own sake, of which some ancient Pagan nations were such prominent exemplars has never blossomed in the Christian heart at large, nor have any of the numerous post-Christian philosophies answered the needs of humanity, except in isolated instances. Hence, the moral condition of the civilized portions of mankind has never been worse than it is now—not even, we believe, during the period of Roman decadence.

Strictly speaking, the "letter" from the Mahâ-Chohan is not actually a letter but, as stated in a few introductory lines signed by K.H., "an abridged version of the view of the Chohan on the T.S. from his own words as given last night." As appears from one of the sentences in that communication, its date must be 1881, and we know from the same introductory note that it was forwarded by K.H. to A. P. Sinnett, the Master saying: "My own letter, the answer to yours, will shortly follow."

Curiously enough, the original of this communication from Master K.H., recording the views of the Mahâ-Chohan, has never been found. It is not among the other letters from the Adept-Brothers which were held by A. P. Sinnett in a special box and were later published as The Mahatma Letters to A. P. Sinnett, all the originals of which are in the holdings of the British Museum. Sometime after its reception however, it was copied and "cyclostyled" in London, and copies were sent to a few selected persons. One such copy was among the papers of C. W. Leadbeater, and another was found later in a manuscript volume in the handwriting of Miss Francesca Arundale. Using these copies, C. Jinarâjadâsa published the text in the volume known as Letters From the Masters of the Wisdom, First Series, originally published in 1919 (4th edition being of 1948).

H.P.B. of course knew of this letter and either had the original or a copy thereof, for she quotes excerpts from it in several places (such as: Lucifer. Vol. II, August. 1888, pp. 431-33, and her first statement issued in 1888 to the members of the newly-formed Esoteric Section). Passages from it appeared also in The Path magazine published by W. Q. Judge in New York (vide Volume VII, February, 1893, opening article).

It is obvious from the context of this communication from the Mahâ-Chohan, and from other statements in The Mahatma Letters, that the main purpose intended to be achieved at the time was to counteract Sinnett's and Hume's merely intellectual grasp of the teachings and their unfounded admiration for the achievements of occidental science, as contrasted with the higher spiritual objectives of the Movement which its real Founders had in view.—Compiler.]

Indeed, if our greatest masters in human nature and the best writers of Europe, such acute psychologists—true vivisectors of moral man—as Count Tolstoy in Russia, Zola in France, and as Thackeray and Dickens in England before them, have not exaggerated facts—and against such an optimistic view we have the records of the criminal and divorce courts in addition to Mrs. Grundy's private Sessions "with closed doors"—then the inner rottenness of our Western morality surpasses anything the old Pagans have ever been accused of. Search carefully, search far and wide throughout the ancient classics, and even in the writings of the Church Fathers breathing such hatred to Pagans—and every vice and crime fathered upon the latter will find its modern imitator in the archives of the European tribunals. Yea, "gentle reader," we Europeans have servilely imitated every iniquity of the Pagan world, while stubbornly refusing to accept and follow any one of its grand virtues.

Withal, we moderns have undeniably surpassed the ancients in one thing—namely, in the art of whitewashing our moral sepulchres; of strewing with fresh and blooming roses the outside walls of our dwellings, to hide the better the contents thereof, the dead men's bones and all the uncleanness, and making them, "indeed, appear beautiful without." What matters it that the "cup and platter" of our heart remain unclean if they "outwardly appear righteous unto men"?

To achieve this object, we have become past masters in the art of blowing trumpets before us, that we “may have glory of men.” The fact, in truth, that we deceive thereby neither neighbor nor kinsman, is a matter of small concern to our present generations of hypocrites, who live and breathe on mere appearances, caring only for outward propriety and prestige. These will moralize to their neighbors, but have not themselves even the moral courage of that cynical but frank preacher who kept saying to his congregation: “Do as I bid you, but do not do as I do.”

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Cant, cant, and always cant; in politics and religion, in Society, commerce, and even literature. A tree is known by its fruits; an Age has to be judged by its most prominent authors. The intrinsic moral value of every particular period of history has generally to be inferred from what its best and most observant writers had to say of the habits, customs, and ethics of their contemporaries and the classes of Society they have observed or been living in. And what now do these writers say of our Age, and how are they themselves treated?

Zola’s works are finally exiled in their English translations; and though we have not much to say against the ostracism to which his Nana and La Terre have been subjected, his last—La Bête Humaine—might have been read in English with some profit. With “Jack the Ripper” in the near past, and the hypnotic rage in the present, this fine psychological study of the modern male neurotic and “hysteric,” might have done good work by way of suggestion. It appears, however, that prudish England is determined to ignore the truth and will never allow a diagnosis of the true state of its diseased morals to be made—not by a foreign writer at all events. First, then, have departed Zola’s works, forcibly exiled. At this many applauded, as such fictions, though vividly pointing out some of the most hidden ulcers in social life, were told really too cynically and too indecently to do much good.

But now comes the turn of Count Lev Tolstoy. His last work, if not yet exiled from the bookstalls, is being rabidly denounced by the English and American press. In the words of Kate Field's Washington, why? Does The Kreutzer Sonata defy Christianity? No. Does it advocate lax morals? No. Does it make the reader in love with that "intelligent beast" Pozdnisheff? On the contrary . . . . . Why then is the Kreutzer Sonata so abused? The answer comes: "because Tolstoy has told the truth," not as averred "very brutally," but very frankly, and "about a very brutal condition of things" certainly; and we, of the 19th century, have always preferred to keep our social skeletons securely locked in our closets and hidden far away from sight. We dare not deny the terribly realistic truths vomited upon the immorality of the day and modern society by Pozdnisheff; but—we may call the creator of Pozdnisheff names. Did he not indeed dare to present a mirror to modern Society in which it sees its own ugly face? Withal, he offers no possible cure for our social sores. Hence, with eyes lifted heavenward and foaming mouths, his critics maintain that, all its characteristic realism notwithstanding, the "Kreutzer Sonata is a prurient book, like to effect more harm than good, portraying vividly the great immorality of life, and offering no possible remedy for it" (Vanity Fair). Worse still. "It is simply repulsive. It is daring beyond measure and without excuse; . . . the work of a mind . . . not only morbid, but . . . far gone in disease through unwholesome reflection" (New York Herald).

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Thus the author of Anna Karenina and the Death of Ivan Ilyitch, the greatest psychologist of this century, stands accused of ignoring "human nature" by one critic, of being "the most conspicuous case out of Bedlam," and by another (Scot's Observer) called "the ex-great artist." "He tilts," we are told, "against the strongest human instincts" because forsooth, the author—an orthodox Russian born—tells us that far better no marriage at all than such a desecration of what his church regards as one of the holy Sacraments.

But in the opinion of the Protestant Vanity Fair, Tolstoy is “an extremist,” because “with all its evils, the present marriage system, taken even as the vile thing for which he gives it us (italics are ours) is a surely less evil than the monasticism—with its effects—which he preaches.” This shows the ideas of the reviewer on morality!

Tolstoy, however, “preaches” nothing of the sort; nor does his Pozdnisheff say so, though the critics misunderstand him from A to Z, as they do also the wise statement that “not that which goeth into the mouth defileth a man; but that which cometh out of the mouth” or a vile man’s heart and imagination. It is not “monasticism” but the law of continence as taught by Jesus (and Occultism) in its esoteric meaning—which most Christians are unable to perceive— that he preaches. Nothing can be more moral or conducive to human happiness and perfectibility than the application of this law. It is one ordained by Nature herself. Animals follow it instinctively, as do also the savage tribes. Once pregnant, to the last day of the nursing of her babe, i.e., for eighteen or twenty months, the savage squaw is sacred to her husband; the civilised and semi-civilized man alone breaking this beneficent law. Therefore, speaking of the immorality of marriage relations as at present practised, and of unions performed on commercial bases, or, what is worse, on mere sensual love, Pozdnisheff elaborates the idea by uttering the greatest and the holiest truth, namely, that:

For morality to exist between men and women in their daily life, they must make perfect chastity their law.* In progressing towards this end, man subdues himself. When he has arrived at the last degree of subjection we shall have moral marriages. But if a man as in our Society advances only towards physical love, even though he surrounds it with deception and with the shallow formality of marriage, he obtains nothing but licensed vice.

A good proof that it is not “monasticism” and utter celibacy which are preached, but only continence, is found on page 84 where the fellow traveller of Pozdnisheff is made to remark that the result of the theory of the latter would be “that a man would have to keep away from his wife except once every year or two.” Then again there is this sentence:—

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* All the italics throughout the article are ours. [Ed. Lucifer].

I did not at that time understand that the words of the Gospel as to looking upon a woman with the eyes of desire did not refer only to the wives of others, but especially and above all to one's own wife.

"Monastics" have no wives, nor do they get married if they would remain chaste on the physical plane. Tolstoy, however, seems to have answered in anticipation of British criticism and objections on these lines, by making the hero of his "grimy and revolting book" (Scot's Observer) say:—

Think what a perversity of ideas there must be, when the happiest, the freest condition of the human being, that of (mental) chastity, is looked upon as something miserable and ridiculous. The highest ideal, the most perfect condition to be attained by woman, that of a pure being, a vestal, a virgin, provokes, in our society, fear and laughter.

Tolstoy might have added—and when moral continence and chastity, mistaken for "monasticism," are pronounced far more evil than "the marriage system taken even as the vile thing for which he (Tolstoy) gives it us." Has the virtuous critic of Vanity Fair or the Scot's Observer never met with a woman who, although the mother of a numerous family, had withal remained all her life mentally and morally a pure virgin, or with a vestal (in vulgar talk, a spinster) who although physically undefiled, yet surpassed in mental, unnatural depravity the lowest of the fallen women? If he has not—we have.

We maintain that to call Kreutzer Sonata pointless, and "a vain book," is to miss most egregiously the noblest as well as the most important points in it. It is nothing less than wilful blindness, or what is still worse—that moral cowardice which will sanction every growing immorality rather than allow its mention, let alone its discussion, in public. It is on such fruitful soil that our moral leprosy thrives and prospers instead of being checked by timely palliatives. It is blindness to one of her greatest social evils of this kind that led France to issue her unrighteous law, prohibiting the so-called "search of paternity."

And is it not again the ferocious selfishness of the male, in which species legislators are of course included, which is responsible for the many iniquitous laws with which the country of old disgraced itself? e.g., the right of every brute of a husband to sell his wife in a market-place with a rope around her neck; the right of every beggar-husband over his rich wife's fortune, rights now happily abrogated. But does not law protect man to this day, granting him means for legal impunity in almost all his dealings with woman?

Has it never occurred to any grave judge or critic either— any more than to Pozdnisheff—"that immorality does not consist in physical acts alone but on the contrary, in liberating one's self from all moral obligations, which such acts impose"? (Kreutzer Sonata, p. 32.) And as a direct result of such legal "liberation from any moral obligations," we have the present marriage system in every civilized nation, viz., men "steeped in corruption" seeking "at the same time for a virgin whose purity might be worthy" of them (p. 39); men, out of a thousand of whom "hardly one could be found who has not been married before at least a dozen times" (p. 41)!

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Aye, gentlemen of the press, and humble slaves to public opinion, too many terrible, vital truths, to be sure, are uttered by Pozdnisheff to make the Kreutzer Sonata ever palatable to you. The male portion of mankind—book reviewers as others—does not like to have a too faithful mirror presented to it. It does not like to see itself as it is, but only as it would like to make itself appear. Had the book been directed against your slave and creature—woman, Tolstoy's popularity would have, no doubt, increased proportionately. But for almost the first time in literature, a work shows male kind collectively in all the artificial ugliness of the final fruits of civilisation, which make every vicious man believe himself, like Pozdnisheff, "a thoroughly moral man." And it points out as plainly that female dissimulation, worldliness and vice, are but the handiwork of generations of men, whose brutal sensuality and selfishness have led woman to seek reprisals. Hear the fine and truthful description of most Society men:—

Women know well enough that the most noble, the most poetic love is inspired, not by moral qualities, but by physical intimacy . . . . Ask an experienced coquette . . . . which she would prefer, to be convicted in the presence of the man she wishes to subjugate, of falsehood, perversity, and cruelty, or to appear before him in a dress ill-made. . . . . She would choose the first alternative. She knows very well that we only lie when we speak of our lofty sentiments; that what we are seeking is the woman herself, and that for that we are ready to forgive all her ignominies, while we would not forgive her a costume badly cut . . . . Hence those abominable jerseys, those artificial protrusions behind, those naked arms, shoulders and bosoms.

Create no demand and there will be no supply. But such demand being established by men, it . . . .

. . . explains this extraordinary phenomenon: that on the one hand woman is reduced to the lowest degree of humiliation, while on the other she reigns above everything . . . . “Ah, you wish us to be merely objects of pleasure? Very well, by that very means we will bend you beneath our yoke,” say the women [who] like absolute queens, keep as prisoners of war and at hard labor nine-tenths of the human race; and all because they have been humiliated, because they have been deprived of the rights enjoyed by man. They avenge themselves on our voluptuousness, they catch us in their nets . . . . [Why? Because] “the great majority look upon the journey to the church as a necessary condition for the possession of a certain woman. So you may say what you will, we live in such an abyss of falsehood, that unless some event comes down upon our head . . . . we cannot wake up to the truth. . . .

The most terrible accusation, however, is an implied parallel between two classes of women. Pozdnisheff denies that the ladies in good society live with any other aims than those of fallen women, and reasons in this wise:

If human beings differ from one another by their internal life, that ought to show itself externally; and externally, also, they will be different. Now compare women of the most unhappy, the most despised class, with women of the highest society; you see the same dresses, the same manners, the same perfumes, the same passion for jewellery, for brilliant and costly objects; the same amusements, the same dances, music, and songs. The former attract by all possible means; the latter do the same. There is no difference, none whatever.

And would you know why? It is an old truism, a fact pointed out by Ouida, as by twenty other novelists. Because the husbands of the “ladies in good Society”—we speak only of the fashionable majority, of course—would most likely gradually desert their legitimate wives were these to offer them too strong a contrast with the demi-mondaines whom they all adore. For certain men who for long years have constantly enjoyed the intoxicating atmosphere of certain places of amusement, the late suppers in cabinets particuliers in the company of enamelled females artificial from top to foot, the correct demeanor of a lady, presiding over their dinner table, with her cheeks paintless, her hair, complexion and eyes as nature made them—becomes very soon a bore. A legitimate wife who imitates in dress, and mimicks the desinvolture of her husband’s mistress has perhaps been driven at the beginning to effect such a change out of sheer despair, as the only means of preserving some of her husband’s affection, once she is unable to have it undivided. Here, again, the abnormal fact of enamelled, straw-haired, painted and almost undressed wives and girls in good Society, are the handiwork of men—of fathers, husbands, brothers. Had the animal demands of the latter never created that class which Baudelaire calls so poetically les fleurs du mal, and who end by destroying every household and family whose male members have once fallen a victim to their hypnotism—no wife and mother, still less a daughter or a sister, would have ever thought of emulating the modern hetaera. But now they have. The act of despair of the first wife abandoned for a demi-mondaine has borne its fruit. Other wives have followed suit, then the transformation has gradually become a fashion, a necessity. How true then these remarks:

The absence of women’s rights does not consist in being deprived of the right of voting, or of administering law; but in the fact that with regard to matters of affection she is not the equal of man, that she has not the right to choose instead of being chosen. That would be quite abnormal, you think. Then let men also be without their rights. . . . . At bottom her slavery lies in the fact of her being regarded as a source of enjoyment.

You excite her, you give her all kinds of rights equal to those of man:* but she is still looked upon as an instrument of pleasure, and she is brought up in that character from her childhood. . . . She is always the slave, humiliated and corrupted and man remains still her pleasure-seeking master. Yes, to abolish slavery, it is first of all necessary that public opinion should admit that it is shameful to profit by the labor of one's neighbor; and to emancipate woman it is necessary that public opinion should admit that it is shameful to regard her as an instrument of pleasure.

Such is man, who is shown in all the hideous nakedness of his selfish nature, almost beneath the "animals" which "would seem to know that their descendants continue the species, and they accordingly follow a certain law." But "man alone does not, and will not, know. . . . . The lord of creation—man; who, in the name of his love, kills one half of the human race! Of woman, who ought to be his help-mate in the movement of Humanity towards freedom, he makes, for the sake of his pleasures, not a helpmate but an enemy. . . ."

And now it is made abundantly clear, why the author of the Kreutzer Sonata has suddenly become in the eyes of all men—"the most conspicuous case out of Bedlam." Count Tolstoy who alone has dared to speak the truth in proclaiming the whole relation of the sexes to each other as at present "a gross and vile abomination," and who thus inteferes with "man's pleasures"—must, of course, expect to be proclaimed a madman. He preaches "Christian virtue," and what men want now is vice, such as the old Romans themselves have never dreamed of. "Stone him to death" — gentlemen of the press. What you would like, no doubt, to see practically elaborated and preached from every housetop, is such articles as Mr. Grant Allen's "The Girl of the Future." Fortunately, for that author's admirers, the editor of the Universal Review has laid for once aside "that exquisite tact and that rare refinement of feeling which distinguish him from all his fellows" (if we have to believe the editor of the Scot's Observer). Otherwise he would have never published such an uncalled-for insult to every woman, whether wife or mother. Having done with Tolstoy's diagnoses we may now turn to Grant Allen's palliative.

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* This, only in "semi"-civilised Russia, if you please. In England she has not even the privilege of voting yet.

But even Mr. Quilter hastens while publishing this scientific effusion, to avoid identifying himself with the opinions expressed in it. So much more the pity, that it has seen the light of publicity at all. Such as it is, however, it is an essay on the "problem of Paternity and Maternity" rather than that of sex; a highly philanthropic paper which substitutes "the vastly more important and essential point of view of the soundness and efficiency of the children to be begotten" to that "of the personal convenience of two adults involved" in the question of marriage. To call this problem of the age the "Sex Problem" is one error; the "Marriage Problem," another, though "most people call it so with illogical glibness." Therefore to avoid the latter, Grant Allen. . . . "would call it rather the Child Problem, or if we want to be very Greek, out of respect to Girton, the Problem of Paedopoietics."

After this fling at Girton, he has one at Lord Campbell's Act, prohibiting certain too décolleté questions from being discussed in public: after which the author has a third one, at women in general. In fact his opinion of the weaker sex is far worse than that of Pozdnisheff in the Kreutzer Sonata, as he denies them even the average intellect of man. For what he wants is "the opinions of men who have thought much upon these subjects and the opinions of women (if any) who have thought a little." The author's chief concern being "the molding of the future British nationality," and his chief quarrel with the higher education of women, "the broken-down product of the Oxford local examination system," he has a fourth and a fifth fling, as vicious as the rest, at "Mr. Podsnap and Mrs. Grundy" for their pruderie, and at the "university" ladies. What, then, he queries:

. . . . Rather than run the risk of suffusing for one moment the sensitive cheek of the young person, we must allow the process of peopling the world haphazard with hereditary idiots, hereditary drunkards, hereditary consumptives, hereditary madmen, hereditary weaklings, hereditary paupers to go on unchecked, in its existing casual and uncriticized fashion, for ever and ever.

Let cancer beget cancer, and crime beget crime: but never for one moment suggest to the pure mind of our blushing English maiden that she has any duty at all to perform in life in her capacity as a woman, save that of gratifying a romantic and sentimental attachment to the first black moustache or the first Vandyke beard she may happen to fall in with. . . . .

Such weakness for one “black moustache” will never do. The author has a “nobler,” a “higher” calling for the “blushing English maiden,” to wit, to keep herself in readiness to become a happy and proud mother for the good of the State, by several “black” and fair moustaches, in sequence, as we shall see, if only handsome and healthy. Thence his quarrel with the “higher education” which debilitates woman. For—

. . . . . the question is, will our existing system provide us with mothers capable of producing sound and healthy children, in mind and body, or will it not ? If it doesn’t then inevitably and infallibly it will go to the wall. Not all the Mona Cairds and Olive Schreiners that ever lisped Greek can fight against the force of natural selection. Survival of the fittest is stronger than Miss Buss, and Miss Pipe, and Miss Helen Gladstone, and the staff of the Girls’ Public Day School Company, Limited, all put together. The race that lets its women fail in their maternal functions will sink to the nethermost abyss of limbo, though all its girls rejoice in logarithms, smoke Russian cigarettes, and act Aeschylean tragedies in most aesthetic and archaic chitons. The race that keeps up the efficiency of its nursing mothers will win in the long run, though none of its girls can read a line of Lucian or boast any thing better than equally-developed and well-balanced minds and bodies.

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Having done with his entrée en matière, he shows us forthwith whither he is driving, though he pretends to be able to say very little in that article; only “to approach by a lateral avenue one of the minor outworks of the fortress to be stormed.” What this “fortress” is, we will now see and by the “lateral” small “avenue” judge of the magnitude of the whole. Mr. G. Allen, having diagnosed that which for him is the greatest evil of the day, now answers his own question.

This is what he proposes for producing sound children out of sound—because unmarried—mothers, whom he urges to select for every new babe a fresh and well-chosen father. It is you see—

. . . . . what Mr. Galton aptly terms “eugenics”—that is to say a systematic endeavor towards the betterment of the race by the deliberate selection of the best possible sires, and their union for reproductive purposes with the best possible mothers. [The other] leaves the breeding of the human race entirely to chance, and it results too often in the perpetuation of disease, insanity, hysteria, folly, and every other conceivable form of weakness or vice in mind and body. Indeed, to see how foolish is our practice in the reproduction of the human race, we have only to contrast it with the method we pursue in the reproduction of those other animals, whose purity of blood, strength, and excellence has become of importance to us.

We have a fine sire of its kind, be it stallion, bull, or bloodhound, and we wish to perpetuate his best and most useful qualities in appropriate offspring. What do we do with him? Do we tie him up for life with a single dam, and rest content with such foals, or calves, or puppies as chance may send us? Not a bit of it. We are not so silly. We try him freely all round a whole large field of choice, and endeavor by crossing his own good qualities with the good qualities of various accredited mares or heifers to produce strains of diverse and well-mixed value, some of which will prove in the end more important than others. In this way we get the advantage of different mixtures of blood, and don’t throw away all the fine characteristics of our sire upon a single set of characteristics in a single dam, which may or may not prove in the end the best and fullest complement of his particular nature.

Is the learned theorist talking here of men and women, or discussing the brute creation, or are the human and animal kinds so inseparably linked in his scientific imagination as to disable him from drawing a line of demarcation between the two? It would seem so, from the cool and easy way in which he mixes up the animal sires and dams with men and women, places them on the same level, and suggests “different mixtures of blood.” We abandon him willingly his “sires,” as, in anticipation of this scientific offer, men have already made animals of themselves ever since the dawn of civilization. They have even succeeded, while tying up their “dam” to a single “sire” under the threat of law and social ostracism, to secure for themselves full privileges from that law and Mrs. Grundy and have as great a choice of “dams” for each single “sire,” as their means would permit them. But we protest against the same offer to women to become nolens volens “accredited mares and heifers.”

Nor are we prepared to say that even our modern loose morals would publicly approve of or grant Allen the “freedom” he longs for, “for such variety of experimentation,” without which, he says it is quite “impossible to turn out the best results in the end for humanity.” Animal humanity would be more correct, though he explains that it is “not merely a question of prize sheep and fat oxen, but a question of begetting the highest, finest, purest, strongest, sanest, healthiest, handsomest, and morally noblest citizens.” We wonder the author does not add to these laudatory epithets, two more, viz., “the most respectful sons,” and men “proudest of their virtuous mothers.” The latter are not qualified by Grant Allen, because, perchance, he was anticipated on this point by the “Lord God” of Hosea (i, 2) who specializes the class from which the prophet is commanded to take a wife unto himself.

In a magazine whose editor has just been upholding the sacredness of marriage before the face of the author of the Kreutzer Sonata, by preceding the Confession of Count Tolstoy with an eulogy on Miss Tennant, “the Bride of the Season”—the insertion of “The Girl of the Future” is a direct slap in the face of that marriage. Moreover, G. Allen’s idea is not new. It is as old as Plato, and as modern as Auguste Comte and the “Oneida Community” in the United States of America. And, as neither the Greek philosopher nor the French Positivist have approached the author in his unblushing and cynical naturalism—neither in the Vth Book of the Republic, nor “the Woman of the Future” in the Catéchisme Positiviste—we come to the following conclusion. As the name of Comte’s “Woman of the Future” is the prototype of G. Allen’s “Girl of the Future,” so the daily rites of “mystic coupling” performed in the Oneida, must have been copied by our author and published, with only an additional peppering of still crasser materialism and naturalism.

Plato suggests no more than a method for improving the human race by the careful elimination of unhealthy and deformed children, and by coupling the better specimens of both sexes; he contents himself the “fine characteristics” of a “single sire” and “a single dam,” and would have turned away in horror at the idea of “the advantage of different mixtures of blood.” On the other hand the high-priest of Positivism, suggesting that the woman of the future “should cease to be the female of the man,” and “submitting to artificial fecundation,” thus become “the Virgin Mother without a husband,” preaches only a kind of insane mysticism. Not so with Grant Allen. His noble idea for woman is to make her a regular brood-mare. He prompts her to follow out:

. . . .the divine impulse of the moment, which is the voice of Nature within us, prompting us there and then (but not for a lifetime) to union with a predestined and appropriate complement of our being . . . [and adds] If there is anything sacred and divine in man surely it is the internal impetus which tells him at once, among a thousand of his kind, that this particular woman, and no other is now and here the one best fitted to become with him the parent of a suitable offspring If sexual selection among us (men only, if you please), is more discriminative, more specialized, more capricious, and more dainty than in any other species, is not that the very mark of our higher development, and choosing for us anatomically the help most meet for in our reproductive functions?

But why “divine”? And if so, why only in man when the stallion, the hog and the dog all share this “divine impulse” with him? In the author’s view “such an occasional variation modifying and heightening the general moral standard” is ennobling; in our theosophical opinion, such casual union on momentary impulse is essentially bestial. It is no longer love but lust, leaving out of account every higher feeling and quality. By the way, how would Mr. Grant Allen like such a “divine impulse” in his mother, wife, sister or daughter? Finally, his arguments about “sexual selection” being “more capricious and dainty in man than in any other species of animal,” are pitiable.

COUNTESS CONSTANCE WACHTMEISTER
1838-1910
Reproduced from an original print held by
The Theosophical Society in America, Wheaton, Ill.

Instead of proving this “selection” “sacred and divine” he simply shows that civilized man has descended lower than any brute after all these long generations of unbridled immorality. The next thing we may be told is, that epicureanism and gluttony are “divine impulses,” and we shall be invited to see in Messalina the highest exemplar of a virtuous Roman matron.

This new “Catechism of Sexual Ethics”—shall we call it?—ends with the following eloquent appeal to the “Girls of the Future” to become the brood mares of cultured society stallions:—

This ideal of motherhood, I believe, under such conditions would soon crystallize into a religious duty. The free and educated woman, herself most often sound, sane, and handsome. would feel it incumbent upon her, if she brought forth children for the State at all, to bring them forth in her own image, and by union with a sympathetic and appropriate father. Instead of yielding up her freedom irrevocably to any one man, she would jealously guard it as in trust for the community, and would use her maternity as a precious gift to be sparingly employed for public purposes, though always in accordance with instinctive promptings, to the best advantage of the future offspring.

. . . . If conscious of possessing valuable and desirable maternal qualities, she would employ them to the best advantage for the State and for her own offspring, by freely commingling them in various directions with the noblest paternal qualities of the men who most attracted her higher nature. And surely a woman who had reached such an elevated ideal of the duties of sex as that would feel she was acting far more right in he coming the mother of a child by this splendid athlete, by that profound thinker, by that nobly-moulded Adonis, by that high-souled poet, than in tying herself down for life to this rich old dotard, to that feeble young lord. to this gouty invalid, to that wretched drunkard, to become the mother of a long family of scrofulous idiots.

———————

And now gentlemen of the Press, severe critics of Tolstoy’s “immoral” Sonata, stern moralists who shudder at Zola’s “filthy realism,” what say you to this production of one of your own national prophets, who has evidently found honor in his own country?

Such naturalistic articles as “The Girls of the Future,” published in the hugest and reddest Review on the globe, are, methinks, more dangerous for the public morals than all the Tolstoy-Zola fictions put together. In it we see the outcome of materialistic science, which looking on man only as a more highly developed animal, treats therefore its female portion on its own animalistic principles. Steeped over the ears in dense matter and in the full conviction that mankind, along with its first cousins the monkeys, is directly descended of an ape father, and a baboon mother of a now extinct species, Mr. Grant Allen must, of course, fail to see the fallacy of his own reasoning. E.g., if it is an “honor for any woman to have been loved by Shelley. . . . and to have brought into the world a son by a Newton,” and another “by a Goethe,” why should not the young ladies who resort to Regent Street at the small hours of night and who are soaked through and through with such “honors,” why should not they, we ask, receive public recognition and a vote of thanks from the Nation? City squares ought to be adorned with their statues, and Phryne set up hereafter as an illustrious example to Hypatia.

No more cutting insult could be offered to the descent women and respectable girls of England. We wonder how the ladies interested in the Social problems of the day will like Mr. Grant Allen’s article!

H. P. B.

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MODERN APOSTLES AND PSEUDO-MESSIAHS

[Lucifer, Vol. VI, No. 35, July, 1890, pp. 379-383]

There has probably never been a period within our recollection more given to the production of “great missions” and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion.

The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy—next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the “Woman” of Revelation xii, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practiced by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these leaders of the blind—the one without knowledge, and the other worse than useless. It was a prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the “Messiah” arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle pro tem, numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthrallment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached woman’s damnation. If she merely tore down social veils, and rifled whited sepulchres, she did the human race a service.

Man has fallen to so material a level that it is impossible to suppress sexual passion—but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt a deathblow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of Genesis. Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glimpses of truth in his Scientific Religion.

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced—an Oneida Creek never could become popular!—the disguised poison creeps about in underhand channels, and is one of the first snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world, meanwhile they have become a byword. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its latest Messiahs and their claims are ignored, and their names hardly mentioned, but we hear nothing of the hothouse process by which their abnormal condition was produced.

Certain of these have been, verily, the victims of their belief—persons whose courage and faith in a more righteous cause would have won them lasting victory. And certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are the manmade laws which place marriage on the lowest plane, the salvation of free love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabbalistic allegory, and the symbolic galleries and chambers of the Great Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else’s conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake hands.

His poem on Womanhood must echo in every thoughtful heart. But the assumption of personal privilege and authority over others, and “affinity” theories, have stranded him on a barren shore.

There is an avowed reincarnation of Buddha in the United States, and an avowed reincarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their rationale. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognized only by hidden disciples, or their peers.

Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the “Lo here! and lo there!” and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various “Messiahs” and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralysed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man’s power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and spiritual benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people.

For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honor, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them." To the soul spending itself for others those grand words of the poet may be addressed evermore:—

Take comfort—thou hast left behind
Powers that will work for thee; air, earth, and skies;
There's not a breathing of the common wind
That will forget thee—thou hast great allies;
hy friends are exultations, agonies,
And love, and man's unconquerable mind!

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the "first shall be last, and the last first." And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in "where angels fear to tread."

SPECTATOR.

THE THEOSOPHICAL SOCIETY IN EUROPE

[Lucifer, Vol. VI, No. 35, July, 1890, pp. 428-29]

In consequence of the receipt of letters from all the active Lodges in Europe, and from a large majority of the Unattached Fellows of the Theosophical Society, H. P. Blavatsky is reluctantly compelled to abandon the position which she originally took up at the foundation of the Society.

NOTICE

IN OBEDIENCE TO THE ALMOST UNANIMOUS VOICE OF THE FELLOWS OF THE THEOSOPHICAL SOCIETY IN EUROPE, I, H. P. BLAVATSKY, THE ORIGINATOR AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY, ACCEPT THE DUTY OF EXERCISING THE PRESIDENTIAL AUTHORITY FOR THE WHOLE OF EUROPE; AND IN VIRTUE OF THIS AUTHORITY I DECLARE THAT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY IN LONDON, WHERE I RESIDE, WILL IN FUTURE BE THE HEADQUARTERS FOR THE TRANSACTION OF ALL OFFICIAL BUSINESS OF THE THEOSOPHICAL SOCIETY IN EUROPE.

H. P. BLAVATSKY

Let no one imagine that this reform in any sense Suggests a separation from, or even to the loosening in any way of the authority of, my colleague at Adyar. Colonel H. S. Olcott remains, as heretofore, the President-Founder of the Theosophical Society the world over. But it has been found impossible for him at such a great distance to exercise accurate discrimination in current matters of guidance of the Theosophical Society. His functions including the official issue of Charters and Diplomas in Europe, errors in the selection of members to whom such Charters and Diplomas are issued (besides the minor evil of delay) have rendered it impossible that the system of government of the Theosophical Society in Europe should be continued as heretofore. In the issue of Lucifer for August, 1889, I made use of the following sentences:—

“H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch.... No more. . . has the President-Founder the right of exercising autocracy or papal powers, and Colonel Olcott would be the last man in the world to attempt to do so.

It is the two Founders, and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect. . . . and not to tyrannize and rule over them" (page 508).*

Therefore, owing to the issue of a Charter in ignorance of the actual facts, and the immediate protest made by all the active members of the Lodges, and their unanimous desire that I should exercise the Presidential authority over the Theosophical Society in Europe, bowing to the decision of the majority I have issued the above official NOTICE. To avoid even the appearance of autocracy I select as an advisory Council to assist me in the exercise of these functions, in addition to my three colleagues appointed by the President, viz.: Annie Besant, and Messrs. W. Kingsland and Herbert Burrows, Mr. A. P. Sinnett, President of the London Lodge, who has cordially joined in this reform, Dr. H. A. W. Coryn, President of the Brixton Lodge, Theosophical Society, Mr. E. T. Sturdy, and Mr. G. R. S. Mead.

H. P. BLAVATSKY.

[* See "A Puzzle from Adyar," in Vol. XI of this Series—Compiler.]

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19 AVENUE ROAD LONDON
H.P.B. resided in this house from July, 1890, to the time of her Death on May 8, 1891. Facing the middle window was her desk on which The Secret Doctrine was finished.

SCIENCE AND THE SECRET DOCTRINE

[Lucifer, Vol. VI, No. 35, July, 1890, p. 440]

One of the occult doctrines which has been most often laughed at by the incredulous scientasters of the Press and popular platforms, is the assertion that electricity is an entity, having a substantial existence. How often have the wise critics poured scorn on the heads of Theosophists for believing such wild nonsense, in the face of infallible modern science, which had long ago proved (save the mark!) that electricity, and light and heat, was a form of energy!

But in this respect, as in so many others, the Nemesis of Truth has overtaken our slanderers. In the latest, most thoroughly orthodox textbook on Electricity, by Professor Oliver Lodge, in the Nature Series, that "scientific authority" declares in the name of the most advanced science that electricity is not energy—whatever it may be—and upholds the doctrine that electricity is ETHER, or if not ether itself then certainly a "form of its manifestation." The whirligig of time brings strange revenges, and the one now cited is but the forerunner of many another case in which "orthodox" and "infallible" science will quietly appropriate occult teachings without one word of acknowledgment, teaching as facts the very doctrines which for years it has scorned as "unscientific charlatanry." Ex uno disce omnes.

PROGRESS AND CULTURE

[Lucifer, Vol. VI, No. 36, August, 1890, pp. 441-450]

"Mated with a squalid savage—what to me were sun or clime?

I the heir of all the ages, in the foremost files of time—

Not in vain the distance beacons. Forward, forward let us range,

Let the great world spin for ever down the ringing grooves of change.

Thro' the shadow of the globe we sweep into the younger day;

etter fifty years of Europe than a cycle of Cathay."

—TENNYSON, Locksley Hall, lines 177-184.

We, of the century claiming itself as the XIXth of our era, are very proud of our Progress and Civilization— Church and Churchmen attributing both to the advent of Christianity—"Blot Christianity out of the pages of man's history," they say, "and what would his laws have been?— what his civilization?" Aye; "not a law which does not owe its truth and gentleness to Christianity, not a custom which cannot be traced in all its holy and healthful parts to the Gospel."

What an absurd boast, and how easily refuted!

To discredit such statements one has but to remember that our laws are based on those of Moses—life for life and tooth for tooth; to recall the laws of the holy Inquisition i.e., the burning of heretics and witches by the hecatomb, on the slightest provocation; the alleged right of the wealthiest and the strongest to sell their servants and fellow men into slavery, not to carry into effect the curse bestowed on Ham, but simply

"to purchase the luxuries of Asia by sup plying the slave market of the Saracens;* and finally the Christian laws upheld to this day in England, and called women's disabilities, social and political Moreover, as in the blessed days of our forefathers' ignorance, we meet now with such choice bits of unblushing blague as this, "We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity" (Rose).

Just so! "our laws and our arts," but neither "our civilization" nor "our freedom" No one could contradict the statement that these were won in spite of the most terrible opposition by the Church during long centuries, and in the face of her repeated and loud anathemas against civilization and freedom and the defenders of both And yet, notwithstanding fact and truth, it is being constantly urged that even the elevated position (?!) of the Christian woman as compared with her "heathen" sister, is entirely the work of Christianity! Were it true, this would at best be but a poor compliment to pay to a religion which claims to supersede all others As it is not true, however—Lecky, among many other serious and trustworthy writers, having shown that "in the whole feudal legislation (of Christendom) women were placed in a much lower legal position than in the Pagan Empire"—the sooner and the oftener this fact is mentioned the better it will be for plain truth Besides this, our ecclesiastical laws are honeycombed as has been said, with the Mosaic element It is Leviticus not the Roman code, which is the creator and inspirer of legislation—in Protestant countries, at any rate.

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* View of the State of Europe during the Middle Ages, by H. H. Hallam, LL.D., F.R.A.S., p. 473 [1871 ed.]. The author adds: "This trade was not peculiar to Venice. In England, it was very common, even after the Conquest, to export slaves to Ireland; till in the reign of Henry II, the Irish came to a non-importation agreement which put a stop to the practice." And then, in a footnote: "William of Malmsbury accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by them, as slaves to foreigners." This is the Christian mode of dealing as Abraham with Hagar with a vengeance!

Progress, says Carlyle, is “living movement.” This is true; but it is so only on the condition that no dead weight, no corpse shall impede the freedom of that “living movement.” Now in its uncompromising conservatism and unspirituality the Church is no better than a dead body. Therefore it did and still does impede true progress. Indeed, so long as the Church—the deadliest enemy of the ethics of Christ—was in power, there was hardly any progress at all. It was only after the French Revolution that real culture and civilization had a fair start.

Those ladies who claim day after day and night after night with such earnest and passionate eloquence, at “Woman’s Franchise League” meetings, their legitimate share of rights as mothers, wives and citizens, and still attend “divine” service on Sundays—prosecute at best the unprofitable business of boring holes through sea water. It is not the laws of the country that they should take to task, but the Church and chiefly themselves. It is the Karma of the women of our era. It was generated with Mary Magdalene, got into practical expression at the hands of the mother of Constantine, and found an ever renewed strength in every Queen and Empress “by the grace of God.” Judean Christianity owes its life to a woman—une sublime hallucinée, as Renan puts it. Modern Protestantism and Roman Catholicism owe their illegitimate existence, again, to priest-ridden and church-going women; to the mother who teaches her son his first Bible lesson; to the wife or sister who forces her husband or brother to accompany her to church and chapel; to the emotional and hysterical spinster, the admirer of every popular preacher. And yet the predecessors of the latter have for fifteen centuries degraded women from every pulpit!

In Lucifer of October, 1889, in the article “The Women of Ceylon,” we can read the opinion of Principal Donaldson, LL.D., of the University of St. Andrews, about the degradation of woman by the Christian Church. This is what he said openly in the Contemporary Review:

It is a prevalent opinion that woman owes her present high position to Christianity. I used to believe in this opinion.

But in the first three centuries I have not been able to see that Christianity had any favorable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity.

How very correct then, the remark of H. H. Gardener, that in the New Testament, “the words sister, mother, daughter, and wife, are only names for degradation and dishonor”!

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That the above is a fact, may be seen in various works, and even in certain Weeklies. “Saladin” of the Agnostic gives in his last “At Random” eloquent proofs of the same by bringing forward dozens of quotations. Here are a few of these:—

Mrs. Mary A. Livermore says: “The early Church fathers denounced women as noxious animals, necessary evils, and domestic perils.”

Lecky says: “Fierce invectives against the sex form a conspicuous and grotesque portion of the writings of the lathers.”

Mrs. Stanton says that holy books and the priesthood teach that “woman is the author of sin, who [in collusion with the devil] effected the fall of man.”

Gamble says that in the fourth century holy men gravely argued the question, “Ought women to be called human beings?”

But let the Christian fathers speak for themselves. Tertullian, in the following flattering manner, addresses woman: “You are the devil’s gateway; the unsealer of the forbidden tree; the first deserter from the divine law. You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed God’s image—man.”

Clement of Alexandria says: “It brings shame to reflect of what nature woman is.”

Gregory Thaumaturgus says: “One man among a thousand may be pure; a woman, never.”

“Woman is the organ of the devil.”—St. Bernard.

“Her voice is the hissing of the serpent.”—St. Anthony.

“Woman is the instrument which the devil uses to get possession of our souls.”—St. Cyprian.

“Woman is a scorpion.”—St. Bonaventure.

“The gate of the devil, the road of iniquity.”—St. Jerome.

“Woman is a daughter of falsehood, a sentinel of hell, the enemy of peace.”—St. John Damascene.

“Of all wild beasts the most dangerous is woman.”—St. John Chrysostom.

“Woman has the poison of an asp, the malice of a dragon.”—St. Gregory the Great.

Is it surprising, with such instructions from the fathers, that the children of the Christian Church should not “look up to women, and consider them men’s equals”?

Withal, it is emotional woman who, even at this hour of progress, remains as ever the chief supporter of the Church! Nay it is she again who is the sole cause, if we have to believe the Bible allegory, that there is any Christianity or churches at all. For only imagine where would be both, had not our mother Eve listened to the tempting Serpent. First of all there would be no sin. Secondly, the Devil having been thwarted, there would be no need of any Redemption at all, nor of any woman to have “seed” in order that it should “bruise under its heel the serpent’s head”; and thus there would be neither Church nor Satan. For as expressed by our old friend Cardinal Ventura di Raulica, Serpent-Satan is “one of the fundamental dogmas of the Church, and serves as a basis for Christianity.”* Take away that basis and the whole struggle topples overboard into the dark waters of oblivion.

Therefore, we pronounce the Church ungrateful to woman, and the latter no worse than a willing martyr; for if her enfranchisement and freedom necessitated more than an average moral courage a century ago, it requires very little now; only a firm determination. Indeed, if the ancient and modern writers may be believed, in real culture, freedom, and self-dignity the woman of our century has placed herself far beneath the ancient Aryan mother, the Egyptian—of whom Wilkinson and Buckle say that she had the greatest influence and liberty, social, religious and political among her countrymen—and even the Roman matron. The late Peary Chand Mitra has shown, “Manu” in hand, to what supremacy and honor the women of ancient Aryavarta had been elevated. The author of the “Women of Ancient Egypt” tells us that “from the earliest times of which we can catch a glimpse, the women of Egypt enjoyed a freedom and independence of which modern nations are only beginning to dream.”

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* [Gougenot des Mousseaux, Mœurs et pratiques des démons, p. x.]

To quote once more from “At Random”:—

Sir Henry Maine says: . . . , no society which preserves any tincture of Christian institution is likely to restore to married women the personal liberty conferred on them by the middle Roman law.” . . . [Ancient Law, p. 158.]

The cause of “Woman’s Rights” was championed in Greece five centuries before Christ.
Helen H. Gardener says: “When the Pagan law recognised her [the wife] as the equal of her husband, the Church discarded that law.”

Lecky says: “In the legends of early Rome we have ample evidence both of the high moral estimate of women and of their prominence in Roman life. The tragedies of Lucretia and of Virginia display a delicacy of honor and a sense of the supreme excellence of unsullied purity which no Christian nation can surpass.”

Sir Henry Maine, in his Ancient Law [pp. 153, 155, 156, 159], says that “the inequality and oppression which related to women disappeared from Pagan laws.” and adds: “the consequence was that the situation of the Roman female whether married or unmarried became one of great personal and proprietary independence . . . but Christianity tended somewhat from the very first to narrow this remarkable liberty.” He further says that “the jurisconsults of the day contended for better laws for wives, but the Church prevailed in most instances, and established the most oppressive ones.”

Professor Draper. in his Intellectual Development of Europe, gives certain facts as to the outrageous treatment of women by Christian men (the clergy included) which it would be exceedingly indelicate in me to repeat.

Moncure D. Conway says: “There is not a more cruel chapter in history than that which records the arrest, by Christianity, of the natural growth of European civilisation regarding women.”

Neander, the Church historian, says: “Christianity diminishes the influence of woman.”

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Thus, it is amply proved that instead of an “elevated” position, it is a degraded one to which Christianity (or rather “Churchianity”) has brought woman. Apart from this, woman has nought to thank it for.

And now, a word of good advice to all the members of Leagues and other societies connected with Woman’s Rights.

In our days of culture and progress, now that it is shown that in Union alone lies strength, and that tyrants can be put down only by their own weapons; and that finally we find that nothing works better than a “strike”— let all the champions of women’s rights strike, and pledge themselves not to set foot in church or chapel until their rights are re-established and their equality with men recognized by law. We prophesy that before six months are over every one of the Bishops in Parliament will work as jealously as themselves to bring in bills of reformation and pass them. Thus will Mosaic and Talmudic law be defeated to the glory of—WOMAN.

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But what are really culture and civilization? Dickens’ idea that our hearts have benefited as much by macadam as our boots, is more original from a literary, than an aphoristical, standpoint. It is not true in principle, and it is disproved in nature by the very fact that there are far more good-hearted and noble-minded men and women in muddy country villages than there are in macadamised Paris or London. Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men’s bones and decay. And how can there be any true spiritual and intellectual culture when dogmatic creeds are the State religion and enforced under the penalty of the opprobrium of large communities of “believers.” No dogmatic creed can be progressive. Unless a dogma is the expression of a universal and proven fact in nature, it is no better than mental and intellectual slavery. One who accepts dogmas easily ends by becoming a dogmatist himself. And, as Watts has well said: “A dogmatical spirit inclines a man to be censorious of his neighbors. . . . . He is tempted to disdain his correspondents as men of low and dark understandings because they do not believe what he does.”

The above finds its demonstration daily in bigoted clergymen, in priests and Rabbis. Speaking of the latter and of the Talmud in connection with progress and culture, we note some extraordinary articles in Les Archives Israélites, the leading organ of the French Jews, at Paris. In these the stagnation of all progress through fanaticism is so evident, that after reading some papers signed by such well-known names of men of culture as F. Crémieux (“Cléricalisme et Judaisme”), A. Franck, a member of the Institute (“Les Juifs et l’Humanité”), and especially an article by Élie Aristide Astruc, “Grand rabbin de Bayonne, grand rabbin honoraire de la Belgique,” etc. (“Pourquoi nous restons Juifs”) —no one can detect the faintest trace of the progress of the age, or preserve the slightest hope of ever witnessing that which the Christians are pleased to call the moral regeneration of the Jews. This article (not to mention the others), written by a man who has an enormous reputation for learning and ability, bears on its face the proofs of what is intellectual culture, minus spirituality. The paper is addressed to the French Jews, considered as the most progressed of their race, and is full of the most ardent and passionate apology for Talmudic Judaism, soaked through and through with colossal religious self-opinionatedness. Nothing can approach its self-laudation. It precludes every moral progress and spiritual reformation in Judaism; it calls openly upon the race to exercise more than ever an uncompromising exclusiveness, and awakens the darkest and the most bigoted form of ignorant fanaticism. If such are the views of the leaders of the Jews settled in France, the hotbed of civilization and progress, what hope is there left for their co-religionists of other countries?

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The article, “Why we remain Jews,” is curious. A. Astruc, the learned author thereof, notifies his readers solemnly that the Jews have to remain nolens volens Jews, as not one of the existing religions could “satisfy the genius of the nation.” “Were we forced to break with Judaism,” he argues, where is that other creed which could guide our lives?” He speaks of the star that once arose in the East and led the Magi to Bethlehem, but asks, “could the East, the cradle of religions, give us now a true creed? Never!”

Then he turns to an analysis of Islamism and Buddhism. The former, he finds too dry in dogma and too ritualistic in form, and shows that it could never satisfy the Israelitish mind Buddhism with its aspirations towards Nirvana, considered as the greatest realisation of bliss and “the most abstruse consciousness of non-being” (?) seems to him too negative and passive.

We will not stop to discuss this new phase of metaphysics, i.e., the phenomenon of non-being endowed with self-consciousness. Let us rather see the author’s analysis of the two forms of Christianity—Roman Catholicism and Protestantism. The former with its Trinitarianism, and the dogmas of Divine Incarnation and Redemption, are incomprehensible “to the free mind of the Israelite”: the latter is too much scattered into innumerable sects to ever become the religion of the future. Neither of these two faiths “could satisfy a Jew,” he says; therefore, the Rabbi implores his co-religionists to remain faithful to Judaism, or the Mosaic law, as this faith is the best and the most saving of all; it is, in short, as he puts it, “the ultimate as the highest expression of human religious thought.”

This ultra-fanatical article has drawn the attention of several “Christian” papers. One of these takes its author to task severely for his fear of dogmas only because human reason is unable to comprehend them; as though, he adds, “any religious faith could ever be built upon reason”! This is well said, and would denote real progressive thought in the mind of the critic, had not his definition of belief in dogmas been a bona fide defence of them, which is far from showing philosophical progress. Then, the Russian reviewer, we are happy to say, defends Buddhism against the Rabbi’s assault.

We would have our honorable friend understand that he is quite wrong in undervaluing Buddhism, or regarding it, as he does, as in finitely below Judaism. Buddhism with its spiritual aspiration heavenward, and its ascetic tendencies, is, with all its defects, most undeniably more spiritual and humanitarian than Judaism ever was especially modern Judaism with its inimical exclusiveness, its dark and despotic kahal, its deadening talmudic ritualism, which is a Jewish substitute for religion, and its determined hatred of all progress (Novoye Vremya).

This is good. It shows a beginning, at any rate, of spiritual culture in the journalism of a country regarded hitherto as only semi-civilised, while the press of the fully civilised nations generally breathes religious intolerance and prejudice, if not hatred, whenever speaking of a pagan philosophy.

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And what, after all, does our civilization amount to in the face of the grandiose civilizations of the Past, now so remote and so forgotten, as to furnish our modern conceit with the comforting idea that there never were any true civilizations at all before the advent to Christianity? Europeans call the Asiatic races “inferior” because, among other things, they eat with their hands and use no pocket handkerchiefs. But how long is it that we, of Christendom, have ceased eating with our thumb and fingers, and begun blowing our noses with cambric? From the beginnings of the nations and down to the end of the XVIIIth century Christendom has either remained ignorant of, or scorned the use of, the fork. And yet in the Rome of the Caesars, civilization was at the height of its development; and we know that if at the feasts of Lucullus, famous for their gorgeous luxury and sumptuousness, each guest chose his succulent morsel by plunging his fingers into a dish of rare viands, the guests of the Kings of France did the same as late as the last century. Almost 2,000 years rolled away, between Lucullus and the Pagan Caesars on the one hand and the latest Bourbons on the other, yet the same personal habits prevailed; we find the same at the brilliant courts of François I, Henry II, Louis XIII, and Louis XIV. The French historian, Alfred Franklin, gives in his interesting volumes La Vie privée d’autrefois du XIIe au XVIIIe siècles, Les Repas, etc., a mass of curious information, especially as to the etiquette and the laws of propriety which existed in those centuries. He who, instead of using daintily his three fingers, used the whole hand to fish a piece of food out of the dish, sinned as much against propriety in those days, as he who puts his knife to his mouth while eating, in our own day.

Our forefathers had very strict rules on cleanliness: e.g., the three fingers being de rigueur, they could be neither licked, nor wiped on one's jacket, but had to be cleaned and dried after every course "on the table cloth." The VIth volume of the work named acquaints the reader with all the details of the sundry customs. The modern habit of washing one's hands before dinner—existing now in truth, only in England—was strictly de rigueur, not only at the courts of the French kings, but was a general custom, and had to be repeated before every course. The office was performed at courts by chamberlains and pages, who holding in their left hand a gold or silver basin, poured with their right hand out of a similar jug, aromatic, tepid water on to the hands of the diners. But this was in the reign of Henry III and IV. TWO centuries later, in the face of progress and civilization, we see this custom disappearing, and preserved only at the courts and by the highest aristocracy. In the XVIth century it began to fall into desuetude: and even Louis the XIVth limited his ablutions to a wet napkin. In the midst of the bourgeoisie it had almost disappeared; and Napoleon 1st washed his hands only once before dinner. Today no country save England has preserved this custom.

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How much cleaner are the primitive peoples in eating than we are—the Hindus, for instance, and especially the Brahmans. These use no forks, but they take a full bath and change entirely their clothes before sitting clown to dinner during which they wash their hands repeatedly. No Brahman would eat with both his hands, or use his fingers for any other purpose while eating. But the Europeans of the eighteenth century had to be reminded, as we find in various works upon etiquette, of such simple rules as the following: "It is considered improper, and even indecent, to touch one's nose, especially when full of snuff, while eating one's dinner" (loc. Cit.). Yet Brahmans are "pagans" and our forefathers Christians.

In China, native forks (chopsticks) were used 1,000 years B.C., as they are now. And when was the fork adopted in Europe? This is what Franklin tells us.

Roasted meats were eaten with fingers as late as the beginning of this century. Montaigne remarks in his Essais that he more than once bit his fingers through his habitual precipitation in eating. The fork was known in the days of Henry III, but rarely used before the end of the last century. The wife of Charles le Bel (1324) and Clemence of Hungary had in their dowry each one fork only; and the Duchess of Tours had two. Charles V (1380) and Charles VI (1418) had in their table inventory only three golden forks—for fruit. Charlotte d'Albrey (1514) three likewise, which were, however, never used.*

Germany and Italy adopted the fork at their meals a century earlier than did the French Cornet, an Englishman, was much surprised, while travelling in Italy in 1609, to find "a strange-looking, clumsy, and dangerous weapon called a fork," used by the natives while eating. In 1651 we find Ann of Austria refusing to use this "weapon," and eating together with her son (Louis XIV) with her fingers. The fork came into general use only at the beginning of our own century.

Whither then shall we turn to find a corroboration of the mendacious claim, hat we owe our civilization and culture, our arts, sciences, and all, to the elevating and benign influence of Christianity? We owe to it nothing—nothing at all, neither physically nor morally. The progress we have achieved, so far, relates in every case to purely physical appliances, to objects and things, not to the inner man. We have now every convenience and comfort of life, everything that panders to our senses and vanity, but not one atom of moral improvement do we e find in Christendom since the establishment of the religion of Christ. As the cowl does not make the monk, so the renunciation of the old Gods has not made men any better than they were before, but only, perhaps, worse. At any rate, it has created a new form of hypocrisy—cant; nor has civilization spread as much as is claimed for it. London is civilized, but in truth—only in the West end.

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* [Summarized from pages 1-2, 17, 18, 52.—Compiler.]

As to the East end with its squalid population, and its desolate wildernesses of Whitechapel, Limehouse, Stepney, etc., it is as uncultured and almost as barbarous as Europe was in the early centuries of our era, and its denizens, moreover, have acquired a form of brutality quite unknown to those early ages, and never dreamt of by the worst savages or modern heathen nations. And it is the same in every Christian metropolis, in every town and city; outward polish, inward roughness and rottenness —a Dead Sea fruit indeed!

The simple truth is that the word “civilization” is a very vague and undefined term. Like good and evil, beauty and ugliness, etc., civilization and barbarism are relative terms. For that which to the Chinaman, the Hindu, and the Persian would appear the height of culture, would be regarded by the European as a shocking lack of manners, a terrible breach of Society etiquette. In India the traveller is disgusted whenever he sees the native using his fingers instead of a pocket handkerchief. In China, the Celestial is profoundly sickened at perceiving a European storing carefully into his pocket the product of his mucous glands. In Bombay the Puritan English woman regards, suffused with blushes, the narrow space of bared waist, and the naked knees and legs of the native woman. Bring the Brahmanee into a modern ballroom—nay, the “Queen’s Drawing-room”—and watch the effect produced on her. Several thousand years B.C., the Amazons danced the Circle Dance around the “Great Mother,” at the Mysteries; the daughters of Shiloh, bare to the waist, and the prophets of Baal divested of their clothes, whirled and leaped likewise at the Sabaean festivals. This was simply symbolical of the motion of the planets around the Sun, but is now branded as a phallic dance. How then will future generations characterize our modern ballroom dances and the favorite waltz? What difference is there between the ancient priestesses of the God Pan, or the Bacchantes, with the rest of the sacred dancers, and the modern priestesses of Terpsychore? We really see very little.

The latter, nude almost clown to their waists, dance likewise their “circle dance,” while whirling round the ballroom; the only distinction between them being, that the former performed their dance without mixing with the opposite sex, while the waltzers are clasped in turn in the arms of strangers, of men who are neither their husbands nor their brothers.

How unfathomable are thy mysteries, O sphinx of progress, called modern civilization!

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THE MOTE AND THE BEAM

[Lucifer, Vol. VI, No. 36, August, 1890, pp. 470-478]

Ye blind guides, which strain at a gnat and swallow a camel. . . .

—Matthew xxiii, 24

Why beholdest thou the mote that is in thy brother’s eye,

But considerest not the beam that is in thine own eye?”

Matthew vii, 3.

Oh the virtuous indignation, the roaring tempest raised in the tender souls of American and British philanthropists at the rumor that Russian authorities in Siberia are not as tender as they should be towards their political prisoners! What a hullabaloo of loud protests of “indignation meetings,” of gigantic gatherings to denounce their neighbors, while they keep prudently silent about the same misdeeds at home.

A monster meeting of some 250,000 men protested the other day at Hyde Park “in the name of civilization and humanity” against the brutal behavior of some unknown Russian officials and jailors. Now, one can readily understand and entirely appreciate the feelings of the masses, of the oppressed, the suffering poor and the hoi polloi in general. These being “sat upon” from birth to death by the high and the wealthy of their own land, and having all, to a man, many a sore place in their hearts, must feel them vibrating with pain and sympathy with their brothers in sorrow of other countries.

True, the energy expended at the said meeting might have been more usefully directed, perhaps, against local and colonial “Siberias” and “Dead Houses”; but such as it was, the impulse being genuine, every Theosophist regarded it with respect. But that to which every member of the Theosophical Society ought to refuse that feeling of sympathy is the hypocritical cant in this matter of sundry editors who remain dumb in face of misdeeds at home, pouring all their wrath on the abuse of power and the brutality of Russian officers. This is enough to make an owl laugh in full daylight. That charges of cruelty should be brought forward, and leprous spots singled out on the body of Russia by England and America is a sufficiently curious piece of moral audacity; but that this attitude should be supported and even enforced, by certain editors, instead of being passed over in prudent silence, makes one think of the wise adage “whom the Gods would destroy they first make mad.” To the student of human nature a world of instruction is contained therein, and he feels thankful for this additional experience.

Bearing in mind that Lucifer has nought to do with the political situation in all this affair, let the reader remember, that it has, on the other hand everything to do with its moral aspect. Having its mission at heart, to wit: to bring “to light the hidden things of darkness,” it has naturally; good deal to say about drunken John and drunken Jonathan nodding so frowningly at drunken Peter, and so gravely moralising at him as though they were themselves sinless. Here the writer speaks first of all as a Theosophist and only secondly as a Russian; neither excusing Russia, nor accusing England and America, but simply throwing the full glare of the torch of truth on facts which no one can deny. And once this position established, the writer says: “How consoling and hopeful might have been for our growing society—that of the ‘Universal Brotherhood of Man’—such exhibition of the noblest and most human feelings, had it not been marred by a few antecedent facts,” of which presently. Even as the “protest” against Russian cruelty stands now, all such show of pious regard for Christ’s command “love your enemies,” is spoiled by a disregard of that other injunction “thou shalt not be 35 the hypocrites are” Indeed, Europe might be asking now as of George Dandin in the comedy of Miliére, «Qui de nous deux trompe-t-on ici?»

Could even a child be really deceived by such protests on the Continent? If all this display of indignation is likely to impress anyone eventually, it will be only those "inferior races" under the paternal sway and benevolent rule of their respective white rulers Hindus and Mussulmen, Burmese and Singhalese, upon listening to the reverberating echoes of pious horror from the West, are as likely as not to contrast the ferociousness of Russian jailors and prison houses with that of their own rulers, with the Calcutta "Black Hole" of famous memory, and the Andaman Islands; while the hapless and ever-kicked Negroes of the United States, the Red Indians dying of exposure and starvation in their frozen wilderness, and even some Chinamen who seek hospitality on the Pacific coast, may yet come to envy the lot of the "political prisoners of Siberia". . . .

But what imposing pictures! On the other side of the "pond" the pathetic eloquence of Mr. George Kennan, the Siberian traveller, "who has just seen all this for himself, you see!"—drawing tears from the street-flags and forcing lampposts to use their pocket handkerchiefs—without speaking of the colored citizens, Red Indians and Chinamen On this side of the Atlantic, Mr. Quilter, the editor of the Universal Review, showing like fervor on behalf of the "oppressed." Mr. Adolphe Smith's "Exile by administrative order," adorned by what Mr. Stead calls "a fancy sketch of the flogging of Madame Sihida" (?)* gracing one of the last numbers of the Universal Review produces likewise its effect.

Moved by a spirit of lofty chivalry, its editor issued, as all know, a circular to M.P.'s, peers, judges, heads of Colleges and so on, to ask them "whether (a) the present system of Siberian exile by administrative order" was not "a disgrace to a civilized nation"; and (b) whether the above mentioned authorities do not "consider that steps should be taken to call the attention of her Majesty's Government to those outrages, in order that a diplomatic remonstrance should be addressed to the Czar"!

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* Were this "flogging" even proven—which it is not—still brutal and sickening as the fact would undeniably be, is it really any worse than the kicking by the police of women already knocked down by them; than the clubbing until mangled to death of men and crippled boys? And if one is reminded that the alleged "flogging" took place (if it ever did) in the wilds of Siberia, probably hundreds of miles away from any civilized centre, to speak of, and the well-proven "kicking and clubbing" right in the midst of the most civilized city in the world, namely, in Trafalgar Square, it does seem as if it were merely "six of one and half-a-dozen of the other."

As this pertains to the domain of politics, and we do not care to trespass upon forbidden ground, those anxious to learn something of the replies are recommended to read the excellent summary of this curious incident an page 489 of the June Review of Reviews; but we must quote a few lines from it, in which the reader will learn (1) that some of the authorities appealed to are of opinion that “exile in Siberia is . . . . a just and beneficent punishment . . . . much better for criminals than our own (British) convict system”; (2) that the outrage on Madame Sihida “does not rest upon unimpeachable evidence,” the sketch recalling to the writer’s memory “an equally dramatic picture of a Polish prince chained in a convict gang to a murderer, a story which this prince’s brother subsequently declared was false.”

But that which cannot be disproved by any means is that other and far more legitimate agitation going on in England for long years, and now at its acme in this country, that for the enfranchisement of women, and the causes which made it arise. Most Theosophists have read Mrs. F. Fenwick Miller’s admirable address on the programme of the Women’s Franchise League*; and many of our

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* The National Liberal Club, February 25th, 1890.

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DR. FRANZ HARTMANN
1838-1912
Portrait taken in the later years of his life, and reproduced from a pamphlet entitled: Zum Gedächtnis an Dr. Franz Hartmann (1838-1912) which was written by Walter Einbeck and published in 1925 by the Theosophischer Kultur-Verlag at Leipzig, Germany.

Theosophists belong to this League. And there are such as have declared that many women in England—even now, when many of the women's "disabilities" so called, have been happily removed after centuries of penal servitude to their husbands—would gladly have consented to exchange places with "Madame Sihida," whoever she is—not as a political prisoner perhaps, but as a flogged woman.

What is the horror of being flogged (where brutal force is used, there is no dishonor but martyrdom), when compared with a long life of moral and physical slavery? Which of the female "serfs of sex"* in free England would not gladly exchange her position as a wife and mother, for that of a wife and mother in despotic Russia? Why, ladies and gentlemen, who have fought in the "Married Women's Property" agitation, for the "Custody of Infants' Bill," and the right of woman as an independent individual and a citizen, instead of the thing and her husband's chattel that she was and still is—are you aware that in despotic "half civilised" Russia, the rights of women before the law are on a par with those of men, and in some cases their privileges far greater? That a rich woman marrying a man is, and has been, since the days of Catherine II, sole mistress of her property, the husband having no right to one penny without the wife's legal signature That a poor girl, marrying a rich man, having on the other hand a legal right to his property during his life and to a certain portion after his death whether he wills it or not, and also a right to the maintenance of herself and children whatever she does?† Have you not heard that a woman holding property and paying taxes is obliged to give her vote, whether personally or by proxy? And that so greatly is she protected by law that even a child born between nine and ten months after the husband's death is considered legitimate by law: simply because abnormally prolonged gestation does casually [sic] happen, and that the law states that it is more consonant with the law of Christ to forgive nine guilty women, rather than wrong the tenth who may be innocent? Compare this with the laws of free England with regard to woman, who until about eight or nine years ago was simply a slave, with less rights than a plantation negro.

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* "Woman's Rights as preached by Women", by a "Looker on".

† If separated (not divorced), and the husband is a public official, a certain portion is deducted from his salary and paid over to the wife.

Read again Mrs. Fenwick Miller’s paper (loc. cit. supra) and judge Everything went against her receiving a higher education, inasmuch as she was to remain all her life “under the tutelage of some man.” She had no right to her husband’s property, and lost every right to hers, even to every penny she earned by her own labor, having, in short, no right to hold any property, whether inherited or acquired. A man deserting his wife for another woman, and leaving her and his children to starve, was not forced to support them, but had a legal right to every penny earned by his abandoned wife, as “the skill of her brain was not hers, it was her husband’s.” No matter what he did, or whatever crime he committed against her, she had no redress against him, could neither sue him, nor had even the right of lodging a complaint against him. More: she had no rights as a mother, English law recognizing only the father and the child. Her children could be taken away from her, separated from their mother forever, and there was no redress for her. Says Mrs. Fenwick Miller:—

The wife had in the eyes of the law simply no existence . . . . Even within the last two years, seven judges in conclave have declared the law to be today that a married woman is in this respect still absolutely a slave, with no rights of free will in herself. . . . Was this not slavery?. . . . The woes and plight of the mulatto mother invented by Mrs. Stowe’s genius set all England weeping; but English and Scotch mothers too—refined women, adoring mothers . . . .—have seen their children torn from their embrace or have fled secretly and lived in desolate concealment with their little ones, as the only way to keep. . . . near their breaking hearts the darlings of their souls. . . . .

Herbert Spencer seems to have said the same long ago, in these words:

Wives in England were bought from the fifth to the to eleventh century, and as late as the seventeenth century husbands of decent station were not ashamed to beat their wives. Gentlemen (!) arranged parties of pleasure for the purpose of seeing wretched women whipped at Bridewell. It was not till 1817 that the public whipping of women was abolished in England.

Between 1817 and 1890 there are but a few years. But how many centuries old is English civilisation as compared to that of Russia, whose era of barbarism closed only with Peter the Great?

Who, then, except men capable of taking such undue if legal advantage of their mothers, wives, and children, would not confess that there is far less cruelty even in the casual flogging of a woman, than in such a systematic oppresion, the lifelong torture of millions of innocent women and mothers throughout past centuries and to the present day? And for what reasons? Simply to protect the animal passions and lust, the depravity of men—the masters and the legislators. And it is the men of England who have refused, till forced in their last retrenchments, to abrogate such fiendish laws, and who still refuse to make away with many more as iniquitous, who call this solitary case of flogging “a disgrace to civilization”! And so it would be, if once proved, as are the heartless of England against her women. No doubt that of drunken, and therefore cruel, brutes among Russian jailors and prison officials there are plenty. But we trow no more than there are in other countries and probably less. And we would advise the editors who would agitate in favor of sending “remonstrances” to Russia, to first extract the beam from the eye of their own country and then only to turn their attention to the mote in the eye of their neighbor. For that “neighbor” is a country which protects at any rate her mothers and wives, while England lets her laws treat them simply as the goods and chattels of her men, and treats them as the dumb brutes of creation. If there ever was a real “disgrace to a civilized nation” it was the formation of numberless Societies for the prevention of cruelty to animals, before any one even thought of establishing a like Society for the protection of women and children, and the punishment of “wife-kickers” and wife-robbing rascally bipeds, such as are found in every class of Society. And why not rather turn the public attention to more than one “disgrace to a civilized nation,” taking place on British soil and in American lands, e.g., to the revolting treatment by the Anglo-Indians of the millions of natives, from the highest Brahman to the lowest pariah, and the no less revolting attitude of the white Americans towards their black co-citizens, or the hapless Red-Indians? Cannibals inflict less torture on their prisoners of war than do the two cultured Christian nations in question on their colored Brethren of the “inferior” races.

The former kill and devour their victims, after which these are at rest; while the whites of England and America act worse than Cains towards their black subjects and citizens; they torture them mentally, when not physically, from their cradle to their tomb; refusing them every privilege they have a right to, and then turning round and spitting on them as if they were so many toads. Look at the unfortunate Red Skin! Deprived of every inch of his ancestral land, crowded off into the sea, robbed of his supply of blankets and provisions, the Indian is left to freeze and starve by hundreds and thousands, which he proceeds to do amidst catacombs of Bibles, a prey unfit even for the prairie buzzard . . . .

But why go so far to the colonies for our instances and proofs, when cases of repeated flogging of women, aye of young girls not out of their teens, necessitate "Royal Commissions" at home? Ruby, or How Girls are Trained for Circus Life, by Amye Reade, a shocker founded on facts as the author claims, has brought forth the following in the Saturday Review (July 26th, 1890):

"ROYAL COMMISSION."—Mr. Gainsford Bruce, Q.C., M.P., has promised that as soon as sufficient evidence can be obtained to justify such a step, he will call attention to the matter in the House of Commons, with a view of inducing the Government to advise Her Majesty to appoint a Royal Commission to enquire into and report upon the treatment of children whilst being trained to the business of circus riders, acrobats, and contortionists.

"MANCHESTER GUARDIAN" says:— "Ruby, by Amye Reade. This book is notable on account of the charges brought by the authoress against a manager or managers in general of circuses. It is an indictment so tremendous that, if it can be proved, the authoress should not be content with representing a picture to harrow novel readers. She should collect her proofs and lay them before the Public Prosecutor. Miss Reade asserts that in cases of contumacy girls of seventeen are stripped naked by the circus master and flogged by him till they are sick and faint and bleeding."

Among the members of Parliament who have "allowed their names to be used as indication of their desire to assist the author in her . . . efforts to bring before the public the horrible cruelties," are Messrs Gainsford Bruce, Jacob Bright, Sir Richard Temple, etc., etc.

Now, “Madame Sihida,” whatever she was else, was a murderess (political or not does not matter); but these unfortunate girls of seventeen are perfectly innocent victims.

Ah, gentlemen editors, of the two cultured champion nations of Christendom, you may play as much as you like at Sir Charles Grandison—that union of the perfect gentleman and good Christian—but who will believe you? Your protests are only suggestive of the Christian ethics of today, and are an insult to the ethics of Christ They are no better than a glaring, instance of modern cant and a gigantic apotheosis of hyprocrisy. In the words of Lermontoff, the Russian poet, all this comedy—

“. . . . . would be too grotesque, in truth,

If it were not so heartrending!’’*

Read rather Bertillon’s Les Races sauvages and Charles Lümholtz’s Au pays des Cannibales†—a French translation from the Swedish—if you would know what your friends accuse you of, while Russia is charged with her misdeeds only by her enemies, and those jealous of her growing power Having just come across some reviews of these works, it is but right that our friends should have an idea of the charges published against England, or rather her colonies, and thus be given the means of comparing the Russian “mote” with the British “beam” We were just preparing to blush for the alleged misdeeds of the former, which misdeeds, if true, would not be excused by any Theosophist on the ground that the Anglo-Indians and the Americans do far worse at home as well as in their colonies —when we saw a Russian review of these works which made us long to read the works themselves We had known for years—that which the whole world knows—in what a civilized and Christian way the English and the Americans treated—

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* [M. Y. Lermontov, Sonnet written in 1840 to Alexandra Osipovna Smirnova.]

† [French title of his Norwegian work: Blandt menneskeoedere, 1887.]

—not their prisoners, political or others, but simply their most loyal subjects and citizens, harmless Hindus and other "black heathens," hard-working, honest negroes, and the much-wronged Red Indians. But we were not prepared to believe that which is published in the Races Sauvages of Bertillon and Au pays des Cannibales by the well-known Swedish traveller in Australia, Charles Lümholtz.

Let us glance at the older work. Bertillon speaks of Tasmania, and shows that in 1803 there were still about 6,000 natives left, while just sixty-nine years later there remained of them but a legend, and a ghastly tale. In 1872 died the last of the Tasmanians. The country was swept out of its last nigger. How did it come to pass? This is Bertillon's tale:

To achieve such a sad result, the [English] did not stop before any kind of atrocity . . . . They premised by offering £5 for the head of every adult, and £2 for that of every baby Tasmanian. To succeed in this chase after the native the better, the [English] brought with them aborigines of Australia, and used d them as blood hounds. But as the extermination was found to work too slowly to suit the English, a cordon was organized, selected from Colonists, and among the garrison . . . and Arthur, the then governor of the island, was appointed as its chief. After this commenced a regular chase after the Tasmanians . . . The natives were driven into deep water, shot, as if by accident and those who escaped were driven into the mountains . . . . soon perished . . . . Some of the English even used arsenic and boasted of it. Some of the victims' skulls were exhibited as curious Trophies . . . .*

Now this may, or may not, be true; it may, or may not, be exaggerated, just as in the case of "Siberian flogging" and cruelty to political prisoners. As the latter charge comes to us from Russia's enemies and sensation-loving travellers, so the tale of Tasmania is told by the same kind of traveller, and, moreover, one of a nation not generally friendly to England. But here comes something more modern and trustworthy, a charge from a decided friend of England and the Australians, and one who says what he has seen with his own eyes, heard with his own ears—namely, Charles Lümholtz, in his work called in the French translation, Au Pays des Cannibales.

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* [Pages 223-24]

We quote from an ample Russian review of the work in the Novoye Vremya, May 2 (14), 1890, No. 5,080. According to the latter, the “enlightenment” of the inferior races and the savage-islanders by the civilization-spreading Englishmen did not stop at the Tasmanians. This is from Lümholtz’s revelation, and it is ghastly!

There is a chapter in this work treating specially of the relations of the English colonists with the natives, and what deadly terrible relations! The life of a black man is worth nothing, it seems, and his rights to existence are on a par with those of a wild beast . . . To kill a native of Australia is the same as killing a dog in the eyes of a British colonist . . . More than this: no dog will be so cruelly treated in Europe. Its life, unless dangerous to men, will not be taken away without any cause. Not so for the native of Australia, according to the evidence of the Swedish author, who shows that there are young men who make a point of hunting the blacks every Sunday in the neighborhood of their cities, systematically passing the whole day in that sport, simply for pleasure’s sake. . . . A party of four or five horsemen prepares traps, or, driving the savages into a narrow pass, forces them to seek refuge on precipitous cliffs, and while the unfortunate wretches are climbing at their life’s peril on almost perpendicular bare rocks, one ball after another is fired at them, making even those slightly wounded lose their hold, and falling down, break and tear themselves into shreds on the sharp rocky projections below. . . . A squatter in Long Lagoon has become famous for the immense number of blacks he has poisoned with strychnine. And this is no single instance. A farmer from Lower Herbert confessed to the Swedish traveller that he was in the habit of burning the dead bodies of the natives—to get rid of them, in order to destroy a too palpable piece of evidence. But this was only an extra precaution. For, although local law (on paper) punishes murder, it is in reality only the killing of white men which is called murder. English colonists have repeatedly offered to Lümholtz to shoot a few blacks, to get for him the native skulls he was in need of . . . . Before law a black savage is entirely helpless. “Were I, a native, I would kill every English colonist I met,” said an exasperated Englishman, an eye-witness like himself, to our author. Another traveller, in his letter to Lümholtz, speaks of these British colonists as of “the most disgusting caricatures of Christians . . . The English constantly throw stones at other nations for their behavior to conquered races, while no words can express the horror and the indignity of their own acts towards the natives of Australia.”

Thus, having swept off the face of the earth the unfortunate Tasmanians, the British colonists——

. . . . with a cruelty a tiger might envy, destroy to this day the Australian savages. When the first colony of the province of Victoria was founded, there were about 10,000 natives in that district. In 1871, their number fell to 3,000; and in 1880 there were only about 800 left, in all. How many remain alive now we do not know; at any rate, the above cited figures show very eloquently that the civilizing influence of the enlightened mariners has born fruit and their handiwork is nearing its end. . . . . A few more years, and the Australian aboriginal race will have disappeared from the face of the earth. The English province of Victoria, raised on the black man's lands soaked through and through with his savage blood and fertilized with his bones, will blossom the more luxuriously for that . . . .

The Russian Reviewer ends with a paragraph which may be taken as a tit-for-tat to the English editor of the Universal Review and his colleagues. We give a verbatim translation of it:—

Such is the soil on which that colonizing activity the English seem so proud of finds its vent. And it is this soil, furrowed in length and breadth by the brutal cruelty of the soulless English colonist, which proclaims loudly to the whole world that, to have right of throwing stones at other nations, it is not sufficient yet to be covered with an English skin. It is also necessary that the British soul should not be as black as are the bodies of, and the soil wrenched from, the poor natives; and that the hapless savages should not be viewed by their conquerors as no better than the Egyptian mummies of cats; to wit: good only to serve as land-fertilizers for their masters' flourishing colonies.

And now we have done, leaving the detractors and self-constituted judges of Russia to their own reflections. We have lived in India and throughout Asiatic countries; and, as a Theosophist, we feel bound to say that nowhere have we found such a potentiality of cruelty and cant under the brown and black skins as under the white epiderm of the refined European, save perhaps, in the class of the gariwalas, the bullock cart drivers.

If the reader would learn the characteristics of this class he will be told for his edification what is that personage. The gariwala belongs to that specimen of humanity to which speech was given to conceal its thought, and which professes its religion only because it serves its ends. While offering divine honors and worship to the cow and the bull, and never letting any opportunity of denouncing his brother gariwala to the village Brahman for disrespect to the (sacred) animals, he himself twists the tails of his team of oxen until these appendages of his Gods hang only by a few hairs and clotted blood. The gariwala, it is, then, who ought to feel a legitimate pride in finding himself acting on the same lines of whining cant as his masters—the bara-sâhibs. And coming so near, in his own humble way, to the policy of the two most civilized and cultured nations of Christendom, the gariwala ought perhaps to be promoted from the ranks of the inferior to those of the superior race.

We have but one word more to say. When Russia has as much said of her by her friends, as Lümholtz says of Australia, and others of India and America, then will every honest man and woman of Europe join in the indignation meetings and righteous protests against Russian atrocities Until then the best advice one can to the English and the Americans is very, very old: “JUDGE NOT, THAT YE BE NOT JUDGED . . . for how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?” [Matt. vii, i.]

H. P. B.

NEPTUNE

[Lucifer, Vol. VI, No. 36, August, 1890, pp. 515-16]

I. In The Secret Doctrine it is stated that Neptune does not belong to the solar system, but is “mayavic.” What is meant my this? Neptune was discovered independently by two mathematicians, and not by the telescope directly. It obeys the law of gravity, and produced perturbations upon Uranus, which led to its discovery.

II. It is said somewhere in The Secret Doctrine that the solar system is unique, and that throughout the universe there is nothing like it. Is this really so? As our sun is a star, it is reasonable to suppose that some of the other stars are centres of other solar systems.

—SIRIUS.

I. The passage in The Secret Doctrine so loosely referred to will be found in Vol. I, p. 102. It runs as follows: “Neptune does not belong to it [our solar system], his apparent connection with the sun and the influence of the latter upon Neptune notwithstanding. This connection is mayavic, imaginary, they say.” Notice that the supposed connection is said to be mayavic, and not the fact of the existence of the planet.

II. Every system is sui generis, as every planet.—[Eds.]

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RECENT PROGRESS IN THEOSOPHY

[The North American Review, Vol. CLI, No. 405,

August, 1890, pp. 173-86]

Whatever else may be thought of Theosophy and its movement, time has at least proved that it is not the ephemeron the American and foreign press called it upon its first appearance.

It seems to have come to occupy a permanent place in modern thought, thus vindicating the truth of Sir John Herschel's observation that "the grand, and, indeed, the only character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion."

Unfortunately, Theosophy has never yet had a "fair" chance; but that must come. It has been represented in a most grotesque light, travestied out of all resemblance. With few exceptions, even its friends have shown in their published writings an imperfect grasp of the subject. If it had been discussed upon its merits, apart from the personalities with which the movement has been associated, we cannot doubt that it would have had by this time a much wider vogue than it has. All the signs point that way. The most strenuous efforts of bigots, theological and scientific, and the employment of ridicule, sarcasm, misrepresentations, and denunciations by its opponents, have failed to check the growth of the Theosophical Society or its influence, or even to impede the expansion of the Theosophical idea throughout the world. Scarcely the most optimistic among the society's organizers dreamt of such success as has rewarded their labors. The little côterie of thoughtful men and women who met in an Irving Place parlor one summer evening in the year 1875 builded better than they (with their undeveloped foresight) knew, when they resolved to organize such an association.

We are often asked, "What is the general object of the Theosophical Society? Cui bono all this outlay of labor, all that energy expanded from its beginning to swim against the strong tide of public prejudice, sectarian hatred, and unpopularity? Of the three well-known objects of the Society,* not one but had, and has, its teachers and followers in the past as in the present. Your first object, namely, brotherhood of man, lies at the very basis of Christianity; your second is promoted by the Asiatic societies, the national museums, and all the Orientalists; your third may be allowed to remain in the hands of the men of science, who have already dissected Spiritualism and exploded mesmerism, and now, under the lead of the Society for Psychical Research, are disposing of the question of thought-transference, the phantasm of the living, and the Theosophical Society."

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* 1. Brotherhood of man; 2. Study of Oriental philosophies; 3. Investigation of the hidden forces in nature and man.

We note the exception that the cuckoo S.P.R. hatched its first eggs in the nests of Theosophy and Spiritualism;* it evidently has the same relation to the scientific body as to its two foster-mothers, and can enjoy a superior intimacy only as a reward for its treachery to the latter and its sycophancy to materialistic science. In rejoinder to the first two assertions, the Theosophists would ask Christians and Orientalists what they were doing in their respective departments to realize practically our first two objects? Under correction, I must say that it has been all talk and theory. Has the Sermon on the Mount, all its moral beauty notwithstanding, caused so-called Christian nations to treat each other in the ideal Christian spirit, or to offer brotherhood to Asiatic and African nations and tribes, whom they have subdued by force of arms or wiles? And has the philosophical acumen of Professor Max Müller, who has been showing us for thirty years past that the same Aryan blood runs in the brown body of the Indian sepoy as under the blanched skin of the English lord and British grocer, prevented the dominant Anglo-Indian from giving the Queen-Empress' Asiatic subjects cumulative e proofs of his supreme disdain? The Theosophical Society has been called the Royal Asiatic Society plus philanthropy; and as the latter body lacks the instinct of brotherliness, and too often shows a disposition to sacrifice truth for theological predilection, its nearly a century of work has shed darkness instead of light upon the Aryan philosophies, religions, and sciences.

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* The real originator and founder of the S.P.R. was "M. A. Oxon" (Mr. W. Stainton Moses), now the Editor of Light. It was he who, being then a member of the T.S., first proposed the formation of a society on the lines of the long-defunct Dialectical Society of London, for the investigation of abnormal phenomena. This gentleman must have regretted more than once his idea. The S.P.R., the progeny of Spiritualism and Theosophy, has proved itself a would-be parricide, though rather an unsuccessful one so far.

As to our third object, it must be said of the work of the S.P.R., and the superior labor of the French hypnotists of Paris and Nancy, that these agencies, while accumulating a mass of important facts for future philosophers, have, with a very few honorable exceptions, tried their best to give a false interpretation to those phenomena that they could not dispose of on the theory of fraud. Their oblations have been all offered on the altar of the Moloch of materialism.

Since it is undeniable that this materialistic bias has been rapidly culminating under university influence during the past half-century, it is too evident that the creation of the Theosophical Society at the time when it arose was most timely, and a step toward the defense of true science and true religion against a sciolism that was becoming more and more arrogant. The experiments of Charcot at the Salpêtrière have been so unsatisfactorily explained by the professors of his materialistic school that the appearance of the ancient esoteric philosophy in the arena of Western thought was a vital necessity. The conviction has already dawned upon the minds of some of the cleverest Western experimentalists that the “impassable chasm” and the “unknowable” of Messrs. Tyndall and Spencer can never be bridged or known by anything short of the Aryan esoteric doctrine. The cultured interest and popular curiosity that are shown in every country when a Theosophist or Theosophy comes to the fore, and the universal popularity of Theosophical and mystical literature, which has enriched many publishers and writers, are indications of the despair and hope of Christendom—despair that science will ever read the puzzle of life; hope that the solution may be found in the secret doctrine.

The Theosophical Movement was a necessity of the age, and it has spread under its own inherent impulsion, and owes nothing, to adventitious methods. From the first it has had neither money, endowment, nor social or governmental patronage to count upon. It appealed to certain human instincts and aspirations, and held up a certain lofty ideal of perfectibility, with which the vested extraneous interests of society conflicted, and against which these were foredoomed to battle.

Its strongest allies were the human yearnings for light upon the problem of life, and for a nobler conception of the origin, destiny, and potentialities of the human being. While materialism and its congener, secularism, were bent upon destroying not only theology and sectarian dogmatism, but even the religious conception of a diviner Self, Theosophy has aimed at uniting all broad religious people for research into the actual basis of religion and scientific proofs of the existence and permanence of the higher Self. Accepting thankfully the results of scientific study and exposure of theological error, and adopting the methods and maxims of science, its advocates try to save from the wreck of cults the precious admixture of truth to be found in each. Discarding the theory of miracles and supernaturalism, they endeavor to trace out the kinship of the whole family of world-faiths to each other, and their common reconciliation with science. The growing inclination of the public mind towards Theosophy seems to mark a reaction from the iconoclastic influence of Colonel Ingersoll's and Mr. Bradlaugh's school. Undoubtedly there are thousands of so-called Freethinkers who sincerely believe in personal annihilation at the death of the body; but it would seem from the fact of the recent conversion of Mrs. Annie Besant from secularism to Theosophy, and the discussions to which it has given rise, that there are also many persons enrolled as followers of the two great leaders above mentioned who are so from ignorance of the views included in the term Theosophy. We officers and fellows of the Theosophical Society are, therefore, encouraged to hope that, with the wider dissemination of the facts, we shall see very large accessions to our cause from the secularist rank. Surely this must be considered a gain by the friends of spirituality as opposed to materialism—those, at any rate, who think that morals, peace, and prosperity will be promoted by the universal belief in a life after death (whether eternal or broken up by a series of reincarnations on the same earth), and in man's possession of a higher, undying SELF, latent spiritual powers, and consciousness.

It is the worse for the public, particularly for the religious feelings of the public, that the organs of sectarian bigotry should have succeeded so well by perversion of fact, frenzied calumny, and downright falsehood, in making our cause and the Society appear in such a fake light during the past fourteen years. Nor are the clerical organs alone in this undignified and useless work; for the weeklies of the Spiritualists in the United States are just as bitter and as untruthful in their ceaseless denunciation of Theosophy. The virulence and vituperations of the intellectual apostles of the "spirit-guides" and "controls" from the "Summerland" have grown proportionately to the growth of the Theosophical Society. The effects of the last convention held by the American Theosophists at Chicago, on April 29 and 30 of the present year,* furnish a brilliant example of this blind and ferocious hatred. Such was the decided and unprecedented success of the last gathering that even the leading papers of Chicago and other cities had to admit the fact, finding almost for the first time naught but words of sympathy for the Theosophists. Alone the organs of disembodied "angels" poured as unsuccessfully as ever their vials of wrath, mockery, and brutal slander, upon us. But we heed them not. Why should we? The utmost malignity and basest treachery have not been able either to controvert our ideas, belittle our objects, disprove the reasonableness of our methods, or fasten upon us a selfish or dishonest motive. And as our declared principles are not merely unobjectionable, but admirably calculated to do good to mankind, these conspirators and calumniators have simply kept a multitude of religiously-inclined persons from enjoying the happiness they would have had by understanding Theosophy as it really is, and making it the guiding rule of their conduct.

If justice be the law of nature, and injustice a transitory evil, direful must, indeed, be the retribution these misguided people have invoked upon their own heads.

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* There are at the present day thirty-eight chartered branches of the Theosophical Society in the United States, and the activity on the Pacific Coast in this direction is very remarkable.

The suffering we have been made to endure has but served as discipline, and taught us to turn the more loyally toward the esoteric doctrine for comfort and encouragement.

My present theme being the recent progress of our Movement, the situation may best be illustrated by reference to statistics. To avoid prolixity, we may begin with the year 1884, when the raid upon us was made by the London Society for Psychical Research. From the official report of that year it appears that on the 31st of December, 1884, there were in existence, in all parts of the world, 104 chartered branches of the Theosophical Society. In the year 1885, as an answer to our calumniators, seventeen new charters were issued; in 1886, fifteen; in 1887, twenty-two; in 1888, twenty-one; and up to the 1st of September, 1889, seventeen. To the 31st of December, 1888, six charters had been rescinded, leaving 173 still valid; and if the new ones of 1888 be added, there would be a gross total of 190 chartered branches, from which would have to be deducted any cancellations reported during the last twelve-month. But we have heard of none. On the contrary, up to June, 1890, we find on our books upward of 200 branches. In England, a country where Theosophy has to work uphill more than in any other place, three years ago there was but one solitary branch—the “London Lodge” of the Theosophical Society, with about 150 members in it. Since the arrival of the present writer in England, and the establishment of the “Blavatsky Lodge,” in June, 1887 (which has now upward of 300 members and associates), twelve branches of the Theosophical Society have been established in various centres of Great Britain, and the number of members is daily increasing. The growth of our society in this conservative country has been more marvellous in comparison than even in the United States of America. The growth since the raid of 1884 has, therefore, been at the rate of about nineteen new charters per annum, and the final computation of 1889 will show as great an increment. Dividing 104—the sum total up to the close of 1884—by 10, the number of years since the society’s foundation, we get an average annual growth of 10.4 branches; whence it appears that, so far from being crushed out of existence, as the organizers of the raid had fondly hoped might be the result, the Theosophical Society has very largely increased its average rate of expansion, geographically and numerically.

It is useless to remind the American reader of the unrelenting, systematic persecution to which the writer of these lines—and through her, Theosophy—is, and has been for years, subjected in the American press, by enemies as persevering as they are base. And if no conspiracy, no attack, could ever seriously shake the society or impede its movement, nothing ever will. We only thankfully repeat, slightly paraphrasing it, the Christian adage now so applicable to our movement, “The blood of the martyrs is the seed of Theosophy.” Its society has done too much good work, the good grain is much too evident even in the piles of admitted chaff, not to have built a secure foundation for the temple of truth in the immediate, as in the distant, future.

For, see, the literature of Theosophy is growing rapidly. We have seven principal centres of publication—Madras, Bombay, Ceylon (Colombo), Stockholm, London, Paris, and New York. The Stockholm branch, founded hardly a year ago, has far over one hundred members, and our literature in Sweden is spreading rapidly. Little Ceylon had twenty-one branches three months ago, and may have more now. Madras is the general headquarters of the society, the official residence of the President and executive staff, and the office of The Theosophist is there. At Bombay we have a “Theosophical Publication Fund,” created and managed by Mr. Tookaram Tatya, a Hindu Theosophist, which brings out important works in Sanskrit and English; an enterprise spoken of with great praise by Professor Max Müller in a letter published both in The Theosophist and Lucifer. In London there is a “Theosophical Publishing Society,” which brings out the magazine Lucifer (edited by Mrs. Annie Besant and myself) and a series of pamphlets called the “T.P.S.,” issued fortnightly, and many new theosophical works. Following the good example set to us by the Aryan Theosophical Society of New York—the head quarters of the theosophical movement in America—a committee was formed in London last May for the wide distribution through the post of leaflets on theosophical doctrines, each member taking charge of a definite district.

During the first month of the establishment of the “tract-mailing scheme” at New York, the Aryan Theosophical Society has distributed over 150,000 papers on Theosophy and its doctrines. In Paris another monthly was started a year ago, the Revue Théosophique, edited by myself, and managed by the Countess d’Adhémar; and now another theosophical magazine has appeared—Le Lotus Bleu—since March, also edited by myself, and managed by Arthur Arnould, a well-known journalist in Paris, and the President of the Theosophical Society of Paris, “l’Hermès.” In New York we have The Path, whose editor, Mr. W. Q. Judge, published also a number of books and pamphlets. The existence of these centres shows undeniably that our movement is constantly on the increase, and that all interested and malicious reports to the contrary are without foundation.

But it is our Adyar Library, founded by the loving labor of our President, Colonel H. S. Olcott, which is the crown and glory of the Theosophical Society. Though only three years old, it has already acquired a large collection of Oriental works of the greatest value—3,046 volumes—besides over 2,000 works in European languages, and a number of rare palm leaf manuscripts. In the words of our learned librarian, Pundit N. Bhâshyâchârya:*

. . . In the department of Buddhistic Literature it is richer than any Library in India, and probably equal to most in Western countries. From Mrs. Dias-Ilangakoon, F.T.S. of Matara, Ceylon, it has received the noble present of a complete set of the Pâli version of the Tripitakas, engraved on palm leaves and comprising 60 volumes with nearly 5,000 pages. Twelve stylus-writers were employed during two years in copying the volumes from the unique collection at Merissa . . . . The collection cost Mrs. Ilangakoon nearly Rs. 3,500. The Jodo sect of Japanese Buddhists presented Col. Olcott with a complete set of the Chinese versions of the Tripitakas in 418 volumes, on silk paper.

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* Unfortunately just dead.

Other Japanese and Chinese religious works, explanatory of the tenets of all the Japanese sects, were presented to him to the number of 1,057 volumes. And these are supplemented by 22 scroll paintings on silk and paper, illustrative of the same subject . . . . . [among which] are two on silk that are said to be over 800 years old, and one a MS. said to be 350 years old, that is written in fine gold ink upon a scroll of some very smooth black paper, thirty three feet in length, and mounted on a roller tipped with gold and crystal. There is also a large picture upon which, painted in vivid colors and drawn in the most careful detail, are 137 scenes in the life of the Founder of the Jodo sect. There is also an ancient biography of the Adept-Founder of the Yamabushi, or fraternity of phenomena workers, and a scroll portrait of himself attended by some fire elementals whom he seems to have subjugated to his trained will. Dr. Bigelow, of Tokyo [late of Boston], kindly gave a photograph of a bronze group representing Kobo-dai-shi, the Adept-Founder of Shin-gon sect, attended by two little elementals who are serving him as messengers and domestics.*

All of which shows that the theosophical scapegoat, H. P. Blavatsky, has invented neither Adept-fraternities nor "elementals," their existence having been known in Japan, China, and India for long centuries.

Such are a few of the unique treasures in books and antiquities of the Adyar Library of the T.S., "got together under the greatest difficulties of total lack of pecuniary endowment and public patronage," and which "has received from no Government as yet so much as a single book or one rupee." And that noble library will survive the founders and all present members of the Theosophical Society, and go on speaking of the work done when many other things are forgotten.

Having cast a hasty glance at the general aspect of the society as it stands at the present moment, I may be permitted to state very briefly the three broad principles upon which it is building up, and then recapitulate the results actually achieved under each heading.

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* Vide the learned and interesting article of Pundit N. Bhâshyâchârya, Director of the Oriental Section of the Adyar Library, in The Theosophist, Vol. X, No. 119, August, 1889, pp. 685-88.

The three officially-declared objects of our society are:

(1) To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color.

(2) To promote the study of Aryan and other Eastern literatures, religions, philosophies, and sciences.

(3) A third object, pursued by a portion of the fellows of the society, is to investigate the unexplained laws of nature and the psychic powers of man.

Two general objects, one restricted object, of attention. Everyone entering the society is supposed to sympathize with the theory of essential brotherhood; a kinship which exists on the plane of the higher self, not on that of the racial, social, and mental dissimilarities and antipathies. These elements of discord pertain to the physical man and are the result of unequal development under the law of evolution. We believe the human body to be but the shell, cover, or veil of the real entity; and those who accept the esoteric philosophy and the theory of “Karma” (the universal law of ethical causation) believe that the entity, as it travels around certain major and minor cycles of existence with the whole mass of human beings, takes on a different body at birth, and shells it off at death, under the operation of this Karmic law. Yet though it may thus clothe and reclothe itself a thousand times in a series of reincarnations, the entity is unchanged and unchangeable, being of a divine nature, superior to all environments on the earthly plane. It is the physical body only which has racial type, color, sex, hatreds, ambitions, and loves. So then, when we postulate the idea of universal brotherhood, we wish it understood that it is held in no Utopian sense, though we do not dream of realizing it at once on the ordinary plane of social or national relations. Most assuredly, if this view of the kinship of all mankind could gain universal acceptance, the improved sense of moral responsibility it would engender would cause most social evils and international asperities to disappear; for a true altruism, instead of the present egoism, would be the rule the world over.

So we have written down as the first of our declared objects this altruistic asseveration, and have been working practically to bring about a beginning of the better law.

The second of our declared objects speaks so plainly for itself that I need not dwell upon it, save in the most casual way The founders of the Theosophical Society thought they had the best reason to believe that there existed, locked up in the ancient literatures of India, Ceylon, Tibet, China, Japan, and other Eastern countries, a very large body of truth which would be most important and valuable to the present generation, if it could be got at The best agents to employ in this work were the Oriental scholars who knew the ancient languages, especially those—if any could be found—who had learned the concealed meaning of the names, figures, and expressions with which Asiatic writing teem, and which are the despair of our Western Orientalists. These savants are priests of various religions and pandits, or professors, in a number of philosophical Eastern schools of thought They had never before worked together in the interest of the whole family of mankind, so antagonistic are their personal views and so mutually contradictory their several religions and philosophical books. No scheme of cooperation between them could be carried out save upon the line defined in our first declared object—that is to say, upon the theory of the universal relationship of all mankind on the plane of the higher self, and the policy of not meddling with what concerns only the mutual relations of the lower self, the physical man It shall be shown presently how this part of our scheme has worked.

Observe the third declaration, that only a portion of our fellows occupy themselves with the study of the occult properties of matter and the physical powers of man The society as a whole, then, is not concerned in this branch of research And naturally; for out of every ten thousand people one may meet, the chances are that but a very small minority have the time, taste, or ability to take up such delicate and baffling studies Those who do are born mystics, and, of course, natural Theosophists; a Theosophist being one who seeks after divine wisdom—i.e., the comprehension of the ultimate causes of force, correlation, and psychic development, the method of solving all life’s riddles.

Persons of this temperament cannot be bigots; they chafe under the sectarian yoke, and their hearts warm with sympathy for all who suffer, who groan under the social burdens resulting from ignorance, for all of any race, creed, or color, who aspire after knowledge. These men are true Theosophists, the brothers of humanity, and, in their complete development, the spiritual exemplars, guides, teachers, benefactors, of our race. We thought it a good thing to proclaim this line of research and self-discovery as the third of our three objects. For those who are interested in it, and all inquirers whom they reach and encourage, have the mystical philosophical books of the present and former times been written. To the general public these books are caviar.

Taking the three divisions of our objects in order, let us see what has actually been accomplished during the fourteen years of the Theosophical Society's existence. The compilation shall be made from official documents and be capable of verification at any time. First, as regards object number one, let it be noticed that we have done things on the broadest possible scale, dealing with nations in the mass as well as with individuals or small groups. Colonel Olcott and I removed from New York to Bombay at the beginning of the year 1879, at which time we had just established relations between Western students of Oriental mysticism, and a few educated Hindus and Sinhalese. In the East we found division between sects, castes, and races; the ancient religions neglected, and by the educated classes unappreciated; the pride of race, reverance for ancestors, and patriotic spirit almost extinguished. Now the traveller will be struck with the brotherliness which has begun to prevail; the resuscitation of interest in ancestral character, achievements, and literature; and a fervor of patriotism which has culminated in the formation of the Indian National Congress—a political body with which our society has no connection, though it was originated by our fellows, Indian and Anglo-Indian.

THE GENERAL SECRETARY'S OFFICE AT 19 AVENUE ROAD, LONDON
G.R.S. Mead (center), with Walter R. Old and J.R. Ablett.
Reproduced from Col. Olcott's Old diary Leaves,
Series IV, facing p. 247.

Soon after our arrival at Bombay our society began to grow, branches rapidly sprang up, and it became necessary to hold annual conventions of delegates representing the new widely-expanded society Responsive to the President's call, thirty odd branches sent as their representatives Hindu, Parsi, Buddhist, Mohammedan, Hebrew, and Christian fellows to the first convention at Bombay. The spectacle was unique in Indian history, and provoked wide journalistic comment. At the public meeting in Framji Cowasji Institute the platform was successively occupied by speakers of the above-named religions, who vied with each other in fervent declaration of mutual tolerance and good will, to the accompaniment of tumultuous applause from the audience. Thus the clear note of universal brotherhood was struck and the evangel of religious tolerance declared in a part of the world where previously there had been only sectarian hatred and selfish class egotism. This was in 1882. Annually since then the convention has met as a parliamentary body to transact the society's business, and not the least sectarian or race discord has occurred. The whole of India became leavened with the benign influence emanating from these meetings, through the agency of the delegates in their respective states and nations; and when the political agitation began, the National Congress that was called was modelled upon our lines, and officered and managed mainly by our own fellows who had served as delegates in our conventions.

Besides helping to weave this golden web of brotherhood throughout India, our society has extended its filaments from that centre to Ceylon, Burma, Siam, and Japan, bringing these people into fraternal relations with the Hindus, though of a different religion, and creating channels for international intercourse upon religious and educational subjects. In those countries, also, we have sown the same seed of good will, and in Ceylon we are already reaping the harvest. In that evergreen, paradisaical isle of the sea we have revived and begun to purify Buddhism, established high schools, taken some fifty minor schools under our supervision, circulated literature in all parts of the island, induced the Government to proclaim Buddha's birthday a public holiday, founded two journals, created a printing office, and brought the Sinhalese Buddhists into direct relations with their Japanese coreligionists.

This is what we have done in India and the far East. As to Europe, as we began to work in earnest here only three years ago, the effects began to be hardly perceived as yet. Still in London, in the very centre of the most luxurious materialism, we have founded in the East End the first Working-Women's Club, wholly free from theological creeds and conditions. Hitherto all such efforts have been sectarian, and have imposed special religious beliefs; ours is based on brotherhood alone, and recognizes no difference in creed as a barrier. When the club opens, a few weeks hence, the members will find themselves in a bright and pleasant home, with books, papers and music at hand, and a band of their better-educated sisters will take in rotation, night after night, the duty of helping and guiding—not controlling—the evening recreation. Only those who know the dreary lives of our poor East-End girls, with temptation lurking in every form of amusement within their reach, will understand the brotherly nature of the service thus rendered to them. We (the cultured classes) make outcasts of these less fortunate members of our family, set them in a special part of the town, amid squalid surroundings and coarsening influences; and we then complain that their roughness shocks our refinement, their brutality jars on our delicacy! Here, then, against class division, as in India against caste division, the Theosophical Society proclaims the Brotherhood of Man.

As regards the revival of Oriental literature, the whole press of India, Ceylon, and Japan unqualifiedly gives us the credit of having done more in that direction than any other agency of modern times. We have not only helped to revive in India the ancient Tols, or pandit-schools of Sanskrit literature and philosophy, and to reawaken reverence for the class of real Yogis, or saintly devotees, but we have created a demand for reprints and translations of ancient Sanskrit classics, which is being met by the frequent issues of works of this class at Calcutta, Bombay, Benares, Lucknow, Lahore, Madras, and other Indian literary centres.

Among the most important are the Vedas, Bhagavad-Gita the writings of Śankara, Patañjali, and other renowned Aryan philosophers and mystics. The Asiatic people have publicly testified most unqualifiedly their gratitude and respect to us for what we have done on the lines of the second of our declared objects Nor should it be overlooked that the prevalent interest in Theosophy and mystical Oriental philosophy in general, which the most casual observer is forced to see throughout Europe and America, is directly or indirectly the result of our society's activity. With thirty-eight branches in the United States, and others in various European countries, among whose members are men and women of high culture, including many writers for the press, it is easy enough to comprehend the justness of the above claim. Of course it is not for me to say how much, if anything, the books I have myself written, and the magazines I have edited and am editing in English and French, have helped to cause this new bent of the Western mind. Suffice it that it exists. For Theosophists it is the presage of the dawn of a new religious day for the world, the harbinger of a new marriage between science and religion, and of peace between the good people of the most incongruous sects—as the world thinks them.

Now as to the third object on our list. Properly speaking, the term "psychical research" should include the whole of the great movement known as modern Spiritualism. But the subject is too vast to be dealt with in the closing paragraphs of an article. Suffice it to say that many investigators have been led to discriminate much more closely between the various classes of phenomena, while much has been done to weaken the sentimental, but unphilosophical, superstition which made the "Spirits" of the departed the suffering spectators of the follies and crimes of the living. For details as to the conclusions we have arrived at on this subject, the reader must be referred to The Key to Theosophy, wherein the question is dealt with at length. At least we may claim to have placed before the thinking public a logical, coherent, and philosophical scheme of man's origin, destiny, and evolution—a scheme pre-eminent above all for its rigorous adherence to justice.

And, that we may broaden our criterion of truth, our research extends to an inquiry into the nature of the less known forces, cosmic and psychical. Upon such themes many of our books have been written, and many of our reprints of ancient works, with or without commentaries, have been selected with reference to the light they throw upon these quaestiones vexatae.

In one word, our whole aim and desire are to help, in at least some degree, toward arriving at correct scientific views upon the nature of man, which carry with them the means of reconstructing for the present generation the deductive metaphysical or transcendental philosophy which alone is the firm, unshakable foundation of every religious philosophy. Theosophy, the universal solvent, is fulfilling its mission; the opalescent tints of the dawn of modern psychology are blending together, and will all be merged into the perfect daylight of truth, when the sun-orb of Eastern esotericism has mounted to its noon-stage. For many a long year the “great orphan,” Humanity, has been crying aloud in the darkness for guidance and for light. Amid the increasing splendors of a progress purely material, of a science that nourished the intellect, but left the spirit to starve, Humanity, dimly feeling its origin and presaging its destiny, has stretched out towards the East empty hands that only a spiritual philosophy can fill. Aching from the divisions, the jealousies, the hatreds, that rend its very life, it has cried for some sure foundation on which to build the solidarity it senses, some metaphysical basis from which its loftiest social ideals may rise secure. Only the Masters of the Eastern wisdom can set that foundation, can satisfy at once the intellect and the spirit, can guide Humanity safely through the night to “the dawn of a larger day.”

Such is the goal which Theosophy has set itself to attain; such is the history of the modern movement; such is the work which Theosophy has already accomplished in this nineteenth century.

[APPOINTMENT OF BERTRAM KEIGHTLEY]

[The original of this document in H.P.B.'s handwriting is in the Archives of The Theosophical Society, Adyar, Madras, India.]

London, August 9, 1890.

I hereby appoint Bertram Keightley to act as my personal representative in India and Ceylon in all matters relating to the Theosophical Movement.

H. P. BLAVATSKY.

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THE DUAL ASPECT OF WISDOM

[Lucifer, Vol. VII, No. 37, September, 1890, pp. 1-9]

"No doubt but ye are the people, and wisdom shall die with you."

—Job, xii, 2.

But wisdom is justified of her children."

—Matthew xi, 19.

It is the privilege—as also occasionally the curse—of editors to receive numerous letters of advice, and the conductors of Lucifer have not escaped the common lot. Reared in the aphorisms of the ages they are aware that "he who can take advice is superior to him who gives it," and are therefore ready to accept with gratitude any sound and practical suggestions offered by friends; but the last letter received does not fulfil the condition. It is not even his own wisdom, but that of the age we live in, which is asserted by our adviser, who thus seriously risks his reputation for keen observation by such acts of devotion on the altar of modern pretensions.

It is in defense of the “wisdom” of our century that we are taken to task, and charged with “preferring barbarous antiquity to our modern civilization and its inestimable boons,” with forgetting that “our own-day wisdom compared with the awakening instincts of the Past is in no way inferior in philosophic wisdom even to the age of Plato.” We are lastly told that we, Theosophists, are “too fond of the dim yesterday, and as unjust to our glorious [?] present day, the bright noon-hour of the highest civilization and culture”!

Well, all this is a question of taste Our correspondent is welcome to his own views, but so are we to ours Let him imagine that the Eiffel Tower dwarfs the Pyramid of Ghizeh into a molehill, and the Crystal Palace grounds transform the hanging gardens of Semiramis into a kitchen garden—if he likes. But if we are seriously “challenged” by him to show “in what respect our age of hourly progress and gigantic thought”—a progress a trifle marred, however by our Huxleys being denounced by our Spurgeons, and the University ladies, senior classics and wranglers, by the “hallelujah lasses”—is inferior to the ages of, say, a henpecked “Socrates and a cross-legged Buddha,” then we will answer him, giving him, of course, our own personal opinion

Our age, we say, is inferior in Wisdom to any other, because it professes, more visibly every day, contempt for truth and justice, without which there can be no Wisdom. Because our civilization, built up of shams and appearances, is at best like a beautiful green morass, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter, while offering prizes and premiums for every “best thing” under the Sun, from the biggest baby and the largest orchid down to the strongest pugilist and the fattest pig, has no encouragement to offer to morality; no prize to give for any moral value. Because it has Societies for the prevention of physical cruelty to animals, and none with the object of preventing the moral cruelty practised on human beings. Because it encourages, legally and tacitly, vice under every form, from the sale of whiskey down to forced prostitution and theft brought on by starvation wages, Shylock-like exactions, rents, and other comforts of our cultured period.

Because, finally, this is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and men has disappeared only to make room for slavery to things and Self, to one's own vices and idiotic social customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has doomed by contrast to only greater wretchedness the starving masses. Having levelled the two former it has made them the more to disregard the substance in favor of form and appearance, thus forcing modern man into duress vile, a slavish dependence on things inanimate, to use and to serve which is the first bounden duty of every cultured man.

Where then is the Wisdom of our modern age?

In truth, it requires but a very few lines to show why we bow before ancient Wisdom, while refusing absolutely to see any in our modern civilization. But to begin with, what does our critic mean by the word "wisdom"? Though we have never too unreasonably admired Lactantius, yet we must recognize that even that innocent Church Father, with all his cutting insults anent the heliocentric system, defined the term very correctly when saying that "the first point of Wisdom is to discern that which is false, and the second, to know that which is true." And if so, what chance is there for our century of falsification, from the revised Bible texts down to natural butter, to put forth a claim to "Wisdom"? But before we cross lances on this subject we may do well, perchance, to define the term ourselves.

Let us premise by saying that Wisdom is, at best, an elastic word—at any rate as used in European tongues. That it yields no clear idea of its meaning, unless preceded or followed by some qualifying adjective. In the Bible, indeed, the Hebrew equivalent Hokhmâh (in Greek, Sophia) is applied to the most dissimilar things—abstract and concrete. Thus we find "Wisdom" as the characteristic both of divine inspiration and also of terrestrial cunning and craft; as meaning the Secret Knowledge of the Esoteric Sciences, and also blind faith; the "fear of the Lord," and Pharaoh's magicians.

The noun is indifferently applied to Christ and to sorcery, for the witch Sedecla is also referred to as the "wise woman of En-Dor." From the earliest Christian antiquity, beginning with St. James (iii, 13-17), down to the last Calvinist preacher, who sees in hell and eternal damnation a proof of "the Almighty's wisdom," the term has been used with the most varied meanings. But St. James teaches two kinds of wisdom; a teaching with which we fully concur. He draws a strong line of separation between the divine or noëtic "Sophia"—the Wisdom from above— and the terrestial, psychic, or devilish wisdom—the Sophia ἐπίγειος ψυχικὴ δαιμονιώδης (iii, 15). For the true Theosophist there is no wisdom save the former. Would that such an one could declare with Paul, that he speaks that wisdom exclusively only among them "that are perfect," i.e., those initiated into its mysteries, or familiar, at least, with the A B C of the sacred sciences. But, however great was his mistake, however premature his attempt to sow the seeds of the true and eternal gnosis on unprepared soil, his motives were yet good and his intention unselfish, and therefore has he been stoned. For had he only attempted to preach some particular fiction of his own, or done it for gain, who would have ever singled him out or tried to crush him, amid the hundreds of other false sects, daily "collections" and crazy "societies"? But his case was different. However cautiously still he spoke "not the wisdom of this world" but truth or the "hidden wisdom . . . . which none of the Princes of this World knew" (1 Corinth. ii, 6-8) least of all the archons of our modern science. With regard to "psychic" wisdom, however, which James defines as terrestrial and devilish, it has existed in all ages, from the days of Pythagoras and Plato, when for one philosophus there were nine sophistae, down to our modern era. To such wisdom our century is welcome, and indeed fully entitled, to lay a claim. Moreover, it is an attire easy to put on; there never was a period when crows refused to array themselves in peacocks' feathers, if the opportunity was offered.

But now as then, we have a right to analyze the terms used and enquire in the words of the Book of Job, that suggestive allegory of Karmic purification and initiatory rites:

"Where shall (true) wisdom be found? where is the place of understanding?" and to answer again in his words: "With the ancient is wisdom; and in length of days understanding" (Job, xxviii, 12, and xii, 12).

Here we have to qualify once more a dubious term, viz: the word "ancient," and to explain it. As interpreted by the orthodox churches, it has in the mouth of Job one meaning; but with the Kabalist, quite another; while in the Gnosis of the Occultist and Theosophist it has distinctly a third signification, the same which it had in the original Book of Job, a pre-Mosaic work and a recognized treatise on Initiation. Thus, the Kabalist applies the adjective "ancient" to the manifested WORD or LOGOS (Dabar) of the forever concealed and uncognizable deity. Daniel, in one of his visions, also uses it when speaking of Jahve—the androgynous Adam Kadmon. The Churchman connects it with his anthropomorphic Jehovah, the "Lord God" of the translated Bible. But the Eastern Occultist employs the mystic term only when referring to the reincarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF being an integral part of it, the atmic light of the latter can be centred only in that which though eternal is still individualized— i.e., the noëtic Principle, the manifested God within each rational being, or our Higher Manas at one with Buddhi. It is this collective light which is the "Wisdom that is from above," and which whenever it descends on the personal Ego, is found "pure, peaceable, gentle." Hence, Job's assertion that "Wisdom is with the Ancient," or Buddhi-Manas. For the Divine Spiritual "I" is alone eternal, and the same throughout all births; whereas the "personalities" it informs in succession are evanescent, changing like the shadows of a kaleidoscopic series of forms in a magic lantern. It is the "Ancient," because, whether it be called Sophia, Krishna, Buddhi-Manas or Christos, it is ever the "first-born" of Alaya-Mahat, the Universal Soul and the Intelligence of the Universe. Esoterically then, Job's statement must read: "With the Ancient (man's Higher Ego) is Wisdom, and in the length of days (or the number of its reincarnations) is understanding."

No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster—KARMIC LIFE.

But the world—the Western world, at any rate—knows nothing of this, and refuses to learn anything. For it, any notion of the Divine Ego or the plurality of its births is "heathen foolishness." The Western world rejects these truths, and will recognize no wise men except those of its own making, created in its own image, born within its own Christian era and teachings. The only "wisdom" it understands and practises is the psychic, the "terrestrial and devilish" wisdom spoken of by James, thus making of the real Wisdom a misnomer and a degradation. Yet, without considering her multiplied varieties, there are two kinds of even "terrestrial" wisdom on our globe of mud—the real and the apparent. Between the two, there is even for the superficial observer of this busy wicked world, a wide chasm, and yet how very few people will consent to see it! The reason for this is quite natural. So strong is human selfishness, that wherever there is the smallest personal interest at stake, there men become deaf and blind to the truth, as often consciously as not. Nor are many people capable of recognizing as speedily as is advisable the difference between men who are wise and those who only seem wise, the latter being chiefly regarded as such because they are very clever at blowing their own trumpet. So much for "wisdom" in the profane world.

As to the world of the students in mystic lore, it is almost worse. Things have strangely altered since the days of antiquity, when the truly wise made it their first duty to conceal their knowledge, deeming it too sacred to even mention before the hoi polloi. While the mediæval Rosecroix, the true philosopher, keeping old Socrates in mind, repeated daily that all he knew was that he knew nothing, his modern self-styled successor announces in our day, through press and public, that those mysteries in Nature and her Occult laws of which he knows nothing, have never existed at all.

There was a time when the acquirement of Divine Wisdom (Sapientia) required the sacrifice and devotion of a man's whole life. It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now, to receive a patent for wisdom and adeptship requires only unblushing impudence. A certificate of divine wisdom is now decreed, and delivered to a self-styled "Adeptus" by a regular majority of votes of profane and easily-caught gulls, while a host of magpies driven away from the roof of the Temple of Science will herald it to the world in every market place and fair. Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent coworker with nature, may, by becoming an expert in her mysteries thereby become a "wise" man, in the terrestrial sense of the word, but that never will a materialist wrench from nature any secret on a higher plane—and you will be laughed to scorn Add, that no "wisdom from above" descends on any one save on the sine qua non condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit—and you will be speedily declared by your audience a candidate for the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts true wisdom only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this personal benefit that nearly every candidate for adeptship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect—the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o'-the-wisp of even passing fame to the steady and ever-growing light of eternal, divine knowledge, if the latter has to remain, for all but oneself— a light under the bushel?

The same is the case in the world of materialistic science, where we see a great paucity of really learned men and a host of skin-deep scientists, who yet demand each and all to be regarded as Archimedes and Newtons.

As above so below. Scholars who pursue knowledge for the sake of truth and fact, and give these out, however unpalatable, and not for the dubious glory of enforcing on the world their respective personal hobbies—may be counted on the fingers of one hand: while legion is the name of the pretenders. In our day, reputations for learning seem to be built by suggestion on the hypnotic principle, rather than by real merit. The masses cower before him who imposes himself upon them: hence such a galaxy of men regarded as eminent in science, arts and literature; and if they are so easily accepted, it is precisely because of the gigantic self-opinionatedness and self-assertion of, at any rate, the majority of them. Once thoroughly analyzed, however, how many of such would remain who truly deserve the application of "wise" even in terrestrial wisdom? How many, we ask, of the so-called "authorities" and "leaders of men" would prove much better than those of whom it was said—by one "wise" indeed—"they be blind leaders of the blind"? That the teachings of neither our modern teachers nor preachers are "wisdom from above" is fully demonstrated. It is proved not by any personal incorrectness in their statements or mistakes in life, for "to err is but human," but by incontrovertible facts. Wisdom and Truth are synonymous terms, and that which is false or pernicious cannot be wise. Therefore, if it is true, as we are told by a well-known representative of the Church of England, that the Sermon on the Mount would, in its practical application, mean utter ruin for his country in less than three weeks; and if it is no less true, as asserted by a literary critic of science, that "the knell of Charles Darwinism is rung in Mr. A. R. Wallace's present book,"* an event already predicted by Quatrefages —then we are left to choose between two courses. We have either to take both Theology and Science on blind faith and trust; or, to proclaim both untrue and untrustworthy.

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* See "The Deadlock of Darwinism", by Samuel Butler, In the Universal Review for April, 1890.

There is, however, a third course open: to pretend that we believe in both at the same time, and say nothing, as many do; but this would be sinning against Theosophy and pandering to the prejudices of Society—and that we refuse to do. More than this: we declare openly, quand même, that not one of the two, neither Theologist nor Scientist, has the right in the face of this to claim, the one that he preaches that which is divine inspiration, and the other—exact science; since the former enforces that, which is on his own recognition, pernicious to men and states—i.e., the ethics of Christ; and the other (in the person of the eminent naturalist, Mr. A. R. Wallace, as shown by Mr. Samuel Butler) teaches Darwinian evolution, in which he believes no longer; a scheme, moreover, which has never existed in nature, if the opponents of Darwinism are correct.

Nevertheless, if anyone would presume to call "unwise" or "false" the world-chosen authorities, or declare their respective policies dishonest, he would find himself promptly reduced to silence. To doubt the exalted wisdom of the late Cardinal Newman, or of the Church of England, or again of our great modern scientists, is to sin against the Holy Ghost and Culture. Woe unto him who refuses to recognize the World's "Elect." He has to bow before one or the other, though, if one is true, the other must be false; and if the "wisdom" of neither Bishop nor Scientist is "from above"—which is pretty fairly demonstrated by this time—then their "wisdom" is at best — "terrestrial, psychic, devilish."

Now, our readers have to bear in mind that nought of the above is meant as a sign of disrespect for the true teachings of Christ, or true science nor do we judge personalities but only the systems of our civilized world. Valuing freedom of thought above all things, as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamored, we recognize the right to the same freedom in our foes as in our friends. All we contend for is their claim to Wisdom—as we understand this term. Nor do we blame, but rather pity, in our innermost heart, the "wise men" of our age for trying to carry out the only policy that will keep them on the pinnacle of their "authority"; as they could not, if even they would, act otherwise and preserve their prestige with the masses, or escape from being speedily outcasted by their colleagues.

The party spirit is so strong with regard to the old tracks and ruts, that to turn on a side path means deliberate treachery to it. Thus, to be regarded now-a-days as an authority in some particular subject, the scientist has to reject nolens volens the metaphysical, and the theologian to show contempt for the materialistic teachings. All this is worldly policy and practical common sense, but it is not the Wisdom of either Job or James.

Shall it be then regarded as too far fetched, if, basing our words on a lifelong observation and experience, we venture to offer our ideas as to the quickest and most efficient means of obtaining our present World's universal respect and becoming an "authority"? Show the tenderest regard for the corns of every party's hobbies, and offer yourself as the chief executioner, the hangman, of the reputations of men and things regarded as unpopular. Learn, that the great secret of power consists in the art of pandering to popular prejudices, to the World's likes and dislikes. Once this principal condition complied with, he who practises it is certain of attracting to himself the educated and their satellites—the less educated—they whose rule it is to place themselves invariably on the safe side of public opinion. This will lead to a perfect harmony of simultaneous action. For, while the favorite attitude of the cultured is to hide behind the intellectual bulwarks of the favorite leaders of scientific thought, and jurare in verba magistri, that of the less cultured is to transform themselves into the faithful, mechanical telephones of their superiors, and to repeat like well-trained parrots the dicta of their immediate leaders. The now aphoristical precept of Mr. Artemus Ward, the showman of famous memory—"Scratch my back, Mr. Editor, and I will scratch yours"—proves immortally true. The "rising Star," whether he be a theologian, a politician, an author, a scientist, or a journalist—has to begin scratching the back of public tastes and prejudices—a hypnotic method as old as human vanity.

Gradually the hypnotized masses begin to purr, they are ready for “suggestion.” Suggest whatever you want them to believe, and forthwith they will begin to return your caresses, and purr now to your hobbies, and pander in their turn to anything suggested by theologian, politician, author, scientist, or journalist. Such is the simple secret of blossoming into an “authority” or a “leader of men”; and such is the secret of our modern-day wisdom.

And this is also the “secret” and the true reason of the unpopularity of Lucifer and of the ostracism practiced by this same modern world on the Theosophical Society: for neither Lucifer, nor the Society it belongs to, has ever followed Mr. Artemus Ward’s golden precept. No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared forever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that in which he does not, nor can he believe, which is lying to his own soul. Therefore there, where others see “the beauty and graces of modern culture,” the Theosophist sees only moral ugliness and the somersaults of the clowns of the so-called cultured centres. For him nothing applies better to modern fashionable society than Sydney Smith’s description of Popish ritualism: “Posture and imposture, flections and genuflections, bowing to the right, curtsying to the left, and an immense amount of male (and especially female) millinery.” There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world. These are so many, that it is not within the limits of this article to enumerate these offsprings of culture and of the progress of physical science, whose latest achievements begin with vivisection and end in improved murder by electricity.

Our answer, we have no doubt, is not calculated to make us more friends than enemies, but this can be hardly helped. Our magazine may be looked upon as “pessimistic,” but no one can charge it with publishing slanders or lies, or, in fact, anything but that which we honestly believe to be true.

Be it as it may, however, we hope never to lack moral courage in the expression of our opinions or in defence of Theosophy and its Society. Let then nine-tenths of every population arise in arms against the Theosophical Society wherever it appears —they will never be able to suppress the truths it utters. Let the masses of growing Materialism, the hosts of Spiritualism, all the Church-going congregations, bigots and iconoclasts, Grundy worshippers, aping-followers and blind disciples, let them slander, abuse, lie, denounce, and publish every falsehood about us under the sun— they will not uproot Theosophy, nor even upset her Society, if only its members hold together. Let even such friends and advisers as he who is now answered, turn away in disgust from those whom he addresses in vain—it matters not, for our two paths in life run diametrically opposite. Let him keep to his "terrestrial" wisdom; we will keep to that pure ray "that comes from above," from the light of the "Ancient."

What, indeed, has WISDOM, Theosophia—the Wisdom full of mercy and good fruits, without partiality, and without hypocrisy" (James, iii, 17)—to do with our cruel, selfish, crafty, and hypocritical world? What is there in common between divine Sophia and the improvements of modern civilization and science; between spirit and the letter that killeth? The more so as at this stage of evolution the wisest man on earth, according to the wise Carlyle, is "but a clever infant spelling letters from a hieroglyphical, prophetic book, the lexicon of which lies in eternity."

QUERIES AND ANSWERS

[Lucifer, Vol. VII No. 37, September, 1890, pp. 55-61]

We are asked by a “Subscriber” in America to “comment” upon a curious report in the Chicago Tribune, which he sends us. We do so the more willingly as it contains a very ingenuous, newly-invented “dodge” to detect the real nature of the “mango tree growing,” “boy and basket” performance and other like phenomena produced by Indian “jugglers,” and an alleged “scientific” explanation of the same. The latter, however, is as old as the hills, and known to every Occultist, and has never been made a secret of. The heading of the article “IT IS ONLY HYPNOTISM”—(is it only that?)—pretends to let the cat out of the bag, and the “Chicagoan” interviewer seems very proud of this achievement of his countryman. But, to facts; let us see

“HOW INDIAN FAKIRS DECEIVE THOSE WHO WATCH THEM.”

Fred S. Ellmore, a Young Chicagoan, Demonstrates the Truth of His Theory at Gaya, India—Mango Trees, Babies, and Other Objects Created by the Fakir Shown to Be Creatures of the Imagination—How a Clever Scheme Was Worked.

Nearly every traveller who comes back from India brings with him more or less marvellous stories of the performance of Indian fakirs or jugglers. No one ever heard of one of these tales without being curious to know the explanation of the mystery. All sorts of theories have been offered, all of which are more or less unsatisfactory. It has remained for a young Chicagoan to furnish an explanation that explains and to present what must be accepted as absolute proof of the correctness of his idea. His discovery may attract attention in all parts of the world and he may become as widely known as the discoverer of electricity.

Well, he might, no doubt, but for two trifling facts (a) if what he has discovered had not been known in the East, for ages, by the Occultists as GUPTA MAYA or “Secret Illusion”; and (b) had not the Theosophical Society existed for over fifteen years to tell the “Ellmore” tale to every gobe-mouche inclined to believe in the miraculous and supernatural character of Indian, so-called “jugglery.”

It is over ten years ago that all such phenomena—the more wondrous and phenomenal for being simply scientific and explicable on natural principles—were repeatedly characterized by the present writer, when at Simla, as “psychological tricks,” to the great disgust of her over-enthusiastic friends. What these psychological tricks are in reality and the difference between them and “conjuring” will be explained further on. And now to the Tribune narrative. After stating every particular about Mr. Frederick S. Ellmore, describing his childhood, and college life, giving the color of his hair and the address and number of his family residence, the interviewer shows him, with a friend and classmate, Mr. George Lessing—one “an enthusiastic photographer” the other a clever artist and draughtsman—in the land of the Sacred Cow and the wily fakir.

In talking to a Tribune man of his remarkable experience in India, Mr. Ellmore said: “We had done West India pretty thoroughly and had spent some time in Calcutta. From there we went North, stopping for a short time at Rajmahal and Dinapur. From the latter city we went South to Gaya, which we reached in July last. Lessing and I had frequently talked over the Indian fakirs and their marvellous performances and had determined upon making a careful test of their powers. So we were constantly on the alert for some first-class juggler. One afternoon Lessing rushed into the room where I was taking a snooze and told me there was a fakir front about ready to begin his performances. I was as pleased as he. Neither of us had been able previous to this time to see one of these fellows, but we had arranged a little plan which we were to put into operation when opportunity offered. I had been impressed by a theory that the explanation of all their alleged supernatural performances would be found in hypnotism, but I did not know how to get at it, until Lessing proposed this plan to test my theory. While the fakir was going through his performances Lessing was to make a rapid pencil sketch of what he saw while I at the same moment would take a snap-shot with my kodak.

“Being prepared to put this plan into operation we went out from our abode, and there found the fakir and a crowd of natives and one or two Europeans. The fakir was a queer-looking chap. His hair was long and matted and his beard hung low on his breast. His only decoration was a copper ring or bracelet worn about his right arm between the wrist and the elbow. His eyes were remarkable both for their brilliancy and their intense depth, if I may so term it.

They seemed to be almost jet black and were set unusually deep in his head. When we stepped into the little circle about him those eyes took us in from sole to crown. He had spread upon the ground a coarse carpet of peculiar texture about four feet wide and six feet long. At his right stood a small earthen bowl, and across his knees lay a strange looking musical instrument.

“Having received the signal that all was ready he took the bowl in his hands and turned the contents—a reddish, sand-like mixture— out upon the carpet. He mixed it about with his fingers, apparently to show that it contained no concealed objects. Replacing the sand in the bowl he stood it in the centre of the carpet, several feet in front of his knees, and covered it with a small shawl, first placing in the mixture several seeds of the mango fruit. Then he played a weird air on his pipe, swayed back and forth, and as he did so, slowly took in each member of the crowd of the spectators with those marvellous eyes of his. The swaying and pipe-playing lasted two or three minutes. Then he suddenly stopped and raised one corner of the shawl. We saw several green shoots two or three inches high. He replaced the shawl, played a little more on his pipe, and I could have sworn I saw the shawl pushed three feet into the air. Again he stopped and removed the shawl. This time there was a perfect tree, two feet or more in height, with long slender flat leaves. Lessing nudged me and I took my picture while he made a skeleton sketch. While we were watching this creation of the queer old man it seemed to vanish before our eyes. When it was gone he removed the bowl and spread the shawl on the ground before him. Then there was more music and more swaying, more looking at the ground, and as we watched the dirty square of cloth he had placed on the ground we saw outlined beneath it some moving object. As we watched he grasped the shawl by each of two corners and snatched it from the ground. Upon the spot where it had rested but a moment before, there sat the queerest dimpled Indian baby that I had seen in my travels. Lessing kept his nerve better than I did. I would have forgotten what I was doing if he had not reminded me. I took the picture and he made his sketch. The baby remained but a moment, before Mr. Fakir recovered it with the shawl, and drawing a knife cut and slashed at the spot where the infant sat. In another instant he threw away the shawl and there was nothing there.

“We had scarce time to recover from our astonishment when the fakir drew from under his knee a ball of grey twine. Taking the loose end between his teeth, he, with a quick upward motion, tossed the ball into the air. Instead of coming back to him it kept on going up and up until out of sight, and there remained only the long swaying end.

When we looked down after trying to see where the ball had gone, we were all astonished to see standing beside the fakir a boy about six years old. He had not been there when the ball was tossed into the air, but he was there now, and at a word from the fakir he walked over to the twine and began climbing it, a good deal after the fashion of a monkey climbing a grape vine. As he was starting I got his range and made a picture of him, Lessing at the same time making a sketch. The boy disappeared when he had reached a point thirty or forty feet from the ground, at least we could not see him. A moment later the twine disappeared. Then the fakir arose, rolled up his carpet, took the bowl away, and passed among the crowd soliciting contributions.

"I had no facilities for developing the kodak films, and it was these Lessing took with him, as well as a thousand or more other negatives, to be developed. The fakir pictures with a few others, I received this afternoon. After the fakir's departure Lessing filled in his sketches and these he left with me. You'll see by comparing the ones Lessing made with the photographs that in no instance did the camera record the marvellous features of the performance. For instance, Lessing's sketch shows the tree grown from the bush, while the camera shows there was no bush there. Lessing saw a baby, and so did I, and he has got it in his sketch, but the camera demonstrates that there was no baby. Lessing's sketch of the body climbing the twine is evidence that he saw it, but the camera says there was no boy and no twine. From which I'm compelled to believe that my theory is absolutely correct— that Mr. Fakir had simply hypnotized the entire crowd, but couldn't hypnotize the camera. I'm going to write an history of the affair and have copies made of the pictures and forward them to the London Society for Psychical Research. I have no doubt it will make good use of them."

Nor have we any doubt, upon this. The "S. P. R." is sure to make "as good use" of the sketches, by Mr. Lessing, and the photographic pictures by Mr. Ellmore, as it has made of the hundreds of its séances with spiritual mediums, and the evidence furnished by the Theosophist: unable to trace the things to its much beloved "telepathic impact," it will brand the whole round of the above enumerated well-known "juggler" phenomena as prestidigitation, sleight of hand and conjuring tricks à la "Maskelyne and Cook." For this is usually the only explanation given by the "learned" Society, of all that it does not understand and is incapable of understanding.

We wish Messrs. Ellmore and Lessing joy, and must say a few words on the subject, for their further and personal benefit.

First of all we ask them why they call the “juggler” a “fakir”? If he is the one he cannot be the other; for a fakir is simply a Mussulman Devotee whose whole time is taken up by acts of holiness such as standing for days on one leg, or on the top of his head, and who pays no attention to any other phenomena. Nor could their “juggler” be a Yogi, the latter title being incompatible with “taking up collections” after the exhibition of his psychic powers. The man they saw then at Gaya was simply—as they very correctly state—a public juggler, or as he is generally called in India, a jadoowalla (sorcerer) and a “producer of illusions,” whether Hindu or Mohammedan. As a genuine juggler, i.e., one who makes us professions of showing the supernatural phenomena or Siddhis of a Yogi, he would be quite as entitled to the use of conjuring tricks as a Hoffman or Maskelyne and Cook. Well, the latter gentlemen, and all the “Wizards of the North” as well, are invited to repeat if they can, even such juggling phenomena as the above, clad, or rather unclad, as such jugglers are, and under the canopy of the heavens, instead of the roof and ceiling of a hall or a theatre. They will never be able to do so. And why? Because these “jugglers” are not sleight of hand conjurers. They are regular and genuine psychologists, mesmerisers endowed with the most phenomenal powers, hitherto unknown to, and quite unpractised in Europe, save in a few exceptional cases. And with regard to this point, basing our questions of the logic of analogy, if such phenomenal powers of fascination, as throwing glamour over audiences often numbering several hundreds and even thousands, are once proven to exist in simple professional jugglers, who can deny the same powers, only twenty times as strong, in trained adepts in Occultism? This is the future nut for the Society for Psychical Research to crack—if it ever accepts Mr. Ellmore’s testimony, which we doubt. But if it is accepted, what right will its members or the public have to doubt the claims made on behalf of great Yogis and learned adepts and “Mahatmas” to produce far more wonderful phenomena?

The fact alone forsooth, that a whole audience sees a twine thrown into the air,* the end of which seems fastened in the clouds, a boy climbing up it, a baby under a basket, and a mango tree growing, when there is, in truth, neither twine nor boy, neither baby nor mango tree—may well give us the right to call it the greatest mental miracle possible; a "psychological trick"—true enough, but one never to be rivalled, nor even approached by a physical phenomenon, however astounding. "It is only Hypnotism," you say. Then those who say so, do not know the difference between hypnotism, which, at best, is only a purely physiological manifestation even in the hands of the most powerful and learned experimenters, and real mesmerism, let alone mahamaya or even the guptamaya of ancient and modern India. We defy all, and everyone, from Charcot and Richet down to all the second rate hypnotizers, including the greatest physical mediums, to produce that with which Messrs. Ellmore and Lessing credit their "juggler."

To those who are incapable of appreciating the all-importance of that psycho-spiritual power in man which the Tribune calls so ignorantly and so foolishly "hypnostism," all we may say would be useless. We simply refuse to answer them. As to those others who will understand us, we say yes; it is glamour, fascination, psychology, call it what you will, but it is not "hypnotism." The latter is an aberration produced on several persons in turn by another person, through contact, through gazing at a bright spot or manipulation; but what is it in comparison with the collective and instantaneous fascination produced on hundreds by one passing gaze of the "juggler" (Vide supra), even though the gaze did "take in every man" "from sole to crown." No Theosophist who understands anything of Occultism, has ever explained such phenomena on any principle but that of magic-spell and fascination; and to claim for them anything else would amount to teaching supernaturalism and miracle, i.e., an impossibility in nature.

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* Vide Isis Unveiled, I, 73, 495 et seq.

There is a host of Theosophists in England alone, who would testify any day that they have been taught for many years now that physical phenomena in India are due to glamour and the psychological powers of the performers. Yet no one in the Theosophical Society ever thought of claiming for himself the discovery and explanation of the mango tree mystery, as it is a teaching known for long ages, and now once more taught to all who want to know.

Nevertheless, as said at the beginning of this article, we all owe a debt of gratitude to Mr. Ellmore and his friend, for their clever idea of applying to these tricks, the photographic test; as, no glamour (or, as the reporter makes Ellmore say, "hypnotism") could affect the camera. Moreover, both the young traveller and the Tribune reporter seem to have worked only for the Theosophical Society. Indeed, it is safe to prophesy that no one, including the Society for Psychical Research, will pay much attention to Mr. Ellmore's "discovery"—since the latter, the erroneous name of hypnotism notwithstanding, is only a fact and a truth. Thus, it is the Theosophical Society alone which will benefit by having one more of its teachings corroborated by independent and undeniable evidence.*

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* Additional corroboration of occult teaching is given in a pamphlet entitled Materialism, Agnosticism, and Theosophy issued by the Pacific Coast Committee for Theosophical Works: "In connection with this very point (i.e., nebulae), some three years ago, Madame Blavatsky, that bête noire of both religion and science, declared that if scientists could perfect instruments sufficiently powerful to penetrate these nebulae, they would perceive the falsity of this assumption of the universal action of gravitation. It passed without notice.

. . . But quite recently a California scientist has most unexpectedly confirmed this seemingly idle statement. One of the first results of the inspection of the heavens through the great Lick telescope was the cautious announcement by Professor Holden that the arrangement of matter of the nebulae would seem to point directly to the conclusion that some other force than gravitation was the active agent."

[Explaining, in answer to a query, certain phenomena of clairvoyance in the condition of sleep, H.P.B. stresses the following points:]

This . . . . . reminds one of the old Spiritualistic claim that a medium's body may be disintegrated by the Spirits and carried by them through walls to any distance, and rematerialized as easily. Mrs. Marshall, we are asked to believe, was so disintegrated, and carried three miles off from her bedroom and rebuilt and dropped on a table of a dark séance room. Occultism, however, denies such possibility. It teaches that no living creature, man or mosquito, can be so disintegrated and live. This may be done with flowers and minerals, plants and other things which may be made to pass through "solid" roofs and walls; but no living man or being can be dealt with in such fashion without death ensuing. This is what Occultism, backed by logic and common sense, teaches us, for it admits no such thing as a supernatural miracle. Nor has the "umbilical cord" anything to do with "Soul," but only with the astral body (the "Double") whenever the latter is projected outside the body . . . . The image of his friend, the Seer, was of course projected upon his brain and through his mind; but as the latter was his lower physical mind (Kama-manas) so the "projector was his higher, or Spiritual mind (Manas proper). There is no need, indeed, of any "Spiritual attendant," man having always in him his own attendant, the reincarnating Higher Ego. Notwithstanding the pitying fling at him by his friend, the "Seer," who denies him any clairvoyance, the "Dreamer" must undeniabily be a clairvoyant, to have seen, as he did, so vividly and so correctly, his "Frater G." The vision is very easily explained. He fell asleep thinking of his friend whom he had never seen in body, willing to see him, and thus passing immediately from the waking to the dreaming state. What wonder then, that his will stirred to powerful action by strong desire, his human mind (the lower Manas) being paralyzed, moreover, by the sudden sleep of the body, acted through the divine and omniscient "Seer" instead of doing so through his uncertain, human principle of thought, which confuses and throws into confusion all it sees in sleep, upon awakening?

"Kshetrajña" (our Higher Ego), says Indian philosophy, is the embodied Spirit, that which knows all and informs at times our Kshetra (the mortal body). The case of the "Dreamer" was one of such special cases. He saw through and with the spiritual, all-seeing eye of his divine Ego. Impressing the sight upon its human, sleeping, and therefore plastic and passive mind and memory, the latter remembered what the Ego had seen upon awakening. This is quite natural and no miracle is involved.

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TO THE THEOSOPHISTS OF EUROPE

[Lucifer, Vol. VII, No. 37, September, 1890, pp. 77-78]

Friends and Brothers,

After fifteen years of persistent refusal to take office in the Society, I have at last been persuaded to assume the duties of the President of a new section of the Theosophical Society, to be known as "The European Section." My reasons for this new departure are as follows:—

Firstly.—The acquirement of new and extensive premises in London, vested in the hands of Trustees for the Society, to serve as a real centre of Theosophical work:

Secondly.—The pressing invitations of the vast majority of the working Theosophists in Europe:

Thirdly.—The reason contained in the following official order, which has already been sent to all the Branches and non-official Groups in Europe, by Col. H. S. Olcott, P.T.S., my respected co-worker, who has so assiduously labored for our beloved cause for the last fifteen years.

Theosophical Society, Adyar, Madras,

Executive Offices. July 9th, 1890.

To secure a better management of the Society's affairs throughout Europe than I can give from this distance, I do hereby depute to my co-founder, H.P. Blavatsky, full authority to come to an agreement with the Branches of the United Kingdom, Greece, France, Austria and Holland, and the non-official Groups in Spain, Russia, and other Continental countries, for the consolidation of the whole into one section of the Theosophical Society to be designated as the European Section; and to take the general supervision over and have as full management of the same as I could myself. Provided:—

1. That the formation of the said Section shall be agreed to by three fourths of the whole number of Branches and non-official Groups.

2. That the constitution of the said Section shall fully recognize the three declared objects of the Theosophical Society, and no bylaws be enacted in violation of the same.

3. That the said European Section shall have complete autonomy to the same extent as the American Section.

Branches receiving copies of this order, are requested to put themselves in official correspondence with Madame Blavatsky.

(Signed) H.S. OLCOTT, P.T.S.

I hereby beg to inform you that I have received letters of assent from all the active Branches and non-official Groups in Europe.

I have, therefore, after calling to my assistance an advisory council, decided that the organization of the European Section shall be as follows:—

1. The British Section shall retain its present organization.

2. The Continental Branches shall be severally autonomous within the constitution and rules of the Theosophical Society.

3. Contributions to the working expenses of the European Headquarters and to the General Headquarters at Adyar shall remain voluntary as heretofore.

4. The London Theosophical Headquarters at 19, Avenue Road, Regent's Park, N.W., shall be the Headquarters of the European Section, and shall serve for the issuing and cancelling of all Charters and Diplomas; for the transaction of all official business connected with the European Section; and for the transmission of all official documents to the general Headquarters of the Theosophical Society at Adyar.

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It is further proposed to gradually organize a Staff of Corresponding Secretaries to answer the questions of Branches and individual members, and at the same time to put members, if they so desire it, into communication with fellow students.

Mr. G. R. S. Mead, who has already been in communication with many of you, is hereby appointed Secretary of the European Section. All communications and correspondence should be addressed to him at the European Headquarters, at 19, Avenue Road, Regent's Park, London, N. W.

As there will be no fixed sectional dues, to meet the expense of printing charters, diplomas and circulars, of postage and stationery, it is suggested to Branches and individual members that they should contribute sufficient to cover such expense, in proportion as they may avail themselves of the services of Headquarters.

Miss E. Kislingbury is hereby appointed Treasurer of the Section, to take charge of such donations.

In order to facilitate the drawing up of a revised list of the membership of the Society in Europe, the Secretaries of the Branches and Groups are requested to kindly send the names and addresses of the members on their lists to the Secretary, Mr. G. R. S. Mead, and to inform him whether the members hold diplomas of the Society, in order that those who are without such diplomas may receive them forthwith.

Unattached members are also requested to forward the same information individually.

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It is hoped that the formation of the European Section is the beginning of the ascending arc of the evolution of the Theosophical Society in Europe, and that the day may soon dawn when each European country will have a section of its own. For were such a happy result to be achieved, and were the units of these sections to work together for the moulding of European thought, as only those who have a right conception of Theosophy can work, then should we surely have advanced a decided step in the direction of that ideal of Universal Brotherhood, which we have set before us as our first object.

H. P. BLAVATSKY,

President of the European Section T.S.

London, 25th August, 1890

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MME. BLAVATSKY APPEALS TO THE LAW

[The Path, New York, Vol. V, No. 6, September, 1890, pp. 187-88]

To the Editor of the Path:

While I fully agree to the proposition that we should forgive our enemies, yet I do not thereby lose “my appeal unto Caesar,” and in that appeal, which is now made to the Law and not to the Emperor, I may keep the command to forgive, while for the protection of the name of a dead friend and the security in the future of Theosophists, I hale into the Courts of the land those who, having no sense of what is right or just, see fit to publish broadcast wicked and unfounded slanders.

For some fifteen years I have calmly stood by and seen my good name assailed by newspaper gossips who delight to dwell upon the personal peculiarities of those who are well known, and have worked on for the spread of our Theosophical ideas, feeling confident that, though I might be assailed by small minds who try their best to bring me into reproach, the Society which I helped to found would withstand the attacks, and, indeed, grow under them. This latter has been the case. It may be asked by some members why I have never replied to those attacks which were directed against Occultism and phenomena. For two reasons: Occultism will remain forever, no matter how assailed, and Occult phenomena can never be proved in a Court of Law during this century. Besides, I have never given public currency to any of the latter, but have always objected to the giving out of things the profane cannot understand.

But now a great metropolitan daily paper in New York, with no knowledge of the facts in the case, throws broadcast before the public many charges against me, the most of which meet their refutation in my life for over a decade. But as one of them reflects strongly upon my moral character and brings into disrepute the honorable name of a dead man, an old family friend, it is impossible for me to remain silent, and so I have directed my lawyers in New York to bring an action against the N. Y. Sun for libel.

This daily paper accuses me of being a member of the demi-monde in ’58 and ’68, and of having improper relations with Prince Emile Wittgenstein, by whom the paper says I had an illegitimate son.

The first part of the charge is so ridiculous as to arouse laughter, but the second and third hold others up to reprobation. Prince Wittgenstein, now dead, was an old friend of my family, whom I saw for the last time when I was eighteen years old, and he and his wife remained until his death in close correspondence with me. He was a cousin of the late Empress of Russia, and little thought that upon his grave would be thrown the filth of a modern New York newspaper. This insult to him and to me I am bound by all the dictates of my duty to repel, and am also obliged to protect the honor of all Theosophists who guide their lives by the teachings of Theosophy; hence my appeal to the Law and to a jury of my fellow Americans. I gave up my allegiance to the Czar of Russia in the hope that America would protect her citizens; may that hope not prove vain.

H. P. B.

NEO-BUDDHISM

[Some years ago, a Russian MS. in H. P. Blavatsky's handwriting was discovered in the Adyar Archives. A handwritten note appended to it and most likely written by H.P.B.'s sister, Madame Vera P. de Zhelihovsky, states as follows: "Helena's last article (concerning Neo-Buddhism) which I was unable to have published owing to the enmity of the Russian people to Theosophy in general, and of certain individuals towards her personally. Possibly some day it will be found useful. I also append my draft of a letter to [word illegible] of the London Society for Psychical Research."

A footnote appended to the title of this essay, and written in the handwriting of H.P.B.'s sister, states: "This article was written three years ago, but has not yet been published owing to circumstances for which the author, H. P. Blavatsky, was not responsible. In the meantime, the author died in London April 26 (May 8), 1891."

In addition to this, Madame de Zhelihovsky wrote the following, below H.P.B.'s signature at the end of the essay: "N.B. Since the Russian Review did not accept this reply for publication, my sister, H. P. Blavatsky, asked me to have it published in some other Russian periodical or newspaper; owing, however, to many absences from home and to family circumstances, I was unable to carry this out during her lifetime. The time has now come for her to speak for herself, because the opinions of many of our writers (with regard to herself and The Theosophical Society) are based precisely upon this article of Vladimir Sergueyevich Solovyov."

V. S. Solovyov (1853-1900), who reviewed H.P.B.'s The Key to Theosophy, was an outstanding Russian philosopher and writer, most of whose writings have never yet been translated into English.

He was the brother of Vsevolod S. Solovyov, the novelist, who, after a brief association with H.P.B. and the Theosophical Movement, became a bitter enemy.

Russkoye Obozreniye (Russian Review) was a rather thick monthly journal published at Moscow from January, 1890, to 1898. For the first three years it was edited by Prince D. N. Tserteleff and published by N. Boborikin. “Radda-Bai” or H. P. Blavatsky is mentioned on the back cover as one of those “closely associated” with this journal. However, in spite of a thorough search of its files, no article by H.P.B. has ever been discovered therein.—Compiler.]

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In the section entitled “Criticism and Bibliography,” in the Russian Review for August, 1890 (see pp. 881-886), I find a review of my book, The Key to Theosophy, by Vladimir S. Solovyov. This in itself is very flattering, and the author of the “Key,” finding a review of her work by such a well-known person and in such a reputable journal, should in all humility be delighted over this honor. But the truth of the matter is quite different and for this reason: the review by Mr. Solovyov is no review at all, and not even ordinary criticism, but simply a wholesale distortion of the book from the first paragraph to the last, as much of its entirety as of the few and skillfully chosen points which have appeared to the critic as “especially curious.”

One would have thought that a philosopher with so wide a reputation throughout Russia as Mr. Solovyov, ought, at least for the sake of his personal standing, to have honestly delved into the real essence of the book under review, and incidentally learned a little more about Hindu philosophy, before giving expression to such ex cathedra conclusions concerning both, drawn, by the way, from his own imagination. After reading his article, however, anyone who is at all acquainted with my book and with the English language, will realize that the critic has not even taken the trouble to read it carefully; or, if he has read it, has not grasped the meaning of the points which he sets out to criticize.

This is obvious. It would be difficult indeed to suppose, that in the section “Criticism and Bibliography” Mr. Solovyov was guided not by the actual substance of what he was reviewing, or by the philosophical systems mentioned in the work, but simply by prejudice against the author or against the system itself which he has failed to understand. Professional jealousy, it would seem, would be quite unthinkable here.

What is at stake here, incidentally, is not so much me as a person, but rather the distortion of the teachings which are ascribed to me; it is not a question of my pride as an author, which, by the way, I have not, but rather of the mistakes, and the deliberate as well as involuntary errors of the critic himself. This negligence often becomes phenomenal with him. Distorting both Theosophy and Hindu philosophy, he makes an error on every line. In consequence, I consider it my moral duty, as much on behalf of the Society entrusted to my care, as for the sake of the Russian readers, to correct them. Besides, having the love of my country at heart—as I would wish all Russians outside of Russia would have—and therefore cherishing the opinion of all orthodox Russian people, I cannot allow the strange conclusions of Mr. Solovyov to remain without protest. In Russia there are very few who ever heard of the Theosophical Society, or who are acquainted with its ideas, and have read Theosophical books—which are rarely to be found in Russian bookstores. And yet, to the readers who hear about us for the first time, we—these little known Theosophists—are being presented by the very well-known Mr. Solovyov as “Neo-Buddhists,” “Atheists,” and at the same time, as ignoramuses, if not just ordinary fools, playing at philosophy. To put it plainly: it is dishonest to cheat the readers by this kind of review; and it is still more dishonest to distort in this way the thoughts of the author, choosing at random some phrases from a foreign book unavailable to the readers—single phrases which for that very reason are easily subject to a false interpretation—and, distorting the main ideas in the book, to write a few pages about them in a sort of nonchalant and satirical spirit, presenting all this to the reading public as the last word of “Theosophy”!

I will not dwell on such insignificant trifles as, for instance, the distortion of my name which, though he refers to me as “a very well-known author,” is given by the critic as Blavazky instead of Blavatsky; nor will I emphasize such errors in translation as for instance the rendering of Isis Unveiled as “Isis Without Veil,” even though this shows a lack of knowledge of the English language.* I will devote but a word or two to the fact that our critic assures the public, as if in defense of “Mrs. Blavazky,” that she could not have “invented the Tibetan brotherhood or the spiritual order of the Khe-langs” (?!), as the missionary Huc furnishes “positive and reliable information” about them in a book written by him “more than thirty years before the formation of the Theosophical Society.” In answer to this, I will take the liberty to ask our critic where he has read or heard that Mongolian Khe-langs, Lamaist-Buddhists, have ever been referred to as “Mahâtmans” by proud Brâhmanas? Have I not stated in my letters, From the Caves and Jungles of Hindostan, that the one whom we recognize as our chief teacher (and whom Hindus recognize as a Mahâtman) is a Râjput by birth, and therefore belongs to the caste of Kshatriyas or warriors? There are other Râja-Yogins known to us, Brâhmanas and Himâlayan ascetics, mystics of various nations, among whom are some Mongolians, but of course they are not Khe-langs. How could, not only Khe-langs, but even Hutuktus and Hubilkhans (the incarnations of various Buddhas and Bodhisattvas) teach us anything else but Lamaist-Buddhism? This is no place to speak of our teachers; for one reason, because of the only truth expressed by Mr. Solovyov, namely that, though the relations between us and our “hidden inspirers in the distant Orient cover nothing prejudicial,” yet it would be better “if this mysterious relationship remained secret.” Very true, especially as this relationship is apt to incite personal ambition in the West, and give rise to selfish intrigues (even in Russia) among pseudo-Theosophists who have turned into unscrupulously lying and confirmed enemies of the Theosophical Society and especially of me, its “scapegoat,” because of their failure and the refusal of the Mahâtmas to provide them with money for various ventures.

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* Indeed. Even the dictionary makes a clear distinction between unveiled and veilless.

Then again, why should Mr. Solovyov be so surprised (or is it delighted?) at my declaration in the “Key” that our Society is sometimes “a very sorry example of universal brotherhood”? Maybe as the result of the daily Cain-ship, if I may coin such a term, which goes on all around us, I have shown myself too severe in regard to our members. Where on earth, in what circles, is there no “envy, strife and all sorts of pettiness”? Indeed, if in private families there are often feuds which prevent blood brothers from shaking hands with each other, how then can we hope to escape dissension in a “spiritual” brotherhood of many thousands, composed of all races, creeds and characteristics? What would be more natural than such occurrences in an enormous society? In joining it, a Fellow merely declares his sympathy with one of its three fundamental objects. But if he is no Theosophist by nature, he will remain the same old Adam, “bone of its bone.” It does not follow, however, that, because of a few unworthy Fellows, a shadow should be cast on the entire Society. And this is exactly what Mr. Solovyov does when he asserts, contrary to all truth, that “Mrs. Blavazky does not have a very high opinion of most of the remaining members,” while I declare precisely the opposite of this in my book!*

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* This is what I actually wrote on page 257 of the “Key”:

“ . . . don’t you think that there must be something very noble, very exalted, very true, behind the Society and its philosophy, when the leaders and the founders of the movement still continue [in spite of all persecution] to work for it with all their strength? They sacrifice to it all comfort, all worldly prosperity, and success, even to their good name and reputation—aye, even to their honour—to receive in return incessant and ceaseless obloquy, relentless persecution, untiring slander, constant ingratitude, and misunderstanding of their best efforts, blows, and buffets from all sides—when by simply dropping their work they [the Fellows] would find themselves immediately released from every responsibility, shielded from every further attack.”

Mr. Solovyov mentions in his review the “touching straightforwardness of the author of the “Key.” I sincerely regret that in view of his criticism I am deprived of the pleasure of returning the same compliment to him.

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But enough about these petty errors which concern me alone. Let us pass on to some of the more important ones.

For instance, why did Mr. Solovyov find it necessary to describe The Key to Theosophy as a “Catechism of Neo-Buddhism,” when such a term is not to be found either in the book under review or, generally speaking, in Theosophical literature? Is it in order to prejudice, from the outset, readers, who are not aware of the difference between Budhism with one d, and Buddhism with two d’s, against the Russian author and her “Society”? It would have been understandable, however, if I, reviewing in an English journal some of Mr. Solovyov’s lectures or works, had described them as “Neo-Papism,” as the whole of orthodox Russia has understood them in that light. But where has he found Neo-Buddhism in our teachings? There is none, but simply a considerable amount of old Christian Gnôsis. Besides, the whole of our literature proves that real Theosophists, worshipping universal wisdom, worship in reality the same wisdom which has been proclaimed by St. James in the third chapter of his Epistle [verse 17], i.e., “the wisdom that is from above (δοφία ἄνωθεν [which] is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy,” avoiding, on the advice of the same Apostle [verse 15], wisdom that “is earthly, sensual, devilish (ψυχική, δαιμονιώδης).” Therefore, if trying to follow to the extent of our strength the higher wisdom, we use the word Bodhi, instead of Sophia, it is first because both words, the Sanskrit and the Greek, are synonymous, and second because for every European Fellow we have some fifty Asiatic Fellows—Brâhmanas and Buddhists. Why should there be in this connection the prefix “new,” when Bodhi or Sophia, i.e., “wisdom from on high,” is older than the creation of the world?

Surely philosophy did not originate with Mr. Solovyov, and wisdom will not die with him! Had he said that, preferring the spirit to the dead letter, we seek this eternal wisdom and truth in the basic principles and the prototype of the pre-Christian religions, now distorted by the “earthly, devilish wisdom” of the dead letter, and in so doing give the opportunity to those short-sighted and ignorant to see in us either heathens or Buddhists—he would not have stepped outside the limits of facts, and thus would have acquired the right to criticize our system from his own point of view and in all possible ways. But not only does he not do that, but constantly ascribes to The Key to Theosophy that which has never existed in it. For instance, according to the words of Mr. Solovyov, on page 882, “It is curious that from the religions based on Theosophical truth, the Judaic religion be excluded, as it does not express any truth, according to the author,” i.e., me (italics are mine).

This is entirely wrong. One of two things: either Mr. Solovyov understands so little English that, confusing the interrelation of words, he has mistaken the part for the whole; or he desires to slander the author of The Key. Here, word for word is the passage from page 45 of the “Key,” which he refers to. Quoting a sentence from the Declaration of Principles of the American Nationalist Clubs which states that “the principle of the Brotherhood of Humanity is one of the eternal truths that govern the world’s progress on lines which distinguish human nature from brute nature,” and having remarked, “What can be more Theosophical than this?” I continue as follows:

“. . . . . But it is not enough. What is also needed is to impress men with the idea that, if the root of mankind is one, then there must also be one truth which finds expression in all the various religions—except in the Jewish, as you do not find it expressed even in the Kabala.”

Does that mean that we do not recognize any truth in the Jewish faith? And can even Mr. Solovyov discover a feeling of brotherhood toward men of other beliefs, among the Jews, whether ancient or modern? Does he not understand that the truth of which I speak on page 45 has reference to the “truth” of the principle of brotherhood, and not to divine truth in general?

I cannot refrain from suspecting that he understands well enough, but nevertheless hastens to throw an additional slur on me in the eyes of the readers who reverence the Old Testament. I leave the behaviour of the “critic” to the judgment of all just and unprejudiced men. The insinuation is completely devoid of any foundation and may be easily refuted by perusing any of our journals. Theosophists, collectively, respect the Bible as much as they do the sacred scriptures of other people, finding in it the same eternal truths as in the Vedas, the Zend-Avesta, the Tripitakas, etc., and Christian-Theosophists see in it the highest truth. In our Society there are as many orthododx and other Christians, as there are devout Jews (even Rabbis), Brâhmanas, Buddhists, Parsîs, Mussulmans, repentant Materialists, and ardent atheists; these latter, however, do not study philosophy. The Theosophical Society has never been a “sect”—another error of the critic. It includes representatives of all the sects and religions, and none has ever been required to renounce his own religion upon becoming a Fellow of the Society.* It is founded on pure ethics and in the spirit, if not the dead letter, of pure science, and because of this some Theosophists study the Upanishads, the Kabbalah, the Hermetic Sciences and Symbolism, without a key to which it is impossible adequately to understand either the Vedas or the Old Testament.

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* With the exception of a few agnostics, all the Fellows of the outer (exoteric) section of the Theosophical Society, continue to profess the respective religion in which they were born, remaining in it and following its dogmas and rituals, just as they did before becoming “Theosophists.” Acquainted with our Society as he has been for many years, Mr. Solovyov should also know that “Theosophy” is not “a religion without definite dogmas,” as he expresses it, but is a universal system of philosophy, absolutely without any man-made dogmas. Therefore, the Society, as such, remains in its collective whole without participation in the dogmas of any religion, but respects both the beliefs and rites pertaining to the faith of each one of its members, belonging as they do to various religious creeds.

Surely Mr. Solovyov is not going to contradict the fact that the Pentateuch of Moses, and especially Genesis, are full of allegories and figurative expressions. This is exactly what is taught by the Apostle Paul (see Epistle to the Galatians iv, 24 et seq.) when he speaks of the story of Abraham and his two sons, and of Sarah and Agar, as being "allegories." That much was taught by the Church Fathers as well as by Jewish philosophers and rabbis—Origen, Clement of Alexandria, Hillel, Philo Judaeus, up to the time of and including Maimonides.

The same laxness in translation and conclusion characterizes the words of the critic concerning the Divine in Theosophy, the "passional soul" (i.e., simply "the seat of human passions"), will-prayer, and everything else. That is why he does not find any "definite and firm statements," in the book and hence pictures "Mrs. Blavazky" vacillating from one side to the other I make bold to assure the well known philosopher that I am not vacillating at all, of which, I hope, he will become convinced when he is better acquainted with the language in which my book is written. What does he intend to say when he affirms that our divinity "is either defined [by us] as absolute being, or is looked upon merely as a pure abstraction"? Can anything absolute, whether being or non-being, exist for finite human thought—conditioned in its concepts by form—otherwise than as a "pure abstraction"? Do I, a mere pygmy in comparison to such a philosophical giant, have to teach him that in pure philosophy there is an abyss between the infinite and the absolute? Can absoluteness ever be "fragmented," or in philosophy have any relation whatsoever to the finite and the conditioned? Really, in reading the criticism of Mr Solovyov, one would imagine that I am teaching the Fellows of our Society some sort of new philosophy invented by myself. It would seem that all those acquainted with our teachings know that all such world problems are explained not by "Madame Blavazky" but by the philosophy of the Upanishads (vide infra), the key to the meaning of which is to be found in the secret works of the Vedânta, inaccessible, so far, to the Orientalists. As to the philosophy of India, our critic apparently knows as little about it, as he does of Theosophy—even less, if that be possible.

For instance, for the sake of the pleasure of saying to “our author” (i.e., his humble servant) that he is unable to ascribe to the author of the Key (that means me) any of the varied viewpoints of Indian philosophy; in other words, that my (?) Theosophical system is sillier than the “least of the Indian degrees of illumination”—our critic enters a blind alley! He informs the world of the alleged existence of “sixteen systems of Indian philosophy” (!!!). I can assure our Russian philosopher that he is much mistaken; that there are in Indian philosophy only six recognized systems which are known as the Shad-Darœana, literally the six demonstrations or “six schools.”* Mr. Solovyov is referring to the “code of systems” by Mâdhavâchârya, in the work entitled Sarva-darœana-samgraha, in which this sectarian of the XIVth century analyses 16 systems, placing Buddhism on the last rung of world conceptions. But he has not taken into account, first, the fact that Buddhism has never been regarded as a school in India, where for many centuries there have been few Buddhists; and second, that the code of systems mentioned by Mâdhavâchârya represents merely an incomplete catalogue of both orthodox and heretical sects which existed in his day, and against which he fought during his lifetime, defending and praising his own system (a sect nowadays) of Dwaita (or dualism), of which he was the founder. Thus, it is not at all a “code of systems of Indian philosophy” but merely a code of opinions of Mâdhavâchârya, a fanatical Vedântist and a worshipper of Vishnu.

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* Namely: (1) Nyâya, the logical school of Rishi Gautama; (2) Vaiœeshika the atomic system of Kanâda; (3) Sânkhya, the pantheistic school of Kapila; (4) Yoga, the mystical school of Patañjali; (5) Pûrva (early) Mîmâmsâ; and (6) Uttara (later) Mîmâmsâ, of Vyâúa, which is called Vedânta. There is a seventh school which is a much later one, the Paurânika, or the eclectic school which presents the teachings of the Bhagavad-Gîtâ, but is not included in the number of the ancient Darœanas. None of the other, later schools are taken into account.

Moreover, where did Mr. Solovyov get the idea that “Vedânta or absolute pantheism*. . . . . the highest and sixteenth [?] system, was founded by the philosopher Samkara-Achârya”? (p. 884) — a statement which, in three lines contains three important errors. In the first place, Vedânta is not the sixteenth system, but one that includes the 5th and 6th schools (or Mîmâmsâ) of interpretation; in the second place, “Śamkara-Âchârya” (i.e., Śamkarâchârya, namely, Śamkara the Teacher) could not be the founder of the Vedânta because the Vedânta had existed for a thousand years before his birth;† and in the third place, Vedânta in itself is not a school, but, as already said, a system of interpretation of the Vedas, the Upanishads and the Mîmamsâs. It is a descriptive term which literally means; “end of the Vedas,” i.e., end of knowledge or cognition (Vidyâ)‡ and is also known as Brahma-Jñana or “knowledge concerning the Divine.” Śamkarâchârya was a great Yogin and reformer who taught the idol worshippers the universal oneness of divinity (Parabrahman) and the soul, of matter and spirit, and has for that reason been nicknamed prachchhanna bauddha (disguised Buddhist), and his school, Vedântism turned inside out.

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* Not altogether “absolute” pantheism. The Vedânta is divided in India into three aspects or sects, namely: Adwaita, founded by Śamkarâchârya and the only absolutely pantheistical, Dwaita, the sect of Mâdhavâchârya, which teaches pure Deism; and Viúish˜âdwaita, which is something between these two. All the three sects belong to the system of the Vedânta, but the Dwaitas have never been pantheists.

† If Mr. Solovyov should refer me to the translation of Mâdhavâchârya’s Sarva-darœana by Cowell, the best English Sanskritist, by the way, then I will refer him to Elphinstone’s The History of India edited by Cowell himself. On page 130 of this authoritative work, under the heading of “Vedânta, or Uttara-Mîmâmsâ School,” it is said: “The foundation of this school is ascribed to Vyâsa, the supposed compiler of the Vedas, who lived about 1400 B.C. . . . . ” This seems to be clear enough! Śamkarâchârya was only the interpreter of the Vedânta and of the Upanishads, and the founder within his own system of the Adwaita school, i.e., “Unitarianism.”

‡ The word “Veda” is derived from the root vid, “to know” or “to cognize.” One of the names of the Veda is brahma-vidyâ, meaning literally “cognition” of, or “wisdom concerning Brahma,” as the Rig-Veda is ascribed to the pen of that god himself, and the other three Vedas to his own direct revelation. Brahma-vidyâ translated means “theosophy.”

Even the Orientalist sometimes call his school the new Vedânta or Neo-Vedântism, as our own enemies call us “Neo-Buddhists”—terms in both cases neither clever nor correct.

In the system of the Adwaita there is a great deal of the true, secret teaching of the Buddha, namely that which he taught to his Arhats, Budhism, i.e., the universal system of a hidden science containing all the other esoteric or secret teachings, e.g. the Kabbalah of the Tannaims, the Zohar of Shimon-ben-Yohai, the Books of Hermes, etc. That such teaching exists to this day is evidenced by the Upanishads, i.e., the “esoteric doctrine,” even in the translation of the Orientalists.* Eitel, Inspector of Schools in Hong Kong, and author of a Sanskrit-Chinese lexicon, and Edkins, a missionary who had lived his whole life in China and had studied the Chinese systems of philosophy as well as Buddhism in all its aspects, as it exists in the Celestial Kingdom and Tibet, both of them, devote whole chapters to the “secret schools,” although, knowing very little of the real teaching, they understandingly say many foolish things about them.

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* Some thirty years ago the Upanishads, consisting of brief treatises, numbered approximately 150. Little by little, hidden away by the Brâhmanas, they gradually disappeared, with the exception of some 20 of them, and even those were not all genuine. Theres is a widespread rumor in India that all the best Upanishads, as well as the explanatory manuscripts of the Vedânta (gradually composed through the centuries and providing the key to the Upanishads) are in the hands of initiated Târaka-Râja-Yogins, in the chief Ma˜has (monasteries) of the Vedântists belonging to the Adwaita school; and also in the hands of some independent Yogins, adept-mystics, scattered through the jungles of the Himâlayas and the inaccessible summits of the mountain ranges of Southern India. These brotherhoods or communities have existed for thousands of years, and enough of them exist even in our day for us to form some judgment of them. But now the real learned Yogins become fewer and fewer with every year that passes, yielding to charlatans and ignorant parasites, who live at the expense of the superstitious masses. I hope in the near future to submit to the Russian periodicals an article on the subject of contemporary Yogins with the description of some of the Aœramas, i.e., retreats, known in India.

[Death prevented H. P. Blavatsky from carrying out her intention.]

According to the assertion of Sanskrit pundits generally, the Upanishads are that which destroys ignorance, and leads those who study them to spiritual liberation, due to the knowledge acquired and on account of their greater understanding of divine truth. Do we not find the same definition of the teachings of Christ in John viii, 32: "And ye shall know the truth, and the truth shall make you free"? Just as the treatises known as Brâhmanas (a supplement to the Vedas), full of dry ceremonialism, of dead-letter ritualism, and idol worship, are the Talmud of the Hindus, so are the Upanishads their Kabbalah, explaining the spirit of that dead letter. But the Upanishads and the Kabbalah require for their complete understanding a key, and the latter can be found only in the hands of the "initiated" Adepts of the Gupta-Vidyâ, the secret science, i.e., the authors of the books on the Vedânta.* Śamkarâchârya was one of the most remarkable of these Adepts after the Buddha and is considered by the "Adwaita Vedântists as an incarnation or an Avatâra of the god Śiva, the great Yogin (Mahâyogin) of India. He was one of the best interpreters of the Upanishads according to the system of the Vedânta, but there were better ones than he.

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* As a proof of the fact that it is precisely in the Upanishads that we have to look for the source of all the succeeding systems of philosophy of Asia Minor and Europe. I quote the opinion of Elphinstone from his The History of India (edited by Cowell):

"When we examine the older Upanishads, however, we are struck by one remarkable peculiarity—the total absence of any Brahmanical exclusiveness in their doctrine. They are evidently later than the older Sanhitâs and Brâhmanas; but they breathe an entirely different spirit, a freedom of thought unknown in any earlier work except the Rig-Veda hymns themselves. The great teachers of this highest knowledge are not Brahmans but Kshatriyas, and Brahmans are continually represented as going to the great Kshatriya kings (especially Janaka of Videha), to become their pupils . . ." [p. 282].

Vanishing from this world when only 32 years of age, he explained only a part of the whole; and according to tradition no one could be found anywhere in the world able to explain the secret sciences from beginning to end, though they are all contained in the Upanishads . . . . . .

It is these very teachings of the oldest conceptions in the world, that we consider to be the chief witnesses to that which we call the Wisdom-Religion (the religion of reason), Theosophy—and we call our teaching a religion only because (owing to the etymology of the word) these tenets once upon a time united the entire human race by means of their spiritual thought. He who understands the essence and the meaning of universal truth, will not be surprised therefore to find its rays fragmented here and there, not only in the ancient philosophical beliefs but even in the gross fetishism of the savage, where it is still possible to trace them in the dying sparks of that truth. And the savage, unlike Mr. Vladimir Solovyov, will not arbitrarily label as Neo-Buddhism that which includes in itself the seeds of all the ancient and modern conceptions of life. He will not assert (i.e., if he be not a Catholic to whom the reading of the Gospels is forbidden), forgetting the teachings of the latter, that "the pure ray of the universal principle, refracted by human consciousness" is "in the first place merely a metaphor," and in the second place—remembering the injunctions: "I and my Father are one,"

". . . no Hindu works have probably exercised a wider influence on the world [than the Upanishads]. It is from these forlorn 'guesses at truth,' as from a fountain, that all those various rills of Pantheistic speculation have diverged, which, under different names, are so continually characterised as 'Eastern philosophy.' Thus the reader of the Upanishads soon recognises familiar ideas in the speculations of the Phaedrus as well as in Empedocles or Pythagoras,— in the Neo-Platonism of the Alexandrian, as well as in the Gnostic, schools, although Plotinus aimed to emancipate Greek philosophy from the influence of the Oriental mind; and the Cabbala of the Jews and the Sufiyism of the Mohammedans seem to be derived from the same source . . . . . and why should the tradition of the Eastern origin of much of early Greek philosophy be incredible or even improbable?" [p. 281].

"The Father is in me, and I in him" (John x, 30 and 38), and especially the forked tongues of fire (Acts ii, 3)—he won't ask, "Where does this human consciousness come from, with its capacity to divide the Divine Light, and to fragment absolute oneness?" Likewise, if he remembers the words of the Apostle Paul, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" [1 Cor. iii, 16] (and also the assertion of Christ himself, in answer to the calumny of the Pharisees, "Is it not written in your law, I said, Ye are Gods" —John x, 34), he will not accuse us of self-deification. Assuring the public that all of us (Theosophists) "are endowed with a very definite and quite unique inclination to self-deification of man and opposition to any superhuman principle" (p. 886), Mr. Solovyov merely distorts the truth and slanders us wholesale.

This should suffice. I will merely add the following: if our critic had studied the Theosophical teachings half as well as he has studied Papism and Judaism, he would easily have succeeded in the difficult task of writing about the meaning of our teachings. Then he would probably have abstained from writing about the Key to Theosophy, since he would have understood that this book was not written for Russia—the only country where the pure ideal of Christ is still preserved; and knowing this he would have understood for whose benefit I was quoting the Gospel precept concerning the tree that is known by its fruit* The Key has been written by me for countries where such things are possible as the Salvation Army, with its wild street howlings and song themes from the repertoire of operettas, and where the name of the "beautiful Helen" is changed to the name of Him they call the Son of God; for a country where at the present moment there are not less than sixteen incarnations of Christ, from the Reverend Missionary Schweinfurt, to Kennedy, a former thief from a reformatory, and now recognized by the Connecticut sectarians as a Messiah;

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* I suggest that Mr. Solovyov read my article in The North American Review (New York, August, 1890) entitled "The Progress of Theosophy," where he will find listed the fruits of the Theosophical tree.

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it was written for pseudo-Christian countries like England and America, where in the former, Bishops make public speeches against the “Sermon on the Mount,” calling it a Utopia,* and the citizens of the latter, members of the 772 warring sects, build five saloons for every church or chapel, and as many houses of ill repute; for these countries from which cant (hypocrisy), the mad rush after money, superstition instead of religion, and all sorts of vices, in their most disgusting aspects, have long ago driven not only any kind of faith in the divine self of man and the immortality of the soul, but even all human feeling. Finally, he would understand that the Key to Theosophy does not contain any special teaching, but is simply an attempt to correct some of the rather wild ideas held by the public concerning certain beliefs of the Asiatic mystics, and the Theosophical Society. I will say more: he would have been convinced that not only Christian Fellows continue—in spite of their fellowship—to look upon Christ as a God descended on Earth, but that even Theosophists who are Buddhists, Brahmins, Parsees and Mussulmans look upon him as a great Arhat and Prophet. Had Mr. Solovyov known all this, there would have been no incentive for the present answer, the whole meaning of which is contained in the immortal saying:

“Judge not, that ye be not judged.”

H. BLAVATSKY

London. (Radda-Bai)

September, 1890

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* Bishop of the Diocese of Peterborough.

PSYCHIC AND NOETIC ACTION

[Lucifer, Vol. VII, No. 38, October, 1890, pp. 89-98]

". . . . . I made [man] just and right,
Sufficient to have stood, though free to fall
Such I created all the Ethereal Powers
And Spirits, both them who stood and them who failed,
Freely they stood who stood, and fell who fell."
—MILTON, Paradise Lost, Book III, lines 98-108.

". . . . The assumption that the mind is a real being, which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience."

—GEORGE T. LADD, Elements of Physiological Psychology, p. 667.

I

A new influence, a breath, a sound—"as of a rushing mighty wind"—has suddenly swept over a few Theosophical heads. An idea, vague at first, grew in time into a very definite form, and now seems to be working very busily in the minds of some of our members. It is this: if we would make converts, the few ex-occult teachings, which are destined to see the light of publicity, should be made, henceforward, more subservient to, if not entirely at one with modern science. It is urged that the so-called esoteric* (or late esoteric) cosmogony, anthropology, ethnology, geology —psychology and, foremost of all, metaphysics—having been adapted into making obeisance to modern (hence materialistic) thought, should never henceforth be allowed to contradict (not openly, at all events) "scientific philosophy."

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* We say "so-called," because nothing of what has been given out publicly or in print can any longer be termed esoteric.

The latter, we suppose, means the fundamental and accepted views of the great German schools, or of Mr. Herbert Spencer and some other English stars of lesser magnitude; and not only these, but also the deductions that may be drawn from them by their more or less instructed disciples.

A large undertaking this, truly; and one, moreover, in perfect conformity with the policy of the mediaeval Casuists, who distorted truth and even suppressed it, if it clashed with divine Revelation. Useless to say that we decline the compromise. It is quite possible—nay, probable and almost unavoidable—that "the mistakes made" in the rendering of such abstruse metaphysical tenets as those contained in Eastern Occultism, should be "frequent and often important." But then all such have to be traced back to the interpreters, not to the system itself. They have to be corrected on the authority of the same Doctrine, checked by the teachings grown on the rich and steady soil of Gupta Vidya, not by the speculations that blossom forth today, to die tomorrow—on the shifting sands of modern scientific guesswork, especially in all that relates to psychology and mental phenomena. Holding to our motto, "There is no religion higher than truth," we refuse most decidedly to pander to physical science. Yet, we may say this: If the so-called exact sciences limited their activity only to the physical realm of nature; if they concerned themselves strictly with surgery, chemistry—up to its legitimate boundaries, and with physiology so far as the latter relates to the structure of our corporeal frame, then the Occultists would be the first to seek help in modern sciences, however many their blunders and mistakes. But once that overstepping material Nature the physiologists of the modern "animalistic"* school pretend to meddle with, and deliver ex cathedra dicta on,

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* "Animalism" is quite an appropriate word to use (whoever invented it) as a contrast to Mr. Tylor's term "animism," which he applied to all the "Lower Races" of mankind who believe the soul a distinct entity. He finds that the words psyche, pneuma, animus, spiritus, etc., all belong to the same cycle of superstition in "the lower stages of culture," Professor A. Bain dubbing all these distinctions, moreover, as a "plurality of souls" and a "double materialism." This is the more curious as the learned author of Mind and Body (p. 190, note) speaks as disparagingly of [Erasmus] Darwin's Zoonomia, from which J. S. Mill (Logic: Fallacies, ch. iii, § 8) quotes the following: the word idea "is defined a contraction, a motion, , or configuration, of the fibres which constitute the immediate organ of sense."

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the higher functions and phenomena of the mind, saying that a careful analysis brings them to a firm conviction that no more than the animal is man a free agent, far less a responsible one—then the Occultist has a far greater right than the average modern "Idealist" to protest. And the Occultist asserts that no materialist—a prejudiced and one-sided witness at best—can claim any authority in the question of mental physiology, or that which is now called by him the physiology of the soul. No such noun can be applied to the word "soul," unless, indeed, by soul only the lower, psychic mind is meant, or that which develops in man (proportionally with the perfection of his brain) into intellect, and in the animal into a higher instinct. But since the great Charles Darwin taught that "our ideas are animal motions of the organ of sense" everything becomes possible to the modern physiologist.

Thus, to the great distress of our scientifically inclined Fellows, it is once more Lucifer's duty to show how far we are at loggerheads with exact science, or shall we say, how far the conclusions of that science are drifting away from truth and fact. By "science" we mean, of course, the majority of the men of science; the best minority, we are happy to say, is on our side, at least as far as free will in man and the immateriality of the mind are concerned. The study of the "Physiology" of the Soul, of the Will in man and of his higher Consciousness from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulae; no more than the psychology of material nature can have its manifold mysteries solved by the mere analysis of its physical phenomena. There is no special organ of will, any more than there is a physical basis for the activities of self-consciousness.

But if the question is further pressed as to the physical basis for the activities of self-consciousness, no answer can be given or even suggested. From its very nature, that marvelous verifying actus of mind in which it recognizes itself as the subject of its own states, and also recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying actus; it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power.*

Thus, the whole conclave of psycho-physiologists may be challenged to correctly define Consciousness, and they are sure to fail because Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or Kama-manas)† is common to both the animal and the human being—the far higher degree of its development in the latter resting merely on the great perfection and sensitiveness of his cerebral cells—no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the psychic and the noëtic (or the manasic),‡ or even to comprehend the intricacies of the former on the purely material plane—unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the “personal” and the “impersonal” Egos. For, between the psychic and the noëtic, between the Personality and the Individuality, there exists the same abyss as between a “Jack the Ripper,” and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire. We intend to prove it.

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* Elements of Physiological Psychology, etc., p. 545, by George T. Ladd, Professor of Philosophy in Yale University.

† Or what the Kabalists call Nephesh, the “breath of life.”

‡ The Sanskrit word Manas (Mind) is used by us in preference to the Greek Nous (noëtic) because the latter word having been so imperfectly understood in philosophy, suggests no definite meaning.

As all know, the great majority of our learned “Didymi” reject the idea of free will. Now this question is a problem that has occupied the minds of thinkers for ages; every school of thought having taken it up in turn and left it as far from solution as ever. And yet, placed as it is in the foremost ranks of philosophical quandaries, the modern “psycho-physiologists” claim in the coolest and most bumptious way to have cut the Gordian knot for ever. For them the feeling of personal free agency is an error, an illusion, “the collective hallucination of mankind.” This conviction starts from the principle that no mental activity is possible without a brain, and that there can be no brain without a body. As the latter is, moreover, subject to the general laws of a material world where all is based on necessity, and where there is no spontaneity, our modern psycho-physiologist has nolens volens to repudiate any self-spontaneity in human action. Here we have, for instance, a Lausanne professor of physiology, A. A. Herzen,* to whom the claim of free will in man appears as the most unscientific absurdity. Says this oracle:—

In the boundless physical and chemical laboratory that surrounds man, organic life represents quite an unimportant group of phenomena; and amongst the latter, the place occupied by life having reached to the stage of consciousness, is so minute that it is absurd to exclude man from the sphere of action of a general law, in order to allow in him the existence of a subjective spontaneity or a free will standing outside of that law.

For the Occultist who knows the difference between the psychic and the noëtic elements in man, this is pure trash, notwithstanding its sound scientific basis. For when the author puts the question—if psychic phenomena do not represent the results of an action of a molecular character whither then does motion disappear after reaching the sensory centres?—we answer that we never denied the fact. But what has this to do with a free will? That every phenomenon in the visible Universe has its genesis in motion, is an old axiom in Occultism; nor do we doubt that the psycho-physiologist would place himself at loggerheads with the whole conclave of exact scientists were he to allow the idea that at a given moment a whole series of physical phenomena may disappear in the vacuum.

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* [Ref. is to Alexander Alexandrovich Gerzen (1839-1906) and his Russian work: Obshchaya fisiologia dushi, St. Petersburg, 1890]

THE PATH
Renowned Painting by Reginald Willoughby Machell,
Owned by The Theosophical Society, Pasadena, California.
(See Mr. Machell's own explanation of the symbolism of his painting.)

Description by the Artist, Mr. R. Machell

THE PATH is the way by which the human soul must pass it its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness, through which humanity must rise to attain a perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who still are wandering below and turns to go down again to their help as a Saviour of Men. Below him is the red ring of the guardians who strike down those who have not the "password," symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the centre of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money bags hung at his belt but no flame above his head and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme; but the chasm waits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a bas cause.

Lower still in the underworld, a child stands beneath the wings of the foster mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said an ancient book: "The Path is one for all, the ways that lead thereto must vary with the pilgrim."

Therefore, when the author of the work cited maintains that the said force does not disappear upon reaching the highest nervous centres, but that it is forthwith transformed into another series, viz., that of psychic manifestations, into thought, feeling, and consciousness, just as this same psychic force when applied to produce some work of a physical (e.g., muscular) character gets transformed into the latter—Occultism supports him, for it is the first to say that all psychic activity, from its lowest to its highest manifestations, is "nothing but—motion."

Yes; it is MOTION; but not all "molecular" motion, as the writer means us to infer. Motion as the GREAT BREATH (Vide The Secret Doctrine, Vol. I, sub voce)—ergo "sound" at the same time—is the substratum of Kosmic-Motion. It is beginningless and endless, the one eternal life, the basis and genesis of the subjective and the objective universe; for LIFE (or Be-ness) is the fons et origo of existence or being. But molecular motion is the lowest and most material of its finite manifestations. And if the general law of the conservation of energy leads modern science to the conclusion that psychic activity only represents a special form of motion, this same law, guiding the Occultists, leads them also to the same conviction—and to something else besides, which psycho-physiology leaves entirely out of all consideration. If the latter has discovered only in this century that psychic (we say even spiritual) action is subject to the same general and immutable laws of motion as any other phenomenon manifested in the objective realm of Kosmos, and that in both the organic and the inorganic (?) worlds every manifestation, whether conscious or unconscious, represents but the result of a collectivity of causes, then in Occult philosophy this represents merely the A B C of its science. "All the world is in the Swara; Swara is the Spirit itself"—the ONE LIFE or motion, say the old books of Hindu Occult philosophy.

"The proper translation of the word swara is the current of the life wave," says the author of "Nature's Finer Forces",* and he goes on to explain:

It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe . . . . From whence does this motion come? This motion is the spirit itself. The word atma [universal soul] used in the book [vide infra], itself carries the idea of eternal motion, coming as it does from the root at, eternal motion; and, it may be significantly remarked, that the root at is connected with, is in fact simply another form of, the root ah, breath, and as, being. All these roots have for their origin the sound produced by the breath of animals [living beings] . . . . The primeval current of the life-wave is then the same which assumes in man the form of the inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe . . . .

So much about motion and the "conservation of energy" from old books on magic written and taught ages before the birth of inductive and exact modern science. For what does the latter say more than these books in speaking, for instance, about animal mechanism, when it says:—

From the invisible atom to the celestial body lost in space, everything is subject to motion . . . . kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the addition or the subtraction of a certain quantity of motion.†

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* The Theosophist, Vol. IX, Feb., 1888, p. 275, by Rama Prasad, President of the Meerut Theosophical Society. As the Occult book cited by him says: "It is the swara that has given form to the first accumulations of the divisions of the universe; the swara causes evolution and involution; the swara is God himself, or more properly the Great Power (Maheshwara). The swara is the manifestation of the impression on matter of that power which in man is known to us as the power which knows itself [mental and psychic consciousness]. It is to be understood that the action of this power never ceases. It is . . . . unchangeable existence"—and this is the "Motion" of the Scientists and the universal Breath of Life of the Occultists.

† La Machine animale: locomotion terrestre et aérienne, by E. J. Marey, Prof. at the College of France, and Member of the Academy of Medicine. Paris, 1873; page 9 of the 1893 Engl. ed.

But Occultism says more than this. While making of motion on the material plane and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law—Swara, it denies point-blank that these have anything to do with the free will of man which belongs to quite a different plane. The author of Psycho-physiologie Générale, treating of his discovery that psychic action is but motion, and the result of a collectivity of causes—remarks that as it is so, there cannot be any further discussion upon spontaneity—in the sense of any native internal proneness created by the human organism; and adds that the above puts an end to all claim for free will! The Occultist denies the conclusion. The actual fact of man's psychic (we say manasic or noëtic) individuality is a sufficient warrant against the assumption; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the collective hallucination of the whole mankind throughout the ages, there would be an end also to psychic individuality.

Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, i.e., their psychic individuality.

But if instead of "psychic" we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that will has no special organ, how will the materialists connect it with "molecular" motion at all? As Professor George T. Ladd says:

The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres and nerve-cells of the cerebral cortex. This real being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the Mind [manas]. To it the mental phenomena are to be attributed as showing what it is by what it does.

The so-called mental “faculties” are only the modes of behaviour in consciousness of this real being. We actually find, by the only method available, that this real being called Mind behaves in certain perpetually recurring modes: therefore, we attribute to it certain faculties. The mental faculties, then, are not entities that have an existence of themselves . . . . They are the modes of the behaviour, in consciousness, of the mind. And the very nature of the classifying acts which lead to their being distinguished is explicable only upon the assumption that a Real being called Mind exists, and is to be distinguished from the real beings known as the physical molecules of the brain’s nervous mass.* [p. 606.]

And having shown that we have to regard consciousness as a unit (another occult proposition) the author adds:

We conclude then, from the previous consideration: the subject of all the states of consciousness is a real unit-being, called Mind; which is of non material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain.† [p. 613.]

This “Mind” is manas, or rather its lower reflection, which whenever it disconnects itself, for the time being, with kama, becomes the guide of the highest mental faculties, and is the organ of the free will in physical man. Therefore, this assumption of the newest psycho-physiology is uncalled for, and the apparent impossibility of reconciling the existence of free will with the law of the conservation of energy is—a pure fallacy. This was well shown in the “Scientific Letters” of “Elpay” in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate) as the Occult laws, but simply a little common sense. Let us analyze the question dispassionately.

It is postulated by one man, presumably a scientist, that because “psychic action is found subject to the general and immutable laws of motion, there is, therefore, no free will in man.”

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* “The higher manas or “Ego” (Kshetrâjña) is the “Silent Spectator,” and the voluntary “sacrificial victim”: the lower manas, its representative—a tyrannical despot, truly.

† Elements of Physiological Psychology. A treatise of the activities and nature of the mind, from the Physical and Experimental Point of View, pp. 606 and 613.

The “analytical method of exact sciences” has demonstrated it, and materialistic scientists have decreed to “pass the resolution” that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For instance, Sir William Lawrence, the eminent surgeon, declared in his lectures* that: —

. . . the theological doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room . . . .

Now, let us examine on the testimony of the materialist how this universal solvent called the “analytical method” is applied in this special case. The author of the Psycho-physiologie decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. “Are not the fallacy and error of such an unscientific proceeding self-evident?”, asks his critic; and then argues very correctly that:—

At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only “the vibrations of molecules”? But does it necessarily follow that for all that, heat, light, electricity—are but illusions instead of the actual manifestations of the peculiarities of our real world. Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics of water would maintain that such did not exist at all nor could they be found in water?

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* Wm. Lawrence, Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man. 8vo. London, 1848, p. 6.

What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of Psycho-physiology act just in this way when he denies the existence of free will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compound elements which he has analysed?

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building—in the hands of the chemist, at any rate; though it would in those of a psychometer, a faculty by the by, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their combinations, leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the harmony produced by certain combinations of that motion or the “harmony of vibrations”? Criticism, then, is right in accusing Materialistic psycho-physiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are over-looked, and the analytical method is applied in a most arbitrary and prejudiced way.

What wonder, then, if, in carrying back psychic action to its basic elements of motion, the psycho-physiologist depriving it during the process of all its essential characteristics, should destroy it; and having destroyed it, it only stands to reason that he is unable to find that which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations must be related in their final analysis to the world of vibration ("sound" being the substratum of universal Akasa), yet, in their origin, they belong to a different and a higher World of HARMONY. Elpay has a few severe sentences against the assumptions of those he calls "physico-biologists" which are worthy of note.

Unconscious of their error, the psycho-physiologists identify the compound elements of psychic activity with that activity itself: hence the conclusion from the standpoint of the analytical method, that the highest distinctive speciality of the human soul—free will, spontaneity—is an illusion, and no psychic reality. But as we have just shown, such identification not only has nothing in common with exact science, but is simply impermissible, as it clashes with all the fundamental laws of logic, in consequence of which all these so-called physico-biological deductions emanating from the said identification vanish into thin air. Thus to trace psychic action primarily to motion, means in no way to prove the "illusion of free will." And, as in the case of water, whose specific qualities cannot be deprived of their reality although they are not to be found in its compound gases, so with regard to the specific property of psychic action: its spontaneity cannot be refused to psychic reality, though this property is not contained in those finite elements into which the psycho-physiologist dismembers the activity in question under his mental scalpel.

This method is "a distinctive feature of modern science in its endeavour to satisfy inquiry into the nature of the objects of its investigation by a detailed description of their development," says G. T. Ladd. And the author of the Elements of Physiological Psychology, adds:—

Indeed the universal process of "Becoming" has been almost personified and deified so as to make it the true ground of all finite and concrete existence. . . . . The attempt is made to refer all the so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical causes. This attempt, then, denies that any real unit-being called the Mind needs to be assumed as undergoing a process of development according to laws of its own. . . . .

On the other hand, all attempts to account for the orderly increase in complexity and comprehensiveness of the mental phenomena by tracing the physical evolution of the brain are wholly unsatisfactory to many minds. We have no hesitation in classing ourselves among this number. Those facts of experience which show a correspondence in the order of the development of the body and the mind, and even a certain necessary dependence of the latter upon the former, are, of course, to be admitted; but they are equally compatible with another view of the mind's development. This other view has the additional advantage that it makes room for many other facts of experience which are very difficult of reconciliation with any materialistic theory. On the whole, the history of each individual's experiences is such as requires the assumption that a real unit-being (a Mind) is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own [pp. 614-16]

How closely this last "assumption" of science approaches the teachings of the Occult philosophy will be shown in Part II of this article. Meanwhile, we may close with an answer to the latest materialistic fallacy, which may be summarised in a few words. As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements are only molecular motion, there is therefore no need to invent a special and psychic Force for the explanation of our brain work. Free Will would force Science to postulate an invisible Free-Willer, a creator of that special Force.

We agree: "not the slightest need," of a creator of "that special" or any other Force. Nor has any one ever claimed such an absurdity. But between creating and guiding, there is a difference, and the latter implies in no way any creation of the energy of motion, or, indeed, of any special energy. Psychic mind (in contradistinction to manasic or noëtic mind) only transforms this energy of the "unit-being" according to "a nature and laws of its own"—to use Ladd's felicitous expression. The "unit-being" creates nothing, but only causes a natural correlation in accordance with both the physical laws and laws of its own; having to use the Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action.

And, as its activity is sui generis, and independent, it carries this energy from this world of disharmony into its own sphere of harmony. Were it not independent it could not do so. As it is, the freedom of man's will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of guidance. Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

And, because we refuse to accept the fallacies of some psycho-physiologists as the last word of science, do we furnish thereby a new proof that free will is an hallucination? We deride the animalistic idea. How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the Kathopanishad, which, in a beautiful and descriptive metaphor, says that: "The senses are the horses, body is the chariot, mind (kama-manas) is the reins, and intellect (or free-will) the charioteer." Verily, there is more exact science in the less important of the Upanishads, composed thousands of years ago, than in all the materialistic ravings of modern "physico-biology" and "psycho-physiology" put together!

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[Lucifer, Vol. VII, No. 39, November, 1890, pp. 177-185]

". . . . The knowledge of the past, present, and future, is embodied in Kshetrajña (the 'Self') ."

—Occult Axioms.

Having explained in what particulars, and why, as Occultists, we disagree with materialistic physiological psychology, we may now proceed to point out the difference between psychic and noëtic mental functions, the noëtic not being recognized by official science.

Moreover, we, Theosophists, understand the terms “psychic” and “psychism” somewhat differently from the average age public, science, and even theology, the latter giving it a significance which both science and Theosophy reject, and the public in general remaining with a very hazy conception of what is really meant by the terms. For many, there is little, if any, difference between “psychic” and “psychological,” both words relating in some way to the human soul. Some modern metaphysicians have wisely agreed to disconnect the word Mind (pneuma) from Soul (psychê), the one being the rational, spiritual part, the other—psychê —the living principle in man, the breath that animates him (from anima, soul). Yet, if this is so, how in this case refuse a soul to animals? These are, no less than man, informed with the same principle of sentient life, the nephesh of the 2nd chapter of Genesis. The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a “soul-less” being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with Godlike intellect, with spiritual and rational faculties which can take their source but in a supersensible world—is to throw forever the veil of an impenetrable mystery over the subject. Yet in modern science, “psychology” and “psychism” relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher noëtic character of the Mind-Principle is entirely ignored, and even rejected as a “superstition” by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore, students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honored philosophies of the East. What it is, may be found further on.

To better understand the foregoing arguments and those which follow, the reader is asked to turn to the editorial in the September Lucifer (“The Dual Aspect of Wisdom”, p. 3), and acquaint himself with the double aspect of that which is termed by St. James in his Epistle [ch. iii, 15, 17] at once—the devilish, terrestrial wisdom, and the “wisdom from above.”

In another editorial, “Kosmic Mind” (April, 1890), it is also stated, that the ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work* “supersensible beings.” Occultism regards every atom† as an “independent entity” and every cell as a “conscious unit.” It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with free will to act within the limits of law. Nor are we entirely deprived of scientific evidence for such statements as the two above named editorials well prove. More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has seats in every organ of the body.

“No good ground exists for speaking of any special organ, or seat of memory,” writes Professor G. T. Ladd.‡ “Every organ—indeed, every area, and every element —of the nervous system has its own memory” (op. cit., p. 553).

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the Manasaputra) which inform every rational mortal. As we write for Theosphists, first of all, we care little for the psychophobian prejudices of the Materialists who may read this and sniff contemptuously at the mention of “Universal Mind,” and the Higher noëtic souls of men. But, what is memory, we ask? “Both presentation of sense and image of memory, are transitory phases of consciousness,” we are answered. But what is Consciousness itself?—we ask again. “We cannot define Consciousness,” Professor Ladd tells us. Thus, that which we are asked to do by physiological psychology is, to content ourselves with controverting the various states of Consciousness by other people’s private and unverifiable hypotheses; and this, “on a question of cerebral physiology where experts and novices are alike ignorant,” to use the pointed remark of the said author.

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* [Elements of Physiological Psychology.]

† One of the names of Brahmâ is anu or “atom.”

‡ Professor of Philosophy at Yale University.

Hypothesis for hypothesis, then, we may as well hold to the teachings of our Seers, as to the conjectures of those who deny both such Seers and their wisdom. The more so, as we are told by the same honest man of science, that if “metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology . . . . in turn, this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts of Consciousness, by giving out its myths and fables in the garb of well ascertained history of the cerebral processes” (p. 544).

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, “divine Mind,” or Nous, whose pale and too often distorted reflection is that which we call “Mind” and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the two sources of “memory” are in these two “principles.” These two we distinguish as the Higher Manas (Mind or Ego), and the Kama-Manas, i.e., the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically—verily the WORD made flesh!—and which is always the same, while its reflected “Double,” changing with every new incarnation and personality, is, therefore, conscious but for a life period. The latter “principle” is the Lower Self, or that, which manifesting through our organic system, acting on this plane of illusion, imagines itself the Ego Sum, and thus falls into what Buddhist philosophy brands as the “heresy of separateness.” The former, we term INDIVIDUALITY, the latter Personality. From the first Proceeds all the noëtic element, from the second, the psychic, i.e., “terrestrial wisdom” at best, as it is influenced by all the chaotic stimuli of the human or rather animal passions of the living body.

The “Higher Ego” cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the “lower” Self does: and its action and behaviour depend on its free will and choice as to whether it will gravitate more towards its parent (“the Father in Heaven”) or the “animal” which it informs, the man of flesh. The “Higher Ego,” as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its alter ego—the Personal Self. NOW, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountainhead that its “double” catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a Seer, a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth, earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, e.g., eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one’s neighbor, etc., etc., has aught to do with the “Higher” Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the Personality—but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our “sense-thought,” which is entirely distinct from the “supersensuous” thought. It is only the higher forms of the latter, the superconscious mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and selfish (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various Kamic organs, and the “dynamical association” of the elements of the nervous system in each particular organ.

Therefore, when Professor Ladd, after showing that every element of the nervous system has a memory of its own, adds:—"This view belongs to the very essence of every theory which considers conscious mental reproduction as only one form or phase of the biological fact of organic memory"—he must include among such theories the Occult teaching. For no Occultist could express such teaching more correctly than the Professor, who says, in winding up his argument: "We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centres' of reflex action belonging to the cord, of the memory of the medulla oblongata, the cerebellum, etc." [pp. 553-54]. This is the essence of Occult teaching—even in the Tantra works. Indeed, every organ in our body has its own memory. For if it is endowed with a consciousness "of its own kind," every cell must of necessity have also a memory of its own kind, as likewise its own psychic and noëtic action. Responding to the touch of both a physical and a metaphysical Force,* the impulse given by the psychic (or psycho-molecular) Force will act from without within; while that of the noëtic (shall we call it Spiritual-dynamical?) Force works from within without. For, as our body is the covering of the inner "principles," soul, mind, life, etc., so the molecule or the cell is the body in which dwell its "principles," the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behavior are determined by its being propelled either inwardly or outwardly, by the noëtic or the psychic Force, the former having no relation to the physical cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms—being psycho-spiritual, not physical units—act under laws of their own, just as Professor Ladd's "Unit-Being," which is our "Mind-Ego," does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a keyboard of its own, like that of a piano, only that it registers and emits sensations instead of sounds.

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* We fondly trust this very unscientific term will throw no "Animalist" into hysterics beyond recovery.

Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a “double-faced Unity,” indeed. And it is the action of this or the other “Face” of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the “Wisdom above,” the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the “terrestrial, devilish wisdom” (psychic power), man’s activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are Manasic as well as Kamic organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the Adytum of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Aeolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto his God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind alone which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, via the spinal “centre” cord, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain.

They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen cells are the most subservient to the action of our “personal” mind, the heart being the organ par excellence through which the “Higher” Ego acts—through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct recipients and participators of the latter. In other words, if what is called “association of ideas” has much to do with the awakening of memory, the mutual interaction and consistent interrelation between the personal “Mind-Entity” and the organs of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the personal mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one’s daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called “states of consciousness” only for the want of a better expression—as there are states of instinctual, mental, and purely abstract, or spiritual consciousness.

If we trace all such “psychic” actions to brain work, it is only because in that mansion called the human body the brain is the front door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the “principle” they originate from, and the preponderance in the Lower Manas of the noëtic or of the phrenic (“Kamic,” terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity— the permanent and the immortal—is of the divine homogeneous essence of “Alaya-Akasa,”* or Mahat—its reflection, the Personal Mind, is, as a temporary “Principle,” of the Substance of the Astral Light. As a pure ray of the “Son of the Universal Mind,” it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its “body,” or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

This leads us to see the difference between the pure noëtic and the terrestrial psychic visions of seership and mediumship. The former can be obtained by one of two means; (a) on the condition of paralysing at will the memory and the instinctual, independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal, lower Ego, is easy, but requires an adept; and (b) of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a Yogi state of holiness and saintship.

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* Another name for the universal mind.

There is also a third possibility of reaching in mystic visions the plane of the higher Manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Böhme of our second category. In all other cases of abnormal seership, of so-called clairaudience, clairvoyance and trances, it is simply— mediumship.

Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is either manifested or transmitted. Spiritualists believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit "messages" from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the "communion of spirits" as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind (psychê), the percentage of "astral" light so perponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose soul is divine, but whose body—the light waves on the lower planes, infernal; for they are but the black and disfigured reflections of the earth's memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane—are unable to discern the true from the false.

And thus, the pale soulless corpses moving in the trackless fields of “Kama loka,” appear to him the living images of the “dear departed” ones; the broken echoes of once human voices, passing through his mind, suggest to him well co-ordinated phrases, which he repeats, in ignorance that their final form and polish were received in the innermost depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium’s heart cold with horror, now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

We describe the broad main features and facts of mediumship, there being no room in such an article for exceptional cases. We maintain—having unfortunately passed at one period of life personally through such experiences— that on the whole, mediumship is most dangerous; and psychic experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim. Moreover, a too close association with the “Old Terrestrial Serpent” is infectious. The odic and magnetic currents of the Astral Light often incite to murder, drunkenness, immorality, and, as Éiphas Lévi expresses it, the not altogether pure natures “can be driven headlong by the blind forces set in motion in the Light”— by the errors and sins imposed on its waves.

And this is how the great Mage of the XIXth century corroborates the foregoing when speaking of the Astral Light:

We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control.

The sovereign will [of the adept] is represented in our symbols by the woman who crushes the serpent’s head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the great magical agent, the dual current of light, the living and astral fire of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a ram, or a dog. It is the double serpent of the caduceus, it is the Old Serpent of Genesis, but it is also the brazen serpent of Moses entwined around the tau, that is to say, the generative lingam.

It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the Hylê of the Gnostics; it is the double-tailed serpent which forms the legs of the solar cock of the Abraxas: finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls [i.e., the lower Manas or Nephesh] have to conquer to liberate themselves from the bonds of the earth; for if their will does not free them from this fatal attraction, they will be absorbed in the current by the force which has produced them, and will return to the central and eternal fire.*

The "central and eternal fire" is that disintegrating Force, that gradually consumes and burns out the Kama-rupa, or "personality," in the Kama-loka, whither it goes after death. And verily, the Mediums are attracted by the astral light, it is the direct cause of their personal "souls" being absorbed "by the force which has produced" their terrestrial elements. And, therefore, as the same Occultist tells us:

All the magical operations consist in freeing one's self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator's will. 'I will give unto thee', says the Serpent, in the Gospel myth, 'all the kingdoms of the earth, if thou wilt fall down and worship me'. The initiated should reply to him, 'I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For I am thy Lord and Master!'

And as such, the Personal Ego, becoming at one with its divine parent, shares in the immortality of the latter. Otherwise . . . . . .

Enough, however. Blessed is he who has acquainted himself with the dual powers at work in the ASTRAL Light; thrice blessed he who has learned to discern the Noëtic from the Psychic action of the "Double-Faced" God in him, and who knows the potency of his own Spirit—or "Soul Dynamics."

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* Dogme et Rituel de la Haute Magie, Vol. II, ch. vi.

[THE THEOSOPHICAL SOCIETY AND ITS DETRACTORS]

[Lucifer, Vol. VII, October, 1890, pp. 168-170]

[On September 10th, 1890, the New York Daily Tribune published the following report:

THE ARYAN THEOSOPHICAL SOCIETY DETERMINES TO DEFEND ITS REPUTATION IN THE COURTS.

The second fall meeting of the Aryan Theosophical Society, at No. 8 Union Square, last evening, was full of interest not only to the large number of members present, but also to the visitors, who listened with rapt attention to the discussions. W. Q. Judge, president of the New York branch of the Society, acted as chairman. After the secretary had read the minutes of the last meeting, and Mr. and Mrs. C. A. Griscom had been elected members, Mr. Judge announced that a new branch of the society had been established in Jamestown, N.Y. This increased the number of branch societies in the United States, he said, to forty-three.

Mr. Judge then called for the resolutions in reference to the publication in the New York Sun on July 20th.* They were submitted for the consideration of the society at their last meeting. The resolutions were first amended, and were then passed unanimously without discussion. They read as follows:

"Whereas, A most gross and false aspersion upon the moral character of the members of the Aryan Theosophical Society was made by the New York Sun of July 20th, in an article purporting to be an interview with Dr. Elliott C. Coues, of Washington; and,

"Whereas, The vindication of the good name of the society demands either a voluntary formal retraction of these charges by the Sun, or else compulsory damages through process in the courts of law; therefore, "Resolved, That it is the conviction of the members of the Aryan Theosophical Society that the society, as such, should seek its vindication.

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* A scandalous article by Dr. E. Coues (a member expelled by the General Council for open and secret intrigues, chicanery and calumnies against the founders of the Society and Mr. Judge), who thus thought to revenge himself on his judges. Two separate suits have already been brought in the courts of New York and Washington, by two of the persons mentioned, each claiming 50,000 dollars. The Aryan Theosophical Society is now bringing a third suit.

“That it is the sense of the society that all necessary legal measures should be taken upon the said libel in the Sun against the Aryan Theosophical Society, and also such as shall lead to retractions; and that the trustees should take action to that end, as shall be advised as proper by competent legal advisers.

“That the trustees are hereby directed to draw from the reserve fund $500 to be applied to the expenses of the legal proceedings already begun by W. Q. Judge on said libellous matter, or those to be instituted under these resolutions.

“That the Aryan Theosophical Society takes this occasion to renew the expression of its unabated confidence in the founders of the Theosophical Society, Colonel H. S. Olcott and Madame H. P. Blavatsky, as well as in its own president, William Q. Judge, and gratefully attributes no small part of the growth of the society and the edification of its members to their devotion, sincerity and blamelessness of life.”

After listening to the reading of a chapter from the new edition of the Bhagavad Gîtâ which will be published in a short time in New York, the members devoted the latter part of the evening to the discussion of “Evolution.” The leaders in the discussion were Mr. Judge and Mr. Pryse, both of whom read papers. The president of the society explained the meaning of Evolution from a theosophical point of view and showed the relation between the theories of Herbert Spencer and those of the philosophers of India. The discussion of the same subject will be continued at the meeting on next Tuesday. After the adjournment of the meeting the new library of the society was opened to the members.

[This statement was translated into French and published in the pages of the Lotus Bleu of Paris. Immediately following it, there appeared a Circular Letter from the pen of H.P.B., the text of which is in French. Lucifer published both the Daily Tribune item and H.P.B.’s Circular Letter, the latter in English. It is uncertain whether H.P.B. wrote the original Letter in French and translated it into English, or whether the sequence was reversed. (Owing to this uncertainty, we publish both the French and the English texts. We are inclined to believe, however, that H.P.B.’s original text was in French, a language in which she enjoyed writing.—Compiler.]

À TOUS LES MEMBRES DE LA SOCIÉTÉ THÉOSOPHIQUE EN FRANCE.

En vue du paragraphe cité, la soussignée prend l'occasion de s'adresser à tous les M. S. T., en France, aux théosophes sérieux, honnêtes, hommes et femmes, tenant à adapter leur vie à leur profession de foi, pour expliquer quelques détails qui pourraient leur être utiles.

A Londres aussi, un procès en diffamation vient d'être commencé, il y a quelques semaines, par un membre du Quartier Général, contre un individu,—jadis un membre aussi, mais depuis longtemps un ennemi, sans aucune raison, —et qui appartient, comme amateur, à la même bande des conspirateurs, tous ex-membres expulsés, qui se sont unis pour attaquer sans trêve ni ralâche l'honneur de notre Société et de ses fondateurs. Il paraîtraît que, depuis dixhuit mois, à peu près, des ex-membres, en Amérique et à Londres, se sont mis en correspondance active dans ce but, et afin de tâcher de ruiner la Société Théosophique en déshonorant ses fondateurs —et sa fondatrice, par une calomnie incessante et des mensonges infâmes qu'ils répandent sous main dans le public. Ils sont aidés en ceci, à notre grande honte, par un membre, des plus actifs, de la Société, en France, qui a traversé, une ou deux fois, dans ce but honorable, la Manche, amenant avec lui d'autres personnes (des ex-membres aussi), qu'il a présentées à nos ennemis personnels à Londres. Vains efforts, car le Karma ne leur paraît pas propice. Un procès, entamé contre moi, en juillet 1889, sous un prétexte quelconque, par l'un de ces tristes personnages, préparé à grand bruit, et sur lequel de grands espoirs étaient fondés, vient de faire, il y a deux mois, un fiasco déplorable! Dès le premier jour de l'ouverture, devant les juges assemblés, en pleine session publique et devant les témoins, l'avocat de la plaignante, ayant lu une certaine lettre écrite par sa cliente et qui se trouvait en ma possession, se refusa net à procéder plus avant et retira la plainte au moment de commencer l'affaire!

Or, toute chose, même la patience théosophique, a une fin. Depuis six ans que cela dure,—la première fanfare de cette chasse aux réputations, chasse aussi honteuse que non méritée, ayant été sonnée par la Société des recherches psychiques de Londres en 1885,—jamais je n'ai cherché à obtenir une réparation par voie de pousuites devant les tribunaux.

En effet, les buts poursuivis par les membres de la Société Théosophique et les voies judiciaires s'accordent mal ensemble. Je me suis tue dans tous les cas de diffamation (sauf un seul), ne répondant à des attaques lâches que par un silence de mépris.

Mais il ne m'est plus possible de le faire, car ce silence même semble avoir prêté de nouvelles forces à mes ennemis. A l'heure qu'il est, et maintenant que je viens d'accepter l'office responsable de Présidente de toute la section Européenne de la S. T., et que le Président-foundateur, à Adyar, vient de renoncer en ma faveur à tous ses droits sur l'administration de notre Société, en Europe, il est de mon premier devoir de sauvegarder la réputation de Celle qui est à la tête des théosophes; de prouver que les calomnies honteuses répandues sur son compte, par certains membres ambitieux et ex-membres vindicatifs, de notre Société, ne pourraient soutenir l'éclat du jour et de la vérité devant les tribunaux; et en dernier lieu, d'éloigner ces membres et les séparer à jamais de la Société, en leur notifiant, d'envoyer leur démission, ou, en cas du refus, de les en expulser publiquement.

Ma conscience ne me reprochant rien, je ne redoute personne.

Il est certain que si le colonel Olcott et moi n'avons point craint d'expulser publiquement de la Société Théosophique un savant reconnu, un homme riche et d'aussi grande réputation scientifique et intellectuelle, que l'est le docteur Coues, pour intrigues et calomnies, nous n'hésiterions point à le faire avec tout membre qui le mériterait. En effet, un membre qui, oubliant ses plus simples devoirs d'honnête homme et la première des trois règles foundamentales de nos statuts, passe son temps à intriguer contre ses frères en Théosophie, à salir la réputation et l'honneur des chefs de cette Société, dans des commérages et mensonges indignes d'un galant homme,—ce membre ne pourrait réclamer sa place dans une fraternité composée d'honnêtes gens.

Je conclus en annonçant, qu'ayant dans ma possession tous les documents qui prouvent qu'il se trouve dans notre milieu des frères Judas, qui ne rougissent pas de publier sous leur signature les calomnies plus épouvantables contre moi, je leur conseille d'avoir à se retirer de nos rangs, sans bruit. Autrement, j'aurais la douleur, d'abord, d'annoncer publiquement leur expulsion, et ensuite de les assigner devant les tribunaux de France, pour les contraindre à prouver, s'ils le peuvent, les accusations qu'ils se permettent de porter contre la soussignées, depuis bientôt deux ans.

H. P. BLAVATSKY.

Présidente de la Section Européenne de la Société

Théosophique.

Londres, le 23 septembre 1890.

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[Translation of the foregoing French text.]

TO ALL THE MEMBERS OF THE THEOSOPHICAL SOCIETY IN FRANCE.

In view of the above quoted paragraph, the undersigned takes this occasion for addressing all the members of the Theosophical Society in France, who are serious and honorable Theosophists, men and women who endeavor to adapt their lives to their professed beliefs, in order to give them a few details which may be of service to them.

In London, as well, another suit of the same nature will shortly come up for trial. This has been brought by one of the members at Headquarters against a certain individual, who, once a member of the society but now for a long time without the slightest reason an enemy, has become an amateur adherent of the same brand of conspirators, all expelled members, who are bound together to attack, without truce or cessation, the honor of our society and its founders.

It would appear that for nearly eighteen months back, some ex-members in America and at London have actively corresponded together with this object in view, and with the intention of endeavoring to ruin the Theosophical Society by dishonoring its founders and foundress, by incessant calumnies and infamous lies, which they spread in an underhand manner amongst the public. They are assisted in this, to our great shame, by one of our most active members in France, who has once or twice crossed the Channel for this honorable purpose, bringing with him others (ex-members also) whom he has introduced to our personal enemies in London. Vain efforts! For Karma does not seem propitious to them. A suit, which was brought against me in July 1889, on some pretext or other, by one of these unhappy persons, with noisy preparations, from which great hopes were entertained, has ended, some two months ago, in a deplorable fiasco! On the very day of the trial, before the assembled court, witnesses and public, the counsel for the plaintiff, having read a certain letter written by his client which was once in my possession, refused point blank to proceed further and withdrew the suit just as the case was about to begin!

But everything, even theosophical patience, has an end. For the six years during which this state of affairs has lasted—the first halloo of this shameful and unmerited reputation-hunt being shouted by the London Society for Psychical Research in 1885—I have never sought to obtain redress through the courts of law.

In fact, the objects pursued by the members of the Theosophical Society, and the methods of the law do not agree well together. I have kept silence in every case of defamation (save in one single instance), refusing to answer such cowardly attacks save by a contemptuous silence.

But this is no longer possible, seeing that this very silence seems to have lent new strength to my enemies.

But now that I have just accepted the responsible office of President of the entire European Section of the Theosophical Society, and the President-Founder has transferred in my favor all his rights over the members of our Society in Europe, it is my first duty to protect the reputation of her who is at the head of the Theosophists; to prove that the shameful calumnies spread about her by certain ambitious members and revengeful ex-members of our Society cannot stand the light of day and truth before a jury; and finally to remove these members and separate them forever from the Society, by requesting them to send in their resignations, or else, in case of refusal, expelling them publicly.

As I have a quiet conscience, I fear no one.

It is evident that if Colonel Olcott and myself have not been afraid to expel publicly from the Theosophical Society a scholar of note, and a man as wealthy and of as great a scientific and intellectual reputation as Dr. Coues, for intrigues and calumnies, we should not hesitate a moment to do the same with every other member who deserved such treatment. In fact, a member who, forgetting the most simple duties of an honorable man, and the first of the three fundamental rules of our Statutes, spends his time in intriguing against his brothers in Theosophy, and in endeavoring to befoul the reputation and honor of the leaders of this Society, by his tittle-tattle and by lies unworthy of a gentleman, can claim no place in a fraternity composed of honorable men and women.

I conclude by announcing that as I have in my possession all the documents which prove that we have in our midst Judases who do not blush to put on paper and over their full signatures the most shocking calumnies against myself, I advise them to withdraw from our ranks quietly. Otherwise I should have the disagreeable duty of announcing their expulsion publicly, and then summoning them before the tribunals of France, to prove, if they can, the accusations which they have allowed themselves to bring for now almost two years against the undersigned.

H. P. BLAVATSKY,

President of the European Section of the Theosophical Society.

London, Sept. 23rd, 1890.

MISCELLANEOUS NOTES

[Lucifer, Vol. VII, No. 39, November, 1890, pp. 226, 236]

[In an article on the “Mystic Lore of Gems and Crystals”, the writer says that some of them were called the “tears of the Gods,” and states that “among the ancients, rings or talismans formed of each stone and metal, with certain ceremonies, at the times when their respective ruling stars were strongest, were venerated as possessing all the virtues of the planets under which they were formed.” To this H.P.B. says:]

The above is of course the superstition of the occult tradition. Comparative study in this field of research has yet to be attempted, when it will be proved that there is a true scientific basis in the widespread belief in the virtues of the “tears of the Gods.”

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[Alice D. Le Plongeon, writing on “Ancient Races,” wonders whether the elephant worship in India may not be an outgrowth of mammoth worship in America. To this H.P.B. remarks:]

We would rather say that it is the other way about. The Aryan Hindu is the last offshoot of the first sub-race of the fifth Root-race which is now the dominant one.

FORLORN HOPES

[Lucifer, Vol. VII, No. 40, December, 1890, pp. 265-274]

“Hope without action is a barren undoer. .”

—FELTHAM.

“From the lowest depth, there is a path to the loftiest height.”

—CARLYLE.

One year more at its eleventh hour. A grain of sand on the brink of eternity, preparing to fall and disappear in the fathomless Sand-dial of Father Kronos, the cruel measurer —in space and time. One fortnight more, and 1890—the year welcomed by the teeming millions of the civilized lands, as it now seems but yesterday, will be replaced with the last stroke of midnight by 1891. The Old Year that was born amongst us, that grew so rapidly beside us, became adult, mature, and has now aged—has lived its life, while we, mortals, have lived but a portion of ours. And now (for many of us), the two will soon become things of the Past.

And what hast thou given us, or left us to remember thee by, O year 1890? Not much, in truth, save evil, disappointment and sorrow. Born in the lap of Dame “Influenza,” thy days have rolled on—as those of thy predecessors have, and as the days of thy successors will, we fear —in the mephitic atmosphere of political and personal strifes, and also, alas, of very unseemly squabbles among Theosophists. Men have lived thee through, O departing year, as usual, more in envy and bitter hatred of each other than brotherly love; and the sister nations—again, as usual—have passed thee in arrogant glorification of self, in vilification of others, and perhaps, in a trifle more lying and bitter, international slanders. Thus, thou art dying as thou hast lived: in the loud din of mutual condemnation, of unexpected exposures, the crash of gigantic fortunes, the ruin of great reputations, and in a pandemonium worthy of all the Evil Spirits and “goblins damn’d” of our glorious age of pretentions to righteousness, and skin-deep civilization. . . . Good bye, OLD YEAR, good bye; thou blessed by so few and cursed by so many!

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Woe to us, men and races born in the tail end of the present and most dreadful cycle! Mystics and Theosophists, think that the world will be living for the next decade over a volcano. For the year 1891 is the eldest son of the last Septenary in the said cycle. On February 17th next, will commence the last series of seven years which will close the first cycle of 5,000 years of Kaliyuga—the “Black Age” of the Hindu Brahmins. Thus, in truth, neither the blessings nor the curses of men can influence, let alone alter, the Karma of the nations and men which they have generated in their respective Pasts. But people are blind to this truth. They see the decrees of retributive sentences carried out in the marshalling of public events, but refuse, nevertheless, to comprehend their true causes. “Oh,” they cry out, “it is the immorality and untruthful nature of Mr. A that has caused this new public scandal. It is a calamity brought, through the hyprocrisy of A, on B, and C, and D, and thus, through them, it is affecting a whole nation! We righteous men had nought to do with all this. Ergo, our plain duty is now to vilify A, agreeably to our pharisaical social code, to express our holy horror of him, and wash our hands of the rest.” . . . Oh, you dear private and political vipers! Has it never struck you, that if the nightmare of a dreaming goose, causing the whole slumbering flock to awake and cackle— could save Rome, that your cackle too, may also produce as unexpected results? That if A, or B, or C—better think at once, of the whole alphabet—has broken a commandment or two, it is simply because, like all of you, he is the product of his times and century. But don’t you know, that the building of a nest by a swallow, the tumbling of a dirt-grimed urchin down the back stair, or the chaff of your nursery maid with the butcher’s boy, may alter the face of nations, as much as can the downfall of a Napoleon?

Yea, verily so; for the links within links and the concatenations of this Nidanic* Universe are past our understanding.

Every transgression in the private life of a mortal, is, according to Occult philosophy, a double-edged sword in the hand of Karma; one for the transgressor, the other for the family, nation, sometimes even for the race, that produced him. If its one sharp edge cuts him badly, its other edge may, at a future day, chop into mincemeat those morally responsible for the sins of their children and citizens. One Cain-nation is made to bite the dust, while its slaughtered Abel-sister resurrects in glory. . . . .

"He that is without sin among you, let him first cast a stone"—at the guilty [John viii, 7]. These words appear to have been said in vain, as even Christian law sneers at their practical application. "Heathen" Theosophy alone tries to remember, in our modern day, these noble words addressed to one caught in adultery: "And Jesus said unto her, Neither do I condemn thee; go and sin no more" [ibid., viii, 11]; and alone, again, bows in deep reverence before the divine mercy and Buddha-like wisdom of this judgment. But then we are only infidels and "wretched atheists." Yet this is the key to the seeming "contradictions" in our teachings: we accept and try to follow almost every injunction of Christ— whether the latter be historical or ideal— while feeling the greatest contempt and irritation against that which is now called Christianity but is simply unadulterated Pharisaism.

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Prophecy is at a discount in our times. Prophets, both Christian and Heathen, have fallen off in grace. They stand low in the estimation of society, and are out of touch altogether with that portion of mankind which calls itself "cultured." If the soothsayers are no longer stoned by order of the Sanhedrins of our civilized nations, it is because they are no longer believed in.

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* Nidanas, or the concatenation of causes and effects, in the Eastern philosophy.

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But who is, in our modern day of Didymi? The city Augurs “on the Stock Exchange” are, perhaps, the only prophets Society now bows to. For the chief Temple wherein our races worship, is the temple of Mammon and his evil imps; and if his High-Priests—the Bulls and Bears—are listened to, it is only because all know that they prophesy but those events which they have themselves carefully prepared, set going and thus “made to pass.” To these soothsayers too, methinks, the Karmic tail end of 1890 was not entirely propitious. But let them go. In the good old days of the preceding Yugas, however, it does seem as if our earliest Aryan ancestors—whose eldest descendants are now contemptuously included among the “inferior races” — knew and foresaw clearly, the moral state in which civilised mankind would be, in the present era.* For see what is prophesied in the Purânas, generally, and in the Vishnu-Purâna, especially. The following is an abridgement from the fourth volume of the latter.

In those days there will be reigning over the earth, Kings of churlish spirit, of violent temper, addicted to falsehood and wickedness. They in authority will inflict death on women, children and cows, (the sacred animal); they will seize upon the property of their subjects and BE INTENT ON THE WIVES OF OTHERS; they will be of limited power, and will often rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety . . . the world will be wholly depraved. . . . Wealth alone will confer rank; wealth will be the only source of devotion; passion the sole bond of union between the sexes; falsehood the only means of success in litigation; and women objects merely of sensual gratification.

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* In Vishnu and other Purânas (the former being surely pre-christian), the description of the evils of Kaliyuga applies most evidently to our present period. It is stated in them (a) that the “Black Age” will last 1,200 divine years, (i.e., 432,000 of the years of mortals); and (b) that the state prophesied for our world will happen toward the end of the first half of the first “year” of the Kaliyuga. Now as we know from the teachings of occult science that one of the secret sub-cycles or “years of the Devas” lasts about 12,000 of our common years, this brings the calculation to the end of this first cycle of 5,000 years since the present Yuga commenced 3,102 years B.C., between the 17th and 18th of February.

[Has the Prophet caught a glimpse in the astral light of the Kreutzer Sonata of Tolstoy, we wonder!] The Brahmanical thread (or the priestly array) will alone constitute a Brahman; dishonesty will be the universal means of success; impudence and presumption will be substituted for learning; liberality will be devotion; a man, if rich, will be alone reputed pure . . . fine clothes will be dignity. . . Amidst all castes, he who is the strongest will reign over the earth. . . . The people, unable to bear the heavy load of taxes, will take refuge beyond the seas, amongst the valleys of the mountains . . . etc., etc., etc.*

The last sentence looks very much like a prophecy regarding the immense wave of European emigration. However it may be, no modern critic could depict more accurately the present state of things. Is it not verily, “as it is written”? Are not most of our Kings of “churlish spirit,” some addicted to falsehood, cruelty and wickedness? Are not our Royal and Imperial Highnesses, and Kings, only too truly “intent on the wives of others”? And which of them is a genius, since the days of King Arthur, and the good old kings in the Fairy Tales? Does not wealth in “our day, confer rank” much sooner than real merit; and craft and cunning, false evidence and cant, ensure the best success, before both courts and juries? Outward form alone constitutes in nine cases out of ten, a “man of God,” a priest or clergyman. Women are to this day—in England, before the law at any rate—merely the goods and chattels of their husbands, and mere objects of lust but for only too many. Slanders—private or public—are rarely, if ever, save in cases of blackmail, directed against wealthy men; thus, the rich alone have a chance of being “reputed pure” as the prophet has it. But what of the poor man, of one who has no means of going to law for redress: in England, for instance, where justice is the most expensive thing in the Kingdom, and where it is sold in ounces, and paid in pounds—what of him? And what of one, who, besides being poor, is falsely accused, of that which he can no more disprove than his enemy can prove—

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* Translated by H. H. Wilson. Ed. by Fitzedward Hall. London, 1864-70.

—with the handicap, moreover, against him, that while slander and bad reports require no proofs to be eagerly believed in by charitable Christians at large, he can no more disprove the charge—say, of having murdered his mother-in-law in a dream—than he can pay his “costs” in court? For, does not the smallest lawsuit generally equal three fires and a successful burglary? How is one so situated, to protect and vindicate himself? In the eyes of the whole world, save of his friends, he stands accused of everything his traducers can invent, and thus he remains at the mercy of any blackguard who owes him a grudge. And oh, the terrible helplessness, and the mental agony of the victim, especially in the lands of blessed freedom of speech and press, such as England and America! Do what he may, the slandered man will go down into his grave with a name left dragging in the mud of calumny; and the inheritance of his children will be the opprobrium attached to that name.

Blessed are the deaf, the dumb and the blind, for they will not hear themselves traduced and condemned; not in this world of sorrow, at any rate.

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But how far was the Purânic prophet right when foretelling among other things that “presumption will be substituted for learning,” in this, our “black” Age?

Something might be said upon the subject, but silence is in some cases golden. Were truth always declared and spoken, life would become very soon not worth living for the sincere man. Moreover, Dr. Koch, of Berlin, has just caused a lightning rise in the stocks of science, and it would be rather dangerous now to take the latter to task for its “presumptions.” Nevertheless, there’s always “balm in Gilead.” The year 1890, has carried off a considerable number of victims, especially among royalty and the “upper ten,” and its sudden and mad changes of weather have nigh driven frantic the legions of gouty and rheumatic humanity. But the past year, now happily dying, has redeemed its sins by bringing forward a new benefactor of men, in the shape of a Neapolitan professor.

This favoured mortal has just found out that growing old, with its gradual weakening of organisms and final decrepitude, is not in the programme of human life at all (nor of animal either); and that perennial youth, from birth till death, is really the lot of all that lives and breathes—even during Kaliyuga. That which causes decay and old age is—again a bacillus, you see, and the professor has just discovered this cunning microbe.

The Lord love him—not the bacillus, but the professor, of course! Just fancy the magic effects of this new "grandest discovery" of the age! One has but to invent and prepare a lymph suited for the complete destruction of the monster, inoculate oneself with it and—remain young for ever. This particular lymph is not yet prepared, nor has any one, so far as we have heard, begun to work at its invention. Yet, we have no doubt—in view of the lightning speed of the progress of applied science, that the new lymph will prove a terrible rival to Dr. Brown-Sequard's "elixir of life," which, we are not sorry to hear, is fast coming to grief. At any rate it is sure to give a point to some of our bottled insecticides, the "unparalleled flea catchers" and the like. The latter is also warranted to kill "instantaneously." You have but to catch your flea, say the instructions, imprison it by dropping it delicately with thumb and finger into the bottle (like King Solomon's djin), cork it up, and—our acrobatic enemy has lived! But the triumphs of chemistry can never parallel, let alone surpass, those of modern bacteriology. We may imagine the roaring popularity of the new lymph—when ready. No more grey hair, shaky teeth with their widowed gums, bleared eyes, deafness, and what is more important still—no more wrinkles. The modern Ninon de Lenclos of fashionable society will be able to dispense with her daily prayer, "Oh Lord, grant me the favour of confining my wrinkles to my heels!" Every grandmother will have the privilege of marrying as a "blooming and blushing bride" her own grandson's schoolfellow; nor will any more weeping maidens have to be sacrificed to the purse and title of noblemen in their dotage. No decrepit frames will meet our eye—as the one that so impressed the Prince of Kapilavastu, Gautama, that it became the first step that led him to his Buddaship.

Like the Homeric Gods and the heroes of the golden age, we will live and die in the full rosy bloom of youth, and “sweet sixteen” will be no longer at a premium. Truly, where are the “seven sciences” of the pre-christian ages, when compared to our seventy-seven sciences of modern times. And what shall we say of the latter, after Pope has declared, even of the former, that—

“Good sense, which only is the gift of Heav’n,—

And tho’ no science, fairly worth the sev’n;”*

Withal, Science applied or pure is a mighty power in our times: especially applied Science in its experimental garb, whether dealing with microbe or practical cannibalism. If it has destroyed religion, it has on the other hand established and guided civilisation, which it is now carrying even into the heart of the darkest continents. Therein, its practical observations of comparative “cruelties”—as between Siberia and Africa—have been especially successful. Let us make obeisance to “Modern Research.”

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To destroy old age may be truly glorious; yet we, Theosophists, at any rate many of us, would rather decline the offer. Eternal youth is an alluring, but dangerous gift. Youth is quite long enough as it is, to allow each mortal to spin a Karmic web vast enough to cover the span of several successive lives with a dark veil of sorrow. We agree with the Greek chorus in Oedipus at Colonus (1224), that the happiest fate for man is not to be born at all, while the second best is to die—no sooner he sees the light. Sophocles was a wise man in advising mankind to lament rather than rejoice over every new birth. He, whom the Gods love, dies young, Menander tells us.† At any rate, old age is less dangerous and more respectable in every country than youth, a defect of which, luckily, man is very soon cured. Progress toward old age is the first approach to the secure haven of life, for every one; and, as Brück has it, it is far from being an evil.

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* [Moral Essays, iv, 43-44.]

† [Monosticha, No. 425.]

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The wave of every individual life, he says, rises out of the sea of Being to return to its parent source once more; and in exceptionally healthy people the vital functions become weakened gradually, and without being noticed. A happy old age carries us insensibly, as on a ship, away out of the current of life. We do not ourselves sense the motion, but feel as if the shores were moving and passing before us, until we reach unawares the Ocean of eternal sleep . . . .

Just so; and the "Ocean" is preferable to the "Sea of Being" or Life. Life is certainly, and at its best, "but a walking shadow"; and short as it may be, each mortal will find, one day, that he has lived too long. With most of us:

. . . . . "it is a tale

Told by an idiot, full of sound and fury,

Signifying nothing . . . ."*

With everyone, without exception, life is as full of pains and sorrows as a bramble bush of thorns. An undesirable thing, at best.

"But this is Buddhist pessimism!" we hear the reader say. Not at all. No more Buddhist than Christian; and quite as Biblical as Buddhist. For, see for yourself. Does not Jacob complain to Pharaoh of the sorrows of life, when asked his age? "And Jacob said . . . The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" [Gen. xlvii, 9]. And Joshua the son of Sirah describes life from the beginning to its end as one uninterrupted wave of sorrow! In his view, wherever we look we find but cares, fear, dangers, broken hopes and then—death. Do not the long-suffering Job, and the much-married King Solomon, depict life under the same colours? Life is a series of hard trials for the "Soul"; a new initiation of the Ego into a new mystery, every time IT incarnates. Believe me, reader; the luckiest ticket man can draw in that never ceasing, dark Lottery called human life, is an— empty ticket.

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* [Macbeth, Act V. Sc. 5, lines 26-28.]

Since happiness is but a dream on earth, let us be resigned, at least. To do this, we have but to follow the precepts of our respective great and noble Masters on earth. The East had her Sakyamuni Buddha, “the light of Asia”; the West her Teacher, and the Sermon on the Mount; both uttered the same great, because universal and immortal, truths. Listen to them:—

“Crush out your pride,” saith the One. “Speak evil of no one, but be thankful to him who blames thee, for he renders thee service by showing thee thy faults. Kill thine arrogance. Be kind and gentle to all; merciful to every living creature. Forgive those who harm thee, help those who need thy help, resist not thine enemies. Destroy thy passions, for they are the armies of Mara (Death), and scatter them as the elephant scatters a bamboo hut. Lust not, desire nothing; all the objects thou pinest for, the world over, could no more satisfy thy lust, than all the sea water could quench thy thirst. That which alone satisfies man is Wisdom—be wise. Be ye without hatred, without selfishness, and without hypocrisy. Be tolerant with the intolerant, charitable and compassionate with the hardhearted, gentle with the violent, detached from everything amidst those who are attached to all, in this world of illusion. Harm no mortal creature. Do that which thou wouldest like to see done by all others.”

“Be humble,” saith the Other. Resist not evil, “judge not that ye be not judged.” Be merciful, forgive them who wrong thee, love thine enemies. Lust not; not even in the secresy of thy heart. Give to him that asketh thee. Be wise and perfect. Do not as the hypocrites do; but, “as ye would that men should do to you, do ye also to them likewise.” [Luke vi, 31.]

Noble words these. Only how far are they practicable, in the Nineteenth Century of the Christian era, and the tail end of the Brahmanical cycle? Alas!

While a Protestant Bishop was opposing these precepts, consequently his Master, here in England, by showing the impossibility of any civilised State carrying them out in practice—(civilisation first, and Christianity afterwards?)—a French journalist of note was doing the same across the Channel. Reviewing the Buddhist Lectures of Professor Léon de Rosny, of Paris, Anatole France makes his readers feel that it is a Forlorn Hope, indeed, to think that the present generations of Europe will ever attempt to carry out the noble commandments of either Christ or Buddha; and hence that true Theosophy is doomed to be, for the present, a failure in its practical realization.

Ah me! [he writes] If He did live, as I firmly believe He did, Sakyamuni was the most perfect of men. “He was a Saint!” — as Marco Polo exclaimed, after hearing his history. Yea, he was a Saint and a Sage. But this kind of Wisdom is not suited for the ever active European races, for the human families that are so strongly possessed by life. The Sovereign panacea discovered by Buddha as a remedy against the Universal evil, will never do for our temperaments. It demands renunciation, and what we want is to acquire; it teaches us to desire nothing, and lust and desire are stronger in us than life. As a final reward, we are promised Nirvana, or absolute Rest, when the thought alone of such a rest creates a feeling of horror in us. No; Sakyamuni Buddha has not come for us, nor can he save us—whatever M. de Rosny may do or say!

No; He cannot. But no more can Christ, as it seems. Buddha was not alone in offering the remedy of “personal indifference” to the allurements of this world, or care for the self of matter, as a panacea against the world’s evils, its sins and temptations. The “Kingdom of God” of Jesus, is but another name for “Nirvana.” His injunctions to take no thought for the morrow, nor as to what we shall eat, drink, or clothe our body with, but to live, as “the fowls of the air and the lilies of the field” are but another version of the teachings of Buddha (Vide Matth. vi, 24-34 and vii). Both the Masters tried to impress their followers with the idea that “Sufficient unto the day is the evil thereof”; but so far, the Buddhist laymen alone have tried to follow the injunction, while the Buddhist clergy have done so literally, and do so to this day.

Many and great are the reforms enacted in this age; and yet, as year rolls after year, each bringing some new light, each speeding the wheel of progress and civilisation, no new reform seems to affect or alter the old man. It is a

FORLORN HOPE

indeed! Let us then say goodbye to the Old Year and reproach him no longer. Let us neither curse nor bless him; but saying "Sufficient unto the year 1890 is the evil thereof," let Karma dispose and take care of the coming 1891.

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HYPNOTISM, AND ITS RELATIONS TO OTHER MODES OF FASCINATION

[Lucifer, Vol. VII. No. 40, December, 1890, pp. 295-301]

We are asked by "H.C." and other Fellows, to answer the several queries hereinafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such hypotheses of modern (another name for "materialistic") Science, as may clash with esoteric teachings.

Q. What is Hypnotism: how does it differ from Animal Magnetism (or Mesmerism)?

ANS. Hypnotism is the new scientific name for the old ignorant "superstition" variously called "fascination" and "enchantment." It is an antiquated lie transformed into a modern truth. The fact is there, but the scientific explanation of it is still wanting. By some it is believed that Hypnotism is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain substance, causing by exhaustion a condition which is but another mode of sleep (hypnosis, or hupnos); by others that it is simply a self-induced stupor, produced chiefly by imagination, etc., etc.

It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, i.e., the fixing of the eyes on some bright spot, a metal, or a crystal. It becomes “animal magnetism” (or mesmerism), when it is achieved by “mesmeric” passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the eye—the most occult organ of all, on the superficies of our body—which, by serving as a medium between that bit of metal or crystal and the brain, attunes the molecular vibrations of the nervous centres of the latter into unison (i.e., equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be “animal magnetism” or that so much derided term “mesmerism.” For, in the hypnotization by preliminary passes, it is the human will—whether conscious or otherwise—of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations—only atomic, not molecular—produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the super-hypnotic state (i.e., “suggestion,” etc.) is induced. For those which we call “will-vibrations” and their aura, are absolutely distinct from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmoterrestrial planes. Here, of course, a clear realization of that which is meant by will in Occult Sciences, is necessary.

Q. In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the ‘something’ transmitted in both cases?

ANS. That which is transmitted has no name in European languages, and if we simply describe it as will, it loses all its meaning.

The old and very much tabooed words, “enchantment,” “fascination,” “glamour” and “spell,” and especially the verb “to bewitch,” expressed far more suggestively the real action that took place and during the process of such a transmission, than the modern and meaningless terms, “psychologize” and “biologize.” Occultism calls the force transmitted, the “auric fluid,” to distinguish it from the “auric light”; the “fluid” being a correlation of atoms on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the “auric light,” or that which Reichenbach calls Od, a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular color and colors, the combinations and varieties of the latter, denoting the state of the gunas, or qualities and characteristics of each special object and subject—the human being’s aura being the strongest of all.

Q. What is the rationale of “Vampirism”?

ANS. If by this word is meant the involuntary transmission of a portion of one’s vitality, or life-essence, by a kind of occult osmosis from one person to another—the latter being endowed, or afflicted rather, with such vampirizing faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial “auric fluid” spoken of just now. Like every other occult form in Nature, this end- and exosmosic process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of endosmosis has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the absorber, or the vampirized party. It is conscious or unconscious black magic, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane —the realm of atoms.

Q. Under what circumstances is hypnotism “black magic”?

ANS. Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to question 7, when showing that the vibratory experiment shatters a tumbler to pieces.]

Q. Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?

ANS. This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine cases out of ten, does not know how, and therefore cannot will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the fourth, and if he is anything of an occultist on the fifth plane.

Q. Why should a bit of crystal or a bright button, throw one person into the hypnotic state and affect in no way another person? An Answer to this would, we think, solve more than one perplexity.

ANS. Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite.

This is because all such speculations revolve in the vicious circle of materio-physical phenomena with their blind forces and mechanical theories. The “auric fluid” is not recognised by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of metallotherapy, the influence of these metals being due to the action of their electric fluids or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said metallotherapy, whose characteristic peculiarity showed (a) that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and (b) that the patients affected by certain metals were few and exceptional. This showed that “electric fluids” operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then all metals would affect in a greater or lesser degree, all patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the once discredited discoverer of metallotherapy, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favour of “molecular motion,” which now reigns supreme in physiology—for the time being, of course. But now arises a question: “Are the real nature, behaviour and conditions of ‘motion’ known any better than the nature, behaviour and conditions of the ‘fluids’?” It is to be doubted. Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) are due in their essence and origin to that same molecular motion, now transformed into atomic energy,* to which every other phenomenon in nature is also due.

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* In Occultism the word atom has a special significance, different from the one given to it by Science. See editorial, “Psychic and Noëtic Action,” in the two last numbers. [Lucifer, Vol. VII, Oct. and Nov. 1890; and present Volume, pp. 350 et seq.]

Indeed, when the needle of a galvano- or electrometer fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object whether in hypnotism, electricity, metallotherapy or "fascination" is the same in essence, varying only in degree and modified, according to the subplane of matter it is acting on; of which sub-planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

Q. Is Science entirely wrong in its definition of the hypnotic phenomena?

ANS. It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling forth metallotherapeutic and other analogous phenomena, have, their great variety notwithstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations—on the sole condition, however, of being what is called, in unison. Now "unison" does not always imply the sameness of nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations—especially in an organic animal cell or organ, changes in accordance with the state of health, and general condition.

Hence the cerebral nervous centres of a hypnotic subject, while in perfect unison, in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at loggerheads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite; (a) as every organic or "inorganic" body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which will act in unison with one or another human nervous system; and (b) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, i.e., when the number of their oscillations is made identical; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, plus his will, depends on the plane on which the same phenomenon is produced, still the "fascinating" or subduing agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics it is known as WILL—the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way i.e., their rate is raised or lowered And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye—the chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant—that, unconsciously to the patient or subject attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain.

But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison—as two chords, for instance—one will always be stronger than the other, and thus have mastery over the other and even the potentiality of destroying its weaker "co-respondent." So true is this, that we can call upon physical Science to corroborate this fact. Take the "sensitive flame" as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flame will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame may also be extinguished if the sound is intensified (Vide Isis Unveiled, Vol. II, pp. 606 and 607). Another proof. Take a wineglass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

Q. What becomes of diseases cured by hypnotism; are they really cured or are they! postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them?

ANS. Hypnotic suggestion may cure forever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. If Karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always "right" to try and alleviate suffering whenever we can, and to do our best for it. Because a man justly suffers imprisonment, and catches cold in his clamp cell, is it a reason why the prison doctor should not try to cure him of it?

Q. Is it necessary that the hypnotic “suggestions” of the operator should be spoken? Is it not enough for him to think them, and may not even he be ignorant or unconscious of the bent HE is impressing on his subject?

ANS. Certainly not, if the rapport between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the “suggestion” made is for the good only of the subject, and entirely free from any selfish motive, a suggestion by thought is an act of black magic still more pregnant with evil consequences than a spoken suggestion. It is always wrong and unlawful to deprive a man of his free will, unless for his own or Society’s good; and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.

Q. Do the motive and character of the operator affect the result, immediate or remote?

ANS. In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

Q. Is it wise to hypnotize a patient not only out of a disease, but out of a habit, such as drinking or lying?

ANS. It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful “suggestion” prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressions.

Q. What is it that a faith healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma?

ANS. Imagination is a potent help in every event of our lives. Imagination acts on Faith and both are the draughtsmen who prepare the sketches for Will to engrave, more or less deeply, on the rocks or obstacles and opposition with which the path of life is strewn. Says Paracelsus: “Faith must confirm the imagination, for faith establishes the will. . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain.” This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods per se. They turn to harm only when belief in his power becomes too arrogant and marked in the faith healer, and when he thinks he can will away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

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PROBLEMS OF LIFE

FROM THE DIARY OF AN OLD PHYSICIAN*

By N. I. Pirogoff

(Translated from the Russian by H.P.B.)

[Lucifer, Vol. VII. December, 1890, and January and February,

1891; Vol. VIII, March, April, May, June, July, August, 1891;

Vol. IX, October, 1891.]

TRANSLATORS PREFACE

Every cultured man in Europe and America is more or less familiar with Doctor Pirogoff’s name.

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* [See pages 135-36 in the present Volume for bibliographical data concerning Dr. Pirogoff’s Diary. —Compiler.]

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And our readers perhaps may remember what was said of this eminent Russian surgeon and pathologist in Lucifer of April last—in the editorial "Kosmic Mind" Some quotations from his posthumous Memoirs were brought forward, to show how closely the views of a great man of science approximated to the occult teachings of Theosophy e.g., his ideas on the universal mind, "infinite and eternal, which rules and governs the Ocean of Life," and also on that bugbear of the materialists—the existence in every organism, as also outside, in Kosmos, of a distinct Vital Force, independent of any chemical or physical process. It was likewise stated, that the posthumous publication of Doctor Pirogoff's Diary had raised a stir of amazement among the Russian public, and—among the Darwinists and Materialists, his ex-colleagues—quite a storm of indignation, as our eminent surgeon had hitherto been regarded as an "Agnostic," if not an out-and-out Atheist of Büchner's School.

Since then we have heard it said that a few lines quoted from a man's writings proved nothing, and that the Theosophists had no right to affirm that their views had received corroboration at the hands of such a well-known man of science. Therefore, it has been decided to make lengthy selections from the two volumes of Doctor Pirogoff's Memoirs, and to publish their translations in Lucifer. Of course the complete Diary cannot be translated, in order to satisfy the skeptics. Nor is it needed: as it is amply sufficient, in order to prove our point, to translate only those pages which contain the writer's intimate thoughts upon the great problems of men. These, consisting of detached fragments, it is intended to publish in a short series of articles. Moreover, an autobiography in the shape of a private diary, interspersed with anecdotes about events and people belonging to a foreign country, would interest an English reader but little. All this is attractive to those only who are familiar with the names mentioned, and of whose country the author was for over a period of thirty years the pride and glory. Hence only such pages of the Diary as bear upon what we call theosophical and metaphysical questions, or which are of a philosophical character will be translated.

The value of such pages is enhanced tenfold for us, as having been penned by a man of science, whose great learning was recognized by all Europe, and whose famous achievements in surgery have been so appreciated, that some of them have become authoritative even in England,* always so backward in recognising foreign—and especially Russian—merit.

Before proceeding with our selections, it may not be out of place, perhaps, to say a few words about the author.

N. I. Pirogoff was born in November, 1810, and died in the same month of the year 1881. Having passed the best years of his youth in the University of Dorpat, the very hotbed of German free thought during the years 1830-60, he was filled, as he himself confesses, with that proud spirit of all-denial, embodied by Goethe in his Mephisto. “Wherefore,” he writes, in describing his state of mind in those early days, “wherefore, and to what ends need we suppose the existence of a Deity? What can it explain in cosmogenesis? Is not matter eternal, and should it not be so? Why then this useless hypothesis which explains nothing?”

Elsewhere, however, probably years after, treating on the same subject, he writes in a different strain:—“Though it was a great heathen—der grosse Heide—(as Goethe was called), who said that he talked of God only with God himself, yet I, a Christian, following his advice, also avoid talking of my intimate belief and convictions even with those nearest and dearest to me: the holy to the holy.”

This accounts for the amazement experienced by those who knew Doctor Pirogoff most intimately, when on reading his posthumous Diary, they found that he had been an opponent of religion only in its forms, in its church and dogmas; but that ever since his thirty-ninth year he had found what he had craved for: namely, faith in an abstract, almost unreachable ideal, absolutely outside every form and ritualism. His writings show him to be a most profound mystic and philosopher.

Four years after his death, Doctor Pirogoff’s widow and sons gave his papers to be published, and the two volumes from which the following pages are translated were printed at the end of 1887.

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* E.g., the operation on the tarsus of the foot, called “the Pirogoff Operation.”

The first volume contains in full the unfinished “Diary of an Old Physician,” and ends in the middle of a sentence, interrupted by death. An epigraph on its title page explains that the late author wrote it “exclusively” for himself, “yet not without a secret hope that, perchance, others might read it too, some day.” “The perusal of these posthumous papers leads one to think,” adds the Russian publisher in his Preface, “that this last work of the author was connected in his thoughts with his early public writings, as he added to his diary, etc., a sub-title already used by him some twenty years before, in heading his philosophical essays, namely, ‘The Questions (or Problems) of Life.’ ” But as the latter, collected in Volume II, are almost all of a social and educational rather than of a metaphysical character, it is not proposed to treat of them for the present.

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[Occasionally . . . one is beset by thoughts so base and foul, that . . . . one feels . . . . almost persuaded at times that these thoughts are not one’s own, but are suggested by someone else—by that basest of beings that lives in each of us.]

The thoughts of the lower self or “personality,” a being distinct from us, truly; the indweller of the man of flesh and but too often the sorry shadow of the true and higher Self and Ego!

[. . . . a theory of mine (rather a mystical one, I confess), that the atomic, or molecular oscillations (which it is absolutely necessary to postulate in sensations) take place, not in the visible and ever-changing cells of the brain tissues alone, but also in something else besides; in a more subtle, ethereal element, which, interpenetrating the atoms, passes through them, and is impervious to all the organic changes.]

This is a purely occult teaching. Our “memory” is but a general agent, and its “tablets,” with their indelible impressions, but a figure of speech: the “brain-tablets” serve only as a upadhi or a vahan (basis, or vehicle) for reflecting at a given moment the memory of one or another thing. The records of past events, of every minutest action, and of passing thoughts, in fact, are really impressed on the imperishable waves of the ASTRAL LIGHT, around us and everywhere, not in the brain alone; and these mental pictures, images, and sounds, pass from these waves via the consciousness of the personal Ego or Mind (the lower Manas) whose grosser essence is astral, into the “cerebral reflectors,” so to say, of our brain, whence they are delivered by the psychic to the sensuous consciousness. This at every moment of the day, and even during sleep. See “Psychic and Noëtic Action,” in Lucifer, Nov., 1890, pp. 181 and 182. [Present Volume, pp. 350 et seq.]

DR. NIKOLAY IVANOVICH PIGOROV
1810-1881
Reproduced from Bolshaya Sovietskaya Entsiclopedia
Vol. XXXIII, 2nd edition, 1955.

[Thus, while one “I” is based on experiment and observation, the other has to be accepted on logic, and the third may be postulated on faith.]

“Faith” is but the misapplication of an inner intuition. The latter shows to us unerringly a general truth, in this, or that, universal proposition, which the former proceeds to objectivise and disfigure, according to the canons of our objective plane. Intuition is divine, but faith is human.

[The collectivity (ensemble) of sensations, furnished to us by all our organs (both those which do not, and those that do communicate with the outward world, with the non-I), is that we call existence. . .]

Eastern Philosophy—occult or exoteric—does not admit of an “I” separate from the Universe, objective or subjective, material or spiritual—otherwise than as a temporary illusion during the cycle of our incarnations. It is this regrettable illusion, the “heresy of separateness” or personality, the idea that our “I” is distinct in eternity from the Universal EGO, that has to be conquered and destroyed as the root of selfishness and all evil, before we can get rid of rebirths and reach Nirvana.

[In connection with Dr. Pirogoff’s speculations on the subject of lunacy.]

Or loss of mind, as it is very suggestively called, is explained in Occultism as being primarily due to the paralysis of the higher functions in Kama-Manas, the physical mind—and, in cases of incurable insanity, to the reunion of the superior portion of the lower with the Higher Divine Ego, and the destruction, in consequence, of Antaskarana, the medium of communication, an event which leaves alive in man only his animal portion, whose Kamic mind lives henceforward on the astral plane.

[Dr. Pirogoff is unable to accept the then current hypotheses regarding the atoms.] Occult philosophy teaches that atoms, so called, are not of this earth but belong to quite a different plane, both of matter and consciousness.

[Nor can my thought linger long on atoms fractioned into granules, pellets, mathematical points and what not else.]

The atomic theory is on a par only with the undulatory theory of light, which necessitates the material agency of Ether. Hence, we are told by the physicists that the hypothetical agent called the ether of space is both elastic, “of extreme tenuity and absolutely imponderable.” Nevertheless this agent is made to perform functions which, if it has to remain the transmitter of light, would make it endowed to the highest degree with the properties of an absolutely hard body. This is exact, mathematical science.

[My mental analysis brings me totally to the necessity of accepting outside these atoms something permeable and interpenetrating everything and everywhere, invisible, formless, ever in motion . . .]

If we understand correctly this “something permeable and interpenetrating” all and everywhere, it is Akasa, whose lowest form is the Ether of Space, the latter, however, being considerably different from the “hypothetical agent” or medium of Science.

[My mind does not accept the idea that the mere grouping of atoms into certain forms (e.g., the cerebral cells) could make them eo ipso capable of sensing, desiring and conceiving, unless the faculty of sensing and consciousness were already innate in such units.]

Precisely; and this is the chief argument of Theosophy. The chasm between mind and matter is an impassable one, as Mr. Tyndall and all the other Agnostics and Materialists are bound to admit. No theory of evolution or "heredity" will ever cover or explain the mystery.

[I conceive . . . . a limitless, incessantly rolling and waving ocean of life, formless, containing in itself the whole Universe, penetrating all its atoms, continually grouping them, then decomposing their combinations and aggregates, and adjusting them to the various objects of being.]

The Occultists and Theosophists call it "the One Life," the triply manifested Deity or the three Logoi—the one pole of which is negative, the other positive—and the whole circumference and central point—universal mind and the atom. The latter are both abstractions, yet the only Reality.

[This "some one" attuning my organ into unison with the universal harmony, becomes my "I"]

Or, as the Occultist would call it, the "Higher Ego," the immortal Entity, whose shadow and reflection is the human Manas, the mind, limited by its physical senses. The two may be well compared to the Master-artist and the pupil-musician. The nature of the Harmony produced on the "organ," the Divine melody or the harsh discord, depends on whether the pupil is inspired by the immortal Master, and follows its dictates, or, breaking from its high control, is satisfied with the terrestrial sounds produced by itself conjointly with its evil companion—the man of flesh—on the chords and keys of the brain-organ.

[And then, the laws of the design and causation of the actions of universal ideation, become also the laws of my "I," and I find them within myself, passing their manifestations from without, within myself, and from myself back into infinite nature.]

Had the eminent writer of the Diary studied for years the theosophical and occult literature of the Eastern philosophies, he could not have come into closer harmony of thought with esoteric mysticism. His was a purely natural idealism, however, a spiritual perception of eternal truths, that no scientific sophistry could destroy or even blunt.

[Concerning the affinity of the atoms.] Physical Science, it seems, gives the name of “atoms” to that which we regard as particles or molecules. With us “atoms” are the inner principles and the intelligent, spiritual guides of the cells and particles they inform. This may be unscientific, but it is a fact in nature.

[On the subject of Life-Force.] The bugbear of the modern materialist: that independent Entity denied so vehemently by exact Science and still believed in, and accepted by, the greatest Scientists, such as Dr. Pirogoff, who prefer truth even to—Science.

[Brain-thought is inadmissable without a brain.] Precisely so; but then Occult philosophy reconciles the absurdity of postulating in the manifested Universe an active Mind without an organ, with that worse absurdity, an objective Universe evolved as everything else in it, by blind chance, by giving to this Universe an organ of thought, a “brain.” The latter, although not objective to our senses, is none the less existing; it is to be found in the Entity called KOSMOS (Adam Kadmon, in the Kabbalah). As in the Microcosm, MAN, so in the Macrocosm, or the Universe. Every “organ” in it is a sentient entity, and every particle of matter of substance, from the physical molecule up to the spiritual atom, is a cell, a nerve centre, which communicates with the brain-stuff or that substance on the plane of divine Thought in which the prime ideation is produced. Therefore, was man produced in the image of God—or Divine Nature. Every cell in the human organism mysteriously corresponds with a like “cell” in the divine organism or the manifested universe; only the latter “cell” assumes in the macrocosm the gigantic proportions of an intelligent unit in this or that “Hierarchy” of Beings. This, so far as the differentiated, divine Mind is concerned, on its plane of ideation.

This eternal or ABSOLUTE THOUGHT—lies beyond and is, to us, inscrutable.

[Either it (our mind) has to regard all that which exists outside of itself as an illusion, or else the sentient existence of the Universe—the whole of that which is the "not-I"—must be as undeniable to it, as is its own existence.]

Vedantic philosophy explains and reconciles the difficulty in a most philosophical manner, by showing both the "I" and the universe an illusion. Naturally we cannot separate the two, both having to stand or fall together.

[. . . . our brain-mind discovering itself . . . . outside of itself, does so for the very reason that it, itself, is only a manifestation of the Higher or Universal Mind.]

Precisely so; and therefore, Occult philosophy teaches us that the human mind (or lower Manas) is a direct ray or reflection of the Higher Principle, the Noëtic Mind. The latter is the reincarnating Ego which old Aryan philosophers call Manasaputra, the "Sons of Mind" or of Mahat, the Universal Cosmic Mind. In the Hindu Purânas (see Vishnu Purâna) Mahat is identical with Brahmâ, the creative God, the first in the trinitarian group (Trimurti) of Brahmâ, Vishnu and Siva.

[On the subject of abstract concepts in Science.] Professor Stallo has most admirably illustrated and demonstrated this truth in his Concepts of Modern Science —of science honeycombed with metaphysics and pure abstractions.

[Mathematicians who now discuss . . . a fourth dimension, may find . . . . the necessity . . . . of also a fifth dimension.] If Dr. Pirogoff, an eminent scientist, thought so, then occult philosophy can hardly be taken to task and declared unscientific, in accepting the existence of a seven-dimensional space in co-ordination with the seven states of consciousness.

[Concerning the existence of the limitless and the immeasurable, likened by the author to a new continent which he thinks may never be fully discovered.]

Why not, when in the course of natural evolution our “brain-mind” will be replaced by a finer organism, and helped by the sixth and the seventh senses? Even now, there are pioneer minds who have developed these senses.

[Concerning a higher Principle, independent of the matter it rules.] Independent, outside of space and time; but dependent within the latter, on matter and substance alone, to manifest its presence in phenomena.

[We find ourselves confined within a magic circle. On the one hand . . . our own organic mind; on the other . . . . the external works of creative intelligence, which testify undeniably to the existence of another mind, with attributes for creation not only similar to, but immeasurably higher than our own.]

The Vedanta philosophy steps out of this “magic circle” by teaching that both our own mind and the Universal Mind (Mahat)—the latter in its acts of differentiation and limited creations—are both illusions. For as our minds are but the product of the Universal Mind, so is the latter but a differentiated ray of the absolute Mind or No-Mind. The ONE, or Absoluteness, is the only eternal reality.

[The life-principle . . . . . must have the properties of Force and be transformed into material atoms . . . . .]

Our philosophy teaches us that atoms are not matter; but that the smallest molecule—composed of milliards of indivisible and imponderable atoms—is substance. Nevertheless, the atom is not a mathematical point or a fiction; but verily an immutable Entity, a reality within an appearance—the molecule being in occult philosophy but a figment of that which is called maya or illusion. The atom informs the molecule, as life, spirit, soul, mind, inform Man. Therefore is the atom all these, and Force itself, as Dr. Pirogoff suspected. During the life-cycle, the atom represents, according to the geometrical combinations of its groupings in the molecule, life, force (or energy), mind and will; for each molecule in space, as each cell in the human body, is only a microcosm within (to it) a relative macrocosm.

That which Science refers to as Force, conservation of energy, correlation, continuity, etc., etc., is simply the various effects produced by the presence of atoms, which are, in fact, in their collectivity, simply the (spiritual) sparks on the manifested plane, thrown out by the Anima Mundi, the Universal Soul or Mind (Maha-Buddhi, Mahat) from the plane of the Unmanifested. In short, the atom may be described as a compact or crystallized point of divine Energy and Ideation.

[Without force, without its attributes antagonistic to Substance, the latter itself with its inertia and other properties, would become inconceivable.]

Claude Bernard, one of the greatest physiologists of this age, said that organized matter was per se inert—even living matter in that sense, he explains, "has to be considered, as lacking spontaneity," although it can become and manifest its special properties of life, under the influence of excitation, for, he adds, "living matter is irritable." If so, then the materialistic negation of life and mind outside and independent of matter becomes a fallacy condemned out of its own mouth. For to excite it, there must be an agent outside of matter to do so. And if there is such an agent to irritate or excite matter, then the materialist and physiologist can no longer say that "life is a property of matter or of living organised substance." Dr. Paul Gibier —the latest scientific convert to transcendental psychology—objects to this and says, that "if organized, living matter were indeed inert, demanding an exterior stimulant to manifest its properties, it would become incomprehensible how the hepatic cell could continue, as well demonstrated, to secrete sugar long after the liver had been separated from the body." Occultism says that there is no such thing as inert, dead or even inorganic matter. As sponge is the product of water, created, living and dying in the water, whether ocean or lake, after which it changes form but can never die in its particles or elements, so is matter. It is created and informed by life in the Ocean of Life, which LIFE is but another name for Universal Mind or Anima Mundi, one of the "four faces of Brahmâ" on this manifested plane of ours, the visible universe.

[. . . . to my conception of limitless space and time is united that of motion; time —is the abstract motion in space, that is to say, force acting in space and transforming itself, by this very action, into substance.]

Occult philosophy explains the primeval origin of the manifested universe precisely in this way.

[Concerning the word empiricism.] In Russia the word is not connected with charlatanry and quackery but is an accepted term in Science in the sense given it by Sir W. Hamilton, i.e., “in philosophical language the term empirical means simply what belongs to, or is the product of experience and observation” plus Science.

[. . . . that, which senses in us, the sensing principle . . . cannot be localised in this or that portion of the brain; nor is it quite correct to view the brain as its only seat.]

Mesmeric and hypnotic experiments have proven beyond doubt that sensation may become independent of the particular sense that is supposed to generate and convey it in a normal state. Whether science will ever be able to prove or not that thought, consciousness, etc., in short, the sensus internum has its seat in the brain, it is already demonstrated and beyond any doubt that under certain conditions our consciousness and even the whole batch of our senses, can act through other organs, e.g., the stomach, the soles of the feet, etc. The “sensing principle” in us is an entity capable of acting outside as inside its material body; and it is certainly independent of any organ in particular, in its actions, although during its incarnation it manifests itself through its physical organs.

[May not our I come from the outside, and may it not be universal Thought itself which finds and uses the brain as an apparatus.]

This is precisely what occult philosophy claims; our Ego is a ray of the Universal Mind, individualized for the space of a cosmic life-cycle, during which space of time it gets experience in almost numberless reincarnations or rebirths, after which it returns to its Parent-Source.

[Strange and incomprehensible is this faculty of our I to rend itself in twain.] Perchance it would appear less “strange and incomprehensible,” were the scientific psychologists to look into that doctrine of occultism which shows in man two Egos (two aspects of the same divine principle), the higher, or Individuality, and the lower, or Personality, in other words, the divine and the animal man. It is these two that during our lifetime are in incessant struggle, the one trying to gravitate heavenward, the other dragged down by its animal nature to the earth earthy.

[Concerning the author’s wondering whether his speculations on psychology may not appear as errant nonsense] We do not see why. To the materialistic psychologist (i.e., physiologist) the whole of Dr. Pirogoff’s world-concepts will appear “nonsense” of course; but the metaphysician and the theosophist will applaud almost every word he says; regretting only that men of such profoundly intuitional nature should be so rare among the men of science. What scholar with a reputation to lose would have such honesty and frankness?

[. . . . there are many fully conscious perceptions, which are so evanescent as to disappear almost instantaneously from the circle of our conscious activity and are not retained by memory.]

This scientific statement will never be accepted by an Eastern Occultist, for he would say that nothing that takes place, no manifestation however rapid or weak, can ever be lost from the Skandhic record of a man’s life. Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can fade or go out from, or in the Universe. We may think it unregistered by our memory unperceived by our consciousness, yet it will still be recorded on the tablets of the astral light. Personal memory is a fiction of the physiologist. There are cells in our brain that receive and convey sensations and impressions, but this once done, their mission is accomplished.

These cells of the supposed “organ of memory” are the receivers and conveyers of all the pictures and impressions of the past, not their retainers. Under various conditions and stimuli, they can receive instantaneously the reflection of these astral images back again, and this is called memory, recollection, remembrance; but they do not preserve them. When it is said that one has lost his memory, or that it is weakened, it is only a façon de parler; it is our memory-cells alone that are enfeebled or destroyed. The window glass allows us to see the sun, moon, stars, and all the objects outside clearly; crack the pane and all these outside images will be seen in a distorted way; break the windowpane altogether and replace it with a board, or draw the blind down, and the images will be shut out altogether from your sight. But can you say because of this, that all these images— sun, moon, and stars—have disappeared, or that by repairing the window with a new pane, the same will not be reflected again into your room? There are cases on record of long months and years of insanity, of long days of fever when almost everything done or said, was done and said unconsciously. Yet when the patients recovered they remembered occasionally their words and deeds and very fully. Unconscious cerebration is a phenomenon on this plane and may hold good so far as the personal mind is concerned. But the Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, of man or of the Universe.

WHY THE "VAHAN"?

[The Vahan, Vol. I, No. 1, December 1, 1890, pp. 1-3]

Because the word means a Vehicle. In Theosophical metaphysics this term denotes a basis, something as a bearer, more substantial than that which it bears; e.g., Buddhi, the spiritual Soul, is the Vahan of Atma—the purely immaterial "principle." Or again, as in physiology, our brain is the supposed physical vehicle or Vahan of super-physical thought.

Thus; this little fortnightly paper is destined to serve as the bearer of Theosophical thought, and the recorder of all Theosophical activities.

The enterprise is no financial speculation, but most decidedly an additional expense which our meagre funds can ill afford, but which our duty urges us to undertake. The journal is to go free of charge to our British Branches and "unattached" Fellows. It is also meant for those who are unable to subscribe to our regular magazines, but the wealthier will profit along with the poorer, for the following reasons. The Karma of those who could, but will not subscribe for the organs of their Society, whether from indifference or any other cause, is their own; but the duty of keeping all the Fellows in touch with us, and au courant with Theosophical events—is ours. For, many of those who being virtually cut off from almost everything that goes on in the Theosophical centres, lose very soon their interest in the movement and continue henceforward "Fellows" but in name.

It has been always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honorable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend, to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself.

But, if no true Theosophist will ever dictate to his fellow brother or neighbour what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to: (a) to warn his brother of any danger the latter may fail to see; and (b) to share his knowledge—if he has acquired such—with those who have been less fortunate than himself in opportunities for acquiring it.

Now, though we are painfully aware that a good number of members have joined the T.S. out of simple curiosity, while others, remaining for some time out of touch with the movement, have lost their interest in it, we must never lose the hope of reviving that interest. Many are the Fellows who, having failed at first to help on the cause, have now become earnest "working members," as they are called. Therefore, we say today to all: "If you would really help the noble cause—you must do so now: for, a few years more and your, as well as our efforts, will be in vain." The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying Forces, the one striving to move Humanity onward, toward Spirit, the other forcing Mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus, also, it is our present task, as Theosophists, to help in one or the other direction. We are in the very midst of the Egyptian darkness of Kali-yuga, the "Black Age," the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898.

THE PRODIGAL
Painting an Hand-carved frame by Reginald Willoughby Machell.
It is now in the permanent collections of the San Diego Historical Society at the Junípero Serra Museum, a gift of Iverson L. Harris.

See the Bio-Bibliographical Appendix for a bibliography of the Artist.

Unless we succeed in placing the T.S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called “Failure,” and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the only association whose aims, rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost, fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.

Verily, of philanthropical, political and religious bodies we have many. Clubs, congresses, associations, unions, refuges, societies, each of them a social protector of special men and nations, special arts and sciences, or a bulwark against this or that evil, spring up daily, each of these moved by its own party or sectarian spirit. But which of them is strictly universal, good for all and prejudicial to none? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Aśoka? “When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest Home, let its doors be thrown open to men of all religions, to the opposite of thine own creed, and to thy personal enemies as well as to thy friends.” None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and the high, the foolish and the wise—and which calls them all “Brothers,” regardless of their religion, race, colour, or station in life.

To all these we now say: As “There is no Religion higher than Truth,” no deity greater than the latter, no duty nobler than self-sacrifice, and that the time for action is so short—shall not each of you put his shoulder to the wheel of the heavy car of our Society and help us to land it safely across the abyss of matter, on to the safe side?

H.P.B.

———————

[THE ORIENTAL DEPARTMENT]

[The text of this communication exists only in the form of a copy, the original of which is not known to exist. As the Oriental Department was organized by William Quan Judge, it is most likely that the recepient of this letter was Mr. Judge. The initial paper of this Department was issued January, 1891, under the title of Some Customs of Âryâvarta and was from the pen of Swâmi Bhaskara Nand Sarasvatî, of Jodpore, India.]

In my individual capacity I desire hereby to approve the proposal of my old friend, William Q. Judge, that the Indian Section of the Theosophical Society should now begin more definitely than hitherto to aid in carrying out the second object of the Society by means of a Department which shall have for its especial work the sending out through the Indian Headquarters, in conjunction with those of Europe and America, translations from the various Hindi, Sanskrit, Tamil and other works on religion, philosophy, and occultism hitherto unpublished, as well as other matter to the end that the members of the Society in the Occident may thereby be aided and encouraged, and a stronger feeling of solidarity be established between the East and West; and I strongly urge upon our Indian and other Eastern brethren the immediate carrying out of this project by all available and proper means.

H. P. BLAVATSKY.

London,

December 12, 1890.

GEMS FROM THE EAST

A Birthday Book

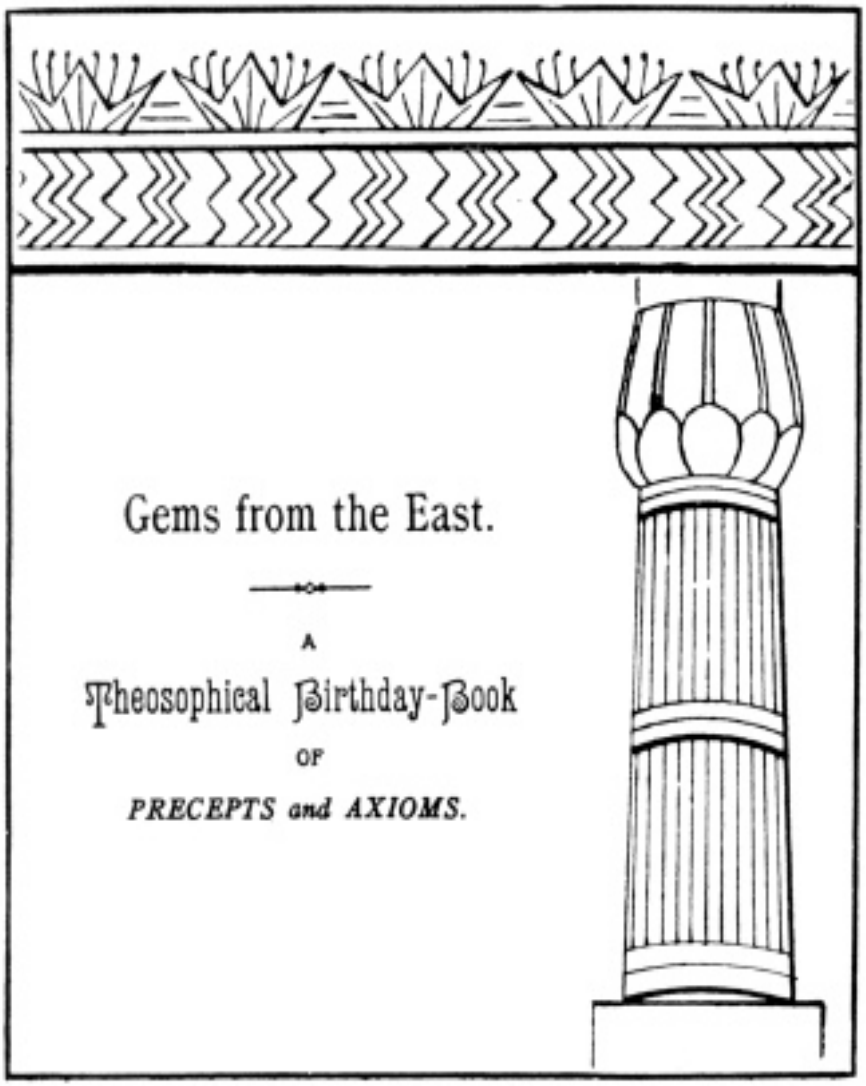
Of Precepts and Axioms

Compiled by H. P. B.

and Illustrated by F. W.

Theosophical University Press
Covina, California
1948

The Dew is on the lotus — Rise, Great Sun!
And lift my leaf, and mix me with the wave.
Om mani padme hum, the Sunrise comes —
The Dewdrop slips into the shining Sea!
EDWIN ARNOLD.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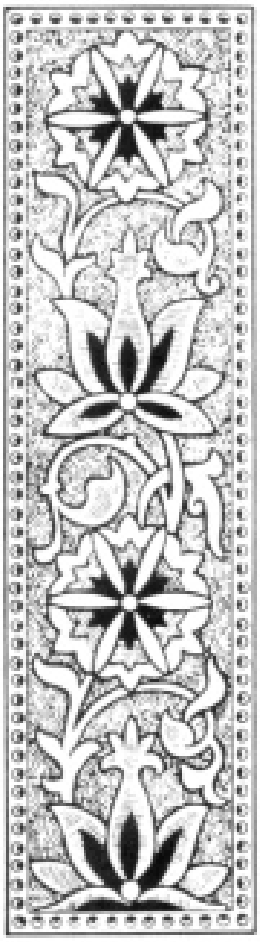

1

The first duty taught in Theosophy, is to do one's duty unflinchingly by every duty.

2

The heart which follows the rambling senses leads away his judgment as the wind leads a boat astray upon the waters.

3

He who casts off all desires, living free from attachments, and free from egoism, obtains bliss.

4

To every man that is born, an axe is born in his mouth, by which the fool cuts himself, when speaking bad language.

Gems From The East
A BIRTHDAY BOOK
Of Precepts and Axioms
Compiled by H.P.B.
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The Dew is on the lotus!—Rise, Great Sun!
And lift my leaf and mix me with the wave.
Om mani padme hum, the Sunrise comes!
The Dewdrop slips into the shining Sea!
—EDWIN ARNOLD, The Light of Asia, Book 8.

PREFACE

Few words will be need by way of preface to these “Gems from the East.”

At a time when Western minds are occupied in the study of Oriental Literature, attracted possibly by its richness of expression and marvelous imagery, but no less by the broad yet deep philosophy of life, and the sweet altruistic doctrines contained therein, it is thought seasonable to present the public with a useful and attractive little volume such as this.

The Precepts and Aphorisms, compiled by “H.P.B.,” are culled chiefly from Oriental writings considered to embody in part, teachings which are now attracting so much attention in the West, and for the diffusion of which the Theosophical Society is mainly responsible.

As far as possible we have endeavored to make the volume attractive, handy, and useful to all.

It contains a Precept or an Axiom for every day in the year; lines of a Theosophical nature, selected from sources not invariably Oriental, preface each month; and the whole is embellished with drawings from the pen of F.W., a lady Theosophist.

It is hoped that our efforts will meet with approval from all lovers of the good and beautiful, and that they may not be without effect in the cause of TRUTH.

W.R.O. [Walter R. Old]

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

JANUARY

“UTTISHµA!—Rise! Awake!
Seek the great Teachers, and attend! The road
Is narrow as a knife-edge! hard to tread!”
“But who once perceiveth HIM that IS;
Without a name, Unseen, Impalpable,
Bodiless, Undiminished, Unenlarged,
To senses undeclared, without an end,
Without beginning, Timeless, Higher than height,
Deeper than depth! Lo! Such an one is saved!
Death hath not power upon him!”
THE SECRET OF DEATH.
(From the Kath Upanishad,
Section I, Pt. iii, 14-15.)

JANUARY

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2

The heart which follows the rambling senses leads away his judgment as the wind leads a boat astray upon the waters.

3

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4

To every man that is born, an axe is born in his mouth, by which the fool cuts himself, when speaking bad language.

5

As all earthen vessels made by the potter end in being broken, so is the life of mortals.

6

Wise men are light-bringers.

7

A just life, a religious, life, this is the best gem.

8

Having tasted the sweetness of illusion and tranquillity, one becomes free from fear, and free from sin, drinking in the sweetness of Dhamma (law).

9

False friendship is like a parasitic plant, it kills the tree it embraces.

10

Cut out the love of self, like an autumn lotus, with thy hand! Cherish the road of peace.

11

Men who have not observed proper discipline, and have not gained treasure in their youth, perish like old herons in a lake without fish.

12

As the bee collects nectar, and departs without injuring the flower, or its color or scent, so let a Sage dwell in his village.

13

As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

14

He who hath too many friends, hath as many candidates for enemies.

15

That man alone is wise, who keeps the mastery of himself.

16

Seek refuge in thy soul; have there thy Heaven! Scorn them that follow virtue for her gifts!

17

All our dignity consists in thought, therefore le us contrive to think well; for that is the principle of morals.

18

Flattery is a false coin which circulates only because of our vanity.

19

Narrowness of mind causes stubbornness; we do not easily believe what is beyond that which we see.

20

The soul ripens in tears.

21

This is truth the poet sings—

That a sorrow’s crown of sorrows

Is remembering happier things.

22

Musk is musk because of its own fragrance, and not from being called a perfume by the druggist.

23

Not every one ready for a dispute is as quick in transacting business.

24

It is not every graceful form that contains as graceful a disposition.

25

If every pebble became a priceless ruby, then pebble and ruby would become equal in value.

26

Every man thinks his own wisdom faultless, and every mother her own child beautiful.27

If wisdom were to vanish suddenly from the universe, no one yet would suspect himself a fool.

28

A narrow stomach may be filled to its satisfaction, but a narrow mind will never be satisfied, not even with all the riches of the world.

29

He who neglects his duty to his conscience, will neglect to pay his debt to his neighbor.

30

Mite added to mite becomes a great heap; the heap in the barn consists of small grains.

31

He who tasteth not thy bread during thy lifetime, will not mention thy name when thou art dead.

FEBRUARY

“Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.
“So runs my dream: but what am I?

An infant crying in the night:
n infant crying for the light:
And with no language but a cry.”—
TENNYSON, In Memoriam

FEBRUARY

1

Two things are impossible in this world of Maya: to enjoy more than Karma hath allotted; to die before one's hour hath struck.

2

A student without inclination for work is like a squirrel on its wheel, he makes no progress.

3

A traveller without observation is a bird without wings.

4

A learned man without pupils, is a tree which bears no fruit; a devotee without good works, is a dwelling without a door.

5

When Fate overtakes us, the eye of Wisdom becomes blind.

6

Keep thine eyes open, or Fate will open them for thee.

7

He who kisses the hand he cannot cut off, will have his head cut off by the hand he now kisses in the next rebirth.

8

He who keeps to his business, he who loves his companions, he who does his duty, will never be poor.

9

A thousand regrets will not pay thy debts.

10

Fallen flowers do not return to their stems, nor departed friends to their houses.

11

To feel one's ignorance is to be wise; to feel sure of one's wisdom is to be a fool.

12

One proof is better than ten arguments.

13

Rain in the morn brings the sun after noon. He who weeps today, may laugh tomorrow.

14

The soothsayer for evil never knows his own fate.

15

Like oil, truth often floats on the surface of the lie.

Like clear water, truth often underlies the seeming falsehood.

16

Often vinegar got for nothing, is sweeter to the poor man than honey bought.

17

Every tree hath its shadow, every sorrow its joy.

18

The fields are damaged by weeds, mankind by passion. Blessed are the patient, and the passionless.

19

The virtuous man who is happy in this life, is sure to be still happier in his next.

20

What ought to be done in neglected, what ought not to be done is done. The sins of the unruly are ever increasing.

21

Without Karma, no fisherman could catch a fish; outside of Karma, no fish would die on dry land, or in boiling water.

22

Let every man first become himself that which he teaches others to be.

23

He who hath subdued himself, may hope to subdue others. One’s own self is the most difficult to master.

24

Hatred is never quenched by hatred; hatred ceases by showing love; this is an old rule.

25

The path of virtue lies in the renunciation of the seven great sins.

26

The best possession of the man of clay is health; the highest virtue of the man of spirit is truthfulness.

27

Man walks on, and Karma follows him along with his shadow.

28

Daily practical wisdom consists of four things:—To know the root of Truth, the branches of Truth, the limit of Truth, and the opposite of Truth.

MARCH

“Say not ‘I am,’ ‘I was,’ ‘I shall be,’
Think not ye pass from house to house of flesh

Like travellers who remember and forget,
ll-lodged or well-lodge. Fresh

Issues upon the Universe that sum
Which is the lattermost of lives. It makes
ts habitation as the worm spins silk
And dwells therein. . . .”
—EDWIN ARNOLD, The Light of Asia, Book 8.

MARCH

1

Four things increase by use:—Health, wealth, perseverance, and credulity.

2

To enjoy the day of plenty, you must be patient in the day of want.

3

Expel avarice from your heart, so shall you loosen the chains from off your neck.

4

Let a man overcome anger by love, evil by good, greediness by liberality, lie by truth.

5

Do not speak harshly to anybody; those who are so spoken to will answer thee in the same way.

6

This life is in the world of work and retributive justice; the life that follows is in the world of great reward.

7

Excuse is better than disputation; delay is better than rashness; unwillingness of strife is better than eagerness in seeking it.

8

Cut down the whole forest of lust, not the tree. When thou hast cut down every tree and every shrub, then thou wilt be free.

9

The avaricious go not to the world of the gods (Devas), for the fool commands no charity.

10

He who holds back rising anger like a rolling chariot, is called a real driver; other people are but holders of the reins.

11

The fool who is angered, and who thinks to triumph by using abusive language, is always vanquished by him whose words are patient.

12

The best of medicines is death; the worst of diseases is vain anticipation.

13

An easy temper is a good counsellor, and a pleasant tongue is an excellent leader.

14

A good word in time is better than a sweet pie after meals.

15

Foolish pride is an incurable malady; a bad wife is a chronic disease; and a wrathful disposition is a life-long burden.

16

Truth is brighter than the sun; truth is the sunny day of Reason, and falsehood the mind’s dark night.

17

All has an end, and will away. Truth alone is immortal, and lives forever.

18

The light of all flesh is the sun; the light of the soul—truth everlasting.

19

The road to sin is a wide highway; the way out of it, a steep and rugged hill.

20

The fault of others is easily perceived, but that of oneself is difficult to perceive.

21

Good people shine from afar like the snowy mountains; bad people are not seen, like arrows shot at night.

22

Where two women meet, there a market springs; where three congregate, a bazaar is opened; and where seven talk, there begins a fair.

23

Extensive knowledge and science, well-regulated discipline and well-spoken speech, this is the greatest blessing.

24

The subtle self is to be known by though alone; for every thought of men is interwoven with the senses, and when thought is purified, then the self arises.

25

Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality!

26

The Sage who knows Brahman moves on; on the small, old path that stretches far away, rests in the heavenly place, and thence moves higher on.

27

Neither by the eyes, nor by spirit, nor by the sensuous organs, nor by austerity, nor by sacrifices, can we see Brahma. Only the pure, by the light of wisdom and meditation, can see the pure Deity.

28

By perfection in study and meditation the Supreme Spirit becomes manifest; study is one eye to behold it, and meditation is the other.

29

Alas! we reap what seed we sow; the hands that smite us are our won.

30

Thoughts alone cause the round of rebirths in this world; let a man strive to purify his thoughts, what a man thinks, that he is: this is the old secret.

31

“My sons are mine; this wealth is mine”: with such thoughts is a fool tormented. He himself does not belong to himself, much less sons and wealth.

APRIL

“The untouched soul,
Greater than all the worlds (because the worlds
By it subsist); smaller than subtleties
Of things minutest; last of ultimates;
Sits in the hollow heart of all that lives!
Whoso hath laid aside desire and fear,
is senses mastered, and his spirit still,
Sees in the quiet light of verity
Eternal, safe, majestical—HIS SOULS!”

THE SECRET OF DEATH.

(From the Katha Upanishad,
Section I, Pt. ii, 20.)

APRIL

1

He who leaves the society of fools, cleaves unto the wise.

2

The self is hidden in all beings, and does not shine forth; but it is seen by subtle seers, through their sharp and subtle intellect.

3

Patience leads to power; but eagerness in greed leads to loss.

4

Three things make a poor man rich: courtesy, consideration for others, and the avoidance of suspicion.

5

When trust is gone, misfortune comes in; when confidence is dead, revenge is born; and when treachery appears, all blessings fly away.

6

The world exists by cause; all things exist by cause; and beings are bound by cause, even as the rolling cart-wheel by the pin of an axle-tree.

7

The living soul is not woman, nor man, nor neuter; whatever body it takes, with that it is joined only.

8

He who wished to reach Buddahood, and aspires to the knowledge of the Self-born, must honor those who keep this doctrine.

9

As the spider moving upward by his thread gains free space, thus also he who undertakes moving upward by the known word OM, gains independence.

10

The wheel of sacrifice has Love for its nave, Action for its tire, and Brotherhood for its spokes.

11

Man consists of desires. And as is his desire, so is his will, so is his deed; and whatever deed he does, that he will reap.

12

A stone becomes a plant; a plant a beast; the beast a man; a man a Spirit; and the Spirit—GOD.

13

There exists no spot on the earth, or in the sky or in the sea, neither is there any in the mountain-clefts, where an evil deed does not bring trouble to the doer.

14

Whoever, not being a sanctified person, pretends to be a Saint, he is indeed the lowest of all men, the thief in all worlds, including that of Brahma.

15

If a man consorting with me (Buddha) does not conform his life to my commandments, what benefit will ten thousand precepts be to him?

16

He who smites will be smitten; he who shows rancor will find rancor; so, from reviling cometh reviling, and to him who is angered comes anger.

17

“He abused me, he reviled me, he beat me, he subdued me”; he who keeps this in mind, and who feels resentment, will find no peace.

18

Like a beautiful flower, full of color, but without scent, are the fine but fruitless words of him who does not act accordingly.

19

When your mind shall have crossed beyond the taint of delusion, then will you become indifferent to all that you have heard or will hear.

20

The wise guard the home of nature’s order; they assume excellent forms in secret.

21

If thou losest, all gettest wisdom by it, thy loss is thy gain.

22

Empty thy mind of evil, but fill it with good.

23

Great works need no great strength, but perseverance.

24

Sleep is but birth into the land of Memory; birth but a sleep in the oblivion of the Past.

25

To forgive without forgetting, is again to reproach the wrong-doer every time the act comes back to us.

26

Every man contains within himself the potentiality of immortality, equilibrated by the power of choice.

27

He who lives in one color of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all.

28

Every time the believer pronounces the word OM, he renews the allegiance to the divine potentiality enshrined within the Soul.

29

People talk of the Devil. Every man has seen him; he is in every sinful heart.

30

The Higher Self knows that highest home of Brahman, which contains all and shines so bright. The wise who without desiring happiness worship that SELF, are not born again.

MAY

I’m weary of conjectures,—This must end them.
Thus am I doubly armed: my death and life,
My bane and antidote, are both before me:
This in a moment brings me to an end;
ut this informs me I shall never die.
The soul, secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wrecks of matter, and the crush of worlds.
—ADDISON, Cato, Act I, Scene I, line 20-31.

MAY

1

The eternal Spirit is everywhere. It stands encompassing the whole world.

2

He who feeds the hungry before he has assuaged his own hunger, prepares for himself eternal food. He who renounces that food for the sake of a weaker brother is—a god.

3

The altar on which the sacrifice is offered is Man; the fuel is speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.

4

On moment in eternity is as important as another moment, for eternity changeth not, neither is one part better than another part.

5

Better it would be that a man should eat a lump of flaming iron than that one should break his vows.

6

Even a good man sees evil days, as long as his good deeds have not ripened; but when they have ripened, then does the good man see happy days.

7

By oneself the evil is done, by oneself one suffers; by oneself the evil is left undone, by oneself one is purified.

8

Purify and impurity belong to oneself; no one can purify another.

9

Self is the lord of Self: who else could be the lord! With self well subdued, a man finds a master such as few can find.

10

If one man can conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greater of the two conquerors.

11

Who is the great man? He who is strongest in patience. He who patiently endures injury, and maintains a blameless life—he is a man indeed!

12

If thou hast done evil deeds, or if thou wouldst do them, thou mayest arise and run where'er thou wilt, but thou canst not free thyself of thy suffering.

13

There is a road that leads to Wealth; there is another road that leads to Nirvana.

14

An evil deed does not turn on a sudden like curdling milk; it is like fire smoldering in the ashes, which burns the fool.

15

An evil deed kills not instantly, as does a sword, but it follows the evil-doer into his next and still next rebirth.

16

The calumniator is like one who flings dirt at another when the wind is contrary, the dirt does but return on him who threw it.

17

The virtuous man cannot be hurt, the misery that his enemy would inflict comes back on himself.

18

Nature is upheld by antagonism. Passions, resistance, danger, are educators. We acquire the strength we have overcome.

19

If a man understands the self saying "I am He," what could he wish or desire that he should pine after the body?

20

That word which all the Vedas record, which all penances proclaim, which men desire when they live as religious disciples, that word I tell thee briefly, it is OM.

21

As a person having seen one in a dream, recognizes him afterwards; so does one who has achieved proper concentration of mind perceive the SELF.

22

It is better to do one’s own duty, even though imperfectly, than to perform another’s duty well.

23

The wise who knows the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, does never grieve.

24

The path of virtue lies in the renunciation of arrogance and pride.

25

He who wrongs another unjustly will regret it, though men may applaud him; but he who is wronged is safe from regret, though the world may blame him.

26

There is more courage in facing the world with undisguised truth, than in descending into a wild beast’s den.

27

True clemency is in foregoing revenge, when it is in one’s power; true patience is in bearing up against disappointments.

28

The happy man must prepare ere the evil day comes; and when it does, let the thought that every good and great man has been made to suffer at some time console him.

29

Wealth in the hands of one who thinks not of helping mankind with it, is sure to turn one day into dry leaves.

30

Like as the night follows the day, so misfortune is the shadow of joy; Karma bestowing her lots with both hands.

31

The eagle catcheth not flies; but even the eagle is disturbed by them.

JUNE

“There is ‘true’ Knowledge. Learn thou it is this:
To see one changeless Life in all the Lives,
And in the Separate, One Inseparable.
There is imperfect Knowledge: that which sees
The separate existences apart,
And, being separated, holds them real.
There is false Knowledge: that which blindly clings
To one as if ’twere all, seeking no Cause,
Deprived of light, narrow, and dull, and ‘dark.’”
—EDWIN ARNOLD, The Song Celestial, Book 8.

JUNE

1

Judge the tree by its fruits, man by his deeds.

2

Theosophy is not the acquirement of powers, whether psychic or intellectual, though both are its servants.

3

Neither is Theosophy the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.

4

Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to die perfection of the whole; when it is otherwise, disease and death enforce the lesson.

5

Theosophy is the science of life, the art of living.

6

Harmony is the law of life, discord its shadow; whence springs suffering, the teacher, the awakener of consciousness.

7

Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself.

8

The eyes of wisdom are like the ocean depths; there is neither joy nor sorrow in them. Therefore the soul of the disciple must become stronger than joy, and greater than sorrow.

9

We hate but those whom we envy or fear.

10

Self-knowledge is unattainable by what men usually call “self-analysis.” It is not reached by reasoning or any brain-powers.

11

Real self-knowledge is the awakening to consciousness of the divine nature of man.

12

Will is the offspring of the Divine, the God in man; Desire, the motive power of the animal life.

13

Will is the exclusive possession of man. It divides him from the brute, in whom instinctive desire only is active.

14

To obtain the knowledge of self, is a greater achievement than to command the elements or to know the future.

15

The great watchword of the True is this—in last analysis all things are divine.

16

Fear is the slave of Pain, and Rebellion her captive.

17

Endurance is the free companion of Sorrow, and Patience her master.

18

The husband of Pain is Rapture, but the souls are few in whom that marriage is consummated.

19

Spirituality is not what we understand by the words “virtue” and “goodness.” It is the power of perceiving formless, spiritual essences.

20

The discovery and right use of the true essence of Being—this is the whole secret of life.

21

When desire is for the purely abstract—when it has lost all trace or tinge of “self”—then it has become pure.

22

Adepts are rare as the blossom of the Udumbara tree.

23

The one eternal, immutable law of life alone can judge and condemn man absolutely.

24

Will and Desire are both absolute creators, forming the man himself and his surroundings.

25

Will creates intelligently; Desire blindly and unconsciously.

26

Man makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

27

Theosophy is the vehicle of the spirit that giveth life; consequently, nothing dogmatic can be Theosophical.

28

Some pluck the fruits of the tree of knowledge to crown themselves therewith, instead of plucking them to eat.

29

It is not necessary for truth to put on boxing-gloves.

30

You cannot build a temple of truth by hammering dead stones. Its foundations must precipitate themselves like crystals from the solution of life.

JULY

“The mind, enlightened, casts its grief away!”—
“It is not to be known by knowledge! man
Wotteth it not by wisdom! learning vast
Halts short of it! Only by soul itself
Is soul perceived—when the soul wills it so!
There shines no light save its own light to show
Itself unto itself!”
— THE SECRET OF DEATH.
(From the Katha Upanishad,
Section I, Pt. ii, 23.)

JULY

1

One cannot fill a vacuum from within itself.

2

When a certain point is reached, pain becomes its own anodyne.

3

Many a man will follow a misleader. Few will recognize truth at a glance.

4

Esteem that to be eminently good, which, when communicated to another, will be increased to yourself.

5

Be persuaded that those things are not your riches which you do not possess in the penetralia of the reasoning power.

6

As many passions of the soul, so many fierce and savage despots.

7

No one is free who has not obtained the empire of himself.

8

It is the business of a musician to harmonize every instrument but of a well-educated man to adapt himself harmoniously to every fortune.

9

It is excellent to impede an unjust man; but if this be not possible, it is excellent not to act in conjunction with him.

10

Sin should be abstained from, not through fear, but for the sake of the becoming.

11

Vehement desires about any one thing render the soul blind with respect to other things.

12

Many men who have not learnt to argue rationally, still live according to reason.

13

The equal is beautiful in everything, but excess and defect do not appear so.

14

It is the property of a divine intellect to be always intently thinking about the beautiful.

15

As two pieces of wood may come together in the ocean, and having met, may separate again; like this is the meeting of mortals.

16

Youth is like a mountain-torrent; wealth is like the dust on one’s feet; manhood is fugitive as a water-drop; life is like foam.

17

Who fulfills not duty with steadfast mind, duty which opens the portals of bliss, surprised by old age and remorse, he is burned by the fire of grief.

18

Even in a forest hermitage, sin prevails over the unholy; the restraint of the senses in one’s own house, this is asceticism.

19

Who performs a right action, free from impurity, the house of that man is a forest hermitage.

20

As the streams of a river flow on, and return not, so pass away the days and nights, taking away the lives of men.

21

Unenduring are youth, beauty, life, wealth, lordship, the society of the beloved; let not the wise be deluded by these.

22

In this world, fugitive as tempest-driven waves death for another is a rich prize earned by virtue in a former birth.

23

The shadow of a cloud, the favor of the base, new corn, a flower, these last only a little time; so it is with youth and riches.

24

Let the wise think on wisdom as unfading and immortal; let him fulfill his duty as though Death grasped him by the hair.

25

If evil be said of thee, and if it be true, correct thyself; if it be a lie, laugh at it.

26

Pagodas are measured by their shadows, and great men by their enviers.

27

The sage does not say what he does; but he does nothing that cannot be said.

28

The man who finds pleasure in vice, and pain in virtue, is still a novice in both.

29

The wise man does good as naturally as he breathes.

30

He is a man who does not turn away from what he has said.

31

The heart of the fool is in his tongue; the tongue of the wise is in his heart.

AUGUST

“Death has no power th’ immortal soul to slay,
That, when its present body turns to clay
Seeks a fresh home, and with unlessened might
Inspires another frame with life and light.
So I myself (well I the past recall),
hen the fierce Greeks begirt Troy’s holy wall,
Was brave Euphorbus: and in conflict drear
Poured forth my blood beneath Atrides’ spear.
The shield this arm did bear I lately saw
In Juno’s shrine, a trophy of that war.”

—JOHN DRYDEN, Fables, Ancient and Modern, from the 15th Book of Ovid’s Metamorphoses, 227-36.

AUGUST

1

The man who neglects the truth he finds in his soul, in order to follow its dead-letter, is a time-server.

2

He who does not recognize bread and salt is worse than a wild wolf.

3

Man who has not hesitated to project his image in space and call it the Creator, scrupled not to endow God with his own vices.

4

He who has been once deceived, dreads evil, and suspects it even in truth.

5

Krishna, the golden-haired god, replied not to the reviling of the King of Chedi. To the roar of the tempest and not to the jackal’s howl, the elephant trumpets a reply.

6

Not the tender pliant grass is uprooted by the storm, but the lofty trees. The mighty war only with the mighty.

7

The sandal tree has snakes; the lotus tank, alligators; in happiness there is envy. There are no unmixed pleasures.

8

No creature, no thing is free from evil. The sandal tree has its roots sapped by snakes, its blossoms attacked by bees, its branches broken by monkeys, its top eaten by bears. No part of it is secure from pain.

9

Grieve not about thy sustenance; nature will supply it. When a creature is born, the mother’s breast supplies milk.

10

Who gave the swan his whiteness, the parrot his wings of golden green, the peacock his iris-hues? Will not that which provided for them provide for thee?

11

All good fortune belong to him of contented mind. Is not the whole earth leather-covered for him who wears shoes?

12

This world is a venomous tree, bearing two honey-sweet fruits: the divine essence of poetry and the friendship of the noble.

13

By the fall of water-drops the pitcher is gradually filled; this is the cause of wisdom, of virtue, and of wealth.

14

Let one who would live in the memory of his fellow men, make every day fruitful by generosity, study, and noble arts.

15

No plunge in clear cool water delights so much the heat-oppressed, no pearl necklace the maiden, as the words of the good delight the good.

16

Good men vary. Some are like coconuts, full of sweet milk; others, like the jujube, externally pleasing.

17

Like an earthen vessel, easy to break, hard to reunite, are the wicked; the good are like vessels of gold, hard to break and quickly united.

18

Be not a friend to the wicked—charcoal when hot, burns; when cold, it blackens the fingers.

19

Shun him who secretly slanders, and praises openly; he is like a cup of poison, with cream on the surface.

20

A chariot cannot go on one wheel alone; so destiny fails unless men’s acts co-operate.

21

The noble delight in the noble; the base do not; the bee goes to the lotus from the wood; not so the frog, though living in the same lake.

22

Like moonbeams trembling on water, truly such is the life of mortals. Knowing this, let duty be performed.

23

Bathe in the river of the soul, O man, for not with water is the soul washed clean.

24

The pure soul is a river whose holy source is self-control, whose water is truth, whose bank is righteousness, whose waves are compassion.

25

Of a gift to be received or given, of an act to be done, time drinks up the flavor, unless it be quickly performed.

26

When the weak-minded is deprived of wealth, his actions are destroyed, like rivulets dried up in hot seasons.

27

He who wants a faultless friend, must remain friendless.

28

Eat and drink with your friend, but do not trade with them.

29

Without trouble one gets no honey. Without grief and sorrow no one passes his life.

30

Vinegar does not catch a fly, but honey. A sweet tongue draweth the snake forth from the earth.

31

What good is the advice to a fool?

SEPTEMBER

“Shall there not be as good a ‘Then’ as ‘Now’?
Haply much better . . . Therefore fear I not;
And therefore, Holy Sir! my life is glad,
Nowise forgetting yet those other lives
Painful and poor, wicked and miserable,
Whereon the gods grant pity! But for me,
What good I see humbly I seek to do,
And live obedient to the law, in trust
That what will come, and must come, shall come well.”
—EDWIN ARNOLD, The Light of Asia, Book 6.

SEPTEMBER

1

To him who has subdued self by SELF, his self is a friend; but to him who has not subdued senses by mind, that self in an enemy.

2

The eye is a window which looks into the heart. The brain is a door through which heart escapes.

3

Devotion and clear vision are not his who cats too much, nor his who eats not at all; not his who sleeps too much, nor his who is too awake.

4

At the end of a life of study, the man possessed of knowledge approaches Deity; and at the end of many lives, the wise man becomes one with the All.

5

Grief and wrath, avarice and desire, delusion and laziness, vindictiveness and vanity, envy and hatred, censoriousness and slander—are the twelve sins destructive of man’s bliss.

6

The wolf changes his coat, and the serpent its skin, but not their nature.

7

The young of the raven appears to it a nightingale.

8

The dog howls at the moon, but the moon heeds it not; be like the moon.

9

Let your soul work in harmony with the universal intelligence, as your breath does with the air.

10

Let no bitterness find entrance into the heart of a mother.

11

Pervert not the heart of a man who is pure, for he will turn thine own first enemy.

12

Do not make a wicked man thy companion, or act on the advice of a fool.

13

Save not thy life at the expense of another’s as he will take two of thy lives in future births.

14

Mock not the deformed; assume not a proud demeanor with thy inferiors; hurt not the feelings of the poor; be kind to those weaker than thyself, and charitable to all beings.

15

Sacrifice not thy weaker child to the stronger, but protect him.

16

Amuse not thyself at the expense of those who depend on thee. Mock not a venerable man, for he is thy superior.

17

Death is a black camel that kneels at everybody’s door. Death is a friend and a deliverer.

18

A little hill in a low place thinks ‘itself a great mountain.

19

Men are gnomes condemned to forced toils in the kingdom of darkness (or ignorance).

20

We are the true troglodytes, cave-dwellers, though we call our cavern the world.

21

Living for ages in the night-realm, we dream that our darkness is full day.

22

All life is but a perpetual promise; an engagement renewed, but never fulfilled.

23

an is a king, dethroned, and cast out from his kingdom; in chains and in a dungeon.

24

The heart of a beggar will not be content with half the universe; he is not born to a part, but to the whole.

25

Our life is the ante-room of the palace where our true treasure lies—immortality.

26

Useless to seek to seize the ocean-echo, by clasping the shell in which it lies hid; as useless to try to seize this essence, by grasping the form in which for a moment it shone.

27

When the leaden clouds clash together, the fair glimpse of heaven is shut out.

28

When the silence falls upon us, we can hear the voices of the gods, pointing out in the quiet light of divine law the true path for us to follow.

29

All the air resounds with the presence of spirit and spiritual laws.

30

The spirit it is, that, under the myriad illusions of life, works steadily towards its goal; silently, imperceptibly, irresistibly, moving on to divinity.

OCTOBER

The consciousness of good, which neither gold,
Nor sordid fame, nor hope of heavenly bliss
Can purchase; but a life of resolute good,
Unalterable will, quenchless desire
Of universal happiness, the heart
That beats with it in unison, the brain,
Whose ever-wakeful wisdom toils to change
Reason’s rich stores for its eternal weal.
This commerce of sincerest virtue needs
No meditative signs of selfishness,
o jealous intercourse of wretched gain,
No balancings of prudence, cold and long;
In just and equal measure all is weighed,
One scale contains the sun of human weal,
And one, THE GOOD MAN’S HEART!
—SHELLEY, Queen Mab, Section V, 223-237.

OCTOBER

1

The glamour of Time conceals from the weak souls of men the dark abysses around them, the terrible and mighty laws which incessantly direct their lives.

2

There is no death without sin, and no affliction without transgression.

3

Man’s actions are divided, as regards their object, into four classes; they are either purposeless, unimportant, or vain or good.

4

The sun causes day and night, divine and human. Night is for the sleep of beings, day for the performance of their duty.

5

If we were convinced that we could never make our crooked ways straight, we should forever continue in our errors.

6

Where there are not virtue and discrimination, learning is not to be sown there, no more than good seed in barren soil.

7

A teacher is more venerable than ten sub-teachers; a father, than one hundred teachers; a mother, than a thousand fathers.

8

Let not a man, even though pained, be sour-tempered, nor devise a deed of mischief to another.

9

One is not aged because his head is grey: whoever, although a youth, has wisdom, him the gods consider an elder.

10

A wise man should ever shrink from honor as from poison, and should always be desirous of disrespect as if of ambrosia.

11

Though despised, one sleeps with comfort, with comfort awakes, with comfort lives in this world; but the scorner perisheth.

12

Trust not in business one ever caught asleep by the sun rising or setting, for thereby he incurs great sin.

13

Those who prefer to swim in the waters of their ignorance, and to go down very low, need not exert the body or heart; they need only cease to move, and they will surely sink.

14

As a man digging comes to water, so a zealous student attains unto knowledge.

15

A good man may receive pure knowledge even from an inferior; the highest virtue from the lowest.

16

Ambrosia may be extracted even from poison; elegant speech even from a fool; virtue even from an enemy; and gold from dross.

17

Whoever offers not food to the poor, raiment to the naked, and consolation to the afflicted, is reborn poor, naked, and suffering.

18

As a sower gets not his harvest if he sow seed in salt soil, so the giver gets no fruit by bestowing on the unworthy.

19

There are three things of which one never tires: health, life and wealth.

20

A misfortune that cometh from on high cannot be averted; caution is useless against the decrees of Fate.

21

The worst of maladies is envy; the best of medicines is health.

22

Three things can never be got with three things: wealth, wishing for it; youth, with cosmetics; health, with medicine.

23

Trifling ruins earnestness, lying is the enemy of truth, and oppression perverts justice.

24

Caution can never incur disgrace; imbecility can never bring honor with it.

25

Whomsoever riches do not exalt, poverty will not abase, nor calamity cast him down.

26

Night and day are the steeds of man; they hurry him on, not he them.

27

Whoso heeds not a plaint, confesses his own meanness; and whoso makes a merit of his charity, incurs reproach.

28

There are four things of which a little goes on a long way: pain, poverty, error, and enmity.

29

He who knows not his own worth, will never appreciate the worth of others.

30

Whosoever is ashamed of his father and mother, is excluded from the ranks of the wise.

31

He who is not lowly in his own sight, will never be exalted in the sight of others.

NOVEMBER

“As large as is the unbounded Universe,
So large that little, hidden Spirit is!
The Heavens and Earths are in it; Fire and air,
And sun and moon and stars; darkness and light,
It comprehends! Whatever maketh Man,
The present of him, and the past of him,
And what shall be of him; — all thoughts and things
Lie folded in the ethereal vast of It!”

THE SECRET OF DEATH.

(fr. the Katha Upanishad).

NOVEMBER

1

In every blessing think of its end, in every misfortune think of its removal.

2

If justice predominates not over injustice in a man, he will speedily fall into ruin.

3

Vain hopes cut man off from every good, but the renunciation of avarice prevents every ill.

4

Patience leads to power, but lust leads to loss.

5

By wisdom is the gift of knowledge displayed; by knowledge are high things obtained.

6

In calamity are men’s virtues proved, and by long absence is their friendship tested.

7

That man who accurately understands the movement and the cause of the revolutions of the wheel of life is never deluded.

8

Days end with sunset, nights with the rising of the sun; the end of pleasure is ever grief, the end of grief ever pleasure.

9

All action end in destruction; death is certain for whatever is born; everything in this world is transient.

10

In information is shown the wit of man, and in travel is his temper tried.

11

In poverty is benevolence assayed, and in the moment of anger is a man’s truthfulness displayed.

12

By truth alone is man’s mind purified, and by right discipline it does become inspired.

13

By shaking hands with deceit, one is tossed on the billows of toil.

14

Fear of judgment will deter from wrong, but trifling with it leads to destruction.

15

An act may seem right, but it is by its results that its purpose is shown.

16

Intelligence is shown by good judgment.

17

Learning clears the mind, and ignorance cobwebs it.

18

Whoso takes good advice is secure from falling; but whoso rejects it, falleth into the pit of his own conceit.

19

By a trusty friend is man supported in life, and by reward are friendships increased.

20

Whoso cannot forgive wrong done to him shall learn to know how his good deeds are undone by himself.

21

He who bestows bounty on mankind, makes of mankind his debtor in a future birth.

22

The envious man is never satisfied, nor can he ever hope to become great.

23

The more a man clothes himself in modesty, the better does he conceal his faults.

24

The best policy for a man is not to boast of his virtues.

25

The kindest policy for a strong man is not to flourish his power in the sight of a weaker man.

26

The contentious man induces antagonism, people cannot often repress anger when contending with fools.

27

Intelligence is not shown by witty words, but by wise actions.

28

Of the eloquence of the pleasant speaker all men are enamored.

29

Craft has the best of men; boldness conquers cities; the first is despised, the last admired.

30

The brave man of whose prowess all men stand in need, will never be distressed by adversaries.

DECEMBER

“Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.
“Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redness to all mankind.”
—TENNYSON, In Memoriam.

DECEMBER

1

The most precious gift received by man on earth is desire for wisdom.

2

In health and wealth man is never in want of friends. True friends, however, are those who remain when they are needed.

3

Of all the animals on earth, man alone has the faculty of causing moral trouble.

4

Man contains three kinds of evil: the evil caused by his (lower) nature; the evil done by man to man; and the evil caused by man to himself.

5

A great man is he who is proof against flattery, vanity, injustice, and the love of pomp and power.

6

The wise man is he who can either take or leave those so-called necessities of life with which other people are intemperate.

7

To hold on with fortitude in one condition, and sobriety in the other, is a proof of a great soul and an impregnable virtue.

8

Let every action be done with perfect gravity, humanity, freedom, and justice, and perform it as though that action were your last.

9

A man can rarely be unhappy by being ignorant of another’s thoughts; but he that does not attend to the motions of his own is certainly unhappy.

10

Do not let accident disturb, or outward objects engross your thoughts; but keep your mind quiet and disengaged, to be ready to learn something good.

11

Manage all your action, words, and thoughts accordingly, since you can at any moment quit life.

12

What matter dying? If the gods are in being, you can suffer nothing, for they will do you no harm.

13

And if the gods are not, or take no care of mortals—why, then, a world without gods is not worth a man’s while to live in.

14

The being of the gods, and their concern in human affairs, is beyond dispute.

15

Remember that life is wearing off, and a smaller part of it is left daily.

16

Depend not upon external supports, nor beg your tranquility of another. In a word, never throw away your legs to stand upon crutches.

17

If you examine a man that has been well-disciplined and purified by philosophy, you will find nothing that is unsound, false, or foul in him.

18

Life moves in a very narrow compass: yes, and men live in a small corner of the world too.

19

Poor transitory mortals know little even of themselves, much less of those who died long before their time.

20

Death and generation are both mysteries of nature, and resemble each other; the first does but dissolve those elements the latter had combined.

21

Do not suppose you are hurt, and your complaint ceases. Ceases your complaint, and you are not hurt.

22

That which does not make man worse, does not make his life worse; as a result he hath no harm either within or without.

23

At present your nature is distinct; but ere long you will vanish into the whole: you will be returned into that universal reason which gave you your being.

24

Do but return to the principles of wisdom, and those who take you now for a monkey or a wild beast will make a god of you.

25

Do not act as if you had ten thousand years to throw away. Death stands at your elbow. Be good for something, while you live, and it is in your power.

26

He that is so anxious about being talked of when he is dead, does not consider that all who knew him will quickly be gone.

27

If you depend too servilely upon the good word of other people, you will be unworthy of your own nature.

28

Whatever is good has that quality from itself; it is finished by its own nature, and commendation is no part of it.

29

Do not run riot; keep your intentions honest, and your convictions sure.

30

He that does a memorable action, and those who report it, are all but short-lived things.

31

Put yourself frankly into the hands of Fate, and let her spin you out what fortune she pleases.

E.S.T. INSTRUCTIONS

THE ESOTERIC SECTION

As far as has been ascertained from existing documentation, the first attempt to establish a group of students for the specific purpose of deeper esoteric studies and training was the one centered around the "Petition to the Masters for the Formation of an 'Inner Group' in the London Lodge," the approximate date of which was July or early August, 1884.

Facsimile of the Document, transcription thereof, and all pertinent data, as far as known, may be found in Volume VI (pp. 250 et seq.) of the Collected Writings, to which the reader is referred.

Later the same year, namely in December of 1884, we hear of a Committee, proposed by T. Subba Row, and formed at Adyar to receive and direct further esoteric teachings and to transmit them to the "Inner Group" in London. It would appear that the Teachers had consented to detail a special group of their chelas to give material to this Committee through Subba Row and Damodar. The Committee was to be composed of Col. Henry S. Olcott, T. Subba Row, Mr. & Mrs. A. J. Cooper-Oakley, and S. Ramaswami Iyer.* No further information concerning this effort is available, and it is reasonable to assume that nothing tangible came out of it.

Subsequent to this initial attempt, and several years removed from it, we have the following letter written by William Quan Judge to H.P.B., and dated May 18 [1887]:

"Dear H.P.B.-

"Please reply to this. So many people are beginning to ask me to be Chelas that I must do something, so I have drawn up the enclosed paper which you can send me with some formalities on it as you think right to do so—or whatever I ought to have. If you do not think so, then please tell me in what way I had best proceed.

"I know a good many good ones who will do well and who will form a rock on which the enemy will founder, and this plan would encourage them. So fiat something. As ever,

William Q. Judge."

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* Cf. letters of Col. Olcott to Francesca Arundale, dated Dec. 31, 1884, and Jan. 7, 1885, and published in The Theosophist, September, 1932. Also The Mahatma Letters to A. P. Sinnett, p. 363, and Josephine Ransom, A Short History of The Theosophical Society, p. 206.

The enclosed paper drawn up by Mr. Judge was worded thus:

"To William Q. Judge:—You are directed to draw together all those persons, members of the Theosophical Society in the U.S., who have or express the desire to serve the cause of the Blessed Masters. This you are to do with the understanding in writing in every case that the persons taken are not thereby made Chelas of the Masters, but simply that they are thus given a chance to make a preliminary trial of themselves, and in each case you will take from the applicant an expression in writing, before making your private register of the names, that they well understand the basis on which you thus take them. Nothing is promised; each will have just what he or she deserves—no more, no less. And all must be faithful to the Cause, to Masters, and to the founders of the Theosophical Society.

"Given [etc.]"

"H.P.B. ... replied that I might go ahead without the paper and soon she would do something else. Later, at the time she was explaining in London the plan of the E.S.T. [Eastern School of Theosophy], I telegraphed her asking her to 'make public the Inner Section.' That telegram was received in the presence of Dr. Keightley and others. She then told me to come to London and help, which I did. The E.S. was founded on the exact lines of the above papers. I do not wish to place myself on the high level of H.P.B. ..., but in Occultism of Master's Lodge a lower Chela is often used as the instrument for pointing out to such a great character as H.P.B. ... the times and seasons and sometimes the plan. That I did in this case, and by the direction of the Master. H.P.B.'s promulgations followed the ideas and also the words in part of my paper."*

In the Fall of 1888, W. Q. Judge went to England and Ireland, visiting, together with Dr. Archibald Keightley, the Dublin Lodge which received a great impetus from their visit on November 27th.

In connection with his visit to London, we have the following words from Mr. Judge:

"I am not a pledged member of the E.S.T. and never made a pledge in it, as my pledges were long before to the Master direct; I was one of its founders, with H.P.B. ..., and she at the beginning made me manager and teacher in it from the first, under her, for the American part especially . . . . I wrote the rules of the E.S.T. myself in London in 1888 at H.P.B.'s request and under the direction of the Master. . . . .†

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* E.S.T. Circular entitled "By Master's Direction," dated from New York, November, 1894, and signed by William Q. Judge.

† Op. cit., pp. 1-2.

The following Statement was published in Lucifer, Vol. III, on the last page of the October, 1888, issue:

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the real founders of the T.S., the following order has been issued by the President-Founder:—

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body, to be known as the "Esoteric Section of the Theosophical Society."

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the Members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President Founder.

III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with:—Mme. H. P. Blavatsky, 17 Lansdowne Road, Holland Park, London, W.

(Signed) H. S. OLCOTT,

President in Council.

Attest:—H. P. BLAVATSKY.

On December 14, 1888, H.P.B. issued a special order appointing W. Q. Judge as her “only representative for said Section in America” and as “the sole channel through whom will be sent and received all communications between the members of said Section and myself [H.P.B.],” and she did so “in virtue of his character as a chela of thirteen years’ standing.”*

The Archives of the E.S. (Pasadena) contain Mr. Judge’s handwritten draft of the Preliminary Memorandum and Rules, with H.P.B.’s changes, deletions and additions. This document has been seen many times by the present writer. In 1895, its existence was confirmed by Dr. Archibald Keightley, who writes:

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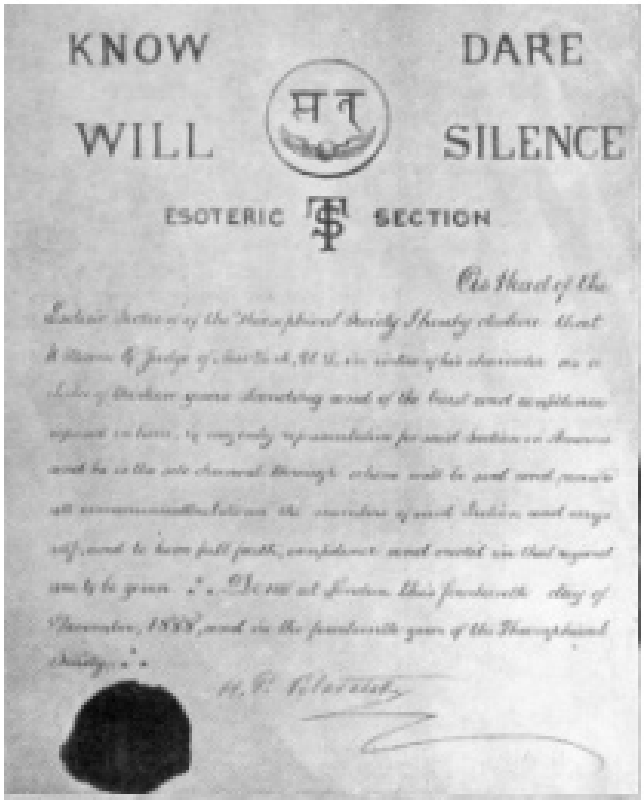
* The original document of this order, facsimile of which is reproduced herewith, is in the Archives of The Theosophical Society, Pasadena, Calif.


KNOW
DARE
WILL
SILENCE
ESOTERIC
SECTION

"I have been asked as to the writing of The Book of Rules, and can only say that, to my knowledge, Mr. Judge wrote The Book of Rules under the guidance of Master M. and H.P.B. .:.; E. T. Hargrove and myself have both seen the original manuscript in Mr. Judge's handwriting, with written additions in H.P.B.'s handwriting. This manuscript is in the possession of Mr. Judge. H.P.B. further told me that 'all the Instructions should be studied by the light of The Book of Rules.' I have seen letters from H.P.B. to Mr. Judge which show that he originated the idea of E.S.T."*

In 1889, Col. H. S. Olcott made a protracted visit to Europe, during which he saw H.P.B. for the last time. The day before he left London for Colombo, Lanka, she handed to him the following document:

"Theosophical Society, Esoteric Section,

London, 25th December, 1889.

"I hereby appoint Colonel H. S. Olcott my confidential agent and sole official representative of the Esoteric Section for Asiatic countries.

"All correspondence relative to admission into, and resignation from, the Section shall be referred to him, and all Instructions transmitted by him, and his decision is to be taken and accepted as given by myself. Such correspondence to be invariably marked 'Private' on the envelope.

(Signed) H. P. Blavatsky."†

Later, sometime after H.P.B. had formed her "Inner Group" in London, she issued an E.S. Order the text of which is as follows.‡

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* E.S.T. Circular issued from 62, Queen Anne Street, Cavendish Square, London W., dated January 12, 1895, and signed by Dr. Archibald Keightley.

† Lucifer, London, Vol. V, January 15, 1890, p. 437; The Theosophist, Vol. XI Supplement to March, 1890, p. cv; H. S. Olcott, Old Diary Leaves, Series IV, p. 184.

‡ Facsimile of this Order was published in The Theosophist, Vol. LIII, June 1932, pp. 230-31, the original being in the Adyar Archives.

“Esoteric Section

[T.S. Seal]

H. P. Blavatsky

E.S.

O R D E R

“I hereby appoint in the name of the MASTER, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section & Recorder of the Teachings.

H.B.P....

“To Annie Besant, C.S. of the I.G. of the E.S. & R. of the T.

“April 1, 1891.

“Read and Recorded April 11/91. William Q. Judge, Sec. U.S.

The status of the E.S. and its officials is outlined in the following Notice issued early the following year:

“The E.S.T. [Eastern School of Theosophy] has no official connection with the Theosophical Society.

“When first organized it was known as a section of the T.S. but it being seen that the perfect freedom and public character of the Society might be interfered with, H.P.B. some time before her departure, gave notice that all official connection between the two should end, and then changed the name to the present one.

“This leaves all T.S. officials who are in the E.S.T. perfectly free in their official capacity, and also permits members if asked to say with truth that the School has no official connection with the T.S. and is not a part of it.

“Members will please bear this in mind.

(Signed) Annie Besant.

William Q. Judge.”*

The first document issued by H.P.B. appears to have been a brief text entitled Preliminary Memorandum which was sent out in 1888, in a hectographed form, together with the Pledge folder. On December 14, 1888, a printed edition (which included the Rules) was issued.† Its text is as follows:

———————

* “Important Notice,” in the E.S.T. Circular entitled Suggestion and Aids, New Series No. 4, dated New York, March 29, 1892.

† It was later published in The Theosophist, Vol. LII, August, 1931, pp. 591-99 with second paragraph deleted.

———————

STRICTLY PRIVATE AND CONFIDENTIAL

THE
ESOTERIC SECTION
OF THE
THEOSOPHICAL SOCIETY

_____

PRELIMINARY MEMORANDUM

ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

PRELIMINARY MEMORANDUM

[Strictly Private, Confidential, Personal, for Members only.]

One object of the present memorandum is to give an opportunity to anyone who has signed the pledge to withdraw it, should such person feel unable or unwilling to accept fully and without reserve the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked. It is but fair to state at once that such duties will never interfere with, nor encroach upon, the probationer's family duties; on the other hand, it is certain that every member of the Esoteric Section will have to give up more than one personal habit, such as practised in social life, and to adopt some few ascetic rules.

Therefore, anyone who wishes to retire after reading what follows, can have his name removed from the list, and the pledge returned, by applying in writing to that effect with postage enclosed. Such applications to be made within three weeks from the receipt of this; by members in Europe directly to H.P. Blavatsky, 17, Lansdowne Road, Holland Park, London, and by members in America to William Q. Judge, General Secretary American Section, T.S.; Box 2659, New York.

This degree of the Esoteric Section is probationary, and its general purpose is to prepare and fit the student for the study of practical occultism or Raj yoga. Therefore, in this degree, the student—save in exceptional cases—will not be taught how to produce physical phenomena, nor will any magical powers be allowed to develop in him; nor, if possessing such powers naturally, will he be permitted to exercise them before he has thoroughly mastered the knowledge of SELF, of the psycho-physiological processes (taking place on the occult plane) in the human body generally, and until he has in abeyance all his lower passions and his PERSONAL SELF.

The real Head of the Esoteric Section is a Master, of whom H. P. Blavatsky is the mouthpiece for this Section. He is one of those Adepts referred to in theosophical literature, and concerned in the formation of the Theosophical Society.

It is through H. P. Blavatsky that each member of this Section will be brought more closely than hitherto under His influence and care if found worthy of it. No student, however, need inquire which of the Masters it is. For it does not matter in reality; nor is there any necessity for creating one more chance for indiscretion. Suffice to say, such is the law in the East.

Each person will receive in the way of enlightenment and assistance, just as much as he or she deserves and no more; and it is to be distinctly understood that in this Body and these relations no such thing is known as favour—all depends upon the person's merits—and no member has the power or knowledge to decide what either he or another is entitled to. This must be left to those who know—alone. The apparent favour shown to some, and their consequent apparent advancement, will be due to the work they do, to the best of their power, in the cause of Universal Brotherhood and the elevation of the Race.

No man or woman is asked or supposed to do any more than his or her best; but each is expected to work to the extent of their ability and powers.

The value of the work of this Section to the individual member will depend entirely upon:

1st. The person's power to assimilate the teachings and make them a part of his being; and

2nd. Upon the unselfishness of the motives with which he seeks for this knowledge; that is to say, upon whether he has entered this Section determined to work for humanity, or with only the desire to benefit or gain something for himself alone.

Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue.

And at this stage it is perhaps better that the applicants should learn the reason for the formation of this Section, and what it is expected to achieve:—

The Theosophical Society has just entered upon the fourteenth year of its existence; and if it has accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it has proved a dead failure on all those points which rank foremost among the objects of its original establishment. Thus, as a "Universal Brotherhood," or even as a fraternity, one among many, it has descended to the level of all those Societies whose pretensions are great, but whose names are simply masks,—nay, even SHAMS.

Nor can the excuse be pleaded that it was led into such an undignified course owing to its having been impeded in its natural development, and almost extinguished, by reason of the conspiracies of its enemies openly begun in 1884. Because even before that date there never was that solidarity in the ranks of our Society which would not only enable it to resist all external attacks, but also make it possible for greater, wider, and more tangible help to be given to all its members by those who are always ready to give help when we are fit to receive it. When trouble arose, too many were quick to doubt and despair, and few indeed were they who had worked for the Cause and not for themselves. The attacks of the enemy have given the Society some discretion in the conduct of its external progress, but its real internal condition has not improved, and the members, in their efforts towards spiritual culture, still require that help which solidarity in the ranks can alone give them the right to ask. The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed or colour; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner.

For this reason it is now contemplated to gather the “elect” of the T.S. and to call them to action. It is only by a select group of brave souls, a handful of determined men and women hungry for genuine spiritual development and the acquirement of soul-wisdom, that the Theosophical Society at large can be brought back to its original lines. It is through an Esoteric Section alone—i.e., a group in which all the members, even if unacquainted with one another, work for each other, and by working for all work for themselves—that the great Exoteric Society may be redeemed and made to realize that in union and harmony alone lie its strength and power. The object of this Section, then, is to help the future growth of the Theosophical Society as a whole in the true direction, by promoting brotherly union at least among the few.

All know that this end was in view when the Society was established, and even in its mere unpledged ranks there was a possibility for development and knowledge, until it began to show want of real union; and now it must be saved from future dangers by the united aim, brotherly feeling, and constant exertions of the members of this Esoteric Section. Therefore, anyone who has signed the pledge without realizing this is earnestly recommended to reconsider his position, and to withdraw unless he is prepared to devote himself to the carrying out of this purpose. Once offered the grand example of practical altruism, of the noble lives of those who learn to master the great knowledge but to help others, and who strive to acquire powers but to place them at the service of their fellow-men, the whole theosophical community may yet be steered into action, and led to follow the example set before them.

The Esoteric Section is thus “set apart” for the salvation of the whole Society, and its course from its first steps will be an arduous and uphill work for its members, though a great reward lies behind the many obstacles once they are overcome. He who wants to follow the working of his inner self and nature for the purpose of self-mastery, has to understand them by comparison; he has to strive to fathom the mysteries of the human heart in general, before he can hope to learn the whole truth about the mysteries of his own soul. The power of Occult self-introspection is too limited in its area if it does not go beyond the Self, and the investigation of isolated instances will remain forever fruitless if we fail to work it out on firmly established principles. We cannot do good to ourselves—on a higher plane—without doing good to others, because each nature reacts upon other natures; nor can we help others without this help benefiting ourselves.

Disappointment is sure to come to those who have joined this Section for the purpose of learning “magic arts” or acquiring “occult training” for themselves, quite regardless of the good of other people less determined. Abnormal, artificially-developed powers—except those which crown the efforts of a Black Magician—are only the culmination of, and reward for, labours bestowed unselfishly upon humanity, upon all men, whether good or bad. Forgetfulness of the personal Self and sincere altruism are the first and indispensable requisites in the training of those who are to become “White Adepts” either in this or a future incarnation.

If any member of this Section agrees to all this, and yet says to himself that, notwithstanding what is said, he will seek for the knowledge for himself, caring little—provided he acquires the powers—as to whether he shall end as a Black or White Adept, let him know that disaster awaits him much sooner than he thinks, and that, although he tries to conceal his motive, it will be known and shall cause a reaction upon him which no one will be able to avert.

No blame will be attached to anyone for a constitutional lack of capacity for assimilating the teachings given, if he works earnestly and continually, if his aspirations do not relax or weaken; his efforts will be known in the right quarter, and it is in strict accordance with his deserts that help will be given him when he expects it the least.

Let every member know, moreover, that the time for such priceless acquisition is limited. The writer of the present is old; her life is well-nigh worn out, and she may be summoned “home” any day and almost any hour. And if her place is even filled up, perchance by another worthier and more learned than herself, still there remain but twelve years to the last hour of the term—namely, till December the 31st, 1899.

Those who will not have profited by the opportunity (given to the world in every last quarter of a century), those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day—those will advance no further than the knowledge already acquired. No Master of Wisdom from the East will himself appear or send any one to Europe or America after that period, and the sluggards will have to renounce every chance of advancement in their present incarnation—until the year 1975. Such is the LAW, for we are in Kali Yuga—the Black Age—and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost insuperable.

As to the relations of the Masters to this Section, it may be further said, paradoxically, that with Them everything is possible and everything impossible. They may or may not communicate personally on the outer plane with a member, and those who are continually wishing to receive “orders” or communications directly from Them on this plane, either phenomenally or otherwise, will in all probability be disappointed. The Masters have no desire to prove Their power or give “tests” to anyone whatever. And the fact that a member has concluded that a crisis of some kind or other is at hand, when, according to his wise opinion, the Master or Masters ought to speak and interfere personally, is no sound reason for such an outward interference.

It is, however, right that each member, once he believes in the existence of such Masters, should try to understand what their nature and powers are, to reverence Them in his heart, to draw near to Them, as much as in him lies, and to open up for himself conscious communication with the guru to whose bidding he has devoted his life. THIS CAN ONLY BE DONE BY RISING TO THE SPIRITUAL PLANE WHERE THE MASTERS ARE, AND NOT BY ATTEMPTING TO DRAW THEM DOWN TO OURS.

Inasmuch as growth in spiritual life comes from within, members must not expect to receive any other communications than those through H.P.B. The additional help, instruction, and enlightenment, will come from the inner planes of being, and will, as said, always be given when deserved.

To achieve this, the attitude of mind in which the teachings given are to be received is that which shall tend to develop the faculty of intuition. The duty of members in this respect is to refrain from arguing that the statements made are not in accordance with what other people have said or written, or with their own ideas upon the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy. Practical esoteric science is altogether sui generis.

It requires all the mental and psychic powers of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it. He must endeavor as much as possible to free his mind, while studying or trying to carry out that which is given him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers. His mind should be made perfectly free from all other thoughts, so that the inner meaning of the instructions may be impressed upon him apart from the words in which they are clothed. Otherwise, there is constant risk of his ideas becoming as coloured with preconceived notions as those of the writers of certain otherwise excellent works upon esoteric subjects who have made the occult tenets more subservient to modern Science than to occult truth.

In order, also, that the student may receive as much benefit as possible, it is absolutely essential that the superficial and inattentive habits of thought, engendered by Western civilization, shall be given up, and the mind concentrated upon the instructions as a whole as well as upon every word in them. To this end students are required to practise the habit of careful and constant concentration of mind upon every duty and act in life they may have to do, and not to reserve their efforts in that direction for the consideration of these teachings only. The student must make all his desires lean to, and centre upon, the acquirement of spiritual knowledge, so that the natural tendency of his thought may be in that direction. He must, therefore, in every moment of leisure revert to these subjects, as well as have a special time set apart for their consideration.

Students must not look for tests and trials of a special nature; these will come in the affairs of life and in relations with fellow-men. Specific tests will not in general be given, but even the manner in which the student approaches these teachings will be in itself a test or trial. The Masters do not judge students simply by their ability to do this or that special or difficult thing, but by the actual self-development and progress accomplished.

In entering this Section, the student begins to look his own nature in the face, and in accordance with the intensity of his aspirations, will be his difficulties. These difficulties may exhibit themselves on the physiological, mental, moral, or psychic planes of his being, or in the circumstances of his life. Having signed the pledge, his first failure to keep any one of its clauses is the failure to stand the first trial. Such a failure, however, is not defeat, so long as a further sincere endeavour is made.

RULES

In the following the masculine includes the feminine; the singular, the plural; and vice versa.

1. Groundless condemnation on hearsay of others, theosophists or not, must be refrained from, and charity to each other's faults widely practiced within, as well as without, the theosophical area.

2. Repetition of statements or gossip derogatory of others must be avoided. But condemnation of crime, of social evils and systems of every description, in the abstract, is a duty of every member. Above all, the duty of every member is to fight against cant, hypocrisy, and injustice in every shape.

3. A derogatory or slanderous statement made against a fellow theosophist in the presence of a member, shall not be permitted by him to pass without protest, unless he knows it is true, in which case he should remain silent.

4. No member shall boast of being in this Section.

5. No member shall pry into the standing in this Section of a Brother, nor shall he uninvited seek to know if another theosophist is a member of it. Members may use the password of the Section for the purpose of recognition, but never from curiosity, nor a desire to discover if the person addressed is a member of the Section.

6. Any member may, if he chooses, remain unknown as such, and that desire, if suspected by others, must not be talked about nor referred to.

7. If a member, whether falsely or truly, asserts that he has received letters or communications from Masters, unless directed to divulge the same, he will ipso facto cease to derive any benefit from the teachings, whether the fact be known or unknown to himself or to others. A repetition of such offense gives the Head of the Section the right to expel the offender in discretion. In every case where a member shall receive a letter or communication purporting to come from Master or Masters, and which directs the divulgation of its contents or a part thereof, the same before being divulged shall be communicated to H.P.B. directly, if the recipient is in Europe, and to William Q. Judge, if in America, for transmission to said H.P.B. For deception is easy, and, without great experience, members are not able to decide whether such a communication is genuine or not.

8. No member shall, under any circumstances, bring any charge of whatever nature against another member, whether to H.P.B., William Q. Judge, or any other member of the Section. This rule does not imply that the Masters condone, excuse, or tolerate any fault or crime. But no member is the judge of the acts of another member or theosophist, in this Section less than in any other. For, while in every Exoteric Branch, its President and Council decide upon any charges against their Fellows, in this Section each member is to be judged by his Karma and the Masters alone.

9. No member shall pretend to the possession of psychic powers that he has not, nor boast of those which he may have developed. Envy, jealousy, and vanity are insidious and powerful foes to progress, and it is known from long experience that, among beginners especially, the boasting of, or calling attention to, their psychic powers almost invariably causes the development of these faults and increases them when present. Hence—

10. No member shall tell to another, especially to a fellow-member, how much he has progressed or what recognition he has received, nor shall he by hints cause such to be known. Where students of similar tastes and dispositions desire to form a group or groups for mutual help in training, application must be made to H.P.B. for permission and advice as to the same. But hasty judgment as to the advisability of forming such groups must be avoided. For it may so happen, that two or more members united by a real friendship, may yet be so contrary in their magnetic idiosyncracies and conditions that their friendship may be changed into hatred on the occult plane, if they form groups without esoteric knowledge.

11. No member shall ask for any orders or instructions as to the conduct of his business affairs or the management of his social relations, or the ordinary affairs of life, nor as to the cure of diseases, whether in himself or in any other person. Questions relative to the instructions given will alone be accepted and attended to.

12. It is required of a member that when a question arises it shall be deeply thought over from all its aspects, to the end that he may find the answer himself; and in no case shall questions be asked out of curiosity, nor until the person has exhausted every ordinary means of solving the doubt or of acquiring himself the information sought. Otherwise his intuition will never be developed.

He will not learn self-reliance; and two of the main objects of the Section will be defeated. For an adept becomes such by his own exertions, by the self-development of his own power; and no one but himself can effect this work. “An adept becomes, he is not made.” The office of Guru or Guide is to adjust the disciple in his progress, and not to drag or push him forward.

13. The use of wine, spirits, liquors of any kind, or any narcotic or intoxicating drug, is strictly prohibited. If indulged in, all progress is hindered, and the efforts of teacher and pupil alike are rendered useless. All such substances have a directly pernicious action upon the brain, and especially upon the “third eye,” or pineal gland (vide “Secret Doctrine,” Vol. II, p. 288 [d] et seq.). They prevent absolutely the development of the third eye, called in the East “the Eye of Śiva.”

14. The moderate use of tobacco is not prohibited, for it is not an intoxicant; but its abuse, like that of everything else—even pure water or bread—is prejudicial.

15. As to diet: The eating of meat is not prohibited, but if the student can maintain health on vegetables or fish, such diet is recommended. The eating of meat strengthens the passional nature, and the desire to acquire possessions, and therefore increases the difficulty of the struggle with the lower nature.

16. Each member is expected to set apart a certain time of the day or night, of not less than half an hour’s duration, for meditation upon the instructions received, for self-examination and self-study. If possible, the place selected for this should be used by no other person, nor for any other purpose; but the providing of such a special place, if inconvenient, is not insisted upon.

17. Harbouring doubt as to the existence of Masters in general is no crime, since it is often but the effect of ignorance, and comes involuntarily. But it will inevitably prevent the pupil from attracting the attention of the Master; and he will fail to draw to himself His influence. Suspicions as to the character of the members of the Section are also prejudicial to advancement. In short, any malevolent feeling, especially malice, envy or revenge toward any person high or low, creates peculiarly obstructive conditions in the student’s path, and will absolutely prevent progress of every sort. The elimination of the desire for reward aids the student in his development.

18. No member of this Section shall belong to any other body, association, or organization for the purpose of mystic study or occult training, except Masonry and the Odd Fellows, if they so desire.

But they must be as careful to guard the secrecy of this Section from Masons as they are to preserve the secrets of Masonry from Theosophists. The reason for this rule is so self-evident as to need no explanation.

19. It is expected that all members of this Section shall have the following books and magazines where they can be referred to, as constant reference to them will be made in the course of the instruction, and no extended extracts will be furnished. Works on metaphysics and articles expounding the teachings of our Special School should be procured. The following books and theosophical magazines should be especially attended to:—

“The Secret Doctrine.”	“Patanjali’s Yoga Philosophy.”
“The Bhagavad-Gita.”	“The Theosophist.”
“Light on the Path.”	“Lucifer.”
	“The Path.”

This rule is not intended to force members into the purchase of these books and magazines, but the undersigned has no time to copy extracts, giving explanations that have already appeared in print. Much has been already published, and it will be necessary to refer very often to such matter, and if a member is actually unable to procure the publications referred to, it is expected that others who are able will, upon request, furnish the desired book or a copy of the matter referred to. And herein the plea of poverty—if a pretence—will be as prejudicial to the student as any other vice.

20. As “the first test of true apprenticeship is devotion to the interest of another,” it is expected that members will endeavor to fully comply with clauses 1 and 5 of the pledge. Theosophy must be made a living power in life, and, as a beginning, it must be applied in all relations, whether business, social, or personal. “The doctrine,” as a whole, “promulgated by the Adepts being the only true one, must—supported by such evidence as they are preparing to give—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories, unimpeachable facts for those who know, with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. For these doctrines to practically react on the life through the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularise a knowledge of Theosophy. It is not the individual or determined purpose of attaining oneself Nirvâna, which is, after all, only an exalted and glorious selfishness, but the self-sacrificing pursuit of the best means to lead our neighbor on the right path, and cause as many of our fellow creatures as we possibly can to benefit by it,

which constitutes the true Theosophist."*

21. Members of the Section will therefore not neglect the exoteric branches of the Theosophical Society, but are expected to infuse into those as much energy in theosophical work as they can. Although all cannot be teachers, yet each one can familiarise himself with theosophical doctrines, and promulgate them to those who are inquiring. "There is hardly a theosophist in the whole Society unable to effectually help it by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself." The efforts of those members who benefit the Cause should never be impeded by criticism on the part of others who do nothing, but all should be encouraged and as much help given as is possible, even if that assistance be limited through circumstances to mere encouragement. Every sincerely based work for theosophy will bear good fruit, no matter how inappropriate it may appear in the eyes of those members who have set to themselves and everybody else only one definite plan of action.

Further rules will be made if exigency requires.

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ORGANIZATION.

The communications to be made will be forwarded in Europe directly from H. P. Blavatsky; in America all communications will be sent through William Q. Judge, P.O. Box 2659, New York, U.S.A.; and all questions addressed to H. P. Blavatsky by members of this Section in America must be forwarded to said William Q. Judge, and shall bear upon them the number of the member as found on his certificate. As some early certificates of admission were sent without bearing this reference number, every member holding such a certificate should immediately apply for his number. William Q. Judge is authorized to establish regulations in his discretion in respect to the method to be followed in America for the transmission of communications, questions and answers, and also in respect to the appointment of assistant secretaries.

LONDON, December 14, 1888. (Signed) H. P. B.

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* [These excerpts are from a letter of the Mahâ-Chohan, very likely the most important letter from the Teachers. Its original does not exist in any of the known Archives. Its approximate date is 1881. Copies which are available show it to have been intended for A. P. Sinnett. It is introduced by the following brief statement:
"An abridged version of the view of the Chohan on the T.S. from his own words as given last night. My own letter, the answer to yours, will shortly follow. K.H."

Other excerpts from this communication were published by H.P.B in Lucifer, Vol. II, August, 1888, pp. 431-32 (cf. Collected Writings, Vol. X; pp. 78-81 with historical footnotes), and by William Quan Judge in The Path, Vol. VII, February, 1893, pp. 333-35 (cf. Echoes of the Orient, Vol. I, 1975, pp. 297-300). —Compiler.]

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Next to be issued were H.P.B.'s E. S. Instructions I and II. They were first run off on a hand-roller "primitive" mimeograph. Stencils were made, an ink-roller was used and sheets had to be spread out to dry. Henry T. Edge, personal pupil of H.P.B., then only 22 years of age, told me that he did this work and that H.P.B. signed some of them with her initials, in some cases with the triangle of three dots following them.

When they were printed by the Aryan Press, organized by Mr. Judge and James Morgan Pryse in New York in 1889, they were dated January and February, 1889, for Instruction I, and March and April for Instruction II. Later editions, which, unfortunately, are undated, show that these Instructions were entirely reset, with various minor changes and improvements incorporated.

Instruction III, preceded by "Preliminary Explanations," was issued in 1889-90, and was printed. All key-words in the "Preliminary Explanations" were omitted in the copy given to the printer. H.P.B. herself, with pen and ink, wrote in the key-words for which a blank space had been left by the typesetter, and then initialed each copy.

After the H.P.B. Press had been installed in London, about November, 1890, and James M. Pryse had come over from the U.S.A. to operate it, the Instructions were printed by him. Nos. I and II were bound together, and No. III was bound separately. Copies were sent to Mr. Judge in New York, for the E.S. members in America. Also sheets were sent at a later time, and Mr. Judge had them bound for his own use.

The next document was a small booklet called the Book of Rules, consisting of two parts: text and Rules. The text had no special title, but actually was the Preliminary Memorandum issued previously. The wording of the General rules, in part, at least, drafted by Mr. Judge, was slightly modified.

In regard to Instruction No. III, it should be noted that its original edition has the full text of H.P.B.'s "Preliminary Explanations to No. III of the Instructions," written at the time of a grave crisis or rather series of crises, through which the T.S. passed in 1889-90. This original text contains a spirited defense of W. Q. Judge against vicious attacks. At the time when the Instructions had to be reprinted in London, sometime in 1890-91, certain portions of these "Preliminary Explanations" were omitted by those who had been constituted the editors, on the ground that they were too personal. This was done when H.P.B. was too ill to supervise the work, and, she afterwards said, without her sanction and much against her wishes.*

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* As stated in the Introductory Note to E.S. Instruction No. III, edition of 1895.

To quote again from Dr. Archibald Keightley:

“ ‘When the English copies of the Instructions had to be revised and reprinted, this paper [Preliminary Explanations] was partly incorporated with Instruction No. III, and those who had the work in hand omitted certain portions of the matter. At a household meeting held at 19, Avenue Road, in January, 1894, Mr. Mead stated that:

“ ‘The Instructions were being revised for the purpose of printing them;

“ ‘He considered that it would be better to issue the Instructions without any reference in them to living persons;

“ ‘He referred the matter to H.P.B. for her decision;

“ ‘At the time, H.P.B. was in very bad health, and it was exceedingly difficult to attract her attention to any routine business.

“ ‘He was told not to trouble H.P.B. but to “do as you like.”

“ ‘He, acting on what he then considered the best interests of E.S.T., cut out all reference to living persons from the Instructions.’

“ ‘The above agrees with what I recollect of the proceedings of the House Committee and with the statement of G. R. S. Mead made to me at the time he gave me the revised copy for reprinting No. III Instructions.

(Signed) James M. Pryse.’

“ ‘The above is a true statement of what Mr. Mead said at the meeting referred to. Moreover, I was often present at the E.S.T. private printing office when the Instructions were being printed, and I remember that statements by Mr. Pryse to the same effect were made to me at the time of revision. And I remember discussing the subject with Mr. Mead before the completion of the book, and he made statements to me personally to the same effect.

(Signed) Thomas Green.’

“ ‘The above is a correct account of Mr. Mead’s explanation of the revision as given at the meeting referred to. During the winter of 1893-94, when I was living at the Headquarters, I heard Mr. Mead give the same account both before and after that meeting.

(Signed) Ernest T. Hargrove.’ ”†

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* Ac stated in the Introductory Note to E S. Instruction No. III, edition of 1895.

† E.S.T. Circular of Jan. 12, 1895, quoted from earlier.

Dr. Archibald Keightley states also in the same Circular that “Mr. Claude F. Wright also gave me the same account. I refer to the matter in detail because a rumour has lately been set afloat that H.P.B. . . . ordered the excisions above referred to. But above all there is her own written statement that all she said of Mr. Judge in that paper was from her Master’s own letter (posted at Sikkim) to her. Everyone who knew H.P.B. ... knew that she never would have intentionally removed the Master’s own words from a paper which He ordered her to write, as He did order her to issue the paper referred to . . .”

The third printed edition of Instruction No. III, issued in New York in 1895, restored the omitted portions.

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In 1890, in England, a second Preliminary Memorandum* was published, this being extracts from H.P.B.’s “Preliminary Explanations to No. III of the Instructions,” plus the penultimate paragraph of that Instruction. The Aryan Press in New York also published this second Preliminary Memorandum in an eight-page pamphlet. Its text is as follows:

Strictly private and confidential.

ESOTERIC SECTION

PRELIMINARY MEMORANDUM

“If thou canst not fulfil thy pledge, refuse to take it, but once thou hast bound thyself to any promise, carry it out, even if thou hast to die for it.”

Membership in the E. S., and “pledges” sent, accepted and signed, are no warrants for a high success, nor do these pledges aim at making of every student an adept or a magician. They are simply the seeds in which lurks the potentiality of every truth, the germ of that progress which will be the heirloom of only the seventh perfect Race. A handful of such seeds was entrusted to me by the keepers of these truths, and it is my duty to sow them there, where I perceive a possibility of growth. It is the parable of the Sower put once more into practice, and a fresh lesson to be derived from its new application. The seeds that fall into good ground will bring forth fruit an hundredfold, and thus repay in each case the waste of those seeds which will have fallen by the wayside, on stony hearts and among the thorns of human passions. It is the duty of the Sower to choose the best soil for the future crops.

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* This second Preliminary Memorandum was included in a further edition of the Book of Rules issued in late 1891 by Annie Besant and William Q. Judge as joint Heads of the E.S.

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But he is held responsible only so far as that ability is directly connected with the failures, and that such are solely due to it; it is the Karma of the individuals who receive the seeds by asking for them, that will repay or punish those who fail in their duties to their HIGHER SELF.

(From the “Book of Discipline” in the schools of “Dzyan.”)

“1. TO THE EARNEST DISCIPLE HIS TEACHER TAKES THE PLACE OF FATHER AND MOTHER. FOR, WHEREAS THEY GAVE HIM HIS BODY AND ITS FACULTIES, ITS LIFE AND CASUAL FORM, THE TEACHER SHOWS HIM HOW TO DEVELOP THE INNER FACULTIES FOR THE ACQUISITION OF THE ETERNAL WISDOM.

“2. TO THE DISCIPLE EACH FELLOW-DISCIPLE BECOMES A BROTHER AND SISTER, A PORTION OF HIMSELF,* FOR HIS INTERESTS AND ASPIRATIONS ARE THEIRS, HIS WELFARE INTERWOVEN WITH THEIRS, HIS PROGRESS HELPED OR HINDERED BY THEIR INTELLIGENCE, MORALITY, AND BEHAVIOR THROUGH THE INTIMACY BROUGHT ABOUT BY THEIR CO-DISCIPLESHIP.

“3. A CO-DISCIPLE OR ASSOCIATE CANNOT BACKSLIDE OR FALL OUT OF THE LINE WITHOUT AFFECTING THOSE WHO STAND FIRM THROUGH THE SYMPATHETIC TIE BETWEEN THEMSELVES AND THE PSYCHICAL CURRENTS BETWEEN THEM AND THEIR TEACHER.

“4. WOE TO THE DESERTER, WOE ALSO TO ALL WHO HELP TO BRING HIS SOUL TO THE POINT WHERE DESERTION FIRST PRESENTS ITSELF BEFORE HIS MIND’S EYE, AS THE LESSER OF TWO EVILS. GOLD IN THE CRUCIBLE IS HE WHO STANDS THE MELTING HEAT OF TRIAL, AND LETS ONLY THE DROSS BE BURNT OUT OF HIS HEART; ACCURSED BY KARMIC ACTION WILL FIND HIMSELF HE WHO THROWS DROSS INTO THE MELTING-POT OF DISCIPLESHIP FOR THE DEBASEMENT OF HIS FELLOW-PUPIL. AS THE MEMBERS TO THE BODY, SO ARE THE DISCIPLES TO EACH OTHER, AND TO THE HEAD AND HEART WHICH TEACH AND NOURISH THEM WITH THE LIFE- STREAM OF TRUTH.

“5. AS THE LIMBS DEFEND THE HEAD AND HEART OF THE BODY THEY BELONG TO, SO HAVE THE DISCIPLES TO DEFEND THE HEAD AND THE HEART OF THE BODY THEY BELONG TO (in this case Theosophy) FROM INJURY.

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* “So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.” (Vide Fragment III, in Voice of the Silence, p. 49.)

(From the Letter of a Master.)

. . . . AND IF THE LIMBS HAVE TO DEFEND THE HEAD AND HEART OF

THEIR BODY, THEN WHY NOT SO, ALSO, THE DISCIPLES THEIR TEACHERS AS REPRESENTING THE SCIENCE OF THEOSOPHY WHICH CONTAINS AND INCLUDES THE ‘HEAD’ OF THEIR PRIVILEGE, THE ‘HEART’ OF THEIR SPIRITUAL GROWTH? SAITH THE SCRIPTURE:-

“HE WHO WIPETH NOT AWAY THE FILTH WITH WHICH THE PARENT’S BODY MAY HAVE BEEN DEFILED BY AN ENEMY, NEITHER LOVES THE PARENT NOR HONOURS HIMSELF. HE WHO DEFENDETH NOT THE PERSECUTED AND THE HELPLESS, WHO GIVETH NOT OF HIS FOOD TO THE STARVING NOR DRAWETH WATER FROM HIS WELL FOR THE THIRSTY, HATH BEEN BORN TOO SOON IN HUMAN SHAPE.

“BEHOLD THE TRUTH BEFORE YOU: A CLEAN LIFE, AN OPEN MIND, A PURE HEART, AN EAGER INTELLECT, AN UNVEILED SPIRITUAL PERCEPTION, A BROTHERLINESS FOR ONE’S CO-DISCIPLE, A READINESS TO GIVE AND RECEIVE ADVICE AND INSTRUCTION, A LOYAL SENSE OF DUTY TO THE TEACHER, A WILLING OBEDIENCE TO THE BEHESTS OF TRUTH, ONCE WE HAVE PLACED OUR CONFIDENCE IN, AND BELIEVE THAT TEACHER TO BE IN POSSESSION OF IT; A COURAGEOUS ENDURANCE OF PERSONAL INJUSTICE, A BRAVE DECLARATION OF PRINCIPLES, A VALIANT DEFENCE OF THOSE WHO ARE UNJUSTLY ATTACKED, AND A CONSTANT EYE TO THE IDEAL OF HUMAN PROGRESSION AND PERFECTION WHICH THE SECRET SCIENCE (Gupta-Vidyâ) DEPICTS—THESE ARE THE GOLDEN STAIRS UP THE STEPS OF WHICH THE LEARNER MAY CLIMB TO THE TEMPLE OF DIVINE WISDOM.”

(From No. III of the Instructions.)

Good and evil are relative, and are intensified or lessened according to the conditions by which man is surrounded. One who belongs to that which we call the “useless portion of mankind,” i.e., the lay majority, is in many cases irresponsible. Crimes committed in Avidyâ (ignorance) involve physical but not moral responsibilities or Karma. Take, for example, the case of idiots, children, savages, and other people who know no better. But the case of each of you, pledged to the HIGHER SELF, is quite another matter. You cannot invoke this divine Witness with impunity, and once that you have put yourselves under its tutelage, you have asked the Radiant Light to shine into and search through all the dark corners of your being; consciously you have invoked the divine justice of Karma to take note of your motives, to scrutinize your actions, and to enter up all in your account. The step is as irrevocable as that of the infant taking birth. Never again can you force yourself back into the Matrix of Avidyâ and irresponsibility.

Resignation and return of your pledges will not help you. Though you flee to the uttermost parts of the earth, and hide yourselves from the sight of men, or seek oblivion in the tumult of the social whirl, that Light will find you out and lighten your every thought, word, and deed. Are any of you so foolish as to suppose that it is to poor, miserable H.P.B. you are giving your pledge? All she can do is to send to each earnest one among you a most sincerely fraternal sympathy and hope for a good outcome to your endeavors. Nevertheless, be not discouraged, but try, ever keep trying;* twenty failures are not irremediable if followed by as many undaunted struggles upward: is it not so that mountains are climbed? And know further that if Karma relentlessly records in the Esotericist's account bad deeds that in the ignorant would be overlooked, yet equally true is it that each of his good deeds is, by reason of his association with the Higher Self, an hundredfold intensified as a potentiality for good.

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In the latter part of 1889, the following communication was addressed by H.P.B. to her Esotericists:

E.S.T.S. Strictly Private and Confidential.

The following has been received by me, with orders to send a copy to all members of the Section.

William Quan Judge,

Sec. to H.P.B.

Esoteric Section

[T.S. Seal]

17 Lansdowne Road,

London,

November 29, 1889.

H. P. Blavatsky

To the Esotericists:

As one sees the blemishes of his face by looking in a mirror, so has the mere holding up to you of the shining image of the true and advanced Esotericists revealed to the earnest among you your own imperfections.

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* Read pages 40 and 63 in The Voice of the Silence.

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The disclosure is so impressive that some of the best of the members of the E.S. have, with undue precipitancy, wanted to sever their connection and leap out of the "path." They knew not that if among them there was one who embodied in himself the ideal depicted it would be my duty to relinquish the Teacher's chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. That the Masters do, in proportion to their respective temperaments, at stages of Bodhisattvic development possess such Pâramitâs, constitutes their right to our reverence as our Teachers.

It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate them.

Take back your resignations, then, you sincere ones, who dazzled by the ideal held up to you in the Master's letter, and stung by your sense of imperfection, have adopted the wrong expedient of retiring. This is the reverse of bravery. Try to realize that progress is made step by step, and each step gained by heroic effort. Withdrawal means despair or timidity. "No Arhan, O Lanoo, becomes one in that birth when for the first the Soul begins to long for final liberation." (Voice of the Silence, p. 39.) Read those words and remember them. "And if he falls, e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his." (Ibid., p. 40.) Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful, then, not despairing. With each morning's awakening try to live through the day in harmony with the Higher Self. "Try" is the battle-cry taught by the Teachers to each pupil. Naught else is expected of you. One who does his best does all that can be asked. There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step toward Buddhahood.

So, then, to answer plain questions put to me in several letters by frightened Esotericists, I say that probably though not one of you may attain in this birth to this full ideal (of Buddhahood), yet each of you may begin to tread the "sryâshtânga-Mârga."* Afraid of Pâramitâs, are you? A man may be patient, kind and conscientious, without becoming at once a King Harichandra. "The sixteen Pâramitâs are not for priests and yogis alone," as said, but stand for models for all to strive after; and neither priest nor yogi, chela nor Mahâtma, ever attained all, at once. Again, the idea that sinners and saints are expected to enter the Path is emphatically stated in The Voice of the Silence, p. 40, where it is said that "not one recruit can ever be refused the right to enter on the path that leads toward the field of battle."

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* [Noble Eightfold Path.—Comp.]

Read the “Voice,” I say. It was written for, and dedicated to you, by Masters’ special orders. Therein you will find all your inquiries anticipated and answered.

Yours fraternally,

H.P.B.

Note.—Pâramitâs are the transcendental virtues.—W.Q.J.

In regard to the Pledge of Probationers, one of its early versions was openly published in the pages of Lucifer (Volume III, September, 1888, pp. 63-67), in an article entitled “The Meaning of a Pledge,” said to have been written by Dr. Archibald Keightley, and which we reproduce herewith.

THE MEANING OF A PLEDGE

It has been thought advisable that members of a certain Occult Lodge of the T.S. should have the meaning of the Pledge they are about to take laid before them as plainly as possible. At any rate, that those who have previously signed the Pledge shall lay before those who are about to do so all that they understand this Pledge to mean and what its signature involves.

The Pledge runs as follows:

“1. I pledge myself to endeavour to make Theosophy a living factor in my life.

“2. I pledge myself to support, before the world, the Theosophical movement, its leaders and its members.

“3. I pledge myself never to listen without protest to any evil thing spoken of a Brother Theosophist and to abstain from condemning others.

“4. I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others.

“5. I pledge myself to do all in my power, by study or otherwise, to fit myself to help and teach others.

“6. I pledge myself to give what support I can to the movement in time, money, and work.

“So Help Me, My Higher Self.”

It is at once plain that this is not a general Pledge like that which is taken so lightly by members of the Theosophical Society; but that it is a specific undertaking to do and to endeavour to do certain things. Also that it is given under an invocation:—

“So help me, my Higher Self.”

The term “Higher Self” has recently come into considerable use—at any rate so far as the Theosophical Society is concerned. To those who have studied the meaning of the words it is at once evident that to “take an oath” in the ordinary fashion of Christians is much less serious than a Pledge in presence of the “Higher Self.”

The “Higher Self,” moreover, is not a sort of sublimated essence of any one man; a sort of spiritualised “personality.” It is universal and secondless and in such a sense the term “my Higher Self” seems misplaced. But every man, however dimly, is a manifestation of the Higher Self, and it is by the connection of the J…va, the Monad, with the secondless “Higher Self” that it is possible to use the term. What then does the invocation mean?

The man who takes this Pledge in the right spirit calls upon It, and calls every help and blessing from It to his assistance. By an intense desire to be under Its protection he (though It per se is latent and passive) places himself under the protection of the active and beneficent powers that are the direct rays of the Absolute Higher Secondless Self.

But if a man takes this Pledge and betrays his Higher Self, he risks every evil and brings it upon himself. Thus then, he who remains true to the Pledge has nothing to fear; but he who has no confidence in himself to keep the Pledge when taken, had better leave it and, much more, leave Occultism alone.

Breaking this Pledge cannot, then, involve penalty on the “Higher Self,” but it can affect the individual man. The “Higher Self” is immortal, but the Monad exists as a separate individual only during the Manvantaras, and around it various personalities are formed. This incarnates at every new birth, and not only can be, but is, punished if such a Pledge is broken. Once that it has progressed far enough to recognize the glorious light of the Higher Self and desire to live in it, the breaking of the Pledge tends towards a condition which would preclude the possibility of that light not only benefitting the Monad, but even reaching it.

Thus all men are in the presence of two forces in nature. One of them active and beneficent, whose aid and assistance is directly invoked by the Pledge; the other active, but maleficent, which is represented by beings who have a distinct interest in preventing the operation of the Pledge, and in hindering the work of the Theosophical Society. We see this more clearly when we know that we Pledge ourselves to be active, and not merely to endeavor to be.

Further, there are powers on the earth and in the flesh, as well as in the astral light, who desire to prevent and hinder the Pledge from taking effect. Some of these act consciously in this manner, and others because they are driven to such conscious action, but without any knowledge of the reason or force which drives them thereto.

We are to endeavor to “make Theosophy a living factor in our lives.”

Before we can endeavor to do this, much less do it effectually, we must first understand what Theosophy is, and actually define to ourselves what we individually mean by Theosophy. Now it is exactly this definition, its want, and our ignorance generally which hitherto has prevented us from carrying out this endeavor. Nothing need here be said of the Theosophical Society and the benefit which would come to it by even a small section of its members actually making Theosophy the living factor in their lives. Very few do so, and it is only too true that a member of the Theosophical Society is not necessarily a Theosophist. But those who take this Pledge are not content to remain nominally members of the Society, but aspire to be Theosophists indeed. And therefore it is so necessary that all should learn what a Theosophist is, and what any man must do to make Theosophy a living factor in his life.

As a negative definition nothing could be better than the definition in Lucifer, Vol. I, November, 1887, p. 169:

"He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist."

But this definition also contains the positive side. It is not sufficient merely to abstain from doing that which is condemned in this definition. The negative side alone is useless to those who take this Pledge—and not merely useless, for it involves practically the breaking of the Pledge. The Pledge demands not only that the man who takes it shall abstain from evil doing but, more, that he shall positively work altruistically and defend any innocent person as he would himself.

Many men may be so colorless as not to offend against the negative clauses of the Pledge and definition; but few are they who are sufficiently positive in their own character as not only not to offend against these clauses but also work in the opposite direction. For the greatest importance does not consist in "I will not" but in the "I will do." Thus some strength is needed for impersonality. This impersonality is of two kinds, negative and positive. For the negative, strength is needed to fight against the forces of heredity and education, and prevent obedience to the instincts and acquired habits of this and other incarnations. But greater strength is needed to cross the zero-point and create new instincts and habits in the midst of conditions of life and habits of thought which are violently opposed to the new creation. And it would seem that strength is required so that it would be possible to conquer the tendencies of a devil and grow up into divinity. And if we regard the Pledge generally it would seem to be an admirable instrument, in view of the above quoted definition, for finding out and assailing everybody on their weak points. As men and women the

Pledge compels us to refrain from acting and thinking in our daily life as our education has hitherto compelled us to do. If we do not so refrain, we do not make Theosophy a living factor in our lives. And more, while we are engaged in this difficult task, the positive side appears and we are told that we have to do other things as difficult—otherwise we are not Theosophists.

The second clause of the Pledge will prove a stumbling block to many lukewarm members of the Theosophical Society. Many may be in complete accord with the objects of the Theosophical Society, so far as they understand them, but also be in complete disagreement with the leaders of the Society and their method of work. Not only may they disagree but also be in either open or concealed hostility to those leaders and many of the members. It is of no use to disguise from ourselves the fact that this has been the case, and unfortunately may be so again. We work for "Universal Brotherhood" and we are at enmity with our immediate neighbours. This then we pledge ourselves to put a stop to, and to excise the tendency from our natures. Thus Clause 2 has a special reference to certain persons, arising out of the general circumstances.

The question naturally arises: "Of what use is a Theosophical Society with such aims, when it is composed of such diverse elements?" And again: "Has the Society any coherence and purpose which shall make it a living power in the society by which it is surrounded?" For an analogy exists; and the Society is an individual among societies, just as men and women are individuals. And it may here be emphatically stated that the power and force of any given body is not the total force of its component units, but that the body has an individual force and power of its own apart from them. One has but to turn to the chemistry of "alloys" to see that this is true. If then we regard the Society, it does not seem that any of its strength is due to the united purpose and action of its individual members. But it has a great purpose, and to this a certain number of devoted individuals have sacrificed all that lay in their power. Among these the founders and present leaders of the Society are notable examples. The result is that the Society continues to exist exoterically. But the continued existence of the Society is not due to these few individual efforts alone but to the underlying influence of those under whose direction the Society was founded by its present leaders, and to the fostering care of those Masters in Wisdom, after it was founded.

Clause 3 opens out to many, as the Society is at present constituted, a good deal of casuistical reasoning. It has been said, and it would seem truly said, that it is perfectly open to those who are true Theosophists to condemn an act but not the actor.

But this will be found to be a distinction which is very subtle and difficult to make in life. Light on the Path, too, warns the aspirant against self-righteousness of a like character, “for the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow.” Thus those who take this Pledge are about to meet a very subtle difficulty (for in life the act and the actor are indissolubly connected), unless they have attained the power of observing and reading on a plane which is at present beyond the reach of the majority of mankind. However, even if this power is beyond reach at present, it is at all events right for those who aspire to be Theosophists to try. We can at least put a bridle on our physical lips and endeavor to do so on our mind, and thus abstain from “condemning others.” For the silent condemnation of the mind would seem more “vicious” than physical speech, for, at any rate in the “judge,” it is a form of moral cowardice. And herein lies the casuistry. For apart from the definition in Lucifer, it has been open to those who take the Pledge to consider that their human brothers are not “Brother Theosophists,” and therefore that it is legal to judge and condemn. Thus if it could be clearly proven that any man or woman has erred against the said definition it might be possible to receive absolution from the pledge “never to listen without protest to any evil thing spoken” of them. But the definition stops this with its “whether a brother Theosophist or not,” and agrees with the legal maxim which is so seldom acted upon—always to consider a man innocent until proved guilty. Suspicion is a dangerous guest to harbour, and we are finally brought back to the fact that it is best to “judge not that ye be not judged.”

Clauses 4 and 5 are the completion of resolutions which go straight to the centre of all that militates against Theosophy and against its forming a living factor in men’s lives. In this sense Clause 6 is a completion also. But the power to help and teach others can only be found in the united spirit of life, which is a spirit of absolute equality and in the sense that to the Theosophist every man is a teacher.

Clause 6 is a ratification of all that has gone before, but places it in more definite terms.

Thus then before this Pledge is taken it is necessary for all who aspire to take it to carefully ascertain, before pledging themselves to work and activity for Theosophy, what Theosophy really is. Is Theosophy identical with the practice of the Theosophical Society? If it is not, ought it to be? Shall I endeavor to make it so? In pledging myself to work for it, am I in the near or distant future, in this or in some succeeding incarnation, looking for a reward? It would then seem that one of the first requisites is to endeavor to “Know Thyself.”

Such a Pledge must not be taken lightly nor in a spirit of mere emotionalism.

It has to be taken with a stern resolution to ever and ever more fully carry out its requirements, even at all costs to the man who takes it. It is taken at the risk of the man who takes it in a thoughtless spirit without examining what it really means and without the intention of making its fulfillment the supreme object of his life.

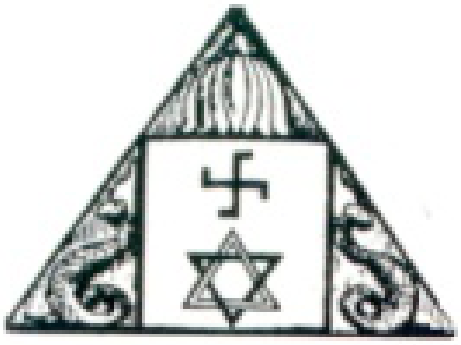
It is necessary “to read, mark, learn, and inwardly digest” the truths which exist in Theosophy and then perhaps there may dawn upon the world the day when all men shall be as brothers, and Universal Brotherhood shall be a reality and the guide of all existence.

ONE WHO IS PLEDGED.

Such are the facts in general outline of the circumstances which prevailed during the formative stages of the Esoteric Section. It should be kept in mind that it was merely the outer form of an Inner School which had existed from immemorial antiquity, and whose ramifications and outer manifestations can be traced in all parts of the world and among all ethnic groups of humanity.

BORIS DE ZIRKOFF.

INSTRUCTION No. I



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NOTICE

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INSTRUCTION NO. I

———————

A WARNING ADDRESSED TO ALL ESOTERICISTS.

There is a strange law in Occultism which has been ascertained and proven by thousands of years of experience; nor has it failed to demonstrate itself, almost in every case, during the fifteen years that the T. S. has been in existence. As soon as anyone pledges himself as a "Probationer," certain occult effects ensue. Of these the first is the throwing outward of everything latent in the nature of the man: his faults, habits, qualities, or subdued desires, whether good, bad, or indifferent.

For instance, if a man is vain or a sensualist, or ambitious, whether by Atavism or by Karmic heirloom, all those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly, and he will have to fight a hundred times harder than before, until he kills all such tendencies in himself.

On the other hand, if he is good, generous, chaste, and abstemious, or has any virtue hitherto latent and concealed in him, it will work its way out as irrepressibly as the rest. Thus a civilized man who hates to be considered a saint, and therefore assumes a mask, will not be able to conceal his true nature, whether base or noble.

THIS IS AN IMMUTABLE LAW IN THE DOMAIN OF THE OCCULT.

Its action is the more marked the more earnest and sincere the desire of the candidate, and the more deeply he has felt the reality and importance of his pledge.

Therefore let all members of this School be warned and on their guard; for even during the three months before the esoteric teaching began several of the most promising candidates failed ignominiously.

The ancient occult axiom, "Know Thyself," must be familiar to every member of this School; but few if any have apprehended the real meaning of this wise exhortation of the Delphic Oracle.

You all know your earthly pedigree, but who of you has ever traced all the links of heredity, astral, psychic, and spiritual, which go to make you what you are? Many have written and expressed their desire to unite themselves with their Higher Ego, yet none seem to know the indissoluble link connecting their “Higher Egos” with the One Universal SELF.

For all purposes of Occultism, whether practical or purely metaphysical, such knowledge is absolutely requisite. It is proposed, therefore, to begin the esoteric instruction by showing this connection in all directions with the worlds: Absolute, Archetypal, Spiritual, Mânasic, Psychic, Astral and Elemental. Before, however, we can touch upon the higher worlds—Archetypal, Spiritual, and Manasic—we must master the relations of the seventh, the terrestrial world, the lower Prakriti, or Malkhuth as in the Kabala, to the worlds or planes which immediately follow it.

It is clear that once the human body is admitted to have direct relation with such higher worlds, the specialization of the organs and parts of the body will necessitate the mention of all parts of the human organism without exception. In the eyes of truth and nature no one organ is more noble or ignoble than another. The ancients considered as the most holy precisely those organs which we associate with feelings of shame and secrecy; for they are the creative centers, corresponding to the Creative Forces of the Kosmos.

The Esotericists are therefore warned that unless they are prepared to take everything in the spirit of truth and nature, and forget the code of false propriety bred by hypocrisy and the shameful misuse of primeval functions, which were once considered divine—they had better not study Esotericism.

———————

OM

“ÔM,” says the Aryan Adept, the son of the Fifth Race, who with this syllable begins and ends his salutation to the human being, his conjuration of, or appeal to, non-human PRESENCES.

“ÔM-MANI,” murmurs the Turanian Adept, the descendant of the Fourth Race; and after pausing he adds, “PADME-HUM.”

This famous invocation is very erroneously translated by the Orientalists as meaning, “O the Jewel in the Lotus.” For although literally, ÔM is a syllable sacred to the Deity, PADME means “in the Lotus,” and MANI is any precious stone, still neither the words themselves, nor their symbolical meaning, are thus really correctly rendered.

In this, the most sacred of all Eastern formulas, not only has every syllable a secret potency producing a definite result, but the whole invocation has seven different meanings and can produce seven distinct results, each of which may differ from the others.

The seven meanings and the seven results depend upon the intonation that is given to the whole formula and to each of its syllables; and even the numerical value of the letters is added to or diminished according as such or another rhythm is made use of. Let the student remember that number underlies form, and number guides sound. Number lies at the root of the manifested Universe; numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of Nature.

Know the corresponding numbers of the fundamental principle of every element and its sub-elements, learn their interaction and behavior on the occult side of manifesting nature, and the law of correspondences will lead you to the discovery of the greatest mysteries of macrocosmical life.

But to arrive at the macrocosmical, you must begin by the microcosmical: i.e., you must study MAN, the microcosm—in this case as physical science does—inductively, proceeding from particulars to universals. At the same time, however, since a keynote is required to analyze and comprehend any combinations of differentiations of sound, we must never lose sight of the Platonic method, which starts with one general view of all, and descends from the universal to the individual. This is the method adopted in Mathematics—the only exact science that exists in our day.

Let us study Man, therefore; but if we separate him for one moment from the Universal Whole, or view him in isolation, from a single aspect, apart from the "Heavenly Man"—the Universe symbolized by Adam-Kadmon or his equivalents in every philosophy—we shall either land in black magic or fail most ingloriously in our attempt.

Thus the mystic sentence, "Ôm Mani Padme Hum," when rightly understood, instead of being composed of the almost meaningless words, "O the Jewel in the Lotus," contains a reference to this indissoluble union between Man and the Universe, rendered in seven different ways and having the capability of seven different applications to as many planes of thought and action.

From whatever aspect we examine it, it means: "I am that I am"; "I am in thee and thou art in me." In this conjunction and close union the good and pure man becomes a god. Whether consciously or unconsciously, he will bring about or innocently cause to happen unavoidable results.

In the first case, if an Initiate—of course an Adept of the Right-hand Path alone is meant—he can guide a beneficient or a protecting current, and thus benefit and protect individuals and even whole nations. In the second case, although quite unaware of what he was doing, the good man becomes a shield to whomsoever he is with.

Such is the fact; but its how and why have to be explained, and this can be done only when the actual presence and potency of numbers in sounds, and hence in words and letters, have been rendered clear. The formula, "Ôm Mani Padme Hum," has been chosen as an illustration on account of its almost infinite potency in the mouth of an Adept, and of its potentiality when pronounced by any man. Be careful, all you who read this: do not use these words in vain or when in anger, lest you become yourself the first sacrificial victim or, what is worse, endanger those whom you love.

The profane Orientalist, who all his life skims mere externals, will tell you flippantly, and laughing at the superstition, that in Tibet this sentence is the most powerful six-syllabled incantation and is said to have been delivered to the nations of Central Asia by Padmapani, the Tibetan Chenrezi.*

But who is Padmapani in reality? Each of us must recognize him for himself whenever he is ready. Each of us has within himself the "Jewel in the Lotus," call it Padmapani, Krisha, Buddha, Christ, or by whatever name we may give to our Divine Self. The exoteric story runs thus:

The supreme Buddha, or Amitabha, they say, at the hour of the creation of man, caused a rosy ray of light to issue from his right eye. The ray emitted a sound and became Padmapani Bodhisattva. Then the Deity allowed to stream from his left eye a blue ray of light which, becoming incarnate in the two virgins Dolma, acquired the power to enlighten the minds of living beings. Amitabha then called the combination, which forthwith took up its abode in man, "Om Mani Padme Hum" ("I am the Jewel in the Lotus, and in it I will remain"). Then Padmapani, "the one in the Lotus," vowed never to cease working until he had made Humanity feel his presence in itself and had thus saved it from the misery of rebirth. He vowed to perform the feat before the end of the Kalpa, adding that in case of failure he wished that his head would split into numberless fragments. The Kalpa closed; but Humanity felt him not within its cold, evil heart. Then Padmapani's head split and was shattered into a thousand fragments. Moved with compassion, the Deity re-formed the pieces into ten heads, three white and seven of various colors. And since that day man has become a perfect number, or TEN.

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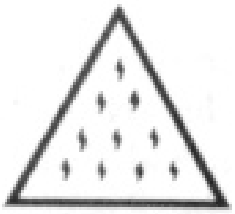
* See The Secret Doctrine, Vol. II, pp. 178-79.

In this allegory the potency of SOUND, COLOR and NUMBER is so ingeniously introduced as to veil the real esoteric meaning. To the outsider it reads like one of the many meaningless fairy tales of creation; but it is pregnant with spiritual and divine, physical and magical, meaning. From Amitabha—no color or the white glory—are born the seven



differentiated colors of the prism. These each emit a corresponding sound, forming the seven of the musical scale. As Geometry among the Mathematical Sciences is specially related to Architecture, and also—proceeding to Universals—to Cosmogony, so the ten Yôds of the Pythagorean Tetrad, or Tetraktys, being made to symbolize the Macrocosm, the Microcosm, or man, its image, had also to be divided into ten points. For this Nature herself has provided, as will be seen.

But, before this statement can be proved and the perfect correspondences between the Macrocosm and the Microcosm demonstrated, a few words of explanation are necessary.

To the learner who would study the Esoteric Sciences with their double object: (a) of proving Man to be identical in spiritual and physical essence with both the Absolute Principle and with God in Nature; and (b) of demonstrating the presence in him of the same potential powers as exist in the creative forces in Nature—to such an one a perfect knowledge of the correspondences between Colors, Sounds and Numbers is the first requisite. As already said, the sacred formula of the Far East, Ôm Mani Padme Hûm, is the one best calculated to make these correspondential qualities and functions clear to the learner.

Let those, I say again, who feel themselves too much the children of our age to approach the many mysteries which have to be revealed, in a truly reverential spirit, even though references be made to such subjects and objects as are deemed improper and, to use the correct term, indecent, in our modern day—let such abandon these teachings at once. For I shall have to use terms and refer, especially in the beginning, to the most secret organs and functions of the human body, the bare mention of which is certain to provoke either a feeling of disgust and shame or an irreverent laugh.

It is such feelings which have invariably led the generations of writers on symbology and religions, ever since the day of Kircher, to materialize every natural emblem and ideograph in their impure thought, and finally to sum up all religions, Christianity included, as phallic worship. It is quite true that ever since the days of Pythagoras and Plato the exoteric cults began to deteriorate, until they debased the symbolism into the most shameful practices of sexual worship.

Hence the horror and contempt with which every true Occultist regards the so-called “personal God” and the exoteric ritualistic worship of the Churches—be they Heathen or Christian. But even in the days of Plato it was not so. It was the persecution of the True Hierophants and the final suppression of those Mysteries, which alone purified man’s thoughts, that led to Tantrika sexual worship and, through the forgetting of divine truth, to BLACK MAGIC, whether conscious or otherwise.

Numerous works have been written upon this subject, especially in the latter part of our century. Every student can read for himself such works as those of Payne Knight, Higgins, Inman, Forlong, and finally Hargrave Jennings’ Phallicism and Allen Campbell’s Phallic Worship. All are based on truth as far as the facts are concerned; all are erroneous and unjust in their ultimate conclusions and deductions.

The above words are addressed to students in order that—knowing how bitter some Occultists feel both towards carnalizing Churches and materialistic thinkers who see phallicism in every symbol—they should not at the outset jump to the conclusion that, after all, the Occult Sciences likewise are based on nothing else but a sexual foundation. Man and woman in their physical aspects and corporeal envelopes are but higher animals, and the various parts of their bodies, if named at all, must be referred to in terms comprehensible to the student. But the idea or the unclean acts with which some of these organs are connected, in the present conception of humanity, does not militate against the fact that each such organ has been evolved and developed to perform six functions on six distinct planes of action, besides its seventh, the lowest and purely terrestrial function on the physical plane. This will suffice as an introduction to what follows.

In the allegory of Padmapani, the Jewel (or Spiritual Ego) in the Lotus, or the symbol of androgynous man, the numbers 3, 4, 7, 10, as synthesizing the Unit, Man, are prominent, as I have already said. It is on the thorough knowledge and comprehension of the meaning and potency of these numbers, in their various and multiform combinations, and in their mutual correspondence with sounds (or words) and colors, or rates of motion (represented in physical science by vibrations), that the progress of a student in Occultism depends. Therefore we must begin by the first, initial word, ÔM or AUM. ÔM is a “blind.” The ‘sentence “Ôm Mani Padme Hum” is not a six- but a seven-syllabled phrase, as the first syllable is double in its right pronunciation, and triple in its essence, A-UM. It represents the forever-concealed primeval triune differentiation, not from but in the ONE Absolute, and is therefore symbolized by the 4, or the Tetraktys, in the metaphysical world. It is the Unit-ray, or Atman.

It is Atman, this highest spirit in man, which, in conjunction with Buddhi and Manas, is called the upper Triad, or Trinity.

This triad with its four lower human principles is, moreover, enveloped with an auric atmosphere, like the yolk of an egg (the future embryo) by the albumen and shell. This, to the perceptions of higher beings from other planes, makes of each individuality an oval sphere of more or less radiancy.

To show the student the perfect correspondence between the birth of Kosmos, a World, a Planetary Being, or a Child of Sin and Earth, a more definite and clear description must be given. Those acquainted with Physiology will understand it better than others.

Who, having read say the Vishu- or other Puranas, is not familiar with the exoteric allegory of the birth of Brahma (male-female) in the Egg of the World, Hirayagarbha, surrounded by its seven zones, or rather planes, which in the world of form and matter become seven and fourteen Lokas; the numbers seven and fourteen reappearing as occasion requires.

Without giving out the secret analysis, the Hindus have from time immemorial compared the matrix of the Universe, and also the solar matrix, to the female uterus. It is written of the former: “Its womb is vast as the Meru,” and “the future mighty oceans lay asleep in the waters that filled its cavities, the continents, seas, and mountains, the stars, planets, the gods, demons, and mankind.” The whole resembled, in its inner and outer coverings, the cocoanut filled interiorly with pulp, and covered externally with husk and rind. “Vast as Meru,” say the texts. “Meru was its Amnion, and the other mountains were its Chorion,” adds a verse in Vishu-Purana.*

In the same way is man born in his mother’s womb. As Brahma is surrounded, in exoteric traditions, by seven layers within and seven without the Mundane Egg, so is the Embryo—the first or the seventh layer, according to the end from which we begin to count. Thus, just as Esotericism in its Cosmogony enumerates seven inner and seven outer layers, so Physiology notes the contents of the uterus as seven also, although it is completely ignorant of this being a copy of what takes place in the Universal Matrix. These contents are:

1. Embryo. 2. Amniotic Fluid, immediately surrounding the Embryo. 3. Amnion, a membrane derived from the Foetus, which contains the fluid. 4. Umbilical Vesicle, which serves to convey nourishment originally to the Embryo and to nourish it. 5. Allantois, a protrusion from the Embryo in the form of a closed bag, which spreads itself between 3 and 7, in the midst of 6, and which, after being specialized into the Placenta, serves to conduct nourishment to the Embryo.

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* Vishu-Purâa, I, 2; Vol. I, p. 40 in Wilson’s translation, as emended by Fitzedward Hall.

FIGURE 1

1. Embryo.

2. Amniotic Fluid (Liquor Amnii) in which the Embryo floats.

3. Amnion, a foetal membrane surrounding the Embryo, and containing the Amniotic Fluid.

4. Umbilical Vesicle, or Yolk Sac, containing the Yolk, the source of nutrition to the early Embryo.

FIGURE 2

5. Allantois, a vesicle proceeding from the extremity of the Embryo, spreading itself throughout the interior of the Ovum.

6. Interspace between the outer layer of the Ovum and the Amnion, in which are contained the Umbilical Vesicle and Allantois.

7. Chorion, or False Amnion, formed by the outer layer of the Ovum.

Figure 1 is a representation of the Ovum before the Amnion and Chorion are fully discernable; the Allantois (5) also is in the first stages of its development.

FIGURE 3

Figure 2 shows the Allantois spreading itself throughout the Interspace (6): here the Yolk Sac has considerably shrunk. Nos. 3 are projections forming the Amnion.

Figure 3 shows the Yolk Sac still further shrunk; the Allantois has completely spread itself in the Interspace between the Amnion and the Chorion (false Amnion), against the walls of the latter, which has grown in the form of ramified villi into the substance of the uterine mucuous membrane. In later stages the latter forms the Placenta.

6. Interspace between 3 and 7 (the Amnion and Chorion), filled with an albuminous fluid. 7. Chorion, or outer layer.

Now, each of these seven continents severally corresponds with, and is formed after, an antetype, one on each of the seven planes of being, with which in their turn correspond the seven states of matter and all other forces, sensational or functional, in Nature.

The following is a bird's eye view of the seven correspondential contents of the wombs of Nature and of Woman. We may contrast them thus:

COSMIC PROCESS(UPPER POLE)	HUMAN PROCESS(LOWER POLE)
(1) The mathematical Point, called the "Cosmic seed," the Monad of Leibnitz, which contains the whole Universe as the acorn the oak. This is the first bubble on the surface of boundless homogeneous Substance, or Space, the bubble of differentiation in its incipient stage. It is the beginning of the Orphic or Brahma's Egg. It corresponds in Astrology and Astronomy to the Sun.	(1) The terrestrial Embryo, which contains in it the future man with all his potentialities. In the series of principles of the human system it is the Atman, or the super-spiritual principle, just as in the physical solar system it is the Sun.
(2) The vis vitae of our solar system exudes from the Sun (a) It is called, when referred to the higher planes, Akaśa. (b) It proceeds from the ten "divinities" the ten numbers of the Sun, which is itself the "Perfect Number." These are called Dis—in reality Space—the forces spread in Space, three of which are contained in the Sun's Atman, or seventh principle, and seven are the rays shot out by the Sun.	(2) The Amniotic Fluid exudes from the Embryo. (a) It is called on the plane of matter Prana.* (b) It proceeds, taking its source in the universal One Life, or J…vatman, from the heart of man, and Buddhi, over which the Seven Solar Rays (Gods) preside
(3) The Ether of Space, which in its external aspect, is the plastic crust which is supposed to envelope the Sun. On the higher plane it is the whole Universe, as the third differentiation of evolving Substance,. Mulaprakriti becoming Prakriti. (a) It corresponds mystically to the manifested Mahat, or the Intellect or Soul of the World.	(3) The Amnion, the membrane containing the Amniotic Fluid and enveloping the Embryo. After the birth of man it becomes the third layer, so to say, of his magneto-vital aura. (a) Manas, the third principle (counting from above), or the Human Soul in Man.
(4) The Sidereal contents of Ether, the substantial parts of it, unknown to modern science, represented:	(4) Umbilical Vesicle, serving as science teaches to nourish the Embryo originally, but as Occult Science avers to carry to the Foetus by osmosis the cosmic influences extraneous to the mother.

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* Prana is in reality the universal Life Principle.

(a) In Occult and Kabalistic Mysteries by Elementals.	(a) In the grown man these become the feeders of Kama, over which they preside.
(b) In physical Astronomy by meteors, comets, and all kinds of casual and phenomenal cosmic bodies.	(b) In the physical man, his passions and emotions, the moral meteors and comets of human nature.
(5) Life-currents in Ether, having their origin in the Sun: the canals through which the vital principle of that Ether (the blood of the Cosmic Body) passes to nourish everything on the Earth and on the other planets: from the minerals which are thus made to grow and become specialized, from the plants, which are thus fed, to animal and man, to whom life is thus imparted.	(5) The Allantois, a protrusion from the Embryo which spreads itself between the Amnion and Chorion; it is supposed to conduct the nourishment from the mother to the Embryo. It corresponds to the life-principle, Praa or Jiva.
(6) The double radiation, psychic and physical, which radiates from the Cosmic Seed and expands around the whole Kosmos, as well as around the solar system and every planet. In Occultism it is called the upper divine and the lower material Astral Light.	(6) The Allantois is divided into two layers. The interspace between the Amnion and the Chorion contains the Allantois and also an albuminous fluid.*
(7) The outer crust of every sidereal body, the Shell of the Mundane Egg, or the sphere of our solar system, of our earth, and of every man and animal. In sidereal space, Ether proper; on the terrestrial plane, Air, which again is built in seven layers.	(7) The Chorion, or the Zona Pellucida, the globular object called Blastodermic Vesicle, the outer and the inner layers of the membrane of which go to form the physical man. The outer (or ectoderm) forms his epidermis, the inner (or endoderm) his muscles, bones, etc. Man's skin, again, is composed of seven layers.
(a) The primordial potential world-stuff becomes (for the Manvantaric period) the permanent globe or globes.	(a) The "primitive" becomes the "permanent" Chorion.

Even in the evolution of the Races we see the same order as in nature and man.† Placental animal man became such only after the separation of sexes in the Third Root-Race. In the physiological evolution, the placenta is fully formed and functional only after the third month of uterine life.

Let us put aside such human conceptions as a personal God, and hold to the purely divine, to that which underlies all and everything in boundless Nature. It is called by its Sanskrit esoteric name in the Vedas TAD (or THAT), a term for the unknowable Rootless Root.

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* All the uterine contents, having a direct spiritual connection with their cosmic antetypes, are on the physical plane potent objects in Black Magic—therefore considered unclean.

† See The Secret Doctrine, Vol. I, Part I

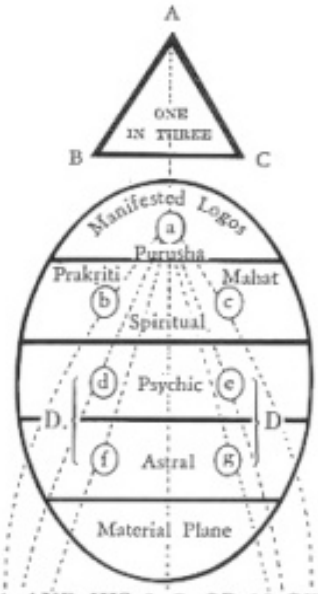
DIAGRAM I

1ST.—MACROCOSM AND ITS 3, 7, OR 10 CENTERS OF CREATIVE FORCES

A. Sexless, Unmanifested Logos.
B. Potential Wisdom.
C. Universal Ideation.

a. Creative Logos.
b. Eternal Substance.
c. Spirit.

D. The Spiritual Forces acting in Matter.



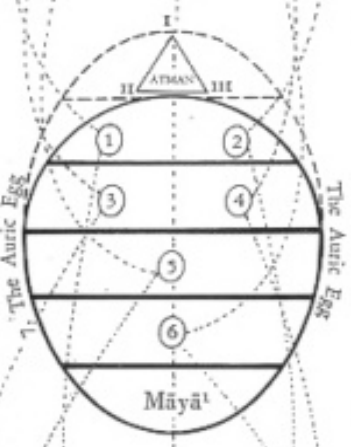
A. B. C. The Unknowable.

a.b.c. This is Pradhāna, undifferentiated matter in Sankhya philosophy, or Good, Evil and Chaotic Darkness (Sattva, Rajas, and Tamas) neutralizing each other. When differentiated, they become the Seven Creative Potencies: Spirit, Substance and Fire stimulating matter to form itself.

2ND.—MICROCOSM (THE INNER MAN) AND HIS 3, 7, OR 10 CENTERS OF POTENTIAL FORCES

(ĀTMAN, although exoterically reckoned as the seventh principle, is no individual principle at all, and belongs to the Universal Soul; is the AURIC EGG, the Magnetic Sphere round every human and animal being.)

1. BUDDHI, the vehicle of ĀTMAN.
2. MANAS, the vehicle of BUDDHI.
3. LOWER MANAS (the Upper and Lower MANAS are two aspects of one and the same principle) and
4. KĀMA-RŪPA, its vehicle.
5. PRĀNA, Life, and
6. LIṄGA-ŚARĪRA, its vehicle.



I, II, III, are the Three Hypostases of ĀTMAN, its contact with Nature and Man being the Fourth, making it a Quaternary, or Tetraktys, the Higher Self.

1, 2, 3, 4, 5, 6. These six principles, acting on four different planes, and having their AURIC ENVELOPE on the seventh (*vide infra*), are those used by the Adepts of the Right-Hand, or White Magicians.

1 The Physical Body is no principle; it is entirely ignored, being used only in Black Magic.

3RD.—MICROCOSM (THE PHYSICAL MAN) AND HIS 10 ORIFICES, OR CENTERS OF ACTION

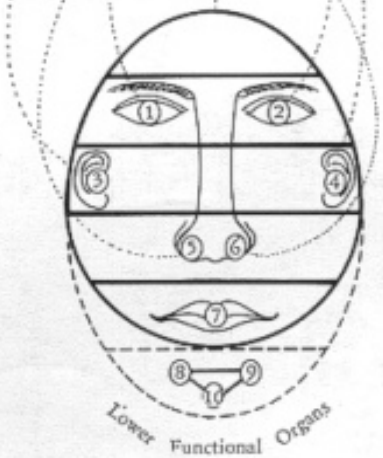
1. (BUDDHI) Right eye.

3. (LOWER MANAS) Right Ear.

5. (LIFE PRINCIPLE) Right Nostril.

7. The Organ of the CREATIVE LOGOS, the Mouth.

8, 9, 10. As this Lower Ternary has a direct connection with the Higher Atmic Triad and its three aspects (creative, preservative and destructive, or rather regenerative), the abuse of the corresponding functions is the most terrible of Karmic Sins—the Sin against the Holy Ghost with the Christians.



2. (MANAS) Left Eye.

4. (KĀMA-RŪPA) Left Ear.

6. (LIFE VEHICLE) Left Nostril.

7. The Paradigm of the 10th (creative) orifice in the Lower Triad.

These Physical Organs are used only by Dugpas in Black Magic.

If we do so, we may answer these seven questions of the Esoteric Catechism thus:

(1) Q.—What is the Eternal Absolute? A.—THAT.

(2) Q.—How came Kosmos into being? A.—Through THAT.

(3) Q.—How, or what will it be when it falls back into Pralaya? A.—In THAT.

(4) Q.—Whence all the animate, and suppositionally, the "inanimate" nature?—A. From THAT.

(5) Q.—What is the Substance and Essence of which the Universe

is formed? A.— THAT.

(6) Q.—Into what has it been and will be again and again resolved? A.—Into THAT.

(7) Q.—Is THAT then both the instrumental and material cause of the Universe? A.—What else is it or can it be than THAT?

As the Universe, the Macrocosm and the Microcosm,* are ten, why should we divide Man into seven "principles"? This is the reason why the perfect number ten is divided into two, a reason which cannot be given out publicly: In their completeness, i.e., super-spiritually and physically, the forces are TEN: to wit, three on the subjective and inconceivable, and seven on the objective plane. Bear in mind that I am now giving you the description of the two opposite poles: (a) the primordial triangle, which as soon as it has reflected itself in the "Heavenly Man," the highest of the lower seven—disappears, returning into "Silence and Darkness"; and (b) the astral paradigmatic man, whose Monad (Atman) is also represented by a triangle, as it has to become a ternary in conscious Devachanic interludes. The purely terrestrial man being reflected in the universe of matter, so to say, upside-down, the upper triangle, wherein the creative ideation and the subjective potentiality of the formative faculty resides, is shifted in the man of clay below the seven. Thus three of the ten, containing in the archetypal world only ideative and paradigmatic potentiality, i.e., existing in possibility, not in action, are in fact one. The potency of formative creation resides in the Logos, the synthesis of the seven Forces or Rays, which becomes forthwith the Quaternary, the sacred Tetraktys. This process is repeated in man, in whom the lower physical Triangle becomes, in conjunction with the female One, the male female creator or generator. The same on a still lower plane in the animal world. A mystery above, a mystery below, truly.

This is how the upper and highest, and the lower and most animal, stand in mutual relation.

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* The solar system or the earth, as the case may be.

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DIAGRAM I.

In this diagram we see that physical man (or his body) does not share in the direct pure wave of the divine Essence which flows from the One in Three, the Unmanifested, through the Manifested Logos (the upper face in the diagram). Purusha, the primeval Spirit, touches the human head and stops there. But the Spiritual Man (the synthesis of the seven principles) is directly connected with it. And here a few words ought to be said about the usual exoteric enumeration of the principles. As those not pledged could hardly be entrusted with the whole truth, an approximate division only was made and given out. Esoteric Buddhism begins with Âtman, the seventh, and ends with the Physical Body, the first. Now, neither Âtman, which is no individual "principle" but a radiation from and one with the Unmanifested Logos; nor the body, which is the material rind or shell of the Spiritual Man, can be, in strict truth, referred to as "principles." Moreover the chief "principle" of all, one not even mentioned heretofore, is the "Luminous Egg" (Hiranyagarbha) or the invisible magnetic sphere in which every man is enveloped.* It is the direct emanation: (a) from the Âtmic Ray in its triple aspect of Creator, Preserver and Destroyer (Regenerator); and (b) from Buddhi-Manas. The seventh aspect of this individual aura is the faculty of assuming the form of its body and becoming the "Radiant," the Luminous Augoeides. It is this, strictly speaking, which at times becomes the form called Mâyâvi-Rûpa. Therefore as explained in the second face of the diagram (the astral man), the Spiritual Man consists of only five principles, as taught by the Vedântins,† who substitute tacitly for the physical this sixth, or Auric Body, and merge the dual Manas (the dual mind or consciousness) into one. Thus they speak of five koœas (sheaths or principles), and call Âtman the sixth yet no "principle." This is the secret of the late Subba Row's criticism of the division in Esoteric Buddhism. But let the student now learn the true esoteric enumeration.

PLATE I.‡

The reason why public mention of the Auric Body is not permitted is on account of its being so sacred.

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* So are the animals, the plants and even the minerals. Reichenbach never understood what he learned through his sensitives and clairvoyants. It is the odic or rather the auric or magnetic fluid which emanates from man, but it is also something more.

† See The Secret Doctrine, Vol. I, pp. 157-58, for the Vedantic exoteric enumeration.

‡ [Colored Plates I, III and II, in that sequence, may be fount between Instructions II and III.]

It is this Body which at death assimilates the essence of Buddhi and Manas and becomes the vehicle of these spiritual principles, which are not objective, and then, with the full radiation of Atman upon it, ascends as Manas-Taijasa into the Devachanic state. Therefore it is called by many names. It is the Sutratman, the silver "thread" which "incarnates" from the beginning of Manvantara to the end, stringing upon itself the pearls of human existence—in other words, the spiritual aroma of every personality it follows through the pilgrimage of life.* It is also the material from which the Adept forms his Astral Bodies, from the Augoeides and the Mayavi-Rupa downwards. After the death of man, when its most ethereal particles have drawn into themselves the spiritual principles of Buddhi and the Upper Manas, and are illuminated with the radiance of Atman, the Auric Body remains either in the Devachanic state of consciousness or, in the case of a full Adept, prefers the state of a Nirmanakaya—that is, one who has so purified his whole system that he is above even the divine illusion of a Devachani. Such an Adept remains in the astral (invisible) plane connected with our earth, and henceforth moves and lives in the possession of all his principles except the Kama-Rupa and Physical Body. In the case of the Devachani the Linga-Śarira—the alter ego of the Body which during life is within the physical envelope while the radiant aura is without—strengthened by the material particles which this aura leaves behind, remains close to the dead body and outside it, and soon fades away. In the case of the full Adept the body alone becomes subject to dissolution, while the center of that force which was the seat of desires and passions, disappears with its cause—the animal body. But during the life of the latter all these centers are more or less active and in constant correspondence with their prototypes, the cosmic centers, and their microcosms, the principles. It is only through these cosmic and spiritual centers that the physical centers (the upper seven orifices and the lower triad) can benefit by their occult interaction, for these orifices, or openings, are channels conducting into the body the influences that the will of man attracts and uses, viz., the cosmic forces.

This will has, of course, to act primarily through the spiritual principles. To make this clearer, let us take an example. In order to stop pain, let us say in the right eye, you have to attract to it the potent magnetism from that cosmic principle which corresponds to this eye and also to Buddhi. Create, by a powerful will-effort, an imaginary line of communication between the right eye and Buddhi, locating the latter as a center in the same part of the head.

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* See Lucifer, Vol. III, January, 1889, pp. 407-16, "Dialogue on the Mysteries of the After-Life." [Same text in From the Caves and Jungles of Hindostan, Part II, Chapter III.]

This line, though you may call it “imaginary,” is, once you succeed in seeing it with your mental eye and give it a shape and color, in truth as good as real. A rope in a dream is not and yet is. Moreover, according to the prismatic color with which you endow your line, so will the influence act. Now, Buddhi and Mercury correspond with each other, and both are yellow, or radiant and golden colored. In the human system the right eye corresponds with Buddhi and Mercury, and the left with Manas and Venus or Lucifer. Thus, if your line is golden or silvery it will stop the pain; if red, it will increase it, for red is the color of Kama and corresponds with Mars. Mental or Christian Scientists have stumbled upon the effects without understanding the causes. Having found by chance the secret of producing such results owing to mental abstraction they attribute them to their union with God—whether a personal or impersonal God, they know best,—whereas it is simply the effect of one or another principle. However it may be, they are on the path of discovery, although they must remain wandering for a long time to come.

Let not the students of the Esoteric School commit the same mistake. It has often been explained that neither the cosmic planes of substance nor even the human principles—with the exception of the lowest material plane or world and the physical body, which, as has been said, are no “principles”—can be located or thought of as being in Space and Time. As the former are seven in One, so are we seven in One—that same Absolute Soul of the World, which is both matter and non-matter, spirit and non-spirit, being and non-being. Impress yourselves well with this idea, all those of you who would study the mysteries of SELF.

Remember that with our physical senses alone at our command, none of us can hope to reach beyond gross matter. We can do so only through one or another of our seven spiritual senses, either by training, or if one is a born seer. Yet even a clairvoyant possessed of such faculties, if not an Adept, no matter how honest and sincere he may be, will, through his ignorance of the truths of Occult Science, be led by the visions he sees in the Astral Light only to mistake for God or Angels the denizens of those spheres of which he may occasionally catch a glimpse—as witness Swedenborg and others.

[Continued on page 532.]

PLATE I

In Plate I, we see that ATMAN is no “principle,” but stands separate from the Man, whose seven “principles” are represented as follows:

7th, AURIC EGG, colored Blue.

6th, BUDDHI, colored Yellow.

5th, MANAS { The UPPER, represented as a triangle with its apex pointing upwards, colored Indigo-Blue.The LOWER, represented by a triangle with its apex pointing downwards, colored Green.

4th, KAMA, represented as a five-pointed star, with the “horns of evil” upwards, embracing the LOWER MANAS, colored Blood-Red.

3rd, LINGA-SARIRA, colored Violet as the vehicle of PRANA (Orange), and partaking of KAMA (Red) and occasionally of the AURIC ENVELOPE (Blue).

2nd, PRANA, Life, colored Orange, the hue of the ascetic’s robes.

1st, STHULA-ŚARŸRA, the Physical Body of Man, represented by the mayavic contour of the large five-pointed star within the AURIC EGG.*

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* [See page 530 for footnote by the Compiler.]

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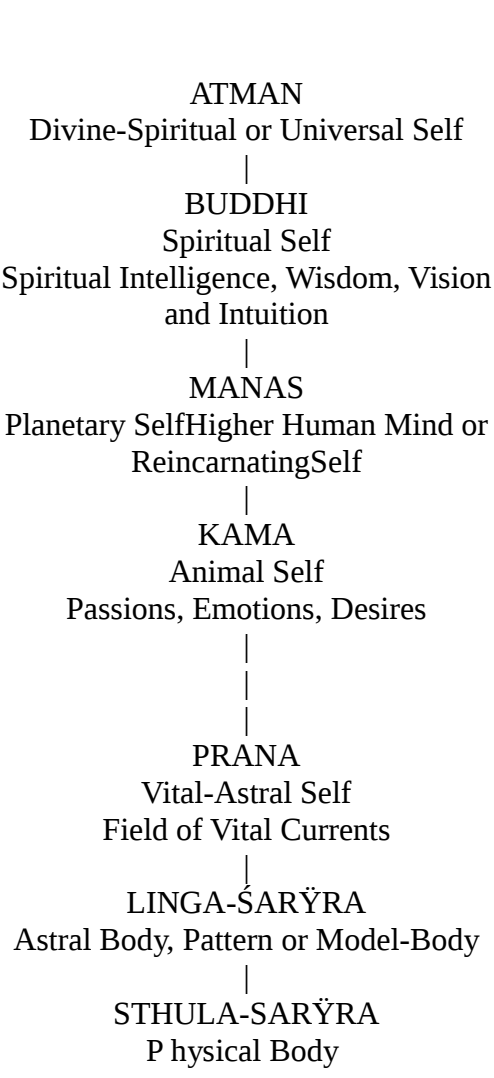
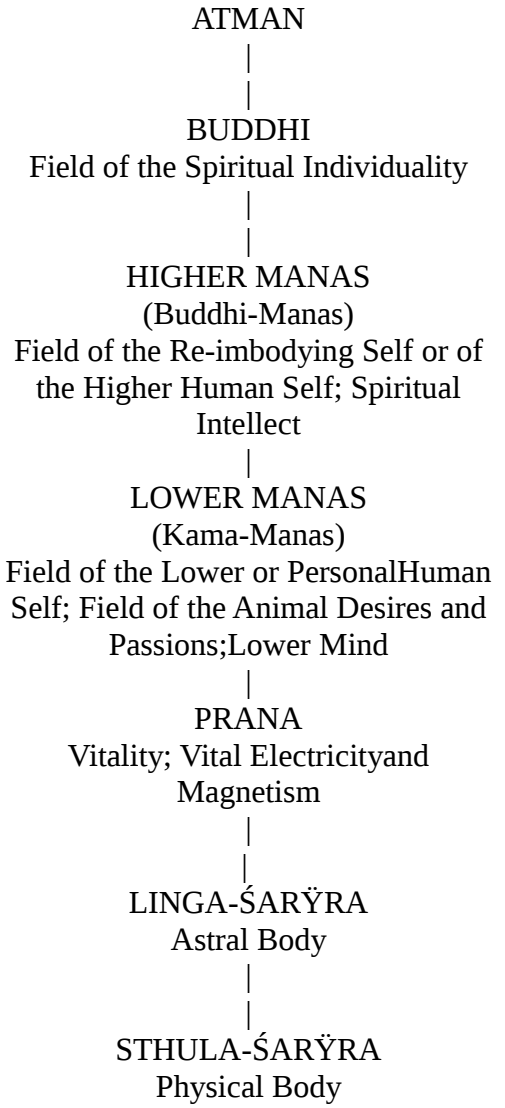
* [Thus man functions on, and responds to, seven distinct yet correlated wave-lengths, each of which corresponds to a specific plane or world of being while the One Cosmic Life-Consciousness, binding and permeating everything flows through all of them.

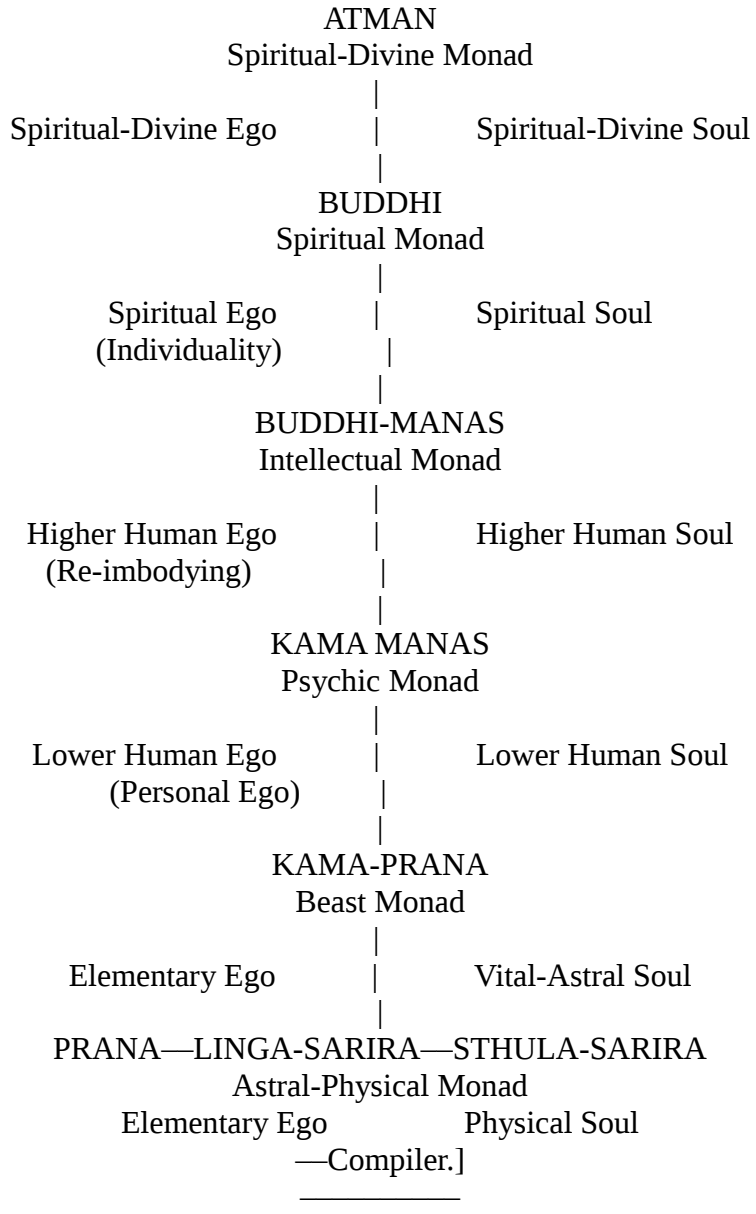
In the light of the teaching outlined above, the constitution of man in embodied existence can be represented by either of the following Diagrams:





While man is built of “materials” or “stuffs” drawn from the Cosmic reservoir, yet he is not a mere bundle of substances and energies merely gathered together. Man is an intimately correlated series of consciousness-centers, and these are termed Monads.

The essential or supreme Spiritual-Divine Monad is our ultimate source or root. It is continuously pouring forth streams of intelligence and life-substance which produce by their interacting energies the various “knots” or foci of consciousness that are its children-monads, as it were. Thus, man’s complex structure can also be looked upon as composed of the following sequence of monadic centers:



—Compiler.]

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These seven senses of ours correspond with every other septenate in nature and in ourselves. Physically, though invisibly, the human Auric Envelope (the amnion of the physical man in every age of life) has seven layers, just as Cosmic Space and our physical epidermis have. It is this aura which, according to our mental and physical state of purity or impurity either opens for us vistas into other worlds, or shuts us out altogether from anything but this three-dimensional world of matter.

Each of our seven physical senses (two of which are still unknown to profane science), and also our seven states of consciousness——viz: (1) waking; (2) waking-dreaming; (3) natural sleeping; (4) induced or trance sleep; (5) psychic; (6) super-psychic; and (7) purely spiritual—corresponds with one of the seven cosmic planes, develops and uses one of the seven super-senses, and is connected directly, in its use on the terrestro-spiritual plane, with the cosmic and divine center of force that gave it birth, and which is its direct creator. Each is also connected with, and under the direct influence of, one of the seven Sacred Planets.* These belonged to the Lesser Mysteries, whose followers were called Mystai [μυσταί] (the veiled), seeing that they were allowed to perceive things only through a mist, as it were "with the eyes closed"; while the Initiates or "Seers" of the Greater Mysteries were called Epoptai [ἐπόπται] (those who see things unveiled).† It was the latter only who were taught the true Mysteries of the Zodiac and the relations and correspondences between its twelve signs (two secret) and the ten human orifices. The latter are now of course ten in the female, and only nine in the male; but this is merely an external difference. In the second volume of the Secret Doctrine it is stated that till the end of the Third Root-Race (when androgynous man separated into male and female) the ten orifices existed in the hermaphrodite, first potentially, then functionally. The evolution of the human embryo shows this. For instance, the only opening formed at first is the buccal cavity, "a cloaca communicating with the anterior extremity of the intestine." This becomes later the mouth and the posterior orifice: the Logos differentiating and emanating gross matter on the lower plane, in occult parlance. The difficulty which some students will experience in reconciling the correspondences between the Zodiac and the orifices can be easily explained.

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* See The Secret Doctrine, Vol. I, pp. 572-74.

† [See the excerpt on the senses and guas from G. de Purucker's Fountain-Source of Occultism, pp. 240-43, appended at the end of the present Instruction.—Compiler.]

DIAGRAM II.

These correspondences are from the Objective, Terrestrial Plane.

ĀTMAN is no Number, and corresponds to no visible Planet, for it proceeds from the spiritual Sun;

nor does it bear any relation either to Sound, Color, or the rest, for it includes them all.

As the Human Principles have no Numbers *per se*, but only *correspond* to Numbers, Sounds, Colors, etc., they are not enumerated here in the order used for exoteric purposes.

NUMBERS	METALS	PLANETS	HUMAN PRINCIPLES	DAYS OF WEEK	COLORS	SOUND — MUSICAL SCALE	
						Sanskrit Gamut	*Italian Gamut*
1 AND 10 Physical Man's Keynote	IRON	♂ MARS The Planet of Generation	KĀMA-RŪPA The vehicle or seat of the Animal Instincts and Passions	TUESDAY *Dies Martis*, or Tiw	1. RED	SA	DO
2 Life Spiritual and Life Physical	GOLD	☉ THE SUN The Giver of life physically. Spiritually and esoterically the substitute for the inter-Mercurial Planet, a sacred and secret Planet with the ancients.	PRĀṆA, OR JĪVA Life	SUNDAY *Dies Solis*, or Sun	2. ORANGE	RI	RE
3 Because BUDDHI is (so to speak) between ĀTMAN and MANAS, and forms with the seventh, or AURIC ENVELOPE, the Devachanic Triad.	MERCURY Mixes with Sulphur, as BUDDHI is mixed with the Flame of Spirit. (See Alchemical definitions).	☿ MERCURY The Messenger and the Interpreter of the Gods.	BUDDHI Spiritual Soul, or Ātmic Ray; vehicle of Ātman.	WEDNESDAY *Dies Mercurii*, or Woden. Day of Buddha in the South, and of Woden in the North—Gods of Wisdom	3. YELLOW	GA	MI
4 The middle principle—between the purely material and purely spiritual triads. The conscious part of *animal* man.	LEAD	♄ SATURN	KĀMA-MANAS The Lower Mind, or Animal Soul	SATURDAY *Dies Saturni*, or Saturn	4. GREEN	MA	FA
5	TIN	♃ JUPITER	AURIC ENVELOPE	THURSDAY *Dies Jovis*, or Thor	5. BLUE	PA	SOL
6	COPPER When alloyed becomes Bronze, the *dual* principle.	♀ VENUS The morning and the Evening Star.	MANAS The Higher Mind, or Human Soul	FRIDAY *Dies Veneris*, or Frige	6. INDIGO, OR DARK BLUE	DA	LA
7 Contains in itself the reflection of Septenary Man.	SILVER	☽ THE MOON The Parent of the Earth	LIṄGA-ŚARĪRA The Astral Double of Man; the Parent of the Physical Man	MONDAY *Dies Lunae*, or Moon	7. VIOLET	NI	SI

Magic is coëval with the Third Root-Race, which began by creating through Kriyâúâkti and ended by generating its species in the present way.* Woman being left with the full or perfect cosmic number 10 (the divine number of Jehovah), was deemed higher and more spiritual than man. In Egypt, in days of old, the marriage service contained an article that the woman should be the "lady of the lord," and real lord over him, the husband pledging himself to be "obedient to his wife" for the production of alchemical results such as the elixir of life and the philosopher's stone, for the spiritual help of the woman was needed by the male alchemist. But woe to the alchemist who should take this in the dead-letter sense of physical union. Such sacrilege would become black magic and be followed by certain failure. The true alchemist of old took aged women to help him, carefully avoiding the young ones; and if any of them happened to be married they treated their wives for months both before and during operations as sisters.

The error of crediting the ancients with knowing only ten of the Zodiacal signs is explained in Isis Unveiled.† The ancients did know of twelve, but viewed these signs differently from ourselves. They took neither Virgo nor Scorpio singly into consideration, but regarded them as two in one, since they were made to refer directly and symbolically to the primeval dual man and his separation into sexes. During the re-formation of the Zodiac, Libra was added as the twelfth sign, though it is simply an equilibrating sign, at the turning-point—the mystery of separated man.

Let the student learn all this well. Meanwhile let us recapitulate what has been said.

(1) Each human being is an incarnation of his God—in other words, one with his "Father in Heaven," just as Jesus, an Initiate, is made to say. As many men on earth, so many Gods in Heaven; and yet these Gods are in reality One, for at the end of every period of activity, they are withdrawn like the rays of the setting sun into the Parent Luminary, the Non-Manifested Logos, which in its turn is merged into the One Absolute. Shall we call these "Fathers" of ours, whether individually or collectively and under any circumstances, our personal God? Occultism answers, Never. All that an average man can know of his "Father" is what he knows of himself, through and within himself. The Soul of his "Heavenly Father" is incarnated in him. This Soul is himself, if he is successful in assimilating the divine individuality while in his physical animal shell. As to the Spirit thereof, as well expect to be heard by the Absolute.

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* See The Secret Doctrine, Vol. I, pp. 207 et seq., and Vol. II, passim.

† See Isis Unveiled, Vol. II, pp. 456, 461, 465.

Our prayers and supplications are vain, unless to potential words we add potent acts, and make the aura which surrounds each one of us so pure and divine that the God within us may act outwardly, or in other words, become as it were an extraneous Potency. Thus have Initiates, Saints and very holy and pure men been enabled to help others as well as themselves in the hour of need, and produce what are foolishly called “miracles,” each by the help and with the aid of the God within himself, which he alone has enabled to act on the outward plane.

(2) The word Aum or Ôm, which corresponds to the upper triangle, if pronounced by a very holy and pure man, will draw out or awaken, not only the less exalted potencies residing in the planetary spaces and elements, but even his Higher Self, or the “Father” within him. Pronounced by an averagely good man, in the correct way, it will strengthen him morally, especially if between two “Aums” he meditates intently on the Aum within him, concentrating all his attention upon the ineffable glory. But woe to the man who pronounces it after the commission of some far-reaching sin: he will thereby only attract to his own impure photosphere invisible presences and forces which could not otherwise break through the divine envelope. All the members of the Esoteric School, if earnest in their endeavor to learn, are invited to pronounce the divine word before going to sleep and the first thing upon awakening. The right accent, however, should be first obtained from one of the officers of the E.S.T.

Âum is the original of Amen. Now, Amen is not a Hebrew term, but, like the word Hallelujah, was borrowed by the Jews and Greeks from the Chaldees. The latter word is often found repeated in certain magical inscriptions upon cups and urns among the Babylonian and Ninivean relics. Amen does not mean “so be it” or “verily,” but signified in hoary antiquity almost the same as Âum. The Jewish Tannaïm (Initiates) used it for the same reason as the Âryan Adepts use Âum, and with a like success, the numerical value of AMeN in Hebrew letters being 91, the same as the full value of YHVH,* 26 and ADoNaY, 65, or 91. Both words mean the affirmation of the being, or existence of the sexless “Lord” within us.

(3) Esoteric Science teaches that every sound in the visible world awakens its corresponding sound in the invisible realms, and arouses to action some force or other on the occult side of nature. Moreover, every sound corresponds to a color and a number (a potency spiritual, psychic or physical) and to a sensation on some plane.

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* Jâh-Havâh, or male-female on the terrestrial plane, as invented by the Jews, and now made out to mean Jehovah, but signifying in reality and literally, “giving being” and “receiving life.”

All these find an echo in every one of the so far developed elements and even on the terrestrial plane, in the Lives that swarm in the terrene atmosphere, thus prompting them to action.

Thus a prayer, unless pronounced mentally and addressed to one's "Father" in the silence and solitude of one's "closet," must have more frequently disastrous than beneficial results, seeing that the masses are entirely ignorant of the potent effects which they thus produce. To produce good effects, the prayer must be uttered by "one who knows how to make himself heard in silence," when it is no longer a prayer but becomes a command. Why is Jesus shown to have forbidden his hearers to go to the public synagogues? Surely every praying man was not a hypocrite and a liar, nor a Pharisee who loved to be seen praying by people! He had a motive we must suppose: the same motive which prompts the experienced Occultist to prevent his pupils from going into crowded places now as then, from entering churches, séance-rooms, etc., unless they are in sympathy with the crowd.

There is one piece of advice to be given to beginners who cannot help going into crowds—one which may appear superstitious but which in the absence of occult knowledge will be found efficacious. As well known to good astrologers, the days of the week are not in the order of those planets whose names they bear. The fact is that the ancient Hindus and Egyptians divided the day into four parts, each day being under the protection (as ascertained by practical magic) of a planet; and every day, as correctly asserted by Dion Cassius, received the name of the planet which ruled and protected its first portion. Let the student protect himself from the "Powers of the Air" (Elementals) which throng public places, by wearing either a ring containing some jewel of the color of the presiding planet, or else of the metal sacred to it. But the best protection is a clear conscience and a firm desire of benefiting Humanity.

THE PLANETS, THE DAYS OF THE WEEK, AND THEIR CORRESPONDING COLORS AND METALS

In the accompanying Diagram II, the days of the week do not stand in their usual order, though they are placed in their correct sequence as determined by the order of the colors in the solar spectrum and the corresponding colors of their ruling planets. The fault of the confusion in the order of the days revealed by this comparison lies at the door of the early Christians. Adopting from the Jews their lunar months, they tried to blend them with the solar planets, and so made a mess of it; for the order of the days of the week, as it now stands does not follow the order of the planets.

Now the ancients arranged the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, counting the Sun as a planet for exoteric purposes. Again, the Egyptians and Indians, the two oldest nations, divided their day into four parts, each of which was under the protection and rule of a planet. In course of time each day came to be called by the name of that planet which ruled its first portion—the morning. Now, when they arranged their week, the Christians proceeded as follows: they wanted to make the day of the Sun or Sunday, the seventh, so they named the days of the week by taking every fourth planet in turn, e.g., beginning with the Moon (Monday), they counted thus. Moon, Mercury, Venus, Mars: thus Tuesday, the day whose first portion was ruled by Mars, became the second of the week; and so on. It should be remembered also that the Moon, like the Sun, is a substitute for a secret planet.

The present division of the solar year was made several centuries later than the beginning of our era; and our week is not that of the ancients and the Occultists. The septenary division of the four parts of the lunar phases is as old as the world, and originated with the people who reckoned time by the lunar months. The Hebrews never used it, for they counted only the seventh day, the Sabbath, though the second chapter of Genesis seems to speak of it. Till the days of the Caesars there is no trace of a week of seven days among any nation save the Hindus. From India it passed to the Arabs, and reached Europe with Christianity. The Roman week consisted of eight days, and the Athenian of ten.* Thus one of the numberless contradictions and fallacies of Christendom is the adoption of the Indian septenary week of the lunar reckoning and the preservation at the same time of the mythological names of the planets.

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* J. M. Ragon, Notice historique sur le calendrier, etc., Paris, 1842.

Nor do modern Astrologers give the correspondences of the days and planets and their colors correctly; and while Occultists can give good reason for every detail of their own tables of colors, etc., it is doubtful whether the Astrologers can do the same.

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To close this first Instruction let me say that those who have honored me with their confidence by taking the pledge must in all necessity be separated into two broad divisions; those who have not quite rid themselves of the usual sceptical doubts, but who long to ascertain how much truth there may be in the claims of the Occultist; and those others who, having freed themselves from the trammels of materialism and relativity, feel that true and real bliss must be sought only in the knowledge and personal experience of that which the Hindu philosopher calls the Brahma-Vidya, and the Buddhist Arhat the realization of Adi-budha, the primeval Wisdom. Let the former pick out and study from the Instructions only those explanations of the phenomena of life which profane science is unable to give them. Even with such limitations, they will find by the end of a year or two that they will have learned more than all their universities and colleges can teach them. As to the sincere believers, they will be rewarded by seeing their faith transformed into knowledge. True knowledge is of Spirit and in Spirit alone, and cannot be acquired in any other way except through the reign of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absoluteness. He who carries out only those laws established by human minds, who lives that life which is prescribed by the code of mortals and their fallible legislation, chooses as his guiding star a beacon which shines on the ocean of Maya, or temporary delusions, and lasts for but one incarnation. These laws are necessary for the life and welfare of physical man alone. He has chosen a pilot who directs him through the shoals of one existence, a master who parts with him, however, on the threshold of death. How much happier that man who, while strictly performing on the temporary objective plane the duties of daily life, carrying out each and every law of his country, and rendering, in short, to Caesar what is Caesar’s, leads in reality a spiritual and permanent existence, a life with no breaks of continuity, no gaps, no interludes, not even those periods which are the halting places of the long pilgrimage of purely spiritual life. All the phenomena of the lower human mind disappear like the curtain of a proscenium, allowing him to live in the region beyond it, the plane of the noumenal, the one reality. If man by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical Maya, he will soon stand beyond all pain, all misery, and beyond all the wear and tear of change, which is the chief originator of pain.

Such a man will be physically of matter, he will move surrounded by matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even while in temporary bodies of short duration. All this may he achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or selfishness, which is the cause of all sin, and consequently of all human sorrow.

H.P.B. ...

AUM

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[Excerpt from G. de Purucker's Fountain-Source of Occultism, pp. 240-43]*

"Even the ordinary five senses that we have today are still imperfectly evolved. Each one is progressively growing more subtle, more capable of interpreting, through itself as a channel to the indwelling consciousness, the nature and functions of the universe outside. Remember that man is a stream of consciousness working in vehicles and building in those vehicles appropriate chambers and dwellings, doors and windows, so to speak, for manifesting its own powers and for receiving withinwards from the outside world the stimuli and the reactions which nature obliges it to receive.

"Five senses hitherto have manifested themselves more or less perfectly; and they have been derived in the following order: first, hearing from âkâúa or aether; next, touch from vâyu or air; then, sight from fire or rather light, called tejas or taijasa; fourth, taste from âpas or water; fifth and last, smell from earth or prithivî. Of all these, taste is the grossest and most material; but the faculty of smell and its reactions upon the stream of consciousness are even worse than those of taste. Two more senses will develop in us and express themselves with an appropriate physical apparatus before the manvantara of this present round on this globe has run its course. All these senses are functions of the indwelling consciousness.

"From the Middle Ages on, in a minor cycle, we have been moving up out of the prithivî-tattwa, successively into the water or âpas-tattwa, into the air or vâyu-tattwa, then into the fire or taijasa-tattwa, and now we are entering gently, slowly, into the aether or âkâúa-tattwa—very imperfectly it is true, mere forecasting of what will happen in the seventh race; still we have been and are passing through small cycles of all these, and inventions correspond.

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* [Consult the Bio-Bibliographical Appendix, s.v. PURUCKER, for information concerning the author.]

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Human productions keep pace; and it will all depend upon man's genius whether these new discoveries be used for the purpose of heaven or hell. If for the latter, we shall go down, stifled and choked in our own evil effluvia. If they are used for purposes of beneficence, the whole of mankind will advance. The signs are all around us of a changing era, with the incoming of a new tide in human affairs.

"After the downfall of the Roman Empire, men lived for the most part on land, in the prithivî -tattwa, scarcely going to sea at all. Then they began to travel more extensively and with greater cleverness over the waters—the âpas-tattwa coming to the fore. Next they started to use steam (vapor, 'air,' gas)—the vayu-element; in later centuries taking to the air itself. Now with a rushing towards a culmination of airy experience, out of the air they are entering the more subtle tattwas. They are using, ever more extensively, fire (the taijasa-element), electricity, explosives, including all the various kinds of igneous horrors—connected with the air because rising out of it. Finally ether (âkâúa) is manifesting in the works of man as evidenced by wireless and the radio, etc. All of this shows that there are small cycles within greater cycles, repeating in general outline the processes of the greater ones.

"The two future senses are almost impossible to describe, because the one following the present fifth, smell, has not yet even manifested its presence, except by an occasional instinct of its functioning. It will partake somewhat of the nature of the faculty or sense belonging to touch; but instead of being physical touch, it will be an interior sense, and the intuition of it, or the instinct of it, is occasionally found even among men today—shadows of coming events. Just as touch contacts the outer world, so will these two other senses on the ascending arc be on the same respective planes as hearing and touch; but, because they will exist in a more evolved entity, they will manifest themselves at first through an interior physical organ. An intimation of the sixth sense is what we call hunches that such a thing is right or wrong, or the thing to do or not to do. This is not intuition, however, for it is lower than intuition: it is a hunch or a feeling of things that are coming. It might in one sense be spoken of as a form of clairvoyance.

"And the seventh sense, corresponding to hearing on the physical plane, will also be an âkâúic development. It will be the last sense to be brought forth by evolution in the physical body of man, and therefore will express an interior faculty, which will be awakened by contact with the lowest grades of the âkâúa.

The nearest approach that we can arrive at as to what this faculty will be, leaving aside the nature and locality of the organ through which it will work, is intuition, fully developed as far as it can be on this planet in this manvantara: instant, always ready, functioning regularly, to be stopped or used at will.

"Every faculty of sense, and therefore every sense organ as its expression in the body, is a faculty of our stream of consciousness; and no sense faculty can appear in evolution, and consequently no sense organ can show itself in the body, until that portion of the stream of consciousness has equivalently expressed itself. The Atlanteans, for instance, had in their beginning but an instinct of what smell is. They used this faculty almost unconsciously, even as men today are using the sixth sense and the sixth faculty almost unconsciously, and only occasionally are vaguely aware of it and say, "I had a hunch." The faculty passes from the invisible into the visible and creates for itself its appropriate organ, which develops exactly as the inner faculty evolves on its own plane.

"It might be as well to add a few words here about the guas, because they are sometimes confused with the cosmic essences or tattwas. The guas or 'qualities,' commonly enumerated as sattva, rajas and tamas, are the three fundamental and universally potent modes of consciousness of the armies of beings which make the universe. From sattva flow forth the other two modes of consciousness, rajas or activity, and tamas or inactivity, generally speaking. Now the union of these two qualities, which do not neutralize each other but combine to form something superior to either, is what is meant by sattva—that which is 'real.' It is the condition in which the high gods live.

"When the universe is in manvantaric manifestation, it is the rajas quality which predominates, although of course the tamas and likewise the sattva are both present. When the universe is in pralaya with the unending peace and quiet that then prevail, the predominating quality is highest tamas, yet rajas is present, albeit relatively latent. Thus in the Vedas as well as in the Laws of Manu it is stated that before manifestation begins the universe is in the tamas condition, in utter repose. Of course the highest principles of the universe are then in the sattva quality, while the rajas quality during pralaya is dormant.

"Hindu philosophy in connection with its Trimurti or triad of Brahma-Vishu-Śiva, usually ascribes the sattva gua or characteristic to Brahma; the quality of rajas to Vishu; and the quality of tamas to Śiva. Yet in both manvantara and pralaya the sattva quality runs throughout all.

Thus the gods while eternally active are nevertheless peaceful because filled with wisdom, and their motions are effortless activity, and their actions are wondrously quiet and undisturbed.

“Furthermore, every one of the guas—because the universe is fundamentally one, and all things in it are interblended and interacting—is itself threefold, otherwise we should have each of these three universal qualities existing absolutely separate and distinct from the other two, and this would make three absolutes. They are not absolutes, but all three are relative; and both rajas and tamas, when united and balancing each other without loss of individuality in either, manifest the presence of their common originant, sattva.

“It has been customary among some Orientalists, who do not understand the esoteric meaning of these gunas, to speak of the tamas as being only sloth, darkness, evil, but this is quite wrong; for there is a sattva-tamas as well as a tamas-tamas; and the same type of observation may be made with regard to both the rajas and the sattva character or guna.

“Thus it is that every one of the cosmic essences or tattwas is marked by the presence and inherent activity of the three gunas, each one acting in conjunction with the other twain. It should be the endeavor of all men to bring forth the sattva quality especially, for this means that instead of the frequent unbalance or bias of either rajas or tamas, both these qualities are in balance in the character and cooperating.”

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INSTRUCTION NO. II

In view of the abstruse nature of the subjects dealt with, the present Instruction will begin with an explanation of some points which remained obscure in the preceding one, as well as some statements in which there was an appearance of contradiction.

Astrologers, of whom there are many among the Esotericists, are likely to be puzzled by some statements distinctly contradicting their teachings; whilst those who know nothing of the subject may perhaps find themselves opposed at the outset by those who have studied the exoteric systems of the Kabala and Astrology. For, let it be distinctly known, nothing of that which is printed broadcast, and available to every student in public libraries or museums, is really esoteric, but is either mixed with deliberate “blinds,” or cannot be understood and studied with profit without a complete glossary of occult terms.

The following teachings and explanations, therefore, may be useful to the student in assisting him to formulate the teaching given in the preceding Instruction.

In Diagram I, it will be observed that the 3, 7, and 10 centres are respectively as follows:

(a) The 3 pertain to the spiritual world of the Absolute, and therefore to the three higher principles in Man.

(b) The 7 belong to the spiritual, psychic and physical worlds and to the body of man. Physics, metaphysics and hyper-physics are the triad that symbolizes man on this plane.

(c) The 10, or the sum total of these, is the Universe as a whole, in all its aspects, and also its Microcosm—Man, with his ten orifices.

Laying aside, for the moment, the Higher Decad (Kosmos) and the Lower Decad (Man), the first three numbers of the separate sevens have a direct reference to the Spirit, Soul and Auric Envelope of the Human Being, as well as to the Higher Supersensual World. The lower four, or the four aspects, belong to Man also, as well as to the Universal Kosmos, the whole being synthesized by the Absolute.

If these three discrete or distributive degrees of being be conceived, according to the symbology of all the Eastern religions, as contained in one Ovum, or EGG, the name of that EGG will be Svabhavat, or the ALL-BEING on the manifested plane. This Universe has, in truth, neither center nor periphery; but in the individual and finite mind of man it has such a definition, the natural consequences of the limitations of human thought.

In Diagram II, as already stated therein, no notice need be taken of the numbers used in the left-hand column, as these refer only to the Hierarchies of the Colors and Sounds on the metaphysical plane, and are not the characteristic number of the human principles or of the planets. The human principles elude enumeration, because each man differs from every other, just as no two blades of grass on the whole earth are absolutely alike. Numbering is here a question of spiritual progress and the natural predominance of one principle over another. With one man it may be Buddhi that stands as number one; with another, if he be a bestial sensualist, the Lower Manas. With one, the physical body, or perhaps Prâna (the life-principle) will be on the first and highest plane, as would be the case in an extremely healthy man, full of vitality; with another it may come as the sixth or even seventh downward. Again, the colors and metals corresponding to the planets and human principles, as will be observed, are not those known exoterically to modern Astrologers and Western Occultists.

Let us see whence the modern Astrologer got his notions about the correspondence of planets, metals and colors. And here we are reminded of the modern Orientalist, who, judging on appearances, credits the ancient Akkadians (and also the Chaldeans, Hindus and Egyptians) with the crude notion that the Universe, and in like manner the earth, was like an inverted, bell-shaped bowl! This he demonstrates by pointing to the symbolical representations of some Akkadian inscriptions and to the Assyrian carvings. It is, however, no place here to explain how mistaken is the Assyriologist, for all such representations are simply symbolical of the Khargak kurra, the World-Mountain, or Meru, and relate only to the North Pole, the land of the Gods.* Now, the Assyrians arranged their exoteric teaching about the planets and their correspondences as follows:

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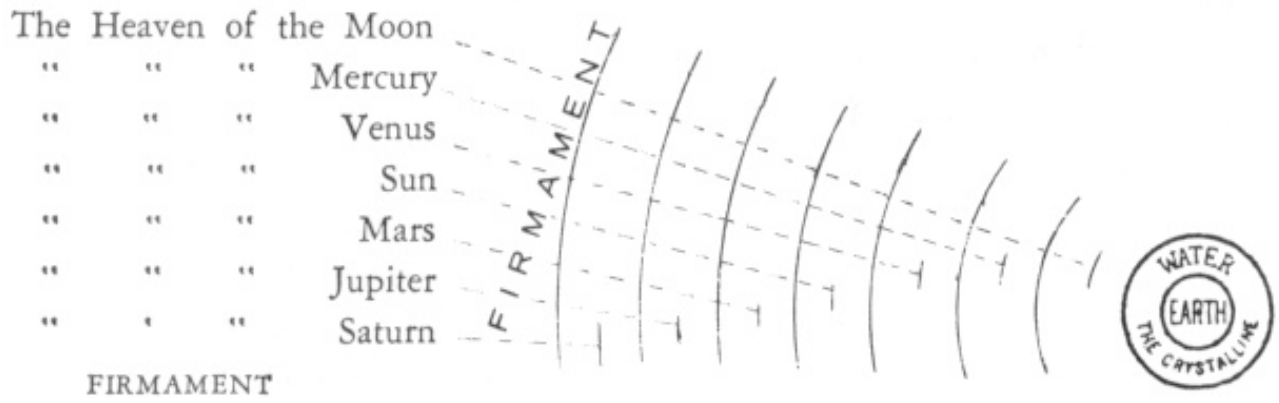
* See The Secret Doctrine, Vol. II, p. 357.

NUMBERS		METALS	COLORS	SOLAR DAYS OF WEEK
1	Saturn	Lead	Black	Saturday (whence Sabbath, in honor of Jehovah)
2	Jupiter	Tin	White, but as often Purple or Orange	Thursday
3	Mars	Iron	Red	Tuesday
4	Sun	Gold	Yellow-Golden	Sunday
5	Venus	Copper	Green or Yellow	Friday
6	Mercury	Quicksilver	Blue	Wednesday
7	Moon	Silver	Silver-White	Monday

This is the arrangement now adopted by Christian Astrologers, with the exception of the order of the days of the week, of which, by associating the solar planetary names with the lunar weeks, they have made a sore mess, as has been already shown in Instruction I. This is the Ptolemaic geocentric system, which represents the Universe as in the following diagram, showing our Earth in the center of the Universe and the Sun a planet, the fourth in number:



And if the Christian chronology and order of the days of the week are being daily denounced as being based on an entirely wrong astronomical foundation, it is high time to begin a reform also in Astrology built on such lines, and coming to us entirely from the Chaldean and Assyrian exoteric mob.

But the correspondences given in our Instructions are purely esoteric. For this reason it follows that when the planets of the solar system are named or symbolized (as in Diagram II), it must not be supposed that the planetary bodies themselves are referred to, except as types on a purely physical plane of the septenary nature of the psychic and spiritual worlds. A material planet can correspond only to a material something.

Thus when Mercury is said to correspond to the right eye it does not mean that the objective planet has any influence on the right optic organ, but that both stand rather as corresponding mystically through Buddhi. Man derives his Spiritual Soul (Buddhi) from the essence of the Mânasaputras, the Sons of Wisdom, who are the Divine Beings (or Angels) ruling and presiding over the planet Mercury.

In the same way Venus, Manas and the left eye are set down as correspondences. Exoterically there is, in reality, no such association of physical eyes and physical planets; but esoterically there is; for the right eye is the "Eye of Wisdom," i.e., it corresponds magnetically with that occult centre in the brain which we call the "Third Eye"* while the left corresponds with the intellectual brain, or those cells which are the organ on the physical plane of the thinking faculty. The Kabalistic triangle of Kether, Hokhmah and Bînâh shows this. Hokhmah and Bînâh, or Wisdom and Intelligence, the Father and the Mother, or, again, the Father and Son, are on the same plane and react mutually on one another.

When the individual consciousness is turned inward a conjunction of Manas and Buddhi takes place. In the spiritually regenerated Man this conjunction is permanent, the Higher Manas clinging to Buddhi beyond the threshold of Devachan, and the Soul, or rather the Spirit, which should not be confounded with Âtman (the Super-Spirit), is then said to have the "Single Eye." Esoterically, in other words, the "Third Eye" is active. Now Mercury is called Hermes, and Venus Aphrodite, and thus their conjunction in man on the psycho-physical plane gives him the name of the Hermaphrodite, or Androgyne. The absolutely Spiritual Man is, however, entirely disconnected from sex. The Spiritual Man corresponds directly with the higher "colored circles," the Divine Prism which emanates from the One Infinite White Circle; while physical man emanates from the Sephîrôth, which are the Voices or Sounds of Eastern Philosophy. And these "Voices" are lower than the "Colors," for they are the seven lower Sephîrôth, or the objective Sounds, seen, not heard, as the Zohar (ii, 81, 6) shows, and even the Old Testament also. For, when properly translated, verse 18 of chapter xx, Exodus, would read: "And the people saw the Voices" (or Sounds, not the "thunderings", as now translated); and these Voices or Sounds are the Sephîrôth.†

In the same way the right and left nostrils, into which is breathed the "Breath of Lives" (Genesis ii, 7), are here said to correspond with the Sun and Moon, as Brahmâ-Prajâpati and Vâch, or Osiris and Isis, are the parents of the natural life.

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* See The Secret Doctrine, Vol. II, pp. 288 et seq.

† A. Franck, La Kabbale, ou la philosophie religieuse des Hébreux, Paris, Hachette, 2nd ed., p. 314.

This Quaternary, viz., two eyes and two nostrils, Mercury and Venus, Sun and Moon, constitutes the Kabalistic Guardian Angels of the Four Corners of the Earth. It is the same in the Eastern esoteric philosophy, which, however, adds that the Sun is not a planet, but the central star of our system, and the Moon a dead planet, from which all the principles are gone, both being substitutes, the one for an invisible intra-Mercurial planet, and the other for a planet which seems to have now altogether disappeared from view. These are the Four Mahârâjas of The Secret Doctrine,* the "Four Holy Ones" connected with Karma and Humanity, Kosmos and Man, in all their aspects. They are: the Sun, or its substitute Michael; Moon, or substitute Gabriel; Mercury, Raphael; and Venus, Uriel. It need hardly be said here again that the planetary bodies themselves, being only physical symbols, are not often referred to in the Esoteric System, but, as a rule, their cosmic, psychic, physical and spiritual forces are symbolized under these names. In short, it is the seven physical planets, which are the lower Sephîrôth of the Kabala and our triple physical Sun whose reflection only we see, which is symbolized, or rather personified, by the Upper Triad, or Sephirothal Crown. All this will be demonstrated.†

Then, again, it will be well to point out that the numbers attached to the psychic principles in Diagram I appear the reverse of those in Plate I. This, again, is because numbers in this connection are purely arbitrary, changing with every school. Some schools count three, some four, some six, and others seven, as do all the Buddhist Esotericists. In Plate I, the numbers of the principles disagree with the numbers used in Diagram I, simply because the first are those hitherto used in the semi-exoteric teachings of Theosophy, for instance in Esoteric Buddhism. As said in The Secret Doctrine,‡ since the fourteenth century the Esoteric School has been divided into two departments, one for the inner Lanoos, or higher Chelas, the other for the outer circle, or lay Chelas. Mr. Sinnett was distinctly told in the letters he received from one of the Gurus that he could not be taught the real Esoteric Doctrine given out only to the pledged Disciples of the Inner Circle. Therefore, it would perhaps simplify matters if each student would add to the exoteric enumeration of the order in Plate I the secret one as given in Diagram II. But even that would require special study.

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* Vol. I, p. 122.

† Meanwhile we point out for confirmation Origen's works, who says that "the seven ruling daimons" (genii or planetary rulers) are Michael, the Sun (the lion-like); the second in order, the Bull, Jupiter or Suriel, etc. [Contra Celsum, VI § xxx] and all these, the "Seven of the Presence," are the Sephîrôth. The Sephîrôthal Tree is the Tree of the Divine Planets as given by Prophyry, or Porphyry's Tree, as it is usually called.

‡ Vol. I, p. 122.

The numbers and principles do not go in regular sequence, like the skins of an onion, but the student must work out for himself the number appropriate to each of his principles, when the time comes for him to enter upon practical study. The above will suggest to the student the necessity of knowing the principles by their names and their appropriate faculties apart from any system of enumeration, or by association with their corresponding centers of action, colors, sounds, etc, until these become inseparable.

The old and familiar mode of reckoning the principles, given in The Theosophist and Esoteric Buddhism, leads to another apparently perplexing contradiction, though it is really none at all. In Plate I, it will be seen that the principles numbered 3 and 2, viz., Linga-Sarira and Prâna, or Jîva, stand in the reverse order to that given in Diagram I. A moment's consideration will suffice to explain the apparent discrepancy between the exoteric enumeration, as printed in Plate I, and the esoteric order given in Diagram I. For in Diagram I, Linga-Sarira is defined as the vehicle of Prâna, or Jîva, the life-principle, and as such must, on the esoteric plane, of necessity be inferior to Prâna, not superior as the exoteric enumeration in Plate I would suggest.

The colored part of the Plate is profoundly esoteric, but the old and more familiar exoteric enumeration has been used to force upon the attention of the student the fact that the principles do not stand one above the other, and thus cannot be taken in numerical sequence, their order depending upon the superiority and predominance of one or another principle, and therefore differing in every man.

The Linga-Sarira is the double, or protoplasmic antetype of the body, which is its image. It is in this sense that it is called in Diagram II the parent of the physical body, i.e., the mother by conception of Prâna, the father. This idea is conveyed in the Egyptian mythology by the birth of Horus, the child of Osiris and Isis, although, like all sacred Mythoi, this has both a threefold spiritual, and a sevenfold psycho-physical application. To close the subject, Prâna, the life-principle, can, in sober truth, have no number, as it pervades every other principle, or the human total. Each number of the seven would thus be naturally applicable to Prâna-Jîva exoterically as it is to the Auric Body esoterically. As Pythagoras showed, Kosmos was produced not through or by number, but geometrically, i.e., following the proportions of numbers.

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To those who are unacquainted with the exoteric astrological natures ascribed in practice to the planetary bodies, it may be useful if we set them down here after the manner of Diagram II, in relation to their domain over the human body, colors, metals, etc., and explain at the same time why genuine Esoteric Philosophy differs from the astrological claims.

PLANETS	DAYS	METALS	PARTS OF BODY	COLORS
♄ Saturn	Saturday	Lead	Right Ear, Knees and Bony System	Black*
♃ Jupiter	Thursday	Tin	Left Ear, Thighs, Feet and Arterial System	Purple†
♂ Mars	Tuesday	Iron	Forehead and Nose, the Sex-functions and Muscular System	Red
☉ Sun	Sunday	Gold	Right Eye, Heart and Vital Centers	Orange‡
♀ Venus	Friday	Copper	Chin and Cheeks, Neck and Reins, and the Venous System	Yellow§
☿ Mercury	Wednesday	Quick-silver	Mouth, Hands, Abdominal Viscera and Nervous System	Dove or Cream¶
☽ Moon	Monday	Silver	Breasts, Left Eye, the Fluidic System, Saliva Lymph, etc.	White‖

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* Esoterically, green, there being no black in the prismatic ray.

† Esoterically, light blue. As a pigment, purple is a compound of red and blue and in Eastern Occultism blue is the spiritual essence of the color purple, while red is its material basis. In reality, Occultism makes Jupiter blue because he is the son of Saturn, which is green, and light blue as a prismatic color contains a great deal of green. Again, the Auric Body will contain much of the color of the Lower Manas if the man is a material sensualist, just as it will contain much of the darker hue if the Higher Manas has preponderance over the Lower.

‡ Esoterically, the Sun cannot correspond with the eye, nose, or any other organ, since, as explained, it is no planet, but a central star. It was adopted as a planet by the post-Christian Astrologers, who had never been initiated. Moreover, the true color of the Sun is blue, and it appears yellow only owing to the effect of the absorption of vapors (chiefly metallic) by its atmosphere. All is Mâyâ on our Earth.

§ Esoterically, indigo or dark blue, which is the complement of yellow in the prism. Yellow is a simple or primitive color. Manas being dual in its nature, as is its sidereal symbol, the planet Venus, which is both the morning and evening star, the difference between the higher and the lower principles of Manas, whose essence is derived from the Hierarchy ruling Venus, is denoted by the dark blue and green. Green, the Lower Manas, resembles the color of the solar spectrum which appears between the yellow and dark blue, the Higher Spiritual Manas. Indigo is the intensified color of the heaven or sky, to denote the upward tendency of Manas towards Buddhi, or the heavenly Spiritual Soul. This color is obtained from the indigoferra tinctoria, a plant of the highest occult properties in India, much used in White Magic, and occultly connected with copper. This is shown by the indigo assuming a coppery luster, especially when rubbed on any hard substance.

Thus it will be seen that the influence of the solar system in the exoteric Kabalistic Astrology is by this method distributed over the entire human body, the primary metals, and the gradations of color from black to white; but that Esotericism recognizes neither black nor white as colors, because it holds religiously to the seven solar or natural colors of the prism. Black and white are artificial tints. They belong to the Earth, and are only perceived by virtue of the special construction of our physical organs. White is the absence of all colors, and therefore no color; black is simply the absence of light, and therefore the negative aspect of white. The seven prismatic colors are direct emanations from the Seven Hierarchies of Being, each of which has a direct bearing upon and relation to one of the human principles, since each of these Hierarchies is, in fact, the creator and source of the corresponding human principle. Each prismatic color is called in Occultism the “Father of the Sound” which corresponds to it; sound being the Word, or the Logos, of its Father-Thought. This is the reason why sensitives connect every color with a definite sound, a fact well recognized in modern science (e.g., Francis Galton’s Nature and Nurture*). But black and white are entirely negative colors, and have no representatives in the world of subjective being.

Kabalistic Astrology says that the dominion of the planetary bodies in the human brain also is defined thus: there are seven primary groups of faculties, six of which function through the cerebrum, and the seventh through the cerebellum.

Another property of the dye is that it is insoluble in water and even in ether, being lighter in weight than any known liquid. No symbol has ever been adopted in the East without being based on a logical and demonstrable reason. Therefore Eastern symbologists from the earliest ages have connected the spiritual and animal minds of man, the one with dark blue (Newton’s indigo), or true blue, free from green; and the other with pure green.,

¶Esoterically, yellow, because the color of the Sun is orange, and Mercury now stands next to the Sun, in distance, as it does in color. The planet for which the Sun is a substitute was still nearer the Sun than Mercury now is, and was one of the most secret and highest Planets. It is said to have become invisible at the close of the Third Race.

|| Esoterically, violet, because perhaps violet is the color assumed by a ray of sunlight when transmitted through a very thin plate of silver, and also because the Moon shines upon the Earth with light borrowed from the Sun, as the human body shines with qualifications borrowed from its double—the aërial man. As the astral shadow starts the series of principles in man, on the terrestrial plane, up to the lower, animal Manas, so the violet ray starts the series of prismatic colors from its end up to green, both being, the one as a principle and the other as a color, the most refrangible of all the principles and colors. Besides which there is the same great occult mystery attached to all these correspondences, both celestial and terrestrial bodies, colors, and sounds. In clearer words there exists the same law of relation between the Moon and the Earth, the astral and the living body of man, as between the violet end of the prismatic spectrum and the indigo and the blue. But of this more anon.

* [Title altered later to: Inquiry into Human Faculty and its Development, New York, 1883.]

This is perfectly correct esoterically. But when it is further said that: Saturn governs the devotional faculties; Mercury, the intellectual; Jupiter, the sympathetic; the Sun, the governing faculties; Mars, the selfish; Venus, the tenacious; and the Moon, the instincts;—we say that the explanation is incomplete and even misleading. For, in the first place, the physical planets can rule only the physical body and the purely physical functions. All the mental, emotional, psychic and spiritual faculties are influenced by the occult properties of the scale of causes which emanate from the Hierarchies of the Spiritual Rulers of the planets, and not by the planets themselves. This scale, as given in Diagram II, leads the student to perceive in the following order: (1) color; (2) sound; (3) the sound materializes into the spirit of the metals, i.e., the metallic Elementals; (4) these materialize again into the physical metals; (5) then the harmonial and vibratory radiant essence passes into the plants, giving them color and smell, both of which "properties" depend upon the rate of vibration of this energy per unit of time; (6) from plants it passes into the animals; (7) and finally culminates in the "principles" of man.

Thus we see the divine essence of our Progenitors in heaven circling through seven stages; spirit becoming matter, and matter returning to spirit. As there is sound in nature which is inaudible, so there is color which is invisible, but which can be heard. The creative force, at work in its incessant task of transformation, produces color, sound and numbers, in the shape of rates of vibration which compound and dissociate the atoms and molecules. Though invisible and inaudible to us in detail, yet the synthesis of the whole becomes audible to us on the material plane. It is that which the Chinese call the "Great Tone," or Kung. It is, even by scientific confession, the actual tonic of nature, held by musicians to be the middle Fa on the keyboard of a piano. We hear it distinctly in the voice of nature, in the roaring of the ocean, in the sound of the foliage of a great forest, in the distant roar of a great city; in the wind, the tempest and the storm: in short, in everything in nature which has a voice or produces sound. To the hearing of all who hearken, it culminates in a single definite tone, of an unappreciable pitch, which, as said, is the F, or Fa, of the diatonic scale. From these particulars, that wherein lies the difference between the exoteric and the esoteric nomenclature and symbolism will be evident to the student of Occultism. In short, Kabalistic Astrology as practiced in Europe, is the semi-esoteric secret science, adapted for the outer and not the inner circle. It is, furthermore, often left incomplete and not infrequently distorted to conceal the real truth.

While it symbolizes and adopts its correspondences on the mere appearances of things, esoteric philosophy, which concerns itself pre-eminently with the essence of things, accepts only such symbols as cover the whole ground, i.e., such symbols as yield a spiritual as well as a psychic and physical meaning. Yet even Western Astrology has done excellent work, for it has helped to carry the knowledge of the existence of a Secret Wisdom throughout the dangers of Mediaeval Ages and their dark bigotry up to the present day, when all danger has disappeared.

The order of the planets in exoteric practice is that defined by their geocentric radii, or the distance of their several orbits from the Earth as a centre, viz.: Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon. In the first three of these we find symbolized the celestial triad of supreme power in the physical manifested universe, or Brahmâ, Vishnu and Śiva; while in the last four we recognize the symbols of the terrestrial quaternary ruling over all natural and physical revolutions of the seasons, quarters of the day, points of the compass, and elements. Thus:

Spring	Summer	Autumn	Winter
Morning	Noon	Evening	Night
Youth	Adolescence	Manhood	Age
Fire	Air	Water	Earth
East	South	West	North

But Esoteric Science is not content with analogies on the purely objective plane of the physical senses, and therefore it is obsolutely necessary to preface further teachings in this direction with a clear explanation of the real meaning of the word Magic.

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WHAT MAGIC IS, IN REALITY

[The superior numbers in the following pages refer to corresponding numbers in the Compiler’s Notes at end of this Instruction.]

Esoteric Science is, above all, the knowledge of our relations with and in divine magic,* inseparableness from our divine Selves—the latter meaning something else besides our own higher spirit.

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* Magic, Magia, means in its spiritual, secret sense, the “Great Life” or divine life in spirit. The root is magh, as seen in the Sanskrit mahat, Zend mazas, Greek megas [μεγας], and Latin magnus, all signifying “great.”

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Thus, before proceeding to exemplify and explain these relations, it may perhaps be useful to give the student a correct idea of the full meaning of this most misunderstood word “magic.” Many are those willing and eager to study Occultism, but very few have even an approximate idea of the science itself. Now, very few of our American and European students can derive benefit from Sanskrit works or even their translations, as these translations are for the most part merely blinds to the uninitiated. I therefore propose to offer to their attention demonstrations of the aforesaid drawn from Neo-Platonic works. These are accessible in translations; and in order to throw light on that which has hitherto been full of darkness, it will suffice to point to a certain key in them. Thus the Gnôsis, both pre-Christian and post-Christian, will serve our purpose admirably.

There are millions of Christians who know the name of Simon Magus* and the little that is told about him in the Acts,† but very few who have even heard of the many motley, fantastic and contradictory details which tradition records about his life. The story of his claims and his death is to be found only in the prejudiced, half-fantastic records about him in the works of the Church Fathers, such as Irenaeus, Epiphanius and St. Justin and especially in the anonymous Philosophumena.1 Yet he is an historical character, and the appellation of “Magus” was given to him and was accepted by all his contemporaries, including the heads of the Christian Church, as a qualification indicating the miraculous powers he possessed, and irrespective of whether he was regarded as a white (divine) or a black (infernal) magician. In this respect, opinion has always been made subservient to the Gentile or Christian proclivities of the chronicler.

It is in his system and in that of Menander, his pupil and successor, that we find what the term “magic” meant for initiates in those days.

Simon, as all the other Gnostics, taught that our world was created by the lower angels, whom he called Aeôns [αἰών]. He mentions only three degrees of such, because it was and is useless, as explained in The Secret Doctrine, to teach anything about the four higher ones, and he therefore begins at the plane of globes A and G. His system is as near to occult truth as any, so that we may examine it, as well as his own and Menander’s claims about “magic,” to find out what they meant by the term. Now, for Simon, the summit of all manifested creation was Fire [πῦρ]. It is, with him as with us, the Universal Principle, the Infinite Potency born from the concealed Potentiality. This Fire was the primeval cause of the manifested world of being, and was dual, having a manifested and a concealed or secret side.

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* For further information on this subject students are referred to Simon Magus, an essay, written by G. R. S. Mead.

† Acts viii, 9, 10.

"The secret side of Fire is concealed in its evident (or objective) side," he writes,* which amounts to saying that the visible is ever present in the invisible, and the invisible in the visible. This was but a new form of stating Plato's idea of the Intelligible (τὸ νοητόν, to noeton) and Sensible (τὸ αἰσθητόν, to aistheton), and Aristotle's teaching on the Power or Potentiality (δύναμις, dynamis) and Actual Existence (ἐνέργεια, energeia). For Simon, all that can be thought of, all that can be acted upon, was perfect intelligence. Fire contained all. And thus all the parts of that Fire, being endowed with intelligence and reason, are susceptible of development by extension and emanation. This is our teaching of the Manifested Logos, and these parts in their primordial emanation are our Dhyâni-Chohans, the "Sons of Flame and Fire," or higher Aeôns. This "Fire" is the symbol of the active and living side of divine nature. Behind it lay "infinite Potentiality in Potentiality," which Simon named "that which has stood, stands and will stand" [ὁ ἑστῶς, στας, στησόμενος, o estôs, stas, stesomenos] or permanent stability and personified Immutability.

From the Potency of Thought, Divine Ideation thus passed to Action. Hence the series of primordial emanations through Thought begetting the Act, the objective side of Fire being the Mother, the secret side of it being the Father. Simon called these emanations Syzygies [συζυγία] (a united pair or couple), for they emanated two-by-two, one as an active and the other as a passive Aeôn. Three couples thus emanated (or six in all, the Fire being the seventh), to which Simon gave the following names: Mind (νοῦς, Nous) and Thought (ἐπίνοια, Epinoia),† Voice (φωνή, Phone) and Name (ὄνομα, Onoma), Reason (λογισμός, Logismos) and Reflection (ἐνθύμησις, Enthumesis),‡ the first in each pair being male, the last female. From these primordial six emanated the six Aeôns of the Middle World. Let us see what Simon himself says: "Each of these six primitive beings contained the entire infinite Potency [of its parent] but it was there only in Potency, and not in Act. That Potency had to be called forth (or conformed) through an image in order that it should manifest in all its essence, virtue, grandeur and effects; for only then could the emanated Potency become similar to its parent, the eternal and infinite Potency, If, on the contrary, it remained simply potentially in the six Potencies and failed to be conformed through an image, then the Potency would not pass into action,

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* Philosophumena, lib. VI, ch. i (De Simone), § 9 (ed. Cruice, p. 247).

† [Irenaeus and Epiphanius both call this second partner in the first pair of "Roots" ἔννοια, Ennoia.]

‡ [The Abbé Cruice translated Enthumesis as "Conception."]

but would get lost";* in clearer terms, it would become atrophied, as the modern expression goes.

Now, what do these words mean if not that to be equal in all things to the Infinite Potency the Aeôns had to imitate it in its action, and becoming themselves, in their turn, emanative principles, as was their parent, giving life to new beings, and becoming Potencies in actu themselves? To produce emanations, or to have acquired the gift of Kriyâúakti,† is the direct result of that power, an effect which depends on our own action. That power, then, is inherent in man, as it is in the primordial Aeôns and even in the secondary emanations, by the very fact of their and our descent from the One Primordial Principle, the infinite Power, or Potency. Thus we find in the system of Simon Magus that the first six Aeôns, synthesized by the seventh, the Parent Potency, passed into Act, and emanated, in their turn, six secondary Aeôns, which were each synthesized by their respective Parent. In the Philosophumena we read that Simon compared the Aeôns to the "Tree of Life." " 'It is written,' said Simon in The Great Revelation (ἡ μεγάλη ἀπόφασις, he Megale Apophasis),‡ of which Simon himself is supposed to have been the author, 'that there are two ramifications of the universal Aeôns, having neither beginning nor end, issued both from the same root, the invisible and incomprehensible Potentiality, Sige (Silence).§ One of these [series of Aeôns] appears from above. This is the Great Potency, Universal Mind [or Divine Ideation, the Mahat of the Hindus]: it orders all things and is male. The other is from below, for it is the Great [manifested] Thought, the female Aeôn, generating all things. These [two kinds of Aeôns] corresponding‖ with each other, have conjunction and manifest the middle distance [the intermediate sphere, or plane], the incomprehensible Air which has neither beginning nor end'."¶ This female "Air" is our Ether, or the Kabalistic Astral Light. It is, then, the Second World of Simon, born of FIRE, the principle of everything. We call it the ONE LIFE, the Intelligent, Divine Flame, omnipresent and infinite. In Simon's system, this Second World was ruled by a Being, or Potency, both male and female, or active and passive, good and bad. This Parent-Being, like the primordial infinite Potency, is also called "that which has stood, stands and will stand," so long as the manifested Kosmos shall last. When it emanated in actu and became like unto its own Parent, it was not dual or androgyne.

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* Philosophumena, lib. VI, ch. i, § 12 (ed. Cruice, p. 250).

† See The Secret Doctrine, Index, sub voce.

‡ [Also called the Great Announcement or Declaration.]

§ σιγὴ ἀκατάληπτος, Sige akataleptos.]

‖ Literally standing opposite each other in rows or pairs.

¶ Philosophumena, lib. VI, ch. i, § 18 (ed. Cruice, 261).

It is the Thought that emanated from it (Sige) which became as itself (the Parent), having become like unto its own image (or antetype); the second had now become in its turn the first (on its own plane or sphere). As Simon has it:

"It [the Parent or Father] was one. For having it [the Thought] in itself, it was alone. It was not, however, first, though it was pre-existing; but manifesting itself to itself, from itself it became the second (or dual). Nor was it called Father before it [the Thought] gave it that name. As, therefore, itself developing itself by itself, manifested to itself its own Thought, so also the Thought being manifested, did not act, but seeing the Father, hid it in itself, that is, (hid) that Potency (in itself). And the Potency (Dynamis, viz. Nous) and Thought (Epinoia) are male-female. Whence they correspond with one another—for Potency in no way differs from Thought—being one. So from the things above is found Potency, and from those below, Thought. It comes to pass, therefore, that that which is manifested from them, although being one, yet is found to be twofold, the androgyne having the female in itself. So is Mind in Thought, things inseparable from each other, which though being one yet are found dual.''*

"He (Simon) calls the first Syzygy of the six Potencies and of the seventh, which is with it, Nous and Epinoia, Heaven and Earth: the male looks down from on high and takes thought for his Syzygy (or Spouse), for the Earth below receives those intellectual fruits which are brought down from Heaven and are cognate to Earth "†

Simon's Third World with its third series of six Aeôns and the seventh, the Parent, is emanated in the same way. It is this same note which runs through every Gnostic system—gradual development downward into matter by similitude; and it is a law which is to be traced down to primordial Occultism, or Magic. With the Gnostics, as with us this seventh Potency, synthesizing all, is the Spirit brooding over the dark waters of undifferentiated Space, Nârâyana, or Vishnu, in India; the Holy Ghost in Christianity. But while in the latter the conception is conditioned and dwarfed by limitations necessitating faith and grace, Eastern Philosophy shows it pervading every atom, conscious or unconscious. Irenaeus supplements the information on the further development of these six Aeôns. We learn from him that Thought, having separated itself from its Parent, and knowing through its identity of Essence with the latter what it had to know, proceeded on the second or intermediate plane, or rather World (each of such Worlds consisting of two planes, the superior and inferior, male and female, the latter assuming finally both potencies and becoming androgyne),

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* Ibid.

† Philosophumena, lib. VI, ch. i, § 13 (ed. Cruice, 251).

to create inferior Hierarchies, Angels and Powers, Dominions and Hosts, of every description, which in their turn created, or rather emanated out of their own Essence, our world with its men and beings, over which they watch. It thus follows that every rational being—called Man on Earth—is of the same essence and possesses potentially all the attributes of the higher Aeôns, the primordial seven. It is for him to develop, "with the image before him of the highest," by imitation in actu, the Potency with which the highest of his Parents, or Fathers, is endowed.2 Here we may again quote with advantage from the Philosophumena:

"So then, according to Simon, this blissful and imperishable (principle) is concealed in everything in potency, not in act. This is 'that which has stood stands and will stand,' viz: that which has stood above in ingenerable Potency, that which stands below in the stream of the waters generated in an image, that which will stand above, beside the blissful Infinite Potency, if it makes itself like unto this image. For three, he says, are they that stand, and without these three Aeôns of stability, there is no adornment of the generable which, according to them [the Simonians], is borne on the water, and being moulded according to the similitude is a perfect and celestial (Aeôn), in no manner of thinking inferior to the ingenerable Potency. Thus they say; 'I and thou [are] one; before me [wast] thou; that which is after thee [is] I.' This, he says, is the one Potency divided into above and below, generating itself, nourishing itself, seeking itself finding itself; its own mother, father, brother, spouse, daughter and son, one, for it is the Root of all."*

Thus of this triple Aeôn, we learn the first exists as "that which has stood, stands and will stand," or the uncreate Power, Âtman; the second is generated in the dark waters of Space (Chaos, or undifferentiated Substance, our Buddhi), from or through the image of the former reflected in those waters, the image of him, or It, which moves on them; the third World (or, in man, Manas) will be endowed with every power of that eternal and omnipresent Image if it but assimilates it to itself. For, "all that is eternal, pure and incorruptible is concealed in everything that is," if only potentially, not actually. And "everything is that image, provided the lower image (man) ascends to that highest Source and Root in Spirit and Thought." Matter as Substance is eternal and has never been created. Therefore Simon Magus, with all the great Gnostic teachers and Eastern philosophers, never speaks of its beginning. "Eternal Matter" receives its various forms in the lower Aeôn from the Creative Angels, or Builders, as we call them. Why, then, should not Man, the direct heir of the highest Aeôn, do the same, by the potency of his thought, which is born from Spirit? This is Kriyâśâkti, the power of producing forms on the objective plane

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* Philosophumena, lib. VI, ch. i, § 17 (ed. Cruice, 258-59).

† Jeremiah i, 5.

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through the potency of Ideation and Will, from invisible, indestructible matter. Truly says Jeremiah,† quoting the "Word of the Lord:" "before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee"; for Jeremiah stands here for Man when he was yet an Aeôn, or Divine Man, both with Simon Magus and Eastern Philosophy. The first three chapters of Genesis are as occult as what is given in Instruction No. I.

For the terrestrial Paradise is the Womb, says Simon,* Eden the region surrounding it. The river which went out of Eden to water the garden is the Umbilical Cord; this cord is divided into four Heads, the streams that flowed out of it, the four canals which serve to carry nutrition to the Foetus, i.e., the two arteries and the two veins which are the channels for the blood and convey the breathing air, the unborn child, according to Simon, being entirely enveloped by the Amnion, fed through the Umbilical Cord and given vital air through the Aorta.†

The above is given for the elucidation of that which is to follow. The disciples of Simon Magus were numerous, and were instructed by him in magic. They made use of so-called "exorcisms" (as in the New Testament), incantations, philtres; believed in dreams and visions, and produced them at will; and finally forced the lower orders of spirits to obey them. Simon Magus was called "the Great Power of God" literally "the Potency of the Deity which is called Great." That which was then termed Magic we now call Theosophia, or Divine Wisdom, Power and Knowledge.

His direct disciple, Menander,3 was also a great Magician. Says Irenaeus, among other writers: "The successor of Simon was Menander, a Samaritan by birth, who reached the highest summits in the Science of Magic."‡

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* Philosophumena, lib. VI. ch. i, § 14 (ed. Cruice, 254).

† At first there are the omphalo-mesenteric vessels, two arteries and two veins, but these afterwards totally disappear, as does the "vascular area" on the Umbilical Vesicle, from which they proceed. As regards the "Umbilical Vessels" proper, the Umbilical Cord ultimately has entwined around it from right to left the one Umbilical Vein which takes the oxygenated blood from the mother to the Foetus and two Hypogastric or Umbilical Arteries which take the used-up blood from the foetus to the Placenta, the contents of the vessels being the reverse of that which prevails after birth. Thus science corroporates the wisdom and knowledge of ancient occultism, for in the days of Simon Magus no man, unless an Initiate, knew anything about the circulation of the blood or about Physiology. While this Instruction was being printed, I received two small pamphlets from Dr. Jerome A. Anderson (E.S.T.) which were printed in 1884 and 1888, and in which is to be found the scientific demonstration of the foetal nutrition as advanced in Instruction No. I. Briefly, the foetus is nourished by osmosis from the Amniotic Fluid and respires by means of the Placenta. Science knows little or nothing about the Amniotic Fluid and its uses. If any of our members care to follow up this question, I would recommend Dr. Anderson's Remark on the Nutrition of the Foetus (Wood & Co., N.Y.). [Read before the San Francisco Obstetrical and Gynecological Society, April 12, 1888.]

‡ [Adv. Haer., I, xxiii, 5.]

Thus both master and pupil are shown to have attained the highest powers in the art of enchantments, powers which can be obtained only through “the help of the Devil,” as Christians claim; and yet their “works” were identical with those spoken of in the New Testament, wherein such phenomenal results are called divine miracles, and are, therefore, believed in and accepted as coming from and through God. But the question is, have these so-called “miracles” of the “Christ” and Apostles ever been explained any more than the magical achievements of so-called sorcerers and magicians? I say, never. We Occultists do not believe in supernatural phenomena, and the Masters laugh at the word “miracle.” Let us see, then, what is really the sense of the word Magic.

The source and basis of it lie in Spirit and Thought, whether on the purely divine or the terrestrial plane. Those who know the history of Simon have the two versions before them, that of White and of Black Magic, at their option, in the much talked of union of Simon with Helena, whom he called his Epinoia (Thought). Those who, like the Christians, had to discredit a dangerous rival, talk of Helena as being a beautiful and actual woman, whom Simon had met in a house of ill-fame at Tyre, and who was, according to those who wrote his life, the reincarnation of Helen of Troy. How, then, was she “Divine Thought”? The lower angels, Simon is made to say in Philosophumena, or the third Aeôns, being so material, had more badness in them than all the others. Poor man, created or emanated from them, had the vice of his origin. What was it? Only this: when the third Aeôns possessed themselves, in their turn, of the Divine Thought through the transmission into them of Fire, instead of making of man a complete being, according to the universal plan, they at first detained from him that divine spark (Thought, on Earth Manas); and that was the cause and origin of senseless man’s committing the original sin as the angels had committed it aeôns before by refusing to create.* Finally, after detaining the Epinoia prisoner amongst them and having subjected the Divine Thought to every kind of insult and desecration, they ended by shutting it into the already defiled body of man. After this, as interpreted by the enemies of Simon, she passed from one female body into another through ages and races, until Simon found and recognized her in the form of Helena, the “prostitute,” the “lost sheep” of the parable. Simon is made to represent himself as the Saviour descended on earth to rescue this “lamb” and those men in whom Epinoia is still under the dominion of the lower angels. The greatest magical feats are thus attributed to Simon through his sexual union with Helena, hence Black Magic. Indeed, the chief rites of this kind of magic are based on such disgusting literal interpretation of noble myths, one of the noblest of which was thus invented by Simon as a symbolical mark of his own teaching. Those who understood it correctly knew what was meant by “Helena.”

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* The Secret Doctrine, Vol. II (consult Index, s.v. Angels).

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It was the marriage of Nous (Âtma-Buddhi) with Manas, the union through which Will and Thought become one and are endowed with divine powers. For Âtman in man, being of an unalloyed essence, the primordial divine Fire (or the eternal and universal "that which has stood, stands and will stand"), is of all the planes; and Buddhi is its vehicle or Thought, generated by and generating the "Father" in her turn, and also Will. She is "that which has stood, stands and will stand," thus becoming in conjunction with Manas, male-female, in this sphere only. Hence, when Simon spoke of himself as the Father and the Son and the Holy Ghost, and of Helena as his Epinoia, Divine Thought, he meant the marriage of his Buddhi with Manas. Helena was the Śakti of the inner man, the female potency.

Now, what says Menander? The lower angels, he taught, were the emanations of ENNOIA (ἔννοια, Designing Thought). It was Ennoia who taught the Science of Magic and imparted it to him, together with the art of conquering the creative angels of the lower world. The latter stand for the passions of our lower nature. His pupils, after receiving baptism from him, (i.e., after initiation), were said to "resurrect from the dead" and, "growing no older," become "immortal."* The "resurrection" promised by Menander meant, of course, simply the passage from the darkness of ignorance into the light of truth, the awakening of man's immortal Spirit to inner and eternal life. This is the Science of the Râja-Yogis— Magic.

Every person who has read Neo-Platonic philosophy knows how its chief Adepts, such as Plotinus, and especially Porphyry, fought against phenomenal Theurgy. But, beyond all of them, Iamblichus, the author of the De Mysteriis, lifts high the veil from the real term Theurgy, and shows us therein the true Science of Râja-Yoga. Magic, he says, is a lofty and sublime Science, divine, and exalted above all others. "It is the great remedy for all. . . . It neither takes its source in, nor is limited to, the body or its passions, to the human compound or its constitution; but all is derived by it from our upper Gods," our divine Egos, which run like a silver thread from the Spark in us up to the primeval divine Fire.†

Iamblichus execrates physical phenomena, produced, as he says, by the bad demons who deceive men (the spooks of the séance-room), as vehemently as he exalts divine Theurgy. But to exercise the latter, he teaches, the Theurgist must imperatively be "a man of high morality and a chaste soul." The other kind of magic is used only by impure, selfish men and has nothing of the divine in it. . . . No real Vates would ever consent to find in its communications anything coming from our higher Gods. . . . Thus one (Theurgy) is the knowledge of our Father (the Higher Self); the other, subjection to our lower nature. . . .

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* Eusebius, Hist. Eccles., lib. III, cap. xxvi (p. 98).

† De Mysteriis, p. 100, lines 10-19; p. 109, fol. i.

One requires holiness of the soul, a holiness which rejects and excludes everything corporeal; the other, the desecration of it (the Soul). . . .One is the union with the Gods (with one's God), the source of all Good; the other, intercourse with demons (Elementals), which, unless we subject them, will subject us, and lead us step by step to moral ruin (mediumship). In short: "Theurgy unites us most strongly to divine nature. This nature begets itself through itself, moves through its own powers, supports all, and is intelligent. Being the ornament of the Universe, it invites us to intelligible truth, to perfection and imparting perfection to others. It unites us so intimately to all the creative actions of the Gods, according to the capacity of each of us, that the soul having accomplished the sacred rites is consolidated in their [the Gods'] actions and intelligences, until it launches itself into and is absorbed by the primordial divine essence. This is the object of the sacred Initiations of the Egyptians."*

Now Iamblichus shows us how this union of our Higher Soul with the Universal Soul, with the Gods, is to be effected. He speaks of Manteia [μαντεία] which is Samâdhi, the highest trance.† He speaks also of dream which is divine vision, when man re-becomes again a God. By Theurgy, or Râja-Yoga, a man arrives at: (1) Prophetic Discernment through our God (the respective Higher Ego of each of us) revealing to us the truths of the plane on which we happen to be acting; (2) Ecstasy and Illumination; (3) Action in Spirit (in Astral Body or through Will); (4) and Domination over the minor, senseless Demons (Elementals) by the very nature of our purified Egos. But this demands the complete purification of the latter. And this is called by him Magic, through initiation into Theurgy.

But Theurgy has to be preceded by a training of our senses and the knowledge of the human Self in relation to the Divine SELF. So long as man has not thoroughly mastered this preliminary study, it is idle to anthropomorphize the formless. By "formless" I mean the higher and the lower Gods, the supermundane as well as mundane Spirits, or Beings, which to beginners can be revealed only in Colors and Sounds. For none but a high Adept can perceive a "God" in its true transcendental form, which to the untrained intellect, to the Chela, will be visible only by its Aura. The visions of full figures casually perceived by sensitives and mediums belong to one or another of the only three categories they can see: (a) Astrals of living men; (b) Nirmânakâyas (Adepts, good or bad, whose bodies are dead, but who have learned to live in the invisible space in their ethereal personalities); and (c) Spooks, Elementaries and Elementals masquerading in shapes borrowed from the Astral Light in general, or from figures in the "mind's eye" of the audience, or of the medium, which are immediately reflected in their respective Auras.

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* De Mysteriis, p. 290, lines 15-18 et seq., caps. V & VII.

† Ibid., p. 100, Sect. III, cap. III.

Having read the foregoing, students will now better comprehend the necessity of first studying the correspondences between our “principles”—which are but the various aspects of the triune (spiritual and physical) man—and our Paradigm, the direct roots of these in the Universe.

In view of this, we must resume our teaching about the Hierarchies directly connected and forever linked with man.

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HIERARCHIES

Enough has been said to show that while for the Orientalists and profane masses the sentence, Om Mani Padme Hûm, means simply “O, the Jewel in the Lotus,” esoterically it signifies “O, my God within me.” Yes; there is a God in each human being, for man was and will re-become God. The sentence points to the indissoluble union between Man and the Universe. For the Lotus is the universal symbol of Kosmos as the absolute totality, and the Jewel is Spiritual man or God.

In the preceding Instruction, the correspondences between Colors, Sounds and “Principles” were given; and those who have read the second volume of The Secret Doctrine will remember that these seven principles are derived from the seven great Hierarchies of Angels or Dhyâni-Chohans, which are, in their turn, associated with Colors and Sounds, and form collectively the Manifested Logos.

In the eternal music of the spheres we find the perfect scale corresponding to the colors, and in the number, determined by the vibrations of color and sound, which “underlies every form and guides every sound,” we find the summing-up of the Manifested Universe.

We may illustrate these correspondences by showing the relation of color and sound to the geometrical figures which, as explained in The Secret Doctrine,* express the progressive stages in the manifestation of Kosmos.

But the student will certainly be liable to confusion, if, in studying the Diagrams, he does not remember two things: (1) That, our plane being a plane of reflection, and therefore illusionary, the various notations are reversed and must be counted from below upwards. The musical scale begins from below upwards, commencing with the deep Do and ending with the far more acute Si.

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* Vol. I, pp. 4 et seq.; Vol II, pp. 36 et seq.

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(2) That Kâma-Rûpa (corresponding to Do in the musical scale), containing as it does all potentialities of matter, is necessarily the starting-point on our plane. Further, it commences the notation on every plane, as corresponding to the "matter" of that plane. Again, the student must also remember that these notes have to be arranged in a circle, thus showing how Fa is the middle note of Nature. In short, musical notes, or Sounds, Colors and Numbers proceed from one to seven, and not from seven to one as erroneously shown in the spectrum of the prismatic colors, in which red is counted first: a fact which necessitated my putting the principles and the days of the week at random in Diagram II. The musical scale and Colors, according to the scale of vibrations, proceed from the world of gross matter to that of spirit thus:

PRINCIPLES	COLORS	NOTES	NUMBERS	STATES OF MATTER
Chhâyâ, Shadow or Double	Violet	Si	1	Ether
Higher Manas, Spiritual Intelligence	Indigo	La	2	Critical State, called Air in Occultism
Auric Envelope	Blue	Sol	3	Steam or Vapor
Lower Mans, or Animal Soul	Green	Fa	4	Critical State
Buddhi, or Spiritual Soul	Yellow	Mi	5	Water
Prâna, or Life-Principle	Orange	Re	6	Critical State
Kâma-Rûpa, the seat of Animal Life	Red	Do	7	Ice

Here again the student is asked to dismiss from his mind any correspondence between "principles" and numbers, for reasons already given. The esoteric enumeration cannot be made to correspond with the conventional exoteric. The one is the reality, the other classified according to illusive appearances. The human principles, as given in Esoteric Buddhism, were tabulated for beginners, so as not to confuse their minds. It was half a blind.

To proceed: (see page 564).

The above is on the manifested plane; after which we get the seven and the Manifested Prism, or Man on Earth. With the latter, the Black Magician alone is concerned.

In Kosmos, the gradations and correlations of Colors and Sounds and therefore of Numbers, are infinite.

This is suspected even in Physics for it is ascertained that there exist slower vibrations than those of the Red, the slowest perceptible to us, and far more rapid vibrations than those of the Violet, the most rapid that our senses can perceive. But on Earth in our physical world, the range of perceptible vibrations is limited. Our physical senses cannot take cognizance of vibrations above and below the septenary and limited gradations of the prismatic colors, for such vibrations are incapable of causing in us the sensation of color or sound. It will always be the graduated septenary and no more, unless we learn to paralyze our Quaternary and discern both the superior and inferior vibrations with our spiritual senses seated in the upper Triangle.4

Now, on this plane of illusion, there are three fundamental colors, as demonstrated by physical Science, Red, Blue, and Yellow (or rather Orange-Yellow). Expressed in terms of the human principles they are: (1) Kâma-Rûpa, the seat of the animal sensations, welded to, and serving as a vehicle for the Animal Soul or Lower Manas (Red and Green, as said, being interchangeable); (2) Auric Envelope, or the essence of man; and (3) Prâna, or Life Principle. But if from the realm of illusion, or the living man as he is on our Earth, subject to his sensuous perceptions only, we pass to that of semi-illusion, and observe the natural colors themselves, or those of the principles, that is, if we try to find out which are those that in the perfect man absorb all others, we shall find that the colors correspond and become complementary in the following way:

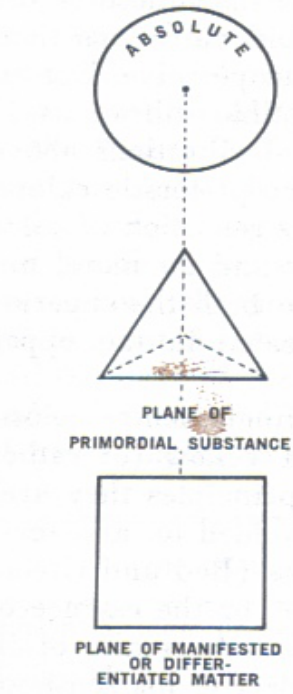
Violet

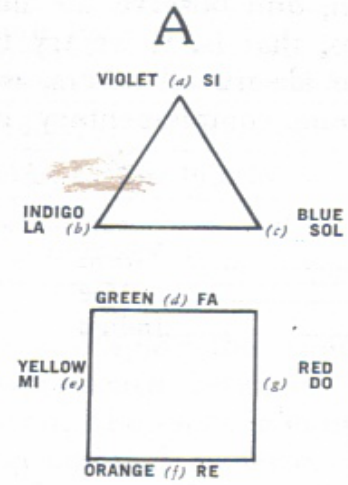
(1) Red---------- -------- ----------Green

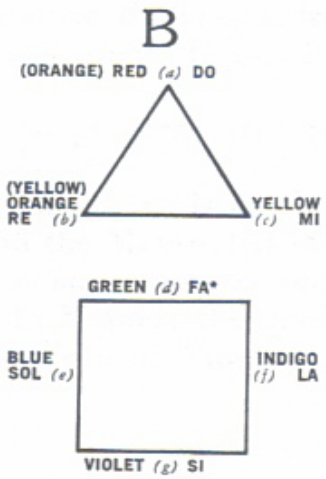
(2) Orange---------- -------- ----------Blue

(3) Yellow---------- -------- ----------Indigo

Violet







⊙ The Point in the Circle is the Unmanifested Logos, corresponding to Absolute Life and Absolute Sound.

△ The first geometrical figure after the Circle or the Spheroid is the Triangle. It corresponds to Motion, Color and Sound. Thus the Point in the Triangle represents the Second Logos, "Father-Mother," or the White Ray which is no color, since it contains potentially all colors. It is shown radiating from the Unmanifested Logos, or the Unspoken Word. Around the first Triangle is formed on the plane of Primordial Substance in this order (*reversed* as to our plane):

A

(*a*) The Astral Double of Nature, or the Paradigm of all forms.

(*b*) Divine Ideation, or Universal Mind.

(*c*) The Synthesis of occult Nature, the Egg of Brahmā, containing all and radiating all.

(*d*) Animal or Material Soul of Nature, source of animal and vegetable intelligence and instinct.

(*e*) The aggregate of Dhyāni-Chohanic Intelligences, Fohat.

(*f*) Life Principle in Nature.

(*g*) The Life-Procreating Principle in Nature. That which, on the spiritual plane, corresponds to sexual affinity on the lower.

Mirrored on the Plane of Gross Nature, the World of Reality is reversed, and becomes on Earth and our plane:

B

(*a*) Red is the color of manifested dual, or male and female. In man it is shown in its lowest animal form.

(*b*) Orange is the color of the robes of the Yogis and Buddhist priests, the color of the Sun and Spiritual Vitality, also of the Vital Principle.

(*c*) Yellow or radiant Golden is the color of the Spiritual, Divine Ray in every atom; in man, of Buddhi.

(*d*) Green and Red are, so to speak, interchangeable colors, for Green absorbs the Red, as being threefold stronger in its vibrations than the latter; and Green is the complementary color of extreme Red. This is why the Lower Manas and Kāma-Rūpa are respectively shown as Green and Red.

(*e*) The Astral Plane, or Auric Envelope in Nature and Man.

(*f*) The Mind or rational element in Man and Nature.

(*g*) The most ethereal counterpart of the Body of man, the opposite pole, standing in point of vibration and sensitiveness as the Violet stands to the Red.

*The Master-Key or Tonic of Manifested Nature

Hence the full septenary man, symbolically as to the geometrical figures, and in reality as to the various colors of his principles, presents some such appearance as in Plate II.

A faint violet, mist-like form represents the Astral Man with an oviform bluish circle, over which radiate in ceaseless vibrations the prismatic colors. That color is predominant, of which the corresponding principle is the most active generally, or at the particular moment when the clairvoyant perceives it. Such man appears during his waking states; and it is by the predominance of this or that color, and by the intensity of its vibrations, that a clairvoyant, if he is acquainted with correspondences, can judge of the inner state or character of a person, for the latter is an open book to every practical Occultist.

In the trance state the Aura changes entirely, the seven prismatic colors being no longer discernible. In sleep also they are not all “at home.” For those which belong to the spiritual elements in the man, viz.: Yellow, Buddhi; Indigo, Higher Manas; and the Blue of the Auric Envelope will be either hardly discernible, or altogether missing. The Spiritual Man is free during sleep, and though his physical memory may not become aware of it, lives, robed in his highest essence, in realms on other planes, in realms which are the land of reality, called dreams on our plane of illusion.

A good clairvoyant moreover, if he had an opportunity of seeing a Yogi in the trance state and a mesmerized subject, side by side, would learn an important lesson in Occultism. He would learn to know the difference between self-induced trance and a hypnotic state resulting from extraneous influence. In the Yogi, the “principles” of the lower Quaternary disappear entirely. Neither Red, Green, Red-Violet nor the Auric Blue of the Body are to be seen; nothing but hardly perceptible vibrations of the golden-hued Prâna principle and a violet flame streaked with gold rushing upwards from the head, in the region where the Third Eye rests, and culminating in a point.

If the student remembers that the true Violet, or the extreme end of the spectrum, is no compound color of Red and Blue, but a homogeneous color with vibrations seven times more rapid than those of the extreme Red,* and that the golden hue is the essence of the three yellow hues from Orange-Red to Yellow-Orange and Yellow, he will understand the reason why: he lives in his own Auric Body, now become the vehicle of Buddhi-Manas. On the other hand, in a subject in an artificially produced hypnotic or mesmeric trance, an effect of unconscious when not of conscious Black Magic, unless produced by a high Adept, the whole set of the principles will be present, with the Higher Manas paralysed, Buddhi severed from it through that paralysis, and the red-violet Astral Body entirely subjected to the Lower Manas and Kâma-Rûpa (the green and red animal monsters in us).

One who comprehends well the above explanations will readily see how important it is for every student, whether he is striving for practical occult powers or only for the purely psychic and spiritual gifts of clairvoyance and metaphysical knowledge, to master thoroughly the right correspondences between the human or nature principles, and those of Kosmos. It is ignorance which leads materialistic science to deny the inner man and his divine powers; knowledge and personal experience that allow the Occultist to affirm that such powers are as natural to man as swimming to fishes. It is like a Laplander, in all sincerity, denying the possibility of the catgut, strung loosely on the sounding-board of a violin, producing comprehensive sounds or melody.

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* COLORS WAVE-LENGTHS IN MICRONS (ì) NUMBER OF VIBRATIONS IN TRILLIONS

Violet extreme	400	759
Violet	423	709
Violet-Indigo	439	683
Indigo	449	668
Indigo-Blue	459	654
Blue	479	631
Blue-Green	492	610
Green	512	586
Green-Yellow	532	564
Yellow	551	544
Yellow-Orange	571	525
Orange	583	514
Orange-Red	596	503
Red	620	484
Red extreme	645	465

Our principles are the Seven Stringed Lyre of Apollo, truly. In this our age, when oblivion has shrouded ancient knowledge, man's faculties are no better than the loose strings of the violin to the Laplander. But the Occultist who knows how to tighten them and tune his violin in harmony with the vibrations of color and sound, will extract divine harmony from them.

The combination of these powers and the attuning of the

Macrocosm and the Microcosm, will when combined give the geometrical equivalent of the invocation "Om Mani Padme Hûm."

This is why the previous knowledge of music and geometry was obligatory in the school of Pythagoras.

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THE ROOTS OF COLOR AND SOUND

PLATE III

Further, each of the Primordial Seven, the first Seven Rays forming the Manifested Logos, is again sevenfold. Thus, as the seven colors of the solar spectrum correspond to the seven Rays, or Hierarchies, so each of these latter has again its seven divisions corresponding to the same series of colors. But in this case one color, viz: that which characterizes the particular Hierarchy as a whole, is predominant and more intense than the others.

These Hierarchies can only be symbolized as concentric circles of prismatic colors; each Hierarchy being represented by a series of seven concentric circles, each circle representing one of the prismatic colors in their natural order. But in each of these "wheels" one circle will be brighter and more vivid in color than the rest and the wheel will have a surrounding Aura (a fringe, as the physicists call it) of that color. This color will be the characteristic color of that Hierarchy as a whole. Each of these Hierarchies furnishes the essence (the soul) and is the "Builder" of one of the seven kingdoms of Nature, which are the three elemental kingdoms, the mineral, the vegetable, the animal, and the kingdom of spiritual man.* Moreover, each Hierarchy furnishes the Aura of one of the seven principles in man with its specific color.

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* See Five Years of Theosophy (1885), pp. 273-78: "About the Mineral Monad" [Collected Writings, Vol. V, pp. 171-75].

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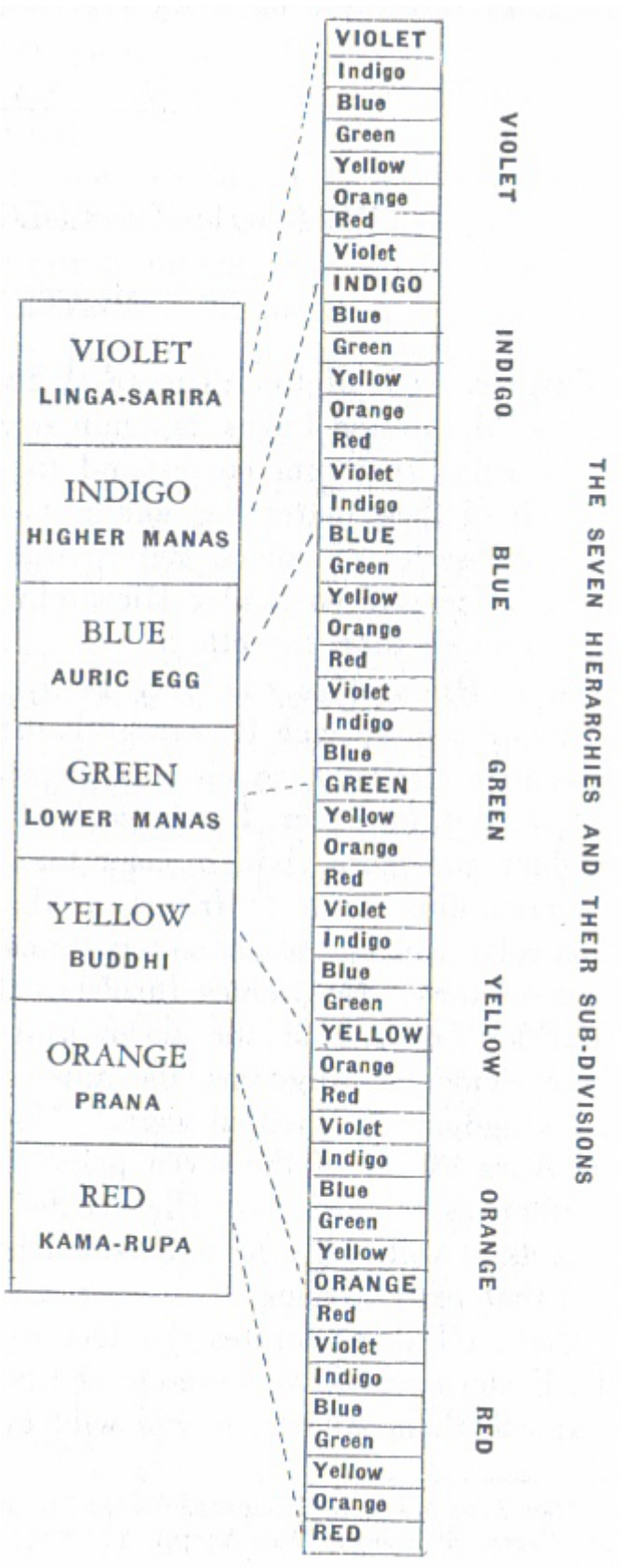
Further, as each of these Hierarchies is the Ruler of one of the Sacred Planets, it will easily be understood how Astrology came into existence, and that real Astrology has a strictly scientific basis. Plate III demonstrates the fact by showing the symbol adopted in the Eastern school to represent the Seven Hierarchies of creative Powers; call them Angels, if you will, or Planetary Spirits, or, again, the Seven Rulers of the Seven Sacred Planets of our system, as in our present case. At all events, the concentric circles stand as symbols for Ezekiel's Wheels with some Western Occultists and Kabalists, and for the "Builders" or Prajapatis with us.

DIAGRAM III

The student should carefully examine the adjoining Diagram.

Thus the Linga-Sarira is derived from the Violet sub-ray of the Violet Hierarchy; the Higher Manas is similarly derived from the Indigo sub-ray of the Indigo Hierarchy, and so on. Every man being born under a certain planet, there will always be a predominance of that planet's color in him, because that "principle" will rule in him which has its origin in the Hierarchy in question. There will also be a certain amount of the color derived from the other planets present in his Aura, but that of the ruling planet will be strongest. Now a person in whom, say, the Mercury principle is predominant, will, by acting upon the Mercury principle in another person born under a different planet, be able to get him entirely under his control. For the stronger Mercury principle in him will overpower the weaker mercurial element in the other. But he will have little power over persons born under the same planet as himself. This is the key to the Occult Science of Magnetism and Hypnotism.



The student will understand that the Orders and Hierarchies are here named after their corresponding colors, so as to avoid using numerals, which would be confusing in connection with the human principles, as the latter have no proper numbers of their own. The real occult names of these Hierarchies cannot now be given.

The student must, however, remember that the colors which we see with our physical eyes are not the true colors of occult nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration. For instance, Clerk-Maxwell has demonstrated that the retinal effects of any color may be imitated by properly combining three other colors. It follows, therefore, that our retina has only three distinct color sensations, and we therefore do not perceive the seven colors which really exist, but only their "imitations," so to speak, in our physical organism.

Thus, for instance, the Orange-Red of the first "Triangle" is not a combination of Orange and Red, but the "spiritual" Red, if the term may be allowed, while the Red (blood-red) of the spectrum is the color of Kma, animal desire, and is inseparable from the material plane.

THE UNITY OF DEITY

Esotericism, pure and simple, speaks of no personal God; therefore are we considered as Atheists. But, in reality, Occult Philosophy, as a whole, is based absolutely on the ubiquitous presence of God, the Absolute Deity; and if It itself is not speculated upon, as being too sacred and yet incomprehensible as a Unit to the finite intellect, yet the entire philosophy is based upon Its divine Powers as being the source of all that breathes and lives and has its existence. In every ancient religion the One was demonstrated by the many. In Egypt and India, in Chaldea and Phoenicia, and finally in Greece, the ideas about Deity were expressed by multiples of three, five, and seven; and also of eight, nine and twelve great Gods which symbolized the powers and properties of the One and Only Deity. This was related to that infinite subdivision by irregular and odd numbers to which the metaphysics of these nations subjected their ONE DIVINITY. Thus constituted, the cycle of the Gods had all the qualities and attributes of the ONE SUPREME AND UNKNOWABLE; for in this collection of divine personalities, or rather of symbols personified, dwells the ONE GOD, the GOD ONE, that God which, in India, is said to have no Second:

“Oh God Ani (the Spiritual Sun), thou residest in the agglomeration of thy divine personages.”*

These words show the belief of the ancients that all manifestation proceeds from one and the same source, all emanating from the one identical principle which can never be completely developed except in and through the collective and entire aggregate of its emanations.

The Pleroma of Valentinus is absolutely the Space of Occult Philosophy; for Pleroma means the “Fullness,” the superior regions. It is the sum total of all the divine manifestations and emanations expressing the plenum or totality of the rays proceeding from the ONE, differentiating on all the planes, and transforming themselves into divine Powers, called Angels and Planetary Spirits in the philosophy of every nation. The Gnostic Aeons and Powers of the Pleroma are made to speak as the Devas and Sddhus of the Purânas. The Epinoia, the first female manifestation of God, the “Principle” of Simon Magus and Saturninus,5 holds the same language as the Logos of Basilides;6 and each of these is traced to the purely esoteric Aletheia, the TRUTH of the Mysteries. All of them, we are taught, repeat at different times and in different languages the magnificent hymn of the Egyptian papyrus, thousands of years old: “The Gods adore thee, they greet thee, O the One Dark Truth”; and addressing R, they add: “The Gods bow before thy Majesty, by exalting the Souls of that which produces them . . . and say to thee, Peace to all emanations from the Unconscious Father of the Conscious Fathers of the Gods. . . . Thou producer of beings, we adore the Souls which emanate from thee. Thou begettest us, O thou Unknown, and we greet thee in worshipping each God-Soul which descendeth from thee and liveth in us.” (Hymn to Amon-Râ. This is the source of the assertion, “Know ye not that ye are Gods and the temple of God.” This is shown in the “Roots of Ritualism in Church and Masonry,” Lucifer for March 1889.† Truly then, as said seventeen centuries ago, “Man cannot possess Truth (Aletheia) except he participate in the Gnosis.” So we may say now: No man can know the Truth unless he studies the secrets of the Plerôma of Occultism; and these secrets are all in the Theogony of the ancient Wisdom-Religion, which is the Aletheia of Occult Science.

H.P.B....

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* Apud Grébaut Papyrus Orbiney, p. 101.

† [Collected Writings, Vol. XI.]

COMPILER'S NOTES

1 The available sources of information concerning Simon Magus fall under three heads:

I. THE SIMON OF THE NEW TESTAMENT:

Acts (viii, 9-24). Author and date unknown, but commonly supposed to be "by the author of the third gospel, traditionally known as Luke" (Wm. Smith, A Dictionary of the Bible, 1863 & 1893, s.v. "Acts of the Apostles.").

II. THE SIMON OF THE CHURCH FATHERS:

Justin Martyr (Justinius Flavius, 100?-165 A.D.). First Apologia (I, 26.56), the probable date of which is A.D. 141. The single MS. preserved is cod. Paris, 450, A.D. 1364. Text: J.C.T. Eques de Otto, Justini philosophi et martyris opera quae feruntur omnia, 3rd ed. in 5 vols., Jena, 1876-81. English transl. by John Kaye, Edinburgh: John Grant, 1912. Also in the Oxford Library of the Fathers and the Ante Nicene Christian Library.—Second Apologia (II, 15), the probable date of which is uncertain. As above.—Dialogus cum Tryphone (120) the probable date of which is A.D. 142-148. As above.

Irenaeus, Greek Bishop of Lyons (97-147?—202-203 A.D.). Chief literary activity in the last decennium of the second century. Contra Haereses (I, xxiii, 1-4). MSS. probably of the 6th, 7th and 8th centuries. Text: Opera, ed. by Adolph Stieren, 2 vols., Leipzig, 1848-53. English transl. in Ante-Nicene Christian Library. Pertinent passages in G. R. S. Mead, Simon Magus, London, Theosophical Publishing Society, 1892, pp. 8-10. Originally published in Lucifer, London, Vols. X-XI, June—December, 1892.

Clemens Alexandrinus (Titus Flavius Clemens, 150? —220 A.D.) Head of the Cathechetical School. Greatest literary activity about 190-203 A.D. Stromateis or Stromata (ii, 11; vii, 17), meaning Miscellanies. Preserved in one MS. only of the 11th century: Cod. Flor. (Laur. v. 3) (L). Greek and Latin edition of John Potter, Bishop of Oxford and later Archbishop of Canterbury, Oxford, 1715 and 1757, fol. 2 vols. Standard ed. of collected works by O. Stählin, Leipzig, 1905. English transl. of the Stromata in the Ante-Nicene Christian Library.

Tertullianus (Quintus Septimius Florens Tertullianus, ca. 155—ca. 220-240). De Prescriptionibus adversus Haereticos (46), ca. 199 A.D. Text: Liber de Praes., etc., ed. by H. Hurter, S. J. Oeniponti, 1870. Also in J. P. Migne, Patrologiae Cursus Completus, Series Latina, Paris, 1879. English transl. in Ante-Nicene Christian Library.—De Anima (34, 36), ca. 208-09 A.D. Text: Bibliothec. Patr. Eccles. Select. of Dr. G. B. Linder, Fasc. iv, Leipzig, 1859. English transl. in Ante-Nicene Christian Library, and pertinent passage in Mead, op. cit., p. 11.

Hippolytus Romanus (d. ca. 230 A.D.), Philosophumena (vi, 7-20). See below.

Origen (Origenes Adamantius, 185-86—254-55 A.D.). Contra Celsum (i, 57; v, 62, vi, 11). Principal apologetic work of the writer, written at Caesarea in the time of Philip the Arabian. Contains nearly the whole of the famous work of Celsus, Logos Alethes, against Christianity. The work shows a close affinity between Origen's own views and those of Celsus on many subjects. MS. of 14th century. Greek text in J. P. Migne, Patrol. Gr., Vols. XI-XVII. English translation: by F. Crombie & W. H. Cairns in Ante-Nicene Christian Library, Vols. X & XXIII (Edinburgh, 1869-72); and by Henry Chadwick, with Introd. and Notes (Cambridge, Univ. Press, 1953; xl, 531 pp.), as well as copious Index and Bibliography. Pertinent passages in Mead, op. cit., pp. 22-23.

Philastrius, Bishop of Brixia (Brescia), d. ca. 387. De Haeresibus, i. Text: Patres Quarti Ecclesiae Saeculi, ed. by D. A. B. Caillau, Paris, 1842, and in Franz Oehler's Corpus Haeresiologicum, Berlin, 1859-61. Pertinent passages in Mead, op. cit., pp. 23-24.

Epiphanius, Bishop of Salamis (310-20—404 A.D.). Contra Haereses or Panarion (ii, 1-6). MS. of the 11th century. Text: Opera, ed. by G. Dindorf, Leipzig, 1859; and by K. Holl, Leipzig, 1915. Greek and Latin edition by Franz Oehler in his Corpus Haeresiologicum, Berlin, 1859-61. Pertinent passages transl. into English in Mead, op. cit., pp. 24-28.

Jerome (Eusebius Sophronius Hieronymus, 340-420 A.D.). Commentarius in Evangelium secundum Matthaeum (IV, xxiv, 5), written ca. 387. Text: J. P. Migne, Patrol, Graec., VII, and Ser. Latina, XXVI, Paris, 1884. Pertinent passage in Mead, op. cit., p. 28.

Theodoretus, Bishop of Cyrrhus (ca. 386—453-58 A.D.). Haereticarum Fabularum Compendium (I, i). MS. of 11th century. Text: Greek and Latin ed. of Opera Omnia by the Jesuit Jac. Sirmond, Paris, 1642, re-edited by J. L. Schulze, Halae Sax., 1769-74. Pertinent passages transl. by Mead, op. cit., pp. 28-30.

III. THE SIMON OF THE LEGENDS:

References to Simon Magus are to be found in the so-called Clementine Literature, namely in the Recognitions (Text: Rufino Aquilei Presb. Interprete [curante E. G. Gersdorf], Leipzig, 1838), the Homiliae

(Text: Bibliotheca Patrum Ecclesiasticorum Latinorum Selecta, Vol. I, ed. Albertus Schwegler, Tubingensis, Stuttgardt, 1847), and the Apostolic Constitutions (Text: S.S. Patrum qui Temporibus Apostolicis Floruerunt Opera, ed. by J. B. Cotelerius, Amsterdam, 1742). A summery of the stories contained therein may be found in Mead, op. cit., pp. 31-37.

The sources enumerated above are of very unequal value. It is only when we come to the Simon of the Philosophumena that we feel on any safe ground. The prior part of it is of special interest on account of the quotations from The Great Revelation or Announcement (ἡ μεγάλη ἀπόφασις), a work supposed to have been written by Simon and which is not mentioned in any other source. It is obvious that the author of Philosophumena (called also the Elenchus), whoever he was, had access to some of the writings of the Simonians, from which he drew his copious citations.

It was not until the year 1842 that Minoides Mynas, a learned Greek, brought to Paris from one of the monastaries on Mount Athos, on his return from a literary mission given him by the French Government, a fourteenth century MS. in a mutilated condition. This was the MS. of the Philosophumena supposed to have been written in the first quarter of the third century by Hippolytus Romanus, Bishop of Ostia, in refutations of all heresies, divided into ten books, though beginning in the middle of the fourth one as the first three and a half books were missing. Emmanuel Miller, who published the book in 1851 for the University of Oxford, noticed that these newly-recovered books belonged to the same work as what had been published under the name of Origen’s Philosophumena by J. F. Gronovius (1611-71), and later in the Benedictine edition of Origen. Miller ascribed the whole text to Origen which gave rise to a very heated controversy. A number of scholars seemed to have found conclusive evidence that this work was written by Hippolytus, but its real authorship is still in question.

The Philosophumena or Refutatio Omnium Haeresium, first published by Miller in 1851, was edited by Lud. Duncker and F. G. Schneidewin, Göttingen, 1859. It may be consulted in Migne’s Patrologiae Cursus Completus, Ser. Gr.-Lat., XVI-3. Greek and Latin text edited by Patricius Cruice, Paris, Imprimerie Royale, 1860. English translation by the Rev. J. H. Macmahon in the Ante-Nicene Christian Library, Edinburgh, 1867-72 (Vol. I, 1868), and Buffalo, 1884-86. Pertinent passages in Mead, op. cit., pp. 12- 22.

2[Excerpts from G. de Purucker, Fountain-Source of Occultism. Theosophical University Press, Pasadena, Calif., 1974, pp. 193-97.]

ON THE GNOSTIC AEONS

2“During the two or three centuries following the downfall of the esoteric system in Europe and its appurtenant Mystery schools—a downfall which had its incipient stages around the beginning of the Christian era—there came into existence quite a number of mystical and quasi-occult schools of thought, some of them containing no small portion of the then fading light of esoteric wisdom, others only feeble rays.

“Among these schools thus rising into a temporary vogue were the different groups of the Gnostics, most of them commonly miscalled by Christian historical writers “heretical Christian sects,” although, as a matter of fact, they were far less Christian than they were declining rays from the original centers of esoteric teaching in the Mediterranean world. Yet it is true that some of these Gnostic groups, for one reason or another and mainly through expediency, had certain avenues of rapprochement with the different Christian sects, probably in order that they might be allowed to live more or less in peace and to continue in relative safety their private studies.

“The whole truth about these Gnostic sects has never yet been written. The Gnostic School of Simon was one of the most faithful in teaching some of the fundamental doctrines of the esoteric philosophy. Other Gnostic groups preserving elements of the archaic wisdom were those founded by Menander, Valentinus, Basilides, etc. Simon, because he taught in an age which, while avid and hungry for all kinds of occult and quasi-occult knowledge, was yet extremely critical and theologically unfriendly, obviously had to phrase his teaching in forms of speech that would not offend the dominant Christian power. Consequently, he abandoned very largely the sacred and ages-old phrases of teaching, and used manners of speech and illustrations which were often quite exoteric, and in certain cases were actually invented by him in order to conceal from the enemies of his school just what he really meant in his doctrines—the inner meaning of which was nevertheless perfectly comprehensible to his instructed followers. . . . .

“When H. P. B. refers to Simon’s system of Aeons as starting “at the plane of globes A and G,” the reader should remember that there are not just seven, but actually twelve different evolutionary stages of growth in the life history of an imbodiment of a planetary chain from its beginning to its end.

She passed over in relative silence the first five preliminary stages, and takes up the chain really at its sixth stage, which she calls the ‘first.’ The following diagram may make the matter somewhat clearer:

Primordial Stages	{	1. Aetheric 2. Etheric
Elementary Evolution	{	1. First Elemental Kingdom 2. Second Elemental Kingdom 3. Third Elemental Kingdom
The Seven Manifested Globes	{	1. Globe A fiery 2. Globe B aery 3. Globe C watery 4. Globe D solid or earthy 5. Globe E ethereal 6. Globe F ethereal-spiritua 7. Globe G quasi-spiritual

“From this it is seen that preceding the evolution of the elemental kingdoms, which are the first to aid in building a globe on a plane, there are the aetheric and etheric stages, which really are the earliest cometary stage in its two chief divisions of development. Once these two primordial stages of preparation and quasi-materialization are ended, then the three main classes of elementals, which have been preparing themselves and have been separated and drawn into their three respective classes, begin their work of laying the foundations of a globe-to-be.

“Again, when the three classes of elementals have built the outline of the globe-to-be, each class following when the preceding one has finished its work, the true globe commences its existence in what is here called the first round, because, by the time the three elemental kingdoms have completed their task, the different families of monads have become more or less segregated into their respective groups, and hence are ready to begin their rounds as life-waves.

“From this time forwards, the seven rounds start and continue through serial progressions around all the globes of the chain; for it is to be noted that while the above description deals mainly with globe D, all the other globes have been likewise evolving or coming into manifestation pari passu with it. A round begins in the highest of the twelve globes and proceeds regularly from globe to globe around the chain. This is but another way of stating that every globe unfolds from itself its surplus of life, or lives.

"First of all we have the aetheric awakening into life of a laya-center, which, starting to move in its wanderings through space, gradually accretes to itself aetheric and etheric matter and thus slowly enters upon its second stage, the etheric; and when this stage is ended, the laya-center which is now manifesting as an ethereal comet, has just about become a member of the solar system to which its karmic destiny has inevitably drawn it back to embodiment as a planetary chain-to-be. Once the comet is settled in its orbit around the sun as a highly ethereal globe in the first, or first and second states, of the matter of the physical cosmic plane, the three kingdoms of the elementals in serial order begin their characteristic activities,* and so gradually build a luminous and glowing or 'cloudy' body of very slight physical density, and a type which probably our astronomers would describe as ethereally fiery. (The word fiery is used to suggest the glowing or luciform nature of fire in its first stages rather than the physical fire producing heat, as we have it on earth; electric substance might perhaps convey the idea somewhat better.) When this stage has been finished then the 'first round' starts, and it is with this round that H.P.B. begins her marvelous exposition.

"The process of solidification or of materialization of the globes proceeds steadily until the middle of the fourth round, after which a re-etherealizing of the globe takes place, concomitant with and followed by the spiritualizing on the upward or luminous arc of the various families of monads which have been following or making these rounds up to the present point."

3 Menander, or Mainandros, was one of the teachers of the "Simonian" Gnosis, a native of the Samaritan town Capparatea, about whose personal life we know next to nothing. The center of his activity is said to have been Antioch, one of the most important commercial and literary cities of the Greco-Roman world. Menander has been singled out by Justin for special mention, because of his having led "many" away, which might easily be interpreted to mean that he built a considerable following among the seekers.

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* Cf. The Secret Doctrine, I, 205-6, footnote:

"The seven fundamental transformations of the globes or heavenly spheres, or rather of their constituent particles of matter, is described as follows: (1) The homogeneous; (2) the aeriform and radiant (gaseous); (3) Curd-like (nebulous)(4) Atomic, Ethereal (beginning of motion, hence of differentiation), (5) Germinal, fiery (differentiated, but composed of the germs only of the Elements, in their earliest states, they having seven states, when completely developed on our earth); (6) Four-fold, vapoury (the future Earth); (7) Cold and depending (on the Sun for life and light)."

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4 “It is one of the fundamental teachings of the esoteric philosophy that every sound has its innate swbhvic color, and, conversely, that every color has its inherent swbhvic sound; and that, as a corollary, since both sound and color are expressions of rates of vibration, there can be no sound and no color without number, for every period of vibrational frequency has just so many units of vibration, which is equivalent to saying it is a number.

“From this standpoint, when we speak of sound we at once imply both color and number; or, whenever we speak of color we imply sound and the vibrational number which manifests it; and equally so, whenever we speak of number, had we the eyes to see it and the ears to hear it, we should see the color as well as hear the sound corresponding to such number or vibrational frequency. It is to this that Pythagoras alluded when he spoke of the majestic harmony of the spheres.

“Now as every atom in every object of nature, animate or inanimate, sings its own keynote and produces its own sound and has its own color and number, so every man, flower, tree, and every celestial body, is a play and interplay of sounds both loud and faint, interblending in a marvelous symphony, as well as being a beautiful intermingling of flashing and scintillating color. For instance, the auric egg of a man, because of the continuous activities of the prnic auras, is not only a mass of coruscating colors, but equally is a living organ producing harmonies of sound when the emotions, thoughts, and feelings are on a high plane, and horrible discord when they are characterized by hatred and other low passions.

“For many decades astronomers have been intrigued by the varying shades of color which the vast stellar host presents; some stars are bluish, others are yellowish, still others reddish. The scientific idea is that the colors of the stars represent different ages in their evolutionary development. Be that as it may, and viewing the matter from another angle, it would be wrong to say that all blue stars are more spiritual than all red stars, merely because red is given as the color of kma, and blue or indigo-blue as the color of the higher manas. For there is a spiritual red as well as a material red, and a spiritual blue as well as a material blue. Indeed, there are strong occult reasons for saying that for certain stars a reddish color would signify a more spiritual condition than the bright electric blue of certain others. The greater the intensity of vibration of light or radiation, the lower or more material in the scale that light is; and as the color of blue in our own octave of visible radiation is produced by a much higher frequency than is red, it is obvious that blue could signify a more material condition than the less intense vibration of red.

“H.P.B. has stated that ‘the true color of the Sun is blue’* because its vital aura is blue. It is the real sun in the same sense as the vital aura of a human being is the real man; nevertheless the real man, the essential core, is the spiritual source of his merely vital aura.

It would not be correct to say that the sun's vital aura is the interior sun; it is merely one of the coats or layers of its auric egg, and by no means one of the most interior. The blue force spoken of is the sun's vital aura intermingled, to some extent, with intellectual and spiritual energy, which flows forth from the sun continuously and in all directions. The sun is constantly pouring forth this blue energy in simply inestimable volume.

"Other suns have other colors, which are the expressions of their complex swabhvas. Likewise, could we hear the sounds which the various celestial bodies make as their natural expression, we would realize that each sun, each star, each planetoid, has its own characteristic keynote. Our scientists already are able to 'hear' certain stars, that is, to transform the light coming from a particular luminary into sound.† Curiously enough, when the moon's rays lighted upon the photoelectric cell used in these experiments, they sent forth moaning sounds, as of the tolling of great bells; but when the light from the bright star Arcturus flashed, it gave forth brilliant, scintillating sounds. If we could know the scheme of the correspondence of colors and sounds and numbers, we would be able to judge of the qualities of a sun or a star: for instance, dark blue would signify an intellectual sun; yellow, a buddhi sun.

"The difficulty in attempting to determine what specific ray or class any particular sun may belong by its color, is that our atmosphere affects colors very greatly as well as other things that come to us from the celestial bodies. The airy atmosphere surrounding our earth is a remarkable changer and a solvent to a certain extent. Our atmosphere is a transmuter as well as a transmitter. It deforms and actually changes the light—and therefore the sound—that comes to us from the planetary and solar bodies. Spectroscopic observation is by no means so reliable as has hitherto been supposed.

"All the different colors of the solar spectrum originate in the sun and are represented on our earth in the form of light, in the form of forces—forces in the sun, every color of which is the outflow of a distinct swabhva or individual energy, or solar logos. The sun is the vehicle of a divinity; whatever flows forth from it is rooted in the divine. There are seven (or twelve) solar forces or element-principles, and therefore seven (or twelve) swabhvas making up the grand swabhva of the sun. From these solar individualities, powers, forces, minor logoi, flow streams of substance-energy, combined in the light which we receive as daylight, white light. Pass this solar beam through a prism, and it will be broken up into its component colors.

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* E.S. Instruction, No. II. [Footnote ‡ on p. 548.]

†† Cf. The Mahatma Letters, p. 170. [Page 166 in 3rd ed.]

These seven rays of the spectrum are seven auric flows of vitality from the solar heart, and these swbhvic energies combine to make light as we perceive it. Not one of the colors in essence is superior to any of the others. But on the plane of material existence, and having in view the work which each of the effluvia from the sun does on this scale of matter, we are bound to make distinctions and say that tman is colorless, buddhi is yellow, kma is red, and so forth. Yet all are divine in origin.

"Every minutest portion of Infinity contains every essential element and force and swabhva that Infinity contains. Likewise, every subdivision or subplane derives its own repetitive septenary from the surrounding universe. The microcosm repeats the macrocosm . . ."*

5Saturninus, or Satornilus, is generally regarded as the founder of the Syrian Gnosis, somewhere about the end of the first and the beginning of the second century of our era. He is said to have taught at Antioch, but we have no information as to his nationality or any incidents of his life. He was especially distinguished for his rigid asceticism. Our information regarding him is derived mainly from Justin Martyr's Dialogue with Trypho, xxxv, and from Irenaeus' summary presumably based on the lost Compendium of Justin.

6Basilides was one of the greatest exponents of the Gnosis. Of his life nothing is known beyond the fact that he taught at Alexandria. His date is entirely conjectural, but several independent authorities indicate the reign of Hadrian (A.D. 117-138) as the time when Basilides flourished. We have no information either on his nationality, but, whether a Greek, an Egyptian, or a Syrian, he was steeped in Hellenic culture, and was learned in the wisdom of Egypt.

Our main sources of information about Basilides are: 1) Hippolytus in his Philosophumena; 2) Clement of Alexandria in his Stromateis; 3) the lost work of Agrippa Castor as cited by Eusebius, and later copied by Irenaeus; and 4) the Acts of the Disputation of Archelaus and Mani. The great work of Hippolytus is the most valuable source of information extant for the reconstruction of the great metaphysical system of Basilides. It is possible that Hippolytus had before him Basilides' Exegetica, supposed to have been one of twenty-four books on the Gospels written by him. It is probable that the Basilidean School of the Gnosis became eventually amalgamated with the Valentinian movement of the latter half of the second century.

Consult for a detailed outline of Basilides' teachings:

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* [G. de Purucker, op. cit., 204-07]

A Dictionary of Christian Biography (Wm. Smith & Henry Wace), s.v. Basilides; and G. R. S. Mead, Fragments of a Faith Forgotten (London & Benares, Theos. Publ. Society, 1900), pp. 253-83. A second edition of this work was published in 1960 by University Books, New Hyde Park, N.Y. It includes an excellent Introduction by Kenneth Rexroth and a valuable Index which adds greatly to the value of this work.

Behind the Gnôstic movement of a later period stands the commanding figure of Valentinus, universally acknowledged to have been the greatest of the Gnôstics. He has been recognized, even by his opponents, for his great learning and eloquence and for the widespread influence of his teachings upon contemporary thought. Even though we have no sure indication of the date of Valentinus himself, it may be conjectured to extend from about A.D. 100 to A.D. 180.

Valentinus was an Egyptian born at Phebonit‘ on the Egyptian coast, and from about A.D. 130 was teaching Greek science and literature in Alexandria. He must have been in close intimacy with Basilides, though he is said to have stated that a certain Theodas, an “apostolic man,” was his witness to the direct tradition of the Gnosis. It would appear from available sources of information that Valentinus determined to synthesize the Gnosis and to formulate a universal system of religio-philosophical thought.

In regard to his writings, besides the fact that they were numerous and his technical treatises difficult and abstruse, we know very little. The remarkable texts known as the Askew Codex (Pistis Sophia) and the Bruce Codex, now in the British Library and the Bodleian Library respectively, may have been either written or compiled by him, or at least by some other prominent Gnostic of the Valentinian movement. The same would apply to the Gospel of Truth discovered in 1945 in Coptic translation at Nag Hammadi and published as part of the Jung Codex in 1956.

Of the other leaders of the movement, mention must be made of Marcus, Secundus, Ptolemaeus, Heracleon, Axionicus and Bardesanes. Information concerning them is very scant.

As in the case of other great Gnostic teachers, our most reliable information about Valentinus is derived from Hippolytus’s Philosophumena. Consult also: Smith and Wace, Dictionary Of Christian Biography, s.v. Valentinus; Mead’s Fragments of a Faith Forgotten; and Notes, Comments and Diagrams bearing on the Pistis-Sophia, in the opening pages of Volume XIII of H.P.B.’s Collected Writings.

In The Secret Doctrine, Vol. I, p. 568, H.P.B. quotes from a text which she identifies in a footnote as: Valentinus’s Esoteric Treatise on the Doctrine of Gilgul. No definite information has ever been found regarding this piece of writing.

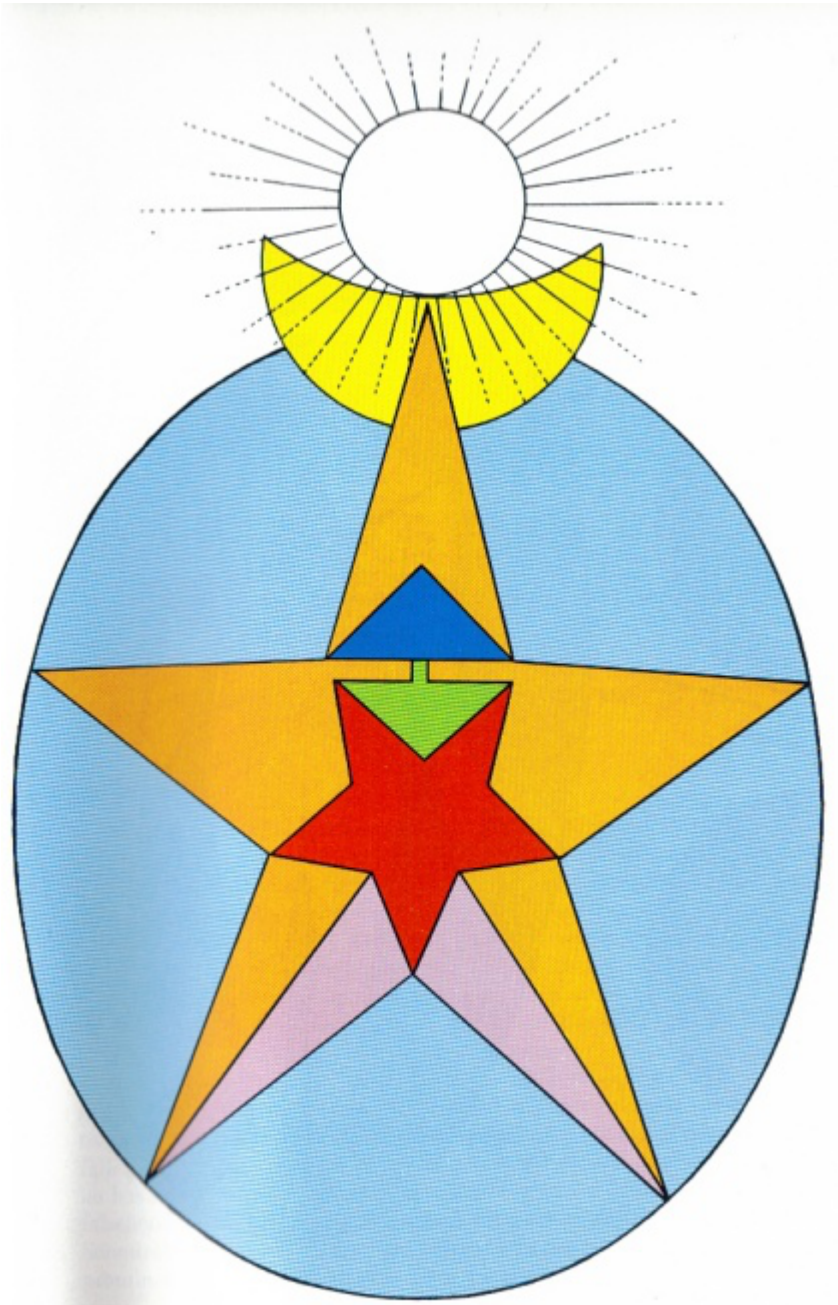
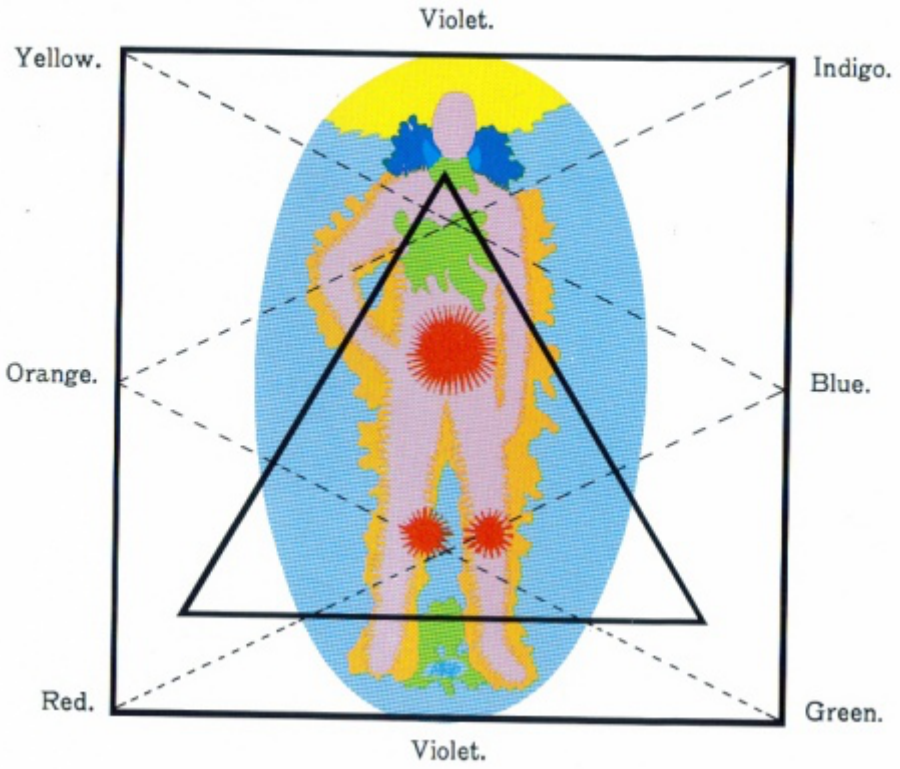
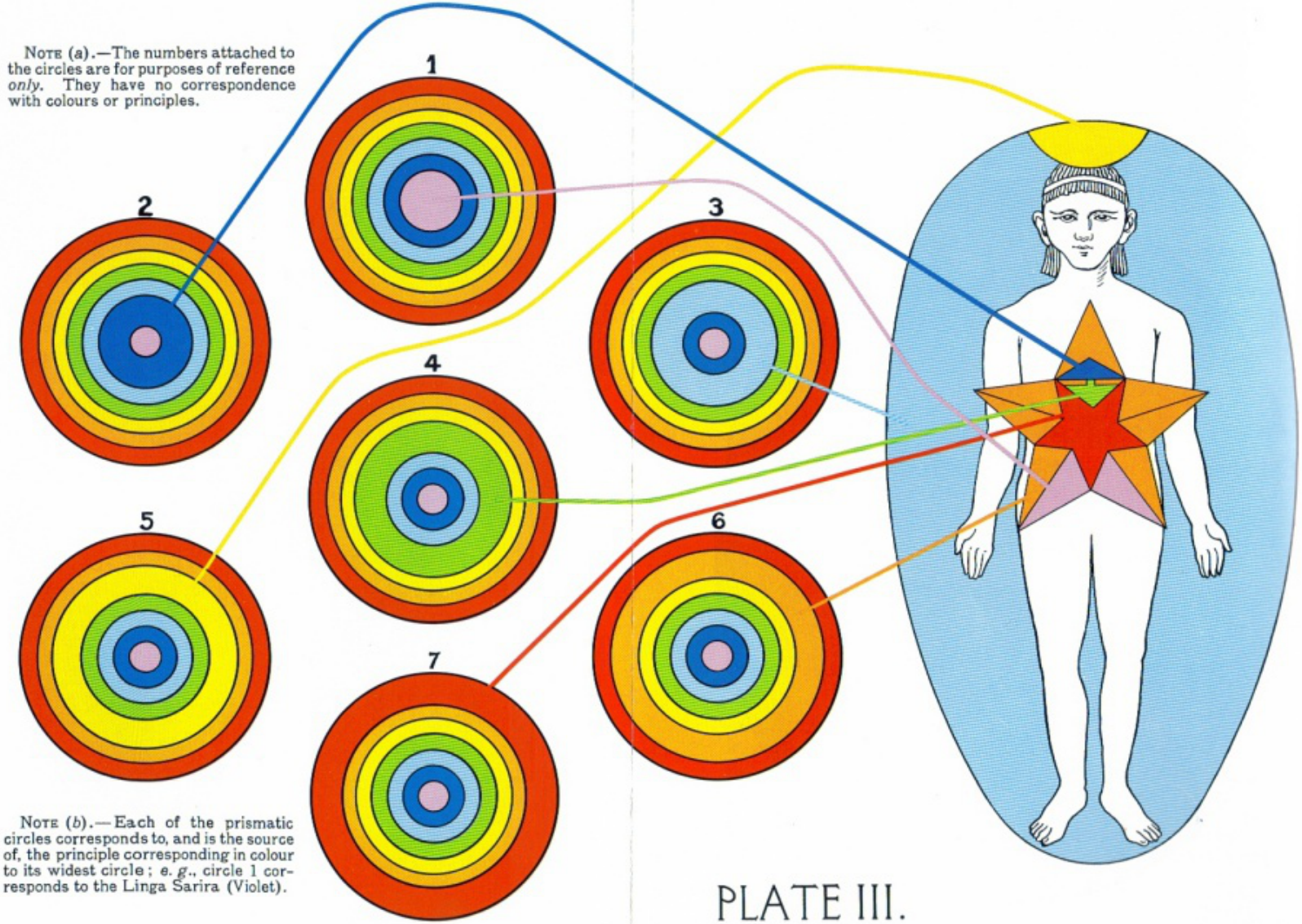


PLATE I.

PLATE II.



Note (*a*).—The numbers attached to the circles are for purposes of reference *only*. They have no correspondence with colours or principles.



Note (*b*).—Each of the prismatic circles corresponds to, and is the source of, the principle corresponding in colour to its widest circle; *e. g.*, circle 1 corresponds to the Linga Sarira (Violet).

PLATE III.

STRICTLY PRIVATE AND CONFIDENTIAL

NOT THE PROPERTY OF ANY MEMBER,

AND TO BE RETURNED ON DEMAND

TO THE AGENT OF THE HEAD OF THE E.S.T.

INSTRUCTION NO. III

The following “Preliminary Explanations” were written by H. P. B. at the time of a grave crisis, or rasher series of crises, through which the T.S. passed in 1889-90. Treachery within the E.S. itself and persistent and relentless attacks on the T.S. from without, especially in America, necessitated the striking of a fresh keynote and giving directions for the closing up of the ranks of the E.S. At the time of reprinting the Instructions in London in 1890-91, certain portions of these “Preliminary Explanations” dealing with the details of the matter were purposely omitted by those of H.P.B.’s pupils who were constituted the editors, these portions being deemed by them of too personal a character to remain. This was done when H.P.B. was too ill to supervise, without her sanction and, as she afterwards said, much against her wishes. The “Preliminary Explanations” are therefore now printed exactly as they originally stood, those portions previously omitted being now put between square brackets: [ ].

E.S.

PRELIMINARY EXPLANATIONS TO NO. III OF

THE INSTRUCTIONS.

[BROTHERS and SISTERS in THEOSOPHY:

Many of you who, having joined the E.S., expected to receive their papers every two months, at least, but received only those for Jan.-Feb. and March April, must have felt disappointed, perhaps displeased. For this I am sincerely sorry, but owing to the present state of things in America, treachery from the first, and still worse treachery recently, the betrayal by one who joined the E.S. with the determined object of getting possession of its supposed secrets, in order to upset the Theosophical Society, and, by crushing me, crush the E.S. out of existence, has put an unavoidable stop to the teachings.

You have read in my “Open Letter to all Theosophists” the true and sad history of an ex-brother, who, whether from personal or other motives, consented to undertake the mission of a Judas. Though having failed in finding out what he so diligently sought by coming to London, he has nevertheless since then done us the greatest harm by substituting falsehoods and slander for facts, and even succeeded in turning several honourable men away from us.

(Since I began writing this, two more prominent members of Boston have been upset by the joint efforts of our enemies' "league," and dropped out of the fold, labouring under the most false suggested impressions.) How, then, could I continue under such circumstances? Yet I had begun preparing No. III of the papers, which would have been sent to you long ago had not a third obstacle arisen.

A full reorganization was necessary, and our Brother W. Q. Judge, together with a few of the American Council of the E.S., kindly undertook it. But now the poisonous shafts of our persevering enemies are turned against him; and it is, as I know, partly owing to the same slanderous and underhand work that several of you have refused to comply with the new Rules issued by him in my name.

Of the chief reason, however, for stopping the teachings, few, except those in my immediate surroundings, know, and you have to learn it now.]

Of the fact that no such large and ever-growing body as the E.S. has now become could remain without its traitors, secret and open, I was aware from the beginning. I knew what I had to expect from the first day. I knew that the task I had undertaken would lead to more obloquy and misrepresentations for me than ever; that it was sure to create a large amount of bad feeling among the members of the main (exoteric) body of the T.S., which would be finally vented, in particular, if not solely, upon myself. And all came to pass as I knew it would. But if it is, in a great measure, owing to this that the delivery of instructions was delayed, it was not, as said, the sole reason. There came a more serious impediment—to me the bitterest of all. I received two letters and a reproof from the Masters. These reached me in no such way as to allow the hope that it was less serious than had at first appeared. That which I received both times, was a letter in plain language, sent by post and mailed quite prosaically at the Sikkim frontier, one in March, the other in August. The last of these left me no ephemeral hope that I had misunderstood or even exaggerated the facts. In their first, our Masters were displeased, and in their last, which arrived just as the news of M. A. Lane's treachery came from New York, that displeasure became still more apparent.

It was at the end of August, and I was told to keep No. III of the Papers back, until further developments, and then to make those portions of the contents of the Masters' letter that related to the E.S. known to all its members of both continents, without even omitting to show them how mistaken and dangerous had been my policy in the E.S. from its beginning. I had been warned by the Council and my trusted friends, of the danger there was in admitting such a number of persons, scattered so widely over the world, who, it was added, knew me not, except on hearsay, and each of whom I had no other means, as they supposed, of studying than through their auras and photographs.

I myself realized that danger, but had no means of averting it, since the “Book of the Discipline and Rules” states that: “No one shall be refused admission, or the chance of learning truth and thereby improving his life, only because some one, or even all his neighbors think ill of him.” Such is the rule. Therefore, the larger the number of applicants who take the pledge, the greater the possibility of helping the masses. A member of the T.S. may be utterly unfit for the higher sciences and never grasp the true teachings of occultism and esoteric philosophy; but yet, if he has the true spark and faith in the real presence of the HIGHER SELF in him, he will remain loyal to his pledge and will try to model his life in accordance with the rules of the E.S., and thereby become nobler and better in every case. Membership in the E.S., and “pledges” sent, accepted and signed, are no warrants for a high success, nor do these pledges aim at making of every student an adept or a magician. They are simply the seeds in which lurks the potentiality of every truth, the germ of that progress which will be the heirloom of only the seventh perfect Race. A handful of such seeds was entrusted to me by the keepers of these truths, and it is my duty to sow them there, where I perceive a possibility of growth. It is the parable of the Sower put once more into practice, and a fresh lesson to be derived from its new application. The seeds that fall into good ground will bring forth fruit an hundredfold, and thus repay in each case the waste of those seeds which will have fallen by the wayside, on stony hearts and among the thorns of human passions. It is the duty of the Sower to choose the best soil for the future crops. But he is held responsible only so far as that ability is directly connected with the failures, and that such are solely due to it; it is the Karma of the individuals who receive the seeds by asking for them, that will repay or punish those who fail in their duties to their HIGHER SELF. Nature is ever struggling even in its so-called inorganic and inanimate kingdoms towards progress and perfectibility by production; how much more the nature of conscious thinking man! Each of us, if his nature is not productive or deep enough per se, may borrow and derive material for soil from the seeds themselves which he receives; and every one has the means to avoid the scorching sun, and to force the seeds to strike root, or prevent the thorns choking them, with a very little effort indeed. Therefore, my mistake did not lie in that I accepted too readily applications to join the E.S.

Nor have I sinned even in accepting men and women of whom I have not felt quite sure, though the opportunity of discerning their inner natures was possible and given to me in almost every instance.

I have not sinned, in this, I say, as some think, because the rules teach again that the grand ethics taught in the secret Âryâsanga schools are not for the benefit or perfection of saints, but verily of sinners who need moral and intellectual help.

In what particular, then, have I failed to do my duty? Simply in this, as I am shown: I have begun to give out Eastern teachings to those who were unacquainted with the Eastern discipline; to Westerners, who, had they been thoroughly versed in the laws of that discipline so unfamiliar to cultured Christian-born people, would have thought twice before joining the E.S. Being taught to rely on their Saviour and scapegoat instead of themselves, they have never stopped to think that their salvation and future incarnation depend entirely on themselves, and that every transgression against the Holy Ghost (their Higher Self) will indeed become unpardoned in their present life—or their next incarnation: for Karma is there to watch their actions, and even thoughts. In short, I have begun to instruct them in spelling before I had taught them the letters of the Occult alphabet. Instead of solemnly warning those who signed their pledge that, by breaking it and becoming guilty of that which they had sworn to avoid, they incurred thereby the most dangerous responsibilities, entailing sooner or later the most terrible consequences, and proving this to them by living examples from their own and other people's lives, I left them to their own devices. Instead of such warning, I have given out to them the preliminary knowledge that leads to the most hidden secrets of nature and the old Wisdom-Religion—and which but very few can appreciate. I have, finally, neglecting to prepare them by first placing each and all on a twelve-month's or so probation, given them an opportunity of going quite easily, and in most cases, unconsciously to themselves, astray. It is in consequence of this that there has been such a number of members caring for nothing but new instructions to amuse them, and several backsliders who have already done the greatest harm to the Theosophical Society, let alone the E.S. This is the result and consequence of my neglect to conform with and enforce the rules; and I now confess it, in all humility, to all my friends who will read this.

How true are these words in Master's letter:

"Experience but too clearly proves that any departure from the time-honored rules for the government and instructions of the disciple to suit Western custom and prejudices, is a fatal policy."

"Before the pupil can be taught, he must learn how to conduct himself as regards the world, his teacher, the sacred science, and his INNER SELF," the letter adds, quoting the Eastern aphorism that:

"The ruffled water-surface reflects naught but broken images:" the Master meaning that so long as the learners have not mastered their world-passions and remain ignorant of the Truth, their unprepared minds will perceive everything in the light of their worldly, not of their truly spiritual, esoteric judgment.

“How can they be expected, then” it asks, “to see aught but the broken truths, that such judgment is sure to suggest and distort the more? Violation of ancient usages is sure to result in evil.”

How true are these words is shown in our own case. For what have the violations of that time-honored usage which prohibits to speak in public or before the ignorant masses of sacred things, of which we, the two Founders, have been guilty, brought upon the T.S. and individual aspirants, even before the E.S. had been established, but grief and scandal? In blind foolishness, without warrant and reflection, have we, Col. Olcott and I, chiefest of all, lifted some of the veils of Truth, given some flitting glimpses of the secret laws of Nature and of Being, to a blind, ignorant, sense-ruled public, and thus provoked the hatred, deepened the skepticism, and excited the malevolent activity of many opponents who, otherwise, would have left us alone. Ah, friends, it was a wise law and a prudent restriction that ancient rule that kept the sacred, but dangerous knowledge (dangerous, because it cuts both ways) confined to the few, and these few pledged by a vow, which, if broken, led them almost to perdition. And to this day it is these few who run the greater risk. Some of the Theosophists, yet quite recently almost adorers of the T.S., and especially of its Masters, have lost or are losing unconsciously to themselves their moral balance; some because of the venomous words spoken in their ears by traitors, while others are flinging aside to the four winds their good Karmic chances, and turning into bitter and unprincipled enemies. Of the rude public one should have expected this, but from friends, brothers, and associates!

Well, as it now appears, so far as the members of the E.S. are concerned, it is in a great measure, if not entirely, my fault; and it is a bitter draught that Karma compels me to drink out of her iron cup. Had I instead of showing such hopeful confidence and belief in the inviolability of people’s word of honor, and almost a blind faith that the sacredness of their pledge would prove the surest guarantee of the good faith of any pledged member; had I instead of that, gone on the old occult lines of the Eastern discipline, such things as have taken place could never have happened. But I never permitted myself to even dream that a double pledge of such sanctity as the one taken in the name of the HIGHER SELF could ever be broken, however little one may make even of his “most sacred word of honor.” Even in the few cases when a dark and ominous aura around the face of a photograph plainly warned me, I still tried to hope against all hope. I could not bring myself to believe any man or woman capable of such deliberate treachery.

I rejected as an evil, sinful thought, the idea that conscious depravity could ever remain on the best of terms with a man, after the signing of such a sacred promise; and, I have learned now for the first time the possibility of what has been truthfully dubbed by some Theosophists “only a lip-pledge.” Had I strictly enforced the rules, I would have, no doubt, lost the two-thirds of our pledged members—those who had signed it as they would any circular letter—but then at least, those few who will remain true to their vows to the bitter end, would have more profited than they have now. Having omitted, however, the usual precautions of the probationary period, I have but myself to thank; and therefore, it is but just that I should also be myself the first to suffer for it at the hands of the inexorable Karmic law. For this, ironclad as I have been made by daily and almost hourly unjust attacks, I would have cared but very little; but that which I deplore the most—with a bitterness few of you will ever realize—is the fact that such a number of thoroughly earnest, good, and sincere men and women should be made to suffer for the guilt of the few. For, though but a fault of omission on my part, still that guilt, as I feel, is due to my neglect. Behold! my Karma appeared as a warning almost from the beginning of the E.S.

I had started well. Several of those whom I knew to be entirely unfitted to take the pledge have been refused from the first; but I proved unable to withstand their prayers when certain of them declared to me that it was their “last chance in life.” The “pledge fever” made short work of their promises. One broke her vows only four days after signing her pledge, becoming guilty of the blackest treachery and disloyalty to her HIGHER SELF. And when I could no longer keep in the E.S. either herself or her friend, the two convulsed the whole Society with their calumnies and falsehoods. Then it was that the old wondering query, “How is it that ‘poor H.P.B.,’ notwithstanding the Masters at her back, and her own insight, is so evidently unable to know her friends from her foes?” ran once more the round of theosophical circles, both here and in America.

Brothers, if you will judge from appearances, and from the worldly standpoint, you are right; but if you take the trouble of looking into the inner causes producing outward results, you will find that you are decidedly in the wrong. That you should no longer do me injustice, let me explain what I mean.

Take for an instant for granted (you, who still doubt at moments in your hearts), that I am doing the work of a real, living Master. And if I am, then surely I would not have been entrusted with such a mission unless I had pledged myself irrevocably to the laws of the Ethics, Sciences, and Philosophy THEY teach. Come whatever may, I have to abide by these laws and rules even in the face of condemnation to death.

Now, if the law, in common legislature even, holds that no person should be condemned before his guilt is proven, or becomes manifest, how much more strict must this law be in our Occult Code? Have I the right—in special cases when I see that a person has in him the germs of, or even a decided proclivity toward, evil doing, deception, ingratitude, or revenge, that, in short, he is not a reliable man or woman; but that, on the other hand, he is earnest and sincere, for the time being, in his interest and sympathy for Theosophy and Occultism; have I the right, I ask, to deny him the chance of becoming a better man, merely out of fear that he may one day turn round? I will say more. Knowing, as I do, that no earthly forces combined can destroy the T.S. and its truths, even if they can and do, in each case, hurt more or less my outward and miserable personality, that shell that I am solemnly pledged to use as a buffer of the cause I serve, have I the right, think you, out of mere personal cowardice and in self-defence, to refuse anyone the chance of profiting by the truths I can teach him, and of thereby becoming better? That many are called, but few chosen, is something I knew from the beginning; that he who speaks the truth is turned out of nine cities, is an old saying; and that the man (and especially the woman) who preaches new truths, whether in religion or science, is stoned and made a martyr by those to whom they are unwelcome—all this is what I have bargained for, and no more. Let me give you an illustration out of real life. When the notorious Madame Coulomb came to me in Bombay, with her husband, to ask for bread and shelter, though I had met her in Cairo, and knew her to be a treacherous, wicked, and lying woman, nevertheless I gave her all she needed, because such was my duty. But when, in course of time, I saw she hated me, envied my position and influence, and slandered me to my friends while flattering me to my face, my human nature revolted. We were very poor then, poorer even in fact than we are now, both the Society and ourselves, and to keep two enemies at our expense seemed hard. Then I applied to my Guru and Master, who was then at three days' distance from Bombay, and submitted to his decision whether it was right and theosophical to keep two such Serpents in the house; for she, at any rate, if not her husband, threatened the whole Society. Would you know the answer I received? These are the words verbatim, the reply beginning with an aphorism from the Book of Precepts:

"'If thou findest a hungry Serpent creeping into thy house, seeking for food, and, out of fear it should bite thee, instead of offering it milk thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the fainthearted and the selfish.'

You know," went on the message, "that you are PERSONALLY threatened; you have still to learn that SO LONG AS THERE ARE THREE MEN WORTHY OF OUR LORD'S BLESSING IN THE THEOSOPHICAL SOCIETY—IT CAN NEVER BE DESTROYED. . . . Your two Karmas [her's and mine] run in two opposite directions. Shall you, out of abject fear of that which may come, blend the two [Karmas] and become as she is? . . . They are homeless and hungry; shelter and feed them, then, if you would not become participant in her Karma."

Since then I have acted more than ever on this principle of trying to help everyone irrespective of what I personally may have to suffer for it. It is not, therefore, the utter incapacity for right discrimination in me, but something quite different that compelled me to lay aside all thought of possible consequences in this case of selection of fit members of the E.S. No; I sinned on a different plane. Neglecting to profit by my personal experience, I allowed myself in this instance to be more prompted by an easily understood delicacy and regard for Western feeling than by my duty. In one word, I was loath to apply to Western students the rigorous rules and discipline of the Eastern school; afraid of seeing any demand on my part of strict submission to the rules, misinterpreted into a desire of claiming papal and despotic authority.* Read your pledges and the Preliminary Memoranda, and study them; and then, finding the amount of authority you have yourselves conferred on me by signing the pledge—say honestly which of you, if any, can come and complain, not only that I have ever abused, but even used that authority over any probationer? In one case only—that of a friend who could hardly misinterpret my action—I have insisted that he should leave for a certain time America. And to emphasize this the more, no sooner have I heard from several of those members in whom I have the greatest confidence that the pledge, as now worded, was open to a dead-letter construction, than I have immediately altered it, of which I now notify you.

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* [And just because I have ever avoided to exercise my legitimate authority in the E.S., and sinned thereby, I am now punished at the hands of an earnest and sincere member of the E.S. who has just resigned, and is now denouncing in print, over his signature, those whom he is pleased to call my "personal worshippers" for "hero worship," and of calling out to the T.S. on my behalf, "Behold your god . . . bow and worship!!" This is supremely unjust, and I hope in no case whatever true. The protest originated in the sudden unwillingness of this member, whose fine and sensitive nature has been worked upon in that direction by our enemies, to submit to the rules worked out by the Council of the American E.S.—rules absolutely obligatory with the pledged members, and which have to be followed or I will have to give up the Esoteric instructions altogether. Now, I ask, if a member once signed his pledge without protest, why should he object to repeat it once more to his lodge, the members of which have to be pledged to each other for common and mutual security? Karmic work all round, I say. "Pledge fever'' is raging.]

The 2nd and 3rd clauses now stand—(2) I pledge myself to support before the world, the Theosophical movement, and those of its leaders and members, in whom I place full confidence; and in particular to obey, without cavil or delay, the orders given through the Head of the Section in all that concerns my theosophical duties and esoteric work, so far as my pledge to my Higher Self and my conscience sanction.*

(3) I pledge myself never to listen, without protest, to any evil thing spoken falsely or yet unproven, against a brother Theosophist, and to abstain from condemning others.†

I have done this because I think it right to explain the true spirit of the pledge. But it is precisely that unwillingness in me to ever guide any one of you more than is strictly necessary that is now shown as having been productive of evil, and as that wherein my fault lies. As the same letter says, addressing me:

"You have spoken to them before their ear was trained to listen, and begun showing things, before the eye of the learner was prepared to see. And just for this reason, hearing but indistinctly and seeing each in his own way, more than one [member of the E.S.] has turned round and tried to rend you [me] for your pains."

[And now I sincerely hope that you will—some of you, at least—learn a lesson from my weakness, and show your appreciation of this by not judging me too unkindly if I now change somewhat my policy. For I have to either do so, or to drop the Esoteric teachings altogether, for those at any rate, who will disagree with this arrangement. To avoid repeating the mistake, this is what I propose doing. Each Paper will be sent as it was hitherto, only it will appear as a Supplement to the Ethics and teachings which will impart the rules of Discipline and the laws of Discipleship, as in the case of all Probationers.] Those who accept the new arrangement will have to study the latter, or they cannot receive any more teachings from me. For, as saith the Book of Discipline in the Schools of Dzyan:

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* As this qualification may possibly be abused, the decision shall rest with seven members of the E.S. as arbitrators, four of whom shall be chosen by the Probationer and three by the Head of the Section.

The above rule will be incorporated in the Preliminary Memorandum.

† The second and third clauses of the original Pledge ran as follows:

"2. I pledge myself to support, before the world, the Theosophical movement, its leaders and its members, and in particular to obey, without cavil or delay, the orders of the Head of the Esoteric Section in all that concerns my relation with the Theosophical movement.

"3. I pledge myself never to listen, without protest, to any evil thing spoken of a brother Theosophist, and to abstain from condemning others."

“Speak not the mysteries to the common vulgar, nor to the casual friend, or new disciple. With prudent eye to the possible consequences, keep locked within your breast the teachings received, until you find a listener who will understand your words and sympathize with your aspirations.”

This does not mean that you are at liberty to repeat what you have learned to anyone whom you believe to answer that description, but that you can exchange views with your co-disciples who are pledged as you are yourself.

I can do no better, I believe, than give at once some of the oral and written precepts from the same book above mentioned, and as pointed out by the Master.

“1. To the earnest Disciple his Teacher takes the place of Father and Mother. For, whereas they give him his body and its faculties, its life and casual form, the Teacher shows him how to develop the inner faculties to the acquisition of the Eternal Wisdom.
“2. To the Disciple each Fellow-Disciple becomes a Brother and Sister, a portion of himself.* For his interests and aspirations are theirs his progress helped or hindered by their intelligence, morality, and behavior through the intimacy brought about by their co-discipleship.

“3. A co-disciple cannot backslide or fall out of the line without affecting those who stand firm through the sympathetic tie between themselves and the psychical currents between them and their Teacher.

“4. Woe to the deserter, woe also to all who help to bring his soul to the point where desertion first presents itself before his mind’s eye as the lesser of two evils. Gold in the crucible is he who stands the melting heat of trial, and lets only the dross be burnt out of his heart; accursed by Karmic action will find himself he, who throws dross into the melting-pot of discipleship for the debasement of his fellow-pupil. As the members to the body, so are the disciples to each other, and to the Head and Heart which teach and nourish them with the life stream of Truth.

“5. As the limbs defend the head and heart of the body they belong to, so have the disciples to defend the head and the heart of the body they belong to [in this case Theosophy] from injury.”

Before I proceed, let me explain, for fear of being misunderstood again, that by “Teacher” I neither mean myself—as I am but the humble mouthpiece of the true Teacher—nor do I write the above in order to stimulate any one to defend or stand by my own personality,

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* “So shalt thou be in full accord with all that lives, bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.” (Vide Fragment III in The Voice of the Silence, p. 49.)

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but verily to make it clear, once for all, that to defend the E.S. and Theosophy (the heart and the soul of the T.S., its visible body) is the duty of every good Theosophist, of the E.S. especially. So is it his "bounden duty" to protect from attack and defend every fellow-brother, if he knows him to be innocent, and try and help him morally, if he thinks he is guilty. Nor is verse 5 intended to convey the idea that aggressiveness is the best course to take, for it is not: passive resistance and a firm refusal to listen to any slanderous reports about one another, in the case of a member as well as of a stranger or an ex-Fellow, is all that would be necessary in some cases to defeat entirely conspiracy and malevolence.

And now hoping that no misunderstanding is any longer possible, I resume in this hope the Rules, quoting a few more remarks upon them from the said letter. They come as a comment on art. 5, and I quote them verbatim.

". . . And if the limbs have to defend the head and heart of their body, then why not so, also, the Disciples their Teachers as representing the SCIENCE of Theosophy which contains and includes the 'head' of their privilege, the 'heart' of their spiritual growth? Saith the Scripture:

"He who wipeth not away the filth with which the parent's body may have been defiled by an enemy, neither loves the parent nor honors himself. He who defendeth not the persecuted and the helpless, who giveth not of his food to the starving, nor draweth water from his well for the thirsty, hath been born too soon in human shape.

"Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science (Gupta-Vidy) depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom. Say this to those who have volunteered to be taught by you."

These are the words of great Teachers, and I but do the bidding of one of these in repeating them to you. What is found in the letter, I, H.P.B., now say to you in the authentic words, which are: "THINK; and thinking, TRY: the goal is indeed worth all the possible effort." Much of what the Book of Discipline contains you may find in the fragments just translated by me from The Book of the Golden Precepts, and published for the benefit of the "Few." These rules are as old as the world.

And it is these, as I now see, that I was expected to impress upon the minds of all those who applied to me for instruction. This duty I knew well, and yet omitted doing it. I will not excuse myself by saying that I forgot to do so, for this would not be the truth, but I say and confess that I skipped it, out of an idiotic regard to Western prejudices and habits of thought. I knew that a code of preliminary ethics such as is obligatory with, and enforced upon, Eastern disciples would grate upon, even offend, the feelings of many American and European probationers. Ever misunderstood, judged by appearances, vilified, slandered and persecuted, I feared to hurt the Society by forcing several, if not many, of our members to sever their connection with it, if they found that I made the rules too exacting. For the first time in my life, I acted like a coward in my own sight, and almost a traitor to my duties by such compromise with my conscience. Therefore, though the first punished, I do not complain, and only hope that no one else will suffer through my weakness.

It is of the second and last letter in relation to the E.S. that I speak. The first was to the effect that those who desired to receive Eastern teaching had to conform to Eastern rules, and that I had better suspend my instructions until I had notified them of that; reminding them also of Rule 3 of their Pledge, which, if I had not the courage to enforce I had better change, as it only caused the members to become untrue to their vows. This was repeated by me to the Council of the E.S., and it led to their sending that joint advice to the Esotericists, which was surreptitiously handed over to the R.P.J. [Religio-Philosophical Journal] office and published.

Behold, all of you, the work of never failing, prompt Karma! Had I not departed from the old Rules of the Book of Discipline, such a sad case would not have happened, for there would have been no need of such a document as framed by the Council. For the Rule says, to the Chela:

“If thou canst not fulfil thy pledge, refuse to take it, but once thou hast bound thyself to any promise, carry it out, even if thou hast to die for it.”

And to the Teacher:

“Thou shalt not remind the Disciple who shows himself whether willingly or inadvertently disloyal to the letter and spirit of any law—more than TWICE: at the third time thou shalt separate him from the Body,”—i.e., ask him to resign or expel him.

But as unfortunately in general, though very fortunately in this case, every handful of mud thrown at the T.S. reaches only myself, and that the members of the E.S. had no opportunity of defending any one but myself, I was loath to enforce this rule. I felt a great unwillingness to even pass a message in which I was personally concerned.

But after the second letter I could no longer remain silent; it is the law and I have but to obey, taking now this opportunity to implore every pledged member of the E.S. who feels incapable of allowing himself to be subjected to such a discipline, to resign. Knowing, indeed, as I do, the free American and the free Briton, how can I come and tell either of them, for instance:

"The office of Teacher was always considered as a very solemn and responsible one among our Asiatic ancestors, and the pupil was always enjoined to obedience and loyalty. This is what you have to tell them, advising them to study Manu." (From the letter.)

And how could I hope to make them understand that by Teacher it was the Master who was meant and not myself, when I knew that many, many of them while knowing of me, and luckily not having any reason to doubt my existence, still doubted that of the Mahtmas, with the exception of the very few? Such is my only excuse. Unable to transfuse my certain knowledge of the reality of the Masters as men, into the consciousness of the Theosophists and even of pledged members, for the last fourteen years, I have ever avoided pressing this truth upon them. Yet unwilling to play the part of the crow in peacock's feathers, I had to assert the existence of Teachers who had taught me all I know.

And yet the rules of Discipleship being so very strict upon the subject of the personal and other relations between the Teachers and the pupils, I have no choice. A Guru was ever considered as the chela's benefactor, because he imparted that which was more precious than worldly wealth or honors, that which money could not buy and which concerned the welfare of the pupil's soul and future weal or woe. Yet the Guru is not the only one pointed out to the chela's consideration, but also all those who help a disciple one way or the other to pursue and progress in his studies.

[Here, I have to say a few words with regard to these. And now again it is not myself who is concerned, but I speak of other "helpers." In the worst case, I can always take care of myself personally, and really need no one's defence, though I shall feel always thankful to those who have offered it. But I mean by "helpers" such as William Q. Judge; and I now call upon all those who will remain true to their pledges to do their duty by both, when the time comes, and especially by their American brother. Both are threatened and both are hated by certain persons as unjustly as I am by some unprincipled enemies who would still call themselves Theosophists.

Ingratitude is a crime in Occultism, and I shall illustrate the point by citing the case of W. Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the Cause.

While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. If one wants to know how the Masters would feel towards him, let him read what one of them writes about the fidelity of Colonel Olcott and their appreciation of it, in a letter published in The Occult World. Though strong pressure was used to displace him and his associates (Judge along with them) in favor of another—a newcomer—and all manner of boons were promised for the T.S., Mahtma "K.H." flatly refused, saying that ingratitude had never been one of their vices. Now that which Colonel Olcott has accomplished in India and Asia, W. Q. Judge has done in America. He is the Recuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement; and he is now being infamously attacked and schemed against for this by one who has never done a thing for the T.S., but is now trying to crush it out of existence.* From the first this enemy of the cause, though he has never believed in any Mahtmas, their powers, or even existence, has worked for an object; hence he boasted for over two years of his own marvellous powers and intercourse with our Masters. He it is who published the shameful forgery under the Master K.H.'s name in the Chicago Tribune; he who made all those who would, believe that he was in regular communication with the "Adepts." And now, when his object—to rule despotically over the whole American Section—has been defeated; when the flat denial by one of the Masters (K.H.) of having written a single line to any one in England or America for the last five years has shown him a deceiver, and that neither Mr. Judge nor myself would help him to deceive the public, or join him in a conspiracy of still worse deception with regard to Theosophists, he now turns round, repudiates Masters and Mahtmas, and tries to substitute for them some bogus adepts in the Rocky Mountains, and thus ruin the Cause. Having vainly tried to crush me, and finding me unmalleable, he now fastens his poison fangs on Brother Judge. He has cunning, indomitable energy, never relaxing vindictiveness, and a great command of money. These are grave charges, and may appear "untheosophical" to many, as they would undoubtedly be were there only danger for some units in the Society. But it is the Society itself, our CAUSE, so dear and so sacred to many of us, which is threatened—nay, attacked; and to save it I for one would not hesitate one moment to be regarded as untheosophical twenty times over, by the whole world.

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* [An excerpt from a letter of H.P.B.'s, regarding which we have no further information, was published in Vol. II of Letters That Have Helped Me (Radlett, Herts, 1905), pp. 110-11; in it H.P.B. says: ". . . Let them read Master's letter in the preliminary. All that which I said about W.Q.J. was from HIS words in HIS letter to me . . . Do with this letter what you like . ."—Compiler.]

For, understand well; unless we unite all our forces against this enemy, we cannot win the day, or even have one hour of full peace and security for, or in, the Society. He is wealthy and we are poor; he is unscrupulous, and we feel bound by our pledges and theosophical duty. He lies with an ease worthy of the admiration of the Sons of Loyola; and we Theosophists hold that, whosoever lies, even to conquer an enemy, or save himself from a condemnation, is not worthy to call himself one. He attacks us by every available means and foul play; we can only be on our defensive, and defeat him by truth and nothing but the truth. Yet that truth must not be withheld, if, owing to his unrelenting hatred and alliance with every enemy who has hitherto attacked us, openly or secretly (I speak on knowledge), we would not now have the very name of Theosophy and its Society become very soon a public household word of opprobrium.

Brother Judge refuses to defend himself, even more than I have refused to defend myself after the Coulomb conspiracy. No man who knows himself innocent ever will. But is that a reason why we should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way. Let our protest be on merely defensive lines, and not of an aggressive character. For, if the spirit of true Theosophy does not permit of aggressiveness being used, yet it does demand in some cases active defence, and it does impose on everyone of us the duty of taking an active interest in the welfare of a brother, especially of a persecuted brother, as Mr. Judge is now. Is it the part of a "Brother-Fellow" to remain indifferent and inactive when one who has done so much for the noble and sacred CAUSE is vilified for its sake, hence, for that of every Theosophist; when he is selected by the enemy as the mark of all the lying and damaging attacks of those who wish to destroy the Society in order to build on its ruins another, a bogus Body of the same name, and to enshrine therein an idol with feet of clay and a heart full of selfishness and evil, for the admiration and worship of credulous fools? Can we allow them to achieve this object when they seek to ensure success by ruining the character of this most unselfish champion of our T.S.? Put yourselves in the victim's place, and then act as you think your Brothers should act towards you under similar circumstances. Let us protest, I say, all of us; protest by word and deed. Let every one who can hold the pen expose every lie said about our friend and Brother, in every case we know it to be a lie.

You all profess the wish to acquire esoteric knowledge, and some of you—those who believe in the blessed Masters—to win the regards of our Teachers. Know then, Brothers, that they have regard for only such as square their behavior with the rules hinted at, with our Master's permission, by me in The Voice of the Silence in the Second and Third Treatises.

The reputation of the Theosophical Society is in the keeping of each one of you, and as you regard or neglect it, so will it prosper. But you have to remember that the life of the E.S. too depends on that of the body. The moment the T.S. falls in America (it cannot die in India, or even Europe, so long as the Colonel or I are alive) through your apathy or carelessness, every member of the E.S. who has not done his duty will go down with it. From that day there will be no more hope of acquiring true Eastern secret knowledge till the end of the XXth century.

If I am asked, What kind of protest on defensive lines would I have? and reminded that neither Brother Judge consents to make of his Path the field of controversy, nor do the majority of the daily and weekly papers consent to insert such letters from Theosophists—I answer plainly and sincerely:—There are means to do so, but there is neither the willingness nor the energy to accomplish that which is required for this among the American members of the E.S., and Theosophists who refuse to even support The Path as it ought to be supported. And yet look around you, my brothers and sisters. Not a sect, not a guild, or Society, however insignificant and useless, and far smaller than our Theosophical body, but has its recognized organ. Adventists, Christian Scientists, mind curers, Swedenborgians, tradesmen, and who not, have their dailies, weeklies, and monthlies. One weekly or even monthly sheet of only four pages is better than none; and if we had not an absolute and immediate necessity for such a defensive organ now, it would serve at all times for the dissemination of our theosophical teachings, the popularization of Theosophy and Eastern Ethics suited for the intelligence of the masses. Neither The Path nor Lucifer—least of all The Theosophist, are for the masses. To understand them requires educated readers, and, in most cases, high metaphysicians; and, therefore, none of these magazines can ever become popular. What you American Theosophists require, indeed, are extracts and a weekly paper as cheap as you can make them. Have an organ wherein to defend the Cause from insidious attacks, from misrepresentation and lies, and teach people the truth, and very soon the enemy will have no hold upon us. Teach the common laborer the truths he fails to find in the churches, and you will soon have saved half of the mankind of civilized countries, for the PATH is easier to the poor and the single of heart, than to the cultured and the rich.]

“Observe,” writes the Master, “that the first of the steps of gold which mount towards the Temple of Truth is—A CLEAN LIFE. This means a purity of body, and a still greater purity of mind, heart, and spirit.”

And the latter are found more in the poor country-classes than among the cultured and the rich. That the Master's eye is upon you, Theosophists, is evidenced by the following lines from the same pen:

"How many of them [you] violate one or more of these conditions (of the right Path), and yet expect to be freely taught the highest Wisdom and Sciences, the Wisdom of the gods. As pure water poured into the scavenger's bucket is befouled and unfit for use, so is divine Truth when poured into the consciousness of a sensualist, of one of selfish heart and a mind indifferent and inaccessible to justice and compassion." . . . "There is a very, VERY ancient maxim, far older than the time of the Romans or the Greeks, more ancient than the Egyptians or Chaldeans. It is a maxim all of them (Theosophists) ought to remember and live accordingly. And it is that a sound and pure mind requires a sound and pure body. Bodily purity every adept takes precautions to keep. . . . Most of you (Theosophists) know this."

And yet, knowing it, how few live up to this! I had rather not say whether the letter includes in this reproof Theosophists generally, or only Esotericists. It means a few, but this is for my own private information; meanwhile, these are the words addressed to all.

". . . But though they have been repeatedly told of this sine qua non rule on the Path of Theosophy and chelaship, how few of them have given attention to it. Behold, how many of them are sluggards in the morning and time-wasters at night; GLUTTONS, eating and drinking for the sensual pleasure they give; indolent in business; selfish as to the keeping of their neighbors' (brothers') interests in view; borrowing from brother-Theosophists, making money out of the loan and failing to return it; lazy in study and waiting for others to think for and teach them; denying themselves nothing, EVEN OF LUXURIES, for the sake of helping poorer brothers; forgetting the Cause in general and its volunteer, hard workers,-–and even debauchees, GUILTY OF SECRET IMMORALITY in more than one form. And yet all call themselves Theosophists; all talk with outsiders about 'Theosophical ethics' and things, with a puffed up, vain conceit in their hearts. . ."

Alas! if these words apply to the Theosophical Society in general, to the selfish coldness and supreme indifference of most members to the future of the cause they belong to but will not go out of their way to serve, do not most of the cases cited apply also to some Esotericists, if not to all? Do not we find among them envy and hatred for their colleagues, suspicion and slanderous talk? Who of you who read this, is prepared to say that not one out of the above enumerated faults concerns you?

Ah, friends, brothers, and many of you beloved co-workers, indeed, indeed little do you know of the eternal, unchangeable conditions of soul-development, and chiefly of the inexorable occult laws!

Believe the Teacher from whose letter I quote, if you will not believe me, that:

"Though such a person with any of the faults as above declared should fill the world with his charities, and make his name known throughout every nation, he would make no advancement in the practical occult sciences, but be continually slipping backward. The 'six and ten transcendental virtues.' the Pâramitâs, are not for full-grown yogis and priests alone, but for all those who would enter the 'Path.'"

If, explaining this, I add that gentle kindness to all beings, strict honesty (not according to the world-code, but that of Karmic action), virtuous habits, strict truthfulness, and temperance in all things; that these alone are the keys that unlock the doors of earthly happiness and blissful peace of mind, and that fit the man of flesh to evolve into the perfect Spirit-Ego—many of you will feel inclined, I fear, to mock me for saying this. You may think that I am carrying coals to Newcastle, and that each of you knows this, at least, as well as I do. You may remark, perhaps, that I am taking my rôle of "teacher" on a too high tone altogether, regarding and treating you, grown up, intelligent men and women, as I would little school-boys and girls. And some of you may indulge in the thought that it is useless for me to be teaching you to be "goody-goody" instead of going on with my Instructions and give you explanations about "that occult jumble of color and sound, and their respective relations to the human principles," as some have already complained. But I say again, if you are ignorant of the real occult value of even such trite truths as are contained in my "grandmother's sermon," how can you hope to understand the science which you are studying? Can an electrician, however well familiarized with the electric fluid and its variable currents, apply them to himself, or the body of any living man unless he knows human anatomy and is a good physician at the same time, without risking to kill his patient or himself? What is the good of knowing all about the occult relations between the forces of nature and the human principles if, by remaining deliberately ignorant of SELF, we remain thereby as ignorant of what does or what does not affect each distinct principle? Are you aware that by starving, so to speak, one principle or even centre, at the expense of another principle or centre, we may lose the former and injure hopelessly the latter? That by forcing our Higher Ego (not Self, mind you) to remain inactive and silent, which is easily achieved by overfeeding the lower Manas ever gravitating down to Kâma-rûpa, we risk utter annihilation of our present personality?

As this may be questioned by some members who are not very strong even in the exoteric Theosophical doctrines, in order to make my meaning more clear, I will supplement the present explanation, which had become unavoidable, by incorporating a paper on this subject in the next Instructions, which explains the case in hand.

Let the dreadful possibility of losing one's "soul," not a rare occurrence, and vouchsafed, moreover, by the experience of a long series of seers and clairvoyant teachers, become known to all. This dogma of the inner schools has been often hinted at in our literature, yet never till now explained. It can be done only to the few who are pledged not to make the details of it known.

Those who still desire to remain working members of the E.S. will henceforth receive their Instructions as regularly as this can be done. No. III is ready, and being multiplied: it will be sent very shortly.

And now I must close. For some of you, I have little doubt, this will turn out to be a "parting" farewell letter. Such I may as well thank now for the confidence they have shown, and with which they have honored me, if even for a few months; and so I wish them "God speed" in some other Science made less heavy by discipline and rules. But those, whom no hardships, providing they lead them to the eternal TRUTH, can ever discourage, I address in the words of the great American poet, whose lips are now cold and mute: "Up and onward for evermore!" Let this be the motto of the E.S., applied to Death of Selfishness and Sin through the bright dawn of the resurrection of the Divine Science now known as THEOSOPHY.

H.P.B.

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A WORD CONCERNING THE EARLIER INSTRUCTIONS

As many Esotericists have written and almost complained to me that they could find no practical, clear application of certain diagrams appended to the first two Nos. of Instructions, and others have spoken of their abstruseness, a short explanation is necessary.

The reason of this difficulty, in most cases, has been that the point of view taken was erroneous; the purely abstract and metaphysical was mistaken for, and confused with, the concrete and the physical. Let us take for example the diagrams on page 564 of Instruction II, and say that these are entirely macrocosmic and ideal. It must be remembered that the study of Occultism proceeds from Universals to Particulars, and not the reverse, as accepted by Science. As Plato was an Initiate, he very naturally used the former method, while Aristotle, never having been initiated, scoffed at his master, and, elaborating a system of his own, left it as an heirloom to be adopted and improved by Bacon. Of a truth the aphorism of the Hermetic Wisdom, "as above, so below," applies to all esoteric instruction; but we must begin with the above; we must learn the formula before we can sum up the series.

The two figures, therefore, are not meant to represent any two particular planes, but are the abstraction of a pair of planes, explanatory of the law of reflection, just as the Lower Manas is a reflection of the Higher in Plate I. They must therefore be taken in the highest metaphysical sense. This warning applies equally to Diagram I, where the Microcosm must be taken as the Microcosm of the Macrocosm, and not as the paradigm of man.

The Diagrams and Plates are intended to familiarize students with the leading ideas of occult correspondences only, the very genius of metaphysical, or macrocosmic and spiritual Occultism forbidding the use of figures or even symbols further than as temporary aids. Once define an idea in words, and it loses its reality; once figure a metaphysical idea, and you materialize its spirit. Figures must be used only as ladders to scale the battlements, ladders to be disregarded once the foot is set upon the rampart. Let the Esotericists, therefore, be very careful to spiritualize the Instructions and avoid materializing them; let them always try to find the highest meaning possible, confident that in proportion as they approach the material and visible in their speculations on the Instructions, so far are they from the right understanding of them. This is especially the case with these first Instructions and Diagrams, for, as in all true arts, so in Occultism, we must learn the theory before we are taught the practice.

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CONCERNING THE SECRECY REQUIRED

[The superior numbers in the following pages refer to corresponding numbers in the quoted material at the end of this Instruction.]

Students ask: Why such secrecy about the details of a doctrine the body of which has been publicly revealed, as in Esoteric Buddhism and The Secret Doctrine?

To this Occultism would reply: For two reasons:

(a) The whole truth is too sacred to be given out promiscuously.

(b) The knowledge of all the details and missing links in the exoteric teachings, too dangerous in profane hands.

The truths revealed to man by the “Planetary Spirits” (the highest Kumâras, those who incarnate no longer in the universe during this Mahâmanvantara), who appear on earth as Avatâras only at the beginning of every new human race, and at the junction or close of the two ends of the small and great cycle, were made in time to fade away from the memory of man as he became more animalized.

Yet, though these Teachers remain with man no longer than the time required to impress upon the plastic minds of child-humanity the eternal verities they teach, the spirit of the teachings remains vivid though latent in mankind. The full knowledge of the primitive revelation having, however, remained always with a few Elect, has been transmitted, from that time up to now, from one generation of Adepts to another. As the Teachers say in the Occult Primer: “This is done so as to ensure them (the eternal truths) from being utterly lost or forgotten in ages hereafter by the forthcoming generations. . .” The mission of the Planetary Spirit is but to strike the keynote of Truth. Once he has directed the vibration of the latter to run its course uninterruptedly along the concatenation of the race to the end of the cycle—he disappears from our earth until the following Planetary Manvantara. The mission of any teacher of esoteric truths, whether he stands at the top or at the foot of the ladder of knowledge, is precisely the same: as above, so below.1 I have only orders to strike the keynote of the various esoteric truths among the learners as a body. Those units among you who will have raised themselves on the “Path” over their fellow-students in their esoteric sphere, will, as the “Elect” spoken of did and do in the PARENT BROTHERHOODS, receive the last explanatory details and the ultimate key to what they learn. No one, however, can hope to gain this privilege before the MASTERS (not my humble self) find him or her worthy.

If you wish to know the real raison d’être for this policy, I now give it to you. No use showing and explaining that which all of you know as well as I do; at the very beginning, events have shown that no caution can be dispensed with. Of our body of several hundred men and women, many did not seem to realize either the awful sacredness of the pledge taken (which some took at the end of their pen), or the fact that their personality has to be entirely disregarded, when brought face to face with their HIGHER SELF, or that all their words and professions went for naught unless corroborated by actions. This was human nature, and no more; therefore it was passed leniently by, and a new lease accorded by the MASTER. But apart from this there is a danger lurking in the nature of the present cycle itself. Civilized Humanity, however carefully guarded by its invisible Watchers, the Nirmnakayas—who watch over our respective races and nations—owing to its collective Karma, is terribly under the sway of the traditional opposers of the Nirmnakayas, the “Brothers of the Shadow,” embodied and disembodied; and this, as already told you, will last to the end of the first Kali-Yuga cycle (1897), and a few years beyond, as the smaller dark cycle happens to overlap the great one.

Thus, all efforts notwithstanding, terrible secrets are often revealed to entirely unworthy persons, by the efforts of the “Dark Brothers” and their working on human brains, owing to the simple fact that in certain privileged organisms what Western philosophy would term innate ideas, and Occultism “flashes of genius,”* are the vibrations of the primitive truths set in motion by the Planetary Beings. Some such idea based on eternal truth is awakened, and all that the watchful Powers can do is to prevent its entire revelation. You see such an instance in America in the person of John W. Keely, of Philadelphia; of Dr. Babbitt, and the worthy associate of Hiram Butler who went under the alias of Vidyâ Nyaiaka. All three tend in various degrees toward BLACK MAGIC, either unconsciously and with good intentions, or deliberately and with the most abominable objects in view.

Everything in this Universe of differentiated matter has its two aspects—the light and the dark side—which two attributes applied practically, lead, the one to use, the other to abuse. Every man may become a botanist without apparent danger to his fellow-creatures; and many a chemist who has mastered the science of essences knows that each can both heal and kill. Not an ingredient, not a poison, but can be used to do both—aye, from harmless wax to deadly prussic acid, from the saliva of the infant to that of the cobra de capella. This every tyro in medicine knows—theoretically, at any rate. But where is that learned chemist in our day who has been permitted to discover the “night side” of an attribute of any substance that enters into the three kingdoms of Science, let alone the seven of the Occultists, i.e., who of them has penetrated into its Arcana, into the innermost Essence of things and its primary correlations? Yet it is this knowledge alone which makes of an Occultist a genuine practical Initiate, whether he turns out a Brother of Light or a Brother of Darkness. The essence of that subtle, traceless poison, the most potent in nature, which entered into the composition of the so-called Medici and Borgia poisons, if used with discrimination by one well versed in the septenary degrees of its potentiality on each of the planes accessible to man on earth, could heal or kill every man in the world; the result depending, of course, on whether the operator was a Brother of the Light or a Brother of the Shadow.

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* See article “Genius” [by H.P.B.], in Lucifer, Vol. V, November, 1889, pp. 227-33. [Published in the present volume.]

The former is prevented from doing the good he might, by racial, national, and individual Karma; the second is impeded in his fiendish work by the joint efforts of the human “Stones” of the “Guardian Wall.”*

It is incorrect to think that there exists any special “powder of projection,” or “philosopher’s stone,” or “elixir of life.” The latter lurks in every flower, in every stone and mineral throughout the globe. It is the ultimate essence of everything on its way to higher and higher evolution. As there is no good or evil per se, so there is neither “elixir of life” nor “elixir of death,” nor poison, per se, but all this is contained in one and the same Universal Essence, this or the other effect, or result, depending on the degree of its differentiations and various correlations. The light side of it produces life, health, bliss, divine peace, etc.; the dark side brings death, disease, sorrow and strife. This is proven by the knowledge of the nature of the most violent poisons; of some of them even a large quantity will produce no evil effect on the organism, whereas a grain of the same poison kills with the rapidity of lightning; while the same grain, again, altered by a certain combination, though its quantity remains almost identical—will heal. The number of the degrees of its differentiation is septenary, as are the planes of its action, each degree being beneficent or maleficent in its effects, according to the system into which it is introduced. He who is skilled in these degrees is on the highroad to practical Adeptship; he who acts at hap-hazard—as the enormous majority of the “Mind Curers,” whether “Mental” or “Christian Scientist”—is likely to rue the effects on himself as well as on others. Put on the track by the example of the Indian Yogis, and of their broadly but incorrectly outlined practices, which they have only read about, but have had no opportunity to study—these new sects have rushed guideless and headlong into the practice of denying and affirming. Thus they have done more harm than good. Those who are successful owe it to their innate magnetic and healing powers, which very often counteract that which would otherwise be conducive to much evil. Beware, I say; Satan and the Archangel are more than twins; they are one body and one mind—Deus est daemon inversus.

IS THE PRACTICE OF CONCENTRATION BENEFICENT?

Such is another question asked by members of the E.S.T. I answer: Genuine concentration and meditation, conscious and cautious, upon one’s lower self in the light of the inner divine man and the Pâramitâs, is an excellent thing.

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* See The Voice of the Silence, pp. 68 and 94 (Note 28 to Part III).

But to “sit for Yoga,” with only a superficial and often distorted knowledge of the real practice, is almost invariably fatal; for ten to one the student will either develop mediumistic powers in himself or lose time and get disgusted both with practice and theory. Before one rushes into such a dangerous experiment and seeks to go beyond a minute examination of one’s lower self and its walk in life, or that which is called in our phraseology, “The Chela’s Daily Life Ledger,” he would do well to learn at least the difference between the two aspects of “Magic,” the White or Divine, and the Black or Devilish, and assure himself that by “sitting for Yoga,” with no experience, as well as with no guide to show him the dangers, he does not cross daily and hourly the boundaries of the Divine to fall into the Satanic. Nevertheless, the way to learn the difference is very easy; one has only to remember that no esoteric truths entirely unveiled will ever be given in public print, in book or magazine.

In the Book of Rules I advise students to get certain works, as I shall have to refer to and quote from them repeatedly. I reiterate the advice and ask them to turn to The Theosophist [Vol. IX] of November, 1887. On page 98 they will find the beginning of an excellent article by Mr. Râma Prasad on “Nature’s Finer Forces.”* The value of this work is not so much in its literary merit, though it gained its author the gold medal of The Theosophist—as in its exposition of tenets hitherto concealed in a rare and ancient Sanskrit work on Occultism. But Mr. Râma Prasad is not an Occultist, only an excellent Sanskrit scholar, a university graduate and a man of remarkable intelligence. His Essays are almost entirely based on Tântra works, which, if read indiscriminately by a tyro in Occultism, will lead to the practice of most unmitigated Black Magic. Now, since the difference of primary importance between Black and White Magic is simply the object with which it is practised, and that of secondary importance, the nature of the agents and ingredients used for the production of phenomenal results, the line of demarcation between the two is very, very thin.

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* The references to “Nature’s Finer Forces” which follow have respect to the eight articles which appeared in the pages of The Theosophist [Vol. IX, November, 1887; February, May, June, August, 1888; Vol. X, October, November, 1888; March, 1889], and not to the fifteen essays and the translation of a chapter of the Śaivâgama, which are contained in the book called Nature’s Finer Forces. The Śaivâgama in its details is purely Tântric, and nothing but harm can result from any practical following of its precepts. I would most strongly dissuade a member of the E.S. from attempting any of these Ha˜ha-Yoga practices, for he will either ruin himself entirely, or throw himself so far back that it will be almost impossible to regain the lost ground in this incarnation. The translation referred to has been considerably expurgated, and even now is hardly fit for publication. It recommends Black Magic of the worst kind, and is the very antipodes of spiritual Râja-Yoga. Beware, I say.

The danger is lessened only by the fact that every occult book, so called, is occult only in a certain sense; that is, the text is occult merely by reason of its blinds. The symbolism has to be thoroughly understood before the reader can get at the correct sense of the teaching. Moreover, it is never complete, its several portions each being under a different title and each containing a portion of some other work; so that without a key to these no such work divulges the whole truth. Even the famous Śaivâgama, on which "Nature's Finer Forces" is based, "is nowhere to be found in complete form," as the author tells us. Thus, like all others, it treats of only five Tattvas instead of the seven in esoteric teachings.

Now, the Tattvas being simply the substratum of the seven forces of nature, how can this be? There are seven forms of Prakriti, as Kapila's Sânkhya, [the] Vishnu-Purâna and other works teach. Prakriti is nature, matter (primordial and elemental); therefore logic demands that the Tattvas should be also seven. For, whether Tattvas mean, as Occultism teaches, "forces of nature" or, as the learned Râma Prasad explains, "the substance out of which the universe is formed" and "the power by which it is sustained," it is all the same; they are force and matter, Prakriti. And if the forms, or rather planes, of the latter are seven, then its forces must be seven also; that is, the degrees of the solidity of matter and the degrees of the power that ensouls it must go hand in hand. "The Universe is made out of the Tattva, it is sustained by the Tattva, and it disappears into the Tattva," says Śiva, as quoted from the Śaivâgama in "Nature's Finer Forces." This settles the question; if Prakriti is septenary, then the Tattvas must be seven, for, as said, they are both substance and force, or atomic matter and the spirit that ensouls it.

This is explained here to enable the student to read between the lines of the so-called occult articles on Sanskrit philosophy, by which they must not be misled. Every Esotericist who reads The Theosophist must remember how bitterly Subba Row, a learned Vedântin Brahman, arose against the septenary principles in man. He knew well I had no right to and dared not to explain in The Theosophist, a public magazine, the real numeration, and simply took advantage of my enforced silence. The doctrine of the seven Tattvas (the principles of the universe as in man) was held in great sacredness, and therefore secrecy, by the Brahmans in days of old, by whom now the teaching is almost forgotten. Yet it is taught to this day in the schools beyond the Himalayan Range, but it is now hardly remembered or heard of in India except through rare Initiates. The policy has been changed gradually; Chelas began to be taught the broad outlines of it, and at the advent of the T.S. in India, in 1879, I was ordered to teach it in its exoteric form to one or two, and obeyed.

To you who are pledged, I give it out esoterically.

Knowing that some of the members of the E.S.T. try to follow a system of Yoga in their own fashion, guided in this only by the rare hints they find in Theosophical books and magazines, which must naturally be incomplete, I chose one of the best expositions ever written upon ancient occult works, “Nature’s Finer Forces,” in order to point out how very easily one can be misled by their blinds.

The author seems to have been himself deceived. The Tântras read esoterically are as full of wisdom as the noblest occult works. Studied without a guide and applied to practice, they may lead to the production of various phenomenal results, on the moral and physiological planes. But let anyone accept their dead-letter rules and practices, let him try with some selfish motive in view to carry out the rites prescribed therein, and—he is lost. Followed with pure heart and unselfish devotion merely for the sake of the latter, either no results will follow, or such as can only throw back the performer. Woe, then, to the selfish man who seeks to develop occult powers only to attain earthly benefits or revenge, or to satisfy his ambition; the separation of the Higher from the Lower Principles and the severing of Buddhi-Manas from the Tântrist’s Personality will speedily follow, the terrible Karmic results of the dabbler in Magic.

In the East, in India and China, soulless men and women are as frequently met with as in the West, though vice is, in truth, far less developed than it is here.

It is Black Magic and oblivion of their ancestral wisdom that leads them thereunto. But of this I will speak later, now merely adding—you have to be warned and know the danger.

Meanwhile, in view of what follows, the real occult division of the Principles in their correspondences with the Tattvas and other minor forces has to be well studied.

ABOUT “PRINCIPLES” AND “ASPECTS”

Speaking metaphysically and philosophically, on strict esoteric lines, man as a complete unit is composed of Four basic Principles and Three Aspects produced by them on this earth. In the semi-esoteric teachings, these Four and Three have been called Seven Principles, to facilitate the comprehension of the masses.

THE ETERNAL BASIC PRINCIPLES	TRANSITORY ASPECTS PRODUCED BY THE PRINCIPLES
1. Âtman, or Jiva, “the One Life,” which permeates the Monadic Trio. (One in three and three in One.)	1. Prâna, the Breath of Life, the same as Nephesh. At the death of a living being, Prâna re-becomes Jîva.*
2. Auric Envelope; because the substratum of the Aura around man is the universally diffused primordial and pure Âkaúa, the first film on the boundless and shoreless expanse of Jîva, the immutable Root of all.	2. Linga-Sarira, the Astral Form, the transitory emanation of the Auric Egg. This form precedes the formation of the living Body, and after death clings to it, dissipating only with the disappearance of its last atom (the skeleton excepted).
3. Buddhi; because Buddhi is a ray of the Universal Spiritual Soul (ALAYA).	3. Lower Manas, the Animal Soul, the reflection or shadow of the Buddhi-Manas, having the potentialities of both, but conquered generally by its association with the Kâma elements.
4. Manas (the Higher Ego); for it proceeds from Mahat, the first product or emanation of Pradhâna, which contains potentially all the Gunas (attributes). Mahat is Cosmic Intelligence, called the “Great Principle.”†	As man is the combined product of two aspects: physically, of his Astral Form, and psycho-physiologically of Kâma-Manas, he is not looked upon even as an aspect, but as an illusion.

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* Prâna, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or Jîva, the synonym of the Absolute and Unknowable Deity. Prâna is not abstract life, or Jîva, but its aspect in a world of delusion. In The Theosophist, May, 1888, p. 478, Prna is said to be “one stage finer than the gross matter of the earth.”

† Remember that our Egos, the Principle which reincarnates, are called in The Secret Doctrine the Mânasaputras, “Sons of Manas” (or Mahat), or Intelligence, Wisdom.

The Auric Egg, on account of its nature and manifold functions, has to be well studied. As Hiranyagarbha, the Golden Womb or Egg, contains Brahmâ, the collective symbol of the Seven Universal Forces, so the Auric Egg contains, and is directly related to, both the divine and the physical man. In its essence, as said, it is eternal; in its constant correlations, it is a kind of perpetual motion machine during the reincarnating progress of the Ego on this earth.

As given out in The Secret Doctrine, the Egos or Kumâras, incarnating in man, at the end of the Third Root-Race, are not human Egos of this earth or plane, but became such only from the moment they ensouled the animal man, thus endowing him with his Higher Mind. They are "Breaths" or Principles, called the Human Soul, or Manas, the Mind. As the teachings say: "Each is a Pillar of Light. Having chosen its vehicle, it expanded, surrounding with an Âkâúic Aura the human animal, while the Divine (Mânasic) Principle, settled within that human form."

Ancient Wisdom teaches, moreover, that from this first incarnation, the Lunar Pitris (who had made men out of their Chhâyâs, or Shadows) are absorbed by this auric essence, and a distinct Astral Form is now produced for each forthcoming Personality of the reincarnating series of each Ego.

Thus the Auric Egg, reflecting all the thoughts, words and deeds of man, is:

(a) The preserver of every Karmic record.

(b) The storehouse of all the good and bad powers of man, receiving and giving out at his will—nay, at his very thought—every potentiality, which becomes, then and there, an acting potency: this aura is the mirror in which sensitives and clairvoyants sense and perceive the real man, and see him as he is, not as he appears

(c) As it furnishes man with his Astral Form, around which the physical entity models itself, first as a foetus, then as a child and man, the astral growing apace with the human being, so it furnishes him during his life, if an Adept, with his Mâyâvi-Rûpa, Illusion Body (which is not his Vital Astral Body); and after death, with his Devachanic Entity and Kâma-Rûpa, or Body of Desire (the Spook).*

In the former case, that of the Devachanic Entity, the Ego, in order to be able to go into a state of bliss, as the "I" of its immediately preceding incarnation, has to be clothed (metaphorically speaking) with the spiritual elements of the ideas, aspirations and thoughts of the now disembodied Personality; otherwise what is it that enjoys bliss and reward?

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* It is erroneous, when speaking of the fifth human principle, to call it "the Kâma-Rûpa." It is no Rûpa, or form at all, except after death, but the Kâmic elements, animal desires and passions, such as anger, lust, envy, revenge, etc., etc., the progency of selfishness and matter.

Surely not the impersonal Ego, the Divine Individuality. Therefore it must be the good Karmic records of the deceased, impressed upon the Auric Substance, which furnish the Human Soul with just enough of the Spiritual elements of the ex-personality to enable it to still believe itself that body from which it has just been severed, and to receive its fruition, during a more or less prolonged period of "spiritual gestation." For Devachan is a "spiritual gestation" within an ideal matrix state, that ends in the new birth of the Ego into the world of effects, which ideal, subjective birth precedes its next terrestrial birth—the latter being determined by its bad Karma—into the world of causes.*2 In the second case, that of furnishing the Kama-Rupa for the ghost or spook of the Entity, it is from the animal dregs of the Auric Envelope, with its daily Karmic record of animal life, so full of animal desires and selfish aspirations, that it is furnished.† Now, the Linga-Śarîra remains with the Physical Body, and fades out along with it. An astral entity then has to be created (a new Linga-Sarîra provided) to become the bearer of all the past Tânhas and future Karma. How is this accomplished? The mediumistic "spook," the "departed angel," fades out and vanishes also in its turn‡ as an entity or full image of the Personality that was, and leaves in the Kâmalokic world of effects only the records of its misdeeds and sinful thoughts and acts, known in the phraseology of the Occultists as Tnhic or human "Elementals." It is these Elementals which—upon entering into the composition of the "astral form" of the new body, into which the Ego, on its quitting the Devachanic state, is to enter according to Karmic decree—form that new astral entity which is born within the Auric Envelope, and of which it is often said "Karma, with its army of Skandhas, waits at the threshold of Devachan."§

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* Here the world of effects is the Devachanic state, and the world of Causes, earth life.

† And it is this Kama-Rupa alone that can materialize in mediumistic séances, which it occasionally does when it is not the Astral Double, or Linga-Śarîra, of the medium himself which appears. Therefore, how can this bundle of vile moral passions and terrestrial lusts, resurrected by, and gaining consciousness only through, the organism of the medium, be accepted as a "departed angel" or the spirit of a once human body? As well say of the microbe pest which fastens upon a person that it is a sweet departed angel.

‡ This is accomplished in more or less time, according to the degree that the Personality (whose dregs it now is) was spiritual or material. If spirituality prevailed, then the Larva, "spook," will fade out very soon; but if it was very materialistic, the Kâma-Rûpa may last centuries and—even survive with the help of some of its scattered Skandhas, which are all transformed in time into Elements. See The Key to Theosophy, pp 141 et seq., in which work it was impossible to go into details, but where the Skandhas are spoken of as the germs of Karmic effects.

§ The Key to Theosophy, p. 141.

For no sooner is the Devachanic state of reward ended, than the Ego is indissolubly united with (or rather follows in the track of) the new Astral Form. Both are Karmically propelled towards the family or woman from which is to be born the animal child chosen by Karma to become the vehicle of the Ego which has just awakened from the Devachanic state. Then the new Astral Form, composed partly of the pure Âkâúic Essence of the Auric "Egg," and partly of the terrestrial elements of the punishable sins and misdeeds of the last Personality, is drawn into the woman. Once there, Nature models the foetus of flesh around the Astral, out of the growing materials of the male seed in the female soil. Thus grows out of the essence of a decayed seed the fruit or eidôlon of the dead seed, the physical fruit producing in its turn within itself another and other seeds for future plants.3

And now we may return to the Tattvas, and see what they mean in nature and man, showing thereby the great danger of indulging in fancy, amateur Yoga, without knowing what we are about.

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THE TATTVIC CORRELATIONS AND MEANING

In nature, then, we find seven Forces, or seven Centres of Force, and everything seems to respond to that number, as for instance, the septenary scale in music, or Sounds, and the septenary spectrum in Colors. In The Secret Doctrine I have not exhausted its nomenclature and proofs, yet enough is given to show every thinker that the facts adduced are no coincidences, but very weighty testimony.

There are several reasons why five Tattvas only are given in the Indian systems. One of these I have already mentioned; another is that, owing to our having reached only the Fifth Race and being (so far as Science is able to ascertain) endowed with only five senses, the two remaining senses that are still latent in man can have their existence proven only on phenomenal evidence, which to the materialist is no evidence at all. The five physical senses are made to correspond with the five lower Tattvas, the two yet undeveloped senses in man, and the two forces, or Tattvas, forgotten by Brahmans and still unrecognized by Science, being so subjective, and the highest of them so sacred, that it can only be recognized by, and through, the highest Occult Sciences. It is easy to see that these two Tattvas and the two senses (the sixth and the seventh) correspond to the two highest human Principles, Buddhi and the Auric Envelope, impregnated with the light of Âtman. Unless we open in ourselves, by occult training, the sixth and seventh senses, we can never comprehend correctly their corresponding types.

Thus the statement in “Nature’s Finer Forces” that, in the Tattvic scale, the highest Tattva of all is Âkâúa* (followed by [only] four, each of which becomes grosser than its predecessor), if made from the esoteric standpoint, is erroneous. For once Âkâúa, an almost homogeneous and certainly universal principle, is translated Ether, then Âkâúa is dwarfed and limited to our visible universe, for assuredly it is not the Ether of Space. Ether, whatever modern Science makes of it, is differentiated Substance; Âkâúa, having no attributes save one—SOUND, of which it is the substratum—is no substance even exoterically and in the minds of some Orientalists,† but rather Chaos, or the Great Spatial Void.‡ Esoterically, Âkâúa alone is Divine Space, which becomes Ether only on the lowest and last plane, or our visible Universe and Earth. In this case the blind is in the word “attribute,” which is given as Sound! It is no attribute at all, but the primal correlation of Âkâúa; its primordial manifestation, the Logos, or Divine Ideation made WORD, and that “Word” made flesh. Sound may be considered an “attribute” of Âkâúa only on the condition of anthropomorphizing the latter. It is not a characteristic of it, though it is certainly as innate in it as the idea “I am I” is innate in our thought.

Occultism teaches that Âkâúa contains and includes the seven Centres of Force, therefore the seven Tattvas of which Âkâúa is the seventh, or rather their synthesis. But if Âkâúa be taken—as we believe is the fact in this case to represent only the exoteric idea, then the author is right; because (as Âkâúa is universally omnipresent), following the Purânic limitation, he places its commencement, for the better comprehension of our finite intellects, only beyond the four planes of our Earth Chain,§ the two higher Tattvas being as concealed to the average mortal as the sixth and seventh senses are to the materialistic mind.

Therefore, while Hindu, Sanskrit and Purânic philosophy speaks only of five Tattvas, Occultists name seven, making them correspond with every septenary in nature. The Tattvas stand in the same order as the seven macro- and microscosmic Forces. These as taught in Esotericism, are as follows:

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* Following Śaivâgama, the said author enumerates the correspondence in this wise: Âkâúa (or Ether) is followed by Vâyu (Gas), Tejas (Heat), Âpas (Liquid), and Prithivî (solid).

† See Fitz-Edward Hall’s notes on the Vishnu-Purâna.

‡ The pair which we refer to as the One Life, the Root of All, and Âkâúa in its pre-differentiating period answers to the Brahma (neuter) and Aditi of some Hindus, and stands in the same relation as the Parabrahman and Mûlaprakriti of the Vedântins.

§ See The Secret Doctrine, Vol. I, Diagram No. 3, p. 200.

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(1) ÂDI TATTVA, the primordial universal Force, issuing at the beginning of manifestation (or creative period) from the eternal immutable SAT, the substratum of ALL. It corresponds with the Auric Envelope or “Brahmâ’s Egg,” surrounding every globe, as every man, animal and thing. It is the vehicle containing potentially everything—Spirit and Substance, Force and Matter. It is Âdi Tattva that we refer to in Esoteric Cosmogony, as the Force which proceeds from the First or Unmanifested Logos.

(2) ANUPAPÂDAKA TATTVA,* the first differentiation on the plane of being—the first being an ideal one—or that which is born by transformation from something higher than itself. With the Occultists, the Force proceeds from the Second Logos.

3) ÂKÂSA TATTVA. It is at this point that all the exoteric philosophies and religions start from. Âkâúa Tattva is explained in them as the Etheric Force, Ether. Hence the name given to Jupiter, the “highest” god, or Pater Aether; Indra, once the highest god in India, as the etheric or heavenly expanse, Uranus, etc., etc., and the Biblical God as the Holy Ghost, Pneuma, rarified wind or air. The Occultists call the Force of the Third Logos, the Creative Force in the already Manifested Universe.

(4) VÂYU TATTVA (Air-Force), the aërial plane where substance is gaseous.

(5) TAIJASA TATTVA (from tejas, luminous) the plane of our atmosphere.

(6) ÂPAS TATTVA, watery or liquid substance or force.

(7) PRITHIVŸ TATTVA, solid earthly substance—the terrestrial spirit or force, the lowest of all.

All these correspond to our principles, and to the seven senses and forces in man. According to the Tattva or Force generated or induced in us, so will our bodies act.

Now, what I have to say here is addressed especially to those members who are anxious to develop powers by “sitting for Yoga.” You see, from what has been already said, that in the development of Râja-Yoga, no extant works made public are of the least good; they can at best give inklings of Ha˜ha-Yoga, something that may develop mediumship at best, and in the worst case—consumption. If those who practice “meditation,” and try to learn the “Science of Breath,” will read attentively “Nature’s Finer Forces,” they will find that it is by utilizing the five Tattvas only that this dangerous science is acquired.

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* Anupapâdaka, in Pâli Opapâtika (Tibetan: Brdus-te-skyas-pa), meaning the “parentless,” born without father or mother, from itself,” as a transformation e.g., the god Brahmâ sprang from the Lotus (the symbol of the Universe) that grows from Vishnu’s navel, Vishnu typifying eternal and limitless space, and Brahmâ the universe and Logos; the mythical Buddha is also born from a Lotus.

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For in the exoteric Yoga Philosophy, and the Haˇha-Yoga practice, Âkâúa Tattva is placed in the head (or physical brain) of man; Tejas Tattva in the shoulders; Vâyu Tattva in the navel (the seat of all the phallic gods, “creators” of the universe and man); Âpas Tattva in the knees; and Prithivi Tattva in the feet. Hence the two higher Tattvas and their correspondences are ignored and excluded; and—as they are the chief factors in Râja-Yoga—no spiritual or intellectual phenomena of highest nature can take place; but, the psycho-physiological system being developed simply, the best results obtainable are physical phenomena and no more. As the “Five Breaths,” or rather the five states of the human breath, correspond in Haˇha-Yoga to these terrestrial planes and colors, what spiritual results can be obtained? They are the very reverse of the plane of Spirit, or the higher macrocosmic plane, reflected as they are in the Astral Light upside down. This is proven in the Tântra work, Śaivâgama, itself. Let us compare.

First of all, remember that the Septenary of visible as of invisible Nature is said in Occultism to consist of the three (and four) Fires, which grow into forty-nine Fires. This shows that as the Macrocosm is divided into seven great planes of various differentiations of Substance—from the spiritual, or subjective, to the fully objective or material, from Âkâúa down to the sin-laden atmosphere of our earth—so, in its turn, each of these great planes has three aspects, based on four principles, as already shown above. This seems to be quite natural, as even modern Science has her three states of matter and what are generally called the “critical” or intermediate states between the solid, the fluidic, and the gaseous.

Now, the Astral Light is not a universally diffused stuff, but pertains to our earth and all other bodies of the system on the same plane of matter with it. Our Astral Light is, so to speak, the Linga-Sarîra of our earth; only instead of being its primordial prototype, as in the case of our Chhâyâ, or Double, it is the reverse. While the human and animal bodies grow and develop in the model of their antetypal Doubles, it is the Astral Light that is born from the terrene emanations, grows and develops after its prototypal parent, and reflects everything reversed in its treacherous wave (both from the upper planes and from its lower solid plane, the earth). Hence the confusion of its colors and sounds in the perception and clairaudience of the sensitive who trusts to its records—be that sensitive a Haˇha-Yogi or a medium. The parallel between the Esoteric and the Tântra Tables of the Tattvas in relation to Sounds and Colors shows this very clearly in the accompanying table.

Esoteric and Tāntra Tables of the Tattvas.

Esoteric Principles, Tattvas or Forces, and their Correspondences with the Human Body, States of Matter and Color.					*Tāntra Tattvas and their Correspondences with the Human Body, States of Matter and Color.*			
TATTVAS (FORCES)	PRINCIPLES	STATES OF MATTER	PARTS OF BODY	COLOR	TATTVAS	STATES OF MATTER	PARTS OF BODY	COLOR
(a) Ādi	Auric Egg	Primordial, Spiritual Substance; Ākāśa; Substratum of the Spirit of Ether.	Envelopes the whole body and penetrates it. Reciprocal emanation, endosmotic and exosmotic.	Contains all Colors in human being — Blue.	*(a)* Ignored	Ignored	Ignored	Ignored
(b) Anupapādaka	Buddhi	Spiritual Essence, or Spirit. "Primordial *Waters* of the Deep"	Third Eye,or Pineal Gland.	Yellow	*(b)* Ignored	Ignored	Ignored	Ignored
(c) Alaya or Ākāśa	Manas Ego	Ether of Space, or Ākāśa in its third differentiation. Critical State of Vapor.	Head.	Indigo	*(c)* Ākāśa	Ether	Head	Black or colorless
(d) Vāyu	Kāma-Manas	Critical State of Water.	Throat to Navel.	Green	*(d)* Vāyu	Gas	Navel	Blue
(e) Tejas	Kāma (Rūpa)	Essence of gross Water; corresponds to *Ice*.	Shoulders and Arms to Thighs.	Red	*(e)* Tejas	Heat (?)	Shoulders	Red
(f) Āpas	Liṅga-Śarīra	Gross Ether or *Liquid* Air.	Thighs to Knees.	Violet	*(f)* Āpas	Liquid	Knees	White
(g) *Pṛithivī*	Living body in Prāṇa or animal Life	Solid and Critical State.	Knees to Feet.	Orange Red[1]	*(g)* Pṛithivī	Solid	Feet	Yellow[2]

1 One may see at a glance how reversed in their colors are the Tattvas, as reflected in the Astral Light, when we find the indigo called black; the green, blue; the violet, white; and the orange, yellow.

2 The colors, I say again, do not here follow the prismatic scale—red, orange, yellow, green, blue, indigo and violet—because (1) the latter is a false reflection, a true Māyā; and (2) the order of our scale is that of the spiritual spheres, or seven planes of the Macrocosm.

Such, then, is the occult science on which the modern ascetics and Yogis of India base their soul development and powers. They are known as the Haˇha-Yogis. Now, the science of Haˇha-Yoga rests upon the "suppression of breath," or Prânâyâma, to which exercise our Masters, are unanimously opposed. For what is Prânâyâma? Literally translated, it means the "death of (vital) breath." Prâna, as said, is not Jîva, the eternal fount of life immortal, nor is it connected in any way with Pranava, as some think, for Pranava is a synonym of AUM in a mystic sense. All that has ever been taught publicly and clearly about it is to be found in "Nature's Finer Forces." If such directions, however, are followed, they can only lead to black magic and mediumship. Several impatient Chelas, whom we knew personally in India, went in for the practice of Haˇha-Yoga, notwithstanding our warnings. Of these, two developed consumption, of which one died; the others became almost idiotic; another committed suicide; and one developed into a regular Tântrika, a black magician, but his career, fortunately for himself, was cut short by death.

The science of the five breaths—the moist, the fiery, the airy, etc., etc.—has a twofold significance and two applications. By the Tântrikas it is accepted literally, as relating to the regulation of the vital, lung breath, but by the ancient Râja-Yogis as referring to the mental or "will" breath, which alone leads to the highest clairvoyant powers, to the function of the Third Eye and the acquisition of the true Râja-Yoga occult powers. The difference between the two is enormous. The former, as shown, use the five lower Tattvas; the latter begin by using the three higher alone—for mental and will development—and the rest only when they have completely mastered the three; hence, they use only one (Âkâúa Tattva) out of the Tântric five. As well said in the above stated work, "Tattvas are the modifications of Svara." Now, the Svara is the root of all sound, the substratum of the Pythagorean music of the spheres, Svara being that which is beyond spirit, in the modern acceptation of the word—the spirit of the spirit, or as very properly translated, the "current of the life wave," the emanation of the One Life. The Great Breath spoken of in Volume I of The Secret Doctrine is ÂTMAN, the etymology of which is "eternal motion." Now, while the ascetic-chela of our school follows carefully, for his mental development, the process of the evolution of the Universe, that is, proceeds from universals to particulars, the Haˇha-Yogi reverses the conditions and begins by sitting for the suppression of his (vital) breath. And if, as Hindu philosophy teaches, at the beginning of cosmic evolution, "Svara threw itself into the form of Âkâúa," and thence successively into the forms of Vâyu (air), Agni (fire), Âpas (water), and Prithivî (solid matter),* then it stands to reason that we have to begin by the higher supersensuous Tattvas.

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* See The Theosophist, Vol. IX, February 1888, p. 276.

The Râja-Yogi does not descend on the planes of substance beyond Sûkshma (subtle matter); while the Ha˜ha-Yogi develops and uses his powers only on the material plane. A good proof of this is found in the fact that the Tântrika locates the three “Nâdis,” (Sushumna, Idâ, and Pingala) in the medulla oblongata, the central line of which he calls Sushumna, and the right and left divisions, Pingala and Idâ—and also the heart, to the divisions of which he applies the same names. The Trans-Himâlayan school, of the ancient Indian Râja-Yogis, with which the modern Yogis of India have little to do, locates Sushumna, the chief seat of these three Nâdis, in the central tube of the spinal cord, and Idâ and Pingala on its left and right sides. Sushumna is the Brahmadanda. It is that tube (of the two along the spinal cord) of the use of which physiology knows no more than it does of the spleen and the pineal gland. Idâ and Pingala are simply the sharp and flat of that Fa (of human nature), the keynote and the middle key in the scale of the septenary harmony of the principles—which, when struck in a proper way, awakens the sentries on both sides, the spiritual Manas and the physical Kâma, and subdues the lower through the higher. But this effect has to be produced by exercise of will-power, not through the scientific or trained suppression of the breath. Take a transverse section of the spinal cord, and you will find that the shaded parts show sections across the tube, the one side of which tube transmits the volitional orders, and the other a life current of Jîva—not of Prâna, sent down to animate the lower extremities of man—during what is called Samâdhi and like states.

He who has studied both systems, the Ha˜ha and Râja-Yoga, finds an enormous difference between the two: one is purely psycho-physiological, the other purely psycho-spiritual. The Tântrists do not seem to go higher than the six visible and known plexuses, with each of which they connect the Tattvas; and the great stress they lay on the chief of these, the Mûladhâra Chakra (the sacral plexus), shows the material and selfish bent of their efforts towards the acquisition of powers. Their five Breaths and five Tattvas are chiefly concerned with the prostatic, epigastric, cardiac, and laryngeal plexuses. Almost ignoring the Agneya, they are positively ignorant of the synthesizing pharyngeal plexus. But with the followers of the old school it is different. We begin with the mastery of that organ which is situated at the base of the brain, in the pharynx, and called by Western anatomists the Pituitary Body. In the series of the objective cranial organs, corresponding to the subjective Tattvic principles, it stands to the “Third Eye” (Pineal Gland) as Manas stands to Buddhi; the arousing and awakening of the Third Eye must be performed by that vascular organ, that insignificant little body, of which, once again, physiology knows nothing at all.

The one is the Energizer of WILL, the other that of Clairvoyant Perception.

Those among the students of the E.S.T. who are physicians, physiologists, etc., will understand me better than the rest in the following explanation.

Now, as to the functions of the Pineal Gland, or Conarium, and of the Pituitary Body, we find no explanations vouchsafed by the standard authorities. Indeed, on looking through the works of the greatest specialists, it is curious to observe how much confused ignorance on the human vital economy, physiological as well as psychological, is openly confessed. In fact, the following is all that can be gleaned from the authorities upon these two important organs.

(1) The Pineal Gland, or Conarium, is a rounded, oblong body, from three to four lines long, of a deep reddish grey, connected with the posterior part of the third ventricle of the brain. It is attached at its base by two thin medullary cords, which diverge forward to the Optic Thalami (or the posterior cerebral ganglia). Remember that the latter are found by the best physiologists to be the organs of reception and condensation of the most sensitive and sensorial incitations from the periphery of the body (according to Occultism, from the periphery of the Auric Egg, which is our point of communication with the higher, universal Planes). We are further told that the "two bands of the Optic Thalami, which are inflected to meet each other, unite on the median line, where they become the two Peduncles of the Pineal Gland."

(2) The Pituitary Gland, or Hypophysis Cerebri, is a small and hard body about six lines broad, three long and three high. It is always formed of an anterior bean-shape, and a posterior and more rounded lobe, which are uniformly united. Its component parts, we are told, are almost identical with those of the Pineal Gland; yet not the slightest connection can be traced between the two. To this, however, Occultists take exception; they know that there is a connection, and this even anatomically and physically. Dissectors, on the other hand, have to deal with corpses; and, as they themselves admit, brain-matter, of all tissues and organs, collapses and changes form the soonest—in fact, a few minutes after death. When, then, the pulsating life which expanded the mass of the brain, filled all its cavities and energized all its organs, vanishes, the cerebral mass shrinks into a sort of pasty condition, and once open passages become closed. But the contraction and even interblending of parts in this process of shrinking, and the subsequent pasty state of the dead brain, do not imply that there is no connection between these two glands before death. In point of fact, as Professor Owen has shown, a connection as objective as a groove and tube, exists in the crania of the human foetus and of certain fishes.

When a man is in his normal condition, the introspective Adept can see the golden Aura pulsating in both the glands, a pulsation, like that of the heart, never ceasing throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the Aura takes on a stronger vibratory and pulsating or swinging action. The arc (of the Pituitary Gland) mounts upward, more and more, toward the Pineal Gland, until finally the current striking it, just as when the electric current strikes some solid object, the dormant organ is awakened and set all aglowing with the pure Âkâúic Fire. This is the psycho-physiological illustration of two organs on the physical plane, which are the concrete symbols of, and represent respectively, the metaphysical concepts called Manas and Buddhi. The latter, in order to become conscious on this plane, needs the more differentiated fire of Manas; but once the sixth sense has awakened the seventh, the light which radiates from it illuminates the fields of infinitude: for a brief space of time, man becomes omniscient; the Past and the Future, Space and Time, disappear and become for him the Present. If an Adept, he will store that knowledge he thus gains, in his physical memory and nothing—save the crime of indulging in Black Magic—can obliterate the remembrance of it. If only a Chela, portions alone of the whole truth will impress themselves on his memory, and he will have to repeat the process for years, never allowing one speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept.

It may seem strange, almost incomprehensible, that the chief success in Gupta-Vidyâ, or Occult Knowledge, should depend upon such flashes of clairvoyance, and that the latter should depend in man, on two insignificant, almost imperceptible excrescences in his cranial cavity, “two horny warts covered with grey sand (acervulus cerebri),” as expressed by Bichat in his Traité d’Anatomie Descriptive; yet so it is. But this sand is not to be despised; nay, in truth, it is only this landmark of the internal, independent activity of the Conarium (Pineal Gland) that prevents physiologists from classifying it with the absolutely useless atrophied organs, the relics of a previous and now utterly changed anatomy of man during some period of his unknown evolution. This “sand” is very mysterious, and baffles the inquiry of every materialist. In the cavity on the anterior surface of this gland, in young persons only, and in its substance, in people of advanced years, is found “a yellowish substance, semi-transparent, brilliant and hard, the diameter of which does not exceed half a line.”* Such is the acervulus cerebri This brilliant “sand” is the concretion of the gland itself, so say the physiologists.

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* S.T. von Sömmerring, De acervulo cerebri (1785), Vol. III, p. 322.

Perhaps not, we answer. The Pineal Gland is that which the Eastern Occultist calls Devaksha, the “Divine Eye,” or the “Third Eye.” To this day, it is the chief and foremost organ of spirituality in the human brain, the seat of genius, the magical Sesame uttered by the purified Will of the mystic, which opens all the avenues of truth for him who knows how to use it. The Esoteric Science teaches that Manas, the Mind Ego, does not accomplish its full union with the child before he is six or seven years of age, before which period, even according to the canon of the Church and Law, no child is deemed responsible.* Manas becomes a prisoner, one with the body, only at that age. Now, a strange thing was observed in several thousand cases by the famous German anatomist Wengel. With a few extremely rare exceptions, this “sand,” or golden-colored concretion, is found only in subjects after the completion of their seventh year; and it is absent in the head of children under six years. In the case of fools these calculi are very few; in congenital idiots they are completely absent. Morgagni,† Greding,‡ and Günz§ were wise men in their generation, and are wise men today, since they are the only physiologists, so far, who connect these calculi with mind. For, sum up the facts, that they are absent in young children, in very old people, and in idiots, and the unavoidable conclusion will be that they must be connected with mind.

Now, since every mineral, vegetable and other atom is only a concretion of crystallized Spirit, or Âkâúa, the Universal Soul, why, asks Occultism, should the fact that these concretions of the Pineal Gland are, upon analysis, found to be composed of animal matter, phosphate of lime and carbonate, serve as an objection to the statement that they are the result of the work of mental electricity upon surrounding matter?

Our seven Chakras are all situated in the head, and it is these Master Chakras which govern and rule the seven (for there are seven) principal plexuses in the body, and the forty-two minor ones to which Physiology refuses that name. The fact that no microscope can detect such centres on the objective plane goes for nothing; no microscope has ever yet detected, nor ever will, the difference between the “motor” and “sensory” nerve-tubes, the conductors of all our bodily and psychic sensations; and yet physiological logic alone would show that such difference exists.

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* In the Greek Eastern Church no child is allowed to go to confession before the age of seven, after which he is considered to have reached the age of reason.

† G. B. Morgagni, De sedibus, et causis morborum, etc., Vol XII.

‡ J. E. Greding, Adversaria medica practica.

§ J. G. Günz, Prolusio capillos glandulae pinealis in quinque mente alienatis proponit, Lipsiae, 1753.

And if the term plexus, in this application, does not represent to the Western mind the idea conveyed by the term of the anatomist, then call them Chakras or Padmas, or the Wheels, the Lotus Hearts and Petals. Remember that Physiology, imperfect as it is, shows septenary groups all over the exterior and interior of the body; the seven head orifices, the seven "organs" at the base of the brain, the seven plexuses (the pharyngeal, laryngeal, cavernous, cardiac, epigastric, prostatic, and the sacral plexus), etc., etc.

When the time comes, the members of the E.S.T. will be given the minute details about the Master Chakras and taught to use them; till then, less difficult subjects have to be learned. If asked whether the seven plexuses, or Tattvic centres of action, are the centres where the seven rays of the Logos vibrate, I answer in the affirmative, simply remarking that the rays of the Logos vibrate in every atom, for the matter of that.

In The Secret Doctrine it is almost revealed that the "Sons of Fohat" are the personified forces known, in a general way as Motion, Sound, Heat, Light, Cohesion, Electricity (or Electric) Fluid, and Nerve Force (or Magnetism). This truth, however, cannot teach the student to attune and moderate the Kundalini of the Cosmic plane with the vital Kundalini, the Electric Fluid with the Nerve Forces, and unless he does so, he is sure to kill himself; for the one travels at the rate of about 90 feet, and the other at the rate of 115,000 leagues a second. The seven Śaktis respectively called Para Śakti, Jnâna-Śakti, etc., etc., are synonymous with the "Sons of Fohat," for they are their female aspects. At the present stage, however, as their names would only be confusing to the Western student, it is better to remember the English equivalents as translated above. As each force is septenary, their sum is, of course, forty-nine.

The question now mooted in Science, whether a sound is capable of calling forth impressions of light and color in addition to its natural sound impressions, has been answered by Occult Science ages ago. Every impulse or vibration of a physical object producing a certain vibration of the air—that is, causing the collision of physical particles, the sound of which is capable of affecting the ear—produces at the same time a corresponding flash of light, which will assume some particular color. For, in the realm of hidden Forces, an audible sound is but a subjective color; and a perceptible color, but an inaudible sound; both proceed from the same potential substance, which Physicists used to call ether, and now refer to under various other names; but which we call plastic, though invisible, SPACE. This may appear a paradoxical hypothesis, but facts are there to prove it.

Complete deafness, for instance does not preclude the possibility of discerning sounds; and medical science has several cases on record which prove that these sounds are received by, and conveyed to, the patient's organ of sight, through the mind, under the form of colored chromatic impressions. The very fact that the intermediate tones of the chromatic musical scale were formerly written in colors, shows an unconscious reminiscence of the ancient occult teaching that color and sound are two out of the seven correlative aspects, on our plane, of one and the same thing, viz. Nature's first differentiated Substance.

Here is an example of the relations of color to vibration well worthy of the attention of Occultists. Not only Adepts and advanced Chelas, but also the lower order of psychics, such as clairvoyants and psychometrists, can perceive a psychic Aura of various colors around every individual, corresponding to the temperament of the person within it. In other words the mysterious records within the Auric Egg are not the heirloom of trained Adepts alone, but sometimes also of natural psychics. Every human passion, every thought and quality, is indicated in the Aura by corresponding colors and shades of color, and certain of these are sensed and felt rather than perceived. The best of such psychics, as shown by Galton, can also perceive colors produced by the vibrations of musical instruments, every note suggesting a different color. As a string vibrates and gives forth an audible note, so the nerves of the human body vibrate and thrill in correspondence with various emotions under the general impulse of the circulating vitality of Prâna, thus producing undulations in the psychic Aura of the person which results in chromatic effects.

The human nervous system as a whole, then, may be regarded as an Aeolian Harp, responding to the impact of the vital force (which is no abstraction, but a dynamic reality) and manifests the subtlest shades of the individual character in color phenomena. If these nerve vibrations are made intense enough and brought into vibratory relation with an astral element, the result is—sound. How, then, can anyone doubt the relation between the microcosmic and macrocosmic forces?

And now that I have shown that the Tântric works as explained by Râma Prasad, and other Yoga treatises of the same character which have appeared from time to time in Theosophical journals—for note well that those of true Râja-Yoga are never published—tend to Black Magic and are most dangerous to take for guides in self-training, I hope that the American Esotericists will be on their guard.

For, considering that no two authorities up to the present day agree as to the real location in the body of the Chakras and Padmas, and, seeing that the colors of the Tattvas as given are reversed, e.g.:

(a) Âkâúa is shown black or colorless, whereas, corresponding to Manas, it is indigo;

(b) Vâyu is made blue, whereas, corresponding to the Lower Manas, it is green;

(c) Âpas is made white, whereas, it is violet, the color of the Astral Body, with a silver, moonlike white substratum; Tejas, red, being the only color given correctly—from such considerations, I say, it is easy to see that these disagreements are dangerous blinds.

Further, the practice of the Five Breaths results in deadly injury, both physiologically and psychically, as already shown. It is indeed that which it is called, Prânâyâma, or the "death of the breath," for it results, for the practicer, in death—in moral death always, and in physical death very frequently.

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EXOTERIC "BLINDS" AND "THE DEATH OF THE SOUL"

As a corollary to this and before going into still more abstruse teachings, I must redeem my promise already given to you in my last letter. I have to illustrate by tenets you already know, the awful doctrine of personal annihilation. Banish from your minds all that you have hitherto read and thought you understood, in such works as Esoteric Buddhism, of such hypotheses as the eighth sphere and the moon, and that man shares a common ancestor with the ape. Even the details occasionally given out by myself in The Theosophist and Lucifer were nothing like the whole truth, but only broad general ideas, hardly touched upon in their details. Certain passages, however, give out hints, especially my footnotes on articles translated from Éliphas Lévi's "Letters on Magic."*

Nevertheless, personal immortality is conditional, for there is such a thing as "soulless man," a teaching barely mentioned, yet still spoken of in Isis Unveiled;† and there is an Avichi, rightly called Hell, though it has no connection with, or similitude to, the good Christian Hell, either geographically or psychically. The truth known to Occultists and Adepts in every age could not be given out to a promiscuous public; hence, though almost every mystery of occult philosophy lies half concealed in Isis and The Secret Doctrine, I had no right to amplify or correct Mr. Sinnett's details. You may now compare these four volumes and especially Esoteric Buddhism with the diagrams and written explanations in the Instructions, and see for yourselves.

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* See "Stray Thoughts on Death and Satan" [Notes and Footnotes by H. P. B.], The Theosophist, Vol. III, October, 1881, pp. 12-15 [Collected Writings, Vol. III pp. 287-91]; also "Fragments of Occult Truth," The Theosophist, Vols. III and IV

† Volume II, pp. 368 et seq.

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I have, first of all, to draw your attention to Plate I. The numbering, as you have already been told, is exoteric, and you have to leave it out of your calculations and consideration. But examine well the Auric Egg, containing the picture of the Microcosm within the Macrocosm, Man within the Universe, and try to retain that which I have now to reveal in all its details.

You find here Paramâtman, the Spiritual Sun, outside of the human Auric Egg, as also outside the Macrocosmic or Brahmâ's Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramâtmic essence, yet it is wrong to call it a "human" or even a "universal" principle, for the term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept; it is not a principle, but the cause of every principle, the latter term being applied by Occultists only to its shadow—the Universal Spirit that ensouls the boundless Kosmos whether within, or beyond, Space and Time.

The Plate shows, moreover, Buddhi, the yellow semi-disc, serving as a vehicle to that Paramâtmic shadow, to be universal, and so also is the human Âtman, the Sun or white sphere above Buddhi. Within the blue Auric Egg we find the orange macrocosmic pentacle of LIFE, Prâna, containing within itself the (red) pentagram which represents man. Have you noticed that while the universal pentacle has its point soaring upwards (the sign of White Magic), in the human red pentacle it is the lower points which are upward, forming the "Horns of Satan," as the Christian Kabalists call it? This is the symbol of matter, that of personal man, and the recognized pentacle of the black magician. For the red pentacle does not stand only for Kâma, the fifth principle exoterically, but is made also to represent physical man, the animal of flesh with its desires and passions. So far, I have given you only one of its explanations, namely, that which refers to human and not to macrocosmic principles. The orange pentacle may be taken for both the universe and man; but for the present we shall consider the latter only.

Now, mark well, in order to understand that which follows, that the upper (indigo blue) Manas is connected with the lower (green) Manas by a thin line which binds the two together. This is the Antaskarana, that path or bridge of communication which serves as a link between the personal being whose physical brain is under the sway of the lower (animal) mind, and the reincarnating Individuality, the spiritual Ego, Manas-Manu, the "Divine Man." This thinking Manu, therefore, is that which alone reincarnates. In truth and in nature, the two Minds (the spiritual and the physical or animal) are one, but separate at reincarnation. For, while that portion of the divine which goes to animate consciously the personality, separating itself,

like a dense but pure shadow, from the divine Ego,* wedges itself into the brain and senses† of the uterine babe (at the completion of its seventh month), the Higher Manas does not unite itself with the child before the completion of the first seven years of its life. This detached essence, or rather the reflection or shadow of the Higher Manas, becomes, as the child grows, a distinct thinking principle in man, its chief agent being the physical brain. No wonder the materialists who perceive only this "rational soul," or mind, will not disconnect it with the brain and matter. But occult philosophy has evolved [solved?], ages ago, the problem of mind, and discovered the duality of Manas. Look at the Plate; see the divine Ego tending with its point upwards towards Buddhi, and the human Ego gravitating downwards, immersed in matter and connected with its higher, subjective half only by that Antaskarana. You will remember the name, as it is the connecting link during life between the two minds—the higher consciousness of the Ego and the human intelligence of the lower mind.

To understand this abstruse metaphysical doctrine fully and correctly, one has to be thoroughly impressed with an idea, which I have in vain endeavored to impart to Theosophists at large, namely, the great axiomatic truth that the only eternal and living reality is that which the Hindus call Paramâtman and Parabrahman. This is the one ever-existing Root-Essence, immutable and unknowable to our physical senses, but manifest and clearly perceptible to our spiritual natures. Once imbued with that basic idea and the further conception that if it is omnipresent, universal and eternal, like abstract Space itself, we must have emanated from it and must, some day, return into it, and all the rest becomes easy. If so, then it stands to reason that life and death, good and evil, past and future, are all empty words, or, at best, figures of speech.

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* The essence of the divine Ego is "pure flame," an entity to which nothing can be added and from which nothing can be taken, it cannot, therefore be diminished even by countless numbers of lower minds, detached from it like flames from a Flame. This is in answer to an objection by an Esotericist who asked whence was that inexhaustible essence of one and the same Individuality which was called upon to furnish a human intellect for every new personality in which it incarnated.

† The brain, or thinking machinery, is not only in the head and skull, but, as every physiologist who is not quite a materialist, will tell you, every organ in man, heart, liver, lungs, etc., down to every nerve and muscle, has, so to speak, its own distinct brain, or thinking apparatus. As our brain has naught to do in the guidance of the collective and individual work of every organ in us, what is that which guides each so unerringly in its incessant functions, that makes these struggle and that too with disease, throw it off and act, each of them even to the smallest not in a clock-work manner, as alleged by some materialists (for, at the slightest disturbance or breakage the clock stops), but as an entity endowed with instinct? To say that it is Nature is to say nothing, if not a fallacy; for Nature, after all, is but a name for these very same functions, the sum of the qualities and attributes, physical, mental, etc., in the universe and man, the total of agencies and forces guided by intelligent laws.

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If the objective universe itself is but a passing illusion on account of its beginning and finitude, then both life and death must also be aspects and illusions. They are changes of state, in fact, and no more. Real life is in the spiritual consciousness of that life, in a conscious existence in Spirit, not Matter; and real death is the limited perception of life, the impossibility of sensing conscious or even individual existence outside of form, or, at least, of some form of matter. Those who sincerely reject the possibility of conscious life divorced from substance, and a brain—are dead units. The words of Paul, an Initiate, become comprehensible. "Ye are dead and your life is hid with Christ in God," which is to say: Ye are personally dead matter, unconscious of its own spiritual essence, and your real life is hid with your divine Ego (Christos) in, or merged with, God (Âtman); now it has departed from you, soulless people.* Speaking on esoteric lines, every irrevocably materialistic person is a dead MAN, a living automaton, in spite of his being endowed with great brain power. Listen to what Âryâsanga says, stating the same fact:

"That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor dead Form. (This) Life-Light streameth downward through the stair of the seven worlds, the stair, of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not."

This is the first lesson to learn. The second is to study well and know the principles of both the Kosmos and ourselves, dividing the group into the permanent and impermanent, the higher and immortal, and the lower and mortal; for thus only can we master and guide the lower cosmic and personal, then the higher cosmic and impersonal.

Once we can do that, we have secured our immortality. But some may say: "How few are those who can do so! All such are great Adepts, and none can reach such Adeptship in one short life." Agreed; but there is an alternative. "If Sun thou canst not be, then be the humble Planet," says the Book of the Golden Precepts. And if even that is beyond our reach, then let us at least endeavor to keep within the ray of some lesser star, so that its silvery light may penetrate the murky darkness, through which the stony path of life trends onward; for without this divine radiance one risks losing more than he imagines.

With regard, then, to "soulless" men and the "second death" of the "Soul," mentioned in Isis Unveiled,† you will there find that I have spoken of such soulless people, and even of Avichi, though I leave the latter unnamed.

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* Colossians, iii. 3.

† Vol. II, pp. 367-70.

Read from the last paragraph on page 367 to the end of the first paragraph on page 370, and then collate what is there said with what I have now to say.

The higher triad, Âtma-Buddhi-Manas, may be recognized from the first lines of the quotation from the Egyptian papyrus. In the Ritual (now the Book of the Dead), the purified Soul (the dual Manas) appears as "the victim of the dark influence of the Dragon Apophis" (the physical personality of Kâma-Rûpic man, with his passions). If it has attained the final knowledge of the heavenly and the infernal mysteries, the Gnôsis—the divine and terrestrial mysteries of White and Black Magic—then the defunct personality "will triumph over its enemy"—death. This alludes to the case of a complete reunion, at the end of earth life, of the Ego with its lower Manas, full of "the 'harvest' of life." But if "Apophis" conquers the "Soul," then it "cannot escape its second death."

These few lines from a papyrus, many thousands of years old, contain a whole revelation, known, in those days, only to the Hierophants and the Initiates. The "harvest of life" consists of the finest spiritual ideations, of the memory of the noblest and most unselfish deeds of the personality, and the constant presence during its bliss after death of all those it loved with divine, spiritual devotion.* Remember the teaching: The human soul (lower Manas) is the only and direct mediator between the personality and the divine Ego. That which goes to make up on this earth the personality (miscalled by us individuality) is the sum of all its mental, physical and spiritual characteristic traits, which, being impressed on the human soul, produces the man. Now, of all these characteristics it is the purified ideations alone which can be impressed on the higher immortal Ego. This is done by the "human soul" merging again, in its essence, into its parent source, commingling with its divine Ego during life, and reuniting itself entirely with it after the death of the physical man. Therefore unless Kâma-Manas transmits to Buddhi-Manas such personal ideations, and such consciousness of its "I" as can be assimilated by the divine EGO, nothing of that "I" or personality can survive in the Eternal. Only that which is worthy of the immortal God within us, and identical in its nature with the divine quintessence, can survive; for in this case it is its own, the divine Ego's, "shadows" or emanations which ascend to it and are indrawn by it into itself again, to become once more part of its own Essence.

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* See The Key to Theosophy, pp. 147 et seq.

No noble thought, no grand aspiration, desire, or divine immortal love, can come into the brain of the man of clay and settle there, except as a direct emanation from the higher to, and through, the lower Ego; all the rest, intellectual as it may seem, proceeds from the "shadow," the lower mind, in its association and commingling with Kâma, and passes away and disappears forever. But the mental and spiritual ideations of the personal "I" return to it, as parts of the Ego's essence, and can never fade out. Thus of the personality that was, only its spiritual experiences, the memory of all that is good and noble, with the consciousness of its "I," blended with that of all the other personal "I's" that preceded it—survive and become immortal. There is no distinct or separate immortality for the men of earth outside of the EGO which informed them. That Higher Ego is the sole Bearer of all its alter Egos on earth and their sole representative in the mental state called Devachan. As the last disembodied personality, however, has a right to its own special state of bliss, unalloyed and free from the memories of all others, it is the last life only which is fully realistically vivid. Devachan is often compared to the happiest day in a series of many thousands of other "days" in the life of a person. The intensity of its happiness makes the man forget entirely all others, his past becomes obliterated.

This is what we call the Devachanic State and the reward of the personality, and it is on this old teaching that the hazy Christian notion of "Paradise" was built, borrowed with many other things from the Egyptian Mysteries, wherein the doctrine was enacted. And this is the meaning of the passage quoted in Isis. The Soul has triumphed over Apophis, the Dragon of Flesh. Henceforth, the personality will live in eternity, in its highest and noblest elements, the memory of its past deeds, while the "characteristics" of the "Dragon" will be fading out in Kâma-Loka. If the question is asked, "How live in eternity, when Devachan lasts but from 1000 to 2000 years?" the answer is: "In the same way as the memory of each day which is worth remembering lives in the memory of each one of us." For the sake of an example, the days passed in one personal life may be taken by us as an illustration of each personal life, and this or that person may stand for the divine Ego.

To obtain the key which will open the door of many a psychological mystery it is sufficient to understand and remember that which precedes and that which follows. Many a Spiritualist has felt terribly indignant on being told that personal immortality was conditional, and yet such is the philosophical and logical fact. Much has been said already on the subject, but no one to this day seems to have understood the doctrine. Moreover, it is not enough to know that such a fact is said to exist.

An Occultist, or he who would become one, must know why it is so; for having learned and comprehended the raison d'être, it becomes easier to set others right in their erroneous speculations, and, most important of all, it affords you an opportunity, without saying too much, to teach other people to avoid a calamity which, sad to say, occurs in our age almost daily. This calamity will now be explained at length.

One must know little indeed of the Eastern modes of expression to fail to see in the passage quoted from the Book of the Dead, and the pages of Isis referred to: (a) an allegory for the uninitiated, containing our esoteric teaching; and (b) that the two terms, "second death" and "soul," are, in one sense, blinds. "Soul" refers indifferently to Buddhi Manas and Kâma-Manas. As to the term "second death," the qualification "second" applies to several deaths which have to be undergone by the "principles" during their incarnation, Occultists alone understanding fully the sense in which such a statement is made. For we have: (1) the death of the body; (2) the death of the Animal Soul in Kâma-Loka; (3) the death of the Astral (Linga-Śarîra), following that of the Body; (4) the metaphysical death of the Higher Ego, the immortal, every time it "falls into matter," or incarnates in a new personality. The Animal Soul, or Lower Manas, that shadow of the divine Ego which separates from it to inform the personality (the details of which process will now be given), cannot by any possible means escape death in Kâma-Loka, at any rate that portion of this reflection which remains as a terrestrial residue and cannot be impressed on the Ego. Thus the chief and most important secret with regard to that "second death," in the esoteric teaching, was and is to this day the terrible possibility of the death of the Soul, that is, its severance from the Ego on earth during a person's lifetime. This is a real death (though with chances of resurrection), which shows no traces in a person and yet leaves him morally a living corpse. It is difficult to see why this teaching should have been preserved until now with such secrecy, when, by spreading it among people, at any rate among those who believe in reincarnation, so much good might be done. But so it was, and I had no right to question the wisdom of the prohibition, but have given it hitherto, as it was given to myself, under pledge not to reveal it to the world at large. But now I have permission to give it to all, revealing its tenets first to the Esotericists; and then when they have assimilated them thoroughly, it will be their duty to teach others this special tenet of the "second death," and warn all the Theosophists of its dangers. The pledge of secrecy, therefore, will no longer extend over this one solitary article of the esoteric creed.

To make the teaching clearer, I shall seemingly have to go over old ground; in reality, however, it is given out with new light and new details.

I have tried to hint at it in The Theosophist as I have done in Isis, but have failed to make myself understood. I will now explain it, point by point.

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THE PHILOSOPHICAL RATIONALE OF THE TENET

(1) Imagine, for illustration's sake, the one homogeneous, absolute and omnipresent Essence, above the upper step of the "stair of the seven planes of worlds," ready to start on its evolutionary journey. As its correlating reflection gradually descends, it differentiates and transforms into subjective, and finally into objective matter. Let us call it at its north pole Absolute Light; at its south pole (which to us would be the fourth or middle step, or plane, counting either way) we know it esoterically as the One and Universal Life. Now mark the difference. Above, LIGHT; below, Life. The former is ever immutable; the latter manifests under the aspects of countless differentiations. According to the occult law, all potentialities included in the higher become differentiated reflections in the lower; and according to the same law, nothing which is differentiated can be blended with the homogeneous.

Nor can anything endure of that which lives and breathes and has its being in the seething waves of the world, or plane of differentiation. Thus, Buddhi and Manas being both primordial rays of the One Flame—the former the vehicle (upâdhi or vâhana), of the one eternal Essence, the latter the vehicle of Mahat or Divine Ideation (Mahâ-Buddhi in the Purânas), the Universal Intelligent Soul—neither of them, as such, can become extinct or be annihilated, either in essence or consciousness. But the physical personality, with its Linga-Śarîra, and the animal soul with its Kâma,* can and do become so. They are born in the realm of illusion, and must vanish like a fleecy cloud from the blue and eternal sky.

He who has read The Secret Doctrine with any degree of attention, must know the origin of the human Egos, called generically Monads, and what they were before they were forced to incarnate in the human animal. The divine beings whom Karma led to act in the drama of Manvantaric life, are entities from higher and earlier worlds and planets, whose Karma had not been exhausted when their world went into Pralaya. Such is the teaching; but whether it is so or not, the Higher Egos are—as compared to such forms of transitory, terrestrial mud as ourselves—Divine Beings, Gods, immortal throughout the Mahâmanvantara, or the 311,040,000,000,000 years during which the Age of Brahmâ lasts.

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* Kâma-Rûpa, the vehicle of the Lower Manas, is said to dwell in the physical brain, in the five physical senses and in all the sense organs of the physical body.

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And as the Divine Egos, in order to re-become the One Essence, or be indrawn again into the Universal AUM, have to purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the personalities, to do likewise, if they would partake of the immortality of the Higher Egos. This they can achieve by crushing in themselves all that benefits the lower personal nature of their "selves" and by aspiring to transfuse their thinking Kâmic principle into that of the Higher Ego. We (i.e., our personalities) become immortal by the mere fact of our thinking, moral nature, being grafted on our divine triune Monad (Âtma-Buddhi-Manas), the three in one and one in three (aspects). For the Monad manifested on earth by the incarnating Ego is that which is called the Tree of Life Eternal, that can only be approached by eating the fruit of Knowledge, the Knowledge of Good and Evil, or of GNÔSIS, Divine Wisdom.

In the exoteric teachings, this Ego is the fifth principle in man. But the student who has read and understood the first two Instructions, knows something more. He is aware that the seventh is not a human, but a universal principle in which Man participates; but so does equally every physical and subjective atom, and also every blade of grass and everything that lives or is in Space, whether it is sensible of it or not. He knows, moreover, that if man is more closely connected with it, and assimilates it with a hundredfold more power, it is simply because he is endowed with the highest consciousness on this earth; that man, in short, may become a Spirit, a Deva or a God in his next transformation, whereas neither a stone nor a vegetable, nor an animal can do so before they become men in their proper turn.

(2) Now what are the functions of Buddhi? On this plane it has none, unless it is united with Manas, the Conscious Ego. Buddhi stands to the divine Root-Essence in the same relation as Mûlaprakriti to Parabrahman, in the Vedânta School; or as Alaya, the Universal Soul, to the One Eternal Spirit, or that which is beyond Spirit. It is its human vehicle, one remove from that Absolute which can have no relation whatever to the finite and the conditioned.

(3) What again is Manas and its functions? In its purely metaphysical aspect, Manas, being again one remove (on the downward plane) from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is Spiritual Self-Consciousness, in itself, and Divine Consciousness when united with Buddhi, which is the true "producer" of that "production" (vikâra), or Self Consciousness, through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the human mind, or lower Manas.

Both are linked together and are inseparable, and can have as little to do with the lower Tanmâtras* (rudimentary atoms) as the homogeneous with the heterogeneous. It is, therefore, the task of the lower Manas, or thinking personality, if it would blend itself with its God, the divine Ego, to dissipate and paralyze the Tanmâtras, or properties of the material form. Therefore, Manas is shown double, as the Ego and Mind of Man. It is Kâma-Manas, or the lower Ego, which, deluded into a notion of independent existence, as the "producer" in its turn and the Sovereign of the five Tanmâtras, becomes Ego-ism, the selfish Self, in which case it has to be considered as Mahâbhûtic and finite, in the sense of its being connected with Ahamkâra, the personal "I-creating" faculty. Hence "Manas has to be regarded as eternal and non-eternal; eternal in its atomic nature (paramanu-rûpa), as eternal substance (dravya), finite (kârya-rûpa), when linked as a duad with Kâma (animal desire or human egoistic volition), a lower production, in short." In this I do but repeat what I wrote in August, 1883, in answer to a critic in The Theosophist, in an article called "The Real and the Unreal."† While, therefore, the INDIVIDUAL EGO, owing to its essence and nature, is immortal throughout eternity, with a form (rûpa) which prevails during the whole lifecycle of the Fourth Round, its Sosie, or resemblance, the personal Ego, has to win its immortality.

(4) Antaskarana is the name of that imaginary bridge, the path which lies between the divine and the human Egos, for they are Egos, during human life, to re-become one Ego in Devachan or Nirvâna. This may seem difficult to understand, but in reality, with the help of a familiar though fanciful illustration, it becomes quite simple. Let us figure to ourselves a bright lamp in the middle of a room, casting its light upon the solid plaster wall. Let the lamp represent the divine Ego, and the light thrown on the wall the lower Manas, and let the wall stand for the body. The atmosphere which transmits the ray from the lamp to the wall, will then in our simile represent the Antaskarana. We must further suppose that the light thus transmitted is endowed with reason and intelligence, and possesses, morever, the faculty of dissipating all the evil shadows which pass across the wall, and of attracting brightness to itself, receiving their indelible impressions. Now, it is in the power of the human Ego to chase away the shadows (sins) and multiply the brightness (good deeds) which make these impressions, and thus, through Antaskarana, ensure its own permanent connection, and its final reunion with the divine Ego.

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* Tanmâtra means subtile and rudimentary form, the gross type of the finer elements. The five Tanmâtras are really the characteristic properties or qualities of matter, as of all the elements; the real spirit of the word is "something" or "merely transcendental," in the sense of properties or qualities.

† The Theosophist, Vol. IV, August, 1883: "The Real and the Unreal," p. 268 footnote. [Cf. Collected Writings, Vol. V, p. 80 footnote.]

Remember that the latter cannot take place while there remains a single taint of the terrestrial, or of matter, in the purity of that light. On the other hand, the connection can never be ruptured, and final reunion prevented, so long as there remains one spiritual deed, or potentiality, to serve as a thread of union; but the moment this last spark is extinguished, and the last potentiality exhausted, then comes the severence. In an Eastern parable the divine Ego is likened to the Master who sends out his laborers to till the ground and to gather in the harvest, and who is content to keep the field so long as it can yield even the smallest return. But when the ground becomes actually sterile, not only is it abandoned, but the laborer also (the lower Manas) perishes.

On the other hand, however, still using our simile, when the light thrown on the wall, or the rational human Ego, reaches the point of actual spiritual exhaustion, the Antaskarana disappears, the light is no longer transmitted, and the lamp becomes non-existent to it. The light which has been absorbed gradually disappears and "soul-eclipse" occurs; the being lives on earth and then passes into Kâma-Loka as a mere surviving congeries of material qualities; it can never pass outwards towards Devachan, but is reborn immediately, a human animal and scourge. Let "Jack the Ripper" stand as a type.

This simile, however fantastic, will help one to seize the correct idea. Except through the blending of the moral nature with the divine Ego, there is no immortality for the personal Ego. It is only that which is akin to the most spiritual emanations of the personal human soul which survives. Having, during a lifetime, been imbued with the notion and feeling of the "I-am-I" of its personality, the human soul, the bearer of the very essence of the Karmic deeds of the physical man, becomes, after the death of the latter, part and parcel of the divine Flame (the Ego). It becomes immortal through the mere fact that it is now strongly grafted on the Monad, which is the "Tree of Life Eternal."

And now we must speak of the tenet of the "second death." What happens to the Kâmic human soul, always that of a debased and wicked man or of a soulless person? This mystery will now be explained.

The personal "soul" in this case—viz. in that of one who has never a thought unconnected with the animal self, having nothing to transmit to the Higher, or to add to the sum of the experiences from past incarnations which its memory is to preserve throughout eternity—this personal soul becomes separated from the Ego. It can graft nothing of Self on that eternal trunk whose sap throws out millions of personalities, like so many leaves from its branches, leaves which wither and die and fall at the end of their season.

These personalities bud, blossom forth and expire, some without leaving a trace behind, others after commingling their own life with that of the parent stem. It is the "souls" of the former class that are doomed to annihilation, or Avichi, a state so incorrectly understood and still worse described by some Theosophical writers, but which is in fact not only located on our earth, but is this very earth itself.

Thus we see that Antaskarana has been destroyed before the lower man had an opportunity of assimilating the Higher and becoming at one with it; and therefore the Kâmic "Soul" becomes a separate entity, to live henceforth—for a short or long period, according to its Karma—as a "soulless" creature.

But before I elaborate this question, I must explain more clearly the meaning and functions of the Antaskarana. As already said, it is represented in Plate I as a narrow strip connecting the Higher and the lower Manas. If you look at the Glossary of The Voice of the Silence, pp. 88 and 89, you will find that it is a projection of the lower Manas, or, rather, the link between the latter and the Higher Ego, or between the human and the divine or spiritual Soul.* "At death it is destroyed as a path, or medium of communication, and its remains survive as Kâma-Rûpa"—the "shell." It is this which the Spiritualists see sometimes appearing in the séance rooms as materialized "forms," which they foolishly mistake for the "Spirits of the Departed."† So far is this from being the case, that in dreams, though Antaskarana is there, the personality is only half awake; therefore Antaskarana is said to be drunk or insane during our normal sleeping state. If such is the case during the periodical death (sleep), of the living body, one may judge of what the consciousness of Antaskarana becomes when it has been transformed after the "eternal sleep" into Kâma-Rûpa.

But to return. In order not to confuse the mind of the student with the abstruse difficulties of Indian metaphysics, let him view the lower Manas or Mind, as the personal Ego during the waking state, and as Antaskarana only during those moments when it aspires towards its higher half, and thus becomes the medium of communication between the two. It is for this reason that it is called "Path."

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* As the author of Esoteric Buddhism and The Occult World called Manas the Human Soul, and Buddhi the Spiritual Soul, I have left these terms unchanged in the Voice, seeing that it was a book intended for the public.

† In the exoteric teachings of Râja-Yoga, Antaskarana is called the inner organ of perception, and is divided into four parts: the (lower) Manas, Buddhi (reason), Ahaˆkâra (personality), and Chitta (selfishness). It also, together with several other organs, forms a part of Jîva, Soul, called also Lingadeha. Esotericists, however, must not be misled by this popular version.

Now, when a limb or organ belonging to the human physical organism is left in disuse, it becomes weak and finally atrophies; so also is it with any mental faculty; hence the atrophy of the lower mind-function, called Antaskarana, becomes comprehensible in both completely materialistic natures and those of depraved people.

According to esoteric philosophy, however, the teaching is as follows. Seeing that the faculty and function of Antaskarana is as necessary as the medium of the ear for hearing, or that of the eye for seeing, so long as the feeling of Ahamkâra (of the personal "I" or selfishness) is not entirely crushed out in a man, and the lower mind not entirely merged into and become one with the Higher (Buddhi Manas), it stands to reason that to destroy Antaskarana is like destroying a bridge over an impassable chasm: the traveller can never reach the goal on the other shore. And here lies the difference between the exoteric and the esoteric teaching. The former makes Vedânta state that so long as Mind (the lower) clings through Antaskarana to Spirit (Buddhi-Manas), it is impossible for it to acquire true spiritual Wisdom, Jñâna, and that this can only be attained by seeking to come en rapport with the Universal Soul (Âtman); that, in fact, it is by ignoring the Higher Mind altogether that one reaches Râja-Yoga. We say that it is not so. No single rung of the ladder leading to knowledge can be skipped. No personality can ever reach or bring itself into communication with Âtman, except through Buddhi-Manas; to try and become a Jîvanmukta or a "Mahâtma," before one has become an Adept or even a Naljor (a sinless man) is like trying to reach Ceylon from India without crossing the sea. Therefore we are told that if we destroy Antaskarana before the personal is absolutely under the control of the impersonal Ego, we risk to lose the latter and be severed forever from it, unless indeed we hasten to reëstablish the communication by a supreme and final effort.

It is only when we are indissolubly linked with the essence of the divine Mind, that we have to destroy Antaskarana. "Like as a solitary warrior pursued by an army, seeks refuge in a stronghold; to cut himself off from the enemy, he first destroys the drawbridge, and then only commences to destroy the pursuer; so must the Srotâpanna act before he slays Antaskarana." Or, as an occult axiom has it: "The unit becomes three, and three generate four. It is for the latter (the quaternary) to rebecome three, and for the divine three to expand into the Absolute One." Monads (which become duads on the differentiated plane, to develop into triads during the cycle of incarnations), even when incarnated, know neither Space nor Time, but are diffused through the lower principles of the quaternary, being omnipresent and omniscient in their nature. But this omniscience is innate, and can manifest its reflected light only through that which is at least semi-terrestrial or material; even as the physical brain which, in its turn, is the vehicle of the lower Manas enthroned in Kâma-Rûpa. And it is this which is gradually annihilated in cases of "second death."

But such annihilation—which is in reality the absence of the slightest trace of the doomed soul from the eternal MEMORY, and therefore signifies annihilation in eternity—does not mean simply discontinuation of human life on earth, for earth is AVICHI, and the worst Avichi possible. Expelled forever from the consciousness of the Individuality (the reincarnating Ego), the physical atoms and psychic vibrations of the now separate personality are immediately reincarnated on the same earth, only in a lower and still more abject creature, a human being only in form, doomed to Karmic torments during the whole of its new life. Moreover, if it persists in its criminal or debauched course, it will suffer a long series of such immediate reincarnations.

Here two questions present themselves: (1) What becomes of the Higher Ego in such cases? (2) What kind of an animal is a human creature born soulless?

Before answering these two very natural queries, I have to draw the attention of all of you who are born in Christian countries to the fact that the romance of the vicarious atonement and mission of Jesus, as it now stands, was drawn or borrowed by some too liberal Initiates from the mysterious and weird tenet of the earthly experiences of the reincarnating Ego. The latter is indeed the sacrificial victim of, and through, his own Karma in previous Manvantaras, who takes upon himself voluntarily though unwillingly the duty of saving what would be otherwise soulless men or personalities. Eastern truth is thus more philosophical and logical than Western fiction. The Christos (Buddhi-Manas) of each man is not quite an innocent and sinless God, though in one sense it is the “Father,” being of the same essence with the Universal Spirit, and at the same time the “Son,” for Manas is the second remove from the “Father.” By incarnation the Divine Son makes himself responsible for the sins of all the personalities which he will inform. This he can do only through his proxy or reflection, the Lower Manas. This, then, is what happens when it has to break off from the personality. It is the only case in which the Divine Ego can escape individual penalty and responsibility as a guiding principle, because matter, with its psychic and astral vibrations, is then, by the very intensity of its combinations, placed beyond the control of the EGO. “Apophis, the Dragon,” having become the conqueror, the reincarnating Manas, separating itself gradually from its tabernacle, breaks finally asunder from the psycho-animal Soul.

Thus, in answer to the first question, I say:

(1) The Divine Ego does one of two things: either (a) it recommences immediately under its own Karmic impulses a fresh series of incarnations; or (b) it seeks and finds refuge in the "bosom of the Mother," Alaya, the Universal Soul, of which the Manvantaric aspect is Mahat. Freed from the life impressions of the personality, it merges into a kind of interlude of Nirvana, wherein there can be nothing but the eternal Present, which absorbs the Past and Future. Bereft of the "laborer," both field and harvest now being lost, the Master, in the infinitude of his thought, naturally preserves no recollection of the finite and evanescent illusion which had been his last personality. The latter, then, is indeed annihilated.

(2) The future of the Lower Manas is more terrible, and still more terrible to humanity than to the now animal man. It sometimes happens that after the separation the exhausted Soul, now become supremely animal, fades out in Kâma-Loka, as do all other animal souls. But seeing that the more material the human mind, the longer it lasts, in that intermediate stage, it frequently happens that after the actual life of the soulless man is ended, he is again and again reincarnated into new personalities, each one more abject than the other. The impulse of animal life is too strong; it cannot wear itself out in one or two lives only. In rarer cases, however, something far more dreadful may happen. When the lower Manas is doomed to exhaust itself by starvation; when there is no longer hope that even a remnant of a lower light will, owing to favorable conditions—say, even a short period of spiritual aspiration and repentance—attract back to itself its Parent Ego, then Karma leads the Higher Ego back to new incarnations. In this case the Kâma-Mânasic spook may become that which we call in Occultism the "Dweller on the Threshold." This "Dweller" is not like that which is described so graphically in Zanoni, but an actual fact in nature and not a fiction in romance, however beautiful the latter may be. Bulwer must have got the idea from some Eastern Initiate. Our "Dweller," led by affinity and attraction, forces itself into the astral current, and through the Auric Envelope of the new tabernacle inhabited by the Parent Ego, and declares war to the lower light which has replaced it. This, of course, can only happen in the case of the moral weakness of the personality so obsessed. No one strong in his virtue, and righteous in his walk of life, can risk or dread any such thing; but only those depraved in heart. Robert Louis Stevenson had a glimpse of a true vision indeed when he wrote his Strange Case of Dr. Jekyll and Mr. Hyde. His story is a true allegory. Every Chela would recognize in it a substratum of truth, and in Mr. Hyde a "Dweller," an obsessor of the personality, the tabernacle of the "Parent Spirit."

"This is a nightmare tale!" I was often told by one, now no more in our ranks, a person who had a most pronounced "Dweller," a "Mr. Hyde," as an almost constant companion.

"How can such a process take place without one's knowledge?" It can and does so happen, and I have almost described it once before in The Theosophist. "The Soul, the Lower Mind, becomes as a half animal principle almost paralyzed with daily vice, and grows gradually unconscious of its subjective half, the Lord, . . . one of the mighty Host"; and "in proportion to the rapid sensuous development of the brain and nerves, sooner or later, it (the personal Soul) finally loses sight of its divine mission on earth." Truly, "like the vampire, the brain feeds and lives and grows in strength at the expense of its spiritual parent . . . and the personal half-unconscious Soul becomes senseless, beyond hope of redemption. It is powerless to discern the voice of its 'God.' It aims but at the development and fuller comprehension of natural, earthly life; and thus can discover but the mysteries of physical nature. . . . It begins by becoming virtually dead, during the life of the body; and ends by dying completely—that is, by being annihilated as a complete immortal Soul. Such a catastrophe may often happen long years before one's physical death: 'We elbow soulless men and women at every step in life.' And, when death arrives . . . there is no more a Soul (the reincarnating Spiritual Ego) to liberate, . . . for it has fled years before."

Result: Bereft of its guiding principles, but strengthened by the material elements, Kâma-Manas, from being a "derived light," now becomes an independent Entity. After suffering itself to sink lower and lower on the animal plane, when the hour strikes for its earthly body to die, one of two things happens: either Kâma-Manas is immediately reborn in Myalba (the state of Avichi on earth),* or, if it become too strong in evil—"immortal in Satan" is the Occult expression—it is sometimes allowed, for Karmic purposes, to remain in an active state of Avichi in the terrestrial Aura. Then through despair and loss of all hope it becomes like the mythical "devil" in its endless wickedness; it continues in its elements, imbued through and through with the essence of matter; for evil is coëval with matter rent asunder from spirit. And when its higher Ego has once more reincarnated, evolving a new reflection, or Kâma-Manas, the doomed Lower Ego, like a Frankenstein's monster, will ever feel attracted to its "Father," who repudiates his Son, and will become a regular "Dweller" on the "threshold" of terrestrial life. Though an Occult Doctrine, I gave the outlines in The Theosophist of October, 1881, and November, 1882, but would not go into details, and therefore got very much embarrassed when called upon to explain.

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* The Earth, or earth-life rather, is the only Avichi (Hell) that exists for the men of our humanity on this globe. Avichi is a state, not a locality—a counterpart of Devachan. Such a state follows the "Soul" wherever it goes, whether into Kâma-Loka, as a semi-conscious "spook" or into a human body, when reborn to suffer Avichi. Our philosophy recognizes no other Hell.

Yet I had written there plainly enough about “useless drones”—those who refuse to become co-workers with nature and who perish by millions during the Manvantaric life-cycle; those (as in the case in hand) who prefer to be ever suffering in Avichi under Karmic Law than to give up their lives “in evil,” and finally, those who are co-workers with Nature for destruction. There are thoroughly wicked and depraved men, but yet as highly intellectual and acutely spiritual for evil, as those who are spiritual for good. “The (lower) Egos of these may escape the law of final destruction or annihilation for ages to come.”*

Thus we find two kinds of soulless beings on earth: those who have lost their higher Ego in the present incarnation, and those who are born soulless, having been severed from their Spiritual Soul in the preceding birth. The former are candidates for Avichi; the latter are “Mr. Hydes,” whether in or out of their human bodies, whether incarnated or hanging about as invisible but potent ghouls. In such men, cunning develops to an enormous degree, and no one except those who are familiar with the doctrine would suspect them of being soulless, for neither Religion nor Science has the least suspicion that such facts actually exist in Nature.

While yet in the body which has lost its higher “Soul” through its vices, there is still hope for such a person. He may be still redeemed and made to turn on his material nature; in which case either an intense feeling of repentence, or one single earnest appeal to the Ego that has fled, or best of all, an active effort to mend one’s ways, may bring the Higher Ego back again. The thread or connection is not altogether broken, though the Ego is now beyond forcible reach, for “Antaskarana is destroyed,” and the personal Entity has one foot already in Myalba;† but it is not yet beyond hearing a strong spiritual appeal. There is another statement made in Isis Unveiled (loc. cit.) on this subject. It is said that this terrible death may be sometimes avoided “by the knowledge of the mysterious NAME, the ‘WORD.’ “‡ What this “WORD” (which is not a “Word” but a Sound) is, you all know. Its potency lies in the rhythm or the accent.

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* [Reference to Volumes III and IV of The Theosophist, October, 1881 and November, 1882, respectively, wherein H. P. B. appended some Notes and Footnotes to Éliphas Lévi’s essays on “Death” and “Satan.” Consult H. P. B’s Collected Writings, Vol. III, pp. 287 et seq., wherein additional remarks precipitated by Master K. H. are also included.]

† See The Voice of the Silence, p. 97 (Note 35 to Part III).

‡ Read the last footnote on page 368, Vol. II of Isis Unveiled, and you will see that even profane Egyptologists and men who, like Bunsen, were ignorant of Initiation, were struck by their own discoveries when they found the “Word” mentioned in old papyri.

This means simply that even a bad person may, by a study of the Sacred Science, be redeemed and stopped on the path of destruction. But unless he is in thorough union with his Higher Ego, he may repeat it, parrot-like, ten thousand times a day, and the "Word" will not help him. On the contrary, if not entirely at one with his higher Triad it may produce quite the reverse of a benificent effect, the "Brothers of the Shadow" using it very often for malicious objects; in which case it awakens and stirs up only the evil, material elements of nature. But if one's nature is good, and sincerely strives towards the HIGHER SELF, which is that "Aum," through one's Higher Ego, which is its third letter (Buddhi being the second), there is no attack of the Dragon Apophis which it will not repel. From those to whom much is given much is expected. He who knocks at the door of the Sanctuary in full knowledge of its sacredness, and after obtaining admission, runs away from the threshold, or turns and says, "Oh, there's nothing in it!" and thus loses his chance of learning the whole truth—can but await his Karma.

Such are then the esoteric explanations of that which has perplexed so many who have found what they thought contradictions in various Theosophical writings, including "Fragments of Occult Truth," in Vols. III and IV of The Theosophist, etc. Before finally dismissing the subject I must add a caution, which pray keep well in mind. It will be most natural for you who are Esotericists to hope that none of you belongs so far to the soulless portion of mankind, and that you can feel quite easy about Avichi, even as the good citizen is about the penal laws. Though not, perhaps, exactly on the Path as yet, you are skirting its border, and most of you in the right direction. Between our venal faults—inevitable under our social environment—and the blasting wickedness described in the Editor's note on Éliphas Lévi's "Satan,"* there is an abyss. If not become "immortal in good by identification with (our) God," or AUM, Âtma-Buddhi-Manas, we have surely not made ourselves "immortal in evil" by coalescing with Satan, the Lower Self. You forget however, that everything must have a beginning, and that the first step on a slippery mountain slope is the necessary antecedent to one's falling precipitately to the bottom and to death. Be it far from me the suspicion that any of the esoteric students have reached to any considerable point down the plane of spiritual descent. All the same I warn you to avoid taking the first step. You may not reach the bottom in this life or the next, but you may now generate causes which will insure your spiritual destruction in your third, fourth, fifth, or some subsequent birth.

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* See The Theosophist, Vol. III, October, 1881, pp. 12-15, [Cf. Collected Writings, Vol. III, pp. 287-91.]

In the great Indian epic you may read how a mother, whose whole family of warrior sons were slaughtered in battle, complained to Krishna that though she had the spiritual vision to enable her to look back fifty incarnations, yet she could see no sin of hers that could have begotten so dreadful a Karma; and Krishna answered her: "If thou couldst look back to thy fifty-first anterior birth, as I can, thou would see thyself killing in wanton cruelty the same number of ants as that of the sons thou hast now lost." This of course, is only a poetical exaggeration; yet it is a striking image to show how great results come from apparently trifling causes.

Good and evil are relative, and are intensified or lessened according to the conditions by which man is surrounded. One who belongs to that which we call the "useless portion of mankind," that is, the lay majority, is in many cases irresponsible. Crimes committed in Avidyâ (ignorance) involve physical but not moral responsibilities or Karma. Take, for example, the case of idiots, children, savages, and other people who know no better. But the case of each of you, pledged to the HIGHER SELF, is quite another matter. You cannot invoke this Divine Witness with impunity, and once that you have put yourself under its tutelage, you have asked the Radiant Light to shine into and search through all the dark corners of your being; consciously you have invoked the Divine Justice of Karma to take note of your motives, to scrutinize your actions, and to enter up all in your account. The step is as irrevocable as that of the infant taking birth. Never again can you force yourselves back into the Matrix of Avidyâ and irresponsibility. Resignation and return of your pledges will not help you. Though you flee to the uttermost parts of the earth, and hide yourselves from the sight of man, or seek oblivion in the tumult of the social whirl, that LIGHT will find you out and lighten your every thought, word and deed. Were any of you so foolish as to suppose that it was to poor, miserable H.P.B. you were giving your pledge? All she can do is to send to each earnest one among you, a most sincerely fraternal sympathy and hope for a good outcome to your endeavours. Nevertheless, be not discouraged, but try, ever keep trying,* twenty failures are not irremediable if followed by as many undaunted struggles upward. Is it not so that mountains are climbed? And know further, that if Karma relentlessly records in the Esotericist's account, bad deeds that in the ignorant would be overlooked, yet, equally true is it that each of his good deeds is, by reason of his association with the Higher Self, a hundredfold intensified as a potency for good.

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* Read pages 40 and 63 in The Voice of the Silence.

Finally, keep ever in mind, the Consciousness that though you see no Master by your bedside, nor hear one audible whisper in the silence of the still night, yet the Holy Power is about you, the Holy Light is shining into your hour of Spiritual need and aspirations, and it will be no fault of the MASTERS, or of their humble mouthpiece and servant, if through perversity or moral feebleness some of you cut yourselves off from these higher Potencies, and step upon the declivity that leads to Avichi.

H.P.B....

APPENDIX
NOTES ON INSTRUCTIONS I AND II

Students in the West have little or no idea of the forces that lie latent in Sound, the Âkâśic vibrations that may be set up by those who understand how to pronounce certain words. The Om, or the “Om mani padme hûm” are in spiritual affinity with cosmic forces, but without a knowledge of the natural arrangement, or of the order in which the syllables stand, very little can be achieved. “Om” is, of course, Aum, that may be pronounced as two, three or seven syllables, setting up different vibrations.

Now, letters, as vocal sounds, cannot fail to correspond with musical notes, and therefore with numbers and colors; hence also with Forces and Tattvas. He who remembers that the universe is built up from the Tattvas, will readily understand something of the power that may be exercised by vocal sounds. Every letter in the alphabet, whether divided into three, four, or seven septenaries, or forty-nine letters, has its own color, or shade of color. He who has learned the colors of the alphabetical letters, and the corresponding numbers of the seven, and the forty-nine colors and shades on the scale of planes and forces, and knows their respective order in the seven planes, will easily master the art of bringing them into affinity or interplay. But here a difficulty arises. The Senzar and Sanskrit alphabets, and other occult tongues, besides other potencies, have a number, color and distinct syllable for every letter, and so had also the old Mosaic Hebrew. But how many of the E.S. know any of these tongues? When the time comes, therefore, it must suffice to teach the students the numbers and colors attached to the Latin letters only (N.B., as pronounced in Latin, not in Anglo-Saxon, Scotch, or Irish.) This, however, would be, at present, premature.

The color and number of not only the planets but also the zodiacal constellations corresponding to every letter of the alphabet, are necessary to make any special syllable, and even letter, operative.* Therefore if a student would make Buddhi operative, for instance, he would have to intone the first words of the Mantra on the note mi.

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* See The Voice of the Silence, p. viii.

But he would have still further to accentuate the mi, and produce mentally the yellow color corresponding to this sound and note, on every letter M in “Om mani padme hûm”; this, not because the note bears the same in the vernacular, Sanskrit, or even the Senzar, for it does not—but because the letter M follows the first letter, and is in this sacred formula also the seventh and the fourth. As Buddhi it is second; as Buddhi-Manas it is the second and third combined.

H.P.B. ...

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1 “THE CLASSES OF SPIRITUAL beings which infill our solar system are twelve in number, often however referred to as ten, of which three are spoken of as residing in the silence, and seven as being manifested. As H.P.B. wrote in The Secret Doctrine (II, 77):

“Occultism divides the “Creators” into twelve classes; of which four have reached liberation to the end of the “Great Age,” the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct Karmic law. These last act on the man-bearing globes of our chain.”

“The four highest of the twelve classes of monadic or spiritual entities are the highest classes of the gods. The fifth class are entities who stand on the threshold of divinity, and may be regarded as quasi-divine; these are the various grades of the higher buddhas, whether Buddhas of Compassion or even the highest Pratyeka Buddhas. They are lofty spirits, liberated dhyâni-chohans, above the lower seven grades of manifested beings. This fifth class composes, collectively, the link by which all the lower septenary manifested universe is held as a pendant from the divine realms. As the apex of any one hierarchy blends into the lowest plane of the one superior to it, there must be links between them, connecting agencies, hierarchies of beings serving as intermediaries. It is this fifth class of lofty beings which directly links us with the gods. Their place in nature is in fact the realm of the Silent Watcher.

“The remaining seven classes of monads or cosmic spirits—dhyâni-chohans of many grades and degrees—are commonly divided into two groups: the upper three, and the lower four. Those of the upper three of this septenary host of spiritual beings are spoken of as the dhyâni-buddhas and it is they who comprise the Hierarchy of Compassion. They are the intelligences impelling the builders, i.e., the dhyâni-chohans of the lower four, into action. It is the interacting of the energy-substances between these two lines which together comprise the totality of all evolutionary processes within our kosmos. These two lines should not be confused.

The dhyâni-buddhas are the architects, the overseers who provide the model, lay down the plans, and their work is carried out by the inferior grades of dhyâni-chohans called the builders, who receive the creative impress from the beings of the luminous arc, and carry it out. The builders not only work in, but actually form, the outer or material kosmos, and are (in one sense) the lower principles of the dhyâni-buddhas who compose the inner kosmos. Now each of these two lines is septenary: there are seven classes of dhyâni-buddhas, and seven classes of the inferior grades of dhyâni-chohans . . .

"A full-blown dhyâni-chohan was aeons upon aeons ago, in other solar manvantaras, a life atom; and every one of the hosts of life-atoms that compose our entire constitution on all its planes and in all its principles is in its outer self a dhyâni-chohan-to-be and at its heart of hearts a fully developed dhyâni-chohan—although as yet unexpressed. So man is not only one essence, which is already a dhyâni-chohan, but is also a host, a vast and almost infinite multitude of unevolved dhyâni-chohans. Even his human soul is on its way to evolving forth dhyâni-chohanship . .

"The agnishwâttas* or solar Lhas are another aspect of this chohanic host. The agnishwâtta pitris belong to the higher triad of the manifested seven which work directly in and through man. And it is precisely because we are straitly allied with this solar hierarchy, in fact belong to it, that we have these links of psychological and intellectual and spiritual connection with the solar divinity, Father Sun . .

"The mânasaputras† are likewise dhyâni-chohans. There are seven classes of these mânasaputras, just as there are seven classes of agnishwattas. In fact, the agnishwâtta-energy and the mânasaputra-energy are two aspects of the same cosmic beings. The incarnation or entrance of these mânasaputras into the as yet mentally unawakened humanity, of the middle and later third root-race of this fourth globe during this present fourth round, took place in seven stages, according to the seven classes of the mânasaputras. It took ages before all the humanity of that period became self-conscious.

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* Agnishwâtta is a Sanskrit compound: agni, fire and svad, to taste or to sweeten hence it means those who have tasted of or been tasted by fire—the fire of suffering and pain in material existence producing great fiber and strength of character i.e. spirituality. This word 'taste' likewise has the meaning of becoming one with. Thus to taste of fire is to become at one with it: the fire-part of one's nature is the part in which the monadic essence is at the time manifesting itself around an egoic center. From the standpoint of occultism, the term agnishwâtta signifies an entity who has become through evolution one in essence with the aethery fire of Spirit. The agnishwâtta pitris are our solar ancestors as contrasted with the barhishads, our lunar ancestors.

† Mânasaputra is a compound: mânasa, mental, from the word manas, mind, and putra, child—offspring of the cosmic mahat or intelligence, which later has always been described as the fire of spiritual consciousness.

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The highest class of the mânasaputras incarnated first, so that the human vehicles in which they imbodied were not only the first to become self-conscious, but likewise were the greatest humans of that far distant period; and the least advanced mânasaputras were they who entered the lowest human vehicles, which were also the last in time to become self-conscious . . .

"Kumâra* is still another name for these gods or cosmic spirits, and constitutes a third aspect of the same host of beings. Each hierarchy, whether it be sun, planet, or man himself, is an aggregate of monads, all connected together by unbreakable bonds—not of matter or of thought, but of the essence of the universe. They are intrinsically one, just as every ray that springs from Father Sun is of the same fundamental stuff, and yet they are different as individuals. The monads are kumâras higher even than the agnishwâttas and mânasaputras. The agnishwâttas or mânasaputras are called kumâras because, as compared with us, they are beings of spiritual purity. Of these three terms, kumâras is the most general, and could likewise be applied to other hierarchies of beings which cannot technically be called mânasaputras or agnishwâttas."†

2 "We should note that in this passage only four basic principles are mentioned: âtman, its auric envelope, buddhi, and manas—the last really being the higher manas; and three transitory aspects: prâna, linga-œarîra, and the lower manas or animal soul. Certain students have wondered about this, and also why the second principle is given as the auric envelope; and, again, why kâma does not enter into the picture.

"First, kâma is inherent in every one of those four basic principles and their three aspects, because, in the human constitution, it is representative of cosmic kâma—the universal and fundamental principle-attribute which is the intrinsic force or energy of the universe. For we should always remember that every one of the seven principles in man, whether a basic principle or an aspect, is itself septenary.

"These four principles are considered 'basic' because they are the highest and therefore the most powerful and enduring in the entire constitution of man. They survive the great drama which takes place at death leading to the dissolution of the lower quaternary, or what H.P.B. calls the three aspects plus the physical vehicle– these lower three aspects being reunited only preceding and at the time of the next reincarnation.

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* A Sanskrit word: ku, with difficulty, and mâra, mortal; the idea being that these spiritual beings are so lofty they pass through the worlds of matter. i.e., become mortal, only with difficulty. Cf. Occult Glossary, pp. 2-4.

† G. de Purucker, Fountain-Source of Occultism. Pasadena, Calif.: Theosophical University Press, 1974, pp. 477-82.

This applies with equal force and propriety to the constitution and ‘death’ of any cosmic entity, such as a planet or a galaxy.

“By placing the principles in parallel columns H.P.B. suggests that each of them has its particular corresponding aspect on earth during the lifetime of a complete septenary man. To illustrate: various prânas in man correspond with the âtman; for, when traced back to their ultimate origin, the prânas will be found to be emanations from the âtmic monad. In similar fashion, the linga-œarîra is coupled with the ‘auric envelope’ enclosing the âtman as its spiritual aura; and likewise the third aspect or lower manas, the animal soul, is in the imbodied man the reflection of his buddhi. We can carry the analogy one step farther by pointing out that, just as manas is the focal center of the egoic human individual, so it has its correspondence on earth in the sthûla-œarîra, which is the focus of the powers and faculties making the physical man an individual separate from others.

“Now all these principles and aspects, and indeed everything in the human constitution, are enclosed within the auric egg, which is at one and the same time the aggregated effluvia from all the different monads and, because of this, the conjoined representative expression of the forces and energies of the septenary imbodied human being. Yet, when death ensues, the lower part of the auric egg, because built largely of the effluxes from the aspects, dissipates in that part of the astral light which is called the kâma-loka of earth; although even here the more ethereal life-atoms or appurtenant forces and substances are drawn upwards into latency to become the tanhic* elementals in the higher parts of the auric egg enclosing the permanent basic principles mentioned by H.P.B. Hence, the auric egg, because continuously functioning and perennially enduring, in one sense is the most important of all the principles or parts of the human constitution. Outside of anything else, it is the field, or composite fields, of the different phases of human consciousness on all its septenary planes. Thus at each new incarnation the various ‘aspects’ are formed out of the substances and forces of the auric egg—even the physical body or sthûla-œarîra being of the linga-œarîra, itself a condensed emanation of the lower layers of the auric egg.

“Further, H.P.B. points out that the mâyâvi-rûpa, or body of thought and feeling projected by the adept at his will, is formed of the substances and energies of appropriate layers of the auric egg; and just because all such projections of the auric substance are for temporary purposes, the mâyâvi-rûpa possesses its name, ‘illusion-body.

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* Tanhâ, a Buddhist term signifying “thirst for life.”

“It is from the auric egg that the actual rûpa or shape which surrounds the devachanic entity is formed, so that we can properly speak of this part of the auric egg, vibrating with the relatively spiritual consciousness of the devachanî, as being the field for the play of its consciousness. These layers of the auric egg, which we may perhaps rather graphically call the ‘body’ of the devachanî, give to the devachanic ego the illusion that it is in a beautiful spiritual vehicle. The kâma-rûpa after death, whether before or after it becomes the spook, is likewise formed of the appropriate substances drawn from the lower layers of the auric egg.

“From the foregoing we see how very important is the role that the auric egg plays in the human constitution, for it not only is the field of all the different ranges of consciousness of the imbodied man, but it is likewise the ethereal and astral and even spiritual substance or auric envelope out of which are formed every one of the vehicles of the human entity including his linga-œarîra, his mâyâvi-rûpa, his devachanic auric shell, and his kâma-rûpa after death.

“There are two basic ways of viewing man: one, as being compounded of the seven cosmic elements, as H.P.B. at first presented it; and the other, as being a composite of interacting monads or centers of consciousness working in and through and by means of the instrumental aid of the seven cosmic elements which give to man his seven principles.

“What, then, is the distinction between the different monads in man and the seven principles, and what are their respective functions? This very question was at the bottom of the dispute between H.P.B. and Subba Row. Subba Row followed the teaching of the Brahmanic esoteric school in fastening attention on the monads, looking upon the universe as a vast aggregate of individualities; while H.P.B. for that time of the world’s history saw the need to give to the inquiring Western mind, then taking a materialistically scientific bent, some real explanation of what the composition of the universe is as an entity-what its ‘stuff’ is, and what man is as an integral part of it. Now the seven principles are the seven kinds of ‘stuff’ of the universe. The higher part of each kind is its consciousness side; the lower part of each is the body side through which its own consciousness expresses itself. Yet every mathematical point in boundless Space can really be looked upon as a monad, because the universe is imbodied consciousness collectively; and imbodied consciousness or monads individually. . .

“Now then, what are these seven (or ten) principles? That is the point which was so important to bring out in H.P.B.’s time.

A background of divinity clothing itself in spirit, these bringing into birth the light of mind; and the light of mind, co-working with the other principles and elements thus far evolved, brought forth cosmic desire; and so on down until we reach the sthûla-œarîra. (This word, by the way, does not mean physical but rather substantial or concreted body on whatever plane, whether physical, spiritual or divine; sthûla simply means compacted, gross.) As the universe is built of radiations, light and energy, these radiations, manifesting in a graded scale, can from one point of view be considered as forces; but when they become enormously concreted, they become gross stuff, which the higher forms of radiation nevertheless continuously work through.

"Every mathematical point of space is a monad, a point of consciousness, because all Infinity is infinite consciousness. Therefore every point of Infinity must be a consciousness-center, a sevenfold monad, which has its âtman, buddhi, manas, right on down, because the universe is built of these seven stuffs reducible to one causal stuff—spirit, consciousness, âtman. I emphasize this point because we must not have our minds confused with the idea that the seven principles are one thing, and the monads are something else which work through the principles as disjunct from them. That is wrong.

"Every one of the seven principles or elements of a monad can represent one of the cosmic planes, and is itself sevenfold. For instance, there is an âtman of the kâma, a buddhi of the kâma, and so forth throughout the range of element-principles or stuffs. What differentiates one man from another, or a man from a beast? The differences do not lie in their respective seven principles, because these enter and form the compound constitution of all entities, but arise from the relative degree of evolution of the individual monads. The human monad is far more evolved than is that of an animal or of a plant, or than are the highly unified monads which, due to their relative stages of development distinguish granite from marble or sandstone.

"The seven principles which compose man—âtman, buddhi, manas, kâma, prâna, linga-œarîra, sthûla-œarîra—are identic with those which compose our solar cosmos, man's seven principles interblending and interacting in more or less the same fashion as the cosmic principles do. For instance, just as the astral light of our earth is its fluidic astral double, so in man the linga-œarîra is the astral double of the human body; and just as the various cosmic prânas are the compound vitality of our globe, so is the compounded prâna of the human constitution the element of vitality in man."*

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* G. de Purucker, op. cit., pp. 441-45.

3“The tanhic elementals may be otherwise described as the emotional and mental thought-deposits, as Patañjali did; and these remain after the second death—and before the ego’s entering the devachan-stamped upon the various kinds of life-atoms which had functioned on all the lower planes of man’s constitution. Some of these tanhic elementals or life atoms peregrinate, and finally are psychomagnetically attracted back to the reincarnating ego during its process of bringing forth a new astral form preceding rebirth. Others belong to the monadic substances of the auric egg, and consequently remain therein in a latent condition, to awaken only when the devachanî leaves the devachan. Then these dormant tanhic elementals, in combination with the other life-atoms which had been peregrinating, combine in building up the new astral form that H.P.B. speaks of; and it is largely these two classes of tanhic life-atoms or elementals which compose the skandhas* of the man in his coming incarnation. And these skandhas are the various groups of mental, emotional, psychovital and physical characteristics which, when all collected together, make the new personality through which the higher man or egoic individuality works. They slowly begin to recombine and fall into their appropriate functions and places during the gestation period, continuing such ‘fixation’ in the womb, and finally after birth maturing as the entity grows to adulthood.

“Now the formation of the astral man takes place within the auric egg of the ex-devachanî. From the moment when the ego leaves the devachanic condition, the astral form becomes steadily more complete or definite as the gestating entity approaches the entrance into the womb. The ray from the reincarnating ego enters first the aura and later the womb of the mother-to-be by means of the growing astral form, which takes its rise in and from the most appropriate life-center or life-atom latent in the auric egg of the incoming entity.

“The term astral form is descriptive not so much of an actual body (as we think of it in our physical world), as it is of an ethereal agglomerate of life-atoms in the auric egg which is at first but vaguely shadowed, yet gradually assumes more or less a definite human outline, and usually one of extremely small size. However, we should not concentrate our attention so much upon size and shape as upon forces and energies in the auric egg more or less aggregated into a focus of activity.

“The entity thus preceding rebirth is attracted to the family to which its karma draws or impels it; and if the appropriate physiological activities take place at the right moment, then conception occurs and the growth of the embryo proceeds.

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* A Sankrit word meaning bundles or aggregates.

“As the radiance or ray of the reincarnating ego reaches this plane, it gradually entangles itself in physical substance, and establishes thereby its link with the human reproductive cell. That link is made because of electromagnetic, or rather psychomagnetic, affinity between the reimbodying ray and the living germ cell. Every germ cell is a compact of inner forces and substances ranging from the divine to the physical, and therefore is the ‘precipitation’ onto our plane of a psychoethereal radiation. In other words, it is an imbodiment of a ray-point that, originating in the invisible worlds and contacting physical matter by affinity, thus arouses a molecular aggregate of living substance into becoming a reproductive cell.

“This molecular aggregate is the first or preliminary deposit or appearance on the physical plane of the action of the ray-point. We see that the germinal or reproductive cells are not ‘created’ by the parent’s body but appear in and work through it from the imbodying egoic force or entity ‘outside’—the parent being the host or transmitter. The vital germ cell, whether of man or of woman, is originally an integral part of the model-body, which is an electromagnetic body of astral substance belonging to the plane just above the physical; and around this astral form the physical body is built cell for cell, bone for bone, and feature for feature.

“When the life atom as the chosen ray-point is invigorated by the descending energies of the reincarnating ray, it enters by psycho-magnetic attraction into the father’s astral body, and is in due course deposited into his appropriate physical organ as an astral precipitate. It thus becomes physicalized as a germ cell. In the mother this process of astral precipitation is the same in general outline, the precipitation being from the identic ray in both cases: in fact, each parent contains in his or her appropriate organ life-atoms belonging to and used by the reincarnating ego in past lives.

“The female parent is the vehicle of what may be called the vegetative or passive side of the ray-point, and the male parent the vehicle for the positive or active side. The ray-point seems to split into two, later to reunite by the coalescence of the positive and negative sides after the fertilizing of the germinal cell. We are here dealing with subtle astral forces which obey their own laws and which are not hindered in their action by the heavy physical world in which our bodies live.

“To restate the above in somewhat different language: the more material part of the new astral form is drawn first into the woman’s aura and then into the womb wherein it produces the living ovum and finds its suitable milieu; coincidently the inner and more mânasic portion of the astral form, which is the more ethereal part of the tip of the ray from the reincarnating ego, flashes to the male parent and produces in its appropriate physiological seat the positive life-germ.

The father sows the seed, the mother receives it, fosters it, and brings it forth.

“The human egos awaiting incarnation are exceedingly numerous, so that there may be scores of entities which could become children of any one couple, yet there is always one whose attraction is strongest to the mother-to-be at any specific physiological moment, and it is this astral form which becomes the child. Many are the cases where the astral form, thus ‘rayed’ in two directions, so to speak, finds its progress into physical birth stopped because the man and the woman are either celibate or prefer no children, or for some other reason.” In such cases, the astral form under karmic urge and natural law tries again. Should the first environment prove a failure, the reincarnating ego may find itself drawn to another couple because of karmic relationships in other lives.

“The reincarnating ego has in a sense very little choice in the matter, if by this we mean a deliberate selecting of one’s future family. Such a choice as we understand it is almost non-existent, because the reincarnating ego has but just left the devachan and is sunken into the relative unconsciousness of the gestation period preceding rebirth, and thus is in no condition to choose with self-conscious intent. It is karma, which throughout controls these things; and karma in the abstract is infallible in its action.

“Every human being is surrounded by his own emotional and passional as well as psychovital atmosphere, which is really a portion of the lower layers of his auric egg. Now this atmosphere is alive and, vibrating with varying intensities, has its own psycho-auric individuality or vibrational frequency. It becomes obvious therefore that the ray-point, which likewise possesses its own frequency, is drawn more or less on the line of magnetic attraction to the atmosphere of the parent or parents whose vibrational frequency is most sympathetic to its own and with whom its karmic affinities are strongest. To round out the picture, I might add that both hate and intense psychic dislike—each of which is a kind of inverted love—sometimes produce strong psycho-auric attractions, thus explaining the pathetic situation of parent and child who repel each other.

“When the astral form has definite union with the human ovum, it begins to grow as the foetus.

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* I might point out that once conception has taken place and the embryo begins its growth, any attempt whatsoever to stop its development or to destroy it is plain murder. In the teaching of the esoteric philosophy, it is considered as being only a little less bad than murder of an adult human—little less only because such destruction or abortion takes place before the self-consciousness of the victim has had a chance to come into flower.

The lower or grosser portions of the astral form become the linga-œarîra of the child, in combination with the two general classes of tanhic elementals; whereas its higher portions, the vehicles of the ‘ray’ from the reincarnating ego (as the embryo and later as the child grows), become the intermediate parts of the constitution of the man.

“We must always keep in mind the important part played by the auric egg of the reincarnating ego in all the various steps preceding rebirth. The astral form begins its first growth within the reimbodying auric egg, gestates within it and continues to be ‘fed’ by its essences throughout the prenatal processes, and in time brings about the stages of birth, infancy, childhood and adulthood; for, in fact, the auric egg is really the true manifested man considered as being the vital auric prânas flowing forth from the various foci of the reincarnating monad.

“When the ray-point of the reimbodying ego, itself a ray from the spiritual monad, reaches its own intermediate sphere, it descends no farther into matter. But its psychomagnetic ray, having stronger affinities for the material worlds, descends still farther, awakening into activity the life-atoms in each one of the planes between that of the reimbodying ego and the astral- physical matter of our earth.

“Just here we see that the ‘life’ or characteristic of each part of the composite human constitution remains on its own plane, but extrudes its excess of life from itself into the next lower one, until finally the physical plane is reached, wherein the tip of the ray, collecting unto itself life-atoms of this plane, builds or forms the physical germinal cell. It would be quite wrong to suppose that the reimbodying ego itself is in the germinal cell or on a plane only slightly less physical than ours. The process is an exact analogy of what occurs in the building of the globes of a planetary chain, where the passage of the excess of life takes place along and around the ranges of substance from cosmic plane to cosmic plane.”*

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* G. de Purucker, op. cit., pp. 622-26.

COMPILER'S NOTE

[E. S. Instructions I, II and III are the actual words of H.P.B. They are therefore genuine texts, the authorship of which is not in doubt, as originals bearing her signature are extant.

This, however, cannot be said about Instructions IV and V, and the First Supplementary Paper to Instruction IV. Originally, when printed by the H.P.B. Press in London, all the three were signed jointly by Annie Besant and William Quan Judge. When printed by the Aryan Press in New York, Instruction IV was the only one signed jointly, while the other two were signed by W. Q. Judge alone.

These later Instructions are based on H.P.B.'s words taken down in shorthand and in the form of Notes by some of her students during the meetings of the Inner Group in London. The text that has come down to us exhibits many uncertainties.

We include them in the present Volume with some reservations, even though many passages in them are doubtless by H.P.B. herself.

The best discussion of the background of this later material may be found in The Theosophical Forum (Point Loma, Calif.), Volume XVI, April, May, June, 1940; XVII, July, August, September, October, November, December, 1940; Vol. XVIII, January, February, March, April, 1941, wherein Dr. Joseph H. Fussell, formerly secretary to Mr. Judge, presented the available data in a Series entitled "Leaves of Theosophical History: H.P.B.'s 'Inner Group.' "]

INSTRUCTION No. IV

OF

The Eastern School

OF

THEOSOPHY.

NOTICE

Members of the E.S.T. receiving this Instruction will understand from its receipt that they have passed out of the First Probationary Degree of the E. S. T. into the Second Probationary Degree. The students in the Second Degree must not discuss this Instruction with anyone still in the First Degree; they must remain absolutely silent upon it, except to such persons as may be notified to them as belonging to the Second or Third Degrees by Annie Besant or William Q. Judge. Any breach of this rule of silence will be an absolute bar to receiving any further Instructions.

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The matter contained in this Instruction was delivered orally by H.P.B. in her Group Teaching of members of the Third Degree. It was thus given with a view of its being transmitted to members of the Second Degree, and was carefully written down by the students at the time, one of the number reporting it in shorthand. All the notes thus taken were compared, and a fair copy was made by the two Secretaries, Annie Besant and George R. S. Mead. This copy was again checked by questioning H.P.B. on any point that seemed obscure. By her direction the matter was rearranged under headings as given below. The information is often given in an extremely condensed form, and the student will need to meditate carefully over every sentence if he is not to miss the knowledge contained therein.

I have added within square brackets, so as to distinguish them from the text, some notes elucidating statements which seemed obscure, or adding interesting information: these are drawn from facts given by H.P.B. in conversation, or in answer to questions, but did not form part of the distinct teaching, written down at the time from her lips.

ANNIE BESANT,

Chief Secretary of the Inner Group and Recorder of the Teachings.

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INSTRUCTION NO. IV

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STATES OF CONSCIOUSNESS

To give the merest outline of the States of Consciousness is the most difficult thing in the world, since the Universe is embodied Consciousness, and a knowledge of the States of Consciousness means a knowledge of the Planes of the Universe, and of all correspondences in the Kosmos, the Solar System and Man.

[NOTE:—“Kosmos” (spelt with a K) was used by H.P.B. in the sense of the Manvantaric manifestation as a whole; she often applies the adjective “cosmic” (with a c) to phenomena of the Solar System, and speaks of that system as the Cosmos, and the Universe. Let the student note the passage in The Secret Doctrine, Vol. I, p. 13: “The reader has to bear in mind,” etc,; and pp. 20, 21: “The history of cosmic evolution,” etc. Unfortunately, this distinction was constantly missed by proofreaders, and we meet the term Kosmos applied to the solar systems, where she would have written cosmos. Here we shall follow her rule, often expressed, and use the word KOSMOS only for the Whole. Macrocosmos will apply to the solar system, including its seven planes.

The term Prakriti will cover the objective plane of the solar system, with its subdivisions. The term Microcosmos will be applied to man. The student is advised to clearly realize and bear in mind this nomenclature, as H.P.B. laid great stress on the definite adoption of terms, and their systematic use. At the best, the study of the States of Consciousness is exceedingly difficult, and its successful pursuit becomes impossible unless the nomenclature, at least, is clear.]

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DIAGRAM IV

Figure A, Macrocosmic.—The student will observe that the study of the States of Consciousness is confined to Consciousness as manifesting in the solar system. Any attempt to figure Consciousness in KOSMOS would have deceived the student by inducing him to believe that such Kosmic Consciousness could be explained, whereas the whole of even the lowest plane of Kosmos transcends the highest Adept on earth. As to its explanation in material words, as well try to confine infinitude in a nutshell. One thing alone we know of Kosmic Consciousness, viz. that it is absolutely outside all terms of earth consciousness.

Figure A, therefore, must be taken to represent the seven planes of Consciousness in the solar system only. These may be figured as six within a seventh, which synthesizes all. Now it must always be borne in mind that diagrams can only show one aspect of a truth, and that they are only meant to help the student to an apprehension of the aspect symbolized. Let us remember we are dealing with Forces and States of Consciousness, and not with water-tight compartments. Thus Fohat, placed on the fourth plane, is, in reality, everywhere; it runs like a thread through all, and has its own seven divisions, each with its seven subdivisions; the Fohatic consciousness is a State of Consciousness everywhere: when consciousness passes into the Fohatic state it is “on the Fohatic plane.” Jîva, or the Jîvic State of Consciousness, is everywhere also, and so with all the other states. Consciousness is one: it has seven states, or aspects, or planes, and each of these is everywhere. The highest, seventh, or synthesizing, state is that of the Auric Envelope,* the Hiranyagarbha, containing the Âtmic elements and the Karma of the Manifesting Macrocosm.

This diagram represents the type of the solar system.

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* The student is reminded of the injunction to secrecy as to the Auric Egg. It has been broken by some Esotericists.

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DIAGRAM IV

STATES OF CONSCIOUSNESS

FIGURE A

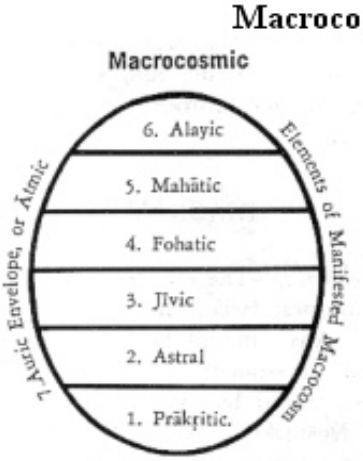
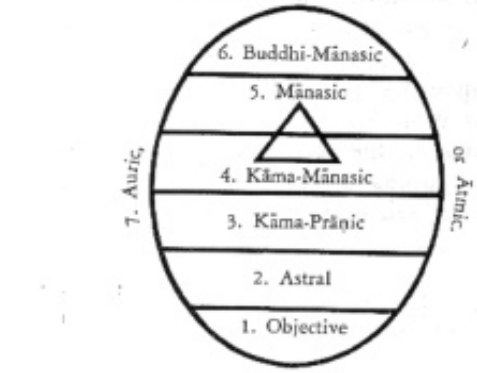


FIGURE B

FIGURE C



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* The Fourth Globe of every Planetary Chain.

The three higher divisions of this plane are inconceivable to us, and are only reached by the highest Adept in Samâdhi. Esoterically, Samâdhi is the highest state on earth attainable while in the body. Beyond that the Initiate must become a Nirmânakâya. The highest Adept begins his Samâdhi on the fourth macrocosmic plane, and cannot pass out of the solar system. When such an Adept begins his Samâdhi, he is on a par with some of the Dhyâni-Chohans, but transcends them as he rises to the seventh plane, Nirvâna.

The "SILENT WATCHER" [see The Secret Doctrine, Vol. I, pp. 207, 208] is on the fourth plane.

The Pratyeka-Buddha, the Buddha of Selfishness*—called because of this spiritual selfishness "the rhinoceros," the solitary animal—can never pass beyond the third plane, that of Jîva. Such a one has conquered, indeed, his material desires, but he has not yet freed himself from his mental and spiritual longings. It is the Buddha of Compassion only that can transcend this third macrocosmic plane.

Figure B, Prâkritic.—Prakriti, the lowest plane of macrocosmic consciousness, represents the "body" of the solar systems, with its own seven subdivisions, or the seven states of Prâkritic consciousness, each corresponding to a state of the macrocosmic consciousness.

[NOTE.—H.P.B. did not explain Prâkritic consciousness. She left the student to work it out by correspondences with the macrocosmic and microcosmic, merely pointing out that the Prâkritic consciousness, or that on the objective plane of the solar systems—objective as regards the systems, i.e., densest as to material—had its own seven stages, each such sub-stage forming one of the forty-nine sub-stages of the solar system. It must be remembered that the word "objective" is correlative to the observer; the Prâkritic astral plane is objective to clairvoyants and some animals; it needs development beyond that normal in the Fifth Race to reach the higher Prâkritic planes as objective; only the Adept can pass into the macrocosmic planes beyond the Prâkritic.]

Figure C, Microcosmic or Human.—This figure represents the human consciousness, which may be on any of the planes or sub-planes of Prakriti. The names represent the correspondences of the human principles, so called, with the Prâkritic and the macrocosmic States of Consciousness. The numbers in all the figures are added merely for convenience or reference, and for no other reason, as has been explained already so many times.

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* See The Voice of the Silence, Fragment II, p. 43, and Note 38.

Special attention should be paid to the triangle with its apex in the Mânasic state and its base in the Kâma-Mânasic state. The apex is Manas, the Higher Ego, the Christos. This, on sending out its Ray, becomes “crucified between two thieves.”

For the personal Ray is partly pure, partly impure, dragged down by Kâma on the one side and reaching up towards the Higher Manas on the other. It is the double-faced entity. One “thief,” the pure part of the Lower Manas, repents and goes with the Christos to Paradise, i.e., becomes the aroma of the personality, the consciousness of the Devachanic entity. The other, the impure part, clings to Kâma, and is dissipated with it in Kâma-Loka. Thus the reincarnating Ray may be separated, for convenience, into two portions; the lower Kâmic Ego is dissipated in Kâma-Loka; the Mânasic part accomplishes its cycle and returns to the Higher Ego. It is, in reality, this Higher Ego which is, so to speak, punished, which suffers, and this is the true crucifixion of the Christos, the most abstruse, but yet the most important mystery of Occultism, whereof more will be said hereafter.

Relating the lowest plane of Prakriti, or the terrestrial, to the human consciousness, we can divide it into seven sub-planes. To these the following names have been given:

7th sub-plane	Âtmic Consciousness	that of the Para-Ego.
6th sub-plane	Buddhic Consciousness	that of the Inner Ego.
5th sub-plane	Mânasic Consciousness	that of the Higher or Individual Ego.
4th sub-plane	Kâma-Mânasic Consciousness	that of the Personal Ego or Higher Psychic.
3rd sub-plane	Prânic-Kâmic Consciousness	or Psychic.
2nd sub-plane	Astral Consciousness	
1st sub-plane	Objective Consciousness	

The sub planes are again divisible each into seven, once again making up the forty-nine.

[NOTE.—The term Para-Ego was adopted by H.P.B., as descriptive of the seventh sub-plane of the lowest Prakriti, to signify that that plane was beyond individuality. She pointed out that “Âtma-Buddhi, on this Prâkritic plane, act more in the atoms of the body, and in such organisms as bacilli and microbes than in man as a whole.” Hence they are well-nigh senseless on this plane, what we call consciousness being very dull. “The Atom,” she said on another occasion, “is the Âtman of the lowest Prakriti.”]

ELEMENTS	DIVINE LOKAS, OR STATES	INFERNAL (TERRESTRIAL) TALAS, OR STATES	PLANES OF CORRESPONDING HIERARCHIES	PRINCIPLES	SENSES	COLOURS	CONSCIOUSNESS	ORGANS OF SENSATION	ORGANS OF ACTION	SPIRITUAL CORRESPONDING ORGANS AND SEATS OF SENSATION
Bhūtas.		Rūpa.			Tanmātras.		Jñānendriyas.		Karmēndriyas.	
1. Earth. Bhūmi. Prithivī.	*1. Bhūrloka.* The habitat of thinking and good men. Psychic State.	*1. Pātāla.* Man's animal gross body and the personality dwell here.	1. Abode of men; animals; state of infancy. At one pole, innocence; at the other, instinctual selfishness.	*1. Body*	*1. Gandha* (Smell)	*1. Blue*	1. Through objective perceptions: smell.	*1. Nose.*	*1. Upastha.* Organ of generation.	*1. Root of Nose,* between eyebrows. Highly developed in some animals, as dogs and others.
2. Water. Āpas.	*2. Bhuvarloka.* State in which the man thinks more of his inner condition than of his personality. His Astral passes into this sphere, and so does its substance. Higher Psychic State.	*2. Mahātala.* Abode of man's astral, shadow of the gross body, which shadow takes up the characteristics of this sphere.	2. Region of the Astral Light and of Kāma-Loka. Abode of elementals, nature spirits, elementaries. At the other end the Rūpa-Devas, the guardians of the animal world. Plane of instinct.	*2. Astral Image*	*2. Rasa* (Taste)	*2. Violet*	2. Through instinctual perceptions: taste.	*2. Tongue.*	*2. Pāni.* Hands.	*2. Spleen and Liver:* the former more spiritual; the latter on the material plane. Spleen corresponds with little finger of left hand; liver with that of right.
3. Air. Vāyu.	*3. Svarloka.* State when the Yogi has lost all tastes and started towards Reunion. Holy State.	*3. Rasātala.* Where the Kāma longs for the taste (Rasa) of everything.	3. Devachanic state. Abode or plane of bliss and unreasoned happiness, of pure aspiration and realization, of Kāma-Manas, of higher elementals.	*3. Kāma*	*3. Rūpa* (Sight)	*3. Red*	3. Through magnetic perceptions: sight.	*3. Eyes.*	*3. Pada.* Feet.	*3. Stomach:* corresponds with spine, and the little toes of both feet.
4. Fire. Agni. Tējas.	*4. Maharloka.* Where Lower Manas has lost all Kāmic affinity. Super-holy State.	*4. Talātala.* Where the Lower Manas clings to the sentient and objective life; is Kāmic.	4. Plane where Māyā is giving way and becoming weak. Abode of the holiest among the Rūpa-Devas. The sphere of compassion at one end, and that of intense selfishness at the other.	*4. Lower Manas*	*4. Sparśa* (Touch)	*4. Green*	4. Through psycho-physiological perceptions: touch, contact.	*4. Body.* (Skin)	*4. Pāyu.* Organ of evacuation, excretion.	*4. The Region of the Umbilical Cord:* corresponds with Pāyu for ejecting foreign magnetism.
Bhūtas.		Rūpa.								
Elementary Substances.	*5. Janaloka.* Manas is entirely freed from Kāma, and becomes one with the Ego. Kumāra State.	*5. Sutala.* Manas becomes in it entirely the slave of Kāma, and at one with the animal man.	5. Abode of the Kumāras, the Sons of Mahat, or Brahmā. Omniscience regarding all that belongs to the realm of Māyā and is under its sway.	Arūpa	*5. Śabda* (Hearing)	*5. Indigo*	5. Through purely mental perceptions.	*5. Ears.*	*5. Vāch.* Organ of speech.	*5. Heart (spiritual). Throat* (physical).
5. Ether.				*5. Higher Manas*					Karmēndriyas.	
6. Divine Flame.	*6. Taparloka.* Even if it is again reborn, it has now become invulnerable, inconsumable. Innate Christos State.	*6. Virala.* When this is reached, the Higher breaks off entirely from the Lower. The chord is snapped.	6. Plane of the eternal, inconsumable substance, of divine fire. Abode of the Vairājas, the Pitri-Devas of the Sun.	*6. Buddhi*	*6. Spiritual Understanding* (Jñāna)	*6. Yellow*	6. Through soul-perceptions.	*6. Astral Body and Heart.*	*6. Soul.*	*6. Pineal Gland.*
7. Ākāśa.	*7. Satyaloka.* In this state the Yogi reaches the highest Samādhi. He is at the threshold of the great choice.	*7. Atala.* Man dies but to be directly reborn. No place means no Devachan. Spiritual death, annihilation.	7. Plane of the *consummatum est* in the manifested universe: the Noumenal.	*7. Ātmic Aura*	*7. The Higher Synthetic Sense, embracing all.*	*7. Entire prismatic septenary;* when auric, Blue	7. Spiritual, through the auric synthetical perceptions.	*7. The Light of Kundalinī.*	*7. Spirit.*	*7. The Ākāśa* that fills the skull, and for which all the contents of the latter, brain, glands, etc., are non-existent.
Elementary Substances.				Arūpa	Tanmātras.		Jñānendriyas.			

DIAGRAM V

We will now proceed to discuss the nature of the septenary consciousness on the two lowest planes of Prakriti, the Objective and the Astral, viz. the seven States of Consciousness on the Objective Terrestrial plane, that of globe D [in the diagram on p. 200, Vol. I of The Secret Doctrine]; and also the seven States of Consciousness on the Astral Prâkritic plane. First of all we must remember that perceptive life proper begins on the Astral sub-plane on every plane. It is not the physical, or objective, molecules which see, hear, etc.

[NOTE.—The centres of sensation, or of internal action, that is of seeing, hearing, smelling, etc.—called Indriyas in Eastern systems—are located in the astral man, the physical molecules being only the necessary material agents for receiving impulses from without and transmitting them to the centres. The organs of action, or Karmendriyas (see Diagram V) are Indriyas, or centres acquired for Karma (external action, in this case). The true centres, which impel to action, are in the astral man, i.e., belong to Astral Consciousness.]

Self-consciousness proper only begins between Kâma and Manas.

OBJECTIVE PRÂKRITIC CONSCIOUSNESS

The first of the seven sub-planes of the First, or Lowest, Prâkritic plane.

1. Objective Sensuous Consciousness.—The consciousness that pertains to the five physical senses in man and rules in animals, birds, fishes, some insects, etc. Here are the “Lives”; their consciousness is in Âtma-Buddhi; they are entirely without Manas.

2. Astral Instinctual Consciousness.—The consciousness of sensitive plants, of ants, spiders, and some night-flies (Indian), but not of bees. Among other animals the non-mammalian vertebrates are without this consciousness, but the placental mammals have all the potentialities of human consciousness, though of course dormant, or latent, at present. On this plane is the consciousness of idiots. The common phrase, “he has lost his mind,” is an occult truth; for when, through fright or other cause, the lower mind becomes paralyzed, then the consciousness acts on the astral plane. The study of lunacy will throw much light on this point. This may well be called the “nerve plane.” It is cognized by our “nervous senses,” of which, as yet, modern physiology knows nothing. Hence it is that a clairvoyant can read with the eyes bandaged, with the tips of the fingers, the pit of the stomach, etc. This consciousness is greatly developed in the deaf and dumb. On this plane everything is reversed, reflected upside down.

3. Kâma-Prânic, or Physiological-Emotional Consciousness.—This is the general life-consciousness which belongs to the objective world, even to the stone; for if the stones were not living they could not decay, crumble away, or emit a spark. Affinity between chemical elements is a manifestation of this, Kâma-Prânic consciousness.

To this plane, also, belong the life-preservative instincts, as for instance that which prevents a kitten going into the water and getting drowned. [A stone could not crumble unless there was life throughout it; for the crumbling is not due only to friction by water, air, etc., or the action of frost, but to the fact that every particle in the stone is in a state of active vibration, performing rhythmical motions, not in a state of inertia. These life-waves, pulsing in the stone, throw its molecules apart, thus enabling foreign matters and influences to enter between them, force them farther apart, and so cause crumbling away. Even this is not all: the vibratory action of the life itself, apart from any interference from without, tends to ultimately disrupt the combinations of molecules that make up the stone.]

4. Kâma-Mânasic, or Psychic, or Passional-Emotional Consciousness. —In animals and idiots the instinctual consciousness on the lower planes of sensation is in this state; in man these are rationalized. For instance, if a dog is shut up in a room, it has the instinct to get out, but is unable to do so because this instinct is not sufficiently rationalized to take the means necessary for its liberation. A man at once takes in the situation, and lets himself out. The highest degrees of this Kâma-Mânasic consciousness are psychic, there being within this sub-plane, as with all others, seven degrees from the instinctual and psychic.

5. Mânasic or Mental-Emotional Consciousness.—From this plane Manas stretches up to Mahat.

6. Buddhic, or Spiritual Emotional Consciousness.—The plane of Buddhi or of the Auric Envelope. From this plane consciousness goes to the “Father in Heaven,” Âtman, reflecting all that is in the Auric Envelope. The Mânasic and Buddhic states cover the planes from the Noëtic to the Divine,* but it is impossible at this stage to define them intelligibly. Call the highest plane x if you will. You can’t understand it.

ASTRAL PRÂKRITIC CONSCIOUSNESS

1. Objective Consciousness.—Everything seen on this plane must be reversed in translating it into terms of objective consciousness. For in. stance, numbers appear as though written backwards: 591 would appear as 195. The objective Astral corresponds in everything to the objective Terrestrial, or sensuous consciousness.

2. Astral Consciousness.—This second division corresponds to the second of the lower plane, but the objects here seen are of extreme tenuity, astralized astrals, so to say. This plane is the limit of the vision of the ordinary medium. To reach it a non-mediumistic person must be asleep, or in a trance, or under the influence of laughing-gas, or of some drug. In ordinary delirium the consciousness passes on to this plane.

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* See Psychic and Noëtic Action,” Lucifer, Vol. VII, October and November, 1890. [Included in the present Volume.]

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3. Kâma-Prânic Consciousness.—This state is of an intensely vivid nature. The consciousness is on it in the delirium of high fever. In delirium tremens the drunkard passes to this plane, and may even go on to the next. Lunatics also are often in this state of consciousness, and see most terrible visions. This plane overlaps the next, the Kâma-Mânasic Consciousness.

4. Kâma-Mânasic Consciousness.—This is the worst of the Astral planes, Kâmic and terrible. Hence come the images that tempt: images of drunkards and libertines in Kâma-Loka, impelling their victims to drink and wanton; images of every lust and vice, inoculating men with the desire to commit crimes. People of weak and mediumistic natures imitate these images in a kind of monkeyish fashion, and so fall beneath their influence. Here are strewed the seeds of epidemics of vice, of cycles of disasters, and general catastrophes of all kinds that happen in groups—a series of murders, of earthquakes, of shipwrecks. In the most acute cases of delirium tremens the consciousness of the sufferer is on this plane.

5. Mânasic Consciousness.—This plane is that of premonitions in dreams, of reflections from the lower mentality, of glimpses into the past and future, the plane of things mental and not spiritual.

6. Buddhic Consciousness.—From this plane come all beautiful inspirations of art, poetry, and music, high types of dreams, flashes of genius. Here may be caught glimpses of past incarnations, although it may not be possible to locate or analyze them.

7. Auric Consciousness.—The consciousness is on this plane at the moment of death, or in exceptional visions. Here is the consciousness of the drowning man when he remembers all the past incidents of his life in a flash. The memory of this consciousness must be stored in the heart, “the seat of Buddhi.” Then it will remain there, but impressions from this Âtmic plane cannot be made on the physical brain.

These two Prâkritic planes are the only two used in Haˇha-Yoga, and no Haˇha-Yogi can pass beyond them.

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LOKAS AND TALAS, IN CONNECTION WITH THE STATES OF CONSCIOUSNESS

Students ought to become familiar with the correct meaning of the Sanskrit terms used in Occultism, and should learn the occult symbology. To begin with, the correct esoteric classification and names of the fourteen (7 x 2) and seven (Sapta) Lokas, as found in exoteric text-books, should be learned. The Lokas are there given in a very confused way, and the description is full of “blinds.”

["Blinds," as used in exoteric text-books, have the double value of concealing occult truths from those unprepared for their reception, and of conveying information to the initiated. An Esotericist, turning to such books, can gain a mass of knowledge which lies hidden from the untrained eye. A good lesson in the use of "blinds" may be learned by a careful study and comparison of the classifications and explanations given below.]

The three following classifications of Lokas, i.e., of worlds, places or states, may be taken as illustrations.

1. The General, Exoteric, Orthodox and Tântric Category.

Bhûr-Loka.
Bhuvar-Loka.
Svar-Loka.
Mahar-Loka.
Janar-Loka.
Tapar-Loka.
Satya-Loka.
The second seven are reflected.

2. The Sânkhya Category, and that of some Vedântins.
Brahmâ-Loka.
Pitri-Loka.
Soma-Loka.
Indra-Loka.
Gandharva-Loka.
Râkshasa-Loka.
Yaksha-Loka.
There is also an eighth, Pisâcha-Loka, the adobe of ghosts, imps, etc.

3. The Vedântic, the nearest approach to the Esoteric.
A-Tala.
Vi-Tala.
Su-Tala.
Talâ-Tala (or Kara-Tala).
Rasâ-Tala.
Mahâ-Tala.
Pâ-Tala.
These Talas—Tala means place, world, sphere—are defined as follows:
A-Tala: no place.

Vi-Tala: some change for the better. This "better" is from the point of view of matter, in that more matter enters into it, i.e., matter becomes more differentiated. This is an ancient occult term.

Su-Tala: good, excellent place.

Kara-Tala: something that can be grasped or touched (from Kara, a hand): i.e., the state in which matter becomes tangible.

Rasâ-Tala: place of taste: a place that can be sensed by one of the organs of sense.

Mahâ-Tala: exoterically, great place. But esoterically, a place including all others; subjectively and potentially including all preceding it.

Pâ-Tala: something under the feet (from Pâda, a foot). The upâdhi, or basis, of anything. The antipodes, America, etc.

Taking this Vedântic classification, and following its correspondences in States of Consciousness, we have the following:

Atala.—The Âtmic or Auric state or locality. It radiates directly from the periodical manifestation in ABSOLUTENESS, and is the first something in the Universe. Its correspondence in Kosmos is the hierarchy of non-substantial primordial beings, in a place which is no state. This hierarchy contains the primordial plane, all that was, is, and will be, from the beginning to the end of the Mahâmanvantara; all is there. This statement should not, however, be taken to imply fatality, kismet: the latter is contrary to all the teachings of Occultism. Here are the hierarchies of the Dhyâni-Buddhas. Their state is that of Para-Samâdhi, of the Dharmakâya; a state where no progress is possible. The entities there may be said to be crystallized in purity, in homogeneity.

Vitala.—Here are the hierarchies of the celestial Buddhas or Bodhisattwas, who are said to emanate from the seven Dhyâni-Buddhas. It is related on earth to Samâdhi, to the Buddhic consciousness in man. No Adept, save one, can be higher than this and live: if he passes into the Âtmic or Dharmakâya state (Alaya) he can return to earth no more. These two states are purely hyper-metaphysical.

Sutala.—A differentiated state corresponding on earth with the Higher Manas, and therefore with Śabda (Sound), the Logos, our Higher Ego; and also to the Mânushya-Buddha state, like that of Gautama on earth. This is the third stage of Samâdhi (which is septenary). Here belong the hierarchies of the Kumâras—the Agnishwâttas, etc.

Karatala.—A state that corresponds with Sparúa (touch) and to the hierarchies of ethereal semi-objective Dhyâni Chohans of the astral nature of the Mânasa-Manas—or the pure Ray of Manas, that is, of the Lower Manas before it is mixed with Kâma (as in the young child). They are called Sparúa-Devas, the Devas endowed with touch.

(These hierarchies are progressive; the first have one sense; the second two, and so on to seven, each containing all the senses potentially but not yet developed. Sparœa would be better rendered by affinity, contact.)

Rasâtala, or Rûpatala.—(Rasâtala is a blind within a blind, for Rasa, taste, belongs to the next Tala). This state corresponds to the hierarchies of Rupa or Sight Devas, possessed of three senses—sight, hearing and touch. These are Kâma-Mânasic entities, and the highest elementals. With the Rosicrucians, the Sylphs and Undines. It corresponds on earth with an artificial state of consciousness, such as that produced by hypnotism and drugs (morphine, etc.).

Mahâtala.—The state corresponding to the hierarchies of Rasa or Taste Devas, and including a state of consciousness embracing the lower five senses and emanations of life and being. It corresponds to Kâma and Prâna in man, and to Salamanders and Gnomes in nature.

Pâtâla.—The state that corresponds to the hierarchies of Gandha (smell) Devas; the underworld or antipodes; Myalba. The sphere of irrational animals, having no feeling save that of self-preservation and gratification of the senses; also of intensely selfish human beings, waking or sleeping. This is why Nârada is said to have visited Pâtâla when he was cursed to be reborn. He reported that life there was very pleasant for those “who had never left their birth-place”; they were very happy. It is the earthly state and corresponds with the sense of smell. Here are also animal dugpas, elementals of animals, and nature spirits.

Relating these Talas to the senses of man, we have:

Atala.—Auric, Âtmic, Alayic, sense of taste. One of full potentiality, but not of activity.

Vitala.—Buddhic; the sense of being one with the Universe, the impossibility of imaging oneself apart from it.

[A student here asked H.P.B. why the term Alayic should be given to the Âtmic instead of to the Buddhic state. ANS.—These classifications are not hard and fast divisions. A term may change places accordingly as the classification is exoteric, esoteric, or practical. As the student advances, he should endeavour to bring all things down to States of Consciousness. Buddhi is one and indivisible. It is a feeling within, absolutely inexpressible in words. All classification breaks down in an attempt to explain it.]

Sutala.—Śabdic, sense of hearing.

Karatala.—Sparœic, sense of touch.

Rasâtala, or Rûpatala.—The state of feeling oneself a body and perceiving it (rûpa—form).

Mahâtala.—Sense of taste.

Gandhic.—Sense of smell.

Each and all of these Talas correspond esoterically both to the cosmic and Dhyâni-Chohanic Hierarchies and to the Human States of Consciousness with their forty-nine subdivisions. Each corresponds with and is transformed into five (exoterically) and seven (esoterically) states or Tattvas, for which there are no definite names. These Tattvas transform themselves into the whole universe. The seven Lokas or Talas by reflection become fourteen: above, below; within, without; subjective, objective; pure, impure; positive, negative; and so on.

["Pairs of opposites" making up the universe.]

In order to understand how the Lokas and Talas correspond to the forty-nine fires of Human Consciousness it is necessary to classify these states into four main divisions: (1) Tanmâtras, or Rudiments; (2) Bhutas, or Elements; (3) Jñânendriyas, or organs of sense; (4) Karmendriyas, or organs of action.

All the cosmic and anthropic states and senses have their correspondences with our organs of sensation, or Jñânendriyas, the rudimentary for receiving knowledge through direct contact, as sight, hearing, etc. These are the faculties of Śarîra, through Netra (eyes), nose, speech, etc. They correspond also with the organs of action, Karmendriyas, hands, feet, etc.

Exoterically, then, we have five subdivisions of each of these four main divisions, or twenty, called facultative. To these are added five Buddhic, making twenty-five in all. Exoterically, Buddhi is said to perceive, and so its perceptions are added to the others. Esoterically, Buddhi reaches perception only through the Higher Manas, so only the twenty facultative are reckoned in the esoteric classification. But each of these twenty exists as a positive and a negative state, thus making forty in all. Further, there are two subjective states, answering to each division, hence eight in all. These, being subjective, cannot be doubled. Thus we reach 40 + 8 = 48 "cognitions of Buddhi." These, with Mâyâ, which includes them all, make 49. Once that you have reached the cognition of Mâyâ, you are an Adept.

To summarize:

5 positive +	5 negative Tanmâtras +	2 subjective.
5 positive +	5 negative Bhûtas +	2 subjective.
5 positive +	5 negative Jñânendriyas +	2 subjective.
5 positive +	5 negative Karmendriyas +	2 subjective.
=======	==================	=========
20 positive +	20 negative +	8 aubjective

20 + 20 + 8 + Mâyâ = 49.

DIAGRAM V—CONTINUED

In their exoteric blinds the Brahmans count 14 Lokas (the earth included), of which 7 are objective though not apparent, and 7 subjective yet fully demonstrable to the inner man. These are:

SEVEN DIVINE LOKAS	SEVEN INFERNAL (TERRESTRIAL) LOKAS
1. Bhûrloka, the earth	1. Pâtâla, the earth.
2 Bhuvarloka, space between the earth and sun (Munis).	2. Mahâtala.
3. Svarloka, the space between the sun and the polestar (Yogis)	3. Rasâtala.
4. Maharloka, the space between the earth and the uttermost limit of the solar system.*	4. Talâtala (also Karatala).
5. Janarloka, beyond the solar system, the abode of the Kumâras who do not belong to this plane.	5. Sutala.
6. Taparloka, still beyond the Mahâtmic region; the dwelling of the Vairâja deities.	6. Vitala.
7. Satyaloka, the abode of the Nirvanîs.	7. Atala.†

Now, all these 14 are planes from without within, and states of consciousness through which man can pass and must pass, once he is determined to go through the seven paths and portals of Dhyâni. One need not be disembodied for this. All this is reached on earth in one or many of the incarnations.

See the order: the four lower ones (1, 2, 3, 4) are rûpa; i.e., they are performed by the inner man with the full concurrence of the diviner portion or elements of the Lower Manas, and consciously by the personal man. The three higher states cannot be reached and remembered by the latter, unless he is a fully initiated Adept. A Haˇha-Yogi will never pass beyond the Maharloka psychically, and the Talâtala (double or dual plane) psycho-mentally.

* All these spaces denote the special magnetic currents, the planes of substance and the degrees of approach that the consciousness of the Yogi or Chela makes towards assimilation with the inhabitants of the Lokas,

† These the Brahmans read from the bottom.

To become a Râja-Yogi, a Chela has to ascend to the seventh portal, the Satyaloka. For such, the MASTER YOGIS tell us, is the fruition of Ijya or "sacrifice." When the Bhur, Bhuvar and Swarga (States) are once passed, and the consciousness of the Yogi is in Maharloka, it is the last plane and state between entire identification of the Personal and the Higher Manas.

One thing must be remembered: while the "infernal" or terrestrial states are also the seven divisions of the earth, for planes or states, as much as they are Kosmic divisions, the divine Saptaloka are purely subjective, and begin with the psychic Astral Light plane, ending with the Satya, or Jivanmukta state. These fourteen Lokas, or spheres, form the extent of the whole Brahmânda (world). The four lower are transitory with all their dwellers, and the three higher eternal, i.e., the former states, planes and subjects to these, last only a Day of Brahmâ, changing with every Kalpa; the latter endure for an Age of Brahmâ.

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EXPLANATION OF DIAGRAM V

The double line divides the Rupa from the Arûpa states.

Elements.—Elements have a regular order, but fire pervades them all.

Lokas and Talas.—The Divine and the Infernal (terrestrial) Lokas are reflections, the one of the other, so also are the hierarchies in each, in pairs of opposites, at the two poles of the sphere. Everywhere are such opposites—good and evil, light and darkness, male and female.

[The student should carefully note the correspondences between the Lokas and Talas, i.e., as between Maharloka and Talâtala. Also the antithesis between higher and lower in the divine and infernal categories must be kept in mind; numbers are used to show correspondences, but only for this purpose; from Bhûrloka to Satyaloka the Chela is spiritually rising higher and higher; from Pâtâla to Atala the man is spiritually sinking lower and lower. The names of the Talas are the same as in the exoteric categories given above, but the esoteric meanings attached to them are wholly different. Let the student study side by side the exoteric "blinds" and the esoteric truths, and he will gain many hints on the reading of exoteric works in general.]

The Lokas and Talas represent planes of consciousness on this earth, through some of which all men must pass, and through all of which the Chela must pass on his way to Adeptship. Everyone passes through the lower Lokas, but not necessarily through the corresponding Talas. There are two poles in everything, seven states within every state. The Brahmins and Buddhists regard the Talas as hells, but the word should be taken figuratively. We are in hell whenever we suffer, are in misery, misfortune, and so on. The lower you go in the Talas the more intellectual you become and the less spiritual. You may be a morally good man but not spiritual. Intellect may remain very closely allied with Kâma. A man may be in one of the Lokas, i.e., on the plane of consciousness represented by that Loka, and may visit one or all the Talas, his condition in these depending on the Loka to which he belongs. Thus a man in Bhûrloka only may pass into the Talas, and may go to the devil. If he dwells in Bhuvarloka, he may visit the Talas and cannot become as bad. If he has reached the Satya state, he can go into any Tala without danger; buoyed up by his own purity he can never be engulfed. The Talas are the brain-intellect states, whereas the Lokas—or more accurately the three higher—are spiritual. Thus a Chela might be between Maharloka and Janarloka when spirituality was uppermost in him; between Talâtala and Sutala when intellectuality was supreme.

The consciousness cannot be entirely on two planes, in two Lokas, at once. The higher and lower states are not wholly incompatible, but if you are on the higher you will woolgather on the lower. In order to remember the higher state on returning to the lower, the memory must be carried upwards to the higher.

An Adept may apparently enjoy a dual consciousness; when he desires not to see he can abstract himself; he may be in a higher state and yet return answers to questions addressed to him. But in this instance, he will momentarily return to the material plane, shooting up again to the higher. This is his only salvation under adverse conditions.

The student who is not naturally psychic should fix the fourfold consciousness on a higher plane and nail it there. Let him make a bundle of the four lower, and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away;* play ducks and drakes with the body, eating, drinking and sleeping, but living always in the ideal. Vacillating people drift from one state of consciousness to another, without self-direction or control.

[The student must not put on this the gloss that bodily vices, passions, etc., are of no importance. H.P.B. on many occasions denounced this gloss as most mischievous and as being totally opposed to Occultism. Purity is essential, as a first step, and remains essential throughout, if dugpaship is to be avoided. But the body is to be treated with indifference, its tastes disregarded and even opposed, until their voices are no longer heard as a distracting element.]

LOKAS

[For Lokas, etc., not mentioned hereunder, see diagram.]

Bhûrloka.—Bhûrloka is the waking state in which we normally live; it is the state in which also animals are, when they sense food, a danger, etc. It begins with the Lower Manas. Animals do not feel as do men. The dog thinks more of his master being angry than he does of the actual pain of the lash. The animal does not suffer in memory and imagination, feeling past and future as well as actual present pain, as does man.

Svarloka.—To be in Svarloka is to be completely abstracted on this plane, leaving only instinct to work, so that on the material plane you would behave as an animal. Yogis are known who have become crystallized in this state, and then they have to be nourished by others. A Yogi near Allâhâbâd has been for fifty-three years sitting on a stone, his Chelas plunge him into the river every night and then replace him. During the day his consciousness returns to Bhûrloka, and he talks and teaches. Another Yogi was found on an island near Calcutta, round whose limbs the roots of the trees had grown. He was cut out, and in the endeavour to awaken him so many outrages were inflicted on him that he died.

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* ["Having fixed his mind at rest in the true Self, he should think of nothing else. To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit."—Bhagavad-Gîtâ, chap. VI, 25-26]

Rasâtala.—Mother-love, as an instinct, is between Rasâtala and Talâtala.

Vitala.—Vitala represents a sublime as well as an infernal state. That state which for the mortal is a complete separation of the Ego from the personality is for a Buddha a mere temporary separation. For the Buddha it is a cosmic state.

PLANES OF CORRESPONDING HIERARCHIES

"2."—The elementals in the Astral Light are reflections. Everything on earth is reflected there. It is from these that photographs are sometimes obtained through mediums. The mediums unconsciously produce them as forms. The Adepts produce them consciously through Kriyâúakti, bringing them down by a process that may be compared to the focussing of rays of light by a burning glass.

"6."—The Vairâjas belong to, are the fiery Egos of, other Manvantaras. They have already been purified in the fire of passions. It is they who refused to create. They have reached the Seventh Portal and have refused Nirvâna, remaining for succeeding Manvantaras.

PRINCIPLES

Body, Astral, Kâma, Lower Manas, Higher Manas, Buddhi, and Âtmic Aura or Auric Egg, are given as the principles. Life is a Universal Kosmic Principle, and no more than Âtman does it belong to individuals. Prâna and the Auric Envelope are essentially the same, and again as Jîva it is the same as the Universal Deity. The seven steps of Antaskarana correspond with the Lokas.

SENSES

Touch and Taste have no order. Every sense pervades every other, there being really only one sense acting through different organs of sensation. All senses are but differentiations of the one sense-consciousness. Hence we can feel colours and see sounds. There is no general order; that sense which is most developed being the first for that person.

COLOURS

[A question was asked why Blue, the colour of the Auric Envelope, should be given in the diagram as corresponding with the earth. H.P.B. only said in reply that Blue was a colour by itself, a primary; that Indigo also was a colour, not a shade of Blue; and that Violet was a colour.] Students should learn all the correspondences given in the diagram, so that any one Loka, sense, colour, etc., should at once recall without effort all its correspondences.

[NOTE.—Students, whether studying alone or in a group, are requested to note down difficulties that arise in the course of their study. If, after careful consideration, they find such difficulties insuperable, they are requested to write them down carefully and plainly, in an intelligible form, and to forward the statement to Annie Besant or William Q. Judge, according to the country in which they reside. Such difficulty will, if possible, be solved, and the questions and answers forwarded to all Members of the Second Degree before the next Instruction goes out.]

ANNIE BESANT,

WILLIAM Q. JUDGE.

LONDON, July, 1891.

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EASTERN SCHOOL OF THEOSOPHY
DEGREE II

FIRST SUPPLEMENTARY PAPER
TO
INSTRUCTION NO. IV

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FIRST SUPPLEMENTARY PAPER

TO INSTRUCTION NO. IV

On the first two pages of No. IV it is pointed out that H.P.B. intended to adopt certain terms, such as Kosmos as distinguished from Cosmos, in order to have a definite nomenclature, and students were reminded that she “laid great stress on the definite adoption of terms and their systematic use.” Now, as at the same time the student will find here and there in her published writings and sometimes in the First Degree papers, an absence of this very definiteness, it is necessary to draw attention to the fact that it is now—in this Degree—a very different matter, and those of this Degree are to be as careful in respect to terms as is requested on the two pages above mentioned. In speaking to the world and to beginners, it is neither necessary nor useful to be over-particular about words in such a language as English, which is not a scientific one, so long as ideas are expressed so as to be comprehended by such beginners from their standpoint.

There is no contradiction between this stress laid on definiteness and the use of the terms loka and tala on pp. 662-68 and in Diagram V, as some have supposed. In the latter case H.P.B. first gives certain accepted exoteric terms and explanations; she then selects two sets of names, and allocates them to the description of two opposed extremities of states of Consciousness. But once having thus allocated them, she uses them in a perfectly definite way.

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Proceeding further with what is said here about the inadequacy of diagrams, and also in respect to consciousness, it may be observed and should be always remembered:

(a) Diagrams are always plane or flat figures and cannot be otherwise.

(b) Almost every natural and occult fact and law has reference to interblending and interpenetrating states, conditions and things.

(c) Consciousness, including astral perception, sees not only objects with limits but can at one glance see many objects and ideas to an extent impossible for the five senses.

(d) Therefore, no diagram can fully represent these ideas and laws.

Take, for instance, the perception by a seer with the astral senses, of a five, or other, pointed star, as being over the head of A, another person. This star, though standing with its face to the seer, may be visible to other seers who are standing at the sides of A, instead of in front. It follows, apparently, that either (a) there are as many stars as seers, each star with its lines at different angle from the other; or (b) there is but one star. But in fact both (a) and (b) are right. If only one seer, but one star; increase the seers and the stars increase, though each seer will see but one.

The explanation of it shows how impossible it is for a diagram to represent these teachings fully, and also conveys a fact in Occultism to students. It is this:

Taking the case cited, the rays of Âkâœa and their arrangement which cause a star to be seen, are present all round the person, and at any and every point in the aura the one star exists, but as the perceiver is different from the person in front of whom the star exists, he can see one star only, and that at the point where his organs of astral vision cut the rays of the Âkâśa. And it is the same with other pictures that might exist in the aura of anyone. Each picture exists in the entire aura without interfering with any other, and at the same time each or any picture is complete at any one spot or point in the same aura. Hence two seers may, and often do, see two different pictures at the same spot in the astral light.

With other matters in Occultism the same law holds, whether in relation to such as are strictly human or otherwise. As, for instance, an Ego may be in a state of Devachan at some place in which human beings are alive and acting on this plane, and yet not be aware of the fact.

It is therefore absolutely necessary for all students in this Degree to accustom themselves to this law and make it a part of themselves, at the same time not forgetting nor throwing away the knowledge gained in respect to other matters and modes of thought.

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That “H.P.B. did not explain Prâkritic consciousness.” She referred to it so that the student should know of its existence, but withheld the explanation because to know about it now, before being guarded by

more advanced knowledge, would be dangerous. It relates to the Elementals, among other matters, and it is well known that instructions about those have always been kept back. As it represents the whole body of the Solar System, the student will do well to consult what she says in The Secret Doctrine about the planets and the Sun. If instruction were given hereupon, that moment the mental force of students who worked upon the teaching would project their consciousness into that realm. For the mind and consciousness acting together have the power to separate or segregate the different planes one from the other; and this too in the case of the merest beginner. Refer back here to the illustrations given as to page 658 respecting interpenetration and interblending of planes. So long as the mind is not directed by definite instruction or hints it will rarely go to this extent, and hence it was safe to say, as given, that there was this Prâkritic consciousness, without explaining it further.

The danger lies in the possibility of evoking entities far too powerful and unspiritual for ordinary men and women to have any dealings with.

Where it is said that the action of Âtma-Buddhi is with microbes, etc. The Âtma-Buddhi here spoken of are not principles of Âtma-Buddhi as belonging to man, but the general fountain for the Cosmos of Âtma-Buddhi. For, under the law of correspondences, Âtma-Buddhi and Manas in man must have their prototype or great fountain in Cosmos. That is, the same sort of principles must have action in Cosmos. Now each man has specialized Manas, so as to enable Âtma-Buddhi to act through it on this plane, but until the Seventh Race the principle Manas will not be developed for Cosmos as it is now in man, and hence one of the planes in which this general principle of Âtma-Buddhi acts—without Manas also acting—is that of microbes, etc., and thus from one point of view it is senseless, inasmuch as it proceeds under a general great law and makes no conscious choice.

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There is no confusion between the remark on page 661 that the consciousness of idiots is on the astral instinctual plane and that on page 662 that “in idiots the instinctual consciousness on the lower planes of sensation is in the Kâma-Mânasic or Psychic state” because the remark on page 662 adds “on the lower planes of sensation.” On page 661 the general law for idiots is given, and on p.662 it is amplified

in respect to their consciousness on certain planes of sensation. This explanation is given because some have picked out these two parts and demanded a reconciliation of them which it seems could have been made by students by the use of analysis and reflection and by freedom of mental action on the whole range of topics as related together.

In that paragraph where it is said under “Astral Prâkritic Consciousness,” that objects are reversed, it should be further remembered that although objects, numbers, etc., are in fact reversed on that plane, many clairvoyants unconsciously to themselves often perform the reversion of the reversed image, so as to see the numbers and objects correctly. This again illustrates the delusive character of this plane, inasmuch as the ordinary seer does not know the facts as they are, and acts unknowingly so far as his reason is concerned, being unaware that he has reversed the reverse image, just as we do with the physical eye.

———————

The whole relates to Lokas and Talas, as States of Consciousness or planes in which consciousness acts. The earth and the body, for instance, constitute a place, or strictly a Loka, from which consciousness may go into any other Loka or Tala. And when it speaks of a man going to or being in this or that Loka or Tala, the meaning is that the consciousness of a living person, having and using a body, may alter and thus go from Loka to Loka, or Tala to Tala, or from Loka to Tala. In that case his normal waking consciousness is in such a Loka or Tala—as the case may be—as properly represents his development.

Diagram V is both a table of correspondences and oppositions. For by opposition or "other extreme" there may be a correspondence. This would be known as "correspondence by opposition."

The Lokas are qualified by the word "divine" and the Talas by "infernal," so as to differentiate the words, since sometimes Tala may mean the same as Loka if not qualified. Thus as shown on page 664, in the Sânkhya, Loka is used, while in the Vedânta Tala is taken. Having explained the Talas from the Vedantin standpoint and having given their corresponding States of Consciousness, H.P.B. proceeds to elaborate the Esoteric teaching and she then—needing two sets of words, to designate opposed conditions within one State of Consciousness—adopted Loka as representing the lofty pole, Tala as representing the degraded pole, or the divine and the infernal. Take any corresponding Loka and Tala. The two together represent a State of Consciousness in which a man is; in his highest moments in that state he is at the Divine pole, the Loka; at his lowest, he is at the Infernal pole or Tala. In this

Diagram the word Tala is used to designate a lower state or place and is thus called “infernal.”

Take now the second and third columns to 4. These are in opposition and hence any consciousness in any of them is in opposition to the other or is at its extremity. Bhûrloka, the habitat of thinking and good men, is opposed by Pâtâla, the animal gross body and the astral personality as such. Hence if, while a man is placed among good men, his consciousness is fixed on the animal gross body, he is really in Pâtâla.

Bhuvarloka is a state of consciousness in which he thinks more of his inner life and it is opposed by Mahâtala because that is the abode of the astral shadow. It is not removed from the body but distinguishes the condition or vibration of the astral shadow when the thinker is working in Bhuvarloka.

In 3, Svarloka, the desires and passions have been almost wholly overcome, and it is opposed by Rasâtala, or that condition wherein desires and passions have complete control. Rasâtala is properly the name for the latter inasmuch as it is the flavor or savor of things and sensations that the desires bring up when they are unsubdued.

The 4th, Maharloka, is the point in development where Kâma has been subdued and Antahkarana may be destroyed. Hence it is opposed, at the other extreme, by Talâtala, where the Lower Manas has been so often sucked down by Kâma that the Antahkarana is atrophied and the loss of the soul results. This is plainly and graphically shown in the fourth division of the column headed “planes of corresponding Hierarchies.” For there the two opposite poles are given concluding with the words: “The sphere of compassion at the one end, and that of intense selfishness at the other.” In the Secret Teachings the intensity of selfishness is always given as the opposite pole of intensity of compassion.

The first five columns may be used together down to the double ruling. But the six columns on the other page above the double ruling cannot be made to correspond with the former fully. For see page 672, that the senses have no regular order of precedence or priority, as they pervade one another and as they are only differentiations of one sense. But a correspondence may be made on certain occasions. Inasmuch as it is known very well in medicine, hypnotism and general experience, that a sensitive may taste with organs of touch, and hear with organs of taste, and otherwise reverse ordinary experience, it is quite evident that the senses as we know them have no unchangeable order. Further, as known to Masters, and to the Head of the E.S.T. and many students by personal experience, every sound produces its color whether that be

perceived or not. One might then be unable to hear the sound but might see the color belonging to a sound produced.

From Bhûr- to Mahar-loka metaphysical states are mentioned; from Pâtâla to Talâtala physical and metaphysical places and states. And the use of the words "region," "abode," "state" and "plane" is to be made with the understanding that the physical limits in space are not intended to be inferred, inasmuch as "astral region" may coëxist with physical body or region at the one place. This is shown in the seventh division of last column where it is said that so far as the Âkâúa in the skull is concerned, the various bodies and cells therein do not exist. This means that were your consciousness fixed solely on and in that Âkâúa in your own skull you would not see any of the contents of the skull pan, though regarding the place where they would be visible to the outer eye.

These words lead us now to below the double ruling on Diagram V (see page 667, near bottom). Above that line Rûpa states of consciousness are referred to, or those when in the body; below it the Arûpa or formless states are given. And in this the rule given above in respect to opposition prevails. Janar is a high spiritual state, Sutala the correspondingly low material state, using material here in the sense of invisible matter; in Vitala the loss of the soul is complete, thus opposing the Christos state; Atala is a continuation physically of Vitala because the physical force must be exhausted; it properly designates the next rebirth after that one in which the soul was lost, and therefore it opposes Satyaloka wherein the great choice may be made, whereas in Vitala no choice whatever is possible.

There is no contradiction, as some have hurriedly thought, between this and page 672, second paragraph, where Vitala may also represent a high state. In both there is what ordinary men call annihilation since the Ego is swallowed up. But in the higher swallowing up of the Ego is temporary or Cosmic until the new coming-forth, whereas in the lower it is swallowed up forever so far as concerns the person. And on page 672, H.P.B. made the remarks adverted to in an illustrative way only and not in order to confuse the nomenclature. For if the words Vitala and others are wholly abandoned, one must formulate the state of consciousness formerly designated by that word, by a series of words expressive of the idea involved. For example, if we destroy the word Atala, we will then describe the state thus: "that in which there is a continuation of combination of molecules of different planes into a living form devoid of a soul which had fled in a preceding life; and that may be either from spiritual or unspiritual causes."

This will now be clear with a knowledge of the following fact in Occultism, to wit: A holy and high Yogi may desert the body and

lower principles when he has arrived at Taparloka state, but the forces engendered on this plane may produce a body without a soul, but not in any way wicked. It will be like the revolving of the wheel when the potter's foot is withdrawn. The real man then is in Satyaloka to make the great choice inevitably. But in Vitala the soul is gone and the forces on the physical plane bring out a body in the state of Atala or soulless and wicked inevitably beyond choice either way. This ought to make perfectly clear why H.P.B. spoke as recorded on page 672.

But to elaborate further. Let us for the moment abandon the words Taparloka and Vitala and Satyaloka and Atala, describing these opposed states in terms.

Taparloka. That state, whether incarnate or not, of the Ego, when through many lives of devotion, etc., the Ego is invulnerable, etc. The forces on the material plane which produced the body used by such a Yogi have a force which may result in the production of a new body devoid of soul but protected from any entry by vicious influences of any kind. Such a body will be good, but being without soul is in the Vitala state.

Vitala. As applied to those who have lived wickedly, the soul is lost in the life when this state is reached and the whole trend of what is left physically, astrally and mentally, is wicked, and vicious. But the forces must exhaust and will produce a new body which is soulless from birth and wholly vicious.

Satyaloka. Is that next step or stage for the Yogi who had reached Taparloka and it need not require in every case a new incarnation of the Ego. In this the great choice is made as inevitably as Atala follows Vitala. The Yogi becomes Nirmânakâya.

Atala. The exhaustion of the forces produced by the persistently wicked, and by which is brought forth the new, soulless and wicked body referred to under Vitala, above.

No. 7 under "Corresponding Hierarchies" is in line with Satyaloka and Vitala. It is the noumenal, the consummatum est of the Universe, for here extremes meet. Atala is the point where the physical disappears or is disappearing into the noumenal, as Satyaloka is the state wherein the Yogi is truly joined with the All. Hence we may, from the standpoint so far taken, make a correspondence with Âkâśa, Satyaloka, Atala, the next unnamed state and Arûpa, for at this point form, as imposing any limits to perception, has disappeared.

There are many so-called mysteries of life which are additionally mysterious to the mind of the day from the effect of so many centuries of materialistic education, but all such so called mysteries are facts. Many of them are puzzling from the habit so many have of demanding in their minds, if not by words, that everything shall square by the rules they have learned or by their own development.

And many facts are avoided by students from a fear that they look as if a belief in them bordered on superstition. Some of these relate to the very matters alluded to in the foregoing. It is well known to certain students, and has often been told them by H.P.B., that Adepts in some cases wholly desert their bodies, which live on from that point until the day of death of the body entirely devoid of a soul, but the influence of the Adept on the atoms and consequently on all new physical atoms coming into the form, is such that no evil influence enters and the life led by that body is harmless and often actively good. Again, sometimes such a body may be given over to an unprogressed but deserving Ego which uses it for what can be gotten out of it. That Ego, however, cannot have such a body except where its Karma permits. But those Adepts who have been called Masters by H.P.B. have not deserted their bodies, and we feel compelled to provide for a question by this statement in advance because it might happen that some of the School might wonder—without giving time to reflect on the question—if those beings could be such as we have just spoken of.

But in the case of the desertion of a body by a black Magician the matter is very different, for there the whole line of lives preceding has been so essentially vicious that the atoms left and all atoms to come thereafter into the limits of the form are and will be wholly bad, and thus such a soulless being will be a terror to the race. But at the same time there are many in the Atala or Vitala state that are inactively bad, doing nothing much of any sort, and only carrying out the law of nature which provides for the dissipation in the right way of all those elements which have to be ground out, so to say, in the great mill of the Gods.

Now go to page 666, where it is said that Rasâtala is blind inside blind. There is no confusion in reality here. The table giving the same name to a state refers to a man as he is now both physically and mentally, whereas the remarks on the page mentioned refer to other planes of being below and above ours, and hence similar terms have to be employed inasmuch as we have not the terms and language of those planes. Here the Instructions are speaking of the higher Elementals often mentioned by the Rosicrucians and by the ancients, as the Sight Devas. Some of these are below man and some above him in the sense of their belonging to another order of evolution; and therefore they may be said to be in either Rûpa- or Rasâ-tala. The having but three senses shows that this has no reference to the diagram as applied to man. These elementals are some of those whom we have said it is dangerous for man to have any dealings with until he is fully fitted to be their master in every sense.

PAGES 664 TO 666

Where Talâtala is also called Karatala, and Rasâtala Rûpatala. This is only one of the necessities of the language. Talâtala is a repetition of Tala making it stronger, and meaning, when related to our senses, that matter has become tangible and may be handled, for Kara is “hand.” Going to the diagram above analyzed we find that Lower Manas here clings to things, and thus the correspondence is perfectly accurate and is a correspondence made between a metaphysical and physical state.

Rasâ is also Rûpa-tala because in order to appreciate and know the physical form of anything, touch, taste and sight are required. It may not seen at first glance that taste has anything to do with the cognizing of form, but it has, inasmuch as physical form partakes of prithivi or earth, and the distinguishing characteristic of that is taste or flavor and smell, all being interrelated to each other. And turning again to the diagram where we now look for the corresponding state of the entangled self we see that under Rasâtala the principle Kâma longs for the taste of everything.

The next on page 666 refers to Mahâtala as connected with the Elementals which belong also to the preceding. Here those beings are coming nearer to man, for we see that as said on the page they have the power to some extent of living in and by the lower five senses of man and correspond to Kâma and Prâna in the human scale. But as they are without form they are still below men and have not developed Manas. To them man seems as a God, for he shines in their sight. They are also dangerous for man. They have power and certain sorts of knowledge he has not, but they are devoid of that which gives to man his conscience.

These two classes of beings are to some extent waked up when a person is hypnotized or under drugs, for then the consciousness is put artificially into an artificial state and is more entangled than ever, although showing knowledge of things not known in the normal state. It is for this, among other reasons, that H.P.B. was opposed to the use of hypnotism, and why the rules of the E.S.T. are against the use of drugs and narcotics except tobacco. Drugs and spirits bring on this state in a greater or less degree, and thus act contrary to the development of the spiritual insight, but tobacco when used only moderately does not have such effect.

PAGE 672, “COLORS”

The explanation given on this page is not full, as every single word of the elucidation was not given at one time by H.P.B., and was not at each time taken down verbatim; but it is as follows, understanding at the same time that a great deal more can be said at the right time. For in these matters the correspondences are almost endless and to be fully grasped require minds of great analytical power and memories not yet developed in this civilization.

The relation is not of blue to the Earth, but to earth or prithivi, and the color given to that is dark blue, which to be properly known must be seen, as it is not possible to describe the shades of a color. It is the same color that Krishna is often painted, and in the sense it is given here it will—according to the use to be made—correspond to the Auric Envelope. For in one sense the A. E. is the earth; for the Ego who is going through the stream of evolution.

The nose and the next division similarly correspond, for the reason that smell, the characteristic of prithivi, is perceived especially by the nose, although, as said before, the senses may work out of their usual order. But it is very plain that generation corresponds to earth, and the metaphysical correspondence may be made with the A. E., for it is through the preserving power of that principle that we come to the earth again and again in our evolution. By taking the last division on the page we have now come to a part of the astral and inner physiology which is not clear to minds that do not in fact understand even as much as is known today in the world of physical anatomy and physiology. How then explain in full the other and hidden senses and organs? The sense spoken of as being highly developed in animals makes no confusion, because it is in that kingdom that the development begins, and hence in that development specializations and accelerations take place in single senses; in man these are hidden and potential through the greater power the others have and the great combination he has to use. This can be illustrated from any complicated machine of many parts made by man. In such a machine the smallest lever is as important as the others and has taken the time, thought and energy of one man to make, but when the complete machine is running the action of any one is not perceived and we see that the whole makes a great combination doing a certain work.

The mechanical device known as a “cam” is one of the most useful, necessary and common, yet it is sometimes in appearance rude and clumsy, but it has become known in all its many possibilities through the work of many years and many men. Yet without the machine in which to work it, it is not of much consequence.

PAGE 671

This is one of the most important paragraphs in the book. It contains much that will take any student a long time to do and much effort.

Those who are not naturally of the higher order of psychics are recommended to make a bundle of the four lower planes of consciousness and fix it on the higher. This is to be done, if benefit is to be derived, without intermission and at the same time the bodily wants are to be attended to, for by the words “making ducks and drakes” H.P.B. intended to allude to him who attends to the body by ascetic practices, and attempts to compel the body to observe certain rules the mind lays down.

But if one spends time in continual attention to the lower wants and regulations, the upper will be neglected surely, and the mind at last be steeped in such lower observances. The higher states must, then, be thought of and an attempt be made to pin the thoughts there. The very attempt to do this will result in a natural rising of the mind to the point aimed at, and if it be continued then a mental habit will ensue, so that from stage to stage the mind rises higher and higher toward that which it has resolved to seek. If persisted in, then times will come when a reach to the goal is accomplished, from which there will be a temporary falling down, but not to the lowest point. This is the law of nature, and knowing it, the student who is discouraged by not succeeding is unwise and forgetful, for all these cautions are given not only for information but also for use and encouragement.

WILLIAM Q. JUDGE.

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INSTRUCTION NO. V

The study of Consciousness has further to be pursued. We must therefore learn to understand more fully the Septenary Constitution of Man, and the workings of consciousness in every part thereof.

The student will, in this Instruction, address himself to the understanding of the Lower Quaternary, as defined in Diagram V, and to the workings of consciousness as manifested through that Lower Quaternary. The study of the Higher Triad pertains to further Instructions, and for the understanding of the Higher Triad it is needful that the Lower Quaternary shall be in some measure understood. And first let the student clearly realize that he cannot see things spiritual with the eyes of the flesh, and that in studying even the Body he must use the eyes of the Spiritual Intelligence, else will he fail and his study will be fruitless. For growth is from within outwards, and always the inner remains the more perfect. Even the development of a physical sense is always preceded by a mental feeling, which proceeds to evolve a physical sense. As said (p. 672) all senses are but differentiations of the one sense-consciousness, and become so differentiated on the Astral plane, where perceptive life proper begins (p. 660); from that the differentiation is continued on to the lowest sub-plane of the Prâkritic plane, to which the physical molecules of our Bodies belong. For instance, fishes living in dark subterranean waters are blind; but if they are taken and put into a pond, in a few generations they will develop eyes. Nevertheless, in their original state, though they had no organs of physical vision, they were yet endowed with a sense of sight. Otherwise, how could they, in the darkness, have found their prey and have avoided obstacles and dangers?

The fewer the coverings over the sense-consciousness, the clearer the vision, for each envelope adds something of illusion. Only when the true discerning or discriminating power is set free is illusion overcome, and the setting free of that power is the union of Manas with Buddhi—the attainment of Adeptship. That is why in Devachan the being is still under illusion, for there the mind is the mind of one who, while in the body, had not made the union so as to complete the Trinity.

It is only when the union is completed in the living human being that delusion is at an end. Meanwhile, with each descent to a lower plane illusion is increased.

To render active the inner vision the student must purify his whole nature, moral, mental and physical. Purity of Mind is of greater importance than purity of Body. If the Upâdhi* be not perfectly pure, it cannot preserve recollections coming from a higher state. An act may be performed to which little or no attention is paid, and it is of comparatively small importance. But if thought of, dwelt on in the Mind, the effect is a thousand times greater. Therefore it is above all things of importance that the thoughts should be kept pure. Remember that you have, so to speak, to enclose the Square within the Triangle; in other words, you must so purify the Lower Quaternary that it shall vibrate in unison with the Upper Triad.

And this is no easy task. The flesh, the Body, the human being in his material part, is, on this plane, the most difficult thing to subject. The highest Adept, put into a new Body, has to struggle against and subdue it, and finds its subjugation difficult. But this is from the automatism of the Body; the original impulses have come from thought. What we call the desires of the Body have their origin in thought. Thought arises before desire. The thought acts on the Brain, the Lower Manas being the agent; the brain acts on the bodily organs, and then desire awakens. It is not the outer stimulus that arouses the bodily organs, but the Brain, impressed by a thought. Wrong thought must therefore be slain, ere desire can be extinguished. Desire is the outcome of separateness, aiming at the satisfaction of self in Matter. Now the flesh is a thing of habit; it will repeat mechanically a good impulse or a bad one, according to the impression made on it, and will continue to repeat it. It is thus not the flesh which is the original tempter, although it may repeat automatically motions imparted to it, and so bring back temptations; in nine cases out of ten it is the Lower Manas which, by its images, leads the flesh into temptations. Then the Body automatically sets up repetitions. That is why it is not true that a man steeped in evil can, by sudden conversion, become as powerful for good as he was before for evil. His vehicle is too defiled, and he can at best but neutralize the evil, balancing up the bad Karmic causes he has set in motion, at any rate for that incarnation.

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* Upâdhi means that through which a force acts. The word “vehicle” is sometimes used to convey the same idea. If “force” be regarded as acting, "matter" is the upâdhi through which it acts. Thus the Lower Manas is the upâdhi through which the Higher can work; the Linga-Śarîra is the upâdhi through which Prâna can work. The Sthûla Śarîra is the upâdhi for all the principles acting on the physical plane.

You cannot take a herring-barrel and use it for attar of roses; the wood is too soaked through with the herring-drippings. When evil tendencies and impulses have been thoroughly impressed on the physical nature, they cannot at once be reversed. The molecules of the Body have been set in a Kâmic direction, and—though they have sufficient intelligence to discern between things on their own plane, i.e., to avoid things harmful to themselves—they cannot understand a change of direction, the impulse to which comes from a higher plane. If they are too suddenly and too violently forced into a reverse action, disease, madness or death will result.

This automatism of the Body—spoken of sometimes as habit—renders it possible for us to have both good and evil experiences in dreams. This is another reason why we should be careful of the impressions we make on the Body, especially as to impressions in which Kâma takes part. In sense dreams the Lower Manas is asleep; the animal consciousness, when a sensual tendency has been impressed on it by desire, is more easily impressed by Kâma with pictures from the Astral Light, and thus the tendency of such sense-dreams is always towards the animal. We should therefore train ourselves to awaken directly we begin a dream that tends in the sense direction; and the instantaneous rejection of impure thoughts during the period of waking consciousness will tend to set up a habit of rejection which will act automatically in sleep. In dreams, and also whenever we calmly sit for any sort of meditation, one of the first things to happen is that the Elementals begin to present to our inner eyes pictures of all sorts, and the kind of picture presented will be the result of the prior thoughts and also of the state we are in both mentally and physically. For if we are disturbed or harassed in any way in thought, the pictures will be more and more confused in fact, though sometimes having no appearance on the surface of being in confusion.

The student must therefore guard his thoughts, regarding them as the generators of action. Five minutes' thought may undo the work of five years. And although the five years' work may be run through more rapidly the second time than it was the first, yet time is lost.

The student will find in what follows a variety of classifications and septenary divisions. He must bear in mind that every Principle in man has its seven aspects, and every cell and organ its seven components. A Principle may have an organ in the Body specially related to it, as the Spleen to the Linga-Śarîra; none the less will the Linga-Śarîra have its correspondence in every cell in the Body, as also in other great organs. Thus the Brain has its seven divisions, each corresponding to a Principle, though it corresponds as a whole to the Psycho-Intellectual Man.

In this there is no contradiction, as the elementary student at first imagines, when he finds different correspondences given for the same Principle, but only an exemplification of the great truth that every molecule is a mirror of the universe, every microcosm the mirror of a macrocosm.

Man's Physical Body has its seven aspects, each aspect representing a Principle; then each of these has its seven sub-divisions, each subdivision in its turn representing a Principle; and we have the "forty-nine fires" as seen in the Sthûla-Śarîra. It is because of this intricate correspondence, carried out in every detail, that man will ultimately be able to come into contact with every realm of being in the Universe. This, and this alone, makes Râja-Yoga possible.

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STHULA-ŚARŸRA

The Body is not a Principle in strict Esoteric parlance; it is an upadhi rather than a Principle. But it is a vehicle of consciousness, and therefore must be considered in studying Consciousness. Apart from this, it can be regarded as merely a denser aspect of the Linga-Śarîra, for the Body and the Linga-Śarîra are both on the same plane, and the Linga- Śarîra is molecular in its constitution, like the Body. The Earth and its Astral Light are as closely related to each other as the Body and its Linga-Śarîra, the Earth being the upâdhi of the Astral Light. Our plane in its lowest division is the Earth; in its highest the Astral. The terrestrial Astral Light should of course not be confounded with the universal Astral Light.

THE HEART

The Consciousness which is merely the animal Consciousness is made up of the Consciousness of all the cells in the Body, except those of the Heart. For the Heart is the organ of the Spiritual Consciousness; it corresponds indeed to Prâna, but only because Prâna and the Auric Envelope are essentially the same, and because again as Jîva it is the same as the Universal Deity (p. 672). The Heart represents the Higher Triad, while the Liver and Spleen represent the Quaternary, taken as a whole. The heart is the abode of the Spiritual Man, whereas the Psycho-Intellectual Man dwells in the Head with its seven gateways. It has its seven brains, the upâdhis and symbols of the seven Hierarchies, and this is the exoterically four, but esoterically seven, leaved Lotus, the "Saptaparna," the "Cave of Buddha" with its seven compartments.

The Heart is the king of the Body, its most important organ.

Even if the Head be severed from the trunk, the Heart will continue to beat for half an hour. If wrapped in cotton wool, and put in a warm place, the pulsation will continue for some hours.

In the Heart is a spot which is the last to die, a spot marked by a tiny violet light; that is the seat of Life, the centre of all, Brahmâ; the first spot that lives in the foetus, and the last that dies. When a Yogi is buried in a trance, it is this spot that lives, though the rest of the Body be dead, and as long as this remains alive the Yogi can be resurrected. This spot contains potentially mind, life, energy and will. During life it radiates prismatic colors, fiery and opalescent.

The Heart is the centre of the Spiritual Consciousness, as the Brain is the centre of Intellectual Consciousness. But this Spiritual Consciousness cannot be guided by a person, nor can its energy be directed by him, until he is completely united with Buddhi-Manas. Until then, it guides him—if it can. That is, makes efforts to reach him, to impress the lower Consciousness, and those efforts are helped by his growth in purity. Hence the pangs of remorse for wrong done, the prickings of Conscience, reproaching for evil, inciting to good. These come from the Heart, not from the Head. In the Heart is the only manifested God; the other two are invisible. And it is this manifested God that represents the Triad, Âtma-Buddhi-Manas.

Anyone who can reach up to, and so receive at will, the promptings of this Spiritual Consciousness must be at one with Manas—that is must have attained Adeptship. But the Higher Manas cannot directly guide the ordinary man; it must act through the Lower Manas, and thus reach the lower Consciousness. The effort however should be continually made to centre the Consciousness in the Heart, and to listen for the promptings of the Spiritual Consciousness, for though success be far off, a beginning must be made, and the path opened up.

There are three principal centres in the Body of Man: the Heart, the Head, and the Navel; the Heart, as said, is the centre of the Spiritual Consciousness; the Head is the centre of the Psychic Consciousness; and the Navel is the centre of the Kâmic Consciousness. Any two of these may be positive and negative to each other, according to the relative predominance of the Principles and therefore of their organ for manifestation on this plane. The meaning of the words positive and negative in this relation is the same as is attached to them in electrical science. The current flows from the positive to the negative, or the impression is made by the positive on the negative.

For instance: the aura of the Pineal Gland vibrates during the activity of the Consciousness in the Brain, and shows the play of the seven colors. This septenary disturbance and play of light around the Pineal Gland are reflected in the Heart, or rather in the aura of the Heart, which is negative to the brain in the ordinary man.

This aura then vibrates and illumines the seven brains of the Heart, as that of the Pineal Gland illumines the seven centres in the Brain. If the Heart could, in its turn, become positive and impress the Brain, the spiritual Consciousness would reach the lower Consciousness. The Spiritual Consciousness is active during deep sleep, and if the “dreams” that occur in so-called dreamless sleep could be impressed by the Heart on the Brain, your Consciousness would no longer be restricted within the bounds of your personal life. If you could remember your dreams in deep sleep, you would be able to remember all your past incarnations. This is the “memory of the Heart”; and the capacity to impress it on the Brain, so that it becomes part of its Consciousness, is the “opening of the Third Eye.” In deep sleep the Third Eye opens, but it does not remain open. Still, some impressions from the Spiritual Consciousness do reach the Brain more or less, thus making the Lower Ego responsible. And there are some of these which are received through the Brain, which do not belong to our previous personal experience. In the case of the Adept, the Brain is trained to retain these impressions.

The Eastern Secret School knows each minute portion of the Heart, and has a name for each portion. It calls them by the names of the Gods, as Brahma’s Hall, Vishnu’s Hall, and so on. Each of these corresponds with a part of the Brain. The student will now begin to understand why so much stress is laid on the Heart in connection with meditation, and why so many allusions are made in old Hindu literature to the Purusha in the Heart. And so with regard to concentration the Blessed MASTER Koot Hoomi ... writes:

Your best method is to concentrate on the Master as a Living Man within you. Make His image in your heart, and a focus of concentration, so as to lose all sense of bodily existence in the one thought.

So again He says:

The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane. To accomplish this, the physical Brain must be made an entire blank to all but the Higher Consciousness.

When the Brain is thus rendered a blank, an impression from the Heart may reach it and be retained; and this is what is spoken of on p. 618, with regard to the Chela, who is able to hold only parts of the knowledge gained. The above-quoted letter says:

In acquiring the power of concentration the first step is one of blankness. Then follows by degrees consciousness, and finally the passage between the two states becomes so rapid and easy as to be almost unnoticed.

He who can do this at will has become an Adept, and can “store the knowledge he thus gains in his physical memory.”

Such is the kingly function of the Heart in the human Body, and its relation to the Brain, which, as a whole, “is the vehicle of the Lower Manas, enthroned in Kâma-Rûpa.”

THE BRAIN

The Brain, taken as an organ of Consciousness, serves as the vehicle on the objective plane of the Lower Manas, which works upon its material molecules in a way hereafter to be explained. Its subdivisions correspond to, and are the organs of, the subdivisions of the Lower Manas, its convolutions are formed by thought, the activity of the thinking Principle building up more and more complicated convolutions.

There are seven cavities in the Brain which during life are empty, in the ordinary sense of the word. In reality, they are filled with Âkâúa, each cavity having its own color, according to the state of Consciousness in which you are. (The colors are only visible, of course, to the purified vision.) These cavities are called in Occultism the “Seven Harmonies,” the scale of the Divine Harmonies, and it is in these that visions must be reflected, if they are to remain in the Brain-memory. These are the parts of the Brain which receive impressions from the Heart, and enable the memory of the Heart to be impressed on the memory of the Brain.

The fourth of these cavities is the Pituitary Body, which corresponds with Manas-Antaskarana, the bridge to the Higher Intelligence; it contains various essences. The fifth cavity is the Third Ventricle, empty during life except for pulsating light, though filled with a liquid after death. The sixth cavity is the Pineal Gland, also hollow and empty during life; the granules are precipitated after death. The Pineal Gland corresponds with Manas until it is touched by the vibrating light of Kundalinî, which proceeds from Buddhi, and then it becomes Buddhi-Manas. When Manas is united to Buddhi, or when Buddhi—and therefore Âtman also—is centred in Manas, it acts in the three higher cavities, radiating and sending forth a halo of light, and this sometimes becomes visible in the case of very holy persons. The fires are always playing round the Pineal Gland; but when Kundalinî illuminates them for a brief instant, the whole universe is seen. This is what occurs occasionally in deep sleep when the third eye opens. And such opening is good for Manas, who profits by it, even though the Lower Man is not then reached and therefore cannot remember.

The seventh cavity is the synthesis of all, the cavity of the skull itself, as filled with Âkâúa (see Diagram V). This corresponds with the Âtmic Aura, the sacred Auric Egg.

Perception, brain perception, is located in the aura of the Pineal Gland, while the Pineal Gland itself, illuminated, corresponds with Divine Thought. The Pituitary Body is the organ per se of the psychic plane. Pure psychic vision* is caused by the molecular motion of this body, which is directly connected with the optic nerve, and thus affects the sight, and gives rise to hallucinations. Its motion may readily cause flashes of light, seen within the head, similar to those that may be obtained on pressing the eyeballs, and so causing molecular motion in the optic nerve. When molecular action is set up in the Pituitary Body these flashes are seen, and further action gives psychic vision, as similar motion in the Pineal Gland gives Spiritual Clairvoyance. Drunkenness and fever cause disorderly motion in the Pituitary Body, and so produce illusions of sight, visions, hallucinations. This body is sometimes so affected by drunkenness that it is paralyzed, and the strict forbiddance of alcoholic liquids to all students of Occultism turns on this effect which alcohol produces on the Pituitary Body and Pineal Gland.

The Pineal Gland is the focus of the spiritual, hence inorganic, sensorium. Its action has nothing to do with the circulation of the Blood, but it is concerned with the spiritual fiery emanation that proceeds from the Blood. Further: the Pineal Gland, at the upper pole of the human body, corresponds with the Uterus (in the female and its analogue in the male) at the lower pole; the peduncles of the Pineal Gland corresponding with the Fallopian Tubes of the Uterus. The Pituitary Body is only the servant of the Pineal Gland, its torch-bearer, like the servants carrying torches that run before the carriage of a princess. Man is androgyne, so far as his head is concerned.

The Corpora Quadrigemina corresponds with Kâma-Manas, bringing Kâma thus within the Mânasic division of the human brain.

Kâma itself has for its correspondence the Cerebellum, which is the centre and storehouse of forces. The Cerebellum furnishes the materials for ideation. The frontal lobes of the Cerebrum are the finishers and polishers of the materials supplied by the Cerebellum, but they cannot create these materials for themselves.

The correspondence of Kâma in the lower part of the Body is the Liver, with the Stomach.

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* Ordinary clairvoyance is not the use of this organ.

To recapitulate, we have:

Kâma	corresponds with	Cerebellum
Kâma-Manas	corresponds with	Corpora Quadrigemina
Manas-Antaskarana	corresponds with	Pituitary Body
Manas	corresponds with	Pineal Gland
Manas-Buddhi	corresponds with	Pineal Gland when touched by Kundalinî
Auric Egg	corresponds with	Cavity of skull filled with Âkâúa

Thus the Brain, the vehicle of the Lower Manas with Kâma, as said, has its subdivisions corresponding with the subdivisions, or aspects, of Manas in activity, and has also the cavities related to the heart, rendering possible the making of impressions on the physical consciousness, and by the action within these cavities rendering possible the action of Buddhi-Manas on the physical plane, and the development of Spiritual Clairvoyance.

THE LIVER AND STOMACH

The Liver and Stomach, as said, are the correspondences of Kâma in the trunk of the Body, and with these must be classed the Navel and the Generative Organs. The Liver is closely connected with the Spleen, as is Kâma with the Linga-Śarîra, and both these have a share in generating the blood. The Liver is the General, the Spleen the Aide-decamp. All that the Liver does not accomplish is taken up and completed by the Spleen.

THE SPLEEN

The Spleen corresponds to the Linga-Śarîra, and serves as its dwelling-place, in which it lies curled up. As the Linga-Śarîra is the reservoir of life for the Body, the medium and vehicle of Prâna, the Spleen acts as the centre of Prâna in the Body, from which the life is pumped out and circulated. It is consequently a very delicate organ, though the physical Spleen is only the cover for the real Spleen.

THE BLOOD

The circulation of Life, Prâna, through the Body is by way of the Blood. It is the vital Principle in us, Prânic rather than Prâna, and is closely allied to Kâma and to the Linga-Śarîra. The essence of the Blood is Kâma, penetrated by Prâna, which is universal on this plane. When Kâma leaves the Blood it congeals. So that the Blood may be regarded as Kâma-Rûpa, the “form of Kâma” in a sense.

While Kâma is the essence of the Blood, its red corpuscles are drops of electrical fluid, the perspiration oozing out of every cell of the various organs, and caused to exude by electrical action. They are the progeny of the Fohatic principle.

Anatomists are beginning to find out new ramifications and new modifications in the human Body, and they sometimes get very near a truth without quite getting hold of it. For instance, they are in error as to the Spleen, when they call it the manufactory of the white corpuscles of the Blood, for, as said, it is really the vehicle of the Linga-Śarîra. But these same white corpuscles—which are the Devourers, the scavengers of the human body—are oozed out of the Linga-Śarîra and are of the same essence as itself. They come from the Spleen, not because the Spleen manufactures them, but because they are oozed out of the Linga-Śarîra, which, as said, is curled up in the Spleen. They are the Sweat-Born of the Chhâyâ.

The Blood thus serves as the physical upâdhi for Kâma, Prâna, and the Linga-Śarîra, and the student will understand why it plays so large a part in the animal economy. From the Spleen—enriched by the life-elements from Prâna, the corpuscles of the Linga-Śarîra serving as the vehicle of these Prânic elements, the Devourers, that build up and destroy the human body—it travels all over the body, distributing everywhere these Prânic carriers. The red corpuscles represent the Fohatic energy in the Body, closely allied to Kâma and Prâna, while the essence of the Blood is Kâma, present in every part of the Body.

THE SYMPATHETIC SYSTEM

The Sympathetic Cords take their rise from a sacred spot above the Medulla oblongata, called the Trideni. From this same spot start Idâ and Pingala, an upper junction of the sympathetic and cerebro-spinal axes being thus formed.

The Sympathetic Cords are only found after a certain stage of animal evolution, and are evolving in complexity to form a second Spinal Cord. At the end of the next Round, Humanity will become once more hermaphrodite, male-female, and then there will be two Spinal Cords in the human Body. In the Seventh Race, the two will merge into the one. The sexually creative power of man is not natural, or rather was not at the beginning. It was an abnormal diversion from the course of human or divine nature, and all tends to make away with it. Man in the end of the Sixth and Seventh Races will not have sexual organs. The evolution of the physical Body corresponds to the Races, and with the evolution of the Races the Sympathetic Cords will develop into a true Spinal Cord, the two Cords growing together and so forming one. We are returning up the arc, with self-consciousness added.

The Sixth Race will correspond to the “Pudding Bags,” the First Root-Race, but will have the perfection of form with the highest intelligence and spirituality.

The Sympathetic System is connected with the Linga-Śarîra, Prâna and Kâma, more than with Manas. It is played on by the Tântrikas, who call it Śiva’s Vînâ (lute), or Kâlî’s Vînâ, and is used in Ha˜ha-Yoga. Its most important plexus, the Solar, is the brain of the stomach, and emotions are felt there, owing to the correspondence with Kâma. So psychic clairvoyant perception often acts at this region, as in the reading of letters, psychometrizing substances, etc.

THE SPINAL COLUMN

The Spinal Column is called Brahmadanda, the rod or stick of Brahmâ, and it is this which is symbolized by the bamboo rod carried by ascetics, the seven-knotted wand of the Yogi. The seven knots are the seven Nâdîs along the spinal cord. The Yogis beyond the Himâlayas, who assemble regularly at Lake Mânasasarovara carry a triple-knotted bamboo stick and are called Tridandas. The three knots signify the three vital airs that play in the Spinal Column, symbolized also in the triple Brâhmanical thread. The triple cord has other meanings, it may be observed in passing; as, for instance, it symbolizes the three initiations of a Brâhmana. The first takes place at birth when he receives his mystery name—that a Hindu would die rather than reveal—from the family astrologer, who is supposed to have received it from the Devas. The child is thus said to be initiated by the Devas. The second initiation occurs when he is seven years old, and he then receives his thread. The third is the initiation into his caste, a ceremony that is performed when he is eleven or twelve years of age. But this by the way.

The seven physical Nâdîs extend up the vertebral column from the sacrum to the atlas. The superphysical are within the head, and of these the fourth is the Pituitary Body. The physical Nâdîs correspond to regions of the Spinal Cord known to anatomists. There are six or seven Nâdîs, or plexuses, along the Spinal Cord; but the term “Nâdîs” is not technical; it is used as descriptive of any knot, centre, ganglion, or similar body. The Sacred Nâdîs are those that are situated above Sushumna, along its length. Six of these are known to Science, while the seventh, near the atlas, is unknown. Even the Târaka Râja-Yogis speak only of six, and will not mention the sacred seventh.

Sushumna is the central passage, Idâ being on the left side of the Cord, and Pingala on the right. When the Sympathetic Cords grow together to form a new Spinal Cord, as said above, Idâ and Pingala will be joined with Sushumna and they will also become one.

Thus the Sympathetic Cords, which are concerned so largely with the glandular system, developed more in the female than in the male, and the Cerebro-spinal Axis, connected with the muscular system, developed more in the male than in the female, will reach equality or equilibrium, and with this the Androgyne becomes the typical Humanity.

The pure Âkâúa passes up Sushumna; its two aspects pass up Idâ and Pingala. These play along the curved walls of the Cord in which is Sushumna. They are semi-material, one positive and one negative, one solar and the other lunar, and these two start into action the free and spiritual current of Sushumna. They have distinct paths of their own, otherwise they would radiate all over the body. By concentration on Idâ and Pingala is generated the "sacred Fire," and these are the "sentries on either side" (p. 616), by the action of which alone the Sushumnic current can be roused into activity. [But this concentration cannot be done without details not yet given.]

Sushumna, Idâ, and Pingala, are the three vital airs, and are symbolized in the Brâhmanical thread. When these vital airs are active a circulation is set up which passes through the whole Body, originating in and returning to the central canal. This is why man has been represented by a tree, with its circulation rising up the inner, and descending along the outer, parts of the wood. Hence the use of trees in symbolism, and the representation of the Dhyâni-Chohanic Body as a tree.

The student may now learn why no one can properly or with safety enter on the study of Practical Occultism, in the real sense of the word, unless he or she is a celibate, and why any who get hold of some of the Haˇha-Yoga exercises, and who begin to practice them in the midst of an ordinary family life, or while living in a loose way sexually, must, if to any extent successful, bring upon themselves physical disease, and very likely madness. The Spinal Cord puts into connection the Brain and the Generative Organs, and this connection is further strengthened by the Sympathetic System. The Cord, however, gives an open passage, which opens into the important cavities of the Brain. Excitement of the Generative Organs sends up impulses and subtle essences to the Brain by way of the spinal canals. Now the three vital airs are ruled by the Will, and Will and Desire are the higher and lower aspects of one and the same thing. These airs, as said, play in the canals, and hence the importance of their absolute purity. For if they soil the vital airs energized by the Will, disease results at the best, Black Magic at the worst. Therefore all sexual intercourse is forbidden to the students of Practical Occultism.

For instruction in Practical Occultism it is necessary to have acquired power of concentration, and then to receive certain definite directions.

The latter would be of little use to a student who has not already attained the power of concentrating his Mind and Will. This power should be cultivated and trained in the Lower Degrees, and it is to this end that the Rule ordering daily meditation was laid down. There is no other way of attaining the power of concentration, and without this power, largely developed, no progress can be made in Practical Occultism, no beginning even of it being possible.

GENERAL NOTES ON THE BODY

The Sthûla-Śarîra is made up of molecules, informed and ensouled by Atoms. The molecule has in it the Seven Principles, in their Prâkritic manifestation. As man, as a whole, contains every element that is found in the universe, and as there is nothing in the Macrocosm that is not in the Microcosm; so every molecule is, in its turn, the mirror of its universe, Man. It is this which renders man alone capable of conceiving the universe on this plane of existence; he has in him the Macrocosm and the Microcosm.

The Atom, esoterically, contains the six Principles and dwells in the molecule, the molecule being the Body, or Sthûla-Śarîra of the Atom, as Âtma contains all and dwells in the material universe. In its highest aspect it is on the seventh sub-plane of the lowest Prâkritic plane, and is thus the Âtma of the objective Cosmos. It is thus spiritual, and is forever invisible on this plane, and in its first manifestations it remains atomic, as Âtma-Buddhi-Manas in the molecule. Thus, on the lowest Prâkritic sub-plane is afforded the material upâdhi through which the higher Principles can act in the Body. The Ego is atomic, spiritual, and so are the Atoms which form explicitly the three higher Principles of the molecules, as well as contain implicitly the lower. Molecules form round the Atom, and these molecules are related to Kâma-Manas, Kâma, Linga-Śarîra, and finally, as outer coating, appear as the molecules of the Sthûla-Śarîra. The Astral Bodies are molecular, however etherealized may be their composition, whereas the Ego is atomic. This is the difference between the nature and essence of the Astral Bodies and the Ego. These Atoms are the thirty-three crores of Gods met with in Hindu books. But with all this the actual nature of the Ego cannot be understood by finite mind. The student may now better understand the statement (p. 661) that the consciousness of the senses, being that of the molecules, is in Âtma-Buddhi and without Manas. The Mânasic upâdhi is not developed in the molecule, hence the Mânasic aspect of the sevenfold Âtma cannot manifest in it, and there is no self-consciousness in the molecule, or in the cell composed of molecules.

Thus the cells of the legs or other parts are conscious, but they are slaves of an idea or volition sent to them and obey it. They are not self-conscious, and cannot originate an idea. When they are tired they can send to the brain an uneasy sensation, caused in them by exhaustion, by diminution of Prânic energy. Thus they give rise in the brain to the idea of fatigue, the Lower Manas translating the cell-Kâmic sensation of exhaustion into the idea of fatigue.

Rude physical health is a drawback to seership—as may be seen in the case of Swedenborg. It is an excess of Prâna setting up powerful molecular vibrations, and so drowning the Atomic.

The Linga-Śarîra, or ethereal double of the Body, is molecular in constitution, but of molecules invisible to the physical eyes. It is therefore not homogeneous. [The Astral Light is nothing but the shadow of the real Divine Light, and is not molecular.]

THE LINGA-ŚARÎRA

The Linga-Śarîra, as often said before, is the vehicle of Prâna, and supports life in the Body. It is the reservoir or sponge of life, gathering it up from all the natural kingdoms around, and it is the intermediary between the kingdoms of Prânic and physical life. Life cannot pass immediately and directly from the subjective to the objective, for nature passes gradually from sphere to sphere, overleaping none. The Linga-Śarîra serves as the intermediary between Prâna and Sthûla-Śarîra, drawing life from the ocean of Jîva, and pumping it in the physical Body as Prâna. For life is, in reality, Divinity, Parabrahman, the Universal Deity. But in order that it may manifest on the physical plane it must be assimilated to the matter of that plane; this cannot be done directly, as the purely physical is too gross, and thus it needs a vehicle—the Linga-Śarîra.

The Linga-Śarîra is in a sense the permanent seed for the Sthûla-Śarîra of man, and Weissmann, in his theory of the hereditary germ,* is not far from the truth. But it would be an error to say that there is one permanent seed oversouled by a single Ego in a series of incarnations. The Linga-Śarîra of one incarnation fades out, as the Sthula-Śarîra to which it belongs rots out; the Auric Egg furnishes the basis of the new Linga-Śarîra and the Tâòhic Elementals form it (p. 609) within the Auric Envelope, the continuity being thus preserved; it lies dormant in the foetal state, during the Devachan of the entity to whom it belongs, and enters, in due course, a woman’s womb. It is first in the womb, and then comes the germ that fructifies it, from the male parent.

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* The Secret Doctrine, Vol. I, 223, footnote.

It is the subjective image of the man that is to be, the model of the physical body in which the child is to be formed and developed. It is then clothed with matter, as were the Lunar Pitris, and is therefore often called the Chhâyâ. Up to the age of seven, it forms and moulds the Body; after that age, the Body forms the Linga-Śarîra. The Mind and the Linga-Śarîra mutually act and react on each other, and so is prepared a mould for the next incarnation. It is the perfect picture of the man, good or bad, according to his own nature. It cannot therefore be said that there is one permanent Linga-Śarîric seed in the incarnations of the Ego; it is a perpetual succession of destruction and reformation, the Manas by the Auric Egg affording the permanent seed; "it is Heaven and Earth kissing each other."

During incarnation the germ, or life essence, of the Linga-Śarîra, is, as said, in the Spleen; the Chhâyâ lies curled up therein. And now let the student escape from much confusion by distinguishing between the various Astral Bodies and the true Astral. The Astral, par excellence, the Second Principle in Man, corresponding to the Second Principle in Cosmos, is the progeny of the Chhâyâ of the Lunar Pitris and the Auric Essence that absorbed it. (See p. 608.) This is the moulder of the infant's Body, the model spoken of above. This has for its physical organ the Spleen, and during incarnation has its seat there. It affords the basis for all Astral Bodies, for the Linga-Śarîra proper, and the Mâyâvi-Rûpas used as vehicles for different Principles. Let us then now call it the Chhâyâ, in view of its origin. When an Astral Body is to be formed, the Chhâyâ evolves a shadowy, curling or gyrating essence like smoke, which gradually takes form as it emerges. In order that this essence may become visible, the Chhâyâ draws on the surrounding atmosphere, attracting to itself certain minute particles floating therein, and so the Linga-Śarîra, or other Astral vehicle is formed outside the physical Body. This process has often been observed at spiritualistic séances, at which materialization has occurred. An Esotericist has seen the Chhâyâ emerging from Eglinton's left side,* and forming in the way here described.

This ethereal Body, built outside the Sthûla-Śarîra, is the Linga-Śarîra, properly so termed; it could not form in vacuo, it is built up temporarily, with the Chhâyâ as its foundation, and disperses when the Chhâyic foundation is withdrawn into the Body. This Linga-Śarîra is united to the physical Body by an umbilical cord, a material cord, and cannot therefore travel very far from it. It may be hurt by a sharp instrument, and would not face a sword or bayonet, although it can easily pass through a table or other piece of furniture.

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* [William Eglinton (1857-1933), famous medium, concerning whom information may be found in Vol. III, pp. 503-05, of the Collected Writings.]

When swords are struck at Shades, it is the sword itself, not its Linga-Śarîra, or Astral that cuts. Sharp instruments alone can penetrate such Astrals; thus, under water, a blow with a blunt object would not affect you so much as a cut would.

At spiritualistic séances the Linga-Śarîra of the medium materializes, the resemblance to deceased persons being mostly caused by the imagination, but sometimes by an Elemental throwing onto the Linga-Śarîra a reflection of a picture of the defunct in the Astral Light, thus producing the likeness. The clothing on such phantasms is formed from the living particles of the medium's body, and is no real clothing, nor has it anything to do with the clothing of the medium. All the material clothing seen at materialization séances has been paid for. Materialized forms are to be for the present divided into two classes: (a) those with a definite form produced by the sub-conscious or other thought of the person to whom the form belongs, or as above stated, and, (b) those the form, or semblance, or appearing of which is due to the combined thought of the person to whom it belongs, and the person who sees it, so that the outer appearance is due to a process of thought or imagination exercised by the one or the other. The imagination and the thought in these cases take place or act at the same time with too small an interval to be noticed. It is these facts about Astral Bodies that account for the Arabian and Eastern tales about Jinns, bottle imps, etc. Dugpas are able to work on the Linga-Śarîras of other people. When a man visits another in his Astral Body, it is the Linga-Śarîra that goes, but this cannot happen at any great distance. So also it is the Linga-Śarîra that is seen in the neighborhood of persons as their "doubles." And it is the Linga-Śarîra that is used to move objects without visible contact. A Linga-Śarîra can be formed by the escaping Chhâyâ without any knowledge of the person emanating it, and can wander about, but it is not then fully endowed with Consciousness. Such projection of the Astral Body should not be attempted.

A more important kind of Astral Body is the Mâyâvî-Rûpa, or illusionary Body, and this is of different degrees. All have the Chhâyâ as upâdhi, but they may be unconscious or conscious. If a man thinks intensely of another at a distance, his Mâyâvî-Rûpa may appear to that person, without the projector knowing anything about it. This Mâyâvi-Rûpa is formed by the unconscious use of Kriyâúakti, when the thought is at work with much intensity and concentration. It is formed without the idea of conscious projection, and it is itself unconscious, a thought body, but not a vehicle of Consciousness.

But when a man consciously projects a Mâyâvi-Rûpa and uses it as a vehicle of Consciousness, he is an Adept. No two persons can be simultaneously conscious of one another's presence, unless one of the two be an Adept.

In the formation of a Mâyâvi-Rûpa, as already said, the upâdhi is furnished by the Chhâyâ, the "basis of all forms." When an Adept projects his Mâyâvi-Rûpa, the guiding intelligence that informs it comes from the Heart, the essence of Manas entering it; the attributes and qualities are drawn from the Auric Envelope. Nothing can hurt the Mâyâvi-Rûpa–no sharp instrument or weapon—since, as regards this plane, it is purely subjective. It has no material connection with the physical Body, no umbilical cord. It is spiritual and ethereal, and passes everywhere without let or hindrance. It thus entirely differs from the Linga-Śarîra, which, if injured, acts by repercussion on the physical Body. The Mâyâvi-Rûpa is a Manasic Body, and should not be confused with the Linga-Śarîra; its projection is always a Mânasic act, since it cannot be formed without the activity of Kriyâúakti. The Mâyâvi-Rûpa may be so strongly vitalized that it can go on to another plane, and can there unite with the beings of that plane, and so ensoul them. But this can only be done by an Adept. Dugpas and Sorcerers, the Adepts of the Left Hand Path, are able to create and use Mâyâvi-Rûpas of their own.

As said, the projection of the Linga-Śarîra should not be attempted, but the student should seek to exercise the power of Kriyâúakti in the conscious projection of the Mâyâvi-Rûpa.

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KÂMA AND KÂMA-RÛPA

Although the student can no longer look on Prâna as one of the Seven Principles, since it is the Universal Life, he must not forget that it vivifies all, as Prânic energy. Every Principle is a differentiation of Jîva, and the life-motion in each is Prâna, "the Breath of Life." It is Nephesh: and Jîva becomes Prâna only when the child is born. Thus Kâma depends on Prâna, without which there would be no Kâma. Prâna wakes the Kâmic germs to life, and it makes all desires vital and living.

Prâna is not, it must be remembered, the production of the countless "lives" that make up the human Body, nor of the congeries of the cells and atoms of the Body. It is the parent of the "lives," not their product. As an example, a sponge may be immersed in an ocean; the water in the sponge's interior may be compared to Prâna; the water outside is Jîva. Prâna is the motor-principle in life. The Body leaves Prâna, Prâna does not leave it. Take out the sponge from the water, and it becomes dry—thus symbolizing death.

The Kâma during life does not form a Body which can be separated from the physical Body. It is intermolecular, answering molecule for molecule to the physical Body, and inseparable from it molecularly. Thus it is a form yet not a form; a form within the physical Body, but incapable of being projected outward as a form. This is the Inner, or Astral Man, in whom are located the centres of sensation, the psychic senses, and on whose intermolecular rapport with the physical Body, all sensation and purposive action depend. At death, every cell and molecule gives out this essence, and from it, with the dregs of the Auric Envelope, is formed the separate Kâma-Rûpa; but this can never come during life. The Blood is a good symbol of Kâma-Rûpa, for while within the Body, filling every portion but confined in vessels, it takes the shape of the Body and has a form, though in itself formless. If the term Kâma-Rûpa be used to indicate this intermolecular structure which is the Psychic Man, then the post mortem separate form must be called the Kâma-Rûpa-Astral, or Astral of the Kâma-Rûpa.

During life the Lower Manas acts through this Kâma-Rûpa, and so comes into contact with the Sthûla-Śarîra; this is why the Lower Manas is said to be “enthroned in Kâma-Rûpa” (p. 635). After death it ensouls the Kâma-Rûpa for a time, until the Higher Triad, having reabsorbed the Lower Manas, or such portion of it as it can reabsorb, passes into Devachan. The normal period during which any part of the consciousness remains in Kâma-Loka, i.e., is connected with the Kâma-Rûpa, is one hundred and fifty years. The Kâma-Rûpa eventually breaks up, and leaving in Kâma-Loka the Tânhic Elementals (p. 609), its remaining portions go into animals, of which the red-blooded come from man. Cold-blooded animals are from the matter of the past.

We have already seen that, in the Body, Kâma is specially connected with the Blood, Liver, Stomach, Navel, and Generative Organs, leaving out now its organs in the Head, which are connected with its psychic rather than with its animal aspect. Connected so strongly with the organs that support and propagate life, the acme of Kâma is the sexual instinct. Idiots show such desires, and also appetites connected with food, etc., but nothing higher. Therefore, to get rid of Kâma, you must crush out all your material instincts—“crush out matter.” But at the same time you must remember that Kâma, while having as part of it bad passions and emotions, animal instincts, yet helps you to evolve, by giving also the desire and impulse necessary for rising. For in Kâma-Prâna are the physical elements which impel to growth both physically and psychically, and without these energetic and turbulent elements progress could not be made. The Sun has a physical as well as a mental effect on man, and this effect of the Sun on humanity is connected with Kâma-Prâna, with these most physical Kâmic elements, for from the Sun flows the Vital Principle which, falling on these, impels to growth.

Hence the student must learn to dominate and purify Kâma, until only its energy is left as a motor power, and that energy directed wholly by the Mânasic Will.

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LOWER MANAS, OR KÂMA-MANAS

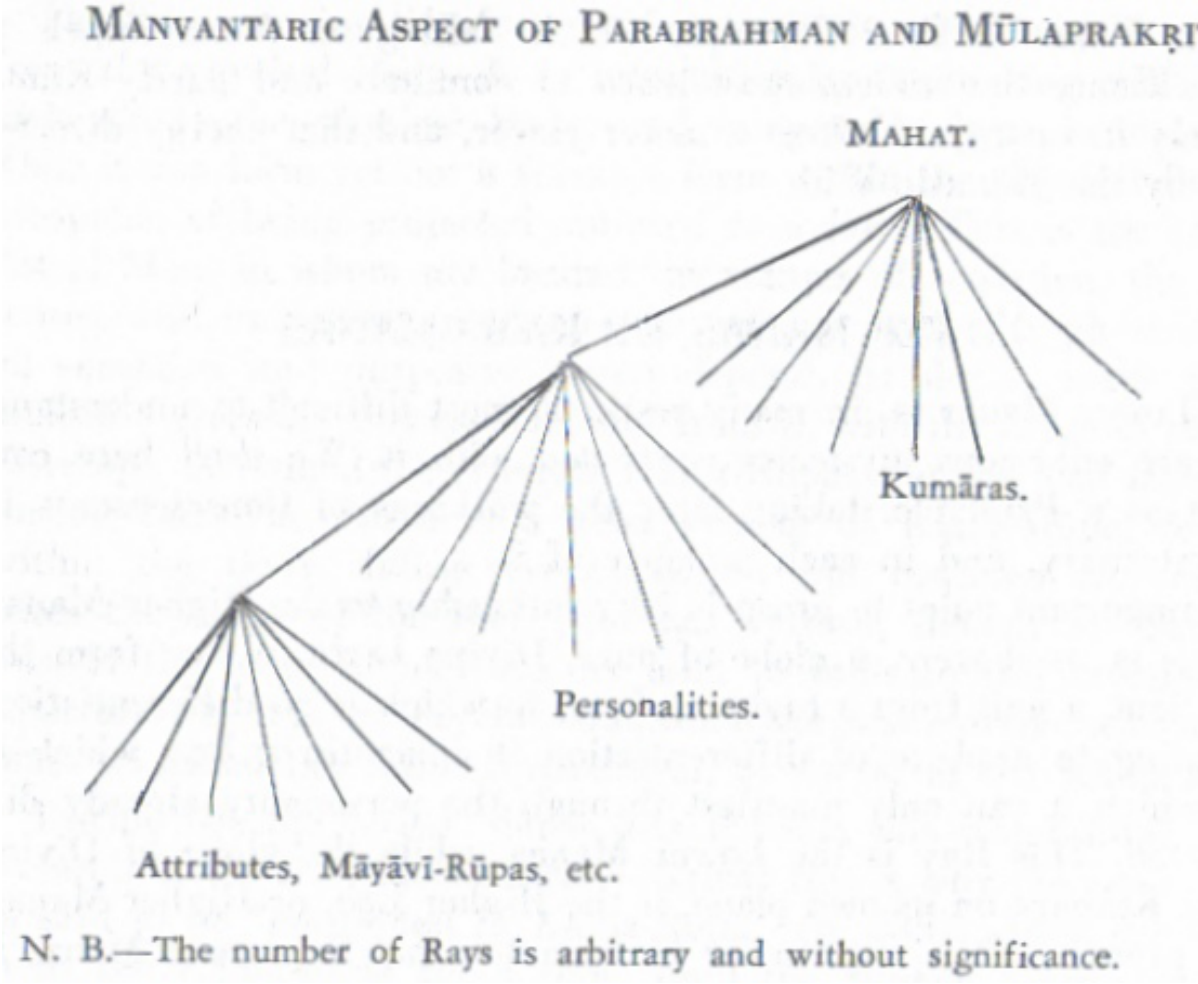
The Lower Manas is, in many respects, most difficult to understand. There are enormous mysteries connected with it. We shall here consider it as a Principle, taking later the workings of Consciousness in the Quaternary, and in each member of it.

The important point to grasp is its relationship to the Higher Manas.

Manas is, as it were, a globe of pure, Divine Light, a Ray from the World Soul, a unit from a higher sphere, in which is no differentiation. Descending to a plane of differentiation it emanates a Ray which is itself, which it can only manifest through the personality already differentiated. This Ray is the Lower Manas, while the globe of Divine Light, a Kumâra on its own plane, is the Higher Ego, or Higher Manas, Manas proper. But it must never be forgotten that the Lower Manas is the same in its essence as the Higher.

This Higher Ego, at incarnation, shoots out the Ray, the Lower Ego. At every incarnation a new Ray is emitted, and yet in essence it is the same Ray, for the essence is always one, the same in you and in me and in everybody. Thus the Higher Ego incarnates in a thousand bodies. The Flame is eternal. From the Flame of the Higher Ego the Lower is lighted, and from this a lower vehicle, and so on. For this Ray can manifest on this Earth, sending out its Mâyâvi-Rûpa. The Higher Ego is the Sun, we may say, and the personal Manases are its Rays; the mission of the Higher Ego is to shoot out a Ray to be a soul in a child. Only thus can the Higher Ego manifest, for thus it manifests through its attributes. Only thus also can it gather experience; and the meaning of the passage in the Upanishads, where it says that the Gods feed upon men, is that the Higher Ego obtains its Earth experience through the Lower.

These relationships may be better conceived by a study of the following diagram:



When the Ray is thus shot forth, it clothes itself in the highest degree of the Astral Light, and is then ready for incarnation; it has been spoken of at this stage as the Chhâyâ, or shadow, of the Higher Mind, as indeed it is. This clothing of itself in a lower form of Matter is necessary for action in the Body; for as an emanation of the Higher Manas and of the same nature, it cannot, in that nature, make any impression on this plane nor receive any. An archangel, having no experience, would be senseless on this plane, and could neither give nor receive impressions. Hence the Lower Manas clothes itself with the essence of the Astral Light, and this Astral Envelope shuts it out from its Parent, except through the Antaskarana. The Antaskarana is therefore that portion of the Lower Manas which is one with the Higher, the essence, that which retains its purity; on it are impressed all good and noble aspirations, and in it are the upward energies of the Lower Manas, the energies and tendencies which become its Devachanic experiences. The whole fate of an incarnation depends on whether this pure essence, Antaskarana, can restrain the Kâma-Manas or not. It is the only salvation. Break this and you become an animal.

But while the inner essence of the higher Ego is unsoilable, that part of it which may be spoken of as its outer garment, the portion of the Ray which takes up Astral Matter, may be soiled.

This portion of it forms the downward energies of the Lower Manas, and these go towards Kâma, and this portion may, during life, so crystallize itself and become one with Kâma, that it will remain assimilated with Matter.

Thus the Lower Manas, taken as a whole, is, in each Earth-Life, what it makes itself. It is possible for it to act differently on different occasions, although surrounded each time by similar conditions, for it has Reason and self-conscious knowledge of Right and Wrong, of Good and Evil, given to it. It is, in fact, endowed with all the attributes of the Divine Soul, and one of these attributes is Will. In this the Ray is the Higher Manas. The part of the Essence is the Essence, but while it is out of itself, so to say, it can get soiled and polluted, as above explained. So also it can emanate itself, as said above, and can pass its essence into several vehicles, e.g., the Mâyâvî-Rûpa, the Kâma-Rûpa, etc., and even into Elementals, which it is able to ensoul, as the Rosicrucians taught.*

This unity of Essence with its Divine Parent renders possible its absorption into its source, both during Earth-Life and during the Devachanic interval.

There comes a moment, in the highest meditation, when the Lower Manas is withdrawn into the Triad, which thus becomes the Quaternary, the Tetraktys of Pythagoras, the highest, the most sacred, of all symbols. This upward withdrawal of the Lower Manas leaves what was the Quaternary as a Lower Triad, which is then reversed. The Upper Triad is reflected in the Lower Manas. The Higher Manas cannot reflect itself, but when the Green passes upward it becomes a mirror for the Higher; it is then no more Green, having passed from its associations. The Psyche, thus separated from Kâma, unites itself with the Higher Triad and becomes spiritual; the Triad is reflected in the Fourth, and the Tetraktys is formed. So long as you are not dead, there must be something in which the Higher Triad is to be reflected; for there must be something to bring back to the waking Consciousness the experiences passed through on the higher plane. The Lower Manas is a tablet, which retains the impressions made upon it during trance; thus serving as a carrier between the Higher Manas and the everyday Consciousness. This withdrawal of the Lower Manas from the Lower Quaternary, and the formation of the Tetraktys, is the Turîya state; it is entered on the Fourth Path, and is described in a note to The Voice of the Silence as a state of high spiritual consciousness, beyond the dreamless state.

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* See Le Comte de Gabalis, by the Abbé de Montfaucon de Villars.

As said, the effect of the Sun on man is connected with Kâma-Prâna; that of the Moon is chiefly Kâma-Mânasic, or psycho-physiological. It acts on the psychological brain, the brain-mind.

Taken from the matter left by H.P.B. ... for such use.

NOTE

The workings of Consciousness in each member of the Quaternary and the question of the Skandhas will be dealt with in future Instructions.

WILLIAM Q. JUDGE.

DOUBLES AND EX-DOUBLES

[The following text was publishedin a Circular issued in the E.S. and dated from London, October, 1893. It was headed: Answers to Correspondence. With Aids and Suggestions for Students. An introductory note says: (The following letter from H.P.B.... should be studied with great care.)—Compiler.]

How to discover the source of the “Will behind your consciousness” (your own expression) which sweeps your physical self out of the moorings of your control—a frequent case with many persons? This involves the revelation of a great mystery: the discovery very often, of the identity of one’s invisible foe, who seems to lead one there and make one do that which is dangerous and inadvisable. I cannot tell all, yet I may impart enough to put you on the right track. Know then that the atomic quality of your astral doubles is not uniform. On the contrary it varies immensely with the moral, spiritual and physical combination of the individual. Let us take the instance of the same ego—who was A. fifteen hundred years ago, and is now B. in the year 1888.

Now the Double of A. is, after the death of his body, either preponderatingly spiritual or preponderatingly terrestrial. In the first case it soon dissipates in the Kâma Loka and disappears like smoke; for it has no Kâma Rûpa (body of strong desires and passions) to cling to and assimilate. “The Linga Śarîra of the good man is like the morning mist after it has quitted the body of illusion; the merits of virtue of the man that was, are like the sun. When the sun rises its warm rays dissipate the image (Astral Body) like the perfume of the rose” (Occult Aphorisms). This, if A. was even an average good man. But suppose he has been a great sensualist, or cruel or something of the sort, his Double at his death survives by a sort of elastic quality, a striking of its atoms together by the surviving medium of that intense force which made the man the sensualist or whatever he was.

Now, in this case the Double survives and holds on together for centuries sometimes. Whereas the Double of A., the good man, is disintegrated long, long before the rebirth of his Ego; the Double of A., the sensualist, may linger till the next reincarnation. And that which takes place then is this. The previous Double is drawn by affinity to the new personality (or rather to the Ego therein, its old Ego). Now you have to learn well and know the nature, the origin and ways of the Doubles, the genesis and the laws of dissolution of those reflections of men, before you can understand me well. This would take too long to explain and cannot be given now, but try to understand me. The old Double fastens very often on the new personality of his ex-Ego, and, if the actual Double is weaker, the former gets mastery over the latter; it overpowers it and makes sometimes the otherwise good man all that which his ex-personality was in the previous birth or worse. This, I see, is your case. You have one of your Doubles, or rather your ex-Double, trying to link itself again with you. Yet it is but a phantom of a phantom, and, unless soon after death—which is not your case, as your past incarnation is many centuries old—or when the deceased has been exceedingly wicked, it cannot affect third parties. But, until it is finally disintegrated and dispersed, it can affect its old Ego now, in new form, that individuality within your present body and your past bodies, which is moving ahead from birth to birth. It can give him (the new man) in his physical self, a lascivious, or cruel, or selfish, or avaricious tendency against his better feelings, make him vain and self-opinionated, etc., and have the best of him unless he struggles hard to shake off the incubus. It is the ex-Doubles of the present man and woman which, if the man was a woman in the previous birth, or the woman a man, take the shells or forms of their past incarnations and play the “spirit-wives” and “spirit-husbands” with the unfortunate mortals. It is they again—but let us drop the subject.

I see then in your photograph that at least one cause of your trouble is the influence of your former undissolved Double. But, as I said to you in my last letter, “the best remedy is your Will” under the masterful inspiration, and with the help of spirituality. This (the Will) is the one irresistible power in nature and in the psychic world; whatever the phantom or demon, it may be swept into nothingness by concentrating upon it this Will and bidding it go.

H.P.B. …

H. P. BLAVATSKY
COLLECTED WRITINGS

VOLUME XIII

1890–1891

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H.P. Blavatsky

COLLECTED WRITINGS

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FOREWORD TO VOLUME THIRTEEN

Boris de Zirkoff passed on shortly after this current volume of the Collected Writings series was handed to the typesetter. He wished to acknowledge those members of the Theosophical Society, Adyar, who made available micro-film copies of H.P.B.'s unpublished articles during his 1977 trip to India; in particular John Coats, Joy Mills and Seetha Neelakantan. A number of manuscripts and fragments appear here for the first time. In a few cases these were difficult to decipher. Surmised words or phrases are bracketed and the compiler left blank spaces where words were totally illegible. Adjacent to the Kabala and Pherecydes articles we have reproduced by offset the entire documents from micro-film, so that the reader may compare the originals. Mr. Richard Robb has redrawn several of the Coptic and Greek symbols, while Hector Tate rendered the geometrical figures in Pistis Sophia according to the way H.P.B. wished them to be corrected in Lucifer.

We especially thank Mr. Robb for his patient care in expanding the unfinished bibliography. A number of other workers who assisted Boris with Volume XII continued their dedicated tasks. Vonda Urban was able to secure the cuneiform inscriptions of Mr. Jules Oppert from the University of Chicago Library. Nicholas Weeks assisted in the indexing as well as the proof-reading. We were also fortunate to have the help of Mrs. Jeanne Sims and Shelley Von Strunckel.

The serendipity which drew librarians Wayne Montgomery and Vern Haddick to locate several obscure journal references is gratefully acknowledged. Due to circumstances of the Editor's passing, it was deemed crucial to complete the C.W. series while production could continue in the hands of long-time friend and printer Mr. Everett Stockton, even if a few source materials remained unlocated. Readers who have clues to such quotations are welcome to contact the publisher.

The production of Volume XIII has drawn cooperation between individuals of all groups. We thank Erica Lauber in London, Anita Atkins of New York and Melitza Cowling (who translated a Russian version of the St. James Gazette letter, reprinted in The Moscow Herald). We also sought the helpful advice of Emmett Small of Point Loma Publication, and several other long-time friends of Boris.

Of all groups offering time and assistance we make special mention of The Theosophical Society of Pasadena, under the guidance of Grace F. Knoche, Kirby and John Van Mater, as well as I. Manuel Oderberg were tireless in searching their library and archival resources. From the latter Mr. William Dougherty reproduced the photos of Henry More and others.

We hope that no one is overlooked in this attempt to thank the many it requires to produce a work of this kind. If so, such persons will feel amply rewarded by the gems from H.P.B.'s pen. There are futuristic articles and creative tales included here. Archaeological finds and unusual hints appear in small fragments of articles which we hope someday will be discovered in their entirety. We hope and trust this work is all that our departed friend and Editor wished it to be.

DARA EKLUND

LOS ANGELES, CALIFORNIA, U.S.A.

MAY, 1982

INTRODUCTORY NOTES TO H.P.B.'s COMMENTARY ON THE PISTIS SOPHIA.*

[The Codex Askewianus in the British Museum is known as the Pistis Sophia. This Coptic manuscript is complete, except as noted below, in excellent state of preservation, and contains material of the Valentinian or Ophite schools of Gnosticism. Pistis Sophia is written in the dialect of Upper Egypt, called Thebaidic or Sahidic. It is a translation from the Greek, as Greek words—mostly technical terms and names—abound throughout the manuscript. This is thought to be the result of the translator being unable to find suitable terms in the Coptic (Thebaidic or Sahidic) to express the ideas found in a Greek manuscript. Such terms and names are simply transliterated from the Greek. The date of the Pistis Sophia manuscript is not agreed upon by the various competent scholars who have studied it, but it is generally placed in the 2nd and 3rd century A.D. The many quotations from the Old and New Testament provide no clue to the exact dating.

The manuscript consists of 346 pages, written on both sides of vellum in two columns, and is bound much like a modern book. The pages are numbered in Coptic characters, establishing the fact that only four leaves—eight pages—are missing since the manuscript was bound. It contains parts of five "books," none of which are complete. The manuscript is the work of more than one scribe which may account for the lacunae and repetitions found in several places. It was called "Pistis Sophia" because at the head of one page, apparently without reason, was written in Coptic, "The Second Tome of the Pistis Sophia."

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* [In his introduction the compiler follows the modern style of dropping the hyphen in Pistis Sophia, but in H.P.B.'s Commentary he has kept it as in Lucifer.]

This manuscript was acquired in 1785 by the British Museum with the purchase of the library of Dr. Askew. Where Dr. Askew himself obtained the manuscript remains a mystery.*

The earliest reference to the Pistis Sophia manuscript is a statement—unverified—that in 1770, C. G. Woide published an article in a British Theological Magazine on the Pistis Sophia. G. R. S. Mead tried in vain to trace such a magazine or any article on the subject near that date. C. G. Woide was the editor of the New Testament according to the famous Codex Alexandrinus. He placed the date of the Pistis Sophia manuscript in the third century. In 1773 and 1778 articles by Woide on the Pistis Sophia appeared in journals published in France and Germany. In 1779 Woide copied by hand the whole of the Askew and Bruce manuscripts but no translation was published. In 1838-40 the manuscripts were copied by the French savant Dulaurier, but no translation ever came to light.

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* The following notes were made by the present writer on examining the Pistis Sophia manuscript in the British Museum.

The book is bound in brown leather with gold stamping on the covers; the spine is ornamented with gold stamping, with the following title in seven lines — PISTE SOPHIA COPTICE. MUS. BRIT. JURE EMPTIONIS. 5114. The end leaves and fly-leaves are of hand-made laid paper, indicating that the volume may have been bound by Dr. Askew. The paper page before the vellum of the manuscript contains Latin notes by Woide. The vellum varies greatly in thickness, some leaves being very thin, almost like onion-skin paper, while others are quite heavy and stiff. Some of the pages are clean, the writing being as sharp and black as when written; in places the ink has faded into brown and in a few pages the writing is no longer legible. The scoring lines are plainly visible on all leaves. Small holes and imperfections in the vellum were skillfully repaired before written on; in at least one place a small hole was not repaired, and the writing rises above the scored line to avoid the hole. Pages 99 v. and 100 r. are badly smeared from top to bottom. It appears as if this was deliberately done with a small wad of dirty rag or inked finger. The sentence “Second tome of Pistis Sophia,” which is mentioned above, is barely visible, having faded to a light tan.

In 1848 M. G. Schwartze copied the Pistis Sophia manuscript and made a Latin translation, which was edited after his death by J. H. Petermann, and published in 1851 All the early English translations of the Pistis Sophia are translations of Schwartze's Latin version.

The first partial English translation published was that of C. W. King in the second edition (1887) of his Gnostics and their Remains.* This fragment consisted of a few pages translated from Schwartze's Latin text. An anonymous translation in French appeared in Migne's Dictionnaire des Apocryphes, which G. R. S. Mead calls ". . . . a sorry piece of work, more frequently a mere paraphrase from Schwartze's version than a translation."† Many learned articles appeared between the publication of the Latin text and the end of the century. In 1895 É. Amélineau published a French translation from the Coptic. In 1905 C. Schmidt published what is considered to be a very fine German translation of the Coptic text, and in 1924 an excellent English translation from the Coptic was published by George Horner. This was the first translation directly from the Coptic into English. It is designated as a "literal translation," and while this does not always make for as easy and smooth a reading as some of the freer translations, it does preserve, as nearly as possible in English, the exact wording, and in some cases definite clues to the meaning of the original writers. Horner's English translation contains a very fine and thorough Introduction by Francis Legge.

In 1890-91 G. R. S. Mead published in H. P. Blavatsky's magazine Lucifer a translation into English of the first two "books," about half of the Pistis Sophia. This was again a translation of Schwartze's Latin text. It was the first English translation, except for the several pages published in the second edition of King's Gnostics and their Remains. In Lucifer, voluminous footnotes and commentaries are appended to the text of the translation In 1896 Mead published a complete translation of this work with an excellent Introduction, but without notes or commentaries on the text.

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* Wizards Bookshelf, Minneapolis, 1973 with Bibliographic Additions, p. 457.

† Pistis Sophia, ed. 1921, p. lv.

In the Introduction (p. xxxv) he says: “I went over the whole again and checked it by Amélineau’s version,” and on p. xxxvi: “In 1890 I had already translated Schwartze’s Latin version into English and published pages l to 252, with a commentary, notes, etc., in magazine form from April, 1890, to April, 1891.” The magazine referred to is, of course, Lucifer, edited by H. P. Blavatsky, and the above is the only mention made by Mead anywhere of the commentaries and footnotes in Lucifer. In Fragments of a Faith Forgotten, p. 456, Mead writes:

“When, in 1896, I published a translation of the Pistis Sophia, I had intended to follow it up with a commentary, but I speedily found that in spite of the years of work I had already given to Gnosticism, there were still many years of labour before me, ere I could satisfy myself that I was competent to essay the task in any really satisfactory fashion; I have accordingly reserved that task for the future.”

After Mead’s death in 1933, a careful search through his unpublished manuscripts by John M. Watkins, his literary executor, failed to uncover anything dealing with the Pistis Sophia.

A “New and Completely Revised” edition of the Pistis Sophia was published by Mead in 1921, also without notes or commentary. This version was thoroughly compared and checked with Schmidt’s German translation* from the Coptic (1905). In the Preface, p. xx, Mead says: “The second edition is practically a new book.”

There exists also a manuscript by P. A. Malpas, (1875-1958) a life-long student of Theosophy, containing a translation of the Pistis Sophia, together with the notes and commentaries from Lucifer and extracts from the writings of the Church Fathers. Mr. Malpas’ translation of the Pistis Sophia is apparently a recension of Latin, German and French translations.

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* [Ed. Petermann-Schwartze; newly translated by C. Schmidt, Koptischgnostische Schriften, (1905) in the series Die griechischen Christlichen schriftsteller der eresten drie Jahrhunderte.]

As already pointed out, the translation of the Pistis Sophia published in Lucifer has been superceded by better translations, including Mead's own later edition of 1921. The text which appeared in Lucifer (Vols. 6, 7 & 8) is not complete; contains many abridgements and summaries of repetitive passages.

Students wishing to make a study of the complete text of the Pistis Sophia are referred to the 1921 edition of Mead's Pistis Sophia, or to George Horner's Pistis Sophia, with Introduction by F. Legge. The introductions to both of these volumes are very valuable as showing the viewpoints of two quite different scholarly approaches to the Pistis Sophia itself, and Gnosticism in general.

Only sufficient material will be quoted from Mead's recension in Lucifer to make H.P.B.'s footnotes and commentaries clearly intelligible.

The quotations from the Bible in the present Introduction are according to the Authorized (King James) Version, Oxford University Press. The quotations from the Church Fathers are from The Ante-Nicene Fathers, The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., editors, (American reprint of the Edinburgh Edition). The extracts from the writings of the Church Fathers included in H.P.B.'s Commentaries are from some other English edition, or possibly translated from a French edition. The references given by H.P.B. with regard to Book, Chapter, and Section do not always correspond to the place where the quotations are found in the American Edition. As far as is known, no English translation of the Panarion of Epiphanius is available, and it is very likely those passages from it have been translated from Migne's original texts.

Quotations from The Secret Doctrine are based on the original edition of 1888.

A helpful definition of the title's meaning has been supplied by P. A. Malpas.

"Title: Pistis-Sophia is a combination of two Greek substantives, usually translated Faith and Wisdom. But H. P. Blavatsky plainly shows that Faith in the modern sense is quite an inadequate rendering of the term Pistis.

It is better described as Intuitional Knowledge, or knowledge not yet manifest to the mere intellect, though felt by the Soul to be true. This definition leaves the way open for dogmatists to say that it means precisely what they call faith, and the genuine enquirer needs to be careful in accepting dogmatic definitions of the soul and intellect and to beware of thinking that Pistis has anything to do with "believing" things that are not otherwise known. "Faith" is too often merely another name for "self-persuasion," which may not be, but usually is, delusion, in one of its fascinating forms. The whole book is highly instructive as to what Pistis really is. The importance of the correct understanding of the word cannot be overestimated for students of the New Testament, when it is realised that Paul was a Gnostic using the Gnostic term in its technical sense, and that however pleasing it may be to attach quite another sense to it, it did not and does not mean what it is usually taken to mean by Europeans of our own day. In the drama of Pistis-Sophia and her sufferings it is clear that her unshakeable intuition that she will be saved by her divine part is the link that enables that divine part to save her. It is the actual testimony that she is not yet finally lost, and in the end it is fully vindicated. Job, another drama of initiation, teaches the same lesson in an ancient Egyptian setting. . ."

Gnosticism was a syncretistic philosophico-religious movement which included all the manifold systems of belief prevalent in the first two centuries of the Christian era. Originating somewhat prior to Christian times, it combined various elements of Babylonian, Judaic, Persian, Egyptian and Greek metaphysics with certain teachings of dawning Christianity.

As a name, Gnosticism is derived from the Greek gnosis (γνῶσις, "knowledge," more specifically spiritual knowledge or esoteric wisdom, a knowledge not attainable by ordinary intellectual processes, and only to be gained by mystical enlightenment or the awakening of the Buddhic elements in man. The emphasis on knowledge as the means of attaining a higher evolutionary stage, and the claim to the possession of this knowledge in ones own doctrine, are common features of the numerous groups in which the Gnostic movement historically expressed itself, even though there were only a few of these groups whose members expressly called themselves Gnostics

(Gr. gnostikos—(γνωστικός Lat. gnosticus), the “Knowing Ones”*—Compiler.]

PISTIS-SOPHIA

Notes and Comments by H. P. Blavatsky

[PS 1] It came to pass when Jesus had risen from the dead and passed eleven years (1) speaking with his Disciples, and teaching them only up to the Regions (2) of the First Precepts (3) and of the First Mystery, the Mystery within the Veil, within the First Precept, to wit, the Four-and-Twentieth Mystery, and below these (Precepts) which are in the Second Space of the First Mystery, which is before all Mysteries, the Father in the likeness of a Dove (4), that Jesus said to his Disciples: “I am come from that First Mystery, which also is the Last (5), the Four-and-Twentieth Mystery.” Now the Disciples knew not this Mystery, nor did they understand it, because (as they supposed) there was not anything within that Mystery . . . . .

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(1) The number eleven gives the key to the situation. The eleventh trial or degree of initiation has been safely passed through and the twelfth and last which, if the candidate was successful would crown the whole work, was now being entered upon. Hercules was to enter upon his twelfth labour, and the sun of the twelfth sign of the Zodiac. Even the popular adage “at the eleventh hour,” is an echo of this mystery. In the second volume of the Dogme et Rituel de la Haute Magie† (pp. 386 et seq.), Éliphas Lévi gives the Nychthemeron of Appollonius of Tyana.

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* The English word “to know” corresponds to Middle English knowen, knawen; Anglo-Saxon cnâwan; Old High German knâan; Old Norse knâ; Old Slavonic znati (to know); Latin gnoscere, noscere; Greek gignôskein; Sanskrit jânâti (knows); Lithuanian žinoti (to know); Gothic kunnan.

† [English Tr. by A. E. Waite as: Transcendental Magic, N.Y.C., Samuel Weiser, 1972.]

Nychthemeron means the space of a day and a night or twenty-four hours. Each grade of initiation had two degrees, in all twenty-four. This explains “the First Mystery, which is the Four-and-Twentieth” of the text. Readers of the Abbé Constant’s work, who are ignorant of Greek, should be warned that the French below the Greek is not even the vaguest possible paraphrase, but simply Lévi’s idea about the text. He is, however, right in saying that “these twelve symbolical hours, which may be compared with the signs of the Zodiac and the labours of Hercules, represent the cycle of degrees of Initiation.” (See The Secret Doctrine, I, 450.)

(2) The Greek word translated by “Region” is topos; it corresponds to the Sanskrit loka. In the second volume of The Secret Doctrine, p. 174, we are told that “Samjñâ. the daughter of Visvakarman, married to the Sun, ‘unable to endure the fervours of her lord,’ gave him her Chhâyâ (shadow, image, or astral body), while she herself repaired to the jungle to perform religious devotions, or Tapas.” Verb. Sap.

(3) In Masonic Lodges the Tyler demands the sacramental words (or precepts) from the apprentice or candidate, thus repeating the ancient formulae. As Ragon, following the occult tradition, has well proved, Masonry was a forced product of the Gnostic mysteries, born of a compromise between Political Christianity and Gnosticism.

(4) [Dove.] Compare: “Thou art the First Mystery looking within, thou hast come from the spaces of the Height and the Mysteries of the Kingdom of Light and thou hast descended on the Vesture of Light, which thou didst receive from Barbelô, which vesture is Jesus, our Saviour, on which thou didst descend as a Dove.” (Page 128 of Schwartze’s Coptic.) Now, the Second Space of the First Mystery corresponds in Esoteric parlance to the second plane of consciousness from within or above, on which plane is Buddhi (the Spiritual Soul), the vehicle of Atman (Universal Spirit), the “First Mystery,” which is also “the last Mystery” in the endless cycle of emanation and reabsorption. In Egyptian Esotericism the “dove symbol” of the Gnostics was represented by the glyph of the winged globe. The dove, that descends on “Jesus” at his baptism is typical of the conscious “descent” of the “Higher Self” or Soul (Atma-Buddhi) on Manas, the Higher Ego; or in other words, the union during initiation of the Christos, with Chrestos, or the imperishable “Individuality” in the All, with the transcendent Personality—the Adept.

(5) [Last Mystery.] In the same way that Atman is the first or seventh principle, as previously explained.

[PS 2] Moreover, Jesus had not told his Disciples the whole emanation of all the Regions of the Great Invisible and of the Three Triple-Powers, and of the Four-and-Twenty Invisibles (1), and of all their Regions, Aeôns and Orders (that is to say) the manner in which the latter which are also the Projections of the Great Invisible, are distributed.

Nor (had he spoken of) their Ungenerated, Self-generated, and Generated (2), their Light-givers and Unpaired (3), their Rulers and Powers, their Lords and Archangles, their Angels and Decans, their Ministers and all the Houses of their Spheres, and all the Orders of each one of them.

Nor had Jesus told his Disciples the whole emanation of the Projections of the Treasure, and their Orders; nor of their (4) Saviours and their Orders . . . . .

(l) The triple powers are an aspect of the triple Logos, and the 24 invisibles are the 21 (7 x 3) emanating Rays, with their three Logoi.

(2) Or the Eternal, unborn powers—Aja in Sanskrit: the Self-generated, the Anupapâdaka (parentless), the Self-existent—in Sanskrit, Swayambhu; and the generated, including both the emanations from higher Emanations (4th plane), and those Dhyâni-Chohans and Devas who have been men, i.e., already gone through the Mânasic cycle.

(3) [Unpaired ones.] The “eternal celibates”, the Kumâras; literally those without a Syzygy, double, pair, mate, or counterpart. It is the Hierarchy of the Kumâras which incarnates in man as his Higher Ego or Manas.

(4) [Their saviours.] Sc. of the Emanations or Projections. On pages 190 and 191 the scale of the twelve Saviours is given. The first seven preside over the projections or emanations of the seven Voices, Vowels, or Amens, and the last five over the five Trees; they are all of the Treasure of Light.

[PS 3] . . . . . nor the Region of the Saviour of the Twins, who is the Child of the Child (1); nor in what Regions the three Amens emanate; nor yet the Region of the Five Trees and Seven Amens, which are also the Seven Voices (2), according to the manner of their emanation.

Nor had Jesus told his Disciples of what type are the Five Supporters and the Region of their emanation; nor of the Five Impressions and the First Precept, in what type they are evolved (3) . . .

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(1) The "Child of the Child" is Manas, the child of Buddhi on a higher plane, and the lower Manas, the child of the higher, on an inferior semi-human plane. The "twins" are the dual Manas, in Esotericism.

(2) The "Three Amens" are: the upper triad in septenary man; the region of the "Five Trees" is the earth and localities wherein the actual and past Five Root-Races have developed; the "Seven Amens" and the "Seven Voices" are identical with the "Seven Aums and the Seven Mystic Voices," "the voice of the inner God" (vide The Voice of the Silence, pp. 9 and 10.* The "seven thunders" spoken of in Revelation are typical of the same mystery of spiritual Initiation. Again, from a Macrocosmic aspect the Seven Amens are the seven rays of each of the "Three Amens," making up the "Twenty-four Invisibles," and so on ad infinitum.

(3) [The First precept, etc.] As many of these terms are to a certain extent explained in the sequel, it will be unnecessary to go into an elaborate disquisition of the hierarchies. For the broad outline students should compare the The Secret Doctrine, I, 213, 435, and also Pt. 1 of the Transactions of the Blavatsky Lodge.†

[PS 4]. . . . . Therefore they thought that it was the End of all Ends and the sum of the Universe and the whole Plerôma (1).

. . . . . we have received all fullness [pleroma] and perfection. . . . .

It was on the fifteenth day of the moon of the month Tobe (2), the day of the full moon, when the sun had risen in its going, that there came forth after it a great flood of most brilliant light (3) of immeasurable brightness . . . . .

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* [See Jnaneshwari by Sri Jnânadeva, pp. 144-5; Transl. by R. K. Bhagwat, Madras, Samata Books, 1979.]

† [Consult them in Volume X of H.P.B.'s Collected Writings.]

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(1) [Plerôma.] See The Secret Doctrine, I, 406, 416, 448; II, 79, 506, and Isis Unveiled I, 302. From the esoteric point of view, the Plerôma in the Gnostic scheme corresponds to absolute space with its seven planes or degrees of Consciousness and the rest. See the passage on the "SEVEN-SKINNED ETERNAL MOTHER-FATHER" in The Secret Doctrine, I, 9, and also Part I of the Transactions of the Blavatsky Lodge.

(2) Tobe or Tebeth. From Dec. 20 to Jan. 18.

(3) The distinction between lux and lumen, both meaning light, has been preserved in the English by printing the word "light" with a capital when it stands for lumen.

[PS 6] . . . . . These things, then, were done on the fifteenth of the month Tobe, the day of the full moon (1).

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(1) This date proves that the above is a description of the Mysteries all the greater initiations being performed during full moon.

[PS 7] And all the Angels and their Archangels and all the Powers of the Height sang hymns (1) . . . . .

---

(1) See the Voice of the Silence, p. 65, when the hymn of nature proclaims: "A Master has arisen, a MASTER OF THE DAY; and also p. 72.

[PS 8] . . . . . And the three degrees of the Light were of various light and aspect, excelling one another in infinite manner (1) . . . . .

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(1) On page 71 [Voice] the three Robes or Vestures are described. In Buddhism the three Buddhic bodies or forms are styled: — Nirmanakâya, Sambhogakâya, and Dharmakâya, as the Voice of the Silence informs us in the Glossary (p. 96), which see for a full description.

[PS 9] ". . . . . to speak with you from the Beginning [Arch'] to the Completion [Pleroma] . . . ."

[PS 11] “. . . . . after I came forth into the World I brought with me twelve Powers, as I told you from the beginning. I took them from the Twelve Saviours of the Treasure of Light according to the command of the First Mystery. These, therefore, when I came into the world, I cast into the womb of your mothers, which are in your body (1) today . . . .

For all men who are in the World, have taken their Soul from the Rulers of the Aeôns (2). But the Power which is in you, is from me. Of a truth your soul pertains to the Height (3).”

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(1) Note that “womb” and “body” are in the singular.

(2) The four lower human Principles, we are taught in the Esoteric Philosophy, i.e., Body, Double, Life and Instinct (animal soul, or Kâma, the passionate Principle), are derived by men from the Planetary Hierarchies and the Rulers of the lower terrestrial spheres—the rupa planes.

Compare the slokas of “Dzyan” in The Secret Doctrine, Vol. II, p. 17.

“How are the Mânushyas born? The Manus with minds, how are they made? The Fathers called to their help their own fire; which is the fire that burns in Earth. The Spirit of the Earth called to his help the Solar Fire. These three produced in their joint effects a good Rupa. It could stand, walk, run, recline, or fly. Yet it was still but a Chhâyâ, a shadow with no sense.” . . . . . “The Breath needed a form; the Fathers gave it. The Breath needed a gross body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its form. The Breath needed a Mirror of its Body; ‘We gave it our own,’ said the Dhyânis. The Breath needed a Vehicle of Desires; ‘It has it,’ said the Drainer of Waters. But Breath needs a mind to embrace the Universe; ‘We cannot give that,’ said the Fathers. ‘I never had it,’ said the Spirit of the Earth. ‘The form would be consumed were I to give it mine,’ said the Great Fire . . . . .”

(3) [The Height.] The arupa or formless planes, which shows that “Jesus” is the type of the Mahâtmic prototype, the Higher Manas.

[PS 12] ". . . . . nor did the Rulers of the Aeons know me, but thought that I was the angel Gabriel (1)."

"It came to pass, when I had come into the midst of the Rulers of the Aeons, having looked from above into the World of men, I found Elizabeth, mother of John the Baptist, before she had conceived him. I planted the Power in her, which I had received from the Little IAÔ, the Good, who is in the Midst (2), that he should preach before me, and prepare my way, and baptize with water the remission of sins. This Power then is (3) in the body of John. Moreover, in the place of the Soul of the Rulers, appointed to receive it, I found the Soul of the prophet Elias in the Aeons of the Sphere (4) . . . . .So the Power of the Little IAÔ (5), the Good, who is in the Midst, and the Soul of the prophet Elias, are bound together in the body of John the Baptist."

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(1) [Gabriel.] See Isis Unveiled, II, p. 247.

(2) [Midst.] That is to say, that the Power planted (or sowed) is the reflection of the Higher Ego, or the lower Kâma-Manas.

(3) [Is in the body of John.] Notice the tense, the orthodox John being dead years before.

(4) [Aeons of the sphere.] It is curious to remark the interchangeability of terms; at the end of page 12 we have the Rulers of the Sphere and the Rulers of the Aeôns, and now we have the Aeôns of the Sphere and a little below the Sphere of the Rulers. They are all intentional blinds.

(5)[The little IAÔ] On page 194 we read of "the great Leader of the Midst whom the Rulers of the Aeôns call the Great IAÔ, according to the name of the great Ruler which is in their Region, ... and the twelve Servants (Deacons), whereby ye received Form and Strength." "As above so below"; this apparent dualism is quite in keeping with all esoteric systems. —"Daemon est Deus inversus."

[Commenting upon what Hippolytus, Bishop of Ostia (Portus), says* about Valentinian teachings comparing them with the system of Pythagoras and Plato, H.P.B. writes:]

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* Refutation of All Heresies, more generally known as the Philosophumena, Book VI, chapters xxv-xxxi [Ante-Nicene Fathers, Vol. V, pp. 85, 89, rpr. of Wm. Eerdmans, Grand Rapids, 1975.]

Our author was right in comparing the Valentinian system with those of Pythagoras and Plato, and in declaring that it had a mathematical basis. The Gnôsis at all times and in all countries has been based on natural laws, and the different branches of mathematical science are simply the methods of expressing these laws. To vindicate these sublime systems of antiquity, and to prove that they were based on something more than “superstitious imagination,” some figures will now be given, and some hints as to their explanation attempted. It must, however, be remembered that as such figures are infinite, and that the permutations and combination of their properties, correspondences and qualities are equally infinite, no more than the roughest possible outline can be given in a short paper. As however, in the sequel, reference will often be made to these figures, it is necessary for the reader to be put into possession of their general scheme at the beginning of our undertaking. It is hoped that by these figures students will be given the clearest possible proof that, as Plato said, “the Deity geometrizes.”

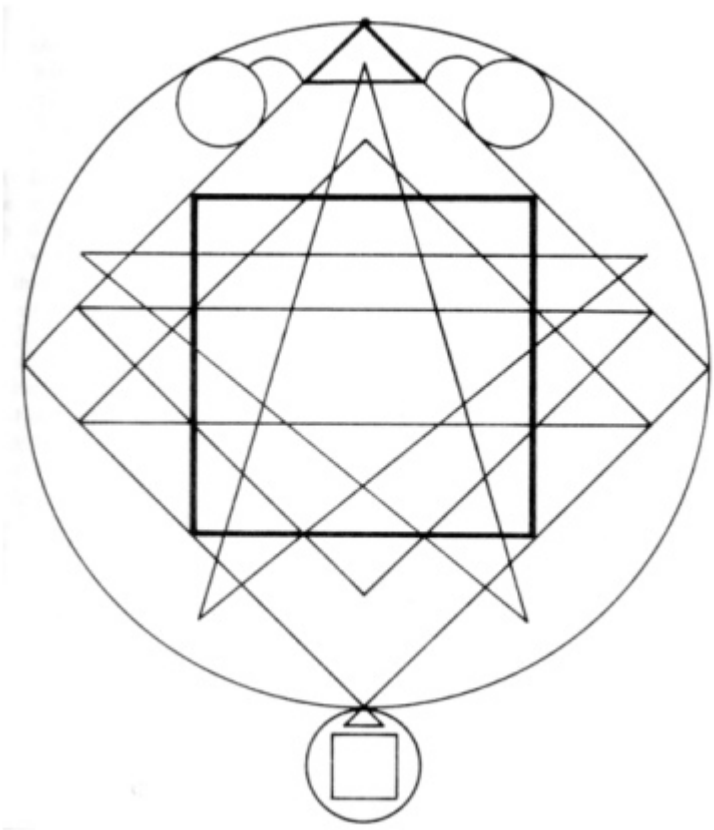

CHART OF THE PLERÔMA ACCORDING TO VALENTINUS

[GEOMETRICAL SYMBOLISM]

First the • (Point), the Monad, Bythus (the Deep), the unknown and unknowable Father. Then the △ (Triangle), Bythus and the first emanated pair or Duad, Nous (Mind) and its syzygy Aletheia (Truth). Then the □ (Square), the dual Duad Tetraktys or Quaternary, two males ||, the Logos (Word) and Anthrôpos (Man), two females, their syzygies, == Zôe (Life) and Ekklesia (the Church or Assembly), Seven in all. The Triangle, the Potentiality of Spirit; the Square, the Potentiality of matter; the Vertical Straight Line, the Potency of Spirit, and the Horizontal, the Potency of matter. Next comes the Pentagram , the Pentad, the mysterious symbol of the Mânasaputras or Sons of Wisdom, which together with their syzygies make 10, or the Decad; and last of all, the Hexalpha or interlaced Triangles Y the Hexad , which with their syzygies make 12, or the Dodecad. Such are the contents of the Plerôma or Completion, the Ideas in the Divine Mind, 28 in all for Bythus or the Father is not reckoned, as it is the Root of all. The two small circles within the Plerôma are the syzygy Christos-Pneuma (Christ and the Holy Spirit); these are after-emanations, and as such, from one aspect, typify the descent of Spirit to inform and evolve Matter, which essentially proceeds from the same source; and from another, the descent or incarnation of the Kumâras or the Higher Egos of Humanity.

The Circle of the Plerôma is bounded by a circumference emanated from Bythus (the Point), this is called the Horus (Boundary), Staurus (Stock, Stake, or Cross) and Metaecheus [Μετέχω] (Participator); it shuts off the Plerôma (or Completion) from the Hysterema (the Inferiority or Incompletion), the larger from the smaller Circle, the Unmanifested from the Manifested. Within the Circle of the Hysterema is the Square of primordial Matter, or Chaos, emanated by Sophia, called the Ektrôma (or Abortion). Above this is a Triangle, primordial Spirit, called the Common Fruit of the Plerôma, or Jesus, for to all below the Plerôma it appears as a unity. Notice how the Triangle and Square of the Hysterema are the reflection of the Triangle and Square of the Plerôma. Finally the plane of the paper, inclosing and penetrating all, is Sige (Silence).

SOME GENERAL HINTS TOWARDS

AN EXPLANATION OF THE FIGURES [pp. 19-20].

In all the figures except Fig. 8 the great Hermetic Axiom “As above, so below,” is triumphantly shown forth, as also the idea of the syzygy, pair or opposite. Let us begin with Fig. 8, remembering that the Point produces the Line; the Line the Superficies; and the Superficies the Solid.

In this figure we have a symbol of Fire or Spirit. The vertical line, in the centre of the figure, is the subtlest Fire; this gradually falls into the shape of triangles, their vertical angles growing less and less acute, as their bases expand and at the same time rise to higher planes. Six planes or bases in all, and six triangles, with the point the seventh. The seventh figure generated from the point is the right-angled triangle, the most perfect. The more acute the angle, the subtler the Fire, until it finally reaches the right angle, the balance or turning point of all angles.

Now let us take the central point of the whole figure and join it with the extremities of the bases of the triangles; we shall then find that with the point again we have a second series of Seven, viz., the point, two acute-angled, one right-angled, two obtuse-angled triangles, and the horizontal diameter of the Figure. These are the Rupa Planes, the first septenary being the seven fiery Logoi, the second septenary the seven Globes on the four lower planes of the great septenate, etc., etc. Notice again the series of quadrilaterals formed by the intersection of the bases and sides of the triangles, 2, 4, 6, 8, and 10, the perfect number. Therefore starting from our perpendicular, or Spirit, we arrive by a series of angles through every variety of acuteness to the right-angled triangle, and pass from it through every variety of obtuseness to the horizontal diameter, Matter.

This great fact may be more plainly seen in Figs. 11-18, where the same series is traced in rectangular quadrilaterals, of which the balance or turning-point is the Square. Of course it must be remembered that only the perfect types are given, the intermediate types being infinite. For instance, to get from Fig. 11 to Fig. 12, an infinity of points are required; from Fig. 12 to Fig. 13 an infinity of lines; from Fig. 13 to Fig. 14 an infinity of intermediate figures, etc., seven infinities and seven eternities in all.

In these figures also it should be noticed that the Vertical has expanded and again decreased into the Horizontal, but in so doing has changed its direction, in other words the wheel has turned.

In one of the following papers it is hoped to show the generation of the Svastika and its connection with these figures.

Having now obtained our most perfect triangle figure, viz., the right-angled Triangle, let us proceed to trace the operations of a pair of these. In the series of figures 1-8, we notice the triangle of Spirit with its apex upward and the triangle of Matter with its apex downward. Let those who wish to understand the two Circles surrounding these triangles and gradually involving into one another until finally they become one (Fig. 7), remember the Caduces, and think over what is said in The Secret Doctrine (Vol. I, pp. 550 et seq.), about the “lemniscate,” and also about the development of the germ-cell (Vol. II., pp. 117 et seq.).

These Triangles produce Squares by their intersection, and we get the following series of points generated, 1, 4, 9, 16, 25, 36, and 49, which is 12, 22, 32, 42, 52, 62 and 72.

Thus are the Forty-nine Fires generated.

At the fourth stage the primal type of the spindle is repeated, but as a duality; in the two succeeding figures this duality is repeated but on a smaller and smaller scale until in Fig. 8, it disappears entirely.

Let us now combine our previous figures and we obtain Fig. 9. All is generated from the Point (the First Logos). Thus from it we have six descending triangles and six spheres of matter, which together with the point make seven. So also with the fainter triangles and circles of spirit which ascend. And yet the two points of departure are essentially one in nature. The horizontal diameter is neither dark nor light, neither spirit nor matter, as is also the greatest circumscribing circle

Fig. 10 is the amplification of Fig. 7. It is the Pyramid unfolded, and the “Four-faced Brahm,” the “four Maharajas,” etc., and all the quaternaries; it is also the expansion of the Tetraktys. Notice the two series of three Squares each and the Point in the centre, seven in all. Notice also that the Square of Twelve Fires is bounded by triangles of Ten. The representation of the Pythagorean Tetraktys was a triangle containing ten Yods.

Our figure being a perfect type, if the corners are folded to the central point, the Fires, or syzygies, coincide, and this process can be repeated until the whole figure disappears in the Point. But in nature the type is imperfect, and the Fires are at unequal distances, so that in folding over the four corners, the Solid Pyramid is formed, its spiritual axis and its material basal diameters varying with the proportion of spirit and matter in any manifestation.

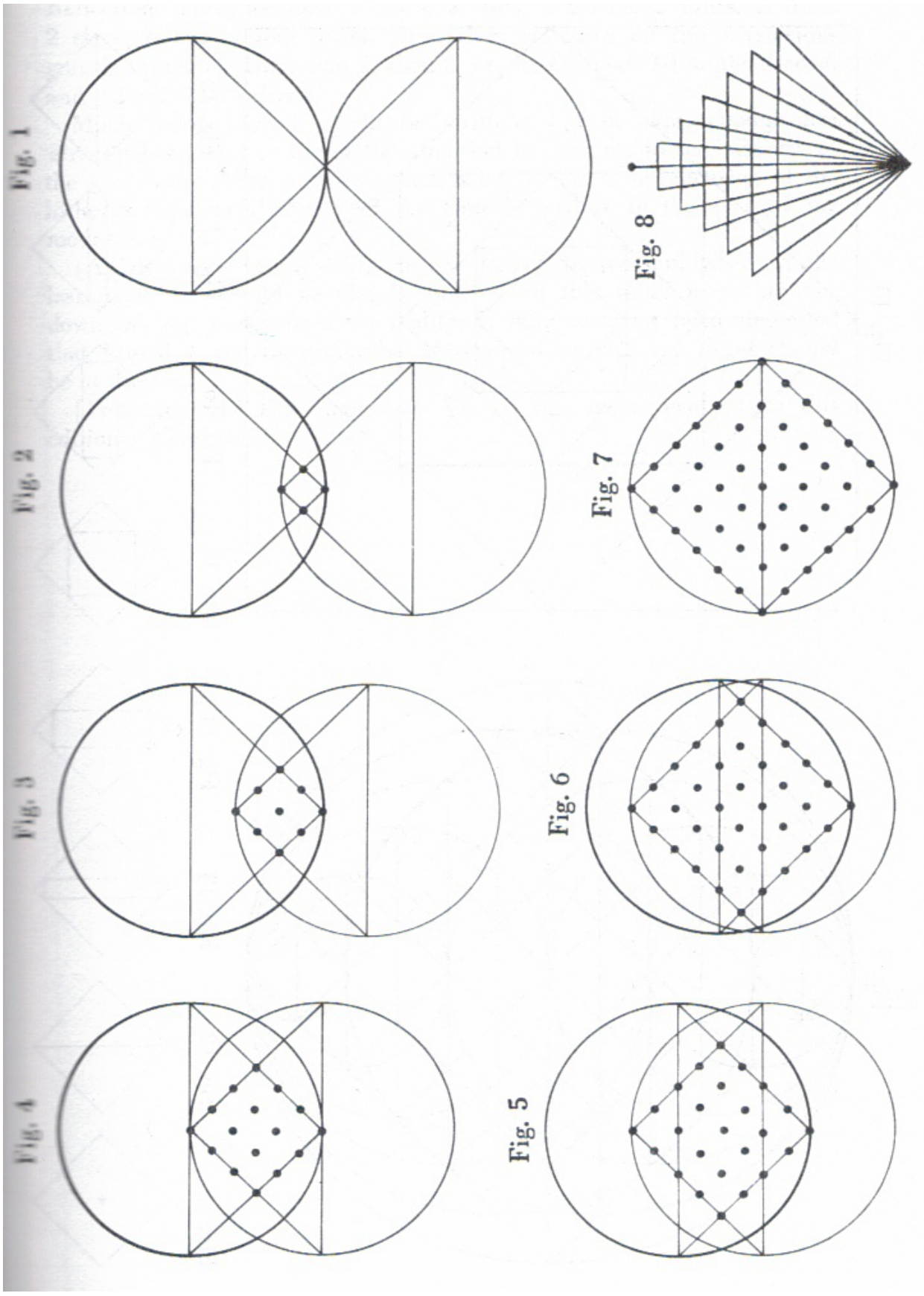
Fig. 1
Fig. 2
Fig. 3
Fig. 4
Fig. 5
Fig. 6
Fig. 7
Fig. 8

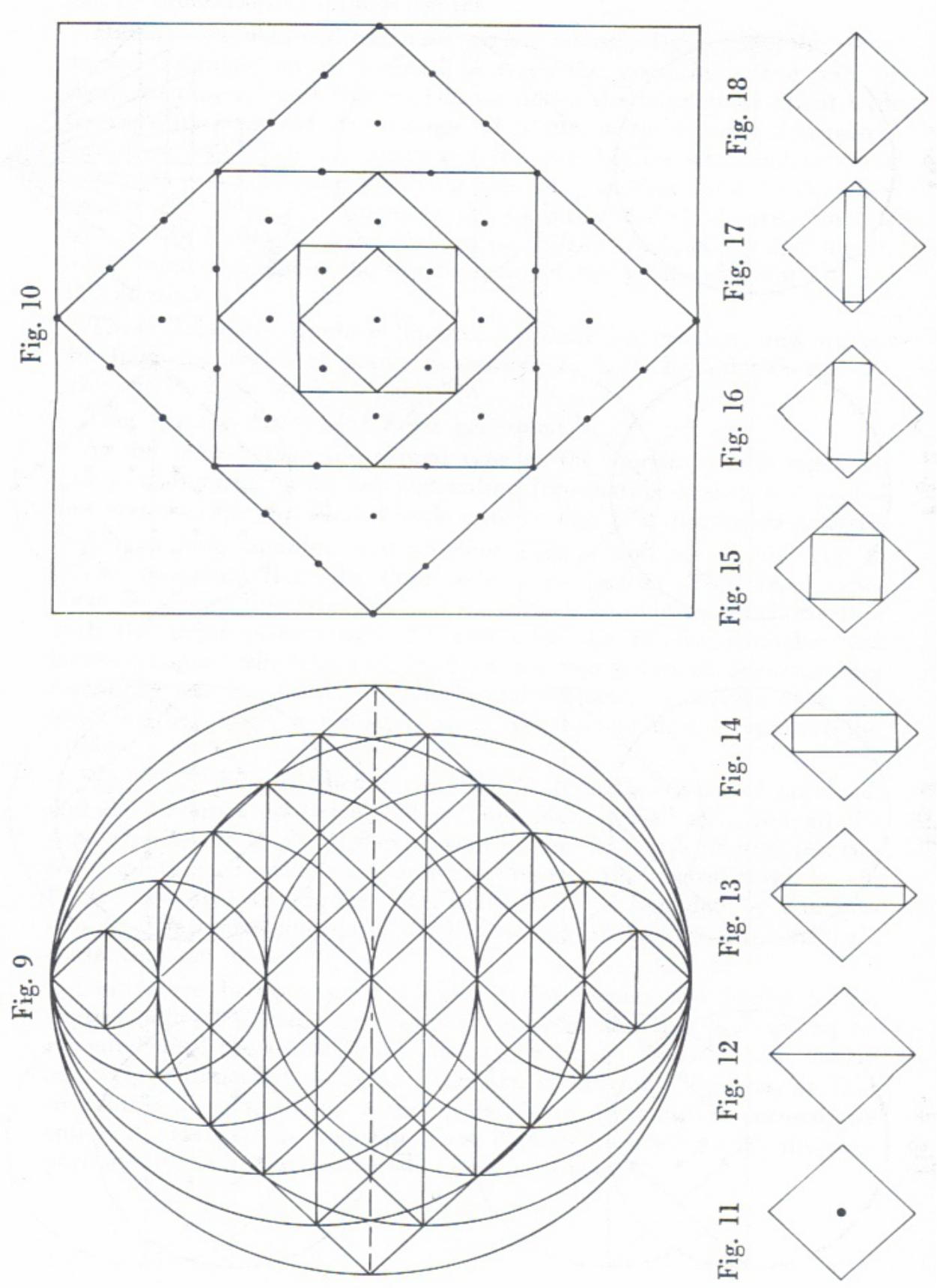
Fig. 10
Fig. 9
Fig. 11
Fig. 12
Fig. 13
Fig. 14
Fig. 15
Fig. 16
Fig. 17
Fig. 18

Fig. 7 will give us all our pairs, and initiate us into the mystery of Reflection. Thus we have 2 ones, 2 twos, 2 threes, 2 fours, 2 fives, 2 sixes, but only one seven. Here then we have all the mysterious gnostic numbers; from 1 to 7, then 8, or the Ogdoad, 10 or the Decad, and 12 or the Dodecad.

Much more, indeed, might be written; but perhaps, enough has already been said to direct the attention of students to the mystery of the Forty-nine Fires, and give them a key to the comprehension of the hitherto hopeless obscurity of the Gnostic writers in the eyes of the moderns.

[A later note says:] With regard to the figures published in the last paper, it should be clearly understood that there is no up nor down, no top nor bottom, in reality. It has, however, been suggested that Fig. 8 would be preferable if reversed, so that the Point should be at the top.

[Following H.P.B.'s suggestion Fig. 8 has been reversed in this edition.—Compiler.]

[PS 13] “After these things, moreover, I looked down into the World of Men, and found Mary who is called my Mother after the body of Matter (Hyl‘); I spoke to her, moreover, in the form of Gabriel (1), and when she had turned herself into the Height (sc. Plerôma) towards me, I implanted in her the first Power which I received from Barbelô (2), the Body which I wore in the Height. And instead of a Soul, I implanted in her the Power,

[PS 14] which I received from the Great Tsebâôth, the Good, (3) who is in the Region of the Right (4). And the twelve Powers of the Twelve Saviours (5) of the Treasure of Light, which I received from the twelve Deacons (Ministers), who are in the Midst (6), I brought into the Sphere of the Rulers, and the Decans (7) of the Rulers, and their Ministers thought them the souls of the Rulers: and the Ministers conducted them. I bound them in the body of your mothers. And when your time was full, they brought you forth into the World, no Soul of the Rulers being in you. And ye have received your portion of the Power which the last Supporter breathed into the Mixture of (Kerasmos, see Table I), which was blended with all the Invisibles, and Rulers, and Aeôns; once only was it blended with the World of Destruction, which is the Mixture: this (Power) I brought out from Myself, (sc. the Four-and-Twentieth Mystery) from the beginning, and infused it into the First Precept; and the First Precept infused a portion thereof into the Great Light; and the Great Light infused a portion of that which it received, into the Five Supporters; and the last Supporter received that portion and infused it into the Mixture (8).

[PS 15] Such is the manner of all things which are in this Mixture, as I have told you.

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(1) [Gabriel.] In the system of Justinus (Philosophumena, V, 26), the first triad is described as consisting of two male principles and one feminine. The first male is called the Good and is attributed with universal foreknowledge: the second, the Elôhîm, is the father (collective) of all the creation or generation, without fore-knowledge and blind.

The third, the feminine principle, is also without foreknowledge, two-minded or undecided, bi-corporate or of two bodies, being figured as a virgin above and a viper below (astronomically the Virgo-Scorpio of the ancient Zodiacs), and her name is Eden or Israâ‘l. And mutual desire arose in the Elôhîm and Eden, and from this union were born twenty-four Angels, twelve called Paternal and twelve Maternal. Among the twelve Paternal is Gabriel. The twelve are, of course the twelve signs of the Zodiac, etc., according to the key used. In the Talmud and the Kabala, Eden is called “The Garden of Delight,” and held by the Church Fathers to figure Yoni after the commission of the first sin. The Gnostics, on the contrary, always explain the term in its most spiritual and metaphysical sense, treating of its cosmogonical and theogonical signification and ignoring its material and physiological explanation.

In Adversum Celsum (vi. 30) * Origen with much verbiage and contempt treats of the “accursed diagram” of the Ophites, which his Gnostic opponent Celsus had referred to. In it, Gabriel is the fourth of the “seven ruling Daimôns”, for we read: “Moreover, Celsus asserted that the ‘fourth had the form of an eagle’; the diagram representing him as Gabriel the Eagle-like.” In ancient Astrology, Gabriel was said to rule over the sign Taurus and the Moon.

Now, the Egyptians, according to Plutarch† assigned to the moon a male and a female nature (phusin arsenoth‘lun). During the Lunus-Luna festival, at the Vernal Equinox, when the sun was in the sign Taurus, the men sacrificed to Lunus and the women to Luna, each sex assuming the dress of the other. The Bull (Taurus), moreover, among all the ancients was the symbol of generation, and in the symbolism of the Mithraic Mysteries, the Initiate plunges a sword or scimitar into the throat of a prostrate Bull. Compare this with The Voice of the Silence (pp. 11 and 12): “Before that path is entered, thou must destroy thy lunar body, cleanse thy mind-body and make clean thy heart . . . . .”

“Before the ‘Mystic Power’ can make of thee a god, Lanoo, thou must have gained the faculty to slay thy lunar form at will.”

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* [In Ante-Nicene Fathers, Vol. IV, p. 586.]

† De Iside et Osiride, ch. 43, [In Plutarch’s Morals, tr. by C. W. King, London, Geo. Bell & Sons, 1898.]

When we collate all this with what is told us in The Secret Doctrine of the Pitris and their work in the formation of the lower man, and of the bi-sexual or androgynous nature of the early races, we shall understand why the Angel Gabriel the Daimôn of the Moon, and the ruler of the sign Taurus, appeared to Mary at her conception; the Annunciation will resolve itself into far simpler terms than the accepted solution, and we shall have learnt something of the mysteries of the astral body.

(2) [Barbelô.] In explaining this term, it will be interesting to see first of all what the other Gnostic systems say of Barbelô and then to examine the statements in Pistis-Sophia.
We learn from Irenaeus,* that the Innominable Father was manifested to this "never-aging Aeôn in a virginal form" by the emanation of four beings, whose name expressed thought and life; and that she, at the sight thereof, conceived and gave birth to three like beings.

Compare with this:—

"Then the three (triangles) fall into the four (quaternary). The radiant essence becomes Seven inside, Seven outside. The Luminous Egg (Hiranyagarbha), which itself is Three (the triple hypostases of Brahmâ, or Vishnu, the three 'Avasthâs'), curdles and spreads in milk-white curds throughout the depths of Mother, the Root that grows in the depths of the Ocean of Life." (S.D. I, 66.)

According to Epiphanius, one of the Ophite schools taught that Barbelô was an emanation of the Father, and the Mother of Ialdabaôth (or according to some, of Tsebâôth), which is to say that Barbelô was identical with Sophia-Achamôth or Pistis-Sophia. She dwelt in the Eighth Heaven above: while her son insolently possessed himself of the Seventh and caused his mother much lamentation. This idea is the common property of all the Gnostic systems, the terms varying, the idea remaining constant. She is further said to constantly appear to the Archôns or Rulers, in a beautiful form, so that she may collect again her scattered power, stolen from her by the Demiurge, his Gods, Angels. and Daimôns.

According to Irenaeus again, the ascent of souls terminated in the upper Region "where is Barbelô the Mother of the Living (or Lives)."†

Pistis-Sophia informs us that Barbelô is one of the Triad of the Invisibles Agrammachamareg, Barbelô and Bdelle, in the Region of the Left (see Table I), where is the Thirteenth Aeôn (page 359).

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* Adversus Haereses, Book I, ch. xxix. [In Ante-Nicene Fathers, Vol. I, p. 353.]

† [Wrongly ascribed to Irenaeus. Actually, Epiphanius, De Gemmis, ii, 20.]

She is twice called the Power (dynamis) of the Invisible God; she is also the Mother of Pistis-Sophia and twenty-three other Emanations (pages 49, 361). The Region of the Left is apparently called the Hyle (Matter) of Barbelô (page 128).

Again, from Epiphanius,* we learn that one of the names of the Valentinians was Barbelitae, and we are inclined to think with É. C. Amélineau in his Essai sur le Gnosticisme Égyptien (Paris, 1887), that it was the name of the highest degree of their Initiation, in which the Adept became a perfect Pneumatic, or Illuminatus, a son of Immortality. The Hebrew derivation would give the meaning, Son or Daughter of God. We know, on the other hand, that with the Gnostics and especially the Docetae (Illusionists), who held that Jesus, the man, was entirely distinct from Christos, the Principle, and denied the facts of the miraculous conception, incarnation, death, and resurrection—the mother of Jesus, the man, was considered as low, as the mother of Christos, the Principle, was held in veneration by them. The latter was the "Holy Ghost" and regarded as female by their schools. When we consider, however, that esoterically there are seven aspects of the Sophia (the seven planes of wisdom), it will be easy to see that both the Church Fathers, unintentionally, and the Gnostics, intentionally, only give one out of the seven aspects.

(3) [The great Tsebâôth, the good.] In Pistis-Sophia there are three Tsebâôths, that is to say three aspects of the power or principle hidden in this name. (a) The Great Tsebâôth, the Good, the "father" of the "soul" of Jesus (pages 14, 193): (b) The Little Tsebâôth, the Good, called in the Kosmos Zeus (Jupiter) (page 371),† one of the Planetary Rulers: and (c) Tsebâôth-Adamas, Ruler over six of the twelve Archôns (page 360), and also in the Lower World, one of the Archôns which have the punishment of Souls, whose "Receiver," or subordinate, presents the Cup of Oblivion to reincarnating souls.

In some of the schools it was taught that he who wished to be "Perfect" must ascend through the realms of the Rulers, and finally place his foot on the head of Tsebâôth; and thus attain the Eighth Heaven where dwelt Barbelô. Tsebâôth was said to have a woman's hair, and was figured by some as an ass. by others as a swine.

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* Panarion or Adversus Haereses, Book I, t. II, Haer. xxvi, § iii, footnote by Petavius.

† [Pages 359, 360, 361, 371, etc. refer to the pages of the Third Document in Pistis-Sophia MS., namely the one entitled: "Part of the Books of the Saviour."]

Here we should call to mind the red ass of Typhon in the Egyptian Mysteries; the descent of Bacchus to Hades on an ass in the Frogs of Aristophanes (a burlesque on the Eleusinian Mysteries); the Golden Ass of Apuleius, and last but not least the entrance of “Jesus” into “Jerusalem” (the mundane Jerusalem in other words, physical existence) on an “ass.” In every case these terms are from the Mysteries and none but the “Perfect” knew their secret meaning. To the multitude they have ever remained “abracadabra” and will remain for all but the most determined students.

Origen (Adv. Cels., vi, 31) gives the formulae of prayers recited by the Defunct, or Pneumatic, to the Planetary Rulers. These were probably part of the secrets of their outer initiation and used by the Bishop of Auch to show that he knew their secrets even better than Celsus himself. The passage referring to Tsebâôth, runs as follows: “They next come to Tsebâôth, to whom they think the following should be addressed: ‘O Governor of the fifth realm, powerful Tsebâôth, defender of the law of thy creation, which is liberated by grace, through the help of a more powerful Pentad, admit me, seeing the faultless symbol of thy art, preserved by a stamp of an image a body liberated by a Pentad. Let grace be with me. O Father let grace be with me’.”

(4) [Region of the right.] Perhaps it will not be without interest if, in explanation of this term, we translate a few lines from the Adversus Haereses of Irenaeus, who was, perhaps, the bitterest of all the opponents of the Gnôsis. The “holy” Father shall teach us the Knowledge he strove so vigorously to crush out of existence.

In speaking of the Italian school of the Valentinians, Irenaeus writes:—“They declare that the Demiurge, having fashioned the Cosmos, made the Choïc (Material) Man also; but not from this dry Earth, but from the invisible Essence, from the fluid and unsettled portion of the Hyle, and that he breathed into him the Psychic (or astral Man). And this is the Man which is born according to the image and likeness (sc. the Chhâyâ), the Hylic being according to the image, resembling but not of the same Essence with the God (the Pitris), while the Psychic Man was in the likeness: whence also his Essence, being from a spiritual emanation is called a spirit of Life. It was afterwards they say that the Coat of Skin clothed him, which they declare is the body of flesh perceived by the senses . . . . so that they derive the Soul from the Demiurge, the Body from the Earth (Choos), and the Fleshly Covering from the Hyle; But the Spiritual Man (Anthrôpos) from the Mother of Achamôth (i.e. from Sophia-Above or Within, the Mother of Sophia-Without, or Pistis-Sophia) . . . .

Of these three, they say that the Hylic, which they also call the Left, must of necessity perish, in as much as it has in it no breath of incorruptibility; but the Psychic, which they designate the Right, being in the middle of the Spiritual and Hylic, goes in whatsoever direction it may incline itself; whereas the Spiritual (Manas) has been sent forth, in order that, by being united with the Psychic here (i.e., emanating Kâma-Manas), it might take Form and be instructed together with it (the Psychic or Kâma-Rûpa) by sharing in its existence or by conversion with it (anastroph‘).”*

In the Pistis-Sophia the plane immediately below or inferior to the Treasure of Light is divided into three main Lokas or Sub-planes, the Right, the Left and the Middle.

The duty of the Rulers of the Right is the forming, fashioning or building of all the lower Spheres or Planes of existence, by bringing down the Light out of its Treasury, and causing it to return thither again, thus in another sense, accomplishing the salvation of such souls as are fit to ascend to a higher plane. The Rulers of the Midst have the Guardianship of Human Souls. The Left, called also the Region of Righteousness, is the Loka or condition towards which all penitent souls tend, for it is here that the conflict between the principles of Light and Hyl‘ (i.e., differentiation) first commences. From the words in italics in the preceding paragraph, we can see the type of Brahmâ, Vishnu. and Siva, the Hindu Trimurti or Trinity, revealing itself; the ideas of Creation, Preservation, and Destruction or Regeneration being very clearly shown forth.

In the System of Valentinus, we read of “the power of the psychic or soulish essence which is called the ‘Right’.” Tsebâôth also who dwells in the Right is an aspect of the Demiurge and the Creator of Souls.

Before proceeding further, it is necessary to give a provisionary table to the Planes and Lokas according to the Pistis-Sophia.

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* Adversus Haereses, Book V, ch. v, sect. 5 & 6.

Table I

Table I

TRIAD	The Mystery of the Ineffable.			ARŪPA
	Pneumatic or Spiritual	Treasure of Light or Plērōma	Lumen or Light	
	Psychic	Right Midst Left (The Loka of the thirteenth Aeōn)	Kerasmos or Mixture (*sc.* of Lumen and Hylē)	
TETRAD	Hylic or Sidereal	The Twelve Aeōns Fate (Heimarmenē) Sphere	Hylē or Subtle Matter	RŪPA
	Choic or Material	Firmament World (Kosmos) of men Underworld { Orcus, Chaos, Outer Darkness (Caligo Externa) }	Kosmos of Choos (Gross Matter)	
	Planes	Names	Substances (Prakṛitis)	

Vide S.D., I, 200.

(5) [Twelve Saviours.] The Twelve Saviours are part of the contents of the Treasure of Light and are identical with the Dodecad of the Valentinian Plerôma. The twelve Deacons are of course a manifestation of the primordial type of the Dodecad of the Plerôma on a Loka of another plane.

(6) [The Midst.] In the Valentinian System the Mesot‘s, or Middle Region, is above the highest Heaven but below the Plerôma. It is especially the place of the Psychics, as the Plerôma is of the Pneumatics. This is the proper place of Sophia-Achamôth, the Sophia-Without or Pistis-Sophia, who desiring the Light, falls from the Ogdoad into the Heptad, the highest Loka or Subplane of which is ruled by the Demiurge, the Self-Willed One of the Pistis-Sophia. When she gains the Plerôma, the Demiurge will be exalted to the Middle Region. In other words when the Lower-Manas shall have become one with the Higher, those Kâmic elements which follow the higher and impress themselves permanently in it, will be purified

(7) [Decans.] Over the Sphere (see Table I) IEU, [the Overseer, (episkopos or bishop) of the Light, also called the First Man (primus homo) who is one of the 6 great Rulers of the Right], sets 5 great Rulers, or Archôns, formed of the Light-powers of the Right; these are the Planetary Rulers, Saturn, Mars, Mercury, Venus and Jupiter.

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H.P. BLAVATSKY
Reproduced from a photograph in the Adyar Archives.

Below it are placed 360 other powers, or Decans; below them again in the Region of the Air and corresponding in number, are 360 other Archôns with 5 Rulers again over them. The lower refuse to believe in the mysteries of Light and entice souls to sin. This apparent duality is a common characteristic of the Gnôsis. Everything in nature is bad or good according to the nature and motive of man; at each moment of life, man can choose the Left or Right.

These numbers 360 and 365 occur in the systems of Bardesanes and Basilides and in the Aeônology of other schools; sometimes they form part of the contents of the Plerôma.

Matter, in treating of the Gnostic schools of Egypt, tells us that the Tutelar Genii of each day were invoked against the nefast power of Typhon, the Egyptian Ahriman. These composed the third series of the gods of the Egyptian Pantheon.

“These gods,” he says, “are as little known by name, as the 360 intelligences which made up the Abraxas of Basilides. The ancients classed them under the generic term of Daemons. These Daemons were grouped in classes round the gods called Cosmic Deities, as they were called; that is to say, the gods which governed the visible world; they were its agents (Kosmokratores), just as their chiefs were those of the Super-celestial gods. Commissioned as they were to maintain the communication between the two worlds, they presided at the descent of souls from the higher regions to the inferior zone, and communicated to them during the present existence of trial and expiation, the gifts of divine life. They divided among themselves the 36 parts of the human body, and after their earthly career was finished, guided the souls in their return to the Supreme Being.”*

(8) [Mixture.] Although it is impossible at present to give a complete and detailed table of the almost interminable synonyms of the terms, used in the scheme of the Pistis-Sophia, we are compelled at the risk of being thought tedious, to give some explanation of the strange nomenclature which meets us at every step.

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* [A. Jacques Matter, Historie critique du Gnostisme, et de son influence sur les sectes religieuses et philosophiques des six premiers siècles de l’Ètre Chrétienne (Paris, 1828), Vol. II, p. 34.]

Below the Last Mystery in the Upper World which we are inclined to make correspond with the Treasure or Plerôma, come the Great Light of the Impression (or Mark) of Light, divided into five Impressions of Light; the First Precept (or Statute), divided into 7 Mysteries; the Great Light of Lights; the 5 Great Supporters (or Helpers), which conduct the Powers of Light into the lower regions, or planes; and last of all the Region of the Inheritance of Light, where redeemed souls will dwell.

Here we have 7 elements or principles and it is curious to remark how the 5 Impressions (Charagmai; in some systems Charactéres), or ideas, are repeated as the 5 Supporters, and the Great Light of the Impression of Light as the Great Light of Lights.

Other Supporters (parastatai) are mentioned as belonging to the Middle Region, 15 in number, whose names are quoted from a Coptic papyrus in the Bodleian, in the work of É. C. Amélineau already mentioned (p. 252). This papyrus contains three treatises apparently of the same school as the Pistis-Sophia, entitled The Mystery of the Letters of the Alphabet, The Book of the Gnosis of the Divine Invisible, and The Book of the Great Logos according to the Mystery.

These repeated Fives and combinations of Five are according to the type of the Pentad, as shown in the Chart of the Valentinian Plerôma. Five is the number of man; for of the perfect Septenary, the Triad, Atma-Buddhi-Manas, is the average humanity a unity.

[PS 15 continued] “Rejoice, therefore, in that the time is come that I should put on my Vesture (1) .

“Lo! I have put on my vesture and all the power has been given me by the First Mystery . . . . .”

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(1) [My vesture.] It is curious and interesting to learn what occult ideas the Gnostics had of these Bodies or Vestures; for instance, in speaking of the Docetae, a generic name including those schools which maintained that the Body of the adept was only an appearance, or, in other words, a Mayâvi-rupa, the author of the Philosophumena (VIII, ch. 3) informs us that they explained the mystery-drama of the Jesus as follows: “He went and washed in the Jordan [the mystic ‘River’ which stopped the Exodus of the Israelites from Egypt ‘which is the body’ (V, 7)], and in doing so received the Type and Impression, in the water, of the body born from the Virgin, in order that when the Ruler (Archôn) condemned his own (sc. the Ruler’s)

image (plasma, i.e., the body) to death, viz., to the Cross (stauros) ,* this Soul of his (Jesus') being nourished in the body, might not after putting off the body, and nailing it to the tree and by its means triumphing over the Principalities and Authorities, be found naked, but might put on the body, which had been impressed in the water when he was baptized, instead of the fleshly body."

The deep occult significance of this passage scarcely needs any pointing out to the student, the whole mystery of "Birth" and "Baptism" is contained therein. Those alone who have bathed in the Cosmic stream will fully comprehend.

[PS 16] "It came to pass, when the sun had risen in the places of the East, a great flood of light descended, in which was my Vesture, which I placed in the Four-and-Twentieth Mystery. And I found the Mystery on my Vesture, written in Five Words, which pertain to the Height. ZAMA ZAMA OZZA RACHAMA OZAI (2). And this is the interpretation thereof: The Mystery which is without in the World, because of which the Universe was made, is all Evolution and all Progress; it projected all emanations and all things therein. Because of it every Mystery exists and the Regions thereof. Come to us (3), for we are thy fellow members. We are all one with thee. We are one and the same, and thou art one and the same. That is the First Mystery

[PS 17], which was from the beginning in the Ineffable before it came forth therefrom; and its Name is all of us. Now, therefore, we all live together for thee at the last Limit (4), which also is the last Mystery from the interiors . . . . ."

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*The Staurus or Cross (+) is the potentiality of the Positive and Negative, or Male and Female, forces in nature. They are also called the Participator, because they share in the Creation Above, in an abstract sense, and in the Creation Below, in a concrete. In the abstract the + ceases and becomes the ±, and therefore is called the Boundary, for the Below is the Natural Creation of Sex, whereas the Above is the Creation of the Gods or of Mind; in other words, of the Plerôma or MAHAT. We see also this Fall into generation, or the Substitution of the Natural for the Divine Creation, typified in the Myths of Saturn emasculating Uranus, Zeus, Saturn, and Typhon, Osiris.

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(2) Compare The Secret Doctrine, Vol. II, p. 580: “The five words (Pañchadasa) of Brahmâ have become with the Gnostics the ‘Five Words’ written upon the âkâsic (shining) garment of Jesus at his glorification: the words ZAMA ZAMA ÔZZA RACHAMA ÔZAI translated by the Orientalists, ‘the robe, the glorious robe of my strength.’ These words were, in their turn, the anagrammatic blind of the five mystic powers represented on the robe of the ‘resurrected’ Initiate after his last trial of three days’ trance; the five becoming seven only after his death, when the Adept became the full CHRISTOS, the full KRISHNA-VISHNU, i.e., merged in Nirvâna.”

(3) [Come to us.] Compare The Secret Doctrine (Vol. I, Stanzas v and vi, and pages 130, 131), where the Great Day “Be with us” is described as: “that day when man, freeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his personality—erroneously regarded as his own—from the UNIVERSAL EGO (Anima Supra-Mundi) merges thereby into the One Essence to become not only one ‘with us’(the manifested universal lives which are ‘ONE’ LIFE), but that very life itself.”

In the Egyptian mysteries we also find the “Day Come to us” mentioned, and explained as “the day, when Osiris said to the Sun ‘Come’” (Book of the Dead, xvii, 61). For a full explanation, read also The Secret Doctrine, Vol. I, pp. 134, 135.

(4) [Ultimate Limit.] This corresponds to the Horos or Stauros of the Valentinian System. The Pistis-Sophia, however, is far richer in its esotericism, and there are many Limits or Laya centers (see The Secret Doctrine, passim), corresponding to each plane and sub-plane, even as there are several Plerômas. Compare also (ibid.) what is said about the Ring “Pass Not,” and the Dhyâni-pâsa or “Rope of the Gods.”

[PS 17 continued] “Come to us!! For we (5) all stand by thee to clothe thee with the First Mystery . . . . .”

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(5) Notice the change of number.

[PS 19] “. . . the Mystery of the three Triple Powers (6), and also the Mystery of the whole Region of them, and also the Mystery of all their Invisibles and of all that turn (7) in the Thirteenth of the Aeôns . . . . . and of all their Regions (8).”

(6) Two mystery names of the three Triple Powers are mentioned (page 361), viz., IPSANTACHOUNCHAINCHOUCHEOCH and CHAINCHOOOCH; a Power emanates from the former upon Mars and from the latter upon Mercury. In the same context, we are told that a Power from the Great Invisible resides in Saturn and from Pistis-Sophia daughter of Barbelo, in Venus.

(7) Or dwell: sc. the “Wheels” (cf. S.D.).

(8) For the Regions, etc., see Table I.

[PS 21] “And having left that Region, I ascended into the First Sphere, shining with the greatest possible Light, forty and nine* times exceeding the splendour, with which I shone in the Firmament.”

[PS 24] “And their great confusion and fear reached to the Region of the Great, Invisible Forefather (1) also, and of the three great Triple Powers.”

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(1) [The Great Invisible Forefather.] The Great Invisible Forefather stands at the head of the Hierarchies of the Left, the Region of Righteousness, and of the Thirteenth Aeôn. The great Power (or Dynamis) of this Invisible Deity is Barbelô, and next to it come the three Triple-Powers (cf. pages 19, 23, 41 and 183). As we proceed, it will be seen how the Type of the Plerôma is impressed upon all the Planes and Lokas. In other words, as the States of Consciousness change, the Appearances of things change with them, while the Things in themselves, or Types, remain the same. See the Chart of the Valentinian Plerôma.

[PS 24 continued] “But, in the Twelve Aeôns, my Light was greater than in the World among you, eight thousand and seven hundred times (2).”

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(2) [Eight thousand and seven hundred times: octies millies et septies centies (Schwartze’s transl.)]. Setting aside the poor latinity of septies centies, it is difficult to relate this number with the previous “forty and nine times.”

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* Typical of the “forty-nine fires” in the Occult doctrines. See the figures.

The translation is evidently at fault, for we find in the notes “centies (. . . . . decies millies, Petermann).” This emendation, however, only seems to make matters worse. The translation in Migne is “huit fois mille fois et sept fois cent foix,” and, as usual, no comment or elucidation is offered. The probable solution of the difficulty is that, whatever the correct translation may be, it is either a vague expression meaning “many thousand times,” just as in Latin the number of the Sacred Cycle, 600, became a loose term for any large number, or that it is a deliberate “blind.”

[PS 24 continued] “. . . and all the Aeôns, and Heavens, and their whole Ordering, were shaken, because of the great fear, which was in them [PS 25] because they knew not the mystery, which was done (3).”

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(3) Truly Avidyâ, or Ignorance (Nescience rather) is the root of all Nidânas, or the Concatenation of Cause and Effect (see S.D., sub. Voce).

[PS 25 continued] “And Adamas, the Great Tyrant (4), and all the Tyrants, which are in all the Aeôns, began to fight vainly against the Light.”

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(4) [Adamas.] On page 360, we read that six of the Twelve Aeôns are ruled by Tsebâôth-Adamas, and six by Iabraôth. These Twelve Aeôns, in order to extend their power, persist in the Mystery of Intercourse. In this, however, they are opposed by IEU, the Father of the Father of Jesus, and thus Iabrâôth and his Rulers are converted to the Mysteries of Light. IEU, therefore, exalts them to a higher Region and brings them into a pure Air, into the Light of the Sun, amid the Region of the Midst, and of the Invisible Deity. Tsebâôth-Adamas and his Rulers, however, will not abstain from the Mystery of Intercourse; IEU, accordingly, confines them in the Sphere (of Fate?) in number 1800 (360 x 5) and above them 360 other Rulers, and above these again 5 great Rulers. Using the Astronomical key, IEU is the Spiritual Sun, the father of the Physical Sun, which again is the father of the “intra-mercurial planet.” See The Secret Doctrine, II, 28, and Part I, Transactions of the Blavatsky Lodge, p. 48. (C.W. X, 340).

The above description is taken from the fourth book or division of the Pistis-Sophia, which R. A. Lipsius thinks, “has probably got by accident into the place where we now read it in the manuscript. It presents a simpler and older form of the Gnostic doctrine, and was the work perhaps of a different author.” However that may be, and as our effort is to understand the ideas of the Pistis-Sophia, it will be sufficient to remark that the above description is given by Jesus to his disciples when he had brought them, in their Initiation, “into the Middle Region of the Air, in the Paths of the Way of the Midst, which is below the Sphere,” and that, by analogy, it helps greatly the understanding of the “Conversion of the Rulers,” which follows.

A hint to the explanation of the word “Tyrant” is given on page 76, where it speaks of “All the Tyrant Deities, which had not yet given up the purity of their Light.” Compare also pages 25, 137, and 154, and also PS 14 (3).

In the Gnôsis of the Ophites, the term “Adamas” is of frequent occurrence, and in Philosophumena, X, 9, we read that: “The Naaseni (a school of the Ophites) call Anthrôpos (the Man), the First Principle of the Universe (Archen Universorum), and also the Son of Man, and divide it into three. For in it, they say, is an Intelligent, a Psychic and a Choïc (Physical) Principle. And they call it Adamas, and think that the knowledge, which has it (Adamas) for its object, is the beginning of our being able to know Deity.” From the above it is evident that there are three Adamantes, of which our Adamas is the lowest.

In connection with these “Tyrant Deities, which had not yet given up the purity of their Light,” and from which Jesus took a “third part of their Power,” and in explanation of what follows in the text, students should compare Stanza vi, sloka 5, of The Secret Doctrine (Vol. I, 191 et seq.), “At the fourth (Round, or revolution of life and being around ‘the seven smaller wheels’), the sons are told to create their images. One third refuses. Two (thirds) obey.”

[PS 25 continued] “And I changed both the Fate and Sphere, which are their Lords, and made them turned for six months toward the left, and for six months aspecting the right, accomplishing their influences [PS 26] for by the command of the First Precept and of the First Mystery (5), IEU (6), the Watcher (or Overseer) of the Light, had placed them, facing the left, for all time, accomplishing their Influences and Actions.”

And when he had said these things to his disciples, he added: “He that has ears to hear let him hear.”

Now when Mary (7) had heard these words, which the Saviour said, having gazed into the sky with amazement,* for the space of one hour . . . . . [PS 28] no Ruler shall know the things, which thou wilt do henceforth, from this hour; which Rulers indeed are Egypt (8), since they are the ineffectual Hyle . . . . .

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(5) [The First Mystery.] Jesus, who proceeds from the First Mystery (his Father), bears also himself the name of the First Mystery. The Hierarchy of the Emanations in the Treasure of Light, according to the first three books, consists of the Ineffable, called also the Deity of Truth, and the Inward of the Inward, and also of the Limbs (or Words) on the one hand, and on the other of the Mysteries of the Ineffable. At the head of all Mysteries stands the Mystery of the Ineffable or the First Mystery, called also the Only (Unicum) Word (or Logos) of the Ineffable. From this emanates the Only Mystery of the First Mystery, and thence Three, Five and Twelve other Mysteries.

(6) IEU is called the Father of the Father of Jesus, the Father of Jesus being the Great Tsebâôth, the Good.† The Region of IEU is the Right, and the titles of this Principle are the Overseer of the Light, the First Man, the Legate of the First Statute‡ and the Guardian of the Veil. Seeing also that, in the fourth book, the Ineffable, to which Jesus addresses all invocations, is called the Father of all Fatherhood, we have three Fathers of Jesus, viz., the Ineffable, IEU, and the Great Tsebâôth. For a further comprehension of these three “Fathers,” and three “Lives,” read Isis Unveiled, Vol. II, pp. 227 et seq.

(7) Mary, called also Mariham and Maria Magdalena (p. 182), must not be confounded with Mary, the corporeal Mother of Jesus. This Mary is by far the most intuitive (pneumatic), and the most prominent interlocutor of all the disciples.

From the Philosophumena, V, 7, we learn that the School of the Naaseni claimed to have received their teachings from Mariamne, to whom “James, the brother of the Lord” had originally imparted them.

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* Or into the Air (Aëra) with inspiration. See Commentary (4) on Adamas, “The Middle Region of the Air”.

† See PS 14 (3).

‡ See PS 14 (8) .

Origen also (Adv. Celsum, V, 62) speaks of a Gnostic school, which derived its teachings from Mariamne.

Those who are curious to analyse the controversies on the three Marys, viz., Mary Magdalene, Mary the sister of Martha, and “la femme pecheresse,” as to whether they were three different personages or one and the same individual, should refer to the list of authorities in “Migne”, vol. xxiv, col. 541 and 542.* Esoterically, however, Mary the Mother, Mary the sister of Martha and Mary Magdalene correspond to Buddhi, Manas, and the lower Manas.

(8) [Egypt] This passage is somewhat obscure, especially the last sentence, “Quae eadem sunt Aegyptus” (Schwartze’s transl.), which grammatically must refer to its antecedent, “the things which thou wilt do.” If, however, it is so construed, despair will seize upon our readers. We have, therefore restored the idea of the Gnostic writer by a study of passages in the Philosophumena, of which the following is an example:—“This, said he, is what was written: ‘I have said, ye are all Gods, and children of the Highest, if ye shall hasten to flee out of Egypt, and crossing the Red Sea come into the Wilderness,’ that is, from the Intercourse (mixis) below, to that of Jerusalem Above; ‘but if ye again return to Egypt,’ that is, to the Intercourse below, ‘ye die like men’ (Ps. 82,6-7). For he said, all the inferior generation is mortal, whereas all that is generated above is immortal. For of Water [Sc. the Water of Space] alone and Spirit, the Spiritual (Man) is generated, and not the Carnal. The Lower (Man) on the contrary, is Carnal: this is, said he, what was written: ‘What is born of the Flesh is Flesh, and what is born of Spirit is Spirit.’ This is, according to them, the Spiritual generation. This, he said, is the Great Jordan, which flowing down, and hindering the Exodus of the Children of Israel from Egypt (that is from the lower Intercourse; for Egypt is the body, according to them), was turned back, and made to flow upward by Jesus” (V. § Naaseni).

[PS 29] And she [Mary] said: “Master, will all those, who know the Mystery of the Magic of the Rulers of all the Aeôns, and those of the Fate and of the Sphere, as the Transgressing Angels taught them

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* [Patrologiae Cursus Completus, (ed. by Jacques Paul Migne). Series Latina (221 vols., Paris, 1844-64). See S.D., General Index and Bibliography volume, p. 464, T.P.H., Adyar, 1979.—Compiler]

(if they invoke them in their Mysteries, which are evil Magic Rites for the hindering of good deeds), will they accomplish their ends now at the present time, or not?" And Jesus answered, and said to Mary: "They will not accomplish them, like as they accomplished them from the beginning, because I have taken the third part of their Power. But they will be in error (1) in the eyes of those, who know the Mysteries of the Magic of the Thirteenth Aeôn . . . . ."

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(1) The passage before us is of the greatest possible interest, as showing the attitude of the Schools of Initiation to the Astrology of the Profane, and as containing the hint that the "Influence of the Stars" had to do with the Physical or Hylic Man alone; whereas, those who knew the mysteries of the Thirteenth Aeôns, i.e., the Psychics (See Table I), were superior to such Influences.

[PS 30] [the Ordainers of the Hour—Horary Astrologers] ". . . . . I have changed their Influences, their Four and Three Angles, and their Eight Configurations (1)."

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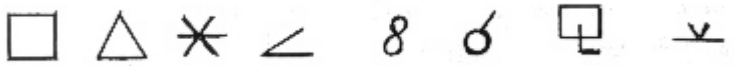
(1) [Their four and three angles.] These are the terms of the occult system of Astrology, founded on the type of the Triad and the Quaternary, and correspond to the three higher and four lower principles, making seven in all. In exoteric astrology they stand for the usual Trine and Square, the Eight Configurations being:



[PS 34] "And when the time of the Number of Melchizedek, the great Receiver of the Light (1), had arrived . . . . ."

[PS 42] ". . . . . I have shortened their Times, because of my Elect . . . . for had I not done so, no hylic Soul could have been saved, but they would have perished in the Fire, which is in the Flesh of the Rulers." (2).

(1) [Melchizedec.] In Philosophumena, VII, 36, we find mention of the "Melchisedeciani," who,

the author says, owed the foundation of their School to Theodotus, a banker. The main feature of their teaching was that the Christos descended on the man, Jesus, at his Baptism, but that Melchizedec was a heavenly power, higher than the Christos. That which the Christos was to do for men, Melchizedec did for Angels. This Melchizedec was without Father, or Mother, or descent, whose beginning and end were incomprehensible. See also Philaster (Haer., 52), Pseudo-Tertullian (24), Epiphanius (55), and Eusebius (Hist. Ecc., v, 28), as quoted by Salmon (Smith and Wace, Dict. of Christian Biography, III, 889-90).

From the Pistis-Sophia (pages 292, 327-9, 337, 365), we learn that the three chief Deities of the Right are Ieu, Zorokothora Melchizedec, and the Great Tsebâôth, the Good. The office of Melchizedec, and of his Receivers, is to deprive the Rulers of their Light- Powers, and carry the Light back into the Treasure. For the occult significance of "Melchizedec" compare The Secret Doctrine, I, 208 and 265, on the "Great Sacrifice" and "Silent Watcher."

(2) Flesh of the Rulers. That is to say, that the kâma-mânasic Entity would perish in the lower kosmic forces.

[PS 42 continued] "After this, I came into the Height, to the Veils of the Thirteenth Aeôn. And its Veils were drawn together of their own accord, and opened for me. And having entered the Thirteenth of the Aeôns, I found PISTIS-SOPHIA (1) below the Thirteenth Aeôn, alone, none of them turning near her. But she was sitting in that Region grieving and mourning, because they had not brought her to the Thirteenth Aeôn, her proper Region in the Height. She was grieving also because of the vexations, which the Self-willed One caused her, which is one of those Three Triple-Powers, [PS 43] whose Mystery I will tell you, if I shall come to speak of their Emanation.

"And when PISTIS-SOPHIA saw me, changed into the most brilliant Light, she was in perturbation; and gazing into the Light of my Vesture, she saw the Mystery of her own Name (2) therein, and the whole Splendour of her Mystery, in as much as she had been in the Beginning in the Region of the Height, in the Thirteenth Aeôn . . . . ."

(1) [PISTIS-SOPHIA.] The reader should carefully study the recital of the "Fall" of Sophia, as told in the Philosophumena (p. 107) and compare it with the allegorical drama of the text which follows. It will be noticed that the first and last of the female Aeôns of the Dodecad, are respectively PISTIS and SOPHIA. The Soul was the one subject, and the knowledge of the Soul the one object of all the ancient Mysteries. In the "Fall" of PISTIS-SOPHIA, and her rescue by her Syzygy, JESUS, we see the ever-enacted drama of the suffering and ignorant Personality, which can only be saved by the immortal Individuality, or rather by its own yearning towards IT. In reading this portion of the Pistis-Sophia, the mysterious Duality of the Manas should always be remembered, and this key applied to every line.

As Wisdom was the end of the Gnôsis, so the pivot of the whole Gnostic teaching was the so-called "Sophia-Mythus." For whether we interpret the allegory from the macro- or from the micro-cosmic stand. point, it is always the evolution of MIND, that the Initiates of old have sought to teach us. The emanation and evolution of Mahat in cosmogenesis, and of Manas in anthropogenesis, was ever the study of the One Science. The dwelling of Sophia was in the Midst, between the Upper and Lower Worlds, in the Ogdoad. Below was the Hebdomad or Seven Spheres, governed by seven Hierarchies of Rulers. Truly hath "Wisdom built for herself a House, and rested it on Seven Pillars" (Proverbs ix, 1 and again: "She is on the lofty Heights; she stands in the midst of the Paths, for she taketh her seat by the Gates of the Powerful Ones (the Rulers), she tarrieth at the Entrances" (Ibid., viii, 2). Moreover, Sophia was the Mediatrix between the Upper and Lower Region, and at the same time projected the Types or Ideas of the Plerôma into the Universe. Now, why should Sophia, who was originally of a Pneumatic or Spiritual Essence, be in the Middle Space, an exile from her true Dwelling? Such was the great mystery which the Gnôsis endeavoured to solve. Seeing again that this "Fall of the Soul" from its original purity involved it in suffering and misery, the object that the Gnostic teachers had ever before them, was identical with the problem of "Sorrow," which Gautama Sâkyamuni set himself to resolve. Moreover, the solution of the two systems was identical in that they traced the Cause of Sorrow to Ignorance, and to remove this, pointed out the Path to Self-knowledge. The Mind was to instruct the Mind: "self-analyzing reflection" was to be the Way. The Material Mind (Kâma-Manas) was to be purified and so become one with the Spiritual Mind (Buddhi-Manas). In the nomenclature of the Gnosis, this was expressed by the Redemption of Sophia by the Christos, who delivered her from her ignorance (agnoia) and sufferings.

It is not then surprising that we should find Sophia, whether regarded as a unity, or as a duality, or again as

cosmic mind, possessed of many names. Among these may be mentioned the Mother, or All-Mother, Mother of the Living or Shining Mother; the Power Above; the Holy Spirit (all from the macrocosmic standpoint); and again She of the Left-hand, as opposed to Christos, He of the Right-hand; the Man-woman; Prounikos or the Lustful-one; Matrix; Paradise; Eden; Achamôth; the Virgin; Barbelo; Daughter of Light; Merciful Mother; Consort of the Masculine One; Revelant of the Perfect Mysteries; Perfect Mercy; Revelant of the Mysteries of the whole Magnitude; Hidden Mother; She who knows the Mysteries of the Elect; the Holy Dove, which has given birth to the two Twins; Ennoia; Ruler; and The Lost or Wandering Sheep, Helena. In the Valentinian System, Sophia gives birth to the Christos "with a Shadow." The above terms are taken from Smith and Wace's Dictionary of Christian Biography, art. "Sophia," where we read: "In the Syriac text of the Acts published by Dr. Wright (Apocryphal Acts of Apostles, pp. 238-245) we find the beautiful Hymn of the Soul, which has been sent down from her heavenly home to fetch the pearl guarded by the serpent, but has forgotten here below her heavenly mission till she is reminded of it by a letter from 'the father, the mother, and the brother,' performs her task, receives back again her glorious dress, and returns to her old home."

(2) [Name.] The Name, which is no name, but a Sound or rather Motion. The mystery of the Logos, Verbum and Vâch has ever been concealed in the mystery of Names. These Names, in whatever tongue, or among whatever people, all represent permutations of the "Ineffable Name."

In this connection, the following passage from the Pistis-Sophia (page 378, 379) is of great interest. Jesus, in explaining the Mystery of the Light of his Father, the Baptisms of Smoke and of the Spirit of the Holy Light, and the Spiritual Anointing, to his Disciples, continues: "Nothing, then, is more excellent than these Mysteries, into which ye inquire, unless it be the Mystery of the Seven Voices, and their Nine-and-forty Powers and Numberings (ps'phôn), nor is any name more excellent than all of them, the Name, in which are all Names, and all Lights and all Powers. He therefore, who shall depart out of the Body of Hyl' (Note: not necessarily at death only, but during Samâdhi, or mystic trance) knowing that Name, no Smoke (Note: i.e. no theological delusion) nor Authority, nor Ruler of the Sphere of Fate, nor Angel, nor Archangel, nor Power, shall be able to prevent that Soul; nay, if on quitting the World, a man shall speak that Name to the Fire, it shall be extinguished, and the Mist shall withdraw.

And if he shall speak it to the Daemons and the Receivers of the Outer Mist (Darkness), and to its Rulers, Authorities, and Powers, all shall perish, so that their Flame is consumed, and they cry out, ‘Thou art hallowed, the sanctified one, thou blessed one, of all them who are holy.’ And if they shall speak that Name to the Receivers of Evil Condemnation, and their Authorities and all their powers, and also to Barbelo and the Invisible Deity, and the Three Triple-Powers, forthwith all will collapse in those regions, so that they shall be compelled to dissolve and perish, and cry out: ‘O Light of every Light, which is in the infinite Light, remember us also, and cleanse us’.”

With regard to this passage, it is remarked in The Secret Doctrine, II, 570: “It is easy to see who this Light and Name are: the light of Initiation and the name of the ‘Fire Self,’ which is no name, no action, but a Spiritual, ever-living Power, higher even than the ‘Invisible God, as this Power is ITSELF.

Compare also The Secret Doctrine, sub. voce.; Oeaohoo, I, 68, 71, 72, 93 (Oi-Ha-Hou); Mântrika-Sakti, I, 293; Kuan-Yin, I, 136; Kuan-Yin-T’ien, I, 137, 138; Logos, II, 25; Hermes, II, 541, 542; Mystic names and attributes, I, 352; Aditi-Vâch, I, 431; Vâch, Savitri, the mother of the gods and of all living, II, 128; Vâch, Devasena, II, 199; and the Melodious cow, II, 418.

[PS 45] . . . and she [Pistis-Sophia] thought within herself: “I will come into that Region without my Syzygy,* to take the Light, which the Aeôns of Light† have procreated for me, that I may come to the Light of Lights, which is the Height of Heights.”

[PS 46] “Thus pondering, she [Pistis-Sophia] went forth from her own Region of the Thirteenth Aeôn, and entered into the Twelve Aeôns. And the Rulers of the Aeôns kept pursuing her, and were enraged against her, for that she thought to enter into the Greatness. And issuing from the Twelve Aeôns, she came into the Region of Chaos, and drew near the Power of Light with the appearance of a Lion, in order that it might devour her.

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* Compare this with the Valentinian System, where Sophia generates “without a Syzygy,” and also with the Commentary on Ialdabaôth [PS 47 (1)], where Ialdabaôth generates without a female, just as Sophia generated without a male; Daemon est Deus inversus.

† Called also the “High Aeôns” which are opposed to the “Aeôns of the Rulers.”

[PS 47] And all the Hylic Projections of the Self-willed One surrounded her. And the Great Power of Light with the appearance of a Lion devoured the Powers of Light in Sophia; and (also) purified (or expelled) her Light and Hyle and devoured them. (Thus then) they cast her forth into Chaos. And in Chaos was the Ruler with the appearance of a Lion, of which the one-half is Flame, and the other half Mist, which is Ialdabaôth (1), of which I have spoken to you many times."

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(1) Ialdabaôth is identical with the Pthahil of the Codex Nazaraeus the Demiurge of the Valentinian system, the Proarchos of the Barbelitae,* the Great Archôn of Basilides and the Elôhim of Justinus, etc. Ialdabaôth (the Child of Chaos) was the son of Sophia (Achamôth) in the Gnostic Cosmogenesis, in other words, the Chief of the Creative Forces and the representative of one of the classes of Pitris. If we regard the Sophia-Above [see "Valentinus" passim] as the Akâsha, and the Sophia-Below (Achamôth) as its lower or material planes, we shall be able to understand why Ialdabaôth, the material creator, was identified with Jehovah and Saturn, and so follow out the following allegory from Irenaeus.† Ialdabaôth the child of the Mother, Sophia, generates a son of himself, without the assistance of any mother, and his son a son in his turn, and he another, and so on until there are six sons generated, one from another. Now these immediately commenced to strive with their father for the mastery; and he in despair and rage gazed into the "purgations of matter" below; and through them begot another son, Ophiomorphos, the serpent-formed, the spirit of all that is basest in matter. Then being puffed up with pride, he stretched himself over his highest sphere, and proclaimed aloud. "I am Father and God, and there is none above me." On this, his mother cried out: "Lie not, Ialdabaôth, for the Father of All, the First Anthrôpos (man), is above thee, and so is Anthrôpos, the Son of Anthrôpos."‡ And Ialdabaôth to prevent his sons attending to the voice, proposed that they should fashion a man.

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* Irenaeus, Adversus Haereses, Book I, ch. xxix, 4.

† Op. cit., Book I, ch. xxiii-xxviii.

‡ Op. cit., Book I, ch. xxx, 6.

So the six of them made a gigantic man, who lay on the earth and writhed like a worm (the man of the first rounds and races). And they brought him to his father Ialdabaôth, who breathed into him the “Breath of Life,” and thus emptied himself of his creative power. And Sophia aided the design, so that she might regain the Light-powers of Ialdabaôth. Forthwith the man, having the divine spark, aspired to the Heavenly Man, from whom it came. At this Ialdabaôth grew jealous, and generated Eve (Lilith) to deprive Adam of his Light-powers. And the six “Stellars,” empassioned of her beauty, begot sons through her. Thereupon Sophia sent the serpent (intelligence) to make Adam and Eve transgress the precepts of Ialdabaôth, who in rage, cast them down out of Paradise into the World, together with the serpent (fourth round and fourth race). At the same time, she deprived them of their Light-power, that it might not come under the “curse” as well. And the serpent reduced the world-powers under its sway, and generated six sons, who continually oppose the human race, through which their father (the serpent) was cast down. Now Adam and Eve in the beginning had pure spiritual bodies, which gradually became grosser and grosser. Their spirit too became languid, for they had nought but the breath of the lower world, which Ialdabaôth had breathed into them. In the end, however, Sophia gave them back their Light-power and they awoke to the knowledge that they were naked.

This suggestive allegory, wherein the creature became higher than the creator, can only be understood by remembering the identity of essence of that which is evolved, with that from which it is evolved. Compare: “I have clothed myself in thee, and thou art my Vâhana to the Day ‘Be with us’, when thou shalt rebecome myself and others, thyself and me” (The Secret Doctrine, I, Stanza vii, Sloka 7) . In this cycle of emanation that which is above becomes that which is below, so that we find in Pistis-Sophia that Ialdabaôth is finally spoken of as residing in the “Great Chaos which is the Outer Mist,” where, with his Forty-nine Daemons, he tortures wicked souls (page 382). Moreover the resemblance between Ialdabaôth and Tsebâôth-Adamas is so close, that they are evidently to be regarded as aspects of the same power; the peculiar richness of the terminology of the Pistis-Sophia renders such correspondences a necessity.

In the Chart of the Ophites of which Origen speaks in his Contra Celsum, there are two septenates of Planetary Rulers, a superior and inferior Hebdomad. Ialdabaôth is the first of the Superior Group, and Michael-Ophiomorphos at the head of the inferior. Now this Michael is called the “Lion-like,” and is the son of Ialdabaôth who is also represented as lion-headed.

In the formulae of prayers for the “Defunct,” the Soul, after having crossed the Rampart of Wickedness (phragmon kakias), the dominion of Ophiomorphos, or our terrestrial plane, arrives at the Gates of Ialdabaôth and utters the following adulatory address, which in truth seems little applicable to the nature of Ialdabaôth. “O thou, who art born to rule with boldness, Ialdabaôth, first and seventh, O ruler, subsistent Logos of a pure mind, perfect work for Son and Father, bringing to thee the token of Life (marked) with the stamp of the type, I open the gate, which thou hast closed to thy Aeôn, the world, and pass by thy authority again in freedom. May grace be with me; Yea, may it be, Father.”

[PS 63] “. . . . . Because of the uproar of the fear and power of the Self-willed One, my Power has failed me. I [Pistis-Sophia] am become like a separated Daimôn (idios daimôn) dwelling in Hyle, in which there is no Light, and I am become like the Counterfeit of the Spirit (1), which is in the Hylic Body, in which there is no Power of Light; and I am become like as a Decan alone in the Air (2). The Projections of the Self-willed One compressed me mightily. And my Syzygy said to itself: ‘Instead of the Light, which was in her, they have filled her with Chaos.’ I have devoured the Sweat of my own Hyle, and the Anguish of the Tears of the Hyle of my Eyes (3), that they, who afflict me, might not take what remains. . . . .”

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(1) The Counterfeit of the Spirit (Antimimon pneumatos), is one of the principles in the formation of the Soul, in which fabrication, each of the five Planetary Rulers has his share. This work is completed by administering to the Soul the Draught of Forgetfulness, or Lethe-potion, which is brewed from the Sperm of Evil, and incites men to all material lusts; this is the evil genius of man, a sort of spiritual substance surrounding the Soul.

(2) [Decan alone in the Air.] Compare page 107, “I am like as Hyle, which is sunken; they have driven me hither and thither, like as a Daemon in the Air.” The Middle Region of the Air is spoken of as in the Paths of the Way of the Midst, which is below the Sphere. For the term Decan, see PS 14 (7).

(3) [The Tears . . . of my Eyes.] É. C. Amélineau in his Essai sur le Gnosticisme Egyptien, p. 303, in tracing this idea through Egyptian imagery, writes as follows:

"Among the invocations addressed to the Sun, or rather in the enumeration of his various transformations, we read the following: 'He who creates the water, which issues from his interior, the image of the body of Remi, the weeper.' 'Tears play an important part in the Egyptian religion,' says É. Naville, in explaining this text, 'and especially in that which concerns creation.' He then quotes several examples taken from unpublished texts from the tomb of Rameses IV, which we borrow from him. In one of these the God is prayed to as, the 'weeper,' and asked to give life to the 'king'; 'O weeper, thou powerful one, high in the realms of Aukert, give life to the King' . . . . He also receives this invocation: 'O thou, he who forms himself by his tears, who hears himself his own words, who reanimates his soul, reanimate the soul of the King.' Finally in a famous text known as the text of the four races, men are thus addressed: 'Ye are a tear of my eye in your name of Retu, that is to say, in your name of men' . . . . This doctrine is still more clearly affirmed in a magic papyrus translated by Dr. Birch, where the tears of different Gods are represented as the matter from which issue flowers, incense, bees, water, salt, etc. 'When Horus weeps', says the papyrus, 'the water which falls from his eyes, grows into plants, which produce a sweet perfume. When Su and Tefnut weep greatly, and water falls from their eyes, it changes into plants which produce incense . . . . When the sun weeps a second time, and lets water fall from his eyes, it changes into bees, which work . . . When the sun Râ becomes feeble, the perspiration falls from his limbs, and changes into a liquid . . . his blood changes to salt. When the sun becomes feeble, he sweats, water falls from his mouth and changes into plants'."

Compare also the "Sweat-born" of The Secret Doctrine.

[PS 67] Whereupon she [PISTIS-SOPHIA] cried aloud, repeating her fifth Repentance . . .*

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* The Soul, in passing through the different stages and planes of evolution, reaches a middle point of balance in each, where the choice between the below and the above is given; doubt thus arises, and it is said to "repent."

[PS 70] “Hearken, Philip, that I [Jesus] may speak to thee, in that to thee, and Thomas, and Matthew (1) has been given by the First Mystery the duty of writing all things, which I shall say and do, and which ye shall see. . . . .”

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(1) The Greek, Latin and Syriac fragments which remain of writings called the Gospel of Thomas give but little idea of what the original Gospel or Gospels according to Thomas must have been to have been held in such respect by the followers of various schools of Gnosticism and even by some Church Fathers. The fragments are also called Acts of the Lord’s Boyhood, and are replete with the foolish and childish incidents which are so frequent in the Gospel of the Infancy. These fables, however, were in such favour among Catholic readers, that the gospel was dressed up to suit orthodox taste by cutting out all heretical passages. Still, the Gnostic tendency of the fragments is shown by their strong Docetism, that is to say the theory that the appearance of the Christos as man was an illusion. That there was a philosophical gospel of Thomas is very evident by the nature of the citations from it, and by the many references to it, but that this gospel was the book that the Thomas of our text was commissioned to write, must forever remain a mystery, unless some fresh evidence is forthcoming.

There is a Gospel of Matthew called the Book of the Infancy of Mary and of the Saviour Christ, which purports to be a translation from the Hebrew by St. Jerome, and is probably the original on which the later Gospel of the Nativity of Mary was based. But such edited and re-edited fragments are certainly no more the authentic Gospel according to Matthew than is the text of the Synoptic of that name, and as certainly can never be placed in that philosophical category to which genuine Gnostic writings must always be ascribed.

[PS 74] “. . . . . Let them also have confidence in him, when they come into the Region of the Height, for he shall see and redeem us, and he has the great Mystery of Salvation. . . . .” (1) .

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(1) [Great Mystery of Salvation.] This Great Mystery is the Mystery of the Ineffable (Atma), or First Mystery, the Supreme Wisdom (Buddhi) from which all emanations proceed. It emanates from the Ineffable and is like unto it, being at the same time the Supreme Principle of Forgiveness of Sins. See Table I.

[PS 76] [And Mary explained what Jesus had said by reciting a verse from the eighty-second Psalm, “God shall sit in the congregation of the gods to judge the gods.”*]

[PS 85]. . . hylic Projections of the Self-willed One . . .†

. . . The Number of my Time is in Chaos. . . .‡

. . . the Four-and-Twenty Projections . . . . . §

[PS 89] . . . And Mary came forward and said: “Master, thou didst speak to us formerly about this very thing in a Parable; ‘Ye endured trials with me: I will found a Kingdom (1) with you, like as the Father founded one with me, for ye shall eat and drink at my Table in my Kingdom, and ye shall sit on twelve Thrones (2) to judge the Twelve Tribes of Isrâel.” (3) [PS 90] “. . . . . Now, therefore, O Light, take its Purity from the Power with the appearance of a Lion, without its knowing it (4).”

(l) [A kingdom (of Heaven).] Out of the many quotations which might be given to show what occult ideas the Gnostics held concerning this “Kingdom,” and how different was their view from the poverty-stricken orthodox conception of our own degenerate times, perhaps the following from the Gospel of the Egyptians will not be the least interesting. In answer to the question, when will this kingdom come, it was answered: “When the Two has been made One, and the Outward has become as the Inward, and the Male with the Female neither Male nor Female.” Whence two interpretations of the many which could be given, start immediately forward: (a) the union of the Lower with the Higher Manas, of the personality with the Individuality; and (b) the return to the androgynous state, as will be the case in future Races.

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* “God,” the higher Triad, shall judge the “gods,” the lower Quaternary.

† The Powers of the Lower Quaternary.

‡ The time of my evolution in matter.

§ There are four-and-twenty Projections above and four-and-twenty below, which together with Sophia, who is now above, now below, or with their synthesis, make up the Forty-nine Fires.

Thus this Kingdom may be attained by individuals now, and by mankind in Races to come.

(2) [Thrones.] “They who are called in Theology the ‘Thrones’, and are the ‘Seat of God’, must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to find that the last had to come first, and the first last. We find, in short, that the higher Angels had broken, countless aeôns before, through the ‘Seven Circles,’ and thus robbed them of their Sacred fire; which means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher worlds, all the wisdom therefrom—the reflection of MAHAT in its various degrees of intensity.” The Secret Doctrine, II, 80.

(3) [Israel.] The meaning of this term will be made clear from the following, taken from the systems of the Naaseni (Ophites) and of Justinus as found in the Philosophumena.*

The Exodus of the Children of Israâ‘l from Egypt (i.e., the body) was hindered by the waters of the Great Jordan (the type of spiritual birth or generation), which were turned backward and made to flow upward by Jesus (V, 7).

Again the Sons of Israâ‘l crossed the Red Sea and came into the Desert (i.e., by parturition were born into the world), where are the gods of destruction and the god of salvation. The former are they which inflict the necessity of changeable birth on those who are born into the world. These are the Serpents of the Desert, and it was in order that the Sons of Israâ‘l might escape the bites of these Powers that Moses showed them the True and Perfect Serpent. (V, 16).

In the system of Justinus the first triad consists of The Good Principle, the Elôhîm and Eden or Israâ‘l, the latter being considered as feminine and figured as a Virgin above and a Viper below; she is the Spouse of the Elôhîm. The passage of Isaiah (i, 2-3): “Hear, O heaven, and give ear, O earth, for the Lord hath spoken . . . But Israâ‘l does not know me . . .” is explained by saying that Heaven is the Spirit of the Elôhîm in man, earth the Soul which is in man with the Spirit, Israâ‘l is Egypt (i.e., matter).† It is abundantly evident from the above that the Tribes of Israâel are the men of this world of matter.

(4) [Without its knowing it.] In the passage of Jesus to the Height, the Powers of the different Regions exclaim one after the other, as he passes from plane to plane:

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* [Philosophumena is found in ed. of M. Emmanuel Miller, Oxford 1851, Ante-Nicene Library V. 5; see also F. Legge trs. London, 1921 ed.]

† Cf. PS 13 (1).

“How has the Lord of the Universe changed us without our knowing” (page 21) . They are further (page 25) described as being in fear “because they knew not the Mystery which was done.” Sophia again (page 78) tells us that she has sinned “through ignorance.” From the comparison of such passages we are led to conclude that the triumphant ascension of Jesus, as the perfected Initiate, and the dramatic narrative of the repentant Sophia, are but two aspects of one and the same thing regarded, firstly from the point of view of the Individuality, and secondly from that of the Personality.

[PS 91] . . . “Free me from the Power with the appearance of a Lion, for I alone of the Invisibles am in this Region .*

[PS 92] Now, therefore, O Light, let not the Projections of the Self-willed One rejoice over me. For they were addressing me flatteringly with soft words . . . . .”†

[PS 107] “ . . . . . Let it be wrapped with Mist like as with a garment, and let it gird itself with Mist as with a girdle of skin for all time.‡ I am as Hyl‘ which is fallen (l), they have driven me hither and thither like as a Daimôn in the Air. . . . .”

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(1) [Matter that hath fallen.] Compare pages 102 and 107; “I have chosen to descend into Chaos.” “They have chosen to descend into Chaos.” If these different terms are referred to their correct “principles” in man, no confusion will arise. The Self-willed One is the root of the Kâma principle, or principle of desire, and its projections are of the same nature as the mysterious Tanhâ of the Buddhist philosophy. The reflection of Manas, “alone of the Invisibles,” gravitates to Kâma and so becomes the Lower Manas. Truly our “transgressions” are this “Power with the appearance of a Lion.”

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* The Lower Manas which is a ray from the Higher.

† The “words” of the Powers of the lower principles are the allurements and seductions of matter.

‡ Compare the “Pitris evolving their Shadows” in The Secret Doctrine.

[PS 114] ". . . . . Thy Power prophesied of old through Solomon (1) . . ."

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(1) [Odes of Solomon.] In Pistis-Sophia there are five fragments known to the orthodox as the Pseudo-Solomonic Odes. They were the first portions of our text translated from the Coptic, a version being attempted by Woide, and published by Münter in 1812: Champollion wrote an article in Millin's Magasin Encyclopédique (1815, ii, 251) on the opuscule of Woide: and Matter notices them in his Histoire (II, 348). As, however, no valid argument is brought forward to justify the contemptuous prefix "pseudo," we are content to believe that they were just as canonical in their time as many another scripture which has been put on the "index expurgatorius," to suit the whims and prejudices of beneficed ignorance.

[PS 125] These are the Names which I will give from the Infinite downwards. Write them with a Sign that the Sons of God may show them forth from this Region. This is the Name of the Immortal $\overline{\text{A A A}}$ $\overline{\Omega\,\Omega\,\Omega}$ and this is the Name of the Voice, which is the Cause of the Motion of the Perfect Man, And these are the interpretations of the Names of the Mysteries. The first is A A A, and its interpretation is $\Phi\,\Phi\,\Phi$. The second is M M M, or $\Omega\,\Omega\,\Omega$, and its interpretation is AAA. The Third is $\Psi\,\Psi\,\Psi$, and its interpretation is OOO The fourth is $\Phi\,\Phi\,\Phi$, and its interpretation is N N N. The fifth is $\Delta\,\Delta\,\Delta$, and its interpretation is AAA. The interpretation of the second* is AAAA, AAAA, AAAA. The interpretation of the whole Name . . . . (1).

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(1) A few notes from the system of Marcus,† on the letters and numbers of the Greek alphabet will, perhaps, throw some light on the obscurity of the text.

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* i.e., the sixth, for Buddhi is either the sixth or the second principle, or mystery.

† Hippolytus, Philosophumena, VI, 39 et seq., and Irenaeus, Adversus Haereses, Book I, ch. xiv.

The school of this famous teacher is said to have distributed the letters among the members of Anthrôpos, the celestial man (called in the Kabbala Adam-Kadmon, the type of the Macrocosm) as follows:

Letters	*Members*	*Numbers*
Α—Ω	Head	1—800
Β—Ψ	Neck	2—700
Γ—Χ	Shoulders and Arms	3—600
Δ—Φ	Breast	4—500
Ε—Υ	Diaphragm	5—400
Ζ—Τ	Abdomen	7—300
Η—Σ	Pudenda	8—200
Θ—Ρ	Thighs	9—100
Ι—Π	Knees	10—80
Κ—Ο	Tibiae	20—70
Λ—Ξ	Ankles	30—60
Μ—Ν	Feet	40—50*

The product or synthesis of the Twelve members is the Son, Christos or Jesus, the Thirteenth. Six are above and six are below, and the thirteenth, or balance, in the centre. Pistis-Sophia is in the Thirteenth Aeon, and Jesus in his passage to the Height turned six of the Aeons to the Right and six to the Left.

The seven vowels are the seven Heavens; A is the first Ω is the last, and I is the fourth or Mid-Heaven. See the diagram in The Secret Doctrine, I, 200.

The 24 letters are divided into Nine Mutes which pertain to the Father and Truth, so-called because they are ineffable and incapable of being sounded or spoken: Eight semi-vowels or half-sounds, pertaining to the Logos and Life, because they are midway between the Mutes and Vowels and receive the Emanation from above and the Reversion from below; and Seven Vowels or Sounds pertaining to Man and the Assembly,

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* The signs for the numbers 6, 90, 900 are not found in the known Greek alphabet.

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for the Sound of the Voice gave all things Form.* In which classification the trichotomy into the arãpa or formless planes, rãpa or planes of form and the intermediate division, which is neither rãpa nor arãpa, is plainly discernible.

In order that the reader may not confuse the above nomenclature of the Aeonology of the Marcians with that of the Valentinians, as given in our Section on Valentinus, we insert the scheme of the primordial dual Tetractydes of Marcus, which is as follows:

First Tetrcyts {	Arrbetos	or Ineffable	containing 7 elements	} = 24
	Sige	or Silence	containing 5 elements	
	Pater	or Father	containing 5 elements	
	Aletheia	or Truth	containing 7 elements	
Second Tetractys {	Logos	or Word	containing 7 elements	} = 24
	Zoe	or Life	containing 5 elements	
	Anthrepos	or Man	containing 5 elements	
	Ekklesia	or Assembly	containing 7 elements	
	Which together with the Christos			= 49

To return to the letters, the nine mutes are:—

	Hard	Soft	Aspirate
Labials	Π	Β	Φ
Gutturals	Κ	Γ	Χ
Dentals	Τ	Δ	Θ

and the eight Semi-vowels Λ P, M N, Σ Z, Ξ Ψ, so that the three classes of mutes, Semi-vowels and Vowels fall naturally into the type of 3, 4, and 7.

We shall now be able to throw some light on the text, keeping in mind the diagram of The Secret Doctrine already referred to. A A A , Ω Ω Ω, III, are the unmanifested arãpa planes, aeons or emanations, and also the nine mutes of Marcus.

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* [See Col. Henry S. Olcott's article in The Theosophist, Vol. XI, September, 1890, entitled: "Mrs. Watts Hughes' Sound-Pictures", which deals with geometrical and other forms produced by sound. Fine powder is scattered on the drum of an instrument, and the vibration of the voice causes a miniature storm among the particles, which on subsiding leaves the atoms grouped in regular geometrical figures, the same note always producing the same configuration. In this manner, sound is shown to be at the root of manifestation, or, in other words, that the "Word" or Logos, the first-born, is that by which all things are made.]

This triple triplicity, in another aspect, becomes the famous I A Ω of such frequency on the Gnostic gems, and in its permutation A I Ω represents Spirit (A) linked to Matter (Ω) by Mind (I). These three are probably the Mysteries of the Ineffable and the seven which follow are the Mysteries of the First Mystery, though later on we read of Seven Mysteries of the Ineffable. "The first is A A A and the interpretation is ΦΦΦ"; turning the letters into figures and neglecting the noughts and reduplication, we resolve it into "the interpretation of 1 is 5," or in other words the revealer, or manifester, of the first and greatest mystery, corresponding to atman, is the fifth principle, or immortal Ego of man. "The second which is M M M or Ω Ω Ω and its interpretation is A A A." Now Ω or ω is often found on the gems in straight lines, thus W which is the reverse of M or the usual sign of Water or "Matter" in symbology. By referring to the table of the members of the Celestial Man of Marcus, it will be seen that M is the opposite pole to A, as also Ù when the letters are "unfolded." If this folding of the letters is taken to represent one spiral of evolution, in the next spiral M and N would be on the same plane as A and Ù and we should have four letters abreast or on one plane. M and Ù would then be interchangeable and their interpretation would be A. "The third is ΨΨΨ , and its interpretation 000. The fourth is ΦΦΦ and its interpretation is NNN." Now Ψ = 700 and 0 = 70, Φ = 500 and N = 50; therefore, as 10 is the "radix" of numbers, 70 interprets 700 and 50, 500, as every higher plane interprets the lower. "The fifth is ΔΔΔ and its interpretation is A A A." In other words the interpretation of 4 is 1, just as that of Ω or 8 is also 1, for whether we count by threes or sevens, the fourth and the eighth will always be the first or the next class, plane, degree, emanation, or whatever we choose to call it. The next mystery, approaching the end of the cycle of evolution, differentiates the original triple triad into a triple quaternary, and having thus added to its experience returns into the silence of the Great Name. When the key of the seven planes and principles has been understood, it will be easy to place the seven on the lower four planes of a higher septenary, as in the diagram in the S.D., and then we shall see how the type of the three highest arãpa planes is reflected in the seven planes of the lower four.

[PS 127] ". . . . . Thou art the First Mystery, Looking-without . . . thou hast come upon the Vesture of Light, which thou didst receive from Barbelo, which (Vesture) is Jesus, our Saviour, on which thou didst descend as a Dove" (1).

(1) [Dove.] See PS 1 (4). In the system of Marcus (Philos. VI, § 47), the Dove is said to correspond to A and Ω, for the explanation of which see PS 125 (1). In the system of Cerinthus (Philos., VII, § 33), we read: “Cerinthus, who was practiced in the training of the Egyptians, said that the world was not made by the first God, but by a certain power which was separated from the authority which was over the universe, and it knew not the deity which was over all. He laid down, moreover, that Jesus was not born of a Virgin, but that a son was born to Joseph and Mary like all other men, but that he was more righteous and wise (than the rest). And after his baptism, the Christos descended upon him from the principle which is absolute over all, in the form of a dove, and then he preached the unknowable father, and perfected his powers; but towards the end, the Christos flew away from Jesus; and Jesus suffered and rose again, whereas the Christos remained untouched by suffering, for it was essentially of a spiritual nature.” The Christos is the glorified individuality, i.e., Manas-Taijas, or the Higher Manas with the glory of Buddhi upon it, whereas Jesus is the perishable personality of the Lower Manas.

It will be useful in this connection to compare what The Secret Doctrine says of “the mythical white swan, the swan of Eternity or Time, the Kalahansa” (I, 78). Hansa or “Hamsa is equal to ‘aham-sa’, three words meaning ‘I am he’ (in English), while divided in still another way it will read ‘so-ham’, ‘he (is) I’—soham being equal to sah, ‘he,’ and aham, ‘I’, or ‘I am he’. In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for him who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma, neuter (later on, to the male Brahma) of ‘Hamsa-Vahana’, he who uses the Hamsa as his vehicle. The same word may he read ‘Kal-aham-sa’ or ‘I am I’ in the eternity of Time, answering to the Biblical, or rather Zoroastrian ‘I am that I am.’” (S.D., I, 78.)

Again in The Voice of the Silence (Fragment 1, p. 5), we read: “Saith the Great Law:—‘In order to become the KNOWER of ALL SELF* thou has first of SELF to be the knower.’ To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD.

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* The Tattvajñānin is the “knower” or discriminator of the principles in nature and in man; Atmajñinin is the knower of ATMAN or the Universal, ONE SELF.

Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM* throughout eternal ages."†

It is evident from the above that the Dove is a symbol of the "Higher Self" of man.

[PS 134-135] ". . . the Stream of Light drew them all, and drew them over the temple"; that is, when the Stream of Light had received all the Lights of PISTIS-SOPHIA, and when it had torn them from the Projections of the Self-willed One, it infused them into PISTIS-SOPHIA, and turning quitted Chaos and ascended into the Perfection, for thou art the temple.‡

[PS 136] ". . . . . the Projections of the Self-willed One, which are in Chaos, compressed PISTIS-SOPHIA and gained confidence exceedingly, and pursued her again with great terror and disturbance: so some of them compressed her one of them changed itself into the shape of a Great Serpent, another into that of a Basilisk with seven heads . . . .(1)

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(1) Basilisk with seven heads. The Logoi or "Saviours" of all nations are represented as treading on the head or heads of a serpent or dragon, or as transfixing the monster with their several weapons of power. This represents the conquest of Spirit over Matter (the "Old Serpent" or the "Great Deep"), which by spiritual transmutation finally becomes subservient to the divine will of the glorified Initiate,

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* Kala-Hamsa, the "Bird" or Swan Says the Nada-Bindu Upanishad (Rig-Veda) translated by the Kumbakonam Theos. Society: ["A Yogi who bestrides the Hamsa (i.e., thus contemplates Aum) is not affected by Karmic influence or crores of sins.]—The syllable A is considered to be its (the bird Hamsa's) right wing, U, its left, M, its tail, and the Ardha-Matra (half metre) is said to be its head."

† Eternity with the Orientals has quite another signification that it has with us. It stands generally for the 100 years or "age" of Brahma, the duration of a Maha-Kalpa or a period of 311,040,000,000,000 years.

‡ And, therefore, Jesus and every man, in one of his principles, is PISTIS-SOPHIA. PISTIS-SOPHIA is the repentant "personality."

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and the “Gods” or powers of nature are conquered by the divine “Rebel,” the Asura, the “Dragon of Wisdom”, who fights against the Devas; i.e., the activity of Manas triumphs over the passivity of pure spirit. Krishna crushes the seven-headed serpent Kalinaga. Hercules lops off the heads of the Hydra, the water serpent: the Egyptian Orante treads upon the serpent, while his arms are extended on a crucifix, and Horus pierces the head of the Dragon Typhon or Apophis; the Scandinavian Thor smashes the skull of the snake with his cruciform hammer, and Apollo transfixes the Python, etc., etc. All this signifies from one aspect the extension of the planes of consciousness and the corresponding domination of the planes of matter (symbolically, water) of which there are fundamentally seven.

“Like the Logoi and the Hierarchies of Powers, however, the ‘Serpent’s’ have to be distinguished one from the other. Sesha or Ananta, the ‘couch of Vishnu’ is the allegorical abstraction, symbolizing infinite Time in Space, which contains the germ and throws off periodically the efflorescence of this germ, the manifested Universe; whereas the Gnostic Ophis contained the same triple symbolism in its seven vowels as the One, Three, and Seven-syllabled Oeaohoo of the Archaic doctrine; i.e., the One Unmanifested Logos, the Second manifested, the triangle concreting into the Quaternary or Tetragrammaton, and the days of the latter on the material plane.” (S.D., I, 73 footnote).

Thus while Kwan-Shih-Yin or Avalokiteśvara in Chinese symbology is crowned with seven dragons and hears the inscription, “the universal Savior of all living beings” (S.D., I, 471), the seven-headed Basilisk of the text of course typifies a lower and material aspect of this type of emanation of the universe, and not the primordial spiritual serpent with its glory of seven rays, or seven vowels. As there was a higher Hebdomad of seven supreme planetary spirits or Aeons, so there was a lower Hebdomad. The Ophites allegorised this by saying that the Serpent, in punishment for teaching Adam and Eve (the 3rd race) to rebel against Ialdabaoth (the spirit of the Earth or gross matter), was cast down into the lower world and produced six sons, i.e., had to incarnate in the bodies of the early races. In almost all the systems, the common postulate of ancient astronomy that there were seven planetary spheres and an eighth (that of the fixed stars) above them, was taught in various allegorical garbs, all shadows of the esoteric truth of the seven states of matter, the seven Globes of a Planetary Chain, the seven Principles in man, etc., etc.

The doctrine of the seven heavens is plainly set forth in an interesting apocryphal book called the Ascension of Isaiah which undoubtedly dates back earlier than the second century A.D., and was frequently quoted with approbation up to the time of St. Jerome.

It is marked by strong docetic tendencies, and belongs to the Judaeo-coptic school. After long silence it was brought into notice by Bishop Richard Laurence in 1819, who published the Ethiopic MS., the only codex extant, with a Latin and English version. Further light was thrown on this interesting relic by the work of A. Dillman (Leipzig, 1877), who compared the Bodleian MS. with two others which were brought from Magdala after its capture in 1868. In this treatise a curious vision of the prophet is described. An angel of the seventh heaven conducts the spirit of Isaiah through the seven heavens. In the firmament (sc. the earth) he sees Sammael (Satan) and his hosts engaged in internecine conflict. In the first is one sitting on a throne (Vahana or vehicle*) and angels on the right and left glorifying. Isaiah is told that this adoration is in reality offered to the Father in the seventh heaven and to his Beloved. In the second the same is seen, but on a scale of greater magnificence, and the prophet is again prevented from worshipping by the words: "Adore not, neither the angel nor the throne which are in the six heavens, till I have shown thee the seventh heaven." Thus were the third, fourth, and fifth heavens shown each surpassing the other in magnificence. In the sixth was no throne, neither was there any division of left and right, but all in equal glory were praising the Father, his Beloved (Christ) and the Holy Ghost. Finally in the seventh, he sees the Father and "the Lord God, Christ who is called in the world Jesus," and the angel of the Holy Spirit. There are all the Just† worshipping the three, while Jesus and the Holy Ghost worshipped the Father. Later on we read of the descent of Christ through the seven heavens and firmament prior to his incarnation. (see Dict. of Christ. Biog., sub voce ISAIAH.) For a full comprehension of this vision compare the diagrams in The Secret Doctrine, I, 153 and 200.

Now although the seven-headed serpent is found sometimes above and sometimes below the figure of the God or Initiate in symbology, and again has 1, 3, 5, 12, or l,000 heads, yet in reality there is no confusion. For as the 1, 3, 5, and 7 primordial planes have their own sub-stages of emanation, so are the groupings and Hierarchies reflected each in the other. Therefore each plane is septenary and every pair of planes represents an upper and lower Hebdomad.

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* Every principle and plane is the vehicle of the next superior one: thus the Throne of Satan (the earth) is said to be the Footstool of God.

† That is the "Perfect" or initiated: those Jñanis who have either attained final freedom, or can pass into the Turiya State of Samadhi.

It is also interesting to notice with regard to the Thirteenth Aeon and PISTIS-SOPHIA standing on the seven-headed Basilisk, that in the Mexican tradition there are thirteen serpent Gods.

[PS 148] . . . . . PISTIS-SOPHIA . . . cried out again, saying: ". . . they oppressed me and took away my Power from me, and cast me into Orcus (1), deprived of my Light. . . ."

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(1) Orcus. The Underworld (See Table I) has three divisions, Orcus, Chaos and the Outer Darkness. In the allegorical descriptions of the fate of sinning souls, in other words, the fate of the lower principles after death, we are informed that in Orcus (lit. a prison or enclosure), souls are tormented with Fire, in Chaos with Fire, Darkness and smoke; and in the Caligo Externa with added Hail, Snow, Ice, and cruel Cold. This would make these three lokas represent the states of matter corresponding to Kama-Rupa (Body of Desire), Linga-Sarira (Astral Body) and Sthula Sarira (Physical Body). Therefore, when we read "they cast me into Orcus deprived of my Light," we naturally can understand that the Kama principle would of necessity dull the Light of the spiritual principles and deprive them of their power.

[PS 150] Thereupon Thomas came forward and said: "Thy Power of Light prophesied of old through Solomon . . . . . Thou didst shelter me under the shadow of thy mercy, and I was placed above the coats of skin (1).

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(1) Coats of Skin. This term was universally understood by the Gnostics to mean the Physical Body. As said in Isis Unveiled, I, 149, "The Chaldean Kabalists tell us that primeval man, who, contrary to the Darwinian theory, was purer, wiser, and far more spiritual, as shown by the myths of the Scandinavian Buri, the Hindu Devatas, and Mosaic 'Sons of God'—in short, of a far higher nature than the man of the present Adamic race, became despiritualized or tainted with matter, and then, for the first time, was given the fleshly body, which is typified in Genesis in that profoundly-significant verse:

‘Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them’.”*

[PS 179-181] [And Philip came forward and explained the Hymn of PISTIS-SOPHIA by reciting the one hundred and seventh Psalm (verses 1-21).] (1)

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(1) With page 181 of the Codex [Schwartze’s transcription], we come to the conclusion of the incident of the repentant Sophia. The 139 pages which deal with the subject demand the closest attention of the student of Esotericism, for not only have we here a history of the “pilgrimage” of the Soul, but also a description of the degrees of Initiation which correspond both to the natural degrees or states of consciousness, and to the cycles of human evolution. We will now endeavour to review this Pilgrimage of PISTIS-SOPHIA, following the path of her “transgression” or desire for Light, through her 13 Repentances, or Changes of Mind (Metanoiae, changes of the Nous or Manas), until her restoration to the Thirteenth Aeon, her proper region or plane.

To attain to the knowledge of Light, or the Logos, the soul has to descend into Matter or Hyl‘. Hence PISTIS-SOPHIA, desiring the Light, descends towards its Reflection from the Thirteenth Aeon, through the Twelve Aeons, into the depths of Chaos, where she is in danger of entirely losing her own innate Light or Spirit, of which she is continually deprived by the Powers of Matter. Having descended to the lowest depths of Chaos, she at length reaches the limit, and the path of her pilgrimage begins to lead upward to Spirit again. Thus she reaches the Balance; and still yearning for the Light, rounds the turning-point of the cycle, and changing the tendency of her thought or mind, recites her penitential hymns or Repentances. Her chief enemy who, with his false Light, has drawn her down into Chaos, is Ialdabaoth, the Power with the appearance of a Lion, the Kama “principle”, the false “Light`’ in Chaos, which is assisted by the 24 Hylic or Material Projections, or Emanations, the reflections of the 24 Supernal Projections, the co-partners of PISTIS-SOPHIA, 48 in all, which together with that power or aspect from which the whole may at any time be viewed,

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* [Genesis iii, 21.] See PS 107, footnote.

PHILIP A. MALPAS
1875-1958

H.P.B. in her Bath-chair; Pryse and Mead standing. From the Archives of The Theosophical Society, Pasadena, California, U.S.A. Reproduced by permission.

make 49.* Thus then she first utters 7 Repentances. At the 4th of these, the turning-point of a sub-cycle, she prays that the Image of Light may not be turned from her, for the time was come when the Repentance of "those who turn in the Lowest Regions" should be regarded, "the mystery which is made the Type of the Race." (4th Round.) At the 6th the Light (Upper Manas) remits her transgression, in that she quitted her own Region and fell into Chaos; but the command had not yet come from the First Mystery (Buddhi) to free her entirely from Chaos. Therefore at the conclusion of her 7th Repentance, where she pleads that she has done it in ignorance through her love for the Light, Jesus, the Initiate on the objective plane and the Light on the subjective plane, without the command of the First Mystery (i.e., the power of Manas alone without Buddhi), raises her up to a slightly less confined region in Chaos, but SOPHIA still knew not by whom it was done. At the 9th Repentance the First Mystery partly accepted her prayer and sent Jesus, the Light, to help her secretly, that is, without the powers of the Aeons knowing it; then did PISTIS-SOPHIA recognize the Light. Her next 4 Hymns are sung knowingly to the Light, and are of the nature of thanksgiving, and of declaration that Karmic Justice shall shortly overtake her oppressors, while she prays to be delivered from her "transgression," viz., the Kamic Power with the appearance of a Lion. After the 13th Repentance, Jesus again, of himself, without the First Mystery, emanated a brilliant Power of Light from himself, and sent it to aid SOPHIA, to raise her higher still in Chaos, until the command should come to free her entirely.† Next follows a description of the Light-powers which should be closely compared with the description of the 3 Vestures in the opening pages of the Codex. Then while SOPHIA pours forth hymns of joy, the Power becomes a Crown to her head, and her Hyl‘ or material propensities begin to be purified, while the spiritual or Light-powers which she has still retained, join themselves with the "Vesture of Light" which has descended upon her. Then was the Statute fulfilled, and the First Mystery, in its turn, sent forth a great Power of Light, which joined with the first Power emanated by the "Light," and became a great Stream of Light, this Power was the First Mystery itself Looking-without (Buddhi-Manas) on its own plane and the "glorified" Initiate in this terrestrial sphere.

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* Compare the list of 25 Tattvas (24 + 1 or from another aspect 5 x 5) in the article entitled "The Hindu Theory of Vibration as the Producer of Sounds, Forms and Colors," The Theosophist, Vol. XII, October and November, 1880, written by C. Kotyya, F.T.S.

† There are, therefore, 3 degrees of Chaos.

It came forth from the First Mystery Looking-within (}tma-Buddhi) or "the Father." When this is accomplished, PISTIS-SOPHIA, the Lower Manas, is purified again, and her Light-powers are strengthened and filled with Light, by their own co-partner of Light that Syzygy, without whom PISTIS-SOPHIA in the beginning thought she could reach the Light of Lights, and so fell into error. Still she is not even yet entirely freed from the bonds of Matter, for the higher she rises, the stronger are the Powers of Projections sent against her, who proceed to change their shapes, so that she now has to struggle against still greater foes which are emanated and directed by the strongest and subtlest Powers of Matter. Thereupon, PISTIS-SOPHIA is surrounded entirely with the Stream of Light and further supported on either hand by Michael and Gabriel, the "Sun" and "Moon." The "Wings" of the "Great Bird" flutter, the "Winged Globe" unfolds its pinions, preparatory to its flight. For is not the Infinitude of Space "the Nest of the Eternal Bird, the flutter of whose wings produces life"? (S.D., II, 293). Thus the last great battle commences. The First Mystery Looking-without, directs its attack against the "cruel crafty powers, passions incarnate" and causes PISTIS-SOPHIA to tread underfoot the Basilisk with the seven heads, destroying its Hyl', "So that no seed could arise from it henceforth," and casting down the rest of the opposing host.* Thereupon PISTIS-SOPHIA sings Hymns of Praise on her being loosed from the bonds of Chaos. Thus was she set free and remembered. Yet the Great Self-willed One and Adamas, the Tyrant, were not yet entirely subdued, for the command had not yet come from the First Mystery, Looking-within, the Father. Therefore does the First Mystery, Looking-without, seal their regions and those of their Rulers until 3 times are completed. That is until the completion of the 7th Round (for we are now in the 4th) when humanity will pass into the interplanetary Nirvana. This Nirvana however, is a state outside of space and time, as we know them, and therefore can be reached now and within, by very holy men; Naljors and Arhats, who can attain to the highest degree of the mystical contemplation, called in the East Samadhi. For then shall the "Gates of the Treasure of the Great Light" be opened, as described in our text, and the Nirvanic heights be crossed by the "Pilgrim." (cf. pp. 169-181)

[PS 183] And when Mary had heard the words which the Saviour said, she rejoiced with great joy, and . . . said to Jesus:

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* See Light on the Path, pp. 15-17. 1st Ed.

"Master and Saviour, how are the Four-and-twenty Invisibles (1), and of what Type are they. . . . ."

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(1) Four-and-twenty-Invisibles of the Thirteenth Aeon. Compare Table I.

TABLE II

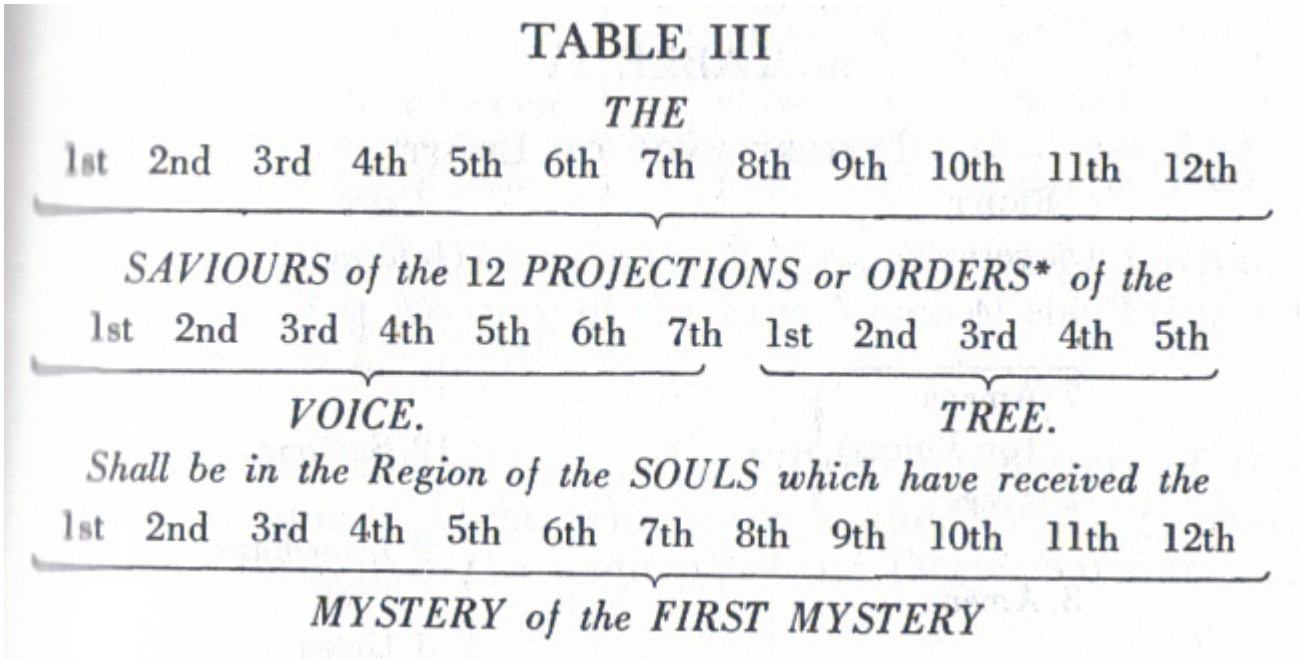
LEFT OR THIRTEENTH AEON.

The Great Invisible FOREFATHER, whose Syzygy is BARBELO

The Two Great TRIPLE POWERS, which emanate 24 INVISIBLES (including PISTIS-SOPHIA and her Syzygy, she being the lowest Projection of all).

THE SELF-WILLED ONE, the third great Triple Power.

[PS 191] [The 9th, 10th, 11th and] "those who receive the twelfth mystery of the First Mystery in the Inheritances of Light (1)."



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* Each Saviour has 12 Projections or orders just as Jesus has 12 Disciples.

[PS 192] ". . . . and the three Amens shall be more excellent than the Twin Saviours in the Kingdom, and the Five Trees shall be more excellent than the Three Amens in the Inheritances of Light (1)."

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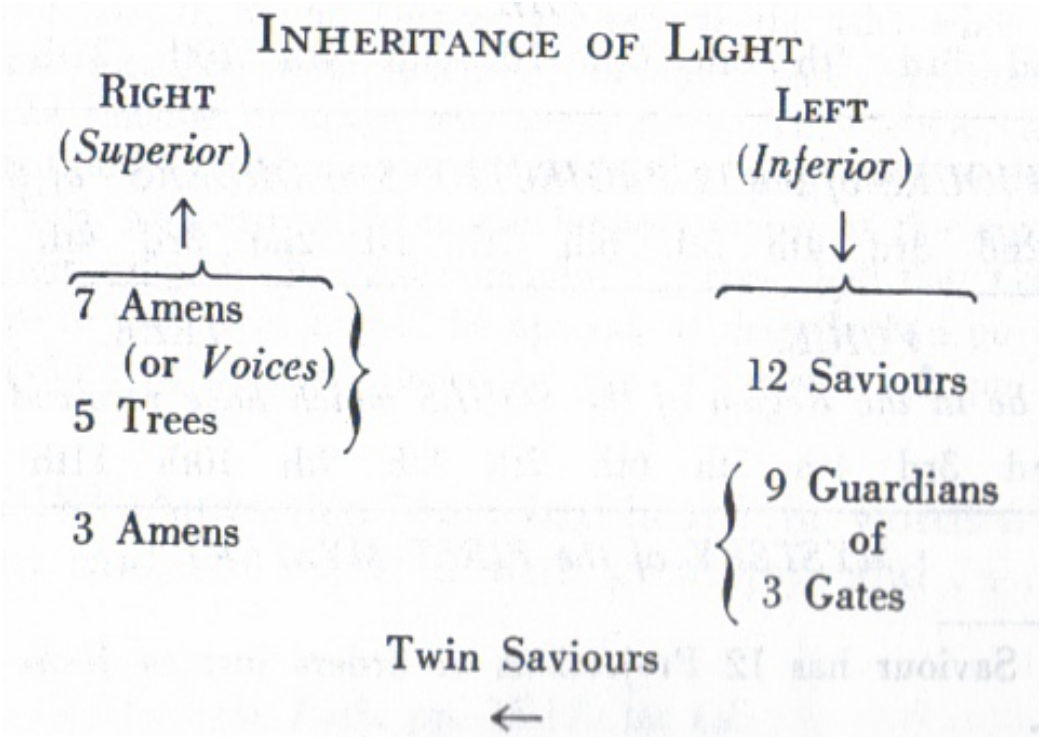
(1) Though the careful student of this stupendous system may sense the unity of the scheme which underlies such manifold multiplicity, yet it is exceedingly difficult, without being excessively prolix, to point out all the correspondences. To all below it the Treasure of Light is a unity; and its Orders, Projections, etc., in other words its Hierarchies have but one influence. Therefore, when the contents of the Treasure are mentioned at an earlier period of instruction, as on page 18, they are simply stated without order. But now, a further veil is withdrawn, and the Treasure becomes the Inheritance of Light; this will be when the Evolution of Cosmos is completed, and by analogy at the end of a Round, or of seven Rounds, or again in Initiation when the plane of consciousness called the Treasure is reached by the neophyte. Then, just as Jesus in his passage to the Height, (pages 25 to 37) turned six of the Aeons to the Right and six to the Left, so will the Initiated enter into the Treasure and with their higher consciousness perceive its differences; thus will there be a Right and Left even in that which was previously supposed to be beyond such division. The Ordering of the Inheritance then presented will be as follows:—

TABLE IV



This table is arranged in parallel columns to show the correspondences, and arrows placed to mark the superiority and inferiority of the Orders. The Twin Saviour finds its prototype among the Mysteries, which are mentioned further on in innumerable classes and divisions, for the Twin Mystery is one of the Mysteries of the First Mystery which is said to be either Looking-within or Looking-without. This is the Mystery of the Dual Manas. As every Region or Plane has its Gates and Veils, so has the Treasure its 3 Gates; in other words its 3 Sub-planes. These correspond to the three Yoga States of Jagrat, Svapna and Sushupti, the so-called waking, dreaming and dreamless-sleep states of consciousness. We thus see that the classification of the lower planes as shown in Table I, is pushed further back or within on to higher planes of consciousness, as the Disciples are taught further mysteries.

[PS 194] . . . . . the Region of the Souls of those who receive the first mystery of the First Mystery (1) . . . .

TABLE V

(1) *Ordering of the* RIGHT *in the Inheritance of Light.*

IEŌ, the Overseer The Guardian of the Veil The two Great Leaders MELCHISEDEC, the Great Receiver	*of the* LIGHT* *who emanated from the* SELECT LIGHT *of the*	1st Tree 2nd Tree 3rd Tree 4th Tree 5th Tree
The Great TSEBĀOTH, the Good (the Father of the Soul of Jesus)	*who emanated from*	IEŪ (the Father of the Father of Jesus)

These all shall be Kings in the Region of the First Saviour, i.e., of the First Mystery of the First Voice of the Treasure of Light.

[PS 194 continued] . . . the Fifteen Supporters of the Seven Virgins of Light, which are in the Midst (2) shall emanate forth from the Regions† of the Twelve Saviours . . . .

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* Viz., that which is the Light of the Treasure for all the lower planes.

† In which the Saviours now are, viz., in the Treasure of Light.

TABLE VI

MIDST

The Little IAO, the Good, called in the Aeons the Great IAO.

The Virgin of Light { 7 Virgins of the Light
15 Supporters*
12 Ministers

[PS 194 continued] . . . the Dissolution of the Universe and the total Completion of the Numbering† of the Perfect Souls of the Inheritance of Light.

[PS 195] . . . until they have completed the Numbering of the Assembly‡ of Perfect Souls.

[PS 198] ". . . . . when I shall have led you to the Region of the last Supporter (1) which surrounds the Treasure of Light . . ."

---

(1) [The Last Supporter.] To understand the position of the Five Supporters in this marvellous system of aeonology, the student should refer to pages 17 and 18. It is there stated that the three Vestures, that is to say the three Buddhic Robes, or the three grand degrees of Initiation, are endowed with the following characteristics respectively.

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* Not to be confused with the Five Great Supporters, but an aspect of them on a lower plane.

† See The Secret Doctrine, Vol. I, p. 171, first para. As said in the article on "Roman Catholicism and Theosophy" [by E. Kislingbury, Lucifer, Vol. VII, January, 1881, pp. 402-04] the tradition of the Church is that the number of the elect is identical with that of the "Fallen Angels," whom they replace. Again The Secret Doctrine, especially Vol. II gives exhaustive evidence of the identity of the "Fallen Angels" with the incarnating Egos of Humanity. Verb. sap.

‡ Congregatio: sc. Ekkl'sia (the Church), the seventh and last of the primordial Aeons of Valentinus. See the explanation of the Chart of the Pleroma according to this master of the Gnosis.

I. The Glory of all the Names of the Mysteries and of all the Projections of the Orders of the Spaces of the Ineffable.

II. The Glory of all the Names of the Mysteries and of all the Projections of the Orders of the two Spaces of First Mystery.

III. The Glory of all the Names of the Mystery, the Revealer, which is called the First Precept downwards to them of the Firmament.

We are also told on page 1 and elsewhere more elaborately, that the First Mystery surrounds or comprehends

The First Precept.

The 5 Impressions (Types or Rudiments).

The Great Light of Lights.

The 5 Supporters.

Rays of this Light of the Treasure of Light reach down to the World of Men, for they are the intelligences, or Light Powers, of all the planes below the Treasure, down to the terrestrial. These Orders may be figured by a series of concentric circles, the centre one representing the Treasure, the next the Last or Little Supporter surrounding it, and so on with spheres of ever greater diameter, typifying ever expanding states of consciousness.

The above category from the First Precept down to the 5 Supporters, gives a key to the numbers 5, 7, and 12 (5 + 7) which will prove of great assistance in the comprehension of the classification of the Mysteries and corresponding states of consciousness which follow. The Great Light is the reflection and Upadhi of the First Precept or First Mystery; and the 5 Supporters, reflections of the 5 Impressions, 12 in all. These correspond to the 5 Subtle and 5 Gross Elements which, together with the 2 unmanifested elements, make up 12. Perhaps the following quotation from Professor Manilal Nabhubhai Dvivedi's Monism or Advaitism? will make it clearer:—

"The Advaita begins with examining the divisions of Prakriti and clearly demonstrates, perhaps for the first time in the field of ancient Indian Rationalism, the truth that the five elements—}Akasa, Vayu, Tejas, Jala, Prithivi—are but five states of prakriti derivable from one another. From }Akasa, whose specific mark is Sadba which, by the way, we render not by sound but differentiation, proceeds Vayu (gaseous matter) with its specific mark Sparsa (touch) super-added to the original śabda; differentiation in Vayu leads to Tejas (heated matter) with its specific mark rãpa (form, heat, light) super-added to śabda and sparśa; from Tejas, Jala (liquid matter) with its specific mark rasa (taste); and from Jala, Prithivi with its specific mark Gandha (smell).

Thus the five Tanmatras [Rudiments] and the five Bhutas [Elementals] of the Sankhya are reduced to Akasha, the all-pervading potential form (ether) of original matter (Mula-prakriiti).” [pp. 34-35.] *

Now we are taught that a new element evolves with every Root-Race and as we are two-thirds through the 5th Root Race, the fifth element of the seven is now in the course of its evolution. We have thus a key to the understanding of the 7 Amens and the 3 Amens; to the 5 Trees, 12 Saviours, etc., and the corresponding Mysteries. It must also be remembered that the explanation of the elements above quoted, is only their last reflection on the visible, material plane of matter. Their psychic, spiritual and divine prototypes are of a nature that cannot be described in words, as we can see by the terminology of Table VIII.

[PS 205] “And he who shall receive the Mystery of the Third Trispiritual, which pertains to the Three Trispirituals and Three Spaces, in their series, of the First Mystery, but has no power to go into the height into the Orders which are above him which are the Orders of the Space of the Ineffable (1) . . . .”

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(1)

TABLE VII

THE ORDERS OF THE INHERITANCES OF LIGHT OF THE MYSTERIES OF THE FIRST MYSTERY (LOOKING WITHOUT).

Mysteries or States of Consciousness.		*Spaces or Planes.*
3rd. Trispiritual 2nd. " 1st. "	}	3 Spaces
24 { 12 Mysteries 12 "		1st Space towards the Interior 1st " " Exterior
(*In a series starting from the 24th upwards*) First Statute.		3rd Space

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* Monism . . . Bombay, Subodha-Prakaśa Press, 1889.

[PS 224] ". . . And that Mystery knows itself, why it flays itself so that it emanates from the Ineffable, which indeed itself rules over them all, and itself pours them forth all according to their Orders (1)."

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(1)

TABLE VIII

THE INEFFABLE

→

THE LIMBS OF THE INEFFABLE*

←

THE LAST LIMB
(Containing the *Hierarchies* of the *Supertrispiritual* and *Protrispiritual*).

→

THE 12TH PROTRISPIRITUAL
(The *Last Order of the Parentless*)

←

THE SPACE OF THE INEFFABLE
(*The One and Only Word*)

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* [See Note 1., pp. 51-52.]

SPACE OF THE INEFFABLE

First Space of the Ineffable		
3rd Trispiritual (*the 1st from the Height*) 2nd " 1st " (*the 1st from Without*)		*Each containing* Foreuncontainables, 5 Trees *and* 24 Mysteries *or* Spaces
Second Space of the Ineffable (Which is the First Space of the First Mystery, Looking-within and without)		
Uncontainable Impassables Laudables	(24 Myriads: *emanating outside the* Veils *of the* First Twin Mystery)	*Viz.*, Twelve Hierarchies *each consisting of* 3 Classes *and* 12 Orders
12 Uncontainables Impassables	(12 Impassable Spaces: 3 Orders)	
Indestructibles	(12 Orders: 1 Order)	
12 Unspeakables	(3 Classes)	
Superdepths	(1 Order)	
Unrevealables 12 Unmanifestables		
Inconceivables	(*Pertaining to the* 2 Spaces *of the* Ineffable)	
Motionless	(12 Orders: *pertaining to the* Space *of the* Ineffable)	
12 Immovables		
Third Space of the Ineffable (?) *or* Space of the First Mystery		
First Mystery (*which is the* 24th Mystery, *reflecting the* 12 Orders *of the* Uncontainable Impassables). Great Light of the Impression of Light (*which is without a* Projection). First Statute (*containing* 7 Mysteries). Great Light of Lights. Supporters.		

The following is quoted from Pt. II, sec. X, of Transactions of the Blavatsky Lodge, and will perhaps throw some light on this apparently chaotic system:—

"Q. What is the distinction between these various Hierarchies?

"A. In reality these Fires are not separate, any more than are the souls and monads to him who sees beyond the veil of matter or illusion.

He who would be an occultist must not separate either himself or anything else from the rest of creation or non-creation. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour.

He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

"Thus with these hierarchies. Why should we separate their classes in our mind, except for purposes of distinction in practical Occultism, which is but the lowest form of applied Metaphysics? But if you seek to separate them on this plane of illusion, then all I can say is, that there exists between these Hierarchies the same abysses of distinction as between the 'principles' of the Universe or those of man, if you like, and the same 'principles' in a bacillus."*

The careful student on comparing the different tables already given, will perceive a certain unity in the multiplicity of the Hierarchies; in other words that they are built up on an ever recurring type, which has been given in its simplest form in the Chart of the Valentinian Pleroma. Each new category transcends the one preceding it, until the mind totters in the sublimity of this stupendous scheme.

The recurrence of the number 12 is remarkable and will receive further explanation in that part of our text which deals with the astrological portion of the system. For the present it will be sufficient to add two more facts in nature to what has been said in PS 198 (1), and invite the attention of the reader to the consideration of:—

(a) The Dodecahedron, that marvellous "Platonic Solid", for the solution of the Mysteries of which the whole of the Elements of Geometry were designed. It may be defined as "a regular solid contained under 12 equal and regular Pentagons,† or having twelve equal bases"; and of:—

(b) The following quotation (Monism or Advaitism?, p. 28):—"The Prana, or breath of the human organism, is a part of this universal vital principle.

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* [Consult Volume X of H.P.B.'s Collected Writings, pp. 395-96.]

† Representing mystically that man is the measure and limit of the Universe.

The moon also is shown to have its share in nourishing all organic matter, and in regulating the ebb and flow of the Prana of nature. With every phase of the moon the Prana of man changes its course. These changes, minutely observed, established the fact that the breath of the human organism changes from right to left, and vice versa every two hours.* In these two hours each of the five Tattwas† . . . obtain their course."

[PS 230-231] ". . . And in the Dissolution of the world, which is when the Universe shall have completed its Evolution . . . each and every one who shall have received the Mystery of the Ineffable shall be Allied Kings with me, and shall sit at my right hand and at my left . . . . For this reason, therefore, I have not hesitated nor feared to call you my Brethren and my Comrades, for ye shall be Allied Kings with me in my Kingdom (1) . . ."

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(1) Perhaps the following passages from The Secret Doctrine, I, (pp. 572-574), may make this somewhat clearer.

"The star under which a human Entity is born, says the Occult teaching, will remain forever its star, throughout the whole cycle of its incarnations in one Manvantara. But this is not his astrological star. The latter is concerned and connected with the personality, the former with the INDIVIDUALITY. The 'Angel' of the Star, or the Dhyani-Buddha, will be either the guiding or simply the presiding 'Angel', so to say, in every new rebirth of the monad, which is part of his own essence, though his vehicle, man, may remain forever ignorant of this fact. The Adepts have each their Dhyani-Buddha, their elder 'twin-Soul',‡ and they know it, calling it 'Father-Soul' and 'Father-Fire'. It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright 'Image'. How much has Bulwer-Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his Augoeides?

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* 12 times a day!

† Viz., Akasa, Vayu, etc., as in the note already referred to.

‡ This has nothing to do with the absurdities of the "Sympneumata-doctrine" as is fully explained in the text, but is a key to the mystery of the Syzygies.

". . . 'I ascend to my Father and your Father' [John xx, 17] . . . meant . . . that the group of his disciples and followers attracted to Him belonged to the same Dhyani-Buddha, 'Star' or 'Father,' again of the same planetary realm and division as He did. It is the knowledge of this occult doctrine that found expression in the review of The Idyll of the White Lotus, when T. Subba Row wrote: 'Every Buddha meets at his last initiation all the great adepts who reached Buddhahood during the preceding ages . . . every class of adepts has its own bond of spiritual communion which knits them together . . . The only possible and effectual way of entering into any such brotherhood . . . is by bringing oneself within the influence of the spiritual light which radiates from one's own Logos. I may further point out here . . . that such communion is only possible between persons whose souls derive their life and sustenance from the same divine RAY and that, as seven distinct rays radiate from the 'Central Spiritual Sun,' all adepts and Dhyani-Chohans are divisible into seven classes, each of which is guided, controlled and overshadowed, by one of the seven forms or manifestations of the divine wisdom' (The Theosophist, Vol. VII, Aug., 1886, p. 706)." [See also appendix to The Idyll of the White Lotus, Adyar edition.]

[PS 231 continued] " . . . my Twelve Servants (Diakonoi) shall also be with me, but Mary Magdalene and John the Virgin* shall be the most exalted . . ."

[PS 237] In like manner also the Three Mysteries are not equal in the Kingdom which is in the Light, but each of them has a different Mode, and they too are not equal in the Kingdom to the One and Only Mystery of the First Mystery in the Kingdom of Light, and each of these Three has a different Mode, and the Mode of the Configuration of each of them is different, each from each, in their Series (1).

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(1) Here we have a series or scale of 12, 7 (see Tables VII and VIII), 5 and 3 Mysteries, and the synthetic One and Only Mystery. The key to their interpretation will be found in the Transactions of the Blavatsky Lodge (Part I, p. 55)† where it says:—

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* Two aspects of the Manasic Ray.

† [See Appendix, Pt. I, "Dreams", or C.W. Vol. X, p. 253.]

“When an adept succeeds in [uniting all his ‘principles’ into one] he is Jivanmukta [i.e., one emanciated from rebirth]: he is no more of this earth virtually, and becomes a Nirvani, who can go into Samadhi [i.e., attain to spiritual states of consciousness] at will. Adepts are generally classed by the number of ‘principles’ they have under their perfect control, for that which we call will has its seat in the higher EGO, and the latter, when it is rid of its sin-laden personality, is divine and pure.”

[PS 238] “. . . AMEN, I say unto you, when that man shall have departed out of the Body of Hyl‘, his Soul shall become a great Stream of Light, so that it may traverse all the Regions, until it shall come into the Kingdom of that Mystery. But when that man shall not have received the Mystery, and shall not have been a partaker in the Words of Truth, when accomplishing that Mystery, he shall have spoken it into the Head of a man departing from the Body, he who has not received the Mystery of Light (1) nor shared in the Words of Truth . . .”

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(1) We have here the original of the rite of Extreme Unction as practised in the Roman Catholic and Greek Churches. The commendatory prayer, recited at the moment of death to protect the soul of the deceased as it traverses the “middle passage,” also transmits the same hereditary germ. As usual, the older churches have preserved the occult tradition with greater fidelity than their inconoclastic and more ignorant younger sister. Occult science teaches that the frame of mind in which a man dies, is of the utmost importance owing to the abnormal and psychic state in which he then is. The last thought of a dying person does much to influence his immediate future. The arrow is ready to fly from the bow; the bow-string is abreast of the ear, and the aim will decide the immediate fate of the arrow. Happy is he for whom “Om is the bow, the Self is the arrow, the Brahman—its aim!” (Mundaka-Upanishad II, ii, 4). At such a sacred moment, strong spiritual aspirations, whether natural or induced by the earnest exhortation of either one who has a true conviction, or better still, of one possessed of the divine Gnosis, will protect the Soul of him who is leaving life.

This is not meant, however, to endorse the superstition of a “death-bed repentance,” for the immutable justice and harmony of the Karmic Law can only return a fleeting effect for a fleeting cause; and the rest of the Karmic debt must be paid in future earth-lives. “Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. AMEN I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing.” (Matt., v, 25, 26). That is to say, according to the Gnostic and esoteric interpretation, work while it is yet day, so that good Karmic action may balance the evil causes previously set in motion by the personality. Otherwise, at death we shall be judged by our own Higher Self, and under the conduct of the agents of the Karmic Law (the Demiourgos collectively), will have to reincarnate again into the prison of the body, until the past evil Karma has been exhausted. For until the last farthing of the Karmic debt is exhausted, we can never be untied from the wheel of “Samsara.”

[PS 239] “. . . And when they shall have brought him to the Virgin of Light (1), the Virgin of Light shall see the Sign of the Mystery of the Kingdom of the Ineffable, which is with him . . . . .”

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(1) The Virgin of Light. In the Chaldean cosmogony, Ana signifies the “invisible heaven”, the Heavenly Mother of the terrestrial sea: or esoterically }Akasa the mother of the Astral Light. Now Anaitis is one of the names of Kali, the female aspect. Sakti or Syzygy of Siva. She is also called the Annapãrna and Kanya, the Virgin. Her mystery name is Uma-Kanya, the “Virgin of Light.” (The Secret Doctrine I,91, 92.)

In the Egyptian and other cosmogonies, the first septenary group of emanating potencies is called the “Virgins of Light” and is represented collectively by the six-pointed star; this star “refers to the six Forces or Powers of Nature. the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star.” (The Secret Doctrine, I, 125).

On reference to Table VI in the Commentary, it will be seen that there are seven Virgins of Light, all aspects of the one Virgin. Now there are, as of everything else, seven aspects, planes or principles of virgin matter, corresponding to the seven principles of man, from the pure, divine }Akasa, to the terrestrial Astral Light, the sin-laden atmosphere of our earth.

These are the septenary leaves of the Book of the Recording Angel, Le Livre de la Conscience, whither are instantly transferred the deeds, words and THOUGHTS of every minute of our lives, the Karmic record of each imprisoned soul. In the early portion of our text, we learned how the Initiate donned the spotless Vesture of Light containing the Five Words of Glory, and how they were potent to open all the portals and traverse all the Regions of the Rulers. So also with every man. Each has his own vesture, reflecting his Karmic record, and "uttering the words" that will acquit or condemn him before the jealous guardians of nature's inmost realms. Yes; each of us has a vesture woven by his own hands, but few are they who are clad in a "wedding garment" and fit to join in the Marriage Feast, when the King's Son is united to his Heavenly Bride; in other words, to join that holy Brotherhood where each, to gain admittance, must be at one with the Christos within him. He who seeks admission in sin-soiled robes must, like the man in the parable (Matt., xxii) be cast forth into the "outer darkness" of earth-life, until he has learnt by the experience of suffering to weave for himself a garment worthy of the "Church (Assembly) of the Mystic Christ."

Thus, then, the Souls of the Dead have to present, each severally, their Defences., Denials, and Tokens, as the text has it, and the nature of their after-death experiences and their subsequent return to earth-life will depend upon which of the seven Virgins they have to face in the "Hall of Judgment." Thrice blessed is he who, clad in the Vesture of Glory, can pass by the Guardians of every threshold.

The above will throw much light on the Mysteries of the Osirified and the fate of the "defunct" that play so conspicuous a part in the "Wisdom of the Egyptians." To give one instance out of a multitude:

"In the book called by Champollion La Manifestation à la Lumière, there is a chapter on the Ritual which is full of mysterious dialogues, with addresses to various 'Powers' by the soul. Among these dialogues there is one which is more than expressive of the potentiality of the Word. The scene is laid in the 'Hall of the Two Truths.' The 'Door,' the 'Hall of Truth,' and even the various parts of the gate, address the soul which presents itself for admission. They all forbid it entrance unless it tells them their mystery, or mystic names." (Isis Unveiled, II, 369.)

[PS 241-242] ". . . . . And every one that shall receive the Mystery which is in the Space of the Universal Ineffable, and all the other sweet Mysteries in the Limbs of the Ineffable . . . which pertain to the Regulation of the One and the Same, the Deity of Truth, from the feet (upwards) (1) . . . . each shall inherit up to his proper Region . . . . ."

(1) The Limbs of the Ineffable, the Deity of Truth. An exposition of this Gnostic tenet will be found in PS 125 (1). The information there given may be expanded with advantage by the following passage from Irenaeus,* where speaking of the system of Marcus, he writes:

"And the Quaternion [sc. the higher personal consciousness at one with the divine triad }tma-Buddhi-Manas, forming the Supernal Tetraktys], he (Marcus) said, having explained this to him, added, 'Now then I am minded to manifest unto thee the very Truth herself. For I have brought her down from the mansions on high, that thou mayest look on her unclothed, and discover her beauty, yea, and hear her speak, and marvel at her wisdom (for Truth is the Bride of the Heavenly or Perfect Man, the Initiate). Behold then her head above, the A and Ù; her neck B and Ø; her shoulders with her hands, Ã and X; her bosom Ä and Ö ; her chest E and Õ; her belly Z and T; her lower parts H and Ó; her thighs È and P, her knees I and II; her legs K and O; her ankles Ë and X; her feet M and N.' This is the body of Truth ascending to the Magus: this is the figure of the element, this is the character of the letter: and he calls this element Man: and he says, it is the source of every Word (Verbum), and the beginning of the universal Sound (Vox) and the utterance of every unspeakable, and the mouth of speechless Silence. And this indeed is her body; but do thou, lifting on high the understanding of thy intelligence, hear from the mouth of Truth, the self-producing Word, which also conveys the Father.

"And when she had said this, the Truth (he says) looked upon him, and opened her mouth and spake a Word: and the Word became a Name, and the Name was what we know and speak, Christ Jesus; and immediately she had uttered the Name, she became silent. And when Marcus thought that she would speak further, the Quaternion came forward again and said: 'Thou didst hold as contemptible the Word which thou hast heard from the mouth of Truth, but this is not the Name which thou knowest and thinkest thou has possessed for long; for thou has only its sound, as to its virtue, thou art ignorant thereof.

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* Adversus Haereses, Book I, ch. xiv, § 3 and 4; also found in Epiphanius, Panarion, xxiv, § 4.

For the Name Jesus is that of the Sign [the Stigma, the sign of the Greek numeral 6], for it contains six letters, known by all who are called (lit., of the calling). But that which is with the Aeons of the Pleroma, since it is in many places, is of another form and another type, and known by those of its kinship whose greatnesses are with him [them, the Aeons, (Epiph.)], eternally: [that is to say, those who are chosen, the Initiated or Perfect].

[PS 243] ". . . A day of Light is a thousand years of the World, so that thirty-six myriads of years and half a myriad of years of the World are one year of Light (1) . . ."

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(1) Year of Light. Theosophists acquainted with the doctrine of cycles of manvantaras and pralayas, and of the days and nights of Brahma, will have no difficulty in finding the key of the mystery which has puzzled the so-called Christian Church from the time that its lower principles separated themselves entirely from their higher light, the Divine Gnosis. The absurdities of the Chiliasts, Millenniumists and Millenarians are a striking proof of the materialism of Patristic theology, which has been re-edited and kept up to date down to this very day. This thousand physical years absurdity in various aspects, mostly with the physical return and reign of Christ on earth, was supported by the greatest lights of the Church. We find among its supporters such names as Papias, the co-disciple of Polycarp and a hearer of John, Irenaeus, Justin Martyr (who imagined that the thousand years would be spent in Jerusalem "rebuilt, adorned, and enlarged"), Tertullian, Victorinus, Apollinarius, Lactantius, Severus and Augustine. How different the nearer tradition of the Gnostics was from the later misunderstandings, may be seen from our text, and any further explanation is almost superfluous.

[PS 248] ". . . And they have been cleansing them (sc., those of the Mixture) not of themselves, but of compulsion, according to the Regulation of One and the Same Ineffable. Neither have they at all undergone Sufferings, nor Changes in the Regions, nor have they flayed themselves at all, nor poured themselves into different Bodies (1), nor have they been in any Affliction."

(1) Metangizein (Ìºôáíãéæºéí): to pour from one vessel into another. Metangismos was the technical term for metempsychosis or reincarnation among the Pythagoreans. C. W. King, however, translates this passage: “nor transformed themselves into various figures”; but somata are animal bodies and nothing else, and metangizein and metangismos are technical terms, used only in connection with the idea of reincarnation, and frequently employed in Pistis-Sophia by Schwartze to denote rebirth. It is, therefore, difficult to understand how the author of The Gnostics and their Remains missed the correct translation.

Augustine [Aurelius, St. (354 A.D.-429 A.D.)] copying from Philaster, gives the name of Metangismonitae to a certain sect of the Heretics who, he avers, asserted that the Son was in the Father, as one vessel (angeion) in another. There is, however, no evidence to support this statement.

The many striking and instructive passages referring to reincarnation from the writings and teachings of the Gnostic Heresiarchs have yet to be collected.

As an example, we take one from Clemens Alexandrinus (Strom., lib. iv, chap. xii), who quoted from Basilides in order to refute him as he imagined. Basilides, he says averred that the soul was punished in this life for sins that it had previously committed in another. The elect soul was honourably punished through martyrdom, but the other was purified by its proper chastisement. The key of Theosophy at once unlocks the mystery by its teachings as to the Higher and Lower Manas, the divine Individuality and the perishable Personality. For the Higher Ego is indeed the Sacrificial Victim, that suffers an honourable “martyrdom”; and “the other” is the Lower Manas that must be punished by its “proper chastisement”.

The late E. D. Walker, in the eighth chapter of his book on Reincarnation,* has given a brief sketch to show that it was the prevailing creed in the first centuries of Christianity, and those who are interested in the subject should certainly read this chapter, if they have not done so already. An authoritative volume, however, has yet to be written on the subject, supported by the citation of the innumerable passages that are to be found in the writings of the Gnostics, Neo-platonists and early Church Fathers.†

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* [Reincarnation; A study of Forgotten Truth, N.Y., University Books, 1965 reprint.]

† [Today’s students may consult S. L. Cranston and J. Head’s Reincarnation, The Phoenix Fire Mystery, N.Y., Crown, 1977.]

The doctrines of the Pistis-Sophia are in many essentials identical with Egyptian teachings, especially with regard to the mysteries of life and death and of reincarnation. What the learned of the Egyptians taught on these heads we do not as yet know, for such teaching formed part of the instruction of the Mysteries. And even exoterically we are dependent to a large extent on what Greek and Roman writers have to tell us of the Egyptians rather than on the Egyptians themselves. Moreover, such writers, if they were initiated, had their tongues tied by the oath of secrecy; and if uninitiated, could only re-echo the popular beliefs at best, and in general wove in their own glosses and misconceptions even of this distorted shadow of the truth. Consequently no subject remains in greater obscurity for our scholars.

Wilkinson (Ancient Egyptians, Vol. V., p. 440, 3rd ed.) throws no light on the subject, although he is useful for the finding of a few references. Let us turn to the first of them, Herodotus, Euterpe, ch. 123.

“The Egyptians are the first who said that the psyche of man is immortal, and that when the body (soma) is destroyed, it always enters into some other living one (zóon), and after having completed the cycle of all earthy, watery, and airy (bodies), it enters again into the body of a man, and this cycle takes it 3,000 years to accomplish.”

Again, in Plato’s Phaedrus, translated by Thomas Taylor, p. 325, we read:—

“But no soul will return to its pristine condition till the expiration of 10,000 years, since it will not recover the use of its wings until that period, except it be the soul of one who has philosophised sincerely, or, together with philosophy, has loved beautiful forms. These, indeed, in the third period of 1,000 years, if they have thrice chosen this mode of life in succession . . . shall in the 3,000th year fly away to their pristine abode; but other souls being arrived at the end of their first life shall be judged. And of those who are judged, some, proceeding to a subterraneous place of judgment [Kamaloka], shall there sustain the punishments they have deserved; but others, in consequence of a favourable judgment, being elevated into a certain celestial place [Devachan], shall pass their time in a manner becoming the life they have lived in a human shape. And in the 1,000th year, both the kinds of those who have been judged, returning to the lot and election of a second life, shall each of them receive a life agreeable to his desire. Here also the human soul shall pass into the life of a beast; and from that of a beast again into that of a man. For the soul that has never perceived the truth cannot pass into the human form.”

These two passages throw considerable light on one another, and, with the help of Theosophical teachings, become understandable, in spite of the innumerable blinds which they contain.

The figures refer to certain cycles, based on the root numbers, 3, 7, 10, and have to do with Rounds, Races, individual births, monadic evolution, etc., etc.

But the soul is of two kinds, the Manasic and Kamic, and herein is the greatest blind. The former goes to “a certain celestial place”, and the latter to “a subterranean place”. It is the latter only that goes through the “cycle” which Herodotus speaks of.

Wilkinson, therefore, is only useful for the two references, the first of which has been retranslated and the second retained verbatim, as it is Taylor’s translation. He, however, adds one further item of interest, viz:

“The doctrine of transmigration was also admitted by the Pharisees; their belief according to Josephus,* being ‘that all souls were incorruptible; but that those of good men were only removed into other bodies, and that those of the bad were subject to eternal punishment’.”

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* Joseph. Bell. Jud. ii, 8, 14.

1891

THE BABEL OF MODERN THOUGHT

[Lucifer, Vol. VII, No. 41, January 1891, pp. 353-360]

“O ye Lords of Truth who are cycling in eternity . . . save me from the annihilation in this Region of the Two Truths.”

—The Book of the Dead.

I

That the world moves in cycles, and events repeat themselves therein, is an old, yet ever new truism. It is new to most, firstly, because it belongs to a distinct group of occult aphorisms in partibus infidelium, and our present-day Rabbis and Pharisees will accept nothing coming from that Nazareth; secondly, because those who will swallow a camel of whatever size, provided it hails from orthodox or accepted authorities, will strain and kick at the smallest gnat, if only its buzz comes from theosophical regions. Yet this proposition about the world cycles and ever-recurring events, is a very correct one. It is one, moreover, that people could easily verify for themselves. Of course, the people meant here are men who do their own thinking; not those others who are satisfied to remain, from birth till death, pinned, like a thistle fastened to the coat-tail of a country parson, to the beliefs and thoughts of the goody-goody majority.

We cannot agree with a writer (was it Gilpin?) who said that the grandest truths are often rejected, “not so much for want of direct evidence, as for want of inclination to search for it.” This applies but to a few.

Nine-tenths of the people will reject the most overwhelming evidence, even if it be brought to them without any trouble to themselves, only because it happens to clash with their personal interests or prejudices; especially if it comes from unpopular quarters. We are living in a highly moral atmosphere, high sounding—in words. Put to the test of practice, however, the morality of this age in point of genuineness and reality is of the nature of the black skin of the "negro" minstrel: assumed for show and pay, and washed off at the close of every performance. In sober truth, our opponents — advocates of official science, defenders of orthodox religion, and the tutti quanti of the detractors of Theosophy—who claim to oppose our works on grounds of scientific "evidence," "public good and truth," strongly resemble advocates in our courts of law — miscalled of justice. These in their defence of robbers and murderers, forgers and adulterers, deem it to be their duty to browbeat, confuse and bespatter all who bear witness against their clients, and will ignore, or if possible, suppress, all evidence which goes to incriminate them. Let ancient Wisdom step into the witness-box herself, and prove that the goods found in the possession of the prisoner at the bar, were taken from her own strong-box; and she will find herself accused of all manner of crimes, fortunate if she escape being branded as a common fraud, and told that she is no better than she should be.

What member of our Society can wonder then, that in this our age, pre-eminently one of shams and shows, the "theosophists'" teachings so (mis-) called, seem to be the most unpopular of all the systems now to the fore; or that materialism and theology, science and modern philosophy, have arrayed themselves in holy alliance against theosophical studies—perhaps because all the former are based on chips and broken-up fragments of that primordial system. Cotton complains somewhere, that the "metaphysicians have been learning their lesson for the last four (?) thousand years," and that "it is now high time that they should begin to teach something." But, no sooner is the possibility of such studies offered, with the complete evidence into the bargain that they belong to the oldest doctrine of the meta-physical philosophy of mankind, than, instead of giving them a fair hearing at least, the majority of the complainers turn away with a sneer and the cool remark:

“Oh, you must have invented all you say yourself!”

Dear ladies and gentlemen, has it ever occurred to you, how truly grand and almost divine would be that man or woman, who, at this time of the life of mankind, could invent anything, or discover that which had not been invented and known ages before? The charge of being such an inventor would only entitle the accused to the choicest honours. For show us, if you can, that mortal who in the historical cycle of our human race has taught the world something entirely new. To the proud pretentions of this age, Occultism—the real Eastern Occultism, or the so-called Esoteric Doctrine—answers through its ablest students: Indeed all your boasted knowledge is but the reflex action of the by-gone Past. At best, you are but the modern popularisers of very ancient ideas. Consciously and unconsciously you have pilfered from old classics and philosophers, who were themselves but the superficial recorders—cautious and incomplete, owing to the terrible penalties for divulging the secrets of initiation taught during the mysteries—of the primæval Wisdom. Avant! your modern sciences and speculations are but the réchauffé dishes of antiquity; the dead bones (served with a sauce piquante of crass materialism, to disguise them) of the intellectual repasts of the gods. Ragon was right in saying in his Maçonnerie Occulte, that “Humanity only seems to progress in achieving one discovery after the other, whereas in truth it only finds that which it had lost. Most of our modern inventions for which we claim such glory, are, after all, things people were acquainted with three and four thousand years back.* Lost to us through wars, floods and fire, their very existence became obliterated from the memory of man. And now modern thinkers begin to rediscover them once more.”

Allow us to recapitulate a few such things and thus refresh your memory.

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* The learned Belgian Mason would be nearer the mark by adding a few more ciphers to his four thousand years.

Deny, if you can, that the most important of our present sciences were known to the ancients. It is not Eastern literature only, and the whole cycle of those esoteric teachings which an over-zealous Christian Kabalist, in France, has just dubbed “the accursed sciences”—that will give you a flat denial, but profane classical literature, as well. The proof is easy.

Are not physics and natural sciences but an amplified reproduction of the works of Anaxagoras, of Empedocles, Democritus and others? All that is taught now, was taught by these philosophers then. For they maintained—even in the fragments of their works still extant—that the Universe is composed of eternal atoms which, moved by a subtle internal Fire, combine in millions of various ways. With them, this “Fire” was the divine Breath of the Universal Mind, but now, it has become with the modern philosophers no better than a blind and senseless Force. Furthermore they taught that there was neither Life nor Death, but only a constant destruction of form, produced by perpetual physical transformations. This has now become by intellectual transformation, that which is known as the physical correlation of forces, conservation of energy, law of continuity, and what not, in the vocabulary of modern Science. But “what’s in a name,” or in new-fangled words and compound terms, once that the identity of the essential ideas is established?

Was not Descartes indebted for his original theories to the old Masters, to Leucippus and Democritus, Lucretius Anaxagoras and Epicurus? These taught that the celestial bodies were formed of a multitude of atoms, whose vortical motion existed from eternity; which met, and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions. This seems a tolerably close description of the Cartesian theory of Elemental Vortices taken from Anaxagoras and some others; and it does look most suspiciously like the “vortical atoms” of Sir W. Thomson!

Even Sir Isaac Newton, the greatest among the great, is found constantly mirroring a dozen or so of old philosophers. In reading his works one sees floating in the air the pale images of the same Anaxagoras and Democritus, of Pythagoras, Aristotle, Timæus of Locri, Lucretius, Macrobius, and even our old friend Plutarch. All these have maintained one or the other of these propositions, (1) that the smallest of the particles of matter would be sufficient—owing to its infinite divisibility—to fill infinite space; (2) that there exist two Forces emanated from the Universal Soul, combined in numerical proportions (the centripetal and centrifugal "forces," of the latter day scientific saints); (3) that there was a mutual attraction of bodies, which attraction causes the latter to, what we now call, gravitate and keeps them within their respective spheres; (4) they hinted most unmistakably at the relation existing between the weight and the density, or the quantity of matter contained in a unit of mass; and (5) taught that the attraction (gravitation) of the planets toward the Sun is in reciprocal proportion to their distance from that luminary.

Finally, is it not a historical fact that the rotation of the Earth and the heliocentric system were taught by Pythagoras—not to speak of Hiketas, Heraclitus, Ekphantos, etc.—over 2,000 years before the despairing and now famous cry of Galileo, "Eppur si muove"? Did not the priests of Eturia and the Indian Rishis still earlier, know how to attract lightning, ages upon ages before even the astral Sir B. Franklin was formed in space? Euclid is honoured to this day—perhaps, because one cannot juggle as easily with mathematics and figures, as with symbols and words bearing on unprovable hypotheses. Archimedes has probably forgotten more in his day, than our modern mathematicians, astronomers, geometricians, mechanicians, hydrostaticians and opticians ever knew. Without Archytas, the disciple of Pythagoras, the application of the theory of mathematics to practical purposes would, perchance, remain still unknown to our grand era of inventions and machinery. Needless to remind the reader of that which the Aryans knew, as it is already recorded in The Theosophist and other works obtainable in India.

Wise was Solomon in saying that “there is no new thing under the Sun”; and that everything that is “hath been already of old time, which was before us” [Eccl. i, 9-10]—save, perhaps, the theosophical doctrines which the humble writer of the present is charged by some with having “invented.” The prime origin of this (very complimentary) accusation is due to the kind efforts of the S. P. R. It is the more considerate and kind of this “world famous, and learned Society” of “Researches,” as its scribes seem utterly incapable of inventing anything original themselves—even in the way of manufacturing a commonplace illustration. If the inquisitive reader turns to the article which follows, he will have the satisfaction of finding a curious proof of this fact, in a reprint from old Izaak Walton’s Lives, which our contributor has entitled “Mrs. Donne’s Astral Body.” Thus even the scientifically accurate Cambridge Dons are not, it seems, above borrowing from an ancient book; and not only fail to acknowledge the debt, but even go to the trouble of presenting it to the public as new original matter, without even the compliment of inverted commas. And thus—all along.

In short, it may be said of the scientific theories, that those which are true are not new; and those which are new—are not true, or are at least, very dubious. It is easy to hide behind “merely working hypotheses,” but less easy to maintain their plausibility in the face of logic and philosophy. To make short work of a very big subject, we have but to institute a brief comparison between the old and the new teachings. That which modern science would make us believe, is this: the atoms possess innate and immutable properties. That which Esoteric, and also exoteric, Eastern philosophy calls divine Spirit-Substance (Purusha-Prakriti) or eternal Spirit-matter, one inseparable from the other, modern Science calls Force and Matter, adding as we do (for it is a Vedantic conception), that, the two being inseparable, matter is but an abstraction (an illusion rather).

The properties of matter are, by the Eastern Occultists, summed up in, or brought down to, attraction and repulsion; by the Scientists, to gravitation and affinities. According to this teaching, the properties of complex combinations are but the necessary results of the composition of elementary properties; the most complex existences being the physico-chemical automata, called men. Matter from being primarily scattered and inanimate, begets life, sensation, emotions and will, after a whole series of consecutive "gropings." The latter non-felicitous expression (belonging to Mr. Tyndall), forced the philosophical writer, Delboeuf* to criticize the English Scientist in very disrespectful terms, and forces us in our turn, to agree with the former. Matter, or anything equally conditioned, once that it is declared to be subject to immutable laws, cannot "grope." But this is a trifle when compared with dead or inanimate matter, producing life, and even psychic phenomena of the highest mentality! Finally, a rigid determinism reigns over all nature. All that which has once happened to our automatical Universe, had to happen, as the future of that Universe is traced in the smallest of its particles or "atoms." Return these atoms, they say, to the same position and order they were in at the first moment of the evolution of the physical Kosmos, and the same universal phenomena will be repeated in precisely the same order, and the Universe will once more return to its present conditions. To this, logic and philosophy answer that it cannot be so, as the properties of the particles vary and are changeable. If the atoms are eternal and matter indestructible, these atoms can never have been born; hence, they can have nothing innate in them. Theirs is the one homogeneous (and we add divine) substance, while compound molecules receive their properties, at the beginning of the life cycles or manvantaras, from within without. Organisms cannot have been developed from dead or inanimate matter, as, firstly, such matter does not exist, and secondly, philosophy proving it conclusively, the Universe is not "subjected to fatality." As Occult

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* In the Revue Philosophique of 1883, where he translates such "gropings" by atonnements successifs.

Science teaches that the universal process of differentiation begins anew after every period of Maha-pralaya, there is no reason to think that it would slavishly and blindly repeat itself. Immutable laws last only from the incipient to the last stage of the universal life, being simply the effects of primordial, intelligent and entirely free action. For Theosophists, as also for Dr. Pirogoff, Delboeuf and many a great independent modern thinker, it is the Universal (and to us impersonal because infinite) Mind, which is the true and primordial Demiurge.

What better illustrates the theory of cycles, than the following fact? Nearly 700 years B.C., in the schools of Thales and Pythagoras, was taught the doctrine of the true motion of the earth, its form and the whole heliocentric system. And in 317 A.D. Lactantius, the preceptor of Crispus Cæsar, the son of the Emperor Constantine, is found teaching his pupil that the earth was a plane surrounded by the sky, itself composed of fire and water! Moreover, the venerable Church Father warned his pupil against the heretical doctrine of the earth's globular form, as the Cambridge and Oxford "Father Dons" warn their students now, against the pernicious and superstitious doctrines of Theosophy—such as Universal Mind, Re-incarnation and so on. There is a resolution tacitly accepted by the members of the T.S. for the adoption of a proverb of King Solomon, paraphrased for our daily use: "A scientist is wiser in his own conceit than seven Theosophists that can render a reason." No time, therefore, should be lost in arguing with them; but no endeavour, on the other hand, should be neglected to show up their mistakes and blunders. The scientific conceit of the Orientalists—especially of the youngest branch of these—the Assyriologists and the Egyptologists—is indeed phenomenal. Hitherto, some credit was given to the ancients—to their philosophers and Initiates, at any rate—of knowing a few things that the moderns could not rediscover. But now even the greatest Initiates are represented to the public as fools. Here is an instance.

On pages 15, 16 and 17 (Introduction) in the Hibbert Lectures of 1887 by Prof. Sayce, on The Ancient Babylonians,* the reader is brought face to face with a conundrum that may well stagger the unsophisticated admirer of modern learning. Complaining of the difficulties and obstacles that meet the Assyriologist at every step of his studies; after giving “the dreary catalogue” of the formidable struggles of the interpreter to make sense of the inscriptions from broken fragments of clay tiles; the Professor goes on to confess that the scholar who has to read these cuneiform characters, is often likely “to put a false construction upon isolated passages, the context of which must be supplied from conjecture” (p. 14). Notwithstanding all this, the learned lecturer places the modern Assyriologist higher than the ancient Babylonian Initiate, in the knowledge of symbols and his own religion!

The passage deserves to be quoted in toto:

It is true that many of the sacred texts were so written as to be intelligible only to the initiated; but the initiated were provided with keys and glosses, many of which are in our hands (?) . . . We can penetrate into the real meaning of documents which to him (the ordinary Babylonian) were a sealed book. Nay, more than this, the researches that have been made during the last half-century into the creed and beliefs of the nations of the world both past and present, have given us a clue to the interpretation of these documents which even the initiated priests did not possess.

The above (the italics being our own) may be better appreciated when thrown into a syllogistic form.

Major premise: The ancient Initiates had keys and glosses to their esoteric texts, of which they were the INVENTORS .

Minor premise: Our Orientalists have many of these keys.

Conclusion; Ergo, the Orientalists have a clue which the Initiates themselves did not possess!!

Into what were the Initiates, in such a case, initiated?—and who invented the blinds, we ask.

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* [Sayce, Archibald Henry, Lectures on the Origin and Growth of Religion as illustrated by the religion of the Ancient Babylonians. London, Williams & Norgate, 1888.]

Few Orientalists could answer this query. We are more generous, however; and may show in our next, that into which our modest Orientalists have never yet been initiated—all their alleged “clues” to the contrary.

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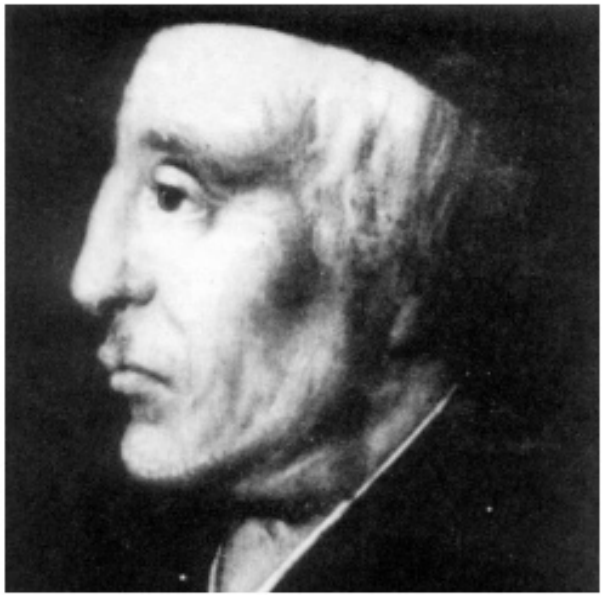
[Lucifer, Vol. VII, No. 42, February, 1891, pp. 441-450]

Go to, let us go down, and there confound their language, that they may not understand one an other’s speech . . .

—Genesis xi, vii.

II

Having done with modern physical Sciences we next turn to Western philosophies and religions. Every one of these is equally based upon, and derives its theories and doctrines from heathen, and moreover, exoteric thought. This can easily be traced from Schopenhauer and Mr. Herbert Spencer, down to Hypnotism and so-called “Mental Science.” The German philosophers modernize Buddhism; the English are inspired by Vedantism; while the French, borrowing from both, add to them Plato, in a Phrygian cap, and occasionally, as with Auguste Comte, the weird sex-worship of Mariolatry of the old Roman Catholic ecstatics and visionaries. New systems, yclept philosophical, new sects and societies, spring up now-a-days in every corner of our civilized lands. But even the highest among them agree on no one point, though each claims supremacy. This, because no science, no philosophy—being at best, but a fragment broken from the WISDOM RELIGION—can stand alone, or be complete in itself. Truth, to be complete, must represent an unbroken continuity. It must have no gaps, no missing links. And which of our modern religions, sciences or philosophies, is free from such defects? Truth is One. Even as the palest reflection of the Absolute, it can be no more dual than is absoluteness itself, nor can it have two aspects.



ROGER BACON
1214-1292

JEAN-FRANÇOIS CHAMPOLLION
1790-1832
Reproduced from Les Deux Champollions, by
A.-L. Champollion-Figeac,1887.

But such truth is not for the majorities, in our world of illusion—especially for those minds which are devoid of the noëtic element. These have to substitute for the high spiritual and quasi absolute truth the relative one, which having two sides or aspects, both conditioned by appearances, lead our "brain-minds"—one to intellectual scientific materialism, the other to materialistic or anthropomorphic religiosity. But even that kind of truth, in order to offer a coherent and complete system of something, has, while naturally clashing with its opposite, to offer no gaps and contradictions, no broken or missing links, in the special system or doctrine it undertakes to represent.

And here a slight digression must come in. We are sure to be told by some, that this is precisely the objection taken to theosophical expositions, from Isis Unveiled down to The Secret Doctrine. Agreed. We are quite prepared to confess that the latter work, especially, surpasses in these defects all the other theosophical works. We are quite ready to admit the faults charged against it by its critics—that it is badly arranged, discursive, over-burdened with digressions into by-ways of mythology, etc., etc. But then it is neither a philosophical system nor the Doctrine, called secret or esoteric, but only a record of a few of its facts and a witness to it. It has never claimed to be the full exposition of the system (it advocates) in its totality; (a) because as the writer does not boast of being a great Initiate, she could, therefore, never have undertaken such a gigantic task; and (b) because had she been one, she would have divulged still less. It has never been contemplated to make of the sacred truths an integral system for the ribaldry and sneers of a profane and iconoclastic public. The work does not pretend to set up a series of explanations, complete in all their details, of the mysteries of Being; nor does it seek to win for itself the name of a distinct system of thought—like the works of Messrs. Herbert Spencer, Schopenhauer or Comte. On the contrary, The Secret Doctrine merely asserts that a system, known as the WISDOM-RELIGION, the work of generations of adepts and seers, the sacred heirloom of pre-historic times—

—actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. Giving a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science, as sign-posts along the untrodden paths of discovery. The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools—kept, so far, secret—by which the ancient symbolism of various nations is interpreted. It does not even give the keys to it, but merely opens a few of the hitherto secret drawers. No new philosophy is set up in The Secret Doctrine, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. Its chief attempt is to show, that however divergent the respective doctrines and systems of old may seem on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or inner side of these beliefs and their symbology are examined and a careful comparison made. It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the animal in himself, and forgetting the human self, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries. This is all The Secret Doctrine claims. Are not a few facts and self-evident truths, found in these volumes—all the literary defects of the exposition notwithstanding—truths already proved practically to some, better than the most ingenious “working” hypotheses, liable to be upset any day, than the unexplainable mysteries of religious dogmas, or the most seemingly profound philosophical speculations?

Can the grandest among these speculations be really profound, when from their Alpha to their Omega they are limited and conditioned by their author's brain-mind, hence dwarfed and crippled on that Procrustean bed, cut down to fit limited sensuous perceptions which will not allow the intellect to go beyond their enchanted circle? No "philosopher" who views the spiritual realm as a mere figment of superstition, and regards man's mental perceptions as simply the result of the organization of the brain, can ever be worthy of that name.

Nor has a materialist any right to the appellation, since it means a "lover of Wisdom," and Pythagoras, who was the first to coin the compound term, never limited Wisdom to this earth. One who affirms that the Universe and Man are objects of the senses only, and who fatally chains thought within the region of senseless matter, as do the Darwinian evolutionists, is at best a sophiaphobe when not a philosophaster—never a philosopher.

Therefore is it that in this age of Materialism, Agnosticism, Evolutionism, and false Idealism, there is not a system, however intellectually expounded, that can stand on its own legs, or fail to be criticized by an exponent from another school of thought as materialistic as itself; even Mr. Herbert Spencer, the greatest of all, is unable to answer some criticisms. Many are those who remember the fierce polemics that raged a few years ago in the English and American journals between the Evolutionists on the one hand and the Positivists on the other. The subject of the dispute was with regard to the attitude and relation that the theory of evolution would bear to religion. Mr. F. Harrison, the Apostle of Positivism, charged Mr. Herbert Spencer with restricting religion to the realm of reason, forgetting that feeling and not the cognizing faculty, played the most important part in it. The "erroneousness and insufficiency" of the ideas on the "Unknowable"—as developed in Mr. Spencer's works—were also taken to task by Mr. Harrison. The idea was erroneous, he held, because it was based on the acceptation of the metaphysical absolute.

It was insufficient, he argued, because it brought deity down to an empty abstraction, void of any meaning.* To this the great English writer replied, that he had never thought of offering his "Unknowable" and Incognizable, as a subject for religious worship. Then stepped into the arena, the respective admirers and defenders of Messrs. Spencer and Harrison, some defending the material metaphysics of the former thinker (if we may be permitted to use this paradoxical yet correct definition of Mr. Herbert Spencer's philosophy), others, the arguments of the Godless and Christless Roman Catholicism of Auguste Comte,† both sides giving and receiving very hard blows. Thus, Count Goblet d'Alviella of Brussels‡ suddenly discovered in Mr. H. Spencer a kind of hidden, yet reverential Theist, and compared Mr. Harrison to a casuist of mediaeval Scholasticism.

It is not to discuss the relative merits of materialistic Evolutionism, or of Positivism either, that the two English thinkers are brought forward; but simply to point, as an illustration, to the Bable-like confusion of modern thought. While the Evolutionists (of Herbert Spencer's school) maintain that the historical evolution of the religious feeling consists in the constant abstraction of the attributes of Deity, and their final separation from the primitive concrete conceptions—this process rejoicing in the easy-going triple compound of deanthropomorphization, or the disappearance of human attributes—the Comtists on their side hold to another version.

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*As the above is repeated from memory, it does not claim to be quoted with verbal exactitude, but only to give the gist of the argument.

† The epithet is Mr. Huxley's. In his lecture in Edinburgh in 1868, On the Physical Basis of Life, this great opponent remarked that Auguste "Comte's philosophy in practice might be compendiously described as Catholicism minus Christianity . . . and, antagonistic to the very essence of Science." . . . [See p. 140 Lay Sermons, Addresses, and Reviews, London, Macmillan, 1880.]

‡ Professor of Ecclesiastical History at the University of Brussels, in a philosophical Essay on the religious meaning of the "Unknowable." [See pp. 35-56 of The Contemporary Evolution of Religious Thought in England, America and India, trs. by J. Moden, London, Wms. & Norgate, 1885.]

They affirm that fetishism, or the direct worship of nature, was the primitive religion of man, a too protracted evolution alone having landed it in anthropomorphism Their Deity is Humanity and the God they worship, Mankind, as far as we understand them. The only way, therefore, of settling the dispute, is to ascertain which of the two “philosophical” and “scientific” theories, is the less pernicious and the more probable. Is it true to say, as d’Alviella* assures us, that Mr. Spencer’s “Unknowable” contains all the elements necessary to religion; and, as that remarkable writer is alleged to imply, that “religious feeling tends to free itself from every moral element”; or, shall we accept the other extremity and agree with the Comtists, that gradually, religion will blend itself with, merge into, and disappear in altruism and its service to Humanity?

Useless to say that Theosophy, while rejecting the one-sidedness and therefore the limitation in both ideas, is alone able to reconcile the two, i.e., the Evolutionists and the Positivists—on both metaphysical and practical lines. How to do this it is not here the place to say, as every Theosophist acquainted with the main tenets of the Esoteric Philosophy can do it for himself. We believe in an impersonal “Unknowable” and know well that the ABSOLUTE, or Absoluteness, can have nought to do with worship on anthropomorphic lines; Theosophy rejects the Spencerian “He” and substitutes the impersonal IT for the personal pronoun, whenever speaking of the Absolute and the “Unknowable.” And it teaches, as foremost of all virtues, altruism and self-sacrifice, brotherhood and compassion for every living creature, without, for all that, worshipping Man or Humanity. In the Positivist, moreover, who admits of no immortal soul in men, believes in no future life or reincarnation, such a “worship” becomes worse than fetishism: it is Zoolatry, the worship of the animals For that alone which constitutes the real Man is, in the words of Carlyle, “the essence of our being, the mystery in us that calls itself ‘I’—. . . . a breath of Heaven; the Highest Being reveals himself in man.” This denied, man is but an animal—“the shame and scandal of the Universe”, as Pascal puts it.

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* [Ibid. pp. 129-152 .]

It is the old, old story, the struggle of matter and spirit, the “survival of the unfittest,” because of the strongest and the most material. But the period when nascent Humanity, following the law of the natural and dual evolution, was descending along with spirit into matter—is closed. We (Humanity) are now helping matter to ascend toward spirit; and to do that we have to help substance to disenthral itself from the viscous grip of sense. We, of the fifth Root Race, are the direct descendants of the primeval Humanity of that Race; those, who on this side of the Flood tried, by commemorating it, to save the antediluvian Truth and Wisdom, and were worsted in our efforts by the dark genius of the Earth—the spirit of matter, whom the Gnostics called Ialdabaoth and the Jews Jehovah. Think ye, that even the Bible of Moses, the book you know so well and understand so badly, has left this claim of the Ancient Doctrine without witness? It has not. Allow us to close with a (to you) familiar passage, only interpreted in its true light.

In the beginning of time, or rather, in the childhood of the fifth Race, “the whole earth was of one lip and of one speech,” saith chapter xi of Genesis. Read esoterically, this means that mankind had one universal doctrine, a philosophy, common to all; and that men were bound by one religion, whether this term be derived from the Latin word relegere, “to gather, or be united” in speech or in thought, from religens, revering the gods,” or, from religare, “to be bound fast together.” Take it one way or the other, it means most undeniably and plainly that our forefathers from beyond the “flood” accepted in common one truth—i.e., they believed in that aggregate of subjective and objective facts which form the consistent, logical and harmonious whole called by us the Wisdom-Religion.

Now, reading the first nine verses of chapter xi between the lines, we get the following information. Wise in their generation, our early fathers were evidently acquainted with the imperishable truism which teaches that in union alone lies strength—in union of thought as well as in that of nations, of course.

Therefore, lest in disunion they should be “scattered upon the face of the earth,” and their Wisdom- religion should, in consequence, be broken up into a thousand fragments; and lest they, themselves, instead of towering as hitherto, through knowledge, heavenward, should, through blind faith begin gravitating earthward—the wise men, who “journeyed from the East,” devised a plan. In those days temples were sites of learning, not of superstition; priests taught divine Wisdom, not man-invented dogmas, and the ultima thule of their religious activity did not centre in the contribution box, as at present. Thus—“‘Go to,’ they said, ‘let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name.’ And they made burnt brick and used it for stone, and built therewith a city and a tower.”

So far, this is a very old story, known as well to a Sunday school ragamuffin as to Mr. Gladstone. Both believe very sincerely that these descendants of the “accursed Ham” were proud sinners whose object was like that of the Titans, to insult and dethrone Zeus-Jehovah, by reaching “heaven,” the supposed abode of both. But since we find the story told in the revealed* Scripts, it must, like all the rest in them, have its esoteric interpretation. In this, Occult symbolism will help us.

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* A curious and rather unfortunate word to use, since, as a translation from the Latin revelare, it signifies diametrically the opposite of the now accepted meaning in English. For the word “to reveal” or “revealed” is derived from the Latin revelare, “to reveil” and not to reveal i.e., from re “again” or “back” and velare “to veil” or to hide something, from the word velum or “a vail” (or veil), a cover. Thus, instead of unvailing, or revealing. Moses has truly only “reveiled” once more the Egypto-Chaldean theological legends and allegories, into which, as one “learned in all the Wisdom of Egypt” he had been initiated. Yet Moses was not the first revealer or reveiler, as Ragon well observes. Thousands of years before him Hermes was credited with veiling over the Indian mysteries to adapt them for the land of the Pharaohs. Of course, at present there is no longer classical authority to satisfy the orthodox philologist, but the occult authority which maintains that originally the word revelare meant to “veil once more,” and hence that revelation means the throwing a veil over a subject, a blind—is positively overwhelming.

All the expressions that we have italicized, when read in the original Hebrew and according to the canons of esoteric symbolism, will yield quite a different construction. Thus:

1. “And the whole earth [mankind], was of one lip [i.e., proclaimed the same teachings] and of the same words”—not of “speech” as in the authorized version.

Now the Kabalistic meaning of the term “words” and “word” may be found in the Zohar and also in the Talmud. “Words” (Dabarim) mean “powers,” and word, in the singular, is a synonym of Wisdom; e.g., “By the uttering of ten words was the world created”—(Talmud, “Pirkey Aboth,” c. 5, Mish. 1). Here the “words” refer to the ten Sephiroth, Builders of the Universe. Again: “By the Word (Wisdom, Logos) of YHVH were the Heavens made.” (ibid.).

3-4. “And the man* [the chief leader] said to his neighbour, ‘Go to, let us make bricks [disciples] and burn them to a burning [initiate, fill them with sacred fire], let us build us a city [establish mysteries and teach the Doctrine]† and a tower [Ziggurrat, a sacred temple tower] whose top may reach unto heaven’” (the highest limit reachable in space). The great tower of Nebo, of Nabi on the temple of Bel, was called “the house of the seven spheres of heaven and earth,” and “the house of the stronghold (or strength, tagimut) and the foundation stone of heaven and earth.”

Occult symbology teaches, that to burn bricks for a city means to train disciples for magic, a “hewn stone” signifying a full Initiate, Petra the Greek and Kephas the Aramaic word for stone, having the same meaning, viz., “interpreter of the Mysteries,” a Hierophant. The supreme initiation was referred to as “the burning with great burning.”

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* This is translated from the Hebrew original. Chief-leader” (Rab-Mag) meaning literally Teacher-Magician, Master or Guru, as Daniel is shown to have been in Babylon.

† Some Homeric heroes also when they are said, like Laomedon Priam’s father, to have built cities, were in reality establishing the Mysteries and introducing the Wisdom-Religion in foreign lands.

Thus, “the bricks are fallen down, but we will build [anew] with hewn stones” of Isaiah [ix, 10] becomes clear. For the true interpretation of the four last verses of the genetic allegory about the supposed “confusion of tongues” we may turn to the legendary version of the Yezidis and read verses 5, 6, 7, and 8 in Genesis, ch. xi, esoterically:—

“And Adonai [the Lord] came down and said: ‘Behold, the people is one [the people are united in thought and deed] and they have one lip [doctrine].’ And now they begin to spread it and ‘nothing will be restrained from them [they will have full magic powers and get all they want by such power, Kriyasakti], that they have imagined.’”

And now what are the Yezidis and their version and what is Ad-onai? Ad is “the Lord,” their ancestral god; and the Yezidis are a heretical Mussulman sect, scattered over Armenia, Syria, and especially Mosul, the very site of Babel (see Chaldean Account of Genesis), who are known under the strange name of “Devil-worshippers.” Their confession of faith is very original. They recognize two powers or gods—Allah and Ad (or Ad-onai), but identify the latter with Sheitan or Satan. This is but natural since Satan is also “a son of god”* (see Job, i, 6). As stated in the Hibbert Lectures (pp. 346 and 347), Satan the “Adversary,” was the minister and angel of God. Hence, when questioned on the cause of their curious worship of one who has become the embodiment of Evil and the dark spirit of the Earth, they explain the reason in a most logical, if irreverent, manner.

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* It is commanded in Ecclesiasticus xxi, 30, not to curse Satan, “lest one should forfeit his own life.” Why? Because in their permutations “the Lord God,” Moses, and Satan are one. The name the Jews gave while in Babylon to their exoteric God, the substitute for the true Deity of which they never spoke or wrote, was the Assyrian Mosheh or Adar, the god of the scorching sun (the “Lord thy God is a consuming flame” verily!) and therefore, Mosheh or Moses, shone also. In Egypt, Typhon (Satan) the red, was identified both with the red Ass or Typhon called Set or Seth (and worshipped by the Hittites) and the same as El (the Sun god of the Assyrians and the Semites, or Jehovah), and with Moses, the red, also. (See Isis Unveiled, Vol. II, pp. 523-24.) For Moses was red-skinned. According to the Zohar (Vol. I, p. 28): B’sar d’Mosheh soomaq, i.e., “the flesh of Moses was deep red,” and the words refer to the saying “the face of Moses was like the face of the Sun” (see Qabbalah by Isaac Myer, p. 93.)

They tell you that Allah, being All-good, would not harm the smallest of his creatures. Ergo, has he no need of prayers, or burnt-offerings of the "firstlings of the flock and the fat thereof." But that their Ad, or the Devil, being All-bad, cruel, jealous, revengeful and proud, they have, in self-preservation, to propitiate him with sacrifices and burnt offerings smelling sweet in his nostrils, and to coax and flatter him. Ask any Sheik of the Yezidis of Mosul what they have to say, as to the confusion of tongues, or speech when Allah "came down to see the city and the tower which the children of men had builded"; and they will tell you it is not Allah but Ad, the god Sheitan, who did it. The jealous genius of the earth became envious of the powers and sanctity of men (as the god Vishnu becomes jealous of the great powers of the Yogis, even when they were Daityas); and therefore this deity of matter and concupiscence confused their brains, tempted and made the "Builders" fall into his nets; and thus, having lost their purity, they lost therewith their knowledge and magic powers, intermarried and became "scattered upon the face of the earth."

This is more logical than to attribute to one's "God," the All-good, such ungodly tricks as are fathered upon him in the Bible. Moreover, the legend about the tower of Babel and the confusion of speech, is like much else, not original, but comes from the Chaldeans and Babylonians.

These three were the three aspects of the manifested God (the substitute for Ain Soph, the infinite Deity) or Nature, in its three chief Kingdoms—the Fiery or Solar, the Human or Watery, the Animal or Earthy. There never was a Mosheh or Moses before the Captivity and Ezra, the deep Kabalist; and what is now Moses had another name 2,000 years before. Where are the Hebrew scrolls before that time? Moreover, we find a corroboration of this in Dr. Sayce's Hibbert Lectures (1887). Adar is the Assyrian "War God" or the Lord of Hosts and the same as Moloch. The Assyrian equivalent of Mosheh (Moses) is Mâsu, the "double" or the "twin," and Mâsu is the title of Adar, meaning also a "hero." No one who reads carefully the said Lectures from page 40 to 58 can fail to see that Jehovah, Mâsu and Adar, with several others—are permutations.

George Smith found the version on a mutilated fragment of the Assyrian tablets, though there is nothing said in it about the confusion of speech. “I have translated the word ‘speech’ with a prejudice,” he says (Chaldean Account of Genesis, p. 163), “I have never seen the Assyrian word with this meaning.” Anyone who reads for himself the fragmentary translation by G. Smith, on pages 160-163 in the volume cited, will find the version much nearer to that of the Yezidis than to the version of Genesis. It is he, whose “heart was evil” and who was “wicked,” who confused “their counsel,” not their “speech,” and who broke “the Sanctuary . . . which carried Wisdom,” and “bitterly they wept at Babel.”

And so ought to “weep” all the philosophers and lovers of ancient Wisdom; for it is since then that the thousand and one exoteric substitutes for the one true Doctrine or lip had their beginning, obscuring more and more the intellects of men, and shedding innocent blood in fierce fanaticism. Had our modern philosophers studied, instead of sneering at, the old Books of Wisdom—say the Kabala—they would have found that which would have unveiled to them many a secret of ancient Church and State. As they have not, however, the result is evident. The dark cycle of Kali Yuga has brought back a Babel of modern thought, compared with which the “confusion of tongues” itself appears a harmony. All is dark and uncertain; no argument in any department, neither in sciences, philosophy, law, nor even in religion. But, “woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness”, saith Isaiah [v, 20]. The very elements seem confused and climates shift, as if the celestial “upper ten” themselves had lost their heads. All one can do is to sit still and look on, sad and resigned, while

“The slack sail shifts from side to side;
The boat untrimm’d admits the tide;
Borne down adrift, at random toss’d,
The oar breaks short, . . . the rudder’s lost.”

A CRITICISM ON A CRITIC

[Lucifer, Vol. VII, No. 41, January, 1891, pp. 413-417]

Professor Max Müller in the New Review and in the Sanskrit Critical Journal. "Criticize criticism only."

We are glad that Professor Max Müller has noticed us in the January [1891] number of the New Review, as we thus have the opportunity of returning the compliment to the learned philologist, for whose labours in the "Science of language" we have always had a profound respect, while at the same time reserving to ourselves our own opinion as to his competency to deal either with the records or matters of Aryan religions or philosophies. The article in question is entitled "Christianity and Buddhism", and while we can congratulate neither religion on its treatment by the Professor, we sincerely sympathise with the former in that the championship of the well-known Orientalist has left her in so sorry a predicament. We shall perhaps at some later date have a few words to say on this subject, pointing out the utter ignorance of even elementary symbology displayed in the paper. At present, however, we have only to notice the first paragraph, and enter a slight protest in the name of the native pandits in general and of the Sanskrit and Pali scholars of the T.S. in particular, who are by the way sufficiently numerous in India and Ceylon.

The paragraph runs as follows:—

Who has not suffered lately from Theosophy and Esoteric Buddhism? Journals are full of it, novels overflow with it, and oh! the private and confidential letters to ask what it all really means. It is nearly as bad as the Anglo-Jewish craze and the Original Home of the Aryans. Esoteric Buddhism has no sweet odour in the nostrils of Sanskrit and Pali scholars.

They try to keep aloof from it, and to avoid all controversy with its prophets and prophetesses. But it seems hard on them that they should be blamed for not speaking out, when their silence says really all that is required. [p. 67]

Émile Burnouf did speak out, however, and the readers of the Revue des Deux Mondes know what he said for Theosophy. Another eminent Orientalist also accepted the hospitality of Lucifer's pages lately, and Professor Max Müller must now pay the penalty of refusing to listen to Harpocrates, and of taking his finger from his lips.

From this introductory paragraph, we learn the interesting fact that the Professor's calm is being somewhat disturbed and that in order to overawe a questioning public, he is endeavouring to hide himself in the cloak of scholarship, with its ever-changing hues, and to step onto the lofty pedestal of patronising Western Orientalism.

Now the English-speaking public is notorious for its love of fair-play, and is gradually waking up to the fact that it is systematically and studiously kept in ignorance of many things, which prevent it forming a just judgment, and thus is proportionately growing righteously indignant. We, therefore, consider it our duty to let the public see both sides of the picture, by giving further publicity to a criticism of our critic. This we do both on general principles, following that ideal of Justice which is the cardinal tenet of Theosophy; and also in particular, because one of the Objects of the Theosophical Society is to get learned native gentlemen to instruct the West on the Eastern systems of religion, philosophy and science, and so remove the misconceptions that Western scholars have, consciously or unconsciously, instilled into the minds of their less instructed fellow-countrymen. This criticism, on a Sanskrit poem written by the Professor, is reprinted by permission from the Sanskrit Critical Journal, and is instructive not only for the reasons given above, but also because of the information which it contains on the Vedas and the manner in which the Hindus view these hoary relics of the past.

The translation of the poem and criticism runs as follows:

THE POEM

1.

Oh friends, sing forth the praises of that wonderful great fish, whose name is Laksha, and who is beloved by many people.

2.

After he had grown strong in the sea, and had been well preserved in the rivers, he came back to us a welcome guest.

3.

May that fish (Laksha) who is to be praised by modern poets as well as by those of old, bring hither towards us the goddess of happiness, Lakshmi!

4.

Come together and look at him, how red his flesh, how beautiful his shape, how he shines like silver!

5.

When the fish has been well steeped in sauce such as emperors love, full of sweetness and delight.

6.

Then indeed we long for him here at this congress, the lovely one, a joy to look at meant to be eaten by men and women.

THE CRITICISM

THE MATSYA SUKTA

(1) The Matsya Sukta is a poem of six stanzas by Professor Max Müller in praise of a fish called Salmon, or in Germany Laksha.

After going through the above, it struck our mind at the first sight that our learned professor has made it a parody of a Vaidic Sukta, for the purpose of pleasing his friends. If your supposition be correct, we congratulate the professor on his success, but regret at the same time that the Vedas, the most sacred works of the Hindus, upon which the Hindu religion is chiefly and originally based, have been ridiculed in such a childish manner by a great and good man like Professor Max Müller, who is generally regarded as a great admirer of the Vedas, and a chief defender of Hinduism: for a parody or mockery like this might lower the Vedas in the estimation of the Hindus, who have held the highest respect from times immemorial.

(2) The Hindus consider the Vedas as ever existing with the Almighty himself, and as not composed by any being. The Hindu philosophers too, after long and earnest discussions, have established the same truth with regard to the Vedas. The ancient sages like Valmiki, Vasishta and Vyasa, etc., who were Rishis in the true sense of the word, and probably much better acquainted with the Vedas than a Rishi of this iron age, used a new style of language called Laukika or the language of men, quite different from that of the Vedas, for the purpose of keeping the purity of the Vedas unalloyed. By doing this they have strictly prohibited common men from corrupting the Vedas by interpolation of such parodies or joking poems of their own. It is evident that a parody like this lowers the Vedas, the original spring of the Hindu religion—an unbearable thing for a Hindu.

(3) On the other hand if the professor has seriously intended by this to show how vast is his command of the Vaidic language, and how deserving he is of the title (Rishi) which he has assumed, then the whole thing is quite absurd as well as highly inappropriate, and his whole attempt in this is an entire failure.

(4) For instance, we first take the name of the poem, Matsya Sukta. The word Sukta is a purely Vaidic technical term, meaning a collection of Mantras, generally used in addressing a particular deity, so that it is quite absurd to use this very word in the sense of a common poem, though it might be a collection of stanzas treating of the same subject. The stanzas written by Professor Max Müller cannot in any way be considered Vaidic Mantras, for as we have already said, according to the Hindu Sastras, the Vaidic Mantras are not creations of any existing being. Professor Max Müller is of course well acquainted with the fact, but still he calls his poem a Sukta. What greater absurdity can there be than this?

(5) A Vaidic Sukta has, first a deity or the subject matter of which it treats; second, the metre in which it is written; third, the Rishi by whom it was first seen; and fourth, Viniyoga, or its use in a particular religious ceremony. Our professor following this, also heads his poem with his deity the fish Laksha, its metre Gayatri, and its Rishi the professor himself; but he forgets to mention the last and most important thing, the Viniyoga, which is without a doubt a great defect, for without knowledge of the Viniyoga a Sukta is thoroughly useless.

(6) In fact the deity, metre, and Rishi, &c., belonging to a Sukta, are all Vaidic technicalities. The deity never means a subject matter treated of in a common poem, but only what has been treated of in a genuine Vaidic Sukta. Does the poem under review belong to an original Veda, Ric, Yajus or Saman? If not, then what right has its author to call its subject matter by a name of a deity? We shall be highly obliged if the author will kindly satisfy us with any authority.

(7) Metres are of two kinds, Vaidic and Laukika. The Vaidic Metres are chiefly confined to the Vedas while the Laukikas are only for use in common poetry. So each of the Metres, Gayatri, &c., has duplicate forms entirely differing from each other. The chief characteristic of the Vaidic form of a Metre is the accent mark of its words, i.e., each word in it must be marked with its proper accent, for it is said in the Bhashya of Panini that a word without proper accentuation kills the utterer just like Indra Satru. It is evident from the above that a Vaidic Metre cannot be used in common poetry, and even in the Vedas every word in it must be marked with its proper accent marks. But we are sorry to see that Professor Max Müller, the great Vaidic scholar of the day, has violated this rule by using the Vaidic form of the Gayatri Metre in his own poem, and moreover has not marked his words with their proper accent marks. Wonderful inappropriateness, indeed!

(8) Now regarding the Rishi, the Rishi of a Sukta means the first seer of a Sukta, or one to whom the Sukta was first revealed in its complete form. For according to the Hindu Sastras, though the Vedas are ever existing, they have occasionally disappeared at the time of Pralaya or deluge. And at the beginning of the new creation they were again partly revealed by the will of God to the internal eyes of some particular men who were called Rishis. There are a good many Rishis in the Vedas. It must however be understood here that in every creation the Vedas are revealed to the same men only. So no new Rishi can occupy a place in the Vedas. Now we may ask the favour of the professor’s supplying us with his authority for calling himself a Rishi, while already knowing that his poem can never be reckoned as an original part of the Vedas?

(9) Moreover the poem indicates neither any extraordinary skill on the author’s part, nor any uncommon scholarship in Sanskrit learning; but on the other hand it shows his deficiency in modern Sanskrit grammar. The author has written not only in the Vaidic style, but has kept throughout the Vaidic grammatical construction of words, which is not only strictly prohibited to a modern poet, but is also considered asâdhu or incorrect. So the words Purbhebhih, &c., though they might be correct according to Vaidic grammar, cannot be used by a modern poet, for none but the Rishis had the privileges of using such forms of words.

The Rishis, according to the Hindu Sastras, are of two kinds: 1st, those to whom the Mantras of the Vedas were originally revealed; 2nd, those who, being Brahman by caste, are remarkable for learning, asceticism, truthfulness and profound scholarship in the Vedas. As no Vaidic Mantra has even been revealed to the Professor, the poem under review is of course, not a Vaidic Mantra, neither is he a Brahman by caste. Thus it is evident that he has no right to use such forms of words in his composition. The famous poet Bhavabhuti, it is true, followed occasionally the Vaidic style in his writing, but be carefully kept to the modern grammatical construction throughout. So the modern poets are bound to observe always the rules of modern grammar, otherwise their writings cannot be considered sâdhu or correct.

(10) In conclusion we may point out that no extraordinary scholarship is to be found in the poem, for the poem consists of six stanzas or eight lines only, but even in these few lines, passages from the Rigveda are borrowed without the slightest alteration, as would appear from the passages quoted below from the poem as well as from the Rigveda, placed side by side for comparison.*

(11) For a Sanskrit poet nothing is more discreditable than to borrow passages from another’s works. Besides such words as adbhuta purupriya, &c., are repeated in Mantras of the same metre (Gayatri) in the Rigveda. see the Rics: sahasamputro adbhuta, so nobody feels the least difficulty in picking them up. Thus we see in the poem the author’s own words are very few and these too do not indicate any capital security in the author. In our opinion a poem like this is not a creditable performance, even if it comes from the pen of an ordinary Sanskrit scholar.

(12) Lastly it struck us very much to see that the word Lakshmi is translated as goddess of happiness. Anyone having the least acquaintance with Sanskrit literature knows very well that Lakshmi is the goddess of wealth or fortune, and not of happiness.

(13) After all the poem is full of inconsistencies and absurdities, which the readers will easily find out: for instance in the third stanza, the fish Laksha is said to be praised by modern poets, as well as by those of old times. Here Rishi is translated into a poet, which is absurd. Again in India neither the Rishis of modern nor of ancient times were acquainted even with the name of the fish. How then could it be praised by them?

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* For instance stanza three. [p. 106] the gem of the whole poem, is word for word the same as the verse cited from the Rigveda.—[EDS.]

And now a query and a remark to conclude with:—

Query: Supposing a prominent Hindu pandit had parodied one of the Psalms of David, and used it to describe a debauch; we wonder what the Society for Promoting Christian Knowledge and the other associations of the Church Militant would have said. Yet this is but a feeble comparison, for the rhythm of the Davidic hymns of initiation is irretrievably lost, thanks to Masoretic desecration, whereas the swara of the Vedas is still preserved. This is the particular desecration that the Hindus have to complain of in the professor’s poem; not to mention a hundred other things which can only be understood by the reverent mind of the student of esotericism.

Remark: We are content to leave our scholarship in the reliable hands of native gentlemen, and we prefer Bhatta Pulli to Oxford.

[At the last moment of going to press we learn that paragraph 7 is founded on a mistake of the European copyist, who forwarded a copy of the pamphlet to the writer of the criticism. The accent marks are found in the original.—EDS.]

GOING TO AND FRO

[REGARDING GIANTS AND HYPNOTISM]

[Lucifer, Vol. VII, No. 41, January, 1891, pp. 436-437]

The giants of old are a fiction—say the wise men of the modern West. Whenever the bones of an alleged gigantic race of men are found, and speedily made a pretext for the glorification of verse 4, chapter vi, in the revealed Book—there invariably comes a Cuvier to crush the flower of superstition in the bud, by showing that they are only the bones of some Dinotherium giganteum of the family of tapirs. The "Secret Doctrine" is a fairy tale and the races of giants that preceded our own, a figment of the imagination of the ancients, and now—of Theosophists.

The latter are quite willing to admit that the occasional appearance of giants and giantesses from seven to nine feet in our modern day, is not a complete proof. These are not giants in the strict sense of the term, though the scientifically demonstrated tendency to revert to the original type, is there, still unimpaired. To become a complete demonstration of this, the skeleton frames of our modern Goliaths and the structure of their bones, ought to be proportionate in breadth and thickness to the length of the body and also the size of the head. As this is not the case, the abnormal length may be due as much to hypertrophic causes as to reversion.

To all such problems one answer has been constantly given, "time will show" (See, The Secret Doctrine, Vol. II, p. 277 et seq.) "If the skeletons of the prehistoric ages have failed so far (which is positively denied) to prove the claim here advanced, it is but a question of time."

And now it is believed the time has come and the first proof is very satisfactory. We quote from The Galignani Messenger of June 21 and 23, 1890, the news of the following find, from an article headed “Giants of Old”, which speaks for itself:—

Giants figure so often in our legends and the most ancient histories of the world that it has been a serious question whether a race of gigantic men has not existed at some remote period of time—for example, during the quaternary epochs of the large mammals, the mastodon, mammoth, and so on—and whether the type may not have survived into later times. Pigmies would have a better chance of continuing to subsist under the supremacy of the normal man. The giants, like the greater quadrupeds, would be exterminated. Our oldest human fossils, however, such as the Neanderthal and Cro-Magnon skulls, do not indicate an extraordinary stature. Very tall skeletons have, no doubt, been found in some dolmens and barrows, but they are supposed to belong to the bronze age race, which is still an element of the European population. M. G. de Lapouge has recently made a discovery which tends to re-open this question. At the prehistoric cemetery of Castelnau, near Montpellier, which dates from the eras of polished stone and bronze, he found last winter, among many crania, one of enormous size, which could only belong to a man very much over 2 metres (6 ft. 6 in.) in height, and of a morphologic type common in the dolmens of Lozère. It was the skull of a healthy youth about 18 years of age. Moreover, in the earth of a tumulus of vast extent, containing cists of the bronze age, more or less injured by superposed sepulchres of the early iron age, he found some fragments of human bones of a most abnormal size. For instance, part of a tibia 0.16 metre in circumference, part of a femur 0.13 metre in girth, and the inferior part of a humerus twice the ordinary dimensions. Everything considered M. de Lapouge estimates that the height of this subject must have been about 3½ metres (11 ft.)—that is to say, a veritable giant, according to the popular notion. He must have lived during the quaternary period or the beginning of the present, but whether he was an instance of hypertrophy or one of an extinct race of giants, it is impossible as yet to say. Singularly enough, tradition fixes the valley of a giant very near the spot in the cavern of Castelnau where the bones have been taken from the tumulus.

“Hypertrophy”—extending over the “length, breadth, and thickness” of the body, crowned, moreover with a head, or cranium “of enormous size”—looks suspiciously like an empty pretext to make an exploding theory hold out a little longer.

It is well that science should be cautious, but even the forty “Immortals” in all the majesty of their academical slumbers, would be laughed at were they to attempt to make us believe that the abnormal size of the Russian child-giantess, the six-and-a-half footer, aged nine, was due to chronic dropsy!

———————

The criminal use of hypnotic suggestion has come largely to the front in the Eyraud-Bompard trial at Paris. The evidence given by Professor Liégeois of the famous medical school at Paris, was particularly interesting. He related the case of a woman whom he had hypnotised, and to whom he had made the suggestion that she had seen two tramps steal £20 from a lady, and he told her to go to a magistrate and lay an information. She did so, and gave an exact description of the two men, repeating her statement on several subsequent occasions. The professor also gave the further following evidence:

There is a case of a dentist in Paris who, in a state of hypnotism, was seen to steal things out of a broker’s shop. Further experiments were made upon him, and he was known to commit thefts in his normal state, have no reason whatever for doing so, which were suggested to him while in a state of hypnotism. An eloquent preacher, who had often heard of hypnotic “suggestion,” experimented on a young man who was a good subject, telling him to go and steal a certain thing and bring it to him. The young man did exactly as he was told. On another occasion, acting under directions given him in the same state, the same person astonished the congregation by commencing in a loud voice to read the Gospels. A third time he was sent to steal and was caught in the act. An officer in barracks suggested to a hypnotizable bugler that he was a sub-lieutenant. The bugler at once went to the colonel to announce his promotion, to the astonishment of the colonel, who said, “The man is mad! Take him to the infirmary.” When the bugler awoke some hours later he remembered nothing whatever about it, and his adventure caused much amusement among the officers. Dr. Liégeois wished to show the jury some photographs of a hypnotizable person to whom it was suggested that he had received a severe burn, and this so entered into his system that in thirty-six hours marks appeared on the body as if the burn had really taken place.

The President: “I cannot allow that; it is quite irregular.” Dr. Liégeois then went on with this narration of cases, citing one which occurred at Vouziers more than half a century ago, where two murders were committed by a man in an hypnotic state, who was declared irresponsible for his actions.

There is no doubt that the general publication of the details and methods of hypnotic suggestion has brought society face to face with a very serious peril. Many persons will probably think that, after all, there is a good deal to be said for the ancient plan of keeping secret knowledge which placed in the hands of unscrupulous persons control over the subtler forces of Nature.

COMMENTS ON "THE THEOSOPHICAL SOCIETY AND H.P.B."

[Lucifer, Vol. VII, No. 42, February, 1891, pp. 451-455]

[I gladly give room to the protest which follows. It is wise and timely, and may, perhaps, ward off worse than "petty criticisms of H.P.B." Needless to say that Mrs. Besant's article would not have appeared had I seen it before publication. But I may point out to Mr. Patterson that much of his protest, however true, is not exactly aimed at what Mrs. Besant wrote. She did not say that the T. S. taught any particular doctrines, but merely expressed her own view that the position of one who belonged to the T. S. and ungenerously carped at the pioneer who founded it was illogical. This is clearly a matter of opinion, and Mr. Patterson puts the opposing view. One has but to read the new "Constitution and Rules of the Theosophical Society" for 1891 (in the Supplement of the January Theosophist), to find in Article xiii, 2, that "no Fellow, Officer, or Council of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain any doctrine as being that advanced or advocated by the Society"; and whatever we do, we have to abide by the Rules of the T.S. Mrs. Besant would have done more wisely to have called her article "Comments on the E. S. of the Theosophical Society and H.P.B.," she would then have been on the safe side; for a member of the E.S. who receives instructions emanating from the Masters of the Occult Philosophy, and doubts at the same time the genuineness of the source, or the honesty of the humble transmitter of the old esoteric doctrines—lies to his own soul, and is untrue to his pledge. He cannot be honest and remain in the E.S., in such a case. But then, the Esoteric Section, its qualification "of the T.S." notwithstanding, does not represent the latter, and in future it will drop the additional words altogether.

From the very beginning its second rule stated, that the “Esoteric Section has no official or corporate connection with the Exoteric Society” (see Lucifer of October, 1888).* Henceforth it will be called “the Esoteric School of Theosophy,” simply. Meanwhile, I thank our brother, Mr. Patterson, for giving me this opportunity of expressing my feelings.—H.P.B.]

In the December number of Lucifer in an article entitled “The Theosophical Society and H.P.B.” there are the following statements:—

“The following article expresses the views of many members of the Theosophical Society who feel strongly that it is time that some protest should be made against the constant petty criticisms levelled at H.P.B. As co-editor I put in this article, which has not been submitted to H.P.B., nor will she see it until the magazine is issued; so she is in no sense responsible for its appearance.”—ANNIE BESANT.

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* [This has reference to the following Statement which was published in Lucifer, Vol. III, October, 1888, p. 176:

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the real founders of the T.S., the following order has been issued by the President Founder:—

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body, to be known as the “Esoteric Section of the Theosophical Society.”

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the Members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President-Founder.

III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with: Mme. H. P. BLAVATSKY, 17 Lansdowne Road, Holland Park, London, W.

(Signed) H. S. OLCOTT,

President in Council.

Attest:—H. P. BLAVATSKY.

—Compiler.]

“Now touching the position of H.P.B., to and in the Theosophical Society, the following is a brief exposition of it as it appears to many of us:—

“(1). Either she is a messenger from the Masters, or else she is a fraud.

“(2). In either case the Theosophical Society would have no existence without her.

“(3). If she is a fraud she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist.

“(4). If H.P.B. is a true messenger, opposition to her is opposition to the Masters, she being their only channel to the Western World.

“(5). If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are Masters, and H.P.B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H.P.B. cannot be separated before the world.

“If the members care at all for the future of the Society, if they wish to know that the twentieth century will see it standing high above the strife of parties, a beacon-light in the darkness for the guiding of men, if they believe in the Teacher who founded it for human service, let them now rouse themselves from slothful indifference, sternly silence all dissensions or petty follies in their ranks, and march shoulder to shoulder for the achievement of the heavy task laid upon their strength and courage. If Theosophy is worth anything it is worth living for and worth dying for. If it is worth nothing, let it go at once and for all.”

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On these last grounds let us stand. If it is worth anything it is worth living for and dying for; and worth working for and worth writing for, and worth taking some risks for; and at the risk of incurring misunderstanding, and at the risk of hurting the feelings of those whose feelings should not be hurt, this article is written and some exception taken to that just quoted from.

For it does seem as though its author, through her impetuous kindness and loyalty, had allowed her judgment to be partially influenced by her feelings. And although there are few Theosophists who will disagree with her in most of her issues, yet there seems to be a little grain of erroneous opinion in them from which a large and poisonous growth may spring. If this is so, it is only true brotherliness to point it out. It lies first in the statement that: “If there are no Masters the Theosophical Society is an absurdity and there is no use of keeping it up”. And again in another statement which says: “Once accept the philosophy you must accept her (H.P.B.).” May not much harm be done by the holding of such views? May they not tend to keep many out who would be benefited by being in; and for whom the Society was largely founded? Are not the statements in their nature somewhat dogmatic? Have we not still in our natures some of that intolerance which forcing rather than leading, persecuted in the name of righteousness? For there are subtle transformations possible in our characters, which will bring the old faults out in new guises, and we are none, not one, quite free from intolerance. The churches have creeds; but applicants for admission are usually given to understand that they need not be fully accepted; and they seldom are. The Theosophical Society has no creeds, but its members seem scarcely able to avoid making them in spite of all efforts to the contrary. And watchfulness as to the Theosophical movement must lead those who believe in the Masters to see how strenuously they and their mouth-piece H.P.B. are working against the development of them. If this Theosophical movement is to be carried on successfully through the three or four generations of the first seventy-five years of the coming century, we must be very heedful. What do the Constitution and the by-laws of the Society, what does the application for admission into it tell us? Not one word as to belief. They simply contain provisions which tend to guarantee liberty and cultivate tolerance. Is it not contrary to their spirit to say: “Once accept the philosophy you must accept her”?

Accept what philosophy? The Society has none. Not long since an earnest student searching for Truth, but not one of our members, asked if we were not Jesuitical. Was her position not well taken? It was, if we as a Society have a philosophy. We constantly cry out we have no creeds, no dogmas, no beliefs, and we almost as constantly, or at any rate very frequently, unintentionally give the lie to this.

And why speak of the Society as an absurdity without Masters? Are its objects, especially the first, nothing? If those objects were even partially lived up to, and again let us say "especially the first," would no good come of it? Most certainly, and it is perhaps this good which the Masters are seeking, rather than the acceptance of any philosophy, or any recognition of themselves.*

Even a recognized authoritative leader may be dangerous. H.P.B. herself is always inculcating self-reliance, and discouraging any dependence upon others, herself included.

She understands that the true alchemist seeks to have men throw their opinions into one common melting pot, knowing that they will take out all of the Truth which they put in, and some of their errors transmuted. It is the real change of base metals into gold.

If the Society has an authoritative leader, beliefs will be accepted simply on authority, and a belief thus accepted is almost of necessity perverted. Look at the doctrines of Karma and Reincarnation. Many regard it as quite heterodox not to accept them; and yet the first is often made a fetish of, and both are by many crudely understood; the one often being looked at in a way to make of it a positive fatalism, the other a kind of personal resurrection. This comes from reliance upon certain persons or books accepted as authority. Such reliance is against the presumable wish of the Masters. We must seize on our own truth and digest it ourselves: and if we do we cannot so pervert it.

A true servant should try not simply to obey, but, if possible, to intuitively grasp the wishes of the one served. In the article referred to in this paper it is said that H.P.B., is "willing to efface herself if thereby her mission might the better prosper"

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* Our Brother, Mr. Patterson, is quite correct.—[H.P.B.]

And would she not say “First Humanity and then the Theosophical Society, and last myself”.* Referring to the Coulomb scandal it is said “But then, instead of closing up around the assailed Teacher, and defending to the utmost her position and her honour, the fatal policy was adopted of attempting to minimise her position in the Society”. True, perhaps; but how best could she have been defended? An ill-planned sortie is, of course, unwise There may be a hidden enemy in wait, and we are told that the powers of darkness are very active, vigilant and cunning. We may, in ill-advised movements be simply following out their hypnotic suggestions; and any statement which does not tally with the exact truth is an ill-advised sortie. And when it is said that: “If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up”, a mis-statement is made. Let us by all means close round our teacher, but as she would have us; not as we ourselves might like. And to do this we must remember that we must lead, not force, people to the truth We must do it with all tenderness, all gentleness, all patience, all sweetness. We must present our views for the weak ones, not the strong ones. Not in the way of temporising, but by giving out those truths which are most needed We must try to understand that we are now to learn to be true shepherds when our time comes, and while being schooled must bear in mind that it is the lost sheep we are to save. The honest materialist, the honest agnostic, the honest spiritualist, the honest christian-scientist, the honest dogmatic christian, may be an honest disbeliever in H. P. B. and the Masters, and an honest member of the Theosophical Society too, provided he is enlisted in the cause of humanity. †

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* Most decidedly so; such has been always my principle, and I hope it is that of my friend and colleague, Col. H. S. Olcott, our President—[H.P.B.]

† I have repeated these words for years: it is my stereotyped answer to enquirers who ask me whether belief in the MASTERS is obligatory in joining the T. S.—[H. P. B.]

Let us hold the doors wide open; let us set up no unnecessary barriers, and let us wait outside until the last one has entered. We can thus best serve, thus best defend. This is not a policy of silence; it does not prevent our using pen and voice in defence of our beloved leader; but it should prevent making belief in her a qualification, even if an unwritten one, for membership in good standing in the Theosophical Society. There are now many good members who are doubters on this point. Don't let us drive them away by intolerance. Perhaps they are under a dark illusion cast by the Brothers of the Shadow. But to force them will not help them, and do no good to any one. If, metaphorically speaking, we slap the face of any one who may speak disrespectfully of H.P.B., we will not help her reputation but rather strengthen the calumniator in his attitude. Our line of defence cannot be well chosen if it does harm. And it will do harm if made in such a way as to make a belief in any person or philosophy a criterion of good standing. Let us stand shoulder to shoulder; let us strengthen those ties which we are forming for this and the coming incarnations; let us by all means be grateful to her from whom so much has come to us and the rest of humanity, but let us for the sake of others be judicious. Let us make disbelievers in H.P.B., disbelievers in Karma, disbelievers in Reincarnation, disbelievers in the Masters as welcome, or more welcome, into the Society than others, provided always they wish to form the nucleus of a universal brotherhood.

All this is said earnestly and sincerely, but with some trepidation, the higher plane of carelessness not having been attained, and indifference to others' opinions not having been acquired. But when so prominent a member of our Society as the author of "The Theosophical Society and H.P.B." propounds what appears to some of us dangerous doctrine, we have no right to be silent.

H. T. PATTERSON, F.T.S.

MISCELLANEOUS NOTES

[Lucifer, Vol. VII, No. 41, January, 1891, p. 392]

[Max Müller is mentioned as saying that Siva was drinking Bhang. To this H.P.B. remarks:]

Bhang is exoterically a strong intoxicant; but in esoteric symbology it stands for one of the siddhis or occult powers. But a Western Sanskritist may be well pardoned for being ignorant of the difference.

THE INDIAN GENERAL SECRETARYSHIP

[The Theosophist, Vol. XII, No. 5, Supplement to February, 1891, p. xxii]

TO COLONEL H. S. OLCOTT,

President-Founder of The Theosophical Society,

Adyar, Madras.

My Dear Colleague,

I hereby heartily approve of your appointment of Mr. Bertram Keightley to be General Secretary of the Indian Section.

Although I shall thus be deprived of his services for a longer period than was originally contemplated, still I am very pleased that he should be able to assist you and our Indian brethren in any way possible.

Yours most fraternally,

H. P. BLAVATSKY.

THE DEVIL'S OWN THOUGHTS ON ORMUZD AND AHRIMAN

[Lucifer, Vol. VIII, No. 43, March, 1891, pp. 1-9]

"Hail, holy Light, offspring of Heaven first-born!
Or of the Eternal coeternal beam
May I express thee unblamed? since God is light,
And never but in unapproached light
Dwelt from eternity—dwelt then in thee,
Bright effluence of bright essence increate!"
—Milton, Paradise Lost, Book III, lines 1-6.

"Satan with thoughts inflamed of highest design,
Puts on swift wings, and toward the gates of Hell
Explores his solitary flight . . . . "
Ibid., Book II, lines 630-632.

No more philosophically profound, no grander or more graphic and suggestive type exists among the allegories of the World-religions than that of the two Brother-Powers of the Mazdean religion, called Ahura Mazda and Angra Mainyu, better known in their modernized form of Ormuzd and Ahriman. Of these two emanations, "Sons of Boundless Time"—Zeruana-Akarana—itself issued from the Supreme and Unknowable Principle,* the one is the embodiment of "Good Thought" (Vohû-Manô), the other of "Evil Thought" (Âkô-Manô). The "King of Light" or Ahura Mazda, emanates from Primordial Light† and forms or creates by means of the "Word," Honover (Ahuna-Vairya), a pure and holy world. But Angra Mainyu, though born as pure as his elder brother, becomes jealous of him, and mars everything in the Universe, as on the earth, creating Sin and Evil wherever he goes.

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* Though this deity is the "First-born," yet metaphysically and logically Ormuzd comes in order as a fourth emanation (compare with Parabrahm-Mulaprakriti and the three Logoi, in The Secret Doctrine). He is the Deity of the manifested plane. In the esoteric interpretation of the Avestian sacred allegories, AHURA or ASURA is a generic name for the sevenfold Deity, the Ruler of the Seven Worlds; and Hvaniratha (our earth) is the fourth, in plane and number. We have to distinguish between such names as Ahura Mazdâo, Varana, the "Supreme" deity and the synthesis of the Ameshâspends, etc. The real order would be: the Supreme or the One Light, called the Eternal, then Zeruana-Akarana (compare Vishnu in his abstract sense as the Boundless pervading All and Kâla, Time), the Fravashi or the Ferouer of Ormuzd (that eternal Double or Image which precedes and survives every god, man and animal), and finally Ahura Mazda Himself.

The two Powers are inseparable on our present plane and at this stage of evolution, and would be meaningless, one without the other. They are, therefore, the two opposite poles of the One Manifested Creative Power, whether the latter is viewed as a Universal Cosmic Force which builds worlds, or under its anthropomorphic aspect, when its vehicle is thinking man. For Ormuzd and Ahriman are the respective representatives of Good and Evil, of Light and Darkness, of the spiritual and the material elements in man, and also in the Universe and everything contained in it. Hence the world and man are called the Macrocosm and the Microcosm, the great and the small universe, the latter being the reflection of the former. Even exoterically, the God of Light and the God of Darkness are, both spiritually and physically, the two ever-contending Forces,

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† Zeruana-Akarana means, at the same time, Infinite Light, Boundless Time, Infinite Space and Fate (Karma). See Vendidad, Farg. xix, 9 (29).

JEROME ANDERSON
1847-?
Reproduced from The Path, New York, Vol. VIII, April, 1893.

whether in Heaven or on Earth.* The Parsis may have lost most of the keys that unlock the true interpretations of their sacred and poetical allegories, but the symbolism of Ormuzd and Ahriman is so self-evident, that even the Orientalists have ended by interpreting it, in its broad features, almost correctly. As the translator of the Vendidad writes, “Long before the Parsis had heard of Europe and Christianity, commentators, explaining the myth of Tahmurath, who rode for thirty years on Ahriman as a horse, interpreted the feat of the old legendary king as the curbing of evil passions and restraining Ahriman in the heart of man.”† The same writer broadly sums up Magism in this wise:—

The world, such as it is now, is twofold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyu, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict, how Angra Mainyu invaded the world of Ahura Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathustra. When the appointed time is come a son of the lawgiver, still unborn, named Saoshyant (Sosiosh) will appear, Angra Mainyu and hell will be destroyed, men will rise from the dead, and everlasting happiness will reign over all the world.

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* The Parsis, the last relic of the ancient Magi, or Fire-worshippers of the noble Zoroastrian system, do not degrade their Deity by making him the creator of the evil spirits as well as of the pure angels. They do not believe in Satan or the Devil, and therefore, their religious system cannot in truth be termed dualistic. A good proof of this was afforded about half a century ago, at Bombay, when the Rev. Dr. Wilson, the Orientalist, debated the subject with the Parsi high-priests, the Dasturs. The latter very philosophically denied his imputation, and demonstrated to him that far from accepting the texts of their Sacred Books literally, they regarded them as allegorical as far as Ahriman was concerned. For them he is a symbolical representation of the disturbing elements in Kosmos and of the evil passions and animal instincts in man (Vendidad).

† Vendidad, trans. by J. Darmesteter. “Introduction” p. lvi.

Attention is drawn to the sentences italicised by the writer, as they are esoteric. For the Sacred Books of the Mazdeans as all the other sacred Scriptures of the East (the Bible included), have to be read esoterically. The Mazdeans had practically two religions, as almost all the other ancient nations—one for the people and the other for the initiated priests. Esoterically, then, the underlined sentences have a special significance, the whole meaning of which can be obtained only by the study of occult philosophy. Thus, Angra Mainyu, being confessedly, in one of its aspects, the embodiment of man's lowest nature, with its fierce passions and unholy desires, "his hell" must be sought for and located on earth. In occult philosophy there is no other hell—nor can any state be comparable to that of a specially unhappy human wretch. No "asbestos" soul, inextinguishable fires, or "worm that never dies," can be worse than a life of hopeless misery upon this earth. But it must, as it has once had a beginning, have also an end. Ahura Mazda alone,* being the divine, and therefore the immortal and eternal symbol of "Boundless Time," is the secure refuge the spiritual haven of man. And as Time is twofold, there being a measured and finite time within the Boundless, Angra Mainyu is only a periodical and temporary Evil. He is Heterogeneity as developed from Homogeneity. Descending along the scale of differentiating nature on the cosmic planes, both Ahura Mazda and Angra Mainyu become, at the appointed time, the representatives and the dual type of man, the inner or divine INDIVIDUALITY, and the outer personality, a compound of visible and invisible elements and principles. As in heaven, so on earth; as above, so below. If the divine light in man, the Higher Spirit-Soul, forms including itself, the seven Ameshaspends (of which Ormuzd is the seventh, or the synthesis), Ahriman, the thinking personality the animal soul, has in its turn its seven Archidevs opposed to the seven Ameshâspends.

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* Ahura Mazda stands here no longer as the supreme One God of eternal Good and Light, but as its own Ray, the divine EGO which informs man—under whatever name.

During our life cycle, the good Yazatas, the 99,999 Fravashi (or Ferouers) and even the “Holy Seven”, the Ameshâspends themselves,* are almost prowerless against the Host of wicked Devs—the symbols of cosmic opposing powers and of human passions and sins.† Fiends of evil, their presence radiates and fills the world with moral and physical ills: with disease, poverty, envy and pride, with despair, drunkenness, treachery, injustice, and cruelty, with anger and bloody-handed murder. Under the advice of Ahriman, man from the first made his fellow-man to weep and suffer. This state of things will cease only on the day when Ahura Mazda, the sevenfold deity, assumes his seventh name‡ or aspect. Then, will he send his “Holy Word” Mathra Spenta (or the “Soul of Ahura”) to incarnate in Saoshyant Sosiosh), and the latter will conquer Angra Mainyu. Sosiosh is the prototype of “the faithful and the true” of the Revelation, and the same as Vishnu in the Kalki-avatara. Both are expected to appear as the Saviour of the World, seated on a white horse and followed by a host of spirits or genii, mounted likewise on milk-white steeds.¶ And then, men will arise from the dead and immortality come.§

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* The gods of light, the “immortal seven,” of whom Ahura Mazda is the seventh. They are deified abstractions.

† Or devils.

‡ In verse 16th of Yasht XIX [Zamyâd Yasht] we read: “I invoke the glory of the Ameshâspends, who all seven, have one and the same thinking, one and the same speaking, one and the same doing, one and the same lord, Ahura Mazda.” As an occult teaching says: During each of the seven periods (Races) the chief ruling Light is given a new name: i.e., one of the seven hidden names, the initials of which compose the mystery name of the Septenary Host, viewed as one.

¶ Nosk, ii. 176. Compare Rev., xix, 11-14, “I saw heaven opened, and behold a white horse; and he that sat upon him . . . and the armies followed him upon white horses.”

§ Yasht xix, 89 et seq.

Now the latter is of course purely allegorical. It stands in the occult sense, that materialism and sin being called death, the materialist, or the unbeliever, is “a dead man”—spiritually. Occultism has never regarded the physical personality as the man; nor has Paul, if his Epistle to the Romans (vi-vii), is correctly understood. Thus mankind, arrived “at the appointed time” (the end of our present Round), at the end of the cycle of gross material flesh, will, with certain bodily changes, have come to a clearer spiritual perception of the truth. Redemption from flesh means a proportionate redemption from sin. Many are those who seeing will believe, and, in consequence, rise “from the dead.” By the middle of the Seventh Race, says an occult prophecy, the struggle of the two conflicting Powers (Buddhi and Kama-Manas) will have almost died out. Everything that is irredeemably sinful and wicked, cruel and destructive, will have been eliminated, and that which is found to survive will be swept away from being, owing, so to speak, to a Karmic tidal-wave in the shape of scavenger-plagues, geological convulsions and other means of destruction. The Fifth Round will bring forth a higher kind of Humanity; and, as intelligent Nature always proceeds gradually, the last Race of this Round must necessarily develop the needed materials thereof. Meanwhile, we are still in the Fifth Race of the Fourth Round only, and in the Kaliyuga, into the bargain. The deadly strife between spirit and matter, between Light and Goodness and Darkness and Evil, began on our globe with the first appearance of contrasts and opposites in vegetable and animal nature, and continued more fiercely than ever after man had become the selfish and personal being he now is. Nor is there any chance of its coming to an end before falsehood is replaced by truth, selfishness by altruism, and supreme justice reigns in the heart of man. Till then, the noisy battle will rage unabated. It is selfishness, especially; the love of Self above all things in heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins. No; Ashmogh, the cruel “biped serpent,” is not so easily reduced.

Before the poor creature now in the clutches of Darkness is liberated through Light, it has to know itself. Man, following the Delphic injunction, has to become acquainted with, and gain the mastery over, every nook and corner of his heterogeneous nature, before he can learn to discriminate between HIMSELF and his personality. To accomplish this difficult task, two conditions are absolutely requisite: one must have thoroughly realised in practice the noble Zoroastrian precept: “Good thoughts, good words, good deeds,” and must have impressed them indelibly on his soul and heart, not merely as a lip-utterance and form-observance. Above all, one has to crush personal vanity beyond resurrection.

Here is a suggestive fable and a charming allegory from the old Zoroastrian works. From the first incipient stage of Angra Mainyu’s power, he and his wicked army of fiends opposed the army of Light in everything it did. The demons of lust and pride, of corruption and impiety, systematically destroyed the work of the Holy Ones. It is they who made beautiful blossoms poisonous; graceful snakes, deadly; bright fires, the symbol of deity, full of stench and smoke; and who introduced death into the world. To light, purity, truth, goodness and knowledge, they opposed darkness, filth, falsehood, cruelty and ignorance. As a contrast to the useful and clean animals created by Ahura Mazda, Angra Mainyu created wild beasts and bloodthirsty fowls of the air. He also added insult to injury and deprecated and laughed at the peaceful and inoffensive creations of his elder brother. “It is thine envy,” said the holy Yazatas one day to the unholy fiend, the evil-hearted, “Thou art incapable of producing a beautiful and harmless being, O cruel Angra Mainyu”. . .

The arch-fiend laughed and said that he could. Forthwith he created the loveliest bird the world had ever seen. It was a majestic peacock, the emblem of vanity and selfishness, which is self-adulation in deeds.

“Let it be the King of Birds,” quoth the Dark One, “and let man worship him and act after his fashion.”

From that day “Melek Taus” (the Angel Peacock) became the special creation of Angra Mainyu, and the messenger through which the arch-fiend is invoked by some* and propitiated by all men.

How often does one see strong-hearted men and determined women moved by a strong aspiration towards an ideal they know to be the true one, battling successfully, to all appearance, with Ahriman and conquering him. Their external Selves have been the battle-ground of a most terrible, deadly strife between the two opposing Principles; but they have stood firmly—and won. The dark enemy seems conquered; it is crushed in fact, so far as the animal instincts are concerned. Personal selfishness, that greed for self, and self only, the begetter of most of the evils—has vanished; and every lower instinct, melting like soiled icicles under the beneficent ray of Ahura Mazda, the radiant EGO-SUN, has disappeared, making room for better and holier aspirations. Yet, there lurks in them their old and but partially destroyed vanity, that spark of personal pride which is the last to die in man. Dormant it is, latent and invisible to all, including their own consciousness; but there it is still. Let it awake but for an instant, and the seemingly crushed-out personality comes back to life at the sound of its voice, arising from its grave like an unclean ghoul at the command of the midnight incantator. Five hours—nay, five minutes even—of life under its fatal sway, may destroy the work of years of self-control and training, and of laborious work in the service of Ahura Mazda, to open wide the door anew to Angra Mainyu. Such is the result of the silent and unspoken but ever-present worship of the only beautiful creation of the Spirit of Selfishness and Darkness.

Look around you and judge of the deadly havoc made by this last and most cunning of Ahriman’s productions notwithstanding its external beauty and harmlessness. Century after century, year after year, all is changing; everything is progressing in this world; one thing only changeth not—human nature.

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* The Yezidis, or “Devil Worshippers,” some of whom inhabit the plains of ancient Babylonia, to this day worship Melek Taus, the peacock, as the messenger of Satan and the mediator between the Arch-fiend and men.

Man accumulates knowledge, invents religions and philosophies, but himself remains still the same. In his ceaseless chase after wealth and honours and the will-o'-the-wisps of novelty, enjoyment and ambition, he is ever moved by one chief motor—vain selfishness. In these days of so-called progress and civilization, when the light of knowledge claims to have replaced almost everywhere the darkness of ignorance, how many more volunteers do we see added to the army of Ahura Mazda, the Principle of Good and Divine Light? Alas, the recruits of Angra Mainyu, the Mazdean Satan, outnumber these, daily more and more. They have overrun the world, these worshippers of Melek Taus, and the more they are enlightened the easier they succumb. This is only natural. Like Time, both the boundless and the finite, Light is also twofold; the divine and the eternal, and the artificial light, which paradoxically but correctly defined, is the darkness of Ahriman. Behold on what objects the best energies of knowledge, the strongest human activity, and the inventive powers of man are wasted at the present hour: on the creation, amelioration and perfection of war-engines of destruction, on guns and smokeless powders, and weapons for the mutual murder and decimation of men. Great Christian nations seek to outvie each other in the discovery of better means for destroying human life, and for the subjecting by the strongest and the craftiest of the weakest and the simplest, for no better reason than to feed their peacock-vanity and self-adulation; and Christian men eagerly follow the good example. Whereon is spent the enormous wealth accumulated through private enterprize by the more enlightened through the ruin of the less intelligent? Is it to relieve human suffering in every form, that riches are so greedily pursued? Not at all. For now, just as 1,900 years ago, while the beggar Lazarus is glad to feed on the crumbs that fall from the rich man's table, no means are neglected by Dives to hedge himself off from the poor. The minority that gives and takes care that its left hand remains ignorant of what its right hand bestows, is quite insignificant when compared with the enormous majority who are lavish in their charity—only because they are eager to see their names heralded by the press to the world.

Great is the power of Ahriman! Time rolls on, leaving with every day the ages of ignorance and superstition further behind, but bringing us in their stead only centuries of ever-increasing selfishness and pride. Mankind grows and multiplies, waxes in strength and (book-) wisdom; it claims to have penetrated into the deepest mysteries of physical nature; it builds railroads and honeycombs the globe with tunnels; it erects gigantic towers and bridges, minimizes distances, unites the oceans and divides whole continents. Cables and telephones, canals and railways more and more with every hour unite into one “happy” family, but only to furnish the selfish and the wily with every means of stealing a better march on the less selfish and improvident. Truly the “upper ten” of science and wealth have subjected to their sweet will and pleasure, the Air and the Earth, the Ocean and the Fire. This, our age, is one of progress, indeed, an era of the most triumphant display of human genius. But what good has all this great civilization and progress done to the millions in the European slums, to the armies of the “great unwashed”? Have any of these displays of genius added one comfort more to the lives of the poor and the needy? Is it not true to say that distress and starvation are a hundred times greater now than they were in the days of the Druids or of Zoroaster? And is it to help the hungry multitudes that all this is invented, or again, only to sweep off the couch of the rich the last-forgotten rose-leaves that may uncomfortably tickle their well-fed bodies? Do electric wonders give one additional crust of bread to the starving? Do the towers and the bridges, and the forests of factories and manufactures, bring any mortal good to the sons of men, save giving an additional opportunity to the wealthy to vampirize or “sweat” their poorer brother? When, I ask again, at what time of the history of mankind, during its darkest days of ignorance, when was there known such ghastly starvation as we see now? When has the poor man wept and suffered, as he weeps and suffers in the present day —say, in London, where for every club-visitor who dines and wines himself daily, at a price that would feed twenty-five families for a whole day, one may count hundreds and thousands of starving wretches.

Under the very windows of the fashionable City restaurants, radiant with warmth and electric lights, old trembling women and little children may be seen daily, shivering and fastening their hungry eyes on the food they smell each time the entrance door is opened. Then they “move on”—by order, to disappear in the dark gloom, to starve and shiver and finally to die in the frozen mud of some gutter. . . .

The “pagan” Parsis know not, nor would their community tolerate, any beggars in its midst, least of all— STARVATION!

Selfishness is the chief prompter of our age; Chacun pour soi, Dieu pour tout le monde, its watchword. Where then is the truth, and what practical good has done that light brought to mankind by the “Light of the World,” as claimed by every Christian? Of the “Lights of Asia” Europe speaks with scorn, nor would it recognize in Ahura Mazda a divine light. And yet even a minor light (if such) when practically applied for the good of suffering mankind, is a thousand times more beneficent than even infinite Light, when confined to the realm of abstract theories. In our days the latter Light has only succeeded in raising the pride of Christian nations to its acme, in developing their self-adulation, and fostering hard-heartedness under the name of all-binding law. The “personality” of both nation and individual has thrown deep roots into the soil of selfish motives; and of all the flowers of modern culture those that blossom the most luxuriously are the flowers of polite Falsehood, Vanity, and Self-exaltation.

Few are those who would confess or even deign to see, that beneath the brilliant surface of our civilization and culture lurks, refusing to be dislodged, all the inner filth of the evils created by Ahriman; and indeed, the truest symbol, the very picture of that civilization is the last creation of the Arch-fiend—the beautiful Peacock. Truly saith Theosophy unto you—it is the Devil’s Own.

MISCELLANEOUS NOTES

[Lucifer, Vol. VIII, No. 43, March, 1891, pp. 31, 85]

[Speaking of the renowned painter, Antoine Wiertz. the writer says that “he felt convinced that in the forthcoming ages, men will become in knowledge as well as in physique colossal giants in comparison with us, the present pigmies.” To this H.P.B. remarks:]

This is a teaching of occult philosophy. Theosophists believing in cycles feel confident that our races will ultimately return to their primeval gigantic size and consequently to their knowledge of the secrets of nature.

[In one of his canvases, Wiertz has represented the Men of the Future; they are shown moving in the heavenly spaces, where they drive chariots, fly about, and rest on clouds; they enjoy omniscience in a world free from strife. To this H.P.B. remarks:]

Occult Theosophy teaches us that such is the fate in store for the highest of the men of the seventh Round and Race. Wiertz was an unconscious Theosophist.

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[In connection with a statement to the effect that H.P.B. went to India “led by the Great Spirit, who is in constant communion with the spirits of the other world.”]

The individual of that name is not aware of having been led into India by any “Spirit”, great or small. Colonel H. S. Olcott and H. P. Blavatsky went to India because such was the wish of their MASTERS in Eastern philosophy, and those Masters are no “Spirits,”—but living men.

[BERTRAM KEIGHTLEY AND THE THEOSOPHIST]

[The original of this Letter is in the Adyar Archives.]

London, March 20, 1891.

I hereby authorize Bertram Keightly to receive my share of the proceeds of The Theosophist magazine and utilize such monies for the current expenses of the Indian Section of the T. S., or for any pressing needs of the Headquarters at Adyar.

H. P. BLAVATSKY.

[ANNIE BESANT AND THE ESOTERIC SECTION]

[The following two documents are in the Archives of the Theosophical Society, Adyar, Madras, India. The first one is in the handwriting of G.R.S. Mead and is signed by H.P.B. To the left of her signature appears the undeciphered hieroglyphic which is reproduced in facsimile. The acknowledgment below is in the handwriting of William Quan Judge.]

Strictly Private, Theosophical Society,

E.S. 19, Avenue Road,

Regent’s Park,

London, N.W., March 31, 1891.

I hereby appoint Mrs. Annie Besant (Councillor of the E.S.) to be my agent and representative during her visit to the U.S.

She is directed to call together Lodges and Groups of the E.S. whenever practicable and to explain such matters as are necessary.

Bro. W. Q. Judge is requested to give Mrs. Besant all the aid necessary for this undertaking.
H. P. BLAVATSKY . . .

Head of the E.S.

Read and Recorded April 11/91,

WILLIAM QUAN JUDGE

Sec. U.S.

[The second document is in the handwriting of H.P.B. and is acknowledged in the hand of W.Q. Judge.]

E. S.

O R D E R

I hereby appoint in the name of the MASTER, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section & Recorder of the Teachings.

H. P. B. . . .

To Annie Besant, C.S. of the I.G. of the E.S. & R. of the T.
April 1, 1891.
Read and Recorded April 11/91.
William Q. Judge,
Sec. U.S.

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THE NEGATORS OF SCIENCE

[Lucifer, Vol. VIII, No. 44, April, 1891, pp. 89-98]

As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers evil nor is conscious, I know that thou art better grounded in the doctrines received by us from our ancestors and in the sacred orgies of Dionysos, than to believe them; for the mystic symbols are well known to us, who belong to the "Brotherhood."

—PLUTARCH.

Of late, Theosophists in general, and the writer of the present paper especially, have been severely taken to task for disrespect to science. We are asked what right we have to question the conclusions of the most eminent men of learning, to refuse recognition of infallibility (which implies omniscience) to our modern scholars? How dare we, in short, "contemptuously ignore" their most undeniable and "universally accepted theories," etc., etc. This article is written with the intention of giving some reasons for our sceptical attitude.

To begin with, in order to avoid a natural misunderstanding in view of the preceding paragraph, let the reader at once know that the title, "The NEGATORS of Science," applies in nowise to Theosophists. Quite the reverse. By "Science" we here mean ANCIENT WISDOM, while its "Negators" represent modern materialistic Scientists.

Thus we have once more “the sublime audacity” of, David-like, confronting, with an old-fashioned theosophical sling for our only weapon, the giant Goliath “armed with a coat of mail,” and weighing “five thousand shekels of brass,” truly. Let the Philistine deny facts, and substitute for them his “working hypotheses:” we reject the latter and defend facts, “the armies of the one living TRUTH.”

The frankness of this plain statement is certain to awake all the sleeping dogs, and to set every parasite of modern science snapping at our editorial heels. “Those wretched Theosophists!” will be the cry. “How long shall they refuse to humble themselves; and how long shall we bear with this evil congregation?” Well, it will certainly take a considerable time to put us down, as more than one experiment has already shown. Very naturally, our confession of faith must provoke the wrath of every sycophant of the mechanical and animalistic theories of the Universe and Man; and the numbers of these sycophants are large, even if not very awe-inspiring. In our cycle of wholesale denial the ranks of the Didymi are daily reinforced by every new-baked materialist and so-called “infidel,” who escapes, full of reactive energy, from the narrow fields of church dogmatism. We know the numerical strength of our foes and opponents, and do not underrate it. More: in this present case even some of our best friends may ask, as they have done before now: “Cui bono? why not leave our highly respectable, firmly-rooted, official Science, with her scientists and their flunkeys, severely alone?”

Further on it will be shown why; when our friends will learn that we have very good reason to act as we do. With the true, genuine man of science, with the earnest, impartial, unprejudiced and truth-loving scholar—of the minority, alas! we can have no quarrel, and he has all our respect. But to him who, being only a specialist in physical sciences—however eminent, matters not—still tries to throw into the scales of public thought his own materialistic views upon metaphysical and psychological questions (a dead letter to him) we have a good deal to say. Nor are we bound by any laws we know of, divine or human, to respect opinions which are held erroneous in our school, only because they are those of so-called authorities in materialistic or agnostic circles.

Between truth and fact (as we understand them) and the working hypotheses of the greatest living physiologists—though they answer to the names of Messers. Huxley, Claude Bernard, Du Bois-Reymond, etc., etc.—we hope never to hesitate for one instant. If, as Mr. Huxley once declared, soul, immortality and all spiritual things "lie outside of [his] philosophical enquiry" (Physical Basis of Life),* then, as he has never enquired into these questions, he has no right to offer an opinion. They certainly lie outside the grasp of materialistic physical science, and, what is more important, to use Dr. Paul Gibier's felicitous expression, outside the luminous zone of most of our materialistic scientists. These are at liberty to believe in the "automatic action of nervous centres" as primal creators of thought; that the phenomena of will are only a complicated form of reflex actions, and what not—but we are as much at liberty to deny their statements. They are specialists—no more. As the author of Le Spiritisme (fakirisme occidental) admirably depicts it, in his latest work:—

A number of persons, extremely enlightened on some special point of science, take upon themselves the right of pronouncing arbitrarily their judgment on all things; are ready to reject everything new which shocks their ideas, often for the sole reason that if it were true they could not remain ignorant of it! For my part I have often met this kind of self-sufficiency in men whom their knowledge and scientific studies ought to have preserved from such a sad moral infirmity, had they not been specialists, holding to their specialty. It is a sign of relative inferiority to believe oneself superior. In truth, the number of intellects afflicted with such gaps (lacunes) is larger than is commonly believed. As there are individuals completely refractory to the study of music, of mathematics, etc., so there are others to whom certain areas of thought are closed. Such of these who might have distinguished themselves in . . . . medicine or literature, would probably have signally failed in any occupation outside of what I will call their lucid zone,

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* [Huxley, Thomas, "On the Physical Basis of Life," sermon delivered at Edinburgh, Nov. 8, 1868, published subsequently in the Fortnightly Review. See Lay Sermons, Addresses, and Reviews of Prof. Huxley, 1880 ed.—Compiler.]

by comparison with the action of those reflectors, which, during night, throw their light into a zone of luminous rays, outside of which all is gloomy shadow and uncertainty. Every human being has his own lucid zone, the extension, range and degree of luminosity of which, varies with each individual.

There are things which lie outside the conceptivity of certain intellects; they are outside their lucid zone.* . . . . .

This is absolutely true whether applied to the scientist or his profane admirer. And it is to such scientific specialists that we refuse the right to sit in Solomon's seat, in judgment over all those who will not see with their eyes, nor hear with their ears. To them we say: We do not ask you to believe as we do, since your zone limits you to your specialty; but then do not encroach on the zones of other people. And, if you will do so nevertheless, if, after laughing in your moments of honest frankness at your own ignorance; after stating repeatedly, orally and in print, that you, physicists and materialists, know nothing whatever of the ultimate potentialities of matter, nor have you made one step towards solving the mysteries of life and consciousness—you still persist in teaching that all the manifestations of life and intelligence, and the phenomena of the highest mentality, are merely properties of that matter of which you confess yourselves quite ignorant,† then—

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* Physiologie Transcendentale. Analyse des Choses. . . . Dr. Paul Gibier, Dentu, Paris, (1889) pp. 33, 34.

† "In perfect strictness, it is true that chemical investigation can tell us little or nothing, directly of the composition of living matter, and. . . it is also, in strictness, true that we KNOW NOTHING about the composition of any body whatever, as it is." [See p. 129 of Thomas H. Huxley's Lay Sermons, Addresses, & Reviews, London, Macmillan, 1880; itals and capitalizations are H.P.B.'s.]

—you can hardly escape the charge of humbugging the world.* The word “humbug” is used here advisedly, in its strictest etymological Websterian meaning, that is, “imposition under unfair pretences—in this case, of science. Surely it is not expecting too much of such learned and scholarly gentlemen that they should not abuse their ascendency and prestige over people’s minds to teach them something they themselves know nothing about; that they should abstain from preaching the limitations of nature, when its most important problems have been, are, and ever will be, insoluble riddles to the materialist! This is no more than asking simple honesty from such teachers.

What is it, that constitutes the real man of learning? Is not a true and faithful servant of science (if the latter is accepted as the synonym of truth) he, who besides having mastered a general information on all things is ever ready to learn more, because there are things that he admits he does not know?† A scholar of this description will never hesitate to give up his own theories, whenever he finds them—not clashing with fact and truth, but—merely dubious. For the sake of truth he will remain indifferent to the world’s opinion, and that of his colleagues, nor will he attempt to sacrifice the spirit of a doctrine to the dead-letter of a popular belief.

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* This is what the poet laureate of matter, Mr. Tyndall, confesses in his works concerning atomic action: “Through pure excess of complexity. . . the most highly trained intellect, the most refined and disciplined imagination retires in bewilderment from the contemplation of the problem. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature.” [Tyndall, John, Fragments of Science; 1870 Lecture on “The Scientific Use of Imagination,” pp. 153-154, N.Y., Appleton, 1872.] And yet they do not hesitate to grapple with nature’s spiritual and psychic problems—life, intelligence and the highest consciousness—and attribute them all to matter.

† And therefore it is not to such that these well-known humorous verses, sung at Oxford, would apply:
“I am the master of this college,

And what I know not is not knowledge.”

Independent of man or party, fearless whether he gets at logger-heads with biblical chronology, theological claims, or the preconceived and in-rooted theories of materialistic science; acting in his researches in an entirely unprejudiced frame of mind, free from personal vanity and pride, he will investigate truth for her own fair sake, not to please this or that faction; nor will he dislocate facts to make them fit in with his own hypothesis, or the professed beliefs of either state religion or official science. Such is the ideal of a true man of science; and such a one, whenever mistaken—for even a Newton and a Humboldt have made occasional mistakes—will hasten to publish his error and correct it, and not act as the German naturalist, Haeckel, has done. What the latter did is worth a repetition. In every subsequent edition of his Pedigree of Man he has left uncorrected the sozoura ("unknown to science", Quatrefages tells us), and his prosimiae allied to the loris, which he describes as "without marsupial bones, but with placenta" (Pedigree of Man, p. 77), when years ago it has been proved by the anatomical researches of messrs. "Alphonse Milne-Edwards and Grandidier . . . that the prosimiae of Haeckel have no decidua . . . no placenta" (Quatrefages, The Human Species, p. 110*). This is what we, Theosophists, call downright dishonesty. For he knows the two creatures he places in the fourteenth and eighteenth stages of his genealogy in the Pedigree of Man to be myths in nature, and that far from any possibility of their being the direct or indirect ancestors of apes—let alone man, "they cannot even be regarded as the ancestors of the zonoplacential mammals" according to Quatrefages. And yet Haeckel palms them off still, on the innocent, and the sycophants of Darwinism, only, as Quatrefages explains, "because the proof of their existence arises from the necessity of an intermediate type"!! We fail to see any difference between the pious frauds of a Eusebius "for the greater glory of God," and the impious deception of Haeckel for "the greater glory of matter" and—man's dishonour.

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* [. . . "a diffuse placenta," according to the New York, Appleton & Co., 1884 ed.—Compilers.]

Both are forgeries—and we have a right to denounce both.

The same with regard to other branches of science. A specialist—say a Greek or Sanskrit scholar, a paleographer, an archaeologist, an Orientalist of any description—is an "authority" only within the limits of his special science just as is an electrician or a physicist in theirs. And which of these may be called infallible in his conclusions? They have made, and still go on making mistakes, each of their hypotheses being only a surmise, a theory for the time being—and no more. Who would believe today, with Koch's craze upon us, that hardly a few years ago, the greatest authority on pathology in France, the late Professor Vulpian, Doyen of the Faculty of Medicine in Paris, denied the existence of the tubercular microbe? When, says Doctor Gibier, (his friend and pupil) M. Bouley laid before the Academy of Sciences a paper on the tubercular baccillus, he was told by Vulpian that "this germ could not exist," for "had it existed it would have been discovered before now, having been hunted after for so many years!"*

Just in the same way every scientific specialist of whatever description denies the doctrines of Theosophy and its teachings; not that he has ever attempted to study or analyze them, or to discover how much truth there may be in the old sacred science, but simply because it is not modern science that has discovered any of them; and also because, having once strayed away from the main road into the jungles of material speculation, the men of science cannot return back without pulling down the whole edifice after them. But the worst of all is, that the average critic and opponent of the Theosophical doctrines is neither a scientist, nor even a specialist. He is simply a flunkey of the scientists in general; a repeating parrot and a mimicking ape of that or another "authority," who makes use of the personal theories and conclusions of some well-known writer, in the hope of breaking our heads with them.

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* Physiologie Transcendentale. Analyse des Choses, etc., Dr. P. Gibier, pp. 213 and 214.

Moreover, he identifies himself with the “gods” he serves or patronizes. He is like the Zouave of the Pope’s body-guard who, because he had to beat the drum at every appearance and departure of St. Peter’s “Successor,” ended by identifying himself with the apostle. So with the self-appointed flunkey of the modern Elohim of Science. He fondly imagines himself “as one of us,” and for no more cogent reason than had the Zouave: he, too, beats the big drum for every Oxford or Cambridge Don whose conclusions and personal views do not agree with the teachings of the Occult Doctrine of antiquity.

To devote, however, to these braggarts with tongue or pen one line more than is strictly necessary, would be waste of time. Let them go. They have not even a “zone” of their own, but have to see things through the light of other people’s intellectual “zones.”

And now to the reason why we have once more the painful duty of challenging and contradicting the scientific views of so many men considered each more or less “eminent,” in his special branch of science. Two years ago, the writer promised in The Secret Doctrine, Vol. II, p. 798, a third and even a fourth volume of that work. This third volume (now almost ready) treats of the ancient Mysteries of Initiation, gives sketches—from the esoteric stand-point—of many of the most famous and historically known philosophers and hierophants (every one of whom is set down by the Scientists as an impostor), from the archaic down to the Christian era, and traces the teachings of all these sages to one and the same source of all knowledge and science—the esoteric doctrine or WISDOM-RELIGION. No need our saying that from the esoteric and legendary materials used in the forthcoming work, its statements and conclusions differ greatly and often clash irreconcilably with the data given by almost all the English and German Orientalists. There is a tacit agreement among the latter—including even those who are personally inimical to each other—

—to follow a certain line of policy in the matter of dates;* of denial to “adepts” of any transcendental knowledge of any intrinsic value; of the utter rejection of the very existence of siddhis, or abnormal spiritual powers in man. In this the Orientalists, even those who are materialists, are the best allies of the clergy and biblical chronology. We need not stop to analyze this strange fact, but such it is. Now the main point of Volume III of The Secret Doctrine is to prove, by tracing and explaining the blinds in the works of ancient Indian, Greek, and other philosophers of note, and also in all the ancient Scriptures—the presence of an uninterrupted esoteric allegorical method and symbolism; to show, as far as lawful, that with the keys of interpretation as taught in the Eastern Hindo-Buddhistic Canon of Occultism, the Upanishads, the Purânas, the Sutras, the Epic poems of India and Greece, the Egyptian Book of the Dead, the Scandinavian Eddas, as well as the Hebrew Bible, and even the classical writings of Initiates (such as Plato, among others)—all, from first to last, yield a meaning quite different from their dead letter texts. This is flatly denied by some of the foremost scholars of the day. They have not got the keys, ergo —no such keys can exist. According to Dr. Max Müller no pandit of India has ever heard of an esoteric doctrine (Gupta-Vidya, nota bene). In his Edinburgh Lectures the Professor made almost as cheap of Theosophists and their interpretations, as some learned Shastris—let alone initiated Brahmins—make of the learned German philologist himself. On the other hand, Sir Monier-Williams undertakes to prove that the Lord Gautama Buddha never taught any esoteric philosophy (!!), thus giving the lie to all subsequent history, to the Arhat-Patriarchs, who converted China and Tibet to Buddhism,

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* Says Prof. A. H. Sayce in his excellent Preface to Dr. Schliemann’s Troja . . .: “The natural tendency of the student of today is to post-date rather than to ante-date, and to bring everything down to the latest period that is possible.” This is so, and they do it with a vengeance. The same reluctance is felt to admit the antiquity of man, as to allow to the ancient philosopher any knowledge of that which the modern student does not know. Conceit and vanity!

and charging with fraud the numerous esoteric schools still existing in China and Tibet.* Nor, according to Professor B. Jowett, the Master of Balliol College, is there any esoteric or gnostic element in the Dialogues of Plato, not even in that pre-eminently occult treatise, the Timaeus.† The Neo-Platonists, such as Ammonius Saccas, Plotinus, Porphyry, etc., etc., were ignorant, superstitious mystics, who saw a secret meaning where none was meant, and who, Plato heading them, had no idea of real science. In the scholarly appreciation of our modern scientific luminaries, in fact, science (i.e., knowledge) was in its infancy in the days of Thales, Pythagoras and even of Plato; while the grossest superstition and "twaddle" reigned in the times of the Indian Rishis. Pânini, the greatest grammarian in the world, according to Professors Weber and Max Müller was unacquainted with the art of writing, and so also everyone else in India, from Manu to Buddha, even so late as 300 years B.C. On the other hand, Professor A. H. Sayce, an undeniably great paleographer and Assyriologist, who kindly admits such a thing as an esoteric school and occult symbology among the Accado-Babylonians, nevertheless claims that the Assyriologists have now in their possession all the keys required for the right interpretation of the secret glyphs of the hoary past. Methinks, we know the chief key used by himself and his colleagues:—trace every god and hero, whose character is in the least doubtful, to a solar myth, and you have discovered the whole secret; an easier undertaking, you see, than for a "Wizard of the North" to cook an omelette in a gentleman's hat. Finally, in the matter of esoteric symbology and Mysteries, the Orientalists of today seem to have forgotten more than the initiated priests of the days of Sargon (3750 years B.C., according to Dr. Sayce) ever knew.

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* See Edkin's Chinese Buddhism, and read what this missionary, an eminent Chinese scholar who lived long years in China, though himself very prejudiced as a rule, says of the esoteric schools.

† See Preface to his translation of Timaeus. [Dialogues, Vol. III, p. 524 in Oxford ed. of 1875.]

Such is the modest claim of the Hibbert Lecturer for 1887.

Thus, as the personal conclusions and claims of the above-named scholars (and of many more) militate against the theosophical teachings, in this generation, at any rate, the laurels of conquest will never be accorded by the majority to the latter. Nevertheless, since truth and fact are on our side, we need not despair, but will simply bide our time. Time is a mighty conjuror; an irresistible leveller of artificially grown weeds and parasites, a universal solvent for truth. Magna est veritas et prevalebit. Meanwhile, however, the Theosophists cannot allow themselves to be denounced as visionaries, when not "frauds," and it is their duty to remain true to their colours, and to defend their most sacred beliefs. This they can do only by opposing to the prejudiced hypotheses of their opponents, (a) the diametrically opposite conclusions of their colleagues—other scientists as eminent specialists in the same branches of study as themselves; and (b) the true meaning of sundry passages disfigured by these partizans, in the old scriptures and classics. But to do this, we can pay no more regard to these illustrious personages in modern science, than they do to the gods of the "inferior races." Theosophy, the Divine Wisdom or TRUTH is, no more than was a certain tribal deity—"a respecter of persons." We are on the defensive, and have to vindicate that which we know to be implicit truth: hence, for a few editorials to come, we contemplate a series of articles refuting our opponents—however learned.

And now it becomes evident why it is impossible for us to "leave our highly respectable, firmly-rooted official science severely alone."

Meanwhile we may close with a few parting words to our readers Power belongs to him who knows; this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false—belongs only to those who place truth above their own petty personalities. Those only who having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and any truth—

—once the latter is undeniable and has been demonstrated to them—those alone, I say, may hope to get at the ultimate knowledge of things. It is useless to search for such among the proud scientists of the day, and it would be folly to expect the aping masses of the profane to turn against their tacitly accepted idols. Therefore is it also useless for a theosophical work of any description to expect justice. Let some unknown MS. of Macaulay, of Sir W. Hamilton, or John Stuart Mill, be printed and issued today by the Theosophical Publishing Company, and the reviewers—if any—would proclaim it ungrammatical and un-English, misty and illogical. The majority judge of a work according to the respective prejudices of its critics, who in their turn are guided by the popularity or unpopularity of the authors, certainly never by its intrinsic faults or merits. Outside theosophical circles, therefore, the forthcoming volumes of The Secret Doctrine are sure to receive at the hands of the general public a still colder welcome than their two predecessors have found.* In our day, as has been proved repeatedly, no statement can hope for a fair trial, or even hearing, unless its arguments run on the lines of legitimate and accepted enquiry, remaining strictly within the boundaries of either official, materialistic science, or emotional, orthodox theology.

Our age, reader, is a paradoxical anomaly. It is preeminently materialistic, and as pre-eminently pietist, a Janus age, in all truth. Our literature, our modern thought and progress so-called, run on these two parallel lines, so incongruously dissimilar, and yet both so popular and so very “proper” and “respectable,” each in its own way. He who presumes to draw a third line, or even a hyphen of reconciliation, so to speak, between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, who after reading three lines on the first page,

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* [Vols. III and IV of The Secret Doctrine are not definitely known to have existed in manuscript form. Evidence concerning them is contradictory.]

two in the middle of the book, and the closing sentence, will proclaim it "unreadable"; it will be mocked by the sycophants of science and church, misquoted by their flunkeys, and rejected even by the pious railway stalls, while the average reader will not even understand its meaning. The still absurd misconceptions in the cultured circles of Society about the teachings of the "Wisdom-religion" (Bodhism), after the admirably clear and scientifically presented explanations of its elementary doctrines by the author of Esoteric Buddhism, are a good proof in point. They might serve as a caution even to those amongst us, who, hardened in almost a life-long struggle in the service of our Cause, are neither timid with their pens, nor in the least disconcerted or appalled by the dogmatic assertions of scientific "authorities." And yet they persist in their work, although perfectly aware that, do what they may, neither materialism nor doctrinal pietism will give theosophical philosophy a fair hearing in this age. To the very end, our doctrine will be systematically rejected, our theories denied a place, even in the ranks of those ever-shifting, scientific ephemera —called the "working hypotheses" of our day. To the advocates of the "animalistic" theory, our cosmogenetical and anthropogenetical teachings must be "fairy tales," truly. "How can we" asked one of the champions of the men of science of a friend, "accept the rigmaroles of ancient Babus (?!) even if taught in antiquity, once they go in every detail against the conclusions of modern science. As well ask us to replace Darwin by Jack the Giant-Killer!" Quite so; for those who would shirk any moral responsibility it seems certainly more convenient to accept descent from a common simian ancestor, and see a brother in a dumb, tailless baboon, rather than acknowledge the fatherhood of the Pitris, the fair "sons of the gods," or to have to recognize as a brother, a starveling from the slums, or a copper-coloured man of an "inferior" race. "Hold back!" shout in their turn the pietists, "you can never hope to make respectable church-going Christians—'Esoteric Buddhists'!"

Nor are we in any way anxious to attempt the metamorphosis; the less so, since the majority of the pious Britishers have already, and of their own free will and choice, become Exoteric Boothists.

De gustibus non est disputandum.

In our next, we mean to enquire how far Prof. Jowett is right, in his Preface to Timaeus, in stating that “the fancies of the Neo-Platonists . . . have nothing to do with the interpretation of Plato,” and that “the so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge,” not to say ignorance. The learned Master of Balliol denies the use of any esoteric symbology by Plato in his works. We Theosophists maintain it and must try to give our best proofs for the claims preferred. Meanwhile the reader’s attention is drawn to the excellent article on “The Purânas” which follows.

[Two years later, the second installment of this essay was published in the pages of Lucifer, with the following introductory Note signed by Annie Besant: “This fragment was accidentally overlooked among H.P.B.’s MSS. and was put aside with some not yet wanted. It is the second part of her last article, and though it is only a fragment I publish it, for it has the pathetic quality of having been written at the very last, and is the work at which she was engaged when her pen was broken by the touch of Death.”]

II

ON AUTHORITIES IN GENERAL,

AND THE AUTHORITY OF MATERIALISTS, ESPECIALLY

[Lucifer, Vol. XII, No. 68, April, 1893, pp. 97-101]

In assuming the task of contradicting “authorities” and of occasionally setting at nought the well established opinions and hypotheses of men of Science, it becomes necessary in the face of repeated accusations to define our attitude clearly at the very outset. Though, where the truth of our doctrines is concerned, no criticism and no amount of ridicule can intimidate us, we would nevertheless be sorry to give one more handle to our enemies, as a pretext for an extra slaughter of the innocent; nor would we willingly lead our friends into an unjust suspicion of that to which we are not in the least prepared to plead guilty.

One of such suspicions would naturally be the idea that we must be terribly self-opinionated and conceited. This would be false from A to Z. It does not at all stand to reason that because we contradict eminent professors of Science on certain points, we therefore claim to know more than they do of Science; nor, that we even have the benighted vanity of placing ourselves on the same level as these scholars. Those who would accuse us of this would simply be talking nonsense, for even to harbour such a thought would be the madness of conceit—and we have never been guilty of this vice. Hence, we declare loudly to all our readers that most of those “authorities” we find fault with, stand in our own opinion immeasurably higher in scientific knowledge and general information than we do. But, this conceded, the reader is reminded that great scholarship in no way precludes great bias and prejudice; nor is it a safeguard against personal vanity and pride.

A Physicist may be an undeniable expert in acoustics, wave-vibrations, etc., and be no Musician at all, having no ear for music. None of the modern bootmakers can write as Count Leo Tolstoi does; but any tyro in decent shoemaking can take the great novelist to task for spoiling good materials in trying to make boots. Moreover, it is only in the legitimate defence of our time-honoured Theosophical doctrines, opposed by many on the authority of materialistic Scientists, entirely ignorant of psychic possibilities, in the vindication of ancient Wisdom and its Adepts, that we throw down the gauntlet to Modern Science. If in their inconceivable conceit and blind materialism they will go on dogmatizing upon that about which they know nothing—nor do they want to know—then those who do know something have a right to protest and to say so publicly and in print.

Many must have heard of the suggestive answer made by a lover of Plato to a critic of Thomas Taylor, the translator of the works of this great Sage. Taylor was charged with being but a poor Greek scholar, and not a very good English writer. “True,” was the pert reply; “Tom Taylor may have known far less Greek than his critics; but he knew Plato far better than any of them does.”* And this we take to be our own position.

We claim no scholarship in either dead or living tongues, and we take no stock in Philology as a modern Science. But we do claim to understand the living spirit of Plato’s Philosophy, and the symbolical meaning of the writings of this great Initiate, better than do his modern translators, and for this very simple reason. The Hierophants and Initiates of the Mysteries in the Secret Schools in which all the Sciences inaccessible and useless to the masses of the profane were taught, had one universal, Esoteric tongue—the language of symbolism and allegory. This language has suffered neither modification nor amplification from those remote times down to this day. It still exists and is still taught.

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* [Prof. A. Wilder. Also quoted in Isis Unveiled, Vol. II, p. 109 from Intro. to Taylor’s Eleusinian and Bacchic Mysteries p. 27, 4th. ed.; p. xix, 3rd ed. 1875 (Rpr. by Wizards Bookshelf, 1980.)]

There are those who have preserved the knowledge of it, and also of the arcane meaning of the Mysteries; and it is from these Masters that the writer of the present protest had the good fortune of learning, howbeit imperfectly, the said language. Hence her claim to a more correct comprehension of the arcane portion of the ancient texts written by avowed Initiates—such as were Plato and Iamblichus, Pythagoras, and even Plutarch—than can be claimed by, or expected from, those who, knowing nothing whatever of that "language" and even denying its existence altogether, yet set forth authoritative and conclusive views on everything Plato and Pythagoras knew or did not know, believed in or disbelieved. It is not enough to lay down the audacious proposition, "that an ancient Philosopher is to be interpreted from himself [i.e., from the dead-letter texts] and by the contemporary history of thought";* he who lays it down has first of all to prove to the satisfaction, not of his admirers and himself alone, but of all, that modern thought does not woolgather in the question of Philosophy as it does on the lines of materialistic Science. Modern thought denies Divine Spirit in Nature, and the Divine element in mankind, the Soul's immortality and every noble conception inherent in man. We all know that in their endeavors to kill that which they have agreed to call "superstition" and the "relics of ignorance" (read "religious feelings and metaphysical concepts of the Universe and Man"), Materialists like Prof. Huxley or Mr. Grant Allen are ready to go to any length in order to ensure the triumph of their soul-killing Science. But when we find Greek and Sanskrit scholars and doctors of theology, playing into the hands of modern materialistic thought, pooh-poohing everything they do not know, or that of which the public—or rather Society, which ever follows in its impulses the craze of fashion, of popularity or unpopularity—disapproves, then we have the right to assume one of two things: the scholars who act on these lines are either moved by personal conceit, or by the fear of public opinion; they dare not challenge it at the risk of unpopularity.

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* [M. A. Jowett, The Dialogues of Plato; Introduction to the Timaeus Vol. III, p. 524 (2nd ed.) 1875]

In both cases they forfeit their right to esteem as authorities. For, if they are blind to facts and sincere in their blindness, then their learning, however great, will do more harm than good, and if, while fully alive to those universal truths which Antiquity knew better than we do—though it did express them in more ambiguous and less scientific language—our Philosophers will still keep them under the bushel for fear of painfully dazzling the majority's eyes, then the example they set is most pernicious. They suppress the truth and disfigure metaphysical conceptions, as their colleagues in physical Science distort facts in material Nature into mere props to support their respective views, on the lines of popular hypotheses and Darwinian thought. And if so, what right have they to demand a respectful hearing from those to whom TRUTH is the highest, as the noblest, of all religions?

The negation of any fact or claim believed in by the teeming millions of Christians and non-Christians, of a fact, moreover, impossible to disprove, is a serious thing for a man of recognized scientific authority, in the face of its inevitable results. Denials and rejections of certain things, hitherto held sacred, coming from such sources, are for a public taught to respect scientific data and bulls, as good as unqualified assertions. Unless uttered in the broadest spirit of Agnosticism and offered merely as a personal opinion, such a spirit of wholesale negation—especially when confronted with the universal belief of the whole of Antiquity, and of the incalculable hosts of the surviving Eastern nations in the things denied—becomes pregnant with dangers to mankind. Thus the rejection of a Divine Principle in the Universe, of Soul and Spirit in man and of his Immortality, by one set of Scientists; and the repudiation of any Esoteric Philosophy existing in Antiquity, hence, of the presence of any hidden meaning based on that system of revealed learning in the sacred writings of the East (the Bible included), or in the works of those Philosophers who were confessedly Initiates, by another set of "authorities"—are simply fatal to humanity.

Between missionary enterprise—encouraged far more on political than religious grounds*—and scientific Materialism, both teaching from two diametrically opposite poles that which neither can prove or disprove, and mostly that which they themselves take on blind faith or blind hypothesis, the millions of the growing generations must find themselves at sea. They will not know, any more than their parents know now, what to believe in, whither to turn for truth. Weightier proofs are thus required now by many than the mere personal assumptions and negations of religious fanatics and irreligious Materialists, that such or another thing exists or has no existence.

We, Theosophists, who are not so easily caught on the hook baited with either salvation or annihilation, we claim our right to demand the weightiest, and to us undeniable proofs that truth is in the keeping of Science and Theology. And as we find no answer forthcoming, we claim the right to argue upon every undecided question, by analyzing the assumptions of our opponents. We, who believe in Occultism and the archaic Esoteric Philosophy, do not, as already said, ask our members to believe as we do, nor charge them with ignorance if they do not. We simply leave them to make their choice. Those who decide to study the old Science are given proofs of its existence; and corroborative evidence accumulates and grows in proportion to the personal progress of the student. Why should not the negators of ancient Science—to wit, modern Scholars—do the same in the matter of their denials and assertions; i.e., why don't they refuse to say either yea or nay in regard to that which they really do not know, instead of denying or affirming it a priori as they all do?

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* We maintain that the fabulous sums spent on, and by, Christian missions, whose propaganda brings forth such wretched moral results and gets so few renegades, are spent with a political object in view. The aim of the missions, which, as in India, are only said to be "tolerated" (sic) seems to be to pervert people from their ancestral religions, rather than to convert them to Christianity, and this is done in order to destroy in them every spark of national feeling. When the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers.

COL. HENRY STEEL OLCOTT
From a photograph taken by F. Lukera,
Amsterdam, Holland.

ALLEN GRIFFITHS
1853-?
Reproduced from the The Path, New York, Vol. VIII, May, 1893.

Why do not our Scientists proclaim frankly and honestly to the whole world, that most of their notions—e.g., on life, matter, ether, atoms, etc., each of these being an unsolvable mystery to them—are not scientific facts and axioms, but simple "working hypotheses." Or again, why should not Orientalists—but too many of them are "Reverends"—or Regius Professor of Greek, a Doctor of Theology, and a translator of Plato, like Professor Jowett, mention, while giving out his personal views on the Greek Sage, that there are other scholars as learned as he is who think otherwise. This would only be fair, and more prudent too, in the face of a whole array of evidence to the contrary, embracing thousands of years in the past. And it would be more honest than to lead less learned people than themselves into grave errors, by allowing those under the hypnotic influence of "authority," and thus but too inclined to take every ephemeral hypothesis on trust, to accept as proven that which has yet to be proved. But the "authorities" act on different lines. Whenever a fact, in Nature or in History, does not fit in with, and refuses to be wedged into, one of their personal hypotheses, accepted as Religion or Science by the solemn majority, forthwith it is denied, declared a "myth," or, revealed Scriptures are appealed to against it.

It is this which brings Theosophy and its Occult doctrines into everlasting conflict with certain Scholars and Theology. Leaving the latter entirely out of question in the present article, we will devote our protest, for the time being, but to the former. So, for instance, many of our teachings—corroborated in a mass of ancient works, but denied piecemeal, at various times, by sundry professors—have been shown to clash not only with the conclusions of modern Science and Philosophy, but even with those passages from the old works to which we have appealed for evidence. We have but to point to a certain page of some old Hindû work, to Plato, or some other Greek classic, as corroborating some of our peculiar Esoteric doctrines, to see—

H. P. B.

FOOTNOTES TO “THE PURÂNAS”

[Lucifer, Vol. VIII, No. 44, April, 1891, pp. 99-104, and No. 45,

May, 1891, pp. 193-200]

[Professor Manilal Nabhubhai Dvivedi, F.T.S., on receiving an invitation to the Oriental Congress at Stockholm, in 1889, wrote a scholarly essay dealing with Philology versus Symbology in the Purânas. He sent it in, together with copies of his books, to the General Secretary of the Congress. Much later, he was told that his essay had been “mislaid.” H.P.B. rejoices in being able to present its text to the readers of Lucifer, “in the service of fair play.” She appends a number of footnotes to various passages in this essay.]

[Concerning Trivikrama and the demon Bali] As the Purânic myths may be unfamiliar to many of our readers, we have thought it advisable to add one or two notes of explanation.

The story of Vishnu and his Trivikrama or “three strides” and the “demon” Bali runs as follows. The “demon” Bali, curiously enough, is said to have been an exceedingly good and virtuous Daitya King, who defeated Indra, humbled the Gods and extended his sovereignty over the three worlds, by his devotion and penance. In fact he was a pious and holy ascetic, like many other “demons” in the Purânas, for the Asuras, as The Secret Doctrine has already explained at length, are divine Egos, fallen into matter or incarnated in human forms, the Christian myth of the “Fallen Angels” having the same significance.

Accordingly the Gods appealed to Vishnu for protection, and the Deity manifested himself in the Dwarf Avatara in order to restrain Bali. Thus he approached Bali and craved the boon of three steps of ground. Bali at once granted his request, and the God stepped over heaven and the upper earth (air) in two strides; but in consideration of Bali’s goodness, he stopped short and left to him Pâtâla, esoterically the earth.

[. . . the serpent is a very significant symbol, as will appear from the names Shesha and Ananta given to it] Shesha is represented as a serpent with a thousand heads, which is said to be the couch and and canopy of Vishnu, when he sleeps during his intervals of creation. Sometimes Shesha is shown as the supporter of the world and sometimes as the upholder of the seven Pâtâlas (hells, earths, etc.). Whenever he yawns, there are earthquakes. At the end of the Kalpa he vomits forth fire and so destroys all the creation. At the Churning of the Ocean (of Space), Shesha was twisted round the Mountain Mandara, and used as a great rope to cause it to revolve. The Gods were at the one end of the rope and the Demons at the other. The hood of Shesha, the thousand-headed cobra, is called the "Island of Jewels," and his palace is said to be "jewelled walled." But these gems are not of earth, as the merest tyro in symbology will at once perceive; they are the Jewels of Wisdom and Self-knowledge.

[concerning the Purânic list of the Dhruvas, Saptarshis, Indras and Manus for every Manvantara] These have reference to the Pole stars, constellations, heavens and humanities of every cycle.

[in connection with the after-death peregrinations of the entity, known as "the passage to the sun" and "the passage to the Moon," H.P.B. refers the student to The Secret Doctrine, Vol. I, p. 86.]

[Sampradâyas] Commentators.

[The way to Goloka (the region of rays), the sun, is the Vaitarani of the Garuda-Purâna, which indicates that the being only swims (vitri) through space, and passes to the sun with the help of his rays (go), in other words, by and through the help of the currents of cosmic Prâna proceeding from him . . . . . But the dead-letter explanation makes of Vaitarani an objective river which the being crosses with the help of the tail of a cow (go).]

Vaitarani—“the river that is to be crossed.” Supposed to be the river of hell, which must be crossed before the infernal regions, or subjective world, can be entered. The river is described as being filled with blood and all sorts of filth, and to run with great impetuosity. This is to be crossed in a solitary rickety boat, the steersman of which is Vishnu (the Higher Ego). Few people can pass, for they have to pay for the passage; those who cannot pay are turned back. According to the popular superstition, persons before death, are made to give in charity milch cows, in the belief that after death they may be able to catch hold of their tails and so be carried across the dreadful river Vaitarani, safe to the other side. The interpretation is easy for a Theosophist, for it is the cow that gives the milk of wisdom that is meant; the cow that produces the jewels: and the tail of the cow is the ray of that knowledge, the thread of Wisdom, or Vâch, that unites us to our Higher Self.

[Garuda] Garuda is represented with the head, wings, talons, and beak of an eagle, and the body and limbs of a man. His face is white, his wings golden, and his body red.

[Ratnas] Jewels.

[Kailâsa] Said to be the home of Śiva: the highest peak of Meru, the mountain used for the churning of the Ocean, where Śiva alone resorts, and where he alone can be seen.

[tantrika] Magical.

[Gajânana] Elephant-face.

[Skanda or Kârtikeya] Corresponds to Mars.

[the Vedic text: Ekam sat vipra bahudâ vadanti] i.e., The Brahmans in many ways declare one thing as being; or one thing to be sat, i.e., “being” and therefore “good” (or reality).

[Purânic text: sarva deva namaskârah Keœavam prati gachchhati] Every god goes towards (approaches) Krishna with reverence.

ARE BACILLI ANYTHING NEW?

[Lucifer, Vol. VIII, No. 44, April, 1891, p. 111]

Truly may one query in the words of Solomon: “Is there anything whereof it may be said, See, this is new?” Thus, it is to the modern discoverer and the proud patentee, that the wise words in Ecclesiastes apply: “The thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the Sun” [i, 9-10]. Koch and Kochists, and all ye modern Attilas of that interesting creature called Microbe and Bacillus, and what not, down with your diminished heads, you are not its discoverers! Like as the heliocentric system was known thousands of years before the Christian era to be re-discovered by Galileo, so the invisible foreigners on which you are now making a raid, were known in dark antiquity. The infinitesimal insect you are insectating is spoken of by a Latin poet in the first century B.C. Just turn to the pages of P. Terentius Varro (Rerum Rusticarum, I, xxi, 3, 39 B.C.) and see what the famous Atacinus says of your tubercular and other bacilli:—

“Small creatures, invisible to the eyes, fill the atmosphere in marshy localities, and penetrating with the air breathed through the nose and mouth, into the human organism, cause thereby dangerous diseases.”

Just so: the thing that hath been, it is that which is.

A MAGIC WAND

[Lucifer, Vol. VIII, No. 44, April, 1891, p. 137]

In the People's Journal (Lahore) for February, quoting from the Hindu Runjika of Rajshahye, we find narrated how a Himalayan Sannyasi (an ascetic, or Yogi) saved the life of Rajah Sashi Shekhareshwar Roy, Zemindar of Tahirpore. The holy man accomplished his phenomenon (for such it was) by means of what the writer terms his "stick," whereas the stick is in reality a kind of wand, of bamboo or wood, with which no initiated Sannyasi will ever part. The day may yet come, when the occult potency (the very quintessence of human will and magnetic force) generated and preserved in such wands, will be fully recognized by modern science. Meanwhile, all such facts have to be regarded by sceptics as cock-and-bull stories. It happened as follows:—

After the meeting of the Bharat Dharma Mahamandal at Delhi, the Rajah went to a place, called Tapoban, on the Himalayas, where many Sadhus still reside. He went there for taking the advice of the Sadhus in regard to the Dharma Mandal. On his way from Hardwar to Tapoban, he had to pass through hilly forest tracts, infested by wild beasts. While he was going to Tapoban in a palanquin, a wild elephant suddenly made a rush at him from the jungles, and the whole party was in an awful state of excitement. In this dilemma, a Sannyasi appeared, and assured the party in Hindi not to take fright. He stood in front of the party with a stick, and requested the bearers and the Rajah's men to shout out, "Kader Swami ki jai." The elephant on hearing this, returned to the jungles at once, and the Sannyasi mysteriously disappeared!

TWO KINDS OF “PEACEMAKERS”

[Lucifer, Vol. VIII, No. 44, April, 1891, p. 140]

“Blessed are the peacemakers; for they shall be called the children of God” [Matt., v, 9] said He, whom Christendom acknowledges as its God and Saviour, in the Sermon on the Mount. But the American Christians of today improve upon the term and patent their “peacemakers,” while other Christians may yet curse them. We learn through Dalziel that Mr. John M. Browning of Ogden (Utah), has just invented the pattern of a new gun which he names satirically “the Peacemaker.”

The magazine of this latest piece of ordnance holds 297 shells; it has a caliber of .45 and discharges sixteen shots in a second. Notwithstanding that there is much machinery in the stock, the gun works with great smoothness and rapidity.

Verily shall the Christians who use this new kind of “Peacemaker” be called the children of the Devil!

A SINCERE CONFESSION

[Lucifer, Vol. VIII, No. 44, April, 1891, p. 150]

The following quotation taken from the Introduction [p. xv] to the Vedânta-Sûtras, translated by Thibaut and edited by Max Müller, is significant of the spirit which animates our Western Sanskritists.

But on the modern investigator, who neither can consider himself bound by the authority of a name however great, nor is likely to look to any Indian system of thought for the satisfaction of his speculative wants, it is clearly incumbent not to acquiesce from the outset in the interpretations given of the Vedânta Sûtras—and the Upanishads—by Sankara and his school, but to submit them, as far as that can be done, to a critical investigation.*

The italics are ours, and the sentence will serve to mark the distinction between the Theosophist and the Sanskritist. The former seeks in the Vedânta and elsewhere for wisdom and for guidance; the latter merely to satisfy his intellectual curiosity. His own Western philosophy suffices amply for him, and all the deep researches of the almost infinite past signify nothing but a curious history of philosophy to be criticised and observed from a position which he thinks has far transcended them.

We believe that actuated by such a spirit our Western scholars will never learn the true significance of Eastern thought. On their own statement they do not want to; and the true pandit, the inheritor, not merely of the capacity to con Sanskrit manuscripts, but who also is master of the profound knowledge contained in them, will take these self-sufficient students at their word.

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MISCELLANEOUS NOTES

[Lucifer, Vol. VIII, No, 44, April, 1891, p. 138]

[The following footnote is appended to a translation of Śri Śamkarâchârya's Prasnottaramala, wherein to the question: "What is the door of hell? the answer is given: "The woman."]

Tertullian also said that woman was the gateway of the devil. Is this allegorical or may not woman equally say that man is the "door of hell" from the same point of view?

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* [Sacred Books of the East, Vol. XXXIV, Oxford University Press, 1890.]

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In the phraseology of Occultism, the lower Quarternary (the four lower “principles”) is considered male, while of the three higher Principles, Atma and Manas are held to be sexless and Buddhi (Soul) female.

THE LIGHT OF THE WORLD*

[Lucifer, Vol. VIII, No. 44, April, 1891, pp. 170-173.]

Of the form of the poem we have little to say except that the author has previously written much that is superior. Theosophical criticism will have to go deeper than a merely literary review. Sir Edwin Arnold, the author of the unparalleled Light of Asia, has tried to make his peace with the Christian world by means of a ruse which oversteps even the large licence allowed to the priests of the Muses. He has cast the honied cake to the hound of Hades, but whether Cerberus will wag his tail at the sop or not, is still a question. Surely the ethical teaching and life of Jesus, whether legendary or actual, whether of a real man or of an ideal type of manhood, were themes noble enough for the poet’s skill without the transparent fiction, the unworthy tour de passe-passe, which we shall have to describe! The somewhat pretentious title is not a creation of the poet’s mind. Not to speak of the time honoured Lux Mundi of the Latin Church, we have the suggestion of the name in a certain public criticism made by Sir Monier Monier-Williams who, some two years ago, in a lecture more against than about Buddhism and the Lord Buddha, in order to please his audience, endeavoured to belittle the happy title given by Sir Edwin Arnold to his greatest poem.

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* By Sir Edwin Arnold. London: Longmans, Green and Co., 1891.

In fact the “Light of the World” was used by the lecturer as a pair of theological snuffers to put out that which was only the “Light of Asia.” We regret to see the partial success of the criticism; for the claim put forward in the title, though a pleasant tinkling in the ears of the ill-informed, is simply in a line with the modern advertisement system in the eyes of the truly learned. But we can let that go without further remarks in the pages of Lucifer, for the claim is not new and the Theosophical Society is a living protest against the further scattering of such seeds of dissension among the votaries of the various world-religions, of which the aggressive West has hitherto been so industrious a sower.

And now for Sir Edwin’s pious subterfuge. Surely the mantle of Eusebius must have fallen upon him!

The “Light of the World” to be so must, of course, put the “Light of Asia” into the shade. How was that to be managed, and at the same time place the scenes of the poem in the orthodox pigeon-holes of chronology and geography? Happy thought! Make the Magi Buddhists, since Cologne has made them already Germans, and bring one of them back to be converted, after the death of the Great Teacher, by Mary Magdalene. Make Mary Magdalene the hostess of a palatial house, a Galilean châtelaine, and the protagoniste of the Tragedy, and bring in one or two who were raised from the dead and of whom history sayeth naught further, as chorus—and the thing is done!

But truth alone can make us free and not fiction, however poetical. We will leave the criticism of biblical names and places to those who are already busy with them, merely pointing out the following coincidences.

Let us turn to Renan’s Vie de Jésus pp. 27 and 28,* and to Sir Edwin Arnold’s poem p. 106.

Arnold:—

“. . . . . how Carmel plunged

Its broad foot in the tideless hyacinth Sea.”

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* [On p. 29 in 3rd ed., Paris, Calmann-Levy, n.d.]

Renan:—

“À l’ouest, se déploient les belles lingnes du Carmel, terminées par une pointe abrupte qui semble se plonger dans la mer.”

Arnold:—

“Rose Tabor, rounded like a breast; . . . . . .”

Renan:—

“ . . . le Thabor avec sa belle forme arrondie, que l’antiqué comparait à un sein.”

Arnold:—

“Down to Megiddo with her twofold peak,

And Gilboa, dry and smooth; and Salem’s slope;

And, between Salen and soft Tabor, glimpse

Of Jordan’s speed.”

Renan:—

“Puis se déroulent le double sommet qui domine Mageddo. . . . les monts Gelboé . . . . . Par une dépression entre la montagne de Sulem et le Thabor, s’entrevoient la vallée due Jourdain . . . . . .”

Thus we find in instances more than we can enumerate, that the English poet has allowed himself to be deeply inspired by M. Renan, the “Paganini du Christianisme.” And why not? Did not the author of La Vie de Jésus proceed on the very identical lines of fancy as Sir Edwin? Does he not call Jesus in the same breath “le charmant Docteur” and “un Dieu ressucité” donné au monde par “la passion d’une hallucinée.”

We now turn to the Buddhist (!) Magus and his utterances. Objecting to the term “Our Father” as the naming of the unnameable, he says:

“Yet is the Parabrahm unspeakable” which is true in itself, but strange in the lips of a Buddhist. We have always learned that Buddhism was a protest against Brahminism and that Parabrahm was a Vedantic term! Otherwise we might have read on drowsily into the state of dreams and heard without surprise Mary retorting: “But Allah is the only God!” But the rude shock kept us awake and we were only mollified by the following beautiful reply of the Indian Magus.

"We have a scroll which saith:
'Worship, but name no name! blind are those eyes
Which deem th' unmanifested manifest,
Not comprehending Me in My True Self,
Imperishable, viewless, undeclared.
Hidden behind My magic veil of shows
I am not seen at all. Name not My Name!'

Also a verse runs in our Holy Writ:—
'Richer than heavenly fruit on Vedas growing;
Greater than gifts; better than prayer or fast;
Such sacred silence is! Man, this way knowing,
Comes to the utmost, perfect, Peace at last'!"

The chief points which the fictitious Hindu Magus is made to yield by his self-constituted prosecutor, advocate, jury and judge, are now to be noticed.

"Yet, truly, nowise have we known before
Wisdom so packed and perfect, as thy Lord's,
Giving that Golden Rule that each shall do
Unto his fellow as he would have done
Unto himself . . . . ."

Let us take down from our shelves any book on comparative religion, say Moncure Conway's Sacred Anthology or Max Müller's Introduction to the Science of Religion.* On page 249 of the latter we read italics and all:

"According to Buddha, the motive of all our actions should be pity or love for our neighbor.

"And as in Buddhism, so even in the writing of Confucius we find again what we value most in our own religion. I shall quote but one saying of the Chinese sage:—

"'What you do not like when done to yourself, do not do that to others.'"

Now of course this is no news to our readers; but the question is: is it news to Sir Edwin Arnold? If it is, he must be a culpably negligent student: if it is not, then he knows best what purpose he is serving by so flagrant a mis-statement.

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* [London. Longman's & Green, 1873 ed.]

Then again we are forced to query the honesty of the translator of the Song Celestial when he writes of the kingdom of Heaven, in his latest effort:

"Likewise, that whoso will may enter in—
Now and for ever—to full freedmanship
Of Love's fair kingdom, having Faith, which is
Not wisdom, understanding, creed, belief,
Nor sinlessness—by Yogis vainly sought
In deedlessness—but earnest will to stand
On Love's side; . . . ."

In which leaving aside the rest of the debateable ground we point to the word deedlessness. Of course we know that the Bhagavad-gita is not a Buddhist sutta, but since Sir Edwin has brought Parabrahm into court to prop up his case, we think ourselves justified in sending him to his own translation to refresh his memory about the true Yogi.

In Book the Third, Krishna (the Higher Ego) thus speaks:—

"No man shall 'scape from act
By shunning action; nay, and none shall come
By mere renouncements unto perfectness.
Nay, and no jot of time, at any time,
Rests any actionless; his nature's law
Compels him, even unwilling, into act;
. . . . . .
But he who, with strong body serving mind
Gives up his mental powers to worthy work,
Not seeking gain, Arjuna ! such an one
Is honourable. Do thine allotted task!
. . . . . .
Work is more excellent than idleness;
The body's life proceeds not, lacking work.
There is a task of holiness to do,
Unlike world binding toil, which bindeth not
The faithful soul; such earthly duty do
Free from desire, and thou shalt well perform
Thy heavenly purpose."

And so on we might quote for pages. Is our distinguished author, then, losing his memory?

In general, the key-note of the “larger teaching” which the Magus is made to hail is “Love’s tolerance fulfills the law.” But surely this is no news to the mild and peaceful East; it was news perhaps to the worshippers of Javeh and the turbulent and savage tribes that Rome held under her sway, but to the followers of the Buddha such teaching was and is “familiar in their mouths as household words.”

In conclusion, we can only sincerely regret that Sir Edwin Arnold has gone so far out of his way to spoil his honourable record, and cause both East and West to blush over so sad a spectacle. To one thing alone we can give our unqualified approval; viz., that the poet disposes most summarily of Javeh and does not fall into the vulgar error of confounding Christianity with exoteric Judaism and its “jealous God.” The volume is fitly dedicated to “The Queen’s most excellent Majesty.” Later on we may again refer to the matter and let our readers hear what a Buddhist has to say on the subject.

MISCELLANEOUS NOTES

[On April 14, 1891, Annie Besant delivered an address before the Aryan T.S. in New York; speaking on the subject of Karma, she quoted the following reply given by H.P.B. to a student who asked why pain was so universal.]

You forget that on every plane, physical, mental, and spiritual, the pain of travail means the birth of a new life.

LETTER TO THE FIFTH ANNUAL CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

[Originally published in the Report of Proceedings of the Convention, held April 26-27,1891, in the Steinert Hall, Boston, Massachusetts. Read by Annie Besant at the afternoon session of April 26. Also published in Lucifer Vol. VIII, June, 1891, pp. 343-45.]

TO THE BOSTON CONVENTION, T.S., 1891.

For the third time since my return to Europe in 1885, I am able to send to my brethren in Theosophy and fellow citizens of the United States a delegate from England to attend the annual Theosophical Convention and speak by word of mouth my greeting and warm congratulations. Suffering in body as I am continually, the only consolation that remains to me is to hear of the progress of the Holy Cause to which my health and strength have been given; but to which, now that these are going, I can offer only my passionate devotion and never-weakening good wishes for its success and welfare. The news therefore that comes from America, mail after mail, telling of new Branches and of well-considered and patiently worked-out plans for the advancement of Theosophy cheers and gladdens me with its evidences of growth, more than words can tell. Fellow Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and I bless you for your unremitting labours for the common cause, so dear to us all.

Let me remind you all once more that such work is now more than ever needed. The period which we have now reached in the cycle that will close between 1897-8 is, and will continue to be, one of great conflict and continued strain.

If the T.S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body. The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the Members of the T.S. to lay to heart the old parable of the bundle of sticks, than it is at the present time: divided, they will inevitably be broken, one by one; united, there is no force on Earth able to destroy our Brotherhood. Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and to mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences around all of us. But there they are, and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T.S., higher even than their Pledge to their divine SELF, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock’s feathers of devotion and altruistic work; but at the present crisis of the Society a lack of self-control and watchfulness may become fatal in every case.

But these diabolical attempts of our powerful enemies—the irreconcilable foes of the truths now being given out and practically asserted—may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purpose of the Brotherhood, the progress made would astonish the World and place the Ark of the T.S. out of danger. Take for your motto in conduct during the coming year, “Peace with All who love Truth in sincerity,” and the Convention of 1892 will bear eloquent witness to the strength that is born of unity.

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements, and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

Here in England I am glad to be able to report to you that steady and rapid progress is being made. Annie Besant will give you details of our work, and will tell you of the growing strength and influence of our Society; the reports which she bears from the European and British Sections speak for themselves in their record of activities. The English character, difficult to reach, but solid and tenacious when once aroused, adds to our Society a valuable factor, and there are being laid in England strong and firm foundations for the T.S. of the twentieth century.

Here, as with you, attempts are being successfully made to bring to bear the influence of Hindu on English thought, and many of our Hindu brethren are now writing for Lucifer short and clear papers on Indian philosophies. As it is one of the tasks of the T.S. to draw together the East and the West, so that each may supply the qualities lacking in the other, and develop more fraternal feelings among Nations so various, this literary intercourse will, I hope, prove of the utmost service in Aryanising Western thought.

The mention of Lucifer reminds me that the now assured position of that magazine is very largely due to the help rendered at a critical moment by the American Fellows. As my one absolutely unfettered medium of communication with Theosophists all over the World, its continuance was of grave importance to the whole Society. In its pages, month by month, I give such public teaching as is possible on Theosophical doctrines, and so carry on the most important of our Theosophical work. The magazine now just covers its expenses, and if Lodges and individual Fellows would help in increasing its circulation, it would become more widely useful than it is at the present time. Therefore, while thanking from the bottom of my heart all those who so generously helped to place the magazine on a solid foundation, I should be glad to see a larger increase in the number of regular subscribers, for I regard these as my pupils, among whom I shall find some who will show the capacity for receiving further instruction.

And now I have said all; I am not sufficiently strong to write you a more lengthy message, and there is the less need for me to do so, as my friend and trusted messenger, Annie Besant, she who is my right arm here, will be able to explain to you my wishes more fully and better than I can write them. After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, “Be Theosophists, Work for Theosophy!”—Theosophy first, and Theosophy last; for its practical realisation alone can save the Western World from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social strifes, that are the curse and disgrace of so-called Christian peoples.

Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as older civilizations have done. In your hands, Brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my true, never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

From their Servant to the last,

H.P. BLAVATSKY. . .

ADDITIONAL MESSAGE TO
THE FIFTH AMERICAN CONVENTION

[Letter from H. P. Blavatsky, dated April 15, 1891, read by Annie Besant at the afternoon session of April 26. Reproduced verbatim from the original in the handwriting of G. R. S. Mead, except for the closing salutation and signature, held in the Archives of the Theosophical Society, Pasadena, California.]

THEOSOPHICAL SOCIETY: EUROPEAN SECTION

19 AVENUE ROAD, REGENT'S PARK, LONDON, N.W.

TO THE FIFTH CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY.

Brother Theosophists:

I have purposely omitted any mention of my oldest friend and fellow-worker, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserve special mention.
Had it not been for W. Q. Judge, Theosophy would not be where it is today in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due, and I gladly take this opportunity of stating in public, by the mouth of my friend and colleague, Annie Besant, my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done.

Yours fraternally,

H.P. BLAVATSKY. . .

CIVILIZATION, THE DEATH OF ART AND BEAUTY

[Lucifer, Vol. VIII, No. 45, May, 1891, pp. 177-186]

[This essay was introduced by the following Note signed by the Sub-Editor: “I regret to have to announce that the second part of the Editorial, ‘The Negators of Science,’ cannot appear this month, owing to the alarming illness of H.P. Blavatsky, who is suffering from a severe attack of the prevalent influenza. The following which was written by her as an extra article will take its place.”

The reader will find the second installment spoken of in its right chronological order a few pages back.]

In an interview with the celebrated Hungarian violinist, M. Remenyi, the Pall Mall Gazette* reporter makes the artist narrate some very interesting experiences in the Far East. “I am the first Englishman who ever played before the Mikado of Japan,” he said; and reverting to that which has ever been a matter of deep regret for every lover of the artistic and the picturesque, the violinist added:—

On August 8, 1886, I appeared before His Majesty—a day memorable, unfortunately, for the change of costume commanded by the Empress. She herself, abandoning the exquisite beauty of the feminine Japanese costume, appeared on that day for the first time and at my concert in European costume, and it made my heart ache to see her. I could have greeted her had I dared with a long wail of despair upon my travelled violin. Six ladies accompanied her, they themselves being clad in their native costume, and walking with infinite grace and charm.

Alas, alas, but this is not all! The Mikado—this hitherto sacred, mysterious, invisible and unreachable personage:—

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* [Vol. LII, #8080, February 11, 1891, p. 3.]

The Mikado himself was in the uniform of a European general! At that time the Court etiquette was so strict that my accompanist was not permitted into His Majesty's drawing-room, and this was told me beforehand. I had a good remplacement, as my ambassador, Count Zaluski, who had been a pupil of Liszt, was able himself to accompany me. You will be astonished when I tell you that, having chosen for the first piece in the programme my transcription for the violin of a C sharp minor polonaise by Chopin, a musical piece of the most intrinsic value and poetic depths, the Emperor, when I had finished, intimated to Count Ito, his first minister, that I should play it again. The Japanese taste is good. I was laden with presents of untold value, one item only being a gold-lacquer box of the seventeenth century. I played in Hong Kong and outside Canton, no European being allowed to live inside. There I made an interesting excursion to the Portugese possession of Macao, visiting the cave where Camoens wrote his Lusiad. It was very interesting to see outside the Chinese town of Macao, a European Portuguese town, which to this day has remained unchanged since the sixteenth century. In the midst of the exquisite tropical vegetation of Java, and despite the terrific heat, I gave sixty-two concerts in sixty-seven days, travelling all over the island, inspecting its antiquities, the chief of which is a most wonderful Buddhist temple, the Boro Budhur, or Many Buddhas. This building contains six miles of figures, and is a solid pile of stone, larger than the pyramids. They have, these Javans, an extraordinarily sweet orchestra in the national Samelang, which consists of percussion instruments played by eighteen people; but to hear this orchestra, with its most weird Oriental chorus and ecstatic dances, one must have had the privilege of being invited by the Sultan of Solo, 'Sole Emperor of the World.' I have seen and heard nothing more dreamy and poetic than the Serimpis danced by nine Royal Princesses."

Where are the Aesthetes of a few years ago? Or was this little confederation of the lovers of art but one of the soap-bubbles of our fin de siècle, rich in promise and suggestion of many a possibility, but dead in works and act? Or, if there are any true lovers of art yet left among them, why do they not organize and send out missionaries the world over, to tell picturesque Japan and other countries ready to fall victims that, to imitate the will-o'-the-wisp of European culture and fascination, means for a non-Christian land, the committing of suicide; that it means sacrificing one's individuality for an empty show and shadow; at best it is to exchange the original and the picturesque for the vulgar and the hideous.

Truly and indeed it is high time that at last something should be done in this direction, and before the deceitful civilization of the conceited nations of but yesterday has irretrievably hypnotized the older races, and made them succumb to its upas-tree wiles and supposed superiority. Otherwise, old arts and artistic creations, everything original and unique will very soon disappear. Already national dresses and time-honoured customs, and everything beautiful, artistic, and worth preservation is fast disappearing from view. At no distant day, alas, the best relics of the past will perhaps be found only in museums in sorry, solitary, and be-ticketed samples preserved under glass!

Such is the work and the unavoidable result of our modern civilization. Skin-deep in reality in its visible effects, in the “blessings” it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nation, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining at any price of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature to the correct appreciation of things. Like a hideous leprosy our Western civilization has eaten its way through all the quarters of the globe and hardened the human heart. “Soul-saving” is its deceitful, lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices—the real aim.

In the far East it has infected with the spirit of imitation the higher classes of the “pagans”—save China, whose national conservatism deserves our respect; and in Europe it has engrafted fashion —save the mark—even on the dirty,—starving proletariat itself! For the last thirty years, as if some deceitful semblance of a reversion to the ancestral type—awarded to men by the Darwinian theory in its moral added to its physical characteristics—were contemplated by an evil spirit tempting mankind, almost every race and nation under the Sun in Asia has gone mad in its passion for aping Europe. This, added to the frantic endeavour to destroy Nature in every direction, and also every vestige of older civilizations—far superior to our own in arts, godliness, and the appreciation of the grandiose and harmonious—must result in such national calamities. Therefore, do we find hitherto artistic and picturesque Japan succumbing wholly to the temptation of justifying the “ape theory” by simianizing its populations in order to bring the country on a level with canting, greedy and artificial Europe!

For certainly Europe is all this. It is canting and deceitful from its diplomats down to its custodians of religion, from its political down to its social laws, selfish, greedy and brutal beyond expression in its grabbing characteristics. And yet there are those who wonder at the gradual decadence of true art, as if art could exist without imagination, fancy, and a just appreciation of the beautiful in Nature, or without poetry and high religious, hence, metaphysical aspirations! The galleries of paintings and sculpture, we hear, become every year poorer in quality, if richer in quantity. It is lamented that while there is a plethora of ordinary productions, the greatest scarcity of remarkable pictures and statuary prevails. Is this not most evidently due to the facts that (a) the artists will very soon remain with no better models than nature morte (or “still life”) to inspire themselves with; and (b) that the chief concern is not the creation or artistic objects, but their speedy sale and profits? Under such conditions, the fall of true art is only a natural consequence.

Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers, and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of nature is desecrated by the advertisements of “Pears’ Soap” and “Beecham’s Pills.” The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odours of gin, whiskey, and beer. And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

“No man ever did or ever will work well, but either from actual sight or sight of faith,” says Ruskin, speaking of art. Thus, the first quarter of the coming century may witness painters of landscapes, who have never seen an acre of land free from human improvement; and painters of figures whose ideas of female beauty of form will be based on the wasp-like pinched-in waists of corseted, hollow-chested and consumptive society belles. It is not from such models that a picture deserving of the definition of Horace—“a poem without words”—is produced. Artificially draped Parisiennes and London Cockneys sitting for Italian contadini or Arab Bedouins can never replace the genuine article; and both free Bedouins and genuine Italian peasant girls are, thanks to “civilization,” fast becoming things of the past.

Where shall artists find genuine models in the coming century, when the hosts of the free Nomads of the Desert, and perchance all the negro-tribes of Africa—or what will remain of them after their decimation by Christian cannons, and the rum and opium of the Christian civilizer—will have donned European coats and top hats? And that this is precisely what awaits art under the beneficial progress of modern civilization, is self-evident to all.

Aye! let us boast of the blessings of civilization, by all means. Let us brag of our sciences and the grand discoveries of the age, its achievements in mechanical arts, its railroads, telephones and electric batteries; but let us not forget, meanwhile, to purchase at fabulous prices (almost as great as those given in our day for a prize dog, or an old prima donna's song) the paintings and statuary of uncivilized, barbarous antiquity and of the middle ages: for such objects of art will be reproduced no more. Civilization has tolled their eleventh hour. It has rung the death-knell of the old arts, and the last decade of our century is summoning the world to the funeral of all that was grand, genuine, and original in the old civilizations. Would Raphael, O ye lovers of art, have created one single of his many Madonnas had he had, instead of Fornarina and the once Juno-like women of the Trastevere of Rome to inspire his genius, only the present-day models, or the niched Virgins of the nooks and corners of modern Italy, in crinolines and high-heeled boots? Or would Andrea del Sarto have produced his famous "Venus and Cupid" from a modern East End working girl one of the latest victims to fashion—holding under the shadow of a gigantic hat à la mousquetaire, feathered like the scalp of an Indian chief, a dirty, scrofulous brat from the slums? How could Titian have ever immortalized his golden-haired patrician ladies of Venice, had he been compelled to move all his life in the society of our actual "professional beauties," with their straw-coloured, dyed capillaries that transform human hair into the fur of a yellow Angora cat? May not one venture to state with the utmost confidence that the world would never have had the Athena Lemnia of Phidias—

—that ideal of beauty in face and form—had Aspasia, the Milesian, or the fair daughters of Hellas, whether in the days of Pericles or in any other, disfigured that "form" with stays and bustle, and coated that "face" with white enamel, after the fashion of the varnished features of the mummies of the dead Egyptians.

We see the same in architecture. Not even the genius of Michelangelo himself could have failed to receive its death-blow at the first sight of the Eiffel Tower, or the Albert Hall, or more horrible still, the Albert Memorial. Nor, for the matter of that, could it have received any suggestive idea from the Colosseum and the palace of the Caesars, in their present whitewashed and repaired state! Whither, then shall we, in our days of civilization, go to find the natural, or even simply the picturesque? Is it still to Italy, to Switzerland or Spain? But the Bay of Naples—even if its waters be as blue and transparent as on the day when the people of Cumæ selected its shores for a colony and its surrounding scenery as gloriously beautiful as ever—thanks to that spirit of mimicry which has infected sea and land, has now lost its most artistic and most original features. It is bereft of its lazy, dirty, but intensely picturesque figures of old; of its lazzaroni and barcaiòlos, its fishermen and country girls. Instead of the former's red or blue Phrygian cap, and the latter's statuesque, half-nude figure and poetical rags, we see now-a-days but the caricatured specimens of modern civilization and fashion. The gay tarantella resounds no longer on the cool sands of the moonlit shore; it is replaced by that libel on Terpsychore, the modern quadrille, in the gas-lit, gin-smelling sailor's trattorias. Filth still pervades the land, as of yore; but it is made the more apparent on the threadbare city coat, the mangled chimney-pot hat and the once fashionable, now castaway European bonnet. Picked up in the hotel gutters, they now grace the unkempt heads of the once picturesque Neapolitans. The type of the latter has died out, and there is nothing to distinguish the lazzaroni from the Venetian gondoliere, the Calabrian brigand, or the London street-sweeper and beggar.

The still, sunlit waters of Canal Grande bear no longer their gondolas, filled on festival days with gaily dressed Venetians, with picturesque boatmen and girls. The black gondola that glides silently under the heavy carved balconies of the old patrician palazze, reminds one now more of a black floating coffin, with a solemn-looking, dark-clothed undertaker paddling it on towards the Styx, than of the gondola of thirty years ago. Venice looks more gloomy now than during the days of Austrian slavery from which it was rescued by Napoleon III. Once on shore, its gondoliere is scarcely distinguishable from his "fare," the British M.P. on his holiday-tour in the old city of the Doges. Such is the levelling hand of all-destroying civilization.

It is the same all over Europe. Look at Switzerland. Hardly a decade ago, every Canton had its distinguishing national costume, as clean and fresh as it was peculiar. Now the people are ashamed to wear it. They want to be mistaken for foreign guests, to be regarded as a civilized nation which follows suit even in fashion. Cross over to Spain. Of all the relics of old, the smell of rancid oil and garlic is alone left to remind one of the poetry of the old days in the country of the Cid. The graceful mantilla has almost disappeared; the proud hidalgo-beggar has taken himself off from the street-corner; the nightly serenades of lovesick Romeos are gone out of fashion, and the duenna contemplates going in for woman's rights. The members of the "Social Purity" Associations may say "thank God" to this and lay the change at the door of Christian and moral reforms of civilization. But has morality gained anything in Spain with the disappearance of the nocturnal lovers and duennas? We have every right to say, no. A Don Juan outside a house is less dangerous than one inside. Social immorality is as rife as ever—if not more so, in Spain, and it must be so, indeed, when even Harper's Guide Book quotes in its last edition as follows: "Morals in all classes, especially in the higher, are in the most degraded state. Veils, indeed, are thrown aside, and serenades are rare, but gallantry and intrigue are as active as ever. The men think little of their married obligations; the women . . . are willing victims of unprincipled gallantry." (Spain, "Madrid," page 678.)

In this, Spain is but on a par with all other countries civilized or now civilizing, and is assuredly not worse than many another country that could be named; but that which may be said of it with truth is, that what it has lost in poetry through civilization, it has gained in hypocrisy and loose morals. The Cortejo has turned into the petit crevé; the castanets have become silent, because, perhaps, the noise of the uncorked champagne bottles affords more excitement to the rapidly civilizing nation; and the “Andalouse au teint bruni” having taken to cosmetics and face-enamel, “la Marquesa d’ Almedi” may be said to have been buried with Alfred de Musset.

The gods have indeed been propitious to the Alhambra. They have permitted it to be burnt before its chaste Moresque beauty had been finally desecrated, as are the rock-cut temples of India, the Pyramids and other relics by drunken orgies. This superb relic of the Moors had already suffered, once before, by Christian improvement. It is a tradition still told in Granada, and history too, that the monks of Ferdinand and Isabella had made of Alhambra—that “palace of petrified flowers dyed with the hues of the wings of angels”—a filthy prison for thieves and murderers. Modern speculators might have done worse; they might have polluted its walls and pearl-inlaid ceilings, the lovely gilding and stucco, the fairy-like arabesques, and the marble and gossamer-like carvings, with commercial advertisements, after the Inquisitors had already once before covered the building with whitewash and permitted the prison-keepers to use Alhambra Halls for their donkeys and cattle. Doubting but little that the fury of the Madrilenos for imitating the French and English must have already, at this stage of modern civilization, infected every province of Spain, we may regard that lovely country as dead. A friend speaks, as an eye-witness, of “cocktails” spilled near the marble fountain of the Alhambra, over the blood-marks left by the hapless Abancerages slain by Boabdil, and of a Parisian cancan pur sang performed by working girls and soldiers of Granada, in the Court of Lions!

But these are only trifling signs of the time and the spread of culture among the middle and lower classes. Wherever the spirit of aping possesses the heart of the nation—the poor working classes—there the elements of nationality disappear and the country is on the eve of losing its individuality and all things change for the worse. What is the use of talking so loudly of "the benefits of Christian civilization," of its having softened public morals, refined national customs and manners, etc., etc., when our modern civilization has achieved quite the reverse! Civilization has depended, for ages, says Burke, "upon two principles. . . . the spirit of a gentleman and the spirit of religion." And how many true gentlemen have we left, when compared even with the days of half-barbarous knighthood? Religion has become canting hypocrisy and the genuine religious spirit is regarded now-a-days as insanity. Civilization, it is averred, "has destroyed brigandage, established public security, elevated morality and built railways which now honeycomb the face of the globe." Indeed? Let us analyze seriously and impartially all these "benefits" and we shall soon find that civilization has done nothing of the kind. At best it has put a false nose on every evil of the Past, adding hypocrisy and false pretence to the natural ugliness of each. If it is true to say that it has put down in some civilized centres of Europe—near Rome, in the Bois de Boulogne or on Hampstead Heath—banditti and highwaymen, it is also as true that it has, thereby, destroyed robbery only as a speciality, the latter having now become a common occupation in every city great or small. The robber and cut-throat has only exchanged his dress and appearance by donning the livery of civilization—the ugly modern attire. Instead of being robbed under the vault of thick woods and the protection of darkness, people are robbed now-a-days under the electric light of saloons and the protection of trade-laws and police-regulations. As to open day-light brigandage, the Mafia of New Orleans and the Mala Vita of Sicily, with high officialdom, population, police, and jury forced to play into the hands of regularly organized bands of murderers,

thieves and tyrants* in the full glare of European “culture,” show how far our civilization has succeeded in establishing public security, or Christian religion in softening the hearts of men and the ways and customs of a barbarous past. Modern Cyclopædias are very fond of expatiating upon the decadence of Rome and its pagan horrors. But if the latest editions of the Dictionary of Greek and Roman Biography were honest enough to make a parallel between those “monsters of depravity” of ancient civilization, Messalina and Faustina, Nero and Commodus, and modern European aristocracy, it might be found that the latter could give odds to the former—in social hypocrisy, at any rate. Between “the shameless and beastly debauchery” of an Emperor Commodus, and as beastly a depravity of more than one “Honourable,” high official representative of the people, the only difference to be found is that while Commodus was a member of all the sacerdotal colleges of Paganism, the modern debauchee may be a high member of the Evangelical Christian Churches, a distinguished and pious pupil of Moody and Sankey and what not. It is not the Calchas of Homer, who was the type of the Calchas in the Operette La Belle Hélène, but the modern sacerdotal Pecksniff and his followers.

As to the blessings of railways and “the annihilation of space and time,” it is still an undecided question—without speaking of the misery and starvation the introduction of steam engines and machinery in general has brought for years on those who depend on their manual labour—whether railways do not kill more people in one month that the brigands of all Europe used to murder in a whole year. The victims of railroads, moreover, are killed under circumstances which surpass in horror anything the cut-throats may have devised. One reads almost daily of railway disasters in which people are “burned to death in the blazing wreckage,”

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* Read the “Cut Throats’ Paradise” in the Edinburgh Review for April, 1877, and the digest of it in the Pall Mall Gazette of April 15th, 1891, “Murder as a Profession.”

"mangled and crushed out of recognition" and killed by dozens and scores.* This is a trifle worse than the highwaymen of old Newgate.

Nor has crime been abated at all by the spread of civilization; though owing to the progress of science in chemistry and physics, it has become more secure from detection and more ghastly in its realization than it ever has been. Speak of Christian civilization having improved public morals; of Christianity being the only religion which has established and recognized Universal Brotherhood! Look at the brotherly feeling shown by American Christians to the Red Indian and the Negro, whose citizenship is the farce of the age. Witness the love of the Anglo-Indians for the "mild Hindu," the Mussulman, and the Buddhist. See "how these Christians love each other" in their incessant law litigations, their libels against each other, the mutual hatred of the Churches and of the sects. Modern civilization and Christianity are oil and water—they will never mix. Nations among which the most horrible crimes are daily perpetrated; nations which rejoice in Tropmanns and Jack the Rippers, in fiends like Mrs. Reeves the trader in baby slaughter—to the number of 300 victims as is believed—for the sake of filthy lucre; nations which not only permit but encourage a Monaco with its hosts of suicides, that patronize prize-fights, bull-fights, useless and cruel sport and even indiscriminate vivisection—such nations have no right to boast of their civilization. Nations furthermore which from political considerations, dare not put down slave-trade once for all, and out of revenue-greed, hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves either Christian or civilized.

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* To take one instance. A Reuter's telegram from America, where such accidents are almost a daily occurrence, gives the following details of a wrecked train: "One of the cars which was attached to a gravel train and which contained five Italian workmen, was thrown forward into the centre of the wreck, and the whole mass caught fire. Two of the men were killed outright and the remaining three were injured, pinioned in the wreckage. As the flames reached them their cries and groans were heartrending. Owing to the position of the car and the intense heat the rescuers were unable to reach them, and were compelled to watch them slowly burn to death. It is understood that all the victims leave families."

GEORGE EDWARD WRIGHT
1851-?
Reproduced from The Path, New York, Vol. VIII, March, 1894.

KING OSCAR II OF SWEDEN AND NORWAY
1829-1907
From the Archives of the Theosophical Society, Pasadena.
Reproduced by permission.

A civilization finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet of barbarous. We, the modern-day Europeans, are Vandals as great, if not greater than Atilla with his savage hordes.

Consummatum est. Such is the work of our modern Christian civilization and its direct effects. The destroyer of art, the Shylock, who, for every mite of gold it gives, demands and receives in return a pound of human flesh, in the heart-blood, in the physical and mental suffering of the masses, in the loss of everything true and loveable—can hardly pretend to deserve grateful or respectful recognition. The unconsciously prophetic fin de siècle, in short, is the long ago foreseen fin de cycle; when according to Manjunâtha Sutra, “Justice will have died, leaving as its successor blind Law, and as its Guru and guide—Selfishness; when wicked things and deeds will have to be regarded as meritorious, and holy actions as madness.” Beliefs are dying out, divine life is mocked at; art and genius, truth and justice are daily sacrificed to the insatiable mammon of the age—money grubbing. The artificial replaces everywhere the real, the false substitutes the true. Not a sunny valley, not a shadowy grove left immaculate on the bosom of mother nature. And yet what marble fountain in fashionable square or city park, what bronze lions or tumble-down dolphins with upturned tails can compare with an old worm-eaten, moss-covered, weather-stained country well, or a rural windmill in a green meadow! What Arc de Triomphe can ever compare with the low arch of Grotta Azzurra, at Capri, and what city park or Champs Élysées, rival Sorrento, “the wild garden of the world,” the birth-place of Tasso? Ancient civilizations have never sacrificed Nature to speculation, but holding it as divine, have honoured her natural beauties by the erection of works of art, such as our modern electric civilization could never produce even in dream.

The sublime grandeur, the mournful gloom and majesty of the ruined temples of Paestum, that stand for ages like so many sentries over the speculchre of the Past and the forlorn hope of the Future amid the mountain wilderness of Sorrento, have inspired more men of genius than the new civilization will ever produce. Give us the banditti who once infested these ruins, rather than the railroads that cut through the old Etruscan tombs; the first may take the purse and life of the few; the second are undermining the lives of the millions by poisoning with foul gases the sweet breath of the pure air. In ten years, by century the XXth, Southern France with its Nice and Cannes, and even Engadine, may hope to rival the London atmosphere with its fogs, thanks to the increase of population and changes in climate. We hear that Speculation is preparing a new iniquity against Nature: smoky, greasy, stench-breathing funiculaires (baby-railways) are being contemplated for some world-renowned mountains. They are preparing to creep like so many loathsome, fire-vomiting reptiles over the immaculate body of the Jungfrau, and a railway-tunnel is to pierce the heart of the snow-capped Virgin mountain, the glory of Europe. And why not? Has not national speculation pulled down the priceless remains of the grand Temple of Neptune at Rome, to build over its colossal corpse and sculptured pillars the present Custom House?

Are we so wrong then, in maintaining that modern civilization with its Spirit of Speculation is the very Genius of Destruction; and as such, what better words can be addressed to it than this definition of Burke:—

“A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors.”

H. P. B.

TRUE NOBILITY

[Lucifer, Vol. VIII, No. 45, May, 1891, p. 186]

We take the following from one of the dailies of March 20th:—

“The funeral of Mrs. Strutter, the English nurse of the present Emperor of Russia, and Duchess of Edinburgh, and all the rest of the children of Alexander II, took place at St. Petersburg a day or two ago. The Emperor and the Grand Dukes followed the coffin on foot, and the Empress and the Grand Duchesses in mourning carriages.”

This is a lesson of gentle courtesy that the Victorian Court, the automatic slave of etiquette, would do well to lay to heart and study deeply.

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MY BOOKS

[Lucifer, Vol. VIII, No. 45, May, 1891, pp. 241-247]

Some time ago, a Theosophist, Mr. R***, was travelling by rail with an American gentleman, who told him how surprised he had been by his visit to our London Headquarters. He said that he had asked Mdme. Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring Isis Unveiled,* when to his astonishment she replied, “Don’t read it, it is all trash.”

Now I did not say “trash” so far as I remember; but what I did say in substance was: “Leave it alone; Isis will not satisfy you. Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and most confused.”

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* [For a more complete view of the production of Isis Unveiled, see the “Introductory” to the 1972 edition, T.P.H., Wheaton, ILL., U.S.A.]

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And I might have added with as much truth that, carefully analysed from a strictly literary and critical standpoint, Isis was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all and also that it had some very gross mistakes due to the many alterations in proof-reading in general, and word corrections in particular. Finally, that the work, for reasons that will be now explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connection with each other, had been well shaken up in a waste-basket, and then taken out at random and—published.

Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of Isis whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate “master-piece,” this “monumental work,” as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely transforming the meaning,* with its misprints and wrong quotation-marks, has given me more anxiety and trouble than anything else during a long life-time which has ever been more full of thorns than of roses.

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* Witness the word “planet” for “cycle” as originally written, corrected by some unknown hand (Vol. I, p. 347, 2nd par.), a “correction” which shows Buddha teaching that there is no rebirth on this planet (!!) when the contrary is asserted on p. 346, and the Lord Buddha is said to teach how to “avoid” reincarnation; the use of the word “planet,” for plane, of “Monas” for Manas; and the sense of whole ideas sacrificed to the grammatical form, and changed by the substitution of wrong words and erroneous punctuation, etc., etc., etc.

But in spite of these perhaps too great admissions, I maintain that Isis Unveiled contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings. Prepared to take upon myself—vicariously as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since neither ideas nor teaching are mine, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. So true is this, that when Isis was first published, some of the best American papers were lavish in its praise—even to exaggeration, as is evidenced by the quotations below.*

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* Isis Unveiled; a master key to the mysteries of ancient and modern science and theology. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols., royal 8 vo., about 1,500 pages, cloth, $7.50. Fifth Edition.

"This monumental work . . . . about everything relating to magic, mystery, witchcraft, religion, spiritualism, which would be valuable in an encyclopædia."—North American Review.

"It must be acknowledged that she is a remarkable woman, who has read more, seen more, and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views . . . . her pages are garnished with foot notes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest . . . . demands the earnest attention of thinkers, and merits an analytic reading."—Boston Evening Transcript.

"The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through."—N. Y. Independent.

The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in propria persona I upset. For the last fifteen years—ever since this first publication—an incessant shower of ugly accusations has been poured upon me. Every libellous charge, from immorality and the "Russian spy" theory down to my acting on false pretences, of being a chronic fraud and a living lie, an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact that not a single one of these charges has ever been substantiated; that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes like as in a glass-house,—nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever active opponents that (1) Isis Unveiled was simply a rehash of Éliphas Lévi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the departed spirits of Jesuits (sic); and finally (3) that my two volumes had been compiled from MSS. (never before heard of), which Baron de Palm—he of the cremation and double-burial fame—had left behind him,

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"An extremely readable and exhaustive essay upon the paramount importance of re-establishing the Hermetic Philosophy in a world which blindly believes that it has outgrown it.—N.Y. World.

"Most remarkable book of the season."—Com. Advertiser.

"Readers who have never made themselves acquainted with the literature of mysticism and alchemy, the volume will furnish the materials for an interesting study—a mine of curious information."—Evening Post.

"They give evidence of much and multifarious research on the part of the author, and contain a vast number of interesting stories. Persons fond of the marvellous will find in them an abundance of entertainment."—New York Sun.

and which I had found in his trunk!* On the other hand, friends, as unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work; and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of Isis had been dictated to me from cover to cover and verbatim by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that my enemies and critics inferred—as well they might—that either these invisible inspirers had no existence, and were part of my "fraud," or that they lacked the cleverness of even an average good writer.

"A marvelous book both in matter and manner of treatment. Some idea may be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being . . . . . But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains . . . . will certainly prove attractive to all who are interested in the history, theology, and the mysteries of the ancient world."—Daily Graphic.

"The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore."—New York Tribune.

"One who reads the book carefully through, ought to know everything of the marvellous and mystical, except perhaps, the passwords. Isis will supplement the Anacalypsis. Whoever loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocryphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century."—New York Herald.

* This Austrian nobleman, who was in complete destitution at New York, and to whom Colonel Olcott had given shelter and food, nursing him during the last weeks of his life—left nothing in MS. behind him but bills. The only effect of the baron was an old valise, in which his "executors" found a battered bronze Cupid, a few foreign Orders (imitations in pinchbeck and paste, as the gold and diamonds had been sold); and a few shirts of Colonel Olcott's, which the ex-diplomat had annexed without permission.

Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of Isis Unveiled, for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me under their dictation. In saying this no supernatural claim is urged, for no miracle is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of thought-transference, will easily concede that if even a hypnotized subject, a mere irresponsible medium, hears the unexpressed thought of his hypnotizer, who can thus transfer his thought to him—even to repeating the words read by the hypnotizer mentally from a book—then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic rapport, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

Hitherto, I have abstained—except on very rare occasions—from answering any criticism on my works, and have even left direct slanders and lies unrefuted, because in the case of Isis I found almost every kind of criticism justifiable, and in that of “slanders and lies,” my contempt for the slanderers was too great to permit me to notice them. Especially was it the case with regard to the libellous matter emanating from America.

It has all come from one and the same source, well known to all Theosophists, a person most indefatigable in attacking me personally for the last twelve years,† though I have never seen or met the creature. Neither do I intend to answer him now. But, as Isis is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion of the public which may be in sympathy with Theosophy, are entitled to the whole truth—and nothing but the truth. Not that I seek to excuse myself in anything even before them or to "explain things." It is nothing of the kind. What I am determined to do is to give facts, undeniable and not to be gainsaid, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them seriatim.

(1). When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

(2). I had never been at any college, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

(3). Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore—

(4). I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

(5). When I started to write that which developed later into Isis Unveiled, I had no more idea than the man in the moon what would come of it.

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† I will not name him. There are names which carry a moral stench about them, unfit for any decent journal or publication. His words and deeds emanate from the cloaca maxima of the Universe of matter and have to return to it, without touching me.

I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that I had to write it, that was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society.

Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as Isis, before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be rewritten. Then we started on our literary labours and worked together every evening. Some pages the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to real aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in Isis. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent Index, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the Introduction “Before the Veil.” If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder’s express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready the work went to press.

From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning.

Before we were through with the first three chapters, there was a bill of six hundred dollars for corrections and alterations, and I had to give up the proofreading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of Isis passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivaswata" (Manu) became transformed in the published volumes into "Viswamitra," that thirty-six pages of the Index were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work—which has now reached its seventh or eighth edition, is still in demand.

And now—and perhaps in consequence of all this—comes a new accusation: I am charged with wholesale plagiarism in the introductory Chapter "Before the Veil"!

Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the "borrowing." But all "parallel passages" to the contrary, as I have not done so, I do not see why I should confess it; even though "thought tranference" as the Pall Mall Gazette wittily calls it, is in fashion, and at a premium just now. Since the day when the American press raised a howl against Longfellow, w ho, borrowing from some (then) unknown German translation of the Finnish epic, the Kalevala, published it as his own superb poem, Hiawatha, and forgot to acknowledge the source of his inspiration, the Continental press has repeatedly brought out other like accusations. The present year is especially fruitful in such "thought transferences."

Here we have the Lord Mayor of the City of London, repeating word for word an old forgotten sermon by Mr. Spurgeon and swearing he had never read or heard of it. The Rev. Robert Bradlaugh writes a book, and forthwith the Pall Mall Gazette denounces it as a verbal copy from somebody else's work. Mr. Harry de Windt, the Oriental traveller, and a F.R.G.S. to boot, finds several pages out of his just published A Ride to India, across Persia and Baluchistan, in the London Academy, paralleled with extracts from The Country of Baluchistan, by A. W. Hughes, which are identical verbatim et literatim. Mrs. Parr denies in the British Weekly that her novel Sally was borrowed consciously or unconsciously from Miss Wilkins' Sally, and states that she had never read the said story, nor even heard the author's name, and so on. Finally, every one who has read La Vie de Jésus, by Renan, will find that he has plagiarised by anticipation, some descriptive passages rendered in flowing verse in the Light of the World. Yet even Sir Edwin Arnold, whose versatile and recognized genius needs no borrowed imagery, has failed to thank the French Academician for his pictures of Mount Tabor and Galilee in prose, which he has so elegantly versified in his last poem. Indeed, at this stage of our civilisation and fin de siècle, one should feel highly honoured to be placed in such good and numerous company, even as a—plagiarist. But I cannot claim such a privilege and, simply for the reason already told that out of the whole Introductory chapter "Before the Veil," I can claim as my own only certain passages in the Glossary appended to it, the Platonic portion of it, that which is now denounced as "a bare-faced plagiarism" having been written by Professor A. Wilder.

That gentleman is still living in or near New York, and can be asked whether my statement is true or not. He is too honourable, too great a scholar, to deny or fear anything. He insisted upon a kind of Glossary, explaining the Greek and Sanskrit names and words with which the work abounds, being appended to an Introduction, and furnished a few himself. I begged him to give me a short summary of the Platonic philosophers, which he kindly did.

Thus from p. 11 down to 22 the text is his, save a few intercalated passages which break the Platonic narrative, to show the identity of ideas in the Hindu Scriptures. Now who of those who know Dr. A. Wilder personally, or by name, who are aware of the great scholarship of that eminent Platonist, the editor of so many learned works,* would be insane enough to accuse him of "plagiarising" from any author's work! I give in the foot-note the names of a few of the platonic and other works he has edited. The charge would be simply preposterous!

The fact is that Dr. Wilder must have either forgotten to place quotes before and after the passages copied by him from various authors in his Summary; or else, owing to his very difficult handwriting, he has failed to mark them with sufficient clearness. It is impossible, after the lapse of almost fifteen years, to remember or verify the facts. To this day I had imagined that this disquisition on the Platonists was his, and never gave a further thought to it. But now enemies have ferretted out unquoted passages and proclaim louder than ever "the author of Isis Unveiled," to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead "guilty" in the ordinary sense. Let then the slanderers go on, only to find in another fifteen years as they have found in the preceding period, that whatever they do, they cannot ruin Theosophy, nor even hurt me. I have no author's vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me—personally.

But in view of the facts as given above; and considering that—

(a) The language in Isis is not mine; but (with the exception of that portion of the work which, as I claim, was dictated), may be called only a sort of translation of my facts and ideas into English;

(b) It was not written for the public,—the latter having always been only a secondary consideration with me—but for the use of Theosophists and members of the Theosophical Society to which Isis is dedicated;

(c) Though I have since learned sufficient English to have been enabled to edit two magazines—the Theosophist and Lucifer—yet, to the present hour I never write an article, an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction.

Considering all this and much more, I ask now every impartial and honest man and woman whether it is just or even fair to criticize my works—Isis, above all others—as one would the writings of a born American or English author! What I claim in them as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honour of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and finally the general make-up of the volumes, to every one of those who have helped me. Even for The Secret Doctrine there are about half-a-dozen Theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from the first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught; or as quoted by me in The Secret Doctrine (Vol. I, p. xlvi) from Montaigne: “I have here made only a nosegay of culled (Eastern) flowers, and have brought nothing of my own but the string that ties them.”

Is any one of my helpers prepared to say that I have not paid the full price for the string?

April 27, 1891. H. P. BLAVATSKY.

A DECLARATION

We, the undersigned Fellows of the Theosophical Society (and members of the Inner Group of the E.S.) at the stake of our personal honour and reputation, hereby declare:

That we have fully investigated all the accusations and attacks which have been made against the personal character and bona fides of H. P. Blavatsky, and have found them in the vast majority of cases to be entirely false, and in the few remaining instances the grossest possible distortions of the simple facts.

Knowing moreover, that accusations of plagiarism, want of method and inaccuracy, are now being made and will in the future be brought against her literary work, we make the following statement for the benefit of all Fellows of the Theosophical Society and for the information of others:

H. P. Blavatsky's writings, owing to her imperfect knowledge of English and literary methods, have been invariably revised, recopied or arranged in MS., and the proofs corrected, by the nearest "friends" available for the time being (a few of whom have occasionally supplied her with references, quotations, and advice). Many mistakes, omissions, inaccuracies, &c., have consequently crept into them.

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* Alexander Wilder, M.D., the editor of Serpent and Siva Worship, by Hyde Clarke and C. Staniland Wake; of Ancient Art and Mythology, by Richard Payne Knight, to which the editor has appended an Introduction, Notes translated into English and a new and complete Index; of Ancient Symbol Worship, by Hodder M. Westropp and C. Staniland Wake, with an Introduction, additional Notes and Appendix by the editor; and finally, of The Eleusinian and Bacchic Mysteries: A Dissertation by Thomas Taylor, edited with Introduction, Notes, Emendations, and Glossary; and the author of various learned works, pamphlets and articles for which we have no space here. Also the editor of the Older Academy, a quarterly journal of New York, and the translator of the Egyptian Mysteries, by Iamblichus.

These works, however, have been put forward purely with the intention of bringing certain ideas to the notice of the Western world, and with no pretension on her part to scholarship or literary finish.

In order to support these views, innumerable quotations and references had to be made (in many cases without the possibility of verification by her), and for these she has never claimed any originality or profound research whatever.

After long and intimate acquaintance with H. P. Blavatsky, we have invariably found her labouring for the benefit and instruction of the Theosophical Society and others, and not for herself, and that she is the first to make little of what others may consider her “learning.” From further instruction however, which we have received, we know for a fact that H. P. Blavatsky is the possessor of far deeper “knowledge” than even that which she has been able to give out in her public writings.

From all of which considerations, it logically follows that no accusations can possibly shake our confidence in H. P. Blavatsky’s personal character and bona fides as a teacher. We do not therefore intend in future to waste our time in useless refutations, or allow ourselves to be distracted from our work by any attacks, further than to repeat our present statement.

We, however, reserve to ourselves the right of appeal to the law, when necessary.

G. R. S. MEAD
W. R. OLD
LAURA M. COOPER
EMILY KISLINGBURY
E. T. STURDY
H. A. W. CORYN

CONSTANCE WACHTMEISTER
ALICE LEIGHTON CLEATHER
CLAUDE F. WRIGHT
ARCHIBALD KEIGHTLEY
ISABEL COOPER-OAKLEY
ANNIE BESANT

MADAME BLAVATSKY SPEAKS OUT

[The Theosophist, Supplement to March, 1889, p. lviii-lix.]

A young woman having lately libelled Madame Blavatsky in a novel, that redoubtable lady recently brought down her sledge-hammer on the poor little literary mosquito in an interview in the Pall Mall Gazette. The young woman had repeated the fusty slander which is so sweet to the nostrils of certain persons, that the Corresponding Secretary of the Theosophical Society is a Russian spy. This is part of the reply:—

"There are only three or four lines which refer to me. The dozen other persons who are lied about in this work of unique fiction are invited to take care of themselves. As for me it is enough for me to answer the four distinct falsehoods and the libel for which the author is responsible on my account alone. These falsehoods are based on no foundation whatever, save perhaps on public gossip and the efforts of those good souls who think that the best way of 'entertaining people' is to serve them with slices of freshly murdered reputations. This particular calumny is an ancient three-years-old slander, picked up from the gutters of Anglo-Indian hill stations, and revived to serve a special purpose by one who, unknown to the world the day before, has since made himself famous in the annals of the world's iniquitous verdicts by playing at the detective on false scents. But if the originator of this vile invention is not the authoress of "Miss Hildreth," she is still the first one who has had the impudence of recording it in a novel, adding to it, moreover, a flavour of her own venom. It is, therefore, to her that I address the following refutations.

1. I have never corresponded, whether secretly or openly, with a ‘Monsieur Kinovief;’ nor with the General of this name; nor have I ever been accused before to my knowledge of having done so.

2. I have never written, in all my life on politics, of which I know nothing. I take no interest in political intrigues, regarding them as the greatest nuisance and a bore, the falsest of all systems in the code of ethics. I feel the sincerest pity for those diplomats who, being honourable men, are nevertheless obliged to deceive all their lives, and to embody a living, walking LIE.

3. Ten years ago, the Anglo-Indian Government, acting upon a false and malicious insinuation, mistook me for a spy; but after the Police had shadowed me for over eight months—without unearthing a trace of the charge brought against me—it found to its great sorrow that it had made an April-fool of itself. Yet the Anglo-Indian Government acted, after that, in the most honourable way. In November, 1876, Lord Lytton issued an order to the Political Department that Colonel Olcott and myself should be no longer subjected to the insulting surveillance of the Anglo-Indian Police. [Vide the Allahabad Pioneer, November 11, 1879.] From that day we were no longer annoyed.

4. Prince Doudaroff Korsakoff stands probably as the cunning anagram of Prince Dondoukof Korsakof? This gentleman has been a friend of my family and myself since 1846; yet beyond two or three letters exchanged, I have never corresponded with him. It was Mr. Primrose, Lord Lytton’s Secretary, who was the first to write to him, in order to sift to the bottom another mystery. The Anglo-Indian Mrs. Grundy had mistaken me for my “twin-brother” apparently, and people wanted too know which of us was drowned in the washtub during our infancy—myself or that “twin-brother,” as in the fancy of the immortal Mark Twain. Hence the correspondence for purposes of identification.

5. Lord Dufferin’s “clear-sightedness” is no doubt a fact of history. But why endow his Lordship with soothsaying?

Doomed by my physicians to certain death unless I left India (I have their medical certificate), I was leaving Madras for Europe almost on the day of Lord Dufferin's arrival at Calcutta. But then perhaps Lord Dufferin stands in the novel only cabalistically for Lord Ripon? In such case, as all three Viceroys—from 1879 to 1888—are now in Europe, it is easy to learn the truth, especially from the Marquis of Ripon who remained Viceroy during almost the whole period of my stay in India. Let the Press inquire, from themselves or their Secretaries, whether it has been ever proven by any of their respective Governments that I was a political agent, whatever may be the malicious society gossip of my enemies. Nor do I feel so certain yet, unless this disgraceful rumour is sufficiently refuted, that I will not appeal directly to the justice and honour of these three noblemen. Noblesse oblige. The least of beggars has a right to seek redress from law, and to appeal to the evidence of the highest in the land, if that evidence can save his honour and reputation, especially in a case like this, when truth can be made known with one simple word from these high witnesses—a yea or a nay."

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POSTHUMOUSLY PUBLISHED

POSTHUMOUS WORKS

[Beyond this point we begin to print material from the pen of H.P.B. which was published POSTHUMOUSLY, right through October, 1896, mostly in Lucifer.

On the whole, we adhere to the policy of publishing everything in the chronological order of original publication. But here and there throughout the Collected Writings, and this applies to the posthumous material as well, certain articles are known to have been written much earlier than when published; therefore they have been removed to where they actually belong, and this is indicated by various bracketed Notes and Comments.

Here are also articles and essays which H.P.B. wrote at various times—we do not exactly know when—some of which are yet unpublished. They are in the Adyar Archives. Some of them, as indicated, received publication in The Theosophist of recent years; some have not yet appeared. They have been carefully transcribed from microfilm and, of course, belong, however late in time, to the “posthumous” section of material.—Compiler.]

THE THEOSOPHICAL SOCIETY

A TRUTHFUL TALE OF THE NINETEENTH CENTURY

Source-material for the Future History of Psychism in the Darwinian Epoch.

Dedicated to the Skeptics of the Motherland

[The original Manuscript of this unfinished Tale in H.P.B.'s handwriting is in the Adyar Archives. Its Russian title is: Teosoficheskoye Obshchestvo—Skazka-bil' XIX veka. H.P.B.'s sister, Madame Vera Petrovna de Zhelihovsky states (Russkoye Obozreniye, Vol. VI, November, 1891, pp. 275-78) that such a tale was being written by H.P.B. shortly before her final illness, but that only a portion of the Introductory part was written; she also gives several brief excerpts from it.

An English translation of this incomplete tale, prepared by Zoltán de Álgya-Pap, a very scholarly Hungarian Theosophist, then resident at Adyar, was published in The Theosophist, Vol. 82, September, 1961. Somewhat later, namely in 1962, the Theosophical Journal Alba edited in Boston, Mass., by two devoted Russian Theosophists, Nicholas Pavlovich von Reincke and his sister, Dagmara Pavlovna von Reincke, published the original Russian text of this tale, with the facsimiles of two pages thereof reproduced herewith. H.P.B.'s text is a masterpiece of Russian prose, full of sparkling wit and vivid imagery.

Our English translation of this tale follows on the whole Mr. de Álgya-Pap's rendering, with a few alterations and improvements required by the Russian original wording.—Compiler.]

There is so much nonsense, written and spoken, especially in Russia, concerning the Theosophical Society, which I personally planned and founded in New York on the 17th November 1875, that I have finally decided to enlighten my dear compatriots on the subject. Whether they believe me or not is, of course, left to them.

The story goes that Prince Bismarck, when he wished to conceal from the public any of his planned political tricks, the smooth unfoldment of which might be hampered if prematurely revealed, openly informed the public of his plans. In other words, the Iron Chancellor told the plain truth, and—nobody believed him. In like manner, I am about to tell the truth by stating the facts, knowing beforehand that the rules of criticism in a civilized country stand in the way of belief. On the contrary, reading my truthful account, based on almost unbelievable yet true facts, and acquainting themselves with the history of the Society which emerged almost instantaneously, without any preparation, and which from seven members, individuals unknown to the world, rapidly developed in a few years into a numerous "Brotherhood" covering the globe, like mushrooms after rain, with its "Lodges"—these wise critics will feel compelled to express their doubts. And even from my sympathizers I do not expect more than was written to me by the wife of a major serving in the Caucasus. She honored me with the impression made upon her by my story about The Mysterious Tribes of the Blue Mountains, and ended her letter exclaiming: "Oh, what an inventive storyteller you are!"

Since 1881, I have written much about the Theosophical Society and its activities in India, first in "Letters to the Motherland" published in the Moskovskiya Vedomosty, and later in the Russkiy Vestnik, and what I have described has always been considered by the public as a "fabrication" of mine, particularly my account of the psychological constitution of the Hindus which, of course, is not to be found in statistical records and books on the British Colonies. My stories From the Caves and Jungles of Hindostan, left unfinished after the death of M. N. Katkov, were received by the public as a novel and plain fiction. Really, it would be sensible to remember the wise remark of the English poet: "Truth is often stranger than fiction." After all, to believe in nothing is, perhaps, more reasonable. The unbeliever has a more peaceful sleep and an easier life.

To deny something is more comfortable than to accept on faith anything that has not yet obtained the right of citizenship in society, and by accepting which you are compelled to swim against the current of public opinion and common thinking. For this reason people will not believe me even now. Never mind! Just as Epictetus told his host—who, using his stick, had thrashed the sage for his advice—I shall tell my critics: “Strike, but listen.” And whatever happens then does not concern me, as grandmother used to say concerning the future: “That’s why.”

Public opinion in Russia, as anywhere else, is like a kaleidoscope in which the combination of figures change continually according to the movement of the hand holding it; or, in other words, the notion of what is possible or impossible, prudent or foolish, suitable or unsuitable, depends on some leaders of science and fashion who cause that public opinion to rotate like a weather-cock. That which we believed yesterday, we no longer believe today; and in both instances merely because the wind was blowing from a different direction. Even contemporary science, or rather its high priests, taught in the Middle Ages all that today they deny, and believe today in that which they ridiculed in those earlier days. Astrology, Alchemy and Magic are flung like rubbish into the attic of the Academies, while the circulation of the blood, steam-power and electricity, called by them not so long ago nonsensical, absurd fictions, are now seated in places of honor at their meetings. On the other hand, gentlemen-Academicians find themselves now compelled to believe in things at which only ten years ago they turned up their highly erudite noses in utter disdain; in things which fifty years ago were subjected to severe ostracism and banished from the holy precincts of the Academy—namely, Mesmerism and Animal Magnetism. At the present time both of these are flourishing under the mask of “suggestion” or “hypnotism.” And all this because our earth rotates, and human brains follow its movement. Before Galileo, scholars imagined the terrestrial globe as a flat pancake in the centre of the universe, while Pythagoras, some 2,000 years before Copernicus, taught the heliocentric conception.

Our European scholars of the Middle Ages considered the Hindu allegory representing our Earth as resting upon four elephants standing on a turtle, wagging its short tail in empty universal space—as a sacred truth. Now they have become convinced that the earth is round, and that our planet is an insignificant little globe among billions of other and bigger planets. People used to think of themselves as Gods of this Earth, for whom the Cosmos had been created; but now science has convinced us that we are nothing more than the progeny of tailless monkeys, and are, together with these our wretched cousins, descendants of one and the same (however, as yet undiscovered) forefather—Adam with a tail. Long ago? Well, it was only yesterday that according to the authoritative teaching of Haeckel and of his friend Huxley, there sat at the very root of the genealogical tree of humanity the Moneron, hermit of the Ocean, a jelly-like blob considered by Darwinists as the Alpha of all flesh living on earth, and the Omega of which is man himself. This bit of jelly fished out of the depths of the sea by Huxley, was named in honor of his German colleague Bathybius Haeckalii, and Darwinists praised themselves profusely for their great discovery. “Eureka! The authentic seed of the human race has been discovered,” I was recently told by Romanes. And then what? . . . . . Today this candidate for human progenitor, put through strict chemical tests, proves to be a pinch of inorganic matter, simply sediment.

[Page 5 of the manuscript is missing.]

The fact that the founder of this allegedly wonder-working Society is a child born of the same stock, cannot fail to interest the Russian reader. And the further fact, namely, that this “child of their own” has earned for herself and the Society a world-wide, although rather mixed reputation, attracting to its fold, the best, the soundest, and often even the most learned heads (as will be proved later on) from many overseas countries hitherto hostile to the Russian spirit—is remarkable in itself and bound to produce a smile on the faces of our native patriots.

Until, however, the complete history of our “Brotherhood” will have been told to posterity, the readers and critics, hearing nothing about the Theosophical Society save gossip, have, of course, the most legitimate and logical right to think and judge of it according to their own fancy. Such is the spirit of the age. Hence, I provide them all a laugh at the “Mahatmas” of Tibet and India. Let all prudent sceptics see in them, judging from the stories told by the enemies of the Society, merely scarecrows made of muslin and bladders on long poles, Magicians soaring in the blue sky of India, and even flitting, as stated by eye-witnesses, in the fogs of England. Let’s laugh together at those hundreds of clever people, whom, in the opinion of the Society for Psychical Research, I so skilfully fooled with these muslin-Mahatmas! And let us remember that Hindu and antediluvian Magic, adepts and their phenomena, all included, are simply mystification and jugglery. So be it! However, it is not at all a matter of Magic . . . . . I can assure you that the Theosophical Society is left entirely untouched by the negation of “supernatural phenomena,” as no Theosophist, myself included, ever believed in anything “supernatural.” Still less can the existence of the Society be explained by means of such nonsensical and always exaggerated manifestations.

[Page 7 of the manuscript is missing.]

. . . . . [that this person,] coming from the steppes and the banks of the Dnieper, without either house or home, social contacts or money, suddenly had the idea and accomplished that which none of you could. She just sent out a call in New York on the 7th of October 1875, and on the 17th of November of the same year, five weeks later, the Theosophical Society was founded with a few hundred members in America, and its first Branch established in London with 73 members. And from that day, simply by the touch of my hand, the avalanche began to roll onward. And since then it has rolled over the globe, and is still rolling even today growing not only from day to day, but from hour to hour.

And this avalanche cannot be demolished either by the calumnies of the Society for Psychical Research or by mockeries or persecution. Why? Because, without any phenomena, this avalanche is—a power! And back of it is the power of Truth. This enigma cannot be cut down by the axe of the fiercest criticism; its footprints cannot be swept away by the broom of indifference and denial. Of what the essence of this power consists will be explained later. And then everybody will be able to see how little could phenomena influence the growth and success of the Theosophical Society, but on the contrary, how they could be harmful to it—if anything in the world could harm the coming of that predestined hour.

But all this is merely by way of introduction which, considering the many and varied tales afloat, I felt bound to make. Now, this being done . . . .

(Not finished because of the death of H. P. Blavatsky on 26th April, 1891.)*

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* This remark, in a different handwriting and in black ink, was very probably written by Madame de Zhelihovsky. The date which she gives is according to the Eastern Orthodox Calendar; it corresponded at that time to May 8th in the Western Calendar.—Compiler.

THE BLESSINGS OF PUBLICITY

[Lucifer, Vol. VIII, No. 48, August, 1891, pp. 441-444]

A well-known public lecturer, a distinguished Egyptologist, said, in one of his lectures against the teachings of Theosophy, a few suggestive words, which are now quoted and must be answered:—

"It is a delusion to suppose there is anything in the experience or wisdom of the past, the ascertained results of which can only be communicated from beneath the cloak and mask of mystery. . . . Explanation is the Soul of Science. They will tell you we cannot have their knowledge without living their life. . . . Public experimental research, the printing press, and a free-thought platform, have abolished the need of mystery. It is no longer necessary for science to take the veil, as she was forced to do for security in times past," etc.

This is a very mistaken view in one aspect. "Secrets of the purer and profounder life" not only may but must be made universally known. But there are secrets that kill in the arcana of Occultism, and unless a man lives the life he cannot be entrusted with them.

The late Professor Faraday had very serious doubts whether it was quite wise and reasonable to give out to the public at large certain discoveries of modern science. Chemistry had led to the invention of too terrible means of destruction in our century to allow it to fall into the hands of the profane. What man of sense—in the face of such fiendish applications of dynamite and other explosive substances as are made by those incarnations of the Destroying Power, who glory in calling themselves Anarchists and Socialists—would not agree with us in saying:—

—Far better for mankind that it should never have blasted a rock by modern perfected means, than that it should have shattered the limbs of one per cent. even of those who have been thus destroyed by the pitiless hand of Russian Nihilists, Irish Fenians and Anarchists. That such discoveries, and chiefly their murderous application, ought to have been withheld from public knowledge may be shown on the authority of statistics and commissions appointed to investigate and record the result of the evil done. The following information gathered from public papers will give an insight into what may be in store for wretched mankind.

England alone — the centre of civilization — has 21,268 firms fabricating and selling explosive substances.* But the centres of the dynamite trade, of infernal machines, and other such results of modern civilization, are chiefly at Philadelphia and New York. It is in the former city of “Brotherly Love” that the now most famous manufacturer of explosives flourishes. It is one of the well-known respectable citizens—the inventor and manufacturer of the most murderous “dynamite toys”—who, called before the Senate of the United States anxious to adopt means for the repression of a too free trade in such implements, found an argument that ought to become immortalised for its cynical sophistry:—“My machines,” that expert is reported to have said—“are quite harmless to look at; as they may be manufactured in the shape of oranges, hats, boats, and anything one likes. . . . Criminal is he who murders people by means of such machines, not he who manufactures them. The firm refuses to admit that were there no supply there would be no incentive for demand on the market; but insists that every demand should be satisfied by a supply ready at hand.”

That “supply” is the fruit of civilization and of the publicity given to the discovery of every murderous property in matter.

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* Nitro-glycerine has found its way even into medical compounds. Physicians and druggists are vying with the Anarchists in their endeavors to destroy the surplus of mankind. The famous chocolate tablets against dyspepsia are said to contain nitro-glycerine! They may save, but they can kill still more easily.

What is it? As found in the Report of the Commission appointed to investigate the variety and character of the so-called “infernal machines,” so far the following implements of instantaneous human destruction are already on hand. The most fashionable of all among the many varieties fabricated by Mr. Holgate, are the “Ticker,” the “Eight Day Machine,” the “Little Exterminator,” and the “Bottle Machines.” The “Ticker” is in appearance like a piece of lead, a foot long and four inches thick. It contains an iron or steel tube, full of a kind of gunpowder invented by Holgate himself. That gunpowder, in appearance like any other common stuff of that name, has, however, an explosive power two hundred times stronger than common gunpowder; the “Ticker” containing thus a powder which equals in force two hundred pounds of the common gunpowder. At one end of the machine is fastened an invisible clock-work meant to regulate the time of the explosion, which time may be fixed from one minute to thirty-six hours. The spark is produced by means of a steel needle which gives a spark at the touch-hole, and communicates thereby the fire to the whole machine.

The “Eight Day Machine” is considered the most powerful, but at the same time the most complicated, of all those invented. One must be familiar with handling it before a full success can be secured. It is owing to this difficulty that the terrible fate intended for London Bridge and its neighbourhood was turned aside by the instantaneous killing instead of the two Fenian criminals. The size and appearance of that machine changes, Proteus-like, according to the necessity of smuggling it in, in one or another way, unperceived by the victims. It may be concealed in bread, in a basket of oranges, in a liquid, and so on. The Commission of Experts is said to have declared that its explosive power is such as to reduce to atoms instantly the largest edifice in the world.

The “Little Exterminator” is an innocent-looking plain utensil having the shape of a modest jug. It contains neither dynamite nor powder, but secretes, nevertheless, a deadly gas, and has a hardly perceptible clock-work attached to its edge, the needle of which points to the time when that gas will effect its escape.

In a shut-up room this new “vril” of lethal kind, will smother to death, nearly instantaneously, every living being within a distance of a hundred feet, the radius of the murderous jug. With these three “latest novelties” in the high season of Christian civilization, the catalogue of the dynamiters is closed; all the rest belongs to the old “fashion” of the past years. It consists of hats, porte cigars, bottles of ordinary kind, and even ladies’ smelling bottles, filled with dynamite, nitro-glycerine, etc., etc.,—weapons, some of which, following unconsciously Karmic law, killed many of the dynamiters in the last Chicago revolution. Add to this the forthcoming long-promised Keely’s vibratory force, capable of reducing in a few seconds a dead bullock to a heap of ashes, and then ask yourself if the Inferno of Dante as a locality can ever rival earth in the production of more hellish engines of destruction!

Thus, if purely material implements are capable of blowing up, from a few corners, the greatest cities of the globe, provided the murderous weapons are guided by expert hands—what terrible dangers might not arise from magical occult secrets being revealed, and allowed to fall into the possession of ill-meaning persons! A thousand times more dangerous and lethal are these, because neither the criminal hand, nor the immaterial, invisible weapon used, can ever be detected.

The congenital black magicians—those who, to an innate propensity towards evil, unite highly-developed mediumistic natures—are but too numerous in our age. It is high time then that psychologists and believers, at least, should cease advocating the beauties of publicity and claiming knowledge of the secrets of nature for all. It is not in our age of “suggestion” and “explosives” that Occultism can open wide the doors of its laboratories except to those who do live the life.

H.P.B.

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H.P. BLAVATKY
Photograph taken by Elliot & Fry, 55 Baker Street, London W.
Reproduced form an original print, and most likely the last picture taken of H.P.B.

HENRY MORE
1614-1687

[THERE IS A ROAD, STEEP AND THORNY . . . . .]

[Lucifer, Vol. IX, No. 49, September, 1891, p. 4]

[After the passing of H.P.B., the magazine Lucifer was edited mainly by Annie Besant. In her Editorial opening up the Ninth Volume, she speaks of the position of Lucifer in the intellectual world, of its opposition to Materialism, the philosophy it offers from hoary antiquity, of the religion it brings which outrages neither the intellect nor the conscience, etc. She winds up by saying that it "bends low to whisper in the ear of the patient, aspiring seeker after the Hidden Wisdom." She then publishes within quotation marks the passage which appears below. It has been thought by many students that this passage is from Annie Besant's own pen. William Kingsland, however, who was with H.P.B. for a long time, and whose opinion is of great value in such matters, ascribes this passage to H.P.B., and uses it as such in his fine work entitled The Real H.P. Blavatsky (London: John M. Watkins, 1928). It is quite possible that Annie Besant used in her Editorial, and placed in the mouth of Lucifer, some passage from an unpublished manuscript of H.P.B.—Compiler.]

There is a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of the Universe: I can tell you how to find those who will show you the secret gateway that opens inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onwards there is reward past all telling—the power to bless and save humanity; for those who fail, there are other lives in which success may come.

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[At this point, in Vol. IX of Lucifer, September, 1891, pp. 8-20, the Editors published an Essay from the pen of H.P.B. entitled "The Substantial Nature of Magnetism." Internal evidence shows it to have been written much earlier. In accordance with this, it will be found in Volume V III of the present Series.—Compiler.]

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FROGS AND CHINAMEN

[Lucifer, Vol. IX, No. 50, October, 1891, p. 124]

Open your ears, ye kind, praiseworthy Societies for the protection of animal life and welfare; you shall not be put to the blush by the “heathen Chinee.” And you, ye reckless and improvident gardeners and nurserymen, by remaining blind to the yoeman services rendered you by the insectivorous toads and frogs, and allowing your sons and heirs to institute periodically crusades against these interesting batrachians, you show yourselves far below your Brethren, the Celestials, on both the intellectual and moral planes—not to mention the art of scientific gardening. In China where the usefulness of frogs in the fields and in gardens, both floral and vegetable, is a thing recognized ages ago, these interesting amphibians are under the protection of law. To remind the population of this fact, governmental orders are occasionally issued and distributed, in which the destruction of frogs is threatened with heavy penalty. Finding in the Garden Messenger one of such Ukases, [arbitrary edicts] we reproduce it. The prose poetry of the redaction of this official document—fathered upon Ning-Po Governor of some unpronounceable province, is very remarkable. In this again we are compelled to award the palm of superiority to the Chinese, over the English legal documents. Not for one moment would we think of comparing the dry, commaless, and incomprehensible legal twaddle of the British or any other European lawyer to the mellifluous and fatherly expostulation of the philobatrachian Ning-Po. Here it is:—

Our fields and gardens are inhabited by frogs. Though but diminutive creatures, they are, nevertheless, not unlike human beings in their external form, and even in the moral nature. Thus, they preserve during the course of their life, a strong attachment to the land of their birth, while during the weariness of the dark nights, they gratify your hearing with their melodious vocalizations. Moreover, they preserve your future crops, by devouring grasshoppers, and are, thereby, entitled to your gratitude. Wherefore, then, should you emerge on dark nights from your abodes with lanterns and murderous weapons, in order to catch these useful and innocent beings? Most undeniably, when boiled with rice and spices, they offer a delicate dish. But why flay them previously alive? This is cruel and sinful. Henceforth this custom is forbidden by the law, and it becomes illegal from this date, to either sell or buy frogs, under the threat of severe penalty.

How beneficent it might be for the animal kind, were the Western vivisectors, the children of our heartless modern civilization, to be sent from time to time to the Chinese province under the sway of the benevolent and poetic Governor Ning-Po! Should not Europe and America—England especially—extend their protecting hand to annex this Eden of the frogs; to make it triply Edenic through the additional blessing of Christian civilization, with its—vivisection, lynching, rum, and fraternal feeling for “inferior” races?

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[At this point, in Vol. IX of Lucifer, October, 1891, pp. 95-99, the Editors published an essay from the pen of H.P.B. entitled “The Eighth Wonder.” From her own words at the very outset of the article, it is obvious that she wrote it while in Paris. For this reason, it has been shifted chronologically to C.W. Vol. XI, July, 1889, the approximate time of H.P.B.’s stay in France.

At this point, the Editors of Lucifer (Vol. IX, November, 1891, pp. 182-87) published an essay from the pen of H.P.B. entitled “Chinese Spirits.” She mentions this essay in her article on “Theories of Reincarnation and Spirits,” published in November, 1886. It will be found under that date in Vol. VII of the present Series, as it appears to have been written at the time.

It was intended for The Secret Doctrine but was not incorporated into it, neither in the First Draft nor in the final work.

In the May, 1892, issue of Vol. X of Lucifer the Editors published an essay from the pen of H.P.B. entitled “The Kabalah and the Kabalists at the Close of the Nineteenth Century.” It is most likely that this essay was written much earlier. While it may not be possible to ascertain its correct date, except for the fact that material quoted therein places it after 1885, its similarity to other material on the same subject suggests that it was written around 1886-87. It will be found therefore in Volume VII of the present Series.—Compiler.]

THE THEOSOPHICAL GLOSSARY

[It is to this period that belongs The Theosophical Glossary published in 1892 by The Theosophical Publishing Society, 7, Duke Street, Adelphi, London, W.C. Its title-page lists also The Path Office, 132 Nassau Street, New York, N.Y. and the Office of The Theosophist, Adyar, Madras, India. The Preface of this work is dated January, 1892, and it is likely that it appeared in print sometime in the early part of 1892.

Comprehensive information concerning this work, its contents and the relation which H.P.B. bears to it, may be found in that Volume of the Collected Writings which will contain The Key to Theosophy, namely, in connection with the Glossary appended to the “Key” when its 2nd edition was printed.—Compiler.]

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MADAME BLAVATSKY AND THE GRIPPE

[Lucifer, Vol. X, May, 1892, p. 196]

[Although not an actual text from the pen of H. P. Blavatsky, the following Note should be incorporated with the present Series, on account of the valuable point under discussion.]

Madame Blavatsky, being asked what was the cause of the Grippe, answered that it was “an abnormal condition of the oxygen in the atmosphere,” or words to the same effect. I concluded that, in that case, artificially-produced oxygen might prove valuable as a remedy. My mother having been laid up with this disease, I searched the United States dispensary for some easy means of producing oxygen, and stumbled across “Peroxide of Hydrogen” (H_2O_2). I administered it internally in drachm doses well diluted with water three times a day, also spraying some through the sick room, with undeniably favourable results. I found upon advising the use of it to a friend, it had also upon him a like effect; and also find that the Philadelphia papers contain advertisements of an oxygen treatment for the Grippe. To all those who question the qui bono of Theosophy I would like to say, “Study Madame Blavatsky’s writings, and then judge.”—F.T.S.

THE DENIALS AND THE MISTAKES OF THE NINETEENTH CENTURY

[Lucifer, Vol. X, No. 58, June, 1893, pp. 273-283]

[The text of this article may also be found in the First Draft of The Secret Doctrine which H.P.B. sent to Adyar in 1886. The First Draft version has a few additional paragraphs in it, which we have incorporated into the present article in their proper places. Similar material was published in the Volume entitled: “The Secret Doctrine, Volume III ” (1897), wherein it occupies Section 2 & 3, pp. 30-43. It is therefore evident that Lucifer was the original place of publication for this text.—Compiler.]

At or near the beginning of the present century all the books called Hermetic were loudly proclaimed and set down as simply a collection of tales, of fraudulent pretences and most absurd claims, being, in the opinion of the average man of science, unworthy of serious attention. They “never existed before the Christian era,” it was said; “they were all written with the triple object of speculation, deceit and pious fraud”; they were all, the best of them, silly apocrypha. In this respect, the nineteenth century proved a most worthy progeny of the eighteenth. For in the age of Voltaire, as well as in this, everything that did not emanate direct from the Royal Academy was false, superstitious and foolish, and belief in the wisdom of the Ancients was laughed to scorn, perhaps more even than it is now. The very thought of accepting as authentic the works and vagaries of a false Hermes, a false Orpheus, a false Zoroaster, of false Oracles, false Sibyls, and a thrice false Mesmer and his absurd “fluids,” was tabooed all along the line.

Thus all that had its genesis outside the learned and dogmatic precincts of Oxford and Cambridge, or the Academy of France, was denounced in those days as “unscientific” and “ridiculously absurd.” This tendency has survived to the present day.

We think we see the sidereal phantom of the old philosopher and mystic, Henry More, once of Cambridge University, moving about in the astral mist, over the old moss-covered roofs of the ancient town from which he wrote his famous letter to Glanvill about “witches.” The soul seems restless and indignant, as on that day May 5th, 1678, when the Doctor complained so bitterly to the author of Sadducismus Triumphatus of Scot, Adie and Webster. “Our new inspired Saints,” the soul is heard to mutter, “sworn advocates of the witches who thus madly and boldly, against all sense and reason, against all antiquity, against all interpreters, and against the inspired Scripture itself, will have no Samuel in this scene, but a cunning confederate knave; whether the inspired Scripture, or these in-blown buffoons, puffed up with nothing but ignorance, vanity, and stupid infidelity, are to be believed, let anyone judge.”*

Rest in peace, O restless soul. Lately things are somewhat changed; and since that for ever memorable day when the Academical Committee (Franklin included) investigated Mesmer’s phenomena and proclaimed them a clever knavery, every hour brings in some fresh evidence in favour of Mesmerism and phenomena in general. But in the first decades of our century the men of science were blind as bats—as many are still even now—and Hermetic literature was denied, notwithstanding the evidence of the most erudite men of all the ages.

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* [Glanvill, Sadducismus triumphatus, p. 48. Also quoted in Isis Unveiled, Vol. I, p. 206. In H.P.B.’s copy of Ennemoser’s History of Magic, now in the Adyar Archives, from which she quotes further on in this article, there is a reference to Henry More (Vol. I, p. 8). Underlining twice the words “Henry More,” H.P.B. wrote in pencil the words: “God Bless him!” Consult Col. Olcott’s Old Diary Leaves, Vol. I, pp. 237-39, for the role played by Henry More in the production of Isis Unveiled.]

One feels dwarfed and humbled in reading what the great modern “Destroyer” of every religious belief, past, present and future—M. Renan—has to say of poor humanity and its powers of discernment. “Mankind,” he believes, “has but a very narrow mind; and the number of men capable of seizing acutely (finement) the true analogy of things is quite imperceptible” (Études Religieuses). Upon comparing, however, this statement with another opinion expressed by the same author, namely, that “the mind of the true critic should yield, hands and feet bound, to facts, to be dragged by them wherever they may lead him” (Études Historiques),* one feels relieved. When, moreover, these two philosophical statements are strengthened by that third enunciation of the famous Academician, who declares that “tout parti pris a priori doit etre banni de la science,” there remains little to fear. Unfortunately M. Renan is the first to break the golden rule.

The evidence of Herodotus, called, sarcastically no doubt, “the father of history,” since in every question upon which modern thought disagrees with him his testimony goes for nought; the sober and earnest assurances in the philosophical narratives of Plato and Thucydides, Polybius and Plutarch, and even certain statements of Aristotle himself; all these are invariably laid aside whenever they are involved with what modern criticism is pleased to regard as a myth. It is some time since Strauss proclaimed that “the presence of a supernatural element or miracle in a narrative is an infallible sign of the presence in it of a myth,” and such is the criterion adopted tacitly by every modern critic. But what is a myth—ìØèïò—to begin with? Are we not told distinctly by the ancient classics that mythus is equivalent to the word tradition? Was not its Latin equivalent the term fabula, a fable, a synonym with the Romans of that which was told, as having happened in prehistoric time, and not necessarily an invention?

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* Mémoire read at the Académie des Inscriptions et Belles Lettres, 1859. [In text form this appeared as Études D’Histoire Religieuse, Paris, Michel Levy Frères, many editions.]

Yet with such autocrats of criticism and despotic rulers as M. Renan in France, and most of the English and German Orientalists, there may be no end of surprises in store for us in the century to come—historical, geographical, ethnological and philological surprises—travesties in philosophy having become so common of late that we can be startled by nothing in that direction. We have already been told by one learned speculator that Homer was “simply a mythical personification of the Épopée,”* by another that Hippocrates, son of Esculapius, “could only be a chimera,” that the Asclepiadae—their seven hundred years of duration notwithstanding—“might after all prove simply a fiction”; that the city of Troy—Dr. Schliemann notwithstanding—“existed only on the maps,” etc., etc. Why should we not be invited after this to regard every hitherto historical character in days of old as a myth? Were not Alexander the Great needed by philology as a sledge-hammer to break the heads of Brâhmanical chronological pretensions, he would have become long ago simply a symbol for annexation, or a genius of Conquest, as de Mirville neatly put it.

Blank denial is the only means left, the most secure refuge and asylum, to shelter for some little time to come the last of the sceptics. When one denies unconditionally it becomes unnecessary to go to the trouble of arguing, and, what is worse, of having to yield occasionally a point or two before the irrefutable arguments and facts of one’s opponent. Creuzer, greatest of the symbologists of his time, the most learned among the masses of erudite German mythologists, must have envied the placid self-confidence of certain sceptics, when he found himself forced in a moment of desperate perplexity to admit, “decidedly and first of all we are compelled to return to the theories of trolls and genii, as they were understood by the ancients,

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* L. F. Alfred Maury, Histoire des religions de la Grèce antique, etc., Vol. I, p. 248; see also the speculations of Holzmann in Zeitschrift Für Vergleichende Sprachforschung, ann. 1852, p. 487 et seq.

a doctrine without which it is absolutely impossible to explain to oneself anything with regard to the mysteries.*

Occultism, all over the globe, is intimately connected with Chaldean Wisdom, and its records show the forefathers of the Âryan Brâhmans in the sacred offices of the Chaldees—an Adept caste (different from the Babylonian Chaldeans and Caldees)—at the head of the arts and sciences, of astronomers and seers, confabulating with the "stars," and "receiving instructions from the brilliant sons of Ilu" (the concealed deity). Their sanctity of life and great learning—the latter passing to posterity—made the name for long ages a synonym of Science. Yes; they were indeed mediators between the people and the appointed messengers of heaven, whose bodies shine in the starry heavens, and they were the interpreters of their wills. But is this Astrolatry or Sabaeanism? Have they worshipped the stars we see, or is it the modern (following in this the mediaeval) Roman Catholics, who, guilty of the same worship to the letter, and having borrowed it from the later Chaldees, the Lebanon Nabatheans and the baptized Sabians (not from the learned Astronomers and Initiates of the days of old), would now veil it by anathematizing the source whence it came? Theology and Churchianism would fain trouble the clear spring that fed them from the first, to prevent posterity from looking into it and thus seeing their reflection. The Occultists, however, believe the time has come to give everyone his due. As to our other opponents—the modern sceptic and the epicurean, the cynic and the Sadducee—they may find our answer to their denials in our earlier writings (see Isis Unveiled, Vol. I, p. 535). We say now what we said then, in reply to the many unjust aspersions thrown on the ancient doctrines: "The thought of the present-day commentator and critic as to the ancient learning, is limited to and runs around the exotericism of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light.

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* Creuzer's Symbolik, III, 456.

No ancient sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake."

When we find such works as Rivers of Life and Phallicism* appearing in our day in print, under the auspices of Materialism, it is easy to see that the day for concealment and travesty has passed away. Science in philology, symbolism, and comparative religions has progressed too far to deny any longer, and the Church is too wise and cautious not to be now making the best of the situation. Meanwhile, the "rhombs of Hecate" and the "wheels of Lucifer,"† daily exhumed on the site of Babylon, can no longer be used as a clear evidence of Satan-worship, since the same symbols are shown in the ritual of the Latin Church. The latter is too learned to be ignorant of the fact that even the later Chaldees, who had gradually fallen into dualism, reducing all things to two primal principles, had no more worshipped Satan or idols than have the Zoroastrians, who are now accused of the same, but that their religion was as highly philosophical as any; their dual and exoteric Theosophy became the heirloom of the Jews, who, in their turn, were forced to share it with the Christians. Parsîs are charged to this day with heliolatry, and yet in the Chaldean Oracles, under the "Magical and Philosophical Precepts" of Zoroaster, the following is found:

> Direct not thy mind to the vast measures of the earth;
> For the plant of truth is not upon ground.
> Nor measure the measures of the sun, collecting rules,
> For he is carried by the eternal will of the father, not for your sake.
> Dismiss the impetuous course of the moon; for she runs always by the work of necessity.
>
> The progression of the stars was not generated for your sake.

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* [Rivers of Life, or Sources and Streams of the Faith of Man in all Lands, etc., by Maj.-General James George R. Forlong. London, 1883. 2 vols.; and Phallicism, by Hargrave Jennings. London: George Redway, 1884.—Compiler.]

† E. de Mirville, Des Esprits, Vol. III, p. 267 et seq.

There is a vast difference between the true worship taught to those who showed themselves worthy, and the state religions. The Magians are accused of all kinds of superstition, but the Chaldean Oracle proceeds:

> The wide aerial flight of birds is not true,
> Nor the dissections of the entrails of victims; they are all mere toys,
> The basis of mercenary fraud: flee from these
> If you would open the sacred paradise of piety
> Where virtue, wisdom, and equity, are assembled.*

Surely it is not those who warn people against "mercenary fraud" who can be accused of it; as said elsewhere: "If they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools?"† The above-quoted stanzas form a rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry host, as Gods. The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldean philosophers are accused, together with the ignorant masses, of Sabaeanism and sun-worship, cults which were simply those of the uneducated masses.

Things of late have changed, true enough; the field of investigation has widened; old religions are a little better understood; and, since that memorable day when the Committee of the French Academy, headed by Benjamin Franklin, investigated Mesmer's phenomena but to proclaim them charlatanry and clever knavery, both "heathen philosophy" and mesmerism have acquired certain rights and privileges, and are now viewed from quite a different standpoint.

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* [Marked Psellus, 4, and numbered cxliv in Corey's Ancient Fragments, p. 269, in 2nd ed., London, 1832. Cf. Psellus in the App. to Gallaeus, Sibyllina oracula, pp. 93-94, Amsterdam, 1689; and J. A. Fabricius, Bibliotheca Graeca (Hamburg, 1705-28), lib. V. cap. ii, § xl; also J. Opsopäus, Oracula Sibyllina, Paris, 1607.—Compiler.]

† Isis Unveiled, Vol. I, pp. 535-36.

Is full justice rendered them withal, and are they appreciated any better? We are afraid not. Human nature is the same now, as when Pope said of the force of prejudice that:

The diff'rence is as great between
The optics seeing as the objects seen.
All manners take a tincture from our own,
Or some discolour'd thro' our passions shown;
Or fancy's beam enlarges, multiplies,
Contracts, inverts, and gives ten thousand dyes.*

Thus, in the first decades of our century, Hermetic Philosophy was regarded by both Churchmen and men of science from two quite opposite points of view. The former called it sinful and devilish, the latter denied point-blank its authenticity, notwithstanding the evidence brought forward by the most erudite men of every age, including our own. The learned Father Kircher, for one, was not even noticed; and his assertion, that all the fragments known under the titles of works by Mercury Trismegistus, Berosus, Pherecydes of Syros, etc., were rolls escaped from the fire that devoured one hundred thousand volumes of the great Alexandrian Library, was simply laughed at. Nevertheless, the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library—"the marvel of the ages"—was founded by Ptolemy Philadelphus; and that most of its MSS. were carefully copied from hieratic texts and the oldest parchments, Chaldean, Phoenician, Persian, etc., these transliterations and copies amounting in their turn to another hundred thousand, as Josephus and Strabo assert.

Moreover, there is the additional evidence of Clemens Alexandrinus, that ought to be credited to some extent,†

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* [Moral Essays, i, .31-36.]

† The forty-two Sacred Books of the Egyptians mentioned by Clement of Alexandria [Stromateis, VI, iv] as having existed in his time, were but a portion of the Books of Hermes. Iamblichus [De mysteriis, viii, 1], on the authority of the Egyptian priest Abammon, attributes 20,000 of such books to Hermes, and Manetho 36,525. But the testimony of Iamblichus as a Neo-Platonist and theurgist is of course rejected by modern critics.

and he testifies to the existence of thirty thousand additional volumes of the Books of Thoth, placed in the library of the tomb of Osymandyas, over the entrance of which were inscribed the words, “A Cure for the Soul.”

Since then, as everyone knows, entire texts out of the “apocryphal” works of the “false” Poimandres, and the no less “false” Asclepiades, were found by Champollion inscribed within the most ancient monuments of Egypt. After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion Junior publicly declared, notwithstanding many biassed judgments, hazarded by certain hasty and unwise critics, that the Books of Hermes:

Manetho, who is held by Bunsen in the highest consideration as a “purely historical personage . . .” with whom “none of the later native historians can be compared . . . (see Egypt’s place, etc., I, 97), suddenly becomes a Pseudo-Manetho, as soon as the ideas propounded by him clash with the scientific prejudices against magic and the occult knowledge claimed by the ancient priests. However, none of the archæologists doubts for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and great truthfulness, corroborated as it is by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. “Styli and inkstands were found on monuments of the fourth Dynasty, the oldest in the world,” says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laertius [Lives, “Proemium,” Book I, ch. i, § 2] carries back the records of the priests, he is evidently more embarrassed with his mention of their 373 eclipses (local and total or nearly so) of the sun, and 832 of the moon, and remarks that “if they were actual observations, they must have extended over 10,000 years” (Bunsen, op. cit., I, 14). “We learn, however,” he adds, “from one of their own chronological works . . . . that the genuine Egyptian traditions concerning the mythological period, treated of myriads of years” (ibid., p. 15).

. . . . truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of Egypt of the hoariest antiquity.*

None will question the merit of Champollion as an Egyptologist, and if he declares that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, that their antiquity runs back into the night of time, and that they are corroborated in their minutest details, then indeed criticism ought to be fully satisfied. “These expressions,” says Champollion, “are only the faithful echo and expression of the most ancient verities.”

Since this was written by him, some of the apocryphal verses by the mythical Orpheus have also been found copied word for word in certain inscriptions of the Fourth Dynasty in hieroglyphics, addressed to various deities.

Finally Creuzer discovered and pointed out the numerous passages borrowed from Orphic hymns by Hesiod and Homer; and Christians appealed, in their turn, to the testimony of Aeschylus, as showing “prescience in at least one of the Sibyls of old,” says de Mirville.†

Thus gradually the ancient claims came to be vindicated, and modern criticism had to submit to evidence. Many are now the writers who confess that such kind of literature as the Hermetic works of Egypt can never be dated too far back into the prehistoric ages. It was also found that the texts of many of those ancient works—Enoch included—deemed and so loudly proclaimed apocryphal just at the beginning of this century, are now discovered and recognized in the most secret and sacred sanctuaries of Chaldea, India, Phoenicia, Egypt and Central Asia.

But even such proofs have failed to convince Materialism. The reason for it is very simple and self-evident.

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* Champollion-Figeac, Égypte ancienne, p. 139 (Paris, Didot Frères, ed. of 1847).

† Pneumatologie, Des Esprits on “Prometheus,” 1863. Vol. II, p. 373.

Those texts, studied and held in universal veneration at one time, copied and transcribed by every philosopher, and found in every temple; often mastered, whole lives of incessant mental labour having been devoted to them, by the greatest sages living, by statesmen and classic writers, kings and renowned Adepts—what were they? Treatises on Magic and Occultism, pure and simple; the now tabooed and derided Theosophy and Occult Sciences, laughed to scorn by modern Materialism. Were the people so simple and credulous in the days of Plato and Pythagoras? Were the millions of Babylonia and Egypt, of India and Greece, during the periods of learning and civilization that preceded the year One of our era (giving birth but to the intellectual darkness of the fanaticism of the Middle Ages), so simple and credulous that so many, otherwise great, men should have devoted their lives to an illusion, a mere hallucination? It would seem so, had we to be content with the word and conclusions of our modern philosophers.

Egypt gathered the students of all countries before Alexandria was founded.

. . . how comes it [asks Ennemoser] that so little has become known of these mysteries . . . through so many ages and amongst so many different times and people? The answer is, that it is owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity . . . . Numa's books, described by Livy, consisting of natural philosophy, were found in his tomb; but they were not allowed to be made known, lest they should reveal the most secret mysteries of the state religion . . . . The senate and the tribunes of the people determined that . . . the books themselves be burnt, which was done before the people . . . *

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* J. Ennemoser, The History of Magic, Vol. II, Bohn Lib., London, George Bell & Sons, 1854, pp. 9-11.

Cassianus mentions a treatise, well-known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam.*

Herodotus tells us that the mysteries were brought by Orpheus from India. Orpheus is called the inventor of letters and writing and placed anterior to both Homer and Hesiod. Nevertheless, till very lately, Orphic literature and that of the Argonauts were attributed to a contemporary of Pisistratus, Solon and Pythagoras, one named Onomacritus, who is credited with having compiled them in their actual form towards the middle of the VIth century B.C., or 800 years after the days of Orpheus. The latest researches, however, lead the Orientalists to believe that this compilation was simply a very late re-edition of the Orphic Hymns, whether ideographic or pictographic. In their original texts these Hymns are now shown much older than the VIth century B.C. In Pausanias' Description of Greece [or Itinerary], IX, xxx, 12, we are told that in his days there was a sacerdotal family,† which like the Brahmins with regard to the Vedas and the Epic poems, had committed to memory those Orphic hymns and that the latter were usually transmitted in that way from one generation to another. As to the poem of the Argonauts, Vivien de Saint-Martin thinks that it really can be traced as far back as the days of Orpheus.‡

Vivien de Saint-Martin is very impartial and fair and no doubt as learned; but there are some who go still further back than that. It is not the writer's province to argue upon the dates of the many poems cited above, but only, by showing their indubitably antediluvian—rather, prehistoric—origin, claim the same for the Occult Sciences. And how these are, aware of the difference shown to Asiatic heathen chronologists, a Christian philosopher of the early ages may be asked to express our intimate thought as to the date of—say—MAGIC.

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* Joannes Cassianus. Collationes Patrum, Pt. 1, Coll. viii, ch. 21.

† [The Lycomidae.]

‡ Vivien de Saint-Martin, Découvertes géologiques, Vol. I, p. 313. Cf. de Mirville, Pneumatologie, Des Esprits, Vol. III, p. 205 fn.

"If "—argues Clemens Alexandrinus, the ex-pupil of the Neo-Platonist—"if there is a science, there must necessarily be a professor of it." And he goes on saying that Cleanthes had Zeno to teach him, Theophrastus—Aristotle, Metrodorus—Epicurus, Plato—Socrates, etc.; and then when he arrived down to Pythagoras, Pherecydes and Thales, he had still to search and enquire who was their master of masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, to learn who it was they all had for their Masters. And when he (Clemens) would have forcibly brought down the enquiry to the very cradle of mankind, to the birth of the first man, he should reiterate once more his questioning and ask him—Adam—no doubt. "Who was his professor? Surely it would prove no man this once . . . . and when we have reached the Angels, we shall have to ask even of them who was their Master and doctor of science."*

The aim of the good Father's long argument is of course to discover two distinct Masters, one the preceptor of Biblical Patriarchs, the other, the teacher of the Gentiles. But the Secret Doctrine need go to no such trouble. Her professors know well who were the first instructors of mankind in Occult Sciences.

The two Masters traced out by Clemens are of course God and his undying enemy and opponent the Devil, the subject of his enquiry relating to the dual aspect of Hermetic Science, as cause and effect. Admitting the moral beauty and virtues preached in every occult book he was acquainted with, Clemens wants to know the cause of the apparent contradiction between doctrine and practice, good and bad magic, and comes to the conclusion, it seems, that magic has two origins—divine and diabolical. He perceives its bifurcation into two channels—hence his deduction and inference. We perceive it too, without necessarily dating such a bifurcation—the "Right" and "Left Path" we call it—to its very beginning.

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* Stromateis, Bk. VI, ch. vii.

Otherwise, judging also by the effects of his (Clemens') own religion, and the walk in life of its professors since the death of his Master, the Occultists would have a right to come to just the same conclusion, and say that, while Christ, the Master of all true Christians, was in every way godly, the Master of those who resorted to the horrors of the Inquisition, to the burning and torture of heretic witches and Occultists by Calvin and pupils, etc., must have been evidently the DEVIL—if the Occultists were silly enough to believe in one. Clemens' testimony, however, is valuable as it shows (1) the enormous number of works on Occult Sciences during his epoch; and (2) the extraordinary powers acquired owing to these Sciences by certain men.

He devotes the whole of his sixth volume of the Stromateis* to this research of the first two "Masters" of the true and the false philosophies respectively, both preserved in the sanctuaries of Egypt. And thereupon he apostrophizes the Greeks, asking why they should not believe in the miracles of Moses when their own philosophers claim the same privileges. "It is Aeacus," he says, "obtaining through his powers a marvellous rain; it is Aristaeus who causes the winds to blow, Empedocles quieting the gale, and forcing it to cease,"† etc., etc.

The books of Mercurius Trismegistus attracted his attention the most. Their extreme wisdom, he remarks, ought always to be in everyone's mouth—semper esse in ore.‡ He is loud in his praise of Hystaspes (or Gushtasp), and of the Sibylline Books and even of astrology.

There have been use and abuse of Magic in all ages, as there are use and abuse of Mesmerism and Hypnotism in our own. The ancient world had its Apolloniuses and its Pherecydeses, and intellectual people could discriminate between them, as they can now.

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* [In Writings of Clement of Alexandria, Trs. by Rev. Wm. Wilson, Vol. XII of the Ante-Nicene Christian Library, Edinburgh: T. T. Clark, 1869. See Book VI, Ch. iii.]

† Therefore Empedocles is called Κωλυσάνεμος—"the dominator of the wind."—Diogenes Laertius, Lives, Bk. VIII, ch. ii, 60.

‡ Stromateis, Bk. VI, ch. IV.

While not one classic or pagan writer has ever found one word of blame for Apollonius of Tyana, for instance, it is not so with regard to Pherecydes. Hesychius of Miletus, Philo of Byblos and Eustathius charge him unstintingly with having built his philosophy and science on demoniacal traditions. Cicero declares that Pherecydes is potius divinus quam physicus, “rather a soothsayer than a physicist”;* and Diogenes Laertius gives a vast number of stories relating to his predictions. One day Pherecydes of Syros prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedaemonians by the Acadians; finally, he foresees his own wretched end.†

Such imputations as these prove very little, except, perhaps, the presence of clairvoyance and prevision in every age. Had it not been for the evidence brought forward by his own co-religionists, that Pherecydes abused his powers, there would have been no proof at all against him, either of sorcery or of any other malpractice. Such evidence as is given by Christian writers is of no value. Baronius, for instance, and de Mirville find an unanswerable proof of demonology in the belief of a philosopher in the co-eternity of matter and spirit. Says de Mirville:

Pherecydes . . . . . postulating in principle the primordiality of Zeus or Aether, and then admitting on the same plane another principle, co-eternal and co-working with the first one, which he calls the fifth element or ogenos. For some time people have wondered just exactly what he meant by that term; however, in the last analysis, the following translation seems correct: “something that constrains, retains,” in one word, hades or hell.‡

The first statement is “known to every school-boy” without de Mirville going to the trouble of explaining it; as to the deduction, every Occultist will deny it point-blank, and only smile at the folly. But now we come to the conclusion.

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*De divinatione, Bk. 1, 50, 112.

† Diogenes Laertius, Lives, Bk. 1, ch. xi, 116.

‡ Pneumatologie, Des Esprits, Vol. III, p. 209.

The résumé of the views of the Latin Church—as given by various authors of the same type as the Marquis—is that the Hermetic Books—their wisdom notwithstanding, and this wisdom is fully admitted in Rome—are "the heirloom left by Cain, the accursed, to mankind." It is "absolutely proven," says the modern memorialist of "Satan in History," "that immediately after the Flood, Ham and his descendants had propagated anew the ancient teachings of the accursed Cainites and of the submerged race."* This proves at any rate that Magic, or Sorcery as he calls it, is an Antediluvian Art, and thus one point is gained. For, as he says, "the evidence of Berosus is there,† and he shows Ham to be identical with the first Zoroaster (!), the famous founder of Bactria (!!), and the first author of all the Magic Arts of Babylonia. Zoroaster, on the same authority, is the Chemesenua or Ham (Cham),‡ the infamous,§ who left the faithful and loyal Noachians, the blessed, and he is the object of the adoration of the Egyptians, who after receiving from him their country's name χημεία (whence chemistry!), built in his honour a town called Chemmis, or the "city of fire."‖

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* Op. cit., p. 208.

† Antiquities, Bk. III.

‡ The English-speaking people who spell the name of Noah's disrespectful son "Ham," have to be reminded that the right spelling is Kham or Cham.

§ Black Magic, or Sorcery, is the evil result obtained in any shape or way through the practice of Occult Arts; hence it has to be judged only by its effects. The name of Ham or Cain, when pronounced, has never killed anyone; whereas, if we are to believe that same Clemens Alexandrinus, who traces the professor of every Occultist, outside Christianity, to the Devil, the name of Jehovah (pronounced yevo and in a peculiar way) had the effect of killing any man at a distance. The mysterious Shem-ha-mephorash were not always used for holy purposes by the Kabalists, especially on the Sabbath, or Saturday, sacred to Saturn or the evil Śani.

‖ Chemmis, the prehistoric city, may or may not have been built by Noah's son, but it was not his name that was given to the town, but that of the very mystery-goddess Khaemnu or Chaemnis (Greek form), the deity that was created by the ardent fancy of the neophyte, who was thus tantalized during his "twelve labours" of probation before his final initiation. Her male counterpart is Khem; Chemmis or Khemmis (today Akhmim) was the chief seat of the god Khem. The Greeks, identifying Khem with Pan, called the city Panopolis.

Ham adored fire, and it is said, whence the name Cham-main, given to the pyramids; which, in their turn, having become vulgarized, passed on their name to our modern “chimney” (cheminée) .*

The zealous defender of Satan anthropomorphized is wrong, we believe. Egypt was the cradle of chemistry and its birthplace—this is pretty well known by this time. Kenrick and others show the root of the word to be chemi or chem, which is not Cham or Ham, but Khem, the Egyptian Phallic God of the Mysteries.

But this is not all. De Mirville is bent upon finding a Satanic origin even for the now innocent Tarot.

As to the means for the propagation of this bad Magie, tradition points it out to us in certain Runic characters traced on metallic plates (lames), which escaped destruction in the deluge.† This might have been regarded as legendary, but what is not so is the daily discovery of certain plates covered with special characters with the quite undecipherable characters of an undefinable antiquity, to which the Hamites of every country attribute marvellous and terrible powers.‡

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* Des Esprits, Vol. III, p. 210. This looks more like pious vengeance than philology. The picture, however, is incomplete, as the author ought to have added to the “chimney” a witch flying out of it on a broomstick.

† How could they escape from the deluge—unless God so willed it? [H.P.B.]

‡ There is a curious work in Russia, written in the Slavonian Sacerdotal language, by the famous Archbishop Peter Mogila (the Tomb). It is a book of Exorcisms (and, at the same time, Evocations) against the dark powers that trouble the monks and nuns in preference to all. Some who had the good fortune to get it—for its sale is strictly forbidden and kept secret—tried to read it aloud for the purposes of exorcising these powers. Some became lunatics; others died at the sight of what took place. A lady got it by paying two thousand rubles for an incomplete copy. She used it once, and then threw it into the fire the same day, thereafter becoming deadly pale whenever the book was mentioned.

[The quoted passage is from de Mirville’s Pneumatologie, Des Esprits, Vol. III, p. 210.]

We may leave the pious Marquis to his own orthodox beliefs, as he, at any rate, seems quite sincere in his views; nevertheless, his able arguments will have to be sapped at their foundation, for it must be shown on mathematical grounds who, or rather what, Cain and Ham really were. De Mirville is only the faithful son of his Church, interested in keeping Cain in his anthropomorphic character and present place in Holy Writ. The student of Occultism, on the other hand, is solely interested in the truth. But the age has to follow the natural course of its evolution. As I said in Isis Unveiled:

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; “but their parts,” owing to a too close proximity to earth, and their commingling with the earthly (which is matter, and therefore the realm of evil), “are sometimes according, and sometimes contrary to (divine) nature.” When those circulations—which Éliphas Lévi calls “currents of the astral light”—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the “superior natures,” and the divine soul of man is in perfect intelligence with the “inferior” ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of skepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone philosophizes.*

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* Isis Unveiled, Vol. I, p. 247.

[In Vol. X of Lucifer, in the issues of July and August, 1892 pp. 361-73 and 449-59, the Editors published a rather lengthy essay from the pen of H.P.B. entitled “Old Philosophers and Modern Critics.” They appended an Editorial note stating that “the following article was written by H.P. Blavatsky at the beginning of 1891. She incorporated in it, as students will see, much matter from Isis Unveiled, but the large additions and corrections give it an independent value.”

This Editorial comment is not consistent with actual facts. The essay, upon careful analysis, proves to be almost entirely a compilation of passages from Isis Unveiled, with the addition of merely a few brief sentences here and there which connect various passages together. No “large additions and corrections” have been found in this text.

A few brief passages are identical with H.P.B.’s essay on “Elementals,” and this fact, as well as the nature and character of the entire material, gives considerable validity to the supposition that this compilation from Isis was put together by H.P.B. at the time when she was rewriting Isis Unveiled, and when the essay on the “Elementals” was also compiled.

For reasons stated above, the essay under consideration is not printed at this point in our Series, but all such passages in it as appear to be new material—not lifted from Isis—are made to follow similar material in H.P.B.’s essay on the “Elementals,” namely, in March, 1884 (Vol. VI of the present Series) wherein can be found comprehensive data with regard to this subject.—Compiler.]

LITERARY JOTTINGS

ON CRITICISM, AUTHORITIES, AND OTHER MATTERS.

BY AN UNPOPULAR PHILOSOPHER

[Lucifer, Vol. XI, No, 61, September, 1892, pp. 9-11]

Theosophists and editors of Theosophical periodicals are constantly warned by the prudent and the faint-hearted, to beware of giving offence to “authorities,” whether scientific or social. Public Opinion, they urge, is the most dangerous of all foes. Criticism of it is fatal, we are told. Criticism can hardly hope to make the person or subject so discussed amend or become amended. Yet it gives offence to the many, and makes Theosophists hateful. “Judge not, if thou wilt not be judged” [Matt. vii, 1-2], is the habitual warning.

It is precisely because Theosophists would themselves be judged and court impartial criticism, that they begin by rendering that service to their fellow-men. Mutual criticism is a most healthy policy, and helps to establish final and definite rules in life—practical, not merely theoretical. We have had enough of theories. The Bible is full of wholesome advice, yet few are the Christians who have ever applied any of its ethical injunctions to their daily lives. If one criticism is hurtful so is another; so also is every innovation, or even the presentation of some old thing under a new aspect, as both have necessarily to clash with the views of this or another “authority.” I maintain, on the contrary, that criticism is the great benefactor of thought in general; and still more so of those men who never think for themselves but rely in everything upon acknowledged “authorities” and social routine.

For what is an “authority” upon any question, after all? No more, really, than a light streaming upon a certain object through one single, more or less wide, chink, and illuminating it from one side only. Such light, besides being the faithful reflector of the personal views of but one man—very often merely that of his special hobby—can never help in the examination of a question or a subject from all its aspects and sides. Thus, the authority appealed to will often prove but of little help, yet the profane, who attempts to present the given question or object under another aspect and in a different light, is forthwith hooted for his great audacity. Does he not attempt to upset solid “authorities,” and fly in the face of respectable and time-honoured routine thought?

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters. If every clear stream of independent thought, which runs through the field of life outside the old grooves traced by Public Opinion, had to be arrested and to come to a standstill, the results would prove very sad. The streams would no longer feed the common pond called Society, and its waters would become still more stagnant than they are. Result: it is the most orthodox “authorities” of the social pond who would be the first to get sucked down still deeper into its ooze and slime.

Things, even as they now stand, present no very bright outlook as regards progress and social reforms. In this last quarter of the century it is women alone who have achieved any visible beneficent progress. Men, in their ferocious egoism and sex-privilege, have fought hard, but have been defeated on almost every line. Thus, the younger generations of women look hopeful enough. They will hardly swell the future ranks of stiff-necked and cruel Mrs. Grundy. Those who today lead her no longer invincible battalions on the war-path, are the older Amazons of respectable society, and her young men, the male “flowers of evil,” the nocturnal plants that blossom in the hothouses known as clubs.

The Brummels of our modern day have become worse gossips than the old dowagers ever were in the dawn of our century.

To oppose or criticize such foes, or even to find the least fault with them, is to commit the one unpardonable social sin. An Unpopular Philosopher, however, has little to fear, and notes his thoughts, indifferent to the loudest “war-cry” from those quarters. He examines his enemies of both sexes with the calm and placid eye of one who has nothing to lose, and counts the ugly blotches and wrinkles on the “sacred” face of Mrs. Grundy, as he would count the deadly poisonous flowers on the branches of a majestic mancenillier—through a telescope from afar. He will never approach the tree, or rest under its lethal shade.

“Thou shalt not set thyself against the Lord’s anointed,” saith David. But since the “authorities,” social and scientific, are always the first to break that law, others may occasionally follow the good example. Besides, the “anointed” ones are not always those of the Lord; many of them being more of the “self-anointed” sort.

Thus, whenever taken to task for disrespect to Science and its “authorities,” which the Unpopular Philosopher is accused of rejecting, he demurs to the statement. To reject the infallibility of a man of Science is not quite the same as to repudiate his learning. A specialist is one, precisely because he has some one specialty, and is therefore less reliable in other branches of Science, and even in the general appreciation of his own subject. Official school Science is based upon temporary foundations, so far. It will advance upon straight lines so long only as it is not compelled to deviate from its old grooves, in consequence of fresh and unexpected discoveries in the fathomless mines of knowledge.

Science is like a railway train which carries its baggage van from one terminus to the other, and with which no one except the railway officials may interfere. But passengers who travel by the same train can hardly be prevented from quitting the direct line at fixed stations, to proceed, if they so like, by diverging roads.

They should have this option, without being taxed with libelling the chief line. To proceed beyond the terminus on horseback, cart or foot, or even to undertake pioneer work, by cutting entirely new paths through the great virgin forests and thickets of public ignorance, is their undoubted prerogative. Other explorers are sure to follow; nor less sure are they to criticize the newly-cut pathway. They will thus do more good than harm. For truth, according to an old Belgian proverb, is always the result of conflicting opinions, like the spark that flies out from the shock of two flints struck together.

Why should men of learning be always so inclined to regard Science as their own personal property? Is knowledge a kind of indivisible family estate, entailed only on the elder sons of Science? Truth belongs to all, or ought so to belong; excepting always those few special branches of knowledge which should be preserved ever secret, like those two-edged weapons that both kill and save. Some philosopher compared knowledge to a ladder, the top of which was more easily reached by a man unencumbered by heavy luggage, than by him who has to drag along an enormous bale of old conventionalities, faded out and dried. Moreover, such a one must look back every moment, for fear of losing some of his fossils. Is it owing to such extra weight that so few of them ever reach the summit of the ladder, and that they affirm there is nothing beyond the highest rung they have reached? Or is it for the sake of preserving the old dried-up plants of the Past that they deny the very possibility of any fresh, living blossoms, on new forms of life, in the Future?

Whatever their answer, without such optimistic hope in the ever-becoming, life would be little worth living. What between “authorities,” their fear of, and wrath at the slightest criticism—each and all of them demanding to be regarded as infallible in their respective departments—the world threatens to fossilize in its old prejudices and routine. Fogeyism grins its skeleton-like sneer at every innovation or new form of thought. In the great battle of life for the survival of the fittest, each of these forms becomes in turn the master, and then the tyrant, forcing back all new growth as its own was checked.

But the true Philosopher, however “unpopular,” seeks to grasp the actual life, which, springing fresh from the inner source of Being, the rock of truth, is ever moving onward. He feels equal contempt for all the little puddles that stagnate lazily on the flat and marshy fields of social life.

H. P. B.

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NIGHTMARE TALES

[Approximately in Summer of 1892, the Theosophical Publishing Society of London issued a small book of 144 pages under the above title. It contains five of H.P.B.’s occult stories: “A Bewitched Life,” “The Cave of the Echoes,” “The Luminous Shield,” “From the Polar Lands,” and “The Ensouled Violin.”

Of these, only “From the Polar Lands” seems to be new. It may have been written by H.P.B. at the very end of her life. It is printed here, at the approximate time of its original appearance.

The other stories in this collection appeared many years previously in various journals and newspapers. They may be found in other Volumes of the Collected Writings in their correct chronological sequence. Complete data about them is given in Volume VI, pp. 354-55.]

FROM THE POLAR LANDS

(A Christmas Story)

Just a year ago, during the Christmas holidays, a numerous society had gathered in the country house, or rather the old hereditary castle, of a wealthy landowner in Finland. Many were the remains in it of our forefathers' hospitable way of living; and many the medieval customs preserved, founded on traditions and superstitions, semi-Finnish and semi-Russian, the latter imported into it by its female proprietors from the shores of the Neva. Christmas trees were being prepared and implements for divination were being made ready. For, in that old castle there were grim worm-eaten portraits of famous ancestors and knights and ladies, old deserted turrets, with bastions and Gothic windows; mysterious somber alleys, and dark and endless cellars, easily transformed into subterranean passages and caves, ghostly prison cells, haunted by the restless phantoms of the heroes of local legends. In short, the old Manor offered every commodity for romantic horrors. But alas! this once they serve for nought; in the present narrative these dear old horrors play no such part as they otherwise might.

Its chief hero is a very commonplace, prosaical man—let us call him Erkler. Yes; Dr. Erkler, professor of medicine, half-German through his father, a full-blown Russian on his mother's side and by education; and one who looked a rather heavily built, and ordinary mortal. Nevertheless, very extraordinary things happened with him.

Erkler, as it turned out was a great traveler, who by his own choice had accompanied one of the most famous explorers on his journeys round the world.

More than once they had both seen death face to face from sunstrokes under the Tropics, from cold in the Polar Regions. All this notwithstanding, the doctor spoke with a never-abating enthusiasm about their “winterings” in Greenland and Novaya Zemla, and about the desert plains in Australia, where he lunched off a kangaroo and dined off an emu, and almost perished of thirst during the passage through a waterless track, which it took them forty hours to cross.

“Yes,” he used to remark, “I have experienced almost everything, save what you would describe as supernatural. . . . This, of course if we throw out of account a certain extraordinary event in my life—a man I met, of whom I will tell you just now—and its . . . indeed, rather strange, I may add quite inexplicable, results.”

There was a loud demand that he should explain himself; and the doctor, forced to yield, began his narrative.

“In 1878 we were compelled to winter on the northwestern coast of Spitzbergen. We had been attempting to find our way during the short summer to the pole; but as usual, the attempt had proved a failure, owing to the icebergs, and, after several such fruitless endeavors, we had to give it up. No sooner had we settled than the polar night descended upon us, our steamers got wedged in and frozen between the blocks of ice in the Gulf of Mussel, and we found ourselves cut off for eight long months from the rest of the living world. . . . I confess I, for one, felt it terribly at first. We became especially discouraged when one stormy night the snow hurricane scattered a mass of materials prepared for our winter buildings, and deprived us of over forty deer from our herd. Starvation in prospect is no incentive to good humor; and with the deer we had lost the best plat de résistance against polar frosts, human organisms demanding in that climate an increase of heating and solid food. However, we were finally reconciled to our loss, and even got accustomed to the local and in reality more nutritious food—seals, and seal-grease. Our men from the remnants of our lumber built a house neatly divided into two compartments, one for three professors and myself, and the other for themselves; and, a few wooden sheds being constructed for meteorological, astronomical and magnetic purposes, we even added a protecting stable for the few remaining deer.

And then began the monotonous series of dawnless nights and days, hardly distinguishable one from the other, except through dark-gray shadows. At times, the "blues" we got into were fearful! We had contemplated sending two of our three steamers home in September, but the premature and unforseen formation of ice walls round them had thwarted our plans; and now, with the entire crews on our hands, we had to economize still more with our meager provisions, fuel and light. Lamps were used only for scientific purposes: the rest of the time we had to content ourselves with God's light—the moon and the Aurora Borealis. . . . But how describe these glorious, incomparable northern lights! Rings, arrows, gigantic conflagrations of accurately divided rays of the most vivid and varied colors. The November moonlight nights were as gorgeous. The play of moonbeams on the snow and the frozen rocks was most striking. These were fairy nights.

"Well, one such night—it may have been one such day, for all I know, as from the end of November to about the middle of March we had no twilights at all, to distinguish the one from the other—we suddenly espied in the play of colored beams, which were then throwing a golden rosy hue on the snow plains, a dark moving spot. . . . It grew, and seemed to scatter as it approached nearer to us. What did this mean? . . . It looked like a herd of cattle, or a group of living men, trotting over the snowy wilderness. . . . But animals there were white like everything else. What then was this? . . . human beings? . . .

"We could not believe our eyes. Yes, a group of men was approaching our dwelling. It turned out to be about fifty seal-hunters, guided by Matiliss, a well-known veteran mariner, from Norway. They had been caught by the icebergs, just as we had been.

"'How did you know that we were here?' we asked.

"'Old Johan, this very same old party, showed us the way'—they answered, pointing to a venerable-looking old man with snow-white locks.

“In sober truth, it would have beseemed their guide far better to have sat at home over his fire than to have been seal-hunting in polar lands with younger men. And we told them so, still wondering how he came to learn of our presence in this kingdom of white bears. At this Matiliss and his companions smiled, assuring us that ‘old Johan’ knew all. They remarked that we must be novices in polar borderlands, since we were ignorant of Johan’s personality and could still wonder at anything said of him.

“‘It is nigh forty-five years,’ said the chief hunter, ‘that I have been catching seals in the Polar Seas, and as far as my personal remembrance goes, I have always known him, and just as he is now, an old, white-bearded man. And so far back as in the days when I used to go to sea, as a small boy with my father, my dad used to tell me the same of old Johan, and he added that his own father and grandfather too, had known Johan in their days of boyhood, none of them having ever seen him otherwise than white as our snows. And, as our forefathers nicknamed him “the white-haired all-knower,” thus do we, the seal hunters, call him, to this day.’

“‘Would you make us believe he is two hundred years old?’—we laughed.

“Some of our sailors crowding round the white-haired phenomenon, plied him with questions.

“‘Grandfather! answer us, how old are you?’

“‘I really do not know it myself, sonnies. I live as long as God has decreed me to. As to my years, I never counted them .’

“‘And how did you know, grandfather, that we were wintering in this place?’

“‘God guided me. How I learned it I do not know; save that I knew—I knew it.’“

[In Lucifer, Vol. XI, October, 1892, pp. 97-105, the Editors published, with no Editorial explanation of any kind, an essay by H.P.B. entitled “Life and Death: A Conversation between a Great Eastern Teacher, H.P.B., Colonel Olcott, and an Indian.” Upon closer examination, this proved to be an English translation—possib1y by H. P. B. herself, though unlikely of certain portions of her Russian serial story known as “From the Caves and Jungles of Hindostan.” The Russian original text of these passages can be found in the Russkiy Vestnik (Russian Messenger), Vol. CLXXXI, February, 1886, pp. 802-13. (See the 1975 Adyar edition of From the Caves and Jungles of Hindostan.)

It was not the first time that this material, translated into English, had appeared in print. It was published—this time possibly translated by H.P.B. herself—in Lucifer, Vol. III, January 1889, as “Dialogue on the Mysteries of the After-Life,” with the addition of a few passages. The entire material of this “Dialogue” was used by H. P. B. in The Key to Theosophy, pp. 117-121, and 156-171.

In August, September and October, 1893, the Editors of Lucifer published three installments of what appeared to be an essay from the pen of H.P.B. on the subject of “Elementals.” These appeared in Vols. XII and XIII of Lucifer. Close analysis has shown this material to be merely a compilation of Isis Unveiled, with the addition of a few new passages. These will be found in Vol. VI of the present Series, between March and April, 1884, with all available data concerning them and the reasons why this material has been shifted to an earlier period.

In Vol. XV of Lucifer (September and October, 1894, pp. 9-17 and 97-104, respectively), the Editors published two installments of H.P.B.’s Essay entitled “Tibetan Teachings.” As appears from its first paragraph, this Essay must have been written much earlier; it has been shifted to the end of the year 1883, with an explanatory note giving all necessary particulars, and may be found in Volume VI of the present Series.

In Vol. XVIII, No. 106, of Lucifer, under date of June 15th 1896, the following Editorial remarks appear on p. 265:

“Readers of Lucifer will rejoice to see an article under the loved and familiar name of H. P. Blavatsky. In the course of preparing the third volume of The Secret Doctrine for the press, a few manuscripts were found mixed with it that form no part of the work itself, and these will be published in her old magazine.

Standing: Charles Johnston (1867-1931) and his
wife Vera Vladimirovna Johnston (1864-1922),
née de Zhelihovsky
Seated: Mother of Charles Johnston and his
Brother, Lewis A. M. Johnston.
Reproduced from Alan Denson's work, Printed Writings by
George W. Russell (Æ), London, 1961, by special
permission of the author.

WILLIAM QUAN JUDGE
From a photograph taken in 1891 by the
J.H. Scotford Studio, Portland, Oregon.

Next month the article from her pen will be a criticism of the line taken by Hargrave Jennings and others touching the phallic element in religions, and will be entitled. “Christianity, Buddhism and Phallicism.’”

The Editors then proceed to publish an article entitled “‘Spirits’ of Various Kinds.” This material is on the whole identical with H.P.B.’s essay entitled “Thoughts on the Elementals,” which appeared in May, 1890 (Lucifer, Vol. VI, pp. 177-88). It will be found, therefore, in its rightful chronological place in Vol. XII, pages 187-205 of the present Series, with the addition of a few brief passages as they appeared in this later reprint.—Compiler.]

BUDDHISM, CHRISTIANITY AND PHALLICISM

[Lucifer, Vol. XVIII, No. 107, July, 1896, pp. 361-367]

Works by specialists and scholars have to be treated with a certain respect, due to science. But such works as Payne Knight's A Discourse on the Worship of Priapus, and the Ancient Faiths, etc., of Dr. Inman, were merely the precursory drops of the shower of phallicism that burst upon the reading public in the shape of Major-General Forlong's Rivers of Life. Very soon lay writers followed the torrent, and Hargrave Jennings' charming volume, The Rosicrucians, was superseded by his Phallicism.

As an elaborate account of this work—that hunts up sexual worship, from the grossest forms of idolatry up to its most refined and hidden symbolism in Christianity—would better suit a newspaper review than a journal like the present, it becomes necessary to state at once the reason it is noticed at all. Were Theosophists entirely to ignore it, Phallicism* and such-like works would be used some day against Theosophy. Mr. Hargrave Jennings' last production was written, in every probability, to arrest its progress—erroneously confounded as it is by many with Occultism, pure and simple, and even with Buddhism itself. Phallicism appeared in 1884, just at a time when all the French and English papers heralded the arrival of a few Theosophists from India as the advent of Buddhism in Christian Europe—

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* Phallicism, Celestial and Terrestrial, Heathen and Christian; its connection with the Rosicrucians and the Gnostics and its foundation in Buddhism, Geo. Redway, London, 1884.

—the former in their usual flippant way, the latter with an energy that might have been worthy of a better cause, and might have been more appropriately directed against “sexual worship at home,” according to certain newspaper revelations. Whether rightly or wrongly, public rumour attributes this “mystic” production of Mr. Hargrave Jennings’ to the advent of Theosophy. However it may be, and whosoever may have inspired the author, his efforts were crowned with success only in one direction. Notwithstanding that he proclaims himself, modestly enough, “the first introducer, as the grand philosophical problem, of the vast religious and national importance of Buddhism,”* and pronounces his work “undoubtedly new and perfectly original,” declaring in the same breath that all the “previous great men and the long line of profound thinkers [before himself] labouring through the ages [in this direction] have worked in vain,” it is easy to prove the author mistaken. His “enthusiasm” and self-laudation may be very sincere, and no doubt his labours were “enormous,” as he says; they have nevertheless led him on an entirely false track, when he asserts that:

“These mighty physiological disputes [about the mysteries of animal generation] induced in the reflective wisdom of the earliest thinkers, laid the sublime foundations of the Phallic Worship. They led to violent schisms in religion . . .”

Now it is precisely Buddhism which was the first religious system in history that sprang up with the determinate object of putting an end to all the male Gods and to the degrading idea of a sexual personal Deity being the generator of mankind and the Father of men.

His book, the author assures us “comprises, within the limit of a modest octavo, all that can be known . . . . of the doctrines of the Buddhists, Gnostics, and Rosicrucians, as connected with Phallicism”.

In this he errs again, and most profoundly, or—which would be still worse—he is trying to mislead the reader by filling him with disgust for such “mysteries.”

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* Ibid., p. xiii.

His work is “new and original” in so far as it explains with enthusiastic and reverential approval the strong phallic element in the Bible; for, as he says, “Jehovah undoubtedly signifies the Universal Male,” and he calls Mary Magdalen before her conversion the “female St. Michael,” as a mystical antithesis and paradox. No one, truly, in Christian countries before him has ever had the moral courage to speak so openly as he does of the phallic element with which the Christian Church (the Roman Catholic) is honeycombed, and this is the author’s chief desert and credit. But all the merit of the boasted “conciseness and brevity” of his “modest octavo” disappears on its becoming the undeniable and evident means of leading the reader astray under the most false impressions; especially as very few, if any, of his readers will follow or even share his “enthusiasm . . . . converted out of the utmost original disbelief of these wondrously stimulating and beautiful Phallic beliefs.” Nor is it fair or honest to give out a portion of the truth, without allowing any room for a palliative, as is done in the cases of Buddha and Christ. That which the former did in India, Jesus repeated in Palestine. Buddhism was a passionate reactionary protest against the phallic worship that led every nation first to the adoration of a personal God, and finally to black magic, and the same object was aimed at by the Nazarene Initiate and prophet. Buddhism escaped the curse of black magic by keeping clear of a personal male God in its religious system; but this conception reigning supreme in the so-called monotheistic countries, black magic—the fiercer and stronger for being utterly disbelieved in by its most ardent votaries, unconscious perhaps of its presence among them—is drawing them nearer and nearer to the maëlstrom of every nation given to sin, or to sorcery, pure and simple. No Occultist believes in the devil of the Church, the traditional Satan; every student of Occultism and every Theosophist believes in black magic, and in dark, natural powers present in the worlds, if he accept the white or divine science as an actual fact on our globe. Therefore one may repeat in full confidence the remark made by Cardinal Ventura on the devil—only applying it to black magic.

“The greatest victory of Satan was gained on that day when he succeeded in making himself denied.”

It may be said further, that “Black magic reigns over Europe as an all-powerful, though unrecognized, autocrat,” its chief conscious adherents and practical servants being found in the Roman Church, and its unconscious practitioners in the Protestant. The whole body of the so-called “privileged” classes of society in Europe and America is honeycombed with unconscious black magic, or sorcery of the vilest character.

But Christ is not responsible for the mediaeval and the modern Christianity fabricated in His name. And if the author of Phallicism be right in speaking of the transcendental sexual worship in Roman Church and calling it “true, although doubtless it will prove to be profound, mystical, strictly ‘Christian’ paradoxical construction,” he is wrong in calling it the “celestial or Theosophical doctrine of the unsexual, transcendental phallicism,” for all such words strung together become meaningless by annulling each other. “Paradoxical” indeed must be that “construction” which seeks to show the phallic element in “the tomb of the Redeemer,” and the yonic in Nirvana, besides finding a Priapus in the “Word made Flesh” or the LOGOS. But such is the “Priapomania” of our century that even the most ardent professed Christians have to admit the element of phallicism in their dogmas, lest they should be twitted with it by their opponents.

This is not meant as criticism, but simply as the defence of real, true magic, confined by the author of Phallicism to the “divine magic of generation.” “Phallic ideas,” he says, are “discovered to be the foundation of all religions.”

In this there is nothing “new” or “original.” Since state religions came into existence, there was never an Initiate or philosopher, a Master or disciple, who was ignorant of it. Nor is there any fresh discovery in the fact of Jehovah having been worshipped by the Jews under the shape of “phallic stones” (unhewn)—of being, in short, as much of a phallic God as any other Lingam, which fact has been no mystery from the days of Dupuis.

That he was preeminently a male deity—a Priapus—is now proven absolutely and without show of useless mysticism, by J. Ralston Skinner of Cincinnati, in his wonderfully clever and erudite volume, The Source of Measures,* published some years ago, in which he demonstrates the fact on mathematical grounds, completely versed, as he seems to be, in kabalistic numerical calculations. What then makes the author of Phallicism say that in his book will be found "a more complete and more connected account than has hitherto appeared of the different forms of the . . . peculiar veneration (not idolatry), generally denominated the Phallic worship"? "No previous writer has disserted so fully," he adds with modest reserve, "upon the shades and varieties of this singular ritual, or traced up so completely its mysterious blendings with the ideas of the philosophers, as to what lies remotely in Nature in regard to the origin and history of the human race."

There is one thing really "original" and "new" in Phallicism, and it is this: while noticing and underlining the most filthy rites connected with phallic worship among every "heathen" nation, those of the Christians are idealized, and a veil of a most mystic fabric is thrown over them. At the same time the author accepts and insists upon Biblical chronology. Thus he assigns to the Chaldaean Tower of Babel—"that magnificent, monster 'Upright,' defiant" phallus, as he puts it—an age "soon after the Flood"; and to the Pyramids "a date not long after the foundation of the Egyptian monarchy by Misraim, the son of Ham, 2188 B.C." The chronological views of the author of The Rosicrucians seem to have greatly changed of late. There is a mystery about his book, difficult, yet not wholly impossible to fathom, which may be summed up in the words of the Comte de Gasparin with regard to the works on Satan by the Marquis de Mirville: "Everything goes to show a work which is essentially an act, and has the value of a collective labour."

But this is of no moment to the Theosophists.

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* [See Key to the Hebrew Egyptian Mystery in the Source of Measures (1875); reprint by Wizard's Bookshelf, San Diego, 1975—Compiler.]

That which is of real importance is his misleading statement, which he supports on Wilford's authority, that the legendary war that began in India and spread all over the globe was caused by a diversity of opinion upon the relative "superiority of the male or female emblem . . . in regard of the idolatrous magic worship. . . . These physiological disputes . . . led to violent schisms in religion and even to bloody and devastating wars, which have wholly passed out of the history. . . or . . . have never been recorded in history; remaining only as a tradition . . ."

This is denied point-blank by initiated Brâhmanas.

If the above be given on Col. Wilford's authority, then the author of Phallicism was not fortunate in his selection. The reader has only to turn to Max Müller's Introduction to the Science of Religion* to find therein the detailed history of Col. Wilford becoming—and very honestly confessing to the fact—the victim of Brâhmanical mystification with regard to the alleged presence of Shem, Ham, and Japhet in the Purânas. The true history of the dispersion and the cause of the great war are very well known to the initiated Brahmanas, only they will not tell it, as it would go directly against themselves and their supremacy over those who believe in a personal God and Gods. It is quite true that the origin of every religion is based on the dual powers, male and female, of abstract Nature, but these in their turn were the radiations or emanations of the sexless, infinite, absolute Principle, the only One to be worshipped in spirit and not with rites; whose immutable laws no words of prayer or propitiation can change, and whose sunny or shadowy, beneficent or maleficent influence, grace or curse, under the form of Karma, can be determined only by the actions—not by the empty supplications—of the devotee. This was the religion, the One Faith of the whole of primitive humanity, and was that of the "Sons of God," the B'ne Elohim of old. This faith assured to its followers the full possession of transcendental psychic powers, of the truly divine magic. Later on, when mankind fell, in the natural course of its evolution "into generation,"

[London, Longmans & Green, 1873 ed., pp. 297-301.—Compiler.]

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i.e., into human creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter—made in its selfish and animal adoration of self a God of the human organism, and worshipped self in this objective personal Deity, then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life and soul of selfish impulse; and thus was gradually developed the idea of a personal God. The first "pillar of unhewn stone," the first objective "sign and witness to the Lord," creative, generative, and the "Father of man," was made to become the archetype and progenitor of the long series of male (vertical) and female (horizontal) Deities, of pillars, and cones. Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic. And it was again merely a feeling of selfish national exclusiveness—not even patriotism—of pride and self-glorification over all other nations, that could lead an Isaiah to see a difference between the one living God and the idols of the neighbouring nations. In the day of the great "change," Karma, whether called personal or impersonal Providence, will see no difference between those who set "an altar [horizontal] to the Lord in the midst of the land of Egypt, and a pillar [vertical] at the border thereof" (Isaiah xix, 19), and they who "seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards" [Isaiah, xix, 3]—for all this is human, hence devilish black magic.

It is then the latter magic, coupled with anthropomorphic worship, that caused the "Great War" and was the reason for the "Great Flood" of Atlantis; for this reason also the Initiates—those who had remained true to primeval Revelation—formed themselves into separate communities, keeping their magic or religious rites in the profoundest secrecy. The caste of the Brâhmanas, the descendants of the "mind-born Rishis and Sons of Brahmâ" dates from those days, as also do the "Mysteries."

Natural sciences, archaeology, theology, philosophy, all have been forced in The Secret Doctrine to give their evidence in support of the teachings herein again propounded.

Vox audita perit: litera scripta manet. Published admissions cannot be made away with—even by an opponent: they have been made good use of. Had I acted otherwise, The Secret Doctrine, from the first chapter to the last, would have amounted to uncorroborated personal affirmations. Scholars and some of the latest discoveries in various departments of science being brought to testify to what might have otherwise appeared to the average reader as the most preposterous hypotheses based upon unverified assertions, the rationality of these will be made clear. Occult teaching will at last be examined in the light of science, physical as well as spiritual.

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[At this point, the Editors of Lucifer published what appear to be some brief notes from H.P.B.'s pen on a number of unrelated subjects. These were given the title of "Fragments" and appeared in Vol. XVIII, No. 108, August, 1896, pp. 449-455. Brief passages in these notes are identical with some in Isis Unveiled; another and longer passage, quoting from Bunsen, may be found in the First Draft of The Secret Doctrine. It is most likely that these notes were written around 1885 or 1886; they have been placed in Vol. VII of the present Series.—Compiler.]

THE MIND IN NATURE

[Lucifer, Vol. XIX, No. 109, September, 1896, pp. 9-14]

Great is the self-satisfaction of modern science, and unexampled its achievements. Pre-christian and mediaeval philosophers may have left a few landmarks over unexplored mines: but the discovery of all the gold and priceless jewels is due to the patient labours of the modern scholar. And thus they declare that the genuine, real knowledge of the nature of the Kosmos and of man is all of recent growth. The luxuriant modern plant has sprung from the dead weeds of ancient superstitions.

Such, however, is not the view of the students of Theosophy. And they say that it is not sufficient to speak contemptuously of “the untenable conceptions of an uncultivated past,” as Mr. Tyndall and others have done, to hide the intellectual quarries out of which the reputations of so many modern philosophers and scientists have been hewn. How many of our distinguished scientists have derived honour and credit by merely dressing up the ideas of those old philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. But conceit and self-opinionatedness have fastened like two hideous cancers on the brains of the average man of learning; and this is especially the case with the Orientalists-Sanskritists, Egyptologists and Assyriologists. The former are guided (or perhaps only pretend to be guided) by post Mahâbhâratian commentators; the latter by arbitrarily interpreted papyri, collated with what this or the other Greek writer said, or passed over in silence, and by the cuneiform inscriptions on half-destroyed clay tablets copied by the Assyrians from “Accado-” Babylonian records.

Too many of them are apt to forget, at every convenient opportunity, that the numerous changes in language, the allegorical phraseology and evident secretiveness of old mystic writers, who were generally under the obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled both translators and commentators. Most of our Orientalists will rather allow their conceit to run away with their logic and reasoning powers than admit their ignorance, and they will proudly claim like Professor Sayce* that they have unriddled the true meaning of the religious symbols of old, and can interpret esoteric texts far more correctly than could the initiated hierophants of Chaldea and Egypt. This amounts to saying that the ancient hierogrammatists and priests, who were the inventors of all the allegories which served as veils to the many truths taught at the Initiations, did not possess a clue to the sacred texts composed or written by themselves. But this is on a par with that other illusion of some Sanskritists, who, though they have never even been in India, claim to know Sanskrit accent and pronunciation, as also the meaning of the Vaidic allegories, far better than the most learned among the great Brâhmanical pundits and Sanskrit scholars of India.

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* See the Hibbert Lectures for 1887, pages 14-17, on the origin and growth of the religion of the ancient Babylonians, where Prof. A.H. Sayce says that though “many of the sacred texts were so written as to be intelligible only to the initiated (italics mine). . . provided with keys and glosses,” nevertheless, as many of the latter, he adds, “are in our hands,” they (the Orientalists) have “a clue to the interpretation of these documents which even the initiated priests did not possess.” p. 17.) This “clue” is the modern craze, so dear to Mr. Gladstone, and so stale in its monotony to most, which consists in perceiving in every symbol of the religions of old a solar myth, dragged down, whenever opportunity requires, to a sexual or phallic emblem. Hence the statement that while “Gisdhubar was but a champion and conqueror of old times,” for the Orientalists, who “can penetrate beneath the myths” he is but a solar hero, “who was himself but the transformed descendant of a humbler God of Fire,” (loc. cit., p. 17).

After this who can wonder that the jargon and blinds of our mediaeval alchemists and Kabalists are also read literally by the modern student; that the Greek and even the ideas of Aeschylus are corrected and improved upon by the Cambridge and Oxford Greek Scholars, and that the veiled parables of Plato are attributed to his "ignorance." Yet, if the students of the dead languages know anything, they ought to know that the method of extreme necessitarianism was practiced in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth were in the safe keeping of the Adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and the Orientalists to endeavour to find the end of the thread. But if they will persist in seeking it in one direction only, and that the wrong one, truth and fact will never be discovered. It thus remains the duty of psychology and Theosophy to help the world to arrive at them. Study the Eastern religions by the light of Eastern—not Western—philosophy, and if you happen to relax correctly one single loop of the old religious systems, the chain of mystery may be disentangled. But to achieve this, one must not agree with those who teach that it is unphilosophical to enquire into first causes, and that all that we can do is to consider their physical effects. The field of scientific investigation is bounded by physical nature on every side; hence, once the limits of matter are reached, enquiry must stop and work be re-commenced. As the Theosophist has no desire to play at being a squirrel upon its revolving wheel, he must refuse to follow the lead of the materialists. He, at any rate, knows that the revolutions of the physical world are, according to the ancient doctrine, attended by like revolutions in the world of intellect, for the spiritual evolution in the universe proceeds in cycles, like the physical one. Do we not see in history a regular alternation of ebb and flow in the tide of human progress?

Do we not see in history, and even find this within our own experience, that the great kingdoms of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended? till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. Kingdoms and empires are under the same cyclic laws as planets, races, and everything else in Kosmos.

The division of the history of mankind into what the Hindus call the Satya, Treta, Dvâpara and Kali Yugas, and what the Greeks referred to as “the Golden, Silver, Copper, and Iron Ages” is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other. The moment is more opportune than ever for the review of old philosophies. Archaeologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. The day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Once more the prophecy already made in Isis Unveiled twenty-two years ago is reiterated. “Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun.

The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof of the above."*

Since the day that this was written much of it has come to pass, the discovery of the Assyrian clay tiles and their records alone having forced the interpreters of the cuneiform inscriptions—both Christians and Free thinkers—to alter the very age of the world.†

The chronology of the Hindu Purânas, reproduced in The Secret Doctrine, is now derided, but the time may come when it will be universally accepted. This may be regarded as simply an assumption, but it will be so only for the present. It is in truth but a question of time. The whole issue of the quarrel between the defenders of ancient wisdom and its detractors—lay and clerical—rests (a) on the incorrect comprehension of the old philosophers, for the lack of the keys the Assyriologists boast of having discovered; and (b) on the materialistic and anthropomorphic tendencies of the age. This in no wise prevents the Darwinists and materialistic philosophers from digging into the intellectual mines of the ancients and helping themselves to the wealth of ideas they find in them; nor the divines from discovering Christian dogmas in Plato's philosophy and calling them "presentiments," as in Dr. Lundy's Monumental Christianity,‡ and other like modern works.

Of such "presentiments" the whole literature—or what remains of this sacerdotal literature—of India, Egypt, Chaldea, Persia, Greece and even of Guatamala (Popul Vuh) is full.

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* [Isis, Vol. I, p.38.]

† Sargon, the first "Semitic" monarch of Babylonia, the prototype and original of Moses, is now placed 3,750 years B.C. (p. 21), and the Third Dynasty of Egypt "some 6,000 years ago," hence some years before the world was created, agreeably to Biblical chronology. (Vide Hibbert Lectures . . . Babylonia, by A. H. Sayce, 1887, pp. 21 and 33).

‡ [Lundy, John P., Monumental Christianity . . ., New York, Bouton, 1882, p. 110 of 2nd ed.—Compiler.]

Based on the same foundation-stone—the ancient Mysteries—the primitive religions, all without one exception, reflect the most important of the once universal beliefs, such, for instance, as an impersonal and universal divine Principle, absolute in its nature, and unknowable to the "brain" intellect, or the conditioned and limited cognition of man. To imagine any witness to it in the manifested universe, other than as Universal Mind, the Soul of the universe—is impossible. That which alone stands as an undying and ceaseless evidence and proof of the existence of that One Principle, is the presence of an undeniable design in kosmic mechanism, the birth, growth, death and transformation of everything in the universe, from the silent and unreachable stars down to the humble lichen, from man to the invisible lives now called microbes. Hence the universal acception of "Thought Divine," the Anima Mundi of all antiquity. This idea of Mahat (the great) Akâsha or Brahmâ's aura of transformation with the Hindus, of Alaya, "the divine Soul of thought and compassion" of the trans-Himâlayan mystics; of Plato's "perpetually reasoning Divinity," is the oldest of all the doctrines now known to, and believed in, by man. Therefore they cannot be said to have originated with Plato, nor with Pythagoras, nor with any of the philosophers within the historical period. Say the Chaldean Oracles: "The works of nature co-exist with the intellectual [νοερῷ], spiritual Light of the Father. For it is the Soul [ψυχή] which adorned the great heaven, and which adorns it after the Father."*

"The incorporeal world then was already completed having its seat in the Divine Reason," says Philo, who is erroneously accused of deriving his philosophy from Plato.

In the Theogony of Mochus we find Aether first, and then the air; the two principles from which Ulom, the intelligible [νοητός] God (the visible universe of matter) is born.

In the orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the aethereal winds impregnate, wind being "the Spirit of God," who is said to move in aether, "brooding over the Chaos"—the Divine "Idea."

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* Proclus in Timaeus, 106, as quoted by Cory, Ancient Fragments 1832, [p. 251 in Wizards Bookshelf, Mpls. 1976.]

In the Hindu Kathopanishad, Purusha, the Divine Spirit, stands before the original Matter; from their union springs the great Soul of the World, “Mahâ-Atmâ, Brahm, the Spirit of Life”; these latter appellations are identical with Universal Soul, or Anima Mundi, and the Astral Light of the Theurgists and Kabalists.

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the Sage —whose doctrines he had fully embraced—to the uninitiated mind. Thus, the Kosmos is “the Son” with Plato, having for his father and mother the Divine Thought and Matter. The “Primal Being” (Beings, with the Theosophists, as they are the collective aggregation of the divine Rays), is an emanation of the Demiurgic or Universal Mind which contains from eternity the idea of the “to be created world” within itself, which idea the unmanifested LOGOS produces of itself. The first Idea “born in darkness before the creation of the world” remains in the unmanifested Mind; the second is this Idea going out as a reflection from the Mind (now the manifested LOGOS), becoming clothed with matter, and assuming an objective existence.

[In October, 1896, Lucifer (Vol. XIX, pp. 97-102) published an Essay from the pen of H.P.B. entitled “Psychology, The Science of the Soul.” The same month, The Theosophist (Vol. XVIII, pp. 9-12) published another Essay written by H.P.B. under the title of “Modern Idealism, Worse than Materialism.” Internal evidence of both of these Essays shows them to have been written much earlier, namely, in 1887. They will be found in Vol. VIII of the present Series, together with appropriate Notes explaining the reasons for this shift.—Compiler.]

[ONE ETERNAL TRUTH . . . . .]

. . . one eternal Truth, and one infinite changeless Spirit of Love, Truth and Wisdom in the Universe, as one Light for all, in which we live and move and have our Being . . . . We are all Brothers. Let us then love, help, and mutually defend each other against any Spirit of untruth or deception, “without distinction of race, creed or colour.”

[This brief passage was first published in The Theosophist, Vol. LIII, October, 1931. C. Jinarâjadâsa, then Editor of the magazine, appended the following note which gives some interesting data on this brief statement in H.P.B.’s hand:

“This solitary page of a manuscript of H.P.B. has a strange history. Last month, I received from Mademoiselle H. de Zhelihovsky and her sister, nieces of H.P.B., certain letters in Russian written by their aunt. Among them was a copy, in English, of a letter of protest sent to A. S. Souvorine, an editor in St. Petersburg, controverting the charges against H.P.B. made by the Coulombs.

The protest bears the signatures of A.P. Sinnett, W.Q. Judge, T.B. Harbottle, Archibald Keightley, Bertram Keightley, K. Gaboriau, R. Harte, C. Wachtmeister, Mabel Collins, and C. Johnston. Mlle. H. de Zhelihovsky informs me that the protest was not published by the newspaper to which it was sent.

"After copying the protest for the Archives, I was preparing to return it when my eye was caught by H.P.B.'s handwriting on the back of page 4 of the protest. There is no clue at all regarding these solitary lines. One must presume that the protest when rejected was sent to H.P.B. to see, that it lay on her desk, and that when writing an article and coming to the end of its eleventh page, she concluded it on the back of p. 4 of the protest, which perhaps lay face down on the table."

A. S. Suvorin was the famous Editor of the St. Petersburg's Novoye Vremya (New Time), a newspaper which did not show any friendly attitude to H.P.B. or Theosophy. The niece of H.P.B. mentioned by C. J. was Miss Helena Vladimirovna de Zhelihovsky (1874-1949), the unmarried daughter of H.P.B.'s sister, Vera Petrovna de Zhelihovsky (1835-1896).—Compiler.]

NEBO OF BIRS-NIMRUD

[This manuscript in H.P.B.'s handwriting was in the possession of John M. Watkins, the renowned Publisher and Bookseller, who was a close friend of hers. It is marked XV(a) and covers a little over twelve numbered pages. It may have been intended for The Secret Doctrine and later set aside. A few words or brief sentences have remained illegible. It has been transcribed from a microfilm of the original MS. now in the hands of Geoffrey Watkins.—Compiler.]

Sed et Serpens . . . . What capital the Church has made of this! But where is that spot which antiquity, with its virtue loving philosophers and Saintly Sages, has left without this symbol? The Dragon or Serpent has ever been made to allegorize eternity and divine intelligence and hidden Wisdom. The old sidereal and astronomical Serpent is now the fallen Jupiter, the prototype of the fallen Archangel; the Prince of the Air has become on the mediaeval paintings a kind of fantastic Draco-volans, one of the forms of the tempter of Eden. Dragons and Serpents everywhere, even to the Light-bearer, the dazzling Lucifer who has now become the Prince of Darkness and the "Infernal" Ophidian. When the Christian nations, by destroying the seats of learning, and the pagan temples, had lost the key to the real meaning of that symbol and the old Dracontine structures, their clergy chose to see the devil's horn and hoof peeping out [from the] foundation of every glorious fane, every old non-Christian temple.

The true philosophical meaning of the legends and allegories on the sacred serpent, is now almost entirely lost. The reason why the old Egyptians found in the Dragon and its numerous offshoots of Ophidian variety something divine has been variously but never satisfactorily explained. Divine, says Aelianus in his Nature of Animals (Bk. XI, ch. xvii)

—yes; but at the same time it had better be left alone, divinius quodque praestet ignorari; and he adds in a kind of parenthetical way, that the true object of the Athenians in feeding large serpents in their temples was “to have always on hand prophets.” But the same is done to this day not only by the “heathen” Hindu, but also by the Unitarian Theistic Mussulmans of Cairo, and other Mohammedan centres, whose wise men have the same explanation to offer as the wise men of old. The sacred dragon of Epidaurus fabled to have come by himself at the call of the people from that city, demanded that a temple should be built for him on the Tiber, at the foot of Mount Palatine; where, transformed “they never ceased to consult him as a prophet” (Val. Max. Bk. I, viii, § 2).

The word Dragon, as said, is a term, which signified with every ancient people that which it is made to mean even today with the Chinese—long, or the ‘being which excels in intellect and in Greek δράκων means “he who sees and watches.” According to J. de Cambry (Monumens Celtiques, page 299) “drouk in the language of Brittany, in France, means devil, whence the droghedanum sepulcrum or the ‘diabolical tomb.’ In Languedoc the elemental spirits are called drac; in French drogg and in Bretonian the terms dreag, wraie Wran have evidently the same origin, and the Drogheda Castle in Brittany has the same etymology [but] in every one of the cases above cited the connection of these terms with the ‘devil’ had a Christian, hence a later significance. None of the words cited had that meaning during the pre-Christian periods. (de Mirville, Des Esprits, Vol. II, p. 423 fn. 1.)

But now, as just said, every ‘pagan’ monument is connected with the spirit of evil. A good instance of it is afforded in the word Babel, which meant in days of old ‘the palace (or dwelling) of God.’ Voltaire expressed surprise why the word should be made to render ‘confusion’ (of tongues) . . . . . “As ba signifies ‘father’ in all the Oriental tongues, and bel is ‘God,’ thence Babel ought to read the ‘city of God.’ (Dictionnaire Philosophique, Art. ‘Babel’). The church claimed otherwise, maintaining that babel was ‘confusion.’

But now comes Assyriology and announces a new discovery. It translates a Babylonian cylinder through the pen of Mr. J. Oppert, and finds that whatever the word Babel may or may not have meant in the days of Noah (who never was), in those of Nebuchadnezzer, the King who reconstructed, as he himself narrates it on a . . . . . Birs-Nimrud, one to Nebo, God of Wisdom, the other to Bal-Merodach, his father,—nothing of the kind is meant. We have in England, the translation from the inscription on the tile found by Colonel Rawlinson at Borsippa, or Birs Nimrud, and nothing reminding us of the confusion of the tongues, or the Babel, can, by any possibility be inferred from that record. What it states is, that Nebuchadnezzar, King of Babylon, rebuilt the edifices—"the seven storied tower" and "the temple of the Seven lights"; which temple (the original Babel) had, forty-two generations before, been destroyed by an earthquake. Further we learn that this fane had ever served and been erected from the first for astrological purposes; i.e., that it had been built in honor of the Seven lights or the seven planetary spirits, identical with the "Seven Spirits of God" of Christian. . . . . Now as divine worship was offered to them more or less openly ever since the VIIIth century throughout the middle ages: and that the same is done to this day, by the Roman Catholics*—we really see no valid reason why these "Spirits" should have been less divine or more devilish, or again more serpent-like, when worshipped in Babylon, than they are when paid divine honors in Rome?

The fact is that the Tower of Babel fabled to have been built by Nimrod, had no connection with the real tower built in Babylonia till the compilers of the Book of Moses made one. Nor does "Babel" have anything to do with the Hebrew word babel or babil, "stammering", for even the correct pronunciation of its name is now forgotten.

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* Vide Vol. II of Lucifer, pp. 355 et seq. on the Worship of the Seven Spirits in the Roman Catholic Church. [See also C.W., Vol. X, pp. 13-32.]

A legend preserved by the nomadic tribes of Asia Minor speaks of a tower called Ne-ba-bel, and this was the real name of the pyramid rebuilt by Nebuchadnezzar, its etymology being the easiest and the simplest thing in the world, when we remember who was Nebo. Indeed, he is the son of Merodach, or Bel, and it is in honor of that God of Wisdom "the Saviour, the Sage, who leads men to the voice and receives the light of the Great God, his father" (the Son)—that the fane was built, and which, was named Nebabel or "Nebo (son of) the father, or El."

This deity was closely connected with the magnificent Birs-Nimrud for the simple reason that his fane was situated in the upper tower of the seven stories that constituted the pyramidal building of Birs-Nimrud.* Herodotus is our authority for this. He speaks of it (Book I, § 181) calling it the temple of Jupiter-Belus—and mentions the chapel or tower on the last or seventh storey (describing it though as the eighth) wherein one sees a golden table near the tomb of the God with a most magnificent bed on which Nebo rested at certain periods.

The fact that Babil, babiluch or babel mean in Syrian and Hebrew "confused talk" as shown by de Rougemont, and that according to him "the cuneiform inscriptions seem to corroborate Moses" (Peuples Primitifs, Vol. III, p. 96)† means very little indeed to anyone except those interested in the vindication of the Biblical statements. For, the slightest alteration of a vowel, or wrong accent or inflection, may give quite another signification to any word and thus alter entirely its primitive meaning and idea. The Babylonian priests, who, according to Cicero "assert that they have preserved upon their monuments observations, extending back during an interval of 470,000 years" (De Divinatione, i, 36)‡ may have exaggerated or may not,

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* Birs, "the dwelling of the gods," or the Seven Spirits, of Nimrod . . . astro . . . and Chaldean.

† [Peuple primitif, sa religion, son histoire et sa civilization, by (F. de Rougemont), Geneva, 1855-57; 2 pts. in 3 vols.]

‡ [See p. 267 in the English trs. of Wm. Armistead Falconer; Loeb Classical Library, London, Heinemann Ltd., 1964 ed.]

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still a considerable number of milleniums must have elapsed between the early and primitive, post-diluvian formation of the Chaldean languages and the Hebrew of the later, surviving scrolls in which babel is called “confusion” and thus made to furnish a pretext for identifying this word with the Babylonian tower, for Biblical purposes. Hence, the wide margin for speculation.

At any rate, modern science having come to the wise conclusion that it would be a rather dangerous stretch of faith to admit that “all the languages of the different races could have been created at one start and simultaneously under the mysterious influence of divine intervention (Renan—Langues Semitiques),* the rendering of Bable by confusion may be laid aside and left to Biblical specialists.

Nebo then, the “God” in the popular ideal, and esoterically—the mysterious POWER that presides over the planet Mercury—the symbol and “House of Secret Wisdom,” was. . . . . who was addressed by the Khaldi as “Thou who generated thyself out of thyself”—Divine Wisdom, in short. All that is known in connection with this “deity” may be found on the cylinder discovered and brought to Europe by Colonel Rawlinson.† The . . . . . was translated from its cuneiform‡ . . . . . by Mr. Jules Oppert, the distinguished Orientalist and member of the Asiatic Society of Paris, and later by George Smith. The dead letter of the rendering, even left standing as it is in the imperfect translation, is calculated to reveal to the student of Occultism the true character of the “God” addressed.

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* [Histoire Générale et système comparé des langues sémitiques, by Ernest Renan. See p. 24 ff. in 3rd ed., Paris, L’imprimerie Impériale, 1893.]

† [Rawlinson, Henry. See Vol. II of his Cuneiform Inscriptions of Asia. 1866.]

‡ [See pp. 15-20 ff. of the Inscription de Nebuchodonosor sur les Merveilles de Babylone; Communication faite à L’Académie Impériale de Reims par M. J. Oppert. Printed in Reims by P. Dubois et Cie in 1866 it contains in full the French passages rendered into English below. A copy is located in the U.S.A. at the University of Chicago library.—Compiler.]

Here it is:

“I, Nebochadnezzar, King of Babylon, servant of the Eternal One occupying the heart of Merodach, the Supreme Monarch who exalts the Nebo, the Saviour the Sage, who lends his ear to the instruction of that great god: the Vicar-King . . . . . who has reconstructed the pyramid and the tower of [stages]. I, the son of Nebopolassar, King of Babylonia.

“Merodach the great Lord has generated me, and ordered to reconstruct his abode. Nebo, who watches over the hosts of heaven and of earth has armed my hand with the scepter of justice.

“The pyramid is the grand temple of Heaven and Earth, the abode of the Master of the Gods—Merodach. The sanctuary thereof, I have restored in pure gold, the place of rest of his Sovereignty. The seven storied Tower* the eternal House that I rebuilt and refounded, I constructed it, out of silver, gold and other metals in enameled bricks in cedar and cypress, and have achieved its magnificence . . . . .”

. . . “I achieved the first edifice, the temple in the foundations of the Earth, with which the memory of Babylon is connected and raised its summit in bricks and brass.

“For the second, which is this edifice: the temple of the Seven lights of the Earth† with which the memory of Borsippa (Birs Nimrud) is connected, commenced by the first King —

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* According to Rawlinson’s reading of the tiles, the Birs-Nimrud had seven stages symbolical of the concentric circles of the seven spheres each built of tiles and metals to correspond with the color of the ruling planet of the sphere typified. (Cf. H. C. Rawlinson, “On the Birs-Nimrud, or the Great Temple of Borsippa,” in The Journal of the Royal Asiatic Society of Great Britain and Ireland, Vol. XVIII, 1861, pp. 17-19). [George Smith gives details of Rawlinson’s excavation on pp. 164-66 of his Chaldean Account of Genesis, Secret Doctrine ref. series, Minneapolis, Wizards Bookshelf, 1977.] The correct following of the special color of each planet is now shown by telescopic and spectroscopic discoveries of modern science. [See Isis, I, p. 261; S.D., II, p. 806, TPH Adyar, 1979.]

† The lights are the Seven Planets—symbolized in the Jewish tabernacle by the seven-branched candlestick.

— from whose reign forty-two human lives have elapsed*—and by whom the summit was left unfinished ages ago, the expression of whose thoughts having been uttered in disorder.” (The plan of the building having been left too undefined, some Orientalists translate; “Earthquake and thunder had unsettled the fresh bricks which crumbling down had formed hillocks”.)

“To rebuild it the great god Merodach engaged my heart; I did not touch at the site, nor interfered with its foundation . . . . . but renewed the circular banisters . . . . and raised the summit thereof.

“Nebo, thou who generates thyself, Supreme Intelligence . . . bless my works . . . favor me forever with a race in times to come, the septenary multiplication in rebirths (to be a perfect septenary being in every reincarnation), the victory of the throne, etc., etc. . . . . Nebucheddnezzar, the King who rebuilt this, remains prostrate before thy face.”

The name Nebuzardan, or Nebo and Nebu, seems to mean only in Hebrew “Nebu is the Lord” ; but in Persian and with the ancient people it had always signified Nebu, the wise (Lord). Hence the prefix Nebu attached to the name of every initiated adept consecrated to the service of Bel and Nebo “the overseer of all the celestial and terrestrial legions”—or “hosts.” Hence Nebu-Kadan-Assur, Nebu-Pal-Assur, Nebu-Zaradan, etc., etc. Nebu, in short, was an abstract quality: personified—when the seventh principle, the “Higher Self” of man was meant, an adjective—when applied to any special subject, and finally the synthetic attribute of the Seven Chaldean gods—the Planetary Spirits. Mercury was no more entitled than any other of his six colleagues to the appelation of Nebo, but was so-called owing to later thought seeking to combine the identity of God, planet and attribute in one. There is also a profound thought hitherto of . . . . . by modern Jew or Christian in the fact that Moses dies, and is buried on Pisgah of Mount NEBO.

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* Forty-two centuries, a human life being counted of a 100 year’s duration.

The student of Occultism will do well to ponder over the materials and measurements, used under the minute instruction of the Lord God of Israel himself, in the construction of the tabernacle (see Exodus chap. xxv et seq.)—if he is desirous of learning how the "abode of a god"—be it called a tabernacle, a house, a pyramid or a tower—was constructed for occult purposes. If measurements—in "weight, measure and number" of such buildings, now found to be symbolically and esoterically the perfect copy of one another—are discovered identical when studied with the help of metrology and geometry, also shown to correspond astronomically to planets (earth included) in their conjunctions, diameters and circumference, etc.; how much more might be discovered if their architecture and materials were studied by the light of alchemy, occult correspondences and psycho-physics. If the secret potencies latent in every metal, wood, color and fabric—as for instance as goats hair—were ascertained, and the correlative forces thereof found out in the manifold combinations of such objects, then would the world have undeniable proof that the "ark" and "mercy seat" of the protecting deity of the people of Israel, were simply identical with the "seventh story" and the "place of rest" of the "Lord God" of the Chaldees—their national and protecting deity. That the same disposition and combination of "gold, silver and brass," of "blue and purple and scarlet, of fine linen and goats hair," of shettim* wood, rams skins dyed red and onyx and brass—was required in the tabernacle of the Chaldean Bel† or Nebo, as in that of the Jewish El or Jehovah—if either of these Powers were expected to manifest in, and speak from their respective-magical recesses. Finally they would receive undeniable proof that if the supposed Astrolatry of the Chaldeans was Idolatry—so was the supposed monotheism of the Jews.

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* Shettim wood, does not mean "a kind of acacia tree" but any sweet smelling wood consecrated for THEURGICAL purposes; such as sandal, cypress, etc., etc.

† Abbreviation of Ab (father) and El (God), perhaps?

For if the Babylonian Bel meant the SUN—the Jehovah of the Israelites meant SATURN. Each of the "Gods" of the nations had his "Star," or planet; and that star of the same name, was the supposed house or habitation of that angel. "Ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god" complains through Amos the "Lord" (?) (Amos, v, 26).* Who are Moloch and Chiun but Baal—the later Bel? Every particle of their religion came to the Jews from the Chaldeans and the Egyptians; Daniel is described in the Bible as a Rabbi, the chief of the Babylonian astrologers and Magi, therefore one sees the Assyrian little bulls and the attributes of Siva reappearing under a hardly modified form in the cherubs of the Talmudistic Jews, as one traces the bull Apis in the Sphinxes or Cherubs of the Mosaic Ark and as one finds several thousand years later that same Assyrian bull, the Egyptian Lion with the addition of the bird of Jupiter, the Eagle, in company with the face of an Angel—four Kabalistic figures—represented with the four Apostles of the New Testament.

Nebo presided at, and inspired the Khaldi during the long period of Babylonian civilization, most evidently. No modern means at the disposition of our architects could help to build such gigantic cities and edifices in our century as were Babylon and Nineveh. And yet these are supposed to be no older than some nineteen centuries B.C., built by the grandchildren of the solitary family that survived the Deluge!

The three Orientalists—Oppert, Fresnel and Thomas—sent by their government on a scientific mission to "Mesopotamia" in 1851, on their return wrote of Babylon; —"Fancy a surface ten times as large as Paris within its actual precincts, a surface larger than the whole Department of the Sein—surrounded by a wall eighty feet thick, and from 105 to 328 feet high; namely, the precise height of the arrow on the Invalides; that is Babylon."

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* The "chosen people" seem to have worshipped that Star for forty years in the wilderness—therefore that star was the habitation of Jehovah—which makes him identical with Chiun, Moloch.

Oppert haveing found on the site of the giant city the modulus of the Babylonian measures, which confirms exactly the statements given by Herodotus, whose figures make of Babylon “an immense square, every side of which was 120 stades long, hedged in by a thick wall 50 royal cubits thick, and 200 high”—these measurements can hardly fail being exact. The famous inscription by Nebuchaddnezzar, moreover, confirms Herodotus. “The pyramids of Egypt themselves would seem dwarfed in ancient Babylon”—remarks a writer.

The most curious document, however, with regard to this subject is a paper read by the same Mr. Jules Oppert before the Academy of Fine Arts; subject—“Cuniform Assyrian Inscriptions”—a few extracts from it may now be given.

The oldest documents in the possession of the Orientalists are the tiles used as recording tablets by the Kings of lower Chaldea, believed to be at least as old as from the XXXth to the XXth B.C. A translation of an inscription by King Tiglatpileser, was made some twenty-five years ago in London by four different Orientalists, simultaneously and independently, at the desire of the Asiatic Society.* And those four versions were found, owing to their concordance, to leave little doubt as to the correct meaning of the main features of the historical facts inscribed. Most of the tiles (cylinders) are of the period of Sargon, the King-founder of Khorsabad, whose history (that of Moses, the legend of his childhood as in the Bible, nearly word for word) was discovered and published for the world by the late George Smith.† The cities and monuments built by Sargon are numberless, and his son the great conqueror Senacherib continued to build after him. In the inscriptions of the Bulls, Sargon describes the religious ceremony in this wise:

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* [“The Inscription of Tiglath Pileser I,” in The Journal of the Royal Asiatic Society, Vol. XVIII, pp. 164-219.]

† [In his Assyrian Discoveries . . . pp. 224-25, N.Y. Scribner Armstrong & Co., 1975, Smith relates the tale of Sargon and refers to the text he originally translated in the “Transactions of the Society of Biblical Archaeology,” Vol. I, pt. 1, p. 46.]

—. . . . . “In the valley . . . under Ninivia I built a city and called it Hisri-Sargon. To populate this city and preserve the memory of the destroyed altars, I have built altars to the great Gods, and palaces for my Majesty to dwell in . . . . . I then selected places at Hisri-Sargon for Nisroch, Sin (lunus), Samas (the Sun), Ao (Saturn).* Ninip Sandan, etc., etc., and their sculptured images (statues).”

Further on the religious ceremony laying the foundations is described, and the specialities of all the gods and goddesses. Not being at present concerned with these, that which relates to Nebo alone may be given:—

“The tower of Babylon” goes on to say Oppert—“now known as Birs-Nimrud was formed of seven square towers, superposed on one another, and supported on an immense substructure.” Herodotus names eight for he made the mistake of taking the latter for a tower also.† “On the top story was the great temple, wherein a single couch was placed on which rested the god when he appeared.” All the texts speak of the top tower as the place of rest of the god NEBO . . . . below, there was another temple sacred to Nebo. The tower of Borsippa was, it is true, especially reserved to that god. Nevertheless, the inscription quoted speaks clearly of “the sanctuary of Nebo which is in the pyramid and that was named Babil or the place wherein . . . . . assembled and spoke the Oracles.”

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* Or Iao—which is Jehovah, as well as Saturn. Diodorus states that among the Jews they relate that Moses called the God Iao. Theodorit says they pronounced it Iaho. It is only owing to their late invention of the Masoretic points that the Rabbis sounded Jehovah, Adonai, and so on. (See pp. 301-302, Isis Unveiled Vol. II.)

† [Herodotus, Book I, 181.]

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Therefore the account given of the tower of Babel in chapter xi of Genesis is purely allegorical and was never understood. The tower of Babel had its shrine wherein the gods or the god spoke through the oracles, in the same way as the god of the Jews or the gods (angels) spoke through the high-priests and even viva voce, with the Israelites. The tabernacle and the ark were no holier than the place of rest and the oracular shrine. Both were the sanctuaries of SPEAKING GODS.*

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* Kircher gives the modus operandi from old MSS in the Vatican. “On the sacred altar of every temple,” he says—“stood represented the Rulers of the World (Spirits of the Planets) adorned with their respective insignia; around the altar, attentive priests watching what would he shown them by the latter, as to the revelations of the future they were to receive after due invocation, through an aperture in the middle of the table—all of which was called the great portal of the gods.” (Oedip. Aegypt., in Tabula Isiaca). [Philosophical Research Society, Los Angeles, 1976, Reprint of W. W. Westcott 1886 ed.]

Pherecydes (fl.) A great philosopher from Syros, the teacher of Pythagoras. Like the latter he is credited on the ever-current botany of antiquity, he has travelled many years in the East, to Lower India and Phoenicia, & lived in Egypt, where he was the disciple of the initiated priests of the two Cadmi combined. On the other hand, such writers as Clemens Alexandrinus, & Abio Byblius, assert that Pherecydes did not receive instruction from any master, but drew his knowledge from the sacred books of the Phoenicians (Strab.; Pherecydes Fragments). The latter [illegible], however, in respect in any way with the former statement, that which is most in harmony in it being the fact that the Phoenicians like all other ancient races had sacred books, i.e. the religion for the priests & learned an esoteric system for those who aspired to initiation in the mysteries. Pherecydes is denied by [illegible] even the title of philosopher, because as stated, "he lived at the time at which men began to speculate on cosmogony & the nature of the gods, but had hardly got command the study of true philosophy." (Diels, Vorsokratiker) This is as true as good as as many others. That philosophy [illegible] dates from Pythagoras only on [illegible] that was pursued [illegible] earlier in other countries [illegible] Pythagoras, the "discovery [illegible]" being [illegible] philosophy in the [illegible] Greek [illegible] tions & theories of modern philosophy, do not. However it may be Pherecydes may well rank up to Pherecydes as one of their [illegible] teachers & contributors to his work Epta mychia (composed [illegible] which others call Pherecydes & Thales ages) Theologia) is the first in [illegible] Greek literature which speaks of [illegible]

[illegible] of Metempsychosis, was so fatally misplaced, but which was agreeable with the accounts, which he had of the immortality of the Soul. He by the latter name that Pindar calls the Doctrine taught by Pherecydes, and [illegible] of the was contained in two books, in which moreover, the Sp. has any principles are plainly taught; though, of course in more or less Symbolical & allegorical Language. Thus he [illegible] states that in Cosmos there are three high principles which he calls designated as Kthon (Zeus) Chthonia (Kore) [illegible] (Zeus) and four lower principles, the elements of fire, water, air, & the earth. Of him everything visible & invisible in the Universe, was framed. He was a great collector of Orphic writings, [illegible] and has even been called in the days of the Alexandrian Neo-Platonists, the so reputed to by Aristotle as a mythological, & by Plutarch as a theological writer; and mentioned in a great number of passages. Diogenes Laertius calls him a pupil of Thales, and some credit him with having been the first writer in Greek in prose to whom he used to explain philosophical subjects. There was another Pherecydes of Syros, of Athens, compared with Pherecydes of Syros. And with which the latter was a contemporary of Servius Tullius (Cicero de Orig. Lact.), [illegible] the sixth King of Rome, & must have lived, therefore, in the [illegible] 6th century B.C., the Athenian Pherecydes, & the Athenian, lived a century later, being a contemporary of Thucydides. He was a logographer, & has done nothing to merit a place in this work. It is curious that Democritus hinds, & Pierre Dormans the philosophy of Pherecydes & Pythagoras as being "cradled in" the [illegible] from the Eastern systems. So many so many [illegible] Pherecydes as Pythagoras was made a second of the [illegible] origin of the Universe.

PHERECYDES

[The original MS. of this brief account in H.P.B.'s own handwriting was among the papers of her old and trusted friend, John M. Watkins of London. It is now in the hands of his son, Geoffrey Watkins. Because of the way the text starts, this item may have been intended for a Glossary.—Compiler.]

PHERECYDES (Gr.). A Greek philosopher from Syros, the teacher of Pythagoras. Like the latter he is credited on the concurrent testimony of antiquity, to have travelled many years in the East, to have visited India and Chaldea, and lived in Egypt, where he was the disciple of the initiated priests of the two latter countries. On the other hand, such writers as Clemens Alexandrinus and Philo Biblius, assert that "Pherecydes did not receive instruction in philosophy from any master, but obtained his knowledge from the secret books of the Phoenicians."* The latter assertion cannot, however, interfere in any way with the former statement, that which is most interesting in it being the fact that the Phoenicians like all other ancient races had secret books, i.e., an exoteric religion for the profane and masses, and an esoteric system for those who aspired to initiation into the mysteries. Pherecydes is denied by modern Encyclopaedists the title of philosopher, because, as alleged, "he lived at the time at which men began to speculate on cosmogony and the nature of the gods, but had hardly yet commenced the study of true philosophy."† This is an error as great as so many others.

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* F. W. Sturtz, Pherecydis Fragmenta, Lips., 1824, 2nd ed.

† Wm. Smith, Dictionary of Greek and Roman Biography and Mythology, London, 1849, S.V. Pherecydes.

Real philosophy dates from Pythagoras only in Greece, but was pursued millenniums earlier in other countries; nor would Pythagoras, the "lover of truth" . . . . . that which he called philosophy, in the insanely materialistic albeit scientific speculations and theories of our modern philosophy, so-called. However it may be, Theosophists may well look up to Pherecydes as one of their earliest Western teachers and authorities, since his work Eptamuchos (z+BJV<LP@H) — which others call Theokrasia and others again Theologia—is the first in classical literature which speaks of reincarnation, or metempsychosis, now so falsely understood; but which was synonymous with the ancients, with rebirth or the immortality of the soul. It is by the latter name that Suidas calls the doctrine taught by Pherecydes, and says that it was contained in two books, in which moreover, the septenary principle was plainly taught, though, of course, in more or less symbolical and allegorical languages. Thus he states in Kosmos there are three high principles, which he designates as Chthona (Chaos), Aether (Zeus) and Chronos (Time), and four lower principles, the elements of fire, water, air and the earth. Of these everything visible and invisible in the Universe was formed. He was a great collector of Orphic writings, and his own were extant in the days of the Alexandrian Neo-Platonists. He is referred to by Aristotle as a mythological, and by Plutarch as a theological writer; and mentioned in a great number of classics. Diogenes Laertius* calls him a rival of Thales, and some credit him with having been the first writer in Greece in prose, which he used to explain philosophical subjects. There was another Pherecydes of Athens, often confused with Pherecydes of Syros. But while the latter was a contemporary of Servius Tullius (cf. Cicero and Diogenes Laertius), the sixth King of Rome, and must have lived, therefore, according to the Olympiads, in the sixth century B.C., Pherecdyes the Athenian lived a century later being a contemporary of Herodotus.

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* [Diogenes Laertius, Lives of Eminent Philosophers, Book I, Ch. 11, §116-18, p. 123 in Loeb Classical Library, London, Heinemann, 1950 ed.]

He was a logographer, and has done nothing to merit a place in this work. It is curious that Democritus hints at, and Cicero denounces, the philosophy of Pherecydes and Pythagoras as being “cribbed” wholly from the Eastern systems. The charge is strange since both Pherecydes and Pythagoras never made a secret of the Eastern origin of their doctrines.

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[KNOWLEDGE COMES IN VISIONS]

[A fragment from the pen of H.P.B.; at least it is attributed to her in The Theosophist, Vol. XXXI, March, 1910, pg. 685.]

Knowledge comes in visions, first in dreams and then in pictures presented to the inner eye during meditation. Thus have I been taught the whole system of evolution, the laws of being and all else that I know—the mysteries of life and death, the workings of karma. Not a word was spoken to me of all this in the ordinary way, except, perhaps, by way of confirmation of what was thus given me—nothing taught me in writing. And knowledge so obtained is so clear, so convincing, so indelible in the impression it makes upon the mind, that all other sources of information, all other methods of teaching with which we are familiar dwindle into insignificance in comparison with this. One of the reasons why I hesitate to answer offhand some questions put to me is the difficulty of expressing in sufficiently accurate language things given to me in pictures, and comprehended by me by the pure Reason, as Kant would call it.

Theirs is a synthetic method of teaching: the most general outlines are given first, then an insight into the method of working, next the broad principles and notions are brought into view, and lastly begins the revelation of the minuter points.

[THE OUTER WORLD AS NATURAL ENEMY OF EVERY NEW TRUTH]

[Fragment from H.P.B.'s pen preserved in the Adyar Archives and originally published in The Theosophist, Vol. LXXV, September, 1954, p. 379.]

That, notwithstanding this clear confession of faith, the average public will still sneer at the Theosophical Society; and will still go on misrepresenting it, as it did before, is as sure as the axiom which teaches us that this world of ours is the natural enemy of every new truth, that unsettles its previous ideas, however erroneous these may be proved. As long as Society exists, it will have its party spirit, hence—its scapegoats and martyrs. But the Theosophical Society can bide its time and wait. No laugh can hurt it, and truth must prevail at last. In the civilized city of Boston in 1835, Wm. Lloyd Garrison was dragged by the mob, with a rope around his neck, through the streets to the City Hall; and, less than thirty years after that event, he was proclaimed as one of the benefactors of his free country who had, at last, abolished slavery. As Lloyd Garrison fought against physical slavery, chiefly supported by the clergy, so the Theosophical Society fights against mental slavery, solely advocated by the same priestcraft of whatever religion. Themis in her guise of human justice may be represented blindfolded; and satire more blind and cruel even than Themis herself —kills sometimes.

Yet even in its blindness it is discriminating and forced to do justice, how-ever tardy. In Lucian's famous Sale of the Philosophers,* where all the Greek celebrities are sold at auction, the great and pure Pythagoras is made to elbow the cynical Diogenes with his rags and filth. Yet while the Samian Sage brings ten gold minae, the Athenian Cynic is knocked down only for two oboli.

The Theosophical Society can hardly be judged and appreciated during the present generation; it is but in the future that it may expect—fair bidders.

H.P.B.

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* [Lucianus Samosatensis. This work may be found in many editions. See Lucian, Selected Works, tr. by Bryan Reardon, N.Y. Bobbs-Merrill Co., 1965. (In Loed ed. of Lucian, V. II, tr. as "Philosophies for Sale").]

CONSCIOUSNESS AND SELF-CONSCIOUSNESS

[Possibly a rough beginning of an article by H.P.B. which exists in the Adyar Archives as a MS. in her handwriting. Originally published in The Theosophist, Vol. XLVI, No. 11, August, 1925, pp. 632-34, and reproduced therein, according to C. Jinarajadasa, exactly as H.P.B. wrote it.—Compiler.]

The cycle of consciousness. It is argued that there cannot be more than one object of perception at a time before the soul because soul is a unit. Occultism teaches that simultaneously our conscious[ness] could receive no less than seven distinct impressions, and even pass them into memory. This can be proved by striking at the same time seven keys of the scale of an instrument—say a piano. The 7 sounds will reach consciousness simultaneously; though the untrained consciousness may not be capable of registering them the first second, their prolonged vibrations will strike the ear in 7 distinct sounds one higher than the other in its pitch. All depends on training and attention. Thus the transference of a sensation from any organ to consciousness is almost instantaneous if your attention is fixed upon it; but if any noise distracts your attention it will take a number of seconds before it reaches consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression or impressions simultaneously. He who reduces the intervals of physical time the most, has made the most progress.

The names and order of the 7 scales are.

1. Sense-perception;
2. Self-perception (or apperception)
3. Psychic apperception—which carries it to
4. Vital perception.

These are the four lower scales and belong to the psychophysical man. The[n] come

5 Manasic discernments;
6. Will perception and
7. Spiritual conscious apperception.

The special organ of consciousness is of course the brain, and is located in the aura of the pineal gland in the living man. During the process of mind or thought manifesting to consciousness, constant vibrations of light take place. If one could see clairvoyantly in the brain of a living man one could almost count (see with the eye) the seven shades of the successive scales of light, from the dullest to the brightest.

What consciousness is can never be defined psychologically. We can analyse and classify its work and effects—we cannot define it, unless we postulate an Ego distinct from the body. The septenary scale of states of consciousness is reflected in the heart, or rather its area,* which vibrates and illumines the seven brains of the heart as it does the seven divisions or rays around the pineal gland.

This consc[iousness] shows to us the difference between the nature and essence of, say, astral body and Ego. One molecular, invisible unless condensed, the other atomic-spiritual. (See example of smoker—ten cigarettes the smoke of each retaining its affinity.)

Idea of Ego the only one compatible with the facts of physiological observation.

The mind or Ego, the subject of all and every state of consciousness is essentially a unity. The millions of various sub-states of consc[iousness] are a proof of the existence of this Ego. Even the brain cells furnish us with those states which affirm to us that there is an immortal soul etc.

Every one of the five recognized senses was primarily a mental sense. A fish born in a cave is blind—let it out into a river and it will begin to feel it sees, until gradually the physical organ of sight evolves and it will see. A deaf and dumb man hears internally, in his own way. Knowing, feeling, willing, not faculties of mind—its colleagues [p. 631.]

[H. P. Blavatsky]

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* Word difficult to decipher; may be intended for “Aura,” though it looks like “area.”—C.J.

AN INTRO AND RETROSPECTIVE DREAM

A TALE OF THE XXIV CENTURY

[The Manuscript of this unfinished essay exists in the Adyar Archives. It is in H.P.B.'s handwriting and was originally published in The Theosophist, Vol. L, May, 1929, pp. 161-167.—Compiler.]

PROLOGUE

Our truthful story opens in the good days of old, just five centuries ago—in fact in 1879. It was a century the history of which, as well as that of its successors, down to our own time, is too well preserved to us in its minutest details of names and events in chronological order that we should ever fear to commit any such blunders as those which make us often blush for the comparative ignorance of that age—great as was the nineteenth century. Thanks to the indestructible records of the daily Press, the time for mere hypothesis and guesswork has vanished for ever. For as the educated readers will all remember, it was toward the latter part of that century that, after a few foolish attempts to print the daily papers on pieces of cloth which, subsequently washed, were transformed into and used as pocket handkerchiefs by the economical bourgeoisie—as if ancient Manchester was not there to supply these mean shopkeepers!—that the discovery was made. Immortalizing the genius who found the process out, it was added to the long list of many others. It was—says one of our permanent records quoting such a paper which escaped destructive washing—found out by a preacher in love with his sermons and who was almost driven to despair at the thought that while his audience went to sleep over them,

the rats might destroy it in their turn a century or so . . . . . .*

. . . . . recorded, each one on a separate foil of the phonograph and Antitypion, they are now so perfected as to enable you, from the comfortable depth of your own armchair and seated at the apparatus table, at your summer residence at Sothis Town, to choose your individual and then give the signal through your private telephone. Of course, your Excellency will have to specify beforehand the precise spot of the space around you where you desire the long bygone scenes in the life of the chosen individual or individuals to be enacted. As you are but slightly acquainted yet with the improved conditions required for the perfect reproduction of the deceased personages reflected by means of the Antitypion, the faithful retransmission of their voices and speeches through the phonographic foil, and their acts, deeds and even most intimate thoughts by the newly constructed necroideograph, you must permit me to suggest that the most propitious spot would be in as distant a neighborhood of your private biosideograph, as your own personal ideas might easily get mixed up with those of the deceased actors, or vice versa, and thus produce a confusion, strictly to be avoided in this age of universal restitution and . . . . .

[Part of MSS. missing.]

. . . . . and is returned to me again. You will then immediately begin to receive the full stream of the pictures and sounds collected by me from the depths of space. It will be necessary that a member of the Committee should take his place at each registering table, so as to receive and fix upon the sensitized reflectors the pictures and sounds pertaining to individual histories, as they separate themselves from the common stream in passing through the ethmoid diaphragm.

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* This extraordinary discovery due to a young British astrologer, born in the noisy days of the conflict between matter and spirit, has ever remained the wonder of the grateful ages.

[This note is on the back of the sheet which ends abruptly with “so.” Page 1 of the MSS. is missing.]

As each individual history is closed with the scene of death, and such glimpses of posthumous fame as it may be desired to take in, the observer should detach the record from the repeating cylinder and lay it away with care, properly mounted and labelled, until wanted for exhibition to the General Council upon the stage of the Pontopticon for their final action.

The Australian or South Polar apparatus differs but slightly from the Borealian or North Pole which you have. Briefly, it may thus be described. Upon a table of polished rock-crystal and supported upon columns of migme* stand a large etheric reflector, an echograph or pantophonograph, and an ideograph—of which the first reproduces for us the pictures of the past, the second its sounds, and the third the unspoken ideas, whether of living or dead personages. The whole forms, as you know, the apparatus to which our Himâlayan colleague has given the name of antitypion. Connected with the reflector is a revolving zographistic cylinder, upon whose prepared surface the inflowing pictures, as caught in their slow cyclic descent from the rays of starlight, become indelibly impressed in their natural colours, and upon being passed in front of a pencil of "focalised âkâúa" or astral light, can be thrown forward into any part of the room, so as to appear to the spectator as a scene from real life transpiring before his view. The echo-graph, with like efficacy, will reproduce the voices of the personages who are marshalled before us in our retrospective panorama; care only being taken that the foci of light and sound shall be convergent. Though the flight of sound through space is less rapid than that of light, and gradually becoming feebler; is arrested and fixed at no great distance from the earth, yet as they travel in the same path, it is, as you are aware, a scientific fact that when we recall pictures from the ether,

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* A new or rather rediscovered metal, mentioned by Proclus and other archaic philosophers, and possessing very striking occult properties, among them that of causing between the earth and any given star a powerful sympathetic current.

the returning current meeting the outgoing wave of crystalised sound takes it up by magnetic attraction, and returns to us simultaneously the images of the past and the vibrations of its sounds. The office of two of the three instruments above referred to is, to separate the one from the other. A delicate sense of touch and acute hearing are required in the observer for the proper adjustment of the pantophonograph. In our case until a number of preliminary tests had been made, the phonetic detonator gave back only a confused murmur of sound, instead of the desired clear articulation of speech. Members of the Committee, who may have given little attention to astrognosical science, may properly be informed that, unless it is accurately known under what constellation the subject of an inquiry was born, so that it, or at least the stars that lay in its cyclic path and were thus brought into the influence of his current, may be caught in the focus of the etheric reflector, much time must be spent in searching for him in that quarter of the heavens where the general reflections of his epoch are travelling. While this principle of catoptrics was, of course, always known to occultists, physical science was ignorant of it until the comparative late epoch of the last quarter of the nineteenth century. At that time a conception of the truth appears to have dawned upon the minds of several observers almost simultaneously. For example, a professor of geognosy—termed geology, doubtless because they discoursed more about the earth than knew anything about it—a certain E. Hitchcock, ventured an opinion that possibly the scenes transpiring upon the earth may be imprinted “upon the world around us,” and added that it was not impossible “that there are tests by which nature . . . can bring out and fix those portraits, as on a great canvas, spread over the material universe. Perhaps, too, they may never fade from that canvas, but become specimens in the great picture gallery of eternity.” This feeble, tentative prognosis should not cause a smile, for when we consider the darkness of psychological perceptions in that period, this must be regarded as almost an instance of psychic prevision.

Again, among the phantasmic images floating into the penumbral circle within which the zograph projects its pictorial records, appeared that of a little pot-bellied sage with short legs, a chub-faced head, and wearing hair only upon its rosy cheeks. Sliding with pensive countenance into a huge armchair before his desk, he wrote the following words: “No . . . no . . . a shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes . . . . A spectre is concealed on a silver or glassy surface until, by our necromancy, we make it come forth into the visible world . . . . . Yes . . . . . there exist everywhere the vestiges of all our acts, silhouettes of whatever we have done!”

This was a paragraph from a work entitled, The Conflict between Religion and Science.* Curious to know how far these prophetic glimpses were shared by the contemporaries of the writing figure, I drew into the vortex enough of the emanations of the period to furnish a general view. I was fortunate enough to catch the image of a work entitled Principles of Science† by one W. S. Jevons, who quoting approvingly the opinions of another sage, named Babbage, says: “Each particle of existing matter must be a register of all that has happened”; as both seemed, even in those ancient days of materialism, to previsionally apprehend that even unspoken thought once conceived, displacing the particles of the brain and setting them in motion, scatters its ideas throughout the universe, to impress them indelibly upon the eternal and boundless expanse of ether. That such views, though unpopular among men of nascent science, were the reverse among a very powerful, numerous and growing sect calling themselves “Spiritualists,” I infer from the reflection of a praise-worthy treatise entitled, The Unseen Universe, which the authors‡—two British sages—felt compelled in their modesty to publish anonymously, doubtless to protect themselves from the overwhelming admirations and caresses of an enthusiastic crowd of “medias.”

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* [Draper, John Wm., History of the Conflict . . . . London & N.Y., 1878 (8th ed.), pp. 132-33.]

† [See p. 757 of the 2nd ed., London, Macmillan & Co., 1924.]

‡ [Tait, P. G. and Balfour Stewart (4th ed.) London, 1876.]

(This latter term must not be taken to signify either mediocre persons nor any intervening substance, but to indicate a certain class of individuals—mostly professional—of that century who kindly took upon themselves the trouble of furnishing their organisms for the indiscriminate use of those who had none; to wit, the larvae, those undomiciled etheric loungers who infest the electro-magnetic currents nearer to the earths surface, and whom we use as inferior messengers.)

These above-named sages, after having first constructed a hypothetical “bridge” upon strictly architectural principles between the seen and the unseen universes, immediately demolished it as their intuition unfolded, by confessing that ‘when energy is carried from matter into ether, it is carried from the visible into the invisible universe, and vice versa,” in short, admitting that which is now practically taught by our demonstrators of psycho-astrognosy to the young children in the lowest classes of our elementary schools. We noticed further that The Unseen Universe of the two British philosophers was immediately followed by another work, The Unseen World,* written by a sage of the Western Hemisphere, the Atlantean Continent (ancient America). He being an enthusiastic Evolutionist and feeling impelled to prove to an ignorant and unappreciative public the axiomatic anthropological truth that man evoluted from the race of the Âryan Hanumân, made haste to practically demonstrate at least his own descent by aping the then popular title, and making it a cover under which to give circulation to his own views.

[Here ends the MSS.]

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* [John Fiske (many editions)].

PAGAN SYMBOLISM INDESTRUCTIBLE—WHY?

[The Manuscript of this essay in H.P.B.'s handwriting exists in the Adyar Archives. It has been originally published in The Theosophist, Vol. LXXVII, June, 1956.—Compiler.]

It is some years already that Professor Max Müller gained a decided victory over the two extreme parties which denied the possibility of a scientific treatment of religions, over those, he says, with whom "religion seems too sacred a subject for scientific treatment," and those others, with whom "it stands on a level with alchemy and astrology—far beneath the notice of the man of science."

We have not the impertinent presumption of going over grounds already so well explored by this great pioneer of free enquiry. But since he has obtained for all the rare privilege of treating the Christian religion with at least as much impartiality as is shown by the Europeans in the treatment of other people's religions, we do no more than avail ourselves of our right. And, it will be no fault of ours, if we are unable to avoid conflict with deep-rooted prejudices and convictions of partisan sectarianism, for—we seek it not. Ours is but the duty of analyzing and examining all creeds alike impartially. Neither is it our intention to handle roughly that which Professor W. Wordsworth so opulently styles "the golden kernel of the Galilean teaching." In our unceasing search for truth we simply gather in every available information capable of throwing light upon the dark nooks and corners of the various faiths of humanity, and store in as much material for comparison as we can.

Out of the gigantic heap of pagan Symbols, we mean to choose for this publication none but those which are liable to throw the light we are so much in need of. Desiring to fathom all things, and above all—that which seems most inherent to the heart of men, and with which he parts the most reluctantly—Religion, we necessarily have to turn to the symbols which have been found—at least partially—the keys to every faith. Many of them we find alive now, as in the days of old, and notwithstanding the fanatical persecution of the youngest of the world's religions, having passed part and parcel in the Christian creeds.

But of them we will discuss later on. Our object now is to analyze that feeling which, surviving common sense and reason, makes people cling to the so-called "superstitions" of long vanished generations of their forefathers. In relation to this symbolism of ancient pagan thought, a curious psycho-physiological phenomenon may partially account for it. We have often thought that the degree of genius exhibited in works of fiction by the most renowned novelists, largely depended upon and was proportionate to the intensity and interest felt by them in their days of childhood for nursery tales, and it has been also remarked that the older a man becomes, the stronger he clings to and the clearer he seems to see the events of his early childhood. Often to our dying day, we carry in our hearts lingering remembrances of heroes and heroines, the recital of whose deeds had struck our youthful imagination. We may forget acquaintances, and even the images of our dear friends, when separated for long years, may fade away and gradually disappear; the memory of the unfortunate Princess, to whom we vowed all our young sympathy, and her wicked persecutor, the hunch-backed old Fairy, whose malicious frown has often haunted our dreams—can never be obliterated.

It is to be observed that in this direction the masses of the uneducated people are no better than children. With their mind but half awake, it often remains unconscious in later years of the emptiness of the fiction. Everything illogical in the tale disappears, perverted images and ideas associated with such arbitrary images alone remain, and even to the majority of more civilized people, Eginhardus' Charlemagne will never present the same attraction as Carlos Magnus and his twelve legendary peers, as found in the Carlovingian Cycle,

and the stern image of the hero will have to make room for the phantastic form of the other, as described by the popular bards and the chivalric romances. While poetical fiction in her gorgeous robes of borrowed plumes finds always an eager audience, sober reality is left a beggar, to take care of itself the best it can.

The same with nations and their early faiths. Much as ancient mythology was vilified, perverted, corrupted by the intolerance of early Christianity; however much every trace of it might have been thought obliterated, yet, once that it got hold of the popular imagination it will never die out. The nearest generations of converts may have shunned the faith of their forefathers; those following immediately after will gradually and unconsciously return if not to it—then, at least to many of its most striking symbols and conceptions. Poets will return to them and thus help to revive the popular feeling. And whole nations, like men in their old age, will be often influenced by that lingering, undying feeling of love—aye, veneration sometimes for that which they had worshipped and believed in during their early days—albeit made to laugh at and often curse it in after life. The once mighty gods of the Western nations have departed, but the impression is still there, infused into the very blood of the descendants of those who, for long generations had gradually evolved them out of their own imagination, then developed into living and thinking entities, to finally end by worshipping the children of their own fictions.

So true is it, that we can trace this hereditary law with hardly a single exception in the modern divisions of the Roman Catholic, Greek and Protestant nations.

The Greeks of the days of Perikles—they who euhemerized a whole pantheon of gods and goddesses, and from whom Phidias had immortalized the Olympian Jupiter and Athaena Promachos—could have no other descendants but those they actually have—the Virgin and Saint worshipping Hellenes. Nor is it less natural to find the Anglo-Saxons and the greatest portion of Germany splitting violently from the image worshipping Roman Catholics,

if we have to believe that which Tacitus said of their forefathers 18 centuries ago, viz., that “they believe it unworthy the greatness of the gods to confine them within walls, or to represent celestial beings under a human likeness; they consecrate woods and groves as temples: and they apply names of the gods to that mysterious Presence which they behold solely in the spirit of devotion.”* Thus we may believe that the form of worship depends more on the respective idiosyncrasies of races than on their powers of reasoning; and that the natural sympathies or antipathies of the forefathers will always be reflected more or less in the future generations. The Romans parted with their Jupiter under the condition to worship him under the mask of St. Peter. If they renounced Jove the father of gods, it was but to help him emigrate from Olympus to Eden, with his name—elongated with the help of the Masoretic vowel points, though not transformed beyond all recognition. True, we find him giving birth to Pallas-Athaena in full armour no more, but it is because another mode of procreation has been chosen for him. We can meet him still on sundry windows of French mediaeval cathedrals—proceeding under the garb of a Pope in full canonicals to create Eve out of the rib of sleeping Adam, as shown by Didron. The same for the Greek Zeus. Having renounced to preside at the banquets of the merry old gods, he now rests on clouds surrounded by a choir of philharmonic young cherubs. By some inscrutable means, managing to get out of the boundless and limitless Space, the Eternal has gathered it into a ball representing the Universe, and now we see Him, on numerous icons of the Eastern and Western churches, sitting outside of this Space, but holding it in one of His holy hands under the shape of a globe.

So has Athaena of Parthenon, the Virgin Goddess, vanished under the iconoclastic hands of Lachares, who despoiled her of her golden dress weighing 50 talents. But there remained Isis with her Son Horus, slumbering on her virginal bosom, and Mylitta the Babylonian, identical with the Cyprian Venus—

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* C. Cornelius Tacitus, De Moribus et Populis Germaniae, ch. ix.

—the “mother of Grace and Mercy,” the Mediatrix—hence called “Aphrodite,” the subduer of Jove’s wrath, she whom the old Athenians honored as “Amarusia” or the “Mother of gracious acceptance and help,” who as Mylitta sits with her Divine Infant Son Tammuz in her arms. In her turn she made room for the Immaculate Virgin, the last of the Dynasty. This one is also with her Son, one of whose names was Adonai or Lord, as Tammuz was called Adon or Adonis, and who, the same as Mithras, is worshipped as Mediator. With her actual wardrobe of gold, and silver, and of precious jewels, the modern Queen of Heaven may well look in scorn and pity upon the later ancient Athaena. What was the poor chryselephantine statue with its plates of ivory and gold in comparison with the diamond and ruby covered Italian Madonnas and Russian virgins representing a dead capital sufficient to purchase a kingdom!

Thus we find again the old truism that it is but names and forms that change—ideas remain the same; and the older a faith, the stronger it clings to the relics of its youth. If it be true of all religions what is said by Prof. Max Müller, who remarks that “if there [is] one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion is exposed,” then on the other hand, nothing of the kind can ever be said of symbolism. The primitive purity of a creed can become soiled; its apostles can degrade and soil it by the inevitable admixture of human element. But its symbolism as the concrete expression of some now lost idea of the founder, will survive for ever. It may have its meaning changed, nay, even its outward form altered. Like the phoenix of old, it will continue periodically to revive from its ashes.

H. P. BLAVATSKY.

[ON COSMIC CYCLES, MANVANTARAS, AND ROUNDS]

[The MS. of this unfinished essay, in H.P.B.'s handwriting, exists in the Adyar Archives. Some of its pages are missing, and some of the sentences are broken off. There is no definite clue in it which would help to determine the date at which it was written, except for the fact that a footnote mentions the sixth and seventh editions of Isis Unveiled. This MS. contains numerical relations and data not mentioned by H.P.B. anywhere else in her writings. It contains important keys which some students might be able to apply to various cosmological problems arising in their individual studies. The most noteworthy point in connection with this MS. is that it is written in two different handwritings, one of which is larger and more rounded than H.P.B.'s ordinary one. It was originally published in The Theosophist, Vol. LXXIX, March, 1958, pp. 367-72.—Compiler.]

Since the total period of the existence of our Planetary Chain (i.e., of the Seven Rounds) is—4,320,000,000—and we are now in the 4th Round; and since we have unto the present Terrene year period 1,955,884,685 years from the beginning of the Cosmic Evolution of Planet A; therefore, in point of time, we shall reach the middle point, or just 3½ Rounds in 204,115,315 years, although in point of space we have virtually reached it being on planet D and in our 5th race.

No. 2 of Agreement.

Since it is said that a Day of Brahma (representing or covering the totality of the Seven Rounds)—equals 14 manvantaras plus a Satya Yug; or 4,320,000,000; but as the Kali Yug covers only 4 Yugas, whereas there are 7—and therefore the correct sum. . . . .*

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* [MS. breaks off at this point.]

The astrological work states, that:—

3. “The number of years that elapsed since the beginning of Vaisvasvata Manvantara—equals 18,618,725 years.”

The Secret Doctrine tells us that:—

The number of years passed, since the Dhyan Chohan, known in India as Manu Vaivasvata, inaugurated the human Manvantara on our planet D, in the present Round —equals 18,618,725 years.*

For purposes of comparison, and to make, at the same time, some of the Sanskrit expressions clearer, we will now quote from Isis Unveiled what is said therein of the Hindu Kalpas.

“The Vrihaspatis, or the periods called yugas, and Kalpas, are life-problems to solve. The Satya-Yuga and the Buddhi† cycles of chronology would make a mathematician stand aghast at the array of ciphers. The Maha-Kalpa embraces an untold number of periods, far. . . . ‡

The exoteric Brahmanical works give 4,320,000,000 years as the duration of a great Kalpa, a “Day of Brahma.” This includes all the seven “Rounds” of our Planetary Chain, i.e., the period of human existence on different planets in different Rounds together, with what are called “Obscurations” or the period of rest for humanity between two planets, in its passage from the one to the other, after its seven Races are evolved on that planet. It also includes the period of Sandhi (twilight) which is equal to one Satya Yuga. If we take the above figure, as our basis, according to certain mathematical series, explained further on, we obtain the following results: —

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* See further on the Series of the Manus quoted from the July Theosophist of 1883. [See S.D. II, p. 69]

† We take this opportunity of correcting the many typographical errors found in Isis. Having been stereotyped on plates, all the six or seven editions of the work had to be reproduced with their primitive errata.

‡ [It is evident that a page or more of the MS. is missing at this point. The sentence in Isis Unveiled, Vol. I, pp. 31-32, ends with the words: “ . . . . . back in the antediluvian ages.” It is interesting to note that H.P.B. altered “Buddhistic” into “Buddhi.”—Compiler.]

	Years
First Round—	154,285,714
Second Round—	308,571,428
Third Round—	462,857,142
Fourth Round—	617,142,856
Fifth Round—	771,428,570
Sixth Round—	925,714,284
Seventh Round—	1,079,999,998
	4,319,999,992*

We have thus 617,142,856 years as the period of our Fourth Round. And as the "Night of Brahma" or period of Rest, is always equal to the "Day of Brahma" or the period of activity on each planet,—the period of activity in this 4th Round equals—308,571,428 years. It thus exceeds the period of duration given for our Manvantara (308,448,000 y.) in the Brahminical calculations, only by 123,428, years; and this would be made away with, if in making this calculation we had deducted from it the overlapping of the period of Kalpa which is equivalent to one Satya Yuga and which the Brahmins for purposes of esoteric secrecy have added to the "Day of Brahma." . . . . . the same arithmetical progression, as above and explained† further on, the following is the duration of humanity on each Planet in our fourth Round, during the period of its activity:

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*It will be obvious that for the purpose of having round numbers, we have, in our calculations, omitted fractions. Thus on the whole "day of Brahma" we have left off a period of eight years. It should also be noted that each "Round" period in the above table signifies both the period of planetary Activity and interplanetary Rest.

† [The MS. is damaged at this point, and the full meaning of the sentence has been lost.—Compiler.]

	Years
Planet A	11,020,408
Planet B	22,040,816
Planet C	33,061,224
Planet D	44,081,632
Planet E	55,102,040
Planet F	66,122,448
Planet G	77,142,856
	308,571,414*

Now, it will be seen that 44,081,632 years is the Human Period of Activity of our Planet in this Round. Applying to this period, the same ratio as above, explained further on, we obtain the following results:—

DURATION OF EACH RACE IN OUR ROUND ON OUR PLANET	
First Race	1,574,344
Second Race	3,148,688
Third Race	4,723,032
Fourth Race	6,297,376
Fifth Race	7,871,720
Sixth Race	9,446,064
Seventh Race	11,020,408
	44,081,632

The reader will observe that in the above calculations we have given the key to the understanding of these different periods. Till now, the exoteric works only gave the period of the day of Brahma, without either giving the other periods which might help toward the discovery of the Secret, or giving that key itself which might give the results now shown above.

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* For the sake of having round numbers, we are again obliged to leave off fractions and hence there is a slight difference. This figure when doubled, will give 28 years less than the 4th Round period mentioned above. Here in the period of activity we have a difference of only fourteen years.

But if we have the period of the Day of Brahma and if we know that there are seven rounds, that each round covers seven planets, that the period of rest of a planet in every round equals that of its activity, and if to all this knowledge we apply the key of the septenary arithmetical progression series, then we get the numbers as given above. There is a gradual rise of, from one to seven. The duration of the existence of humanity during the Seven Rounds is 1: 2:3:4:5:6:7. In each Round, the duration of the existence of humanity, on the seven planets of our chain is 1: 2:3:4:5:6:7. The period of human existence in seven races, on one planet, is again 1: 2:3:4:5:6:7. Now, as the planet evolves the 7 races in succession, before humanity can pass on to the next planet, the interval between the disappearance of humanity from one planet and its reappearance on the next, is equal to its existence on the planet which it has just left. Take then 4320 millions as the day of Brahma, and calculate according to the above explanation and you will arrive at the above given results. It is noteworthy that in the Hindu exoteric works the period of the Manvantara (One Round) is given at 308 millions, to speak in round numbers. Now two reasons may be assigned for the adoption of that course. In the first place, the duration of the 4th Round according to the above calculations is 617 millions again, to use a round figure. Now, we have already stated that the period of activity of the planetary chain in one round is equal to its period of rest during the same round, while humanity rests in its passage from planet to planet. Thus divide the period of the 4th Round, into two equal parts; and you have 308 millions and odd as the Manvantaric period of our Round. Thus our Round period may have been in the first instance taken as the Manvantaric period. The Second reason may be this. Our planet being the exactly middle period and we being in the middle of the seven rounds, our round period may have been taken to denote the average Manvantaric period, thus at the same time giving a key in a veiled form to the mystery of the geometrical progression We have already stated that the above figures are exact, if the exoteric calculations of the Brahmins about the day of Brahma be correct.

But we may again state here that that figure is not correctly given out in exoteric numbers. We may, however, add that the explanations given by us about the progressions, etc., are facts and can be faithfully utilized when anyone of the above described figures are correctly known—in calculating all the rest of the figures. And these processes we have explained because we know that not one of the exact numbers will ever be given out, as they pertain to the Mysteries of Initiations and to the Secrets of the occult influence of Numbers.

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SPINOZA AND WESTERN PHILOSOPHERS

[The Manuscript of this unfinished essay in H.P.B.'s handwriting exists in the Adyar Archives. It has been originally published in The Theosophist, Vol. LXXXIII, No. 7, April, 1962, pp. 8-13.—Compiler.]

One of the greatest materialists that ever lived, and than whom no one adduced stronger arguments in defence of his theory—was Epicurus. The great, the virtuous, the noble and chaste Epicurus, who called the higher ends and divine laws mere inventions of the human mind, and rejected the idea of the human Soul as being immortal. Who of our modern positivists has ever said of the origin of our being, anything stronger than this: "The soul . . . . . must be material, because we trace it issuing from a material source; because it exists, and exists alone, in a material system; is nourished by material food; grows with the growth of the body; becomes matured with its maturity; declines with its decay; and hence, whether belonging to man or brute must die with its death."* And yet, he was a Deist and a Theosophist; for apart from a system entirely his own, the profound philosophy of which is evinced in the cohesive power of his school never equalled by any other ancient school of philosophy—he devoted his whole life to the study of natural sciences and the analysis of divine action in its relations to nature.

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* [This is probably H.P.B.'s own translation from the Greek. A summary of the thought of Epicurus on the Soul is translated in the Loeb Classical Library edition of Diogenes Laertius', Lives of Eminent Philosophers, Vol. II, Book X § 63-68.]

His conclusion was that the Universe which is infinite could not be the product of divine action, since the existence of evil cannot be accounted for. Notwithstanding this, and though disbelieving in a God as an intelligent Principle, he admitted the existence of both a Supreme Being and gods or Spirits, living and immortal beings, of human shape but colossal proportions.

On the other hand, Spinoza was a recognized "systematic Atheist" as Bayle brands him;* against whom was pronounced the terrific Anathema Maranatha, and whose system of negation Malebranche terms a chimera both ridiculous and terrible. And yet, no more refined, spiritual nature than Spinoza's ever breathed upon earth. If by Epicurus abstract ideas were continually transformed into the gross concrete forms of a material Universe; by Spinoza the material conceptions of Science, from the Solar system down to the molecular structure of a leaflet, were mellowed down to the most Raphaelic hues, and the grossest substances assumed the shadowy, ethereal outlines of an ideal world. So much did this martyr of transcendent Theosophy impress himself upon the subsequent generations of thinkers that Schleiermacher speaking of "the holy but proscribed Spinoza" reaches the most touching pathos. "The Divine Spirit transfuses him," he says. "The infinite was his beginning and end, the universe was his only and everlasting love. In holy innocence and deep humility he mirrored himself in the eternal world, and saw also how he was its noblest mirror. Full of religion was he, and full of a holy spirit, and therefore he stands alone and unrivalled, master of his art, but exhalted above profane Society, without disciples and without even citizenship!"†

The conceptions of this "atheistical" Theosophist, about God are among the most original. Iron-bound as they are by the law of necessity reigning everywhere in physical nature, we find him solving the most abstract ideas by rigidly geometrical definitions.

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* [See Bayle en Spinoza . . . Leiden, E. J. Brill, 1961; also Latin ed. of Pierre Poiret: Cogitationum Rationalium . . . pp. 80, 87, 304-305. Joannem Pauli, Amsterdam, 1715.]

† [Schleiermacher, Friedrich, Speech 2 ("Nature of Religion") in his work On Religion, N.Y., Harper Bros., 1958, p. 40 of Eng. repr.]

His is a system of metaphysical ideas from which evolve a series of theorems—a demonstration from the eight definitions and seven axioms of the first book of the Ethica.*

One acquainted with the Hindu philosophy would be singularly reminded of both the Vedanta and that extreme Buddhist system known as the school of the Svâbhâvikas. According to his ideas God is "a Substance consisting of infinite attributes each of which expresses an absolutely infinite and eternal essence." It follows that this Substance—necessary and infinite, one and indivisible, is God, the only Self-existence, All-Perfection and absolute Infinitude. Take away the name of the Diety, and you have here the abstract ideas about the only creative Power of the World, of the Svâbhâvikas. "Nothing exists in the Universe but Substance—or Nature," say the latter. "This Substance exists by, and through itself (Svabhavat) having never been either created or had a Creator." "No"—echoes unconsciously Spinoza, "nothing exists in this world but Substance, and the modes of its attributes; and, as Substance cannot produce Substance there is no such thing as Creation." This is the claim of most of the Hindu philosophies. And again . . . . . It (creation)—says Spinoza, has no beginning and no end, but all things have to proceed or emanate from the Infinite One and will so proceed eternally. According to his philosophy, only two out of the innumerable infinite attributes of the Deity are known to us—extension and thought, the objective and the subjective of which He (the Infinite) is the identity. God is the only free Cause (causa libera), all other beings having neither free will nor contingency are moved by fixed laws of causation. The Deity is "The causa immanens omnium, not existing apart from the Universe," but manifested and expressed in it, as in a living garment." In the Zohar the creation or universe is also called "the garment of God" woven from its own Substance.

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*[Many editions. H.P.B. may have consulted The Chief Works of Spinoza, by R. H. M. Elwes (2 v.) Bohn's Lib. ed., London, George Bell & Sons, 1883, or W. H. White's Trans. of Ethics in the same year.]

’Tis thus at the roaring Loom of Time I ply

And weave for God the garment thou seest Him by, says Goethe, another German Theosophist in his Faust. And, in Vedanta, we find Brahma the Absolute God, unconscious of the Universe, and remaining ever independent of all direct relation to it. Says Pandit Pramadâ Dasâ Mittra of Benares—in his Vedântic Conception of Brahma: “While the Vedântin denies this mundane transitory consciousness to the Deity he declares . . . . . emphatically . . . . . that He is Consciousness Absolute . . . . . He and His Consciousness are not distinct . . . . . It is this permanent Self partially manifested [in man,] but prevailing all conscious beings that is the Omnipresent Spirit . . . . . The Vedântin believes that it (the world) was nothing and is nothing apart from the One absolute Being—God.”* It is only when the Jewish philosopher speaks of the “attributes” of God—however infinite, that he differs from the Vedanta; for the latter allows man alone to call his consciousness an attribute of his soul “because it varies, whilst the consciousness (chaitanya) of God is one and unchangeable, hence no such distinction of substance and attribute holds with Him.” As to Spinoza’s Deity—natura naturans—conceived in his attributes simply and alone; and the same Deity—as natura naturata or as conceived in the endless series of modifications or correlations, the direct outflowing results from the properties of these attributes, it is the Vedantic Deity pure and simple. The same subtle metaphysical distinction is found in the mystery by which the impersonal Brahma—One and Indivisible, the Absolute “consciousness”—unconscious of the Universe, becomes through sheer metaphysical necessity Iœvara, the personal God, and brings himself into direct relation to the Universe—of which it is the Creator—respectively under the definitions of Mâyâ (illusion), Śakti (power) and Prakriti (nature).

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* [“A Dialogue on the Vedantic Conception of Brahma,” Journal of the Royal Asiatic Society, 2nd series, Vol. X, Pt. 1, 1877; see pp. 35 & 36.]

So pre-eminent is the Vedantic Brahmâ-Iúvara in Spinoza's philosophy that we find this idea strongly colouring the subsequent views of Hegel, one of the philosophers who was the most influenced by the Jewish idealist. In the Hegelian scheme the Absolute asserts its rights to the fullest extent. Hegel declares that he would rather deny the existence of the material universe than to identify God with it. Fichte whose transcendental idealism was originally intended to amplify that of Kant, and served as a basis for Schelling's Nature-philosophy had gone still further than Hegel in that direction. Unable to free human will from subjection to the iron laws ruling despotically all over physical nature, he denied the reality of both nature and law and denounced them as the product of his own mind—(mâyâ?). Hence he denied God, for in his philosophy the Deity is not an individual being but merely a manifestation of Supreme laws, the necessary and logical order of things, the ordo ordinans of the Universe. If we take in consideration that by a peculiar modification of language, that which the ancients called "Substance," modern philosophy terms as the Absolute, or the Ego, we will find still more striking similarities between the pantheistical mysticism of the ancients and the extreme transcendentalism of today, whether in physical or spiritual sciences.

To sum up, then, whether with Robert Boyle one considers the Universe in the light of a gigantic clock-work and strives to fathom the mystery of that Self-existing Key, which winds it up so periodically and mechanically. Or, belonging to the class of those thinkers, whom the Duke of Argyll accused in his Reign of Law* of constantly speaking of "mere ticketing and orderly assortment of external facts," and is a Positivist. Or again maintains with Dr. Tyndall that "the order and energy of the Universe is inherent and not imposed from without,—the expression of fixed law and not of arbitrary will," and is regarded as a materialist.

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* [The 8th Duke of Argyll is actually George Douglas Campbell. See New York edition of 1888.]

Or yet, without being necessarily a Sectarian bigot, he reflects the early teachings of his childhood and regards God as a tangible, gigantic operative and intelligent Being, with personal attributes, who descends periodically into various Avataras, becomes a “divine male” like Viraj and others, and rejects a deity incomprehensible and incomprehensive—an invisible mist. Or following in the footsteps of the ancient Yogis, starts out in search of the Boundless and the Unconditioned One, and hopes of meeting face to face the Absolute and Subjective, or believes in Alchemy and expects to rival Raymond Lully in the art of making gold and finding the philosopher’s stone; or finally, like Iamblichus, or a modern Spiritualist, experiments in Theurgy and Spiritualism, and calls out forth superior and inferior spirits from the supermundane spheres . . . . .

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[ANSWERS TO QUESTIONS]

[The Manuscript of this Fragment in H.P.B.'s handwriting is in the Adyar Archives. It consists of two sheets written on both sides. Some of the information contained therein runs parallel to what H.P.B. stated in Answers to "Some Inquiries Suggested by Mr. Sinnett's Esoteric Buddhism" which may be found in Vol. V (1883) of the present Series.—Compiler.]

They are asked whether there is not "some confusion" in the letter quoted on p. 62 of Es. Buddhism regarding "the old Greeks and Romans said to have been Atlanteans." They answer none at all. The word "Atlantean" is a generic name.

(Insert white small page.) [It is missing.]

Very naturally those interested in the Secret Doctrine have to make their choice; they have either to accept as their infallible guide (a) the modern philologist, the archaeologist, the ethnologist and the general historian; (b) those who are in their possession of the Secret Doctrine and will bring to light some day their authentic and irrefragable proofs; or (which would be the most reasonable) (c) try to follow truth between the two parallel paths—modern research and the Secret Doctrine. This is the course offered to them but they must have patience. Auguste Comte was not the first philosopher who found that before rebuilding one had to destroy. None feels a greater admiration and respect for hard working philologists and archaeologists than the "Adepts"—none sees more clearly their mistakes than the humble individuals last named. Indeed, it seems impossible to refrain from smiling at some of their speculations. Yet there is no help for it.

How can one risk to bring forward an evidence based entirely upon the secrets of the Esoteric doctrine, which doctrine, unless the whole of it is trusted into the hands of those whom it alone can enlighten, would be worse than useless; for, isolated proofs picked out [at] random, wide and apart, would do more harm than good. How, for instance, correct this most important mistake started by Prof. Max Müller who says that “before the time of Pânini [the grammarian], and before the first spreading of Buddhism in India, writing for literary purposes was absolutely unknown,” and “writing was practised in India before the time of Alexander’s conquest [?!]—though it may not have been used for literary purposes.”* Now on this solitary mistaken notion hangs the fate of nearly every chronological calculation relating to India and its antiquities. On its demonstration depends the rectification of a thousand errors; chief one of them—the correct date in the world’s chronologies of the Vedic age, and a number of most important works. What is Prof. M. Müller’s evidence showing that writing was unknown before the date assigned by him: (a) “There is not a single word in Pânini’s terminology which presupposes the existence of writing”; (b) “there is no mention of writing materials, whether paper, bark, or skins, at the time when the Indian Diaskeuasts collected the songs of their Rishis; nor is there any allusion to writing during the whole of the Brâhmana period”; (c) Megasthenes and Nearchus state that the laws of the Indians were not reduced to writing; (d) “the words for ink (masi, kâlî, mela, golâ) and pen (kalama), have all a modern appearance”; the words lipi, writing, and dharmalipi, a sacred writing, do not occur in any work of genuine antiquity; and (e) the Brahmans “never speak of their granthas or books,” and “we never meet with [the name of] a book, or a volume, or a page” in old Brâhmana writings; nor does Manu or “the whole of the Brâhmana literature, show one single vestige of the art of writing.”† There are the chief proofs.

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* [History of Ancient Sanskrit Literature, pp. 507, 515. See also article “Was Writing Known before Pânini?”, C.W. V, pp. 294-310.]

† [Op. cit., pp. 515, 514, 520, 512, 501.]

Having shown so much and stated repeatedly that neither in Manu nor Pânini there is not one word relating to any object used in writing or reading, presupposing, we find the Professor confessing a few pages further: (1) In Manu's Code of Laws (X.1) we read: "All the three castes may read the Veda, but the Brahman alone is allowed to proclaim it." The authors of the ancient Sûtras knew nothing of the art of writing, nevertheless (2) one word in them seems to strengthen the supposition to the contrary: "several of the Sûtras are divided into chapters called patalas. This is a word . . . meaning . . . a covering, the surrounding skin or membrane . . . . . if so, it would seem to be almost synonymous with liber and biblos, and it would mean book," etc.* (3) "There is another word in Pânini which might seem to prove that, not only the art of writing, but written books were known at his time. This is grantha . . . [which] occurs four times in our texts of Pânini . . ." (4) "The word Lipikara is an important word . . . in the Sûtras of Pânini . . . . [as it] can be legitimately adduced to prove that Pânini was acquainted with the art of writing."† (5) In Manu's Code of Laws (VIII, 168) we read: "What is given by force, what is by force enjoyed, by force caused to be written (lekhita) . . . Manu has pronounced void." Now any unbiased person who would read the above pros and cons verbatim quotations from Prof. M. Müller's A History of Ancient Sanskrit Literature—must see that the scales of evidence both ways are pretty well balanced. Yet the great Cambridge Sanskritist adds to the last quoted sentence the following most extraordinary remark, "But this is only another proof that this metrical paraphrase of the Laws of the Mânavas is later than the Vedic Age."

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*[Op. cit., pp. 509, 524. For all the above quotations see also pp. 468-480 of the revised edition by Dr. Surendra Nâth Sâstrî of Müller's work as part of the Chowkhamba Sanskrit Studies, Vol. XV, Varanasi, Vidyavilas Press, 1968.—Compiler.]

† [Op. cit., p. 520.]

It is on such evidence that the respective works . . . . . assign. To this we can say but the following: Were there not one single word in the whole range of Indian sacred literature, which would show the slightest reference to the arts of reading, writing or to any idea of authorship, we would still maintain that this is no proof; simply because that which is adduced by the Professor as a proof against, is the strongest evidence in favour of the pending question. When he quotes such sentences as “we nowhere meet in the Buddhist literature, etc.” (519), he ought to be the first one to perceive that which he does not; namely, that for ages the Vedas as all our sacred literature were deemed too holy to be put in writing and that the act was at one time punished by death. First the initiated Brahmans, more than all the Brahmans in general, had alone the right to “proclaim” or speak out whether the Vedas or the sacred Mantras. . . . Were they open for it we would cite hundreds of ślokas to that effect. When they were put into writing, for a long time, the Brahmans alone had custody over them. Why? Because the whole of the sacred literature is a series of occult treatises; of doctrines and practical teaching of the science of sciences, expressly couched in a conventional language, such sentences generally meaning quite the opposite that they were made to say, and several thousands of words having one exoteric and one esoteric meaning, absurd and repellent when understood in that dead letter, sublime and grand when interpreted with the help of the secret Code. No initiate could or can be one unless he has committed this code to memory. Even when written out in their exoteric language the four Vedas were a forbidden work to the three lower castes. One example given on p. 283 of the August issue of The Theosophist, 1883 [Vol. III], is sufficient to show how careful were the initiates to conceal their real meaning. It is given in the Reply by Tara Nath to the Query in article: “Narcotics versus Occultism.” In it he shows that the word “Râmarasapanam” recommended as necessary for the Yogis—and which in the profane Telugu means a kind of spirituous liquor, means in the esoteric language a certain kind of meditation for occult purposes.

EDWARD BURROUGHS RAMBO
1845- ?
Reproduced from the Path, New York, Vol. VII, February, 1893.

CONVENTION OF THE T.S., LONDON, 1891

No wonder if your Orientalists do not find such words as volume, book or paper in the older works; nothing more natural than that the first scribes who committed these works to writing should have avoided adding one single word to either what was Smriti or Śruti, since all such words in sacred literature were avoided as blasphemous and sacriligeous, considered as dragging down holy works on the level with the profane ones. Yet it does seem puzzling to understand how a Brahman-scribe, not a Kayastha, the name of the writer "caste," whose name does not occur in Manu just for the reason given), should be charged with having no idea of writing while actually performing that process with the oldest texts. Had not such a restriction been placed upon the Brahmans who were the first to reduce the sacred literature to writing, the Kayasthas—the despised writer caste, the progeny of a Kshatriya father and a Śûdra mother, would have never failed to add many a foreign element to the original text as they have actually done later. Nor can one feel surprised to find such obsolete words as adhyâya, lectures, praœnas, queries, and others the meaning of which is dual and the key to which is the secret Code and replaced finally by the purely exoteric terms such as we find in the later works; and which led Max Müller into the erroneous supposition that there was no writing and for literary purposes before Buddha's time. Quite true, the Kayastha caste was small, and sprung only a few centuries before the Buddhists. But this is no reason why there should have been no writing before their time. The relative antiquity of various works of the so-called (by the Orientalists) second period of Sanskrit turn in a vicious circle [more] upon works in common than in Aryan bhâsha. The Brahmans alone spoke both the tongue of the Gods (Sanskrit and its hieratic supplement, the Senzar), the Sanskrit bhâsha and the Prakriti bhâsha. The tongue of the gods was unknown to all but themselves. Metal plates mentioned in Yajnavalkya's lawbooks are not spoken of in Manu's Code, yet there are fourteen plates in existence with engraved mantras preceding the particular Code spoken of by seven centuries.

. . . The idea that while a small . . . . . tribe of presumably Egyptian runaway slaves are shown on the authority (!) of their scriptures to have been . . . . .

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[ANSWER ON THE SUN'S HEAT:]

. . . . . that "no earthly substance with which we are acquainted—no substance which the fall of meteors has landed on the Earth would be at all competent to maintain the Sun's combustion," only may be excused for asking—whence then this mirific theory of the Sun's "fires" and slow yet incessant combustion? Thus the "Adepts" answer: When one has learned the true constitution of the Sun, [one] will not stop to think that this manvantara of any duration "seems largely to exceed the probable time during which the sun can retain heat" for—it is not "merely a cooling mass." And thus the "Adepts" have answered Question 2, as far as the ability of men utterly unacquainted with modern Science would permit them; and they now dismiss it with a last remark. Truly modern solar physics is far more worthy of a poem, a fiction full of "conceptions which beggar those of Milton" than of a sober treatise upon the mathematical facts of Astronomy. And there is a true occultist ring, the Key-note of all upon which future speculation ought to be solidly based upon, in these words of the great poet physicist. (See Proctor p. 412).*

Answer to Question [3]. No such nonsense was ever postulated. The cataclysm that nearly annihilated the Atlanteans was slowly preparing for ages (See page 54 of Esoteric Buddhism) and other parts of that continent and inhabited isles by the 4th race had sunk long before it culminated in the final catastrophe spoken about and known in history. Their civilization was of a quite different character to that of which the West now boasts of.

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*[The Sun Ruler, Fire, Light and Life of the Planetary Systems, by Richard A. Proctor, London, Longmans & Green, 1871.]

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The civilization of Egypt and especially its learning was quite as great as that of the later Atlanteans, and, in one direction, at any rate, far superior to that of the present Europeans. And yet, while its imperishable monuments in stone, etc., monoliths, its Sphinx and statues, and its pyramids with a number of Sarcophagi full of papyri and yielding evidences of a later civilization already degenerating and on the wane, is being daily exhumed, where are the traces of its earlier and far more remote glory, where the records of that civilization which made Baron Bunsen say

[Two lines empty for the quotation which is missing.]

And yet the land of Egypt has never been carried down into the depths of the Ocean bed. Nor has it been covered, owing to repeated earthquakes which have convulsed over and over again that sandy bed upon which the ill-fated Poseidonis was plunged in its last physical sleep—until the soil was reduced for ages after into a slimy mud slowly sucking in the lost remnants of that civilization. Nevertheless, owing ever to the yearly increase, amounting but to a few inches in a century—of alluvium brought down by the Nile, the old Hapimu, the traces of the oldest Egyptian civilization, one that was as superior to the latest or the one with which the Egyptologists claim acquaintance with, as your own is now superior to that of Tibet—is hidden for ever from the knowledge of your sub-races. How many millenniums have rolled over pyramids surpassing the present ones, each millennium throwing its 50 or 60 inches of earth over entombed ruined cities, still older Sphinxes and palaces, it is for you—the latest conquerors of Egypt to calculate. Dig deeper and deeper into the sand and slime of the ages, and perchance you may find; and then cast and sum up your figures. No; it is not “supposed” but rather known to a certainty that your present European civilization which has been Cyclopean, though it may have finer and more elaborate works to boast of, will be destroyed as well; for such is the invariable law of nature.

And it is far easier for a conflagration to devour without leaving a trace behind telegraphic and electric works, railways and theatre buildings, ephemeral newspapers and books, restaurants and gin-palaces than it was for flood or inundation to destroy any of the seven world-wonders and labyrinths, Semiramidean gardens and colossuses of Rhodes as well as old indestructible papyri and parchments—nevertheless time and the elements have performed the task to a perfection Can one recognize in the drunken cowardly Copts the descendants of the once invincible Sons of Osiris' "Arts and languages"? The present arts are doomed to perish long before the final catastrophe to make room for more perfected arts, as the old harpsichord, the clavicord, and clavecin disintegrated to make room for the modern piano, the old viola for the violin, and some of the arts and sciences of Egypt, Rome and Chaldea far superior to the present, are now lost to be revived at future ages. The immortal marbles of Phidias had good reason to survive and yet are nearly lost—but why should yours? As to languages, without entering upon a useless controversy with your philologists who can find no traces of the Sanskrit before a miserable couple of thousand years before your era, they are respectfully asked to surmise what was the language of the learned Atlanteans? The Adepts say that the older Sanskrit and what is now called Tamil are reliquiae, of what a European would call antedeluvian, and, we might term ante-Poseidonian languages. In this connection the writer must be permitted to blend Question 6 with Question 3 to which the former properly belongs . . .

[End of the Fragment]

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[ANCIENT ASTRONOMY. THE GREAT PYRAMID]

[The Manuscript of this Fragment in H.P.B.'s handwriting exists in the Adyar Archives. It consists of three sheets which have been transcribed and originally published in The Theosophist, Vol. LXXXV, No. 2, November, 1963.—Compiler.]

. . . disintegrating the objective forms of the celestial cattle, by rending asunder the parent contellations from their progeny—the Zodiacal signs made them retrograde 30 degrees toward the West, so with Astrogony. As if to enforce the more emphatically upon the human mind the everlasting Wisdom of the axiom of the Founder of Astronomy, the Shepherd-god Hermes-A-Brahm—"as above so it is below; as in heaven, so on earth," hardly yet twelve centuries ago we thought of perceiving that the collective wisdom of our patriarchal teachers had long time since emigrated or rather also moved—West; but never perceived that on its way it had lost as well as the "signs" all semblance of definite forms. In their ignorance, our astronomical predecessors of the Transitional Ages, scoffed at their predecessors, and these in their turn grinned at those who came before. It seems, almost, as if the discovery by Hipparchus the Nicaean, of the retrograde motion of the equinoctial points had a prophetic character in it, as relating to the simultaneously parallel retrogression of human understanding; till finally, and very happily for humanity, the cycle of intellectual Development till then on its downward path, having reached its nadir, suddenly proceeded onward, until it culminated in its highest point of altitude —the present glorious Age! How truly wise and prophetically inspired were the archaic Indo-Chaldees and Egyptians even in giving names to things, may be inferred by one instance just recorded from Space, by one of my assistant-stargangers.

It is well known to us that at whatever epoch the great Pyramid of Egypt may have been built, it must have been at a time when Draconis, the then Polar Star, was at its lower culmination and the Pleiades—Alcyone especially—were on the same meridian above. By a calculation of Sir John Herschel in A.D. 1839—who correctly assumed that the long and narrow tubular entrance passage was built so as to level at the then polar star, the building of the Pyramid of Cheops was fixed upon the year 2170 B.C.—whereas it ought to have been, with far more propriety and regard to truth, placed at 28,868 years B.C. by adding to the figures of 2170, the whole period of the preceding Equinoctial precession.* Richard A. Proctor,† an Astronomist of the same age, was the first to prove that, if we take the pyramid's cubits, and multiply the number thereof in a base side of the Pyramid by the number fifty, and increase the result in proportion as the base Diagonal exceeds the measures of the side, the sum comes out in the number of years in the great precessional period. Therefore, there now remains no doubt, nor did it remain, long before the means of verifying events by examining their pictorial records in the galleries of Boundless Space were discovered—that the builders of the Pyramid had erected it as an Observatory of Occult Astrognosy, and—called the Polar Star Draco, or Draconis, for reasons, certainly perfectly known to themselves. And yet so retrograding proved the human intellect and so inconsistent with its own reforms that unable to follow their Shepherd forefather's grand ideas, and yet anxious to prove that they knew as much and far more, they resorted to the following expedients. After having reviled Astrolatry, and trampled under their feet the sacred bulls Apis and Mnevis, symbolizing Life, and worshipped in the days of Menes and in whom the God Pthah, Sokar, Osiris (Life and Light) were allegorically said to be resident, they yet instituted a Pastoral Religion in which instead of the sacred Bull, they worshipped a Lamb, equally the emblem of Life and Light and regarded as a grand Shepherd, and his assistant Pastors as their Spiritual Guides!

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* Bessel's calculation.

† [The Great Pyramid, observatory, tomb and temple, London, Chatto & Windus, 1883. See pp. 17-18 ff.; 45 etc.]

They allowed all the heathen names of Stars named by their idolatrous forefathers to remain status quo, and, at the same time, perverted their meanings in the most cunning way. So, having erroneously and most ridiculously calculated that less than a fourth of the great astronomical cycle formed by the precedence in the equinoctial presentation has passed since MAN WAS PLACED UPON THE EARTH; they set themselves to making prophecies on quite an opposite basis. So, for instance, one of such Pastors or Shepherds at the head of a hydropathic sect named “Baptists,” in an old and now ruined city of the Atlantidian continent, called Philadelphia (probably a Greek colony, peopled by irresolute and ever trembling people called Quakers) took upon himself to interpret the presence of Draconis, the chief Star situated in the tail of the constellation Dragon or the Great Serpent in the following wise. He asked the people to believe that the entrance of the Great Pyramid was the “bottomless pit” or Hell, as they named the Hades of their forefathers! At the same time computing that the one thousand eight hundred and seventy seven inches from the beginning of the Grand Gallery of the Pyramid stood for A.D. 1877 years since the birth of the Lamb, and that there remained but a few inches more to bring the gallery to its end, he maintained it to be a prophecy. Very shortly he said, “Draconis will again be on the meridian below the pole, ... but just seven times lower than at the time of the Pyramid’s building. This final downwardness of seven times is strikingly suggestive of the Dragon’s complete dethronement. And what is still more remarkable, whilst [Alpha] Draconis is on the meridian at this low point, Aries, the Ram, appears on the meridian above, with the line passing exactly through his horns! A more vivid astronomical sign of the overthrow of Satan . . . . . it is not possible to conceive. It is, as the very heavens were proclaiming that the ever-living Lamb takes to him his great power, and enters upon his glorious reign!”

[THE ORIGIN OF THE PYTHAGOREAN SYSTEM]

[This fragment in H.P.B.'s handwriting exists in the Adyar Archives and is reproduced here from a faithful transcript of the original.—Compiler.]

. . . Asiatics say, that owing to the Zodiac, used for thousands of years in our temples, and leaving psychological claims entirely out of question—we have the means of seeing in, and of thoroughly penetrating through that Cymmerian darkness that stretches back for the Westerners in an indefinite and impenetrable series of prehistoric ages. And this, the Asiatics say fearlessly, and to the face of Prof. Weber who would persuade on his scientific authority the credulous public that the Aryan Brahmins had no knowledge of the Zodiac before the first century of his era; and that the Hindus are "in any case indebted for the Zodiacal signs and the names of the planets to Greek influence." For if he can show that Varâha-Mihira (in Pulisa) "employed a great mass of Greek words in his writings," the Hindus can prove on as good authority, that while Varâha-Mihira lived in the sixth century of the Christian era, Pythagoras who flourished in precisely the same century (570 B.C.) eleven centuries earlier, got his astronomical and astrological education (including the knowledge of the Zodiac), his system of chelaship and religious brotherhood, for which he translated the Sanskrit terms of esoteric and exoteric into Greek, and even his knowledge of the heliocentrical system from the initiated Brahmins.

His prohibition of animal food and certain vegetables and his doctrine of the transmigration of souls comes from India; as also it is from the Sramans that he got his System of inculcating unbounded reverence on the part of the disciple for their master or Guru, and for the matter of that even his doctrine of Numbers in their relation to the musical scale, and of the Universe as one harmonious whole. Our zodiacal signs have a common origin with those of the Egyptians, and for a good cause as may be one day proved. And to their Zodiac even European Egyptologists assign an antiquity of 4000 years before our era.

Moreover, some of the greatest lights of philology go so far as to affirm that before the supposed conquest of Alexander the Indian Aryans had no idea of the art of reading and writing. And while boasting that a small . . . .

CHALDEAN “VEDAS” OR “VEDIC” CHALDEES?

[The Manuscript of this essay in H.P.B.’s handwriting exists in the Adyar Archives. It has been originally published in The Theosophist, Vol. LXXXIII, No. 11, August, 1962, pp. 287-301.—Compiler.]

The oldest book in which the word “magic” is found—says the Christian Orientalist, François Lenormant, with a superb oblivion of the Vedic and Zoroastrian works—is the Bible. The first people who practiced it,—he adds—are the Chaldeans. But who were they? Neither philology nor ethnology are able to furnish us with any definite answer; and whether geographically or ethnographically considered, Chaldea is the subject of contradictory statements since the days of Herodotus down to our own.

Ptolemy the geographer tells us that Chaldea was the name of the S.W. part of ancient Babylonia, bordering on the confines of Arabia. At the same time, hardly a quarter of a century ago, “Ur of the Chaldees” or Chasdim of Abraham, was considered by many a critic, to have been a place of Mesopotamia, a castle of that name mentioned by Ammianus as situated between Nisibis and the Tigris. Of the Chaldeans as a nation, as little is known in history. Strabo calls them “a tribe” living on the borderland of Arabia. Herodotus mentions them as a contingent of the army of the Assyrians,* though the latter conquered them ages after the Chaldeans had been a civilized Empire;

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* [See The Histories of Herodotus, Vol. II, tr. by George Rawlinson; Book VII § 63; p. 146 in Everyman’s Lib. ed., London, Dent & Sons, 1964.]

and Xenophon, in the history of the retreat of the ten thousand sees in them “a free and warlike people in the Carduchian hills”; somewhere near the mountains of Armenia then.* Even the very language of the Cushite Chaldea—that tongue in which the interlineary translation of the Akkadian inscriptions on the cylinders dug out on the sites of ancient Chaldea is made—is generally called by our philologists the “Assyrian,” whereas this language existed already in the days when the very name of Asshur in Noah’s genealogy had not been yet invented. Thus, no branch of Science being able to give the world anything definite about the Chaldeans, we have to be contented with our own surmises. Therefore, will we try to find out at least what this people could not be, since we cannot learn for a certainty what they were.

In the Mosaic account we first read of Chaldea (Genesis, x, 10) when Nimrod, the son of Cush and the grandson of Ham, conquers the four cities respectively named “Babel and Erech, and Accad and Calneh, in the land of Shinar”; and again, when we are informed that Abraham “went forth from Ur of the Chaldees” (Genesis, xi, 31). The Bible, causing the world to be created in the 710th year of the Julian period (4004 years B.C.), the Deluge to occur in 2348 and Abraham to be born in 1996 B.C. (which would allow but a period of 289 for the Chaldean or Akkadian civilization, preceded by another still more archaic to develop!), finally gets hopelessly entangled in its own chronology, and thus, owing to its own contradictions and lapsus calami proves quite the reverse of what it evidently intended to prove from the beginning. It plainly shows the existence of another and distinct element in Chaldea. A race, neither Hamitic nor Semitic but what is now called the Akkadian. Since the Bible mentions the city of Akkad as conquered by Nimrod, whose race-name is due to his genealogy, that city must have then existed before him; and the Cushite or Hamitic Nimrod himself not being a Chaldean by birth, it is clear that they could not be so named before his arrival.

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* [See Book III, Ch. 5, 16 of The Anabasis, or Expedition of Cyrus . . . , literally translated from the Greek of Xenophon by Rev. J. S. Watson, New York, Harper & Bros., 1877.]

This people then, evidently preceded the savage race of the “mighty hunter before the Lord.” And they must have been a highly civilized nation long before the days of the Noachian “universal” deluge (of which geology certainly shows no traces), as it is well proved that Nimrod, now identified with Sargon I, found upon his arrival there a people, whose high culture was then at its climax. That nation, which had long since abandoned the nomadic pastoral state in which the patriarchal descendants of Shem indulged for ages yet to come, were these “mysterious” Akkadians or Chaldeans, whose name both upon classical and biblical authority designates not only a nation but that peculiar priestly caste initiated in and entirely devoted to the Sciences of astrology and magic. Held sacred in all ages, this peculiar learning was concentrated in Babylon and known in the remotest periods of history as a system of religious worship and Science which made the glory of the Chaldean.

Believed by some Orientalists to have belonged to the Indo-European or Caucasian race, regarded by others—of no less a great authority in Science—as Mongolian or Turanians, there is a deep veil of mystery thrown upon this people. We are told by the Assyriologists that they were the inventors of the cuneiform writing; the authors of the grand and elaborate literature so miraculously preserved on hundreds of thousands of tiles now dug out by George Smith, Layard and others. But on the other hand we know that the Akkadians, whether they be of the Turanian or Indo-European race, were themselves preceded by another still more mysterious people, ... “most probably a darker race than they were” and whose remnants are found here and there in isolated groups near the Persian Gulf, thinks Prof. Rawlinson (The Five Great Monarchies).* Of this people there now remains no remembrance whatever.

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* [See Ch. III, Vol. 1 & 2 of The Five Great Monarchies of the Ancient Eastern World . . . by George Rawlinson, M.A., London, John Murray, 1871 (2nd ed.)]

Their very name has disappeared, but “we have to recognize their existence in our explanations of the ethnographical elements of primitive Chaldea,” says the author of the “Sketches of Chaldean Culture.”

For the better understanding of this theory which kills the last vestige of belief in or the possibility of a “Universal” Deluge, we will briefly collate together the several opinions of some men of science as of our latest Assyriologists and add them to the data we find in ancient writers. The Turanians, think our Orientalists, were not the first inhabitants of the Euphrates-Tigris valleys. Neither are they themselves a pure, primitive race, as it is a mixture of the white and yellow races, and the people who belong to it offer an infinite gradation of hues and types, a gradual descent from the pure European down to the Chinese type. Notwithstanding this, their common origin is shown in the affinities of language, religion and customs. The languages of the Turanian nations lack that firmness and definite form of a type which would enable us to call them a step towards the formation of the human speech, says Max Müller (The Languages of the Seat of War in the East, p. 88).* As to their religions, they “never rose higher than a form of gross naturalism which transforms all the phenomena of nature into two numberless hosts of Spirits good and bad and whose cultus consists unexceptionally of magic and incantations,” declares F. Lenormant (La Magie chez les Chaldéens, p. 184 ff.) †

Of the origin and primitive country of the Turanians as a race our men of science are less positive. The Turks and the Mongols, in general have a tradition that their race sprung somewhere near the southern slopes of the Mount Altai, in a valley hemmed in between inaccessible mountains full of minerals. Fire having come out one day from the bowels of the earth, one side of the mountain was destroyed and the primitive race emerged into the wide world.

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* [See 2nd ed., London, Williams & Norgate, 1855.]

† [Lenormant, François, La magie chez les Chaldéens et les origines Accadiennes, Paris, Maisonneuve et Cie, 1874.]

This tradition agrees with that other one which caused the Eastern populations of Syria and Mesopotamia to point out their birth place East of their settlements, the Medo-Persians North. As to the Thibetans, they maintain that the forefathers of their Hobilgans and Shaberons, or the higher and initiated Lamas, were those wonderful men who lived on a fairy island, an Eden in the centre of Gobi when that dreary desert was yet a vast sea. They were giants in whom, passing from one to another, moved incessantly the Spirit of Fo, or Budda (the highest wisdom). As to the rest of the Lamas and Thibetans, they were ancestors created by the former from pieces of every plant, mineral and animal on the globe, which theory looks suspiciously like that of our modern evolutionists. In their turn, our men of science, who, but a few years ago yet, had to pretend in their official capacities at least, that they believed in the fable of Eden, declared at one time unanimously that the cradle of humanity was on the plateau of Pamir, whence flow out the four great rivers: Indus, Helmund, the Oxus, or Jehoona, and Jaxartes or Sir-Darya, the ancient Sihon. The separation of the Turanians took place in two directions: one branch went up northward and settled in the vicinity of Altai, the Aral Sea, and the valleys of the Ural mountains, from where after that it scattered along the North of Europe and Asia down to the Baltic on one side and up to the mouth of the Amur on the other; while the other and no less numerous tribes of Turan chose the Southern and Western direction, when some of them reached Armenia and Asia Minor, and others settled at the foot of the upland plateau of Iran in the valleys of Susiana and the shores of the Tigris and the Euphrates, where for ages they had anticipated the appearance of the Semites and the Cushites.

Thus the traditions of the quite savage and of the civilized but “inferior races,” as well as the scientific theories of the European or “superior” races, concur in this admirably. Whether the cradle of humanity is here or there, it circles within the limits of Central Asia. And, unless the catechism of Science accepts the doctrine of many and simultaneous “cradles” where multi-coloured humanity evolved each its special type and colour—

—a theory which would impair the prettily concocted fable of Eden and the original sin still more, or at least limit it but to the forefathers of the Semites,—we the "superior" white races have to accept among other unpleasant things the disagreeable truth that our ancestors were as black and far blacker, perchance, than any of those we now look upon as the races to us inferior, for—they were the ASIATIC ETHIOPIANS!

This is the direct and logical deduction from the opinion of the men of Science, however many and contradictory these theories. Such are the facts drawn from the recent achievements of philology and ethnology. And if we have to accept truth whencesoever it comes, and vindicate facts, we will have to confess that a black or a very dark-skinned race of men once occupied Western Europe, were in short the aboriginies of Europe. "The Asiatic Ethiopians," writes Professor Rawlinson,* "by their very name, which connects them so closely with the Cushite people inhabiting the country about Egypt, may be assigned to the Hamitic family, and this connection is confirmed by the uniform voice of primitive e antiquity, which spoke of the Ethiopian as a single race dwelling along the Southern Ocean, from India to the Pillars of Hercules . . . . ." "It is indeed true that the first men that appear on the arena of civilization were evidently of the stock which we denominate somewhat indiscriminately Hamitic, Cushite and Ethiopian," says Dr. A. Wilder in his Black Nations of Europe. Their abodes were in no circumscribed region . . . . Their ethnical names imply as much. In ancient times Egypt was called "the land of Ham" (Psalms, cv, 23) from Kham, its chief diety; Susiana and Arabia were styled Kissoea and Cush; and the countries of the Hamitic races were called *Æthiopia*. Herodotus repeatedly mentions the *Æthiopians* of Asia, placing their country at the South of modern Afghanistan, now Kerman and Baluchistan. Homer speaks of Memnon as the son of Eos, or the Dawn; and Diodorus declares that he was King of the Ethiopians and built a palace at Susa, the Shushan of the Bible.

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* [Op. cit. See pp. 47-49 on the "Cushite Origin of the Chaldeans."]

The tradition to the effect that the Ethiopic race held Media, Babylonia, Assyria, Armenia and Asia Minor, including Iberia and Georgia seems to be corroborated by the latest discoveries. Rawlinson makes Baluchistan and Kerman their former center; but J. D. Baldwin, in his Prehistoric Nations, maintains that Arabia was the ancient Ethiopia.* And, in Long's Classical Atlas† the Arabi are placed at the mouth of the Indus, on the Western bank. Eusebius declares that the Ethiopians came from India, whether Eastern or Western is not mentioned. "The India or Hoddu of the Book of Esther was Oude or the Puñjab; but the name India is vague and only signifies a river country. Sir W. Jones made Iran or Bactriana the original source of these peoples and supposed that a black or Ethiopian empire once ruled all Southern Asia, having its metropolis at Sidon. Godfrey Higgins, in the Anacalypsis suggests that it was Babylon . . . . . The dominion of Nimrod (Sargon I of the Assyrian cylinders or tiles) would seem to be thus indicated" (The Black Nations of Europe) .

Finally, Strabo, quoting Ephorus, says: "The Ethiopians were considered as occupying all the Southern coasts of both Asia and Africa, and as divided by the Red Sea into Eastern and Western Asiatic, and African."‡

All this generalization of peoples under the one name of Ethiopians does not give us anything like a certain date as to who were the "dark race" which according to Prof. Rawlinson, Lenormant and others, preceded the Turano-Akkadians who themselves anticipated the Hamitic nation brought along by Nimrod; but it undeniably proves that they were dark-skinned though not necessarily for that, Negroes, nor even Hamites.

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* [Baldwin, John D., Pre-historic Nations . . . p. 58-59. New York Harper & Bros., 1869.]

† [See map 3 of An Atlas of Classical Geography, constructed by Wm. Hughes, and edited by George Long, New York, Sheldon & Co., 1867.]

‡ [As quoted by Rawlinson Op. cit. p. 47.]

The clearness of this scientifically ethnological exposition appears all the more muddled yet by the philological attempt of Prof. Rawlinson to reconcile these contradictions. Accepting in that the lead of Max Müller who himself only sanctifies the suggestion of Professor Oppert, ascribing the original invention of the cuneiform characters and "a civilization anterior to that of Babylon and Nineveh to a Turanian or Scythian race"—Rev. George Rawlinson, the brother of our eminent archeologist, Sir Henry,—endeavours to assign to these Ethiopians a Turanian or Scytho-Tartar origin. "Hamitism," he says, "although no doubt the form of speech out of which Semitism was developed, is itself Turanian rather than Semitic," and adds in the shape of a more elaborate explanation "the Turanian is an earlier stage of the Hamitic."

We shall turn then to this Scytho-Tartar race and see whether we can find anything in them to connect them either with the Turanian Chaldees or primitive "black race" to which belonged the authors of the earliest history, and records of the "religion of magic" now translated from the Assyrian cylinders.

On a quotation by Justinus* from an historical work by Trogus Pompeius, a manuscript lost since the second century of our era which states that primitively the whole of the boundary parts of Asia were in the possession of the Scythians who are also shown to be older than the Egyptians, in fact the most ancient people in the world: on the strength of this quotation and the Bible jumble, we suppose, it is now generally agreed to class these Asiatic Scythians with the Turanian races, attribute to them the invention of the cuneiform letters and say of the Akkadian language in which they are written, that, like the Sanskrit, it remained the language of the literature long after it had ceased to exist and had become a dead language.

Does this help us any more to learn who the Chaldeans were? Not at all.

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* [De Historiarüs Philippicis libri, II, Ch. iii. See also Latin ed. of Otto Seel, Leipzig, B. G. Teubneri, Book II, Ch. 3, § 15, p. 20.]

For we know of the Scythians—a generic name given to all the Asiatic tribes of the antiquity whose history has remained unknown to us—as little, if not less than of the Akkadians whose language at least has been approximately found out by the philologists. From the accounts of Herodotus and Hippocrates about the Scythians we learn next to nothing, and it becomes next to impossible to connect them with the Chaldeans any more than with any other people before the seventh century B.C. And speaking of these Hippocrates describes their personal appearance as different from that of the rest of mankind and "like to nothing but itself." Repulsive in the extreme, "their bodies are gross and fleshly; their joints are loose and yielding; the belly flabby. . . and all closely resemble one another." A half-nomadic people, barbarous even in the days we are accustomed to look upon as such; warlike savages, is it of them that our modern Assyriologists say that "they took part in, and assisted in the most ancient culture of our human races"?*

The foundation and progress of which culture relates in the opinion of our Orientalists to such a hoary antiquity that the memory of it is lost even in the most ancient records of humanity; and whose language—now proved as having been the language of an immense literature—"was a dead language at least two thousand years B.C."?†

Historically our records go no farther than a few centuries B.C. While the poet Aristeas shows the "Griffins" of the extreme North expelling the Cimmerians from their lands and, entering Media, by mistake, instead of Asia Minor, Niebuhr, contrary to the Herodotean account who quotes Aristeas makes the Median King Cyaxares who was besieging Nineveh meet the unexpected inroad of the Scythians, who after defeating him made themselves masters "as far as Palestine and the borders of Egypt."

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* Lenormant, The First Civilizations. M. V. Nikolsky, Sketches of Chaldean Cultures and several others. [H.P.B. cites French edition of Lenormant later in this article.

† Ibid.

On one hand Niebuhr, Böckh, Thirlwall and Grote maintain that the Herodotean Scythians were Mongolians; and on the other, such authorities as Humboldt, Grim, Klaproth, Sir H. Rawlinson, seek to prove that they belonged to the Indo-European race.

With such a positive data in hand, we have no better means than to make the most we can of one unimpeachable material at hand, the autobiography of these people traced by their own hand for countless generations. But before we do so, we have to explain to the readers how the men of science view these famous cylinders, and what they are.

Owing to the constant efforts of the Orientalists a series of most unexpected, amazing discoveries were made for the last few years. Under heaps of garbage and mountains of crumbling ruins a whole library, which when translated, will be composed of many thousands of volumes, has recently been excavated. The subject of these records refers mostly to the development of the religious ideas of the aborigines of these regions where the world sees if not the cradle at least one of the cradles, and the principal one where humanity evoluted into its present shape. But they also contain the history of peoples and races of which we moderns had no idea. True, it is but a fragmentary history, of which, owing to so many tiles being broken and as many crumbled into dust, many a link is now missing; yet enough to show that, while cities and kingdoms and peoples, and whole races, some of them with the highest of civilizations rose and developed, but to degenerate and fall; and religions and philosophies, arts and sciences passing like Chinese shadows on the white walls of Time, appear—like all concrete and temporary things—but to disappear into the abyss of motionless Eternity; there are abstract ideas which never die. These ideas now attributed to superstition of the grossest kind and called incantations, belief in good and bad demons, in short MAGIC, are denounced in the most bitter way. On one hand it is the Christians who arrogate to themselves the monopoly of teaching the world about angels and devils in their own way; and on the other by the men of Science who believe in neither and would destroy at one stroke every belief but in themselves.

The Orientalists think that the Turanians, the predecessors of Nimrod, entered the Euphrates-Tigris valley, having already a certain culture which they brought with them from another locality. Besides the cuneiform mode of writing which they had invented before their arrival, either they or the “black race” which they found there had another kind of characters, ideographic signs, a rude form of hieroglyphics which was used for expressing the symbolical image of whether a concrete object or an abstract idea. When these signs had acquired a phonetic value the ideographic forms gradually lost their character, the signs represented no more the objects which they symbolized but a simple combination of various arrow-headed lines mostly horizontal. They read from left to right, are either stamped or cut, occur on tablets cut in rocks, on stone-slabs, on bass-reliefs, on Assyrian winged bulls, on sun-baked or kiln-burnt bricks or small cylinders, on seals, some of the inscriptions being so minute as to require a microscope. All this system of signs answered fully to the agglutinative idiom of the Turanians, and were accepted by the Cushites of the Tigro-Euphratean valley at a much later period. The researches upon these elementary arrow-headed signs and their comparisons with material objects gave that important result that the cuneiform characters are now known to have originated in a more Northern region than Chaldea; in a land with quite another fauna and flora, where, for instance there were no lions but of wolves and bears in abundance, where neither the palm nor the vine were known but trees with acerose leaves, pines and firs abounded (G. Smith The Phonetic Values of the Cuneiform Characters, p. 4).*

While paleography helped by paleology proved so much, archaeology was discovering that the “oldest tombs in Chaldea carry us back to as great an antiquity as the Egyptian sarcophagi”

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* [Smith, George. Edition published in London, Williams & Norgate 1871.]

(Lenormant, Les Premières Civilizations, Vol. I, p. 118).* The religion of the aborigines who preceded the alleged Turanians, notwithstanding the assertions of some Orientalists to the contrary, did not differ essentially from the latest form of the Chaldeo-Babylonian beliefs as now shown by the tiles and monuments. If one was a "rude form of primitive fetishism" so was the other, though personally we are inclined to believe that both were as philosophical at the bottom as any of the religious systems of antiquity or especially the one which followed and aided by sword and fire supplanted them. The very suggestive fact that the Chaldeans whose proficiency in mathematics and astronomy was renowned from the first glimpse of history could not very well be at the same time superstitious and fetish-worshipping fools, has never seemed to strike our Orientalists. None of them was ever known to remark that the people whom Aristotle found to have taken the most correct astronomical observations during a period of no less than 1903 years, could not at the same time credit "magic" and belief in incantations, talismans and amulets as they did, had not all these a more philosophical basis of truth in them than is suggested by these terms in our own century. Unless one makes a special study of that system by the light of occult Sciences, a student of these religious systems risks never to rise higher than dead letter superficiality. And it is not very likely that under the present circumstances and with the objurgation which rests upon the claims of psychology and the misunderstood phenomena of Spiritualism and Occultism especially, the Orientalist would go to that length. Their surest though hitherto unacknowledged guide in their opinions and sentences passed upon the "magic" of the ancients, are the magical rites and belief in good and bad demons as practiced under the name of religious doctrines in the Roman Catholic and Greek Eastern Church.

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* [Lenormant, François. See French edition: Paris, Maisonneuve, 1874, 2 vols.]

For all the dead letter of Chaldean magic—useless and absurd incantations, ceremonial prayers and talismans—have passed part and parcel under the name of "exorcisms," holy water, ceremonies and pope-blessed amulets and images of angels and Saints into the Catholic Christian Church.*

Hence we find it rather amusing to hear Mr. F. Lenormant, a zealous member of the Popish Church, express his opinion upon the religion of the Chaldees by stating that, no more than the rest of the ancient creeds, it "never rose higher than the worship of nature." That solitary fact that the Akkadians represented our Earth in the shape of a boat, not oblong as those we are acquainted with, but perfectly round, like a slightly flattened ball with the top cut off, as was in use with the Chaldeans, and in incessant circling motion on the ocean of space, proves already that their Magi were far ahead of the Christian fathers, the early as the mediaeval ones. We doubt whether any of the former, with their enormous knowledge of astronomy, would have compared to an Augustine scouting the sphericity of the earth as it would prevent the antipodes from seeing the Lord Christ when he descended from heaven at the second advent; or a Lactantius, who thought it would make the men at the other side of the earth walk with their heads downward; or finally the holy wiseacres who came very nearly burning Galileo for his anti-scriptural blasphemy. Whether such prejudiced ideas about "Magic" will be much dispelled even now is what we still doubt. That Magic flourished among the Chaldeans as it did with the Egyptians, the Greeks, the Aryans and every other people was always known. But what was never known, owing to prejudice, was in what consisted that Magic. Even now that a whole library upon the subject is found by Layard and Smith on the ancient sites of Chaldea, unless they learn to read its contents by the light of other like works, our men of Science will never understand its significance. For they had the Vedas and the Zend-Avesta and the Book of the Dead, and found in them but the dead letter: the spirit escaped them.

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* What are the exorcisms of the Roman Catholic priests but "magic" and "incantations"? See the new Ritual of Exorcisms published in 1852 in Rome under the patronage of the Pope and compare.

And yet, never had they a better chance. Transported to the British Museum that . . . . .

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now the Orientalists believe they know all about it, François Lenormant gave these incantations even a name: he called them the “Chaldean Vedas”; but no more than his predecessors did he succeed to show as he thinks “the origin and importance of Magic with the Chaldeans.” (See La Magie chez les Chaldéens.)*

Before we can prove it more elaborately, we have to go back to the very sources of Magic; at least as far as the first glimpses of it appear in the hardly dispelling darkness of the past. Obliged to keep within the narrow limits of a journal article, we must avoid every useless disquisition and hold as much as possible to facts. Hence we will briefly pass in review the several hypotheses that various Orientalists and men of Science have evolved out of their fancy from the very meagre material and data they have at their disposal.

What they call Magic is simply incantations to numberless cosmical powers personified under the form of good and bad spirits. Of the religion of the Chaldees, Assyrians and others they say what Max Müller said already of the early Aryans and Herbert Spencer of the fetish-worshippers in general. A primitive and gross form of religion presenting various shades of fetishism. Watching over and in nature, fancy depicts as host of spirits which produce, guide and have control over every phenomenon in nature. In the low moaning of the wind, in the rustle of the leaves, in the roaring of the waves and the storm, in all the geological, astronomical and meteorological changes, in short the untutored minds of these primitive savages saw, heard and felt a special genius, a Spirit presiding over and inhabiting its respective element, obscured, personified and deified.

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* [Op. cit. preface. Also on p. 116 Lenormant refers to his section on a “Véda Chaldéen” in volume II of his book Les Premières Civilisations, cited elsewhere.]

The Primitive Man “gives names to all the powers of nature, and after he has called the fire “Agni”, the sunlight “Indra”, the storms . . . . .

* * * * *

. . . we have to learn that these men lived in the very dawn of civilization, that they were what we now call pagans, or worse—fetish-worshippers. The light of Science, helped and preceded by the still brighter light of Christianity, chased such religious phantoms of polytheism and replaced them by exact knowledge and—Monotheism.

[CHRISTIANIZING “PAGAN” IDEAS]

[Fragment in H.P.B.’s handwriting in the Adyar Archives.—Compiler.]

To whom then, are we indebted for the modern notions of Spirit communion, and Spirit return? Whence have they developed? It can be still less from Protestantism. For if we mistake not, though the many Protestant sects differ on more than one point, nearly all agree in believing that the departed Soul whether that of a Saint or a Sinner is already judged and doomed before it separates from its body. Hence no need of prayers for it. It will awake on the last day of Judgment when “Christ will judge the quick and the dead,” to regain its body, together with its consciousness i.e. its conscious individuality; which will be either rewarded with eternal beatitude or be cast unto eternal damnation. And, as they recognize no intermediate purgatory like the Roman Catholics, some of them seem to be very confused in their notions as to this particular question. With whomsoever we may have conversed upon this topic, whether a theologian or a layman, none ever could enlighten us upon the subject.

No member of a Protestant Church could explain whether the Soul, during this period . . . . . between bodily death and Resurrection Day was conscious or unconscious which precluded the possibility of an independent action such as is necessary to a Spirit desiring to preserve its earthly relations and communications with men.

[The following lines were crossed out by H.P.B.]

Thus we have the Roman Catholics and the Oriental Church alone, who after adopting these old pagan ideas, have Christianized them, and believe in them with anything approaching logic. And as the former teaches a state of purgatory, and the latter, though rejecting such a state, yet allows to every sinner and every blessed Soul a proportionate amount of either damnation or beatitude, before the hour of final reckoning or the Great Day of Judgment settles their account, it also accounts for the fact that, ...

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PALIBOTHRA OF MEGASTHENES

[Fragment in H.P.B.'s handwriting in the Adyar Archives.—Compiler.]

It would require more space than the subject is worth, to show how every classical writer who mentions the "Palibothra" of Megasthenes differs in some detail from another classic; and how all connect with the place the town far or near the confluence of the Ganges and Erranoboas, though the latter is a non existing river—if one has to judge by the name. And while Pliny places "Palibothra" 425 Roman miles below the junction of the Ganges and the Jumna, Strabo, following Erastosthenes, gives its distance from the mouth of the Ganges at 6,000 stadia. Arrian moreover calls the "other" river near Ganges Erranoboas. And though both Arrian and Pliny make a clear distinction between the Sona and the mythical Erranoboas, yet Prof. Max Müller followed by Mr. Cunningham do not hesitate to identify both as Sona, the same river "where the ancient Palibothra stood." As an unanswerable corroboration of the statement, and explanation given to an objection raised by D. Wilson, he holds that "though at present Patna is not situated near the confluence of the Ganges and the Sona . . . . this, however, has been explained by a change in the bed of the river Sona . . . established on the best geographical evidence."* The "evidence" of the geographers is no doubt unimpeachable; but this evidence does not establish either the year or even the approximate period when the Sona deserted its bed.

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* [See p. 250 of Śâstrî's ed. of Max Müller's History of Ancient Sanskrit Literature.]

Our texts invalidate however the testimony of the Greeks if by Erranoboas the Sona is meant. Leaving the Oxford Philologist and Gen. Cunningham who accepts and insists upon the identification to settle their differences, with the evidences to the contrary brought forward by opponents who show most weighty and evident reasons why the Sona cannot be the Erranoboas (See Archeological Survey, Vol. VIII), the attention of the learned Surveyors may be drawn to the following: A more minute examination will show that the Sona has changed its course since the days of the Mahâbhârata where it is mentioned several times and since Buddha's time—twice. And that neither of the periods of the two deviations could possibly furnish a corroborative evidence in favour of the statement of classical writers, is shown in our texts. We are not concerned with the epoch of the last deviation of that restless river, which may or may not have happened as stated in the Survey shortly "before the Muhammedan invasion"; but with that time which would reconcile the Greek statements with the actual direction of the flow of the Sona. And to our knowledge neither period will serve the purpose. For, if the geographical evidence and the topographical inferences drawn from various allusions to this religio-historical stream in the Mahâbhârata, and the Râmâyana and the travels of Hiouen-Thsang and Fa-hian, justify the conclusion that the Sona has once more wandered off its bed somewhere between the two centuries that preceded the Muhammedan invasion of India, our texts connect its first deviation positively with Buddha's death. Thus whether the Sona changed its bed in the 6th cent. "B.C." or the 8th "A.D.," it was not at the time of Megasthenes (4th cent. before the Christian era) — "where Palibothra stood." Among the many legends connected with the Lord Buddha's Nirvana Mahanada Sona (the great red river) is mentioned among the seven rivers which ran off in various directions "to avoid witnessing the sorrow of the host of Arhats and Bikkhus (settled on the shores of various rivers) at the death of their Lord."

Though a far more natural phenomenon than the parallel one alleged to have happened 500 years later, when “the veil of the temple was rent in twain . . . and the graves were opened; and many of the saints which slept arose and went into the holy city”, etc.—it is not even attempted to connect the deviation of the streams with the Sage’s death in any miraculous direct way. But unless the actual fact of coincidence is accepted, then the compiler of legendary lore would have to be credited with prophetic prevision; for he says distinctly that the “Mahanada Sona turned away and flowed back Eastward”; — a fact corroborating the repetition of the same phenomenon later since the Sona flows nowadays Westward.

(End of the MS.)

[The sheet of this MS. is 20 inches long—three smaller sheets glued together. On the back of it there are four lines in H.P.B.’s handwriting:

. . . “was sunk in the 3rd century together with the ship that carried it from Magadha toward “Ghangs-chhen-dzonga,” the fifth arriving at the nick of time reached its destination. So did the sixth and the seventh—all the three of which are now” . . .

This text might have been used by H.P.B. in some other article.]

[ON DR. CARPENTER AND SCIENTIFIC PREJUDICE]

[Fragment in H.P.B.'s handwriting in the Adyar Archives.—Compiler.]

There were those, who not content of forging out of his name a synonym of refined voluptuousness—or rather, of the most animal sensualism—in more than one case got hold of his ideas and paraded them as their own, though in no one instance did they give him credit for it.

The greatest opponent as well as the most fierce one we modern Spiritualists had to encounter was Dr. W. B. Carpenter, C.B., M.D., L.L.D., F.R.S. There were from the beginning and still are, many men of Science as uncompromisingly hostile to the new "Epidemic" as himself, but they have chosen the most prudent course, and unable to demonstrate what these phenomena are, they either shut their eyes to the most glaring facts or—decline having anything to do with them. Until Science has something more definite to give us than mere generalizations, this is certainly the wisest course to pursue.

Not so with Dr. Carpenter, and we propose to prove it. We all know it, for instance, that from Aristotle down to Herbert Spencer, no philosopher has ever pretended to have entirely fathomed the least important Forces of Nature. In animal Magnetism, as well as in those curious nervous diseases which seem to develop and intensify mental faculties ad infinitum, our physicists, physiologists and biologists are as completely at sea as they were in the palmy days of Mesmer's baquet, or Magendie.

The recent case of Miss Mollie Faucher of New York, is a living proof of it; and her disease, one of those which Science so early as the latter part of the preceding century regarded as the scandalum medicorum, is as little understood now as it would have been then. The only evident progress physiology and Science in general have made since then, is, that about a hundred years ago, there were those among them who yet believed that these kind of diseases were produced by and under the control of the "Enemy of mankind"—which now none of them do. And yet, the celebrated Author of Mental Physiology acts throughout as if kind nature had kindly placed the aggregate amount of all the Forces of Nature in his vest pocket and instituted him sole guardian thereof. True he did not achieve much in the way of discovering any one of the mysteries of Sp—, though he tried hard to make believe he did; except, insomuch as having discovered nothing himself, worth discovering, whether intentionally or not, it does not matter . . . [for]

Did anyone ever fathom to its bottom any one of the forces of nature? And can even Dr. Carpenter who goes for Spiritualism like Richard Cœur de Lion went for Saladin, by trying first his hand and sword on his nearest and dearest Colleagues, be able to help us any more [by identifying purely] mental operations—will, for instance, or faith, or rather that "third faculty of man, coordinate with sense and reason, the faculty of perceiving the Infinite" so boldly put forward by Max Müller — with a physiological, material agency? Or again, can any one of the other disciples of the half-forgotten James Mill and his Analysis of the Phenomena of Human Mind* force upon us the conviction that consciousness consists of but three elements, i.e., sensations, ideas, and train of ideas—which do, and must account for all the complex phenomena of the mind, such as judgment, abstraction, memory, belief, ratiocination and the power of motives? Or have we to accept a priori that which physiologists, still more materialistic, tell us, namely, that mind, as a subject has no existence whatever, but is simply a machine of gray matter evolving different states of consciousness, varying but in their degree of activity?

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* [London, Longmans & Green, 1878.]

But before accepting any of these theories we should feel thankful to Dr. Carpenter to finally show us what prepossession and expectancy which are given by such leading parts in the melodrama of those who are not ignorant of the fact that the ancients for long ages, previous to the Neo-Platonic school or the Hermetic philosophies, discovered, that in order that the human Voltaic battery should decompose and analyse the occult properties of nature, it required in addition to the physical a second and spiritual brain. Such a brain is either a gift of nature, in which case the person endowed with it is according to Cornelius Agrippa "a natural-born magician," or, it is acquired by a long and painful self-development. For though, the common property of all, it yet may remain in its latent state during the course of a whole human life. At all events, science ought to accord to the inner man something higher than the possession of a mere machine of gray matter, evolving different states of consciousness, which vary but in their degrees of intensity.*

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* If we have to believe Mr. J. Milnar Fothergill, M.D., Jr., Physician to the West London Hospital, "Thought" is no more than "the product of the cells of the gray matter of the brain—the result of a change of form in inorganic matter taken into the system as food, of which acids and other products of oxidation, or retrograde tissue-metamorphosis, are the waste."!!

[ON SEPARATION OF NATIONS, GESTURE LANGUAGE, SANSKRIT.]

[Fragment in H.P.B.'s handwriting in the Adyar Archives.—Compiler.]

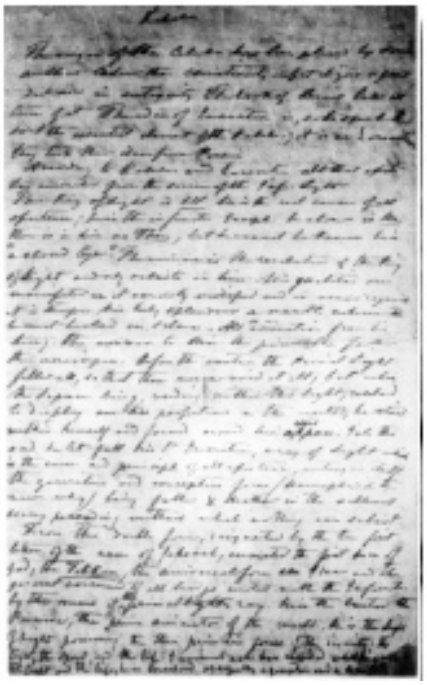
The Medes, Kelts, Slavs, Hindus, Persians, Greeks, Romans, Germans make their appearance in your history as nations and peoples separate in language and history, each with its own far remote past, its distinct traditions and customs between 2 and 4,000 years ago. They are called Aryan and Caucasian races, all said to come from one and the same stock, the early Vedic Aryans of the Oxus and what not. And yet that separation of nations, since no more than between 3 and 4,000 years is allowed for the Vedas, though the Brahmans are known to have brought them with them to India [sic.]. Thus your history thanks to philology, ethnology makes of this separation of nations a real Tower of Babel . . . plus language — as separate history, types, colours and customs for each. We say—and we have positive historical proof to that effect—that the so-called barbaric peoples "the physical and political representatives of the nascent Aryan race speaking a now extinct Aryan language" that stood before this division of nations, had a higher civilization as a root race and its sub-races than has yet been found in the geological strata. And thus though it is granted that the farthest date to which documentary record extends is but the first, the earliest glimmer, the nearest visible point of your historic period beyond which stretches back an immense and indefinite series of prehistoric ages, yet no civilization, nothing but barbaric savage men preceded for a 100,000 years the 3 or 4,000 years of comparative [word illegible] and the 2 or 3 hundred years of actual civilization.

Nay the very period when nascent human speech was preceded by gesture signs, is found preceding the Sanskrit, the most perfect as the most grand of all human languages, but by a couple of thousand years or so!

The process of induction is challenged by historical writers, lions followed by a herd of jackels of the daily press. [Here follows a crossed out sentence.]

Thus geologists carry man's first appearance into the period of post-glacial drift, in what is now called the Quaternary period. And while the former period was undeniably between 250 and 300,000 years back yet the Encyclopaedists persist in saying that it indicates an antiquity only of—"at least of tens of thousands of years." The idea is supremely absurd both from physical and ethnological as from psychological evolutionary standpoint. Taking their own figures to imagine that the host of races during the last 25,000 years should have been no better than animals, savage and uncivilized barbarians at best, and then from men of the Palaeolithic, old stone age, followed by those of the Neolithic or new stone age down to the races of the bronze and early iron ages with which commences historical antiquity in Europe, to make a clear jump to the old Babylonian and Egyptian civilizations, is rather a risked undertaking. Why not rather infer that since between the high civilizations of Greece and Rome and the Modern one—hardly 200 years old—there was the black gap of the dark and Middle Ages, the miniature scale of one of the smaller cycles, so there may have been a similar gap between the older Babylonians and Chaldeans and such high civilization as traced by every [word illegible] unbiased Orientalist in Egypt and Babylonia 10 and 15,000 years, and the preceding high civilizations of sub-races now extinct. The 20 centuries of European history are unable either to fix an age for the stone implements found in the Thames or the French Somme. Not only that the drift of glaciers and ground-ice, but also other geological changes [have] to be taken into consideration before assigning an age even to the relics of the bronze, and the artistic and polished [word illegible] of the Neolithic age, let alone the drift implements of the older stone age.

The modern reckoning of ages was never more vastly out of proportion to historical chronology than in the present case. Sixty feet deep in the borings made in the alluvium of the Nile Valley where burnt bricks and pottery were found represent at least 25,000 years, and when they dig in certain localities, 120 feet deep. If only traces of various intermediate civilizations of a lower order were hitherto found, it does not stand to reason that there were none of a higher order but only that ancient civilizations being of another order and the antiquity of monuments found being generally discarded and the relics of a more intellectual [word “being” crossed out by H.P.B.] having failed to reach us—as the relics of your modern literature, arts and sciences will fail to reach the 6th race archaeologists:—it is but natural to find, etc. Relics of social and psychological culture can hardly be found in geological strata, in layers of soil. In Italy, Germany and elsewhere remains of a long pre-Roman civilization have been found. The connection between inland seas and the Ocean has greatly changed, in many cases was entirely broken since the time of the Bronze Age. But so long as the ruined cities of Egypt, like that of Ramses will have to wait for and depend upon their identification and chronology in the Mosaic books, no age can be assigned to them. The Brugsch-Beys are numerous and their authority too little questioned and too much depended upon. All that which goes beyond the few pages of universal History now entirely in the hands of Western Christian nations becomes the mythical portion, all that is found recorded in the unauthenticated chronicles of a small tribe the origin of which your historians cannot prove, is—authenticated history.



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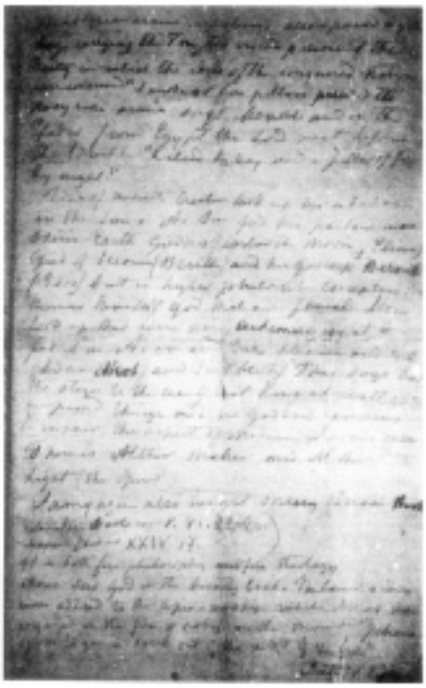

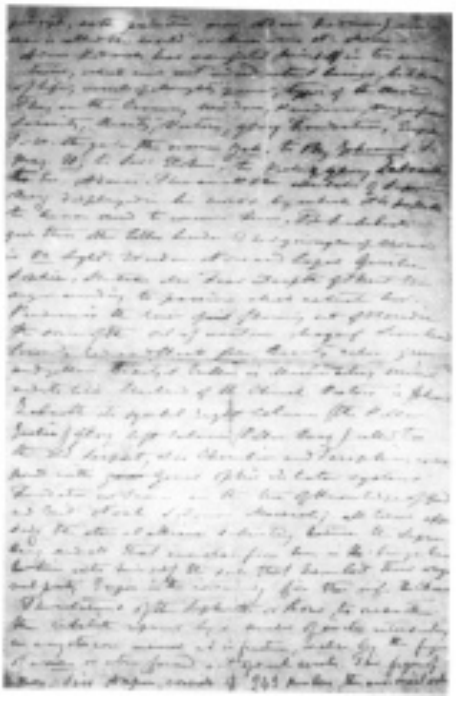

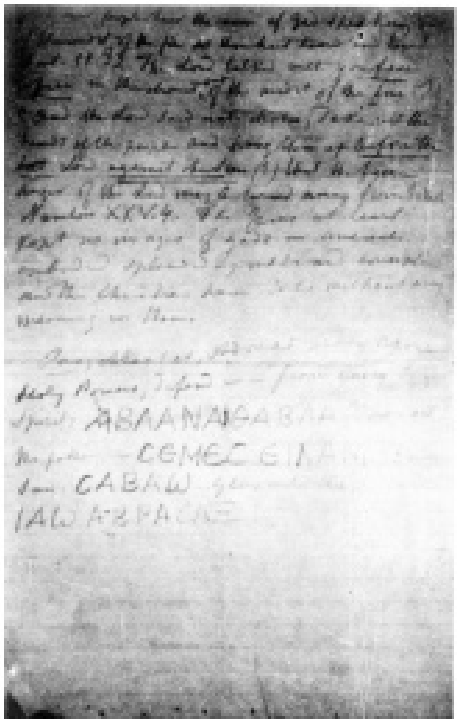

KABALA

[Transcript of a MS. in H.P.B.'s handwriting, in the Adyar Archives. Bracketed queries are to indicate that the word immediately before it is illegible in the MS. and may not be so; some blank spaces with queries in them indicate that the word or words are for the present entirely illegible.—Compiler.]

The origin of the Kabala has been placed by some authors later than Christianity —but it goes a great deal more[?] in antiquity. The book of Daniel lacks all traces of it. The idea of Emanation is, so to speak, the soul, the essential element of the Kabala; it is as Zoroastrians, they took their ideas from Persia.

According to Kabala and Zoroaster all that exists has emanated from the source of the Infinite Light.

This King of Light is all. He is the real cause of all existence; He is the infinite Ensoph. He alone is He. There is in him no Thou, but he cannot be known, he is "a closed Eye." The universe is the revelation of the King of Light and only subsists in him. His qualities are manifested in it variously modified and in various degrees, it is therefore his holy splendour, a mantle wherewith he must be clad in silence. All is an emanation from his being, the nearer to him the purer, the farther the more impure. Before the creation the Primal Light filled all, so that there was no void at all; but when the Supreme Being, residing within this light, resolved to display his perfections in the worlds; he retired within himself and formed around him a void space. Into this void he let fall his 1st Emanation, a ray of Light which is the cause and principle of all existence uniting in itself the generative and conceptive force (hermaphrodite the reason why) being father and mother in the sublimest secrecy pervading, without which nothing can subsist.

From this double form, designated by the two first letters of the name of Jehovah, emanated the first form[?] of God, the Tikkun, the universal form[?] and idea and the general container of all beings united with the Infinite by means of the primal ray. He is the Creator, the Preserver, the prime animator of the world. He is the Light of Light possessing the three primitive forces of the divinity; the light, the spirit and the life. Inasmuch as he has received what he gives, this light and the life, he is considered as equally a generative and a conceptive principle, as the primitive man Adam Kadmon, and so man is called the world “or Microcosm of the Macrocosm.” Adam Kadmon has manifested himself in ten emanations, which are not indeed actual beings, but forms[?] of life, vessels of almighty power, types of the creation. They are the Crown, Wisdom, Prudence, Magnificence, Severity, Beauty, Victory, Glory, Foundation, Empire. To Wisdom they gave the name Jah, to Prudence Jehovah, to Magnificence El; to severity, Elohim; to Victory and Glory, Zabaoth; to Empire Adonai. These are all the attributes of Supreme Being displayed in his works by which it is possible to know and to conceive Him. The Kabalists give them other titles besides. The synonym of Crown is Oa, Light-Wisdom, Nous and Logos, Gnostic Sophia. She takes also Four[?] ? ? ? Eden anger according to passions which actuate her. Prudence is the river flowing out of Paradise the source of the oil of unction. Magnificence? Severity: bad and black fire; Beauty: colour green and yellow. Beauty’s emblem is illuminating mirror and its title Husband[?] of the Church. Victory is Jehovah Zabaoth, its symbol, right column (the pillar Jochin); Glory, left column (the pillar Boaz) called too the old serpent, also Cherubim and Seraphim, correspond with ? ophis [of his?] and later systems. Foundation and Severity are the tree of knowledge of good and evil, Noah, Solomon, Messiah; all terms effecting [?] ? the eternal alliance subsisting between the Supreme Being and all that emanates from him.

— He brought ? into himself the souls that have lost their original purity. Empire is the consuming fire, the wife, the Church. The relations of the Sephiroth or Aeons, to one another the Cabalists represent by a number of circles intersecting in a mysterious manner ad infinitum, or else[?] by the figure of a man or a tree formed out of such circles. This figure of man, Sin Anpin, consists of 2 4 3 numbers, the numerical value. The Assyrian armies were always accompanied by the Magi carrying the Fire, the visible presence of the Deity in which the idols of the conquered nations were consumed "smoke or fire pillars preceded the Assyrian armies" says Movers,* and in the Exodus from Egypt the Lord went before the Israelites "a cloud by day and a pillar of fire by night."

Idea of ancient Creator took up his abode in the Sun. As Sun God his portion was Osiris. Earth Goddess ? the moon. ? ? God of Heaven (Berith) and his goddess Berouth (Isis), but in higher philosophical conception knows himself god, male and female. Moses took up this idea and euhemerizing it put it in Adam and Eve, Heaven and Earth, Adam (Ahot) and Eve (Hoh) "Thou says ? the stages to the one Great King above all gods are passed through and no goddess remains to impart the aspect of Modern ? There is Æther Matres and Æther Light (the Spirit) .

? also taught sorcery (Enoch Book ? See Deuteron., (V. VI. 22-26) [prob. chapter V is meant!]

Moses Exodus, XXIV, 17.

It's both fire philosophy and fire theology.

Moses sees God in the burning bush. The lower orders addicted to the Apis-worship. Moses was engaged in the fire worship on the Mount. "The Lord spoke to you in Horeb out of the midst of the midst of the fire." Deut., IV, 15.

"Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" Deut., IV, 33.

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* [Franz Carl Movers, (1806-1856) German Roman Catholic divine, and Orientalist.]

“The Lord talked with you face to face in the mount out of the midst of the fire” (?) “The Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord AGAINST THE SUN (?), that the fierce anger of the Lord may be turned away from Israel.” Numbers, XXV, 4. The Jews at heart kept no images of gods and? embodied splendid symbols and conceptions and the Christians have idols without any meaning to them.

Iao, Abraxas, Adonai Holy Name Holy Powers, defend from every Evil-Spirit: ΑΒΛΑΝΑΘΑΒΛΕ “Thou art my father—ϹЄΜЄϹ ЄΙΛΑΜ Sun. ϹΑΒΑѠ — Glory unto thee ΙΑѠΑΒΡΑϹΑΞ

[HERMETIC FIRE]

[Fragment in H.P.B.’s handwriting from the Adyar Archives. — Compiler.]

Paracelsus and others certainly did teach that “Fire was the last and only to be known God”; but, the subtle sense of their meaning generally escaped their critics. We need hardly say then that by “fire” they did not mean the material, visible fire, but that subtle invisible Spirit of the flame, the quintessence of all the attributes of fire which has, and ever will escape analysis and detection by “chemical processes”; though it may be sometimes experienced by the superphysical light of the spiritually trained mind. To the modern student of experimental sciences, in whose eyes even Reichenbach’s aura of “Odyle Force” is a pure hallucination, and hence remains absent from the scientific nomenclature, the above words must appear void of all sense. But for the student of psychology who knows anything of the properties of animal magnetism and—Mesmerism, the meaning will be clear.

For such a student is acquainted with the theory of the “Soul of Things”; and for him, this Hermetic, Divine “Fire” is the quintessence of life, that Spiritual and intangible Spirit which starts from, and is immediately reabsorbed into matter; the ultimate essence of every atom whether pertaining to animate or inanimate, organic or inorganic substance; the Spirit invisible to all but the eyes of another immortal Spirit . . . And here, perhaps, an illustration from the physical sciences will not be amiss.

It is a well known fact that as long as the real bearing of the mechanical theory of heat upon the phenomena of the “Voltaic” battery was imperfectly understood, the necessity for a two-celled battery for the developing of heat in the decomposition of water had not struck the physicists, and they could not produce with one cell that which they can now easily produce with two. May not the same perchance be required in biology? As the scientific man, according to their own confession stood perplexed, and unable for a long time to solve the enigma why a single cell should not decompose water, so the biologists and the psychologists (of exact science) stand helpless before certain phenomena of mind. They are unable to perceive the true bearing of that Hermetic Divine “Fire” already adverted to, upon the phenomena of the human Voltaic battery known as the brain; a “fire” which may sometimes be generated and developed on the same principle as one of its correlations—heat (as in the case of artificial mesmeric development of clairvoyance). And if increased to its utmost powers it can liberate the spirit from its fetters, and lifting high the bodiless over the earthy, allow man to see with his spiritual eyes that which he would never be able to perceive with the physical senses. Hence—the phraseology of the Hermetic philosophers and Alexandrian theurgists seems naturally obscure and meaningless to the uninitiated.

[SCATTERED FRAGMENTS]

In other words he might say that an individual who was a nursing infant at noon, on a certain day, would at 12:20 P.M. on the same day be an adult, speaking wisdom instead of his parler enfantin; for we have traces of man in the glacial period, say 250,000 years ago; and, as Professor Müller accords an antiquity of barely three thousand years to the Vedic parler enfantin, a simple arithmetic calculation gives us the above comparative results . . . .

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. . . more, than is contemplated for the present work. Nor have we the ridiculous pretension—had we even the ability required for it, which we have not—to introduce in some 2,000 pages a matter which would have to be narrowed in twenty times this number. As stated in the Introductory we can offer but rapid glimpses behind the Veil of that mysterious knowledge of the Ancients, that took countless generations of Initiated Sages, and Seers to evolute, and put into a majestic System. We shall, therefore, begin by showing what were the views upon the Cosmic Evolution and similar subjects of the Initiates of the 5th Race of our Humanity, which appeared toward the very end of the "Treta-Yuga." That portion of the Archaic period with which we are concerned, begins about that time and ends with the dawn of Kali-Yuga —the present age of the world, according to the Brahmanical calculation.

It is not with modern Science only, but also with exoteric Brahmanism or Hinduism that the Secret . . . . .

[End of the fragment.]

The knowledge of the existence of soul [is] impossible through the positive sciences. The religions as understood only assert but do not prove the existence of the soul. Because as we ordinarily understand religion, they are simply bare skeletons, the study in Theosophy supplies us with the needed proofs.

The basis of morality and virtue are weak so long as morality and the course of virtue is not shown to be the necessary means for soul development, spiritual immortality.

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The Pharisees had adopted the Ormuzd worship and detested images. They had the Avesta notions against intermarriage and could have developed their type beyond the Euphrates.

And Max Müller shows that Confucius regarded the popular gods, the spirits of the Elements and the Spirits of the departed pretty much with the same feeling as Newton did the Grecian mythological deities. “If we are not able to serve them, how can we serve the spirits?” he replied to a question how the spirits should be served. And his answer on one occasion would have but little pleased the Hindu Spiritualists, as he says “Respect the gods (Spirits) and keep them at a distance.”

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[Fragment in H.P.B.’s handwriting from the Adyar Archives. It is marked p. 4.—Compiler.]

Nevertheless we may, in one sense, take it as a compliment. They slander only those whom they envy or fear. Lest any of the fog that hangs over the public mind may have come from our own dullness in giving an account of our work, we make one final effort to present the facts so clearly that misrepresented [?] . . . . .

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[The following fragment is marked p. 10.]

. . . Calls death—our memory returns. May this not be due simply to the fact that for a few seconds we linger on the threshold of that plane wherein there is neither past nor future, but all is one PRESENT? Especially is memory strong in its early association; the explanation of it being very simple: anything that has been part of our soul—and the child is all-soul—must, as Thackery observed somewhere, be of necessity eternal.

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[Fragment is marked p. 190:]

. . . And expressed it most beautifully, Sir William Jones who was, according to Hargrave Jenning's opinion "deeply imbued with Oriental mysticism and transcendental religious views," speaking at length of the theosophic foundation of the Buddhistic Maya (Universal Illusion), gives one of the most practical and truly-felt descriptions of the conception of the Buddhists in these terms:

[End of Fragments]

[LETTER TO THE MOSCOW HERALD]

London, August 14, 1887.

[Dear Editor,]

I have no idea into whose hands this letter may fall or who will read it. But whoever he may be, he surely will be a Russian, and everyone who is truly Russian will understand that it has been written not merely for the sake of propriety, but under the weight of a sincere and heavy grief over the death that has shocked us all.

For four days I have been in a daze. For seven years I have written for the Moscow Herald and the Russian Messenger, and never had but kindness and gentle condescension for my ungrammatical Letters from India, and never will I forget it. To me the Herald as well as the Journal are indissolubly connected with the image of the deeply revered Michael Nikiforovich. These, however, are my personal feelings which are of no interest to anyone else. How much importance even in my own estimation do they have in comparison to the loss which Russia has suffered in his death! He is no Russian, and no patriot, who in these trying days does not recognize this death as an irreparable loss for our long-suffering fatherland; and that no other similar true sentinel of its national interests lives now, and possibly there will be none for a long time to come. That is why those Berlin and Austrian riff-raff rejoice and seethe with happiness—for there is no one now who can crush their lying brains under his heel.

What a misfortune seems to pursue Russia! Skobelev and I. S. Aksakov—all her most faithful servants are being taken from her; and now the greatest of patriots, the only publicist before whose name both Germany and England trembled, the defender of Russia, Michael Nikiforovich, suddenly dies! Is it a curse? It is almost as if some dark forces were weaving an invisible network around the native land, and there is no one now to cut its meshes by a mighty and truthful word. For anyone who, like myself, has long lost all hope ever to see my native land again, but who has not lost any of his warm love for it—quite to the contrary—such a one will understand how all this love was for me mirrored by, and centered in, during the last two years, in the Moscow Herald Editorials of the one who has passed away. I devoured them, and in view of the dishonest and downright mean coalition of European publicists against Russia, the only hope lay in these Editorials. And now there is no one to uncover their intrigues, and to point out so unerringly their falsehoods, as only the late Michael Nikiforovich knew how to do. Forever shut is the watchful eye which safeguarded both the honor and the interests of Russia.

Even the Englishmen are envious of Russia. I enclose an excerpt from the staid and conservative St. James Gazette, wherein the Editor defends the memory of the great patriot and wishes one like him for England.

This is what the St. James Gazette of August 3, 1887, has to say:

“Some declarations about Mr. Katkoff which appeared in the German and English press are very unfair . . . They attack him for his jingoism, (?) with which he tried to push away Germany on the West and England on the East, Of course Katkoff was a dangerous man, but only for those who seemed to be or really were the enemies of his Fatherland. The Germans might not regret the death of a man who helped to Russify the Baltic provinces. The English might feel better for the disappearance from the scene of the man, one of whose latest plans was the rousing of rebellion against them of India with the help of Ireland’s revolutionaries and Indians (Sikhs). But what of it?

We must admit that Katkoff was a true patriot, who put first, before everything else, the interests of his Fatherland (as he understood them) and does not allow any comprises to other nations to interfere with them. We know that personally he was not against England, but when England and Russia were in a fight for supremacy, he had no hesitancy to defeat and humiliate England, i.e. he did what should be done by a Russian. A few more Katkoffs would be very useful to us."*

In deep and sincere sorrow I repeat—everlasting and perpetual memory of the late Michael Nikiforovich Katkov, and may the Heavenly Powers send similar men to Russia in the future.

Helena Blavatsky.

("Radda-Bai")

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* [We are indebted to Melitza Y. Cowling for translation of the Russian quotation from the St. James Gazette.—Compiler.]

[ON MESMERISM AND HYPNOTISM]

[Brief fragment ascribed to H.P.B. and published in Annie Besant's pamphlet on Hypnotism and Mesmerism, Centenary Edition, 1847-1947. Adyar: Theos. Publ. House, 1948, 65 pp.—Compiler.]

Mesmerism and hypnotism differ completely in their method. In hypnotism the nerve-ends of the sense-organs are first fatigued and then by continuance of the fatigue are temporarily paralyzed; and the paralysis spreads inwards to the sense-center in the brain, and a state of trance results. The fatigue is brought about by the use of some mechanical means, such as a revolving mirror, a disc, an electric light, etc. A frequent repetition of this fatigue predisposes the patient to fall readily into a state of trance, and permanently weakens the sense-organs and the brain. When the Ego has left his dwelling, and the brain is thus rendered passive, it is easy for another person to impress ideas of action upon it, and the ideas will then be carried out by the patient, after coming out of trance, as though they were his own. In all such cases he is the mere passive agent of the hypnotizer.

The method of true mesmerism is entirely different. The mesmerizer throws out his own Auric Fluid . . . through the etheric double, on his patient; he may thus, in the case of sickness, regularize the irregular vibrations of the sufferer, or share with him his own life-force, thereby increasing his vitality. For nerve-atrophy there is no agent so curative as this, and the shrivelling cell may clairvoyantly be seen to swell up under the flow of the life-current.

The pranic current flows most readily from the tips of the fingers, and through the eyes; passes should be made along the nerves from center to circumference, with a sharp shake of the fingers away from the patient and the operator, at the end of the pass. The hands should be washed before and after the operation, and it should never be undertaken unless the mind is quiet and the health strong. The loss of vitality should be made good by standing in the sun, with as little clothing on as possible, breathing deeply and slowly, and retaining the breath between each inspiration and exhalation as long as is convenient, i.e., not long enough to cause any struggle or gasping. Five minutes of this should restore the pranic balance.

[BLAVATSKY LODGE MINUTES]

[The following transcription is copied from a microfilm of pages from the Blavatsky Lodge Minutes Book.—Compiler.]

At a meeting held at Maycot, June 16, 1887, a discussion arose as to the aura and magnetism of any individual. Magnetism, it was stated, is an emanation which arises from all things, the earth, animal and vegetable life; it is a physiological thing and arises from prana; which is the individual life principle. The aura is an individualization of a Universal Life Principle (Jiva) and endures with a man in spite of his periodical changes of state and planes. The aura is the origin of the feeling of sympathy and antipathy; it is a magnetic emanation of prana but in combination with manas and buddhi. In this connection it may be noted that memory is the effect of buddhi upon manas. The process of “psychologizing” is performed by will-power and is effected by and affects the aura. A discussion arose as to the distinction between will and desire. Desire has to do with a man’s success but less than will or karma. Outside the animal kingdom desire ought only to have concern with one of the higher principles. Desire is a Kamic principle, it is Typhonic, a disturbing power and is opposed to will, which latter is an emanation from the seventh and sixth principles. Desire is an energy which ought to be repressed; when repressed the energy is scattered and goes to the universal energy but is not lost. It is got rid of by the man himself when repressed, but if given effect hangs round his neck like a mill-stone in the form of Karma. After death a man exists in Kama-loka encased in the Kama-rupa or bundle of desires which restrains the higher principles from passing entirely into Devachan.

On his return thence man finds the Karma of unrepressed Desire waiting for him at the threshold. Hence the real punishment of Karma arises from the presence of desires which have to be repressed. This is done by the effort of will; which is not infinite and has a beginning and an end. But will is the manifestation of an eternal law which is appreciable only in its effects and in this place it was said that absolute will is not the same as Kosmic Will. Thus Man as the microcosmos is gifted with freewill; but is limited by the action of other free wills under the law of universal harmony which is Karma. The real function of willpower is to produce harmony between the law and man. Thus the Mahatma being without desire is outside of the sphere of action of Karma; His real condition is in harmony with nature and is Karma and its agent and hence is outside its action. His physical body is however still within its limits of action. Thus the direction of will should be towards realizing one's aspirations which are Buddhic, when the intellectual fifth principle is nearly merged in buddhi the sixth. These aspirations may be called "glimpses into the eternal." The lower consciousness mirrors aspirations unconsciously to itself and then itself aspires and is elevated if things are in accord. Such an aspiration would be a tendency towards Theosophy; this instinct if developed becomes a conscious aspiration. A distinction was drawn between obstinancy, firmness and will. Obstinacy results from an obscuration of the reason and may be compared to the two halves of the brain acting in opposition when the work is obstructed. Firmness may be said to result from equilibration of these two. Upon this firmness will is based and starts from this equilibration to work.

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[While the following fragment from the Blavatsky Lodge Minutes Book concerns a meeting on June 2, 1887, it was entered on June 23rd, 1887.—Compiler.]

At a meeting of the Blavatsky Lodge held at Maycot on Thursday, June 2, 1887, the following question was propounded through the President.

Some members of a Group would be glad to know whether by any occult means it would be possible to ameliorate the mental condition of someone who had been insane for eleven years. The supposed cause of the insanity being a shock received when in the somnambulistic state. No personal communication would be possible between the members of the group and that person. Should the mental condition be immutable, could the soul be aided to advance spiritually?

Madame Blavatsky replied that a person awakened suddenly from a somnambulistic trance and becoming afterwards insane, could only be recovered with enormous difficulty. That it was just possible that, by watching for a similar state and repeating the shock, a reversal of the current might take place. That dependent on the age of the person and the Karmic result, reincarnation might have already taken place and in that case no amelioration could be effected. That the body might merely retain its vitality linked to the soul in Devachan that a person so restored was probably not the same person. The following answer was finally sent:

“It is considered that the higher principles have left the patient and that there are no means of effecting any amelioration. The long period of uninterrupted insanity seems to suggest that the body has really been deserted.”

The meeting then adjourned.

Approved, G. K. Finch.

23rd June, 1887.

GENERAL BIBLIOGRAPHY

(WITH SLELECTED BIBLIOGRAPHICAL NOTES)

The material contained in the following pages is of necessity a selective one, and is intended to serve three purposes: (a) to give condensed information, not otherwise readily available, about the life and writings of some individuals mentioned by H.P.B. in the text, and who are practically unknown to the present-day student; (b) to give similar data about a few well-known scholars who are discussed at length by H.P.B., and whose writings she constantly quotes; and (c) to give full information regarding all works and periodicals quoted or referred to in the main text and in the Compiler’s Notes, with or without biographical data about their authors. All such works are marked with an asterisk (*) In addition to that, rather extensive biographical sketches have been included, in connection with a number of outstanding workers in the early period of the Theosophical Movement, which should be helpful in acquiring a better knowledge concerning the history of the Movement as a whole.

AEACUS (Greek Myth.) A lesser god renowned for justice and piety. He was a son of Zeus and Aegina, a daughter of the river Asopus. As king of Aegina, he ruled the Myrmidons who were created out of ants by Zeus. When. drought desolated Greece, his intercession obtained rain from Zeus.

ALLEN, GRANT, (pseud.) Charles Grant Blairfinde. (1848-1899). Vide, BCW Vol. X, p. 411, for biographical sketch.

AMÉLINEAU, M. E. (1850-1915) “Essai sur le gnosticisme égyptien, ses développements et son Origine égyptienne,” in Annales du Musée Guimet, Vol. XIV, Paris, 1887. See part 3, pp. 166.322 on the system of Valentinus, and on the Pistis Sophia.

—Notice sur le Papyrus gnostique Bruce, Texte et Traduction, in Notices et Extraits des Manuscripts de la Bibliotheque Nationale et Autres Bibliothéque, xxix, pt. 1, pp. 65-305. Paris, 1891.

—Les Traits gnostiques d’Oxford; Étude critique; in Revue de l’Histoire des Religions, xxi, No. 2, pp. 178-260, Paris, 1890.

—Pistis Sophia, Ouvrage gnostique de Valentin, traduit du copte en, francias avec une Introduction. xxxii, 204 pp., Paris, 1895. Amélineau seeks to find the origin of P.S. in Egypt, and ascribes Valentinus as its author and thinks the MS. was copied in the 9th or 10th century, an opinion not shared by others.

AMMIANUS (b. 325-or 330 at Antioch, d. 395?) A Roman historian of Greek ancestry and noble birth. Served under Ursicinus, governor of Nisibis, traveled twice to the East, and narrowly escaped death at Amid (Diarbekr). He accompanied the Emperor Julian in his campaigns against the Persians. Later he settled at Rome, and at an advanced age wrote the history of the Roman empire during the years 96 A.D. to 378 A.D., which constituted an adjunct to the Histories oj Tacitus. Of his Rerum Gestarum Libri xxxi, in 31 books, only 18 survive, covering the years 353 through 378 A.D. His writings are considered very reliable by scholars. Philosophically Ammianus exhibited a tendency towards Neoplatonism, and showed open mindedness, and unprejudiced competence. The earliest edition of the Rerum Gestarum Libri is that of Sabinus, 1474; with notes by Wagner-Erturdt, 1808; by Gardhausen, 1874-75; English translation by P. Holland, London, 1609; and by Charles Duke Younge, (Bohn’s Classical Library) London, 1862.

ANAXAGORAS. Greek philosopher, b. circa 500 B.C. at Clazomenae. He disposed of all his property as a hindrance to his search for knowledge. He studied under Anaximenes of Miletus, and later settled at Athens. His disciples were Socrates, Euripedes, Archelaus, and others of repute. As an Astronomer, he was the first to openly explain the planetary movements, eclipses, etc. His theory of Chaos . . . "nothing comes from nothing", and "atoms as the essence of all" . . . originating from universal intelligence or Nous, foreshadowed much of present day philosophy. He stated that stars were of the same material as the earth, that the sun was a glowing mass, and the moon was a dark uninhabitable body which reflected the sun. "The real existence of things perceived by the senses, can never be proved." He died at age 72 at Lampsacus. An edition of his collected fragments has been published by E. Schauhach, Leipsig, 1827; by W. Schorn, Bonn, 1829.

ARCHYTUS (ca. 428.347 B.C.). Greek philosopher, mathematician and statesman of Tarentum who belonged to the Pythagorean school and was an intimate friend of Plato. Elected seven times commander of the army. Tradition says he was drowned on a voyage across the Adriatic, and was buried at Matinum in Apulia. He is described as the eighth leader of the Pythagorean school, and as a pupil of Philolaus. Fragments of his ethical and metaphysical writings are quoted by Stobaeus, Simplicius and others. He is said to have solved the problem of the doubling of the cube, to have invented the methods of analytical geometry, to have been the first to apply the principles of mathematics to mechanics, and to have constructed various machines, such as the wooden flying dove. The study of acoustics and music were also advanced by his investigations.

ARGYLL, GEORGE JOHN DOUGLAS CAMPBELL, EIGHTH DUKE OF (1823-1900). Scottish politician and writer prominent on the Liberal side of Parliamentary politics. Eloquent speaker in the House of Lords and postmaster-general, 1855. Secretary of State for India under Gladstone, 1868. In spite of later political disagreement, his personal relations with Gladstone, based on common intellectual interests, remained unchanged. His chief preoccupation was the reconciliation of the dogma of Christianity with advancing scientific progress. Among his works which had a considerable influence on Victorian thought may be mentioned: *The Reign of Law, 1866; PrimeVal Man, 1869; The Unity of Nature, 1884.

ARNALD DE VILLA NOVA (ca. 1235-1313). Also known as Arnaldus Villanovanus and Arnaud de Villeneuve. Alchemist, astrologer and physician, most likely of Spanish origin; profound student of chemistry, medicine, physics and Arabian philosophy. After baying lived at the court of Aragon, he went to Paris, where he gained considerable reputation, but incurred the enmity of the clergy and was forced to flee, finally finding an asylum in Sicily. In 1313, be was summoned to Avignon by Pope Clement V who was ill, but died on the voyage. A number of alehemical writings are ascribed to him, such as Novum Lumen, Flos Florum, Speculum Alchimiae and Rosarius philosophorurn. Collected editions of them were published at Lyon in 1504 and 1532 (with a biography of Symphorianus Campegus), at Basel in 1585, at Frankfort in 1603, and at Lyon in 1686. A medical work, the Breviarum Practicae is also ascribed to him. Consult E. Lalande, Arnaud de Villeneuve, sa vie et ses oeuvres, 1896.

ASKEW, DR. ANTHONY (1722-1774). Classical scholar, educated at Cambridge. Studied medicine at Leyden one year, remained three more abroad traveling and buying books before commencing practice at Cambridge in 1750. Had accumulated many valuable MSS. and books numbering over 7000 which were eagerly bought on his passing. MS. No. 5114,* Piste Sophia Coptice was purchased by the British Museum in 1785. C. G. Woide (1725.1790) librarian at the Museum, began serious studies on the MS.

BALDWIN, JOHN DENISON (1809-1883). Pre-Historic Nations, or inquiries concerning some of the great peoples and civilizations of antiquity, and their probable relation to a still older civilization of the Ethiopians or Cushites of Arabia. London, 1869.

BARTHÉLEMY SAINT-HILAIRE, JULES. French philosopher and statesman. Born in Paris August 19, 1805 and died November 24, 1895. Journalist in his early years, he opposed the reactionary policy of the King in Le Globe. After the revolution of 1830, he contributed to various French journals, but in 1833 turned to ancient philosophy and produced a translation of Aristotle which occupied him between 1837 and 1892. He held the chair of ancient philosophy at the college de France from 1838 on, and became a member of the Academy of Moral and Political Science, 1839. Appointed senator for life in 1875, he was minister of foreign affairs in the cabinet of Jules Ferry. He combined political interests with a great deal of scholarly research and writing. In addition to his monumental work on Aristotle (35 volumes), he wrote: Des Védas (1854); Le Bouddha et sa Religion (1860); Du Bouddhisme (1855); Mahomet et le Coran (1865).

BAYLE, PIERRE. French critic, and embattled Protestant philosopher. Born November 18, 1647 at Carlat, son of Jean Pastor, and Jennes de Brugnieres. He was educated at the universities of Puylaurens and Toulouse, briefly tried Catholicism. At Geneva, theology courses developed discussion and thus his penchant toward scepticism. He was preceptor in several homes in Paris, before becoming Professor of Philosophy at Sedan, remaining till October 1681, then filling the same post at Rotterdam until 1693. While at Sedan, he had started his letter on the comet of 1680, which was published anonymously in 1682, also (anonymously) his criticism of Maimbourg's Calvinism, which author had been burned by the inquisition. Bayle's notoriety became considerable. In 1684, he published a few curious pieces on M. Descartes' philosophy, and founded the periodical News of the Republic of Letters. Deprived of his post in 1693, he labored 14 hours a day for 4 years on his magnum opus, Dictionnaire Critique et Historique, which first appeared in two folio volumes, 1695-96, and was promptly banned in France. A new edition appeared in Holland twice the original size, with the author promising to modify certain ideas, but little changes were made, and it was placed on the Pope's Index. Editions of 1702, 1713, 1720, and 1730 appeared with Bayle's supplements. An early English edition was the 10 volume folio of 1735-41, with the last volume as an Index. This work was the forerunner of all biographical dictionaries, and is unique in that the author gave free reign to his opinions throughout. In personal habits Bayle was remarkable for his simplicity, and in character irreproachable. He died December 23, 1706.

BIRCH, SAMUEL (b. November 3, 1813—d. December 27, 1885). English Egyptologist and antiquary, son of the rector of St. Mary Woolnoth, London. Showed interest in obscure subjects at an early age. Briefly at record office, appointed to antiquities dept. British Museum 1836 on account of Chinese proficiency. Later head of Egyptian and Assyrian sections, being for many years the museum S sole Egyptian scholar. He compiled an hieroglyphic grammar and dictionary, histories, studies, and translations numbering over 40 publications; in these subjects, the most popular being his translation of The Harris Papyrus of Rameses III Era. In addition, he wrote on the philology of Chinese and Cypriote. A biography of him was written by Walter De Gray Birch, (b. 1842-d. 19??) which includes a comprehensive bibliography, published at London, 1886.

*BOOK OF THE WISDOM OF SOLOMON. One of the so-called Apocrypha of the Old Testament. An essay on Wisdom as divine agent in the creation and government of the world. Emanated most likely from intellectual circles of the Jewish Diaspora in Alexandria, and is not earlier than about 150 B.C. It exhibits Platonic and Pythagorean tendencies. Included in R. H. Charles' Apocrypha and Pseudepigrapha of the Old Testament, Oxford, 1963-64, Vol. I. See also: The Jewish Encyclopaedia, Vol. II, p. 4.46 ft. for extensive review of works and commentaries: (Funk & Wagnall, London and N.Y.C., 1890.)

BOULEY, HENRI-MARIE. Veterinarian, born in Paris, May 17, 1814. He entered Alfort school October 1832, became Chief of the school's clinic, 1837, Assistant Prof. of Pathology, 1839, and assumed the school's leadership, in 1845, thereafter becoming inspector General of Veterinary schools from 1864 onward. He administered several missions to investigate bovine pests in England and elsewhere 1865.1867, and was elected to the Academy of Sciences in 1868; replaced Claude Bernard in the Chair of Comparative Pathology of the Museum, 1879. He also was instrumental in obtaining legislation towards strict sanitary regulations in France. He wrote an almost infinite number of papers on every aspect of animal health and disease, and was the author of: Lecons de pat hologie cornparée, (au Muséum) Paris, 1882-1883; 2 Vols. son Traitée de l'organisation du pied du cheval, Paris, 2 Vols., 1851. He also collaborated on several dictionaries, periodicals, and treatises. He died November 30th, 1885.

BRUCE, JAMES (1730-1794). Scottish explorer of Africa, born at Kinnard House, Sterlingshire, December 14th. Educated at Harrow and Edinburgh Universities, his wife dying in 1754 after nine months of marriage. Curiosity about oriental MSS. studied at the Escurial in Spain, determined his future Arabic studies. In 1763 he was Council at Algiers commissioned to study antiquities in the area. In 1765 while journeying to various sites, he was shipwrecked, swam ashore, and continued to explore in the Middle East making careful drawings as he went. During this period, he gained enough knowledge of medicine to pass as a physician in these countries. In 1768 he began the quest for the source of the Nile, and reached Abyssinia in 1770, where he was well accepted, a rarity for foreigners. It was during this period of over two years when on good terms with negus Tekla Haimanot II, Ras Micheal the ruler of Abyssinia, and his wife Ozoro Esther, and the people of the country in general, that Bruce obtained many valuable manuscripts, including the Book of Enoch, portions of the Pistis Sophia, and others of major import, now deposited at the Bodleian Library. After difficult travels, he reached Cairo in 1773 and London in 1774, where his accounts of his explorations were received with incredulity. His major work is:

—Travels to discover the Source of the Nile, London, 1805, 5 Vols., again 1813, (8 Vols., with a biography by Alexander Murray, pub. at Edinburgh) , He died 27th, April, 1794.

BRUGSCH-BEY, HEINRICH KARL (1827.1894). Vide, BCW Vol. XI, p. 568.

BUNSEN, CHRISTIAN CHARLES JOSIAH, BARON von. Egypt's place in Universal History, tr. by C. H. Cottrell from German, with additions by Samuel Birch, 5 Vols. London, 1848-1867. Vide, BCW Vol. X, p. 415.

CAMBRY, JACQUES DE (1749-1807). "Polygraphe", or a writer on many subjects, H.P.B. refers to his Monurnens Celtiques, ou recherches sur le culte des Pierres, Paris, 1805.

CARPENTER, WILLIAM BENJAMIN. Naturalist. He was the eldest son of Dr. Lant Carpenter. He was born at Exeter on 29 October, 1813. His father removed to Bristol in 1817. Young Carpenter received his early education there in his father's notable school, and acquired both exact classical and scientific knowledge. He passed some time in the West Indies as companion to Mr. Estlin. After preliminary work at Bristol Medical School, Carpenter entered University College, London in 1833, as a medical student. After obtaining the Surgeons' and Apothecaries' diplomas in 1835 he went to the Edinburgh Medical School and commenced researches on physiology. He wrote papers which showed a marked tendency to seek large generalizations and to bring all the natural sciences to the elucidation of vital functions. His Principles of General and Comparative Physiology, published in 1839 was the first English book which contained adequate conceptions of a science of biology. He found the anxieties of general medical practice too great for his keen susceptibilities, and undertook further literary work, including a useful and comprehensive Popular Cyclopedia of Science, 1843. In 1844, be moved to London. In 1856, on appointment as registrar of the University of London till his resignation in 1879, when he received the distinction of a C.B., he was appointed a crown member of the senate on the next vacancy and continued an active member till his death, which occurred on 19 November, 1885.

In 1862 the Ray Society published his Introduction to the Study of the Foraminifera. Some of Carpenter's most important zoological contributions related to the questions of the animal nature of Eozoon Canadense as found in masses in the Laurentian rocks of Canada. He contributed numerous papers on this subject to the Royal Society, the Canadian, Naturalist (ii. 1865), the Intellectual Observer (viii, 1865), Philosophical Magazine (1865), Geological Society's Quarterly Journal, &c. For some years before his death he had been collecting materials for a monograph on Fozoon, which he did not complete. Another favorite subject of his research was the structure, embryology, and past history of the feather-stars and crinoids in which he demonstrated important facts of structure and physiology, which were long controverted. His chief paper was "On the Structure, Physiology, and Development of Antedon rosaceus" (Philosophical Transactions, 1866, pp. 671.756). Among his services to zoology, and in a lesser degree to botany, may be reckoned his work on The Microscope and its Revelations, 1856, which reached a sixth edition in 1881.

His zoological and botanical and other contributions to the Cyclopedia of Science were afterwards published in separate volumes in Bohn,’s ‘Scientific Library’. The Comparative Physiology of his early Physiology was published separately as an enlarged fourth edition in 1854.

In addition to his principal book, Carpenter’s contributions to physiology were chiefly to the mental and physical aspects of the science. His early papers were followed by others: “On the Mutual Relations of the Vital and Physical Force to Physiology” (Quarterly Journal of Science i. 1864). His view on the relation of mind and brain were acute and in advance of his time.

Carpenter’s deep-sea explorations led him into an extensive field of marine physics. He developed the doctrine of a general oceanic circulation due largely to heat, cold, and evaporation, which had been previously little suspected.

Carpenter’s incessant industry enabled him to take part in many public movements with effect. In 1849, he gained a prize for an essay On the Use and Abuse of ‘Alcoholic Liquors’ (1850), and he wrote further On the Physiology of Temperance and Total Abstinence (1853). He regarded miracles not as violations of natural order, but as manifestations of a higher order. His acceptance of Darwin’s views of evolution was somewhat limited and reserved. He believed that natural selection leaves untouched the evidence of design in creation. In philosophy he especially clung to the reality of an independent will beyond automatism.

CASSIANUS, JOANNES FREMITA, (or Joannes Massiliensis). Born Circa 360, probably in Provence. At Monastery in Bethlehem during early life with Germanus with whom he visited Egypt and dwelt among ascetics for many years. Deaconized at Constantinople in 403 by John Chrysostom, founded a convent and abbey at Marseilles after 410. Celebrated there on July 25th annually. Writings show orthodoxy and simple directness. At the request of Castor, Bishop of Apt, he wrote De Institutione Coenbiorurn on the monastic life. His Collationes Patrurn is a series of Dialogs with Egyptian holy men on the avoidance of wrong action and demons. See: Opera Omnia Corn Cornrnentariis, In, Patrologie Latina, series Latina, Vol. 49, 50. Paris, 1846.

CLARKE, HYDE (1815-1895). Contributor to Long's Geography of Eng. gland and Wales (statistical information).

Born London 1815, employed in diplomatic affairs, and was engaged in the Spanish and Portuguese wars of succession. Engineer for the improvement of Morecambe Bay, 1836. Reported on the telegraph system of India 1849, and was honorary agent for Darjeeling, and cotton councillor in Turkey. He was active in settlements and railway plans for India, and in 1868 founded the Council of Foreign Bondholders. His interests being wide, he was active in the Anthropological Institute, and other learned societies, and was vice president of the Royal Historical Society. His authorship of 20 works includes:

—A Grammar of the English Tongue, London, 1853.
—New Dictionary of the English Language, London, 1853, again '64, etc.
—A Short Handbook of the Comparative Philology of 15 Tongues, London, 1858.
—Memoire on the Comparative Grammar of Egyptian, Coptic, & Ude, London, 1873.
—Serpent and Siva Worship and Mythology in Central America, Africa, and Asia, London, 1876.
—Atlantis, London, 1885.
—The Picts, London, 1886.

COMPTE, ISADORE AUGUSTE MARIE FRANCOIS XAVIER (1798-1857). Catechism positiviste, etc., etc. Paris, 1852, translated by Richard Congreve as, Catechism of Positive Religion, London, 1858, 3rd ed., 1891.

CONWAY, MONCURE DANIEL (1832-1907). The Sacred Anthology. A book of ethnical (ethnic) scriptures. Collected and edited by M.D.C. London, 1874. 26 other titles by this author.

CREUZER, GEORG FRIEDRICH. German philologist and archaeologist. Born at Marburg, March 10, 1771; died at Heidelberg, February 16, 1858. Prof. of Philology and Ancient History at Heidelberg for nearly 45 years. His first and most famous work was his Symbolik aud Mythologie der alten Völker, besonders der Griechen (1810-1812), in which he maintained that Homer and Hesiod drew upon Eastern sources for their mythology, which was an ancient revelation that had come down through the Pelasgians. J. D. Guignaut's Religions de l'antiquite (Paris, 1825-39, in 10 Vols.) is an annotated and expanded translation of Creuzer's Symbolik.

CUNNINGHAM, ALEXANDER (1814-1893). Director, Archeological Survey of India, Reports. 12 Vols., Simla aud Calcutta, 1871-80; Vide, BCW V, p. 372.

DARMESTETER, JAMES (1849.1894). See BCW Vol. IV, p. 641.

DELBOEUF, JOSEF REMY LEOPOLD (1831-1896). "Logique algorithmigue, Essai sur un Systèm de sigues appliqué à la logique, avec une Introduction ou sant traitées les questions générales relatives à l'emploi des notations dans les sciences". (Revue Philosophique) Liége, Coulommiers, 1877. Questiones de philosophie et de science, etc., etc., (Revue Philosophique) Paris, Liége, 1883. The latter article is the one referred to by H.P.B. in "Babel of Modern Thought" [cf. p. 83 ff. in this vol.]. Delboeuf's writings begin in 1858, and concern themselves with the same general themes.

DE PALM, JOSEPH HENRY LOUIS, BARON (1809-1876). Austrian nobleman. The subject of the first legal cremation in America, December, 1876. Over 7000 journals carried articles commenting upon the unprecedented event. See: The Theosophist, Vol. I, p. 187, April, 1880. [The percentage of those requesting this method of interment as of 1980 is over half in the United States].

DE WINDT, HARRY. A Ride to India across Persia and Baluchistan . . . With Illustrations etc., 340 pp. London, Chapman & Hall, 1891.

DIDRON, ADOLPHE NAPOLEON. Archeologist, born at Hautvillers (Marne) March 13, 1806. Educated at the seminaries of Meaux aud Reims, and then in law and medicine at Paris. Following a trip to Normandy with Victor Hugo in 1830, he turned to archeology. In 1835 he was named secretary of the committee of arts and monuments formed by Guizot.

In 1844 he founded Annales archeologiques which he directed until 1867. At Paris in 1849 he began the manufacture of stained glass windows, used in churches throughout France; later a bronze foundry as well. He was the author of several works dealing with these subjects, aud left considerable treatises on archeology which at the time of his passing were unpublished. Archeology in England, 1857; Paganism in Christian Art, 1853; Iconography of the Opera, 1864. He died November 13, 1867.

DONDUKOV-KORSAKOV, PRINCE ALEXANDER MIHAYLOVICH (1820-1893). Vide, BCW Vol. VI, p. 432.

DILLMAN, CHRISTIAN FRIEDRICH AUGUST (1823-1894). German Orientalist aud biblical scholar, born at Tübingen, April 24th. For a short time was pastor at Gersheim, then devoted himself to the study of Ethiopic MSS. in the libraries of Paris, London, and Oxford, causing a revival of Ethiopic study in the 19th century. In 1847 and 1848 prepared catalogs for the British Museum, and Bodleian Library. Appointed Professor Extraordinarius at Tübingen, 1853, Professor of Philosophy at Kiel, 1854, of Theology at Giessen, 1864, and at Berlin in 1869. In 1851 he published a translation of the Book of Enoch, and completed a translation of the Ethiopic bible (Octateuchus Aethiopicus) 1853-55. There followed a long series of theological studies based upon these early manuscripts, the last appearing in 1895, shortly following his death on the 4th of July, 1894.

DRAPER, JOHN WILLIAM (1811.1882). History of the Conflict of Religion and Science. New York, Appleton Co., 1874, xxii, 373 pp.; 3rd ed., 1875, etc. Vide, BCW Vol. III, p. 502; Vol. VI, p. 432.

DULAURIER, JEAN PAUL LOUIS FRANÇOIS ÉDUARDE LEUGE. Histoire, Dogmes, traditions et liturgie de Église armenienne orientale, 2nd edition revised and corrected, Paris, 1857. Recherches sur la chronologie arménienue technique et historique; ouvrage format les prolegoménes de la Bibliothéque historique armeniénne; Chronolgie technique, Paris, 1859. See also his article in Le Moniteur, September 27, 1838; and, Journal Asiatique 4th series, volume 11, June, pp. 534-48, ‘Notice sur le Manuscript coptethébain, instituté La Fidele Sagesse; et sur Ia Publication projetée du Texte et de la Traduction francaise de ce Manuscript.’ On p. 542 Dulaurier states that he had completed his translation of the Pistis Sophia. However, it was never printed.

JOHN W. KEELY
1837-1898
J.W. Keely in his study. On his left is the globe motor and in the background is the combined disintegrator. (See overleaf for chart of Harmonic Evolutions).

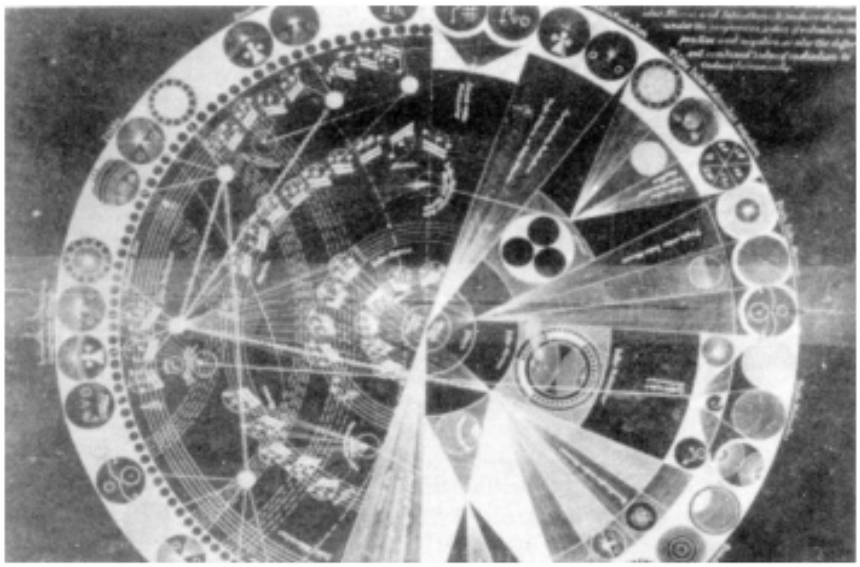

Chart of Harmonic Evolutions

EGINHARDUS (b. circa 770, died 840). His original name being Einhard, also known as Einhartus, Ainhardus, or Heinhardus in early manuscripts. Son of nobility, born near the river Main, educated at the monastary of Fulda, and being precocious was transferred to the palace of Charlemagne in 796. One of a group of scholars around Charlemagne, entrusted with public buildings. Obtained the signature of Pope Leo III regarding land divisions, and retained his position on the accession of Louis in 814. Tutor for Lothair I, who later showed him favor, as emperor. Married Emma, sister of Bernharius, Bishop of Worms, which marriage was later the basis of a romantic fairy tale popular in mediaeval literature. In 815 he was bestowed the domains of Michelstadt aud Mulenheim in the Oldenwald. He is mentioned in several documents as Abbot of eight monastaries in the region. Made peace overtures between Louis 1st's family after the Emperor's second marriage. Retired at Mulinheim (later Silgenstadt) 830, and died 14 March, 840. He was a man of very short stature, knew Latin and Greek, and was an intimate of Alcuin. His most well known work is Vita Karoli Magni, which had a prologue added by Walafrid Strabo, and is the best account we have of the life of Charlemagne, containing much intimate information only possible by one closely trusted. First published at Cologne, 1521. English translations by W. Glaister, London, 1877; German translation by Otto Abel, Leipzig, 1893.

ENNEMOSER, JOSEPH (1787-1854). History of Magic, Bohn's Library, London, 1854. Vide, BCW, Vol. V. p. 373.

FOUCHER, PAUL. Born at Tours April 4, 1704 to a family in the silk industry. After education by the Jesuits, he turned to poetry briefly before rejecting his father's business in favor of the study of ancient languages at the Sorbonne, thus cutting off his inheritance. He then became tutor for the Duchess of Tremolle. Admitted to l'Academie des inscriptions 1753, he wrote Traite historique d ela religion des Perses, in volumes 25, 27, 29, 31, and 39 of Memoires of the Academy. In this treatise he discusses the origins of the Zoroastrian religion, and its comparisons with that of the Hebrew, Pythagorean, Platonic, and Gnostic systems; refutes Thomas Hyde's De religione Persarum, concerning the purity of the basis of Magianism.

FREPPEL, CHARLES EMILE. French bishop and politician, born at Oberehenheim, Alsace, June 1, 1827; died at Angers, December 12, 1891. Consecrated Bishop at Angers, 1870. Elected, 1880, deputy for Brest.

Being the only priest in the Chamber of Deputies, he became the chief parliamentary champion of the Church, voting of course with the Royalist and Catholic party. Among his many scholarly works is the one entitled *Les Apologistes chrétiens au second siécle (1860, 2 Vols.).

FRESNEL, FULGENCE. French Orientalist born at Mathieu April 15, 1795. His youth was devoted to scientific pursuits, translating Berzelius aud later translating Tieck from German, in 1821. At Maronites College, Rome, he studied Arabic before going to Egypt in 1831. There he studied with the Mullas, aud became consular agent at Djeddah in 1837, becoming proficient in the chikili aud makhri dialects aud with Arabic to an extent that he was consulted by the sheiks. He was the first to translate Himyarite inscriptions, aud wrote of a variety of topics including pine-Islamic history. Returning to Europe, he was placed in charge of the expedition to Mesopotamia in 1851 in company with Felix Thomas aud Jules Oppert. Recalled in
1854, Fresnel elected to remain. He died at Bagdad, November 30, 1855. His writings on the ex'pedition are contained in M. Oppert's work, Expedition en Mesopotamie, 2 Vols., 1858, 1863. A few of Finesnel's more important works; Hoa-tchou-onan ou le Livre rnysterieux, Paris, 1822; Poesies du desert de Schanfara, Paris 1834; Recherches sur les inscriptions himyariques, dans Journal asiatique, Paris 1845; Memoire de M. Fresnel, consul de France d Djeddah, sur les caravanes du Wadog, dans Annales des Voyages, (no date). Fresuel was an accomplished linguist aud his abilities in Arabic were considered extraordinary.

FRST, JULIUS. German Orientalist, born of Jewish parents at Zerkowo in Posen, May 12, 1805; died at Leipzig, February 9, 1872. Professor of Aramaic at Leipzig aud author of several scholarly treatises, among them the Hebriiisches und Chaldijisehes Handweirterbuch itber das Alte Testament (Leipzig, 1851-61, 2 Vols., Engl. transl. by S. Davidson, London, 1867, 1871).

GASPARIN, AGENOR, COMPTE DE. Born in Orange, July 12, 1810. First cabinet chief (1836) under his father Count Adrien, who was Minister of the Interior. Named magistrate reporter for the state council, 1837. In 1842, Bastia named him envoy to the Chamber of Deputies where he displayed considerable eloquence. He journeyed to the Orient in 1847, protesting against Fevinier's revolution from Cairo, aud then changing from political interests to the defense of Protestantism, which occupied the remainder of his years. Christianism aud Paganism, was published in Geneva, 2 Vols., 1846.

This began a long series of similar works which included treatises on moral behavior, family life, etc. He was a vehement pacifist, aud made exertions against the Franco-Prussian war, which due to his proximity to the border (Leman, since 1849) hastened his demise, on May 14th, 1871. His last published work was France, 2 Vols., Paris, 1872.

GINSBURG, CHRISTIAN DAVID. Born December 25, 1831. Educated in his native city at Rabbinic College. With special attention to the Megilloth, he translated the Song of Songs with a commentary in London, 1857. This was followed by a translation of Ecelesiastes (Coheleth) 1861; The Karaites, Their History and Literature, 1862; The Essenes, 1864; The Kabbalah, 1865. In 1867 he edited The Massoreth-Ha-Massoreth of Elias Levita; The Moabite Stone, (tin.) 1870. In that year he was appointed to the committee for the revision of the English version of the Old Testament. His life work culminated in the publication of the Massorab in 3 volumes, 1880-1886. To obtain materials for it, he scoured the libraries aud monasteries of Europe aud the Middle East to discover many obscure manuscripts, over a period of 25 years. He next published Leviticus with Commentary, 1885; The Masoretico-Critical Edition of the hebrew Bible, 1894; Facsimiles of Manuscripts of the Hebrew Bible, 1897-1898; The Text of the Hebrew Bible in Abbreviations, 1903; and, “On the Relationship of The So Called Codex Babylonaicus of A.D. 916 to the Eastern Reseension of the Hebrew Text,” 1899, for private circulation. He contributed many articles to Smith’s Dictionary of Christian Biography, Kitto’s Encyclopedia, and, in the Encyclopaedia Britannica 11th edition a valuable article on the Kabbalab. It is possible he used the pen name “Nurho de Manhar” for a translation of the Zohar that appeared serially in E. T. Hargrove’s periodical The Word. The manuscript used differs from both the Mautua & Cremona MSS. of the Zohar, aud halts abruptly on the death of Ginsburg, March 7, 1914. Style aud references to supporting materials, British grammar, typos caused by a remote location of an author unable to proof copy, aud A. E. Waite’s listing of a “Nurho de Manhar” joining the Golden Dawn in 1888, indicate that Ginsburg may have lead two lives.

A reprint of the Zohar by Nurho de Manhar, with commentaries from The Secret Doctrine appended, has been compiled aud published by Wizards Bookshelf, San Diego, 1978; revised, 1980.

GLANVILL, JOSEPH (1636.1680). Sadducismus Triumphatus, etc., London, 1681. Vide, BCW Vol. V, p. 374.

HESYCHIUS OF MILETUS. Greek chronicler aud biographer, surnamed Illustratius, son of an advocate; flourished at Constantinople in the 5th century A.D. during the reign of Justinian. Author of a Compendium of Universal History in six books, of which only a fragment of the sixth has been preserved; a Biographical Dictionary of Learned Men, fragments of which are in Photius aud Suidas; aud a History of the Reign of Justin h (518-527) aud the early years of Justinian, completely lost.

HIGGINS, GODFREY A. (1773-1833). Anacalypsis, an Attempt to Draw Aside the Veil of the Saitie Isis, etc. 2 Vols. Lougmans Co., London, 1836. Limited to 200 copies. Reprinted 1867, 1925, 1965.

HUGHES, A. W. The Country of Baluehistan; Its Geography, Topography, Ethnology and History, etc., etc. Illustrated with Map, London, 1877.

IAMBLICHUS (255-333 A.D.) - Vide, BCW Vol. XII, p. 751.

INMAN, THOMAS (1830-1876). Ancient Faiths Embodied in Ancient Names. 2 Vols., London, 1868-69. Vide, BCW Vol. XI, p. 579.

JNNADEVA (1275.1296). Truly one of India’s noblest Yogis. His poetic commentary on the Bhagavad Gltd. Jmiueshwari, was called by H.P.B. a “superb mystic treatise”. In her notes on the Voice of the Silence she quotes parts of it. See Judneshwari, tins, by R. K. Bbagwat, Madras, Samata Books, 1954; Jmineshvari, translated from the Marathi by V. G. Pradan, Boston, Allen & Unwin, 1967; also, The Philosophy of Jminadeva by B. P. Bahirat, Bombay, Popular Book Depot, 1956. This contains a translation of one of Juanadeva’s original works, Amritanubhava.

KATKOV, MIKAIL NIKIPHROVITCH (1820-1887). Publisher. See: From the Caves and Jungles of Hindustan, by II. P. Blavatsky, edited by Boris de Zirkoft, T.P.H., Wheaton, 1975; p. 670, 672 aud index.

KEELY, JOHN ERNST WORRELL. Born 1837. Philadelphia inventor possessing peculiar mental aud psychic capacities, who invented a wide variety of devices said to be based on an undiscovered force in nature, related to the harmonics of etheric laya centers. He was first able to demonstrate a machine in 1872, and, unaware of the full implications of his work, formed the “Keely Motor Company” aud issued stock in 1874 in pursuit of commercial success.

His first machines were of megalithic proportions, one weighing 22 tons. Most were implemented by the Atlantic Works, aud the Delaware Iron Works, of Philadelphia, aud were scrapped in turn as they were superceded by smaller more sophisticated models. His Generator of 1878 weighed 3 tons, measured 3 x 5 feet, aud had small spherical chambers, five stand tubes of various sizes, aud used but one quart of water to produce 54,000 pounds per square inch pressure. No heat, electricity, or chemicals were used. It was started by moving a four-way valve, there being no other moving parts. Output remained constant regardless of work effected. Unscrupulous stock speculators caused Keely great difficulties, aud Keely himself saw little of the proceeds. Mr. 0. M. Babcock issued in response to countless inquiries, a pamphlet of 32 pages explaining the vicissitudes of the Keely Motor Co. It measures 4” x 6”, aud carries on the front cover Exposition of the Keel y Motor, financial, mechanical, philosophical, historical, aetnal, prospective; Philadelphia, June 1881. On the back cover: The Doom of Steam, Or, the Coming Force, etc., etc. 25. It is now extremely scarce. It was at this time that stockholders obtained court orders against Keely, aud he destroyed many of his machines aud drawings, in fear of confiscation. Later, based on two new inventions, the Vapor Gun, aud the Automatic Water Lift, capital stock was increased from 20,000 to 100,000 shares. The latter invention implemented the raising of water to any height without the application of extraneous power. Of the 80,000 new shares, not 5,000 reached Keely, aud these were used for his necessities. Through manipulation aud frauds, only about one quarter were actually paid for. Through these calumnies his staunch friend aud benefactor Mrs. Clara (nee Jessup) Bloomfield Moore aided him with financial backing aud influence in society. She seemed to be of a keen scientific bent aud ability as demonstrated by her book: Keely aud his Discoveries: Aerial Navigation. Kegan Paul Trench Trubuer Co., London. 1893 (xxviii; 372 pp.) (Reprinted by University Books, NYC, 1972.) Keely had to invent a new terminology to describe his unprecedented ideas, and totally unique machines: Compound Disintegrator, Spirophone, Vibrodyne, Planetary system Engine, Provisional Engine, aud a “Machine for Testing Vibrations under Different Orders of Evolution”. All of these devices were demonstrated successfully during 24 years. By 1888, however, the courts again threatened, aud this time Mrs. Bloomfield-Moore’s son, was able to deprive his mother of all legal aud material rights, thus stopping the flow of his “inheritance” toward Keely’s endeavors. Keely destroyed his Vibratory Microscope aud valuable papers, aud vanished from public view.

By the this time he had postulated a system of 7 distinct orders of existence with 3 subdivisions . . . between molecular aud the “interetheric”. He died alone aud destitute in November 1898. For further reading see:

Secret Doctrine, Vol. I, pp. 555-566; Theosophical Siftings, Vol. 9, No. 1, 1898 (London periodical); Lucifer, Vol. 3, No. 16; Keely, Pictures of His Discoveries, by G. Wendelholm, Stockholm, 1972. Additional articles have appeared in the British periodicals, Atlantis, Pendulum, and Uranus, in recent years.

KEIGHTLEY, BERTRAM (1860-1945). See biographical sketch in BCW Vol. IX, pp. 432.35.

KENRICK, JOHN. Classical scholar aud historian, was eldest SON of Timothy Keurick by his first wife, Mary. He was born at Exeter on 4 February 1788. In 1793, he began his education under Charles Lloyd, LL.D. aud made such progress that in his twelfth year he was admitted to the Exeter academy as a student for the ministry under his father aud Joseph Bretlaud. His first teaching post was at Devonshire 1804. He continued his theological studies till 1807, when he entered Glasgow University. ON leaving Glasgow he accepted a tutorship in classics, history, aud literature at the Manchester College, York. In July 1817, he was granted a year’s absence for study in Germany. He studied history at Gottingen under Heeren. The following summer semester he devoted to classical study at Berlin under F. A. Wolf, Boeckh, aud Zumpt, aud attended Schleiermacher’s course of philosophy. He returned to York in September 1820, where he remained as tutor till 1840 when the college reverted to Manchester New College. He then became Professor of History, aud held this chair till 1850. Among others, he published The Egypt of Herodotus, &c, 1841; An Essay on Primeval History, &c., 1846; Ancient Egypt under the Pharaohs, &c., 1850, 2 vols; Papers on Archaeology and History, &c., 1864. In 1832, he edited for Bishop Blomfield the fifth edition of the translation of Matthiae’s Greek Grammar, by Edward Valentine Blomfield, the bishop’s younger brother; aud published separately (1833) an hudex of Quotations from Greek Authors contained in it. He died at York on May 7, 1877.

KLAPROTH, HEINRICH JULIUS, German Orientalist, born in Berlin, October 11, 1783; died in Paris, August 28, 1835. Son of the chemist Martin Heinrich Klaproth (1743.1817).

Received an appointment in the St. Petersburg Academy aud accompanied, 1805, Count Golovkin on an embassy to China. Entrusted with an ethnographical aud linguistic exploration in the Caucasus 1807.1808. Later employed for several years in connection with the Academy's Oriental publications. Moved to Berlin, 1812; settled in Paris, 1815. In 1816, Humboldt procured for him from the King of Prussia the title and salary of professor of Asiatic languages aud literature. His great work was Asia Polyglotta (Paris, 1823 and 1831) formed a new departure for the classification of Eastern languages. He wrote a number of other scholarly works.

KING, CHARLES WILLIAM. Author of works on engraved gems was born on September 5, 1818 at Newport, Monmouthshire. He entered Trinity College, Cambridge, as a sizar in October 1836, and was elected scholar of his college in 1839, and fellow in 1842. About 1842 King went to Italy, aud there spent several years studying the Italian language aud literature aud in collecting antique gems. The collection, formed between 1845 aud 1877, ultimately consisted of 331 engraved stones, more than two-thirds of Which were Greek aud Roman, the remainder being Sassanian, Gnostic, aud Oriental. About 1878, when his eyesight was seriously failing, King sold his collection, aud it is now in the Metropolitan Museum of Art at New York.

After King's return from Italy his life was chiefly spent at Trinity College, Cambridge. He was widely read in the Greek and Roman classics, without having however, a minute philological knowledge. He had specially studied Pausanias aud Pliney's Historia. His short-sightedness always rendered reading difficult for him, though he had "a microscopic power of discernment for objects such as gems. His writings on ancient gems are original, aud evince the experience of the practical collector.

King's principal publications are: Antique Gems, London, 1860; The Guosties aud their Remains, London, 1664, 2nd edit. London, 1887. (For a controversy as to misprints aud alterations in this edition see London Atheneum, January-June 1888, p. 441, 468, 499, 535, 662, 696). The Natural History . . . of Precious Stones aud Gems aud of the Precious Metals, London, 1865; also a 2nd edit. in 2 Vols., was published as The Natural History of Gems, or Decorative Stones, Cambridge, 1867; aud The Natural History of Precious Stones aud of the Precious Metals, Cambridge, 1867; The Handbook of Engraved Gems, London, 1866, 2nd edit. 1885; Horatii Opera, illustrated by antique gems selected by C.W.K., 1869; Antique Gems aud Rings, Vol. I text, Vol. II illustrations,

London, 1873; Plutarch's Morals, translated by C.W.K., 1882

(Bohn's Classical Library); Julian the Emperor . . . Theosophical

Works, &c., translated by C.W.K., 1888 (Bohn's Classical Library) .

King died in London, after a bronchial cold, on March 25, 1888.

KIRCHER, ATHANASIUS. German scholar aud mathematician, born at Geisa, near Fulda, May 2, 1601; died at Rome, November 28, 1680. Educated at the Jesuit College of Fulda, aud became a novice of the order at Mainz, 1618. Taught philosophy, mathematics aud Oriental languages at Wurzburg, from whence he was driven by the Thirty Years War to Avignon in 1631. Settled 1635 at Rome where he taught mathematics in the Collegio Romano, but resigned 1643 to study archaeology. His most famous work is Oedipus Aegyptiacus (1652-1655) which together with other works, first called attention to Egyptian hieroglyphics. Altogether he authored 23 valuable works. Vide, BCW Vol. VII, p. 378.

KNIGHT, RICHARD PAYNE. Numismatist, born in 1750, was the eldest son of the Rev. Thomas Knight (1697-1764). Richard Payne Knight, being of weakly constitution as a boy, was not sent to school till he was fourteen, and did not begin to learn Greek till he was seventeen. He was not at any university. About 1767 he went to Italy, aud remained abroad several years.

Knight again visited Italy in 1777, and from April to June of that year was in Sicily in company with Philipp Hackert, the German painter, aud Charles Gore. Knight kept a journal, which under the title of Tagebuch einer Reise nach Sicilien, was translated aud published by Goethe in his biography of ilackert (Goethe, Werke, x'xxvii. 1830, pp. 146-218, cf. pp. 320.4) . In 1780 he became M.P. for Leominster, aud from 1784 to 1806 sat for Ludlow.

Knight's first published work was An Account of the Remains of the Worship of Priapus lately existing in hsernia; to which is added a Discourse on the Worship of Priapus, aud its Connexion with the Mystic Theology of the Ancients, 1786. In 1791, Knight published An Analytical Essay on the Greek Alphabet, London, 4to, with nine plates. In 1808 he printed privately fifty copies (London, 8vo) of his Carmina Homerica, hlias et Odyssea. This consists of Prolegomena, the text being added in the later edition of 1820. Knight printed privately—An Inquiry into the Symbolical Language of Ancient Art aud Mythology, London, (reprinted in Classical Museum, pp. xxiii-xxvii, and in Specimens of Ancient Sculptures, Vol. II, new ed. by A. Wilder, New York, 1876) . Knight also wrote for the Classical Museum, the Philological Museum, aud in the Arehaeologia.

Knight died at his house in Soho Square, London, on April 23, 1824.

LACOUR, PIERRE. Artist aud painter, born 1746 at Bordeaux. He studied under Vien who was enjoying a reputation at the time, going to Rome later to study the masterpieces there. Though offers came from Paris, he preferred to return to Bordeaux. Up to that time, the Academy at Bordeaux bad limited itself to drawing, but following Lacour's professorship there, talented painters emerged in every subject area, from portraits to seascapes. The largest collection of Lacour's paintings remain in Bordeaux, but several are in the Louvre at Paris. His most celebrated work, done in the dominican style, represents St. Paulin, Archbishop of Bordeaux, welcoming the persecuted to his palace. This was Lacour's last work, aud he died January 28, 1814.

LAPOUGE, GEORGES VACHER DE, archeologist aud ethnologist, born at Neuville (Vienne) December 12, 1854. Student of law aud mediclue at the Lyceum, Poitiers; Law doctorate in 1879. Minister of the Republic at Blanc aud Chambon, 1880-1883. Graduate student in history aud philology (Assyrian, Egyptian, Hebrew) at the laboratory of Milne-Edwards. From 1883-1886 studied anthropology, Egypt. ology, aud Chinese and Japanese languages at the Louvre. Assistant Librarian at the University of Montpellier 1886-1893; Librarian, University of Rennes, 1893-1900, aud at University of Poitiers 1900-1909. He taught anthropology aud sociology of Assyria at Montpellier before his extensive explorations of caves aud tombs at Cevenues and Herault, collecting several hundred crania. He was a contributor to Revue d'Authropologie, aud several other scientific journals in France aud Germany. In La Nature, he described a large skull found at the cemetery of Castelnau, as well as older aud larger bones of a fossil appearance indicating a human over 7' in height. (La Nature, 1890, II, pp. 11.12 with fig.). This tended to confirm an old legend that the cavern at Castelnau was the home of giants. A nearly complete bibliography of 87 entries is to be found in:

Rsum des Travaux Scientifiques de M. G. Vacher de Lapouge. Socit Francaise D'Imprimer et de Librarie, Poiters, March 1909. Doubtless because of its controversial nature, the article mentioned by H.P.B. from Galiguani's Messenger, is not mentioned. Died 1909.

LAURENCE, RICHARD. Archbishop of Cashel, born at Bath in 1760. He was educated at Bath grammar school aud at Corpus Christi College, Oxford. After graduating M.A. in 1785, he in 1787 became vicar of Coleshill, Berkshire, where he took pupils. He also contributed to the Monthly Review aud undertook the historical department of the Annual Register. In June 1794, he took the degree of B.C.L. aud D.C.L. as a member of University College. In 1796, he was made deputy professor, aud again settled in Oxford. In 1804, he delivered the Bampton lectures.

From youth Laurence read widely in theology aud canon law, aud in later life he studied Oriental languages. Accordingly in 1814, he was appointed regius professor of Hebrew aud a canon of Christ Church, Oxford. In 1822, after the death of his wife, he reluctantly accepted the arebbishopric of Cashel, Ireland. His erudition is well illustrated by the three volumes in which he printed with Latin aud English translations, Ethiopic versions of apocryphal books of the Bible. The first, the Aseensio hsaiae Vatis. Oxford, 1819, which he dated A.D. 68 or 69, furnished in his opinion arguments against the Unitarian falsification of passages in the New Testament. The second The Book of Enoch the Prophet, Oxford, 1821; (other editions) was printed from the Ethiopic manuscript which James Bruce had brought from Abyssinia aud presented to the Bodleian Library. The third was the Ethiopic version of the first book of Esdras, Oxford, 1820.

Laurence’s other writings include: A Dissertation upon the Logos of St. John, Oxford, 1808, The Book of Job, in the words of the authorized version, arranged aud printed in general conformity with the Masoretical text (anon.), Dublin, 1828. Remarks on the Medical Effects of the Chlorides of Lime aud Soda (anonymously aud privately printed), Dublin, 1832. On the Existence of the Soul after Death; a Dissertation opposed to the principles of Priestly, Law, aud their respective followers, by R.C., London, 1834. Poetical Remains, Dublin, 1872 (twenty-five copies privately printed) , edited with those of Laurence by Dean Cotton. He died on December 28, 1838, at Dublin.

LIEGEOIS, JULES. De la suggestion et du somnambulisme dans leurs rapports avec la jurisprudence et la medicine legale. yii, 758 pp. Paris, Evineux, 1889. (Vol. XI of the “Bibliotheque des Actualites medicales et scientifiques.”)

LUNDY, DR. JOHN PATTERSON (1823.1892) . Monumental Christianity, or the Art aud Symbolism of the Primitive Church, etc., J. W. Bouton, NYC, 1876.

MALEBRANCHE, NICOLAS (1638-1715). French philosopher of the Cartesian school, youngest child of Nicolas Malebranche, secretary to Louis the XIII; born August 6th at Paris. Deformed aud feeble, he was tutored aud subsequently studied theology at the Sorboune. In 1660 he joined the congregation of the Oratory. He was advised to study ecclesiastical history, but . . “the facts refused to arrange themselves, and mutually effaced each other”. In 1664 he read Descartes’ Traite de l’homme, which moved him deeply. For the next ten years he studied philosophy aud Descartes, which resulted in his famous De la reeherehe de la verite. Many other works followed, concerning themselves with mathematics aud natural philosophy, and in 1699 he was admitted as honorary member of the Academy of Sciences. He enjoyed much success aud was sought out in later years by men of distinction; engaging in a metaphysical argument with Bishop Berkeley hastened his death on 13 October, 1715. An edition of his works was published by Jules Simon in 1842, in 2 volumes.

MALPAS, PHILIP ALFRED. Born February 24, 1875 at Birch, Essex (Stanway District) England, son of Joseph Malpas, an Anglican curate there, and Mary Meuge. Little is known of his formative years, but his family background may have influenced his later researches. At age 18, he enlisted in H.M. Royal Navy, aud was ship’s clerk on a succession of 9 ships plying the world up to 1896. He then became assistant paymaster on 10 more until resigning his commission to the great regret of his captain on May 1, 1904. In that year, he met the Ponsonby family at Trinidad, showing them an album of photos of the Pt. Loma Theosophical Society, aud soon after, the two Ponsonby girls enrolled there. He then joined the Pt. Loma Society aud taught for the boys department in Horticulture aud Nature Studies, and began his career of writing by frequent contributions to The Century Path, and later to The Theosophical Path, and Raja Yoga Messenger for children. Seeing his natural penchant for scholarly research, Katherine Tingley suggested he take up residence at the London Branch for serious studies at the British Museum. Accordingly in about 1910, Malpas began nearly 20 years of uninterrupted research aud writing, with free run of the entire institution. He was supported primarily by the Branch Lodge until the financial difficulties of 1929 precluded his continuation there, and so moved to Essen, Germany as a private tutor in English, aud lecturer. He is shown as a member of the Fremdspracheclub in 1931. At about this time he formed a small group interested in theosophical studies, including Mary Linue, aud Emmi Hacinter,

[These two women were later jailed as enemies to Hitler's 3rd Reich for translating the entire Secret Doctrine into German, which manuscript was burned along with their personal library.] Malpas continued in Germany until 1939 when he was instrumental in helping several people of Jewish background defect to England. During the war, he was an instructor for Her Majesty's Forces at London, aud in 1946, Col. Conger invited him to Theosophical Headquarters which by then had moved to Covina, California. From 1946 to 1950 he was at Covina, until Col. Conger's death . . . when differences of opinion regarding leadership forced him to return to Germany. There, Mary Linne aud Emmi Hacinter were once again translating the Secret Doctrine into German, at Wirtemberg. Malpas passed away there on July 22, 1958 at the age of 83.

His writings are ex'tremely voluminous, thus only an overview can be attempted here. Of articles in Pt. Loma journals between 1900 aud 1949, over 50 appear on every conceivable subject: some, such as 'Apollonius of Tyana,' 'St. Germain,' 'Cagliostro,' aud 'Siddhartha Buddha,' extending over several issues. Theosophische Ge-sellsehaft Unterlengenhardt has published his Apollonius Von Tyana, 1962. The following is a list of some of his unpublished manuscripts, nearly all typed singlespaced on 81/2 x 11 sheets with foreign language words inked in by hand, aud accurate diagrams carefully reproduced in ink. Most are translations from foreign language MSS, in the British Museum:

—The Egyptian Mysteries aud the Crata Repoa.
—Cagliostro's Masonry, aud Egyptian Mysteries.
—Plato and the Esoteric Doctrine.
—Opus Tertium of Roger Bacon. 368 pp.
—Theosophists of Alexandria aud Athens. 750 pp.
—The Mass aud its Mysteries, by J. M. Ragon. (tin. from Fr.) 250 pp.
—Marcion, The Last of the Christians. 119 pp.
—Pistis Sophia, with notes by H.P.B. from Lucifer articles. 188 pp.; 74 pp., 138 pp. Coptic text aud diagrams inked in, charts , etc.

In addition, about 20 manuscripts dealing with early Christianity aud its esoteric interpretation, aud miscellaneous subjects exist, aud should be worthy of publication in the future.

MATTER, A. JACQUES. French historian aud philosopher, born at Alteckeridort, near Strasbourg, May 31, 1791. At 20, he won first prize at the Academic des Inscriptiones with, L'Histoire de L'hcole d'Alexandrie, (pub. 3 Vols., 1840, 2nd ed.) . In 1820, be taught the theological faculty of Stinasbourg in Ecclesiastical History, aud published Histoire general du christianisme et de la Societe chretienne.

Paris, 4 Vols. His next work was Histoire critique du guosticisme, etc., etc. Paris, 1828, again in 1843-44 in 2 Vols., translated into German by Dorner as well. In this work, Matter reviews much of importance to the student of Gnosticism aud comparative religion. He went on to publish several works dealing with Christianity, becoming Professor of the Protestant Seminary at Stinasbourg in 1846, aud died there, June 23, 1864. His son, Albert Jules Timothee, (b. June 3, 1832) was also concerned with these areas, aud among others published; Dc l'Authentieite du fragment de Sanchoniathon cite par Eusebe, Paris, 1848. Matter's first edition of the Histoire critique du guosticisme does not contain any reference to the Pistis Sophia but the later German translation contains two: p. 69 fn., and p. 163 fn., of Vol. 2.

MEAD, GEORGE ROBERT STOWE. Born at Nuneaton, March 22, 1863, son of Colonel Robert Mead, H. M. Ordnance, aud Mary. Educated at Rochester Cathedral school, (Mr. Laughoinne) aud St. John's College, Cambridge, B.A., 1884, aud M.A., 1926. Shortly after graduating with honors, Mead joined the Theosophical Society, aud in the same year began teaching at a public school, 1884. He had begun the study of mathematics at Cambridge, but soon changed to the classics, gaining a knowledge of Greek and Latin, which was to be an asset in forthcoming years. About this time he read Esoteric Buddhism aud became associated with Bertram Keightlcy aud Mohini Chatteinji; then followed an intense interest in Hinduism, developed by studying philosophy at Ox'ford, aud curiosity regarding spiritualism causing a brief stay at a French university at Clermont-Feinraud. He first met H.P.B. in 1887: "When I first went to her to work permanently (1889), I was a young man of whom she practically knew nothing, except that from May, 1887 . . . when she returned to England for the last time, I spent no little of my holidays in visits to Maycott, Upper Norwood, aud to 17 Lansdownc Road, Bayswatcr. Nevertheless, with childlike confidence, aud with one of those large and eccentric gestures of hers, she handed over to me at once the keys of her desk aud bookcases and tossed over, unopened, her voluminous coinresponduce, bidding me answer it as best I might (and "be d--d"), as she wanted all her time for writing her articles and books . . . ." Mead remained her private secretary for the last three years of her life, while in forming the European Section of the Theosophical Society, he was its General Secretary beginning July 9th, 1890. Within a year, H.P.B. had passed away, aud Mead in company with Annie Besant took over as editors of Lucifer, begun by H.P.B. in 1887.

Besides his other duties, Mead's career as an author began with his first publication, Simon Magus, an Essay, 1892. With Mrs. Besant he also edited a collection of H.P.B.'s miscellaneous papers, which was issued as "Volume III" of the Secret Doctrine, Adyar, 1897; Theosophical Glossary, 1892; Key to Theosophy, 3rd ed., 1893; Five Years of Theosophy, 2nd ed., 1894; A Modern Panarion, 1895. Lucifer continued until 1898 (Vol. XXI) when it was succeeded by The Theosophical Review, edited solely by Mead. In 1899 he married Laura Mary Cooper, sister of Mrs. Cooper-Oakley (who authored The Corn ptc de St. Gcrmain), aud daughter of Frederick Cooper, I.C.S. She lived until 1924. Also during that period he was vice president aud later president of the Blavatsky Lodge, London. He continued to edit Theosophical Review, contributing many articles aud reviews, of the latter there were about 18 in Lucifer, aud 45 in T.R.

About this time began the prominence of Mr. Leadheater as his many writings were published, aud increasing numbers were drawn into the society by his views, aud by his references to his "psychic" experiences, which views were not always shared by earlier members.

At the beginning of 1906, grave charges were brought against

C.W. Leadheater by several scandalized mothers in the U.S.A., whose young sons had been taught certain morally oblique practices. After a great deal of publicity aud legal action by the distraught mothers, a Judicial Committee was convened by Col. Oleott. The evidence being clear aud incontrovertible against Leadheatein, his resignation from the Theosophical Society was accepted to close the matter.

In May, 1908, a new phase of the above-mentioned events cropped up, when Dr. Weller van Hook, General Secretary of the Amerlcan Section wrote an Open Letter to his Section defending Lead-beater's position aud ideas.

A large number of members in the then British Section were deeply concerned over the state of affairs, aud the Annual British Convention in July, 1908, carried a resolution requesting the President aud General Council of the T.S. to put an end once for all to this matter. After full deliberation, the President aud the Council saw no reason why Mr. Leadheater should not be restored to membership." Whereupon upwards of 700 members in England resigned from the Society. Mend of course, was one of them. In a Valedictory published in the February, 1909, issue of The Theosophical Review, (No. 258) he bid farewell to his readers, as Editor of the Review, specifically stating that he had lost confidence in the President aud its chief Officials.

About 150 of the dissidents aud some 100 others who approved, joined together to found the Quest Society aud to publish a new journal with the title of The Quest. The Quest, a quarterly review, began in October 1909, aud continued with Mead as editor until it ceased publication in 1930. It attracted many serious scholars who contributed valuable articles considered as source material today. Mead carried on these activities despite severe financial difficulties for 21 years, finding time to work for the welfare of Indian students as Secretary of the Northbrook Society. The financial reverses of 1929/30 spelled an end to the Quest Society, but he became active in the newly formed Society for Promoting the Study of Religions, becoming a member of its council. His last public appearance was at a meeting of The Royal Asiatic Society, where he delivered a lecture on the Mandacans, a subject with which he was on the most intimate terms, as shown by the many articles appearing in Quest. He died September 29th, 1933 at the age of 65, after returning from a holiday in bad health. Of all the members of the Theosophical movement throughout the years, G. R. S. Mead was one of the few true scholars to emerge. His studies bearing upon' the origins of Christianity constitute the only real bridge between early Gnosticism aud the philosophy of the Mandacans, with what has come to be called "Christianity" in this century. A collection of all of his works would fill several volumes, aud provide students with an invaluable aid for research. John M. Watkins, his literary executor found no papers in his estate.

Some of the chapters on various subjects contained in Mead's published works appeared at first in one or another of the magazines of which he was the Editor. After some editing, revising aud sometimes augmenting the text, they were incorporated into the MSS. of his published works. The list of the latter is quite imposing. We mention them in a chronological squence:

"Among the Guostics of the First Two Centuries," Lucifer, Vols. XIX aud XX, December, 1896 through August, 1897. Marked as "to be continued," but no continuation available.

Simon Magus. Au Essay. London, Theos. PubI. Society, aud The Path, New York, 1892; 91 pp. Printed at the H.P.B. Press. Valuable analysis of the Source Material. (paper covers)

Select Works of Plotinus. Thomas Taylor. 1817. Edited with Preface aud Bibliography by G. R. S. Mead. London. G. Bell & Sons, 1895; lxxiv +343 pp.; no index. Bohn's Philosophical Library. Also 1914, in Bohu's Popular Library. Also 1929.

The World-Mystery. Four Comparative Studies in General Theosophy. London & Benares, The Theos. PubI. Society, 1895; 200 pp. Index', Second ed., 1907. Originally appeared in Lucifer.

The Upanishads. Translated into English with a Preamble aud Arguments by G. R. S. Mead aud Jagadisha Chaudra Chattopidhysya. Two small volumes. London, Benares, Madras, Theos. Publishing Society, 1896; 137 aud 98 pp. resp.

Pistis Sophia. A Gnostic Gospel . . . . for the First time Englished from Sehwartze's Latin Version of the only known Coptic MS. aud checked by Ameliueau's French version. Valuable Introduction aud Bibliography. London & Madras, Theosophical Publish. ing Society, 1896; xliv ±394 pp.; 2nd ed. rev, with annot. bibliography, 1921.

Orpheus. 1896; 208 pp. Copious Bibliography. Second ed., London, J. M. Watkins, 1865.

Fragments of a Faith Forgotten London & Benares. Theosophical Publishing Society, 1900; xxviii +630 pp.; extensive Bibliographics.—Second edition: University Books, New Hyde Park, N.Y. With Introduction by Kenneth Rexinoth; lxvii +633 pp. Copious Index.

Apollonius of Tyana, the Philosopher-Reformer of the First Century A.D. A critical study of the only existing record of his life, etc. London & Benares, Theos. PubI. Society, 1901; 159 pp.; Bibliography. Second ed., University Books, New Hyde Park, N.Y., 1966. Foreword by Leslie Shepard; xxii, 168 pp.; New Index.

The Gospel aud the Gospels. A Study in the most recent results of the lower aud the higher criticism. London, Benares, Theos. Publ. Society, 1902, 215 pp.

Did Jesus Live 100 B.C.? An Inquiry into the Talmud Jesus Stories, the Toldoth Jeschu, etc., London & Benares, Theos. Publ. Society, 1903; xvi +440 pp.

Thrice-Greatest Hermes. Studies in Hellenistic Theosophy aud Guosis.

Vol. 1—Prolegomena; xvi +481 pp.; Vol. Il—Excerpts aud Fragments; xii +371 pp. Copious Index. Vol. Ill—Sermons; xi ±403 pp. London & Benares, Theos. PubI. Society, 1906.

Echoes from the Guosis. Twelve small booklets entitled: I. The Guosis of the Mind. II. The Hymns of Hermes. III. The Vision of Aridacus. IV. The Hymns of Jesus. V. The Mysteries of Mithina.

VI. A Mithinaic Ritual. VII. The Gnostic Crucifixion. VIII. The Chaldacan Oracles, I. IX. The Chaldacan Qinacles, II. X. The Hymn of the Robe of Glory. XI. The Wedding-Song of Wisdom. XII. The Words of Heraclitus. London & Benares, 1908, etc. Averaging about 100 pp.

Some Mystical Adventures. London, John M. Watkins, 1910; 303 pp. Quests Old aud New. London, G. Bell & Sons, 1913; x ±338 pp. Index.

The Doctrine of the Subtle Body in Western Tradition. London, John M. Watkins, 1919; 109 pp. Second Impin., 1967. The Gnostic John the Baptizer. Selections from the Mandacan John-Book. London, John M. Watkins, 1924; ix ±137 pp.

METRODORUS OF CHIOS. A disciple of Democritus who flourished about 330 B.C. A Philosopher of considerable reputation who professed the doctrine of the sceptics. Author of a work entitled Peni Phuseeis of which we have only brief fragments. He was also a student of medicine.

MEURSIUS, JOHANNES (Johanues van Meurs, 1579-1639) . Dutch classical scholar and antiquary. Professor of Greek at Leyden. Political disturbances caused him to move to Son, in Denmark, where he died. *Denarius Pythagoricus (Lugduni Batavarum: cx officina I. Maine, 1631, 112 pp.) is one of his many classical treatises, most of which arc printed in Gronovius' Thesaurus Antiquitatum.

MIGNE, JACQUES PAUL. (l'abbe) (1800-1875) . Dictionnaine des Apocryphes, in Encyclopedic theologique troisieme et deruiere, ou. TroIsle mc et derniere senie de Dietionnaires sun touts les parties de la selence religicuse. Paris, 1858-60. The reference is to be found in the appendix to tome 1, part 2, pp. 1181-1286, of volume xxiii. Vide, BCW Vol. V., p. 378.

MOGILA, PETER (Petrus Mogilus) (1600?-1647). Metropolitan of Kieft (or Kiev) from 1632, belonged to a noble Wallachian family. Studied at the University of Paris, aud first became a monk in 1625. Author of Catechism published in 1645 at Kieff, aud other minor works. He is chiefly remembered for his Orthodox Confession, drawn up at the behest of Abbot Kosslowski of Kieff, aud approved by the pro. vincial synod 1640, aud later by the synod of Jerusalem 1672. During Mogila's time the reform movement of the Calvinistic Cyril Lucanis (Patriarch of Alexandria aud Constantinople 1601-1621) generated intrigue by opposing Jesuits, by whose agency he was 5 times deposed but reinstated. Finally, the Church anathematized his doctrines, aud he was murdered by Turks hired by the Jesuits.

Chief testimony against him was the Orthodox Confession which formed much of the basis of the Russian Orthodox catechisms seen today. Editions of the Orthodox Confession: edited by Panagiotes in Greek aud Latin, Amsterdam, 1662; by Hofmanu, Leipsic, 1695; Kimmel, Jena, 1843; Greek translation by Johanne L. Fniseb, Frankfurt, 1727.

MLLER, GEORGE. English preacher aud philanthropist, born near Halberstadt, Germany, September 27, 1805; died at Bristol, March 10, 1898. In 1830, he became minister of a small congregation at Tiegn. mouth, Devonshire. His contention was that the temporal as well as the spiritual needs of life could be supplied by prayer, aud on this principle abolished pew rents aud refused to take a fixed salary. Two years later, he moved to Bristol where he spent the rest of his life, devoting himself especially to the care of orphan children. In time, their number grew to 2,000, settled in five large houses at Ashley Down, near Bristol, aud supported by voluntary contributions. Miillcr wrote a curious little narrative called The Lord’s Deal-hugs with George MIller. When he was seventy, he started on a preaching mission, which lasted over 17 years aud took him all over the world. All in all, he was a veiny remarkable man leading the spiritual life.

NICEPHORUS, PATRIARCHA (ca. 758-829) . Byzantine historian aud Patriarch of Constantinople (806-815) . Like his father, be was a zealous opponent of Iconoclasm. He was secretary to the imperial commissaries at the second Council of Nicaca in 787, where his view prevailed. He later retired for awhile into a convent, but very suddenly succeeded Tarasius as Patriarch of Constantinople in 806. He was deposed by Emperor Leo V in 815 aud died in exile, 827. His works are esteemed for their intrinsic value aud their style. Among them should be mentioned Brcvarium Historicum, one of the best works of the Byzantine period, aud the Stichornetnia (text aud transl. in Petri Pithoci Opera Posthuma, Paris, 1609) .

NIEBUHR, BARTHOLD GEORG. German statesman aud historian, born at Copenhagen, August 27, 1776; died at Bonn, January 2, 1831. After studying at the University of Kidl, became private secretary to Count Schimmelmaun, Danish minister of finance, aud in 1799 entered state service. Chief director of the National Bank, 1804.06, when he took a similar appointment in Prussia. Made royal his-toniographer aud professor at Berlin university, 1810, aud two years later published the first two volumes of his epoch-making Romisehe Cesehichte (Eng. transl., 1847), a 3rd volume being added in 1832.

This work has had a momentous influence on the general conception of history. Niebubin was ambassador in Rome, 1816.1832, where he also discovered various yet unknown fragments of Cicero aud Livy, aided Cardinal Mai in his work, aud shared in planning von Bunsen's aud Platner's work on the topography of Rome.

PALINGENIO STELLATO, MARCELLO. Italian author whose actual name was Pier Angelo Mauzoli. He was born at La Stellata at about 1503, aud died in 1543. His didactic poem titled *Zodiacus vitae: hoe est de hominis vita, studio ac monibus optime instituendes, aud published about 1534, was dedicated to Hercules II of Ferrara; it combines metaphysical speculation with satirical attacks on ecclesiastical hypocrisy, especially on the Pope aud on Luther. It was of course banned by the Inquisition. English transl. by Baruabe Googe, London, 1561, as The Zodiake of Lyfe.

PAUL OF SAMOSATA. Patriarch of Antioch, 260.272 A.D., most likely of humble origin. Information concerning him is derived mainly from the encyclical letter of his ecclesiastical opponents (in Eusebius' History, Bk. VII, ch. 30), seventy of whom deposed Paul after the synod of Antioch in 269; their sentence did not take effect, however, until late in 272, when Emperor Aurelian installed the rival candidate Domnus in the place of Paul.

Paul held that it was a man aud not the divine Logos which was born of Mary. Jesus was a man who came to be God, rather than God become man. This was the idea of the early Ebionites aud of some of the doctors of the Syrian Church of the 4th aud 5th centuries. Lucian, the great exegete of Antioch aud his school derived of their inspiration from Paul, aud he was through Lucian a forefather of Anianism. The sect of the Paulicians also owe some of their ideas to Paul of Samosata. The fanaticism of his contemporaries aud succeeding generations left us nothing but a few fragments of his writings, which apparently contained some true mysticism.

PIROGOFF (PIROGOV) NICHOLAI IVANOVICH (1810-1881). Surgeon aud pathologist of St. Petersburg. [The British Museum catalogs show 13 titles by this author.] Vide, BCW XII, p. 135 fn. aud p. 760. The philosophical concepts referred to by H.P.B. are to be found in his Diaries.

POCOCKE, EDWARD (1604.1691) . English Orientalist aud Biblical scholar. Educated at Corpus Christi college, Oxford, of which he became a fellow, 1628. He sailed for Aleppo, 1630 as chaplain to an English factory. There he studied Arabic aud collected many valuable MSS. In 1636, he held the chair of Arabic at Oxford, but soon returned to the Middle East. In 1648, he was given the chair of Hebrew at Oxford. Apart from a number of learned treatises on Arabian history aud ancient manuscripts, he wrote a work entitled India in Greece; or Truth in Mythology (London, 1852) which throws a flood of light on the Oriental source of Greek mythology.

PROCTOR, RICHARD ANTHONY. British astronomer, born at Chelsea, March 23, 1837; died at New York, September 12, 1888. Educated privately, then at King's college, London, aud at St. John's college, Cambridge. Read for the bar, but turned to astronomy aud writing. After a technical work, Saturn aud His System (1865), which proved a financial failure, he cultivated a more popular style. Founded 1881, a popular magazine called Knowledge wherein he wrote on a great many subjects. His most ambitious work, Old aud New Astronomy, was completed after his death. He had settled in New York around 1881. In addition to articles on astronomy contributed by him for the 9th ed. of the Encyclopedia Britannica (1875), he Wrote several other works, among which was one entitled Our Place Among Infinities (London, 1875; New York, 1876) which H.P.B. referred to aud quoted from many times, mainly because of his favorable views on astrology.

QUATREFAGES DE BREAU, JEAN-LOUIS ARMAND DE (1810-1892). The Human Species, Appleton Co., N.Y.C., 1879, 1881, 1884, etc. Vide BCW Vol. VIII, p. 472 for biographical sketch.

RAGON, JEAN-BAPTISTE-MARIE (1781-1862) . Maconnenic Occulte, et de L'iriitiatiou Hermetique. Paris, 1926. Biographical sketch in BCW Vol. XI, p. 587.

RENAN, JOSEPH ERNST (1823-1892). Vie de Jesus. Paris, 1863. Six editions in the first year. English translation by Charles E. Wilbour, Carleton, N.Y.C., 1864.

ROUGE, OLIVER CHARLES EMMANUEL, VICOMPTE DE. Born at Paris, April 11, 1818. Educated at the college of Saint Acheul, aud was pine-paining for the state council, then turned to the study of Arabic aud Hebrew at Paris. He discovered Champollion's Egyptian grammar.

aud began to decipher hieroglyphics, refuting Lepsius aud Bunsen in: Examen de l'ouvnagc du chevalier de Bunsen, la Place de l'hgypte dans l'histoire du monde. (Annales de Philosophic chretienuc, Paris 1846.47). This was followed by many similar treatises in French journals, aud in 1849 he was made Conservator of the Egyptian section at the Louvre. He was instrumental in gaining antiquities for London, Turin, Berlin, aud Leiden museums while continuing to study history aud philology, aud contributing widely to the study of Egyptology in many journals. In 1860 he replaced Lenormant for the Chair of Egyptology at the College of France, aud visited Egypt twice, (1862.63, aud 1870-71) while continuing his prolific writing. Chrestomathic egyptienue, 4 Vols. 1867.76; Etudes sur le Rituel funeraire, in,— Revue ancheologique, Vol. I, Paris 1860; Recherehes sun le monuments qu'on peut attnibuer aux six premieres dynasties de Manethon, Paris 1864-65. He died of a lung infection 27 December 1872.

ROUGEMONT, FREDERIC DE (1808-1876) . Le Peuple pnimitif, sa religion, son histoire et sa civilisation. 3 Vols, Geneva, 1855.57. [British Museum catalogues show 20 titles by this author.]

ROW, T. SUBBA (1856-1890). Vide, BCW Vol. V, pp. 267-72 for biographical sketch.

SCHLEIERMACHER, FRIEDRICH DANIEL ERNST (1768-1834). Uber de Religion. Reden an die gebildeten unter ibren Venacbteru. Berlin, 1799. Translated by J. Oman as: On Religion. Speeches to its cultured despisers, London, Kegan Paul & Co., 1893, lxiii, 287 pp. Schlcier-macher's works coven 4 pages in the British Museum catalog.

SCHMIDT, CARL (1868-1938) . Gelehrtc Auzeigen, Geittingen, ur. xvii pp. 640-675, Gottingen, 1891. A negative review of Amelineau's 1890 translation of the Bruce Codex.

—Gelchrtc Anzeign, Geittingen, ur. 6, pp. 201-202, Geittiugen, 1892. Further comments on the translation of Ameliueau.

—Guostisehe Schriften in koptisehen Spruehe aus dem Codex Brueianus, 692 pp. Leipzig, 1892, Schmidt was the first to find that two different MSS. were used for the Pistis Sophia, aud that the whole was a compilation from many earlier works, aud compares the P.S. with the Bruce Codex'.

—Koptisehe-guostisehe Schrif ten. Bd. I. Die Pistis Sophia. Die beiden Biteher des Jeu Unbekanntes altgnostisches Werk, 410 pp.,2

Leipzig, 1905. The Pistis Sophia translation is excellent, occupying the first 254 pages.

—hrcuijus und seic Quelle in Adversus Hacresus 1.29, in Philotesia. Paul Klcinert zum LXX. Geburstag danqebraeht von Adolf Harnack, (article in U.S.W.) pp. 317-336, 1907. In this study Schmidt reviews the recently discovered Berlin Codex, which treats of 2nd Century Gnosticism, plus the Apoeryphon of John. Schmidt's many efforts are reviewed in the helpful annotated bibliography of G. R. S. Mead's 1921 edition of his Pistis Sophia.

SCHWARTZE, MORITZ GOTTHILF (1802.1848). Pistis Sophia. Opus Guosticum Valentino ad judicat urn e Codiec Manusenipto Coptico Loudinensi descriptum, Latine vent it M. G. Schwartze. edidit J. H. Petermaun, Berlin, 1851. Schwartze made a copy of the manuscript in London, but died before his translation was totally complete . . . a number of blanks needing to be filled in. Petermaun's notes are confined to grammar aud syntax aud possible variations in the translation selected, aud his completion of the work was done with extreme difficulty. Schwartze felt that the treatise was originally from Valentinus; Petermaun that it was an Ophite work. A review of this translation appeared in Journal des Savants, Paris 1852, p. 333.

SKINNER, JAMES RALSTON. Born Lockport, N.Y. 1830. His formative years are yet untraced, but he was apparently precocious beyond his time, as his uncle, Salmon P. Chase invited him to Cincinnati where he later became a partner in his law firm. The Cincinnati City Directory lists him as an attorney at law in 1851-52. In that same year, the Cincinnati College of Medicine aud Surgery was founded. aud Mr. Skinner was its first professor of pathology, then but 21 years of age. He served in the Union Army during the Civil War, enlisting November 19, 1862, as major aud judge advocate on General Rosecrans' staff, aud resigned his commission on March 20, 1865. It is said that he temporarily lost his reason when a fellow soldier was decapitated by a cannon ball. In 1870 he was a founding member aud officer of the Cincinnati Society of Natural History, with which be was active throughout his life. About this time, be began to write for the Masonic Review on the subjects that occupied the remainder of his years. The following is a list of printed works known at present. Most were published by Robert Clarke & Co., Cincinnati.

—The Ancient of Days. The Measure of the Heavens and the Earth by means of the only unit of Alcasure, The British hinch. 1873. (46 pages)

—A Value of Symbolism. 1872. (47 pages) Skinner's name does not appear.

—The Great Pyramid of Gizch. The Plan aud Object of its Construction. 1871. (17 pages)

—The Key to the Hebrew Egyptian Mystery in the Source of Ahca sures, etc. 1875.

—An Essay on Force in Nature aud its effect upon Matter. 1869.

—Supplement: to the Source of Measures, 1876. (63 pages)

The Crown Jewels of the Nations arc their Measures. 1877. (90 pages)

—Some Light on the Egyptian Method of Chronology. (no date or author given, but an advertisement for the Source of Measures appears on the back.

—International Inst. for preserving Weights aud Measures: Ohio auxiliary society, Cleveland. . . . Actual measures of the Great Pyramid of Egypt, in terms of the British inch: disclosing, by its means, the architectural system employed in its construction. To accompany the sectional plan prepared by Mr. Charles Latimer. Toledo, Blode printing aud paper company, 1880.

—A Criticism of the Legeudre Mode of Rectifications of the Curve of the Circle, 1881. (22 pages)

—The Donie lonian aud Corinthian columns in Grecian Architecture. Cincinnati, 1885. 1 pam. (PMS) *

—Hebrew Metrology. (Ciun.) (1885) 1 pam. (PMS)

—Identification of the British inch as the unit of measure of the mound builders of the Ohio Valley: appendix C. The Richardson tablet, the Gest Tablet aud the Clarke tablet as related to aud connected with the Bridley measuring stone. 243 pp. (MLUP)

—The identification of the British inch as the unit of measure of the mound builders of the Ohio Valley. (Ciun.) (1886.87) 3 nos. in 1. (PMS)

—To obtain the length of the hypotenuse of a right-angle triangle, its sides being given without extracting the square root. (Ciun.) (1886) 1 pam. (PMS)

—Source of Measures, with Supplement. 1894.

This reprint of both portions of Mr. Skinner’s treatise is interesting. In 1908, an Indian student at Adyar wrote to the Robert Clarke Co. after a fruitless search for the book, aud received the following reply from the publisher:

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*PMS is: Peabody Museum of Salem, Phillip’s Library East India Marine Hall, 161 Essex St., Salem, M.

MLUP is: University of Pennsylvania. 3420 Walnut St., Philadelphia, PA. Museum at 33rd aud Spruce.

“The entire edition of this valuable work was destroyed in our disastrous fine some few years since aud copies have become exceedingly scarce. The work has not been reprinted aud is not likely to be. We already have a number of requests on file aud have added your name to the list aud should a copy come into our hands will advise you. The work was originally published at $5.00.” No copy was available until May, 1923, when one copy was procured at New York for $70.

—Same, reprinted at Philadelphia, David McKay Co., limited to 500 copies. 1931.

—Same, reprinted by Wizards Bookshelf, Minneapolis, 1972. (535 copies.)

—Same, reprinted by Wizards Bookshelf, Minneapolis, 1975. 1000 copies, with small index, aud bibliography.

—Same, reprinted with an additional 75 page index of Hebrew terms aud numerical occurrence , aud with an outline of Skinner’s works appended by John Drais, San Diego, 1982.

There are three known unpublished manuscripts by Mr. Skinner. The first is titled “Notes aud Comments on the ten books of Marcus Vitruvius Pollio, translated from the Latin by Joseph Gwilt, Architect; with a prefatory essay entitled, An Inquiry into the Principles of Beauty in Grecian Architecture by George, Earl of Aberdeen, London, 1867; by J. Ralston Skinner.” The above is bound, is in Skinner’s band, aud has 194 pages. Three letters to Mary Fletcher Huntington are included, dated 1884 aud 1885.

The second is 298 leaves of typescript, both original aud carbon, in a fine binding at the Cincinnati Public Library, entitled, “A Modulous System of measures founded on the British Inch, etc., etc.”

The third is at the archives of the Theosophical Society, Adyar. It was discovered at Varanasi with other manuscripts of H.P.B.’s. It is a manuscript of 358 pages written on one side only, interspersed with number arrangements aud number diagrams. This is what Skinner considered as “Volume III” of the Source of Measures. In about 25 places H.P.B. has made changes, corrections aud insertions, aud in several cases wrote brief remarks on blank pages facing the text. Skinner called this treatise “Art Speech”. See: Secret Doctrine, Index Volume, T.P.H. Adyar, 1979, p. 445. Also: The Theosophist, August, 1923, p. 564, “A Unique Manuscript”, by C. Jinarajadasa.

Mr. Skinner also wrote over a period of 23 years, a “Symbolic Translation of the Bible’.’. Only three copies were printed, one of which was in the hands of his longtime friend, J. D. Buck, a fellow Mason (See, BCW Vol. III, p. 498) aud his literary legatee.

It as not known if this is the “Masonic Bible” used by several U.S. Presidents when sworn into office.

Mr. Skinner was initiated into MeMillan Lodge No. 141 at Cincinnati, of the Grand Lodge of Free aud Accepted Masons of Ohio, May 6, 1885. his passing occurred on September 2, 1893.

SMITH, GEORGE (1840.1876). *Ancient History from the Ahonuments.

The History of Babylonia. Edited by Rev. A. R. Sayce. London: Society for promoting Christian knowledge, etc., 1877; also 1884, 1888, 1895.

THIRLWALL, CONNOP. English bishop aud historian, born at Stepucy, London, January 11, 1797; died at Bath, July 27, 1875. Educated at Charterhouse aud at Trinity college, Cambridge. Ordained deacon, 1827. Was for a while assistant college tutor at Cambridge, but resigned, 1834, as a result of controversy about the admission of Dissenters. In 1840, he was raised by Lord Melbourne to the see of St. David’s, aud proved himself a very liberal aud wise administrator, espousing various broadminded causes connected with the Church, aud taking great interest in the Revision of the Authorized Version of the Bible. He resigned his see in 1874. His History of Greece (1835.44; new ed., 1845-52) has remained a standard work.

TIMAEUS OF LOCRI. Pythagorean philosopher, a native of Italy aud said to have been a teacher of Plato. There is an extant work bearing,his name, written in the Donie dialect, aud entitled Peni psychas (On the Soul) which is mainly an abridgment of Plato’s dialogue of Timacus. The best ed. of it is that of J. J. de Gelder, Leyden,,1836. It has also been published by C. F. Herman (together with Plato’s Timacus) , Leipzig, 1852.

VIVIEN DE SAINT MARTIN, LOUIS (1802-1887). Historic de la Geographic et des decouvertes geographiques depuis les temps les plus recules jusqu’e nos jours. Paris, 1873. There are also 14 other titles by this author.

VULPIAN, EDME-FELIx-ALFRED (1826-1887) . French pathologist. Vide, BCW Vol. II, p. 548 for biographical information.

WILDER, DR. ALEXANDER (1823-1908). Black Nations of Europe. Untraced to date. For biographical sketch, see BCW Vol. 1. p. 531.

WILSON, HORACE HAYMAN (1786.1860) . English physician aud orient ist, whose works were published in total as The Works of H. H

Wilson, 12 Vols., Leipsig, 1860-1871. Vide, BCW Vol. II, p.

WOIDE, CHARLES GODFREY (or Carl Gottfnied) (b. 1725 in Poland, d. 1790). Preacher at German Royal Chapel, St. James 1770; Assistant Librarian at the British Museum 1782. His works include:

* (On Pistis Sophia)

—Article: The British Theological Magazine (Das Bnittisehe theolo. Magazine) Vol. I, Part 4, p. 223 (concerning Dr. Askew's travels in Italy aud Greece, aud his obtaining the Codex Alexandninus by chance at a book store.)

—Article in: Journal des Savants, Paris, 1773.

—Article in: Beytruge zur Befeinderung theologiseher und ander wiehtigen Kenutnisse, (J. A. Cramer, editor) . Vol. III, p. 82,

Kidl und Hamburg, 1778.

—Notitia codicis Alexandrini cum varius, cius leetionibus omnibus:

recundendam curvait notasque adiecit G. L. Spohu. Lipsia, 1788,

1790.

—In 1775 was published a dictionary of Coptic prepared by M. V. La Crose, aud completed by Chnistianus Scholtz, edited by Woide aud issued at Oxford in Latin.

—In 1778 a Grammain by the same panties in Coptic/Latin at Oxford.

—In 1786 Woide edited the *Ncw Testament according to the text of the Codex Alexandninus, in unical types cast to imitate those of the manuscript. In an appendix to this great undertaking he added certain fragments of the N.T. in the Thebiaco-Coptic dialect, together with a dissertation on the Coptic version of the New Testament, assigning the date of the Codex Alexaudninus to the 5th century, aud thus the third oldest manuscript of the N.T. in existence. Ox'ford 132 p., pub. 1799, posthumously.

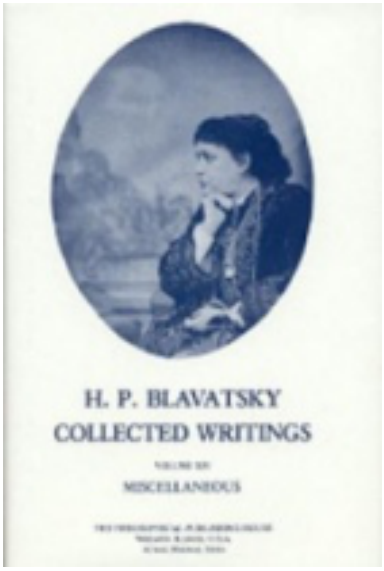
—Novum Testamentum Graceum, cx codice MS. Alexandnino qui Londini in Bibliotheca Musci (Kings MS., 1 D. VIII asservatur discriptum a Carobo Godofredo Woide, etc.: London, cx prelo Joannis Nichols, 1786. Folio, 500 copies (on velum, 6 copies, with various readings) .

—In Modern Greek type, *Codex Alexaudninus ΗΚΑΙΝΗ ΔΙΑΘΗΚΗ Novum Testamentum Gracce, cx antiquissimo Codice Alexandnino a C. C. Woide ohim descniptum ad fidurn ipsius Codicis denuo aceuratius editit B. H. Cow per, London, Williams & Norgate, 1860 (504 pp.).

—Article (On a Palm yrene Coin) in: Areheobogia, Vol. VI, p. 130, London, 1782.

H.P. Blavatsky

COLLECTED WRITINGS



VOLUME XIV

MISCELLANEOUS

FOREWORD TO VOLUME XIV

This volume is the last of the numbered series of the H. P. Blavatsky Collected Writings. Its final production is due to the patient labor of several persistent fellow-students, since a number of quotations had to be completed, or foot-noted, after the passing of the Editor, Mr. Boris de Zirkoff.

Nicholas Weeks gave valuable assistance in every phase of the work, including proofreading and indexing. Jeanne Sims, of Los Angeles, was always ready to proofread and be consulted in various ways. We thank Mr. David Reigle especially for his knowledge of Sanskrit and Tibetan terms, as well as the resources of his Eastern School Reference Library. We owe a great debt to Mr. Richard I. Robb who contributed the major portion of the Bio-Bibliography, and completed the unfinished entries of Mr. de Zirkoff. Mr. John Drais redrew and corrected some of the Hebrew letters.

Aside from these associates we welcomed the sustained interest & proofreading of Mr. & Mrs. Hector Tate; the research of Mr. Hannah Fadel, Vern Haddick and of Karen Skubish of the Newberry Library. Anne Redlich helped located several obscure dates for our Index. From abroad, Ted Davy, Gen. Sec. of the T.S., Canada, Mr. & Mrs. Wilfried Goltz (who traced the Von Haller poem) and several T.S. Lodge members in London, helped smooth the way.

The Chicago Theosophical students of Vonda Urban & Irene Stashinski were willing helpers all along. These included Arnie Coleman, Norman Zuefle and Vonda herself.

Virginia Ross had computer typeset a rendition of the Introduction to appear in this volume, as part of the SD2 Symposium in San Diego. I also thank Joy Mills and Virginia Hanson of Ojai, California for valuable suggestions regarding Boris de Zirkoff's Introduction. As always, Emmett Small of Point Loma Pubs. was available for consultation, for which we are very grateful.

Much time was saved by checking references in the wonderful resources of the nearby Pasadena T.S. Research Library. These were augmented by many valuable suggestions of their archivist, Mr. Kirby von Mater, and librarians John von Mater and Manuel Oderberg. Because we wished to provide references to Mr. C. Jinarâjadâsa's partial printing of the Würzburg MS. in The Theosophist, the Theosophical University Press staff's willingness to make photocopies from their set of volumes is greatly appreciated.

The Würzburg MS. itself was no longer available on microfilm, and Mr. de Zirkoff's typescript from the aging copy at Adyar needed rechecking. The T.S. of America in Wheaton provided a micro-flo copy which enabled us to cross-check the "To the Reader's" section, included in our Appendices. More about the procurement of this MS. is to be found therein. Throughout the text however, we refer to the WMS. (Würzburg MS.), whenever a portion from the original material of H.P.B. throws added light on the passage. Any additional material is entered in brackets, as well as any word not clear in the typescript, or any footnote reference to The Theosophist reprint available.

Certain anomalies need to be explained. On p. 336, and again on p. 342, reference is made to an Appendix which apparently H.P.B. was planning to add to her work. These have remained untraced, and are not to be confused with the Appendices of this current volume. For the Sinnett MS. of Incident in the Life of H.P. Blavatsky, which appears amidst the latter, we are indebted to Mr. Michael Gomes, who sent them from Adyar.

We have kept to H.P.B's British spelling for some English words, whenever possible, but have tried to update the Sanskrit and Tibetan.

Last, but not least, we thank Boris' long-time friend and printer Everett Stockton, for overseeing the typesetting of Mr. de Zirkoff's last numbered volume, and Mr. Pete Pedersen, the publication manager of T.P.H. Wheaton, who searched the archives for illustrative and historial material now at Olcott Library.

DARA EKLUND

Assistant Compiler

LOS ANGELES, CALIFORNIA

Fall 1985

BORIS MIHAILOVICH DE ZIRKOFF
1902-1981
Photograph by Colette Dowlatkhah

"THE SECRET DOCTRINE--VOLUME III"

As Published in 1897

A Survey of its Contents and Authenticity.

Boris de Zirkoff

In the Fall of 1897, a little over six years after the passing of H. P. Blavatsky, there was published by The Theosophical Publishing Society in London a large volume entitled The Secret Doctrine, Vol. III, with the sub-title: Occultism. *

The original edition of this work is at present hard to find, though it turns up every now and then in second-hand bookstores. But the text of it has been incorporated as a separate volume in later impressions of the revised edition of The Secret Doctrine (Vols. I and II), published in 1893, and can now be read in the edition of the S.D., published since 1938 by The Theosophical Publishing House, Adyar, Madras, India.† It forms Book V of this edition which is divided into six handy books.

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* The title-page bears also the imprint of the Theosophical Publishing Society, Benares, India, and of the Theosophical Book Concern, Chicago, Ill.

† Reprinted in 1950, by the Theosophical Publishing House, London. [In 1978/79 the T.P.H. Adyar printed a definitive edition of the S.D., based on the original two volume work. Compiler.]

There exist in the minds of many students, both within and outside of the Theosophical Organizations, a variety of misconceptions concerning the nature and contents of the Volume, which, as so many other misunderstandings, are very likely due to lack of adequate information, as well as lack of real interest to determine for themselves the known facts concerning this subject. Yet such facts are very numerous and, when carefully considered, should dispose of most of the existing misconceptions.

Although not published until 1897, the preparation of this Volume had been going on for some years previous to this date, as appears, for instance, from a statement in the January, 1894, issue of Lucifer (Vol. XIII, p. 354), to the effect that "...the third volume of The Secret Doctrine is being typewritten from the MS."

The first pages of this Volume went to the printer around June, 1895,* and the Volume seems to have been completed in September, 1896, although its actual publication had to wait until the American edition, "necessitated by the unfair copyright law," could be made ready also.†

A careful analysis of the contents of this Volume discloses a number of interesting facts.

Pages 433-594 consist of:

a) The text of the Esoteric Instructions issued privately by H. P. B. herself to the pledged disciples of the Esoteric School. This text is incomplete, however, and considerably edited.‡

b) The text of the Notes taken by various students at the meetings of H.P.B.'s Inner Group. These Notes are heavily edited, and very considerably altered, as comparison with the most complete version of the same Notes, that of Mrs. Alice Leighton Cleather, would easily show.

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* Lucifer, Vol. XVI, June, 1895, p. 271.

† Lucifer, Vol. XIX, September, 1896, p. 81.

‡ [See B.C. W., Vol. XII, pp. 488-511 for the complete unedited text.]

An exhaustive discussion of these Notes in their historical background may be found in The Theosophical Forum, Point Loma, California, Vols. XVI, XVII and XVIII, April to December, 1940, and January to April, 1941, under the title " Leaves of Theosophical History."

These Instructions and Notes were given under a solemn pledge of secrecy which was blatantly violated by their publication. Besides, as appears quite plainly from G. R. S. Mead's own explanation, their text was added to this volume as mere padding, to increase its size.†

We will now dismiss this particular portion of the volume under discussion, as being of no immediate value for our analysis.

When H. P. B. lived at Würzburg, Germany, and was working on The Secret Doctrine, she sent a certain batch of MSS. to Adyar, with the intention of having T. Subba Row go over them and make suggestions and emendations, with regard to the text. Being then in a peculiar frame of mind, he disliked what H. P. B. had written, and refused point blank to have anything to do with the MSS. This MS. was in the handwriting of Countess Wachtmeister, and must have been copied from H. P. B.'s own MS. It is now in the Archives of the T.S. at Adyar.

The final product of Vol. I of the S.D. shows a great many changes as compared with this earlier MS. H. P. B. must have done a good deal of additional work on it, after Subba Row's refusal to collaborate with her. But whatever changes and alterations H. P. B. herself may have made at a later period, at least portions of the original MS. must have remained among her papers; these portions of the original MS. of the First Draft of Vol. I of the S.D. can be found in the "Volume III" we are now considering.

They account for 68 pages of the work, the text being identical to the corresponding passages of the First Draft.

In other words, not all of the First Draft appears in "Volume III," but a very considerable part of it does.

This material covers [in 1897 ed.] pages: 3-43; 47; 61-63; 67-75; 93-97; 98-104; 105-108; 129-137; 211-13; 270-75; 277-79; 315-24; 332-35.

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† The Occult Review, London, May 1927.

It may be asked why is it that Volume III, as published in 1897, did not include the entire First Draft of Volume I of The Secret Doctrine, but merely certain portions of it, as indicated above. The most natural answer to this is that only these portions of the First Draft were found among H.P.B.'S papers in London, and the existence of the complete First Draft in the Adyar Archives was unknown at the time to Annie Besant, and most likely to other officials at Adyar. This is amply shown by the fact that it was not until March, 1922, some twenty-five years later, that Annie Besant reported in the pages of The Theosophist (Vol. XLIII, pp. 533-34) the discovery of this draft-manuscript by saying that:

" . . . . Another interesting 'find' is the first manuscript of the first volume of The Secret Doctrine . . . This evidently is the manuscript which H. P. B. sent from Ostende in 1886 to T. Subba Row . . . . ."

She then goes on to state that certain sections in the First Draft and certain Appendices are included in Volume III of 1897. It seems almost incredible that Colonel Olcott, who knew all about the First Draft when it arrived at Adyar in 1886, would have had nothing to say about Volume III, as published in 1897, and that nobody would have brought up for discussion the contents of Volume III, as far as these particular Sections are concerned.

As a matter of fact, C. Jinarâjadâsa started publishing the First Draft, from the Adyar Archives, in the pages of The Theosophist,* with the declared intention of issuing it later in book-form. However, the series was discontinued after a while, the given reason for so doing being the "chaotic" nature of the manuscript, in the use of capitals, dashes and quotation marks, and the difficulties encountered in deciphering Hebrew and Greek scripts, which the amanuensis who copied H. P. B. 's original manuscript probably did not know.

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* Vol. LII, Aug., 1931; Vol. LIV, Oct., Nov., Dec., 1932; Jan., Feb., March, Apr., May, June, July, Aug., Sept., 1933; Vol. LV, Oct. and Nov. 1933.

But even then no mention was made of the presence of part of this material in the published Volume III.

Moreover, Sections II and III of “Volume III, “ which, as already stated, are an integral portion of the First Draft of the S.D., had already been published in Lucifer, Vol. X, June, 1892, pp. 273-83, as an essay entitled: “The Denials and the Mistakes of the Nineteenth Century.”* It is indeed a curious fact how the editors of “Volume III” did not remember that this material had already appeared in print in their own official magazine, and that this was done more than a year after H. P. B.’s passing, at a time when“Volume III” was already being considered and perhaps even started.

Moreover, conclusive evidence shows that Sections XXVI and XXVII had been written by H.P.B. in 1885, as part of the First Draft. They were not incorporated into it, however, and were earmarked for The Theosophist, but somehow or other were not published in it either.†

We have been considering thus far pages 1-432 of this volume. Of these, 102 pages have now been identified; they form about one-quarter of the total amount. What of the remaining three-quarters then?

The first thing that presents itself for consideration is a rather large portion of Volume III, covering pages 376-432, and consisting of Sections XLIII-LI, a total of 56 pages, or about 1/8th of the amount. The material in these Sections hangs together better than anything else within this Volume, and it is evident that a unitary thread runs through it. The title given to Section XLIII, “The Mystery of the Buddha,” could have been chosen equally well as a title for this entire portion of the Volume, as this is the main subject of which it treats.

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* [Now in B.C.W., Vol. XIII, pp. 224-41.]

† [However, these may now be found as two articles in B.C. W., Vol. VII, pp. 105-34 and pp. 230-40.]

There is excellent evidence available of the fact that either this entire material, or at least a portion of it, had been written prior to 1888, as H. P. B. speaks in The Secret Doctrine (Vol. I, p.52, footnote; and top of page 118) of a section or chapter entitled “A Mystery About Buddha,” and “The Mystery About Buddha,” and refers the student thereto: she points out, however, that this is to be found in “a subsequent volume.”

The highly metaphysical nature of the teachings contained in these sections, and the fact that some of them outline certain aspects of the Occult Tradition not even touched upon by H. P. B. in any other of her writings including the two original volumes of The Secret Doctrine would logically make the student feel that here indeed is a portion of the text originally intended for a Third Volume of this work.

We find a seeming confirmation of this in the Preface to Volume III, as published in 1897, signed by Annie Besant, wherein she says: “the papers given to me [Annie Besant] by H. P. B. were quite unarranged, and had no obvious order: I have therefore taken each paper as a separate Section, and have arranged them as sequentially as possible;”* She then goes on to say, in regard to “The Mystery of Buddha” Sections, that these “were given into my [Annie Besant’s] hands to publish, as part of the Third Volume of The Secret Doctrine . . .”

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* In blunt contradiction of this statement, we are told by Mrs. Besant in 1922 (The Theosophist for March) that in revising The Secret Doctrine for the 1893 edition, “the trustees...made only such changes as she [H. P. B.] had herself directed, which consist mainly in the correction of verbal and grammatical errors, and the arrangement of the material of Vol. III.” If H. P. B. herself left directions how Volume III, as published in 1897, should be arranged, what becomes of their allegedly “chaotic” condition?

This, we must remember was written in 1897.*

In the light of this statement, it is therefore rather curious to find that when, in 1893, the revised edition of The Secret Doctrine appeared in print, every one of H. P. B.'s direct references to Volume III and IV had been eliminated by the Editor; they are not to be found in any of the subsequent impressions of this edition.†

If these references were eliminated because, in the view of the editor, no such Volumes ever existed, how is it that anything could have been handed over to Mrs. Besant by H. P. B. specifically as part of a Third Volume?

Our perplexities are further increased by the interesting fact that on October 6, 1926, Mr. William Mulliss, Managing Editor of the Hamilton Spectator (Ontario, Canada), a competent reporter and for ten years an earnest student of The Secret Doctrine, interviewed Annie Besant in Los Angeles, California, on behalf of several newspapers. His inquiries related in part to the question of a Third Volume presumed to have existed at one time or another. We quote from the complete verbatim report of the interview:

Mr. Mulliss: Your critics have insisted that somebody or other has deliberately suppressed the Third and Fourth Volumes of The Secret Doctrine to which H. P. B. makes reference in the First Volume of The Secret Doctrine. What have you to say of this ? Do you regard the Third Volume of your edition of The Secret Doctrine entitled 'Occultism' as containing any of the matter intended for the Third and the Fourth Volumes?

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* Two years earlier, namely in May, 1895, writing on other subjects, Mrs. Besant had already referred to "the third volume of The Secret Doctrine, which was placed into my [her] hands by H. P.B..." (Lucifer, Vol. XVI, p. 188).

† These references may be found in Vol. I, pp. vii and xxxix-xl of the Introductory, and in Vol. II, pp. 106, 437, 455 and 797- 98.

“Mrs. Annie Besant: I was appointed H. P. B.’S literary executor, and the matter from which I compiled the Third Volume of ‘Occultism’ in The Secret Doctrine, published under my direction was compiled from a mass of miscellaneous writings found in her desk after her death. These I took under my own charge.

“Mr. Mullis: Did Mead help you in the compilation of these articles?

“Mrs. A. Besant: No. The papers came absolutely under my own hand and Mead had nothing to do with them.

“Mr. Mulliss: Well what about the material for the Third and Fourth Volumes?

“Mrs. A. Besant: I never saw them and do not know what has become of them.”

Not only do we run here into a flat contradiction of the statement made in the Preface of the published Volume concerning the nature of “The Mystery of Buddha” Sections, but we are also told that the mass of miscellaneous writings under discussion was found in H. P. B.’s desk after her death, and that Mrs. Besant took these under her own charge, although we had just been made to believe that H. P. B. herself had given these papers to Mrs. Besant.

Under these curious contradictions, we ask ourselves: Is there any further clue to this material concerning the Buddha, and its possible origin? We think there is such a clue.

In an article entitled “Esoteric Axioms and Spiritual Speculations” (The Theosophist, Vol. III, No. 4, January, 1882, pp. 92-93), H. P. B. made some pertinent comments upon a review of Arthur Lillie’s book, Buddha and Early Buddhism, written by “M. A. (Oxon),” the pseudonym of The Rev. Stainton Moses, the famous Spiritualist. H. P. B. took exception to certain statements of the reviewer contradicting the assertions made by the Theosophists, and disagreed with views expressed with regard to the character and teachings of the Buddha, as allegedly permeated with what the reviewer called “uncompromising Spiritualism.” She wrote in part:

"We will not try to personally argue out the vexed question with our friend . . . but we will tell him what we have done. As soon as his able review reached us, we marked it throughout, and sent both the numbers of the magazine containing it, to be, in their turn, reviewed and corrected by two authorities . . . for these two are: (1) H. Sumangala Unnanse, Buddhist High Priest of Adam's Peak, Ceylon . . . . the most learned expounder of Southern Buddhism; and (2) the Chohan-Lama of Rinch-cha-tze (Tibet) the Chief of the Archive registrars of the secret Libraries of the Dalai and Tashi-Lhünpo Lamas-Rimpoche . . . the latter, moreover, is a 'Panchhen,' or great teacher, one of the most learned theologians of Northern Buddhism and esoteric Lamaism

The Chohan-Lama promised to write a reply in due course of time.

For some unknown reason, this reply was not published in The Theosophist at the time. It must have remained for some years among H. P. B.'s manuscripts, unused, and did not appear in print until after her death, namely in the September and October, 1894, issues of Lucifer, under the title of "Tibetan Teachings." As appears from the editorial note appended at the end of this essay,* "this study of 'Tibetan Teachings' is taken from a series of articles originally prepared for The Theosophist, but for some reason or other, set aside, and never published." The Editors of Lucifer, moreover, express the hope "to be able to continue the series for some months."

So it appears that the Editors had a considerable amount of similar material on their hands, and that they planned to publish it. Could this have been the material now contained in Volume III, and dealing with "The Mystery of the Buddha" and other related subjects? There is at least a fair possibility of just that.

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* See H. P. Blavatsky, Collected Writings, Vol. VI, pp. 94-112.

It so happens that Sections XLVII and XLIX of Volume III contain a number of paragraphs which are identical with portions of the text of “Tibetan Teachings.” Would it be too rash to imagine that “The Mystery of Buddha” material in Volume III contains, at least in part, text which stands in close relationship to the “Tibetan Teachings” series, and which it had been at one time decided to run in the pages of Lucifer, as a continuation of the two installments of “Tibetan Teachings”?

We cannot definitely assert it, but one thing is certain, namely, that no trace has ever been found of the material which the Lucifer Editors had evidently in mind when promising to their readers further installments of the “Tibetan Teachings” series.

We have now to deal with the Introductory and Sections: I; portions of IV and V; VII, VIII, XII-XVI inclusive; XVIII-XXII inclusive; XXIV, XXV; XXVIII; XXXI-XXXIV; XXXVI; XXXVIII-XLII inclusive. These constitute some 238 pages or close to one half of the material.

They cover a great variety of subjects; some of them hang together better than others; some are definitely kabbalistic; others are dealing with the origins of Christianity; still others go into subjects treated of in a somewhat different manner in Vols. I and II of The Secret Doctrine.

A careful perusal of the words of Bertram Keightley, who had such an immediate and prolonged contact with the original MSS. of H. P. B.’s great work, throws much light upon the nature and origin of these sections. He says: “. . . . Our next step—Arch’s [Archibald

Keightley’s] and mine-was to get the whole of the MS., every line of it, typed out on ordinary quarto typing paper—professionally—for we fully realized that the actual work of re-arrangement and fitting must not be done upon H. P. B.’s own MS., which ought to be preserved intact for reference, but upon a copy. Hence we had it all typed out . . . . . .

"When we had got all the MS. typed out, we tied up the original MS. complete as it was and made a strong sealed parcel of it all, which was given back to H. P. B., and was subsequently removed to No. 19 Avenue Road, St. John's Wood, N.W. (Mrs. Besant's house), when H. P. B. moved there. I clearly remember seeing the parcel there intact shortly before I left for India a few months before H. P. B. 's death.

"To resume, Arch and I again went very carefully through the now typewritten MS. and devised the plan finally approved and adopted by H. P. B. This was to divide the whole work into two volumes: Vol. I. Cosmogenesis and Vol. II. Anthropogenesis. Each volume as to be based upon a set of the Stanzas of Dzyan and each was to consist of three parts; first, the Stanzas with Commentary and explanations; second, Symbolism; and third, Addenda and Appendices.

"As soon as the first section of Volume I was roughly put together, we handed it over to H. P. B. with detailed notes of gaps, omissions, queries and points for her to consider. She went to work on the typescript with pen, scissors and paste, till she said she had done all she could. The final result was a regular mosaic pattern of typescript, pasted bits, and matter added and written in by H. P. B. or sometimes transferred from other places in the second and third sections. In the end it got such a complicated mosaic, that Arch and I ourselves typed out afresh the whole of the matter in the first section of the two volumes and much also of the second and third sections, thus completing the matter which went to the printers as Volumes I and II of the first edition of the S.D. After this was done, there still remained a certain amount of matter left over; mostly unfinished fragments or 'Appendices' or bits about symbolism, which could find no suitable place in the selected matter or—more frequently—were not in a condition or state for publication. Of course we asked H. P. B. about this matter, as it was she herself—not Arch nor myself—who had set it aside for the time being. She put this left-over matter in one of the drawers of her desk and said that 'some day' she would make a third Volume out of it.

But this she never did, and after H. P. B.'s death, Mrs. Besant and Mr. Mead published all that could possibly be printed without complete and extensive revision and rewriting—as part of Volume III in the revised edition. . ."*

At an earlier date, prior to H. P. B.'s passing, namely in December, 1890, Bertram Keightley, addressing the Convention at Adyar, on the subject of "Theosophy in the West, " is reported to have stated that "what would now be the 3rd volume of the history of Occultism was to have been the first volume, while the treatises on Cosmogony and the Genesis of Man were to form a later series . . . ." This statement, in the light of the longer excerpt just quoted, goes a long way in supporting the conclusion that a great deal of the published Volume III is made up of material set aside after the Keightleys had done their work upon the MSS. of the S.D.; further light can be thrown upon this material by considering the actual subjects of which it treats.

There is something in connection with the subject-matter of this portion of Volume III which must not be overlooked by anyone who is attempting to identify the origin of this material. The words of Bertram Keightley should be taken together with another fact of considerable importance, namely, that there exist two distinct essays from the pen of H. P. B., both published in Lucifer, and both unfinished. Their continuation is promised, but no further installments ever appeared. They are: "The Esoteric Character of the Gospels," and "Roots of Ritualism in Church and Masonry."†

A very considerable amount of material on pages 287-374 of Volume III, treating as it does on the origins of Christianity, the Mystery-Schools, occultism and magic in their relation to the symbolism of the day, initiatory rites and ceremonies, etc., etc., bears a very close resemblance with the subject-matter of the two unfinished essays mentioned above.

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* "Reminiscences of H. P. Blavatsky," The Theosophist, Vol. LII, Sept., 1931. Reprinted in booklet-form by the Theosophical Publishing House, Adyar, Madras, 1931, pp. 8-9; and pp. 13-15.

† Lucifer, Vol. I, November, December, 1887; February, 1888; and Vol. IV, March and May, 1889. (See B. C. W., Vols. VIII and XI).

The question suggests itself whether some of this material, if not the whole of it, may not have been intended for the continuation of these articles in Lucifer. This surmise is strengthened by the curious fact that pages 167-68 of Volume III have in them identical passages to the text of “The Esoteric Character of the Gospels” series. The link between the two is thus established.

Writing in “On the Watch-Tower,” in Lucifer, Vol. XX, July, 1897, pp. 353-54, after the appearance of Volume III, G. R. S. Mead gives the following apology concerning the matter contained in it. He writes:

“It is somewhat a novel experience for the present writer, who has edited, in one form or another, almost all that H. P. B. has written in English, with the exception of Isis Unveiled, to find himself turning over the leaves of Volume III of The Secret Doctrine as one of the general public, for with the exception of pp. 433-594 he has seen no word of it before. But other work has prevented his sharing in the labour of editing the MS., and the burden has fallen on the shoulders of Mrs. Besant.

“What, then, is the first impression of one who has minutely studied every turn and twist of H. P. B.’s phraseology and literary methods, and read everything she has written on theosophical subjects?

“We cannot disguise the fact that the first feeling is one of disappointment. The spirit of the stanzas and commentaries, which for the theosophist make the two first volumes stand out a head and shoulders beyond all other theosophical literature, is entirely absent. The pages are eagerly scanned for the discovery of a new gold-mine of the nature of stanza or commentary, but with the exception of one or two paragraphs none is to be found. In fact, until we come to p. 359 and ‘The Mystery of Buddha,’ the sections on which fill pp. 359-432, we find but disjecta membra-sections, the majority of which were evidently excluded from Volumes I. and II. because of their inferiority to the rest of the work.

The editor was bound to publish these, but we entirely share her private opinion, that it would have been better to have printed them as separate articles in Lucifer, than to have included them as part of The Secret Doctrine. One thing is almost certain, that had Mme. Blavatsky lived, these sections in their present form would not have formed part of her great work. They represent her in her least important capacity."

It is important to bear in mind that Mead agrees with Annie Besant on the general evaluation of this material, as told to Mr. Mulliss, that he supports her in saying that he had nothing to do with the preparation of the MSS., and that he had been told by Annie Besant that this material would have been better suited as articles for Lucifer than as part of The Secret Doctrine.

In view of his positive statement, which very adroitly shifts the responsibility upon the shoulders of Mrs. Besant, we are at a loss to account for Mrs. Alice Leighton Cleather's words in connection with Volume III. She says:

"It so happens that while it was being set up I was able actually to peruse one or two of the familiar long foolscap sheets which H. P. B. always covered with her small fine handwriting. They were mutilated almost beyond recognition, few of her sentences remaining intact; and there were 'corrections' not only in the handwritings of the editors, Mrs. Besant and Mr. Mead, but also in that of others which I was able to identify . . . ."*

One fact, however, makes it very improbable that Mead would have had much to do with the MS. of Volume III, and it is the deplorable Greek which is encountered every now and then in its pages. Being a competent Greek scholar, he would have seen to the correct spelling of words in the original Greek script.

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* H. P. Blavatsky: A Great Betrayal, Calcutta, 1922, p. 75.

It should, however, be noted that Mead indulges in the passage above quoted in a totally unwarranted generalization which is apt to produce a wrong impression, unless facts are known. From his words, the reader would conclude that Mead has edited almost everything that H. P. B. had ever written in English, with the exception of Isis Unveiled. Mr. Mead probably forgot, when he wrote this sentence, that H. P. B. had been writing in English since 1874, and in so doing had the editorial help of a number of people, from Col. Olcott himself down to the Keightleys. It is the latter who edited the entire MS. of The Secret Doctrine, and not Mr. Mead either. However, Mr. Mead revised the 1893 edition of this work, and is almost wholly responsible for whatever changes and alterations occur in this edition. Unless these various angles are borne in mind, confusion will result, and the picture of events will be blurred.

The unsigned reviewer of Volume III in the pages of The Theosophist* seems to agree with Mead's apology when saying that ". . .the eager student. . .will look in vain. . .for equal evidences of that might sweep of mind which could delve into the mysteries of cosmogony and cosmology with such apparent familiarity . . . . The fact is that a large share of the matter. . . . is on a par with the magazine articles and critical essays which H. P. B. used to write, and is quite a miscellany, though, bearing the stamp of her peculiar individuality, they are, as a whole, deep, rich, rare and profoundly suggestive . . . . . ."

Thirty years later, G. R. S. Mead, writing in The Occult Review, May, 1927, upheld this earlier estimate, even though his view concerning Annie Besant's attitude thirty years earlier differs from the first one stated.

He says:

"Next, I come to Vol. III. With this I refused to have anything to do whatever. I judged the disjecta or rejecta membra from the manuscript or typescript of Vols. I and II not up to standard, and that it would in no way improve the work.

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* Vol. XVIII, September, 1897, pp. 760-61.

They could, I thought, be printed preferably as fugitive articles in Lucifer but they could not possibly be made into a consistent whole. Mrs. Besant, who put a far higher value on everything H. P. B. had written than I did, persisted in her view and by herself edited the matter for publication, but even when every scrap that remained had been utilized, it made a very thin volume. I therefore persuaded her to add the so-called Instructions of what is known as the ‘Esoteric Section’ or Eastern School, which had hitherto been secret documents. My argument was that the ‘occult teachings’ as they were deemed by the faithful, were now in the hands of hundreds, scattered all over the world, some of whom were by no means trustworthy, and that it was highly probable that we should some day find them printed publicly by some unscrupulous individual or privately circulated illegitimately. Fortunately, Mrs. Besant agreed, and they were included in Vol. III, save certain matter dealing with sex questions. A load of anxiety was lifted off my mind. I thought that the making of these ‘Instructions’ accessible to the general public might possibly put an end to this unhealthy inner secret school. But this hope, alas, was not to be fulfilled.”

We may not share Mead’s views about the “unhealthy inner secret school, “nor endorse an attitude that suggests the carrying out of a morally oblique action because someone else might do so likewise, and “beat you to the punch.” We may not share with Mead his rather sarcastic spirit, nor his slurring remarks concerning the “occult teachings.” But what we will have to acknowledge, on the basis of this excerpt, is that Mead evidently had seen, and most likely read through, the “disjecta membra,” before Mrs. Besant proceeded to edit them: and if so, it is incorrect to say that he, Mead, had nothing to do with this Volume III, and “saw no word of it before” the Volume appeared in print—which is precisely what he said in 1897! Indeed, as the Frenchman would say: Lequel de nous trompe-t-on ici?

Confirming testimony is found in Josephine Ransom's A Short History of The Theosophical Society, p. 325, where, speaking of the appearance in print of Volume III, she says that ". . . . it consisted of all that remained of the manuscripts left by H. P. B. Part of the original MS. composing this volume is still in The Society's archives at Adyar, and forms a valuable witness to the authenticity of what was already prepared by H. P. B. in 1886, and intended to form part of the first volume of her great work . . ."

She is nevertheless mistaken in thinking that the MS. of the First Draft now at Adyar is part of the original MS. of Volume III. Only portions of this Adyar MS. can be found in Volume III, and they are taken from H. P. B.'s own manuscript in London, and not from the manuscript at Adyar, the existence of which was unknown at the time Volume III was published.

It is seen, therefore, that Ransom acknowledges that the MS. at Adyar contains matter published in Volume III, that she agrees with Bertram Keightley about left-over portions of MSS., which would not fit anywhere sequentially, and commits herself about the fact that this material had been written as early as 1886.*

In view of the evidence brought forth in the foregoing pages, and on the basis of the actual nature of the material contained in the volume under discussion, it seems unjust and contrary to common sense to have entitled it Volume III of H. P. B.'s monumental work, The Secret Doctrine.

Even if the argument is raised to the effect that the Sections on "The Mystery of Buddha" do contain certain teachings not to be found anywhere else in H. P. B.'s literary heritage, it is nevertheless possible only to speculate on the likelihood of her having intended these pages for a future Third Volume of her great work.

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* However, her statement in The Canadian Theosophist, Vol. XIX, May 15, 1938, pp. 75-76, to the effect that "the first 241 large pages of this MS. [the original draft of the S. D. in the Adyar Archives] are substantially what was published by Mrs. Besant in 1897 as the Third Volume," is incorrect, as it is only certain portions of this draft that were included in Volume III.

We have no definite proof of this, and might just as well consider this material as having been laid aside for future use, or maybe because she considered it premature at the time.

To make of this material an integral portion of The Secret Doctrine and without any explanation whatsoever as to its nature, origin or source, is unfair to the memory of H. P. B., misleading to the student, and therefore unwarranted.

In preparing this material for the Collected Writings, we have guided ourselves by the above considerations, and have therefore taken the following steps:

1) Sections XXVI and XXVII (The Idols and the Teraphim and Egyptian Magic), have been included as integral parts of Vol. VII,* owing to facts outlined therein in the appended Compiler's Note.

2) Sections II and III were originally published in Lucifer, Vol. X, June 1892, namely, as a posthumous article from the pen of H. P. B. entitled "The Denials and the Mistakes of the Nineteenth Century. " [The latter is now in Vol. XIII of the B.C.W., pp. 224-41.]

3) All portions of the Volume entitled "The Secret Doctrine, Volume III" which were identical, or nearly so, with the text of the First Draft (1886) of Vol. I of the S.D., have been kept in the same sequence as in "Volume III"; to them have been added a few passages occurring in the First Draft MS., and which do not occur in "Volume III". This was done for the sake of completion.

4) As indicated above, the scope of this material necessitated that it be divided between several volumes of the Collected Writings. The Esoteric Instructions have been restored to their original wording and now exist in their complete form in Volume XII of this series.

When the volume entitled "The Secret Doctrine, Vol. III" was published in 1897, a Preface appeared in it signed by Annie Besant.

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* Op. cit., beginning on p. 230 and p. 105, respectively.

According to that Preface, the various papers which became part of this volume were originally unarranged and had no obvious order, and Annie Besant arranged them as sequentially as possible. She says she corrected grammatical errors and eliminated obviously non-English idioms, which was an unfortunate and quite unnecessary thing to do, as H. P. B.'s foreign-sounding phrases and peculiarities of expression are sui generis and are rather an asset than a liability. Nothing of that nature has been done throughout the volumes of the Collected Writings wherein H. P. B.'s own language has been followed in every case. Whether any other liberties were taken with H. P. B.'s original text is impossible to say, although Annie Besant specifically states that "in a few cases [she] filled in a gap, but any such addition is enclosed within square brackets, so as to be distinguished from the text."

She says in regard to the Sections under the general title of The Mystery of the Buddha" that she included them with "some hesitation," because "together with some most suggestive thought, they contain very numerous errors of fact, and many statements based on esoteric writings, not on esoteric knowledge." This general trend of ideas is repeated several times and enlarged upon. It is curious, to say the least, that anybody from among the then recently acquired followers of H. P. B. would have had the temerity of pointing out the alleged errors of H. P. B.'s statements and of comparing them with an implied, even if not actually expressed, correct knowledge on his or her part of what the true esoteric doctrine was on any subject under consideration.

Considering that the Sections entitled "The Mystery of the Buddha" contain some of the most recondite teachings of the Esoteric Philosophy, including certain tenets merely hinted at and which do not occur anywhere else in the entire literary output of H. P. B., not even in The Secret Doctrine, any statement implying greater knowledge concerning these mystical tenets is both ridiculous and unfair.

The Preface also states that “this volume completes the papers left by H. P. B., with the exception of a few scattered articles that yet remain and that will be published in her own magazine Lucifer.” Of course we do not know just exactly when this Preface was written, but it is fair to assume that it dates from approximately the same period as the year in which the volume was published, namely 1897. It may have been written somewhat earlier than the actual year of publication. If the pages of Lucifer are scanned for any such articles as are hinted at in the Preface, nothing from the pen of H. P . B. can be detected therein. Everything from her pen published posthumously was printed in Lucifer prior to 1897; and so we are left wondering whether there existed at one time some articles written by H. P. B. which were intended to be published in Lucifer but actually were never used. This question may never be answered one way or another.

BORIS ZIRKOFF.

—Compiler.

POSTHUMOUSLY PUBLISHED

INTRODUCTORY*

"POWER belongs to him who knows;" this is a very old axiom. Knowledge—the first step to which is the power of comprehending the truth, of discerning the real from the false—is for those only who, having freed themselves from every prejudice and conquered their human conceit and selfishness, are ready to accept every and any truth, once it is demonstrated to them. Of such there are very few. The majority judge of a work according to the respective prejudices of its critics, who are guided in their turn by the popularity or unpopularity of the author, rather than by its own faults or merits. Outside the Theosophical circle, therefore, the present volume is certain to receive at the hands of the general public a still colder welcome than its two predecessors have met with.† In our day no statement can hope for a fair trial, or even hearing, unless its arguments run on the line of legitimate and accepted enquiry, remaining strictly within the boundaries of official Science or orthodox Theology.

Our age is a paradoxical anomaly. It is pre-eminently materialistic and as pre-eminently pietistic. Our literature, our modern thought and progress, so called, both run on these two parallel lines, so incongruously dissimilar and yet both so popular and so very orthodox, each in its own way. He who presumes to draw a third line, as a hyphen of reconciliation between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, mocked by the sycophants of Science and Church, misquoted by his opponents, and rejected even by the pious lending libraries.

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* [It is impossible to ascertain whether the division of the text into Sections and the titles of the individual Sections are H.P.B.'s, or whether they have been added by the Editor. We have preserved them intact.—Compiler.]

† [It is possible that H.P.B. had in mind an additional volume of The Secret Doctrine which was never actually found among her papers.—Compiler.]

ANNIE BESANT
1847-1933

The absurd misconceptions, in so-called cultured circles of society, of the ancient Wisdom-Religion (Bodhism) after the admirably clear and scientifically-presented explanations in Esoteric Buddhism, are a good proof in point. They might have served as a caution even to those Theosophists who, hardened in an almost life-long struggle in the service of their Cause, are neither timid with their pen, nor in the least appalled by dogmatic assumption and scientific authority. Yet, do what Theosophical writers may, neither Materialism nor doctrinal pietism will ever give their Philosophy a fair hearing. Their doctrines will be systematically rejected, and their theories denied a place even in the ranks of those scientific ephemera, the ever-shifting "working hypotheses" of our day. To the advocate of the "animalistic" theory, our cosmogenetical and anthropogenetical teachings are "fairy tales" at best. For to those who would shirk any moral responsibility, it seems certainly more convenient to accept descent from a common simian ancestor and see a brother in a dumb, tailless baboon, than to acknowledge the fatherhood of Pitris, the "Sons of God," and to have to recognise as a brother a starveling from the slums.

"Hold back!" shout in their turn the pietists. "You will never make of respectable church-going Christians Esoteric Buddhists!"

Nor are we, in truth, in any way anxious to attempt the metamorphosis.* But this cannot, nor shall it, prevent Theosophists from saying what they have to say, especially to those who, in opposing to our doctrine Modern Science, do so not for her own fair sake, but only to ensure the success of their private hobbies and personal glorification. If we cannot prove many of our points, no more can they; yet we may show how, instead of giving historical and scientific facts—for the edification of those who, knowing less than they, look to Scientists to do their thinking and form their opinions—the efforts of most of our scholars seem solely directed to killing ancient facts, or distorting them into props to support their own special views. This will be done in no spirit of malice or even criticism, as the writer readily admits that most of those she finds fault with stand immeasurably higher in learning than herself.

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* [The above paragraphs may be found in Lucifer, Vol. VIII, pp. 97-98 and in B.C.W., XIII, pp. 148-51.]

But great scholarship does not preclude bias and prejudice, nor is it a safeguard against self-conceit, but rather the reverse. Moreover, it is but in the legitimate defence of our own statements, i.e., the vindication of Ancient Wisdom and its great truths, that we mean to take our "great authorities" to task.

Indeed, unless the precaution of answering beforehand certain objections to the fundamental propositions in the present work be adopted—objections which are certain to be made on the authority of this, that, or another scholar concerning the Esoteric character of all the archaic and ancient works on Philosophy—our statements will be once more contradicted and even discredited. One of the main points in this Volume* is to indicate in the works of the old Aryan, Greek, and other Philosophers of note, as well as in all the world-scriptures, the presence of a strong Esoteric allegory and symbolism. Another of the objects is to prove that the key of interpretation, as furnished by the Eastern Hindu-Buddhistic canon of Occultism-fitting as well the Christian Gospels as it does archaic Egyptian, Greek, Chaldaean, Persian, and even Hebrew-Mosaic Books-must have been one common to all the nations, however divergent may have been their respective methods and exoteric "blinds." These claims are vehemently denied by some of the foremost scholars of our day. In his Edinburgh Lectures, Prof. Max Müller discarded this fundamental statement of the Theosophists by pointing to the Hindu Śastras and Pandits, who know nothing of such Esotericism.† The learned Sanskrit scholar stated in so many words that there was no hidden meaning, no Esoteric element or "blinds," either in the Purânas or the Upanishads. Considering that the word "Upanishad" means, when translated, the "Secret Doctrine," the assertion is, to say the least, extraordinary.

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* [If these are actually H.P.B.'s own words, and not those of the Editor, she had in mind an additional volume of The Secret Doctrine which she speaks of in Volumes I and II.—Compiler.]

† The majority of the Pandits know nothing of the Esoteric Philosophy now, because they have lost the key to it; yet not one of these, if honest, would deny that the Upanishads, and especially the Purânas, are allegorical and symbolical; nor that there still remain in India a few great scholars who could, if they would, give them the key to such interpretations. Nor do they reject the actual existence of Mahâtmas — initiated Yogis and Adepts — even in this age of Kali-Yuga.

Sir M. Monier-Williams again holds the same view with regard to Buddhism. To hear him is to regard Gautama, the Buddha, as an enemy of every pretence to Esoteric teachings. He himself never taught them! All such “pretences” to Occult learning and “magic powers” are due to the later Arhats, the subsequent followers of the “Light of Asia”! Prof. B. Jowett, again, as contemptuously passes the sponge over the “absurd” interpretations of Plato’s Timaeus and the Mosaic Books by the Neo-Platonists. There is not a breath of the Oriental (Gnostic) spirit of Mysticism in Plato’s Dialogues, the Regius Professor of Greek tells us, nor any approach to Science, either. Finally, to cap the climax, Prof. Sayce, the Assyriologist, although he does not deny the actual presence, in the Assyrian tablets and cuneiform literature, of a hidden meaning—

Many of the sacred texts were so written as to be intelligible only to the initiated . . .*

yet insists that the “keys and glosses” thereof are now in the hands of the Assyriologists. The modern scholars, he affirms, have in their possession clues to the interpretation of the Esoteric Records.

Which even the initiated priests [of Chaldaea] did not possess.

Thus, in the scholarly appreciation of our modern Orientalists and Professors, Science was in its infancy in the days of the Egyptian and Chaldaean Astronomers. Pânini, the greatest Grammarian in the world, was unacquainted with the art of writing. So was the Lord Buddha, and everyone else in India until 300 B.C. The grossest ignorance reigned in the days of the Indian Rishis, and even in those of Thales, Pythagoras, and Plato. Theosophists must indeed be superstitious ignoramuses to speak as they do, in the face of such learned evidence to the contrary! Truly it looks as if, since the world’s creation, there has been but one age of real knowledge on earth – the present age.

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* [See the Hibbert Lectures for 1887, pp. 14-17, or B.C.W. Vol. XIII, p.9l & fn.]

In the misty twilight, in the grey dawn of history, stand the pale shadows of the old Sages of world renown. They were hopelessly groping for the correct meaning of their own Mysteries, the spirit whereof has departed without revealing itself to the Hierophants, and has remained latent in space until the advent of the initiates of Modern Science and Research. The noontide brightness of knowledge has only now arrived at the "Know-All," who, basking in the dazzling sun of induction, busies himself with his Penelopeian task of "working hypotheses," and loudly asserts his rights to universal knowledge. Can anyone wonder, then, that according to present views the learning of the ancient Philosopher, and even sometimes that of his direct successors in the past centuries, has ever been useless to the world and valueless to himself? For, as explained repeatedly in so many words, while the Rishis and the Sages of old have walked far over the arid fields of myth and superstition, the mediaeval Scholar, and even the average eighteenth century Scientist, have always been more or less cramped by their "supernatural" religion and beliefs. True, it is generally conceded that some ancient and also mediaeval Scholars, such as Pythagoras, Plato, Paracelsus and Roger Bacon, followed by a host of glorious names, had indeed left not a few landmarks over precious mines of Philosophy and unexplored lodes of Physical Science. But then the actual excavation of these, the smelting of the gold and silver, and the cutting of the precious jewels they contain, are all due to the patient labors of the modern man of Science. And is it not to the unparalleled genius of the latter that the ignorant and hitherto deluded world owes a correct knowledge of the real nature of the Kosmos, of the true origin of the universe and man, as revealed in the automatic and mechanical theories of the Physicists, in accordance with strictly scientific Philosophy? Before our cultured era, Science was but a name, Philosophy a delusion and a snare. According to the modest claims of contemporary authority on genuine Science and Philosophy, the Tree of Knowledge has only now sprung from the dead weeds of superstition, as a beautiful butterfly emerges from an ugly grub. We have, therefore, nothing for which to thank our forefathers.

The Ancients have at best prepared and fertilized the soil; it is the Moderns who have planted the seeds of knowledge and reared the lovely plants called blank negation and sterile agnosticism.

Such, however, is not the view taken by Theosophists. They repeat what was stated twenty years ago. It is not sufficient to speak of the “untenable conceptions of an uncultured past” (Tyndall); of the “parler enfantin” of the Vaidic poets (Max Müller); of the “absurdities” of the Neo-Platonists (Jowett); and of the ignorance of the Chaldaeo-Assyrian initiated Priests with regard to their own symbols, when compared with the knowledge thereon of the British Orientalist (Sayce). Such assumptions have to be proven by something more solid than the mere word of these scholars. For no amount of boastful arrogance can hide the intellectual quarries out of which the representations of so many modern Philosophers and Scholars have been carved. How many of the most distinguished European Scientists have derived honour and credit for the mere dressing-up of the ideas of these old Philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. Thus it does seem not altogether untrue, as stated in Isis Unveiled [II, 103], to say of certain Orientalists and Scholars of dead languages, that they will allow their boundless conceit and self-opinionatedness to run away with their logic and reasoning powers, rather than concede to the ancient Philosophers the knowledge of anything the modern do not know.

As part of this work treats of the Initiates and the secret knowledge imparted during the Mysteries, the statements of those who, in spite of the fact that Plato was an Initiate, maintain that no hidden Mysticism is to be discovered in his works, have to be first examined. Too many of the present scholars, Greek and Sanskrit, are but too apt to forego facts in favour of their own preconceived theories based on personal prejudice. They conveniently forget, at every opportunity, not only the numerous changes in language, but also that the allegorical style in the writings of old Philosophers and the secretiveness of the Mystics had their raison d’être; that both the pre-Christian and the post-Christian classical writers – the great majority at all events – were under the sacred obligation never to divulge the solemn secrets communicated to them in the sanctuaries; and that this alone is sufficient to sadly mislead their translators and profane critics.

But these critics will admit nothing of the kind, as will presently be seen.

For over twenty-two centuries everyone who has read Plato has been aware that, like most of the other Greek Philosophers of note, he had been initiated; that therefore, being tied down by the Sodalian Oath, he could speak of certain things only in veiled allegories. His reverence for the Mysteries is unbounded; he openly confesses that he writes “enigmatically,” and we see him take the greatest precautions to conceal the true meaning of his words. Every time the subject touches the greater secrets of Oriental Wisdom – the cosmogony of the universe, or the ideal pre-existing world—Plato shrouds his Philosophy in the profoundest darkness. His Timaeus is so confused that no one but an Initiate can understand the hidden meaning. As already said in Isis Unveiled:

The speculations of Plato in the Banquet, on the creation [or rather the evolution] of primordial men, and the essay on Cosmogony in the Timaeus, must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in Timaeus, Cratylus, and Parmenides, and a few other trilogies and dialogues, that the Neo-Platonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that God is the Universal Mind diffused through all things, and the dogma of the soul’s immortality, are the leading features in these apparently incongruous teachings. His piety and the great veneration Plato felt for the MYSTERIES, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every adept. “Constantly perfecting himself in perfect MYSTERIES, a man in them alone becomes truly perfect,” says he in the Phaedrus [249 C.]

He took no pains to conceal his displeasure that the Mysteries had become less secret than formerly. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.* While mentioning the gods, on every page, his monotheism is unquestionable, for the whole thread of his discourse indicates that by the term gods he means a class of beings far lower in the scale than deities, and but one grade higher than men.

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* This assertion is clearly corroborated by Plato himself, who says: “You say that, in my former discourse, I have not sufficiently explained to you the nature of the First. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by sea or land, a person without some previous knowledge of the subject, might not be able to understand its contents.”(Epistles, II, 312 E; cf. Cory, Ancient Fragments, p. 304).

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Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:* "Those, however, among the Greeks who philosophized in accordance with truth, were not ignorant of anything, . . . nor did they fail to perceive the chilling superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit any one of the other poets into 'the Commonwealth,' and he dismisses Homer blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by his myths, the orthodox belief respecting one God."†

And this is the "God" of every Philosopher, God infinite and impersonal. All this and much more, which there is no room here to quote, leads one to the undeniable certitude that, (a) as all the Sciences and Philosophies were in the hands of the temple Hierophants, Plato, as initiated by them, must have known them; and (b) that logical inference alone is amply sufficient to justify anyone in regarding Plato's writings as allegories and "dark sayings," veiling truths which he had no right to divulge.

This established, how comes it that one of the best Greek scholars in England, Prof. Jowett, the modern translator of Plato's works, seeks to demonstrate that none of the Dialogues – including even the Timaeus—have any element of Oriental Mysticism about them? Those who can discern the true spirit of Plato's Philosophy will hardly be convinced by the arguments which the Master of Balliol College lays before his readers. "Obscure and repulsive" to him, the Timaeus may certainly be; but it is as certain that this obscurity does not arise, as the Professor tells his public, "in the infancy of physical science," but rather in its days of secrecy; not "out of the confusion of theological, mathematical, and physiological notions," or "out of the desire to conceive the whole of nature without any adequate knowledge of the parts."‡ For Mathematics and Geometry were the backbone of Occult cosmogony, hence of "Theology," and the physiological notions of the ancient Sages are being daily verified by Science in our age; at least, to those who know how to read and understand ancient Esoteric works.

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* Contra Apionem, II, § 37.

† Isis Unveiled, I, 287-88.

‡ The Dialogues of Plato, translated by B. Jowett, Regius Professor of Greek at the University of Oxford, Vol. III, p. 523.

The “knowledge of the parts” avails us little, if this knowledge only leads us the more to ignorance of the Whole, or the “nature and reason of the Universal,” as Plato called Deity, and causes us to blunder most egregiously because of our boasted inductive methods. Plato may have been “incapable of induction or generalization in the modern sense”;* he may have been ignorant also, of the circulation of the blood, which, we are told, “was absolutely unknown to him,”† but then, there is naught to disprove that he knew what blood is – and this is more than any Physiologist or Biologist can claim nowadays.

Though a wider and far more generous margin for knowledge is allowed the “physical philosopher” by Prof. Jowett than by nearly any other modern commentator and critic, nevertheless, his criticism so considerably outweighs his laudation, that it may be as well to quote his own words, to show clearly his bias. Thus he says:

To bring sense under the control of reason; to find some way through the labyrinth or chaos of appearances, either the highway of mathematics, or more devious paths suggested by the analogy of man with the world, and of the world with man; to see that all things have a cause and are tending towards an end – this is the spirit of the ancient physical philosopher.‡ But we neither appreciate the conditions of knowledge to which he was subjected, nor have the ideas which fastened upon his imagination the same hold upon us. For he is hovering between matter and mind; he is under the dominion of abstractions; his impressions are taken almost at random from the outside of nature; he sees the light, but not the objects which are revealed by the light; and he brings into juxtaposition things which to us appear wide as the poles asunder, because he finds nothing between them.

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* Op. cit., p. 561.

† Op. cit., p. 591.

‡ This definition places (unwittingly, of course), the ancient “physical philosopher” many cubits higher than his modern “physical” confrère, since the ultima Thule of the latter is to lead mankind to believe that neither universe nor man have any cause at all – not an intelligent one at all events – and that they have sprung into existence owing to blind chance and a senseless whirling of atoms. Which of the two hypotheses is the more rational and logical is left to the impartial reader to decide. [Op.cit., Vol. III, p. 523]

The last proposition but one must evidently be distasteful to the modern "physical philosopher," who sees the "objects" before him, but fails to see the light of the Universal Mind, which reveals them, i.e., who proceeds in a diametrically opposite way. Therefore the learned Professor comes to the conclusion that the ancient Philosopher, whom he now judges from Plato's Timaeus, must have acted in a decidedly unphilosophical and even irrational way. For:

He passes abruptly from persons to ideas and numbers, and from ideas and numbers to persons;* he confuses subject and object, first and final causes, and is dreaming of geometrical figures† lost in a flux of sense. And an effort of mind is required on our parts in order to understand this double language, or to apprehend the twilight character of this knowledge, and the genius of ancient philosophers, which under such conditions [?] seems by a divine power in many instances to have anticipated the truth ‡

Whether "such conditions" imply those of ignorance and mental stolidity in "the genius of ancient philosophers" or something else, we do not know. But what we do know is that the meaning of the sentences we have italicized is perfectly clear.

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* Italics are mine. Every tyro in Eastern Philosophy, every Kabalist, will see the reason for such an association of persons with ideas, numbers, and geometrical figures. For number, says Philolaus, "is the dominant and self-produced bond of the eternal continuance of things." [See his Fragments On the Universe; in Diels: The Pre-Socratic Philosophers.] Alone the modern Scholar remains blind to the grand truth.

† Here again the ancient Philosopher seems to be ahead of the modern. For he only "confuses . . . first and final causes" (which confusion is denied by those who know the spirit of ancient scholarship), whereas his modern successor is confessedly and absolutely ignorant of both. Mr. Tyndall shows Science "powerless" to solve a single one of the final problems of Nature and "disciplined [read, modern materialistic] imagination retiring in bewilderment from the contemplation of the problems" of the world of matter. He even doubts whether the men of present Science possess "the intellectual elements which would enable them to grapple with the ultimate structural energies of Nature." But for Plato and his disciples, the lower types were but the concrete images of the higher abstract ones; the immortal Soul has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal Archaeus (Anima Mundi), is self-moving, and from the centre diffuses itself over the whole body of the Macrocosm.

‡ Op. cit., p. 523-24.

Whether the Regius Professor of Greek believes or disbelieves in a hidden sense of geometrical figures and of the Esoteric "jargon," he nevertheless admits the presence of a "double language" in the writings of these Philosophers. Thence he admits a hidden meaning, which must have had an interpretation. Why, then, does he flatly contradict his own statement on the very next page? And why should he deny to the Timaeus – that pre-eminently Pythagorean (mystic) Dialogue – any Occult meaning and take such pains to convince his readers that

The influence which the Timaeus has exercised upon posterity is partly due to a misunderstanding.

The following quotation from his Introduction is in direct contradiction with the paragraph which precedes it, as above quoted:

In the supposed depths of this dialogue the Neo- Platonists found hidden meanings and connections with the Jewish and Christian Scriptures, and out of them they elicited doctrines quite at variance with the spirit of Plato. Believing that he was inspired by the Holy Ghost, or had received his wisdom from Moses,* they seemed to find in his writings the Christian Trinity, the Word, the Church . . . and the Neo-Platonists had a method of interpretation which could elicit any meaning out of any words. They were really incapable of distinguishing between the opinions of one philosopher and another, or between the serious thoughts of Plato and his passing fancies.† . . . [But] there is no danger of the modern commentators on the Timaeus falling into the absurdities of the Neo-Platonists.

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* Nowhere are the Neo-Platonists guilty of such an absurdity. The learned Professor of Greek must have been thinking of two spurious works attributed by Eusebius and St. Jerome to Ammonius Saccas, who wrote nothing; or must have confused the Neo-Platonists with Philo Judaeus. But then Philo lived over 130 years before the birth of the founder of Neo-Platonism He belonged to the School of Aristobulus the Jew, who lived under Ptolemy Philometor (150 years B.C.), and is credited with having inaugurated the movement which tended to prove that Plato and even the Peripatetic Philosophy were derived from the "revealed" Mosaic Books. Valckenaer tries to show that the author of the Commentaries on the Books of Moses, was not Aristobulus, the sycophant of Ptolemy [Cf. Diatribe de Aristobulo, Judaeo, etc., ed. by J. Juzacio, Lugd. Bat., 1806]. But whatever he was, he was not a Neo-Platonist, but lived before, or during the days of Philo Judaeus, since the latter seems to know his works and follow his methods.

† Only Clemens Alexandrinus, a Christian Neo-Platonist and a very fantastic writer.

No danger whatever, of course, for the simple reason that the modern commentators have never had the key to Occult interpretations. And before another word is said in defence of Plato and the Neo-Platonists, the learned master of Balliol College ought to be respectfully asked: What does, or can he know of the Esoteric canon of interpretation? By the term “canon” is here meant that key which was communicated orally from “mouth to ear” by the Master to the disciple, or by the Hierophant to the candidate for initiation; this from time immemorial throughout a long series of ages, during which the inner – not public – Mysteries were the most sacred institution of every land. Without such a key no correct interpretation of either the Dialogues of Plato or of any Scripture, from the Vedas to Homer, from the Zend-Avesta to the Mosaic Books, is possible. How then can the Rev. Dr. Jowett know that the interpretations made by the Neo-Platonists of the various sacred books of the nations were “absurdities”? Where, again, has he found an opportunity of studying these “interpretations”? History shows that all such works were destroyed by the Christian Church Fathers and their fanatical catechumens, wherever they were found. To say that such men as Ammonius, a genius and a saint, whose learning and holy life earned for him the title of Theodidaktos (“god-taught”), such men as Plotinus, Porphyry, and Proclus, were “incapable of distinguishing between the opinions of one philosopher and another, or between the serious thoughts of Plato and his fancies,” is to assume an untenable position for a Scholar. It amounts to saying that, (a) scores of the most famous Philosophers, the greatest Scholars and Sages of Greece and of the Roman Empire were dull fools, and (b) that all the other commentators, lovers of Greek Philosophy, some of them the acutest intellects of the age – who do not agree with Dr. Jowett – are also fools and no better than those whom they admire. The patronising tone of the last above-quoted passage is modulated with the most Naive conceit, remarkable even in our age of self-glorification and mutual-admiration cliques. We have to compare the Professor’s views with those of some other scholars.

Says Prof. Alexander Wilder of New York, one of the best Platonists of the day, speaking of Ammonius, the founder of the Neo-Platonic School:

His deep spiritual intuition, his extensive learning, his familiarity with the Christian Fathers, Pantaenus, Clement and Athenagoras, and with the most erudite philosophers of the time, all fitted him for the labour which he performed so thoroughly.* He was successful in drawing to his views the greatest scholars and public men of the Roman Empire, who had little taste for wasting time in dialectic pursuits or superstitious observances. The results of his ministration are perceptible at the present day in every country of the Christian world; every prominent system of doctrine now bearing the marks of his plastic hand. Every ancient philosophy has had its votaries among the moderns; and even Judaism . . . has taken upon itself changes which were suggested by the "God-taught" Alexandrian . . . He was a man of rare learning and endowments, of blameless life and amiable disposition. His almost superhuman ken and many excellencies won for him the title of theodidaktos, or God-taught; but he followed the modest example of Pythagoras, and only assumed the title of philaletheian, or, lover of truth.†

It would be happy for truth and fact were our modern scholars to follow as modestly in the steps of their great predecessors. But not they – Philaletheians!

Moreover, we know that:

Like Orpheus, Pythagoras, Confucius, Socrates, and Jesus himself,‡ Ammonius committed nothing to writing.§ Instead, he . . communicated his most important doctrines to persons duly instructed and disciplined, imposing on them the obligations of secrecy; as was done before him by Zoroaster and Pythagoras, and in the Mysteries.

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* The labour of reconciling the different systems of religion.

† New Platonism and Alchemy, by Alex. Wilder, M.D., pp. 7, 4. [See 1975 reprint of the 1869 ed. by Wizards Bookshelf.]

‡ It is well-known that, though born of Christian parents, Ammonius had renounced the tenets of the Church – Eusebius and Jerome notwithstanding. Porphyry, the disciple of Plotinus, who had lived with Ammonius for eleven years together, and who had no interest in stating an untruth, positively declares that he had renounced Christianity entirely. On the other hand, we know that Ammonius believed in the bright Gods, Protectors, and that the Neo-Platonic Philosophy was as "pagan" as it was mystical. But Eusebius, the most unscrupulous forger and falsifier of old texts, and St. Jerome, an out-and-out fanatic, who had both an interest in denying the fact, contradict Porphyry. We prefer to believe the latter, who has left to posterity an unblemished name and a great reputation for honesty.

§ Two works are falsely attributed to Ammonius. One, now lost, called De Consensu Moysis et Jesu, is mentioned by the same "trustworthy" Eusebius, the Bishop of Caesaraea, and the friend of the Christian Emperor Constantine, who died, however, a heathen. All that is known of this pseudo-work is that Jerome bestows great praise upon it (Vir. Illust., cap lv, and Eusebius, Hist. Eccl., VI, xix). The other spurious production is called the Diatessaron

Except a few treatises of is disciples, we have only the declarations of his adversaries from which to ascertain what he actually taught.*

It is from the biased statements of such “adversaries,” probably, that the learned Oxford translator of Plato’s Dialogues came to the conclusion that:

That which was truly great and truly characteristic of him [Plato], his effort to realise and connect abstractions, was not understood by them [the Neo-Platonists] at all [?].

He states, contemptuously enough for the ancient methods of intellectual analysis, that:

In the present day . . . an ancient philosopher is to be interpreted from himself, and by the contemporary history of thought.†

This is like saying that the ancient Greek canon of proportion (if ever found), and the Athena Promachos of Phidias, have to be interpreted in the present day from the contemporary history of architecture and sculpture, from the Albert Hall and Memorial Monument, and the hideous Madonnas in crinolines sprinkled over the fair face of Italy. Prof. Jowett remarks that “mysticism is not criticism.” No; but neither is criticism always fair and sound judgment.

La critique est aisée, mais l’art est difficule.

And such “art” our critic of the Neo-Platonists–his Greek scholarship notwithstanding–lacks from a to z.

(or the “Harmony of the Gospels”). This is partially extant. But then, again, it exists only in the Latin version of Victor, Bishop of Capua (sixth century), who attributed it himself to Tatian, and as wrongly, probably, as later scholars attributed the Diatessaron to Ammonius. Therefore no great reliance can be placed upon it, nor on its “esoteric” interpretation of the Gospels. Is it this work, we wonder, which led Prof. Jowett to regard the Neo-Platonic interpretations as “absurdities”?

* Wilder, op. cit., p. 7.

† Jowett, op. cit., III, p. 524.

Nor has he, very evidently, the key to the true spirit of the Mysticism of Pythagoras and Plato, since he denies even in the Timaeus an element of Oriental Mysticism, and seeks to show Greek Philosophy reacting upon the East, forgetting that the truth is the exact reverse; that it is “the deeper and more pervading spirit of Orientalism” that had–through Pythagoras and his own initiation into the Mysteries–penetrated into the very depths of Plato’s soul.

But Dr. Jowett does not see this. Nor is he prepared to admit that anything good or rational–in accordance with the “contemporary history of thought”—could ever come out of that Nazareth of the Pagan Mysteries; nor even that there is anything to interpret of a hidden nature in the Timaeus or any other Dialogue. For him,

The so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge* and high aspirations, and is the growth of an age in which philosophy is not wholly separated from poetry and mythology.†

Among several other equally erroneous propositions, it is especially the assumptions (a) that Plato was entirely free from any element of Eastern Philosophy in his writings, and (b) that every modern scholar, without being a Mystic and a Kabalist himself, can pretend to judge of ancient Esotericism–which we mean to combat. To do this we have to produce more authoritative statements than our own would be, and bring the evidence of other scholars as great as Dr. Jowett, if not greater, specialists in their subjects, moreover, to bear on and destroy the arguments of the Oxford Regius Professor of Greek.

That Plato was undeniably an ardent admirer and follower of Pythagoras no one will deny. And it is equally undeniable, as Matter has it, that Plato had inherited on the one hand his doctrines, and on the other had drawn his wisdom, from the same sources as the Samian Philosopher.‡

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* “Imperfect knowledge” of what? That Plato was ignorant of many of the modern “working hypotheses”–as ignorant as our immediate posterity is sure to be of the said hypotheses when they in their turn, after exploding, join the “great majority”– is perhaps a blessing in disguise.

† Op. cit., pp. 524-25.

‡ Histoire Critique du Gnosticisme, by J. Matter, Professor of the Royal Academy of Strasbourg. “It is in Pythagoras and Plato that we find, in Greece, the first elements of [Oriental] Gnosticism,” he says. (Vol I, ch. iii, p. 53; Strasbourg ed. 1843-44.)

And the doctrines of Pythagoras are Oriental to the backbone, and even Brahmanical; for this great Philosopher ever pointed to the far East as the source whence he derived his information and his Philosophy, and Colebrooke shows that Plato makes the same profession in his Epistles, and says that he has taken his teachings “from ancient and sacred doctrines.”* Furthermore, the ideas of both Pythagoras and Plato coincide too well with the systems of India and with Zoroastrianism to admit any doubt of their origin by anyone who has some acquaintance with these systems. Again:

Pantaenus, Athenagoras and Clement were thoroughly instructed in the Platonic philosophy, and comprehended its essential unity with the Oriental systems.†

The history of Pantaenus and his contemporaries may give the key to the Platonic, and at the same time Oriental, elements that predominate so strikingly in the Gospels over the Jewish Scriptures.

PRELIMINARY SURVEY

INITIATES who have acquired powers and transcendental knowledge can be traced back to the Fourth Root Race from our own age. As the multiplicity of the subjects to be dealt with prohibits the introduction of such a historical chapter, which, however historical in fact and truth, would be rejected a priori as blasphemy and fable by both Church and Science–we shall only touch on the subject. Science strikes out, at its own sweet will and fancy, dozens of names of ancient heroes, simply because there is too great an element of myth in their histories; the Church insists that biblical patriarchs shall be regarded as historical personages, and terms her seven “Star-angels” the “historical channels and agents of the Creator.” Both are right, since each finds a strong party to side with it.

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* Transactions of the Royal Asiatic Society of Great Britain and Ireland, London, 1827, Vol. I, pp. 578-79.

† New Platonism and Alchemy, p. 4.

Mankind is at best a sorry herd of Panurgian sheep, following blindly the leader that happens to suit it at the moment. Mankind–the majority at any rate–hates to think for itself. It resents as an insult the humblest invitation to step for a moment outside the old well-beaten tracks, and, judging for itself, to enter into a new path in some fresh direction. Give it an unfamiliar problem to solve, and if its mathematicians, not liking its looks, refuse to deal with it, the crowd, unfamiliar with mathematics, will stare at the unknown quantity, and getting hopelessly entangled in sundry x's and y's, will turn round, trying to rend to pieces the uninvited disturber of its intellectual Nirvna. This may, perhaps, account for the ease and extraordinary success enjoyed by the Roman Church in her conversions of nominal Protestants and Freethinkers, whose name is legion, but who have never gone to the trouble of thinking for themselves on these most important and tremendous problems of man's inner nature.

And yet, if the evidence of facts, the records preserved in History, and the uninterrupted anathemas of the Church against "Black Magic" and Magicians of the accursed race of Cain, are not to be heeded, our efforts will prove very puny indeed. When, for nearly two millenniums, a body of men has never ceased to lift its voice against Black Magic, the inference ought to be irrefutable that if Black Magic exists as a real fact, there must be somewhere its counterpart–White Magic. False silver coins could have no existence if there were no genuine silver money. Nature is dual in whatever she attempts, and this ecclesiastical persecution ought alone to have opened the eyes of the public long ago. However much travellers may be ready to pervert every fact with regard to abnormal powers with which certain men are gifted in "heathen" countries; however eager they may be to put false constructions on such facts, and–to use an old proverb–"to call white swan black goose," and kill it, yet the evidence of even Roman Catholic missionaries ought to be taken into consideration, once they swear in a body to certain facts. Nor is it because they choose to see Satanic agency in manifestations of a certain kind, that their evidence as to the existence of such powers can be disregarded. For what do they say of China?

Those missionaries who have lived in the country for long years, and have seriously studied every fact and belief that may prove an obstacle to their success in making conversions, and who have become familiar with every exoteric rite of both the official religion and sectarian creeds–all swear to the existence of a certain body of men, whom no one can reach but the Emperor and a select body of high officials. A few years ago, before the war in Tonkin, the archbishop in Pekin, on the report of some hundreds of missionaries and Christians, wrote to Rome the identical story that had been reported twenty-five years before, and had been widely circulated in clerical papers. They had fathomed, it was said, the mystery of certain official deputations, sent at times of danger by the Emperor and ruling powers to their Shen and Kuei, as they are called among the people. These Shen and Kuei, they explained, were the Genii of the mountains, endowed with the most miraculous powers. They are regarded as the protectors of China, by the "ignorant" masses; as the incarnation of Satanic power by the good and "learned" missionaries.

The Shen and Kuei are men belonging to another state of being to that of the ordinary man, or to the state they enjoyed while they were clad in their bodies. They are disembodied spirits, ghosts and larvae, living, nevertheless, in objective form on earth, and dwelling in the fastnesses of mountains, inaccessible to all but those whom they permit to visit them.*

In Tibet certain ascetics are also called Lha, Spirits, by those with whom they do not choose to communicate. The Shen and Kuei, who enjoy the highest consideration of the Emperor and Philosophers, and of Confucianists who believe in no "Spirits," are simply Lohans–Adepts who live in the greatest solitude in their unknown retreats.

But both Chinese exclusiveness and Nature seem to have allied themselves against European curiosity and–as it is sincerely regarded in Tibet–desecration. Marco Polo, the famous traveller, was perhaps the European who ventured farthest into the interior of these countries. What was said of him in 1876 may now be repeated.

The district of the Gobi wilderness, and, in fact, the whole area of Independent Tartary and Tibet is jealously guarded against foreign intrusion. Those who are permitted to traverse it are under the particular care and pilotage of certain agents of the chief authority, and are in duty bound to convey no intelligence respecting places and persons to the outside world.

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* This fact and others may be found in Chinese Missionary Reports, and in a work by Monseigneur Delaplace, a Bishop in China, Annales de la Propagation de la Foi., [Lyon, Chez L'Éditeur des Annales.]

But for this restriction, even we might contribute to these pages accounts of exploration, adventure, and discovery that would be read with interest. The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets, and then there will indeed be unlooked-for mortifications for our modern vanity.

“The people of Pashai,”* says Marco Polo, the daring traveller of the thirteenth century, “are great adepts in sorceries and the diabolic arts.” And his learned editor adds: “This Pashai, or Udyána, was the native country of Padma-Sambhava, one of the chief apostles of Lamaism, i.e., of Tibetan Buddhism, and a great master of enchantments. The doctrines of Śakya, as they prevailed in Udyána in old times, were probably strongly tinged with Śivaitic magic, and the Tibetans still regard that locality as the classic ground of sorcery and witchcraft.”

The “old times” are just like the “modern times”; nothing is changed as to magical practices except that they have become still more esoteric and arcane, and that the caution of the adepts increases in proportion to the traveller’s curiosity. Hiuen-Tsang says of the inhabitants: “The men . . . are fond of study, but pursue it with no ardour. The science of magical formula has become a regular professional business with them.”† We will not contradict the venerable Chinese pilgrim on this point, and are willing to admit that in the seventh century some people made “a professional business” of magic; so, also, do some people now, but certainly not the true adepts. [Moreover, in that century, Buddhism had hardly penetrated into Tibet, and its races were steeped in the sorceries of the Bön,–the pre-lamaic religion.] It is not Hiuen-Tsang, the pious, courageous man, who risked his life a hundred times to have the bliss of perceiving Buddha’s shadow in the cave of Peshawar, who would have accused the holy lamas and monkish thaumaturgists of “making a professional business” of showing it to travellers. The injunction of Gautama, contained in his answer to King Prasenajit, his protector, who called on him to perform miracles, must have been ever-present to the mind of Hiuen-Tsang. “Great king,” said Gautama, “I do not teach the law to my pupils, telling them, ‘Go, ye saints, and before the eyes of the Brahmans and householders perform, by means of your supernatural powers, miracles greater than any man can perform.’I tell them, when I teach them the law, ‘Live, ye saints, hiding your good works, and showing your sins.’ ”

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* The regions somewhere about Udyána and Kashmir, as the translator and editor of Marco Polo (Colonel Henry Yule) believes.The Book of Ser Marco Polo, I, pp. 172-73; 2nd. ed. London, J. Murray, 1875.

† Histoire de la vie de Hiouen-Thsang, . . . Vol. I of Voyages des Pèlerins Bouddhistes. Traduit du chinois par Stanislas Julien. Cf. Yule, op, cit., I, 173-74.

Struck with the accounts of magical exhibitions witnessed and recorded by travellers of every age who had visited Tartary and Tibet, Colonel Yule comes to the conclusion that the natives must have had "at their command the whole encyclopaedia of modern 'Spiritualists'.

Du Halde mentions among their sorceries the art of producing by their invocations the figures of Lao-tseu* and their divinities in the air, and of making a pencil to write answers to questions without anybody touching it."†

The former invocations pertain to religious mysteries of their sanctuaries; if done otherwise, or for the sake of gain, they are considered sorcery, necromancy, and strictly forbidden. The latter art, that of making a pencil write without contact, was known and practiced in China and other countries centuries before the Christian era. It is the A B C of magic in those countries.

When Hiuen-Tsang desired to adore the shadow of Buddha, it was not to "professional magicians" that he resorted, but to the power of his own soul-invocation; the power of prayer, faith, and contemplation. All was dark and dreary near the cavern in which the miracle was alleged to take place sometimes. Hiuen-Tsang entered and began his devotions. He made one hundred salutations, but neither saw nor heard anything. Then, thinking himself too sinful, he cried bitterly, and despaired. But as he was going to give up all hope, he perceived on the eastern wall a feeble light, but it disappeared. He renewed his prayers, full of hope this time, and again he saw the light, which flashed and disappeared again. After this he made a solemn vow: he would not leave the cave till he had the rapture to see at last the shadow of the "Venerable of the Age." He had to wait longer after this, for only after two hundred prayers was the dark cave suddenly "bathed in light, and the shadow of Buddha, of a brilliant white colour, rose majestically on the wall, as when the clouds suddenly open and, all at once, display the marvellous image of the Mountain of Light.' A dazzling splendour lighted up the features of the divine countenance. Hiuen-Tsang was lost in contemplation and wonder, and would not turn his eyes away from the sublime and incomparable object." Hiuen-Tsang adds in his own diary, Si-yu-ki,‡ that it is only when man "prays with sincere faith, and if he has received from above a hidden impression, [that] he sees the shadow clearly, but he cannot enjoy the sight for any length of time"§

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* Lao-tze, the Chinese philosopher.

† The Book of Ser Marco Polo, Vol. I, p. 290 fn. (transl. by Col. H. Yule, London, J. Murray, 1871.)

‡ [Tr. by Samuel Beal, London, Trübner, 1906; Rpr. by Motilal Banarsidass, Delhi, 1981.]

§ Max Müller, "Buddhist Pilgrims," Chips From a German Workshop, Vol.I, pp. 272-73. [London, Longmans, Green & Co., 1867.]

. . . . From one end to the other the country is full of mystics, religious philosophers, Buddhist saints, and magicians. Belief in a spiritual world, full of invisible beings who, on certain occasions, appear to mortals objectively, is universal "According to the belief of the nations of Central Asia," remarks I. J. Schmidt, "the earth and its interior, as well as the encompassing atmosphere, are filled with Spiritual Beings, which exercise an influence, partly beneficent, partly malignant, on the whole of organic and inorganic nature. . . . Especially are Deserts and other wild or uninhabited tracts, or regions in which the influences of nature are displayed on a gigantic and terrible scale, regarded as the chief abode or rendez-vous of evil Spirits . . . . And hence the steppes of Turan, and in particular the great sandy Desert of Gobi, have been looked on as the dwelling-place of malignant beings, from days of hoary antiquity."*

. . . . The treasures exhumed by Dr. Schliemann at Mycenae, have awakened popular cupidity, and the eyes of adventurous speculators are being turned toward the localities where the wealth of ancient peoples is supposed to be buried, in crypt or cave, or beneath sand or alluvial deposit. Around no other locality, not even Peru, hang so many traditions as around the Gobi Desert. In Independent Tartary this howling waste of shifting sand was once, if report speaks correctly, the seat of one of the richest empires the world ever saw. Beneath the surface is said to lie such wealth in gold, jewels, statuary, arms, utensils, and all that indicates civilization, luxury, and fine arts, as no existing capital of Christendom can show today. The Gobi sand moves regularly from east to west before terrific gales that blow continually. Occasionally some of the hidden treasures are uncovered, but not a native dares touch them, for the whole district is under the ban of a mighty spell. Death would be the penalty. Bahti–hideous, but faithful gnomes–guard the hidden treasures of this prehistoric people, awaiting the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind.†

The above is purposely quoted from Isis Unveiled to refresh the reader's memory. One of the cyclic periods has just been passed, and we may not have to wait to the end of Mahâ Kalpa to have revealed something of the history of the mysterious desert, in spite of the Bahti, and even the Rakshasas of India, not less "hideous." No tales or fictions were given in our earlier volumes, their chaotic state notwithstanding, to which chaos the writer, entirely free from vanity, confesses publicly and with many apologies.

It is now generally admitted that, from time immemorial, the distant East, India especially, was the land of knowledge and of every kind of learning.

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* [Ssanang-Ssetzen Chungtaidschi, Geschichte der Ost-Mongolen, St. Petersburg, 1829, p. 352.]

† Isis Unveiled, Vol. I, pp. 599-601, 603, 598.

Yet there is none to whom the origin of all her Arts and Sciences has been so much denied as to the land of the primitive }ryas. From Architecture down to the Zodiac, every Science worthy of the name was imported by the Greeks, the mysterious Yavanas–agreeably with the decision of the Orientalists! Therefore, it is but logical that even the knowledge of Occult Science should be refused to India, since of its general practice in that country less is known than in the case of any other ancient people. It is so, simply because:

With the Hindus it was and is more esoteric, if possible, than it was even among the Egyptian priests. So sacred was it deemed that its existence was only half-admitted, and it was only practiced in public emergencies. It was more than a religious matter, for it was [and is still] considered divine. The Egyptian hierophants, notwithstanding the practice of a stern and pure morality, could not be compared for one moment with the ascetical Gymnosophists, either in holiness of life or miraculous powers developed in them by the supernatural abjuration of everything earthly. By those who knew them well they were held in still greater reverence than the magians of Chaldea. “Denying themselves the simplest comforts of life, they dwelt in woods, and led the life of the most secluded hermits,”* while their Egyptian brothers at least congregated together. Notwithstanding the slur thrown by history on all who practiced magic and divination, it has proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice. Numerous are the volumes preserved in Hindu convents, in which are recorded the proofs of their learning. To attempt to say whether these Gymnosophists were the real founders of magic in India, or whether they only practiced what had passed to them as an inheritance from the earliest Rishis†—the seven primeval sages—would be regarded as a mere speculation by exact scholars.‡

Nevertheless, this must be attempted. In Isis Unveiled, all that could be stated about Magic was set down in the guise of hints; and thus, owing to the great amount of material scattered over two large volumes, much of its importance was lost upon the reader, while it still more failed to draw his attention on account of the faulty arrangement. But hints may now grow into explanations. One can never repeat it too often—Magic is as old as man.

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* Ammianus Marcellinus, Rom. Hist., XXIII, vi, 32, 33.

† The Rishis were seven in number and lived in days anteceding the Vedic period. They were known as sages and held in reverence like demigods. [But they may now be shown as something more than merely mortal Philosophers. There are other groups of ten, twelve and even twenty-one in number.] Haug shows that they occupy in the Brâhmanical religion a position answering to that of the twelve sons of Jacob in the Jewish Bible. The Brahmans claim to descend directly from these Rishis.

‡ Isis Unveiled, Vol. 1, p. 90 and fn.

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It cannot any longer be called charlatanry or hallucination, when its lesser branches—such as mesmerism, now miscalled “hypnotism,” “thought reading,” “action by suggestion,” and what not else, only to avoid calling it by its right and legitimate name—are being so seriously investigated by the most famous Biologists and Physiologists of both Europe and America. Magic is indissolubly blended with the Religion of every country and is inseparable from its origin. It is as impossible [for History] to name the time when it was not, as that of the epoch when it sprang into existence, unless the doctrines preserved by the Initiates are taken into consideration. Nor can Science ever solve the problem of the origin of man if it rejects the evidence of the oldest records in the world, and refuses from the hand of the legitimate Guardians of the mysteries of Nature the key to Universal Symbology. Whenever a writer has tried to connect the first foundation of Magic with a particular country or some historical event or character, further research has shown his hypothesis to be groundless. There is a most lamentable contradiction among the Symbologists on this point. Some would have it that Odin, the Scandinavian priest and monarch, originated the practice of Magic some 70 years B.C., although it is spoken of repeatedly in the Bible. But as it was proven that the mysterious rites of the priestesses Valas (Völvas) were greatly anterior to Odin’s age,* then Zoroaster came in for an attempt, on the ground that he was the founder of Magian rites; but Ammianus Marcellinus, Pliny and Arnobius, with other ancient Historians, have shown that Zoroaster was but a reformer of Magic as practiced by the Chaldeans and Egyptians, and not at all its founder.†

Who, then, of those who have consistently turned their faces away from Occultism and even Spiritualism, as being “unphilosophical” and therefore unworthy of scientific thought, has a right to say that he has studied the Ancients; or that, if he has studied them, he has understood all they have said?

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* See Münter, On the most Ancient Religion of the North before the time of Odin. In Mémoires de la Société des Antiquaires de France, tome II, pp. 230, 231.

† Ammianus Marcellinus, XXIII, vi, 31-32; Arnobius, Adv. Gent., I, ch. 5 and 52; Pliny, XXX, iv. [Isis Unveiled, I, 19.]

Only those who claim to be wiser than their generation, who think that they know all that the Ancients knew, and thus, knowing far more today, fancy that they are entitled to laugh at their ancient simple-mindedness and superstition; those, who imagine they have discovered a great secret by declaring the ancient royal sarcophagus, now empty of its King Initiate, to be a "corn-bin," and the Pyramid that contained it, a granary, perhaps a wine-cellar!* Modern society, on the authority of some men of Science, calls Magic charlatanry. But there are eight hundred millions on the face of the globe who believe in it to this day; there are said to be twenty millions of perfectly sane and often very intellectual men and women, members of that same society, who believe in its phenomena under the name of Spiritualism. The whole ancient world, with its Scholars and Philosophers, its Sages and Prophets, believed in it. Where is the country in which it was not practiced? At what age was it banished, even from our own country? In the New World as in the Old Country (the latter far younger than the former), the Science of Sciences was known and practiced from the remotest antiquity. The Mexicans had their Initiates, their Priest-Hierophants and Magicians, and their crypts of Initiation. Of the two statues exhumed in the Pacific States, one represents a Mexican Adept, in the posture prescribed for the Hindu ascetic, and the other an Aztec Priestess, in a headgear which might be taken from the head of an Indian Goddess; while the "Guatemalan Medal" exhibits the "Tree of Knowledge" –with its hundreds of eyes and ears, symbolical of seeing and hearing–encircled by the "Serpent of Wisdom" whispering into the ear of the sacred bird. Bernal Díaz del Castillo, a follower of Cortéz, gives some idea of the extraordinary refinement, intelligence and civilization, and also of the magic arts of the people whom the Spaniards conquered by brute force.

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* "The date of the hundreds of pyramids in the Valley of the Nile is impossible to fix by any of the rules of modern science; but Herodotus informs us that each successive king erected one to commemorate his reign, and serve as his sepulchre. But, Herodotus did not tell all, although he knew that the real purpose of the pyramid was very different from that which he assigns to it. Were it not for his religious scruples, he might have added that, externally, it symbolized the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer-Royal of Scotland degrades into a corn-bin, was the baptismal font, upon emerging from which, the neophyte was 'born again,' and became an adept." (Isis Unveiled, Vol. I, 518-19.)

Their pyramids are those of Egypt, built according to the same secret canon of proportion as those of the Pharaohs, and the Aztecs appear to have derived their civilization and religion in more than one way from the same source as the Egyptians and, before these, the Indians. Among all these three peoples arcane Natural Philosophy, or Magic, was cultivated to the highest degree.

That it was natural, not supernatural, and that the Ancients so regarded it, is shown by what Lucian says of the "laughing Philosopher," Democritus, who, he tells his readers,

Believed in no [miracles] . . . but applied himself to discover the method by which the theurgists could produce them; in a word, his philosophy brought him to the conclusion that magic was entirely confined to the application and the imitation of the laws and the works of nature. *

Who then can still call the Magic of the Ancients "superstition"?

[In this respect the opinion of Democritus] is of the greatest importance to us, since the Magi left by Xerxes at Abdera, were his instructors, and he had studied magic, moreover, for a considerable time with the Egyptian priests.† For nearly ninety years of the one hundred and nine of his life, this great philosopher had made experiments, and noted them down in a book, which, according to Petronius,‡ treated of nature—facts that he had verified himself. And we find him not only disbelieving in and utterly rejecting miracles, but asserting that every one of those that were authenticated by eyewitnesses, had, and could have taken place, for all, even the most incredible, were produced according to the "hidden laws of nature." . . . Add to this that Greece, the "later cradle of the arts and sciences," and India, cradle of religions, were, and one of them still is, devoted to its study and practice—and who shall venture to discredit its dignity as a study, and its profundity as a science? §

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* Philopseudes.

† Diog. Laërt., Lives, etc., "Democritus, "§ § 34, 35.

‡ Satyricon, lxxxviii. Cf. M. Vitruvius Pollio, On Architecture, IX, iii.

§ Isis Unveiled, Vol. I, 512, 560.

No true Theosophist will ever do so. For, as a member of our great Oriental body, he knows indubitably that the Secret Doctrine of the East contains the Alpha and the Omega of Universal Science; that in its obscure texts, under the luxuriant, though perhaps too exuberant, growth of allegorical Symbolism, lie concealed the corner and the key-stones of all ancient and modern knowledge. That Stone, brought down by the Divine Builder, is now rejected by the too-human workman, and this because, in his lethal materiality, man has lost every recollection, not only of his holy childhood, but of his very adolescence, when he was one of the Builders himself; when "the morning stars sang together, and the Sons of God shouted for joy," after they had laid the measures for the foundations of the earth–to use the deeply significant and poetical language of Job, the Arabian Initiate. But those who are still able to make room in their innermost selves for the Divine Ray, and who accept, therefore, the data of the Secret Sciences in good faith and humility, they know well that it is in this Stone that remains buried the absolute in Philosophy, which is the key to all those dark problems of Life and Death, some of which, at any rate, may find an explanation in these volumes.

The writer is vividly alive to the tremendous difficulties that present themselves in the handling of such abstruse questions, and to all the dangers of the task. Insulting as it is to human nature to brand truth with the name of imposture, nevertheless we see this done daily and accept it. For every occult truth has to pass through such denial and its supporters through martyrdom, before it is finally accepted; though even then it remains but too often—

A crown

Golden in show, yet but a wreath of thorns.*

Truths that rest on Occult Mysteries will have, for one reader who may appreciate them, a thousand who will brand them as impostures. This is only natural, and the only means to avoid it would be for an Occultist to pledge himself to the Pythagorean "vow of silence," and renew it every five years. Otherwise, cultured society–two-thirds of which think themselves in duty bound to believe that, since the first appearance of the first Adept, one half of mankind practiced deception and fraud on the other half—cultured society will undeniably assert its hereditary and traditional right to stone the intruder.

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* [Paradise Regained, Bk. II, line 458, by John Milton. Many eds.]

Those benevolent critics, who most readily promulgate the now famous axiom of Carlyle with regard to his countrymen, of being “mostly fools,” having taken preliminary care to include themselves safely in the only fortunate exceptions to this rule, will in this work gain strength and derive additional conviction of the sad fact, that the human race is simply composed of knaves and congenital idiots. But this matters very little. The vindication of the Occultists and their Archaic Science is working itself slowly but steadily into the very heart of society, hourly, daily, and yearly, in the shape of two monster branches, two stray off-shoots of the trunk of Magic–Spiritualism and the Roman Church. Fact works its way very often through fiction. Like an immense boa-constrictor, Error, in every shape, encircles mankind, trying to smother in her deadly coils every aspiration towards truth and light. But Error is powerful only on the surface, prevented as she is by Occult Nature from going any deeper; for the same Occult Nature encircles the whole globe, in every direction, leaving not even the darkest corner unvisited. And, whether by phenomenon or miracle, by spirit-hook or bishop’s crook, Occultism must win the day, before the present era reaches “Sani’s (Saturn’s) triple septenary” of the Western Cycle in Europe, in other words—before the end of the twenty-first century “A.D.”

Truly the soil of the long bygone past is not dead, for it has only rested. The skeletons of the sacred oaks of the ancient Druids may still send shoots from their dried-up boughs and be reborn to a new life, like that handful of corn, in the sarcophagus of a mummy 4,000 years old, which, when planted, sprouted, grew, and “gave a fine harvest.” Why not? Truth is stranger than fiction. It may any day, and most unexpectedly, vindicate its wisdom and demonstrate the conceit of our age, by proving that the Secret Brotherhood did not, indeed, die out with the Philaletheians of the last Eclectic School, that the Gnosis flourishes still on earth, and its votaries are many, albeit unknown. All this may be done by one, or more, of the great Masters visiting Europe, and exposing in their turn the alleged exposers and traducers of Magic. Such secret Brotherhoods have been mentioned by several well-known authors, and are spoken of in Mackenzie’s Royal Masonic Cyclopaedia.

The writer now, in the face of the millions who deny, repeats boldly, that which was said in Isis Unveiled.

If they [the Initiates] have been regarded as mere fictions of the novelist, that fact has only helped the "brother-adepts" to keep their incognito the more easily . . . .

The Saint-Germains and Cagliostros of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics now-a-days.*

These prophetic words were written in 1876, and verified in 1886. Nevertheless, we say again,

. . . there are numbers of these mystic Brotherhoods which have naught to do with "civilized" countries; and it is in their unknown communities that are concealed the skeletons of the past. These "adepts" could, if they chose, lay claim to strange ancestry, and exhibit verifiable documents that would explain many a mysterious page in both sacred and profane history.† Had the keys to the hieratic writings and the secret of Egyptian and Hindu symbolism been known to the Christian Fathers, they would not have allowed a single monument of old to stand unmutilated.‡

But there exists in the world another class of adepts, belonging to a brotherhood also, and mightier than any other of those known to the profane. Many among these are personally good and benevolent, even pure and holy occasionally, as individuals. Pursuing collectively, however, and as a body, a selfish, one-sided object, with relentless vigour and determination, they have to be ranked with the adepts of the Black Art. These are our modern Roman Catholic "fathers" and clergy. Most of the hieratic writings and symbols have been deciphered by them since the Middle Ages. A hundred times more learned in secret Symbology and the old Religions than our Orientalists will ever be, the personification of astuteness and cleverness, every such adept in the art holds the keys tightly in his firmly clenched hand, and will take care the secret shall not be easily divulged, if he can help it.

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* Op. cit., Vol. II, p. 403.

† This is precisely what some of them are preparing to do, and many a "mysterious page" in sacred and profane history are touched on in these pages. Whether or not their explanations will be accepted—is another question.

‡ Ibid.

STONEHENGE: With Sunrise above the Heel Stone.
(Courtesy of Arnold Coleman.)

STONEHENGE, WILTSHIRE, ENGLAND
(Reproduced by permission from a photograph taken by Dale Workman.)

There are more profoundly learned Kabalists in Rome and throughout Europe and America, than is generally suspected. Thus are the professedly public “brotherhoods” of “black” adepts more powerful and dangerous for Protestant countries than any host of Eastern Occultists. People laugh at Magic! Men of Science, Physiologists and Biologists, deride the potency and even the belief in the existence of what is called in vulgar parlance “Sorcery” and “Black Magic”. The archaeologists have their Stonehenge in England with its thousands of secrets, and its twin-brother Carnac of Brittany, and yet there is not one of them who even suspects what has been going on in its crypts, and its mysterious nooks and corners, for the last century. More than that, they do not even know of the existence of such “magic halls” in their Stonehenge, where curious scenes are taking place, whenever there is a new convert in view. Hundreds of experiments have been, and are being made daily at the Salp‘trière, and also by learned hypnotisers at their private houses. It is now proved that certain sensitives–both men and women–when commanded in trance, by the practitioner, who operates on them, to do a certain thing–from drinking a glass of water up to simulated murder–on recovering their normal state lose all remembrance of the order inspired– “suggested” it is now called by Science. Nevertheless, at the appointed hour and moment, the subject, though conscious and perfectly awake, is compelled by an irresistible power within himself to do that action which has been suggested to him by his mesmeriser; and that too, whatever it may be, and whatever the period fixed by him who controls the subject, that is to say, holds the latter under the power of his will, as a snake holds a bird under its fascination, and finally forces it to jump into its open jaws. Worse than this: for the bird is conscious of the peril; it resists, however helpless in its final efforts, while the hypnotized subject does not rebel, but seems to follow the suggestions and voice of its own free will and soul. Who of our European men of Science, who believe in such scientific experiments – and very few are they who still doubt them now-a-days, and who do not feel convinced of their actual reality–who of them, it is asked, is ready to admit this as being Black Magic? Yet it is the genuine, undeniable and actual fascination and sorcery of old. The Mula-Kurumbas of Nilgiri do not proceed otherwise in their envoûtements when they seek to destroy an enemy, nor do the Dugpas of Sikkim and Bhãtan know of any more potential agent than their will.

Only in them that will does not proceed by jumps and starts, but acts with certainty; it does not depend on the amount of receptivity or nervous impressibility of the "subject." Having chosen his victim and placed himself en rapport with him, the Dugpa's "fluid" is sure to find its way, for his will is immeasurably more strongly developed than the will of the European experimenter–the self-made, untutored, and unconscious Sorcerer for the sake of Science–who has no idea (or belief either) of the variety and potency of the world-old methods used to develop this power, by the conscious sorcerer, he "Black Magician" of the East and West.

And now the question is openly and squarely asked: Why should not the fanatical and zealous priest, thirsting to convert some selected rich and influential member of society, use the same means to accomplish his end as the French Physician and experimenter uses in his case with his subject? The conscience of the Roman Catholic priest is most likely at peace. He works personally for no selfish purpose, but with the object of "saving a soul" from "eternal damnation." In his view, if Magic there be in it, it is holy, meritorious and divine Magic. Such is the power of blind faith.

Hence, when we are assured by trustworthy and respectable persons of high social standing, and unimpeachable character, that there are many well-organized societies among the Roman Catholic priests which, under the pretext and cover of Modern Spiritualism and mediumship, hold séances for the purposes of conversion by suggestion, directly and at a distance–we answer: We know it. And when, moreover, we are told that whenever those priest-hypnotists are desirous of acquiring an influence over some individual or individuals, selected by them for conversion, they retire to an underground place, allotted and consecrated by them for such purposes (viz., ceremonial Magic); and there, forming a circle, throw their combined will-power in the direction of that individual, and thus by repeating the process, gain a complete control over their victim–we again answer: Very likely. In fact we know the practice to be so, whether this kind of ceremonial Magic and envoûtement is practiced at Stonehenge or elsewhere.

We know it, we say, through personal experience; and also because several of the writer's best and most loved friends have been unconsciously drawn into the Romish Church and under her "benign" protection by such means.

And, therefore, we can only laugh in pity at the ignorance and stubbornness of those deluded men of Science and cultured experimentalists who, while believing in the power of Dr. Charcot and his disciples to “envoûte” their subjects, find nothing better than a scornful smile whenever Black Magic and its potency are mentioned before them. Éliphas Lévi, the Abbé- Kabalist, died before Science and the Faculté de Médecine of France had accepted hypnotism and influence par suggestion among its scientific experiments, but this is what he said twenty-five years ago, in his Dogme et Rituel de la Haute Magie, on “Les Envoãtements et les Sorts”:

That which sorcerers and necromancers sought above all things in their evocations of the Spirit of Evil, was that magnetic potency which is the lawful property of the true Adept, and which they desired to obtain possession of for evil purposes . . . . One of their chief aims was the power of spells or of deleterious influences . . . . That power may be compared to real poisonings by a current of astral light. They exalt their will by means of ceremonies to the degree of rendering it venomous at a distance . . . . We have said in our “Dogma” what we thought of magic spells, and how this power was exceedingly real and dangerous. The true Magus throws a spell without ceremony and by his sole disapproval, upon those with whose conduct he is dissatisfied, and whom he thinks it necessary to punish;* he casts a spell, even by his pardon, over those who do him injury, and the enemies of Initiates never long enjoy impunity for their wrong-doing. We have ourselves seen proofs of this fatal law in numerous instances. The executioners of martyrs always perish miserably; and the Adepts are the martyrs of intelligence. Providence [Karma] seems to despise those who despise them, and puts to death those who would seek to prevent them from living. The legend of the Wandering Jew is the popular poetry of this arcanum. A people had sent a sage to crucifixion; that people had bidden him “Move on!” when he tried to rest for one moment. Well! that people will become subject, henceforth, to a similar condemnation; it will become entirely proscribed, and for long centuries it will be bidden “Move on! move on!” finding neither rest nor pity.†

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* This is incorrectly expressed. The true Adept of the “Right Hand” never punishes anyone, not even his bitterest and most dangerous enemy; he simply leaves the latter to his Karma, and Karma never fails to do so, sooner or later.

† Op. cit., II 239, 241, 240. [Paris, G. Bàilliere, 1856 & 1861. H.P.B.’s translation is from Chapter XVI of the early 2 volume French editions. Later, in London, 1896, Arthur Edward Waite translated the 2 vols. under one title: Transcendental Magic, Its Doctrine and Ritual. The above quotation may be found on p. 317 of Waite’s edition published in Chicago by the de Laurence Co. in 1946. For a complete bio-bibliographic sketch of Éliphas Lévi, (pseud. of Alphonse-Louis Constant) see B.C. W., Vol. I, pp. 491-95.—Compiler.]

"Fables," and "superstition," will be the answer. Be it so. Before the lethal breath of selfishness and indifference every uncomfortable fact is transformed into meaningless fiction, and every branch of the once verdant Tree of Truth has become dried up and stripped of its primeval spiritual significance. Our modern Symbologist is superlatively clever only at detecting phallic worship and sexual emblems even where none were ever meant. But for the true student of Occult Lore, White or Divine Magic could no more exist in Nature without its counterpart Black Magic, than day without night, whether these be of twelve hours or of six months' duration. For him everything in that Nature has an occult–a bright and a night-side to it. Pyramids and Druid's oaks, dolmens and Bo-trees, plant and mineral–everything was full of deep significance and of sacred truths of wisdom, when the Arch-Druid performed his magic cures and incantations, and the Egyptian Hierophant evoked and guided Chemnu, the "lovely spectre," the female Frankenstein-creation of old, raised for the torture and test of the soul-power of the candidate for initiation, simultaneously with the last agonizing cry of his terrestrial human nature. True, Magic has lost its name, and along with it its rights to recognition. But its practice is in daily use; and its progeny, "magnetic influence," "power of oratory," "irresistible fascination," "whole audiences subdued and held as though under a spell," are terms recognized and used by all, generally meaningless though they now are. Its effects, however, are more determined and definite among religious congregations such as the Shakers, the Negro Methodists, and Salvationists, who call it "the action of the Holy Spirit" and "grace." The real truth is that Magic is still in full sway amidst mankind, however blind the latter to its silent presence and influence on its members, however ignorant society may be, and remain, to its daily and hourly beneficent and maleficent effects. The world is full of such unconscious magicians–in politics as well as in daily life, in the Church as in the strongholds of Free-Thought.

Most of those magicians are “sorcerers” unhappily, not metaphorically but in sober reality, by reason of their inherent selfishness, their revengeful natures, their envy and malice. The true student of Magic, well aware of the truth, looks on in pity, and, if he be wise, keeps silent. Fore very effort made by him to remove the universal cecity is only repaid with ingratitude, slander, and often curses, which, unable to reach him, will react on those who wish him evil. Lies and calumny–the latter a teething lie, adding actual bites to empty harmless falsehoods –become his lot, and thus the well-wisher is soon torn to pieces, as a reward for his benevolent desire to enlighten.

Enough has been given, it is believed, to show that the existence of a Secret Universal Doctrine, besides its practical methods of Magic, is no wild romance or fiction. The fact was known to the whole ancient world, and the knowledge of it has survived in the East, in India especially. And if there be such a Science, there must be naturally, somewhere, professors of it, or Adepts. In any case it matters little whether the Guardians of the Sacred Lore are regarded as living, actually existing men, or are viewed as myths. It is their Philosophy that will have to stand or fall upon its own merits, apart from, and independent of any Adepts. For in the words of the wise Gamaliel, addressed by him to the Synedrion: “If this doctrine is false it will perish, and fall of itself; but if true, then—it cannot be destroyed.”

THE SECRECY OF INITIATES

The false rendering of a number of parables and sayings of Jesus is not to be wondered at in the least. From Orpheus, the first initiated Adept of whom history catches a glimpse in the mists of the pre-Christian era, down through Pythagoras, Confucius, Buddha, Jesus, Apollonius of Tyana, to Ammonius Saccas, no Teacher or Initiate has ever committed anything to writing for public use. Each and all of them have invariably recommended silence and secrecy on certain facts and deeds;

from Confucius, who refused to explain publicly and satisfactorily what he meant by his “Great Extreme,” or to give the key to the divination by “straws,” down to Jesus, who charged his disciples to tell no man that he was Christ* (Chrestos), the “man of sorrows” and trials, before his supreme and last Initiation, or that he had produced a “miracle” of resurrection.† The Apostles had to preserve silence, so that the left hand should not know what the right hand did; in plainer words, that the dangerous proficients in the Left Hand Science–the terrible enemies of the Right Hand Adepts, especially before their supreme Initiation–should not profit by the publicity so as to harm both the healer and the patient. And if the above is maintained to be simply an assumption, then what may be the meaning of these awful words:

Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted and their sins should be forgiven them.‡

Unless interpreted in the sense of the law of silence and Karma, the utter selfishness and uncharitable spirit of this remark are but too evident. These words are directly connected with the terrible dogma of predestination. Will the good and intelligent Christian cast such a slur of cruel selfishness on his Saviour?§

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* Matthew, xvi, 20.

† Mark, v, 43.

‡ Mark, iv, 11, 12.

§ Is it not evident that the words: “lest at any time they should be converted (or: “lest haply they should turn again”–as in the revised version) and their sins be forgiven them”–do not at all mean to imply that Jesus feared that through repentance any outsider, or “them that are without,” should escape damnation, as the literal dead-letter sense plainly shows–but quite a different thing? Namely, lest any of the profane should by understanding his preaching, undisguised by parable, get hold of some of the secret teachings and mysteries of Initiation–and even of Occult powers. “Be converted” is, in other words, to obtain a knowledge belonging exclusively to the Initiated; “and their sins be forgiven them,” that is, their sins would fall upon the illegal revealer, on those who had helped the unworthy to reap there where they have never labored to sow, and had given them, thereby, the means of escaping on this earth their deserved Karma, which must thus react on the revealer, who, instead of good, did harm and failed.

The work of propagating such truths in parables was left to the disciples of the high Initiates. It was their duty to follow the keynote of the Secret Teaching without revealing its mysteries. This is shown in the histories of all the great Adepts. Pythagoras divided his classes into hearers of exoteric and esoteric lectures. The Magians received their instructions and were initiated in the far hidden caves of Bactria. When Josephus declares that Abraham taught Mathematics he meant by it "Magic," for in the Pythagorean code Mathematics mean Esoteric Science, or Gnosis.

Professor Wilder remarks:

The Essenes of Judaea and Carmel made similar distinctions, dividing their adherents into neophytes, brethren and the perfect . . . . Ammonius obligated his disciples by oath not to divulge his higher doctrines, except to those who had been thoroughly instructed and exercised [prepared for initiation].*

One of the most powerful reasons for the necessity of strict secrecy is given by Jesus Himself, if one may credit Matthew. For there the Master is made to say plainly:

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.†

Profoundly true and wise words. Many are those in our own age, and even among us, who have been forcibly reminded of them–often when too late.‡

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* New Platonism and Alchemy, 1869, pp. 7, 9.

† Matthew, vii, 6.

‡ History is full of proofs of the same. Had not Anaxagoras enunciated the great truth taught in the Mysteries, viz., that the sun was surely larger than the Peloponnesus, he would not have been persecuted and nearly put to death by the fanatical mob. Had that other rabble which was raised against Pythagoras understood what the mysterious Sage of Crotona meant by giving out his remembrance of having been the "Son of Mercury"–God of the Secret Wisdom–he would not have been forced to fly for his life; nor would Socrates have been put to death, had he kept secret the revelations of his divine daimôn. He knew how little his century–save those initiated–would understand his meaning, had he given out all he knew of the moon. Thus he limited his statement to an allegory, which is now proven to have been more scientific than was hitherto believed. He maintained that the moon was inhabited and that the lunar beings lived in profound, vast and dark valleys, our satellite being airless and without any atmosphere outside such profound valleys; this, disregarding the revelation full of meaning for the few only, must be so of necessity, if there is any atmosphere on our bright Selene at all. The facts recorded in the secret annals of the Mysteries had to remain veiled under penalty of death.

Even Maimonides recommends silence with regard to the true meaning of the Bible texts. This injunction destroys the usual affirmation that “Holy Writ” is the only book in the world whose divine oracles contain plain unvarnished truth. It may be so for the learned Kabalists; it is certainly quite the reverse with regard to Christians. For this is what the learned Hebrew Philosopher says:

Whoever shall find out the true sense of the Book of Genesis ought to take care not to divulge it. This is a maxim that all our sages repeat to us, and above all respecting the work of the six days. If a person should discover the true meaning of it by himself, or by the aid of another, then he ought to be silent, or if he speaks of it he ought to speak of it obscurely, in an enigmatical manner, as I do myself, leaving the rest to be guessed by those who can understand me.*

The Symbology and Esoterism of the Old Testament being thus confessed by one of the greatest Jewish Philosophers, it is only natural to find Christian Fathers making the same confession with regard to the New Testament, and the Bible in general. Thus we find Clement Alexandrinus and Origen admitting it as plainly as words can do it. Clement, who had been initiated into the Eleusinian Mysteries says, that:

The doctrines there taught contained in them the end of all instructions as they were taken from Moses and the prophets, †

a slight perversion of facts pardonable in the good Father. The words admit, after all, that the Mysteries of the Jews were identical with those of the Pagan Greeks, who took them from the Egyptians, who borrowed them, in their turn, from the Chaldaeans, who got them from the }ryans, the Atlanteans and so on–far beyond the days of that Race.

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* [Guide of the Perplexed, Pt. II, Chapter 29. Maimonides also refers to his Commentary on the Mishnah (Hagigah, II, i). H.P.B. quotes from p. 71 of The Book of God by Kenealy, who abridged Maimonides.—Compiler.]

† Stromateis, Bk. V, ch. xi.

The secret meaning of the Gospel is again openly confessed by Clement when he says that the Mysteries of the Faith are not to be divulged to all.

But since this tradition is not published alone for him who perceives the magnificence of the word; it is requisite, therefore, to hide in a Mystery the wisdom spoken, which the Son of God taught.*

Not less explicit is Origen with regard to the Bible and its symbolical fables. He exclaims:

If we hold to the letter, and must understand what stands written in the law after the manner of the Jews and common people, then I should blush to confess aloud that it is God who has given these laws; then the laws of men appear more excellent and reasonable.†

And well he might have "blushed," the sincere and honest Father of early Christianity in its days of relative purity. But the Christians of this highly literary and civilized age of ours do not blush at all; they swallow, on the contrary, the "light" before the formation of the sun, the Garden of Eden, Jonah's whale and all, notwithstanding that the same Origen asks in a very natural fit of indignation:

What man of sense will agree with the statement that the first, second and third days, in which the evening is named and the morning, were without sun, moon, and stars, and the first day without a heaven? What man is found such an idiot as to suppose that God planted trees in Paradise, inn Eden, like a husbandman, etc.? I believe that every man must hold these things for images, under which a hidden sense lies concealed.‡

Yet millions of "such idiots" are found in our age of enlightenment and not only in the third century. When Paul's unequivocal statement in Galatians, iv, 22-25, that the story of Abraham and his two sons is all "an allegory," and that "Agar is Mount Sinai" is added to this, then little blame, indeed, can be attached to either Christian or Heathen who declines to accept the Bible in any other light than that of a very ingenious allegory.

Rabbi Shimon ben-Yohai, the compiler of the Zohar, never imparted the most important points of his doctrine otherwise than orally, and to a very limited number of disciples.

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* Op. cit., Bk. I, ch. xii.

† In Leviticum, Homilia VII.

‡ Origen, De Principiis, Bk. IV, cho i, § 16.

Therefore, without the final initiation into the Merkabah, the study of the Kabalah will be ever incomplete, and the Merkabah can be taught only “in darkness, in a deserted place, and after many and terrific trials.” Since the death of that great Jewish Initiate this hidden doctrine has remained, for the outside world, an inviolate secret.

Among the venerable sect of the Tannaim, the wise men, there were those who taught the secrets practically and initiated some disciples into the grand and final Mystery. But the Mishnah Hagigah, 2nd Section, says that the table of contents of the Merkabah “must only be delivered to wise old ones.” The Gemara is still more dogmatic. “The more important secrets of the Mysteries were not even revealed to all the priests. Alone the initiates had them divulged.”* And so we find the same great secrecy prevalent in every ancient religion.†

What says the Kabalah itself? Its great Rabbis actually threaten him who accepts their sayings verbatim. We read in the Zohar:

Woe to the man who sees in the Thorah, i.e., Law, only simple recitals and ordinary words! Because if in truth it only contained these, we would even today be able to compose a Thorah much more worthy of admiration. For if we find only the simple words, we would only have to address ourselves to the legislators of the earth,‡ to those in whom we most frequently meet with the most grandeur. It would be sufficient to imitate them, and make a Thorah after their words and example. But it is not so; each word of the Thorah contains an elevated meaning and a sublime mystery . . . . The recitals of the Thorah are the vestments of the Thorah. Woe to him who takes this garment for the Thorah itself . . . . The simple take notice only of the garments or recitals of the Thorah; they know no other thing, they see not that which is concealed under the vestment. The more instructed men do not pay attention to the vestment, but to the body which it envelops.§

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* [Clement, Strom., v., 670.]

† Isis Unveiled, Vol. II, p. 350.

‡ The materialistic “lawgivers,” the critics and Sadducees who have tried to tear to shreds the doctrines and teachings of the great Asiatic Masters past and present–no scholars in the modern sense of the word– would do well to ponder over these words. No doubt that doctrines and secret teachings, had they been invented and written in Oxford and Cambridge, would be more brilliant outwardly. Would they equally answer to universal truths and facts, is the next question however.

§ Zohar, iii, fol. 152 b, quoted in Myer’s Qabbalah, p. 102.

Ammonius Saccas taught that the Secret Doctrine of the Wisdom-Religion was found complete in the Books of Thoth (Hermes), from which both Pythagoras and Plato derived their knowledge and much of their Philosophy; and these Books were declared by him to be "identical with the teachings of the Sages of the remote East." Professor A. Wilder remarks:

As the name Thoth means a college or assembly, it is not altogether improbable that the books were so named as being the collected oracles and doctrines of the sacerdotal fraternity of Memphis. Rabbi Wise has suggested a similar hypothesis in relation to the divine utterances recorded in the Hebrew Scriptures.*

This is very probable. Only the "divine utterances" have never been, so far, understood by the profane. Philo Judaeus, a non-initiate, attempted to give their secret meaning and–failed.

But Books of Thoth or Bible, Vedas or Kabalah, all enjoin the same secrecy as to certain mysteries of nature symbolised in them. "Woe be to him who divulges unlawfully the words whispered into the ear of Manushi by the First Initiator." Who that "Initiator" was is made plain in the Book of Enoch:

From them [the Angels] I heard all things, and understood what I saw; that which will not take place in this generation [Race], but in a generation which is to succeed at a distant period [the 6th and 7th Races] on account of the elect [the Initiates].†

Again, it is said with regard to the judgment of those who, when they have learned "every secret of the angels," reveal them, that:

They have discovered secrets, and they are those who have been judged; but not thou, my son [Noah]. The Lord of Spirits knows that thou art pure and good, free from the reproach of discovering [revealing] secrets.‡

But there are those in our century, who, having "discovered secrets" unaided and owing to their own learning and acuteness only, and who being, nevertheless, honest and straightforward men, undismayed by threats or warning since they have never pledged themselves to secrecy, feel quite startled at such revelations.

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* New Platonism and Alchemy, p. 6.

† Book of Enoch, I, 2, tr. by Richard Laurence, London, Kegan Paul, 1883. [San Diego, Wizards Bookshelf, rpr. 1983].

‡ Op. cit., LXIV, 10.

One of these is the learned author and discoverer of one “Key to the Hebrew-Egyptian Mystery.” As he says, there are “some strange features connected with the promulgation and condition” of the Bible.

Those who compiled this Book were men as we are. They knew, saw, handled, and realized, through the key measure,* the law of the living, ever-active God.† They needed no faith that He was, that He worked, planned, and accomplished, as a mighty mechanic and architect.‡ What was it, then, that reserved to them alone this knowledge, while, first, as men of God, and second, as apostles of Jesus the Christ, they doled out a blinding ritual service, and an empty teaching of faith, and no substance as proof, properly coming through the exercise of just those senses which the Deity has given all men as the essential means of obtaining any right understanding? Mystery, and parable, and dark saying, and cloaking of the true meanings are the burdens of the Testaments, Old and New. Take it that the narratives of the Bible were purposed inventions to deceive the ignorant masses, even while enforcing a most perfect code of moral obligations: How is it possible to justify so great frauds, as part of a Divine economy, when to that economy the attribute of simple and perfect truthfulness must, in the nature of things, be ascribed? What has, or what by possibility ought mystery to have, with the promulgation of the truths of God?§

Nothing whatever most certainly, if those mysteries had been given from the first. And so it was with regard to the first, semi-divine, pure and spiritual Races of Humanity. They had the “truths of God,” and lived up to them, and their ideals. They preserved them, so long as there was hardly any evil, and hence scarcely a possible abuse of that knowledge and those truths. But evolution and the gradual fall into materiality is also one of the “truths” and also one of the laws of “God.”

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* The key is shown to be “in the source of measures originating the British inch and the ancient cubit” as the author tries to prove.

† The word as a plural might have better solved the mystery. God is ever-present; if he were ever-active he could no longer be an infinite God–nor ever-present in his limitation.

‡ The author is evidently a Mason of the way of thinking of General Pike. So long as the American and English Masons will reject the “Creative Principle” of the “Grand Orient” of France they will remain in the dark.

§ J. Ralston Skinner, The Source of Measures, pp. 308-09. [Cincinnati, Robert Clark Co., 1875. Reprinted with new Hebrew and numerical indices added by John Drais; San Diego, Wizards Bookshelf, rpr 1982.]

And as mankind progressed, and became with every generation more of the earth, earthly, the individuality of each temporary Ego began to assert itself. It is personal selfishness that develops and urges man on to abuse of his knowledge and power. And selfishness is a human building, whose windows and doors are ever wide open for every kind of iniquity to enter into man's soul. Few were the men during the early adolescence of mankind, and fewer still are they now, who feel disposed to put into practice Pope's forcible declaration that he would tear out his own heart, if it had no better disposition than to love only himself, and laugh at all his neighbours. Hence the necessity of gradually taking away from man the divine knowledge and power, which became with every new human cycle more dangerous as a double-edged weapon, whose evil side was ever threatening one's neighbour, and whose power for good was lavished freely only upon self. Those few "elect" whose inner natures had remained unaffected by their outward physical growth, thus became in time the sole guardians of the mysteries revealed, passing the knowledge to those most fit to receive it, and keeping it inaccessible to others. Reject this explanation from the Secret Teachings, and the very name of Religion will become synonymous with deception and fraud.

Yet the masses could not be allowed to remain without some sort of moral restraint. Man is ever craving for a "beyond" and cannot live without an ideal of some kind, as a beacon and a consolation. At the same time, no average man, even in our age of universal education, could be entrusted with truths too metaphysical, too subtle for his mind to comprehend, without the danger of an imminent reaction setting in, and faith in Gods and Saints making room for an unscientific blank Atheism. No real philanthropist, hence no Occultist, would dream for a moment of a mankind without one tittle of Religion. Even the modern day Religion in Europe, confined to Sundays, is better than none. But if, as Bunyan* put it, "Religion is the best armour that a man can have," it certainly is the "worst cloak"; and it is that "cloak" and false pretence which the Occultists and the Theosophists fight against.

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* [See Thomas Fuller, Gnomologia, #4011.]

The true ideal Deity, the one living God in Nature, can never suffer in man's worship if that outward cloak, woven by man's fancy, and thrown upon the Deity by the crafty hand of the priest greedy of power and domination, is drawn aside. The hour has struck with the commencement of this century to dethrone the "highest God" of every nation in favour of One Universal Deity–the God of Immutable Law, not charity; the God of Just Retribution, not mercy, which is merely an incentive to evil-doing and to a repetition of it. The greatest crime that was ever perpetrated upon mankind was committed on that day when the first priest invented the first prayer with a selfish object in view. A God who may be propitiated by iniquitous prayers to "bless the arms" of the worshipper, and send defeat and death to thousands of his enemies–his brethren; a Deity that can be supposed not to turn a deaf ear to chants of laudation mixed with entreaties for a "fair propitious wind" for self, and as naturally disastrous to the selves of other navigators who come from an opposite direction–it is this idea of God that has fostered selfishness in man, and deprived him of his self-reliance. Prayer is an ennobling action when it is an intense feeling, an ardent desire rushing forth from our very heart, for the good of other people, and when entirely detached from any selfish personal object; the craving for a beyond is natural and holy in man, but on the condition of sharing that bliss with others. One can understand and well appreciate the words of the "heathen" Socrates, who declared in his profound though untaught wisdom, that:

Our prayers should be for blessings on all, in general, for the Gods know best what is good for us.*

But official prayer–in favour of a public calamity, or for the benefit of one individual irrespective of losses to thousands–is the most ignoble of crimes, besides being an impertinent conceit and a superstition. This is the direct inheritance by spoliation from the Jehovites–the Jews of the Wilderness and of the Golden Calf.

It is "Jehovah," as will be presently shown, that suggested the necessity of veiling and screening this substitute for the unpronounceable name, and that led to all this "mystery, parables, dark sayings and cloaking."

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* [See Plato's Laws, Books 3, 7 & 10 (¶ 900 etc.); as well as Intro. to Bk. X by Proclus in Th. Taylor ed.]

Moses had, at any rate, initiated his seventy Elders into the hidden truths, and thus the writers of the Old Testament stand to a degree justified. Those of the New Testament have failed to do even so much, or so little. They have disfigured the grand central figure of Christ by their dogmas, and have led people ever since into millions of errors and the darkest crimes, in His holy name.

It is evident that with the exception of Paul and Clement of Alexandria, who had been both initiated into the Mysteries, none of the Fathers knew much of the truth themselves. They were mostly uneducated, ignorant people; and if such as Augustine and Lactantius, or again the Venerable Bede and others, were so painfully ignorant until the time of Galileo* of the most vital truths taught in the Pagan temples–of the rotundity of the earth, for example, leaving the heliocentric system out of question–how great must have been the ignorance of the rest! Learning and sin were synonymous with the early Christians. Hence the accusations of dealing with the Devil lavished on the Pagan Philosophers.

But truth must out. The Occultists, referred to as “the followers of the accursed Cain,” by such writers as de Mirville, are now in a position to reverse the tables. That which was hitherto known only to the ancient and modern Kabalists in Europe and Asia, is now published and shown as being mathematically true. The author of the Key to the Hebrew-Egyptian Mystery in the Source of Measures has now proved to general satisfaction, it is to be hoped, that the two great God-names, Jehovah and Eloh§m, stood, in one meaning of their numerical values, for a diameter and a circumference value, respectively; in other words, that they are numerical indices of geometrical relations; and finally that Jehovah is Cain and vice versa.

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* In his Pneumatologie, Vol. IV [of Des Esprits. . .], pp. 105-112, the Marquis de Mirville claims the knowledge of the heliocentric system–earlier than Galileo–for Pope Urban VIII. The author goes further. He tries to show that famous Pope, not as the persecutor but as one persecuted by Galileo, and calumniated by the Florentine Astronomer into the bargain. If so, so much the worse for the Latin Church, since her Popes, knowing of it, still preserved silence upon this most important fact, either to screen Joshua or their own infallibility. One can understand well that the Bible having been so exalted over all the other systems, and its alleged monotheism depending upon the silence preserved, nothing remained of course but to keep quiet over its symbolism, thus allowing all its blunders to be fathered on its God.

This view, says the author,

. . . . helps, also, to take the horrid blemish off from the name of Cain, as a put-up job to destroy his character; for even without these showings, by the very text, he [Cain] was Jehovah. So the theological schools had better be alive to making the amend honorable, if such a thing is possible, to the good name and fame of the God they worship.*

This is not the first warning received by the "theological schools," which, however, no doubt knew it from the beginning, as did Clement of Alexandria and others. But if it be so they will profit still less by it, as the admission would involve more for them than the mere sacredness and dignity of the established faith.

But, it may also be asked, why is it that the Asiatic religions, which have nothing of this sort to conceal and which proclaim quite openly the Esotericism of their doctrines, follow the same course? It is simply this: While the present, and no doubt enforced silence of the Church on this subject relates merely to the external or theoretical form of the Bible–the unveiling of the secrets of which would have involved no practical harm, had they been explained from the first–it is an entirely different question with Eastern Esotericism and Symbology.

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* Op. cit., App. vii, p. 296. The writer feels happy to find this fact now mathematically demonstrated. When it was stated in Isis Unveiled that Jehovah and Saturn were one and the same with Adam-Kadmon, Cain, Adam and Eve, Able, Seth, etc., and that all were convertible symbols in The Secret Doctrine (see Vol. II, pp. 446, 448, 464 et seq.); that they answered, in short, to secret numerals and stood for more than one meaning in the Bible as in other doctrines–the author's statements remained unnoticed. Isis had failed to appear under a scientific form, and by giving too much, in fact, gave very little to satisfy the enquirer. But now, if mathematics and geometry, besides the evidence of the Bible and Kabalah are good for anything, the public must find itself satisfied. No fuller, more scientifically given proof can be found to show that Cain is the transformation of an Elohim (the Sephirah Binah) into Yah-Veh (or God-Eve) androgyne, and that Seth is the Jehovah male, than in the combined discoveries of Seyffarth, Knight, etc., and finally in Mr. Ralston Skinner's most erudite work. The further relations of these personifications of the first human races, in their gradual development, will be given later on in the text.

The grand central figure of the Gospels would have remained as unaffected by the symbolism of the Old Testament being revealed, as would that of the Founder of Buddhism had the Brahmanical writings of the Purânas, that preceded his birth, all been shown to be allegorical. Jesus of Nazareth, moreover, would have gained more than he would have lost had he been presented as a simple mortal left to be judged on his own precepts and merits, instead of being fathered on Christendom as a God whose many utterances and acts are now so open to criticism. On the other hand the symbols and allegorical sayings that veil the grand truths of Nature in the Vedas, the Brâhmanas, the Upanishads and especially in the Lamaist Theg-pa chen-po mdo and other works, are of quite a different nature, and far more complicated in their secret meaning. While the Biblical glyphs have nearly all a triune foundation, those of the Eastern books are worked on the septenary principle. They are as closely related to the mysteries of Physics and Physiology, as to Psychism and the transcendental nature of cosmic elements and Theogony; unriddled they would prove more than injurious to the uninitiated; delivered into the hands of the present generations in their actual state of physical and intellectual development, in the absence of spirituality and even of practical morality, they would become absolutely disastrous.

Nevertheless the secret teachings of the sanctuaries have not remained without witness; they have been made immortal in various ways. They have burst upon the world in hundreds of volumes full of the quaint, head-breaking phraseology of the Alchemist; they have flashed like irrepressible cataracts of Occult mystic lore from the pens of poets and bards. Genius alone had certain privileges in those dark ages when no dreamer could offer the world even a fiction without suiting his heaven and his earth to biblical text. To genius alone it was permitted in those centuries of mental blindness, when the fear of the “Holy Office” threw a thick veil over every cosmic and psychic truth, to reveal unimpeded some of the grandest truths of Initiation. Whence did Ariosto, in his Orlando Furioso, obtain his conception of that valley of the Moon, where after our death we can find the ideas and images of all that exists on earth? How came Dante to imagine the many descriptions given in his Inferno–a new Johannine Apocalypse, a true Occult Revelation in verse–his visit and communion with the Souls of the Seven Spheres?

In poetry and satire every Occult truth has been welcomed–none has been recognized as serious. The Comte de Gabalis is better known and appreciated than Porphyry and Iamblichus. Plato's mysterious Atlantis is proclaimed a fiction, while Noah's Deluge is to this day on the brain of certain Archaeologists, who scoff at the archetypal world of Marcel Palingenius' Zodiac,* and would resent as a personal injury being asked to discuss the four worlds of Mercury Trismegistus–the Archetypal, the Spiritual, the Astral and the Elementary, with three others behind the opened scene. Evidently civilized society is still but half prepared for the revelation. Hence, the Initiates will never give out the whole secret, until the bulk of mankind has changed its actual nature and is better prepared for truth. Clemens Alexandrinus was positively right in saying, "It is requisite to hide in a mystery the wisdom spoken"†–which the "Sons of God" teach.

That Wisdom, as will be seen, relates to all the primeval truths delivered to the first Races, the "Mind-born," by the "Builders" of the Universe themselves

. . . . . there was, in every ancient country having claims to civilization, an esoteric doctrine, a system which was designated WISDOM;‡ and those who were devoted to its prosecution were first denominated sages, or wise men . . . . Pythagoras termed this system ἡ γνῶσις τῶν ὄντων, the Gnosis or Knowledge of things that are.

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* [Zodiacus vitae, etc., by Marcello Palingenio Stellato (pseud.of Pier Angelo Manzoli–, ca. 1534. See Bio-Bibliographical Appendix for further data.]

† Stromateis, Bk. I, ch. xii.

‡ "The writings extant in olden times often personified Wisdom as an emanation and associate of the Creator. Thus we have the Hindu Buddha, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; also the female divinities, Neith, M'tis, Athena, and the Gnostic potency Achamoth or Sophia. The Samaritan Pentateuch denominated the Book of Genesis, Akamauth, or Wisdom, and two remnants of old treatises, the Wisdom of Solomon and the Wisdom of Jesus, relate to the same matter. The Book of Mashalim–the Discourses or Proverbs of Solomon . . . . personifies Wisdom as the auxiliary of the Creator." [footnote by A. Wilder.]

In the Secret Wisdom of the East that auxiliary is found collectively in the first emanations of Primeval Light, the Seven Dhyani-Chohans, who have been shown to be identical with the "Seven Spirits of the Presence" of the Roman Catholics.

Under the noble designation of WISDOM, the ancient teachers, the sages of India, the magians of Persia and Babylon, the seers and prophets of Israel, the hierophants of Egypt and Arabia, and the philosophers of Greece and the West included all knowledge which they considered as essentially divine; classifying a part as esoteric and the remainder as exterior. The Hebrew Rabbis called the exterior and secular series the Merkabah, as being the body or vehicle which contained the higher knowledge.*

Later on, we shall speak of the law of the silence imposed on Eastern chelas.

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SOME REASONS FOR SECRECY

The fact that the Occult Sciences have been withheld from the world at large, and denied by the Initiates to Humanity, has often been made matter of complaint. It has been alleged that the Guardians of the Secret Lore were selfish in withholding the "treasures" of Archaic Wisdom; that it was positively criminal to keep back such knowledge–"if any"–from the men of Science, etc.

Yet there must have been some very good reasons for it, since from the very dawn of History such has been the policy of every Hierophant and "Master." Pythagoras, the first Adept and real Scientist in pre-Christian Europe, is accused of having taught in public the immobility of the earth, and the rotary motion of the stars around it, while he was declaring to his privileged Adepts his belief in the motion of the Earth as a planet, and in the heliocentric system. The reasons for such secrecy, however, are many and were never made a mystery of. The chief cause was given in Isis Unveiled. It may now be repeated.

From the very day when the first mystic [taught by the first Instructor of the "divine Dynasties" of the early races, was taught] the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the [desecration, willing or unwilling, of the profane] rabble–was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive [substances], and furnishing them with matches.

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* New Platonism and Alchemy, p. 6 and footnote.

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The first [divine Instructor] initiated but a select few, and kept silence with the multitudes. [They recognized their "God" and each Adept felt the great "SELF " within himself.] The "}tman," the self, the mighty Lord and Protector, once that man knew him as the "I am," the "Ego Sum, " the "Asmi," showed his full power to him who could recognize the "still small voice." From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates, repeating to himself as well as his fellowmen, the noble injunction, "O man, know thyself," he succeeded in recognizing his God within himself. "Ye are gods," the king-psalmist tells us, and we find Jesus reminding the scribes that this expression was addressed to other mortal men, claiming for themselves the same privilege without any blasphemy.* And, as a faithful echo, Paul, while asserting that we are all "the temple of the living God,"† cautiously adds that after all these things are only for the "wise," and it is "unlawful" to speak of them.‡

Some of the reasons for this secrecy may here be given.

The fundamental law and master-key of practical Theurgy, in its chief applications to the serious study of cosmic and sidereal, of psychic and spiritual, mysteries was, and still is, that which was called by the Greek Neo-Platonists "Theophania." In its generally-accepted meaning this is "communication between the Gods (or God) and those initiated mortals who are spiritually fit to enjoy such an intercourse." Esoterically, however, it signifies more than this. For it is not only the presence of a God, but an actual–howbeit temporary–incarnation, the blending, so to say, of the personal Deity, the Higher Self, with man–its representative or agent on earth. As a general law, the Highest God, the Over-soul of the human being (Atma-Buddhi), only over-shadows the individual during his life, for purposes of instruction and revelation; or as Roman Catholics–who erroneously call that Over-soul the "Guardian Angel"–would say, "It stands outside and watches." But in the case of the theophanic mystery, it incarnates itself in the Theurgist for purposes of revelation. When the incarnation is temporary, during those mysterious trances or "ecstasy," which Plotinus defined as The liberation of the mind from its finite consciousness, becoming one and identified with the Infinite, this sublime condition is very short.

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* John x, 34, 35.

† 2 Corinth. vi, 16.

‡ Isis Unveiled, Vol. II, pp. 317-18.

The human soul, being the offspring or emanation of its God, the "Father and the Son" become one, "the divine fountain flowing like a stream into its human bed."* In exceptional cases, however, the mystery becomes complete; the Word is made Flesh in real fact, the individual becoming divine in the full sense of the term, since his personal God has made of him his permanent life-long tabernacle– "the temple of God," as Paul says.

Now that which is meant here by the personal God of Man is, of course, not his seventh Principle alone, as per se and in essence that is merely a beam of the infinite Ocean of Light. In conjunction with our Divine Soul, the Buddhi, it cannot be called a Duad, as it otherwise might, since, though formed from }tma and Buddhi (the two higher Principles), the former is no entity but an emanation from the Absolute, and indivisible in reality from it. The personal God is not the Monad, but indeed the prototype of the latter, what for want of a better term we call the manifested Karanatman (Causal Soul),† one of the "seven" and chief reservoirs of the human Monads or Egos. The latter are gradually formed and strengthened during their incarnation-cycle by constant additions of individuality from the personalities in which incarnates that androgynous, half-spiritual, half-terrestrial principle, partaking of both heaven and earth, called by the Vedantins Jiva and Vijśanamaya Kośa, and by the Occultists the Manas (mind); that, in short, which uniting itself partially with the Monad, incarnates in each new birth. In perfect unity with its (seventh) Principle, the Spirit unalloyed, it is the divine Higher Self, as every student of Theosophy knows.

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* Plotinus claims to have experienced this sublime ecstasy four times during his mystic life; Porphyry asserts that Apollonius of Tyana was thus united four times to his deity–a statement which we believe to be a mistake, since Apollonius was a Nirmnakaya (divine incarnation – not Avatara)– and he (Porphyry) only once, when over sixty years of age. Theophany (or the actual appearance of a God to man), Theopathy (or "assimilation of divine nature"), and Theopneusty (inspiration, or rather the mysterious power to hear orally the teachings of a God) have never been rightly understood [See also New Platonism and Alchemy, p. 13.]

† Karana-sarira is the "causal" body and is sometimes said to be the "personal God." And so it is, in one sense.

After every new incarnation Buddhi-Manas culls, so to say, the aroma of the flower called personality, the purely earthly residue of which–its dregs–is left to fade out as a shadow. This is the most difficult–because so transcendentally metaphysical–portion of the doctrine.

As is repeated many a time in this and other works, it is not the Philosophers, Sages, and Adepts of antiquity who can ever be charged with idolatry. It is they in fact, who, recognising divine unity, were the only ones, owing to their initiation into the mysteries of Esotericism, to understand correctly the ὑπόνοια (hyponoia), or under-meaning of the anthropomorphism of the so-called Angels, Gods, and spiritual Beings of every kind. Each, worshipping the one Divine Essence that pervades the whole world of Nature, reverenced, but never worshipped or idolised, any of these "Gods," whether high or low–not even his own personal Deity, of which he was a Ray, and to whom he appealed.

The holy Triad emanates from the One, and is the Tetraktys; the gods, daimons, and souls are an emanation of the Triad. Heroes and men repeat the hierarchy in themselves.

Thus said Metrodorus of Chios, the Pythagorean, the latter part of the sentence meaning that man has within himself the seven pale reflections of the seven divine Hierarchies; his Higher Self is, therefore, in itself but the refracted beam of the direct Ray. He who regards the latter as an Entity, in the usual sense of the term, is one of the "infidels and atheists," spoken of by Epicurus, for he fastens on that God "the opinions of the multitude"–an anthropomorphism of the grossest kind.† The Adept and the Occultist know that "what are styled the Gods are only the first principles."‡

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* This would be in one sense Self-worship.

† "The Gods exist," said Epicurus, "but they are not what the hoi polloi (the multitude) suppose them to be. He is not an infidel or atheist who denies the existence of Gods whom the multitude worship, but he is such who fastens on the Gods the opinions of the multitude." [Diog. Laert., Lives, X, 123.]

‡ [Aristotle: Metaphysics, Bk. XII, 8, p. 1074 b.]

None the less they are intelligent, conscious, and living “Principles,” the Primary Seven Lights manifested from Light unmanifested–which to us is Darkness. They are the Seven– exoterically four–Kumaras or “Mind-Born Sons” of Brahma. And it is they again, the Dhyani-Chohans, who are the prototypes in the aeonic eternity of lower Gods and hierarchies of divine Beings, at the lowest end of which ladder of being are we–men.

Thus perchance Polytheism, when philosophically understood, may be a degree higher than even the Monotheism of the Protestant, say, who limits and conditions the Deity in whom he persists in seeing the Infinite, but whose supposed actions make of that “Absolute and Infinite” the most absurd paradox in Philosophy. From this standpoint Roman Catholicism itself is immeasurably higher and more logical than Protestantism, though the Roman Church has been pleased to adopt the exotericism of the heathen “multitude” and to reject the Philosophy of pure Esotericism.

Thus every mortal has his immortal counterpart, or rather his Archetype, in heaven. This means that the former is indissolubly united to the latter, in each of his incarnations, and for the duration of the cycle of births; only it is by the spiritual and intellectual Principle in him, entirely distinct from the lower self, never through the earthly personality. Some of these are even liable to break the union altogether, in case of absence in the moral individual of binding, viz., of spiritual ties. Truly, as Paracelsus puts it in his quaint, tortured phraseology, man with his three (compound) Spirits is suspended like a foetus by all three to the matrix of the Macrocosm; the thread which holds him united being the “Thread-Soul,” Sãtratman, and Taijasa (the “Shining”) of the Vedantins. And it is through this spiritual and intellectual Principle in man, through Taijasa–the Shining, “because it has the luminous internal organ as its associate”–that man is thus united to his heavenly prototype, never through his lower inner self or Astral Body, for which there remains in most cases nothing but to fade out.

Occultism, or Theurgy, teaches the means of producing such union. But it is the actions of man–his personal merit alone that can produce it on earth, or determine its duration. This lasts from a few seconds–a flash–to several hours, during which time the Theurgist or Theophanist is that overshadowing “God” himself; hence he becomes endowed for the time being with relative omniscience and omnipotence.

With such perfect (divine) Adepts as Buddha* and others such a hypostatical state of avataric condition may last during the whole life; whereas in the case of full Initiates, who have not yet reached the perfect state of J§vanmukta,† Theopneusty, when in full sway, results for the high Adept in a full recollection of everything seen, heard, or sensed.

Taijasa . . . has fruition of the supersensible.‡

For one less perfect it will end only in a partial, indistinct remembrance; while the beginner has to face in the first period of his psychic experiences a mere confusion, followed by a rapid and finally complete oblivion of the mysteries seen during this super-hypnotic condition. The degree of recollection, when one returns to his waking state and physical senses, depends on his spiritual and psychic purification, the greatest enemy of spiritual memory being man's physical brain, the organ of his sensuous nature.

The above states are described for a clearer comprehension of terms used in this work. There are so many and such various conditions and states that even a Seer is liable to confound one with the other. To repeat: the Greek, rarely-used word, "Theophania," meant more with the Neo-Platonists than it does with the modern maker of dictionaries. The compound word, Theophania (from theos, "God," and phainesthai, "to appear,") does not simply mean "a manifestation of God to man by actual appearance"–an absurdity, by the way–but the actual presence of a God in man, a divine incarnation. When Simon the Magician claimed to be "God the Father," what he wanted to convey was just that which has been explained, namely, that he was a divine incarnation of his own Father, whether we see in the latter an Angel, a God,

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* Esoteric, as exoteric, Buddhism rejects the theory that Gautama was an incarnation or Avatara of Vishnu, but teaches the doctrine as herein explained. Every man has in him the materials, if not the conditions, for theophanic intercourse and Theopneusty, the inspiring "God" being, however, in every case, his own Higher Self, or divine prototype.

† One entirely and absolutely purified, and having nothing in common with earth except his body.

‡ Mândûkyopanishad, 4.

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or a Spirit; therefore he was called “that power of God which is called great,”* or that power which causes the Divine Self to enshrine itself in its lower self–man.

This is one of the several mysteries of being and incarnation. Another is that when an Adept reaches during his lifetime that state of holiness and purity that makes him “equal to the Angels,” then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man.† The old physical body, falling off like the cast-off serpent’s skin, the body of the “new” man remains either visible or, at the option of the Adept, disappears from view, surrounded as it is by the Akasic shell that screens it. In the latter case there are three ways open to the Adept:

(1) He may remain in the earth’s sphere (Vayu or Kamaloka), in that ethereal locality concealed from human sight save during flashes of clairvoyance. In this case his astral body, owing to its great purity and spirituality, having lost the conditions required for }kaśic light (the nether or terrestrial ether) to absorb its semi-material particles, the Adept will have to remain in the company of disintegrating shells–doing no good or useful work. This, of course, cannot be.

(2) He can by a supreme effort of will merge entirely into, and get united with, his Monad. By doing so, however, he would (a) deprive his Higher Self of posthumous Samadhi—a bliss which is not real Nirvana – the astral, however pure, being too earthly for such state; and (b) he would thereby open himself to Karmic law; the action being, in fact, the outcome of personal selfishness – of reaping the fruits produced by and for oneself – alone.

(3) The Adept has the option of renouncing conscious Nirvana and rest, to work on earth for the good of mankind. This he can do in a twofold way: either, as above said, by consolidating his astral body into physical appearance, he can re-assume the self-same personality; or he can avail himself of an entirely new physical body, whether that of a newly-born infant or–as Śamkaracharya is reported to have done with the body of a dead Raja–by “entering a deserted sheath,” and living in it as long as he chooses.

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* Acts, viii, 10 (Revised Version).

† See the explanations given on the subject in “The Elixir of Life,” by G. Mitford (From a Chela’s Diary), Five years of Theosophy, London, 1885. [Theosophy Co. reprint, 1980.]

This is what is called “continuous existence.” The Section entitled “The Mystery about Buddha” will throw additional light on this theory, to the profane incomprehensible, or to the generality simply absurd. Such is the doctrine taught, everyone having the choice of either fathoming it still deeper, or of leaving it unnoticed.

The above is simply a small portion of what might have been given in Isis Unveiled, had the time come then, as it has now. One cannot study and profit by Occult Science, unless one gives himself up to it–heart, soul, and body. Some of its truths are too awful, too dangerous, for the average mind. None can toy and play with such terrible weapons with impunity. Therefore it is, as St. Paul has it, “unlawful” to speak of them. Let us accept the reminder and talk only of that which is “lawful.”

The quotation on p. 47-48 relates, moreover, only to psychic or spiritual Magic. The practical teachings of Occult Science are entirely different, and few are the strong minds fitted for them. As to ecstasy, and such like kinds of self-illumination, this may be obtained by oneself and without any teacher or initiation, for ecstasy is reached by an inward command and control of Self over the physical Ego; as to obtaining mastery over the forces of Nature, this requires a long training, or the capacity of one born a “natural Magician.” Meanwhile, those who possess neither of the requisite qualifications are strongly advised to limit themselves to purely spiritual development. But even this is difficult, as the first necessary qualification is an unshakable belief in one’s own powers and the Deity within oneself; otherwise a man would simply develop into an irresponsible medium. Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates, now that the heavenly or Celestial Initiators of primitive humanity–the Śishtas of the preceding cycles–are no more among us. Like an under-current, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance.

We find this idea in the tortured and barbarous phraseology of the Codex Nazaraeus,* and in the superb Neo-Platonic language of the Fourth Gospel of the later Religion, in the oldest Veda and in the Avesta, in the Abhidharma, in Kapila's Sânkhya-Sûtras, and the Bhagavad-Gîtâ [and in Patanjali's Yoga Sutras]. We cannot attain Adeptship and Nirvana, Bliss and the "Kingdom of Heaven," unless we link ourselves indissolubly with our Rex Lucis, the Lord of Splendour and of Light, our immortal God within us. Aham eva Parabrahman–"I am verily the Supreme Brahman"–has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. One must first of all recognize one's own immortal Principle, and then only can one conquer, or take the Kingdom of Heaven by violence. Only this has to be achieved by the higher–not the middle, nor the third–man, the last one being of dust. Nor can the second man, the "Son"–on this plane, as his "Father" is the Son on a still higher plane–do anything without the assistance of the first, the "Father." But to succeed one has to identify oneself with one's divine Parent.

The first man is of the earth, earthy; the second [inner, our higher] man is the Lord from heaven . . . . Behold, I show you a mystery.†

Thus says Paul, mentioning but the dual and trinitarian man for the better comprehension of the non-initiated. But this is not all, for the Delphic injunction has to be fulfilled: man must know himself in order to become a perfect Adept. How few can acquire the knowledge, however, not merely in its inner mystical, but even in its literal sense, for there are two meanings in this command of the Oracle. This is the doctrine of Buddha and the Bodhisattvas pure and simple.

Such is also the mystical sense of what was said by Paul to the Corinthians about their being the "temple of God," for this meant Esoterically:

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* [Published as The Book of Adam or Liber Adami in Latin & Syriac by Mathieu Norberg in 3 vols. including concordance, 1815.]

† I Cor. XV, 47, 51. [Cp. Isis II, p. 318.]

Ye are the temple of [the, or your] God, and the Spirit of [a, or your] God dwelleth in you.*

This carries precisely the same meaning as the “I am verily Brahman” of the Vedantin. Nor is the latter assertion more blasphemous than the Pauline–if there were any blasphemy in either, which is denied. Only the Vedantin, who never refers to his body as being himself, or even a part of himself, or aught else but an illusory form for others to see him in, constructs his assertion more openly and sincerely than was done by Paul.

The Delphic command “Know thyself” was perfectly comprehensible to every nation of old. So it is now, save to the Christians, since, with the exception of the Moslems, it is part and parcel of every Eastern religion, including the Kabalistically instructed Jews. To understand its full meaning, however, necessitates, first of all, belief in Reincarnation and all its mysteries; not as laid down in the doctrine of the French Reincarnationists of the Allan Kardec school, but as they are expounded and taught by Esoteric Philosophy. Man must, in short, know who he was, before he arrives at knowing what he is. And how many are there among Europeans who are capable of developing within themselves an absolute belief in their past and future reincarnations, in general, even as a law, let alone mystic knowledge of one’s immediately precedent life?

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* I Cor. iii, 16. Has the reader ever meditated upon the suggestive words, often pronounced by Jesus and his Apostles? “Be ye therefore perfect, even as your Father . . . is perfect” (Matt.v, 48), says the Great Master. The words “as perfect as your Father which is in heaven,” being interpreted as meaning God. Now the utter absurdity of any man becoming as perfect as the infinite, all-perfect, omniscient and omnipresent Deity, is too apparent. If you accept it in such a sense, Jesus is made to utter the greatest fallacy. What was Esoterically meant is, “Your Father who is above the material and astral man, the highest Principle (save the Monad) within man, his own personal God, or the God of his own personality, of whom he is the ‘prison’ and the ‘temple.’” “If thou wilt be perfect (i.e., an Adept and Initiate), go and sell that thou hast” (Matt. xix, 21). Every man who desired to become a neophyte, a chela, then, as now, had to take the vow of poverty. The “Perfect” was the name given to the Initiates of every denomination. Plato calls them by that term. The Essenes had their “Perfect,” and Paul plainly states that they, the Initiates, can only speak before other Adepts. “We speak wisdom among them [only] that are perfect” (I Cor. ii, 6.).

Early education, tradition and training of thought, everything is opposing itself during their whole lives to such a belief. Cultured people have been brought up in that most pernicious idea that the wide difference found between the units of one and the same mankind, or even race, is the result of chance; that the gulf between man and man in their respective social positions, birth, intellect, physical and mental capacities–every one of which qualifications has a direct influence on every human life– that all this is simply due to blind hazard, only the most pious among them finding equivocal consolation in the idea that it is "the will of God." They have never analysed, never stopped to think of the depth of the opprobrium that is thrown upon their God, once the grand and most equitable law of the manifold rebirths of man upon this earth is foolishly rejected. Men and women anxious to be regarded as Christians, often truly and sincerely trying to lead a Christ-like life, have never paused to reflect over the words of their own Bible. "Art thou Elias?" the Jewish priests and Levites asked the Baptist.* Their Saviour taught His disciples this grand truth of the Esoteric Philosophy, but verily, if His Apostles comprehended it, no one else seems to have realized its true meaning. No; not even Nicodemus, who, to the assertion; "Except a man be born again† he cannot see the Kingdom of God," answers: "How can a man be born when he is old?" and is forthwith reproved by the remark: "Art thou a master in Israel and knowest not these things?"–as no one had a right to call himself a "Master" and Teacher, without having been initiated into the mysteries (a) of a spiritual rebirth through water, fire and spirit, and (b) of the rebirth from flesh.‡

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* John, i, 21.

† John, iii, 3. "Born" from above, viz., from his Monad or divine EGO, the seventh Principle, which remains till the end of the Kalpa, the nucleus of, and at the same time the overshadowing Principle, as the Kâranâtman (Causal Soul) of the personality in every rebirth. In this sense, the sentence "born anew" means "descends from above," the last two words having no reference to heaven or space, neither of which can be limited or located, since one is a state and the other infinite, hence having no cardinal points. (See New Testament, Revised Version, loc. cit.)

‡ This can have no reference to Christian Baptism, since there was none in the days of Nicodemus and he could not therefore know anything of it, even though a "Master."

Then again what can be a clearer expression as to the doctrine of manifold rebirths than the answer given by Jesus to the Sadducees, “who deny that there is any resurrection,” i.e., any rebirth, since the dogma of the resurrection in the flesh is now regarded as an absurdity even by the intelligent clergy:

They who shall be accounted worthy to obtain that world [Nirvana] * neither marry . . . neither can they die any more,

which shows that they had already died, and more than once. And again:

Now that the dead are raised, even Moses shewed . . . when at the bush, he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead, but of the living.†

The sentence “now that the dead are raised” evidently applied to the then actual rebirths of the Jacobs and the Isaacs, and not to their future resurrection; for in such case they would have been still dead in the interim, and could not be referred to as “the living.”

But the most suggestive of Christ’s parables and “dark sayings” is found in the explanation given by him to his Apostles about the blind man:

Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this [blind, physical] man sinned nor his parents; but that the works of [his] God should be made manifest in him.‡

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* This word, translated in the New Testament “world” to suit the official interpretation, means rather an “age” (as shown in the Revised Version) or one of the periods during the Manvantara, a Kalpa, or Aeon. Esoterically the sentence would read: “He who shall reach, through a series of births and Karmic law, the state in which Humanity shall find itself after the Seventh Round and the Seventh Race, when comes Nirvana, Moksha, and when man becomes ‘equal unto the Angels’ or Dhyani-Chohans, is a ‘son of the resurrection’ and ‘can die no more’; then there will be no marriage, as there will be no difference of sexes”–a result of our present materiality and animalism.

† Luke, xx, 27-38.

‡ John, ix, 2, 3

Man is the “tabernacle,” the “building” only, of his God; and of course it is not the temple but its inmate–the vehicle of “God”* that had sinned in a previous incarnation, and had thus brought the Karma of cecity upon the new building. Thus Jesus spoke truly; but to this day his followers have refused to understand the words of wisdom spoken. The Saviour is shown by his followers as though he were paving, by his words and explanation, the way to a preconceived programme that had to lead to an intended miracle. Verily the Grand Martyr has remained thenceforward, and for eighteen centuries, the Victim crucified daily far more cruelly by his clerical disciples and lay followers than he ever could have been by his allegorical enemies. For such is the true sense of the words “that the works of God should be made manifest in him,” in the light of theological interpretation, and a very undignified one it is, if the Esoteric explanation is rejected.

Doubtless the above will be regarded as fresh blasphemy. Nevertheless there are a number of Christians whom we know–whose hearts go out as strongly to their ideal of Jesus, as their souls are repelled from the theological picture of the official Saviour–who will reflect over our explanation and find in it no offence, but perchance a relief.

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* The conscious Ego, or Fifth Principle, Manas, the vehicle of the divine Monad or “God.”

THE DANGERS OF PRACTICAL MAGIC

MAGIC is a dual power: nothing is easier than to turn it into Sorcery; an evil thought suffices for it. Therefore while theoretical Occultism is harmless, and may do good, practical Magic, or the fruits of the Tree of Life and Knowledge,* or otherwise the “Science of Good and Evil,” is fraught with dangers and perils.

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* Some Symbologists, relying on the correspondence of numbers and the symbols of certain things and personages, refer these “secrets” to the mystery of generation. But it is more than this. The glyph of the “Tree of Knowledge of Good and Evil” has no doubt a phallic and sexual element in it, as has the “Woman and the Serpent”; but it has also a psychical and spiritual significance. Symbols are meant to yield more than one meaning.

For the study of theoretical Occultism there are, no doubt, a number of works that may be read with profit, besides such books as the Finer Forces of Nature,* etc., the Zohar, S'pher-Yetzîrâh, The Book of Enoch,† Franck's Kabalah, and many Hermetic treatises. These are scarce in European languages, but works in Latin by the mediaeval Philosophers, generally known as Alchemists and Rosicrucians, are plentiful. But even the perusal of these may prove dangerous for the unguided student. If approached without the right key to them, and if the student is unfit, owing to mental incapacity, for Magic, and is thus unable to discern the Right from the Left Path, let him take our advice and leave this study alone; he will only bring on himself and on his family unexpected woes and sorrows, never suspecting whence they come, nor what are the powers awakened by his mind being bent on them. Works for advanced students are many, but these can be placed at the disposal of only sworn or "pledged" chelas (disciples), those who have pronounced the ever-binding oath, and who are, therefore, helped and protected.‡ For all other purposes, well-intentioned as such works may be, they can only mislead the unwary and guide them imperceptibly to Black Magic or Sorcery–if to nothing worse.

The mystic characters, alphabets and numerals found in the divisions and sub-divisions of the Great Kabalah, are, perhaps, the most dangerous portions in it, and especially the numerals. We say dangerous, because they are the most prompt to produce effects and results, and this with or without the experimenter's will, even without his knowledge. Some students are apt to doubt this statement, simply because after manipulating these numerals they have failed to notice any dire physical manifestation or result.

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* [This title is not in the Würzburg MS. (p. 63). Re. R. Prasad's book, see B.C.W. Vol. XII, p. 604 fn. & 621, where H.P.B. says, "It recommends Black Magic of the worst kind, and is the very antipodes of spiritual Raja-Yoga . . ." WMS. references on this page and the following, are from The Theosophist, Vol. LIII, December 1932, pp. 265-266.— Compiler.]

† [The Würzburg MS. adds here the words: "called by the Greeks Enoïchion, or the 'internal eye'."]

‡ [WMS reads: "There are numerous works written for the sworn Initiates only, those who have pronounced the for-ever-binding oath & who alone can deal with their teachings practically.]

Such results would be found the least dangerous: it is the moral causes produced and the various events developed and brought to an unforeseen crisis, that would testify to the truth of what is now stated had the lay students only the power of discernment.

The point of departure of that special branch of the Occult teaching known as the "Science of Correspondences," numerical or literal or alphabetical, has for its epigraph with the Jewish and Christian Kabalists, the two misinterpreted verses which say that God ordered all things in number, measure and weight;* and:

He created her in the Holy Ghost, and saw her, and numbered her, and measured her.†

But the Eastern Occultists have another epigraph: "Absolute Unity, x, within number and plurality." Both the Western and the Eastern students of the Hidden Wisdom hold to this axiomatic truth. Only the latter are perhaps more sincere in their confessions. Instead of putting a mask on their Science, they show her face openly, even if they do veil carefully her heart and soul before the inappreciative public and the profane, who are ever ready to abuse the most sacred truths for their own selfish ends. But Unity is the real basis of the Occult Sciences–physical and metaphysical. This is shown even by Éliphas Lévi, the learned Western Kabalist, inclined as he is to be rather jesuitical. He says:

Absolute Unity is the supreme and final reason of things. Therefore, that reason can be neither one person, nor three persons; it is Reason, and pre-eminently Reason (raison par excellence). ‡

The meaning of this Unity in Plurality in "God" or Nature, can be solved only by the means of transcendental methods, by numerals, as by the correspondences between soul and the Soul.

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* Wisdom, xi, 21. Douay version.

† Ecclesiasticus, i, 9. Douay version. [WMS. equates "her" with "wisdom."]

‡ Dogme et Rituel de la Haute Magie, I, 361. (Paris, G. Baillière, 1856 & 1861.) [See p. 172 of A. E. Waite's English translation (op. cit. on p. 27 fn.)—Compiler.

Names, in the Kabalah, as in the Bible, such as Jehovah, Adam-Kadmon, Eve, Cain, Abel, Enoch, are all of them more intimately connected, by geometrical and astronomical relations, with Physiology (or Phallicism) than with Theology or Religion. Little as people are as yet prepared to admit it, this will be shown to be a fact. If all those names are symbols for things hidden, as well as for those manifested, in the Bible as in the Vedas, their respective mysteries differ greatly. Plato's motto "God geometrizes" was accepted by both }ryans and Jews; but while the former applied their Science of Correspondences to veil the most spiritual and sublime truths of Nature, the latter used their acumen to conceal only one–to them the most divine– of the mysteries of Evolution, namely, that of birth and generation, and then they deified the organs of the latter.

Apart from this, every cosmogony, from the earliest to the latest, is based upon, interlinked with, and most closely related to, numerals and geometric figures. Questioned by an Initiate, these figures and numbers will yield numerical values based on the integral values of the Circle– "the secret habitat of the ever-invisible Deity" as the Alchemists have it–as they will yield every other Occult particular connected with such mysteries, whether anthropographical, anthropological, cosmic, or psychical. "In reuniting Ideas to Numbers, we can operate upon Ideas in the same way as upon Numbers, and arrive at the Mathematics of Truth," writes an Occultist, who shows his great wisdom in desiring to remain unknown.

Any Kabalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. "True mathematics," says the Magicon,* "is something with which all higher sciences are connected; common mathematics is but a deceitful phantasmagoria, whose much-praised infallibility only arises from this– that materials, conditions and references are made its foundation." . . .

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* [Μαγικον oder dasgeheime System einer Gesellschaft unbekannter Philosophen, etc. (Anonymous), Frankfurt and Leipzig, 1784. A very rare work the title-page of which states that it was published by "An unknown of the Quadrilateral Light." It contains many genuine occult teachings and may have originated among a group of Martinists. Dr. Franz Hartmann presented the substance of it in a series of translated and condensed excerpts in The Theosophist, Vol. V, April, June and July, 1884.—Compiler.]

The cosmological theory of numerals which Pythagoras learned [in India, and] from the Egyptian Hierophants, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically.

The sacred numbers of the universe in their esoteric combination can alone solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders, before they develop into higher ones, must emanate from the higher spiritual ones, and when arrived at the turning-point, be reabsorbed into the infinite.*

It is upon these true Mathematics that the knowledge of the Kosmos and of all mysteries rests, and to one acquainted with them, it is the easiest thing possible to prove that both Vaidic and Biblical structures are based upon “God-in-Nature” and “Nature-in-God,” as the radical law. Therefore, this law–as everything else immutable and fixed in eternity–could find a correct expression only in those purest transcendental Mathematics referred to by Plato, especially in Geometry as transcendentally applied. Revealed to men–we fear not and will not retract the expression–in this geometrical and symbolical garb, Truth has grown and developed into additional symbology, invented by man for the wants and better comprehension of the masses of mankind that came too late in their cyclic development and evolution to have shared in the primitive knowledge, and would never have grasped it otherwise. If later on, the clergy– crafty and ambitious of power in every age– anthropomorphized and degraded abstract ideals, as well as the real and divine Beings who do exist in Nature, and are the Guardians and Protectors of our manvantaric world and period, the fault and guilt rests with those would-be leaders, not with the masses.

But the day has come when the gross conceptions of our forefathers during the Middle Ages can no longer satisfy the thoughtful religionist. The mediaeval Alchemist and Mystic are now transformed into the sceptical Chemist and Physicist; and most of them are found to have turned away from truth, on account of the purely anthropomorphic ideas, the gross Materialism, of the forms in which it is presented to them. Therefore, future generations have either to be gradually initiated into the truths underlying Exoteric Religions, including their own, or be left to break the feet of clay of the last of the gilded idols.

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* Isis Unveiled, Vol. I, pp. 6, 7.

No educated man or woman would turn away from any of the now called “superstitions,” which they believe to be based on nursery tales and ignorance, if they could only see the basis of fact that underlies every “superstition.” But let them once learn for a certainty that there is hardly a claim in the Occult Sciences that is not founded on philosophical and scientific facts in Nature, and they will pursue the study of those Sciences with the same, if not with greater, ardor than that they have expended in shunning them. This cannot be achieved at once, for to benefit mankind such truths have to be revealed gradually and with great caution, the public mind not being prepared for them. However much the Agnostics of our age may find themselves in the mental attitude demanded by Modern Science, people are always apt to cling to their old hobbies so long as the remembrance of them lasts. They are like the Emperor Julian–called the Apostate, because he loved truth too well to accept aught else–who, though in his last Theophany he beheld his beloved Gods as pale, worn-out, and hardly discernible shadows, nevertheless clung to them. Let, then, the world cling to its Gods, to whatever plane or realm they may belong. The true Occultist would be guilty of high treason to mankind, were he to break forever the old deities before he could replace them with the whole and unadulterated truth–and this he cannot do as yet. Nevertheless, the reader may be allowed to learn at least the alphabet of that truth. He may be shown, at any rate, what the Gods and Goddesses of the Pagans, denounced as demons by the Church, are not, if he cannot learn the whole and final truth as to what they are. Let him assure himself that the Hermetic “Tres Matres,” and the “Three Mothers” of the Sopher Yetzîrâh are one and the same thing; that they are no Demon-Goddesses, but Light, Heat, and Electricity, and then, perchance, the learned classes will spurn them no longer. After this, the Rosicrucian Illuminati may find followers even in the Royal Academies, which will be more prepared, perhaps, than they are now, to admit the grand truths of archaic Natural Philosophy, especially when their learned members shall have assured themselves that, in the dialect of Hermes, the “Three Mothers” stand as symbols for the whole of the forces or agencies which have a place assigned to them in the modern system of

the “correlation of forces.”* Even the polytheism of the “superstitious” Brahman and idolater shows its raison d’etre, since the three Śaktis of the three great Gods, Brahma, Vishnu, and Śiva, are identical with the “Three Mothers” of the monotheistic Jew.

The whole of the ancient religious and mystical literature is symbolical. The Books of Hermes, the Zohar, the Ya-Yakav, the Egyptian Book of the Dead, the Vedas, the Upanishads, and the Bible, are as full of symbolism as are the Nabathaean revelations of the Chaldaic Qû-tâmy;† it is a loss of time to ask which is the earliest; all are simply different versions of the one primeval Record of prehistoric knowledge and revelation.‡

The first four chapters of Genesis contain the synopsis of all the rest of the Pentateuch, being only the various versions of the same thing in different allegorical and symbolical applications. Having discovered that the Pyramid of Cheops with all its measurements is to be found contained in its minutest details in the structure of Solomon’s Temple; and having ascertained that the biblical names Shem, Ham and Japhet are determinative

of pyramid measures, in connection with the 600-year period of Noah and the 500-year period of Shem, Ham and Japhet; . . . the terms “sons of Elohim” and “daughters of H-Adam,” [are] for one thing astronomical terms, §

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* “Synesius mentions books of stone which he found in the temple of Memphis, on [one of] which was engraved the following sentence: ‘One nature delights in another, one nature overcomes another, one nature overrules another, and the whole of them are one’.

The inherent restlessness of matter is embodied in the saying of Hermes: ‘Action is the life of Ptah’; and Orpheus calls nature πολυμήχανος μήτηρ, ‘the mother that makes many things,’ or the ingenious, the contriving, the inventive mother.” [Isis Unveiled, I, 257. Cf. Eugenius Abel, Orphica, Lipsiae, 1885.]

† [See Nabathean Agriculture, tr. by Chwohlsohn; MS. #301 in Library at Leiden, Holland, 1860. See B.C.W., Vol. VIII, pp.422-23.]

‡ [WMS. (The Theosophist, Vol. LIII, December, 1932, p. 269) reads: “The Books of Hermes, the Chaldean Kabala or Book of Numbers as well as the Zohar–without mentioning the old plates made of some unknown, pliable and indestructible material in a Book called the Yo-ya-hoo in the possession of our Teachers–are all a kind of symbolic writing, and a numerical method upon which Moses built his Genesis . . .”.—Compiler.]

§ The Source of Measures, p.x. [Wizards ed.,1975.]

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the author of the very curious work already mentioned–a book very little known in Europe, we regret to say–seems to see nothing in his discovery beyond the presence of Mathematics and Metrology in the Bible. He also arrives at most unexpected and extraordinary conclusions, such as are very little warranted by the facts discovered. His impression seems to be that because the Jewish biblical names are all astronomical, therefore the Scriptures of all the other nations can be “only this and nothing more.” But this is a great mistake of the erudite and wonderfully acute author of The Source of Measures, if he really thinks so. The “Key to the Hebrew-Egyptian Mystery” unlocks but a certain portion of the hieratic writings of these two nations, and leaves those of other peoples untouched. His idea is that the Kabalah “is only that sublime Science upon which Masonry is based”; in fact he regards Masonry as the substance of the Kabalah, and the latter as the “rational basis of the Hebrew text of Holy Writ.” About this we will not argue with the author. But why should all those who may have found in the Kabalah something beyond “the sublime Science” upon which Masonry is alleged to have been built, be held up to public contempt?

In its exclusiveness and onesidedness such a conclusion is pregnant with future misconceptions and is absolutely wrong. In its uncharitable criticism it throws a slur upon the “Divine Science” itself.

The Kabalah is indeed “of the essence of Masonry,” but it is dependent on Metrology only in one of its aspects, the less Esoteric, as even Plato made no secret that the Deity was ever geometrizing. For the uninitiated, however learned and endowed with genius they may be, the Kabalah, which treats only of “the garment of God,” or the veil and cloak of truth,

is built from the ground upward with a practical application to present uses.*

Or in other words represents an exact Science only on the terrestrial plane. To the initiated, the Kabalistic Lord descends from the primeval Race, generated spiritually from the “Mind-born Seven.” Having reached the Earth, the Divine Mathematics – a synonym for Magic in his day, as we are told by Josephus–veiled her face.

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* Masonic Review, July, 1886.

Hence the most important secret yet yielded by her in our modern day is the identity of the old Roman measures and the present British measures, of the Hebrew Egyptian cubit and the Masonic inch. *

The discovery is most wonderful, and has led to further and minor unveilings of various riddles in reference to Symbology and biblical names. It is thoroughly understood and proven, as shown by Nachmanides, that in the days of Moses the initial sentence in Genesis was made to read B'râsh ithbara Elôhîm, or "In the head-source [or Mãlaprakriti–the Rootless Root] developed [or evolved] the Gods [Elohim], the heavens and the earth;" whereas it is now, owing to the Masorah and theological cunning, transformed into B'râshith bara Elôhîm, or, "In the beginning God created the heavens and the earth"–which word juggling alone has led to materialistic anthropomorphism and dualism. How many more similar instances may not be found in the Bible, the last and latest of the Occult works of antiquity? There is no longer any doubt in the mind of the Occultist, that, notwithstanding its form and outward meaning, the Bible–as explained by the Zohar or Midrash, the Yetzîrâh (Book of Creation) and the Commentary on the Ten Sephîrôth (by Azriel ben-Manahem of the XIIth century)– is part and parcel of the Secret Doctrine of the } ryans, which explains in the same manner the Vedas and all other allegorical books.† The Zohar, in teaching that the Impersonal One Cause manifests in the Universe through Its Emanations, the Sephiroth– that Universe being in its totality simply the veil woven from the Deity's own substance–is undeniably the copy and faithful echo of the earliest Vedas. Taken by itself, without the additional help of the Vaidic and of Brahmanical literature in general, the Bible will never yield the universal secrets of Occult Nature. The cubits, inches, and measures of this physical plane will never solve the problems of the world on the spiritual plane–for Spirit can neither be weighed nor measured. The working out of these problems is reserved for the "mystics and the dreamers" who alone are capable of accomplishing it.

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* See The Source of Measures, pp. 47-50 et pass.

† [See B.C. W., Vol. III, p. 456.]

Moses was an initiated priest, versed in all the mysteries and the Occult knowledge of the Egyptian temples–hence thoroughly acquainted with primitive Wisdom. It is in the latter that the symbolical and astronomical meaning of that "Mystery of Mysteries," the Great Pyramid, has to be sought. And having been so familiar with the geometrical secrets that lay concealed for long aeons in her strong bosom–the measurements and proportions of the Kosmos, our little Earth included–what wonder that he should have made use of his knowledge? The Esotericism of Egypt was that of the whole world at one time. During the long ages of the Third Race it had been the heir-loom, in common, of the whole of mankind, received from their Instructors, the "Sons of Light," the primeval Seven. There was a time also when the Wisdom-Religion was not symbolical, for it became Esoteric only gradually, the change being necessitated by misuse and by the Sorcery of the Atlanteans. For it was the "misuse" only, and not the use, of the divine gift that led the men of the Fourth Race to Black Magic and Sorcery, and finally to become "forgetful of Wisdom"; while those of the Fifth Race, the inheritors of the Rishis of the Treta-Yuga, used their powers to atrophy such gifts in mankind in general, and then, as the "Elect Root," dispersed. Those who escaped the "Great Flood" preserved only its memory, and a belief founded on the knowledge of their direct fathers of one remove, that such a Science existed, and was now jealously guarded by the "Elect Root" exalted by Enoch. But there must again come a time when man shall once more become what he was during the second Yuga (age), when his probationary cycle shall be over and he shall gradually become what he was–semi-corporeal and pure. Does not Plato, the Initiate, tell us in the Phaedrus all that man once was, and that which he may yet again become:

Before man's spirit sank into sensuality and became embodied through the loss of his wings, he lived among the Gods in the airy spiritual world where everything is true and pure.*

Elsewhere he speaks of the time when men did not perpetuate themselves, but lived as pure spirits.†

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* [Phaedrus, 246 DE; 248 CD; 250 BC.]

† [Timaeus, 42 Aff.]

Let those men of Science who feel inclined to laugh at this, themselves unravel the mystery of the origin of the first man.

Unwilling that his chosen people–chosen by him–should remain as grossly idolatrous as the profane masses that surrounded them, Moses utilized his knowledge of the cosmogonical mysteries of the Pyramid, to build upon it the Genesiacal Cosmogony in symbols and glyphs. This was more accessible to the minds of the hoi polloi than the abstruse truths taught to the educated in the sanctuaries. He invented nothing but the outward garb, added not one iota; but in this he merely followed the example of older nations and Initiates. If he clothed the grand truths revealed to him by his Hierophant under the most ingenious imagery, he did it to meet the requirements of the Israelites; that stiff-necked race would accept of no God unless He were as anthropomorphic as those of the Olympus; and he himself failed to foresee the times when highly educated statesmen would be defending the husks of the fruit of wisdom that grew and developed in him on Mount Sinai, when communing with his own personal God–his divine Self. Moses understood the great danger of delivering such truths to the selfish, for he understood the fable of Prometheus and remembered the past. Hence, he veiled them from the profanation of public gaze and gave them out allegorically. And this is why his biographer says of him, that when he descended from Sinai,

Moses wist not that the skin of his face shone . . . and he put a veil upon his face.*

And so he “put a veil” upon the face of his Pentateuch; and to such an extent that, using orthodox chronology, only 3376 years after the event people begin to acquire a conviction that it is “a veil indeed.” It is not the face of God or even of a Jehovah shining through; not even the face of Moses, but verily the faces of the later Rabbis.

No wonder if Clement wrote in the Stromateis that:

Similar, then, to the Hebrew enigmas in respect to concealment, are those of the Egyptians also.†

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* Exodus xxxiv, 29, 33.

† Sromateis, Bk. V, ch. vii.

OLD WINE IN NEW BOTTLES

It is more than likely, that the Protestants in the days of the Reformation knew nothing of the true origin of Christianity, or, to be more explicit and correct, of Latin Ecclesiasticism. Nor is it probable that the Greek Church knew much of it, the separation between the two having occurred at a time when, in the struggle for political power, the Latin Church was securing, at any cost, the alliance of the highly educated, the ambitious and influential Pagans, while these were willing to assume the outward appearance of the new worship, provided they were themselves kept in power. There is no need to remind the reader here of the details of that struggle, well-known to every educated man. It is certain that the highly cultivated Gnostics and their leaders–such men as Saturninus, an uncompromising ascetic, as Marcion, Valentinus, Basilides, Menander and Cerinthus–were not stigmatised by the (now) Latin Church because they were heretics, nor because their tenets and practices were indeed "ob turpitudinem portentosam nimium et horribilem,"* "monstrous, revolting abominations," as Baronius says of those of Carpocrates; but simply because they knew too much of fact and truth. Kenneth R. H. MacKenzie correctly remarks;

They were stigmatized by the later Roman Church because they came into conflict with the purer Church of Christianity–the possession of which was usurped by the Bishops of Rome, but which original continues in its docility towards the founder, in the Primitive Orthodox Greek Church. †

Unwilling to accept the responsibility of gratuitous assumptions, the writer deems it best to prove this inference by more than one personal and defiant admission of an ardent Roman Catholic writer, evidently entrusted with the delicate task by the Vatican. The Marquis de Mirville makes desperate efforts to explain in the Catholic interest certain remarkable discoveries in Archaeology and Palaeography, though the Church is cleverly made to remain outside of the quarrel and defence.

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* ["on account of excessively monstrous and fearful infamy (baseness turpitude)."]

† The Royal Masonic Cyclopaedia, s.v. "Gnosticism."

This is undeniably shown by his ponderous volumes addressed to the Academy of France between 1851 and 1868. Seizing the pretext of drawing the attention of the materialistic "Immortals" to the "epidemic of Spiritualism," the invasion of Europe and America by a numberless host of Satanic forces, he directs his efforts towards proving the same, by giving the full Genealogies and the Theogony of the Christian and Pagan Deities, and by drawing parallels between the two. All such wonderful likenesses and identities are only "seeming and superficial," he assures the reader. Christian symbols, and even characters, Christ, the Virgin, Angels and Saints, he tells them, were all personated centuries beforehand by the fiends of hell, in order to discredit eternal truth by their ungodly copies. By their knowledge of futurity the devils anticipated events, having "discovered the secrets of the Angels." Heathen Deities, all the Sun-Gods, named Soters–Saviors–born of immaculate mothers and dying a violent death, were only Ferouers*–as they were called by the Zoroastrians–the demon-ante-dated copies (copies anticipées) of the Messiah to come. The danger of recognition of such facsimiles had indeed lately become dangerously great. It had lingered threateningly in the air, hanging like a sword of Damocles over the Church, since the days of Voltaire, Dupuis and other writers on similar lines.

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* In the Ferouers and Devs of Jacobi (Letters F. and D.) the word "ferouer" is explained in the following manner: The Ferouer is a part of the creature (whether man or animal) of which it is the type and which it survives. It is the Nous of the Greeks, therefore divine and immortal, and thus can hardly be the Devil or the satanic copy de Mirville would represent it. Foucher contradicts him entirely. The Ferouer was never the "principle of sensations," but always referred to the most divine and pure portion of Man's Ego–the spiritual principle. Anquetil says the Ferouer is the purest portion of man's soul. The Persian Dev is the antithesis of the Ferouer, for the Dev has been transformed by Zoroaster into the Genius of Evil (whence the Christian Devil), but even the Dev is only finite; for having become possessed of the soul of man by usurpation, it will have to leave it at the great day of Retribution. The Dev obsesses the soul of the defunct for three days, during which the soul wanders about the spot at which it was forcibly separated from its body, the Ferouer ascends to the region of eternal Light. [See Mémoires. . . de l'Academie Royale des Inscriptions . . . Vol. XXXVII, p. 623, and Chap. XXXIX, p. 749. Paris, de L'imprimerie Royale, 1774. This early series carries several full articles by M. Anquetil du Perron on the Zoroastrian teachings.] It was an unfortunate idea that made the noble Marquis de Mirville imagine the Ferouer to be a "satanic copy" of a divine original. By calling all the Gods of the Pagans–Apollo, Osiris, Brahma, Ormazd, Bel, etc., the "Ferouers of Christ and of the chief Angels," he merely exhibits the God and the Angels he would honor as inferior to the Pagan Gods, as man is inferior to his Soul and Spirit; since the Ferouer is the immortal part of the mortal being of which it is the type and which it survives. Perchance the poor author is unconsciously prophetic; and Apollo, Brahma, Ormazd, Osiris, etc., are destined to survive and replace–as eternal cosmic verities–the evanescent fictions about the God, Christ and Angels of the Latin Church!

The discoveries of the Egyptologists, the finding of Assyrian and Babylonian pre-Mosaic relics bearing the legend of Moses* and especially the many rationalistic works published in England, such as Supernatural Religion, made recognition unavoidable. Hence the appearance of Protestant and Roman Catholic writers deputed to explain the inexplicable; to reconcile the fact of Divine Revelation with the mystery that the divine personages, rites, dogmas and symbols of Christianity were so often identical with those of the several great heathen religions. The former–the Protestant defenders–tried to explain it, on the ground of "prophetic, precursory ideas"; the Latinists, such as de Mirville, by inventing a double set of Angels and Gods, the one divine and true, the other–the earlier "copies ante-dating the originals" and due to a clever plagiarism by the Evil One. The Protestant stratagem is an old one, that of the Roman Catholics is so old that it has been forgotten, and is as good as new. Dr. Lundy's Monumental Christianity and A Miracle in Stone belong to the first attempts. De Mirville's Pneumatologie to the second. In India and China, every such effort on the part of the Scotch and other missionaries ends in laughter, and does no harm; the plan devised by the Jesuits is more serious. De Mirville's volumes† are thus very important, as they proceed from a source which has undeniably the greatest learning of the age at its service, and this coupled with all the craft and casuistry that the sons of Loyola can furnish. The Marquis de Mirville was evidently helped by the acutest minds in the service of Rome.

He begins by not only admitting the justice of every imputation and charge made against the Latin Church as to the originality of her dogmas, but by taking a seeming delight in anticipating such charges; for he points to every dogma of Christianity as having existed in Pagan rituals in Antiquity. The whole Pantheon of Heathen Deities is passed in review by him, and each is shown to have had some point of resemblance with the Trinitarian personages and Mary. There is hardly a mystery, a dogma, or a rite in the Latin Church that is not shown by the author as having been "parodied by the Curati"–the "Curved," the Devils . All this being admitted and explained, the Symbologists ought to be silenced. And so they would be, if there were no materialistic critics to reject such omnipotency of the Devil in this world. For, if Rome admits the likenesses, she also claims the right of judgment between the true and the false Avatara, the real and the unreal God, between the original and the copy–though the copy precedes the original by millenniums.

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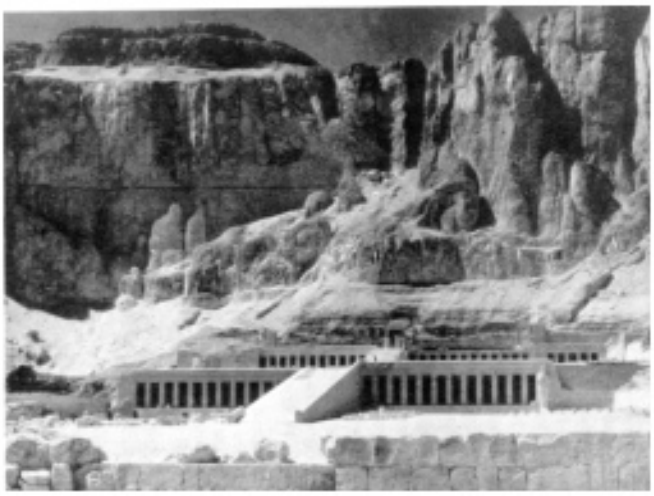
* See George Smith's Ancient History from the Monuments, The History of Babylonia, ed. by Rev. A. H. Sayce, London, [1877] etc., and other works. [See bibliography.]

† [Des Esprits et de leurs Manifestations . . ., par J. —E. de Mirville. Six Vols. Paris, H. Urayet de Surcy, 1863-64; Vol. VI publ. by F. Wattelier, 1868.]



HATSHEPSUT TEMPLE, DEIR-EL-BAHARI, EGYPT
Photo by G. E. Kidder Smith. Reproduced by permission
From The Art and Architecture of Ancient Egypt, by
W. Stevenson Smith, 1958

Our author proceeds to argue that whenever the missionaries try to convert an idolater, they are invariably answered:

"We had our Crucified before yours . . . . What do you come to show us?* Again, what should we gain by denying the mysterious side of this copy, under the plea that according to Weber all the present Purânas are remade from older ones, since here we have in the same order of personages a positive precedence which no one would ever think of contesting.†

And the author instances Buddha, Krishna, Apollo, etc. Having admitted all this he escapes the difficulty in this wise:

The Church Fathers, however, who recognized their own property under all such sheep's clothing . . . knowing by means of the Gospel . . . all the ruses of the pretended spirits of light; the Fathers, we say, meditating upon the decisive words, "all that ever came before me are thieves and robbers" (John, x, 8), did not hesitate in recognizing the Occult agency at work, the general and superhuman direction given beforehand to falsehood, the universal attribute and environment of all these false Gods of the nations; "omnes dii Gentium daemonia (elilim)." (Psalms xcvi, 5.)‡

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* This is as fanciful as it is arbitrary. Where is the Hindu or Buddhist who would speak of his "Crucified"?

† Pneumatologie, Vol. IV [Des Esprits . . .], pp. 237-38.

‡ Op. cit., p. 250.

With such a policy everything is made easy. There is not one glaring resemblance, not one fully proven identity, that could not thus be made away with. The above-quoted cruel, selfish, self-glorifying words, placed by John in the mouth of Him who was meekness and charity personified, could never have been pronounced by Jesus. The Occultists reject the imputation indignantly, and are prepared to defend the man as against the God, by showing whence come the words, plagiarized by the author of the Fourth Gospel. They are taken bodily from the "Prophecies" in the Book of Enoch. The evidence on this head of the learned biblical scholar, Archbishop Laurence, and of the author of the Evolution of Christianity, * who edited the translation, may be brought forward to prove the fact. On the last page of the Introduction [p. xlviii] to the Book of Enoch is found the following passage:

. . . the parable of the sheep, rescued by the good Shepherd from hireling guardians and ferocious wolves, is obviously borrowed by the fourth Evangelist from Enoch, lxxxix, in which the author depicts the shepherds as killing and destroying the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable–"All that ever came before me are thieves and robbers"–language in which we now detect an obvious reference to the allegorical shepherds of Enoch.

"Obvious" truly, and something else besides. For, if Jesus pronounced the words in the sense attributed to him, then he must have read the Book of Enoch–a purely Kabalistic, Occult work, and he therefore recognized the worth and value of a treatise now declared apocryphal by his Churches. Moreover, he could not have been ignorant that these words belonged to the oldest ritual of Initiation.†

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* [Charles Gill.]

† "Q.: Who knocks at the door?"
A.: The good cowherd.
Q.: Who preceded thee?
A.: The three robbers.
Q.: Who follows thee?
A.: The three murderers," etc., etc.

Now this is the conversation that took place between the priest-initiators and the candidates for initiation during the mysteries enacted in the oldest sanctuaries of the Himalayan fastnesses. The ceremony is still performed formed to this day in one of the most ancient temples in a secluded spot of Nepal. It originated with the Mysteries of the first Krishna, passed to the First Tirthankara and ended with Buddha, and is called the Kuruk-shetra rite, being enacted as a memorial of the great battle and death of the divine Adept. It is not Masonry, but an initiation into the Occult teachings of that Hero–Occultism, pure and simple.

And if he had not read it, and the sentence belongs to John, or whoever wrote the Fourth Gospel, then what reliance can be placed on the authenticity of other sayings and parables attributed to the Christian Savior?

Thus, de Mirville's illustration is an unfortunate one. Every other proof brought by the Church to show the infernal character of the ante-and-anti-Christian copyists may be as easily disposed of. This is perhaps unfortunate, but it is a fact, nevertheless—Magna est veritas et prevalebit.

The above is the answer of the Occultists to the two parties who charge them incessantly, the one with "Superstition," and the other with "Sorcery." To those of our Brothers who are Christians, and twit us with the secrecy imposed upon the Eastern Chelas, adding invariably that their own "Book of God" is "an open volume" for all "to read, understand, and be saved," we would reply by asking them to study what we have just said in this Section, and then to refute it–if they can. There are very few in our day who are still prepared to assure their readers that the Bible had

God for its author, salvation for its end, and truth without any mixture of error for its matter.

Could Locke be asked the question now, he would perhaps be unwilling to repeat again that the Bible is

all pure, all sincere, nothing too much, nothing wanting.

The Bible, if it is not to be shown to be the very reverse of all this, sadly needs an interpreter acquainted with the doctrines of the East, as they are to be found in its secret volumes; nor is it safe now, after Archbishop Laurence's translation of the Book of Enoch, to cite Cowper* and assure us that the Bible

. . gives a light to every age,

It gives, but borrows none.

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* [From William Cowper's poem, The Light and Glory of the World; in numerous collections.–Compiler.]

for it does borrow, and that very considerably; especially in the opinion of those who, ignorant of its symbolical meaning and of the universality of the truths underlying and concealed in it, are able to judge only from its dead letter appearance. It is a grand volume, a masterpiece composed of clever, ingenious fables containing great verities; but it reveals the latter only to those who, like the Initiates, have a key to its inner meaning; a tale sublime in its morality and didactics truly–still a tale and an allegory; a repertory of invented personages in its older Jewish portions, and of dark sayings and parables in its later additions, and thus quite misleading to anyone ignorant of its Esotericism. Moreover it is Astrolatry and Sabaean worship, pure and simple, that is to be found in the Pentateuch when it is read exoterically, and Archaic Science and Astronomy to a most wonderful degree, when interpreted–Esoterically.

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THE BOOK OF ENOCH, THE ORIGIN AND THE FOUNDATION OF CHRISTIANITY

While making a good deal of the Merkabah, the Jews, or rather their synagogues, rejected the Book of Enoch, either because it was not included from the first in the Hebrew Canon, or else, as Tertullian thought, it was

. . . disavowed by the Jews like all other scripture which speaks of Christ.*

But neither of these reasons was the real one. The Synedrion would have nothing to do with it, simply because it was more of a magic than a purely kabalistic work. The present day Theologians of both Latin and Protestant Churches class it among apocryphal productions. Nevertheless the New Testament, especially in the Acts and Epistles, teems with ideas and doctrines, now accepted and established as dogmas by the infallible Roman and other Churches, and even with whole sentences taken bodily from Enoch, or the “pseudo-Enoch,” who wrote under that name in Aramaic or Syro-Chaldaic, as asserted by Bishop Laurence, the translator of the Ethiopian text.

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* Book of Enoch. Archbishop Laurence’s translation. Introduction, p.v.

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The plagiarisms are so glaring that the author of The Evolution of Christianity, who edited Bishop Laurence's translation, was compelled to make some suggestive remarks in his Introduction. On internal evidence* this book is found to have been written before the Christian period (whether two or twenty centuries does not matter). As correctly argued by the Editor, it is

. . . either the inspired forecast of a great Hebrew prophet, predicting with miraculous accuracy the future teaching of Jesus of Nazareth, or the Semitic romance from which the latter borrowed His conceptions of the triumphant return of the Son of man, to occupy a judicial throne in the midst of rejoicing saints and trembling sinners, expectant of everlasting happiness or eternal fire; and whether these celestial visions be accepted as human or Divine, they have exercised so vast an influence on the destinies of mankind for nearly two thousand years, that candid and impartial seekers after religious truth can no longer delay enquiry into the relationship of the Book of Enoch with the revelation, or the evolution, of Christianity.†

The Book of Enoch

. . . also records the supernatural control of the elements, through the action of individual angels presiding over the winds, the sea, hail, frost, dew, the lightning's flash and reverberating thunder. The names of the principal fallen angels are also given, among whom we recognize some of the invisible powers named in the incantations [magical] inscribed on the terra-cotta cups of Hebrew-Chaldee conjurations.‡

We also find on these cups the word "Halleluiah," showing that

. . . a word, with which ancient Syro-Chaldaeans conjured, has become, through the vicissitudes of language, the Shibboleth of modern "Revivalists." §

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* The Book of Enoch was unknown to Europe for a thousand years, when Bruce found in Abyssinia some copies of it in Ethiopic; it was translated by Archbishop Laurence in 1821, from the text in the Bodleian Library, Oxford.

† Op. cit., p. xx.

‡ Op. cit., pp. xx-xxi.

§ Op. cit., p. xiv, note.

The Editor proceeds after this to give fifty-seven verses from various parts of the Gospels and Acts, with parallel passages from the Book of Enoch, and says:

The attention of theologians has been concentrated on the passage in the Epistle of Jude, because the author specifically names the prophet; but the cumulative coincidence of language and ideas in Enoch and the authors of the New Testament Scripture, as disclosed in the parallel passages which we have collated, clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of righteousness, under the eternal dominion of the Son of man. This evangelical plagiarism culminates in the Revelation of John, which adapts the visions of Enoch to Christianity, with modifications in which we miss the sublime simplicity of the great master of apocalyptic prediction, who prophesied in the name of the antediluvian patriarch.*

In fairness to truth, the hypothesis ought at least to have been suggested, that the Book of Enoch in its present form is simply a transcript–with numerous pre-Christian and post- Christian additions and interpolations–from far older texts. Modern research went so far as to point out that Enoch is made, in Chapter lxxi, to divide the day and night into eighteen parts, and to represent the longest day in the year as consisting of twelve out of these eighteen parts, while a day of sixteen hours in length could not have occurred in Palestine. The translator, Archbishop Laurence, remarks thus:

. . . the region in which the author lived must have been situated not lower than forty-five degrees north latitude, where the longest day is fifteen hours and a half, nor higher perhaps than forty-nine degrees, where the longest day is precisely sixteen hours. This will bring the country where he wrote as high up at least as the northern districts of the Caspian and Euxine seas . . . the author of the Book of Enoch was perhaps a member of one of the tribes which Shalmaneser carried away, and placed “in Halah and in Habor by the river Goshen, and in the cities of the Medes . . . .”†

Further on, it is confessed that:

It cannot be said that internal evidence attests the superiority of the Old Testament to the Book of Enoch . . . .

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* Op. cit., pp. xxxiv-xxxv.

† Op. cit., p. xiii.

The Book of Enoch teaches the pre-existence of the Son of Man, the Elect One, the Messiah, who "from the beginning existed in secret,* and whose name was invoked in the presence of the Lord of spirits, before the sun and the signs were created." The author also refers to the "other Power who was upon Earth over the water on that day"–an apparent reference to the language of Genesis i, 2.† [We maintain that it applies as well to the Hindu Narayana–the "mover on the waters."] We have thus the Lord of spirits, the Elect One, and a third Power, seemingly foreshadowing the Trinity [as much as the Trimãrti] of futurity; but although Enoch's ideal Messiah doubtless exercised an important influence on primitive conceptions of the Divinity of the Son of man, we fail to identify his obscure reference to another "Power" with the Trinitarianism of the Alexandrine school; more especially as "angels of power" abound in the visions of Enoch.‡

An Occultist would hardly fail to identify the said "Power." The Editor concludes his remarkable reflections by adding:

Thus far we learn that the Book of Enoch was published before the Christian era by some great Unknown of Semitic [?] race, who, believing himself to be inspired in a post-prophetic age, borrowed the name of an antediluvian patriarch§ to authenticate his own enthusiastic forecast of the Messianic kingdom. And as the contents of his marvellous Book enter freely into the composition of the New Testament, it follows that if the author was not an inspired prophet, who predicted the teachings of Christianity, he was a visionary enthusiast whose illusions were accepted by Evangelists and Apostles as revelation–alternative conclusions which involve the Divine or human origin of Christianity.‖

The outcome of all of which is, in the words of the same Editor:

. . . the discovery, that the language and ideas of alleged revelation are found in a pre-existent work, accepted by Evangelists and Apostles as inspired, but classed by modern theologians among apocryphal productions. * *

This accounts also for the unwillingness of the reverend librarians of the Bodleian Library to publish the Ethiopian text of the Book of Enoch.

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* The Seventh Principle, the First Emanation [H.P.B.]

† Op. cit., pp. xxxvii, and xl.

‡ Op. cit., pp. xl-xli.

§ Who stands for the "Solar" or Manvantaric Year. [H.P.B.]

‖ Op. cit., pp. xli-xlii.

** Op. cit., p. xlviii.

The prophecies of the Book of Enoch are indeed prophetic, but they were intended for, and cover the records of, the five Races out of the seven–everything relating to the last two being kept secret. Thus the remark made by the Editor of the English translation, that:

Chapter xcii records a series of prophecies extending from Enoch's own time to about one thousand years beyond the present generation,*

is faulty. The prophecies extend to the end of our present Race, not merely to a "thousand years" hence. Very true that:

In the system of [Christian] chronology adopted, a day stands [occasionally] for hundred, and a week for seven hundred years.†

But this is an arbitrary and fanciful system adopted by Christians to make Biblical chronology fit with facts or theories, and does not represent the original thought. The "days" stand for the undetermined periods of the Side-Races, and the "weeks" for the Sub-Races, the Root-Races being referred to by an expression that is not even found in the English translation. Moreover the sentence at the bottom of page 150:

Subsequently, in the fourth week . . . the visions of the holy and the righteous shall be seen, the order of generation after generation shall take place, ‡

is quite wrong. It stands in the original: "the order of generation after generation had taken place on the earth," etc.; that is, after the first human race procreated in the truly human way had sprung up in the Third Root-Races; a change which entirely alters the meaning. Then all that is given in the translation–as very likely also in the Ethiopic text, since the copies have been sorely tampered with–as about things which were to happen in the future, is, we are informed, in the past tense in the original Chaldaean MSS., and is not prophecy, but a narrative of what had already come to pass.

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* Op. cit., p. xxiii.

† Loc. cit.

‡ Chapter xcii, 9.

§ Op. cit., xcii, 4.

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When Enoch begins “to speak from a book”§ he is reading the account given by a great Seer, and the prophecies are not his own, but are from the Seer. Enoch or Enoïchion means “internal eye” or Seer. Thus every Prophet and Adept may be called “Enoïchion,” without becoming a pseudo-Enoch. But here, the Seer who compiled the present Book of Enoch is distinctly shown as reading out from a book:

. . .I have been born the seventh in the first week [the seventh branch, or Side-Race, of the first Sub-Race, after physical generation had begun, namely, in the third Root-Race] . . . But after me, in the second week [second Sub-Race], great wickedness shall arise [arose, rather] . . . in that week the end of the first shall take place, in which mankind shall be safe. But when the first is completed, iniquity shall grow up . . .*

As translated it has no sense. As it stands in the Esoteric text, it simply means that the First Root-Race shall come to an end during the second Sub-Race of the Third Root-Race, in the period of which time mankind will be safe; all this having no reference whatever to the biblical Deluge. Verse 10th speaks of the sixth week [sixth Sub-Race of the Third Root Race] when

. . . all those who are in it shall be darkened, the hearts of all of them shall be forgetful of wisdom [the divine knowledge will be dying out], and in it shall a man ascend.

This “man” is taken by the interpreters, for some mysterious reasons of their own, to mean Nebuchadnezzar; he is in reality the first Hierophant of the purely human Race (after the allegorical Fall into generation) selected to perpetuate the dying Wisdom of the Devas (Angels or Eloh§m). He is the first “Son of Man”–the mysterious appellation given to the divine Initiates of the first human school of the Manushis (men), at the very close of the Third Root-Race. He is also called the “Savior,” as it was He, with the other Hierophants, who saved the Elect and the Perfect from the geological conflagration, leaving to perish in the cataclysm of the Close† those who forgot the primeval wisdom in sexual sensuality.

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* Op. cit., Ch. xcii, 4-7.

† At the close of every Root-Race there comes a cataclysm, in turn by fire or water. Immediately after the “Fall into generation” the dross of the third Root-Race–those who fell into sensuality by falling off from the teaching of the Divine Instructors–were destroyed, after which the Fourth Root-Race originated, at the end of which took place the last Deluge. (See the “Sons of God” mentioned in Isis Unveiled, Vol. I, pp. 593 et seq.)

And during its completion [of the “sixth week,” or the sixth Sub-Race] he shall burn the house of dominion [the half of the globe or the then inhabited continent] with fire, and all the race of the elect root shall be dispersed.*

The above applies to the Elect Initiates, and not at all to the Jews, the supposed chosen people, or to the Babylonian captivity, as interpreted by the Christian theologians. Considering that we find Enoch, or his perpetuator, mentioning the execution of the “decree upon sinners” in several different weeks,† saying that “every work of the ungodly shall disappear from the whole earth” during this fourth time (the Fourth Race), it surely can hardly apply to the one solitary Deluge of the Bible, still less to the Captivity.

It follows, therefore, that as the Book of Enoch covers the five Races of the Manvantara, with a few allusions to the last two, it does not contain “Biblical prophecies,” but simply facts taken out of the Secret Books of the East. The editor, moreover, confesses that:

The preceding six verses, viz., 13th, 14th, 15th, 16th, 17th, and 18th, are taken from between the 14th and 15th verses of the nineteenth chapter, where they are to be found in the MSS.‡

By this arbitrary transposition, he has made confusion still more confused. Yet he is quite right in saying that the doctrines of the Gospels, and even of the Old Testament, have been taken bodily from the Book of Enoch, for this is as evident as the sun in heaven. The whole of the Pentateuch was adapted to fit in with the facts given, and this accounts for the Hebrews refusing to give the book a place in their Canon, just as the Christians have subsequently refused to admit it among their canonical works. The fact that the Apostle Jude and many of the Christian Fathers referred to it as a revelation and a sacred volume, is, however, an excellent proof that the early Christians accepted it; among these the most learned–as, for instance, Clement of Alexandria–understood Christianity and its doctrines in quite a different light from their modern successors, and viewed Christ under an aspect that Occultists only can appreciate.

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* Op. cit., Ch. xcii, 11.

† Op. cit., Ch. xcii, 7, 11, 13, 15.

‡ Op. cit., note, p. 152.

The early Nazarenes and Chr‘stians, as Justin Martyr calls them, were the followers of Jesus, of the true Chr‘stos and Christos of Initiation; whereas, the modern Christians, especially those of the West, may be Papists, Greeks, Calvinists, or Lutherans, but can hardly be called Christians, i. e., the followers of Jesus, the Christ.

Thus the Book of Enoch is entirely symbolical. It relates to the history of the human Races and of their early relation to Theogony, the symbols being interblended with astronomical and cosmic mysteries. One chapter is missing, however, in the Noachian records (from both the Paris and the Bodleian MSS.), namely, Chapter lviii, in Sect. X; this could not be remodelled, and therefore it had to disappear, disfigured fragments alone having been left of it. The dream about the cows, the black, red and white heifers, relates to the first Races, their division and disappearance. Chapter lxxxviii, in which one of the four Angels “went to the white cows and taught them a mystery,” after which, the mystery being born “became a man,” refers to (a) the first group evolved of primitive }ryans, (b) to the “mystery of the Hermaphrodite” so called, having reference to the birth of the first human Races as they are now. The well-known rite in India, one that has survived in that patriarchal country to this day, known as the passage, or rebirth through the cow–a ceremony to which those of lower castes who are desirous of becoming Brâhmans have to submit–has originated in this mystery. Let any Eastern Occultist read with careful attention the above-named chapter in the Book of Enoch, and he will find that the “Lord of the Sheep,” in whom Christians and European Mystics see Christ, is the Hierophant Victim whose name in Sanskrit we dare not give. Again, that while the Western Churchmen see Egyptians and Israelites in the “sheep and wolves,” all these animals relate in truth to the trials of the Neophyte and the mysteries of initiation, whether in India or Egypt, and to that most terrible penalty incurred by the “wolves”–those who reveal indiscriminately that which is only for the knowledge of the Elect and the “Perfect.”

The Christians who, thanks to later interpolations,* have made out in that chapter a triple prophecy relating to the Deluge, Moses and Jesus, are mistaken, as in reality it bears directly on the punishment and loss of Atlantis and the penalty of indiscretion.

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* Those interpolations and alterations are found in almost every case where figures are given–especially whenever the numbers eleven and twelve come in–as these are all made (by the Christians) to relate to the numbers of Apostles, and Tribes, and Patriarchs. The translator of the Ethiopic text–Archbishop Laurence– attributes them generally to “mistakes of the transcriber” whenever the two texts, the Paris and the Bodleian MSS., differ. We fear it is no mistake, in most cases.

The “Lord of the sheep” is Karma and the “Head of the Hierophants” also, the Supreme Initiator on earth. He says to Enoch, who implores him to save the leaders of the sheep from being devoured by the beasts of prey:

. . . I will cause a recital to be made before me . . . how many they have delivered up to destruction, and . . . what they will do; whether they will act as I have commanded them, or not.

Of this, however, they shall be ignorant; neither shalt thou make any explanation to them, neither shalt thou reprove them; but there shall be an account of all the destruction done by them in their respective seasons.*

. . . He looked on in silence, rejoicing they were devoured, swallowed up, and carried off; and leaving them in the power of every beast for food . . . . . †

Those who labor under the impression that the Occultists of any nation reject the Bible, in its original text and meaning, are wrong. As well reject the Books of Thoth, the Chaldaean Kabalah or the Book of Dzyan itself. Occultists only reject the one-sided interpretations and the human element in the Bible, which is an Occult, and therefore a sacred, volume as much as the others. And terrible indeed is the punishment of all those who transgress the permitted limits of secret revelations. From Prometheus to Jesus, and from Him to the highest Adept as to the lowest disciple, every revealer of mysteries has had to become a Chr‘stos, a “man of sorrow” and a martyr. “Beware,” said one of the greatest Masters, “of revealing the Mystery to those without”–to the profane, the Sadducee and the unbeliever.

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* Op. cit., Ch. lxxxviii, 99, 100.

† Loc. cit., 94. This passage, as will be presently shown, has led to a very curious discovery.

THE BUDDHA

All the great Hierophants in history are shown ending their lives by violent deaths–Buddha,* Pythagoras, Zoroaster, most of the great Gnostics, the founders of their respective schools; and in our own more modern epoch a number of Fire-Philosophers, of Rosicrucians and Adepts. All of these are shown–whether plainly or under the veil of allegory–as paying the penalty for the revelations they had made. This may seem to the profane reader only coincidence. To the Occultist, the death of every "Master" is significant, and appears pregnant with meaning. Where do we find in history that "Messenger" grand or humble, an Initiate or a Neophyte, who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the "dogs" of envy, malice and ignorance? Such is the terrible Occult law; and he who does not feel in himself the heart of a lion to scorn the savage barking, and the soul of a dove to forgive the poor ignorant fools, let him give up the Sacred Science. To succeed, the Occultist must be fearless; he has to brave dangers, dishonour and death, to be forgiving, and to be silent on that which cannot be given.

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* In the profane history of Gautama Buddha he dies at the good old age of eighty, and passes off from life to death peacefully with all the serenity of a great saint, as Barthelemy Saint-Hilaire has it. Not so in the Esoteric and true interpretation which reveals the real sense of the profane and allegorical statement that makes Gautama, the Buddha, die very unpoetically from the effects of too much pork, prepared for him by Tsonda. How one who preached that the killing of animals was the greatest sin, and who was a perfect vegetarian, could die from eating pork, is a question that is never asked by our Orientalists, some of whom made [as now do many charitable missionaries in Ceylon] great fun at the alleged occurrence. The simple truth is that the said rice and pork are purely allegorical. Rice stands for "forbidden fruit," like Eve's "apple," and means Occult knowledge with the Chinese and Tibetans; and "pork" for Brahmanical teachings–Vishnu having assumed in his first Avatara the form of a boar, in order to raise the earth on the surface of the waters of space. It is not, therefore, from "pork" that Buddha died, but for having divulged some of the Brahmanical mysteries, after which, seeing the bad effects brought on some unworthy people by the revelation, he preferred, instead of availing himself of Nirvana, to leave his earthly form, remaining still in the sphere of the living, in order to help humanity to progress. Hence his constant reincarnations in the hierarchy of the Dalai and Teshu [Panchen] Lamas, among other bounties. Such is the Esoteric explanation. The life of Gautama will be more fully discussed later on.

Those who have vainly labored in that direction must wait in these days–as the Book of Enoch teaches– "until the evil-doers be consumed" and the power of the wicked annihilated. It is not lawful for the Occultist to seek or even to thirst for revenge; let him

Wait, until sin pass away; for their [the sinners'] names shall be blotted out of the holy books [the astral records]; their seed shall be destroyed, and their spirits slain.*

Esoterically, Enoch is the "Son of man," the first; and symbolically, the first Sub-Race of the Fifth Root Race.† And if his name yields for purposes of numerical and astronomical glyphs the meaning of the solar year, or 365, in conformity to the age assigned to him in Genesis, it is because, being the seventh, he is, for Occult purposes, the personified period of the two preceding Races with their fourteen Sub-Races. Therefore, he is shown in the Book as the great grandfather of Noah who, in his turn, is the personification of the mankind of the Fifth, struggling with that of the Fourth Root-Race–the great period of the revealed and profaned Mysteries, when the "sons of God" coming down on Earth took for wives the daughters of men, and taught them the secrets of the Angels; in other words, when the "mind-born" men of the Third Race mixed themselves with those of the Fourth, and the divine Science was gradually brought down by men to Sorcery.

HERMETIC AND KABALISTIC DOCTRINES

The cosmogony of Hermes is as veiled as the Mosaic system, only it is upon its face far more in harmony with the doctrines of the Secret Sciences and even of Modern Science. Says the thrice great Trismegistus, "the hand that shaped the world out of formless pre-existent matter is no hand"; to which Genesis is made to reply, "The world was created out of nothing," although the Kabalah denies such a meaning in its opening sentences.

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* Op. cit, Ch. cv. 21.

† In the Bible [Genesis iv and v] there are three distinct Enochs [Hanokh]–the son of Cain, the son of Seth, and the son of Jared; but they are all identical, and two of them are mentioned for the purposes of misleading. The years of only the last two are given, the first one being left without further notice.

The Kabalists have never, any more than have the Indian }ryans, admitted such an absurdity. With them, Fire, or Heat, and Motion* were chiefly instrumental in the formation of the world out of pre-existing Matter. The Parabrahman and Mãlaprakriti of the Vedantins are the prototypes of the Ain-Soph and Shekhinah of the Kabalists. Aditi is the original of Sephira, and the Prajapatis are the elder brothers of the Sephiroth. The nebular theory of Modern Science, with all its mysteries, is solved in the cosmogony of the Archaic Doctrine; and the paradoxical though very scientific enunciation, that "cooling causes contraction and contraction causes heat; therefore cooling causes heat," is shown as the chief agency in the formation of the worlds, and especially of our sun and solar system.

All this is contained within the small compass of Sepher Yetzirah in its thirty-two wonderful Ways of Wisdom, signed "Yah-Jehovah Tsabaôth," for whomsoever has the key to its hidden meaning.† As to the dogmatic or theological interpretation of the first verses in Genesis, it is pertinently answered in the same book, where speaking of the Three Mothers, Air, Water and Fire, the writer describes them as a balance with

The good in one scale, the evil in the other, and the oscillating tongue of the Balance between them.‡

One of the secret names of the One Eternal and Ever-Present Deity was in every country the same, and it has preserved to this day a phonetic likeness in the various languages.

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* The eternal and incessant "in-breathing and out-breathing of Parabrahman" or Nature, the Universe in Space, whether during Manvantara or Pralaya.

† [WMS. quotes Skinner's key from The Source of Measures. See The Theosophist, Vol. LIII, January, 1933, pp. 399-400, which reads: "This signature becomes more comprehensible and trustworthy when one learns that with Moses, the 'God-names Elohim and Jehovah (were) numerical indices of geometrical relations' and 'stood (for one meaning) for a diameter and a circumference value, respectively'."–Compiler.]

‡ Op. cit., iii, I.

The Aum of the Hindus, the sacred syllable, had become the Ἀιών with the Greeks, and the Aevum with the Romans–the Pan or All. The “thirtieth way” is called in the Sopher-Yetzîrâh the “gathering understanding,” because

Thereby gather the celestial adepts judgments of the stars and celestial signs, and their observations of the orbits are the perfection of science.*

The thirty-second and last is called therein the “serving understanding,” and it is so called because it is

A disposer of all those that are serving in the work of the Seven Planets, according to their Hosts.†

The “work” was Initiation, during which all the mysteries connected with the “Seven Planets” were divulged, and also the mystery of the “Sun-Initiate” with his seven radiances or beams cut off–the glory and triumph of the anointed, the Christos; a mystery that makes plain the rather puzzling expression of Clement:

For we shall find that very many of the dogmas that are held by such sects [of Barbarian and Hellenic Philosophy] as have not become utterly senseless, and are not cut out from the order of nature [“by cutting off Christ,”‡ or rather Chr‘stos] . . . correspond in their origin and with the truth as a whole.§

In Isis Unveiled,‖ the reader will find fuller information than can be given here on the Zohar and its author, the great Kabalist, Shimon ben-Yohai. It is said there that on account of his being known to be in possession of the secret knowledge and of the Merkabah, which insured the reception of the “Word,”

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* Op. cit, 30.

† Op.cit,32.

‡ Those who are aware that the term Christos was applied by the Gnostics to the Higher Ego (the ancient Pagan Greek Initiates doing the same), will readily understand the allusion. Christos was said to be cut off from the lower Ego, Chr‘stos, after the final and supreme Initiation, when the two became blended in one; Chr‘stos being conquered and resurrected, in the glorified Christos.–Franck, Die Kabbala, 75; S.F. Dunlap, Sôd, The Son of Man, Vol. II [London & Edin., 1861.]

§ Stromateis, I, xiii.

‖ Vol. II, Ch. viii and index.

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his very life was endangered, and he had to fly to the wilderness, where he lived in a cave for twelve years surrounded by faithful disciples, and finally died there amid signs and wonders.* His teachings on the origin of the Secret Doctrine, or, as he also calls it, the Secret Wisdom, are the same as those found in the East, with the exception that in place of the Chief of a Host of Planetary Spirits he puts "God," saying that this Wisdom was first taught by God himself to a certain number of Elect Angels; whereas in the Eastern Doctrine the saying is different, as will be seen.

Some synthetic and kabalistic studies on the sacred Book of Enoch and the Taro (Rota) are before us. We quote from the MS. copy of a Western Occultist, which is prefaced by these words:

There is but one Law, one Principle, one Agent, one Truth and one Word. That which is above is analogically as that which is below. All that which is, is the result of quantities and of equilibriums.

The axiom of Éliphas Lévi and this triple epigraph show the identity of thought between the East and the West with regard to the Secret Science which, as the same MS. tells us, is:

The key of things concealed, the key of the sanctuary. This is the Sacred Word which gives to the Adept the supreme reason of Occultism and its Mysteries. It is the Quintessence of Philosophies and of Dogmas; it is the Alpha and Omega; it is the Light, Life and Wisdom Universal.

The Taro of the sacred Book of Enoch, or Rota; is prefaced, moreover, with this explanation:

The antiquity of this book is lost in the night of time. It is of Indian origin, and goes back to an epoch long before Moses . . . .

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* Many are the marvels recorded as having taken place at his death, or we should rather say his translation; for he did not die as others do, but having suddenly disappeared, while a dazzling light filled the cavern with glory, his body was again seen upon its subsidence. When this heavenly light gave place to the habitual semi-darkness of the gloomy cave–then only, says Ginsburg, "the disciples of Israel perceived that the lamp of Israel was extinguished." [The Kabbala . . ., ch. I.] His biographers tell us that there were voices heard from Heaven during the preparation for his funeral, and at his interment, when the coffin was lowered into the deep cave prepared for it, a flame broke forth and a voice mighty and majestic pronounced these words: "This is he who caused the earth to quake, and the kingdoms to shake!" [Zohar, III, p. 296; Mantua ed.]

It is written upon detached leaves, which at the first were of fine gold and precious metals . . . . It is symbolical, and its combinations adapt themselves to all the wonders of the Spirit. Altered by its passage across the Ages, it is nevertheless preserved–thanks to the ignorance of the curious–in its types and its most important primitive figures.

This is the Rota of Enoch, now called Taro of Enoch, to which de Mirville alludes, as we saw, as the means used for "evil Magic," the "metallic plates [or leaves] escaped from destruction during the Deluge" and which are attributed by him to Cain. They have escaped the Deluge for the simple reason that this Flood was not "Universal." And it is said to be "of Indian origin," because its origin is with the Indian }ryans of the first Sub-Race of the Fifth Root-Race, before the final destruction of the last stronghold of Atlantis. But, if it originated with the forefathers of the primitive Hindus, it was not in India that it was first used. Its origin is still more ancient and must be traced beyond and into the Himalaya,* the Snowy Range. It was born in that mysterious locality which no one is able to locate, and which is the despair of both Geographers and Christian Theologians–the region in which the Brahman places his Kailasa, the Mount Sumeru, and the Parvat§ Pam§r, transformed by the Greeks into Paropamisus.

Round this locality, which still exists, the traditions of the Garden of Eden were built. From these regions the Greeks obtained their Parnassus;† and thence proceeded most of the biblical personages, some of them in their day men, some demi-gods and heroes, some–though very few – myths, the astronomical double of the former.

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* Pococke, may be, was not altogether wrong in deriving the German Heaven, Himmel, from Himalaya; nor can it be denied that it is the Hindu Kailasa (Heaven) that is the father of the Greek Heaven (Koilon), and of the Latin Coelum.

† See Pococke's India in Greece (p. 302) and his derivation of Mount Parnassus from Parnasi, the leaf and branch huts of the Hindu ascetics, half-shrine and half-habitation. "Part of the Paropamisus (the hill of Bamian), is called Parnassus. These mountains are called Devan§ka, because they are full of Devas or Gods, called 'Gods of the Earth', Bhã-Devas. They lived, according to the Purânas, in bowers or huts, called parnasi, because they were made of leaves (parnas)."

Abram was one of them–a Chaldaean Brahman,* says the legend, transformed later, after he had repudiated his Gods and left his Ur (pur, “town”?) in Chaldaea, into A-brahm† (or A-braham), “no-brâhman” who emigrated. Abram becoming the “father of many nations” is thus explained. The student of Occultism has to bear in mind that every God and hero in ancient Pantheons (that of the Bible included), has three biographies in the narrative, so to say, running parallel with each other and each connected with one of the aspects of the hero–historical, astronomical and perfectly mythical, the last serving to connect the other two together and smooth away the asperities and discordancies in the narrative, and gathering into one or more symbols the verities of the first two. Localities are made to correspond with astronomical and even with psychic events. History was thus made captive by ancient Mystery, to become later on the great Sphinx of the nineteenth century. Only, instead of devouring her too dull querists who will unriddle her whether she acknowledges it or not, she is desecrated and mangled by the modern Oedipus, before he forces her into the sea of speculations in which the Sphinx is drowned and perishes. This has now become self-evident, not only through the Secret Teachings, parsimoniously as they may be given, but by earnest and learned Symbologists and even Geometricians. The Key to the Hebrew Egyptian Mystery, in which a learned Mason of Cincinnati, Ralston Skinner, unveils the riddle of a God, with such ungodly ways about him as the Biblical Yah-ve, is followed by the establishment of a learned society under the presidentship of a gentleman from Ohio and four vice-presidents, one of whom is Piazzi Smyth, the well-known Astronomer and Egyptologist. The Director of the Royal Observatory in Scotland and author of The Great Pyramid, Pharaonic by name, Humanitarian by fact, its Marvels, Mysteries, and its Teachings, is seeking to prove the same problem as the American author and Mason; namely, that the English system of measurement is the same as that used by the ancient Egyptians in the construction of their Pyramid, or in Mr. Skinner’s own words that the Pharaonic “source of measures” originated the “British inch and the ancient cubit.”

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* Rawlinson is justly very confident of an Âryan and Vedic influence on the early mythology and history of Babylon and Chaldaea.

† This is a Secret Doctrine affirmation, and may or may not be accepted. Only Abrahm, Isaac and Judah resemble terribly the Hindu Brahmâ, Ikshvâku and Yadu.

It “originated” much more than this, as will be fully demonstrated before the end of the next century. Not only is everything in Western religion related to measures, geometrical figures, and time-calculations, the principal period-durations being founded on most of the historical personages,* but the latter are also connected with heaven and earth truly, only with the Indo-Âryan heaven and earth, not with those of Palestine.

The prototypes of nearly all the biblical personages are to be sought for in the early Pantheon of India. It is the “Mind-born” Sons of Brahmâ, or rather of the Dhyâni-Pitarah (the “Father-Gods”), the “Sons of Light,” who have given birth to the “Sons of Earth”—the Patriarchs. For if the Rig-Veda and its three sister Vedas have been “milked out from fire, air and sun,” or Agni, Indra, and Surya, as Manu-Smriti tells us, the Old Testament was most undeniably “milked out” of the most ingenious brains of Hebrew Kabalists, partly in Egypt and partly in Babylonia—”the seat of Sanskrit literature and Brâhman learning from her origin,”as Colonel Vans Kennedy truly declared.

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* It is said in The Gnostics and their Remains, by C.W. King (p. 13, 1st ed.; p. 35, 2nd ed.), with regard to the names of Brahma and Abram: “The figure of the man, Seir Anpin, consists of 243 numbers, the numerical value of the letters in the name Abram signifying the different orders of the celestial hierarchy. In fact the names Abram and Brahmâ are equivalent in numerical value.” Thus to one acquainted with Esoteric Symbolism, it does not seem at all strange to find in the Loka-pâlas (the four cardinal and intermediate points of the compass personified by eight Hindu gods) Indra’s elephant, named Abhra-mâtanga, and his wife Abhramu. Abhra is in a way a Wisdom Deity, since it is this elephant’s head that replaced that of Ganesha (Ganapati), the God of Wisdom, cut off by Śiva. Now Abhra means “cloud,” and it is also the name of the city where Abram is supposed to have resided—when read backwards—”Arba (Kiryath), the city of four. . . . Abram is Abra with an appended m final, and Abra read backward is Arba” (The Source of Measures, p. ix). The author might have added that Abhra meaning in Sanskrit “in, or of, the clouds,” the cosmo-astronomical symbol of Abram becomes still plainer. All of these ought to be read in their originals, in Sanskrit.

One of such copies was Abram or Abraham, into whose bosom every orthodox Jew hopes to be gathered after death, that bosom being localized as “heaven in the clouds” or Abhra.*

From Abraham to Enoch’s Taro there seems to be a considerable distance, yet the two are closely related by more than one link. Gaffarel has shown that the four symbolical animals on the twenty-first key of the Taro, at the third septenary, are the Teraphim of the Jews invented and worshipped by Abram’s father Terah, and used in the oracles of the Urim and Thummim. Moreover, astronomically Abraham is the sun-measure and a portion of the sun, while Enoch is the solar year, as much as are Hermes or Thoth; and Thoth, numerically, “was the equivalent of Moses, or Hermes,” “the lord of the lower realms, also esteemed as a teacher of wisdom,” the same Mason-mathematician tells us; and the Taro being, according to one of the latest bulls of the Pope, “an invention of Hell,” the same “as Masonry and Occultism,” the relation is evident. The Taro contains indeed the mystery of all such transmutations of personages into sidereal bodies and vice versa. The “wheel of Enoch” is an archaic invention, the most ancient of all, for it is found in China. Éliphas Lévi says there was not a nation but had it, its real meaning being preserved in the greatest secrecy. It was a universal heirloom.

As we see, neither the Book of Enoch (his “Wheel”), nor the Zohar, nor any other kabalistic volume, contains merely Jewish wisdom.

The doctrine itself being the result of whole millenniums of thought, is therefore the joint property of adepts of every nation under the sun. Nevertheless, the Zohar teaches practical Occultism more than any other work on that subject; not as it is translated though, and commented upon by its various critics, but with the secret signs on its margins.

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* Before these theories and speculations—we are willing to admit they are such—are rejected, the following few points ought to be explained. (1) Why, after leaving Egypt, was the patriarch’s name changed by Jehovah from Abram to Abraham? (2) Why Sarai becomes on the same principle Sarah (Gen. xvii)? (3) Whence the strange coincidence of names? (4) Why should Alexander Polyhistor say that Abraham was born at Kamarina or Uria a city of soothsayers, and invented Astronomy? (5) “The Abrahamic recollections go back at least three millenniums beyond the grandfather of Jacob,” says Bunsen (Egypt’s Place in Universal History, V, 35; see first Eng. Tr., London, 1848, Vol. I, pp. 180 ff.).

These signs contain the hidden instructions, apart from the metaphysical interpretations and apparent absurdities so fully credited by Josephus, who was never initiated, and gave out the dead letter as he had received it. *

[The Würzburg MS. in the Adyar Archives has the following additional material at this point.]

As Abraham is to be noticed further on in his relation to other universal symbols, we need not go out of the way to speak of him here more than necessary. The name itself has a very strong Kabeirian look. The words Heber, Geber (applied to Nimrod and the Giants of Genesis vi), and Kaber all sound like the mysterious word, for all the Mystery Gods were Kabeir. The Phoenicians were ôïéíéêåò or Ph'-Anakes as being of the Anâkîm, Kabeirian, kingly or divine Race, which race was the Second Race of our humanity, as shown in the Secret Books, in which all the transformations of Brahmâ throughout the aeôns of time are given. Brahmâ was born with the Fourth Race; the first—that of unwritten Rig-Veda—knew him not and he is not even mentioned in this archaic Âryan Bible written in Tibet in the beginning of Tretâ-Yuga on Lake Manasasarovara. It is but in the Third Race only that the "wheel" of Enoch was invented as a first attempt at symbology, though Enoch No. 1 had naught to do with it.

There are two taros—the wheel purely Esoteric, and the Western tarot—Kabalistical, remodelled by Shemites, a branch so much younger than the Âryans and even the Hamites. The latter taro (tarot) is to be read from right to left like Arabic and Hebrew writing. The former, primitive "Wheel" is in Cuneiform characters and astrological signs. One of the oldest in the world is made on a kind of tolla leaves of some chemically prepared and indestructible material which makes them look like burnished metal. [See The Theosophist, Vol. LIII, March 1933, pp. 623-24.]

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* Isis Unveiled, Vol. II, p 350.

VARIOUS OCCULT SYSTEMS OF INTERPRETATIONS OF ALPHABETS AND NUMERALS

The transcendental methods of the Kabalah must not be mentioned in a public work; but its various systems of arithmetical and geometrical ways of unriddling certain symbols may be described. The Zohar methods of calculation, with their three sections, the Gematria, Notaricon and Temurah, also the Albath and Algath, are extremely difficult to practice. We refer those who would learn more to Cornelius Agrippa's works.* But none of those systems can ever be understood unless a Kabalist becomes a real Master in his Science. The Symbolism of Pythagoras requires still more arduous labor. His symbols are very numerous, and to comprehend even the general gist of his abstruse doctrines from his Symbology would necessitate years of study. His chief figures are the square (the Tetraktys), the equilateral triangle, the point within a circle, the cube, the triple triangle, and finally the forty-seventh proposition of Euclid's Elements, of which proposition Pythagoras was the inventor. But with this exception, none of the foregoing symbols originated with him, as some believe. Millenniums before his day, they were well known in India, whence the Samian Sage brought them, not as a speculation, but as a demonstrated Science,says Porphyry, quoting from the Pythagorean Moderatus.

The numerals of Pythagoras were hieroglyphical symbols by means whereof he explains all ideas concerning the nature of things.†

The fundamental geometrical figure of the Kabalah, as given in the Book of Numbers,‡

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* See Isis Unveiled, Vol. II, pp. 298-300. Gematria is formed by a metathesis from the Greek word γραμματεία; Notaricon may be compared to stenography; Temura is permutation—a way of dividing the alphabet and shifting letters.

† De vita Pythagorae, Amsterdam, 1707.

‡ We are not aware that a copy of this ancient work is embraced in the catalogue of any European library; but it is one of the Books of Hermes, and it is referred to and quotations are made from it in the works of a number of ancient and mediaeval philosophical authors. Among these authorities are: Arnaldus de Villa Nova's Rosarius philosophorum, Franciscus Arnolphinus Lucensis' Tractat de lapide, etc., Hermes Trismegistus' Tractatus de transmutatione metallorum, Tabula Smaragdina, and above all the treatise of Raymond Lully, De angelis opus divinum de quinta essentia.

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that figure which tradition and the Esoteric Doctrines tell us was given by the Deity Itself to Moses on Mount Sinai,* contains the key to the universal problem in its grandiose, because simple, combinations. This figure contains in itself all the others.

The Symbolism of numbers and their mathematical interrelations is also one of the branches of Magic, especially of mental Magic, divination and correct perception in clairvoyance. Systems differ, but the root idea is everywhere the same. As shown in the Royal Masonic Cyclopaedia, by Kenneth R. H. MacKenzie:

One system adopts unity, another, trinity, a third quinquinity; again, we have sexagons, heptagons, novems, duodecimals, and so on, until the mind is lost in the survey of the materials alone of a science of numbers. Numbers also are related to proper proportion, and as one scale or the other is adopted in a system, so the proportion varies; and with the devarication we obtain dissimilar forms of architecture. It is impossible to deny the multiplication table, or to assert that the three angles of any triangle do not comprise two rectangles.†

The Devanagari characters in which Sanskrit is generally written, have all that the Hermetic, Chaldaean and Hebrew alphabets have, and in addition the Occult significance of the “eternal sound,” and the meaning given to every letter in its relation to spiritual as well as terrestrial things. As there are only twenty-two letters in the Hebrew alphabet and ten fundamental numbers, while in the Devanâgarî there are thirty-five consonants and [fourteen] vowels, making altogether [forty-nine] simple letters [or 7 x 7], with numberless combinations in addition, the margin for speculation and knowledge is in proportion considerably wider. Every letter has its equivalent in other languages, and its equivalent in a figure or figures of the calculation table. It has also numerous other significations, which depend upon the special idiosyncrasies and characteristics of the person, object, or subject to be studied. As the Hindus claim to have received the Devanagari characters from Sarasvati, the inventress of Sanskrit, the “language of the Devas” or Gods (in their exoteric pantheon), so most of the ancient nations claimed the same privilege for the origin of their letters and tongue.

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* Exodus xxv, 40.

† Sub voce “Numbers.”

The Kabalah calls the Hebrew alphabet the “letters of the Angels,” which were communicated to the Patriarchs, just as the Devanâgarî was to the Rishis by the Devas. The Chaldaeans found their letters traced in the sky by the “yet unsettled stars and comets,” says the Book of Numbers; while the Phoenicians had a sacred alphabet formed by the twistings of the sacred serpents. The Neter Khari (hieratic alphabet) and secret (sacerdotal) speech of the Egyptians is closely related to the oldest “Secret Doctrine Speech.” It is a Devanâgarî with mystical combinations and additions, into which the Senzar largely enters.

The power and potency of numbers and characters are well known to many Western Occultists as being compounded from all these systems, but are still unknown to Hindu students, if not to their Occultists. In their turn European Kabalists are generally ignorant of the alphabetical secrets of Indian Esotericism. At the same time the general reader in the West knows nothing of either; least of all how deep are the traces left by the Esoteric numeral systems of the world in the Christian Churches.

Nevertheless this system of numerals solves the problem of cosmogony for whomsoever studies it, while the system of geometrical figures represents the numbers objectively.

To realize the full comprehension of the Deific and the Abstruse enjoyed by the Ancients, one has to study the origin of the figurative representations of their primitive Philosophers. The Books of Hermes are the oldest repositories of numerical Symbology in Western Occultism. In them we find that the number ten* is the Mother of the Soul, Life and Light being therein united. For as the sacred anagram Teruph shows in the Book of Keys (Numbers), the number 1 (one) is born from Spirit, and the number 10 (ten) from Matter; “the unity has made the ten, the ten, the unity”; and this is only the Pantheistic axiom, in other words “God in Nature and Nature in God.”

The kabalistic Gematria is arithmetical, not geometrical. It is one of the methods for extracting the hidden meaning from letters, words, and sentences.

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* See Johannes Meursius [Johannes van Meurs], Denarius Pythagoricus, etc., 1631.

It consists in applying to the letters of a word the sense they bear as numbers, in outward shape as well as in their individual sense. As illustrated by Ragon:

The figure 1 signified the living man (a body erect), man being the only living being enjoying this faculty. A head being added to it, the glyph (or letter) P was obtained, meaning paternity, creative potency; the R signifying the walking man (with his foot forward), going, iens, iturus. *

The characters were also made supplementary to speech, every letter being at once a figure representing a sound for the ear, an idea to the mind; as, for instance, the letter F, which is a cutting sound like that of air rushing quickly through space; fury, fusee, fugue, all words expressive of, and depicting what they signify.†

But the above pertains to another system, that of the primitive and philosophical formation of the letters and their outward glyphic form—not to Gematria. The Temura is another kabalistic method, by which any word could be made to yield its mystery out of its anagram. So in S‘pher-Yetzîrâh we read “One—the spirit of the Alahim of Lives.” In the oldest kabalistic diagrams the Sephîrôth (the seven and the three) are represented as wheels or circles, and Adam-Kadmon, the primitive Man, as an upright pillar.“Wheels and seraphim and the holy creatures” (Hayyôth) says Rabbi A’qibah. In still another system of the symbolical Kabalah called Albath—which arranges the letters of the alphabet by pairs in three rows—all the couples in the first row bear the numerical value ten; and in the system of Shimeon ben-Shetah (an Alexandrian Neo-Platonist under the first Ptolemy) the uppermost couple—the most sacred of all—is preceded by the Pythagorean cypher: one and a nought—10.

All beings, from the first divine emanation, or “God manifested,” down to the lowest atomic existence, “have their particular number which distinguishes each of them and becomes the source of their attributes and qualities as of their destiny.” Chance, as taught by Cornelius Agrippa, is in reality only an unknown progression; and time but a succession of numbers. Hence, futurity being a compound of chance and time, these are made to serve Occult calculations in order to find the result of an event, or the future of one’s destiny. Said Pythagoras:

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* Ragon, Maçonnerie Occulte, p. 426, fn. [Paris, E. Dentu, 1853.]

† Ibid., p. 432, note.

There is a mysterious connection between the Gods and numbers, on which the science of arithmancy is based. The soul is a world that is self-moving; the soul contains in itself, and is, the quaternary, the tetraktys [the perfect cube].

There are lucky and unlucky, or beneficent and maleficent numbers. Thus while the ternary—the first of the odd numbers (the one being the perfect and standing by itself in Occultism)—is the divine figure or the triangle; the duad was disgraced by the Pythagoreans from the first. It represented Matter, the passive and evil principle—the number of Mâyâ, illusion.

While the number one symbolized harmony, order or the good principle (the one God expressed in Latin by Solus, from which the word Sol, the Sun, the symbol of the Deity), number two expressed a contrary idea. The science of good and evil began with it. All that is double, false, opposed to the only reality, was depicted by the binary. It also expressed the contrasts in Nature which are always double: night and day, light and darkness, cold and heat, dampness and dryness, health and sickness, error and truth, male and female, etc . . . . The Romans dedicated to Pluto the second month of the year, and the second day of that month to expiations in honor of the Manes. Hence the same rite established by the Latin Church, and faithfully copied. Pope John XIX, instituted in 1003 the Festival of the Dead, which had to be celebrated on the 2nd of November, the second month of autumn.*

On the other hand the triangle, a purely geometrical figure, had great honor shown it by every nation, and for this reason:

In geometry a straight line cannot represent an absolutely perfect figure, any more than two straight lines. Three straight lines, on the other hand, produce by their junction a triangle, or the first absolutely perfect figure. Therefore, it symbolized from the first and to this day the Eternal —the first perfection. The word for deity in Latin, as in French, begins with D, in Greek the delta or triangle, Ä, whose three sides symbolize the trinity, or the three kingdoms, or, again, divine nature. In the middle is the Hebrew Yod, the initial of Jehovah [see Éliphas Lévi’s Dogme et Rituel, 1, 154], the animating spirit or fire, the generating principle represented by the letter G, the initial of “God” in the northern languages, whose philosophical significance is generation.†

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* Extracted from Ragon, Maçonnerie Occulte, p. 427, note.

† Summarized from Ragon, ibid., p. 428, note.

As stated correctly by the famous Mason Ragon, the Hindu Trimûrti is personified in the world of ideas by Creation, Preservation and Destruction, or Brahmâ, Vishnu and Śiva; in the world of matter by Earth, Water and Fire, or the Sun, and symbolized by the Lotus, a flower that lives by earth, water, and the sun.* The Lotus, sacred to Isis, had the same significance in Egypt, whereas in the Christian symbol, the Lotus, not being found in either Judaea or Europe, was replaced by the water-lily. In every Greek and Latin Church, in all the pictures of the Annunciation, the Archangel Gabriel is depicted with this trinitarian symbol in his hand standing before Mary, while above the chief altar or under the dome, the Eye of the Eternal is painted within a triangle, made to replace the Hebrew Yôd or God.

Truly, says Ragon, there was a time when numbers and alphabetical characters meant something more than they do now—the images of a mere insignificant sound.

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* Ragon mentions the curious fact that the first four numbers in German are named after the elements.

"Ein, or one, means the air, the element which, ever in motion, penetrates matter throughout, and whose continual ebb and tide is the universal vehicle of life.

"Zwei, two, is derived from the old German Zweig, signifying germ, fecundity; it stands for earth the fecund mother of all.

"Drei, three, is the trienos of the Greeks, standing for water, whence the Sea-gods, Tritons; and trident, the emblem of Neptune—the water, or sea, in general being called Amphitrite (surrounding water).

"Vier, four, a number meaning in Belgian fire . . . It is in the quaternary that the first solid figure is found, the universal symbol of immortality, the Pyramid, 'whose first syllable means fire.' Lysis and Timaeus of Locris claimed that there was not a thing one could name that had not the quaternary for its root . . . The ingenious and mystical idea which led to the veneration of the ternary and the triangle was applied to number four and its figure; it was said to express a living being, 1, the vehicle of the triangle 4, vehicle of God, or man carrying in him the divine principle."

Finally, "the Ancients represented the world by the number five. Diodorus explains it by saying that the number represents earth, fire, water, air and ether or spiritus. Hence, the origin of Pente (five) and of Pan (the God) meaning in Greek all." (Compare Ragon, op. cit., pp. 428-430.) It is left with the Hindu Occultists to explain the relation this Sanskrit word Pañcha (five) has to the elements, the Greek Pente having for its root the Sanskrit term.

Their mission was nobler then. Each of them represented by its form a complete sense, which, besides the meaning of the word, had a double* interpretation adapted to a dual doctrine. Thus when the sages desired to write something to be understood only by the savants, they confabulated a story, a dream, or some other fictitious subject with personal names of men and localities, that revealed by their lettered characters the true meaning of the author by that narrative. Such were all their religious creations.†

Every appellation and term had its raison d'çtre. The name of a plant or mineral denoted its nature to the Initiate at the first glance. The essence of everything was easily perceived by him once that it was figured by such characters. The Chinese characters have preserved much of this graphic and pictorial character to this day, though the secret of the full system is lost. Nevertheless, even now, there are those among that nation who can write a long narrative, a volume, on one page; and the symbols that are explained historically, allegorically and astronomically, have survived until now.

Moreover, there exists a universal language among the Initiates, which an Adept, and even a disciple, of any nation may understand by reading it in his own language. We Europeans, on the contrary, possess only one graphic sign common to all, & (and); there is a language richer in metaphysical terms than any on earth, whose every word is expressed by like common signs. The Litera Pythagorae, so called, the Greek m (the English capital Y) if traced alone in a message, was as explicit as a whole page filled with sentences, for it stood as a symbol for a number of things—for white and black Magic, for instance.‡ Suppose one man enquired of another: To what School of Magic does so and so belong? and the answer came back with the letter traced with the right branch thicker than the left, then it meant "to right hand or divine Magic"; but if the letter were traced in the usual way, with the left branch thicker than the right, then it meant the reverse, the right or left branch being the whole biography of a man.

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* The system of the so-called Senzar characters is still more wonderful and difficult, since each letter is made to yield several meanings, a sign placed at the commencement showing the true meaning.

† Ragon, op. cit., p. 431, note.

‡ The Y exoterically signifies only the two paths of virtue or vice, and stands also for the numeral 150 and with a dash over the letter Y for 150,000.

In Asia, especially in the Devanâgarî characters, every letter had several secret meanings.

Interpretations of the hidden sense of such apocalyptic writings are found in the keys given in the Kabalah, and they are among its most sacred lore. St. Hieronymus assures us that they were known to the School of the Prophets and taught therein, which is very likely. Franz Joseph Molitor, the learned Hebraist, in his work on tradition says that:

The [two and twenty] letters of the Hebrew alphabet were regarded as an emanation, or the visible expression of the divine forces inherent in the ineffable name.*

These letters find their equivalent in, and are replaced by numbers, in the same way as in the other systems. For instance, the twelfth and the sixth letter of the alphabet yield eighteen in a name; the other letters of that name added being always exchanged for that figure which corresponds to the alphabetical letter; then all those figures are subjected to an algebraical process which transforms them again into letters; after which the latter yield to the enquirer “the most hidden secrets of divine Permanency (eternity in its immutability) in the Futurity.”

THE HEXAGON WITH THE CENTRAL POINT, OR THE SEVENTH KEY

Arguing upon the virtue in names (Baalshem), Molitor thinks it impossible to deny that the Kabalah—its present abuses notwithstanding—has some very profound and scientific basis to stand upon. And if it is claimed, he argues,

That before the Name of Jesus every other Name must bend, why should not the Tetragrammaton have the same power?†

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* [See pp. 341-42 (§ 432) of Philosophie der Geschichte oder über die Tradition . . . Munster, Theissing, 1827-55] .

† Ibid, chapter on “Numbers.”

This is good sense and logic. For if Pythagoras viewed the hexagon formed of two crossed triangles as the symbol of creation, and the Egyptians as that of the union of fire and water (or of generation), the Essenes saw in it the seal of Solomon, the Jews the Shield of David, the Hindus the sign of Vishnu (to this day); and if even in Russia and Poland the double triangle is regarded as a powerful talisman—then so widespread a use argues that there is something in it. It stands to reason, indeed, that such an ancient and universally revered symbol should not be merely laid aside to be laughed at by those who know nothing of its virtues or real Occult significance. To begin with, even the known sign is merely a substitute for the one used by the Initiates. In a Tantrika work in the British Museum, a terrible curse is called down upon the head of him who shall ever divulge to the profane the real Occult hexagon known as the "Sign of Vishnu," "Solomon's Seal," etc.

The great power of the hexagon—with its central mystic sign the T, or the Svastika, a septenary—is well explained in the seventh key of Things Concealed, for it says:

The seventh key is the hieroglyph of the sacred septenary, of royalty, of the priesthood [the Initiate], of triumph and true result by struggle. It is magic power in all its force, the true "Holy Kingdom." In the Hermetic Philosophy it is the quintessence resulting from the union of the two forces of the great Magic Agent [Âkâsa, Astral Light.] . . . It is equally Jakin and Boaz bound by the will of the Adept and overcome by his omnipotence.

The force of this key is absolute in Magic. All religions have consecrated this sign in their rites.

We can only glance hurriedly at present at the long series of antediluvian works in their postdiluvian and fragmentary, often disfigured, form. Although all of these are the inheritance from the Fourth Race—now lying buried in the unfathomed depths of the ocean—still they are not to be rejected. As we have shown, there was but one Science at the dawn of mankind, and it was entirely divine. If humanity on reaching its adult period has abused it—especially the last Sub-Races of the Fourth Root-Race—it has been the fault and sin of the practitioners who desecrated the divine knowledge, not of those who remained true to its pristine dogmas.

It is not because the modern Roman Catholic Church, faithful to her traditional intolerance, is now pleased to see in the Occultist, and even in the innocent Spiritualist and Mason, the descendants of “the Kischuph, the Hamite, the Kasdim, the Cephene, the Ophite and the Khartumim”—all these being “the followers of Satan,” that they are such indeed. The State or National Religion of every country has ever and at all times very easily disposed of rival schools by professing to believe they were dangerous heresies —the old Roman Catholic State Religion as much as the modern one. [In WMS. (The Theosophist, Vol. LIII, April 1933, p. 10), the following line clarifies the next paragraph: “If Napoleon the Great has one meritorious act to boast of during his career of slaughter, it is that of having abolished the ‘Holy’ Inquisition.”]

The abolition, however, has not made the public any the wiser in the Mysteries of the Occult Sciences.] In some respects the world is all the better for such ignorance. The secrets of nature generally cut both ways, and in the hands of the undeserving they are more than likely to become murderous. Who in our modern day knows anything of the real significance of, and the powers contained in, certain characters and signs—talismans —whether for beneficent or evil purposes? Fragments of the Runes and the writing of the Kischuph, found scattered in old mediaeval libraries; copies from the Ephesian and Milesian letters or characters; the thrice famous Book of Thoth, and the terrible treatises (still preserved) of Targes, the Chaldaean, and his disciple Tarchon, the Etruscan—who flourished long before the Trojan War—are so many names and appellations void of sense (though met with in classical literature) for the educated modern scholar. Who, in the nineteenth century, believes in the art, described in such treatises as those of Targes, of evoking and directing thunderbolts? Yet the same is described in the Brahmanical literature, and Targes copied his “thunderbolts” from the Astra,* those terrible engines of destruction known to the Mahâbhâratan Âryans. A whole arsenal of dynamite bombs would pale before this art—if it ever becomes understood by the Westerners. It is from an old fragment that was translated to him, that the late Lord Bulwer-Lytton got his idea of Vril.

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* This is a kind of magical bow and arrow calculated to destroy in one moment whole armies; it is mentioned in the Râmâyana, the Purânas and elsewhere.

It is a lucky thing, indeed, that, in the face of the virtues and philanthropy that grace our age of iniquitous wars, of anarchists and dynamiters, the secrets contained in the books discovered in Numa's tomb should have been burnt. But the science of Circ‘ and M‘dea is not lost. One can discover it in the apparent gibberish of the Tântrika Sutras, the Kuku-ma of the Bhutani and the Sikkim Dugpas and "Red-caps" of Tibet, and even in the sorcery of the Nilgiri Mula-Kurumbas. Very luckily few outside the high practioners of the Left Path and of the Adepts of the Right—in whose hands the weird secrets of the real meaning are safe—understand the "black" evocations. Otherwise the Western as much as the Eastern Dugpas might make short work of their enemies. The name of the latter is legion, for the direct descendants of the antediluvian sorcerers hate all those who are not with them, arguing that, therefore, they are against them.

As for the "Little Albert"—though even this small half-esoteric volume has become a literary relic—and the "Great Albert" or the "Red Dragon," together with the numberless old copies still in existence, the sorry remains of the mythical Mother Shiptons and the Merlins—we mean the false ones—all these are vulgarised imitations of the original works of the same names. Thus the "Petit Albert" is the disfigured imitation of the great work written in Latin by Bishop Adalbert, an Occultist of the eighth century, sentenced by the second Roman Concilium. His work was reprinted several centuries later and named Alberti Parvi Lucii Libellus de Mirabilibus Naturae Arcanis. The severities of the Roman Church have ever been spasmodic. While one learns of this condemnation, which placed the Church, as will be shown, in relation to the Seven Archangels, the Virtues or Thrones of God, in the most embarassing position for long centuries, it remains a wonder indeed, to find that the Jesuits have not destroyed the archives, with all their countless chronicles and annals, of the History of France and those of the Spanish Escurial, along with them. Both history and the chronicles of the former speak at length of the priceless talisman received by Charles the Great from a Pope. It was a little volume on Magic—or Sorcery, rather—all full of kabalistic figures, signs, mysterious sentences and invocations to the stars and planets.

These were talismans against the enemies of the King (les ennemis de Charlemagne), which talismans, the chronicler tells us, proved of great help, as “every one of them [the enemies] died a violent death.” The small volume, Enchiridion Leonis Papae, has disappeared and is very luckily out of print. Again the Alphabet of Thoth can be dimly traced in the modern Tarot which can be had at almost every bookseller’s in Paris. As for its being understood or utilized, the many fortune-tellers in Paris, who make a professional living by it, are sad specimens of failures of attempts at reading, let alone correctly interpreting, the symbolism of the Tarot without a preliminary philosophical study of the Science. The real Tarot, in its complete symbology, can be found only in the Babylonian cylinders, that anyone can inspect and study in the British Museum and elsewhere. Anyone can see these Chaldaean, antediluvian rhombs, or revolving cylinders, covered with sacred signs; but the secrets of these divining “wheels,” or, as de Mirville calls them, “the rotating globes of Hecate,” have to be left untold for some time to come. Meanwhile there are the “turning-tables” of the modern medium for the babes, and the Kabalah for the strong. This may afford some consolation.

People are very apt to use terms which they do not understand, and to pass judgments on prima facie evidence. The difference between White and Black Magic is very difficult to realize fully, as both have to be judged by their motive, upon which their ultimate, though not their immediate, effects depend, even though these may not come for years. Between the “right and the left hand [Magic] there is but a cobweb thread,” says an Eastern proverb. Let us abide by its wisdom and wait till we have learned more.

We shall have to return at greater length to the relation of the Kabalah to Gupta-Vidya, and to deal further with esoteric and numerical systems, but we must first follow the line of Adepts in post-Christian times.

THE DUTY OF THE TRUE OCCULTIST TOWARD RELIGIONS

Having disposed of pre-Christian Initiates and their Mysteries —though more has to be said about the latter—a few words must be given to the earliest post-Christian Adepts, irrespective of their personal beliefs and doctrines, or their subsequent places in History, whether sacred or profane. Our task is to analyse this adeptship with its abnormal thaumaturgical, or, as now called, psychological powers; to give each of such Adepts his due, by considering, firstly, what are the historical records about them that have reached us at this late day, and secondly, to examine the laws of probability with regard to the said powers.

And at the outset the writer must be allowed a few words in justification of what has to be said. It would be most unfair to see in these pages, any defiance to, or disrespect for, the Christian religion—least of all, a desire to wound anyone's feelings. The Theosophist believes in neither Divine nor Satanic miracles. At such a distance of time he can only obtain prima facie evidence and judge of it by the results claimed. There is neither Saint nor Sorcerer, Prophet nor Soothsayer for him; only Adepts, or proficients in the production of feats of a phenomenal character, to be judged by their words and deeds. The only distinction he is now able to trace depends on the results achieved—on the evidence whether they were beneficent or maleficent in their character as affecting those for or against whom the powers of the Adept were used. With the division so arbitrarily made between proficients in "miraculous" doings of this or that Religion by their respective followers and advocates, the Occultist cannot and must not be concerned. The Christian whose Religion commands him to regard Peter and Paul as Saints, and divinely inspired and glorified Apostles, and to view Simon and Apollonius as Wizards and Necromancers, helped by, and serving the ends of, supposed Evil Powers—is quite justified in thus doing if he be a sincere orthodox Christian. But so also is the Occultist justified, if he would serve truth and only truth, in rejecting such a onesided view. The student of Occultism must belong to no special creed or sect, yet he is bound to show outward respect to every creed and faith, if he would become an Adept of the Good Law.

He must not be bound by the prejudged and sectarian opinions of anyone, and he has to form his own opinions and to come to his own conclusions in accordance with the rules of evidence furnished to him by the Science to which he is devoted. Thus, if the Occultist is, by way of illustration, a Buddhist, then, while regarding Gautama Buddha as the grandest of all the Adepts that lived, and the incarnation of unselfish love, boundless charity, and moral goodness, he will regard in the same light Jesus—proclaiming Him another such incarnation of every divine virtue. He will reverence the memory of the great Martyr, even while refusing to recognize in Him the incarnation on earth of the One Supreme Deity, and the "Very God of Gods" in Heaven. He will cherish the ideal man for his personal virtues, not for the claims made on his behalf by fanatical dreamers of the early ages, or by a shrewd calculating Church and Theology. He will even believe in most of the "asserted miracles," only explaining them in accordance with the rules of his own Science and by his psychic discernment. Refusing them the term "miracle"—in the theological sense of an event "contrary to the established laws of nature" he will nevertheless view them as a deviation from the laws known (so far) to Science, quite another thing. Moreover the Occultist will, on the prima facie evidence of the Gospels—whether proven or not—class most of such works as beneficent, divine Magic, though he will be justified in regarding such events as casting out devils into a herd of swine* as allegorical, and as pernicious to true faith in their dead-letter sense. This is the view a genuine, impartial Occultist would take. And in this respect even the fanatical Moslems who regard Jesus of Nazareth as a great Prophet, and show respect to Him, are giving a wholesome lesson in charity to Christians, who teach and accept that "religious tolerance is impious and absurd,"† and who will never refer to the prophet of Islam by any other term but that of a "false prophet." It is on the principles of Occultism, then, that Peter and Simon, Paul and Apollonius, will now be examined.

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* Matthew, viii, 30-34.

† Dogmatic Theology, iii, 345, by W.G.T. Shedd.

These four Adepts are chosen to appear in these pages with good reason. They are the first in post-Christian Adeptship—as recorded in profane and sacred writings—to strike the keynote of “miracles,” that is of psychic and physical phenomena. It is only theological bigotry and intolerance that could so maliciously and arbitrarily separate the two harmonious parts into two distinct manifestations of Divine and Satanic Magic, into “godly” and “ungodly” works.

POST-CHRISTIAN ADEPTS AND THEIR DOCTRINES

What does the world at large know of Peter and Simon, for example? Profane history has no record of these two, while that which the so-called sacred literature tells us of them is scattered about, contained in a few sentences in the Acts. As to the Apocrypha, their very name forbids critics to trust to them for information. The Occultists, however, claim that, one-sided and prejudiced as they may be, the apocryphal Gospels contain far more historically true events and facts than does the New Testament, the Acts included. The former are crude tradition, the latter [the official Gospels] are an elaborately made up legend. The sacredness of the New Testament is a question of private belief and of blind faith, and while one is bound to respect the private opinion of one’s neighbor, no one is forced to share it.

Who was Simon Magus, and what is known of him? One learns in the Acts simply that on account of his remarkable magical Arts he was called “the Great Power of God.” Philip is said to have baptised this Samaritan; and subsequently he is accused of having offered money to Peter and John to teach him the power of working true “miracles,” false ones, it is asserted, being of the Devil.* This is all, if we omit the words of abuse freely used against him for working “miracles” of the latter kind. Origen mentions him as having visited Rome during the reign of Nero,†

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* Acts, viii, 9,10.

† Adversum Celsum. [See lib. v, p. 272, ed. of Spencer].

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and Mosheim places him among the open enemies of Christianity;* but Occult tradition accuses him of nothing worse than refusing to recognize “Simeon” as a Vice-regent of God, whether that “Simeon” was Peter or anyone else being still left an open question with the critic.

That which Irenaeus† and Epiphanius‡ say of Simon Magus—namely, that he represented himself as the incarnated trinity; that in Samaria he was the Father, in Judaea the Son, and had given himself out to the Gentiles as the Holy Spirit—is simply backbiting. Times and events change; human nature remains the same and unaltered under every sky and in every age. The charge is the result and product of the traditional and now classical odium theologicum. No Occultists—all of whom have experienced personally, more or less, the effects of theological rancor—will ever believe such things merely on the word of an Irenaeus, if, indeed, he ever wrote the words himself. Further on it is narrated of Simon that he took about with him a woman whom he introduced as Helen of Troy, who had passed through a hundred reincarnations, and who, still earlier, in the beginning of aeôns, was Sophia, Divine Wisdom, an emanation of his own (Simon’s) Eternal Mind, when he (Simon) was the “father”; and finally, that by her he had “begotten the Archangels and Angels, by whom this world was created,” etc.

Now we all know to what a degree of transformation and luxuriant growth any bare statement can be subjected and forced, after passing through only half a dozen hands. Moreover, all these claims may be explained and even shown to be true at bottom. Simon Magus was a Kabalist and a Mystic, who, like so many other reformers, endeavoured to found a new Religion based on the fundamental teachings of the Secret Doctrine, yet without divulging more than necessary of its mysteries. Why then should not Simon, a Mystic, deeply imbued with the fact of serial incarnations (we may leave out the number “one hundred,” as a very probable exaggeration of his disciples), speak of any one whom he knew psychically as an incarnation of some heroine of that name, and in the way he did—if he ever did so?

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* Institutes of Eccles. History, I, 140 by J. L. von Mosheim (1726); Vol. I, pt. II, pp. 86-87 ff in the Eng. tr. by J. Murdock & H. Soame, London, 1863, 3 vols.]

† Contra Haereses, I, xxiii, 1-4.

‡ Panarion, lib. I, t. II, Haer. xxi, §1.

Do we not find in our own century some ladies and gentlemen, not charlatans but intellectual persons highly honored in society, whose inner conviction assures them that they were—one Queen Cleopatra, another one Alexander the Great, a third Joan of Arc, and who or what not? This is a matter of inner conviction, and is based on more or less familiarity with Occultism and belief in the modern theory of reincarnation. The latter differs from the one genuine doctrine of old, as will be shown, but there is no rule without its exception.

As to the Magus being "one with God the Father, God the Son, and God the Holy Ghost," this again is quite reasonable, if we admit that a Mystic and Seer has a right to use allegorical language; and in this case, moreover, it is quite justified by the doctrine of Universal Unity taught in Esoteric Philosophy. Every Occultist will say the same, on (to him) scientific and logical grounds, in full accordance with the doctrine he professes. Not a Vedantin but says the same thing daily: he is, of course Brahman, and he is Parabrahman, once that he rejects the individuality of his personal spirit, and recognizes the Divine Ray which dwells in his Higher Self as only a reflection of the Universal Spirit. This is the echo in all times and ages of the primitive doctrine of Emanations. The first Emanation from the Unknown is the "Father," the second the "Son," and all and everything proceeds from the One, or that Divine Spirit which is unknowable. Hence, the assertion that by her (Sophia, or Minerva, the Divine Wisdom) he (Simon), when yet in the bosom of the Father, himself the Father (or the first collective Emanation), begot the Archangels—the "Son"—who were the creators of this world.

The Roman Catholics themselves, driven to the wall by the irrefutable arguments of their opponents—the learned Philologists and Symbologists who pick to shreds Church dogmas and their authorities, and point out the plurality of the Elohim in the Bible—admit today that the first "creation" of God, the Tsaba, or Archangels, must have participated in the creation of the universe. Might not we suppose:

Although “God alone created the heaven and the earth” . . . that however unconnected they (the Angels) may have been with the primordial ex nihilo creation, they may have received a mission to achieve, to continue, and to sustain it?*

exclaims de Mirville, in answer to Renan, Lacour, Maury and the tutti quanti of the French Institute. With certain alterations it is precisely this which is claimed by the Secret Doctrine. In truth there is not a single doctrine preached by the many Reformers of the first and the subsequent centuries of our era, that did not base its initial teachings on this universal cosmogony. Consult Mosheim† and see what he has to say of the many “heresies” he describes. Cerinthus, the Jew,

Taught that the Creator of this world . . . the Sovereign God of the Jewish people, was a Being . . . who derived his birth from the Supreme God;

that this Being, moreover,

Fell by degrees from his native virtue and primitive dignity.

Basilides, Carpocrates and Valentinus, the Egyptian Gnostics of the second century, held the same ideas with a few variations. Basilides preached seven Aeôns (Hosts or Archangels), who issued from the substance of the Supreme. Two of them, Power and Wisdom, begot the heavenly hierarchy of the first class and dignity; this emanated a second; the latter a third, and so on; each subsequent evolution being of a nature less exalted than the precedent, and each creating for itself a Heaven as a dwelling, the nature of each of these respective Heavens decreasing in splendor and purity as it approached nearer to the earth. Thus the number of these Dwellings amounted to 365; and over all presided the Supreme Unknown called Abraxas, a name which in the Greek method of numeration yields the number 365, which in its mystic and numerical meaning contains the number 355, or the man value.‡ This was a Gnostic Mystery based upon that of primitive Evolution, which ended with “man.”

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* Des Esprits, Vol. II, p. 337.

† Op. Cit., [p. 110 fn. above; p. 91 in 1863 Eng. tr.]

‡ Ten is the perfect number of the Supreme God among the “manifested” deities, for number 1 is the symbol of the Universal Unit, or male principle in Nature, and number 0 the feminine symbol, Chaos, the Deep, the two forming thus the symbol of Androgyne nature as well as the full value of the solar year, which was also the value of Jehovah and Enoch. Ten, with Pythagoras, was the symbol of the Universe; also of Enos, the Son of Seth, or the “Son of Man” who stands as the symbol of the solar year of 365 days, and whose years are therefore given as 365 also. In the Egyptian Symbology Abraxas was the Sun, the “Lord of the Heavens.”

The circle is the symbol of the one Unmanifesting Principle, the plane of whose figure is infinitude eternally, and this is crossed by a diameter only during Manvantaras.

Saturninus o f Antioch promulgated the same doctrine slightly modified. He taught two eternal principles, Good and Evil, which are simply Spirit and Matter. The seven Angels who preside over the seven Planets are the Builders of our Universe—a purely Eastern doctrine, as Saturninus was an Asiatic Gnostic. These Angels are the natural Guardians of the seven Regions of our Planetary System, one of the most powerful among these seven creating Angels of the third order being "Saturn," the presiding genius of the Planet, and the God of the Hebrew people: namely, Jehovah, who was venerated among the Jews, and to whom they dedicated the seventh day or Sabbath, Saturday—"Saturn's day" among the Scandinavians and also among the Hindus.

Marcion, who also held the doctrine of the two opposed principles of Good and Evil, asserted that there was a third Deity between the two—one of a "mixed nature"—the God of the Jews, the Creator (with his Host) of the lower, or our, World. Though ever at war with the Evil Principle, this intermediate Being was nevertheless also opposed to the Good Principle, whose place and title he coveted.

Thus Simon was only the son of his time, a religious Reformer like so many others, and an Adept among the Kabalists. The Church, to which a belief in his actual existence and great powers is a necessity—in order the better to set off the "miracle" performed by Peter and his triumph over Simon—extols unstintingly his wonderful magic feats. On the other hand, Scepticism, represented by scholars and learned critics, tries to make away with him altogether. Thus, after denying the very existence of Simon, they have finally thought fit to merge his individuality entirely in that of Paul.

The anonymous author of Supernatural Religion [Vol. II, P. 34 ff., 1874 ed.] assiduously endeavoured to prove that by Simon Magus we must understand the Apostle Paul, whose Epistles were secretly as well as openly calumniated and opposed by Peter, and charged with containing "dysnoëtic learning." Indeed this seems more than probable when we think of the two Apostles and contrast their characters.

The Apostle of the Gentiles was brave, outspoken, sincere, and very learned; the Apostle of Circumcision, cowardly, cautious, insincere, and very ignorant. That Paul had been, partially at least, if not completely, initiated into the theurgic mysteries, admits of little doubt. His language, the phraseology so peculiar to the Greek philosophers, certain expressions used but by the Initiates, are so many sure ear-marks to that supposition. Our suspicion has been strengthened by an able article entitled "Paul and Plato," by Dr. A. Wilder, in which the author puts forward one remarkable and, for us, very precious observation. In his Epistles to the Corinthians, he shows Paul abounding with "expressions suggested by the initiations of Sabazius and Eleusis, and the lectures of the [Greek] philosophers. He [Paul] designates himself as idiôtes—a person unskillful in the Word, but not in the gnsis or philosophical learning. 'We speak wisdom among the perfect or initiated,' he writes, 'not the wisdom of this world, nor of the Archns of this world, but divine wisdom in a mystery, secret—which none of the Archôns of this world knew.'"*

What else can the Apostle mean by those unequivocal words, but that he himself, as belonging to the mystae (initiated), spoke of things shown and explained only in the Mysteries? The "divine wisdom in a mystery which none of the Archôns of this world knew, " has evidently some direct reference to the Basileus of the Eleusinian Initiation who did know. The Basileus belonged to the staff of the great Hierophant, and was an Archôn of Athens; and as such was one of the chief mystae, belonging to the interior Mysteries, to which a very select and small number obtained an entrance.† The magistrates supervising the Eleusinia were called Archôns.‡

We will deal, however, first with Simon the Magician.

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* I, Cor. ii, 6-8.

† Cf. Thos. Taylor, The Eleusinian and Bacchic Mysteries, p. 14 (4th ed., New York, 1891).

‡ Isis Unveiled, Vol. II, pp. 89-90.

SIMON AND HIS BIOGRAPHER HIPPOLYTUS

As shown in our earlier volumes, Simon was a pupil of the Tannaim of Samaria, and the reputation he left behind him, together with the title of “the Great Power of God,” testify in favor of the ability and learning of his Masters. But the Tannaim were Kabalists of the same secret school as John of the Apocalypse, whose careful aim it was to conceal as much as possible the real meaning of the names in the Mosaic Books. Still the calumnies so jealously disseminated against Simon Magus by the unknown authors and compilers of the Acts and other writings, could not cripple the truth to such an extent as to conceal the fact that no Christian could rival him in thaumaturgic deeds. The story told about his falling during an aerial flight, breaking both his legs and then committing suicide, is ridiculous. Posterity has heard but one side of the story. Were the disciples of Simon to have a chance, we might perhaps find that it was Peter who broke both his legs. But as against this hypothesis we know that this Apostle was too prudent ever to venture himself in Rome. On the confession of several ecclesiastical writers, no Apostle ever performed such “supernatural wonders,” but of course pious people will say this only the more proves that it was the Devil who worked through Simon. He was accused of blasphemy against the Holy Ghost, only because he introduced as the “Holy Spiritus” the Mens (Intelligence) or “the Mother of all.” But we find the same expression used in the Book of Enoch, in which, in contradistinction to the “Son of Man,” he speaks of the “Son of the Woman.” In the Codex of the Nazarenes, and in the Zohar, as well as in the Books of Hermes, the same expression is used; and even in the apocryphal Evangelium of the Hebrews we read that Jesus admitted the female sex of the Holy Ghost by using the expression “My Mother, the Holy Pneuma.”*

After long ages of denial, however, the actual existence of Simon Magus has been finally demonstrated, whether he was Saul, Paul or Simon. A manuscript speaking of him under the last name has been discovered in Greece and has put a stop to any further speculation.

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* [Origen, Comm. in Job., p. 59. ed. Huet.]

In his Histoire des trois premiers siècles de l'église,* M. de Pressensé gives his opinion on this additional relic of early Christianity. Owing to the numerous myths with which the history of Simon abounds—he says—many Theologians (among Protestants, he ought to have added) have concluded that it was no better than a clever tissue of legends. But he adds:

It contains positive facts, it seems, now warranted by the unanimous testimony of the Fathers of the Church and confirmed by the narrative of Hippolytus recently discovered.†

This MS. is very far from being complimentary to the alleged founder of Western Gnosticism. While recognizing great powers in Simon, it brands him as a priest of Satan—which is quite enough to show that it was written by a Christian. It also shows that, like another servant "of the Evil One"—as Manes is called by the Church—Simon was a baptized Christian; but that both, being too well versed in the mysteries of true primitive Christianity, were persecuted for it. The secret of such persecution was then, as it is now, quite transparent to those who study the question impartially. Seeking to preserve his independence, Simon could not submit to the leadership or authority of any of the Apostles, least of all to that of either Peter or John, the fanatical author of the Apocalypse. Hence charges of heresy followed by "anathema maranatha. "The persecutions by the Church were never directed against Magic, when it was orthodox; for the new Theurgy, established and regulated by the Fathers, now known to Christendom as "grace" and "miracles," was, and is still, when it does happen, only Magic—whether conscious or unconscious. Such phenomena as have passed to posterity under the name of "divine miracles "were produced through powers acquired by great purity of life and ecstacy. Prayer and contemplation added to asceticism are the best means of discipline in order to become a Theurgist, where there is no regular initiation. For intense prayer for the accomplishment of some object is only intense will and desire, resulting in unconscious Magic. In our own day George Müller of Bristol has proved it.

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* Page 395.

† Quoted by de Mirville, Des Esprits, Vol. VI, p. 42.

But “divine miracles” are produced by the same causes that generate effects of Sorcery. The whole difference rests on the good or evil effects aimed at, and on the actor who produces them. The thunders of the Church were directed only against those who dissented from the formulae and attributed to themselves the production of certain marvellous effects, instead of fathering them on a personal God; and thus while those Adepts in Magic Arts who acted under her direct instructions and auspices were proclaimed to posterity and history as saints and friends of God, all others were hooted out of the Church and sentenced to eternal calumny and curses from their day to this. Dogma and authority have ever been the curse of humanity, the great extinguishers of light and truth.*

It was perhaps the recognition of a germ of that which, later on, in the then nascent Church, grew into the virus of insatiate power and ambition, culminating finally in the dogma of infallibility, that forced Simon, and so many others, to break away from her at her very birth. Sects and dissensions began with the first century. While Paul rebukes Peter to his face, John slanders under the veil of vision the Nicolaitans, and makes Jesus declare that he hates them.† Therefore we pay little attention to the accusations against Simon in the MS. found in Greece.

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* Mr. St. George Lane-Fox has admirably expressed the idea in his eloquent appeal to the many rival schools and societies in India. “I feel sure,” he said, “that the prime motive, however dimly perceived, by which you, as the promoters of these movements, were actuated, was a revolt against the tyrannical and almost universal establishment throughout all existing social and so-called religious institutions of a usurped authority in some external form supplanting and obscuring the only real and ultimate authority, the indwelling spirit of truth revealed to each individual soul, true conscience in fact, that supreme source of all human wisdom and power which elevates man above the level of the brute.” (To the Members of the Arya Samaj, The Theosophical Society, Brahmo and Hindu Samaj and other Religious and Progressive Societies in India.) [The Philosophical Inquirer, printed in Madras, India, refers to Mr. Lane-Fox’s addresses there. See April 6, 1884 issue, p. 1, in an article entitled: “Are Theosophists Atheists?”—Compiler.]

† Revelation ii, 6.

It is entitled Philosophumena. Its author, regarded as Saint Hippolytus by the Greek Church, is referred to as an "unknown heretic" by the Papists, only because he speaks in it "very slanderously" of Pope Callistus, also a Saint. Nevertheless, Greeks and Latins agree in declaring the Philosophumena to be an extraordinary and very erudite work. Its antiquity and genuineness have been vouched for by the best authorities of Tübingen.*

Whoever the author may have been, he expresses himself about Simon in this wise:

Simon, a man well versed in magic arts, deceived many persons partly by the art of Thrasymedes,† and partly with the help of demons.‡ . . . He determined to pass himself off as a god . . . . Aided by his wicked arts, he turned to profit not only the teachings of Moses, but those of the poets . . . . His disciples use to this day his charms. Thanks to incantations, to philtres, to their attractive caresses § and what they call "sleeps," they send demons to influence all those whom they would fascinate. With this object they employ what they call "familiar demons."||

Further on the MS. reads:

The Magus (Simon) made those who wished to enquire of the demon, write what their question was on a leaf of parchment; this, folded in four, was thrown into a burning brazier, in order that the smoke should reveal the contents of the writing to the Spirit (demon) (Philos. Magici, IV, iv). Incense was thrown by handfuls on the blazing coals, the Magus adding, on pieces of papyrus, the Hebrew names of the Spirits he was addressing, and the flame devoured all. Very soon the divine Spirit seemed to overwhelm the Magician, who uttered unintelligible invocations, and plunged in such a state he answered every question—phantasmal apparitions being often raised over the flaming brazier (ibid., iii); at other times fire descended from heaven upon objects previously pointed out by the Magician (ibid);

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* [Consult text of H.P.B.'s E.S. Instruction No. II in Volume XII of the Collected Writings, (pp. 551-61; 571-73), as well as the Compiler's footnotes appended thereto, in connection with the Philosophumena and the teachings of Simon Magus.—Compiler.]

† This "art" is not common jugglery, as some define it now; it is a kind of psychological jugglery, if jugglery at all, where fascination and glamor are used as means of producing illusions. It is hypnotism on a large scale.

‡ The author asserts in this his Christian persuasion.

§ Magnetic passes, evidently, followed by a trance and sleep.

|| "Elementals" used by the highest Adept to do mechanical, not intellectual work, as a physicist uses gases and other compounds. [Philosophumena, lib. VI, §§ 7,19, 20.]

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or again the deity evoked, crossing the room, would trace fiery orbs in its flight. (ibid., ix).*

So far the above statements agree with those of Anastasius the Sinaïte:

People saw Simon causing statues to walk; precipitating himself into the flames without being burnt; metamorphosing his body into that of various animals [lycanthropy]; raising at banquets phantoms and spectres; causing the furniture in the rooms to move about, by invisible spirits. He gave out that he was escorted by a number of shades to whom he gave the name of "souls of the dead." Finally, he used to fly in the air . . . (Anastasius the Sinaite, Patrologie Grecque, Vol. lxxxix, col. 523, quaest. xx).†

Suetonius says in his Nero,

In those days an Icarus fell at his first ascent near Nero's box and covered it with his blood.[ch. ii.]‡

This sentence, referring evidently to some unfortunate acrobat who missed his footing and tumbled, is brought forward as a proof that it was Simon who fell.§ But the latter's name is surely too famous, if one must credit the Church Fathers, for the historian to have mentioned him simply as "an Icarus." The writer is quite aware that there exists in Rome a locality named Simonium, near the Church of SS. Cosmas and Damianus (Via Sacra), and the ruins of the ancient temple of Romulus, where the broken pieces of a stone, on which it is alleged the two knees of the Apostle Peter were impressed in thanksgiving after his supposed victory over Simon, are shown to this day. But what does this exhibition amount to? For the broken fragments of one stone, the Buddhists of Ceylon show a whole rock on Adam's Peak with another imprint upon it. A crag stands upon its platform, a terrace of which supports a huge boulder, and on the boulder rests for nearly three thousand years the sacred footprint of a foot five feet long.

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* Quoted from de Mirville, op. cit., Vol. VI, pp. 43-44.

† Ibid., VI, p. 45.

‡ Ibid, p. 46.

§ Amédée Fleury, St. Paul et Sénèque; recherches sur les rapports du philosophe . . . t. II, p. 100. [Paris, Ladrange, 1853.] The whole of this is summarized from de Mirville.

Why not credit the legend of the latter, if we have to accept that of St. Peter? “Prince of Apostles,” or “Prince of Reformers,” or even the “First-born of Satan,” as Simon is called, all are entitled to legends and fictions. One may be allowed to discriminate, however.

That Simon could fly, i. e., raise himself in the air for a few minutes, is no impossibility. Modern mediums have performed the same feat supported by a force that Spiritualists persist in calling “spirits.” But if Simon did so, it was with the help of a self-acquired blind power that heeds little the prayers and commands of rival Adepts, let alone Saints. The fact is that logic is against the supposed fall of Simon at the prayer of Peter. For had he been defeated publicly by the Apostle, his disciples would have abandoned him after such an evident sign of inferiority, and would have become orthodox Christians. But we find even the author of Philosophumena, just such a Christian, showing otherwise. Simon had lost so little credit with his pupils and the masses, that he went on daily preaching in the Roman Campania after his supposed fall from the clouds “far above the Capitolium,” in which fall he broke his legs only! Such a lucky fall is in itself sufficiently miraculous, one would say.

ST. PAUL, THE REAL FOUNDER OF PRESENT CHRISTIANITY

We may repeat with the author of Phallicism:

We are all for construction—even for Christian, although of course philosophical construction. We have nothing to do with reality, in man’s limited, mechanical, scientific sense, or with realism. We have undertaken to show that mysticism is the very life and soul of religion,* . . . that the Bible is only misread and misrepresented when rejected as advancing supposed fabulous and contradictory things;

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* But we can never agree with the author “that rites and ritual and formal worship and prayers are of the absolute necessity of things,” for the external can develop and grow and receive worship only at the expense of, and to the detriment of, the internal, the only real and true.

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that Moses did not make mistakes, but spoke to the “children of men” in the only way in which children in their nonage can be addressed; that the world is, indeed, a very different place from that which it is assumed to be; that what is derided as superstition is the only true and the only scientific knowledge, and moreover that modern knowledge and modern science are to a great extent not only superstition, but superstition of a very destructive and deadly kind.*

All this is perfectly true and correct. But it is also true that the New Testament, the Acts and the Epistles—however much the historical figure of Jesus may be true—all are symbolical and allegorical sayings, and that “it was not Jesus but Paul who was the real founder of Christianity”;† but it was not the official Church Christianity, at any rate. “The disciples were called Christians first in Antioch,” the Acts of the Apostles tell us,‡ and they were not so called before, nor for a long time after, but simply Nazarenes.

This view is found in more than one writer of the present and the past centuries. But, hitherto, it has always been laid aside as an unproven hypothesis, a blasphemous assumption; though, as the author of “Paul, the Founder of Christianity”§ truly says:

Such men as Irenaeus, Epiphanius, and Eusebius have transmitted to posterity a reputation for untruth and dishonest practices; and the heart sickens at the story of the crimes of that period.

The more so, since the whole Christian scheme rests upon their sayings. But we find now another corroboration, and this time on the perfect reading of biblical glyphs. In The Source of Measures we find the following:

It must be borne in mind that our present Christianity is Pauline, not Jesus. Jesus, in his life, was a Jew, conforming to the law; even more, He says:

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* Hargrave Jennings, Phallicism, Celestial and Terrestrial, etc., pp. 37, 38. London, George Redway, 1884.

† See Isis Unveiled, Vol. II, p. 574.

‡ Acts xi, 26.

§ Article by Dr. A. Wilder, in The Evolution (a New York Journal), Sept., 1877.

"The scribes and pharisees sit in Moses' seat; whatsoever therefore they command you to do, that observe and do." And again: "I did not come to destroy, but to fulfil the law." Therefore, He was under the law to the day of his death, and could not, while in life, abrogate one jot or tittle of it. He was circumcised and commanded circumcision. But Paul said of circumcision that it availed nothing, and he (Paul) abrogated the law. Saul and Paul—that is, Saul, under the law, and Paul, freed from the obligations of the law—were in one man, but parallelisms in the flesh, of Jesus the man under the law as observing it, who thus died in Chrestos and arose, freed from its obligations, in the spirit world as Christos, or the triumphant Christ. It was the Christ who was freed, but Christ was in the spirit. Saul in the flesh was the function of, and parallel of, Chrestos. Paul in the flesh was the function of and parallel of Jesus become Christ in the spirit, as an earthly reality to answer to and act for the apotheosis; and so, armed with all authority in the flesh to abrogate the human law.*

The real reason why Paul is shown as "abrogating the law" can be found only in India, where to this day the most ancient customs and privileges are preserved in all their purity, notwithstanding the abuse levelled at the same. There is only one class of persons who can disregard the law of Brâhmanical institutions, caste included, with impunity, and that is the perfect "Svâmis," the Yogis—who have reached, or are supposed to have reached, the first step towards the Jîvanmukta state—or the full Initiates. And Paul was undeniably an Initiate. We will quote a passage or two from Isis Unveiled, for we can say now nothing better than what was said then:

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether anyone can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For Paul, Christ is not a person, but an embodied idea. "If any man is in Christ, he is a new creation,"† he is reborn, as after initiation, for the Lord is spirit—the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him. ‡

But Paul himself was not infallible or perfect.

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* The Source of Measures, p. 262.

† [2 Corinth, v, 17.]

‡ Isis Unveiled, Vol. II, p. 574.

. . . bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the Epoptae.*

Another proof that Paul belonged to the circle of the "Initiates" lies in the following fact. The apostle had his head shorn at Cenchreae (where Lucius Apuleius was initiated) because "he had a vow." The Nazars—or set apart—as we see in the Jewish Scriptures, had to cut their hair which they wore long, and which "no razor touched" at any other time, and sacrifice it on the altar of initiation. And the Nazars were a class of Chaldaean Theurgists [or Initiates].†

It is shown in Isis Unveiled that Jesus belonged to this class.

Paul declares that: "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation." (I Corinth. iii, 10.)

The expression, master-builder, used only once in the whole Bible, and by Paul, may be considered as a whole revelation. In the Mysteries, the third part of the sacred rites was called epopteia, or revelation, reception into the secrets. In substance it means [the highest stage of clairvoyance—the divine] . . . but the real significance of the word is "overseeing," from ὄπτομαι— "I see myself." [In Sanskrit the root ap had the same meaning originally, though now it is understood as meaning "to obtain."]‡

The word epopteia is a compound one, from ἐπί— "upon," and ὄπτομαι—"to look" or be an overseer, an inspector—also used for a master-builder. The title of master-mason, in Freemasonry, is derived from this, in the sense used in the Mysteries. Therefore, when Paul entitles himself a "master-builder," he is using a word pre-eminently kabalistic, theurgic, and masonic, and one which no other apostle uses. He thus declares himself an adept, having the right to initiate others.

If we search in this direction, with those sure guides, the Grecian Mysteries and the Kabalah, before us, it will be easy to find the secret reason why Paul was so persecuted and hated by Peter, John, and James.

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* Ibid.

† Op. cit., Vol. II, p. 90.

‡ In its most extensive meaning, the Sanskrit word has the same literal sense as the Greek term; both imply "revelation," by no human agent, but through the "receiving of the sacred drink." In India the initiated received the "Soma," sacred drink, which helped to liberate his soul from the body; and in the Eleusinian Mysteries it was the sacred drink offered at the Epopteia. The Grecian Mysteries are wholly derived from the Brahmanical Vedic rites, and the latter from the Ante-Vaidic religious Mysteries— primitive Buddhist Philosophy.

The author of the Revelation was a Jewish Kabalist pur sang, with all the hatred inherited by him from his forefathers toward the [Pagan] Mysteries.* His jealousy during the life of Jesus extended even to Peter; and it is but after the death of their common master that we see the two apostles—the former of whom wore the Mitre and the Petalon of the Jewish Rabbis—preach so zealously the rite of circumcision. In the eyes of Peter, Paul, who had humiliated him, and whom he felt so much his superior in "Greek learning" and philosophy, must have naturally appeared as a magician, a man polluted with the "Gnôsis," with the "wisdom" of the Greek Mysteries—hence, perhaps, "Simon the Magician" [as a comparison, not a nickname].†

PETER, A JEWISH KABALIST, NOT AN INITIATE

As to Peter, biblical criticism has shown that in all probability he had no more to do with the foundation of the Latin Church at Rome than to furnish the pretext, so readily seized upon by the cunning Irenaeus, of endowing the Church with a new name for the Apostle—Petra or K'phas—a name which, by an easy play upon words, could be readily connected with Petrôma. The Petrôma was a pair of stone tablets used by the Hierophants at the Initiations, during the final Mystery. In this lies concealed the secret of the Vatican claim to the seat of Peter. As already quoted in Isis Unveiled, Vol. II, p. 92:

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* It is needless to state that the Gospel according to John was not written by John but by a Platonist or a Gnostic belonging to the Neo-Platonic school.

† Op. cit., Vol. II, pp. 90-91. The fact that Peter persecuted the "Apostle to the Gentiles," under that name, does not necessarily imply that there was no Simon Magus individually distinct from Paul. It may have become a generic name of abuse. Theodoret and Chrysostom, the earliest and most prolific commentators on the Gnosticism of those days, seem actually to make of Simon a rival of Paul, and to state that between them passed frequent messages. The former, as a diligent propagandist of what Paul terms the "antithesis of the Gnosis" (I Tim. vi, 20), must have been a sore thorn in the side of the apostle. There are sufficient proofs of the actual existence of Simon Magus.

In the Oriental countries the designation , Peter [in Phoenician and Chaldaic, an interpreter], appears to have been the title of this personage.*

So far, and as the “interpreters” of Neo-Christianism, the Popes have most undeniably the right to call themselves successors to the title of Peter, but hardly the successors to, least of all the interpreters of, the doctrines of Jesus, the Christ; for there is the Oriental Church, older and far purer than the Roman hierarchy, which, having ever faithfully held to the primitive teachings of the Apostles, is known historically to have refused to follow the Latin seceders from the original Apostolic Church, though, curiously enough, she is still referred to by her Roman sister as the “Schismatic” Church. It is useless to repeat the reasons for the statements above made, as they may all be found in Isis Unveiled,† where the words, Peter, Patar, and Pitar, are explained, and the origin of the “Seat of Piter” is shown. The reader will find upon referring to the above pages that an inscription was found on the coffin of Queen Menthu-hetep of the Eleventh Dynasty (2782 B.C. according to Bunsen), which in its turn was shown to have been transcribed from the Seventeenth Chapter of the Book of the Dead, dating certainly not later than 4500 B.C. or 496 years before the World’s Creation, in the Genesiacal chronology. Nevertheless, Baron Bunsen shows the group of the hieroglyphics given (Peter-ref-su, the “Mystery Word”) and the sacred formulary mixed up with a whole series of glosses and various interpretations on a monument 4,000 years old.

This is identical with saying that the record [the true interpretation] was at that time no longer intelligible . . . . We beg our readers to understand that a sacred text, a hymn, containing the words of a departed spirit, existed in such a state, about 4,000 years ago . . . as to be all but unintelligible to royal scribes.‡

“Unintelligible” to the non-initiated—this is certain; and it is so proved by the confused and contradictory glosses.

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* Eleusinian and Bacchic Mysteries, A dissertation by Thomas Taylor, 3rd. edition, annotated by Dr. Alexander Wilder. New York, J. W. Bouton Co., 1875, p. x fn.; 4th. ed., p. 17-18. [Reprinted, with additional notes to the 1875 edition, by Wizards Bookshelf, San Diego, 1980—Compiler.]

† Vol. II, pp. 91-94.

‡ Bunsen, Egypt’s Place in Universal History, Vol. V, p. 90.

Yet there can be no doubt that it was—for it still is—a mystery word. The Baron further explains:

It appears to me that our PTR is literally the old Aramaic and Hebrew “Patar,” which occurs in the history of Joseph as the specific word for interpreting; whence also Pitrun is the term for interpretation of a text; a dream.*

This word, PTR, was partially interpreted owing to another word similarly written in another group of hieroglyphics, on a stèle, the glyph used for it being an opened eye, interpreted by de Rougé† as “to appear,” and by Bunsen as “illuminator,” which is more correct. However it may be, the word Patar, or Peter, would locate both master and disciple in the circle of initiation, and connect them with the Secret Doctrine; while in the “Seat of Peter” we can hardly help seeing a connection with Petrôma, the double set of stone tablets used by the Hierophant at the Supreme Initiation during the final Mystery, as already stated, also with the Pitha-sthana (seat, or the place of a seat), a term used in the Mysteries of the Tantrikas in India, in which the limbs of Sati are scattered and then united again, as those of Osiris by Isis.‡ Pitha is a Sanskrit word, and is also used to designate the seat of the initiating Lama. Whether all the above terms are due simply to “coincidences” or otherwise is left to the decision of our learned Symbologists and Philologists. We state facts—and nothing more. Many other writers, far more learned and entitled to be heard than the author has ever claimed to be, have sufficiently demonstrated that Peter never had anything to do with the foundation of the Latin Church; that his supposed name Petra, or K‘phas, also the whole story of his Apostleship at Rome, are simply a play on the term, which meant in every country, in one or another form, the Hierophant or interpreter of the Mysteries; and that finally, far from dying a martyr at Rome, where he had probably never been, he died at a good old age at Babylon.

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* Ibid.

† Stèle, p. 44. [Possibly Étude sur une stéle égyptienne . . . ., Paris, 1858. See also Isis, Vol. II, pp. 91-93.]

‡ See John Dowson’s Hindu Classical Dictionary, sub voc. “Pithasthana,” (p. 235). Trübner & Co., London, 1879; 1979.

In S‘pher-Toldoth-Yeshu, a Hebrew manuscript of great antiquity—evidently an original and very precious document, if one may judge from the care the Jews took to hide it from the Christians—Simon (Peter) is referred to as “a faithful servant of God,” who passed his life in austerities and meditation, a Kabalist and a Nazarene who lived at Babylon “at the top of a tower, composed hymns, preached charity,” and died there.*

APOLLONIUS OF TYANA

It is said in Isis Unveiled that the greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language intelligible only to the Initiated.The biographical sketch of Apollonius of Tyana affords an example. As every Kabalist knows, it embraces the whole of the Hermetic Philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colours of fiction. The journey to India represents in its every stage, though of course allegorically, the trials of a Neophyte, giving at the same time a geographical and topographical idea of a certain country as it is even now, if one knows where to look for it. The long discourses of Apollonius with the Brahmans, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the Esoteric Catechism. His visit to the empire of the wise men, his interview with their king Iarchas, the oracle of Amphiaraus, explain symbolically many of the secret dogmas of Hermes—in the generic sense of the name—and of Occultism. Wonderful is this to relate, and were not the statement supported by numerous calculations already made, and the secret already half-revealed, the writer would never have dared to say it.

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* [See Isis, Vol. II, p. 127 and B.C.W., Vol. VIII, pp. 380- 82.]

The travels of the great Magus are correctly, though allegorically described—that is to say, all that is related by Damis had actually taken place—but the narrative is based upon the Zodiacal signs. As transliterated by Damis under the guidance of Apollonius and translated by Philostratus, it is a marvel indeed. At the conclusion of what may now be related of the wonderful Adept of Tyana our meaning will become clearer. Suffice it to say for the present that the dialogues spoken of would disclose, if correctly understood, some of the most important secrets of Nature. Éliphas Lévi points out the great resemblance which exists between King Iarchus and the fabulous Hiram, from whom Solomon procured the cedars of Lebanon and the gold of Ophir. But he keeps silent as to another resemblance of which, as a learned Kabalist, he could not be ignorant. Moreover, according to his invariable custom, he mystifies the reader more than he teaches him, divulging nothing and leading him off the right track.

Like most of the historical heroes of hoary antiquity, whose lives and works strongly differ from those of commonplace humanity, Apollonius is to this day a riddle, which has, so far, found no Oedipus. His existence is surrounded with such a veil of mystery that he is often mistaken for a myth. But according to every law of logic and reason, it is quite clear that Apollonius should never be regarded in such a light. If the Tyanean Theurgist may be put down as a fabulous character, then history has no right to her Caesars and Alexanders. It is quite true that this Sage, who stands unrivalled in his thaumaturgical powers to this day—on evidence historically attested—came into the arena of public life no one seems to know whence, and disappeared from it, no one seems to know whither. But the reasons for this are evident. Every means was used—especially during the fourth and fifth centuries of our era—to sweep from people’s minds the remembrance of this great and holy man. The circulation of his biographies, which were many and enthusiastic, was prevented by the Christians, and for a very good reason, as we shall see. The diary of Damis survived most miraculously, and remained alone to tell the tale. But it must not be forgotten that Justin Martyr often speaks of Apollonius, and the character and truthfulness of this good man are unimpeachable, the more in that he had good reasons to feel bewildered.

Nor can it be denied that there is hardly a Church Father of the first six centuries that left Apollonius unnoticed. Only, according to invariable Christian customs of charity, their pens were dipped as usual in the blackest ink of odium theologicum, intolerance and onesidedness. St. Jerome (Hieronymus) gives at length the story of St. John's alleged contest with the Sage of Tyana—a competition of "miracles"—in which, of course, the truthful saint* describes in glowing colours the defeat of Apollonius, and seeks corroboration in St. John's Apocrypha proclaimed doubtful even by the Church.†

Therefore it is that nobody can say where or when Apollonius was born, and everyone is equally ignorant of the date at which, and of the place where he died. Some think he was eighty or ninety years old at the time of his death, others that he was one hundred or even one hundred and seventeen. But, whether he ended his days at Ephesus in the year 96 A.D., as some say, or whether the event took place at Lindus in the temple of Pallas-Athene, or whether again he disappeared from the temple of Dictynna, or whether, as others maintain, he did not die at all, but when a hundred years old renewed his life by Magic, and went on working for the benefit of humanity, no one can tell.

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* See Preface to St. Matthew's Gospel, Baronius, Vol. I, p. 752, quoted in de Mirville, VI, 63. Jerome is the Father who having found the authentic and original Evangel (the Hebrew text), by Matthew the Apostle-publican, in the library of Caesarea, "written by the hand of Matthew" Jerome, (De Viris illustr. cap. iii)—as he himself admits—set it down as heretical, and substituted for it his own Greek text. [See B.C.W., Vol. IV, pp. 238-42.] And it is also he who perverted the text in the Book of Job to enforce belief in the resurrection in flesh (see Isis Unveiled, Vol. II, pp. 181 et seq.), quoting in support the most learned authorities.

† De Mirville gives the following thrilling account of the "contest."

"John, pressed, as St. Jerome tells us, by all the churches of Asia to proclaim more solemnly [in the face of the miracles of Apollonius] the divinity of Jesus Christ, after a long prayer with his disciples on the Mount of Patmos and being in ecstasy by the divine Spirit, made heard amid thunder and lightning his famous In Principio erat Verbum. When that sublime extasis, that caused him to be named the 'Son of Thunder,' had passed, Apollonius was compelled to retire and to disappear. Such was his defeat, less bloody but as hard as that of Simon, the Magician." (Des Esprits, Vol. VI, p. 63.) For our part we have never heard of extasis producing thunder and lightning and we are at a loss to understand the meaning.

The Secret Records alone have noted his birth and subsequent career. But then— “Who hath believed in that report?”

All that history knows is that Apollonius was the enthusiastic founder of a new school of contemplation. Perhaps less metaphorical and more practical than Jesus, he nevertheless inculcated the same quintessence of spirituality, the same high moral truths. He is accused of having confined them to the higher classes of society instead of doing what Buddha and Jesus did, instead of preaching them to the poor and the afflicted. Of his reasons for acting in such an exclusive way it is impossible to judge at so late a date. But Karmic law seems to be mixed up with it. Born, as we are told, among the aristocracy, it is very likely that he desired to finish the work undone in this particular direction by his predecessor, and sought to offer “peace on earth and good will” to all men, and not alone to the outcast and the criminal. Therefore he associated with the kings and mighty ones of the age. Nevertheless, the three “miracle- workers” exhibited striking similarity of purpose. Like Jesus and like Buddha, Apollonius was the uncompromising enemy of all outward show of piety, all display of useless religious ceremonies, bigotry and hypocrisy. That his “miracles” were more wonderful, more varied, and far better attested in History than any others, is also true. Materialism denies, but evidence, and the affirmations of even the Church herself, however much he is branded by her, show this to be the fact.*

The calumnies set afloat against Apollonius were as numerous as they were false. So late as eighteen centuries after his death he was defamed by Bishop Douglas in his work against miracles. In this the Right Reverend bishop crushed himself against historical facts. [For it is not in the miracles, but in the identity of ideas and doctrines preached that we have to look for a similarity between Buddha, Jesus and Apollonius.] If we study the question with a dispassionate mind, we will soon perceive that the ethics of Gautama Buddha, Plato, Apollonius, Jesus, Ammonius Saccas, and his disciples, were all based on the same mystic philosophy. That all worshipped one [divine Ideal], whether they considered [it] as the “Father” of humanity, who lives in man as man lives in Him, or as the Incomprehensible Creative Principle; all led God-like lives.

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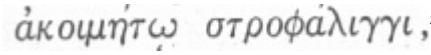
* This is the old, old story. Who of us, Theosophists, but knows by bitter personal experience what clerical hatred, malice and persecution can do in this direction; to what an extent of falsehood, calumny and cruelty these feelings can go, even in our modern day, and what exemplars of Christ-like charity His alleged and self-constituted servants have shown themselves to be!

Ammonius, speaking of his philosophy, taught that their school dated from the days of Hermes, who brought his wisdom from India. It was the same mystical contemplation throughout, as that of the Yogin: the communion of the Brahman with his own luminous Self—the Attan."*

The groundwork of the Eclectic School is thus shown to be identical with the doctrines of the Yogis—the Hindu Mystics; it is proved that it had a common origin, from the same source as the earlier Buddhism of Gautama and of his Arhats.

The Ineffable Name in the search for which so many Kabalists—unacquainted with any Oriental or even European Adept—vainly consume their knowledge and lives, dwells latent in the heart of every man. This mirific name which, according to the most ancient oracles, "rushes into the infinite worlds,  "† can be obtainedin a two-fold way: by regular initiation, and through the "small voice" which Elijah heard in the cave of Horeb, the mount of God. And "when Elijah heard it, he wrapped his face in his mantle and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him . . ."‡

When Apollonius of Tyana desired to hear the "small voice," he used to wrap himself up entirely in a mantle of fine wool, on which he placed both his feet, after having performed certain magnetic passes, and pronounced not the "name" but an invocation well known to every adept. Then he drew the mantle over his head and face, and his translucid or astral spirit was free. On ordinary occasions he wore wool no more than the priests of the temples. The possession of the secret combination of the "name" gave the Hierophant supreme power over every being, human or otherwise, inferior to himself in soul-strength.§

To whatever school he belonged, this fact is certain, that Apollonius of Tyana left an imperishable name behind him. Hundreds of works were written upon this wonderful man; historians have seriously discussed him; pretentious fools, unable to come to any conclusion about the Sage, have tried to deny his very existence. As to the Church, although she execrates his memory, she has ever tried to present him in the light of a historical character.

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* Isis Unveiled, Vol. II, p. 342.

† [Proclus, On the Cratylus of Plato.]

‡ [1 Kings xix, 13.]

§ Isis Unveiled, Vol. II, pp. 343-44.

Her policy now seems to be to direct the impression left by him into another channel—a well-known and a very old stratagem. The Jesuits, for instance, while admitting his “miracles,” have set going a double current of thought, and they have succeeded, as they succeed in all they undertake. Apollonius is represented by one party as an obedient “medium of Satan,” surrounding his theurgical powers by a most wonderful and dazzling light; while the other party professes to regard the whole matter as a clever romance, written with a predetermined object in view.

In his voluminous Memoirs of Satan, the Marquis de Mirville, in the course of his pleading for the recognition of the enemy of God as the producer of spiritual phenomena, devotes a whole chapter to this great Adept. The following translation of passages in his book unveils the whole plot. The reader is asked to bear in mind that the Marquis wrote every one of his works under the auspices and authorisation of the Holy See of Rome.

It would be to leave the first century incomplete and to offer an insult to the memory of St. John, to pass over in silence the name of one who had the honour of being his special antagonist, as Simon was that of St. Peter, Elymas that of Paul, etc. In the first years of the Christian era, . . . there appeared at Tyana in Cappadocia one of those extraordinary men of whom the Pythagorean School was so very lavish. As great a traveller as was his master, initiated in all the secret doctrines of India, Egypt and Chaldaea, endowed, therefore, with all the theurgic powers of the ancient Magi, he bewildered, each in its turn, all the countries which he visited and which all—we are obliged to admit—seem to have blessed his memory. We could not doubt this fact without repudiating real historical records. The details of his life are transmitted to us by a historian of the fourth century [Philostratus], himself the translator of a diary that recorded day by day the life of the philosopher, written by Damis, his disciple and intimate friend.*

De Mirville admits the possibility of some exaggerations in both recorder and translator; but he “does not believe they hold a very wide space in the narrative.” Therefore, he regrets to find the Abbé Freppel “in his eloquent Essays,† calling the diary of Damis a romance . “Why?

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* Des Esprit . . . Vol. VI, p. 62. [Full title of Vol. VI is: Des Esprit de L’Esprit-Saint et Du Miracle Dans les six premiers et les six derniers siècles de notre ère, spécialement Des Resurrections de Morts Des Exorcisms, Apparitions, Transports, etc.]

† Les Apologistes Chrétiens au Deuxiéme Siècle, p. 106 [Paris, A. Bray, 1860.]

[Because] the orator bases his opinion on the perfect similitude, calculated as he imagines, of that legend with the life of the Saviour. But in studying the subject more profoundly, he [Abbé Freppel] can convince himself that neither Apollonius, nor Damis, nor again Philostratus ever claimed a greater honour than a likeness to St. John. This programme was in itself sufficiently fascinating, and the travesty as sufficiently scandalous; for owing to magic arts Apollonius had succeeded in counterbalancing, in appearance, several of the miracles at Ephesus [produced by St. John], etc.*

The anguis in herba has shown its head. It is the perfect, the wonderful similitude of the life of Apollonius with that of the Saviour that places the Church between Scylla and Charybdis. To deny the life and the "miracles" of the former, would amount to denying the trustworthiness of the same Apostles and patristic writers on whose evidence is built the life of Jesus himself. To father the Adept's beneficent deeds, his raisings of the dead, acts of charity, healing powers, etc., on the "old enemy" would be rather dangerous at this time. Hence the stratagem to confuse the ideas of those who rely upon authorities and criticisms. The Church is far more clear-sighted than any of our great historians. The Church knows that to deny the existence of that Adept would lead her to denying the Emperor Vespasian and his Historians, the Emperors Alexander Severus and Aurelianus and their Historians, and finally to deny Jesus and every evidence about Him, thus preparing the way to her flock for finally denying herself. It becomes interesting to learn what she says in this emergency, through her chosen speaker, de Mirville. It is as follows:

What is there so new and so impossible in the narrative of Damis concerning their voyages to the countries of the Chaldees and the Gymnosophists?—he asks. Try to recall, before denying, what were in those days those countries of marvels par excellence, as also the testimony of such men as Pythagoras, Empedocles and Democritus, who ought to be allowed to have known what they were writing about. With what have we finally to reproach Apollonius? Is it for having made, as the Oracles did, a series of prophecies and predictions wonderfully verified?

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* Des Esprits, Vol. VI, p. 62.

No; because, better studied now, we know what they are* The Oracles have now become to us, what they were to everyone during the past century, from Van Dale to Fontenelle. Is it for having been endowed with second sight, and having had visions at a distance?† No; for such phenomena are at the present day endemical in half Europe. Is it for having boasted of his knowledge of every existing language under the sun, without having ever learned one of them? But who can be ignorant of the fact that this is the best criterion‡ of the presence and assistance of a spirit of whatever nature it may be? Or is it for having believed in transmigration (reincarnation)? It is still believed in (by millions) in our day. No one has any idea of the number of the men of Science who long for the re-establishment of the Druidical Religion and of the Mysteries of Pythagoras. Or is it for having exorcised the demons and the plague? The Egyptians, the Etruscans and all the Roman Pontiffs had done so long before.§ For having conversed with the dead? We do the same today, or believe we do so—which is all the same. For having believed in the Empuses? Where is the Demonologist that does not know that the Empuse is the "south demon" referred to in David's Psalms, and dreaded then as it is feared even now in all Northern Europe?‖ For having made himself invisible at will? It is one of the achievements of mesmerism. For having appeared after his (supposed) death to the Emperor Aurelian above the city walls of Tyana, and for having compelled him thereby to raise the siege of that town?

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* Many are they who do not know; hence, they do not believe in them.

† Just so. Apollonius, during a lecture he was delivering at Ephesus before an audience of many thousands, perceived the murder of the Emperor Domitian in Rome and notified it at the very moment it was taking place, to the whole town; and Swedenborg, in the same manner, saw from Gothenburg the great fire at Stockholm and told it to his friends, no telegraph being in use in those days.

‡ No criterion at all. The Hindu Sadhus and Adepts acquire the gift by the holiness of their lives. The Yoga-Vidya teaches it, and no "spirits" are required.

§ As to the Pontiffs, the matter is rather doubtful

‖ But this alone is no reason why people should believe in this class of spirits. There are better authorities for such belief.

Such was the mission of every hero beyond the tomb, and the reason of the worship vowed to the Manes.* For having descended into the famous den of Trophonius, and taken from it an old book preserved for years after by the Emperior Adrian in his Antium library? The trustworthy and sober Pausanias had descended into the same den before Apollonius, and came back no less a believer. For having disappeared at his death? Yes, like Romulus, like Votan, like Lycurgus, like Pythagoras,† always under the most mysterious circumstances, ever attended by apparitions, revelations, etc. Let us stop here and repeat once more: had the life of Apollonius been simple romance, he would never have attained such a celebrity during his lifetime or created such a numerous sect, one so enthusiastic after his death.

And, to add to this, had all this been a romance, never would a Caracalla have raised a herôon to his memory‡ or Alexander Severus have placed his bust between those of two Demi-Gods and of the true God,§ (or an Empress have corresponded with him.) Hardly rested from the hardships of the siege at Jerusalem, Titus would not have hastened to write to Apollonius a letter, asking to meet him at Argos and adding that his father and himself (Titus) owed all to him, the great Apollonius, and that, therefore, his first thought was for their benefactor. Nor would the Emperor Aurelian have built a temple and a shrine to that great Sage, to thank him for his apparition and communication at Tyana. That posthumous conversation, as all knew, saved the city, inasmuch as Aurelian had in consequence raised the siege. Furthermore, had it been a romance, History would not have had Vopiscus,‖ one of the most trustworthy Pagan Historians, to certify to it.

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* De Mirville’s aim is to show that all such apparitions of the Manes or disembodied Spirits are the work of the Devil, “Satan’s simulacra.”

† He might have added: like the great Samkaracharya, Tsong-Kha-Pa, and so many other real Adepts—even his own Master, Jesus; for this is indeed a criterion of true Adeptship, though “to disappear” one need not fly up in the clouds.

‡ See Dion Cassius, Roman History, LXXVIII, xviii, 2.

§ Lampridius, Alexander Severus, XXIX.

‖ The passage runs as follows: “Aurelian had determined to destroy Tyana, and the town owed its salvation only to a miracle of Apollonius; this man so famous and so wise, this great friend of the Gods, long dead since, appeared suddenly before the Emperor, as he was returning to his tent, in his own figure and form, and said to him in the Pannonian language:

Finally, Apollonius would not have been the object of the admiration of such a noble character as Epictetus, and even of several of the Fathers of the Church; Jerome for instance, in his better moments, writing thus of Apollonius:

This travelling philosopher found something to learn wherever he went; and profiting everywhere thus improved with every day.*

As to his prodigies, without wishing to fathom them, Jerome most undeniably admits them as such; which he would assuredly never have done, had he not been compelled to do so by facts. To end the subject, had Apollonius been a simple hero of a romance, dramatized in the fourth century, the Ephesians would not, in their enthusiastic gratitude, have raised to him a golden statue for all the benefits he had conferred upon them.†

‘Aurelian, if thou wouldst conquer, abandon these evil designs against my fellow-citizens; if thou wouldst command, abstain from shedding innocent blood; and if thou wouldst live, abstain from injustice.’ Aurelian, familiar with the face of Apollonius, whose portraits he had seen in many temples, struck with wonder, immediately vowed to him [Apollonius] statue, portrait and temple, and returned completely to ideas of mercy.” And then Vopiscus adds: “If I have believed more and more in the virtues of the majestic Apollonius, it is because, after gathering my information from the most serious men, I have found all these facts corroborated in the Books of the Ulpian Library.” (See Flavius Vopiscus, Divas Aurelianus, XXIV in Scriptores Historiae Augustae). Vopiscus wrote in 250 and consequently preceded Philostratus by a century. [Cf. de Mirville, Des Esprits . . . Vol. VI, p. 68 fn.]

* Ep. ad Paulinam.

† The above is mostly summarized from de Mirville, Op. cit., pp. 66-69.

FACTS UNDERLYING ADEPT BIOGRAPHIES

The tree is known by its fruits; the nature of the Adept by his words and deeds. These words of charity and mercy, the noble advice put into the mouth of Apollonius (or of his sidereal phantom), as given by Vopiscus, show the Occultists who Apollonius was. Why then call him the "Medium of Satan" seventeen centuries later? There must be a reason, and a very potent reason, to justify and explain the secret of such a strong animus of the Church against one of the noblest men of his age. There is a reason for it, and we give it in the words of the author of the Key to the Hebrew-Egyptian Mystery in the Source of Measures, and of Professor Seyffarth. The latter analyzes and explains the salient dates in the life of Jesus, and thus throws light on the conclusions of the former. We quote both, blending the two.

"According to solar months (of thirty days, one of the calendars in use among the Hebrews) all remarkable events of the Old Testament happened on the days of the equinoxes and the solstices; for instance, the foundations and the dedications of the temples and altars" (and consecration of the tabernacle). "On the same cardinal days, the most remarkable events of the New Testament happened; for instance, the annunciation, the birth, the resurrection of Christ, and the birth of John the Baptist. And thus we learn that all remarkable epochs of the New Testament were typically sanctified a long time before by the Old Testament, beginning at the day succeeding the end of the Creation, which was the day of the vernal equinox. During the crucifixion, on the 14th day of Nisan, Dionysius Areopagita saw, in Ethiopia, an eclipse of the sun, and he said, Now, the Lord (Jehovah) is suffering something. Then Christ arose from the dead on the 22d March, 17 Nisan, Sunday, the day of the vernal equinox [Seyf., quoting Philo, de Septen]—that is, on Easter, or on the day when the sun gives new life to the earth. The words of John the Baptist 'He must increase, but I must decrease,' serve to prove, as is affirmed by the fathers of the church, that John was born on the longest day of the year, and Christ, who was six months younger, on the shortest, —22d June and 22d December, the solstices."

This only goes to show that, as to another phase, John and Jesus were but epitomisers of the history of the same sun, under differences of aspect or condition; and one condition following another, of necessity, the statement, Luke ix, 7, was not only not an empty one, but it was true, that which "was said of some, that (in Jesus) John was risen from the dead." (And this consideration serves to explain why it has been that the Life of Apollonius of Tyana, by Philostratus, has been so persistently kept back from translation and from popular reading.

Those who have studied it in the original have been forced to the comment that either the Life of Apollonius has been taken from the New Testament, or that the New Testament narratives have been taken from the Life of Apollonius, because of the manifest sameness of the means of construction of the narratives. The explanation is simple enough, when it is considered that the names Jesus, Hebrew :*, and Apollonius, or Apollo, are alike names of the sun in the heavens; and necessarily the history of the one, as to his travels through the signs, with the personifications of his sufferings, triumphs, and miracles, could be but the history of the other, where there was a widespread, common method of describing those travels by personification.) It seems also that, for long afterward, all this was known to rest upon an astronomical basis; for the secular church, so to speak, was founded by Constantine, and the objective condition of the worship established was that part of his decree, in which it was affirmed that the venerable day of the sun should be the day set apart for the worship of Jesus Christ, as Sun-day. There is something weird and startling in some other facts about this matter. The prophet Daniel (true prophet, as says Graetz),* by use of the pyramid numbers, or astrological numbers, foretold the cutting off of the Méshiac, as it happened (which would go to show the accuracy of his astronomical knowledge, if there was an eclipse of the sun at that time). . . . Now, however, the temple was destroyed in the year 71, in the month Virgo, and 71 is the Dove number, as shown, or 71 x 5 = 355, and with the fish, a Jehovah number.†

"Is it possible," queries further on the author, thus answering the intimate thought of every Christian and Occultist who reads and studies his work:

Is it possible that the events of humanity do run co-ordinately with these number forms? If so, while Jesus Christ, as an astronomical figure, was true to all that has been advanced, and more, possibly, He may, as a man, have filled up, under the numbers, answers in the sea of life to predestined type. The personality of Jesus does not appear to have been destroyed, because, as a condition, He was answering to astronomical forms and relations. The Arabian says: "Your destiny is written in the stars."‡

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* A "true prophet" because an Initiate, one perfectly versed in Occult astronomy. [H.P.B.]

† The Source of Measures, pp. 259-60. Astronomy and physiology are the bodies, astrology and psychology their informing souls; the former being studied by the eye of sensual perception, the latter by the inner or "soul-eye"; and both are exact sciences.

‡ Op cit., pp. 260-61.

Nor is the “personality” of Apollonius “destroyed,” for the same reason. The case of Jesus covers the ground for the same possibility in the cases of all Adepts and Avataras—such as Buddha, Samkaracharya, Krishna, etc.—all of these as great and as historical for their respective followers and in their countries, as Jesus of Nazareth is now for Christians and in this land.

But there is something more in the old literature of the early centuries. Iamblichus wrote a biography of the great Pythagoras.

The latter so closely resembles the life of Jesus that it may be taken for a travesty. Diogenes Laërtius and Plutarch relate the history of Plato according to a similar style.*

Why then wonder at the doubts that assail every scholar who studies all these lives? The Church herself knew all these doubts in her early stages; and though only one of her Popes has been known publicly and openly as a Pagan, how many more were there who were too ambitious to reveal the truth?

This “mystery,” for mystery indeed it is to those who, not being Initiates, fail to find the key of the perfect similitude between the lives of Pythagoras, Buddha, Apollonius, etc.-is only a natural result for those who know that all these great characters were Initiates of the same school. For them there is neither “travesty” nor “copy” of one from the other; for them they are all “originals,” only painted to represent one and the same subject: the mystic, and at the same time the public, life of the Initiates sent into the world to save portions of humanity, if they could not save the whole bulk. Hence, the same programme for all. The assumed “immaculate origin” for each, referring to their “mystic birth” during the Mystery of Initiation, and accepted literally by the multitudes, encouraged in this by the better informed but ambitious clergy. Thus, the mother of each one of them was declared a virgin, conceiving her son directly by the Holy Spirit of God; and the Sons, in consequence, were the “Sons of God,” though in truth, none of them was any more entitled to such recognition than were the rest of his brother Initiates, for they were all—so far as their mystic lives were concerned—only “the epitomisers of the history of the same Sun,” which epitome is another mystery within the Mystery.

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* A. Wilder, New Platonism and Alchemy, p. 12.

The biographies of the external personalities bearing the names of such heroes have nothing to do with, and are quite independent of the private lives of the heroes, being only the mystic records of their public and, parallel therewith, of their inner lives, in their characters as Neophytes and Initiates. Hence, the manifest sameness of the means of construction of their respective biographies. From the beginning of Humanity the Cross, or Man, with his arms stretched out horizontally, typifying his kosmic origin, was connected with his psychic nature and with the struggles which lead to Initiation. But, if it is once shown that (a) every true Adept had, and still has, to pass through the seven and the twelve trials of Initiation, symbolized by the twelve labours of Hercules; (b) that the day of his real birth is regarded as that day when he is born into the world spiritually, his very age being counted from the hour of his second birth, which makes of him a "twice-born," a Dvija or Initiate, on which day he is indeed born of a God and from an immaculate Mother; and (c) that the trials of all these personages are made to correspond with the Esoteric significance of initiatory rites—all of which corresponded to the twelve zodiacal signs—then everyone will see the meaning of the travels of all those heroes through the signs of the Sun in Heaven; and that they are in each individual case a personification of the "sufferings, triumphs and miracles" of an Adept, before and after his Initiation. When to the world at large all this is explained, then also the mystery of all those lives, so closely resembling each other that the history of one seems to be the history of the other, and vice versa, will, like everything else, become plain.

Take an instance. The legends—for they are all legends for exoteric purposes, whatever may be the denials in one case—of the lives of Krishna, Hercules, Pythagoras, Buddha, Jesus, Apollonius, Chaitanya. On the worldly plane, their biographies, if written by one outside the circle, would differ greatly from what we read of them in the narratives that are preserved of their mystic lives. Nevertheless, however much masked and hidden from profane gaze, the chief features of such lives will all be found there in common.

Each of those characters is represented as a divinely begotten Soter (Savior), a title bestowed on deities, great kings and heroes; everyone of them, whether at their birth or afterwards, is searched for, and threatened with death (yet never killed) by an opposing power (the world of Matter and Illusion), whether it be called a king Kamsa, king Herod, or king Mara (the Evil Power). They are all tempted, persecuted and finally said to have been murdered at the end of the rite of Initiation, i.e., in their physical personalities, of which they are supposed to have been rid for ever after spiritual "resurrection" or "birth." And having thus come to an end by this supposed violent death, they all descend to the Nether World, the Pit or Hell—the Kingdom of Temptation, Lust and Matter, therefore of Darkness, whence returning, having overcome the "Chr'st-condition," they are glorified and become "Gods."

It is not in the course of their everyday life, then, that the great similarity is to be sought, but in their inner state and in the most important events of their career as religious teachers. All this is connected with, and built upon, an astronomical basis, which serves, at the same time, as a foundation for the representation of the degrees and trials of Initiation: descent into the Kingdom of Darkness and Matter, for the last time, to emerge therefrom as "Suns of Righteousness," is the most important of these and, therefore, is found in the history of all the Soters–from Orpheus and Hercules, down to Krishna and Christ. Says Euripides:

Heracles, who has gone out from the chambers of earth

Leaving the nether home of Pluto.*

And Virgil writes:

At Thee the Stygian lakes trembled; Thee the janitor of Orcus

Feared . . . Thee not even Typhon frightened . . .

Hail, true son of Jove, glory added to the Gods.†

Orpheus seeks, in the kingdom of Pluto, Eurydice, his lost Soul; Krishna goes down into the infernal regions and rescues therefrom his six brothers, he being the seventh Principle; a transparent allegory of his becoming a "perfect Initiate," the whole of the six Principles merging into the seventh.

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* Euripides, The Madness of Herakles, 806-08.

† Virgil, Aeneid, VIII, 296-301.

Jesus is made to descend into the kingdom of Satan to save the soul of Adam, or the symbol of material physical humanity.

Have any of our learned Orientalists ever thought of searching for the origin of this allegory, for the parent “Seed” of that “Tree of Life” which bears such verdant boughs since it was first planted on earth by the hand of its “Builders”? We fear not. Yet it is found, as is now shown, even in the exoteric, distorted interpretations of the Vedas—of the Rig-Veda, the oldest, the most trustworthy of all the four—this root and seed of all future Initiate-Saviours being called in it the Viśvakarman, the “Father” Principle, “beyond the comprehension of mortals”; in the second stage Surya, the “Son,” who offers Himself as a sacrifice to Himself; in the third, the Initiate, who sacrifices His physical to His spiritual Self. It is in Viśvakarman, the “omnificent” who becomes (mystically) Vikartana, the “sun shorn of his beams,” who suffers for his too ardent nature, and then becomes glorified (by purification), that the keynote of the Initiation into the greatest Mystery of Nature was struck. Hence the secret of the wonderful “similarity.”

All this is allegorical and mystical, and yet perfectly comprehensible and plain to any student of Eastern Occultism, even superficially acquainted with the Mysteries of Initiation. In our objective Universe of Matter and false appearances the Sun is the most fitting emblem of the life-giving, beneficent Deity. In the subjective, boundless World of Spirit and Reality the bright luminary has another and a mystical significance, which cannot be fully given to the public. The so-called “idolatrous” Parsis and Hindus are certainly nearer the truth in their religious reverence for the Sun, than the cold, ever-analyzing, and as ever-mistaken, public is prepared to believe at present. The Theosophists, who alone will be able to take in the meaning, may be told that the Sun is the external manifestation of the Seventh Principle of our Planetary System, while the Moon is its Fourth Principle, shining in the borrowed robes of her master, saturated with and reflecting every passionate impulse and evil desire of her grossly material body, Earth. The whole cycle of Adeptship and Initiation and all its mysteries are connected with, and subservient to, these two and the Seven Planets. Spiritual clairvoyance is derived from the Sun; all psychic states, diseases, and even lunacy, proceed from the Moon.

According even to the data of History—her conclusions being remarkably erroneous while her premises are mostly correct—there is an extraordinary agreement between the “legends” of every Founder of a Religion (and also between the rites and dogmas of all) and the names and course of constellations headed by the Sun. It does not follow, however, because of this, that both Founders and their Religions should be, the one myths, and the other superstitions. They are, one and all, the different versions of the same natural primeval Mystery, on which the Wisdom-Religion was based, and the development of its Adepts subsequently framed.

And now once more we have to beg the reader not to lend an ear to the charge—against Theosophy in general and the writer in particular—of disrespect toward one of the greatest and noblest characters in the History of Adeptship—Jesus of Nazareth—nor even of hatred to the Church. The expression of truth and fact can hardly be regarded, with any approximation to justice, as blasphemy or hatred. The whole question hangs upon the solution of that one point: Was Jesus as “Son of God” and “Saviour” of Mankind, unique in the World’s annals? Was His case—among so many similar claims—the only exceptional and unprecedented one; His birth the sole supernaturally immaculate; and were all others, as maintained by the Church, but blasphemous Satanic copies and plagiarisms by anticipation? Or was He only the “son of his deeds,” a pre-eminently holy man, and a reformer, one of many, who paid with His life for the presumption of endeavouring, in the face of ignorance and despotic power, to enlighten mankind and make its burden lighter by His Ethics and Philosophy? The first necessitates a blind, all-resisting faith; the latter is suggested to every one by reason and logic. Moreover, has the Church always believed as she does now—or rather, as she pretends she does, in order to be thus justified in directing her anathema against those who disagree with her—or has she passed through the same throes of doubt, nay, of secret denial and unbelief, suppressed only by the force of ambition and love of power?

The question must be answered in the affirmative as to the second alternative.

It is an irrefutable conclusion, and a natural inference based on facts known from historical records. Leaving for the present untouched the lives of many Popes and Saints that loudly belied their claims to infallibility and holiness, let the reader turn to Ecclesiastical History, the records of the growth and progress of the Christian Church (not of Christianity), and he will find the answer on those pages. Says a writer:

The Church has known too well the suggestions of freethought created by enquiry, as also all those doubts that provoke her anger today; and the “sacred truths” she would promulgate have been in turn admitted and repudiated, transformed and altered, amplified and curtailed, by the dignitaries of the Church hierarchy, even as regards the most fundamental dogmas.

Where is that God or Hero whose origin, biography, and genealogy were more hazy, or more difficult to define and finally agree upon than those of Jesus? How was the now irrevocable dogma with regard to His true nature settled at last? By His mother, according to the Evangelists, He was a man—a simple mortal man; by His Father He is God! But how? Is He then man or God, or is He both at the same time? asks the perplexed writer. Truly the propositions offered on this point of the doctrine have caused floods of ink and blood to be shed, in turn, on poor Humanity, and still the doubts are not at rest. In this, as in everything else, the wise Church Councils have contradicted themselves and changed their minds a number of times. Let us recapitulate and throw a glance at the texts offered for our inspection. This is History.

The Bishop Paul of Samosata denied the divinity of Christ at the first Council of Antioch [269 A.D.]; at the very origin and birth of theological Christianity, He was called “Son of God” merely on account of His holiness and good deeds. His blood was corruptible in the Sacrament of the Eucharist.

At the Council of Nicaea, held A.D. 325, Arius came out with his premisses, which nearly broke asunder the Catholic Union.

Seventeen bishops defended the doctrines of Arius, who was exiled for them. Nevertheless, thirty years after, A.D. 355, at the Council of Milan, three hundred bishops signed a letter of adherence to the Arian views, notwithstanding that ten years earlier, A.D. 345, at a new Council of Antioch, the Eusebians had proclaimed that Jesus Christ was the Son of God and One with His Father.

At the Council of Sirmium, A.D. 357, the “Son” had become no longer consubstantial. The Anomaeans, who denied that consubstantiality, and the Arians were triumphant. A year later, at the second Council of Ancyra, it was decreed that the “Son was not consubstantial but only similar to the Father in his substance.” Pope Liberius ratified the decision.

During several centuries the Council fought and quarrelled, supporting the most contradictory and opposite views, the fruit of their laborious travail being the Holy Trinity, which, Minerva-like, issued forth from the theological brain, armed with all the thunders of the Church. The new mystery was ushered into the world amid some terrible strifes, in which murder and other crimes had a high hand. At the Council of Saragossa, A.D. 380, it was proclaimed that the Father, Son and Holy Spirit are one and the same Person, Christ’s human nature being merely an “illusion”—an echo of the Avatâric Hindu doctrine. “Once upon this slippery path the Fathers had to slide down ad absurdum—which they did not fail of doing.” How deny human nature in him who was born of a woman? The only wise remark made during one of the Councils of Constantinople came from Eutyches, who was bold enough to say: “May God preserve me from reasoning on the nature of my God”—for which he was excommunicated by Pope Flavius.

At the Council of Ephesus, A.D. 449, Eutyches had his revenge. As Eusebius, the veracious Bishop of Caesarea,* was forcing him into the admission of two distinct natures in Jesus Christ, the Council rebelled against him and it was proposed that Eusebius should be burned alive. The bishops arose like one man, and with fists clenched, foaming with rage, demanded that Eusebius should be torn into halves, and be dealt by as he would deal with Jesus, whose nature he divided. Eutyches was re-established in his power and office, Eusebius and Flavius deposed. Then the two parties attacked each other most violently and fought. St. Flavius was so ill-treated by Bishop Diodorus, who assaulted and kicked him, that he died a few days later from the injuries inflicted.

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* [Actually, Eusebius of Dorylaeum (died ca. 452).]

Every incongruity was courted in these Councils, and the result is the present living paradoxes called Church dogmas. For instance, at the first Council of Ancyra, A.D. 314, it was asked, “In baptizing a woman with child, is the unborn baby also baptized by the fact?” The Council answered in the negative; because, as was alleged, “the person thus receiving baptism must be a consenting party, which is impossible to the child in its mother’s womb.” Thus then unconsciousness is a canonical obstacle to baptism, and thus no child baptized nowadays is baptized at all in fact. And then what becomes of the tens of thousands of starving heathen babies baptized by the missionaries during famines, and otherwise surreptitiously “saved” by the too zealous Padres? Follow one after another the debates and decisions of the numberless Councils, and behold on what a jumble of contradictions the present infallible and Apostolic Church is built!

And now we can see how greatly paradoxical, when taken literally, is the assertion in Genesis: “God created man in his own image.” Besides the glaring fact that it is not the Adam of dust (of Chapter ii), who is thus made in the divine image, but the Divine Androgyne (of Chapter i), or Adam-Kadmon, one can see for oneself that God—the God of the Christians at any rate—was created by man in his own image, amid the kicks, blows and murders of the early Councils.

A curious fact, one that throws a flood of light on the claim that Jesus was an Initiate and a martyred Adept, is given in the work, (already so often referred to) which may be called “a mathematical revelation”—The Source of Measures.

Attention is called to part of the 46th verse of the 27th chapter of Matthew, as follows: “Eli, Eli, Lama Sabachthani?— that is to say, My God, my God, why hast thou forsaken me?”* Of course, our versions are taken from the original Greek manuscripts (the reason why we have no original Hebrew manuscripts concerning these occurrences being because the enigmas in Hebrew would betray themselves on comparison with the sources of their derivation, the Old Testament). The Greek manuscripts, without exception, give these words as–

Ἠλί ᾽ Ηλί λαμὰ σαβαχθανί

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* [See also B.C.W., Vol. IX, pp. 271-80, and G. de Purucker’s Esoteric Tradition, Vol. I, pp. 69-75.]

They are Hebrew words, rendered into the Greek, and in Hebrew are as follows:

The Scripture of these words says, “that is to say, My God, my God, why hast thou forsaken me?” as their proper translation. Here then are the words, beyond all dispute; and beyond all question, such is the interpretation given of them by Scripture. Now the words will not bear this interpretation, and it is a false rendering. The true meaning is just the opposite of the one given, and is-

My God, my God, how thou dost glorify me!

But even more, for while lama is why, or how, as a verbal it connects the idea of to dazzle, or adverbially, it could run “how dazzlingly,” and so on. To the unwary reader this interpretation is enforced and made to answer, as it were, to the fulfilment of a prophetic utterance, by a marginal reference to the first verse of the twenty-second Psalm, which reads:

“My God, my God, why hast thou forsaken me?”

The Hebrew of this verse for these words is—

as to which the reference is correct, and the interpretation sound and good, but with an utterly different word. The words are—

Eli, Eli, lamah azabvtha-ni?

No wit of man, however scholarly, can save this passage from falseness of rendering on its face; and as so, it becomes a most terrible blow upon the proper first-face sacredness of the recital.*

For ten years or more, sat the revisers (?) of the Bible, a most imposing and solemn array of the learned of the land, the greatest Hebrew and Greek scholars of England, purporting to correct the mistakes and blunders, the sins of omission and of commission of their less learned predecessors, the translators of the Bible. Are we going to be told that none of them saw the glaring difference between the Hebrew words azabvtha-ni, in Psalms, xxii, and sabachthani in Matthew; that they were not aware of the deliberate falsification?

For “falsification” it was. And if we are asked the reason why the early Church Fathers resorted to it, the answer is plain:

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* The Source of Measures, Appendix VII, pp. 300-01.

Because the Sacramental words belonged in their true rendering to Pagan temple rites. They were pronounced after the terrible trials of Initiation, and were still fresh in the memory of some of the "Fathers" when the Gospel of Matthew was edited into the Greek language. Because, finally, many of the Hierophants of the Mysteries, and many more of the Initiates were still living in those days, and the sentence rendered in its true words would class Jesus directly with the simple Initiates. The words "My God, my Sun, thou hast poured thy radiance upon me!" were the final words that concluded the thanksgiving prayer of the Initiate, "the Son and the glorified Elect of the Sun." In Egypt we find to this day carvings and paintings that represent the rite. The candidate is between two divine sponsors; one "Osiris-Sun" with the head of a hawk, representing life, the other Mercury—the ibis-headed, psychopompic genius, who guides the Souls after death to their new abode, Had's—standing for the death of the physical body, figuratively. Both are shown pouring the "stream of life," the water of purification, on the head of the Initiate, the two streams of which, interlacing, form a cross.* The better to conceal the truth, this basso-relievo has also been explained as a "Pagan presentiment of a Christian truth." The Chevalier des Mousseaux calls this Mercury: †

The assessor of Osiris-Sol, as St. Michael is the assessor, Ferouer, of the Word.

The monogram of Chr'stos and the Labarum, the standard of Constantine—who, by the by, died a Pagan and was never baptized—is a symbol derived from the above rite and also denotes "life and death." Long before the sign of the Cross was adopted as a Christian symbol, it was employed as a secret sign of recognition among Neophytes and Adepts. Says Éliphas Lévi:

The sign of the cross adopted by the Christians does not belong exclusively to them. It is kabalistic, and represents the oppositions and quaternary equilibrium of the elements.

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* [Vide B.C.W. Vol. IX, p. 273, where this fact is shown by an illustration of a carving from Kôm-Ombô in Egypt.—Compiler.]

† [See pp. 114-17 & 122 of Les Médiateurs et les moyens de la magie . . . Paris, Henri Plon, 1863. Wherein he also refers the reader to his Dieu et les dieux, Paris, Lagny fréres, 1854.—Compiler.]

We see by the occult verse of the Pater, to which we have called attention in another work, that there were originally two ways of making it, or, at least, two very different formulas to express its meaning; one reserved for priests and initiates; the other given to neophytes and the profane.*

One can understand now why the Gospel of Matthew, the Evangel of the Ebionites, has been for ever excluded in its Hebrew form from the world's curious gaze.

Jerome found the authentic and original evangel, written in Hebrew, by Matthew the apostle-publican, in the library collected at Caesarea, by the martyr Pamphilius. "I received permission from the Nazaroeans, who at Beroea of Syria used this [gospel], to translate it," he writes toward the end of the fourth century.† "In the evangel which the Nazarenes and Ebionites use," adds Jerome, "which recently I translated from Hebrew into Greek, and which is called by most persons the genuine Gospel of Matthew," etc.‡

That the apostles had received a "secret doctrine" from Jesus, and that he himself taught one, is evident from the following words of Jerome, who confessed it in an unguarded moment. Writing to the Bishops Chromatius and Heliodorus, he complains that "a difficult work is enjoined, since this translation has been commanded me by your Felicities, which St. Matthew himself, the Apostle and Evangelist, DID NOT WISH TO BE OPENLY WRITTEN, For if this had not been SECRET, he [Matthew] would have added to the evangel that what he gave forth was his; but he made this book sealed up in the Hebrew characters: which he put forth even in such a way that the book, written in Hebrew letters and by the hand of himself, might be possessed by the men most religious; who also, in the course of time, received it from those who preceded them. But this very book they never gave to any one to be transcribed; and its text they related some one way and some another."§ And he adds further on the same page:

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* Dogme et rituel de la haute magie, Vol. II, p. 88. [See p. 228 of English tr. cited on pp. 31-32 fn. of this volume.]

† Jerome, De viris illustribus liber, cap. 3. "It is remarkable that, while all Church Fathers say that Matthew wrote in Hebrew, the whole of them use the Greek text as the genuine apostolic writing, without mentioning what relation the Hebrew Matthew has to our Greek one! It had many peculiar additions which are wanting in our [Greek] Evangel" (Olshausen, Nachweis der Echtheit der sämtlichen Schriften des Neuen Test., p. 35).

‡ Comment. to Matthew, Bk. II, ch. xii, 13. Jerome adds that it was written in the Chaldaic language, but with Hebrew letters. [Dial. contra Pelag., iii, 2.]

§ Jerome, Opera omnia, ed. Johannes Martianay, Paris, 1693- 1706, Vol. V, col. 445. Cf. Dunlap, Sôd, the Son of Man, p. 46. [See also B.C.W., Vol. VIII, pp. 233-38.]

"And it happened that this book, having been published by a disciple of Manichaeus, named Seleucus, who also wrote falsely The Acts of the Apostles, exhibited matter not for edification, but for destruction; and that this book was approved in a synod which the ears of the Church properly refused to listen to."*

[Jerome] admits himself, that the book which he authenticates as being written "by the hand of Matthew," was nearly unintelligible to him, notwithstanding that he translated it twice, for it was arcane or a secret. Nevertheless, Jerome coolly sets down every commentary upon it, except his own, as heretical. More than that, Jerome knew that this original Gospel of Matthew was the expounder of the only true doctrine of Christ; and that it was the work of an evangelist who had been the friend and companion of Jesus. He knew that if of the two Gospels, the Hebrew in question and the Greek belonging to our present Scripture, one was spurious, hence heretical, it was not that of the Nazarenes; and yet, knowing all this, Jerome becomes more zealous than ever in his persecution of the "Heretics." Why? Because to accept it was equivalent to reading the death-sentence of the established Church. The Gospel according to the Hebrews was well known to have been the only one accepted for four centuries by the Jewish Christians, the Nazarenes and the Ebionites. And neither of the latter accepted the divinity of Christ.†

The Ebionites were the first, the earliest Christians, whose representative was the Gnostic author of the Clementine Homilies, and as the author of Supernatural Religion shows,‡ Ebionitic Gnosticism had once been the purest form of Christianity. They were the pupils and followers of the early Nazarenes—the kabalistic Gnostics.

They believed in the Aeôns, as the Cerinthians did, and that "the world was put together by Angels" (Dhyani-Chohans), as Epiphanius complains

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* This accounts also for the rejection of the works of Justin Martyr, who used only this Gospel according to the Hebrews, as also did most probably Tatian, his disciple. At what a late period the divinity of Christ was fully established we can judge by the mere fact that even in the fourth century Eusebius [Eccl. Hist., III, 25] did not denounce this book as spurious, but only classed it with such as the Apocalypse of John; and Credner (Zur Gesch. des Kanons, p. 120) shows Nicephorus inserting it, together with the Revelation, in his Stichometry, among the Antilegomena. The Ebionites, the genuine primitive Christians, rejecting the rest of the Apostolic writings, make use only of this Gospel (Irenaeus, Adv. Haer. I, xxvi, 2; also Eusebius, Eccl. Hist., III, xxvii), and the Ebionites, as Epiphanius declares, firmly believed, with the Nazarenes, that Jesus was but a man, "of the seed of a man" [Panarion, Haer. XXX, iii] .

† Isis Unveiled, Vol. II, pp. 181- 83.

‡ Cassels, Supernatural Religion, Vol. II, p. 4.

(Contra Ebionitas):* “Ebion had the opinion of the Nazarenes, the form of Cerinthians.” “They decided that Christ was of the seed of a man,” he laments.† Thus again:

. . . . the badge of Dan-Scorpio is death-life, in the symbol as crossbones and skull, or back of the head, or life-death; and this was the monogram of Chrestos, and the Labarum, or standard of Constantine, the Roman emperor. Abel has been shown to be Jesus, and Cain-Vulcain or Mars, pierced him. Constantine was the Roman emperor, whose warlike god was Mars, and a Roman soldier pierced Jesus on the cross. . . . But the piercing of Abel was the consummation of his marriage with Cain, and this was proper under the form of Mars-Generator; hence the double glyph, one of Mars-Generator [Osiris-Sun] and Mars-Destroyer [Mercury the God of Death in the Egyptian basso-relievo] in one; significant, again, of the primal idea of the living cosmos, or of birth and death, as necessary to the continuation of the stream of life.‡

To quote once more from Isis Unveiled:

. . . a Latin cross, of a perfect Christian shape, was discovered hewn upon the granite slabs of the Adytum [of the Serapeum]; . . . and the monks did not fail to claim that the cross had been hallowed by the Pagans in a “spirit of prophecy.” At least, Sozomen, with an air of triumph, records the fact.§ But archaeology and symbolism, those tireless and implacable enemies of clerical false pretences, have found in the hieroglyphics of the legend running round the design at least a partial interpretation of its meaning.

According to King and other numismatists and archaeologists, the cross was placed there as the symbol of eternal life. Such a Tau, or Egyptian cross, was used in the Bacchic and Eleusinian Mysteries. Symbol of the dual generative power, it was laid upon the breast of the Initiate, after his “new birth” was accomplished, and the Mystae had returned from their baptism in the sea. It was a mystic sign that his spiritual birth had regenerated and united his astral soul with his divine spirit,

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* Panarion, lib. I, t. II, Indic. § 8; XXX, 1.

† See also Isis Unveiled, Vol. II, p. 180 ff.

‡ The Source of Measures, p. 299. This “stream of life” being emblematised in the Philae basso-relievo just mentioned, by the water poured in the shape of a Cross on the initiated candidate by Osiris–Life and the Sun–and Mercury–Death. It was the finale of the rite of Initiation after the seven and the twelve tortures in the Crypts of Egypt were passed through successfully.

§ Another untrustworthy, untruthful and ignorant writer, an ecclesiastical historian of the fifth century. His alleged history of the strife between the Pagans, Neoplatonists, and the Christians of Alexandria and Constantinople, which extends from the year 324 to 439, dedicated by him to Theodosius, the younger, is full of deliberate falsifications. [Cf. Socrates Scholasticus, Ecclesiastical History, Bk. V, xvii, & Bk. VII, ch. xv.]

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and that he was ready to ascend in spirit to the blessed abodes of light and glory—the Eleusinia. The Tau was a magic talisman at the same time as a religious emblem. It was adopted by the Christians through the Gnostics and Kabalists, who used it largely, as their numerous gems testify, and who had the Tau (or handled cross) from the Egyptians, and the Latin Cross from the Buddhist missionaries, who brought it from India, where it can be found even now, two or three centuries B.C. The Assyrians, Egyptians, ancient Americans, Hindus, and Romans had it in various, but very slight modifications of shape. Till very late in the middle ages, it was considered a potent spell against epilepsy and demoniacal possession; and the "signet of the living God" brought down in St. John's vision by the angel ascending from the east to "seal the servants of our God in the foreheads," was but the same mystic Tau—the Egyptian Cross. In the painted glass of St. Denys (France), this angel is represented as stamping this sign on the forehead of the elect; the legend reads SIGNUM TAK. In King's Gnostics, the author reminds us that "this mark is commonly borne by St. Anthony, an Egyptian recluse."* What the real meaning of the Tau was, is explained to us by the Christian St. John, the Egyptian Hermes, and the Hindu Brahmans. It is but too evident that, with the Apostle at least, it meant the "Ineffable Name," as he calls this "signet of the living God" a few chapters further on† the "Father's name written in their foreheads. "

The Brahmatma, the chief of the Hindu Initiates, had on his head-gear two keys, symbol of the revealed mystery of life and death, placed crosslike; and, in some Buddhist pagodas of Tartary and Mongolia, the entrance of a chamber within the temple, generally containing the staircase which leads to the inner dagoba,‡ and the porticos of some Prachidas § are ornamented with a cross formed of two fishes, as found on some of the zodiacs of the Buddhists. We should not wonder at all at learning that the sacred device in the tombs, in the catacombs at Rome, the "vesica Piscis," was derived from the said Buddhist zodiacal sign. How general must have been that geometrical figure in the world-symbols, may be inferred from the fact that there is a Masonic tradition that Solomon's temple was built on three foundations, forming the "triple Tau" or three crosses. In its mystical sense, the Egyptian cross owes its origin, as an emblem, to the realisation by the earliest philosophy of an androgynous dualism of every manifestation in nature, which proceeds from the abstract ideal of a likewise androgynous deity, while the Christian emblem is simply due to chance.

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* Vol. I, p. 135 (lst. ed.)

† Revelation, vii, 2,3; xiv, 1.

‡ Dagoba is a small temple of globular form, in which are preserved the relics of Gautama.

§ Prachidas are buildings of all sizes and forms, like our mausoleums, and are sacred to votive offerings to the dead.

Had the Mosaic law prevailed, Jesus should have been lapidated.* The crucifix was an instrument of torture, and utterly common among Romans as it was unknown among Semitic nations. It was called the “Tree of Infamy.” It is but later that it was adopted as a Christian symbol; but, during the first two decades, the apostles looked upon it with horror.† It is certainly not the Christian Cross that John had in mind when speaking of the “signet of the living God,” but the mystic Tau—the Tetragrammaton, or mighty name, which, on the most ancient kabalistic talismans, was represented by the four Hebrew letters composing the Holy Word.

The famous Lady Ellenborough, known among the Arabs of Damascus, and in the desert, after her last marriage, as Hanoum Midjwal, had a talisman in her possession, presented to her by a Druse from Mount Lebanon. It was recognized by a certain sign on its left corner, to belong to that class of gems which is known in Palestine as a “Messianic” amulet, of the second or third century B.C. It is a green stone of a pentagonal form; at the bottom is engraved a fish; higher, Solomon’s Seal;‡ and still higher, the four Chaldaic letters—Yod, He, Vau, He, YAHO, which form the name of the Deity. These are arranged in quite an unusual way, running from below upward, in reversed order, and forming the Egyptian Tau. Around these there is a legend which, as the gem is not our property, we are not at liberty to give. The Tau, in its mystical sense, as well as the crux ansata, is the Tree of Life.

It is well known, that the earliest Christian emblems—before it was ever attempted to represent the bodily appearance of Jesus—were the Lamb, the Good Shepherd, and the Fish. The origin of the latter emblem, which has so puzzled the archaeologists, thus becomes comprehensible. The whole secret lies in the easily ascertained fact that, while in the Kabalah, the King Messiah is called “Interpreter,” or Revealer of the mystery, and shown to be the fifth emanation, in the Talmud—for reasons we will now explain—the Messiah is very often designated as “DAG,” or the Fish. This is an inheritance from the Chaldees, and relates—as the very name indicates—to the Babylonian Dagon, the man-fish, who was the instructor and interpreter of the people, to whom he appeared. Abarbanel explains the name, by stating that the sign of his (Messiah’s) coming “is the conjunction of Saturn and Jupiter in the sign Pisces”.§

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* The Talmudistic records claim that, after having been hanged, he was lapidated and buried under the water at the junction of two streams. Mishnah Sanhedrin, VI, 4; Talmud of Babylon, same article, 48a, 67a. [cited by E. Renan].

† Coptic Legends of the Crucifixion, MSS. XI.

‡ We are at a loss to understand why King, in his “Gnostic Gems” represents Solomon’s Seal as a five-pointed star, whereas it is six-pointed, and is the signet of Vishnu in India. [The Gnostics, etc., Plate XIII pt. 4.]

§ King (Gnostics and their Remains, p. 138, 1st. ed., 1864.) gives the figure of a Christian symbol,

Therefore, as the Christians were intent upon identifying their Christos with the Messiah of the Old Testament, they adopted it so readily as to forget that its true origin might be traced still further back than the Babylonian Dagon. How eagerly and closely the ideal of Jesus was united, by the early Christians, with every imaginable kabalistic and pagan tenet, may be inferred from the language of Clement of Alexandria, addressed to his brother co-religionists.

When they were debating upon the choice of the most appropriate symbol to remind them of Jesus, Clement advised them in the following words: "Let the engraving upon the gem of your ring be either a dove or a ship running before the wind [the Argha], or a fish."* Was the good father, when writing this sentence, labouring under the recollection of Joshua, son of Nun (called Jesus in the Greek and Slavonian versions); or had he forgotten the real interpretation of these pagan symbols?†

And now, with the help of all these passages scattered hither and thither in Isis and other works of this kind, the reader will see and judge for himself which of the two explanations—the Christian or that of the Occultist—is the nearer to truth. If Jesus were not an Initiate, why should all these allegorical incidents of his life be given? Why should such extreme trouble be taken, so much time wasted trying to make the above: (a) answer and dovetail with purposely picked out sentences in the Old Testament, to show them as prophecies; and (b) to preserve in them the initiatory symbols, the emblems so pregnant with Occult meaning and all of these belonging to Pagan mystic Philosophy? The author of the Source of Measures gives out that mystical intent; but only once now and again, in its one-sided, numerical and kabalistic meaning, without paying any attention to, or having concern with, the primeval and more spiritual origin, and he deals with it only so far as it relates to the Old Testament. He attributes the purposed change in the sentence "Eli, Eli, lama sabachthani" to the principle already mentioned of the crossed bones and skull in the Labarum,

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very common during the middle ages, of three fishes interlaced into a triangle, and having the FIVE letters (a most sacred Pythagorean number) I. X. 1. K. G. engraved on it. The number five relates to the same kabalistic computation.

* [Pedagogus, III, xl.]

† Isis Unveiled, Vol. II, pp. 253-56. [Note diagram in Isis on p. 256.]

As an emblem of death, being placed over the door of life and signifying birth, or of the intercontainment of two opposite principles in one, just as, mystically, the Saviour was held to be man-woman. *

The author's idea is to show the mystic blending by the Gospel writers of Jehovah, Cain, Abel, etc., with Jesus (in accordance with Jewish kabalistic numeration); the better he succeeds, the more clearly he shows that it was a forced blending, and that we have not a record of the real events of the life of Jesus, narrated by eyewitnesses or the Apostles. The narrative is all based on the signs of the Zodiac:

Each . . . a double sign, or male-female [in ancient astrological Magic] – viz., it was Taurus-Eve, and Scorpio was Mars-Lupa, or Mars with the female wolf [in relation to Romulus]. So, as these signs were opposites of each other, yet met in the centre, they were connected; and so in fact it was, and in a double sense, the conception of the year was in Taurus, as the conception of Eve by Mars, her opposite, in Scorpio. The birth would be at the winter solstice, or Christmas. On the contrary, by conception in Scorpio—viz., of Lupa by Taurus—birth would be in Leo. Scorpio was Chr'stos in humiliation, while Leo was Christos in triumph. While Taurus-Eve fulfilled astronomical functions, Mars-Lupa fulfilled spiritual ones by type †

The author bases all this on Egyptian correlations and meanings of Gods and Goddesses, but ignores the Aryan, which are far earlier.

"Muth, or Mouth, was the Egyptian cognomen of Venus (Eve, mother of all living),‡ or the moon. Plutarch (Isis, 374) hands it down that 'Isis was sometimes called Muth, which word means mother. Either Man, or Maut, means nurse, mother. Perhaps Muth is to be derived from Man-tho, materterra (Eve-Adam), which being the fact, Muth differs in nothing from Isis, queen of the earth (Issa, אשה, woman).' (Isis, 372.) Isis, he says, is that part of nature which, as feminine, contains in herself, as (nutrix) nurse, all things to be born. 'Certainly the moon,' speaking astronomically, 'chiefly exercises this function in Taurus, Venus being the house (in opposition to Mars, generator, in Scorpio),

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* The Source of Measures, p. 301. All this connects Jesus with great Initiates and solar heroes; all this is purely Pagan, under a newly-evolved variation, the Christian scheme.

† Op. cit., 296.

‡ As Vach, mother of all living, a permutation of Aditi, as Eve was one of Sephirah. [H.P.B.]

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because the sign is luna, , ☽, hypsoma.’ Since truly it may be taken from this passage of Plutarch, that Isis Metheur differs from Isis Muth, and that in the vocable Muth, the notion of bringing forth may be concealed, and since fructification must take place, Sol being joined with Luna in Libra, it is not improbable that Muth first indeed signifies Venus in Libra; hence Luna in Libra.” (Beiträge zur Kenntniss, pars II, 9, Gustav Seyffarth, Leipsig, 1840 under Muth.)* . . . . the double play upon the word Muth, ;&/, by help of which the real intent is produced in the occult way, as intended. Sin, death, and woman are one in the glyph, and are correlatively connected with intercourse and birth.†

All this is applied by the author only to the exoteric and Jewish euhemerized symbols, whereas they were meant, first of all, to conceal cosmogonical mysteries, and then, those of anthropological evolution with reference to the Seven Races, already evoluted and to come, and especially as regards the last branch races of the third Root-Race. However, the word void [primeval Chaos] is shown to be taken for Eve-Venus-Naamah, agreeably with Fürst’s definition; for as he says:

“In this primitive signification [of void] was בהו, [bohu] taken in the Biblical cosmogony, and used in establishing the dogma (יש מאין, Jes(us), m’aven, Jes-us from nothing), respecting creation.‡ Hence, Aquila translates *οὐδέν*, vulg. vacua” (hence vacca, cow),§ “Onkelos and Samarit, *18*9. The Phoenician cosmogony has connected *Bohu*, בהו, *Baaũ* into a personified expression denoting the primitive substance, and as a deity, the mother of races of the Gods.‖ The Aramean name בהו־ת, בהו־תא, *Baώθ*, *Bυθ-ός*, Buto, for the mother of the gods, which passed over to the Gnostics, Babylonians, and Egyptians, is identical then with Môt (מות , our Muth),

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* Op. cit., pp. 294-95.

† Op. cit., p. 295.

‡ Which shows the writers of the New Testament considerably skilled in the Kabalah and Occult Sciences, and corroborates still more our assertion. [H.P.B.]

§ Hence also the horns of Isis—Nature, Earth, and the Moon—taken from Vâch, the Hindu “Mother of all that lives,” identified with Viraj and called in Atharvaveda the daughter of Kama, the first desires: “That daughter of thine, O Kama, is called the cow, she whom Sages name Vach-Viraj,” who was milked by Brihaspati, the Rishi, which is another mystery. [H.P.B.]

‖ Which is Aditi and Vach [H. P. B.]

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properly, Βώθ (בחורת), originated in Phoenician from an interchange of b with m."*

Rather, one would say, go to the origin. The mystic euhemerisation of Wisdom and Intelligence, operating in the work of cosmic evolution, or Buddhi under the names of Brahma, Purusha, etc., as male power, and Aditi-Vach, etc., as female, whence Sarasvati, Goddess of Wisdom, who became under the veils of Esoteric concealment, Butos, Bythos-Depth, the grossly material, personal female, called Eve, the "primitive woman" of Irenaeus, and the world springing out of Nothing.

The workings out of this glyph of 4th Genesis help to the comprehension of the division of one character into the forms of two persons; as Adam and Eve, Cain and Abel, Abram and Isaac, Jacob and Esau, and so on [all male and female] . . . Now, as linking together several great salient points in the Biblical structure: (1) as to the Old and New Testaments; with, also (2) as to the Roman Empire; (3) as to confirming the meanings and uses of symbols; and (4) as to confirming the entire explanation and reading of the glyphs; as (5) recognizing and laying down the base of the great pyramid as the foundation square of the Bible construction; (6) as well as the new Roman adoption under Constantine—the following is given: †

Cain has been shown to be . . . the 360 circle of the Zodiac, the perfect and exact standard, by a squared division; hence his name of Melchizadik . . . .[The geometrical and numerical demonstrations here follow.] It has been repeatedly stated that the object of the Great Pyramid construction was to measure the heavens and the earth . . . [the objective spheres as evoluting from the subjective, purely spiritual Kosmos, we beg leave to add]; therefore, its measuring containment would indicate all the substance of measure of the heavens and the earth, or agreeably to ancient recognition, Earth, Air, Water, and Fire.‡

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* Op. cit., pp. 295-96. [Skinner quotes Julius Fürst's A Hebrew and Chaldee Lexicon . . ., under Bohu.]

† Had we known the learned author before his book was printed, he might have been perchance prevailed upon to add a seventh link from which all others, far preceding those enumerated in point of time, and surpassing them in universally philosophical meaning, have been derived, aye, even to the great pyramid, whose foundation square was, in its turn, the great Aryan Mysteries.

‡ We would say cosmic Matter, Spirit, Chaos, and Divine Light, for the Egyptian idea was identical in this with the Aryan. However, the author is right with regard to the Occult Symbology of the Jews. They were a remarkably matter of fact, unspiritual people at all times; yet even with them Ruah was Divine Spirit, not "air."

(The base side of this pyramid was diameter to a circumference in feet of 2400. The characteristic of this is 24 feet, or 6 x 4 = 24, or this very Cain-Adam square.) Now, by the restoration of the encampment of the Israelites, as initiated by Moses, by the great scholar, Father Athanasius Kircher, the Jesuit priest, the above is precisely, by Biblical record and traditionary sources, the method of laying off this encampment. The four interior squares were devoted to (1) Moses and Aaron; (2) Kohath; (3) Gershon; and (4) Merari—the last three being the heads of the Levites. The attributes of these squares were the primal attributes of Adam-Mars and were concreted of the elements, Earth, Air, Fire, Water, or ים = Iam = Water, נור = Nour = Fire, (רוח = Rouach = Air, and יבשה = Iâbeshah = Earth. The initial letters of these words are INRI. [The words translated as Iesus Nazarenus Rex Iudaeorum—"Jesus, King of the Jews."] This square of INRI is the Adam square, which was extended from, as a foundation, into four others of 144 x 2 = 288, to the side of the large square, and 288 x 4 = 1152 = the whole circumference. But this square is the display of also circular elements and 1152 can denote this. Put INRI into a circle, or read it as the letters stand in the square, as to its values of 1521, and we have which reads 1152 of this fact. But, as seen, Cain denotes this as, or in, the 115 of his name: which 115 was the very complement to make up the 360-day year, to agree with the balances of the standard circle, which were Cain. The corner squares of the larger square are, A = Leo, and B = Dan Scorpio; and it is seen that Cain pierces Abel at the intersection of the equinoctial with the solstice cross lines, referred to from Dan-Scorpio, on the celestial circle. But Dan- Scorpio borders on Libra, the scales, whose sign is which sign is that of the ancient pillow, on which the back of the head to the ears* rested, the pillow of Jacob), and is represented for one symbol as also the badge of Dan-Scorpio is death-life, in the symbol . . . . Now, the cross is the emblem of the origin of measures, in the Jehovah form of a straight line ONE of a denomination of 20612, the perfect circumference; hence Cain was this as Jehovah, for the text says that he was Jehovah. But the attachment of a man to this cross was that of 113:355 to 6561:5153 x 4 = 20612, as shown. Now, over the head of Jesus crucified was placed the inscription, of which the initial letters of the words have always been retained as symbolic, and handed down and used as a monogram of Jesus Chrstos—viz., INRI, or Jesus Nazarenus Rex Judaeorum; but they are located on the cross or the cubed form of the circular origin of measures, which measure the substance of Earth, Air, Fire, and Water, or INRI = 1152, as shown. Here is the man on the cross, or 113:355 combined with 6561:5153 x 4 = 20612.

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* Mr. Ralston Skinner shows that the symbol , the crossed bones and skull, has the letter P Koph, the half of the head behind the ears.

These are the pyramid-base numbers, as coming from 113:355 as the Hebrew source; whence the Adam square, which is the pyramid base, and, the centre one to the larger square of the encampment. Bend INRI into a circle, and we have 1152, or the circumference of the latter. But Jesus dying (or Abel married) made use of the very words needed to set forth all. He says, Eli, Eli, Lâmâh Shâbahthânî. . . . read them by their power values, in circular form, as produced from the Adam form, as shown, and we have אלי = 113, אלי = 113, or 113 — 311: למה - = 345, or Moses in the Cain-Adam pyramid circle: שבחת : = 710, equals Dove, or Jonah, and 710 ÷ 2 = 355—553; and finally, as determinative of all, ני, or ni, where נ = Nun, fish = 565, and י = 1 or 10, together 5651 = יהוה or the Christ value. . . .

[All of the above] throws light upon the transfiguration scene on the mount. There were present there Peter and James and John with Jesus; or ים, Iami, James, water; יבשה, Peter, earth; (רוח, John, spirit, air, and נור, Jesus, fire, life—together INRI. But behold Eli and Moses met them there, or אלי and למה or Elî and Lâmâh, or 113 and 345. And this shows that the scene of transfiguration was connected with the one above set forth.*

This kabalistical reading of the Gospel narratives—hitherto supposed to record the most important, the most mystically awful, yet most real events of the life of Jesus—must fall with terrible weight upon some Christians. Every honest trusting believer who has shed tears of reverential emotion over the events of the short period of the public life of Jesus of Nazareth, has to choose one of the two ways opening before him after reading the aforesaid: either his faith has to render him quite impervious to any light coming from human reasoning and evident fact; or he must confess that he has lost his Saviour. The One whom he had hitherto considered as the unique incarnation on this earth of the One Living God in heaven, fades into thin air, on the authority of the properly read and correctly interpreted Bible itself. Moreover, since on the authority of Jerome himself and his accepted and authentic confession, the book written by the hand of Matthew “exhibits matter not for edification but for destruction” (of Church and human Christianity, and only that), what truth can be expected from his famous Vulgate?

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* Op. cit., pp. 296-302. By these numbers, explains the author, “Eli is 113 (by placing the word in a circle); Lamah being 345, is by change of letters to suit the same values משה (in a circle), or Moses, while Sabachth is John, or the dove, or Holy Spirit, because (in a circle) it is 710 (or 355 x 2). The termination ni, as nuni, or 5651 becomes Jehovah.”

Human mysteries, concocted by generations of Church Fathers bent upon evolving a religion of their own invention, are seen instead of a divine Revelation; and that this was so is corroborated by a prelate of the Latin Church. Saint Gregory Nazianzen wrote to his friend and confidant, St. Jerome:

Nothing can impose better on a people than verbiage; the less they understand the more they admire . . . . Our fathers and doctors have often said, not what they thought, but that to which circumstances and necessity forced them.

Which then of the two—the clergy, or the Occultists and Theosophists—are the more blasphemous and dangerous? Is it those who would impose upon the world's acceptance a Saviour of their own fashioning, a God with human shortcomings, and who therefore is certainly not a perfect divine Being; or those others who say: Jesus of Nazareth was an Initiate, a holy, grand and noble character, but withal human, though truly "a Son of God"?

If Humanity is to accept a so-called supernatural Religion, how far more logical to the Occultist and the Psychologist seems the transparent allegory given of Jesus by the Gnostics. They, as Occultists, and with Initiates for their Chiefs, differed only in their renderings of the story and in their symbols, and not at all in substance. What say the Ophites, the Nazarenes, and other "heretics"? Sophia, "the Celestial Virgin," is prevailed upon to send Christos, her emanation, to the help of perishing humanity, from whom Ialdabaôth (the Jehovah of the Jews) and his six Sons of Matter (the lower terrestrial Angels) are shutting out the divine light. Therefore, Christos, the perfect,*

Uniting himself with Sophia [divine wisdom] descended through the seven planetary regions, assuming in each an analogous form . . . [and] entered into the man Jesus at the moment of his baptism in the Jordan. From this time forth Jesus began to work miracles; before that he had been entirely ignorant of his own mission.

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* The Western personification of that power, which the Hindus call the Bija, the "one seed," or Mahâ-Vishnu—a power, not the God—or that mysterious Principle that contains in Itself the Seed of Avatarism.

Ialdabaôth, discovering that Christos was bringing to an end his kingdom of Matter, stirred up the Jews, his own people, against Him, and Jesus was put to death. When Jesus was on the Cross, Christos and Sophia left His body, and returned to Their own sphere. The material body of Jesus was abandoned to the earth, but He Himself, the Inner Man, was clothed with a body made up of aether.*

Thenceforth he consisted merely of soul and spirit . . . During his sojourn upon earth of eighteen months after he had risen, he received from Sophia that perfect knowledge, that true Gnosis, which he communicated to the small portion of the Apostles who were capable of receiving the same.†

The above is transparently Eastern and Hindu; it is the Esoteric Doctrine pure and simple, save for the names and the allegory. It is, more or less, the history of every Adept who obtains Initiation. The Baptism in the Jordan is the Rite of Initiation, the final purification, whether in sacred pagoda, tank, river, or temple lake in Egypt or Mexico. The perfect Christos and Sophia—divine Wisdom and Intelligence—enter the Initiate at the moment of the mystic rite, by transference from Guru to Chela, and leave the physical body, at the moment of the death of the latter, to re-enter the Nirmanakaya, or the astral Ego of the Adept.

The spirit of Buddha [collectively] overshadows the Bodhisattvas of his Church,

says the Buddhist Ritual of Aryasanga

Says the Gnostic teaching:

When he [the spirit of Christos] shall have collected all the Spiritual, all the Light [that exists in matter], out of Ialdabaôth's empire, Redemption is accomplished and the end of the world arrived.‡

Say the Buddhists:

When Buddha [the Spirit of the Church] hears the hour strike, he will send Maitreya-Buddha—after whom the old world will be destroyed.

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* "Arise into Nervi [Nirvâna] from this decrepit body into which thou hast been sent. Ascend into thy former abode, O blessed Avatar!"

† King, The Gnostics and Their Remains (2nd ed., 1887), pp. 100-01.

‡ Op.cit., p. 101.

That which is said of Basilides by King may be applied as truthfully to every innovator, so called, whether of a Buddhist or of a Christian Church. In the eyes of Clemens Alexandrinus, he says, the Gnostics taught very little that was blameable in their mystical transcendental views.

In his eyes the latter (Basilides), was not a heretic, that is an innovator upon the accepted doctrines of the Catholic Church, but only a theosophic speculator who sought to express old truths by new formulae.*

There was a Secret Doctrine preached by Jesus; and "secrecy" in those days meant Secrets, or Mysteries of Initiation, all of which have been either rejected or disfigured by the Church. In the Clementine Homilies we read:

And Peter said: "We remember that our Lord and Teacher, commanding us, said 'Guard the mysteries for me and the sons of my house.' " Wherefore also he explained to His disciples privately the Mysteries of the Kingdom of the Heavens.†

ST. CYPRIAN OF ANTIOCH

The Aeôns (Stellar Spirits)—emanated from the Unknown of the Gnostics, and identical with the Dhyâni-Chohans of the Esoteric Doctrine—and their Plerôma, having been transformed into Archangels and the "Spirits of the Presence" by the Greek and Latin Churches, the prototypes have lost caste. The Plerôma‡ was now called the "Heavenly Host," and therefore the old name had to become identified with Satan and his "Host." Might is right in every age, and History is full of contrasts.

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* Op.cit., p.258.

† Homilies, XIX, xx.

‡ The Plerôma constituted the synthesis or entirety of all the spiritual entities. St. Paul still used the name in his Epistles.

Manes had been called the “Paraclete”* by his followers. He was an Occultist, but passed to posterity, owing to the kind exertions of the Church, as a Sorcerer, so a match had to be found for him by way of contrast. We recognize this match in St. Cyprianus of Antioch, a self-confessed if not a real “Black Magician,” it seems, whom the Church—as a reward for his contrition and humility—subsequently raised to the high rank of Saint and Bishop.

What history knows of him is not much, and it is mostly based on his own confession, the truthfulness of which is warranted, we are told, by St. Gregory, the Empress Eudocia, Photius and the Holy Church. This curious document was ferreted out by the Marquis de Mirville,† in the Vatican, and by him translated into French for the first time, as he assures the reader. We beg his permission to re-translate a few pages, not for the sake of the penitent Sorcerer, but for that of some students of Occultism, who will thus have an opportunity of comparing the methods of ancient Magic (or as the Church calls it, Demonism) with those of modern Theurgy and Occultism.

The scenes described took place at Antioch about the middle of the third century, 252 A.D., says the translator. This Confession was written by the penitent Sorcerer after his conversion; therefore, we are not surprised to find how much room he gives in his lamentations to reviling his Initiator “Satan,” or the “Serpent Dragon,” as he calls him. There are other and more modern instances of the same trait in human nature. Converted Hindus, Pârsîs and other “heathen” of India are apt to denounce their forefathers’ religions at every opportunity. Thus runs the Confession:

O all of you who reject the mysteries of Christ, see my tears! . . You who wallow in your demoniacal practices, learn by my sad example all the vanity of their [the demons’] baits . . .

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* The “Comforter,” second Messiah, intercessor. “A term applied to the Holy Ghost.” Manes was the disciple of Terebinthus, an Egyptian Philosopher, who, according to the Christian Socrates [Scholasticus], while invoking one day the demons of the air, fell from the roof of his house and was killed.” (Eccl. History, lib. I, ch. i, cited by Tillemont, t. iv, p. 584).

† Des Esprits, Vol. VI, pp. 169-83.

I am that Cyprianus, who, vowed to Apollo from his infancy, was early initiated into all the arts of the dragon.* Even before the age of seven I had already been introduced into the temple of Mithra: three years later, my parents taking me to Athens to be received as citizen, I was permitted likewise to penetrate the mysteries of Ceres lamenting her daughter,† and I also became the guardian of the Dragon in the Temple of Pallas.

Ascending after that to the summit of Mount Olympus, the Seat of the Gods, as it is called, there too I was initiated into the real meaning of their [the Gods'] speeches and their clamorous manifestations (strepituum). It is there that I was made to see in imagination (phantasia) [or mâyâ] those trees and all those herbs that operate such prodigies with the help of demons; . . . and I saw their dances, their warfares, their snares, illusions and promiscuities. I heard their singing.‡ I saw finally, for forty consecutive days, the phalanx of the Gods and Goddesses, sending from Olympus, as though they were Kings, spirits to represent them on earth and act in their name among all the nations.§

At that time I lived entirely on fruit, eaten only after sunset, the virtues of which were explained to me by the seven priests of the sacrifices.‖

When I was fifteen, my parents desired that I should be made acquainted, not only with all the natural laws in connection with the generation and corruption of bodies on earth, in the air and in the seas, but also with all the other forces grafted¶ (insitas) on these by the Prince of the World, in order to counteract their primal and divine constitution.**

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* "The great serpent placed to watch the temple," comments de Mirville. "How often have we repeated that it was no symbol, no personification but really a serpent occupied by a god!"—he exclaims; and we answer that at Cairo in a Mussulman, not a heathen temple, we have seen, as thousands of other visitors have also seen, a huge serpent that lived there for centuries, we were told, and was held in great respect. Was it also "occupied by a God," or possessed, in other words?

† The Mysteries of Demeter, or the "afflicted mother."

‡ By the satyrs.

§ This looks rather suspicious and seems interpolated. De Mirville tries to have what he says of Satan and his Court sending their imps on earth to tempt humanity and masquerade at séances corroborated by the exsorcerer.

‖ This does not look like sinful food. It is the diet of Chelas to this day.

¶ "Grafted" is the correct expression. "The seven Builders graft the divine and the beneficent forces on to the gross material nature of the vegetable and mineral kingdoms every Second Round"—says the Catechism of Lanoos.

** Only the Prince of the World is not Satan, as the translator would make us believe, but the collective Host of the Planetary. This is a little theological back-biting.

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At twenty, I went to Memphis, where, penetrating into the Sanctuaries, I was taught to discern all that pertains to the communications of demons [Daimônes or Spirits] with terrestrial matters, their aversion for certain places, their sympathy and attraction for others, their expulsion from certain planets, certain objects and laws, their persistence in preferring darkness and their resistance to light.* There I learned the number of the fallen Princes,† and that which takes place in human souls and bodies they enter into communication with . . . .

I learnt the analogy that exists between earthquakes and rains, between the motion of the earth‡ and the motion of the seas; I saw the spirits of the Giants plunged in subterranean darkness and seemingly supporting the earth like a man carrying a burden on his shoulders.§

When thirty, I travelled to Chaldaea to study there the true power of the air, placed by some in the fire and by the more learned in light [Âkâúa]. I was taught to see that the planets were in their variety as dissimilar as the plants on earth, and the stars were like armies ranged in battle order. I knew the Chaldaean division of Ether into 365 parts,|| and I perceived that everyone of the demons who divide it among themselves¶ was endowed with that material force that permitted him to execute the orders of the Prince and guide all the movements therein [in the Ether].** They [the Chaldees] explained to me how those Princes had become participants in the Council of Darkness, ever in opposition to the Council of Light.

I got acquainted with the Mediatores [surely not mediums as de Mirville explains!],†† and upon seeing the covenants they were mutually bound by,

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* Here the Elemental and Elementary Spirits are evidently meant.

† The reader has already learned the truth about them in the course of the present work.

‡ Pity the penitent Saint had not imparted his knowledge of the rotation of the earth and heliocentric system earlier to his Church. That might have saved more than one human life—that of Bruno for one.

§ Chelas in their trials of initiation, also see in trances artificially generated for them, the vision of the Earth supported by an elephant on the top of a tortoise standing on nothing—and this, to teach them to discern the true from the false.

|| Relating to the days of the year, also to 7 x 7 divisions of the earth's sublunary sphere, divided into seven upper and seven lower spheres with their respective Planetary Hosts or "armies."

¶ Daimon is not "demon," as translated by de Mirville, but Spirit.

** All this is to corroborate his dogmatic assertions that Pater Aether or Jupiter is Satan! and that pestilential diseases, cataclysms, and even thunderstorms that prove disastrous, come from the Satanic Host dwelling in Ether—a good warning to the men of Science!

†† The translator replaces the word Mediators by mediums, excusing himself in a foot-note by saying that Cyprian must have meant modern mediums!

I was struck with wonder upon learning the nature of their oaths to observe, them.*

Believe me, I saw the Devil; believe me I have embraced him† [like the witches at the Sabbath(?)] and have conversed with him; when I was yet quite young, he saluted me by the title of the new Jambres, declaring me worthy of my ministry [initiation] . . . . He promised me continual help during life and a principality after death.‡ Having become in great honour [an Adept] under his tuition, he placed under my orders a phalanx of demons, and when I bid him good-bye, "Courage, good success, excellent Cyprian," he exclaimed, rising up from his seat to see me to the door, plunging thereby those present into a profound admiration.§

Having bidden farewell to his Chaldaean Initiator, the future Sorcerer and Saint went to Antioch. His tale of "iniquity" and subsequent repentance is long but we will make it short. He became "an accomplished Magician," surrounded by a host of disciples and "candidates to the perilous and sacrilegious art." He shows himself distributing love-philtres and dealing in deathly charms "to rid young wives of old husbands, and to ruin Christian virgins." Unfortunately Cyprianus was not above love himself. He fell in love with the beautiful Justine, a converted maiden, after having vainly tried to make her share the passion one named Aglaides, a profligate, had for her. His "demons failed" he tells us, and he got disgusted with them. This disgust brings on a quarrel between him and his Hierophant, whom he insists on indentifying with the Demon; and the dispute is followed by a tournament between the latter and some Christian converts, in which the "Evil One" is, of course, worsted.

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* Cyprianus simply meant to hint at the rites and mysteries of Initiation, and the pledge of secrecy and oaths that bound the Initiates together. His translator, however, has made a Witches' Sabbath of it instead.

† "Twelve centuries later, in full renaissance and reform, the world saw Luther do the same [embrace the Devil he means?]—according to his own confession and in the same conditions," explains de Mirville in a foot-note, showing thereby the brotherly love that binds Christians. Now Cyprianus meant by the Devil (if the word is really in the original text) his Initiator and Hierophant. No Saint—even a penitent Sorcerer—would be so silly as to speak of his (the Devil's) rising from his seat to see him to the door, were it otherwise.

‡ Every Adept has a "principality after his death."

§ Which shows that it was the Hierophant and his disciples. Cyprianus shows himself as grateful as most of the other converts (the modern included) to his Teachers and Instructors.

The Sorcerer is finally baptized and gets rid of his enemy. Having laid at the feet of Anthimes, Bishop of Antioch, all his books on Magic, he became a Saint in company with the beautiful Justine, who had converted him; both suffered martyrdom under the Emperor Diocletian; and both are buried side by side in Rome, in the Basilica of St. John Lateran, near the Baptistery.

THE EASTERN GUPTA VIDYÂ AND THE KABALAH

We now return to the consideration of the essential identity between the Eastern Gupta-Vidyâ and the Kabalah as a system, while we must also show the dissimilarity in their philosophical interpretations since the Middle Ages.

It must be confessed that the views of the Kabalists—meaning by the word those students of Occultism who study the Jewish Kabalah and who know little, if anything, of any other Esoteric literature or of its teachings—are as varied in their synthetic conclusions upon the nature of the mysteries taught even in the Zohar alone, and are as wide of the true mark, as are the dicta upon it of exact Science itself. Like the mediaeval Rosicrucian and the Alchemist—like the Abbot Trithemius, John Reuchlin, Agrippa, Paracelsus, Robert Fludd, Philalethes, etc.—by whom they swear, the continental Occultists see in the Jewish Kabalah alone the universal well of wisdom; they find in it the secret lore of nearly all the mysteries of Nature—metaphysical and divine—some of them including herein, as did Reuchlin, those of the Christian Bible. For them the Zohar is an Esoteric Thesaurus of all the mysteries of the Christian Gospel; and the Sepher Yetzîrah is the light that shines in every darkness, and the container of the keys to open every secret in Nature. Whether many of our modern followers of the mediaeval Kabalists have an idea of the real meaning of the symbology of their chosen Masters is another question.

Most of them have probably never given even a passing thought to the fact that the Esoteric language used by the Alchemists was their own, and that it was given out as a blind, necessitated by the dangers of the epoch they lived in, and not as the Mystery-language, used by the Pagan Initiates, which the Alchemists had re-translated and re-veiled once more.

And now the situation stands thus: as the old Alchemists have not left a key to their writings, the latter have become a mystery within an older mystery. The Kabalah is interpreted and checked only by the light which mediaeval Mystics have thrown upon it, and they, in their forced Christology, had to put a theological dogmatic mask on every ancient teaching, the result being that each Mystic among our modern European and American Kabalists interprets the old symbols in his own way, and each refers his opponents to the Rosicrucian and the Alchemist of three and four hundred years ago. Mystic Christian dogma is the central maelstrom that engulfs every old Pagan symbol, and Christianity—Anti-Gnostic Christianity, the modern retort that has replaced the alembic of the Alchemists—has distilled out of all recognition the Kabalah, i. e., the Hebrew Zohar and other rabbinical mystic works. And now it has come to this: The student interested in the Secret Sciences has to believe that the whole cycle of the symbolical “Ancient of Days,” every hair of the mighty beard of Macroprosopus, refers only to the history of the earthly career of Jesus of Nazareth! And we are told that the Kabalah “was first taught to a select company of angels” by Jehovah himself—who, out of modesty, one must think, made himself only the third Sephîrôth in it, and a female one into the bargain. So many Kabalists, so many explanations. Some believe — perchance with more reason than the rest—that the substance of the Kabalah is the basis upon which masonry is built, since modern Masonry is undeniably the dim and hazy reflection of primeval Occult Masonry, of the teaching of those divine Masons who established the Mysteries of the prehistoric and prediluvian Temples of Initiation, raised by truly superhuman Builders. Others declare that the tenets expounded in the Zohar relate merely to mysteries terrestrial and profane, having no more concern with metaphysical speculations—such as the soul, or the post-mortem life of man—than have the Mosaic books.

Others, again—and these are the real, genuine Kabalists, who had their instructions from initiated Jewish Rabbis—affirm that if the two most learned Kabalists of the mediaeval period, John Reuchlin and Paracelsus, differed in their religious professions —the former being the Father of the Reformation and the latter a Roman Catholic, at least in appearance—the Zohar cannot contain much of Christian dogma or tenet, one way or the other. In other words, they maintain that the numerical language of the Kabalistic works teaches universal truths—and not any one Religion in particular. Those who make this statement are perfectly right in saying that the Mystery-language used in the Zohar and in other Kabalistic literature was once, in a time of unfathomable antiquity, the universal language of Humanity. But they become entirely wrong if to this fact they add the untenable theory that this language was invented by, or was the original property of, the Hebrews, from whom all the other nations borrowed it.

They are wrong, because, although the Zohar (זהר , ZHR), The Book of Splendour of Rabbi Shimon ben-Yohai, did indeed originate with him—his son, Rabbi Eleazâr, helped by his secretary, Rabbi Abbâ, compiling the Kabalistic teachings of his deceased father into a work called the Zohar—those teachings were not Rabbi Shimon's, as the Gupta-Vidyâ shows. They are as old as the Jewish nation itself, and far older. In short, the writings which pass at present under the title of the Zohar of Rabbi Shimon are about as original as were the Egyptian synchronistic Tables after being handled by Eusebius, or as St. Paul's Epistles after their revision and correction by the "Holy Church."*

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* This is proved if we take but a single recorded instance. G. Pico della Mirandola, finding that there was more Christianity than Judaism in the Kabalah, and discovering in it the doctrines of the Trinity, the Incarnation, the Divinity of Jesus, etc., wound up his proofs of this with a challenge to the world at large from Rome. As Christian D. Ginsburg shows ["as the result of his Kabbalistic studies Mirandola published, in 1486, when only twenty-four years of age, nine hundred thesis, which were placarded in Rome, and which he undertook to defend in the presence of all European scholars whom he invited to the Eternal City, promising to defray their travelling expenses." (Page 206 of the 1974 reprint of Ginsburg's essays, The Essenes and The Kabbalah . . . See bibliography in the appendix of this volume.) —Compiler.]

Let us throw a rapid retrospective glance at the history and the tribulations of that very same Zohar, as we know of them from trustworthy tradition and documents. We need not stop to discuss whether it was written in the first century B.C. or in the first century A.D. Suffice it for us to know that there was at all times a Kabalistic literature among the Jews; that though historically it can be traced only from the time of the Captivity, yet from the Pentateuch down to the Talmud the documents of that literature were ever written in a kind of Mystery-language, were, in fact, a series of symbolical records which the Jews had copied from the Egyptian and the Chaldaean Sanctuaries, only adapting them to their own national history—if history it can be called. Now that which we claim—and it is not denied even by the most prejudiced Kabalist, is that although Kabalistic lore had passed orally through long ages down to the latest pre-Christian Tannaim, and although David and Solomon may have been great Adepts in it, as is claimed, yet no one dared to write it down till the days of Shimon ben-Yohai. In short, the lore found in Kabalistic literature was never recorded in writing before the first century of the modern era.

This brings the critic to the following reflection: While in India we find the Vedas and the Brâhmanical literature written down and edited ages before the Christian era—the Orientalists themselves being obliged to concede a couple of millenniums of antiquity to the older manuscripts; while the most important allegories in Genesis are found recorded on Babylonian tiles centuries B.C.; while the Egyptian sarcophagi yearly yield proofs of the origin of the doctrines borrowed and copied by the Jews; yet the Monotheism of the Jews is exalted and thrown into the teeth of all the Pagan nations, and the so-called Christian Revelation is placed above all others, like the sun above a row of street gas lamps. Yet it is perfectly well known, having been ascertained beyond doubt or cavil, that no manuscript, whether Kabalistic, Talmudistic, or Christian, which has reached our present generation, is of earlier date than the first centuries of our era, whereas this can certainly never be said of the Egyptian papyri or the Chaldaean tiles, or even of some Eastern writings. But let us limit our present research to the Kabalah, and chiefly to the Zohar—called also the Midrash.

This book, whose teachings were edited for the first time between 70 and 110 A.D., is known to have been lost, and its contents to have been scattered throughout a number of minor manuscripts, until the thirteenth century. The idea that it was the composition of Moses de León of Valladolid, in Spain, who passed it off as a pseudograph of Shimon ben-Yohai, is ridiculous, and was well disposed of by Munk—though he does point to more than one modern interpolation in the Zohar. At the same time it is more than certain that the present Book of Zohar was written by Moses de León, and, owing to joint editorship, is more Christian in its colouring than is many a genuine Christian volume. Munk gives the reason why, saying that it appears evident that the author "made use of ancient documents, and among these of certain Midraschîm, or collections of traditions and Biblical expositions, which we do not now possess."*

As a proof, also, that the knowledge of the Esoteric system taught in the Zohar came to the Jews very late indeed—at any rate, that they had so far forgotten it that the innovations and additions made by de León provoked no criticism, but were thankfully received—Munk quotes from Tholuck, a Jewish authority, the following information: Hâya Gaôn, who died in 1038, is to our knowledge the first author who developed [and perfected] the theory of the Sephîrôth, and he gave to them the names which we find again among the Kabalistic names used by Dr. Jellinek. Moses ben Shem-Tob de Leon, who held intimate intercourse with the Syrian and Chaldaean Christian learned scribes, was enabled through the latter to acquire a knowledge of some of the Gnostic writings.†

Again, the Sepher Yetzîrah (Book of Creation)—though attributed to Abraham and though very archaic as to its contents—is first mentioned in the eleventh century by Yehuda ha-Levi (in his Khozari). And these two, the Zohar and Yetzîrah, are the storehouse of all the subsequent Kabalistic works. Now let us see how far the Hebrew sacred canon itself is to be trusted.

The word "Kabalah" comes from the root "to receive," and has a meaning identical with the Sanskrit Smriti ("received by tradition")—a system of oral teaching, passing from one generation of priests to another, as was the case with the Brâhmanical books before they were embodied in manuscript.

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* [See B.C.W., Vol. VIII, p. 216.]

† This account is summarized from Isaac Myer's Qabbalah, p. 10, et seq.

The Kabalistic tenets came to the Jews from the Chaldaeans; and if Moses knew the primitive and universal language of the Initiates, as did every Egyptian priest, and was thus acquainted with the numerical system on which it was based, he may have —and we say he has—written Genesis and other "scrolls." The five books that now pass current under his name, the Pentateuch, are not withal the original Mosaic Records.* Nor were they written in the old Hebrew square letters, nor even in the Samaritan characters, for both alphabets belong to a date later than that of Moses, and Hebrew—as it is now known—did not exist in the days of the great lawgiver, either as a language or as an alphabet.

As no statements contained in the records of the Secret Doctrine of the East are regarded as of any value by the world in general, and since, to be understood by and convince the reader, one has to quote names familiar to him, and use arguments and proofs out of documents which are accessible to all, the following facts may perhaps demonstrate that our assertions are not merely based on the teachings of Occult Records:

(1) The great Orientalist and scholar, Klaproth, denied positively the antiquity of the so-called Hebrew alphabet, on the ground that the square Hebrew characters in which the Biblical manuscripts are written, and which we use in printing, were probably derived from the Palmyrene writing, or some other Semitic alphabet, so that the Hebrew Bible is written merely in the Chaldaic phonographs of Hebrew words.

The late Dr. Kenealy pertinently remarked that the Jews and Christians rely on

A phonograph of a dead and almost unknown language, as abstruse as the cuneiform letters on the mountains of Assyria.†

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* There is not in the decalogue one idea that is not the counterpart, or the paraphrase, of the dogmas and ethics current among the Egyptians long before the time of Moses and Aaron. (The Mosaic Law a transcript from Egyptian Sources: vide Geometry in Religion, London, E. W. Allen, 1890.)

† Book of God. Apocalypse of Adam-Oannes, Kenealy, p. 383 [London, Reeves & Turner, 1867.] The reference to Klaproth is also from this page.

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(2) The attempts made to carry back the square Hebrew character to the time of Esdras (B.C. 458) have all failed.

(3) It is asserted that the Jews took their alphabet from the Babylonians during their captivity. But there are scholars who do not carry the now-known Hebrew square letters beyond the late period of the fourth century A.D.*

The Hebrew Bible is precisely as if Homer were printed, not in Greek, but in English letters; or as if Shakespeare's works were phonographed in Burmese.†

(4) Those who maintain that the ancient Hebrew is the same as the Syriac or Chaldaic have to see what is said in Jeremiah, wherein the Lord is made to threaten the house of Israel with bringing against it the mighty and ancient nation of the Chaldaeans:

A nation whose language thou knowest not, neither understandest what they say.‡

This is quoted by Bishop Walton§ against the assumption of the identity of Chaldaic and Hebrew, and ought to settle the question.

(5) The real Hebrew of Moses was lost after the seventy years' captivity, when the Israelites brought back Chaldaic with them and grafted it on their own language, the fusion resulting in a dialectical variety of Chaldaic, the Hebrew tincturing it very slightly, and ceasing from that time to be a spoken language.‖

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* See Asiat. Jour., N.S. vii, p. 275, quoted by Kenealy, p. 384.

† Book of God, loc. cit.

‡ Op. cit., v, 15.

§ Prolegomena, iii, 13, quoted by Kenealy, p. 385.

‖ See Book of God, p. 385. "Care should be taken," says Butler (quoted by Kenealy, p. 489), "to distinguish between the Pentateuch in the Hebrew language but in the letters of the Samaritan alphabet, and the version of the Pentateuch in the Samaritan language. One of the most important differences between the Samaritan and the Hebrew text respects the duration of the period between the deluge and the birth of Abraham. The Samaritan text makes it longer by some centuries than the Hebrew text; and the Septuagint makes it longer by some centuries than the Samaritan. It is observable that in the authentic translation of the Latin Vulgate, the Roman Church follows the computation expressed in the Hebrew text; and in her Martyrology follows that of the Seventy," both texts being inspired, as she claims.

As to our statement that the present Old Testament does not contain the original Books of Moses, this is proven by the facts that:

(1) The Samaritans repudiated the Jewish canonical books and their "Law of Moses." They will have neither the Psalms of David, nor the Prophets, nor the Talmud and Mishnâh: nothing but the real Books of Moses, and in quite a different edition.* The Books of Moses and of Joshua are disfigured out of recognition by the Talmudists, they say.

(2) The "black Jews" of Cochin, Southern India—who know nothing of the Babylonian Captivity or of the ten "lost tribes" (the latter a pure invention of the Rabbis), proving that these Jews must have come to India before the year 600 B.C.—have their Books of Moses which they will show to no one. And these Books and Laws differ greatly from the present scrolls. Nor are they written in the square Hebrew characters (semi-Chaldaic and semi- Palmyrene) but in the archaic letters, as we were assured by one of them—letters entirely unknown to all but themselves and a few Samaritans.

(3) The Karaim Jews of the Crimea—who call themselves the descendants of the true children of Israel, i.e., of the Sadducees—reject the Torah and the Pentateuch of the Synagogue, reject the Sabbath of the Jews (keeping Friday), will have neither the Books of the Prophets nor the Psalms—nothing but their own Books of Moses and what they call his one and real Law.

This makes it plain that the Kabalah of the Jews is but the distorted echo of the Secret Doctrine of the Chaldaeans, and that the real Kabalah is found only in the Chaldaean Book of Numbers now in the possession of some Persian Sûfîs. Every nation in antiquity had its traditions based on those of the Âryan Secret Doctrine; and each nation points to this day to a Sage of its own race who had received the primordial revelation from, and had recorded it under the orders of, a more or less divine Being. Thus it was with the Jews, as with all others. They had received their Occult Cosmogony and Laws from their Initiate, Moses, and they have now entirely mutilated them.

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* See Rev. Joseph Wolff's Journal, p. 200. [Quoted in Book of God, pp. 382-83.]

Âdi is the generic name in our Doctrine of all the first men, i.e, the first speaking races, in each of the seven zones—hence probably “Ad-am.” And such first men, in every nation, are credited with having been taught the divine mysteries of creation. Thus, the Sabaeans (according to a tradition preserved in the Sûfî works) say that when the “Third First Man” left the country adjacent to India for Babel, a tree* was given to him, then another and a third tree, whose leaves recorded the history of all the races; the “Third First Man” meant one who belonged to the Third Root-Race, and yet the Sabaeans call him Adam. The Arabs of Upper Egypt, and the Mohammedans generally, have recorded a tradition that the Angel Azâzel brings a message from the Wisdom-Word of God to Adam whenever he is reborn; this the Sûfîs explain by adding that this book is given to every Seli- Allah (“the chosen one of God”) for his wise men. The story narrated by the Kabalists—namely, that the book given to Adam before his Fall (a book full of mysteries and signs and events which either had been, were, or were to be) was taken away by the Angel Raziel after Adam’s Fall, but again restored to him lest men might lose its wisdom and instruction; that this book was delivered by Adam to Seth, who passed it to Enoch, and the latter to Abraham, and so on in succession to the most wise of every generation—relates to all nations, and not to the Jews alone. For Berosus narrates in his turn that Xisuthros compiled a book, writing it at the command of his deity, which book was buried in Zipara† or Sippara, the City of the Sun, in Ba-bel-on-ya, and was dug up long afterwards and deposited in the temple of Belos; it is from this book that Berosus took his history of the antediluvian dynasties of Gods and Heroes. Aelian (in Nimrod) speaks of a Hawk (emblem of the Sun), who in the days of the beginnings brought to the Egyptians a book containing the wisdom of their religion.

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* A tree is symbolically a book—as “pillar” is another synonym of the same.

† The wife of Moses, one of the seven daughters of a Midian priest, is called Zipora. It was Jethro, the priest of Midian, who initiated Moses; Zipora, one of the seven daughters. being simply one of the seven Occult powers that the Hierophant was and is supposed to pass to the initiated novice.

The Sam-Sam of the Sabaeans is also a Kabalah, as is the Arabic Zem-Zem (Well of Wisdom).*

We are told by a very learned Kabalist that Seyffarth asserts that the old Egyptian tongue was only old Hebrew, or a Semitic dialect; and he proves this, our correspondent thinks, by sending him “some 500 words in common” in the two languages. This proves very little to our mind. It only shows that the two nations lived together for centuries, and that before adopting the Chaldaean for their phonetic tongue the Jews had adopted the old Coptic or Egyptian. The Israelitish Scriptures drew their hidden wisdom from the primeval Wisdom-Religion that was the source of other Scriptures, only it was sadly degraded by being applied to things and mysteries of this Earth, instead of to those in the higher and ever-present, though invisible, spheres. Their national history, if they can claim any autonomy before their return from the Babylonian captivity, cannot be carried back one day earlier than the time of Moses. The language of Abraham—if Zeruan (Saturn, the emblem of time —the “Sar,” “Saros,” a “cycle”) can be said to have any language—was not Hebrew, but Chaldaic, perhaps Arabic, and still more likely some old Indian dialect. This is shown by numerous proofs, some of which we give here; and unless, indeed, to please the tenacious and stubborn believers in Bible chronology, we cripple the years of our globe to the Procrustean bed of 7,000 years, it becomes self-evident that the Hebrew cannot be called an old language, merely because Adam is supposed to have used it in the Garden of Eden. Bunsen says in Egypt’s Place in Universal History that in the

Chaldean tribe immediately connected with Abraham, we find reminiscences of dates disfigured and misunderstood, as genealogies of single men, or indications of epochs. The Abrahamic tribe-recollections go back at least three millennia beyond the grandfather of Jacob.†

The Bible of the Jews has ever been an Esoteric Book in its hidden meaning, but this meaning has not remained one and the same throughout since the days of Moses. It is useless, considering the limited space we can give to this subject, to attempt anything like the detailed history of the vicissitudes of the so-called Pentateuch, and besides, the history is too well known to need lengthy disquisitions.

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* See for these details the Book of God, pp. 244, 250.

† Bunsen, op. cit., Vol. V, p. 85.

Whatever was, or was not, the Mosaic Book of Creation—from Genesis down to the Prophets —the Pentateuch of today is not the same. It is sufficient to read the criticisms of Erasmus, and even of Sir Isaac Newton, to see clearly that the Hebrew Scriptures had been tampered with and remodelled, had been lost and rewritten, a dozen times before the days of Ezra. This Ezra himself may yet one day turn out to have been Azara, the Chaldaean priest of the Fire and Sun-God, a renegade who, through his desire of becoming a ruler, and in order to create an Ethnarchy, restored the old lost Jewish Books in his own way. It was an easy thing for one versed in the secret system of Esoteric numerals, or Symbology, to put together events from the stray books that had been preserved by various tribes, and make of them an apparently harmonious narrative of creation and of the evolution of the Judaean race. But in its hidden meaning, from Genesis to the last word of Deuteronomy, the Pentateuch is the symbolical narrative of the sexes, and is an apotheosis of Phallicism, under astronomical and physiological personations.* Its coordination, however, is only apparent; and the human hand appears at every moment, is found everywhere in the "Book of God." Hence the Kings of Edôm discussed in Genesis before any king had reigned in Israel; Moses records his own death, and Aaron dies twice and is buried in two different places, to say nothing of other trifles. For the Kabalist they are trifles, for he knows that all these events are not history, but are simply the cloak designed to envelope and hide various physiological peculiarities; but for the sincere Christian, who accepts all these "dark sayings" in good faith, it matters a good deal. Solomon may very well be regarded as a myth† by the Masons, as they lose nothing by it, for all their secrets are Kabalistic and allegorical —for those few, at any rate, who understand them.

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* As is fully shown in The Source of Measures and other works.

† Surely even Masons would never claim the actual existence of Solomon? As Kenealy shows, he is not noticed by Herodotus, nor by Plato, nor by any writer of standing. It is most extraordinary, he says, "that the Jewish nation, over whom but a few years before the mighty Solomon had reigned in all his glory, with a magnificence scarcely equalled by the greatest monarchs, spending nearly eight thousand millions of gold on a temple, was overlooked by the historian Herodotus, writing of Egypt on the one hand, and of Babylon on the other—visiting both places, and of course passing almost necessarily within a few miles of the splendid capital of the national Jerusalem? How can this be accounted for?" he asks (p. 457). Nay, not only are there no proofs of the twelve tribes of Israel having ever existed, but Herodotus, the most accurate of historians, who was in Assyria when Ezra flourished, never mentions the Israelites at all; and Herodotus was born in 484 B.C. How is this?

For the Christian, however, to give up Solomon, the son of David— from whom Jesus is made to descend—involves a real loss. But how even the Kabalists can claim great antiquity for the Hebrew texts of the old Biblical scrolls now possessed by the scholars is not made at all apparent. For it is certainly a fact of history, based on the confessions of the Jews themselves, and of Christians likewise, that:

The Scriptures having perished in the captivity of Nabuchadrezzar, Esdras, the Levite, the priest, in the times of Artaxerxes, king of the Persians, having become inspired, in the exercise of prophecy restored again the whole of the ancient Scriptures.*

One must have a strong belief in “Esdras,” and especially in his good faith, to accept the now-existing copies as genuine Mosaic Books; for:

Assuming that the copies, or rather phonographs which had been made by Hilkiah and Esdras, and the various anonymous editors, were really true and genuine, they must have been wholly exterminated by Antiochus; and the version of the Old Testament which now subsists must have been made by Judas, or by some unknown compilers, probably from the Greek of the Seventy, long after the appearance and death of Jesus. †

The Bible, therefore, as it is now (the Hebrew texts, that is), depends for its accuracy on the genuineness of the Septuagint; this, we are again told, was written miraculously by the Seventy, in Greek, and the original copy having been lost since that time, our texts are re-translated back into Hebrew from that language. But in this vicious circle of proofs we once more have to rely upon the good faith of two Jews—Josephus and Philo Judaeus of Alexandria—these two Historians being the only witnesses that the Septuagint was written under the circumstances narrated.

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* Clement, Stromateis, Bk. I, chap. xii.

† Book of God, p. 408.

And yet it is just these circumstances that are very little calculated to inspire one with confidence. For what does Josephus tell us? He says that Ptolemy Philadelphus, desiring to read the Hebrew Law in Greek, wrote to Eleazar, the highpriest of the Jews, begging him to send him six men from each of the twelve tribes, who should make a translation for him. Then follows a truly miraculous story, vouchsafed by Aristeas, of these seventy- two men from the twelve tribes of Israel, who, shut up in an island, compiled their translation in exactly seventy-two days, etc.

All this is very edifying, and one might have had very little reason to doubt the story, had not the “ten lost tribes” been made to play their part in it. How could these tribes, lost between 700 and 900 B.C., each send six men some centuries later, to satisfy the whim of Ptolemy, and to disappear once more immediately afterwards from the horizon? A miracle, verily.

We are expected, nevertheless, to regard such documents as the Septuagint as containing direct divine revelation: Documents originally written in a tongue about which nobody now knows anything; written by authors that are practically mythical, and at dates as to which no one is able even to make a defensible surmise; documents of the original copies of which there does not now remain a shred. Yet people will persist in talking of the ancient Hebrew, as if there were any man left in the world who now knows one word of it. So little, indeed, was Hebrew known that both the Septuagint and the New Testament had to be written in a heathen language (the Greek), and no better reasons for it given than what Hutchinson says, namely, that the Holy Ghost chose to write the New Testament in Greek.

The Hebrew language is considered to be very old, and yet there exists no trace of it anywhere on the old monuments, not even in Chaldaea. Among the great number of inscriptions of various kinds found in the ruins of that country:

One in the Hebrew Chaldee letter and language has never been found; nor has a single authentic medal or gem in this new-fangled character been ever discovered, which could carry it even to the days of Jesus.*

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* Book of God, p. 453.

The original Book of Daniel is written in a dialect which is a mixture of Hebrew and Aramaic; it is not even in Chaldaic, with the exception of a few verses interpolated later on. According to Sir W. Jones and other Orientalists, the oldest discoverable languages of Persia are the Chaldaic and Sanskrit, and there is no trace of the "Hebrew" in these. It would be very surprising if there were, since the Hebrew known to the philologists does not date earlier than 500 B.C., and its characters belong to a far later period still. Thus, while the real Hebrew characters, if not altogether lost are nevertheless so hopelessly transformed —

A mere inspection of the alphabet showing that it has been shaped and made regular, in doing which the characteristic marks of some of the letters have been retrenched in order to make them more square and uniform—*

that no one but an initiated Rabbi of Samaria or a "Jaina" could read them, the new system of the Masoretic points has made them a sphinx-riddle for all. Punctuation is now to be found everywhere in all the later manuscripts, and by means of it anything can be made of a text; a Hebrew scholar can put on the texts any interpretation he likes. Two instances given by Kenealy will suffice:

In Genesis xlix, 21, we read:
Naphtali is a hind let loose; he giveth goodly words.
By only a slight alteration of the points Bochart changes this into:
Napthali is a spreading tree, shooting forth beautiful branches.
So again, in Psalms (xxix, 9), instead of:
The voice of the Lord maketh the hind to calve, and discovereth the forests;
Bishop Lowth gives:
The voice of the Lord striketh the oak, and discovereth the forests.
The same word in Hebrew signifies "God" and "Nothing," . . . . †

With regard to the claim made by some Kabalists that there was in antiquity one knowledge and one language, this claim is also our own, and it is very just.

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* Asiatic Journal, vii, p. 275, quoted by Kenealy, p. 384.

† Book of God, p. 385.

Only it must be added, to make the thing clear, that this knowledge and language have both been esoteric ever since the submersion of the Atlanteans. The Tower of Babel myth relates to that enforced secrecy. Men falling into sin were regarded as no longer trustworthy for the reception of such knowledge, and, from being universal, it became limited to the few. Thus, the "one-lip"—or the Mystery-language—being gradually denied to subsequent generations, all the nations became severally restricted to their own national tongue; and forgetting the primeval Wisdom-language, they stated that the Lord—one of the chief Lords or Hierophants of the Mysteries of the Yava-Aleim—had confounded the languages of all the earth, so that the sinners could understand one another's speech no longer. But Initiates remained in every land and nation, and the Israelites, like all others, had their learned Adepts. One of the keys to this Universal Knowledge is a pure geometrical and numerical system, the alphabet of every great nation having a numerical value for every letter,* and, moreover, a system of permutation of syllables and synonyms which is carried to perfection in the Indian Occult methods, and which the Hebrew certainly has not. This one system, containing the elements of Geometry and Numeration, was used by the Jews for the purpose of concealing their Esoteric creed under the mask of a popular and national monotheistic Religion. The last who knew the system to perfection were the learned and "atheistical" Sadducees, the greatest enemies of the pretensions of the Pharisees and of their confused notions brought from Babylon.

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* Speaking of the hidden meaning of the Sanskrit words, Mr. T. Subba Row, in his able article on "The Twelve Signs of the Zodiac," gives some advice as to the way in which one should proceed to find out "the deep significance of ancient Sanskrit nomenclature . . . in the old Aryan myths. . . . 1. Find out the synonyms of the word used which have other meanings. 2. Find out the numerical value of the letters composing the word according to the methods of the ancient Tantrika works [Tantrika Śastra—works on Incantation and Magic]. 3. Examine the ancient myths or allegories, if there are any, which have any special connection with the word in question. 4. Permute the different syllables composing the word and examine the new combinations that will thus be formed and their meanings," etc. But he does not give the principal rule. And no doubt he is quite right. The Tantrika Śastras are as old as Magic itself. Have they also borrowed their Esotericism from the Hebrews? [Cf. Five Years of Theosophy, 1885, pp. 106-07.]

Yes, the Sadducees, the Illusionists, who maintained that the Soul, the Angels, and all similar Beings, were illusions because they were temporary—thus showing themselves at one with Eastern Esotericism. And since they rejected every book and Scripture, with the exception of the Law of Moses, it seems that the latter must have been very different from what it is now.*

The whole of the foregoing is written with an eye to our Kabalists. Great scholars as some of them undoubtedly are, they are nevertheless wrong to hang the harps of their faith on the willows of Talmudic growth—on the Hebrew scrolls, whether in square or pointed characters, now in our public libraries, museums, or even in the collections of Paleographers. There do not remain half-a-dozen copies from the true Mosaic Hebrew scrolls in the whole world. And those who are in possession of these—as we indicated a few pages back—would not part with them, or even allow them to be examined, on any consideration whatever. How then can any Kabalist claim priority for Hebrew Esotericism, and say, as does one of our correspondents, that "the Hebrew has come down from a far remoter antiquity than any of them

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* Their founder, Zadoc, was the pupil, through Antigonus of Socho, of Simon the Just. They had their own secret Book of the Law ever since the foundation of their sect (about 400 B.C.) and this volume was unknown to the masses. At the time of the Separation the Samaritans recognized only the Book of the Law of Moses and the Book of Joshua, and their Pentateuch is far older, and is different from the Septuagint. In 168 B.C. Jerusalem had its temple plundered, [See Samuel Burder's The Genuine Works of Flavius Josephus, Vol. II, pp. 331-35. New York, Dodd, Mead & Co., 1879.] and its Sacred Books—namely the Bible made up by Ezra and finished by Judas Maccabeus—were lost, ... after which the Masorah completed the work of destruction (even of Ezra's once-more adjusted Bible) begun by the change into square from horned letters. Therefore the later Pentateuch accepted by the Pharisees was rejected and laughed at by the Sadducees. They are generally called atheists; yet, since those learned men, who made no secret of their free-thought, furnished from among their number the most eminent of the Jewish high-priests, this seems impossible. How could the Pharisees and the other two believing and pious sects allow notorious atheists to be selected for such posts? The answer is difficult to find for bigotry and for believers in a personal, anthropomorphic God, but very easy for those who accept facts. The Sadducees were called atheists because they believed as the initiated Moses believed, thus differing very widely from the latter made-up Jewish legislator and hero of Mount Sinai.

[whether Egyptian or even Sanskrit!], and that it was the source, or nearer to the old original source, than any of them"?*

As our correspondent says: "It becomes more convincing to me every day that in a far past time there was a mighty civilization with enormous learning, which had a common language over the earth, as to which its essence can be recovered from the fragments which now exist."

Aye, there existed indeed a mighty civilization, and a still mightier secret learning and knowledge, the entire scope of which can never be discovered by Geometry and the Kabalah alone; for there are seven keys to the large entrance door, and not one, nor even two, keys can ever open it sufficiently to allow more than glimpses of what lies within.

Every scholar must be aware that there are two distinct styles—two schools, so to speak—plainly traceable in the Hebrew Scriptures: the Elohistic and the Jehovistic. The portions belonging to these respectively are so blended together, so completely mixed up by later hands, that often all external characteristics are lost. Yet it is also known that the two schools were antagonistic; that the one taught esoteric, the other exoteric, or theological doctrines; that the one, the Elohists, were Seers (Roeh), whereas the other, the Jehovists, were prophets (Nabi),† and that the latter—who later became Rabbis–were generally only nominally prophets by virtue of their official position, as the Pope is called the infallible and inspired vicegerent of God.

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* The measurements of the Great Pyramid being those of the temple of Solomon, of the Ark of the Covenant, etc., according to Piazzi Smythe and the author of The Source of Measures, and the Pyramid of Gizeh being shown on astronomical calculations to have been built 4950 B.C., and Moses having written his books—for the sake of argument—not even half that time before our era, how can this be? Surely if any one borrowed from the other, it is not the Pharaohs from Moses. Even philology shows not only the Egyptian, but even the Mongolian, older than the Hebrew.

† This alone shows how the Books of Moses were tampered with. In I Samuel (ix, 9), it is said: "He that is now called a prophet [Nabi] was beforetime called a Seer [Roeh]." Now since before Samuel, the word "Roeh" is met nowhere in the Pentateuch, but its place is always taken by that of "Nabi," this proves clearly that the Mosaic text has been replaced by that of the later Levites. (See for fuller details Jewish Antiquities, by the Rev. D. Jennings, D.D.)

That, again, the Elohists meant by “Elohim” “forces,” identifying their Deity, as in the Secret Doctrine, with Nature; while the Jehovists made of Jehovah a personal God externally, and used the term simply as a phallic symbol—a number of them secretly disbelieving even in metaphysical, abstract Nature, and synthesizing all on the terrestrial scale. Finally, the Elohists made of man the divine incarnate image of the Elohim, emanated first in all Creation; and the Jehovists show him as the last, the crowning glory of the animal creation, instead of his being the head of all the sensible beings on earth. (This is reversed by some Kabalists, but the reversion is due to the designedly-produced confusion in the texts, especially in the first four chapters of Genesis.)

Take the Zohar and find in it the description relating to Ain-Soph, the Western or Semitic Parabrahman. What passages have come so nearly up to the Vedntic ideal as the following:

The creation [the evolved Universe] is the garment of that which has no name, the garment woven from the Deity’s own substance.*

Between that which is Ain or “nothing,” and the Heavenly Man, there is an Impersonal First Cause, however, of which it is said:

Before It gave any shape to this world, before It produced any form, It was alone, without form or similitude to anything else. Who, then, can comprehend It, how It was before the creation, since It was formless? Hence it is forbidden to represent It by any form, similitude, or even by Its sacred name, by a single letter or a single point.†

The sentence that follows, however, is an evident later interpolation; for it draws attention to a complete contradiction:

And to this the words (Deut. iv, 15), refer—”Ye saw no manner of similitude on the day the Lord spake unto you.”

But this reference to Chapter iv of Deuteronomy, when in Chapter v God is mentioned as speaking “face to face” with the people, is very clumsy.

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* Zohar, i, 2a. [See also: Zohar (Bereshith, Genesis) tr. by Nurho de Manhar (pseud.) Wizards Bookshelf, San Diego, 1980.]

† Zohar, 42 B.

Not one of the names given to Jehovah in the Bible has any reference whatever to either Ain Soph or the Impersonal First Cause (which is the Logos) of the Kabalah; but they all refer to the Emanations.

It says:

For although, to reveal itself to us, the Concealed of all the Concealed sent forth the Ten Emanations [Sephîrôth] called the Form of God, Form of the Heavenly Man, yet since even this luminous form was too dazzling for our vision, it had to assume another form, or had to put on another garment, which consists of the Universe. The Universe, therefore, or the visible world, is a farther expansion of the Divine Substance, and is called in the Kabalah "The Garment of God."*

This is the doctrine of all the Hindu Puranas, especially that of the Vishnu-Purana. Vishnu pervades the Universe and is that Universe; Brahm enters the Mundane Egg, and issues from it as the Universe; Brahma even dies with it and there remains only Brahman, the impersonal, the eternal, the unborn, and the unqualifiable. The Ain-Soph of the Chaldaeans and later of the Jews is assuredly a copy of the Vaidic Deity; while the "Heavenly Adam," the Macrocosm which unites in itself the totality of beings and is the Esse of the visible Universe, finds his original in the Puranic Brahma. In Sod, "the Secret of the Law," one recognizes the expressions used in the oldest fragments of the Gupta-Vidya, the Secret Knowledge. And it is not venturing too much to say that even a Rabbi quite familiar with his own special Rabbinical Hebrew would only comprehend its secrets thoroughly if he added to his learning a serious knowledge of the Hindu philosophies. Let us turn to Stanza I of the Book of Dzyan for an example.

The Zohar premises, as does the Secret Doctrine, a universal, eternal Essence, passive—because absolute—in all that men call attributes. The pregenetic or precosmical Triad is a pure metaphysical abstraction. The notion of a triple hypostasis in one Unknown Divine Essence is as old as speech and thought.

Hiranyagarbha, Hari, and Śamkara—the Creator, the Preserver, and the Destroyer—are the three manifested attributes of it, appearing and disappearing with Kosmos; the visible Triangle, so to speak, on the plane of the ever-invisible Circle. This is the primeval root-thought of thinking Humanity; the Pythagorean Triangle emanating from the ever-concealed Monad, or the Central Point.

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* Zohar i, 2a. See Dr. Christian David Ginsburg's essay on The Cabbalah, its Doctrines, Developments and Literature. [First published in Gt. Britain in 1863 by Longmans Green & Co.; for the quotation above see p. 108 of a 1974 reprint of Ginsburg's combined essays, bearing the title: The Essenes and The Kabbalah . . ., reprinted in N.Y. by Sam Weiser; also 1972.—Compiler.]

Plato speaks of it and Plotinus calls it an ancient doctrine, on which Cudworth remarks that:

Since Orpheus, Pythagoras, and Plato, who, all of them, asserted a Trinity of divine hypostases, unquestionably derived much of their doctrine from the Egyptians, it may be reasonably suspected, that the Egyptians did the like before them.*

The Egyptians certainly derived their Trinity from the Indians. Wilson justly observes:

As, however, the Grecian accounts and those of the Egyptians are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find amongst them the doctrine in its most original, as well as most methodical and significant, form.†

This, then, is the meaning:

“Darkness alone filled the Boundless All, for Father, Mother and Son were once more One.”‡

Space was, and is ever, as it is between the Manvantaras. The Universe in its pre-kosmic state was once more homogeneous and one—outside its aspects. This was a Kabalistic, and is now a Christian teaching.

As is constantly shown in the Zohar, the Infinite Unity, or Ain-Soph, is ever placed outside human thought and appreciation; and in Sepher Yetzirâh we see the Spirit of God—the Logos, not the Deity itself—called One.

One is the Spirit of the living God, . . . who liveth forever. Voice, Spirit, [of the Spirit], and Word: this is the Holy Spirit,§ and the Quaternary. From this Cube emanates the whole Kosmos.

Says the Secret Doctrine:

It is called to life. The mystic Cube in which rests the Creative Idea, the manifesting Mantra [or articulate speech— Vach] and the holy Purusha [both radiations of prima materia] exist in the Eternity in the Divine Substance in their latent state

—during Pralaya.

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* Ralph Cudworth, Intellectual System of the Universe, I, iii. London, Thomas Tegg, 1845. Quoted by Wilson, Vishnu Purana, Vol. I, p. 14 fn.

† Vishnu Purana, I, 14. [H.H. Wilson ed., London, John Murray, 1840.]

‡ Stanza I, 5 [The Secret Doctrine, I, p. 40] .

§ Spher Yetzirah, I, §9.

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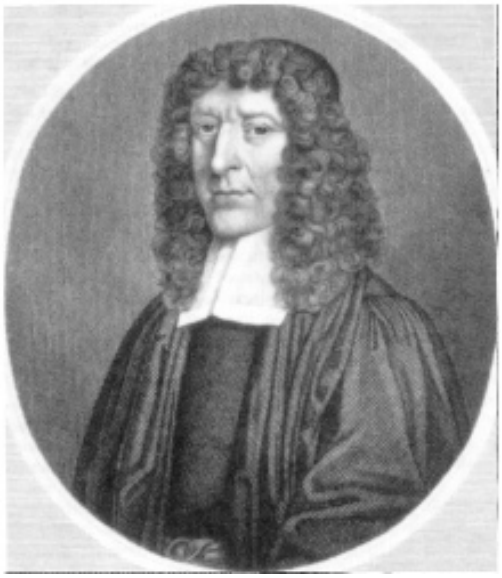

RALPH CUDWORTH, DD.
1617-1688

And in the Sepher Yetzirah, when the Three-in-One are to be called into being—by the manifestation of Shekhinah, the first effulgency or radiation in the manifesting Kosmos—the "Spirit of God," or Number One,* fructifies and awakens the dual Potency, Number Two, Air, and Number Three, Water; in these "are darkness and emptiness, slime and dung"—which is Chaos, the Tohu-Vah-Bohu. The Air and Water emanate Number Four, Ether or Fire, the Son. This is the Kabalistic Quaternary. This Fourth Number, which in the manifested Kosmos is the One, or the Creative God, is with the Hindus the "Ancient," Sanat, the Prajâpati of the Vedas and the Brahmâ of the Brâhmans—the heavenly Androgyne, as he becomes the male only after separating himself into two bodies, Vâch and Virâj. With the Kabalists, he is at first the Yôd-Havâh, only later becoming Jehovah, like Virâj, his prototype, after separating himself as Adam-Kadmon into Adam and Eve in the formless, and into Cain-Abel in the semiobjective world, he became finally the Yôd-Havâh, or man and woman, in Enoch, the son of Seth.

For, the true meaning of the compound name of Jehovah—of which, unvoweled, you can make almost anything—is: men and women, or humanity composed of its two sexes. From the first chapter to the end of the fourth chapter of Genesis every name is a permutation of another name, and every personage is at the same time somebody else.

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* In its manifested state it becomes Ten, the Universe. In the Chaldaean Kabalah it is sexless. In the Jewish, Shekhinah is female, and the early Christians and Gnostics regarded the Holy Ghost as a female potency. In the Book of Numbers "Shekhina" is made to drop the final "h" that makes it a feminine name. Narayana, the Mover on the Waters, is also sexless; but it is our firm belief that Shekhînah and Daiviprakiti, the "Light of the Logos," are one and the same thing philosophically.

A Kabalist traces Jehovah from the Adam of earth to Seth, the third son—or rather race—of Adam.* Thus Seth is Jehovah male; and Enos, being a permutation of Cain and Abel, is Jehovah male and female, or our mankind. The Hindu Brahmâ-Virâj, Virâj-Manu, and Manu-Vaivasvata, with his daughter and wife, Vâch, present the greatest analogy with these personages—for anyone who will take the trouble of studying the subject in both the Bible and the Puranas. It is said of Brahmâ that he created himself as Manu, and that he was born of, and was identical with, his original self, while he constituted the female portion "Śata-rupa" (hundred-formed). In this Hindu Eve, "the mother of all living beings," Brahma created Viraj, who is himself, but on a lower scale, as Cain is Jehovah on an inferior scale: both are the first males of the Third Race. The same idea is illustrated in the Hebrew name of God (יהוה). Read from right to left "Yôd" (י) is the father. "He" (ה) the mother, "Vau" (ו) the son, and "He" (ה), repeated at the end of the word, is generation, the act of birth, materiality. This is surely a sufficient reason why the God of the Jews and Christians should be personal, as much as the male Brahmâ, Vishnu, or Śiva of the orthodox, exoteric Hindu.

Thus the term of Yhvh alone—now accepted as the name of "One living [male] God"—will yield, if seriously studied, not only the whole mystery of Being (in the Biblical sense), but also that of the Occult Theogony, from the highest divine Being, the third in order, down to man. As shown by the best Hebraists:

The verbal היה or Hayah, or E-y-e, means to be, to exist, while חיה or Hayah, or E-y-e, means to live, as motion of existence.†

Hence Eve stands as the evolution and the never-ceasing "becoming" of Nature.

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* The Elohim create the Adam of dust, and in him Jehovah-Binah separates himself into Eve, after which the male portion of God becomes the Serpent, tempts himself in Eve, then creates himself in her as Cain, passes into Seth, and scatters from Enoch, the Son of Man, or Humanity, as Yod-Havah.

† The Source of Measures, p. 8.

Now if we take the almost untranslatable Sanskrit word Sat, which means the quintessence of absolute immutable Being, or Be-ness—as it has been rendered by an able Hindu Occultist—we shall find no equivalent for it in any language; but it may be regarded as most closely resembling "Ain," or "Ain-Soph," Boundless Being. Then the term Hâyâh, "to be," as passive, changeless, yet manifested existence may perhaps be rendered by the Sanskrit Jîvâtman, universal life or soul, in its secondary or cosmic meaning; while "Hâyâh," "to live," as "motion of existence," is simply Prana, the ever-changing life in its objective sense. It is at the head of this third category that the Occultist finds Jehovah—the Mother, Binah, and the Father, Arelim. This is made plain in the Zohar, when the emanation and evolution of the Sephirôth are explained: First, Ain-Soph, then Shekhinah, the Garment or Veil of Infinite Light, then Sephîrah or the Kadmon, and, thus making the fourth, the spiritual Substance sent forth from the Infinite Light. This Sephîrah is called the Crown, Kether, and has besides, six other names—in all seven. These names are: 1. Kether; 2. the Aged; 3. the Primordial Point; 4. the White Head; 5. the Long Face; 6. the Inscrutable Height; and 7. Eheyeh ("I am").* This Septenary Sephîrah is said to contain in itself the nine Sephirôth. But before showing how she brought them forth, let us read an explanation about the Sephirth in the Talmud, which gives it as an archaic tradition, or Kabalah.

There are three groups (or orders) of Sephîrôth: 1. The Sephrth called "divine attributes" (the Triad in the Holy Quaternary); 2. the sidereal (personal) Sephîrôth; 3. the metaphysical Sephîrôth, or a periphrasis of Jehovah, who are the first three Sephirôth (Kether, Hokmah and Bînâh), the rest of the seven being the personal "Seven Spirits of the Presence" (also of the planets, therefore). Speaking of these, the angels are meant, though not because they are seven, but because they represent the seven Sephirôth which contain in them the universality of the Angels.

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* This identifies Sephirah, the third potency, with Jehovah the Lord, who says to Moses out of the burning bush: "(Here) I am" (Exodus iii, 4). At this time the "Lord" had not yet become Jehovah. It was not the one male God who spoke, but the Elohim manifested, or the Sephiroth in their manifested collectivity of seven, contained in the triple Sephirah.

This shows (a) that, when the first four Sephîrôth are separated, as a Triad-Quaternary—Sephîrah being its synthesis—there remain only seven Sephiroth, as there are seven Rishis; these become ten when the Quaternary, or the first divine Cube, is scattered into units; and (b) that while Jehovah might have been viewed as the Deity, if he be included in the three divine groups or orders of the Sephiroth, the collective Elohim, or the quaternary indivisible Kether, once that he becomes a male God, he is no more than one of the Builders of the lower group—a Jewish Brahma.* A demonstration is now attempted.

The first Sephirah, containing the other nine, brought them forth in this order: (2) Hokmah (or Wisdom), a masculine active potency represented among the divine names as Yah; and, as a permutation or an evolution into lower forms in this instance —becoming the ophanim (or the Wheels—cosmic rotation of matter) among the army, or the angelic hosts. From this Hokmah emanated a feminine passive potency called (3) Intelligence, Binah, whose divine name is Jehovah, and whose angelic name, among the Builders and Hosts, is Arelim.† It is from the union of these two potencies, male and female (or Hokmah and Binah) that emanated all the other Sephiroth, the seven orders of the Builders. Now if we call Jehovah by his divine name, then he becomes at best and forthwith “a female passive” potency in Chaos. And if we view him as a male God, he is no more than one of many, an Angel, Arelim. But straining the analysis to its highest point, and if his male name Yah, that of Wisdom, be allowed to him, still he is not the “Highest and the one Living God”; for he is contained with many others within Sephirah, and Sephirah herself is a third Potency in Occultism, though regarded as the first in the exoteric Kabalah—and is one, moreover, of lesser importance than the Vaidic Aditi, or the Primordial Water of Space, which becomes after many a permutation the Astral Light of the Kabalist.

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* The Brahmans were wise in their generation when they gradually, for no other reason than this, abandoned Brahma, and paid less attention to him individually than to any other deity. As an abstract synthesis they worshipped him collectively and in every God, each of which represents him. As Brahmâ, the male, he is far lower than Śiva, the Linga, who personates universal generation, or Vishnu, the preserver—both Śiva and Vishnu being the regenerators of life after destruction. The Christians might do worse than follow their example, and worship God in Spirit, and not in the male Creator.

† A plural word, signifying a collective host generically; literally, the “strong lion.”

Thus the Kabalah, as we have it now, is shown to be of the greatest importance in explaining the allegories and “dark sayings” of the Bible. As an Esoteric work upon the mysteries of creation, however, it is almost worthless as it is now disfigured, unless checked by the Chaldaean Book of Numbers or by the tenets of the Eastern Secret Science, or Esoteric Wisdom. The Western nations have neither the original Kabalah, nor yet the Mosaic Bible.

Finally, it is demonstrated by internal as well as by external evidence, on the testimony of the best European Hebraists, and the confessions of the learned Jewish Rabbis themselves, that “an ancient document forms the essential basis of the Bible, which received very considerable insertions and supplements”; and that “the Pentateuch arose out of the primitive or older document by means of a supplementary one.” Therefore in the absence of the Book of Numbers,* the Kabalists of the West are only entitled to come to definite conclusions, when they have at hand some data at least from that “ancient document”—data now found scattered throughout Egyptian papyri, Assyrian tiles, and the traditions preserved by the descendants of the disciples of the last Nazars. Instead of that, most of them accept as their authorities and infallible guides Fabre d’Olivet—who was a man of immense erudition and of speculative mind, but neither a Kabalist nor an Occultist, either Western or Eastern—and the Mason Ragon, the greatest of the “Widow’s sons,” who was even less of an Orientalist than d’Olivet, for Sanskrit learning was almost unknown in the days of both these eminent scholars.

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* The writer possesses only a few extracts, some dozen pages in all, verbatim quotations from that priceless work, of which but two or three copies, perhaps, are still extant.

HEBREW ALLEGORIES

How can any Kabalist, acquainted with the foregoing, deduce his conclusions with regard to the true Esoteric beliefs of the primitive Jews, from only that which he now finds in the Jewish scrolls? How can any scholar—even though one of the keys to the universal language be now positively discovered, the true key to the numerical reading of a pure geometrical system—give out anything as his final conclusion? Modern Kabalistic speculation is on a par now with modern “speculative Masonry”, for as the latter tries vainly to link itself with the ancient—or rather the archaic—Masonry of the Temples, failing to make the link because all its claims have been shown to be inaccurate from an archaeological standpoint, so fares it also with Kabalistic speculation. As no mystery of Nature worth running after can be revealed to humanity by settling whether Hiram Abif was a living Sidonian builder, or a solar myth, so no fresh information will be added to Occult Lore by the details of the exoteric privileges conferred on the Collegia Fabrorum by Numa Pompilius. Rather must the symbols used in it be studied in the Aryan light, since all the Symbolism of the ancient Initiations came to the West with the light of the Eastern Sun. Nevertheless, we find the most learned Masons and Symbologists declaring that all these weird symbols and glyphs, that run back to a common origin of immense antiquity, were nothing more than a display of cunning natural phallicism, or emblems of primitive typology. How much nearer the truth is the author of The Source of Measures, who declares that the elements of human and numerical construction in the Bible do not shut out the spiritual elements in it, albeit so few now understand them. The words we quote are as suggestive as they are true:

How desperately blinding becomes a superstitious use, through ignorance of such emblems, when they are made to possess the power of bloodshed and torture, through orders of propaganda of any species of religious cultus. When one thinks of the horrors of a Moloch, or Baal, or Dâgôn worship; of the correlated blood deluges under the cross baptized in gore by Constantine, as the initiative of the secular church; . . . when one thinks of all this, and then that the cause of all has been simply ignorance of the real radical reading of the Moloch, and Baal, and Dâgôn, and the cross and the t’phillin, all running back to a common origin, and, after all,

being nothing more than a display of pure and natural mathematics, ... one is apt to feel like cursing ignorance, and to lose confidence in what are called intuitions of religion; one is apt to wish for a return of the day when all the world was of one lip and of one knowledge . . . . But while these elements [of the construction of the pyramid] are rational and scientific, . . let no man consider that with this discovery comes a cutting off of the spirituality* of the Bible intention, or of man's relation to this spiritual foundation. Does one wish to build a house? No house was ever actually built with tangible material until first the architectural design of building had been accomplished, no matter whether the structure was palace or hovel. So with these elements and numbers. They are not of man, nor are they of his invention. They have been revealed to him to the extent of his ability to realize a system, which is the creative system of the eternal God. . . . But, spiritually, to man the value of this matter is, that he can actually, in contemplation, bridge over all material construction of the cosmos, and pass into the very thought and mind of God, to the extent of recognizing this system of design for cosmic creation— yea, even before the words went forth, Let there be!†

But true as the above words may be, when coming from one who has rediscovered, more completely than anyone else has done during the past centuries, one of the keys to the universal Mystery Language, it is impossible for an Eastern Occultist to agree with the conclusion of the able author of The Source of Measures. He "has set out to find the truth." and yet he still believes that:

The best and most authentic vehicle of communication from [the creative] God to man . . . is to be found in the Hebrew Bible.

To this we must and shall demur, giving our reasons for it in a few words. The "Hebrew Bible" exists no more, as has been shown in the foregoing pages, and the garbled accounts, the falsified and pale copies we have of the real Mosaic Bible of the Initiates, warrant the making of no such sweeping assertion and claim. All that the scholar can fairly claim is that the Jewish Bible, as now extant—in its latest and final interpretation, and according to the newly-discovered key—may give a partial presentment of the truths it contained before it was mangled.

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* Aye; but that spirituality can never be discovered, far less proved, unless we turn to the Aryan Scriptures and Symbology. For the Jews it was lost, save for the Sadducees, from the day that the "chosen people" reached the Promised Land; the national Karma preventing Moses from reaching it.

† The Source of Measures, pp. 317-18.

But how can he tell what the Pentateuch contained before it had been recomposed by Esdras; then corrupted still more by the ambitious Rabbis in later times, and otherwise remodelled and interfered with? Leaving aside the opinion of the declared enemies of the Jewish Scriptures, one may quote simply what their most devoted followers say.

Two of these are Horne and Prideaux. The avowals of the former will be sufficient to show how much now remains of the original Mosaic books, unless indeed we accept his sublimely blind faith in the inspiration and editorship of the Holy Ghost. He writes that when a Hebrew scribe found a writing of any author, he was entitled, if he thought fit, being "conscious of the aid of the Holy Spirit," to do exactly as he pleased with it—to cut it up, or copy it, or use as much of it as he deemed right, and so to incorporate it with his own manuscript. Dr. Kenealy aptly remarks of Horne, that it is almost impossible to get any admission from him

That makes against his church, so remarkably guarded is he [Horne] in his phraseology and so wonderfully discreet in the use of words that his language, like a diplomatic letter, perpetually suggests to the mind ideas other than those which he really means; I defy any unlearned person to read his chapter on "Hebrew characters" and to derive any knowledge from it whatever on the subject on which he professes to treat.*

And yet this same Horne writes:

We are persuaded that the things to which reference is made proceeded from the original writers or compilers of the books [Old Testament]. Sometimes they took other writings, annals, genealogies, and such like, with which they incorporated additional matter, or which they put together with greater or less condensation. The Old Testament authors used the sources they employed (that is, the writing of other people) with freedom and independence. Conscious of the aid of the Divine Spirit, they adapted their own productions, or the productions of others, to the wants of the times. But in these respects they cannot be said to have corrupted the text of Scripture. They made the text.†

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* The Book of God, pp. 388, 389.

† See Thomas Hartwell Horne's An Introduction to . . . the Holy Scriptures (10th edition). Vol. ii, p. 33, as quoted by Dr. Kenealy, p. 389. [London, Longman . . . Green etc., 1856-59 (4v.)]

But of what did they make it? Why, of the writings of other persons, justly observes Kenealy:

And this is Horne's notion of what the Old Testament is—a cento from the writings of unknown persons collected and put together by those who, he says, were divinely inspired. No infidel that I know of has ever made so damaging a charge as this against the authenticity of the Old Testament.*

This is quite sufficient, we think, to show that no key to the universal language-system can ever open the mysteries of Creation in a work in which, whether through design or carelessness, nearly every sentence has been made to apply to the latest outcome of religious views—to Phallicism, and to nothing else. There are a sufficient number of stray bits in the Elohistic portions of the Bible to warrant the inference that the Hebrews who wrote it were Initiates; hence the mathematical coordinations and the perfect harmony between the measures of the Great Pyramid and the numerals of the Biblical glyphs. But surely if one borrowed from the other, it cannot be the architects of the Pyramid who borrowed from Solomon's Temple, if only because the former exists to this day as a stupendous living monument of Esoteric records, while the famous temple has never existed outside of the far later Hebrew scrolls.† Hence there is a great distance between the admission that some Hebrews were initiates, and the conclusion that because of this the Hebrew Bible must be the best standard, as being the highest representative of the archaic Esoteric System.

Nowhere does the Bible say, moreover, that the Hebrew is the language of God; of this boast, at any rate, the authors are not guilty. Perhaps because in the days when the Bible was last edited the claim would have been too preposterous—hence dangerous.

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* The Book of God. Loc. Cit.

† The author [Skinner] says that Parker's quadrature is "that identical measure which was used anciently as the perfect measure, by the Egyptians, in the construction of the Great Pyramid, which was built to monument it and its uses," and that "from it the sacred cubit-value was derived, which was the cubit- value used in the construction of the Temple of Solomon, the Ark of Noah, and the Ark of the Covenant" (The Source of Measures, p. 22). This is a grand discovery, no doubt, but it only shows that the Jews profited well by their captivity in Egypt, and that Moses was a great Initiate.

The compilers of the Old Testament, as it exists in the Hebrew canon, knew well that the language of the Initiates in the days of Moses was identical with that of the Egyptian Hierophants; and that none of the dialects that had sprung from the old Syriac and the pure old Arabic of Yarab—the father and progenitor of the primitive Arabians, long before the time of Abraham, in whose days the ancient Arabic had already become vitiated—that none of those languages was the one sacerdotal universal tongue. Nevertheless all of them included a number of words which could be traced to common roots. And to do this is the business of modern Philology, though to this day, with all the respect due to the labors of the eminent Philologists of Oxford and Berlin, that Science seems to be hopelessly floundering in the Cimmerian darkness of mere hypothesis.

Ahrens, when speaking of the letters as arranged in the Hebrew sacred scrolls, and remarking that they were musical notes, had probably never studied ryan Hindu music. In the Sanskrit language letters are continually arranged in the sacred Ollas so that they may become musical notes. For the whole Sanskrit alphabet and the Vedas, from the first word to the last, are musical notations reduced to writing; the two are inseparable. * As Homer distinguished between the “language of Gods” and the “language of men,”† so did the Hindus.

The Devanâgarî, the Sanskrit characters, are the “speech of the Gods,” and Sanskrit is the divine language.

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* See The Theosophist, Vol. I, November, 1879, art. “Hindu Music,” p. 47 [Wizards Bookshelf, rpr. 1979.]

† The Sanskrit letters are far more numerous than the poor twenty-two letters of the Hebrew alphabet. They are all musical, and they are read-or rather chanted—according to a system given in very old Tantrika works, and are called Devanagari, the speech, or language, of the Gods. And since each letter answers to a numeral, the Sanskrit affords a far larger scope for expression, and it must necessarily be far more perfect than the Hebrew, which followed the same system but could apply it only in a very limited way. If either of these two languages were taught to humanity by the Gods, surely it would more likely be the Sanskrit, the perfect form of the most perfect language on earth, than the Hebrew, the roughest and the poorest. For once anyone believes in a language of divine origin, he can hardly believe at the same time that Angels or Gods or any divine Messengers have had to develop it from a rough monosyllabic form into a perfect one, as we see in terrestrial linguistic evolution. [See B.C.W., Vol. VII, pp. 263-64.]

It is argued in defence of the present version of the Mosaic Books that the mode of language adopted was an “accommodation” to the ignorance of the Jewish people. But the said “mode of language” drags down the “sacred text” of Esdras and his colleagues to the level of the most unspiritual and gross phallic religions. This plea confirms the suspicions entertained by some Christian Mystics and many philosophical critics, that:

(a) Divine Power as an Absolute Unity had never anything more to do with the Biblical Jehovah and the “Lord God” than with any other Sephîrôth or number. The Ain-Soph of the Kabalah of Moses is as independent of any relation with the created Gods as is Parabrahman Itself.

(b) The teachings veiled in the Old Testament under allegorical expressions are all copied from the Magical Texts of Babylonia, by Esdras and others, while the earlier Mosaic Text had its source in Egypt.

A few instances known to almost all Symbologists of note, and especially to the French Egyptologists, may help to prove the statement. Furthermore, no ancient Hebrew Philosopher, Philo no more than the Sadducees, claimed, as do now the ignorant Christians, that the events in the Bible should be taken literally. Philo says most explicitly:

The verbal statements are fabulous [in the Book of the Law]: it is in the allegory that we shall find the truth.

Let us give a few instances, beginning with the latest narrative, the Hebrew, and thus if possible trace the allegories to their origin.

1. Whence the Creation in six days, the seventh day as day of rest, the seven Elôhîm,* and the division of space into heaven and earth, in the first chapter of Genesis?

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* In the first chapter of Genesis the word “God” represents the Elôhîm —Gods in the plural, not one God. This is a cunning and dishonest translation. For the whole Kabalah explains sufficiently that the Alhim (Elôhîm) are seven; each creates one of the seven things enumerated in the first chapter, and these answer allegorically to the seven creations. To make this clear, count the verses in which it is said “And God saw that it was good,” and you will find that this is said seven times—in verses 4, 10, 12, 18, 21, 25, and 31. And though the compilers cunningly represent the creation of man as occurring on the sixth day, yet, having made man “male and female in the image of God,” the Seven Elôhîm repeat the sacramental sentence, “It was good,” for the seventh time, thus making of man the seventh creation, and showing the origin of this bit of cosmogony to be in the Hindu creations. The Elôhîm are, of course, the seven Egyptian Khnumu, the “assistant- architects”; the seven Amshâspends of the Zoroastrians; the Seven Spirits subordinate to Ialdabaôth of the Nazareans; the seven Prajâpatis of the Hindus, etc.

The division of the vault above from the Abyss, or Chaos, below is one of the first acts of creation or rather of evolution, in every cosmogony. Hermes in Poimandros speaks of a heaven seen in seven circles with seven Gods in them. We examine the Assyrian tiles and find the same on them—the seven creative Gods busy each in his own sphere. The cuneiform legends narrate how Bel prepared the seven mansions of the Gods; how heaven was separated from the earth. In the Brâhmanical allegory everything is septenary, from the seven zones, or envelopes, of the Mundane Egg down to the seven continents, islands, seas, etc. The six days of the week and the seventh, the Sabbath, are based primarily on the seven creations of the Hindu Brahmâ, the seventh being that of man; and secondarily on the number of generation. It is pre- eminently and most conspicuously phallic. In the Babylonian system the seventh day, or period, was that in which man and the animals were created.

2. The Elôhîm make a woman out of Adam's rib.* This process is found in the Magical Texts translated by G. Smith.

The seven Spirits bring forth the woman from the loins of the man, explains Mr. Sayce in his Hibbert Lectures.†

The mystery of the woman who was made from the man is repeated in every national religion, and in Scriptures far antedating the Jewish. You find it in the Avestan fragments, in the Egyptian Book of the Dead, and finally in Brahmâ, the male, separating from himself, as a female self, Vâch, in whom he creates Virâj.

3. The two Adams of the first and second chapters in Genesis originated from garbled exoteric accounts coming from the Chaldaeans and the Egyptian Gnostics, revised later from the Persian traditions, most of which are old Âryan allegories.

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* Gen. ii, 21, 22.

† Op. cit. See Lecture VI, p. 395, note [Wms. & Norgate, London (1909)].

As Adam-Kadmon is the seventh creation,* so the Adam of dust is the eighth; and in the Purânas one finds an eighth, the Anugraha creation, and the Egyptian Gnostics had it. Irenaeus, complaining of the heretics, says of the Gnostics:

Sometimes they will have him [man] to have been made on the sixth day, and sometimes on the eighth.†

The author of The Hebrew and Other Creations Fundamentally Explained writes:

These two creations of man on the sixth day and on the eighth were those of the Adamic, or fleshly man, and of the spiritual man, who were known to Paul and the Gnostics as the first and second Adam, the man of earth and the man of Heaven. Irenaeus also says they insisted that Moses began with the Ogdoad of the Seven Powers and their mother, Sophia (the old Kefa of Egypt, who is the Living Word at Ombos).

Sophia is also Aditi with her seven sons.

One might go on enumerating and tracing the Jewish “revelations” ad infinitum to their original sources; were it not that the task is superfluous, since so much is already done in that direction by others—and done thoroughly well, as in the case of Gerald Massey, who has sifted the subject to the very bottom. Hundreds of volumes, treatises, and pamphlets are being written yearly in defence of the “divine-inspiration” claim for the Bible; but symbolical and archaeological research is coming to the rescue of truth and fact—therefore of the Esoteric Doctrine-upsetting every argument based on faith and breaking it as an idol with feet of clay. A curious and learned book, The Approaching End of the Age [p. 230], by H. Grattan Guinness, professes to solve the mysteries of the Bible chronology and to prove thereby God’s direct revelation to man. Among other things its author thinks that:

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* The seventh esoterically, exoterically the sixth.

† Contra Haereses, I, xviii, 2.

‡ Op. cit. by Gerald Massey, p. 19, [p. 123 in Gerald Massey’s Lectures, rpr. by Samuel Weiser, N.Y., 1974.]

It is impossible to deny that a septiform chronology was divinely appointed in the elaborate ritual of Judaism.*

This statement is innocently accepted and firmly believed in by thousands and tens of thousands, only because they are ignorant of the Bibles of other nations. Two pages from a small pamphlet, a lecture by Mr. Gerald Massey,† so upset the arguments and proofs of the enthusiastic Mr. Grattan Guinness, spread over 760 pages of small print, as to prevent them from ever raising their heads any more. Mr. Massey treats of the Fall, and says:

Here, as before, the genesis does not begin at the beginning. There was an earlier Fall than that of the Primal Pair. In this the number of those who failed and fell was seven. We meet with those seven in Egypt—Eight with the mother—where they are called the "Children of Inertness," who were cast out from Am- Smen, the Paradise of the Eight; also in a Babylonian legend of Creation, as the Seven Brethren, who were Seven Kings, like the Seven Kings in the Book of Revelation; and the Seven Non-Sentient Powers, who became the Seven Rebel Angels that made war in heaven. The Seven Kronidae, described as the Seven Watchers, who in the beginning were formed in the interior of heaven. The heaven, like a vault, they extended or hollowed out; that which was not visible they raised, and that which had no exit they opened; their work of creation being exactly identical with that of the Elôhîm in the Book of Genesis. These are the Seven elemental Powers of space, who were continued as Seven Timekeepers. It is said of them: "In watching was their office, but among the stars of heaven their watch they kept not," and their failure was the Fall. In the Book of Enoch the same Seven Watchers in heaven are stars which transgressed the commandment of God before their time arrived, for they came not in their proper season, therefore was he offended with them, and bound them until the period of the consummation of their crimes, at the end of the secret, or great year of the World, i.e., the Period of Precession, when there was to be restoration and rebeginning. The Seven deposed constellations are seen by Enoch, looking like seven great blazing mountains overthrown—the seven mountains in Revelation, on which the Scarlet Lady sits.‡

There are seven keys to this, as to every other allegory whether in the Bible or in pagan religions.

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* [See p. 169 & 32-35 of Light for the Last Days (London, Morgan Scott, 1917) wherein Mr. Guinness quotes his earlier work on this topic.]

† Loc. cit.

‡ Op. cit. [p. 123].

While Mr. Massey has hit upon the key in the mysteries of cosmogony, John Bentley in his Hindu Astronomy claims that the Fall of the Angels, or War in Heaven, as given by the Hindus, is but a figure of the calculations of time-periods, and goes on to show that among the Western nations the same war, with like results, took the form of the war of the Titans.

In short, he makes it astronomical. So does the author of The Source of Measures:

The celestial sphere, with the earth, was divided into twelve compartments [astronomically], and these compartments were esteemed as sexed; the lords, or husbands, being, respectively, the planets presiding over them. This being the settled scheme, want of proper correction would bring it to pass, after a time, that error and confusion would ensue, by the compartments coming under the lordship of the wrong planets. Instead of lawful wedlock, there would be illegal intercourse, as between the planets, “sons of Elôhîm,” and these compartments, “daughters of H-Adam,” or of the earth-man; and, in fact, the 4th verse of 6th Genesis will bear this interpretation for the usual one, viz., “In the same days, or periods, there were untimely births in the earth; and also behind that, when the sons of Elôhîm came to the daughters of H-Adam, they begat to them the offspring of harlotry,” etc., astronomically indicating this confusion. *

Do any of these learned explanations explain anything except a possible ingenious allegory, and a personification of the celestial bodies, by the ancient Mythologists and Priests? Carried to their last word they would undeniably explain much, and would thus furnish one of the right seven keys, fitting a great many of the Biblical puzzles yet opening none naturally and entirely, instead of being scientific and cunning master-keys. But they yet prove one thing—that neither the septiform chronology nor the septiform theogony and evolution of all things is of divine origin in the Bible. For let us see the sources at which the Bible sipped its divine inspiration with regard to the sacred number seven. Says Mr. Massey in the same lecture:

The Book of Genesis tells us nothing about the nature of these Elôhîm, erroneously rendered God, who are creators of the Hebrew beginning, and who are themselves pre-extant and seated when the theatre opens and the curtain ascends. It says that in the beginning the Elôhîm created the heaven and the earth.

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* The Source of Measures, p. 243.

In thousands of books the Elôhîm have been discussed, but ... With no conclusive result. . . . The Elôhîm are Seven in number, whether as nature-powers, gods of constellations, or planetary gods, . . . as the Pitis and Patriarchs, Manus and Fathers of earlier times. The Gnostics, however, and the Jewish Kabalah preserve an account of the Elôhîm of Genesis by which we are able to identify them with other forms of the seven primordial powers. . . . Their names are Ialdabaôth, Jaô, Tsabaôth, Adonaios, Eloaios, Horaios, and Astaphaios. Iadabaôth signifies the Lord God of the fathers, that is the fathers who preceded the Father; and thus the Seven are identical with the Seven Pitis or Fathers of India (Irenaeus, B.I., xxx., 5). Moreover, the Hebrew Elôhîm were pre-extant by name and nature as Phoenician divinities or powers. Sanchoniathon mentions them by name, and describes them as Auxiliaries of Kronos or Time. In this phase, then, the Elôhîm are time-keepers in heaven! In the Phoenician mythology the Elôhîm are the Seven sons of Sydik [Melchizedek], identical with the Seven Kabiri, who in Egypt are the Seven sons of Ptah, and the Seven Spirits of Ra in The Book of the Dead; . . . in America with the seven Hohgates, . . in Assyria with the seven Lumazi. . . . They are always seven in number. . . . who Kab—that is, turn round, together, whence the "Kab-iri." . . . They are also the Ili or Gods, in Assyrian, who were seven in number! . . . They were first born of the Mother in Space,* and then the Seven Companions passed into the sphere of time as auxiliaries of Kronus, or Sons of the Male Parent. As Damascius says in his Primitive Principles, the Magi consider that space and time were the source of all; and from being powers of the air the gods were promoted to become time-keepers for men. Seven constellations were assigned to them. . . . As the seven turned around in the ark of the sphere they were designated the Seven Sailors, Companions, Rishis, or Elôhîm. The first "Seven Stars" are not planetary. They are the leading stars of seven constellations which turned round with the Great Bear in describing the circle of the year.† These the Assyrians called the seven Lumazi, or leaders of the flocks of stars, designated sheep. On the Hebrew line of descent or development, these Elôhîm are identified for us by the Kabalists and Gnostics, who retained the hidden wisdom or gnosis, the clue of which is absolutely essential to any proper understanding of mythology or theology. . . . There were two constellations with seven stars each. We call them the Two Bears. But the seven stars of the Lesser Bear were once considered to be the seven heads of the Polar Dragon, which we meet with—as the beast with seven heads—in the Akkadian Hymns and in Revelation. The mythical dragon originated in the crocodile, which is the dragon of Egypt. . . .

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* When they are the Anupapadakas (Parentless) of The Secret Doctrine. See Stanza, I, 9, Vol. I, pp. 47 & 52.

† These originated with the Aryans, who placed therein their "bright-crested" (Chitra-Sikhandin) Seven Rishis. But all this is far more Occult than appears on the surface.

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Now in one particular cult, the Sut-Typhonian, the first god was Sevekh [the seven-fold], who wears the crocodile's head, as well as the Serpent, and who is the Dragon, or whose constellation was the Dragon. . . . In Egypt the Great Bear was the constellation of Typhon, or Kepha, the old genetrix, called the Mother of the Revolutions; and the Dragon with seven heads was assigned to her son, Sevekh-Kronus, or Saturn, called the Dragon of Life. That is, the typical dragon or serpent with seven heads was female at first, and then the type was continued, as male in her son Sevekh, the Sevenfold Serpent, in Ea the Sevenfold, . . . Iaô Chnubis, and others. We find these two in The Book of Revelation. One is the Scarlet Lady, the mother of mystery, the great harlot, who sat on a scarlet-coloured beast with seven heads, which is the Red Dragon of the Pole. She held in her hand the unclean things of her fornication. That means the emblems of the male and female, imaged by the Egyptians at the Polar Centre, the very uterus of creation, as was indicated by the Thigh constellation, called the Khepsh of Typhon, the old Dragon, in the northern birthplace of Time in heaven. The two revolved about the pole of heaven, or the Tree, as it was called, which was figured at the centre of the starry motion. In The Book of Enoch these two constellations are identified as Leviathan and Behemoth = Bekhmut, or the Dragon and Hippopotamus = Great Bear, and they are the primal pair that were first created in the Garden of Eden. So that the Egyptian first mother, Kefa [or Kepha] whose name signifies "mystery," was the original of the Hebrew Chavah, our Eve; and therefore Adam is one with Sevekh the sevenfold one, the solar dragon in whom the powers of light and darkness were combined, and the sevenfold nature was shown in the seven rays worn by the Gnostic Iaô-Chnubis, god of the number seven, who is Sevekh by name and a form of the first father as head of the Seven.*

All this gives the key to the astronomical prototype of the allegory in Genesis, but it furnishes no other key to the mystery involved in the sevenfold glyph. The able Egyptologist shows also that Adam himself according to Rabbinical and Gnostic tradition, was the chief of the Seven who fell from Heaven, and he connects these with the Patriarchs, thus agreeing with the Esoteric Teaching. For by mystic permutation and the mystery of primeval rebirths and adjustment, the Seven Rishis are in reality identical with the seven Prajâpatis, the fathers and creators of mankind, and also with the Kumâras, the first sons of Brahmâ, who refused to procreate and multiply. This apparent contradiction is explained by the sevenfold nature—make it fourfold on metaphysical principles and it will come to the same thing—of the celestial men, the Dhyâni-Chohans. This nature is made to divide and separate; and while the higher principles (Âtma-Buddhi) of the "Creators of Men" are said to be the Spirits of the seven constellations, their middle and lower principles are connected with the earth and are shown

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* Op. cit., pp. 123-26.

Without desire or passion, inspired with holy wisdom, estranged from the Universe, and undesirous of progeny,*

remaining Kumaric (virgin and undefiled); therefore it is said they refuse to create. For this they are cursed and sentenced to be born and reborn "Adams," as the Semites would say.

Meanwhile let me quote a few lines more from Mr. G. Massey's lecture, the fruit of his long researches in Egyptology and other ancient lore, as it shows that the septenary division was at one time a universal doctrine:

Adam as the father among the Seven is identical with the Egyptian Atum, . . . whose other name of Adon is identical with the Hebrew Adonai. In this way the second Creation in Genesis reflects and continues the later creation in the mythos which explains it. The Fall of Adam to the lower world led to his being humanised on earth, by which process the celestial was turned into the mortal, and this, which belongs to the astronomical allegory, got literalised as the Fall of Man, or descent of the soul into matter, and the conversion of the angelic into an earthly being. . . . . It is found in the [Babylonian] texts, when Ea, the first father, is said to "grant forgiveness to the conspiring gods," for whose "redemption did he create mankind." (Sayce; Hib. Lec., p. 140.) . . . The Elôhîm, then, are the Egyptian, Akkadian, Hebrew, and Phoenician form of the universal Seven Powers, who are Seven in Egypt, Seven in Akkad, Babylon, Persia, India, Britain, and Seven among the Gnostics and Kabalists. They were the Seven fathers who preceded the Father in Heaven, because they were earlier than the individualized fatherhood on earth. . . . When the Elôhîm said: "Let us make man in our image, after our likeness," there were seven of them who represented the seven elements, powers, or souls that went to the making of the human being who came into existence before the Creator was represented anthropomorphically, or could have conferred the human likeness on the Adamic man. It was in the sevenfold image of the Elôhîm that man was first created, with his seven elements, principles, or souls,† and therefore he could not have been formed in the image of the one God.

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* Vishnu-Purâna, [Bk. I, ch. vii. (Wilson's Ed., Vol. I, pp. 101-02).] The period of these Kumâras is pre-Adamic, i.e., before the separation of sexes, and before humanity had received the creative, or sacred, fire of Prometheus.

† The Secret Doctrine says that this was the second creation, not the first, and that it took place during the Third Race, when men separated, i.e., began to be born as distinct men and women. See Vol. II of this work, Stanzas and Commentaries.

GERALD MASSEY
1828-1907

The seven Gnostic Elôhîm tried to make a man in their own image, but could not for lack of virile power.* Thus their creation in earth and heaven was a failure . . . because they themselves were lacking in the soul of the fatherhood! When the Gnostic Ialdabaôth,† chief of the seven, cried: "I am the father and God," his mother Sophia [Akhamôth] replied: "Do not tell lies, Ialdabaôth, for the first man (Anthrôpos, son of Anthrôpos‡) is above thee." That is, man who had now been created in the image of the fatherhood was superior to the gods who were derived from the Mother-Parent alone!§ For, as it had been first on earth, so was it afterwards in heaven [the Secret Doctrine teaches the reverse]; and thus the primary gods were held to be soulless like the earliest races of men. . . . The Gnostics taught that the Spirits of Wickedness, the inferior Seven, derived their origin from the great Mother alone, who produced without the fatherhood! It was in the image, then, of the sevenfold Elôhim that the seven races were formed which we sometimes hear of as the Pre-Adamite races of men, because they were earlier than the fatherhood, which was individualized only in the second Hebrew creation.||

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* This is a Western mangling of the Indian doctrine of the Kumâras.

† He was regarded by several Gnostic sects as one with Jehovah. See Isis Unveiled, Vol. II, p. 184.

‡ Or "man, son of man." The Church found in this a prophecy and a confession of Christ, the "Son of Man"!

§ See Stanza II, 5, The Secret Doctrine, Vol. II, p. 16.

|| Op. cit. pp. 127-28.

This shows sufficiently how the echo of the Secret Doctrine —of the Third and Fourth Races of men, made complete by the incarnation in humanity of the Mânasaputras, Sons of Intelligence or Wisdom—reached every corner of the globe. The Jews, however, although they borrowed of the older nations the groundwork on which to build their revelation, never had more than three keys out of the seven in their mind, while composing their national allegories—the astronomical, the numerical (metrology), and above all the purely anthropological, or rather physiological key. This resulted in the most phallic religion of all, and has now passed, part and parcel, into Christian theology, as is proved by the lengthy quotations made from a lecture of an able Egyptologist, who can make naught of it save astronomical myths and phallicism, as is implied by his explanations of "fatherhood" in the allegories.

THE "ZOHAR" ON CREATION AND THE ELÔHÎM

The opening sentence in Genesis, as every Hebrew scholar knows, is:

בראשית ברא אלהים את השמים ואת הארץ

Now there are two well-known ways of rendering this line, as any other Hebrew writing: one exoteric, as read by the orthodox Bible interpreters (Christian), and the other Kabalistic, the latter, moreover, being divided into the Rabbinical and the purely Kabalistic or Occult method. As in Sanskrit writing, the words are not separated in the Hebrew, but are made to run together—especially in the old systems. For instance, the above, divided, would read: "B'râshith bara Elôhîm eth hâshamayim v'eth h'arets"; and it can be made to read thus: "B'râsh ithbara Elôhîm eth hshamayim v'eth h'arets," thus changing the meaning entirely. The latter means, "In the beginning God made the heavens and the earth," whereas the former, precluding the idea of any beginning, would simply read that "out of the ever-existing Essence [divine] [or out of the womb—also head-thereof] the dual [or androgyne] Force [Gods] shaped the double heaven"; the upper and the lower heaven being generally explained as heaven and earth. The latter word means Esoterically the "Vehicle," as it gives the idea of an empty globe, within which the manifestation of the world takes place. Now, according to the rules of Occult symbolical reading as established in the old Sepher-Yetzîrah (in the Chaldaean Book of Numbers*) the initial fourteen letters (or "B'rasitb' raalaim") are in themselves quite sufficient to explain the theory of "creation" without any further explanation or qualification.

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* The Sepher-Yetzîrah now known is but a portion of the original one incorporated in the Chaldaean Book of Numbers.

Every letter of them is a sentence; and, placed side by side with the hieroglyphic or pictorial initial version of “creation” in the Book of Dzyan, the origin of the Phoenician and Jewish letters would soon be found out. A whole volume of explanations would give no more to the student of primitive Occult Symbology than this: the head of a bull within a circle, a straight horizontal line, a circle or sphere, then another one with three dots in it, a triangle, then the Svastika (or Jaina cross); after these come an equilateral triangle within a circle, seven small bulls’ heads standing in three rows, one over the other; a black round dot (an opening), and then seven lines, meaning Chaos or Water (feminine).

Anyone acquainted with the symbolical and numerical value of the Hebrew letters will see at a glance that this glyph and the letters of “B’rasitb’ raalaim” are identical in meaning. “Beth” is “abode” or “region”; “Resh,” a “circle” or “head”; “Aleph,” “bull” (the symbol of generative or creative power*); “Shin,” a “tooth” (300 exoterically—a trident or three in one in its Occult meaning); “Yôdh,” the perfect unity or ‘‘one”;† “Tau,” the “root” or “foundation” (the same as the cross with the Egyptians and Âryans); again, “Beth,” “Resh,” and “Aleph.” Then “Aleph,” or seven bulls for the seven Alaim; an ox-goad, “Lamedh,” active procreation; “He,” the “opening” or “matrix”; “Yôdh,” the organ of procreation; and “Mem,” “water” or “chaos,” the female Power near the male that precedes it.

The fragment now in possession of the Western Kabalists is one greatly tampered with by the Rabbis of the Middle Ages, as its Masoretic points show. The “Masorah” scheme is a modern blind, dating after our era and perfected in Tiberias. (See Isis Unveiled, Vol. II, pp. 430-431.)

* In the oldest symbolism—that used in the Egyptian hieroglyphics—when the bull’s head only is found it means the Deity, the Perfect Circle, with the procreative power latent in it. When the whole bull is represented, a solar God, a personal deity is meant, for it is then the symbol of the acting generative power.

† It took three Root-Races to degrade the symbol of the One Abstract Unity manifested in Nature as a Ray emanating from infinity (the Circle) into a phallic symbol of generation, as it was even in the Kabalah. This degradation began with the Fourth Race, and had its raison d’etre in Polytheism, as the latter was invented to screen the One Universal Deity from profanation. The Christians may plead ignorance of its meaning as an excuse for its acceptance. But why sing never-ceasing laudations to the Mosaic Jews who repudiated all the other Gods, preserved the most phallic, and then most impudently proclaimed themselves Monotheists? Jesus ever steadily ignored Jehovah. He went against the Mosaic commandments. He recognized his Heavenly Father alone, and prohibited public worship.

The most satisfactory and scientific exoteric rendering of the opening sentence of Genesis—on which was hung in blind faith the whole Christian religion, synthesized by its fundamental dogmas—is undeniably the one given in the Appendix to The Source of Measures [pp. 179 et seq.] by Mr. J. Ralston Skinner. He gives, and we must admit in the ablest, clearest, and most scientific way, the numerical reading of this first sentence and chapter in Genesis. By the means of number 31, or the word "ol" (1 for "Aleph" and 30 for "Lamedh"), and other numerical Bible symbols, compared with the measures used in the great pyramid of Egypt, he shows the perfect identity between its measurements—inches, cubits, and plan—and the numerical values of the Garden of Eden, Adam and Eve, and the Patriarchs. In short, the author shows that the pyramid contains in itself architecturally the whole of Genesis, and discloses the astronomical, and even the physiological, secrets in its symbols and glyphs; yet he will not admit, it would seem, the psycho-cosmical and spiritual mysteries involved in these. Nor does the author apparently see that the root of all this has to be sought in the archaic legends and the Pantheon of India.* Failing this, whither does his great and admirable labour lead him? Not further than to find out that Adam, the earth, and Moses or Jehovah "are the same"—or to the a-b-c of comparative Occult Symbology—and that the days in Genesis being "circles" . . . displayed by the Hebrews as squares," the result of the sixth-day's labour culminates in the fructifying principle. Thus the Bible is made to yield Phallicism, and that alone.

Nor—read in this light, and as its Hebrew texts are interpreted by Western scholars—can it ever yield anything higher or more sublime than such phallic elements, the root and the corner-stone of its dead-letter meaning. Anthropomorphism and Revelation dig the impassable chasm between the material world and the ultimate spiritual truths.

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* Is it everything to have found out that the celestial circle of 360o is determined by "the full word-form of Elôhîm," and that this yields, when the word is placed in a circle, "3.1415, or the relation of circumference to a diameter of one"? This is only its astronomical or mathematical aspect. To know the full septenary significance of the "Primordial Circle," the pyramid and the Kabalistic Bible must be read in the light of the figure on which the temples of India are built. The mathematical squaring of the circle is only the terrestrial résumé of the problem. The Jews were content with the six days of activity and the seventh of rest. The progenitors of mankind solved the greatest problems of the Universe with their seven Rays or Rishis.

That creation is not thus described in the Esoteric Doctrine is easily shown. The Roman Catholics give a reading far more approaching the true Esoteric meaning than that of the Protestant. For several of their saints and doctors admit that the formation of heaven and earth, of the celestial bodies, etc., belongs to the work of the "Seven Angels of the Presence." St. Denys calls the "Builders" "the co-operators of God," and St. Augustine goes even farther, and credits the Angels with the possession of the divine thought, the prototype, as he says, of everything created.* And, finally, St. Thomas Aquinas has a long dissertation upon this topic, calling God the primary, and the Angels the secondary, cause of all visible effects. In this, with some dogmatic differences of form, the "Angelic Doctor" approaches very nearly the Gnostic ideas. Basilides speaks of the lowest order of Angels as the Builders of our material world, and Saturninus held, as did the Sabaeans, that the Seven Angels who preside over the planets are the real creators of the world; the Kabalist-monk, Trithemius, in his De Secundis Deis, taught the same.

The eternal kosmos, the Macrocosm, is divided in the Secret Doctrine like man, the Microcosm, into three Principles and four Vehicles,† which in their collectivity are the seven Principles. In the Chaldaean or Jewish Kabalah, the Kosmos is divided into seven worlds: the Original, the Intelligible, the Celestial, the Elementary, the Lesser (Astral), the Infernal (Kâma-loka or Hades), and the Temporal (of man).

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* Genesis begins with the third stage of "creation," skipping the preliminary two.

† The three root-principles are, exoterically: Man, Soul, and Spirit (meaning by "man" the intelligent personality), and esoterically: Life, Soul, and Spirit; the four vehicles are Body, Astral double, Animal (or human) Soul, and Divine Soul (Sthula-Sarira, Linga-Sarira, Kama-rupa, and Buddhi, the vehicle of Atman or Spirit). Or, to make it still clearer: (1) the Seventh Principle has for its vehicle the Sixth (Buddhi); (2) the vehicle of Manas is Kama-rupa [However, cf. B.C.W., Vol. XII, pp. 707-09.]; (3) that of Jiva or Prana (life) is the Linga-Sarira (the "double" of man; the Linga Sarira proper can never leave the body till death; that which appears is an astral body, reflecting the physical body and serving as a vehicle for the human soul, or intelligence); and (4) the Body, the physical vehicle of all the above collectively. The Occultist recognizes the same order as existing for the cosmical totality, the psycho-cosmical Universe.

In the Chaldaean system it is in the Intelligible World, the second, that appear the "Seven Angels of the Presence," or the Sephîrôth (the three higher ones being, in fact, one, and also the sum total of all). They are also the "Builders" of the Eastern Doctrine: and it is only in the third, the celestial world, that the seven planets and our solar system are built by the seven Planetary Angels, the planets becoming their visible bodies. Hence—as correctly stated—if the universe as a whole is formed out of the Eternal One Substance or Essence, it is not that everlasting Essence, the Absolute Deity, that builds it into shape; this is done by the first Rays, the Angels or Dhyâni-Chohans, that emanate from the One Element, which becoming periodically Light and Darkness, remains eternally, in its Root-Principle, the one unknown, yet existing Reality.

A learned Western Kabalist, Mr. S. L. MacGregor Mathers, whose reasoning and conclusions will be the more above suspicion since he is untrained in Eastern Philosophy and unacquainted with its Secret Teachings, writes on the first verse of Genesis in an unpublished essay:

Berashîth Barâ Elôhîm—"In the beginning the Elôhîm created!" Who are these Elôhîm of Genesis?

Va-Yivra Elôhîm Ath Ha-Adam Be-Tzalmo, Be-Tzelem Elôhîm Barâ Otho, Zakhar V'nekebah Barâ Otham—"And the Elôhîm created the Adam in Their own Image, in the Image of the Elôhîm created They them, Male and Female created They them!" Who are they, the Elôhîm? The ordinary English translation of the Bible renders the word Elôhîm by "God:" it translates a plural noun by a singular one. The only excuse brought forward for this is the somewhat lame one that the word is certainly plural, but is not to be used in a plural sense: that it is "a plural denoting excellence." But this is only an assumption whose value may be justly gauged by Genesis i, 26, translated in the orthodox Biblical version thus: "And God [Elôhîm] said, 'Let us make man in our own image, after our likeness.' " Here is a distinct admission of the fact that "Elôhîm" is not a 'plural of excellence," but a plural noun denoting more than one being.*

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* St. Denys, the Areopagite, the supposed contemporary of St. Paul, his co-disciple, and first Bishop of St. Denis, near Paris, teaches that the bulk of the "work of creation" was performed by the "Seven Spirits of the Presence"—God's co-operators, owing to a participation of the divinity in them. (Hierarch., p. 196.) And St. Augustine also thinks that "things were rather created in the angelic minds than in Nature, that is to say, that the angels perceived and knew them (all things) in their thoughts before they could spring forth into actual existence." (Vid. De Genesis ad Litteram I, II as summarized from De Mirville, Vol, II., pp. 337-338.)

What, then, is the proper translation of “Elôhîm,” and to whom is it referable? “Elôhîm” is not only a plural, but a feminine plural! And yet the translators of the Bible have rendered it by a masculine singular! Elôhîm is the plural of the feminine noun El-h, for the final letter, -h, marks the gender. It, however, instead of forming the plural in -oth, takes the usual termination of the masculine plural, which is -im.

Although in the great majority of cases the nouns of both genders take the terminations appropriated to them respectively, there are yet many masculines which form the plural in -ôth, as well as feminine which form it in -im while some nouns of each gender take alternately both. It must be observed, however, that the termination of the plural does not affect its gender, which remains the same as in the singular. . . ..

To find the real meaning of the symbolism involved in this word Elhm we must go to that key of Jewish Esoteric Doctrine, the little-known and less-understood Kabalah. There we shall find that this word represents two united masculine and feminine Potencies, co-equal and co-eternal, conjoined in everlasting union for the maintenance of the Universe—the great Father and Mother of Nature, into whom the Eternal One conforms himself before the Universe can subsist. For the teaching of the Kabalah is that before the Deity conformed himself thus—i.e., as male and female—the Worlds of the Universe could not subsist; or in the words of Genesis, that “the earth was formless and void.” Thus, then, is the conformation of the Elôhîm, the end of the Formless and the Void and the Darkness, for only after that conformation can the Ruah Elôhîm —the “Spirit of the Elôhîm”— vibrate upon the countenance of the Waters. But this is a very small part of the information which the Initiate can derive from the Kabalah concerning this word Elôhîm.

Attention must here be called to the confusion—if not worse —which reigns in the Western interpretations of the Kabalah. The eternal One is said to conform himself into two: the Great Father and Mother of Nature. To begin with, it is a horribly anthropomorphic conception to apply terms implying sexual distinction to the earliest and first differentiations of the One.

Thus the early Christian Fathers, even a non-initiate like St. Augustine, ascribed the creation of the visible world to Angels, or Secondary Powers, while St. Denys not only specifies these as the “Seven Spirits of the Presence,” but shows them owing their power to the informing divine energy —Fohat in the Secret Doctrine. But the egotistical darkness which caused the Western races to cling so desperately to the Geo-centric System, made them also neglect and despise all those fragments of the true Religion which would have deprived them and the little globe they took for the centre of the Universe of the signal honour of having been expressly “created” by the One, Secondless, Infinite God!

And it is even more erroneous to identify these first differentiations—the Purusha and Prakriti of Indian Philosophy—with the Elôhîm, the creative powers here spoken of; and to ascribe to these (to our intellects) unimaginable abstractions, the formation and construction of this visible world, full of pain, sin, and sorrow. In truth, the "creation by the Elôhîm" spoken of here is but a much later "creation," and the Elôhîm, far from being supreme, or even exalted powers in Nature, are only lower Angels. This was the teaching of the Gnostics, the most philosophical of all the early Christian Churches. They taught that the imperfections of the world were due to the imperfection of its Architects or Builders—the imperfect, and therefore inferior, Angels. The Hebrew Elôhîm correspond to the Prajâpatis of the Hindus, and it is shown elsewhere from the Esoteric interpretation of the Purânas that the Prajâpatis were the fashioners of man's material and astral form only: that they could not give him intelligence or reason, and therefore in symbolical language they "failed to create man." But, not to repeat what the reader can find elsewhere in this work, his attention needs only to be called to the fact that "creation" in this passage is not the Primary Creation, and that the Elôhîm are not "God," nor even the higher Planetary Spirits, but the Architects of this visible physical planet and of man's material body, or encasement.

A fundamental doctrine of the Kabalah is that the gradual development of the Deity from negative to positive Existence is symbolized by the gradual development of the Ten Numbers of the denary scale of numeration, from the Zero, through the unity, into the plurality. This is the doctrine of the Sephîrôth, or Emanations.

For the inward and concealed Negative Form concentrates a centre which is the primal Unity. But the unity is one and indivisible: it can neither be increased by multiplication nor decreased by division, for 1 x 1 = 1, and no more; and 1 + 1 = 1, and no less. And it is this changelessness of the Unity, or Monad, which makes it a fitting type of the One and Changeless Deity. It answers thus to the Christian idea of God the Father for as the Unity is the parent of the other numbers, so is the Deity the Father of All.

The philosophical Eastern mind would never fall into the error which the connotation of these words implies. With them the "One and Changeless"—Parabrahman—the Absolute All and One, cannot be conceived as standing in any relation to things finite and conditioned, and hence they would never use such terms as these, which in their very essence imply such a relation.

Do they, then, absolutely sever man from God? On the contrary. They feel a closer union than the Western mind has done in calling God the “Father of All,” for they know that in his immortal essence man is himself the Changeless, Secondless One.

But we have just said that the Unity is one and changeless by either multiplication or division; how then is two, the Duad, formed? By reflection. For, unlike Zero, the Unity is partly definable—that is, in its positive aspect; and the definition creates an Eikon or Eidôlon of itself which, together with itself, forms a Duad; and thus the number two is to a certain extent analogous to the Christian idea of the Son as the Second Person. And as the Monad vibrates, and recoils into the Darkness of the Primary Thought, so is the Duad left as its vice-gerent and representative, and thus co-equal with the Positive Duad is the Triune Idea, the number three, co-equal and co-eternal with the Duad in the bosom of the Unity, yet, as it were, proceeding therefrom in the numerical conception of its sequence .

This explanation would seem to imply that Mr. Mathers is aware that this “creation” is not the truly divine or primary one, since the Monad—the first manifestation on our plane of objectivity—”recoils into the Darkness of the Primal Thought,” i.e., into the subjectivity of the first divine Creation.

And this, again, also partly answers to the Christian idea of the Holy Ghost, and of the whole three forming a Trinity in unity. This also explains the fact in geometry of the three right lines being the smallest number which will make a plane rectilineal figure, while two can never enclose a space, being powerless and without effect till completed by the number Three. These three first numbers of the decimal scale the Qabalists call by the names of Kether, the Crown, Hokmâh, Wisdom, and Bînâh, Understanding; and they furthermore associate with them these divine names: with the Unity, Eheyeh, “I exist;” with the Duad, Yah; and with the Triad, Elôhîm; they especially also call the Duad, Abbâ—the Father, and the Triad, Aima—the Mother, whose eternal conjunction is symbolized in the word Elôhîm.

But what especially strikes the student of the Kabalah is the malicious persistency with which the translators of the Bible have jealously crowded out of sight and suppressed every reference to the feminine form of the Deity. They have, as we have just seen, translated the feminine plural “Elôhîm,” by the masculine singular, “God.” But they have done more than this: they have carefully hidden the fact that the word Ruah—the “Spirit”—is feminine, and that consequently the Holy Ghost of the New Testament is a feminine Potency.

How many Christians are cognizant of the fact that in the account of the Incarnation in Luke (i. 35) two divine Potencies are mentioned?

"The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee." The Holy Ghost (the feminine Potency) descends, and the Power of the Highest (the masculine Potency) is united therewith. "Therefore also that holy thing which shall be born of thee shall be called the Son of God"—of the Elôhîm namely, seeing that these two Potencies descend.

In the Sepher Yetzîrah, or Book of Formation, we read:

"One is She the Rûah Elôhîm Hayim—(Spirit of the Living Elôhîm) . . . . Voice, Spirit, and Word; and this is She, the Spirit of the Holy One." Here again we see the intimate connection which exists between the Holy Spirit and the Elôhîm. Furthermore, farther on in this same Book of Formation—which is, be it remembered, one of the oldest of the Kabalistical Books, and whose authorship is ascribed to Abraham the Patriarch—we shall find the idea of a Feminine Trinity in the first place, from whom a masculine Trinity proceeds; or as it is said in the text: "Three Mothers whence proceed three Fathers." And yet this double Triad forms, as it were, but one complete Trinity. Again it is worthy of note that the Second and Third Sephîrôth (Wisdom and Understanding) are both distinguished by feminine names, Hokmah and Bînâh, notwithstanding that to the former more particularly the masculine idea, and to the latter the feminine, are attributed; under the titles of Abbâ and Aima (or Father and Mother). This Aima (the Great Mother) is magnificently symbolized in the twelfth chapter of the Apocalypse, which is undoubtedly one of the most Kabalistical books in the Bible. In fact, without the Kabalistical keys its meaning is utterly unintelligible.

Now, in the Hebrew, as in the Greek, alphabet, there are no distinct numeral characters, and consequently each letter has a certain numerical value attached to it. From this circumstance results the important fact that every Hebrew word constitutes a number, and every number a word. This is referred to in the Revelations (xiii, 18) in mentioning the "number of the beast"! In the Kabalah words of equal numerical values are supposed to have a certain explanatory connection with each other. This forms the science of Gematria, which is the first divison of the Literal Kabalah. Furthermore, each letter of the Hebrew alphabet had for the Initiates of the Kabalah a certain hieroglypical value and meaning which, rightly applied, gave to each word the value of a mystical sentence; and this again was variable according to the relative positions of the letters with regard to each other. From these various Kabalistical points of view let us now examine this word Elôhîm.

First then we can divide the word into the two words, which signify "The Feminine Divinity of the Waters;" compare with the Greek Aphrodite, "sprung from the foam of the sea." Again it is divisible into the "Mighty One, Star of the Sea," or "the Mighty One breathing forth the Spirit upon the Waters."

Also by combination of the letters we get “the Silent Power of Yâh.” And again, “My God, the Former of the Universe,” for Mah is a secret Kabalistical name applied to the idea of Formation. Also we obtain “Who is my God.” Furthermore “the Mother in Yâh.”

The total number is 1 + 30 + 5 + 10 + 40 = 86 = “Violent heat,” or “the Power of Fire.” If we add together the three middle letters we obtain 45, and the first and last letters yield 41, making thus “the Mother of Formation.” Lastly, we shall find the two divine names “El” and “Yâh,” together with the latter m, which signifies “Water,” for Mem, the name of this letter, means “water.”

If we divide it into its component letters and take them as hieroglyphical signs we shall have: “Will perfected through Sacrifice progressing through successive Transformation by Inspiration.”

The last few paragraphs of the above, in which the word “Elôhîm” is Kabalistically analyzed, show conclusively enough that the Elôhîm are not one, nor two, nor even a trinity, but a Host—the army of the creative powers.

The Christian Church, in making of Jehovah—one of these very Elôhîm —the one Supreme God, has introduced hopeless confusion into the celestial hierarchy, in spite of the volumes written by Thomas Aquinas and his school on the subject. The only explanation to be found in all their treatises on the nature and essence of the numberless classes of celestial beings mentioned in the Bible—Archangels, Thrones, Seraphim, Cherubim, Messengers, etc.—is that “The angelic host is God’s militia.” They are “Gods the creatures,” while he is “God the Creator”; but of their true functions—of their actual place in the economy of Nature—not one word is said. They are

. . . more brilliant than the flames, more rapid than the wind, and they live in love and harmony, mutually enlightening each other, feeding on bread and a mystic beverage—[the communion wine and water?]—surrounding as with a river of fire the throne of the Lamb, and veiling their faces with their wings. This throne of love and glory they leave only to carry to the stars, the earth, the kingdoms, the cities, and all the sons of God, their brothers and pupils, in short, to all creatures, the divine influence. . . . As to their number, it is that of the great army of Heaven (Sabaôth), more numerous than the stars. . . . Theology ... shows us “these rational luminaries,” each constituting a species, and containing in their virtue such or another portion of Nature: covering immense space, though of a determined extent, residing—incorporeal though they are—within circumscribed limits; . . . more rapid than light or thunderbolt, disposing of all the elements of Nature, producing at will inexplicable mirages [illusions?],

objective and subjective in turn, speaking to men a language at one time articulate, at another purely spiritual.*

We learn farther on in the same work that it is these Angels and their hosts who are referred to in the sentence of verse 1, chapter ii of Genesis: “Igitur perfecti sunt coeli et terra, et omnis ornatus eorum:” and that the Vulgate has peremptorily substituted for the Hebrew word “tsaba” (“host”) that of “ornament”; Munk shows the mistake of substitution and the derivation of the compound title, “Tsabaôth-Elôhîm,” from “tsaba.” Moreover, Cornelius ? Lapide, “the master of all Biblical commentators,” says de Mirville, shows us that such was the real meaning. Those Angels are stars.

All this, however, teaches us very little as to the true functions of this celestial army, and nothing at all as to its place in evolution and its relation to the earth we live on. For an answer to the question, “Who are the true Creators?” we must go to the Esoteric Doctrine, since there only can the key be found which will render intelligible the Theogonies of the various world-religions.

There we find that the real creator of the Kosmos, as of all visible Nature—if not of all the invisible hosts of Spirits not yet drawn into the “Cycle of Necessity,” or evolution—is “the Lord—the Gods,” or the “Working Host,” the “Army” collectively taken, the “One in many.”

The One is infinite and unconditioned. It cannot create, for It can have no relation to the finite and conditioned. If everything we see, from the glorious suns and planets down to the blades of grass and the specks of dust, had been created by the Absolute Perfection and were the direct work of even the First Energy that proceeded from It,† then every such thing would have been perfect, eternal, and unconditioned like its author.

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* De Mirville, Des Esprits, Vol. II, pp. 294-95.

† To the Occultist and Chela the difference made between Energy and Emanation need not be explained. The Sanskrit word “Sakti” is untranslatable. It may be Energy, but it is one that proceeds through itself, not being due to the active or conscious will of the one that produces it. The “First-Born,” or Logos, is not an Emanation, but an Energy inherent in and co-eternal with Parabrahman, the One. The Zohar speaks of emanations, but reserves the word for the seven Sephîrôth emanated from the first three—which form one triad—Kether, Hokmah, and Binah. As for these three, it explains the difference by calling them “immanations,” something inherent to and coeval with the subject postulated, or in other words, “Energies.”

The millions upon millions of imperfect works found in Nature testify loudly that they are the products of finite, conditioned beings—though the latter were and are Dhyâni-Chohans, Archangels, or whatever else they may be named. In short, these imperfect works are the unfinished production of evolution, under the guidance of the imperfect Gods. The Zohar gives us this assurance as well as the Secret Doctrine. It speaks of the auxiliaries of the "Ancient of Days," the "Sacred Aged," and calls them ophanim, or the living Wheels of the celestial orbs, who participate in the work of the creation of the Universe.

Thus it is not the "Principle," One and Unconditioned, nor even Its reflection, that creates, but only the "Seven Gods" who fashion the Universe out of the eternal Matter, vivified into objective life by the reflection into it of the One Reality.

The Creator is they—"God the Host"—called in the Secret Doctrine the Dhyâni-Chohans; with the Hindus the Prajâpatis; with the Western Kabalists the Sephiroth; and with the Buddhist the Devas—impersonal because blind forces. They are the Amshâspends with the Zoroastrians, and while with the Christian Mystic the "Creator" is the "Gods of the God," with the dogmatic Churchman he is the "God of the Gods," the "Lord of lords," etc.

"Jehovah" is only the God who is greater than all Gods in the eyes of Isral.

I know, that the Lord [of Isral] is great, and that our Lord is above all gods.*

It is these "Auxiliaries," the Ophanim, the half-human Prajâpatis, the Angels, the Architects under the leadership of the "Angel of the Great Council," with the rest of the Kosmos-Builders of other nations, that can alone explain the imperfection of the Universe. This imperfection is one of the arguments of the Secret Science in favour of the existence and activity of these "Powers." And who know better than the few philosophers of our civilized lands how near the truth Philo was in ascribing the origin of evil to the admixture of inferior potencies in the arrangement of matter, and even in the formation of man—a task entrusted to the divine Logos.

* Psalms cxxxv, 5.

And again:

For all the gods of the nations are idols; but the Lord made the heavens.*

The Egyptian Neteru, translated by Champollion “the other Gods,” are the Elôhîm of the Biblical writers, behind which stands concealed the One God, considered in the diversity of his powers.† This One is not Parabrahman, but the Unmanifested Logos; the Demiourgos, the real Creator or Fashioner, that follows him, standing for the Demiourgi collectively taken. Further on the great Egyptologist adds:

We see Egypt concealing and hiding, so to say, the God of Gods behind the agents she surrounds him with; she gives the precedence to her great gods before the one and sole Deity, so that the attributes of that God become their property. Those great Gods proclaim themselves uncreate . . . . Neith is “that which is,” as Jehovah; ‡ Thoth is self-created§ without having been begotten, etc. Judaism annihilating these potencies before the grandeur of its God, these emanations cease to be simply Powers, like Philo’s Archangels, like the Sephîrôth of the Kabalah, like the Ogdoad of the Gnostics—they become transformed into God himself.‖

Jehovah is thus, as the Kabalah teaches, at best but the “Heavenly Man,” Adam-Kadmon, used by the self-created Spirit, the Logos, as a chariot, a vehicle in His descent towards manifestation in the phenomenal world.

Such are the teachings of the Archaic Wisdom, nor can they be repudiated even by the orthodox Christian, if he be sincere and open-minded in the study of his own Scripture. For if he reads St. Paul’s Epistles carefully he will find that the Secret Doctrine and the Kabalah are fully admitted by the “Apostle of the Gentiles.” The Gnosis which he appears to condemn is no less for him than for Plato

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* Psalms xcvi, 5.

† Rather as Ormazd or Ahura-Mazda, Vit-nam-Ahmi, and all the unmanifested Logoi. Jehovah is the manifested Virâj, corresponding to Bînâh, the third Sephîrah in the Kabalah, a female Power which would find its prototype rather in the Prajâpatis, than in Brahmâ, the Creator.

‡ Neith is Aditi, evidently.

§ The Self-created Logos, Nârâyana, Purushôttama, and others.

‖ Mariette-Bey, Mémoire sur la mère d’Apis, pp. 32-35, in de Mirville, Des Esprits, II, 323-24.

"the supreme knowledge of the truth and of the One Being";* for what St. Paul condemns is not the true, but only the false Gnosis and its abuses: otherwise how could he use the language of a Platonist pur sang? The Ideas, types (Archai), of the Greek Philosopher; the Intelligences of Pythagoras; the Aeons or Emanations of the Pantheist; the Logos or Word, Chief of these Intelligences; the Sophia or Wisdom; the Demiourgos, the Builder of the world under the direction of the Father, the Unmanifested Logos, from which He emanates; Ain-Soph, the Unknown of the Infinite; the angelic Periods; the Seven Spirits who are the representatives of the Seven of all the older cosmogonies—are all to be found in his writings, recognized by the Church as canonical and divinely inspired. Therein, too, may be recognized the Depths of Ahriman, Rector of this our World, the "God of this World"; the Plerôma of the Intelligences; the Archôntes of the air; the Principalities, the Kabalistic Metatron; and they can easily be identified again in the Roman Catholic writers when read in the original Greek and Latin texts, English translations giving but a very poor idea of the real contents of these.

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* See Republic, I, vi.

WHAT THE OCCULTISTS AND KABALISTS HAVE TO SAY

The Zohar, an unfathomable store of hidden wisdom and mystery, is very often appealed to by Roman Catholic writers. A very learned Rabbi, now the Chevalier Drach, having been converted to Roman Catholicism, and being a great Hebraist, thought fit to step into the shoes of Pico della Mirandola and John Reuchlin, and to assure his new co-religionists that the Zohar contained in it pretty nearly all the dogmas of Catholicism. It is not our province to show here how far he has succeeded or failed; only to bring one instance of his explanations and preface it with the following:

The Zohar, as already shown, is not a genuine production of the Hebrew mind. It is the repository and compendium of the oldest doctrines of the East, transmitted orally at first, and then written down in independent treatises during the Captivity at Babylon, and finally brought together by Rabbi Shimon ben Yohai, toward the beginning of the Christian era. As Mosaic cosmogony was born under a new form in Mesopotamian countries, so the Zohar was a vehicle in which were focussed rays from the light of Universal Wisdom. Whatever likenesses are found between it and the Christian teachings, the compilers of the Zohar never had Christ in their minds. Were it otherwise, there would not be one single Jew of the Mosaic law left in the world by this time. Again, if one is to accept literally what the Zohar says, then any religion under the sun may find corroboration in its symbols and allegorical sayings; and this, simply because this work is the echo of the primitive truths, and every creed is founded on some of these; the Zohar being but a veil of the Secret Doctrine. This is so evident that we have only to point to the said ex-Rabbi, the Chevalier Drach, to prove the fact.

In Part III, fol. 87 (col. 346th) the Zohar treats of the Spirit guiding the Sun, its Rector, explaining that it is not the Sun itself that is meant thereby, but the Spirit “on, or under” the Sun. Drach is anxious to show that it was Christ who was meant by that “Sun,” or the Solar Spirit therein. In his comment upon that passage which refers to the Solar Spirit as “that stone which the builders rejected,” [Ps. 118, 22] he asserts most positively that this Sun-stone (pierre soleil) is identical with Christ, who was that stone,

and that therefore

The sun is undeniably (sans contredit) the second hypostasis of the Deity,* or Christ.

If this be true, then the Vaidic or pre-Vaidic Âryans, Chaldaeans and Egyptians, like all Occultists past, present, and future, Jews included, have been Christians from all eternity. If this be not so, then modern Church Christianity is Paganism pure and simple exoterically, and transcendental and practical Magic, or Occultism, esoterically.
For this “stone” has a manifold significance, a dual existence, with gradations, a regular progression and retrogression. It is a “mystery” indeed.

The Occultists are quite ready to agree with St. Chrysostom, that the infidels—the profane, rather—

Being blinded by sunlight, thus lose sight of the true Sun in the contemplation of the false one.†

But if that Saint, and along with him now the Hebraist Drach, chose to see in the Zohar and the Kabalistic Sun “the second hypostasis,” this is no reason why all others should be blinded by them. The mystery of the Sun is the grandest perhaps, of all the innumerable mysteries of Occultism. A Gordian knot, truly, but one that cannot be severed with the double-edged sword of scholastic casuistry. It is a true deo dignus vindice nodus, and can be untied only by the Gods. The meaning of this is plain, and every Kabalist will understand it.

Contra solem ne loquaris† was not said by Pythagoras with regard to the visible Sun. It was the “Sun of Initiation” that was meant, in its triple form—two of which are the “Day-Sun” and the “Night-Sun.”

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* Harmonie entre l’Église et la Synagogue, t. II, p. 427, by the Chevalier Drach. [Paris, Paul Mellier, 1844.] See De Mirville IV. 38, 39.

† Op. cit.

‡ [“Do not speak against the Sun.”]

If behind the physical luminary there were no mystery that people sensed instinctively, why should every nation, from the primitive peoples down to the Pârsîs of today, have turned towards the Sun during prayers? The Solar Trinity is not Mazdean, but is universal, and is as old as man. All the temples in Antiquity were invariably made to face the Sun, their portals to open to the East. See the old temples of Memphis and Baalbec, the Pyramids of the Old and of the New (?) Worlds, the Round Towers of Ireland, and the Serapeiom of Egypt. The Initiates alone could give a philosophical explanation of this, and a reason for it— its mysticism notwithstanding—were only the world ready to receive it, which, alas! it is not. The last of the Solar Priests in Europe was the Imperial Initiate, Julian, now called the Apostate.*

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* Julian died for the same crime as Socrates. Both divulged a portion of the solar mystery, the heliocentric system being only a part of what was given during Initiation—one consciously, the other unconsciously, the Greek Sage never having been initiated. It was not the real solar system that was preserved in such secrecy, but the mysteries connected with the Sun's constitution. Socrates was sentenced to death by earthly and worldly judges; Julian died a violent death because the hitherto protecting hand was withdrawn from him, and, no longer shielded by it, he was simply left to his destiny or Karma. For the student of Occultism there is a suggestive difference between the two kinds of death. Another memorable instance of the unconscious divulging of secrets pertaining to mysteries is that of the poet, P. Ovidius Naso, who, like Socrates, had not been initiated. In his case, the Emperor Augustus, who was an Initiate, mercifully changed the penalty of death into banishment to Tomos on the Euxine. This sudden change from unbounded royal favour to banishment has been a fruitful scheme of speculation to classical scholars not initiated into the Mysteries. They have quoted Ovid's own lines to show that it was some great and heinous immorality of the Emperor of which Ovid had become unwillingly cognizant. The inexorable law of the death penalty always following upon the revelation of any portion of the Mysteries to the profane, was unknown to them. Instead of seeing the amiable and merciful act of the Emperor in its true light, they have made it an occasion for traducing his moral character. The poet's own words can be no evidence, because as he was not an Initiate, it could not be explained to him in what his offence consisted. There have been comparatively modern instances of poets unconsciously revealing in their verses so much of the hidden knowledge as to make even Initiates suppose them to be fellow-Initiates, and come to talk to them on the subject. This only shows that the sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the Astral Light. In the Light of Asia there are two passages that might make an Initiate of the first degree think that Mr. Edwin Arnold had been initiated himself in the Himalayan ashrams, but this is not so.

He tried to benefit the world by revealing at least a portion of the great mystery of the τριπλάσιος— [threefold] and—he died. “There are three in one,” he said of the Sun—the central Sun* being a precaution of Nature: the first is the universal cause of all, Sovereign Good and perfection; the Second Power is paramount Intelligence, having dominion over all reasonable beings, the third is the visible Sun. The pure energy of solar intelligence proceeds from the luminous seat occupied by our Sun in the centre of heaven, that pure energy being the Logos of our system; the “Mysterious Word-Spirit produces all through the Sun, and never operates through any other medium,” says Hermes Trismegistus. “For it is in the Sun, more than in any other heavenly body that the [unknown] Power placed the seat of its habitation.”† Only neither Hermes Trismegistus nor Julian, an initiated Occultist, nor any other, meant by this Unknown Cause Jehovah, or Jupiter. They referred to the cause that produced all the manifested “great Gods” or Demiurgi (the Hebrew God included) of our system. Nor was our visible, material Sun meant, for the latter was only the manifested symbol. Philolaus the Pythagorean, explains and completes Trismegistus by saying:

The Sun is a mirror of fire, the splendour of whose flames by their reflection in that mirror [the Sun] is poured upon us, and that splendour we call image. ‡

It is evident that Philolaus referred to the central spiritual Sun, whose beams and effulgence are only mirrored by our central Star, the Sun. This is as clear to the Occultists as it was to the Pythagoreans. As for the profane of pagan antiquity, it was, of course, the physical Sun that was the “highest God” for them, as it seems—if Chevalier Drach’s view be accepted—to have now virtually become for the modern Roman Catholics.

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* A proof that Julian was acquainted with the heliocentric system.

† [Quia in sole saltem et non alibi uspiam, sedem habitations suae posuit. MINERVA MUNDI. (WMS. 167; The Theosophist, Vol. LV, Nov. 1933, p. 145).—Compiler.]

‡ [Des Esprits, IV, pp. 21-22.]

If words mean anything, the statements made by the Chevalier Drach that “this sun is, undeniably, the second hypostasis of the Deity,” imply what we say; as “this Sun” refers to the Kabalistic Sun, and “hypostasis” means substance or subsistence of the Godhead or Trinity—distinctly personal. As the author, being an ex-Rabbi, thoroughly versed in Hebrew, and in the mysteries of the Zohar, ought to know the value of words; and as, moreover, in writing this, he was bent upon reconciling “the seeming contradictions,” as he puts it, between Judaism and Christianity —the fact becomes quite evident. But all this pertains to questions and problems which will be solved naturally and in the course of the development of the doctrine. The Roman Catholic Church stands accused, not of worshipping under other names the Divine Beings worshipped by all nations in Antiquity, but of declaring idolatrous, not only the Pagans ancient and modern, but every Christian nation that has freed itself from the Roman yoke. The accusation brought against herself by more than one man of Science, of worshipping the stars like true Sabaeans of old, stands to this day uncontradicted, yet no star-worshipper has ever addressed his adoration to the material stars and planets, as will be shown before the last page of this work is written; none the less is it true that those Philosophers alone who studied Astrology and Magic knew that the last word of those sciences was to be sought in, and expected from, the Occult forces emanating from those constellations.

MODERN KABALISTS IN SCIENCE AND OCCULT ASTRONOMY

There is a physical, an astral, and a super-astral Universe in the three chief divisions of the Kabalah; as there are terrestrial, superterrestrial, and spiritual Beings. The "Seven Planetary Spirits" may be ridiculed by Scientists to their hearts' content, yet the need of intelligent ruling and guiding Forces is so much felt to this day that scientific men and specialists, who will not hear of Occultism or of ancient systems, find themselves obliged to generate in their inner consciousness some kind of semi-mystical system. Metcalfe's "sunforce" theory, and that of Zaliwsky, a learned Pole, which made Electricity the Universal Force and placed its storehouse in the Sun,* were revivals of the Kabalistic teachings. Zaliwsky tried to prove that Electricity, producing "the most powerful, attractive, calorific, and luminous effects," was present in the physical constitution of the Sun and explained its peculiarities. This is very near the Occult teaching. It is only by admitting the gaseous nature of the Sun-reflector, and the powerful Magnetism and Electricity of the solar attraction and repulsion, that one can explain (a) the evident absence of any waste of power and luminosity in the Sun—inexplicable by the ordinary laws of combustion; and (b) the behaviour of the planets, so often contradicting every accepted rule of weight and gravity. And Zaliwsky makes this "solar electricity" "differ from anything known on earth."

Father Secchi may be suspected of having sought to introduce

Forces of quite a new order and quite foreign to gravitation, which he had discovered in Space.†

in order to reconcile Astronomy with theological Astronomy. But Nagy, a member of the Hungarian Academy of Sciences, was no cleric, and yet he develops a theory on the necessity of intelligent Forces whose complacency "would lend itself to all the whims of the comets." He suspects that:

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* Zaliwsky, La gravitation par l'électricité, p. 7, in de Mirville, Des Esprits, IV, 156.

† De Mirville, op. cit., p. 157.

Notwithstanding all the actual researches on the rapidity of light—that dazzling product of an unknown force . . . which we see too frequently to understand—that light is motionless in reality.*

C.E. Love, the well-known railway builder and engineer in France, tired of blind forces, made all the (then) "imponderable agents"—now called "forces"—subordinates of Electricity, and declares the latter to be an

Intelligence—albeit molecular in nature and material.†

In the author's opinion these Forces are atomistic agents, endowed with intelligence, spontaneous will, and motion, and he thus, like the Kabalists, makes the causal Forces substantial, while the Forces that act on this plane are only the effects of the former, as with him matter is eternal, and the Gods also;‡ so is the Soul likewise, though it has inherent in itself a still higher Soul [Spirit], pre-existent, endowed with memory, and superior to Electric Force; the latter is subservient to the higher Souls, those superior Souls forcing it to act according to the eternal laws. The concept is rather hazy, but is evidently on the Occult lines. Moreover, the system proposed is entirely pantheistic, and is worked out in a purely scientific volume. Monotheists and Roman Catholics fall foul of it, of course; but one who believes in the Planetary Spirits and who endows Nature with living Intelligences, must always expect this.

In this connection, however, it is curious that after the moderns have so laughed at the ignorance of the ancients,

Who, knowing only of seven planets [yet having an ogdoad which did not include the earth!], invented therefore seven Spirits to fit in with the number,

Babinet should have vindicated the "superstition" unconsciously to himself.

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* Mémoire sur le système solaire, p. 7, in de Mirville, op. cit., IV, 157.

† Éssai sur l'identité des agents producteurs du son, de la lumière, etc., p. 15, in de Mirville, ibid.

‡ De Mirville, op. cit., IV, 158.

In the Revue des Deux Mondes [May, 1855] this eminent French Astronomer writes:

The ogdoad of the Ancients included the earth [which is an error] i.e., eight or seven according to whether or not the earth was comprised in the number.

De Mirville assures his readers that:

M. Babinet was telling us but a few days ago that we had in reality only eight big planets, including the earth, and thirty-five small ones between Mars and Jupiter. . . . Herschel offering to call all those beyond the seven primary planets asteroids!*

There is a problem to be solved in this connection. How do Astronomers know that Neptune is a planet, or even that it is a body belonging to our system? Being found on the very confines of our Planetary World, so-called, the latter was arbitrarily expanded to receive it; but what really mathematical and infallible proof have Astronomers that it is (a) a planet, and (b) one of our planets? None at all! It is at such an immeasurable distance from us, the

Apparent diameter of the sun being to Neptune but one-fortieth of the sun's apparent diameter to us,

and it is so dim and hazy when seen through the best telescope that it looks like an astronomical romance to call it one of our planets. Neptune's heat and light are reduced to 1/900 part of the heat and light received by the earth. His motion and that of his satellites have always looked suspicious. They do not agree—in appearance, at least—with those of the other planets. His system is retrograde, etc. But even the latter abnormal fact resulted only in the creation of new hypotheses by our Astronomers, who forthwith suggested a probable overturn of Neptune, his collision with another body, etc. Was Adams' and Leverrier's discovery so welcomed because Neptune was as necessary as was Ether to throw a new glory upon astronomical prevision, upon the certitude of modern scientific data, and principally upon the power of mathematical analysis? It would so appear.

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* In de Mirville, op. cit., IV, 139. [Mr. W. Herschel is being quoted from Revue des Deux Mondes, May 1855 issue.]

A new planet that widens our planetary domain by more than four hundred million leagues is worthy of annexation. Yet, as in the case of terrestrial annexation, scientific authority may be proved “right” only because it has “might.” Neptune’s motion happens to be dimly perceived: Eureka! it is a planet! A mere motion, however, proves very little. It is now an ascertained fact in Astronomy that there are no absolutely fixed stars in Nature,* even though such stars should continue to exist in astronomical parlance, while they have passed from the scientific imagination. Occultism, however, has a strange theory of its own with regard to Neptune.

Occultism says that if several hypotheses resting on mere assumption—which have been accepted only because they have been taught by eminent men of learning—are taken away from the Science of Modern Astronomy, to which they serve as props, then even the presumably universal law of gravitation will be found to be contrary to the most ordinary truths of mechanics. And really one can hardly blame Christians—foremost of all the Roman Catholics—however scientific some of these may themselves be, for refusing to quarrel with their Church for the sake of scientific beliefs. Nor can we even blame them for accepting in the secresy of their hearts—as some of them do—the theological “Virtues” and “Archôns” of Darkness, instead of all the blind forces offered them by Science.

Never can there be intervention of any sort in the marshalling and the regular precession of the celestial bodies! The law of gravitation is the law of laws; who ever witnessed a stone rising in the air against gravitation?

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* If, as Sir W. Herschel thought, the so-called fixed stars have resulted from, and owe their origin to nebular combustion, they cannot be fixed any more than is our sun, which was believed to be motionless and is now found to rotate around its axis every twenty-five days. As the fixed star nearest to the sun, however, is eight-thousand times farther away from him than is Neptune, the illusions furnished by the telescopes must be also eight-thousand times as great. We will therefore leave the question at rest, repeating only what A. Maury said in his work (La Terre et l’Homme, published in 1858): “It is utterly impossible, so far, to decide anything concerning Neptune’s constitution, analogy alone authorizing us to ascribe to him a rotary motion like that of other planets.” (in de Mirville, op. cit., IV, 140.)

The permanence of the universal law is shown in the behaviour of the sidereal worlds and globes eternally faithful to their primitive orbits; never wandering beyond their respective paths. Nor is there any intervention needed, as it could only be disastrous. Whether the first sidereal incipient rotation took place owing to an intercosmic chance, or to the spontaneous development of latent primordial forces; or again, whether that impulse was given once for all by God or Gods—it does not make the slightest difference. At this stage of cosmic evolution no intervention, superior or inferior, is admissible. Were any to take place, the universal clock-work would stop, and Kosmos would fall into pieces.

Such are stray sentences, pearls of wisdom, fallen from time to time from scientific lips, and now chosen at random to illustrate a query. We lift our diminished heads and look heavenward. Such seems to be the fact: worlds, suns, and stars, the shining myriads of the heavenly hosts, remind the Poet of an infinite, shoreless ocean, whereon move swiftly numberless squadrons of ships, millions upon millions of cruisers, large and small, crossing each other, whirling and gyrating in every direction; and Science teaches us, that though they be without rudder or compass or any beacon to guide them, they are nevertheless secure from collision—almost secure, at any rate, save in chance accidents—as the whole celestial machine is built upon and guided by an immutable, albeit blind, law, and by constant and accelerating force or forces. “Built upon” by whom? “By self-evolution,” is the answer. Moreover, as dynamics teach that

A body in motion tends to continue in the same state of relative rest or motion unless acted upon by some external force,

this force has to be regarded as self-generated—even if not eternal, since this would amount to the recognition of perpetual motion—and so well self-calculated and self-adjusted as to last from the beginning to the end of Kosmos. But “self-generation” has still to generate from something, generation ex nihilo being as contrary to reason as it is to Science. Thus we are placed once more between the horns of a dilemma: are we to believe in perpetual motion or in self-generation ex nihilo? And if in neither, who or what is that something, which first produced that force or those forces?

There are such things in mechanics as superior levers, which give the impulse and act upon secondary or inferior levers. The former, however, need an impulse and occasional renovation, otherwise they would themselves very soon stop and fall back into their original status.

What is the external force which puts and retains them in motion? Another dilemma!

As to the law of cosmical non-intervention, it could be justified only in one case, namely, if the celestial mechanism were perfect; but it is not. The so-called unalterable motions of celestial bodies alter and change incessantly; they are very often disturbed, and the wheels of even the sidereal locomotive itself occasionally jump off their invisible rails, as may be easily proved. Otherwise why should Laplace speak of the probable occurrence at some future time of an out-and-out reform in the arrangement of the planets;* or Lagrange maintain the gradual narrowing of the orbits; or our modern Astronomers, again, declare that the fuel in the sun is slowly disappearing? If the laws and forces which govern the behaviour of the celestial bodies are immutable, such modifications and wearing-out of substance or fuel, of force and fluids, would be impossible; yet they are not denied. Therefore one has to suppose that such modifications will have to rely upon the laws of forces, which will have to self-regenerate themselves once more on such occasions, thus producing an astral antinomy, and a kind of physical palinomy, since, as Laplace says, one would then see fluids disobeying themselves and reacting in a way contrary to all their attributes and properties.†

Newton felt very uncomfortable about the moon. Her behaviour in progressively narrowing the circumference of her orbit around the earth made him nervous, lest it should end one day in our satellite falling upon the earth. The world, he confessed, needed repairing, and that very often.‡ In this he was corroborated by Herschel. He speaks of real and quite considerable deviations, besides those which are only apparent, but gets some consolation from his conviction that somebody or something will probably see to things.

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* [See P.S. de Laplace's Exposition du système du monde, Paris (1796) p. 206; 282-83. For English edition consult Vol. I, pp. 249-51 of The System of the World translated by J. Pond, 2 vols., London, R. Phillips, 1809.]

† [Op. Cit., p. 351-52.]

‡ Quoted by Sir John Herschel in On the Study of Natural Philosophy, p. 165; de Mirville, op. cit., IV, 155.

We may be answered that the personal beliefs of some pious Astronomers, however great they may be as scientific characters, are no proofs of the actual existence and presence in space of intelligent supramundane Beings, of either Gods or Angels. It is the behaviour of the stars and planets themselves that has to be analysed and inferences must be drawn therefrom. Renan asserts that nothing that we know of the sidereal bodies warrants the idea of the presence of any Intelligence, whether internal or external to them.

Let us see, says Reynaud, if this is a fact, or only one more empty scientific assumption.

The orbits traversed by the planets are far from being immutable. They are, on the contrary, subject to perpetual mutation in position, as in form. Elongations, contractions, and orbital widenings, oscillations from right to left, slackening and quickening of speed . . . . and all this on a plane which seems to vacillate.*

As is very pertinently observed by des Mousseux:

Here is a path having little of the mathematical and mechanical precision claimed for it; for we know of no clock which, having gone slow for several minutes should catch up the right time of itself and without the turn of a key.

So much for blind law and force. As for the physical impossibility—a miracle indeed in the sight of Science—of a stone raised in the air against the law of gravitation, this is what Babinet—the deadliest enemy and opponent of the phenomena of levitation—(cited by Arago) says:

Everyone knows the theory of bolides [meteors] and aerolites. . . . In Connecticut an immense aerolite was seen [a mass of eighteen hundred feet in diameter], bombarding a whole American zone and returning to the spot [in mid-air] from which it had started.†

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* Terre et ciel, p. 28, in de Mirville, ibid.

†OEuvres d’Arago, vol. i., p. 219; quoted by de Mirville, III 462.

Thus we find in both of the cases above cited—that of self-correcting planets and of meteors of gigantic size flying back into the air—a “blind force” regulating and resisting the natural tendencies of “blind matter,” and even occasionally repairing its mistakes and correcting its failures. This is far more miraculous and even “extravagant,” one would say, than any “Angel-guided” Element.

Bold is he who laughs at the idea of von Haller, who declares that:

The stars are perhaps an abode of glorious Spirits; as here Vice reigns, there is Virtue Master.*

EASTERN AND WESTERN OCCULTISM

In The Theosophist for March, 1886,† in an answer to the “Solar Sphinx,” a member of the London Lodge of the Theosophical Society wrote as follows:

. . we hold and believe that the revival of occult knowledge now in progress will some day demonstrate, that the Western system represents ranges of perception, which the Eastern—at least as expounded in the pages of The Theosophist—has yet to attain.‡

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* “Die Sterne sind vielleicht ein Sitz verklarter Geister; Wie hier das Laster herrscht, ist dort die Tugend Meister.” [From Albrecht von Haller’s poem “Über den Ursprung des Übels,” on p. 148 in the 1768 ed. of Versuch Schweizerischer Gedichte in Göttingen, Germany by Verlag Abram Vandenhoeks sel. Witwe, Universitätsbuchhandlung.]

† Vol. VII, p. 411.

‡ Whenever Occult doctrines were expounded in the pages of The Theosophist, care was taken each time to declare a subject incomplete when the whole could not be given in its fullness, and no writer has ever tried to mislead the reader. As to the Western “ranges of perception” concerning doctrines really Occult, the Eastern Occultists have been made acquainted with them for some time past. Thus they are enabled to assert with confidence that the West may be in possession of Hermetic philosophy as a speculative system of dialectics, the latter being used in the West admirably well, but it lacks entirely the knowledge of Occultism. The genuine Eastern Occultist keeps silent and unknown, never publishes what he knows, and rarely even speaks of it, as he knows too well the penalty of indiscretion.

The writer is not the only person labouring under this erroneous impression. Greater Kabalists than he had said the same in the United States. This only proves that the knowledge possessed by Western Occultists of the true Philosophy, and the "ranges of perceptions" and thought of the Eastern doctrines, is very superficial. This assertion will be easily demonstrated by giving a few instances, instituting comparisons between the two interpretations of one and the same doctrine—the Hermetic Universal Doctrine. It is the more needed since, were we to neglect bringing forward such comparisons, our work would be left incomplete.

We may take the late Éliphas Lévi, rightly referred to by another Western Mystic, Mr. Kenneth MacKenzie, as "one of the greatest representatives of modern Occult Philosophy,"* as presumably the best and most learned expounder of the Chaldaean Kabalah, and compare his teaching with that of Eastern Occultists. In his unpublished manuscripts and letters, lent to us by a Theosophist, who was for fifteen years his pupil, we had hoped to find that which he was unwilling to publish. What we do find, however, disappoints us greatly. We will take these teachings, then, as containing the essence of Western or Kabalistic Occultism, analyzing and comparing them with the Eastern interpretation as we go on.

Éliphas Lévi teaches correctly, though in language rather too rhapsodically rhetorical to be sufficiently clear to the beginner, that

Eternal life is Motion equilibrated by the alternate manifestations of force.

But why does he not add that this perpetual motion is independent of the manifested Forces at work? He says:

Chaos is the Tohu-vah-bohu of perpetual motion and the sum total of primordial matter;

and he fails to add that Matter is "primordial" only at the beginning of every new reconstruction of the Universe: matter in abscondito, as it is called by the Alchemists, is eternal, indestructible, without beginning or end.

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* See The Royal Masonic Cyclopaedia, article: "Yetzerah, Sepher."

It is regarded by Eastern Occultists as the eternal Root of all, the Mûlaprakriti of the Vedântin, and the Svabhavat of the Buddhist; the Divine Essence, in short, or Substance; the radiations from This are periodically aggregated into graduated forms, from pure Spirit to gross Matter; the Root, or Space, is in its abstract presence the Deity Itself, the Ineffable and Unknown One Cause.

Ain Soph with him also is the Boundless, the infinite and One Unity, secondless and causeless as Parabrahman. Ain-Soph is the indivisible point, and therefore, as "being everywhere and nowhere," is the absolute All. It is also "Darkness" because it is absolute Light, and the Root of the seven fundamental Cosmic Principles. Yet Éliphas Lévi, by simply stating that "Darkness was upon the face of the Earth," fails to show (a) that "Darkness" in this sense is Deity Itself, and he is therefore withholding the only philosophical solution of this problem for the human mind; and (b) he allows the unwary student to believe that by "Earth" our own little globe—an atom in the Universe—is meant. In short, this teaching does not embrace the Occult Cosmogony, but deals simply with Occult Geology and the formation of our cosmic speck. This is further shown by his making a résumé of the Sephîrôthal Tree in this wise:

God is harmony, the astronomy of Powers and Unity outside of the World.

This seems to suggest (a) that he teaches the existence of an extra-cosmic God, thus limiting and conditioning both the Kosmos and the divine Infinity and Omnipresence, which cannot be extraneous to or outside of one single atom; and (b) that by skipping the whole of the pre-cosmic period—the manifested Kosmos here being meant—the very root of Occult teaching, he explains only the Kabalistic meaning of the deadletter of the Bible and Genesis, leaving its spirit and essence untouched. Surely the "ranges of perception" of the Western mind will not be greatly enlarged by such a limited teaching.

Having said a few words on Tohu-vah-bohu—the meaning of which Wordsworth rendered graphically as "higgledypiggledy"—and having explained that this term denoted Cosmos, he teaches that:

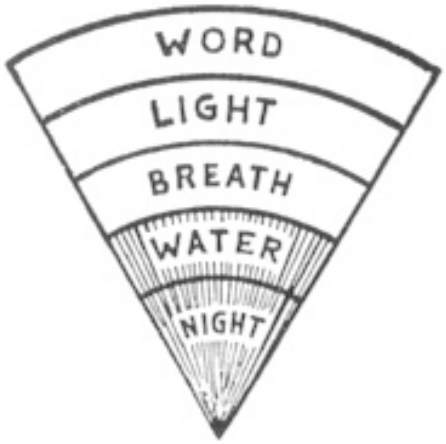
Above the dark abyss [Chaos] were the Waters; . . . the earth [la terre!] was Tohu-vah-bohu, i.e., in confusion, and darkness covered the face of the Deep, and vehement Breath moved on the Waters when the Spirit exclaimed [?], "Let there be light," and there was light. Thus the earth [our globe, of course] was in a state of cataclysm; thick vapours veiled the immensity of the sky, the earth was covered with waters and a violent wind was agitating this dark ocean, when at a given moment the equilibrium revealed itself and light re-appeared; the letters that compose the Hebrew word "Bereshîth" (the first word of Genesis) are "Beth," the binary, the verb manifested by the act, a feminine letter; then "Resch," the Verbum and Life, number 20, the disc multiplied by 2; and "Aleph," the spiritual principle, the Unit, a masculine letter.

Place these letters in a triangle and you have the absolute Unity, that without being included into numbers creates the number, the first manifestation, which is 2, and these two united by harmony resulting from the analogy of contraries [opposites], make 1, only. This is why God is called Elôhîm (plural).

All this is very ingenious, but is very puzzling, besides being incorrect. For owing to the first sentence, "Above the dark abyss were the Waters," the French Kabalist leads the student away from the right track. This an Eastern Chela will see at a glance, and even one of the profane may see it. For if the Tohu-vah-bohu is "under" and the Waters are "above," then these two are quite distinct from each other, and this is not the case. This statement is a very important one, inasmuch as it entirely changes the spirit and nature of Cosmogony, and brings it down to a level with exoteric Genesis—perhaps it was so stated with an eye to this result. The Tohu-vah-bohu is the "Great Deep," and is identical with "the Waters of Chaos," or the primordial Darkness. By stating the fact otherwise it makes both "the Great Deep" and the "Waters"—which cannot be separated except in the phenomenal world—limited as to space and conditioned as to their nature. Thus Éliphas in his desire to conceal the last word of Esoteric Philosophy, fails—whether intentionally or otherwise does not matter—to point out the fundamental principle of the one true Occult Philosophy, namely, the unity and absolute homogeneity of the One Eternal Divine Element, and he makes of the Deity a male God. Then he says:

Above the Waters was the powerful Breath of the Elôhîm [the creative Dhyâni-Chohans]. Above the Breath appeared the Light, and above the Light the Word . . . that created it.

Now the fact is quite the reverse of this: it is the Primeval Light that creates the Word or Logos, who in his turn creates physical light. To prove and illustrate what he says he gives the following figure:



Now any Eastern Occultist upon seeing this would not hesitate to pronounce it a “left hand” magic figure. It is entirely reversed, and it represents the third stage of religious thought, that current in Dvâpara-Yuga, when the one principle is already separated into male and female, and humanity is approaching the fall into materiality which brings the Kali-Yuga. A student of Eastern Occultism would draw it thus:

For the Secret Doctrine teaches us that the reconstruction of the Universe takes place in this wise:

At the periods of new generation, perpetual Motion becomes Breath; from the Breath comes forth primordial Light, through whose radiance manifests the Eternal Thought concealed in darkness, and this becomes the Word (Mantra).* It is That (the Mantra or Word) from which all This (the Universe) sprang into being.

Further on Éliphas Lévi says:

This [the concealed Deity] radiated a ray into the Eternal Essence [Waters of Space] and, fructifying thereby the primordial germ, the Essence expanded,† giving birth to the Heavenly Man from whose mind were born all forms.

The Kabalah states very nearly the same. To learn what it really teaches one has to reverse the order in which Éliphas Lévi gives it, replacing the word “above” by that of “in,” as there cannot surely be any “above” or “under” in the Absolute. This is what he says:

Above the waters the powerful breath of the Elôhîm; above the Breath the Light; above Light the Word, or the Speech that created it. We see here the spheres of evolution: the souls [?] driven from the dark centre (Darkness) toward the luminous circumference. At the bottom of the lowest circle is the Tohu-vah-bohu, or the chaos which precedes all manifestation [Naissances—generation]; then the region of Water; then Breath; then Light; and, lastly, the Word.

The construction of the above sentences shows that the learned Abbé had a decided tendency to anthropomorphize creation, even though the latter has to be shaped out of preexisting material, as the Zohar shows plainly enough. This is how the “great” Western Kabalist gets out of the difficulty: he keeps silent on the first stage of evolution and imagines a second Chaos. Thus he says:

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* In the exoteric sense, the Mantra (or that psychic faculty or power that conveys perception or thought) is the older portion of the Vedas, the second part of which is composed of the Brâhmanas. In Esoteric phraseology Mantra is the Word made flesh, or rendered objective, through divine magic.

† The secret meaning of the word “Brahmâ” is “expansion,” “increase, “ or “growth.”

The Tohu-vah-bohu is the Latin Limbus, or twilight of the morning and evening of life.* It is in perpetual motion,† it decomposes continually,‡ and the work of putrefaction accelerates, because the world is advancing towards regeneration.§ The Tohu-vah-bohu of the Hebrews is not exactly the confusion of things called Chaos by the Greeks, and which is found described in the commencement of the Metamorphosis of Ovid; it is something greater and more profound; it is the foundation of religion, it is the philosophical affirmation of the immateriality of God.

Rather an affirmation of the materiality of a personal God. If a man has to seek his Deity in the Hades of the ancients—for the Tohu-vah-bohu, or the Limbus of the Greeks, is the Hall of Hades—then one can wonder no longer at the accusations brought forward by the Church against the "witches" and sorcerers versed in Western Kabalism, that they adored the goat Mendes, or the devil personified by certain spooks and Elementals. But in face of the task Éliphas Lévi had set before himself—that of reconciling Jewish Magic with Roman ecclesiasticism—he could say nothing else.

Then he explains the first sentence in Genesis:

Let us put on one side the vulgar translation of the sacred texts and see what is hidden in the first chapter of Genesis.

He then gives the Hebrew text quite correctly, but transliterates it:

Bereshîth Barâ Elôîm uth aschamam ouatti aares ouares ayete Tohuvah-bohu . . . Ouimas Elôîm rai avur ouiai aour.

And he then explains:

The first word, "Bereshîth," signifies "genesis," a word equivalent to "nature."

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* Why not give at once its theological meaning, as we find it in Webster? With the Roman Catholics it means simply "purgatory," the borderland between heaven and hell (Limbus patrum and Limbus infantum), the one for all men, whether good, bad or indifferent; the other for the souls of unbaptized children! With the ancients it meant simply that which in Esoteric Buddhism is called the Kâma-Loka, between Devachan and Avichi.

† As Chaos, the eternal Element, not as the Kâma-Loka surely?

‡ A proof that by this word Éliphas Lévi means the lowest region of the terrestrial Âkâúa.

§ Evidently he is concerned only with our periodical world, or the terrestrial globe.

"The act of generation or production," we maintain; not "nature." He then continues:

The phrase, then, is incorrectly translated in the Bible. It is not "in the beginning," for it should be at the stage of the generating force,* which would thus exclude every idea of the ex-nihilo . . . as nothing cannot produce something. The word "Elôîm" or "Elôhîm" signifies the generating Powers, and such is the Occult sense of the first verse. . . . "Bereshîth" ("Nature" or "genesis"), "Barâ" ("created") "Elôîm" ("the forces") "Athat-ashamaim" ("heavens") "ouath" and "oaris" ("the earth"); that is to say, "The generative potencies created indefinitely (eternally†) those forces that are the equilibrated opposites that we call heaven and earth, meaning the space and the bodies, the volatile and the fixed, the movement and the weight.

Now this, if it be correct, is too vague to be understood by any one ignorant of the Kabalistic teaching. Not only are his explanations unsatisfactory and misleading —in his published works they are still worse—but his Hebrew transliteration is entirely wrong; it precludes the student, who would compare it for himself with the equivalent symbols and numerals of the words and letters of the Hebrew alphabet, from finding anything of that he might have found were the words correctly spelt in the French transliteration.

Compared even with exoteric Hindu Cosmogony, the philosophy which Éliphas Lévi gives out as Kabalistic is simply mystical Roman Catholicism adapted to the Christian Kabalah. His Histoire de la Magie shows it plainly, and reveals also his object, which he does not even care to conceal. For, while stating with his Church, that

The Christian religion has imposed silence on the lying oracles of the Gentiles and put an end to the prestige of the false gods,‡ he promises to prove in his work that the real Sanctum Regnum, the great Magic Art, is in that Star of Bethlehem which led the three Magi to adore the Savior of this World. He says:

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* In the "re-awakening" of the Forces would be more correct.

† An action which is incessant in eternity cannot be called "creation"; it is evolution, and the eternally or ever-becoming of the Greek Philosopher and the Hindu Vedântin; it is the Sat and the one Beingness of Parmenides, or the Being identical with Thought. Now how can the Potencies be said to "create movement," once it is seen movement never had any beginning, but existed in the Eternity? Why not say that the re-awakened Potencies transferred motion from the eternal to the temporal plane of being? Surely this is not Creation.

‡ Histoire de la Magie, Int. p. 1. [Paris, G. Bailliére, 1860.]

We will prove that the study of the sacred Pentagram had to lead all the Magi to know the new name which should be raised above all names and before which every being capable of worship has to bend his knee.*

This shows that Lévi's Kabalah is mystic Christianity, and not Occultism; for Occultism is universal and knows no difference between the "Saviours" (or great Avatâras) of the several old nations. Éliphas Lévi was not an exception in preaching Christianity under a disguise of Kabalism. He was undeniably "the greatest representative of modern Occult Philosophy," as it is studied in Roman Catholic countries generally, where it is fitted to the preconceptions of Christian students. But he never taught the real universal Kabalah, and least of all did he teach Eastern Occultism. Let the student compare the Eastern and Western teaching, and see whether the philosophy of the Upanishads "has yet to attain the ranges of perception" of this Western system. Everyone has the right to defend the system he prefers, but in doing this, there is no need to throw slurs upon the system of one's brother.

In view of the great resemblance between many of the fundamental "truths" of Christianity and the "myths" of Brahmanism, there have been serious attempts made lately to prove that the Bhagavad-Gîtâ and most of the Brâhmanas and the Purânas are of a far later date than the Mosaic Books and even than the Gospels. But were it possible that an enforced success should be obtained in this direction, such argument cannot achieve its object, since the Rig-Veda remains. Brought down to the most modern limits of the age assigned to it, its date cannot be made to overlap that of the Pentateuch, which is admittedly later.

The Orientalists know well that they cannot make away with the landmarks, followed by all subsequent religions, set up in that "Bible of Humanity" called the Rig-Veda. It is there that at the very dawn of intellectual humanity were laid the foundation-stones of all the faiths and creeds, of every fane and church built from first to last; and they are still there.

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* Ibid., p. 2.

Universal “myths,” personifications of Powers divine and cosmic, primary and secondary, and historical personages of all the now-existing as well as of extinct religions are to be found in the seven chief Deities and their 330,000,000 correlations of the Rig-Veda, and those Seven, with the odd millions, are the Rays of the one boundless Unity.

But to THIS can never be offered profane worship. It can only be the “object of the most abstract meditation, which Hindus practice in order to obtain absorption in it.” At the beginning of every “dawn” of “Creation,” eternal Light—which is darkness—assumes the aspect of so-called Chaos: chaos to the human intellect; the eternal Root to the superhuman or spiritual sense.

“Osiris is a black God.” These were the words pronounced at “low breath” at Initiation in Egypt, because Osiris Noumenon is darkness to the mortal. In this Chaos are formed the “Waters,” Mother Isis, Aditi, etc. They are the “Waters of Life,” in which primordial germs are created—or rather reawakened—by the primordial Light. It is Purushôttama, or the Divine Spirit, which in its capacity of Nârâyana, the Mover on the Waters of Space, fructifies and infuses the Breath of life into that germ which becomes the “Golden Mundane Egg,” in which the male Brahmâ is created;* and from this the first Prajâpati, the Lord of Beings, emerges, and becomes the progenitor of mankind. And though it is not he, but the Absolute, that is said to contain the Universe in Itself, yet it is the duty of the male Brahmâ to manifest it in a visible form. Hence he has to be connected with the procreation of species, and assumes, like Jehovah and other male Gods in subsequent anthropomorphism, a phallic symbol. At best every such male God, the “Father” of all, becomes the “Archetypal Man.” Between him and the Infinite Deity stretches an abyss.

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* The Vaishnavas, who regard Vishnu as the Supreme God and the fashioner of the Universe, claim that Brahmâ sprang from the navel of Vishnu, the “imperishable,” or rather from the lotus that grew from it. But the word “navel” here means the Central Point, the mathematical symbol of infinitude, or Parabrahman, the One and the Secondless.

In the theistic religions of personal Gods the latter are degraded from abstract Forces into physical potencies. The Water of Life—the "Deep" of Mother Nature—is viewed in its terrestrial aspect in anthropomorphic religions. Behold, how holy it has become by theological magic! It is held sacred and is deified now as of old in almost every religion. But if Christians use it as a means of spiritual purification in baptism and prayer; if Hindus pay reverence to their sacred streams, tanks and rivers; if Pârsî, Mohammedan and Christian alike believe in its efficacy, surely that element must have some great and Occult significance. In Occultism it stands for the Fifth Principle of Kosmos, in the lower septenary: for the whole visible Universe was built by Water, say the Kabalists who know the difference between the two waters—the "Waters of Life" and those of Salvation—so confused together in dogmatic religions. The "King-Preacher" says of himself:

I, the Preacher, was king over Israel in Jerusalem, and I gave my heart to seek and search out by wisdom concerning all things that are done under heaven. *

Speaking of the great work and glory of the Elôhîm†—unified into the "Lord God" in the English Bible, whose garment, he tells us, is light and heaven the curtain —he refers to the builder

Who layeth the beams of his chambers in the waters,‡

that is, the divine Host of the Sephîrôth, who have constructed the Universe out of the Deep, the Waters of Chaos. Moses and Thales were right in saying that only earth and water can bring forth a living Soul, water being on this plane the principle of all things. Moses was an Initiate, Thales a Philosopher—i.e., a Scientist, for the words were synonymous in his day.

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* Ecclesiastes i, 12, 13.

† It is probably needless to say here what everyone knows. The translation of the Protestant Bible is not a word for word rendering of the earlier Greek and Latin Bibles: the sense is very often disfigured, and "God" is put where "Yahve" and "Elôhîm" stand.

‡ Psalms civ, 3.

The secret meaning of this is that water and earth stand in the Mosaic Books for the prima materia and the creative (feminine) Principle on our plane. In Egypt Osiris was Fire, and Isis was the Earth or its synonym Water; the two opposing elements—just because of their opposite properties—being necessary to each other for a common object; that of procreation. The earth needs solar heat and rain to make her throw out her germs. But these procreative properties of Fire and Water, or Spirit and Matter, are symbols but of physical generation. While the Jewish Kabalists symbolized these elements only in their application to manifested things, and reverenced them as the emblems for the production of terrestrial life, the Eastern Philosophy noticed them only as an illusive emanation from their spiritual prototypes, and no unclean or unholy thought marred its Esoteric religious symbology.

Chaos, as shown elsewhere, is Theos, which becomes Kosmos: it is Space, the container of everything in the Universe. As Occult Teachings assert, it is called by the Chaldaeans, Egyptians, and every other nation Tohu-vah-bohu, or Chaos, Confusion, because Space is the great storehouse of Creation, whence proceed, not forms alone, but also ideas, which could receive their expression only through the Logos, the Word, Verbum, or Sound.

The numbers 1, 2, 3, 4 are the successive emanations from Mother [Space] as she forms running downward her garment, spreading it upon the seven steps of Creation.* The roller returns upon itself, as one end joins the other in infinitude, and the numbers 4, 3, and 2 are displayed, as it is the only side of the veil that we can perceive, the first number being lost in its inaccessible solitude.

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* To avoid misunderstanding of the word “creation” so often used by us, the remarks of the author of Through the Gates of Gold may be quoted owing to their clearness and simplicity. “The words ‘to create’ are often understood by the ordinary mind to convey the idea of evolving something out of nothing. This is clearly not its meaning. We are mentally obliged to provide our Creator with chaos from which to produce the worlds. The tiller of the soil, who is the typical producer of social life, must have his material, his earth, his sky, rain, and sun, and the seeds to place within the earth; out of nothing he can produce nothing. Out of a void, nature cannot arise; there is that material beyond, behind, or within, from which she is shaped by our desire for a universe.” [pp. 71-72, Adyar ed.; p. 47, T.U.P. ed.]

. . . Father, which is Boundless Time, generates Mother, which is infinite Space, in Eternity; and Mother generates Father in Manvantaras, which are divisions of durations, that Day when that world becomes one ocean. Then the Mother becomes Nârâ [Waters— the Great Deep] for Nara [the Supreme Spirit] to rest—or move—upon, when, it is said, that 1, 2, 3, 4 descend and abide in the world of the unseen, while the 4, 3, 2, become the limits in the visible world to deal with the manifestations of Father [Time].*

This relates to the Mahâyugas which in figures become 432, and with the addition of noughts, 4,320,000.

Now it is surpassingly strange, if it be a mere coincidence, that the numerical value of Tohu-vah-bohu, or "Chaos" in the Bible—which Chaos, of course, is the "Mother" Deep, or the Waters of Space—should yield the same figures. For this is what is found in a Kabalist manuscript:

It is said of the Heavens and the Earth in the second verse of Genesis that they were "Chaos and Confusion"—that is, they were "Tohu-vah-bohu," "and darkness was upon the face of the deep," i.e., "the perfect material out of which construction was to be made lacked organization." The order of the digits of these words as they stand—i.e.,† the letters rendered by their numerical value—is 6,526,654 and 2,386. By art speech these are key-working numbers loosely shuffled together, the germs and keys of construction, but to be recognized, one by one, as used and required. They follow symmetrically in the work as immediately following the first sentence of grand enunciation: "In Râsh developed itself Gods, the heavens and the earth."

Multiply the numbers of the letters of "Tohu-vah-bohu" together continuously from right to left, placing the consecutive single products as we go, and we will have the following series of values, viz., (a) 30, 60, 360, 2,160,10,800, 43,200, or as by the characterizing digits; 3,6, 36,216, 108, and 432; (b) 20, 120, 720, 1,440, 7,200, or 2, 12, 72, 144, 72, 432, the series closing in 432, one of the most famous numbers of antiquity, and which, though obscured, crops out in the chronology up to the Flood.‡. . .

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* Commentary on Stanza ix on Cycles.

† Or, read from right to left, the letters and their corresponding numerals stand thus: "t," 4; "h," 5; "v," 6; "v," 6; "bh," 2; "h," 5; "v" or "w," 6; which yields "thuvbhu," 4566256, or "Tohu-vah-bohu."

‡ Mr. J. Ralston Skinner's MS. [See S.D. Index Volume, p. 445, compiled by Boris de Zirkoff; Adyar, 1979.]

This shows that the Hebrew usage of play upon the numbers must have come to the Jews from India. As we have seen, the final series yields, besides many another combination, the figures 108 and 1008—the number of the names of Vishnu, whence the 108 grains of the Yogi's rosary—and close with 432, the truly "famous" number in Indian and Chaldaean antiquity, appearing in the cycle of 4,320,000 years in the former, and in the 432,000 years, the duration of the Chaldaean divine dynasties.

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[Sections XXVI and XXVII which fell here in the sequence of the 1897 edition of The Secret Doctrine, have been printed as articles in their normal chronological sequence in the Collected Writings, Vol. VII, pp. 105-34 and pp. 230-40. — Compiler.]

THE ORIGIN OF THE MYSTERIES

All that is explained in the preceding Sections and a hundredfold more was taught in the Mysteries from time immemorial. If the first appearance of those institutions is a matter of historical tradition with regard to some of the later nations, their origin must certainly be assigned to the time of the Fourth Root Race. The Mysteries were imparted to the elect of that Race when the average Atlantean had begun to fall too deeply into sin to be trusted with the secrets of Nature. Their establishment is attributed in the Secret Works to the King-Initiates of the divine dynasties, when the "Sons of God" had gradually allowed their country to become Kukarmadeœa (the land of vice).

The antiquity of the Mysteries may be inferred from the history of the worship of Hercules in Egypt. This Hercules, according to what the priests told Herodotus, was not Grecian, for he says:

Of the Grecian Hercules I could in no part of Egypt procure any knowledge: . . . the name was never borrowed by Egypt from Greece. . . Hercules, . . . as they [the priests] affirm, is one of the twelve (great Gods), who were reproduced from the earlier eight Gods 17,000 years before the year of Amasis.

Hercules is of Indian origin, and—his Biblical chronology put aside—Colonel Tod was quite right in his suggestion that he was Balarama or Baladeva. Now one must read the Purânas with the Esoteric key in one's hand in order to find out how on almost every page they corroborate the Secret Doctrine. The ancient classical writers so well understood this truth that they unanimously attributed to Asia the origin of Hercules.

A section of the Mahâbhârata is devoted to the history of the Hercûla, of which race was Vyâsa. . . . Diodorus has the same legend with some variety. He says: "Hercules was born amongst the Indians and, like the Greeks, they furnish him with a club and lion's hide." Both [Kishna and Baladeva] are (lords) of the race (cûla) of Heri (Heri-cul-es) of which the Greeks might have made the compound Hercules.*

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* Tod's Annals of Râjâsthan, Vol. I, pp. 32-33.

The Occult Doctrine explains that Hercules was the last incarnation of one of the seven “Lords of the Flame,” as Krishna’s brother, Baladeva; that his incarnations occurred during the Third, Fourth, and Fifth Root-Races, and that his worship was brought into Egypt from Lankâ and India by the later immigrants. That he was borrowed by the Greeks from the Egyptians is certain, the more so as the Greeks place his birth at Thebes, and only his twelve labours at Argos. Now we find in the Vishnu-Purâna a complete corroboration of the statement made in the Secret Teachings, of which Puranic allegory the following is a short summary:

Raivata, a grandson of Saryati, Manu’s fourth son, finding no man worthy of his lovely daughter, repaired with her to Brahma’s region to consult the God in this emergency. Upon his arrival, Hahâ, Huhû, and other Gandharvas were singing before the throne, and Raivata, waiting till they had done, imagined that but one Muhûrta (instant) had passed, whereas long ages had elapsed. When they had finished, Raivata prostrated himself and explained his perplexity. Then Brahmâ asked him whom he wished for a son-in-law, and upon hearing a few personages named, the Father of the World smiled and said: “Of those whom you have named the third and fourth generation [Root-Races] no longer survive, for many successions of ages [Chatur-Yuga, or the four Yuga cycles] have passed away while you were listening to our songsters. Now on earth the twenty-eighth great age of the present Manu is nearly finished and the Kali period is at hand. You must therefore bestow this virgin-gem upon some other husband. For you are now alone.”

Then the Rajâ Raivata is told to proceed to Kusasthali, his ancient capital, which was now called Dvârakâ, and where reigned in his stead a portion of the divine being (Vishnu) in the person of Baladeva, the brother of Krishna, regarded as the seventh incarnation of Vishnu whenever Krishna is taken as a full divinity.

“Being thus instructed by the Lotus-born [Brahmâ], Raivata returned (with his daughter) to earth, where he found the race of men dwindled in stature

[see what is said in the Stanzas and Commentaries of the races of mankind gradually decreasing in stature],* reduced in vigour, and enfeebled in intellect. Repairing to the city of Kusasthalî, he found it much altered," because, according to the allegorical explanation of the commentator, "Krishna had reclaimed from the sea a portion of the country," which means in plain language that the continents had all been changed meanwhile—and "had renovated the city"—or rather built a new one, Dvârakâ; for one reads in the Bhagavata-Purâna† that Kuúasthali was founded and built by Raivata within the sea; and subsequent discoveries showed that it was the same, or on the same spot, as Dvârakâ. Therefore it was on an island before. The allegory in Vishnu-Purâna shows King Raivata giving his daughter to "the wielder of the ploughshare"—or rather "the plough-bannered" —Baladeva, who "beholding the damsel of excessively lofty height, . . . shortened her with the end of his ploughshare, and she became his wife."‡

This is a plain allusion to the Third and Fourth Races—to the Atlantean giants and the successive incarnations of the "Sons of the Flame" and other orders of Dhyâni-Chohans in the heroes and kings of mankind, down to the Kali-Yuga, or Black Age, the beginning of which is within historical times. Another coincidence: Thebes is the city of a hundred gates, and Dvârakâ is so called from its many gateways or doors, from the word "Dvâra," "gateway." Both Hercules and Baladeva are of a passionate, hot temper, and both are renowned for the fairness of their white skins. There is not the slightest doubt that Hercules is Baladeva in Greek dress. Arrian notices the great similarity between the Theban and the Hindu Hercules, the latter being worshipped by the Suraseni who built Methorea, or Mathûrâ, Krishna's birthplace. The same writer places Sandracottus (Chandragupta, the grandfather of King Aśoka, of the clan of Morya) in the direct line of the descendants of Baladeva.

There were no Mysteries in the beginning, we are taught. Knowledge (Vidyâ) was common property, and it reigned universally throughout the Golden Age (Satya-Yuga).

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* [See S.D., Vol. I, p. 609; Vol. II, pp. 329-32, and p. 733.]

† Op. cit., IX, III, 28; [in Wilson's ed. III, p. 249 fn.]

‡ Vishnu-Purâna, Bk. IV, ch. 1, Wilson, Vol. III, pp. 248-54.

As says the Commentary:

Men had not created evil yet in those days of bliss and purity, for they were of God-like more than of human nature.

But when mankind, rapidly increasing in numbers, increased also in variety of idiosyncrasies of body and mind, then incarnated Spirit showed its weakness. Natural exaggerations, and along with these superstitions, arose in the less cultured and healthy minds. Selfishness was born out of desires and passions hitherto unknown, and but too often knowledge and power were abused, until finally it became necessary to limit the number of those who knew. Thus arose Initiation.

Every separate nation now arranged for itself a religious system, according to its enlightenment and spiritual wants. Worship of mere form being discarded by the wise men, these confined true knowledge to the very few. The need of veiling truth to protect it from desecration becoming more apparent with every generation, a thin veil was used at first, which had to be gradually thickened according to the spread of personality and selfishness, and this led to the Mysteries. They came to be established in every country and among every people, while to avoid strife and misunderstanding exoteric beliefs were allowed to grow up in the minds of the profane masses. Inoffensive and innocent in their incipient stage—like a historical event arranged in the form of a fairy tale, adapted for and comprehensible to the child's mind—in those distant ages such beliefs could be allowed to grow and make the popular faith without any danger to the more philosophical and abstruse truths taught in the sanctuaries. Logical and scientific observation of the phenomena in Nature, which alone leads man to the knowledge of eternal truths—provided he approaches the threshold of observation unbiassed by preconception and sees with his spiritual eye before he looks at things from their physical aspect—does not lie within the province of the masses. The marvels of the One Spirit of Truth, the ever-concealed and inaccessible Deity, can be unravelled and assimilated only through Its manifestations by the secondary "Gods," Its acting powers. While the One and Universal Cause has to remain forever in abscondito, Its manifold action may be traced through the effects in Nature.

The latter alone being comprehensible and manifest to average mankind, the Powers causing those effects were allowed to grow in the imagination of the populace. Ages later in the Fifth, the Âryan Race, some unscrupulous priests began to take advantage of the too easy beliefs of the people in every country, and finally raised those secondary Powers to the rank of God and Gods, thus succeeding in isolating them altogether from the One Universal Cause of all causes.*

Henceforward the knowledge of the primeval truths remained entirely in the hands of the Initiates.

The Mysteries had their weak points and their defects, as every institution welded with the human element must necessarily have. Yet Voltaire has characterised their benefits in a few words:

In the chaos of popular superstitions there existed an institution which has ever prevented man from falling into absolute brutality: it was that of the Mysteries.†

Verily, as Jean Marie Ragon puts it of Masonry:

Its temple has Time for duration, the Universe for space. . . . “Let us divide that we may rule,” have said the crafty; “Let us unite to resist,” have said the first Masons. ‡

Or rather, the Initiates whom the Masons have never ceased to claim as their primitive and direct Masters.

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* There were no Brâhmans as a hereditary caste in days of old. In those long-departed ages a man became a Brâhman through personal merit and Initiation. Gradually, however, despotism crept in, and the son of a Brâhman was created a Brâhman by right of protection first, then by that of heredity. The rights of blood replaced those of real merit, and thus arose the body of Brâhmans, which was soon changed into a powerful caste.

† [See under Idolatry (Section III) and under term Initiation (Ancient Mysteries) in A Philosophical Dictionary (many editions) which H.P. Blavatsky probably translated directly from Voltaire’s French.—Compiler.]

‡ Des Initiations Anciennes et Modernes, [pp. 17-18. Nancy, France, F. Guerard, 2nd ed., 1842.] “The mysteries,” says Ragon, “were the gift of India.” In this he is mistaken, for the Aryan race had brought the mysteries of Initiation from Atlantis. Nevertheless he is right in saying that the mysteries preceded all civilizations, and that by polishing the mind and morals of the peoples, they served as a base for all the laws—civil, political, and religious.

The first and fundamental principle of moral strength and power is association and solidarity of thought and purpose. “The Sons of Will and Yoga” united in the beginning to resist the terrible and ever-growing iniquities of the lefthand Adepts, the Atlanteans. This led to the foundation of still more Secret Schools, temples of learning, and of Mysteries inaccessible to all except after the most terrible trials and probations.

Anything that might be said of the earliest Adepts and their divine Masters would be regarded as fiction. It is necessary, therefore, if we would know something of the primitive Initiates to judge of the tree by its fruits; to examine the bearing and the work of their successors in the Fifth Race as reflected in the works of the classic writers and the great philosophers. How were Initiation and the Initiates regarded during some 2,000 years by the Greek and Roman writers? Cicero informs his readers in very clear terms. He says:

An Initiate must practise all the virtues in his power: justice, fidelity, liberality, modesty, temperance; these virtues cause men to forget the talents that he may lack:*

Ragon says:

When the Egyptian priests said: “All for the people, nothing through the people,” they were right: in an ignorant nation truth must be revealed only to trustworthy persons. . . We have seen in our days, “all through the people, nothing for the people,” a false and dangerous system. The real axiom ought to be: “All for the people and with the people.”†

But in order to achieve this reform the masses have to pass through a dual transformation: (a) to become divorced from every element of exoteric superstition and priestcraft, and (b) to become educated men, free from every danger of being enslaved whether by a man or an idea.

This, in view of the preceding, may seem paradoxical. The Initiates were “priests,” we may be told—at any rate, all the Hindu, Egyptian, Chaldaean, Greek, Phoenician, and other Hierophants and Adepts were priests in the temples, and it was they who invented their respective exoteric creeds.

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* De Officiis, i, 33.

† Des Initiations . . . pp. 21-22.

To this the answer is possible: “The cowl does not make the friar.” If one may believe tradition and the unanimous opinion of ancient writers, added to the examples we have in the “priests” of India, the most conservative nation in the world, it becomes quite certain that the Egyptian priests were no more priests in the sense we give to the word than are the temple Brâhmans. They could never be regarded as such if we take as our standard the European clergy. Laurens observes very correctly that:

The priests of Egypt were not, strictly speaking ministers of religion. The word “priest,” which translation has been badly interpreted, had an acceptation very different from the one that is applied to it among us. In the language of antiquity, and especially in the sense of the initiation of the priests of ancient Egypt, the word “priest” is synonymous with that of “philosopher.” . . . The institution of the Egyptian priests seems to have been really a confederation of sages gathered to study the art of ruling men, to centre the domain of truth, modulate its propagation, and arrest its too dangerous dispersion.*

The Egyptian Priests, like the Brâhmans of old, held the reins of the governing powers, a system that descended to them by direct inheritance from the Initiates of the great Atlantis. The pure cult of Nature in the earliest patriarchal days—the word “patriarch” applying in its first original sense to the Progenitors of the human race,† the Fathers, Chiefs, and Instructors of primitive men—became the heirloom of those alone who could discern the noumenon beneath the phenomenon. Later, the Initiates transmitted their knowledge to the human kings, as their divine Masters had passed it to their forefathers. It was their prerogative and duty to reveal the secrets of Nature that were useful to mankind—the hidden virtues of plants, the art of healing the sick, and of bringing about brotherly love and mutual help among mankind.

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* Essais Historiques et critiques sur la Franche Maçonnerie, pp. 142 143. [2nd. ed., Paris, Chomel, 1806.]

† The word “patriarch” is composed of the Greek word “Patria” (“family,” “tribe,” or “nation”) and “Archos” (a “chief”), the paternal principle. The Jewish Patriarchs who were pastors, passed their name to the Christian Patriarchs, yet they were no priests, but were simply the heads of their tribes, like the Indian Rishis.

No Initiate was one if he could not heal—aye, recall to life from apparent death (coma) those who, too long neglected, would have indeed died during their lethargy.* Those who showed such powers were forthwith set above the crowds, and were regarded as Kings and Initiates. Gautama Buddha was a King-Initiate, a healer, and recalled to life those who were in the hands of death. Jesus and Apollonius were healers, and were both addressed as Kings by their followers. Had they failed to raise those who were to all intents and purposes the dead, none of their names would have passed down to posterity; for this was the first and crucial test, the certain sign that the Adept had upon Him the invisible hand of a primordial divine Master, or was an incarnation of one of the "Gods."

The later royal privilege descended to our Fifth Race kings through the kings of Egypt. The latter were all initiated into the mysteries of medicine, and they healed the sick, even when, owing to the terrible trials and labors of final Initiation, they were unable to become full Hierophants. They were healers by privilege and by tradition, and were assisted in the healing art by the Hierophants of the temples, when they themselves were ignorant of Occult curative Science. So also in far later historical times we find Pyrrhus curing the sick by simply touching them with his foot; Vespasian and Hadrian needed only to pronounce a few words taught to them by their Hierophants, in order to restore sight to the blind and health to the cripple. From that time onward history has recorded cases of the same privilege conferred on the emperors and kings of almost every nation.†

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* There is no need to observe here that the resurrection of a really dead body is an impossibility in Nature.

† The kings of Hungary claimed that they could cure the jaundice; the Dukes of Burgundy were credited with preserving people from the plague; the kings of Spain delivered those possessed by the devil. The prerogative of curing the king's evil was given to the kings of France, in reward for the virtues of good King Robert. Francis the First, during a short stay at Marseilles for his son's wedding, touched and cured of that disease upwards of 500 persons. The kings of England had the same privilege.

That which is known of the Priests of Egypt and of the ancient Brâhmans, corroborated as it is by all the ancient classics and historical writers, gives us the right to believe in that which is only traditional in the opinion of sceptics. Whence the wonderful knowledge of the Egyptian Priests in every department of Science, unless they had it from a still more ancient source? The famous "Four," the seats of learning in old Egypt, are more historically certain than the beginnings of modern England. It was in the great Theban sanctuary that Pythagoras upon his arrival from India studied the Science of Occult numbers. It was in Memphis that Orpheus popularized his too-abtruse Indian metaphysics for the use of Magna Grecia; and thence Thales, and ages later Democritus, obtained all they knew. It is to Saïs that all the honor must be given of the wonderful legislation and the art of ruling people, imparted by its Priests to Lycurgus and Solon, who will both remain objects of admiration for generations to come. And had Plato and Eudoxus never gone to worship at the shrine of Heliopolis, most probably the one would have never astonished future generations with his ethics, nor the other with his wonderful knowledge of mathematics.*

The great modern writer on the Mysteries of Egyptian Initiation—one, however, who knew nothing of those in India--the late Ragon, has not exaggerated in maintaining that:

All the notions possessed by Hindustan, Persia, Syria, Arabia, Chaldaea, Sydonia, and the priests of Babylonia [on the secrets of Nature], were known to the Egyptian priests. It is thus Indian philosophy, without mysteries, which, having penetrated into Chaldaea and ancient Persia, gave rise to the doctrine of Egyptian Mysteries. †

The Mysteries preceded the hieroglyphics.‡ They gave birth to the latter, as permanent records were needed to preserve and commemorate their secrets. It is primitive Philosophy§ that has served as the foundation-stone for modern Philosophy; only the progeny, while perpetuating the features of the external body, has lost on its way the Soul and Spirit of its parent.

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* See Laurens' Essais Historiques . . . for further information as to the worldwide, universal knowledge of the Egyptian Priests.

† Des Initiations, .. . p. 25 [2nd ed., 1842.]

‡ The word comes from the Greek "hieros" ("sacred") and "glupho" ("I grave"). The Egyptian characters were sacred to the Gods, as the Indian Devanâgarî is the language of the Gods.

§ The same author had (as Occultists have) a very reasonable objection to the modern etymology of the word "philosophy," which is interpreted "love of wisdom," and is nothing of the kind. The philosophers were scientists, and philosophy was a real science— not simply verbiage, as it is in our day.

Initiation, though it contained neither rules and principles, nor any special teaching of Science—as now understood—was nevertheless Science, and the Science of sciences. And though devoid of dogma, of physical discipline, and of exclusive ritual, it was yet the one true Religion—that of eternal truth. Outwardly it was a school, a college, wherein were taught sciences, arts, ethics, legislation, philanthropy, the cult of the true and real nature of cosmic phenomena; secretly, during the Mysteries, practical proofs of the latter were given. Those who could learn truth on all things—i.e., those who could look the great Isis in her unveiled face and bear the awful majesty of the Goddess—became Initiates. But the children of the Fifth Race had fallen too deeply into matter always to do so with impunity. Those who failed disappeared from the world, without leaving a trace behind. Which of the highest kings would have dared to claim any individual, however high his social standing, from the stern priests, once that the victim had crossed the threshold of their sacred Adytum?

The term is composed of two Greek words whose meaning is intended to convey its secret sense, and ought to be interpreted as “wisdom of love.” Now it is in the last word, “love,” that lies hidden the esoteric significance: for ‘love” does not stand here as a noun, nor does it mean “affection” or “fondness,” but is the term used for Eros, that primordial principle in divine creation, synonymous with ðüèïò, the abstract desire in Nature for procreation, resulting in an everlasting series of phenomena. It means “divine love,” that universal element of divine omnipresence spread throughout Nature and which is at once the chief cause and effect. The “wisdom of love” (or “philosophia”) meant attraction to and love of everything hidden beneath objective phenomena and the knowledge thereof. Philosophy meant the highest Adeptship—love of and assimilation with Deity. In his modesty Pythagoras even refused to be called a Philosopher (or one who knows every hidden thing in things visible; cause and effect, or absolute truth), and called himself simply a Sage, an aspirant to philosophy, or to Wisdom of Love—love in its exoteric meaning being as degraded by men then as it is now by its purely terrestrial application.

The noble precepts taught by the Initiates of the early races passed to India, Egypt, and Greece, to China and Chaldaea, and thus spread all over the world. All that is good, noble, and grand in human nature, every divine faculty and aspiration, were cultured by the Priest-Philosophers who sought to develop them in their Initiates. Their code of ethics, based on altruism, has become universal. It is found in Confucius, the "atheist," who taught that "he who loves not his brother has no virtue in him," and in the Old Testament precept, "Thou shalt love thy neighbour as thyself."* The greater Initiates became like unto Gods, and Socrates, in Plato's Phaedo, is represented as saying:

The Initiates are sure to come into the company of the Gods.

In the same work the great Athenian Sage is made to say:

It is quite apparent that those who have established the Mysteries, or the secret assemblies of the Initiates, were no mean persons, but powerful genii, who from the first ages had endeavoured to make us understand under those enigmas that he who will reach the invisible regions unpurified will be hurled into the abyss [the Eighth Sphere of the Occult Doctrine; that is, he will lose his personality for ever], while he who will attain them purged of the maculations of this world, and accomplished in virtues will be received in the abode of the Gods.†

Said Clemens Alexandrinus, referring to the Mysteries:

Here ends all teaching. One sees Nature and all things.

A Christian Father of the Church speaks then as did the Pagan Pretextatus, the pro-consul of Achaia (fourth century A.D.), "a man of eminent virtues," who remarked that to deprive the Greeks of "the sacred Mysteries which bind in one the whole of mankind," was to render their very lives worthless to them. Would the Mysteries have ever obtained the highest praise from the noblest men of antiquity had they not been of more than human origin? Read all that is said of this unparalleled institution, as much by those who had never been initiated, as by the Initiates themselves.

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* Lev. xix, 18.

† [Phaedo, ¶ 69.]

Consult Plato, Euripides, Socrates, Aristophanes, Pindar, Plutarch, Isocrates, Diodorus, Cicero, Epictetus, Marcus Aurelius, not to name dozens of other famous Sages and writers. That which the Gods and Angels had revealed, exoteric religions, beginning with that of Moses, reveiled and hid for ages from the sight of the world. Joseph, the son of Jacob, was an Initiate, otherwise he would not have married Aseneth, the daughter of Petephre ("Potiphar"—"he who belongs to Phre," the Sun-God), priest of Heliopolis and governor of On.* Every truth revealed by Jesus, and which even the Jews and early Christians understood, was reveiled by the Church that pretends to serve Him. Read what Seneca says,† as quoted by Dr. E.V.H. Kenealy:

"The world being melted and having reëntered the bosom of Jupiter [or Parabrahman], this God continues for some time totally concentered in himself and remains concealed, as it were, wholly immersed in the contemplation of his own ideas. Afterwards we see a new world spring from him. . . An innocent race of men is formed. . . " And again, speaking of a mundane dissolution as involving the destruction or death of all, he [Seneca] teaches us that when the laws of Nature shall be buried in ruin and the last day of the world shall come, the Southern Pole shall crush, as it falls, all the regions of Africa; and the North Pole shall overwhelm all the countries beneath its axis. The affrighted sun shall be deprived of its light; the palace of heaven, falling to decay, shall produce at once both life and death, and some kind of dissolution shall equally seize upon all the deities, who thus shall return to their original chaos.

One might fancy oneself reading the Purânic account by Paraśara of the great Pralaya. It is nearly the same thing, idea for idea. Has Christianity nothing of the kind? Let the reader open any English Bible and read chapter iii (3-13) of the Second Epistle of Peter, and he will find there the same ideas.

There shall come in the last days scoffers, . . . saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

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* "On," the "Sun," the Egyptian name of Heliopolis (the "City of the Sun").

† [Hercules Oetaeus, 1102]

‡ Book of God, p. 160.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are . . . . reserved unto fire, ... in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. . . Nevertheless we . . . look for new heavens and a new earth.

If the interpreters chose to see in this a reference to a creation, a deluge, and a promised coming of Christ, when they will live in a New Jerusalem in heaven, that is no fault of Peter. What he meant was the destruction of the Fifth Race and the appearance of a new continent for the Sixth Race.

The Druids understood the meaning of the Sun in Taurus, therefore when all the fires were extinguished on the 1st of November their sacred and inextinguishable fire remained alone to illumine the horizon like those of the Magi and the modern Zoroastrian. And like the early Fifth Race and the later Chaldaeans and Greeks, and again like the Christians (who do it to this day without suspecting the real meaning), they greeted the "Morning-Star," the beautiful Venus-Lucifer.* Strabo speaks of an island near Britannia where Ceres and Persephone were worshipped with the same rites as in Samothrace, and this was the sacred Ierne, where a perpetual fire was lit.† The Druids believed in the rebirth of man, not, as Lucanus explains,

That the same Spirit shall animate a new body, not here, but in a different world,‡

but in a series of reincarnations in this same world; for as Diodorus says, they declared that the souls of men after a determinate period would pass into other bodies.§

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* Mr. Kenealy quotes, in his Book of God, Vallancey, who says:

"I had not been a week landed in Ireland from Gibraltar, where I had studied Hebrew and Chaldaic under Jews of various countries and denominations, when I heard a peasant girl say to a boor standing by her 'Feach an Maddin Nag' ('Behold the morning star'), pointing to the planet Venus, the Maddina Nag of the Chaldeans."

† [Geography, Bl. IV, iv, 6 & v, 4.]

‡ [Pharsalia, I, 452-63.]

§ There was a time when the whole world, the totality of mankind, had one religion as they were of "one lip." "All the religions of the earth were at first one, and emanated from one centre," says G.S. Faber. [From his Dissertation on the Mysteries of the Cabiri.]

These tenets came to the Fifth Race Âryans from their ancestors of the Fourth Race, the Atlanteans. They piously preserved the teachings, while their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of superhuman powers, was gradually approaching its end.

THE TRIAL OF THE SUN INITIATE

We will begin with the ancient Mysteries—those received from the Atlanteans by the primitive Âryans—whose mental and intellectual state Professor Max Müller has described with such a masterly hand, yet left so incomplete withal.

He says: We have in it [in the Rig-Veda] a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the Veda we see man left to himself to solve the riddle of this world. . . . He invokes the gods around him, he praises, he worships them. But still with all these gods . . . . beneath him, and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is “Brahman;” for brahman meant originally force, will, wish, and the propulsive power of creation. But this impersonal brahman too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it “Âtman,” for âtman, originally breath or spirit, comes to mean Self and Self alone, Self, whether divine or human; Self, whether creating or suffering; Self, whether One or All; but always Self, independent and free.

"Who has seen the first-born?" says the poet, "when he who had no bones (i.e., form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any one who knew it?" (Rig-Veda, 1, 164, 4.) This idea of a divine Self once expressed, everything else must acknowledge its supremacy; "Self is the Lord of all things; it is the King of all things; as all the spokes of a wheel are contained in the nave and circumference, all things are contained in this Self; all selves are contained in this Self." (Brihadâranyaka, II, v. 15).*

This Self, the highest, the one, and the universal, was symbolised on the plane of mortals by the Sun, its life-giving effulgence being in its turn the emblem of the Soul —killing the terrestrial passions which have ever been an impediment to the re-union of the Unit Self (the Spirit) with the All-Self. Hence the allegorical mystery, only the broad features of which may be given here. It was enacted by the "Sons of the Fire-Mist" and of "Light." The second Sun (the "second hypostasis" of Rabbi Drach) appeared as put on his trial, Viœvakarman, the Hierophant, cutting off seven of his beams, and replacing them with a crown of brambles, when the "Sun" became Vikartana, shorn of his beams or rays. After that, the Sun—enacted by a neophyte ready to be initiated—was made to descend into Pâtâla, the nether regions, on a trial of Tantalus. Coming out of it triumphant, he emerged from this region of lust and iniquity, to re-become Karmasâkshin, witness of the Karma of men,† and arose once more triumphant in all the glory of his regeneration, as the Graha-Râja, King of the Constellations, and was addressed as Gabhastiman, "re-possessed of his rays."

The "fable" in the popular Pantheon of India, founded upon, and born out of the poetical mysticism of the Rig-Veda—the sayings of which were mostly all dramatised during the religious Mysteries—grew in the course of its exoteric evolution into the following allegory. It may be found now in several of the Purânas and in other Scriptures. In the Rig-Veda and its Hymns, Viœvakarman, a Mystery-God, is the Logos, the Demiourgos, one of the greatest Gods, and spoken of in two of the hymns as the highest.

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* Chips from a German Workshop, i, 69-70. [London, Longman's, Green & Co., 1867-75, 5 vols.]

† Sûrya, the Sun, is one of the nine divinities that witness all human actions.

He is the Omnificent (Viœvakarman), called the “Great Architect of the Universe,” the

All seeing God, ... the father, the generator, the disposer, who gives the gods their names, and is beyond the comprehension of mortals,

as is every Mystery-God. Esoterically, He is the personification of the creative manifested Power; and mystically He is the seventh principle in man, in its collectivity. For He is the son of Bhuvana, the self-created, luminous Essence, and of the virtuous, chaste and lovely Yoga-Siddhâ, the virgin Goddess, whose name speaks for itself, since it personified Yoga-power, the “chaste mother” that creates the Adepts. In the Rig-Vaidic Hymns, Viœvakarman performs the “great sacrifice” i.e., sacrifices himself for the world; or, as the Nirukta is made to say, translated by the Orientalists:

Viœvakarman first of all offers up all the world in a sacrifice, and then ends by sacrificing himself.

In the mystical representations of his character, Viúvakarman is often called Vithobâ, and is pictured as the “Victim,” the “Man-God,” or the Avatâra crucified in space: [At this point the WMS. (pp. 207-09) reads as follows:

In the secret work upon the Mysteries and rites of initiation, in which very rough but correct points are given in the sacramental postures and trials to which the postulant was subjected—together with the test, the following details are found. (1) The neophyte representing the sun as Sahasra-Kirana— “he of the thousand rays”—is shown kneeling before the hierophant. The latter is in the act of cutting off seven locks of the neophyte’s long hair,* and, in the following (2) illustration, the postulant’s bright crown of golden beams is thrown off and replaced by a wreath of sharp ligneous spines, symbolizing the loss.† This was enacted in India.

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* See Judges, Ch. xvi, 19, where Samson, also a symbolic personification of the sun, as Hercules speaks of hair, which, if cut off, will deprive him of his strength, of “seven green withes,” etc.

† No need of explaining that Sanjñâ, pure spiritual conscience is the inner perception of the neophyte (or chela) and initiate; the scorching of it by the most ardent beams of the sun being symbolical of the terrestrial passions. Hence the seven locks symbolical of the seven cardinal sins. As to the seven cardinal virtues, in order to be regained by the sakridâgâmin (the candidate “for new birth”) they could be attained by him only through severe trials and suffering.

In trans-Himalayan regions it was the same.

In order to become a “Perfect” one the sakridâgâmin (“he who will receive new birth,” lit.) had, among other trials to descend into pâtâla, the “nether world,” after which process only he could hope to become an anâgâmin—”one who will be reborn no more.” The full initiate had the option of either entering this (second) Path by appearing at will in the world of men under a human form, or he could choose to first rest in the World of Gods (the Devachan of the initiate), and then only to be reborn on this our earth. Thus the next stage shows the postulant preparing for this journey—(3) .

Every kind of temptation (we have no right to enumerate these or speak of them) was being placed in his way. If he came out victorious from these, then one more initiation was proceeded with; if he fell—it was delayed, and often entirely lost for him. These rules lasted seven days. During the first three, as said, he was tried and examined as to his proficiency in Occult learning. On the fourth day—(4) he was tied, extended full length, and with his arms stretched out on a wooden lathe, symbolical of purification, his impurities having to be smoothed off, like a piece of rough, unfashioned wood. After this he was left alone in a subterranean crypt, in utter darkness, for two days and two nights . . .]

In Egypt, the entranced neophyte was placed in an empty sarcophagus in the Pyramid, where the initiatory rites took place. In India and Central Asia, he was bound on a lathe, and when his body had become like that of one dead (entranced), he was carried into the crypt. Then the Hierophant kept watch over him “guiding the apparitional soul (astral body) from this world of Samsâra (or delusion) to the nether kingdoms, from which, if successful, he had the right of releasing seven suffering souls” (Elementaries). Clothed with his Anandamayakoúa, the body of bliss—the Srotâpanna remained there where we have no right to follow him, and upon returning —received the Word, with or without the “heart’s blood” of the Hierophant.*

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* In Isis Unveiled, 11, pp. 41-42, a portion of this rite is referred to. Speaking of the dogma of Atonement, it is traced to ancient “heathendom” again. We say: “This cornerstone of a church which had believed herself built on a firm rock for long centuries, is now excavated by science and proved to come from the Gnostics. Professor Draper shows it as hardly known in the days of Tertullian, and as having ‘originated among the Gnostic heretics’ (see The History of the Conflict Between Religion and Science, p. 224). . . . [But there are sufficient proofs to show] that it originated among them no more than did their ‘anointed’ Christos and Sophia. The former they modelled on the original of the ‘King Messiah’,

Only in truth the Hierophant was never killed—neither in India nor elsewhere, the murder being simply feigned—unless the Initiator had chosen the Initiate for his successor and had decided to pass to him the last and supreme WORD, after which he had to die—only one man in a nation having the right to know that word. Many are those grand Initiates who have thus passed out of the world's sight, disappearing

As mysteriously from the sight of men as Moses from the top of Mount Pisgah (Nebo, oracular Wisdom), after he had laid his hands upon Joshua, who thus became "full of the spirit of wisdom", i.e., initiated.

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the male principle of wisdom, and the latter on the third Sephîrôth, from the Chaldean Kabalah, and even from the Hindu Brahmâ and Sarasvati, and the Pagan Dionysus and Demeter. And here we are on firm ground, if it were only because it is now proved that the New Testament never appeared in its complete form, such as we find it now, till 300 years after the period of the apostles, and the Zohar and other Kabalistic books are found to belong to the first century before our era, if not to be far older still.

"The Gnostics entertained many of the Essenean ideas; and the Essenes had their greater and minor Mysteries at least two centuries before our era. They were the Ozarim or Initiates, the descendants of the Egyptian hierophants, in whose country they had been settled for several centuries before they were converted to Buddhistic monasticism by the missionaries of King Aœoka, and amalgamated later with the earliest Christians; and they existed, probably, before the old Egyptian temples were desecrated and ruined in the incessant invasions of Persians, Greeks, and other conquering hordes. The hierophants had their atonement enacted in the Mystery of Initiation ages before the Gnostics, or even the Essenes, had appeared. It was known among hierophants as the BAPTISM OF BLOOD, and was considered not as an atonement for the 'fall of man' in Eden, but simply as an expiation for the past, present, and future sins of ignorant, but nevertheless polluted mankind. The hierophant had the option of either offering his pure and sinless life as a sacrifice for his race to the gods whom he hoped to rejoin, or an animal victim. The former depended entirely on their own will. At the last moment of the solemn 'new birth,' the Initiator passed 'the word' to the initiated, and immediately after that the latter had a weapon placed in his right hand, and was ordered to strike. This is the true origin of the Christian dogma of atonement."

As Ballanche says, quoted by Ragon: "Destruction is the great God of the World," justifying therefore the philosophical conception of the Hindu Śiva. According to this immutable and sacred law, the Initiate was compelled to kill the Initiator: otherwise initiation remained incomplete. . . . It is death that generates life." Orthodoxie maçonnique, p. 104. All that, however, was emblematic and exoteric. Weapon and killing must be understood in their allegorical sense.

But he died, he was not killed. For killing, if really done, would belong to black, not to divine Magic. It is the transmission of light, rather than a transfer of life, of life spiritual and divine, and it is the shedding of Wisdom, not of blood. But the uninitiated inventors of theological Christianity took the allegorical language à la lettre; and instituted a dogma? the crude, misunderstood expression of which horrifies and repels the spiritual "heathen."

All these Hierophants and Initiates were types of the Sun and of the Creative Principle (spiritual potency) as were Viœvakarman and Vikartana, from the origin of the Mysteries. Ragon, the famous Mason, gives curious details and explanations with regard to the Sun rites. He shows that the biblical Hiram, the great hero of Masonry (the "widow's son"), a type taken from Osiris, is the Sun-God, the inventor of arts, and the "architect," the name Hiram, meaning the "elevated," a title belonging to the Sun. Every Occultist knows how closely related to Osiris and the Pyramids are the narratives in Kings concerning Solomon, his Temple and its construction; he knows also that the whole of the Masonic rite of Initiation is based upon the Biblical allegory of the construction of that Temple, Masons conveniently forgetting, or perhaps ignoring, the fact that the latter narrative is modelled upon Egyptian and still earlier symbolisms. Ragon explains it by showing that the three companions of Hiram, the "three murderers," typify the three last months of the year; and that Hiram stands for the Sun—from its summer solstice downwards, when it begins decreasing —the whole rite being an astronomical allegory.

During the summer solstice, the Sun provokes songs of gratitude from all that breathes; hence Hiram, who represents it, can give to whomsoever has the right to it, the sacred Word, that is to say life. When the Sun descends to the inferior signs all Nature becomes mute, and Hiram can no longer give the sacred Word to the companions, who represent the three inert months of the year. The first companion strikes Hiram feebly with a rule twenty-four inches long, symbol of the twenty-four hours which make up each diurnal revolution; it is the first distribution of time, which after the exaltation of the mighty star, feebly assails his existence, giving him the first blow.

The second companion strikes him with an iron square, symbol of the last season, figured by the intersections of two right lines, which would divide into four equal parts the Zodiacal circle, whose centre symbolises Hiram's heart, where it touches the point of the four squares representing the four seasons; second distribution of time, which at that period strikes a heavier blow at the solar existence. The third companion strikes him mortally on his forehead with a heavy blow of his mallet, whose cylindrical form symbolises the year, the ring or circle; third distribution of time, the accomplishment of which deals the last blow to the existence of the expiring Sun. From this interpretation it has been inferred that Hiram, a founder of metals, the hero of the new legend with the title of architect, is Osiris (the Sun) of modern initiation; that Isis, his widow, is the Lodge, the emblem of the Earth (loka in Sanskrit, the world) and that Horus, son of Osiris (or of light) and the widow's son, is the free Mason, that is to say, the Initiate who inhabits the terrestrial lodge (the child of the Widow, and of Light.) *

And here again, our friends the Jesuits have to be mentioned, for the above rite is of their making. To give one instance of their success in throwing dust into the eyes of ordinary individuals to prevent their seeing the truths of Occultism, we will point out what they did in what is now called Freemasonry.

This Brotherhood does possess a considerable portion of the symbolism, formulae, and ritual of Occultism, handed down from time immemorial from the primeval Initiations. To render this Brotherhood a mere harmless negation, the Jesuits sent some of their most able emissaries into the Order, who first made the simple brethren believe that the true secret was lost with Hiram Abiff; and then induced them to put this belief into their formularies. They then invented specious but spurious higher degrees, pretending to give further light upon this lost secret, to lead the candidate on and amuse him with forms borrowed from the real thing but containing no substance, and all artfully contrived to lead the aspiring Neophyte to nowhere. And yet men of good sense and abilities, in other respects, will meet at intervals, and with solemn face, zeal and earnestness, go through the mockery of revealing "substituted secrets" instead of the real things.

If the reader turns to a very remarkable and very useful work called The Royal Masonic Cyclopaedia, art.

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* Orthodoxie Maçonnique . . ., pp. 102-04.

"Rosicrucianism," he will find its author, a high and learned Mason, showing what the Jesuits have done to destroy Masonry. Speaking of the period when the existence of this mysterious Brotherhood (of which many pretend to know "something" if not a good deal, and know in fact nothing) was first made known, he says:

There was a dread among the great masses of society in byegone days of the unseen—a dread, as recent events and phenomena show very clearly, not yet overcome in its entirety. Hence students of Nature and mind were forced into an obscurity not altogether unwelcome. . . . The Kabalistic reveries of a Johann Reuchlin led to the fiery action of a Luther, and the patient labours of Trittenheim produced the modern system of diplomatic cipher writing. . . . It is very worthy of remark, that one particular century, and that in which the Rosicrucians first showed themselves, is distinguished in history as the era in which most of these efforts at throwing off the trammels of the past [Popery and Ecclesiasticism) occurred. Hence the opposition of the losing party, and their virulence against anything mysterious or unknown. They freely organised pseudo-Rosicrucian and Masonic societies in return, . . . and these societies were instructed to irregularly entrap the weaker brethren of the True and Invisible Order, and then triumphantly betray anything they might be so inconsiderate as to communicate to the superiors of these transitory and unmeaning associations. Every wile was adopted by the authorities fighting in self-defence against the progress of truth, to engage, by persuasion, interest or terror, such as might be cajoled into receiving the Pope as Master—when gained, as many converts to that faith know, but dare not own, they are treated with neglect, and left to fight the battle of life as best they may, not even being admitted to the knowledge of such miserable aporrheta as the Romish faith considers itself entitled to withhold.

[. . . . It would be well perhaps, if the Jesuits contented themselves with making dupes of Freemasons, and converting that order into a mere convivial Benefit-Club, which allures members by the prospect of refined Banquets in the Societies of Princes, statesman and eloquent orators in speech and song. Their lethal plottings, however, have a much wider scope, and embrace a minuteness of detail and care of which the world in general has no idea. Everything must be done by them to bring the mass of mankind again to the state of passive ignorance and superstition which, they well know is the only one which can help them to the consumation of their purpose of Universal Despotism. Little the Protestant Missionaries know that they have been made more than once to serve their hereditary enemy the Roman Catholic Padre as the "cats' paw" to draw the chestnuts for them out of the fire, especially in India and China.

The proofs of it are at hand and they are carefully preserved to be made public when the day of squaring the account between the Occultists and their Roman Catholic and Protestant detractors, their mortal enemies, arrives at last.

The greatest statesman in Europe, the illustrious Prince Bismarck, knows accurately all their secret plottings, and that it has ever been the aim of the Jesuit priestcraft to stir up disaffection and rebellion in all countries with the view to the advancement of its own interest. That greatest and most far-seeing of men in addressing the German Parliament on the 5th Dec., 1874, stated that in a conversation which passed between the Wurtenberg Envoy and the Nuncio, the latter insolently and arrogantly said, “The Roman Church had to look to revolution as the sole means of securing her rightful position.” (Times, Dec. 7th, 1874.) Several historians of the so-called “Indian Mutiny” have accused the Protestant Missionaries of having been the direct and indirect means of breeding discontent and leading to the outburst of national feeling. We do not write political history. Therefore, it will suffice to say that in this case as in many others the reformed Church and its members had been made a stepping stone and a convenient because unconscious agent. There never was an Occult Society, however open and sincere, that has not felt the hand of the Jesuit trying to pull it down by every secret means. If the reader interested in the question takes the trouble of recapitulating such Societies, in England alone, and thinks of their fate, he will recognize the truth of the assertion. Protestantism is losing ground among the richest and the most illustrious of the land. A few years more, and the greatest of Protestant nations will stand face to face with WHITE and BLACK MAGIC. Which will the English choose?

But all efforts of the greatest craft are doomed to failure on the day they are discovered.] *

But if Masonry has been spoiled, none is able to crush the real, invisible Rosicrucian and the Eastern Initiate.

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* [The above bracketed section and the section closing this chapter have been added from pp. 219-23 of the original Würzburg manuscript. —Compiler.]

The symbolism of Viúvakarman and Sûrya-Vikartana has survived, where Hiram Abiff was indeed murdered, and we will now return to it. It is not simply an astronomical, but is the most solemn rite, an inheritance from the Archaic Mysteries that has crossed the ages and is used to this day. It typifies a whole drama of the Cycle of Life, of progressive incarnations, and of psychic as well as of physiological secrets, of which neither the Church nor Science knows anything, though it is this rite that has led the former to the greatest of its Christian Mysteries. [. . . . . the newest Initiate, the proud Rome of the Catacombs, has given the death-blow to her HIEROPHANT-INITIATOR, indeed—but only in Europe. Only, she has done it so too hastily! The Hierophant died, before he had been given the time to pass his would-be Successor the WORD. The sacrifice has thus proved useless and the initiation but too "incomplete." The Hierophant of the Sapta Śindham (seven rivers) and of the SAPTARSHI (the seven great Rishis) is not killed and may have something to say to the modern Initiates of the "Seven Hills." It is only a question of time and patience; more details will be found in "Some Reasons for Secrecy." (pp. 47-59.)]

THE MYSTERY "SUN OF INITIATION"

The antiquity of the Secret Doctrine may be better realised when it is shown at what point of history its Mysteries had already been desecrated, by being made subservient to the personal ambition of despot-ruler and crafty priest. These profoundly philosophical and scientifically composed religious dramas, in which were enacted the grandest truths of the Occult or Spiritual Universe and the hidden lore of learning, had become subject to persecution long before the days when Plato and even Pythagoras flourished. Withal, primal revelations given to Mankind have not died with the Mysteries; they are still preserved as heirlooms for future and more spiritual generations.

It has been already stated in Isis Unveiled,* that so far back as in the days of Aristotle, the great Mysteries had already lost their primitive grandeur and solemnity. Their rites had fallen into desuetude, and they had to a great degree degenerated into mere priestly speculations and had become religious shams. It is useless to state when they first appeared in Europe and Greece, since recognised history may almost be said to begin with Aristotle, everything before him appearing to be in an inextricable chronological confusion. Suffice it to say, that in Egypt the Mysteries had been known since the days of Menes, and that the Greeks received them only when Orpheus introduced them from India. In an article "Was writing known before Pânini?"† it is stated that the Pândus had acquired universal dominion and had taught the "sacrificial" Mysteries to other races as far back as 3,300 B.C. Indeed, when Orpheus, the son of Apollo or Helios, received from his father the phorminx—the seven-stringed lyre, symbolical of the sevenfold mystery of Initiation—these Mysteries were already hoary with age in Central Asia and India. According to Herodotus it was Orpheus who brought them from India, and Orpheus is far anterior to Homer and Hesiod.

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* Op. cit., I, 15.

† A curious question to start and to deny, when it is well-known even to the Orientalists that, to take but one case, there is Yaska, who was a predecessor of Pânini and his work still exists; there are seventeen writers of Nirukta (glossary) known to have preceded Yaska. [For this article see Five Years of Theosophy or B.C.W., Vol. V, pp. 294-310.—Compiler.]

Thus even in the days of Aristotle few were the true Adepts left in Europe and even in Egypt. The heirs of those who had been dispersed by the conquering swords of various invaders of old Egypt had been dispersed in their turn. As 8,000 or 9,000 years earlier the stream of knowledge had been slowly running down from the tablelands of Central Asia into India and towards Europe and Northern Africa, so about 500 years B.C. it had begun to flow backward to its old home and birthplace. During the two thousand subsequent years the knowledge of the existence of great Adepts nearly died out in Europe. Nevertheless, in some secret places the Mysteries were still enacted in all their primitive purity. The "Sun of Righteousness" still blazed high on the midnight sky; and, while darkness was upon the face of the profane world, there was the eternal light in the Adyta on the nights of Initiation. The true Mysteries were never made public. Eleusinia and Agrae for the multitudes; the God E?âóõë?, "of the good counsel," the great Orphic Deity for the neophyte.

This mystery God—mistaken by our Symbologists for the Sun—who was He? Everyone who has any idea of the ancient Egyptian exoteric faith is quite aware that for the multitudes Osiris was the Sun in Heaven, "the Heavenly King," Ro-Imphab; that by the Greeks the Sun was called the "Eye of Jupiter," as for the modern orthodox Pârsî he is "the Eye of Ormuzd"; that the Sun, moreover, was addressed as the "All-seeing God" (πολυόφθαλμος), as the "God Saviour," and the "saving God" (αἴτιον τῆς σωτηρίας). Read the papyrus of Papheronmes at Berlin, and the stela as rendered by [Auguste] Mariette-Bey,* and see what they say:

Glory to thee, o Sun, divine child! . . . thy rays carry life to the pure and to those ready. . . . The Gods [the "sons of God"] who approach thee tremble with delight and awe. . . .

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* [Mémoire sur la mère d'Apis, p. 47, pt. 4 of Mémoire sur cette représentation . . . gravée en téte de quelques proscynémes du Sérapéum où l'on établit. Paris, Gide et J. Baudry, 1856.]

Thou art the first born, the Son of God, the Word.*

The Church has now seized upon these terms and sees presentiments of the coming Christ in these expressions in the initiatory rites and prophetic utterances of the Pagan Oracles. They are nothing of the kind, for they were applied to every worthy Initiate. If the expressions that were used in hieratic writings and glyphs thousands of years before our era are now found in the laudatory hymns and prayers of Christian Churches, it is simply because they have been unblushingly appropriated by the Latin Christians, in the full hope of never being detected by posterity. Everything that could be done had been done to destroy the original Pagan manuscripts and the Church felt secure. Christianity has undeniably had her great Seers and Prophets, like every other religion; but their claims are not strengthened by denying their predecessors.

Listen to Plato:

Know then, Glaucus, that when I speak of the production of good, it is the Sun I mean. The Son has a perfect analogy with his Father.

Iamblichus calls the Sun "the image of divine intelligence or Wisdom." Eusebius, repeating the words of Philo, calls the rising Sun (ÜíáôïëÞ) the chief Angel, the most ancient, adding that the Archangel who is polyonymous (of many names) is the Verbum or Christ.† The word Sol (Sun) being derived from solus, the One, or the "He alone," and its Greek name Helios meaning the "Most High," the emblem becomes comprehensible. Nevertheless, the Ancients made a difference between the Sun and its prototype.

Socrates saluted the rising Sun as does a true Pârsî or Zoroastrian in our own day; and Homer and Euripides, as Plato did after them several times, mention the Jupiter-Logos, the "Word" or the Sun. Nevertheless, the Christians maintain that since the oracle consulted on the God Iaô answered:

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* One just initiated is called the "first-born," and in India he becomes dwija, "twice born," only after his final and supreme Initiation. Every Adept is a "Son of God" and a "Son of Light" after receiving the "Word," when he becomes the "Word" himself, after receiving the seven divine attributes or the "lyre of Apollo."

† Praeparatio evangelica, II, p. 157.

“It is the Sun,” therefore

The Jehovah of the Jews was well known to the Pagans and Greeks;*

and “Iaô is our Jehovah.” The first part of the proposition has nothing, it seems, to do with the second part, and least of all can the conclusion be regarded as correct. But if the Christians are so anxious to prove the identity, Occultists have nothing against it. Only, in such case, Jehovah is also Bacchus. It is very strange that the people of civilised Christendom should until now hold on so desperately to the skirts of the idolatrous Jews—Sabaeans and Sun worshippers as they were,† like the rabble of Chaldaea—and that they should fail to see that the later Jehovah is but a Jewish development of the Ya-va, or the Iaô, of the Phoenicians; that this name, in short, was the secret name of a Mystery-God, one of the many Kabiri. “Highest God” as He was for one little nation, he never was so regarded by the Initiates who conducted the Mysteries; for them he was but a Planetary Spirit attached to the visible Sun; and the visible Sun is only the central Star, not the central spiritual Sun.

And the Angel of the Lord said unto him [Manoah] “Why askest thou thus after my name, seeing it is secret.”‡

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* De Mirville, Des Esprits, IV, 15.

† II Kings xxiii, 4-13.

‡ Judges, xiii, 18. Samson, Manoah’s son, was an Initiate of that “Mystery” Lord, Ya-va; he was consecrated before his birth to become a “Nazarite” (a chela), an Adept. His sin with Delilah, and the cropping of his long hair that “no razor was to touch” shows how well he kept his sacred vow. The allegory of Samson proves the Esotericism of the Bible, as also the character of the “Mystery Gods” of the Jews. True, Movers gives a definition of the Phoenician idea of the ideal sunlight as a spiritual influence issuing from the highest God, Iaô, “the light conceivable only by intellect—the physical and spiritual Principle of all things; out of which the soul emanates.” It was the male Essence, or Wisdom, while the primitive matter or Chaos was the female. Thus the first two principles, co-eternal and infinite, were already with the primitive Phoenicians, spirit and matter. But this is the echo of Jewish thought, not the opinion of Pagan Philosophers.

However this may be, the identity of the Jehovah of Mount Sinai with the God Bacchus is hardly disputable, and he is surely—as already shown in Isis Unveiled—Dionysos.* Wherever Bacchus was worshipped there was a tradition of Nysa,† and a cave where he was reared. Outside Greece, Bacchus was the all-powerful "Zagreus, the highest of Gods," in whose service was Orpheus, the founder of the Mysteries. Now, unless it be conceded that Moses was an initiated priest, an Adept, whose actions are all narrated allegorically, then it must be admitted that he personally, together with his hosts of Israelites, worshipped Bacchus.

And Moses built an altar, and called the name of it Jehovah Nissi [or, Iaô-nisi, or again Dionisi].‡

To strengthen the statement we have further to remember that the place where Osiris, the Egyptian Zagreus or Bacchus, was born, was Mount Sinai, which is called by the Egyptians Mount Nissa. The brazen serpent was a nahash, :(1, and the month of the Jewish Passover is Nisan.

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* See Isis Unveiled, Vol. II, p. 526.

† Beth-San or Scythopolis in Palestine had that designation; so had a spot on Mount Parnassus. But Diodorus declares that Nysa was between Phoenicia and Egypt; Euripides states that Dionysos came to Greece from India; and Diodorus adds his testimony: "Osiris was brought up in Nysa, in Arabia the Happy; he was the son of Zeus, and was named from his father (nominative Zeus, genitive Dios) and the place Dio-Nysos"—the Zeus or Jove of Nysa. This identity of name or title is very significant. In Greece Dionysos was second only to Zeus, and Pindar says: "So Father Zeus governs all things, and Bacchus he governs also." [Isis Unveiled, Vol. II, p. 165.]

‡ Exodus, xvii, 15.

THE OBJECTS OF THE MYSTERIES

The earliest Mysteries recorded in history are those of Samothrace. After the distribution of pure Fire, a new life began. This was the new birth of the Initiate, after which, like the Brâhmans of old in India, he became a dvija—a “twice born,”

Initiated into that which may be rightly called the most blessed of all Mysteries . . . being ourselves pure,*

says Plato. Diodorus Siculus, Herodotus and Sanchoniathon the Phoenician—the oldest of Historians—say that these Mysteries originated in the night of time, thousands of years probably before the historical period. Iamblichus informs us that Pythagoras

Was initiated in all the mysteries of Byblus and Tyre, in the sacred operations of the Syrians, and in the mysteries of the Phoenicians.†

As was said in Isis Unveiled:

When men like Pythagoras, Plato and Iamblichus, renowned for their severe morality, took part in the Mysteries, and spoke of them with veneration, it ill behooves our modern critics to judge them [and their Initiates] so rashly upon their merely external aspect.‡

Yet this is what has been done until now, especially by the Christian Fathers. Clement of Alexandria stigmatises the Mysteries as “indecent and diabolical” though his words, showing that the Eleusinian Mysteries were identical with, and even, as he would allege, borrowed from, those of the Jews, are quoted elsewhere in this work. The Mysteries were composed of two parts, of which the Lesser were performed at Agrae, and the Greater at Eleusis, and Clement had been himself initiated.

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* Phaedrus, Cary’s translation, p. 326.

† Life of Pythagoras, p. 297. “Since Pythagoras,” he adds, “also spent two and twenty years in the adyta of the temples in Egypt, associated with the Magi in Babylon, and was instructed by them in their venerable knowledge;—it is not at all wonderful that he was skilled in magic or theurgy, and was therefore able to perform things which surpass merely human power, and which appear to be perfectly incredible to the vulgar. “ (p. 298).

‡ Vol. II, p. 100.

But the Katharsis, or trials of purification, have ever been misunderstood. Iamblichus explains the worst; and his explanation ought to be perfectly satisfactory, at any rate for every unprejudiced mind.

He says:—

Exhibitions of this kind in the Mysteries were designed to free us from licentious passions, by gratifying the sight, and at the same time vanquishing all evil thought, through the awful sanctity with which these rites were accompanied.*

Dr. Wm. Warburton remarks:

The wisest and best men in the Pagan world are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means. †

Although persons of both sexes and all classes were allowed to take part in the Mysteries, and a participation in them was even obligatory, very few indeed attained the higher and final Initiation in these celebrated rites. The gradation of the Mysteries is given us by Proclus in the fourth book of his Theology of Plato.‡

The perfective rite, [τελετή, telete] precedes in order the initiation [μύησις, muesis], and initiation, the final apocalypse, epopteia.

Theon of Smyrna, in Mathematica, also divides the mystic rites into five parts:

The first of which is the previous purification; for neither are the Mysteries communicated to all who are willing to receive them; but there are certain persons who are prevented by the voice of the crier . . . . . since it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications; but after purification, the reception of the sacred rites succeeds. The third part is denominated epopteia, or reception.

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* [De Mysteriis . . ., I, ch. xi.]

† [Divine Legation of Moses . . ., II, p. 172.]

‡ [Taylor’s ed. London, 1816, p. 220.]

And the fourth, which is the end and design of the revelation, is [the investiture] the binding of the head and fixing of the crowns* . . . whether after this he [the initiated person] becomes a torchbearer, or an hierophant of the Mysteries, or sustains some other part of the sacerdotal office. But the fifth, which is produced from all these, is friendship and interior communion with God.†

And this was the last and most awful of all the Mysteries.

The chief objects of the Mysteries, represented as diabolical by the Christian Fathers and ridiculed by modern writers, were instituted with the highest and the most moral purpose in view. There is no need to repeat here that which has been already described in Isis Unveiled‡ that whether through temple Initiation or the private study of Theurgy, every student obtained the proof of the immortality of his Spirit, and the survival of his Soul. What the last epopteia was is alluded to by Plato in Phaedrus [250 B.C.]:

Being initiated in those Mysteries, which it is lawful to call the most blessed of all Mysteries . . . we were freed from the molestations of evils which otherwise await us in a future period of time. Likewise, in consequence of this divine initiation, we become spectators of entire, simple, immovable, and blessed visions, resident in a pure light.§

This veiled confession shows that the Initiates enjoyed Theophany—saw visions of Gods and of real immortal Spirits. As Taylor correctly infers:

The most sublime part of the ἐποπτεία [epopteia] or final revealing, consisted in beholding the gods [the high Planetary Spirits] themselves invested with a resplendent light.‖

The statement of Proclus upon the subject is unequivocal:

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* This expression must not be understood simply literally; for, as in the initiation of certain Brotherhoods, it has a secret meaning that we have just explained; it was hinted at by Pythagoras, when he describes his feelings after the Initiation, and says that he was crowned by the Gods in whose presence he had drunk “the waters of life”—in the Hindu Mysteries there was the fount of life, and soma, the sacred drink.

† Eleusinian and Bacchic Mysteries, T. Taylor, p. 46, 47.

‡ II, 111; 113.

§ Eleusinian and Bacchic Mysteries, p. 63.

‖ Op.cit., p. 65.

In all the initiations and Mysteries, the gods exhibit many forms of themselves, and appear in a variety of shapes; and sometimes, indeed, a formless light of themselves is held forth to the view; sometimes this light is according to a human form and sometimes it proceeds into a different shape.*

Again we have

Whatever is on earth is the resemblance and shadow of something that is in the Sphere. While that resplendent thing [the prototype of the Soul-Spirit] remaineth in unchangeable condition, it is well also with its shadow. When that resplendent one removeth far from its shadow, life removeth [from the latter] to a distance. Again, that light is the shadow of something more resplendent than itself.†

Thus speaks the Desâtîr, in the Book of Shet the Prophet Zirtûsht, thereby showing the identity of its Esoteric doctrines with those of the Greek Philosophers.

The second statement of Plato confirms the view that the Mysteries of the Ancients were identical with the Initiations practised even now among the Buddhist and the Hindu Adepts. The higher visions, the most truthful, were produced through a regular discipline of gradual Initiations, and the development of psychical powers. In Europe and Egypt the Mystae were brought into close union with those whom Proclus calls “mystical natures,” “resplendent Gods,” because, as Plato says:

[We] were ourselves pure and immaculate, being liberated from this surrounding vestment, which we denominate body, and to which we are now bound like an oyster to its shell.‡

As to the East,

The doctrine of planetary and terrestrial Pitris was revealed entirely in ancient India, as well as now, only at the last moment of initiation, and to the adepts of superior degrees.§

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* On Plato’s Republic, p. 380; quoted by Taylor, p. 66.

† Verses 35-38. [See: The Desatir or the Sacred Writings of the Ancient Prophets, tr. by Mulla Firuz Bin Kaus, Bombay, 1818, 2 vols.; with additional notes by Dhunjeebhoy Jamsetjee Medhora, Bombay, 1888; rpr. by Wizard’s Bookshelf, Minneapolis, 1975; 1979.—Compiler.]

‡ Phaedrus, 250 C, q. by Taylor, p. 64.

§ Isis Unveiled, Vol. II, p. 114.

The word Pitris may now be explained and something else added. In India the chela of the third degree of Initiation has two Gurus: One, the living Adept; the other the disembodied and glorified Mahâtma, who remains the adviser or instructor of even the high Adepts. Few are the accepted chelas who even see their living Master, their Guru, till the day and hour of their final and for ever binding vow. It is this that was meant in Isis Unveiled, when it was stated that few of the fakirs (the word chela being unknown to Europe and America in those days), however

Pure, and honest, and self-devoted, have yet ever seen the astral form of a purely human pitar (an ancestor or father), otherwise than at the solemn moment of their first and last initiation. It is in the presence of his instructor, the Guru, and just before the vatu-fakir [the just initiated chela] is despatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE [of his Pitar or Father, the glorified invisible Master, or disembodied Mahâtma] . He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation, for it is the supreme mystery of the holy syllable.*

The Initiate, says Éliphas Lévi, knows; therefore, “he dares all and keeps silent.” Says the great French Kabalist:

You may see him often sad, never discouraged or desperate; often poor, never humbled or wretched; often persecuted, never cowed down or vanquished. For he remembers the widowhood and the murder of Orpheus, the exile and solitary death of Moses, the martyrdom of the prophets, the tortures of Apollonius, the Cross of the savior. He knows in what forlorn state died Agrippa, whose memory is slandered to this day; he knows the trials that broke down the great Paracelsus, and all that Raymond Lully had to suffer before he arrived at a bloody death. He remembers Swedenborg having to feign insanity, and losing even his reason before his knowledge was forgiven to him; St. Martin, who had to hide himself all his life; Cagliostro, who died forsaken in the cells of the Inquisition†; Cazotte, who perished on the guillotine. Successor of so many victims, he dares, nevertheless, but understands the more the necessity to keep silent.‡

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* Loc. cit.

† This is false, and the Abbé Constant (Éliphas Lévi) knew it was so. Why did he promulgate the untruth? [See B.C.W., Vol. XII, pp. 88; 727-30.]

‡ Dogme et Rituel de la haute magie, I, pp. 219-20. (Paris, G. Baillière, 1861.) [See p.90 of English tr. by Waite—Compiler.]

Masonry—not the political institution known as the Scottish Lodge, but real Masonry, some rites of which are still preserved in the Grand Orient of France, and that Elias Ashmole, a celebrated English Occult Philosopher of the XVIIth century, tried in vain to remodel, after the manner of the Indian and Egyptian Mysteries—Masonry rests, according to Ragon, the great authority upon the subject, upon three fundamental degrees: the triple duty of a Mason is to study whence he comes, what he is, and whither he goes; the study that is, of God, of himself, and of the future transformation.* Masonic Initiation was modelled on that in the lesser Mysteries. The third degree was one used in both Egypt and India from time immemorial, and the remembrance of it lingers to this day in every Lodge, under the name of the death and resurrection of Hiram Abiff, the "Widow's Son." In Egypt the latter was called "Osiris"; in India "Loka-chakshu" (Eye of the World), and "Dinakara" (day-maker) or the Sun—and the rite itself was everywhere named the "gate of death." The coffin, or sarcophagus, of Osiris, killed by Typhon, was brought in and placed in the middle of the Hall of the Dead, with the Initiates all around it and the candidate near by. The latter was asked whether he had participated in the murder, and not withstanding his denial, and after sundry and very hard trials, the Initiator feigned to strike him on the head with a hatchet; he was thrown down, swathed in bandages like a mummy, and wept over. Then came lightning and thunder, the supposed corpse was surrounded with fire, and was finally raised.

Ragon speaks of a rumour that charged the Emperor Commodus— when he was at one time enacting the part of the Initiator—with having played this part in the initiatory drama so seriously that he actually killed the postulant when dealing him the blow with the hatchet. This shows that the lesser Mysteries had not quite died out in the second century A.D.

The Mysteries were carried into South and Central America, Northern Mexico and Peru by the Atlanteans in those days when

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* Orthodoxie Maçonnique, p. 99 Paris, E. Dentu, 1853.

A pedestrian from the North [of what was once upon a time also India] might have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the future Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller furnished with a canoe and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. *

They continued to exist down to the day of the Spanish invaders. These destroyed the Mexican and Peruvian records, but were prevented from laying their desecrating hands upon the many Pyramids—the lodges of an ancient Initiation—whose ruins are scattered over Puente Nacional, Cholula, and Teotihuacan. The ruins of Palenque, of Ococimgo in Chiapas, and others in Central America are known to all. If the pyramids and temples of Guiengola and Mitla ever betray their secrets, the present Doctrine will then be shown to have been a forerunner of the grandest truths in Nature. Meanwhile they have all a claim to be called Mitla, “the place of sadness” and “the abode of the (desecrated) dead.”

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* [Five Years of Theosophy, 1885, p. 340. Cf. B.C.W., Vol. V, p. 222.]

TRACES OF THE MYSTERIES

Says the Royal Masonic Cyclopaedia, art. “Sun:”

In all times, the sun has necessarily played an important part as a symbol, and especially in Freemasonry. The W.M. represents the rising sun, the J.W. the sun at the meridian, and the S.W. the setting sun. In the Druidical rites, the Arch-Druid represented the sun, and was aided by two other officers, one representing the moon in the West, and the other the sun at the South in its meridian. It is quite unnecessary to enter into any lengthened discussion on this symbol.

It is the more “unnecessary” since J.M. Ragon has discussed it very fully, as one may find at the end of [the article] “Trial of the Sun Initiate”, where part of his explanations have been quoted. Freemasonry derived her rites from the East, as we have said. And if it be true to say of the modern Rosicrucians that “they are invested with a knowledge of chaos, not perhaps a very desirable acquisition,” the remark is still more true when applied to all the other branches of Masonry, since the knowledge of their members about the full signification of their symbols is nil. Dozens of hypotheses are resorted to, one more unlikely than the other, as to the “Round Towers” of Ireland; one fact is enough to show the ignorance of the Masons, namely, that, according to the Royal Masonic Cyclopaedia, the idea that they are connected with Masonic Initiation, may be at once dismissed as unworthy of notice. The “Towers,” which are found throughout the East in Asia, were connected with the Mystery-Initiations, namely, with the Viœvakarman and the Vikartana rites. The candidates for Initiation were placed in them for three days and three nights, wherever there was no temple with a subterranean crypt close at hand. These round towers were built for no other purposes. Discredited as are all such monuments of Pagan origin by the Christian clergy, who thus “soil their own nest,” they are still the living and indestructible relics of the Wisdom of old. Nothing exists in this objective and illusive world of ours that cannot be made to serve two purposes—a good and a bad one. Thus in later ages, the Initiates of the Left Path and the anthropomorphists took in hand most of those venerable ruins, then silent and deserted by their first wise inmates, and turned them indeed into phallic monuments. But this was a deliberate, wilful, and vicious misinterpretation of their real meaning, a deflection from their first use.

The Sun—though ever, even for the multitudes, μόνος οὐρανοῦ θεὸς, “the only and one King and God in Heaven,” and the Εὐβουλῆ , “the God of Good Counsel” of Orpheus-had in every exoteric popular religion a dual aspect which was anthropomorphised by the profane. Thus the Sun was Osiris-Typhon, Ormazd-Ahriman, Bel-Jupiter and Baal, the life-giving and the death-giving luminary. And thus one and the same monolith, pillar, pyramid, tower or temple, originally built to glorify the first principle or aspect, might become in time an idol-fane, or worse, a phallic emblem in its crude and brutal form. The Linga of the Hindus has a spiritual and highly philosophical meaning, while the missionaries see in it but an “indecent emblem”; it has just the meaning which is to be found in all those baalim, chammanim, and the bamoth with the pillars of unhewn stone of the Bible, set up for the glorification of the male Jehovah. But this does not alter the fact that the pureia of the Greeks, the nuraghes of Sardinia, the teocalli of Mexico, etc., were all in the beginning of the same character as the “Round Towers” of Ireland. They were sacred places of Initiation.

In 1877, the writer, quoting the authority and opinions of some most eminent scholars, ventured to assert that there was a great difference between the terms Chrestos and Christos, a difference having a profound and Esoteric meaning. Also that while Christos means “to live” and “to be born into a new life,” Chrestos, in “Initiation” phraseology, signified the death of the inner, lower, or personal nature in man; thus is given the key to the Brâhmanical title, the twice-born; and finally,

. . . if there were no Christians, there were Chrestians long before the era of Christianity; and the Essenes belonged to the latter.*

For this, epithets sufficiently opprobrious to characterise the writer could hardly be found. And yet then as well as now, the author never attempted a statement of such a serious nature without showing as many learned authorities for it as could be mustered.

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* Isis Unveiled, II, p. 323. In I Peter, ii, 3, Jesus is called “the Lord Chrestos.” [Greek version.]

Thus on the next page it was said:

Lepsius shows that the word Nofre means Chrestos, “good,” and that one of the titles of Osiris, “Onnofre,” must be translated “the goodness of God made manifest.”* “The worship of Christ was not universal at this early date “ explains MacKenzie, “by which I mean that Christolatry had not been introduced; but the worship of Chrestos —the Good Principle-had preceded it by many centuries, and even survived the general adoption of Christianity, as shown on monuments still in existence. . . . Again, we have an inscription which is pre-Christian on an epitaphial tablet. (J. Spon’s Miscellaneous Eruditae Antiquitate, x, xviii. 2.) , and de Rossi (Roma Sotterranea, tome i, tav. xxi) gives us another example from the catacombs —’Aelia Chreste, in Pace.’”†

Today the writer is able to add to all those testimonies the corroboration of an erudite author, who proves whatever he undertakes to show on the authority of geometrical demonstration. There is a most curious passage with remarks and explanations in The Source of Measures, whose author has probably never heard of the “Mystery-God” Viúvakarman of the early Âryans. Treating on the difference between the terms Chrest and Christ, he ends by saying that:

. . . there were two Messiahs: One, as causing himself to go down into the pit, for the salvation of the world; this was the sun shorn of his golden rays, and crowned with blackened ones (symbolising this loss), as the thorns: the other was the triumphant Messiah, mounted up to the summit of the arch of heaven, personated as the Lion of the tribe of Judah. In both instances he had the cross; once in humiliation (or the son of copulation), and once holding it in his control, as the law of creation, He being Jehovah.‡

And then the author proceeds to give “the fact” that “there were two Messiahs,” etc., as quoted above. And this—leaving the divine and mystic character and claim for Jesus entirely independent of this event of His mortal life—shows Him, beyond any doubt, as an Initiate of the Egyptian Mysteries, where the same rite of Death and of spiritual Resurrection for the neophyte, or the suffering Chrestos on his trial and new birth by Regeneration, was enacted—for this was a universally adopted rite.

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* Lepsius, Königsbuch, b. 11, tal. i. dyn. t, h. p.

† Isis Unveiled, II, p. 324, quoting Royal Masonic Cyclopaedia, pp. 206 -07.

‡ The Source of Measures, p. 256.

The “pit” into which the Eastern Initiate was made to descend was, as shown before, Pâtâla, one of the seven regions of the nether world, over which ruled Vâsuki, the great “snake God.” This pit, Pâtâla, has in the Eastern Symbolism precisely the same manifold meaning as is found by Mr. J. Ralston Skinner in the Hebrew word shiac in its application to the case in hand. For it was the synonym of Scorpio—Pâtâla’s depths being “impregnated with the brightness of the new Sun” —represented by the “newly born” into the glory; and Pâtâla was and is in a sense, “a pit, a grave, the place of death, and the door of Hades or Sheol”—as, in the partially exoteric Initiations in India, the candidate had to pass through the matrix of the heifer before proceeding to Pâtâla. In its non-mystic sense it is the Antipodes—America being referred to in India as Pâtâla. But in its symbolism it meant all that, and much more. The fact alone that Vâsuki, the ruling Deity of Pâtâla, is represented in the Hindu Pantheon as the great Naga (Serpent)—who was used by the Gods and Asuras as a rope round the mountain Mandara, at the churning of the ocean for Amita, the water of immortality—connects him directly with Initiation.

For he is Śesha-Nâga also, serving as a couch for Vishnu, and upholding the seven worlds; and he is also Ananta, “the endless,” and the symbol of eternity—hence the “God of Secret Wisdom,” degraded by the Church to the rôle of the tempting Serpent, of Satan. That what is now said is correct may be verified by the evidence of even the exoteric rendering of the attributes of various Gods and Sages both in the Hindu and the Buddhist Pantheons. Two instances will suffice to show how little our best and most erudite Orientalists are capable of dealing correctly and fairly with the symbolism of Eastern nations, while remaining ignorant of the corresponding points to be found only in Occultism and the Secret Doctrine.

(1) The learned Orientalist and Tibetan traveller, Professor Emil Schlagintweit, mentions in one of his works on Tibet, a national legend to the effect that . . .

Nâgârjuna [a “mythological” personage “without any real existence,” the learned German scholar thinks] received the book Paramârtha, or according to others, the book Avatamsaka, from the Nâgas, fabulous creatures of the nature of serpents, who occupy a place among the beings superior to man, and are regarded as protectors of the law of the Buddha. To these spiritual beings Śâkyamumi is said to have taught a more philosophical religious system than to men, who were not sufficiently advanced to understand it at the time of his appearance.*

Nor are men sufficiently advanced for it now; for “the more philosophical religious system” is the Secret Doctrine, the Occult Eastern Philosophy, which is the corner-stone of all sciences rejected by the unwise builders even at this day, and more today perhaps than ever before, in the great conceit of our age. The allegory means simply that Nâgârjuna having been initiated by the “Serpents”—the Adepts, “the wise ones”—and driven out from India by the Brâhmans, who dreaded to have their Mysteries and sacerdotal Science divulged (the real cause of their hatred of Buddhism), went away to China and Tibet, were he initiated many into the truths of the hidden Mysteries taught by Gautama Buddha.

(2) The hidden symbolism of Nârada—the great Rishi and the author of some of the Rig-Vaidic hymns, who incarnated again later on during Kishna’s time—has never been understood. Yet, in connection with the Occult Sciences, Nârada, the son of Brahmâ, is one of the most prominent characters; he is directly connected in his first incarnation with the “Builders”—hence with the seven “Rectors” of the Christian Church, who “helped God in the work of creation.” This grand personification is hardly noticed by our Orientalists, who refer only to that which he is alleged to have said of Pâtâla, namely, “that it is a place of sexual and sensual gratifications.” This is thought to be amusing, and the reflection is suggested that Nârada, no doubt, “found the place delightful.” Yet this sentence simply shows him to have been an Initiate, connected directly with the Mysteries, and walking, as all the other neophytes, before and after him, had to walk, in “the pit among the thorns” in the “sacrifical Chrest condition,” as the suffering victim made to descend thereinto—a mystery, truly!

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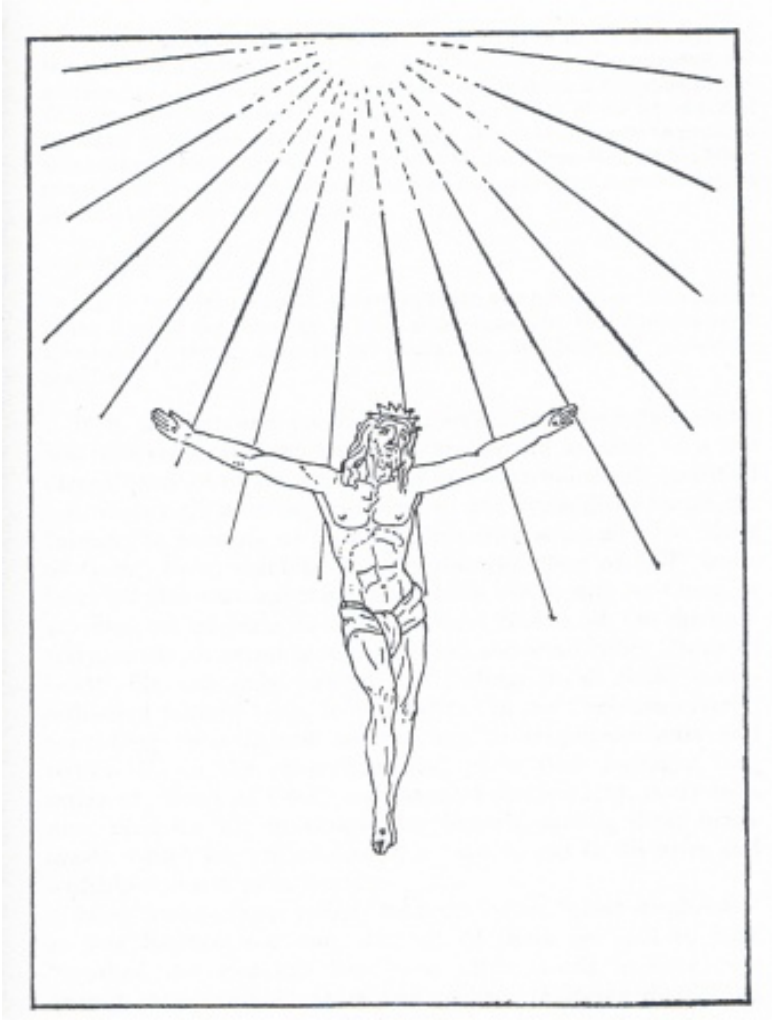
* Buddhism in Tibet, p. 31. [London, Trübner, 1863; also London, Susil Gupta, 1968. Paramârtha means the Prajnâ-Pâramitâ Sûtras.]

Nârada is one of the seven Rishis, the “mind-born sons” of Brahmâ. The fact of his having been during his incarnation a high Initiate—he, like Orpheus, being the founder of the Mysteries— is corroborated, and made evident by his history. The Mahâbhârata states that Nârada, having frustrated the scheme formed for peopling the universe, in order to remain true to his vow of chastity, was cursed by Daksha, and sentenced to be born once more. Again, when born during Krishna’s time, he is accused of calling his father Brahmâ “a false teacher,” because the latter advised him to get married, and he refused to do so. This shows him to have been an Initiate, going against the orthodox worship and religion. It is curious to find this Rishi and leader among the “Builders” and the “Heavenly Host” as the prototype of the Christian “leader” of the same “Host”—the Archangel Mikael. Both are the male “Virgins,” and both are the only ones among their respective “Hosts” who refuse to create. Nârada is said to have dissuaded the Hari-ashvas, the five thousand sons of Daksha, begotten by him for the purpose of peopling the Earth, from producing offspring. Since then the Hari-ashvas have “dispersed themselves through the regions, and have never returned.” The Initiates are, perhaps, the incarnations of these Hari-ashvas?

It was on the seventh day, the third of his ultimate trial, that the neophyte arose, a regenerated man, who, having passed through his second spiritual birth, returned to earth a glorified and triumphant conqueror of Death, a Hierophant.

An Eastern neophyte in his Chrest condition may be seen in a certain engraving in Moor’s Hindoo Pantheon, whose author mistook another form of the crucified Sun or Vishnu, Vithobâ, for Krishna, and calls it “Kishna crucified in Space. “ The engraving is also given in Dr. Lundy’s Monumental Christianity, in which work the reverend author has collected as many proofs as his ponderous volume could hold of “Christian symbols before Christianity,” as he expresses it. Thus he shows us Kishna and Apollo as good shepherds, Kishna holding the cruciform Conch and the Chakra, and Kishna “crucified in Space,” as he calls it. Of this figure it may be truly said, as the author says of it himself:



"KRISHNA" IN SPACE

From Edward Moor The Hindoo Pantheon

Plate 98, First Ed., London 1910

. . . . . this representation I believe to be anterior to Christianity . . . . It looks like a Christian crucifix in many respects. . . . The drawing, the attitude, and the nailmarks in hands and feet, indicate a Christian origin; while the Parthian coronet of seven points, the absence of the wood and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the Victim-Man, or the Priest and Victim both in one, of the Hindu mythology, who offered himself a sacrifice before the worlds were?*

It is surely so.

Can it be Plato's Second God who impressed himself on the universe in the form of the cross? Or is it his divine man, who would be scourged, tormented, fettered, have his eyes burnt out; and lastly . . . would be crucified?

It is all that and much more; archaic religious Philosophy was universal, and its Mysteries are as old as man. It is the eternal symbol of the personified Sun—astronomically purified —in its mystic meaning regenerated, and symbolised by all the Initiates in memory of a sinless Humanity when all were "Sons of God." Now, mankind has become the "Son of Evil" truly. Does all this take anything away from the dignity of Christ as an ideal, or of Jesus as a divine man? Not at all. On the contrary, made to stand alone, glorified above all other "Sons of God," He can only foment evil feelings in all those many-millioned nations who do not believe in the Christian system, provoking their hatred and leading to iniquitous wars and strifes. If, on the other hand, we place Him among a long series of "Sons of God" and Sons of divine Light, every man may then be left to choose for himself, among those many ideals, which he will choose as a God to call to his help, and worship on earth as in Heaven.

Many among those called "Saviours" were "good shepherds," as was Krishna for one, and all of them are said to have "crushed the serpent's head"—in other words to have conquered their sensual nature and to have mastered divine and Occult Wisdom. Apollo killed Python, a fact which exonerates him from the charge of being himself the great Dragon, Satan:

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* [Monumental Christianity or the Art and Symbolism of the Primitive Church . . . by John P. Lundy. New York, J.W. Bouton, 1876, p. 173.]

Kishna slew the snake Kâlîyanâga, the Black Serpent; and the Scandinavian Thor bruised the head of the symbolical reptile with his crucifixion mace. In Egypt every city of importance was separated from its burial place by a sacred lake. The same ceremony of judgment, as is described in The Book of the Dead —"that precious and mysterious book" (Bunsen)—as taking place in the world of Spirit, took place on earth during the burial of the mummy. Forty two judges or assessors assembled on the shore and judged the departed "Soul" according to its actions when in the body. . . . After that the priests returned within the sacred precincts and instructed the neophytes upon the probable fate of the Soul, and the solemn drama that was then taking place in the invisible realm whither the Soul had fled. The immortality of the Spirit was strongly inculcated on the neophytes by the Al-om-jah—the name of the highest Egyptian Hierophant. In the Crata Repoa* the following are described as four out of the seven degrees of Initiation. After a preliminary trial at Thebes, where the neophyte had to pass through many probations, called the "Twelve Tortures," he was commanded, in order that he might come out triumphant, to govern his passions and never lose for a moment the idea of his inner God or seventh Principle. Then, as a symbol of the wanderings of the unpurified Soul, he had to ascend several ladders and wander in darkness in a cave with many doors, all of which were locked. Having overcome all, he received the degree of Pastophoros, after which he became, in the second and third degrees, the Neocoris and Melanephoros. Brought into a vast subterranean chamber, thickly furnished with mummies lying in state, he was placed in presence of the coffin which contained the mutilated body of Osiris. This was the hall called the "Gates of Death," whence the verse in Job [xxxviii, 17]:

Have the gates of death been opened unto thee?

Or hast thou seen the doors of the shadow of death?

Thus asks the "Lord," the Hierophant, the Al-om-jah, the Initiator of Job, alluding to this third degree of Initiation.

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* Crata Repoa oder Einweihungen in der alten geheimon Gesellschaft der Egyptischen Priester, Berlin, 1778, pp. 17-31.

For the Book of Job is the poem of Initiation par excellence.

When the neophyte had conquered the terrors of this trial, he was conducted to the “Hall of Spirits,” to be judged by them. Among the rules in which he was instructed, he was commanded:

Never to either desire or seek revenge; to be always ready to help a brother in danger, even unto the risk of his own life; to bury every dead body, to honour his parents above all; to respect old age, and protect those weaker than himself; and finally, to ever bear in mind the hour of death, and that of resurrection in a new and imperishable body.*

Purity and chastity were highly recommended, and adultery was threatened with death. Thus the Egyptian neophyte was made a Kistophoros. In this degree the mystery-name of IAÔ was communicated to him.

Let the reader compare the above sublime precepts with the precepts of Buddha, and the noble commandments in the “Rule of Life” for the ascetics of India, and he will understand the unity of the Secret Doctrine everywhere.

It is impossible to deny the presence of a sexual element in many religious symbols, but this fact is not in the least open to censure, once it becomes generally known that—in the religious traditions of every country—man was not born in the first “human” race from father and mother. From the bright “mind-born Sons of Brahmâ,” the Rishis, and from Adam-Kadmon with his Emanations, the Sephîrôth, down to the “parentless,” the Anupapâdaka, or the Dhyâni-Buddhas, from whom sprang the Bodhisattvas and Mânushya-Buddhas, the earthly Initiates—men— the first race of men was with every nation held as being born without father or mother. Man, the “Mânushya-Buddha,” the Manu, the “Enosh,” son of Seth, or the “Son of Man” as he is called—is born in the present way only as the consequence, the unavoidable fatality, of the law of natural evolution. Mankind—having reached the last limit, and that turning point where its spiritual nature had to make room for mere physical organization —had to “fall into matter” and generation.

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* [H. Malhandrèni, Ritual of Initiations, p. 105; Venice, 1657.]

But man's evolution and involution are cyclic. He will end as he began. Of course to our grossly material minds even the sublime symbolism of Kosmos conceived in the matrix of Space after the divine Unit had entered into and fructified it with Its holy fiat, will no doubt suggest materiality. Not so with primitive mankind. The initiatory rite in the Mysteries of the self-sacrificing Victim that dies a spiritual death to save the world from destruction—really from depopulation—was established during the Fourth Race, to commemorate an event, which, physiologically, has now become the Mystery of Mysteries among the world-problems. In the Jewish script it is Cain and the female Abel who are the sacrificed and sacrificing couple—both immolating themselves (as permutations of Adam and Eve, or the dual Jehovah) and shedding their blood "of separation and union," for the sake of and to save mankind by inaugurating a new physiological race. Later still, when the neophyte, as already mentioned, in order to be reborn once more into his lost spiritual state, had to pass through the entrails (the womb) of a virgin heifer* killed at the moment of the rite, it involved again a mystery and one as great, for it referred to the process of birth, or rather the first entrance of man onto this earth, through Vâch—"the melodious cow who milks forth sustenance and water"—and who is the female Logos. It had also reference to the same self-sacrifice of the "divine Hermaphrodite"—of the third Root-Race—the transformation of Humanity into truly physical men, after the loss of spiritual potency. When, the fruit of evil having been tasted along with the fruit of good, there was as a result the gradual atrophy of spirituality and a strengthening of the materiality in man, then he was doomed to be born thenceforth through the present process. This is the Mystery of the Hermaphrodite, which the Ancients kept so secret and veiled. It was neither the absence of moral feeling, nor the presence of gross sensuality in them that made them imagine their Deities under a dual aspect; but rather their knowledge of the mysteries and processes of primitive Nature.

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* The Âryans replaced the living cow by one made of gold, silver or any other metal, and the rite is preserved to this day, when one desires to become a Brâhman, a twice-born, in India.

The Science of Physiology was better known to them than it is to us now. It is in this that lies buried the key to the Symbolism of old, the true focus of national thought, and the strange dual-sexed images of nearly every God and Goddess in both pagan and monotheistic Pantheons.

Says Sir William Drummond in The Oedipus Judaicus:

The truths of science were the arcana of the Priests [because these truths were the foundations of religion.] *

But why should the missionaries so cruelly twit the Vaishnavas and Krishna worshippers for the supposed grossly indecent meaning of their symbols, since it is made clear beyond the slightest doubt, and by the most unprejudiced writers, that Chrestos in the pit—whether the pit be taken as meaning the grave or hell—had likewise a sexual element in it, from the very origin of the symbol.

This fact is no longer denied today. The “Brothers of the Rosy Cross” of the Middle Ages were as good Christians as any to be found in Europe, nevertheless, all their rites were based on symbols whose meaning was pre-eminently phallic and sexual. Their biographer, Hargrave Jennings, the best modern authority on Rosicrucianism, speaking of this mystic Brotherhood, describes how

The tortures and the sacrifice of Calvary, the Passion of the Cross, were, in their [the Rose-Croix’s] glorious blessed magic and triumph, the protest and appeal.

Protest—by whom? The answer is, the protest of the crucified Rose, the greatest and the most unveiled of all sexual symbols— the Yoni and Linga, the “victim” and the “murderer,” the female and male principles in Nature. Open the last work of that author, Phallicism, and see in what glowing terms he describes the sexual symbolism in that which is most sacred to the Christian:

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* [See p. 124 in the new revised edition of 1866; London, Reeves & Turner.]

The flowing blood streamed from the crown, or the piercing circlet of the thorns of Hell. The Rose is feminine. Its lustrous carmine petals are guarded with thorns. The Rose is the most beautiful of flowers. The Rose is the Queen of God's Garden (Mary, the Virgin). It is not the Rose alone which is the magical idea, or truth. But it is the "crucified rose," or the "martyred rose" (by the grand mystic apocalyptic figure) which is the talisman, the standard, the object of adoration of all the "Sons of Wisdom" or the true Rosicrucians.*

Not of all the "Sons of Wisdom," by any means, not even of the true Rosicrucian. For the latter would never put in such sickening relievo, in such a purely sensual and terrestrial, not to say animal light, the grandest, the noblest of Nature's symbols. To the Rosicrucian, the "Rose" was the symbol of Nature, of the ever prolific and virgin Earth, or Isis, the mother and nourisher of man, considered as feminine and represented as a virgin woman by the Egyptian Initiates. Like every other personification of Nature and the Earth she is the sister and wife of Osiris, as the two characters answer to the personified symbol of the Earth, both she and the Sun being the progeny of the same mysterious Father, because the Earth is fecundated by the Sun —according to the earliest Mysticism—by divine insufflation. It was the pure ideal of mystic Nature that was personified in the "World Virgins," the "Celestial Maidens," and later on by the human Virgin, Mary, the Mother of the Saviour, the Salvator Mundi now chosen by the Christian World. And it was the the character of the Jewish maiden that was adapted by Theology to archaic Symbolism,† and not the Pagan symbol that was modelled for the new occasion.

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* Op. cit., p. 141.

† In Ragon's Orthodoxie Maçonnique, p. 105, note, we find the following statement—borrowed from Albumazar the Arabian, probably:

"The Virgin of the Magi and Chaldaeans. The Chaldaean sphere [globe] showed in its heavens a newly-born babe, called Christ and Jesus, it was placed in the arms of the Celestial Virgin. It was to this Virgin that Eratosthenes, the Alexandrian Librarian, born 276 years before our era, gave the name of Isis, mother of Horus." This is only what Kircher gives (in Oedipus Aegypticus, Vol. II (1653), Pt. II, p. 203), quoting Albumazar: "In the first decan of the Virgin rises a maid, called Aderenosa [Ardhanârî?], that is, pure, immaculate virgin . . . sitting upon an embroidered throne nursing a boy . . . a boy . . . named Iessus . . which signifies Issa, whom they also call Christ in Greek." (See Isis Unveiled, Vol. II, p. 491.)

We know through Herodotus that the Mysteries were brought from India by Orpheus—a hero far anterior to both Homer and Hesiod. Very little is really known of him, and till very lately Orphic literature, and even the Argonauts, were attributed to Onomacritus, a contemporary of Pisistratus, Solon and Pythagoras—who was credited with their compilation in the present form toward the close of the sixth century B.C. or 800 years after the time of Orpheus. But we are told that in the days of Pausanias there was a sacerdotal family, who, like the Brahmans with the Vedas, had committed to memory all the Orphic Hymns, and that they were usually thus transmitted from one generation to another. By placing Orpheus so far back as 1200 B.C., official Science—so careful in her chronology to choose in each case as late a period as possible—admits that the Mysteries, or in other words Occultism dramatised, belong to a still earlier epoch than the Chaldaeans and Egyptians.

The downfall of the Mysteries in Europe may now be mentioned.

THE LAST OF THE MYSTERIES IN EUROPE

As was predicted by the great Hermes in his dialogue with Aesculapius, the time had indeed come when impious foreigners accused Egypt of adoring monsters, and naught but the letters engraved in stone upon her monuments survived—enigmas unintelligible to posterity. Her sacred Scribes and Hierophants became wanderers upon the face of the earth. Those who had remained in Egypt found themselves obliged for fear of a profanation of the sacred Mysteries to seek refuge in deserts and mountains, to form and establish secret societies and brotherhoods—such as the Essenes; those who had crossed the oceans to India and even to the (now-called) New World, bound themselves by solemn oaths to keep silent, and to preserve secret their Sacred Knowledge and Science; thus these were buried deeper than ever out of human sight. In Central Asia and on the northern borderlands of India, the triumphant sword of Aristotle's pupil swept away from his path of conquest every vestige of a once pure Religion: and its Adepts receded further and further from that path into the most hidden spots of the globe. The cycle of **** being at its close, the first hour for the disappearance of the Mysteries struck on the clock of the Races, with the Macedonian conqueror. The first strokes of its last hour sounded in the year 47 B.C. Alesia* the famous city in Gaul, the Thebes of the Kelts, so renowned for its ancient rites of Initiation and Mysteries, was, as J.M. Ragon well describes it:

The ancient metropolis and the tomb of Initiation, of the religion of the Druids and of the freedom of Gaul.†

It was during the first century before our era, that the last and supreme hour of the great Mysteries had struck. History shows the populations of Central Gaul revolting against the Roman yoke. The country was subject to Caesar, and the revolt was crushed; the result was the slaughter of the garrison at Alesia (or Alisa), and of all its inhabitants, including the Druids, the college-priests and the neophytes; after this the whole city was plundered and razed to the ground.

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* Now called St. Reine (Côte d'Or) on the two streams, the Ose and the Oserain. Its fall is a historical fact in Keltic Gaulish History.

† Orthodoxie Maçonnique, p. 22.

Bibractis, a city as large and as famous, not far from Alesia, perished a few years later. J.M. Ragon describes her end as follows:

. . . Bibractis, the mother of sciences, the soul of the early nations [in Europe], a town equally famous for its sacred college of Druids, its civilisation, its schools, in which 40,000 students were taught philosophy, literature, grammar, jurisprudence, medicine, astrology, occult sciences, architecture, etc. Rival of Thebes, of Memphis, of Athens and of Rome, it possessed an amphitheatre for gladiators, surrounded with colossal statues and accommodating 100,000 spectators, a capitol, temples of Janus, Pluto, Proserpine, Jupiter, Apollo, Minerva, Cybele, Venus and Anubis, and in the midst of these sumptuous edifices the Naumachy, with its vast basin, an incredible construction, a gigantic work wherein floated boats and galleys devoted to naval games; then a Champ de Mars, an aqueduct, fountains, public baths; finally fortifications and walls, the construction of which dated from the heroic ages.*

Such was the last city in Gaul wherein died for Europe the secrets of the Initiations of the Great Mysteries, the Mysteries of Nature, and of her forgotten Occult truths. The rolls and manuscripts of the famous Alexandrian Library were burned and destroyed by the same Caesar,† but while History deprecates the action of the Arab General, Amru, who gave the final touch to this act of vandalism perpetrated by the great conqueror, it has not a word to say to the latter for his destruction of nearly the same amount of precious rolls in Alesia, nor to the destroyer of Bibractis. While Sacrovir—chief of the Gauls, who revolted against Roman despotism under Tiberius, and was defeated by Silius in the year 21 of our era—was burning himself alive with his fellow conspirators on a funeral pyre before the gates of the city, as Ragon tells us, the latter was sacked and plundered, and all her treasures of literature on the Occult Sciences perished by fire.

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* Op. cit., pp. 22-23.

† The Christian mob in 389 of our era completed the work of destruction upon what remained; most of the priceless works were saved for students of Occultism, but lost to the world.

The once majestic city, Bibractis, has now become Autun, Ragon explains.

A few monuments of glorious antiquity are still there, such as the temples of Janus and Cybele.

Ragon goes on:

Arles, founded two thousand years before Christ, was sacked in 270. This metropolis of Gaul, restored 40 years later by Constantine, has preserved to this day a few remains of its ancient splendour; amphitheatre, capitol, an obelisk, which is a block of granite 17 metres high, a triumphal arch, catacombs, etc. Thus ended Kelto-Gaulic civilisation. Caesar, as a barbarian worthy of Rome, had already accomplished the destruction of the ancient Mysteries by the sack of the temples and their initiatory colleges, and by the massacre of the Initiates and the Druids. Remained Rome; but she never had but the lesser Mysteries, shadows of the Secret Science. The Great Initiation was extinct.*

A few further extracts may be given from his Occult Masonry, as they bear directly upon our subject. However learned and erudite, some of the chronological mistakes of that author are very great. He says:

After deified man (Hermes) came the King-Priest [the Hierophant]. Menes was the first legislator and the founder of Thebes of the hundred palaces. He filled that city with magnificent splendour; it is from his day that the sacerdotal epoch of Egypt dates. The priests reigned, for it is they who made the laws. It is said that there have been three hundred and twenty-nine [Hierophants] since his time—all of whom have remained unknown.

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* Op. cit., p. 23. J.M. Ragon, a Belgian by birth, and a Mason, knew more about Occultism than any other non-initiated writer. For fifty years he studied the ancient Mysteries wherever he could find accounts of them. In 1805, he founded at Paris the Brotherhood of Les Trinosophes, in which Lodge he delivered for years lectures on Ancient and Modern Initiation (in 1818 and again in 1841), which were published, and now are lost. Then he became the writer-in-chief of Hermes, a masonic paper. His best works were La Maçonnerie Occulte and the Fastes Initiatiques. After his death, in 1862, a number of his MSS. remained in the possession of the Grand Orient of France. A high Mason told the writer that Ragon had corresponded for years with two Orientalists in Syria and Egypt, one of whom is a Kopt gentleman.

After that, genuine Adepts having become scarce, the author shows the Priests choosing false ones from the midst of slaves, whom they exhibited, having crowned and deified them, for the adoration of the ignorant masses.

Tired of reigning in such a servile way, the kings rebelled and freed themselves. Then came Sesostris, the founder of Memphis (1613, they say before our era). To the sacerdotal election to the throne succeeded that of the warriors. . . Cheops who reigned from 1178 to 1122 built the great Pyramid which bears his name. He is accused of having persecuted theocracy and closed the temples.

This is utterly incorrect, though Ragon repeats “History.” The Pyramid called by the name of Cheops is the Great Pyramid, the building of which even Baron Bunsen assigned to 5,000 B.C. He says in Egypt’s Place in Universal History:

. . . the origins of the two kingdoms of Upper and Lower Egypt go back to the ninth millennium [before Christ].*

And as the Mysteries were performed and the Initiations took place in that Pyramid—for indeed it was built for that purpose— it looks strange and an utter contradiction with known facts in the history of the Mysteries, to suppose that Cheops, if the builder of that Pyramid, ever turned against the initiated Priests and their temples. Moreover, as far as the Secret Doctrine teaches, it was not Cheops who built the Pyramid of that name, whatever else he might have done.

Yet, it is quite true that

Owing to an Ethiopian invasion and the federated government of twelve chiefs, royalty fell into the hands of Amasis, a man of low birth.

This was in 570 B.C., and it was Amasis who destroyed priestly power. And

Thus perished that ancient theocracy which showed its crowned priests for so many centuries to Egypt and the whole world.

Egypt had gathered the students of all countries around her Priests and Hierophants before Alexandria was founded. Ennemoser asks:

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* Op. cit., Vol. IV, p. 468.

. . . how comes it . . . that so little has become known of these Mysteries, and of their particular contents, through so many ages and amongst so many different times and people? The answer is, that it is owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity. . . . Numa's books, described by Livy, consisting of natural philosophy, were found in his tomb; but they were not allowed to be made known, lest they should reveal the most secret mysteries of the state religion. . . . The senate and the tribunes of the people determined . . . that the books themselves should be burned, which was done. . .*

Cassianus mentions a treatise, well-known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam. Alchemy also was first taught in Egypt by her learned Priests, though the first appearance of this system is as old as man. Many writers have declared that Adam was the first Adept; but that was a blind and a pun upon the name, which is "red earth" in one of its meanings. The correct information—under its allegorical veil—is found in the sixth chapter of Genesis, which speaks of the "Sons of God" who took wives of the daughters of men, after which they communicated to these wives many a mystery and secret of the phenomenal world. The cradle of Alchemy, says Olaus Borrichius, is to be sought in the most distant times. Democritus of Abdera was an Alchemist, and a Hermetic Philosopher. Clement of Alexandria wrote considerably upon the Science, and Moses and Solomon are called proficients in it. We are told by William Godwin:

The first authentic record on this subject is an edict of Diocletian about 300 years A.D., ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might without distinction be consigned to the flames.†

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* [The History of Magic by Joseph Ennemoser tr. by Wm. Howitt in two volumes. London, H.G. Bohn, 1854. See Vol. II, p. 11 of this ed.]

† [Lives of the Necromancers, London, 1876, p. 18.]

The Alchemy of the Chaldaeans and the old Chinese is not even the parent of that Alchemy which revived among the Arabians many centuries later. There is a spiritual Alchemy and a physical transmutation: The knowledge of both was imparted at the Initiations.

THE POST-CHRISTIAN SUCCESSORS TO THE MYSTERIES

The Eleusinian Mysteries were no more. Yet it was these which gave their principle features to the Neo-Platonic school of Ammonius Saccas, for the Eclectic System was chiefly characterised by its Theurgy and ecstasis. It was Iamblichus who added to it the Egyptian doctrine of Theurgy with its practices, and Porphyry, the Jew, who opposed this new element. The school, however, with but few exceptions, practised asceticism and contemplation, its mystics passing through a discipline as rigorous as that of the Hindu devotee. Their efforts never tended so much to develop the successful practice of thaumaturgy, necromancy or sorcery—such as they are now accused of—as to evolve the higher faculties of the inner man, the Spiritual Ego. The school held that a number of spiritual beings, denizens of spheres quite independent of the earth and of the human cycle, were mediators between the "Gods" and men, and even between man and the Supreme Soul. To put it in plainer language, the soul of man became, owing to the help of the Planetary Spirits, "recipient of the soul of the world" as Emerson puts it. Apollonius of Tyana asserted his possession of such a power in these words (quoted by Professor Wilder in his New Platonism):

I can see the present and the future in a clear mirror. The sage [Adept] need not wait for the vapours of the earth and the corruption of the air to foresee plagues and fevers; he must know them later than God, but earlier than the people. The theoi or gods see the future; common men, the present; sages, that which is about to take place. My peculiar abstemious mode of living produces such an acuteness of the senses, or creates some other faculty, so that the greatest and most remarkable things may be performed.*

Professor A. Wilder's comment thereupon is remarkable:

This is what may be termed spiritual photography. The soul is the camera in which facts and events, future, past, and present, are alike fixed; and the mind becomes conscious of them.

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* New Platonism and Alchemy, p. 15.

Beyond our everyday world of limits, all is as one day or state—the past and future comprised in the present. Probably this is the “great day,” the “last day,” the “day of the Lord,” of the Bible writers—the day into which everyone passes by death or ecstasis. Then the soul is freed from the constraint of the body, and its nobler part is united to higher nature and becomes partaker in the wisdom and foreknowledge of the higher beings.*

How far the system practised by the Neo-Platonists was identical with that of the old and the modern Vedântins may be inferred from what Dr. A. Wilder says of the Alexandrian Theosophists.

The anterior idea of the New Platonists was that of a single Supreme Essence. . . All the old philosophies contained the doctrine that θεοί, theoi, gods or disposers, angels, demons, and other spiritual agencies, emanated from the Supreme Being. Ammonius accepted the doctrine of the Books of Hermes, that from the Divine All proceeded the Divine Wisdom or Amun; that from Wisdom proceeded the Demiurge or Creator; and from the Creator, the subordinate spiritual beings; the world and its people being the last. The first is contained in the second, the first and second in the third, and so on through the entire series.†

This is a perfect echo of the belief of the Vedântins, and it proceeds directly from the secret teachings of the East. The same author says:

Akin to this is the doctrine of the Jewish Kabala, which was taught by the Pharsi or Pharisees, who probably borrowed it, as their sectarian designation would seem to indicate, from the Magians of Persia. It is substantially embodied in the following synopsis.

The Divine Being is the All, the Source of all existence, the Infinite; and He cannot be known. The Universe reveals Him, and subsists by Him. At the beginning, His effulgence went forth everywhere.‡ Eventually He retired within Himself, and so formed around Him a vacant space. Into this He transmitted His first Emanation, a Ray, containing in it the generative and conceptive power, and hence the name IE, or Jâh. This, in its turn, produced the tikkun, the pattern or idea of form; and in this emanation, which also contained the male and female, or generative and conceptive potencies, were the three primitive forces of Light, Spirit and Life.

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* Loc. cit.

† Op. cit., pp. 9, 10.

‡ This Divine Effulgence and Essence is the light of the Logos; only the Vedântin would not use the pronoun “He,” but would say “It.” [H.P.B.]

This Tikkun is united to the Ray, or first emanation, and pervaded by it: and by that union is also in perpetual communication with the infinite source. It is the pattern, the primitive man, the Adam-Kadmon, the macrocosm of Pythagoras and other philosophers. From it proceeded the Sephîrôth. . . . From the ten Sephîrôth in turn emanated the four worlds, each proceeding out of the one immediately above it, and the lower one enveloping its superior. These worlds become less pure as they descend in the scale, the lowest of all being the material world.*

This veiled enunciation of the Secret Teaching will be clear to our readers by this time. These worlds are:

. . . Aziluth is peopled by the purest emanations [the First, almost spiritual, Race of the human beings that were to inhabit the Fourth]; the second, Beriah, by a lower order, the servants of the former [the second Race]; the third, Yetzirah, by the cherubim and seraphim, the Elôhîm and B'ni Elôhîm ["Sons of Gods" or Elôhîm, our Third Race]. The fourth world, Asiâh, is inhabited by the Klippoth, of whom Belial is chief [the Atlantean Sorcerers].†

These worlds are all the earthly duplicates of their heavenly prototypes, the mortal and temporary reflections and shadows of the more durable, if not eternal, races dwelling in other, to us, invisible worlds. The souls of the men of our Fifth Race derive their elements from these four worlds—Root-Races-that preceded ours: namely, our intellect, Manas, the fifth principle, our passions and mental and corporeal appetites. A conflict having arisen, called "war in heaven," among our prototypical worlds, war came to pass, aeôns later, between the Atlanteans‡ of Asiâh, and those of the third Root-Race, the Bney ha-Elôhîm or the "Sons of God,"§ and then evil and wickedness were intensified. Mankind (in the last sub-race of the third Root-Race) having

. . . sinned in their first parent [a physiological allegory, truly!], from whose soul every human soul is an emanation,

says the Zohar, men were "exiled" into more material bodies to

. . . expiate the sin and become proficient in goodness.

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* Loc. cit., note, p. 10.

† Loc. cit., note.

‡ See Esoteric Buddhism, by A.P. Sinnett, Fifth Edition, 1885. [Reprinted by Wizards Bookshelf, in 1973 & 1981 with index.]

§ See Isis Unveiled, Vol. I, pp. 589-595. The "Sons of God" and their war with the giants and magicians.

To accomplish the cycle of necessity, rather, explains the doctrine; to progress on their task of evolution, from which task none of us can be freed, neither by death nor suicide, for each of us have to pass through the “Valley of Thorns” before he emerges into the plains of divine light and rest. And thus men will continue to be born in new bodies

. . . till they become sufficiently pure to enter a higher form of existence.

This means only that Mankind, from the First down to the last, or Seventh Race, is composed of one and the same company of actors, who have descended from higher spheres to perform their artistic tour on this our planet, Earth. Starting as pure spirits on our downward journey around the world (verily!) with the knowledge of truth—now feebly echoed in the Occult Doctrines—inherent in us, cyclic law brings us down to the reversed apex of matter, which is lost down here on earth and the bottom of which we have already struck; and then, the same law of spiritual gravity will make us slowly ascend to still higher, still purer spheres than those we started from.

Foresight, prophecy, oracular powers! Illusive fancies of man’s dwarfed perceptions, which see actual images in reflections and shadows, and mistake past actualities for prophetic images of a future that has no room in Eternity. Our macrocosm and its smallest microcosm, man, are both repeating the same play of universal and individual events at each station, as on every stage on which Karma leads them to enact their respective dramas of life. False prophets could have no existence had there been no true prophets. And so there were, and many of both classes, and in all ages. Only, none of these ever saw anything but that which had already come to pass, and had been before prototypically enacted in higher spheres—if the event foretold related to national or public weal or woe—or in some preceding life, if it concerned only an individual, for every such event is stamped as an indelible record of the Past and Future, which are only, after all, the ever Present in Eternity.

The “worlds” and the purifications spoken of in the Zohar and other Kabalistic books, relate to our globe and races no more and no less than they relate to other globes and other races that have preceded our own in the great cycle. It was such fundamental truths as these that were performed in allegorical plays and images during the Mysteries, the last Act of which, the Epilogue for the Mystae, was the anastasis or “continued existence,” as also the “Soul transformation.”

Hence, the author of New Platonism and Alchemy shows us that all such Eclectic doctrines were strongly reflected in the Epistles of Paul, and were

. . . inculcated more or less among the churches. Hence such passages as these; “Ye were dead in errors and sins; ye walked according to the aeôn of this world, according to the archon that has the domination of the air.” “We wrestle not against flesh and blood, but against the dominations, against potencies, against the lords of darkness, and against the mischievousness of spirits in the empyrean regions.” [Eph. vi, 12.] But Paul was evidently hostile to the effort to blend his gospel with the gnostic ideas of the Hebrew-Egyptian school, as seems to have been attempted at Ephesus; and accordingly wrote to Timothy, his favorite disciple, “Keep safe the precious charge intrusted to thee; and reject the new doctrines and the antagonistic principles of the gnosis falsely so-called, of which some have made profession and gone astray from the faith.”*

But as the Gnosis is the Science pertaining to our Higher Self, as blind faith is a matter of temperament and emotionalism, and as Paul’s doctrine was still newer and his interpretations far more thickly veiled, to keep the inner truths hidden far away from the Gnostic, preference has been given to the former by every earnest seeker after truth.

Besides this, the great Teachers who professed the so-called “false Gnosis” were very numerous in the days of the Apostles, and were as great as any converted Rabbi could be. If Porphyry, the Jew Malek, went against Theurgy on account of old traditional recollections, there were other teachers who practised it. Plotinus, Iamblichus, Proclus, were all thaumaturgists, and the latter.

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* [I Tim, 6, 20-21] New Platonism and Alchemy, p. 10, note.

. . . elaborated the entire theosophy and theurgy of his predecessors into a complete system.*

As to Ammonius,

Countenanced by Clement and Athenagoras in the church, and by learned men of the Synagogue, the Academy and the Grove, he fulfilled his labour by teaching a common doctrine for all.†

Thus it is not Judaism and Christianity that remodelled the ancient Pagan Wisdom, but rather the latter that put its heathen curb, quietly and insensibly, on the new faith; and this, moreover, was still further influenced by the Eclectic Theosophical system, the direct emanation of the Wisdom-Religion. All that is grand and noble in Christian theology comes from Neo-Platonism. It is too well-known now to need much repetition that Ammonius Saccas, the God-taught (theodidaktos) and the lover of the truth (philalethes), in establishing his school, made a direct attempt to benefit the world by teaching those portions of the Secret Science that were permitted by its direct guardians to be revealed in those days.‡ The modern movement of our own Theosophical Society was begun on the same principles; for the Neo-Platonic school of Ammonius aimed, as we do, at the reconcilement of all sects and peoples, under the once common faith of the Golden Age, trying to induce the nations to lay aside their contentions—in religious matters at any rate—by proving to them that their various beliefs are all the more or less legitimate children of one common parent, the Wisdom-Religion.

Nor was the Eclectic Theosophical system—as some writers inspired by Rome would make the world believe—developed only during the third century of our era; but it belongs to a much earlier age, as has been shown by Diogenes Laërtius.

He trace it to the beginning of the dynasty of the Ptolemies; to the great seer and prophet, the Egyptian Priest Pot-Amun, of the temple of the God of that name—for Amun is the God of Wisdom. Unto that day the communication between the Adepts of Upper India and Bactria and the Philosophers of the West had never ceased.

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* Op. cit., p. 18.

† Op. cit., p. 8.

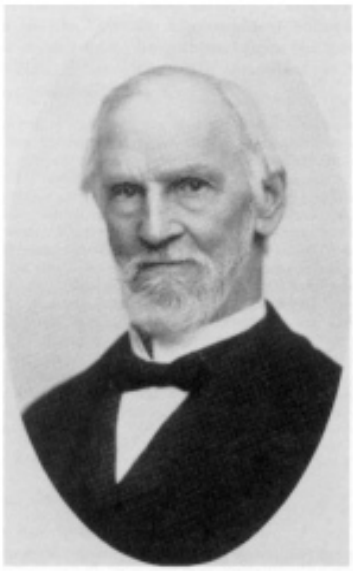
‡ No orthodox Christian has ever equalled, far less surpassed, in the practice of true Christ-like virtues and ethics, or in the beauty of his moral nature, Ammonius, the Alexandrian pervert from Christianity (he was born from Christian parents).

Under Philadelphus . . . the Hellenic teachers became rivals of the College of Rabbis of Babylon. The Buddhistic, Vedântic and Magian systems were expounded along with the philosophies of Greece. . . . Aristobulus, the Jew, declared that the ethics of Aristotle were derived from the Law of Moses [!]; and Philo, after him, attempted to interpret the Pentateuch in accordance with the doctrines of Pythagoras and the Academy. In Josephus it is said that, in the book of the Genesis, Moses wrote philosophically—that is, in the figurative style; and the Essenes of Carmel were reproduced in the Therapeutae of Egypt, who, in turn, were declared by Eusebius to be identical with the Christians, though they actually existed long before the Christian Era. Indeed, in its turn, Christianity also was taught at Alexandria, and underwent an analogous metamorphosis. Pantaenus, Athenagoras and Clement were thoroughly instructed in the Platonic philosophy, and comprehended its essential unity with the oriental systems.*

Ammonius, though the son of Christian parents, was a lover of the truth, a true Philaletheian foremost of all. He set his heart upon the work of reconciling the different systems into a harmonious whole, for he had already perceived the tendency of Christianity to raise itself on the hecatomb which it had constructed out of all other creeds and faiths. What says history?

The ecclesiastical historian, Mosheim, declares that

“Ammonius, conceiving that not only the philosophers of Greece, but also all those of the different barbarous nations,



ALEXANDER WILDER
1823-1908

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* Op. cit., pp. 3, 4.

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were perfectly in unison with each other with regard to every essential point, made it his business so to temper and expound the tenets of all these various sects, as to make it appear they had all of them originated from one and the same source, and all tended to one and the same end." Again, Mosheim says that Ammonius taught that "the religion of the multitude went hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstition and lies; that it ought, therefore, to be brought back to its original purity by purging it of this dross and expounding it upon philosophical principles; and that the whole which Christ had in view was to reinstate and restore to its primitive integrity the Wisdom of the ancients. . . ."*

Now what was that "Wisdom of the Ancients" that the Founder of Christianity "had in view"? The system taught by Ammonius in his Eclectic Theosophical School was made of the crumbs permitted to be gathered from the antediluvian lore; those Neo-Platonic teachings are described in the Edinburgh Encyclopaedia as follows:

He [Ammonius] adopted the doctrines which were received in Egypt concerning the Universe and the Deity, considered as constituting one great whole, concerning the eternity of the world, the nature of souls, the empire of Providence [Karma] and the government of the world by demons [daimôns or spirits, archangels]. He also established a system of moral discipline which allowed the people in general to live according to the laws of their country and the dictates of nature; but required the wise to exalt their minds by contemplation, and to mortify the body,† so that they might be capable of enjoying the presence and assistance of the demons [including their own daimôn or Seventh Principle], and ascending after death to the presence of the Supreme [Soul] Parent. In order to reconcile the popular religions, and particularly the Christian, with this new system, he made the whole history of the heathen gods an allegory, maintaining that they were only celestial ministers‡ entitled to an inferior kind of worship; and he acknowledged that Jesus Christ was an excellent man and the friend of God, but alleged that it was not his design entirely to abolish the worship of demons,§ and that his only intention was to purify the ancient religion.‖

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* [Eccles. Hist. Cent. II, Pt. II, ch. i, § 8, 9.]

† "Mortification" is here meant in the moral, not the physical sense; to restrain every lust and passion, and live on the simplest diet possible.

‡ This is the Neo-Platonic teaching adopted as a doctrine in the Roman Catholic Church, with its worship of the Seven Spirits.

§ The Church has made of it the worship of devils. "Daimôn" is Spirit, and relates to our divine Spirit, the seventh Principle and to the Dhyâni-Chohans. Jesus prohibited going to the temple or church "as Pharisees do" but commanded that man should retire for prayer (communion with his God) into a private closet. Is it Jesus who would have countenanced, in the face of the starving millions, the building of the most gorgeous churches?

‖ New Platonism, p. 5.

No more could be declared except for those Philaletheians who were initiated, “persons duly instructed and disciplined” to whom Ammonius communicated his more important doctrines,

. . . imposing on them the obligations of secrecy, as was done before him by Zoroaster and Pythagoras, and in the Mysteries [where an oath was required from the neophytes or catechumens not to divulge what they had learned] . . . . The great Pythagoras divided his teachings into exoteric and esoteric.*

Has not Jesus done the same, since He declared to His disciples that to them it was given to know the mysteries of the kingdom of heaven, whereas to the multitudes it was not given, and therefore he spoke in parables which had a twofold meaning?

Dr. A. Wilder proceeds:

Thus Ammonius found his work ready to his hand. His deep spiritual intuition, his extensive learning, his familiarity with the Christian fathers, Pantaenus, Clement and Athenagoras, and with the most erudite philosophers of the time, all fitted him for the labour which he performed so thoroughly. . . . The results of his ministration are perceptible at the present day in every country of the Christian world; every prominent system of doctrine now bearing the marks of his plastic hand. Every ancient philosophy has had its votaries among the moderns; and even Judaism, oldest of them all, has taken upon itself changes which were suggested by the “God-taught” Alexandrian.†

The Neo-Platonic School of Alexandria founded by Ammonius—the prototype proposed for the Theosophical Society—taught Theurgy and Magic, as much as they were taught in the days of Pythagoras, and by others far earlier than his period. For Proclus says that the doctrines of Orpheus, who was an Indian and came from India, were the origin of the systems afterwards promulgated.

What Orpheus delivered in hidden allegories, Pythagoras learned when he was initiated into the Orphic mysteries; and Plato next received a perfect knowledge of them from Orphic and Pythagorean writings.‡

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* Op. cit., p. 7.

† Loc. cit.

‡ Op. cit., p. 18.

The Philaletheians had their division into neophytes (chelas) and Initiates, or Masters; and the eclectic system was characterised by three distinct features, which are purely Vedântic; a Supreme Essence, One and Universal; the eternity and indivisibility of the human spirit; and Theurgy, which is Mantricism. So also, as we have seen, they had their secret or Esoteric teachings like any other mystic school. Nor were they allowed to reveal anything of their secret tenents, any more than were the Initiates of the Mysteries. Only the penalties incurred by the revealers of the secrets of the latter were far more terrible, and this prohibition has survived to this day, not only in India, but even among the Jewish Kabalists in Asia.*

One of the reasons for such secrecy may be the undoubtedly serious difficulties and hardships of chelaship, and the dangers attending Initiation. The modern candidate has, like his predecessor of old, to either conquer or die; when, which is still worse, he does not lose his reason. There is no danger to him who is true and sincere, and, especially, unselfish. For he is thus prepared beforehand to meet any temptation.

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* The Talmud [Mishnâh ’Hagiga, 14 b.] gives the story of the four Tannaim, who are made, in allegorical terms, to enter into the garden of delights; i.e., to be initiated into the occult and final science.

“According to the teaching of our holy masters the names of the four who entered the garden of delight, are: Ben Asai, Ben Zoma, Ahher, and Rabbi A’qîbah. . . .

“Ben Asai looked and—lost his sight.

“Ben Zoma looked and—lost his reason.

“Ahher made depredations in the plantation [mixed up the whole and failed]. But A’qîbah, who had entered in peace, came out of it in peace, for the saint, whose name be blessed, has said, ‘This old man is worthy of serving us with glory.’ ”

“The learned commentators of the Talmud, the Rabbis of the synagogue, explain that the garden of delight, in which those four personages are made to enter, is but that mysterious science, the most terrible of sciences for weak intellects, which it leads directly to insanity,” says A. Franck, in his La Kabbale. It is not the pure at heart and he who studies but with a view to perfecting himself and so more easily acquiring the promised immortality, who need have any fear; but rather he who makes of the science of sciences a sinful pretext for worldly motives, who should tremble. The latter will never withstand the kabalistic evocations of the supreme initiation.—Isis Unveiled, II, 119.

He, who fully recognised the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear—sickly child of matter—made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.*

There were no such dangers in Neo-Platonic Initiations. The selfish and unworthy failed in their object, and in the failure was the punishment. The chief aim was "reunion of the part with the all." This All was One, with numberless names. Whether called Diu, the "bright Lord of Heaven" by the Aryan; Iaô by the Chaldaean and Kabalist; Iabe by the Samaritan; Tiu or Tuisto by the Northman; Duw by the Briton; Zeus by the Thracian or Jupiter by the Roman—it was the Being, the Facit, One and Supreme,† the unborn and the inexhaustible source of every emanation, the fountain of life and light eternal, a Ray of which every one of us carries in him on this earth. The knowledge of this Mystery had reached the Neo-Platonists from India through Pythagoras, and still later through Apollonius of Tyana and the rules and methods for producing ecstasy had come from the same lore of the divine Vidyâ, the Gnôsis. For Aryâvarta, the bright focus into which had been poured in the beginning of time the flames of Divine Wisdom, had become the centre from which radiated the "tongues of fire" into every portion of the globe. What was Samâdhi but that

Sublime ecstasy, in which state things divine and the mysteries of Nature are revealed to us,

of which Porphyry speaks?

The efflux from the Divine Being was imparted to the human spirit in unreserved abundance, accomplishing for the soul a union with the divine, and enabling it while in the body to be partaker of the life which is not in the body,

he explains elsewhere. [New Platonism, p. 13.]

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* Isis Unveiled, II, 119.

† See New Platonism, p. 9.

Thus under the title of Magic was taught every Science, physical and metaphysical, natural or deemed supernatural by those who are ignorant of the omnipresence and universality of Nature.

Divine Magic makes of man a God; human magic creates a new fiend.

We wrote in Isis Unveiled [I, 18]:

In the oldest documents now in our possession—the Vedas and the older Laws of Manu—we find many magical rites practiced and permitted by the Brahmans.* Tibet, Japan and China, teach in the present age that which was taught by the oldest Chaldaeans. The clergy of these respective countries prove moreover what they teach, namely: that the practice of moral and physical purity, and of certain austerities, develops the vital soul-power of self-illumination. Affording to man the control over his own immortal spirit, it gives him truly magical powers over the elementary spirits inferior to himself. In the West we find magic of as high an antiquity as in the East. The Druids of Great Britain practiced it in the silent crypts of their deep caves; and Pliny devotes many a chapter to the "wisdom"† of the leaders of the Celts. The Semothees-the Druids of the Gauls—expounded the physical as well as the spiritual sciences. They taught the secrets of the universe, the harmonious progress of the heavenly bodies, the formation of the earth, and above all—the immortality of the soul.‡ Into their sacred groves—natural academies built by the hand of the Invisible Architect—the initiates assembled at the still hour of midnight to learn about what man once was, and what he will be.§ They needed no artificial illumination, nor life-drawing gas, to light up their temples, for the chaste goddess of night beamed her most silvery rays on their oak-crowned heads; and their white-robed sacred bards knew how to converse with the solitary queen of the starry vault.||

During the palmy days of Neo-Platonism these Bards were no more, for their cycle had run its course, and the last of the Druids had perished at Bibractis and Alesia. But the Neo-Platonic school was for a long time successful, powerful and prosperous.

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* See the Code published by Sir William Jones, chap. vi, xi.

† Pliny, Hist. Nat., xxx, 1; xxix, 12, etc.

‡ Pomponius Mela [De situ orbis] ascribes to them the knowledge of the highest sciences.

§ Caesar, Commentaries, vi, 14.

|| Pliny, op. cit., xvi, 95; xxx, 4.

Still, while adopting Âryan Wisdom in its doctrines, the school failed to follow the wisdom of the Brâhmans in practice. It showed its moral and intellectual superiority too openly, caring too much for the great and powerful of this earth. While the Brâhmans and their great Yogis—experts in matters of philosophy, metaphysics, astronomy, morals and religion—preserved their dignity under the sway of the most powerful princes, remained aloof from the world and would not condescend to visit them or ask for the slightest favour,* the Emperors Alexander Severus, and Julian, and the greatest among the aristocracy of the land, embraced the tenets of the Neo-Platonists, who mixed freely with the world. The system flourished for several centuries and comprised within the ranks of its followers the ablest and most learned among the men of the time; Hypatia, the teacher of the Bishop Synesius, was one of the ornaments of the School until the fatal and shameful day when she was murdered by the Christian mob at the instigation of Bishop Cyril of Alexandria. The school was finally removed to Athens, and closed by order of the Emperor Justinian.

How accurate is Dr. Wilder's remark that

Modern writers have commented upon the peculiar views of the New Platonists upon these [metaphysical] subjects, seldom representing them correctly, even if this was desired or intended.†

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* "The care which they took in educating youth, in familiarizing it with generous and virtuous sentiments, did them peculiar honour, and their maxims and discourses, as recorded by historians, prove that they were expert in matters of philosophy, metaphysics, astronomy, morality and religion," says a modern writer. "If kings or princes desired the advice or the blessings of the holy men, they were either obliged to go themselves, or to send messengers. To these men no secret power of either plant or mineral was unknown. They had fathomed nature to its depths, while psychology and physiology were to them open books, and the result was that science that is now termed, so superciliously, magic."

† Op. cit., p. 9

The few speculations on the sublunary, material, and spiritual universes that they did put into writing—Ammonius never having himself written a line, after the wont of reformers-could not enable posterity to judge them rightly, even had not the early Christian Vandals, the later crusaders, and the fanatics of the Middle Ages, destroyed three parts of that which remained of the Alexandrian Library and its later schools.

Professor Draper shows that Cardinal Jimenez alone

Delivered to the flames, in the squares of Granada, eighty thousand Arabic manuscripts, many of them translations of classical authors.*

In the Vatican Library, whole passages in the most rare and precious treatises of the Ancients were found erased and blotted out, “for the sake of interlining them with absurd psalmodies!” Moreover it is well known that over thirty-six volumes written by Porphyry were burnt and otherwise destroyed by the “Fathers.” Most of the little that is known of the doctrines of the Eclectics is found in the writings of Plotinus and of those same Church Fathers.

Says the author of New Platonism and Alchemy:

What Plato was to Socrates, and the Apostle John to the head of the Christian faith, Plotinus became to the God-taught Ammonius. To Plotinus, Origenes, and Longinus we are indebted for what is known of the Philaletheian system. They were duly instructed, initiated and intrusted with the interior doctrines.†

This accounts marvellously for Origen’s calling people “idiots” who believe in the Garden of Eden and Adam and Eve fables;‡ as also for the fact that so few of the writings of that Church Father have passed to posterity. Between the secrecy imposed, the vows of silence and that which was maliciously destroyed by every foul means, it is indeed miraculous that even so much of the Philaletheian tenets has reached the world.

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* The History of the Conflict, etc., p. 104.

† Wilder, op. cit., p. 11.

‡ [See p. 37 of this volume.]

SYMBOLISM OF SUN AND STARS

And the Heaven was visible in Seven Circles and the planets appeared with all their signs, in star-form, and the stars were divided and numbered with the rulers that were in them, and their revolving course, through the agency of the divine Spirit.*

Here Spirit denotes Pneuma, collective Deity, manifested in its "Builders," or, as the Church has it, "the seven Spirits of the Presence," the mediantibus angelis of whom Thomas Aquinas says that "God never works but through them."†

These seven "rulers" or mediating Angels were the Kabiri Gods of the Ancients. This was so evident, that it forced from the Church, together with the admission of the fact, an explanation and a theory, whose clumsiness and evident sophistry are such that it must fail to impress. The world is asked to believe, that while the Planetary Angels of the Church are divine Beings, the genuine "Serâphîm,"‡ these very same angels, under identical names and planets, were and are "false"—as Gods of the ancients. They are no better than pretenders; the cunning copies of the real Angels, produced beforehand through the craft and power of Lucifer and of the fallen Angels. Now, what are the Kabiri?

Kabiri, as a name, is derived from Abir, great, and also from Venus, this Goddess being called to the present day Kabar, as is also her star. The Kabiri were worshipped at Hebron, the city of the Anâkîm, or anakas (kings, princes). They are the highest Planetary Spirits, the "greatest Gods" and "the powerful." Varro, following Orpheus, calls these Gods [θεοὶ] εὐδυνατοὶ "divine Powers."

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* Hermes, iv. 6. See Isis, 1, p. 255; 569-70.

† Summa, opusc. II, art. ii. Cf. de Mirville, Des Esprits, Vol. IV, p. 32 and p. 33 fn.

‡ From Saraph , "fiery, burning," plural (see Isaiah, vi, 2-6). They are regarded as the personal attendants of the Almighty, "his messengers," angels or metatrons. In Revelation they are the "seven burning lamps" in attendance before the throne.

The word Kabirim when applied to men, and the words Heber, Gheber (with reference to Nimrod, or the "giants" of Genesis vi) and Kabir, are all derived from the "mysterious Word"—the Ineffable and the "Unpronounceable." Thus it is they who represent tsaba, the "host of heaven." The Church, however, bowing before the angel Anael (the regent of Venus),* connects the planet Venus with Lucifer, the chief of the rebels under Satan—so poetically apostrophized by the prophet Isaiah as "O, Lucifer, son of the morning."† All the Mystery Gods were Kabiri. As these "seven lictors" relate directly to the Secret Doctrine their real status is of the greatest importance.

Suidas defines the Kabiri as the Gods who command all the other daemons (spirits), Καβείρους δαίμονας. Macrobius introduces them as

Those Penates and tutelary deities, through whom we live and know (Saturnalia, I. iii. ch. iv.).

The teraphim through which the Hebrews consulted the oracles of the Ûrîm and the Thummîm, were the symbolical hieroglyphics of the Kabiri. Nevertheless, the good Fathers have made of Kabir the synonym of devil and of daimôn (spirit) a demon.

The Mysteries of the Kabiri at Hebron (Pagan and Jewish) were presided over by the seven Planetary Gods, among the rest by Jupiter and Saturn under their mystery names, and they are referred to as ἀξιόχερσος and ἀξιόχερσα, and by Euripides as ἀξιόχρεως ὁ θεὸς. [Orestes, 597.] Creuzer, moreover, shows that whether in Phoenicia or in Egypt, the Kabiri were always the seven planets as known in antiquity, who, together with their Father the Sun—referred to elsewhere as their "elder brother"—

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* Venus with the Chaldaeans and Egyptians was the wife of Proteus, and is regarded as the mother of the Kabiri, the sons of Ptah or Emepht—the divine light or the Sun. The angels answer to the stars in the following order: The Sun, the Moon, Mars, Venus, Mercury, Jupiter, and Saturn; Michael, Gabriel, Samael, Anael, Raphael, Zachariel, and Orifiel; this is in religion and Christian Kabalism; astrologically and esoterically the places of the "regents" stand otherwise, as also in the Jewish, or rather the real Chaldaean Kabalah.

† xiv, 12.

—composed a powerful ogdoad;* the eight superior powers, as πάρεδροι, or solar assessors, danced around him the sacred circular dance, the symbol of the rotation of the planets around the Sun. Jehovah and Saturn, moreover, are one.

It is quite natural, therefore, to find a French writer, d'Anselme, applying the same terms of ἀξιόχερσος and ἀξιόχερσα Jehovah and his Word, and they are correctly so applied. For if the "circle dance" prescribed by the Amazons for the Mysteries—being the "circle dance" of the planets, and characterised as "the motion of the divine Spirit carried on the waves of the great Deep"—can now be called "infernal" and "lascivious" when performed by the Pagans, then the same epithets ought to be applied to David's dance;† and to the dance of the daughters of Shiloh,‡ and to the leaping of the prophets of Baal;§ they were all identical and all belonged to Sabaean worship. King David's dance, during which he uncovered himself before his maid-servants in a public thoroughfare, saying:

I will play (act want only) before יהוה (Jehovah), and I will yet be more vile than this,

was certainly more reprehensible than any "circle dance" during the Mysteries, or even than the modern Râsa Mandala in India,|| which is the same thing. It was David who introduced Jehovistic worship into Judea, after sojourning so long among the Tyrians and Philistines, where these rites were common.

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* This is one more proof that the Ancients knew of seven planets besides the Sun; for otherwise which is the eighth in such a case? The seventh, with two others, as stated, were "mystery" planets, whether Uranus or any other. [Creuzer's work on Religions, t. III; p. 285 (as translated from his earlier title Symbolik und Mythologie . . .) is quoted in De Mirville's Des Esprits, iv, 9.]

† II Samuel, vi. 20-22.

‡ Judges, xxi. 21, et seq.

§ I Kings, xviii. 26.

|| This dance—the Rasa Mandala, enacted by the Gopîs or shepherdesses of Krishna, the Sun-God, is enacted to this day in Râjputâna in India and is undeniably the same theo-astronomical and symbolical dance of the planets and the Zodiacal signs, that was danced thousands of years before our era.

David knew nothing of Moses, it seems, and if he introduced the Jehovah-worship, it was not in its monotheistic character, but simply as that of one of the many [Kabeirean] gods of the neighbouring nations-a tutelary deity of his own [יהוה] to whom he had given the preference, and chosen among "all other [Kabeiri] gods,"*

and who was one of the "associates," Habir, of the Sun. The Shakers dance the "circle dance" to this day when turning round for the Holy Ghost to move them. In India it is Nârâyana who is "the mover on the waters"; and Nârâyana is Vishnu in his secondary form, and Vishnu has Krishna for an Avatâra, in whose honour the "circle dance" is still enacted by the Nautch-girls of the temples, he being the Sun-God and they the planets as symbolised by the gopîs.

Let the reader turn to the works of de Mirville, a Roman Catholic writer, or to Monumental Christianity, by Dr. Lundy, a Protestant divine, if he wants to appreciate to any degree the subtlety and casuistry of their reasonings. No one ignorant of the occult versions can fail to be impressed with the proofs brought forward to show how cleverly and perseveringly "Satan has worked for long millenniums to tempt a humanity" unblessed with an infallible Church, in order to have himself recognized as the "One living God," and his fiends as holy Angels. The reader must be patient, and study with attention what the author says on behalf of his Church. To compare it the better with the version of the Occultists, a few points may be quoted here verbatim.

St. Peter tells us: "May the divine Lucifer arise in your hearts"† [Now the Sun is Christ]. . . . "I will send my Son from the Sun," said the Eternal through the voice of prophetic traditions; and prophecy having become history the Evangelists repeated in their turn: The Sun rising from on high visited us.‡

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* Isis Unveiled, Vol. II, p. 45.

† II Epistle i, 19. The English text says: "Until the daystar arise in your heart," a trifling alteration which does not really matter—as Lucifer is the day as well as the "morning" star—and it is less shocking to pious ears. There are a number of such alterations in the Bible.

‡ Luke i, 78. Again the English translation changes the word "Sun" into "day-spring." [Another little correction of the Lapsus Calami of an Apostle for whom divine inspiration is claimed. (WMS. 143 fn.; also in The Theosophist, Vol. LIV, August, 1933, p. 506 & fn.)] The Roman Catholics are decidedly braver and more sincere than the Protestant theologians: [See de Mirville, Des Esprits, IV, 34 and 38.]

Now God says, through Malachi, [iii, 20] that the Sun shall arise for those who fear his name. What Malachi meant by “the Sun of Righteousness” the Kabalists alone can tell; but what the Greek, and even the Protestant, theologians understood by the term is of course Christ, referred to metaphorically. Only, as the sentence, “I will send my Son from the Sun,” is borrowed verbatim from a Sibylline Book, it becomes very hard to understand how it can be attributed to, or classed with any prophecy relating to the Christian Savior, unless, indeed, the latter is to be identified with Apollo. Virgil, again, says, “Here comes the Virgin’s and Apollo’s reign,” and Apollo, or Apolouôn, is to this day viewed as a form of Satan, and is taken to mean the Antichrist. [The Latin Church is brave, and had the courage of her opinions at all times. Why does she not try to be logical, as she is daring? (WMS.143)] If the Sibylline promise, “He will send his Son from the Sun” applies to Christ, then either Christ and Apollo are one—and then why call the latter a demon?—or the prophecy had nothing to do with the Christian Savior, and, in such a case, why appropriate it at all?

But de Mirville goes further. He shows us St. Denys, the Areopagite, affirming that

The Sun is the special signification, and the statue of God* . . . “It is by the Eastern door that the glory of the Lord penetrated into the temples” [of the Jews and Christians, that divine glory being Sun-light.] . . . “We build our churches towards the east,” says in his turn St. Ambrose, “for during the Mysteries we begin by renouncing him who is in the west.”†

“He who is in the west” is Typhon, the Egyptian god of darkness—the west having been held by them as the “Typhonic Gate of Death.”

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* Thus said the Egyptians and the Sabaeans in days of old, the symbol of whose manifested gods, Osiris and Bel, was the sun. But they had a higher deity.

† Op. cit., 37-38.

Thus, having borrowed Osiris from the Egyptians, the Church Fathers thought little of helping themselves to his brother Typhon. Then again:

The prophet Baruch* speaks of the stars that rejoice in their vessels and citadels (chap. iii, 34); and Ecclesiastes applies the same terms to the sun, which is said to be "the admirable vessel of the most High," and the "citadel of the Lord," φυλακη.†

In every case there is no doubt about the thing, for the sacred writer says, It is a Spirit who rules the sun's course. Hear what he says (in Eccles., i. 6), "The sun also ariseth—and its spirit lighting all in its circular path (gyrat gyrans) returneth according to his circuits."‡

De Mirville seems to quote from texts either rejected by or unknown to Protestants, in whose Bible there is no forty-third chapter of Ecclesiastes; nor is the sun made to go "in circuits" in the latter, but the wind. This is a question to be settled between the Roman and the Protestant Churches. [The point to show is, the strong element of heliolatry in the former-hence Sabaeanism to this day. (From WMS. 143, also: The Theosophist, Vol. LIV, August, 1933, pp. 507-08.)]

An Oecumenical Council having authoritatively put a stop to Christian Astrolatry by declaring that there were no sidereal Souls in sun, moon, or planets, St. Thomas took upon himself to settle the point in dispute. The "angelic doctor" announced that such expressions did not mean a "soul," but only an Intelligence, not resident in the sun or stars, but one that assisted them, "a guiding and directing intelligence."§

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* Exiled from the Protestant bible but left in the Apocrypha which, according to Article VI of the Church of England, "she doth read for example of life and instruction of manners" (?), but not t establish any doctrine [as the Papists do. (WMS. 145)]

† Cornelius a Lapide, v, 948.

‡ Ecclesiasticus, xliii. The above quotations are taken from de Mirville's chapter "On Christian and Jewish Solar Theology," in Des Esprits, IV, 35, 37, 38.

§ Nevertheless the Church has preserved in her most sacred rites the "star-rites" of the Pagan Initiates. In the pre-Christian Mithraic Mysteries, the candidate who overcame successfully the "twelve Tortures" which preceded the final Initiation, received a small round cake or wafer of unleavened bread, symbolising in one of its meanings, the solar disc, and known as the manna (heavenly bread). . . . A lamb, or a bull even, was killed, and with the blood the candidate had to be sprinkled, as in the case of the Emperor Julian's initiation. The seven rules or mysteries that are represented in the Revelation as the seven seals which are opened in order were then delivered to the newly born.

Thereupon the author, comforted by the explanation, quotes Clement the Alexandrian, and reminds the reader of the opinion of that philosopher, the interrelation that exists “between the seven branches of the candlestick—the seven stars of the Revelation,” and the sun:

The six branches (says Clement) fixed to the central candlestick have lamps, but the sun placed in the midst of the wandering ones (πλανητων) pours his beams on them all; this golden candlestick hides one more mystery: it is the sign of Christ, not only in shape, but because he sheds his light through the ministry of the seven spirits primarily created, and who are the Seven Eyes of the Lord. Therefore the principal planets are to the seven primeval spirits, according to St. Clement, that which the candlestick-sun is to Christ Himself, namely—their vessels, their ?õëáêáß.*

Plain enough, to be sure; though one fails to see that this explanation even helps the situation. The seven-branched chandelier of the Israelites, as well as the “wanderers” of the Greeks, had a far more natural meaning, a purely astrological one to begin with. In fact from Magi and Chaldaeans down to the much-laughed-at Zadkiel, every astrological work will tell its reader that the Sun placed in the midst of the planets, with Saturn, Jupiter and Mars on one side, and Venus, Mercury and the Moon on the other, the planets’ line crossing through the whole Earth, has always meant what Hermes tells us, namely, the thread of destiny, or that whose action (influence) is called destiny.† But symbol for symbol we prefer the sun to a candlestick.

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* [Des Esprits, IV, p. 39]

† Truly says S. T. Coleridge: “Instinctively the reason has always pointed out to men the ultimate end of various sciences. . . . There is no doubt but that astrology of some sort or other will be the last achievement of astronomy: there must be chemical relations between the planets. . . the difference of their magnitude compared with that of their distances is not explicable otherwise.” Between planets and our earth with its mankind, we may add.

One can understand how the latter came to represent the sun and planets, but no one can admire the chosen symbol. There is poetry and grandeur in the sun when it is made to symbolise the “Eye of Ormuzd,” or of Osiris, and is regarded as the Vâhana (vehicle) of the highest Deity. But one must for ever fail to perceive that any particular glory is rendered to Christ by assigning to him the trunk of a candlestick,* in a Jewish synagogue, as a mystical seat of honour.

There are then positively two suns, a sun adored and a sun adoring. The Apocalypse proves it.

The Word is found in Chap. vii, in the angel who ascends with the rising of the sun, having the seal of the living God. . . . While commentators differ on the personality of this angel, St. Ambrose and many other theologians see in him Christ himself. . . . He is the Sun adored. But in Chap. xix we find an angel standing in the sun, inviting all the nations to gather to the great supper of the Lamb. This time it is literally and simply the angel of the sun—who cannot be mistaken for the “Word,” since the prophet distinguishes him from the Word, the King of Kings and the Lord of Lords. . . . The angel in the sun seems to be an adoring sun. Who may be the latter? And who else can he be but the Morning Star, the guardian angel of the Word, his ferouer, or angel of the face, as the Word is the angel of the Face (presence) of his Father, his principal attribute and strength, as his name itself implies (Mikael), the powerful rector glorified by the Church, the Rector potens who will fell the Antichrist, the ViceWord, in short, who represents his master, and seems to be one with him.†

Yes, Mikael is the alleged conqueror of Ormuzd, Osiris, Apollo, Krishna, Mithra, etc., of all the Solar Gods, in short, known and unknown, now treated as demons and as “Satan.” Nevertheless, the “Conqueror” has not disdained to don the war spoils of the vanquished foes—their personalities, attributes, even their names—to become the alter ego of these demons.

Thus the Sun-God here is Honover or the Eternal. The prince [or Vice-Verbum, (the Anti-Christ evidently)] is Ormuzd, since he is the first of the seven Amshâspends [the demon copies of the seven original angels] (caput angelorum); the lamb (hamal), the Shepherd of the Zodiac and the antagonist of the snake.

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* “Christ then”, the author says (p. 40), “is represented by the trunk of the candlestick: [He is the Vine, the support of all the Solar system and all the planets are merely its branches.” (WMS. 149; also The Theosophist, Vol. LIV, August, 1933, p. 509.)—Compiler.]

† De Mirville, Des Esprits IV, 41, 42.

But the Sun (the Eye of Ormuzd) has also his rector, Korshid or the Mitraton, who is the Fravashi of the face of Ormuzd, his Ized, or the morning star. The Mazdeans had a triple Sun. . . . For us this Korshid-Mitraton is the first of the psychopompian genii, and the guide of the sun, the immolator of the terrestrial Bull [or lamb] whose wounds are licked by the serpent [on the famous Mithraic monument].*

St. Paul, in speaking of the rulers of this world, the Cosmocratores, only said what was said by all the primitive Philosophers of the ten centuries before the Christian era, only he was scarcely understood, and was often wilfully misinterpreted. Damascius repeats the teachings of the Pagan writers when he explains that

There are seven series of cosmocratores or cosmic forces, which are double: the higher ones commissioned to support and guide the superior world; the lower ones, the inferior world [our own] .

And he is but saying what the ancients taught. Iamblichus gives this dogma of the duality of all the planets and celestial bodies, of gods and daimôns (spirits). He also divides the Archontes into two classes—the more and the less spiritual; the latter more connected with and clothed with matter, as having a form, while the former are bodiless (arûpa). But what have Satan and his angels to do with all this? Perhaps only that the identity of the Zoroastrian dogma with the Christian, and of Mithra, Ormuzd, and Ahriman with the Christian Father, Son, and Devil, might be accounted for. And when we say “Zoroastrian dogmas” we mean the exoteric teaching. How explain the same relations between Mithra and Ormuzd as those between the Archangel Mikael and Christ?

Ahura Mazda says to holy Zarathushtra: “When I created [emanated] Mithra . . . I created him that he should be invoked and adored equally with myself.”

For the sake of necessary reforms, the Zoroastrian Âryans transformed the Devas, the bright Gods of India, into daevas or devils. It was their Karma that in their turn the Christians should vindicate on this point the Hindus.

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* Op. cit. p. 42.

Now Ormuzd and Mithra have become the daevas of Christ and Mikael, the dark lining and aspect of the Savior and Angel. The day of the Karma of Christian theology will come in its turn. Already the Protestants have begun the first chapter of the religion that will seek to transform the “Seven Spirits” and the host of the Roman Catholics into demons and idols. Every religion has its Karma, as has every individual. That which is due to human conception and is built on the abasement of our brothers who disagree with us, must have its day. “There is no religion higher than truth.”

The Zoroastrians, Mazdeans, and Persians borrowed their conceptions from India; the Jews borrowed their theory of angels from Persia; the Christians borrowed from the Jews.

Hence the latest interpretation by Christian theology—to the great disgust of the synagogue, forced to share the symbolical candlestick with the hereditary enemy—that the seven-branched candlestick represents the seven Churches of Asia and the seven planets which are the angels of those Churches. Hence also, the conviction that the Mosaic Jews, the inventors of that symbol for their tabernacle, were a kind of Sabaeans, who blended their planets and the spirits thereof into one, and called them —only far later—Jehovah. For this we have the testimony of Clemens Alexandrinus, St. Hieronymus and others.

And Clement, as an Initiate of the Mysteries—at which the secret of the heliocentric system was taught several thousands of years before Galileo and Copernicus—proves it by explaining that

By these various symbols connected with (sidereal) phenomena the totality of all the creatures which bind heaven with earth, are figured. . . . The chandelier represented the motion of the seven luminaries, describing their astral revolution. To the right and the left of that candelabrum projected the six branches, each of which had its lamp, because the Sun placed as a candelabrum in the middle of other planets distributes light to them.* . . . As to the cherubs having twelve wings between the two, they represent to us the sensuous world in the twelve zodiacal signs.†

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* Notwithstanding the above, written in the earliest Christian period by the renegade Neo-Platonist, the Church persists to this day in her wilful error Helpless against Galileo, she now tries to throw a doubt even on the heliocentric system!

† Stromateis, V, vi.

And yet in the face of all this evidence, sun, moon, planets, all are shown as being demoniacal before, and divine only after, the appearance of Christ. All know the Orphic verse: “It is Zeus, it is Adas, it is the Sun, it is Bacchus,” these names having been all synonymous for classic poets and writers. Thus for Democritus “Deity is but a soul in an orbicular fire,” and that fire is the Sun. For Iamblichus the sun was “the image of divine intelligence”; for Plato “an immortal living Being.” Hence the oracle of Claros when asked to say who was the Jehovah of the Jews, answered, “It is the Sun.” We may add the words in Psalms, xix, 4, 6:

In the sun hath he placed a tabernacle for himself* . . . his going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

Jehovah then is the sun, and thence also the Christ of the Roman Church. And now the criticism of Dupuis on that verse becomes comprehensible, as also the despair of the Abbé Foucher. “Nothing is more favorable to Sabaeanism than this text of the Vulgate!”† he exclaims. And, however disfigured may be the words and sense in the English authorised bible, the Vulgate and the Septuagint both give the correct text of the original, and translate the latter: “In the sun he established his abode”; while the Vulgate regards the “heat” as coming direct from God and not from the sun alone, since it is God who issues forth from, and dwells in the sun and performs the circuit: in sole posuit . . . . et ipse exultavit. From these facts it will be seen that the Protestants were right in charging St. Justin with saying that

God has permitted us to worship the sun.

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* The English bible has: “In them (the Heavens) hath he set a tabernacle for the sun,” which is incorrect and has no sense in view of the verse that follows, for there are things “hid from the heat thereof” if the latter word is to be applied to the sun.

† [Mémoires de L’Academie des Inscriptions, Vol. XXV, p. 2.]

And this, notwithstanding the lame excuses that what was really meant was that God permitted himself to be worshipped in, or within, the sun,* which is all the same.

It will be seen from the above, that while the Pagans located in the sun and planets only the inferior powers of Nature, the representative Spirits, so to say, of Apollo, Bacchus, Osiris, and other solar gods,† the Christians, in their hatred of Philosophy, appropriated the sidereal localities, and now limit them to the use of their anthropomorphic deity and his angels — new transformations of the old, old gods. Something had to be done in order to dispose of the ancient tenants, so they were disgraced into "demons," wicked devils.

[WMS.159 closes this section with these words:

This must suffice. It is thus shown that the only point of difference between the exotericism of the Latin Church and that of the old Astrolators and even the modern Hindus and Parsis lies in the entirely arbitrary interpretation by the churches of both the Christian and the pagan systems; especially by the Catholic, or rather Roman Church. Emblems, symbols, allegories and often even names being shown identical in both, we may proceed to point to a few more parallels in order to explain them in the light of esoterism. The Occultists have no desire to hurt anyone's feelings—the Theosophists least of all. They only claim the same privileges for themselves, that the Christians are monopolizing for nearly two millenniums: common rights for all, mutual respect shown for each other's religions or—an equal liberty of opinion and right of interpretation as their opponents have. (Also see The Theosophist, Vol. LV, Oct. 1933, pp.13-14) — Compiler.]

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* Ibid. See article on "Sabaeanism," by Bergier.

† ["Gods," subordinate as a hierarchy to the one ever invisible and unknown Deity, (WMS. 145; The Theosophist, Vol. LIV, Sept. 1933, p. 637).]

PAGAN SIDEREAL WORSHIP, OR ASTROLOGY

The Theraphîm of Abram's father, Terah, the "maker of images," and the Kabiri Gods are directly connected with ancient Sabaean worship or Astrolatry. Chiun, or the god khîyûn, worshipped by the Jews in the wilderness, is Saturn and Śiva, later on called Jehovah. Astrology existed before astronomy, and Astronomus was the title of the highest hierophant in Egypt.* One of the names of the Jewish Jehovah, "Sabaôth," or the "Lord of Hosts" (tsabaôth), belongs to the Chaldaean Sabaeans (or Tsabaeans), and has for its root the word tsaba, meaning a "car," a "ship," and "an army"; Sabaôth thus meaning literally the army of the ship, the crew, or a naval host, the sky being metaphorically referred to as the "upper ocean" in the doctrine.

In his interesting volumes, Lacour explains that all such words as

. . . the celestial armies or the hosts of heaven, signify not only the totality of the heavenly constellations, but also the Aleim on whom they are dependent; the aleitzbaout are the forces of the constellations, the potencies that maintain them in their order; the Yahve-Tzbaout signifies Him, the supreme chief of those celestial bodies.†

In his collectivity, as the chief "Order of Spirits," not a chief Spirit.

The Sabaeans having worshipped in the graven images only the celestial hosts—angels and gods whose habitations were the planets, never in truth worshipped the stars. For on Plato's authority,‡ we know that among the stars and constellations, the planets alone had a right to the title of theoi (Gods), as that name was derived from the verb $\theta\epsilon\epsilon\iota\nu$, to run or to circulate.

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* When the hierophant took his last degree, he emerged from the sacred recess called Manneras and was given the golden Tau, the Egyptian Cross, which was subsequently placed on his breast, and buried with him.

† Quoted in de Mirville, Des Esprits, IV, 4. P. Lacour, Aelohim ou les Dieux de Moise, t. II, p. 96.

‡ Cratylus, 397 D.

Selden also tells us that they were likewise called θεοὶ βουλαῖοι (Gods-Councillors) and ῥαβδοφόροι (lictors) as they (the planets) were present at the sun's consistory, solis consistorio adstantes. *

Says the learned Cedrenus:

The sceptres the seven presiding angels were armed with, explain these names of Rhabdophores and lictors given to them.†

Reduced to its simplest expression and popular meaning, this is of course fetish worship. Yet esoteric astrolatry was not at all the worship of idols, since under the names of "Councillors" and "Lictors," present at the "Sun's consistory," it was not the planets in their material bodies that were meant, but their Regents or "Souls" (Spirits). If the prayer "Our Father in heaven," or "Saint" so-and-so in "Heaven" is not an idolatrous invocation, then "Our Father in Mercury," or "Our Lady in Venus," "Queen of Heaven," etc., is no more so; for it is precisely the same thing, the name making no difference in the act. The word used in the Christian prayers, "in heaven" cannot mean anything abstract. A dwelling—whether of Gods, angels or Saints (every one of these being anthropomorphic individualities and beings)— must necessarily mean a locality, some defined spot in that "heaven"; hence it is quite immaterial for purposes of worship whether that spot be considered as "heaven" in general, meaning nowhere in particular, or in the Sun, Moon or Jupiter.

The argument is futile that there were

Two deities, and two distinct hierarchies or tsabas in heaven, in the ancient world as in our modern times . . . the one, the living God and his host, and the other, Satan, Lucifer with his councillors and lictors, or the fallen angels.

Our opponents say that it is the latter which Plato with the whole of antiquity worshipped, and which two-thirds of humanity worship to this day. "The whole question is to know how to discern between the two."

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* De Diis Syriis Proleg., ch. iii, as quoted by de Mirville, op. cit., p. 6.

† De Mirville, ibid., p. 7.

Protestant Christians fail to find any mention of angels in the Pentateuch, we may therefore leave them aside. The Roman Catholics and the Kabalists find such mention; the former, because they have accepted Jewish angelology, without suspecting that the “tsabaean Hosts” were colonists and settlers on Judaean territory from the lands of the Gentiles; the latter, because they accepted the bulk of the Secret Doctrine, keeping the kernel for themselves and leaving the husks to the unwary.

Cornelius a Lapide points out and proves the meaning of the word tsaba in the first verse of Chapter ii of Genesis; and he does so correctly, guided, as he probably was, by learned Kabalists. The Protestants are certainly wrong in their contention, for angels are mentioned in the Pentateuch under the word tsaba, which means “hosts” of angels. In the Vulgate the word is translated ornatus, meaning the “sidereal army,” the ornament also of the sky—kabalistically. The biblical scholars of the Protestant Church, and the savants among the materialists, who failed to find “angels” mentioned by Moses, have thus committed a serious error. For the verse reads:

Thus the heaven and the earth were finished and all the host of them,*

the “host” meaning “the army of stars and angels”; the last two words being, it seems, convertible terms in Church phraseology. Cornelius a Lapide is cited as an authority for this; he says that

Tsaba does not mean either one or the other but “the one and the other, “ or both, siderum ac angelorum.

If the Roman Catholics are right on this point, so are the Occultists when they claim that the angels worshipped in the Church of Rome are none else than their “Seven Planets,” the Dhyâni-Chohans of Buddhistic Esoteric Philosophy, or the Kumâras, “the mind-born sons of Brahmâ,” known under the patronymic of Vaidhâtra.

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* Genesis ch. ii, verse 1.

The identity between the Kumâras, the Builders or cosmic Dhyâni-Chohans, and the Seven Angels of the Stars, will be found without one single flaw if their respective biographies are studied, and especially the characteristics of their chiefs, Sanat-Kumâra (Sanat-Sujâta), and Michael the Archangel. Together with the Kabirim (Planets), the name of the above in Chaldaea, they were all "divine Powers" (Forces). Fürst says that the name Kabiri was used to denote the seven sons of צדיק, meaning Pater Sadic, Cain, or Jupiter, or again of Jehovah. There are seven Kumâras-four exoteric and three secret—the names of the former being found in the Sânkhya-Bhâshya, by Gaudapâdâchârya. * They are all "Virgin Gods," who remain eternally pure and innocent and decline to create progeny. In their primitive aspect, these Âryan seven "mind-born sons" of God are not the regents of the planets, but dwell far beyond the planetary region. But the same mysterious transference from one character or dignity to another is found in the Christian Angel-scheme. The "Seven Spirits of the Presence" attend perpetually on God, and yet we find them under the same names of Mikael, Gabriel, Raphael, etc., as "Star-regents" or the informing deities of the seven planets. Suffice it to say that the Archangel Michael is called "the invincible virgin combatant" as he "refused to create," which would connect him with both Sanat Sujâta and the Kumâra who is the God of War.†

The above has to be demonstrated by a few quotations. Commenting upon St. John's "Seven Golden Candlesticks," Cornelius a Lapide says:

These seven lights relate to the seven branches of the candlestick by which were represented the seven [principal] planets in the temples of Moses and Solomon . . . or, better still, to the seven principal Spirits, commissioned to watch over the salvation of men and churches.‡

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* The three secret names are "Sana, Sanat-Sujâta, and Kapila"; while the four exoteric Gods are called Sanat-Kumâra, Sanandana, Sanaka and Sanâtana. [See pp. 3 & 188 in the Sankya Karik with Bhashya of Gaudapâdâ, tr. by H.T. Colebrooke & H.H. Wilson. The 1887 ed. has been reprinted by the Indological Book House, Varanasi, India, in 1978.—Compiler.]

† Another Kumâra, the "God of War," is called in the Hindu system the "eternal celibate"—"the virgin warrior." He is the Âryan St. Michael.

‡ Comm. on the Apocalypse, chap. iv, as quoted in de Mirville, Des Esprits, IV, 28.

St. Jerome says:

In truth the candlestick with the seven branches was the type of the world and its planets.*

St. Thomas Aquinas, the great Roman Catholic doctor writes:

I do not remember having ever met in the works of saints or philosophers a denial that the planets are guided by spiritual beings. . . . It seems to me that it may be proved to demonstration that the celestial bodies are guided by some intelligence, either directly by God, or by the mediation of angels. But the latter opinion seems to be far more consonant with the order of things asserted by St. Denys to be without exception, that everything on earth is, as a rule, governed by God through intermediary agencies.†

And now let the reader recall what the Pagans say of this. All the classical authors and philosophers who have treated the subject, repeat with Hermes Trismegistus, that the seven Rectors—the planets including the sun—were the associates, or the coworkers, of the Unknown All represented by the Demiourgos—commissioned to contain the Cosmos—our planetary world—within seven circles. Plutarch shows them representing "the circle of the celestial worlds." Again, Denys of Thracia and the learned Clement of Alexandria both describe the Rectors as being shown in the Egyptian temples in the shape of mysterious wheels or spheres always in motion,

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* Stromateis, Bk. V, chap. vi.

† St. Thomas Aquinas, Summa. We give the original: "Coelestia corpora moveri a spirituali creatura, a nemine sanctorum vel philosophorum negatum, legisse me memini. (Opusc., X, art. iii.) . . . Mihi autem videtur, quod demonstrative probari posset, quod ab aliquo intellectu corpora coelestia moveantur, vel a Deo immediate, vel a mediantibus angelis. Sed quod mediantibus angelis ea moveat, congruit rerum ordine, quem Dionysis infallibilem asserit, ut inferiora a Deo per media secundum cursum communem administrentur." (Opusc. II, art. ii.) And if so, and God never meddles with the once for ever established laws of Nature leaving it to his administrators, why should their being called Gods by the "heathen" be deemed idolatrous?

which made the Initiates affirm that the problem of perpetual motion had been solved by the celestial wheels in the Initiation Adyta.* This doctrine of Hermes was that of Pythagoras and of Orpheus before him. It is called by Proclus “the God-given” doctrine. Iamblichus speaks of it with the greatest reverence. Philostratus tells his readers that the whole sidereal court of the Babylonian heaven was represented in the temples

In globes made of sapphires and supporting the golden images of their respective gods.

The temples of Persia were especially famous for these representations. If Cedrenus can be credited

The Emperor Heraclius on his entry into the city of Bazacum was struck with admiration and wonder before the immense machine fabricated for King Chosroes, which represented the night-sky with the planets and all their revolutions, with the angels presiding over them.†

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* In one of Des Mousseaux’s volumes on Demonology (La Magie au xix me Siécle, Paris, 1860 & 64.) the statement of the Abbé Huc is found, and the author testifies to having heard the following story repeatedly from the Abbé himself. In a lamasery of Tibet, the missionary found the following: “It is a simple canvas without the slightest mechanical apparatus attached, as the visitor may prove by examining it at his leisure. It represents a moonlit landscape, but the moon is not at all motionless and dead; quite the reverse, for, according to the Abbé, one would say that our moon herself, or at least her living double, lighted the picture. Each phase, each aspect, each movement of our satellite, is repeated in her facsimile, in the movement and progress of the moon in the sacred picture. ‘You see this planet in the painting ride as a crescent, or full, shine brightly, pass behind the clouds, peep out or set, in a manner corresponding in the most extraordinary way with the real luminary. It is, in a word, a most perfect and resplendent reproduction of the pale queen of the night, which received the adoration of so many people in the days of old’.” We know from the most reliable sources and numerous eye-witnesses, that such “machines”—not canvas paintings—do exist in certain temples of Tibet; as also the “sidereal wheels” representing the planets, and kept for the same purposes—astrological and magical. Huc’s statement was translated in Isis Unveiled [Vol. I, p. 441] from Des Mousseaux’s volume. [Op. cit., 1864 ed., p. 142 fn—143 fn.]

† Cedrenus, p. 338. [de Mirville, op. cit., IV, 7.] Whether produced by clockwork or magic power, such machines—whole celestial spheres with planets rotating—were found in the Sanctuaries, and some exist to this day in Japan, in a secret subterranean temple of the old Mikados, as well as in two other places.

It was on such “spheres” that Pythagoras studied Astronomy in the adyta arcana of the temples to which he had access. And it was there on his Initiation, that the eternal rotation of those spheres—”the mysterious wheels” as they are called by Clement and Denys, and which Plutarch calls “world-wheels”—demonstrated to him the verity of what had been divulged to him, namely, the heliocentric system, the great secret of the Adyta. All the discoveries of modern astronomy, like all the secrets that can be revealed to it in future ages, were contained in the secret observatories and Initiation Halls of the temples of old India and Egypt. It is in them that the Chaldaean made his calculations, revealing to the world of the profane no more than it was fit to receive.

We may, and shall be told, no doubt, that Uranus was unknown to the ancients, and that they were forced to reckon the sun amongst the planets and as their chief. How does anyone know? Uranus is a modern name; but one thing is certain: the ancients had a planet, “a mystery planet,” that they never named and that the highest Astronomus, the Hierophant, alone could “confabulate with.” But this seventh planet was not the sun, but the hidden Divine Hierophant, who was said to have a crown, and to embrace within its wheel “seventy-seven smaller wheels.” In the archaic secret system of the Hindus, the sun is the visible Logos, “Sûrya”; over him there is another, the divine or heavenly Man—who, after having established the system of the world of matter on the archetype of the Unseen Universe, or Macrocosm, conducted during the Mysteries the heavenly Râsa Mandala; when he was said:

To give with his right foot the impulse to Tyam or Bhûmi [Earth] that makes her rotate in a double revolution.

What says Hermes again? When explaining Egyptian Cosmology he explains:

Listen, O my son . . . the Power has also formed seven agents, who contain within their circles the material world, and whose action is called destiny. . . . When all became subject to man . . . the Seven, willing to favour human intelligence, communicated to him their powers.

But as soon as man knew their true essence and his own nature, he desired to penetrate within and beyond the circles and thus break their circumference by usurping the power of him who has dominion over the Fire [Sun] itself; after which, having robbed one of the Wheels of the Sun of the sacred fire, he fell into slavery.*

It is not Prometheus who is meant here. Prometheus is a symbol and a personification of the whole of mankind in relation to an event which occurred during its childhood, so to say —the "Baptism by Fire"—which is a mystery within the great Promethean Mystery, one that may be at present mentioned only in its broad general features. By reason of the extraordinary growth of human intellect and the development in our age of the fifth principle (Manas) in man, its rapid progress has paralysed spiritual perceptions. It is at the expense of wisdom that intellect generally lives, and mankind is quite unprepared in its present condition to comprehend the awful drama of human disobedience to the laws of Nature and the subsequent Fall, as a result. It can only be hinted at, in its place.

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* Champollion-Figeac, Égypte moderne, p. 142. [Cf. de Mirville, op. cit., IV, p. 11.]

SOULS OF THE STARS—UNIVERSAL HELIOLATRY

In order to show that the Ancients have never “mistaken stars for Gods,” or Angels and the sun for the highest Gods and God, but have worshipped only the Spirit of all, and have reverenced the minor Gods supposed to reside in the sun and planets—the difference between these two worships has to be pointed out. Saturn, “the Father of Gods” must not be confused with his namesake—the planet of the same name with its eight moons and three rings. The two—though in one sense identical, as are, for instance, physical man and his soul—must be separated in the question of worship. This has to be done the more carefully in the case of the seven planets and their Spirits, as the whole formation of the universe is attributed to them in the Secret Teachings. The same difference has to be shown again between the stars of the Great Bear, the Riksha and the Chitra-Sikhandin, “the bright-crested,” and the Rishis —the mortal Sages who appeared on earth during the Satya-Yuga. If all of these have been so far closely united in the visions of the seers of every age—the Bible seers included—there must have been a reason for it. Nor need one go back so far as into the periods of “superstition” and “unscientific fancies” to find great men in our epoch sharing in them. It is well known that Kepler, the eminent astronomer, in common with many other great men who believed that the heavenly bodies ruled favourably or adversely the fates of men and nations—fully credited besides this the fact that all heavenly bodies, even our own earth, are endowed with living and thinking souls.

Le Couturier’s opinion is worthy of notice in this relation:

We are too inclined to criticize unsparingly everything concerning astrology and its ideas; nevertheless our criticism, to be one, ought at least to know, lest it should be proved aimless, what those ideas in truth are. And when among the men we thus criticize, we find such names as those of Regiomontanus, Tycho Brahe, Kepler, etc., there is reason why we should be careful. Kepler was an astrologer by profession, and became an astronomer in consequence. He was earning his livelihood by genethliac figures, which, indicating the state of the heavens at the moment of the birth of individuals, were a means to which everyone resorted for horoscopes.

That great man was a believer in the principles of astrology, without accepting all its foolish results.*

But astrology is nevertheless proclaimed as a sinful science, and together with Occultism is tabooed by the Churches. It is very doubtful, however, whether mystic "star-worship" can be so easily laughed down as people imagine—at any rate by Christians. The hosts of Angels, Cherubs and Planetary Archangels are identical with the minor Gods of the Pagans. As to their "great Gods," if Mars has been shown—on the admission of even the enemies of the Pagan astrologers—to have been regarded by the latter simply as the personified strength of the one highest impersonal Deity, Mercury being personified as its omniscience, Jupiter as its omnipotency, and so on, then the "superstition" of the Pagan has indeed become the "religion" of the masses of the civilized nations. For with the latter, Jehovah is the synthesis of the seven Elôhîm, the eternal centre of all those attributes and forces, the Alei of the Aleim, and the Adonai of the Adonim. And if with them Mars is now called St. Michael, the "strength of God," Mercury Gabriel, the "omniscience and fortitude of the Lord," and Raphael "the blessing or healing power of God," this is simply a change of names, the characters behind the masks remaining the same.

[Nor are the pagans to be so despised for having adopted the names and numbers of their planets for the days of their week and their appellation (the Arabs calling their week tsaba to this day)—since it is hardly 200 years ago, that the Ausburgian Jesuits clamoured to be permitted to do the same.†

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* Musée des Sciences, p. 230.

† This pious and curious attempt was denounced some years since by Camille Flammarion, the French Astronomer. He shows two Ausburgian Jesuits, Schiller and Bayer, who felt quite anxious to change the names of the whole Sabaean host of the starry heavens, and worship them again under Christian names! Having anathematized the idolatrous sun worshippers for over fifteen centuries, the church now seriously proposed to continue heliolatry—to the letter, this time—as their idea was to substitute for pagan myths biblical and (in their ideas) real personages. They would have called the Sun, "Christ"; the Moon, "Virgin Mary"; Saturn "Adam"; Jupiter, "Moses"; Mars; "Joshua"; Venus, "John the Baptist"; and Mercury, "Elias". And very proper substitutes too, showing the great familiarity of the Catholic church with ancient Pagan and Kabalistic learning and its readiness perhaps, to at last confess the source whence came their own myths. For is not King Messiah the Sun, the Demiurge of the Sun-worshippers under various names?

Only as it was dangerous for their church, owing to reasons given in Appendix A of this chapter, to call them by the names of their "seven spirits," they proposed the plan as given in the [last ¶ of this WMS. excerpt]. Yet they believe in these "seven spirits" all the same and notwithstanding they are identical Gods worshipped by the Sabaeans. They regard them as the Powers and representatives of God, his attributes, created by him for the purpose of manifesting himself through them. It thus follows that no astrologer or occultist should be tabooed by His Holiness or any of the faithful Sons of Rome, since it is admitted by every Roman Catholic that the seven spirits of the Presence are represented by an equal number of planets, the living Entities called Arch-angels having a right to being designated as "Star-Spirits" (Esprits-Etoiles), Anges des Planetes and Anges des Astres. (Des Esprits, p. 335, et seq., Vol. III.) The less so since Pope Pius the Vth (a saint) wrote in a Bull addressed to Spain when the star Worship was granted to it, the following: "One could never exalt too much the SEVEN RECTORS of the worlds, figured, (represented) by the SEVEN PLANETS . . . It is consoling for this century (XVIth) to see by the grace of god, the worship (cults) of the SEVEN FLAMING (ardentes) lights and their SEVEN STARS (astres) regaining all its lustre in the Christian Republic!"

The above is the textual translation from de Mirville's Pneumatologie des Esprits (Vol. II, pp. 357-358) and therefore — no calumny.

Is he not the Egyptian Osiris and the grecian Apollo? And what more appropriate name than Virgin Mary for the pagan Diana Astarte, "The Queen of Heaven", against which Jeremiah exhausted a whole vocabulary of imprecations? Such an adoption would have been historically as well as religiously correct. "Two large plates were prepared", says Flammarion (in one of the number of La Nature), and represented the Heavens with Popes, saints, martyrs and personages of the Old and New Testament completing this Christian Sabaeanism; the disciples of Loyola used every exertion to make this plan succeed.

In that same century—namely in 1561—a special and privileged temple for the worship of the “Star-spirits,” the church of St. Mary of the Angels, was built at Rome. Paul IV had commissioned Michael Angelo to draw the plan in 1558, after a terrible epidemic of POSSESSION, that had spread all over the “Holy City,” and three years after, the Romans had their Birs Nimrud of the seven planets, whose Regents are known as the “seven eyes of the Lord, which run to and fro through the whole earth” (Zechar., IV, 10). They are most decidedly—the seven branches of the candlestick, the seven lamps of the sanctuary that St. Denys the Areopagite represents as placed in the hall of Supersubstantial Trinity—collocatos vestibulo supersubstantialis Trinitatis. (De divinis Nom., Ch. V).

And, as all the mysteries, from Trinity to upholstery, that exist in the Kingdom of heaven must be repeated in the church—“as above, so is it below”—says Hermes —“it is to these spirits that Rome dedicates her finest basilicas, and that the sovereign pontiffs honour by officiating in their temples certain days, surrounded with the seven candlesticks and the seven acolytes that we find again in all the pagan cults”—explains de Mirville. (Des Esprits V. II, 328.)]*

The Dalai-lama’s mitre has seven ridges in honour of the seven chief Dhyâni-Buddhas. In the funeral ritual of the Egyptians the defunct is made to exclaim:

Salutation to you, O Princes, who stand in the presence of Osiris. . . . Send me the grace to have my sins destroyed, as you have done for the seven spirits who follow the Lord!†

Brahmâ’s head is ornamented with seven rays, and he is followed by the seven Rishis, in the seven Svargas. China has her seven Pagodas; the Greeks had their seven Cyclopes, seven Demiourgi, and the Mystery Gods, the seven Kabiri, whose chief was Jupiter-Saturn, and with the Jews, Jehovah.

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* [The bracketed section above is from WMS. 173-179. – Compiler.]

† Translated by the Vicomte de Rougemont. See Les Annales de Philosophie Chrétienne, 7th year, 1861.

Now the latter Deity has become chief of all, the highest and the one God, and his old place is taken by Mikael (Michael). He is the “Chief of the Host” (tsaba); the “Archistrategus of the Lord’s army”; the “Conqueror of the Devil”—Victor diaboli—and the “Archisatrap of the Sacred Militia,” he who slew the “Great Dragon.” Unfortunately astrology and symbology, having no inducement to veil old things with new masks, have preserved the real name of Mikael—“that was Jehovah”—Mikael being the Angel of the face of the Lord,* “the guardian of the planets,” and the living image of God. He represents the Deity in his visits to earth, for as it is well expressed in Hebrew, he is one -!,*/, who is as God, or who is like unto God. It is he who cast out the serpent.†

[“Mikael”—exclaims de Mirville in a fit of pious rapture, “Mi—ka—el . . . is the most brilliant star of all the Angelic order . . the guardian and defender of the CHRIST—SUN, so near his Master that several heretics, Calvin among others, have completely confused him with him” (that Master or Christ).‡ At the same time, reviling the God of the Nabatheans, Saturn, he calls him Le Dieu Mauvais, the “bad,” the wicked god, or Satan. . . . (WMS. 179)]

Mikael, being the regent of the planet Saturn, is—Saturn.§ His mystery-name is Sabbathiel, because he presides over the Jewish Sabbath, as also over the astrological Saturday. Once identified, the reputation of the Christian conqueror of the devil is in still greater danger from further identifications. Biblical angels are called Malakhim, the messengers between God (or rather the gods) and men. In Hebrew, +-/, Malach, is also “a King,” and Malech or Melech was likewise Moloch, or again Saturn, the Geb of Egypt, to whom Dies Saturni, or the Sabbath, was dedicated.

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* Isaiah lxiii, 9.

† Chap. xii of Revelation: “There was war in heaven, Mikael and his angels fought against the Dragon,” etc. (7) and the great dragon was cast out (9).

‡ See Pneumatologie des Esprits, Vol. II, p. 353.

§ He is also the informing Spirit of the Sun and Jupiter, and even of Venus.

The Sabaeans separated and distinguished the planet Saturn from its God far more than the Roman Catholics do their angels from their stars; and the Kabalists make of the Archangel Mikael the patron of the seventh work of magic.

In theological symbolism . . . Jupiter [the Sun] is the risen and glorious Savior, and Saturn, God the Father, or the Jehovah of Moses,*

says Éliphas Lévi, who ought to know. Jehovah and the Savior, Saturn and Jupiter, being thus one, and Mikael being called the living image of God, it does seem dangerous for the Church to call Saturn, Satan—le dieu mauvais. However, Rome is strong in casuistry and will get out of this as she got out of every other identification, with glory to herself and to her own full satisfaction. Nevertheless all her dogmas and rituals seem like so many pages torn out from the history of Occultism, and then distorted.

[. . . And if, we are told, that "star" or angel-worship in Rome happened in days of old, in the XVIth century, and was abolished by the church—we say not at all and have the means of proving what we assert. We point to the year 1862, hardly twenty years ago. Most energetic efforts were made in those days by the whole Roman Catholic world, as at Rome, for the restoration of "Star and Angel worship". The numerous and imposing associations formed in Italy, Bavaria and throughout all Germany for the re-establishment in Roman Catholic Europe of religious services in honour of our (Kabeirian and Kabalistic) seven spirit-planets— are well known to all, and need no corroboration. (WMS. 183)] . . The extremely thin partition that separates the Kabalistic and Chaldaean Theogony from the Roman Catholic Angelology and Theodicy is now confessed by at least one Roman Catholic writer. One can hardly believe one's eyes in finding the following (the passages italicized by us should be carefully noticed):

One of the most characteristic features of our Holy Scriptures is the calculated discretion used in the enunciation of the mysteries less directly useful to salvation. . . .

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* Dogme et Rituel, ii, 116.

Thus, beyond those “myriads of myriads” of angelic creatures just noticed* and all these prudently elementary divisions, there are certainly many others, whose very names have not yet reached us.† “For,” excellently says St. John Chrysostom, “there are doubtless, (sine dubio,) many other Virtues [celestial beings] whose denominations we are yet far from knowing. . . . The nine orders are not by any means the only populations in heaven, where, on the contrary, are to be found numberless tribes of inhabitants infinitely varied, and of which it would be impossible to give the slightest idea through human tongue. . . . Paul, who had learned their names, reveals to us their existence.” (De Incomprehensibili Natura Dei, Bk. IV.) . . . .

It would thus amount to a gross mistake to see merely errors in the Angelology of the Kabalists and Gnostics, so severely treated by the Apostle of the Gentiles, for his imposing censure reached only their exaggerations and vicious interpretations, and still more, the application of those noble titles to the miserable personalities of demoniacal usurpers.‡ Often nothing so resemble each other as the language of the judges and that of the convicts [of saints and Occultists]. One has to penetrate deeply into this dual study [of creed and profession] and what is still better, to trust blindly to the authority of the tribunal [the Church of Rome, of course] to enable oneself to seize precisely the point of the error. The Gnosis condemned by St. Paul remains, nevertheless, for him as for Plato the supreme knowledge of all truths, and of the Being par excellence, ὁ ὄντῶς ὢν (Republ. Bk. VI). The Ideas, types, ἀρχαί of the Greek philosopher, the Intelligences of Pythagoras, the aeons or emanations, the occasion of so much reproach to the first heretics, the Logos or Word, Chief of these Intelligences, the Demiourgos, the architect of the world under his father’s direction [of the Pagans], the unknown God, the En-soph, or the It of the Infinite [of the Kabalists], the angelical periods,§ the seven spirits, the Depths of Ahriman, the World’s Rectors, the Archontes of the air, the God of this world, the pleroma of the intelligences, down to Metatron the angel of the Jews, all this is found word for word, as so many truths, in the works of our greatest doctors, and in St. Paul.||

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* If enumerated, they will be found to be the Hindu “divisions” and choirs of Devas, and the Dhyâni-Chohans of Esoteric Buddhism.

† But this fact has not prevented the Roman Church from adopting them all the same, accepting them from ignorant, though perchance sincere Church Fathers, who had borrowed them from Kabalists— Jews and Pagans.

‡ To call “usurpers” those who preceded the Christian Beings for whose benefit these same titles were borrowed, is carrying paradoxical anachronism a little too far!

§ Or the divine ages, the “days and years of Brahmâ.”

|| De Mirville, ii. 325, 326. So we say too. And this shows that it is to the Kabalists and Magicians that the Church is indebted for her dogmas and names. Paul never condemned real Gnôsis,

If an Occultist, eager to charge the Church with a numberless series of plagiarisms were to write the above, could he have written more strongly? And have we, or have we not, the right, after such a complete confession, to reverse the tables and to say of Roman Catholics and others what is said of the Gnostics and Occultists. "They used our expressions and rejected our doctrines." For it is not the "promoters of the false Gnosis"—who had all those expressions from their archaic ancestors—who helped themselves to Christian expressions, but verily the Christian Fathers and Theologians, who helped themselves to our nest, and have tried ever since to soil it.

[All this is of a piece with the regular tactics of the Jesuits, who are, in fact, the Roman Catholic church, and not the Pope and Cardinals as is commonly supposed. We say the Jesuits are the Roman church in the sense that a parasite twining itself round a tree and living a vampire life upon it may be said to be the tree itself. This militant or Military Ecclesiasticism fastened itself upon Popery, because in its Subtle wisdom, it perceived in it the likeliest tool to enable it to carry out its vast designs of Universal dominion, in which its predecessors, the Knights Templars, so signally failed. Avoiding their mistakes, they have had a great, though not unalloyed success.* The attempt that is detailed above of substituting the material worship of the starry and Planetary Host is a more subtle device to bring the popular mind back to that state of ignorance and abject dependence upon priestly craft and domination which prevailed when the true Kabeiric and spiritual worship was perverted, corrupted and made gross, sensual and materialistic, in place of the Ancient Wisdom.

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but the false one, now accepted by the Church.

* A proof of this has just come, as we were writing this statement. In the Daily News of March 29th, 1886, we find that "The General of the Jesuits has published the statistics of the Order, showing that it counts 2,500 missionaries, and that it can boast of having had 248 saints, 1,500 martyrs, 13 popes, 60 cardinals, 4,000 archbishops and bishops and 6,000 authors." Evidently the Jesuits like to boast of these results.

We need make no excuse to our readers for bringing in what may appear, at first sight, an apparent digression from the Secret Doctrine, which is now, to some extent being declared coram populo. The history of the Jesuits is intimately bound up with that of Occultism. It is that Protean and all pervading organisation which has, for its own purposes kept back the great truths of Occultism, making its name synonymous with charlatanism, fraud and demon worship. To this purpose was the Inquisition organised. Every imaginable device has been unscrupulously put in operation to keep the more secret laws of Nature entirely to themselves and the rest of the world in servile submission and fear. To use this knowledge and great power for such a purpose is necessarily a perversion of the laws of Nature and becomes what is known as BLACK MAGIC. When once the human mind has descended to this desecration of holy things and mental degradation, there is no crime too great or too black for it to commit. It can then contemplate the greatest human misery, individual or natural, caused by its machinations, with the utmost sang-froid and complacency, as they would upon a stepping stone to their advancement. The history of Jesuitism is the history of assassinations and poisonings, underhand dark plottings against Kings, Princes, Churches, States and solitary individuals who consciously or unconsciously cross their path. Many a maniac in a madhouse owes the calamities which drove him there to their contriving. Their horrifying Principles are described at length in Chap. VIII, Vol. II, of Isis Unveiled. With the Jesuits, Murder, Adultery, Perjury—are condoned. To gain his aim, a Jesuit may become an idolator, has a right to kill the husband of the wife, by him seduced, and a son to kill his father (see p. 363, Isis, Vol. II.) or even whom he (the Jesuit) regards as his calumniator.

We pretend not to give proofs of this as being inconsistant with the plan of this work. The reader who would want fresh instances is asked to turn to the “Appendix” of this INTRODUCTION and read On Jesuits and their Policy.*

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* [Untraced under this title. Possibly re-titled Theosophy or Jesuitism?; see B.C.W. IX.]

Besides which, this military and despotic Ecclesiasticism has brought the art of secret crime to such perfection, that it is next to impossible to give the proofs necessary to satisfy the rigorous demands of either Legal or Mathematical Logic. It is a vulgar error to suppose that “murder will out” always. The average and ignorant criminal is, as a rule, found out and brought to justice. The more knowing instigators, and therefore the more guilty, mostly escape. If our readers will look into the history of the Jesuits as connected with that of Europe for the last 300 years and more, with an impartial mind, they will everywhere find the evidence leading up to the inference of what we assert. There is abundance to satisfy the Court of Equity residing in a well balanced and pure human mind.

It is to the Jesuits, unmistakably, that the millions of pagan-populations, the modern gentiles, owe the volumes of the Marquis de Mirville, who, under the inspiration of his superiors, makes short work of the Wisdom of the Ancients. But, we have said enough and shown sufficiently for our purposes that we, Occultists, could be hardly blamed for claiming our own property and showing our rights to it. (WMS. 187-91)]

The words above quoted will explain much to those who are searching for truth and for truth only. They will show the origin of certain rites in the Church inexplicable hitherto to the simple-minded, and will give the reason why such words as “Our Lord the Sun” were used in prayer by Christians up to the fifth and even sixth century of our era, and embodied in the Liturgy, until altered into “Our Lord, the God.” Let us remember that the early Christians painted Christ on the walls of their subterranean necropolises, as a shepherd in the guise of, and invested with all the attributes of Apollo, driving away the wolf, Fenris, who seeks to devour the Sun and his Satellites.

ASTROLOGY AND ASTROLATRY

The books of Hermes Trismegistus contain the exoteric meaning, still veiled for all but the Occultist, of the Astrology and Astrolatry of the Khaldi. The two subjects are closely connected. Astrolatry, or the adoration of the heavenly host, is the natural result of only ha lf-revealed Astrology, whose Adepts carefully concealed from the noninitiated masses its Occult principles and the wisdom imparted to them by the Regents of the Planets—the "Angels." Hence, divine Astrology for the Initiates; superstitious Astrolatry for the profane. St. Justin asserts it:

From the first invention of the hieroglyphics it was not the vulgar, but the distinguished and select men who became initiated in the secrecy of the temples into the science of every kind of Astrology—even into its most abject kind: that Astrology which later on found itself prostituted in the public thoroughfares.

There was a vast difference between the Sacred Science taught by Petosiris and Necepso—the first Astrologers mentioned in the Egyptian manuscripts, believed to have lived during the reign of Ramses II (Sesostris)*—and the miserable charlatanry of the quacks called Chaldaeans, who degraded the Divine Knowledge under the last Emperors of Rome. Indeed, one may fairly describe the two as the "high ceremonial Astrology" and "astrological Astrolatry." The first depended on the knowledge by the Initiates of those (to us) immaterial Forces or Spiritual Entities that affect matter and guide it. Called by the ancient Philosophers the Archontes and the Cosmocratores, they were the types or paradigms on the higher planes of the lower and more material beings on the scale of evolution, whom we call Elementals and Nature-Spirits, to whom the Sabaeans bowed and whom they worshipped, without suspecting the essential difference.

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* Sesostris, or Pharaoh Ramses II, whose mummy was unswathed in 1886 by Maspero of the Bulak Museum, and recognised as that of the greatest king of Egypt, whose grandson, Ramses III, was the last king of an ancient kingdom.

Hence the latter kind when not a mere pretence, degenerated but too often into Black Magic. It was the favorite form of popular or exoteric Astrology, entirely ignorant of the apotelesmatic principles of the primitive Science, the doctrines of which were imparted only at Initiation. Thus, while the real Hierophants soared like Demi-Gods to the very summit of spiritual knowledge, the hoi polloi among the Sabaeans crouched, steeped in superstition—ten millenniums back, as they do now—in the cold and lethal shadow of the valleys of matter. Sidereal influence is dual. There is the physical and physiological influence, that of exotericism; and the high spiritual, intellectual, and moral influence, imparted by the knowledge of the planetary Gods. Bailly, speaking with only an imperfect knowledge of the former, called Astrology, so far back as the eighteenth century, "The very foolish mother of a very wise daughter"—Astronomy. On the other hand, D.F.J. Arago, a luminary of the nineteenth century, supports the reality of the sidereal influence of the Sun, Moon and Planets. He asks:

Where do we find lunar influences refuted by arguments that science would dare to avow?*

But even M. Bailly, having, as he thought, put down Astrology as publicly practiced, dares not do the same with the real Astrology. He says:

Judiciary Astrology was at its origin the result of a profound system, the work of an enlightened nation that would wander too far into the mysteries of God and Nature.†

A Scientist of a more recent date, a member of the Institute of France, and a professor of history, Ph. Lebas, discovers (unconsciously to himself) the very root of Astrology in his able article on the subject in the Dictionnaire Encyclopédique de France. He well understands, he tells his readers, that the adhesion to that Science of such a number of highly intellectual men should be in itself a sufficient motive for believing that all Astrology is not folly:

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* Arago, Annuaire, 1833, p. 234, in de Mirville, Des Esprits, IV, 84.

† Bailly, Histoire de L'astronomie ancienne . . . Paris, Chez de Bure, 2nd ed., 1781, p. 268, in de Mirville, op. cit., p. 87.

While proclaiming in politics the sovereignty of the people and of public opinion can we admit, as heretofore, that mankind allowed itself to be radically deceived in this only: that an absolute and gross absurdity reigned in the minds of whole nations for so many centuries, without being based on anything save—on the one hand human imbecility, and on the other charlatanry? How for fifty centuries and more can most men have been either dupes or knaves? . . . Even though we may find it impossible to decide between and separate the realities of Astrology from the elements of invention and empty dreaming in it, let us, nevertheless, repeat with Bossuet and all modern philosophers, that "nothing that has been dominant could be absolutely false." Is it not true, at all events, that there is a physical reaction on one another among the planets? Is it not again true, that the planets have an influence on the atmosphere, and consequently at any rate a mediate action on vegetation and animals? Has not modern science demonstrated now these two points beyond any doubt? . . . Is it any less true that human liberty of action is not absolute; that all is bound, that all weighs, planets as the rest, on each individual will; that Providence [or Karma] acts on us and directs men through those relations that it has established between them and the visible objects, and the whole universe? . . . Astrology, in its essence, is nothing but that; we are bound to recognise that an instinct superior to the age they lived in guided the efforts of these men. As to the materialism and annihilation of human moral freedom with which Bailly charges their theory [Astrology], they have no sense whatever. All the great astrologers admitted, without one single exception, that man could react against the influence of the stars. This principle is established in the Ptolemaeian Tetrabiblos, the true astrological Scripture, in chapters ii and iii of Book I.*

Thomas Aquinas had corroborated Lebas in anticipation; he says:

The celestial bodies are the cause of all that happens in this sublunary world; they act indirectly on human actions; but not all the effects produced by them are unavoidable.†

The Occultists and Theosophists are the first to confess that there is white and black Astrology.

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* Dictionnaire encyclopédique de France, p. 422: art. on Astrology by Ph. Lebas; quoted by de Mirville, op. cit., IV, 88-89.

† Summa, t. III, pp. 2, 29.

Nevertheless, Astrology has to be studied in both aspects by those who wish to become proficient in it; and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but upon the Astrologer himself. Thus Pythagoras, who established the whole Copernican system by the Books of Hermes, 2,000 years before Galileo's predecessor was born, found and studied in them the whole Science of divine Theogony, of the communication with, and the evocation of, the world's Rectors—the Princes or the "Principalities" of St. Paul—the nativity of each Planet and of the Universe itself, the formulae of incantations and the consecration of each portion of the human body to the respective Zodiacal sign corresponding to it. All this cannot be regarded as childish and absurd—still less "devilish"—save by those who are, and wish to remain, tyros in the Philosophy of the Occult Sciences. No true thinker—no one who recognises the presence of a common bond between man and visible, as well as invisible, Nature—would see in the old relics of Archaic Wisdom—such as the Petemenoph Papyrus, for instance—"childish nonsense and absurdity," as many Academicians and Scientists have done. But upon finding in such ancient documents the application of the Hermetic rules and laws, such as

The consecration of one's hair to the celestial Nile; of the left temple to the living Spirit in the sun, and the right one to the spirit of Ammon,*

he will endeavour to study and comprehend better the "laws of correspondences." Nor will he disbelieve in the antiquity of Astrology on the plea that some Orientalists have thought fit to declare that the Zodiac was not very ancient, being only the invention of the Greeks of the Macedonian period. For this statement, besides having been shown to be entirely erroneous by a number of other reasons, may be entirely disproved by facts relating to the latest discoveries in Egypt, and by the more accurate readings of hieroglyphics and inscriptions of the earliest dynasties. The published polemics on the contents of the so-called "Magic" Papyri of the Anastasi collection indicate the antiquity of the Zodiac.

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* De Mirville, op. cit., IV, 93.

The papyri discourse upon the four bases of the world, στερέωματα, the identity of which it is impossible, according to Champollion, to mistake with the Upholders of the World or κοσμοκράτορες of St. Paul. It is they who are invoked with the gods of all the celestial zones, quite analogous, once more, with the spiritualia nequitiae in câelestibus of the same Apostle.*

That invocation was frequently made in the proper terms and with the warnings the formula of which has been reproduced far too faithfully by Iamblichus, for us ever to refuse him any longer the merit of having transmitted to posterity the ancient and primitive Egyptian spirit.†

As Letronne had tried to prove that all the genuine Egyptian Zodiacs had been manufactured during the Roman period, the Sensaos mummy is brought forward to show that:

. . . all the Zodiacal monuments in Egypt were chiefly astronomical. Royal tombs and funereal rituals are so many tables of constellations and of their influences for all the hours of every month. Thus the genethliac tables prove that they are far older than the period assigned to their origin . . . All the Zodiacs on the sacrcophagi of later epochs are therefore simply reminiscences or imitations of purely mythological tables. ‡

Primitive Astrology was as far above modern judiciary Astrology, so-called, as the guides (the Planets and Zodiacal signs) are above the lamp-posts. Berosus shows the sidereal sovereignty of Bel and Mylitta (Sun and Moon), and only “the twelve lords of the Zodiacal Gods,” the “thirty-six Gods Counsellors” and the “twenty-four Stars, judges of this world,” which support and guide the Universe (our solar system), watch over mortals and reveal to mankind its fate and their own decrees.

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* “The principalities and powers [born] in heavenly places” (Ephes. iii, 10). The verse, “for though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many)” (I Corinth. viii, 5), shows, at any rate, the recognition by Paul of a plurality of “Gods” whom he calls “daemons” (“spirits”—never devils). Principalities, Thrones, Dominions, Rectors, etc., are all Jewish and Christian names for the Gods of the ancients—the Archangels and Angels of the former being in every case the Devas and the Dhyâni-Chohans of the more ancient religions.

† C.J.C. Reuvens, Lettre à M. Letronne . . . sur les papyrus bilingues et grecs, etc., Leyden, 1930. Cf. de Mirville, Des Esprits, IV, 93-94.

‡ Reuvens and de Mirville, ibid.

Judiciary Astrology as it is now known, is correctly denominated by the Latin Church the Materialistic and pantheistic prophesying by the objective planet itself, independently of its Rector [the Mlac of the Jews, the ministers of the Eternal commissioned by him to announce his will to mortals]; the ascension or conjunction of the planet at the moment of the birth of an individual deciding his fortune and the moment and mode of his death.*

Every student of Occultism knows that the heavenly bodies are closely related during each Manvantara with the mankind of that special cycle; and there are some who believe that each great character born during that period has—as every other mortal has, only in a far stronger degree—his destiny outlined within his proper constellation or star, traced as a self-prophecy, an anticipated autobiography, by the indwelling Spirit of that particular star. The human Monad in its first beginning is that Spirit, or the Soul of that star (Planet) itself. As our Sun radiates its light and beams on every body in space within the boundaries of its system, so the Regent of every Planet-star, the Parent-monad, shoots out from itself the Monad of every "pilgrim" Soul born under its house within its own group. The Regents are esoterically seven, whether in the Sephîrôth, the "Angels of the Presence," the Rishis, or the Amshâspends. "The One is no number" is said in all the esoteric works.

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* St. Augustine (de Gen., Bk. III) and M. Delrio (Disquisitionum magicarum, Vol. IV, chap. iii) are quoted by de Mirville, [in Des Esprits, IV, 99] to show that "the more astrologers speak the truth and the better they prophesy it, the more one has to feel diffident, seeing that their agreement with the devil becomes thereby the more apparent." The famous statement made by Juvenal (Satires, Vl, 562) to the effect that "not one single astrologer could be found who did not pay dearly for the help he received from his genius"—no more proves the latter to be a devil than the death of Socrates proves his daimôn to have been a native from the nether world—if such there be. Such argument only demonstrates human stupidity and wickedness, once reason is made subservient to prejudice and fanaticism of every sort. Most of the great writers of antiquity, Cicero and Tacitus among them, believed in Astrology and the realization of its prophecies; and "the penalty of death decreed nearly everywhere against those mathematicians [astrologers] who happened to predict falsely diminished neither their number nor their tranquility of mind."

From the Kasdim and Gazzim (Astrologers) the noble primitive science passed to the Khartumim Asaphim (or Theologians) and the Hakamim (or scientists, the Magicians of the lower class), and from these to the Jews during their captivity. The Books of Moses had been buried in oblivion for centuries, and when rediscovered by Hilkiah had lost their true sense for the people of Israel. Primitive Occult Astrology was on the decline when Daniel, the last of the Jewish Initiates of the old school, became the chief of the Magi and Astrologers of Chaldaea. In those days even Egypt, who had her wisdom from the same source as Babylon, had degenerated from her former grandeur, and her glory had begun to fade out. Still, the science of old had left her eternal imprint on the world, and the seven great Primitive Gods reigned for ever in the Astrology and in the division of time of every nation upon the face of the earth. The names of the days of our (Christian) week are those of the Gods of the Chaldaeans, who translated them from those of the Âryans; the uniformity of these antediluvian names in every nation, from the Goths back to the Indians, would remain inexplicable, as Sir W. Jones thought, had not the riddle been explained to us by the invitation made by the Chaldaean oracles, recorded by Porphyry and quoted by Eusebius:

To carry those names first to the Egyptian and Phoenician colonies then to the Greeks, with the express recommendation that each God should be invoked only on that day that had been called by his name. . . .

Thus Apollo says in those oracles: “I must be invoked on the day of the sun; Mercury after his directions, then Chronos [Saturn], then Venus and do not fail to call seven times each of those gods.”*

This is slightly erroneous. Greece did not get her astrological instruction from Egypt or from Chaldaea, but direct from Orpheus, as Lucian tells us.† It was Orpheus, as he says, who imparted the Indian Sciences to nearly all the great monarchs of antiquity; and it was they, the ancient kings favored by the Planetary Gods, who recorded the principles of Astrology—as did Ptolemy, for instance. Thus Lucian writes:

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* Preparatio Evangelica, I, xiv.

† Peri tes astrologies, 11.

The Boeotian Tiresias acquired the greatest reputation in the art of predicting futurity. . . . In those days divination was not as slightly treated as it is now; and nothing was ever undertaken without previous consultation with diviners, whose oracles were all directed by astrology. . . . At Delphos the virgin commissioned to announce futurity was the symbol of the Heavenly Virgin, . . . and Our Lady.

On the sarcophagus of an Egyptian Pharaoh, Neith, mother of Râ, the heifer that brings forth the Sun, her body spangled with stars, and wearing the solar and lunar discs, is equally referred to as the "Heavenly Virgin" and "Our Lady of the Starry Vault."

Modern judiciary Astrology in its present form began only during the time of Diodorus, as he apprises the world.* But Chaldaean Astrology was believed in by most of the great men in History, such as Caesar, Pliny, Cicero—whose best friends, Nigidius Figulus and Firmânus Tarutius, were themselves Astrologers, the former being famous as a prophet. Marcus Antonius never traveled without an Astrologer recommended to him by Cleopatra. Augustus, when ascending the throne, had his horoscope drawn by Theagenes. Tiberius discovered pretenders to his throne by means of Astrology and divination. Vitellius dared not exile the Chaldaeans, as they had announced the day of their banishment as that of his death. Vespasian consulted them daily; Domitian would not move without being advised by the prophets; Adrian was a learned Astrologer himself; and all of them, ending with Julian (called the Apostate because he would not become one), believed in, and addressed their prayers to, the Planetary "Gods." The Emperor Adrian†, moreover, "predicted from the January calends up to December 31st, every event that happened to him daily." Under the wisest emperors Rome had a School of Astrology, wherein were secretly taught the occult influences of the Sun, Moon, and Saturn.‡

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* Historical library, Bk. II.

† [Alternate spelling: Hadrian.]

‡ All these particulars may be found more fully and far more completely in Champollion-Figeac's Egypte moderne, p. 101.

Judiciary Astrology is used to this day by the Kabalists; and Éliphas Lévi, the modern French Magus, teaches its rudiments in his Dogme et Rituel de la Haute Magie. But the key to ceremonial or ritualistic Astrology, with the teraphim and the urim and thummim of Magic, is lost to Europe. Hence our century of Materialism shrugs it shoulders and sees in Astrology—a pretender.

Not all scientists scoff at it, however, and one may rejoice in reading in the Musée des Sciences the suggestive and fair remarks made by Le Couturier, a man of science of no mean reputation. He thinks it curious to notice that while the bold speculations of Democritus are found vindicated by Dalton,

. . . the reveries of the alchemists are also on their way to a certain rehabilitation. They receive renewed life from the minute investigations of their successors, the chemists; a very remarkable thing indeed is to see how much modern discoveries have served to vindicate, of late, the theories of the Middle Ages from the charge of absurdity laid at their door. Thus, if, as demonstrated by Col. Sabine, the direction of a piece of steel, hung a few feet above the soil, may be influenced by the position of the moon, whose body is at a distance of 240,000 miles from our planet, who then could accuse of extravagance the belief of the ancient astrologers [or the modern, either] in the influence of the stars on human destiny.*

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* Le Musée des sciences, p. 230, as quoted by de Mirville, Des Esprits IV, 85-86.

CYCLES AND AVATRAS

We have already drawn attention to the facts that the record of the life of a World-Savior is emblematical, and must be read by its mystic meaning, and that the figures 432 have a cosmic evolutionary significance. We find these two facts throwing light on the origin of the exoteric Christian religion, and clearing away much of the obscurity surrounding its beginnings. For is it not clear that the names and characters in the Synoptical Gospels and in that of St. John are not historical? Is it not evident that the compilers of the life of Christ, desirous to show that the birth of their Master was a cosmic, astronomical, and divinely-pre-ordained event, attempted to coordinate the same with the end of the secret cycle, 4,320? When facts are collated this answers to them as little as does the other cycle of "thirty-three solar years, seven months, and seven days," which has also been brought forward as supporting the same claim, the soli-lunar cycle in which the Sun gains on the Moon one solar year. The combination of the three figures, 4, 3, 2, with ciphers according to the cycle and Manvantara concerned, was, and is, pre-eminently Hindu. It will remain a secret even though several of its significant features are revealed. It relates, for instance, to the Pralaya of the races in their periodical dissolution, before which event a special Avatâra has always to descend and incarnate on earth. These figures were adopted by all the older nations, such as those of Egypt and Chaldaea, and before them were current among the Atlanteans. Evidently some of the more learned among the early Church Fathers who had dabbled, whilst Pagans, in temple secrets, knew them to relate to the Avatâric or Messianic Mystery, and tried to apply this cycle to the birth of their Messiah; they failed because the figures relate to the respective ends of the Root-Races and not to any individual. In their badly-directed efforts, moreover, an error of five years occurred. Is it possible, if their claims as to the importance and universality of the event were correct, that such a vital mistake should have been allowed to creep into a chronological computation pre-ordained and traced in the heavens by the finger of God? Again, what were the Pagan and even Jewish Initiates doing, if this claim as to Jesus be correct?

Could they, the custodians of the key to the secret cycles and Avatâras, the heirs of all the Âryan, Egyptian, and Chaldaean wisdom, have failed to recognize their great "God-Incarnate," one with Jehovah,* their Savior of the latter days, him whom all the nations of Asia still expect as their Kalki-Avatâra, Maitreya-Buddha, Saoshyant, Messiah, etc.?

The simple secret is this: There are cycles within greater cycles, which are all contained in the one Kalpa of 4,320,000 years. It is at the end of this cycle that the Kalki-Avatâra is expected—the Avatâra whose name and characteristics are secret, who will come forth from Sambhala, the "City of Gods," which is in the West for some nations, in the East for others, in the North or South for yet others. And this is the reason why, from the Indian Rishi to Virgil, and from Zoroaster down to the latest Sibyl, all have, since the beginning of the Fifth Race, prophesied, sung, and promised the cyclic return of the Virgin—Virgo, the constellation—and the birth of a divine child who should bring back to our earth the Golden Age.

No one, however fanatical, would have sufficient hardihood to maintain that the Christian era has ever been a return to the Golden Age—Virgo having actually entered into Libra since then. Let us trace as briefly as possible the Christian traditions to their true origin.

First of all, they discover in a few lines from Virgil a direct prophecy of the birth of Christ. Yet it is impossible to detect in this prophecy any feature of the present age. It is in the famous fourth Eclogue in which, half a century before our era, Pollio is made to ask the Muses of Sicily to sing to him about greater events.

The last era of Cumaean song is now arrived and the grand series of ages [that series which recurs again and again in the course of our mundane revolution] begins afresh. Now the Virgin Astraea returns, and the reign of Saturn recommences. Now a new progeny descends from the celestial realms.

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* In the 1,326 places in the New Testament where the word "God" is mentioned nothing signifies that in God are included more beings than God. On the contrary in 17 places God is called the only God. The places where the Father is so called amount to 320. In 105 places God is addressed with high-sounding titles. In 90 places all prayers and thanks are addressed to the Father; 300 times in the New Testament is the Son declared to be inferior to the Father; 85 times is Jesus called the "Son of Man"; 70 times is he called a man. In not one single place in the Bible is it said that God holds within him three different Beings or Persons, and yet is one Being or Person.—Dr. Karl von Bergen's Lectures in Sweden.

CARL FREDRIC VON BERGEN
1838-1897

Do thou, chaste Lucina, smile propitious to the infant Boy who will bring to a close the present Age of Iron,* and introduce throughout the whole world the Age of Gold. . . . He shall share the life of Gods and shall see heroes mingled in society with Gods, himself to be seen by them and all the peaceful world. . . . Then shall the herds no longer dread the huge lion, the serpent also shall die, and the poison's deceptive plant shall perish. Come then, dear child of the Gods, great descendant of Jupiter! . . . The time is near. See, the world is shaken with its globe saluting thee: the earth, the regions of the sea, and the heavens sublime.†

It is in these few lines, called the "Sibylline prophecy about the coming of Christ," that his followers now see a direct foretelling of the event. Now who will presume to maintain that either at the birth of Jesus or since the establishment of the so-called Christian religion, any portion of the above-quoted sentences can be shown as prophetic? Has the "last age"—the Age of Iron, or Kali-Yuga—closed since then? Quite the reverse, since it is shown to be in full sway just now, not only because the Hindus use the name, but by universal personal experience. Where is that "new race that has descended from the celestial realms"? Or is it our present race, with nations ever red-hot for fight, jealous and envious, ready to pounce upon each other, showing mutual hatred that would put to blush cats and dogs, ever lying and deceiving one another?

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* Kali-Yuga, the Black or Iron Age.

† Virgil, Eclogue, iv.

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Is it this age of ours that is the promised “Golden Age”—in which neither the venom of the serpent nor of any plant is any longer lethal, and in which we are all secure under the mild sway of God-chosen sovereigns? The wildest fancy of an opium-eater could hardly suggest a more inappropriate description, if it is to be applied to our age or to any age since the year one of our era. What of the mutual slaughter of sects, of Christians by Pagans, and of Pagans and Heretics by Christians; the horrors of the Middle Ages and of the Inquisition; Napoleon, and since his day, an “armed peace” at best—at the worst, torrents of blood, shed for supremacy over acres of land, and a handful of heathen: millions of soldiers under arms, ready for battle; a diplomatic body playing at Cains and Judases; and instead of the “mild sway of a divine sovereign “ the universal, though unrecognised, sway of Caesarism, of “might” in lieu of “right,” and the breeding therefrom of anarchists, socialists, pétroleuses, and destroyers of every description?

The Sibylline prophecy and Virgil’s inspirational poetry remain unfulfilled in every point, as we see.

The fields are yellow with soft ears of corn;

but so they were before our era:

The blushing grapes shall hang from the rude brambles, and dewy honey shall [or may] distil from the rugged oak;

but they have not thus done, so far. We must look for another interpretation. What is it? The Sibylline Prophetess spoke, as thousands of other Prophets and Seers have spoken, though even the few such records that have survived are rejected by Christian and infidel, and their interpretations are only allowed and accepted among the Initiated. The Sibyl alluded to cycles in general and to the great cycle especially. Let us remember how the Purânas corroborate the above, among others the Vishnu-Purâna.

When the practices taught by the Vedas, and the Institutes of Law shall have nearly ceased, and the close of the Kali-age [-Yuga, the “Iron Age” of Virgil] shall be nigh, a portion of that divine Being who exists, of his own spiritual nature, in the character of Brahmâ and who is the beginning and the end [Alpha and Omega], . . . shall descend upon earth: he will be born in the family of Vishnuyaśas,—an eminent Brâhman of Sambhala. . . . endowed with the eight superhuman faculties. By his irresistible might he will destroy . . . all whose minds are devoted to iniquity. He will then re-establish righteousness upon earth; and the minds of those who live at the end of the [Kali] Age shall be awakened, and shall be as pellucid as crystal.*

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* At the close of our Race, people, it is said, through suffering and discontent, will become more spiritual. Clairvoyance will become a general faculty. We shall be approaching the spiritual state of the Third and Second Races.

The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings [the Sistha, the survivors of the future cataclysm], and shall give birth to a race who shall follow the laws of the Krita [or Satya]-Yuga [the age of purity, or the “Golden Age”]. As it is said: “When the sun and moon and Tishya [asterisms] and the planet Jupiter are in one mansion the Krita Age [the Golden] shall return . *

The astronomical cycles of the Hindus—those taught publicly — have been sufficiently well understood, but the esoteric meaning thereof, in its application to transcendental subjects connected with them, has ever remained a dead-letter. The number of cycles was enormous; it ranged from the Mahâ-Yuga cycle of 4,320,000 years down to the small septenary and quinquennial cycles, the latter being composed of the five years called respectively the Samvatsara, Parivatsara, Idvatsara, Anuvatsara, and Udravatsara, each having secret attributes or qualities attached to them. Vriddhagarga gives these in a treatise, now the property of a Trans-Himâlayan Matha (or temple); and describes the relation between this quinquennial and the Brihaspati cycle, based on the conjunction of the Sun and Moon every sixtieth year: a cycle as mysterious—for national events in general and those of the Âryan Hindu nation especially—as it is important.

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* Vishnu Purâna, IV, ch. xxiv., 228-29. Wilson’s translation. [London: Trubner & Co., 1868.]

SECRET CYCLES

The former five-year cycle comprehends sixty solar-sidereal months or 1800 days, sixty-one solar months (or 1830 days); sixty-two lunar months (or 1860 lunations), and sixty-seven lunar-asterismal months (or 1809 such days).

In his Kâla-Sankalita, Col. Warren very properly regards these years as cycles; this they are, for each year has its own special importance as having some bearing upon, and connection with, specified events in individual horoscopes. He writes that in the cycle of sixty there

Are contained five cycles of twelve years, each supposed equal to one year of the planet (Brihaspati, or Jupiter) . . . I mention this cycle because I found it mentioned in some books, but I know of no nation or tribe that reckons time after that account.*

The ignorance is very natural, since Col. Warren could know nothing of the secret cycles and their meanings. He adds:

The names of the five cycles or Yugas are: . . . (1) Samvatsara, (2) Parivatsara, (3) Idvatsara, (4) Anuvatsara, (5) Udravatsara.

The learned Colonel might, however, have assured himself that there were "other nations" which had the same secret cycle, if he had but remembered that the Romans also had their lustrum of five years (from the Hindus undeniably) which represented the same period if multiplied by 12.† Near Benares there are still the relics of all these cycle-records, and of astronomical instruments cut out of solid rock, the everlasting records of Archaic Initiation, called by Sir W. Jones (as suggested by the prudent Brâhmans who surrounded him) old "back records" or reckonings. But in Stonehenge they exist to this day.

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* Op. cit., p. 212. [See also Col. Warren's Collection of Memoirs on the Various Modes According to which the nations of the Southern Parts of India Divide Time, printed at the College Press, Madras, 1825.]

† At any rate, the temple secret meaning was the same.

Godfrey Higgins says that Waltire found the barrows of tumuli surrounding this giant-temple represented accurately the situation and magnitude of the fixed stars, forming a complete orrery or planisphere.* As Colebrooke found out, it is the cycle of the Vedas, recorded in the Jyotisha, one of the Vedângas, a treatise on Astronomy, which is the basis of calculation for all other cycles, larger or smaller;† and the Vedas were written in characters, archaic though they be, long after those natural observations, made by the aid of their gigantic mathematical and astronomical instruments, had been recorded by the men of the Third Race, who had received their instruction from the Dhyâni-Chohans. Thomas Maurice speaks truly when he observes that all such

Circular stone monuments were intended as durable symbols of astronomical cycles by a race who, not having, or [for political reasons] forbidding the use of letters, had no other permanent method of instructing their disciples, or handing down their knowledge to posterity. ‡

He errs only in the last idea. It was to conceal their knowledge from profane posterity, leaving it as an heirloom only to the Initiates, that such monuments, at once rock observatories and astronomical treatises, were cut out.

It is no news that as the Hindus divided the earth into seven zones, so the more western peoples—Chaldaeans, Phoenicians, and even the Jews, who got their learning either directly or indirectly from the Brâhmans—made all their secret and sacred numerations by 6 and 12, though using the number 7 whenever this would not lend itself to handling. Thus the numerical base of 6, the exoteric figure given by Âryabha˜˜a, was made good use of. From the first secret cycle of 600—the Naros, transformed successively into 60,000 and 60 and 6, and, with other noughts added into other secret cycles—down to the smallest, an Archaeologist and Mathematician can easily find it repeated in every country, known to every nation.

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* [The Celtic Druids . . ., London, Ridgway & Sons, 1829, p. xviii; offset by the Philosophical Research Society, Los Angeles, Calif., 1977.]

† “On the Sacred Writings of the Hindus,” by H.T. Colebrooke, in Asiatic Researches, Vol. viii, p. 489 et seq.

‡ [See Vol. VI, pt. I, p. 146 of Indian Antiquities . . ., London, W. Richardson, 1796.]

Hence the globe was divided into 60 degrees, which, multiplied by 60, became 3,600, the “great year.” Hence also the hour with its 60 minutes of 60 seconds each. The Asiatic people count a cycle of 60 years also, after which comes the lucky seventh decad, and the Chinese have their small cycle of 60 days, the Jews of 6 days, the Greeks of 6 centuries—the Naros again.

The Babylonians had a great year of 3,600, being the Naros multiplied by 6. The Tatar cycle called Van was 180 years, or three sixties; this multiplied by 12 times 12 =144, makes 25,920 years, the exact period of revolution of the heavens.

India is the birthplace of arithmetic and mathematics; as “Our Figures,” in Chips from a German Workshop, Vol. II by Prof. Max Müller, shows beyond a doubt. As well explained by Krishna Sastri Godbole in The Theosophist:

The Jews . . . represented the units (1-9) by the first nine letters of their alphabet; the tens (10-90) by the next nine letters; the first four hundreds (100-400) by the last four letters, and the remaining ones (500-900) by the second forms of the letters kâf (llth), mîm (13th), nûn (13th), pe (17th), and sâd (18th); and they represented other numbers by combining these letters according to their value. . . . The Jews of the present period still adhere to this practice of notation in their Hebrew books. The Greeks had a numerical system similar to that used by the Jews, but they carried it a little further by using letters of the alphabet with a dash or slant-line behind, to represent thousands (1000-9000), tens of thousands (10,000-90,000) and one hundred of thousands (100,000); the last, for instance, being represented by rho with a dash behind, while rho singly represented 100. The Romans represented all numerical values by the combination (additive when the second letter is of equal or less value) of six letters of their alphabet: i(=l), v(=5), x(=10), c (for “centum”= 100), d(=500), and m(=1000): thus 20=xx, 15=xv, and 9=ix. These are called the Roman numerals, and are adopted by all European nations when using the Roman alphabet. The Arabs at first followed their neighbours, the Jews, in their method of computation, so much so that they called it Abjâd from the first four Hebrew letters—âlif, beth, gimel—or rather jimel, that is jîm. (Arabic being wanting in “g”, and dâleth, representing the first four units. But when in the early part of the Christian era, they came to India as traders, they found the country already using for computation the decimal scale of notation, which they forthwith borrowed literally; viz., without altering its method of writing from left to right, at variance with their own mode of writing, which is from right to left. They introduced this system into Europe through Spain and other European countries lying along the coast of the Mediterranean and under their sway, during the dark ages of European history.

It thus becomes evident that the Âryas knew well Mathematics or the science of computation at a time when all other nations knew but little, if anything, of it. It has also been admitted that the knowledge of Arithmetic and Algebra was first obtained from the Hindus by the Arabs, and then taught by them to the Western nations. This fact convincingly proves that the Âryan civilisation is older than that of any other nation in the world; and as the Vedas are avowedly proved the oldest work of that civilisation, a presumption is raised in favour of their great antiquity. . . .*

But while the Jewish nation, for instance—regarded so long as the first and oldest in the order of creation—knew nothing of arithmetic and remained utterly ignorant of the decimal scale of notation—the latter existed for ages in India before the actual era.

To become certain of the immense antiquity of the Âryan Asiatic nations and of their astronomical records one has to study more than the Vedas. The secret meaning of the latter will never be understood by the present generation of Orientalists; and the astronomical works which give openly the real dates and prove the antiquity of both the nation and its science, elude the grasp of the collectors of ollas and old manuscripts in India, the reason being too obvious to need explanation. Yet there are Astronomers and Mathematicians to this day in India, humble âstris and Pandits, unknown and lost in the midst of that population of phenomenal memories and metaphysical brains, who have undertaken the task and have proved to the satisfaction of many that the Vedas are the oldest works in the world. One of such is the S âstri just quoted, who published in The Theosophist† an able treatise proving astronomically and mathematically that:

If . . . the Post-Vaidika works alone, the Upanishads, the Brâhmanas, etc., etc., down to the Purânas, when examined critically carry us back to 20,000 B.C., then the time of the composition of the Vedas themselves cannot be less than 30,000 B. C. in round numbers, a date which we may take at present as the age of that Book of Books.†

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* “Antiquity of the Vedas,” The Theosophist, Vol. II, August, 1881, p. 239.

† Vol. II, August & September, 1881; Vol. III, October, November, December, 1881; February, 1882.

‡ The Theosophist, Vol. III, February, 1882, p. 127.

And what are his proofs?

Cycles and the evidence yielded by the asterisms. Here are a few extracts from his rather lengthy treatise, selected to give an idea of his demonstrations and bearing directly on the quinquennial cycle spoken of just now. Those who feel interested in the demonstrations and are advanced mathematicians can turn to the article itself, “Antiquity of the Vedas,” and judge for themselves.

10. Somâkara in his commentary on the Śesha Jyotisha quotes a passage from the Śatapatha-Brâhmana which contains an observation on the change of the tropics, and which is also found in the Sâkhâyana Brâhmana, as has been noticed by Prof. Max Müller in his preface to Rigveda Samhitâ (p. xx, foot-note, Vol. IV). The passage is this: . . . “The full-moon night in Phalguni is the first night of Samvatsara, the first year of the quinquennial age.” This passage clearly shows that the quinquennial age which, according to the sixth verse of the Jyotisha, begins on the 1st of Mâgha (January-February), once began on the 15th of Phâlgunî (February-March). Now when the 15th of Phâlgunî of the first year called Samvatsara of the quinquennial age begins, the moon, according to the Jyotisha, is in position of the four principal points on the ecliptic was then as follows:

$\frac{95}{124}$ th $\left(= \cfrac{1}{1 + \cfrac{1}{3 + \cfrac{8}{29}}}\right)$ or ¾th of the Uttarā Phālgunī, and

the sun in $\frac{33}{124}$ th $\left(= \cfrac{1}{3 + \cfrac{1}{1 + \cfrac{8}{25}}}\right)$ or ¼th of Pūrva Bhādrapādā.

Hence the

The winter solstice in 3o 22’ of Pûrva Bhâdrapâdâ.
The vernal equinox in the beginning of Mrigaśîrsha.
The summer solstice in 10o of Pûrva Phâlgunî.
The autumnal equinox in the middle of Jyesh˜ha.

The vernal equinoctial point, we have seen, concided with the beginning of Krittikâ in 1421 B.C.; and from the beginning of Krittikâ to that of Mrigaśîrsha, was, in consequence, 1421 + 26-2/3 x 72 = 1421 + 1920 = 3341 B.C., supposing the rate of precession to be 50” a year. When we take the rate to be 3o 20’ in 247 years, the time comes up to 1516 + 1960.7 = 3476.7 B.C.

When the winter solstice by its retrograde motion coincided after that with the beginning of Prva Bhâdrapâdâ, then the commencement of the quinquennial age was changed from the 15th to the 1st of Phâlgunî (February-March). This change took place 240 years after the date of the above observation, that is, in 3101 B.C. This date is most important, as from it an era was reckoned in after times. The commencement of the Kali or Kali-Yuga (derived from Kal, to reckon), though said by European scholars to be an imaginary date, becomes thus an astronomical fact.

INTERCHANGE OF KRITTIKA AND ASVINŸ*

11. We thus see that the asterisms, twenty-seven in number, were counted from the Mrigaśirsha when the vernal equinox was in its beginning, and that the practice of thus counting was adhered to till the vernal equinox retrograded to the beginning of Krittika, when it became the first of the asterisms. For then the winter solstice had changed, receding from Phâlgunî (February-March) to Mâgha (January-February), one complete lunar month. And, in like manner, the place of Krittikâ was occupied by Aúvinî, that is, the latter became the first of the asterisms, heading all others, when its beginning coincided with the vernal equinoctial point, or, in other words, when the winter solstice was in Pansha (December-January).

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* The impartial study of Vaidic and Post-Vaidic works shows that the ancient Âryans knew well the precession of the equinoxes, and “that they changed their position from a certain asterism to two (occasionally three) asterisms back, whenever the precession amounted to two, properly speaking, to 2 11/61 asterisms or about 29o, being the motion of the sun in a lunar month, and so caused the seasons to fall back a complete lunar month. . . . It appears certain that at the date of Sûrya Siddhânta, Brahmâ Siddhânta, and other ancient treatises on Astronomy, the vernal equinoctial point had not actually reached the beginning of Aúvinî, but was a few degrees east of it. . . . The astronomers of Europe change westward the beginning of Aries and of all other signs of the Zodiac every year by about 50.25", and thus make the names of the signs meaningless. But these signs are as much fixed as the asterisms themselves, and hence the Western astronomers of the present day appear to us in this respect less wary and scientific in their observations than their very ancient brethren—the Âryas.”—The Theosophist, Vol. III, Oct. 1881, p. 23.

Now from the beginning of Krittikâ to that Aśvinî there are two asterisms, or 26 2/3o, and the time the equinox takes to retrograde this distance at the rate of 1o in 72 years is 1920 years; and hence the date at which vernal equinox coincided with the commencement of Aúvinî or with the end of Revatî is 1920—1421 = 499 A.D.

BENTLEY'S OPINION

12. The next and equally important observation we have to record here, is one discussed by Mr. John Bentley in his researches into the Indian antiquities. "The first lunar asterism," he says, "in the division of twenty-eight was called Mûla, that is to say, the root or origin. In the division of twenty-seven the first lunar asterism was called Jyeshtha, that is to say, the eldest or first, and consequently of the same import as the former" (vide his Historical View of the Hindu Astronomy . . . p. 5).* From this it becomes manifest that the vernal equinox was once in the beginning of Mûla, and Mûla was reckoned the first of the asterisms when they were twenty-eight in number, including Abhijit. Now there are fourteen asterisms or 180o from the beginning of Mrigaúîrsha to that of Mûla, and hence the date at which the vernal equinox coincided with the beginning of Mûla was at least 3341 + 180 X 72 = 16,301 B.C. The position of the four principal points on the ecliptic was then as given below:

The winter solstice in the beginning of Uttarâ-Phâlgunî in the month of Sravana.

The vernal equinox in the beginning of Mûla in Kârttika. The summer solstice in the beginning of Pûrva-Bhâdrapâdâ in Mâgha. The autumnal equinox in the beginning of Mrigaúîrsha in Vaishâkha.

A PROOF FROM THE BHAGAVAD-GÎTÂ

13. The Bhagavad-Gîtâ, as well as the Bhâgavata, makes mention of an observation which points to a still more remote antiquity than the one discovered by Mr. Bentley. The passages are given in order below:

"I am the Mârgaúîrsha [viz. the first] among the months and the spring [viz. the first] among the seasons."

This shows that at one time the first month of spring was Mârgaśîrsha. A season includes two months, and the mention of a month suggests the season. "I am the Samvatsara among the years [which are five in number], and the spring among the seasons, and the Mârgaúîrsha among the months, and the Abhijit among the asterisms [which are twenty-eight in number]." This clearly points out that at one time in the first year called Samvatsara, of the quinquennial age, the Madhu, that is, the first month of spring, was Mârgaúîrsha, and Abhijit was the first of the asterisms.

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* [In current reprint of the 1825 ed. by Biblio-Verlag, Osnabrück, 1970.]

It then coincided with the vernal equinoctial point, and hence from it the asterisms were counted. To find the date of this observation: There are three asterisms from the beginning of Mûla to the beginning of Abhijit, and hence the date in question is at least 16,301 + 3/7 X 90 X 72 = 19,078 or about 20,000 B.C. The Samvatsara at this time began in Bhâdrapâdâ the winter solstitial month.*

So far then 20,000 years are mathematically proven for the antiquity of the Vedas. And this is simply exoteric. Any mathematician, provided he be not blinded by preconception and prejudice, can see this, and an unknown but very clever amateur Astronomer, S. A. Mackey, has proved it some sixty years back.

His theory about the Hindu Yugas and their length is curious—as being so very near the correct doctrine.

It is said in volume ii. p. 103, of Asiatic Researches† that: "The great ancestor of Yudhishthira reigned 27,000 years . . . at the close of the brazen age." In volume ix. p. 364, [and 86] we read:

"[In] the commencement of the Kali Yuga, in the reign of Yudhishthira." And Yudhishthira . . . "began his reign immediately after the flood called Pralaya."

Here we find three different statements concerning Yudhishthira . . . to explain these seeming differences we must have recourse to their books of science, where we find the heavens and the earth divided into five parts of unequal dimensions, by circles parallel to the equator. Attention to these divisions will be found to be of the utmost importance . . . as it will be found that from them arose the division of their Mahâ-Yuga into its four component parts. Every astronomer knows that there is a point in the heavens called the pole, round which the whole seems to turn in twenty-four hours; and that at ninety degrees from it they imagine a circle called the equator, which divides the heavens and the earth into two equal parts, the north and the south. Between this circle and the pole there is another imaginary circle called the circle of perpetual apparition: between which and the equator there is a point in the heavens called the zenith, through which let another imaginary circle pass, parallel to the other two; and then there wants but the circle of perpetual occultation to complete the round. . . . No astronomer of Europe besides myself has ever applied them to the development of the Hindu mysterious numbers. We are told in the Asiatic Researches that Yudhishthira brought Vicramâditya to reign in Cassimer, which is in the latitude of 36 degrees.

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* The Theosophist, Vol. III, October, 1881, pp. 22-23.

† [Originally published 1788-1839, the entire series has been reprinted by Cosmo Pubs., New Delhi, 1979.]

And in that latitude the circle of perpetual apparition would extend up to 72 degrees altitude, and from that to the zenith there are but 18 degrees, but from the zenith to the equator in that latitude there are 36 degrees, and from the equator to the circle of perpetual occultation there are 54 degrees. Here we find the semi-circle of 180 degrees divided into four parts, in the proportion of l, 2, 3, 4, i.e., 18, 36, 54, 72. Whether the Hindu astronomers were acquainted with the motion of the earth or not is of no consequence, since the appearances are the same; and if it will give those gentlemen of tender consciences any pleasure I am willing to admit that they imagined the heavens rolled round the earth, but they had observed the stars in the path of the sun to move forward through the equinoctial points, at the rate of fifty-four seconds of a degree in a year, which carried the whole zodiac round in 24,000 years; in which time they also observed that the angle of obliquity varied, so as to extend or contract the width of the tropics 4 degrees on each side, which rate of motion would carry the tropics from the equator to the poles in 540,000 years; in which time the Zodiac would have made twenty-two and a half revolutions, which are expressed by the parallel circles from the equator to the poles . . or what amounts to the same thing, the north pole of the ecliptic would have moved from the north pole of the earth to the equator. . . . Thus the poles become inverted in 1,080,000 years, which is their Mahâ-Yuga, and which they had divided into four unequal parts, in the proportions of l, 2, 3, 4, for the reasons mentioned above; which are 108,000, 216,000, 324,000, and 432,000. Here we have the most positive proofs that the above numbers originated in ancient astronomical observations and consequently are not deserving of those epithets which have been bestowed upon them by the Essayist, echoing the voice of Bentley, Wilford, Dupuis, etc.

I have now to show that the reign of Yudhishthira for 27,000 years is neither absurd nor disgusting, but perhaps the Essayist is not aware that there were several Yudhishthiras or Judhisters. In volume ii., p.103, Asiatic Researches: “The great ancestor of Yudhishthira reigned 27,000 years. . . . at the end of the brazen or third age.” Here I must again beg your attention to this projection. This is a plane of that machine which the second gentleman thought so very clumsy; it is that of a prolong spheroid, called by the ancients an atroscope. Let the longest axis represent the poles of the earth, making an angle of 28 degrees with the horizon; then will the seven divisions above the horizon to the North Pole, the temple of Buddha, and the seven from the North Pole to the circle of perpetual apparition represent the fourteen Manvantaras, or very long periods of time, each of which, according to the third volume of Asiatic Researches, p. 262g., was the reign of a Menu. But Capt. Wilford, in volume v. p. 244, gives us the following information: “The Egyptians had fourteen dynasties, and the Hindus had fourteen dynasties, . . . the rulers of [which] are called Menus.” . . . [Manus?]

Who can here mistake the fourteen very long periods of time for those which constituted the Kali Yuga of Delhi, or any other place in the latitude of 28 degrees, where the blank space from the foot of Meru to the seventh circle from the equator, constitutes the part passed over by the tropic in the next age; which proportions differ considerably from those in the latitude of 36; and because the numbers in the Hindu books differ, Mr. Bentley asserts that: “This shows what little dependence is to be put in them.” But, on the contrary, it shows with what accuracy the Hindus had observed the motions of the heavens in different latitudes.

Some of the Hindus inform us that “the earth has two spindles which are surrounded by seven tiers of heavens and hells at the distance of one Raju each.” This needs but little explanation when it is understood that the seven divisions from the equator to their zenith are called Rishis or Rashas. But what is most to our present purpose to know is that they had given names to each of those divisions which the tropics passed over during each revolution of the Zodiac. In the latitude of 36 degrees where the Pole or Meru was nine steps high at Cassimere, they were called Shastras; in latitude 28 degrees at Delhi, where the Pole or Meru was seven steps high, they were called Menus; but in 24 degrees, at Cacha, where the Pole or Meru was but six steps high, they were called Sacas. But in the ninth volume (Asiatic Researches p. 82-83) Yudhishthira, the son of Dharma, or Justice, was the first of the six Sacas; . . . the name implies the end, and as everything has two ends, Yudhishthira is as applicable to the first as to the last. And as the division on the north of the circle of perpetual apparition is the first of the Kali Yuga, supposing the tropics to be ascending, it was called the division or reign of Yudhishthira. But the division which immediately precedes the circle of perpetual apparition is the last of the third or brazen age, and was therefore called Yudhishthira and as his reign preceded the reign of the other, as the tropic ascended to the Pole or Meru, he was called the father of the other—”the great ancestor of Yudhishthira, who reigned twenty-seven thousand years, . . . at the close of the brazen age.” (Vol. ii. Asiatic Researches.)

The ancient Hindus observed that the Zodiac went forward at about the rate of fifty-four seconds a year, and to avoid greater fractions, stated it at that, which would make a complete round in 24,000 years; and observing the angle of the poles to vary nearly 4 degrees each round, stated the three numbers as such, which would have given forty-five rounds of the Zodiac to half a revolution of the poles; but finding that forty-five rounds would not bring the northern tropic to coincide with the circle of perpetual apparition by thirty minutes of a degree, which required the Zodiac to move one sign and a half more, which we all know it could not do in less than 3,000 years, they were, in the case before us, added to the end of the brazen age, which lengthen the reign of that Yudhishthira to 27,000 years instead of 24,000, but, at another time they did not alter the regular order of 24,000 years to the reign of each of these long-winded monarchs, but rounded up the time by allowing a regency to continue three or four thousand years. In volume ii. p. 105, Asiatic Researches, we are told that:

“Paricshit, the great nephew and successor of Yudhishthira . . . is allowed without controversy to have reigned in the interval between the brazen and earthen Ages, and to have died at the setting-in of the Kali Yug.”

Here we find an interregnum at the end of the brazen age, and before the setting-in of the Kali Yug; and as there can be but one brazen or Tretâ-Yug, i.e., the third age, in a Maha-Yuga, of 1,080,000 years: the reign of this Paricshit must have been in the second Mahâ-Yuga, when the pole had returned to its original position, which must have taken 2,160,000 years: and this is what the Hindus call the Prajanatha Yuga. Analogous to this custom is that of some nations more modern, who, fond of even numbers, have made the common year to consist of twelve months of thirty days each, and the five days and odd measure have been represented as the reign of a little serpent biting his tail, and divided into five parts, etc.

But “Yudhishthira began his reign immediately after the flood called Pralaya,” i.e., at the end or the Kali Yug (or age of heat), when the tropic had passed from the pole to the other side of the circle of perpetual apparition, which coincides with the northern horizon; here the tropics or summer solstice would be again in the same parallel of north declination, at the commencement of their first age, as he was at the end of their third age, or Tretâ-Yug, called the brazen age. . . .

Enough has been said to prove that the Hindu books of science are not disgusting absurdities, originated in ignorance, vanity, and credulity; but books containing the most profound knowledge of astronomy and geography. What, therefore, can induce those gentlemen of tender consciences to insist that Yudhishthira was a real mortal man I have no guess; unless it be that they fear for the fate of Jared and his grandfather, Methuselah?

MYSTERY OF THE BUDDHA

THE DOCTRINE OF AVTARAS

A strange story—a legend rather—is persistently current among the disciples of some great Himlayan Gurus, and even among laymen, to the effect that Gautama, the Prince of Kapilavastu, has never left the terrestrial regions, though his body died and was burnt, and its relics are preserved to this day. There is an oral tradition among the Chinese Buddhists, and a written statement among the secret books of the Lamaists of Tibet, as well as a tradition among the ryans, that Gautama BUDDHA had two doctrines: one for the masses and His lay disciples, the other for His "elect," the Arhats. His policy and after Him that of His Arhats was, it appears, to refuse no one admission into the ranks of candidates for Arhatship, but never to divulge the final mysteries except to those who had proved themselves, during long years of probation, to be worthy of Initiation. These once accepted were consecrated and initiated without distinction of race, caste or wealth, as in the case of His western successor. It is the Arhats who have set forth and allowed this tradition to take root in the people's mind, and it is the basis, also, of the later dogma of Lamaic reincarnation or the succession of human Buddhas.

The little that can be said here upon the subject may or may not help to guide the psychic student in the right direction. It being left to the option and responsibility of the writer to tell the facts as she personally understood them, the blame for possible misconceptions created must fall only upon her. She has been taught the doctrine, but it was left to her sole intuition—as it is now left to the sagacity of the reader—to group the mysterious and perplexing facts together. The incomplete statements herein given are fragments of what is contained in certain secret volumes, but it is not lawful to divulge the details.

The esoteric version of the mystery given in the secret volumes may be told very briefly. The Buddhists have always stoutly denied that their BUDDHA was, as alleged by the Brahmans, an Avatâra of Vishnu in the same sense as a man is an incarnation of his Karmic ancestor. They deny it partly, perhaps, because the esoteric meaning of the term "Mahâ-Vishnu" is not known to them in its full, impersonal, and general meaning.

There is a mysterious Principle in Nature called “Mahâ-Vishnu,” which is not the God of that name, but a principle which contains Bîja, the seed of Avatârism or, in other words, is the potency and cause of such divine incarnations. All the World-Saviors, the Bodhisattvas and the Avatâras, are the trees of salvation grown out from the one seed, the Bîja or “Mahâ-Vishnu.” Whether it be called Âdi-Buddha (Primeval Wisdom) or Mahâ-Vishnu, it is all the same. Understood esoterically, Vishnu is both Saguna and Nirguna (with and without attributes). In the first aspect, Vishnu is the object of exoteric worship and devotion; in the second, as Nirguna, he is the culmination of the totality of spiritual wisdom in the Universe-Nirvâna,* in short—and has as worshippers all philosophical minds. In this esoteric sense the Lord BUDDHA was an incarnation of Mahâ-Vishnu.

This is from the philosophical and purely spiritual standpoint. From the plane of illusion, however, as one would say, or from the terrestrial standpoint, those initiated know that He was a direct incarnation of one of the primeval “Seven Sons of Light” who are to be found in every Theogony—the Dhyân-Chohans whose mission it is, from one eternity (aeôn) to the other, to watch over the spiritual welfare of the regions under their care. This has been already enunciated in Esoteric Buddhism.

One of the greatest mysteries of speculative and philosophical Mysticism—and it is one of the mysteries now to be disclosed — is the modus operandi in the degrees of such hypostatic transferences. As a matter of course, divine as well as human incarnations must remain a closed book to the theologian as much as to the physiologist, unless the esoteric teachings be accepted and become the religion of the world.

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* A great deal of misconception is raised by a confusion of planes of being and misuse of expressions. For instance, certain spiritual states have been confounded with the Nirvâna of BUDDHA. The Nirvâna of BUDDHA is totally different from any other spiritual state of Samadhi or even the highest Theophania enjoyed by lesser Adepts. After physical death the kinds of spiritual states reached by Adepts differ greatly.

This teaching may never be fully explained to an unprepared public; but one thing is certain and may be said now: that between the dogma of a newly-created soul for each new birth, and the physiological assumption of a temporary animal soul, there lies the vast region of Occult teaching* with its logical and reasonable demonstrations, the links of which may all be traced in logical and philosophical sequence in nature.

This "Mystery" is found, for him who understands its right meaning, in the dialogue between Krishan and Arjuna, in the Bhagavad-Gîtâ, Chapter iv, 5-9. Says the Avatâra:

Many births of mine have passed, as also of yours, O Arjuna! All those I know, but you do not know yours, O harasser of your enemies.

Although I am unborn, with exhaustless Âtman, and am the Lord of all that is; yet, taking up the domination of my nature I am born by the power of illusion.†

Whenever, O son of Bhârata, there is decline of Dharma [the right law] and the rise of Adharma [the opposite of Dharma] there I manifest myself.

For the salvation of the good and the destruction of wickedness, for the establishment of the law, I am born in every yuga.

Whoever comprehends truly my divine birth and action, he, O Arjuna having abandoned the body does not receive rebirth; he comes to me.

Thus, all the Avatâras are one and the same: the Sons of their "Father," in a direct descent and line, the "Father," or one of the seven Flames becoming, for the time being, the Son, and these two being one—in Eternity.

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* This region is the one possible point of conciliation between the two diametrically opposed poles of religion and science, the one with its barren fields of dogmas on faith, the other overrunning with empty hypotheses, both overgrown with the weeds of error. They will never meet. The two are at feud, at an everlasting warfare with each other, but this does not prevent them from uniting against Esoteric Philosophy, which for two millenniums has had to fight against infallibility in both directions, or "mere vanity and pretence" as Antoninus defined it, and now finds the materialism of Modern Science arrayed against its truths.

† Whence some of the Gnostic ideas? Cerinthus taught that the world and Jehovah having fallen off from virtue and primitive dignity, the Supreme permitted one of his glorious Aeôns, whose name was the "Anointed" (Christ) to incarnate in the man Jesus. Basilides denied the reality of the body of Jesus, and calling it an "illusion" held that it was Simon of Cyrene who suffered on the Cross in his stead. All such teachings are echoes of the Eastern Doctrines.

What is the Father? Is it the absolute Cause of all?—the fathomless Eternal? No; most decidedly. It is Kâranâtman, the "Causal Soul" which, in its general sense, is called by the Hindus Îúvara, the Lord, and by Christians, "God," the One and Only. From the standpoint of unity it is so; but then the lowest of the Elementals could equally be viewed in such case as the "One and Only." Each human being has, moreover, his own divine Spirit or personal God. That divine Entity or Flame from which Buddhi emanates stands in the same relation to man, though on a lower plane, as the Dhyâni-Buddha to his human Buddha. Hence monotheism and polytheism are not irreconcilable; they exist in Nature.

Truly, "for the salvation of the good and the destruction of wickedness," the personalities known as Gautama, Samkara, Jesus and a few others were born each in his age, as declared—"I am born in every Yuga"—and they were all born through the same Power.

There is a great mystery in such incarnations and they are outside and beyond the cycle of general rebirths. Rebirths may be divided into three classes: the divine incarnations called Avataras; those of Adepts who give up Nirvâna for the sake of helping on humanity—the Nirmânakâyas; and the natural succession of rebirths for all—the common law. The Avatra is an appearance, one which may be termed a special illusion within the natural illusion that reigns on the planes under the sway of that power, Mâyâ; the Adept is reborn consciously, at his will and pleasure;* the units of the common herd unconsciously follow the great law of dual evolution.

What is an Avatâra? for the term before being used ought to be well understood. It is a descent of the manifested Deity—

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* A genuine initiated Adept will retain his Adeptship, though there may be for our world of illusion numberless incarnations of him. The propelling power that lies at the root of a series of such incarnations is not Karma, as ordinarily understood, but a still more inscrutable power. During the period of his lives the Adept does not lose his Adeptship, though he cannot rise in it to a higher degree.

—whether under the specific name of Siva, Vishnu, or Âdi-Buddha—into an illusive form of individuality, an appearance which to men on this illusive plane is objective, but it is not so in sober fact. That illusive form having neither past nor future, because it had neither previous incarnation nor will have subsequent rebirths, has naught to do with Karma, which has therefore no hold on it.

Gautama BUDDHA was born an Avatâra in one sense. But this, in view of unavoidable objections on dogmatic grounds, necessitates explanation. There is a great difference between an Avatâra and a Jîvanmukta: one, as already stated, is an illusive appearance, Karmaless, and having never before incarnated; and the other, the Jîvanmukta, is one who obtains Nirvâna by his individual merits. To this expression again an uncompromising, philosophical Vedântin would object. He might say that as the condition of the Avatâra and the Jîvanmukta are one and the same state, no amount of personal merit, in howsoever many incarnations, can lead its possessor to Nirvâna. Nirvâna, he would say, is actionless; how can, then, any action lead to it? It is neither a result nor a cause, but an ever-present, eternal Is, as Nâgasena defined it.* Hence it can have no relation to, or concern with, action, merit, or demerit, since these are subject to Karma. All this is very true, but still to our mind there is an important difference between the two. An Avatâra is; a Jîvanmukta becomes one. If the state of the two is identical, not so are the causes which lead to it. An Avatâra is a descent of a God into an illusive form; a Jîvanmukta, who may have passed through numberless incarnations and may have accumulated merit in them, certainly does not become a Nirvânî because of that merit, but only because of the Karma generated by it, which leads and guides him in the direction of the Guru who will initiate him into the mystery of Nirvâna and who alone can help him to reach this abode.

The Sasstras say that from our works alone we obtain Moksha, and if we take no pains there will be no gain and we shall be neither assisted nor benefited by Deity [the Mahâ-Guru].

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* [See Milinda’s Questions, tr. by I.B. Horner, Division VII, 5. London Luzac & Co., 1964. Cf. p. 416 & fn. of this text.]

Therefore it is maintained that Gautama, though an Avâtara in one sense, is a true human Jîvanmukta, owing his position to his personal merit, and thus more than an Avatâra. It was his personal merit that enabled him to achieve Nirvâna.

Of the voluntary and conscious incarnations of Adepts there are two types—those of Nirmânakâyas, and those undertaken by the probationary chelas who are on their trial.

The greatest, as the most puzzling mystery of the first type lies in the fact, that such rebirth in a human body of the personal Ego of some particular Adept—when it has been dwelling in the Mâyâvi or the Kâma-Rupa, and remaining in the Kâma-Loka— may happen even when his "Higher Principles" are in the state of Nirvâna.* Let it be understood that the above expressions are used for popular purposes, and therefore that what is written does not deal with this deep and mysterious question from the highest plane, that of absolute spirituality, nor again from the highest philosophical point of view, comprehensible but to the very few. It must not be supposed that anything can go into Nirvâna which is not eternally there; but human intellect in conceiving the Absolute must put It as the highest term in an indefinite series. If this be borne in mind a great deal of misconception will be avoided. The content of this spiritual evolution is the material on various planes with which the Nirvânî was in contact prior to his attainment of Nirvana. The plane on which this is true, being in the series of illusive planes, is undoubtedly not the highest. Those who search for that must go to the right source of study, the teachings of the Upanishads, and must go in the right spirit.

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* From the so-called Brahmâ-Loka—the seventh and higher world, beyond which all is arupa, formless, purely spiritual—to the lowest world and insect, or even to an object such as a leaf, there is perpetual revolution of the condition of existence, evolution and rebirth. Some human beings attain states or spheres from which there is only a return in a new Kalpa (a day of Brahmâ): there are other states or spheres from which there is only return after 100 years of Brahmâ (Mahâ-Kalpa, a period covering 311,040,000,000,000 years). Nirvâna, it is said, is a state from which there is no return. Yet it is maintained that there may be, as exceptional cases, reincarnation from that state; only such incarnations are illusion, like everything else on this plane, as will be shown.

Here we attempt only to indicate the direction in which the search is to be made, and in showing a few of the mysterious Occult possibilities we do not bring our readers actually to the goal. The ultimate truth can be communicated only from Guru to initiated pupil.

Having said so much, the statement still will and must appear incomprehensible, if not absurd, to many. Firstly, to all those who are unfamiliar with the doctrine of the manifold nature and various aspects of the human Monad; and secondly to those who view the septenary division of the human entity from a too materialistic standpoint. Yet the intuitional Occultist, who has studied thoroughly the mysteries of Nirvâna—who knows it to be identical with Parabrahman, and hence unchangeable, eternal and no Thing but the Absolute All—will seize the possibility of the fact. They know that while a Dharmakâya—a Nirvânî "without remains," as our Orientalists have translated it, being absorbed into that Nothingness, which is the one real, because Absolute, Consciousness—cannot be said to return to incarnation on Earth, the Nirvânî being no longer a he, a she, or even an it; the Nirmamakaya—or he who has obtained Nirvâna "with remains," i.e., who is clothed in a subtle body, which makes him impervious to all outward impressions and to every mental feeling, and in whom the notion of his Ego has not entirely ceased—can do so. Again, every Eastern Occultist is aware of the fact that there are two kinds of Nirmânakâyas—the natural, and the assumed; that the former is the name or epithet given to the condition of a high ascetic, or Initiate, who has reached a stage of bliss second only to Nirvâna; while the latter means the self-sacrifice of one who voluntarily gives up the absolute Nirvâna, in order to help humanity and be still doing it good, or, in other words, to save his fellow-creatures by guiding them. It may be objected that the Dharmakâya, being a Nirvânî or Jîvanmukta, can have no "remains" left behind him after death, for having attained that state from which no further incarnations are possible, there is no need for him of a subtle body, or of the individual Ego that reincarnates from one birth to another, and that therefore the latter disappears of logical necessity; to this it is answered: it is so for all exoteric purposes and as a general law. But the case with which we are dealing is an exceptional one, and its realization lies within the Occult powers of the high Initiate, who, before entering into the state of Nirvâna, can cause his "remains"

(sometimes, though not very well, called his Mâyâvi-Rupa), to remain behind,* whether he is to become a Nirvânî, or to find himself in a lower state of bliss.

Next, there are cases—rare, yet more frequent than one would be disposed to expect—which are the voluntary and conscious reincarnations of Adepts on their trial. Every man has an Inner, a "Higher Self," and also an Astral Body. But few are those who, outside the higher degrees of Adeptship, can guide the latter, or any of the principles that animate it, when once death has closed their short terrestrial life. Yet such guidance, or their transference from the dead to a living body, is not only possible, but is of frequent occurrence, according to Occult and Kabalistic teachings. The degrees of such power of course vary greatly. To mention but three: the lowest of these degrees would allow an Adept, who has been greatly trammelled during life in his study and in the use of his powers, to choose after death another body in which he could go on with his interrupted studies, though ordinarily he would lose in it every remembrance of his previous incarnation. The next degree permits him, in addition to this, to transfer the memory of his past life to his new body; while the highest has hardly any limits in the exercise of that wonderful faculty.

As an instance of an Adept who enjoyed the first mentioned power some mediaeval Kabalists cite a well-known personage of the fifteenth century—Cardinal de Cusa; Karma, due to his wonderful devotion to Esoteric study and the Kabalah, led the suffering Adept to seek intellectual recuperation and rest from ecclesiastical tyranny in the body of Copernicus.

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* This fact of the disappearance of the vehicle of Egotism in the fully developed Yogi, who is supposed to have reached Nirvâna on earth, years t before his corporeal death, has led to the law in Manu, sanctioned by millenniums of Brâhmanical authority, that such a Paramâtman should be held as absolutely blameless and free from sin or responsibility, do whatever he may (see last chapter of the Laws of Manu). Indeed, caste itself—that most despotic, uncompromising and autocratic tyrant in India—can be broken with impunity by the Yogi, who is above caste. This will give the key to our statements.

Se non é vero é ben trovato [If it is not true, it is cleverly invented]; and the perusal of the lives of the two men might easily lead a believer in such powers to a ready acceptance of the alleged fact. The reader having at his command the means to do so is asked to turn to the formidable folio in Latin of the fifteenth century, called De Docta Ignorantia, written by the Cardinal de Cusa, in which all the theories and hypotheses—all the ideas—of Copernicus are found as the keynotes to the discoveries of the great astronomer.* Who was this extraordinarily learned Cardinal? The son of a poor boatman, owing all his career, his Cardinal's hat, and the reverential awe rather than friendship of the Popes Eugenius IV, Nicholas V, and Pius II, to the extraordinary learning which seemed innate in him, since he had studied nowhere till comparatively late in life.

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* About fifty years before the birth of Copernicus, De Cusa wrote as follows: "Though the world may not be absolutely infinite, no one can represent it to himself as finite, since human reason is incapable of assigning to it any term. . . . For in the same way that our earth cannot be in the centre of the Universe, as thought, no more could the sphere of the fixed stars be in it. . . . Thus this world is like a vast machine, having its centre [Deity] everywhere, and its circumference nowhere [machina mundi, quasi habens ubique centrum, et nullibi circumferentiam]. . . . Hence, the earth not being in the centre, cannot therefore be motionless . . . and though it is far smaller than the sun, one must not conclude for all that, that she is worse [vilior—more vile] . . . . One cannot see whether its inhabitants are superior to those who dwell nearer to the sun, or in other stars, as sidereal space cannot be deprived of inhabitants. . . . The earth, very likely [fortasse] one of the smallest globes, is nevertheless the cradle of intelligent beings, most noble and perfect." One cannot fail to agree with the biographer of Cardinal de Cusa, who, having no suspicion of the Occult truth, and the reason of such erudition in a writer of the fourteenth and fifteenth centuries, simply marvels at such a miraculous foreknowledge, and attributes it to God, saying of him that he was a man incomparable in every kind of philosophy, by whom many a theological mystery inaccessible to the human mind (!), veiled and neglected for centuries (velata et neglecta) were once more brought to light. "Pascal might have read De Cusa's works; but whence could the Cardinal have borrowed his ideas?" asks Louis Moreri. Evidently from Hermes and the works of Pythagoras, even if the mystery of his incarnation and reincarnation be dismissed. [See De Cusa's, Of Learned Ignorance, tr. by Fr. Germain Heron, London, Routledge, 1954, Bk. II, ch. 11 & 12; Nicolai De Cusa Opera Omnia, Vol. I. Ediderunt: Ernestus Hoffman et Raymundus Klibansky, Lipsiae, In Aedibus Felicis Meiner, 1932, etc., cap. xi & xii, pp. 100-104 ff.]

De Cusa died in 1464; moreover, his best works were written before he was forced to enter orders—to escape persecution. Nor did the Adept escape it.

In the voluminous work of the Cardinal above-quoted is found a very suggestive sentence, the authorship of which has been variously attributed to Pascal, to Cusa himself, and to the Zohar, and which belongs by right to the Books of Hermes:

The world is an infinite sphere, whose centre is everywhere and whose circumference is nowhere.

This is changed by some into: “The centre being nowhere, and the circumference everywhere,” a rather heretical idea for a Cardinal, though perfectly orthodox from a Kabalistic standpoint.

The theory of rebirth must be set forth by Occultists, and then applied to special cases. The right comprehension of this psychic fact is based upon a correct view of that group of celestial Beings who are universally called the seven Primeval Gods or Angels—our Dhyâni-Chohans—the “Seven Primeval Rays” or Powers, adopted later on by the Christian Religion as the “Seven Angels of the Presence.” Arupa, formless, at the upper rung of the ladder of Being, materializing more and more as they descend in the scale of objectivity and form, ending in the grossest and most imperfect of the Hierarchy, man—it is the former purely spiritual group that is pointed out to us, in our Occult teaching, as the nursery and fountainhead of human beings. Therein germinates that consciousness which is the earliest manifestation from causal Consciousness—the Alpha and Omega of divine being and life forever. And as it proceeds downward through every phase of existence descending through man, through animal and plant, it ends its descent only in the mineral. It is represented by the double triangle—the most mysterious and the most suggestive of all mystic signs, for it is a double glyph, embracing spiritual and physical consciousness and life, the former triangle running upwards, and the lower downwards, both interlaced, and showing the various planes of the twice-seven modes of consciousness, the fourteen spheres of existence, the Lokas of the Brâhmans.

The reader may now be able to obtain a clearer comprehension of the whole thing. He will also see what is meant by the "Watchers," there being one placed as the Guardian or Regent over each of the seven divisions or regions of the earth, according to old traditions, as there is one to watch over and guide every one of the fourteen worlds or Lokas.* But it is not with any of these that we are at present concerned, but with the "Seven Breaths," so-called, that furnish man with his immortal Monad in his cyclic pilgrimage.

The Commentary on the Book of Dzyan says:

Descending on his region first as Lord of Glory, the Flame (or Breath), having called into conscious being the highest of the Emanations of that special region, ascends from it again to Its primeval seat, whence It watches over and guides Its countless Beams (Monads). It chooses as Its Avatâras only those who had the Seven Virtues in them† in their previous incarnation. As for the rest, It overshadows each with one of Its countless beams. . . . Yet even the "beam" is a part of the Lord of Lords. ‡

The septenary principle in man—who can be regarded as dual only as concerns psychic manifestation on this gross earthly plane—was known to all antiquity, and may be found in every ancient Scripture. The Egyptians knew and taught it, and their division of principles is in every point a counterpart of the Âryan Secret Teaching. It is thus given in Isis Unveiled:

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* This is the secret meaning of the statements about the Hierarchy of Prajapâtis or Rishis. First seven are mentioned, then ten, then twenty-one, and so on. They are "Gods" and creators of men—many of them the "Lords of Beings"; they are the "Mind-born Sons" of Brahmâ, and then they become mortal heroes, and are often shown as of a very sinful character. The Occult meaning of the Biblical Patriarchs, their genealogy, and their descendants dividing among themselves the earth, is the same. Again, Jacob's dream has the same significance.

† He "of the Seven Virtues" is one who, without the benefit of Initiation, becomes as pure as any Adept by the simple exertion of his own merit. Being so holy, his body at his next incarnation becomes the Avatâra of his "Watcher" or Guardian Angel, as the Christian would put it.

‡ The title of the highest Dhyâni-Chohans.

In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely . . . a union of soul and body; he was a trinity when Spirit was added to it. Besides, that doctrine made him consist of kha—body; khaba—astral form, or shadow; ka—animal soul or lifeprinciple; ba—the higher soul; and akh—terrestrial intelligence. They had also a sixth principle, named sah—or mummy; but the functions of this one commenced only after the death of the body.*

The seventh principle being of course the highest, uncreated Spirit was generically called Osiris, therefore every deceased person became Osirified—or an Osiris—after death.

But in addition to reiterating the old, ever-present fact of reincarnation and Karma—not as taught by the Spiritists, but as by the most Ancient Science in the world—Occultists must teach cyclic and evolutionary reincarnation: that kind of rebirth, mysterious and still incomprehensible to many who are ignorant of the world's history, which was cautiously mentioned in Isis Unveiled. A general rebirth for every individual with interlude of Kâma-Loka and Devachan, and a cyclic conscious reincarnation with a grand and divine object for the few. Those great characters who tower like giants in the history of mankind, like Siddârtha BUDDHA and Jesus in the realm of the spiritual, and Alexander the Macedonian and Napoleon the Great in the realm of physical conquests are but the reflected images of human types which had existed—not ten thousand years before, as cautiously put forward in Isis Unveiled (Vol. I, p. 35), but for millions of consecutive years from the beginning of the Manvantara. For—with the exception of real Avatâras, as above explained—they are the same unbroken Rays (Monads), each respectively of its own special Parent-Flame—called Devas, Dhyâni-Chohans, or Dhyâni-Buddhas, or again, Planetary Angels, etc.—shining in aeonic eternity as their prototypes. It is in their image that some men are born, and when some specific humanitarian object is in view, the latter are hypostatically animated by their divine prototypes reproduced again and again by the mysterious Powers that control and guide the destinies of our world.

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* Op. cit., Vol. II, p. 367.

No more could be said at the time when Isis Unveiled was written; hence the statement was limited to the single remark that

There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.*

But now that so many publications have been brought out, stating much of the doctrine, and several of them giving many an erroneous view, this vague allusion may be amplified and explained. Not only does this statement apply to prominent characters in history in general, but also to men of genius, to every remarkable man of the age, who soars beyond the common herd with some abnormally developed special capacity in him, leading to the progress and good of mankind. Each is a reincarnation of an individuality that has gone before him with capacities in the same line, bringing thus as a dowry to his new form that strong and easily re-awakened capacity of quality which had been fully developed in him in his preceding birth. Very often they are ordinary mortals, the Egos of natural men in the course of their cyclic development.

But it is with “special cases” that we are now concerned. Let us suppose that a person during his cycle of incarnations is thus selected for special purposes—the vessel being sufficiently clean—by his personal God, the Fountainhead (on the plane of the manifested) of his Monad, who thus becomes his in-dweller. That God, his own prototype or “Father in Heaven,” is, in one sense, not only the image in which he, the spiritual man, is made, but in the case we are considering, it is that spiritual, individual Ego himself. This is a case of permanent, life-long Theophania. Let us bear in mind that this is neither Avatârism, as it is understood in Brâhmanical philosophy, nor is the man thus selected a Jîvanmukta or Nirvânî, but that it is a wholly exceptional case in the realm of Mysticism.

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* Op. cit., Vol. I, p. 35.

The man may or may not have been an Adept in his previous lives; he is so far, and simply, an extremely pure and spiritual individual—or one who was all that in his preceding birth, if the vessel thus selected is that of a newly-born infant. In this case, after the physical translation of such a saint or Bodhisattva, his astral principles cannot be subjected to a natural dissolution like those of any common mortal. They remain in our sphere and within human attraction and reach; and thus it is that not only a Buddha, a Samkarâchârya, or a Jesus can be said to animate several persons at one and the same time, but even the principles of a high Adept may be animating the outward tabernacles of common mortals.

A certain Ray (principle) from Sanat-Kumâra spiritualized (animated) Pradyumna, the son of Krishna during the great Mahâbhârata period, while at the same time, he, Sanat-Kumra, gave spiritual instruction to King Dhritarâsh˜ra. Moreover, it is to be remembered that Sanat-Kumâra is “an eternal youth of sixteen,” dwelling in Jana-Loka, his own sphere or spiritual state.

Even in ordinary mediumistic life, so-called, it is pretty well ascertained that while the body is acting—even though only mechanically—or resting in one place, its astral double may be appearing and acting independently in another, and very often distant place. This is quite a common occurrence in mystic life and history, and if this be so with ecstatics, Seers and Mystics of every description, why cannot the same thing happen on a higher and more spiritually developed plane of existence? Admit the possibility on the lower psychic plane, then why not on a higher plane? In the cases of higher Adeptship, when the body is entirely at the command of the Inner Man, when the Spiritual Ego is completely reunited with its seventh principle even during the lifetime of the personality, and the Astral Man or personal Ego has become so purified that he has gradually assimilated all the qualities and attributes of the middle nature (Buddhi and Manas in their terrestrial aspect) that personal Ego substitutes itself, so to say, for the spiritual Higher Self, and is thenceforth capable of living an independent life on earth; when corporeal death takes place, the following mysterious event often happens.

As a Dharmakâya, a Nirvâmî "without remains," entirely free from terrestrial admixture, the Spiritual Ego cannot return to reincarnate on earth. But in such cases, it is affirmed, the personal Ego of even a Dharmakâya can remain in our sphere as a whole, and return to incarnation on earth if need be. For now it can no longer be subject, like the astral remains of any ordinary man, to gradual dissolution in the Kâma-Loka (the limbus or purgatory of the Roman Catholic, and the "Summer-land" of the Spiritualist); it cannot die a second death, as such disintegration is called by Proclus.* It has become too holy and pure, no longer by reflected but by its own natural light and spirituality, either to sleep in the unconscious slumber of a lower Nirvânic state, or to be dissolved like any ordinary astral shell and disappear in its entirety.

But in that condition known as the Nirmânakâya [the Nirvânî "with remains,"] he can still help humanity.

"Let me suffer and bear the sins of all [be reincarnated unto new misery] but let the world be saved!" was said by Gautama BUDDHA: an exclamation the real meaning of which is little understood now by his followers. "If I will that he tarry till I come, what is that to thee?"† asks the astral Jesus of Peter. "Till I come" means "till I am reincarnated again" in a physical body. Yet the Christ of the old crucified body could truly say: "I am with my Father and one with Him," which did not prevent the astral from taking a form again nor John from tarrying indeed till his Master had come; nor hinder John from failing to recognize him when he did come, or from then opposing him. But in the Church that remark generated the absurd idea of the millennium or chiliasm, in its physical sense.

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* "After death, the soul continueth in the aerial (astral) body, till it is entirely purified from all angry, sensual passions; then doth it put off by a second death [when arising to Devachan] the aerial body as it did the earthly one. Wherefore the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous and star-like." It becomes natural then, that the "aerial body" of an Adept should have no such second dying, since it has been cleansed of all its natural impurity before its separation from the physical body. The high Initiate is a "Son of the Resurrection," being "equal unto the angels," and cannot die any more (see Luke xx, 36).

† St. John xxi, 22.

Since then the “Man of Sorrows” has returned, perchance, more than once, unknown to, and undiscovered by, his blind followers. Since then also, this grand “Son of God” has been incessantly and most cruelly crucified daily and hourly by the Churches founded in his name. But the Apostles, only half-initiated, failed to tarry for their Master, and not recognizing him, spurned him every time he returned.*

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* See the extract made in The Theosophist, [Nov. 1881, p. 38 & Dec., p. 25], from a glorious novel by Dostoievsky—a fragment entitled “The Grand Inquisitor.” It is a fiction; naturally, still a sublime fiction of Christ returning in Spain during the palmy days of the Inquisition, and being imprisoned and put to death by the Inquisitor, who fears lest Christ should ruin the work of Jesuit hands. [See also B.C.W. Vol. III, pp. 324-25 and Mahatma Letters, No. 27.]

THE SEVEN PRINCIPLES

The “Mystery of Buddha” is that of several other Adepts-perhaps of many. The whole trouble is to understand correctly that other mystery: that of the real fact, so abstruse and transcendental at first sight, about the “Seven Principles” in man, the reflections in man of the seven powers in Nature, physically, and of the seven Hierarchies of Being, intellectually and spiritually. Whether a man—material, ethereal, and spiritual—is for the clearer comprehension of his (broadly-speaking) triple nature, divided into groups according to one or another system, the foundation and the apex of that division will be always the same. There being only three Upâdhis (bases) in man, any number of Kośas (sheaths) and their aspects may be built on these without destroying the harmony of the whole. Thus, while the Esoteric System accepts the septenary division, the Vedântic classification gives five Kośas, and the Târaka Râja Yoga simplifies them into four—the three Upâdhis synthesized by the highest principle, Âtman.

That which has just been stated will, of course, suggest the question: “How can a spiritual (or semi-spiritual) personality lead a triple or even a dual life, shifting respective ‘Higher Selves’ ad libitum, and be still the one eternal Monad in the infinity of a Manvantara?” The answer to this is easy for the true Occultist, while for the uninitiated profane it must appear absurd. The “Seven Principles” are, of course, the manifestation of one indivisible Spirit, but only at the end of the Manvantara, and when they come to be re-united on the plane of the One Reality, does the unity appear; during the “Pilgrim’s” journey the reflections of that indivisible One Flame, the aspects of the one eternal Spirit, have each the power of action on one of the manifested planes of existence—the gradual differentiations from the one unmanifested plane—on that plane namely to which it properly belongs. Our earth affording every Mâyâvic condition, it follows that the purified Egotistical Principle, the astral and personal Self of an Adept, though forming in reality one integral whole with its Highest Self (Âtman and Buddhi) may, nevertheless, for purposes of universal mercy and benevolence, so separate itself from its divine Monad as to lead on this plane of illusion and temporary being a distinct independent conscious life of its own, under a borrowed illusive shape, thus serving at one and the same time a double purpose: the exhaustion of its own individual Karma, and the saving of millions of human beings less favored than itself from the effects of mental blindness.

If asked: “When the change described as the passage of a Buddha or a Jîvanmukta into Nirvâna takes place, where does the original consciousness which animated the body continue to reside—in the Nirvânî or in the subsequent reincarnations of the latter’s ‘remains’ (the Nirmânakâya)?” the answer is that imprisoned consciousness may be a “certain knowledge from observation and experience,” as Gibbon puts it, but disembodied consciousness is not an effect, but a cause. It is a part of the whole, or rather a Ray on the graduated scale of its manifested activity, of the one all-pervading, limitless Flame, the reflections of which alone can differentiate; and, as such, consciousness is ubiquitous, and can be neither localized nor centered on or in any particular subject, nor can it be limited. Its effects alone pertain to the region of matter, for thought is an energy that affects matter in various ways, but consciousness per se, as understood and explained by Occult philosophy, is the highest quality of the sentient spiritual principle in us, the Divine Soul (or Buddhi) and our Higher Ego, and does not belong to the plane of materiality. After the death of the physical man, if he be an Initiate, it becomes transformed from a human quality into the independent principle itself; the conscious Ego becoming Consciousness per se without any Ego, in the sense that the latter can no longer be limited or conditioned by the senses, or even by space or time. Therefore it is capable, without separating itself from or abandoning its possessor, Buddhi, of reflecting itself at the same time in its astral man that was, without being under any necessity for localizing itself. This is shown at a far lower stage in our dreams. For if consciousness can display activity during our visions, and while the body and its material brain are fast asleep—and if even during those visions it is all but ubiquitous—how much greater must be its power when entirely free from, and having no more connection with, our physical brain.

THE MYSTERY OF BUDDHA

Now the mystery of Buddha lies in this: Gautama, an incarnation of pure Wisdom, had yet to learn in His human body and to be initiated into the world's secrets like any other mortal, until the day when He emerged from His secret recess in the Himâlayas and preached for the first time in the grove of Benares. The same with Jesus: from the age of twelve to thirty years, when He is found preaching the sermon on the Mount, nothing is positively said or known of Him. Gautama had sworn inviolable secrecy as to the Esoteric Doctrines imparted to Him. In His immense pity for the ignorance—and as its consequence the sufferings—of mankind, desirous though He was to keep inviolate His sacred vows, He failed to keep within the prescribed limits. While constructing His Exoteric Philosophy (the "Eye-Doctrine") on the foundations of eternal Truth, He failed to conceal certain dogmas, and trespassing beyond the lawful lines, caused those dogmas to be misunderstood. In His anxiety to make away with the false Gods, He revealed in the "Seven Paths to Nirvâna" some of the mysteries of the Seven Lights of the Arupa (formless) World. A little of the truth is often worse than no truth at all.

Truth and fiction are like oil and water: they will never mix.

His new doctrine, which represented the outward dead body of the Esoteric Teaching without its vivifying Soul, had disastrous effects: it was never correctly understood, and the doctrine itself was rejected by the Southern Buddhists. Immense philanthrophy, a boundless love and charity for all creatures, were at the bottom of His unintentional mistake; but Karma little heeds intentions, whether good or bad, if they remain fruitless. If the "Good Law," as preached, resulted in the most sublime code of ethics and the unparalleled philosophy of things external in the visible Kosmos, it biassed and misguided immature minds into believing there was nothing more under the outward mantle of the system, and its dead-letter only was accepted. Moreover, the new teaching unsettled many great minds which had previously followed the orthodox Brâhmanical lead.

Thus, fifty odd years after his death “the great Teacher”* having refused full Dharmakâya and Nirvâna, was pleased, for purposes of Karma and philanthropy, to be reborn. For Him death had been no death, but as expressed in the “Elixir of Life,”† He changed

A sudden plunge into darkness to a transition into a brighter light.

The shock of death was broken, and like many other Adepts, He threw off the mortal coil and left it to be burnt, and its ashes to serve as relics, and began interplanetary life, clothed in His subtle body. He was reborn as Samkara, the greatest Vedântic teacher of India, whose philosophy—based as it is entirely on the fundamental axioms of the eternal Revelation, the Sruti, or the primitive Wisdom-Religion, as Buddha from a different point of view had before based His—finds itself in the middle ground between the too exuberantly veiled metaphysics of the orthodox Brâhmans and those of Gautama, which, stripped in their exoteric garb of every soul-vivifying hope, transcendental aspiration and symbol, appear in their cold wisdom like crystalline icicles, the skeletons of the primeval truths of Esoteric Philosophy.

Was Samkarâchârya Gautama the Buddha, then, under a new personal form? It may perhaps only puzzle the reader the more if he be told that there was the “astral” Gautama inside the outward Samkara, whose higher principle, or Âtman, was, nevertheless, his own divine prototype—the “Son of Light,” indeed—the heavenly, mind-born son of Aditi.

This fact is again based on that mysterious transference of the divine ex-personality merged in the impersonal Individuality — now in its full trinitarian form of the Monad as Atma-Buddhi-Manas—to a new body, whether visible or subjective. In the first case it is a Mânushya-Buddha; in the second it is a Nirmânakâya.

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* When we say the “great Teacher,” we do not mean His Buddhic Ego, but that principle in Him which was the vehicle of His personal or terrestrial Ego.

† Five Years of Theosophy, p. 4.

The Buddha is in Nirvâna, it is said, though this once mortal vehicle—the subtle body—of Gautama is still present among the Initiates; nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help—not to the end of this Root-Race, at any rate. From time to time He, the "astral" Gautama, associates Himself, in some most mysterious—to us quite incomprehensible—manner, with Avatâras and great saints, and works through them. And several such are named.

Thus it is averred that Gautama Buddha was reincarnated in Samkarâchârya—that, as is said in Esoteric Buddhism:

Samkarâchârya simply was Buddha in all respects in a new body.*

While the expression in its mystic sense is true, the way of putting it may be misleading until explained. Samkara was a Buddha, most assuredly, but he never was a reincarnation of the Buddha, though Gautama's "Astral" Ego—or rather his Bodhisattva—may have been associated in some mysterious way with Samkarâchârya. Yes, it was perhaps the Ego, Gautama, under a new and better adapted casket—that of a Brâhman of Southern India. But the Âtman, the Higher Self that overshadowed both, was distinct from the Higher Self of the translated Buddha, which was now in Its own sphere in Kosmos.

Samkara was an Avatâra in the full sense of the term. According to Sâyanâchârya, the great commentator on the Vedas, he is to be held as an Avatâra, or direct incarnation of Siva—the Logos, the Seventh Principle in Nature—Himself. In the Secret Doctrine Srî Samkarâchârya is regarded as the abode—for the thirty-two years of his mortal life—of a Flame, the highest of the manifested Spiritual Beings, one of the Primordial Seven Rays.

And now what is meant by a "Bodhisattva"? Buddhists of the Mahâyâna mystic system teach that each BUDDHA manifests Himself (hypostatically or otherwise) simultaneously in three worlds of Being, namely, in the world of Kâma (concupiscence or desire—the sensuous universe or our earth) in the shape of a man; in the world of Rupa (form, yet supersensuous) as a Bodhisattva; and in the highest Spiritual World (that of purely incorporeal existences) as a Dhyâni-Buddha.

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* Op. cit., p. 175, Fifth Edition, 1885.

The latter prevails eternally in space and time, i.e., from one Mahâ-Kalpa to the other—the synthetic culmination of the three being Âdi-Buddha,* the Wisdom-Principle, which is Absolute, and therefore out of space and time. Their interrelation is the following: The Dhyâni-Buddha, when the world needs a human Buddha, "creates" through the power of Dhyâna (meditation, omnipotent devotion), a mind-born son—a Bodhisattva—whose mission it is after the physical death of his human, or Mânushya-Buddha, to continue his work on earth till the appearance of the subsequent Buddha. The Esoteric meaning of this teaching is clear. In the case of a simple mortal, the principles in him are only the more or less bright reflections of the seven cosmic, and the seven celestial Principles, the Hierarchy of supersensual Beings. In the case of a Buddha, they are almost the principles in esse themselves. The Bodhisattva replaces in him the Kârana Sarîra, the Ego principle, and the rest correspondingly; and it is in this way that Esoteric Philosophy explains the meaning of the sentence that "by virtue of Dhyâna [or abstract meditation] the Dhyâni-Buddha [the Buddha's Spirit or Monad] creates a Bodhisattva," or the astrally clothed Ego within the Mânushya-Buddha. Thus, while the Buddha merges back into Nirvâna whence it proceeded, the Bodhisattva remains behind to continue the Buddha's work upon earth. It is then this Bodhisattva that may have afforded the lower principles in the apparitional body of Samkarâchârya, the Avatâra.

Now to say that Buddha, after having reached Nirvâna, returned thence to reincarnate in a new body, would be uttering a heresy from the Brâhmanical, as well as from the Buddhistic standpoint.

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* It would be useless to raise objections from exoteric works to statements in this, which aims to expound, however superficially, the Esoteric Teachings alone. It is because they are misled by the exoteric doctrine that Bishop Bigandet and others aver that the notion of a supreme eternal Âdi-Buddha is to be found only in writings of comparatively recent date. What is given here is taken from the secret portions of Dus-Kyi Khorlo (Kâla-Chakra, in Sanskrit, or the "Wheel of Time," or duration).

Even in the Mahâyâna exoteric School, in the teaching as to the three “Buddhic” bodies,* it is said of the Dharmakâya—the ideal formless Being—that once it is taken, the Buddha in it abandons the world of sensuous perceptions for ever, and has not, nor can he have, any more connection with it. To say, as the Esoteric or Mystic School teaches, that though Buddha is in Nirvâna he has left behind him the Nirmânakâya (the Bodhisattva) to work after him, is quite orthodox and in accordance with both the Esoteric Mahâyâna and the Prasanga Mâdhyamika Schools, the latter an anti-esoteric and most rationalistic system. For in the Kâla-Chakra Commentary it is shown that there is: (1) Âdi-Buddha, eternal and conditionless; then (2) come Sambhogakâya-Buddhas, or Dhyâni-Buddhas, existing from (aeônic) eternity and never disappearing—the Causal Buddhas so to say; and (3) the Mânushya-Bodhisattvas. The relation between them is determined by the definition given. Âdi-Buddha is Vajradhara, and the Dhyâni-Buddhas are Vajrasattva; yet though these two are different Beings on their respective planes, they are identical in fact, one acting through the other, as a Dhyâni through a human Buddha. One is “Endless Intelligence”; the other only “Supreme Intelligence.” It is said of Phra Bodhisattva—who was subsequently on earth Buddha Gautama:

Having fulfilled all the conditions for the immediate attainment of perfect Buddhaship, the Holy One preferred, from unlimited charity towards living beings, once more to reincarnate for the benefit of man.

The Nirvâna of the Buddhists is only the threshold of Pari-nirvâna, according to the Esoteric Teaching: while with the Brâhmans, it is the summum bonum, that final state from which there is no more return—not till the next Mahâ-Kalpa, at all events. And even this last view will be opposed by some too orthodox and dogmatic philosophers who will not accept the Esoteric Doctrine.

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* The three bodies are (1) the Nirmânakâya (Tul-pa’i-Ku in Tibetan), in which the Bodhisattva after entering by the six Pâramitâs [generosity, virtue, patience, vigor, meditation & wisdom] the Path to Nirvâna, appears to men in order to teach them; (2) Sambhogakâya (Dzog-pa’i-Ku), the body of bliss impervious to all physical sensations, received by one who has fulfilled the three conditions of moral perfection; and (3) Dharmakâya (in Tibetan, Cho-Ku), the Nirvânic body. [Cf. Voice of the Silence, pp. 95-97; and Hui Neng’s Platform Sutra, ch. 6.]

With them Nirvâna is absolute nothingness, in which there is nothing and no one; only an unconditioned All. To understand the full characteristics of that Abstract Principle one must sense it intuitionally and comprehend fully the "one permanent condition in the Universe," which the Hindûs define so truly as

. . . the state of perfect unconsciousness, bare Chidâkâsa (field of consciousness) in fact,

however paradoxical it may seem to the profane reader.*

Samkarâchârya was reputed to be an Avatâra, an assertion the writer implicitly believes in, but which other people are, of course, at liberty to reject. And as such he took the body of a southern Indian, newly-born Brâhman baby; that body, for reasons as important as they are mysterious to us, is said to have been animated by Gautama's astral personal remains. This divine Non-Ego chose as its own Upâdhi (physical basis), the ethereal, human Ego of a great Sage in this world of forms, as the fittest vehicle for Spirit to descend into.

Said Samkarâchârya:

Parabrahman is Kartâ [Purusha], as there is no other Adhishtâthâ,† and Parabrahman is Prakriti, there being no other substance.‡

Now what is true of the Macrocosmical is also true of the Microcosmical plane. It is therefore nearer the truth to say-when once we accept such a possibility—that the "astral" Gautama, or the Nirmânakâya, was the Upâdhi of Samkarâchârya's spirit, rather than that the latter was a reincarnation of the former.

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* Five Years of Theosophy, 1885 ed., "Personal and Impersonal God," p. 202, by T. Subba Row.

† Adhish˜âthâ, the active or working agent in Prakriti (or matter).

‡ Vedânta-Sutras, Ad. I, Pâda iv, Sloka 23. Commentary. The passage is given as follows in Thibaut's translation (Sacred Books of the East, xxxiv), p. 286: "The Self is thus the operative cause, because there is no other ruling principle, and the material cause because there is no other substance from which the world could originate."

When a Samkarâchârya has to be born, naturally every one of the principles in the manifested mortal man must be the purest and finest that exist on earth. Consequently those principles that were once attached to Gautama, who was the direct great predecessor of Samkara, were naturally attracted to him, the economy of Nature forbidding the re-evolution of similar principles from the crude state. But it must be remembered that the higher ethereal principles are not, like the lower, more material ones, visible sometimes to man (as astral bodies), and they have to be regarded in the light of separate or independent Powers or Gods, rather than as material objects. Hence the right way of representing the truth would be to say that the various principles, the Bodhisattva, of Gautama Buddha, which did not go to Nirvâna, reunited to form the middle principles of Samkarâchârya, the earthly Entity.*

It is absolutely necessary to study the doctrine of the Buddhas esoterically, and understand the subtle differences between the various planes of existence, to be able to comprehend correctly the above. Put more clearly, Gautama, the human Buddha, who had, exoterically, Amitâbha for his Bodhisattva and Avalokiteúvara for his Dhyâni-Buddha—the triad emanating directly from Âdi-Buddha—assimilated these by his “Dhyana” (meditation) and thus became a Buddha (“enlightened”).

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* In Five Years of Theosophy (article: “Śâkya Muni’s Place in History,” p. 372, note) it is stated that one day when our Lord sat in the Sattapanni Cave (Saptaparna) he compared man to a Saptaparna (seven leaved) plant. “Mendicants,” he said, “there are seven Buddhas in every Buddha, and there are six Bhikshus and but one Buddha in each mendicant. What are the seven? The seven branches of complete knowledge. What are the six? The six organs of sense. What are the five? The five elements of illusive being. And the ONE which is also ten? He is a true Buddha who developes in him the ten forms of holiness and subjects them all to the one.” Which means that every principle in the Buddha was the highest that could be evolved on this earth; whereas in the case of other men who attain to Nirvâna this is not necessarily the case. Even as a mere human (Mânushya) Buddha, Gautama was a pattern for all men. But his Arhats were not necessarily so. [Cf. Blavatsky Collected Writings, Vol. V, p. 247.]

In another manner this is the case with all men; every one of us has his Bodhisattva—the middle principle, if we hold for a moment to the trinitarian division of the septenary group—and his Dhyâni-Buddha, or Chohan, the "Father of the Son." Our connecting link with the higher Hierarchy of Celestial Beings lies here in a nutshell, only we are too sinful to assimilate them.

Six centuries after the translation of the human Buddha (Gautama), another Reformer, as noble and as loving, though less favored by opportunity, arose in another part of the world, among another and a less spiritual race. There is a great similarity between the subsequent opinions of the world about the two Saviors, the Eastern and the Western. While millions became converted to the doctrines of the two Masters, the enemies of both—sectarian opponents, the most dangerous of all—tore both to shreds by insinuating maliciously-distorted statements based on Occult truths, and therefore doubly dangerous. While of Buddha it is said by the Brâhmans that He was truly an Avatâra of Vishnu, but that He had come to tempt the Brâhmans from their faith, and was therefore the evil aspect of the God; of Jesus the Bardesanian Gnostics and others asserted that He was Nebu, the false Messiah, the destroyer of the old orthodox religion. "He is the founder of a new sect of Nazars," said other sectarians. In Hebrew the word "Naba" means "to speak by inspiration" (!,1, and &,1 is Nebo, the God of wisdom). But Nebo is also Mercury, who is Budha in the Hindu monogram of planets. And this is shown by the fact that the Talmudists hold that Jesus was inspired by the Genius (or Regent) of Mercury confounded by Sir William Jones with Gautama Buddha. There are many other strange points of similarity between Gautama and Jesus, which cannot be noticed here.*

If both the Initiates, aware of the danger of furnishing the uncultured masses with the powers acquired by ultimate knowledge, left the innermost corner of the sanctuary in profound darkness, who, acquainted with human nature, can blame either of them for this? Yet although Gautama, actuated by prudence, left the Esoteric and most dangerous portions of the Secret Knowledge untold, and lived to the ripe old age of eighty—

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* See Isis Unveiled, Vol. II, p. 132.

—the Esoteric Doctrine says one hundred—years, dying with the certainty of having taught its essential truths, and of having sown the seeds for the conversion of one-third of the world, He yet perhaps revealed more than was strictly good for posterity. But Jesus, who had promised His disciples the knowledge which confers upon man the power of producing "miracles" far greater than He had ever produced Himself, died, leaving but a few faithful disciples—men only half-way to knowledge. They had therefore to struggle with a world to which they could impart only what they but half-knew themselves, and—no more. In later ages the exoteric followers of both mangled the truths given out, often out of recognition. With regard to the adherents of the Western Master, the proof of this lies in the very fact that none of them can now produce the promised "miracles." They have to choose: either it is they who have blundered, or it is their Master who must stand arraigned for an empty promise, an uncalled-for boast.* Why such a difference in the destiny of the two? For the Occultist this enigma of the unequal favor of Karma or Providence is unriddled by the Secret Doctrine.

It is "not lawful" to speak of such things publicly, as St. Paul tells us. One more explanation only may be given in reference to this subject. It was said a few pages back that an Adept who thus sacrifices himself to live, giving up full Nirvâna, though he can never lose the knowledge acquired by him in previous existences, yet can never rise higher in such borrowed bodies.

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* "Before one becomes a Buddha he must be a Bodhisattva; before evolving into a Bodhisattva he must be a Dhyâni-Buddha. . . . A Bodhisattva is the way and Path to his Father, and thence to the One Supreme Essence" (Descent of Buddhas, p. 17, from Âryâsanga). "I am the way, the Truth, and the Life: no man cometh unto the Father, but by me" (St. John, xiv, 6). The "way" is not the goal. Nowhere throughout the New Testament is Jesus found calling himself God, or anything higher than "a son of God," the son of a "Father" common to all, synthetically. Paul never said (1 Tim. iii, 16), "God was manifest in the flesh," but "He who was manifested in the flesh" (Revised Edition). While the common herd among the Buddhists—the Burmese especially—regard Jesus as an incarnation of Devadatta, a relative who opposed the teachings of Buddha, the students of Esoteric Philosophy see in the Nazarene Sage a Bodhisattva with the spirit of Buddha Himself in Him.

Why? Because he becomes simply the vehicle of a “Son of Light” from a still higher sphere, Who being Arupa, has no personal astral body of His own fit for this world. Such “Sons of Light,” or Dhyâni-Buddhas, are the Dharmakâyas of preceding Manvantaras, who have closed their cycles of incarnations in the ordinary sense and who, being thus Karmaless, have long ago dropped their individual Rupas, and have become identified with the first Principle. Hence the necessity of a sacrificial Nirmânakâya, ready to suffer for the misdeeds or mistakes of the new body in its earth-pilgrimage, without any future reward on the plane of progression and rebirth, since there are no rebirths for him in the ordinary sense. The Higher Self, or Divine Monad, is not in such a case attached to the lower Ego; its connection is only temporary, and in most cases it acts through decrees of Karma. This is a real, genuine sacrifice, the explanation of which pertains to the highest Initiation of Jñâna (Occult Knowledge). It is closely linked, by a direct evolution of Spirit and involution of Matter, with the primeval and great Sacrifice at the foundation of the manifested Worlds, the gradual smothering and death of the spiritual in the material. The seed “is not quickened, except it die.”* Hence in the Purusha Sukta of the Rig-Veda,† the mother fount and source of all subsequent religions, it is stated allegorically that “the thousand-headed Purusha” was slaughtered at the foundation of the World, that from his remains the Universe might arise. This is nothing more nor less than the foundation—the seed, truly—of the later many-formed symbol in various religions, including Christianity, of the sacrificial lamb. For it is a play upon the words. “Aja” (Purusha), “the unborn,” or eternal Spirit, means also “lamb,” in Sanskrit. Spirit disappears—dies, metaphorically—the more it gets involved in matter, and hence the sacrifice of the “unborn,” or the “lamb.”

Why the BUDDHA chose to make this sacrifice will be plain only to those who, to the minute knowledge of His earthly life, add that of a thorough comprehension of the laws of Karma. Such occurrences, however, belong to the most exceptional cases.

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* 1 Corinth. xv, 36.

† Op. cit., Mandala X, hymn 90, 1-5.

As tradition goes, the Brâhmans had committed a heavy sin by persecuting Gautama BUDDHA and His teachings instead of blending and reconciling them with the tenets of pure Vaidic Brâhmanism, as was done later by Samkarâchârya. Gautama had never gone against the Vedas, only against the exoteric growth of preconceived interpretations. The Sruti—divine oral revelation, the outcome of which was the Veda—is eternal. It reached the ear of Gautama Siddhârtha as it had those of the Rishis who had written it down. He accepted the revelation, while rejecting the later overgrowth of Brâhmanical thought and fancy, and built His doctrines on one and the same basis of imperishable truth. As in the case of His Western successor, Gautama, the "Merciful," the "Pure," and the "Just," was the first found in the Eastern Hierarchy of historical Adepts, if not in the world-annals of divine mortals, who was moved by that generous feeling which locks the whole of mankind within one embrace, with no petty differences of race, birth, or caste. It was He who first enunciated that grand and noble principle, and He again who first put it into practice. For the sake of the poor and the reviled, the outcast and the hapless, invited by Him to the king's festival table, He had excluded those who had hitherto sat alone in haughty seclusion and selfishness, believing that they would be defiled by the very shadow of the disinherited ones of the land—and these non-spiritual Brâhmans turned against Him for that preference. Since then such as these have never forgiven the prince-beggar, the son of a king, who, forgetting His rank and station, had flung widely open the doors of the forbidden sanctuary to the pariah and the man of low estate, thus giving precedence to personal merit over hereditary rank or fortune. The sin was theirs—the cause nevertheless Himself: hence the "Merciful and the Blessed One" could not go out entirely from this world of illusion and created causes without atoning for the sin of all—therefore of these Brahmans also. If "man afflicted by man" found safe refuge with the Tathâgata, "man afflicting man" had also his share in His self-sacrificing, all-embracing and forgiving love. It is stated that He desired to atone for the sin of His enemies.

Then only was he willing to become a full Dharmakâya, a Jîvanmukta “without remains.

“The close of Samkarâchârya’s life brings us face to face with a fresh mystery. Samkarâchârya retires to a cave in the Himâlayas, permitting none of his disciples to follow him, and disappears therein forever from the sight of the profane. Is he dead? Tradition and popular belief answer in the negative, and some of the local Gurus, if they do not emphatically corroborate, do not deny the rumor. The truth with its mysterious details as given in the Secret Doctrine is known but to them; it can be given out fully only to the direct followers of the great Dravidian Guru, and it is for them alone to reveal of it as much as they think fit. Still it is maintained that this Adept of Adepts lives to this day in his spiritual entity as a mysterious, unseen, yet overpowering presence among the Brotherhood of Sambhala, beyond, far beyond, the snowy-capped Himâlayas.*

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* [For a traditional life story see Sankara-Dig-Vijaya by Madhava-Vidyaranya, tr. by Swami Tapasyananda, Madras, Sri Ramakrishna Math, 1978.—Compiler.]

“REINCARNATIONS” OF BUDDHA

Every section in the chapter on “Dezhin Shegpa”* (Tathâgata) in the Commentaries represents one year of that great Philosopher’s life, in its dual aspect of public and private teacher, the two being contrasted and commented upon. It shows the Sage reaching Buddhahood through a long course of study, meditation, and Initiations, as any other Adept would have to do, not one rung of the ladder up to the arduous “Path of Perfection” being missed. The Bodhisattva became a Buddha and a Nirvânî through personal effort and merit, after having had to undergo all the hardships of every other neophyte—not by virtue of a divine birth, as thought by some. It was only the reaching of Nirvâna while still living in the body and on this earth that was due to His having been in previous births high on the “Path of Dzyan” (knowledge, wisdom). Mental or intellectual gifts and abstract knowledge follow an Initiate in his new birth, but he has to acquire phenomenal powers anew, passing through all the successive stages. He has to acquire Rinchen-na-dun (“the seven precious gifts”)† one after the other. During the period of meditation no worldly phenomena on the physical plane must be allowed to enter into his mind or cross his thoughts. Zhine-lhag thong (Sanskrit: Samatha-vipashyanâ, religious abstract meditation) will develop in him most wonderful faculties independently of himself. The four degrees of contemplation, or Sam-tan (Sanskrit: Dhyâna), once acquired, everything becomes easy.

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* Literally, “he who walks [or follows] in the way [or path] of his predecessors.”

† I.J. Schmidt, in Ssanang-Ssetzen Chungtaidschi, p. 471, and Schlagintweit, in Buddhism in Tibet, p. 53, accept these precious things literally, enumerating them as “the wheel, the precious stone, the royal consort, the best treasurer, the best horse, the elephant, the best leader.” After this one can little wonder if “besides a Dhyâni-Buddhi and a Dhyâni-Bodhisattva” each human Buddha is furnished with “a female companion, a Sakti”—when in truth “Sakti” is simply the Soul-power, the psychic energy of the God as of the Adept. The “royal consort,” the third of the “seven precious gifts,” very likely led the learned Orientalist into this ludicrous error.

For, once that man has entirely got rid of the idea of individuality, merging his Self in the Universal Self, becoming, so to say, the bar of steel to which the properties inherent in the loadstone (Âdi-Buddha, or Anima Mundi) are imparted, powers hitherto dormant in him are awakened, mysteries in invisible Nature are unveiled, and, becoming a Thong-lam-pa (a Seer), he becomes a Dhyâni-Buddha. Every Zung (Dhâranî, a mystic word or mantra) of the Lokottaradharma (the highest world of causes) will be known to him.

Thus, after His outward death, twenty years later, Tathâgata in His immense love and "pitiful mercy" for erring and ignorant humanity, refused Parinirvâna* in order that He might continue to help men.

Says a Commentary:

Having reached the Path of Deliverance [Thar-lam] from transmigration, one cannot perform Tulpa† any longer, for to become a Parinirvânî is to close the circle of the Septenary Ku-Sum.‡ He has merged his borrowed Dorjesempa [Vajrasattva] into the Universal and become one with it.

Vajradhara, also Vajrasattva (Tibetan: Dorjechang and Dorjedzin, or Dorjesempa), is the regent or President of all the Dhyâni-Chohans or Dhyâni-Buddhas, the highest, the Supreme Buddha; personal, yet never manifested objectively; the "Supreme Conqueror," the "Lord of all Mysteries," the "One without Beginning or End"—in short, the Logos of Buddhism.

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* A Bodhisattva can reach Nirvâna and live, as Buddha did, and after death he can either refuse objective reincarnation or accept and use it at his convenience for the benefit of mankind whom he can instruct in various ways while he remains in the Devachanic regions within the attraction of our earth. But having once reached Parinirvâna or "Nirvâna without remains"—the highest Dharmakâya condition, in which state he remains entirely outside of every earthly condition—he will return no more until the commencement of a new Manvantara, since he has crossed beyond the cycle of births.

† Tulpa is the voluntary incarnation of an Adept into a living body, whether of an adult, child or new-born babe. [Tulpa is the magical process; Tulku is the result; although they are often used interchangeably.]

‡ Ku-sum is the triple form [trikâya] of the Nirvâna state and its respective duration in the "cycle of Non-Being." The number seven here refers to the seven Rounds of our septenary System. [Cf. p. 392 fn. on triple form.]

For, as Vajrasattva, He is simply the Tsovo (Chief) of the Dhyâni-Buddhas or Dhyâni-Chohans, and the Supreme Intelligence in the Second World; while as Vajradhara (Dorjechang), He is all that which was enumerated above. “These two are one, and yet two,” and over them is “Chang, the Supreme Unmanifested and Universal Wisdom that has no name.” As two in one, He (They) is the Power that subdued and conquered Evil from the beginning, allowing it to reign only over willing subjects on earth, and having no power over those who despise and hate it. Esoterically the allegory is easily understood; exoterically Vajradhara (Vajrasattva) is the God to whom all the evil spirits swore that they would not impede the propagation of the Good Law (Buddhism), and before whom all the demons tremble. Therefore, we say this dual personage has the same role assigned to it in canonical and dogmatic Tibetan Buddhism as have Jehovah and the Archangel Mikael, the Metatron of the Jewish Kabalists. This is easily shown. Mikael is “the angel of the face of God,” or he who represents his Master. “My face shall go with thee” (in English, “presence”), before the Israelites, says God to Moses (Exodus xxxiii, 14). “The angel of my presence” (Hebrew: “of my face”) (Isaiah lxiii, 9), etc. The Roman Catholics identify Christ with Mikael, who is also his ferouer, or “face” mystically. This is precisely the position of Vajradhara, or Vajrasattva, in Northern Buddhism. For the latter, in His Higher Self as Vajradhara (Dorjechang), is never manifested, except to the seven Dhyâni-Chohans, the primeval Builders. Esoterically, it is the Spirit of the “Seven” collectively, their seventh principle, or Âtman. Exoterically, any amount of fables may be found in Kâla-Chakra, the most important work in the Gyut division of the Kanjur, the division of mystic knowledge.* Dorjechang (wisdom) Vajradhara, is said to live in the second Arûpa World, which connects him with Metatron, in the first world of pure Spirits, the Briatic world of the Kabalists, who call this angel El-Shaddai, the Omnipotent and Mighty One.

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* [See The Books of Kiu-te . . . . . by David Reigle. San Diego, Wizards Bookshelf, 1983. Cf. p. 422 & fn. of this text.—Compiler.]

Metatron is in Greek (Messenger), or the Great Teacher. Mikael fights Satan, the Dragon, and conquers him and his Angels. Vajrasattva, who is one with Vajrapâni, the Subduer of the Evil Spirits, conquers Râhu, the Great Dragon who is always trying to devour the sun and moon (eclipses). “War in Heaven” in the Christian legend is based upon the bad angels having discovered the secrets (magical wisdom) of the good ones (Enoch), and the mystery of the “Tree of Life.” Let anyone read simply the exoteric accounts in the Hindu and Buddhist Pantheons-the latter version being taken from the former—and he will find both resting on the same primeval, archaic allegory from the Secret Doctrine. In the exoteric texts (Hindu and Buddhist), the Gods churn the ocean to extract from it the Water of Life—Amrita—or the Elixir of Knowledge. In both the Dragon steals some of this, and is exiled from heaven by Vishnu, or Vajradhara, or the chief God, whatever may be his name. We find the same in the Book of Enoch, and it is poetized in St. John’s Revelation. And now the allegory, with all its fanciful ornamentations, has become a dogma!

As will be found mentioned later, the Tibetan Lamaseries contain many secret and semi-secret volumes, detailing the lives of great Sages. Many of the statements in them are purposely confused, and in others the reader becomes bewildered, unless a clue be given him, by the use of one name to cover many individuals who follow the same line of teaching. Thus there is a succession of “living Buddhas,” and the name Buddha is given to teacher after teacher. Emil Schlagintweit writes:

Thus, to each human Buddha belongs a Dhyâni-Buddha, and a Dhyâni-Bodhisattva, and the unlimited number of the former also involves an equally unlimited number of the latter.*

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* Buddhism in Tibet. . . . p. 52, [London, Susil Gupta, 1968.] This same generic use of a name is found among Hindus with that of amkarâchârya, to take but one instance. All His successors bear his name, but are not reincarnations of Him. So with the “Buddhas.”

It is stated that at the age of thirty-three, Samkarâchârya, tired of his mortal body, “put it off” in the cave he had entered, and that the Bodhisattva, that served as his lower personality, was freed

With the burden of a sin upon him which he had not committed.

At the same time it is added:

At whatever age one puts off his outward body by free will, at that age will he be made to die a violent death against his will in his next rebirth.

Now, Karma could have no hold on “Mahâ Samkara” (as Samkara is called in the secret work), as he had, as Avatâra, no Ego of his own, but a Bodhisattva—a willing sacrificial victim. Neither had the latter any responsibility for the deed, whether sinful or otherwise. Therefore we do not see the point, since Karma cannot act unjustly. There is some terrible mystery involved in all this story, one that no uninitiated intellect can ever unravel. Still, there it is, suggesting the natural query, “Who, then, was punished by Karma?” and leaving it to be answered.

A few centuries later Buddha tried one more incarnation, it is said, in ****, and again, fifty years subsequent to the death of this Adept, in one whose name is given as Tiani-Tsang.* No details, no further information or explanation is given. It is simply stated that the last Buddha had to work out the remains of his Karma, which none of the Gods themselves can escape, forced as he was to bury still deeper certain mysteries half revealed by him—hence misinterpreted. The words used would stand when translated:

Born fifty-two years too early as Shramana Gautama, the son of King Zastang; then retiring fifty-seven years too soon as Maha Shankara, who got tired of his outward form. This wilful act aroused and attracted King Karma, who killed the new form of * * * at thirty-three,‡ the age of the body that was put off.

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* King Suddhodana.

† There are several names marked simply by asterisks.

‡ Samkarâchârya died also at thirty-two years of age, or rather disappeared from the sight of his disciples, as the legend goes.

[At whatever age one puts off his outward body by free will, at that age will he be made to die in his next incarnation against his will—Commentary.] He died in his next (body) at thirty-two and a little over, and again in his next at eighty—a Mâyâ, and at one hundred, in reality. The Bodhisattva chose Tiani-Tsang,* then again the Sugata became Tsong-kha-pa, who became thus Dezhin-Shegpa [Tathâgata—"one who follows in the way and manner of his predecessors"]. The Blessed One could do good to his generation as * * * but none to posterity, and so as Tiani-Tsang he became incarnated only for the "remains" [of his precedent Karma, as we understand it]. The Seven Waysand the Four Truths were once more hidden out of sight. The Merciful One confined since then his attention and fatherly care to the heart of Bodyul, the nursery grounds of the seeds of truth. The blessed "remains" since then have overshadowed and rested in many a holy body of human Bodhisattvas.

No further information is given, least of all are there any details or explanations to be found in the secret volume. All is darkness and mystery in it, for it is evidently written but for those who are already instructed. Several flaming red asterisks are placed instead of names, and the few facts given are abruptly broken off. The key of the riddle is left to the intuition of the disciple, unless the "direct followers" of Gautama the Buddha—"those who are to be denied by His Church for the next cycle"—and of Samkarâchârya, are pleased to add more.

The final section gives a kind of summary of the seventy sections—covering seventy-three years of Buddha's life†—from which the last paragraph is summarized as follows:

Emerging from —— the most excellent seat of the three secrets [Sang-Sum], the Master of incomparable mercy, after having performed on all the anchorites the rite of —

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* Does "Tiani-Tsang" stand for Apollonius of Tyana? This is a simple surmise. Some things in the life of that Adept would seem to tally with the hypothesis—others to go against it.

† According to Esoteric teaching Buddha lived one hundred years in reality, though having reached Nirvâna in his eightieth year he was regarded as one dead to the world of the living. See article "Sâkya Muni's Place in History" in Five Years of Theosophy, pp. 365-88. [See also B.C.W., Vol. V, pp. 241-59.]

— , and each of these having been cut off,* perceived through [the power of] Hlun-Chub† what was his next duty. The Most-Illustrious meditated and asked himself whether this would help [the future] generations. What they needed was the sight of Mâyâ in a body of illusion. Which? . . . The great conqueror of pains and sorrows arose and proceeded back to his birthplace. There Sugata was welcomed by the few, for they did not know Shramana Gautama. “Shâkya [the Mighty] is in Nirvâna. . . He has given the Science to the Shuddhas [Shudra,] “ said they of Damze Yul [the country of Brâhmans: India] . . . . It was for that, born of pity, that the All-Glorious One had to retire to ——, and then appear [karmically] as Mahâ Shankara; and out of pity as ——, and again as ——, and again as Tsong-kha-pa. For, he who chooses in humiliation must go down, and he who loves not allows Karma to raise him.‡

This passage is confessedly obscure and written for the few. It is not lawful to say any more, for the time has not yet come when nations are prepared to hear the whole truth. The old religions are full of mysteries, and to demonstrate some of them would surely lead to an explosion of hatred, followed, perhaps, by bloodshed and worse.

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* It is a secret rite, pertaining to high Initiation, and has the same significance as the one to which Clement of Alexandria alludes when he speaks of “the token of recognition being in common with us, as by cutting off Christ” (Strom., 13). Schlagintweit wonders what it may be. “The typical representation of a hermit.” he says, “is always that of a man with long, uncut hair and beard. . . . A rite very often selected, though I am unable to state for what reason, is that of Chod (‘to cut’ or ‘to destroy’) the meaning of which is anxiously kept a profound secret by the Lamas.” (Buddhism in Tibet, p. 163.)

† Hlun-Chub is the divining spirit in man, the highest degree of seership.

‡ The secret meaning of this sentence is that Karma exercises its sway over the Adept as much as over any other man; “Gods” can escape it as little as simple mortals. The Adept who, having reached the Path and won His Dharmakâya—the Nirvâna from which there is no return until the new grand Kalpa—prefers to use His right of choosing a condition inferior to that which belongs to Him, but that will leave him free to return whenever he thinks it advisable and under whatever personality He may select, must be prepared to take all the chances of failure—possibly—and a lower condition than was His lot—for a certainty—as it is an occult law. Karma alone is absolute justice and infallible in its selections. He who uses his rights with it (Karma) must bear the consequences—if any. Thus Buddha’s first reincarnation was produced by Karma—and it led Him higher than ever; the two following were “out of pity” and * * *

It will be sufficient to know that while Gautama Buddha is merged in Nirvâna ever since his death, Gautama Sâkyamuni may have had to reincarnate—this dual inner personality being one of the greatest mysteries of Esoteric psychism.

“The seat of the three secrets” refers to a place inhabited by high Initiates and their disciples. The “secrets” are the three mystic powers known as Gopa, Yaœodhara, and Utpala Varnâ, that Csomo de Körös mistook for Buddha’s three wives, as other Orientalists have mistaken Sakti (Yoga power) personified by a female deity for His wife; or the Draupadî—also a spiritual power—for the wife in common of the five brothers Pând ava.

AN UNPUBLISHED DISCOURSE OF BUDDHA

(It is found in the second Book of Commentaries and is addressed to the Arhats.)

Said the All-Merciful: Blessed are ye, O Bhikshus, happy are ye who have understood the mystery of Being and Non-Being explained in Bas-pa [Dharma, Doctrine], and have given preference to the latter, for ye are verily my Arhats. . . . The elephant, who sees his form mirrored in the lake, looks at it, and then goes away, taking it for the real body of another elephant, is wiser than the man who beholds his face in the stream, and looking at it, says, "Here am I . . . I am I"—for the "I," his Self, is not in the world of the twelve Nidânas and mutability, but in that of Non-Being, the only world beyond the snares of Mâyâ. . . . That alone, which has neither cause nor author, which is self-existing, eternal, far beyond the reach of mutability, is the true "I" [Ego], the Self of the Universe. The Universe of Nam-Kha says: "I am the world of Sien-Chan";* the four illusions laugh and reply, "Verily so." But the truly wise man knows that neither man, nor the Universe that he passes through like a flitting shadow, is any more a real Universe than the dewdrop that reflects a spark of the morning sun is that sun. . . . There are three things, Bhikshus, that are everlastingly the same, upon which no vicissitude, no modification can ever act: these are the Law, Nirvâna, and Space,† and those three are One, since the first two are within the last, and that last one a Mâyâ, so long as man keeps within the whirlpool of sensuous existences. One need not have his mortal body die to avoid the clutches of concupiscence and other passions. The Arhat who observes the seven hidden precepts of Bas-pa may become Dang-ma and Lha. ‡ He may hear the "holy voice" of . . . [Kwan-yin],§

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* The Universe of Brahmâ (Sien-Chan; Nam-Kha) is Universal Illusion, or our phenomenal world.

† Âkâśa. It is next to impossible to render the mystic word "Tho-og" by any other term than "Space," and yet, unless coined on purpose, no new appellation can render it so well to the mind of the Occultist. The term "Aditi" is also translated "Space," and there is a world of meaning in it.

‡ Dang-ma, a purified soul, and Lha, a freed spirit within a living body; an Adept or Arhat. In the popular opinion in Tibet, a Lha is a disembodied spirit, something similar to the Burmese Nat—only higher.

§ Kwan-yin is a synonym, for in the original another term is used, but the meaning is identical. It is the divine voice of Self, or the "Spirit-voice" in man, and the same as Vâch…śvara (the "Voice-deity") of the Brâhmans. In China, the Buddhist ritualists have degraded its meaning by anthropomorphizing it into a Goddess of the same name, with one thousand hands and eyes, and they call it Kwan-shai-yin-Bodhisat. It is the Buddhist "daïmon"-voice of Socrates.

CHINESE KWAN-YIN
Late Sung dynasty
The Art of Indian Asia. Bollingen.

and find himself within the quiet precincts of his Sangharama* transferred into Amitâbha Buddha.† Becoming one with Anuttara Samyak Sambodhi,‡ he may pass through all the six worlds of Being (Rupaloka) and get into the first three worlds of Arupa.§ . . . He who listens to my secret law, preached to my select Arhats, will arrive with its help at the knowledge of Self, and thence at perfection.

It is due to entirely erroneous conceptions of Eastern thought and to ignorance of the existence of an Esoteric key to the outward Buddhist phrases that Burnouf and other great scholars have inferred from such propositions—held also by the Vedântins—as "my body is not body" and "myself is no self of mine," that Eastern psychology was all based upon non-permanency. Cousin, for instance, lecturing upon the subject, brings the two following propositions to prove, on Burnouf's authority, that, unlike Brâhmanism, Buddhism rejects the perpetuity of the thinking principle. These are:

1. Thought or spirit|| — for the faculty is not distinguished from the subject— appears only with sensation and does not survive it.

2. The Spirit cannot itself lay hold of itself, and in directing attention to itself it draws from it only the conviction of its powerlessness to see itself otherwise than as successive and transitory.¶

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* Sangharama is the sanctum sanctorum of an ascetic, a cave or any place he chooses for his meditation.

† Amitâbha Buddha is in this connection the "boundless light" by which things of the subjective world are perceived.

‡ Esoterically, "the unsurpassingly merciful and enlightened heart," said of the "Perfect Ones," the Jîvan-muktas, collectively.

§ These six worlds—seven with us—are the worlds of Nats or Spirits, with the Burmese Buddhists, and the seven higher worlds of the Vedântins.

|| Two things entirely distinct from each other. The "faculty is not distinguished from the subject" only on this material plane, while thought generated by our physical brain, one that has never impressed itself at the same time on the spiritual counterpart, whether through the atrophy of the latter or the intrinsic weakness of that thought, can never survive our body; this much is sure.

¶ [Course of the History of Modern Philosophy by M. Victor Cousin, N.Y., D. Appleton & Co., 1854, Vol. I, p. 374 fn. in translation by O.W. Wight.]

This all refers to Spirit embodied, not to the freed Spiritual Self on whom Mâyâ has no more hold. Spirit is no body; therefore have the Orientalists made of it “nobody” and nothing. Hence they proclaim Buddhists to be Nihilists, and Vedântins to be the followers of a creed in which the “Impersonal [God] turns out on examination to be a myth”; their goal is described as

The complete extinction of all spiritual, mental, and bodily powers by absorption into the Impersonal.*

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* Vedânta Sâra . . . translated by Major G. A. Jacob in A Manual of Hindu Pantheism. [London, Trübner; Boston, Houghton, 1881.]

NIRVANA-MOKSHA

The few sentences given in the text from one of Gautama Buddha's secret teachings show how uncalled for is the epithet of "Materialist" when applied to One Whom two-thirds of those who are looked upon as great Adepts and Occultists in Asia recognize as their Master, whether under the name of Buddha or that of Samkarâchârya. The reader will remember the just-quoted words are what Buddha Sanggyas (or Pho) is alleged by the Tibetan Occultists to have taught: there are three eternal things in the Universe—the Law, Nirvâna, and Space. The Buddhists of the Southern Church claim, on the other hand, that Buddha held only two things as eternal—Âkâsa and Nirvâna. But Âkâsa being the same as Aditi,* and both being translated "Space," there is no discrepancy so far, since Nirvâna as well as Moksha, is a state. Then in both cases the great Kapilavastu Sage unifies the two, as well as the three, into one eternal Element, and ends by saying that even "that One is a Mâyâ" to one who is not a Dang-ma, a perfectly purified Soul.

The whole question hangs upon materialistic misconceptions and ignorance of Occult Metaphysics. To the man of Science who regards Space as simply a mental representation, a conception of something existing pro forma, and having no real being outside our mind, Space per se is verily an illusion. He may fill the boundless interstellar space with an "imaginary" ether, nevertheless Space for him is an abstraction. Most of the Metaphysicians of Europe are so wide of the mark, from the purely Occult standpoint, of a correct comprehension of "Space," as are the Materialists, though the erroneous conceptions of both of course differ widely.

If, bearing in mind the philosophical views of the Ancients upon this question, we compare them with what is now termed exact physical Science, it will be found that the two disagree only in inferences and names, and that their postulates are the same when reduced to their most simple expression.

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* Aditi is, according to the Rig-Veda, "the Father and Mother of all the Gods;" and Âkâsa is held by Southern Buddhism as the Root of all, whence everything in the Universe came out, in obedience to a law of motion inherent in it; and this is the Tibetan "Space" (Tho-og).

From the beginning of the human Aeôns, from the very dawn of Occult Wisdom, the regions that the men of Science fill with ether have been explored by the Seers of every age. That which the world regards simply as cosmic Space, an abstract representation, the Hindu Rishi, the Chaldaean Magus, the Egyptian Hierophant held, each and all, as the one eternal Root of all, the playground of all the Forces in Nature. It is the fountainhead of all terrestrial life, and the abode of those (to us) invisible swarms of existences—of real beings, as of the shadows only thereof, conscious and unconscious, intelligent and senseless—that surround us on all sides, that interpenetrate the atoms of our Kosmos, and see us not, as we do not either see or sense them through our physical organisms. For the Occultist "Space" and "Universe" are synonyms. In Space there is not Matter, Force, nor Spirit, but all that and much more. It is the One Element, and that one the Anima Mundi—Space, Âkâśa, Astral Light—the Root of Life which, in its eternal, ceaseless motion, like the out- and in-breathing of one boundless ocean, evolves but to reabsorb all that lives and feels and thinks and has its being in it. As said of the Universe in Isis Unveiled, it is:

. . . the combination of a thousand elements, and yet the expression of a single Spirit—a chaos to the sense, a Cosmos to the reason.

Such were the views upon the subject of all the great ancient Philosophers, from Manu down to Pythagoras, from Plato to Paul.

"When the dissolution [Pralaya] had arrived at its term, the great Being [Param-Âtma, or Para-Purusha], the Lord existing through himself, out of whom and through whom all things were, and are, and will be, . . . resolved to emanate from his own substance the various creatures."*

The mystic Dekad [of Pythagoras] (1 + 2 + 3 + 4 = 10) is a way of expressing this idea.

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* Mânava-Dharma-Sâstra, Bk. I, Slokas 6-8.

† The "God" of Pythagoras, the disciple of the Âryan Sages, is no personal God. Let it be remembered that he taught as a cardinal tenet that there exists a permanent Principle of Unity beneath all forms, changes, and other phenomena of the Universe.

The One is God;† the Two, Matter, the Three, combining Monad and Duad, and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Dekad, or sum of all, involves the entire Cosmos.*

Plato's "God" is the "Universal Ideation," and Paul [Rom. xi, 36.] saying "Out of him, and through him, and in him, all things are," had surely a Principle—never a Jehovah—in his profound mind. The key to the Pythagorean dogmas is the key to every great Philosophy. It is the general formula of unity in multiplicity, the One evolving the many and pervading the All. It is the archaic doctrine of Emanation in a few words.

Speusippus and Xenocrates held, like their great Master, Plato, that:

The anima mundi, or world-soul, was not the Deity, but a manifestation. Those philosophers never conceived of the One as an animate nature. The original One did not exist, as we understand the term.† Not till he (it) had united with the many—emanated existence (the Monad and Duad) —was a being produced. The τιμιον ("honoured"), the something manifested, dwells in the centre as in the circumference, but it is only the reflection of the Deity—the World-Soul.‡ In this doctrine we find the spirit of esoteric Buddhism.§

And it is that of Esoteric Brâhmanism and of the Vedântin Advaitîs. The two modern philosophers, Schopenhauer and von Hartmann, teach the same ideas. The Occultists say that:

The psychic and ectenic forces, the "ideo-motor" and "electro-biological powers"; "latent thought," and even "unconcious cerebration" theories can be condensed in two words: the Kabalistic ASTRAL LIGHT.‖

Schopenhauer only synthesized all this by calling it Will, and contradicted the men of Science in their materialistic views, as von Hartmann did later on. The author of the Philosophy of the Unconscious calls their views "an instinctual prejudice."

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* Isis Unveiled, Vol. I, p. xvi.

† Plato, Parmenides, 141 E.

‡ Cf. Stobaeus, Eclogue, I, 862.

§ Isis Unveiled, I, xviii.

‖ Op. cit., I, 58.

Furthermore, he demonstrates that no experimenter can have anything to do with matter properly termed, but only with the forces into which he divides it. The visible effects of matter are but the effects of force. He concludes thereby that that which is now called matter is nothing but the aggregation of atomic forces, to express which the word matter is used; outside of that, for science matter is but a word void of sense.*

As much, it is to be feared, as those other terms with which we are now concerned, “Space,” “Nirvâna,” and so on.

The bold theories and opinions expressed in Schopenhauer’s works differ widely from those of the majority of our orthodox scientists.† “In reality,” remarks this daring speculator, “there is neither matter nor spirit. . . . The tendency to gravitation in a stone is as unexplainable as thought in human brain.. If matter can—no one knows why—fall to the ground, then it can also—no one knows why—think. . . . . . As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable, adhesion, gravitation,. . . we are faced by phenomena which are to our senses as mysterious as the WILL and THOUGHT in man—we find ourselves facing the incomprehensible, for such is every force in nature. Where is then that matter which you all pretend to know so well; and from which—being so familiar with it—you draw all your conclusions and explanations, and attribute to it all things? . . . That, which can be fully realized by our reason and senses, is but the superficial; they can never reach the true inner substance of things. Such was the opinion of Kant. If you consider that there is in a human head . . . some sort of a spirit, then you are obliged to concede the same to a stone. If your dead and utterly passive matter can manifest a tendency toward gravitation, or, like electricity, attract and repel, and send out sparks—then, as well as the brain, it can also think. In short, every particle of the so-called spirit, we can replace with an equivalent of matter, and every particle of matter replace with spirit. . . . Thus, it is not the Cartesian division of all things into matter and spirit that can ever be found philosophically exact; but only if we divide them into will and manifestation, which form of division has naught to do with the former, for it spiritualizes everything: all that, which is in the first instance real and objective—body and matter—it transforms into a representation, and every manifestation into will.”‡

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* Op. cit., I, 59.

† While they are to a great extent identical with those of Esoteric Buddhism, the Secret Doctrine of the East.

‡ Parerga and Paralipomena, II, pp. 89, 90. Berlin, 1851. Cf. Isis Unveiled, Vol. I, p. 58.

The matter of science may be for all objective purposes a “dead and utterly passive matter”; to the Occultist not an atom of it can be dead—“Life is ever present in it.” We send the reader who would know more about it to our article, “Transmigration of Life-Atoms.”* What we are now concerned with is the doctrine of Nirvâna.

A “system of atheism” it may be justly called, since it recognizes neither God nor Gods—least of all a Creator, as it entirely rejects creation. The fecit ex nihilo is as incomprehensible to the Occult metaphysical Scientist as it is to the scientific Materialist. It is at this point that all agreement stops between the two. But if such be the sin of the Buddhist and Brahman Occultist, then Pantheists and Atheists, and also theistical Jews—the Kabalists—must also plead “guilty” to it; yet no one would ever think of calling the Hebrews of the Kabalah “Atheists. “ Except the Talmudistic and Christian exoteric systems, there never was a religious Philosophy, whether in the ancient or modern world, but rejected a priori the ex nihilo hypothesis, simply because Matter was always co-eternalized with Spirit.

Nirvâna, as well as the Moksha of the Vedântins, is regarded by most of the Orientalists as a synonym of annihilation; yet no more glaring injustice could be done, and this capital error must be pointed out and disproved. On this most important tenet of the Brâhmo-Buddhistic system—the Alpha and Omega of “Being” or “Non-Being”—rests the whole edifice of Occult Metaphysics. Now the rectification of the great error concerning Nirvâna may be very easily accomplished with relation to the philosophically inclined, to those who,

In the glass of things temporal see the image of things spiritual.

On the other hand, to that reader who could never soar beyond the details of tangible material form, our explanation will appear meaningless. He may comprehend and even accept the logical inferences from the reasons given—the true spirit will ever escape his intuitions. The word “nihil” having been misconceived from the first, it is continually used as a sledge hammer in the matter of Esoteric Philosophy. Nevertheless it is the duty of the Occultist to try and explain it.

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* [B.C.W. Vol. V, pp. 109-17.]

Nirvâna and Moksha, then, as said before, have their being in non-being, if such a paradox be permitted to illustrate the meaning the better. Nirvâna, as some illustrious Orientalists have attempted to prove, does mean the "blowing-out"* of all sentient existence. It is like the flame of a candle burnt out to its last atom, and then suddenly extinguished. Quite so. Nevertheless, as the old Arhat Nâgasena affirmed before the king who taunted him: "Nirvâna is"—and Nirvâna is eternal. But the Orientalists deny this, and say it is not so. In their opinion Nirvâna is not a re-absorption in the Universal Force, not eternal bliss and rest, but it means literally "the blowing-out, the extinction, complete annihilation, and not absorption." The Lankâvatâra [section] quoted in support of their arguments by some Sanskritists, and which gives the different interpretations of Nirvâna by the Tîrthika-Brâhmans, is no authority to one who goes to primeval sources for information, namely, to the Buddha who taught the doctrine.† As well quote the Châr vâka Materialists in their support.

If we bring as an argument the sacred Jaina books, wherein the dying Gautama Buddha is thus addressed: "Arise into Nirvi [Nirvâna] from this decrepit body into which thou hast been sent. . . . Ascend into thy former abode, O blessed Avatâra"; and if we add that this seems to us the very opposite of nihilism, we may be told that so far it may only prove a contradiction, one more discrepancy in the Buddhist faith.

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* Prof. Max Müller, in a letter to The Times (April, 1857), maintained most vehemently that Nirvâna meant annihilation in the fullest sense of the word. (Chips from a German Workshop, I, 287.) But in 1869, in a lecture before the General Meeting of the Association of German Philologists at Kiel, "he distinctly declares his belief that the Nihilism attributed to Buddha's teaching forms no part of his doctrine, and that it is wholly wrong to suppose that Nirvâna means annihilation." (Trübner's Amer. and Oriental Lit. Rec., Oct. 16th, 1869.)

† [For Buddha's refutation of these views, see sections 18, 38 & 53 of D.T. Suzuki's tr. of The Lankâvatâra Sûtra, London, Routledge, 1932 & rprs.—Compiler.]

If again we remind the reader that since Gautama is believed to appear occasionally, re-descending from his “former abode” for the good of humanity and His faithful congregation, thus making it incontestable that Buddhism does not teach final annihilation, we shall be referred to authorities to whom such teaching is ascribed. And let us say at once: Men are no authority for us in questions of conscience, nor ought they to be for anyone else. If anyone holds to Buddha’s Philosophy, let him do and say as Buddha did and said; if a man calls himself a Christian, let him follow the commandments of Christ—not the interpretations of His many dissenting priests and sects.

In A Buddhist Catechism the question is asked:

Are there any dogmas in Buddhism which we are required to accept on faith?

A. No. we are earnestly enjoined to accept nothing whatever on faith; whether it be written in books, handed down from our ancestors, or taught by the sages. Our Lord Buddha has said that we must not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor rumors, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. “For this,” says he, in concluding, “I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly.”*

That Nirvâna, or rather, that state in which we are in Nirvâna, is quite the reverse of annihilation is suggested to us by our “reason and consciousness,” and that is sufficient for us personally. At the same time, this fact being inadequate and very ill-adapted for the general reader, something more efficient may be added.

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* See the Kalama Sutta of the Anguttaranikâya, as quoted in A Buddhist Catechism, by H. S. Olcott, President of the Theosophical Society, pp. 55, 56, Colombo, Ceylon, 1881. [Quest Miniature ed., pp. 62-63.]

Without resorting to sources unsympathetic to Occultism, the Kabalah furnishes us with the most luminous and clear proofs that the term “nihil” in the minds of the Ancient Philosophers had a meaning quite different from that it has now received at the hands of Materialists. It means certainly “nothing”—or “no-thing.” F. Kircher, in his work on the Kabalah and the Egyptian Mysteries* explains the term admirably. He tells his readers that in the Zohar the first of the Sephîrôth† has a name the significance of which is “the Infinite,” but which was translated indifferently by the Kabalists as “Ens” and “Non-Ens” (“Being” and “Non-Being”); a Being, inasmuch as it is the root and source of all other beings; Non-Being because it [Ain-Soph—the Boundless and the Causeless, the Unconscious and the Passive Principle] resembles nought else in the Universe.

The author adds:

This is the reason why St. Denis did not hesitate to call it nihil.

“Nihil” therefore stands—even with some Christian theologians and thinkers, especially with the earlier ones who lived but a few removes from the profound Philosophy of the initiated Pagans—as a synonym for the impersonal, divine Principle, the Infinite All, which is no Being or thing—the Ain-Soph, the Parabrahman of the Vedânta. Now St. Denys was a pupil of St. Paul—an Initiate—and this fact makes everything clear.

The “Nihil” is in esse the Absolute Deity itself, the hidden Power or Omnipresence degraded by Monotheism into an anthropomorphic Being, with all the passions of a mortal on a grand scale. Union with That is not annihilation in the sense understood in Europe.‡

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* Oedipus Aegyptiacus, Vol. II, Pt. I, p. 291.

† Sephir, or Aditi (mystic Space). The Sephîrôth, be it understood, are identical with the Hindu Prajâpatis, the Dhyâni-Chohans of Esoteric Buddhism, the Zoroastrian Amshâspends, and finally with the Elôhîm —the “Seven Angels of the Presence” of the Roman Catholic Church.

‡ According to the Eastern idea, the All comes out from the One, and returns to it again. Absolute annihilation is simply unthinkable. Nor can eternal Matter be annihilated. Form may be annihilated; co-relations may change. That is all. There can be no such thing as annihilation—in the European sense—in the Universe.

In the East annihilation in Nirvâna refers but to matter: that of the visible as well as the invisible body, for the astral body, the personal double, is still matter, however sublimated. Buddha taught that the primitive Substance is eternal and unchangeable. Its vehicle is the pure, luminous ether, the boundless, infinite Space.

. . . not a void resulting from the absence of forms, but, on the contrary, the foundation of all forms . . . [This] denotes it to be the creation of Mâyâ, and all her works are as nothing before the uncreated being, SPIRIT, in whose profound and sacred repose all motion must cease for ever."*

Motion here refers only to illusive objects, to their change as opposed to perpetuity, rest—perpetual motion being the Eternal Law, the ceaseless Breath of the Absolute.

The mastery of Buddhistic dogmas can be attained only according to the Platonic method: from universals to particulars. The key to it lies in the refined and mystical tenets of spiritual influx and divine life.

Saith Buddha:

Whoever is unacquainted with my Law,† and dies in that state, must return to the earth till he becomes a perfect Samana [ascetic]. To achieve this object, he must destroy within himself the trinity of Mâyâ.‡ He must extinguish his passions, unite and identify himself with the Law 'the teaching of the Secret Doctrine', and comprehend the religion of annihilation. §

No, it is not in the dead-letter of Buddhistical literature that scholars may ever hope to find the true solution of its metaphysical subtleties. Alone in all antiquity the Pythagoreans understood them perfectly, and it is on the (to the average Orientalist and the Materialist) incomprehensible abstractions of Buddhism that Pythagoras grounded the principal tenets of his Philosophy.

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* Isis Unveiled, I, 289.

† The Secret Law, the "Doctrine of the Heart," so called in contrast to the "Doctrine of the Eye," or exoteric Buddhism.

‡ "Illusion; matter in its triple manifestation in the earthly, and the astral or fontal Soul, or the body, and the Platonian dual Soul—the rational and the irrational one."

§ Isis Unveiled, I, 289.

Thus annihilation means, with the Buddhistical philosophy, only a dispersion of matter, in whatever form or semblance of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, i.e., change that shape; therefore, as something temporary, though seeming to be permanent, it is but an illusion, Mâyâ; for, as eternity has neither beginning nor end, the more or less prolonged duration of some particular form passes, as it were, like an instantaneous flash of lightning. Before we have the time to realize that we have seen it, it is gone and passed away for ever; hence, even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline. The latter changes, says the Buddhist, according to the merits or demerits of the person during his lifetime, and this is metempsychosis. When the spiritual entity breaks loose for ever from every particle of matter, then only it enters upon the eternal and unchangeable Nirvâna. He exists in Spirit, in nothing; as a form, a shape, a semblance, he is completely annihilated, and thus will die no more, for Spirit alone is no Mâyâ, but the only REALITY in an illusionary universe of ever-passing forms.

It is upon this Buddhist doctrine that the Pythagoreans grounded the principal tenets of their philosophy. “Can that Spirit, which gives life and motion, and partakes of the nature of light, be reduced to nonentity?” they ask. “Can that sensitive Spirit in brutes which exercises memory, one of the rational faculties, die, and become nothing?” And Whitelocke Bulstrode, in his able defence of Pythagoras, expounds this doctrine by adding: “If you say, they [the brutes] breathe their Spirits into the air, and there vanish, that is all that I contend for. The air, indeed, is the proper place to receive them, being according to Laertius, full of souls; and according to Epicurus, full of atoms. . . . the Principle of all things. For even this place wherein we walk and birds fly. . . is thus much of a spiritual nature, that it is invisible; therefore, may well be the receiver of forms, since the forms of all bodies are so; we can only hear and see its effects; the air itself is too fine, and above the capacity of the eye. What then is the aether that is in the region above. And what are the influences of forms that descend from thence?”* The Spirits of creatures, the Pythagoreans hold, who are emanations of the most sublimated portions of ether— emanations, BREATHS, but not forms.

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* [An Essay of Transmigration, etc., pp. 29-30; 1692.]

Ether is incorruptible, all philosophers agree in that; and what is incorruptible is so far from being annihilated when it gets rid of the form, that it lays a good claim to IMMORTALITY.

“But what is that which has no body, no form; which is imponderable, invisible and indivisible, that which exists, and yet is not?” ask the Buddhists. “It is Nirvâna,” is the answer. It is NOTHING, not a region, but rather a state.*

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* Isis Unveiled, I, 290.

THE SECRET BOOKS OF "LAM-RIM" AND DZYAN

The Book of Dzyan—from the Sanskrit word "Dhyâna" (mystic meditation)—is the first volume of the Commentaries upon the seven secret folios of Kiu-te, and a Glossary of the public works of the same name. Thirty-five volumes of Kiu-te for exoteric purposes and the use of the laymen may be found in the possession of the Tibetan Gelugpa Lamas, in the library of any monastery; and also fourteen books of Commentaries and Annotations on the same by the initiated Teachers.

Strictly speaking, those thirty-five books ought to be termed "The Popularised Version" of the Secret Doctrine, full of myths, blinds, and errors; the fourteen volumes of Commentaries, on the other hand—with their translations, annotations, and an ample glossary of Occult terms, worked out from one small archaic folio, the Book of the Secret Wisdom of the World*—contain a digest of all the Occult Sciences. These, it appears, are kept secret and apart, in the charge of the Teshu-Lama of Shigatse. The Books of Kiu-te are comparatively modern, having been edited within the last millennium, whereas, the earliest volumes of the Commentaries are of untold antiquity, some fragments of the original cylinders having been preserved. With the exception that they explain and correct some of the too fabulous, and to every appearance, grossly-exaggerated accounts in the Books of Kiu-te† —properly so called—the Commentaries have little to do with these.

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* It is from the texts of all these works that the Secret Doctrine has been given. The original matter would not make a small pamphlet, but the explanations and notes from the Commentaries and Glossaries might be worked into ten volumes as large as Isis Unveiled.

† The monk Horace Della Penna makes considerable fun in his Memoirs (see Clements Markham's Narratives . . . of Tibet) of certain statements in the Books of Kiu-te. He brings to the notice of the Christian public "the great mountain 160,000 leagues high" (a Tibetan league consisting of five miles) in the Himâlayan Range. "According to their law," he says, "in the west of this world, is an eternal world, . . . a paradise, and in it a Saint called Hopahme, which means 'Saint of Splendour and Infinite Light.' This Saint has many disciples who are all Chang-Chub," which means, he adds in a footnote, "the Spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas, . . . so that they may help the living." Which means that the presumably "dead" Jang-Chhub (not "Chang-chub") are simply living Bodhisattvas, some of those known as Bhante ("the Brothers").

They stand in relation to them as the Chaldaeo-Jewish Kabalah stands to the Mosaic Books. In the work known as the Avatamsaka Sutra, in section: “The Supreme Âtman [Soul] as manifested in the character of the Arhats and Pratyeka-Buddhas,” it is stated that:

Because from the beginning all sentient creatures have confused the truth and embraced the false, therefore there came into existence a hidden knowledge called Âlaya Vijñâna.

“Who is in possession of the true knowledge?” is asked. “The great Teachers of the Snowy Mountain,” is the response.

These “great Teachers” have been known to live in the “Snowy Range” of the Himâlayas for countless ages. To deny in the face of millions of Hindus the existence of their great Gurus, living in the Âśramas scattered all over the Trans-or the Cis-Himâlayan slopes, is to make oneself ridiculous in their eyes. When the Buddhist Savior appeared in India, their Âśramas—for it is rarely that these great Men are found in Lamaseries, unless on a short visit—were on the spots they now occupy, and that even before the Brâhmans themselves came from Central Âsia to settle on the Indus. And before that more than one Âryan Dvija of fame and historical renown had sat at their feet, learning that which culminated later on in one or another of the great philosophical schools. Most of these Himâlayan Bhante were Âryan Brâhmans and ascetics.

As to the “mountain 160,000 leagues high,” the Commentary which gives the key to such statements explains that according to the code used by the writers, “to the west of the ‘Snowy Mountain’ 160 leagues [the cyphers being a blind] from a certain spot and by a direct road, is the Bhante Yul [the country or ‘Seat of the Brothers’], the residence of Mahâ-Chohan, . . .” etc. This is the real meaning. The “Hopahme” of Della Penna is—the Mahâ-Chohan, the Chief. [See Lucifer, Vol. XV, p. 14 & B.C.W. Vol. VI, pp. 100-01 for “Tibetan Teachings” article.]

No student, unless very advanced, would be benefited by the perusal of those exoteric volumes.* They must be read with a key to their meaning, and that key can only be found in the Commentaries. Moreover there are some comparatively modern works that are positively injurious so far as a fair comprehension of even exoteric Buddhism is concerned. Such are the Buddhist Cosmos, by Bonze Jin-chan of Peking; the Shing-Tao-ki (or The Records of the Enlightenment of Tathâgata), by Wang-Puh—seventh century; Hi-shai Sûtra (or Book of Creation), and some others.

TSONG-KHA-PA
1357-1419
Reproduced courtesy of Geshe Tsultrim
Gyeltsen, Los Angeles

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* In some MSS. notes before us, written by Gelong (priest) Thango-pa Chhe-go-mo, it is said: “The few Roman Catholic missionaries who have visited our land (under protest) in the last century and have repaid our hospitality by turning our sacred literature into ridicule, have shown little discretion and still less knowledge. It is true that the Sacred Canon of the Tibetans, the Bkah-hgyur and Bstan-hgyur, comprises 1707 distinct works—1083 public and 624 secret volumes, the former being composed of 350 and the latter of 77 volumes folio. May we humbly invite the good missionaries, however, to tell us when they ever succeeded in getting a glimpse of the last-named secret folios? Had they even by chance seen them I can assure the Western Pandits that these manuscripts and folios could never be understood even by a born Tibetan without a key (a) to their peculiar characters, and (b) to their hidden meaning. In our system every description of locality is figurative, every name and word purposely veiled; and one has first to study the mode of deciphering and then to learn the equivalent secret terms and symbols for nearly every word of the religious language. The Egyptian enchorial or hieratic system is child’s play to our sacerdotal puzzles.”

AMITA BUDDHA, KWAN-SHAI-YIN, AND KWAN-YIN — WHAT THE "BOOK OF DZYAN" AND THE LAMASERIES OF TSONG-KHA-PA SAY

As a supplement to the Commentaries there are many secret folios on the lives of the Buddhas and Bodhisattvas, and among these there is one on Prince Gautama and another on His reincarnation in Tsong-Kha-pa. This great Tibetan Reformer of the fourteenth century, said to be a direct incarnation of Amita-Buddha, is the founder of the secret School near Shigatse, attached to the private retreat of the Teshu-Lama. It is with Him that began the regular system of Lamaic incarnations of Buddhas (Sang-gyas), or of Sâkya-Thub-pa (Sâkyamuni). Amida or Amita-Buddha is called by the author of Chinese Buddhism, a mythical being. He speaks of

Amida-Buddha (Ami-to Fo) a fabulous personage, worshipped assiduously—like Kwan-yin—by the Northern Buddhists, but unknown in Siam, Burma, and Ceylon.*

Very likely. Yet Amida-Buddha is not a "fabulous" personage, since (a) "Amida" is the Senzar form of "Âdi"; "Âdi-Buddhi" and "Âdi-Buddha,"† as already shown, existed ages ago as a Sanskrit term for "Primeval Soul" and "Wisdom"; and (b) the name was applied to Gautama Sâkyamuni, the last Buddha in India, from the seventh century, when Buddhism was introduced into Tibet. "Amitâbha" (in Chinese, "Wu-liang-sheu") means literally "Boundless Age," a synonym of "Ain-Soph," the "Ancient of Days,"and is an epithet that connects Him directly with the Boundless Âdi-Buddhi (primeval and Universal Soul) of the Hindus, as well as with the Anima Mundi of all the ancient nations of Europe and the Boundless and Infinite of the Kabalists. If Amitâbha be a fiction of the Tibetans, or a new form of Wu-liang-sheu, "a fabulous personage," as the author-compiler of Chinese Buddhism tells his readers, then the "fable" must be a very ancient one. For on another page he says himself that the addition to the canon, of the books containing the

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* Chinese Buddhism, p. 171, by Rev. J. Edkins.

† "Buddhi" is a Sanskrit term for "discrimination" or intellect (the sixth principle), and "Buddha" is "wise," "wisdom," and also the planet Mercury. [Budha].

HIS HOLINESS, THE XIVth DALAI LAMA
Born July 6, 1935

. . . legends of Kwan-yin and of the Western heaven with its Buddha, Amitâbha, was also previous to the Council of Cashmere, a little before the beginning of our era.*

and he places

the origin of the primitive Buddhist books which are common to the Northern and Southern Buddhists . . . . before 246 B.C.

Since Tibetans accepted Buddhism only in the seventh century A.D., how comes it that they are charged with inventing Amita-Buddha? Besides which, in Tibet, Amitâbha is called Od-pag-med, which shows that it is not the name but the abstract idea that was first accepted of an unknown, invisible, and Impersonal Power—taken, moreover, from the Hindu "Âdi-Buddhi," and not from the Chinese "Amitâbha."† There is a great difference between the popular Od—pag-med (Amitâbha) who sits enthroned in Devachan (Sukhâvatî), according to the Mani Kah-'bum Scriptures—the oldest historical work in Tibet, and the philosophical abstraction called Amita-Buddha, the name being passed now to the earthly Buddha, Gautama.

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* This curious contradiction may be found in Chinese Buddhism, pp. 171, 273-74. The reverend author assures his readers that "to the philosophic Buddhists . . . Amitâbha Yoshi Fo, and the others are nothing but signs of ideas" (p. 236). Very true. But so should be all other deific names, such as Jehovah, Allah, etc., and if they are not simply "signs of ideas" this would only show that minds that receive them otherwise are not "philosophic"; it would not at all afford serious proof that there are personal, living Gods of these names in reality.

† The Chinese Amitâbha (Wu-liang-sheu) and the Tibetan Amitâbha (Od-pag-med) have now become personal Gods, ruling over and living in the celestial region of Sukhâvatî, or Tushita (Tibetan: Devachan); while Âdi-Buddhi, of the philosophic Hindu, and Amita-Buddha of the philosophic Chinese and Tibetan, are names for universal, primeval ideas.

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TSONG-KHA-PA.—LOHANS IN CHINA

In an article, “Reincarnations in Tibet,” everything that could be said about Tsong-kha-pa was published.* It was stated that this reformer was not, as is alleged by Pârsî scholars, an incarnation of one of the celestial Dhyânis, or the five heavenly Buddhas, said to have been created by Sâkyamuni after he had risen to Nirvâna, but that he was an incarnation of Amita-Buddha Himself. The records preserved in the Gon-pa, the chief Lamasery of Tashi-lhumpo, show that Sang-gyas left the regions of the “Western Paradise” to incarnate Himself in Tsong-kha-pa, in consequence of the great degradation into which His secret doctrines had fallen.

Whenever made too public, the Good Law of Cheu [magical powers] fell invariably into sorcery or “black magic.” The Dvijas, the Hoshang [Chinese monks] and the Lamas could alone be entrusted safely with the formulae .

Until the Tsong-kha-pa period there had been no Sang-gyas (Buddha) incarnations in Tibet.

Tsong-kha-pa gave the signs whereby the presence of one of the twenty-five Bodhisattvas† or of the Celestial Buddhas (Dhyâni-Chohans) in a human body might be recognized, and He strictly forbade necromancy. This led to a split amongst the Lamas, and the malcontents allied themselves with the aboriginal Böns against the reformed Lamaism. Even now they form a powerful sect, practising the most disgusting rites all over Sikkim, Bhutân, Nepal, and even on the borderlands of Tibet. It was worse then. With the permission of the Tda-shu or Teshu Lama,‡ some hundred Lohans (Arhats), to avert strife, went to settle in China in the famous monastery near Tien-t’-ai, where they soon became subjects for legendary lore, and continue to be so to this day. They had been already preceded by other Lohans,

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* See The Theosophist, Vol. III, March, 1882, pp. 146-48. [B.C.W., Vol. IV, pp. 8-19.]

† The intimate relation of the twenty-five Buddhas (Bodhisattvas) with the twenty-five Tattvas (the Conditioned or Limited) of the Hindus is interesting.

‡ It is curious to note the great importance given by European Orientalists to the Dalai Lamas of Lhasa, and their utter ignorance as to the Tda-shu (or Teshu) Lamas, while it is the latter who began the hierarchical series of Buddha-incarnations, and are de facto the “popes” in Tibet: the Dalai Lamas are the creations of Nabang-lob-Sang, the Tda-shu Lama, who was Himself the sixth incarnation of Amita, through Tsong-kha-pa, though very few seem to be aware of that fact. [Actually the fifth Dalai Lama installed his Guru as the first Tashi lama about 1640. This is explained further in B.C.W. Vol. IV, p. 12 fn. Compiler.]

The world-famous disciples of Tathâgata, called the “sweet-voiced” on account of their ability to chant the Mantras with magical effect.*

The first ones came from Kashmir in the year 3,000 of Kali-Yuga (about a century before the Christian era),† while the last ones arrived at the end of the fourteenth century, 1,500 years later; and, finding no room for themselves at the lamasery of Yihigching, they built for their own use the largest monastery of all on the sacred island of Pu-to (Buddha, or Put, in Chinese), in the province of Chusan.

A LOHAN OF CHINA
In Chinese Pottery Statue of a Lohan,
Printed by the British Museum.

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* The chanting of a Mantra is not a prayer, but rather a magical sentence in which the law of Occult causation connects itself with, and depends on, the will and acts of its singer. It is a succession of Sanskrit sounds, and when its string of words and sentences is pronounced according to the magical formulae in the Atharva-Veda, but understood by the few, some Mantras produce an instantaneous and very wonderful effect. In its esoteric sense it contains the Vâch (the “mystic speech”), which resides in the Mantra, or rather in its sounds, since it is according to the vibrations, one way or the other, of ether that the effect is produced. The “sweet singers” were called by that name because they were experts in Mantras. Hence the legend in China that the singing and melody of the Lohans are heard at dawn by the priests from their cells in the monastery of Fang-Kwang. (See Biography of Chi-Kai in Tien-tai-nan-tchi.) [Also see Chih-I by Leon Hurvitz, Bruxelles Juillet, 1962.]

† The celebrated Lohan, Mâdhyantika, who converted the king and whole country of Kashmir to Buddhism, sent a body of Lohans to preach the Good Law. He was the sculptor who raised to Buddha the famous statue one hundred feet high, which Hiuen-Tsang saw at Dardu, to the north of the Punjab. As the same Chinese traveller mentions a temple ten Li from Peshawar—350 feet round and 850 feet high which was at his time (A.D. 650) already 850 years old, Koeppen thinks that so far back as 292 B.C. Buddhism was the prevalent religion in the Punjab.

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There the Good Law, the “Doctrine of the Heart,” flourished for several centuries. But when the island was desecrated by a mass of Western foreigners, the chief Lohans left for the mountains of———. In the Pagoda of Pi-yün-si, near Peking, one can still see the “Hall of the Five-hundred Lohans.” There the statues of the first-comers are arranged below, while one solitary Lohan is placed quite under the roof of the building, which seems to have been built in commemoration of their visit.

The works of the Orientalists are full of the direct landmarks of Arhats (Adepts), possessed of thaumaturgic powers, but these are spoken of—whenever the subject cannot be avoided —with unconcealed scorn. Whether innocently ignorant of, or purposely ignoring, the importance of the Occult element and symbology in the various Religions they undertake to explain, short work is generally made of such passages, and they are left untranslated. In simple justice, however, it should be allowed that much as all such miracles may have been exaggerated by popular reverence and fancy, they are neither less credible nor less attested in “heathen” annals than are those of the numerous Christian Saints in the church chronicles. Both have an equal right to a place in their respective histories.

If, after the beginning of persecution against Buddhism, the Arhats were no more heard of in India, it was because, their vows prohibiting retaliation, they had to leave the country and seek solitude and security in China, Tibet, Japan, and elsewhere. The sacerdotal powers of the Brâhmans being at that time unlimited, the Simons and Apolloniuses of Buddhism had as much chance of recognition and appreciation by the Brâhmanical Irenaeuses and Tertullians as had their successors in the Judaean and Roman worlds. It was a historical rehearsal of the dramas that were enacted centuries later in Christendom. As in the case of the so-called “Heresiarchs” of Christianity, it was not for rejecting the Vedas or the sacred Syllable that the Buddhist Arhats were persecuted, but for understanding too well the secret meaning of both. It was simply because their knowledge was regarded as dangerous and their presence in India unwelcome, that they had to emigrate.

Nor were there a smaller number of Initiates among the Brâhmans themselves.

Even today one meets most wonderfully-gifted Sâdhus and Yogins, obliged to keep themselves unnoticed and in the shadow, not only owing to the absolute secrecy imposed upon them at their Initiation but also for fear of the Anglo-Indian tribunals and courts of law, wherein judges are determined to regard as charlatanry, imposition, and fraud the exhibition of, or claim to, any abnormal powers, and one may judge of the past by the present. Centuries after our era the Initiates of the inner temples and the Mathams (monastic communities) chose a superior council, presided over by an all-powerful Brahm-Âtmâ, the Supreme Chief of all those Mahâtmas. This pontificate could be exercised only by a Brâhman who had reached a certain age, and he it was who was the sole guardian of the mystic formula, and he was the Hierophant who created great Adepts. He alone could explain the meaning of the sacred word, AUM, and of all the religious symbols and rites. And whosoever among those Initiates of the Supreme Degree revealed to a profane a single one of the truths, even the smallest of the secrets entrusted to him, had to die; and he who received the confidence was put to death.

But there existed, and still exists to this day, a Word far surpassing the mysterious monosyllable, and which renders him who comes into possession of its key nearly the equal of Brahman. The Brahmâtmâs alone possess this key, and we know that to this day there are two great Initiates in Southern India who possess it. It can be passed only at death, for it is the “Lost Word.” No torture, no human power, could force its disclosure by a Brâhman who knows it; and it is well guarded in Tibet.

Yet this secrecy and this profound mystery are indeed disheartening, since they alone—the Initiates of India and Tibet —could thoroughly dissipate the thick mists hanging over the history of Occultism, and force its claims to be recognized. The Delphic injunction, “Know thyself,” seems for the few in this age. But the fault ought not to be laid at the door of the Adepts, who have done all that could be done, and have gone as far as Their rules permitted, to open the eyes of the world. Only, while the European shrinks from public obloquy and the ridicule unsparingly thrown on Occultists, the Asiatic is being discouraged by his own Pandits. These profess to labor under the gloomy impression that no Bîja Vidyâ, no Arhatship (Adeptship), is possible during the Kali-Yuga (the “Black Age”) we are now passing through.

Even the Buddhists are taught that the Lord Buddha is alleged to have prophesied that the power would die out in “one millennium after His death.” But this is an entire mistake. In the Dîgha-Nikâya the Buddha says:

Hear, Subhadra! The world will never be without Rahats, if the ascetics in my congregations well and truly keep my precepts

A similar contradiction of the view brought forward by the Brâhmans is made by Krishna in the Bhagavad-Gîtâ, and there is further the actual appearance of many Sâdhus and miracle-workers in the past, and even in the present age. The same holds good for China and Tibet. Among the commandments of Tsong-kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the “white barbarians,” every century, at a certain specified period of the cycle. Up to the present day none of these attempts has been very successful. Failure has followed failure. Have we to explain the fact by the light of a certain prophecy? It is said that up to the time when Pan-chhen-rin-po-chhe (the Great Jewel of Wisdom)* condescends to be reborn in the land of the Pelings (Westerners), and appearing as the Spiritual Conqueror (Chom-den-da), destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of Peling-pa (Europe): her sons will listen to no one. Another prophecy declares that the Secret Doctrine shall remain in all its purity in Bod-yul (Tibet), only to the day that it is kept free from foreign invasion. The very visits of Western natives, however friendly, would be baneful to the Tibetan populations. This is the true key to Tibetan exclusiveness.†

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* A title of the Tashi-lhunpo Lama.

† [See Lucifer, Vol. XV, pp. 97-98 and B.C.W. Vol. VI, p. 105.]

A FEW MORE MISCONCEPTIONS CORRECTED

Notwithstanding widespread misconceptions and errors— often most amusing to one who has a certain knowledge of the true doctrines—about Buddhism generally, and especially about Buddhism in Tibet, all the Orientalists agree that the Buddha's foremost aim was to lead human beings to salvation by teaching them to practice the greatest purity and virtue, and by detaching them from the service of this illusionary world, and the love of one's still more illusionary—because so evanescent and unreal —body and physical self. And what is the good of a virtuous life, full of privations and suffering, if the only result of it is to be annihilation at the end? If even the attainment of that supreme perfection which leads the Initiate to remember the whole series of his past lives, and to foresee that of the future ones, by the full development of that inner, divine eye in him, and to acquire the knowledge that unfolds the causes* of the ever-recurring cycles of existence, brings him finally to non-being, and nothing more— then the whole system is idiotic, and Epicureanism is far more philosophical than such Buddhism. He who is unable to comprehend the subtle, and yet so potent, difference between existence in a material or physical state and a purely spiritual existence—Spirit or "Soul-life"—will never appreciate at their full value the grand teachings of the Buddha, even in their exoteric form. Individual or personal existence is the cause of pains and sorrows; collective and impersonal life-eternal is full of divine bliss and joy for ever, with neither causes nor effects to darken its light. And the hope for such a life-eternal is the keynote of the whole of Buddhism. If we are told that impersonal existence is no existence at all, but amounts to annihilation, as was maintained by some French reincarnationists, then we would ask: What difference can it make in the spiritual perceptions of an Ego whether he enter Nirvâna loaded with the recollections only of his own personal lives—

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* The twelve Nidânas, called in Tibetan Ten-brel Chug-nyi, which are based upon the "Four Truths."

—tens of thousands according to the modern reincarnationists—or whether merged entirely in the Parabrahmic state, it becomes one with the All, with the absolute knowledge and the absolute feeling of representing collective humanities? Once that an Ego lives only ten distinct individual lives he must necessarily lose his one self, and become mixed up—merged, so to say—with these ten selves. It really seems that so long as this great mystery remains a dead letter to the world of Western thinkers, and especially to the Orientalists, the less the latter undertake to explain it, the better for Truth.

Of all the existing religious Philosophies, Buddhism is the least understood. The Lassens, Webers, Wassilyev, the Burnoufs and Juliens, and even such "eye-witnesses" of Tibetan Buddhism as Csoma de Körös and the Schlagintweits, have hitherto only added perplexity to confusion. None of these has ever received his information from a genuine Gelugpa source: all have judged Buddhism from the bits of knowledge picked up at Tibetan frontier lamaseries, in countries thickly populated by Bhutanese and Lepchas, Böns, and red-capped Dugpas, along the line of the Himâlayas. Hundreds of volumes purchased from Buriats, Shamans, and Chinese Buddhists, have been read and translated, glossed and misinterpreted according to invariable custom. Esoteric Schools would cease to be worthy of their name were their literature and doctrines to become the property of even their profane co-religionists—still less of the Western public. This is simple common sense and logic. Nevertheless this is a fact which our Orientalists have ever refused to recognize: hence they have gone on, gravely discussing the relative merits and absurdities of idols, "soothsaying tables," and "magical figures of Phurbu" on the "square tortoise." None of these have anything to do with the real philosophical Buddhism of the Gelugpa, or even of the most educated among the Sakyapa and Kadampa sects. All such "plates" and sacrificial tables, Chinsreg magical circles, etc., were avowedly got from Sikkim, Bhutan, and Eastern Tibet, from Böns and Dugpas. Nevertheless, these are given as characteristics of Tibetan Buddhism! It would be as fair to judge the unread Philosophy of Bishop Berkeley after studying Christianity in the clown-worship of Neapolitan lazzaroni, dancing a mystic jig before the idol of St. Pip, or carrying the ex-voto in wax of the phallus of SS. Cosmo and Domiano, at Tsernie.

It is quite true that the primitive Srâvakas (listeners or hearers) and the Sramanas (the “thought-restrainers” and the “pure”) have degenerated, and that many Buddhist sects have fallen into mere dogmatism and ritualism. Like every other Esoteric, half-suppressed teaching, the words of the Buddha convey a double meaning, and every sect has gradually come to claim to be the only one knowing the correct meaning, and thus to assume supremacy over the rest. Schism has crept in, and has fastened, like a hideous cancer, on the fair body of early Buddhism. Nâgârjuna’s Mahâyâna (“Great Vehicle”) School was opposed by the Hînayâna (or “Little Vehicle”) System, and even the Yogacharyâ of Aryâsanga became disfigured by the yearly pilgrimage from India to the shores of Mansarovara, of hosts of vagabonds with matted locks who play at being Yogins and Fakirs, preferring this to work. An affected detestation of the world, and the tedious and useless practice of the counting of inhalations and exhalations as a means to produce absolute tranquillity of mind or meditation, have brought this school within the region of Ha˜ha-Yoga, and have made it heir to the Brâhmanical Tîrthikas. And though its Srotâpatti, its Sakridâgâmin, Anâgâmin, and Arhats,* bear the same names in almost every school, yet the doctrines of each differ greatly, and none of these is likely to gain real Abhijñas (the supernatural abnormal five powers).

One of the chief mistakes of the Orientalists when judging on “internal(?) evidence,” as they express it, was that they assumed that the Pratyeka-Buddhas, the Bodhisattvas, and the “Perfect” Buddhas were a later development of Buddhism.

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* The Srotâpatti is one who has attained the first Path of comprehension in the real and the unreal; the Sakridâgâmin is the candidate for one of the higher Initiations: “one who is to receive birth once more”; the Anâgâmin is he who has attained the “third Path,” or literally, “he who will not be reborn again” unless he so wishes it, having the option of being reborn in any of the “worlds of the Gods,” or of remaining in Devachan, or of choosing an earthly body with a philanthropic object. An Arhat is one who has reached the highest Path; he may merge into Nirvâna at will, while here on earth.

For on these three chief degrees are based the seven and twelve degrees of the Hierarchy of Adeptship. The first are those who have attained the Bodhi (wisdom) of the Buddhas, but do not become Teachers. The human Bodhisattvas are candidates, so to say, for perfect Buddhaship (in Kalpas to come), and with the option of using their powers now if need be. “Perfect” Buddhas are simply “perfect” Initiates. All these are men, and not disembodied Beings, as is given out in the Hînayâna exoteric books. Their correct character may be found only in the secret volumes of Lugrub or Nâgârjuna, the founder of the Mahâyâna system, who is said to have been initiated by the Nâgas (fabulous “Serpents,” the veiled name for an Initiate or Mahatma). The fabled report found in Chinese records that Nâgârjuna considered his doctrine to be in opposition to that of Gautama Buddha, until he discovered from the Nâgas that it was precisely the doctrine that had been secretly taught by Sâkyamuni Himself, is an allegory, and is based upon the reconciliation between the old Brâhmanical secret Schools in the Himâlayas and Gautama’s Esoteric teachings, both parties having at first objected to the rival schools of the other. The former, the parent of all others, had been established beyond the Himâlayas for ages before the appearance of Sâkyamuni. Gautama was a pupil of this; and it was with them, those Indian Sages, that He had learned the truths of the Sunyata, the emptiness and impermanence of every terrestrial, evanescent thing, and the mysteries of Prajña-Pâramitâ, or “knowledge across the River,” which finally lands the “Perfect One” in the regions of the One Reality. But His Arhats were not Himself. Some of them were ambitious, and they modified certain teachings after the great councils, and it is on account of these “heretics” that the Mother-School at first refused to allow them to blend their schools, when persecution began driving away the Esoteric Brotherhood from India. But when finally most of them submitted to the guidance and control of the chief Âśramas, then the Yogacharyâ of Âryâsanga was merged into the oldest Lodge. For it is there from time immemorial that has lain concealed the final hope and light of the world, the salvation of mankind. Many are the names of that School and land, the name of the latter being now regarded by the Orientalists as the mythic name of a fabulous country.

It is from this mysterious land nevertheless, that the Hindu expects his Kalki-Avatâra, the Buddhist his Maitreya, the Pârsî his Saoshyant and the Jew his Messiah, and so would the Christian expect thence his Christ— if he only knew of it.

There, and there alone, reigns Parinishpanna (Yong-Grüb), the absolutely perfect comprehension of Being and Non-Being, the changeless true Existence in Spirit, even while the latter is seemingly still in the body, every inhabitant thereof being a Non-Ego because he has become the Perfect Ego. Their voidness is "self-existent and perfect"—if there were profane eyes to sense and perceive it—because it has become absolute; the unreal being transformed into conditionless Reality, and the realities of this, our world, having vanished in their own nature into thin (non-existing) air. The "Absolute Truth" (Don-dampa'i-den pa; Sanskrit: Paramârthasatya), having conquered "relative truth" (Kun zab chi-den pa; Sanskrit: Samvritisatya), the inhabitants of the mysterious region are thus supposed to have reached the state called in mystic phraseology Svasamvedanâ ("self-analyzing reflection") and Paramârtha, or that absolute consciousness of the personal merged into the impersonal Ego, which is above all, hence above illusion in every sense. Its "Perfect" Buddhas and Bodhisattvas may be on every nimble Buddhist tongue as celestial—therefore unreachable Beings, while these names may suggest and say nothing to the dull perceptions of the European profane. What matters it to Those who, being in this world, yet live outside and far beyond our illusive earth! Above Them there is but one class of Nirvânîs, namely, the Cho-ku (Dharmakâya), or the Nirvânîs "without remains"—the pure Arupa, the formless Breaths.*

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* It is an erroneous idea which makes the Orientalists take literally the teaching of the Mahâyâna School about the three different kinds of bodies, namely, the Tul-pa'i-Ku, the Long-chod-Dzog-pa'i-Ku, and the Cho-Ku, as all pertaining to the Nirvânic condition. There are two kinds of Nirvâna: the earthly, and that of the purely disembodied Spirits. These three "bodies" are the three envelopes—all more or less physical—which are at the disposal of the Adept who has entered and crossed the six Pâramitâs, or "Paths" of Buddha. Once He enters upon the seventh, He can return no more to earth. [See Csoma, Journal of the Asiatic Society of Bengal, 1st series, Vol. VII (1838), p. 142ff; and Schott, Buddhismus, p. 9 who give it otherwise. Cited on p. 38 of Schlagintweit's Buddhism in Tibet.]

Thence emerge occasionally the Bodhisattvas in their Tulpa'i-Ku (or Nirmânakâya) body and, assuming an ordinary appearance, they teach men. There are conscious, as well as unconscious, incarnations.

Most of the doctrines contained in the Yogacharyâ, or Mahâyâna systems are Esoteric, like the rest. One day the profane Hindu and Buddhist may begin to pick the Bible to pieces, taking it literally. Education is fast spreading in Asia, and already there have been made some attempts in this direction, so that the tables may then be cruelly turned on the Christians. Whatever conclusions the two may arrive at, they will never be half as absurd and unjust as some of the theories launched by Christians against their respective Philosophies. Thus, according to Spence Hardy, at death the Arhat enters Nirvâna:

That is, he ceases to exist.*

And, agreeably to MajorJacob, the Jîvanmukta,

Absorbed into Brahma, enters upon an unconscious and stonelike existence. †

Samkarâchârya is shown as saying in his prolegomena to the Śvetaœvatara Upanishad:

Gnosis, once arisen, requires nothing farther for the realization of its result: it needs subsidia only that it may arise.

The Theosophist, it has been argued, as long as he lives, may do good and evil as he chooses, and incur no stain, such is the efficacy of gnosis. And it is further alleged that the doctrine of Nirvâna lends itself to immoral inferences, and that the Quietists of all ages have been taxed with immortality.‡

According to Wassilyev § and Csoma de Körös: ||

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* [See A Manual of Buddhism, p. 39 of an offset reprint of the 1853 ed. in: The Chowkhamba Sanskrit Studies Series, Vol. LVI, Varanasi, 1967.]

† Vedânta-Sâra, translated by Major Jacob, p. 119.

‡ Ibid., p. 122.

§ Der Buddhismus, pp. 327, 357, et seq., quoted by Schlagintweit. (See pp. 41-45).

Buddhism in Tibet, p. 41.

The Prasanga school obtained its name from the peculiar mode which it adopted of deducing the absurdity and erroneousness of every esoteric opinion. *

Correct interpretations of Buddhist Philosophy are crowned by that gloss on a thesis from the Prasanga School, that

Even an Arhat goes to hell in case he doubt anything,†

thus making of the most free-thinking religion in the world a blind-faith system. The "threat" refers simply to the well-known law that even an Initiate may fail, and thus have his object utterly ruined, if he doubt for one moment the efficacy of his psychic powers—the alphabet of Occultism, as every Kabalist well knows.

The Tibetan sect of the Ngo-vo-nyid-med par Mraba ("they who deny existence," or "regard nature as Mâyâ")‡ can never be contrasted for one moment with some of the nihilistic or materialistic schools of India, such as the Châr vâka. They are pure Vedântins—if anything—in their views. And if the Yoga-charyâs may be compared with, or called the Tibetan Viśish˜advaitîs, the Prasanga School is surely the Advaita Philosophy of the land. It was divided into two: one was originally founded by Bhâvaviveka, the Svâtantrika Mâdhyamika School, and the other by Buddhapâlita; both have their exoteric and esoteric divisions. It is necessary to belong to the latter to know anything of the esoteric doctrines of that sect, the most metaphysical and philosophical of all. Chandrakirti (Dava Dagpa) wrote his commentaries on the Prasanga doctrines and taught publicly; and he expressly states that there are two ways of entering the "Path" to Nirvâna. Any virtuous man can reach by Naljor-ngonsum ("meditation by self-perception"), the intuitive comprehension of the four Truths, without either belonging to a monastic order or having been initiated.

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* Ibid.

† Buddhism in Tibet, p. 44.

‡ They maintain also the existence of One Absolute pure Nature, Parabrahman; the illusion of everything outside of it; the leading of the individual Soul—a Ray of the "Universal"—into the true nature of existence and things by Yoga alone.

In this case it was considered as a heresy to maintain that the visions which may arise in consequence of such meditation, or Vijñâna (internal knowledge)*, are not susceptible of errors (Namtog or false visions), for they are. Âlaya alone having an absolute and eternal existence, can alone have absolute knowledge; and even the Initiate, in his Nirmânakâya† body may commit an occasional mistake in accepting the false for the true in his explorations of the "Causeless" World. The Dharmakâya Bodhisattva is alone infallible, when in real Samâdhi. Âlaya, or Nying-po, being the root and basis of all, invisible and incomprehensible to human eye and intellect, it can reflect only its reflection—not Itself. Thus that reflection will be mirrored like the moon in tranquil and clear water only in the passionless Dharmakâya intellect, and will be distorted by the flitting image of everything perceived in a mind that is itself liable to be disturbed.

In short, this doctrine is that of the Râja-Yoga in its practice of the two kinds of the Samâdhi state; one of the "Paths" leading to the sphere of bliss (Sukhâvatî or Devachan), where man enjoys perfect, unalloyed happiness, but is yet still connected with personal existence; and the other the Path that leads to entire emancipation from the worlds of illusion, self, and unreality. The first one is open to all and is reached by merit simply; the second—a hundredfold more rapid—is reached through knowledge (Initiation). Thus the followers of the Prasanga School are nearer to Esoteric Buddhism than are the Yogacharyâs; for their views are those of the most secret Schools, and only the echo of these doctrines is heard in the [texts by] Jam-yang-shay-ba‡ and other works in public circulation and use.

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* Ibid. p. 44.

† Nirmânakâya (also Nirvânakâya, vulg.) is the body or Self "with remains," or the influence of terrestrial attributes, however spiritualized, clinging yet to that Self. An Initiate in Dharmakâya, or in Nirvâna "without remains," is the Jîvanmukta, the Perfect Initiate, who separates his Higher Self entirely from his body during Samâdhi.

‡ [H.P.B. is possibly referring to his textbook Great Exposition of the Tenets; commented on and partially translated by Jeffrey Hopkins in his Meditation on Emptiness, London, Wisdom Pubs., 1983.-Compiler.]

For instance, the unreality of two out of the three divisions of time is given in public works, namely (a) that there is neither past nor future, both of these divisions being correlative to the present; and (b) that the reality of things can never be sensed or perceived except by him who has obtained the Dharmakâya body; here again is a difficulty, since this body "without remains" carries the Initiate to full Parinirvâna, if we accept the exoteric explanation verbally, and can therefore neither sense nor perceive. But evidently our Orientalists do not feel the caveat in such incongruities, and they proceed to speculate without pausing to reflect over it. Literature on Mysticism being enormous, and Russia, owing to the free intercourse with the Buriats, Shamans, and Mongolians, having alone purchased whole libraries on Tibet, scholars ought to know better by this time. It suffices to read, however, what Csoma wrote on the origin of the Kâla Chakra System,* or Wassilyev on Buddhism, to make one give up every hope of seeing them go below the rind of the "forbidden fruit." When Schlagintweit is found saying that Tibetan Mysticism is not Yoga—

. . . [that] abstract devotion by which supernatural powers are acquired,†

as Yoga is defined by Wilson, but that it is closely related to Siberian Shamanism, and is "almost identical with the Tântrika ritual"; and that the Tibetan Zung is the "Dhâranîs," and the Gyut only the Tantras—pre-Christian Tantra being judged by the ritual of the modern Tântrikas—one seems almost justified in suspecting our materialistic Orientalists of acting as the best friends and allies of the missionaries. Whatever is not known to our geographers seems to be a non-existent locality.

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* The "Sacred" Books of Dus-Kyi Khorlo ("Time Circle"). See Journal of the Asiatic Society of Bengal, Vol. II, 1833, pp. 57-59. These works were abandoned to the Sikkim Dugpas, from the time of Tsong-kha-pa's reform.

† Glossary of Judicial and Revenue Terms (in an article on "Yoga" by H. W. Wilson) quoted in Buddhism in Tibet, p. 47

Thus: Mysticism . . . is reported to have originated in the fabulous country Sambhala.. Csoma, from careful investigations, places this [fabulous?] country beyond the Sir Deriáu [Yaxartes] between 45o and 50o north latitude. It was first known in India in the year 965 A.D.; and it was introduced . . . into Tibet from India, via Kashmir, in the year 1025 A.D.*

"It" meaning the "Dus-kyi Khorlo," or Tibetan Mysticism. A system as old as man, known in India and practised before Europe had become a continent, "Was first known," we are told, only nine or ten centuries ago! The text of its books in its present form may have "originated" even later, for there are numerous such texts that have been tampered with by sects to suit the fancies of each. But who has read the original book on Dus-Kyi Khorlo, re-written by Tsong-kha-pa, with his Commentaries? Considering that this grand Reformer burnt every book on Sorcery on which he could lay his hands in 1387, and that he has left a whole library of his own works—not a tenth part of which has ever been made known—such statements as those above quoted are, to say the least, premature. The idea is also cherished—from a happy hypothesis, offered by Abbé Huc—that Tsong-kha-pa derived his wisdom and acquired his extraordinary powers from his intercourse with a stranger from the West, "remarkable for a long nose." This stranger is believed by the good Abbé "to have been a European missionary"; hence the remarkable resemblance of the religious ritual in Tibet to the Roman Catholic service. The sanguine "Lama of Jehovah" does not say, however, who were the five foreigners who appeared in Tibet in the year 381 of our era, to disappear as suddenly and mysteriously as they came, after leaving with King Thothori-Nyan-tsan instructions how to use certain things in a casket that "had fallen from heaven" in his presence precisely fifty years before, or in the year A. D. 331.†

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* Buddhism in Tibet, pp. 47, 48.

† Buddhism in Tibet, pp. 63, 64. The objects found in the casket, as enumerated in the exoteric legend, are of course symbolical. They may be found mentioned in the Kanjur. They were said to be: (1) two hands joined; (2) a miniature Chorten (Stupa, or reliquary); (3) a talisman with "Oˆ mani padme hum" inscribed on it; (4) a religious book, Zamatog ("A constructed vehicle").

There is generally a hopeless confusion about Eastern dates among European scholars, but nowhere is this so great as in the case of Tibetan Buddhism. Thus, while some, correctly enough, accept the seventh century as the date of the introduction of Buddhism, there are others—such as Lassen and Koeppung, for instance—who show on good authority, the one, the construction of a Buddhist monastery on the slopes of the Kailâsa Range so far back as the year 137 B. C.,* and the other, Buddhism established in and north of the Punjab, as early as the year 292 B. C. The difference though trifling-only just one thousand years—is nevertheless puzzling. But even this is easily explained on Esoteric grounds. Buddhism-the veiled Esotericism of Buddha—was established and took root in the seventh century of the Christian era; while true Esoteric Buddhism, or the kernel, the very spirit of Tathâgata's doctrines, was brought to the place of its birth, the cradle of humanity, by the chosen Arhats of Buddha, who were sent to find for it a secure refuge, as

The Sage had perceived the dangers ever since he had entered upon Thonglam ("the Path of seeing," or clairvoyance).†

Amidst populations deeply steeped in Sorcery the attempt proved a failure; and it was not until the School of the "Doctrine of the Heart" had merged with its predecessor, established ages earlier on the slope facing Western Tibet, that Buddhism was finally engrafted, with its two distinct Schools-the Esoteric and the exoteric divisions—in the land of the Bon-pa.

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* Alterthumskunde, ii. 1072.

† [The third of five stages on the Path. See pp. 104-19 of The Opening of the Wisdom Eye, by Tenzin Gyatsho, the XIVth Dalai Lama. Wheaton Theosophical Publishing House, 1972.—Compiler.]

THE “DOCTRINE OF THE EYE” &
THE “DOCTRINE OF THE HEART,”
OR THE “HEART'S SEAL”

Prof. Albrecht Weber was right when he declared that the Northern Buddhists

Alone possess these [Buddhist] Scriptures complete.*

For, while the Southern Buddhists have no idea of the existence of an Esoteric Doctrine—enshrined like a pearl within the shell of every religion—the Chinese and the Tibetans have preserved numerous records of the fact. Degenerate, fallen as is now the Doctrine publicly preached by Gautama, it is yet preserved in those monasteries in China that are placed beyond the reach of visitors. And though for over two millennia every new “reformer,” taking something out of the original, has replaced it by some speculation of his own, still truth lingers even now among the masses. But it is only in the Trans-Himlayan fastnesses—loosely called Tibet—in the most inaccessible spots of desert and mountain, that the Esoteric “Good Law”—the “Heart’s Seal”—lives to the present day in all its pristine purity.

Was Emanuel Swedenborg wrong when he remarked of the forgotten, long-lost Word:

Seek for it in China; peradventure you may find it in Great Tartary.†

He had obtained this information, he tells his readers, from certain “Spirits,” who told him that they performed their worship according to this (lost) ancient Word. On this it was remarked in Isis Unveiled that

Other students of occult Sciences have had more than the word of “certain spirits” to rely upon in this special case—they have seen the books

that contain the “Word.”‡ Perchance the names of those “Spirits” who visited the great Swedish Theosophist were Eastern.

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* [The History of Indian Literature, trs. by John Mann and Theodor Zachariae, London: Trübner & Co., 1882, p. 288.]

† [See The Apocalypse Revealed, trs. from Latin by Rev. John Whitehead, Vol. I, ch. I, verse 4, note 11; p. 38 in the Standard Ed. of the American Swedenborg Foundation, New York, 1947.]

‡ Op. cit., Vol. II, p. 470.

The word of a man of such undeniable and recognized integrity, of one whose learning in Mathematics, Astronomy, the natural Sciences and Philosophy was far in advance of his age, cannot be trifled with or rejected as unceremoniously as if it were the statement of a modern Theosophist; further, he claimed to pass at will into that state when the Inner Self frees itself entirely from every physical sense, and lives and breathes in a world where every secret of Nature is an open book to the Soul-eye.* Unfortunately two-thirds of his public writings are also allegorical in one sense; and, as they have been accepted literally, criticism has not spared the great Swedish Seer any more than other Seers.

Having taken a panoramic view of the hidden Sciences and Magic with their Adepts in Europe, Eastern Initiates must now be mentioned. If the presence of Esotericism in the Sacred Scriptures of the West only now begins to be suspected, after nearly two thousand years of blind faith in their verbatim wisdom, the same may well be granted as to the Sacred Books of the East. Therefore neither the Indian nor the Buddhist system can be understood without a key, nor can the study of comparative religion become a "Science" until the symbols of every Religion yield their final secrets. At the best such a study will remain a loss of time, a playing at hide-and-seek.

On the authority of a Japanese Encyclopaedia, Rémusat† shows the Buddha, before His death, committing the secrets of His system to His disciple, Kâsyapa, to whom alone was entrusted the sacred keeping of the Esoteric interpretation. It is called in China Ching-fa-yin-Tsang ("the Mystery of the Eye of the Good Doctrine"). To any student of Buddhist Esotericism the term, "the Mystery of the "Eye," would show the absence of any Esotericism. Had the word "Heart" stood in its place, then it would have meant what it now only professes to convey.

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* Unless one obtains exact information and the right method, one's visions, however correct and true in Soul-life, will ever fail to get photographed in our human memory, and certain cells of the brain are sure to play havoc with our remembrances.

† [See p. 249: Foe-Koue Ki ou Relation des Royaumes Bouddhiques. . . by M. Abel Remusat. Paris, L'Imprimerie Royale, 1836.]

The “Eye Doctrine” means dogma and dead-letter form, church ritualism intended for those who are content with exoteric formulae. The “Heart Doctrine,” or the “Heart’s Seal” (the Sin Yin) is the only real one. This may be found corroborated by Hiuen Tsang. In his translation of Mahâ-Prajñâ-Pâramitâ (Ta-poh-je-King), in one hundred and twenty volumes, it is stated that it was Buddha’s “favourite disciple Ananda,” who, after his great Master had gone into Nirvâna, was commissioned by Kâsyapa to promulgate “the Eye of the Doctrine,” the “Heart” of the Law having been left with the Arhats alone.

The essential difference that exists between the two—the “Eye” and the “Heart,” or the outward form and the hidden meaning, the cold metaphysics and the Divine Wisdom—is clearly demonstrated in several volumes on “Chinese Buddhism,” written by sundry missionaries. Having lived for years in China, they still know no more than they have learned from pretentious schools calling themselves esoteric, yet freely supplying the open enemies of their faith with professedly ancient manuscripts and esoteric works! This ludicrous contradiction between profession and practice has never, as it seems, struck any of the western and reverend historians of other people’s secret tenets. Thus many esoteric schools are mentioned in Chinese Buddhism by the Rev. Joseph Edkins, who believes quite sincerely that he has made “a minute examination” of the secret tenets of Buddhists whose works “were until lately inaccessible in their original form.” It really will not be saying too much to state at once that the genuine Esoteric literature is “inaccessible” to this day, and that the respectable gentleman who was inspired to state that

. . . it does not appear that there was any secret doctrine which those who knew it would not divulge,

made a great mistake if he ever believed in what he says on page 161 of his work. Let him know at once that all those Yu-luh (“Records of the Sayings”) of celebrated teachers are simply blinds, as complete—if not more so—than those in the Purânas of the Brâhmans.

It is useless to enumerate an endless string of the finest Oriental scholars or to bring forward the researches of Rémusat, Burnouf, Koeppen, St. Hilaire, and St. Julian, who are credited with having exposed to view the ancient Hindu world, by revealing the sacred and secret books of Buddhism: the world that they reveal has never been veiled. The mistakes of all the Orientalists may be judged by the mistake of one of the most popular, if not the greatest among them all—Prof. Max Müller. It is made with reference to what he laughingly translates as the "god Who" (Ka).

. . . the authors of the Brâhmanas had so completely broken with the past, that, forgetful of the poetical character of the hymns, and the yearning of the poets after the Unknown God, they exalted the interrogative pronoun itself into a deity, and acknowledged a god Ka (or Who?) . . . wherever interrogative verses occur the author states that Ka is Prajâpati, or the Lord of Creatures . . Nor did they stop here. Some of the hymns in which the interrogative pronoun occurred were called Kadvat, i. e., having Kad or Quid. But soon a new adjective was formed, and not only the hymns, but the sacrifice also, offered to the god were called Kaya, or "Who"-ish. . . . At the time of Pânini this word had acquired such legitimacy as to call for a separate rule explaining its formation . . . The Commentator here explains Ka by Brahman.*

Had the commentator explained It even by Parabrahman he would have been still more in the right than he was by rendering It as "Brahman." One fails to see why the secret and sacred Mystery-Name of the highest, sexless, formless Spirit, the Absolute—Whom no one would have dared to classify with the rest of the manifested Deities, or even to name during the primitive nomenclature of the symbolical Pantheon, should not be expressed by an interrogative pronoun. Is it those who belong to the most anthropomorphic Religion in the world who have a right to take ancient Philosophers to task for even an exaggerated religious awe and veneration?

But we are now concerned with Buddhism. Its Esotericism and oral instruction, which is written down and preserved in single copies by the highest chiefs in genuine Esoteric Schools, is shown by the author of San-kiau-yi-su. Contrasting Bodhidharma with Buddha, he exclaims:

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* [A History of Ancient Sanskrit Literature, pp. 433-34. London, Wms. & Norgate, 1859.]

. . . “Julai” (Tathâgata), taught great truths and the causes of things. He became the instructor of men and Devas. He saved multitudes, and spoke the contents of more than five hundred works. Hence arose the Kiau-men, or exoteric branch of the system, and it was believed to be the tradition of the words of Buddha. Bodhidharma brought from the Western heaven [Shamballa] the “seal of truth” (true seal), and opened the fountain of contemplation in the East. He pointed directly to Buddha's heart and nature, swept away the parasitic and alien growth of book instruction, and thus established the Tsung-men, or esoteric branch of the system, containing the tradition of the heart of Buddha.*

A few remarks made by the author of Chinese Buddhism throw a flood of light on the universal misconceptions of Orientalists in general, and of the missionaries in the “lands of the Gentiles” in particular. They appeal very forcibly to the intuition of Theosophists—more particularly of those in India. The sentences to be noticed are italicized.

The common [Chinese] word for the esoteric schools is dan, the Sanskrit Dhyâna. . . . Orthodox Buddhism has in China slowly but steadily become heterodox. The Buddhism of books and ancient traditions has become the Buddhism of mystic contemplation. . . . The history of ancient schools springing up long ago in the Buddhist communities of India, can now be only very partially recovered. Possibly some light may be thrown back by China upon the religious history of the country, from which Buddhism came.† In no part of the story is aid to the recovery of this lost knowledge more likely to be found than in the accounts of the patriarchs, the line of whom was completed by Bodhidharma. In seeking the best explanation of the Chinese and Japanese narrative of the patriarchs, and the seven Buddhas terminating in Gautama, or Shâkyamuni, it is important to know the Jain traditions as they were early in the sixth century of our era, when the Patriarch Bodhidharma removed to China. . . .

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* Chinese Buddhism, p. 158. The Rev. Joseph Edkins either ignores, or —which is more probable— is utterly ignorant of the real existence of such Schools, and judges by the Chinese travesties of these, calling such Esotericism “heterodox Buddhism.” And so it is, in one sense.

† That country—India—has lost the records of such Schools and their teachings only so far as the general public, and especially the inappreciative Western Orientalists, are concerned. It has preserved them in full in some Mathams (refuges for mystic contemplation). But it may perhaps be better to seek them with, and from, their rightful owners, the so-called “mythical” Adepts, or Mahâtmas.

In tracing the rise of the various schools of esoteric Buddhism it must be kept in mind that a principle somewhat similar to the dogma of apostolical succession belongs to them all. They all profess to derive their doctrines through a succession of teachers, each instructed personally by his predecessor, till the time of Bodhidharma, and so further up in the series to Shakyamuni himself and the earlier Buddhas. *

It is complained further on, and is mentioned as a falling away from strict orthodox Buddhism, that the Lamas of Tibet are received in Peking with the utmost respect by the Emperor.

The following passages, taken from different parts of the book, summarise Mr. Edkin's views:

Hermits are not uncommonly met with in the vicinity of large Buddhist temples ... their hair being allowed to grow unshorn. . . . The doctrine of metempsychosis is rejected. . . Buddhism [is] one form of Pantheism on the ground that the doctrine of metempsychosis makes all nature instinct with life, and that that life is the Deity assuming different forms of personality, that Deity not being a self-conscious, free-acting First-cause, but an all-pervading spirit. The esoteric Buddhists of China, keeping rigidly to their one doctrine,† say nothing of the metempsychosis, . . . or any other of the more material parts of the Buddhist system. . . ... The Western paradise promised to the worshippers of Amida-Buddha is . . . inconsistent with the doctrine of Nirvâna [?]‡ It promises immortality instead of annihilation. The great antiquity of this school is evident from the early date of the translation of the Amida Sütra, which came from the hands of Kumârajîva, and of the Wu-liang-sheu-king, dating from the Han dynasty.

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* Chinese Buddhism, pp. 155-159.

† They certainly reject most emphatically the popular theory of the transmigration of human entities or Souls into animals, but not the evolution of men from animals—so far, at least, as their lower principles are concerned.

‡ It is quite consistent, on the contrary, when explained in the light of the Esoteric Doctrine. The “Western paradise,” or Western heaven, is no fiction located in transcendental space. It is a bona-fide locality in the mountains, or, to be more correct, one encircled in a desert within mountains. Hence it is assigned for the residence of those students of Esoteric Wisdom—disciples of Buddha—who have attained the rank of Lohans and Anâgâmins (Adepts). It is called “Western” simply from geographical considerations; and “the great iron mountain girdle” that surrounds the Avichi, and the seven Lokas that encircle the “Western paradise” are a very exact representation of well-known localities and things to the Eastern student of Occultism.

Its extent of influence is seen in the attachment of the Tibetans and Mongols to the worship of this Buddha, and in the fact that the name of this fictitious personage [?] is more commonly heard in the daily conversation of the Chinese people than that of the historical Buddha Shâkyamuni.*

We fear the learned writer is on a false track as to Nirvâna and Amita-Buddha. However, here we have the evidence of a missionary to show that there are several schools of Esoteric Buddhism in the Celestial Empire. When the misuse of dogmatical orthodox Buddhist Scriptures had reached its climax, and the true spirit of the Buddha's Philosophy was nearly lost, several reformers appeared from India, who established an oral teaching. Such were Bodhidharma and Nâgârjuna, the authors of the most important works of the contemplative School in China during the first centuries of our era. It is known, moreover, as is said in Chinese Buddhism, that Bodhidharma became the chief founder of the Esoteric Schools, which were divided into five principal branches. The data given are correct enough, but every conclusion, without one single exception, is wrong. It was said in Isis Unveiled that—

Buddha teaches the doctrine of a new birth as plainly as Jesus does. Desiring to break with the ancient Mysteries, to which it was impossible to admit the ignorant masses, the Hindu reformer, though generally silent upon more than one secret dogma, clearly states his thought in several passages. Thus, he says: "Some people are born again; evil-doers go to hell [Avichi]; righteous people go to heaven [Devachan]; those who are free from all worldly desires enter Nirvâna" (Dhammapada, 126). Elsewhere Buddha states that it is better to believe in a future life, in which happiness or misery can be felt: for if the heart believes therein "it will abandon sin and act virtuously; and even if there is no resurrection [rebirth], such a life will bring a good name, and the reward of men. But those who believe in extinction at death will not fail to commit any sin that they may choose because of their disbelief in a future."†

How is immortality, then, "inconsistent with the doctrine of Nirvâna"? The above are only a few of Buddha's openly-expressed thoughts to his chosen Arhats; the great Saint said much more.

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* Op. Cit., pp. 166-67; 171.

† Isis Unveiled, Vol. II, p. 566, quoting from Alabaster's The Wheel of the Law, p. 42.

As a comment upon the mistaken views held in our century by the Orientalists, “who vainly try to fathom Tathâgata’s thoughts,” and those of Brâhmans, “who repudiate the great Teacher to this day,” here are some original thoughts expressed in relation to the Buddha and the study of the Secret Sciences. They are from a work written in Chinese by a Tibetan, and published in the monastery of Tientai for circulation among the Buddhists

Who live in foreign lands, and are in danger of being spoiled by missionaries,

as the author truly says, every convert being not only “spoiled” for his own creed, but being also a sorry acquisition for Christianity. A translation of a few passages, kindly made from that work for the present volumes is now given.

No profane ears having heard the mighty Chau-yan [secret and enlightening precepts] of Wu-Wei-chen-jen [Buddha within Buddha],* of our beloved Lord and Bodhisattva, how can one tell what his thoughts really were? The holy Sang-gyas-Panchen† never offered an insight into the One Reality to the unreformed [uninitiated] Bhikkus. Few are those even among the Tu-fon [Tibetans] who knew it; as for the Tsung-men‡ Schools, they are going with every day more down hill..Not even the Fa-hsiang-Tsunga can give one the wisdom taught in real Naljor-chod-pa [Sanskrit:|| Yogacharyâ]: . . . it is all “Eye” Doctrine, and no more. The loss of a restraining guidance is felt, since the Tch’-an-si [teachers] of inward meditation [self-contemplation or Tchung-kwan] have become rare, and the Good Law is replaced by idol-worship [Siang-kyan]. It is of this [idol-or image-worship] that the Barbarians [Western people] have heard, and know nothing of Bas-pa-Dharma [the secret Dharma or doctrine]. Why has truth to hide like a tortoise within its shell?

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* The word is translated by the Orientalists as “true man without a position,” (?) which is very misleading. It simply means the true inner man, or Ego, “Buddha within Buddha” meaning that there was a Gautama inwardly as well as outwardly.

† One of the titles of Gautama Buddha in Tibet.

‡ The “Esoteric” Schools, or sects, of which there are many in China.

§ A school of contemplation founded by Hiuen-Tsang, the traveller, nearly extinct. Fa-hsiang-Tsung means “the School that unveils the inner nature of things.”

|| Esoteric, or hidden, teaching of Yoga (Chinese: Yogi-mi-kean).

Because it is now found to have become like the Lama’s tonsure knife,* a weapon too dangerous to use even for the Lanoo. Therefore no one can be entrusted with the knowledge [Secret Science] before his time. The Chagpa-Thog-med have become rare, and the best have retired to Tushita the Blessed.†

Further on, a man seeking to master the mysteries of Esotericism before he had been declared by the initiated Tch'-an-si (teachers) to be ready to receive them, is likened to

One who would, without a lantern and on a dark night, proceed to a place full of scorpions, determined to feel on the ground for a needle his neighbour has dropped.

Again:

He who would acquire the Sacred Knowledge should, before he goes any farther “trim his lamp of inner understanding,” and then “with the help of such good light” use his meritorious actions as a dust-cloth to remove every impurity from his mystic mirror,‡ so that he should be enabled to see in its lustre the faithful reflection of Self. . . ...

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* The “tonsure knife” is made of meteoric iron, and is used for the purpose of cutting off the “vow-lock,” or hair from the novice's head during his first ordination. It has a double-edged blade, is sharp as a razor, and lies concealed within a hollow handle of horn. By touching a spring the blade jerks out like a flash of lightning, and recedes back with the same rapidity. A great dexterity is required in using it without wounding the head of the young Gelong and Gelong-ma (candidates to become priests and nuns) during the preliminary rites, which are public.

† Chagpa-Thog-med is the Tibetan name of Âryâsanga, the founder of the Yogacharyâ or Naljorchodpa School. This Sage and Initiate is said to have been taught “Wisdom” by Maitreya Buddha Himself, the Buddha of the Sixth Race, at Tushita (a celestial region presided over by Him), and as having received from Him the five books of Champai-chos-nga. The Secret Doctrine teaches, however, that he came from Dejung, or Sambhala, called the “source of happiness” (“wisdom-acquired”) and declared by some Orientalists to be a “fabulous” place.

‡ It may not be, perhaps, amiss to remind the reader of the fact that the “mirror” was a part of the symbolism of the Thesmophoria, a portion of the Eleusinian Mysteries; and that it was used in the search for Atmu, the “Hidden One,” or “Self.” In his excellent paper on the above-named mysteries, Dr. Alexander Wilder of New York says: . . . “despite the assertion of Herodotus and others that the Bacchic Mysteries were Egyptian, there exists strong probability that they came originally from India, and were Saivite or Buddhistical. Coré-Persephoneia was but the goddess Paraśu-pani or Bhavânî, the patroness of the Thugs, called also Gorée; and Zagreus is from Chakra, a country extending from ocean to ocean.

First, this; then Tong-pa-nyi,* lastly; Sammâ Sambuddha.†

In Chinese Buddhism [pp. 163-64] a corroboration of these statements is to be found in the Aphorisms of Lin-tsi:

Within the body which admits sensations, acquires knowledge, thinks, and acts, there is the “true man without a position” Wu-wei-chen-jen. He makes himself clearly visible; not the thinnest separating film hides him. Why do you not recognise him? . . . If the mind does not come to conscious existence, there is deliverance everywhere. . . . . What is Buddha? Ans. A mind pure and at rest. What is the Law? Ans. A mind clear and enlightened. What is Tau? Ans. In every place absence of impediments and pure enlightenment. These three are one.‡

The reverend author of Chinese Buddhism makes merry over the symbolism of Buddhist discipline. Yet the self-inflicted “slaps on the cheek” and “blows under the ribs” find their pendants in the mortifications of the body and self-flagellation —”the discipline of the scourge”—of the Christian monks, from the first centuries of Christianity down to our own day. But then the said author is a Protestant, who substitutes for mortification and discipline—good living and comfort.

If this is a Turanian or Tartar story, we can easily recognize the 'Horns' as the crescent worn by Lama-priests: and translating god-names as merely sacerdotal designations assume the whole legend [the fable of Dionysus-Zagreus] to be based on a tale of Lama-succession and transmigration. . . . The whole story of Orpheus ... has a Hindu ring all through.” [Quoted on p. xv fn. in Eleusinian & Bacchic Mysteries by Thomas Taylor. Wizards Bookshelf, Reprint, 1980.] The tale of “Lama-succession and transmigration” did not originate with the Lamas, who date themselves only so far back as the seventh century, but with the Chaldaeans and the Brâhmans, still earlier.

* The state of absolute freedom from any sin or desire.

† The state during which an Adept sees the long series of his past births, and lives through all his previous incarnations in this and the other worlds. (See the admirable description in The Light of Asia, Book VII, p. 166, 1884 ed.).

‡ [See The Recorded Sayings of Chan Master Lin-chi . . . tr. by R.F. Sasaki. Kyoto, Institute for Zen Studies, 1975.]

The sentence in the Lin-tsi, The “true man, without a position,” Wu-wei-chen-jen, is wrapped in a prickly shell, like the chestnut. He cannot be approached. This is Buddha-the Buddha within you,

is laughed at. Truly

An infant cannot understand the seven enigmas!*

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* [Loc. cit.]

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H.P. Blavatsky

COLLECTED WRITINGS

VOLUME XV

CUMULATIVE INDEX

FOREWORD

Theosophists owe a tremendous debt of gratitude to Boris de Zirkoff for his years of labor in compiling the Collected Writings of Helena Petrovna Blavatsky. That dedication began with his arrival at Point Loma Theosophical Headquarters in 1923, after leaving his native land during the Russian Revolution. The foundation of the series under the guidance of Gottfried de Purucker, and its later adoption and support by the Theosophical Society in America, is well described in the preface to each volume.

For many years after Boris moved to Los Angeles he carried on the compiling and editing of the Blavatsky Collected Writings series with very little office assistance, but considerable worldwide correspondence. He held classes and gave lectures throughout his life. Boris' efforts included the editing of Theosophia from 1944 until his death in 1981. From his articles one can garner an idea of the many challenges the compiler faced with H.P. Blavatsky's writings, and understand why his hope for completing this task during his lifetime could not be realized. The very pressure of that labor did not allow time for the exhaustive index which he envisioned. Some volumes reflect more time for expansion than others, and various methods of entry were adopted, with later volumes exhibiting more uniformity. Perhaps Boris foresaw the computer era upon the horizon, when advising his students to always consider the ideas first, rather than sacrificing them to some mechanical consistency. Yet, even he recognized the computer's future potential to the work. In adopting computer programming techniques to combine the indexes of the separate volumes, we have tried to keep the compiler's emphasis on ideas and principles in view. Even though expanding the entries in certain needed areas, the editor does not claim to have produced an Index as comprehensive as will someday be realized. Students of the future may wish to combine this volume with indexes of the unnumbered B.C.W. series, when completed.* It could then become a comprehensive H.P.B. Master Index, as well as contributing to a Theosophical Data Bank.

Pursuing this project has been a wonderful opportunity for all of us who marvel at the wealth of wisdom to be found in the writings of H.P. Blavatsky.

Dara Eklund

Los Angeles, California

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* Currently the unnumbered series consists of Isis Unveiled, From The Caves and Jungles of Hindostan and The Secret Doctrine. A combined Key to Theosophy and Voice of the Silence volume, a Russian Writings volume, as well as The Collected Letters of H.P. Blavatsky series, remain to be done.

ACKNOWLEDGMENTS

It has now been nearly five years since a computerized index was first discussed at Theosophical Society headquarters (Wheaton, Illinois) with Dora Kunz, former American Section President, Eldon Tucker, our programmer, and Virginia Ross, a fellow student. Following this planning session, Virginia kindly donated her IBM computer for our use in setting up the Collected Writings Index.

We are especially indebted to fellow students whose knowledge of languages exceeds by far our own. Basil Jenkins transliterated the Greek terms and helped us identify the Aramaic entries. We followed the accents established in B.C.W. Volume XIV, by John Drais of San Diego, for all Hebrew terms. Above all, we appreciate the hours of selfless labor given by our friends at the Eastern School Press, David and Nancy Reigle, with the help of Robert Hütwohl, to establish the correct Sanskrit and Tibetan entries. This involved checking many individual passages so that the accents would reflect shades of meaning according to H.P.B.'s text.

In the above paragraphs the reader will note the editorial term "we" employed. It is a fact that this Index would have fallen gravely behind schedule, if it had not been for the dedicated labors of the editor's husband, Nicholas C. Weeks.

For good, sound editorial advice we thank our friends Emmett Small of Point Loma Publications, and Shirley Nicholson of the Theosophical Publishing House, Wheaton, Illinois. John Cooper, during his lecture tour in the U.S. and Canada, perused the entire document before its final revision was sent to the printer. We thank him for his valuable suggestions and corrections.

From time to time we have had the benefit of consulting the archives of the Theosophical Society, Pasadena, California. We gratefully acknowledge the help of Kirby and John Van Mater, Manuel Oderberg and William Thackera in researching these archives.

We are indebted to William D. Rittenhouse and Jeanne Sims for proofreading the early printouts of the separate index volumes. Jeanne has helped us to correct page references to French passages, and designate the geographical locations of numerous place names. The Point Loma Study Center of Chicago, under the direction of Vonda Urban, checked through the entire final manuscript for page-number accuracy. These students, including Michael De Joy, Anne Redlich, Susan Redfield, Bonnie Kaplan, Rodger D. George and JoAnne T. Arduini, have given hours of labor to this project.

Librarians Daniel Caldwell and Michelle Graye not only helped compile our Serials List, but searched a number of biographical data bases to augment the information at hand for the main Index. I wish also to mention Sandra Knapp's patient help in locating data for our Serials List. Our Illustrations List was entered by Virginia Ross with the help of Anne Redlich. We are grateful to all of these fellow Theosophists for their patient support, and especially to Mr. Tucker for helping to devise the initial word processing format.

PREFATORY NOTES

A brief mention of the plan of this volume will be helpful. This Index covers only the 14 numbered volumes of the Blavatsky Collected Writings series. Material from Isis Unveiled, The Secret Doctrine. and From the Caves and Jungles of Hindostan, etc., is not included, although the indexes may be integrated at a later time. It was deemed wise to wait until the Collected Letters of H.P Blavatsky, edited by John Cooper, and all future volumes of the unnumbered series are published, before a bibliographic volume is completed by a student in the future.

In the Index to follow, our main entries are arranged alphabetically: first, letter by letter, then word by word, with a few minor exceptions involving foreign surnames entered by established practice. Personal titles such as Comte, Count, Countess and Saint are ignored in alphabetizing. Individual books of the Bible are entered under their titles, but entries about the Old and New Testaments are included under the general heading Bible. Annals, diaries, poems, essays and articles, as well as book titles are cited under their authors, unless better known by title, as in the case of a few classics of antiquity. Anonymous works are found under their most commonly known titles, with See references from alternate titles. For example, Lotus Sutra is the main entry with a See reference under Saddharma Pundarika. Article titles are arranged after book titles under their respective authors.

The choice of main headings sometimes involved placing alternate spellings in parentheses, as well as See references to the less common forms of entry. For instance, in one volume the Gobi Desert is signified the “Shamo.” We have used See also references at the close of our subentries to indicate broadly related material.

Biographical data has been standardized according to Webster’s Biographical Dictionary, with See references from the less common forms of the names. With translated and transliterated titles we had a more difficult problem, since various editions were used, not only in H.P.B.’s text, but also in the compiler’s notes. At times the reader may find both an English translation, and titles in other languages as well. We have made See references from lesser-known titles to their authors, unless anonymous. Because of numerous translations, certain ancient scriptures are placed under their better-known titles, rather than that of their modern translators or compilers.

Subentries were alphabetized by ignoring articles, conjunctions, prepositions and a few auxiliary verbs. We have also ignored initial letters before surnames, as well as abbreviations like Dr., Rev., Mr. and Mrs. However, initials in place of full names or book titles, such as H.P.B. & S.D. , are to be treated as if spelled out; as well as the abbreviation "cp." (compared).

The negatives “no” and “not” are alphabetized.

With the decision to compile the fourteen separate B.C.W. indexes with the aid of the computer, certain limitations were accepted by the editor. It was not possible to include Greek, Hebrew or Devanagari scripts. We have added abbreviations such as Gk. Heb., Sk. or Tib. to transliterated terms, so that the reader will know that the terms expressed may lead to such scripts within the text, and to help identify the language. Due to the fact that consistent terminology is not always to be found between the various volumes, we have tried to incorporate H.P.B.’s most commonly used term in the main entry. In subentries we try to stay with H.P.B.’s spelling, adding diacritical marks to her terms only where left off, and when that spelling meets current practice. After H.P.B.’s Sanskrit terms, the current word usage according to a modified International System for Transliteration is repeated in brackets. David Reigle and Robert Hütwohl consulted a number of Sanskrit and Tibetan dictionaries to help us meet current International standards. For needed Tibetan corrections, the Library of Congress Transliteration System was incorporated. There are a few instances when the same entry word appears twice, but with different accents, in order to distinguish H.P.B.’s particular usage of the term. For instance, Prãjña is a key term in Vedanta; whereas when accented as Prajñã, it becomes a key Buddhist term.

We hope that our Illustrations List in Appendix I will help students locate portraits, memorable places and important documents, when they wish to search directly for these. Diagrams, Facsimiles, Figures and Plates, are noted with page numbers in the Index proper. Due to our Serial List in Appendix II, we have cited only the place of publication for common titles such as Light, or Times, in our main text.

Much of our work has been done with a view to the future. We hope this Index will prove a fruitful tool for probing the abundant field of Theosophical literature, and a useful key to the ancient wisdom given to us by H.P.B.

Editor

October, 1990

List of Abbreviations

art. -- article
b. -- born
B.C.W. -- Blavatsky Collected Writings
Bibliog. -- Bibliography
Bio-bibliog.-- Bio-Bibliography
C. -- century
ca. -- circa; about
Chin. -- Chinese
cp. -- compared
d. -- died
diag. -- diagram
ed. -- Editor
E.S. -- Esoteric Section
et al -- and others
et seq. -- and the following
facs. -- facsimile
ff. -- and following
fig. -- figure
fl. -- flourished
fn. -- footnote
Fr. -- French
Gk. -- Greek
Heb. -- Hebrew
H.P.B. -- Helena Petrovna Blavatsky
H.S.O. -- Henry Steele Olcott
Mong. -- Mongolian
MS., MSS. --manuscript(s)
n. -- note
N.T. -- New Testament
O.T. -- Old Testament
pl. -- plate
pseud. -- pseudonym
q. -- quote
r. --reigned
Rev. -- Reverend
rf. -- reference
S.D. -- The Secret Doctrine
Sk. -- Sanskrit

St. -- Saint
Tib. -- Tibetan
t. -- tome (French)
tr. -- translated, translator, translation
T.S. -- Theosophical Society
Vol. -- Volume
vs. -- versus, against
yr. -- year

A index

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